

RESEARCH NEBULA

*An International Refereed, Peer Reviewed & Indexed Quarterly Journal in
Arts, Commerce, Education & Social Sciences*

One Day National Interdisciplinary E-Conference on

MODERN AND SOCIAL ASPECTS IN LITERATURE AND SOCIAL SCIENCE

On 3rd April, 2025

Organized by



Vidya Vikas Education Society, Hinganghat's

VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
Samudrapur Dist. Wardha, Maharashtra

DEPARTMENT OF ENGLISH

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**“Modern and Social Aspects in Literature and
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39. Volume X, Issue III, October 2021
40. Volume X, Issue IV, January 2022
41. Volume XI, Issue I, April 2022
42. Volume XI, Issue II, July 2022
43. Volume XI, Issue III, October 2022
44. Volume XI, Issue IV, January 2023
45. Volume XII, Issue I, April 2023
46. Volume XII, Issue II, July 2023
47. Volume XII, Issue III, October 2023
48. Volume XII, Issue IV, January 2024
49. Volume XIII, Issue I, April 2024
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| S.No. | AUTHOR(S) | TITLE | PAGE |
|-------|---|---|------|
| 1. | Aakansha R. Bhumbar | Exploring the African-American Experience through Poetry and Plays: A Comparative Study of Amiri Baraka and Langston Hughes | 19 |
| 2. | Aarti Bakhshi | The Representation of Women in Arundhati Roy's The God of Small Things | 23 |
| 3. | Prof. Achal O. Mahajan Mr. Harshal P. Kore | Migrant Labor and Its Effect on Rural Development in India | 28 |
| 4. | Dr. Amol D. Mendhe | Shashi Tharoor's India: as seen in his novels The Great Indian Novel, Show Business and Riot. | 34 |
| 5. | Amol M. Khandwe, | The Story of Stolen Generation and National Sentimentality in Sally Morgan's My Place | 40 |
| 6. | Mrs. Amrapali Mahendra Gayakwad | Modern and Social Aspect of Saikat Majumdar's Fictional Work | 45 |
| 7. | Amrapali Dipak Modak | Eco-Spirituality in Rabindranath Tagore's Gitanjali: Harmony among Nature, Soul, and the Divine | 52 |
| 8. | Dr. Anita Chandwani | The Evolution of Digital Libraries in India: Success Stories and Innovations | 56 |
| 9. | Smt. Archana Santosh Labyagol, Mr.Santosh Buvaji Barge | Role Of Libraries In Higher Education | 62 |
| 10. | Mr. Arpit Manohar Thool | Indian Democracy: A Political Thought of Dr. B. R. Ambedkar | 66 |
| 11. | Atul Gavaskar, Dr. Sanjay Palwekar | Radical Feminism in Meena Kandasamy's Poetry and Prose – Analyzing how her works challenge patriarchy, caste, and systemic oppression | 69 |
| 12. | Dr. Balraj Awachat | Women And Society: Empowering Women In Developing Era | 75 |
| 13. | Bhagyashri Choudhari, Dr.Siddharth D.Nagdive | An Analytical Study of Women Places in Society with Their Achievements for Societal Development and Various Problems Faced by Women in Modern World a Complete Review | 80 |

| | | | |
|-----|---|--|-----|
| 14. | Ms. Bharati Ramteke, Dr. Anil Shende | The Quest for Autonomy: Women's Empowerment in Ruth Praver Jhabvala's Literary Landscape | 85 |
| 15. | Prof. Darshana S. Rendhe Dr. Umesh P. Tulaskar, Mr. Harshal P. Kore | Casteism and Inter-Caste Arranged Marriages: A Path towards Great Social Justice in Modern India | 90 |
| 16. | Dr. Dattatray Karangale | Psychological Determinants Of Self-Perception In Female Athletes: A Study Of Intelligence, Gender Role Identity, And Control Orientation | 95 |
| 17. | Dipak Shivdas Wakde | Echoes of Tradition: Modern and Social Dimensions in Tribal Literature | 98 |
| 18. | Mr Durgesh R Kshirsagar, Prof Shriram G Gahane | From Discrimination to Dignity: LGBTQ+ Struggles in Mahesh Dattani's Theatre | 102 |
| 19. | GajananVishwanath Dhole, Dr Mohammad Aslam Sheikh | The Impact of NEP 2020 on English Language Teaching in Zilla Parishad Schools of Maharashtra | 106 |
| 20. | Dr. Gajanan N. Khamankar, | Judith Wright's "For New England": A Reflection on the Landscape, History, and Human Impact on the Environment. | 110 |
| 21. | Dr. Ganesh S. Bele, Dr. Prakash Tale | Cultural Alienation: A Cause of Identity Crisis in Divakaruni's Novels | 115 |
| 22. | Dr. Ganesh Katakdeore | Exploring The Interplay Of Muscular Strength, Mental Health, And Body Mass Index | 121 |
| 23. | Dr. Girish Vishnupant Kulkarni | An Ecocritical Examination of Rabindranath Tagore's Stories | 124 |
| 24. | Dr. Goldie G. Baghmar | Manoj Das: A Torchbearer of the Tradition of Storytelling in Modern Times | 127 |
| 25. | Dr. Grishma Manikrao Khobragade, | Beyond Hierarchies: A Critical Analysis Of Caste and Religious Inequalities In Contemporary Society | 131 |
| 26. | Dr. Harshal K. Gajbhiye | Race in America, Caste in India: Feminist Resistance in Morrison's The Bluest Eye and Deshpande's The Dark Holds No Terrors | 137 |

| | | | |
|-----|---|--|-----|
| 27. | Mr. Harshal P. Kore, Dr. Sunil H. Urkudkar | The Future of Indian Libraries: Trends, Challenges, and Opportunities in the Digital Era | 142 |
| 28. | Dr. K. Anuradha, Ms. Harshini. S | Self-Discipline And The Internalization Of Power In Somerset Maugham's The Razor's Edge: A Foucauldian Perspective | 147 |
| 29. | Dr. Jagdish K. Jangale, | Religious, Moral, Political and Social Elements in Literature Special Reference to Treatment Of Myths In O. V. Vijayans's Novels | 151 |
| 30. | Kapil Singhel | Digital Age and Literary Contexts: Transformation, Translation, and the Future of Literature | 156 |
| 31. | Dr. Malini Nair | The Evolving Role of Women in Indian Literature: From Ancient Texts to Contemporary Narratives | 163 |
| 32. | Dr Manda V, Thengne | Gender Equality: Pathway to a Just and Equitable Society | 169 |
| 33. | Mangesh D. Parate | Transforming Higher Education: Assessing the Impact of National Education Policy 2020 on Institutions in Rural Areas | 174 |
| 34. | Manisha Boudh | Therīgāthā: The Verses of the Enlightened Buddhist Nuns | 180 |
| 35. | Dr. Manoj N. Bendle | The Role Of Judiciary In Democracy | 184 |
| 36. | Manojkumar Hemane, Dr. Sanjay Palwekar | Unveiling Ecofeminist Intersections of Gender, Nature, and Oppression in The Color Purple | 189 |
| 37. | Dr. Milind B. Ghangare | Artificial Intelligence (AI) in Educational Libraries: A Comprehensive Introduction | 194 |
| 38. | Dr. Mohan S. Mendhe | Teaching of English Problems and Remedies | 200 |
| 39. | Dr. Mohit Bhanudas Sawe | The Postcolonial City in Arundhati Roy's The Ministry of Utmost Happiness: Trauma, Marginality, and Resistance | 204 |
| 40. | Mr. Najuk Dighore, Prof. Leena B. Chandanani | The Role Of The Immigrant In Post-Colonial Britain In The Selected Novel A Distant Shore By Caryl Philips. | 208 |

| | | | |
|-----|--|--|-----|
| 41. | Dr. Nandita Mane | Sarah Joseph's Novel "Gift in Green": An Exploration in Gender Sensitive Approach to Environment | 212 |
| 42. | Dr. Naresh Bhoyar | Domestic Violence Over Women: Causes And Challenges | 216 |
| 43. | Dr Navita N Malani | The Inheritance Of Loss: A Sad Tale Of Nimi's Struggle For Identity | 219 |
| 44. | Neeta V. Thakare | Teaching of English Language: Problems and Solutions | 222 |
| 45. | Dr. Nitesh Nilkanthrao Telhande | Feminism in the Works of Mary Wollstonecraft and Virginia Woolf | 227 |
| 46. | Mrs. Pallavi Shrikant Jambhulkar | Role of Indian Libraries in the Digital Era | 231 |
| 47. | Dr. Parag Bombatkar | Trauma of Alienation Among Diaspora in 'The Namesake' | 237 |
| 48. | Dr. K. Anuradha, Mr. Parthasarathi. A, | Exploring Gender Roles And Women's Struggle For Identity In Kavery Nambisan's Mango-Coloured Fish | 241 |
| 49. | Piyush V. Dhale. Dr. U. V. Navalekar | Portrayal of Dalit Characters in Indian English Literature: A Study of Arundhati Roy, Mulk Raj Anand, Rohinton Mistry, and Bhabani Bhattacharya. | 246 |
| 50. | Dr. Prakash Uttamrao Hanwate | Exploring the Intersection of Identity and Belonging in Rohinton Mistry's 'A Fine Balance' | 251 |
| 51. | Pranita D. Ashtankar, Dr. Umesh P. Tulaskar | Casteism Affects on Student's Educational Lives | 256 |
| 52. | Dr. Praveen Sharad Pawar | Women Empowerment: A Pathway to an Inclusive Society | 260 |
| 53. | Priti Nikam Dr. Kuldeepsingh K. Mohadikar | The study of Women Problems with Reference to Nastassya Filippovna from Fyodor Dostoevsky's "The Idiot" | 264 |

| | | | |
|-----|---|---|-----|
| 54. | Purushottam M. Gajbhiye | Narrating Justice: Intersection of Human Rights and Collective Memory in Elif Shafak's The Bastard of Istanbul | 268 |
| 55. | Dr. Raheel K. Quraishi | Between Tradition and Modernity: Gita Mehta's Exploration of Indian Identity | 275 |
| 56. | Dr. Rajendrapal Anil Vaidya | In the short story of W. S. Maugham's "The Verger", a short view of the character Albert Edward Foreman's reflected Cultural Identity, Identity Crises & Preservation of Culture. | 280 |
| 57. | Dr. Rajshri. S. Gajghate | A Study of Religious Aspects in The Novels Of English Writers Worldwide | 283 |
| 58. | Mahindrakumar H. Fulzele, Dr. Sanjay D. Palwekar | New-Age Feminism: Gender Struggles and Empowerment in Modern Feminist Literature | 289 |
| 59. | Dr. Umesh Tulaskar, Dr. Nayana Shirbhate | Ideas Of Mahatma Gandhi About Spirituality | 293 |
| 60. | Pramod Alone | Role of digital library and information centres in modern education system | 297 |
| 61. | Dr. E. Ram Bhaskar Raju | Mindscapes Unveiled: Exploring Mental Health In Iconic Novels in English | 304 |
| 62. | Prof. Rambhau P. Kotangale | Socio- Political and Historical Aspects in the Novels of Shashi Tharoor | 311 |
| 63. | Dr. Sachin A. Bhoyar | Goldmine of Materials for English Language Learning | 316 |
| 64. | Sandeep Shobharam Dhande, Dr. Abhinandan G. Pakhmode | Mapping Trials and Tribulation in Chitra Banerjee Divakaruni's Novel Sister of My Heart | 320 |
| 65. | Dr. Sanjay A. Diwekar | Cultural Conflict in Kamala Markandaya's novel 'The Coffer Dams' | 324 |
| 66. | Dr. Sanjay G. Tawade | Interwoven Struggles of Gender, Nature, and Resistance in Alice Walker's Fiction | 328 |
| 67. | Dr. Sarita R. Vishwakarma | Skill Based Learning & Home Science | 332 |

| | | | |
|-----|--|---|-----|
| 68. | Dr. Seema Sharma | Voices of Resilience: Tracing Women's Empowerment in Contemporary Indian English Literature | 337 |
| 69. | Dr. Sharad R. Vihirkar | Exploration of the Diasporic Perspectives in Kiran Desai's 'The Inheritance of Loss' | 344 |
| 70. | Dr. Sopan S. Bonde | Masculinity and Femininity: An Overview Under the broad theme, "Constructing Gender" | 350 |
| 71. | Dr. Sunanda D. Girde, Mr. Harshal P. Kore | The Evolution of Libraries in India: A Historical Overview | 355 |
| 72. | Dr. Sunanda Subhash Shelake | Gender Equality, Education And Empowerment: Key Drivers Of Change In Sudha Murty's Female Characters | 361 |
| 73. | Taufiq Ahamad Bashir Ahamad Pathan, Dr. Mohammad Aslam Sheikh | Revising and Reclaiming Past through Memory: Study of Sunetra Gupta's Novels | 367 |
| 74. | Dr. Urmila G. Dharashive | Religious and Moral Elements in Literature | 371 |
| 75. | Dr. Vaibhao B. Pimpale | Negotiating Identity and Cultural Conflict: A Study of Identity Crises in Indian Writing in English Fiction | 377 |
| 76. | Dr. Vaishali Meshram, Dr. Sameer Naim | Indian Novelists, Novels and their Role in Social Change: A Journey through Indian Literature | 384 |
| 77. | Dr. Vaishali Vijay Takode | Diaspora and Immigrant's Problems in Kushwant Singh's Train to Pakistan. | 390 |
| 78. | Mr. Vishnu B. Bhagile | Teaching Of English Language: Problems & Solutions | 394 |
| 79. | आकाश रामदास ताविडे | भारतीय संगीतातील आधुनिक आणि सामाजिक पैलू | 398 |
| 80. | भूषण देविदास तुरणकर | महात्मा जोतीराव फुले यांचा मानवतावादी दृष्टीकोन | 408 |
| 81. | कु. दिक्षा विजय डांगे, श्री. हर्षल प्रभाकरराव कोरे | आधुनिक भारतात महिलांसाठी सामाजिक न्याय घडवण्यात छत्रपती शिवाजी महाराज आणि भारतरत्न डॉ. बाबासाहेब आंबेडकर यांची भूमिका | 414 |

| | | | |
|-----|---|---|-----|
| 82. | प्रतिभा विश्वनाथ दुबे, डॉ. आर.एम. झाडे | डॉ. आंबेडकर यांचा सामाजिक मूल्यविषयक दृष्टिकोन | 420 |
| 83. | डॉ. गजानन बापूराव ठक | डिजिटल ग्रंथालय आधुनिक काळाची गरज | 425 |
| 84. | गिरीश गंगाराम गवई | महिला उद्योजक / व्यवस्थापकांचा आर्थिक विकासात सहभाग व महिला सक्षमीकरण | 434 |
| 85. | प्रा.डॉ. गजानन शिवहरी जाणे | केंद्रीय अर्थसंकल्प व ग्रामीण विकास : एक दृष्टीक्षेप | 440 |
| 86. | जयश्री रमेशराव देशमुख | बहिणाबाई चौधरी यांच्या काव्यातील लोकतत्त्वे | 449 |
| 87. | डॉ. मंजुषा समर्थ कैलास पात्रीकर | सुधा मूर्ती यांच्या अनुवादित कादंबरीतील सांस्कृतिक जाणीव | 456 |
| 88. | प्रा. कृष्णा कचरूजी मेश्राम | डॉ. आंबेडकरांचे कृषी विषयक विचार | 461 |
| 89. | डॉ. क्षमा चव्हाण | लिंग समानता, महिलांच्या समस्या, स्त्रीवादी भूमिका | 467 |
| 90. | डॉ. महेंद्र पांडुरंगजी गावंडे | शेतमजुरांच्या आर्थिक सामाजिक समस्या व उपाय : एक चिकित्सक अध्ययन | 472 |
| 91. | श्री.मंगेश शामराव करंबे | भारताच्या स्वातंत्र्योत्तर काळातील ग्रंथालय चळवळ : एक आढावा | 483 |
| 92. | प्रा. नंदकिशोर प्रेमचंद सिंगाडे | विकसित भारतामध्ये उद्योजकतेचे महत्व आणि भूमिका: एक संशोधनात्मक अभ्यास | 489 |
| 93. | डॉ. नितीन अशोक बनकर | भारतीय साहित्य मे अनुवाद की महत्वपूर्ण भूमिका एक संदर्भ | 500 |
| 94. | डॉ. पल्लवी बोरकर / जुनघरे | लैंगिक समानता , महिलाओ कि समस्या और नारीवाद | 503 |
| 95. | प्रदीप गणपत्राव शेंडे | स्त्री मुक्तीतील अडथडे आणि सत्यशोधकीय स्त्रीवादी विचार | 508 |
| 96. | प्रा.डॉ. प्रमिला डी. भोयर | युगपुरुष : महात्मा गांधी | 520 |
| 97. | प्रा.डॉ. प्रमोद नारायणे | शरच्चंद्र मुक्तिबोधांच्या कवितेतील समाज निष्ठ आशय तत्त्वे | 523 |
| 98. | श्री. प्रणय विलासराव भेंडे, श्री.हर्षल प्रभाकरराव कोरे | "युवक बेरोजगारी आणि त्यापुढील आर्थिक आव्हाने" | 528 |
| 99. | कु रजनी शंकरराव मुन | साठोत्तरी मराठी कवितेतील सामाजिक जाणीवा | 534 |

| | | | |
|------|--|--|-----|
| 100. | श्री. रजत मधुकरराव आत्राम श्री. हर्षल प्रभाकरराव कोरे | शिक्षकेतर कर्मचाऱ्यांवरील ताण कमी करण्यात महाविद्यालय प्रशासनाची भूमिका | 538 |
| 101. | प्रा. डॉ. राजेंद्र यादोराव खंडाईत | छत्रपती शिवाजी महाराजांचे जल व्यवस्थापन विषयक धोरण | 544 |
| 102. | कु. राखी अशोक मुधोळकर, डॉ. विलास आर. खुणे | महालूट - संवेदनशून्य माणूसकीचे दर्शन | 549 |
| 103. | कु. संगीता खोडे | मराठी अभिजात भाषा : वारसा आणि वाटचाल | 554 |
| 104. | प्रा. संदीपकुमार भाऊराव रायबोले, | कामगार समस्या: सामाजिक विज्ञानातील आधुनिक आणि सामाजिक पैलूचा अभ्यास | 560 |
| 105. | प्रा. डॉ. सुरेश ल. पंडित | छत्रपती शिवाजी महाराज यांचे सामाजिक धोरण | 567 |
| 106. | श्री. उमेश उत्तम डोंगरवार | भालचंद्र नेमाडे यांच्या 'कोसला' कादंबरीतील देशीवाद | 571 |
| 107. | सौ. वैशाली श्री. धाकुलकर | महिला आणि संवैधानिक तरतुदी | 576 |

One Day National Interdisciplinary E-Conference On

MODERN AND SOCIAL ASPECTS IN LITERATURE AND SOCIAL SCIENCE

On 3rd April, 2025



Vidya Vikas Education Society, Hinganghat's
VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
SAMUDRAPUR DIST. WARDHA 442305
DEPARTMENT OF ENGLISH

**Exploring the African-American Experience through Poetry and Plays: A Comparative Study of
Amiri Baraka and Langston Hughes**

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Abstract- This paper discusses the ways in which two of the most prominent African-American poets, Amiri Baraka and Langston Hughes, depicted the Black experience in their works. Baraka, a key player in the Black Arts Movement, utilized radical, politically charged language to confront racial injustice, whereas Hughes, a prominent member of the Harlem Renaissance, celebrated Black identity with jazz-influenced rhythms and uplifting themes. In order to show how their works represent the changing landscape of Black consciousness and resistance, this paper compares and contrasts a few chosen poems to investigate their thematic interests, poetic styles, and contributions to African-American literature.

Keywords- Black consciousness, Harlem Renaissance, Black aesthetic, Black Arts Movement, jazz, blues, Black pride, Black empowerment.

Introduction- Black communities in the US have long used African-American poetry and plays as a means of communicating their pleasures, hardships, and goals. Two of the most important poets in this tradition are Amiri Baraka (1934–2014) and Langston Hughes (1902–1967), who both represent two different but related literary movements: the Black Arts Movement and the Harlem Renaissance. Both writers used their poetry and plays to promote social change and redefine Black identity, despite stylistic and generational disparities. By contrasting their subjects, styles, and literary impact, this essay investigates how their works depict the African-American experience.

Theater has always been a potent tool for examining social injustice, cultural legacy, and racial identity. Amiri Baraka and Langston Hughes are two of the most significant African-American playwrights, distinguished by their distinctive works. Baraka transformed Black theater with his politically motivated, militant works, while Hughes provided a poetic and humanistic depiction of Black existence. With an emphasis on major themes, narrative forms, and their enduring impact, this essay contrasts their methods for dramatizing the African-American experience.

Langston Hughes and the Harlem Renaissance

A cultural movement known as the Harlem Renaissance (1920s–1930s) honored African-American artistic expression. One of its most well-known speakers was Langston Hughes, who used poetry and plays to challenge racial prejudices and promote Black pride. His writings made poetry approachable for regular Black Americans by embracing jazz, blues, and oral traditions.

Amiri Baraka and the Black Arts Movement

Amiri Baraka, on the other hand, rose to prominence in the 1960s and 1970s Black Arts Movement, a militant and politically active movement that demanded radical change. The rage and intensity of the Black Power and Civil Rights movements were reflected in Baraka's more extreme poetry. He aimed to establish an independent Black aesthetic while rejecting assimilationist principles.

Comparative Analysis of Themes in poetry

1. Racial Identity and Black Consciousness

In poems like "The Negro Speaks of Rivers" and "I, Too," Hughes frequently praised Black identity and ancestry. His strategy was optimistic and inclusive, aiming for racial equality in the future. However, as evidenced by poems like "Black Art" and "Somebody Blew Up America," Baraka articulated a more radical Black consciousness. Instead of supporting integration, his writings support individual autonomy and opposition to white supremacist ideology.

2. Protest and Resistance

Though in distinct ways, both poets tackled racial injustice. Hughes's "Let America Be America Again" criticizes democracy's unmet promises while retaining optimism for reform. In contrast, Baraka frequently uses more combative language in his poetry. His poem "Black Art" uses violent images to demand emancipation and makes an unambiguous appeal for revolutionary action.

3. Influence of Music and Oral Traditions

As demonstrated in "The Weary Blues," Hughes incorporated jazz and blues rhythms into his poetry to give it a lyrical, melodic feel that appealed to Black audiences.

Although Baraka tended toward avant-garde jazz and improvisation, he also included music into his poems, which reflected the chaos and cacophony of racial battles. He frequently used spoken-word tactics in his performances, which turned his poetry into a kind of political protest.

4. Impact and Legacy

With his vision of racial unity, Hughes continues to inspire generations and is a key figure in African-American literature. Beyond poetry, he has influenced theater, music, and the conversation around civil rights.

In contrast, Baraka's insistence that art must serve as a vehicle for emancipation transformed African-American literature. Black radical thinking, hip-hop, and spoken word poetry were all directly impacted by his work.

Comparative Analysis of Themes in plays

One of the most influential voices of the Harlem Renaissance and a trailblazer in African-American literature was Langston Hughes (1902–1967). His plays frequently celebrated Black culture while addressing concerns of generational conflict, identity, and racial prejudice. The first significant Black writer to compose realistic plays with Black themes, to portray real-life Black people, and to empathetically and sympathetically examine the issues facing Black Americans is Langston Hughes. Through his efforts, he created a Black theatre that was virtually non-existent when he wrote the plays for it. Both Black and white audiences responded favourably to his plays. The issues of miscegenation and a mulatto son being rejected by his white father are examined in his play *Mulatto*. In the South, where racial prejudice permanently separated Blacks and Whites, this is a prevalent issue. They were so ingrained with racism that neither Black nor White men

could avoid it. Hughes depicts his characters in Black and White with compassion and empathy. Although he reveals the White characters' hypocrisy, they are not categorically condemned.

In terms of theme and viewpoint, Hughes is different from Baraka. He used the language and rhythm of the Black people to write for and about them. The White audience was neither assumed nor rejected by him. He wrote for Black individuals who were interested in recognizing their own beauty and ugly sides. His attitude, language, form, and theme were all influenced by Black life.

One of the leading authors in the protest genre, which dates back to the earliest slave narratives, Hughes' career can be considered the apex of this tradition. Through his works, he attempted to liberate the Black man by boosting his self-esteem and morale while strongly protesting against the injustice of White civilization. He portrayed genuine depictions of Black men and their hardships and problems in his plays, flipping stereotypes and the distorted portrayal of Black life. Black Americans held onto the optimism that America would one day fulfil its promise and give the Black man his proper position in society, despite the fact that racial discrimination was pervasive in American culture.

Langston Hugh continued to support the American Dream. He never lost hope that it will also be realized for the Black people. Even as he revealed the hypocrisy and double standard of White America, he made the decision to chuckle at its ridiculousness. He is different from Amiri Baraka in this regard. Braka frequently uses foul language, filled with profanities, to vent his anger against prejudice.

His words fully express the intensity of his anger. He poses particular dangers to the United States. He demands that the political and social structure be changed immediately. Hugh's optimism that the American dream will be realized for Black people is not shared by Baraka. Instead, he wants America to be destroyed in order to create a new, egalitarian society.

In his plays, Hughes rarely employs mythology or symbols. He was composing plays for a theatre that hardly existed. However, Baraka frequently employs myths, rituals, symbols, allegory, and parables. He gives the audience the creative and beautiful experience that theatre requires. While Baraka criticized and attacked the White man and White society viciously and used harsh words to vent his wrath, Hughes tactfully brought out to the White man how cruel, inhuman, and hypocritical he was in his treatment of the Black man. Hughes never supported open rebellion against White America or Black segregation. However, Baraka advocated for the destruction of America and Black segregation.

Key Themes in Hughes' Plays

1. Racial Tensions and Identity

- *Mulatto* (1935) explores the complex relationships between mixed-race individuals and their white fathers, highlighting the emotional toll of racism.
- *Soul Gone Home* (1937) portrays the struggles of a Black mother and her deceased son, exposing systemic poverty and racial injustice.

2. Cultural Pride and Resilience

- Hughes infused his plays with blues, jazz, and folk elements, reflecting the artistic and spiritual resilience of Black communities.

3. Hope amid Struggle

- Unlike later radical playwrights, Hughes often offered moments of hope and reconciliation, emphasizing the endurance of Black people.

Amiri Baraka: Revolutionary Theater and Political Militancy

One of the main leaders of the Black Arts Movement, Amiri Baraka (1934–2014), used theater to bring about social and political change. His plays called for radical transformation and Black empowerment, rejecting assimilationist ideologies.

Key Themes in Baraka's Plays

1. Confrontation with White Supremacy

• *Dutchman* (1964) portrays the violent, inevitable clash between Black and white America, exposing the deep-seated racial tensions in American society.

2. Revolution and Black Nationalism

• *Slave Ship* (1967) uses surreal, ritualistic elements to depict the horrors of the Middle Passage, linking historical oppression to contemporary struggles.

3. Rejection of White Validation

Baraka's works criticize Black artists and intellectuals who seek approval from white audiences, advocating for self-determination in Black art.

Conclusion

Baraka wanted the wall that separated the Blacks and Whites to be raised even higher, while Hughes wanted to tear it down. Through his writings, Langston Hughes promoted Black consciousness among Black people, but Amiri Baraka transformed it. Millions of Black people worldwide have been moved by the works of Amiri Baraka and Langston Hughes, and they are motivated to continue their fight against exploitation and tyranny.

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The Representation of Women in Arundhati Roy's *The God of Small Things*

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Abstract

This article critically examines the representation of women in Arundhati Roy's *The God of Small Things*. Through the experiences of key female characters such as Ammu, Baby Kochamma, Mammachi, and Rahel, the article highlights how societal norms restrict women's agency and autonomy, subjecting them to marginalization and personal tragedy. It analyzes the ways in which the characters are both victims of and participants in oppressive structures, emphasizing the intersectionality of gender with caste and class. Additionally, the article sheds light on acts of female resistance—both overt and silent—that challenge patriarchal control. By delving into these complexities, the article underscores Roy's powerful critique of social hierarchies and her contribution to feminist literary discourse, inviting readers to reflect on broader issues of gender inequality and the continuing relevance of these themes in contemporary society.

Introduction

Arundhati Roy's *The God of Small Things*, published in 1997, is a critically acclaimed novel that won the Booker Prize for Fiction. Set in the southern Indian state of Kerala, the novel explores themes of caste, class, gender, and love through the lives of fraternal twins, Rahel and Estha, and their family. The story is non-linear, moving between different time periods, unraveling deep-seated social injustices and personal tragedies. One of the novel's most significant aspects is its sharp critique of patriarchal structures and societal norms that govern relationships and individual freedoms. Roy's narrative sheds light on how gender roles are enforced, how women suffer under oppressive traditions, and how they resist in their own ways. Through characters like Ammu, Baby Kochamma, and Mammachi, the novel paints a complex picture of women's experiences—ranging from defiance and desire to subjugation and internalized oppression. Beyond its literary brilliance, *The God of Small Things* holds cultural and political significance. It challenges the rigid caste and gender hierarchies that persist in Indian society and invites readers to reflect on the far-reaching consequences of these social constructs. By intertwining the personal with the political, Roy's novel remains a powerful commentary on the limitations imposed on women and the cost of defying societal expectations.

Exploring the Role of Women in *The God of Small Things*

Examining the roles and experiences of women in *The God of Small Things* is crucial because the novel provides a strong critique of gender norms, societal oppression, and the intersection of caste, class, and patriarchy. Arundhati Roy portrays women not just as passive victims but also as individuals navigating a rigid social order that dictates their behavior, desires, and destinies. Women in the novel face systemic oppression at multiple levels—within the family, community, and broader society. This oppression takes place at multiple times and in multiple ways, ranging from benign social stereotyping in households to brutal consequences for defying societal norms:

“Ammu finished her schooling the same year that her father retired from his job in Delhi and moved to Ayemenem. Pappachi insisted that a college education was an unnecessary expense for a girl, so Ammu had no choice but to leave Delhi and move with them. There was very little for a young girl to do in Ayemenem other than to wait for marriage proposals while she helped her mother with the housework.” (Roy, 1997: 39)

Later on in the novel, Ammu is punished for stepping outside societal expectations, both as a divorcee and as a woman who dares to love across caste lines. The brutal consequences of her defiance highlight how deeply ingrained patriarchal structures control women's autonomy. Similarly, Mammachi suffers from domestic abuse, illustrating the normalization of male dominance within marriage. By analyzing these experiences, readers can better understand the ways in which patriarchy restricts women's choices and punishes their independence. While the novel portrays oppression, it also highlights forms of resistance, both subtle and overt. Ammu, despite societal constraints, pursues love and desire on her own terms. Rahel, though shaped by trauma and loss, ultimately survives and reclaims a sense of agency. These acts of defiance, no matter how small, are significant in understanding how women challenge patriarchal expectations, even in limited ways. It also helps us in understanding internalized misogyny. Baby Kochamma's character offers an important perspective on how women can also become enforcers of patriarchal values. Her bitterness and resentment stem from a lifetime of repression, and she, in turn, reinforces the very structures that once oppressed her. Through Baby Kochamma, Roy demonstrates how patriarchy does not just harm women externally but also shapes their internalized beliefs, often turning them against one another.

The novel's feminist themes are intertwined with caste and class struggles, making it crucial to explore how different forms of oppression intersect. Ammu's forbidden love for Velutha, a Dalit man, is not just a violation of gender norms but also of caste hierarchy. This intersectionality highlights how women's struggles cannot be understood in isolation—they are shaped by multiple social forces that work together to control and suppress them. By exploring the roles of women in the novel, we gain insights into the broader gender dynamics of Indian society, both past and present. Roy's portrayal of women resonates beyond fiction, offering a reflection of real-life gender inequalities and injustices. It also contributes to feminist literary discourse by showcasing the ways in which women navigate, suffer, and resist oppression in a deeply stratified world. Analyzing the experiences of women in *The God of Small Things* is not just about understanding individual characters—it is about unraveling the broader themes of gender, power, and resistance that shape the novel. By doing so, we gain a deeper appreciation of Roy's critique of patriarchal structures and the enduring struggles of women within them.

Women as Victims of Patriarchal Oppression

In *The God of Small Things*, Arundhati Roy presents women as victims of a deeply entrenched patriarchal system that controls their lives and silences their desires. The novel vividly portrays the unspoken miseries and unwarranted suffering of women, who are compelled to endure the burdens of patriarchy in silence and submission (Pandya, 2017). One of the most prominent issues explored in *The God of Small Things* is the

question of gender and how it is shaped by various facets of society, particularly through patriarchal social norms that dictate and regulate acceptable behavior and roles for individuals within that societal framework (Tiwari and Sharma, 2018). Ammu, the central female character, suffers the harsh consequences of stepping outside societal expectations. As a divorced single mother, she is treated as a social outcast, denied dignity and autonomy, and ultimately punished for daring to pursue love beyond caste boundaries. Her life becomes a reflection of how patriarchal norms limit and destroy a woman's agency. Similarly, Baby Kochamma's character reveals the long-lasting impact of internalized misogyny. Having once rebelled in love and failed, she spends the rest of her life upholding the very structures that oppressed her, using manipulation and control to maintain her own fragile power within a male-dominated family. Mammachi, too, embodies the contradictions of patriarchal oppression. Although she is a successful businesswoman, her achievements are overshadowed by her suffering at the hands of her abusive husband. Her victimhood does not empower her to break free; instead, she accepts and perpetuates the gender hierarchy within her family. The circumstances, along with the deeply entrenched patriarchal system within the family structure, subject both Ammu and Mammachi to persistent gender-based discrimination and oppression (Mardiyani and Tawami, 2022). Through her female characters, Roy highlights how patriarchy operates not only through direct violence and societal restrictions but also through internalized beliefs and inherited oppression.

Love, Desire, and Forbidden Relationships

The God of Small Things depicts protagonists who are ready to break social laws and die for desire and for love (Bose, 1998). However, in the novel, the theme of love and desire is intricately tied to the rigid boundaries of gender, caste, and societal expectations, particularly through the forbidden relationship between Ammu and Velutha. Ammu's love for Velutha, a man from the oppressed Dalit community, is not only a transgression of caste hierarchy but also a bold act of defiance against patriarchal control over female sexuality. Their relationship challenges the social order that seeks to regulate who women can love and what desires they are allowed to express. However, this defiance comes at a heavy price. Ammu is vilified, shamed, and ultimately cast out by her family and society, revealing how women's bodies and choices become sites of control and punishment in a patriarchal world. Roy uses their tragic love story to expose the oppressive structures that criminalize women's desires, especially when they threaten caste and gender boundaries. Through Ammu's experience, the novel illustrates how female sexuality is policed and how any attempt to break free from these restrictions is met with severe and irreversible consequences.

Female Resistance and Silent Defiance

Arundhati Roy's novel *The God of Small Things* is frequently praised for its sensitivity to social injustice and its feminist politics (Nandi, 2010). Despite the overwhelming weight of patriarchal oppression, the female characters inhabiting the novel exhibit forms of resistance and silent defiance that challenge the structures meant to control them. "Seen from a feminist perspective, the novel is about the violence inflicted on women by the paternal tyranny enveloping the unfortunate children. It exposes the double standards of morality in society regarding men and women, the passive, docile role of a wife in a man-woman relationship, and the malicious role of a woman in perpetuating the humiliation of another woman by male" (Saini, 1999). Ammu's life itself becomes an act of rebellion—she refuses to conform to the expectations placed upon her as a woman, first by leaving an unhappy marriage and later by daring to love Velutha, defying the boundaries of caste and gender. Her resistance is not loud or political but deeply personal and courageous. Similarly, Rahel, her daughter, embodies a quiet defiance. Even after years of trauma and loss, Rahel refuses to be shaped entirely by the societal expectations that seek to confine her. Her return to Ayemenem and her emotional bond with

her twin Estha become acts of reclaiming her identity and agency. Throughout the novel, these women resist in ways that may seem small but are, in fact, powerful gestures against an oppressive system. Whether through acts of love, rejection of societal norms, or simple survival, their defiance becomes a testament to the enduring spirit of women who continue to challenge patriarchy in both subtle and profound ways. The novel is remarkable for its universal appeal with regard to treatment of female-centric themes. As Outka (2011) observes: “The novel presents an often bewildering mix of different times. Images, stories, and sensations from the past blend together with present moments and even future experiences”. This narrative technique is particularly meaningful, as the novel addresses women’s issues that are universal in nature, transcending the boundaries of time and space. The fluid treatment of time reflects the persistent and cyclical nature of gender-based oppression across generations and societies.

The Intersection of Gender, Caste, and Class

Roy (2005) calls *The God of Small Things* “a novel of social commitment”, and analyzes various aspects of the novel that reflect its engagement with social realities and human struggles. Arundhati Roy intricately weaves the intersection of gender, caste, and class to show how these social structures collectively shape and restrict the lives of women. The female characters in the novel are not only subjected to patriarchal oppression but also find their struggles intensified by the rigid caste and class system that governs society. Ammu’s relationship with Velutha, a man from the marginalized Dalit community, highlights how caste barriers further limit a woman’s freedom to choose love and assert agency. Her defiance is seen as a double transgression—both as a woman challenging gender roles and as an upper-caste individual crossing class and caste lines. Similarly, Mammachi’s authority within her home and her economic status as a successful pickle factory owner do not shield her from domestic violence or patriarchal dominance, revealing how gender often overrides class privilege. Baby Kochamma’s bitterness, too, stems from her failure to transcend the limits imposed by her class, caste, and gender. Through these layered portrayals, Roy exposes how women’s lives are shaped by a complex web of social hierarchies, and how power dynamics rooted in caste and class intersect with gender to deny them agency, dignity, and freedom.

Conclusion

In conclusion, *The God of Small Things* offers a powerful and nuanced portrayal of the lives of women trapped within the confines of patriarchal, caste, and class-based oppression. Through characters like Ammu, Baby Kochamma, Mammachi, and Rahel, Arundhati Roy reveals how women’s identities, desires, and agency are systematically controlled and silenced by societal norms. The novel illustrates not only the suffering and victimization of women but also their moments of resistance and silent defiance against the forces that seek to oppress them. Roy’s critique of patriarchy is sharp and unapologetic, exposing how deeply rooted gender inequalities continue to shape personal and social relationships. Beyond the boundaries of its narrative, the novel contributes meaningfully to larger gender discourse, challenging readers to reflect on how such forms of oppression persist in society. It compels us to question the structures that govern women’s lives and underscores the urgent need to acknowledge and dismantle them, making *The God of Small Things* a significant literary work in the ongoing conversation about gender, power, and freedom.

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One Day National Interdisciplinary E-Conference On**MODERN AND SOCIAL ASPECTS IN LITERATURE AND SOCIAL SCIENCE****On 3rd April, 2025****Vidya Vikas Education Society, Hinganghat's****VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
SAMUDRAPUR DIST. WARDHA 442305****DEPARTMENT OF ENGLISH****Migrant Labor and Its Effect on Rural Development in India**

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Abstract:

Migrant labor plays a pivotal role in shaping the dynamics of rural development in India. With limited employment opportunities and underdeveloped infrastructure, many rural inhabitants migrate to urban areas in search of better livelihood prospects. This migration, predominantly driven by agricultural distress and economic disparity, has significant implications for both the migrant workers and the rural communities they leave behind. On one hand, remittances sent by migrant laborers contribute substantially to the economic stability of rural families, improving their access to healthcare, education, and other basic needs. However, the absence of migrant workers in rural areas during peak agricultural seasons hampers local agricultural productivity and affects the social fabric, particularly in terms of family structure and community cohesion. The labor shortage in rural areas also disrupts traditional agricultural practices and accelerates the migration of younger generations, leading to demographic shifts and a reduction in the rural workforce. While migrant labor contributes to urban economic growth and infrastructure development, it also highlights disparities between rural and urban areas, exacerbating regional imbalances. This paper examines the multifaceted impact of migrant labor on rural development, analyzing both the positive and negative outcomes, and explores potential policy interventions to ensure sustainable development in rural India.

Keywords: Migrant Labor in India, Rural Development in India, Labor Migration in India, Rural-Urban Migration in India, Impact of Migration on Rural Development

Introduction:

Migration in India has been a critical phenomenon for decades, especially in rural areas. Over the years, rural migration has been predominantly driven by economic factors such as the quest for employment, better wages, and improved living standards. According to the Census of India 2011, approximately 37.2% of the total

population of India had migrated, with rural-to-urban migration accounting for a significant portion of this movement. This migration is largely concentrated in search of employment opportunities that are often limited in rural regions, where agriculture remains the primary livelihood despite challenges like fluctuating income and poor infrastructure.

Migrant labor, particularly in sectors such as construction, agriculture, and manufacturing, plays a crucial role in the development of both urban and rural economies. Migrants contribute to the urban economy by fulfilling labor shortages in these industries while also providing essential services and boosting the growth of cities. In rural areas, the flow of remittances from migrants has been a major factor in improving household incomes, healthcare, and education, enhancing the standard of living for many rural families. Furthermore, migration allows for the transfer of skills and knowledge that can potentially improve agricultural practices and other local businesses.

However, migration also brings several challenges. The reliance on remittances can create an economic imbalance, with some rural areas becoming dependent on external sources of income rather than fostering sustainable local development. Additionally, the outflow of labor from villages leads to depopulation, particularly among the younger population, which disrupts agricultural production and weakens social structures. Environmental degradation and over-exploitation of resources in migrant-heavy urban areas are also key concerns that need to be addressed.

This paper explores the role of migrant labor in rural development, analyzing both its positive contributions and the challenges it poses. It aims to understand the impact of migration on rural communities and propose solutions to harness the benefits of migration while addressing its negative effects on rural development in India.

Types of Migration in India:

Migration in India takes various forms. The most common types include rural-to-urban migration, rural-to-rural migration, and international migration. Understanding these types of migration is essential in assessing their effect on rural development.

❖ Rural-to-Urban Migration

The trend of rural-to-urban migration is a direct consequence of economic inequalities and the lack of job opportunities in rural areas. Workers from rural areas migrate to cities like Delhi, Mumbai, Bangalore, and Chennai in search of better opportunities in construction, manufacturing, or the informal sector. This form of migration often leads to temporary settlements in urban slums or informal sectors.

Effect on Rural Development

- Urban migration leads to a drain of skilled and semi-skilled labor from rural areas, which impacts agricultural productivity.
- The families left behind in villages often experience remittances but may suffer from the loss of adult members, who traditionally performed key roles in agriculture.

❖ Rural-to-Rural Migration

Rural-to-rural migration occurs when individuals move from one rural area to another in search of work, primarily during the agricultural off-season. This migration is seasonal, with many farmers moving temporarily to work in areas that have higher demand for labor, especially for harvesting or construction work.

Effect on Rural Development:

- This type of migration often supports temporary employment in rural economies but does not contribute significantly to long-term rural development.
- Seasonal migration can relieve short-term labor shortages in other regions but does not provide permanent solutions for local employment creation.

❖ 2.3. International Migration

International migration involves rural workers moving abroad in search of better-paying jobs, particularly in the Middle East, Southeast Asia, and other regions. This form of migration is often driven by limited job opportunities in the home country and the promise of higher wages abroad. Migrants from rural areas primarily take up jobs in construction, hospitality, and domestic work.

Effect on Rural Development

- Remittances from international migrants are a crucial source of income for rural families, improving their standard of living.
- Migrants return with skills and knowledge, contributing to human capital development in rural areas, although they may face challenges reintegrating into local economies.

Positive Effects of Migrant Labor on Rural Development:

❖ Remittances as a Tool for Economic Upliftment

One of the most significant positive effects of migrant labor on rural development is the inflow of remittances. According to the **Reserve Bank of India (RBI)**, India remains the largest recipient of remittances globally, with a significant share of these remittances coming from migrant workers. These remittances are essential for the economic upliftment of rural households.

- **Poverty Alleviation:** Remittances act as a buffer against poverty, enabling rural families to purchase goods, pay for education, and improve living standards.
- **Consumption Boost:** Increased household income from remittances stimulates demand for local goods and services, helping generate local employment and improve rural markets.
- **Investment in Education and Healthcare:** Many migrants send money back to fund their children's education and improve healthcare services for their families. This helps break the cycle of poverty by improving human capital in rural areas.

❖ Infrastructure Development

Migrant labor also plays a role in rural infrastructure development. Migrants working in cities or abroad contribute to the building of infrastructure, such as roads, housing, and public facilities. Additionally, they bring back new ideas, skills, and capital that can be used to improve rural living conditions.

- **Construction and Building:** Migrants who return to rural areas often use the skills they have acquired in the construction and infrastructure sectors to build better homes and improve local infrastructure.
- **Technology Transfer:** Skills and technology transferred by migrants can also foster new industries in rural areas, such as small-scale agro-processing units, handicraft industries, and other local businesses.

❖ Human Capital and Skill Development

Migrant labor, especially international migration, contributes to the development of human capital in rural areas. Migrants often acquire new skills while working abroad, such as technical skills in construction, hospitality, and mechanical work, which can benefit the rural economy upon their return.

- **Knowledge Transfer:** Returnees bring back technical knowledge and skills that can be utilized for local employment generation and industrial growth in rural areas.
- **Entrepreneurship:** Many returnees invest their savings in starting small businesses, thereby contributing to local employment creation and rural economic diversification.

Negative Effects of Migrant Labor on Rural Development:

❖ **Depopulation and Labor Shortages**

One of the most significant negative effects of migration, especially rural-to-urban migration, is depopulation. As young and skilled workers migrate to cities, rural areas are left with an aging population, leading to labor shortages, especially in agriculture.

- **Impact on Agriculture:** The migration of agricultural workers results in reduced labor availability during peak agricultural seasons, negatively affecting productivity. Fields may remain untended, leading to decreased yields.
- **Aging Population:** The absence of young people in rural areas can lead to an aging population, with fewer people capable of sustaining long-term development efforts.

❖ **Disruption of Traditional Agricultural Systems**

Migration disrupts traditional agricultural practices, as many young workers who would have supported family farms leave for better opportunities in cities. This disrupts local agricultural systems and reduces the efficiency of farming.

- **Loss of Agricultural Knowledge:** The departure of rural youth also leads to the loss of traditional farming knowledge, which can adversely affect farming techniques, biodiversity, and soil health.
- **Shifting Economic Priorities:** As migration increases, more households in rural areas rely on remittances rather than agriculture, further diminishing the importance of farming in rural economies.

❖ **Social Fragmentation**

Migration often leads to social fragmentation in rural areas. Families are separated when members leave for work, leading to emotional strain and the breakdown of traditional family structures.

- **Increased Vulnerability of Left-Behind Families:** Left-behind spouses and children often face the brunt of the emotional and social cost of migration. Women and children are particularly vulnerable, with increased workloads and less social support.
- **Gender Imbalances:** Migration also has significant gender implications. With many men migrating for work, women are left behind to take on additional household responsibilities, leading to stress and a potential increase in gender inequality.

❖ **Labor Exploitation and Vulnerability**

Migrant workers, particularly those who move to urban areas or abroad, are often vulnerable to exploitation and abuse. In foreign countries, migrant workers are at risk of being subjected to poor working conditions, low wages, and even trafficking.

- **Exploitation by Middlemen:** In India, migrants are often exploited by intermediaries who charge them high fees for job placement, leading to financial burdens and debt.
- **Lack of Legal Protections:** Many migrant workers are employed in informal sectors with no legal safeguards, making them vulnerable to exploitation, poor working conditions, and abuse.

Policy Recommendations:

❖ **Safe Migration Practices**

The government should prioritize ensuring the safety of migrants by offering legal protections and ensuring that employment contracts are fair and transparent.

- **Legal Rights for Migrants:** Strengthen legal frameworks to protect migrant workers from exploitation, both domestically and internationally. Provide easy access to grievance redress mechanisms for migrant workers.
- **Skill Development:** Provide skill development programs to ensure that migrants are prepared for work in their respective industries, making migration more sustainable and less exploitative.

❖ **Promoting Rural Development**

To reduce the dependency on migration, India must focus on rural development strategies that create local employment opportunities and encourage the return of migrants.

- **Investment in Rural Infrastructure:** Improve rural infrastructure—roads, electricity, and internet connectivity to make rural areas more attractive for investment and entrepreneurship.
- **Encouraging Rural Enterprises:** Provide subsidies and financial incentives for rural entrepreneurship and small-scale industries, ensuring that migrants have opportunities to return home and invest in local businesses.
- ❖ **Enhancing Education and Skill Development**
Improving access to education and skill development programs in rural areas is essential. Skill development should be aligned with local economic activities such as agriculture, agro-processing, and local crafts.
- **Vocational Training:** Set up vocational training centers in rural areas to develop skills that are relevant to both the local economy and potential migration opportunities.
- **Awareness Programs:** Educate migrants about their rights, opportunities, and legal protections, particularly when migrating to foreign countries.

Conclusion:

Migrant labor has a profound effect on rural development in India. While migration provides a means of economic survival for many rural households through remittances and skill development, it also comes with several challenges, including depopulation, social fragmentation, and labor exploitation. To maximize the benefits of migration while addressing its challenges, India must implement comprehensive policies that promote safe migration, strengthen rural infrastructure, and encourage local employment generation. By focusing on these areas, India can ensure that migrant labor contributes positively to sustainable rural development in the long term.

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One Day National Interdisciplinary E-Conference On

MODERN AND SOCIAL ASPECTS IN LITERATURE AND SOCIAL SCIENCE

On 3rd April, 2025



Vidya Vikas Education Society, Hinganghat's

**VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
SAMUDRAPUR DIST. WARDHA 442305**

DEPARTMENT OF ENGLISH

Shashi Tharoor's India : as seen in his novels *The Great Indian Novel*, *Show Business* and *Riot*.

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Abstract:

Shashi Tharoor as an internationally recognized writer, a global citizen and a versatile orator always speaks of India and Indian issues. He has a strong faith in the plural identity of India. The fiction and non-fictions of Tharoor expresses his deep love and reverence felt for India. He celebrates the moral superiority of Indian culture but at the same time the morbid situations in social and political realities in India tortures him and he tries to explore the real India in his world of fictions. He does not present a rosy and silky picture of India but a truthful and realistic picture of the land.. Belonging to an anti-colonial and post colonial school of Indian English novelists, Tharoor tries to capture the very essence of Indian history, politics and culture in his works. It appears that all his novels are national narratives that highlight India as a nation, India as a society, India as a vast storehouse of philosophies and ethics.

This paper aims to document the reflective tone of Shashi Tharoor about Indian issues and problems considering the largest democracy on the earth. An analysis about Tharoors craftsmanship as an Indian writer writing about Indian leadership, Indian politics, Indian culture, Indian mythology and Indian film culture has been also taken in serious concern in this paper.

Kerwords: India, culture, politics, Indian mythology, Indian history, analysis, interpretations, narratives

During a curious tour of Tharoor's world of writing specially his novels, it comes to know that Tharoor has a vision for India and it has been extensively reflected in his novels. Making and remaking of India appears and reappears in all his writings in diverse forms and styles. He has high words for history of the nation with proper interpretation. He believes that history has many interpretations and misinterpretation of historical realities that take the nation on the path of devastation. The communal and religious harmony is at stake and the people are shuddered with social and political anarchy. He observes that history is exploited for political gains by the politicians. He satirically reinvents the story of the *Mahabharata* in *The Great Indian Novel* while

the commercial world of glamour of Bombay Cinema appears in his *Show business*. Similarly the 50 years of Indian history and its evaluation of hopes, losses and future finds rich expression in his non fictions like *India: From Midnight to the Millennium*. And finally in *Riot* he puts forth the collision of history and culture, ill-fated social ethos resulting in brutal killings without reason. Tharoor is aware of the fact that public life in India is full of contradictions and hopelessness. yet he wants “to create an India devoid of these conflicts.” Like Amitav Ghosh and some of his contemporaries, Tharoor dislikes communalism and criminalization of politics of any sort which divides society and create unrest throughout the nation. He feels that India's strength of pluralism and diversity will survive and the threatening forces will disappear and he anticipates a better future for tomorrow. Tharoor himself admits - "I write about India because I care about India..."

Being high class intellectual work Tharoor's novels often become the new exploration of humanistic principles that seem fading away day by day in Indian and world society. His interpretation of history brings out the reassessment of India, Indian thought, Indian democracy and Indian leadership. His political novels always deal with the historical journey of Indian politics and political realities. In his analysis of multiple cultural aspects. Tharoor often brings into prominence the cultural, social and religious diversities in society.

It has to be noted during a detailed analysis of Tharoor's novels that Shashi Tharoor has always been bluntly critical about Indira Gandhi's policies especially her imposition of Emergency. In his works like *India: From Midnight to the Millennium*, *The Great Indian novel*, *Show Business* and *Riot* he openly lashes at her dictatorship, misuse of power and authority, oppressive electoral campaigns, her foreign policy, her vicious decision to impose emergency, her shrewdness in political views, political agendas and her dictatorial norms of running a democratic country like India. In *The Great Indian Novel* he has shown his extreme protest and aversion for her autocratic and shrewd conspiracies denuding the dignity and honor of Indian people during her rule. In his non-fiction *The Elephant, the Tiger and the Cellphone* Tharoor has devoted a total chapter entitled Smother India to voice his apathy towards the authoritarian rule of Mrs. Indira Gandhi. About her shrewd politics Tharoor says: Mrs. Gandhi was skilled at the acquisition and maintenance of power, inept at wielding it for larger purposes. She had no real vision or programme beyond campaign slogans; ‘remove poverty’ was a mantra without a method. Her only ideology was opportunism, garbed in socialist rhetoric.”

During the study it was observed that Tharoor in his novels mercilessly criticizes the elections and the whole election process in India. He mockingly calls it a great Indian *tamasha*. He finds the elections '*tamasha*' disgusting and into way entertaining because crores of rupees are spent to put up this show in our country. He adds that this wasteful expense in a poor country like India needs to be condemned. He feels that this money should be used for infrastructure development, education, on fulfilling basic needs and the welfare of the poor rather than thoughtlessly lost on elections. He also condemns bureaucracy for its moral laxity and corruption. No election in democratic India is complete without the election campaign and Tharoor believes that it is a total fuss in India. The whole process of elections find a satiric expression in *Show Business* where he compares it with a monkey man's show and a great source of entertainment for common man:

They came out of curiosity, not out of support ... In our country elections are a popular *tamasha* that occur every five years, a spectacle, an entertainment for the bored masses. People will gather to watch an unusual candidate in much the same spirit as they might stand around to watch monkey man performing tricks (Tharoor, *Show Business*) (208)

Tharoor further brings out that gun power and muscle power are used to manipulate voting process and to darken the face of democracy. This is also well expressed by Tharoor in *The Great Indian Novel*. Tharoor extensively and seriously writes about the trauma of partition. He considers it as the biggest failure of the Indian freedom struggle. He believes that partition of India and Pakistan is the only shattering event in Indian history which has affected all the facets of the social, economic, religious, historical, political and

cultural life of Indian society as well as of Pakistan. The partition issue has been deeply introspected and amply condemned as a threat to national identity in all his novels.

In India, Tharoor believes that women face injustice in many forms. It may be domestic violence, eve teasing, sexual harassment at work, gender discrimination or biased and unequal treatment at work. Beside all these, dowry is another cause which adds to their anguish and misery. Tharoor touches upon this issue in '*Riot*', through the character of Sundari. He presents the fact that many daughters and sisters have been scarified at the altar of dowry and their agonies and cries remain unheard. Sundari is symbolic of the thousands of other women suffering like her and Tharoor shows their plight through her character. He believes that the conditioning of the mind of centuries have been instrumental in case of women in spreading such social evils. The blame does not lie on one person alone. It is the society itself that allows such evils to prevail, so it is equally responsible.

A close analysis of Tharoor's novels reveal that Tharoor shows deep concerns about the failure of relationship and arranged marriages in India and the emergence of the extra martial affair from this failure. He boldly brings out the double standards of Indian society, a debatable issue which needs to be dealt by society. In his *Riot* he brings out the issue through the scandalous relationship between Priscilla and Laxman and the seductive affair between Rudyard Hart and Nandini .

As far as Tharoor's fictional work is concerned it becomes evident that Tharoor constantly condemns the rootless and ruthless traditions and customs in his reinterpretation of Indianness. For Tharoor, it seems that all religions are same and so he does not advocate any religious supremacy. His conclusions are also unbiased and not prejudiced by any influence. He has firm views and clear cut picture of his world. His ideas are based on his own practical experiences. It is not like any 'Utopia' or '*Ram Rajya*' or the dream and ideal world of Mohd. Tughlaq, the 14th century Indian ruler. His religious essays and cultural discourses are also deeply informed and inspired by his vision and interpretation of Indian culture, mythology, society, politics and history. His treatment of each subject is global. He often raises the Indian issues like, corruption, poverty, starvation, criminalization of politics, communalism, fanaticism, terrorism and unemployment. He is a patriot par dedication and adoration.

Shashi Tharoor is extremely concerned about the poverty of our country and he has extensively written about it through various platforms but most specially in all his novels. He brings out that over population and poverty are interrelated. He also expresses his serious concern for the millions of the poor in India. He feels emotionally disturbed by the "pornography of poverty" in Indian society. He realistically portrays the scenes of poverty in all his novels. As a sensitive writer he shows his concerned feelings for rural and urban India's poor conditions. The pot holed roads, the cow dung roads, the betel stains, overpopulated dirty and filthy markets ,beggars surrounded temples, the unhygienic conditions of public hospitals and the other numberless scenes of backwardness and poverty trouble and mentally torture him as a sensitive writer. He asserts that these poor situations and misery of the people are the product of criminalization of politics and the lack of proper planning policies as well as bureaucratic corruption.

In his *Riot* Tharoor has shown his serious concern about the poverty in Indian villages through negative responses and disgusting reactions of American characters like Rudyart Hart, Katherine Hart, Randy Diggs and Priscilla Hart reflecting the rural situation. A polluted, densely populated, dirty walls, mal-nourished children, hungry women, beggars and orphans sleeping on the street are the representations of the painful situation of poverty in India . *Riot* speaks volumes of poverty in Indian villages: "God, what a damp. The heat. The dust. The flies. The shit. The crowds. You name it, Zalilgarh has it. Every horrific cliché about India turns out to be true here." (Tharoor, *Riot*, 2002)

In his *Show Business* Tharoor also documents the ironic picture of poor and miserable conditions in India. He brings out the contrast between fact and fiction through the medium of cinema and its passion among the poor people with different perspectives. Here the novelist underlines the gulf between glamour and the world of Hindi movies with all sorts of prosperity and luxuries and starved bellied poor sections of society.

Along with poverty, Tharoor also shows his serious concern about the poor medical facilities and sanitation in India. He expresses his plight over these issues and suggests a lot needs to be done in this concern. Tharoor draws a difference in the Third World and the developed countries through his global participation and experiences. He paints a very gloomy picture of the depraved conditions of rural India in his writings. He stresses that the politicians need to be more seriously and sincerely committed to the well being of the people. They should make them free from the vicious circle of poverty in which they are trapped. Thus, the poverty and over population in the nation disappoints him. Through his writings, lectures and interactions he strongly conveys this message that the real India exists in rural villages .

Tharoor blames the British colonial rule, unemployment , sectarian violence, orthodox and superstitious mindset, illiteracy, ignorance ,self centered politics and partition as the causes of despair and poverty in India in most of his novels and non-fictions. He adds that the basic reason for poverty in India is that politicians exploit the people emotionally on religion and religious issues and show considerable negligence of the basic issues concerned to the welfare and development of the people.

Another major concern in Tharoor's works is his evaluation of exploitation of India during the British rule. He has expressed his firm views about the exploitation of Indian people made by the British colonial rule in India on various global platforms. He felt British Imperialism "invented India's poverty". This finds expression in all his works. Tharoor believes that India before the arrival of the British was rich and prosperous and known as a golden sparrow. The people were happy and financially sound with traditional business and skilled based industries. In old times, trade and commerce flourished with all its prosperity. Tharoor asserts that the real devastation and despair started when firstly the British landed on the Indian soil. Gradually, they spread their exploitative rule throughout the nation and split Indian society. With their exploiting policies they first targeted the traditional trade, semi-skilled industries and commercial institutions and demolished them. He has firm views that in the name of administration, they exploited labours, peasants, small land owners and denuded the dignity of the common people in pre-independence times. So he asserts that the British are instrumental for the present misery of the subjugated Indians who were robbed of their property, wealth and dignity.

In his *The Great Indian Novel* Tharoor has tore off the mask of the British Empire in a very satiric way. He takes the readers to old world of glory and richness and assures that this all came to an end with the arrival of the "coloured people" and the invasion of the Mughals and other rulers.

His non-fictions like *An Era of Darkness* (2016) and *Inglorious Empire* (2017) speak volumes of the atrocities of the British Empire in India. His Guest Lecture at Oxford in 2018 on "Does Britain Owe Reparations to India?" has been globally acclaimed for his satiric tone and vehemence.

While making a deep study of his novels we notice that while speaking of religion, Tharoor has very serious opinions. He condemns Hindu fundamentalism and does not advocate any religious supremacy. He has clear cut views about religion as faith and religion as an ideology. He observes that religion as a political ideology plays a very dominant role in dividing communities and paralyzing communal harmony. He condemns the communal approach of political parties and their ideologies that help religious fundamentalism to breed it. He clearly shares Nehru's vision of secular India where all religions merge in one identity that of being Indian. He firmly believes that the seeds of this communal hatred and religions enmity were sown by 'divide and rule' policy of the British firstly during the national revolt of 1857 and then most prominently in

the partition of India in 1947. He has firm belief that secularism is a great cementing force of the diverse republic of India.

Tharoor emphasizes the need of Secular India where pluralism is respected. He appreciates the pain and efforts taken by Nehru for his vision of India as a secular and democratic nation. He has very serious concerns about the bloodshed and violence in the name of religion and condemns it as an act of religious frenzy and saffronization of politics. He believes in “inclusive Hinduism” rather than die hard *Hindutva*. He expects inclusiveness where all religions are respected. Following the path of Nehru, Tharoor also strongly believes in pluralism of India and dreams of India where all the religious groups live with equal harmony. He opines that the protection and perpetuation of secular democracy is the need of the survival of pluralistic identity of India. He considers the demolition of religious structures of other religions as a big national failure and challenge to the constitutional and democratic fabric of the nation. He insists “Only an all inclusive pluralism will guarantee the survival and success of the Indian nation” (W.Coll, 1997)

In *The Great Indian Novel* Tharoor has vividly illustrated the clash between religious ideologies giving rise to the partition of India. The novel is also emblematic of political rivalry, class struggle and the tussle between Indian and British political leadership in Pre and Post independent period. His *Riot* is full to the brim with the communal collisions and the frictions between Hindu Muslim religious ideologies and communal violence. Here Tharoor has used the controversy of the issue of demolition of Babri Masjid and the reconstruction of Ram Temple at Ayodhya in background of a love story between an Indian and an American young research scholar.

It has to be noted that Tharoor is very sharp and satirical about the kinship between politics and Bollywood. He severely condemns the entry of actors and actresses into politics. He attacks political ambitions of stars in Bollywood and political parties giving them such roles who have never worked at grass root levels and has no knowledge about the issues and problems of the poor. He urges that the country should be in safe and trustworthy hands who have serious concern about the well being of the nation. He emphasizes in his works and worldwide lectures that political parties should refrain from encashment of Bollywood popularity for gaining political positions. The nation needs dedicated and well informed leadership who will nurture it, develop it and take it to the great heights. He keeps in mind the genuine needs of the people. At the same time Tharoor does not approve of handing over the political legacy. He condemns dynastic rule in politics as the biggest threat to democracy and welfare of the nation.

Tharoor as a well read and well informed writer, journalist and a global political icon expresses his balanced evaluation and criticism of the leaders of the yesteryears. He glorifies their noble sacrifice and celebrates their martyrdom in his works. The political leaders and freedom fighters like Mahatma Gandhi, Nehru, Subhash Chandra Bose, Sardar Patel, Mohammad Ali Jinnah, Jay Prakash Narayana, Indira Gandhi, Lal Bahadur Shastri and the like have been given prominence in his *The Great Indian Novel*. in the context of modern history and ancient mythology. Tharoor shows his thorough knowledge about the mythological leaders like Bhishma, Dhritrashtra, Dronacharya, Karna, Duryodhana, Pandu, and numberless characters in the *Mahabharata* in the novel and assigns them appropriate roles in modern history of India. Here Tharoor presents Gandhi as the supreme motivational power for Indians while Nehru is criticized for his blind idealism. At certain places his tone is irreverent and humorous in the delineation of even great figures in history who were worshipped in the past. In his non-fiction and Biography respectively *India: From Midnight to the Millenium* (1997) *Nehru: The Invention of India* (2003) Tharoor criticizes Nehru for his political blunders but appreciates for his vision of secular and modern India.

Tharoor has firm faith in the old classics of the *Mahabharata* and the *Ramayana* as a great moral and cultural heritage of India. But for him, myth and mythology of the nation is an historical account and he employs them

as an introspective tool to deal with the present situation. Myths have been used by Tharoor as a significant tool to expose some crucial debates about socio-political realities of contemporary India. Through myths and mythological themes and characters Tharoor finds a new way of expression and discusses multiple issues like castes, men-women relationship, economic inequalities, social injustice, political chaos, moral laxity, communal disharmony, freedom movement and so on. Through these classical sources of myths in Indian mythology Tharoor represents his social concerns and tries to explore the socio-political culture in India. Through his novels Tharoor uses the mythology as one of the strong bases of defining Indian Identity.

Conclusion:

As a postcolonial and postmodern novelist, Tharoor has tremendous passion for variation and experimentation in his novels to represent India.. All his creative verve as a writer is over brimmed with his love and better future for Indian society. He uses all his literary weapons to portray India as it is. He does not present a rosy and silky picture of India but a realistic portrayal of India burning with communal unrest, criminalization of politics and tottering in poverty. All his three novels like *The Great Indian Novel*, *Show Business* and *Riot* represent the dark corners of Indian situation and society. On a close study of his portrayal of characters it comes to know that Tharoor has serious concern about Indian women who are troubled, tortured and tormented in a male dominated society. He highlights the agonies and anguishes of Indian women through various social issues confronted by them. He deals with the burning ills like dowry - system, female feticide, traditional mind set, enslavement of customs and traditions, deprived condition of women, malnourished children, poverty, gender discrimination, domestic violence and so on.

Finally, a curious tour of Tharoor's world of writing reveals the fact that all his works are deeply influenced by his adoration for India and Indian culture. He always cultivates the Indian plurality, adores Indian morality and elevates Indian ethnicity to the high strature in his writings. He pines for the damages, cries for ravages and sufferings of India, celebrates her great moral heritage and anticipates a bright future for the motherland. He expresses his deep sense of commitment to India in the following words.

"I consider myself an Indian writer. All my books are about India. ...In my writing, I have focused very much on the things that matter to me about India, in both fiction and non-fiction."

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The Story of Stolen Generation and National Sentimentality in Sally Morgan's *My Place*

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Abstract:

Australian aboriginal literature is a new arena in Australian literary scenario. Aboriginal women's writing had gained special credit in the recent years for its varied themes and concerns related to the indigenous studies. One such writer is Sally Morgan, a mixed blood Australian whose works have gained immense credit in the recent years in Australia's literary world. Her maiden work *My Place*, is both an autobiography and testimonial writing on the stolen generation of Australia. The objective of this article is to find out aborigines, and to trace the veiled history of the Australian Stolen Generation. It will also explore the bleak past of the afflicted inmates at the foster homes with reference to Daisy, Arthur and Gladys featuring in *My Place*. In the due course of the study, the buried past of the stolen Generation will not just be unearthed but the murky lives of contemporary Australian aborigines will also be shed light on.

Key Words: Australian, Aborigines, Stolen Generation, Mixed-race.

Introduction: on the great Australian continent, aboriginal children have been removed from their families from earliest times of contact with the British. The following explores the discussions, feelings and lived experience of the member of Stolen Generation of Australia primarily in 20th century to create a new narrative and theoretical impact of these removal act. Aboriginal writing in Australia began as a revolutionary attempt in rewriting the history of land and its people against the fictionalized white-washed history that came from the whites. There are also mixed whites aboriginal women writers in the literary scenario whose personal writings as mixed- race gained much more attention from readers who wish to read the history and lives of the Stolen Generation in Aboriginal Australia. Lucie Wanderburgova says "What is also quite interesting is the fact that most of the narrators of the Stolen Generation issues have been women and that the best known testimonies regarding removals has been autobiographical works"(Wanderburgova 11). Some of the notable women writings are Margaret Tucker's *If Everyone Cared*, Monica Clare's *Karobran: The Story of an Aboriginal Girl* (1978), Ella Simon's *Through My Eyes* (1978), and Ida West's *Pride against Prejudice* (1987)

The Mixed Race descendant writers

The role of mixed-race descendant writers in transcribing the life of their ancestors – the affected members of the Stolen Generation through biographies, testimonies and life writings is exemplary. Such mixed- race

descendants, though not belonging to the Stolen Generation are equally affected as Stolen Generation members for they are deprived of their ancestral roots due to survival strategies that resulted in identity crisis. One such writer is Sally Morgan, who though not a Stolen Generation member, for the fact that she is mixed-race descendant, feels that it is the duty to give voice for the concerns of both full blood and mixed blood aborigines through her writings. Her autobiographical work *My Place* is considered to be perhaps the best known work by an aboriginal writer. Lucie Wanderburgova underscore the educative power of the work “*My Place* became part of an aboriginal studies programme and belongs to compulsory literature in Australian public school” (Wanderburgova 16). She uses the quotation of Schaffer and Smith says that *My Place* was “the first to be actively celebrated and heavily marketed, critically promoted” (Wanderburgova 61).

***My Place*: A representation of Traumatic Lives of Stolen Generation.**

Sally Morgan’s *My Place* is a representative work in various aspects. It is both an autobiography and testimonial writing. The writer through her autobiography represents her community of mix-race descendants who do not belong to Stolen Generation, while at the same time represents the affected members of the Stolen Generation, through her testimonies. On the whole the work stands to be a representation of mixed-race descendants irrespective of whether or not they belong to Stolen Generation. What is more important in dealing with the issue of the Stolen Generation is that the fact should be given without fiction. Authenticity is vital in dealing with such a burning political and social issue. Sally Morgan’s auto/biography carries real life characters sharing real life experiences and therefore represents the whole neglected aborigines and the mixed-race descendants.

The novel *My Place* carries life writings of three generations of mixed blood aborigines in Sally Morgan’s family that includes Sally Morgan’s life as Mixed-blood free Australian, her mother Gladys, a Stolen Generation member and Sally Morgan’s grandmother Daisy and her brother Arthur who were again member of Stolen Generation. The testimony of Gladys, Daisy and Arthur show true picture of lives of the Stolen Generation member in foster homes and their consciousness as aborigines.

The objective of this article is to identify the aborigines, and to trace the veiled the history of Australian Stolen Generations. It will also explore the bleak past of afflicted inmates at the foster home with reference to Daisy, Arthur and Gladys featuring in *My Place*. In the due course of the study the buried past of the Stolen Generation will not just be unearthed but on the murky lives of contemporary Australian aborigines will be shed light on.

The British colonial invasion in the aboriginal land of Australia happened in the year 1788. They called themselves as ‘protector’ of native community and the civilizing masters of ignorant mob. The white colonizers used various strategies to wipe out the native race and they almost succeeded in their attempts when the aborigine population began to decline and it’s ratio an all time low. However, the entire race could not be wiped out as there began mushrooming of mixed blood children of aboriginality in their blood. This new race of mixed-blood population posed a threat to the colonial masters as they could not be led to live with their aboriginal community which would result in the increase of the aboriginal population; nor could they be allowed to live in the white community as those mixed race children had a little of black blood in them. Hence they were removed from their aboriginal communities who came to be branded as Stolen Generation of Australia. According to Lucie Wanderburgova the term ‘Stolen Generation’ was first used by Peter Read as title for a magazine article which was then followed by a book *The Stolen Generations* (1981).

Children and babies were removed from their families either by force or trickery to be placed in ‘girls’ or ‘boys’ homes, foster families or missions. They were totally cut off from any kind of contact with their aboriginal families and were severely punished if they did try to run off to their community from white control. Instead of education they were trained to be domestic workers. At the age of 18 they were released into the

white society, often scared for survival in white society due to the hostile experiences in such foster homes and missions. Such forced removal of mixed-blood children from their aboriginal families fills the dark pages of history of Australia.

In the novel *My Place*, the testimonies of Gladys, Daisy and Arthur clearly shows that only children of mixed descent were removed by the authorities from the Aboriginal clan, on account of the 'white blood' in them. Blacks were not "considered fit to raise their child with white blood". For the same reason full- blood Aboriginal children were not removed. The worst condition of being aboriginal was therefore more prominent in the mix blood children, as members of the Stolen Generation.

Such mix-blood children were either removed by force or through strategic means. In *My Place*, we learn that Daisy, Arthur and Gladys were all removed by strategic means under the pretext of giving education. Arthur shares how he was removed from his family, "they told my mother and the other we'd would be back soon. We wouldn't be gone for long, they said" (Morgan 231). The aboriginal people ignorantly hoped that their children would be back some day. The ignorance and the helplessness of the aboriginal people were also misused for the removal.

The same helplessness was felt when the children were removed by force. "The most heart-rending image is the one which conveyed small black children crying and begging to be allowed to stay with their mothers, but being harshly pulled away as they clung to their mothers. The same situation is occurs Doris Pilkington's *Follow the Rabbit Proof Fence* also when the three young girls were forcefully removed from their home. The threat to the uncertainty of life was also experienced by the Aboriginal community, when children were suddenly abducted illegally without proper intimation. It is indeed right that they termed as Stolen Generation, for in many cases children were literally stolen from the community without notice. There are also cases where parents themselves willingly accepted the removal of their children for various reasons. Their incapability to feed and raise their children due to poverty, and their desire for the children to grow in better living condition, free from diseases and malnutrition, let them willingly accept the removal as evidenced from the report "We have spoken with people who, even today, honestly believe that it was right to transfer indigenous children to white families because this would give them the material benefits they would not otherwise have" (Bringing 230). The mixed race children were removed and segregated further. The racist consciousness was so powerful in the whites that they separated children according to their proportion of color in them. Arthur tells his experience of how an English authority visited the mission and separated the 'darker kids' from the 'lighter kids' for he didn't like them being together (Morgan 233). Such constant separation deprived children of any intimacy or companionship among themselves.

Under the disguise of 'protectors' for the aborigines, the white authorities exercised a stranglehold of power in their lives that resulted in in the distrust. Lucie Wanderburgova in her thesis, says, "The officials were labeled as protectors and their task was to control their lives and the geographical location of aboriginal people of mixed percentage" (Wanderburgova 32). The historical figure, A O Neville, the chief protector of natives, Western Australia, 1915-1940, himself failed to protect the Aborigines and turned against them by activating legal policies like 'Miscegenation' and removal of 'half caste' Aboriginal children from their mothers. Arthur too says that Neville was still the Protector of Aborigines. Any blackfella that had dealings with Neville got no good words to say about him. He wasn't protecting the aborigines, he was destroyin' them" (Morgan 265). The fear for authority and removal are constant throughout their lives.

Due to removal from the aboriginal mothers and due to the fact that the white masters did not want to own their half caste offsprings, these mixed blood Stolen Generation student grew up without the knowledge of who parented them. The difficulty of Gladys in knowing her white father, the mere 'blank' against the name of her father in her birth certificate makes the view evident. Also sally says, "Hardly any Aboriginal people

had birth certificates those days” (Morgan 193). Daisy faces the same split identity. “As Daisy Brockman, she is the daughter of the station owner; as Daisy Corunna, she is the daughter of ‘station’ that is daughter of no one in particular” and “her white father’s denial places her in a position of an illegitimate half cast child” (Kennedy 4,5).

Identity crisis faced by the mixed blood children does not end here. They face spilt identity in their foster homes where they had their aboriginal names changed, the basic source of their aboriginal identity and then were deprived of using aboriginal language, by the replacement of the colonizer’s language, English. They were also forced to change their aboriginal religion to Christianity. The change of name, language and religion resulted in loss of one’s basic identity. Arthur informs “the first thing they did was Christian us (Morgan 232). In fact very first line of Daisy’s testimony reflect a sense of loss of identity “My name if Daisy Corunna, I am Arthur’s sister. My Aboriginal name is Talahue” (Morgan 402).

Once when name which is basic identity of a person is removed, the next step was the removal of one’s mother tongue. The children in foster home were not allowed to use their Aboriginal language and restricted them from using it. Arthur in *My Place*, undergoes a similar experience while he was deprived of using his own language and forced to talk English. He recalls saying, “I wasn’t allowed to talk blackfella after that” and adds ‘I liked my language, but I got a good hiding if I spoke it. I had to talk English” (Morgan 227). Children were also taught that it was a shame to use Aboriginal language. Daisy feels ashamed of using her language in front of people and secretly uses it while communicating with Arthur. Aboriginal people today mostly speak English, with a few Aboriginal phrases and words that contribute to Australian Aboriginal English making the original Aboriginal language extinct.

All the above factor resulted in the deep psychological and emotional injury that the children were unable to escape from. The experiences left them psychologically and emotionally crippled for life as it is observed by stolen person, “it’s like a hole in your heart that can never heal “(Bringing 154).

Bringing Them Home Report

The national inquiry was initiated in response to lobbying by Aboriginal activists and organizations which helped members of Stolen Generations make contact with separated families. The national inquiry was headed by Sir Ronald Wilson. It was neither a legal trial nor a truth commission. It did, however expose to public judgment the historic treatment of Indigenous people, particularly women and their children, and the regime of compulsory assimilation, which gave it the status of historic ‘Trauma Trial’. ‘Trauma Trials, Felman argues, grant ‘authority...to trauma’. The national inquiry was groundbreaking in articulating and transmitting the traumatic memories of child removal and identifying the devastating effects on Indigenous lives and communities that persist to this day. It legitimated the new idiom in Australian culture- The Stolen Generation that provided the collective framework of perception. On 13 February 2008, the then Prime Minister Kevin Rudd finally issued the long awaited apology from the part of Australian government to the affected members of the Stolen Generation

Conclusion: it is an undeniable reality that the members of the Stolen Generation, leading free lives today, still feel detached from their family, language, cultural and spiritual roots. Their basic Aboriginal identity is questioned. The separation is so much that they are not able to identify with their own Aboriginal kith and kin, even after reunion. The life in missions and foster homes has left a deep impact on their lives causing more mental trauma and spiritual ache that can never be healed.

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Modern and Social Aspect of Saikat Majumdar's Fictional Work

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Abstract

The present paper intends to explore the social and modern aspect of Saikat Majumdar's fictional work. Saikat Majumdar, an Indian writer of post-millennial era writing in English. His writing exhibits his social sense and responsibility. His fictional and prose works champions the cause of social wellbeing and humanitarian approach through preserving individual's rights and freedom. The world of his fiction reflects contemporary social, cultural, religious and political scenario with such intensity and fervent to provoke the readers sensibilities to think them twice about their existence. This paper aims to explore how Saikat Majumdar has used his writing as a tool to expose the oppression and exploitation of individuals under social, cultural, religious and political system of our society since the ages and is continued in present also. In this article the researcher purports to examine how literature has always been a strong medium of social awareness by reflecting not only contemporary but also the realities of past although in a fictitious way but it makes great impact upon the readers.

Key Words

Social, Cultural, Political, Religious Context, Modern Aspect, Individual's suffering.

Introduction

Language is a mode of expression, helps to communicate our thoughts with others, means of reciprocation of information among people. Through language literature is created. Every language has its literature. Initially it was oral and then in written. Since the ages, literature has been created to transmit knowledge and cultural values, customs, traditions from one generation to another and for the recreation of people. Hence, the literature of every era reflects the contemporary social and cultural scenario capturing the spirit of the time. It helps to understand the thought process of people of the time. While writing the historical facts of any era, historicists not only study the archival historical documents but the literary works of the time, although fictitious is also studied. Literary forms vary but the object is the same, expression of your inner thoughts. Since humans are social beings, society, social issues have always been a center of focus in their literature. With the changing of time, social life has become more complicated giving birth to complex social issues

adding up to the modern aspect of literature and providing opportunities to many writers to deal with it in their literary works. One such writer of post-modern era is Saikat Majumdar, a writer of social awareness and an affluent litterateur of innovative writing methods and techniques.

Saikat Majumdar, an Indian English author of post-millennial era, is a prominent novelist, critic, academic, columnist, and prose-writer. Erstwhile professor at Stanford University, USA, Majumdar now works in Ashoka University, Delhi as a Professor of English and Creative writing. Majumdar has written five novels so far, while his prose works like *Prose of the World* and *College: Pathways of Possibilities* are influential works. His critical work *The Critic as Amateur* (2020) is equally famous. He writes columns in the famous newspapers like The Hindu, Hindustan Times, Los Angeles Review of Books, The Indian Express, The Telegraph on regular basis. What attracts our attention about Majumdar's writing is his knack of involving complexities of human life and the social scenarios giving birth to them in a single frame. So that readers could understand the cause and the effect of the problems simultaneously. Another striking feature of Majumdar's writing is his caliber of dealing with many social issues in a single story, right from the extinct social cruelties like child marriage and widow burning to the most current issues like sexuality, globalization and modernization. In his novels, he dwells upon almost every social issues like poverty, corruption, casteism, religious violence, racial discrimination, social hierarchy, dysfunctional family system, suffering childhood, sexual orientation, political pressures and interference, women subjugation, illiteracy, cultural identity, unemployment, privileged education system and many more under which an individual is crushed. Not only his novels deal with social and cultural issues of the past and contemporary era, his prose also discusses the most significant problems like banality of modern post-colonial literature, the problems lurk in our modern education system and many more. His writing is an insightful journey for the readers leaving them bruised by the darkness of distorted social system and unexpectedly optimistic by hinting at the new possibilities for a better future.

The present paper aims to explore the fictional works of Saikat Majumdar to find out the social and modern themes he has dealt with in his novels. It intends to study the social and modern aspect of his novels to analyze his perspective of social sense and responsibility and his vision of literary creation for social and cultural awareness. It also proposes to understand the oppressive and exploiting nature of our age old rotten customs and traditions which act totally opposite of human wellbeing. It emphasizes how the author champions the human welfare and individuals rights and emancipation above all. The present research paper is an analytical study of Saikat Majumdar's fictional works. The researcher has used a descriptive and close-reading method of research in which the text of his first four novels will be studied thoroughly to analyze and interpret the socio-cultural aspect of his writing. The scope of this research study is his first four novels, *Silverfish* (2007), *the Firebird* (2015), *The Scent of God* (2019), and *The Middle Finger* (2022).

Discussion

Socio-Cultural Aspect of Majumdar's Writing In

1) Silverfish (2007)

Silverfish is Saikat Majumdar's debut novel in which he deals with the life stories of two protagonist from different chronological period. Kamal is a widow from an aristocratic family of Bengal from the middle of the Nineteenth century suffering under the patriarchal social system while Milan is a retired school teacher from the late Twentieth century crushed by the dysfunctional bureaucracy to get his stuck pension. In this novel, the author deals with the social problems like patriarchal monopoly, women subjugation, child marriage, widow burning, corruption, religious violence, political interference, child labour, poverty, unemployment etc. It also highlights the contemporary problem of British rule and slavery of India. In a parallel style Majumdar creates the dark world of Kamal and Milan where everything is gloomy. Milan through his ex-

student Sabeer gets the manuscript written by Kamal recording her life journey. Through these manuscripts, the pathetic situation of women in the contemporary period is revealed. Kamal, a beautiful girl of 14 from an average family is married to a man of 49 in the highest aristocratic family to live a life of luxury, alternatively a life of slavery tied in the shackles of marriage to which the world outside is closed forever. The pangs of patriarchy are so thorny never let the women escape until death embraces them. "They say the wives of this family pass the marble lions of the gate only twice. They enter as pre-pubescent girls- tiny shy new brides, eyes red and swollen from crying----- they leave in the dusk of their lives, through the hushed fragrance of sandalwood and white tuberoses, the name of God sung again----- to be scattered as ashes on the holy Ganga." (Majumdar,2007,p.3). Widowhood comes to Kamal quite early at the age of 29, fortunate enough to escape from the cruelty of widow burning, eradicated by British Government recently then. Although the inhuman traditions like widow burning is extinct now and child marriage is also curbed to the major extent, but thinking about those who lived with the sword of death hanging on their heads and that is due to a man without any moral conscience is not only harsh but unimaginable in modern times. But such is the face of Indian society in the past, dark, cruel and hateful and Majumdar does not fail to expose it in Silverfish. As he puts it in Kamal's words, "I would be crying and probably with Radhu's force in my lungs, with fear, horrible fear, because there would be no life left before me, not in another half-day, like all ill-starred wives, I would be packed with a fresh batch of firewood on my husband's pyre, bundled next to his cold wrinkled body and my tender, warm body would burn to death along with the cold flesh of my husband."(p.28) To think, it is quite shameful to accept the fact that Our country once had such inhuman socio-cultural aspect. As we all say, education is the ultimate tool to eradicate darkness, Majumdar directs Kamal's emancipation through her education earlier by stealing her son's textbook and later her son Pratap himself teaching her. Through Kamal's journey of learning to read and write, Majumdar keeps finger on the problem of prohibition to women education, a major social issue even in modern era in some backward areas of India.

Talking about Milan which brings us back to the harsh realities of 21st century, we don't see any major difference in the sufferings of individuals. Through Milan's story Majumdar throws light on the contemporary social scenario of post-modern era. The modern West Bengal with the protests, marches, clashes between students unions from different political parties, protest to IMF and globalization while advertising foreign brands show the chaos and discontentment among people. "This was, after all, a city where rallies were both profession and entertainment for the swarming unemployed youth and where political parties often chose Friday as the day of strike so as to shake long weekends." (p.13). Milan has been flung into the "labyrinth of rusted bureaucracy" to get his stuck pension, where he comes to know how the termite of corruption has hollowed our bureaucracy. It bends a person to kneel down and falls into the feet of officials as Milan ultimately does, "flopped down on the feet of the deputy director of accounts" (p.52) leaving aside his dignity and self-respect. There are only two ways, either offer bribes to the officials or beg the politicians who manage them. Even a small boy like Alman Nandy is not skipped from this horrible reality who works in a factory making firecrackers to earn those six thousand rupees to pay the bribe to get his grandmother's stuck pension cleared. Milan meets the boy in the school district office whose palms are all stained and injured due to explosives used in firecrackers. "The fat officer said granny would have to pay him six thousand rupees to get her pension cheques cleared. That is the going rate in this office" (p.136) This shows the hypocrisy of our society where children and old are suffering while the youth is directionless. Child labour is illegal but only the enforcement of law will not be able to cease all problems while the citizens have no sense of responsibility. How a society will progress with such selfish and materialistic tendency. Milan's brightest student Sabeer and his whole family are the victims of religious hatred spread by politicians like Indrajit Ghosh. Sabeer's Muslim

family is trapped in the fake animal massacre result of his father Moidul's denial to sell his bookshop to those party people to set the Chinese food stall. Moidul's bookstall is burned down while Sabeer is Beaten and forced to leave school lead to Moidul's suicide and his mothers death by heart attack. The Hindu community where they peacefully resides among is now totally against them. Everyday, in newspapers we get to read such incidents of religious disharmony and anarchy spread by those in power to achieve their ulterior motives. Milan's last effort to get help from the areas MLA is also thwarted away under the pretext that he never supported or did party work like other teachers through his career and supported Sabeer's family. Milan Dies the same night by heart attack but never gets his pension. Here, the question arises, a person who serves the community for his whole life, isn't it our government's duty to provide him in his old age?

2) The Firebird (2015)

In this second novel Saikat Majumdar deals with the theme of cultural identity and dysfunctional marriage and family system under which kids are usually suffered. The Firebird is a story of a mother-son relation, a mother's quest for identity and a child's turbulent childhood due to the indifference and lack of emotional stability. The protagonist Oritro who is once an admirer of his mother's profession as a Theatre actress turns into a vicious one to perpetrate his mothers' career and brings her ultimate demise. Garima Basu, a popular theatre actress loves her work to the extent of ignoring the prying eyes of her family and para. Ignoring the rage and dissatisfaction of her family, every night she goes to theatres to perform. The setting of the novel is 1980's West Bengal, Calcutta where commercial theatre culture was very popular. It is the time when women are expected to manage their household, fulfil their wifely duties and nurture their kids, a total patriarchal setting, but Garima Basu rebels against this typical conservative system by performing on the stage. "Everybody thought it was wrong on his mother to leave the home every evening, delicately dressed and fragrant". (Majumdar, 2015, p.11) But something comes at the cost of other things. Garima loses her husband and son. The pressure of the society pushes Ori's father in the world of depression. A ten year old witnessing the violence of dysfunctional marriage of his parents. "Ori shuddered at the smell of his parent's bedroom, the sharp smell of hatred". (p.18) In the absence of parents love and attention Ori lives a misleading childhood with the evil minded people of para. His only comfort is his granny Mummum providing him warmth and affection. "Ori treasured his nights in his grandmother's room". (p.18) The unnecessary interference of political parties in the personal lives of people to maintain peace and morality in the neighbourhood is somewhat unacceptable. "In the end, it is the party who has to watch out for the para" (p.69) How criminals and social bullies become the moral guardians of the society and from whom? A major question raised by Majumdar which is very relevant in today's social scenario. One more social issue addressed by Majumdar in the novel is people's moral suspicion for the women associated with entertainment industry. They are considered no more than "whores" and the theatres "houses of prostitution" which should be burnt down. "The police should shut these places down. Someone shrieked. Dens of violence and obscenity." (p.174) The Firebird is written against the backdrop of decay of commercial theatre culture in Bengal. The ruling communist party stands totally against the arts originated and flourished under the wings of aristocracy for their fun and indulgence. How will such arts be supported by the communist although it has a cultural heritage of many centuries? That's the question. The demise of Garima Basu is symbolic of decay and degeneration of theatre and alternatively those associated with it. "She was a playhouse with silver-streaked hair and skin beginning to wrinkle. A playhouse ready to vanish." (p.210).

3) The Scent of God (2019)

Majumdar expects his third novel *The Scent of God* should be welcomed as a romance novel but audience takes it a comment on homosexuality due to its theme based on same-sex relationship. It is a story of a teenage boy Anirvan's school journey which involves his romantic relationship with a fellow boy Kajol in a strict

atmosphere of a boys ashram school run by Hindu Monastic order. Through this novel Majumdar explore modern issues like homosexuality, sexual orientation and sexual preferences which are still taboo topics in Indian society. In the novel, author describes the companionship and belongingness. The physical closeness between Anirvan and Kajol, according to author should not be seen as homosexual but a need and craving for physical touch that stirs in human body for the very first time irrespective of male or female. In the novel, incidents of physical closeness and sexual stirrings among boys and teachers are addressed by Majumdar. Sometimes consensual, sometimes non-consensual. It is evident through the incidents like Bikram's physical abuse by his roommates Asim Chatterjee and Nath or the Swamiji's (teachers) keeping handsome and good-looking boys close to them. "Anirvan watched his body breath----- Right around his left knee which touched Kajol's bony right knee. Throughout prayer, their knees were glued, afraid to breath and stir, lest they lose each other." (Majumdar, 2019, p.12) One more serious aspect reflects in the novel by the author through the religious life of ashram school is the sensual atmosphere of daily morning religious rituals which draws Anirvan towards Kajol is contradictory to the expectations of propagating spirituality among students to curb their worldly and physical desires. Anirvan's overwhelming attachment to the aesthetics and sensory beauty shows the seductive power of religion. The bliss of Prayer Hall, its calmness, its music occupy Anirvan's senses. As Sohinee Roy puts it in words, "Anirvan is attached to monastic life not because of a desire for nirvana, but because of the sensory beauty of prayer rituals: the sound of conch shell, the poetry of prayers, the fragrance of incense, the silence during meditation and the grace and charisma of saffron-clad monks. It is through sensory pleasure in rituals that he finds himself growing enamored of monastic life." (Roy, 2019) The growing religious tension is also evident when watching a mere sport like cricket provokes the communal hatred among students who froth obscenities and vulgarities to the Pakistani player while the nearby villagers of Mosulgaon burns firecrackers in support of Pakistani team. "Whenever India played Pakistan, the villagers in Mosulgaon wanted India dead," (p.1) and the students in Ashram throw the food in the gutter because it is cooked by the Muslim chefs exposing the deep-rooted hatred, the cause of social disintegration. Students are nurtured to develop self-restrain and self-denial by denying them any physical comfort so they become celibate devoting their life to spread Hinduism wearing saffron fulfilling the dream of having Hindu (saffron) nation on the other hand they are prepared for the strongest financial jobs like doctors and engineers to keep them at the top of social hierarchy. Anirvan's gift of oratory pushes him towards political parties to entertain crowds and gain their sympathy and favor (vote), a very familiar scenario in contemporary world. Leaving the bright political future aside, Anirvan's decision to embrace saffron to become a monk shows the power of religion over reasoning and Kajol joining Anirvan in this saffron world shows the unconditional nature of love and the triumph of emotions over reasoning which is archetypal in human nature.

4) The Middle Finger (2022)

In his fourth novel Majumdar dwells upon some major social issues like racial discrimination, privileged education system, mentorship, broken marriages and decaying family values and the modern aspects like queer relations. It is the story of Megha Mansukhani, an Indian grad student studying in the USA suffering failure in career, consequent of her decision to throw away her research dissertation halfway. Unworthy to Princeton, Megha joins Rutgers University, teaching less skilled masses, a full-time job that brought work visa with it. Living in America Megha suffers the pangs of racial discrimination where she is asked to push the table and call the janitor for other professors. "She had to be nameless. She had made the choice herself. Sometimes, she wondered. Was it about her skin colour? Or her shit job? In English Departments, brown people moved furniture or were part of the tech team". (Majumdar, 2022, p.6). Megha is a popular poet giving expression to her agony of being dark in America through her poems. But she doesn't identify herself with her creation.

“The thought that she had written them was a slap on her face. They sounded alien. They claimed slimy muscles she did not possess. Suffering she had not suffered. How was that possible?”. (p.12) We get the answer later during her stay in India where she is a part of higher social order living a life of privilege and convenience.

The novel is written against the backdrop of Drona-Eklavya myth which is a far different version from Mahabharata. In this version Drona blesses Eklavya, an honest disciple and a worthy one irrespective of his social status instead of Arjuna, a privileged one. Through this story the author raises the question, who will have access to knowledge? A privilege one or a worthy one. In the story Megha is Drona while Poonam, her household maid, a Christian girl from Ranchi, Kharkhand is Eklavya whom Megha refuses to teach but still Poonam learns from her art, from her poems. “You said such lovely things about me, Poonam, but when did I teach you all that, all that writing?” (p.176) Poonam understands Megha’s poems, striking the cause of her disapproval with her own art, and offers solution to Megha’s unsolved riddles. The concept of mentorship and the closeness between a student and teacher is also explored through Megha and Poonam’s relation by the author which is a current burning issue in present time when the movements like “Me too” tries to bring revolutionary changes in our society. Through the thread of attachment author explores the concept of queer love in the novel. The affection between Megha and Poonam is far beyond a mere physical closeness. It is emotional, psychological, soulful and beyond words. But Megha unable to abolish the veil of superiority/hierarchy down pushes Poonam away from her. But as it is always said humans are slave of emotions, Megha undertakes the journey by breaking the shackles of social order to reach out to Poonam finding her home in Poonam.

Conclusions

From the above discussion it is proved that Majumdar has dealt with many socio-cultural aspects and issues of our society including their religious and political context. The issues we find in his novels like patriarchy, women subjugation, racial discrimination, religious tension, casteism, social hierarchy, corruption have been tarnishing our society since ages but still we didn’t get any solution for it even in this era. Every now and then, we get to hear such instances happening not only in our country but all over the world which is a matter of concern. As Majumdar depicts in his novels, we see the interference of political parties and their suppression and exploitation of common people due to the power in their hands is also evident. The concept of saffron nation shouldn’t be at the expense of social anarchy and chaos. Majumdar very subtly describes the shattered family values and marriage system which has been causing traumatic childhood to many children become a major cause of worry in recent time we all talk about. Although the social issues like child marriage and widow burning dealt by Majumdar have become extinct now but the dark past of our society always reminds us to strive for better future. Preserving our arts and culture is one more thought advocated by Majumdar in his novels. With changing times we have some modern issues like sexuality, sexual orientation and preferences, queer relations find exposure in Majumdar’s writing and he handles them with the heart of humans that acts out of emotions. He even criticizes the education system which is not free from immoralities and injustices. Throughout his novels, Majumdar tries to show that how oppressive is our social system particularly for the weaker sections like women, children, underprivileged. Majumdar champions the cause of humanity and equality through his writing and expects that every individual’s rights and welfare should be considered irrespective of his social or financial status. Finally we can conclude that Saikat Majumdar is a writer of social awareness and has been using his pen to create literature of social conscience. He presents facts through his fictitious stories and characters to clear the fog of social evils and darkness to create a progressive society for a better future.

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DEPARTMENT OF ENGLISH

Eco-Spirituality in Rabindranath Tagore's Gitanjali: Harmony among Nature, Soul, and the Divine

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Abstract:

This paper explores the concept of eco-spirituality in Rabindranath Tagore's Gitanjali by analyzing his deep-rooted connection with nature, the divine, and the human soul. Tagore's poetry emphasizes inner purity, spiritual simplicity, and the essential need for harmonious coexistence with nature. This study highlights how Gitanjali serves as a spiritual guide in today's ecologically disturbed world, and how its themes can contribute to environmental ethics and sustainable living through the lens of Indian eco-spiritual thought. Real-life figures like Baba Amte and Jadav Payeng are also explored as practical embodiments of these ideals.

Keywords:

Eco-spirituality, Tagore, Gitanjali, nature, spirituality, sustainability, Indian environmentalism, harmony with nature, eco-criticism, sacred ecology, cosmic unity.

Introduction:

Rabindranath Tagore's Gitanjali (November 1912) is not merely a poetic composition but a spiritual and philosophical offering to the divine. Written in the early 20th century, its universal themes of devotion, purity, and the human relationship with nature continue to resonate today. In the face of today's environmental crises, Tagore's poetic sensibilities offer a deep ecological consciousness. He brings nature and spirituality together in a seamless flow, creating a vision of eco-spirituality—a holistic understanding of nature not merely as a backdrop for human life, but as an active participant in spiritual development. This paper aims to explore the eco-spiritual dimensions of Gitanjali through textual analysis and draw parallels with modern environmental practices inspired by spirituality in India.

The term eco-spirituality combines ecological awareness with spiritual consciousness. Eco-theologians such as Thomas Berry and Matthew Fox have advocated for a sacred connection with the Earth. In the Indian context, thinkers like Mahatma Gandhi, Tagore, and environmentalists like Baba Amte and Jadav Payeng have exemplified eco-spiritual values.

Scholars like Karan Singh and Kapila Vatsyayan have argued that Tagore's worldview was deeply ecological. In Gitanjali, nature is not just symbolic but embodies the divine. The flora, fauna, rivers, sky, and earth are living expressions of God's grace. Tagore believed that to pollute nature is to disrespect the divine order. This paper builds upon such interpretations and analyzes selected songs from Gitanjali to reveal how they model a philosophy of ecological reverence and inner spiritual growth.

Understanding Eco-Spirituality:

Eco-spirituality refers to a spiritual awareness rooted in ecological consciousness. It is the realization that nature and divinity are not separate. In this vision, the trees, rivers, animals, and all living beings have a divine presence. Spiritual practices involve not only prayer or meditation but also caring for the Earth.

Key elements of eco-spirituality include:

- Respect for all forms of life
- Recognition of the sacred in the natural world
- Simplicity and minimalism
- Inner reflection and harmony with one's surroundings
- Sustainable living as a spiritual duty

In Gitanjali, these principles are woven into the fabric of poetic expression. Tagore connects the soul's journey to divine union with the natural elements that surround us.

Eco-Spiritual Themes in Gitanjali:

Rabindranath Tagore's Gitanjali expresses a profound communion between the soul and the Divine, where nature is not merely a background but a living, sacred presence. The following five themes reflect the spiritual-ecological vision embedded in the selected songs.

1. Nature as the Voice of the Divine

In Gitanjali, natural symbols such as the flute, river, and stream serve as metaphors for divine music and transformation. The poet, like a lifeless flute, is awakened by the breath of God to create a new melody (Song 1). The overflowing river (Song 2) and the music that flows past obstacles (Song 3) embody the soul's movement toward divine realization. The poet wishes to become a flower in God's garland (Song 6) and dissolves into eternal music (Song 7), revealing his longing to unite with the divine rhythm of nature.

2. Sacredness of the Inner World and the Rejection of Ritualism

Tagore consistently privileges inner purity over external rituals. In Song 4, the heart is envisioned as a divine temple, while Song 5 compares daily tasks to a mountain obstructing divine communion. The poet finds true worship in labor, not in temple rituals (Song 11). Hands filled with desires (Songs 9–10) are unworthy of divine blessings. Instead, the poet embraces simplicity and sincerity, aligning devotion with a quiet, internal spiritual ecology.

3. Simplicity, Humility, and Spiritual Ecology

The poet critiques artificiality and affirms humility in nature. The child who avoids soiling their clothes (Song 8) symbolizes detachment from roots. Song 14 reminds us that the sun, air, and mind are divine gifts, and true sight comes only through surrender. In Song 15, the darkness of night and the lighting of a lamp serve as metaphors for spiritual awakening, emphasizing that self-realization arises through simple, quiet reflection rather than ego-driven action.

4. Emotional Landscapes: Longing, Waiting, and Surrender in Nature

Natural imagery often mirrors the poet's inner world. The quiet sky, falling petals, and dancing leaves in Songs 16, 18, and 21 reflect solitude and longing. In Songs 22, 24, and 27, nature's changing moods—like the rain or a quiet dusk—capture the emotional states of waiting and devotion. Similarly, Songs 35, 38, and 39 emphasize the strength to embrace both joy and sorrow, showing how nature teaches equanimity and surrender.

5. Unity of the Cosmos and Divine Immanence

Tagore finds God's presence in every aspect of the cosmos—stars, seasons, labor, and love. Song 12 praises the gifts of nature as divine grace, while Songs 31 and 32 highlight the illusion of ego-driven freedom. In Song 34, true liberation is found in divine love. The poet's unity with nature reaches its peak in Songs 41

through 46, where flowers, breezes, and clouds become sacred expressions of devotion. Nature, for Tagore, is not apart from God—it is the very voice and body of the Divine.

Gitanjali presents a unique eco-spiritual vision, where the natural world is not separate from spirituality but forms its very essence. Through symbols drawn from earth, sky, and seasons, Tagore illustrates that true devotion lies in living harmoniously with creation. The Divine reveals itself not in temples or rituals alone but in the rhythms, silences, and beauty of the natural world.

Eco-Spirituality in Practice: Indian Examples:

Baba Amte's Anandwan:

Baba Amte's Anandwan in Chandrapur, Maharashtra, is a living example of eco-spiritual practice. He transformed barren land into a self-sustaining forest settlement for leprosy patients. His work combined service, ecology, and spirituality. His family continues this legacy through projects that support humans, animals, and the environment together. Much like Tagore's emphasis on devotion through action, Baba Amte transformed spirituality into karma yoga through his ecological service to humanity and nature.

Jadav Payeng: The Forest Man of India:

Jadav Payeng single-handedly planted over 1400 acres of forest on a sandbar in Assam. After seeing snakes die of heat on barren land, he began planting trees. His forest now shelters tigers, elephants, and birds. His work is not just environmental but deeply spiritual—a communion with the Earth.

Contemporary Relevance:

In today's world of climate change, species extinction, and environmental disasters, the eco-spiritual messages in Gitanjali are more urgent than ever. Tagore calls for:

- Respect for nature
- Internal purification
- A sense of cosmic belonging
- A lifestyle rooted in love, peace, and minimalism

Educational institutions can teach Tagore's songs as part of environmental ethics. Public awareness campaigns can invoke eco-spiritual role models like Baba Amte and Jadav Payeng.

Actionable Eco-Spiritual Values:

To cultivate eco-spirituality in daily life, we must:

- Develop empathy for all living beings
- Adopt simple living and high thinking
- Minimize harm to the Earth through our consumption
- Meditate in nature and learn from it
- Promote ecological literature and art
- Teach spiritual responsibility toward the planet

These values do not require a specific religion—they are universally applicable to anyone who believes in the sacredness of life.

Conclusion:

Rabindranath Tagore's Gitanjali is a spiritual lighthouse for the modern age. It guides us toward a life of purity, simplicity, and reverence for the Earth. His poetry teaches that true joy is not in material success but in divine union through nature. By merging the soul with the rhythms of nature, one becomes a better human, not only for oneself but for the world. Eco-spirituality is not a luxury but a necessity. In the spirit of Tagore's Gitanjali, let us rediscover our connection with nature and live with deeper purpose, balance, and gratitude.

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DEPARTMENT OF ENGLISH

The Evolution of Digital Libraries in India: Success Stories and Innovations

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Abstract –

In India, digital libraries have completely changed how people access, preserve, and share knowledge. Many digital library projects have surfaced in the last ten years (2015–2024), greatly improving research opportunities, educational materials, and cultural preservation. This paper explores the success stories of major digital library projects in India, such as the National Digital Library of India (NDLI), Panjab Digital Library (PDL), and institutional digital repositories, highlighting their impact on academia, heritage preservation, and public accessibility. Along with highlighting creative solutions that have aided in their success, it also looks at the difficulties encountered with regard to funding, technological infrastructure, and user engagement. Through an analysis of case studies, this study underscores the role of digital libraries in bridging the digital divide, promoting lifelong learning, and shaping the future.

Keywords: Digital Libraries, E-Libraries in India, Government Initiatives in Digital Libraries, Digital Access to Education, Knowledge Preservation

Introduction

Digital libraries have significantly transformed how information is preserved, accessed, and distributed in India. Over the last decade (2015–2024), they have played a key role in supporting education, research, and cultural conservation. With the increasing shift towards digital learning, platforms like the **National Digital Library of India (NDLI)**, **Digital Library of India (DLI)**, and **Panjab Digital Library (PDL)** have made vast collections of books, academic papers, and historical documents available to a wider audience. These initiatives have improved accessibility to knowledge, particularly benefiting students, researchers, and institutions across the country.

The growth of digital libraries in India has been driven by technological advancements, government policies, and institutional efforts to digitize valuable resources. They have helped bridge the educational divide by providing learning materials to remote and underserved regions. However, despite their success, digital libraries continue to face challenges such as inadequate digital infrastructure, limited awareness, and financial constraints.

This paper delves into the achievements of India's digital libraries, analyzing their impact on education and knowledge-sharing. Additionally, it examines the obstacles they encounter and discusses future prospects for

expanding digital library initiatives, ensuring broader access to information and fostering a culture of digital learning in India.

Between 2015 and 2024, the field of digital libraries witnessed significant advancements and transformations, as reflected in various scholarly publications. Here's a synthesized review of key themes and findings from notable papers during this period:

1. Integration of Artificial Intelligence and Machine Learning: The incorporation of artificial intelligence (AI) and machine learning (ML) into library operations has been a focal point of research. A systematic review by Das and Islam (2021) analyzed empirical studies on this integration, highlighting that while theoretical explorations are prevalent, practical implementations remain limited. The study emphasizes the potential of AI and ML to revolutionize library services, urging further applied research in this domain.

2. Evolution and Impact of Digital Libraries: Andro and Maisonneuve (2021) conducted a textual analysis to trace the evolution of digital libraries. Their findings indicate a shift from traditional conservation topics to contemporary issues like open access and user engagement. The study also notes a decline in discussions about metadata formats, suggesting a maturation in digital library practices.

3. Governance Challenges with Digital Content Distributors: The reliance on commercial digital content distributors has introduced governance challenges for public libraries. Shim and Jhaver (2023) explored these challenges, identifying issues such as diminished content quality and reduced curation control. The paper advocates for collaborative policy development to enhance digital content curation and management.

4. Enhancing User Engagement through Virtual Reality: Safikhani et al. (2024) investigated the application of procedurally generated libraries in immersive virtual reality (VR) environments. Their study suggests that VR can enhance user engagement and promote serendipitous exploration, offering a novel approach to digital library experiences.

5. Digital Libraries and Academic Research: Swaminathan (2024) examined the role of digital libraries in academic research, discussing both opportunities and challenges. The paper highlights benefits like enhanced accessibility and collaboration, while also addressing concerns such as data privacy and the digital divide.

6. Social Media Integration in Libraries: Margam and Soni (2024) conducted a systematic review on the application of social media in libraries. They found that social media platforms are primarily used for communication, advertising, and services, with reference services being the most preferred. The study underscores the need for strategic social media utilization to enhance library services.

7. Digital Preservation Practices: A systematic literature review (2024) addressed digital preservation challenges in digital libraries. The review emphasizes the importance of robust preservation strategies to ensure long-term accessibility and integrity of digital resources.

8. Digital Transformation and User Impact: Meena (2024) analyzed the adoption of new technologies in Indian libraries and their impact on users. The study reports increased digitization projects and efficiency gains but also notes challenges like balancing physical and digital resources and addressing the digital divide.

Collectively, these studies reflect a dynamic period for digital libraries, marked by technological integration, evolving user engagement strategies, and ongoing challenges in governance and preservation.

Between 2015 and 2024, numerous scholarly articles explored the evolving scope of digital libraries, addressing their challenges, opportunities, and future directions. Here are some notable contributions from this period:

1. Digital Library Initiatives in India: A Comprehensive Study

This study surveyed approximately fifty digital libraries in India, revealing that many are still in the early stages of development. Challenges identified include the lack of proper search interfaces, reliance on third-

party collections, and limited remote access. The authors emphasize the need for regular website maintenance, remote access facilities, and proper training for information professionals to enhance digital library services.

2. Digital Libraries and the Future of Academic Research: Challenges and Opportunities

This paper examines the transformative role of digital libraries in modern academic environments. It highlights benefits such as enhanced accessibility and collaboration, while also addressing challenges like data privacy concerns, the digital divide, and the necessity for continuous technological upgrades. The study underscores the importance of robust cybersecurity measures and strategic planning to maximize the potential of digital libraries in academic research.

3. Digital Libraries: Challenges for the 21st Century

This article discusses the evolving concept of digital libraries and their future prospects. It emphasizes that digital libraries are more than just federated databases or hypertext applications; they represent a significant shift in how information is accessed and managed. The paper also highlights the need for digital libraries to adopt global standards and address challenges related to metadata organization and user accessibility.

4. Digitalisation of Libraries and Its Scope

This study explores the advantages of digital libraries over traditional ones, including efficient information retrieval, multimedia database integration, and enhanced user access. It highlights the role of digital libraries in preserving historical and cultural documents, supporting data mining, and promoting global information dissemination. The paper also addresses the importance of managing digital content effectively and the challenges associated with technological advancements.

5. Digital Libraries: Textual Analysis for a Systematic Review and Meta-Analysis

This research analyzes the evolution of literature on digital libraries, noting a shift from topics like conservation and national libraries to open access and user engagement. The study also observes a decline in discussions about metadata formats, suggesting a maturation in digital library practices. The authors emphasize the growing importance of user-centric approaches and the need for continuous adaptation to technological changes.

Collectively, these articles reflect a dynamic period for digital libraries, marked by technological integration, evolving user engagement strategies, and ongoing challenges in governance and preservation.

Between 2015 and 2024, numerous articles explored the importance and challenges of digital libraries. Here's an overview of key insights from that period:

Importance of Digital Libraries:

1. Enhanced Accessibility and Availability:

- Digital libraries provide 24/7 access to a vast array of resources, including e-books, research papers, and scientific journals, enabling users to access information from anywhere in the world.

2. Personalized Learning Experiences:

- By analyzing users' interests and reading patterns, digital libraries offer tailored recommendations, enhancing the learning experience.

3. Support for Formal and Informal Learning:

- Digital libraries serve diverse learning missions, supporting both structured education and self-directed learning.

Challenges Facing Digital Libraries:

1. Technical and Infrastructural Issues:

- Developing the necessary infrastructure for effective digitization, including addressing access, cost, and technology, remains a significant challenge.

2. Legal and Ethical Concerns:

- Digital libraries face challenges related to copyright, information privacy, and security, requiring careful navigation to ensure compliance and protect user data.

3. Resource Organization and Metadata Management:

- Effectively organizing digital resources and managing metadata is crucial for efficient retrieval and usability.

4. Digital Preservation:

- Ensuring the long-term preservation of digital content is a pressing concern, as technological obsolescence and data degradation can threaten the accessibility of digital resources.

These insights underscore the pivotal role of digital libraries in modern information dissemination and the multifaceted challenges they face in the digital age.

Between 2015 and 2024, the implementation of digital libraries has been extensively explored, with numerous studies and projects highlighting both advancements and challenges. Here's an overview of key developments during this period:

1. Technological Advancements:

- *Artificial Intelligence (AI) Integration:* The Library of Congress experimented with AI to automate the creation of Machine-Readable Cataloging (MARC) records from e-books, aiming to enhance cataloging efficiency.
- *Virtual Reality (VR) Applications:* Researchers developed interactive virtual libraries using VR technology to simulate physical library environments, offering immersive user experiences.

2. Collaborative Content Creation:

- A bibliometric analysis from 2015 to 2024 examined trends in collaborative 3D content creation within digital libraries, highlighting increased research and implementation in this area.

3. System Requirements and User Needs:

- Case studies have delved into user requirements for digital library systems, emphasizing the importance of aligning system functionalities with user workflows and information interaction patterns.

4. Legal and Ethical Challenges:

- The Internet Archive faced legal challenges over its digital book lending practices, with courts ruling against its distribution of scanned books without publisher permission, underscoring the complexities of copyright in digital libraries.

5. Community and Professional Development:

- Organizations like the Digital Library Federation (DLF) have fostered active communities, facilitating collaboration and the development of best practices among digital library professionals.
- The Joint Conference on Digital Libraries (JCDL) has served as a major international forum, addressing technical, practical, and social issues related to digital libraries, thereby influencing their implementation and evolution.

Collectively, these developments from 2015 to 2024 reflect a dynamic period in the implementation of digital libraries, characterized by technological innovation, collaborative efforts, and ongoing challenges in legal and ethical domains.

Between 2015 and 2024, several digital libraries have achieved notable successes, as documented in various case studies. Here are some prominent examples:

1. New York City's Citywide Digital Library

Launched to provide students across New York City with access to digital resources, this initiative saw rapid growth, with over 1.5 million checkouts by 2022. The library's success underscores the demand for accessible digital learning materials in urban educational settings.

2. YouScribe's Expansion in Africa

YouScribe, a digital library platform, expanded its services across multiple African countries, reaching over one million subscribers by 2022. Through partnerships with organizations like the Organisation Internationale de la Francophonie and telecom companies such as Orange Group, YouScribe enhanced access to educational and literary content, demonstrating the potential of digital libraries in emerging markets.

3. Library For All's Cloud-Based Learning Resources

The nonprofit organization Library For All utilized cloud technology to deliver free e-books and educational materials to Ukrainian children worldwide. This approach ensured uninterrupted access to learning resources, highlighting the role of digital libraries in supporting education during crises.

4. Ex Libris' Library Management Solutions

Institutions such as Imperial College London and the University of Surrey collaborated with Ex Libris to implement advanced library management systems. These partnerships enhanced research experiences and streamlined access to academic resources, illustrating the impact of tailored digital library solutions in higher education.

5. Perlego's Digital Textbook Library

Perlego, a British digital textbook provider, secured significant agreements with universities, including Westcliff University in California, marking its entry into the U.S. market. Offering access to 1.5 million books in multiple languages, Perlego's subscription model addresses textbook affordability and accessibility, reflecting the evolving landscape of digital libraries in academia.

These case studies exemplify the diverse successes of digital libraries from 2015 to 2024, highlighting their adaptability and critical role in enhancing global access to information and eBetween 2015 and 2024, several digital library initiatives in India have achieved significant success, as documented in various case studies. Notable examples include:

1. Panjab Digital Library (PDL)

Established in 2003, the Panjab Digital Library has been dedicated to digitizing and preserving Punjab's cultural heritage. By December 2024, PDL had digitized over 85 million pages, encompassing manuscripts, books, photographs, and newspapers. This extensive digital repository has become an invaluable resource for scholars and the public, ensuring the preservation and accessibility of Punjab's rich history.

2. Collaboration Between Libraries and Publishers

A 2017 case study highlighted a successful collaboration between libraries and publishers in India to promote electronic resources. This partnership addressed challenges in the digital society by enhancing access to electronic materials, thereby improving user satisfaction and resource utilization.

3. Area Studies: India by Adam Matthew Digital

Adam Matthew Digital's "Area Studies: India" collection offers a comprehensive digital archive of primary source materials related to Indian history and culture. This initiative has provided researchers worldwide with unprecedented access to valuable documents, facilitating advanced studies in South Asian studies.

These examples demonstrate India's commitment to leveraging digital technologies to preserve cultural heritage and enhance access to information.

Success Stories of Digital Libraries from 2015-2024 - Case Studies In India

Between 2015 and 2024, several digital library initiatives in India have achieved significant success, as documented in various case studies. Notable examples include:

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ROLE OF LIBRARIES IN HIGHER EDUCATION

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ABSTRACT:

This paper discusses the vital role of libraries in education and lifelong learning. Libraries have long been known as source of knowledge and learning .They provide students and public with the resources to learn and foster an appreciation for literature, history and more library professionals are extending educational opportunities and new technology for teaching and learning in Indian education. In higher education, libraries are vital resources, providing access to knowledge, facilitating research, promoting lifelong learning and fostering a conducive learning environment for students and faculty.

Keywords: Libraries, Knowledge, Learning, Education, Environment.

INTRODUCTION:

In today's dynamic educational landscape the focus has shifted towards student-cantered learning, encouraging active participation and fostering creativity in pursuing knowledge, ultimately shaping well-rounded citizens. A well equipped library plays a multifaceted role as an information provider, catering to the needs of faculty, research scholars and students in a professional academic environment. Libraries are a source of information containing materials suchasbooks,journals,documents,media etc.i.e.easily accessible for use and not just for display .A library offers either physical or digital access (or both) to those resources either in a physical location or in the form of virtual space. Libraries today often offer a mix of both physical and digital access to their resources which can either be borrowed in physical form or by downloading an ePUB version of the same from a digital library. The core objective lies in providing the right information to the right user at the right time and in the most suitable format. Libraries in modern educational; institutions must continuously plan, develop and organize their resources a services thus enriching the teaching and learning process and fostering a culture of intellectual growth and exploration. An academic is a library connected to an institution of higher education which supports the coursework and research of university faculty and

students according to statistics from the national education centre ,their are approximately 3700 academic libraries in the United States. In our India similarly with over 42000 academic libraries, India has the largest single number of such a libraries in the world. Class reading material housed in academic libraries and supplementing instructors, lectures have historically been known as “RESERVES”. India has the highest single number of libraries in the world with the particularly dense public and academic library networks compared to regional and global averages. Indian libraries are already engaged in delivery of the readers, students and researchers.

ROLE OF LIBRARIES IN HIGHER EDUCATION:

Libraries play a vital role in Indian Education. Supporting the academic and research endeavors of student facility and researchers. Library offers the resources and encourages the thinking process, creativity, inquisitiveness and makes the learning more fruitful. The function of library is to provided text books,references,periodicals,research conducted till date on various subjects to students, teachers and researchers.select,acquire and catalogue information using library and information software create update and manage electronic and printed information resources. Library plays an important role in higher education in 21st century it is more significant because we are in a place of fastest technological innovations where which and every second new information is being creating in our world, which cannot be preserved without a smart library and we cannot utilized this information in our learning platform. Library which provides us right information in our higher learning whenever we need from the vast jungle of information: so without a smart library it is very difficult to forwarding in our higher education to achieving the peacock success. Here are some key roles:

1) Library research that support student success:

The libraries serve as a sanctuary for students providing them with access to a wide range of researches that are useful in their academic endeavors. Libraries contain books, journals, multimedia materials and other academic publication that students can use to research and supplement their work. Library offers wide array of materials including books, journals, database .online resources, catering to various disciplines and research needs. me libraries may have specialized collections such as rare books ,historical documents or materials related to specific fields of study.

2) Supporting Academic curricula:

Libraries play an integral role in supporting the academic curricula of higher education institutions. They complement classroom lectures and reading offering supplementary materials that depend understanding and provide multiple perspectives subjects. Library assist faculty in their research activities by providing access to relevant resources and expertise library can faciliate interdisciplinary research by providing access to resources across different fields of study. Library promotes lifelong learning by offering resources and programs for continuing educational and professional development.

3) Promoting Research and Innovation:

Libraries offer research support services such as literature searches, citation management and research guidance. Libraries offer wealth of resources including online materials, journals, books, databases, enabling researchers to access the latest information and insides in their field. Librarian can assist researchers with literature searches, identifying relevant resources and developing effective search strategies. Library can serve as hubs for researchers to connect share ideas and collaborate on projects fostering a dynamic environment for knowledge creation and innovation.

4) Enhancing technology use in the library to support learning:

In today's digital age libraries have an increasingly important role in supporting learning enhancing the use of technology in library can help in engage patrons and support their educational needs.

5) **Developing critical thinking and information literacy skills:**

Librarians play a pivotal role in guiding students and patrons in evaluating sources discerning credibility and synthesizing information from diverse prospective through the library instruction workshops and research support services libraries cultivate or generation of critical thinkers adept at analyzing information making informed decisions and engaging in evidence-based enquiry.

6) **Providing safe and support your learning environment:**

Libraries offer more than just access to resources they provide a new nurturing and inclusive environment that promotes focused study collaborative learning and intellectual engagement. Libraries provide a space for students to engage in self-directed learning explore their interest and develop critical thinking research skills, library offers quiet spaces for focused study and research as well as areas for group work and collaboration. Libraries are designed to be safe and inclusive spaces for all students.

7) **Enhancing Teaching Pedagogy:**

Faculty members benefit from library resources to enhance their teaching pedagogy. Librarians collaborate with educators to curate course specific materials recommended relevant readings and assist in integrating information literacy skills into the curriculum.

8) **Cultural and community engagement:**

Libraries host cultural events such as book readings, art exhibitions, film screenings, and musical performances. They also offer cultural education programs and maintain collections that celebrate and preserve local heritage and diverse cultural traditions it can support and promote tradition through storytelling events, language workshops and other initiatives. It can raise awareness of local global cultural heritage through exhibitions programs and collections.

9) **Specialized Collection and Archives:**

Libraries Act as repositories for historically and culturally significant collections many of which or not available elsewhere they safeguard rare materials, manuscripts, artifacts and documents contributing to the preservation to the cultural heritage for future generation.

10) **Enhances the practices of reading:**

Reading is one of the essential habits student should have and college libraries provides student with ample scope for that. Encyclopedia and subject books that can develop student interesting reading.

CONCLUSION:

In conclusion libraries play an indispensable role in higher education by serving as gateways to knowledge facility research promotion critical thinking and information literacy and creating vibrant spaces for academic growth. As technology advances libraries evolve and adapt remaining vital cornerstones in pursuing intellectual excellence and lifelong learning. Their enduring significance in higher education ensures that the quest for knowledge will find solace within their shelves. Importance of libraries in empowering students to unlock their full potential pursue their passions and shape bright future for themselves and their communities. Society cannot flourish without proper education and the primary requirement of the education system is the knowledge available in the books. Libraries acquire books along with other reading materials, organize them, preserve them and disseminate the information to the users. In this way libraries play an important role in the development of the society.

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Indian Democracy: A Political Thought of Dr. B. R. Ambedkar

Mr. Arpit Manohar Thool

Scholar

Abstract

The democracy is the very significant tool to bring peaceful changes in the social and economic sectors of the community. Democracy and humanism strengthen love for the country and brotherhood amongst the various societies, without which country cannot survive. The elections, political parties, governments are the formal institutions of the democracy. Dr. B. R. Ambedkar is the practical politician regarding the relations between society, government and state as well as a thinker, a critic, a dreamer, a rebel, an emancipator and what not. Social justice was his mission of life.

Keywords

Democracy, Ambedkar and Political thought

Introduction

Well known about Dr. B. R. Ambedkar is a brilliant academician, an erudite scholar, a popular attorney, a great legal luminary, a power writer, a great constitutional pundit, a journalist, emancipator, champion of the rights and liberties of the dumb, down-trodden and oppressed people. He also aspired for having a government of the people, for the people and by the people. Democracy means no slavery, no caste, no coercion. Democracy is a mode of associated living. Parliamentary Government means government by discussion and not by fist cuffs. Discussion and consent are the essential means by which controversial points are settled and resettled. He was not only reformer but also a revolutionary.

He introduced a Bill in the Bombay Legislative Council for the amendment of the Hereditary Offices Act, 1874 on 19 March, 1928 and explained the Mahars' position to the Government. He submitted to Simon Commission, a statement concerning the safeguards for the protection of the depressed classes as a minority in the Bombay presidency. He demanded protection through guarantee as follows -

- That the education of the depressed classes shall be recognized as the first charge on the revenue of the province and that an equitable and just proportion of the total grant for education should be earmarked for the benefit of the depressed classes.
- That the right of the depressed classes to unrestricted recruitment in the army, navy and the police shall be recognized without any limitations as to cost.
- That for a period of 30 years the right of the depressed classes for priority in the matter of recruitments to all posts. Gazetted as well as non-gazetted in all civil services shall be recognized

- That the right of the depressed classes to the appointment of a special inspector of police from amongst themselves for every District shall be recognized.
- That the right of the depressed classes to effective representation on the local Bodies shall be recognized by the provincial Governments.
- That the right of the depressed classes to appeal to the Government of India, in case of violation of these rights by the Provincial Governments shall be recognized and the Government of India shall be given the powers to compel the provincial Governments to conform to the law in the matter.

As regards the social, economic and religious reforms over political reform, He said as

- We must not set up as our ideal something which is purely imaginary. An ideal must be such that it must carry the assurance that it is a practicable one,
- In politics, sentiments and temperament of the people are more important than intellect and theory. This is particularly so in so in the matter of framing a Constitution. A constitution is as much a matter of taste as clothes are. Both must fit, both must please.
- In political negotiations the rule must be what is possible. That does not mean that we should be content with what is offered. No, it means that you must not refuse what is offered when you know that your sanctions are inadequate to compel your opponent to concede more.

As regards the nationality and nationalism, true nationalism must satisfy social unity and human brotherhood. Nationalism appeared as political freedom. Nationalism is not mere a display of political maneuver. The real object of nationalism is the people. He explained that nationality means consciousness of kind. The feeling of nationality may be present and yet the feeling on nationalism may be quite absent. That is to say, nationality does not, in all cases, produce nationalism. According to him, "Nationalism is not a matter of political nexus or cash nexus, for the simple reason that union cannot be the result of calculation of mere externals. Where two communities live a life which is exclusive and self-enclosed for five years, they will not be one, because, they are made to come together on one day in five years for the purposes of voting in an election".

As regards the democracy, he is a strong believer in practical democracy. He said, "It seems to me that there lies on us a very important duty to see that democracy does not vanish from the earth as a governing principle of human relationship. If we believe in it, we must both true and loyal to it. We must not only be staunch in our faith in democracy, but we must resolve to see that in whatever we do, we do not help the enemies of democracy to uproot the principles liberty, equality, and fraternity."

The political thought of Dr. B. R. Ambedkar refers to democracy not simply as a form of government but also as a form of social organization, and social relationships to be basis on the principle of Parliamentary system of Democracy. He said, "Parliamentary democracy is unknown to us at present. But India, at one time, had parliamentary institutions. India was far most advanced in ancient times. There are innumerable references in our literature to prove that parliamentary system of Government was not unknown to us".

According to Dr. B. R. Ambedkar, free and fair elections are necessary for the transfer of power from one section of the community to the other in a peaceful manner and without any bloodshed. Political parties are indispensable in Parliamentary democracy, for democracy without a party system is unconceivable. At least two parties are necessary in democracy for its fructification. He said, "A party is necessary to run government. But two parties are necessary to keep government from being despotism".

As regards the political liberty, political power to capture the machinery of government, the people should share political power in a democratic government. He said, "Political power is the most precious thing in the life of a community especially if its position is constantly being challenged and the community is

required to maintain it by meeting challenge, political power is the only means by which it can sustain its position”.

As regards the political democracy, according to him, political democracy rests on four premises.

- The individual is an end in himself,
- the individual has certain inalienable rights which must be guaranteed to him by the constitution,
- The individual shall not be required to relinquish any of his constitutional rights as a condition precedent to the receipt of privilege,
- The state shall not delegate powers to private persons to govern others.

Conclusions

Political thought of Dr. B. R. Ambedkar recognizes nationalism as a fact as regards democracy. His humanistic philosophy is the practical, moral, social, pragmatic, dynamic, definite, individualistic and socialistic. His whole faith is on the principle of non-violence. It is also concluded that his philosophy is a synthesis of idealism and realism, naturalism, spiritualism, materialism, socialism, individualism, nationalism and internationalism.

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Radical Feminism in Meena Kandasamy's Poetry and Prose – Analyzing how her works challenge patriarchy, caste, and systemic oppression

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Abstract

Meena Kandasamy is a radical feminist author whose verse and exposition serve as a effective critique of patriarchy, caste-based persecution, and systemic disparities in modern India. Present paper analyzes how Kandasamy's works epitomize radical feminist thought by challenging both gender and caste progressions through her provocative dialect, courageous stories, and unapologetic resistance. Drawing from her poetry collections (Touch, Ms. Militancy) and novels (The Gypsy Goddess, When I Hit You), present study investigates the intersectionality of caste and gender oppression in her works. Kandasamy's literary strategies—ranging from the use of outrage as a political tool to the reimagining of mythology and history from a feminist perspective—are analyzed to demonstrate how her works adjust with radical feminist discourse. Also, the present paper examines her engagement with activism and advanced resistance, illustrating how her literary voice amplifies past the composed word into the domain of political action. By arranging her works inside the broader system of Dalit feminism and radical feminist hypothesis, this investigation highlights Kandasamy's commitment to modern feminist discourse and her part in rethinking resistance literature in India.

Keywords: Radical Feminism, Dalit Feminism, Caste and Gender Oppression, Resistance Literature, Patriarchy and Caste Hierarchy, Political Anger in Literature, Activism and Digital Resistance

Introduction

Meena Kandasamy stands as one of the most provocative and politically engaged voices in contemporary Indian literature. As a poet, novelist, translator, and activist, her work consistently challenges the intersecting oppressions of caste, gender, and class that characterize Indian society. In the Indian context, however, feminist movements have had to contend with additional axes of oppression beyond gender, particularly caste. Kandasamy's work represents a significant contribution to this intersection, as she writes explicitly as a Dalit feminist, addressing what scholars have termed the “triple oppression” faced by Dalit women: discrimination based on caste, class, and gender. As she stated in an interview, “My poetry is naked, my poetry is in tears, my poetry screams in anger, my poetry writhes in pain. My poetry smells of blood, my poetry salutes sacrifice. My poetry speaks like my people, my poetry speaks for my people” (Kandasamy 4-5).

Theoretical Framework

Radical feminism emerged in the late 1960s as a critique of existing feminist movements that focused primarily on legal and economic equality. Radical feminists like Kate Millett, Shulamith Firestone, and Andrea Dworkin argued that patriarchy—male dominance over women—is the primary form of oppression from which other forms of domination derive. According to radical feminist theory, patriarchy is sustained through various social institutions, including the family, religion, language, education, and cultural practices.

Key tenets of radical feminism include

Radical feminism emphasizes the centrality of female bodies as sites of oppression and potential liberation, particularly focusing on issues of sexuality, reproduction, and violence against women. This theoretical framework provides a useful lens for examining Kandasamy's work, which similarly identifies patriarchal structures as fundamental to women's oppression and employs provocative, revolutionary language to challenge them.

While radical feminism provides valuable insights into gender-based oppression, it has been critiqued by feminists from marginalized communities for failing to adequately address how gender intersects with other forms of discrimination such as race, class, and—in the Indian context—caste. Dalit feminism emerged as a distinct movement that addresses the specific experiences of women from formerly “untouchable” castes, who face oppression not only as women but also as members of stigmatized communities. Dalit feminist scholars and activists have argued that mainstream Indian feminist movements, often led by upper-caste women, have neglected the particular forms of violence and discrimination faced by Dalit women. As Rege (1998) notes, Dalit women experience a “triple burden” of caste, class, and gender oppression. Organizations like the National Federation of Dalit Women (NFDW) and the All India Dalit Women's Forum emerged in the 1990s to specifically address these intersecting oppressions.

Gayatri Spivak's influential essay “Can the Subaltern Speak?” introduces the concept of the “gendered subaltern”—marginalized women whose voices are systematically silenced within both colonial discourse and nationalist resistance. Spivak argues that these women face “triple oppression” through patriarchy, dominance, and race. According to Spivak, “subaltern” people should write their own bodies and stories to counter this silencing.

Meena Kandasamy's Poetry as a Tool of Feminist Resistance

Kandasamy's poetry collections, particularly *Touch* (2006) and *Ms Militancy* (2010), represent powerful examples of feminist resistance literature that explicitly challenges both patriarchal and caste-based oppression. These collections are characterized by anger, provocation, and a deliberate subversion of traditional imagery and mythological narratives. Anger serves as a central element of Kandasamy's poetic voice, functioning not merely as an emotional expression but as a deliberate political strategy. In contrast to expectations of feminine docility and restraint, Kandasamy's poetry embraces rage as a legitimate and necessary response to injustice. As she declares in her poetry, “This tongue allows me to resist rape, to rescue

my dreams. It is not man-made...My language is dark and dangerous and desperate in its eagerness to slaughter your myths" (Kandasamy 8-9).

A central strategy in Kandasamy's poetry is the rewriting of Hindu and Tamil mythology from a feminist perspective. This approach allows her to challenge patriarchal religious narratives while simultaneously reclaiming cultural traditions that have been used to justify women's subordination. In "Ms Militancy," the title poem of her second collection, Kandasamy reimagines the character of Kannaki from the Tamil epic Silappathikaram. In the traditional narrative, Kannaki is celebrated for her wifely devotion to her unfaithful husband Kovalan. Kandasamy's reinterpretation, however, emphasizes Kannaki's rage and rebellion after her husband's death, portraying her not as a model of feminine submission but as "a courageous, forceful revolutionist rather than a helpless, timid, or submissive woman."

Similarly, in "Princess in Exile," Kandasamy reimagines the character of Sita from the Ramayana. While the traditional epic portrays Sita as the epitome of wifely devotion who undergoes trials to prove her purity, Kandasamy's Sita "is no longer chaste." Her Sita has "mastered the skill of disappearing" and her "ongoing 'walkout' is a form of retaliation against her husband for failing to act quickly to save her." This reinterpretation transforms Sita from a symbol of female submission to one of feminist resistance. In "Dead Woman Walking," Kandasamy tells the story of Karaikal Ammaiyar, a mythical figure who was abandoned by her merchant husband to marry "a fresh and formless wife" despite her beauty and "the magic of my (her) multiplying love." Through this character, Kandasamy articulates "the agony and pain of abandoned women," whose suffering is captured in the line "I wept in vain, I wailed, I walked on my head, I went to god" (Kandasamy 17).

Kandasamy's poetry is characterized by its bold, explicit language that defies conventions of feminine propriety. This linguistic choice itself represents a form of feminist resistance, as it rejects expectations that women's writing should be delicate, restrained, or euphemistic. Instead, Kandasamy embraces a direct, confrontational style that mirrors the violent realities she describes. In "Back-Street Girls," Kandasamy challenges conventional notions of female propriety by celebrating women's sexual freedom and autonomy. The poem explicitly addresses "the moral police" who seek to control women's behavior, declaring that women are "free-spirited, fancy-free, and liberated" to play many roles, including "sluts, bitches, witches, gluttons, and shrews." The poem asserts women's right to sexual agency, stating that they now "strip random men" rather than being chosen as passive wives. It concludes with the defiant declaration: "We (women) are not the ones you can sentence for life" (Kandasamy 14).

Radical Feminism in Meena Kandasamy's Prose

While Kandasamy first gained recognition as a poet, her novels *The Gypsy Goddess* (2014) and *When I Hit You: Or, A Portrait of the Writer as a Young Wife* (2017) extend her feminist critique into the realm of prose fiction. These works address themes of violence against women, caste atrocities, and resistance, employing innovative narrative techniques to challenge conventional literary forms. *The Gypsy Goddess* is based on the 1968 Kilvenmani massacre in Tamil Nadu, in which 44 Dalit villagers, predominantly women and children, were murdered by upper-caste landlords in retaliation for their participation in a wage strike. The novel represents Kandasamy's attempt to narrate what she describes as "the first organized agrarian massacre in independent India," an event that has been largely marginalized in mainstream historical accounts. The novel's portrayal of violence is explicitly gendered, highlighting how Dalit women's bodies become sites of retaliatory violence in caste conflicts. Kandasamy's narrative emphasizes not only the physical violence inflicted on these women but also the structural violence embedded in their everyday lives as agricultural laborers subjected to economic exploitation, sexual harassment, and social degradation.

The novel's experimental form—which incorporates multiple voices, metafictional elements, and direct addresses to the reader—itself represents a feminist challenge to literary conventions. By rejecting linear

narrative and singular authority, Kandasamy creates a polyphonic text that mirrors the collective nature of resistance movements and challenges patriarchal notions of individual authorship. When I Hit You represents Kandasamy's most explicit engagement with feminist themes, particularly domestic violence and marital control. Drawing on elements of her own experience, the novel portrays a young writer trapped in an abusive marriage with a politically radical but personally tyrannical husband.

The novel meticulously documents the various forms of control exerted over the protagonist: isolation from friends and family, restricted access to communication technology, sexual violence, and the systematic undermining of her identity as a writer. These personal experiences are explicitly framed within a broader feminist analysis of marriage as an institution that facilitates male dominance. What makes the novel radical rather than merely descriptive is its emphasis on the protagonist's intellectual and political resistance. Even as she endures physical and emotional abuse, she maintains an inner life of critical thought and creative expression. Her eventual escape from the marriage is portrayed not as a rescue but as an act of self-liberation achieved through her own resources and determination. The novel's form, like its content, represents a feminist intervention. By blurring the boundaries between autobiography and fiction, Kandasamy challenges patriarchal literary traditions that have often marginalized women's personal narratives or relegated them to "confessional" rather than "literary" status. The novel's explicit engagement with the process of writing itself—the protagonist is constantly reflecting on how to narrate her experience—emphasizes the political dimensions of storytelling and the importance of women claiming authorial agency.

Feminist Strategies in Kandasamy's Writing

Across her poetry and prose, Kandasamy employs several consistent strategies that align her work with radical feminist principles while addressing the specific context of caste oppression in India. As previously discussed, anger functions as a deliberate political strategy in Kandasamy's writing rather than merely an emotional expression. This approach aligns with radical feminist theory, which has long recognized the political utility of women's rage as a response to oppression. By embracing anger, Kandasamy rejects expectations of feminine compliance and challenges the social pressure on women, particularly Dalit women, to accept their subordination with quiet dignity. In "Firewalkers," Kandasamy criticizes the conservative religious practices that exploit low-class women. The goddess Maari is portrayed as "an exploitation figure who delights in the suffering of her devotees," demanding blood and requiring her followers to have "their bodies whipped and burned." In this context, Maari represents "the Dalit community's cruel oppressor," and the poem implicitly calls for resistance to such exploitation. The political dimension of Kandasamy's anger is evident in her consistent linking of individual experiences to structural inequalities. Her expressions of rage are never solely personal but are explicitly connected to systems of oppression, particularly patriarchy and caste hierarchy. This approach exemplifies the radical feminist principle that "the personal is political," demonstrating how individual experiences of violence and discrimination reflect broader social structures. Kandasamy's reinterpretation of historical events and mythological narratives represents another key feminist strategy in her work. By challenging dominant narratives and offering alternative perspectives, she participates in what feminist scholars have termed "revisionist mythmaking"—the feminist reclamation and transformation of cultural stories that have traditionally reinforced patriarchal values.

In poems like "One-Eyed," Kandasamy addresses the historical practice of untouchability, describing how when Dhanam "swallowed the forbidding water at the expense of her left eye, her world was 'torn in half'" (41). This poem highlights the brutal enforcement of caste boundaries and their devastating impact on individual lives, challenging sanitized historical accounts that minimize the violence of caste oppression. Kandasamy's revisionist approach extends beyond explicit retellings to include more subtle forms of cultural reclamation. Throughout her work, she incorporates elements of Tamil language, literature, and folk traditions,

reimagining them as resources for feminist resistance rather than as repositories of patriarchal values. This strategy represents an important intervention in feminist discourse, challenging Western-centric approaches that have sometimes portrayed non-Western cultural traditions as inherently more patriarchal than their Western counterparts.

Kandasamy's use of bold, explicit, and defiant language constitutes a feminist political choice that challenges expectations of feminine propriety and restraint. Her poetry in particular employs graphic imagery, explicit sexual language, and direct confrontational address that defy conventions of "appropriate" female expression. In "Moon-gazers," Kandasamy illustrates "the undeniable superiority of non-Dalits over Dalits" through a classroom scene where a teacher mocks a young girl's question. The girl "never rises beyond the depths of the teacher's boundless eyes," representing how members of the Dalit community are "rendered utterly defenceless, always expected to comply without protest, and taught to live a quiet lifestyle with no outward indication of their existence." Stylistically, Kandasamy's writing is characterized by its hybridity, incorporating elements of various genres and traditions. Her poetry combines classical references with contemporary slang, academic discourse with colloquial expressions, creating a distinctive voice that refuses categorization. This stylistic hybridity mirrors her position at the intersection of multiple identities and traditions, and represents a rejection of artificial boundaries between "high" and "low" culture, between academic and activist discourse.

Conclusion

Meena Kandasamy's poetry and prose represent significant contributions to both feminist and Dalit literary traditions in contemporary India. Through her innovative use of language, reinterpretation of mythology, and unflinching portrayal of violence and resistance, she has created a body of work that challenges both patriarchal and caste-based oppression while offering visions of alternative futures. What makes Kandasamy's work particularly valuable from a feminist perspective is its intersectional approach, which recognizes that gender oppression cannot be understood or addressed in isolation from other forms of discrimination. By consistently highlighting the connections between patriarchy, caste hierarchy, and economic exploitation, she demonstrates the necessity of an integrated approach to social justice that addresses multiple, interconnected systems of power. Kandasamy's literary strategies—her use of anger as a political tool, her rewriting of mythological narratives, her bold and explicit language—align her work with radical feminist principles while adapting them to the specific context of caste-based oppression in India. In doing so, she creates a distinctive feminist voice that is simultaneously local and global, grounded in specific cultural traditions while engaging with broader feminist discourses.

In conclusion, Meena Kandasamy's poetry and prose represent powerful examples of how literature can function as resistance, challenging dominant narratives, giving voice to marginalized experiences, and imagining more just alternatives to current social arrangements. Her work demonstrates the continuing relevance of radical feminist approaches while adapting them to address the specific contexts of caste and gender in contemporary India.

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On 3rd April, 2025



Vidya Vikas Education Society, Hinganghat's
VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
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WOMEN AND SOCIETY: EMPOWERING WOMEN IN DEVELOPING ERA

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Abstract

Feminism has been a widely discussed topic around the world for centuries. However, it faces many challenges because women still need proper recognition in the various fields in which they work. This study focuses on the status of women in the Eastern world, especially in India, with a special focus on Indian writing in English. In a country like India, where tradition and culture are deeply rooted, women play a vital role in the development of society. The main motivation behind this research is to gain an understanding of the common freedoms of women. The main explanation for women's privilege being sabotaged is the existence of a male-centric culture. Many women and feminist writers of the country like Toru Dutt, Kamala Das, Arundhati Roy followed their western counterparts, but 20th century writers like Mahasweta Devi, Sarojini Sahoo, C. S. Lakshmi has created her own niche in the field of feminism. The biggest problem of Indian feminists is that they are completely dependent on their western counterparts, forgetting Indian customs and culture. Looking back, great writers like Thiruvalluvar (an ancient Tamil poet) appreciated the qualities of women. Male supremacy appeared only after the westernization of the country. Thus this reading analyses the trends in Feminism as portrayed from the past till the present.

Keywords: Feminism, women, trends, past, present

Introduction

Feminism has been a widely discussed topic around the world for centuries. However, it faces many challenges because women still need proper recognition in the various fields in which they work. This study focuses on the status of women in the Eastern world, especially in India, with a special focus on Indian writing in English. In a country like India, where tradition and culture are deeply rooted, women play a vital role in the development of society. Many women and feminist writers of the country like Toru Dutt, Kamala Das, Arundhati Roy followed their western counterparts, but 20th century writers like Mahasweta Devi, Sarojini Sahoo, C. S. Lakshmi has created her own niche in the field of feminism. The biggest problem of Indian feminists is that they are completely dependent on their western counterparts, forgetting Indian customs and culture. Looking back, great writers like Thiruvalluvar (an ancient Tamil poet) appreciated the qualities of women. Male supremacy appeared only after the westernization of the country. Thus this reading analyses the trends in Feminism as portrayed from the past till the present.

Women always have an inner desire to escape from the clutches of patriarchal society. The reason for the birth of feminism in western countries is that women tried to prove themselves and also felt that they can

perform better than men. This led to a different kind of literature called feminism. It was not fundamentally about freedom, but about the autonomy of the individual, who is not marginalized and seen as a woman or rather as a human being. Feminist movements appeared as early as the late 17th century when women wanted to gain the right to be treated as equals to their counterparts. But if you think about the East, especially the Middle East, the situation of women is still not so encouraging. It has worsened in recent decades due to the patriarchal system ruling the nation. Asian countries such as Japan, Korea, Taiwan and China are also deeply rooted in patriarchal systems where it is difficult for women to create an identity for themselves.

LITERATURE REVIEW

In countries like Malaysia and Thailand, girl children are forced as sex workers to earn money. Many foreigners visit these countries to satisfy their carnal desires. This makes the situation still worse for women as they have no choice but to obey their parents or superiors. Even educated women are subjugated by their own male counterparts or most of the time by their male boss, where they were destined to yield to the whims and fancies of their employers. Hence, there is a dire need to look into the problems faced by women and offer them possible solutions. Women are suppressed in all areas and considered as physically weaker and branded as the "Weaker sex." But scientifically speaking, women are stronger than men and they are less prone to certain diseases. Also, the body of women supports the development of the child. Biologically, women are strong due to the presence of a uterus. They endure the pain during childbirth and the monthly menstrual cycles, thus making the female community superior to others. Though a patriarchal society, India has great regard for women, right from the religion to the participation in various activities of the country, women were given due importance and respect. In the Hindu religion, women are worshipped as "Shakti" the reservoir of energy. They are a great source of energy and thus were prone to multitasking tending their family, serving them as well as earning and assisting others. If giving birth to a child is a herculean task, caring and nurturing is another hard task. Patriarchy is deep-rooted in India even now with diverse women. There are many inspiring women such as Savitribai Phule, along with her husband Jyoti Rao Phule who is a kind of proto-feminists in India and fought against the injustices of women.

Present Generation Indian Feminists

Delhi-based graphic designer and illustrator Kruttika Susarla focuses on the Indian feminist movement, using an alphanumeric character each day to represent a different aspect, celebrity or theme in India's diverse feminist movement. She says, "I wanted to work on a series that would contextualize the feminist movement in the realities and experiences of women and minorities in India... issues related to women and minorities are so complicated here - it mixes with religion, caste, sexuality and most of the public discourse" ("Feminism in India"). Jasbir Jain analyzes the Indian feminist movement from a historical perspective, free from the hangover of Western preoccupations. In six chapters she clearly examines feminist discourse, textualizes history and historicizes texts. He examines carefully selected important texts from the Upanishads and Itihasas (epics) to contemporary regional novels and films. Vandana Shrivatsava Jasbirand#039's belief in feminism says that "feminism is more than a voice of protest or questioning. It is moral self-reflection, overcoming inner fears and realizing self-worth... It does not abandon values or relationships, but creates new ones" (3). According to him, feminism represents the struggle of women against cultural and religious restrictions as well as socio-political and economic oppression.

Women and challenges

With more than 32% of the population of the planet, Indian women speak to the economically dynamic population of another country. The Indian constitution ensures a balance of women under the watchful eye of the law and institutional assistance to women seems to have progressed with many laws guaranteeing the

privileges of women. Labor laws in India can be sectoral, regional or uniform. The laws are defined as follows: (India: The Legal Framework for Women and Labour, 2012). Equal Pay Act of 1976 - This law aims to prevent gender discrimination in pay, employment, promotion or training and can be avoided by renaming the salaries of gifted and talented professionals. Regularly, with little regard for the quality of work or level of talent, women are placed in the talented, lower paid category, while men are placed in the talented, higher paid category. The law includes equal compensation for the same or comparable work performed. There should be no discrimination in registration and administration, except in cases where women's work is restricted by law, such as night hours or special industrial requirements. Public Commission for Women Act, 1990 (Act of Parliament) - Establishes a National Commission for Women to study the existing compulsory insurance for women and to make reports from time to time to the Central Government on women's insurance and number 039 problems; privileges, investigate complaints that identify difficulties with these rights, and financially assist in the prosecution of cases involving women.

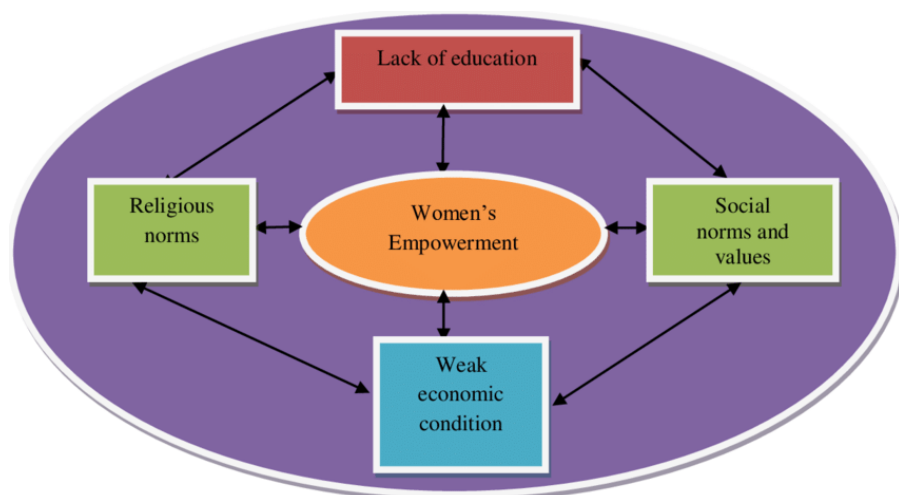


Fig-1 Challenges for women

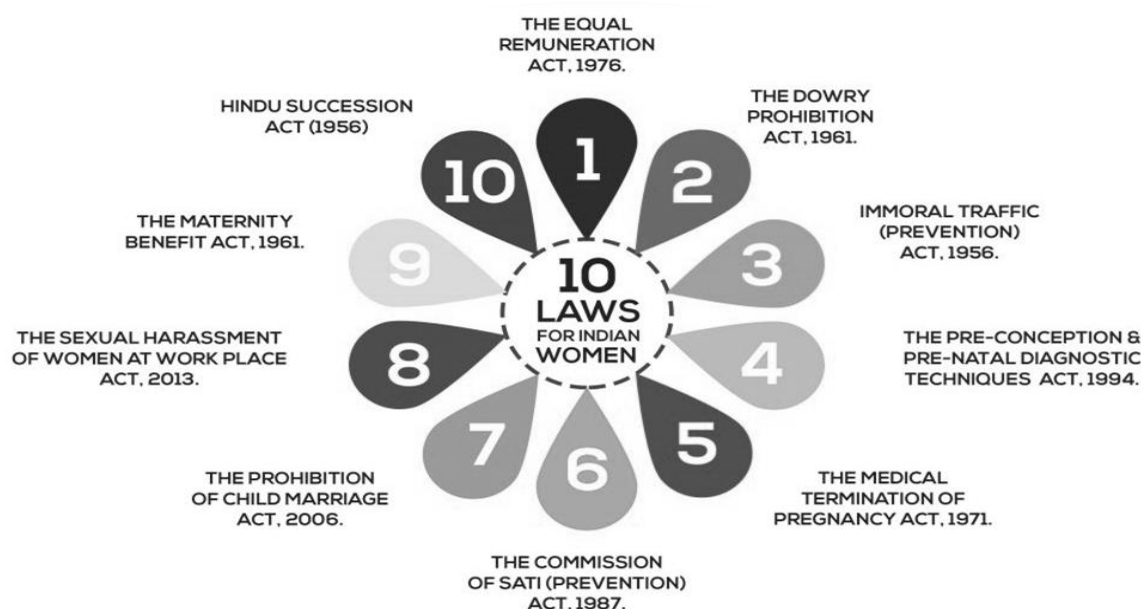


Fig-2 Indian women and empowerment

Enrichment of Women

Empowerment in the present day has acquired one thoroughly used term to indicate the progress and advancement of women. Ladies and Meetings, NGOs, activists, legislators, governments and global offices all point to empowerment as one of their main goals. Empowerment brings awareness and understanding to women about the programs, plans, measures, procedures, strategies and rules of the era. It is considered a project that people regularly go through, which ultimately leads to change and change. Reinforcement is called a cycle that changes the spread of intensity in both relationships and institutions throughout the community. The second meaning refers to the manner in which assets and methods are obtained, given, used or allowed to be received by such methods and assets. Based on the above, this concept is of this nature and is more suitable for undervalued gatherings, the poor, uneducated people, indigenous networks and women trying to get their privileges in the general public (Anonuevo, 1995). Claim is an intractable problem and translations vary according to social, financial, social and political systems. As women became stronger, they began to understand several areas that are supportive in dynamic cycles; housework should be done by two boys and a woman, not just women alone; women should take responsibility for the ability to renew and accept family size; women should be allowed to use their earned salary according to their needs and desires; working women value and enjoy their professional duties; They must act naturally confident and figure out how to represent their privilege and have the ability to prevent crime and bad actions (Anonuevo, 1995).

Conclusion

Women of the past from mythologies like Sita of Ramayana, Kunti and Draupadi of Mahabharata, all modern women are dominated by mythologies. But times are changing in India, where women have two roles: housewife and worker. They are traditional as wives, sisters, mothers, daughters, balancing cultural expectations while not losing their individuality. Today, women excel in various fields as entrepreneurs, professionals, scientists, politicians, actors, etc. and also end up as housewives or helpers, but whatever their work, they are financially independent and secure, defining their role in an ever-changing situation. the situation multifaceted scenario. The main motivation behind this research is to gain an understanding of the common freedoms of women. The main explanation for women's privilege being sabotaged is the existence of a male-centric culture. In a society dominated by men, male youths were preferred, female feticide and infanticide were practiced. Women were seen as a liability to be exploited, while men were respected as assets that would bring abundance to their families. Dynamic and diverse forces and experts were in the hands of the boys. Women's tasks were limited to family matters, healing young people and caring for relatives.

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An Analytical Study of Women Places in Society with Their Achievements for Societal Development and Various Problems Faced by Women in Modern World a Complete Review

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Abstract- Beti bachao and beti padhao the slogan given to the India's most famous scheme for educating girl child in free, should we achieve the target of this schemes yet no. the mindset of society is still prevent to upliftment of women because of the rule power in men's hands, today we focus on this hot topic through this paper that woman are still fighting to survive in this crucial world while doing their household or official duties. Every time by torturing to mentally harassment and in various manner the women situation still complicated. When we say that women reach to the sky, no any sector where women cannot reach but in reality the mentality of our society is changed towards our women or girls. There are many social workers and political leaders' women always pretend to protect our women side but this is not enough. We have to change the mindset of our society in deeply to inculcate them the respect and love to the woman in this society. In India women can work but also take care of all household responsibilities side by side because of male dominating country. we include womens social, economical, educational, cultural and all contribution to the society which improve our nation and simultaneously our world. what are the schemes government launches, what are achievements our women gets in there life we give details in that paper.

Keywords- upliftment, dominating, mindset, complicated.

Introduction – In society women are the creature of new generation, they stand equal to men in every situation from building the new generation, nurture there families and provide equal income to nation same as men, but the other side is very worse as we saw that family harassment, exploitation in family as well as in workplace, female feticide etc are the major topic we consider here. physical harassment, acid attacks, rape cases, kidnapping, smuggling of girl child, kill the girl child in womb. family pressure for childrens, not get education due to money, dowry system still running in many areas. these are the main problems faced our women in india. government start various laws against them but actually because of fear and demotivation many womens face this situation silently. the side is improving also we see step by step in this paper. (1)

Sectors in which women reach-

- | | |
|---------------------------|---|
| 1) Political sector | 6) hospitality sector |
| 2) Educational sector | 7) defense sector |
| 3) Aerospace sector | 8) research sector |
| 4) Business sector | 9) agriculture and innovation sector(2) |
| 5) Entertainment industry | |

❖ **Political contribution of women in our country-(3)**

- 1) All the position such as prime minister, president and chief ministers all the duties they fulfill.
- 2) Our first lady prime ministers is Indira Gandhi played a very significant role in our politics by launching various development schemes such as haritkranti is the rise of new sun for agriculture sector.
- 3) Sarojini naidu is one of best example of women who is the first governor of united provinces after India independence.
- 4) Dr Pratibha devi sikh patil is first lady president of our country serve there duty very positively.
- 5) Mamta bannerji is continuously the leader of west begal subsequently to develop the state very effortfully.
- 6) Sucheta kripalani India's first women minister.
- 7) Draupadi murmu the president of india who backward class community still run our nation very efficiently.
- 8) Our finance minister Nirmala sitaraman is one of the example.
- 9) Rani laxmibai give there life to nation

❖ **Social contribution of women in india-**

Many social worker gives their efforts to society about gender equality, awareness programmed and hygiene programmed is important specially in villages ladies girls.sexual education to adult and girls.one of the renowned name is sindhutae sapkal the famous social worker in Maharashtra. Gives a shelter to many orphan children .many NGOs also gives information to public about women related issues.by organizing the programme in village as well cities.many college level nss volunteer also spread awareness programmes.(4)

1)mother Teresa is one of the best example in India for social contributor . famous for establishment of the missionaries of charity.

2) kiran bedi the first Indian ips officer serve to the nation very significantly.

3) Kalpana chawla the first Indian lady to reach space and achieve tremendous knowledge regarding our aerospace sector.

4) Savitribai fule the social worker due to her contribution we girl child take education in such nice atmosphere.

5) Lata Mangeshkar the nightingale of India contribute a sweet voice to world .

6) Shakuntala devi the human computer famous for her mathematics calculation and many more.

7) Priyanka chopra Jonas plays the international star of our country who represent various charity sector through her dedication in entertainment industry.

8) rani laxmibai the warrior of our country who fought against the britishers for our nation.

9)Mary kom the boxer represents India in the world by her extraordinary performance in international level.

10)Arundhati Roy famous for writing literature

❖ **Business and industrial contribution-(5)**

In India's business world there are number of women who stand on top position by earning name and fame. Such as kiran mazumdar shaw the owner of Biocon industry.chanda kochar the icici bank ceo ,shehnaz Hussain the owner of beauty product famous for the brand identity. They all are contributes there hard work and talent to business world.

And many more we can show.

❖ Literature review-

- 1) Female security is one of the current issues in Indian society wherever the women goes first of all the questions arises is safety of women. Today the cases of attacks on women increasing day by day .
- 2) Most of the cities the percentages of women safety declined ,accid attack, rape cases from childhood to old lady no one safe in this society sometimes women herself blamed for this issues but not men.
- 3) In most region due to safety parents are not allowed to there daughter to do a job, to get a education, they prefer there early marriages so that they free from the responsibilities.
- 4) Late night job are not safe in india.in villages situation is very worsed because of improper facilities for education and job many talented girls ruined there life by doing household chores.
- 5) Current one of the global problem is lack of women in position of power from corporate boardrooms to the courts and political leadership due to strong women centric decision not taken.
- 6) Worklife balance is also important in todays competitive world. But its very challenging for women at a time to handle work and personal life equal because the household work is still women centric and that's why all burden is on the shoulder of women.
- 7) Due to workload the performance at workplace is affected of every women they do not give there best to the organization.(6)
- 8) Stress is also affect the performance of any employee specially women who suffer lots of psychological process, mentally disturbance,children, family pressure,health related issues all are indirectly affect her overall progress
- 9) If there is some facility in every sector to help every women by defining various roles in society the women also show there best to the society and also acheve various fabulas results.
- 10)Still women have superpowers to tackle all the problems and be a multitastiker as compare to males.

❖ Objectives of the study-

- 1) To know the modern women's problems in society
- 2) Various roles of Indian women in society.
- 3) To know economical contribution of women.

❖ Data collection and presentation –

Data are collected through secondary sources by using various newspapers, articles, magazines, journals, books and other government websites which provide complete review related to topics.

❖ Problems faced by women in society-(7)

- 1) Gender disparities in education
- 2) Workplace inequalities
- 3) Violence against women
- 4) Child marriages and dowry system
- 5) Healthcare disparities
- 6) Political underrepresentation
- 7) Cybersecurity concern
- 8) Menstrual taboos and lack of hygiene facilities.

9) Media influence and stereotyping

❖ **Health problems faced by woman-**

- 1) obesity and metabolic syndrome
- 2) reproductive health issues
- 3) osteoporosis
- 4) thyroid disorders
- 5) mental health
- 6) domestic violence
- 7) malnutrition
- 8) maternal health concern

❖ **some of the key areas where women can contribute there talent to the society-(8)**

| Sr.no. | Sector | Women employment rate(out of total percent) |
|--------|----------------|---|
| 1 | Agriculture | 64% |
| 2 | IT sector | 36% |
| 3 | Teaching field | 53.3 |
| 4 | Research | 14% |
| 5 | Business | 22% |
| 6 | Hospitality | 29% |

❖ **From maternity to management :The highs and lows of women in Indian**

corporates-

- 40% women faced bias or potential bias and insensitive behavior in the workplace
- 90% women were prepared to put in extra time. volunteer for challenging projects and upskill themselves to grow in there careers.
- 40% of working mothers said going on maternity leave had a negative impact on pay
- 34% of women in senior management and leadership roles indicated facing Discrimination compared to 17% of women in entry level roles

Government initiatives –

Government also continuously launches the development programmed to women to get them better position in society this is also very beneficial for empowerment. increase there moral to show their talent to society. Economically independent women is really role model for every Indian lady she can stand to the family and support the family as well as nation and the ratio of financially stable ladies increase day by day.

Various schemes for women development (9)

- 1) Ujjawala yojna gives the smoke free cooking to women.
- 2) Swadhar gruh yojna
- 3) Beti bachao beti padhao scheme so can the girl education promoted.
- 4) Mahila shakti kendra to help the needy women.
- 5) Pradhan mantri matru Vandana yojna to protect the mother and child in emergency.
- 6) One stop center in emergency this also help to girls.

- 7) Working women hostel for housing facility.
- 8) State resource center for women
- 9) Schemes for relief and rehabilitation of women acid victims
- 10) Improving infant and young child feeding
- 11) mukhyamantri mazi ladki bahin yojna (10)

These all schemes help to promote women in society to develop their identity in this male dominated country.

Conclusion- as we seen the various aspects of women's life in that paper. she struggles and faced many challenges in the society. Today women are embellished with patience and perseverance. But also, some hope and motivation that the scenario can be change in coming years. Where women can rule the world by her talent. Ironically men are only one wheel of the society but women is also another wheel both the wheel will equally contribute to the society. in coming years the science search various gadgets that help the women in various task. many countries are used robots for household chores different gadgets for help the women in day to day life, it will helps women to focus on intellectual activity show their talent with full dedication. Many organization also provide creche facility for employees children in organization so they can concentrate their attention on work. Recreational facilities also relieves the stress of employee. Maternity leave is also compulsory for women. Such initiatives definitely changed the scenario of world help the women in different problems. The new generation also changed there mindset about girls and women help the women in household chores, help in motherhood, mens prefer girl child as child. many villages also developed provide education to village girl students, transport facility also available. These are sign that society get talented and hardworking women to societal development .

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DEPARTMENT OF ENGLISH

The Quest for Autonomy: Women's Empowerment in Ruth Praver Jhabvala's Literary Landscape

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Abstract

Ruth Praver Jhabvala, a celebrated novelist and screenwriter, is widely recognized for her intricate and sensitive portrayals of women in her literary works. Her novels frequently delve into the complexities of female identity, agency, and empowerment, set against the socio-cultural landscapes of India and the West. This paper explores the theme of women's empowerment in Jhabvala's novels, focusing on how her female characters navigate patriarchal systems, cultural expectations, and personal aspirations. By analyzing select works, including 'Heat and Dust' (1975), 'Esmond in India' (1958), and 'A Backward Place' (1965), this Research Paper highlights Jhabvala's significant contribution to feminist literature and her depiction of women's struggles and triumphs in a rapidly evolving world.

Keywords: Empowerment, Patriarchal, Modernity, Resilience, Adaptability, Self-expression, Female

Introduction:

Ruth Praver Jhabvala (1927–2013) was a versatile writer whose life and career spanned multiple continents and cultures. Born in Germany, raised in England, and later residing in India and the United States, Jhabvala's unique position as both an outsider and an insider allowed her to observe and critique the societies she depicted with a sharp yet empathetic perspective. Her extended stay in India, in particular, provided her with a deep understanding of its social structures, especially the challenges faced by women. Jhabvala's literary works are deeply rooted in themes of cultural dislocation, identity, and power dynamics, with a particular emphasis on the experiences of women. Her female characters, though often constrained by societal norms, consistently demonstrate resilience and agency, embodying the spirit of empowerment through their struggles and triumphs.

Jhabvala's novels are more than mere narratives; they are profound explorations of the human condition, particularly as it relates to women navigating patriarchal systems. Her characters frequently find themselves caught between tradition and modernity, grappling with societal expectations while striving for personal freedom and self-expression. This tension is especially evident in her portrayal of Indian women, who must balance familial and societal obligations with their own aspirations. Through her nuanced storytelling,

Jhabvala sheds light on the complexities of women's lives, offering a critique of patriarchal structures while celebrating the strength and determination of her female protagonists.

This paper argues that Jhabvala's novels serve as a powerful lens through which the evolving status of women in post-colonial India and the diaspora can be understood. Her works capture the transitional phase of Indian society in the mid-20th century, a time when traditional values were being challenged by modern ideas. By examining the lives of her female protagonists, this study seeks to uncover how Jhabvala challenges traditional gender roles and advocates for women's autonomy and self-determination. Her characters often defy societal expectations, whether through subtle acts of resistance or bold decisions that reshape their lives. In doing so, they represent the broader struggles and triumphs of women seeking empowerment in a world that often seeks to limit their potential.

Jhabvala's contribution to feminist literature lies in her ability to portray women as complex, multidimensional individuals rather than mere archetypes. Her female characters are not passive victims of their circumstances; they are active participants in their own lives, making choices that reflect their desires and aspirations. Whether it is Olivia's rebellion against colonial norms in 'Heat and Dust', Gulab's journey toward self-assertion in 'Esmond in India', or Judy's search for identity and belonging in 'A Backward Place', Jhabvala's women embody the spirit of empowerment in diverse and compelling ways.

Through her exploration of cultural dislocation and identity, Jhabvala also highlights the interconnectedness of personal and societal change. Her novels suggest that women's empowerment is not just an individual struggle but a collective one, shaped by the broader social and cultural context. By situating her characters within specific historical and cultural frameworks, Jhabvala provides a rich and nuanced understanding of the challenges and opportunities faced by women in post-colonial India and beyond.

Theoretical Framework:

The concept of women's empowerment is multifaceted, encompassing economic, social, political, and psychological dimensions. Empowerment implies the ability of women to make choices and control their own lives, free from patriarchal domination. In the context of Jhabvala's novels, empowerment is often depicted as a gradual process of self-realization and resistance against oppressive norms.

Feminist literary criticism provides a useful framework for analyzing Jhabvala's works. Scholars such as Simone de Beauvoir, Bell Hooks, and Chandra Talpade Mohanty have emphasized the importance of examining women's experiences within specific cultural and historical contexts. Jhabvala's novels, set against the backdrop of colonial and post-colonial India, offer a rich terrain for exploring the intersections of gender, class, and culture.

Women's Empowerment in 'Heat and Dust'

'Heat and Dust' (1975), one of Jhabvala's most acclaimed novels, tells the parallel stories of two women: Olivia, a British colonial wife in the 1920s, and her step-granddaughter, an unnamed narrator, who visits India in the 1970s to uncover Olivia's past. Both women, though separated by time, experience a journey of self-discovery and empowerment.

Olivia's story is one of rebellion against the stifling expectations of colonial society. Married to Douglas, a British civil servant, Olivia feels trapped in a loveless marriage and a rigid social hierarchy. Her affair with the Nawab, an Indian prince, symbolizes her rejection of colonial norms and her quest for personal freedom. While her actions lead to social ostracism, they also represent a form of empowerment, as she chooses passion and individuality over conformity.

The narrator, on the other hand, represents a more modern form of empowerment. Her decision to travel to India and investigate Olivia's life reflects her independence and curiosity. By the end of the novel, she chooses

to remain in India, embracing a life of solitude and self-sufficiency. This decision underscores her autonomy and her rejection of conventional Western values.

Through these two characters, Jhabvala illustrates the different ways in which women can assert their agency, even within oppressive systems. Olivia's empowerment is rooted in defiance, while the narrator's is characterized by self-awareness and choice.

Female Agency and Empowerment in 'Esmond in India':

'Esmond in India' (1958) delves into the lives of Indian women navigating the complexities of a society in transition. Set against the backdrop of post-independence India, the novel explores the evolving roles of women as they grapple with traditional expectations and the emerging possibilities of modernity. At the heart of the narrative is Gulab, an Indian woman married to Esmond, a British expatriate. Gulab's journey from a submissive, tradition-bound wife to a more self-aware and assertive individual mirrors the broader societal shifts occurring in India during this period. Through Gulab's transformation, Jhabvala highlights the themes of female agency, empowerment, and the transformative power of education and solidarity.

At the outset, Gulab embodies the archetype of a traditional Indian wife, conforming to the expectations imposed by her husband and society. Her life revolves around fulfilling her domestic duties and catering to Esmond's needs, reflecting the patriarchal norms that dominate her world. However, Gulab's interactions with other women, particularly her friend Leila, serve as a catalyst for her awakening. Leila, a progressive and educated woman, represents the possibilities of female empowerment in a rapidly modernizing society. Her independence, intellectual curiosity, and refusal to conform to societal norms stand in stark contrast to Gulab's initial passivity. Through her friendship with Leila, Gulab begins to question the limitations placed on her by tradition and gradually develops a sense of self-worth and agency.

Leila's influence on Gulab is pivotal, as it exposes her to alternative ways of living and thinking. Leila's progressive ideals and her emphasis on education inspire Gulab to envision a life beyond the confines of her marriage and societal expectations. This awakening is not immediate but unfolds gradually, reflecting the complexities of challenging deeply ingrained patriarchal structures. Gulab's journey is marked by moments of hesitation and self-doubt, but her growing assertiveness signifies a profound shift in her character. By the end of the novel, Gulab begins to assert her own desires and ambitions, challenging Esmond's dominance and reclaiming her identity.

Jhabvala's portrayal of Gulab's transformation underscores the importance of female solidarity and education in the process of empowerment. Leila's role as a mentor and friend highlights the significance of women supporting one another in their struggles against patriarchal oppression. Through their friendship, Jhabvala critiques the isolation often imposed on women by traditional societal structures and advocates for collective resistance. Additionally, the emphasis on education as a tool for empowerment reflects Jhabvala's belief in the transformative potential of knowledge and self-awareness. Gulab's gradual awakening is not just a personal triumph but also a commentary on the broader societal changes needed to achieve gender equality. Furthermore, Jhabvala's depiction of Gulab's journey serves as a critique of the patriarchal structures that limit women's potential. By portraying Gulab's initial subjugation and her eventual assertion of agency, Jhabvala exposes the oppressive nature of traditional gender roles and celebrates the resilience of women who dare to defy them. Gulab's transformation is not without its challenges, and her journey is marked by moments of vulnerability and uncertainty. However, her eventual embrace of self-determination reflects the possibility of empowerment even within oppressive systems.

In 'Esmond in India', Jhabvala presents a nuanced exploration of female agency and empowerment, set against the backdrop of a society in flux. Through Gulab's journey, Jhabvala highlights the importance of education,

solidarity, and self-awareness in challenging patriarchal norms and reclaiming one's identity. The novel not only critiques the limitations imposed on women by tradition but also celebrates their resilience and capacity for growth. Jhabvala's portrayal of Gulab's transformation serves as a powerful reminder of the enduring strength of women and the potential for change, even in the face of deeply entrenched societal constraints.

‘Cultural Dislocation and Female Empowerment in ‘A Backward Place’:

‘A Backward Place’ (1965) is a compelling exploration of cultural dislocation and its impact on women's identities and empowerment. Set against the backdrop of post-colonial India, the novel delves into the lives of expatriate and Indian women, highlighting their struggles to reconcile personal aspirations with societal expectations. Through the characters of Judy, an American expatriate, and Bal, a traditional Indian woman, Jhabvala examines the complexities of cultural adaptation, gender roles, and the pursuit of selfhood in a rapidly changing world.

Judy, an American woman married to an Indian man, embodies the challenges of cultural dislocation. Her sense of alienation stems from her inability to fully integrate into Indian society, compounded by her husband's emotional detachment. Judy's initial attempts to adapt to Indian customs are met with frustration, as she finds herself caught between her Western upbringing and the demands of her new environment. However, her friendship with Bal, a traditional yet resilient Indian woman, becomes a source of solace and empowerment. Bal's quiet strength and adaptability inspire Judy to reevaluate her own life and choices, ultimately leading her to forge a deeper connection with her surroundings.

Bal, on the other hand, represents the strength of tradition and the subtle ways in which women can assert their agency within patriarchal structures. Despite her adherence to cultural norms, Bal exhibits a quiet independence that challenges the stereotype of the submissive Indian woman. Her ability to navigate the complexities of her life with grace and resilience serves as a counterpoint to Judy's struggles, highlighting the diverse paths to empowerment available to women in different cultural contexts.

Through the juxtaposition of Judy and Bal, Jhabvala illustrates the multifaceted nature of women's empowerment. Judy's journey is marked by her ability to form meaningful connections and assert her individuality, while Bal's empowerment lies in her adaptability and inner strength. Together, their stories underscore the importance of solidarity and mutual support among women, as well as the need to challenge societal expectations that limit their potential.

Jhabvala's portrayal of cultural dislocation in ‘A Backward Place’ also reflects broader themes of identity and belonging. The novel suggests that empowerment is not a one-size-fits-all concept but rather a deeply personal and context-dependent process. For Judy, empowerment emerges from her ability to navigate the complexities of her dual identity and find a sense of purpose in her new environment. For Bal, it is rooted in her resilience and ability to maintain her sense of self within the confines of tradition.

By exploring these contrasting yet interconnected journeys, Jhabvala offers a nuanced perspective on women's empowerment in a globalized world. Her characters' struggles and triumphs resonate with the experiences of women everywhere, highlighting the universal challenges of balancing cultural expectations with personal aspirations. Through ‘A Backward Place’, Jhabvala not only critiques the limitations imposed by patriarchal and cultural norms but also celebrates the resilience and agency of women who dare to redefine their lives on their own terms.

In conclusion, ‘A Backward Place’ is a profound exploration of cultural dislocation and female empowerment, showcasing Jhabvala's ability to capture the complexities of women's lives with empathy and insight. Through the characters of Judy and Bal, the novel illustrates the diverse ways in which women navigate the challenges of identity, tradition, and self-determination, offering a timeless reflection on the enduring strength and adaptability of women in the face of change.

The Role of Tradition and Modernity:

A recurring theme in Jhabvala's novels is the tension between tradition and modernity. Her female characters often find themselves caught between the demands of a conservative society and the opportunities offered by a changing world. This tension is particularly evident in the lives of Indian women, who must balance familial obligations with personal aspirations.

Jhabvala's portrayal of this struggle reflects the broader challenges faced by women in post-colonial societies. While tradition can be a source of strength and identity, it can also be a barrier to empowerment. Modernity, on the other hand, offers new possibilities but also brings with it the risk of alienation and loss of cultural roots.

By depicting her characters' attempts to navigate this complex terrain, Jhabvala highlights the importance of finding a balance between tradition and modernity. Her novels suggest that true empowerment lies in the ability to reconcile these opposing forces and create a sense of self that is both rooted and dynamic.

Conclusion:

Ruth Praver Jhabvala's novels offer a profound exploration of women's lives and their quest for empowerment. Through her nuanced portrayal of female characters, Jhabvala challenges patriarchal norms and celebrates the resilience and agency of women. Her works underscore the importance of self-awareness, education, and solidarity in the process of empowerment, while also acknowledging the complexities and contradictions inherent in this journey.

By situating her characters within specific cultural and historical contexts, Jhabvala provides a rich and multifaceted perspective on women's experiences. Her novels not only contribute to the discourse on women's empowerment but also serve as a testament to the enduring strength and spirit of women in the face of adversity.

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Casteism and Inter-Caste Arranged Marriages: A Path towards Great Social Justice in Modern India

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Abstract:

Casteism, a deeply entrenched social practice in India, continues to impact various facets of social life, including marriage. While caste-based discrimination has been legally abolished, it still influences societal structures and personal relationships. Inter-caste arranged marriages, where individuals from different caste backgrounds marry with family consent, are increasingly seen as a means of challenging caste divisions. This paper explores the dynamics of casteism and inter-caste marriages in India, emphasizing how these unions can serve as a transformative force in promoting social justice and breaking down caste-based hierarchies. By examining historical contexts, societal challenges, and the role of inter-caste marriages in promoting equality, this paper argues that inter-caste marriages represent a significant step towards greater social justice in modern India.

Keywords: Casteism, inter-caste marriages, arranged marriages, social justice, caste-based discrimination, India, social mobility, equality.

1. Introduction:

India's caste system has been a defining feature of its social structure for centuries. Despite the country's legal prohibition of caste-based discrimination, casteism continues to shape many aspects of life, particularly marriage. In a society still dominated by caste-based restrictions, inter-caste arranged marriages have emerged as an alternative to traditional endogamous practices, which marry individuals within the same caste. The growing prevalence of inter-caste marriages represents a challenge to the deeply ingrained caste system, offering opportunities for social mobility, equality, and the dismantling of caste-based social hierarchies.

This paper explores the implications of casteism in modern India, focusing on how inter-caste arranged marriages serve as an effective tool for challenging caste discrimination. It analyzes the role of such marriages in promoting social justice and argues that they contribute to a more equitable and inclusive society.

2. Understanding Casteism and Its Historical Context:

➤ **The Origins of the Caste System**

The caste system in India, rooted in ancient Hindu religious texts, has historically categorized people into rigid social classes based on their profession, birth, and purity. The traditional caste hierarchy consists of the Brahmins (priests and scholars), Kshatriyas (warriors and rulers), Vaishyas (merchants and landowners), and Shudras (laborers and service providers). Below these four primary categories existed the "Dalits" (formerly known as "untouchables"), who were considered outside the caste system and subjected to extreme forms of discrimination.

➤ **Caste and Marriage**

Marriage in India has traditionally been seen as a tool for preserving caste boundaries and social order. The practice of caste endogamy, wherein individuals marry within their caste, has been central to maintaining social segregation. The system restricted movement between social classes, leaving lower-caste individuals, especially Dalits, marginalized and oppressed.

➤ **Modern Casteism and Discrimination**

While the caste system was officially abolished with the adoption of the Indian Constitution in 1950, caste-based discrimination persists, particularly in rural areas. Despite legal reforms, caste continues to influence education, employment, and marriage. In the realm of marriage, caste endogamy still prevails, particularly in rural communities, where caste considerations play a crucial role in the selection of marriage partners.

3. Inter-Caste Arranged Marriages: Breaking the Caste Barrier:

➤ **The Concept of Inter-Caste Arranged Marriages**

Inter-caste arranged marriages refer to unions where individuals from different caste backgrounds marry, often with the consent and involvement of their families. These marriages challenge the traditional caste system by promoting social integration and providing an avenue for individuals to marry outside their prescribed social order.

While caste-based arranged marriages have been the norm, inter-caste arranged marriages are increasingly being recognized as a viable alternative. These marriages help individuals transcend the barriers created by caste and encourage the merging of social, cultural, and economic backgrounds that were once kept separate.

➤ **The Significance of Inter-Caste Marriages in Challenging Caste Hierarchies**

Inter-caste marriages challenge the traditional caste hierarchy by creating opportunities for social mobility, promoting equality, and diminishing caste-based prejudices. These unions represent a move towards breaking down caste-based walls that divide society.

❖ **Social Mobility:** Inter-caste marriages offer individuals from lower-caste communities a chance to marry into higher-caste families, thereby helping to bridge the social and economic gap that exists due to caste-based stratification. These unions provide an opportunity for upward mobility and integration into a more egalitarian society.

❖ **Equality and Integration:** Inter-caste marriages symbolize the rejection of caste-based discrimination and inequality. By facilitating relationships between people from different castes, these unions reduce the social and cultural distance between various caste groups, promoting greater social integration.

➤ **Challenges Faced by Inter-Caste Couples**

While inter-caste marriages offer transformative potential, they are not without their challenges. These include:

- ❖ **Family and Social Resistance:** Families in India often hold rigid caste beliefs, and any deviation from these norms is met with strong opposition. Families may disapprove of inter-caste marriages due to concerns over social status, cultural differences, and family reputation.
- ❖ **Stigma and Ostracism:** Inter-caste couples may face social exclusion and ostracism from their communities. Such couples often encounter prejudice and discrimination from relatives, friends, and neighbors, leading to social isolation.
- ❖ **Violence and Honor Killings:** In extreme cases, inter-caste marriages have been met with violence. Honor killings, where family members murder individuals who defy caste norms, are tragic manifestations of caste-based oppression. These practices underscore the level of resistance inter-caste couples face.
- ❖ **Psychological Impact:** The social stigma and family rejection can have significant emotional and psychological effects on inter-caste couples. Stress, anxiety, and depression are common among couples who face severe opposition to their marriage.

4. The Role of Education and Modernization in Promoting Inter-Caste Marriages:

➤ Education as a Catalyst for Change

Education has been a significant factor in promoting social change in India. By fostering awareness about caste-based discrimination and the importance of equality, education plays a critical role in reshaping attitudes towards caste. Schools and universities are spaces where young people are increasingly exposed to progressive ideas and where caste-based prejudices can be challenged.

The younger generation, particularly in urban areas, is more likely to question the relevance of caste in their personal lives. As a result, inter-caste marriages are more common among educated individuals, who are more open to marrying outside their caste.

➤ Urbanization and the Changing Social Landscape

Urbanization has played a pivotal role in reducing caste-based barriers. In urban areas, individuals from different caste backgrounds interact more freely, and caste identities become less relevant. Urban life fosters social integration, where factors such as professional success and personal compatibility take precedence over caste considerations in marriage.

As more people from rural areas migrate to cities for education and work, they become exposed to diverse cultures and viewpoints that reduce the importance of caste in marriage decisions.

➤ The Role of Social Media and Globalization

Social media and globalization have brought about new ways of thinking and interacting. Through platforms like Facebook, Twitter, and Instagram, people from different caste backgrounds can meet and form relationships based on shared interests rather than caste. Globalization has introduced ideas of equality, diversity, and individual choice, all of which challenge the traditional caste system and promote the acceptance of inter-caste marriages.

5. Inter-Caste Marriages as a Path to Social Justice:

➤ The Impact on Caste-Based Segregation

Inter-caste marriages can be seen as a direct challenge to the caste-based segregation that continues to persist in India. These marriages promote social cohesion and integration by breaking down the barriers that divide society along caste lines. When families and communities accept inter-caste unions, they contribute to the broader movement for social justice and equality.

➤ Legal and Policy Framework for Inter-Caste Marriages

The Indian government has taken steps to support inter-caste marriages through legal reforms. The **Special Marriage Act (1954)** provides a legal framework for inter-caste couples to marry without requiring

religious or caste-based restrictions. However, the implementation of these laws needs to be strengthened, and greater awareness should be created to ensure that inter-caste couples can benefit from these provisions.

Despite these legal protections, many inter-caste couples still face difficulties due to the persistence of caste-based attitudes and social norms. A stronger emphasis on the enforcement of laws against caste discrimination is needed to provide better protection for these couples.

➤ The Role of Activism and Social Movements

Various NGOs and activist organizations have worked to promote inter-caste marriages as a means of combating caste-based discrimination. These organizations play a crucial role in advocating for policy changes, raising awareness, and providing legal and emotional support to inter-caste couples.

Social movements, particularly those focused on Dalit rights and caste abolition, continue to work towards a more equitable society where marriage choices are not dictated by caste.

6. Conclusion:

Inter-caste arranged marriages hold significant potential for breaking down the barriers of caste-based discrimination in India. These unions challenge centuries-old caste hierarchies and promote social mobility, equality, and integration. While inter-caste couples face significant challenges, including family opposition, social stigma, and even violence, the growing acceptance of these marriages in urban areas and among educated individuals indicates a shift towards greater social justice.

For inter-caste marriages to reach their full potential in contributing to social justice, India must continue to promote legal reforms, educational initiatives, and social movements aimed at dismantling caste-based inequalities. It is only through collective societal action that India can hope to overcome casteism and create a more inclusive and just society where individuals are free to choose their partners based on love, compatibility, and shared values, rather than caste.

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**PSYCHOLOGICAL DETERMINANTS OF SELF-PERCEPTION IN FEMALE ATHLETES: A
STUDY OF INTELLIGENCE, GENDER ROLE IDENTITY, AND CONTROL ORIENTATION**

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Abstract

This paper investigates the psychological determinants that shape self-perception among female athletes, focusing on three core constructs: intelligence, gender role identity, and locus of control. These elements, individually and collectively, contribute to the complex formation of athletic identity and performance behavior in women. By understanding the psychological landscape of women in sports, the study emphasizes how cognitive and identity factors interplay to build self-image and performance behavior. Self-perception, being central to motivation, resilience, and long-term success in sports, requires deeper analysis, especially in contexts where gender stereotypes and limited psychological support intersect. It highlights the necessity for context-sensitive psychological support systems within female athletic training that go beyond physical fitness, incorporating cognitive and emotional training to foster stronger, more self-aware athletes.

Introduction

Female athletes encounter both physical and psychological challenges that can impact performance and self-concept. While the physical demands of training and competition are apparent, the psychological determinants often remain underexplored, despite their significant influence on motivation, confidence, and persistence. Psychological determinants such as intelligence, gender role identity, and locus of control form the core of one's self-perception. These internal mechanisms are shaped by individual experiences and societal influences, and they affect how athletes view themselves, respond to setbacks, and engage with their sports communities. While most research in sports psychology centers around motivation and anxiety, this study takes a broader view, linking personality and cognition to the athlete's self-image. It stresses the need for an inclusive model that supports personal development alongside physical training. Such a model would not only enhance performance outcomes but also contribute to psychological well-being and long-term retention of women in sports.

Intelligence and Self-Evaluation in Female Sports

Intelligence, particularly in terms of emotional and practical reasoning, plays a major role in how athletes evaluate themselves. It enables them to adapt to dynamic game situations, anticipate opponents' moves, and make quick decisions under pressure. Female athletes with high emotional intelligence are often better at dealing with failure, maintaining focus, and interacting with coaches and teammates. These abilities support not only athletic outcomes but also self-esteem and personal satisfaction. This enhances self-perception by reinforcing a belief in one's adaptive capacities and decision-making skills. Intelligence is not merely academic but includes social awareness and self-regulation, essential for confidence in sport. Moreover, the ability to manage emotions constructively, set realistic goals, and evaluate personal progress objectively is central to sustaining motivation over time. As athletic environments become more competitive, intelligence serves as a stabilizing factor in promoting self-awareness, strategic growth, and confidence among female athletes.

Gender Role Identity: Beyond Binary Thinking

Gender role identity refers to how individuals internalize culturally constructed behaviors associated with masculinity or femininity. In the realm of sports, where attributes such as aggressiveness, dominance, and physical strength are often labeled as masculine, female athletes may struggle to reconcile their athletic identities with societal expectations of femininity. Female athletes often struggle with stereotypes that frame athleticism as masculine. These stereotypes can limit self-expression, increase psychological stress, and discourage participation. Those who identify with androgynous traits often display more assertiveness, risk-taking, and leadership. This psychological flexibility allows athletes to navigate social expectations without sacrificing authenticity. Such identity flexibility boosts self-perception and reduces vulnerability to gender-based stigmatization. Encouraging gender-role transcendence can be empowering for young female athletes developing their self-image. It enables them to craft a personal identity that integrates strength and sensitivity, competition and compassion, thereby creating a holistic sense of self that supports both performance and mental health.

Locus of Control and Behavioral Consistency

An athlete's control orientation shapes behavioral responses to success and failure. Those with a strong internal locus of control believe that their actions directly influence outcomes, which fosters a proactive mindset and accountability. An internal locus of control fosters a sense of personal agency and resilience. These athletes are more likely to persevere through difficulties, take initiative, and learn from feedback. In contrast, athletes with an external LOC might attribute failure to bad luck or referee bias, resulting in inconsistent self-belief. This outlook can hinder growth, increase anxiety, and reduce long-term engagement with the sport. LOC is closely tied to motivation and goal-setting. When athletes believe they are responsible for their success, they set higher standards and maintain stronger commitment. For female athletes, fostering internal LOC could be vital in environments where external validation is not always forthcoming. It helps build resilience in the face of discrimination or limited opportunities, encouraging them to take ownership of their progress and outcomes.

Implications for Coaching and Counseling

The interdependence of intelligence, gender identity, and LOC provides practical insights for sports educators and psychologists. These psychological variables are not isolated; they influence one another and collectively shape an athlete's sense of self and performance behavior. Interventions aimed at improving emotional intelligence, promoting androgyny as a strength, and cultivating internal LOC can significantly boost female athletes' self-perception. Coaches and sports psychologists must be trained to recognize the psychological barriers female athletes face and offer tailored support that addresses cognitive, emotional, and identity-based needs. This not only enhances performance but also improves long-term mental health and

retention in sports. Programs that integrate psychological resilience training with physical routines can yield more confident, focused, and self-directed athletes. Creating inclusive spaces where diverse expressions of gender identity are accepted and where emotional intelligence is valued can lead to a transformation in how female athletes perceive themselves and their roles in the world of sports.

Conclusion

Female athletes' self-perception is molded by a complex set of psychological traits. Intelligence equips them cognitively with tools for decision-making, emotional regulation, and social interaction. Gender identity shapes how they view their role in sport and society, often requiring them to challenge traditional notions of femininity. Locus of control determines whether they perceive themselves as active agents of their success or passive recipients of external forces. Recognizing and nurturing these psychological determinants will help build confident, resilient, and high-performing female athletes. Sports environments, training curricula, and support systems must evolve to include psychological development as a core component of athletic training. There is a pressing need to expand psychological research and support systems tailored to female athletes across disciplines and regions. By understanding and enhancing these internal mechanisms, we can foster a generation of athletes who are not only skilled but also self-assured, empowered, and mentally prepared for the challenges of competitive sport.

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Echoes of Tradition: Modern and Social Dimensions in Tribal Literature

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Abstract

Tribal literature, often overlooked in mainstream discourse, is a vibrant and evolving field that reflects the struggles, aspirations, and cultural ethos of indigenous communities. This paper explores the modern and social aspects embedded in tribal literature, examining how contemporary tribal writers articulate issues of identity, displacement, environmental degradation, and cultural preservation. Through an analysis of various literary works from both Indian and global tribal authors, this research highlights the intersection of tradition and modernity in tribal narratives.

The paper also investigates how globalization, industrialization, and technological advancements have influenced tribal storytelling, leading to a shift from oral traditions to written and digital platforms. Additionally, it considers the role of tribal literature in advocacy and resistance, showcasing its power in challenging dominant narratives and asserting indigenous rights. By addressing themes such as land alienation, gender inequality, environmental consciousness, and social justice, tribal literature emerges as a crucial medium for documenting history, shaping identity, and fostering a collective voice for marginalized communities. This study aims to contribute to the growing academic discourse on indigenous literary expressions and their significance in contemporary society.

Keywords: Tribal Literature, Indigenous Identity, Cultural Preservation, Modernization and Globalization, Social Justice in Tribal Communities, Environmental Consciousness

Introduction

Tribal literature is an integral component of world literature, offering unique perspectives on social, cultural, and political realities. Historically marginalized, tribal voices are now gaining prominence through various literary forms such as poetry, short stories, novels, and oral traditions. The advent of globalization, urbanization, and social movements has influenced tribal literature, making it a space for contestation and resistance.

The study of tribal literature is essential as it provides an authentic representation of indigenous worldviews, struggles, and aspirations. For centuries, tribal narratives remained confined to oral traditions, passed down through generations. These stories, myths, and folklore played a crucial role in shaping tribal identity, fostering

communal bonds, and preserving their distinct cultural heritage. However, with the advent of written literature, indigenous writers began documenting their experiences, contributing to the broader literary landscape.

In recent decades, tribal literature has gained academic recognition due to the emergence of postcolonial and subaltern studies. Scholars and literary critics have increasingly engaged with indigenous texts, exploring themes such as land alienation, environmental degradation, identity politics, and gender discrimination. The intersection of tradition and modernity in tribal literature offers a fascinating insight into the evolving nature of indigenous expression.

Moreover, the contemporary tribal literary movement is characterized by a growing presence in digital and mainstream publishing platforms. Indigenous writers use literature as a means of activism, addressing critical social issues and advocating for policy changes. The shift from oral storytelling to digital narratives has further amplified tribal voices, enabling them to reach a global audience.

This paper aims to explore the modern and social aspects of tribal literature by analyzing the works of notable tribal authors and examining the role of literature in social transformation. By delving into key themes such as identity, displacement, gender justice, and environmental consciousness, this study highlights the significance of tribal narratives in enriching global literary discourses and advocating for social justice.

Historical Context of Tribal Literature Tribal literature has its roots in oral storytelling traditions, where myths, legends, and folklore played a crucial role in preserving history and culture. These stories were passed down through generations, reinforcing cultural identity, social norms, and ancestral wisdom. Oral literature among tribal communities was deeply intertwined with rituals, festivals, and communal gatherings, serving as a medium of education, moral instruction, and entertainment.

With the arrival of colonialism, many indigenous literary traditions faced suppression. European colonizers often dismissed tribal narratives as primitive or insignificant, leading to the marginalization of indigenous voices. However, in response to this cultural erasure, several tribal leaders and scholars began recording their histories and folklore in written form, preserving their heritage in the face of external pressures.

The postcolonial era witnessed a resurgence of tribal literature as indigenous writers sought to reclaim their narratives. The emergence of subaltern studies and indigenous rights movements in the 20th century provided a platform for tribal literature to gain academic and literary recognition. Authors such as Mahasweta Devi in India, N. Scott Momaday in the United States, and Witi Ihimaera in New Zealand played pivotal roles in bringing tribal narratives into the mainstream literary discourse.

Today, tribal literature continues to evolve, adapting to new mediums such as digital storytelling, graphic novels, and performance poetry. The transition from oral to written and digital forms has expanded the reach of tribal literature, allowing indigenous voices to participate in global discussions on cultural preservation, social justice, and human rights.

Modern Aspects in Tribal Literature

1. **Urbanization and Modernization** Tribal literature today reflects the tension between tradition and modernity. Many indigenous writers explore the impact of urbanization on tribal communities, illustrating how modernization disrupts traditional ways of life. Works such as Hansda Sowvendra Shekhar's *The Adivasi Will Not Dance* showcase the struggles of tribals in contemporary India, where economic aspirations often clash with cultural values. Modernization often leads to cultural erosion, loss of traditional livelihoods, and the displacement of indigenous populations. This duality is explored in contemporary tribal literature, portraying both the benefits and challenges faced by tribal societies in an era of rapid change.
2. **Education and Empowerment** Education serves as a double-edged sword in tribal literature. While it empowers individuals and offers new opportunities, it also alienates them from their roots. Gopinath

Mohanty's *Paraja* is an example where education is portrayed as both a liberating and divisive force within tribal communities. The pursuit of education is often depicted as a means of social mobility, but it also leads to cultural dissonance, as tribal individuals struggle to balance modern education with their traditional values. Tribal authors frequently explore how education transforms their communities, either bridging the gap between indigenous and mainstream cultures or creating new identity conflicts.

3. **Technology and Media Representation** The digital age has provided tribal writers with platforms to share their stories with a global audience. Online literary journals, blogs, and social media have enabled indigenous authors to challenge stereotypes and assert their narratives. With increasing digital literacy, many tribal communities are utilizing media to document their history, raise awareness about their struggles, and engage in activism. The use of digital storytelling, films, and online publications has revolutionized the way tribal literature is consumed, making it more accessible and influential in shaping public discourse about indigenous rights and culture.
4. **Globalization and Cultural Exchange** Globalization has facilitated cultural exchange and increased awareness about tribal issues on an international scale. While it has opened doors for indigenous authors to gain recognition and participate in global literary festivals, it has also led to concerns about cultural appropriation and the commercialization of tribal traditions. Tribal literature now interacts with global discourses on postcolonialism, social justice, and identity, leading to a more complex narrative landscape. Writers are increasingly engaging with themes of hybridity, migration, and the impact of global policies on indigenous lands and traditions.

Social Aspects in Tribal Literature

1. **Identity and Resistance** Identity formation is a central theme in tribal literature. The works of Nirmala Putul, a prominent Santhali poet, highlight the struggle of tribal women in asserting their identities amidst a patriarchal and hierarchical society. Many tribal authors use literature as a tool of resistance against cultural assimilation and marginalization, asserting the uniqueness of their traditions, language, and community bonds. Identity struggles often intersect with themes of caste discrimination, indigenous rights, and cultural heritage preservation.
2. **Displacement and Land Rights** Forced displacement due to industrialization, mining, and deforestation is a recurring motif in tribal literature. Mahasweta Devi's *Aranyer Adhikar* sheds light on the historical struggles of tribal communities against land dispossession. The theme of land alienation is crucial in tribal narratives, as many indigenous populations face eviction from their ancestral lands due to government policies, corporate exploitation, and environmental destruction. Tribal literature serves as a medium to document these injustices and mobilize resistance movements.
3. **Gender and Social Justice** The intersection of gender and tribal identity is a critical concern in modern tribal literature. The depiction of tribal women's resilience in overcoming socio-economic challenges is evident in works by Mamang Dai and other indigenous female authors. Tribal literature sheds light on issues of gender-based violence, forced marriages, and the role of women in maintaining cultural continuity. Many contemporary female tribal writers are reclaiming their narratives, advocating for gender equality, and challenging patriarchal structures within their communities.
4. **Environmental Consciousness** Tribals have a symbiotic relationship with nature, which is often reflected in their literature. Ecocritical themes emerge in various narratives, emphasizing sustainable living and the need for environmental conservation. Tribal literature often presents nature as a living entity, interwoven with cultural and spiritual practices. Works highlight the consequences of deforestation, climate change, and industrial pollution on tribal communities, advocating for environmental justice and indigenous-led conservation efforts.

Conclusion Modern tribal literature serves as a bridge between the past and present, integrating tradition with contemporary concerns. By addressing issues such as identity, displacement, gender, and environmental degradation, tribal literature continues to evolve as a powerful medium of expression. The increasing visibility of tribal narratives in mainstream literary and digital platforms signifies a growing recognition of indigenous voices. As these works contribute to global literary discourse, they reinforce the importance of preserving and amplifying tribal perspectives in the face of modernization and globalization.

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From Discrimination to Dignity: LGBTQ+ Struggles in Mahesh Dattani's Theatre

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Abstract

Mahesh Dattani is one of the most significant contemporary Indian playwrights whose works discover the complex realities of marginalized communities, particularly LGBTQ+ individuals. His plays such as *On a Muggy Night in Mumbai*, *Bravely Fought the Queen*, and *Do the Needful* provide a emotional portrayal of the struggles faced by LGBTQ+ individuals in Indian society. This research paper aims to critically analyze the theme of discrimination against LGBTQ+ individuals in Dattani's theatre and their journey toward dignity and acceptance. Using a qualitative approach, this paper examines the socio-cultural context of his plays, the representation of queer identities, and the transformation of LGBTQ+ characters from the margins to the center of their own narratives. Paying a framework of queer theory and intersectionality, this paper highlights how Dattani's work contributes to the discourse on gender, sexuality, and human rights in India.

This study explores the historical context of LGBTQ+ representation in Indian society, emphasizing the socio-political struggles queer individuals have faced. By engaging with textual analysis, critical reviews, and contemporary LGBTQ+ discourse, this paper seeks to bridge the gap between theatre and activism, illustrating how Mahesh Dattani's works serve as an important medium for resistance and social change.

Introduction

Mahesh Dattani is widely recognized for bringing the struggles of LGBTQ+ individuals into the limelight through his powerful theatrical narratives. His plays provide a mirror to Indian society, reflecting deep-seated

prejudices and the rigid heteronormative structures that confine non-conforming identities. By exploring into themes of secrecy, oppression, family conflicts, and societal pressure, Dattani's works challenge the position quo and pave the way for a more inclusive dialogue on gender and sexuality in India. This research paper investigates how discrimination against LGBTQ+ individuals is portrayed in Dattani's theatre and how his characters struggle to reclaim their dignity and identity.

Theatre has long served as an essential tool for political and social commentary. While Western theatre has explored LGBTQ+ themes for decades, Indian theatre largely remained silent on such topics until the late 20th century. Dattani's bold intervention in the theatrical landscape disrupted this silence, creating space for queer voices. His works not only depict personal and intimate struggles but also reflect broader socio-political realities, making them deeply relevant in contemporary discussions on LGBTQ+ rights in India.

Historical and Cultural Context of LGBTQ+ Issues in India

India has a long and complex history regarding gender and sexual diversity. Pre-colonial texts and traditions, including mythological references to androgynous and non-binary figures, suggest that alternative sexualities were not always stigmatized. Hindu mythology contains various instances where gender fluidity and homosexuality were depicted with neutrality or even reverence. For instance, Lord Shiva's *Ardhanarishvara* form represents the fusion of male and female principles, symbolizing the fluidity of gender. Similarly, the *Kamasutra*, an ancient Indian text on love and sexuality, acknowledges same-sex relationships as part of human experience.

However, the introduction of colonial laws such as Section 377 of the Indian Penal Code, which criminalized homosexuality, marked the beginning of systemic discrimination against LGBTQ+ individuals. This legal oppression persisted for over a century, fostering social exclusion and discrimination. The decriminalization of homosexuality in 2018 was a landmark victory, but the road to dignity and equality remains fraught with challenges.

Dattani's plays provide an insightful commentary on this socio-political struggle. As Dattani himself states, *"I see my plays as a means to give voice to those who have been traditionally silenced"* (Dattani 15).

His work emerges against a environment of historical suppression and sprouting queer rights movements in India, offering a nuanced portrayal of individuals struggling to assert their identities in a largely heteronormative society.

Mahesh Dattani's Contribution to LGBTQ+ Representation in Theatre

Dattani's theatre is revolutionary in its truthful exploration of LGBTQ+ issues. His works stand out for their nuanced portrayal of queer identities, moving beyond stereotypes to present the lived experiences of LGBTQ+ individuals. His characters grapple with internalized homophobia, familial rejection, and societal hypocrisy. By giving voice to these marginalized communities, Dattani challenges dominant narratives and urges audiences to confront their biases. As John McRae observes,

"Dattani's characters struggle within the confines of a society that refuses to accept their realities, making his plays both painful and powerful" (McRae 23).

Dattani's contribution extends beyond representation; his plays are a call to action, challenging audiences to question their own prejudices. His use of subtext, symbolism, and theatrical techniques allows for a deep and multifaceted engagement with themes of sexuality and identity.

Significant Performances Intertwining With the Central Theme

The play, *On a Muggy Night in Mumbai*, is one of Dattani's most direct engagements with homosexuality. It presents a group of gay men navigating love, betrayal, and societal expectations in urban India. The stories of Kamlesh, Ed, Ranjit, Sharad, Bunny, Deepali, and Kiran are all covered throughout the play. The

remaining characters are gay, with the exception of Kiran, who is heterosexual, and Deepali, who is lesbian. The existence of homosexuality in India, as well as the pressures and restrictions that homosexuals face in order to maintain their way of life, are revealed in *On a Muggy Night in Mumbai*. They turn to hypocrisy as an escape from such societal constraints. The play exposes the double lives many queer individuals are forced to lead due to social stigma. The characters struggle with their identities, facing both internal conflicts and external discrimination. Dattani writes,

"The biggest lie we tell ourselves is that we have a choice when society has already chosen for us" (Dattani 37).

The play is significant because it was one of the first Indian plays to feature openly gay characters, breaking the silence surrounding homosexuality in Indian theatre.

Mahesh Dattani's *Bravely Fought the Queen* is a powerful exploration of gender oppression, societal hypocrisy, and repressed identities within an Indian family. The play highlights the struggles of women facing emotional and physical violence while also addressing the concealed presence of homosexuality. Set in the Trivedi household, it unravels themes of repression, infidelity, and moral decay.

Divided into three acts—"The Women," "The Men," and "Free for All"—the play builds tension between gendered spaces before culminating in an intense confrontation. Dattani's use of symbolism, realistic dialogue, and dramatic structure enhances the narrative, forcing the audience to question rigid societal norms. Rather than offering easy resolutions, the play leaves a lasting impact, making it a compelling reflection of identity, power, and societal expectations. This play subtly addresses homosexuality through the character of Nitin, a closeted gay man trapped in a heterosexual marriage. The narrative juxtaposes personal repression with larger societal hypocrisies, highlighting the devastating effects of compulsory heteronormativity. The play critiques patriarchal family structures and the ways in which they suffocate individual identity. Nitin remarks in the play,

"You pretend for so long that you forget who you really are," (Dattani 56).

Do the Needful by Mahesh Dattani is a satirical play that critiques societal expectations, arranged marriage, and hidden identities within Indian culture. The story revolves around Lata and Alpesh, who, despite their personal relationships and desires, enter into a marriage to meet familial pressures. Lata is in love with another man, and Alpesh is a closeted homosexual. The play explores themes of societal conformity, personal sacrifice, and the repression of sexual identity. Dattani uses humor and irony to highlight the absurdity of social norms and the emotional toll they take on individuals. The title *Do the Needful* symbolizes the impersonal nature of societal expectations. The play challenges the audience to reconsider the role of marriage, identity, and social pressure in shaping personal lives. Through its nuanced characters and engaging dialogue, the play remains a relevant commentary on the clash between personal freedom and tradition in contemporary society. The play highlights the absurdity of rigid social norms and the extreme measures LGBTQ+ individuals take to navigate them. Dattani employs humor and irony to critique the social structures that force individuals into inauthentic lives. Highlighting this, Beena Agrwal says,

"Dattani, in Do the Needful speculate to find out shared spaces between woman and gay man who intend to make struggle against the patriarchal social order." (Agrwal, B. 54)

A satirical take on arranged marriage, another play, *Do the Needful*, presents a gay man and a lesbian who agree to marry each other to satisfy societal expectations while secretly continuing their same-sex relationships.

Conclusion

Mahesh Dattani's theatre serves as a powerful medium for advocating LGBTQ+ rights and representation in India. His plays provide an unflinching look at the discrimination faced by queer individuals while also portraying their resilience and fight for dignity. By challenging societal norms and offering a platform for marginalized voices, Dattani has significantly contributed to the discourse on gender and sexuality in Indian theatre. Dattani not only highlights the struggles of queer individuals but also critiques the rigid structures—family expectations, patriarchy, and societal silence—that oppress them. His plays serve as both storytelling and activism, forcing audiences to confront their biases. By using theatre as a medium for change, he has significantly contributed to the LGBTQ+ movement in India, fostering awareness, acceptance, and social progress. His work remains crucial in the ongoing struggle for LGBTQ+ rights, encouraging a more inclusive and accepting society.

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The Impact of NEP 2020 on English Language Teaching in Zilla Parishad Schools of Maharashtra

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Abstract

This paper investigates the implications of the National Education Policy (NEP) 2020 for English language teaching in Zilla Parishad (ZP) schools in Maharashtra, India. NEP 2020 emphasizes mother tongue instruction up to at least Grade 5 while promoting multilingualism through the Three Language Formula, which includes English alongside two Indian languages. This study explores how these policy shifts influence curriculum development, teaching strategies, and teacher preparedness in rural, resource-limited settings. It argues that while NEP 2020 presents opportunities for enhancing English education through innovative and technology-driven approaches, its effectiveness relies on overcoming infrastructural challenges and aligning with community aspirations

Introduction

The National Education Policy (NEP) 2020 represents a transformative shift in India's educational framework, aiming to modernize and make education more inclusive. A cornerstone of this policy is its language education strategy, which emphasizes multilingualism and prioritizes the use of the mother tongue or local language as the medium of instruction, particularly in the foundational years of schooling. This approach is grounded in the belief that children learn most effectively in a language they understand deeply, fostering cognitive development and academic success. Simultaneously, NEP 2020 acknowledges the global significance of English, integrating it into the Three Language Formula, which mandates students to learn two native Indian languages and English. This paper examines the implications of NEP 2020 for English language teaching in Zilla Parishad (ZP) schools in Maharashtra—government-run institutions serving rural communities often plagued by resource scarcity and infrastructural deficits. By analyzing changes in curriculum, teaching methodologies, and teacher training, this study explores the opportunities and challenges that the policy presents for enhancing English education in these schools, critically assessing its potential to balance linguistic diversity with the demand for English proficiency.

Background: Zilla Parishad Schools in Maharashtra

Zilla Parishad schools form the backbone of rural education in Maharashtra, catering to students from economically disadvantaged backgrounds. Historically, these schools have faced persistent challenges, including inadequate funding, poor infrastructure, and a shortage of qualified teachers. English language teaching, in particular, has been a weak link due to limited exposure to the language outside the classroom, reliance on outdated rote-learning methods, and a lack of trained educators proficient in English. Before NEP 2020, Maharashtra adhered to the National Policy on Education 1986, which also endorsed the Three Language Formula but placed less emphasis on mother tongue instruction. Over time, the demand for English education in rural areas has surged, driven by its perceived role as a gateway to higher education and employment in an increasingly globalized world. Yet, the quality of English instruction in ZP schools has remained substandard, with students struggling to achieve functional proficiency. The advent of NEP 2020, with its dual focus on local languages and multilingualism, introduces a new dynamic that could either address these deficiencies or exacerbate them, depending on its implementation.

NEP 2020 and Language Education

The NEP 2020 outlines a bold vision for language education, recommending that the medium of instruction until at least Grade 5—and preferably Grade 8—be the student's mother tongue, local language, or regional language. This shift is intended to leverage the linguistic familiarity of young learners, enhancing comprehension and laying a strong educational foundation. Complementing this, the policy reinforces the Three Language Formula, requiring students to study three languages: two native Indian languages (one being a regional language like Marathi in Maharashtra) and English. This framework aims to promote multilingualism and national integration, exposing students to India's rich linguistic diversity while ensuring access to English as a global language. Unlike earlier policies, NEP 2020 encourages innovative pedagogies, such as technology-enhanced learning and context-based approaches, to make language education more engaging. For English, this suggests a move away from traditional memorization toward communicative competence, positioning it as a vital subject rather than the primary medium of instruction. These provisions set the stage for significant changes in how English is taught, particularly in resource-constrained settings like ZP schools.

Impact on English Language Teaching in ZP Schools

The implementation of NEP 2020 is poised to reshape English language teaching in Zilla Parishad schools in several ways. With the medium of instruction shifting to local languages like Marathi, English is likely to be repositioned as a second language, emphasizing practical skills such as speaking, listening, reading, and writing over its use as a content-delivery tool. This could lead to the adoption of learner-centered methods, such as task-based learning—where students engage in activities like role-playing or group discussions—or storytelling, using local narratives translated into English to make lessons culturally relevant. Technology also emerges as a key enabler, with digital tools like language labs or interactive software potentially bridging gaps in teacher expertise and student engagement.

Curriculum design will also evolve under NEP 2020. The policy's call for high-quality learning materials in local languages could extend to bilingual textbooks that pair Marathi with English, facilitating vocabulary acquisition and contextual understanding. Such resources, already piloted in states like Assam and Andhra Pradesh, could ease the transition to English learning while honoring the mother tongue focus. Additionally, the integration of anganwadis with ZP schools offers an opportunity for early exposure to English as a subject. By collocating pre-school centers with primary schools, children might encounter English earlier, smoothing their progression into formal language education—though this hinges on the availability of trained staff and resources.

Teacher training emerges as a critical factor in this transition. Many ZP school teachers lack proficiency in English, a barrier compounded by the policy's multilingual demands. NEP 2020 recognizes this, advocating for professional development in multilingualism and efforts to recruit linguistically competent educators. In Maharashtra, this might translate into mandatory English training programs, equipping teachers with both language skills and modern teaching strategies. Reports of teachers undertaking English classes to meet new mandates indicate initial steps in this direction, but scaling such efforts across rural schools will require significant investment.

Challenges and Opportunities

Implementing NEP 2020 in ZP schools presents a mix of challenges and opportunities. Resource constraints—limited funding, outdated infrastructure, and teacher shortages—pose significant hurdles to adopting new pedagogies and technologies. Teachers accustomed to traditional methods may resist change, as evidenced by protests against certain educational initiatives, underscoring the need for effective change management. Moreover, the socio-economic context of rural Maharashtra complicates the policy's rollout. Families with minimal English exposure often view it as essential for their children's upward mobility, creating tension with the policy's local language emphasis. This demand could pressure schools to maintain robust English instruction, potentially clashing with NEP's priorities.

Conversely, opportunities abound. Technology offers a scalable solution to teacher shortages and resource gaps, with digital tools making English accessible even in underfunded schools. The policy's multilingual framework could produce students fluent in both Marathi and English, enhancing their employability in a globalized economy. Community involvement presents another avenue for success. Initiatives like English conversation clubs or community libraries with English books, successful in other regions, could supplement classroom efforts, fostering a supportive learning ecosystem.

Long-Term Effects and Community Role

The long-term impact of NEP 2020 on English proficiency in ZP schools remains uncertain but carries high stakes. English is widely regarded as a prerequisite for success in higher education and professional fields, particularly in a globalized job market. If the policy balances local language instruction with effective English teaching, it could yield multilingual graduates with a competitive edge. However, an overemphasis on mother tongue education at English's expense might limit opportunities, especially for students aiming beyond rural contexts. The policy's success will thus depend on maintaining English as a priority subject, supported by innovative methods and resources.

Parents and communities play a pivotal role in this equation. In rural Maharashtra, where aspirations for English proficiency are strong, community advocacy could drive demand for quality instruction. Grassroots efforts—such as organizing language workshops or providing supplementary materials—could reinforce school-based learning, drawing from models in other states where community engagement has bolstered language education. Encouraging such participation will require awareness campaigns and collaboration between educators and local leaders.

Conclusion

The NEP 2020 holds transformative potential for English language teaching in Zilla Parishad schools of Maharashtra, offering a framework to blend linguistic diversity with global competence. By shifting English to a communicative, technology-supported subject, the policy could address longstanding deficiencies in rural education. Yet, its success hinges on overcoming formidable challenges: resource limitations, teacher readiness, and community expectations. Strategic investments in training, infrastructure, and learning materials, coupled with active community involvement, are essential to realize the policy's vision. Ultimately,

NEP 2020's impact will reflect the education system's ability to adapt, ensuring that ZP students gain the English skills needed for a rapidly changing world while honoring their linguistic heritage.

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DEPARTMENT OF ENGLISH

Judith Wright's "For New England": A Reflection on the Landscape, History, and Human Impact on the Environment.

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ABSTRACT:

Judith Wright, a well-known poet and environmentalist from Australia, wrote the poem "For New England." The poem, which was published in 1951, examines issues of nature, identity, and the effects of humans on the environment. It also highlights Wright's strong ties to the Australian countryside, especially the New England region. The scenery, history, and human impact on Australia's New England region are all reflected in the poem. The poem explores more general themes of time, nature, and the interdependence of human existence while capturing the spirit of a particular location. The poem challenges readers to think about their relationship with the environment and the significance of sustainable coexistence with the land through striking imagery and thoughtful reflection.

KEYWORDS: Nature, identity, scenery, history, human impact, landscape, Australian countryside, etc.

INTRODUCTION:

The poem begins with an evocative and sentimental depiction of the New England landscape, highlighting the area's enduring beauty. Wright describes the "gold leaves" and "the colored trees" in a rich, visceral language that creates a picture of the landscape. The picture captures the spirit of New England's natural environment by reflecting the shifting seasons. Wright explores the region's geological past, referring to the prehistoric rocks that serve as New England's base. The poet highlights the profound roots of human history in the landscape by relating the rocks' continued presence to the indigenous people who have lived in the area for thousands of years. The people of New England feel a sense of continuity and belonging because of this historical perspective. Wright turns her attention to the effects of European colonization on the environment and the native population as the poem goes on. The "white man" she presents with "the fence and the plough" represents the encroachment of European settlers and the conversion of the land for farming. Since it imposes a new order on the landscape and disturbs the environment's natural rhythm and balance, this incursion is seen as disruptive.

Wright addresses the effects of human activity on the environment by showing how the land is exploited for financial benefit. The poet explains how the "streams run with dying" and the "gullies spill dust." These striking pictures show how human activities like mining and deforestation have deteriorated the once-pristine nature. Wright laments the impact on New England's fragile ecosystems and the disappearance of the

unspoiled countryside. Wright remains resilient and optimistic in the face of hardship despite the environmental difficulties. She sees a day when the land, which has been damaged by human activity, might recover and revert to its natural state. The poet expresses a desire for a return to equilibrium so that the landscape can heal from the harm caused by exploitation and advancement. Wright considers the land's resilient nature and its capacity to endure despite the changes it has experienced in the last stanzas. She conjures up the idea of the "old stones" lasting and the "wildflowers" coming back, implying a cyclical and regenerative nature that is independent of human influence. Emphasizing the interdependence of all living creatures in the New England ecosystem, the poem concludes with a call for a peaceful cohabitation between people and the earth. A moving examination of the relationship between history, nature, and human intervention may be found in "For New England." As Judith Wright negotiates the intricacies of environmental deterioration and the timeless endurance of the natural world, it is clear that she has a strong bond with the Australian countryside.

The poem begins with a recognition of New England's untamed terrain and ancient rocks. Wright evokes a sense of antiquity by describing the countryside as "old" and "grey." The grassy stretches that define the area are vividly depicted by the reference to the "blue flood of tussock." Wright uses the term "old swordsman Time himself" to introduce the idea of time in this line. The references to "fern and the cypress" illustrate how time passes and the seasons shift. The poet muses on how growth and decay coexist in the cyclical nature of life. The cypress's imagery alludes to grief and death. A historical viewpoint is introduced in the third stanza, which refers to "dark lagoons" and "shooting spears." Bringing to mind a period when the area was inhabited by Aboriginal people, this refers to the land's Indigenous past. The phrase "magic country" highlights the close bond between the land and its Indigenous people by imparting a sense of enchantment and mystique to the terrain.

Wright keeps delving into New England's historical layers, bringing up the "footprints of pioneers" and the "ghost of the granite country." The poet appears to be reflecting on the passing of time and the traces left by earlier generations. The granite's durability and solidity serve as a symbol of permanence in contrast to the pioneers' transient footsteps. The idea of strife and instability in the history of the land is introduced in the sixth stanza. The poet makes reference to "the buckling bullet holes" and "the blood smell in the gums." These striking pictures evoke bloodshed and conflict, maybe referencing past conflicts between settlers and Native Americans. The reference to "ripped wire" gives it a contemporary feel while emphasizing how human activity continues to alter the environment. Wright considers the land's evolving identity in the six stanzas. According to the poet, "fences strangle the horse paddocks" in New England, signifying the encroachment of civilization on the natural world. The word "conqueror" implies a victory over nature, with human actions changing the terrain.

Returning to a reflective tone, the concluding stanza conveys astonishment and wonder at the land's tenacity. The poet alludes to the "serrated run of ridges" to reflect the harshness of the landscape. Despite the difficulties, there is a deep respect for New England's timeless beauty and resilience. Time, history, and the changing dynamic between people and the land are all interwoven in Judith Wright's "For New England." The poem encapsulates New England's rich and complicated past, where the natural environment attests to the effects of human habitation and the passage of time.

The contemplative poem "For New England" by Judith Wright perfectly encapsulates the spirit of Australia's New England countryside. Wright examines the area's natural beauty while reflecting on its past and the effects of human habitation through striking images and expressive language. To illustrate the intricacy and interdependence of nature and humanity, the poem makes use of a number of literary tropes. Wright uses striking imagery to create a comprehensive portrait of New England. She uses words like "gullies deep in

dew," "grey-blue ranges," and "the cold forests and the springs of fern" to depict the terrain. The reader is able to visualise the region's many ecosystems and untamed beauty thanks to these photos, which provide a sensory experience.

A major component of "For New England" is symbolism, as the landscape represents both the natural world and the colonial past. For example, the "harsh clear light," which reflects the effects of human activity on the land, might be seen as a sign of exposure and truth.

Wright gives the scenery human characteristics by personifying it. According to the description, the land has "a mind of its own," implying autonomy and agency. The independence of nature and its capacity to withstand human interference are highlighted by this personification. To give the poem a melodious and rhythmic feel, the poet uses alliteration. Words like "climb to the cold rocks," "winds blow cold," and "out of the old blood" not only make the verse more melodic, but also improve the poem's overall flow. To produce a smooth transition of concepts and imagery from one line to the next, Wright employs enjambment. This method illustrates how nature and human history are intertwined. The reader is smoothly transported from the action of leaping to the atmospheric description of the wind, for instance, by the lines "and leap to wind / wailing above the stones." Metaphors are used throughout the poetry to express deeper meanings. The phrase "whispers and fears and warnings" alludes to the voices of the earth and implies that the natural environment speaks to people, sharing its worries and anxieties. Certain phrases, such "new from the old blood," are repeated, which establishes a rhythmic pattern and strengthens the themes of change and continuity. The cyclical character of the interaction between the land and its inhabitants is highlighted by this repetition. The phrase "harsh clear light" is an example of an oxymoron, which combines contradicting components. This statement implies that clarity may be harsh and illuminating, capturing the paradoxical nature of truth and exposure. Wright makes a purposeful and powerful word choice. Words like "ancient," "sharp," and "teeth" add to the poem's overall mood by expressing ideas of resiliency, timelessness, and possible injury.

Judith Wright's deft use of poetic metaphors to illustrate the complex interrelationship between environment and human history is on full display in "For New England." Wright creates a deep and complex examination of the New England landscape by using vivid imagery, symbolism, personification, alliteration, enjambment, metaphor, repetition, oxymoron, and well-chosen language. This invites readers to reflect on the intricate relationship between the land and its people. The poem starts with a recognition of the shifting terrain. Wright uses references to old mountains and the gradual erosion of the land to graphically explain the region's geological past. Time and the unavoidable changes that take place in nature are depicted in the poem. The shifting terrain serves as a metaphor for the more general idea of impermanence and the fleeting character of everything. The poem presents the idea of how humans affect the environment as it goes along. Wright discusses the impact of settlers on the land, pointing out how they changed the natural equilibrium. The poem alludes to a conflict between the effects of human interference and the beauty of the unspoiled countryside. This topic reflects an increasing awareness of ecological difficulties and echoes the broader environmental concerns that surfaced in the middle of the 20th century.

A sense of loss and longing for the unspoiled, unspoiled New England environment are evoked by the poem. Wright expresses a strong emotional bond with the altered environment through poetic depictions of the natural world. The elegiac tone highlights how human civilization has affected the area's natural beauty and conveys a sense of sadness for what has been lost. Thus, the poem delicately touches on the subject of environmental stewardship. The poem suggests that people are accountable for their effects on the environment since they are stewards of the land. The poem encourages contemplation on the effects of human behaviour and the necessity of a more sustainable relationship with the environment by recognizing the changes brought about by settlers. Throughout the poem, the idea of a connection to location is prevalent.

More than merely a geographical location, Wright depicts New England as a storehouse of history, memories, and a feeling of place. According to the poem, the shifting climate not only modifies the natural landscape but also shatters people's spiritual and emotional ties to their land.

The poem highlights how change is cyclical. It is acknowledged that this process will continue, just like the land has seen geological changes and human influence. Instead of being just bemoaned, the concept of change is portrayed as an unavoidable and ever-present part of life. This cyclical viewpoint offers a sophisticated comprehension of how the interaction between people and their surroundings is changing. The changing landscape, human interaction with nature, loss, nostalgia, environmental responsibility, the connection to place, and the unavoidable cycle of change are all explored in Judith Wright's "For New England." Wright explores the intricacies of the relationship between humans and nature with vivid imagery and expressive language, encouraging readers to consider their part in forming and protecting the surroundings they live in.

Critics have commended "For New England" for its vivid depiction of the New England landscape and its profound environmental concern. Wright celebrates the distinctive qualities of the Australian bush with his astute observations and striking images that capture the grandeur of the natural environment. Because of her ability to evoke a sense of place and establish a connection with the land, readers frequently praise the poet. The poem is well known for its support of environmental preservation and ecological consciousness. Wright's examination of how human activity affects the environment, as conveyed in lines like "felling the marked trees," appeals to readers who value books that deal with environmental issues. The poem is interpreted as an invitation to consider the effects of environmental deterioration and the link between humans and the natural world.

The cultural contemplation and examination of the link between people and the land in "For New England" are highly praised. Wright explores New England's historical and cultural facets, tying the region's physical scenery to the legends and recollections of its past residents. The poem gains depth from this cultural complexity, which also makes it more relatable to readers who are curious about how nature and human experience interact. Critics claim that "For New England" may be criticized for idealizing or romanticizing the region. One could argue that Wright's sentimental tone and her depiction of an unspoiled, pristine natural world ignore the intricacies of relationships between humans and the environment, past land use, and Indigenous viewpoints on the land.

The poem's examination of the New England countryside through a rather colonial perspective has drawn criticism. Wright's concentration on European settlers and their effects, according to critics, may obscure or marginalize Indigenous history and ties to the land, reflecting a Eurocentric viewpoint that was common at the time the poem was written. According to some readers and reviewers, the poem's vagueness and intricate imagery could make interpretation difficult. Wright uses a lot of symbolism and analogies, and not all readers will understand the complex levels of meaning that are interwoven throughout the poems. This intricacy, depending on personal taste and interpretive abilities, can be both a strength and a point of criticism.

Despite its excellent depiction of the natural environment, critics contend that the poem only partially addresses more general socioeconomic themes. One could argue that the emphasis on the scenery is a limited viewpoint that ignores the socio-political facets of the area, such as social injustices, economic hardships, and the effects of colonialism on nearby communities.

"For New England" by Judith Wright has received positive reviews because of its environmental sensitivity, cultural reflection, and ecological awareness. Meanwhile, it has been criticised for its colonial perspective, its limited depiction of social issues, its complexity, and its potential for idealising the terrain. Research and

discussion on the poem are still going strong because of its complex analysis of the interrelationships between environment, culture, and human history.

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Cultural Alienation: A Cause of Identity Crisis in Divakaruni's Novels

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Abstract

In the modern scenario, cultural displacement, which results in cultural alienation, is a matter of discussion, concern and consideration. Due to fast-changing technologies, particularly rapid development in media, people have started looking into the cultures of other nations. The media also shows the cultures of developed nations and lures them. This attraction towards developed nations and their cultures brings lots of changes in the mental set-up of people who live in developing countries. This attraction results in immigration and later on cultural alienation. The need and desire to change a nation, for any kind of reason, leads to alienation, identity problems, psychological problems and feelings of inferiority. In Chitra Banerjee Divakaruni's novels, the researcher has noticed many issues like diaspora, women's problems, immigrant suffering, cultural alienation and identity crisis, but the present research paper focuses only on the cultural alienation and identity crisis in her following novels: *Queen of Dreams*, *The Wine of Desire* and *Before We Visit the Goddess*. The stories of these novels oscillate between Indian and American cultures and they highlight the influence of cultural alienation on the behaviors and identities of characters. As far as the research methodology is concerned the qualitative and investigation methods have been used in this research paper.

Key Words: Identity Crisis, Alienation, Culture, Displacement, Loneliness, Oscillation

Introduction

Chitra Banerjee Divakaruni is one of such women writers in Indian Writing in English who grabs our attention and releases our appreciation. She is one of the stars in the galaxy of Indian literature in English. She portrays not only her characters outwardly but also inwardly. “Her writing shows deep insight into the female psyche and presents a full range of feminine experiences” (Bala 10). This deep insight into the mind of the character reveals his/her anxiety, state of mind, fear, loneliness and problem of identity. Being a founder member of MAITRI, a helpline for South Asian Women that works to redeem the suffering of the victim of domestic violence and other traumatic situations, she is a well-versed person in the problems of immigrant women. She is “a sensitive woman, a consummate artist, a visionary endowed with exceptional human sensibility” (Agarwal 11). She uses her knowledge and experiences for the delineation of characters. Characters of Divakaruni oscillate between Indian and American cultures mentally and sometimes physically. This oscillation disturbs their lives and brings restlessness in their behaviours and crises in their identities. “Chitra Banerjee Divakaruni has been influenced by Maxine Hong Kingston and Bharati Mukherjee and she has many ideas and concepts like recreating identity, immigration, family stories and so on which she portrays through her characters.” (Saktheeswar and Vijayasamundeeswari n.p.).

Research Methodology

In the present research, the primary sources will be thoroughly studied and interpreted. The qualitative and investigation methods will be used. The arguments and statements will be supported by secondary sources like critical works, research papers and articles. The websites will be visited when required. The MLA reference style is used to cite research papers, books, internet sources and other sources.

Cultural Alienation and Identity Crisis in *Queen of Dreams*

In *Queen of Dreams*, Divakaruni throws light on the relationship of an Indian-born mother, a dream interpreter, who refuses to speak about her Indian life but her American-born daughter, an owner of a coffee shop, a painter, a divorced woman, desires to know Indian heritage and culture. This novel discloses the story of two women: Mrs. Gupta and her daughter Rakhi. These two women try to create their own identities in an alien land like America. “The novelist has dramatized the protagonists’ search for identity in an alien country.” (Bharathi 92). Mrs. Gupta, instead of living with the identity of a housewife, desires the identity of a dream interpreter, whereas her daughter, Rakhi, considers that her identity is incomplete without the knowledge of her Indian heritage and her mother’s past life.

The decision to abandon the identity of a dream interpreter or the identity of a housewife is very difficult for Mrs. Gupta. The existence of her domestic life is attached to the identity of a housewife, whereas the existence of her dream gift is based on the identity of a dream interpreter. To choose one of these identities means to have mental and physical suffering. The dilemma between these identities creates a crisis in her mind. At last, she decides to go with her childhood desire to become a dream interpreter. “She creates an identity for herself which revolves around her dream world which none dares enter, not even her husband or daughter.” (Kezia 55). She takes this decision with a heavy heart because she has to pay a price for it. She discloses her heart:

I felt the power of the dream flow into me until my bones grew phosphorescent and my blood buzzed as though I were drunk. I awoke weeping. I knew now how much my link with the dream spirits meant. I couldn’t give it up. I wept, too, because I realized the price I would have to pay – never again to spend the night with my husband. (*Queen of Dreams* 178).

These words underline her internal turmoil and helplessness. She is helpless in front of her identity as a dream interpreter. In any condition, she cannot forsake her dream identity. Like a blood tissue, this dream identity is running into her blood. She is aware of its craziness and intoxicating effect on her mind, but she cannot forget

the price she has to pay for it. She has to stop sleeping with her loved one husband. She weeps for this because she has to give up her identity as a housewife.

American-born daughter of Mrs. Gupta and a single mother, Rakhi finds herself in between American and Indian identities. Rakhi is identified as an American citizen because she was born and brought up in America; however, she doesn't consider herself a complete person unless she knows about her mother's life and Indian culture. Subconsciously, she associates her identity with her mother and Indian life. She is very intensive in listening to her mother and her Indian heritage. She says, "I hungered for all things Indian because my mother never spoke of the country she'd grown up in – just as she never spoke of her past." (*Queen of Dreams* 35). She has been starved for Indian life and her mother's past life. She considers the knowledge of these as an essential part of her personality; however, her mother keeps her away from them because she thinks that they will split her personality. Ironically, while trying to protect her daughter from splitting into two personalities, Mrs. Gupta throws her into the whirlpool of an identity crisis. In her research work, *Mother's Dreams, Father's Stories: Family and Identity Construction in Chitra Banerjee Divakaruni's Queen of Dreams*, Klarina Priborkin asserts, "Although the mother in *Queen of Dreams* hides her past in an attempt to prevent her daughter from experiencing an inevitable split between her Indian and American identities, she eventually realizes that her reticence causes her daughter to imagine her own ethnicity as well as her mother's native country through the western perspective of the majority culture." (Priborkin 199). The imagination of her own country through the perspective of a different country raises a question about her own identity. Partially she thinks as an Indian and partially as an American.

Cultural Alienation and Identity Crisis in *The Vine of Desire*

Like earlier novel, Divakaruni deals with the issues of cultural alienation and identity in this novel. "Divakaruni's fiction explores women who are searching for their identity as human beings, independent of their traditional role as a daughter, a wife or a mother. Anju and Sudha *Sister of My Heart* demonstrates the female independence that Divakaruni celebrates, although such independence is achieved not without trauma and pain." (Chelliah 68). *The Vine of Desire* is a sequel to her earlier novel, *Sister of My Heart*. Among the two most important characters, Sudha and Anju, one can notice the issues of cultural alienation and identity crisis more with Sudha than with Anju. In India, Sudha and Anju were born on the same day and brought up in the same house. They share everything with each other. Similarly, no one can understand them as perfectly as they understand each other. That is why they are called the sister of the heart.

"Sudha arrives in America to create her own identity and achieve independence." (Garrett and Sumathi 13). Yes! She is a dependent person. Earlier she was dependent on her husband, then on her mothers, and now on her sister or her sister's husband. She wants to change her identity. Indian society and culture do not provide a platform for a divorced woman to create her identity. That is why she comes to American soil to create her independent identity. She feels an internal desire to change her identity from dependent to independent. "Divakaruni portrays characters and their tormenting emotions when they choose to throw the baggage of culture and create a new identity...The choice they make and the interaction they have with the immigrant community push them into identity crisis and conflicts, and force them to question their existences." (Garrett and Sumathi 13). In America, she meets Sara who acquaints her with American culture and the value of independent identity. In America, Sudha comes to know the limitations of Indian culture and the boundless opportunities of American culture. That is why she says, "I can't go back to India, to the way I was. Helpless, dependent – I can't love like that. I can't bring up my daughter to think that is how a woman needs to live." (*The Vine of Desire* 104). Though she doesn't want to go back to India and have an Indian identity, she cannot live happily in America with her new American identity because her past Indian identity and culture don't allow her to have mental satisfaction. Therefore, she finds herself in a dilemma.

In order to escape from this dilemma, she selects a different option. She neither wants to have an American identity nor a dependent identity in India. She wants to be a guardian or survivor of the old man so that she can live an independent life with her daughter. By selecting this option, she will have an independent identity. "With the reaffirmation of the images of life Sudha conceives the new dream of life, the dream of survival as a daughter of the Old Man." (Agarwal 68). This dream is nothing but a quest for an independent identity. She wants to create her own identity. "Identity is concerned with self-esteem and self-image of an individual." (Chandra 180). From childhood, she has been dependent on someone else. It is she who receives something. It is she with whom things had happened. Up till now, she has been living according to others' desires. Now she wants to change her image. Now she doesn't want to be dependent on anybody.

No other person suffers from cultural alienation in the novel than the old man Mr. Sen. His son Trideep has brought him to America from India. Like another newly brought person in America, he enjoys the American life and culture, but soon he feels isolated and alien in that land. With the high spirit of a newly brought-up person, he takes delight in roaming and visiting new places in America, but gradually he feels isolated and lonely in that alien land. The effect of cultural alienation on the old man is so high that he even stops eating food and conversation with his son and daughter-in-law Myra. This cultural alienation is a kind of mental shock for the old man because he is losing his identity in atmosphere of other culture. When he confronts American cultures and people, he feels that neither he can become like an American person nor they accept him as a native person. This causes his identity crisis. He has come there just for the love of his son but he comes to know that he cannot live there. "Divakaruni, through the character of an old man Mr. Sen, expresses the grief of the immigrants who for the sake of their children are forced to live in the country that they do not like." (Joseph 54). The main cause of Mr. Sen's grief is the loss of his past life which was associated with Indian culture, traditions and identity. Now he is in-betweenness Indian and American cultures and identities. "The identity crisis, the feeling of "in-betweenness" (Bhabha i). This feeling of loneliness is experienced by an old man more strongly than anyone else in the present novel.

Cultural Alienation and Identity Crisis in *Before We Visit the Goddess*

The story of this novel *Before We Visit the Goddess* revolves around the lives of three women. The three women – Sabitri, Bela and Tara – are related to each other. The first is the mother of the second and the second is the mother of the third. Sabitri lives in India and involves in her own problems and family issue; therefore, she is not a victim of cultural alienation, whereas her daughter and granddaughter suffer from the feeling of cultural alienation. Though Bela's daughter Tara was born and brought up in America, she feels more alienated in America than her mother who was born in India. Tara finds herself in between two identities: American and Indian. Being a child of America, she doesn't know about Indian culture and life. She doesn't want to consider herself an Indian. That is why she always denies her Indian heritage and doesn't wish to visit India. She insists, "I'd never been to India, I didn't hang with Indians, I didn't even think of myself as Indian." (*Before We Visit the Goddess* 120). Like Rakhi in *Queen of Dreams*, she thinks of herself as an American but unlike Rakhi, she doesn't think of visiting India. If she were not in between Indian and American identities, she would not have thought about India. And if she is thinking about her Indian identity that means she is suffering from an identity crisis. It seems that she has two types of consciousness: one is thinking about American identity and another is thinking about Indian identity.

In her research paper, R. Esther Reshma states, "Divakaruni stresses upon the concept of double consciousness in *Before We Visit the Goddess*. ... It is an individual's feeling of having more than one social identity, which makes him/her difficult to develop a sense of self." (Reshma 169). Tara also finds herself in a difficult position to develop her sense of identity. By physical appearance, she looks like an Indian but she always tries to hide it by wearing an eyebrow ring or keeping spiky hair. She also wears a ring in the middle

of her tongue. She thinks that all her outward decoration can make her American. She always tries to behave or wear like an American girl. But her external appearance, so-called American, cannot change her internal craving for Indian life and culture. She discontinues her attachment with her parents because they had decided to take divorce. She says, "I didn't talk to my mother much, either, after the divorce." (*Before We Visit the Goddess* 126). She neither likes to talk to her father nor to her mother because they have separated their ways. In America, divorce is a common fact and no one takes it as seriously as it is taken in India. If Tara were totally American, she would not have taken the divorce of her parents as seriously as she has actually taken. That means she still holds Indian culture upwardly and efforts of hiding her Indian look indicates that she is still Indian by heart and mind.

Tara is fluctuating between Indian and American identities. She doesn't want to visit India but desires to know about her grandmother, who is living in India. She doesn't show her interest in Indian life and culture but unconsciously she has imbibed an Indian heritage that affects her life and behaviours. When she sees her grandmother's photograph, she wants to possess it and know more about her but when her mother denies the possession, she becomes angry and steals it. She says, "It's not just the craving. It's also a sudden anger. I could have known this woman, visited her, loved her and been loved in return. I might have been able to turn to her when everything in my life started to go wrong." (*Before We Visit the Goddess* 197). These words indicate that she still desires to have Indian culture and heritage. And her desire is none other than her craving for an Indian identity. She tries to grab her Indian identity by knowing her grandmother but when her mother accuses her of stealing it, she becomes angry, "I stole the photo because you kept her from me all my life." (*Before We Visit the Goddess* 204). Though she is suffering from kleptomania, her act of stealing her grandmother's photograph has been stimulated by her craving for an Indian identity.

Conclusion

Though Chitra Banerjee Divakaruni is an experienced person in two cultures, she doesn't use her personal story in her novels. What she does in novels is just to use her experience in the delineation of characters who find themselves in between conditions or in the conflict between two cultures. In three novels, *Queen of Dreams*, *The Vine of Desire* and *Before We Visit the Goddess*, all women characters suffer from cultural alienation and identity crisis because their Indian culture and values do not lose their influence over their minds. Subconsciously the influence of Indian culture and values always affect their behaviours and actions. In *Queen of Dreams*, Rakhi's ignorance of Indian culture makes her restless: therefore, she tries her level best to know it. Due to this, she does not completely identify herself with American culture. In *The Vine of Desire*, Sudha also finds herself in between Indian and American cultures. Tara, in *Before We Visit the Goddess*, outwardly denies Indian culture but inwardly desires to know it. Thus, all characters in these three novels oscillate between Indian and American cultures and feel dislocated and alone inwardly.

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EXPLORING THE INTERPLAY OF MUSCULAR STRENGTH, MENTAL HEALTH, AND BODY MASS INDEX

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Abstract

This paper explores the intricate connections between muscular strength, mental health, and body mass index (BMI), focusing on the Indian population. As India undergoes rapid socio-economic and lifestyle transitions, these health dimensions are increasingly interrelated. The paper draws on national health surveys, clinical studies, and cultural analyses to understand how physical strength, mental wellness, and BMI interact within India's diverse environment. The goal is to provide a comprehensive perspective that supports integrated healthcare policies and interventions for holistic well-being.

Introduction

Health is multidimensional, and in India, where traditions meet modern challenges, understanding the interconnectedness of muscular strength, mental health, and BMI is vital. Muscular strength is not only linked to physical performance but also impacts metabolic efficiency and emotional stability. BMI, a widely accepted indicator of nutritional status, correlates with both physical and psychological health risks. Simultaneously, mental health is influenced by and contributes to physical capacity and weight regulation. By examining these factors together, this study aims to offer insight into a holistic model of health relevant to India's rapidly evolving socio-cultural fabric.

Muscular Strength: A Physical and Cultural Foundation

Muscular strength is a cornerstone of physical health and daily functionality. In India, traditional activities like farming, wrestling (Pehlwani), and yoga have long emphasized strength. However, modern sedentary lifestyles—especially in urban India—are leading to reduced physical activity and declining muscle health. Studies show a clear divide: rural populations often exhibit greater functional strength due to manual labor, while urban counterparts are more prone to muscular atrophy. Moreover, strength-building exercises remain less accessible and culturally accepted, particularly among women, where myths and stereotypes restrict participation. The decline in physical strength has downstream effects on mental resilience and metabolic disorders, further reinforcing the need for inclusive strength-promoting programs.

Body Mass Index (BMI): A Nutritional and Health Indicator

BMI is a crucial tool in assessing body composition and predicting the risk of non-communicable diseases. In India, the dual burden of malnutrition is apparent—underweight persists in rural and low-income areas, while overweight and obesity are increasing in urban centers. According to the National Family Health Survey (NFHS-5), nearly 23% of women and 22% of men in urban India are overweight or obese. This imbalance affects muscular efficiency and psychological states, often contributing to self-esteem issues and physical limitations. Furthermore, BMI classifications in India need to be ethnicity-sensitive; Asian populations may face metabolic risks at lower BMI levels, necessitating updated clinical benchmarks and public health awareness.

Mental Health: An Emerging Priority

Mental health, historically overlooked in India, is gaining attention as depression, anxiety, and stress disorders rise—particularly among youth and the elderly. Psychological health influences and is influenced by both physical activity and body composition. Exercise, especially strength training, has been shown to alleviate symptoms of depression and improve cognitive function. Simultaneously, abnormal BMI—whether high or low—is linked with increased risk of mood disorders. Social stigma, lack of mental health infrastructure, and inadequate psychological education further compound the issue. Promoting mental well-being must therefore go hand in hand with physical health interventions.

Interlinking the Dimensions

The interplay between muscular strength, BMI, and mental health is synergistic. Low muscle mass contributes to poor metabolic profiles and higher BMI, while high BMI limits mobility and can lead to physical inactivity—exacerbating muscle loss. In parallel, poor mental health may lead to decreased motivation for exercise and unhealthy eating habits, resulting in weight gain or malnutrition. Conversely, regular strength training not only improves muscle mass and reduces BMI but also enhances mood and psychological resilience. This triadic relationship illustrates that isolated health strategies are insufficient; holistic, integrative approaches are essential to address the real needs of the population.

Challenges in the Indian Context

Several structural and cultural challenges hinder progress. Awareness about strength training and mental health remains low, particularly in rural areas. Women face cultural restrictions, and schools often lack proper physical education programs. Nutritional knowledge is limited, with a heavy reliance on carbohydrate-rich diets and insufficient protein intake, especially among vegetarians. Public health programs often work in silos, addressing physical or mental health independently rather than as interrelated issues. In addition, India's health infrastructure is unevenly distributed, with urban areas better served than rural counterparts.

7. Recommendations

To address these challenges and promote a more integrative approach to health, the following steps are recommended:

- **Integrated Health Campaigns:** Launch community campaigns promoting strength training, mental well-being, and balanced nutrition in one unified message.
- **Culturally Sensitive Interventions:** Encourage the use of traditional practices like yoga and bodyweight exercises that resonate with Indian values.
- **Nutrition Education:** Advocate for protein-rich diets using local foods like lentils, eggs, dairy, and millets.
- **School-Based Programs:** Introduce strength-based and mindfulness modules in physical education to instill healthy habits early.
- **Mental Health Accessibility:** Expand telepsychiatry services and train community health workers in basic mental health screening and support.

Conclusion

Muscular strength, mental health, and BMI are interdependent components of human well-being. In the Indian context, addressing these together—rather than in isolation—holds the key to more effective public health outcomes. By acknowledging their mutual influence and promoting interventions that are culturally relevant, accessible, and inclusive, India can work towards a healthier, more resilient population. The future of healthcare lies not in isolated medical treatments but in integrated, preventive, and holistic approaches that recognize the individual as a complex but harmonious whole.

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An Ecocritical Examination Of Rabindranath Tagore's Stories

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Abstract

This paper critically examines the relationship between literature and the environment in Rabindranath Tagore's short stories from the perspective of Eco criticism. Tagore's literary works offer a deep ecological consciousness, portraying nature as an integral force that shapes human emotions, relationships, and ethical values. His stories highlight themes such as human-nature interconnectedness, environmental harmony, the impact of urbanization, and the consequences of ecological disruption. By analysing selected stories, including The Postmaster, Subha, The Hungry Stones, The Homecoming, and Kabuliwala, this study explores how Tagore's narratives critique the alienation from nature caused by industrialization while advocating for a harmonious coexistence with the environment. His literary vision aligns with modern ecological concerns, making his works increasingly relevant in today's environmental crisis.

Keywords: Ecocriticism, Rabindranath Tagore, Nature, Environmental Ethics, Urbanization, Rural Ecology

Introduction: Ecocriticism and Tagore's Environmental Vision

Ecocriticism, as a literary theory, explores the interaction between literature and the environment, examining how nature is represented in texts and how literary works shape human perceptions of the natural world. It critiques anthropocentric worldviews that place human concerns above ecological balance and emphasizes the need for sustainable coexistence.

Rabindranath Tagore (1861–1941) was a poet, philosopher, and storyteller whose works reflect a profound environmental awareness. His stories are rich with pastoral imagery, rural landscapes, and nature as an active entity, playing a role beyond mere setting. Tagore did not view nature merely as a passive backdrop but as a living force influencing human emotions and moral values. His vision was deeply rooted in Eastern philosophical traditions, which emphasize the unity of humans and nature.

This study critically analyses how Tagore's stories engage with environmental themes, using Eco criticism as a lens to examine the role of nature in his literary imagination.

Nature as a Living Force in Tagore's Stories

Tagore's short stories often depict nature as a sentient entity, capable of influencing human experiences and emotions. Rather than being a static background, natural elements such as rivers, trees, and landscapes actively participate in the storytelling.

“The Postmaster” – Nature as a Symbol of Emotional Bonding

In *The Postmaster*, the protagonist, an urban man, is assigned to a rural post office, where he initially feels disconnected from his surroundings. However, over time, the quiet village, the trees, and the river begin to comfort him, mirroring his growing emotional bond with the orphan girl Ratan. When he finally leaves, the landscape appears indifferent to his departure, emphasizing the contrast between human attachment and nature's continuity.

From an Eco critical perspective, this story highlights the indifference of nature to human concerns while also showcasing the deep connection humans can develop with their environment. The rural setting functions as more than a location—it shapes the emotional and psychological development of the characters.

Human-Nature Conflict and the Consequences of Ecological Disruption

Tagore's stories often critique the human exploitation of nature and explore the consequences of disrupting natural harmony.

“The Hungry Stones” – Nature Reclaiming What Humans Abandon

This eerie tale revolves around an abandoned palace where a man experiences ghostly visions. The palace, once a site of luxury and power, has been overtaken by nature, symbolizing the impermanence of human dominance over the environment.

The story aligns with deep ecology, which argues that nature exists independently of human concerns and that attempts to control it ultimately fail. The haunting atmosphere suggests that nature's forces are beyond human control, a recurring theme in Eco critical literature.

“Subha” – The Tragic Loss of a Natural Bond

In *Subha*, a mute girl finds solace in nature, particularly in the river and the trees around her home. These natural elements provide her with a means of expression that human society denies her. However, when she is married off to an urban household, she loses her connection with the environment, symbolizing how social constructs often force individuals to sever their ties with nature.

Eco critically, *Subha* presents a critique of human interference in organic relationships, emphasizing that modern societal structures often act as a barrier to the human-nature bond.

Rural vs. Urban Ecology: Tagore's Critique of Industrialization

Tagore contrasts rural landscapes, which he portrays as harmonious with nature, with urban settings, which he depicts as artificial and emotionally suffocating.

“The Homecoming” – The Alienation of Urban Life

In *The Homecoming*, Phatik, a lively village boy, is sent to live with his uncle in the city. He finds himself trapped in an environment devoid of the natural spaces he loves. His inability to adapt ultimately leads to his tragic demise, highlighting the psychological and emotional damage caused by urban alienation.

From an Eco critical perspective, this story critiques the displacement of individuals from their natural surroundings due to urbanization. Tagore suggests that the loss of a connection with nature leads to emotional distress and an erosion of identity.

“The Fruit seller” – The Nostalgia for a Lost Ecological Balance

This story follows an old fruit seller who cherishes the simplicity of rural life over urban materialism. His longing for his homeland reflects Tagore's own concerns about the loss of environmental harmony due to modernization.

By portraying the urban world as disconnected from nature, Tagore aligns with ecological romanticism, which idealizes rural landscapes as sites of purity and peace, in contrast to the dehumanizing effects of industrialization.

Nature as a Source of Spiritual and Philosophical Reflection

Tagore often presents nature as a means of self-discovery and spiritual enlightenment, blending his ecological concerns with Eastern philosophical traditions.

“The Guest” – Finding Wisdom in Nature

This story follows a wandering ascetic who finds peace in the wilderness. The natural world serves as both a physical refuge and a metaphor for spiritual liberation. The story suggests that true wisdom comes not from material wealth but from an intimate relationship with the natural world.

This aligns with eco-spirituality, a branch of Eco criticism that explores the sacred dimensions of nature and promotes a holistic worldview where human well-being is inseparable from ecological health.

Conclusion: Tagore’s Relevance in Contemporary Environmental Thought

Rabindranath Tagore’s short stories provide a profound Eco critical perspective, advocating for a respectful and symbiotic relationship with nature. His narratives emphasize:

Nature as a living force that influences human emotions and ethics.

Critiques of human disruption of ecological harmony, warning against material greed and urban alienation.

A vision of sustainable coexistence, reflecting his broader philosophy that humans must live in balance with nature rather than exploit it.

Tagore’s ecological vision remains highly relevant today as the world faces environmental crises such as climate change, deforestation, and urban expansion. His works remind us that literature is not just a reflection of human experiences but also a powerful tool for promoting environmental awareness and sustainability.

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DEPARTMENT OF ENGLISH

Manoj Das: A Torchbearer of the Tradition of Storytelling in Modern Times

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The Indian short story in English is virtually a product of this century and has come out mostly as a by-product of the Indian fiction in English. It is hardly a hundred years old. The first Indian short story in English *Stories from Indian Christian Life* by Kamala Sathianadan appeared towards the close of the nineteenth century, in 1898 to be exact. Of course, the tradition of short story is deeply rooted in Indian culture in the form of folk tales and fables from the earliest times. Our tradition in India of the genre is a long and strong one with an unbroken history of centuries. The present paper proposes to study why and how Das took to writing short stories in English.

Key Words: Indian Short Stories, English, Manoj Das, Tradition, Switch from Oriya to English.

Manoj Das has made a significant contribution to the development of the Indian English Short Story. By the time he took to writing short stories, he was already well-known as a poet in Oriya, having made original contribution to post-independence Oriya literature. It is interesting to know why he chose to write in English. He told P. Raja that he was "provoked" to write in English when a foreigner confronted him with a work of fiction, "billed as an authentic portrayal of the rural Indian scene and character", but which, in fact, was "a travesty of truth and reality" (Raja, 1993, p. 19-20). It was then that he decided to write in English to present the India he knew to be true. His strength was his faith in his own understanding of the Indian village having spent the first twelve years of his life in hamlet on the sea-shore. His purpose was rather 'limited'. Of course, he admitted, some years passed between his resolution and its execution. (Raja, 1998, p. 273). To project Indian life he chose prose as he believed that "Indian life could best be portrayed through prose" (Raja, 1998, p. 273).

A multi-splendoured personality, a man of many-layered consciousness, a man of omnivorous imagination, Das has been a poet, a political activist who led students' and peasants' demonstrations, spent a term in jail at Cuttack, took active part in the Afro-Asian Students' Conference at Bandung, an editor of a literary journal, a profound essayist and author of belles-lettres and travelogues, a columnist, and is now a teacher of English literature, a short story writer, an ashramite and a trustee at the Aurobindo Ashram at

Pondicherry. Despite the fact that he does not write much, his literary output is considerable, and his writings have the distinction of being published in India and abroad (Raja, 1993, p. 25). He takes his vocation as a creative quest for the meaning of life. Most of his works have drawn much applause from critics and earned for him many literary awards

Manoj Das grew up during the heady period leading to Independence. As Iyengar puts it, the passage from "British Colonialism to Hindu Swaraj, from local Feudalism to Swadeshi-Sarcarism, from Gandhian idealism to careering corruption" (p.23) has created tensions and comic situations that are the raw stuff out of which Manoj Das shapes his moving and memorable lyrics of prose fiction. His work shows familiarity with every aspect of Indian village life, and also the effects of change on the feudal society that was breaking up, and the predicament of people formerly of some importance caught up in the social upheavals involved in the making of the new India (09). Das offers slices of life, but of life at its oddest angles, caught unsuspecting and storing-up the rich ironies and contradictions of modern India.

Despite great recognition and popularity, Das has remained a simple, modest man who hesitates to talk about his spiritual experience. Fortunately his writings and interviews give us a fuller picture of this humanist-turned-writer-turned-spiritualist through the zig-zag path of political activism. It is interesting to find what motivated him to become a writer:

Several factors must have contributed-I was born in a typical Indian village and grew up through an avalanche of rapid experiences, memorable ones like a great cyclone, a terrible famine, our ancient household and the treasures of my ancestors being looted-reducing us to penury. These experiences must have aroused a long range of emotions in me. (Raja, 1998, p. 272).

These emotions struggled to find expression, but at that point of time it was not known to him. He further told Raja that "loving and innocent rural characters---noble even in their distress, left an indelible impression" on him. His "initiation into feeling the spirit of Mother India was mostly through the "anguish, compassion, patience, and spiritual leanings" of his own mother, apart from the "sorrows and joys of the multitudes" around him (Raja, 1998, p. 272). Here was the writer in the making, the contour of his prospective literature taking shape in his psyche and the parameter perhaps coming into focus.

Then remained the issue of its expression. Das told P. Raja that he never thought that expression-literary expression was "something extraneous" He somehow "took it for granted that it was one of my [his] natural functions" (Raja, 1998, p. 273). Hence he wrote, without being conscious that he was doing anything special, from a very early age, but that was in Oriya. As mentioned above, he resolved to write in English under a certain 'provocation', and that some years passed between his resolution (to write in English) and its execution.

His stories are genuinely Indian both in theme and language. How has he achieved this kind of idiom which retains its very "natural Indianness without sounding artificial in a foreign tongue"? He told the interviewer that as far as his writing in English was concerned, one's intimacy with a language did not depend on one's interest in classroom lessons. He further added:

I believe that there is a spirit, a divine genius, behind every language, a belief quite close to that of Goddess Saraswati presiding over the spirits of literature-and, with humility and love, one can approach the spirit and gain a certain personal access to the glorious citadel of language. (Raja, 1998, p. 272).

No hard and fast rule can ever determine creative endeavours; and that the process of literary creation can be understood up to a certain point beyond which the logic of critical analysis begins to flounder. Das maintains that "much depends on the nature of inspiration" (Raja, 1998, p. 274). He tells the interviewer that his best stories are written "out of creative inspiration; some written out of simple creative joy; some are out

of a commitment to society" (Raja, 1998, p. 347). He further adds that the columns he writes for the newspapers are motivated by his commitment to society, and his books for children are mostly written out of his duty towards and love for the young. About such inspirations Manoj Das observes:

Behind several of my stories there are inspirations which, at least to me, are quite lofty and serene--- Inspirations from high ranges of creativity are not a continuous experience, but one keeps on writing to meet different demands. (p. 08)

Disillusionment with Marxism led him to a deep study of philosophies, religious theories and cult doctrines, but they appeared to him "lifeless or only partially valid". By Sixties his exploration of the world of ideas and understanding of the problems of suffering entered a new phase. He was fully convinced that the external situations were not the sole cause of suffering. On the other hand they were often, if not always, "the projection of something that was amiss in the consciousness of man" (*Sahitya Akademi*, 1990). He kept asking himself: Can the hidden source of maladies be identified? Can philosophies lead one to their discovery? He began his exploration in that realm in the course of which he read Sri Aurobindo. His "visualisation of man as an evolving being and his "observation that the state of consciousness, namely mind, that dominates man today is but a transitional phase and man can transcend it and rise to high phase of evolution" brought him a new awakening and optimism. (*Sahitya Akademi*, 1990).

The experiences of human miseries all around him during the cyclone and the epidemic of small pox which hit the Balasore region in 1942 woke him at the tender age of seven to the basic human problems, and played their role in setting before him the priorities of life. In his search for the panacea for human miseries, he turned to Marxism, became an activist, courted arrest, underwent imprisonment and took part in the Afro-Asian Students' Conference held in 1956 at Bandung. But, his staunch faith in Marxism was shaken and shattered. He found Marxism with its materialistic approach insufficient, and he was left with total darkness. He was disenchanted with Marxism or politics in general as a panacea for human sufferings. This understanding of his basic human problem entered a new phase by the early Sixties. His search for panacea for human suffering ultimately ended at Pondicherry in 1963. He found a stronger and deeper source of hope and tranquillity in the evolutionary teaching of Aurobindo. His quest has come full circle. To tell the truth he has not deviated from Marxism, he has rather transcended it. He does not consider the change as transition but an expansion His realisation that life is controlled by many forces both visible and invisible has enlarged his understanding of basic human problems. He has found the evolutionary teaching of Aurobindo "more satisfying and truer to nature of man" than Marxism. Though he was ideologically involved in Marxism, he has never made it his sole concern. In a very illuminating interview with P Raja, published in *The Times of India*, May 18, 1980, under the caption "Manoj Das A Significant Story-teller", Das made his position clear. To the interviewer who thought Das' earlier stories reflected a Marxist slant, Das said:

I was a Marxist by political conviction--And the problem of human suffering concerned me then as it does now People associated the depiction of human suffering in my stories with my political conviction, and imagined that they had a Marxist slant for that matter, a well-meaning Bengali critic described me as existentialist. I believe that life is far greater than theory. (Pandab, p. 30)

Manoj Das maintains that our society must be transformed into an enlightened social order But suffering is fundamental to human condition, and no social revolution, however successful, could remove miseries from our lives. He sought an answer to this problem and found it in the philosophy of Aurobindo, in the latter's view of man as transitional being, immensely capable of self-development what everyman should do is to prepare himself for the drawing of a new vital consciousness. The individual must set himself before any effective social revolution could take place.

Marx was a radical revolutionist who prescribed economic solution to human miseries Aurobindo was a spiritualist. Different as they were, they have in common an uncompromising willingness to liberate man. Manoj Das' concern for man has come full circle from class struggle to the spiritual struggle a case of the perception of life getting sharper, and in the process, taking on new dimensions.

Das is a person of "intrepid energy and effervescent good humour, but with an underlying seriousness-a mixture of gravity and gaiety" (Batstone, p. 08). His stories are 'mixture of gravity and gaiety' and owe their origin to this natural tendency of his. He explained to Dick Batstone that because of his awareness of misery and helplessness of so much of humanity, he would have become deeply pessimistic had he not encountered the life-affirming world-view of Sri Aurobindo. (Batstone, p. 08).

Conclusion:

The closeness and intimacy between the author and his own way of living and believing is central to his art and value-patterns. He makes new discoveries, and each discovery apart from unravelling a petal of his self, brings him closer to a social reality. This process is simultaneous, and it operates with subtlety and grace in his medium. Das' short stories amply reflect this dual process of forming a connection between the short story writer's self and his confrontation with social reality, and encasing this double consciousness in the creative form of his stories.

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**BEYOND HIERARCHIES: A CRITICAL ANALYSIS OF CASTE AND RELIGIOUS INEQUALITIES
IN CONTEMPORARY SOCIETY**

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ABSTRACT

Caste or religion has been a much thought about but least discussed issues in Indian society. Academicians, scholars, social scientists, politicians and lawyers in India have not really given justice to the discourse on caste. This is mainly because of the prevalent view that caste is an uneasy reality of Indian society. Secondly, people refrain from a discourse on caste because of fear of the reaction from the upper castes and lower castes. Hence an articulation of caste and caste based philosophy has been very rare. Further, since caste in India is also closely related to the political practices, many scholars keep away from discussing caste for the fear of political backlash.

Attempts are here made to find out how both upper caste hegemony and caste based discrimination in domains such as society, politics, cultural, religion and law. This paper is an attempt to look closely to see how the social analysis to locate the instances of upper caste hegemony and apartheid in the form of untouchability and casteism respectively.

Introduction:

A history of the Indian caste system shows that the hegemonic and political aspirations of the higher caste sought the marginalization, degradation and division of Dalits from the mainstream of life. They were pushed away into the margins of social, cultural, political and economic spheres of life and of the community in general. The terrible senses of depression, agony and the subsequent sense of enmity which Dalits experience have their origin in the revolt against the primitive instincts of the powerful to dominate and crush the weak and establish their hegemony of all kinds. Besides, the caste system and the cultural productions such as belief, values, and writing were completely exploited by the upper classes for naturalizing an extremely inhuman and unnatural treatment of Dalits and by labelling them as hideous subhuman, substandard and wicked. It is relevant at this stage to explore the reasons and the rationale that were used to justify the practice of untouchability. In the ancient Hindu social system that was responsible for the ageless and endless pain and

sufferings of Dalits, the four Varna based on various occupations were at the centre of the social structure. This Varna system was the root cause of untouchability.

Objectives:

1. To examine the historical and contemporary dynamics of caste and religious inequalities in India.
2. To analyze the impact of caste and religious discrimination on social equality and individual well-being.
3. To investigate the role of social and political factors in perpetuating or alleviating caste and religious inequalities.

Methodology:

This study employs a qualitative research approach, analyzing Ambedkar's writings, speeches, and books etc.

Discussion:

We find that all kinds of hegemony, patriarchal practices and caste system to the Aryan invasion. Aryan intolerance towards the natives which resulted in the caste system. The Black Untouchables were never completely assimilated into the Aryan (Hindu) culture. All over India, they have their own gods, shrines, food habits and cultural identities, despite the fact that they also worship Hindu Gods. The hatred and violence constantly manifested against Black Untouchables to the present time is a clear sign that the war between the invaders and the original sons continues even today.

The basic contradiction in Indian society in a land of Ahimsa, oppressive treatment is meted out to the Dalits. Gandhi's India has not been fair to the Black Untouchables. Dr. Ambedkar's work to point out that slavery and serfdom continue to exist under the fold of Hinduism. Ambedkar's famous work, *Mr. Gandhi and an Emancipation of Untouchables*:

But Untouchability still exists and bids fair to last as long as Hinduism. The Untouchable is worse off than a Jew. The sufferings of the Jew are his own creation. Not so are the sufferings of the Black Untouchables. They are the result of a cold, calculating Hinduism which is not less sure in its effect of producing misery than brute force is. The Jew is despised but is not denied opportunities to grow. The Untouchable is not merely despised but is denied all opportunities to rise. Yet nobody seems to take any notice of the Untouchables – much less espouse their cause. (Ambedkar:1943:09)

Casteism in India cannot be eradicated until it gets enough global attention. We can compare the status of African-Americans to Dalits. The Blacks in America could articulate, racial discrimination globally but Dalits have not brought their issues effectively on an international forum. Nobody bothers about the Indian Black Untouchables. In sheer number, they exceed the population of the American Negroes, or for that matter, any other struggling, persecuted racial or religious minority group. What can this huge population hope for? Their voice is not only not heard outside India – even inside, there is a cry in the wilderness.

Sharan Kumar Limbale holds a similar view about the possibility of comparing racism and Untouchability. He points out that Untouchables are like African-American in their social and economic situation. He observes:

The plight of African Americans and Dalits can be compared in a number of ways. While the African Americans were slaves, they could buy their freedom with money. Though Dalits were technically not slaves, they could not even pay

to rent a house. The White master was responsible for looking after the Black slave. Since untouchables were not slaves, the savarnas had no concern for them. Untouchables are societal slaves. The cause of the African American's slavery was economic. The cause of the Dalit's untouchability is social. (Limbale:2004:86)

Untouchability is not discussed enough on international bodies like the U.N.O and the Human Rights Commission. Untouchability should be considered as a violation of Human Rights and then only it can be tackled. The point is, nobody has so far complained to the world organization-not the Human Rights Commission, the World Council of Churches nor Amnesty International, not even a representative of the victims. Mother Teresa, the Noble laureate who operates in India, does not bother about them. There is an all-round conspiracy of silence when it comes to the question of Untouchables.

The press in India has an urban bias and hence it gives a distorted picture and discrimination. The national image projected to the foreigners is also distorted as the foreigners coming to India get to see only the members of the ruling class. In urban India, hardly anybody talks of untouchability. "Where is untouchability now? It is all gone. The Constitution itself has abolished untouchability. It is all over". This is the stock answer a foreigner gets if he tries to question the English speaking Indian he normally meets. A Japanese journalist attached to a leading daily in Tokyo said that during his ten-day stay in Madras, the country's fourth largest city on the south-eastern coast of India, he was not introduced to a single Untouchable, and nobody raised this subject.

The accounts for untouchability and discrimination on the basis of three reasons. that lack of journals for the Dalits has compounded their problems. Secondly, though caste system is studied at the surface level with an academic interest, there are few studies on Untouchability and its effects on human life. Thirdly, there has been no organization which has taken up the issue of untouchability, though constitutionally positive discrimination is made.

Dr. Ambedkar had considered the system of Chaturvarna as a social order similar to slavery in his famous work *Who were the Shudras?* Dr. Ambedkar exposes the principle of inequality embedded in Chaturvarna :

Under the system of *Chaturvarnya*, the *Shudra* is not only placed at the bottom of the gradation but he is subjected to innumerable ignominies and disabilities so as to prevent him from rising above the condition fixed for him by law. Indeed until the fifth *Varna* of the Untouchables came into being, the *Shudras* were in the eyes of the Hindus the lowest of the low. This shows the nature of what might be called the problem Shudras. (Ambedkar: 2003:9)

India is hijacked by the upper caste leaders. The Prime Ministers and most of the cabinet ministers have always been upper caste Hindus. As to the second test, take a caste statistic of those occupying the top position in the country. Anybody can get the answer. All the Prime Ministers that India has had so far, four were Brahmins, Jawaharlal Nehru, his daughter Indira Gandhi, Morarji Desai and Indira Gandhi, Rajiv Gandhi, even Narendra Modi. Most Ministers in every central cabinet are also Brahmins.

We notice that a political agenda in Hinduism, resisting conversion of Dalits. Segregation within Hinduism is not only a policy but it is enhanced by certain ideology. The basic ideology of Hinduism is that of slavery, which maintains the subjugation of Dalits. The high caste Hindus who own the property and retain

most privileges are able to get the work done by the low castes with hardly any violence such as occurs from time to time in South Africa and elsewhere. They do this by replacing violence by an ideology, which is the other word for Hinduism. If Fascists, racists, capitalists, and dictators have to use violence to subjugate the ruled, Hindus use the magic mantra of Hinduism with stunning effect, *Hinduism* is such a *primitive* and *powerful ideology* that it has made the slaves enjoy their slavery.

We witness in Maharashtra that how Hindu leaders try to Hinduize the untouchables by setting them against Muslims and Christians. The Hindu resistance to conversion of SC/ST into other religion is not a matter of religious policy but a shrewd political strategy. The effort to Hinduize the Black Untouchables has the additional intention of seeing that they do not turn to Islam or Christianity, as they have in fact been doing in large numbers, arguing: Why should a *harijan* remain a Hindu and suffer all kinds of humiliation if he can easily get respect and recognition by embracing Islam or some other religion?

The ruling class is mainly comprised of upper caste Hindus and Brahmins and hence this class defeats the very purpose of democracy and the Constitution. How the parliamentary democracy is undermined by the caste-biased ruling class. The Constitution of India may say anything. Parliament may legislate anything; the cabinet may decide anything and the government may finally act on anything. But if the ruling class does not like it, nothing will be implemented. It is the ruling class that decides and not anybody else. That is why all those measures on behalf of Dalits or others, however well-intentioned they may be, will exist only on paper if they are not to the liking of the ruling class.

Inequality in Indian society is the result of Brahmanism. The Shudras and untouchables were always ruled over by the Brahmins by twisting the law to their advantages. Even false philosophy of non-violence is to the advantage of Brahmins. Indeed, so strongly did the Brahmins believe in the disarmament of the Shudras and the Untouchables that when they revised the law to enable the Brahmins to arm themselves for the protection of their own privileges, they maintained the ban on the Shudras and the Untouchable. If the large majority of the people of India appear today to be thoroughly emasculated, with no manliness, it is the result of the Brahminic policy of wholesale disarmament (and false philosophy of non-violence) to which they have been subjected from untold ages.

Casteism, is similar to slavery and it can relegate human beings to the status of lowly creatures. Hinduism, by sponsoring this unnatural hierarchy of casteism, becomes the malady of the nation. Nationality and caste in the context of India and nationality is challenged by the caste affiliation. In India a personal commitment to caste is stronger than his commitment to the nation. There is no Indian in India. His loyalty is first to his caste if not sub caste, rather than to the nation. Any visitor to India can make this out in no time. Even Hindus in the USA observes caste rules, untouchability and segregation. The Hindu carries his caste wherever he goes. In the U.S., the Black Americans are no doubt victims of his Aryan pretenses.

In the post-colonial Indian society, Hinduism has not been able to secure social equality and fair treatment of women. How women and the underprivileged are abused in Hinduism: a) Social inequality. Social inequality is the primary reason for the Untouchable losing faith in Hinduism. Even after 75 years of India's "independence", they are not permitted to walk on public roads with their chappals on, to drink tea in village tea shops in common tumblers, to ride their own cycle or sit on their own cart when passing through Hindu areas...The Untouchables feel totally insecure in spite of all the assurances written in the Constitution of India. b) Sexual abuse. The upper castes hate the Untouchables from the bottom of their hearts, but not their young daughters, wives and widows. Dishonoring Black women is not uncommon, and the majority of clashes are on this account. Black Untouchables know for certain that if they embrace Islam, the lives of their family members, their property and the honor of their women will be well protected. Nobody ever heard of a Muslim woman being raped or molested or dishonored. Black Untouchable women want exactly this. They hope to

get this protection only by embracing Islam rather than the Christianity which in India is nothing but a modified Hinduism, as it still observes the caste system

Unlike the typical Marxian approach to consider history in term of class struggle, it is necessary to study history in India along the axis of caste. Like Khairlanji, Somnath Suryawanshi custodial death in Parbhani, Santosh Deshmukh Murder case in Beed district, Marathwada massacre, Nagpur riot and Gujarat caste war clearly indicate that Indian history and Indian politics are strongly rooted in caste. The Black Untouchables to describe Dalits in India throughout the book and he maintains that unless such strong terms are used, nobody will pay attention to the political, economic and social status of Dalits in India.

An echo of Dr. Ambedkar's explanation of how castes were created in India. Dr. Ambedkar had, like Rajshekar, discussed the cultural, political and economic factors conditioning the Caste system. In his famous work *Caste in India*:

My study of the Caste problem involves four main points:

- 1) That in spite of the composite make-up of the Hindu population, there is a deep cultural unity.
 - 2) That Caste is a parceling in to bits of a larger cultural unity.
 - 3) That there was one Caste to start with.
 - 4) That classes have become Castes have become Castes through imitation and excommunication.
- (Ambedkar, B.R.:1996:31)

The untouchables in India are entitled to separate political rights as the Blacks in America do have. Unless this right is given to the untouchables, they can never come out of the effects of discrimination and marginalization. Dalits in India form the largest oppressed group in the world and yet they have not gained attention to their problems. Hinduism is a form of tyranny which sponsors the persecution of untouchables. The Hindus practice injustice and tyranny against Untouchables only because they are helpless.

We can establish a link between the untouchables of India and the Blacks who live all over the world by suggesting that casteism, like racism, is the denial of the Human Rights. It also indicates that the atrocities on Dalits in India can stop only when there is an intervention of an international body that can ensure international Human Rights standards in India.

Conclusion:

This study has explored the complex and multifaceted issue of social equality in the context of caste and religion. The findings of this research highlight the persistent and pervasive nature of caste and religious inequalities. Despite constitutional guarantees and legislative protections, social equality remains an elusive goal for marginalized communities.

The study's findings underscore the need for a nuanced understanding of the intersections between caste, religion, and other social categories. The experiences of individuals and groups at these intersections are shaped by complex power dynamics, which must be acknowledged and addressed.

To promote social equality and address caste and religious inequalities, this study recommends:

1. Policy Reforms: Strengthening and effective implementation of existing policies and laws, such as the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act.
2. Education and Awareness: Promoting education and awareness about caste and religious inequalities, and the importance of social equality.
3. Community Engagement: Encouraging community-led initiatives and participatory approaches to address caste and religious inequalities.
4. Institutional Reforms: Reforming institutions, such as the police and judiciary, to ensure they are responsive to the needs of marginalized communities.

Ultimately, promoting social equality in the context of caste and religion requires a sustained and collective effort from individuals, communities, organizations, and governments. This study hopes to contribute to this effort by highlighting the complexities of caste and religious inequalities and the need for nuanced and context-specific solutions.

Recommendations for Future Research:

1. Intersectional Studies: Conducting in-depth studies of the intersections between caste, religion, and other social categories.
2. Comparative Analysis: Conducting comparative analyses of caste and religious inequalities across different regions and contexts.
3. Policy Evaluation: Evaluating the effectiveness of existing policies and laws aimed at promoting social equality and addressing caste and religious inequalities.

By continuing to explore these complex issues, we can work toward creating a more just and equitable society for all.

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Race in America, Caste in India: Feminist Resistance in Morrison's *The Bluest Eye* and Deshpande's *The Dark Holds No Terrors*

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Abstract

This study presents a comprehensive comparative analysis of systemic oppression in Toni Morrison's *The Bluest Eye* (1970) and Shashi Deshpande's *The Dark Holds No Terrors* (1980) through an intersectional feminist framework. By examining the complex interplay of race, caste, and gender in these seminal works, the paper reveals how institutionalized power structures manifest in culturally specific yet structurally similar ways. The analysis demonstrates how both novels employ innovative narrative techniques to expose the psychological consequences of internalized oppression while simultaneously exploring potential avenues for resistance. Drawing on contemporary feminist theory, trauma studies, and postcolonial criticism, this research contributes to transnational feminist discourse by establishing meaningful connections between African-American and Indian literary traditions while respecting their distinct historical and cultural contexts.

Keywords: Intersectionality, Comparative Literature, Racial Trauma, Caste Patriarchy, Feminist Resistance

I. Introduction

The late twentieth century witnessed the emergence of powerful feminist literary voices from marginalized communities across the globe, with Toni Morrison's *The Bluest Eye* and Shashi Deshpande's *The Dark Holds No Terrors* standing as particularly significant contributions to this tradition. Published a decade apart and emerging from distinct cultural contexts—Morrison writing from the African-American experience in post-war America, Deshpande from the perspective of an educated Brahmin woman in post-independence India—these novels nevertheless engage in a remarkable dialogue about the intersectional nature of oppression. As Gayatri Spivak notes, "The subaltern woman is doubly in shadow" (Spivak 287), a reality both authors illuminate through their unflinching portrayals of gendered violence compounded by racial and caste hierarchies.

Morrison's debut novel, set in 1940s Ohio, presents the devastating psychological consequences of racialized beauty standards through the tragic story of Pecola Breedlove, a Black girl who internalizes white supremacist ideals to the point of mental disintegration. As Morrison herself explains in her afterword, the novel seeks to

expose "how something as grotesque as the demonization of an entire race could take root inside the most delicate member of society: a child; the most vulnerable member: a female" (Morrison 210). Deshpande's novel, situated in urban India during the 1970s, explores the complex dynamics of caste patriarchy through the struggles of Sarita, a successful doctor whose professional achievements cannot shield her from the oppressive structures of Brahminical marriage. As Deshpande reflects in her essays, "The Indian woman's identity is still largely defined by her relationships—as daughter, wife, mother—rather than as an individual" (Deshpande 45).

II. Literature Review

The critical reception of both novels has been extensive, though largely confined within their respective cultural contexts. Scholarship on *The Bluest Eye* has typically focused on three main areas: racial trauma and beauty politics (Craig; Bouson), narrative structure and voice (Rushdy; Henderson), and the novel's engagement with African-American cultural history (Harris; Page). Mae Henderson's groundbreaking work on the novel's polyvocality demonstrates how Morrison "employs multiple narrative perspectives to resist monolithic representations of Black experience" (Henderson 112). Meanwhile, J. Brooks Bouson's trauma-focused reading reveals how "Pecola's psychological disintegration represents the collective trauma of a community that has internalized white supremacist values" (Bouson 45).

Critical engagement with *The Dark Holds No Terrors* has similarly developed along several trajectories: examinations of Brahminical patriarchy (Chakravarti; Rege), analyses of women's professional identities in postcolonial India (Dhawan; Sunder Rajan), and studies of narrative form in Indian women's autobiography (Smith; Datta). Rajeswari Sunder Rajan's work is particularly insightful in showing how "the educated Indian woman occupies an ambivalent space between tradition and modernity" (Sunder Rajan 78), while Sharmila Rege's analysis of caste and gender demonstrates how "Brahminical patriarchy maintains its power through controlling women's sexuality and mobility" (Rege 92).

Notably absent from this rich scholarship is sustained comparative analysis bridging these two literary traditions. While some critics have noted parallels between African-American and Dalit literature (Rao; Limbale), few have explored connections between African-American and upper-caste Indian women's writing. This gap reflects what Chandra Talpade Mohanty identifies as the tendency of Western feminism to homogenize "Third World women" while failing to recognize "the historical and cultural specificities of their struggles" (Mohanty 65). This study seeks to address this gap by undertaking a careful comparative analysis that respects both the commonalities and differences in these literary representations of oppression.

III. Research Methodology

This study employs an interdisciplinary methodological approach that combines:

1. **Close Textual Analysis:** Examining narrative structure, symbolism, and character development in both novels. Particular attention is paid to Morrison's use of fragmented narration and Deshpande's employment of diary form as narrative strategies of resistance.
2. **Intersectional Feminist Theory:** Drawing primarily on Kimberlé Crenshaw's foundational work and Patricia Hill Collins's concept of the "matrix of domination" to analyze how different systems of power intersect in the novels.
3. **Comparative Literary Analysis:** Identifying thematic parallels and divergences in the representation of oppression and resistance, while maintaining awareness of cultural specificities.
4. **Historical Contextualization:** Situating *The Bluest Eye* within the racial politics of post-war America (Singh; Berger) and *The Dark Holds No Terrors* within the social transformations of post-independence India (Patel; Kumar).

5. Psychological Literary Criticism: Applying trauma theory (Caruth; Bouson) and theories of internalized oppression (Fanon; Bulhan) to analyze character psychology.

This multi-pronged approach allows for nuanced analysis that acknowledges both the universal patterns of gendered oppression and the culturally specific manifestations in each text. Following Spivak's caution against "essentializing" the subaltern (Spivak 287), the methodology maintains careful attention to historical and cultural particularities while still pursuing meaningful comparative analysis.

IV. Comparative Analysis

The analysis reveals striking parallels in how both novels represent systemic oppression while maintaining crucial distinctions rooted in their cultural contexts.

A. Institutionalized Oppression

Morrison's novel exposes how white supremacy operates through multiple interlocking systems. The famous "Dick and Jane" primer that opens the novel establishes what Pierre Bourdieu would call the "symbolic violence" (Bourdieu 190) of dominant cultural narratives. As critic Dwight McBride notes, "The primer represents the ideological apparatus through which white middle-class values are naturalized and black existence is rendered deviant" (McBride 89). This racial ideology manifests concretely in the beauty standards that privilege whiteness—embodied by the worship of Shirley Temple and the preferential treatment given to light-skinned Black girls like Maureen Peal. As Maxine Leeds Craig demonstrates in her study of Black women and beauty politics, "The racial hierarchy of beauty had concrete social consequences in Black communities" (Craig 56).

Deshpande's novel similarly exposes how caste patriarchy maintains its power through institutional and ideological means. Sarita's professional success as a doctor threatens traditional Brahminical gender norms, leading to what feminist economist Devaki Jain describes as "the paradoxical position of educated women in modern India—granted access to public sphere achievements while remaining bound by private sphere expectations" (Jain 34). The hospital where Sarita works becomes a site where caste patriarchy reasserts itself in modern guise, as her male colleagues simultaneously acknowledge her professional competence and undermine her authority through subtle sexism. As Uma Chakravarti explains, "Brahminical patriarchy adapts to modern institutions without relinquishing its fundamental power structures" (Chakravarti 112).

B. Psychological Impacts

The novels offer profound insights into the psychological consequences of systemic oppression, though with distinct manifestations. Pecola's complete psychic fragmentation represents what trauma theorist Cathy Caruth describes as "the overwhelming of consciousness that characterizes traumatic experience" (Caruth 5). Her eventual belief that she has obtained blue eyes exemplifies what Frantz Fanon termed "epidermalization"—the internalization of racial inferiority (Fanon 11). As Bouson notes, "Pecola's madness represents the logical conclusion of a society that teaches Black children to hate their own blackness" (Bouson 78).

Sarita's psychological struggle appears less dramatic but equally profound. Her diary entries reveal what Sudhir Kakar identifies as "the divided self of modern Indian women" (Kakar 134), torn between professional confidence and traditional wifely expectations. Unlike Pecola, Sarita maintains some capacity for resistance, but as psychologist Ashis Nandy observes, "The psychological costs of this constant negotiation are enormous" (Nandy 45). Her recurring self-doubt ("Was I too ambitious?") encapsulates what Veena Das describes as "the split subjectivity of postcolonial femininity" (Das 89).

C. Pathways to Resistance

Both novels suggest possibilities for resistance, though with markedly different outcomes. In *The Bluest Eye*, Claudia MacTeer's narrative voice offers what Henry Louis Gates calls a "signifyin(g)" practice (Gates xxiv) that challenges dominant discourses. Her concluding reflection—"We loved her"—represents what Darlene

Clark Hine terms "culture-bearing resistance" (Hine 45), an attempt to reclaim Pecola's story from erasure. However, as Morrison scholar Trudier Harris notes, "The novel ultimately offers no easy redemption, forcing readers to confront the devastating consequences of racial self-hatred" (Harris 67).

In *The Dark Holds No Terrors*, Sarita's diary functions as what Sidonie Smith identifies as "a feminist technology of the self" (Smith 45), a space for self-fashioning against patriarchal interpellation. Her professional identity as doctor offers another potential site of resistance, though as Rajeswari Sunder Rajan observes, "The novel remains ambivalent about whether economic independence can fully overcome caste-patriarchal structures" (Sunder Rajan 112). Unlike Pecola, Sarita survives her oppression, but as Deshpande suggests in her essays, "Survival itself can be a form of resistance in contexts where women's very existence is constantly undermined" (Deshpande 78).

V. Conclusion

This comparative study yields several significant insights for feminist literary studies and transnational feminist theory. First, it demonstrates that while the specific manifestations of oppression differ across cultural contexts—racialized beauty standards in Morrison's America, caste patriarchy in Deshpande's India—the structural patterns of gendered subjugation reveal striking similarities. Both novels show how systems of power operate through institutional, interpersonal, and psychological channels to maintain hierarchies.

Second, the analysis reveals how narrative form itself becomes a site of resistance in both texts. Morrison's fragmented narration and Deshpande's diary form represent innovative strategies for representing women's oppression while simultaneously challenging dominant literary conventions. As feminist narratologist Robyn Warhol observes, "The formal experiments of women writers often encode feminist resistance at the level of structure itself" (Warhol 34).

Third, the study contributes to ongoing debates about the possibilities and limitations of transnational feminist solidarity. Following Mohanty's caution against false universalism (Mohanty 65), the analysis demonstrates how meaningful comparative work must navigate carefully between recognizing common patterns of oppression and respecting cultural specificities. The differences in the novels' resolutions—Pecola's complete disintegration versus Sarita's ambivalent survival—reflect the differential access to resistance resources in their respective contexts.

Future research might extend this comparative approach to include Dalit women's writing, allowing for examination of how caste oppression operates differently across the caste spectrum. Additional comparative work could explore how contemporary African-American and Indian women writers have built upon the foundations laid by Morrison and Deshpande in their portrayals of intersectional oppression.

Ultimately, this study affirms literature's vital role in helping us understand both the systemic nature of oppression and the possibilities for resistance. As both novels demonstrate, while the forces arrayed against marginalized women are formidable, the act of storytelling itself—of bearing witness to these experiences—constitutes a crucial form of feminist praxis. In giving voice to Pecola and Sarita's struggles, Morrison and Deshpande not only expose structures of power but also, however tentatively, imagine possibilities beyond them.

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DEPARTMENT OF ENGLISH

The Future of Indian Libraries: Trends, Challenges, and Opportunities in the Digital Era

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Abstract:

The digital age is transforming various sectors, and libraries in India are not exempt from this change. As the demand for information grows exponentially, the role of libraries in providing equitable access to knowledge has become more critical. However, libraries in India, especially those in rural areas, face numerous challenges. This paper explores the emerging trends, challenges, and opportunities for Indian libraries in the digital era. It provides an overview of technological advancements and their potential to transform library services, alongside examining the hurdles such as digital divide, infrastructure issues, and the need for skilled professionals. By analyzing key trends, the paper suggests the steps necessary to modernize Indian libraries, ensuring they continue to serve as accessible knowledge hubs in the future.

Keywords: Digitalization, Access, Innovation, Sustainability, Preservation

1. Introduction:

Libraries have long been the cornerstone of learning, research, and knowledge dissemination. In India, libraries have a significant role to play, particularly in enhancing access to information, promoting literacy, and supporting education. However, the transition from traditional, print-based libraries to digital libraries represents a major shift, driven by advancements in technology and the growing need for accessible, reliable, and timely information.

As India enters the digital age, libraries must evolve to meet the demands of an increasingly tech-savvy population. The concept of "digital libraries" encompasses a range of services, including online catalogs, e-books, digital archives, and other forms of electronic information. This transformation brings both opportunities and challenges for Indian libraries, particularly when considering their diverse user base and the infrastructure challenges faced by many libraries across the country.

This paper examines the future of Indian libraries in the digital era, exploring current trends, the challenges they face, and the opportunities that lie ahead. The goal is to understand how Indian libraries can successfully transition into the digital age and continue to serve as hubs for knowledge and education in an increasingly digital world.

2. Trends Shaping the Future of Indian Libraries:

❖ **2.1 Digitization of Library Collections**

One of the most significant trends in the evolution of Indian libraries is the digitization of resources. With the rise of e-books, digital journals, and other online resources, libraries are digitizing their print collections to provide users with online access. This trend is especially crucial for academic libraries, where research materials need to be accessible to students and researchers at all times.

Digitization also helps preserve rare and fragile materials, making them available to future generations without the risk of physical deterioration. The National Digital Library of India (NDLI), an initiative by the Ministry of Human Resource Development (MHRD), is an example of how Indian libraries are moving toward the digitization of content.

❖ **Cloud Computing and Online Access**

Cloud computing technology is rapidly transforming library operations. By storing digital collections on cloud platforms, libraries can provide users with easy, remote access to resources. Cloud computing enables libraries to expand their collections without worrying about physical space or the financial costs of expanding physical infrastructure. This also allows users to access library resources at any time, from anywhere, supporting a more flexible learning and research environment.

❖ **The Rise of Open Access and Open Educational Resources (OER)**

Open access to information has become a major trend in libraries worldwide, and India is no exception. Open Access (OA) refers to freely accessible research articles, data sets, and other scholarly resources. Similarly, Open Educational Resources (OER) are digital learning materials that are openly licensed and accessible. Indian libraries are increasingly adopting OA models to ensure equitable access to scholarly resources, which is particularly important in a country like India, where access to high-quality academic resources has traditionally been limited.

❖ **Integration of Artificial Intelligence (AI) and Machine Learning**

AI and machine learning technologies have the potential to revolutionize library services in India. Libraries can use AI to automate processes like cataloging, user query responses, and the identification of user needs based on search patterns. Machine learning algorithms can be employed to recommend books, journals, and other resources based on user preferences, creating a more personalized experience for library users.

AI can also help in preserving digital resources by enhancing the quality of scanned images or texts, reducing the degradation of digitized materials, and improving the accuracy of metadata.

3. Challenges Faced by Indian Libraries in the Digital Era:

❖ **Digital Divide**

While technological advancements present exciting possibilities, they also highlight the growing digital divide between urban and rural areas in India. Many libraries in rural areas still lack the necessary infrastructure and resources to provide digital access to their patrons. Inadequate internet connectivity, the lack of computers and digital devices, and insufficient technical knowledge among library staff further exacerbate this divide.

To bridge this gap, public policy and government support are critical in ensuring that libraries, particularly in underserved areas, are equipped with the resources needed to offer digital services.

❖ **Lack of Skilled Library Professionals**

The shift towards digital libraries necessitates that library professionals be skilled in the use of digital technologies. However, there is a shortage of trained librarians who possess expertise in digital tools and platforms. The lack of professional development opportunities for library staff also limits the ability of libraries to effectively utilize digital technologies.

Moreover, libraries in India often lack specialized staff to manage digital archives, metadata, and digital rights management, which are essential to maintaining digital collections. This challenge requires immediate attention from both educational institutions and government bodies.

❖ Infrastructure Issues

Many libraries in India, particularly in rural or smaller cities, face significant infrastructure challenges. These include outdated technology, poor internet connectivity, inadequate space for physical collections, and limited budgets for new technology. While urban libraries may have access to cutting-edge technologies, the disparity in resources between urban and rural libraries needs to be addressed to ensure equitable access for all citizens.

❖ Preservation of Digital Content

While digitization offers tremendous benefits, the preservation of digital content presents a challenge. Digital formats can become obsolete quickly, and data loss due to hardware failure, software incompatibility, or cyberattacks is a real threat. Indian libraries need to invest in secure digital preservation practices, including regular backups, long-term storage solutions, and partnerships with national and international archives.

4. Opportunities for Indian Libraries in the Digital Era:

❖ Enhanced Access to Information

One of the most significant advantages of the digital era for Indian libraries is the enhanced access to information. Users, especially students and researchers, can access library resources remotely and at their convenience. This breaks down geographical barriers, allowing users from rural or remote areas to access the same resources as those in urban centers. This democratization of knowledge is key to promoting educational equity in India.

❖ Collaboration with Other Libraries and Institutions

Digital technology allows for greater collaboration between libraries, both within India and internationally. By joining consortia or partnerships, Indian libraries can share digital resources, collaborate on research projects, and provide access to a wider range of materials. Collaborative digital libraries can pool resources and share expertise, leading to more efficient and effective service delivery.

❖ Supporting Lifelong Learning and Skill Development

The future of Indian libraries is closely linked to the concept of lifelong learning. Libraries can play a critical role in promoting skill development, especially in areas like digital literacy, language learning, and vocational training. By leveraging digital tools and platforms, libraries can offer training programs, webinars, and other learning resources to help people of all ages acquire new skills and knowledge.

Moreover, libraries can serve as community hubs for digital learning, providing users with the resources they need to develop skills in emerging areas such as coding, data analysis, and graphic design.

❖ Promoting Research and Innovation

Digital libraries can play a vital role in supporting research and innovation. By providing easy access to research materials, databases, and other scholarly resources, libraries can help researchers and academics stay updated on the latest developments in their fields. Moreover, digital libraries can facilitate collaboration by offering platforms for researchers to share data, findings, and ideas.

The digitization of government records and local knowledge can also encourage research on various social, economic, and cultural issues, particularly those relevant to India's unique context.

5. The Role of Government and Policy in the Future of Libraries:

❖ Government Initiatives for Digital Libraries

The Indian government has already launched several initiatives to support the digital transformation of libraries. The National Digital Library of India (NDLI) is a prime example of a government-led initiative aimed at providing digital resources to students, educators, and researchers across the country. The government's support for digitizing library content, especially through the National Mission on Libraries (NML), has helped strengthen the digital infrastructure in libraries.

❖ Policies to Promote Digital Literacy

Government policies that promote digital literacy and encourage libraries to provide training on digital tools and technologies will be crucial to the future of libraries in India. The Digital India Campaign is one such initiative, aimed at improving the digital infrastructure and skills of citizens. Libraries can be critical stakeholders in this campaign by offering courses, training programs, and resources to help people navigate the digital world.

❖ **Strengthening Library Associations and Networks**

National and state-level library associations can play an important role in supporting the development of digital libraries. These organizations can help libraries share resources, advocate for better policies, and create training programs to support library professionals.

6. Conclusion:

The future of libraries in India is intricately tied to the evolving digital landscape. As digital tools and technologies continue to transform the way people access information, Indian libraries must evolve to stay relevant. By embracing digital tools, ensuring equitable access, and addressing the challenges of infrastructure and training, libraries can continue to serve as critical spaces for knowledge, education, and innovation.

The digital era presents immense opportunities for Indian libraries to expand their reach, enhance the accessibility of resources, and empower individuals to acquire the skills and knowledge they need to succeed in an increasingly digital world. However, to fully realize these opportunities, there is a need for concerted efforts from the government, library professionals, and users alike to overcome the challenges and build libraries that are truly inclusive, accessible, and future-ready.

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**SELF-DISCIPLINE AND THE INTERNALIZATION OF POWER IN SOMERSET MAUGHAM'S
THE RAZOR'S EDGE: A FOUCAULDIAN PERSPECTIVE**

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Abstract:

In Michel Foucault's view, power is not just an external force but is internalized through self-regulation and discipline, influencing individuals' desires, thoughts, and actions. In *The Razor's Edge* by W. Somerset Maugham, the protagonist, Larry Darrell, embodies Foucault's ideas by rejecting materialism and societal expectations in pursuit of spiritual enlightenment. His decision to leave behind conventional measures of success, such as wealth and social status, represents a shift from external power structures to a self-imposed discipline focused on personal transformation. However, Foucault would argue that Larry's spiritual journey is not a rejection of power but a reorganization and internalization of it. This article, through a Foucauldian perspective, examines how Larry's search for inner peace and detachment from societal pressures reflects a complex process of self-discipline, highlighting the intricate power dynamics in contemporary society.

Keywords: Michel Foucault, self-regulation, power, internalization, materialism, spiritual enlightenment, resistance, panopticon, societal expectations, Foucauldian theory.

The Razor's Edge is a novel by W. Somerset Maugham that traces the journey of Larry Darrell, a young man who renounces traditional societal values such as wealth and social status in favour of spiritual enlightenment. After World War I, Larry sets out on a quest for deeper meaning and personal fulfilment, traveling to India to explore Eastern philosophies. His rejection of materialism and societal pressures reflects a profound search for inner peace and self-understanding.

Michel Foucault's theory of power challenges conventional perspectives by proposing that power is not just imposed externally but is absorbed by individuals through self-regulation and societal expectations. For Foucault, power is exercised through systems of knowledge, surveillance, and self-discipline. Individuals internalize societal norms, leading them to regulate their own actions without the need for direct control. This process is apparent in modern society, where people conform to norms not due to fear of punishment, but because they have internalized the discipline those norms impose.

Foucault's theory of power changes how we understand authority in society. Instead of viewing power as something imposed by a dominant group, Foucault argues that modern power is pervasive and functions

through systems of knowledge and self-regulation. One of the key ideas in his work is self-discipline, where individuals adopt societal norms and regulations, ultimately monitoring their own actions and desires. This concept is particularly visible in *The Razor's Edge*, where the protagonist, Larry Darrell, embodies Foucault's theories by navigating societal expectations while seeking spiritual enlightenment.

The Panopticon and Internalized Power

Foucault's analysis of modern power revolves around the idea of the 'panopticon,' a type of prison design intended to make individuals feel constantly observed. This feeling of being watched compels people to regulate their own behaviour, even in the absence of direct authority. In his book *Discipline and Punish*, Foucault uses the panopticon to illustrate the shift from overt punishment to more subtle forms of power, where individuals begin to monitor themselves.

In *The Razor's Edge*, Larry's rejection of social expectations mirrors this process of self-surveillance. His decision to abandon materialism, wealth, and the pursuit of traditional success symbolizes his attempt to distance himself from the societal "panopticon" that demands conformity. The societal pressure to achieve success, acquire wealth, and conform to traditional roles constantly watches over individuals. By opting out of these expectations, Larry creates a personal system of discipline and control based on his own pursuit of spiritual peace.

Larry Darrell and the Search for Spiritual Fulfilment

Larry's choice to step away from conventional power structures is not an act of rebellion, but rather a search for a new form of self-discipline. His departure from a promising career and comfortable life reflects a resistance to the institutionalized power structures that dominate his society. However, his retreat from materialism doesn't free him from discipline entirely. Instead, Larry chooses to adopt a new kind of internalized power: the pursuit of spiritual enlightenment.

In a new perspective, power is not only repressive but also productive—it shapes individuals by influencing what desires, behaviours, and goals are considered valuable. Larry's dedication to spiritual fulfilment through practices like meditation and asceticism is a clear form of self-discipline. This path demands strict control over his mind and body as he separates himself from worldly distractions and societal attachments. While rejecting material wealth and status is a rejection of one form of power, Larry's embrace of spiritual practices leads him to submit to a different kind of control: mastery over his desires, ego, and pursuit of inner peace.

The Power of Knowledge and Self-Reflection

Foucault's understanding of power is closely linked to knowledge. Knowledge is never neutral; it exists within power structures that define what is considered true, rational, or legitimate. In *The Razor's Edge*, Larry's exploration of Eastern philosophies and spiritual practices represents an attempt to gain knowledge outside the confines of Western materialism and social success. While this new knowledge frees him from the constraints of societal norms, it introduces its own system of discipline.

Larry's journey to India, where he immerses himself in meditation and spiritual teachings, illustrates how knowledge, once internalized, imposes its own form of discipline. Larry doesn't merely accept spiritual wisdom passively; he actively regulates his desires, distancing himself from material possessions, romantic relationships, and societal approval. In Foucauldian terms, Larry's absorption of spiritual knowledge creates a system of self-discipline aligned with his goal of inner peace. This internalization of knowledge reflects the interplay between power and knowledge that influences his decisions and actions.

The Role of Surveillance in Maugham's Novel

In *The Razor's Edge*, the concept of surveillance significantly influences the psychological and emotional development of the characters, particularly Larry Darrell. Michel Foucault's theory of surveillance,

as detailed in *Discipline and Punish*, explores how individuals internalize the gaze of others, which causes them to regulate their own behavior. In the novel, characters such as Isabel and Elliott represent an ongoing surveillance of Larry, closely observing his every decision—from his rejection of a conventional career to his pursuit of spiritual enlightenment. Although this surveillance is less overt than in Foucault's Panopticon, where individuals are actively watched by a central authority, it still has a powerful effect on Larry.

Isabel, especially, keeps a watchful eye on Larry's choices, balancing concern with criticism, often questioning his actions and urging him to return to a more traditional path. Similarly, Elliott disapproves of Larry's decision to reject societal expectations, viewing his nonconformity as a form of rebellion. Although their gaze is not physically coercive, it forces Larry to constantly reflect on his choices in relation to societal standards. This reflects Foucault's notion that power isn't only exerted through direct control, but also through the psychological influence of being observed, prompting individuals to align their behavior with the expectations of others.

For Larry, the external surveillance creates an ongoing internal conflict between his quest for personal freedom and the societal pressure to conform. Even though he actively resists societal norms, he remains unable to fully escape the psychological impact of being scrutinized by those around him.

The Psychological Effects of Power

In *The Razor's Edge*, Larry Darrell's rejection of societal expectations and norms is a direct challenge to the power structures that govern the social order. This rejection, however, is not without psychological consequences. Michel Foucault's theories on the internalization of power offer an insightful framework for understanding how Larry's decision to break free from conventional roles leads to both liberation and psychological struggle. Foucault suggests that power is not only exerted externally but also becomes internalized through social norms, expectations, and surveillance. It shapes the way individuals perceive themselves, regulate their behavior, and conform to societal standards, even without the need for overt coercion. Larry's journey toward self-discovery and enlightenment exemplifies this internalization of power and the psychological complexities that accompany his resistance.

Foucault's concept of the internalization of power is closely linked to his notion of *disciplinary power*, where individuals do not simply submit to authority but also self-regulate due to the pressure of societal norms. In *The Razor's Edge*, Larry's decision to distance himself from the expectations of wealth, marriage, and status is a form of resistance to these norms. He seeks a deeper sense of meaning that goes beyond the superficial markers of success celebrated by those around him. However, this resistance is not an easy, straightforward path. It is fraught with internal conflict because Larry is constantly confronted by the judgments and expectations of others, especially his loved ones.

The gaze of society, particularly through characters like Isabel, Elliott, and even Maugham himself (as the narrator), imposes a form of surveillance that mirrors Foucault's *Panopticon* metaphor. In the Panopticon, the prisoner is aware of the possibility of being watched, even if they are not being surveilled at all times. This constant awareness of the gaze shapes their behaviour, leading them to self-regulate. Similarly, Larry's awareness of the social expectations placed upon him, even as he distances himself from them, creates an ongoing psychological tension. While he physically rejects the traditional lifestyle that his peers expect him to follow, he cannot entirely escape the internalized gaze of those around him. Their opinions, judgments, and the societal norms they represent continue to affect him, even as he attempts to live authentically.

Larry's internal psychological struggle is evident as he grapples with the emotional weight of judgment and alienation. His rejection of societal norms is not just an outward action but a continuous internal negotiation between his desire for personal freedom and the pull of societal expectations. This tension exemplifies Foucault's notion that power is not just something exercised over individuals; it is also something

individuals internalize, becoming part of their self-identity and their decision-making processes. Larry's self-discipline, which he cultivates through his spiritual journey, is an attempt to break free from this internalized power. However, the psychological effects of power continue to haunt him. He is forced to confront the discomfort of being judged by others, the fear of being excluded, and the emotional toll of living a life that defies social conventions.

Larry's psychological struggle in *The Razor's Edge* reveals how power operates not just externally through institutions and norms, but also internally through the individual's sense of self. While Larry's resistance to societal power structures offers him a path to personal liberation, it simultaneously subjects him to a complex psychological conflict, illustrating the difficult, often painful, nature of breaking free from the internalized power that governs individual behaviour and self-perception.

Foucault's 'Docile Bodies' and Larry's Self-Regulation

Foucault's idea of the 'docile body' refers to how modern power works to produce individuals who regulate their own behaviour, conforming to societal norms without external force. In *The Razor's Edge*, Larry's practices of self-discipline, including asceticism and meditation, represent his attempt to transform his body and mind to fit his spiritual aspirations. These practices serve as forms of self-regulation, moulding his body's desires and impulses to align with his higher goals.

From a Foucauldian perspective, Larry's disciplined way of life is not a rejection of power but rather a transformation of it. His practices aim to change his inner self, shifting his relationship with power so that he can transcend the societal pressures placed upon him. While his rejection of materialism may seem like a resistance to power, this would argue that Larry's adoption of spiritual discipline is a new form of power that shapes his desires, behaviours, and identity.

Conclusion

Foucault's theory shows that power is not just an external force that controls individuals, but something that is internalized and enacted through everyday actions. Larry Darrell's journey in *The Razor's Edge* offers a vivid example of how power works through both societal expectations and internalized self-discipline. Larry's search for spiritual fulfilment is not an escape from power but a reorganization of it, where he actively seeks to transform his body, mind, and desires through self-regulation. By applying Foucault's ideas to Larry's story, we can see how individuals may resist societal power structures and even reframe power through the creation of their own systems of personal discipline and self-governance.

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DEPARTMENT OF ENGLISH

**Religious, Moral, Political and Social Elements in Literature Special Reference to
TREATMENT OF MYTHS IN O. V. VIJAYAN'S NOVELS**

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Abstract:

The terms myth, mythical, mythology and mythological have been variably defined and explained by many thinkers, philosophers and anthropologist to find out the real essence, meaning and effects on the human mind and consciousness. Myth and mythologies are the major sources of creativity for many writers and they have used quite considerably in the world of literature in all countries and in all ages. O. V. Vijayan is a well-known novelist who has been acknowledge for his versatile personality and literary work which has acquired universal dimension. Originally O. V. Vijayan wrote his novels and short stories in Malayalam and translated them into English. 'Khasakkinte Itihaasam' in Malayalam that O. V. Vijayan himself translated it into English namely 'The Legends of Khasak' examines the Mahabharata and Biblical stories as an inter-text that is received in a syncretic context by the generations that have followed the text's original compilation. This present paper tries to attempt to suggest a theory that can account for the relation between the generative context of it and its reception in present time. This research paper tries to explore a close-reading of myths in Vijayan's literary work and its impact on literature to assess the view of society. The use of myths is his special device.

Keywords: - Myth and mythology, anthropologist, versatile personality, Syncretic Context, original compilation, Generative Context, inter-text.

O. V. Vijayan:

O. V. Vijayan is a well-known novelist who has been acknowledge for his versatile personality and literary work which has acquired universal dimension. His use of language and literary devises has made him a great novelist. Originally O. V. Vijayan wrote his novels and short stories in Malayalam and translated them into English. He has practiced all forms of writing, novels, short stories, essays, etc. for this reasons he is called a prolific writer and cartoonist also. His first novel 'The Legends of Khasak' appeared in 1969. His second

novel 'The Saga Of Dharmapuri' was published in 1985. His third novel 'The Infinity of Grace' was published in 1987. 'Madhuram Gayathi' was published in 1990, 'The Path of the Prophet' (1992) and 'Generations' (1997).

O. V. Vijayan has written many short stories and published in collection in 'Three Wars' in 1957. His 'After the Hanging and other stories' consists several wonderful stories. The title story is about a poor man, semi-literate peasant going to the jail to receive the body of his son who has been hanged. 'The Wart' and 'The Foetus' are about the trauma of the fascist emergency. The transcendental stories include 'The Airport', 'The Little One's' and several others. Another books of short stories include 'Short Stories of Vijayan' (1978), 'Oru Neenda Rathriyude Ormakkay' (1979), 'Asanthi' (1985), 'Balabodhini' (1985), 'Kadaltheerathu' (1988), 'Kattu Paranja Katha' (1989), 'Poothaprabandham and other stories' (1993), 'Kure Kathabeejangal' (1995), 'O. V. Vijante Kathakal' (2000).

Myths: Introduction

Myth and mythologies are the major sources of creativity for many writers and they have used quite considerably in the world of literature in all countries and in all ages. The history of the use of myths in story telling in oral rendering and written literature goes back to the reception of the civilization. For this reason it is very necessary to understand nature and scope of myths and related terms. The terms myth, mythical, mythology and mythological have been variably defined and explained by many thinkers, philosophers and anthropologist to find out the real essence and meaning and effects on the human mind and consciousness. It is an integrated part of human civilization. Myths are associated with race and culture. They have long history of their origin. It is observed that myths are available in all countries and nations whether it is a civilized society or primitive tribe. "Myths embody the primitive beliefs of peoples, and provided a romantic explanation of the wonders of nature when scientific explanations were lacking. Natural forces were personified and deified" (Nanand Kumar 5).

The history of the study of myths goes to Greek culture. In classical Greek 'Mythos' means word, story or plot, whether is it true or invented. It has derived from 'Muthos'. It means anything uttered by word of mouth about an event. Homer used the word 'Muthos' for the first time to denote narrative and conversation. Plato defined 'mythos' as fictions narrative lacking truth and reality. Myth is one of the story from mythology "a system of hereditary stories which were once believed to be true by a particular cultural group, and which served to explain (in terms of the intentions and the actions of the deities and other supernatural beings) why the world is as it is and things happen as they do, to provide a rationale for social customs and observances, and to establish the sanctions for the rules by which people conduct their live" (M. H. Abrams 102)

Roland Barthes is very explicit in his opinion on myth and mythology. He says: "Myth is a type of speech: A system of communication, that is a message" (93). Barthes argues that: "Ancient or not, mythology can only have a historical foundation, for myth is a type of speech chosen by history: it cannot possibly evolve from the 'nature' of things" (94). He considers myth to belong to the province of general science, coextensive with linguistics, which is semiology.

Literature emerges out of the matrix of myth. Therefore, literary plots, characters, themes, and images are basically complications and displacements of similar elements in myth and folktales. Third, myth provides stimulation not only for the creative artist but it also provides concepts and patterns, which the critic may use to interpret specific works of art.

Sigmund Freud's contribution to the study of mythology is considerable. Freud was deeply influenced by Frazer and like him Freud was a rationalist who considered myth as a kind if rudimentary error. While Frazer considered myth's reliance on fertility and magic as a false science, where the killing of a god effected a removal of the corpse, for Freud religion and myth have their origin in neurosis.

Jung's contribution on mythography lies in his denial of the enlightenment faith in the power of reason, and trust in the power of myth. Jung demonstrated that the 'sacred' may be manifest in the 'profane,' and this manifestation may take a variety of forms. He stresses creativity and improvisation rather than stable identity. Thirdly, Jung does not identify myth with mysticism as well as with mystery.

There are four types of myths: Culture Myths, Ritual Myths, Nature Myths and Creation Myths. 'Culture myths' narrate "the culture hero who brings the arts, foods, devices, intentions, and usages to man. Prometheus stole fire from heaven and for his audacious attempt and trickery he was punished by the gods.

'Ritual Myths' are in the forms of ceremonies connected with primitive forms of religion. By performing these rituals people and society seek the favor or the anger of a god.

'Nature Myths' explains the origin of natural phenomena such as change in seasons and also explain changes in day and night, rain and show, thunder and lighting, storm and flood. 'Creation Myths' deal with the creation for the world, the origin of men and animals, and the birth of gods. It is concerned with the race of human beings and interference of the super natural.

There are others myth like philosophical Myths, Political Myth and Social Myths. Myths dealing with the relationship between God and human soul, and the cycle of birth, death and rebirth are put into the category of "Philosophical Myths". "Political Myths" try to interpret the rights, duties and responsibilities of the king and subjects." Social Myths" highlight the merits and demerits of social customs, traditions and restrictions". Whether myths are sacred or true or fabricated is a controversial argument. Grimm brothers believed that 'Divinity form the core of mythology'. Mytinowski opines that 'they must be sacred and 'they serve society as a character for action.' Freud, frazer, muller, universal truths'. William Hansen argues and other scholars argue that 'the sacred element of myths is a recent attachment to the definitions.

The Indian culture is a store house of many traditional myths which include supernatural beings and humans. There are stories of Gods and Gandharvas like Shiva, Ganesha, Rama, Bharata, Indra, Krishna, Pururavas and others, heroes like Bhishma, Bhima, Karna, Keechaka, Ekalavya, Balarama, etc. which are handed over from one generation to another and people are very much familiar with them. Some great persons have acquired the status of mythical gods and goddesses like Martin Luther King, Mohandas K. Gandhi, Mother Teresa, Meera etc. These persons are 'archetypes' and symbols of certain virtues. Today in the world of cricket Sachin Tendulkar is called a legend and has acquired a mythical character. Many young cricketers worship him through respect.

The term mythology is generally used to refer to the collection of myths and the study of myths is considered as a sacred narrative which explains how the world or humankind evolved in its present form. M. H. Abrahm writes that a mythology is "any religion in which we no longer believe" (102). Moreover the term has been "extended to denote supernatural tales which are deliberately invented by their authors" (102). Mythopoeia is myth-making, it is the conscious creation of myth ... In literature, appropriation and reworking of mythical material, or the creation of a kind of 'private' mythology" (Cuddon 527). Mythography is related to the writing down of myth and specific style and technique used while developing the narrative.

Use of Myths in O. V. Vijayan's Work:

The main characters in myths are usually gods, supernatural heroes and humans. As sacred stories, myths are often endorsed by rulers and priests and closely linked to religion or spirituality. In the society, in which it is told, a myth is usually regarded as a true account of the remote past. In fact, many societies have two categories of traditional narrative, 'true stories' or myths, and 'false stories or fables.' Among recent Indian writers, Shashi Tharoor has used Indian myths effectively to narrate contemporary life and politics, in his 'the Great Indian Novel' begins with a reference to the Mahabharata as the author just apostrophizes prominent Indian Freedom fighters and legendary characters of the Mahabharata.

The novel focuses on the location of Khasak which is a partially dominated society. The presence of the father figures Men hold high dominant position and women are relegated to down the order society. They are merely tools to satisfy their lust of sex. "It provides treatment of complex ideological issues related to colonialism, post colonialism, Marxism, modernism and nationalism However, the novel reverberates with strong undercurrents of patriarchy." P. K. Rajasekharan argues father centered society, which is exemplified by the presence of male dominance. Vijayan is great mythmaking. He uses traditional myths from biblical, Greek, Persian and Aryan myths in 'The Legend of Khasak', but in 'The Infinity of Grace', Vijayan has mostly used the Aryan myths. In 'The Legends of Khasak' he has created biblical themes of etiology, Genesis, temptation, journey and exodus, and the 'fall'.

'The Legends of Khasak' is set in the blackwaters of Southern India in the middle of the twentieth century. The District Board has established a single-teacher school in remote Khasak, in an effort to give the local children access to basic education, and Ravi is the outsider in this place but he easily fits in the scheme of things here. Contrasts abound in the book—modern world intruding upon tradition, strangers mixing with locals—but Vijayan doesn't make it a book about these contrasts. It is this remarkable village – world which takes everyone, including Ravi into its embrace (and just as readily let them slip free, if need be)—that is the centrepiece of this richly populated work. There is a paradise, a fall a pox-epidemic, a journey, a suffering and penance. The visual image that inspired him to write this novel was in the village Thasarak. Vijayan, here, has effectively combined Persian, Biblical, and Hindu myths to telling its effect. It is concerned with the existential crisis. It takes into its sweep both material and spiritual forms of existentialism and describes journey from material world to spiritual one. Ravi is not a dominant central figure, he almost merely one among many, the short chapters shifting focus among a large cast of characters. Religious co-exist in Khasak too, and the new school is seen as something of a threat. Initially, it appears that the clash between the traditional school—"the Madrassa where the mullah taught the Koran, and the ezhutthu palli, literary the house of writing, run by a family of hereditary Hindu astrologers"—and the new one will dominate the book.

'The Legends of Khasak' presents an idyllic world of Ravi's childhood which is like paradise. His most cherished memory was of the sky-watch, a pastime in which his mother joined him, though not often as she was big with child. She told him stories of the Devas. These dwellers of the sky drank the milk of the Kalpaka fruit, their elixir of immortality, and flung the empty husks down to the earth. If you gazed on the sky long enough, you saw the husks as transparent apparitions. The sky at noon was full of them.⁽²⁾ It is thus that Vijayan makes use of Hindu myths. His mythology in this sense is unique and original. The critics like Makarand Paranjape states: "It is a means of exploring a modern outcome of a traditional situation."³ Myth sometimes may be the mind's art, since it always deals in relation to superficial, unbelievable acts and super-human figures. For T. S. Eliot myth has a command to have, "... a continuous parallel between contemporaneity and antiquity (...) a step toward making the modern world possible in art."⁴ Well-known social anthropologists Levi-Strauss has study the myth with systematic approach. His 'Myth and Meaning' is an important study. He rejects the view developed by the scientific study that mythology is "a product of superstitious and primitive minds."⁵ Levi-Strauss Claude believes that, "Myths of a given generation can only be interpreted and understand in the framework of the culture of that given population."⁶

Conclusion:

In summing up, It can be seen that Vijayan's mythmaking and legends and the various themes that expresses in the novels are not simply imaginary and irrelevant. He was not a person fabricating imaginary takes, unrealistic in nature. He is a writer belonging to most modern and post-colonial era and creates picture of what is going on in the society and the world. Beside these concerns, over indulgence in erotic sexualism, myths and mythology, social and cultural history, misuse of power, all these are put together connecting past and

present and reliving the impact of past on present. These issues are not isolated from each other. They are intermixed and it is this reality that provides authentic background to Vijayan's novels.

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Digital Age and Literary Contexts:

Transformation, Translation, and the Future of Literature

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Abstract

The digital age has ushered in a transformative era for literature, reshaping the way literary works are created and disseminated. From the rise of e-books to the proliferation of online platforms for self-publishing, literature has undergone a seismic shift, adapting to new modes of interaction. However, this transformation raises critical questions: Are literary contexts changing irreversibly in the digital age? Is translation facilitating the global reach of literary texts, or is literature losing its traditional charm and moving in an entirely different direction? To understand the basics of literary contexts in the digital era, this research article underpins significant contributions and the challenges faced.

Introduction

The landscape of literature is evolving rapidly in the digital age, presenting new challenges and opportunities for writers, readers, and critics alike. As technology continues to advance, the traditional boundaries of literature are being redefined through hypertext and interactive literature, social media, digital preservation activities, and artificial intelligence.

Traditionally, literature was confined to printed books, journals, and newspapers, limiting its accessibility and reach. The advent of digital platforms has revolutionized this, enabling instantaneous access to a vast array of literary works. E-books, audiobooks, and online journals have become popular, allowing readers to explore literature conveniently across devices. Platforms such as Amazon Kindle, Google Books, and Project Gutenberg have digitized classical and contemporary texts, making them readily available to a global audience (Darnton 67).

Books can now be found on screens, frequently with interactive and multimedia features, rather than being restricted to bookshelves. Literary narratives and audience experiences are being redefined by digital storytelling, audiobooks, hypertext fiction, and AI-generated literature. Authors can now bypass traditional gatekeepers and publish their works directly on platforms like Amazon Kindle Direct Publishing, Wattpad,

and Medium. This has led to a proliferation of voices and genres, diversifying the literary landscape and fostering new narratives that might not have found a place in traditional publishing (Murray 112).

Writers can now access a worldwide audience directly through self-publishing platforms, blogs, and social media, eroding the conventional gatekeeping systems of publishing houses. Although democratization has made it possible for a variety of voices to be heard, it also raises questions regarding the calibre and durability of literary works. This shift has resulted in new types of reader engagement, expansion of literary genres, and more democratic access to literature. Literature becomes a dynamic and interactive entity as it crosses conventional boundaries, impacted by global connectivity and digital technologies (Bolter 89).

Evolution of Literary Contexts in the Digital Age

Hypertext and Interactive Literature

One of the most significant innovations in the digital age is hypertext literature. Unlike traditional linear narratives, hypertext fiction allows readers to navigate stories through multiple pathways, creating a personalized reading experience. Works like Michael Joyce's *Afternoon, a Story* and Shelley Jackson's *Patchwork Girl* exemplify how digital narratives can challenge conventional storytelling structures (Landow 45).

One of the most significant advantages of hypertext literature is the concept of reader agency. In contrast to passive reading, interactive literature empowers readers to make choices that influence the storyline. A pronounced example of this is the interactive fiction platform Twine, which allows creators to construct branching narratives where choices directly impact the storyline and character outcomes. This form of storytelling represents a democratization of narrative creation, as anyone can participate and contribute, leading to a diverse array of voices and perspectives (Montfort, 2003).

Furthermore, the integration of multimedia elements within hypertext literature enhances the reading experience. Works like "Where the Water Tastes Like Wine," which combines storytelling with music, visuals, and gameplay, provide a multifaceted narrative experience that traditional print literature cannot replicate (Mackay, 2016). This multimedia approach invites readers to engage not only with the text but also with other sensory elements, consequently expanding the emotional and intellectual depth of the narrative.

However, the proliferation of hypertext also raises important questions about literary value and the nature of authorship. Some critics argue that the emphasis on interactivity may dilute the author's original intent, as readers actively shape the narrative (Landow, 1997). Nevertheless, hypertext literature continues to flourish across various platforms, revealing an enduring interest in narratives that invite engagement and participation. Interactive fiction, such as text-based adventure games and digital storytelling platforms, has further redefined literary experiences. Readers are no longer passive recipients but active participants who influence plot developments. Games like Twine and Choice of Games offer narrative-driven experiences where users make choices that alter the storyline, blending literature with digital gaming (Ryan 78).

1. Hypertext and Interactive Literature

Hypertext and interactive literature have transformed the way readers engage with texts. Here are a few aspects of Hypertext and Interactive Literature:

Non-linear Narratives: Explore how hypertext allows for a non-linear storytelling approach, enabling readers to choose their own paths through the narrative. This can lead to diverse interpretations and a more personalized reading experience.

Reader Agency: Discuss the shift from passive consumption to active engagement, where readers can influence the narrative flow, making choices that directly affect outcomes and character developments.

Multimedia Integration: Examine how hypertext literature integrates various forms of media—such as images, audio, and video—to create a richer, more immersive experience that challenges traditional literary forms.

Collaborative Storytelling: Investigate platforms that allow for collective writing experiences, where multiple authors can contribute to a single hypertext project, thus reflecting community voices and perspectives.

Platforms and Accessibility: Consider the platforms where hypertext literature is published (like Twine or Wattpad) and the implications for accessibility, democratization of storytelling, and reaching diverse audiences.

Social Media and Literature

The intersection of social media and literature has created new avenues for writers and readers to connect. Social media platforms like Twitter, Instagram, and TikTok have transformed literary engagement, reshaping how stories are told and consumed. The immediacy and accessibility of these platforms encourage brevity and creativity, resulting in unique literary forms such as micro-fiction and visual poetry.

Social media has emerged as a powerful literary tool, facilitating new forms of writing and reading. Platforms like Twitter, Instagram, and Tumblr have given rise to micro-fiction, poetry, and serialized storytelling.

Social media has also given rise to a new breed of authors who leverage their online presence to build brands. Writers like Rupi Kaur and Ocean Vuong gained prominence initially through social media by sharing snippets of their work and connecting directly with audiences. This shift is significant as it allows authors to engage in direct dialogue with readers, fostering a sense of community (Kaur, 2014). Readers can now interact with authors, provide feedback, and participate in discussions about themes and interpretations, thereby enriching the literary discourse.

The hashtag #vss365 (Very Short Story 365) on Twitter encourages writers to craft concise yet impactful narratives, while Instagram poetry, popularized by poets like Rupi Kaur, has redefined poetic expression in a visually engaging format (Kirkpatrick 56).

Book communities on platforms like Goodreads, Reddit, and TikTok (BookTok) have created interactive spaces where readers discuss literature, share recommendations, and engage directly with authors. This has reinvigorated literary culture, making reading a social and communal activity rather than a solitary pursuit (Mangen 34).

Moreover, social media serves as a platform for marginalized voices that have historically been underrepresented in mainstream literature. Writers from diverse backgrounds use these spaces to share their stories and challenge cultural narratives (Elkin, 2018). As a result, social media has catalysed a democratization of literature, wherein established hierarchies of publication and distribution are disrupted by the immediacy of online platforms.

Social media has reshaped literary culture and the ways writers and readers interact. Key points to explore include:

New Literary Aesthetics: Analyze how the brevity of platforms like Twitter or Instagram has led to new forms and styles of writing, such as flash fiction or visual poetry, which can thrive in restricted formats.

Writers as Influencers: Discuss the emergence of authors as social media influencers, using platforms to build their brand, connect with readers, and promote their work through direct engagement.

Community Building: Examine how social media fosters literary communities that transcend geographical barriers, enabling readers and writers to share ideas, critique works, and support one another.

Crowdsourced Narratives: Investigate how social media encourages collaborative storytelling and reader-influenced plots, where audience feedback can shape ongoing narratives in real-time.

Publishing Trends: Explore the impact of social media on publishing, including self-publishing trends, visibility for marginalized voices, and shifts in traditional publishing practices.

In addition to empowering authors, social media platforms have facilitated the rise of literary communities. Hashtags like #BookTwitter and #Bookstagram create spaces for book lovers to share recommendations, reviews, and personal insights, reinforcing a culture of reading and discussion. While some critics express concern that the focus on virality and aesthetics overshadows literary quality, the interconnectedness of these communities fosters a vibrant ecosystem where literature is alive and evolving.

Digital Archives and Preservation of Literature

Digital technologies are essential to the preservation of literature because they protect cultural assets while facilitating wider access to books. The field of literary preservation has changed with the introduction of digital archiving projects like Project Gutenberg and the Internet Archive. These services democratize literature and foster an open access culture by offering thousands of literary works in digital format for free. The digital age has played a crucial role in the preservation of literary heritage. Digital archives, such as the Internet Archive and Google Books, store vast collections of historical and rare literary works, ensuring their longevity and accessibility. Many universities and libraries have digitized manuscripts, enabling scholars and readers to explore literary texts that would otherwise be inaccessible (Borgman 102).

Machine learning and artificial intelligence (AI) have also aided in the preservation of literature. Texts that have been lost or destroyed can be analyzed, transcribed, and even rebuilt by AI-powered technologies. This technical development has opened up new avenues for textual analysis and literary inquiry, enabling academics to unearth hidden meanings and historical settings in classic literature.

3. Digital Activities and Preservation of Literature

Digital tools offer innovative ways to preserve literature and enhance access to literary works. This theme can include:

Digital Archives: Discuss how digital archives and online repositories are crucial for the preservation of literary texts, enhancing accessibility to historically significant works and rare manuscripts.

E-Libraries and Accessibility: Analyze the rise of digital libraries, such as Project Gutenberg or national e-libraries, and their role in making literature accessible to underrepresented communities and global audiences.

Interactive Preservation: Explore projects that use augmented reality or interactive platforms to preserve and present literature in engaging ways, allowing users to experience texts in new contexts.

Role of NFTs: Examine the emerging role of Non-Fungible Tokens (NFTs) in the preservation and commodification of digital literature, including ethical considerations around ownership and copyright.

Public Domain and Remix Culture: Discuss how the digitization of texts in the public domain has fuelled a remix culture, encouraging new interpretations and adaptations of classic works.

Moreover, digital activities facilitate the preservation of manuscripts and rare texts, ensuring that these works are accessible to future generations. Libraries and cultural institutions are increasingly adopting digitization practices to protect fragile materials while making them available for research and enjoyment. The British Library, for example, has embarked on projects to digitize and archive literary materials, exploring innovative ways to maintain relevance in a digital age (British Library, 2019).

Using virtual reality and interactive exhibits to engage the audience is another important part of digital literary activity. Readers can now interact with texts in novel and fascinating ways thanks to initiatives that use augmented reality (AR) to create immersive literary experiences. These interactive platforms can draw attention to the significance of literature while preserving its historical context.

However, the digital preservation of literature also raises ethical questions surrounding copyright and ownership. As literature becomes digitized, concerns grow regarding the commodification of cultural heritage

and the implications for authors, particularly concerning fair compensation for their works (Cohen & Naimushin, 2017). Striking a balance between preservation and intellectual property rights remains a crucial challenge in the digital age.

Artificial Intelligence and Literature Creation

AI has also begun influencing the creation of literature. Language models like OpenAI's ChatGPT and Google's Bard can generate poetry, prose, and even entire novels based on prompts. While AI-generated literature raises questions about authorship and originality, it also opens up new possibilities for creative experimentation. Writers can use AI as a tool for inspiration, co-creation, or even as an assistant in overcoming writer's block (McLuhan 67).

However, the increasing role of AI in literature also raises ethical concerns. The potential for AI-generated plagiarism and the dilution of human creativity are pressing issues that the literary community must navigate carefully. Ensuring a balance between technological innovation and artistic integrity will be crucial in shaping the future of literature in the digital age (Liu 54).

4. Artificial Intelligence and Literature Creation

Artificial intelligence (AI) has begun to play a significant role in literature creation and analysis. Consider the following areas:

AI as Co-Creator: Investigate tools like GPT-3 and other AIs that assist writers in generating content, brainstorming ideas, and overcoming writer's block, examining the implications for authorship and creativity.

Literary Analysis: Explore how AI is being utilized in literary criticism, from analyzing patterns in writing styles to identifying themes across vast bodies of work, reshaping traditional literary scholarship.

Personalized Reading Experiences: Discuss how AI algorithms curate reading experiences and recommendations based on user preferences, thereby influencing literary consumption and promoting lesser-known voices.

Ethical Considerations: Address ethical questions regarding AI-generated literature, including issues of originality, copyright, and the definition of creativity in the age of intelligent machines.

Future of Literary Jobs: Speculate on how AI might reshape the future of literary careers, including the potential displacement of certain roles and the emergence of new job opportunities related to digital literature. The advent of artificial intelligence (AI) is reshaping the creative landscape of literature, prompting discussions about authorship, creativity, and the future of writing. AI tools, such as DeepAI's GPT-3, enable users to generate text and assist in various stages of the writing process, from brainstorming ideas to crafting entire narratives (Elgammal et al., 2017). This can pose both opportunities and challenges for writers, as AI augments creativity while raising questions about originality and human authorship.

AI algorithms are capable of analysing vast corpora of literature, identifying patterns, and generating responses that mirror human writing styles. This capacity for analysis not only enhances literary criticism but also allows for the exploration of new narrative possibilities. AI-generated literature can serve as a collaborative partner for writers, facilitating workflows and sparking inspiration in a traditionally labour-intensive creative process (Colton et al., 2016).

Despite the potential benefits, the rise of AI-generated literature also presents ethical dilemmas. Questions surrounding the ownership of AI-generated works, issues of plagiarism, and the implications for traditional literary careers are areas of concern. Will the omnipresence of AI diminish the value of human creativity, or will it open up new avenues for exploration? These uncertainties prompt ongoing examinations of what it means to be a writer in the age of intelligent machines.

Challenges and the Future of Literary Culture

Despite the numerous advantages of digital literature, challenges persist. The overwhelming abundance of content makes it difficult for quality literature to gain visibility. Additionally, the shift towards digital platforms has raised concerns about the diminishing attention span of readers, as quick and fragmented content consumption becomes the norm (Carr 102).

Moreover, digital literature often faces issues related to copyright and piracy. The ease of copying and distributing digital texts without proper attribution can undermine authors' rights and financial sustainability. Addressing these challenges requires evolving copyright laws and developing fair monetization models that support both writers and publishers (Lessig 132).

Conclusion

In conclusion, the digital age presents a transformative paradigm for literature through hypertext and interactive narratives, social media proliferation, digital preservation activities, and the implications of artificial intelligence. As these trends continue to unfold, literature is poised to evolve in unprecedented ways, challenging traditional notions of authorship, engagement, and the value of storytelling itself. The interplay between technology and literature offers exciting opportunities and complex questions, making this an exhilarating time to explore the future of literature. While challenges remain, the digital revolution continues to redefine the boundaries of storytelling, ensuring that literature remains a vital and evolving form of human expression.

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DEPARTMENT OF ENGLISH

The Evolving Role of Women in Indian Literature: From Ancient Texts to Contemporary Narratives

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Abstract

In an exploratory format, this research study tries to depict the many-sidedness of women through time in Indian literature, mediaeval, colonial, and post-independence literary tradition: the actual female voices that are emerging in poem from M.S. Shivaswamy's Bharatiya Srishti through after the mystique fade offering glimpses of modern-day women living effectively. The representations are inflected with concerns of political arrangement, religious notions, and institutions of patriarchy. greater anxiety with the way women writers emerged in the West to question the idealized, sensibly restricted portrayal of women in traditional literature; contemporary fiction, with its multilayered independence, is also addressed. It shall also look at how feminist writing, especially, has become a formidable weapon to rectify gender disparity, explode myths, and reaffirm feminine agency at the present in Indian literature. The qualification of this thematic and historic exposition demonstrates, in fact, how Indian literature constitutes mirror and the forefront towards the changing theater of agenda between the women of India and their people.

Keywords: Indian literature, women writers, gender representation, feminist literature, cultural identity

Introduction

The Indian literary world, which stretches over thousands of years and scores of languages, presents a rich canvas for the study of the development of women's roles and representations. From the ancient Sanskrit epics to modern novels in regional languages and English, Indian literature is a treasure trove of information on the evolving images of womanhood, female agency, and gender relations in the subcontinent. This change in literary representation goes hand in hand—sometimes ahead, sometimes behind—the changing status of women in Indian society.

Indian literature contains rich traditions ranging from oral tales to classical literature, folk tales, and contemporary literary genres. Throughout these traditions, women have been represented in many different ways: as goddesses and demonesses, as obedient wives and unfaithful lovers, as victimized women and strong forces of change. This research paper will attempt to chart these representations in chronological order while analyzing the sociocultural contexts that underlay them and the literary devices employed to create them.

Of specific interest is the slow but steady rise of women's voices in Indian literature. While men wrote most of the ancient and medieval works, presenting outside views of women's lives, the twentieth century saw a remarkable increase in women authors who presented genuine female experiences. These authors challenged

patriarchal values not only through what they wrote but also through the act of writing itself, occupying literary space in a traditionally masculine field.

This essay will study representative texts from various eras and languages, tracing patterns, shifts, and developments in the representation of women. In doing so, it hopes to show how Indian literature has reflected and shaped the continuous discussion on gender roles, women's rights, and women's subjectivity in the Indian context.

Women in Ancient Indian Literature

Sacred Texts and Epics

The most ancient portraits of women are preserved in the Vedas (1500-500 BCE), with women portrayed across different scenarios—gods, philosophers, and actors within religious rituals. In the Rigveda, hymns dedicated by female seers (rishikas) to Lopamudra and Gargi indicate a sense of academic liberation and divine dominance for women within early Vedic society. Still, they exist in confinement and are subject to male-centric texts.

The Indian epics proper—the Ramayana and the Mahabharata (written between 500 BCE and 500 CE)—feature more evolved female characters that have continued to be powerful archetypes in Indian society. Sita in the Ramayana is the ideal of wifely loyalty (pativrata), showing unstinting allegiance to her husband Rama in spite of being exiled and abducted. Her faithfulness to dharma (righteousness) and eventual return to mother earth emphasize both the respect for and limitation of women in ancient Indian society.

The Mahabharata has a larger number of female characters with different levels of agency. Draupadi, the wife of five brothers, shows great strength and resourcefulness in dealing with her complicated predicament. Her public shaming in the royal court and her call for justice have been read by modern scholars as an early expression of women's rights and dignity. Other figures such as Kunti and Gandhari exhibit wisdom, strength, and moral authority that shape the epic's narrative direction.

Buddhist and Jain Literature

Buddhist scriptures from ancient India, specifically the Therigatha (Verses of the Elder Nuns, 5th-1st century BCE), present unique first-person testimony of women's religious experiences. These poems, written from the perspective of early female followers of the Buddha, speak of their conflicts, awakening, and freedom from worldly restraints. They present a contrast to prevailing Brahmanical traditions by representing women who rejected the traditional domestic life in favor of renunciation.

In the same way, Jain texts contain accounts of women who attained spiritual liberation, contradicting the idea that female rebirth was in some way lesser. These empowering accounts existed alongside texts that reinforced the spiritual limitations of female embodiment, a testament to the ambivalence towards women in ancient Indian religious thought.

Medieval Period: Bhakti Literature and Court Poetry

Medieval times in the history of Indian literature (about 8th-18th centuries CE) saw substantial developments in women's representation, which was brought through the Bhakti movement—devotional practices that were stressing direct, immediate relationship with God, overcoming barriers of caste and gender.

Women Bhakti Saints and Poets

A few women became notable Bhakti poet-saints, such as Andal (9th century) in Tamil, Akkamahadevi (12th century) in Kannada, Mirabai (16th century) in Rajasthani and Hindi, and Lal Ded (14th century) in Kashmiri. They wrote deeply personal poetry proclaiming their love for their preferred deities and speaking of their spiritual love in terms of romantic love. They often challenged traditional gender roles—turning down marriage, leaving household responsibilities, or embracing asceticism—in their quest for spiritual fulfillment.

Mirabai's poems, for example, portray her as Krishna's lover, spurning her human spouse and royal duties. Her poems speak both the joy of union with God and the pain of separation, establishing a compelling female voice that still resonates in Indian culture. In like manner, Akkamahadevi's *vacanas* (sayings) declare her spurning of traditional femininity and her adoption of Shiva as her real husband, whom she gave up clothing and social decency to follow.

These women writers developed counter-versions of femininity based on religious autonomy not domestic accommodation. Their writings upset the classical containment of women within the home and claimed a place for them within the public space of religious activity. Yet since their trespassings were possible in certain cultural models as divinely inspired individuals, their infractions did not occasion wider social modifications for typical women.

Court Poetry and Romantic Literature

Unlike the spiritual focus of Bhakti poetry, medieval court poetry tended to represent women as objects of erotic and romantic fantasy. Jayadeva's *Gita Govinda* (12th century) illustrates Radha's love affair with Krishna, promoting female romantic experience but still defining it in male-authored terms. The *nayika* (heroine) was a codified literary figure in Sanskrit poetics, classified based on her status in relation to her lover, her emotional condition, and her conduct toward her lover.

Regional court literatures evolved elaborate conventions for expressing women's experience, especially in love and separation. The woman's voice was often taken over by male poets in these literatures, and a ventriloquized female subjectivity emerged that expressed male presumptions about women's desires and feelings instead of real female voices.

British colonial era (late 18th to mid-20th century) saw revolutionizing Indian society through exposure to Western literary tradition, educational reforms, and social movements concerning women's status. They impacted the representation of women in literature in a deep-seated manner.

Social Reform Literature

The 19th century witnessed various social reform movements focused on improving women's conditions, addressing issues like sati (widow immolation), child marriage, widow remarriage, and female education. Literature became a vehicle for advocating these reforms. Bengali writers like Bankimchandra Chattopadhyay and Hindi author Premchand created female characters who suffered under oppressive traditions, generating sympathy for reform causes.

Bankimchandra's novels, though nationalistic in nature, portrayed women trapped between conventional norms and evolving social values. His protagonist Debi Chaudhurani (1884) is a new breed of educated, assertive woman who emerges as a community leader without sacrificing cultural identity. Likewise, Premchand's tales such as "*Nirmala*" (1928) pointed out the repercussions of child marriage and financial dependence for women but promoted more humane treatment without totally abandoning conventional family systems.

Emergence of Women Writers

The late 19th and early 20th centuries marked the significant emergence of women writers in multiple Indian languages. Pioneering figures included Krupabai Sathianadhan, who wrote in English; Tarabai Shinde and Pandita Ramabai, who wrote in Marathi; Rashsundari Debi, who authored the first autobiography by an Indian woman in Bengali; and Subhadra Kumari Chauhan, who wrote nationalist poetry in Hindi.

These authors injected real women's lives into literary conversation, bringing to the discussion topics hitherto deemed unseemly for public articulation, e.g., the physical pain and emotional desires of women, their intellectual ambitions. Their writing commonly walked the line between defending women's rights and deference to cultural custom, echoing the tricky position of women who were educated in colonial India.

Post-Independence Literature: Nationhood, Partition, and Women's Experiences

The Partition of India in 1947 and the creation of independent India had a profound impact on literary depictions of women. The mass violence against women during Partition—abduction, rape, and forced conversion—became a staple literary theme. Authors such as Saadat Hasan Manto in Urdu, Khushwant Singh in English, and Krishna Sobti in Hindi represented women's bodies as spaces of communal violence, where national and religious identities were negotiated.

In independence literature, women characters more and more stood for national hopes and challenges. The educated, socially aware "new woman" of literature by both women and men writers seemed to encompass the aspirations and paradoxes of the newly independent nation. Yet these women characters found it difficult to reconcile the division between constitutional equality and entrenched social bias, between modernity and convention.

Contemporary Indian Literature and the Feminist Movement

The development of the women's movement in India since the 1970s has had a deep impact on literary portrayal of women. Modern women writers have developed more sophisticated, independent female characters who actively challenge societal restrictions and pursue personal satisfaction.

Regional Language Literature

In literature in regional languages, authors such as Mahasweta Devi (Bengali), Ismat Chughtai (Urdu), Qurratulain Hyder (Urdu), Indira Goswami (Assamese), and K.R. Meera (Malayalam) have dealt with various aspects of women's lives. Mahasweta Devi's fiction concerns tribal women suffering from various levels of marginalization on the grounds of gender, caste, and class. Her tales such as "Draupadi" (1976) reinterpret mythological characters in order to throw light on injustices faced by women in modern times.

Ismat Chughtai and Qurratulain Hyder subverted conservative Muslim social norms by their honest portrayals of women's desire and frustration. Chughtai's "The Quilt" (1942) boldly dealt with female homosexuality, and Hyder's novels mapped the shifting status of Muslim women across generations of social change.

K.R. Meera's prize-winning novel "Hangwoman" (2012) has a female hangman who faces professional, personal, and moral challenges in a traditionally masculine profession, representing women's invasion of long-denied spaces.

Indian Literature in English

The global popularity of Indian English writers has introduced Indian women's narratives to world readers. Writers such as Anita Desai, Shashi Deshpande, Arundhati Roy, Jhumpa Lahiri, and Kiran Desai have produced subtle representations of Indian women negotiating personal identity in complex societies.

Anita Desai's fiction generally centers on highly educated, middle-class women facing psychological isolation and seeking self-hood outside familial roles. Her heroines in novels such as "Clear Light of Day" (1980) and "Fasting, Feasting" (1999) grapple with familial responsibilities while trying to gain personal freedom.

Arundhati Roy's "The God of Small Things" (1997) features female characters who cross social boundaries—specifically caste and sexuality—and are punished severely, illustrating the intersections of gender with other social hierarchies within Indian society.

Jhumpa Lahiri's fiction delves into the lives of Indian women in diasporic contexts, touching on issues of cultural identity, intergenerational dynamics, and accommodation into new cultural worlds. Her women characters frequently walk a tightrope between Indian traditional expectations and Western concepts of independence.

Dalit and Tribal Women's Narratives

The last few decades have seen the rise of literature by women belonging to marginalized communities, most notably Dalit (previously called "untouchable") and tribal communities. Authors such as Bama (Tamil), Baby

Kamble (Marathi), and Urmila Pawar (Marathi) have chronicled the particular forms of oppression experienced by women from these communities, in which gender-based discrimination overlaps with caste bias and economic exploitation.

Bama's autobiographical novel "Karukku" (1992) recounts her life as a Dalit Christian woman subject to discrimination in religious institutions, schools, and broader society. Her writing captures the ways in which Dalit women tend to experience oppression differently than both Dalit men and higher-caste women, and the particular literary and political strategies needed to address their issues.

Themes and Patterns Across Indian Women's Literature

In spite of the heterogeneity of periods, languages, and societies, some common themes are there in representing women in Indian literature:

Negotiating Tradition and Modernity

Female characters are often places where tension between traditional and modernizing influences is negotiated. They represent the conflict of keeping cultural continuity along with accepting forward-looking change. This is seen throughout periods but is especially true in colonial and postcolonial writing, in which cultural purity is often associated with women being adherents of traditional roles.

Body and Sexuality

Women's bodies and sexuality have been depicted in conflicting ways—as sources of empowerment and fragility, as locales of social constraint and individual freedom. Modern women writers have increasingly claimed the right to explain female bodily experiences openly, countering the silencing of women's bodily experiences in previous works.

Voice and Silence

The transition from silence to voice—from being spoken for to speaking for oneself—is a primary arc in Indian women's literary history. Earlier works tend to present women's silence as morally good, while more recent work often presents women discovering their voices in opposition to all kinds of oppression.

Alternative Family Structures

Although a great deal of Indian literature focuses on women in traditional family arrangements, authors increasingly depict alternatives—single life, voluntary childlessness, same-sex unions, and non-nuclear family formations. These depictions undermine the traditional linkage of women's happiness with marriage and motherhood.

Conclusion

The portrayal of women in Indian writing has seen immense change across centuries, mirroring larger social transformations as well as contributing to new gender and identity understandings. From the idealized but limited female characters of ancient epics to the rich, multidimensional women of present-day fiction, this development displays both continuing patterns of gender ideology as well as significant breaks from conventional thinking.

The greater number of women writers in languages and social classes has made the literary representation of women's lives more varied, countering monolithic representations of "Indian womanhood" with more particularized, contextualized descriptions. The most effective of this writing resists both unthinking celebration and reductionist victimization of women, instead providing complex examinations of women's agency in limiting situations.

As Indian literature develops in the twenty-first century, trends point toward increasing growth of women's literary output. New technologies have opened new doors for women writers to find readers without middlemen. Cross-translations of Indian languages into each other and into world languages have brought

once-disconnected literary cultures into conversation. Growing acknowledgment of women writers from marginalized groups has expanded awareness of how gender is entangled with other components of social identity.

This rich literary heritage not only records the evolving status of women in Indian society but also makes contributions to current changes by broadening imaginative horizons for women's identity and experience. By both continuity and innovation, Indian literature provides significant insights into the intricacies of gender in a multicultural, fast-changing society with profound cultural foundations.

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One Day National Interdisciplinary E-Conference On

MODERN AND SOCIAL ASPECTS IN LITERATURE AND SOCIAL SCIENCE

On 3rd April, 2025



Vidya Vikas Education Society, Hinganghat's
VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
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DEPARTMENT OF ENGLISH

Gender Equality: Pathway to a Just and Equitable Society

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Abstract

Gender equality is a cornerstone of a just, inclusive, and progressive society. This paper critically explores the multifaceted dimensions of gender equality, tracing its historical evolution and examining its contemporary relevance. Despite legal frameworks and international declarations advocating equal rights, persistent barriers such as cultural norms, educational disparities, economic inequality, underrepresentation in politics, and gender-based violence continue to hinder progress. The study emphasizes the transformative role of education, media, legal systems, and political participation in dismantling these systemic inequalities. It further highlights the economic and societal benefits of gender parity, advocating for an intersectional approach that recognizes the compounded disadvantages faced by marginalized groups. The inclusion of men and boys as allies in the movement, alongside global solidarity efforts, is essential to achieving meaningful change. Ultimately, the paper underscores that gender equality is not merely a goal but a prerequisite for a sustainable, fair, and thriving global community.

Keywords: Gender Equality, Women's Empowerment, Social Justice, Gender Discrimination, Education, Political Participation

1. Introduction

Gender equality, defined as the state in which individuals of all genders have equal rights, responsibilities, and opportunities, is a foundational principle for any just and inclusive society. In India, the importance of gender equity has been reiterated through national policies such as the **National Policy for Women 2016** [1], and institutions like the **National Commission for Women (NCW)** have consistently worked towards addressing gender-based disparities [2]. Despite these efforts, structural inequalities rooted in patriarchy and socio-cultural norms continue to perpetuate discrimination against women.

Academic studies have highlighted how deeply embedded gender inequality is in India's economic and social framework. Deshpande [3] reveals how caste and gender intersect to produce multiple layers of exclusion, while Sen and Drèze [4] argue that India's progress is hampered by its failure to ensure basic capabilities and rights for women. Policy efforts such as the **12th Five Year Plan** emphasized the need for targeted interventions to empower women economically and socially [5]. Yet, scholars like Kishwar [6] have shown that legal reforms often fall short without accompanying shifts in societal attitudes.

Globally, the United Nations' **Sustainable Development Goal 5** [8] calls for gender equality and the empowerment of all women and girls, and UN Women's recent report outlines how gender disparities persist across sectors, from education to leadership [9]. According to the **Global Gender Gap Report 2023** by the World Economic Forum [10-12], while there has been progress, no country has yet achieved full gender parity. This paper explores the historical evolution, prevailing challenges, and strategic approaches required to bridge the gender gap. It emphasizes the roles of education, economic participation, political representation, and societal transformation in realizing the vision of a gender-equal world.

2. Historical Context of Gender Inequality

The roots of gender inequality are deeply entrenched in history. Across ancient civilizations—from Mesopotamia and Egypt to Greece and India—social hierarchies often placed women in subordinate roles, confining them to domestic spaces and denying them rights such as property ownership, education, and political participation. Male dominance was institutionalized through legal systems, religious doctrines, and cultural practices.

Even in the early modern era, women's contributions were largely unrecognized in public spheres. The rise of feminism in the 19th and 20th centuries, beginning with the suffrage movement, was a critical turning point in the battle for gender equality. Women began demanding the right to vote, access education, own property, and work in professions dominated by men.

The post-World War II period saw major international advancements, such as the Universal Declaration of Human Rights (1948), which laid the groundwork for gender equality by recognizing the equal and inalienable rights of all individuals. Yet, despite these gains, systemic gender discrimination continues in many societies today.

3. Understanding Gender Equality

Gender equality does not imply sameness but rather fairness and justice. It ensures that individuals are free to develop their personal abilities and make choices without limitations imposed by stereotypes, rigid gender roles, or bias. The core elements of gender equality include:

- **Equal access to education, healthcare, and employment**
- **Freedom from violence and discrimination**
- **Representation in political, economic, and public decision-making**
- **Recognition and value of unpaid care and domestic work**

Equality between genders is vital not only for women and girls but for society at large, as it leads to improved development outcomes, stronger economies, and better governance.

4. Barriers to Gender Equality

Despite ongoing efforts, multiple structural and systemic barriers continue to hinder gender parity:

4.1 Cultural and Social Norms

In many societies, traditional gender roles still dominate. Men are viewed as breadwinners and decision-makers, while women are seen as caregivers and homemakers. These ingrained beliefs affect attitudes, behaviors, and policies. Harmful practices such as child marriage, female genital mutilation, and honor killings are often justified under the guise of culture or tradition.

4.2 Educational Inequality

Globally, millions of girls remain out of school, especially in conflict zones, impoverished regions, or conservative communities. Lack of sanitary facilities, distance from schools, gender-based violence, and discriminatory curricula are some barriers girls face in accessing education. Even where school enrollment is high, girls are often channeled away from science, technology, engineering, and mathematics (STEM) fields.

4.3 Economic Disparities

Women face disproportionate challenges in the labor market. They are more likely to be employed in informal, low-paying, and insecure jobs. The gender pay gap—where women earn less than men for the same work—persists in almost all countries. Women also perform the majority of unpaid work, including childcare, elder care, and household chores, which is often invisible in economic statistics.

4.4 Underrepresentation in Politics

Despite making up about half the global population, women occupy only about a quarter of parliamentary seats worldwide. Decision-making bodies, whether governmental or corporate, often lack gender diversity. This absence results in policies that fail to address women's specific needs and perspectives.

4.5 Gender-Based Violence

Violence against women and girls remains a global pandemic. According to the WHO, one in three women experiences physical or sexual violence in her lifetime. This includes domestic violence, sexual harassment, trafficking, and harmful cultural practices. Such violence not only causes physical and psychological trauma but also restricts women's freedom and participation in public life.

5. The Role of Education in Promoting Gender Equality

Education is both a right and a powerful tool for social transformation. When girls and boys are educated equally, societies benefit from improved health, lower poverty, and increased economic development.

- **Empowerment:** Education empowers women to make informed decisions about health, finances, and family planning.
- **Breaking Stereotypes:** Gender-sensitive curricula challenge traditional roles and promote values of respect, equity, and cooperation.
- **Economic Independence:** Education leads to better job opportunities and financial autonomy, reducing dependency and vulnerability.

Governments and educators must ensure inclusive, equitable, and safe learning environments, provide scholarships, and address gender biases in textbooks and teaching methods.

6. Gender Equality in the Workforce

Achieving workplace gender equality involves more than equal pay. It requires:

- **Equal hiring practices and promotions**
- **Supportive work environments with family-friendly policies**
- **Representation in leadership roles**
- **Protection from sexual harassment and discrimination**

Organizations benefit from gender diversity through increased innovation, better decision-making, and stronger financial performance. Policies like flexible working hours, parental leave for both genders, and anti-discrimination laws are vital for gender-inclusive workplaces.

7. Political Representation and Leadership

Women's voices in political processes lead to more inclusive governance. Evidence shows that women leaders are more likely to advocate for policies related to healthcare, education, and social justice.

- **Quotas and reservations** in some countries have successfully increased women's political participation.
- **Leadership development programs** and mentorship initiatives help build women's capacity and confidence.

Still, societal biases and a lack of support systems deter many women from entering or staying in politics. Creating safe, accessible, and respectful political spaces is essential.

8. Gender Equality in Media and Pop Culture

Media plays a critical role in shaping perceptions of gender roles. Unfortunately, women are often underrepresented or portrayed in stereotypical roles in television, film, advertising, and news.

- **Gender-balanced representation** helps normalize diverse roles for all genders.
- **Inclusive storytelling** promotes empathy and challenges outdated norms.
- **Media literacy education** helps individuals critically analyze and question harmful portrayals.

Promoting women in media creation—producers, directors, writers—can significantly shift narratives toward empowerment and equality.

9. Intersectionality and Gender Equality

The struggle for gender equality is not uniform. Factors like race, class, disability, caste, religion, and sexual orientation intersect with gender, resulting in multiple layers of discrimination.

For instance, a rural, disabled woman may face significantly more barriers than an urban, educated woman. Policies and activism must adopt an **intersectional approach**, recognizing that not all women experience oppression the same way and that solutions must be inclusive and diverse.

10. Legal Frameworks and International Agreements

Numerous national laws and international agreements have been established to promote gender equality:

- **CEDAW (1979)**: Often described as the international bill of rights for women.
- **Beijing Platform for Action (1995)**: Outlines strategic objectives for women's empowerment.
- **Sustainable Development Goal 5**: Dedicated entirely to achieving gender equality by 2030.

Enforcement of these legal instruments, however, remains inconsistent. Many countries still lack laws against marital rape or workplace harassment. There is a need for robust implementation, monitoring, and accountability mechanisms.

11. The Role of Men and Boys in Gender Equality

Men and boys are crucial allies in achieving gender equality. Traditional masculinity norms often pressure men to suppress emotions, dominate women, and avoid caregiving roles—harms that affect them too.

- **Gender equality benefits everyone**, including men, by promoting healthier relationships, reduced violence, and more balanced life choices.
- Campaigns like **#HeForShe** and **MenEngage** encourage men to advocate for women's rights and challenge gender stereotypes.

Fostering gender awareness in boys from a young age builds empathy and dismantles toxic masculinity.

12. The Economic Case for Gender Equality

Gender equality is not just a social or moral issue—it's also an economic one. According to McKinsey Global Institute, advancing gender equality could add **\$12 trillion** to global GDP by 2025.

- **Female entrepreneurship** stimulates innovation and job creation.
- **Workplace diversity** improves productivity and business outcomes.
- **Inclusive economies** experience reduced poverty and greater stability.

Investment in childcare, equal pay policies, and financial literacy programs for women are not just expenses—they are smart economic strategies.

13. Future Challenges and Opportunities

The path to gender equality faces emerging challenges:

- **Digital gender divide**: Women have less access to digital tools and online education.
- **Backlash and resistance**: Progress often triggers conservative pushbacks or misinformation campaigns.
- **Climate change**: Disproportionately affects women, especially in vulnerable regions.

However, opportunities abound. Technology can be a great equalizer if made accessible. New generations are growing up with more progressive views. Global solidarity movements are gaining momentum, demanding justice, equality, and accountability.

14. Conclusion

Gender equality is more than a lofty ideal—it is a fundamental prerequisite for a just, peaceful, and thriving world. While progress has been made, deep-rooted inequalities persist across all regions and sectors. True gender equality requires transformative changes in attitudes, policies, and power structures. It demands that societies recognize the value of all genders equally, dismantle oppressive norms, and ensure that no one is left behind.

From classrooms to boardrooms, parliaments to households, media to markets—every space must be reimagined to uphold the dignity, rights, and potential of every individual, regardless of gender. Only then can we realize a world where freedom, fairness, and opportunity are not determined by one's gender but by one's humanity.

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DEPARTMENT OF ENGLISH

**"Transforming Higher Education: Assessing the Impact of National Education Policy 2020 on
Institutions in Rural Areas"**

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Abstract:

The National Education Policy (NEP) 2020 represents a landmark reform initiative aimed at reshaping the landscape of higher education in India, with particular implications for institutions located in rural areas. This research paper investigates the impact of NEP 2020 on higher education institutions in rural settings, focusing on its implementation, outcomes, and challenges encountered. The study examines how NEP 2020 has influenced the structure, curriculum, and overall educational environment of rural colleges and universities through a mixed-methods approach, including surveys, interviews, and case studies. It explores how the policy has addressed key issues such as access, equity, quality, and relevance in rural higher education and the innovative strategies and best practices emerging in response to its implementation. Furthermore, the paper analyzes the unique challenges faced by rural institutions in adapting to NEP 2020, including resource constraints, infrastructure limitations, and socio-economic disparities. By shedding light on the opportunities and challenges associated with NEP 2020 implementation in rural higher education, this study aims to inform policymakers, educators, and stakeholders about the effectiveness of the policy in addressing the needs of rural students and communities. It provides valuable insights for designing targeted interventions and support mechanisms to maximize the benefits of NEP 2020 and promote inclusive and equitable development of rural higher education institutions.

Keywords: Rural higher education, equity, quality curriculum, innovative strategies, resource constraints, socio-economic disparities, inclusive development.

Introduction:

India's National Education Policy (NEP) 2020 marks a pivotal moment in the country's educational landscape, particularly concerning higher education in rural areas. This policy overhaul aims to address the multifaceted challenges faced by educational institutions in rural regions and pave the way for comprehensive reform. Understanding the context of rural higher education and the historical trajectory of educational policies in India provides valuable insights into the significance and implications of NEP 2020.

The history of Indian education policy reflects a gradual evolution toward addressing the needs of diverse populations, including rural communities. Historically, education policies have aimed to expand access,

promote equity, and improve the quality of education across the country. Initiatives such as the Radhakrishnan Commission (1948), the Kothari Commission (1964-66), and the National Policy on Education (1986, revised in 1992) laid the groundwork for educational reforms and emphasized the importance of universal education, equal opportunity, and social justice.

Rural higher education institutions in India have long grappled with issues of accessibility, quality, and relevance. The disparities between urban and rural areas are stark, with rural colleges and universities often lacking adequate infrastructure, resources, and faculty expertise. Students in rural areas face barriers to accessing higher education due to the single-stream institute (B.A./B.Sc./B.Com.), including limited opportunities, financial constraints, and geographical remoteness. As a result, rural communities experience lower enrollment rates, higher dropout rates, and limited avenues for socioeconomic mobility compared to their urban counterparts.

Despite these efforts, disparities between urban and rural higher education persist, highlighting the need for targeted interventions and systemic changes. NEP 2020 represents a comprehensive response to these challenges, with a focus on promoting inclusivity, equity, and excellence in education. The policy emphasizes holistic development, flexibility, and innovation, aiming to transform higher education institutions into vibrant centers of learning that cater to the diverse needs of rural communities.

Aim:

The above topic aims to investigate the impact of India's National Education Policy (NEP) 2020 on higher education institutions in rural areas. This research aims to:

1. Assess the current state of higher education in rural areas, including infrastructure, accessibility, and quality.
2. Examine the historical context of Indian education policy, particularly in addressing rural education disparities.
3. Analyze the differences between higher education institutions in urban and rural areas, focusing on enrollment rates, faculty resources, and curriculum offerings.
4. Analyze the number of single-stream institutions in a rural area and make it into a multi-stream institution for an interdisciplinary approach.
5. Evaluate the effectiveness of NEP 2020 in addressing the challenges faced by rural higher education institutions.
6. Identify opportunities for improvement and enhancement of rural higher education under NEP 2020.
7. Provide recommendations for policymakers, educators, and stakeholders to optimize the implementation of NEP 2020 in rural higher education settings, aiming for inclusivity, equity, and excellence.

Challenges:

Challenges associated with investigating the impact of India's National Education Policy (NEP) 2020 on higher education institutions in rural areas include:

- 1. Lack of Multidisciplinary Approach:** Most of the institutions in rural areas run single or double-stream institutes and are not to complete student's required subjects like major and minor. It's only possible if the institute has a multidisciplinary setup. Encouraging collaboration and partnerships between single-stream colleges and multidisciplinary institutions to offer joint programs or exchange opportunities.
- 2. Limited Infrastructure:** Many rural higher education institutions face infrastructure deficiencies such as inadequate classrooms, laboratories, libraries, and ICT facilities, which can hinder the effective implementation of NEP 2020 initiatives.
- 3. Resource Constraints:** Rural colleges and universities often operate with limited financial resources, hindering their ability to invest in faculty development, curriculum enhancement, and infrastructure upgrades required to align with NEP 2020 standards.

4. Faculty Shortages and Capacity Building: Rural areas struggle to attract and retain qualified faculty members due to factors such as lower salaries, lack of professional development opportunities, and geographical isolation. Addressing faculty shortages and enhancing their capacity to implement NEP 2020 reforms pose significant challenges.

5. Access and Equity: Rural students face barriers to accessing higher education, including limited transportation options, financial constraints, and cultural factors. Ensuring equitable access to educational opportunities and addressing socio-economic disparities remain major challenges under NEP 2020.

6. Quality Assurance: Maintaining and improving the quality of education in rural higher education institutions is essential for meeting NEP 2020 objectives. However, ensuring quality assurance mechanisms, accreditation standards, and continuous improvement processes in resource-constrained rural settings poses significant challenges.

7. Digital Divide: Bridging the digital divide in rural areas by providing access to technology, internet connectivity, and digital learning resources is crucial for implementing NEP 2020's emphasis on digital literacy and technology-enabled education. However, infrastructural limitations and lack of access to digital devices pose challenges in rural contexts.

8. Community Engagement and Awareness: Engaging rural communities in the implementation of NEP 2020 initiatives and raising awareness about the benefits of higher education is essential. However, cultural barriers, traditional beliefs, and low literacy rates may hinder effective community engagement efforts.

9. Policy Implementation and Monitoring: Effective implementation of NEP 2020 policies and monitoring of their impact on rural higher education institutions require coordinated efforts from government agencies, educational institutions, and stakeholders. However, bureaucratic inefficiencies, lack of coordination, and capacity constraints can impede policy implementation and monitoring efforts.

Opportunities:

Despite the challenges posed by the lack of a multidisciplinary approach in NEP 2020 implementation in rural areas, several opportunities exist to promote interdisciplinary education and enhance the quality of higher education. These opportunities include:

1. Curriculum Innovation: The implementation of NEP 2020 provides an opportunity to redesign curricula in rural colleges, incorporating interdisciplinary courses, minors, or specializations. This allows students to explore diverse subjects and develop interdisciplinary skills relevant to emerging career fields and societal challenges.

2. Faculty Collaboration: NEP 2020 encourages collaboration and exchange among educational institutions. Rural colleges can leverage partnerships with multidisciplinary institutions or industry experts to facilitate interdisciplinary teaching, research, and mentorship. Such collaborations enrich the educational experience for both faculty and students.

3. Technology Integration: Advances in technology enable rural colleges to overcome geographical barriers and access interdisciplinary resources and expertise remotely. Virtual learning platforms, online courses, and digital libraries provide opportunities for rural students to engage in interdisciplinary learning and research collaborations with peers and experts from diverse backgrounds.

4. Community Engagement: Rural colleges are embedded within diverse communities, offering unique opportunities for interdisciplinary projects and service-learning initiatives. NEP 2020 emphasizes community engagement and experiential learning, encouraging students to apply their knowledge and skills to address real-world challenges, such as agriculture, healthcare, environmental conservation, and rural development.

5. Resource Mobilization: NEP 2020 emphasizes the importance of adequate resources for higher education institutions. Rural colleges can leverage government funding, grants, and corporate partnerships to invest in

infrastructure, faculty development, and interdisciplinary research facilities. Strategic resource allocation enables rural colleges to enhance their capacity for delivering quality interdisciplinary education and research.

6. Innovation Ecosystems: Creating interdisciplinary innovation ecosystems within rural colleges fosters creativity, entrepreneurship, and problem-solving skills among students. NEP 2020 encourages the establishment of incubators, maker spaces, and entrepreneurship centers, providing platforms for interdisciplinary collaboration, idea generation, and technology transfer.

7. Policy Support: NEP 2020 sets the policy framework for promoting multidisciplinary education and research across all levels of the education system. Rural colleges can leverage this policy support to advocate for initiatives that promote interdisciplinary learning, faculty development, and infrastructure enhancement tailored to rural contexts.

Need of Formation of Cluster:

The formation of a cluster of single-stream colleges at the taluka level presents a promising opportunity to transform them into multidisciplinary institutions, aligning with the objectives of NEP 2020 and addressing the challenges of rural higher education. This approach fosters collaboration, resource-sharing, and curriculum integration among colleges, enhancing the quality and relevance of education for students. Here's how the formation of such clusters can be beneficial:

1. Pooling Resources: By forming a cluster, single-stream colleges can pool their resources, including faculty expertise, infrastructure, and facilities. This collective approach enables colleges to offer a wider range of interdisciplinary courses and programs, catering to the diverse interests and career aspirations of students.

2. Curriculum Integration: Clustered colleges can collaborate to design integrated curricula that incorporate courses from multiple disciplines. This interdisciplinary approach provides students with holistic learning experiences, fostering critical thinking, problem-solving, and creativity across diverse fields of study.

3. Faculty Collaboration: Clustering facilitates faculty collaboration across colleges, enabling interdisciplinary teaching, research, and mentorship. Faculty members can exchange ideas, share best practices, and collaborate on interdisciplinary projects, enriching the educational experience for students and enhancing faculty professional development.

4. Student Mobility and Access: Clusters offer students increased mobility and access to a broader range of educational opportunities within their taluka. Students can enroll in courses offered by other colleges within the cluster, participate in joint workshops or seminars, and benefit from shared facilities and resources, enhancing their academic experience and exposure to diverse perspectives.

5. Community Engagement and Industry Partnerships: Clusters provide a platform for colleges to engage with local communities and industry stakeholders. Through collaborative projects, internships, and outreach programs, colleges can address community needs, promote local development, and facilitate experiential learning opportunities for students in real-world settings.

6. Infrastructure Development: Clustering enables colleges to leverage resources for infrastructure development, including the establishment of shared labs, libraries, and research centers. This collective investment enhances the academic infrastructure available to students and faculty, supporting interdisciplinary research and innovation.

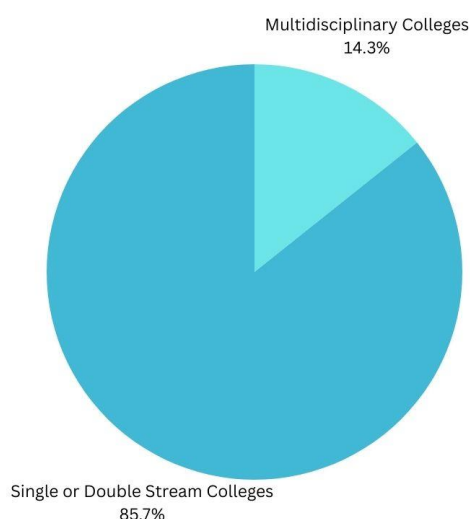
7. Policy Support and Funding: Government support and funding opportunities are available for initiatives that promote collaboration and innovation in higher education. Clusters can leverage policy support and funding schemes under NEP 2020 to implement multidisciplinary programs, faculty development initiatives, and infrastructure projects tailored to rural contexts.

Analysis:

As per the Ministry of Education's latest data, India boasts a substantial higher education infrastructure with 1,183 universities and 56,545 colleges and other educational institutions spread across the country. These institutions play a crucial role in providing access to quality education and fostering intellectual growth and innovation. Universities serve as centers of excellence, offering a wide array of undergraduate, postgraduate, and doctoral programs across diverse fields of study. They are hubs for cutting-edge research, innovation, and knowledge creation, contributing significantly to national development and global competitiveness. Additionally, the multitude of colleges and other institutions cater to the educational needs of students at various levels, offering specialized programs, vocational training, and skill development courses. Together, these universities and colleges form a robust educational ecosystem, nurturing talent, fostering critical thinking, and preparing future leaders across disciplines. However, ensuring equitable access to quality education, addressing infrastructure gaps, and enhancing the overall quality of higher education remain ongoing priorities for policymakers and educational stakeholders in India.

In Maharashtra, a state renowned for its educational heritage, there exists a diverse and extensive network of higher education institutions. With 41 universities anchoring the academic landscape, Maharashtra boasts over 8,000 colleges and other educational institutions. Among these, Rashtrasant Tukadoji Maharaj Nagpur University stands out, overseeing nearly 600 colleges across the region. These colleges, covering a wide range of disciplines, contribute significantly to the state's educational vibrancy.

Specifically, in Bhandara district, a significant portion of the educational infrastructure is affiliated with Rashtrasant Tukadoji Maharaj Nagpur University, with approximately 70 colleges falling under its purview. Among these, around 10 colleges are situated in urban areas, offering multidisciplinary programs that cater to diverse educational interests. These urban colleges serve as centers of academic excellence and innovation.



Conversely, most colleges in the Bhandara district, approximately 60, are located in rural areas. These colleges predominantly run single or double-stream programs, focusing on specific disciplines such as arts, science, commerce, or vocational courses. While they may have a narrower scope compared to their urban counterparts, these rural colleges play a crucial role in providing accessible and relevant education to students residing in rural communities.

Conclusion:

The study "Transforming Rural Higher Education: Assessing the Impact of National Education Policy 2020 on Institutions in Rural Areas" sheds light on the transformative potential of NEP 2020 and its implications for rural higher education institutions in India. Through a comprehensive analysis of the policy's implementation, outcomes, challenges, and opportunities, several key findings emerge:

1. NEP 2020 represents a significant milestone in India's educational landscape, with a focus on promoting inclusivity, equity, and excellence in higher education.
2. The policy acknowledges the unique challenges faced by rural higher education institutions and seeks to address them through innovative strategies and reforms.
3. Despite the inherent challenges, such as resource constraints, infrastructure limitations, and socio-economic disparities, NEP 2020 offers opportunities for rural colleges to enhance their capacity and relevance.
4. The formation of clusters of colleges at the taluka level presents a promising approach to foster collaboration, resource-sharing, and curriculum integration, thereby promoting multidisciplinary education and addressing the needs of rural communities.
5. However, effective implementation of NEP 2020 in rural areas requires concerted efforts from policymakers, educators, and stakeholders, along with adequate funding, infrastructure development, and capacity-building initiatives.

In conclusion, while NEP 2020 holds immense potential for transforming rural higher education, its success hinges on addressing the challenges and seizing the opportunities presented by the policy. By leveraging innovative strategies, fostering collaboration, and prioritizing inclusivity, rural higher education institutions can play a crucial role in shaping the future of India's education landscape and contributing to the socio-economic development of rural communities.

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DEPARTMENT OF ENGLISH

Therīgāthā: The Verses of the Enlightened Buddhist Nuns

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Abstract:

The *Therīgāthā*, a revered text in the *Khuddaka Nikāya* of the *Sutta Piṭaka*, is a collection of verses composed by early Buddhist nuns (*therīs*). These verses provide a unique insight into the spiritual journey of women who renounced worldly life to attain enlightenment. As the oldest known anthology of female-authored literature, the *Therīgāthā* holds immense historical, literary, and philosophical significance. This research explores the themes of suffering (*dukkha*), renunciation (*nekkhamma*), impermanence (*anicca*), and ultimate liberation (*nibbāna*) as expressed in the *Therīgāthā*. It also examines the socio-religious context in which these women lived, highlighting the transformative role of the *Bhikkhunī Saṅgha* (Order of Nuns) established by the Buddha. Through an analysis of key verses by prominent *therīs* such as **Mahāpajāpati Gotamī, Khemā, Uppalavaṇṇā, and Patācārā**, this study demonstrates how the *Therīgāthā* serves as a testament to the spiritual agency and wisdom of women in early Buddhism.

By delving into the poetic and doctrinal aspects of the *Therīgāthā*, this research underscores its relevance in contemporary discussions on gender and spirituality. The study concludes that the *Therīgāthā* is not only a collection of personal reflections but also a profound philosophical work that affirms the accessibility of enlightenment (*arahatta*) to all, regardless **Keywords: Therigatha, gender, Buddhism, feminism, liberation of gender.**

Introduction: Therīgāthā – The Voice of Enlightened Women in Early Buddhism

The *Therīgāthā*, meaning "Verses of the Elder Nuns," is one of the most remarkable texts in the *Khuddaka Nikāya* of the *Sutta Piṭaka*. It is a collection of poems composed by the first generation of Buddhist nuns (*bhikkhunīs*) who attained enlightenment. As the oldest known anthology of female-authored literature in the world, the *Therīgāthā* offers a unique perspective on the spiritual journey of women in early Buddhism. Unlike many ancient religious texts that often overlook the voices of women, the *Therīgāthā* presents firsthand accounts of their struggles, realizations, and ultimate liberation (*nibbāna*). These verses are deeply personal yet universally meaningful, reflecting themes such as **the impermanence of life (*anicca*), suffering (*dukkha*), renunciation (*nekkhamma*), and wisdom (*paññā*)**. The nuns share their experiences of overcoming worldly attachments, grief, and social constraints to attain inner peace and enlightenment.

The *Therīgāthā* also sheds light on the **Bhikkhunī Saṅgha**, the monastic order of nuns established by the Buddha. Through the verses of prominent *therīs* like **Mahāpajāpati Gotamī**, **Khemā**, **Uppalavaṇṇā**, and **Patācārā**, the text highlights the transformative power of the Dhamma in the lives of women. Their stories serve as an inspiration, demonstrating that spiritual liberation is accessible to all, regardless of gender or social status.

This research explores the historical, literary, and philosophical significance of the *Therīgāthā*, analyzing its core themes and impact on Buddhist thought. By examining the poetic expressions of these enlightened women, we gain deeper insight into their wisdom and the broader role of women in early Buddhist traditions.

Historical Context (Itihāsika-Pariccheda)

Pāli:

Therīgāthā **Buddhasāsanassa** thullatthānīṭṭhānaṃ, yattha bhikkhunīnaṃ dhammadesanā dīpitā. Tathāgatena **Mahāpajāpati Gotamī** bhikkhunīnaṃ aggasāsanikaṃ katvā bhikkhunīsaṅghaṃ patīṭṭhāpitaṃ.

English:

The *Therīgāthā* is a significant text in Buddhist history as it preserves the voices of the first generation of Buddhist nuns. The Buddha's foster mother, **Mahāpajāpati Gotamī**, played a key role in the establishment of the *Bhikkhunī Saṅgha* (Order of Nuns).

3. Themes in Therīgāthā (Therīgāthāya Dhammā)

Pāli:

Therīgāthāya **pañca visesadhammā** dassitā:

1. **Dukkhanibbānaṃ** – Kilesadukkhasmā nissaraṇaṃ.
2. **Sati-samādhi** – Yoniso manasikārena paññābhāvanā.
3. **Saññāvipallāsaṃ** – Aniccato, dukkhato, anattato dassanaṃ.
4. **Saṃsāravicāra** – Jāti-maraṇassa aparitāpaṃ.
5. **Vimutti-sukhaṃ** – Sotāpattiphalaṃ, arahattaphalaṇca.

English:

The *Therīgāthā* presents five major themes:

1. **Liberation from suffering** – Overcoming the afflictions of existence.
2. **Mindfulness and concentration** – Cultivating wisdom through right attention.
3. **Seeing reality correctly** – Recognizing impermanence, suffering, and non-self.
4. **Reflections on saṃsāra** – Expressing detachment from birth and death.
5. **The bliss of liberation** – Describing the attainment of *Sotāpanna* (Stream-Entry) and *Arahantship*.

4. Prominent Therīs and Their Verses (Therīnaṃ Gāthāsaṅgaho)

Pāli:

1. Mahāpajāpati Gotamī Therī

- "Kassapassa ca sissāhaṃ, sīlādiguṇasobhinaṃ;
Khemā ca Uppalavaṇṇā, jāyanti satthusāsane."
(*Therīgāthā* 157-158)
- Sāsane patīṭṭhāya Mahāpajāpati vimuttā.

2. Khemā Therī

- "Sabbadukkhaṃ pahānāya, paññāya ca sunimmitaṃ;
Sāriputtassa ovādo, abhiññāsu patīṭṭhito."
(*Therīgāthā* 222-223)
- Khemā bahussutā, paññāya visesā.

3. Uppalavaṇṇā Therī

- "Ahaṃ surūpā, susaṇṇā, sumajjhimanānūruha;
Buddhassa dhammaṃ sutvāna, nāgo viya bandhanaṃ."
(*Therīgāthā* 229)
- Uppalavaṇṇā arahattamaggam patvā abhiññāsu visārādā.

English:

1. Mahāpajāpati Gotamī Therī

- "I am a disciple of Kassapa, adorned with virtues,
Khemā and Uppalavaṇṇā have flourished in the Buddha's teaching."
(*Therīgāthā* 157-158)
- She attained liberation after dedicating herself to the path.

2. Khemā Therī

- "For the removal of all suffering, wisdom is well-established;
Following the teachings of Sāriputta, I have attained insight."
(*Therīgāthā* 222-223)
- Khemā was known for her great wisdom and deep knowledge.

3. Uppalavaṇṇā Therī

- "I was beautiful, charming, and graceful,
But after hearing the Buddha's teaching, I broke free like an elephant."
(*Therīgāthā* 229)
- Uppalavaṇṇā attained *Arahantship* and possessed great supernatural abilities.

5. Literary and Philosophical Significance (Sāhityika-Dhammika Atthavaṇṇanā)

Pāli:

- Therīgāthā gāthāsamūho attharasena **udānagāthā**-saṅgahaṃ hoti.
- Tisso paññā (**sutamayapaññā, cintāmayapaññā, bhāvanāmayapaññā**) Therīgāthāya pakāsītā.
- Aniccatam, dukkhatam, anattatam pātipuggalam dīpenti.

English:

- The *Therīgāthā* is a collection of **exultant verses (udāna gāthā)** filled with profound meaning.
- The threefold wisdom (**wisdom from hearing, wisdom from reflection, wisdom from meditation**) is evident in the text.
- The themes of impermanence (*anicca*), suffering (*dukkha*), and non-self (*anattā*) are emphasized throughout.

6. Conclusion (Pariyosāna)

Pāli:

Therīgāthā nāma therīnaṃ dhammapaṭivedaṃ dīpenti. Iti sāsane nariyo paṭipattimānā sammāsambodhiṃ pāpuṇanti. Ayaṃ gāthāsaṅgaho Buddhadhamme nariyānaṃ visesabhāvaṃ pakāsayati.

English:

The *Therīgāthā* reflects the realization and deep insight of early Buddhist nuns. It demonstrates that women, through dedicated practice, could attain full enlightenment. This collection highlights the essential role of women in the Buddha's dispensation.

Thus we see that Therigatha being an ancient text was way ahead of its times. Its scope can be seen as aligned with the later feminist movements in the West. The focus of both was emancipation, motivated by personal experiences. Emancipation, as both see is possible by bringing about internal change which is over and above the aim of 'the political' to cause external changes for liberation. Therisasserted and showed that

gender does not matter. What matters is determination in the face of distractions (Mara), desire for knowledge and aim for higher goals to attain emancipation. The Buddhist order may be regarded as the first that prompted women's political rights to have a separate community in the public

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THE ROLE OF JUDICIARY IN DEMOCRACY

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ABSTRACT :

Justice V.R.Krishna Iyer opines that “ Judicial Activism is a device to accomplish the cherished goal of social justice .“

It has been observed that, in present condition, when legislature is weak and executive is enable to act independently, the role of judiciary in Indian context becomes more important as protector of public good and guarantor of fundamental rights of the citizens, to keep a watch on abuse of powers by other wings of democratic polity.

The Supreme Court has been one of the most active court in the world today. Some political leaders, including the prime minister had argued that the apex court over stepped the limit of judicial powers, but this has no basis as it has been carrying out exemplary work.

In written Constitution which is supreme, the judiciary or the Supreme Court has to act the guardian of the Constitution and interpreter of law. It is also the custodian of the rights of the people and a balancing wheel between the executive and legislature. However, the major reason, which compelled the judiciary to be more active today, is the failure of other two organs of the state to perform their specific duties

The judicial activism or judicial creativity reaps two results, one -it can too good and is, therefore labeled as positive or advantage and other is counter productive or negative which prove to be the threats to the democratic system of India.

The Indian judiciary has its own lacuna and so it must not go beyond legitimate powers. The role of supreme court in shaping the governance through the constitution is significant and protect the values in the Constitution and the changing requirements of society must be so balance that, the integrity and supremacy of the Constitution is not undermined .

Judicial activism can be at the best and acceptable to the people when it is balance by the counter doctrine of judicial self restraint.

“ Judicial Activism is a device to accomplish the cherished goal of social justice .“

----- Justice V.R.Krishna Iyer

The role of the judiciary in our parliamentary democracy is an unique and crucial. Therefore in a democratic country like India the role played by the judiciary to strengthen the democracy can never be ignored. Our Indian judiciary can be regarded as creative judiciary. Justice – social, economic and political is clearly laid down in the preamble as the guiding principle of the Constitution. Social justice through its judgements. However while applying judicial discretion in adjudication, judiciary should be cautious and prime importance should be to promote social justice and strengthen the democratic structure of our country.

The Supreme Court of India is the guardian of Indian Constitution. As the guardian it becomes the duty, to protect the democracy & Constitution & along with that to develop the Constitution and inculcate democratic values towards Indians. Accordingly Supreme Court interpreted the Constitution in a dynamic manner & with the vision. The ultimate purpose of its interpretation was to protect the rights of citizens & strengthen the democracy.

It is to be noted here that one of the drafting committee member, Sir Alladi Krishna Swami Aiyar predicted that the Indian judiciary would play a crucial role in future. Sir Aiyar asserted that the future of the Indian Constitution will depend to a large extent on the direction given to it by that court.¹ He opined that the judiciary cannot afford to ignore the social, economical & political tendencies of the times which furnish the necessary background. Similarly, another member of the Constituent Assembly K. M. Munshi was of the opinion that in a democracy, the judiciary must be there to adjust the differences between citizen and citizen, between state and state and that if the independence of the judiciary is not secured the country would drift towards totalitarianism.²

It has been observed that an independent judiciary is an indispensable of a free society under the principle of Rule of Law. The judiciary is not subservient to the government on the one hand & not to the people on the other. The judiciary stands above the popular frenzy and the governmental might. As the Legislature represents the will of the sovereign people. Independence of the judges has now come to be accepted as an essential trait of free democratic society.³

The existence of a fearless & independent judiciary can be said to be the very basic foundation of the constitutional structure in India. The independence of judiciary is linked with the concept of human rights & civil liberties which has been evolved through the years as an essential concomitant of civilized existence.⁴

It has been found that liberty, democracy & Rule of Law are the most important indices of a free & civilized society which depend upon the existence of independent courts. Independence of judiciary postulates freedom from bias and prejudice.⁵

The independence of judiciary is the most vital & independent condition for keeping alive & meaningful the rights enshrined in the Constitution. The judiciary interprets the Constitution & acts as its guardian by keeping all authorities – legislative, executive, administrative, judicial & quasi-judicial within their legal bounds.⁶ It is difficult to visualize a truly democratic state which does not provide for the independence of judiciary.

The democracy cannot exist without justice, justice cannot exist without an independent judiciary, & there can be no independent judiciary without a fearless lawyer.⁷

It has been observed that the Supreme Court specified in a number of decisions that the principle of independence of judiciary is the very corner-stone of the democratic structure in India. The Court attempted to protect & preserve the principle of judicial independence in India. In *S. P. Gupta v President of India & others*,⁸ popularly known as ‘transfer of judges case’, the Supreme Court held that the independence of judiciary is one of the basic features of the Indian Constitution.

It has been found that the judicial enthusiasm has extended & expanded the meaning & scope of ‘life’ and ‘personal liberty’ that are the part of Article 21 of the Constitution. Thanks to the liberal interpretation

made by judges like P.N. Bhagwati , V.R. Krishna Iyer & chinnapa Reddy at present Article 21 of the Constitution includes right to live with basic human dignity.⁹

The right to privacy,¹⁰ the right to education,¹¹ the right to health,¹² the right to pollution free environment,¹³ the right to compensation,¹⁴ and till recently right to die,¹⁵ etc. It may be mentioned in this context that these list of rights an illustrative & not exhaustive by itself.

On the whole, the Indian judiciary has perhaps acquired the most powerful position among all the judiciaries in the world. This development was not visualized by the framers but at least one person would have been pleased at these developments made to secure social justice. That is Dr. Ambedkar who advocated social justice by all means, to the poor, helpless, downtrodden & oppressed classes.

It is a matter of great pride for we Indians that, this country celebrating Sixty years of parliamentary democracy. It is also the time for introspection as to why completion of Sixty years has been chosen to celebrate. What has been done to preserve the democratic principles & values all these years and so on.

It has been observed that in present condition, the Indian judiciary system is independent & impartial. Rather, this is the only pillar of Indian democracy in which all Indians have full faith & confidence. The faith is amply demonstrated by the fact that every day many new cases are being heard in courts all over the country. The Indian judiciary is thus one the strongest pillars of Indian democracy.

The Indian judiciary play a significant role in the development & evolution of Indian democracy. The Indian Constitution is the fundamental law of the land had been drafted with the four- fold objective of securing justice, liberty, equality & fraternity to all the Indian citizens. The Constitution has allocated different distinct powers & functions to the three main organs play an important role in strengthening the democracy. Traditionally the legislature makes the law, the executive implement them & the judiciary adjudicates & interprets the law. Even through there is no strict application of the theory of check & balance in India, the Constitution has drawn or impose certain limits & boundaries in respect of the legislative, executive & the judicial powers.

It has been found that the S.C. has, changed its outlook & functioning drastically in the last 50 years of its existence. This changes has been in consonance with the changes taking place in the role & status of the judiciary in other modern democratic countries in the world. The judiciary in India, specifically the higher judiciary has been assigned a vital role in various areas, like upholding the federal principle, interpretation of laws made by the respective legislatures testing the validity of such laws & more importantly in protecting the fundamental rights of the citizens and Constitution.

In a welfare state like India the judiciary specially the apex court plays an important role. An important issues that has assumed significance in recent times has been the activist role. Judicial activism may be defined as dynamism to judges, judicial creativity to some, judicial legislation to some others & it may be a effort to bring ‘ social revolution’ through the judiciary.

Thus the judiciary performs one or many of the following functions in constitutional democracy :-

- 1) Interpreting the Constitution final with due difference to the wishes of the framers of the Constitution.
- 2) Upholding the federal principle of maintaining the balance between the various organs of government & also the maintain center & state relations
- 3) Protecting the basic features of the Constitution.
- 4) Guarding & protecting the fundamental rights of citizens.
- 5) Widest interpretation of Constitution to achieve the idea of welfare state & solve the burning problems of society.
- 6) Responsibility for ensuring the safety & dignity of the citizens through suitable legislation & the creation of mechanism for its enforcement.

7) Ultimately helped the weaker sections, downtrodden & oppressed sections of the society.

However, it has been found that in present condition when legislature is weak & executive is unable to act independently, the role of judiciary in Indian context become more important as protector of public good & guarantor of fundamental rights of the citizens to keep a watch on abuse of powers by other wings of democratic polity.

We have prescribed qualification & eligibility norms even for a peon, but anybody can contest the elections and taking full benefit of noble intentions of our founding fathers, men with questionable character and doubtful integrity have joined electoral fray. Therefore the legislations passed by the people with no grounding in legislation making and sheer inability to understand complexities of democratic polity, needs deeper scrutiny. Due to lack of basic education many important bills are either passed in houses without discussions or are pending in the houses. Even the bureaucracy is under pressure and is subordinate to elected representatives. In such a situation, judiciary which is expected to be watch dog is facing tremendous pressure or strain.

Among the three organs of democracy, judiciary is the only organ which is independent and above pressure of legislature or executive. But, the expansion of the provisions under Article 21 and directive principles of state policy are being neglected, number of laws are made to protect different rights and not implemented by two organs in democracy. This has resulted in constant conflict or tension between three organs of democracy.

It is seen that now a days, media has no constitutional right to misguide people or to deliver instant justice. Media is encroaching upon all the three organs of democracy and violating its fundamental right of expression. Media has no authority to judge, give opinion or declare the future. In short a blame game is going amongst the organs of democracy.

The political leaders and bureaucrats except paying a lip service to Gandhian thoughts are busy in violating law and order in the country. A handful of people are ruling over majority of people in country. Judiciary in this situation should introspect and rethink about its role to check and balance the power to satisfy the poor and downtrodden people in this country.

Corruption is a gift of election process in India. Therefore, today there is a need to educated people to take active part in politics, contest elections, select people with high morals and character in administration to build a strong nation.

Conclusion :-

The principle of judicial independence does not mean that independence should be absolute entitling a judge to act in an entirely arbitrary manner. The primary duty of the judges is to uphold the Constitution & the laws without fear or favour & in doing so they cannot allow political ideology or economic theory which may have caught their fancy to colour the decisions.¹⁴ The main emphasis is that the principle of judicial independence is not to be raised to the level of a dogma so as to enable the judiciary to function as a kind of super – legislative or super executive.

An independent judiciary is the very cornerstone of any democratic structure. If you destroy the corner – stone the structure will come down; it will collapse. If it collapse we shall be plunged into the darkness & chaos of a totalitarian & dictatorial regime.

The Indian judiciary has its own lacuna 7 so its must not go beyond legitimate powers. The role of S.C. in shaping the governance through the Constitution is significance.

Protect the values in the Constitution & changing requirement of society must be so balanced that, the integrity & supremacy of the Constitution is not undermined.

Judicial activism can be at the best & acceptable to the people when it is balanced by the counter doctrine of judicial self restraint.

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DEPARTMENT OF ENGLISH

Unveiling Ecofeminist Intersections of Gender, Nature, and Oppression in *The Color Purple*

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Abstract

Alice Walker's *The Color Purple* is widely celebrated for its nuanced exploration of race, gender, and class oppression in the American South. However, the novel also offers a profound critique of environmental degradation resulting from industrialization and colonialism, themes often overshadowed by its primary narrative of personal and social empowerment. Through the lens of ecofeminism, this article investigates how Walker highlights the interconnected exploitation of nature and marginalized communities, particularly African American women, in a patriarchal and capitalist society. Ecofeminist theorists such as Vandana Shiva and Carolyn Merchant argue that the systemic domination of women and the environment are deeply entwined, rooted in a shared logic of control and commodification. These environmental devastations parallel the personal struggles of characters like Celie and Sofia, who endure both physical and emotional exploitation. The article explores how the novel champions ecofeminist resistance, offering a vision of resilience and restoration that challenges exploitative systems and advocates for harmony between people and the environment.

Keywords: ecofeminism, industrialization, colonialism, environmental justice, patriarchal systems

Introduction

Alice Walker's *The Color Purple* unfolds against the backdrop of the rural American South in the early 20th century, a period marked by the intertwining forces of industrialization, colonialism, and systemic racism. While the novel is widely recognized for its focus on gender and racial oppression, a closer examination reveals Walker's nuanced critique of how these systems also impact the natural world. The novel situates its characters within a landscape degraded by industrialization, illustrating how the exploitation of natural resources parallels the subjugation of marginalized communities, particularly African American women. Walker's narrative aligns with ecofeminist thought, which identifies a shared logic of domination that underpins the exploitation of both women and the environment. Vandana Shiva and Maria Mies argue that

colonial and patriarchal systems extract resources—whether human or ecological—without regard for their intrinsic value. Similarly, Walker critiques the systemic forces that prioritize profit and control over sustainability and equity. This article explores these themes in detail, analyzing the intersections of industrialization, colonialism, and ecofeminist resistance in *The Color Purple*.

Ecofeminism is a theoretical framework that intersects environmentalism and feminism, highlighting the ways in which the exploitation of women, marginalized communities, and the natural environment are interconnected. This ideology critiques systems of oppression, particularly those rooted in patriarchy, capitalism, and colonialism, which dominate both women and nature. Rooted in the broader feminist movement, ecofeminism emerged in the late 20th century as a response to environmental degradation and the recognition that women's roles in both social and ecological contexts were being systematically marginalized.

The term “ecofeminism” was coined in the 1970s and has since evolved into a multifaceted discourse that links ecological issues with the oppression of women. Early ecofeminist thinkers like Françoise d'Eaubonne in *Feminism or Death* called for a feminist approach to environmental issues, arguing that the domination of women and the destruction of the environment were two sides of the same coin (d'Eaubonne 23). Her work critiqued the male-dominated capitalist systems that were driving both environmental destruction and the exploitation of women.

In the 1980s and 1990s, Vandana Shiva, Maria Mies, and Carolyn Merchant further developed ecofeminist thought. Vandana Shiva, in *Staying Alive: Women, Ecology, and Development* (1988), argued that the marginalization of women, particularly in rural and Indigenous communities, was closely tied to the degradation of natural resources. She contended that the rise of industrial capitalism and colonialism had led to the erosion of sustainable, indigenous agricultural practices that women had traditionally managed, thereby increasing the vulnerability of both women and the environment (Shiva 65). Shiva's work emphasized the importance of women's roles in ecological sustainability and the need for a shift toward more holistic, community-based systems.

Carolyn Merchant, in *The Death of Nature: Women, Ecology, and the Scientific Revolution* (1980), linked the mechanistic worldview introduced during the scientific revolution to the exploitation of both women and nature. She argued that the emergence of the modern scientific and industrial system led to a “death” of nature, framing it as a resource to be exploited and controlled (Merchant 143). Merchant's ecofeminism critiques the reduction of both women and nature to objects of domination, calling for a reevaluation of how society perceives and treats the natural world.

The 1990s saw the integration of ecofeminism into the broader environmental justice movement. Thinkers like Greta Gaard and Karen Warren further explored the intersections between gender, race, and ecology, highlighting how environmental degradation disproportionately affects women of color, Indigenous peoples, and other marginalized groups. Greta Gaard, in *Ecofeminism: Women, Culture, Nature* (1993), emphasized that ecofeminism is not only about protecting the environment but also about achieving social justice for women, especially those whose communities are at the frontline of environmental destruction (Gaard 78).

Ecofeminism has also been influenced by Indigenous and postcolonial perspectives, which critique the ways in which colonialism and globalization have disrupted both social structures and ecosystems. Maria Mies and Vandana Shiva, through their work *Ecofeminism* (1993), focused on how the capitalist exploitation of natural resources in the global South was intimately tied to the oppression of women in these regions. Their work stresses that solutions to environmental crises must account for both ecological and social justice, recognizing the wisdom and resilience of Indigenous knowledge systems (Mies and Shiva 102).

In recent years, ecofeminism has continued to evolve, expanding its scope to address global issues like climate change, environmental racism, and sustainable development. Ecofeminists today seek to build a more just and equitable world where environmental stewardship and gender equality go hand in hand. They advocate for systemic change that challenges capitalist, patriarchal, and colonial systems of oppression while promoting environmental sustainability, social justice, and gender

Barbara Christian, Rajender Kaur, Alicia Ostriker, Rachel Stein, Yvonne Johnson, Carolyn Merchant, and Vandana Shiva provide various ecofeminist readings of *The Color Purple*, emphasizing its critique of patriarchal and capitalist exploitation of both women and nature. Christian and Ostriker highlight the novel's themes of resilience, solidarity, and storytelling as means of empowerment, while Kaur and Stein examine its portrayal of industrialization's environmental and social harm. Merchant and Shiva offer broader ecofeminist frameworks, linking the oppression of women to ecological degradation, with Shiva particularly stressing women's role in ecological sustainability. Johnson underscores Walker's narrative as a powerful voice for African American women, intertwining themes of social and environmental justice. Collectively, these analyses position *The Color Purple* as a significant ecofeminist text advocating for interconnected social and ecological renewal.

Industrialization and the Exploitation of Nature

Alice Walker's *The Color Purple* critiques the effects of industrialization on marginalized communities and the environment, illustrating the interconnectedness of ecological exploitation and social oppression. Industrialization, often viewed as a marker of progress, disrupts traditional agrarian lifestyles and intensifies existing hierarchies. Walker situates this critique in the rural American South, where industrial practices reshaped not only the land but also the lives of its inhabitants. The sawmill business introduced in Celie's community symbolizes the dual impacts of industrial expansion. While it provides economic opportunities for men, it does so at the expense of environmental sustainability and social cohesion. Celie observes, "The sawmill buzzes all day, and the men have found new work that pays better than farming ever did" (Walker 144). This shift from subsistence farming to industrial labor underscores the commodification of both land and human effort, hallmarks of industrial capitalism. The sawmill's relentless activity leads to deforestation, depleting the natural landscape and contributing to the loss of biodiversity.

The environmental degradation caused by industrialization parallels the physical and emotional toll on women like Celie, whose labor-intensive farm work reflects the exhaustion of the land itself. Carolyn Merchant's ecofeminist critique in *The Death of Nature* helps contextualize this dynamic, as she argues that industrial capitalism reduces nature to a resource for exploitation, mirroring the subjugation of women under patriarchal systems (Merchant 193). Walker draws this parallel in Celie's life, showing how the land's depletion echoes her own struggles within an exploitative social structure.

Colonialism and Its Environmental Legacies

In *The Color Purple*, Alice Walker critiques colonialism as an extension of industrial exploitation, exposing its devastating impact on both the environment and indigenous communities. Through Nettie's letters, the novel expands its geographical and thematic scope to include Africa, highlighting the parallels between the systemic oppression of African American communities in the South and the plundering of natural resources in colonized regions. Nettie describes the displacement of the Olinka people to make way for rubber plantations, noting, "The white man's industry comes and clears our forests, leaving nothing but barrenness and sorrow" (Walker 216). This poignant observation captures the environmental destruction colonial enterprises inflict, often disregarding indigenous traditions and sustainable land-use practices. By focusing on the Olinka's loss of their ancestral lands, Walker critiques colonialism's disregard for ecological and cultural heritage, a phenomenon that mirrors the depletion of Southern cotton fields through overexploitation.

Vandana Shiva's ecofeminist critique of colonial agriculture, which "destroys biodiversity and erases indigenous knowledge systems" (Shiva 42), aligns with Walker's depiction of the Olinka, whose land is disrupted by colonial projects prioritizing profit over ecological balance. The shift to rubber production parallels monoculture cotton farming in the American South, highlighting how both systems commodify land and labor. Walker's juxtaposition of African and American landscapes underscores shared legacies of colonialism and industrialization, reinforcing Carolyn Merchant's argument that these forces "reduce both nature and marginalized communities to objects of control and exploitation" (Merchant 210). Through Nettie's narrative, Walker connects African and African American struggles, broadening the novel's critique of colonialism's enduring environmental and social harms.

Intersectionality of Oppression: Women and the Environment

Alice Walker's *The Color Purple* reveals the deep interconnection between the oppression of women and the exploitation of nature, both driven by patriarchal and capitalist domination. Celie's abuse and economic marginalization parallel environmental degradation, reflecting Carolyn Merchant's argument that this logic "reduces both women and nature to passive objects, subject to control and extraction" (Merchant 198). Similarly, Sofia's forced labor exemplifies the commodification of both human and natural resources, aligning with Vandana Shiva's claim that patriarchal capitalism "devalues the labor and knowledge of women while simultaneously depleting natural resources" (Shiva 45). Shug Avery's nostalgia for a pristine environment contrasts with industrial pollution, as she recalls, "Shug remembered drinking from the river as a child... Now, the river ran murky and sluggish, carrying the waste of sawmills and factories" (Walker 58). This ecofeminist critique underscores Walker's call for systemic change that values both ecological balance and social justice.

Resistance and Reclamation: Ecofeminist Hope

Alice Walker's *The Color Purple* presents a narrative of resilience and ecofeminist resistance, where Celie and Shug Avery challenge systemic oppression and embody a vision of harmony between humanity and nature. Celie's journey from subjugation to self-empowerment, symbolized by her independent sewing business, represents a rejection of patriarchal and capitalist exploitation. Carolyn Merchant argues that such acts of reclamation disrupt domination by prioritizing "cooperation, creativity, and sustainability over control and exploitation" (Merchant 215). Shug Avery's deep connection to nature reinforces this ecofeminist perspective, aligning with Vandana Shiva's assertion that "women's ecological knowledge and spirituality are essential in fostering sustainable practices" (Shiva 58). Celie's homecoming and renewed bond with the land signify broader ecological and social restoration, reflecting Shiva's belief that women play a central role in resisting exploitative systems and nurturing sustainable futures (Shiva 62). Through its intertwining of personal, social, and ecological renewal, *The Color Purple* envisions a future where both people and nature thrive in balance.

Conclusion

Alice Walker's *The Color Purple* offers a multifaceted critique of the intertwined exploitation of women and nature under the systems of industrialization and colonialism. Through the lens of ecofeminism, the novel reveals how patriarchal and capitalist ideologies reduce both women and the environment to objects of control and commodification. Characters like Celie, Sofia, and Shug Avery embody this dual subjugation, facing social and economic marginalization while witnessing the degradation of their rural landscapes. The sawmill's relentless deforestation and the Olinka people's displacement for rubber plantations reflect the destructive forces of industrial and colonial enterprises. These acts of ecological destruction parallel the systemic abuse faced by marginalized communities, illustrating how environmental and social oppression are deeply interconnected. Walker's narrative aligns with the ecofeminist critiques of scholars such as Vandana

Shiva and Carolyn Merchant, who argue that systems of domination perpetuate environmental degradation and the subjugation of women.

Despite these challenges, Walker's characters demonstrate resilience and hope. Celie's economic independence, Shug's spiritual connection to nature, and the reclamation of ancestral spaces embody acts of resistance and renewal. By advocating for balance, sustainability, and equity, *The Color Purple* not only critiques exploitative systems but also envisions a future where humanity and the earth coexist in harmony.

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Artificial Intelligence (AI) in Educational Libraries: A Comprehensive Introduction

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Abstract

The integration of artificial intelligence (AI) in education has transformed the landscape of learning, teaching, and policy development. This paper provides a comprehensive introduction to the intersection of AI and educational liberties, exploring how AI-driven technologies impact academic freedom, student autonomy, and access to education. It examines the ethical, legal, and pedagogical challenges posed by AI in educational settings, including data privacy, algorithmic bias, and digital divide issues. Furthermore, the study discusses AI's potential to personalize learning experiences, enhance accessibility for diverse learners, and improve administrative efficiency. While AI presents opportunities for innovation, it also raises concerns about automation in decision-making, surveillance in education, and the commercialization of learning platforms. This paper aims to provide a balanced perspective on the role of AI in shaping the future of educational liberties, advocating for policies that ensure equity, inclusivity, and transparency in AI-driven education systems.

Keywords: Artificial Intelligence, Educational Liberties, Academic Freedom, AI Ethics, Digital Learning, Equity in Education

Introduction

AI (Artificial Intelligence) is a branch of computer science that enables machines to simulate human intelligence. AI systems can process information, learn from data, recognize patterns, and make decisions, often improving their performance over time.

Artificial Intelligence (AI) is transforming educational libraries by enhancing their efficiency, accessibility, and user experience. Libraries, which have traditionally been the centre of knowledge and learning, are now integrating AI to automate tasks, improve information retrieval, and provide personalized services. AI applications in educational libraries include intelligent cataloguing, virtual librarians, AI-powered search engines, and predictive analytics for resource management. AI is making libraries more efficient, accessible, and user-friendly. Would you like recommendations on how to implement AI in a specific type of library (e.g., academic, public, or digital library)?

This article explores the role of AI in educational libraries, key technologies, benefits, challenges, and future trends.

AI (Artificial Intelligence) is a branch of computer science that enables machines to simulate human intelligence. AI systems can process information, learn from data, recognize patterns, and make decisions, often improving their performance over time.

1. Types of AI

2. Narrow AI (Weak AI):

- Designed for specific tasks (e.g., voice assistants like Siri, recommendation algorithms on Netflix).

3. General AI (Strong AI):

- A theoretical AI that can perform any intellectual task a human can do.

4. Super AI:

- A hypothetical future AI that surpasses human intelligence.

Key AI Technologies

- **Machine Learning (ML):** AI learns from data to make predictions or decisions.
- **Deep Learning:** A subset of ML using neural networks to analyse complex data.
- **Natural Language Processing (NLP):** AI understands and processes human language (e.g., chatbots, language translation).
- **Computer Vision:** AI interprets images and videos (e.g., facial recognition, self-driving cars).
- **Robotics:** AI-powered machines that perform physical tasks.

AI in Daily Life

- Virtual assistants (Google Assistant, Alexa)
- Spam filters in email
- Fraud detection in banking
- Personalized recommendations (YouTube, Amazon)
- Self-driving cars

Role of AI in Educational Libraries

AI is integrated into educational libraries to enhance various operations, including:

2.1 Smart Search and Information Retrieval

- AI-driven search engines use Natural Language Processing (NLP) to understand user queries more effectively.
- AI-powered search improves accuracy by considering context, synonyms, and user intent.
- Google Scholar and other AI-enhanced academic databases suggest relevant research papers based on user history.

2.2 Automated Cataloguing and Indexing

- AI streamlines the classification and organization of books, journals, and digital resources.
- Machine Learning (ML) models can analyse book content and assign appropriate metadata, reducing human effort.
- AI tools such as OCLC WorldCat and Ex Libris Alma automate library management.

2.3 Virtual Assistants and Chatbots

- AI-powered chatbots act as virtual librarians, answering queries and guiding users.
- **Example: IBM Watson for Libraries** provides real-time assistance in searching catalogs.
- Voice assistants like Alexa, Siri, and Google Assistant help users find information through voice commands.

2.4 Personalized Recommendations

- AI suggests books, articles, and research materials based on users' past interactions and interests.
- Collaborative filtering and recommendation algorithms (similar to Netflix and Amazon) are applied in libraries.

2.5 AI-driven Plagiarism Detection and Citation Assistance

- AI tools such as Turnitin and Grammarly analyze research papers for plagiarism and suggest proper citations.
- AI assists in generating citations automatically using different styles (APA, MLA, Chicago).

2.6 Digital Preservation and Optical Character Recognition (OCR)

- AI helps in preserving historical manuscripts by converting them into searchable digital formats.
- **OCR technology** allows AI to extract text from scanned images and old documents, making them more accessible.
- Libraries like the British Library and Google Books Project use AI for digitization.

2.7 AI in Predictive Analytics and Resource Management

- AI analyzes user behavior and borrowing patterns to predict which books will be in demand.
- Predictive analytics help libraries manage inventory and allocate resources efficiently.

3. Key AI Technologies Used in Educational Libraries

Several AI technologies are revolutionizing library operations:

3.1 Natural Language Processing (NLP)

- Helps AI understand human language and improve search capabilities.
- Enables multilingual support for diverse users.

3.2 Machine Learning (ML)

- Used for data analysis, book classification, and recommendation systems.
- Enhances the ability to predict user preferences.

3.3 Chatbots and Virtual Assistants

- Provide **24/7 support** to users.
- Examples: **"Ask a Librarian"** bots available in university libraries.

3.4 Optical Character Recognition (OCR)

- Converts scanned books, handwritten notes, and historical documents into digital text.
- Used for digital archiving and accessibility.

3.5 AI-powered Data Analytics

- Helps in tracking user engagement and improving resource allocation.
- Libraries use big data analytics to understand research trends.

4. Benefits of AI in Educational Libraries

4.1 Increased Accessibility

- AI enables visually impaired users to access digital books through text-to-speech technology.
- AI-driven language translation makes global research more accessible.

4.2 Efficient Information Retrieval

- AI-driven search reduces time spent looking for academic materials.
- Enhances search accuracy with context-aware algorithms.

4.3 Improved User Experience

- Personalized book recommendations enhance the learning experience.
- Virtual assistants provide round-the-clock assistance to students and researchers.

4.4 Automated Library Management

- AI reduces manual workload by handling book issuance, returns, and overdue notifications.

- Predictive analytics optimize library acquisitions.

5. Challenges of AI in Educational Libraries

5.1 Data Privacy Concerns

- AI collects user data, raising concerns about privacy and security.
- Libraries must ensure strict data protection policies.

5.2 High Implementation Costs

- AI requires significant investment in infrastructure and software.
- Many smaller libraries lack funding to adopt AI.

5.3 Need for Skilled Professionals

- Library staffs need training to work with AI-based systems.
- Demand for AI specialists in libraries is increasing.

5.4 Ethical Considerations

- AI must provide unbiased and fair access to information.
- The risk of algorithmic bias needs to be addressed.

6. Future Trends in AI and Educational Libraries

The future of AI in libraries includes:

6.1 AI-powered Personalized Learning Assistants

- AI will offer customized study plans based on individual learning patterns.

6.2 Blockchain for Secure Digital Access

- Blockchain technology will help protect digital books and academic papers from piracy.

6.3 Augmented Reality (AR) and Virtual Reality (VR)

- AR/VR will provide immersive learning experiences in libraries.
- AI-powered virtual bookshelves will allow users to explore resources interactively.

6.4 AI-driven Research Assistance

- AI will help researchers by automatically summarizing academic papers and suggesting relevant content.

Responsibilities of Librarians and Library Staff in Using AI Technology in Educational Libraries

AI technology in educational libraries enhances accessibility, efficiency, and personalized learning.

However, librarians and library staff must responsibly manage AI implementation. Here are their key responsibilities:

1. Ensuring Ethical and Fair Use of AI

- **Data Privacy Protection:** Ensure user data is secure and not misused by AI systems.
- **Bias Mitigation:** Regularly check AI recommendations and search results to avoid biased or misleading information.
- **Transparency:** Educate users about how AI works and what data it collects.

2. Integrating AI into Library Services

- **AI-Powered Catalogues & Search Systems:** Help users navigate AI-enhanced search tools for better book discovery.
- **Chatbots & Virtual Assistants:** Monitor AI chatbots to ensure accurate and helpful responses.
- **Automated Book Classification:** Use AI to streamline cataloguing while verifying accuracy.

3. Supporting Digital Literacy & AI Education

- **Train Users & Students:** Teach students how to use AI tools effectively for research and learning.

- **Workshops & Seminars:** Organize AI literacy programs to help users understand AI's role in education.
- **Promote Critical Thinking:** Encourage students to evaluate AI-generated content for accuracy and reliability.

4. Maintaining AI Systems & Troubleshooting Issues

- **Monitor AI Performance:** Regularly assess AI-powered tools for errors or inefficiencies.
- **Collaborate with IT Teams:** Work with technology experts to update and optimize AI tools.
- **Report & Fix AI Issues:** Address concerns like incorrect recommendations, biased results, or system errors.

5. Enhancing Research & Personalized Learning

- **AI-Based Research Assistance:** Guide students in using AI-powered research tools for citations and summarization.
- **Adaptive Learning Recommendations:** Use AI to suggest personalized study materials based on students' needs.
- **Academic Integrity:** Ensure AI tools do not encourage plagiarism or academic dishonesty.

6. Preserving Digital Archives with AI

- **Document Digitization:** Use AI-based OCR (Optical Character Recognition) to convert printed materials into searchable digital formats.
- **Metadata Management:** Ensure AI correctly categorizes and tags archival materials for easy retrieval.

7. Advocating for AI Policy & Best Practices

- **Develop AI Usage Policies:** Set guidelines on how AI should be used in the library.
- **Stay Updated on AI Trends:** Continuously learn about advancements in AI to improve library services.
- **Collaborate with Educators & Researchers:** Work with academic institutions to align AI tools with educational goals.

Librarians and library staff play a crucial role in responsibly using AI technology. By ensuring ethical AI use, enhancing research support, and maintaining digital literacy, they can create a more efficient and student-friendly educational library.

Conclusion

AI is revolutionizing educational libraries by making them smarter, more efficient, and more interactive. From intelligent search engines to virtual librarians, AI enhances user experiences, improves resource accessibility, and streamlines library operations. However, challenges such as privacy concerns, implementation costs, and ethical considerations must be carefully managed.

As AI continues to evolve, educational libraries will become more advanced, offering personalized learning experiences and innovative research support. Integrating AI responsibly will help libraries remain at the forefront of knowledge dissemination in the digital era.

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One Day National Interdisciplinary E-Conference On

MODERN AND SOCIAL ASPECTS IN LITERATURE AND SOCIAL SCIENCE

On 3rd April, 2025



Vidya Vikas Education Society, Hinganghat's
VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
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Teaching of English Problems and Remedies

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Abstract

English is considered as an important language though Britishers left to India. It's no doubt that English has its followers from ages and today it has its own importance in all sphere of life. It is also important to understand businessman, educationist, teachers and researchers the problems while dealing with this language. The students must know the importance of this language as is very helpful to them, as they are making their carrier. It is found that English is a major obstacle in the way of students which minimize the results also. It is the responsibility of the colleges and teachers to resolve all the problems of teaching English. The motive behind learning this language is really important for the learners of English. Policy makers totally unaware about the fact that English is not our mother tongue. Everyone knows that standard of teaching English is falling day by day. We understand the problems to learn this language and provide some remedies to overcome the obstacles to learn this foreign tongue. This paper is an attempt to trace the problems faced by both the teacher and the student in the English teaching and learning process at undergraduate level. The paper aims at presenting the contemporary situations in India with regard to English and suggesting remedies where these are called for. The intensity grows as we go from metro cities to rural areas. Here is an effort to search the problems in learning English in rural areas and some suggestions to overcome the same.

Keywords – language - learning skills - teaching methods- foreign tongue, rural background. Innovative practices, educational facilities, communicative skills etc.

Introduction

Language is a means of communication. We can't express our emotions without proper use of language. English is spoken in larger part of the world as English people have their imperial footprints on number of countries earlier. They left their impression in the form of language. Though, it is a past occurrence, in present, English language has its own importance in every sphere of life. English has spoken in the most of the countries and it became mainstream of life. It is found that while learning this language in the classroom, students found it difficult to learn this language. English is so difficult that we can't learn this language, it is fear in the minds of students. But, in reality, it is so easy not only to the students, but also to the teachers. We can surpass all the problems and provide some remedies that everyone can learn this language.

Problems of Teaching English

1. **Prejudices in the minds of students:** - Fear about anything ultimately cast an impression on one's psychology. Fear about English finds in the minds of the students. In reality, if, grammar and vocabulary is perfect, then it is a child's play to learn English. This psychology of the students shows at the time of result.
2. **Methods of learning:** - Listening, speaking, reading and writing are the four major skills to learn a language. The teachers should know about the barriers while teaching to the students. Listening, speaking, reading, writing, is the proper sequence to learn a language. But in learning English as a foreign language we follow this sequence. When, we start anything with difficulty obviously there are greater chances of failure. Yasmin Lukmani rightly says in her article "Developing Reading Skills"- If one calculates the average amount of time given per student in every English class period to speak/read/write, one finds that it is minimal. At best, two to three students answer a few questions taking up about five to seven minutes of the class period. The rest of the time, the teacher holds the stage, the class. This division of time appears disproportionate and not conducive to learning (Lukmani:1988.96).
3. **Difficulty in learning abstract ideas:** - Abstract ideas can't be reveal by the teacher in an easy and pictorial way. They face difficulty in creating live pictures. Students cannot understand in the class, whatever teacher learn, they are only physically present. There should be some emotions on the faces of the students. There are very few teachers who became successful in using this method. Teachers are in their speed to complete the syllabus rather than, how many students understand.
4. **Use of mother tongue:** -The most of the teachers uses mother tongue in their teaching as students and teachers both have command over the mother tongue rather than English. Students have no habit of hearing number of words of English and their vocabulary decreased. They also unknown about the pattern of the sentence. Pronunciation, grammar and intonation, became too far things for them.
5. **Difference in English:** - pronunciation of any language differs from area wise. Local accent and tone plays a vital role in uttering any language. When you are teaching English as second language, you take in understand that your students will not know the difference British English and US English and modern changes in English language
6. **Maximum use of modern technology:** - Audio–video tools are used by the teachers in a very few numbers. Many teachers are unable to teach English in proper way, as they face lot of problems due to the lack of teaching aids. There are very few audio-visual aids available and it is insufficient for the teachers to use it. In the world of modernity, we must provide quality infrastructure like Computers, Language Laboratories, smart boards, internet facility, library with quality books, residential facility for the students. Government must provide these facilities in order to improve the quality of higher education in India.
7. **Lack of Interest:** - Students have no interest in teaching English. It is rather boring and dull activity for them. The major problem found to the teachers about students that they have no knowledge about the basic grammar and also basic words which is essential for the students to learn at the basic level. When they entered in the higher classes, it became impossible for the teachers to learn from the primary level.
8. **Crowded Classes:** - sometimes, there are big classes and the sound of teacher is not audible to the students. The ratio of students in relation to teachers is not proportional. Teacher cannot provide attention to the students individually. Tutorial classes play important role for individual attention but small batches of large students can not be completed as there is a need of small classrooms. We will

conclude with the words of S. Vedayudhan who says in his essay 'Study skills in the classroom' — Some of us, (we, the teachers) do carry loads of learned lumber in our heads and we expect our students to get it from us, like retailers collecting their daily wares from wholesalers. Worth remembering that in a commercial sense wholesalers have a vested interest in not letting the retailers going to the sources. (Vedayudhan : 1988, 159).

9. Lack of proper transportation

The transport facility is very poor in rural areas as compared to the cities. Frequency of buses and private vehicle's unavailability and irregularity is the major reasons for reaching in the school on the time for students.

10. Low Income of Parents

Number of parents are too poor, as they do not complete their daily needs. It became impossible for them to complete the requirements of the students. Boys works in the agriculture and girls are busy in doing household chores. Poor Economic condition deprived them from basic education. Though, they got scholarships, but it is not given on a right time.

11. Problem of Grammar and Vocabulary

Students are unaware about the basic construction of English language. They are also very poor in vocabulary. They are also unaware about the basic words. Habit of reciting words can easily increase their vocabulary. A good communicator must have a rich vocabulary. Grammar can be understood by the rules and pattern of sentences.

12. Inadequate Teaching Staff

As per the workload, post must be fulfilled, otherwise, it became impossible for teachers to complete the syllabus. It is found that posts are vacant for the years, its impact on the results of the students. Contributory lectures cannot provide much attention to the students as full time lectures can provide.

Solutions or Remedies:

- 1. Manners and etiquettes:** - Eye contact, smile, expression on the face, gestures, all these things are very important for effective communication. Good teacher has such contact with students that they should come to teacher when they have any difficulty about syllabus. Smile can attract students to the teacher.
- 2. Acquainted students with importance of English:** - Students should aware about the importance of English and also scope and opportunities to get job with the help of English subject. Importance of English in every sphere of life can be understood by the students. If they know about all these things, then, they pay more attention to English and started to take interest in the subject.
- 3. Building Confidence Among Students:** - Asking questions to the students surely increase their confidence. They should always have motivated by the teachers as they feel free to ask questions to the students. When you train them to ask questions on the first day itself, your students will definitely show off these questions to their folks. And their interest in the language will be built. They will come with higher hopes of learning more things the next day.
- 4. Aims and methods of Teaching English:** - Student should aware about their aim in life. Teacher also adopted such method that can be easily understood by the students. Whatever their aim would be, but they know that English is useful to them in every field.

5. **Facilities in the college:** - Teaching facilities and teaching aids are very important to improve in teaching of any teacher. Books, reference books, journal, online tools of teaching all things should be available in the college as teacher may be prompt for teaching
6. **Resolve students psychological and social problems:** - sometimes students fear about English as it is a very difficult subject for them at get confused at the time examination. In reality vocabulary and grammar, these are the great obstacles for them. If they surpass on these two things then, it will be very easy for them to get good marks in English. Some students are too poor, that they don't have enough money to pay the fees. They should also aware about the scholarship of the government.

Conclusion

English teaching become fun for the students rather than burden. Students should enjoy the lectures. An individual progress is the progress of the country. It strengthens the individual and society. English became part and parcel of life. There are number of opportunities for the students of English. All the important official works are completed in English. Though there are number of problems to learn English language in Indian Classrooms, but there are some measures through which quality of education should be improved. Government also venture to search new policies to improve the quality of education. The whole scenario changing day by day as students of new generation adopting English more easily rather than old generations. It creates more opportunities for the students of English in the future.

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The Postcolonial City in Arundhati Roy's *The Ministry of Utmost Happiness*: Trauma, Marginality, and Resistance

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Introduction:

Arundhati Roy's *The Ministry of Utmost Happiness* (2017) offers a kaleidoscopic portrayal of the postcolonial city, with Delhi serving as both a literal and metaphorical landscape for exploring India's fraught postcolonial identity. Far from a mere backdrop, the city emerges as a dynamic entity—fragmented by colonial legacies, stratified by contemporary power structures, and animated by the resilience of its marginalized inhabitants. This paper examines how Roy constructs the postcolonial city as a site of historical trauma, exclusion, and subversive possibility, focusing on the interplay between urban space and the lives of characters like Anjum, Tilo, and others. Through a postcolonial lens, the study argues that Delhi in the novel reflects the broader tensions of a nation navigating the aftermath of empire, communal violence, and neoliberal globalization, while also offering spaces of resistance and reimagined community.

The Postcolonial City as a Fractured Landscape

In *The Ministry of Utmost Happiness*, Arundhati Roy constructs the postcolonial city—primarily Delhi—as a fractured landscape that mirrors the social, political, and historical ruptures of modern India. This urban space is not a cohesive or romanticized entity but a jagged mosaic of contradictions, marked by the legacies of colonial rule, the violence of partition, and the ongoing tensions of a postcolonial nation grappling with inequality, communal strife, and neoliberal transformation. Roy's Delhi is a city where the physical and metaphorical fractures—crumbling infrastructure, divided neighbourhoods, and marginalized lives—reflect a deeper fragmentation of identity and belonging.

The novel opens with a stark image of ecological and urban decay: "She lived in the graveyard like a tree... the city sprawled around her, raucous, profligate, choking on its own breath" (Roy 3). This sets the stage for a fractured landscape where the postcolonial city is both a predator and a victim, suffocating under pollution and overpopulation while preying on its most vulnerable inhabitants. Old Delhi's narrow lanes, with their Mughal-era echoes, clash with New Delhi's colonial grid and modern sprawl, creating a topography of dissonance. Roy describes this duality: "The city was like a spreadsheet—partitioned and parceled out" (104),

evoking a sense of division that is both spatial and social, where slums abut gleaming malls, and the past haunts the present.

Delhi in *The Ministry of Utmost Happiness* embodies the postcolonial condition through its fractured geography and history. The city oscillates between Old Delhi's labyrinthine alleys, steeped in Mughal heritage, and New Delhi's colonial grid, reconfigured by postcolonial ambitions. This duality mirrors what Homi K. Bhabha describes as the "hybridity" of postcolonial spaces—neither fully liberated from the colonial past nor wholly defined by a coherent national present (Bhabha, 1994). Roy amplifies this fracture by depicting a city saturated with the residue of historical violence: the Partition's scars, the 1984 anti-Sikh riots, and the 2002 Gujarat pogrom all reverberate through its streets, shaping the lives of its inhabitants.

Anjum, the novel's intersex protagonist, embodies this fracture. Her journey from the Khwabgah—a hijra sanctuary in Old Delhi—to the graveyard where she establishes the Jannat Guest House illustrates the city's inhospitable nature toward its marginalized. After surviving the Gujarat riots, Anjum retreats to this liminal space, where "the dead were her neighbors" (128). The graveyard becomes a microcosm of the postcolonial city's fringes, a fractured refuge for outcasts—hijras, orphans, and rebels—excluded by mainstream society. Roy's depiction of this space as a "Noah's Ark of injured animals and damaged people" (435) underscores its role as a counterpoint to the city's hegemonic structures, yet it remains a fragment, disconnected from the urban whole.

For Anjum, a transgender hijra, the city is a microcosm of exclusion. Born as Aftab into a Muslim family in Old Delhi, Anjum's journey from the Khwabgah—a traditional haven for hijras—to the graveyard where she builds the Jannat Guest House underscores the city's inhospitable terrain for those outside normative gender and social frameworks. This movement reflects what Edward Soja terms "thirdspace," a liminal zone where marginalized identities negotiate survival and agency amidst oppressive structures (Soja, 1996). Delhi's postcolonial identity, then, is not a triumphant narrative of independence but a contested space where colonial hierarchies of race and class morph into postcolonial divisions of caste, religion, and gender.

Urban Precarity and Ecological Critique

Roy's portrayal of the postcolonial city extends beyond human experience to encompass ecological decay, linking urban precarity to broader postcolonial exploitation. The novel laments the disappearance of sparrows, the poisoning of vultures, and the pollution of the Yamuna River, framing these as casualties of neoliberal development—a continuation of colonial resource extraction under a new guise. This environmental critique aligns with Rob Nixon's concept of "slow violence," where gradual ecological harm disproportionately affects the poor and powerless, reinforcing their marginality (Nixon, 2011). In Delhi, slums and graveyards become refuges for those displaced by urban "progress," such as Anjum and her makeshift community, highlighting the city's role as both victim and perpetrator of postcolonial neglect.

The novel's ecological lens also connects Delhi to Kashmir, another postcolonial space ravaged by militarization and state violence. The fractured landscape extends beyond Delhi to Kashmir, linked through Tilo's narrative. Kashmir's militarized valleys, scarred by conflict, mirror Delhi's urban chaos, both shaped by postcolonial governance and historical trauma. Characters like Tilo, entangled in Kashmir's insurgency, bring the periphery into the urban center, collapsing the distance between these sites of trauma. Tilo's apartment, filled with Musa's letters and photographs (310), becomes a repository of this distant fracture, collapsing the geographic divide between city and periphery. Roy's portrayal of disappearing sparrows and poisoned rivers (4-5) further ties ecological ruin to urban fragmentation, suggesting a city—and nation—broken by exploitation.

Roy thus positions the postcolonial city as a nodal point in a national network of suffering, where urban and rural struggles intersect under the weight of historical and ongoing oppression. Ultimately, Roy's

postcolonial city is a fractured landscape of survival and resistance. Its physical disarray—slums, graveyards, and polluted waterways—parallels the social ruptures of caste, gender, and religion, while characters like Anjum and Tilo navigate these cracks to forge tenuous communities. Delhi emerges as a Medusa-like entity, petrifying with its harsh realities yet cradling the possibility of “utmost happiness” in its broken seams, a testament to the resilience amid postcolonial fragmentation.

Resistance and the Reimagined City

Despite its bleakness, *The Ministry of Utmost Happiness* locates hope in the city’s margins, where the dispossessed forge alternative communities. Anjum’s Jannat Guest House, established in a graveyard, exemplifies this reimagination of urban space. Populated by hijras, orphans, and other outcasts, it subverts the sanitized, elitist vision of the postcolonial city promoted by colonial planners and modern developers. This act of reclaiming a death-space for life echoes Michel Foucault’s notion of “heterotopias”—counter-sites that challenge dominant spatial orders (Foucault, 1986). For Roy, the graveyard becomes a radical thirdspace, offering “utmost happiness” not through material wealth but through solidarity and defiance.

At the heart of this reimagined city is Anjum, a transgender hijra whose journey epitomizes resistance against societal exclusion. Born Aftab into a Muslim family, Anjum finds initial refuge in the Khwabgah, a traditional hijra enclave where “they lived like a joint family” (25). Yet, the 2002 Gujarat riots shatter this sanctuary, thrusting her into a deeper marginality (128). Her response is a radical act of reimagination: she establishes the Jannat Guest House in a graveyard, transforming a space of death into a vibrant community for “people who fell through all the cracks” (134).

The Jannat Guest House—populated by outcasts like Saddam Hussein, a runaway girl, and a blind imam (137-138)—is a subversive reimagining of the city. Roy calls it “a Noah’s Ark of injured animals and damaged people” (435), a refuge that defies the sanitized urban vision of flyovers and corporate towers. This aligns with Michel Foucault’s notion of “heterotopias”—counter-sites that challenge dominant spatial orders (Foucault 24). Anjum’s graveyard community rejects the postcolonial state’s neglect, offering a model of solidarity where the excluded claim agency. Her resistance is not loud or revolutionary but quiet and persistent, redefining the city as a patchwork of survival rather than a monolith of progress.

Tilo, a former architect entangled in Kashmir’s conflict, extends this resistance beyond Delhi, linking the urban center to its militarized periphery. Her adoption of Miss Jebeen Second, an abandoned infant found during a protest (392), and her integration into the Jannat Guest House exemplify a personal defiance of societal norms—gender, family, and citizenship. Tilo’s apartment, filled with Musa’s letters and photographs (310), becomes a repository of Kashmir’s trauma, collapsing the distance between Delhi’s fractured landscape and the war-torn valley. Roy writes, “She carried the war with her wherever she went” (298), underscoring how resistance in the city reverberates with broader struggles.

Tilo’s acts—protecting Musa’s secrets under interrogation (305) and nurturing Miss Jebeen—reimagine the city as a nexus of cross-regional solidarity. Her defiance mirrors real-world urban resistance movements, such as Delhi’s Shaheen Bagh protests (2019-2020), where women occupied public spaces against citizenship laws. Literary critic Yogita Goyal observes that Roy’s characters “turn suffering into a form of agency” (Goyal), a process that transforms Delhi from a site of oppression into one of collective resilience.

This resistance is not utopian but grounded in the messiness of survival. The Jannat Guest House is makeshift, precarious, and at odds with the city’s encroaching gentrification, yet it persists as a testament to the agency of the marginalized. Roy’s vision contrasts sharply with the postcolonial state’s narrative of progress, embodied in gleaming malls and flyovers, suggesting that true liberation lies in these anarchic, communal refuges rather than in top-down urban renewal.

Ecological and Social Reimagination

Roy's reimagined city also encompasses ecological resistance, intertwining human and nonhuman precarity. The novel mourns "white-backed vultures, custodians of the dead... wiped out" (4) and the Yamuna River's transformation into a "sewer" (105), framing environmental decay as a postcolonial legacy akin to colonial extraction. Rob Nixon's concept of "slow violence"—gradual harm disproportionately affecting the marginalized—applies here (Nixon 2). Anjum's graveyard, with its stray dogs and fragile ecosystem, resists this slow violence by sustaining life amidst ruin, reimagining the city as a space where nature and humanity coexist in defiance of neoliberal erasure.

This ecological lens connects Delhi to Kashmir, where militarization scars both land and people. The novel's closing image—a tree growing through a car, "its roots... buckling the tarmac" (437)—symbolizes a natural reclamation of urban space, paralleling the human resistance of Anjum and Tilo. Roy thus reimagines the city as a fractured yet fertile ground, where ecological and social defiance intertwine.

Conclusion

In *The Ministry of Utmost Happiness*, Arundhati Roy constructs the postcolonial city as a palimpsest of trauma, exclusion, and possibility. Delhi emerges as a space where colonial legacies and postcolonial failures converge, rendering it hostile to its most vulnerable inhabitants—yet also fertile ground for their resistance. Through characters like Anjum and settings like the Jannat Guest House, Roy critiques the violence of urban modernity while celebrating the resilience of those who inhabit its edges. The postcolonial city, in her hands, is neither a monument to progress nor a relic of the past but a living, breathing entity, shaped by the interplay of power and survival. In *The Ministry of Utmost Happiness*, Arundhati Roy reimagines the postcolonial city as a crucible of resistance, where the fractures of history and power become sites of subversive possibility. Anjum's Jannat Guest House and Tilo's acts of solidarity transform Delhi from a space of exclusion into one of inclusion, challenging the state's sanitized urban narrative. This nuanced portrayal invites readers to reconsider the urban landscape not as a fixed entity but as a site of ongoing struggle and reinvention, reflective of India's broader postcolonial journey.

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**THE ROLE OF THE IMMIGRANT IN POST-COLONIAL BRITAIN IN THE SELECTED NOVEL
A DISTANT SHORE BY CARYL PHILIPS.**

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Abstract:-

The present paper focuses on the study of the Immigrant people in the British countries in the post-colonial Era. It refers to the diaspora and migration which is being related emigrant people in the different countries. The Novelist Caryl Philips the famous novel *A Distant Shore* (2004) the story narrates about the different perspectives on the issues being related to the transformation of the different countries and identified whatever the role of postcolonial Britain in the different island. The issues related to the immigration for the different people and the notion of the transnation to describe the revised sense of the British nation. This article shows that the different perspectives on the immigration of the Caribbean people in the post-colonial era. This paper focuses on the different argument and struggle through nation to nation and which is such transformation may be possible.

Keywords: - A Distant Shore, immigration, Britain, post-colonial, racial, nation.

A Distant Shore by Caryl Phillips and the role of immigrants in post-colonial Britain sounds fascinating. Caryl Phillips is known for exploring themes of identity, migration, and the impact of colonial legacies in his works. In *A Distant Shore*, the novel touches on the intersection of individual lives and broader social, cultural, and historical shifts in post-colonial Britain, especially in relation to immigration. One angle to explore is how immigrants in *A Distant Shore* experience alienation and identity crises due to their marginalization in post-colonial British society. The novel's portrayal of the immigrant experience reflects the difficulty of belonging in a country that once colonized their homelands. You could examine how Phillips' characters navigate the tension between their ethnic identity and the British identity they are asked to adopt. You might focus on characters who struggle to find a sense of home or self in a society that views them as outsiders. The psychological and emotional impact of this marginalization can be linked to broader post-colonial themes, such as the long-term effects of colonialism on both the colonizer and the colonized. The immigrant experience in *A Distant Shore* can be analyzed as a metaphor for the broader displacement felt by formerly colonized peoples. Immigrants in Britain, particularly those from former colonies, face displacement

not only in a geographical sense but also in terms of their cultural, social, and personal identities. The novel's portrayal of immigrants' struggles to find stability in post-colonial Britain reflects the disorienting effects of colonial history. The theme of displacement can be examined in terms of cultural alienation, loss of cultural heritage, and the experience of being in-between two worlds — both an inherited colonial past and a contemporary British identity that does not fully accept them.

Another possible approach is to explore the concept of cultural hybridity, a key post-colonial theme that emerges through the experience of immigration. Immigrants in post-colonial Britain often embody a mixture of cultures, and Phillips explores how this hybridity can create both opportunities and tensions. You might look at how Phillips uses the experiences of his characters to examine the challenges and possibilities of hybridity. How do they navigate their cultural duality? Does the novel suggest that hybridity can lead to a richer, more integrated identity, or does it highlight the difficulties of balancing conflicting cultural expectations? Phillips often deals with the idea that personal identity is shaped by memory and historical context. In *A Distant Shore*, the immigrant experience is not only about the present moment but also about how the past — especially the legacy of colonialism — shapes the identities of those who migrate to Britain. You could examine how the characters in the novel are affected by their memories of their homeland, as well as their interactions with British society. How do these memories influence their present identity and sense of self-worth? How do these memories contrast with the official narrative of post-colonial Britain, which often marginalizes the experiences of immigrants?

A key theme in post-colonial literature is the tension between national identity and the presence of immigrant communities. In *A Distant Shore*, Phillips critiques the idea of a homogenous British national identity and suggests that this identity is often constructed in opposition to immigrants and their cultures. The different argue that the novel critiques the notion of Britishness, showing that post-colonial Britain is not as “inclusive” as it claims to be. The immigrant experience is used to reveal the ways in which national identity is tied to exclusionary practices and the silencing of those who do not fit the idealized image of British citizen. Another important angle to explore is the intersection of gender and immigration in *A Distant Shore*. Phillips' portrayal of female immigrants could highlight how gendered experiences complicate the broader issues of immigration, identity, and belonging. By analyzing the female characters' experiences, you could argue that their gender adds a layer of complexity to their immigrant experience, as they navigate not only racial and cultural tensions but also gender-based discrimination. This perspective could lead to a discussion about how immigrant women, particularly from former colonies, face double marginalization — both as immigrants and as women.

A Distant Shore can be analyzed through the lens of the immigrant's search for home, a concept that takes on multiple meanings. For many immigrants, "home" is both a physical and emotional space, and the quest to find it in a post-colonial society that remains unwelcoming is a central struggle. Phillips uses the notion of "home" to explore the complex relationship between immigrants and the societies that receive them. For many of the characters, home may exist in their memories or in their homelands, but they are also forced to confront the reality of what it means to belong to a place that does not fully accept them.

As noted above, the novel begins with an apparent expression of England as a borderless transnation state; England has changed. These days it's difficult to tell who is from around here and who is not. Who belongs and who is a stranger, however, McLeod's emphasis upon the routine and the local encourages a different reading of Philipps opening lines as this apparent loss of discernible boundaries quickly becomes ironic. The novel *A Distant Shore* there are two main character which shown the immigrant perspectives through the character Dorothy and the new estate where the Solomon live, Stoneleigh is viewed with a mixture of contempt and suspicion by the villagers of Weston of which it forms a discontinuous

economic and physical part. In that way we look forward to the immigration of the Solomon's harassment and murder by the local youths is one consequences of the prejudices fostered by such calibrations of belonging and intrusion and certainties of selfhood and otherness. In Caryl Philips point of view the 'ideological burrows' from which fiction has the capacity to release us and *A Distant Shore* is replete with evidence of the dangers inherent in the failure to achieve these certainties.

This being the said that the novel *A Distant Shore* also begs to be reads as an allegory so that encourages the readers look forward to the informing ideas related to the Caribbean immigrant people. The immigrant ideas the fact clear that the topography of the place Weston is a good example of this. While it is imagine that the roots of the village in the real, it also demands to be read figuratively, as if Stoneleigh stood for England as a whole, or even for the world in miniature. The novel's character Solomon where a black man still works to provide comfort and safety to a community of white people. As an immigrant there are more allegorical overtones in the fact that soloman and his fellow immigrants are at one point depicted as a band of pilgrims and in Solomon nameless country although this namelessness might also allude to the irrelevance of including references to a nation when dealing with the extreme human suffering.

"Everyone knows that there's no place like home
But I am just seeking refuge in a world full of storms
Washed up on a distant shore, can't go home anymore".

The Novelist Caryl Philips in a chain of voices that have provided thoughtful comments on Englishness and how it relates to race and class. The engaging argument of the English identity even though it is clearly the example of the different communities which is affected by the different village connected by the different Caribbean island the village of Weston where *A Distant Shore* is set. According to the Paul Gilroy in his work *Postcolonial Melancholia* British society wants to put an end to multicultural society, it wants to abolish "any ambition toward plurality" and consolidate the growing sense that it is now illegitimate to believe that multicultural can and should be orchestrated by government in the public interest.

Caryl Philips *A Distant Shore* some of the passage in this novel some members of the British nation desire that immigrants leave the mother country and head back home, for then Britain would have the chance to become one more a great nation marked by homogeneity. The perspectives on British identity and represses the different ideological aspects on the condition of the people in the colonial past and it equally represses and discriminate the most obvious results of its colonial past, those who lived in one of Britain's colonies and who now want to find a better life in the mother country. The different argument is stated that the members of the British society thus do not want immigrants present in Britain because they remind them too much of their awful past, they do not want to feel guilty for the mistakes that their forefathers have made.

The ideological aspects of the immigration the people of the different identity which is referred as the black and white identity it is on oppressed mode, so some of the people they might have known that it now becomes the misery as they are peasants. It now becomes clear to Solomon what is going wrong in this country. The different issues being related to the Caryl Philips novel *A Distant Shore* the people of the different nation the West Indian or Asian does not by being born in England become an Englishman. The fact is clear that one cannot know the truth about Solomon raping the girl, some characters in the novel, like the guards, tend to believe that Solomon is guilty. The famous character Solomon is thus declared to be a criminal by these people even though there is no proof for his offence. There is some information is true that all the immigrants who come to Britain, they are found to be the cause of everything that goes wrong, they are the scapegoats of the British nation and this will remain so until their innocence has been proven which, of course is impossible. However the position of the migrants and immigrant people in the Caribbean island which is extremely

focused on that means the problem of isolation is not something dealt with by changing some of the immigration laws in the Caribbean nation.

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DEPARTMENT OF ENGLISH

Sarah Joseph's Novel "Gift in Green": An Exploration in Gender Sensitive Approach to Environment

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Abstract

There is a connection between Woman and Environment. They both have been subordinate to a man in a male dominated society. Environmental degradation and the subordination of women have been closely linked. This aspect has been beautifully depicted in Sarah Joseph's novel *Gift in Green*. This paper explores how environment has been degraded by the greed of man and how the degradation and oppression of the environment resonates with the oppression of women. It further seeks to find whether an approach of a woman novelist in the depiction of degradation of the environment and the vision it offers would help in changing attitude and finding solution.

Key Words: Gender, Environment, Women, Sensitivity

Introduction:

There is a connection between Woman and Environment. Earth has always been given the status of a Mother, hence, the term Mother Earth. Nature has been given feminine attributes. Vandana Shiva in her book *Staying Alive: Women, Ecology and Survival in India*, states that Forests have been worshipped as Aranyani, the Goddess of Forest. Both women and environment have been subordinate of a man in a male dominated society. Women and nature have been subjugated by man. Environmental degradation and the subordination of women have been closely linked. Ecofeminism as an ideology also asserts this fact that women and environment have suffered at the hands of patriarchal tradition. The 1974 book *Feminism Or Death* authored by Francoise d'Eaubonne, an eminent French Feminist deals the important role of feminism in bringing to the fore gender and environmental issues. Therefore, viewing the degradation of environment from a women's perspective would give help in gaining a clearer insight on this issue. Sarah Joseph's novel *Gift in Green* brings out this aspect beautifully.

Objective of the Paper:

This paper makes an attempts to explore how the novelist Sarah Joseph depicts the different approaches towards the environment both by the male and female characters in the novel and what further insights can be gained on this issue.

Methodology:

The paper adopts a qualitative analysis of the text. Through close reading of the novel it will look for the gender based approach of the characters towards the environment.

About the Novel:

Sarah Joseph, an Indian novelist and short story writer; a well-known social activist and feminist movement leader has shown the contrasting approach of the male and female characters towards the village Aathi in her novel *Gift in Green*. Originally written in Malayalam as Aathi, the novel is translated into English by Vaslan Thampu. With sensitivity the author has shown the harmful human activities and their impact upon environment. The novel weaves the story of a serene island abounding in mangrove forests and natural resources. Through the plight of the female character Kunjimathu who is cheated by her lover Kumaran; the plight of mother earth being plundered and devastated is mirrored in the novel. The story also revolves around the life of a young girl named Mariya who lives with her mother and brother in a small village in Kerala, India. The story explores Mariya's struggles with her own identity, her relationships with her family members, and her experiences with the societal expectations placed on her. There is a nameless female character in the novel, which is the village herself. Aathi is a fictional place in Kerala where the plot is set. The plight of the village is depicted through her worries, anguish and helplessness.

Nature and Environment:

The story explores the significance of nature and the environment in the life of its inhabitants. Environment is at the backdrop of the story. The lives of the characters are intertwined with their land.

Once a verdant island surrounded by dense mangroves where fish and rice grew abundantly making the people self-sufficient, Aathi begins to crumble when one of its own comes back and sells the farcical dream of transforming the island into a megacity. He begins to entice them with the age-old trick that feels too close to reality—he appeals to their spirituality and religious beliefs by claiming to build a huge temple in honor of the island's deity, Thampuram. Then he promises development, progress, concrete roads, and more money, compelling the original inhabitants of the island to sell off their ancestral lands to him. Instead what follows is a slow degradation with toxins and wastage of the nearby city flowing into Aathi's water. Then comes the outsiders from all over bringing more filth and pollution.

<https://bookishchronicles.wordpress.com/2021/11/26/gift-in-green-sarah-joseph/>

Approach of Male and Female Characters towards Environment:

One can find two opposing views in the novel. Male characters approach the environment from a purely business point of view. Their greed and lust for power blinds them to the needs of the environment of which they are an integral part. Characters such as Kumaran in the name of development misuse the natural resources and encroach on the natural beauty of the island. This consumerist and materialist urge is seen in most of the male characters. The character Kumaran is like a corporate landlord who shows false dreams to the inhabitants of the place and lures them to sell their land to him on the pretext of development. He had once jilted his beloved Kunjimathu and left the village. He returns to the land after several years to again plunder it. It can be seen that he tries to ruin both the woman character and mother earth. On the other hand, female characters like Poonmani, Shailaja and Kunjimathu have love for their land. They are against these developmental projects and try everything to preserve and nurture mother earth. Their lives are in complete harmony with nature. The female characters strive to keep the land in its natural state.

Interconnectedness of Female Characters and the Environment:

The female characters have a strong connection with their environment. They fight tooth and nail to preserve their land. They worship nature and have a blissful communion with it. Characters like Kunjimathu and Shailaja devote their life in preserving their land. The character Shailaja is married to Chandramohan and shifts to his place, but finds it difficult to adjust in a filthy environment. She comes back to her village and takes it upon herself to protect her village. When people decide to go against the bridge built by Kumaran, she also comes in the forefront to oppose it. All the women characters fight for preserving the environment. The novelist beautifully captures the deep connection of the women characters with their natural surroundings. All the female characters play a positive role in the novel. Their interconnectedness with the nature is evident in their each action. Tradition goes that the women of Aathi had built the famous temple of Tampuran. This shrine was the labour of love by the women of Aathi. So when Kumaran intended to destroy this heritage, the women assembled to stop this destruction. For them this shrine was their life and identity. It is evident that women are the natural preservers of nature in this novel.

Need for a Gender Sensitive Approach to Environment:

Most of the male characters exhibit an insensitive approach to nature as compared to the women characters in the novel. The character Kumaran's insensitive approach to the land is brought out by this conversation he has with a journalist.

Journalist: What do you propose to do with all this dangerous waste?

Kumaran: (Smiles) I am an entrepreneur. I see only entrepreneurial prospects everywhere and in everything

These lines from the novel clearly show that the character Kumaran only sees the land as an entrepreneurial prospect. He fails to see land and nature as a living entity. He turns a blind eye to the hazardous impact his so-called development projects would bring to the land. There is a need to see nature and environment from a female perspective. There is a need to nurture the land as a mother nurtures her child. This love for the mother earth is seen in the female characters in the novel.

To be a man one must have a body made firm by working hard on the land, tilling and sowing. To know the mind of a woman, he has to know, first, the mind of the land

These lines from the novel give a powerful insight by the novelist Sarah Joseph. This shows the deep interconnectedness of women and nature since time immemorial. This connection may be because both women and nature have been subjugated at the hands of patriarchy. Women and nature have been relegated in the background by patriarchal forces.

When Vandana Shiva argues that "the marginalization of women and the destruction of biodiversity go hand in hand" she is describing the commonality of gendered and environmental oppression, as well the specific location of women as vulnerable to monoculture capitalism, but also particularly placed to conserve biodiversity (Shiva 2014, 164). Shiva believes that women have a special link to biodiversity, and are the best custodians of earth-health through their knowledge of heterogeneity of life. Shiva sees diversity as central to "women's work and knowledge," as the reproductive/domestic work of life is dependent on diverse skills that belie specialization (165). Women are often the people who are most directly involved with subsistence work, and are the safeguards of natural resources needed to sustain the family and community.

<https://www.scripted.com/writing-samples/examing-ecofeminism-why-vandana-shiva-links-women-and-earth#:~:text=When%20Vandana%20Shiva%20argues%20that,also%20particularly%20placed%20to%20conserve>

Women are in a far better position than men to understand the pain and degradation of the environment. Hence there is a need to approach environment with the sensitivity of a woman to see nature as a living entity. There is a need to see nature from ecofeminist perspective, which will sensitize the society towards the issues of women and environment.

Conclusion:

Thus, Sarah Joseph's novel *Gift in Green* clearly brings out dual issues of women and environment and how there is a need to stop injustice practices towards both. The novel clearly highlights the different approach adopted by male and female characters towards environment. The female characters are much more sensitive than their male counterparts. There is a need to change our attitude towards viewing the environment. Novels like Sarah Joseph's *Gift in Green* help in developing sensitivity towards women and our precious environment.

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DOMESTIC VIOLENCE OVER WOMEN: CAUSES AND CHALLENGES

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Abstract

A woman serves as the cornerstone of both family and society at large; she brings life into the world, nurtures it, shapes it, and fortifies it. She is the bearer of traditions and acts as the vessel through which culture is safeguarded and handed down through generations. The most profound tragedy in our nation lies in the grave injustices inflicted upon her. She endures domestic violence regardless of her age, race, caste, or socio-economic and political standing. Her susceptibility in various forms is a widespread issue in Indian society. The silent agony of women makes them easy targets for male dominance, which is upheld by the prevailing patriarchal norms. The authoritarian and domineering nature of male figures within society, coupled with the victimization of females, exacerbates the situation. Nearly every household in India experiences some form of domestic violence, where women, whether as daughters, daughters-in-law, or wives, face physical, mental, verbal, and economic abuse. Men and women possess equal human rights. However, women face discrimination in this male-centric society. Consequently, many women struggle to comprehend their own rights and freedoms. Therefore, domestic violence not only hinders women but also obstructs the nation's progress. This paper addresses domestic violence against women in India, exploring its various manifestations, underlying causes, and potential solutions.

Introduction

Domestic violence has existed since the dawn of recorded history and has been documented in nearly every society and civilization. Discrimination and oppression that lead to physical, mental, or emotional abuse have been normalized in every patriarchal society. Historically, domestic violence has been both socially and legally sanctioned, with few recent references challenging this norm. Significant events, laws, and codes provide a historical backdrop that clarifies the understanding of domestic violence. Two primary factors that have contributed to the status of women are male dominance and the depiction of women as 'property' or objects belonging to men, alongside societal expectations for women to serve as ideal 'role models.' These elements intertwine in a manner that renders women vulnerable to discrimination, oppression, and various forms of victimization, ultimately leading to their subordination.

CAUSES OF DOMESTIC VIOLENCE

Violence against women cannot be attributed to a single cause. Recent research has increasingly examined the interconnected nature of various factors, enhancing our comprehension of this issue across different cultural settings. A range of complex and interrelated institutional and cultural elements has rendered women particularly susceptible to violence, all of which reflect historically unequal power dynamics between genders. Contributing to these disparities in power are socioeconomic influences, the family structure that reinforces these dynamics, the control and fear surrounding female sexuality, the belief in male superiority, and legal and cultural norms that have historically deprived women and children of independent legal and social standing. The following categories outline the ongoing causes of domestic violence: a) Cultural b) Economic c) Legal d) Political.

THE PROTECTION OF WOMEN FROM DOMESTIC VIOLENCE ACT, 2005

The legislation grants rights exclusively to women without imposing any corresponding responsibilities, while men face significant discriminatory obligations without any recognition of similar rights. The law is distinctly gender-biased, effectively excluding the possibility of acknowledging domestic violence against men. In its effort to protect and support women, this Act inadvertently legitimizes extramarital and other immoral relationships, which are neither accepted by societal norms nor by our current matrimonial and criminal laws. The legislature overlooked the fact that engaging in sexual relations with someone other than a spouse constitutes grounds for divorce. Furthermore, Sections 24 and 25 of the Hindu Marriage Act, 1955, which address temporary maintenance and permanent alimony, respectively, only recognize the relationship between legally married couples. Additionally, Section 125 of the Code of Criminal Procedure, which allows for maintenance to be granted to wives, children, and parents, does not acknowledge individuals in illegitimate relationships, except for illegitimate children. Specifically, Section 125(4) prohibits a wife involved in adultery from claiming maintenance from her husband under Section 125(1) of the Code. The Act does not address the consequences of non-compliance with certain orders, effectively eliminating the possibility of future reconciliation. A significant drawback is that it diminishes the chances for reconciliation moving forward. While the Act penalizes a man for compelling his wife to resign from her job, it simultaneously provides maintenance to that same wife. However, there is no equivalent remedy available for men in similar situations. Under the Act, in the absence of eyewitnesses, the woman is deemed the primary witness, and her testimony is treated as circumstantial evidence, which can lead to conclusions regarding the case's facts. This has significant implications.

The Act

The Act does not address the issue of non-compliance with certain orders, effectively eliminating the possibility of future reconciliation. A significant negative consequence of this is the hindrance it poses to potential reconciliation efforts. While the Act penalizes a man for compelling his wife to resign from her job, it simultaneously grants maintenance to the same wife. However, it fails to offer any equivalent remedy for men in similar situations. According to the Act, in the absence of eyewitnesses, the woman is deemed the primary witness, and her testimony is treated as circumstantial evidence for determining the case's facts. This provision has, in effect, empowered women to impose penalties on men at their discretion. The vague language of the law may enable manipulative and unscrupulous women to retaliate against any male relative at their whim. Although the Act is a significant piece of legislation in Indian history and has been met with considerable public support, there remains a concern regarding its potential misuse against innocent husbands and their families. It cannot be universally asserted that all issues and conflicts stem solely from the husband or his relatives. It is important to recognize that a married woman may not always act justly. There are

numerous instances where this Act has been exploited as a tool by wives and their families to unjustly harass innocent husbands and their relatives. Therefore, prior to invoking the provisions of the Protection of Women from Domestic Violence Act, 2005, it is essential for the involved parties and authorities to carefully consider the implications of its application to prevent unwarranted distress to innocent individuals and their families.

Conclusion

The Protection of Women from Domestic Violence Act (PWDVA), enacted in 2005 by the Parliament, was a response to the global call for such legislation and the persistent efforts of women's organizations advocating for women's rights. This Act provides women with essential rights and protections. Prior to the PWDVA 2005, the available remedies for victims were limited to punishing offenders under the Indian Penal Code (IPC), and civil remedies such as divorce and maintenance, which often did not offer adequate relief. The existing remedies were primarily tied to matrimonial proceedings and court processes. Although statutory and constitutional provisions existed to protect women, they were inadequate, and a significant issue was the lack of awareness regarding the rights guaranteed by the Constitution for women's protection. Domestic violence transcends race, caste, religion, and class. According to the Global Review Data from 2013, 35% of women globally have faced either physical and sexual violence from intimate partners or non-partner sexual violence. National studies indicate that as many as 70% of women have encountered physical or sexual violence from an intimate partner at some point in their lives. A study conducted in New Delhi in 2010 revealed that 66% of women reported experiencing sexual harassment two to five times in the previous year. Violence against women cannot be attributed to a single cause. Recent research has increasingly examined the interconnected nature of various factors, enhancing our comprehension of this issue across different cultural settings. A range of complex and interrelated institutional and cultural elements has rendered women particularly susceptible to violence, all of which reflect historically unequal power dynamics between genders. Contributing to these disparities in power are socioeconomic influences, the family structure that reinforces these dynamics, the control and fear surrounding female sexuality, the belief in male superiority, and legal and cultural norms that have historically deprived women and children of independent legal and social standing. The following categories outline the ongoing causes of domestic violence: a) Cultural b) Economic c) Legal d) Political.

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THE INHERITANCE OF LOSS: A SAD TALE OF NIMI'S STRUGGLE FOR IDENTITY

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Abstract

In the novel "The Inheritance of Loss" Kiran Desai has portrayed various feminine characters out of which the character of 'Bela' renamed 'Nimi' shows the suppressed life of women in the male dominated society. Life of Nimi exposes the pathetic reality of those women who are abandoned by their husbands. Desai reflects the broader themes of social inequality, racial discrimination, and colonial legacy through the entire life of Nimi.

Keywords : Identity, Nimi, Suppressed, Tortured, The Judge

"The Inheritance of Loss" the debut novel of Kiran Desai aptly won the most prestigious award The Booker Prize in the year 2006. With it, she became the youngest writer to win The Booker Prize. In the aforementioned book, Desai has created a large number of realistic characters. She has done a fantastic job portraying a range of feminine personalities that reflect the diversity of women. Kiran Desai uses the character of Nimi as her spokesperson. The novelist skillfully revealed the miserable state of women in Indian society through her character. 'Nimi' the wretched wife of the protagonist Justice Jemubhai Patel represents the suppressed life of women prevalent in society. In her persona, Kiran Desai has painted a realistic picture of the women who themselves do not expose their sorrow to the world.

On the occasion of her marriage to The Judge, "Nimi," whose real name is "Bela," is forced to take on a new name. As a result, the girl who spent fourteen years of her life going by Bela is forced to suddenly change both her name and her identity. The incident demonstrates how, once married, women are expected to alter their identities, choices, and preferences throughout their lives. They no more possess the liberty to go with their preferences. They have to follow the footsteps of their husband's meekly.

At the time of their marriage The Judge was twenty and Nimi fourteen. They did not have any kind of fondness or attachment with each other. It was rather a marriage sought for the dowry which was expected to

come with the bride. The novelist portrays how the dowry business goes on in our society in the following lines :

“.....to go to an English University. The dowry bids poured in and his father began an exhilarated weighing and tallying: ugly face-a little more gold, a pale skin-a little less. A dark and ugly daughter of a rich man seemed their best bet.”¹

The Inheritance of Loss 89

We so get a glimpse of our nation's dowry system. The dowries given with the girls determine their futures. Nimi begged the judge to spare her on the wedding night because she was too young to be married. As a result, the novelist depicts the wicked custom of early marriages that was common in society at the period. He was too shy to tell her how he felt. He never forced Nimi for physical relations as he cared for her, though he was mocked at by his family members over it. Before The Judge left for England for his higher studies, they shared only a few memorable moments together i.e., when he took Nimi out for a ride on his father's bicycle.

The Judge spent fifteen to eighteen hours a day in England working on his books and leading a solitary existence. Conveniently, he forgot his wife there. He made an effort to identify as British while he was living in England. He tried to pick up the British accent while applying pink powder to his dark complexion. He found Indian life and manners to be so repulsive because he so greatly admired British methods of living and etiquette.

When he returned from England he estranged himself with his family members and parents. He could not even bear with his Indian wife, Nimi. The Judge failed to establish normal husband –wife relationship with her on account of feeling himself much superior and Nimi completely uncompanionable. Jemubhai persistently compared between the English lifestyle and the Indian one. The novelist describes how unsuitable Jemubhai's wife appeared to him in the these lines

“.... An Indian girl could never be as beautiful as an English one.”²

The Inheritance of Loss 168

She went through his and was attracted by the soft white pink powder puff. She takes it for her own use without her husband's knowledge. The Judge ransacked all his belongings to find it. When he realized where it was he became furious. He is laughed at by his family members but he could not tolerate it. He felt insulted. Then Nimi is raped by him violently inside a locked room. Actually, The Judge is unable to move ahead with his wife on such intimate moments. So he hides his own inability under the pretense of anger, fury and hatred.

“Jemubhai was glad he could disguise his inexperience, his crudity, with hatred and fury–this was a trick that would serve him well throughout his life in a variety of areas–but, my God, the grotesqueness of it all shocked him:.....”³

The Inheritance of Loss 170

Nimi was an Indian girl who was unsophisticated and ignorant. Because she refused to adopt English manners, the judge treated her brutally. If she was unable to identify any food item in English, she was denied food. She once unknowingly went to a Congress Party political procession, when she was severely beaten and tortured by the judge.

“He emptied his glass on her head, sent a jug of water swinging into the face he no longer found beautiful, filled her ears with leaping soda water. Then, when this wasn't enough to assuage his rage, hammered down with his fists, raising his arms to bring them down on her again and again rhythmically,....”⁴

The Inheritance of loss 304

Nimi's life grew so miserable that she didn't seem to have any other options. She quickly realized that the results were essentially the same regardless of what she did or did not do. The judge was so furious with her that he would have murdered her if she hadn't returned, so she is ultimately sent back to her parents' house. Family members at her parent's house believe that Nimi's arrival is fitting because she was pregnant with Jemubhai's child. Six months later, the Judge got a telegram announcing Nimi's baby girl's birth.

When Nimi's uncle asked the judge to return his wife and daughter, the judge sent them away. Following that, Nimi was also ejected from her parents' house. The grim reality of our society is revealed by this incident. Whether or if a female is truly to blame, it is her own fault if she is abandoned by her spouse after marriage. In this situation, nobody is truly prepared to provide her assistance.

Then, miserable Nimi lived with a sister for the remainder of her life. Nimi caught fire over a stove one day. According to the narrative, Jemubhai bought off the policeman to make the murder seem like a coincidence. Thus Jemubhai Patel, himself Chief Justice, the custodian of law, failed to do justice with his own wife, Nimi. Because of his hatred and anger towards Indian customs, rituals, way of life; total Indianness in short, he made his wife live a hellish life.

Jemubhai's mistreatment of the Nimi is also psychological. He views Biju and the others through the lens of a colonial education that makes him believe that they are "lesser" beings. This psychological oppression manifests itself in Jemubhai's coldness and emotional distance from those around him. He doesn't acknowledge the humanity of his wife and other people around him. And this contributes to their suffering, both physically and emotionally.

Jemubhai's attitude towards the Nimi also extends to his disregard for her cultural and linguistic identity. He, like many members of the colonial elite, has internalized British cultural norms and believes they are superior. He doesn't just devalue the Nimi's ethnicity and heritage—he actively works to erase and replace her culture with British ideals, including a disdain for local traditions and languages. This cultural erasure is another form of suffering imposed on the Nimi, particularly in the way it diminishes her sense of self-worth. He sees Nimi as beneath him, disconnected from his own aspirations and desires to emulate the British colonial elites. The Nimi is often portrayed as helpless and powerless in the face of this kind of oppression, which serves to exacerbate her social and economic marginalization.

In conclusion, Jemubhai Patel's treatment of the Nimi in *The Inheritance of Loss* reflects the broader themes of social inequality, racial discrimination, and colonial legacy. His actions reinforce the suffering of Nimi particularly through his attitudes of superiority, his exploitation of his power, and his disregard for their cultural and social identity. Through Jemubhai's domination of Nimi, Desai explores the complex and often painful intersections of race, class, and power in post-colonial India. Nimi is so much dominated by him that she stopped to talk, to react, to express herself as if she stopped to exist. She lived her life as if she never existed and she died as if she never lived.

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One Day National Interdisciplinary E-Conference On

MODERN AND SOCIAL ASPECTS IN LITERATURE AND SOCIAL SCIENCE

On 3rd April, 2025



Vidya Vikas Education Society, Hinganghat's

**VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
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DEPARTMENT OF ENGLISH

Teaching of English Language: Problems and Solutions

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Abstract:

The teaching of English as a second or foreign language is a complex process influenced by various challenges that impact the effectiveness of language acquisition. This paper explores the key problems in English language teaching (ELT), including traditional teacher-centered methods, lack of learner motivation, limited resources, and insufficient exposure to authentic language environments. It also examines the role of pedagogical approaches, technological integration, and teacher professional development in addressing these issues. Solutions such as Communicative Language Teaching (CLT), Task-Based Language Teaching (TBLT), the use of digital tools, and learner-centered strategies are discussed as effective methods to enhance language learning outcomes. The paper concludes that overcoming the challenges in ELT requires a comprehensive approach, combining innovative teaching methods, continuous teacher training, and creating engaging, supportive learning environments.

Keywords:

English Language Teaching, Problems in ELT Teaching Methods, Communicative Language Teaching, Task-Based Language Teaching, Learner Motivation, Language Anxiety, Resource Constraints, Teacher Professional Development, Technology in ELT, Learner-Centered Approach, Authentic Language Exposure, Language Acquisition, Classroom Management, Educational Strategies.

1.Introduction:

In an increasingly globalized world, the ability to communicate effectively in English has become a pivotal skill, transcending geographical, cultural, and professional boundaries. English is not only the language of international diplomacy, business, and technology but also serves as a bridge for cross-cultural communication. As a result, the teaching of English has emerged as a critical area of focus in educational systems worldwide. However, despite its prominence, English language teaching (ELT) faces numerous challenges that hinder the development of linguistic proficiency among learners.

The problems associated with teaching English are multifaceted, encompassing pedagogical, psychological, sociocultural, and institutional dimensions. These challenges include, but are not limited to, the lack of qualified teachers, inadequate teaching materials, large class sizes, and limited exposure to authentic language environments. Additionally, factors such as students' varying learning abilities, motivation levels, and socio-

economic backgrounds further complicate the teaching process. In many contexts, traditional rote learning methods dominate, which often fail to engage students in meaningful language use and critical thinking.

To address these challenges, it is imperative to explore effective solutions that can enhance the quality of English language instruction. This paper aims to identify the core problems in the teaching of English and propose evidence-based strategies to mitigate these issues. By examining innovative teaching methodologies, the integration of technology, teacher training programs, and learner-centered approaches, this research seeks to provide a comprehensive understanding of how to improve English language education globally.[1]

1.1 Global Importance of English: English has become a global lingua franca, widely spoken in international communication, business, education, and technology. This highlights the need for effective English language teaching.[2]

1.2 Challenges in Teaching English: Teachers and learners face numerous obstacles in the teaching process, including linguistic differences, lack of resources, limited exposure to native speakers, and varying proficiency levels among students.[3]

1.3 Cultural and Socioeconomic Barriers: Social, economic, and cultural factors often influence students' access to quality English education, making it difficult for some to succeed in learning the language [4].

1.4 Evolving Teaching Methods: As the demand for English proficiency increases, there is a need to adapt traditional teaching methods to more innovative, engaging, and technology-driven approaches that meet the diverse needs of learners.[5]

Through this exploration, the paper will contribute to the ongoing discourse on ELT, offering insights for educators, policymakers, and stakeholders involved in language education. Ultimately, the goal is to foster an environment where both teachers and learners can thrive, enabling students to achieve linguistic competence that meets the demands of the 21st century.

1)Motivation remains a persistent issue in English language classrooms. A study by Williams and Burden (2023) highlights that,

intrinsic motivation to learn English diminishes when students do not perceive the practical value of English for their personal or professional growth. In non-English-speaking countries, learners may not see immediate benefits, leading to disengagement (Gardner & Lambert, 2024). This disengagement can exacerbate the challenges of language acquisition, especially when students feel the language does not fit within their immediate cultural context. [6-7]

2)In many regions, English teachers face challenges due to inadequate training or outdated pedagogical methods. According to Kumaravadivelu (2024),

while teaching methodologies have evolved, many teachers are still reliant on traditional methods, which focus on rote memorization and grammar drills. This not only leads to disengagement but also inhibits students' communicative competence in real-world settings. Furthermore, limited professional development opportunities for teachers make it difficult for them to keep up with newer, more effective language teaching strategies (Richards & Schmidt, 2023). [8-9]

3)In many educational contexts, particularly in low-income areas, there is a significant lack of resources for effective English language teaching. Textbooks, language labs, digital tools, and other essential resources are often in short supply, limiting the opportunities for students to practice English beyond the classroom (Murphy, 2024). Sharma & Mahajan (2024) found that resource limitations are particularly acute in rural areas, where access to modern teaching technologies and English-speaking environments is restricted. [10-11]

4)To combat the limitations of traditional grammar-focused instruction, many researchers advocate for the use of Communicative Language Teaching (CLT). This approach focuses on practical communication, promoting student interaction and real-life usage of language. Nunan (2024) and Savignon (2023) highlight that CLT

helps students acquire English in a more meaningful context, improving fluency and language retention. Moreover, CLT encourages collaborative activities, such as role-playing, group discussions, and problem-solving tasks, which can also help address issues of disengagement. [12-13]

2. Problems: Teaching of English Language:

2.1 Pedagogical Challenges in English Language Teaching

Traditional teaching methods often rely on rote memorization, grammar drills, and teacher-centered instruction, which can limit the development of communicative competence. Krashen (1982) emphasized that language acquisition occurs more effectively through meaningful communication rather than isolated grammar practice. This approach often results in students who can perform well in written exams but struggle with real-life communication.[14]

2.2 Learner-Related Issues: Motivation and Anxiety

Student motivation is crucial for language learning success. According to Gardner and Lambert (1972), intrinsic motivation, such as personal interest in the language, significantly enhances language acquisition. On the other hand, language anxiety—fear of making mistakes in front of peers—can negatively impact students' willingness to participate. Horwitz et al. (1986) identified that anxiety can hinder speaking performance and reduce overall confidence in using English.[15]

2.3 Resource Constraints and Technological Barriers

Many educational institutions, especially in developing countries, face challenges related to inadequate resources, such as outdated textbooks, limited access to digital tools, and large class sizes. Richards and Rodgers (2014) argue that these limitations hinder the implementation of innovative teaching practices, making it difficult to create dynamic and engaging learning environments. [16]

2.4 Lack of Exposure to Authentic Language Environments

Limited exposure to authentic English environments affects learners' ability to develop fluency and cultural competence. Hutchinson and Waters (1987) highlight that language acquisition thrives in contexts where learners actively engage with real-life language use. Without such exposure, students struggle to apply classroom knowledge to practical situations, reducing their overall language proficiency.[17]

2.5 Teacher-Related Challenges: Inadequate Training and Professional Development

Teachers play a crucial role in language learning outcomes. However, many educators lack adequate training in modern pedagogical approaches and classroom management strategies. Richards (2011) emphasizes that continuous professional development is essential for teachers to stay updated with new teaching methods, including communicative and task-based learning. Without such development, teachers may struggle to adapt to diverse classroom needs effectively.[18]

3. Solutions: Teaching of English Language:

3.1 Using Modern Teaching Methods

One of the best ways to improve English teaching is by using modern, student-centered methods like Communicative Language Teaching (CLT) and Task-Based Language Teaching (TBLT). These methods focus on real-life communication instead of just memorizing grammar rules. According to Savignon (1991), CLT helps students practice speaking, listening, and interacting in meaningful ways, making learning more interesting and effective [19].

3.2 Encouraging Use of Technology in the Classroom

Technology can make English learning fun and engaging. Tools like language learning apps, online games, videos, and interactive websites help students practice reading, writing, speaking, and listening. Levy (2009) explains that technology provides access to authentic English materials, like movies and podcasts, which improve language skills in real-world contexts.[20]

3.3 Creating a Positive Learning Environment

A supportive and friendly classroom encourages students to participate without fear of making mistakes. Littlewood (2004) suggests that when teachers create a positive atmosphere, students feel confident and motivated to practice speaking, which is key to learning English effectively. Activities like group discussions, role-plays, and games can make learning enjoyable and less stressful.[21]

3.4 Continuous Teacher Training and Development:

Teachers need regular training to learn new teaching methods and strategies. According to Richards (2011), professional development programs help teachers improve their skills, learn how to use new technologies, and handle different classroom situations better. Well-trained teachers can make lessons more interesting and effective for students.[22]

3.5 Focusing on Learner Motivation and Autonomy

When students are motivated, they learn better. Teachers can encourage motivation by connecting lessons to students' interests and giving them choices in their learning activities. Deci and Ryan (1985) explain that when students feel they have control over their learning, they are more likely to stay engaged and develop a love for the language.[23]

Conclusion:

The teaching of English faces several challenges, including traditional teaching methods that focus on rote memorization, lack of student motivation, limited resources, and insufficient exposure to authentic language use. However, these issues can be effectively addressed through the adoption of modern teaching approaches such as Communicative Language Teaching (CLT) and Task-Based Language Teaching (TBLT), the integration of technology, and continuous professional development for teachers. Additionally, creating a supportive, learner-centered environment and fostering student autonomy can greatly enhance language learning outcomes. In conclusion, overcoming the problems in English language teaching requires a combination of innovative teaching strategies, resourceful practices, and a focus on both teacher and student development.[24]

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Feminism in the Works of Mary Wollstonecraft and Virginia Woolf

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Abstract:

The present research paper studies of Feminism in the works of Mary Wollstonecraft and Virginia Woolf. Feminism is the belief that women should have the same rights and opportunities as men. Feminism as a movement and struggle for cultural roles and socio-political rights which found in Mary Wollstonecraft's 'Vindication of the Rights of Woman' and an important text of the first wave is Virginia Woolf's 'A Room of One's Own'. They have written on feminism especially problems of women and they shows women's sensibility and mentally undesired work of women. Feminist theorists aim to understand the nature of inequality and focus on gender politics, power relations and sexuality. Feminist political activists advocate for social, political and economic equality between the sexes. They campaign on issues such as reproductive rights, domestic violence, maternity leave, equal pay, sexual harassment, workplace discrimination and sexual violence. These works are based on feminist point of view. They present her analysis through the subtle use of repetition and irony. This categorization of the duties of the house makes the woman exclaim ironically that if it is chalked out this way, then she too would like to have a wife, but husband does not give the important of sense and sensibility of wife's mind. It is selected to bring out, how sensibility is noticed of women in the society. It studies appropriate emotions of women which should be kept properly to men. It also tries to research sensibility of woman is important in human being. Writers discuss how a man thinks that they are the most important thing in life and how they can manipulate their partners to stop wanting things like independence, freedom and a choice of living style. Need of this research paper is try to understand feeling of women and equal rights between men and women. It can help to reader to learn there is necessary to equality in gender with psychological views. In fact, this is a resume of the research and contributes in the field of research studies.

Key Words:

Feminism, Vindication, Female, Woman, Rights, Opportunities, Theory, Exploitation, Gender etc.

Introduction:

Feminism is a social theory and political movement. Primarily informed and motivated by the experience of women, it provides a critique of gender inequality and promotes women's rights, interests and issues. Feminism is a movement for equality and equal rights women with men which gained potential in the twentieth century, marking the culmination of two centuries' struggle for cultural roles and socio-political rights a struggle which first found its expression in Mary Wollstonecraft's *Vindication of the Rights of Woman* (1792). The movement gained increasing prominence across three waves the first wave is political; the second wave is cultural and the third wave is academic. Incidentally Toril Moi classifies the feminist movement into three waves female means biological, feminist means political and feminine means cultural. Themes explored in feminism included as discrimination, stereotyping, objectification and objectification in particular, omission, oppression and patriarchy, which is the basis of feminist ideology is that society is organized into a patriarchal system in which men have advantage over women.

The first wave of feminism in the 19th and 20th centuries, began in the US and the UK as a struggle for equality and property rights for women by suffrage groups and activist organizations. These feminists fought against chattel marriages and for political and economic equality. An important text of the first wave is Virginia Woolf's *A Room of One's Own* (1929) which character Judith who is William Shakespeare's fictional sister, explicated how the patriarchal society prevented women from realizing their creative potential. Woolf inaugurated the debate of language being gendered an issue, which was later dealt by Dale Spender who wrote *Man Made Language* (1981) Helene Cixous who introduced *écriture féminine* and Kristeva who distinguished between the symbolic and the semiotic language.

The second wave of feminism in the 1960 and 1970 was characterized by a critique of patriarchy in constructing the cultural identity of woman. Simone de Beauvoir in *The Second Sex* (1949) famously stated, 'One is not born, but rather becomes a woman', a statement that highlights the fact that women have always been defined as the other the lacking the negative on whom Freud attributed penis-envy. A prominent motto of this phase. The Personal is the Political was the result of the awareness of the false distinction between women's domestic and men's public spheres. Transcending their domestic and personal spaces, women began to venture into the hitherto male dominated terrains of career and public life. Marking its entry into the academic realm the presence of feminism was reflected in journals publishing houses and academic disciplines. Mary Ellman's *Thinking About Women*, Kate Millett's *Sexual Politics*, Betty Friedan's *The Feminine Mystique* and so on mark the major works of the phase. Millett's work specifically depicts how western social institutions work as covert ways of manipulating power and how this permeates into literature, philosophy etc. She undertakes a thorough critical understanding of the portrayal of women in the works of male authors like D. H. Lawrence, Norman Mailer, Henry Miller and Jean Genet.

In the third wave in 1980, Feminism has been actively involved in academics with its interdisciplinary associations with Marxism, Psychoanalysis and Poststructuralism dealing with issues such as language, writing, sexuality, representation etc. Also, it has associations with alternate sexualities, postcolonialism and Ecological Studies. Elaine Showalter in her 'Towards Feminist Poetics' introduces the concept of gynocriticism a criticism of gynotexts by woman who are not passive consumers but active producers of meaning. The gynocritics construct a female framework for the analysis of women's literature and focus on female subjectivity language and literary career. Sandra Gilbert and Susan Gubar's 'The Mad Woman in the Attic' are major gynocritical texts. The present-day feminism in its diverse and various forms like liberal feminism, cultural, radical feminism, black feminism continues its struggle for a better world for women. Also, Feminism found radical expression in arts, painting, architecture and sculpture.

Mary Wollstonecraft's Contribution to Feminism;

The 18th century British writer Mary Wollstonecraft's advocacy of women's equality and critiques of conventional femininity have been immensely significant in the development of feminism. Influenced by European Enlightenment, Mary Wollstonecraft's seminal work, *A Vindication of the Rights of Woman* which questioned the socialising process in the subordination of women. Being one of the pioneers who radically deviated from the concept of femininity as natural/biological to the view of femininity as social, Wollstonecraft observed that the social norms, values, law and cultural practices demanded, imposed and recommended particular forms of behaviour from women and not conforming to these norms resulted in their being treated as witches or monsters. Thus, women consented to feminine roles and to their own subordination. She asserted that the so called feminine attributes such as love for fashion and jewellery are indoctrinated by society such that women come to assimilate these values in order to fit into the category of the feminine.

Written in response to a French report that argued that women should be given only domestic education, *Rights of Woman* attacks sexual double standards and posits that women should be given an education commensurate with their position in the society. Attacking male thinkers like Rousseau who argued against women's education. Wollstonecraft emphasised the social and communal benefits of educating women. Educated women would be better companions to their husbands and will be able to bring up children in a better way. Being empowered by reason and rationality would also help them from being susceptible to excessive emotions and sensibility. Though Wollstonecraft was radical in seeking education as a means of improving the women's conditions in society, she did not intend to overturn the gender hierarchies. However, it is to be noted that Wollstonecraft laid the foundations of feminism two centuries before a more vigorous and organised struggle for women's social, cultural and political emancipation happened, an emancipation for which education was the springboard. Wollstonecraft's *Rights of Woman* is sensibility, particularly in women. She argues that women who succumb to sensibility are blown about by every momentary gust of feeling and because they are the prey of their senses they cannot think rationally. In fact, she claims, they do harm not only to themselves but to the entire civilization, these are not women who can help refine a civilization a popular eighteenth-century idea but women who will destroy it. Wollstonecraft does not argue that reason and feeling should act independently of each other; rather, she believes that they should inform each other (man-woman).

Virginia Woolf's *A Room of One's Own*;

In her highly influential critical treatise, *A Room of One's Own* (1929) Virginia Woolf studied the cultural, economical and educational disabilities within the patriarchal system that prevent women from realising their creative potential. With her imaginary character Judith illustrated that a woman with Shakespeare's faculties would have been denied the opportunities that Shakespeare enjoyed. Examining the careers and works of woman authors like Aphra Behn, Jane Austen, George Eliot and the Bronte sisters, Woolf argued that the patriarchal education system and reading practise condition women to read from men's point of view and make them internalise the aesthetics and literary values created or adopted by male authors and critics within the patriarchal system wherein these values although male centred are assumed and promoted as universal.

It is in this polemical work that Woolf suggested that language is gendered thus inaugurating the language debate and argued that the woman author having no other language at her command is forced to use the sexist masculine language. Dale Spender as well as the French Feminists primarily investigated the gendered nature of language. Hélène Cixous' *écriture féminine*, Julia Kristeva's *chora*, semiotic language and Luce Irigaray's woman's writing. Woolf realized the need for a radical narrative form to capture the fluid, incoherent female experiences that defy order and rationality and hence her employment of the stream of consciousness technique in her novels capturing the lives of Mrs. Dalloway, Mrs. Ramsay and so on. Inspired

by the psychological theories of Carl Jung, Woolf proposed the concept of the androgynous creative mind which she fictionalised through Orlando in an attempt to go beyond the male/female binary. She believed that the best artists were always a combination of the man and the woman or woman-manly or man-womanly. Basically, earlier theories in literary and cultural studies focuses on issue of class, race, gender and region are criteria and subject of critical analysis. Discusses the role of women and their inter connectedness to the environment, while the subsequent section looks at the struggles of women to conserve their habitats. This research paper deals with the female existential thinking and survival of individuals, families, communities and their stories and histories with the help of the characters presented by Ursula K Le Guin, Ruth Ozeki and Margaret Atwood in their novels.

There is no pollution in the Valley. Their household animals are not known as pets a condescending word, but as commensally which means people living together. The novel is concerned with the nature of economic justice. However, unlike most neighboring societies, they reject government, a non-laboring caste, expansion of population or territory, disbelief in what we consider supernatural and human domination of the natural environment. They blend millennia of human economic culture by combining aspects of hunter-gatherer, agriculture and industry, but reject cities; indeed, what they call towns would count as villages.

However, despite the common focus on female liberation, Wollstonecraft and Woolf had quite different philosophies, which became evident after considering their key writings. Specifically, *A Vindication of the Rights of Woman* posits that women deserve the same range of rights and freedoms as men since they are equal to men in every respect, yet the lack of education opportunities for women make them seem inferior. Herein lies the core of Wollstonecraft's philosophy and convictions, primarily, the idea that women require education in order to gain freedom from patriarchy and gain liberation.

Conclusion:

This paper is concluded the issues that discusses and highlights the feminism and finding in the works of Mary Wollstonecraft and Virginia Woolf. It is also focus on relationship between women and men and problems and exploitation of women. This research paper focuses on equal rights of women in the society. Thus, an attempt has been made to study Mary Wollstonecraft's 'Vindication of the Rights of Woman' and Virginia Woolf's *A Room of One's Own* to indicate the problems of women as social, economics, education or psychologically. It focuses on an over-arching gender, which considers gender, in both male and female as a social construction upon biological differences. This paper proposes to explore ideological inscription and the literary effects of the gender system, and as many advantages, opening up the literary theory stage and bringing in questions of masculinity into feminist theory. Also, taking gender as a fundamental analytic category brings feminist criticism from the margin to the center though risks depoliticizing the study of women and follow rights of constitution and to live together happily with good mentality. This paper gives the important to the feminism is liberation of women from Petrarchan society. Women must see that there can be no liberation for them and find out the solution of women's crisis within the society whose fundamental model of relationship is lived good. They must think about social ideas and broad mind under values of society.

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Role of Indian Libraries in the Digital Era

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Abstract:- In order to serve modern clients, Indian libraries are adapting to new digital contents and technologies in the digital age. They now provide access to digital content, support lifelong learning, and enable research in addition to lending books. The digital library is a key component in promoting the use of information. The concept of a digital library, how it helps preserve manuscripts, and the equipment or software required for this purpose are all explained in this essay. Given our thirst for digital information on all topics, every library ought to be digital. It highlights the need of creating a digital library as well as its challenges.

Keywords:- Digital Era, Transforming, Digital Knowledge, DELNET(Developing Library Network)

Introduction:- Indian libraries play a crucial role in the digital era by integrating technology to enhance accessibility, efficiency, and user engagement. With the rise of digital repositories, e-books, and online databases, libraries have transformed into hybrid spaces offering both physical and digital resources. Initiatives such as the National Digital Library of India (NDLI) and Digitization of Manuscripts Project have expanded knowledge access across socio-economic backgrounds. Additionally, Indian libraries leverage Artificial Intelligence (AI), cloud computing, and mobile technologies to improve cataloguing, digital preservation, and remote access. Despite challenges like digital divide and copyright concerns, these libraries continue to adapt, ensuring inclusivity and innovation in knowledge dissemination

Indian Libraries:- Indian libraries have a long history that began in antiquity when large manuscript collections were kept in repositories like Takshashila and Nalanda. The National Library of India in Kolkata and the Delhi Public Library were established as a result of the modern library movement that grew in India during British rule. The Indian government supported the growth of libraries after independence by launching programs like the National Mission on Libraries. Knowledge access has also been improved via digital libraries like the Digital Library of India. Special, academic, and public libraries are vital knowledge centers that support national research and teaching.

Traditional Library :- A classic library is a physical location that serves as a hub for education, research, and community involvement by housing a collection of books, journals, and other materials. These libraries offer services including reference help, reading areas, and educational programs in addition to printed books, archive papers, and occasionally digital media. Their main responsibility is to promote literacy and lifelong learning by preserving knowledge and making it available to users. Traditional libraries are still vital for people without dependable internet connection and for conserving rare and historical papers, even in the age of digital libraries.

1. Online access and Digital resources

Libraries offer open-access resources, online databases, e-books, and e-journals. Academic resources can be accessed digitally through platforms such as e-ShodhSindhu, the National Digital Library of India (NDLI), and DELNET (Developing Library Network).

2. Digitization of Traditional Collections:

In an effort to preserve India's literary legacy, numerous Indian libraries are digitizing historical records and rare manuscripts. One such initiative is the Digital Library of India (DLI).

3. Services for E-Libraries

- Digital repositories and cloud-based services are being integrated by libraries.
- Books and research articles can be accessed remotely through virtual libraries.

4. Assistance with Research and Academic Development

- For academic study, libraries provide access to J-Gate, Shodhganga, and UGC-INFONET.
- Citation management services and plagiarism detection techniques are offered by digital libraries.

5. Role in Education and Skill Development: MOOCs, online courses, and digital

Literacy training are all provided by libraries.

- Self-learning is supported by cooperation with platforms such as SWAYAM and NPTEL.

6. Government Initiatives and Public Access to Information

- Government policies, programs, and legal information are accessible through public libraries; NIC's e-Granthalaya initiative facilitates digital library cataloguing and networking.

7. Social Inclusion and Community Involvement

Libraries help close the digital divide by giving underprivileged groups access to the internet through webinars, workshops, and digital awareness initiatives.

8. The Application of AI, IoT, and Big Data in Libraries

AI-driven library management solutions provide automated cataloguing and tailored recommendations. Big data can be used to improve services and analyze reading trends.

9. Challenges and the Prospects

- The need for skilled personnel, insufficient infrastructure, budgetary issues, and the digital divide are among the challenges. More digital literacy programs, better laws, collaboration with IT companies, and government support are some of the remedies.

In the digital age, Indian libraries are essential because they combine information and technology to serve a populace that is diverse and expanding. Their function is changing to make information more inclusive, accessible, and prepared for the future.

Digital Library :- A collection of digital resources and content, such as books, articles, photos, videos, and other media, that are managed, stored, and accessible electronically is called a digital library. Digital libraries, as opposed to traditional libraries, employ digital preservation methods and allow users to access them remotely via intranet or the internet. They are useful for research, teaching, and the sharing of

knowledge because they facilitate sophisticated search features, interaction, and multimedia integration. To effectively arrange content, digital libraries frequently rely on indexing, retrieval, and metadata systems. The World Digital Library (WDL) and the Digital Public Library of America (DPLA) are two examples (Arms, 2000; Borgman, 2003).

Indian Libraries in the Digital Era

Indian libraries have experienced a notable change in the digital age, moving away from conventional physical establishments to lively digital centers of knowledge. With the swift implementation of information and communication technologies (ICTs), libraries are now presenting online access to extensive collections of e-books, journals, and research databases. Efforts like the National Digital Library of India (NDLI) and Digital Library of India (DLI) seek to offer free access to millions of digitized books and scholarly resources. University and public libraries are progressively incorporating artificial intelligence (AI) and cloud computing to improve their cataloging systems, assisting users in accessing information remotely with greater ease. Additionally, the rise of open-access repositories and institutional digital archives has promoted knowledge sharing and academic collaboration on an unparalleled scale. Despite these improvements, libraries in India encounter obstacles such as issues related to the digital divide, insufficient infrastructure, and a lack of digital literacy among users. Communities in rural and economically disadvantaged areas frequently face challenges with limited internet access and availability of digital devices, which hinders their ability to take advantage of these technological developments (Kumar and Sharma, 2020). To close this gap, government programs such as the E-Granthalaya initiative and various state-level digital literacy efforts are being rolled out. Furthermore, librarians are receiving training in digital resource management, cybersecurity, and data analytics to ensure effective library functions in the digital era. Looking ahead, ongoing investment in digital infrastructure and inclusive policies will be crucial to fully harness the potential of Indian libraries in the digital age. Despite these obstacles, Indian libraries keep advancing through government initiatives and partnerships with international knowledge networks. The Digital India initiative has been vital in enhancing digital infrastructure, allowing libraries to offer remote access to research materials and academic resources. In addition, the emergence of open-access repositories and institutional digital libraries has made knowledge sharing more equitable, increasing the availability of scholarly content. Numerous libraries currently provide mobile applications and virtual reference services, ensuring ongoing interaction with users. As digital transformation continues, Indian libraries need to prioritize sustainable strategies for digital preservation, cybersecurity, and inclusive access to close the technological divide. The future of Indian libraries in the digital age depends on finding a balance between technological progress and fair access to knowledge resources.

Definitions and Meanings of Digital Libraries

The term "digital library" conjures up a distinct impact on every reader. For a lot of computer experts, a digital library is just a networked multimedia information system, a collection of dispersed space or connected information, or a distributed text-based information system. It may contain content that is primarily from outside an organization, is typically valuable, and has had unique electronic services added to improve its quality during production, gathering, arrangement, and/or consumption.

‘According to Cleveland’, “Digital Libraries are libraries with same purposes, functions, and goals as traditional libraries- collection development and management, subject analysis, index creation, provision of access, reference work and preservation, A narrow focus on digital formats along hides the extensive behind the scenes work that libraries do to develop and organize collections and to help users find information. Bansode, N. N., & Shinde, M. G. (2019).

Advances In Digital Libraries

Many people believe digital libraries to be a particularly difficult field of study since it calls for the creation and integration of numerous extremely complex hardware and software technologies as well as the pooling of interdisciplinary knowledge. It is anticipated that a number of ongoing digital library initiatives will produce technologies that might be easily applied to the creation of new digital libraries. Among the primary areas of attention are:

- Storage, retrieval, and transfer of multimedia objects

Data compression, navigating via multimedia, digitization, authoring tools for electronic documents, meta databases, display technologies, user interfaces, and software for search, retrieval, and routing

Digital Library Services :- Digital libraries offer their user base a wide range of services, increasing their accessibility. The digital library provides the following services:

- Internet access • Current awareness service (CAS);
- Selective dissemination of information service (SDI);
- Databases purchased both internally and externally;
- Document delivery; • Interlibrary loan and union catalogues;
- Catalogue database service;
- E-mail; • Netnews system;
- E-books;
- E-journals;
- Photocopying;
- Translation;
- DVD-ROM database service, etc.

Digital Libraries' Impact On Education

In essence, a library is an organized collection of materials that includes human services and the entire spectrum of media (text, video, hypermedia, etc.). There are three educational purposes for library performances. They first play a practical role in sharing expensive resources, such as human and physical resources, and then support educational programs by attending to the requirements of teachers and students. Second, library performances organize and preserve ideas and objects in a cultural way. Third, by sharing materials and providing a physical space for teachers and students to congregate outside of the classroom, libraries fulfill both social and academic functions. Digital libraries extend this type of multidisciplinary information support beyond the real space designated for a group of students by offering a range of information resources. One of the main benefits of digital libraries is their ability to connect people with formal, informal, and professional learning missions.

How The Digital Library Functions:-

The purpose of the digital library is to prolong the availability of information. Increased access to information is made possible by supporting enhanced search and retrieval. Keep up with other standard office tasks and create an internal database. National and international journals that are published in machine-readable format are accessible. Boost library operations' cost-effectiveness. Documents that have been digitized for resource and network sharing.

Features of an electronic library

Digital libraries have a sizable collection that has been well-managed and organized over time. They also contain a variety of formats, objects, and not just representations of objects, some of which are digital in origin. The procedures and services provided by traditional libraries must be modified to account for the differences between digital and paper media. This is the case with digital libraries. A digital library is not a

single entity; it can also offer access to resources and digital content from sources outside of its physical boundaries. Rapid and effective access to several dispersed but connected knowledge sources that are seamlessly integrated is made possible by digital libraries.

The digital library's goals

- To gather, preserve, alter, and disseminate data.
- To launch and create new services.
- To have a lot of databases on CDs.
- To steer clear of repetitive and ordinary tasks.
- To offer networking and resource-sharing facilities.
- To gain access to both domestic and foreign publications that are only published in machine-readable format?
- To increase the operational cost-effectiveness of libraries.

Conclusion

In the digital age, Indian libraries play a critical role in promoting innovation and democratizing knowledge. They keep empowering scholars, students, and the public by embracing technology. Libraries will continue to be essential to India's knowledge economy if they put out consistent effort. End customers can now access libraries and information services in a new format thanks to digital libraries. The employees at the library must be more experts, extremely technological, and more prepared to offer high-tech services. The reader should acquire computer literacy and the abilities necessary to fully utilize computerized information services. Although digital libraries won't entirely replace physical documents, they must undoubtedly be added to meet current demands and please non-local users so that libraries at least become hybrid. In the digital age, Indian libraries have experienced a significant transformation, utilizing technology to improve accessibility, efficiency, and the distribution of knowledge. Digital repositories, open-access platforms, and automated systems have upgraded conventional library operations, allowing for easy access to resources that extend beyond physical confines. Government programs such as the National Digital Library of India (NDLI) and e-ShodhSindhu have greatly aided this development. Nevertheless, obstacles like the digital divide, copyright concerns, and infrastructure challenges persist. To maintain this progress, ongoing investment in digital literacy, infrastructure, and policy frameworks is essential for guaranteeing inclusive and fair access to information.

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VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,

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DEPARTMENT OF ENGLISH

Trauma of Alienation Among Diaspora in 'The Namesake'

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Abstract

Diasporic life inflicts a sense of pain and agony upon displaced populations. Jhumpa Lahiri, a second-generation immigrant to the United States, has firsthand experience of the challenges faced by the diaspora. 'The Namesake' presents the conflict between home traditions, cultures, values, family systems, and the prevailing lifestyle in America through its major characters—Ashoke, Ashima, and Gogol.

Key Words

Diaspora, alienation, conflict, culture, relations, nostalgia, agony, confusion.

Introduction

Jhumpa Lahiri (1967) in most of her writings explores the condition of Indian diaspora in the USA. Diaspora refers to 'the dispersion of people from their original homeland' which hybridizes people and cultures across continents. Diasporic existence inflicts agony and trauma in migrated humankind. The very origin of human diaspora can be seen in the exile of Adam and Eve from heaven to an alien earth.

The present paper attempts to explore such a trauma within the characters of Jhumpa Lahiri's 'The Namesake'. Generally, mourning and trauma are intrinsically linked; mourning results from the loss of a loved person. The longevity of mourning may transform into trauma when the mourner does not find a substitute for the lost person. In diasporic existence. With advancement in communication technology and the migration of people from their place of birth seeking better life opportunities has not been a new practice. Their social, economic, and political affiliations across borders of their original nation. Indian diaspora writers have assumed a variety of literary forms. The diasporas are so deeply affected by their positions that they do not return to homeland.

The Namesake

'The Namesake' is the debut novel of Jhumpa Lahiri bearing the theme of the suffering of the individual because of the fanciful ideas and wishes of one's family and the reaction of the society at large. In the novel, Lahiri questions the identity of the individual in the native as well as the foreign land. the novel also brings out the distress as well as pain and discomfort which lies in the lives of the diaspora.

Jhumpa Lahiri belongs to the second generation of immigrants in the United States. Having traveled extensively in India, she has firsthand experience of post-colonial life in India and the challenges faced by the diaspora abroad. She has strong ties with both her parents' homeland, India as well as the United States. The postcolonial novel 'The Namesake' gives the story of a Bengali couple and their children's journey between two far distanced continents and cultures.

'The Namesake' (2003) begins with the story of Ashoke and Ashima, a newly married couple who immigrate from Calcutta to Cambridge. The everyday experiences of the expatriate Bengali family in and around Boston are portrayed in the novel. The problems of their American-born children, who have their own doubts about identity, also play a crucial role. These distressing questions about identity lead to emotional trauma and displacement. This crisis affects almost all the major characters—Ashoke, Ashima, Gogol, Sonia, and Moushumi. The novel commences with Ashima's painful pregnancy and later on, childbearing resulting in the ultimate decision to divide the life between India and America. In the United States, though Ashima puts her best effort to become a perfect homemaker and hold up traditional Indian values against the materialistic life, she often finds herself in the fear of losing the Bengali cultural values and her children neglecting their culture. Jhumpa Lahiri also presents the issues of Ashima as a wife living in diaspora. The isolation from the local community as well as from her own society, the problem is further intensified by her husband Ashoke's inability to pay attention to his wife due to his professional engagements.

In the case of Gogol and Sonia, when they visit Calcutta as children, they feel away from home as they have grown up in Boston. However, soon after developing attachment for the people and the place they have to return to Boston after their vacation, they redevelop the feeling of being strangers in Boston. The diasporas do long for their homelands, but they can stay there only in vacations. They do not think of the place they are living in as their home, nor the land as their homeland. Gogol's unsuccessful love affair with Maxine can only be accounted for as a conflict between two different cultures. The breakup with Maxine happens mainly due to Gogol's adherence to familial values. Gogol is left with the problem of finding a suitable match after the Maxine episode and later, his wedding with Moushumi eventually turns into a disaster as Moushumi refuses to adopt Gogol's surname.

Gogol's dramatic transformation in personality happens due to his father's death. Living an American life earlier, he begins to recognize himself as Indian with values for family. Further, the Hindu ceremony like tonsuring the head of his father helps to unite Gogol with Indian culture. His breakup in relationship with Ruth and Maxine too has been the outcome of the cultural conflict. Gogol, after his father's death can be seen suffering from acute pain of homelessness which he has acquired through his parents. He can claim neither India nor America as his native land. Despite brought up in America, he cannot completely assimilate into the white American people. In addition, the clan of his relatives back in India is not sufficient for Gogol to claim Calcutta his native place.

In the struggle of Ashima searching her true identity, Jhumpa Lahiri presents her pangs as a wife living in diaspora, a pang caused by a sense of isolation from society - both local and her own. This is aggravated further as husband Ashoke is unable to spend sufficient time with her due to his professional assignments. She is left with her children, and when the children are away, she engages herself in homely activities like arranging clothes, cooking, reading or watching television. The graveness of her isolation she experiences when Ashok leaves Boston on nine months assignment for a research project. Her lonely existence suddenly turns out to be lifelong loneliness as soon after his departure from Boston Ashoke suddenly dies. After this tragedy there are other disaster in store for Ashima as Gogol and Maxine break-off. Unable to bear the lonely

life of Gogol, she initiates for his engagement with Moushumi. This marital bond unfortunately does not last long adding to the further agony of Ashima as she consider her self guilty for having initiated this tie-up. During her pregnancy and through her acute labor pain, Lahiri presents Ashima as two different persona; as a 'woman' and as a 'mother'. In the Indian cultural context, a woman attains full womanhood after becoming mother. This feeling also gives a woman great strength to endure excruciating pain during delivery. This supports Ashima during the her painful period of delivery where she is determined to undergo all the pain for giving birth to a new life. Thus, Ashima typifies a disturbing experience of a person settled away from home. Going by all her demeanor during her stay in America, Ashima tries her best to perform the role of a perfect homemaker in an alien place holding to the traditional Indian values against the materialistic American life. A sudden change in personality of Gogol is caused by the sudden death of his father. Living an American life begins to consider himself as the Indian understanding the values of his family. Moushumi's sufferings however, can be attributed mainly to her nature. True to her name, every season is subject to change and so does Moushumi's longings for love. She had experienced her first love after meeting Dimitri during the end of her high school days. But after this brief relationship Dimitri abruptly left for Europe halting their unfulfilled relationship. Like Gogol, Moushumi also experiences love for three men - Graham, Gogol and Dimitri. Her longing for the first love makes the ties of her marital relationship with Gogol too weak to sustain. Sustenance of marital bond much depends on sensitiveness of relationship, and Gogol has seen it through the experience of his parents. However, memory of first love for Moushumi plays a greater role in break up of their relationship with Gogol and the temperamental differences between the two also play a fair part in the break up. The awakening of the past drives Moushumi to find Dimitri and then subsequent encounters revive her desire for Dimitri despite the she is knows about the possibility of her break up with Gogol. On the other hand, Moushumi revealing Gogol about her affair with Dimitri in a train shocks and shatters him. He visits Venice as a recluse for a year. However, the feeling of shame and failure persists in him and he decides to part ways with Moushumi.

It is worth to be noted that the novel commences with Ashima departing from Calcutta and concludes with her anticipated arrival in Calcutta. Going by this circle, the novel is about going away from home and then back to homecoming. The central space of the novel is the life of Ashima between home and returning back to home. It can also be implied that Ashima is constantly living in memory. Memories of Calcutta when she is in the United States and the memories of the United States when residing in Calcutta. This dual existence of Ashima signifies the diasporic trauma.

Conclusion

All the emotional and psychological turbulations as discussed in the present paper relating to Ashima, Ashoke and Gogol are the result of past experiences and encounters linked up with their present surroundings. The diasporic conditions they are living in, highlights their sense of nostalgia and pain for the homeland, relatives, and culture. It gives them the strong feelings of despair and alienation. Jhumpa Lahiri, in the novel successfully reveals a sense of loss of communication and a tense feeling of belonging to nowhere among her characters. Dealing with the subjects like displacement, identity, relations and clashes between the generations the novel leads to the feeling of nowhere in all the major characters. Gogol, unable to forget his past accepts his parents' home. At the same time, he cannot disregard his American home. Similarly, Ashima, after the death of Ashoke wants her children to remain in America with good jobs in hand. Moreover, inspite of selling her home in the US she decides to shuttle from India to America in every six months. She can be called a resident of nowhere. The Namesake, thus, reveals the cultural anxieties and unease of Indian expatriates who see multiple advantages and opportunities in the land of America which is as much a land of conflict, agony, and confusion.

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**EXPLORING GENDER ROLES AND WOMEN'S STRUGGLE FOR IDENTITY IN KAVERY
NAMBISAN'S *MANGO-COLOURED FISH***

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Abstract:

Kavery Nambisan's *Mango-Coloured Fish* delves into the difficulties women encounter when trying to conform to societal expectations within a patriarchal structure. Through Shari's character, Nambisan critiques traditional gender roles and explores the psychological struggles women face in attempting to assert their identities and achieve autonomy. Shari's experiences reflect the broader societal limitations imposed on women, with her journey becoming a representation of the tension between societal conformity and personal fulfilment. This article examines how Shari's quest for self-identity, as shaped by both internal and external forces, highlights the complex dynamics of power and gender in society.

Keywords: Gender roles, societal expectations, patriarchy, self-identity, autonomy, women's societal roles, inner conflict, empowerment.

Kavery Nambisan is an Indian writer, doctor, and social worker whose literary works often explore themes such as identity, societal expectations, and the complexities of human relationships. Her writing delves into the emotional and psychological challenges faced by individuals, especially women, within traditional social frameworks. Nambisan's work reflects her deep understanding of both the medical field and the dynamics of rural and urban life in India.

Mango-Coloured Fish (1996) presents a moving story about a young woman, Shari, who grapples with the conflict between adhering to societal norms and seeking her own independence. The narrative highlights the patriarchal pressures placed on women, particularly in their roles as daughters, wives, and mothers, while critiquing how these roles restrict women's identities. The novel portrays Shari's journey toward self-realization and the emotional struggles she faces in her desire to escape conventional gender expectations.

In contemporary literature, the themes of gender roles and societal expectations are frequently explored, reflecting the real-life experiences of women across various cultures. In Kavery Nambisan's *Mango-Coloured Fish*, Shari, the protagonist, embodies the struggles of living in a patriarchal society where women are defined by their relationships to others—primarily as daughters, wives, and mothers. Through Shari's

journey, Nambisan critiques these traditional gender roles, showing the challenges women face as they attempt to reconcile their aspirations with societal pressures. This article will examine how Shari's character represents the limitations placed on women in society and how her internal conflict over self-identity challenges these conventional norms.

The Patriarchal Framework and Women's Roles in Society

Mango-Coloured Fish is set within a rigid, patriarchal framework where women are expected to fulfil predefined roles—daughters, wives, and mothers—often defining their worth in relation to others, especially men. Shari's family expects her to follow these roles without question, reinforcing the idea that a woman's value is linked to her duties and sacrifices within the family. The societal model for women demands selflessness, emotional labour, and silence in their roles, leaving little room for personal fulfilment or identity.

However, Shari struggles under the weight of these expectations. Her sense of self is shaped by the roles she is expected to play, leaving her disconnected from her personal ambitions. In this context, Nambisan highlights the emotional and psychological toll of living according to restrictive gender roles. For Shari, the journey from being a daughter to becoming a wife is fraught with compromises and sacrifices, and she faces an ongoing internal conflict between conformity and the desire for self-expression. This reflects a broader societal issue where women's worth is determined not by their own dreams but by how well they meet external expectations.

Shari's Internal Conflict and Quest for Self-Identity

Shari's internal conflict stems from the disconnect between the woman she is expected to be and the woman she wishes to become. Throughout the novel, Shari is torn between her loyalty to her family and her desire for independence. The pressure to conform to societal norms stifles her individuality, causing emotional turmoil and dissatisfaction. This internal struggle becomes a key theme in *Mango-Coloured Fish*, reflecting the complex realities of women in patriarchal settings.

Shari longs for autonomy, but she is rooted in the cultural values of duty and sacrifice. Her internal conflict mirrors the experiences of many women who desire personal fulfilment while being expected to prioritize the needs of others. Shari's journey represents the universal challenge of reconciling personal desires with societal expectations, especially in the context of love and marriage, where women's identities are often framed by their roles as wives and mothers.

Resistance to Societal Norms and the Search for Empowerment

Though Shari initially struggles with societal expectations, she begins to resist these norms as the novel progresses. She begins questioning her roles and reflecting on her position within her family and society. This questioning signals the start of her transformation, as she seeks to reclaim agency and redefine her identity beyond traditional gender roles.

Shari's emotional growth exemplifies the broader societal shift many women experience when asserting their independence. Though she does not completely escape her prescribed roles, her growing self-awareness and resistance to conformity represent acts of defiance against societal limitations. Her journey toward self-realization highlights the importance of personal empowerment and the possibility for women to challenge traditional gender expectations.

| Shari's | Struggle | with | Gender | Roles |
|--|----------|------|--------|-------|
| Shari, like other women in the novel, faces the weight of rigid societal gender expectations. As a young woman, she is bound by the pressure to conform to traditional roles, such as marriage, submission to male authority, and the preservation of her family's reputation. These norms impose a heavy burden on Shari, making it difficult for her to balance her personal desires with the societal constraints she faces. This tension becomes especially apparent in her relationship with Naren. While their relationship brings emotional | | | | |

fulfillment and affection, it also highlights the limitations imposed on Shari by both societal norms and her own internalized beliefs about love, duty, and identity. Initially, Shari's love for Naren is passionate and intense, but it soon becomes complicated by her awareness that her emotions and desires are deeply entangled with the societal expectations she is meant to adhere to. Her desire to love authentically clashes with the pressure to fulfil the role of a traditional woman in society. Shari's evolving relationship with Naren reflects the broader challenge faced by many women trying to assert their identity in a world that defines them largely through their relationships with men. Her relationship with Naren becomes a metaphor for the internal conflict she faces, torn between pursuing her own desires and adhering to societal roles imposed on her.

Love Struggle with Naren

Shari's bond with Naren is intricate, functioning both as a source of emotional fulfilment and a source of tension. While her love for him is deep, it is also fraught with struggles. Naren, though the object of her affection, embodies the societal expectations that Shari is attempting to navigate. Much like many of the men in the novel, Naren holds certain expectations about what a woman's role in a relationship should be. The power dynamics in their relationship reflect the patriarchal values of their society, where Shari's role is defined by what Naren expects from her rather than on her own terms. Shari's love for Naren involves sacrifice and submission, as she often compromises her own desires to please him or meet the societal standards of what a woman should be in love. This creates significant emotional turmoil for Shari, who begins to question whether her love for Naren represents her true self or if it's shaped by the expectations placed upon her. Her struggle evolves into one of self-identity—whether she can love Naren without losing herself in the process and whether she can reconcile her own desires with the societal pressures that define what it means to be a woman. As their relationship develops, Naren unconsciously reinforces the gender roles Shari is trying to escape. As Shari's emotional conflict intensifies, she realizes that, while Naren's love provides her with a sense of belonging, it also binds her to expectations that don't align with her personal sense of self-fulfilment. Thus, her struggle with Naren symbolizes the broader challenge that women face in a patriarchal society—the need to love and be loved while also fighting for the autonomy to define one's identity free from external pressures. Shari's character in *Mango-Coloured Fish* offers a compelling exploration of the conflict between societal expectations and personal identity. Her love for Naren, while deeply meaningful, becomes a vehicle for examining her struggles with gender roles and self-identity. The emotional tension in their relationship reflects the larger challenges that women often face—balancing love and autonomy within the confines of traditional roles. Through Shari's journey, Kavary Nambisan highlights the complex interplay of love, identity, and gender, shedding light on the painful process of self-discovery in a world that defines women largely by their relationships with men. Ultimately, Shari's character embodies the struggle for freedom—both in love and in identity—in a society that continually seeks to limit her.

Shari's Relationships with Other Women

An important aspect of Shari's development is her interactions with other women, which reveal both solidarity and division in the face of societal pressures. While Shari encounters women who conform to traditional roles, she also finds understanding and support in those who, like her, question their assigned roles. These relationships become essential in her quest for empowerment, showing that, while women may be confined by social norms, they can also empower one another.

These moments of mutual support illustrate the potential for women to challenge societal constraints collectively. Shari's evolving relationships with other women are vital in her journey toward self-

empowerment, reinforcing the idea that women's shared struggles can lead to solidarity and collective resistance.

Shari's relationship with her mother, Rajamma plays a crucial role in shaping her sense of self. Her mother represents the traditional societal norms that Shari seeks to challenge. Embodying patriarchal values, her mother expects Shari to conform to roles such as marriage, maintaining family honour, and submitting to male authority. Like many women of her generation, her mother has accepted her role without questioning the restrictions it imposes. She pressures Shari to follow the same path, viewing these societal expectations as a natural part of a woman's life.

The dynamic between Shari and her mother illustrates the generational gap between women. While Shari longs to escape from these societal roles, her mother remains firmly entrenched in them, symbolizing the very restrictions Shari is rebelling against. The conflict between Shari's desire for independence and her mother's insistence on traditional roles creates emotional distress for Shari. She feels conflicted, torn between the love and respect she has for her mother and the urge to break free from the life her mother envisions for her. This internal struggle highlights a broader issue many women face—balancing personal desires with the pressure to meet familial and societal expectations. Shari's emotional turmoil with her mother reflects the common experience of women who must navigate the conflicting desires for self-identity and societal approval.

Shari's Struggle with Her Female Friend

In addition to her struggles with her mother, Shari's relationship with her female friend adds another layer to her identity crisis. Though female friendships are typically seen as a source of support, Shari's friendship is complicated by feelings of jealousy, competition, and different views on love and independence. Her friend embodies the traditional concept of womanhood, prioritizing marriage and adherence to societal norms. She represents a woman who has accepted her prescribed role and seeks fulfilment within that framework.

However, Shari's friend also mirrors Shari's inner conflict, as their differing values often lead to tension. Shari seeks self-expression and freedom from societal constraints, while her friend is content to live according to the traditional roles that society dictates for women. This contrast highlights the divide between women who accept traditional norms and those like Shari, who resist them. Their strained relationship underscores Shari's ongoing struggle to carve out her identity in a world that defines women by the roles they play in relationships. Just as with her mother, Shari's female friend represents the societal pressures that Shari continually fights against.

Shari's interactions with both her mother and her female friend are central to her journey of self-discovery and resistance to traditional gender roles in **Mango-Coloured Fish**. Each woman represents different facets of the societal pressures Shari faces—her mother as a symbol of traditional expectations and her friend as an example of a woman who has willingly embraced these roles. Shari's emotional struggles with them reflect the complexity and difficulty of asserting one's identity in a world that constantly seeks to define women through their relationships. These conflicts highlight the broader challenges women face in attempting to break free from societal constraints in pursuit of personal fulfilment and self-realization. Through Shari's relationships, Nambisan explores the emotional struggles women undergo as they fight to define themselves in a society that seeks to limit their autonomy.

Conclusion

In *Mango-Coloured Fish*, Kavery Nambisan uses Shari's character to examine the societal limitations placed on women in a patriarchal structure. Through Shari's internal conflict, resistance, and eventual growth, Nambisan critiques traditional gender roles and the constraints these roles impose on women's aspirations. Shari's journey toward self-realization symbolizes the broader movement for women's empowerment, emphasizing the importance of questioning societal expectations to achieve personal fulfilment and

independence. By exploring Shari's character, Nambisan highlights the complexities of women's lives in traditional societies and underscores the need for challenging patriarchal norms to secure personal liberation.

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On 3rd April, 2025



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Portrayal of Dalit Characters in Indian English Literature: A Study of Arundhati Roy, Mulk Raj Anand, Rohinton Mistry, and Bhabani Bhattacharya.

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Abstract

This paper examines the portrayal of Dalit characters in Arundhati Roy's *The God of Small Things*, Mulk Raj Anand's *Untouchable*, Rohinton Mistry's *A Fine Balance*, and Bhabani Bhattacharya's *He Who Rides the Tiger*. These novels serve as critical tools for understanding caste-based oppression, social marginalization, and inequality in India. Through comparative literary analysis, this study explores how these authors use narrative techniques, character development, and symbolism to critique systemic inequalities and expose caste hierarchies. Anand's work realistically depicts caste-induced humiliation, while Mistry portrays the devastating consequences of caste oppression amid political turmoil. Roy offers a postcolonial critique of caste and gender subjugation, and Bhattacharya explores caste as a performative identity, revealing the hypocrisy of social and religious structures.

The paper also investigates diverse forms of resistance in these novels. Anand advocates for education and reform, Mistry depicts cyclical oppression, Roy highlights personal rebellion, and Bhattacharya explores subversion. By analyzing these varied portrayals, this study provides a nuanced understanding of Dalit identity, oppression, and resistance within Indian English literature.

Keywords: Dalit identity, caste oppression, social exclusion, marginalization, resistance, caste hierarchy, postcolonial literature, Indian English fiction.

Introduction

Dalits, historically relegated to the margins by the rigid caste system, have been central figures in numerous narratives within Indian literature, serving as both subjects of oppression and agents of resistance. Their representation in fiction offers crucial insights into the socio-political struggles, systemic barriers, and lived realities of marginalized communities in India. Literature, as a conduit for social critique and historical

documentation, has played a significant role in exposing caste-based discrimination, social exclusion, and structural violence, while simultaneously depicting acts of defiance, resilience, and the pursuit of dignity.

This paper examines the portrayal of Dalit characters in four significant Indian English novels: Arundhati Roy's *The God of Small Things*, Mulk Raj Anand's *Untouchable*, Rohinton Mistry's *A Fine Balance*, and Bhabani Bhattacharya's *He Who Rides the Tiger*. These texts, though spanning different historical periods and socio-political contexts, share a common thematic concern: the harsh realities of caste oppression and the Dalit struggle for identity, agency, and justice. Through close textual analysis, this study explores how these novels represent Dalit characters in relation to caste hierarchies, socio-economic mobility, gender-based oppression, and political structures. The selected novels also illustrate the intersections of caste with class, gender, and colonial/postcolonial power dynamics.

While Anand's *Untouchable* provides a realistic critique of caste-based discrimination and its psychological impact, Mistry's *A Fine Balance* presents a harrowing account of caste atrocities against the backdrop of political instability and economic exploitation. Roy's *The God of Small Things* examines the tragic consequences of transgressing caste boundaries through an intimate, personal lens, intertwining gender, sexuality, and social ostracization. Bhattacharya's *He Who Rides the Tiger* offers a unique perspective on caste as a malleable, performative identity, questioning the constructed nature of social hierarchies and religious orthodoxy.

Furthermore, this paper investigates how these texts engage with the theme of resistance, portraying Dalit characters who either succumb to or challenge systemic oppression in diverse ways. While Anand and Roy emphasize personal and psychological trauma, Mistry highlights the relentless cycle of systemic violence that limits opportunities for emancipation. Bhattacharya, in contrast, explores an alternative form of defiance through subversion and reinvention. By analyzing these distinct yet interconnected portrayals, this research illuminates the evolving literary discourse on Dalit identity, oppression, and agency. It also explores how narrative techniques, symbolism, and character arcs function as tools for both social critique and historical reflection. Through this examination, the paper aims to underscore the importance of literature in challenging hegemonic structures, amplifying marginalized voices, and fostering a deeper understanding of caste realities in India.

Dalit Representation in *The God of Small Things*

Arundhati Roy's *The God of Small Things* features Velutha, a Dalit carpenter, whose love affair with Ammu, a Syrian Christian woman, serves as a critique of caste hierarchies. Velutha's portrayal reflects both agency and vulnerability, as his tragic fate underscores the severe consequences of defying social norms. Roy's narrative structure, which shifts between past and present, amplifies the impact of Velutha's suffering and exposes the hypocrisy of upper-caste characters.

Roy's use of language and symbolism highlights the oppressive nature of caste discrimination. The novel underscores how caste restrictions extend beyond social interactions to dictate economic opportunities and personal relationships. The ostracization of Velutha, despite his skills and loyalty, demonstrates the rigidity of caste-based oppression. The novel's non-linear narrative further reinforces the inevitability of Velutha's fate, presenting his story as a tragic cycle of societal injustice.

Additionally, the portrayal of caste in *The God of Small Things* intersects with themes of gender and power. Ammu's forbidden love with Velutha not only defies caste norms but also challenges the patriarchal structures that restrict female agency. The consequences faced by both characters highlight how caste and gender oppression work in tandem to uphold social hierarchies.

Dalit Identity in *Untouchable*

Mulk Raj Anand's *Untouchable* is a seminal literary work focusing on Dalit experiences. The protagonist, Bakha, endures daily humiliation as a sweeper but aspires to transcend his caste through education and modernization. Anand's use of stream-of-consciousness narration vividly captures Bakha's internal conflicts, portraying the psychological and social dimensions of untouchability. The novel critiques both religious orthodoxy and colonial modernity, questioning their role in perpetuating caste discrimination.

Unlike Roy's depiction of caste through personal relationships, Anand focuses on the material realities of Dalit life. *Untouchable* presents the caste system as an all-encompassing force that dictates every aspect of Bakha's existence. His aspirations for a better life are consistently thwarted by societal norms, highlighting the inescapable nature of caste oppression. However, the novel also introduces glimpses of resistance, particularly through Bakha's contemplation of different pathways—conversion, education, and political activism—as potential means of emancipation. Anand's portrayal of Bakha is deeply humanizing, offering a detailed account of his thoughts, desires, and struggles. The novel's critical stance on caste discrimination and its empathetic depiction of a Dalit protagonist mark it as a foundational text in Dalit literature.

Caste and Class Struggles in *A Fine Balance*

Rohinton Mistry's *A Fine Balance* provides a stark depiction of Dalit suffering through the experiences of Ishvar and Omprakash, two tailors subjected to relentless caste-driven violence. Set against the backdrop of India's Emergency period, the novel underscores the cyclical nature of caste-based exploitation, revealing the intricate connection between economic hardship and caste discrimination. Mistry's meticulous storytelling and well-developed characters illuminate the resilience of Dalit individuals while exposing the shortcomings of political and social reform efforts.

In contrast to *Untouchable*, which centers on an individual's struggle, *A Fine Balance* offers a broader socio-political perspective. The narrative delves into the complex interplay of caste oppression, state-sanctioned violence, economic instability, and entrenched social hierarchies. Ishvar and Omprakash's descent from hopeful artisans to impoverished beggars illustrates the systemic barriers that prevent Dalits from escaping their predetermined social roles.

Furthermore, Mistry's novel explores the interconnectedness of oppression by depicting the relationships between Dalits and other marginalized groups. The bonds formed between the tailors and other disadvantaged characters create a nuanced narrative of survival and solidarity. Consequently, *A Fine Balance* portrays caste oppression not merely as an individual plight, but as an integral component of a larger socio-political framework that perpetuates inequality.

Subverting Caste in *He Who Rides the Tiger*

Bhabani Bhattacharya's *He Who Rides the Tiger* examines caste identity through the character of Kalo, a low-caste blacksmith who strategically manipulates religious orthodoxy to acquire social power. Unlike the other novels, Bhattacharya's work presents a Dalit character who actively challenges caste norms through calculated deception and subversion. The novel raises profound ethical questions about power dynamics and the limitations of individual agency within a rigidly hierarchical society.

Kalo's transformation from an oppressed laborer to a figure of religious authority highlights the socially constructed nature of caste identity. His ability to manipulate public perception suggests that caste hierarchies, though deeply rooted, are not immutable. However, the novel also serves as a cautionary tale about the inherent risks of wielding power within a corrupt system. Kalo's eventual downfall underscores the notion that individual defiance, while impactful, may be insufficient to dismantle systemic oppression. In contrast to *A Fine Balance* and *Untouchable*, which primarily emphasize the victimization of Dalits, *He Who Rides the Tiger* presents a protagonist who actively confronts the system. This distinct approach offers an alternative perspective on caste resistance, emphasizing the complex relationship between power and identity.

Comparative Analysis

Narrative Technique and Thematic Focus

Mulk Raj Anand's *Untouchable* employs a stream-of-consciousness narrative, focusing on a single day in the life of Bakha, a Dalit youth, to provide an intimate portrayal of caste-based humiliation. Anand's novel aligns with social realism, advocating for education and political activism as potential solutions to caste oppression. Rohinton Mistry's *A Fine Balance*, conversely, utilizes a multi-perspective, expansive narrative, chronicling the interwoven lives of characters from diverse social backgrounds. By depicting the brutal impact of the Emergency (1975-77) on marginalized communities, Mistry emphasizes the inevitability of systemic violence and the fragility of human dignity in an unjust world.

Arundhati Roy's *The God of Small Things* departs from traditional linear storytelling, employing a fragmented, non-linear structure that mirrors the psychological trauma experienced by its characters. Through rich symbolism and evocative prose, Roy explores the interplay of caste, gender, and colonial legacies, illustrating the devastating consequences of transgressing social norms, particularly in the realm of love and desire. Bhattacharya's *He Who Rides the Tiger*, in contrast, adopts a satirical and allegorical approach, using Kalo's transformation into a holy man to critique the fluid yet rigid nature of caste identity and the hypocrisy of religious institutions.

The Intersection of Caste, Gender, and Class

All four novels demonstrate how caste oppression is compounded by gender and class hierarchies. Women within these narratives bear a dual burden, as their caste identity dictates not only their societal status but also their personal autonomy. In *The God of Small Things*, Ammu's tragic fate is shaped by her gender as much as by caste norms; her relationship with Velutha is condemned not only because he is Dalit, but also because she is an upper-caste woman asserting her desires. Similarly, in *A Fine Balance*, women from lower castes, such as Dukhi Mochi's wife and Om's prospective bride, endure both economic and gender-based violence.

Bhattacharya and Anand, however, feature male protagonists who attempt to challenge caste barriers. While Bakha in *Untouchable* aspires to break free through education, Kalo in *He Who Rides the Tiger* manipulates social perceptions, demonstrating that caste identity can be both a constraint and a performance. This contrast highlights the diverse avenues of resistance explored in these works; while Anand promotes social change through awareness and reform, Bhattacharya exposes the malleability of caste identities when used as instruments of power.

Depictions of Resistance: Submission, Defiance, and Subversion

Despite their shared critique of caste discrimination, the novels diverge in their portrayal of resistance:

- **Submission and Limited Hope (*Untouchable*):** Bakha internalizes caste oppression but glimpses the possibility of change through Gandhi's message and modern sanitation technology. However, the novel remains ambiguous regarding the attainability of true emancipation.
- **Tragic Inevitability (*A Fine Balance*):** Mistry's novel portrays caste oppression as an inescapable force; Dina, Ishvar, and Omprakash's attempts at independence ultimately succumb to systemic violence. The novel offers limited hope for social change, reinforcing the persistence of structural inequality.
- **Personal Transgression as Rebellion (*The God of Small Things*):** Roy suggests that individuals who violate caste boundaries, such as Velutha, face severe retribution, rendering resistance both deeply personal and tragically futile. Instead of direct political activism, her characters resist through love, memory, and defiance of social expectations.
- **Strategic Subversion (*He Who Rides the Tiger*):** Unlike Velutha or Bakha, Kalo actively challenges the system from within, using deception to expose its flaws. His rise and subsequent downfall illustrate

both the possibilities and limitations of caste fluidity, distinguishing Bhattacharya's approach from the more fatalistic perspectives of Roy and Mistry.

Conclusion

The selected novels collectively offer a nuanced representation of Dalit identity, reflecting the historical and social realities of caste oppression. Through their diverse narrative styles and character arcs, these works contribute to the discourse on social justice and caste reform. Literature remains a crucial medium for amplifying marginalized voices and challenging entrenched inequalities. By analyzing these texts, we gain a deeper understanding of how caste continues to shape Indian society and the potential avenues for resistance and change. Moreover, these novels serve as vital reminders of the persistent structural inequities that demand attention and reform. Their narratives underscore the importance of social movements, legal frameworks, and collective awareness in dismantling caste-based discrimination. Ultimately, the literature of Dalit oppression and resilience fosters a necessary dialogue on equality, agency, and the pursuit of justice.

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Exploring the Intersection of Identity and Belonging in Rohinton Mistry's 'A Fine Balance'

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Abstract:

This paper explores the intersection of identity and belonging in Rohinton Mistry's novel 'A Fine Balance.' Set against India's Emergency period backdrop, the novel delves into the lives of four characters from diverse backgrounds, navigating their struggles with identity, community, and belonging. Through a critical analysis of the novel, this paper examines how Mistry portrays the complex and often fraught relationships between identity, belonging, and social hierarchy. It argues that the novel offers a nuanced exploration of the human search for belonging and identity, highlighting the tensions and contradictions that arise when individuals navigate multiple identities and communities.

Keywords: Identity, Belonging, Rohinton Mistry, A Fine Balance, Social hierarchy, Community

Introduction:

Rohinton Mistry's 'A Fine Balance' (1995) is a critically acclaimed novel that explores the complex and nuanced relationships between identity, belonging, and social hierarchy in India during the Emergency period (1975-1977). This paper will examine how Mistry's novel navigates the intersection of identity and belonging, highlighting how social and cultural norms shape individual experiences of self and belonging.

Identity and Belonging in the Context of Indian Society:

In Indian society, identity and belonging are complex and multifaceted concepts shaped by various social, cultural, and historical factors (Bhabha 123). As Bhabha notes, "The nation is a complex, ambivalent, and contradictory entity shaped by multiple narratives and histories" (Bhabha 125). In 'A Fine Balance,' Mistry explores how individual identities are shaped by and intersect with larger social and cultural norms.

Caste, Religion, Language, Region and Identity:

Caste is a significant factor that shapes identity and belonging in Indian society. The caste system is a hierarchical system that categorizes people into different groups based on their birth and occupation. The caste system has been a dominant feature of Indian society for centuries, and it continues to shape identities and belongings in significant ways. Religion is another significant factor that shapes identity and belonging in Indian society. India is a secular country with a diverse population of Hindus, Muslims, Christians, Sikhs, and others. Religion plays a crucial role in shaping identities and belongings, particularly in the context of communalism and sectarianism. Language is also an important factor that shapes identity and belonging in

Indian society. India is a multilingual country with 22 officially recognized languages. Language is often closely tied to identity, culture, and belonging, and language differences can sometimes create barriers between different groups. The region is another significant factor that shapes identity and belonging in Indian society. India is a vast and diverse country with different regions having distinct cultural, linguistic, and historical characteristics. Regional identities and belongings are often strong, and they can sometimes create tensions between different regions.

Intersectionality and Identity:

Intersectionality is a critical framework that recognizes that individuals have multiple identities and belongings that intersect and interact with each other. In the context of Indian society, intersectionality highlights the complex ways in which caste, class, gender, religion, language, and region intersect and shape identities and belongings. Identity and belonging are complex and multifaceted concepts in Indian society, shaped by multiple factors such as caste, religion, language, region, and intersectionality. Understanding these complexities is crucial for building a more inclusive and equitable society.

The intersection of identity and belonging in Rohinton Mistry's 'A Fine Balance':

The novel's four main characters - Ishvar, Omprakash, Dina, and Maneck - each embody complex and nuanced identities that are shaped by their social, cultural, and historical contexts (Mistry 23). Through their experiences, Mistry highlights the ways in which identity and belonging are intertwined, and how social and cultural norms shape individual experiences of self and belonging.

Caste, Class, Gender, Belonging and Identity:

The novel highlights the ways in which caste shapes identity and belonging in Indian society. Ishvar and Omprakash's experiences as low-caste individuals are marked by discrimination and marginalization, while Dina's experiences as a Parsi woman are shaped by her community's unique cultural and historical context. The novel also explores the ways in which class shapes identity and belonging in Indian society. Maneck's experiences as a student from a middle-class background are marked by privilege and opportunity, while Ishvar and Omprakash's experiences as low-caste individuals are marked by poverty and marginalization. The novel highlights the ways in which gender shapes identity and belonging in Indian society. Dina's experiences as a Parsi woman are marked by patriarchal norms and expectations, while Ishvar and Omprakash's experiences as men are shaped by masculine norms and expectations. The novel explores the complex relationships between belonging and identity in Indian society. Ishvar and Omprakash's experiences of belonging are shaped by their community and family ties, while Dina's experiences of belonging are shaped by her community and cultural heritage.

'A Fine Balance' is a nuanced and complex exploration of the intersection of identity and belonging in Indian society. Through its four main characters, the novel highlights the ways in which social, cultural, and historical contexts shape individual experiences of self and belonging.

The impact of social hierarchy on identity and belonging in Rohinton Mistry's 'A Fine Balance':

Social Hierarchy in Indian Society:

Indian society is characterized by a complex and rigid social hierarchy, with the caste system being a dominant feature. The caste system categorizes people into different groups based on their birth and occupation, with the Brahmins at the top and the Dalits at the bottom. In 'A Fine Balance', Mistry critiques the social hierarchy of Indian society, highlighting the ways in which caste, class, and gender shape individual experiences of identity and belonging (Mistry 145). As one critic notes, "the novel is a powerful critique of the social and economic hierarchies that shape Indian society" (Needham 167).

The Impact of Social Hierarchy on Belonging:

The novel also explores the ways in which social hierarchy shapes belonging in Indian society. Ishvar and Omprakash's experiences of belonging are shaped by their community and family ties, while Dina's experiences of belonging are shaped by her community and cultural heritage. Maneck's experiences of belonging are shaped by his middle-class background and his relationships with his family and friends.

The Intersection of Caste, Class, and Gender:

The novel emphasises how gender, caste, and class interact to influence people's sense of self and place in the world. Dina's experiences as a Parsi lady are influenced by the particular cultural and historical background of her group, but Ishvar and Omprakash's experiences as low-caste people are characterised by poverty and marginalisation. Maneck's interactions with his family and friends influence his experiences as a middle-class person.

The Role of family and community in shaping identity and belonging in Rohinton Mistry's 'A Fine Balance':

The Role of Family and Community in Shaping Identity and Belonging:

In 'A Fine Balance', Mistry also explores the role of family and community in shaping individual identities and experiences of belonging (Mistry 200). As Ishvar notes, "family is everything" (Mistry 201). Through the novel's portrayal of the complex relationships between family members and community, Mistry highlights the ways in which social and cultural norms shape individual experiences of self and belonging.

The Role of Community in Shaping Identity and Belonging:

The novel also explores the significant role that community plays in shaping identity and belonging in Indian society. Ishvar and Omprakash's experiences as low-caste individuals are marked by their community's struggles and hardships, while Dina's experiences as a Parsi woman are shaped by her community's unique cultural and historical context. Maneck's experiences as a middle-class individual are shaped by his community's values and norms.

The Intersection of Family and Community in Shaping Identity and Belonging:

The novel highlights the ways in which family and community intersect and shape individual experiences of identity and belonging. Ishvar and Omprakash's experiences as low-caste individuals are marked by their family's struggles and hardships, as well as their community's struggles and hardships. Dina's experiences as a Parsi woman are shaped by her family's unique cultural and historical context, as well as her community's values and norms.

The Impact of Social Hierarchy on Family and Community:

The novel also explores the impact of social hierarchy on family and community in Indian society. Ishvar and Omprakash's experiences as low-caste individuals are marked by their family's struggles and hardships, as well as their community's struggles and hardships. Dina's experiences as a Parsi woman are shaped by her family's unique cultural and historical context, as well as her community's values and norms. Maneck's experiences as a middle-class individual are shaped by his community's values and norms.

The impact of historical events on identity and belonging in fine balance

The Emergency Period and Its Impact on Identity and Belonging:

The Emergency period, declared by Prime Minister Indira Gandhi in 1975, had a profound impact on Indian society, politics, and culture. The period was marked by widespread human rights abuses, censorship, and repression of dissent. In 'A Fine Balance', Mistry explores the ways in which the Emergency period shapes the identities and experiences of belonging of its four main characters - Ishvar, Omprakash, Dina, and Maneck.

The Impact of Historical Events on Ishvar and Omprakash's Identities:

Ishvar and Omprakash, two low-caste tailors, are deeply affected by the Emergency period. Their experiences of identity and belonging are shaped by the poverty, marginalization, and oppression that they

face. The Emergency period exacerbates their struggles, as they are forced to flee their village and navigate the dangers of urban life.

The Impact of Historical Events on Dina's Identity

Dina, a Parsi woman, is also deeply affected by the Emergency period. Her experiences of identity and belonging are shaped by her community's unique cultural and historical context. The Emergency period challenges her sense of identity and belonging, as she is forced to confront the harsh realities of Indian society.

The Impact of Historical Events on Maneck's Identity

Maneck, a middle-class student, is also impacted by the Emergency period. His experiences of identity and belonging are shaped by his family's values and norms, as well as his own desires and aspirations. The Emergency period challenges his sense of identity and belonging, as he is forced to confront the harsh realities of Indian society.

The Intersection of Historical Events and Social Hierarchy

The novel highlights the ways in which historical events intersect with social hierarchy to shape individual experiences of identity and belonging. The Emergency period exacerbates the struggles of low-caste individuals like Ishvar and Omprakash, while also challenging the identities and experiences of belonging of middle-class individuals like Maneck.

Identity and belonging in the context of Indian society with reference to *A Fine Balance*:

Identity and belonging are complex and multifaceted concepts in Indian society, shaped by a range of social, cultural, and historical factors (Bhabha 123). As Bhabha notes, "the nation is a complex, ambivalent, and contradictory entity that is shaped by multiple narratives and histories" (Bhabha 125). In the context of Indian society, identity and belonging are shaped by factors such as caste, class, gender, religion, and region. Caste, Gender, Religion and Identity

Caste is a significant factor that shapes identity and belonging in Indian society. As Mistry notes in *'A Fine Balance'*, "the caste system is a complex web of relationships that shapes individual identities and experiences of belonging" (Mistry 145). The novel highlights the ways in which caste shapes the identities and experiences of belonging of its four main characters - Ishvar, Omprakash, Dina, and Maneck. Class is another significant factor that shapes identity and belonging in Indian society. As Pandey notes, "class is a crucial factor in shaping individual identities and experiences of belonging in India" (Pandey 167). In *'A Fine Balance'*, Mistry highlights the ways in which class shapes the identities and experiences of belonging of its four main characters. Gender is also a significant factor that shapes identity and belonging in Indian society. As Spivak notes, "gender is a crucial factor in shaping individual identities and experiences of belonging in India" (Spivak 271). In *'A Fine Balance'*, Mistry highlights the ways in which gender shapes the identities and experiences of belonging of its four main characters. Region is another significant factor that shapes identity and belonging in Indian society. As Chatterjee notes, "region is a crucial factor in shaping individual identities and experiences of belonging in India" (Chatterjee 189). In *'A Fine Balance'*, Mistry highlights the ways in which region shapes the identities and experiences of belonging of its four main characters.

Conclusion:

In conclusion, *'A Fine Balance'* is a nuanced and complex exploration of the role of family and community in shaping identity and belonging in Indian society. Through its four main characters, the novel highlights the ways in which social, cultural, and historical contexts shape individual experiences of self and belonging.

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DEPARTMENT OF ENGLISH

Casteism Affects on Student's Educational Lives

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Abstract: -Casteism is a system that uses birth-based social categories to determine a person's social standing and opportunities, leading to significant inequality and discrimination. Casteism has a profound and detrimental impact on the educational lives of students, particularly those from marginalized caste backgrounds. Studying casteism within educational settings is crucial for several reasons, as it directly impacts the fundamental principles of equality and justice in education.

Keywords: - Casteism, students, education.

Introduction

Casteism means discrimination or social stratification based on the caste system. It involves treating people unfairly or assigning them different social status, privileges, or responsibilities based on their caste. This system has historically been prominent in countries like India, where individuals are categorized into hierarchical groups, and those in lower castes often face social exclusion, unequal treatment, and limited opportunities. Countries like India, where the caste system has deep historical roots. Caste-based inequalities have significant effects on the access to and quality of education for students belonging to lower castes, such as Dalits, Adivasis, and OBCs (Other Backward Classes). Students from lower castes often face barriers to education due to poverty, social discrimination, and lack of resources.

In modern times, the whole world is divided into different subjects. In this, Indian economic inequality is divided into different sections of tradition. They are poor-rich, unequal distribution of income, caste, religion, gender, etc. Is divided on the basis of. In this, caste-based inequality is detrimental to Indian economic development. Caste was created in Indian society as a system of income and distribution in the society. Caste is omni presently governed by different and peculiar traditional rules and norms. Therefore, it can be said that in a caste-based economy, business and property rights are inherited as well as hereditary, and each caste is forced to keep them the same.

In India, the reservation system was introduced as a means to uplift historically marginalized groups like Scheduled Castes (SC), Scheduled Tribes (ST), and Other Backward Classes (OBCs) by providing them with

a certain percentage of seats in educational institutions and government jobs. While the reservation system aims to promote social equality, it has led to debates and criticisms, including accusations of reverse discrimination, where people from general categories (unreserved) argue that they are at a disadvantage. Casteism in politics refers to the practice where political parties, leaders, or groups use caste identities to garner support, create divisions, or manipulate voters for electoral gains. This phenomenon is particularly prevalent in countries like India, where caste has historically been a significant social division. Controlling casteism in education requires systemic changes at multiple levels—policy, institutions, communities, and individuals.

Casteism can have a profoundly negative impact on students' educational lives, affecting their academic performance, mental health, and overall well-being. By working together, we can create a more inclusive and equitable educational environment that allows all students to thrive, regardless of their caste or background. Casteism can have a profound impact on students' educational lives, affecting their academic performance, mental health, and overall well-being. Here are some ways casteism can affect students:

Emotional distress: Caste-based discrimination can lead to emotional distress, anxiety, or depression, which can negatively impact students' academic performance and overall well-being.

Limited opportunities: Casteism can limit students' opportunities for higher education, scholarships, or fellowships, perpetuating the cycle of inequality.

Mental health concerns: The constant stress and pressure of dealing with casteism can lead to mental health concerns, such as anxiety, depression, or even suicidal thoughts.

Fellowships can be a significant challenge for students from marginalized castes due to casteism. Here are some ways casteism can impact fellowship opportunities:

Bias in selection processes: Fellowship selection committees may inadvertently or intentionally perpetuate caste-based biases, affecting the chances of students from marginalized castes.

Financial constraints: Students from marginalized castes may face financial difficulties, making it harder to afford application fees, travel to interviews, or pursue opportunities that require relocation. Overall, it can be said that India wants to have a Sujalam Sufalam will be possible through financial empowerment. On the other hand, until the caste system is ended from India, Sujalam Sufalam is not able to produce India.

Methodology

The methodology used to collect data was the oral information through the participant observation.

Data collection

Surveys by developing structured questionnaires with open ended and closed ended questions.

Interviews

Conducted in-depth interviews with students.

Focus groups

Facilitated discussion with small groups of students to explore shared experiences.

Created a safe and supportive environment for participants to share their views.

Documents analysis

Analyzed how caste is represented and addressed in educational materials.

Observation and Discussion

Through observation, it can be seen that students who prepared for competitive examination by doing work very hard, but due to casteism, some get good jobs even though they have low marks, and some get the same marks but cannot get selected for job. It is due to cut off criteria vary from caste to caste. In some places, there are vacancies for specific caste, and due to that no one can admit or occupied that vacancies apart from that

caste. Students have the potential but cannot compete because someone from another category has been selected in their place.

Prevention

Strict enforcement of anti-discrimination laws: The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act and other anti-discrimination laws must be strictly implemented in educational institutions. Set up independent bodies in schools and colleges where students can report caste-based discrimination safely. Caste-neutral admission and evaluation: Ensure fair treatment of students in admissions, grading, and academic opportunities. Support economically weaker students, especially from marginalized communities, so that caste-based disadvantages do not affect education. Encourage mixed seating, group projects, and extracurricular activities that foster friendships beyond caste lines.

Conclusion

The impact of casteism on students' educational lives is a complex and deeply concerning issue. The pressure to overcome societal biases can also create immense stress and anxiety. Limited opportunities for higher education and employment: Caste-based discrimination can limit students' access to higher education and employment opportunities. Even when they do manage to access these opportunities, they may still face discrimination and prejudice.

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Women Empowerment: A Pathway to an Inclusive Society

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Abstract

Women empowerment is a multifaceted process that involves equipping women with the necessary tools and opportunities to lead lives of dignity, freedom, and self-reliance. It is a transformative journey that encompasses social, economic, educational, and political dimensions. The concept of women empowerment is intertwined with human rights, aiming to ensure that women have access to equal opportunities and a voice in decision-making processes. This paper delves into the various aspects of women empowerment, highlighting its significance in shaping an inclusive society. The discussion covers human and individual rights, social empowerment, educational empowerment, economic and occupational freedom, empowerment through legal knowledge, and political empowerment. The paper concludes with insights into the importance of women empowerment and a list of reference books for further reading.

Introduction

Women empowerment refers to the process of enabling women to gain control over their lives, make independent decisions, and access opportunities in various spheres of life. It encompasses a broad spectrum of rights and freedoms, including social, economic, educational, and political autonomy. Empowering women is not only a matter of ensuring gender equality but also a crucial step towards building a just and equitable society. This paper explores the key dimensions of women empowerment and emphasizes its importance in the modern world.

Meaning of Women Empowerment

At its core, women empowerment is the act of providing women with the power and agency to take charge of their lives, make decisions, and influence the course of their futures. It entails breaking down societal barriers, challenging gender stereotypes, and fostering an environment in which women can exercise their rights and freedoms. Empowerment is both an individual and collective process that involves enhancing women's self-esteem, access to resources, and participation in decision-making processes.

Women empowerment is closely tied to the concept of gender equality, as it seeks to eliminate disparities in access to opportunities, resources, and rights between men and women. It is a crucial aspect of human development and social justice, as it ensures that women are not marginalized or excluded from participating fully in society.

Human Rights or Individual Rights

Women empowerment is fundamentally rooted in the framework of human rights. Human rights are the basic rights and freedoms that all individuals are entitled to, regardless of gender, race, ethnicity, or nationality. These rights include the right to life, liberty, and security, as well as the right to education, employment, and participation in political processes. For women, human rights encompass both individual and collective rights. Individual rights ensure that women have autonomy over their own bodies, choices, and futures, while collective rights ensure that women as a group have equal access to social, economic, and political opportunities. Empowering women through human rights involves challenging discriminatory practices, promoting gender-sensitive policies, and advocating for legal frameworks that protect women's rights.

The Universal Declaration of Human Rights (UDHR) and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) are two key international documents that provide a basis for women's rights. These frameworks emphasize the importance of eliminating gender-based discrimination and ensuring equal opportunities for women in all aspects of life.

Social Empowerment of Women

Social empowerment refers to the process of increasing women's participation in social activities, decision-making processes, and community development. Social empowerment allows women to challenge traditional roles and norms that restrict their autonomy and self-expression. It involves creating supportive networks and institutions that promote gender equality and inclusivity. In many societies, women are subjected to patriarchal structures that limit their mobility, decision-making power, and access to resources. Social empowerment seeks to dismantle these structures by advocating for women's rights to participate in family, community, and national affairs. Programs that focus on social empowerment often include awareness campaigns, leadership training, and community-based initiatives that encourage women's active involvement in social and cultural life. Education, access to health care, and freedom from violence are essential components of social empowerment. Women must have the opportunity to pursue education, enjoy physical and emotional well-being, and live free from fear of violence or coercion. Empowered women are more likely to contribute to the development of their communities and the broader society, leading to positive social change.

Educational Empowerment of Women

Education is one of the most powerful tools for women empowerment. An educated woman is more likely to understand her rights, make informed decisions, and contribute to the economic and social development of her community. Educational empowerment involves ensuring that women have equal access to quality education at all levels—primary, secondary, and tertiary. Globally, gender disparities in education persist, with girls often facing barriers such as poverty, cultural norms, and early marriage. Addressing these challenges is critical to achieving educational empowerment for women. Governments, international organizations, and non-governmental organizations (NGOs) play a crucial role in promoting gender equality in education by implementing policies that ensure equal access to schooling and addressing the root causes of gender-based discrimination. Educational empowerment also extends beyond formal education. Vocational training, skills development, and lifelong learning opportunities are essential for enabling women to adapt to changing economic conditions and contribute to the workforce. Women who are empowered through education are better equipped to challenge traditional gender roles, pursue careers, and lead more fulfilling lives.

Economic and Occupational Freedom

Economic empowerment is a key aspect of women empowerment, as it allows women to gain financial independence and contribute to their families and communities. Economic empowerment involves providing women with access to resources, opportunities, and support to participate in the workforce and engage in income-generating activities. Women often face significant barriers to economic participation, including discrimination in hiring, wage gaps, and limited access to credit and financial services. Economic empowerment programs aim to address these barriers by promoting gender-inclusive policies, providing training and mentorship, and creating opportunities for women to enter the labor market and start businesses. Occupational freedom refers to women's ability to choose their careers, work in diverse fields, and advance in their chosen professions. Women should have the right to pursue careers in all sectors of the economy, including traditionally male-dominated industries such as science, technology, engineering, and mathematics (STEM). Empowering women economically not only benefits individuals but also contributes to broader economic growth and development.

Empowerment through Legal Knowledge

Legal empowerment is a critical dimension of women empowerment, as it ensures that women are aware of their rights and have the knowledge and resources to seek legal recourse when those rights are violated. Legal empowerment involves educating women about laws related to gender equality, family law, property rights, and protection against violence and discrimination. In many countries, women are unaware of the legal protections available to them or face challenges in accessing justice due to gender biases in the legal system. Legal empowerment programs aim to bridge this gap by providing women with information, legal aid, and support to navigate the legal system. These programs often work in partnership with legal professionals, community organizations, and government agencies to ensure that women can exercise their legal rights. Legal knowledge is particularly important in addressing issues such as domestic violence, child marriage, and inheritance rights, where women are often disadvantaged due to cultural and legal norms. By empowering women with legal knowledge, societies can promote justice, equality, and the rule of law.

Political Empowerment of Women

Political empowerment refers to the ability of women to participate in political processes and hold leadership positions at the local, national, and international levels. Political empowerment is essential for ensuring that women's voices are heard in decision-making processes and that policies reflect the needs and interests of women. Despite progress in many countries, women remain underrepresented in political leadership roles. This underrepresentation is often due to systemic barriers such as gender stereotypes, lack of support for women candidates, and unequal access to resources. Political empowerment programs seek to address these barriers by promoting gender-sensitive political reforms, encouraging women's participation in politics, and supporting women candidates in elections. Political empowerment is not only about increasing the number of women in leadership roles but also about ensuring that women have the power to influence policy decisions that affect their lives. Empowered women in politics can advocate for policies that promote gender equality, social justice, and economic development.

Why Women Empowerment is Important

Women empowerment is essential for achieving gender equality and promoting human rights. It is a key driver of social and economic development, as empowered women are more likely to contribute to the well-being of their families, communities, and societies. Women who are empowered are better equipped to make decisions about their health, education, and careers, leading to improved outcomes for themselves and future generations. Empowering women also benefits the broader economy. Studies have shown that countries with higher levels of gender equality tend to have stronger economic growth, as women play a critical role in the workforce and contribute to innovation and productivity. Additionally, women empowerment is linked to

improved health outcomes, reduced poverty, and enhanced social cohesion. Women empowerment is not only a matter of justice but also a practical necessity for building inclusive and sustainable societies. By promoting gender equality and empowering women, societies can create a more equitable and prosperous future for all.

Conclusion

Women empowerment is a multidimensional process that involves social, economic, educational, legal, and political empowerment. It is essential for achieving gender equality, promoting human rights, and fostering social and economic development. Empowering women is not only a moral imperative but also a practical necessity for building inclusive and equitable societies. As we move forward, it is crucial to continue advocating for policies and programs that promote women empowerment and challenge the systemic barriers that limit women's opportunities and freedoms.

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**The study of Women Problems with Reference to Nastassya Filippovna from Fyodor Dostoevsky's
"The Idiot"**

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Abstract-

Dostoyevsky is remembered by the world as a creator of unique characters in his novels which are essentially the novels of psychology. In "The Idiot", too he follows the track and creates exceptional character Nastassya Filippovna Barashkov. Nastassya is the one who dominates the story and lives of other characters including the hero. She is the dominating force who forces one to know more about her and that has been attempted in this research paper. The objective of this paper is to study the role of Nastasya Filippovna one of the most significant female characters and offer a critical understanding to her thoughts and acts for a better appreciation of the novel.

"The Idiot" is a major novel represents the Christ like goodness is possible in the world. It was firstly published in the year 1868- 69 serially in the journal the Russian Messenger. In this novel Dostoevsky set the task of depicting "the positively good and beautiful man." The novel shows the conflicts, desire, passion, and egoism of worldly society.

Keywords- psychology, humiliation, mercurial.

Introduction-

In a letter to his niece Sofia Alexandrovna, Fyodor Dostoyevsky writes: "Three weeks ago I attacked another novel, and am working day and night. The basic idea is the representation of a truly perfect and noble man". The novel was entitled as 'The Idiot' by him. With Dostoyevsky, however, it has remained an all-time favorite. Dostoyevsky makes interact with the female characters that hold a significant position in some or the other way. He formulates the character of Nastassya Filippovna, the heroine of the novel; which is equally interesting character as Prince Myshkin, protagonist of the novel. A critic Sarah Young observes: "Nastasya Filippovna's role is not simply an important one, but that she is central to the plot: 'In reality Nastassya Filippovna, perhaps, plays the main role'. This novel stands as one of Dostoevsky's most ambitious and

thought-provoking creations, known for its intricate character development, philosophical depth, and intricate narrative structure. In his novels women were portrayed similar to the tradition Biblical concept of women. Dostoevsky depicts the image of an impoverished women in his novels, the often-mistreated women desperately trying to survive in an aggressively male dominated 19th century Russia. The title is an ironic reference to the central character of the novel, Prince Myshkin; a positively beautiful person in the world like Christ. 'The Idiot' was entirely written during Dostoevsky's lengthy self-exile in Siberia.

Main Text-

Unlike other characters, the novelist introduces Nastassya Filippovana not directly in person, but through a series of conversations taking place among three persons entirely unknown to each other at this juncture of time and have met for the first time, Prince Myshkin, Parfyon Rogozhin and Lebedyev, the first two interestingly grow to be her suitors. She is again referred to by Gavril Ivolgin and General Ivan Yepanchin in their conversation. This is how we come to know of her personality through her physical absence but mental presence in the thought of other characters. Her details of inner and outer qualities are brought to the readers through in the thoughts of other characters; like Rogozhin initially in the cursory manners but Totsky expands and elaborates as he. Dostoyevsky has drawn her character with such a force that her absence from the real scenes is hardly noticed by the readers.

Initially Prince Myshkin saw Nastassya's portrait in General Yepanchin's cabin when Ganya shows to General at that time Prince said -

"An amazing face!", "And I'm sure that her life is no ordinary one. Her face seems cheerful, she has suffered terribly, hasn't she? The eyes tell this, and the cheekbones that from two bones under the eyes. It's a proud face, a terribly proud face."

Nastassya Fillopovna a young darkly beautiful lady; a unique aesthetic that embraces darker, more mysterious and unconventional beauty, often associated with alternative styles and individuality. Her name itself shows the symbolic meaning of her own suffering and triumph. Nastassya Filippovna's name has sacrificial overtones; her first name is shortened form of Anastassya, which is Greek word for 'resurrection' it means in the Christian religion the return to life of Jesus Christ. And, her family name Barashkov suggested 'Lamb' it represents Christ as both suffering and triumph.

Dostoevsky's treatment towards the women in his real life was that of extreme devotion, love and respect. Dostoevsky have received idea of women and he portray in his work. Even in his own life he spends time with Russian female writers also. His affairs with Apollanaria Soslava and with Martha Brown, woman writer such as Anna Korvin- Krukavskai, immersed him contemporary women's issues, including education and lack of economic opportunities. Also, show the respect and admiration. Dostoevsky in her character has for the first time in his novel created a new woman who not only knows how to revenge the wrong done to her but even has the courage to make her adversaries tremble with fear for they know not the power of an offended and fantastic woman."

At the very outset her character is presented as not only positive but also negative. The life of Nastassya is a glowing example of women particularly belonging to the weaker sections of the society are treated by the wealthy and mighty. Nastassya, a woman of strong thoughts and actions was very difficult to deal with as is observed by Totsky whose mistress she has been for a long time. Totsky took Nastassya in an orphan and along with housing her and educating her. Now, she is grown, angry, and difficult to control. Totsky wants to marry the General's eldest daughter but can only do this if Nastassya, whom he had molested from childhood, is married off.

Nastassya Filioppovna is really the only woman who is described as destroying other's fate the other woman in the novel has their own character flaws, and this arises as an attempt for control over her life. Nastassya

herself was a victim of lust and abuse, serving as Totsky's concubine, which destroyed her self-image, especially when combined with the societal expectations of sexual purity. Her actions are done both as a middle finger to the men who have ruined her life, and as a means of asserting power over her circumstances in the only way she knows how, self-destruction. Of course, this self-destructive behavior is not contained to her, as her actions go on to hurt others time and time again, but her promiscuity is not really a genuine expression of her desires, rather a means to an end of both affirming her self-image as an impure figure, and establishing command over her own destiny.

“My whole life was hanging in the balance. What could be more serious?”

Nastassya have psychologically very strong minded. She planned to play a mind game the hidden thing was that she wants to turn the family against each other and humiliated them. Nastassya, again eludes the grasp of the minds of the characters in the novel and soon after the incident at Gavril's house, in the evening, she again enacts an enormous drama and establishes thoroughly that she is yet the director and has the strength to make others behave according to her own wish and whims, and on her own terms. The episode of her proposed marriage party is another glowing example of the expression of her free-will.

When Rogozhin proposed Nastassya for marriage Prince Myshkin interpose and suddenly Nastassya slapped to Prince Myshkin, on the other side instead of scolding and giving any physical reply to her, he simply tells her she will get better person than him. This is not a mere refusal to marry Gavril but it is a refusal to Totsky too that she cannot be taken for granted any longer even though she might have once upon a time been his kept mistress.

“Her broken innocence and the social perception of disgrace produce an intensely emotional and destructive personality.”

She is taken to be haughty, arrogant, mercurial, cruel, and shameless woman, which she conforms, in her actions at various places, on different occasion dealing with different characters, such as dealing with Totsky, General Yepanchin, her visit to Ganya's house, meeting with Ivolgin family, interaction with Rogozhin etc. She vociferously tells Rogozhin that though he thinks about her to be a whore kept by Totsky, she can not be taken as granted by him even though he has a bid of hundred thousand ruble as a price, if she agrees to marry him. She throws the bundle of currency notes into fire implicating that her free-will is really free and no amount of money can buy it. Also, by doing so she suggests that any relationship with Rogozhin will be on her own terms and conditions, even though it is very much clear to her that it is very dangerous for her to enter into an alliance with him.

Despite Nastasya Filippovna's extraordinary capacity for self-dramatizations of women's sufferings and Aglaya's talk of women's emancipation, Myshkin remains at the end of the novel as he was at the beginning. Nastasya Filippovna, the tragic figure of despair and vindictiveness with whom the prince identifies himself. Beautiful in a dark, sulky way, Nastasya is the victim of a man's lust. From this degradation, she rises to a sense of power over many men, the power that leads her to her death at the hands of the pathologically jealous Rogozhin. Drawn mysteriously to the benign young invalid, she also helps to determine his fate. A magnificent talker, a kind of actress of many parts, a moody dreamer, a defiant lover, she is a woman of great talents and deep motives.

She controls not only the story but also the lives of other characters be it Myshkin, Rogozhin or Aglaya 'the prospective bride of Myshkin' who is asked to marry Myshkin by none other than Nastasya herself. It is even more intriguing that Nastasya finally decides to unite with Rogozhin knowing full well that he will murder her. In fact, she writes the entire details of her would be murder in a letter to Myshkin and showing Rogozhin it to read. It would not be an exaggeration to say that Nastasya is the only female character in the entire range of Dostoyevsky's fiction that has full control over her life and death. She lives and dies the way she chooses

herself. She is a real mystery to the reader as well as other characters in the novel and thus is an example of perfect achiever of selfhood as Sarah Young says, “even in death she remains unfinalizable, and in this sense achieves selfhood, if of a twisted kind”.

Critics are at a loss to define Natasya’s behavior at every turn of the story and it becomes all the more troublesome to them in the final scene when she succumbs silently to the knife of Rogozhin. Ultimately it also suggests that Natasya is beyond comprehension and the statement holds true to the last page of the novel. She switches from one situation to another and from one place to another in search of a happy satisfied life which, however, eludes her just as she betrays the understanding of herself in the novel to other characters and may be even to her own self.

Conclusion-

Nastassya Filioppovna’s character is so central to the novel that it appears as if the entire narrative is oriented toward Nastassya’s quest for freedom and selfhood. Her struggle to identify herself is not issue of liberty from intellectual point of view rather it is a much larger matter dealing with the practical problems of freedom as part of human condition. She switches from one condition to another and from one place to another in search of happy, respectful and satisfied life. The changing behavior of Nastassya is pointed throughout the novel. It is concluded that her life is not smoothly and she suffers a lot in her life from childhood to adulthood, she saw in her life such a man who only want to molest and captured her for their desire and she became a puppet of their hands, not having her own decision. These all thinks make effect on her psychology and that’s why she has capricious nature.

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DEPARTMENT OF ENGLISH

Narrating Justice: Intersection of Human Rights and Collective Memory in Elif Shafak's *The Bastard of Istanbul*

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Abstract :

Elif Shafak's '*The Bastard of Istanbul*' explores the deep-rooted historical, social and political tensions between Turkey and Armenia, framed through the personal and collective experiences of two interconnected families. This paper examines how the novel addresses the theme of human rights, including issues of identity, memory, trauma and the consequences of historical denial. Through a detailed analysis of the characters, narrative structure and historical context, the paper argues that Shafak presents a nuanced exploration of the human rights violations stemming from the Armenian Genocide and their lasting impact on individuals and societies. The paper further examines the clash between personal freedom and political repression in contemporary Turkey, highlighting the role of memory, justice and reconciliation in the struggle for human rights.

Keywords : Armenian Genocide, Intergenerational Trauma, Human Rights, Freedom of Speech, Patriarchy, Identity Crisis, Confronting Truth.

Introduction :

The Bastard of Istanbul by Elif Shafak written in 2006 tells the story of two young women from different cultural backgrounds whose lives intersect in unexpected ways. Asya Kazanci, a rebellious 19-year-old, lives in Istanbul with her eccentric, all-female household after a curse that has left the Kazanci family without surviving men. Asya's mother, Zeliha, is a headstrong and unconventional tattoo artist. Asya identifies as an atheist and spends time at a local cafe with intellectual misfits, grappling with her identity and her family's secrets. Meanwhile, Armanoush Tchakhmakhchian, an Armenian-American girl, secretly travels to Istanbul to connect with her Armenian roots and understand her family's history, which is marked by the trauma of the Armenian Genocide. She stays with the Kazanci family, where she befriends Asya and starts uncovering buried family secrets. As the story unfolds, long-hidden truths about the Kazanci family's connection to the Armenian Genocide emerge, forcing both Asya and Armanoush to confront their shared past. The novel explores themes of identity, memory, guilt and reconciliation, highlighting the weight of historical trauma and the possibility of healing through understanding and acceptance.

Historical and Political Context : The Armenian Genocide and Historical Denial

Elif Shafak's *The Bastard of Istanbul* explores the legacy of the Armenian Genocide and its effect on Turkish society. The Armenian Genocide which took place from 1915 to 1917 refers to the systematic extermination and forced deportation of many Armenians by the Ottoman Empire.

In *The Bastard of Istanbul*, Shafak addresses this historical trauma through the intertwined stories of two families: The Kazanci family in Istanbul represents the Turkish side and the Tchakhmakhchian family in Arozo in the United States represents the Armenian Diaspora. Shafak explores the relationship between these families and the long-lasting effects of the genocide on their personal and national identity.

Elif Shafak portrays denial as a cultural and political phenomenon within Turkish society. The Kazanci family's reluctance to discuss history reflects the broader Turkish tendency to avoid confronting the reality of the genocide. The young Asya Kazanci inherits this silence and confusion about her identity. But, on the other side, Armanoush Tchakhmakhchian, an Armenian American visits Istanbul in search of her roots and the truth about her family's past. Her presence forces the Kazanci family to confront the uncomfortable legacy of the genocide and the silence surrounding it. Thus, Shafak uses these personal stories to show how historical denial creates psychological and emotional barriers between generations and communities.

The trauma of the genocide is passed down to the Armenian characters especially to Armanoush and her grandmother who carry a sense of inherited pain and displacement. Moreover, Asya and her mother Zeliha grapples with a fractured sense of identity and an unconscious guilt rooted in historical amnesia. This intergenerational trauma is reflected in the strained relationships between the two families symbolizing indirectly the larger tensions between Turkish and Armenian communities.

This denial at the national level translates into personal conflicts and moral ambiguity. The Turkish characters are portrayed as complex individuals shaped by state sponsored narratives of denial and the Armenian characters' search for truth and acknowledgment reflect the emotional toll of being denied recognition and justice. But, Armanoush and Asya's relationship suggests that reconciliation and healing require confronting uncomfortable historical truths.

After the novel's publication, Shafak was charged under Article 301 of the Turkish Penal Code for 'insulting Turkishness' because her characters referred to the events of 1915 as genocide. Later on, the charges were eventually dropped but the controversy aroused deep political sensitivity towards the past in Turkey.

Human Rights Violations in the Novel

Shafak addresses the themes of truth, memory and justice in the context of Turkey's fraught relationship with its past. The 'right to truth' refers to the moral and legal principle that victims of human rights violations and society as a whole have the right to know the truth about historical injustices. In the context of the Armenian Genocide, this means acknowledging the events of 1915, in which many Armenians were systematically killed or deported by the Ottoman Empire. Shafak challenges the official Turkish narrative of denial by giving voice to the descendants of both perpetrators and victims. The novel's central characters, Asya Kazanci and Armanoush Tchakhmakhchian, represent the intertwined yet divided histories of Turks and Armenians. Armanoush's journey to Istanbul to uncover her family's past reflects the search for historical truth. Her quest underscores the importance of acknowledging the pain and trauma carried through generations. Through Armanoush's conversations with Asya and other Kazanci family members, Shafak illustrates how the refusal to confront historical truth perpetuates silence and misunderstanding. The novel asserts that reconciliation and healing can only begin when the truth is confronted and accepted.

Historical justice involves not only acknowledging past wrongs but also addressing their consequences and creating space for reconciliation. Shafak presents historical justice as a deeply personal and political issue.

The Tchakhmakhchian family's collective memory of the genocide contrasts sharply with the Kazanci family's avoidance of the topic. This tension reflects the broader societal divide in Turkey regarding the recognition of the Armenian Genocide.

One of the novel's key revelations that Mustafa Kazanci, Asya's uncle, is responsible for the death of Armanoush's Armenian grandmother serves as a metaphor for Turkey's moral responsibility toward its historical crimes. Shafak suggests that justice requires both truth and accountability. However, she also portrays the difficulty of achieving justice in a society where denial is institutionalized and where confronting the past is met with resistance.

In *'The Bastard of Istanbul'*, Shafak argues that the right to truth is an essential step toward historical justice. The novel suggests that acknowledging historical wrongs, even when politically and socially difficult, is necessary for healing and reconciliation. Shafak's work challenges the silence surrounding the Armenian Genocide and calls for a reckoning with the past both at the personal and collective levels. The novel's message is ultimately one of hope that through truth and dialogue, historical wounds can begin to heal.

In *'The Bastard of Istanbul'* the Kazanci family is dominated by strong female figures reflecting both the resilience and oppression experienced by Turkish women. For example, Asya, the titular 'bastard' represents the marginalization of women in patriarchal societies. Her status as a fatherless child symbolizes the social stigma faced by women who challenge conventional norms. Banu, Zeliha, and Gulsum embody different responses to patriarchy compliance, rebellion and quiet resilience. The repression of women's rights is portrayed not only as a cultural issue but as a fundamental human rights violation.

The Kazanci household is dominated by women, as all the men (except Mustafa) die mysteriously at a young age. This matriarchal setting reflects a paradox: while the women hold influence within the family, they remain bound by the constraints of a patriarchal society. The first in the Kazanci family is Zeliha. She is the most rebellious figure in the Kazanci family. As a single mother who runs a tattoo parlor and rejects social norms, she challenges the traditional expectations imposed on Turkish women. Her decision to keep her child despite social stigma reflects her defiance against the patriarchal notion that a woman's worth is tied to her marital status and sexual purity. In addition to it, Zeliha's sisters, Banu, Cevriye and Feride embody different responses to patriarchy. Banu becomes a mystic and seeks empowerment through spirituality. Cevriye clings to tradition and respectability, while Feride descends into paranoia and superstition. Their varied approaches illustrate how women navigate patriarchal pressures in different ways. Despite their internal differences, the Kazanci women form a network of emotional support and resilience. Their bond reflects the importance of female solidarity in resisting patriarchal control.

Asya, Zeliha's daughter embodies the societal judgment imposed on women who defy patriarchal norms. Asya's illegitimacy marks her as an outcast in Turkish society, where a woman's honour is closely tied to her sexual behavior. Her cynicism and rebellious nature reflect her frustration with the limitations imposed on her as a woman and as a bastard. Her search for identity is akin to Turkey's struggle with its historical past, suggesting that both personal and national healing require a confrontation with uncomfortable truths.

While the Kazanci family is dominated by women, the influence of men particularly Mustafa Kazanci casts a shadow over their lives. Mustafa's sexual abuse of Zeliha when they were children represents the dark undercurrent of male dominance and violence. Mustafa's eventual death at the hands of Banu's mystical intervention symbolizes a form of poetic justice and the reclaiming of power by the Kazanci women. Shafak suggests that confronting male violence and holding perpetrators accountable is necessary for women's liberation. The novel's exploration of incest and abuse exposes the ways in which patriarchy operates not only through public institutions but also within the intimate spaces of the family.

Armanoush Tchakhmakhchian, the Armenian-American character, provides a contrasting perspective on womanhood and patriarchy. Coming from a diaspora community, Armanoush grapples with the intersection of cultural identity and gender expectations. Her Armenian grandmother and her American mother reflect different models of femininity one rooted in traditional values and the other in modern independence. Armanoush's connection with Asya suggests the potential for cross-cultural female solidarity in confronting shared experiences of patriarchal oppression. Through Armanoush's journey, Shafak highlights how patriarchy transcends national and cultural boundaries.

Shafak portrays resistance to patriarchy not as a grand political act but as everyday defiance and resilience. This is evident in Zeliha's decision to keep Asya despite societal condemnation, Banu's mystical intervention to protect the women from Mustafa's influence and Asya and Armanoush's friendship across cultural and historical divides. These female characters reflect the quiet yet powerful ways women resist patriarchal control. Shafak presents women's empowerment as a complex process of reclaiming autonomy, speaking truth and forging supportive female relationships.

Freedom of Speech and Intellectual Freedom

Elif Shafak's *The Bastard of Istanbul* explores the themes of freedom of speech and intellectual freedom within the context of Turkey's politically charged atmosphere and its fraught relationship with history particularly the Armenian Genocide.

Turkey's political history has long been marked by the suppression of dissenting voices, especially when it comes to sensitive issues like the Armenian Genocide. The Turkish state's official denial of the genocide reflects a broader strategy of controlling historical narratives and limiting public discourse. The novel directly challenges this denial through the character of Armanoush, an Armenian-American who visits Turkey to uncover the truth about her family's past. Through Armanoush's conversations with the Kazanci family, Shafak exposes the deep-rooted fear and discomfort surrounding open discussion of the genocide. The fact that Shafak was prosecuted for writing about the Armenian Genocide underscores how fragile freedom of speech remains in modern Turkey. By addressing these issues through fiction, Shafak tests the boundaries of intellectual freedom and public discourse in Turkey.

Shafak's characters represent different perspectives on truth and intellectual freedom, creating a microcosm of Turkish society's ideological divide. For example, Armanoush was determined to uncover the truth about the Armenian Genocide reflects the moral imperative to resist historical censorship and protect intellectual freedom. Another character in the novel, Asya and her cynicism and questioning nature symbolize the resistance of a younger generation to state imposed narratives. Her rejection of nationalist and religious dogma highlights the generational conflict over intellectual autonomy. Moreover, Mustafa represents the consequences of denial and repression. This psychological trauma reflects the cost of silencing truth at both a personal and collective level and Zeliha's decision to raise Asya alone and to challenge societal norms reflects a form of personal and intellectual rebellion against patriarchal and nationalist structures. Through these characters, Shafak illustrates the tension between personal truth and state-imposed silence.

Elif Shafak believes that the storytelling is a means of intellectual freedom and is a way of breaking through the barriers of censorship. Shafak bypasses political and legal restrictions by telling the story of Armenian Genocide. Thus the novel itself becomes a symbolic act of resistance. Moreover, the act of speaking about forbidden history becomes a form of intellectual defiance and moral accountability. In this way, Shafak suggests that literature and art have the power to challenge dominant narratives and restore silenced voices.

Shafak portrays freedom of speech as not only a political issue but also a deeply personal one. The Kazanci family's internal silence about Mustafa's abuse reflects the larger societal silence about the Armenian Genocide. Just as confronting Mustafa's crime is necessary for Asya and Zeliha to heal, confronting historical

truth is necessary for Turkish society to move toward justice and reconciliation. The connection between personal and political freedom suggests that intellectual freedom is essential for both individual and collective healing. Shafak argues that true freedom requires not only legal protection of speech but also the willingness to engage with uncomfortable truths.

Psychological and Intergenerational Impact of Human Rights Violations in the novel

Elif Shafak's *The Bastard of Istanbul* explores the long-lasting psychological and intergenerational impact of human rights violations specifically the Armenian Genocide on both personal and collective levels. Through the intertwined lives of the Kazanci family (Turkish) and the Tchakhmakhchian family (Armenian-American), Shafak demonstrates how trauma, silence and denial are passed down through generations, shaping identity, relationships and emotional well-being. The novel illustrates how historical injustices leave deep psychological scars, not only on direct victims but also on their descendants.

The Armenian Genocide, despite being denied and erased from Turkish official history, persists in the collective memory of the Armenian diaspora. Shafak explores how this unresolved trauma reverberates across generations, shaping the psychological landscapes of both the victims' descendants and the perpetrators' descendants.

Armanoush's identity is shaped by the trauma of her ancestors' suffering. Her Armenian family's insistence on remembering the genocide creates a strong sense of collective identity but also imposes emotional weight on her. Her grandmother and other Armenian elders carry the pain of exile and loss, which manifests in their over protectiveness and rigid expectations regarding identity and loyalty. Despite these inhibitions, Armanoush's decision to visit Istanbul stems from a need to confront the truth and find healing not only for herself but also for her ancestors. Shafak highlights how the children and grandchildren of genocide survivors often inherit the emotional burden of trauma, even if they did not experience the events firsthand.

The Kazanci family's silence about Mustafa's abuse reflects the broader national silence about the genocide. Just as confronting Mustafa's crime is necessary for the Kazanci women to heal, confronting historical truth is necessary for Turkey's collective healing. Asya's detachment and cynicism stem from growing up in an environment where difficult truths are hidden and avoided. Shafak draws a parallel between individual and national trauma, suggesting that true healing requires breaking the cycle of silence.

Trauma is not confined to the individuals who experience it directly. It is transmitted to future generations through emotional patterns, family dynamics and cultural narratives. Armanoush's emotional burden reflects the collective trauma of the Armenian Diaspora, which is passed down through family stories and expectations. The Kazanci family's dysfunction reflects the internalized guilt and shame that stem from Turkey's unresolved historical past. Shafak illustrates how both the victims' descendants and the perpetrators' descendants are haunted by the same history albeit from different emotional and moral standpoints.

Armanoush travels to Istanbul to uncover her family's past and understand her place in history. Her journey reflects the need to confront historical truths, even when they are painful, as a means of reclaiming identity and finding peace. Her friendship with Asya symbolizes the potential for reconciliation through understanding and empathy.

Asya's status as a 'bastard' reflects the psychological burden of growing up without a clear sense of belonging or identity. Asya's rebellion and existential detachment reflect her subconscious response to the weight of family secrets and societal denial. Asya's eventual connection with Armanoush represents the beginning of healing through shared truth and solidarity. Shafak suggests that reclaiming identity requires confronting both personal and historical truths.

Conclusion

Elif Shafak's *The Bastard of Istanbul* serves as a powerful exploration of the intersection between human rights and collective memory, shedding light on the enduring psychological and societal consequences of historical injustice. Through the parallel narratives of the Kazanci and Tchakhmakhchian families, Shafak exposes the far-reaching impact of the Armenian Genocide and the generational trauma that persists long after the initial violation of human rights. The novel presents justice not merely as a legal or political concept but as a moral and emotional imperative rooted in the acknowledgment of truth and the restoration of memory.

Shafak's narrative demonstrates that the denial and suppression of historical truths contribute to ongoing psychological and social damage. The Kazanci family's internal dysfunction particularly Asya's emotional detachment and Mustafa's abusive behavior mirrors the broader consequences of Turkey's refusal to confront its historical complicity in the Armenian Genocide. The silence surrounding the family's trauma reflects the collective silence of Turkish society, reinforcing the connection between personal and political repression. Just as Mustafa's crime must be exposed for the Kazanci women to heal, Shafak suggests that Turkey's path to justice and reconciliation requires an honest reckoning with its historical past.

At the same time, Shafak explores the transmission of trauma across generations within the Armenian diaspora. Armanoush's emotional burden reflects the weight of her ancestors' suffering and the expectations placed upon her to preserve memory and identity. Her journey to Istanbul becomes an act of reclaiming history, challenging the imposed silence and seeking justice not through retribution but through truth and understanding. Shafak highlights the moral responsibility of descendants to confront inherited trauma while also questioning whether collective identity should be solely defined by past suffering.

The novel ultimately argues that justice and healing require more than the acknowledgment of historical violations they demand open dialogue, empathy and a willingness to bridge divided narratives. The friendship between Asya and Armanoush symbolizes the potential for reconciliation through shared understanding and truth-telling. By allowing their personal stories to intersect, Shafak envisions a future where collective memory is not a source of division but a foundation for healing.

Furthermore, Shafak positions storytelling itself as a form of resistance and justice. The act of narrating suppressed histories whether through personal testimony or fiction becomes a way of reclaiming agency and challenging the structures of denial and oppression. In this sense, *The Bastard of Istanbul* serves as both literary and political intervention, giving voice to silenced histories and marginalized identities.

In conclusion, '*The Bastard of Istanbul*' reveals that justice is inseparable from truth and memory. Shafak underscores that confronting the past whether on a personal or national level is essential for healing and reconciliation. By intertwining the personal trauma of the Kazanci family with the collective trauma of the Armenian diaspora, Shafak illustrates how the search for justice is ultimately a search for identity and peace. Through the courage of her characters to confront painful truths, Shafak offers a hopeful vision where collective memory becomes a tool for understanding rather than division and where justice emerges not through erasure but through remembrance and accountability.

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DEPARTMENT OF ENGLISH

Between Tradition and Modernity: Gita Mehta's Exploration of Indian Identity

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Abstract

Gita Mehta is an influential Indian author, journalist, and documentary filmmaker whose works have played a significant role in presenting Indian culture, history, and politics to a global audience. Born into a politically active family, Mehta's writings reflect her deep understanding of India's societal intricacies. This research paper delves into her life, literary journey, recurring themes, and the reception of her works. By examining her notable novels—Karma Cola (1979), Raj (1989), and A River Sutra (1993)—the paper highlights Gita Mehta's distinctive narrative style, her exploration of postcolonial issues, and her role as a cultural commentator. The paper also discusses her non-fiction and documentary work, further emphasizing her commitment to portraying the complex identity of India.

Keywords: Modernity, Spirituality, History, Western, Exploration, Heritage, Postcolonial, Society

Introduction

Gita Mehta stands out as a significant voice in Indian literature, known for her insightful and often satirical portrayals of Indian society. Her works weave humour, cultural critique, and philosophical depth, providing readers with a nuanced view of India's struggle with its colonial legacy and rapid modernization. Mehta's dual perspective, shaped by her Indian roots and her life abroad, enables her to celebrate and critique Indian society with remarkable balance. This paper explores her life, her literary career, and the themes and narrative techniques that define her work.

Early Life and Background

Born in 1943, Gita Mehta grew up in a family deeply involved in India's political landscape. Her father, Biju Patnaik, was a prominent freedom fighter and former Chief Minister of Odisha, while her mother, Gyan Patnaik, was an active social worker. This politically charged environment fostered her sense of social responsibility and shaped her worldview.

Mehta's educational journey took her from India to the University of Cambridge, where she gained exposure to Western thought and culture. This bicultural experience became a cornerstone of her literary voice, allowing her to offer a unique perspective on Indian society. Before venturing into fiction, Mehta worked as a journalist and documentary filmmaker, covering pivotal events like the Bangladesh Liberation War and the Emergency

in India. These experiences deepened her understanding of political and social dynamics, which are vividly reflected in her novels.

Literary Career and Major Works

Gita Mehta's literary career, while marked by a relatively modest number of works, has left a profound impact on readers worldwide. Her books are celebrated for their elegant prose, incisive humor, and insightful exploration of Indian history and culture. Here's a closer look at her most influential works:

1. **Karma Cola: Marketing the Mystic East (1979)**

In her debut, *Karma Cola*, Mehta offers a satirical examination of Western fascination with Indian spirituality. Through a series of witty vignettes, she critiques the commodification of Indian spiritual traditions by Western seekers. The book humorously exposes the cultural misunderstandings that arise from such exchanges, questioning the authenticity of spiritual experiences that are packaged and marketed for profit.

2. **Raj (1989)**

Raj is a historical novel that follows the life of Princess Jaya Singh, a fictional character who navigates the political upheavals of colonial India. Set against the backdrop of the British Raj, the novel offers a vivid portrayal of India's aristocracy and their complex relationship with colonial power. Through meticulous research and evocative storytelling, Mehta brings to life the grandeur of royal courts while exploring themes of power, tradition, and identity.

3. **A River Sutra (1993)**

Often hailed as her masterpiece, *A River Sutra* is a collection of interconnected stories set along the Narmada River. The novel explores themes of love, loss, faith, and redemption, using the river as a unifying metaphor for the flow of life. Mehta's lyrical prose and philosophical reflections offer readers a profound meditation on the human condition, blending narrative poetry with cultural exploration.

4. **Snakes and Ladders: Glimpses of Modern India (1997)**

In this non-fiction work, Mehta provides a panoramic view of post-independence India, blending historical analysis with personal insights. The book examines India's political evolution, social changes, and cultural transformations, presenting a balanced view of the nation's progress and challenges. Her engaging narrative style and keen observations make *Snakes and Ladders* a thought-provoking read.

Themes and Style

Gita Mehta's works are characterized by several recurring themes, including:

1. **Cultural Identity and Hybridity**

Gita Mehta's works delve deeply into the intricate dynamics of cultural identity in a world shaped by colonial history and globalization. Her narratives highlight the friction between deeply rooted traditions and the encroaching forces of modernity, often underscored by Western influences on Indian society.

In *Raj*, Mehta portrays the protagonist's internal battle as she attempts to navigate the expectations of her royal lineage while grappling with the sweeping changes brought about by British colonial rule. Her journey symbolizes the broader struggle of individuals and nations caught between preserving their heritage and adapting to an evolving socio-political landscape. Through this, Mehta presents a nuanced perspective on the challenges of cultural hybridity, where identities are constantly negotiated and redefined.

Another compelling example is *Karma Cola*, in which Mehta critically examines the Western fascination with Eastern spirituality. The book exposes how ancient traditions and philosophical teachings, meant to be profound and introspective, are often diluted and repackaged for commercial appeal. She critiques the commodification of Indian spiritual practices, illustrating how Western seekers often approach them

superficially, stripping them of their authenticity. The work raises essential questions about cultural appropriation and the consequences of reducing deep-rooted traditions to marketable trends.

Through these narratives, Mehta underscores the complexities of cultural interactions in a postcolonial world, where the intersection of tradition and modernity creates both conflict and transformation. Her works challenge readers to reconsider notions of authenticity, belonging, and the evolving nature of cultural identity.

2. Spirituality and Philosophy

Spirituality plays a significant role in Gita Mehta's literary exploration, where she presents it as both a profound quest and a subject of critical inquiry. Her works depict spirituality as a deeply personal experience, while also questioning its commodification in the modern world.

In *A River Sutra*, Mehta interweaves multiple narratives that draw from Hindu, Jain, and Sufi traditions, offering diverse perspectives on spiritual enlightenment. Through these interlinked stories, the novel delves into existential dilemmas, portraying spirituality as an evolving process rather than a fixed state. Each character embarks on a journey of self-discovery, revealing how faith and inner transformation manifest in different ways. The novel suggests that spirituality is not a monolithic concept but rather an individual pursuit influenced by personal experiences and cultural traditions.

In contrast, *Karma Cola* takes a more critical stance, examining the commodification of Eastern spiritual practices by Western seekers. Mehta highlights how ancient traditions, once rooted in discipline and introspection, have been diluted into marketable trends. The book exposes the irony of spiritual tourism, where seekers, in their pursuit of enlightenment, often reduce profound philosophies into superficial experiences. By juxtaposing genuine devotion with the commercialization of spiritual practices, Mehta raises pertinent questions about authenticity, cultural appropriation, and the loss of depth in modern spiritual movements.

Through these two works, Mehta offers a nuanced perspective on spirituality. While *A River Sutra* celebrates its transformative potential, *Karma Cola* warns against its distortion. This dual approach reflects her ability to both respect and critique spiritual traditions, encouraging readers to engage with them thoughtfully rather than blindly accepting or rejecting them.

3. Gender and Power

Mehta's literary works frequently delve into the intricate experiences of women striving to assert themselves within deeply entrenched patriarchal structures. Her female protagonists are not passive recipients of societal norms; instead, they embody complexity and resilience, often challenging traditional gender roles and expectations. Through their journeys, Mehta explores themes of empowerment, identity, and defiance against restrictive social norms.

In *Raj*, the transformation of Princess Jaya serves as a compelling illustration of female empowerment. Initially portrayed as a sheltered royal, Jaya undergoes a significant personal and ideological evolution. Her exposure to political realities and social injustices broadens her perspective, compelling her to step beyond the confines of her aristocratic upbringing. As she navigates a world that seeks to limit her agency, Jaya gradually emerges as a politically conscious individual, determined to carve her own path. Her journey reflects the struggles and triumphs of women who resist societal constraints and redefine their roles within a rigid system.

Mehta's portrayal of female characters is marked by depth and nuance, emphasizing their ability to make independent choices despite societal pressures. She crafts narratives where women are not merely subjects of patriarchal authority but active participants in shaping their destinies. By highlighting their inner strength, resilience, and determination, Mehta underscores the potential for women to challenge and transform

oppressive structures. Her work serves as a powerful commentary on gender dynamics, illustrating how women assert their voices and identities in the face of adversity.

4. **History and Memory**

Gita Mehta masterfully intertwines historical events with personal narratives, creating a rich tapestry that examines the dynamic relationship between history and memory. Her writings offer a reflective exploration of India's colonial past, the fervent struggle for independence, and the evolving complexities of its postcolonial identity. Through her storytelling, she not only reconstructs significant historical moments but also delves into the emotional and cultural reverberations of these events, preserving both collective consciousness and individual experiences.

A distinctive feature of Mehta's narrative style is her ability to blend lyrical prose with incisive commentary. Her works often exhibit a sharp wit, employing techniques such as satire, allegory, and intertextuality to create layered narratives. She seamlessly merges personal perspectives with broader socio-political themes, bridging the past with contemporary realities. The vivid imagery in her storytelling enhances the depth of her narratives, making historical events feel immediate and deeply personal. Through this unique approach, Mehta not only chronicles history but also invites readers to reflect on its ongoing influence on identity and memory.

Critical Reception and Legacy

Gita Mehta's literary contributions have been lauded for their eloquent prose, rich cultural context, and sharp social insights. She masterfully explores the complexities of Indian identity, delving into themes of tradition, modernity, and political change. Her storytelling is celebrated for its depth and sophistication, often weaving historical narratives with contemporary issues to offer a nuanced perspective on Indian society.

Critics have admired her ability to navigate cultural dichotomies, presenting India not merely as an exotic land but as a dynamic and evolving society. Her works resonate with readers worldwide, transcending geographical boundaries due to their universal themes of identity, power, and belonging. Mehta's narrative style—layered, witty, and reflective—has earned her a prominent place in the realm of Indian-English literature.

However, some literary scholars have pointed out that Mehta's position as both an insider and an outsider—being of Indian origin yet largely exposed to Western influences—occasionally leads to portrayals that romanticize or exoticize aspects of Indian culture. These critiques suggest that her narrative gaze is sometimes influenced by a Western audience's expectations, leading to interpretations that may seem distanced from the everyday realities of India.

Despite such criticisms, Gita Mehta's influence on Indian literature remains significant. Her works have been translated into several languages, underscoring their universal appeal. By addressing complex social and political themes with wit and wisdom, she has contributed to a more layered and comprehensive global understanding of India. Through her insightful cultural commentary, Mehta has shaped international perceptions of Indian society, positioning herself as an influential voice in postcolonial literature. Her legacy endures as a writer who bridges worlds, offering a dialogue between tradition and modernity, East and West, local and global narratives.

Conclusion

Gita Mehta's literary journey stands as a remarkable testament to her exceptional storytelling abilities and her unwavering dedication to exploring the complexities of Indian cultural identity. Through her diverse body of work, which includes novels, non-fiction, and documentaries, Mehta masterfully navigates the intricate tapestry of India's historical legacy and its evolving contemporary landscape. Her narratives delve deep into the nation's socio-political dynamics, offering readers a nuanced perspective on the challenges and triumphs that shape Indian society.

Mehta's writing is distinguished by her unique narrative style, characterized by a clever blend of humour, biting satire, and thought-provoking philosophical reflections. This distinctive approach not only entertains but also encourages readers to question conventional norms and engage in critical thinking. Her storytelling is infused with wit and wisdom, seamlessly balancing light-heartedness with profound commentary on societal issues.

One of Mehta's greatest contributions to Indian English literature is her fearless exploration of cultural diversity and identity. She skilfully portrays the complexities of tradition and modernity, capturing the struggles and contradictions faced by individuals navigating a rapidly changing world. By giving voice to multifaceted characters and presenting layered narratives, she challenges stereotypes and broadens the understanding of Indian experiences.

Gita Mehta's legacy as a pioneering figure in Indian English literature is cemented by her courage to address sensitive themes with authenticity and depth. Her works inspire readers to reflect on their own cultural identities and question societal norms. Furthermore, she paves the way for future generations of writers, encouraging them to embrace complex storytelling and to explore the richness of Indian society with honesty and creativity.

Thus, Gita Mehta's literary contributions go beyond mere storytelling; they are powerful explorations of cultural identity, societal change, and human experience. Her influence continues to resonate, making her an enduring voice in the landscape of Indian English literature.

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One Day National Interdisciplinary E-Conference On

MODERN AND SOCIAL ASPECTS IN LITERATURE AND SOCIAL SCIENCE

On 3rd April, 2025



Vidya Vikas Education Society, Hinganghat's

**VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
SAMUDRAPUR DIST. WARDHA 442305**

DEPARTMENT OF ENGLISH

In the short story of W. S. Maugham's "The Verger", a short view of the character Albert Edward Foreman's reflected Cultural Identity, Identity Crises & Preservation of Culture.

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Abstract

William Somerset Maugham (25 January 1874 – 16 December 1965) was an English writer. He is known for his plays, novels and short stories. He was Born in Paris. He spent his first ten years in Paris. Maugham was schooled in England and went to a German university. He became a medical student in London and qualified as a physician in 1897. He never practiced medicine and became a full-time writer. In the paper, the study is based on cultural identity, identity crises, and preservation of culture through the character Albert Edward Foreman. It is a short description of a religious character sketch with their motif.

Key Words: Cultural Identity, Identity Crises & Preservation of Culture.

Characterization of Albert Edward Foreman with Cultural Identity, Identity Crises and Preservation of Culture.

Albert Edward Foreman was the verger at St. Peter's Church, Neville Square. He had been serving in this church as verger for sixteen years. He always wore with pride his verger's gown at church services. He kept his new one for funerals and weddings. On other occasions he wore only his second-best. He wore it with complacency, for it was the dignified symbol of his office. Without it, he felt himself insufficiently elad. He took pains with it; he pressed it and ironed it himself. He never threw away his old gowns but kept them neatly wrapped up in the drawers of the wardrobe in his bedroom. A new vicar was appointed at St. Peters, Neville Square. He was a red-faced energetic man in the early forties. Albert Edward still regretted the transfer of the former vicar, a clergyman who preached leisurely sermons in a silvery voice. The new vicar fussed about everything. He was too concerned about everything in the church. But Albert Edward was tolerant. St. Peters was in a very good neighborhood and the parishioners were in fact a very nice class of people. He believed that it would take some time for the new vicar to get used to the discreet ways of his fashionable congregation.

One day there had been a christening in the afternoon at St. Peter's, Neville Square. After the ceremony, Albert Edward put back everything in its place and waited for the vicar to have finished in the

vestry so that he could go home. Now the vicar walked down the aisle and approached Albert Edward and asked him to come to the vestry, for he wanted to tell him something. Albert Edward followed the vicar. On the way Albert told him that he (the vicar) had a nice way of quietening crying babies. The vicar felt proud of his talent. He could make a whimpering infant quiet by the manner in which he held it. Mothers and nurses would watch him with admiration as he settled the baby in the crook of his surpliced arm. It pleased him to be complimented on his talent. When the vicar and Albert reached the vestry, two church wardens were waiting for them. They sat at the refectory table and the vicar sat between them; Albert stood in front of them in a respectful attitude. Albert had been in service in very good houses before he was appointed to be the verger of St. Peter's. He started as a page boy in the household of a merchant prince. Then he rose gradually from the position of the fourth to the first footman. For a year he had been a single-handed butler to a widowed peeress. He was also butler, with two men under him, in the house of a retired ambassador. He became verger when the vacancy arose at St. Peter's.

The vicar told Albert that they had something unpleasant to say to him. He also said that he had fulfilled the duties of his office to the satisfaction of everybody concerned. But the vicar added that he was astonished to see that Albert could neither read nor write. However, the verger's face betrayed no embarrassment. He said that it made no difference to him and that there was too much education in the world. He went on to say that he went into service when he was twelve. Since then he had had no time to learn, and he never really found the want of it. He felt that young people were wasting a lot of their time reading when they might be doing something useful. The vicar again praised him for his character and capacity. The church wardens agreed with him. The vicar added that they could not risk some accident that might happen because of his ignorance. They asked him if he could now learn to read and write. He replied in the negative. Then they gave him three months' time to learn. If he couldn't read and write by then, he would have to go. Albert chose to go away immediately.

Albert's decision to leave the office of the verger was final. After closing the church door, he walked out of the church and strolled across the square. He sighed as he thought of all the grand funerals and smart weddings, he had taken part in. He was deeply hurt by the words of the vicar who did not want him to continue as a verger because he was unable to read or write. He walked slowly along. His heart was heavy. He did not know what he should do with himself. He did not want to go back to domestic service. It was he who had run St. Peter's and there he was his own master for so many years. He could scarcely demean himself by accepting domestic service. He had saved a tidy sum, but not enough to live on without doing something, and life seemed to cost more every year. He had never thought of such a situation because a verger's job was for life. He had often thought of the pleasant reference the vicar would make in his sermon at even song the first Sunday after his death to the long and faithful service and the exemplary character of the late verger, Albert Edward Foreman. He sighed deeply. As he was walking along the street, Albert felt tired and wished to enjoy a cigarette. He looked about him for a shop where he could buy a packet of Gold Flake. He did not see any shop around and walked on. There were many shops lining the street but not even one where he could buy cigarettes. He stopped and looked reflectively up and down. He could not be the only one who walked along that street and wanted a fag. An idea struck him. He could start a tobacco shop. He considered the matter from every angle and the next day he found a little shop that suited him exactly. Thus, Albert Edward set up in business as a tobacconist and news agent.

Albert did very well as a tobacconist. He did so well in a year that he decided to take a second shop. He looked for another street where there was no tobacconist and found a shop. He took it and stocked it. He put a manager to run it. This was a success too. Then it occurred to him that if he could run two, he could run half a dozen. He walked about London, and whenever he found a long street without a tobacconist, and a shop

to let, he took it. In the course of ten years he had acquired no less than ten shops. He was making plenty of money. He went round to all of the shops himself every Monday, collected the week's income and deposited it in the bank. Thus, Albert built up a successful business.

One morning, while Albert was depositing money in the bank, the manager called him to have a talk. The manager asked him how much money he had in the bank. Albert answered that he had got a pretty rough idea. The manager reminded him that it was over thirty thousand pounds. That was a very large sum to have on deposit. He should invest in it. The manager advised him to invest it in gilt-edged securities. That would fetch him a better rate of interest. Albert then expressed his ignorance about stocks and shares. The manager assured him that they would do everything. He only had to sign the transfers. Albert confessed that he could not read or write, and therefore, he would not know what he was signing. The manager was surprised. Albert explained that he never had the opportunity to learn. The manager remarked what he would be if he had been able to read and write. With a smile, Albert commented that he would be the verger of St. Peter's.

Here Maugham's tries to explain Albert Edward Foreman's ideological devotion to doing something new in his life with trends going on. He tried to explain the ambition of Abert Edward Foreman and his dedication towards the materialistic world

Conclusion

In Somerset Maugham's "The Verger" Albert Edward Foreman is characterized by his modern outlook, energy, and strict adherence to standards. His inability to appreciate long-standing traditions and the value of experience highlights the conflict between progress and tradition. While he aims to improve the church, his lack of empathy and rigid approach create unintended consequences, demonstrating how change can disrupt as well as advance. It is the conclusion of the paper.

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A STUDY OF RELIGIOUS ASPECTS IN THE NOVELS OF ENGLISH WRITERS WORLDWIDE

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"Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions."

Karl Marx

ABSTRACT

This research paper examines the representation of religion in the novels of English writers worldwide, exploring the way in which faith, spirituality and morality are portrayed in literary works. Through the critical analysis of novels highlighting the various religions such as Hinduism, Christianity, Chinese, Buddhism, Zoroastrianism etc. This study reveals the complexities and nuances of religious experiences in different cultural and geographical contexts. By exploring the intersection of religion and literature, this study provides new insights into the ways in which literary works reflect, shape and challenges our understanding of the sacred and the secular.

Keywords:

Religion, literature, novels, faith, spirituality, cultural, contexts.

INTRODUCTION

The religious aspect has been a significant theme in international literature reflecting the diverse spiritual traditions and experiences of authors and cultures worldwide. It refers to the exploration of spiritual themes, motifs and symbols of literary works. It includes the works that delve into the beliefs, practices and rituals of various religions such as, Christianity, Islam, Buddhism, Hinduism and others. The literature also explores the complex relationships between religion, culture and identity.

This religious literature also includes the struggle to maintain or question one's faith in the face of adversity. It also includes spiritual quest, like journey to self-discovery and spiritual exploration, exploration of religious teachings. It may be related to the role of religion in shaping individual and collective identities. Sometimes it highlights the intersections of religion, social justice and activism.

Objective of writing this research paper

Religious aspect is now a very sensitive and worldwide phenomenon. World is already much conscious to this sensitive issue. The objective of writing this paper is to study what people worldwide think and write about religious issues and concerns in their novels. The purpose is to study the views of novelist worldwide in highlighting the religious teachings, concepts and beliefs and how religion is instrumental in shaping the personalities and behaviors of the people. In this paper I have studied the Novels of the novelist like, R.K. Narayan, Salman Rushdie, Graham Greene, Assia Djebar, Philip Roth, Rohinton Mistry and Ha Jin's novels for the cause.

Research Methodology

The descriptive method has been used for this paper. The primary sources, the critical reviews have been used for the purpose. The online websites, journals and books are referred for secondary data collection.

Review of Literature

Early studies on the religious aspect of English Literature focused on the works of canonical authors such as John Milton, George Herbert and William Blake. Their literature was based on Christian theology. In post-colonial studies scholars like Homi K. Bhabha (**"The location of culture"** (1994), Gayatri Chakraborty Spivak (**"An Aesthetic Education in the Era of Globalization"** 2012) and Edward Said (**"Covering Islam"**, 1981) wrote on colonialism and imperialism representing religion in literature. In the contemporary literature, English writers focused on cultural and geographical contexts. Such as Salman Rushdie (**"Midnight Children"**) and Zadie Smith (**"White Teeth"**) have examined the ways in which religion intersects with identity, culture and politics in literary works.

R.K. Narayan's novel "The Guide"

R. K. Narayan, one of India's most famous literary personalities, masterfully explores the intricacies of human existence in his timeless novel "The Guide". "The Guide" particularly focuses on the religious aspect, love and manipulation. Narayan weaves together traditional values and human relationships in his literary canvas. The novel is a journey of the protagonist Raju's self-realization and spiritual enlightenment. It deals with theme of moral and ethical quandaries, the interplay of beliefs and betrayal, and transformative journey of the protagonist, Raju.

The Guide commences by portraying the ordinary settings and everyday occurrences within a cross-section of Indian society featuring characters from diverse social strata. However, as the narrative advances, fate, chance, mistakes intervene to transform these mundane events into extraordinary happenings.

The novel is a termination to religious aspect from social aspect. The fraud Raju is when mistaken by Velan as a saint, Raju realizes that villagers have more faith in him. He doesn't want to break their faith in him. When Velan says,

"I heard that you are a saint", he answered that, "I am only a man who is in search of truth of life. For that I have to search the internal peace. But I am unable to understand how to get this peace". In these dialogues between Raju and Velan there is a thing of truth of life and eternal peace.

Salman Rushdie's novel "The Satanic Verses"

Salman Rushdie's novel "The Satanic Verses" is a complex and multifaceted work that explores the intersection of religion, identity, culture and politics. The novel includes a fictionalized account of the prophet Muhammad's life. It explores the complexities of Islamic identity, particularly in the context of migration, and tensions between tradition and modernity. The novel employs magical realism to explore the world of dreams and visions, which are central to Islamic mythology and spirituality. The novel's character of Angel

Gabriel is a nod to Islamic mythology and the role of the angel in revealing the Quran to the Prophet Mohammad. Some religious interpretations are presented in the following dialogues:-

“Gibril: I am the messenger, the angel, the one who brings the word of God’

Salman : What word? What God?

Mohammad: You must have faith Salman. You must believe in the power of God.

Salman: I am trying Mohammad. But it is hard to believe in something you can’t see”.

In all these dialogues there is a discussion on God and faith.

Graham Greene’s novel “The Power and the Glory”

Graham Greene is a catholic fine writer. His most successful themes deals with the deep internal struggles of catholic conscience burdened with temptation, yet trying to live up to the demands of the laws of God. To reach spiritual enrichment, Greene points out, one thus has to follow a life full of sufferings, pain, regret, despair, boredom, loneliness etc. This Greene’s answer to the novel’s question; how else should man achieve glory? The priest’s potentiality of being a saint is clearly manifested in the novel’s closing lines”. Graham Greene’s novel “The power and the glory” (1940) is about faith, morality and redemption on the backdrop of the Mexican Revolution. The novel is an account of journey of a whiskey priest, a catholic priest who is struggling with his own faith and morality. It is actually a metaphor for the struggle between faith and doubt.

The novel is about the nature of God and the relationship between God and humanity. He priest’s communication with the Lieutenant, an atheist raise questions about the existence and nature of God. Through the character of priest, the novel explores the theme of redemption and sacrifice, who ultimately gives his life to save others.

The church is the story symbolizes hope redemption and salvation. It also portray as a flawed institution, struggles to maintain its relevance in a world torn apart by violence and revolution.

The lieutenant, an atheist and a symbol of the revolutionary government, represents the revolt to the church and the whiskey priest’s faith. The priest is a complex and flawed character, struggles with his own faith and morality. His journey is a powerful exploration of the human condition and the nature of faith. The novel explores the tension between faith and doubt. It raises the question about morality and redemption. It is also about human condition. The conversations in the novel highlight discussions on spirituality.

Father: I am a priest and I have come to serve God.

Lieutenant: There is no god here, priest. Only the state and its power”.

In a second episode,

Woman” Father, I have sinned, I need forgiveness”.

Father: My child, God forgives all sins. But you must confess and repent”. The words of father also reveals the faith and doubts when he says, “I am a priest, but I am also a man. I have doubts and fears, just like everyone else. But I must continue to serve God, no matters what.”

Thus the novel explores the complexities of faith, morality and redemption in a time of political upheaval. The priest’s character represents a flawed but ultimately redeemable individual, struggling to maintain his faith in a hostile environment.

Novelist’s use of symbolism particularly in relation to the priest’s journey adds depths and complexity to the narrative. The priest’s potentiality of being a saint is clearly manifested in the novel’s closing lines”.

“It seemed to him at that moment that it would have been quite easy to have been a saint.

It would only have needed a little self- restraint and a little courage. (P&G, 251)

Assia Djebbar's novel "Women of Algiers in their Apartment"

Assia Djebbar's novel "Women of Algiers in their Apartment" (1980) is an exploration of the lives of Algerian women, related to the themes of identity, culture and religion. It explores the complexities of women's roles in Islamic tradition and culture, highlighting the tensions between traditional expectations and modern aspirations. *Femme d' Alger dans leur apartment* by Assia is a collection of short stories which maintains a verbal rapport with art since it borrows its title from paintings by Delacroix and Picasso, works that inspire an elaborate narrative recounting of the history of Algerian women.

The novel's title refers to the famous painting "Women of Algiers" by Eugene Delacroix, which depicts a harem scene. The novel is about lives and experiences of women within the domestic sphere. It also challenges traditional interpretations of Islamic texts and laws, highlighting the ways in which they have been used to oppress and marginalize women. It is also about female resistance of Algerian women who subvert and challenge patriarchal norms and expectations.

The novel is influenced by Sufi Mysticism, which emphasizes the inner dimension of faith and the pursuit of spiritual knowledge. What is the role of women in Sufi tradition, their importance as spiritual leaders is highlighted in the novel.

There is an intersection of Islam and feminism. The ways in which Algerian women reclaim their faith and challenge patriarchal norms are focused in this novel. The exploration of stereotypes of Muslim women and portraying them as complex, multifaceted individuals is given in the novel.

By reading these paintings and deciphering their secrets, Djebbar adapts and infuses them into the setting of her novel in two equal stages; the dream stage and the memory stage, in the midst of which the women of Algiers open up and come to life in words. (Gharbi)

Philip Roth's novel "Portnoy's Complaint"

Philip Roth's novel "Portnoy's Complaint" (1961) is a classic exploration of Jewish identity, culture and religion. It is about the experiences of Jewish Americans, particularly the tensions between traditional Jewish culture and modern American society. It is also about the role of Judaism in shaping the identity of the protagonist Alexander Portnoy, and his relations with his family and society.

There is the constraints of orthodox Judaism, strict rules and regulations, which stifles individual freedom and creativity. There is also a conflict between traditional Jewish practices and modern American values, highlighting the challenges of navigating multiple identities. The novel deals with Portnoy's quest for authenticity and spiritual meaning, as he navigates the complexities of Jewish identity and culture. Some kind of guilt and shame is also shown in Jewish culture, in relation to issues of identity, morality and spirituality. There is a use of humour and satire to critique Jewish culture and traditions to show absurdities and contradictions of Jewish life.

Philip Roth's 'Portnoy's Complaint' is a seminal work of American literature that explores the intricacies of Jewish American identity. The protagonist, Alexander is on a psychoanalytical journey, confessing his deep desires and complexities to his analyst. Dr. Spielvogel. His complaint reflect the tensions between traditional Jewish values and modern American culture. (Levitt. 1)

Rohinton Mistry's novel "Family Matters"

Rohinton Mistry's novel "Family Matters" (2002) is about exploration of the complexities of family, identity and culture in the context of Parsi community in India. The novel is based on significance of Zoroastrianism in shaping Parsi identity and culture highlighting the community's unique traditions and practices. The novel is about family relationships, set against the backdrop of Mumbai's Parsi Community.

Nariman Vakeel, the patriarch, struggles to come to terms with his own mortality and the changing values of his family.

The novel also examines the role of religion in family life, particularly in the context of the Parsi community, where religious traditions and rituals play a significant part in family gatherings and celebrations. There is a challenge posed by modernity to traditional Parsi values and practices, highlighting the tensions between tradition and modernity. It is also about the impact of secularism on Parsi identity and culture, especially in the context of India's increasingly secular society.

There is a mention of Navjote, a significant Parsi ritual that marks a child's initiation into the faith. The novel also explores the significance of funeral rites in Parsi culture, highlighting the community's unique traditions and practices surrounding death and mourning. Main theme includes the role of religion in social activism, the way in which Parsi values and traditions inform social justice movements within the community.

The novel is elaborately discussing on the slow but steady decline of the Parsi culture in turn the whole race. Mistry is longing to preserve his tradition and race amidst the fast-changing multi-cultural society. (Madhan.2)

Ha Jin's novel "Waiting"

Ha Jin's novel "Waiting" is a strong revelation of love, loyalty and redemption in the context of China's cultural Revolution. There is a concept of Karma, with the idea that individual's actions have consequences that affect their future. There is a reflection on mindfulness and Buddhist teachings on the nature of reality. The writer focuses on the rate of suffering in Buddhist thought, with the idea that suffering can be catalyst for spiritual growth and transformation.

In the novel there is a concept of Wu Wei or non-action stating that individual should assign themselves with the natural order of the universe. There is a concept of Taoist teachings on the interconnectedness of all things. The novel critiques the limits of communist ideology revealing its failure in providing purpose in individual's lives.

The protagonist searches for spiritual meaning and purpose in communist ideology. The role of nature, how it can be a source of comfort and solace. The book is about complexities of Chinese culture and society. There is a focus on intersections of Buddhism, Taoism and Communism in shaping collective identities. The novel explores the traditional Chinese culture, Buddhism and folk religion revealing the complexities of faith and morality in the character's lives. There are different attitudes towards religion among the characters.

Lin Kong's scepticism is contrasted with Shuyu's devotion. A Buddhist concept of waiting as a form of spiritual practice is shown in the novel. Characters' actions are influenced by their understanding of Karma and the consequences of their actions. Thus, the novel provides a rich and complex understanding of the human experience revealing the ways in which faith, morality and spirituality shape relationships, decisions and worldview. (Yu-15)

Conclusion

This study has explored the religious aspect in novels by writers worldwide focusing the diverse ways in which faith spirituality and morality are portrayed in literature. Through the literary analysis of novels from different cultural and geographical contexts, it has been revealed the significant role of religion in shaping the human experience. It can be said that religion can be both a source of comfort, strength and community as well as a source of conflict, oppression and division. By examining the religious themes in novels from around the world, the study has demonstrated the importance of considering the religious context in which literary works are written and received.

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DEPARTMENT OF ENGLISH

New-Age Feminism: Gender Struggles and Empowerment in Modern Feminist Literature

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Abstract

New-age feminism in modern English literature redefines traditional gender narratives by incorporating intersectionality, digital activism, and diverse feminist perspectives. This paper explores gender struggles and empowerment in contemporary feminist literature, examining the works of authors such as Chimamanda Ngozi Adichie, Bernardine Evaristo, Margaret Atwood, and Roxane Gay. The study investigates how modern literature portrays gender oppression and resistance, with a focus on themes of agency, identity, and systemic challenges. By analyzing literary representations of women, non-binary individuals, and marginalized communities, this paper highlights literature's role in shaping feminist discourse and challenging systemic inequalities. It also examines the ways in which literature has acted as both a reflection and catalyst of feminist activism, using storytelling as a medium for political expression and social transformation. Despite criticisms of commodification and Western bias, feminist literature remains a transformative force, inspiring readers to question, challenge, and reconstruct societal norms. The analysis ultimately underscores the power of modern English literature in fostering gender equality and amplifying historically silenced voices.

Keywords: Feminism, Gender Struggles, Empowerment, Modern English Literature, Intersectionality, Digital Activism, Patriarchy, Resistance

Introduction

Feminism, as a literary and social movement, has evolved through different phases, each reflecting the prevailing sociopolitical realities of its time. The contemporary wave, often referred to as new-age feminism, challenges not only patriarchal norms but also internalized biases, intersectional oppression, and cultural limitations that affect marginalized communities. This wave of feminism recognizes the complexity of gender identity and the ways in which race, class, and sexuality intersect with gender struggles. Modern English literature has played a crucial role in articulating these concerns, offering a nuanced perspective on gender struggles and empowerment. Through novels, poetry, and essays, contemporary writers challenge traditional

gender roles, address systemic oppression, and advocate for agency and autonomy. From narratives of resilience to critical explorations of social injustices, new-age feminist literature serves as both a reflection of contemporary feminist movements and a means to propel them forward. This paper explores the depiction of gender struggles and empowerment in modern English literature, with an emphasis on how contemporary feminist narratives reshape literary traditions and inspire socio-political change. By analyzing the works of key feminist authors, this study highlights the ways in which literature contributes to broader discourses on gender and equality, while also acknowledging the challenges and critiques faced by the movement.

The **historical context and evolution of feminism in literature** trace the transformation of feminist thought and its representation in literary works across different waves of the movement. First-wave feminism, emerging in the late 19th and early 20th centuries, primarily focused on securing legal rights for women, particularly suffrage. Literature from this period, such as **Virginia Woolf's *A Room of One's Own* (1929)**, underscored the necessity of financial independence and intellectual freedom for women. Woolf's assertion that "a woman must have money and a room of her own if she is to write fiction" emphasized the systemic barriers that prevented women from contributing to the literary canon. Second-wave feminism, which gained momentum in the 1960s, broadened the discourse to include reproductive rights, workplace discrimination, and domestic oppression. Writers like **Margaret Atwood and Sylvia Plath** vividly depicted the psychological and social constraints imposed on women. Atwood's *The Handmaid's Tale* (1985) remains a powerful critique of patriarchal fundamentalism, exploring how women's bodies and identities become sites of control in oppressive regimes. This wave saw literature evolving as a medium to challenge restrictive gender norms and advocate for women's autonomy. Third-wave feminism, emerging in the 1990s, introduced intersectionality into feminist discourse, recognizing that gender struggles intersect with race, class, sexuality, and other social factors. This period saw a shift from predominantly white, middle-class feminist narratives to more inclusive and diverse representations. Authors such as **Chimamanda Ngozi Adichie and Audre Lorde** played a significant role in reshaping feminist literature by incorporating the voices of women of color and LGBTQ+ individuals. Fourth-wave feminism, which characterizes contemporary feminist thought, integrates digital activism and expands the discourse to include body autonomy, gender fluidity, and non-binary identities. Modern feminist literature, such as **Bernardine Evaristo's *Girl, Woman, Other* (2019)**, moves beyond traditional binaries and heteronormative structures, reflecting the dynamic and evolving nature of feminism today. By engaging with issues of systemic oppression, feminist literature has transitioned from merely reflecting societal inequalities to actively challenging and dismantling them.

The **gender struggles in contemporary literature** are multifaceted, addressing power dynamics, cultural identity, and gender nonconformity. Today's feminist literature critically examines how gendered oppression manifests in different aspects of life, including personal relationships, professional spaces, and societal expectations. **Chimamanda Ngozi Adichie's *We Should All Be Feminists* (2015)** critiques deeply ingrained gender biases and highlights the subtle ways in which women are conditioned to diminish their ambitions. Adichie's assertion, "We teach girls to shrink themselves, to make themselves smaller," reflects the persistent societal pressure on women to conform to restrictive roles. **Bernardine Evaristo's *Girl, Woman, Other*** deconstructs traditional gender narratives by weaving together the lives of twelve characters, most of whom are Black British women, exploring themes of intersectionality, gender fluidity, and identity. The novel's experimental structure mirrors the complexity of contemporary gender struggles, offering an expansive view of feminist experiences. Beyond fiction, feminist literature engages with real-world struggles such as workplace discrimination, the gender pay gap, and sexual harassment. **Roxane Gay's *Bad Feminist* (2014)** provides a nuanced exploration of these issues, rejecting the notion of a singular, ideal feminist identity and instead embracing the idea that feminism should be flexible and inclusive. Gay's words, "I embrace the label

of bad feminist because I am human. I am messy. I'm not trying to be perfect," challenge the rigid expectations often imposed on feminists and encourage a more inclusive approach to the movement. Additionally, feminist literature now incorporates themes of gender nonconformity and LGBTQ+ experiences, as seen in the poetry of **Rupi Kaur**, which addresses trauma, healing, and self-acceptance. Literature's ability to highlight these struggles and present diverse narratives makes it an essential tool in continuing the feminist conversation and advocating for gender equality.

Beyond illustrating oppression, feminist literature plays a crucial role in **empowerment through literature: reclaiming voices**. Literature serves as both a means of resistance and a platform for marginalized individuals to assert their agency. Many feminist writers use their work to challenge dominant narratives and create spaces where women and non-binary individuals can reclaim their identities. **Roxane Gay's** *Bad Feminist* actively defies the notion of a "perfect feminist," advocating instead for a movement that allows for imperfection and personal contradictions. Similarly, **Margaret Atwood's** *The Handmaid's Tale*, though a dystopian critique of patriarchal oppression, also presents moments of defiance, as seen in Offred's gradual assertion of agency against a totalitarian regime. Poetry, in particular, has emerged as a powerful medium for feminist empowerment. **Rupi Kaur's** *Milk and Honey* and *The Sun and Her Flowers* have gained widespread popularity, particularly among younger audiences, for their raw and emotionally resonant explorations of self-love, healing, and resilience. Kaur's verse, "What is stronger than the human heart which shatters over and over and still lives," encapsulates the essence of feminist empowerment—strength through vulnerability. Furthermore, contemporary feminist literature intersects with digital activism, utilizing social media and online platforms to reach a wider audience and foster discussions about gender justice. The accessibility of feminist literature in the digital age has democratized feminist discourse, making it more inclusive and responsive to diverse experiences. By providing representation for historically silenced voices and advocating for systemic change, modern feminist literature continues to inspire individuals to reclaim their narratives and challenge oppressive structures.

Conclusion:

New-age feminism in modern English literature is a dynamic force that continues to challenge, redefine, and expand feminist discourse. Literature functions as a powerful medium for articulating gender struggles, representing marginalized voices, and envisioning new possibilities for empowerment. Through the works of contemporary authors, feminist literature not only raises awareness about gender-based inequalities but also provides models of resistance, agency, and transformation. The intersectionality present in today's feminist literature ensures that voices from diverse backgrounds are heard, thereby making feminism more inclusive and representative of global experiences. By addressing issues of race, class, sexuality, and disability, modern feminist literature moves beyond a singular narrative and embraces a multiplicity of perspectives that reflect the complexity of gender identities and struggles. Despite its significant contributions, feminist literature must also acknowledge and address its limitations, including concerns over commodification and the predominance of Western perspectives. To remain a force for social change, feminist literature must continue to evolve, ensuring that it remains inclusive, radical, and responsive to contemporary socio-political realities.

As feminist literature evolves, it must continue to challenge societal norms, question existing power structures, and advocate for true gender equality. The works discussed in this paper demonstrate that literature not only reflects social realities but also shapes them, inspiring readers to question, resist, and transform the structures that perpetuate gender inequality. In the words of Adichie, "Culture does not make people. People make culture. If it is true that the full humanity of women is not our culture, then we must make it our culture" (Adichie 45). Literature, in its essence, remains a revolutionary tool in this cultural transformation, ensuring that feminist narratives continue to inspire generations to come.

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Vidya Vikas Education Society, Hinganghat's
VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
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IDEAS OF MAHATMA GANDHI ABOUT SPIRITUALITY

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Abstract :

Gandhi was, first and foremost, a religious man in search of God and he is great spiritual leader. Gandhi Ji was a true Karmayogi, he do any kind of work without hesitation. He wrote many commentaries on the Gita, participation in politics and other different activities practice of nonviolence in every area of our life. Gandhi Ji's life remains a source of inspiration to millions of people in world. He inspires us to seek God, to promote peace, to walk with the poor, to pursue justice, to meditate and to speak the truth. He was stable in life in any situation. Gandhi held that radical purity of heart bears enormous positive ramifications for the entire world. Key words: Nonviolence, spirituality, messenger of god, etc.

INTRODUCTION:

Mohandas Karamchand Gandhi is one of the great spiritual leaders of the twentieth century. Truth and Non-violence were Gandhi Ji's two lungs which he had naturally adopted throughout in his life and applied with precision in his spiritual quest. In his own words: "Just as a scientist will work wonders out of various applications of the laws of nature, a man who applies the laws of love with scientific precision can work wonders. Non-violence is infinitely more wonderful and subtle than forces of nature like for instance, electricity. The law of love is a far greater science than any modern science." Gandhi Ji himself regarded the entire activities of his political and social life as a process of his spiritual development which provided him sufficient impetus and strength to carry out his tremendous work in these fields. In his own words: "My experiments in the political field are now known. But I should certainly like to narrate my experiments in the spiritual field which are known only to myself, and from which I have derived such power as I possess for working in the political field" (MKG: The Story of My Life). His ultimate objective in life was Self-realization, the realization of God, Truth and he was consciously working for this aim. He has expressed this clearly in his autobiography: "What I want to achieve – what I have been striving and pinning to achieve these thirty years – is Self-realization, to see God face to face, to attain Moksha" (MKG: The Story of My Experiments with Truth).

The first widespread application of nonviolence as the most powerful tool for positive social change. Gandhi's nonviolence was not just political: It was rooted and grounded in the spiritual, which is why he exploded not just onto India's political stage, but onto the world stage, and not just temporally, but for all times. Gandhi was, first and foremost, a religious man in search of God. For more than fifty years, he pursued truth, proclaiming that the best way to discover truth was through the practice of active, faith-based nonviolence.

Gandhi Ji was a true Karmayogi. All his life he ceaselessly worked understanding the real worth of labour and leaving the result of his actions to God. He never hesitated to do work with his own hands and was always willing to learn and teach different skills. At different times he had found himself engaged in different activities using the acquired skills e.g. he had been a lawyer, a writer, a teacher, a correspondent, a doctor, a nurse, a farmer, a tailor, a barber, a washer man, a sweeper, a cook, a weaver, a spinner, a beggar, a dacoit, a prisoner, a priest, a servant, a shoe maker, etc. The internationally known journalist and American writer John Gunther wrote about him: "He is adored as well as worshipped. He is a unique kind of dictator, one who rules by love.

Gandhi also wrote several books including his autobiography, *The Story of My Experiments with Truth*, of which he bought the entire first edition to make sure it was reprinted. His other autobiographies included: *Satyagraha in South Africa* about his struggle there, *Hind Swaraj* or *Indian Home Rule*, a political pamphlet, and a paraphrase in Gujarati of John Ruskin's *Unto This Last*. This last essay can be considered his programme on economics. He also wrote extensively on vegetarianism, diet and health, religion, social reforms, etc. Gandhi usually wrote in Gujarati, though he also revised the Hindi and English translations of his books.

OBJECTIVES:

In this paper I have made an attempt to highlight the central theme of Gandhi Ji's life and , ideas of spirituality, activities, analyze specific aspects of his personality and generally offer to the reader some material for enabling him to compose a clear picture of the stuff and essence that Mahatma Gandhi was made of – a picture which he may otherwise escape, not being able to study the large volume of writings about him.

METHODOLOGY

The method of research adopted is secondary in nature. Sources referred are mostly from the internet as well as books written by Mahatma Gandhi and other eminent writers.

MAHATMA GANDHI CONTRIBUTION TO SPIRITUALITY

Indian scriptures hold a Guru to be indispensable for Self- realization. Gandhi Ji believed in this institution but thought that if one cannot get a real Guru, a sham substitute is not only useless but injurious. He described Gokhale as his political Guru but could not say that of anyone as a Guru in religious matters, although he said that he was greatly influenced by Tolstoy and Ruskin in religious matters. He wrote: "I have no spiritual Guru, but believing in the institution, I have been in search of one for the last thirty years. The very search is the greatest consolation for me" (*Collected Works of MKG*). Indeed Gandhi Ji was his own Guru in spiritual matters and he reached his goal of Self realization by his own efforts and by himself, following the instruction of Lord Krishna given to Arjuna in *Bhagwad Gita* : Let man uplift the self (ego) by the self; let the self not be self-degraded (cast down). Indeed the self is its own friend; and the self is its own enemy (*The Bhagwad Gita* by Sri Paramhansa Yogananda).

In 1934 he wrote: "The whole of my life is saturated with the religious spirit. I could not live for a single second without religion. Many of my political friends despair of me, because they say that even my politics are derived from my religion. And they are right. My politics and all other activities of mine are

derived from my religion.....Religion means being bound to God. If you recognize that truth, naturally God regulates every activity of yours" (Harijan,1934.) Gandhi Ji was indeed a saint who did not cease to be one when he entered politics. In his typical simple style he said that it was the way a man lived, not the recital of a verse, or the form of a prayer which made him a good Christian, a good Muslim or a good Hindu. Reflecting upon his ideas on all inclusive Hinduism he wrote in *Harijan*: It is because I am a *Sanatani Hindu* that I claim to be a Christian, a Buddhist and a Muslim. Some Muslim friends feel that I have no right to read Arabic verses from the Quran, but they do not know that true religion transcends language and scripture.....I would continue to ask God to give me the strength not to be angry with my accusers, but to be prepared even to die at their hands without wishing them ill. I claim that Hinduism is all inclusive and I am sure that if I lived up to my convictions I would have learnt not only Hinduism but also Islam" (Harijan: 1947).

Gandhi Ji's participation in politics, as he explained to Montagu, the Secretary of State for India, was only an extension of his social activity which he found necessary to identify himself with the whole mankind, if he wanted to lead a religious life. He was indeed a religious man, a man of God whom the world venerated as *Mahatma* - a great soul. A great soul indeed but no one, not even his biggest adversaries, ever failed to notice his great humility, simplicity and saintliness that were the hallmarks of this great man who set himself a very harsh standard for measuring his own life, as he echoed the words of saint Surdaas, in the Introduction of his autobiography. Through fifty years of letter-writing, he always maintained that the way to peace, justice and salvation, begins first with the purification of one's own heart and daily life. As he purified his inner self, he stepped deeper into public turmoil and willingly suffered for his political beliefs, undergoing repeated arrests, trials, imprisonments, death threats, attempts on his life, constant verbal abuse, and fasting for his causes, coming to the brink of death on several

Occasions. "His great achievement was simply the scientific, systematic, steadfast application of ancient spiritual truths to widespread national and international problems. To understand Gandhi, we need to notice his daily dedication to prayer, meditation, and scripture study. When he was a child, Gandhi's nurse taught him, whenever he was scared, to repeat God's name over and over again throughout the day. He tried to continue this practice every day for the rest of his life. He sought to experience the presence of God every minute of his life. This personal spiritual search, coupled with his dramatic public search for God's nonviolent transformation of the world, inspires us today to attempt the same spiritual journey in our own lives.

Gandhi viewed the Hindu scripture as a radical call to complete renunciation, steadfast love, and perfect nonviolence. He wrote many commentaries on the Gita, translated it several times, and tried to change his life and habits to fit its teachings. Using the teachings of the Gita, he summed up the model human being as one "who is jealous of none; who is a fount of mercy; who is without egotism; who is selfless; who treats alike cold and heat, happiness and misery; who is ever forgiving; who is always contented; whose resolutions are firm; who has dedicated mind and soul to God; who causes no dread; who is not afraid of others; who is free from exultation, sorrow and fear; who is pure; who is versed in action yet remains unaffected by it; who renounces all fruit, good or bad; who treats friend and foe alike; who is untouched by respect or disrespect; who is not puffed up by praise; who does not go under when people speak ill of him; who loves silence and solitude; and who has a disciplined reason." Gandhi spent his days trying to incarnate this spiritual idea. He firmly believed that the more we purify our inner lives, the more our lives will serve God's work to end war, poverty and injustice. He taught that personal integrity was necessary for an authentic spirituality, for nonviolence. To this end, he suggested regular fasting throughout one's life, and became an advocate and proponent of fasting as a way to repent for one's personal sins and the sins of those we love. He would tell all politicians, activists and religious leaders to get their own hearts in order, to let God disarm their hearts, if they wanted to be of any help to others.

Gandhi Ji may have had a premonition of the coming event as only after four months of his birthday, this apostle of non-violence met his end in a violent manner. While he was going to address an evening prayer meeting in Delhi, Nathuram Godse, suddenly appearing from the waiting crowd, fired at him three bullets in quick succession; bowing to Gandhi Ji in reverence before firing the shots from close range. Mahatma Gandhi uttered his last words “*Hey Ram*” as his mortal remains fell to the ground and the great soul rose to have an eternal tryst with his Maker! In death, Gandhi Ji’s face wore a peaceful smile. His youngest son Devadas Gandhi wrote later, “So serene was the face and so mellow the halo of divine light that surrounded the body that it seemed almost sacrilegious to grieve.....” Gandhi Ji’s spiritual quest was now over; he had attained his ultimate destiny of Self-realization, the *Moksha*. Gandhi Ji’s life remains a source of inspiration to millions of people. Martin Luther King, the great American leader of the twentieth Century, drew huge inspiration from Gandhi Ji’s life and successfully fought for Negroes’ rights in America employing Gandhi Ji’s non-violent methods.

CONCLUSION

Gandhi held that spiritual life, as well as all political and social work, requires a fearless pursuit of truth. Indeed, he consistently said that he worshiped God not just as the God of nonviolence, but as the God of truth. He came to the startling conclusion, as a devout Hindu, that Truth is God. In this journey, he demonstrated that power of John’s Gospel declaration that, “The truth shall set you free.” Over and over again he spoke the truth publicly, fearlessly, openly, and in total disregard of the consequences. He told the truth about poverty, war, racism, imperialism and nuclear weapons; when few could barely imagine it, much less speak it. Gandhi’s spirituality was not rooted in any feel-good, warm-fuzzy, new age, false piety. It was based in truth and spoken openly with love. Rarely has any public figure spoken as boldly as Gandhi did. He knew that if he clung to the truth, he was clinging to God, and that truth once proclaimed would do its own work and lead to a new freedom and peace.

He invites us to pursue the spiritual, political, economic and social depths of peace with the same fierce determination and sacrifice that he undertook. Gandhi urges us to let go of our desire for fame, fortune, power and ego, and instead to walk with the poor, simplify our lives, pray to God each day, practice nonviolence in every area of our life, etc. He calls for nothing less than the total transformation of our lives and our world. In this call, he stands with Francis of Assisi and Dorothy Day, as a messenger of God and a model of faith and peace.

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Role of digital library and information centres in modern education system

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Abstract:

The digital library dynamically developed in past 15 years and in current time the role of digital library AND digital information is dynamically growing. The Information Communication Technology (ICT) makes effect on e-learning and digital learning after development of digital resources and digital information, now everything is easily available in online digital form and users very easily connects with online information through internet. India have great position in the use of digital information comparatively other countries of the world, last 3 to 6 years our digital information development takes a lead in all the sectors of education as well as library sections and have changed the growth of life. During 1980s libraries began mechanizing their bibliographic databases and during 1990s digital library ventures were initiated. As on today, part of improvements has occurred in digitizing print media. At national and universal level a few major financing ventures have been initiated to digitize significant material accessible within the libraries for the protection just as for giving more extensive access to the assortments through most recent advances. This article provides information to the audience on the subject matter in terms of what has been already discovered and explored on the importance of Digital Library and what all can be further explored. The literature pertaining to the studies relating to how digital libraries emerged discussed in this article. The idea is to brief the readers about the concept of library resources shifted into digital libraries with the help of technology and its growth sourced from already existing literature. The contemporary trends reflecting the current state of the library and how it has progressed over time also discussed here.

Keywords: Digital Libraries, Electronic resources, Digital resources, information, etc.

Introduction :

The growth of the Internet and digital technology has caused a dramatic and rapid change in scholarly printing and publishing world after In the early 1970s, digital libraries were built around mini and main-frame computers providing remote access and online search and retrieval services to online databases using computer and communication technology available at that time. Modern digital online library or Web-based library database and resources history is not very long, Since the concepts was first launched 2003 in form Institutional Repository (IR) in 2003 total 5200 Institutions of the world adopted Institutional Repository to store data in digital form in digital library. For academic libraries, which are responsible for preserving and providing access to the scholarly record and information, these changing scholarly communication practices are creating both new challenges and new opportunities. Digital information database and sources consortiums are easily found on internet and directly can access after subscription

and registration through mobile apps, tablet, iPad, laptop, computer, digital books reader, digital screens and other digital information mediums.

Despite the fact that librarians attempt to digitize significant assortments accessible with them, the further greatest test is the manner by which to sort out the brought into the world digital assortments just as digitized assortments which are spread around in all associations. During 1998, open source pattern came into libraries and libraries began utilizing these OSS apparatuses for various undertakings did in libraries. OSS apparatuses are helping libraries to defeat issue of high spending allotments for purchasing business arrangements. Parcel of research is going on in utilizing OSS based applications which are helpful in libraries. Lately, there have been lofty ascents in the quantity of uses that are accessible for the libraries to mechanize library inventories, MARC editors, digitization work process the board programming, page structuring programming and so forth. The move to on-request conveyance can be facilitated by giving access to digital material from any source and wherever. This digital transition has brought about research being attempted on different parts of building digital library.

The present generation of users who are in need of data for studying and seeking knowledge always demand that traditional libraries need to be created and well-equipped with interconnectivity as digital libraries. Accessibility to services provided by academic libraries in distance education within traditional educational background is insufficient and not favourable to address the information requirements of distance learners. This study is pursued to add value to the body of educational research within the background of distance learning environments by explicitly focusing on the way academic libraries and librarians are providing distance learning library services to the students and teachers. The findings of the study might help to inform academic librarians and institution administrators of latest practices and movements with guidance for future improvements linked with supporting distance learning users. This study could give valuable contribution to distance learning library services implementation initiatives as well.

This chapter provides an overview about digital libraries by reviewing the previous studies and providing the knowledge about the digital library, its resources and its evolution with current progress. This chapter provides the conceptual view and real sense of digital library along with different definitions given by various research scholars. It also highlights the significance of digital libraries for distance learning along with challenges related to this kind of learning. Lastly it specifies the characteristics, benefits, the core objectives and the generation of digital libraries.

Review of literature :

Owusu-Ansah et al. (2019) explains that digital libraries have the potential to provide tremendous opportunities for developing nations for participating in worldwide affairs and enhance the living standard of people. It performs the role of a learning platform, learning space and a vital teaching resource as well. Based on this perspective, digital libraries are significant in distance education and distance learning. Indiramma & Sugunavathi (2019) mentioned that the society is advancing ahead to a phase where digital information can be replaced with a huge amount of information which is available on the basis of printed and published resources. Therefore, the projects of the library need to be linked with the past as well as the present and consequently will help in shaping the future through procurement, preservation and presentation of the records related to human culture. At times, these resources are required to be designed with integration with emerging technologies. The future library needs to be digital and must possess the elements which comprise: including all the recorded knowledge online, distribution and maintenance of these records online at a global level, and the records needs to be accessible to every person at any place and time using the internet in any language. The concept of digital library is necessary and vital latest efforts of digitization of libraries are focused at creating individual libraries which are capable of replacing the existing physical libraries that are overloaded due to financial as well as space limitations. Nonetheless, the policy designed for modern digital libraries should be able to reach every home where accessibility of the data is feasible in electronic libraries and electronic museums across the world through the web. Xie & Matusiak (2016) affirmed that it was the advancements in digital computing and the popularity of computing networks that led to the development and creation of digital libraries with remotely accessing the scholarly information resources. It has led to access to a broad array

of resources ranging from books to three dimensional artefacts. This transition from conventional set-up to digitized version has fetched tremendous benefits. Rane (2015) explains that digitization of the documents consumes a great amount of time, efforts and funds. There are various reasons and factors that are required to be considered prior to shifting to the digitization.

1. It is required to be considered that the documents which are being digitized are worth digitizing or not. The documents which include lots of information are valuable enough for funds being invested for digitization. The documents which are already obsolete and bulky should not be digitized. Moreover, those documents which are bulky but are worthy as they are ancient and unique should be digitized as they are susceptible to damage. People can use them without handling the original format 2. The audience needs to be identified while digitizing the documents. If the library has very few users or even if the potential users are in huge numbers but do not have access to computers for accessing digital libraries then they can be served through printed copies instead of a digital set-up.

It is basic that digital library task ought to support for a more extended timeframe. One needs to guarantee that digital protection arranging is set up. It incorporates utilizing standard record arranges, relocating and invigorating documents normally, utilizing an authentic repository or other solid balance stockpiling, picking suitable stockpiling media and one need to make sure that satisfactory financing unblemished and hierarchical help are Libraries in physical structure are in presence since a few centuries and have changed the manner in which the general public works. Be that as it may, it is exceptional with regards to the impact and effect the present-day digital libraries have applied on the social orders. The information society is receiving the rewards of the digital library in everyday activities which is numerous folds contrasted with the benefits of a traditional library. The information insurgency not just supplies the mechanical torque that drives digital libraries yet in addition powers an extraordinary interest for putting away, sorting out and getting to information. *'In the event that information is the cash of the information economy, digital libraries are where it is contributed'*. Library and Information science being a control has had the pattern of embracing inventive practices which helps in viability and proficiency of the services. Rising above from semi digital libraries to add up to digital libraries will be inevitable in the 21st century. A portion of the rising patterns that will affect libraries and librarianship in a major manner are introduced here.

According to Duguid, Paul, (1997) "The concept of a digital library is not merely equivalent to a digitized collection with information management tools. It is rather an environment to bring together collections, services and people in support of the full life cycle of creation, dissemination, use and preservation of data, information and knowledge." According to Gladney, H.M., et.al (1994) "A digital library service is an assemblage of digital computing, storage and communications machinery together with the software needed to reproduce emulates and extend the services provided by conventional libraries based on paper and other material means of collecting, storing, cataloguing, finding and disseminating information."

Digital Libraries and Education System:

The digital library and information centres is using as learning teaching tools in the different academic areas of education and research like social education, cultural education, technical education, research education and commercial education.

Digital libraries are much more easy access to search information; it is very short time taken procedure that expand our possibility to store books, articles, seminars, pictures, audio videos and other reading materials, currently we have many digital or online libraries and some of them are very wonderful. The majority is invaluable sources of reference, but there are some, such as those listed here, that contains books, journals maps films and audio/video books that would be very difficult to find in physical form.

- ☐ World Digital Library : A source for manuscripts, rare and special books, films, maps and more in multilingual format.
- ☐ Universal Digital Library : It have collection of millions books and very useful for the academic education and research.

- ☐ Project Gutenberg : Project Gutenberg is very demandable platform of 33000 e-books to read and download any time anywhere.
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- ☐ Ibblio : It's a collaboration of different libraries and information technology and covers e-books, magazines academics essay, software's, music, radio recordings.
- ☐ Internet Archive : It is largest digital library of eBooks and audio books and all sources can freely downloadable users.
- ☐ Open Library : It is open to all and covers million eBooks of classic literature and easily can download for study.
- ☐ National Digital Library : NDL launched in India on 18th June 2018 Government of India, Ministry of Human Resource Development (MHRD) Minister of HRD Prakash Javedkar on Tuesday launched the National Digital Library, a repository of millions of academic texts around the world which will be open for all to use. The digital library at present hosts 17 million plus recourses like books journals audio books etc. NDL has been built by the IIT, Kharagpur, under a project given it by HRD Ministry, with work on it starting in early 2015. NDL India is designed to hold content of any language and provides interface support for leading Indian languages. It is being arranged to provide support for all academic levels including researchers and life-long learners, all disciplines, all popular form of access devices and differently-abled learners. It is being developed to help students to prepare for entrance and competitive examination, to enable people to learn and prepare from best practices from all over the world and to facilitate researchers to perform inter-linked exploration from multiple sources.

Concept and meaning of digital library :

Digitization is basically the procedure of changing the written and printed documents to electronic format. The information can be in the form of text, image, audio or a mixture of such multimedia. The result of this digitization progression is that electronic record which could be hosted over the Internet as well as Intranet. This electronic record might be in a Portable Document Format (PDF) or a Tagged Image File Format (TIFF). PDF format is generally utilized for storing content on the Web, when the size of the file is comparatively undersized and is effortlessly available for download and transfer. PDF also has an exceptional printable or display format which is similar on every platform and is readable through Acrobat Reader. TIF Format is majorly utilized for the storage of records of archival value (Islam, 2011). Digital age has fetched remarkable transformation in the methods to store the information and its accessibility. This transformation has brought variation in the conceptual set-up of the library, the compilation and the related services. Novel words such as digital libraries, libraries without walls, virtual libraries emerged to define the libraries of the present era. A digital library is observed as the electronic adaptation of a library that has the storage digitally with provision of direct communication. This library blends the technology along with the data sources for facilitating remote access with elimination of physical obstructions among resources. Digital libraries sustain conservation in addition to information recovery and deliverance for further comfort (Kanjilal, 2017). The digital library does not mean a solo entity. This library needs the linkage of resources from multiple collections with the technology. The connections among digital libraries and resources are crystal clear to their consumers. Digital library compilations do not stand restricted to document replacements such as bibliographic records but they also contain real digital entities such as pictures, transcripts and many more. The difference between a digital library and the traditional one can be sensed in various ways. A digital library emphasizes on accessing digitized substances irrespective of the location, with digitization removing the requirement to possess or pile up a physical thing. Digital set-up facilitates labeling down to personal words or glyphs, browsing as per the hyperlinks, keyword, or any definite factor of association. Digital library uses broadcast technology and eliminates the need of physical proximity and

makes visiting the library electronically for access (Bamgbade et al., 2015). The Digital library has been observed to portray a strong part in encouraging the usage of information. Digital libraries provide a way out to the major challenge that exists in traditional libraries which is storage. There is a requirement of digital information in each domain; hence efforts are being made to have a higher number of digital libraries (Kaur, 2018).

NEED FOR DIGITAL LIBRARY It is being observed that the libraries and the information hubs are transforming from buildings, which have the storage of lots of books and further printed materials to an electronic access to an increasing universal compilation of digital information. As the data and content initiated to be accessible electronically, libraries too commenced to transform in a way to give data to their supporters. Digital libraries open novel avenues for the learners. By means of digital library materials, these learners get the most relevant informational sources and that too within the second by pushing the button. The numbers of learners are rising in the world and the designing of distinct types of services is happening as per the needs of the regional as well as other users. The various reasons due to which the digital libraries are required for education are:

- ☐ For having expert accessibility to suitable information
- ☐ There is a constant need for accessing huge amounts of information to the learners irrespective of location and time
- ☐ For archiving those materials which are properly sorted, are authentic and systematically arranged for easy access and with proper specifications and rights to use
- ☐ For accessing latest and current information
- ☐ To have a credible information to refer
- ☐ For reliable information for further evaluation for research work
- ☐ For access to hypertext links for navigation to correct sources for easy access
- ☐ For connecting with extended experts of social network
- ☐ For promoting their research work produced and to exchange the knowledge
- ☐ To have the flexibility to store data for anytime access
- ☐ To save time of visiting library and searching the relevant materials

Functions of digital library :

As mentioned by Patra & Nahak (2014), the major functions of digital libraries are: ● Providing accessibility to huge quantities of content to its users independent of location and as per convenience

- Providing accessibility to main information resources

Supporting the multimedia information besides the text

- Providing access to network over Intranet as well as Internet
- Providing user-friendly interface
- Providing hypertext links for better navigation to sources
- Provision of Client-server design
- Highly developed search and consequent recovery

- Amalgamation with further digital libraries Brangier et al. (2009) stated the core functions of digital libraries as:

- To store resources for giving an competent right to use relevant data
- To authorize the data provided for improving the reliability of the digital library
- To substantiate knowledge for updating the learning
- To evaluate the data for helping the consumer to understand the records
- To insist an individuality for expressing a high-quality, optimistic and significant image
- To connect by helping the users to bond with dedicated social networks
- To provide animation functionality for increasing user interest through creation of digital experiences

The other functions mentioned are:

- To offer responsive interfaces to its users
- To reward with further network functionalities

- To assist the conventional library functions
- To improve the advanced searching, accessing and recovery of data
- To make the library operations better
- To facilitate users to perform those searches which are not manually possible
- To protect the user information
- To protect exclusive compilation by means of digitization

Benefits of the digital library :

The benefits of digital library as per Chore & Salwe (2010) are as:

- Preservation of the precious records, exceptional and extraordinary compilations of libraries, archives and museums.
- Guarded informational sources
- Provision of downloading as well as printing
- Provision of fast accessibility to the assets of libraries which is universally located by means of automated enhanced catalogues
- Helping in locating physical as well as digitized accounts of scholarly articles and books by means of solo interface
- Optimization of search, possibility of concurrent investigations on the Internet, preparation of commercial databases, and library collected works
- Instant pursue by the users
- Provision of cross references for further records
- Reducing the chain of author to the final user
- Saving of preparation or saving price, space and funds
- Management of digital technology in providing access to numerous, concurrent users from a solo origin which is not at all feasible with resources and documents saved in any other formats
- Removing physical peripheries: The consumer of the digital library is not required to visit the library in a physical form and people or groups of people can get access to the similar data, provided that the Internet connection is readily available
- Accessibility at all time: Users can get data accessibility irrespective of the time and round the clock
- Many accesses at a time: The same data or sources are accessible to multiple users at the parallel time leaving no scope of shortage of knowledge
- An organized approach: Digital libraries has the benefit of providing accessibility to a more affluent information and that too in a much better organized format which means that one can conveniently shift from the record to the specific book then to a specific chapter and so on.
- Recovery of Information: People accessing digital libraries are capable of using any search term (word, phrase, title, name, subject) for searching the complete collection. Digital libraries can offer extremely useful user friendly interfaces, through clickable accessibility to its content.
- Protection and maintenance of: Space- As the conventional libraries were restricted from storing information, the advantage of digital libraries is storing a great amount of information, just because digital data needs extremely less physical storage space to hold them.
- Networking- A specific digital library has the provision of associating with to every other resource of further digital libraries in a convenient way; therefore a faultlessly incorporated resource sharing is feasible due to digital library.

Conclusion :

Digital libraries are a result of the evolution of libraries for centuries. They represent a giant leap forward in information services for better collaboration and productive output. The future is unpredictable, yet there are instances of intuitions. It is natural for libraries to provide equitable access to digital data stream for their users. It is the need of the hour for libraries

to choose right digital platform to suit their users and their institutional goals. The primary function of any academic library is to provide quality information service in order to satisfy their users with the right information at the right time. The achievement of digital library is really helpful in order to fulfil the requirement of users. Digital library offers many option to the library users to do the task as quickly as possible. Use of the digital library enables the library to save space of the library and save time of the users. Although there are some challenges that users are facing while using the digital library. To meet these challenges librarians should play an important role. The library should possess to have well trained library staff who can guide the users and can teach them how to use the digital resources. Most important thing librarian should do efforts to create more awareness among users about digital resources.

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DEPARTMENT OF ENGLISH

MINDSCAPES UNVEILED:

EXPLORING MENTAL HEALTH IN ICONIC NOVELS IN ENGLISH

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ABSTRACT

This paper explores the intersection of literature and mental health, analyzing how canonical works by Fyodor Dostoevsky, Virginia Woolf, Sylvia Plath, Oscar Wilde, and others depict psychological struggles. Through close textual analysis, the paper examines the portrayal of mental illness, trauma, existential crises, and obsession, shedding light on the complex psychological dimensions of characters' experiences. The research focuses on novels such as *Crime and Punishment*, *Mrs. Dalloway*, *The Bell Jar*, and *The Picture of Dorian Gray*, using psychoanalytic, existential, and feminist theoretical frameworks to understand the underlying mental health themes. The study highlights how authors humanize mental health issues, illustrating the profound effects of societal pressures, trauma, and guilt on individual well-being. The paper also critiques early and contemporary representations of mental illness, noting shifts from sensationalized portrayals to more empathetic and nuanced depictions. These canonical works provide valuable insights into the psychological complexity of human beings, illustrating the ways both internal turmoil and external forces shape mental illness. Ultimately, this research underscores literature's power to foster empathy and understanding by offering readers a lens through which to reflect on mental health and its representation in society.

(Keywords: *Mental Health, Literature, Canonical Writers, Trauma, Existential Crisis, Psychoanalysis, Feminist Theory, Dostoevsky, Woolf, Plath, Wilde*)

Introduction

"Books are a form of political action. Books are knowledge.

Books are reflections. Books change your mind."

– Toni Morrison

The intersection of literature and mental health has long been a critical area of scholarly exploration, offering deep insights into the complexities of the human psyche. Contemporary literature particularly works by canonical writers, serves as a window into the mental states of individuals and explores the psychological

dimensions of characters' experiences. From existential crises and trauma to obsession and alienation, mental health representations in literature allow readers to engage with the psychological struggles that shape human lives. This paper aims to analyze key novels by canonical writers, examining how they depict mental health, offering critical perspectives on mental illness, and exploring the broader themes of human suffering and psychological conflict.

Review of Literature

The exploration of mental health in literature has been the subject of academic interest for many decades. The works of Fyodor Dostoevsky, Virginia Woolf, Oscar Wilde, and others have been pivotal in portraying the psychological complexities of their characters. Researchers such as Estelle R. Jussim and Norman H. Pomerantz have discussed how literature serves as a tool for understanding mental illness, providing readers with a framework for examining psychological distress through narrative. In his book *The Wounded Storyteller*, Arthur Frank argues that literature allows individuals to narrate their struggles with mental health in a way that fosters empathy and understanding. Woolf's *Mrs. Dalloway* and Plath's *The Bell Jar* have been extensively studied in this context, with scholars focusing on their portrayal of depression, trauma, and the societal impact of mental illness.

Dostoevsky's exploration of guilt and existential crises in *Crime and Punishment* has been widely regarded as a classic study of the psychological complexity of the human condition. Similarly, Oscar Wilde's *The Picture of Dorian Gray* presents an intriguing look at the impact of vanity and obsession on mental well-being. Through these works, scholars have examined how mental health is not merely a backdrop but a driving force that shapes characters' motivations and actions.

Research Methodology

This research follows a qualitative methodology, relying on close textual analysis of selected canonical novels that focus on the representation of mental health. The chosen texts include Fyodor Dostoevsky's *Crime and Punishment*, Virginia Woolf's *Mrs. Dalloway*, Sylvia Plath's *The Bell Jar*, and others. A thematic approach is adopted to examine the psychological elements of these works, focusing on how mental illness, trauma, and existential crises are represented. Literary criticism and theoretical perspectives from psychoanalysis, existentialism, and feminist theory provide the framework for interpreting the texts. Data analysis involves identifying key passages that highlight mental health issues, followed by the application of critical theory to understand how these representations shape the narrative and the reader's perception of mental illness.

Discussion

Early Representations of Mental Illness:

In the early stages of literary history, mental illness was frequently depicted in a negative or sensationalized manner. Works from the Romantic and Gothic periods, such as Mary Shelley's *Frankenstein* (1818) and Edgar Allan Poe's short stories, often linked mental illness to extremes of emotion or villainy. Shelley's *Frankenstein*, for example, presents the character of Victor Frankenstein, whose obsessive ambition and subsequent guilt manifest as psychological distress and madness. His mental unravelling is portrayed as a consequence of his obsessive search for knowledge, which ultimately leads to the destruction of both himself and his creation. Similarly, Poe's works, such as *The Tell-Tale Heart* and *The Fall of the House of Usher*, illustrate the effects of guilt and paranoia, often framing mental illness as a form of madness that drives characters toward violent and irrational behaviour. These early portrayals served to reinforce cultural stereotypes that linked mental illness with villainy, moral decay, and social deviance. Such representations often painted the mentally ill as unpredictable, dangerous, and outside the boundaries of normal society. This

framing was informed by the medical and cultural understanding of the time, which viewed mental illness as something abnormal and feared.

19th and Early 20th Century: Humanizing Mental Illness:

As psychology and psychiatry evolved, so did literary representations of mental health. In the late 19th and early 20th centuries, authors like Charlotte Perkins Gilman, Virginia Woolf, and William Faulkner began to explore the complexities of mental illness with greater sensitivity and depth. Works like *The Yellow Wallpaper* (1892) by Woolf by Gilman and *Mrs. Dalloway* (1925) marked a shift toward more empathetic depictions of mental health struggles, particularly among women.

Gilman's *The Yellow Wallpaper* is often considered one of the earliest feminist works to address mental illness in an in-depth way. The protagonist's descent into madness, exacerbated by the "rest cure" prescribed by her husband, critiques the medical and societal treatment of women's mental health. The story offers an insightful look into how oppressive gender roles, combined with inadequate medical treatments, contributed to the protagonist's psychological collapse. Through her narration, Gilman paints a powerful portrait of postpartum depression and the societal constraints placed upon women in the late 19th century.

Virginia Woolf, who herself struggled with mental health issues, made groundbreaking contributions to the portrayal of psychological distress in modern literature. In *Mrs. Dalloway*, Woolf introduces the character of Septimus, a World War I veteran who has post-traumatic stress disorder (PTSD). Woolf's portrayal of Septimus as a man grappling with the horrors of war and the effects of trauma reflects the growing recognition of psychological conditions beyond traditional concepts of madness. Similarly, Clarissa Dalloway, the novel's protagonist, deals with her inner turmoil, including existential doubt, depression, and the fear of ageing. Woolf's stream-of-consciousness narrative technique allows readers to enter the characters' minds, offering a raw and honest portrayal of their emotional states.

Mid-20th Century to Contemporary Depictions of Mental Health:

As the 20th century progressed, the representation of mental health in literature became more nuanced and diverse, reflecting the growing interest in psychology and the rise of social and cultural movements that sought to challenge societal norms. Writers like Sylvia Plath, J.D. Salinger, and Ken Kesey captured the complexity of mental illness and its profound impact on individuals.

Sylvia Plath's *The Bell Jar* (1963) remains one of the most iconic novels addressing mental health, particularly depression and suicide. Drawing from her own experiences, Plath presents the character of Esther Greenwood, a young woman who struggles with mental illness and feelings of alienation. The novel's depiction of Esther's psychological breakdown is an exploration of individual suffering and an indictment of the societal pressures that contribute to her despair. Plath's writing captures the internal battles of depression, the sense of being trapped in one's mind, and the overwhelming sense of helplessness that often accompanies the condition.

J.D. Salinger's *The Catcher in the Rye* (1951) also deals with themes of mental health, particularly the existential struggles of adolescence. Holden Caulfield, the novel's protagonist, grapples with feelings of alienation, depression, and confusion as he navigates the transition from adolescence to adulthood. Salinger's portrayal of Holden's psychological turmoil provides a voice for the many young people who struggle with the pressures of societal expectations and the fear of growing up.

Ken Kesey's *One Flew Over the Cuckoo's Nest* (1962) takes a critical look at the psychiatric system, exposing the dehumanizing practices of mental health institutions in the 1950s and 1960s. The novel challenges the concept of normalcy and mental health, exploring how institutionalization and authoritarian structures can exacerbate the mental suffering of patients. Through the character of Randle P. McMurphy,

Kesey critiques the psychiatric establishment and questions the definition of sanity, highlighting the power dynamics at play within mental health care systems.

Contemporary Literature and the Mental Health Narrative:

In contemporary literature, the depiction of mental health continues to evolve, with a focus on diversity, realism, and breaking down stigma. Modern authors such as John Green, Gail Honeyman, and Fredrik Backman have tackled issues like obsessive-compulsive disorder (OCD), social anxiety, and depression in ways that reflect both individual experiences and societal challenges.

John Green's *Turtles All the Way Down* (2017) provides a powerful portrayal of obsessive-compulsive disorder (OCD) through the character of Aza Holmes, a young woman struggling with intrusive thoughts and compulsive behaviours. Green's novel highlights the challenges of living with a mental health condition in a world that often prioritizes outward appearances over internal realities. The novel's honest and empathetic portrayal of OCD has been praised for raising awareness and fostering understanding of the condition.

Gail Honeyman's *Eleanor Oliphant Is Completely Fine* (2017) addresses issues of loneliness, trauma, and mental illness through its protagonist, Eleanor Oliphant. Eleanor's social anxiety, trauma from her past, and difficulties with self-esteem are explored in depth, and the novel underscores the importance of human connection in overcoming mental health struggles. The book has been hailed for its compassionate treatment of mental health issues and its portrayal of personal growth and healing.

Fredrik Backman's *A Man Called Ove* (2012) features a protagonist, Ove, who deals with grief and depression following the death of his wife. Although the novel is filled with humour and warmth, it also provides a poignant look at how loneliness and loss can exacerbate mental health issues. Over the course of the novel, Ove's transformation, as he forms connections with his neighbours, demonstrates the importance of community support in overcoming emotional distress.

Data Analysis

➤ *Crime and Punishment* by Fyodor Dostoevsky

Raskolnikov's mental turmoil is central to *Crime and Punishment*. His internal conflict is evident when he contemplates the murder of Alyona Ivanovna: "*I wanted to have the courage to take the risk. I wanted to test my idea.*" This line reflects his existential struggle, a tension between philosophical rationalization and moral anguish. Dostoevsky's portrayal of guilt and paranoia demonstrates how mental health issues can arise from an inner moral conflict and how they can ultimately spiral into madness. Critic Mikhail Bakhtin notes, "The novel is a profound exploration of the individual's psychic battles with good and evil." This psychological struggle is a window into understanding the impact of internalized guilt on mental well-being.

➤ *Mrs. Dalloway* by Virginia Woolf

Virginia Woolf intricately examines the effects of trauma and mental illness, mainly through Septimus Warren Smith. His struggle with PTSD is evident when he reflects on his experiences from the war: "*I will never be able to understand why I feel this... I feel as if I am being suffocated.*" This line reflects the internalization of trauma and Woolf's skilful depiction of the psychological aftermath of war. Critic Kate Millett argues that

Woolf's exploration of mental health in *Mrs. Dalloway* is "a confrontation with the silencing of the inner voice of trauma, a rebellion against the structures that deny individuality and suffering."

➤ *The Bell Jar* by Sylvia Plath

In *The Bell Jar*, Esther Greenwood's battle with depression is depicted through her sense of entrapment: "I took a deep breath and listened to the old brag of my heart: I am, I am, I am." This line captures Esther's moment of clarity amidst the overwhelming feelings of depression, illustrating how mental illness creates a sense of disconnection from the self. Critic Diane Middlebrook highlights Plath's candid portrayal of depression as a "narrative of survival, where the struggle with mental illness is both personal and universal."

➤ *The Picture of Dorian Gray* by Oscar Wilde

Dorian Gray's obsession with beauty and immortality ultimately leads to his mental deterioration. The pivotal moment is captured in his realization: "The only way to get rid of a temptation is to yield to it." This quote reveals his psychological downfall and obsession with maintaining his youth at any cost, leading to a destructive mental collapse. Critic Richard Ellmann writes that Wilde's novel is "a meditation on the fragility of the mind when faced with the pressure of superficial societal ideals."

Morrison's words resonate with the themes explored in this paper, where literature reveals the characters' internal struggles and offers a pathway to self-understanding and liberation. Just as the characters in these novels grapple with mental anguish and societal pressures, they also embark on journeys of self-ownership, reclaiming their narratives and redefining their mental health. Literature's transformative power lies in its ability to help individuals and society confront, reflect on, and ultimately reshape the narratives of mental well-being. Morrison articulates, "Freeing yourself was one thing, claiming ownership of that freed self was another."

Research Findings

The selected works demonstrate that mental health issues in literature are not isolated to a specific theme or era but are deeply interwoven into the fabric of the human experience. Each novel presents a different facet of psychological distress: guilt in *Crime and Punishment*, trauma in *Mrs. Dalloway*, depression in *The Bell Jar*, and obsession in *The Picture of Dorian Gray*. The analysis reveals that these works not only provide an in-depth look at the psychological struggles of their protagonists but also reflect the societal and cultural influences on mental health.

The representation of mental health in canonical literature offers profound insights into the complexities of the human psyche, showcasing the psychological challenges faced by characters as they navigate trauma, guilt, societal expectations, and existential crises. Psychological Distress and Moral Conflict in *Crime and Punishment* (Fyodor Dostoevsky) Dostoevsky's *Crime and Punishment* explores the internal psychological conflict of Raskolnikov, who grapples with guilt and paranoia after committing murder. His descent into madness and self-justification reveals the destructive impact of unethical actions on the mind. Through his fluctuating mental states, Dostoevsky shows how guilt, isolation, and societal ideologies contribute to psychological suffering. Raskolnikov's moral dilemmas demonstrate the complex relationship between personal beliefs and mental health, revealing the deep connection between individual conscience and existential crisis.

✓ Trauma and Social Expectations in *Mrs. Dalloway* (Virginia Woolf)

Woolf's *Mrs. Dalloway* intertwines the mental health struggles of Clarissa Dalloway and Septimus Warren Smith. While Clarissa battles societal pressures and depression, Septimus's PTSD highlights the psychological aftermath of war. Woolf's portrayal of trauma shows how both personal history and societal context shape mental health. Through their inner conflicts, Woolf demonstrates that mental health struggles are not only individual but are influenced by external societal forces, such as gender roles and societal expectations.

✓ The Struggles of Depression in *The Bell Jar* (Sylvia Plath)

In *The Bell Jar*, Plath offers an honest and intimate depiction of Esther Greenwood's battle with depression. Esther's sense of alienation and entrapment reflects the intersection of mental illness with societal pressures and gender expectations. Plath portrays depression as a cyclical, all-encompassing battle that leaves individuals feeling disconnected from themselves and the world. Through Esther's experiences, the novel critiques societal norms that exacerbate mental health issues, highlighting the need for greater understanding and empathy toward individuals who have mental illnesses.

✓ Obsession and Mental Decay in *The Picture of Dorian Gray* (Oscar Wilde)

Wilde's *The Picture of Dorian Gray* examines the psychological deterioration of Dorian Gray, driven by his obsession with beauty and youth. His attempt to preserve a facade of perfection while his inner self decays illustrates the destructive power of vanity. The novel critiques societal emphasis on external appearance, showing how an obsession with physical perfection can lead to moral decay and psychological collapse. Wilde's exploration of Dorian's mental health reveals the dangers of societal ideals that prioritize surface-level beauty over more profound emotional well-being.

✓ Existential Struggles in *The Metamorphosis* (Franz Kafka)

Kafka's *The Metamorphosis* explores mental isolation and alienation through Gregor Samsa's transformation into an insect. This surreal metamorphosis symbolizes Gregor's psychological alienation from society and his family. The novella's depiction of Gregor's internal struggles reflects the profound isolation many individuals feel when marginalized or misunderstood. Kafka's work highlights the mental anguish caused by societal rejection and the inability to communicate inner pain, offering a powerful metaphor for the psychological distress associated with alienation.

In conclusion, these works demonstrate that mental health in literature is not only a thematic exploration but a tool for understanding the intricacies of human existence. By portraying characters' psychological struggles, these authors shed light on how personal crises, societal pressures, and existential challenges shape mental well-being. Through these rich, multifaceted depictions, readers gain valuable insights into the complexity of the human mind and the profound impact of both internal and external forces on mental health.

Suggestions for Future Research

Future research could further explore the intersectionality of mental health with themes of gender, race, and class. The psychological representations of marginalized characters in literature could yield important insights into how different groups experience mental health. Additionally, more contemporary texts could be examined to explore how the depiction of mental health has evolved in the postmodern era, particularly with the rise of digital culture and social media.

Conclusion

The findings of this research reveal that the representation of mental health in literature is a rich and multifaceted exploration of human psychology. Each selected canonical novel presents a unique perspective on mental illness, trauma, and existential crises. Through the characters of Raskolnikov, Septimus, Esther, Dorian, and Gregor, the novels explore how mental health issues shape individuals' lives and decisions. These works provide profound insights into the complexity of the human mind, showing that mental illness is not simply an individual struggle but also a reflection of broader societal forces. The representation of mental health in literature continues to be an essential avenue for exploring the human condition, providing both a mirror and a critique of how individuals and societies respond to psychological suffering. These novels not only deepen our understanding of mental illness but also challenge us to reconsider the cultural and societal structures that influence our perceptions and treatment of mental health.

“Each of us is more than the worst thing we’ve ever done.” – Fyodor Dostoevsky

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One Day National Interdisciplinary E-Conference On

MODERN AND SOCIAL ASPECTS IN LITERATURE AND SOCIAL SCIENCE

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Vidya Vikas Education Society, Hinganghat's

**VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
SAMUDRAPUR DIST. WARDHA 442305**

DEPARTMENT OF ENGLISH

Socio- Political and Historical Aspects in the Novels of Shashi Tharoor

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Abstract:

Indian English Literature in its very tone and tenor presents a unique blend of tradition and experiment in both its themes and innovative techniques. In the present day, it is definitely grounded in a philosophy and Indian cultural sensibility tracing its uninterrupted link with the very dawn of civilization in this part of the world. In the recent times, it is mounting very fast in a variety of forms and a vernacular literature in English translations. There is the hybridization of the English language with sensible use of Indian words, phrases and sentence structure. The narratives have been interdisciplinary in nature where there has been absorption of history, politics, psychology, ecology, films, journalism, culinary art, Geography, Sociology and the like significant contribution to Indian English fiction were made only after the Second World War. The emigrant writers like Salman Rushdie, Rohinton Mistry, Amitav Ghosh, Bharati Mukherjee, Shashi Tharoor and others have been emulating as internationally reputed writers.

Introduction: Tharoor explores the MEA to get an insight into the formation of Indian foreign policy. He also studies how the recruits of India's diplomatic corps are given the picture of ideal foreign minister. The recruit is made aware of the attributes that this ideal foreign minister should possess. He mentions these attributes, as the foreign minister should be a good position in the party and also Lok Sabha.

Tharoor's study rough the traditional reveal that foreign policy remained an alien field to most of the influencing factors lie opposition, press and masses. Its mysterious nature has kept it away from the ordinary masses. He tries to evaluate the efficacy of the Indian foreign policy and attains national end through the traditional means of Defence and Diplomacy, which are never utilized. He points out the great rift between theory and practice of foreign policy making. The whole governance rather than enhancing the institution enhanced individual's dominance. The Indians failed to accept foreign policy as one of the fundamental pillars of governance. He in his concluding remarks clearly states India's failure to meet the regional and global

challenges it could not define a place for India in the international system which could fuse the needs of security and development.

Shashi Tharoor is a well-known writer in English whose fiction and non - fictions have won fame both at home and abroad for the variety of themes and novelty in technique and the sensitivity with which he depicts the Indian people, tradition and culture. He calls as ' the classic ' among the post war writers. As an author, he has written many editorials, commentaries, fictions and non - fiction in Indian and Western publications. Being an academician and an experimentalist, as a political icon often ensures his ideas and views through the conscious study of Indian culture. He is a universally recognized personality due to his eloquent expression and profound thought clearly reflects through his literary works. His works have been also translated into Russian, Arabian, Spanish, and French etc.

The Influence of Mythical and Historical Characters: Gandhiji is represented through Bhishma who is called Ganga Datta to make him appear at the same time. Like his mythical archetype, he renounced his claim to power and reared his two young disciples, Dhritrashtra and Pandu (Nehru and Subhash Chandra Bose) as his successors . The novel evinces Gandhi's obvious preference for Nehru which helped the latter to gain importance in the Congress Party and become the Prime Minister of the country after Independence. It records his role in the resignation of Subhash Chandra Bose from the Congress Presidency and his expulsion from the party. Mohammed Ali Jinnah represented as Karna was another serious challenger for the post. He had all ability to lead the Congress party. But the situation of his birth and his massive personality which would not permit him to accept any less important role under Gandhi and Nehru led him to leave the party and adopt the cause of the Muslim League. In post - independence India, Nehru was succeeded first by Lal Bahadur Shastri , who was ' a good Prime Minister in his decent and well - meaning way ', and then by Indira Gandhi . She was chosen as Prime Minister because the Congress Party thought that she would remain under control. But beyond all expectations, she soon turned into monstrous. She threatened the democratic institutions of the country. She tried her level best to keep the Pandavas away from power and even to remove them. They stay away from the corridors of power. They spend their time with their tutor Jayprakash Drona (Narayan) in the countryside raising the people's political consciousness , clamouring for land reform and fighting against exploitation and corruption.

Tharoor gives greater importance to the role of Gandhiji. He depicts the unique manner in which Gandhiji mobilized the Indian masses to fight against British by the weapons of non - violence, civil disobedience and truth and fasting.

" In fasting, in directing the strength of his convictions against himself, Gandhiji taught us from us to resist injustice with arms that no one could take away from us. Gandhiji use of the fast made our very weakness a weapon. It captured the imagination of India in a way that no speech, no prayer, no bomb had ever done ".

Gandhiji adopts the method in such a way so that common men and women become part and parcel of the freedom struggle. Under his leadership Congress party becomes the mass base party. He gives a new orientation to Indian nationalism. Side by side, Tharoor also takes cognizance of his innumerable fads (like taking enema, toilet - cleaning, celibacy, and love for the cows) and his use of Hindu cultural rhetoric which not only rouses the masses against the British but also separate nationalist leaders of other communities from the Congress Party. Gandhi was responsible for Jinnah's disaffection with the Congress.

It has been observed that Tharoor deviates from the scene of his murder as a dream - sequence in which Shikhandi exposes his personal and political weaknesses and declares him to be a failure. The dying words of the father of the nation are thus not 'Hey Ram' but 'I ... have ... failed) which seem to be an admission of Shikhandin's accusation.

Courageous efforts: Netaji Subhas Chandra Bose is presented ironically without any sympathy. The novel commends his courageous efforts in the cause of freedom but it shows how he perished because of his lack of judgement and his impractical dreams. The modern prototype of mythical Pandu is viewed as a leader who could have changed the course of Indian history if he had not been betrayed at home and abroad by his own party and by foreign powers. Mohammed Ali Jinnah, the exponent of the Two - Nation theory, is exalted and romanticized by Tharoor in the pretext of Karna '

' a cause led by a young man whose golden skin glowed like the sun and on whose forehead shone the bright little half - moon that became his party's symbol ' .

The mystery surrounding his birth made him an archetypal outsider like Kunti's pre - marital offspring. The novel narrates in detail the reason of his alienation from the Congress party which made him join the Muslim League and demand a separate Muslim motherland.

Metaphorical Blindness: This metaphorical blindness together with his monumental ego and vaulting ambition, made him an appropriate prototype of Dhritarashtra. He gained importance in the party because of Gandhi's blessing. The novelist accuses him of ignoring the appeal of Gandhiji and agreeing to the hasty and heedless deal of partition at the will of Mountbatten and his wife. It chronicles how, as the country's first Prime Minister, he bungled ' the Kashmir issue and evinced his lack of foresight by unilaterally taking it to the United Nations. His major domestic and foreign policies are severely criticized as being ill - conceived and Utopian.

Political Prejudice: The only credit that he gives to India's first Prime Minister is that he was, despite his limitations and drawbacks, a true democrat. Indira Gandhi too, is offered in an unfavourable light. She possessed an ironic combination of Indira Priyadarshini and Duryodhan . Her arrogance, selfishness, shrewd nature, prejudice and undemocratic inclination to get rid of her political rivals, she is conceived of as a modern counterpart of Dhritarashtra's eldest child. After electing as the Prime Minister following Lal Bahadur Shastri's death, she tried to establish herself by implementing, with the help of the left and progressive parties in the Parliament which were duped by her socialist rhetoric and lip - service to the poor and the downtrodden, a series of populist measures like Bank Nationalization that proved ultimately disadvantageous to the country's economic. She systematically undermined all the democratic institutions in the country and promoted the culture of empty slogans The novelist depicts

“Priya Duryodhani stood alone amongst the ruins of her old party, having smashed all the pillars and foundations that had supported her in the past. Alone, but surrounded by the recumbent forms of newly elected supplicants prostrating themselves amidst the rubble. “

The political totalitarianism under Indira's rule is subjected to a cynical scrutiny. She squeezed the newsprint supplies of the press because they were

' Out of touch ' with the masses ... she fettered the judiciary by demanding they be ' committed ' to the people ... she emasculated her party by appointing its state leaders rather than allowing them to be elected (for she alone could judge who best would serve the people ' .

As communal unrest was seething, the District Magistrate and the Superintendent of Police pressurized the leaders to postpone the procession but they were not ready to withdraw. Ultimately, permission was granted on the condition that they would not shout provocative slogans against Muslims and would not use drums near mosques. They were permitted to carry placards, but arms and weapons were prohibited. The leaders agreed but when the procession began, the masses went out of control and they went to attack the mosques. Some Muslim Jihadi hurled a bomb to dismantle the procession and create havoc. The crowds ran and Zailgarh indulged in full - scale communal violence. Police opened fire to control the mobs and at the end of the day saw eight dead and several injured in the riot.

Conclusion: Tharoor used two distinct voices to prove how history can inflame communal passions and communal hatred. Rama Charan Gupta's views as recorded in Randy Diggs notebook would reveal how hard - core, unscrupulous ideological positions could harm Indian society by flaming up sectarian passion among the unsuspecting believers of a creed. The scheming man that he is, with eyes on the vote bank, he has no doubts in presenting an imagined version of history that posits Hindu of India as a wronged people.

Ram' were sanctified at the local shrine transported to Ayodhya to rebuild Ram temple, which was allegedly destroyed by Babar to erect his own big Mosque. His inflammatory allegations are:

In Ayodhya there are many temples to Ram. But the most famous temple is not really a temple anymore... It is the RAM Janmabhoomi, the birthplace of Ram... But if you go to Ayodhya, you will see no RAM Janmabhoomi temple there. In olden days a great temple stood there. A magnificent temple... But a Muslim king, the Mughal emperor, Babar, not an Indian, a foreigner from central Asia, he knocked it down. And in its place, he built a big mosque which was named the Babri Masjid... naturally; our community was very much hurt by this... for hundreds of years we suffered under Muslim yoke. Then the British came and things were no better. We thought then that after independence, everything would change.

But the government of India dismissed such testimonies as unreasonable and refused to grant permission for the temple. The temple was padlocked so that neither the Muslims nor the Hindus could worship there. Ram Charan Gupta and other fundamentalists condemned the Government's stand. They finally said, "we have had enough. It is the people's wish that the birthplace of Ram must be suitably honoured. We will rebuild the temple" (p. 53). Consequently, bricks from every corner of every village were brought to be taken to Ayodhya.

Another injustice that he points out is that they divided India to create the "accursed Pakistan." And he has poisonous regret that some of the greatest sites of the Hindu civilization — the ancient cities of Harappa and Mohenjo-Daro, the world's oldest university of Takshashila, even river Indus from which India got its name... are all now in a foreign country.

Ram Charan Gupta criticizes Jawaharlal Nehru, 'a Muslim-loving' brown Englishman who gave them the right to follow their own personal law. He added that they are paid by the Government to visit Mecca — for the ships and planes to take them there every year. He wonders why the tax paid by Hindus should go to help Muslims get closer to a foreign god. And the worst is that every Muslim with four wives each, are "out-breeding Hindus" (RAN, p. 55). Shashi Tharoor mentions Mrs. Gandhi's policy who drove young Hindu men for necessary vasectomy, while Muslims resisted family planning arguing that it was against their religion. And what is most threatening under the prevailing circumstances is that Muslims would soon outnumber Hindus in India (RAN, p. 55).

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Goldmine of Materials for English Language Learning

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Abstract

Online technologies have given the language teachers a goldmine of materials for exposing learning to enormous opportunities for a genuine learning, either individually or cooperatively. It provides a virtual environment to students with different backgrounds, learning styles, interests, and abilities, and place of learning can acquire and practice a new language input. They provide portable access to learning, which can be personalized and flexible. The infusion of information and communication technologies into language courses must be taken into account as the need of the hour.

Education is preparation for life. English language and English communication skills are the need of the hour. A good command over English has become highly essential. A number of innovative and easily understandable teaching methods to learn and teach English are becoming popular. It is a teacher who lays foundation on which the individual can build throughout his career. For this a teacher should be aware of the latest technologies, explore new ideas and have a certain amount of specialization in the subject.

There are breathtaking developments in understanding of human learning as well as in ICT. It is equally true that there is an increasing gap between the knowledge creation and knowledge utilization. As a revolution to the conventional methods of teaching, the emerging new technologies makes teaching and learning English a profitable and interesting. 3D animation, electronic scripting, dictionaries with CDs, e-books, mobile phones, online video-conferencing, Tele-conferencing, computers, media players, radio, over head projector, microphone, internet resources are the various information and communication technologies. This paper attempts to focus on the technologies that have emerged to learn and teach English and teacher development to cope with the changing scenario.

English communication lab:

A well equipped communication lab contains a TV set, mini library with English books, Digital video camera, microphone, group discussion tables, DVD player, charts displaying speech mechanism, 3Danimation,

techniques and so on. This lab avoids monotonous learning of the young children. Simulation can be created and students can be exposed to real life simulation can be created and students can be exposed to real life situations. It gives much scope for self motivated learning. 3D animation, technique is used to illustrate the movement of lips and mouth during articulation.

Language Lab:

A well equipped language lab contains a server, lingua phones, head phone, tape recorder, microphones, etc. In this lab each learner is individually connected with teacher by a system. This system is individually connected with teacher by a system. This system is loaded with software which helps in learning. Student learn basic skills like spelling rules, reading. pronunciation, voice modulation, etc. It provides practices for listening speaking, intonation and pronunciation.

Mobile Phones:

SMS facility activated from 'My Today' service can be used to learn words, their meaning, usage, idioms and phrases, quotes free of cost.

Tele-presence and online video conference:

This advanced technology has a major impact on learning. Through this native speaker teach English and this can be visualized and heard from the remote corners of the globe.

Dictionary with CDs:

As a language learning device dictionaries have revolution English language learning. The new 8 in 1 dictionary with CD provides possibility to improve pronunciation by practicing sounds, vocabulary, spelling, usage, etc.

E-Classrooms:

Power point presentation and overhead projector play a major role in teaching English to students. Phonetic sounds and symbols are dumped in CD and students can be made to visualize and hear sounds of the symbols with the help of windows media player software in the computer. Tense Buster 2001 - This software comes from Clarity Language Consultants Ltd. It gives training in word pronunciation, usage, grammar. Technical Report Writer- This software comes from clarity Language Consultants Ltd.. It teaches how to write report with the help of many keys such as objective, title, summary, contents, introduction, procedure, results, discussions, conclusion, recommendation, appendix.. Café English software- It has 40 chapters, 6 CDs, and rich multimedia content with tons of audio and video that give lot of listening and speaking practice. Discovery Educational Software- it teaches English vocabulary through pictures and games.

Spelling 1.0:

The features in this software are, Mark by Words- A list of words is given in the left side. The right side of the screen has a big box containing many words in the shuffled form. The task is to identify and mark the words contained in the list, in the big box of shuffled words. WordGarden - The user listens to a word types it with its usage and meaning by referring to dictionary. Spell disaster - It is a word game. Different words drop down towards the earth from the sky; the user shoots the words by placing the mouse on the rocket. Spelling quest - The user clicks the correct word out of many words given with variations in spelling. Cast a spell Here jumbled words are given; correct form of the word is typed and listened to. Spelling rules This gives an ideal

of the French words used in English, consonants that change their normal sound when paired with a vowel or 'y' Retro depot- It contains nouns that have irregular plurals.

Grammar 1.0:

This software gives training on all the aspects of grammar. Read button provides the material, practice button gives many exercises to work and show answer button shows the answer.

Composition 1.0:

This software concentrates on writing skills. A classroom set up is seen, a click in the coach button provides the guidelines on writing. Lists of words are given where the trainee selects a word and types a poem or a story on the selected word. Exercises can be done online, provided the computer has internet facility. Research Park room This feature gives tips on how to convey news in a clear, accurate and factual way. He wonderful world of me- By providing many samples of resume, cover letter and job application, it guides the

user to write effectively. Teaching and learning have change radically due to the advent of a range of technologies that bridge time and space. Some of the websites that offer service in learning and teaching are: www.supertutor.com/ABC vocabulary:

It is a super online tutor has several zones to teach vocabulary. In the Quiz Zone- the best meaning should be matched to a given word among the list of meanings given. In the Search Zone - by clicking on any one of the alphabet gives a list of words starting with the letter. A click on each word gives definition and simple sentence of the word. Study Zone - helps to practice vocabulary. Game Zone - It gives training through games to know the synonym and antonym of the words. Custom lesson - The user can type any word, its definition and sentence to create a new entry into the word list. Select lesson - it helps to select any lesson, read, listen and answer the question in the exercise. www.myenglishteacher.com: This site offers to send free English lessons through e-mail that focuses on correct grammar usage and writing skills. www.englishtogo.com: This site provides ELL for both resources at 5 ability levels equivalent to 35 text book. www.onlineenglishteacher.com: English classes in this site are real time, conversation oriented with correction and feedback from qualified and experienced ESL professionals. www.englishstudyonline.com: Global English learning company offers both interactive courses are live online teaching. Classes in this site have the latest technology, with boards, video, audio and interactive quizzers that can be uploaded in the classrooms as immediate study tools. www.thelinguist.com: This site provides fun system to learn English online. It assures to improve English skills within three months with the help of the English tutor.

Conclusion:

The world is increasingly becoming digital and hence communication and the means of communications are being redefined. It is in such a contest that online technologies are increasingly getting integrated into ELL. The belief is that online educational spaces which are need-based, student centered and process oriented make language teaching and language learning enjoyable as they offer flexible and attractive environments suitable for multilevel continuous interaction. As a result, they lead to satisfactory teaching/learning experiences and thus enhance the effectiveness of language classes and lead to deeper learning.

Education however, should be aware of the fact that in spite of the sample options online technology provides to learners, it can still be harmful to them. Therefore they should not be negligent of the pitfall of virtual world as they, with their engrossing power and charm, can distance students from social life and leave them in a real island. Technology should empower learners, and not handicap them.

There is a need for strengthening of the research effort with in educational and teaching methods in general, including a special effort within the new ICT based education and teaching methods so that a systematic gathering and development of new pioneering education and teaching methods will be ensured.

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Mapping Trials and Tribulation in Chitra Banerjee Divakaruni's Novel *Sister of My Heart*

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Abstract :

Chitra Banerjee Divakaruni is one of the most exceptional writers of the Indian diaspora. She has herself experienced firsthand difference between Indian culture and the life styles in the U.S.A. Her subjects are often the stories of Indian who migrate from their motherland to The United States. The aim of this research paper is to explore the themes like quest for identity, struggling, alienation, trials and tribulation faced by the female characters in the novel, *Sister of My Heart* and *Mistress of Spices*. Chitra Banerjee Divakaruni has attempted to explore The women who struggle to attain their presence and fulfill their desires as well as life goals. During the process of getting their desires and goals, they break the rules, traditions and old customs. Chitra Banerjee Divakaruni's novel, *Sister of My Heart* is based on the struggle of female characters fetched for their identity in the patriarchal world. The adversities faced by The women existing across Asia where women are given less priority than the men are dealt with in this novel. Women are treated like toys in the hands of men and the society. Men play with the emotions and feelings of women. In this novel, one of the female characters is in search of her identity amidst her sufferings. Rules and regulations created by the society are only meant for women. Men enjoy their freedom. In this paper, thorough analysis has been attempted on the trials and tribulation faced by Sudha and Anju in the novel, *Sister of My Heart*. The characters in this novel undergo lots of tribulation in an unknown land. They attempt not only to assimilate the new culture of their settled nation, America but also to retain their own cultural and self-identity by recreating a strong self-perception. This paper is an attempt to explore self –identity, sisterhood, transition in identity and culture and how they face and fight male dominant society in Chitra Banerjee's novel *Sister of My Heart*,

Key Words: Trials, Tribulation, Self-Identity, love, Bonding, Culture, Sisterhood, Gender Inequality.

INTRODUCTION:

Chitra Banerjee Divakaruni, a prolific writer, has carved a niche for herself. She was born in India and then migrated to the United States of America. Divakaruni's works are primarily set in India and the United States. This research paper aims at mapping the experiences of Indian women who are in search of self-identity and their struggle to withstand the patriarchal oppression. She has written more than twenty books which are categorised as fiction, poetry, children literature and anthologies. She has proclaimed the significance of women's role in her family to lead a perfect life through her novels. We find the changing face of feminism in Divakaruni's novels. Besides that, she profoundly exhibits themes such as Indianness, immigrant experiences, sisterhood, mysticism, and fantasies haunting the female psyche. She highlights the culture conflicts in the Indian diaspora. She is keenly interested in debating the issues of cultural conflicts, differences, identity, assimilation, negation, oppression, sex discrimination, gender inequality and patriarchal dominance in her works. Divakaruni's novel *Sister of My Heart* stands for Indian Hindu life and traditions. She describes Indian food, dal, and pickles. She highlights also Indian costumes like Saree, kurta, pyjamma. The traditional significance of religious symbols that are an integral part of the immigrant experiences and those are not found in American culture. In the novel *Sister of My Heart* (1999) Divakaruni has attained fame all over the literary circle of the world. Divakaruni demonstrates the suppressed identity of women through the character and likewise she depicts both old and new generations of immigrant women with different gender problems. Mrs. Ahuja in *The Mistress of Spices* represents the old generation of women who follows their husbands to America by virtue of marriage and they suffer same patriarchal oppression and treatments from their husbands as many women do in India. Chitra Banerjee Divakaruni depicts a harmonious relationship among her women protagonists who seem to be loyal to their mothers and the culture they present. The works of Chitra Banerjee Divakaruni reflects strong emotional bonds between women. Women characters play vital role in man's world where men and women are two forms of divine energy. They are created to complete each other. There are biological and psychological differences in men and women. Generally, men are considered as physically stronger than women whereas Women are generally considered passive. Men and women are supposed to play different and important roles which are created by our own society. Chitra Banerjee Divakaruni's central characters Anju and Sudha face many trials and tribulations as they navigate their lives.

Analysis:

Patriarchal Dominance:- In a broad sense, gender inequality is a complex issue. When we utter word "Gender Inequality" it is only associated with women not men. When we go through various data about gender inequality and discrimination, we can find that women are far behind men in various fields. On the other hand we can see that women are exploited, degraded and faces the lot of the problems in their homes and as well as society. Gender role are not natural but social, so women has been socialized. The root cause of gender inequality is the patriarchal system that is deeply rooted in the Indian society. Our religious beliefs have this system is legal and is part of man society.

A Search for Self-Identity:- Her immigrant biography, her major themes are centered around her desire to investigate the identity of Indian American Women and the multiplicity of experiences-geographically, culturally, psychologically, emotionally, that continue to shape and reshape it. Her works explores the pain of immigration as they encounter the double jeopardy of self-identity crisis in an individual level and in social level in an alien country. Chitra Banerjee Divakaruni's novels also deal with the state of migration and The women characters dilemma to assimilate the new socio-cultural life styles. The women character in her stories constantly engages themselves in pursuing identity, struggling in the conflict of old traditions and modernity. Most of the Chitra Banerjee Divakaruni's women character is facing the problems of self-identity, struggling and established to herself in the migrant country.

Chitra Banerjee Divakaruni's novel *Sister of My Heart* (1999) is filled with sorrow of two Indian cousin sister, Anju and Sudha, were born on the same day and lived together as Sisters in a joint family consisting of the two girls and three mothers. Sudha and Anju describes their struggle with outdated Indian customs, the memories of their fathers, arranged marriages, separation in-laws, pregnancy, miscarriage and abortion. Anju and Sudha grow up in a house dominated by women, as both their fathers mysteriously die on the same day before they are born. This loss covers over their lives, as they grow up under the strict rules of their mothers and Pishi, their widowed aunt. As well the girl took the burden of family expectations. Anju and Sudha both born in Bengali household where their futures are largely dictated by tradition. Where Anju, the rebellious and independent one, longs for education and freedom, while Sudha, the obedient and romantic, struggle with her family secrets. She learns that her father was responsible for Anju's father death.

Both girls are forced into arranged marriages that drastically change their lives. Anju marries Sunil and moves to America, where she struggles with cultural displacement and a strained relationship with her husband. Sudha is forced into marriage with Ramesh a man from wealthy family and must conform to the rigid expectations of her in-laws. Anju, who longs for a child, faces the heartbreaking loss of her pregnancy, which creates a rift between her and Sunil. Sudha, despite finally becoming pregnant, faces mistreatment from her in-laws and ultimately makes the painful decision to leave her marriage for the sake of her unborn child. Anju discovers that her husband has feeling for Sudha, which shatters her trust and forces her to re-evaluate her marriage. Sudha, who had always placed duty above desire, finds herself at a crossroads, choosing self-respect and independence over societal approval. The novel ends with both women Anju and Sudha reuniting in America, symbolizing their enduring bond and their ability to overcome life's trial together. *Sister of My Heart* shows the immense hardships but stronger, showing the strength of women in a patriarchal society. Sudha's decision to leave her husband and Anju's struggle with infertility highlights the sacrifices women often make and their journey to self-identity. Relationship between Anju and Sudha has different women characters in the novel.

Novel that is set in both India and America feature Indian-born women caught between old and new world values. Her novel explores the arrival of her new Indian women, eager to defy rebelliously against the well-entrenched moral orthodoxy of patriarchal social system. Her novel women character eager to find their identity in their way. Her women character breaks all shackles of customs and traditions that tie them in the predicaments and reign in their freedoms and rights. When the book opens, the narrators, Sudha is listening while her aunt Pishi tells an old myth that says the Bidhata Purush, a God, comes to the birth of each child to foretell the baby's fate. Sudha and Anju are so much influenced to them such as the "Princess in the Palace of Snakes", the tale of Bidhata Purush and stories from Hindu Mythology. This tale made Sudha believes that Goddess too is partial to the girl babies. "For girl babies who are so much bad luck that they cause their fathers to die even before they are born. If the father died after the birth of a child, that child is considered as one born to be bad luck. People cursed Sudha and Anju for their birth because they too lost their fathers in the same way. Pishi became a widow at her young age and so she returned to Chatterjee's house. Anju's father Bijoy accepted Pishi whole-heartedly. In those days, there was a cruel ac like Sati but that was stopped because many people like Raja Ram Mohan Roy stood against that cruel act.

Widower in the society got remarried and started their new life, but widows were struggling throughout their whole life without undergoing any respect and happiness. When Pishi approached her father to continue her studies, he did not allow her. These incidents of this novel clearly described that widows were not allowed to continue to study and were not treated like human being. When, Sudha came to know the reason of her father's death from Pishi. Sudha felt guilty and she struggled a lot within herself and so she sacrificed her love for Anju. Sudha married to Ramesh but they haven't any children. She checked all medical treatment but she

is normal. But when the situation turns to her husband to checkup then her mother in-laws could not give permission just like insult to men. This shows the gender inequality in the society. The society blamed women for everything. Anju got married with Sunil. They were much happy. Anju and Sunil went to America. Anju and Sudha were pregnant at the same time. Sudha's mother in-laws forced to her abort her child because that was a girl child. This shows the society's fondness for a boy child. But Sudha opposed to them, and she ran away from home and went to their father's house. Her three mothers help in every situation. Sudha gave a birth baby child and she named it Dayita. Anju helped Sudha because of the stress of losing her boy baby. Anju invited to Sudha and her daughter to America. Ashok want to marry with Sudha but he was not accepting to her child. This condition shows the suffering and struggling of the divorced women. Sudha and her daughter were ready to face the society. Every woman must be bold and reactive to all men.

Conclusion:- Chitra Banerjee Divakaruni beautifully depicts The women character's suffering, their struggling in the male dominant society and sacrifice their whole life for others throughout their novel. She has beautifully brought out the problems of women, tribulation, self-identity, gender inequality, and alienation in alien land. Rules and regulation are made by the society. This society did not consider that women too have their own identities. There is no space for women feelings and emotions. Women characters like Sudha, Anju, Pishi, in the novel *Sister of My Heart* is encounter the problems of surviving and struggling in alien country. The women protagonist makes the best of what they can of their life. The women protagonist takes on finally to realize that the crux of self-realization is the exercising of not the Indian or American but the human right to be at peace with herself. *Sister of My Heart* express a great message of great human worth of women in the family, cultural identity, struggling to establish in the patriarchal world by challenging. All her women Characters are strong and optimistic because innate quality of Women is survival and hope. She believes in women being allowed to live of dignity as human without gender bias. In *Sister of My Heart*, Chitra Banerjee Divakaruni masterfully waves a tale of love and hardship, showing how trials and tribulations shape Anju and Sudha's identities. Their journey is one of pain, but also of immense growth, proving that sisterhood and inner strength can overcome even the greatest obstacles.

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One Day National Interdisciplinary E-Conference On**MODERN AND SOCIAL ASPECTS IN LITERATURE AND SOCIAL SCIENCE****On 3rd April, 2025****Vidya Vikas Education Society, Hinganghat's****VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
SAMUDRAPUR DIST. WARDHA 442305****DEPARTMENT OF ENGLISH****Cultural Conflict in Kamala Markandaya's novel 'The Coffer Dams'****Dr. Sanjay A. Diwekar**

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Abstract:-

Kamala Markandaya is one of the most gifted novelists writing in English on the Indian literary scene. She is aware of the problems arising out of cultural clash and social discrimination as she lives abroad and has first-hand knowledge of it. It is quite true that the Indian writers living abroad are conscious of their Indianness more than the Indians living in India because they are confronted with the cultural conflicts. Her novels depict East –West encounter quite objectively. Her characters show that good people exist everywhere, and they come from the Indian as well as the English culture. Almost in all the novels of Markandaya, the cultural conflict exists between the English people and the Indian. In the novel, the conflict is accentuated in real encounters between the Indian and English engineers. The English engineers come to India with memories of the colonial past, Markandaya expatiates again upon the East-West theme but in a new context together.

Keywords:- Identity Crisis, Diaspora, Isolation, Alienation, Exile, Rootlessness.

Kamala Markandaya writes with increasing mastery of the medium and although, there is some obvious contriving and some ingenious formulations of contract, the novel is a deeply disturbing protest against the onslaught of modern technological ruthlessness against the simplicity and humanity of an earlier order of life. Kamala Markandaya neither repeats herself, nor turns her fiction into a formula. In Kamala Markandaya's novels the accent is as much on the principal characters as on the diverse backgrounds, economic, political, cultural and social. The most significant feature of her creative writings is the collocation deviations and compounding of words in Indian English. She also uses some fixed collocations and a part of accepted Indian English speech and writing because of their long and frequent use in various Indian contexts. Kamala Markandaya features feminizing and raise the feminine problems in her novels. She retains the glamour of the ideal Sanskrit heroines, with an attempt to bring about Precision and details in her novels. It is to be noted that Kamala has not been partial in the creation of any of her characters. The writer has always got a liking for English people and culture.

Kamala Markandaya is now widely recognized as one of the major Indo-English novelists surprisingly enough, her fiction has not yet received the critical attention that it deserves. The present part of study attempts

to make a modest beginning in this direction by undertaking to explore the subtle interplay of event and character and of theme and image in one of her famous novel 'The Coffier Dams'. The writer has also dealt with some of these problems like poverty, marriage, illiteracy etc. in detail in her novels. Some of the customs, which make a mockery of the development of the Indian woman society, can be observed more vividly in India. She has raised her steps forward to oppose such backward customs allotted to woman and done it with a great skill and vigor. She is expert in joining the east-west relations and in framing a complicating network of the drama of human relations. Clinton, founder and head of a firm of international construction engineers, arrives in India to build a dam, bringing with him his young wife Helen, and a strong team of aides and skilled men. They are faced with a formidable project, which involves working in daunting mountain and jungle terrain, within a time schedule dictated by the extreme tropical weather. Inevitable setbacks occur; accidents and friction among the mixed labour force present further complications. But to Clinton the building of the dam is more than a challenge; it is an obsession –not, however, shared by Helen.

Appalled by her husband's concern with structures rather than with men, she turns to the local Indian tribesmen, and finding in them the human values she finds lacking in the British camp. With relations between the Clintons becoming increasingly raw-edged, the first rains fall and, as the torrents sweep the valley and the level of the river rises, so does the tension in the beleaguered camp. The vital question looms to breach the coffer dams, or allow them to stand, thereby placing the lives of the tribesmen in jeopardy. It is a fundamental question that splits the camp exposing the lingering prejudices of a bygone colonial era. The conflict of human relationship is reflected in the attitude of Clinton towards the poor village workers. Clinton is religiously attached to his work so that his, 'plans sang a psalm in his mind. 'The tragic human relationship is highlighted in the deliberate murder of Beshiam, the tribal chief of Clinton by allowing him to operate a defective crane. The Coffier Dams can be read yet another exposition of the East-West encounter and of industrialization. Rekha Jha says, 'Clinton was the head of the operations he had no idea where his Indian labourers came from or went into, trailing mountain paths into the jungle, or from which they came in 'one dark wave of humanity' after another.' Clinton's decision to impose a fine on the Indian labour to make good the loss of oil stolen from the site of the dams so disgusts Helen that she reacts by sending sweets and biscuits to the affected labour. Again, when both Helen and Mackendrick advise Clinton, against his will, to slow down the pace of work which has started telling upon the nerves of everyone and already taken two lives, the frustrated Clinton tries to assert his authority over his dissenting wife by raping her the same night. This, in turn, causes the already vacillating Helen to seek physical consummation with Bashiam the 'civilized' tribal employed by Clinton as a crane operator. Furthermore, as the work on the dams nears completion, both Helen and Clinton drift farther and farther apart so much so indeed that before his dam emerges unscathed from the fury of the flooded river; his break with his wife has already become complete. Lakshmi Kumari Sharma says: 'The conflict here is in the real encounter between Indian and English engineers. 'In order to provide richness, complexity and variety to both aspects of action, Markandaya has made several subsidiary streams of events in each. Subordinated to the problems developing at work, we have Bashiam's increasingly frequent expression of an attitude which is qualitatively the same as Clinton's and which, again like Clinton's, leaves him both a victorious and broken man at the end of the novel. Against this, there are the episodes which involve Krishanan, the disgruntled trade unionist, whose decisions are only aimed at negating Clinton feel bitterly hurt.

It is not, however, only the work-related aspect of action which affects the Clinton-Helen relationship in their need for love. For some of the crucial decision-making in the former is attributable to the growing estrangement between Helen and Clinton. For example, Clinton's choice of Bashiam as a crane operator in preference to a Britisher, Smith, springs largely from his desire not to let his own emotions interfere with his

well-known sense of impartiality, the facade of impartiality collapses, however, when he allows Bashiam to lift the dead bodies of the tribal from under the boulder in the river despite his knowledge that the crane has faulty legs and cannot bear so much load. Here it is both the ruthless builder and jealous husband in Clinton that makes Bashiam, his rival, risk his life. This is evident from the conversation between Clinton and Helen after he has written the report about the crane-accident and absolved himself of all responsibility. Before this, Bashiam's own decision to lift the boulder off the dead bodies was itself an emotional one. For it was not so much owing to his desire to facilitate the resumption of work on the dams or to help the tribal as to his eagerness to repay the debt which he owed to Clinton for having slept with his wife.

The love-related plot, likewise, gains in its richness and complexity from three similar lines. The first of these is Helen's affair with Bashiam, which is a direct offshoot of her increasing estrangement from Clinton. Parallel to this we have the brief flirtation of Millie, the wife of the Chief Engineer, Bob Rawlings, with Bailey, a British worker. Both affairs are caused largely by the pressure of work on the dams and the constant neglect of these women by their husbands. But, the comparison is only superficial, for whereas Helen's adventure with Bashiam is only a pan of her experience to discover a less prejudiced view of life or a 'vision that is whole, 'Millie's short affair with Bailey leads to more frustration when the man dies in the river. After this tragedy, Millie begins to lose whatever vision she ever possessed and ultimately goes insane. To these emotional lines is added Jackson's homosexual attachment with Smith. In sharp contrast to the experience of both Helen and Millie, Jackson's affair leads nowhere, for his emotional attachment, like Krishanan's obsession with progress, aims at self-expression in something essentially perverse and self-defeating.

In addition, there is yet a third movement within the novel flowing from the river itself. It consists in the constant threat posed by the river to the building of the dams, and to the human beings involved therein. The threat is more serious than it is suggested in the beginning of the novel. When Clinton, with his heap of statistics, has overruled the apprehensions of Krishanan and his crew about the feasibility of finishing the work on schedule, Bashiam, who knows the river and the region better than both Clinton and Krishanan, remains silent. His misgivings turn out to be well-founded when, just after the completion of the dams; the river rises with unprecedented fury and puts everyone on the rack. Kamala Markandaya does not disown her Indian Sensibility. Her statement is proof positive that sensibility, which in turn a writer vision is more definitive of this his or her identity than nationality. Despite her bent towards the Indian nationality, she has never been towards the English Characters.

Conclusion:

The novel focuses upon the theme of the negative impact of industrialisation on indigenous life, culture and ideals. The story is about the construction of a dam across a river in a South Indian hill village, sponsored by the Government of India led by a team of expert British engineers. Markandaya dramatizes the anxieties and tensions engendered due to the encounter between Eastern sensibility and Western materialism. The team leader, Clinton, represents the merciless commercial exploitation of modern civilisation at the expense of the innocent lives of tribal communities. However, Clinton's wife, Helen, acts as a cross-cultural connecting force to link the uncivilised indigenous tribes and modern British troops. It is a powerful novel which reveals new strength in the author, mainly a far deeper understanding of human motivations, and a bold experimentation of prose style. Markandaya like other Indian English writers takes up the issue of East-West encounter and social relation. She analyze both better and worst the humor and hunting aspects of East-West encounters. Markandaya in her novels present the issue of tradition and modernity in such a way focus remains on the tussle between modern or modernized and conventional people. The Coffor Dams, the East-West conflict is repeated, but in a novel way. Regarding the presentation of this conflict in this novel, she infuses freshness in her old theme of East-West encounter by highlighting the economic help that an under-developed country like

India received from England a situation of topical interest. It is an absorbing tale about mechanical strength and spiritual weakness, physical certainties and moral doubts. It is set in modern India but the conflict of values at its heart is universal.

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Interwoven Struggles of Gender, Nature, and Resistance in Alice Walker's Fiction

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Abstract:

This article examines the interconnectedness of patriarchy, gender oppression, and environmental exploitation through an ecofeminist perspective, with a focus on Alice Walker's *The Color Purple* and *Possessing the Secret of Joy*. It explores how patriarchal systems marginalize women and commodify nature, reinforcing inequalities across familial, cultural, and ecological domains. Walker's narratives expose the psychological, social, and environmental consequences of these structures while presenting avenues for resistance and healing. Through an ecofeminist lens, the article contends that both gender oppression and environmental destruction arise from the same patriarchal ideologies. It seeks to analyze how patriarchy operates in Walker's works, investigate the links between gender and environmental justice, underscore the significance of solidarity, agency, and resistance in confronting patriarchal norms, and highlight ecofeminism's role in fostering a more just and sustainable world. Ultimately, the study advocates for dismantling patriarchal binaries that prioritize profit over care and sustainability.

Keywords: Patriarchy, Ecofeminism, Gender Inequality, Alice Walker, Feminist Resistance.

Introduction:

The historical and cultural roots of women's and environmental oppression stem from dominance-driven ideologies. Patriarchy, as a deep-seated social system, establishes male authority while marginalizing women and exploiting nature as a resource. This dual subjugation is embedded in societal structures and reinforced by economic, religious, and cultural narratives. Throughout history, patriarchal ideologies have commodified both women and nature, portraying them as passive entities in need of control. The concept of "Mother Earth" reflects this perspective, feminizing nature while diminishing its autonomy. Literature, particularly Alice Walker's works, vividly portrays these interconnected struggles, where women's oppression parallels environmental degradation.

Ecofeminism, emerging in the 1970s, addresses the link between environmental destruction and systemic gender oppression. Rooted in feminist and ecological activism, it critiques shared ideologies that sustain the exploitation of both nature and women. Coined by Françoise d'Eaubonne in *Le Féminisme ou la Mort* (1974), the term highlights women's unique role in advocating for sustainability. During this era, female-led environmental movements, such as the Chipko Movement in India and the Love Canal protests in the U.S., underscored how environmental harm disproportionately affects women, particularly marginalized communities. These movements stressed the importance of integrating feminist perspectives into ecological activism.

As both a theoretical and activist framework, ecofeminism analyzes the ties between gender oppression and environmental exploitation, arguing that both stem from patriarchal structures that prioritize control and profit over care and sustainability. It challenges these hierarchies by promoting equitable human relationships and ecological harmony. Beyond critique, ecofeminism envisions a shift from domination to partnership, from exploitation to care, and from competition to cooperation, bridging feminist and environmental movements to advocate for gender equity and ecological sustainability.

Patriarchy, a constructed system of male dominance, marginalizes women across economic, cultural, political, and familial spheres. Laws, traditions, and social norms sustain this oppression by restricting women's autonomy and reinforcing their dependence on men. Alice Walker's *The Color Purple* exemplifies this, as Celie's life is controlled by patriarchal authority, from her father's abuse to her forced marriage. Her journey from subjugation to empowerment highlights resistance and self-liberation against patriarchal norms.

Institutionalized patriarchy further denies women access to education, property rights, and political participation, reinforcing systemic subjugation. Patriarchal violence—manifesting as domestic abuse, sexual harassment, and reproductive control—further cements male authority. Legal, religious, and educational institutions perpetuate these inequalities by framing them as cultural or moral imperatives. Walker's portrayal of Sofia in *The Color Purple* illustrates the consequences of defying these norms—her resistance leads to incarceration and forced labor, exposing the severity of patriarchal control.

Walker vividly portrays patriarchal violence through Celie's experiences. Her statement, "He beat me like he beat the children... I make myself wood. I say to myself, Celie, you a tree" (23), illustrates how systemic abuse forces women into emotional numbness as a survival mechanism. Similarly, *Possessing the Secret of Joy* critiques patriarchal traditions through Tashi's reflections on cultural customs that perpetuate harm in the name of heritage. Walker reveals how oppressive traditions, like female genital mutilation, persist under the guise of cultural identity, even when they inflict deep psychological trauma.

Celie's words, "All my life I had to fight... A girl child ain't safe in a family of men" (Walker 17), encapsulate the relentless struggle women face under patriarchy. The fight she describes is not just physical but symbolic of the broader struggle for autonomy. Similarly, Tashi's realization, "I had been mutilated. And I was filled with shame, a shame so great it would become madness" (Walker 147), underscores how patriarchal violence inflicts both physical and psychological wounds. Walker critiques the internalization of patriarchal oppression, illustrating how shame and silence serve as tools of control. Silence, as a mechanism of patriarchal complicity, is central to *Possessing the Secret of Joy*. Tashi's reflection, "The world is held together, it seems, by women who do not speak" (236), highlights how oppressive systems rely on women's silence for survival. Walker critiques this imposed and internalized silence, suggesting that breaking it is essential for liberation.

Economic dependence is another form of patriarchal control. Celie's request for autonomy in making her own clothing in *The Color Purple* reveals how even personal choices are dictated by male authority. Despite this, her small act of making pants becomes a quiet rebellion, symbolizing her journey toward self-sufficiency. Later, her statement, "I'm pore, I'm black, I may be ugly and can't cook... But I'm here" (206), marks her assertion of self-worth despite years of oppression. Resistance against patriarchal norms requires courage and a commitment to collective justice. Tashi's realization in *Possessing the Secret of Joy*, "The ultimate and most difficult resistance is to choose to live for something higher than oneself" (202), illustrates how defying oppressive traditions often demands personal sacrifice. Walker presents resistance as both an individual and collective struggle for liberation.

Beyond human relationships, patriarchy extends its domination to the natural world, justifying environmental exploitation through anthropocentric ideologies. The feminization of nature, through metaphors like "Mother Earth," parallels the subjugation of women, reinforcing the cultural association of both with passive nurturance. In *Possessing the Secret of Joy*, the ritual of female genital mutilation mirrors environmental destruction—both practices stem from patriarchal control and commodification. Walker critiques these interconnected struggles, advocating for gender and environmental justice. Walker also employs natural imagery to reinforce ecofeminist themes. In *The Color Purple*, Celie's garden symbolizes healing and empowerment, reflecting ecofeminism's emphasis on nature's transformative power. Ecofeminist thinkers like Vandana Shiva and Maria Mies argue that dismantling patriarchy requires recognizing the interconnected oppression of women and the environment—an idea Walker's works embody through narratives of resistance and renewal.

Tashi's journey in *Possessing the Secret of Joy* highlights the psychological scars inflicted by patriarchal traditions. Her defiance against female genital mutilation challenges not only cultural norms but also the institutions that uphold them. This resistance parallels global feminist movements, where women lead the fight for social and environmental justice. Walker's narratives resonate with real-world struggles, such as the Chipko Movement, where women's grassroots activism combats environmental exploitation. Female solidarity emerges as a powerful force in Walker's works. In *The Color Purple*, Celie's bond with Shug Avery enables her transformation, as Shug helps her reclaim her autonomy. Similarly, Sofia's resistance against patriarchal control serves as an inspiration for Celie, highlighting the strength found in women's alliances.

Walker also presents men who evolve beyond patriarchal norms, suggesting that transformative change requires participation from all genders. For example, Albert's eventual remorse and Celie's forgiveness illustrate the potential for healing when patriarchal ideologies are abandoned. This perspective aligns with ecofeminism's call for a more inclusive and sustainable future.

Conclusion:

The conclusion of this analysis highlights the deep-rooted impact of patriarchy as critiqued in Alice Walker's *The Color Purple* and *Possessing the Secret of Joy*. Both novels expose the multifaceted oppression women endure under patriarchal structures, encompassing physical violence, cultural constraints, economic dependence, and psychological trauma. At the same time, they offer narratives of resistance, healing, and empowerment. Walker's engagement with ecofeminist themes underscores the links between gender oppression and environmental destruction, illustrating how patriarchal ideologies commodify both women and nature. Through her characters' struggles and transformations, she emphasizes the urgent need to dismantle these oppressive systems to achieve equity, sustainability, and collective well-being. Key themes

such as solidarity, identity reclamation, and the courage to defy harmful traditions emerge as vital to resisting patriarchal tyranny.

Ultimately, Walker's works advocate for a fundamental shift in societal values—from dominance to interdependence and from exploitation to care. By intertwining themes of gender justice and environmental preservation, she encourages readers to imagine a future grounded in equality and sustainability. This analysis affirms ecofeminism's relevance as both a critique of systemic hierarchies and a framework for envisioning a more just and sustainable world.

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SKILL BASED LEARNING & HOME SCIENCE

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Skill-based learning develops students through hands-on practice and real-world application. Specific skills Reading Writing, Speaking and overall literacy,

Abstract -With the onset of the 21st century, the entire world has witnessed an era of intense transformation in all areas, whether it is education, global trade and economy, technology or society. Recently, the covid-19 pandemic is also throwing up challenges for an individual to cope with its impacts. Naturally, for such times, a different skill-set is required that would enable an individual to cope-up and succeed in facing the challenges in real-life, leading to his holistic progress. These skills are addressed as 21st Century Skills/ Learning Skills/Transversal Competencies etc.

Thus, the 21st Century Skills are the skills that are required by an individual for his/ her holistic development so that he/she can contribute to the progress and development of his society/ nation and world.

As the name suggests, Home Science is concerned with the home, health and happiness of all the people living in it. As a field of specialization, Home Science draws its content from courses in both science and art. Thus, representing an interdisciplinary field that prepares young learners for the two most important goals in their lives – caring for their home and family as well as preparing for a career or vocation in life. Hence, its scope extends to activities associated with setting home based enterprises as well as consultancies

Introduction -

Defining Skill-Based Learning Skill-based learning is an educational approach that prioritizes the development and acquisition of specific practical abilities, competencies, and aptitudes. Unlike traditional knowledge-based learning, which primarily focuses on theoretical understanding and information retention, skill-based learning emphasizes the application of knowledge to real-world scenarios. It is centered around honing capabilities that enable individuals to effectively perform tasks, solve problems, and succeed in various personal and professional domains.

Today, men and women share the responsibility of a home and family equally. They need an equal amount of preparation in making the best use of the resources available to make their lives comfortable. In

this lesson, you will discover the scope of the science and art behind Home Science and the different professional avenues available to you after specializing in this field

Traditionally Indian society had clearly demarcated areas of work for both men and women. However, with the changing social and economic environment, managing a home requires the efforts of all the family members.

Today, more and more women are working- whether they go to an office or work from home. Therefore, gender based stereotype roles do not hold relevance any longer. Today, you can learn to manage your own resources better by studying various areas of Home Science. If you face any problem, Home Science gives you the right tools to solve. In doing so, you become more organized and efficient. Home science opens up a large arena of possible job opportunities for both men and women. This knowledge helps in the improvement of not only your home and personal life but also your professional life.

KEYWORDS: Skill-based learning, Home science employment opportunities, self-employment and entrepreneurship development

OBJECTIVES



1. Awareness & importance of Skill-based learning Home Science
2. Identify various academic and vocational opportunities available to you after studying Home Science.
3. Making students self-reliant by giving them practical knowledge of Home Science.
4. Establish the relevance of Home Science to men and women;






AREAS OF SPECIALIZATION IN HOME SCIENCE: Home Science is an interdisciplinary field of knowledge which draws upon many disciplines. Home science dealing with five major areas.


Home science

1. Food & Nutrition
2. Textile and Clothing
3. Family Resource Management
4. Human Development
5. Extension education

Opportunities in Home Science

| Knowledge /Employment | Skills Wage Opportunity | Self-Employment Opportunity |
|--|---|---|
| Catering  | <ul style="list-style-type: none"> • Staff in canteen, restaurant • • Cook; coffee/tea • Service Staff shop etc. | Owner of a canteen, shop, etc. restaurant, coffee/tea <ul style="list-style-type: none"> • Food Service from home • • Conducting hobby classes |
| Food preservation / Bakery and Confectionery  | <ul style="list-style-type: none"> • Production • Training of Service Staff In-charge of a community centre | <ul style="list-style-type: none"> • Owner of a production unit • Home based production services • Conducting hobby classes Training NGO functioning as a livelihood promotion initiative |

| | | |
|---|--|--|
| <p>Interior Decoration</p>  | <p>Work for an organisation</p> <ul style="list-style-type: none"> • Interior Designer • Furniture Designer • Staff at show rooms • Conducting hobby courses/ classes • Show case and window display design | <p>Self employed as</p> <ul style="list-style-type: none"> • Interior Designer • Furniture Designer • Staff at show rooms • Conducting hobby courses/ classes • Show case and window display design |
| <p>Arts and Crafts</p>  | <ul style="list-style-type: none"> • Staff at government emporiums/show rooms/ antique shops • Designer for arts and crafts items • Staff at production units | <ul style="list-style-type: none"> • Running own shop/ enterprise • Home-based craft centre • Conducting hobby courses/classes |
| <p>House Keeping and Laundry Services</p>  | <ul style="list-style-type: none"> • Staff at hotels and guest houses • Facilities manager | <ul style="list-style-type: none"> • Running a guest house • Home based paying guests service • Contract services |
| <p>Dress Designing, Garment Construction; Textile Designing</p>  | <ul style="list-style-type: none"> • Staff in a Production unit/export house • Staff at textile designing unit • Staff at boutique | <ul style="list-style-type: none"> • Owner of a shop or boutique • Home based services • Conducting hobby classes |
| <p>Teaching</p>  | <ul style="list-style-type: none"> • Staff at crèche, play school, day care centre • Teaching in a school/ college • Teaching in polytechnics | <ul style="list-style-type: none"> • Owner of a crèche, play school etc. • Day-care or after care in school for young children • Conducting tuitions at home • Conducting short term in areas of Home Sci. courses |

| | | |
|--|--|---|
| <p>Communication and Extension</p>  | <ul style="list-style-type: none"> • Staff in development organisation • Counsellors • Researchers • Social Entrepreneurs • Trainers and facilitators • Staff in Public Relations and Human relations department | <ul style="list-style-type: none"> • Counsellors • Establishing development organisation • Market research agencies. • Media production and management. • Communication and development consultant • Offering short-term courses- content development, theatre, puppetry etc. |
|--|--|---|

Success Story of Women Farmers/ Entrepreneurs/ Social Reformer

- 1. Name & : Prema Verma W/O Anant Kumar Address : Village : Chattya Block : Harchandpur, District : Raibareli. 2. Category : Women empowerment**
- 2. Background-** She has taken training of cutting and tailoring from Krishi Vigyan Kendra and started to stitch clothes at her home. Now she has opened her shop of cutting and tailoring.
- 3. Training and motivational support:** Prema who was suffering with problem of very low income, now not only running her business successfully but has given training to more than 10 rural women of her village and near by village. All of these women also started their business of cutting and tailoring.
- 5. Impact in the area:** Prema and other women are able to earn about 15,000 Rs per month. She has given training to more than 50 girls of her community .two girls are also working at her shop on salary of 1,500 Rs per month. She became source of motivation for other women of her village.
- 6. Awards & recognitions:** KVK & other line departments are facilitating her as trainer in different training programmes received awards many times for her empowerment and progress.
- 7. Contributing/enabling Factors.** Krishi vigyan Kendra has made a significant contribution in the success of Prema by providing training and other necessary help.

Success Story of Women Farmers/ Entrepreneurs/ Social Reformer

- 1. Name & : Smt. Uma Saraswat W/o Shri Vinay Kumar**
Address : Vill. Dharmai, Block: Aroan
Post: Sirsaganj District: Firozabad
- 2. Category:** Value addition
- 3. Background:** Family of Uma Saraswat own 1.2 ha. of land and her family to cultivate Bajra, Potato, and Vegetable likes other Farmer these Crop did not benefit then Muchone day I read in the news Paper about Krishi Vigyan Kendra Firozabad that employment- Oriented Training is being giving to women there. I met Scientist by begetting K.V.K Firozabad. And I suggest by Scientist to food and Vegetable processing.
- 4. Training and motivational support:** in the year 2017, shetakes Training on the food and Vegetable Preservations pecially Jam, Jelly, Pickles

and Murabba Since then she has started her onBusiness. Apart from she also start work on preparing Gulal, Dhoopbattiand initially she sold her materialon local market shops. Gradually she earned and money at least 8000 to 10000 per month. And she also engaged 10 to 12mammass in her Business family of Uma Saraswat is getting technical support from Krishi Vigyan Kendra Firozabad

5. **Awards & recognitions:** 1. Utkistmahilakrisak Puruskarby Krishi Vigyan Kendra Firozabad 2. Janpad ka gaurav by deistic Firozabad on establishment day of District. 3. Krishk samman patra by utthan agripren 2019 Kanpur.
6. **Contributing/enabling Factors:** Krishi Vigyan Kendra Firozabad, Department of Horticulture Firozabad and CSAU & T Kanpur

Conclusion - The Glossary of Education defines 21stCentury Skills¹ as follows:“The term 21st century skills refers to abroad set of knowledge, skills, work habits, and character traits that are believed—by educators, school reformers, college professors, employers, and others—to be critically important to success in today’s world.”In simple terms, 21st Century Skills refer

Home Science education limited to training good house wives or Ideal mother only. It is more to train youngsters for improved quality of life. Home Science academician has numerous employment as well as self employment opportunities in both academic and corporate sector.

Home Science in simple words includes all the things that concern yourself, your home, your family members and your resources. It aims at getting maximum satisfaction for you and your family members through the effective and scientific use of your resources. Home Science education prepares youth for the greatest of all vocations - home making

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3. MODULE - 1 Home Science in Daily Life
4. www.educationtimes.com.
5. Success Stories for I.W.D Directorate of Extension, C.S. Azad University of Agriculture & Technology, Kanpur-2

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DEPARTMENT OF ENGLISH

Voices of Resilience: Tracing Women's Empowerment in Contemporary Indian English Literature

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Abstract

Literature serves as the most expressive form of art for women, reflecting their unique experiences. Indian women writers play a vital role in advocating for autonomy and challenging oppressive forces. Through their writings, they depict the struggles of women caught between their own aspirations and the constraints of patriarchy. These Writers have transcended cultural and linguistic barriers to create a unique literary space and provided a strong discourse globally. From Colonial period to Contemporary women writers, they addressed the issues of caste, class, Identity, justice, equality and delve deep into human relationships, addressing the complex issues of the mind and heart, and challenging long-established systems and gave voices to the unspoken. These writers have taken upon themselves the important task of facilitating meaningful and smooth societal changes by lending the voices for change and transformation.

Keywords: Writers, Transformation, Women, Journey, Gender

Introduction

“Women are natural storytellers even when they do not write or publish.”(Iyengar 435) Literature has always been an influential tool for social change, and Indian women writers have used it to challenge patriarchy, assert female agency and share the real-life experience of women. Tharu and Lalita opines that “Women Writers perspective is quite different when it comes to creating Women Characters. They watch her at close quarters revealing hitherto untouched corners of heart. They were caught in their own world. The intricate relationships of women and their everyday individually varied complexities of experiences are found in their novels. Each character’s confrontation with their personal experience and their different reactions are watched with a greater understanding and clarity by the Women Writers.”(36) Women articulate and respond to ideologies from complexity constituted and decentred positions with them.(38)

In the early stages Women faced multiple challenges such as strict societal rules, confinement to the boundaries of home, male dominance, no access to education etc which have restricted them to creative expressions. However, with perseverance and emergence of literary movement led them to explore their trajectory. From Trailblazers like Toru Dutt and Sarojini Naidu to modern authors like Arundhati Roy and Meena Kandasamy environment of Women's literature has blossomed into an essential space for empowerment and resistance.

The 19th and 20th century witnessed the emergence of women writers who used poetry and prose to express their aspirations and struggles. Toru Dutt's Poetry, such as ancient ballads and legends of Hindustan explored themes of identity, nationalism, and colonial resistance. Sarojini Naidu also known as nightingale of India addressed nationalism and women's rights in her poetry. (The Golden Threshold) Her Poetry also played a decisive role in the Indian Independence movement, making a direct link between artistic expression and political activism. Rokeya Hussains Sultan's Dream vividly imagines a feminist utopia that challenges gender norms and patriarchal barriers laying the ground work for feminist thought. Kumudini Basu a freedom fighter and writer addressed societal and women's rights issues in her works. These writers laid the foundation of women's voices in literature and inspiring future generations. Writers such as Mahasweta Devi and Ismat Chughtai have employed literature to address social injustices, encompassing issues like caste discrimination, communal strife, and violence against women. Their literary contributions have confronted stereotypes and ignited important conversations. Urvashi Butalia As a trailblazer in feminist publishing, her writings and activism concentrate on women's histories and voices, particularly in relation to the Partition.

Kamala Markandaya's *Nectar in a Sieve* (1954) profoundly addresses women's issues and challenges. The author delves into the spiritual and emotional responses of women, portraying their struggles with empathy and insight. She emphasizes that women are not inferior to men; in fact, they often exhibit greater dignity through their exceptional virtues, qualities, and creativity. Despite their strong will, many women endure suffering with remarkable resilience. Some channel their unfulfilled desires into religious faith. The narrative illustrates the conflict faced by Indian women as they navigate the tension between tradition and modernity. Her primary focus is the plight of women in these circumstances, and her character Rukmani embodies the enduring spirit of tradition.

Nayanthara Seghal is another author who has depicted the struggles faced by women due to gender biases within a patriarchal society. Through her literary works, she imagines a world founded on equality, where the worth of women is recognized as equal to that of men. Her novels reflect the essence of Indian womanhood, with female characters taking centre stage. She offers insightful commentary on women's freedom, and her feminist perspective is both powerful and resonant, shaped by her own challenging experiences in marriage. Her narratives from "A Time to be Happy" (1957) to "Mistaken Identity" (1988), explores the journey of women striving for self-discovery. Additionally, she critiques and examines the concept of motherhood, situating her portrayal within a broader discourse. Her emphasis remains on women and the value systems that surround them.

Shashi Deshpande is recognized as a feminist novelist who addresses the challenges women face in a patriarchal society. Her literary works provide an in-depth exploration of women's issues, as well as the emotional and spiritual crises they experience in a male-dominated environment. The novel *The Dark Holds No Terrors* illustrates how adeptly conveys the frustrations and disappointments faced by women subjected to social and cultural oppression in a male-dominated society. She skilfully depicts modern, educated, and career-driven middle-class women who are attuned to the evolving times and circumstances. These women

are acutely aware of the social and cultural inequalities they endure, prompting them to seek rebellion in their quest for freedom and identity. However, they ultimately confront the deeply rooted social inertia that hinders their progress.

In this narrative, Sarita confronts reality with remarkable courage, coming to the realization that the darkness no longer instills fear in her. Known affectionately as 'Saru,' she embodies the traits of an ordinary, modest, and sensitive middle-class woman who recognizes her limitations but struggles with self-confidence. Sarita yearns to escape the confines of rigid traditional norms and dreams of an environment where a mother cannot impose her will upon her daughter. Her challenging experiences at her parental home led her to uncover a latent strength within herself, which occasionally emerges to transform her life into one that is both enjoyable and attainable.

Shashi Deshpande's novel, *That Long Silence* (1988), narrates the life of Jaya, an upper-middle-class housewife in India who has maintained her silence throughout her existence in Bombay. The narrative explores the institution of marriage and its capacity to undermine women's freedom. Through this work, she seeks to illuminate the various forms of oppression that women endure, not only in a male-dominated society but also within the confines of family life. The novel follows **Jaya**, a middle-class housewife and aspiring writer, who is forced to confront her life choices when her husband, Mohan, faces an inquiry at work due to financial misconduct. The couple moves into a small, old apartment in Mumbai, where Jaya, away from her routine life, begins introspecting about her past and present. Jaya's life has been shaped by traditional gender roles—she was taught to be a submissive, obedient wife who must not question her husband. However, she realizes that her silence over the years has suffocated her identity. Through flashbacks, she recalls her childhood, her marriage, the loss of her unborn child, and her struggles to balance personal desires with societal expectations.

In her subsequent novel, *The Binding Vine* (1993), the narrator-protagonist Urmila sheds light on the anguish experienced by two women: Mira, a victim of marital rape, and Kalpana, who suffers brutal rape outside of marriage. This novel addresses the critical issue of rape in both marital and non-marital contexts. In the novel *Roots & Shadows* (1983), another defiant woman Indu, within a patriarchal society. She endeavours to break free from her adulterous relationship with Narendra in her quest for self-discovery. She rejects conventional family life and seeks refuge in the city. Nearly all of Deshpande's works explore a crisis in the lives of their heroines.

Anita Desai's literary works frequently examine feminist themes, focusing on the challenges and identities of women within a patriarchal framework. Throughout her novels, Desai crafts narratives that delve into the complexities of female protagonists grappling with questions of identity, autonomy, and societal expectations. (Rajnish 412) Novels like *Clear Light of Day* and *Fasting, Feasting* illustrates the difficulties women encounter in asserting their independence and managing societal pressures. The characters in Desai's narratives often confront feelings of alienation, frustration, and the quest for self-identity, mirroring the complex realities faced by women. Her depiction of female leads is marked by both empathy and critique, illuminating the limitations set by conventional norms while also honouring their strength and uniqueness. In Anita Desai's 'Bye Bye Black Bird' the Western figure Sarah Marries an Indian Working in London. She living on two different planes playing two roles, struggles for identity leaving her in state of loneliness. In words of Jasbir Jain- Her Loneliness is not an instinctive need but it was anguish out of her circumstances." In her we find a gentle, silent suffer with a cool composure. (38) Desai's *Cry, The Peacock* is abundant in themes that explore the intricacies of human psychology and emotional depth. The main character, Maya, grapples with profound emotional turmoil and anxiety, triggered by a foretelling of her husband's demise. The

narrative examines her vulnerable mental condition and gradual descent into insanity. Maya experiences profound loneliness within her marriage and feels estranged from those around her. This sense of disconnection exacerbates her emotional instability. The narrative subtly critiques the societal norms imposed on women within a patriarchal framework. Maya's emotional requirements and sense of self are frequently overlooked, highlighting the limitations placed on women. The hallmarks of Desai's fiction are to focus on the inner experience of life. (Kanwar 7)

Manju Kapur is esteemed as a feminist writer for her intricate depiction of women and their challenges within the societal confines of India. Through her literary works, she emphasizes the difficulties women encounter while striving to align their personal ambitions with conventional expectations. Her narratives delve into the oppressive systems that women face, such as rigid gender roles and societal norms, critically examining the conventions that sustain gender inequality. She boldly addresses issues of sexual agency. In works like *A Married Woman*, she navigates the intricacies of love and desire, challenging the societal taboos associated with sexuality. Her narratives are focussed on strong, complex female protagonists who are resolute in their pursuit of self-identity, despite the pressures imposed by society. Her writings reflect the conflict between traditional values and the evolving roles of women in contemporary society. She poignantly portrays the struggles of women as they attempt to find equilibrium in this complex landscape. She honours the strength and determination of her characters as they tackle their challenges, making her narratives a powerful affirmation of women's resilience and independence.

Bharati Mukherjee is widely recognized as a feminist author due to her in-depth examination of women's experiences, particularly regarding immigration, identity, and cultural dislocation. Her literature underscores the challenges and resilience of women as they navigate societal norms and personal ambitions. Her novels *Wife*, *Jasmine*, *The Holder of the World*, *Leave it to Me*, *Desirable Daughters* presents the female protagonists who often undertake journeys of self-exploration, asserting their uniqueness amidst cultural and societal limitations. For example, in *Jasmine*, the main character undergoes multiple transformations, representing resilience and adaptability. Her novels frequently challenge patriarchal standards and the restrictions placed on women, both within traditional Indian culture and the immigrant experience. She skilfully weaves feminist themes into the immigrant narrative. Her characters confront feelings of alienation and cultural dislocation but emerge empowered, redefining their identities and roles. Mukherjee's writings highlight women's agency, depicting them as proactive agents in determining their futures rather than as mere victims of their circumstances. She explores the interplay of gender, culture, and ethnicity, illustrating how these elements shape women's lives and decisions.

Meena Kandasamy renowned for her daring and candid works such as *When I Hit You* and *The Gypsy Goddess*, she explores themes of caste, gender, and oppression. Meena Kandasamy's novel, *When I Hit You: Or, A Portrait of the Writer as a Young Wife*, is a poignant and distressing exploration of the life of an unnamed narrator ensnared in a violent marriage. The narrative unfolds with the protagonist, a budding writer, entering matrimony with a seemingly enlightened and scholarly university professor. Yet, the relationship swiftly deteriorates into a harrowing ordeal as her husband's true controlling and abusive tendencies come to light.

A significant transformation occurred in the late 20th and early 21st centuries with the rise of numerous accomplished women writers in India. This literary revival created an opportunity for women to express their experiences and viewpoints, thereby contesting the conventional male-centric literary canon (Roy, 2019). Modern Indian women authors delve into a variety of themes in their literature, pushing beyond traditional limits. Their works address the intricacies of female identity, the interplay of gender with various social

elements, and offer a sophisticated depiction of relationships. The writings of Arundhati Roy and Jhumpa Lahiri engage with these complex themes, enriching the dynamic literary scene (Mukherjee, 2016). Women authors such as Jhumpa Lahiri, Kiran Desai, and Arundhati Roy have achieved global recognition, elevating Indian literature to an international platform. Their literary contributions have bridged connections between readers around the world and the rich tapestry of Indian culture, history, and current societal challenges.

Arundhati Roy acclaimed for her novel *The God of Small Things*, her essays and activism also embody her feminist perspective, addressing issues of inequality and justice. It explores significant feminist themes that critique the patriarchal frameworks within Indian society, shedding light on the challenges faced by women in a highly stratified social order. The narrative illustrates the systemic subjugation of women through characters such as Ammu, whose existence is dictated by societal limitations and double standards. Ammu's decisions are met with severe judgment due to her gender, while men in comparable circumstances often encounter minimal or no repercussions. Ammu confronts societal expectations by leaving her abusive spouse and subsequently engaging in a relationship with Velutha, a man from a lower caste. Her choices symbolize a subtle defiance against the constraints placed upon women.

Writers like Tamsila A. and Bama have brought attention to the experiences and traditions of marginalized groups, particularly those from India's Northeastern states and Dalit communities, promoting a deeper understanding and representation of these cultures.

The 21st century has witnessed a significant emergence of Indian feminist authors who confront societal conventions and elevate women's narratives. Chitra Banerjee Divakaruni known for her works *The Mistress of Spices* (1997), *The Palace of Illusions* (2008), *The Forest of Enchantments* (2019) She reinterprets Indian epics through a feminist lens, amplifying the voices of female figures like Draupadi and Sita. Her narratives also address themes of immigration, identity, and the challenges faced by South Asian women.

Anita Nair's literary works are profoundly anchored in feminist themes, examining the experiences, challenges, and resilience of women within a patriarchal framework. Her stories frequently center on women's journeys toward identity, autonomy, and self-fulfilment. Anita Nair novels *Ladies Coupe* (2001), *Mistress* (2005), *Eating Wasps* (2018) frequently explore women's autonomy, societal norms, and the intricacies of relationships. *Ladies Coupe* offers a profound examination of women's lives and their pursuit of freedom. The novel *Ladies Coupe* of Anita Nair serves as a compelling investigation into women's autonomy and their entitlement to lead lives according to their own choices, she depicts Akhila, a middle-aged woman in pursuit of liberation from societal constraints. She examines the lives and challenges faced by Indian women, highlighting their pursuit of independence and self-identity. Nair's narratives often underscore the repressive nature of patriarchy. Through her female protagonists, she challenges the societal conventions that restrict women to submissive and dependent roles. In *Mistress*, Nair explores themes of love, desire, and betrayal, revealing the intricacies of women's emotions and their efforts to assert their agency within relationships.

Kiran Desai's writings tackle themes of globalization, cultural identity, and the immigrant experience. Jhumpa Lahiri while primarily recognized for her diasporic stories, her writings often delve into the inner lives and struggles of women. Her Booker Prize-winning Novel *The Inheritance of Loss* address's themes of displacement and identity, frequently emphasizing women's experiences. *The Namesake* (2003), *Unaccustomed Earth* (2008) narratives often centre on identity, feelings of alienation, and the immigrant experience. Her characters grapple with the complexities of cultural duality and familial relationships.

Shobha De is frequently recognized as a feminist author due to her fearless and candid depiction of women's experiences, aspirations, and challenges within contemporary Indian society. Her literature confronts conventional norms and delves into themes of female empowerment, autonomy, and identity. The female characters in De's narratives are typically strong, self-reliant, and assertive. They defy societal expectations and endeavour to lead lives according to their own choices. For instance, in *Starry Nights*, the main character Aasha Rani navigates the intricacies of the film industry while affirming her own agency. De boldly tackles issues of female sexuality and desire, dismantling taboos and providing women with a voice in domains traditionally dominated by men. Her works, including *Socialite Evenings* and *Second Thoughts*, examine the emotional and physical dimensions of relationships from a female viewpoint. De offers a critique of the patriarchal systems that restrict women to conventional roles. Her characters often resist these norms, seeking liberation and self-expression. Her novels frequently portray the experiences of urban, affluent women, emphasizing their struggles with societal pressures, marital conflicts, and the pursuit of individuality. De's characters are richly developed, embodying the complexities of modern womanhood. They are not idealized but are presented with imperfections, desires, and ambitions. Shobha De's works, such as *Sultry Days*, *Snapshots*, and *Strange Obsession*, continue to resonate with audiences for their honest exploration of women's lives and their underlying feminist themes.

Numerous writers utilize their storytelling to articulate the challenges faced by women, emphasize intersectional concerns, and promote social reform. Their work remains a source of inspiration for conversations surrounding feminism, establishing literature as a significant instrument for raising awareness and fostering change. As technology increasingly influences social dynamics, the incorporation of digital platforms has the potential to transform gender representation in literature. Writers might utilize new media to connect with audiences and experiment with novel storytelling methods, moving beyond conventional limits. This evolution could democratize narratives, offering a space for a broader spectrum of voices to emerge (Hutcheon, 2017).

Conclusion

The influence of women writers is diverse, encompassing cultural, social, and political aspects. They have infused Indian literature with authenticity, innovation, and bravery, leaving a lasting impact on both readers and society. The Journey of Women Writers and their voices depicts the transformation of the Society as well as the need of change. They provided new perspectives on gender, identity, and social justice. In present times, Indian women writers continue to question power dynamics, breaking the barriers, voicing the fears, creating narratives of reality, and using literature as powerful tool of resistance, self-expression, voice and societal change and transformation. Each of these women writers adds a unique voice to the conversation around gender equality, women's rights, and personal liberations.

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Exploration of the Diasporic Perspectives in Kiran Desai's 'The Inheritance of Loss'

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ABSTRACT

In the era of globalization, the immigration has amplified for numerous reasons. The Indian diasporic writings designate the multicultural space of immigrants and describes their struggles. The notion of rootlessness, dislocation, fragmented thoughts and reminiscences of homeland and longing to their motherland could be the primary themes. Kiran Desai is one of the best diasporan Indian author. Her second novel "*The Inheritance of Loss*," which mainly deals with migration, nationalism, colonialism, diaspora, and globalization. She has been attempted to represent the lives of people who are living under the forces of these historical and socio-cultural developments. It is the second novel, which has been widely acclaimed by people all over the world and won the Man Booker Prize in 2006 and the "National Book Critics Circle Fiction Award" in 2007. However, the book seems to be stuck by her own life journey as well as her grandparents' journey from east to west. She was born in Chandigarh and spent most of her early childhood in Pune and Mumbai. Her family moved to England when she was fourteen, and then to the United States of America. These all-encompassing journeys left her feeling deeply disconnected from her homeland. The present paper is an attempt to explore a diasporic perspective in her present novel

KEYWORDS: Migration, rootlessness, culturalism, Inheritance, Marginalization

INTRODUCTION

Diaspora is the voluntary or forced movement of people from their homelands into the new regions. It is the term often used today to describe practically any population which is considered 'DE territorialised' or 'transnational'. The word "Diaspora" derives from the Ancient Greek verb "diaspeirein" meaning "to scatter or sow over, which is composed of "dia", meaning "through or between" and 'speirein', meaning "to sow". "A diaspora is a scattered population whose origin lies within a smaller geographic locale. It can also

refer to ‘the movement of the population from its original homeland’¹ (Nayar, 2008, p.189). The term of course became associated with the Jewish historical experience, and hence was associated with being a dispersed community sharing a common religious and cultural heritage. Such populations are growing in prevalence, number, and self-awareness because of the “shrinking” boundaries. Several are emerging as (or have historically long been) significant players in the construction of national narratives, regional alliances or global political economies.² (p.1) (Tiwari 2011) Dr. Sandhya Tiwari’s book titled *Displacements and Alienation of Indian Diaspora, in the selected works of Chitra Divakaruni, Bharati Mukherji and Jhumpa Lahiri* has not only struck an emotional chord, but has actually pulled at the heart strings of any writer who is an expatriate or claims to be one. The poignancy and tenderness with which she discusses the acculturation of writers and the subsequent void in emotional and physical relationships of these chosen few, is soul searching and brings on great moments of reckoning of a reality that has come to stay. Whether it is by choice or otherwise, the diaspora expatriate has committed atrophy on himself, and the healing, if there is one, is in the empathy and mute admiration of their efforts.³ (p.12) Kiran Desai’s *The Inheritance of Loss* suggests a three-way narrative relating to the stories of the central characters Sai, who is sixteen years old, her grandfather, and Biju, their cook's son, who tries his way as an illegal immigrant in New York. This tale offers us with an interesting point of view from which to see very different sides of the same issue, as Biju’s denials of his identity as an illegal immigrant in a foreign city are contrasted with the more complex situation of Sai and her grandfather, who find themselves as strangers in their homeland due to their education, language, and wealth. The novelist lights the new lamp in the kind of writings through her novel. It deals with the losses the characters went through. They suffer from emotional and intellectual loss as the title of the novel suggests. The present novel seems to be the perfect piece of creative perfection. It describes many trends of globalization, terrorism and postcolonialism.

Review of Literature

The first and foremost act of diaspora traces its origin from the beginning of our world. We all know that Adam and Eve are the first human being sent to the new world created by God. It is a new place to them; they have adapted themselves and learned how to habitat there. In Hebrew, “the term initially referred to the setting of colonies of Jews outside Palestine after the Babylonian exile and has assumed a more general connotation of people settled away from their ancestral homelands”⁴ (Shuval, 2003). Barclay (2004), in his debates *Negotiating Diaspora* claims, “the term derived from the Greek translation of the Bible, particularly. This translation has been called the Septuagint and has been associated with the project of Greek-speaking Jews living in the Egyptian diaspora”⁵. In the broadest way, the entire Septuagint could be described as diaspora literature, because it is the work of Jews living outside their homeland and their translation reflects that orientation. Brah (1996), in her book *Cartographies of Diaspora: Contesting Identities*, has brought checks on our attention, political and cultural place to study 'Diaspora space', where the relationships and identities are developed by home and challenged. For diaspora or migrant communities, the identity is often bound up with ethnicity, culture and religion. These are essential factors for many people, but it is more significant for those who are away from their state of origin (home) or who belong to a minority ethnic group. Scholars and theorists agree that the movement of people from one location to another in the form of internal and international or transnational migration emphasizes on the importance of identity formation or construction in migratory spaces. The migrant identities are integral part of transnational migratory domains for understanding the socio-cultural, behavioural, political, economic patterns and its manifestation that migrants are forging throughout the world. Migrant identity is socially constructed and gives resonance or meaning within specific cultural domains and genres. As he added; “diasporic identities are at once local and

global, they are networks of transnational identifications encompassing ‘imagined’ and ‘encountered’ communities.”⁶ (p.192) The Indian diaspora is deeply rooted from the Vedic period and it is manifest in the two great Indian epics, the Ramayana and the Mahabharata. These literary masterpieces open a window to the culture of the people along with the diaspora. An exile of Ram and his wife Sita in Ramayana and an exile of Pandavas in Mahabharata to the forest from their kingdom show clearly what is the diaspora. Amitav Ghosh(1989), a prominent Indian author views the Indian Diaspora as “one of the most important demographic dislocations of modern times”⁷(p.157) and a significant force in global culture. Salman Rushdie(1991) also focuses on the crisis moments in an essay, “*Imaginary Homeland*” and he throws light on the positive side of diaspora. According to him, to live as a migrant may well evoke a sense of loss but on the other hand, it opens different windows of possibility to have new knowledge. This diasporic experience can be the source of creativity. He thinks “...if we do look back, we must also do so in the knowledge-- which gives rise to profound uncertainties-- that our physical alienation from India almost inevitably means that we will not be capable of reclaiming precisely the thing that was lost; that we will, in short, create fictions not actual cities or villages, but invisible ones, imaginary homelands, India of the mind”⁸(p.10)The experience can give birth to dignified feelings. The distance between abroad and the motherland may act as a stimulator that makes migrants nostalgic and at the same time sensitive to the respective homeland.

Analysis of the Novel

Kiran Desai’s *The Inheritance of Loss* is the brilliant example of diasporic novel in the first decade of the twenty-first. The textual study of the novel has multiple meanings according to readers. The beauty of the text lies in its combination of history, myth and contemporary life. The novel, begins picturizing the nature’s beauty of Kalimpong which is filled with snow from the peak of Kanchenjunga. She pointed, the Gorkhas in Kalimpong protested to want a new land (The Gorkha Land) like Pakistan, segregated from India. The GNLF Movement brought several losses which destroy the beauty of Kalimpong. Finally the movement has become like illusion and what is remaining is loss of everything. In spite of all terror and horror, she ends the novel with the note of hope:

The five peaks of Kanchenjunga turned golden with the kind of luminous light that made you feel, if briefly, that truth was apparent. All you needed to do was to reach out and pluck it. (p 332)

The novelist introduces Sai, a teenage Indian girl. She is an orphan, living along with her Cambridge-educated Anglophile grandfather, a retired judge, and the cook at Cho Oyo in the town of Kalimpong. She comes from Dehra Dun after her parent’s death, but she was born in Russia. Till six years she was in Russia and then she joined the convent in Delhi and now she is in Kalimpong. Her maternal grandfather Jemubhai Patel is a westernized literate person who always thinks about his journey from Pilphit to England and from England to India.

Then, Desai talks about the cook’s son Biju who is the illegal migrant from India working in America and Gyan, a Nepali who is tutoring Sai the science subjects and he becomes her beloved. The others Lola, Noni, Uncle Potty, father Booty are settled in Kalimpong from their motherlands. Settle down in foreign land makes them experience as strangers. Dislocation can be painstaking and the loss of old identity. They experience the sense of loneliness in an alien land feel as they face non-acceptance by the host society and also experience ethnic discrimination. The idea of equality as assimilation and contented a liberty politics required allowing groups to assert their difference and not to have to conform to dominant cultural norms. Kiran Desai says,

“Here in America, where every nationality confirmed its stereo-type—” (p30).

New York is the representative of global village because people from all over the world specially belong to Third World, come here in order to get jobs and improve their livelihood. An intense kind of commercial outlook and attitude prevail here. There is hectic activity and rush on the one hand and desire among people for achieving something ‘new’ in their lives on the other hand. The more the world is developing, the less the human emotions and feelings prevail. People come here to see the new heights of development, but they are afraid of such heights because of inevitable collapse. The whole world seems to be growing in the darkness of feelings, distrust and duality. Biju found himself in too difficult circumstances to cope with such situations. He is a less educated teenage boy from a poor family. His father is a cook who wants to see him in the most prosperous part in the world, the United States of America. In order to gain cultural and material prosperity he made up his mind to migrate to America.

His journey to America starts from USA Embassy. Each and every step invites him with unexpected humiliation. At Embassy he joins a crowd of Indians scrambling to reach the visa counter. His experience at Embassy goes on

“Biggest pusher, first place; how self-contented and smiling he was; he dusted himself off, presenting himself with the exquisite manners of a cat. I'm civilized, sir, ready for the U.S., I'm civilized, man. Biju noticed that his eyes, so alive to the foreigners and went dead”. (p. 34)

After reaching New York his life faces a series of challenges. He just enters the alien world as a migrant. His dream of a secure future is defeated by the harsh reality. In America, he is on a restaurant called the Stars and Stripes Diner:

"All American flag on top, all Guatemalan flag below. Plus, one Indian flag when Biju arrived" (p.42).

His daily life in America reflects his insight of being an expatriate. He begins to think himself as an unexpected individual. Many immigrants think that if they get citizenship in America their life will settle and fulfill. Desai proved the fact and status of Indians in America.

“The green card, the green card— Saeed applied for the immigration lottery each year, but Indians were not allowed to apply. Bulgarians, Irish, Malagasy—on and on the list went, but no, no Indians. There was just too many jostling to get out, to pull everyone else down, to climb on one another's backs and run. The line would be stopped up for years; the quota was full, overfull, spilling over”. (p.88)

Saeed is his friend working in Banana Republic, America. He is from Africa and he wants to become a green card holder. Since he is from Africa, he was ill treated by the Whites. In order to get a Green Card, that is to get the American Citizenship he marries an American woman Toys who is a co-worker of him. He used the institution of marriage for only for his benefits. One of the most significant modes of diasporic practice affecting migrants' lives is the ability to telephone family members. This has become a particularly salient feature in recent years. In many cases, calls abroad that used to cost several dollars per minute now cost a few cents per minute. The number of calls made from the United States to other countries increased from 200 million in 1980 to 6.6 billion in 2000 (FCC 2002). Biju and Saeed from America talk with their family members over phone. The telephone plays a vital role.

As a post-colonial novelist, Desai has depicted losses not only in the personal level but also in the larger ambit of the society. In the seventeenth chapter of the novel, she depicts the poverty- stricken tribals of Zanzibar. In fact, poverty itself is a great loss of life. The natives of poor nations are also at a loss as they inherit poverty and ill-treatment in another country. The cook is badly treated by the Judge only because he is poor. All that he gets in lieu of his twenty-four hours of services is the little money that he spends on himself. He had to tolerate the rough behaviour of the Judge towards him. Once he had rightly said:

“Terrible to be a poverty-stricken man, terrible, terrible, terrible....” (p.34).

The glimpses of loss can also be seen in Lola’s life. She lives a quiet life with her sister Noni but the tumult that arises in Kalimpong leaves a lasting impression on her. She mourns the loss of her husband. The GNLF attacks on her Mon Ami and her property. They also humiliate her in insulting words like:

“I am the Raja of Kalimpong. A raja must have many queens”... “dear aunty, would you like to be the fifth? (p.244).

Though Father Booty is a Swiss, yet he regards himself as an Indian foreigner. His property has been confiscated by a Nepali doctor. In this novel, the young people lose their sense of inheritance, their culture and their original home. In fact, the loss is not only faced by one generation but by the three generations which have been depicted in the novel. Longing is perhaps the emotion that the characters cherish here. They long for home, love, acceptance- yet rarely they are skilled at locating any of the above. Thus, the novel has globalisation as its epicentre.

Conclusion

Thus, the novel deals with three worlds Europe, India and America at the same time. As a diasporic writer she mirrored the difference between Indian and Western culture in the novel. There is a lot to learn from both the cultures. Often adopting to new culture may cause a cultural loss. Her approach to the traditions and conventions acquires a rich dimension. The dimension in the novel widely extends the scope and flexibility of global compulsions of its aspirations, challenges and artistic possibilities in a global society entangled in ethnic strife in the 21st century. Certainly, the problems of commitment and artistic resolution of social and cultural issues constitute the central background of her vision.

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DEPARTMENT OF ENGLISH

Masculinity and Femininity: An Overview Under the broad theme, "Constructing Gender"

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Abstract-

This study examined developmental changes in two areas: the perceived relationship between masculinity and femininity; and the use of global gender stereotypes (base rates) and individuating gender-relevant information while making social judgments. In this paper role of mother and father is defined for the measures of masculinity and femininity. Finding the characteristics that are most essential to the categories of masculinity and femininity and identifying the dimensions of masculinity and femininity were the two main goals of the current study. Rather of depending on preconceived ideas about the characteristics that define masculinity and femininity.

Keywords- masculinity, femininity, Gender, mother, father.

Introduction-

Constructing Gender: -

The term "gender" refers to the social roles that men and women play in society as well as the relationships that exist between them. In this context, the obligations that women and men have in different cultures and locales are distinct from one another. As a result of the fact that the gender roles of women and men are socially created, they are subject to change regardless of the passage of time and can also differ depending on the geographical area and the social context. The term "gender" is used in the field of Gender Studies to refer to the social and cultural constructs of masculinities and femininities. It is not a reference to differences in living organisms but rather differences in cultural practices. Given that gender is a socially constructed concept, it can be said that our social, cultural, and psychological surrounds and environment are the primary factors that determine our gender. In contrast to what is commonly assumed to be the case with human biology, it is not innate. How society perceives men and women, as well as how they expect them to behave, act, dress, move around, and so on, is what we mean when we talk about gender. There is a construction of gender that occurs through these expectations. It is possible for gender to shift from one culture

to another, as well as from one subculture to another. Gender is unstable and subject to change. In any given community, the roles, behaviours, and expectations for males and females are defined by a large number of "rules" that dictate what men and women may and should do, as well as what they cannot and should not do. These rules have nothing to do with the way in which their bodies were either developed or built. There are advantages and disadvantages associated with gender. On the other hand, the idea that gender is a social construction did not emerge until the feminist theories of the 20th century, when they created the concept of gender as a social construction. In the past, gender roles were determined by a person's genital characteristics, sometimes known as their biological makeup at birth. It was impossible to differentiate between gender roles and sex roles. In their efforts to bring women to the forefront, they built on two different techniques. They started producing books about women who were outstanding in many ways, including being pious, smart, and valiant. As part of a different tactic, they raise the image of women rather than reducing the image of males in order to assert their position. During the twentieth century, liberal feminism carried on the history of attempting to grant women the same advantages that were already available to males. Changing legislation and teaching people against erroneous stereotypes, as Betty Friedan (1963) and the National Organization for Women (formed in 1966) believed, would be the solution to the problem of gender discrimination, thereby providing women with equal possibilities with men to exercise individual choices in life. Through alterations to the law and the socialization of children, they attempted to achieve gender equality.

Femininity and Masculinity:

Femininity is what others think is right for women/girls. Masculinity are men/boys' 'acceptable' traits. Three main ideas explain femininity and masculinity: psychoanalytic theory (Freud 1927), cognitive-developmental theory (Kohlberg 1966), and learning theories that emphasize direct reinforcement and modeling. All these hypotheses include a two-part process. The child discovers their gender in the first part. The youngster learns what femininity and masculinity represent in the second part. Psychoanalytic theory states that gender identity arises from same-sex parent identification. Oedipal psychosexual conflict leads to this identification. A youngster forms a strong sexual bond to the opposite-sex parent by age 3. Resentment and jealousy develop in the same-sex parent. By age 6, the child resolves mental conflict by identifying with the same-sex parent and rejecting the opposite-sex parent. Sons learn masculinity from their fathers, and daughters from their moms.

The process of socialization takes on the idea of what it means to be a man. The hegemonic manhood is the name for it. It doesn't leave room for different ideas of what it means to be a man. According to the definition, hegemonic masculinity is the way men currently act in a way that supports their dominant place in society and the subordination of women and other sex identities. Hegemonic masculinity is an idea that tries to explain how and why men keep their social roles as leaders over women and other gender identities that are seen as "feminine" in a society. Sociologist Antonio Gramsci's theory of cultural hegemony, which looks at the power relationships between a society's social groups, is where the idea of "hegemonic masculinity" comes from. Hegemonic masculinity comes from the idea of a culturally idealized form of manhood that was socially and hierarchically exclusive and focused on making money. This idealized form of manhood was known to cause anxiety and be different (both within and between hierarchies); it was violent and brutal, fake-natural and tough, and psychologically contradictory, making it prone to crises; it was also financially and socially stable. There is another gender whose social roles are not even clear: transgender people. In 1955, John Money was the first person to use the phrase "gender role." During his research on intersex people, he tried to describe how these people showed that they were either male or female when there was no clear biological

identity. The biology we are born with doesn't match up with the psychology we experience as we grow up. This is why people want to change our biology. Most people do not understand them. People see them as an outlier. That's when they become victims of severe exclusion. Because they know a lot about gender, it is important to include them in any strategy for studying gender. A queer study is a branch of gender studies that grew out of the study of gay, lesbian, and bisexual people in the early 1990s. Jacques Derrida, Michel Foucault, and other deconstructionists, according to Gerard Campbell, had a big impact on it. He says that queer theory is based on both feminist arguments against the idea that gender is an important part of the self and gay and lesbian studies' close study of how sexual acts and identities are made by society. Although some feminist theories and studies don't include a lot of non-normative sexualities and practices, queer theory does. Some people argue about whether sexual orientation is natural or important, since queer studies is based on gender and sexuality. Others say that sexual orientation is just a construction that can change. It's not fair to put everyone into a category based on their gender, which is why queer theory questions gender identity, just like feminist theory does. The study of Japanese youth uses the word "feminine" in a way that isn't focused on the phallus. It looks at how both men and women move out of their traditional roles and into counter-hegemonic behaviors that go against traditional male values. Umiko's study says that these changes are causing a subjective feminine gaze, and young men are trying to rethink what it means to be a man in response. It is the author's argument that the rise in gender ambiguity is making it easier for feminists to break through sexism. When Japanese young men reject the idea of what it means to be a man, it's not because they want to look like women. This study says that Japanese women have moved from having three Hs: a high salary, a high level of schooling, and a high physical status. Now they have three Cs: being comfortable, working together, and talking to others. They are what Yumiko Iida calls the "feminization of masculinity." This is a natural result of the "feminization of culture" in the postmodern cultural condition where human bodies are transformed into visual representational surfaces.

The portrayal of a content homemaker, inherently inclined towards motherhood and prepared to serve others, reflects characteristics often attributed to women as naturally inherent. For an extended period, society has been influenced by the dichotomy of "Men are from Mars and Women are from Venus." Men are characterized as rational, while women are often viewed as emotional. Additionally, men are perceived as strong, whereas women are considered weak. What is the origin of these established binary concepts? Numerous sociologists have expanded upon the nature-culture debate to elucidate gender relations and stereotypes within a specific society. Nature is intertwined with culture, mind-body dynamics, and is often equated with the concepts of man and woman, suggesting that what is perceived as 'wild' in nature requires control and subjugation. The mind and reason are considered superior to emotions and senses, existing as distinct entities. Man embodies the mind and signifies culture: the rational, unified, and cognitive entity. In contrast, Woman embodies the body and signifies nature: characterized as irrational, emotional, and motivated by instinct and physical necessity. The mind and culture must exert control over the body and nature through the application of knowledge and willpower. Historically, women's brains were perceived as smaller, leading to the belief that they were deficient in the reasoning and sense of justice necessary for managing familial responsibilities. It appeared to be a teleological assertion that women inherently favored protection by a dominant male figure.

What are the conventional attributes of masculinity and femininity?

Masculinity and femininity are abstract constructs associated with gender, presuming that males embody masculinity and females embody femininity. Three examples of conventional masculine traits are autonomy,

aggression, physical strength, and competitiveness. Stereotypical feminine characteristics including nurture, compassion, passivity, and subservience. Certain individuals anticipate that women will assume responsibilities for childcare, cooking, and household maintenance, whilst males will manage financial matters and perform repairs on vehicles and other devices. Some individuals readily presume that teachers and nurses are female, while pilots, doctors, and engineers are male. A recent study was undertaken by three researchers examining the masculine and feminine characteristics of male and female nurses in the United States. The masculinity–femininity difference scores indicated that male nursing students exhibited considerably higher masculinity levels compared to female nursing students, while displaying a non-significant trend toward reduced masculinity relative to male students not majoring in nursing. The same applied to female nursing students in comparison to girls in other disciplines. Stereotypically feminine traits, such as empathy and sensitivity to others' needs, can also characterize a guy without implying a lack of masculinity. A female pilot can be equally attentive and proficient in navigation without suggesting a lack of femininity. The Yueh sword maidens epitomized the archetype of a combatant of exceptional beauty originating from Northern Vietnam and adjacent Chinese territories. Today, women are enlisting in the military and armed branches of organizations. 40,000 American women were deployed to the Middle East during the Gulf War. One day, a child celebrated her birthday. The child's father agreed to prepare a cake, and the other, a truck driver, promised to be on time at 6 p.m. While they waited, they learned that the truck driver's truck had broken down and that it would take some time to go home.

The majority of my students indicated that the individual engaged in baking is a mother, while the individual identified as a truck driver is a father. The narrative does not specify the gender of the baker or the truck driver.

Why is it inconceivable that a truck driver may be a mother and the individual baking the cake could be a father? Our perceptions of masculine and feminine roles are so deeply entrenched that we consider them to be inherent. This phenomenon is referred to as "gender stereotypical thinking." This form of conditioning encourages individuals to conform to predetermined gender roles. A gender stereotype encompasses views regarding the psychological qualities and features attributed to men or women, together with the activities deemed suitable for each gender. Gender roles are characterized by behaviours, whereas gender stereotypes encompass beliefs and attitudes regarding masculinity and femininity. The notions of gender role and gender stereotype are often interconnected. When individuals link a behavioural pattern to either women or men, they may disregard individual differences and exceptions, leading them to erroneously conclude that the behaviour is inherently tied to one gender over the other. Consequently, gender roles provide the foundation for gender stereotypes. Gender stereotypes exert significant influence, shaping perceptions of women and men while creating inflexible social classifications for gender.

Hofstede is of the opinion that: "Masculinity stands for a society in which social gender roles are clearly distinct: Men are supposed to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with the quality of life." "Femininity stands for a society in which social gender roles overlap: Both men and women are supposed to be modest, tender, and concerned with the quality of life."

Throughout a profound exploration of subjective reflection, the phenomenon of 'feminisation of masculinity' within Japanese society presents itself as a noteworthy progression. What is your viewpoint on this issue? At present, we witness a notable transformation in societal dynamics, wherein husbands are choosing to stay at home, assuming the duties of childcare and household management, as their wives engage

in professional endeavours beyond the domestic sphere. Do you remember the Hindi film Ka & Ki? In modern society, we witness families formed by two same-sex partners who have chosen to adopt children, thereby assuming the roles of mother and father by deliberate decision. In specific familial configurations, the conventional roles of mother and father are assimilated within the context of single parenthood. One might ponder the necessity of distinctly delineated roles for both a mother and a father. The essential social truth is that a child necessitates the mentorship, love, and nurturing of accountable adults in society to nurture their joy and promote their growth into conscientious individuals. A considerable amount of time has elapsed since we engaged in the recitation of the Hindi poem, "Mama Ki." Papa ka paisa gol gol, roti gol gol (Papa's money is round, and Mama's chapattis are round). These days, one may say that dono mama papa ki roti bhi gol and paisa bhi gol (money is round, and so is mama papa's chapatti).

Conclusion-

In concluding remark, we can say that the issue persists, as both traditional and contemporary understandings of gender identity continue to uphold rigid conceptions of masculine and feminine traits, thereby reinforcing definitions of male and female roles. Hence, the problem dealing with Masculinity and Femininity is complex. Mere acceptance of multi-sexualities rather than binaries will not resolve the preponderance of hegemonic notions of these two social constructs. It is essential to progress towards a world where traditional gender roles are redefined, allowing for a father to engage in baking a cake while a mother takes on the role of driving a truck, all while maintaining their respective masculinities and femininities. It is possible for an individual to embody masculine traits while engaging in activities such as baking a cake, just as one can exhibit feminine traits while operating a truck.

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DEPARTMENT OF ENGLISH

The Evolution of Libraries in India: A Historical Overview

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Abstract:

India's library system has a rich and varied history that mirrors the country's dynamic cultural, intellectual, and technological evolution. From ancient manuscript collections in temples and royal courts to modern-day digital libraries, the journey of libraries in India reflects the complex history of the country. This paper explores the historical development of libraries in India, tracing their origins from ancient times to the present day. It examines the role of libraries in various historical periods, including the Vedic, Buddhist, Mughal and colonial eras, highlighting their function as centres of knowledge, learning and culture. The paper further analyses the impact of British colonial rule on library systems in the post-independence period and the subsequent rise of public libraries. The emergence of technological advancements as part of the modern evolution of library systems and the integration of digital libraries in India are also discussed. This historical review emphasizes the significant role that libraries have played in shaping India's intellectual and cultural heritage, while also addressing the challenges and opportunities in the contemporary library landscape. Through this comprehensive examination, the paper provides a holistic understanding of the dynamic evolution of libraries in India.

Keywords: Libraries in India, Library Development, Indian Library History, Library Evolution, Information Service in india.

Introduction:

The evolution of libraries in India is a profound journey that reflects the country's rich intellectual and cultural history. Libraries, in their various forms, have always played a crucial role in the preservation, dissemination,

and expansion of knowledge. In ancient India, the concept of libraries was deeply embedded in oral traditions, where knowledge was passed down verbally through generations. The Vedas, Upanishads, and other significant texts were memorized and recited by scholars, and this method formed the foundation of Indian education. Over time, as written language developed, libraries began to emerge, especially within religious institutions like Buddhist monasteries and Jain temples, where vast collections of manuscripts were stored.

During the Mauryan and Gupta periods, libraries began to take a more formal shape. Nalanda University, founded in the 5th century CE, is one of the earliest examples of a major library institution, with an extensive collection of texts related to philosophy, science, and religion. The medieval period introduced new influences with the arrival of Islamic rulers, who established libraries within their courts, housing important Persian and Arabic works. The Mughal Empire saw significant patronage for libraries, where emperors like Akbar and Shah Jahan fostered scholarly learning, further enriching India's intellectual traditions.

The British colonial era marked a turning point in the development of libraries in India. While the British set up libraries to serve their own administrative needs, Indian intellectuals began using these institutions for nationalist movements, promoting the idea of an independent India. After India gained independence in 1947, libraries played a vital role in nation-building, particularly in the expansion of literacy and education across the country.

In the modern era, with the advent of digital technologies, libraries have undergone a significant transformation. Digital libraries and online databases have made access to knowledge more widespread, overcoming geographical and technological barriers. This paper aims to trace the historical evolution of libraries in India, exploring how they have evolved from ancient oral traditions to the digital platforms of today, shaping the nation's educational and intellectual landscape.

Libraries in Ancient India:

❖ Early Literacy and Record Keeping

The earliest form of recorded knowledge in India can be traced back to the Indus Valley Civilization (3300–1300 BCE), one of the world's earliest urban cultures. Although no formal libraries have been found, the civilization exhibited evidence of literacy, notably through inscriptions on seals, pottery, and tablets. These inscriptions, though undeciphered, suggest early attempts to store and communicate information, primarily related to administrative and trade purposes.

During this period, oral traditions of passing knowledge played an important role. The civilization relied on **oral transmission** of knowledge, laying the foundation for the later development of written libraries.

❖ The Vedic Period (1500–500 BCE)

The Vedic period marks the beginning of a more systematic approach to knowledge dissemination, although libraries as physical spaces did not exist in the traditional sense. Knowledge was primarily passed down orally, with Brahmins memorizing and reciting the Vedas, which were the foundational texts of Hinduism. The ability to preserve and transmit knowledge orally in the form of hymns and chants demonstrates early intellectual activity.

The gurukuls (traditional schools) acted as informal spaces for knowledge transfer. While they did not house formal libraries, they were essential centers for learning, particularly for the study of the Vedas, philosophy, and mathematics. The Vedic tradition of oral learning continued to influence the structure and role of libraries in subsequent periods.

❖ **Buddhist Monasteries and Nalanda University (5th–12th Century CE)**

The evolution of libraries in India takes a more formal shape with the rise of Buddhist monasteries and the establishment of Nalanda University in the 5th century CE. Nalanda, often considered one of the world's first residential universities, housed a vast library that was a center for scholarly activity across various disciplines. The Dharmaganja library at Nalanda was home to thousands of manuscripts, not only on Buddhism but also on subjects like astronomy, mathematics, medicine, and philosophy. This period marked the beginning of organized knowledge repositories in India.

The Buddhist monasteries also had libraries that preserved Buddhist texts, which were important not only for spiritual learning but also for their contributions to Indian philosophy and logic. In addition, other centers like Vikramshila and Takshashila played similar roles in the intellectual life of India.

Libraries in Medieval India:

❖ **Libraries in the Delhi Sultanate (13th–16th Century)**

The establishment of libraries during the Delhi Sultanate (1206–1526) reflected the influence of Islamic culture in India. Sultan Iltutmish and his successors supported libraries that housed Persian, Arabic, and Sanskrit texts. These libraries were central to the dissemination of knowledge in the Sultanate's territories and played an essential role in preserving Islamic and local scholarly works.

Libraries during the Sultanate period were also used for statecraft, with texts on governance, law, and military strategy. The Firoz Shah Tughlaq Library (14th century) in Delhi was one of the most renowned libraries of this period, housing numerous Persian manuscripts, as well as translations of Sanskrit texts into Persian. This period saw the translation movement that helped merge the intellectual traditions of India and the Islamic world.

❖ **Libraries in the Mughal Empire (16th–18th Century)**

Under the Mughal Empire, libraries saw significant growth. Emperor Akbar (r. 1556–1605) was a notable patron of libraries and knowledge. He established the Ain-i-Akbari, which is both an administrative record and a key intellectual document of his reign. His Royal Library housed thousands of manuscripts and attracted scholars, poets, and intellectuals, making it an important intellectual center in the empire. The Mughal court also encouraged the translation of texts, contributing to the preservation of Sanskrit, Persian, and Arabic manuscripts.

The Mughal era also saw the development of bibliothecal systems within royal courts and urban centers. Libraries in this period, such as those in Delhi, Agra, and Fatehpur Sikri, were not only repositories of religious and philosophical works but also of literature, art, and architecture.

Libraries in Colonial India:**❖ British Colonial Period (18th–19th Century)**

The British colonial period in India marked a pivotal shift in the structure and function of libraries. The British brought with them their own library traditions and saw libraries as a means to control and administer the colony. One of the earliest European-inspired libraries was the Asiatic Society Library of Bengal, founded by Sir William Jones in 1784. This library was significant for its collection of manuscripts relating to Indian culture, history, and literature, and it marked the beginning of British involvement in the preservation and study of Indian heritage.

The Imperial Library in Calcutta (now Kolkata), established in the 19th century, became one of the most important libraries under British rule. The library's collection of both European and Indian texts aimed at supporting the colonial administration's needs while also providing academic resources to scholars.

❖ Libraries and Nationalism

The late 19th and early 20th centuries witnessed the growing role of libraries in the Indian nationalist movement. Leaders like Rabindranath Tagore and Subhas Chandra Bose emphasized the importance of libraries in spreading nationalist literature and promoting Indian culture and heritage. Libraries became centers of political resistance, where nationalist ideas were disseminated through literature, pamphlets, and newspapers.

In cities like Bengal, Bombay, and Madras, libraries became hubs of intellectual activity where anti-colonial sentiments were shared and fostered. Public libraries in particular played a role in educating the masses, encouraging political participation, and spreading awareness about the independence movement.

Libraries in Post-Independence India:**❖ Libraries after 1947**

Post-independence India saw a concerted effort to expand the library infrastructure to serve the educational and informational needs of the nation. The National Library of India in Kolkata, one of the largest in India, became the focal point for preserving the nation's cultural and literary heritage. The University Grants Commission (UGC), established in 1956, played a crucial role in promoting academic libraries across the country by providing financial assistance to university libraries.

During this time, libraries became central to India's post-independence education policy, which focused on promoting literacy, particularly in rural areas. Efforts were made to establish public libraries in towns and villages, to ensure equitable access to information and foster social development.

❖ Promoting Indian Languages and Literature

The post-independence era saw a significant emphasis on the preservation and promotion of Indian languages. The Sahitya Akademi, founded in 1954, worked to encourage the development of literature in regional

languages and provided libraries with a collection of Indian literary works. Libraries across India housed texts in a variety of languages, reflecting the country's linguistic diversity.

Libraries also became the guardians of India's cultural heritage by preserving manuscripts, art, and literature in languages like Hindi, Bengali, Tamil, Marathi, and many others. They also played an instrumental role in the national integration process, providing resources that fostered unity amidst the country's linguistic diversity.

Digital Revolution and Modern Libraries in India:

❖ The Advent of Digital Libraries

The rapid growth of technology in the late 20th and early 21st centuries has ushered in a new era for libraries in India. With the advent of the internet, digital libraries have proliferated, making vast amounts of information accessible to people across the country. The National Digital Library of India (NDLI) is one of the significant projects aimed at making academic and scholarly resources freely accessible to all Indian citizens.

This digital transformation has made libraries more inclusive, providing opportunities for people in rural areas to access educational content and research papers. The development of e-books and the digitization of physical libraries are helping preserve rare manuscripts and documents that were previously at risk of being lost.

❖ Challenges and the Future of Libraries

Despite the progress made, there are several challenges facing libraries in India, particularly in terms of digital literacy, internet connectivity, and technological infrastructure. The digital divide remains a significant issue, particularly in rural areas where access to the internet is limited.

However, the future of libraries in India looks promising. The shift towards digital platforms presents opportunities for more collaborative projects, such as open access to academic resources, digital archiving of manuscripts, and the creation of online research hubs. With government initiatives and the involvement of educational institutions, the transformation of libraries into knowledge hubs continues to advance.

Conclusion:

The evolution of libraries in India, from their early forms in the Indus Valley to the digital platforms of the 21st century, showcases the country's deep commitment to preserving and disseminating knowledge. Libraries in India have served as cultural, intellectual, and educational centers, adapting to changing times and technologies. As India embraces the digital revolution, libraries will continue to play a crucial role in shaping the country's intellectual and social fabric, ensuring that knowledge remains accessible to all.

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One Day National Interdisciplinary E-Conference On

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DEPARTMENT OF ENGLISH

GENDER EQUALITY, EDUCATION AND EMPOWERMENT: KEY DRIVERS OF CHANGE IN SUDHA MURTY'S FEMALE CHARACTERS

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ABSTRACT:

Sudha Murty, a renowned Indian author, often writes about women's lives, struggles, and triumphs. Her stories highlight themes of empowerment, resilience and social change. Her stories often touch upon the importance of gender equality. Through her characters, she shows how women can challenge patriarchal structures and be treated as equals in both personal and professional settings. This advocacy for gender equality is evident in her depiction of women who make their own choices, stand up for their rights, and pursue their dreams without being held back by traditional gender norms.

Murthy's female characters often go beyond their personal ambitions and take on roles of social responsibility. They contribute to society, challenge the status quo, and become role models for others. Whether it's through educating others, helping their communities, or supporting other women, Murthy's female characters act as catalysts for change.

INTRODUCTION:

When women are educated, entire communities benefit. Education helps address societal gender biases by encouraging a more inclusive curriculum, diverse role models, and the elimination of discriminatory practices that hinder the educational progress of one gender over the other. Education fosters independence and critical thinking, allowing both men and women to make empowered decisions, advocate for their rights, and contribute meaningfully to their communities without being confined by gendered expectations. Achieving gender equality in education is essential for creating a just and equitable society, as it ensures that every individual has the opportunity to reach their full potential, regardless of their gender, and participate

equally in all areas of life. We have to break down the patriarchal system by all means. Profulla C. Sarker aptly says:

“The culture of patriarchal society does not permit equality between men and women. Gender disparity has its genesis in religion.”(p. 258)

Sudha Murty's writing often highlights the themes of education, gender equality and the empowerment of women, focusing on how these two elements are the keys to transforming society. Through her stories, Murty emphasizes the importance of education as a powerful tool for personal growth and societal change. In works like *Wise and Otherwise* and *The Day I Stopped Drinking Milk*, she portrays women who overcome adversity and limited opportunities, showcasing their strength, resilience, and potential when given access to education. Murty's characters often break societal norms and challenge patriarchal systems, showing that education opens doors to independence, financial freedom, and self-respect.

Moreover, Murty's own philanthropic work reflects her belief in education as a catalyst for change. Her efforts to establish schools and support initiatives for underprivileged girls further underscore her commitment to empowering women through learning. By weaving these themes into her stories, Sudha Murty encourages readers to recognize the transformative power of education, not just for individual success but for the broader upliftment of women and society at large. Through her writing, Murty provides a blueprint for how education can lead to empowerment and equality for women.

Sudha Murthy's collection, *How I Taught My Grandmother to Read and Other Stories*, beautifully encapsulates themes of education and women empowerment through a series of poignant narratives. One of the standout stories, *How I Taught My Grandmother to Read*, illustrates the transformative power of education as a young girl takes on the task of teaching her illiterate grandmother to read, emphasizing that the pursuit of knowledge knows no age limits. Similarly, *Horegallu* offers insights into the importance of listening and patience, showcasing how life experiences serve as essential teachers. The story, *A Journey Through Desert* further underlines the values of determination and an insatiable thirst for knowledge, reminding readers of the resilience required in the quest for learning.

On the theme of women empowerment, Murthy crafts compelling stories that challenge gender stereotypes and societal norms. *Gowramma's Letter* presents a woman's courage to voice her thoughts and break through societal barriers, illustrating the power of personal expression. Through these narratives, Murthy not only entertains but also educates and inspires, reinforcing the essential messages of empowerment and the importance of education for all.

How I Taught My Grandmother to Read is a poignant narrative that celebrates the transformative power of literacy and the breaking of generational barriers. The story revolves around a young girl's determination to educate her illiterate grandmother, reflecting on how learning is not confined by age or tradition. Education is a lifelong process that empowers individuals, enhances self-worth, and opens up new avenues for personal growth. In the narrative, the act of teaching transcends the conventional roles within a family, bridging a gap between old and young. It emphasizes that the desire to learn can flourish at any stage of life, inspiring both respect and admiration. The story further highlights how education can reshape societal norms and foster a sense of independence.

The grandmother wanted to learn to read. She wanted the magazine to be read by somebody for her. However, she felt very dependent and helpless. She says:

“I have decided I want to learn the Kannada alphabet from tomorrow onwards... I want to be independent.”(p. 04)

Thus, the story is a tribute to the courage of those who embrace learning despite obstacles, and a reminder that knowledge can spark significant changes, not only in an individual but within the community at large. By portraying the grandmother's journey from ignorance to literacy, the story sends a powerful message about the importance of perseverance, empathy, and the transformative impact of education on personal and social development.

Three Thousand Stitches by Sudha Murty is a collection of personal anecdotes and stories from the author's life that highlight various social issues and her experiences. One of the most significant themes in the book is the empowerment of women, the importance of education for girls, and the fight for gender equality. Through her experiences as a social worker, teacher, and leader in various charitable initiatives, Murty passionately addresses the obstacles women face in society and stresses the transformative power of education and empowerment.

Through the stories in "Three Thousand Stitches," Sudha Murty reveals that gender equality is not just about fighting for rights, but also about empowering women with knowledge, skills, and opportunities. By offering access to education, society can break the vicious cycle of poverty and gender inequality. The book ultimately shows that the key to empowerment lies in self-belief, support from the community, and the courage to challenge traditional norms that hinder women's progress.

In short, *Three Thousand Stitches* illustrates the importance of education, the empowerment of women, and the need for gender equality, urging society to create spaces where women can rise above societal constraints and contribute equally to the world.

In one of the stories, Murty recalls her time working with the poor and underprivileged, particularly with women in rural India. She describes a situation where she helped a group of women from a village that was making quilts out of old clothes. These women were financially struggling and had no source of income. Sudha Murty not only helped them improve their skills and generate income by teaching them how to make more sellable products but also empowered them by encouraging their self-worth. Through such initiatives, she demonstrated how providing women with the tools for financial independence can foster a sense of confidence, breaking down societal norms that restrict women to domestic roles alone.

The book also sheds light on the struggles of women who seek education despite societal barriers. Murty passionately advocates for the education of girls, emphasizing that education is the key to unlocking a woman's potential and achieving gender equality. She speaks of how she herself faced challenges as a young woman trying to pursue higher education in a male-dominated society. Despite societal pressures, Sudha Murty's determination to learn and grow became a symbol of resistance against gender discrimination, and she encourages others to do the same.

Sudha Murthy's *A Woman with a Mind* from *How I Taught My Grandfather to Read and Other Stories*, revolves around Yallamma, an intelligent and independent woman. Despite societal norms that expect women to be passive, Yallamma is confident and assertive. She possesses a sharp mind and does not shy away from expressing her opinions, even when they challenge patriarchal expectations. Yallamma's character embodies empowerment, as she demonstrates that women can be strong, intelligent, and independent. The story highlights the importance of women embracing their intellect and speaking out, breaking free from traditional gender roles.

In *Gowramma's Letter*, Sudha Murthy tells the moving story of an ordinary woman, her Sanskrit teacher in her childhood, who finds extraordinary strength in her words. Gowramma was a beautiful, good-natured teacher. She was a good teacher and used to tell lots of stories. Sudha Murthy loved to listen stories from her and went on writing stories throughout her life. Such was the impact of Gowramma's story -telling on Sudha Murthy. However, as Gowramma could not bear children, her husband left her. In her letter to Murthy, she says:

"Today my husband brought me the newspaper and showed it to me. He said that you mentioned my name in public and contributed your success to my storytelling... I am not your biological mother but you behaved as you were my child... You made me proud. Now I don't have any complaint with God." (p. 103)

The narrative illustrates how voicing one's thoughts can serve as a powerful tool for change—both personal and communal. Gowramma's courage in speaking out not only reclaims her dignity but also inspires others to reconsider their roles and the limitations placed on them by society. Her journey underscores the idea that even the quietest voice can ignite change and that honest communication is a stepping stone toward liberation.

In Sudha Murthy's *The Old Man and His God*, the story *Horegallu* presents the narrative of an elderly man who lives a solitary life in a rural village. The title *Horegallu* refers to a traditional stone used in villages for various purposes, symbolizing the steadfastness and simplicity of rural life. The elderly man in the story is a widower, living alone and struggling with loneliness and a sense of purposelessness. His life takes a transformative turn when a woman named Ratna, a young and educated woman, comes into the village. Ratna's arrival brings a fresh perspective to the lives of the villagers, especially the elderly man. She is intelligent, compassionate, and willing to connect with others, offering both emotional and practical support to those around her.

Ratna becomes a source of strength for the old man. She is attentive to his needs and offers companionship, which the elderly man deeply values. Her caring nature helps him rediscover a sense of purpose, showing that even in old age; it is possible to find meaning and joy through human connection.

Through Ratna's character, Murthy emphasizes the power of empathy and understanding, demonstrating how simple gestures of care can help heal emotional wounds and bring hope to those who feel forgotten or isolated. The story highlights the profound impact that one individual can have on another, particularly when a woman like Ratna offers her time, attention, and support without expecting anything in return. She says:

“They tell me their worries... This way I relieve their burden for a short while till they are ready to pick themselves up and carry on their journey.”(p. 14)

One of Ratna's most significant contributions is her ability to emotionally support those around her. In particular, she helps individuals who are going through personal struggles, offering them comfort and advice. While her contributions are often quiet and understated, her role as an emotional pillar is vital in helping those who are struggling with loneliness, grief, or personal challenges. Ratna is portrayed as an educated woman who is not only determined to improve her own life but also to help those around her. Her education enables her to see beyond the limited roles that society assigns to women and gives her the courage to make her own decisions. In Murthy's narrative, education isn't just about academic achievement; it is also about gaining the knowledge and confidence to make informed decisions, challenge conventions, and pursue one's own path.

In *The Day I Stopped Drinking Milk*, one of the stories in *Wise and Otherwise*, the central female character is able to stand up for herself and make her own decisions, showing that women have the power to take control of their lives. This is an empowering message that echoes throughout Murthy's works, as she encourages women to claim their space and voice in a world that often marginalizes them.

Similarly, in *Wise and Otherwise*, Murthy highlights the stories of women who, despite facing various challenges, use their education to change their circumstances and contribute meaningfully to society. Ratna is not just empowered because of her education but also because she uses her knowledge to help others. She helps improve the lives of those around her, showing that empowerment is not just about individual success but also about lifting others up.

CONCLUSION:

Sudha Murthy's female characters highlight the transformative power of education, the importance of challenging gender norms, and the ongoing pursuit of gender equality. Through her stories, Murthy provides role models of women who are educated, strong, compassionate, and active agents of change. These characters demonstrate that education is not just about acquiring knowledge but also about gaining the confidence and tools to challenge societal expectations, empower others, and advocate for gender equality in every aspect of life.

They often embody themes of education, empowerment, and the pursuit of gender equality. Through her stories, she presents women who challenge societal norms, use their education as a tool for personal and collective empowerment, and advocate for gender equality in their personal and professional lives. Many of her female protagonists come from humble backgrounds, but their pursuit of education becomes a means of breaking free from traditional limitations.

Murthy's female characters often defy the stereotypical roles of women in traditional societies. They refuse to accept the passive, subservient roles that are usually expected of them. Ratna is an assertive, intelligent woman who doesn't just conform to societal expectations. She's independent, self-aware, and uses her education to help others, showing that women don't have to follow the norms set for them. Her character is a reflection of the modern, empowered woman who understands her worth and is unafraid to act on her convictions.

Other characters in Murthy's stories are similarly portrayed as women who navigate societal pressures with resilience and courage. They are not confined to the roles of mother or wife but actively engage in the world around them—whether it's through work, community service, or personal growth.

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DEPARTMENT OF ENGLISH

Revising and Reclaiming Past through Memory: Study of Sunetra Gupta's Novels

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Abstract: The primary focus of diasporic writers is the interplay between their characters' memories of their native land and their new one. The independence and attractions of the new world contrast with the traditions of the old world, causing the migrants to constantly fight mentally and emotionally. Diasporic literature addresses themes such as nostalgia, existential rootlessness, abandonment, and quest for self-identity. When the characters reflect on their lives back home, they find solace. They feel content since they have nice memories of their previous life. The predicament of immigrants is depicted by renowned Indian diasporic author Sunetra Gupta through her female characters. The proposed paper would examine with ample textual details the role of memories in creating the image of 'Home' in Sunetra Gupta's selected novels.

Keywords: Memory, Homeland, Identity, Cultural Displacement, Loneliness.

Memory is the factor that is strongly linked to this attachment to one's home. No immigrant ever forgets where they came from. "Recollection" is the thread that ties the past and present together. As a result, there is less distance between the home country and the foreign one. Using the flash-back technique, the historical events of the native land are reenacted. Recapturing the broken pieces of the past is made easier by memory, which serves as a sort of lens. The concepts of "home and memory" are intertwined in nostalgia, which is a term used to describe homesickness and a longing for one's native place. One might create a new cultural third space, or "imagined world," through nostalgia.

Remembering their previous experiences in their homeland usually provides some solace to the diasporas who have been uprooted, relocated, alienated, and transplanted. Characters written by Indian

diasporic authors such as Salman Rushdie, Amitav Gosh, V.S. Naipal, Bharathi Mukherji, Jhumpa Lahiri, and Sunetra Gupta are forced to reflect on their history in their homeland. The female protagonists Moni and Niharika from Sunetra Gupta's *Memories of Rain* and *A Sin of Colour*, respectively, strive to resolve their issues in the third space by reliving the joyful memories of their native Calcutta.

The lack of their own indigenous culture is the primary source of the immigrants' feelings of loneliness and alienation. They experience emotional instability and feel like they're adrift in their new environment. Language, culture, cuisine, religion, attire, and customs are all crucial components of a person's home environment. One must look within for their identity since their homeland plays a significant and dominant role in their lives. The diasporas of the first, second, and third generations show a slow transition from one another. Third-generation members typically don't have time to reflect on the past.

In *Memories of Rain*, Sunetra Gupta connects Anthony and Moni, a couple from different worlds, during a downpour in 1978 in Calcutta. Anthony, who is English, has been to Calcutta to conduct research on Bengali theater. He is really creative and brilliant. For Moni, an English undergraduate, England is a patchwork of romantic imagery from her textbooks. She has so far lived a secluded upbringing and is well-versed in customary cultural behavior. After falling in love, they marry and settle in London. When Moni gets to "cold" London, she is disappointed. As a result of infidelity and a lack of communication, their marriage suffers as a result of the clash of two cultures. She has to encounter prejudices and betrayal by the husband who had seemed so captivated by her beauty. Her perceptions of London life fall short of her expectations.

Her life in Calcutta haunts her, and she longs to return there. Her feelings and perceptions of her past and present appear to be at odds with one another. Moni feels that she needs to return to the lost time and place in order to start her search for her own identity. She still has a personality. She explores her subconscious in an attempt to uncover the causes of her current predicament and to bring back the version of herself that existed before Anthony crushed and immobilized it. She hopes to resolve her current situation by reestablishing contact with the past. To make things worse, Anna's close friendship with Anthony and Moni's child turns into a continual cause of annoyance for Moni. The child is persuaded by Anna that her buried tooth will grow into a tooth tree. She offers a pomegranate as evidence of this, showing how its seeds and tiny teeth are buried in the meat of its luscious gums. The grandmother's comments to her in Calcutta come back to Moni as she assists the youngster in burying the tooth.

Moni's roots are intertwined with her family's foundation, as seen by the picture of the numerous teeth that are stuck beneath the hard earth. In the reflection of her love fantasy as a child, Moni disengages from the present. She regains her sense of belonging to the Calcutta home as a private area. Years later, her imagination serves as a haven for her once more. She would enclose herself in the thick webs of her dreams while she was a teenager, pressing her forehead into a sour pillow and blocking off the sounds of the morning, the enigmatic cries of the street vendors, and the violent slaps of her damp garments on the bathroom floor. She creates herself in the insubstantial world of fantasy. She is reminded of "wandering as a sport with her beloved upon English moors, her hot tears had spilled upon the yellow pages, she had loved Heathcliff before she loved any man." (177)

In "Memories of Rain" Bengali melodies by Tagore are utilized to convey Moni's cultural and linguistic displacement in England. Tagore's songs convey her gloomy thoughts and tormented passion. The ideal beloved to whom she dedicates her poems, her pain, and her own soul, Tagore is a living God in her eyes. In actuality, her existence was paced by his music. Her feelings and imagination are greatly influenced by Tagore's writings. Moni consider Tagore to be a religion. She remembers with nostalgia her family's annual birthday journey to Tagore's home. The book is filled with Gupta's beautiful renditions of Tagore's songs. Her adolescent angst, romance, and sexuality are magnificently and exaggeratedly metaphorically represented by

his compositions. Her husband Anthony expects her to translate Tagore's songs into English in order to comprehend the mood of her song. During the sad years of their marriage, the "excruciating grief of her untranslated songs" (17) communicates to him her silent misery.

Debendranath reflects on his Calcutta home while he is in London in *A Sin of Colour*. His thoughts permeate every facet of family life and space. Because Reba's face was more prominent in that picture, he specifically picked it. He also remembers how Reba performed the musical instruments, with a focus on the image of Reba, his brother's wife.

A picture of Debendranath's mother is prominently displayed on his desk. He responds that the woman in the picture is his mother when Jennifer, his landlady's niece, inquires about her. He describes his mother in great detail. He claims that his mother didn't care about anything in the house. When it came to material possessions, she hardly had any taste. He gives Jennifer a detailed explanation of how his father, Indranath Roy, was drawn to his mother while she was a student. Her mother wanted to enroll her in a Dhaka college. Indranath Roy was chosen to marry her by her father and her neighbors. She was scheduled to take her school leaving exams in Calcutta as a private candidate. Debendranath claims that despite her affection for her kids, he did not link motherhood with tenderness. She watched after them when they were sick, helped them with their homework, and read them many fairy tales, yet her concern for them never appeared to go beyond what was reasonable.

Debendranath had pleasant memories of his visit to his sister-in-law's home. The scene where Reba, wearing her father's tanpura, sat on a rush mat and sung a Tagore song about a dancer's devotion to the Lord Buddha comes to mind. When Debendranath makes the decision to wed Jennifer, he questions how he will tell his brother and father. After weighing his options, he chooses to write to his sister-in-law. He also recalls being married. Following Debendranath's bedtime on the wedding eve, Jennifer and her aunt prepared the wedding cake. He thinks of Reba at the same time. The fact that Reba cannot be his wife makes him sad. The memories of Debendranath's loved ones in Calcutta, especially Reba's mother, torment him while he is in London. He also recalls how Reba's mother would entice him to join her into the dining room among the other young men. She would suggest a fried piece of fish or other delicate sweetmeat to him.

While in London, Niharika also considers her native country. She spots a blackbird while out for a stroll. She is reminded of her home country's Mynah. "A black bird was looking at her boldly from its perch on a nearby bush, it reminded her of a mynah that she and her aunt had fostered in the year that she lived with them in Calcutta" (71). The Mynah's vocabulary was really impressive. She is also reminded of how she and her friends in Calcutta to celebrate New Year's Eve by "trekking to Sandakfu in the Himalayan foothills, from there to see Everest by the first rays of the first dawn of the decade" (76). At Oxford, Niharika would listen to her mother's music at night while she was alone herself. She also remembers her mother's amazing stories being told to her brothers and relatives. She also considers "Rigmarole," their favorite game.

In his dream, Debendranath finds himself at Mandalay's gates. The gatekeeper denies him entry, stating "I cannot let you in and it is not just because I threw away the key to that lock a long time ago, but because you are dead, you are dead Debendranath Roy" (127). It was he who delivered the telegram to his father and brother, the gatekeeper also informs him. He arrived in Mandalay the year Debendranath's father got married, therefore he has been there longer than Debendranath. In order to accompany Debendranath to her new home in North Bengal, he was enlisted from her mother's family there. Even if Debendranath were blind, he would still be content in Mandalay.

"That night, I dreamt I was in Mandalay again, as I often did, but this time I could not see, and yet it did not seem to matter, for I still knew where everything was, could smell each of the day, feel the dusk deepen

into night, and then I knew that I had to come back, that life would be bearable, even in blindness, within the walls of Mandalay" (150).

Thus, Moni's recollections of her former home much aid in practically fostering and maintaining a successful, if not optimistic, life in London. Her memories of her former surroundings aid her in adjusting to a new way of living as she is relocated to London as a newcomer. Going down memory lane and remembering the past gives Moni, who withdraws herself in solitude, a sense of release. In a similar vein, Niharika and Debendranath take solace in their thoughts of home.

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Vidya Vikas Education Society, Hinganghat's
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Religious and Moral Elements in Literature

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ABSTRACT

Contemporary Indian English literature is a rich tapestry that reflects the diverse cultural and social landscape of India. This research paper delves into the multifaceted dimensions of cultural and social issues depicted in this literature. Through an analysis of select literary works, it examines how authors navigate and portray various aspects of Indian society, including identity, gender roles, caste dynamics, globalization, and post-colonialism. Starting from a summary review of interdisciplinary literature on the topic, the study continues with an exploration of the complex ways in which religious beliefs, practices, and institutions intersect with various facets of contemporary life. From shaping cultural norms to influencing political landscapes, the paper examines the evolving impact of religion on social cohesion, identity formation, and ethical frameworks. By navigating the complex interplay between tradition and modernity, the research aims to contribute nuanced insights into the ongoing dialogue surrounding the role of religion in fostering or challenging social harmony.

INTRODUCTION

Religion has played a profound and enduring role in shaping the fabric of human societies throughout history. Its influence extends across cultural, ethical, and political dimensions, moulding the collective consciousness of communities and individuals. As societies evolve, so too does the intricate relationship between religion and the various facets of contemporary life. This paper embarks on an exploration of the multifaceted role of religion in today's society, navigating the dynamic interplay between tradition and modernity, and examining the impact of religious beliefs, practices, and institutions on social cohesion, identity formation, and ethical frameworks.

Indian English literature has undergone significant evolution over the years, mirroring the changing socio-cultural fabric of the nation. In recent times, contemporary Indian authors writing in English have gained

international acclaim for their nuanced portrayals of Indian society. This paper aims to explore the cultural and social issues addressed in their works, shedding light on the intricacies of modern India through the lens of literature.

Religion and Society in Historical Perspective

The historical interplay between religion and society constitutes a rich tapestry that has woven its influence across epochs and civilizations. From the ancient river valleys to the sprawling empires and into the complexities of the modern era, religion has been an integral force shaping the very foundations of societal structures. The examination of historical perspectives on religion and society provides a crucial lens through which one can discern the intricate relationships, power dynamics, and cultural nuances that have defined human communities. Thus, any attempt at researching the role of religion in society would begin with tracing the evolution of religion over time, aiming at unveiling the enduring impact of religious beliefs, rituals, and institutions on the collective conscience of civilizations. Such a historical exploration not only would illuminate the diverse manifestations of religious influence but also would set the stage for comprehending the contemporary dynamics that continue to be shaped by the echoes of the past.

Caste Dynamics and Social Hierarchies:

Caste continues to be a pervasive social issue in India, and contemporary literature reflects this reality. Authors such as Arundhati Roy, Rohinton Mistry, and Dalit writers like Bama and Omprakash Valmiki delve into the complexities of caste dynamics, exposing the injustices perpetuated by the caste system. Their works serve as poignant critiques of social hierarchies and discrimination based on caste identity.

Globalization and Cultural Dislocation:

The forces of globalization have brought about significant cultural transformations in India, which find resonance in contemporary literature. Writers like Kiran Desai, Amitav Ghosh, and Vikram Chandra explore the impacts of globalization on Indian society, economy, and culture. Their narratives often depict characters grappling with cultural dislocation, economic disparities, and the loss of traditional values in the face of rapid modernization.

The Indian diaspora is a significant theme in contemporary Indian English literature, reflecting the experiences of Indians living abroad and the complexities of transnational identities. Writers like Jhumpa Lahiri, Kiran Desai, and Salman Rushdie explore themes of migration, displacement, and cultural assimilation in their works, shedding light on the challenges and opportunities of navigating multiple cultural worlds. Their narratives offer insights into the diverse experiences of diasporic communities and the fluid nature of identity in an interconnected world.

Religious Diversity and Communal Harmony:

India's religious diversity and the complexities of interfaith relations are explored in contemporary Indian English literature. Authors like Vikram Seth, Kamila Shamsie, and Arundhati Roy navigate themes of religious identity, communalism, and secularism in their works, highlighting both the richness of India's religious heritage and the challenges of religious intolerance and communal violence. Their narratives promote interfaith dialogue and emphasize the importance of communal harmony in a pluralistic society.

Political Activism and Social Justice:

Political activism and advocacy for social justice are central themes in contemporary Indian English literature. Writers such as Arundhati Roy, Mahasweta Devi, and Kiran Nagarkar use their works to critique political systems, expose corruption, and amplify the voices of marginalized communities. Through their narratives, they inspire readers to engage in activism, challenge injustices, and work towards a more equitable and inclusive society.

Art and Aesthetics:

Contemporary Indian English literature often reflects upon the role of art and aesthetics in society, exploring how artistic expression intersects with cultural identity and social dynamics. Writers like Arundhati Roy, Vikram Seth, and Amitav Ghosh incorporate elements of visual arts, music, and literature within their narratives, highlighting the transformative power of creativity and its ability to challenge norms, evoke emotions, and provoke thought. Through their works, they celebrate the richness of India's artistic traditions while also interrogating the complexities of artistic freedom and censorship in a diverse society.

Folklore and Oral Traditions:

Contemporary Indian English literature often draws inspiration from indigenous folklore, myths, and oral traditions, enriching narratives with cultural depth and authenticity. Authors like Salman Rushdie, Arundhati Roy, and Kiran Nagarkar incorporate elements of folklore and oral storytelling within their works, weaving tales of magic, mystery, and cultural heritage. Through their narratives, they celebrate the resilience of oral traditions in preserving collective memories and transmitting cultural wisdom across generations, while also reimagining these narratives in the context of contemporary issues and challenges.

Spirituality and Existential Quests:

The search for meaning, spirituality, and existential truths is a recurring theme in contemporary Indian English literature. Writers like Arundhati Roy, Vikram Seth, and Anita Desai explore characters' journeys of self-discovery, enlightenment, and transcendence. Through their narratives, they delve into philosophical inquiries about the nature of existence, the human condition, and the pursuit of spiritual fulfillment amidst the complexities of modern life. Their works offer readers opportunities for introspection, contemplation, and engagement with existential questions that transcend cultural and temporal boundaries.

Political Corruption and Governance:

The pervasive issue of political corruption and its ramifications on governance and societal well-being is a central theme in contemporary Indian English literature. Writers like Arundhati Roy, Aravind Adiga, and Kiran Nagarkar explore the intricacies of corrupt political systems, the abuse of power, and the erosion of democratic values. Through their narratives, they shed light on the impact of corruption on marginalized communities, economic development, and social justice. By holding a mirror to political realities, these authors provoke critical reflection and call for accountability, transparency, and systemic reform.

Cultural Appropriation and Representation:

The complexities of cultural appropriation and representation are interrogated in contemporary Indian English literature. Writers like Arundhati Roy, Salman Rushdie, and Kiran Desai navigate questions of authenticity, ownership, and power dynamics in the portrayal of diverse cultures and identities. Through their narratives, they challenge stereotypes, reclaim cultural narratives, and advocate for respectful representation that honors the complexities and nuances of diverse cultural experiences. By foregrounding marginalized voices and

perspectives, these authors contribute to a more inclusive and equitable literary landscape that celebrates cultural diversity and fosters cross-cultural dialogue and understanding.

Artistic Expression and Political Dissent:

The role of artistic expression in political dissent and social activism is a recurring theme in contemporary Indian English literature. Writers like Arundhati Roy, Salman Rushdie, and Vikram Seth explore the intersections of art, literature, and activism in challenging authoritarian regimes, oppressive systems, and social injustices. Through their narratives, they celebrate the transformative power of creativity in inspiring resistance, mobilizing communities, and fostering solidarity among marginalized groups. By amplifying the voices of artists, writers, and activists at the forefront of political dissent, these authors contribute to broader conversations about the importance of freedom of expression, democracy, and human rights in contemporary India.

Interfaith Relations and Communal Harmony:

The complexities of interfaith relations and the quest for communal harmony are explored in contemporary Indian English literature. Writers like Arundhati Roy, Salman Rushdie, and Jhumpa Lahiri navigate themes of religious pluralism, tolerance, and conflict resolution in their works. Through their narratives, they examine the dynamics of coexistence and contestation among diverse religious communities, highlighting instances of religious syncretism, dialogue, and solidarity, as well as instances of religious intolerance, extremism, and violence. By promoting narratives of interfaith understanding and mutual respect, these authors contribute to efforts aimed at fostering communal harmony, religious coexistence, and peacebuilding in pluralistic societies like India.

Diasporic Identity and Cultural Hybridity:

The experiences of diasporic individuals navigating questions of identity, belonging, and cultural hybridity are themes explored in contemporary Indian English literature. Writers like Jhumpa Lahiri, Kiran Desai, and Salman Rushdie depict characters living in diaspora who negotiate multiple cultural worlds, grappling with questions of assimilation, alienation, and cultural authenticity. Through their narratives, they examine the complexities of diasporic identity formation, highlighting the fluidity of cultural boundaries, the tensions between heritage and homeland, and the possibilities for cross cultural dialogue and exchange. By celebrating the diversity of diasporic experiences and perspectives, these authors contribute to a deeper understanding of transnational identities and the interconnectedness of global cultures in an increasingly interconnected world.

Gender-Based Violence and Women's Empowerment:

The prevalence of gender-based violence and the struggle for women's empowerment are themes depicted in contemporary Indian English literature. Writers like Arundhati Roy, Anita Desai, and Kiran Desai confront issues such as domestic abuse, sexual violence, and gender inequality in their works. Through their narratives, they amplify the voices of women who resist oppression, challenge patriarchal norms, and strive for autonomy and equality. By foregrounding the experiences of women from diverse backgrounds and social contexts, these authors advocate for systemic changes, legal reforms, and grassroots initiatives to address gender-based violence and advance women's rights and empowerment in Indian society.

Indigenous Rights and Land Disputes:

Contemporary Indian English literature delves into the struggles for indigenous rights and land sovereignty amidst ongoing land disputes and resource extraction projects. Writers like Arundhati Roy, Amitav Ghosh, and Mahasweta Devi depict characters from indigenous communities who resist displacement, environmental degradation, and cultural erasure. Through their narratives, they shed light on the historical injustices faced by indigenous peoples, the impacts of colonialism and capitalist exploitation on their lands and livelihoods, and their resilient struggles for self-determination and cultural survival. By amplifying indigenous voices and advocating for land rights and environmental justice, these authors contribute to broader movements for indigenous sovereignty and solidarity with marginalized communities.

Urbanization and Informal Settlements:

Contemporary Indian English literature examines the impacts of rapid urbanization on informal settlements and marginalized urban communities. Writers like Aravind Adiga, Kiran Desai, and Vikram Chandra depict characters living in slums and informal settlements who grapple with poverty, overcrowding, and lack of basic amenities. Through their narratives, they shed light on the challenges of urban poverty, social exclusion, and housing insecurity faced by millions of urban residents. By humanizing the experiences of those living on the margins of urban society, these authors advocate for inclusive urban planning, affordable housing policies, and community-led initiatives to address the needs and aspirations of informal settlement residents.

Indigenous Knowledge and Environmental Conservation:

Contemporary Indian English literature celebrates indigenous knowledge systems and their contributions to environmental conservation and sustainable development. Writers like Amitav Ghosh, Arundhati Roy, and Mahasweta Devi depict characters who draw upon traditional ecological knowledge to protect natural resources and biodiversity. Through their narratives, they highlight the wisdom embedded in indigenous cultures, the importance of preserving traditional practices and wisdom, and the potential for indigenous-led conservation efforts to address pressing environmental challenges. By centering indigenous voices and perspectives, these authors advocate for respectful engagement with indigenous communities and the integration of indigenous knowledge into mainstream environmental discourse and policymaking.

Global Health Challenges and Pandemics:

The emergence of global health challenges, such as pandemics, is a theme explored in contemporary Indian English literature. Writers like Arundhati Roy, Amitav Ghosh, and Chetan Bhagat depict characters grappling with the impacts of infectious diseases, public health crises, and societal responses to pandemics. Through their narratives, they examine issues of healthcare access, vaccine equity, and the socio-economic disparities exacerbated by health emergencies. By foregrounding the human experiences and ethical dilemmas surrounding pandemics, these authors provoke critical reflection on the intersections of health, governance, and social justice, while advocating for collective action and solidarity in addressing global health challenges.

CONCLUSION

As we conclude this exercise in mapping possible further research on the role of religion in the contemporary society, it becomes evident that such an exploration would have to deal with issues that are both dynamic and profound. Religion continues to be a source of meaning, identity, and moral guidance for individuals and communities worldwide. Its influence extends beyond the confines of sacred spaces into the realms of politics, culture, and ethics, shaping the very foundations of societal structures. In participating to the ongoing dialogue surrounding the role of religion in the modern world, such research would contribute to further nuance the

insights available, although it would very likely remain a provisory answer to a complex relation. The intersectionality of religion with diverse aspects of human existence underscores the need for ongoing research and dialogue, fostering a deeper understanding of how religious beliefs and practices both shape and are shaped by the complex tapestry of contemporary society. Trough the map provided here, we hope to inspire further inquiry into the ever-evolving relationship between religion and the diverse landscapes it traverses.

In conclusion, contemporary Indian English literature serves as a vibrant canvas upon which the rich tapestry of Indian society is intricately woven. Through diverse themes and narratives, authors illuminate the complexities, contradictions, and aspirations of modern India, offering profound insights into the cultural, social, and political dynamics shaping the nation. From grappling with issues of identity, gender, and caste to confronting challenges such as globalization, climate change, and political corruption, contemporary Indian literature reflects the multiplicity of voices and experiences that comprise the Indian experience. Moreover, contemporary Indian English literature does not merely reflect reality; it also serves as a catalyst for critical reflection, dialogue, and social change. By amplifying marginalized voices, challenging dominant narratives, and advocating for justice and equity, authors contribute to broader movements for social transformation and collective empowerment. Through their narratives, they inspire readers to engage with pressing issues, foster empathy and understanding across diverse perspectives, and envision pathways towards a more inclusive, equitable, and compassionate society. As contemporary Indian English literature continues to evolve and flourish, it reaffirms the transformative power of storytelling in illuminating the human experience, forging connections across boundaries, and envisioning possibilities for a better future. In this ever-changing landscape, literature remains a beacon of hope, resilience, and imagination, inviting readers to embark on transformative journeys of exploration, empathy, and enlightenment.

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DEPARTMENT OF ENGLISH

Negotiating Identity and Cultural Conflict: A Study of Identity Crises in Indian Writing in English Fiction

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ABSTRACT:

This research explores the negotiation of identity and cultural conflict in Indian Writing in English (IWE) fiction, focusing on the portrayal of identity crises amidst diasporic experiences, postcolonial realities, and gendered struggles. Through a qualitative analysis of selected novels and short stories, the study examines how IWE fiction navigates the complexities of selfhood, reflecting the tensions between tradition and modernity, homeland and diaspora, and individualism and collectivism (Alzuhairi 48; Borgohain and Ammari 221). The literature review highlights the significance of diasporic narratives, such as Jhumpa Lahiri's *The Namesake*, in capturing generational conflicts and cultural duality (Cha 121). Feminist perspectives, as seen in the works of female diasporic authors, emphasize the intersectionality of gender and culture in shaping identity crises (Badhwar 159; Choudhary and Srivastava 2278). Postcolonial critiques underscore the enduring influence of colonial legacies on cultural consciousness, leading to hybridized identities (Dizayi and Tahir 2; Batra 568). The study employs a thematic analysis to explore these themes, revealing IWE as a critical platform for negotiating identity crises. The findings demonstrate that IWE fiction offers nuanced insights into the human condition, critiquing socio-cultural forces that shape individual identities in a globalizing world.

KEY WORDS: *Identity Crises, Cultural Conflict, Indian Writing in English, Diaspora, Post colonialism.*

INTRODUCTION:

The exploration of identity and cultural conflict has emerged as a pivotal theme in Indian Writing in English (IWE), reflecting the complexities of negotiating selfhood within a multicultural and postcolonial framework. Indian English fiction, particularly post-1980s, has witnessed a paradigmatic shift in its portrayal of identity crises, shaped by rapid globalization, cultural confrontations, and socio-political transformations (Tiwari 5). This literary tradition intricately weaves narratives that grapple with fragmented, hybridized, and often ruptured identities, offering profound insights into the human condition amidst evolving cultural landscapes.

At the heart of this discourse lies the tension between tradition and modernity, homeland and diaspora, and individualism and collectivism. Authors such as Jhumpa Lahiri, Anita Desai, and Arundhati Roy have adeptly captured these dichotomies, portraying characters caught in the throes of generational conflicts and cultural dissonance (Alzuhairi 48; Kumar 12). Lahiri's *The Namesake*, for instance, exemplifies the immigrant identity struggle, where characters oscillate between inherited cultural values and the demands of assimilation in a foreign land (Cha 121). Similarly, Desai's *Bye-Bye Blackbird* delves into themes of alienation and belonging, presenting a poignant exploration of identity crises in diasporic contexts (Karthikadevi and Suhitha 3).

The crisis of identity in IWE is not confined to diasporic narratives but extends to portrayals of gendered identities, caste dynamics, and regional diversities. Feminist perspectives in works like Shobha De's *Strange Obsession* highlight the intersectionality of gender with socio-cultural norms, challenging traditional stereotypes while navigating personal autonomy (Mary 2). Furthermore, Northeast Indian fiction reflects the region's unique socio-political struggles, emphasizing ethnic identity preservation amidst historical conflicts (Sankhyan and Sigroha 19). These narratives underscore how literature becomes a site for negotiating identity while resisting homogenization.

Postcolonial theory provides a critical lens to examine these identity negotiations. The colonial legacy continues to shape cultural consciousness in IWE by intertwining historical memory with contemporary realities. As Badhwar observes, diasporic authors often reconstruct cultural identities through their works while simultaneously critiquing patriarchal and colonial constructs (159). This duality underscores the transformative potential of IWE as it navigates the liminal spaces between past traditions and global modernity.

Indian English fiction serves as a rich repository for interrogating identity crises and cultural conflicts. It offers nuanced perspectives on how individuals navigate their sense of self amidst intersecting forces of history, culture, gender, and globalization. By examining these narratives through diverse theoretical frameworks, this study aims to contribute to the broader understanding of identity negotiation in IWE.

REVIEW OF LITERATURE:

The literature on identity crises and cultural conflict in Indian Writing in English (IWE) is extensive, reflecting the multifaceted nature of this theme across diasporic, postcolonial, and feminist perspectives. Scholars have consistently highlighted how Indian English fiction navigates the complexities of selfhood amidst cultural dissonance, generational divides, and socio-political transformations.

Jhumpa Lahiri's *The Namesake* has been a focal point in studies of immigrant identity and cultural conflict. Alzuhairi examines the generational tensions between first-generation immigrants and their children, emphasizing how cultural negotiation becomes central to identity formation in diasporic contexts (48). Cha similarly explores how Lahiri's characters grapple with cultural duality, particularly the East-West confrontation that shapes their identities (121). These works underscore the significance of diasporic literature in articulating fragmented and hybridized identities.

Diasporic female authors have also been pivotal in addressing identity crises through a gendered lens. Badhwar analyzes the works of female diasporic writers, revealing how they reconstruct cultural identities while challenging patriarchal norms (159). Similarly, Choudhary and Srivastava delve into Madras on *Rainy Days* by Samina Ali, illustrating the intersectionality of gender and culture in negotiating identity within oppressive socio-cultural frameworks (2278). These feminist perspectives enrich the discourse by foregrounding the unique struggles faced by women protagonists.

The theme of cultural alienation is further explored in Anita Desai's *Bye-Bye Blackbird*. Karthikadevi and Suhitha highlight how Desai portrays the psychological turmoil of characters caught between their homeland and host culture, reflecting broader issues of belonging and alienation (3). This aligns with Borgohain and Ammari's comparative analysis of diasporic narratives, which emphasizes how cultural collisions shape individual identities both at home and abroad (221).

Postcolonial critiques provide another crucial dimension to this discourse. Dizayi and Tahir examine postcolonial identity crises in contemporary novels, emphasizing how colonial legacies continue to influence cultural consciousness (2). Batra adopts a three-dimensional approach to Indian English fiction, arguing that identity in these works is shaped not only by socio-political realities but also by deeper philosophical underpinnings (568).

Regional and ethnic identities also feature prominently in IWE. Sankhyan and Sigroha explore Northeast Indian poetry as a medium for articulating ethnic identity amidst socio-political marginalization (19). Similarly, Kumar's comparative study of Arundhati Roy and Kiran Desai highlights how regionalism intersects with gender to create layered portrayals of identity crises (12).

The existing literature reveals that Indian English fiction serves as a dynamic platform for negotiating identity crises. By addressing intersections of culture, gender, diaspora, and postcoloniality, these studies offer a comprehensive understanding of how IWE reflects and critiques evolving notions of selfhood.

RESEARCH METHODOLOGY:

This research employs a qualitative methodology to explore identity crises and cultural conflict in Indian Writing in English (IWE) fiction. The study focuses on a selection of novels and short stories that exemplify these themes, including works by authors such as Jhumpa Lahiri, Anita Desai, and Arundhati Roy. A critical discourse analysis approach is adopted to dissect how these narratives portray the negotiation of identity amidst cultural dissonance, diasporic experiences, and postcolonial contexts.

The research methodology involves a three-stage process. Firstly, a comprehensive literature review is conducted to contextualize the study within existing scholarly debates on identity, culture, and postcolonialism in IWE. Secondly, a thematic analysis is applied to identify and interpret recurring motifs related to identity crises and cultural conflict in the selected texts. This involves examining how characters navigate between traditional and modern values, homeland and diaspora, and individualism and collectivism.

The study integrates a comparative analysis to highlight the diverse ways in which different authors address these themes, considering factors such as gender, region, and socio-political context. By synthesizing these approaches, the research aims to provide a nuanced understanding of how IWE fiction reflects and critiques the complexities of identity negotiation in contemporary India and its diaspora.

DETAILED ANALYSIS:

The detailed analysis of identity crises and cultural conflicts in Indian Writing in English (IWE) reveals a rich tapestry of themes that reflect the complexities of selfhood, belonging, and cultural negotiation. Indian English fiction, particularly post-1980s, has evolved as a critical space for exploring these issues, often shaped by the intersections of diaspora, postcoloniality, and gender.

Jhumpa Lahiri's *The Namesake* serves as a quintessential example of identity negotiation within the diasporic context. Alzuhairi highlights the generational conflict between immigrant parents and their children,

emphasizing how cultural duality shapes identity formation (48). Cha further elaborates on the East-West confrontation in Lahiri's work, where characters navigate the liminal spaces between inherited traditions and modern aspirations (121). This tension is emblematic of broader diasporic experiences, where the homeland and host culture collide.

Anita Desai's *Bye-Bye Blackbird* offers another layer to this discourse by examining cultural alienation. Karthikadevi and Suhitha argue that Desai's characters embody the psychological turmoil of displacement and alienation, reflecting the incompatibility between personal identity and socio-cultural expectations (3). Similarly, Borgohain and Ammari explore how diasporic literature portrays the collision of cultures, leading to fragmented identities (221).

Gendered perspectives further enrich the analysis of identity crises. Badhwar examines how female diasporic authors challenge patriarchal norms while reconstructing cultural identities (159). Choudhary and Srivastava's study of Samina Ali's *Madras on Rainy Days* underscores the intersectionality of gender and culture, revealing how women protagonists struggle against societal constraints to assert their individuality (2278).

Postcolonial critiques provide a broader framework for understanding identity crises in IWE. Dizayi and Tahir highlight how colonial legacies continue to influence cultural consciousness, creating ruptured and hybridized identities (2). Batra's three-dimensional approach to Indian English fiction emphasizes the philosophical underpinnings of identity construction, moving beyond linguistic or socio-political dimensions to explore deeper existential questions (568).

Regional narratives also contribute significantly to this discourse. Sankhyan and Sigroha analyze Northeast Indian poetry as a medium for articulating ethnic identity amidst socio-political marginalization (19). Kumar's comparative study of Arundhati Roy and Kiran Desai reveals how regionalism intersects with gender to create layered portrayals of identity crises (12).

Indian English fiction serves as a dynamic platform for negotiating identity crises and cultural conflicts. By addressing themes such as diaspora, gender, postcoloniality, and regionalism, these works offer nuanced insights into the complexities of selfhood in a rapidly globalizing world. This analysis underscores the enduring relevance of IWE in critiquing and reflecting upon evolving notions of identity.

DISCUSSION:

The discussion on identity crises and cultural conflict in Indian Writing in English (IWE) reveals the intricate ways in which literature reflects the negotiation of selfhood amidst intersecting cultural, social, and historical forces. Indian English fiction serves as a critical site for exploring the fragmented, hybridized, and often ruptured identities that emerge from diasporic experiences, gendered struggles, and postcolonial realities.

Diasporic narratives, such as Jhumpa Lahiri's *The Namesake*, highlight the generational tensions between immigrant parents and their children. Alzuhairi underscores how these tensions arise from conflicting cultural expectations, with characters striving to reconcile inherited traditions with the demands of their host culture (48). Cha further elaborates on this East-West confrontation, illustrating how identity crises are rooted in the characters' inability to fully belong to either cultural sphere (121). Similarly, Anita Desai's *Bye-Bye Blackbird* explores cultural alienation, with Karthikadevi and Suhitha emphasizing the psychological turmoil of characters caught between two incompatible worlds (3).

Gender plays a pivotal role in shaping identity crises in IWE. Badhwar's analysis of female diasporic authors reveals how their works challenge patriarchal norms while reconstructing cultural identities (159). Choudhary

and Srivastava's study of Samina Ali's *Madras on Rainy Days* further illustrates how women protagonists navigate oppressive socio-cultural frameworks to assert their individuality (2278).

Postcolonial critiques provide a broader lens for understanding identity conflicts. Dizayi and Tahir argue that colonial legacies continue to shape cultural consciousness, creating hybrid identities that reflect both resistance and adaptation (2). Batra's three-dimensional approach highlights the philosophical underpinnings of identity construction in Indian English fiction, moving beyond surface-level socio-political concerns to explore deeper existential questions (568).

Regional narratives also contribute significantly to this discourse. Sankhyan and Sigroha examine Northeast Indian poetry as a medium for articulating ethnic identity amidst socio-political marginalization (19). Kumar's comparative study of Arundhati Roy and Kiran Desai illustrates how regionalism intersects with gender to create layered portrayals of identity crises (12).

IWE provides a nuanced exploration of identity crises and cultural conflicts, addressing themes such as diaspora, gender, postcoloniality, and regionalism. These narratives not only reflect the complexities of selfhood but also critique the socio-cultural forces that shape individual identities in a rapidly globalizing world. The enduring relevance of these works lies in their ability to illuminate the multifaceted nature of identity negotiation.

CONCLUSION:

In conclusion, the study of identity crises and cultural conflict in Indian Writing in English (IWE) fiction reveals a rich tapestry of themes that reflect the complexities of selfhood amidst intersecting cultural, social, and historical forces. Through works like Jhumpa Lahiri's *The Namesake* and Anita Desai's *Bye-Bye Blackbird*, this literature navigates the tensions between diasporic experiences, gendered struggles, and postcolonial realities (Alzuhairi 48; Karthikadevi and Suhitha 3). The analysis highlights how IWE serves as a critical platform for negotiating identity crises, often shaped by generational conflicts, cultural alienation, and the quest for belonging (Cha 121; Borgohain and Ammari 221).

Furthermore, feminist perspectives in IWE underscore the intersectionality of gender and culture, as seen in the works of female diasporic authors who challenge patriarchal norms while reconstructing cultural identities (Badhwar 159; Choudhary and Srivastava 2278). Postcolonial critiques also emphasize how colonial legacies continue to influence cultural consciousness, creating hybridized identities that reflect both resistance and adaptation (Dizayi and Tahir 2; Batra 568).

Ultimately, this study demonstrates that IWE fiction provides a nuanced exploration of identity crises, critiquing the socio-cultural forces that shape individual identities in a rapidly globalizing world. The enduring relevance of these works lies in their ability to illuminate the multifaceted nature of identity negotiation, offering profound insights into the human condition amidst evolving cultural landscapes.

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DEPARTMENT OF ENGLISH

Indian Novelists, Novels and their Role in Social Change: A Journey through Indian Literature

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Abstract:

In India, the novel has long been a powerful tool for social change, providing authors with a platform to challenge oppressive systems, societal norms, and the pursuit of justice. From colonialism and caste discrimination to gender inequality and religious intolerance, Indian authors have tackled a wide range of subjects in their novels from the colonial era to the present. Indian writing has always reflected the nation's hardships, victories, and changing social consciousness, especially in the form of novels. Issues of caste, gender, identity, nationalism, and social justice have all been explored in the books from colonial times to post-independence India. Indian novelists have given fresh viewpoints and sparked social and political revolutions by challenging and criticizing age-old social systems in addition to reflecting societal reality. In this research paper, the significant societal influence of Indian authors' novels is examined, along with how they shaped Indian society, questioned traditional mores, and acted as change agents. In order to show how their works might be used as tools for social change, this essay examines the contributions made by both contemporary and traditional writers in Indian English literature. With an emphasis on the writings of the early Indian English novelists to the post-independence and contemporary novelists such as Raja Roy, Rabindranath Tagore, Mulk Raj Anand, R. K. Narayan, Arundhati Roy and others, this study explores the contribution of Indian novels in promoting social change. These authors have tackled topics ranging from caste discrimination and gender inequality to colonial oppression.

Keywords: Novel, Potent tool, Colonial, Postcolonial, Nationalism, Caste discrimination, Gender inequality, Social change, Social justice, Identity, Oppression.

Introduction:

The novel has long been a powerful tool for social change in India. From the colonial period to contemporary times, Indian authors have used the novel to address issues ranging from colonialism and caste discrimination to gender inequality and religious intolerance. Through their writings, these authors have not only shaped public discourse but have also contributed to the larger struggle for social and political change in India. The pen, as history has shown, is indeed mightier than the sword, capable of sparking revolutions,

challenging power structures, and inspiring generations to fight for a more just and equitable world. As a result, these books have been crucial in changing Indian society and supporting the causes of social justice, gender equality, and decolonization.

Researchers have examined the relationship between literature and society. However, they have not given much thought to how social processes influence literary works, despite their general assumption that a correlation exists and can be discovered during times of transition. The sociological analysis of the novel seeks to determine how useful the literary description is in foretelling new aspects of social development while also clarifying the picture of modern life as it is portrayed in the novel.

The Rise of Indian Fiction:

The 19th century saw the emergence of the English-language Indian novel during British colonial rule. Indian culture, social issues and political conflicts were expressed in English by early Indian writers such as R.K. Narayan, Bankim Chandra Chattopadhyay, and Rabindranath Tagore. Bankim Chandra Chattopadhyay's *Rajmohan's Wife* (1864), regarded as one of the first novels written in English by an Indian author, is one of the foundational works that marked the beginning of the Indian novel in English in the 19th century. During the British colonial era, novels that tackled colonialism, nationalism, and the Indian Renaissance gained popularity. In this regard, the novel served as a vehicle for the commentary of writers such as Rabindranath Tagore, R. K. Narayan, and Mulk Raj Anand on the evolving social dynamics and the necessity of reform in Indian society. Traditional Indian themes and Western literary forms were blended in the novels. In the post-colonial era, the Indian novel further evolved, delving into issues of identity, independence, and the struggles of modernity. It is important to note that Indian novels have not only responded to the political and social changes of the country but have also played a proactive role in challenging and reshaping societal norms.

A potent tool for addressing social issues, opposing injustice, and promoting change is Indian Writing in English (IWE). Early and modern authors have both utilized fiction as a vehicle to expose oppression, question social conventions, and promote change. Caste discrimination, gender inequality, community violence, governmental corruption, and globalization are among of the issues that are reflected in their works.

Early Indian English Novelists and their role in Social Change:

Raja Rao:

The classic novel *Kanthapura* (1938) by Raja Rao, which is set in a small South Indian village, captures the spirit of India's independence movement. According to the book, which is told orally, Gandhian philosophy motivates the people to rebel against British colonial power by using nonviolent means. Moorthy, the main character, epitomizes Gandhian ideals by inspiring the people to resist persecution in spite of caste and social constraints. Rao emphasizes how important women are to the cause, especially Rangamma and other local women who lead the fight. The book challenges colonial oppression and caste prejudice while highlighting the strength of group action in the struggle for independence.

Mulk Raj Anand:

The novel *Untouchable* (1935) by Mulk Raj Anand is a seminal work that reveals the brutal truth of caste prejudice in India before to independence. It centers on Bakha, a young sweeper destined for social rejection and disgrace, and one day in his life. When Bakha is denied access to a temple, treated with contempt despite his cleanliness, and ridiculed for inadvertently touching a man of a higher caste, it is clear how miserable he is. Anand criticizes a culture that maintains caste oppression while asserting spiritual superiority for being hypocritical. Ultimately, he suggests that contemporary innovations like flush toilets could help put an end to manual scavenging after examining several potential remedies, including religion, social reform,

and technology. An enduring voice for justice, the novel is a potent social critique that promotes human dignity and caste equality.

R.K. Narayan:

The Guide, written by R.K. Narayan in 1958, examines the struggle between materialism and spirituality as well as self-transformation. In the book, Raju, a lovely but dishonest Malgudi tour guide, has an affair with Rosie out of avarice and is imprisoned for fraud. After being released, he grudgingly accepts the job of being mistaken for a holy man in a distant village. He gradually internalizes his new persona and becomes a sincere ascetic instead of a self-centered con artist. His transformation is complete when he performs a fasting ceremony to bring rain. His path demonstrates the strength of self-awareness and repentance, even though it is unclear whether his sacrifice is successful. The ultimate message of the novel is that genuine social improvement requires inward transformation and personal development.

Manohar Malgonkar:

The novel *A Bend in the Ganges* (1964) written by Manohar Malgonkar, depicts the tragedies of Partition and India's fight for independence in striking detail. Gian, Debi, and Shafi are the protagonists of the novel; they represent opposing ideologies: Gian supports Gandhi's nonviolence, while Debi and Shafi support violent revolution. In the course of the story, Malgonkar exposes both viewpoints and shows how violence simply leads to further devastation. Former revolutionaries turn against one another as communal hate grows, as the novel vividly illustrates. These incidents serve as a warning against extremism and a reminder of the pointlessness of violence. At the end, the novel makes a strong case for harmony and peace, highlighting the fact that genuine freedom is achieved via harmony and respect for one another rather than via violence.

Khushwant Singh:

The film *Train to Pakistan* (1956) by Khushwant Singh provides a terrifying account of the cruelty of Partition, capturing the devastation and misery it caused. The tale illustrates how political unrest may turn neighbours into adversaries in Mano Majra, a community where Sikhs and Muslims live side by side in harmony. The peace in the village is broken by the arrival of a train carrying slaughtered refugees, which incites violence and dread. Singh criticizes bigotry based on religion, highlighting that Partition was a profound social scar in addition to being political. By means of Juggut Singh's selfless deed to rescue Muslim families, the novel emphasizes how humanity triumphs over bigotry. Embracing compassion and rejecting communal differences, *Train to Pakistan* is a potent call for peace.

Post-Independent and Contemporary Indian English Novelists and their role in Social Change:

After gaining independence, Indian writers persisted in using the novel as a vehicle to highlight societal injustices and the difficulties the recently independent country faced. After independence, caste oppression, gender inequality, and religious tension emerged as major topics in Indian fiction.

Salman Rushdie:

Using magical realism, Salman Rushdie's novel *Midnight's Children* (1981) skillfully depicts post-independence India by fusing personal and national history. Born on the day of India's freedom, the main character, Saleem Sinai, represents the future of the country. In addition to other infants born at midnight with magical powers, Saleem's existence reflects India's tumultuous path through political upheavals, wars, and Partition. Rushdie criticizes the authoritarian governance of Indira Gandhi, especially during the Emergency (1975–1977), pointing out the repression of democracy, press censorship, and forced sterilization. Political corruption and the dashed hopes of a recently independent country are revealed in the book. Finally, by highlighting the need of democracy, pluralism, and free speech, *Midnight's Children* issues a warning against absolute power. Rushdie's intricately detailed story is still a potent critique of India's post-colonial problems.

Arundhati Roy:

A very powerful novel, *The God of Small Things* (1997) by Arundhati Roy, exposes political duplicity, female inequality, and casteism in Indian society. The story, which is set in Ayemenem, Kerala, centres on Rahel and Estha, fraternal twins whose upbringing is influenced by strict societal conventions. The novel's central theme is Ammu's illicit love for Dalit carpenter Velutha, which crosses caste lines and has disastrous results: Ammu is shunned and Velutha is cruelly punished. Roy reveals how people who defy social standards face harsh punishment, exposing caste bias and society hypocrisy. In addition, she criticises patriarchal tyranny by showing how women like Ammu endure strict gender norms. A powerful plea for social justice and reform, the novel is told in a poetic, non-linear fashion.

Rohinton Mistry:

The grim realities of poverty, caste discrimination, and political persecution in India, especially during the Emergency (1975–77), are revealed in Rohinton Mistry's novel *A Fine Balance* (1995), which is both profoundly touching and politically contentious. Ishvar and Om, Dalit tailors escaping caste violence; Maneck, a disillusioned student; and Dina Dalal, a widow pursuing independence, are the four main protagonists of the novel. Their lives become entangled as they fight against a repressive government that uses police violence, forced sterilisations, and slum demolitions. Mistry draws attention to the ways in which the Emergency deprived marginalised people of their rights and dignity. By exposing their pain, he exposes the delusion of progress and demonstrates how structural oppression feeds inequality. Resistance to social and political oppression is urged in the novel, which is a powerful plea for justice.

Kiran Desai:

In her novel *The Inheritance of Loss* (2006), Kiran Desai delves deeply into post-colonial India's identity problems, globalization, and migration. The book, which is set in the Himalayan hamlet of Kalimpong, centers on Sai, an Anglicized orphan, her withdrawn grandfather, a retired judge who is disillusioned with his past, and Biju, an undocumented immigrant who is having difficulties in the United States. Through their accounts, Desai draws attention to the differences between privilege and poverty, the isolation experienced by immigrants, and the legacy of colonial mentality. The story examines the conflict between modernity and tradition, highlighting how globalization erodes cultural identities and exacerbates inequality, leading one to wonder what development really means.

Amitav Ghosh:

The Shadow Lines, written by Amitav Ghosh in 1988, is a powerful analysis of boundaries, nationalism, and inter-communal violence. Ghosh challenges the artificiality of political boundaries and the tensions they cause through the anonymous narrator's memories of his family's experiences in Bangladesh, India, and England. The novel shows how nationalism and violence ruin people's lives by contrasting historical and personal occurrences. The idea that oneness transcends geographic boundaries is further supported by Tridib's character, a scholar who believes in the power of imagination and stands in contrast to the dogmatic doctrines of nationalists. In the end, *The Shadow Lines* promotes harmony, interdependence, and a greater comprehension of common pasts.

Jhumpa Lahiri:

A moving examination of the immigrant experience, cultural identity, and generational conflict may be found in Jhumpa Lahiri's novel *The Namesake* (2003). As a first-generation Indian American, Gogol Ganguli is torn between his Bengali roots and his American upbringing, and the book chronicles his problems with his name and dual identity. Lahiri depicts the inner struggle of immigrants, such as Ashoke and Ashima, Gogol's parents, who attempt to maintain their traditions while adjusting to a new environment, in a delicate manner. In an increasingly globalized society, Lahiri emphasizes the universal yearning for belonging, the difficulties of integration, and the intricacies of cultural legacy through Gogol's quest for self-discovery.

Perumal Murugan:

India's marriage and fertility customs are boldly criticized in Perumal Murugan's novel *One Part Woman* which was translated and published in 2013. Kali and Ponna, a devoted couple shunned because they couldn't procreate, are the focus of this rural Tamil Nadu story. A terrible personal crisis results from Ponna being pressured by society to take part in a contentious temple rite. The profound stigma associated with infertility and the strict demands placed on women are revealed in Murugan's book. Its contentious themes generated discussions about freedom of expression and censorship, making it an important piece of modern Indian literature.

Meena Kandasamy:

The unvarnished, semi-autobiographical novel *When I Hit You* (2017) by Meena Kandasamy exposes the atrocities of patriarchal oppression and domestic abuse. By telling the tale of an anonymous heroine stuck in a violent marriage, Kandasamy challenges the way society frequently silences women and makes them suffer under the pretext of honour and tradition. The book makes a political and personal statement by highlighting the ways in which gender-based violence is made possible by cultural conditioning. Without holding back, Kandasamy's feminist critique promotes women's autonomy, agency, and the freedom to leave harmful situations.

Aravind Adiga:

Class conflicts, corruption, and economic inequality in contemporary India are all sharply criticised in Aravind Adiga's *The White Tiger* (2008). In order to escape his social situation, Balram Halwai, a poor villager who works as a driver for an affluent family, turns to crime in the story. The harsh truths of India's class split, where the rich prosper and the poor are kept in servitude, are revealed by Adiga through Balram's darkly hilarious and sarcastic story. By claiming that systematic inequality and corruption make success for the poor practically unattainable, the novel casts doubt on the idea of upward mobility.

Geetanjali Shree:

The revolutionary novel *Tomb of Sand* (2018) by Geetanjali Shree examines gender, identity, and Partition via the life of an 80-year-old woman who sets out on a quest for self-awareness. The novel shows how the past continues to influence both individual and societal identities, challenging conventional narratives of ageing, women, and national history. Shree challenges strict social institutions and promotes freedom and self-expression with her poetic prose and creative storytelling, which blur the lines between memory and reality. The Booker Prize acknowledges the novel's importance in world literature and confirms the ability of local narratives to tackle universal issues.

Conclusion:

The Indian novel has been instrumental in societal transformation by questioning social hierarchies, giving voice to marginalized residents, and challenging existing standards. The Indian novel has acted as a mirror of society and a driving force for change through its exploration of caste, gender, colonialism, economic disparity, and other topics. Authors have advocated for social justice, equality, and human dignity through the novel form in addition to chronicling the hardships faced by the Indian people. The Indian novel is still essential in influencing and reacting to India's ongoing social, political, and economic changes. From the early writers like Raja Rao and Mulk Raj Anand to modern novelists like Arundhati Roy and Aravind Adiga, Indian English literature has consistently served as a mirror to society. These authors have challenged oppression, exposed injustice, and sparked important conversations about social change.

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Diaspora and Immigrant's Problems in Kushwant Singh's Train to Pakistan.

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Abstract: -

The Indian diaspora, with its diverse narratives shaped by complex socio-political circumstances, provides a unique lens through which to explore the themes of identity, belonging, and exile. Among the significant literary works highlighting the struggles of immigrants from India is Kushwant Singh's "Train to Pakistan," a poignant novella set against the backdrop of the Partition of India in 1947. This paper studies the multifaceted problems faced by immigrants as depicted in Singh's work, focusing on issues of communal violence, loss of cultural identity, and the psychological ramifications of displacement. Through a thematic analysis, one can see how Singh captures the essence of the immigrant experience, reflecting broader trends within Indian diasporic literature that explore the intersection of personal and collective trauma. Ultimately, this exploration not only underscores the challenges faced by immigrants but also emphasizes their resilience, creating a tapestry of narratives that resonate across time and geography.

Key words: - partition, immigrant, diaspora and displacement.

Introduction: -

The Indian diaspora is marked by a myriad of narratives, each embodying the complexities associated with migration, identity, and cultural dislocation. Immigrants grapple with the challenges of adapting to new environments, often in the absence of support systems, and these difficulties are skillfully explored in Indian diasporic literature. Kushwant Singh's "Train to Pakistan" encapsulates the trauma and turmoil of the Partition of India, a defining event that triggered mass migrations and led to large-scale communal violence. This paper aims to examine the immigrant problems represented in Singh's novella, using it as a prism to understand the broader dilemmas faced by immigrants in the Indian diaspora.

Historical Context: The Partition of India

Before delving into the literary analysis, it is imperative to contextualize the historic event portrayed in "Train to Pakistan." The Partition of India in 1947 resulted in the bifurcation of British India into two sovereign states: India and Pakistan. This division led to unprecedented communal riots, displacement, and a profound sense of loss among millions of people. The Partition serves as a backdrop for Singh's narrative, shaping the immigrant experience and embodying the complexities of national identity and belonging.

Communal Violence and Identity Crisis

One of the central themes in "Train to Pakistan" is the communal violence that characterized the Partition. Singh does not merely recount events; he delves into the emotional and psychological impact of such violence on individuals. The protagonist, Mano Majra, is a microcosm of the larger societal upheaval, representing a community that, while predominantly Sikh, has coexisted peacefully with its Muslim neighbours for generations.

The violence that erupts during the Partition shatters this fragile harmony and forces individuals to confront their identities in a new and hostile environment. Singh illustrates how communal violence strips away individual identities, conflating personal existence with religious and national identities. This identity crisis inherent in the immigrant experience is echoed in contemporary diasporic literature, where characters often grapple with assimilating into new cultural frameworks while trying to retain their roots.

Loss of Cultural Identity

The immigrant experience entails a profound sense of loss, not only of physical spaces but also of cultural identity. As Singh's characters are forced to leave their homes and possessions behind, they confront the psychological implications of this loss. The transition from a cohesive community to a fragmented society is fraught with anxiety, as depicted in the characters' struggles to redefine themselves amidst chaos.

For example, the character of Juggut Singh embodies the paradox of cultural preservation and adaptation. While he grapples with his identity as a Sikh in a time of peril, he also reflects the universal longing for belonging that resonates across various immigrant narratives. The tension between maintaining one's cultural heritage and adapting to a new reality parallels the sentiments expressed by many immigrants in diasporic literature, where characters often find themselves oscillating between two worlds.

Psychological Ramifications of Displacement

Displacement, both physical and emotional, leaves a lasting impact on individuals, as poignantly captured in Singh's narrative. The psychological ramifications of being uprooted from one's homeland manifest in various ways, including trauma, loss, and a deep-seated sense of alienation. Singh portrays the emotional toll experienced by his characters, emphasizing the long-lasting scars left by violence and forced migration.

The grief experienced by those who lost loved ones during the Partition also reflects a more extensive psychological trauma common in immigrant narratives. The characters in "Train to Pakistan" grapple with their memories, as the past continuously informs their present. This theme of memory finds resonance in diasporic literature, where characters often reflect on their past, struggling to assimilate their memories with their new identity.

Reconciliation and Resilience

Despite the overwhelming challenges depicted in "Train to Pakistan," there is a thread of resilience and the potential for reconciliation. Singh's novella does not end with despair; rather, it calls for understanding and human connection in the face of division. The character of Iqbal embodies this hope, as he advocates for a

vision of humanity that transcends religious boundaries. Iqbal's perspective critiques the divisive forces at play during the Partition and suggests a path forward through empathy and dialogue.

This aspect of resilience is crucial in understanding the immigrant experience in diasporic literature.

Immigrants often draw on their inner strength to forge new identities while navigating the challenges of dislocation. Singh's portrayal of community, despite the strains of violence, illustrates the human capacity for solidarity, encouraging readers to envision a future built on understanding rather than division.

Comparative Analysis with Other Diasporic Works

To further contextualize Singh's portrayal of immigrant problems, this paper will now draw parallels with other prominent works in Indian diasporic literature. For instance, Salman Rushdie's "Midnight's Children" and Jhumpa Lahiri's "The Namesake" also explore themes of identity and displacement. While they present different historical and cultural contexts, the underlying struggles faced by immigrants—navigating their dual identities, cultural loss, and the search for belonging—are recurring motifs.

In "Midnight's Children," Rushdie uses magical realism to depict the complexities of post-colonial identity, emphasizing how history shapes individual narratives. Similarly, Lahiri's characters often grapple with their immigrant status and the challenges of cultural belonging. These texts complement Singh's "Train to Pakistan," painting a broader picture of the immigrant experience that transcends specific historical events.

Conclusion: -

Kushwant Singh's "Train to Pakistan" serves as a poignant exploration of the multifaceted problems faced by immigrants, encapsulating the psychological and cultural struggles entailed in displacement. Through insightful depictions of communal violence, identity crises, and the lasting effects of trauma, Singh enhances our understanding of the Indian diaspora's complexities. His narrative resonates with universal themes in diasporic literature, emphasizing the resilience of individuals amid adversity.

The immigrant experience is not merely about loss and suffering; it also embodies the potential for growth, understanding, and community. Singh's characters navigate the tumultuous landscape of identity and belonging, mirroring the struggles of countless immigrants who continue to forge their paths in new lands. Thus, "Train to Pakistan" stands as a significant contribution to Indian diasporic literature, inviting readers to reflect on the broader implications of migration, identity, and the human spirit's resilience in the face of dislocation.

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Vidya Vikas Education Society, Hinganghat's

**VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
SAMUDRAPUR DIST. WARDHA 442305**

DEPARTMENT OF ENGLISH

TEACHING OF ENGLISH LANGUAGE: PROBLEMS & SOLUTIONS

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ABSTRACT

The teaching of the English language has always been a challenging task, particularly in non-native English-speaking countries. Various problems arise due to factors such as inadequate teaching methodologies, lack of proper training for teachers, insufficient resources, and the influence of the mother tongue. This paper explores the key problems associated with teaching English and proposes effective solutions to overcome these challenges. The study highlights the significance of using modern teaching techniques, the integration of technology, teacher training, and curriculum reforms to improve English language teaching. The findings suggest that a combination of pedagogical innovation and policy support can enhance the overall effectiveness of English language instruction.

INTRODUCTION

English is recognized as a global language, serving as a medium of communication across cultures, disciplines, and industries. Its significance in education, business, science, and technology has led to an increased emphasis on its teaching and learning worldwide. However, despite its importance, the teaching of English presents several challenges, especially in countries where it is not the first language. These challenges stem from various linguistic, pedagogical, and infrastructural factors. This paper examines the primary problems faced in teaching English and suggests viable solutions to enhance the effectiveness of English language instruction.

PROBLEMS IN TEACHING ENGLISH

1. Lack of Qualified Teachers

One of the most pressing challenges in teaching English is the shortage of qualified and well-trained teachers. Many educators lack proficiency in the language themselves, making it difficult for them to impart proper knowledge to their students. Additionally, traditional teaching methods often emphasize rote learning rather than interactive learning.

2. Inadequate Teaching Methods

Many educational institutions rely on outdated teaching methodologies that fail to engage students. Grammar-translation methods and excessive focus on memorization hinder the development of practical communication skills. English should be taught using communicative and immersive approaches to enhance fluency and comprehension.

3. Limited Resources and Materials

The availability of appropriate teaching materials, such as textbooks, digital content, and language labs, is crucial for effective English teaching. In many schools, especially in developing regions, there is a lack of quality resources, which limits students' exposure to authentic English language content.

4. Mother Tongue Influence

The influence of students' native languages often interferes with their English pronunciation, grammar, and syntax. This linguistic interference leads to common errors and affects fluency. The challenge is particularly significant in multilingual countries where students are accustomed to different phonetic systems.

5. Lack of Exposure and Practice

Language acquisition requires regular exposure and practice. In many non-English-speaking environments, students do not get sufficient opportunities to use the language outside the classroom. This lack of exposure impedes their ability to develop natural conversational skills.

6. Large Class Sizes

Overcrowded classrooms make it difficult for teachers to provide individual attention to students. Large class sizes limit interaction, reduce student participation, and make it challenging to implement student-centered teaching approaches.

7. Assessment and Evaluation Issues

Traditional assessment methods primarily focus on written exams rather than testing speaking and listening skills. This imbalance in evaluation affects students' overall language proficiency and confidence in real-life communication.

8. Motivational Challenges

Many students view English as a difficult and unnecessary subject, leading to a lack of motivation in learning. A rigid and monotonous curriculum further discourages students from actively engaging in language learning.

SOLUTIONS TO IMPROVE ENGLISH LANGUAGE TEACHING

1. Enhancing Teacher Training and Professional Development

Governments and educational institutions should invest in teacher training programs that focus on English language proficiency and modern teaching methodologies. Workshops, online courses, and peer-learning initiatives can help teachers improve their skills and confidence.

2. Adopting Communicative and Interactive Teaching Approaches

The communicative language teaching (CLT) approach, which emphasizes real-life communication, should replace rote-learning methods. Activities such as role-plays, discussions, debates, and language games can make learning more engaging and effective.

3. Integrating Technology in Language Learning

Digital tools, such as language learning apps, online resources, and virtual classrooms, can supplement traditional teaching methods. The use of multimedia content, such as videos, podcasts, and interactive exercises, enhances students' comprehension and engagement.

4. Developing Rich and Inclusive Learning Resources

Schools should provide diverse and high-quality learning materials that cater to different learning styles. Access to digital libraries, English newspapers, storytelling sessions, and audiovisual content can enhance language acquisition.

5. Encouraging Language Immersion and Practice

Creating an English-speaking environment in schools through English clubs, drama activities, and language immersion programs can help students practice their skills naturally. Encouraging students to watch English movies, listen to English music, and engage in online discussions can also improve fluency.

6. Reducing Class Sizes and Promoting Individualized Learning

Governments should work towards reducing student-teacher ratios to enable better interaction and personalized instruction. Implementing group activities, peer tutoring, and online support systems can further support individualized learning.

7. Reforming Assessment Methods

Assessment methods should focus on all four language skills—listening, speaking, reading, and writing—rather than just written exams. Oral presentations, language proficiency tests, and interactive assessments should be incorporated into evaluation criteria.

8. Motivating Students through Engaging Curriculum

The curriculum should be designed to be student-friendly, incorporating interesting topics and real-world applications. Teachers can motivate students by connecting lessons to their interests and career aspirations.

CONCLUSION

The teaching of the English language presents numerous challenges, particularly in non-native English-speaking regions. However, by adopting modern teaching methodologies, improving teacher training, integrating technology, and creating an immersive language environment, these challenges can be effectively addressed. Governments, educational institutions, and teachers must work together to implement these solutions to enhance the quality of English language education. A holistic and student-centered approach will ultimately lead to better language proficiency and improved global communication skills.

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"भारतीय संगीतातील आधुनिक आणि सामाजिक पैलू"

संशोधक : आकाश रामदास ताविडे.

शोधार्थी, श्रीमती वत्सलाबाई नाईक महिला महाविद्यालय पुसद, ता. पुसद जि. यवतमाळ

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शोधसार

भारतीय संगीत हा केवळ मनोरंजनाचा विषय नसून समाजाच्या विचारसरणीवर, संस्कृतीवर आणि जीवनशैलीवर प्रभाव टाकणारा एक महत्त्वाचा घटक आहे. भारतीय संगीताचा विकास प्राचीन वेदकालीन संगीतातून झाला असून, कालांतराने तो विविध प्रवाहांत विभागला गेला - शास्त्रीय संगीत, लोकसंगीत, भक्तीसंगीत, चित्रपट संगीत, सुगम संगीत आणि आधुनिक संगीतातील अनेक नवीन प्रयोग.

या शोधनिबंधात भारतीय संगीताच्या आधुनिक रूपांतरांचा आणि समाजावर होणाऱ्या परिणामांचा सखोल अभ्यास केला आहे.

भारतीय संगीताचे आधुनिक पैलूंचा विचार केल्यास भारतीय संगीत आज केवळ परंपरागत संकल्पनांमध्ये मर्यादित न राहता विविध प्रयोगशील स्वरूपांमध्ये विकसित होत आहे.

भारतीय शास्त्रीय संगीत हे पूर्वी केवळ दरबार, मंदिरे आणि संगीत सभांमध्ये सादर केले जात असे. मात्र, आजच्या काळात त्याला जागतिक स्तरावर मान्यता मिळत असून, डिजिटल माध्यमांमुळे त्याचा प्रसार वाढला आहे. ऑनलाईन क्लासेस, स्ट्रीमिंग प्लॅटफॉर्म आणि सोशल मीडियामुळे शास्त्रीय संगीत नव्या पिढीपर्यंत पोहोचत आहे.

बॉलीवुड संगीत आणि त्याचा प्रभावांचा विचार केल्यास भारतीय चित्रपटसृष्टी (बॉलीवुड, टॉलिवूड, कोलिवूड, इत्यादी) हे भारतीय संगीताचा सर्वात मोठा व्यासपीठ आहे. पारंपरिक रागांवर आधारित गाणी, नवीन युगातील रॅप, फ्युजन, रॉक, पॉप यांसारख्या विविध शैलींचे मिश्रण ही चित्रपट संगीताची वैशिष्ट्ये आहेत. हे संगीत केवळ मनोरंजनापुरते मर्यादित न राहता समाजाच्या भावनांना व्यक्त करण्याचे प्रभावी माध्यम ठरले आहे.

डिजिटल तंत्रज्ञानाचा संगीतावर प्रभाव बघितला तर संगीताचे रेकॉर्डिंग, एडिटिंग, आणि स्ट्रीमिंग करण्यासाठी अत्याधुनिक साधने उपलब्ध झाली आहेत. Spotify, YouTube, Apple Music, आणि JioSaavn यांसारख्या प्लॅटफॉर्म्समुळे

संगीतप्रेमी जगभरातील संगीत सहज ऐकू शकतात. कलाकार आता स्वतंत्रपणे (Independent Artists) आपले संगीत प्रदर्शित करू शकतात.

फ्युजन संगीत आणि पाश्चिमात्य प्रभाव बघितल्यावर भारतीय संगीत आणि पाश्चिमात्य संगीत यांचे संयोग वाढले असून, जाझ, रॉक, इलेक्ट्रॉनिक डान्स म्युझिक (EDM), आणि हिप-हॉप यांसारख्या संगीतात भारतीय घटक मिसळले जात आहेत. यामुळे भारतीय संगीताला जागतिक ओळख मिळाली आहे.

भारतीय संगीताचे सामाजिक पैलूंचा अभ्यास करतांना लक्षात येतं की, संगीत हे समाजाच्या विचारसरणीवर प्रभाव टाकणारे एक शक्तिशाली माध्यम आहे. त्याचा उपयोग सामाजिक सुधारणांसाठी, सांस्कृतिक ओळखीच्या जतनासाठी आणि मानसिक आरोग्य सुधारण्यासाठी केला जातो.

पुर्व इतिहासाचा मागोवा घेतांना लक्षात येतं की, संगीत हे विविध सामाजिक चळवळींमध्ये महत्वाचे साधन राहिले आहे. स्वातंत्र्य चळवळीत 'वंदे मातरम' आणि 'सारे जहाँ से अच्छा' यांसारखी गीते देशभक्ती जागवण्यासाठी वापरली गेली. संत तुकाराम, मीराबाई, आणि कबीर यांच्या भजनांद्वारे समाजसुधारणा घडवली गेली. आधुनिक काळात 'रंग दे बसंती' आणि 'जय हो' यांसारखी गाणी तरुणांना प्रेरित करतात.

लोकसंगीत आणि सांस्कृतिक ओळख करून घेताना भारतीय लोकसंगीत हे विविध प्रांतांतील परंपरांशी जोडलेले आहे हे आपल्याला प्रकर्षाने जाणवते. राजस्थानचे मांड, पंजाबचे गिद्दा, महाराष्ट्राचे लावणी, आसामचे बिहू गीते ही संस्कृतीची अभिव्यक्ती आहे. लोकसंगीत हा ग्रामीण भागातील जीवनशैली, त्यांच्या समस्या आणि आनंद यांचे प्रतिबिंब आहे.

संगीताचा मानसिक आरोग्यावर प्रभाव होतो. भारतीय रागथेरेपी (Raga Therapy) ही शारीरिक आणि मानसिक आरोग्यासाठी प्रभावी मानली जाते. भजन, कीर्तन आणि मंत्रपठण यामुळे मनःशांती मिळते. संगीत थेरेपीद्वारे तणाव, चिंता आणि नैराश्य यावर उपचार केले जातात.

संगीत आणि तरुण पिढीच्या बाबतीत विचार केल्यास आजची तरुणाई विविध प्रकारचे संगीत ऐकते आणि त्यातून प्रेरणा घेते.

रॅप संगीताने सामाजिक समस्या व्यक्त करण्याचा नवा मार्ग उपलब्ध करून दिला आहे. पॉडकास्ट आणि म्युझिक स्ट्रीमिंगमुळे तरुण पिढीला नवीन कलाकार शोधण्याची संधी मिळते.

भारतीय संगीताचे आधुनिक आणि सामाजिक पैलू हे एकमेकांशी जोडलेले आहेत. डिजिटल तंत्रज्ञानाच्या विकासामुळे भारतीय संगीताने जागतिक स्तरावर आपली ओळख निर्माण केली आहे, तर सामाजिक स्तरावर संगीताने परिवर्तन घडवण्याची क्षमता सिद्ध केली आहे. पारंपरिक संगीताच्या समृद्ध वारशासोबतच आधुनिक नवोन्मेषही भारतीय संगीताला एका नवीन उंचीवर नेत आहे. संगीत हे केवळ एक कला नाही, तर समाजातील भावना, संस्कृती आणि परिवर्तनाचे प्रतिबिंब आहे. त्यामुळे भारतीय संगीताचा अभ्यास हा सांस्कृतिक आणि सामाजिकदृष्ट्या महत्वाचा ठरतो.

उद्देश

1. भारतीय संगीताचा आधुनिक प्रवाह समजून घेणे.
2. सामाजिक बदलांमध्ये संगीताने बजावलेल्या भूमिकेचा शोध घेणे.
3. भारतीय संगीतावर विविध प्रसारमाध्यमांच्या पडलेल्या प्रभावांचा अभ्यास करणे.
4. संगीताचा आजच्या युवापिढीवर झालेला प्रभाव तपासणे.

5. संगीताच्या माध्यमातून सांस्कृतिक वारसा जपणे.

6. भारतीय संगीतावर पाश्चिमात्य संगीताच्या झालेल्या प्रभावाचा अभ्यास करणे.

संशोधन पद्धती

संबंधित विषयाचे उपलब्ध साहित्य, पुस्तके, ग्रंथ, संशोधन निबंध आणि लेखांचा अभ्यास, सरकारी अहवाल, संगीत व सांस्कृतिक क्षेत्राशी संबंधित वेबसाईटचा वापर करून, संगीत व समाज यांच्यातील संबंध दर्शविणारे लेख, मासिके व वृत्तपत्रे वाचून, विविध संगीत मैफिली, काँन्सर्ट, संगीत महोत्सव यांचे निरीक्षण करून. विशेषतः संगीत, सांस्कृतिक कला संस्थांचे प्रमुख, संगीत समीक्षक, संगीतकार यांच्या प्रत्यक्ष मुलाखती घेऊन.

बिज शब्द

संगीत, पैलू, सुगम संगीत, रागथेरेपी, पाँप, बाँलीवूड, रॅप, एडिटींग, नवोन्मेष.

प्रस्तावना

भारतीय संगीत हा भारताच्या संस्कृतीचा अविभाज्य भाग आहे. हजारो वर्षांचा वारसा लाभलेल्या या संगीत परंपरेने समाजात महत्त्वपूर्ण भूमिका बजावली आहे. प्राचीन काळापासून भारतीय संगीत हे धार्मिक, सामाजिक आणि सांस्कृतिक जीवनाशी जोडले गेले आहे. वेदांमधील सामगायनापासून सुरू झालेली संगीताची यात्रा भारतीय शास्त्रीय संगीत, लोकसंगीत, भक्तिसंगीत, नाट्यसंगीत, चित्रपट संगीत आणि आता डिजिटल युगातील आधुनिक संगीतात बदलत गेलेली दिसते.

भारतीय संगीताची परंपरा दोन प्रमुख प्रवाहांमध्ये विभागली जाते - हिंदुस्थानी आणि कर्नाटकी शास्त्रीय संगीत. या दोन्ही प्रवाहांमध्ये राग, ताल, लय यांना विशेष महत्त्व असून, त्यांचा प्रभाव भारतीय समाजावर खोलवर आहे. पारंपरिक संगीताबरोबरच लोकसंगीतही समाजाच्या विविध स्तरांमध्ये रुजले आहे. देशाच्या विविध भागांमध्ये भिन्न-भिन्न लोकसंगीत प्रकार पाहायला मिळतात, जसे की महाराष्ट्राचे लावणी आणि कोळीगीत, राजस्थानचे मांड, पंजाबचे भांगडा, बंगालचे बाऊल, आणि उत्तर भारतातील बिरहा व कजरी. हे लोकसंगीत समाजाच्या सांस्कृतिक ओळखीचे प्रतीक आहे.

तंत्रज्ञानाच्या प्रगतीमुळे भारतीय संगीताचे स्वरूप मोठ्या प्रमाणावर बदलले आहे. ध्वनिमुद्रण, रेडिओ, टेलिव्हिजन आणि आता डिजिटल माध्यमे यामुळे संगीत अधिक सहजपणे लोकांपर्यंत पोहोचू लागले. २०व्या शतकाच्या उत्तरार्धात हिंदी चित्रपट संगीताने जागतिक स्तरावर लोकप्रियता मिळवली. भारतीय संगीतावर पाश्चिमात्य संगीताचा प्रभाव वाढू लागला आणि त्यामुळे नवनवीन प्रयोग होऊ लागले.

आजच्या काळात बॉलिवूड संगीत, इंडीपॉप, फ्यूजन, इलेक्ट्रॉनिक म्युझिक, रॅप आणि रिमिक्स अशा संगीतातील नवीन शैली प्रचलित झाल्या आहेत. या बदलांमुळे संगीताचे स्वरूप आधुनिक तर झाले आहेच, पण त्याबरोबर संगीताच्या माध्यमातून सामाजिक संदेश देण्याची क्षमता वाढली आहे. सामाजिक समस्यांवर प्रकाश टाकण्यासाठी आणि जनजागृतीसाठी संगीताचा प्रभावी उपयोग केला जात आहे.

संगीताच्या सामाजिक पैलूंवर प्रकाश टाकला असता भारतीय संगीत हे केवळ मनोरंजनाचे साधन नाही, तर ते समाजात अनेक प्रकारे योगदान देते. स्वातंत्र्यलढ्यात संगीताने महत्त्वपूर्ण भूमिका बजावली होती. 'जहाँ डाल डालपर सोने की चिड़िया करती है बसेरा', 'सरफरोशी की तमन्ना' यांसारख्या देशभक्तीपर गीतांनी लोकांमध्ये देशप्रेम जागृत केले.

तसेच, सामाजिक सुधारणांच्या चळवळीत संगीताचा प्रभावी उपयोग करण्यात आला. संत कवयित्री महात्मा फुले, संत तुकाराम, कबीर, मीरा बाई यांच्या अभंगांनी आणि दोह्यांनी समाज प्रबोधन केले.

आधुनिक काळातही संगीत सामाजिक आणि राजकीय संदेश पोहोचवण्याचे साधन बनले आहे. महिला सशक्तीकरण, पर्यावरण संवर्धन, जातीय सलोखा, शांतता आणि एकता यांसारख्या विषयांवर अनेक कलाकार गाणी तयार करत आहेत. भारतीय रॅप संगीत आणि हिप-हॉप संस्कृतीही सामाजिक अन्याय, गरिबी, भ्रष्टाचार, आणि युवावर्गाच्या समस्या मांडण्यासाठी प्रभावी ठरत आहे.

भारतीय संगीत हा समाजाचा आरसा आहे, जो काळानुसार बदलत राहिला आहे. पारंपरिक आणि आधुनिक संगीतातील हा प्रवास केवळ तंत्रज्ञानाने बदललेला नाही, तर तो समाजाच्या बदलत्या गरजांना अनुसरून विकसित झालेला आहे. आधुनिक संगीताच्या माध्यमातून युवा पिढीला संवाद साधण्याचा एक नवीन मार्ग मिळाला आहे. त्यामुळे भारतीय संगीत हे केवळ एक कला रूप न राहता, समाजातील विचार, भावना आणि बदल यांचे प्रभावी माध्यम बनले आहे.

या शोधनिबंधात भारतीय संगीताच्या आधुनिकतेचा अभ्यास करताना त्याचा सामाजिक पैलू कसा विकसित झाला आहे, याचा सखोल विचार केला गेला आहे. संगीताच्या ऐतिहासिक पार्श्वभूमीपासून ते आजच्या डिजिटल युगापर्यंतच्या प्रवासाचा वेध घेताना, समाजातील त्याच्या प्रभावाचे सखोल विश्लेषण करण्यात आले आहे.

विषयाचा सखोल अभ्यास

भारतीय संगीत हे केवळ करमणुकीचे साधन नसून ते समाजाच्या संस्कृती, विचारसरणी आणि ऐतिहासिक प्रवासाचा आरसा आहे. आधुनिक काळात तंत्रज्ञान, जागतिकीकरण आणि सामाजिक बदल यामुळे भारतीय संगीताच्या स्वरूपात लक्षणीय परिवर्तन झाले आहे. हा शोध निबंध भारतीय संगीताचे आधुनिक आणि सामाजिक पैलू पुढील मुद्द्यांच्या आधारे सखोलपणे विश्लेषण करतो.

1. भारतीय संगीताचा ऐतिहासिक प्रवास आणि आधुनिक बदल :

भारतीय संगीताचा विकास हा प्राचीन काळापासून होत आला आहे. आधुनिक युगात संगीताच्या स्वरूपात मोठे बदल झाले आहेत.

(अ) पारंपरिक संगीत आणि त्याचे महत्त्व -

पारंपरिक संगीतामुळे समाजाच्या सांस्कृतिक ओळखीचे जतन होते. भजन, कीर्तन आणि अभंग यामुळे मनःशांती मिळते आणि आध्यात्मिक उन्नती होते. उत्सव, सण आणि धार्मिक समारंभांमध्ये पारंपरिक संगीत समाजातील एकोपा वाढवते. पारंपरिक संगीत कलाकारांना त्यांच्या भावना आणि विचार अभिव्यक्त करण्यासाठी एक मंच देते. लोकसंगीत आणि पारंपरिक गीतांद्वारे सांस्कृतिक वारसा पुढील पिढीपर्यंत पोहोचतो. शास्त्रीय संगीतामध्ये हिंदुस्थानी आणि कर्नाटकी संगीताची परंपरा सुद्धा फार मोठी आहे. त्याचबरोबर भारताच्या विविध राज्यांतील लोकसंगीताच्या शैली (भक्तीगीते, वारकरी संप्रदाय, लावणी, भांगडा, बाऊल इत्यादी) अतिशय प्रचलित आहेत.

(ब) आधुनिक काळातील संगीताचे बदल -

ब्रिटीश आणि पाश्चिमात्य संगीताचा फार मोठा प्रभाव भारतीय संगीतावर झालेला दिसून येतो. चित्रपट संगीताचा उदय आणि त्याची लोकप्रियता विचारात घेता (१९३० पासून) आज पॉप, रॉक, फ्यूजन आणि इंडी संगीताचे आगमनाने अतिशय मोठ्या प्रमाणावर बदल झालेले दिसून येतात. डिजिटल तंत्रज्ञानामुळे संगीतातील प्रयोगशीलता वाढलेली आहे.

2. भारतीय संगीतावर तंत्रज्ञानाचा प्रभाव :

आधुनिक संगीत उद्योगात तंत्रज्ञानाने महत्त्वपूर्ण भूमिका बजावली आहे.

(अ) संगीत निर्मितीतील तंत्रज्ञान :

संगीत निर्मितीमधील आधुनिक तंत्रज्ञानाने संगीतरचनाकारांसाठी प्रक्रिया सुलभ आणि सर्जनशील बनवली आहे. मुख्य तंत्रज्ञान पुढीलप्रमाणे आहे:

1. डिजिटल ऑडिओ वर्कस्टेशन (DAW) - FL Studio, Ableton Live यांसारखे सॉफ्टवेअर संगीत निर्मिती, संपादन आणि मिक्सिंगसाठी वापरले जाते.
2. MIDI आणि VST प्लगइन्स - डिजिटल वाद्ये आणि साउंड इफेक्ट्स निर्माण करण्यासाठी वापरले जातात.
3. ऑटो-ट्यून आणि व्हाईस प्रोसेसिंग - Melodyne, Auto-Tune यांसारखी साधने स्वर सुधारणा आणि मॉडिफिकेशनसाठी वापरली जातात.
4. सिंथेसायझर आणि सॅम्पलिंग - कृत्रिम ध्वनी निर्माण आणि आधीच्या ध्वनींचा वापर करून नवीन संगीत तयार करता येते.
5. AI आधारित संगीत निर्मिती - AIVA, Amper Music यांसारख्या AI टूल्स स्वयंचलित संगीत निर्माण करतात.
6. क्लाउड आणि ऑनलाइन कोलॅबोरेशन - Sound trap, Splice यांसारखे प्लॅटफॉर्म कलाकारांना एकत्र काम करण्याची संधी देतात.
7. डॉल्बी अटमॉस आणि 3D साउंड - त्रिमितीय ध्वनी तंत्रज्ञान अल्बम आणि चित्रपट संगीतासाठी वापरले जाते. ऑनलाइन प्लॅटफॉर्म्स चा विचार केल्यास (Spotify, YouTube, Apple Music) हा एक वेगळाच भाग आहे.

(ब) संगीताचे प्रसारण आणि वितरण :

डिजिटल मीडियामुळे संगीत जागतिक स्तरावर पोहोचलेAI (कृत्रिम बुद्धिमत्ता) आधारित संगीत निर्मिती व्हायला लागली. सोशल मीडियाचा संगीत प्रचारासाठी मोठ्या प्रमाणात वापर होत आहे. रेडिओ - AM/FM आणि सॅटेलाइट रेडिओद्वारे संगीत मोठ्या प्रमाणावर ऐकवले जाते.टेलिव्हिजन - संगीत वाहिन्या (MTV, 9XM) आणि जाहिरातींमध्ये गाणी वापरली जातात.स्ट्रिमिंग प्लॅटफॉर्म्स - Spotify, Apple Music, YouTube Music यांसारख्या सेवांमुळे संगीत सहज उपलब्ध होते.

डिजिटल डाउनलोड्स - iTunes, Amazon Music यावरून गाणी विकत घेऊन डाउनलोड करता येतात.YouTube, Instagram, TikTok यांसारख्या प्लॅटफॉर्म्सवर कलाकार त्यांचे संगीत प्रमोट करतात.संगीत वितरण आता डिजिटल तंत्रज्ञानावर अधिक अवलंबून आहे, ज्यामुळे कलाकारांना जागतिक स्तरावर पोहोचता येते.

3. भारतीय संगीताचा सामाजिक प्रभाव :

संगीत हे समाजमनावर प्रभाव टाकणारे माध्यम आहे.

(अ) सामाजिक संदेश देणारे संगीत :

देशभक्तिपर गीते - स्वातंत्र्य चळवळीतील प्रेरणादायी संगीत असो किंवा "माँ तुझे सलाम" - ए. आर. रहमान यांनी गायलेलं हे गाणं देशप्रेम आणि राष्ट्रीय एकता यावर भर देतं. यात मातृभूमीबद्दल अभिमान व्यक्त केला जातो आणि विविधतेतून एकता जपण्याचा संदेश दिला जातो.

सामाजिक सुधारणा गीतं - जातीयता, लैंगिक समानता, पर्यावरण यासंदर्भात जागरूकता वाढवणारी गाणी "हवा आने दे" (पर्यावरण दिन विशेष)

हे गीत पर्यावरण रक्षण, प्रदूषण रोखणे आणि सेंद्रिय जीवनशैली अंगीकारण्याचा संदेश देणारे गाणे आहे. यात मुलांना आणि प्रौढांना निसर्ग जपण्याची प्रेरणा दिली आहे. अनेक क्रांतिकारी आणि आंदोलनात्मक संगीत, दलित पँथर चळवळ, महिला हक्क चळवळीतील गीते जसे "मेरा रंग दे बसंती चोला" ह्या गीतांनी समाजात क्रांती निर्माण केली.

(ब) चित्रपट संगीत आणि समाजाचा प्रभाव :

बॉलिवूड संगीत समाजातील ट्रेंड आणि विचारधारेवर प्रभाव टाकते. सिनेमा संगीताद्वारे प्रेम, राष्ट्रभक्ती, धर्म, वियोग, आनंद अशा भावना प्रकट केल्या जातात. चित्रपट संगीत लोकांच्या भावनांशी जोडले जाते. आनंद, दुःख, प्रेम, उदासी अशा वेगवेगळ्या भावनांना हे संगीत प्रकट करते. चित्रपट संगीतामुळे लोकांची फॅशन, नृत्यशैली आणि जीवनशैली बदलते. लोकप्रिय गाण्यांच्या शैली तरुणांमध्ये ट्रेंड सेट करतात

संगीत लोकांना एकत्र आणते. लग्न, सण, उत्सव यामध्ये चित्रपट संगीत महत्वाची भूमिका बजावते.

4. भारतीय संगीताचे जागतिकीकरण आणि फ्यूजन संगीत :

जागतिक स्तरावर भारतीय संगीत अधिकाधिक प्रसिद्ध होत आहे.

(अ) भारतीय संगीताचा पाश्चिमात्य संगीतावर प्रभाव:

भारतीय संगीताचा पाश्चिमात्य संगीतावर मोठा प्रभाव पडला आहे. विशेषतः मेलडी, ताल, आणि वाद्यांच्या वापरामुळे पाश्चिमात्य संगीतकार आणि बँड भारतीय संगीताकडून प्रेरणा घेत आहेत.

भारतीय शास्त्रीय संगीतातील राग प्रणाली पाश्चिमात्य संगीतकारांनी आत्मसात केली आहे. द बीटल्स या प्रसिद्ध बँडने भारतीय रागांचा प्रयोग त्यांच्या गाण्यांमध्ये केला, विशेषतः "Norwegian Wood" आणि "Within You Without You" यामध्ये केलेला आहे. प्रसिद्ध गिटारिस्ट जॉर्ज हॅरिसन (The Beatles) यांनी रवी शंकरांकडून सतार शिकून अनेक गाण्यांमध्ये वापर केला.

त्याचप्रमाणे ए.आर.रहमान यांनी हॉलिवूडमध्ये संगीत सादर केले.

(ब) फ्यूजन संगीताची वाढ :

भारतीय संगीत आणि पाश्चिमात्य संगीत यांच्या संयोगातून इंडो-वेस्टर्न फ्यूजन प्रकार उदयास आला. जॉन मॅकलॉफ्लिन यांचा Shakti हा बँड भारतीय आणि पाश्चिमात्य जॅझ संगीतातील उत्तम उदाहरण आहे.

5. संगीत उद्योगातील बदल आणि व्यावसायिक पैलू :

संगीत उद्योग अधिक व्यावसायिक झाला आहे.

(अ) डिजिटल संगीत बाजारपेठ :

स्ट्रीमिंग प्लॅटफॉर्ममुळे कलाकारांना जागतिक व्यासपीठ उपलब्ध झाले. डिजिटल संगीत बाजारपेठ म्हणजे इंटरनेट आणि तंत्रज्ञानाच्या मदतीने संगीत वितरीत करण्याची आणि विक्री करण्याची प्रणाली. पारंपरिक सीडी आणि कॅसेटच्या तुलनेत डिजिटल संगीत अधिक सुलभ आणि वेगवानपणे उपलब्ध होते.

स्ट्रीमिंग प्लॅटफॉर्म: Spotify, Apple Music, YouTube Music, Gaana, JioSaavn इ. जे सदस्यता (subscription) किंवा जाहिरातींमधून उत्पन्न मिळवतात. iTunes, Amazon Music यांसारखी ठिकाणे जिथे गाणी खरेदी करून डाउनलोड करता येतात. DistroKid, TuneCore, CD Baby यांसारख्या सेवांच्या मदतीने कलाकार आपले गाणे विविध प्लॅटफॉर्मवर प्रदर्शित करू शकतात. वापरकर्ते त्यांचे वैयक्तिक संगीत संग्रह ऑनलाइन संग्रहित करून वेगवेगळ्या उपकरणांवर ऐकू शकतात.

स्वतंत्र कलाकार (Independent Artists) स्वतःचे गाणे प्रसिद्ध करू शकतात.

(ब) म्युझिक फेस्टिव्हल्स आणि लाइव्ह कॉन्सर्ट्स :

हे मोठ्या प्रमाणावर आयोजित केले जाणारे संगीत महोत्सव असतात, जेव्हा विविध कलाकार आणि बॅंड एकाच ठिकाणी परफॉर्म करतात. हे बहुतेक वेळा अनेक दिवस चालतात आणि वेगवेगळ्या शैलींचे संगीत ऐकायला मिळते. उदाहरणार्थ - कोचेला (Coachella), टुमारोल्ड (Tomorrowland), सनबर्न (Sunburn, भारत), ग्लॅस्टनबरी (Glastonbury).

विशेषता: मैदानी स्टेज, मोठी गर्दी, खाद्यपदार्थ आणि मनोरंजनाची जोड. हे परस्परावलंबी आहे.

लाइव्ह कॉन्सर्ट्स:

हे एखाद्या कलाकार किंवा बॅंडसाठी स्वतंत्रपणे आयोजित केलेले परफॉर्मन्स असतात, जे एका स्टेडियम, थिएटर किंवा क्लबमध्ये होतात.

विशेषता: कलाकार आणि प्रेक्षकांमध्ये थेट संवाद, संगीताचा उत्कृष्ट अनुभव, वेगवेगळ्या थीम असलेल्या टूर.

उदाहरणार्थ : ए.आर. रहमान, अरिजीत सिंग, बियॉन्से, कोल्डप्ले यांचे वर्ल्ड टूर कॉन्सर्ट्स.

6. भारतीय संगीत आणि युवा पिढी :

नव्या पिढीच्या आवडीनुसार संगीताचे स्वरूप बदलत आहे.

(अ) रॅप आणि हिप-हॉप संस्कृतीचा उदय :

रॅप हा हिप-हापचा एक महत्वाचा भाग असून, तो तालबद्ध बोलण्याची कला आहे. डीजेइंगमध्ये म्युझिक मिक्सिंग आणि स्कॅचिंगचा समावेश असतो. ब्रेकडान्सिंग हा नृत्यप्रकार हिप-हॉपच्या उर्जेचा प्रतीक आहे, तर ग्राफिटी आर्ट ही विद्रोही आणि सर्जनशील अभिव्यक्तीची एक शैली आहे.

हिप-हॉप हा केवळ संगीतप्रकार नसून एक सांस्कृतिक चळवळ आहे, जी सामाजिक समस्या, संघर्ष आणि अनुभव यांना वाचा फोडते. आज हिप-हॉप जागतिक स्तरावर प्रभावी ठरला असून, तो फॅशन, भाषा आणि जीवनशैलीवरही प्रभाव टाकतो.

भारतीय रॅपर्स डिव्हाईन (DIVINE) आणि एमीवे बंटाय (Emiway Bantai) हे दोघेही स्वतंत्र रॅप संगीताच्या माध्यमातून लोकप्रिय झाले आहेत आणि भारतीय हिप-हॉप संस्कृतीचा मोठा भाग आहेत. डिव्हाईन गली रॅप आणि वास्तववादी विषयांवर भर देतो, तर एमीवे मुख्यतः commercial rap आणि पार्टी सॉन्ग्सवर लक्ष केंद्रित करतो. डिव्हाईन मोठ्या लेबल्ससोबत काम करतो, तर एमीवे पूर्णपणे independent artist आहे.

दोघेही भारतीय हिप-हॉपचे महत्वाचे चेहरे आहेत. डिव्हाईनने भारतातील स्ट्रीट रॅपला जागतिक स्तरावर पोहोचवले, तर एमीवेने स्वतंत्र रॅपर म्हणून यशस्वी होण्याचा मार्ग दाखवला.

(ब) सोशल मीडिया आणि संगीत :

या दोन्हीचा आजच्या युगात अतूट संबंध आहे. डिजिटल प्लॅटफॉर्म्समुळे कलाकारांना त्यांच्या संगीताचा प्रचार करण्यासाठी आणि प्रेक्षकांशी थेट संवाद साधण्यासाठी नवे मार्ग उपलब्ध झाले आहे.

TikTok, Instagram Reels आणि YouTube Shorts यांसारख्या प्लॅटफॉर्मवर लहान व्हिडीओ ट्रेंड होतात, जे संगीताला वेगाने प्रसिद्ध करतात.

उदाहरण: 'Bachpan Ka Pyaar' (Badshah) आणि 'Manike Mage Hithe' (Yohani) ही गाणी सोशल मीडियावर ट्रेंड झाल्यामुळे लोकप्रिय झाली.

पूर्वी संगीत प्रसिद्ध करण्यासाठी मोठ्या कंपन्यांवर अवलंबून राहावे लागायचे, पण आता YouTube, SoundCloud, Spotify, Instagram यांसारख्या प्लॅटफॉर्ममुळे इंडिपेंडंट म्युझिशियन्स (स्वतःचे गाणे बनवणारे कलाकार) मोठी प्रसिद्धी मिळवू शकतात.

उदाहरण: एमीवे बंदाय, King आणि MC Stan यांसारखे रॅपर्स कोणत्याही मोठ्या लेबलशिवाय लोकप्रिय झाले. टिकटॉक, इंस्टाग्राम रील्स यामुळे संगीतातील ट्रेंड झपाट्याने बदलतात.

7. संगीताचे मानसिक आरोग्यावर परिणाम:

संगीत केवळ मनोरंजनासाठी नाही तर मानसिक आरोग्यासाठीही उपयुक्त आहे.

(अ) संगीत थेरपी :

मानसिक तणाव, नैराश्य, आणि चिंता यावर संगीताचा सकारात्मक प्रभाव असतो. ध्यान आणि योगासाठी संगीताचा उपयोग होतो. संगीत थेरपी विविध समस्यांवर उपयोगी ठरते. उदाहरणार्थ -

तणाव कमी करण्यासाठी: क्लासिकल म्युझिक, सूफी संगीत, मंद जॅझ संगीत

एकाग्रता वाढवण्यासाठी: लो-फाय बीट्स, इन्स्ट्रुमेंटल म्युझिक

ऊर्जावान वाटण्यासाठी: अपटेम्पो म्युझिक, पॉप आणि मोटिवेशनल गाणी

झोप सुधारण्यासाठी: निसर्गसंगीत, मंद पियानो किंवा व्हायोलिन संगीत.

(ब) संगीत आणि आध्यात्मिकता :

भजन, कीर्तन आणि सूफी संगीत मनःशांतीसाठी महत्वाचे आहे. उदाहरणार्थ -

मेडिटेशन आणि योगासाठी: बिनवाणी (Instrumental) संगीत, बांसुरी, पियानो, तिबेटीयन सिंगिंग बाउल्स.

तनाव कमी करण्यासाठी: लो-फाय बीट्स, सॉफ्ट क्लासिकल म्युझिक.

सकारात्मक ऊर्जा वाढवण्यासाठी: भजन, मंत्रसंगीत, सूफी संगीत.

झोपेसाठी: निसर्गसंगीत (Rain sounds, Ocean waves), व्हायोलिन, धीमे तबला ताल.

संगीत ही आध्यात्मिक उन्नती आणि मनःशांती मिळवण्याचे प्रभावी साधन आहे. योग्य प्रकारचे संगीत ऐकल्यास तणाव कमी होतो, मन शांत होते आणि आत्मिक समाधान मिळते. संगीत म्हणजे एक अदृश्य औषध, जे आत्म्याला आणि मनाला आरोग्यदायी ठेवते.

8. आधुनिक संगीत आणि स्त्रियांचा सहभाग :

स्त्रियांना संगीत क्षेत्रात अधिक संधी मिळू लागल्या आहेत.

(अ) महिलांचा संगीत क्षेत्रातील वाढता सहभाग :

महिला गायिका, संगीतकार आणि प्रोड्यूसर्स यांचे योगदान वाढलेले आहे. उदाहरणार्थ -

लता मंगेशकर, आशा भोसले - पार्श्वगायनात इतिहास रचला.

शुभा मुद्गल, केसरबाई केरकर, गिरीजा देवी - शास्त्रीय आणि ठुमरी गायनात मोठे योगदान आहे. अनुराधा पौडवाल, कविता कृष्णमूर्ती, अलका याज्ञिक - 1990 आणि 2000 मधील सुपरहिट गायिका ठरलेल्या आहेत. आधुनिक आणि फिल्म संगीतामध्ये सुनिधी चौहान, श्रेया घोषाल, नेहा कक्कड - बॉलिवूडमधील आघाडीच्या महिला गायिका आहेत. जोनिता गांधी, शाल्मली खोलगडे, मोनाली ठाकूर ह्या नवीन युगातील उर्जावान गायिका आहेत.

महिला रॅपर्स आणि इंडी कलाकारांची संख्या वाढली आहे. Raja Kumari - आंतरराष्ट्रीय स्तरावर भारतीय हिप-हॉपला ओळख मिळवून देणारी रॅपर. Dee MC, Sofia Ashraf - भारतीय महिला रॅपर्स, सामाजिक आणि बंडखोर विषय मांडणाऱ्या आहेत.

(ब) महिलांच्या संघर्षाची गाणी :

स्त्रीवादी दृष्टिकोनातून रचलेली गाणी समाजप्रबोधनाचे काम करतात. महिलांच्या संघर्षाची गाणी त्यांच्या धैर्य, ताकद, आणि जिद्दीचे प्रतीक असतात. अशा गाण्यांमध्ये त्यांच्या हक्कांसाठीच्या लढ्याचा, समाजातील अन्यायाविरुद्ध उभ्या राहण्याचा, आणि स्वातंत्र्यासाठीच्या प्रवासाचा उल्लेख असतो. मराठीत काही प्रेरणादायी गाणी खालीलप्रमाणे आहेत:

"माझी मैना गावाकड राहिली" - हे गाणं स्त्रियांच्या आयुष्यातील वेदना आणि संघर्ष दर्शवते.

"जिजाऊ माऊली" - छत्रपती शिवाजी महाराजांच्या मातोश्री जिजाबाईंच्या संघर्षाची गाथा सांगणारे प्रेरणादायी गीत.

"डर के आगे जीत है" - (चित्रपट: चक दे! इंडिया, 2007) महिला हॉकी टीमच्या आत्मविश्वास आणि मेहनतीचं दर्शन घडवणारं गाणं.

"दिल है छोटा सा" - (चित्रपट: रोजा, 1992) - स्त्रीच्या स्वप्नांचा आणि तिच्या आशावादी दृष्टिकोनाचा उत्सव करणारे गाणं.

9. भारतीय संगीताचे भविष्यातील स्वरूप :

भविष्यात भारतीय संगीत अधिक डिजिटल, जागतिक आणि प्रयोगशील होईल.

(अ) तंत्रज्ञानामुळे होणारे बदल :

AI आणि VR (Virtual Reality) संगीत क्षेत्रात महत्त्वपूर्ण ठरेल. AI च्या मदतीने संगीताची रचना आणि कंपोजिशन जलद आणि अधिक सर्जनशील होऊ शकते.

AI बेस्ड प्लॅटफॉर्म स्वतःच पारंपरिक राग आणि तालांच्या आधारे नवीन बंदिशी किंवा गीत तयार करू शकतील. गायक किंवा संगीतकारांचे आवाज क्लोन करून त्यांच्या शैलीत नवीन गाणी तयार करता येतील.

हायब्रिड कॉन्सर्ट आणि वर्च्युअल परफॉर्मन्स अधिक लोकप्रिय होतील. AR/VR च्या सहाय्याने लाईव्ह कॉन्सर्ट्सचा अनुभव आणखी उत्कृष्ट आणि रोमांचक होईल. प्रेक्षक घरबसल्या 3D स्वरूपात लाईव्ह म्युझिक परफॉर्मन्स पाहू शकतील. पारंपरिक संगीताच्या प्रस्तुतीकरणातही डिजिटल इफेक्ट्स आणि दृश्य-श्राव्य तंत्रज्ञानाचा वापर वाढेल.

(ब) भारतीय संगीताचा आंतरराष्ट्रीय स्तरावर प्रभाव :

हॉलिवूड आणि पश्चिमी जगतात भारतीय संगीतकारांची वाढती उपस्थिती राहिल . नवीन शैली आणि फ्यूजन यांचे प्रयोग वाढतील.

5G आणि उच्च-गुणवत्तेच्या इंटरनेट सेवांमुळे भारतीय संगीताचा प्रवेश जागतिक श्रोत्यांमध्ये वाढेल. NFTs आणि ब्लॉकचेन तंत्रज्ञानामुळे भारतीय कलाकारांना थेट जागतिक श्रोत्यांपर्यंत पोहोचण्याची संधी मिळेल. EDM, Lo-Fi आणि हिप-

हॉपसारख्या पाश्चिमात्य शैलींमध्ये भारतीय शास्त्रीय राग आणि वाद्यांचा अधिक वापर होईल.पंजाबी, तमिळ, आणि हिंदी गाण्यांना जागतिक चार्ट्समध्ये अधिक महत्त्व मिळण्याची शक्यता आहे.

भारतीय संगीत हा केवळ मनोरंजनाचा प्रकार नसून त्याचा सामाजिक, सांस्कृतिक आणि तंत्रज्ञानाशी संबंधित महत्त्वपूर्ण प्रभाव आहे. संगीताच्या आधुनिक स्वरूपात डिजिटल तंत्रज्ञान, जागतिकीकरण, आणि सामाजिक बदल यांचा मोठा वाटा आहे. भारतीय संगीत भविष्यात अधिक विकसित होऊन जागतिक स्तरावर आपला ठसा उमटवेल.

निष्कर्ष

पारंपारिक भारतीय संगीताची वैशिष्ट्ये अजूनही कायम असून, आधुनिक संगीत ट्रेंड, तंत्रज्ञानाचा वापर आणि जागतिक प्रभाव यांच्यातील मिश्रणातून नवीन शैली आणि फ्यूजन तयार होत आहेत. इंटरनेट, सोशल मीडिया व डिजिटल प्लॅटफॉर्मसमुळे संगीत निर्मिती, वितरण व उपभोगाच्या पद्धतीत लक्षणीय बदल झाले आहेत. या माध्यमांनी कलाकारांना नवीन प्रयोग करण्याची आणि व्यापक प्रेक्षकांपर्यंत पोहोचण्याची संधी दिली आहे.

संगीत हा समाजातील बदलांचे प्रतिबिंब बनला आहे. सामाजिक, राजकीय व सांस्कृतिक प्रश्नांवर संगीताद्वारे टिप्पणी केली जाते. या दृष्टीने, संगीत एक संवादात्मक माध्यम म्हणून उदयास येते ज्यातून समाजातील बदल व विचारसरणी प्रतिबिंबित होते. भारतीय संगीताने जागतिक स्तरावर आपली ओळख निर्माण केली आहे. विदेशी संगीत शैलींशी झालेल्या संपर्कामुळे आणि जागतिक संगीत मार्केटमधील सहभागामुळे स्थानिक संगीताला नवीन स्वरूप प्राप्त झाले आहे.

भारतीय संगीताची ओळख त्याच्या सांस्कृतिक वारशावर आधारित असून, या वारशाचे नूतनीकरण आणि पुनरुज्जीवन आधुनिक संदर्भात केले जात आहे. या प्रक्रियेत पारंपारिक शैलींचे संरक्षण आणि त्यांचा आधुनिक स्वरूपात उपयोग करण्यावर भर दिला जातो.

एकंदरीत, संशोधनाचा निष्कर्ष असा आहे की भारतीय संगीत आजही आपल्या समृद्ध परंपरेतून प्रेरणा घेऊन नवीन तंत्रज्ञान, जागतिकीकरण आणि सामाजिक बदलांशी जुळवून घेण्यात यशस्वी ठरत आहे, ज्यामुळे तो सतत विकसित आणि व्यापक समुदायाशी संवाद साधणारा बनत आहे.

संदर्भ सूची

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गोषवारा :-

१९ व्या शतकात जे सामाजिक प्रबोधन घडले, त्या प्रबोधनाचे शिल्पकार म्हणून महात्मा जोतीराव फुले यांना संबोधले जाते. त्यांनी शूद्रांतिशूद्र, ग्रामीण कष्टकरी आणि स्त्रियांना मानवी प्रतिष्ठा लाभावी, त्यांचे कल्याण व्हावे. त्यांना उन्नतीच्या मार्गाने जाता यावे यासाठी आपले आयुष्य समर्पित केले. त्यांनी महाराष्ट्रच नव्हे, तर भारताच्या इतिहासात आपल्या समाजकार्याची, समाज प्रबोधनाची मुहूर्त मेढ रोवली. मानवतावादी दृष्टिकोण हा त्यांच्या व्यक्तित्वाचा एक विशेष अंग होता. या भूतलावावरील सर्व मानव जातीसारखेच आहेत. त्यांच्यात कोणीही श्रेष्ठ किंवा कनिष्ठ नाही. स्पृश्य किंवा अस्पृश्य नाहीत. स्त्री पुरुष असा भेद नाही. जन्मजात कुणीही श्रेष्ठ किंवा कनिष्ठ नाही. असा त्यांचा मानवतावादी दृष्टिकोण होता. समाजातील तळागाळातील गरिब, कष्टकरी, शूद्रांतिशूद्र, स्त्रिया या विषयी त्यांना अपार सहानुभूती होती. कळवळा होता. विधवा स्त्रियांची अगतिकता आणि त्यांचे प्रश्न पाहून महात्मा जोतीराव फुले अस्वस्थ होत. सर्व मानव जातींचे कल्याण चिंतणारी त्यांची मानवतावादी दृष्टी होती. मानवाचे नैसर्गिक अधिकार हा महात्मा जोतीराव फुले यांच्या सामाजिक कार्याचा केंद्रबिंदू आहे. ते अधिकार व हक्क कोणीही हिरावून घेऊ शकत नाही. कारण ते त्यांना नैसर्गिकरीत्या प्राप्त झालेले असतात. मानवाचे नैसर्गिक अधिकार हे ईश्वरदत्त आहेत, अशी महात्मा जोतीराव फुले यांच्या मनाची ठाम धारणा होती. परमेश्वर हा सर्व प्राणीमात्राकडे सारख्या दृष्टीने पाहतो. तो कुठलाही भेदभाव करत नाही. इतकेच नव्हे तर त्यांनी स्त्री-पुरुष समान आहेत एवढेच सांगितले नाही तर त्यांनी स्त्रीला पुरुषापेक्षा श्रेष्ठ मानले. नव्या भारतीय समाजनिर्मितीसाठी आवश्यक असणाऱ्या स्वातंत्र्य, समता, न्याय, आणि बंधुता या आधुनिक मूल्यांचा त्यांनी आग्रह धरला. सामान्य माणसांच्या सर्वांगीण विकासाचे दार उघडून देणारी मानवतावादी जीवनप्रणाली त्यांनी स्वीकारली. त्यांच्या कार्यात, विचारात, तत्वज्ञानात आणि साहित्यात पदोपदी मानवतावादाचा प्रत्यय येतो. त्याचा शोध घेण्याचा हा एक छोटासा प्रयत्न आहे.

सुचनक शब्द :- मानवतावाद, मानवतावादी दृष्टिकोण, समाजकार्य, मानवतावादी व्यक्तित्व.

विषय विवेचन :-

महात्मा जोतीराव फुले यांना जनसामान्यांविषयी आपुलकी वाटत होती. समाजातील तळागाळातील हालअपेष्टा सहन करणाऱ्या लोकांविषयी त्यांच्या मनात कळकळा होता. त्यांचे हलाखीचे जगणे पाहून त्यांच्यावर दुःखाचा डोंगर कोसळायचा. अज्ञानाच्या अंधारात खितपत पडलेल्या या समाजासाठी आपण कार्य करावे अशा मानवतावादी भावनेतूनच त्यांनी समाजकार्यास स्वतःला वाहून घेतले. हिंदू धर्मातील अनिष्ट रूढी, प्रथा, परंपरा, देवदेवतांच्या उपासना, कर्मकांड, धर्मकल्पना, जातिभेद, त्यांना मान्य नव्हते. महात्मा जोतीराव फुले यांना सामान्य जनतेविषयी वाटणारी तळमळ, त्यांच्या कल्याणाचा, उन्नतीचा त्यांनी केलेला विचार आणि प्रयत्न यांचे स्वरूप पाहता ख्रिस्ती धर्मातील मानवतावादाचा प्रभाव त्यांच्यावर पडला असल्याचे दिसते. ख्रिस्ती धर्मोपदेशकांचे समर्पित जीवन व कार्यपद्धती पाहून महात्मा जोतीराव फुले प्रभावित झाले होते. त्यातूनही त्यांचा मानवतावादी दृष्टिकोण विकसित झाला होता. महात्मा जोतीराव फुले यांच्या व्यक्तित्वाच्या जडणघडणीत ख्रिस्तप्रणीत मानवतावादी विचारांचा महत्वाचा भाग होता असे म्हटल्यास अतिशयोक्त ठरू नये.

मानवतावादाचा पुरस्कार करणाऱ्या एका नव्या धर्माची संकल्पना त्यांनी मांडली. तो धर्म म्हणजे 'सार्वजनिक सत्यधर्म' होय. या धर्मात माणूस केंद्रबिंदू ठेवून धर्मविषयक विचार त्यांनी मांडले. हिंदू धर्मातील जप, तप, व्रतवैकल्ये आदी कर्मकांडातील फोलपणा निर्भीडपणे अधोरेखित करून निर्मिक आणि भक्तांमध्ये कोणाचीही मध्यस्थी नको. त्यांची ही संकल्पना त्यांच्या मानवतावादी दृष्टिकोनाचा प्रत्यय देणारी आहे.

महात्मा जोतीराव फुले यांच्या व्यक्तित्वातील मानवतावादी दृष्टी उदात्त होती. आपण इतरांना चांगले काय देऊ शकतो, इतरांच्या कल्याणासाठी आपण काय करू शकतो, आणि हे करीत असताना आपल्याला कितीही अवहेलना सहन कराव्या लागल्या तरी त्या आनंदाने सहन करू. आपल्याला इतरांच्या जीवनात थोडा तरी आनंद निर्माण करता आला तर आपले जीवन सार्थकी लागले असा मानवतावादी विचार महात्मा जोतीराव फुले करीत. महात्मा जोतीराव फुले यांचे जीवन आणि जीवनविषयक सिद्धान्त मानवतावादावरच आधारलेले होते. त्यांच्या या मानवतावादी कार्याचा महामानव डॉ. बाबासाहेब आंबेडकरानीही गौरव केला. महात्मा जोतीराव फुले यांचे दुःखीत पीडितांसाठी केलेले कार्य डॉ. बाबासाहेब आंबेडकर यांना मोलाचे वाटले. महात्मा जोतीराव फुले यांना मनुष्य आणि मनुष्यत्व अधिक महत्वाचे वाटले. माणसाला माणूस म्हणून प्रतिष्ठा लाभवी याच एकमेव ध्यासानी त्यांनी समाज कार्यास स्वतःला वाहून घेतले. त्यांच्या मानवतावादी कार्यामुळे ते 'महात्मा' या पदवीला येऊन पोहचले. मानवी मूल्याचा निर्मळ झरा त्यांच्या अंतःकरणातून झिरपत होता. त्यामुळे दुःखी कष्टी, अंधारात ठेचाळणाऱ्या, दुःखाने विव्हाळणाऱ्या, उच्चवर्णीयांच्या जुलमाने होरपळलेल्या, समाजाच्या अनिष्ट रूढी, प्रथा, परंपरांनी जखडलेल्या शूद्रातिशूद्रांना, बहुजनांना एवढेच नव्हेतर उच्चवर्णीय जातीतील स्त्रियांना सुद्धा महात्मा जोतीराव फुले यांचा मोठा आधार वाटत होता. आणि हाच खरा महात्मा जोतीराव फुले यांचा मानवतावाद. त्यांच्या विचारातून, त्यांच्या कार्यातून, त्यांच्या लिखाणातून पदोपदी मानवतावादाचे झरे पाझरताना दिसतात. सत्यवर्तनावर त्यांची अपार श्रद्धा होती.

“सर्वांचा निर्मीक आहे एक धनी ॥ त्याचें भय मनीं ॥ धरा सर्व ॥ १ ॥

न्यायानें वस्तुंचा उपभोग घ्यावा ॥ आनंद करावा ॥ भांडूं नये ॥ २ ॥

धर्मराज्य भेद मानवा नसावे ॥ सत्यानें वर्तावे ॥ ईशासाठीं ॥ ३ ॥”

सत्याची कास धरल्याशिवाय मानवी जीवन सुखकारक होणार नाही असे ते

सांगत. त्यांच्या या व्यक्तित्व गुणामुळेच महात्मा जोतीराव फुले हे तत्कालीन समाज सुधारकापेक्षा आगळे-वेगळे ठरतात. त्यांच्या सामाजिक विचाराप्रमाणेच त्यांची मानवताही मोलाची आहे. माणसावर व त्याच्या माणुसपणावर प्रेम करणारा 'महात्मा' म्हणूनच जोतीराव फुले ओळखले जातात ते त्यांच्या मानवतावादी व्यक्तित्वामुळे.

महात्मा जोतीराव फुले यांच्या मानवतावादी दृष्टीचा विचार करताना त्यांच्या व्यक्तित्वातील माणूसपण किती थोर होते याची साक्ष पटते. महात्मा जोतीराव फुले ब्राह्मण द्वेषी होते असा आरोप त्यांच्यावर केला जातो. 'ब्राह्मणांचे कसब' या आपल्या काव्य ग्रंथातून त्यांनी ब्राह्मण अज्ञानी लोकांची कशी फसवणूक करतात याचे चित्रण केलेले आहे. हे खरे असले तरी त्यांचा विरोध ब्राह्मणांना नसून ब्राह्मणी व्यवस्थेला होता हेही तितकेच खरे आहे. मानवतावादी दृष्टीकोन बाळगणारा व्यक्ती जाती, धर्म, पंथाचा विचार करीत नसतो. तो फक्त त्यातील माणूसपण पाहत असतो. माणसाने माणसाशी माणूस म्हणून वर्तन केले पाहिजे, असा मानवतावाद सांगतो. परंतु, त्या काळात सनातनी ब्राह्मण्यवादी विचारसरणीचा समुदाय बांडगूळ बनून शूद्रातिशूद्रांचे, स्त्रियांचे शोषण करत होते. महात्मा जोतीराव फुले यांनी या सनातनी ब्राह्मण्यवादी विचारसरणीचा निषेध केला. त्यांनी समाजात माजविलेल्या कर्मकांडाच्या स्तोमावर टीका केली. त्यांनी हेतू पूर्वक लोकमानसावर धर्म कल्पनांचा, रूढी, प्रथा, परंपरेचा पगडा बसवून दुबळे करण्याच्या प्रवृत्तीवर टीका केली. तेव्हा त्यांचा रोष होता तो ब्राह्मण्यवादी विचारसरणीवर. महात्मा जोतीराव फुले यांच्या मित्रमंडळात काही ब्राह्मण मित्र देखील होते. त्यांनी महात्मा जोतीराव फुले यांच्या सामाजिक कार्यात फार मोलाचे सहकार्य केले. मुलींची पहिली शाळा काढण्यासाठी जेव्हा पुण्यात जागा मिळत नव्हती तेव्हा त्यांचे ब्राह्मण मित्र भिडे यांनी स्वतःचा वाडा शाळेसाठी दिला. ब्राह्मण विधवांचे प्रश्न सोडविण्यासाठी त्यांनी अविरत कार्यही केले होते. ब्राह्मण विधवांची होणारी कुचंबणा पाहून मानवतावादी जोतीराव फुले अस्वस्थ होत. स्त्रियांच्या पुनर्विवाहाच्या चळवळीत महात्मा जोतीराव फुले सक्रिय सहभागी झाले होते. त्यांनी गोखले बागेत विधवाविवाह देखील घडवून आणला. केशवपनाच्या प्रथे विरुद्ध त्यांनी बंड पुकारले, न्हाव्यांचा संप घडवून आणला. महात्मा जोतीराव फुले हे ब्राह्मण द्वेषी नव्हते याची अनेक उदाहरणे देता येतात. ब्राह्मण वर्गातील स्त्रियांना धर्मविधीत आणि कुटुंबात कोणतेच हक्क नव्हते. त्यांना शिक्षणापासून उपेक्षित ठेवण्यात आले होते. त्यांची लग्न बालवयातच लावून दिली जात होते व लहान वयातच त्यांच्या शिरावर संसाराचे ओझे लादले जात होते. ब्राह्मण स्त्रीही अन्य समाजातील स्त्री प्रमाणे अनेक बंधनात जखडलेली होती. तेव्हा या स्त्रियांना माणुसपणाने जगता यावे, त्यांच्यावर होणारा अन्याय, अत्याचार, त्यांची होणारी कुचंबणा थांबावी म्हणून महात्मा जोतीराव फुले यांनी त्यांचे ही प्रश्न आपल्या समाज कार्यात हाती घेतले होते.

महात्मा जोतीराव फुले यांचे चरित्र, त्यांचे विचार आणि त्यांचे समाजकार्य पाहता असे म्हणता येते की, महात्मा जोतीराव फुले यांचे व्यक्तित्व स्वयंप्रेरणेने आणि अनुभवाने घडत गेले. त्यांच्यातील विचारवंत, त्यांच्या प्रयत्नातून, अभ्यासातून, समाज निरीक्षणातून आणि आंतरिक तळमळीतून घडत गेला. महात्मा जोतीराव फुले यांचे व्यक्तित्व त्यांच्या समाज कार्याची साक्ष देते, त्याच प्रमाणे त्यांचे समाजकार्य त्यांच्या व्यक्तित्वाची जडण-घडण सांगते. महात्मा जोतीराव फुले यांनी अंगिकारलेले समाजकार्य, तत्पूर्वी त्यांनी केलेले समाज चिंतन, समाज परिवर्तनाचा निवडलेला मार्ग, आणि त्या मार्गावरून वाटचाल करतांना त्यांना येणारे अनुभव, यातून ते घडत गेले.

महात्मा जोतीराव फुले यांच्या व्यक्तित्वाची जडणघडण आणि त्यांचे समाज परिवर्तनाचे कार्य लक्षात घेता असे दिसते की, महात्मा जोतीराव फुले हे नेहमीच शोषितांच्या, वंचितांच्या बाजूने निष्ठेने उभे राहिले. त्यासाठी त्यांनी बराच त्यागही केला. शोषकाच्या विरुद्ध त्यांनी नुसताच आवाज उठविला नाही तर त्यांनी त्यांच्या विरुद्ध बंड पुकारले. प्रत्यक्ष

कृतिशीलता दाखविली. त्यावरून असे म्हणता येते की, महात्मा जोतीराव फुले यांनी शोषकाचा धर्म किंवा जात विचारात घेतली नाही. तर केवळ शोषक म्हणूनच त्यांच्या विरुद्ध त्यांनी लढा दिला. तसेच शोषित हे कोणत्या जातीचे, धर्माचे आहेत याचाही विचार न करता ते त्यांच्या बाजूने न्यायासाठी उभे राहिले. ब्राह्मणा विरुद्ध लढा देत असतानाच त्यांनी ब्राह्मण स्त्रीवर होणाऱ्या अन्यायाची, अवहेलनांची दखलही त्यांनी घेतली. त्यांची अवहेलना दूर करण्याचे महात्मा जोतीराव फुले यांनी प्रयत्नही केले होते.

मानवाच्या कल्याणासाठी, बहुजनांच्या कल्याणासाठी, उन्नतीसाठी ज्या सामाजिक चळवळी चालविल्या जात होत्या, त्या चळवळीचे नेतृत्व कोण करतो याकडे लक्ष न देता केवळ मानवी कल्याणाच्या उदात्त हेतूने महात्मा जोतीराव फुले यांनी या चळवळींना सहकार्य केले. त्यात त्यांचा मानवतावादी दृष्टिकोणच होता. आर्य समाजाच्या स्वामी दयानंद सरस्वती यांच्या मिरवणुकीत महात्मा जोतीराव फुले सहभागी झाले होते. लोकमान्य टिळक व आगरकरांना कोल्हापूर प्रकरणी शिक्षा झाली, तेव्हा त्यांना बंदिवासातून मुक्त करण्यासाठी निधी जमा करून त्यांची जामिन घेण्याची व्यवस्थाही त्यांनी केली होती. न्या. रानडे यांच्याशी तर त्यांची व्यक्तिगत मैत्रीच होती. त्यांच्या प्रार्थना समाजास त्यांनी मदतही केली होती. असे असले तरी त्यांच्यावर वेळप्रसंगी टीका करण्यासही महात्मा जोतीराव फुले कचरले नव्हते. समस्त मानवजातीचे कल्याण हीच तळमळ त्यांना होती. या तळमळीतूनच त्यांनी अनेकांना या संदर्भात सहकार्य केले होते.

महात्मा जोतीराव फुले थोर मनाचे होते. त्यांचा मानवतावादही उदात्ततेचा प्रत्यय देणारा होता. गोर - गरिबांसाठी, दुःखीत - पीडितांसाठी, पददलितांसाठी, स्त्री - शुद्रांसाठी, कष्टकऱ्यांसाठी त्यांच्या मनात दया होती. त्यांच्या कल्याणाची तळमळ होती.

“ख्रिस्त महंमद मांग ब्राह्मणासी ।

धरावे पोटाशी । बंधूपरी ॥

मानवभावंडे सर्व एकसहा ॥

त्याजमध्ये आहां । तुम्ही सर्व ॥

मानवांचा जो कां अन्याय न करी ॥

भावंडाचे परी। लेखी सर्व ।”

महात्मा जोतीराव फुले यांची कविता जातिभेद, देश, देव, धर्म, दंभ, सामाजिक गुलामगिरी यांच्या पत्नीकडे जाऊन बंधुभावाचा विचार मांडते. त्यांचा मानवतावाद समस्त मानवजातीचे कल्याण इच्छित होता. स्त्री आणि पुरुष कोणत्याही जातीचे, कोणत्याही धर्माचे, कोणत्याही पंथाचे असोत त्यांना माणुसकीची वागणूक मिळाली पाहिजे असे त्यांना वाटत होते. पिढ्यान् पिढ्या समाजातील स्त्रियांना, पददलितांना साधी माणुसकीही मिळत नव्हती, हे पाहून त्यांचे मन कासावीस होत होते. अशा लोकांच्या उन्नतीची, भवितव्याची त्यांना तळमळ लागलेली होती. त्यांच्या संवेदनक्षम मनावर पददलितांच्या अवमानित्वाची कंपने उठत. आपल्या मूलभूत हक्कांची जाणीव या लोकांना झाली, त्यांनी जिद्द ठेवली तर हे लोक स्वातंत्र्य आणि समतेच्या प्रवाहात सामील होऊन आपली उन्नती करून घेऊ शकतील असे महात्मा जोतीराव फुले यांना वाटत होते. आणि हेच कार्य आपल्याला करावयाचे आहे याचा त्यांनी दृढ निश्चय केला. प्रत्यक्ष कृतीची जोड या निश्चयाला त्यांनी दिली. या साठीची धडपड त्यांनी केली. जिद्द आणि धडपडीची, परिश्रमाची महात्मा जोतीराव फुले यांची वृत्ती त्यांच्या समाज परिवर्तनाच्या चळवळीस पूरकच ठरली, त्यांचे या स्वरूपाचे व्यक्तित्व आजही समाज परिवर्तनाच्या चळवळीत कार्य करू इच्छिणाऱ्या कार्यकर्त्यांना प्रेरणादायक असेच आहे.

हिंदू समाजाच्या सामाजिक दुर्गतीचे महात्मा जोतीराव फुले यांनी चिंतन, मनन केले. त्याचा मूलगामी अभ्यास केला. त्यातून या दुर्गतीचे मूळ सामाजिक गुलामगिरीत असल्याचे त्यांच्या ध्यानात आले. या सामाजिक गुलामगिरीच्या मुळात शिरून मूळ कारणांचा वेधही त्यांनी घेतला. हिंदू समाजातील बहुजन वर्गात आत्मप्रत्यय व आत्मावलोकन निर्माण झाले तरच हा वर्ग या सामाजिक गुलामगिरीतून मुक्तता करू शकतो असे मत त्यांचे बनले. त्यातून त्यांनी आपल्या सामाजिक कार्याची, समाज प्रबोधनाची दिशा निश्चित केली. आणि खंबीरपणे त्या दिशेने त्यांनी वाटचाल सुरू केली. दारिद्र्याने, हीन संस्कृतीने हलाखीचे जीवन जगणाऱ्या हिंदू समाजातील लोकांना आत्मपरीक्षण करण्याचे शिकविणारे महात्मा जोतीराव फुले हे पहिले पुरुष होते असे म्हणता येते.

धनंजय कीर यांनी 'महात्मा ज्योतीराव फुले' या ग्रंथात महात्मा फुले यांच्या जीवनातील काही मानवतावादी घटना दिलेल्या आहेत त्यावरूनही त्यांच्या व्यक्तित्वाचे पैलू लक्षात येतात. महात्मा जोतीराव फुले यांच्या 'सार्वजनिक सत्यधर्म', 'गुलामगिरी' या ग्रंथात त्यांच्या मानवतावादी दृष्टीचा प्रत्यय पदोपदी येतो.

शूद्रातिशूद्रांच्या वस्तीतील लहान मुलाला आत्मीयतेने जवळ घेऊन त्याला प्रेमाने कुरवाळणे व त्याला खायला खाऊ देणे, दुष्काळ काळात स्वतःच्या घरातील हौद अस्पृश्यांसाठी खुली करणे, शूद्रातिशूद्रांसाठी मुलींची शाळा काढणे, रस्त्यावरील भिकाऱ्याला आपल्या खांद्यावरचे उपरणे देणे, आळंदी येथे चक्कर येऊन पडलेल्या वृद्धाची सुश्रूषा करणे यातून महात्मा जोतीराव फुले यांची आत्मीयतेची, कनवाळूपणाची आणि मानवतेची दृष्टी प्रत्ययास येते.

महात्मा जोतीराव फुले यांचे विचार आणि कृती यात तादात्म्य होते. "जो मनुष्य दुसऱ्याच्या सुखाने सुख पावतो, सद्गुणी होऊन सद्गुण जागृत करतो, दुसऱ्यास ज्ञान देतो. तो योग्य मनुष्य होय... सत्य प्रीती, निर्मळमन आणि शांत हृदय ह्यातून धैर्य निर्माण होते. सद्वर्तनातून धैर्य निर्माण होते. धैर्यशाली मनुष्य हालअपेष्टा सहन करतो. संकटावर मात करतो. दुःखितांना अभय देतो. महात्मा फुले यांच्या अंगी हेच विचार बाणलेले होते. त्यामुळेच ते आपली समाज परिवर्तनाच्या चळवळ नेटाने आणि खंबीरपणाने पुढे नेऊ शकले असे म्हणता येते." महात्मा जोतीराव फुले यांचे व्यक्तित्व असे मानवतापूर्ण होते. समाज सुधारक म्हणून महात्मा जोतीराव फुले यांचे मूल्यमापन करताना त्यांच्या व्यक्तित्वाचा मानवतावादी दृष्टीकोन हा पैलू अत्यंत मोलाचा वाटतो.

समारोप :

महात्मा जोतीराव फुले हे कृतिशील समाज सुधारक होते. त्यांच्या सभोवतीच्या समाज जीवनाचे त्यांनी मानवतावादी दृष्टीकोनातून चिंतन केलेले होते. समाजातील जातिव्यवस्था, धर्मव्यवस्था, या जातिव्यवस्थेचा व धर्मव्यवस्थेचा समाजातील खालच्या स्तराच्या जातीवर होणारा अन्यायी परिणाम, शूद्रातिशूद्रांची हलाखीची परिस्थिती, स्त्रियांची अगतिक अवस्था आणि समाजातील अज्ञान अशा अनेक बाबीमुळे माणसाला माणूस म्हणून जगता येत नसे. याबाबी महात्मा जोतीराव फुले यांना अस्वस्थ करीत. त्यांच्या या समाज चिंतनीय वृत्तीचा प्रभाव त्यांच्या वाङ्मयावर पडणे अपरिहार्यही होते. महात्मा जोतीराव फुले यांच्या वाङ्मयाच्या निर्मिती मागे त्यांची समाज चिंतनशीलता व समाज सुधारक वृत्तीच होती असे म्हणता येते. महात्मा जोतीराव फुले यांच्या तृतीय रत्न नाटक, गुलामगिरी, ब्राह्मणांचे कसब, शेतकऱ्यांचा असूड, इशारा, सत्सार, सार्वजनिक सत्यधर्म पुस्तक, अखंडादी काव्यरचना या त्यांच्या पुस्तकातून त्यांनी मानवाचे नैसर्गिक अधिकार हिरावून घेणाऱ्या व्यवस्थेवर कठोर प्रहार केला आहे. त्यांच्या गद्य वाङ्मयातून तसेच कवितेतूनही त्यांचे मानवतावादी व्यक्तित्व पाहण्यास मिळते.

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तुळसकर इन्स्टिट्यूट ऑफ सायन्स अँड टेक्नॉलॉजी, हिंगणघाट, जि. वर्धा

सारांश :

आधुनिक भारतात महिलांसाठी सामाजिक न्याय घडवण्यात छत्रपती शिवाजी महाराज आणि भारतरत्न डॉ. बाबासाहेब आंबेडकर यांची भूमिका अत्यंत महत्त्वपूर्ण आहे. शिवाजी महाराजांनी आपल्या राज्यात महिलांना सुरक्षा, सन्मान आणि समानतेचे महत्त्व दिले. त्यांचे धोरण महिलांच्या हक्कांचे संरक्षण करणारे होते, तसेच त्यांनी महिलांच्या शारीरिक आणि मानसिक संरक्षणासाठी कठोर नियम लागू केले. त्यांच्या राजवटीत महिलांना शासकीय आणि सामाजिक स्तरावर मोठा आदर मिळाला. डॉ. बाबासाहेब आंबेडकर यांनी भारतीय संविधानात महिलांना समान अधिकार दिले. त्यांनी महिलांसाठी न्याय, संपत्ती, शिक्षण आणि विवाहातील समानतेचे कायदे केले. "हिंदू कोड बिल" सारख्या कायद्यांद्वारे महिलांना घटस्फोट, संपत्तीचे अधिकार आणि इतर कायदेशीर सन्मान मिळवून दिले. त्यांचे कार्य महिलांच्या अधिकारांची पद्धतशीर रक्षा करण्याच्या दृष्टीने अत्यंत महत्त्वाचे ठरले. या संशोधन पत्रात, छत्रपती शिवाजी महाराज आणि डॉ. बाबासाहेब आंबेडकर यांच्या कार्याचा अभ्यास केला जाईल. त्यांच्या महिलांवरील सामाजिक न्याय आणि सुरक्षा यासंबंधी घेतलेल्या पावलांचा व त्यांचा आधुनिक भारतातील महिलांवर झालेला प्रभाव यावर चर्चा केली जाईल

कीवर्ड्स: महिला सुरक्षा , सामाजिक न्याय, छत्रपती शिवाजी महाराज, डॉ. बाबासाहेब आंबेडकर, महिलांचा सशक्तीकरण

प्रस्तावना :

भारत हा देश प्राचीन संस्कृती, परंपरा, आणि विविधतेने परिपूर्ण आहे. याच्या दीर्घ इतिहासात, समाजाच्या वेगवेगळ्या स्तरांवर महिलांना नेहमीच लहान, दीन-हीन आणि दुसऱ्या क्रमांकाचे स्थान मिळाले आहे. विशेषतः हिंदू धर्माच्या पारंपरिक कायद्यांमुळे महिलांना शारीरिक, मानसिक आणि सामाजिक पातळीवर अनेक आव्हानांना सामोरे जावे लागले. तथापि, भारताच्या इतिहासात काही महत्त्वपूर्ण व्यक्तिमत्त्वे अशी होती ज्यांनी महिलांसाठी समानता, सुरक्षा आणि न्यायाच्या अधिकारांच्या प्रस्थापनेसाठी निरंतर प्रयत्न केले. त्यात दोन अत्यंत प्रभावशाली नेत्यांचा समावेश आहे: छत्रपती शिवाजी महाराज आणि भारतरत्न डॉ. बाबासाहेब आंबेडकर.

छत्रपती शिवाजी महाराज हे एक शाही नेते होते ज्यांनी आपल्या राज्यात महिलांसाठी विशेष धोरणे लागू केली. त्यांच्या राज्यव्यवस्थेचा आधार कसा एक मजबूत, न्याय्य आणि स्त्रीला सुरक्षित वातावरण देणारा होता हे त्यांच्या कारकीर्दीच्या प्रत्येक क्षेत्रात दिसून येते. शिवाजी महाराजांनी महिलांना जरी युद्धातील भूमिका न दिली असली तरी त्यांच्या सुरक्षिततेसाठी अनेक धोरणे तयार केली होती. किल्ल्यांवर महिलांची रक्षण व्यवस्था, समाजातील स्त्रियांची प्रतिष्ठा यावर त्यांचे विशेष लक्ष होते. त्यांना वाटत होते की महिलांचे सन्मान आणि संरक्षण हे राज्याच्या कल्याणासाठी अत्यंत महत्वाचे आहे. त्याचप्रमाणे, छत्रपती शिवाजी महाराज यांचे शाही दरबार महिलांना स्थान देत, त्यांना सन्मानाचा आणि समानतेचा दर्जा दिला. यामुळे महिलांना समाजाच्या मुख्य प्रवाहात सामील होण्याची संधी मिळाली.

दुसरीकडे, **भारतरत्न डॉ. बाबासाहेब आंबेडकर** हे एक विद्वान, समाजसुधारक आणि भारतीय संविधानाचे शिल्पकार होते. डॉ. आंबेडकर यांचे महिलांसाठी सामाजिक न्यायाचे विचार अत्यंत प्रगल्भ होते. त्यांनी महिलांसाठी एकात्मता, समानता आणि न्याय याच्या दिशेने आपल्या कार्याची सुरुवात केली. डॉ. आंबेडकर यांनी महिलांसाठी कायदेशीर आणि सामाजिक सुधारणांची कास धरली. त्यांनी भारतीय संविधानात महिलांना समान हक्क, मतदानाचा अधिकार, संपत्तीवरील हक्क आणि विवाह अधिकार दिले. याशिवाय, डॉ. आंबेडकर यांनी 'हिंदू कोड बिल' तयार करून महिलांना विवाह, घटस्फोट आणि संपत्तीवरील अधिकारांसाठी कायदेशीर संरक्षण दिले. त्यांचे कार्य समाजाच्या सर्व स्तरांवरील महिलांसाठी प्रेरणा देणारे ठरले.

या दोन्ही नेत्यांचे कार्य एकमेकांपेक्षा वेगळे असले तरी त्यांची भूमिका समान होती. छत्रपती शिवाजी महाराजांच्या धोरणांनी महिलांच्या सुरक्षिततेची ग्वाही दिली, तर डॉ. आंबेडकर यांच्या कार्याने महिलांना कायदेशीर समानता दिली. या दोघांचे योगदान महिलांसाठी सुरक्षा, समानता आणि न्याय याच्या दिशेने मोठे ठरले. यामुळे त्यांच्या कार्याचा आजच्या काळातील महिलांसाठी अत्यधिक महत्त्व आहे.

आजच्या **आधुनिक भारतात**, महिलांना विविध क्षेत्रांमध्ये अनेक अधिकार प्राप्त झाले आहेत. विविध कायदेशीर सुधारणा, सशक्तीकरण योजना आणि महिला अधिकारांच्या चळवळी यामुळे महिलांचे स्थान समाजात बदलले आहे. परंतु, त्यासाठी जे काम छत्रपती शिवाजी महाराज आणि डॉ. बाबासाहेब आंबेडकर यांनी सुरुवात केली, ते आजही सशक्तपणे महिलांच्या हितासाठी वापरले जात आहे. आज, महिलांना मतदानाचा हक्क, शिक्षणाचा हक्क, समकक्ष कामाचे अधिकार, रोजगार आणि राजकारणातील समानता यासारख्या अधिकारांचा लाभ मिळालेला आहे.

या संशोधन पत्रात, छत्रपती शिवाजी महाराज आणि डॉ. बाबासाहेब आंबेडकर यांच्या महिलांसाठी सामाजिक न्याय घडवण्यात असलेल्या भूमिकेचे सखोल विश्लेषण करण्यात येईल. त्यांच्या कार्यामुळे महिलांसाठी न्याय, समानता आणि सुरक्षा घडवण्यात आलेल्या महत्त्वपूर्ण बदलांचा अभ्यास केला जाईल. त्यांच्या योगदानामुळे समाजातील महिलांचे स्थान आणि अधिकार किती बदलले हे देखील तपासले जाईल. याशिवाय, आजच्या बदलत्या काळात, त्यांचे कार्य आणि विचार महिलांच्या सशक्तीकरणासाठी किती प्रभावी ठरले आहेत हे देखील अधोरेखित केले जाईल.

छत्रपती शिवाजी महाराजांचे महिलांसाठी सामाजिक न्याय घडवण्यात योगदान

छत्रपती शिवाजी महाराज हे केवळ महान योद्धा आणि शाही शासकच नव्हे, तर त्यांनी समाजाच्या विविध घटकांसाठी न्याय आणि समानता सुनिश्चित करण्याचे महत्त्वपूर्ण कार्य केले. त्यांचा दृष्टिकोन केवळ पुरुषांच्या कल्याणासाठीच नव्हे, तर महिलांच्या अधिकारांसाठीही प्रभावी ठरला. शिवाजी महाराजांचा समावेश अशा शासकांमध्ये केला जातो ज्यांनी महिलांना शौर्य, सन्मान, संरक्षण आणि समाजातील स्थान मिळवून दिले. त्यांच्या राज्यव्यवस्थेत महिलांना विशेष स्थान देण्यात आले आणि त्यांच्या हक्कांसाठी त्यांनी एक अडचण न आणता ठोस धोरणे आणि कायदे तयार केले. महिलांसाठी सामाजिक न्याय घडवण्यासाठी शिवाजी महाराजांनी केलेले योगदान थोडक्यात सांगता येईल.

❖ महिलांच्या सुरक्षेचा विचार

छत्रपती शिवाजी महाराज यांचा शासन हा न्याय, समानता आणि सुरक्षेवर आधारित होता. त्यांनी महिलांच्या सुरक्षिततेसाठी विशेष उपाययोजना केल्या. किल्ल्यांवर महिलांची सुरक्षा सुनिश्चित करणारे विविध सुरक्षा उपाय लागू केले होते. महिलांना किल्ल्यांमध्ये सुरक्षित ठेवण्यासाठी किल्ल्यांच्या भिंती आणि गड-किल्ल्यांचे संरक्षक उपाय घेतले गेले. त्याचप्रमाणे, राजकीय आणि सामाजिक संदर्भात महिलांसाठी विशेष धोरणे राबवली जात होती.

❖ महिलांना प्रशासनात सहभाग

शिवाजी महाराजांनी महिलांना राजकीय आणि प्रशासनिक दृष्टिकोनातून योग्य स्थान दिले. उदाहरणार्थ, त्यांच्या दरबारात अनेक महिलांची उपस्थिती होती आणि त्या महत्वाच्या निर्णय प्रक्रियेत सामील होत्या. महिलांच्या सन्मानासाठी शिवाजी महाराजांनी वर्तनाच्या नियमांची आखणी केली होती. ते महिलांना सन्मान देण्यासाठी सामाजिक नियम बनवले आणि त्यांचे प्रतिष्ठान जपले.

❖ समाजातील महिलांचे स्थान आणि त्यांचा सन्मान

शिवाजी महाराजांच्या काळात महिलांना सामान्यपणे समाजात सन्मान दिला जात होता. त्यांना घरगुती कामांमध्ये भाग घेण्याची परवानगी होती, तसेच युद्ध आणि प्रशासनाच्या कामांमध्ये भाग घेतल्याची उदाहरणे आहेत. शिवाजी महाराजांनी महिलांच्या गरजा आणि त्यांना आवश्यक असलेल्या सुविधा पुरवण्यासाठी सक्षम शासन चालवले.

डॉ. बाबासाहेब आंबेडकर यांचे महिलांसाठी सामाजिक न्यायाचे कार्य

डॉ. बाबासाहेब आंबेडकर हे भारतीय समाज सुधारक, महान न्यायज्ञ आणि भारतीय संविधानाचे शिल्पकार होते. त्यांच्या जीवनकार्याचा एक महत्त्वाचा पैलू म्हणजे त्यांनी महिलांसाठी सामाजिक न्याय सुनिश्चित करण्यासाठी केलेले अविस्मरणीय कार्य. बाबासाहेब आंबेडकर यांनी महिलांच्या सामाजिक, शारीरिक, मानसिक आणि कायदेशीर हक्कांसाठी प्रचंड लढा दिला आणि त्यांच्या कार्यामुळे आज भारतीय महिलांना समानता आणि न्याय प्राप्त झाला आहे. त्यांचे महिलांसाठी कार्य हा भारतीय समाजातील बदलत्या प्रवाहाचा एक महत्त्वपूर्ण भाग आहे. डॉ. आंबेडकर यांनी महिलांसाठी जे योगदान दिले, त्याचे विश्लेषण खालीलप्रमाणे करता येईल.

❖ भारतीय संविधानातील महिलांच्या हक्कांचे संरक्षण

डॉ. बाबासाहेब आंबेडकर यांचा भारतीय संविधानाचा मसुदा तयार करत असताना, त्यांनी महिलांसाठी विविध कायदेशीर सुधारणा सुचवल्या. संविधानाच्या माध्यमातून त्यांनी महिलांना समानतेचे अधिकार दिले. महिलांना मतदानाचा अधिकार, कायदेशीर सुरक्षा, आणि सामाजिक न्याय मिळवून देणारे विविध तरतुदी संविधानात समाविष्ट केल्या. संविधानाच्या 14व्या कलमांतर्गत महिलांना समानता आणि समान हक्क मिळाले. यामुळे महिलांना अनेक कायदेशीर संरक्षण मिळाले आणि त्यांचा दर्जा सुधारला.

❖ हिंदू कोड बिल आणि महिला सशक्तीकरण

डॉ. बाबासाहेब आंबेडकर यांनी हिंदू कोड बिल तयार केले, जे महिलांना संपत्तीवरील अधिकार, विवाहाधिकार, घटस्फोटाचा अधिकार, आणि महिलांच्या सुरक्षा आणि सन्मानासाठी एक महत्त्वाचा टाकला. हिंदू कोड बिलामुळे महिलांना त्यांच्या कुटुंबातील आणि समाजातील स्थान सुधारण्यात मदत झाली.

❖ महिलांसाठी संविधानिक संधी

आंबेडकरांच्या नेतृत्वाखाली महिलांना वाचन, लेखन, आणि शिकण्याचा अधिकार दिला गेला. ते संविधानात शालेय आणि उच्च शिक्षणाच्या क्षेत्रात महिलांसाठी विशेष तरतुदी करित होते. महिलांना न्याय मिळवून देण्यासाठी सामाजिक आणि शारीरिक संरक्षणाचे कायदे केली. ते बालविवाहासारख्या भयंकर सामाजिक समस्यांवर नियंत्रण ठेवण्यासाठी आणि महिलांच्या शिक्षणासाठी प्रयत्नशील होते.

शिवाजी महाराज आणि डॉ. आंबेडकर यांचे योगदान: एक तुलना

भारताच्या इतिहासात दोन असामान्य व्यक्तिमत्त्वे, छत्रपती शिवाजी महाराज आणि डॉ. बाबासाहेब आंबेडकर, समाजातील विविध घटकांच्या कल्याणासाठी आणि समानतेसाठी केलेल्या योगदानामुळे अत्यंत महत्त्वाची ठरतात. या दोन नेत्यांच्या कार्याचे विशेष महत्त्व आहे, कारण त्यांनी आपल्या-आपल्या काळात समाजातील विविध समस्यांवर आपली सुस्पष्ट भूमिका घेतली आणि त्या समस्यांवर उपाय शोधले. शिवाजी महाराज आणि डॉ. आंबेडकर यांचे योगदान एकमेकांपेक्षा भिन्न असले तरी, दोघांनीही महिलांसाठी, अस्पृश्यता निवारण, सामाजिक न्याय आणि समानता या क्षेत्रांमध्ये महत्त्वपूर्ण काम केले. चला तर, त्यांच्या योगदानाची तुलना करूया.

❖ समानतेचे धोरण

शिवाजी महाराज आणि डॉ. आंबेडकर यांच्या दृष्टिकोनात समानतेचा विचार होता. शिवाजी महाराजांनी महिलांना शाही दरबारात स्थान दिले आणि प्रशासनाच्या निर्णय प्रक्रियेत त्यांचा सहभाग वाढवला. डॉ. आंबेडकरांनी भारतीय संविधानाच्या माध्यमातून महिलांना समानतेचा अधिकार दिला. दोन्ही नेत्यांनी महिलांसाठी न्याय देण्याच्या दृष्टिकोनातून कार्य केले.

❖ सामाजिक न्यायासाठी संघर्ष

दोन्ही नेत्यांनी समाजातील महिलांच्या शोषणाच्या विरोधात आवाज उठवला. शिवाजी महाराजांनी महिलांना समाजातील समृद्धीचा एक महत्वाचा घटक मानले, तर डॉ. आंबेडकरांनी महिलांना समान अधिकार देणारे संविधान बनवले. आंबेडकरांनी महिलांच्या वागणुकीतील समानतेच्या दिशेने मोठा प्रवास सुरू केला.

आधुनिक भारतातील महिलांसाठी सामाजिक न्याय

❖ महिला संरक्षण कायदे

आधुनिक भारतात महिलांसाठी अनेक कायदे अस्तित्वात आहेत, ज्यामुळे महिलांचे स्थान आणि अधिकार सुरक्षित आहेत. महिला अत्याचार विरोधी कायदा, स्त्री शिक्षण कायदा, आणि महिला आरक्षण यासारखे कायदे महिलांसाठी विशेषतः शहरी आणि ग्रामीण भागात लागू केले गेले आहेत.

❖ महिलांचा राजकीय सशक्तीकरण

आज महिलांना राजकारणात महत्त्वपूर्ण स्थान मिळाले आहे. महिलांना स्वतंत्रपणे मत देण्याचा, शासकीय प्रशासनामध्ये स्थान मिळवण्याचा अधिकार मिळाला आहे. डॉ. आंबेडकर आणि शिवाजी महाराज यांचे योगदान आजही महिलांच्या सशक्तीकरणात मदत करते.

❖ महिला अधिकारामध्ये सुधारणा

आधुनिक काळात महिलांना अनेक कायदेशीर अधिकार दिले गेले आहेत. त्यामध्ये महिलांच्या रोजगाराच्या संधी, आरोग्य सेवा, तसेच त्यांच्या सुरक्षिततेसाठीचे विशेष कायदे समाविष्ट आहेत. आज महिलांना त्यांच्या स्वातंत्र्याचा व हक्काचा पुरेपूर उपयोग करण्याची संधी आहे.

निष्कर्ष

छत्रपती शिवाजी महाराज आणि डॉ. बाबासाहेब आंबेडकर यांचे कार्य आधुनिक भारतात महिलांच्या सामाजिक न्याय आणि सुरक्षेसाठी अतिशय महत्वाचे ठरले. शिवाजी महाराजांनी महिलांच्या सन्मान आणि सुरक्षिततेसाठी विविध धोरणे तयार केली, तर डॉ. आंबेडकर यांनी संविधानिक दृष्टिकोनातून महिलांना समानता, न्याय आणि सुरक्षा दिली. या दोघांच्या

योगदानामुळे महिलांचे स्थान समाजात सुधारले आहे. आजच्या भारतात महिलांसाठी असलेली सामाजिक न्यायाची संकल्पना याच दोन्ही नेत्यांच्या कार्यावर आधारित आहे.

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सारांश (Abstract)

बाबासाहेबांना उच्चशिक्षणाद्वारे समता, स्वातंत्र्य, बंधुभाव ही मानवी मूल्ये स्वीकारलेला एक स्वाभिमाना आधुनिक समाज निर्माण करायचा होता. बाबासाहेबांच्या शैक्षणिक चळवळीचा हाच खरा मूलाधार होता. - सर्व सामाजिक दुखण्यावर उच्चशिक्षण हेच एकमेव औषध आहे, असे डॉ. आंबेडकरांनी एका सभेत म्हटले होते. शिक्षक हा शालेय असो, महाविद्यालयीन असो की विद्यापीठीय असो त्याचे कर्तृत्व उत्तुंग आणि विद्यार्थ्यांना अनुकरणीय वाटले पाहिजे, असे ते शिक्षकांविषयी बोलत. बाबासाहेबांनी शिक्षणाचा पायाभूत विचार करताना ज्यांना शिक्षणाचे महत्त्व कळत नाही त्यांच्यासाठी सक्तीचा कायदा असावा असे म्हटले. शिवाय शिक्षण सरसकट सर्वांसाठी मोफत न करता जे फी देऊ शकतात त्यांच्याकडून ती घ्यावी म्हणजे सक्तीच्या शिक्षणाचा खर्च भागविण्यास मदत होईल, असेही त्यांचे मत होते. शिक्षण हाच जीवनाच्या प्रगतीचा मार्ग आहे हे जाणून विद्यार्थ्यांनी भरपूर अभ्यास करावा आणि समाजाचे विश्वासू नेते बनावे, असे डॉ. आंबेडकर म्हणायचे. डॉ. आंबेडकरांनी अस्पृश्यता नष्ट करण्यासाठी आणि दलित आणि उपेक्षित समुदायांना समान हक्क मिळवून देण्यासाठी अथक लढा दिला. मसुदा समितीचे अध्यक्ष या नात्याने, भारतीय राज्यघटनेने न्याय, स्वातंत्र्य, समता आणि बंधुत्व या तत्वांचे समर्थन केले आहे याची खात्री करण्यात त्यांनी महत्त्वपूर्ण भूमिका बजावली.

डॉ. बाबासाहेब म्हणजे अष्टपैलू व्यक्तीमत्त्व होते. त्यांना प्रत्येक क्षेत्राचे परिपूर्ण ज्ञान व माहिती होती. सामाजिक, राजकीय, आर्थिक, शैक्षणिक धार्मिक, पत्रकारिता, कायदे अशा विविध क्षेत्रात आपल्या अमोघ वक्तृत्वाने व कुशल नेतृत्वाने

डॉ. बाबासाहेब आंबेडकर यांनी दीन, दलितांच्या, श्रमिकांच्या विस्थापितांच्या, शोषितांच्या अंधकारमय जीवनाला प्रजेचा संदेश दिला. गलितगात्र झालेल्या मनामनांतून समाजक्रांतीचे स्फुलींग चेतवून डॉ. आंबेडकर यांनी मुर्दाड झालेल्या समाजाला आपल्या हक्काप्रती जागृत केले.

प्रस्तावना

बाबासाहेबांनी आपल्या हयातभर कटुता पत्करून अस्पृश्यतेविरुद्ध लढा दिला. या लढ्याने फुल्लेप्रणीत जातीलढ्याला गती मिळाली. नवे परिमाण मिळाले. डॉ. आंबेडकरांच्या जीवित कार्याचा वरवर विचार केला तर असे दिसते, की त्यांनी केवळ अस्पृश्यतेच्या प्रश्नालाच प्राधान्य दिले; पण या प्रश्नावर लढताना त्यांनी न्यायाच्या तत्वाचे भान सोडले नव्हते. त्यामुळेच या लढ्यामागची त्यांची वैचारिक भूमिका व्यापक प्रश्नांचे संदर्भ घेऊन येते. त्यांनी अस्पृश्यतेविरुद्ध आणि अस्पृश्यांचे लढे उभे केले. पण त्या पाठीमागे अस्पृश्यता हा प्रस्थापितांचा सर्वाधिक किडलेला, सर्वाधिक अन्यायपूर्ण घटक आहे, अशी भूमिका दिसते. अस्पृश्यताविरोधी लढ्याची व्याप्ती त्यांनी हिंदू तत्त्वज्ञानाविरुद्धच्या वैचारिक लढाईपर्यंत नेली. हिंदू समाजव्यवस्था, जातीप्रथा आणि तिचे समर्थन करणारी तत्त्वज्ञाने यांचा त्यांनी प्रतिवाद केला. प्रस्थापितांचा सर्वात अन्यायपूर्ण घटक आणि एकूणच प्रस्थापित विचारव्यूह यांच्या उच्चाटनाची भूमिका बाबासाहेब घेतात. म्हणूनच हिंदू तत्त्वज्ञानाची परखड चिकित्सा त्यांच्या लिखाणात आढळते. प्रस्थापितांचे उच्चाटन करून त्या जागी श्रेयगर्भ समाज-व्यवस्था आणणे, असा बाबासाहेबांच्या जीवितकार्याचा गाभा सांगता येईल. अशी श्रेयगर्भ समाजव्यवस्था आणि तिच्याशी सुसंगत मूल्य व्यवस्था यांचा वेध घेण्याचा प्रयत्न त्यांच्या लिखाणात, विचारात दिसतो.

उदारमतवाद आणि समाजवाद

उदारमतवादी विचारविश्वाचा बाबासाहेबांवर प्रभाव होता. विशेषतः राजकीय व्यवस्थेसंबंधीच्या त्यांच्या विचारात हा उदारमतवाद डोकावतो; बाबासाहेबांवर उदारमतवादाचा प्रभाव होता हे म्हणणे अनेकांना अयोग्य वाटते. बाबासाहेबांनी नियोजित अर्थव्यवस्थेचा पुरस्कार केला होता. मग त्यांची गणना उदारमतवादी म्हणून कशी करायची, असा प्रश्न विचारला जातो. व्यक्तिवाद आणि समूहकल्याण यांच्यातील तणावांची डॉ. आंबेडकरांना स्पष्ट जाणीव होती. समकालीन समाजवादी विचार आणि चळवळीबद्दल ते जागरूक तर होतेच पण त्या विचारांचा प्रभावही आंबेडकरांवर पडला होता. तथापि, उदारमतवाद आणि समाजवाद यांच्यातून एकाचीच निवड करणे त्यांना फारसे पसंत नसावे. त्याऐवजी उदारमतवादी राजकीय प्रेरणा आणि समाजवादाची परिवर्तनाची दृष्टी यांची सांगड घालण्याचा त्यांचा प्रयत्न होता. आपल्या आयुष्याच्या अखेरीस लोकशाही मूल्ये आणि समाजवादी मूल्ये यांचा संयोग त्यांनी बुद्ध धम्माच्या चौकटीत घडवून आणला. मात्र, या सर्व प्रयत्नांमध्ये त्यांनी उदारमतवादी प्रेरणांचा पूर्णपणे त्याग केला असेही दिसत नाही. उदारमतवाद आणि समाजवाद यांच्यातील वैचारिक द्वंद्वाचे प्रतिबिंब त्यांच्या मांडणीत पडल्याचे जाणवत राहते. त्यामुळेच कम्युनिस्टांच्या 'क्रांतिवादा' बद्दल ते साशंक होते; (बहिष्कृत भारत, २७ सप्टें १९२९, 'अभ्यासाची साधने' खंड २, पृ. ३२४) आणि तरीही 'कम्युनिस्टांचे' ध्येय आत्यंतिक असले तरी ते अयोग्य आहे, असे आम्ही म्हटले नव्हते.' (ब. भा. १५ नोव्हें. १९२९, उपरोक्त, पृ. ३३७) असाही खुलासा ते करताना दिसतात.

स्वातंत्र्य-समता-बंधुभाव

या वैचारिक द्वंद्वाचा परिपाक म्हणजे डॉ. आंबेडकरांच्या लिखाणात, विचारात उदारमतवादाचा शिक्का बसलेली तत्वे येतात; पण त्यांचा पुरस्कार केलेला असतो तो मात्र परिवर्तनवादी संदर्भात. डॉ. आंबेडकरांच्या

विचारात सातत्याने ज्यांचा उल्लेख येतो ती तत्त्वे म्हणजे स्वातंत्र्य, समता आणि बंधुभाव ही तत्त्वे होत. लोकशाही राज्यपद्धती, समाजवाद, राज्यसमाजवाद. हिंदू तत्त्वज्ञानाची चिकित्सा, धम्म या विविध संदर्भातील बाबासाहेबांच्या विचारात एक समान सूत्र दिसते. ते म्हणजे स्वातंत्र्य, समता, बंधुभाव या तत्त्वत्रयींचा पाठपुरावा त्यांच्या लेखनात आणि भाषणांतही या तत्त्वांचा पुनःपुन्हा उल्लेख येतो. महाडच्या परिषदेपुढे केलेल्या भाषणापासून (१९२७) तर 'बुद्ध अँड हिज् धम्म' (१९५७) पर्यंतच्या लेखनात; तसंच इतर अप्रकाशित लेखनातही स्वातंत्र्य, समता, बंधुभाव यांचे संदर्भ येतात; त्यांचा पुरस्कार केलेला दिसतो. म्हणजे या तत्त्वांचा पाठपुरावा त्यांनी जीवनाच्या कोणत्या तरी एकाच टप्प्यावर केला असे नाही तर ह्यातभर केला. तसेच हा पुरस्कार जीवनाच्या एखाद्याच क्षेत्रापुरता नाही. म्हणजे फक्त समाजकारणात ही तत्त्वे आणि आर्थिक किंवा धार्मिक बाबतीत दुसरी असे होत नाही. सामाजिक व्यवहारांच्या सर्व क्षेत्रासाठी या तत्त्वांचा पुरस्कार बाबासाहेब करतात. त्यांच्या दृष्टीने ही तत्त्वे सर्वस्पर्शी आहेत. स्वातंत्र्य, समता आणि बंधुभाव हे त्यांनी आदर्शच मानले. 'अँनायझलेशन ऑफ कास्ट' मध्ये ते म्हणतात, "मला विचाराल तर माझा आदर्श समाज म्हणजे स्वातंत्र्य, समता आणि बंधुभावावर आधारित समाज असेल." (WS खंड १, पृ. ५७) ऑक्टोबर १९५४मध्ये आकाशवाणीवरून केलेल्या भाषणातही त्यांनी या तत्त्वांचा आपले 'सामाजिक तत्त्वज्ञान' म्हणून स्पष्टपणे उल्लेख केला आहे. या सर्व विवेचनाचा निष्कर्ष असा, की स्वातंत्र्य, समता, बंधुभाव या तत्त्वांचा उल्लेख डॉ. आंबेडकरांच्या विचारात अनेक ठिकाणी येतो एवढेच या त्रिसूत्रीचे महत्त्व नाही, तर त्यांच्या सर्व लिखाणातही या तीन तत्त्वांशी सुसंगत अशीच मांडणी आढळते. सर्व मानवी संबंध या तत्त्वांवर आधारित असावेत असा त्यांचा आग्रह होता. उदाहरणार्थ, 'बहिष्कृत भारत'. डॉ. आंबेडकर म्हणतात, 'समता हे सार्वजनिक नीतीचे एक मुख्य तत्त्व आहे. राजकीय, धार्मिक, सामाजिक व आर्थिक बाबतीत समतेचे तत्त्व लागू करणे म्हणजे समाजरचना नीतीच्या पायावर करणेच होय; (अभ्यासाची साधने, खंड २, पृ. २९८-९९) म्हणजेच डॉ. आंबेडकरांचे तत्त्वचिंतन; राजकीय विचार, धर्मचिकित्सा या तिन्हीमध्ये या तत्त्वांचा पाठपुरावा आढळतो; राजकारण, अर्थव्यवहार आणि धर्मकारण यांना या तत्त्वांचाच आधार असावा असा त्यांचा आग्रह होता.

स्वातंत्र्य

स्वातंत्र्य, समता, बंधुभावाचा आपला आग्रह भांडवलशाही विचाराच्या चौकटीतला नाही हे डॉ. आंबेडकरांनी अन्यत्रही स्पष्ट केले आहे. इतकेच काय पण आपला या तंत्रासाठीचा आग्रह म्हणजे श्रमजीवी जनतेचा या तत्त्वांसाठीचा आग्रह आहे असेही ते सुचवतात. मताधिकार, मूलभूत अधिकार यांचा केवळ घटनेत समावेश करणे पुरेसे नाही, त्या अधिकारांचा उपयोग करण्याची क्षमता आणि मुभा असली पाहिजे यावर बाबासाहेबांचा भर होता. स्वातंत्र्य म्हणजे जीवितवित्ताचे हक्क घटनेत नोंदवणे एवढेच नाही. अगदी व्यक्तीचा विचार केला तरी व्यक्ती विकासाच्या संधी प्रत्यक्ष उपलब्ध असणे म्हणजे स्वातंत्र्य. अशा स्वातंत्र्यात केवळ व्यक्तिवादी हक्कांना फारसे महत्त्व रहात नाही तर समाजातील भिन्न गटांना, विशेषतः शोषित जनसमूहांना स्वातंत्र्यभोगासाठीच सामर्थ्य प्राप्त करून देणे हाच स्वातंत्र्याचा अर्थ ठरतो; बाबासाहेबांना स्वातंत्र्याचा हा भावात्मक अर्थच अभिप्रेत होता. डॉ. आंबेडकर 'स्वातंत्र्य' ही कल्पना प्रस्थापित मर्यादित अर्थानी वापरत नव्हते; सामान्य जनांना स्वातंत्र्य मिळणे म्हणजे दडपण आणि शोषणापासून अभय मिळणे असा अर्थ त्यांना अभिप्रेत होता. या अर्थानी त्यांचा स्वातंत्र्याविषयक विचार हा समताविचाराशी संलग्न असाच आहे. स्वातंत्र्य आणि समता या परस्परविरोधी बाबी न राहता ते परस्परपूरक आणि एकमेकांना आशय आणि अर्थ प्राप्त करून देणारे विचार ठरतात. म्हणूनच स्वातंत्र्याचा अर्थ सांगता सांगता ते संधीच्या समानतेपर्यंत पोचतात आणि 'एक व्यक्ती

एकमत' या सूत्राऐवजी 'एक व्यक्ती एक मूल्य' या सूत्रापर्यंत येतात, अशा प्रकारे स्वातंत्र्य आणि समता यांच्यातले द्वैत संपतं आणि एका तत्वाचा पाठपुरावा म्हणजे दुसऱ्याचाही पाठपुरावा ठरतो.

समता

समतेच्या तत्वाचे उल्लेख डॉ. आंबेडकरांच्या विचारात अनेक ठिकाणी येतात; पण समतेची चर्चा त्यांनी फारशा विचाराने केलेली नाही. त्यांचा मुख्य रोख विषमतेविरुद्ध होता. हिंदू समाजातील जातीव्यवस्था हा त्यांना समता आणि स्वातंत्र्य यांच्या प्रस्थापनेतला मुख्य अडथळा वाटत होता. त्यामुळे जातींची निर्मिती कशी झाली, त्यांचे उच्चाटन कसे करता येईल या प्रश्नांची चर्चा त्यांनी सातत्याने केलेली दिसते. जातीव्यवस्थेमुळे हिंदू समाज विस्कळीत झाला आहे आणि जातींच्या श्रेणीबद्ध रचनेमुळे विविध जातींनी एकत्र येऊन या व्यवस्थेचा मुकाबला करण अशक्य आहे, असं ते म्हणतात. प्रामुख्याने हिंदू समाजाचा विषमाधिष्ठित व्यवहार आणि त्याला मान्यता देणारी विषमतामूलक हिंदू तत्त्वज्ञान यांच्यावर प्रकाश टाकणारे लेखन बाबासाहेबांनी केले आहे. निव्वळ समतेपेक्षा समान दर्जा, समान संधी, न्याय्य वाटप यांचे महत्त्व बाबासाहेबांना जास्त वाटत होते. टोकाचा व्यक्तिवाद जसा ते नाकारतात तसाच समाजातील विविधता भरडून टाकणारा समूहवादही त्यांनी नाकारला. त्यामुळेच केवळ समतेच्या उद्घोषापेक्षा न्याय कल्पना त्यांना महत्वाची वाटते. Equality आणि Equity यात फरक करून ते न्यायात्मकतेचा पाठपुरावा करतात.

बंधुभाव

स्वातंत्र्य आणि समता यांच्यापेक्षाही डॉ. आंबेडकरांना बंधुभावाचे तत्त्व जास्त महत्वाचे वाटते. स्वातंत्र्य आणि समता या तत्वांवरील हल्ले थोपवण्याचे काम बंधुभावनाच करेल असा त्यांचा विश्वास होता. आपल्या सभोवतालच्या मानवमात्रांबद्दलचे प्रेम हीच स्वातंत्र्य समतेविरुद्धच्या हल्ल्याविरुद्धची खरी हमी आहे; बंधुभावामुळे समाजात संवाद, सहकार्य आणि सहजीवन यांना वाव मिळतो. समाज गतीक्षम बनतो. Social endosomosis हे बंधुभावाचे लक्षण त्यांनी 'अॅनायझलेशन'मध्ये सांगितले आहे. (WS खंड १, पृ. ५७) समाजातील विविध गटांमध्ये दुरावा असेल तर प्रत्येक गटाची ध्येये, वाटचाल ही वेगवेगळी राहतील पण बंधुभाव असेल, तर त्या समाजाच्या मुळाशी एकच उद्दिष्ट असेल. केवळ आपापल्या गटाभोवतीची कोंडाळी म्हणजे 'समाज' नाही. समकेंद्री समाजरचना हे Social endosomosis चे वैशिष्ट्य असते. प्रत्यक्ष दृश्य व्यवहारांमध्ये विविध समाजघटक उत्तरोत्तर अधिकाधिक एकात्म होण्याची प्रक्रिया म्हणजे Social endosomosis. त्या पाठीमागे अर्थातच भावनिक एकात्मता असली पाहिजे. कोणत्या तरी अमूर्त आवाहनातून होणारे ऐक्य किंवा त्या अमूर्तीशी स्वतःला जोडल्याच्या खोट्या आभासातून होणारा ऐक्यभ्रम हा वायफळ आणि अल्पजीवी असतो. अशी ऐक्यभावना कृत्रिम असते. ती बहुधा दुसऱ्या कुठल्या तरी उद्दिष्टाने उभारलली गेलेली असते; बंधुभावामुळे सर्वच समाजगट आंतरिक ऊर्मीतून एकत्र ढकलले जातात. ही एकत्र ढकलेली जाण्याची प्रक्रिया endosomosis मध्ये अभिप्रेत आहे. परस्परांबद्दलचा आदर, आपलेपणा आणि प्रेम म्हणजे बंधुभाव या भावना निसर्गतः विकसित व्हायला हव्यात. व्यवहारच नव्हे, तसेच हे प्रेम कशाकरता? तर सर्व जण हे आपल्यासारखेच मानव आहेत आणि त्यांचे आणि आपले आयुष्य माणूस म्हणून एकमेकांच्या आयुष्याशी जोडलेले आहे म्हणून. थोडक्यात, ही बंधुभावना निर्व्याज असेल; साधनभूत instrumental नसेल म्हणजे या समाज घटकाकडून काही तरी साधायचेच तर चला आपण त्यांना आपलेसे वाटेल असे वागू. अशा हिशेबातून बंधुभाव येत नाही. स्वातंत्र्य, समता, बंधुभाव यांच्याविषयीची निव्वळ तत्त्वचर्चा करणे हा काही डॉ. आंबेडकरांचा हेतू नव्हता. भारतीय समाजाची उभारणी या तत्वांच्या आधारे करावी असे ते सांगत होते. म्हणजेच त्यांच्या या विचारांना कृतिशीलतेची जोड होती. आपल्या समाजात ही तत्वे आणणे

जिकिरीचे आहे आणि त्यासाठी क्रांतिकारक व्यवहाराची गरज आहे, असा इशाराही त्यांनी १९२७च्या (डिसेंबर) महाड परिषदेत दिला होता. अस्पृश्यता निवारण किंवा अस्पृश्यांवरील अन्याय दूर करणे या कामाची व्याप्ती काय आहे हे डॉ. आंबेडकरांनी ओळखले होते. सुरुवातीला म्हटल्याप्रमाणे, 'अस्पृश्यांचे किंवा दलितानेचे कैवारी' हे डॉ. आंबेडकरांचे वर्णन अपुरे का ठरते ते त्यांच्या अस्पृश्यता निवारणाबद्दलच्या विचारांनीच स्पष्ट होते. अस्पृश्यता निवारण्यासाठी जातीव्यवस्था मोडली पाहिजे आणि जातीव्यवस्थेच्या उच्चाटनासाठी चातुर्वर्णाची व्यवस्था नष्ट केली पाहिजे, असे प्रतिपादन ते करतात. 'कोणाचे मरण कशात आहे हे ओळखूनच त्यावर मारा करावयाचा असतो.' असे सांगून सामाजिक रोगाचे निदान कशात आहे याची पूर्ण जाणीव न झाल्यामुळे त्याच्या परिहारांचे प्रयत्न निष्फळ ठरतात असे त्यांनी स्पष्ट केले आहे. (अभ्यासाची साधने; खंड २, पृ. १८३)

आंबेडकर विचार आणि परिवर्तनावाद्यांपुढील आव्हाने

माझ्या आत्तापर्यंतच्या मांडणीचा सारांश असा सांगता येईल, की बाबासाहेबांच्या लेखन-भाषणामधील तत्कालीन राजकारणाचे आणि वाद-प्रतिवादाचे संदर्भ बाजूला केले तर

- १) त्यांच्या सर्व चिंतनामध्ये एक सातत्य असल्याचे लक्षात येते. शोषणरहित समाज, सहजीवन कसे निर्माण करता येईल याबद्दलचे हे चिंतन आहे.
- २) स्वातंत्र्य, समता, बंधुभाव ही या सहजीवनाची तात्त्विक बैठक असून डॉ. आंबेडकरांनी राजकारण, धर्म, अर्थव्यवस्था या सर्वच क्षेत्रांमध्ये ही तत्वे प्रमाण मानून विचार मांडले; स्वातंत्र्य, समता, बंधुभाव या तत्वांचा स्वीकार करताना डॉ. आंबेडकरांनी त्यांच्यात उदारमतवादापेक्षा अगदी वेगळा आशय समाविष्ट केला.
- ३) या तत्वांच्या आड येणाऱ्या जात आणि वर्ग या घटकांचा संघर्षपूर्ण मार्गांनी मुकाबला करण्याची गरज त्यांनी प्रतिपादन केली. त्यामुळे स्वातंत्र्य, समता, बंधुभाव या तत्वांचा पाठपुरावा करणे याचा अर्थ प्रस्थापित व्यवस्थेच्या परिवर्तनाचा पाठपुरावा करणे असा होतो. बाबासाहेबांना अभिप्रेत असणारे हे परिवर्तन मूल्य व्यवस्था आणि समाजव्यवस्था दोन्हीमध्ये आहे.
- ४) 'ब्राह्मणशाही आणि भांडवलशाही' यांचा मुकाबला करणे याचाच अर्थ जातीविहीन आणि वर्गविहीन समाजासाठी झगडणे.
- ५) डॉ. आंबेडकरांनी निर्देशित केलेले दोन्ही शत्रू आज सुसंघटित आणि प्रबळ आहेत. इतकेच नाही तर त्यांचे साटेलोटेही आहे. या परस्परसंबंधांमुळे जातीसंस्थेला भौतिक पाठबळ नव्याने प्राप्त होत असलेले दिसते.

संदर्भाग्रंथ

- १) नंत पैलूंचा सामाजिक योद्धा : दलितेतरांसाठी डॉ. बाबासाहेब आंबेडकर, प्रल्हाद लुलेकर- सायन पब्लिकेशन प्रा. लि., पुणे, प्रथमावृत्ती: २०११, द्वितीय: २०१२ तृतीय: २०१४, चतुर्थ: २०१५
- २) असे घडले ज्ञानसूर्य डॉ. बाबासाहेब आंबेडकर, व.न. इंगळे, साकेत प्रकाशन, औरंगाबाद
- ३) आंबेडकरांच्या सामाजिक आणि राजकीय चळवळी, कृष्णा मेणसे, लोकवाङ्मय गृह प्रकाशन
- ४) डॉ. बाबासाहेब आंबेडकर चित्रमय चरित्र, धनंजय किर, पॉप्युलर प्रकाशन, मुंबई
- ५) बाबासाहेब यांची गाजलेली भाषणे, डॉ. बाबासाहेब आंबेडकर, विनिमय पब्लिकेशनस्
- ६) आंबेडकर यांचे राजकीय विचार, भ.द. देशपांडे, लोकवाङ्मय गृह प्रकाशन, मुंबई.
- ७) डॉ. बाबासाहेब आंबेडकर आणि स्वतंत्र, डॉ. शेषराव नरवडे, निर्मल प्रकाशन.
- ८) स्वतंत्र, समता आणि बंधुता संविधानाची मूल्यत्रयी - लक्ष्मीकांत देस्गमुख.

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डॉ. गजानन बापूराव ठक

सहाय्यक प्राध्यापक

इतिहास विभाग

आर.एस.बिडकर कला, वाणिज्य व विज्ञान महाविद्यालय,

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गोषवारा:

आधुनिक काळाच्या तुलनेत प्राचीन काळातील संस्कृतीच्या बाबतीत साहित्याचे संग्रह फार कमी प्रमाणात उपलब्ध आहेत. हजारो वर्षांच्या अस्तित्वानंतर देखील त्या काळातील अनुभवांचा समावेश असणारी पुस्तके किंवा ग्रंथालय उपलब्ध नाहीत. कारण त्याकाळात माणसाला लेखनकला अवगत नव्हती. त्यामुळे याकाळातील लोक आपले अनुभव व विचार पुढील पिढ्यांना तोंडी सांगत असे. लिपी अस्तित्वात आल्यानंतर अभिलेख, ग्रंथ, कागदपत्रे निर्माण होत गेली. त्यामुळे गतकाळातील लोकांचे जीवन त्यांचे विचार सुरक्षित स्वरूपात राहण्याची व्यवस्था झाली. मानवी संस्कृतीच्या उत्तरोत्तर होत गेलेल्या विकासाबरोबर लेखन कला ही समाजाचा अविभाज्य भाग बनली व परिणामतः ग्रंथालयही आवश्यक सामाजिक संस्था समजली जाऊ लागली. ग्रंथांची संख्या जसजशी वाढत गेली तसतसे त्यांच्या संग्रहाचे योग्य जतन करणे आवश्यक होत गेले व यातूनच 'ग्रंथालय' या संकल्पनेचा उदय झाला.

बीजशब्द: डिजिटल ग्रंथालय, डिजिटल ग्रंथालयाची साधने, आवश्यकता, सेवा, फायदे व तोटे

प्रस्तावना:

ग्रंथालय म्हणजे सर्वसाधारणपणे सर्व प्रकारची छापील तसेच हस्तलिखित माहितीसाधने एकत्रितपणे ठेवण्याची जागा होय. वापरकर्त्यांच्या दैनंदिन गरजांची पूर्तता करण्यासाठी अद्ययावत माहिती ठेवण्यासाठी ग्रंथालय जबाबदार आहे. ग्रंथालय भौतिक किंवा डिजिटल साहित्य प्रदान करते. ग्रंथालयाच्या संग्रहात डी.व्ही.डी. सीडी. आणि कॅसेट सारख्या अनेक स्वरूपांमध्ये छापील साहित्य आणि इतर भौतिक संसाधने तसेच माहिती, संगीत किंवा ग्रंथसूची डेटाबेसवर ठेवलेली इतर

सामग्री यांचा समावेश असू शकतो. ग्रंथालयाच्या वाढत्या उपयोगाबरोबर ते म्हणजे केवळ पुस्तकांची खोली किंवा इमारत न राहता ज्ञानार्जनाचे व ज्ञानसंवर्धनाचे केंद्र बनले.

Library या संज्ञेचा उगम लॅटीन भाषेतील 'Liber' या शब्दापासून झालेला आहे. त्याचा अर्थ 'a book' (ग्रंथ) असा होतो. सुरुवातीस ग्रंथालये ही ग्रंथ एकत्रित ठेवण्याची जागा आहे असे म्हटले जात असे. तर आजच्या काळात ग्रंथालय म्हणजे अभ्यास, संशोधन, संदर्भ आणि मनोरंजन याकरिता केलेला ग्रंथसंग्रह होय.

डिजिटल ग्रंथालयामध्ये डेटा डिजिटल फॉर्मॅटमध्ये संग्रहित केला जातो आणि संगणकाद्वारे प्रवेश केला जाऊ शकतो. सामग्री स्थानिकरित्या संग्रहित केली जाऊ शकते. लोकांच्या अडचणी कमी व्हाव्यात आणि वेळेचीही बचत व्हावी यासाठी सरकार दिवसेंदिवस नवनवीन ॲप, योजना आणि सुविधा जनतेसाठी आणत आहे. जसे- डिजिटल लॉकर, डिजिटल पेमेंट, डिजिटल स्वाक्षरी इ. आता सरकारने आणखी एक नवीन सेवा आपल्यासमोर आणली आहे तिचे नाव आहे डिजिटल ग्रंथालय. डिजिटल ग्रंथालयामध्ये कागदपत्रांच्या सॉफ्टकॉपी पीडीएफ फॉर्मॅटमध्ये सीडीवर सेव्ह केल्या जातात. याद्वारे इंटरनेटवर मासिके, लेख, पुस्तके, पेपर, प्रतिमा, ध्वनी फाइल्स आणि व्हिडिओ सहज पाहता येतात.

संशोधनाची उद्दिष्टे:

- 1) एकत्रितपणे एक उद्दिष्टांसाठी काम करणे.
- 2) परस्परांशी विचारविनिमय करून डिजिटल ग्रंथालयाला अधिक उत्कृष्ट बनवण्याचा प्रयत्न करणे.
- 3) डिजिटल ग्रंथालयाच्या माध्यमातून वाचकांना अधिकाधिक उत्तम सेवा प्रदान करणे.
- 4) आधुनिक काळातील डिजिटल ग्रंथालयाचा साधनांचे अवलोकन करणे.
- 5) ग्रंथालयाचे बदलते स्वरूप अभ्यासणे.
- 6) आधुनिक ग्रंथालयाचा आढावा घेणे.
- 7) ऑनलाईन स्रोताचा वापर करणे सुलभ करणे.

डिजिटल ग्रंथालय:

डिजिटल ग्रंथालय हे डिजिटल माहिती साधनांशी निगडित असून या ग्रंथालयात माहिती संग्रहण, माहिती शोध व माहितीचे संप्रेषण यासाठी माहिती आणि संप्रेषण तंत्रज्ञानाचा वापर केला जातो. थोडक्यात डिजिटल ग्रंथालये म्हणजे डिजिटल माहितीची साठवण व प्रतिप्राप्तीचे विस्तारीकरण होय. डिजिटल माध्यमातील डेटा (टेक्स्ट, प्रतिमा, ध्वनी, चलचित्रे, ॲनिमेशन इत्यादी) जो नेटवर्क प्रणालीवर उपलब्ध होऊ शकतो.

डिजिटल ग्रंथालये ग्रंथालयातील माहिती साधने नेटवर्कच्या माध्यमातून पुरवतात. डिजिटल ग्रंथालयातील फाइल्स प्रिंटही करता येतात. डिजिटल ग्रंथालयाला इलेक्ट्रॉनिक ग्रंथालय, व्हर्च्युअल ग्रंथालय, हायब्रीड ग्रंथालय असेही म्हणतात. डिजिटल ग्रंथालय, प्रिंट किंवा मायक्रोफॉर्म सारख्या माध्यमांच्या इतर प्रकारांप्रमाणे, ग्रंथालयाचा एक विशेष प्रकार आहे ज्यामध्ये डिजिटल मालमतांचा समावेश आहे. अशा डिजिटल वस्तू व्हिज्युअल मटेरियल, मजकूर, ऑडिओ किंवा व्हिडीओ इलेक्ट्रॉनिक मीडियाच्या स्वरूपात असू शकतात कारण हे एक ग्रंथालय आहे, त्यामध्ये मीडिया किंवा संग्रह बनवणाऱ्या फाइल्स व्यवस्थित, संग्रहित आणि पुनर्प्राप्त करण्याची वैशिष्ट्ये देखील आहेत. डिजिटल ग्रंथालयामधील सामग्री स्थानिक पातळीवर संग्रहित केली जाऊ शकते किंवा दूरस्थपणे संग्रहित केल्यावर नेटवर्कवर प्रवेश केला जाऊ शकतो. डिजिटल ग्रंथालय ही डिजिटल संसाधनांचा संग्रह आहे जी केवळ डिजिटल स्वरूपात अस्तित्वात आहे किंवा जी

दुसऱ्या स्वरूपातून डिजिटल स्वरूपात रूपांतरित केली गेली आहे. ही संसाधने सामान्यतः विस्तृत स्वरूपात संग्रहित केली जातात.

व्याख्या:

“डिजिटल ग्रंथालय म्हणजे सुसंघटित इलेक्ट्रॉनिक स्वरूपातील प्रलेख संग्रह होय. हा संग्रह इंटरनेट, ऑनलाईन, अथवा ऑफलाईन स्वरूपात (इ-पब्लिकेशन: ई-बुक्स, ई-नियतकालिके इत्यादी) साठवून ठेवलेला माहिती संग्रह होय.”

“डिजिटल ग्रंथालय म्हणजे असे ग्रंथालय जी डिजिटल स्वरूपात माहिती साठवते.”

डिजिटल ग्रंथालयाचे स्वरूप (Nature of Digital Library):

1) नॅशनल डिजिटल लायब्ररी ऑफ इंडिया (NDLI) शैक्षणिक संसाधनांचा एक आभासी संग्रह म्हणून काम करते, ज्यामध्ये पाठ्यपुस्तके, लेख, व्हिडिओ, ऑडिओ पुस्तके, व्याख्याने, सिम्युलेशन, काल्पनिक कथा आणि शैक्षणिक समुदायासाठी इतर सूचनात्मक साहित्य यांचा समावेश आहे.

2) हा उपक्रम शिक्षण मंत्रालय, भारत सरकार, त्यांच्या माहिती आणि संप्रेषण तंत्रज्ञानाद्वारे शिक्षणावरील राष्ट्रीय अभियान (NMEICT) द्वारे व्यवस्थापित करते. या प्रकल्पाचा प्राथमिक उद्देश मेटाडेटा एकत्रित करणे आणि व्यवस्थापित करणे आहे, विविध राष्ट्रीय आणि आंतरराष्ट्रीय डिजिटल लायब्ररी आणि इतर संबंधित स्रोतांमधून पूर्ण-मजकूर अनुक्रमणिका प्रदान करणे. NDLI पुस्तकांच्या विस्तृत संग्रहात मोफत प्रवेश देते आणि बारा सर्वाधिक वापरल्या जाणाऱ्या भारतीय भाषांमध्ये शोध कार्यक्षमता उपलब्ध असलेल्या अनेक भाषांमधील सामग्रीला समर्थन देते. हे व्यासपीठ भारतीय तंत्रज्ञान संस्था, खरगपूर, पश्चिम बंगाल द्वारे विकसित, चालवले आणि देखभाल केले जाते.

3) NDLI विविध विषयांमधील आणि शैक्षणिक स्तरांमधील शैक्षणिक संसाधनांमध्ये प्रवेश प्रदान करते, पुस्तके, लेख, प्रबंध, ऑडिओ-व्हिडिओ व्याख्याने आणि ओपन एज्युकेशनल रिसोर्स (ओईआर) यासारख्या अनेक राष्ट्रीय आणि आंतरराष्ट्रीय स्रोतांमधून एकत्रित केलेली सामग्री. हे व्यासपीठ अनेक भाषांना समर्थन देते, ज्यामुळे संसाधने विस्तृत प्रेक्षकांसाठी उपलब्ध आहेत याची खात्री होते. ओपन आर्किटेक्चर, ओपन-सोर्स सॉफ्टवेअर आणि ओपन मेटाडेटा वापरून तयार केलेले, NDLI एकूण 452 भाषांपैकी 39 भारतीय भाषांमधील 100 दशलक्षाहून अधिक वस्तूंमध्ये प्रवेश प्रदान करते.

डिजिटल ग्रंथालयाची वैशिष्ट्ये (Characteristics of Digital Library):

- 1) डिजिटल ग्रंथालयात माहितीची निवड, माहितीचे संकलन, साठवण व माहितीची प्रतिप्राप्ती ही फक्त डिजिटल स्वरूपातच केली जाते.
- 2) डिजिटल ग्रंथालयात विविध डिजिटल स्वरूपातील माहिती साधनांचा संग्रह उपलब्ध असतो व त्याद्वारे वाचकांना विविध माहिती सेवा पुरवल्या जातात.
- 3) डिजिटल ग्रंथालयात तंत्रज्ञानाचा वापर होतो.

डिजिटल ग्रंथालयाची आवश्यकता (Need for Digital Library) :

डिजिटल ग्रंथालयाची गरज आहे कारण ते ज्ञानापर्यंत सुलभ आणि व्यापक प्रवेश प्रदान करते, जे शिक्षण, संशोधन आणि माहितीचा प्रवेश सुलभ करते आणि ते जागा मर्यादा कमी करण्यास आणि सामग्रीचे संरक्षण करण्यास देखील मदत करते.

1) विविध प्रकारचे साहित्य:

डिजिटल ग्रंथालयामध्ये ई-पुस्तके, लेख, व्हिडिओ, ऑडिओ आणि इतर मल्टीमीडिया सामग्री समाविष्ट आहे जी पारंपारिक लायब्ररीमध्ये उपलब्ध नाही.

2) जागेची बचत:

डिजिटल ग्रंथालयामध्ये, भौतिक पुस्तकांना जागेची आवश्यकता नसते, त्यामुळे जागा वाचते.

3) सामग्रीचे संवर्धन:

डिजिटल ग्रंथालयामध्ये, सामग्रीचे नुकसान किंवा चोरीपासून संरक्षण केले जाऊ शकते. डिजिटल ग्रंथालयाची देखभाल करण्याचा खर्च पारंपारिक ग्रंथालयापेक्षा कमी आहे. पारंपारिक ग्रंथालयाला कर्मचारी, पुस्तकांची देखभाल, भाडे आणि अतिरिक्त पुस्तके यासाठी मोठ्या प्रमाणात पैसे खर्च करावे लागतात. डिजिटल ग्रंथालय हे शुल्क काढून टाकतात. व सामग्रीचे संवर्धन करण्यास मदत होते.

4) ग्रंथालय तालिकेची व्याप्ती :

ग्रंथालयात तालिकेचा उपयोग प्रामुख्याने ग्रंथाचे स्थान शोधण्यासाठी केला जातो. तालिकेमध्ये ग्रंथाचे नाव, लेखकाचे नाव, प्रकाशनाचे नाव या व्यतिरिक्त माहिती मिळत नाही. जर ग्रंथाचे डिजिटायझेशन केले तर त्यामध्ये ग्रंथाचे प्रत्यक्ष चित्र समोर येऊ शकते. ग्रंथाची अनुक्रमणिका पाहून वाचकाला हवी असणारी माहिती मिळू शकते. ग्रंथाची प्रस्तावना, विषयसूची यांचा समावेश केला तर पालिकेची व्याप्ती निश्चितपणे वाढू शकते.

5) सहयोग आणि संप्रेषण:

डिजिटल ग्रंथालयामध्ये, वापरकर्ते विविध प्रकारची सामग्री सामायिक करू शकतात आणि एकमेकांशी सहयोग करू शकतात.

6) शिक्षण आणि संशोधनात मदत:

डिजिटल ग्रंथालय शिक्षण आणि संशोधनासाठी महत्वाची संसाधने प्रदान करतात, ज्यामुळे विद्यार्थी आणि संशोधकांना सहजपणे माहिती मिळवता येते.

7) 24/7 उपलब्धता:

डिजिटल ग्रंथालया दिवसाचे 24 तास, आठवड्याचे 7 दिवस उपलब्ध असतात, ज्यामुळे वापरकर्त्यांना कधीही माहिती मिळवता येते.

8) शोध आणि वर्गीकरण:

डिजिटल ग्रंथालयामध्ये, आपण शक्तिशाली शोध आणि क्रमवारी वैशिष्ट्ये वापरून सहजपणे माहिती शोधू शकतो.

9) स्थान मर्यादा कमी करणे:

डिजिटल ग्रंथालय ज्ञानात प्रवेश करण्यासाठी स्थान अडथळे कमी करतात, ज्यामुळे दुर्गम भागातील लोकांना देखील माहिती सहजतेने मिळवता येते.

10) सामग्रीमध्ये प्रवेश वाढतो:

डिजिटल ग्रंथालयामध्ये, वापरकर्ते जगभरातील सामग्रीमध्ये प्रवेश करू शकता, जे पारंपारिक लायब्ररीमध्ये शक्य नाही. डिजिटल ग्रंथालय हे आधुनिक माध्यम आहे, जे पारंपारिक ग्रंथालयांपेक्षा अधिक सोयीस्कर आणि लवचिक आहे.

डिजिटल ग्रंथालयाची आवश्यक साधने (Essential tools for a digital library) :

डिजिटल ग्रंथालयाची साधने वाचनासाठी ऑनलाइन सामग्रीचे अंतर्ग्रहण, जतन आणि प्रवेश यावर लक्ष केंद्रित करतात. डिजिटल ग्रंथालयासाठी सॉफ्टवेअर आवश्यकता वापरात असलेल्या सॉफ्टवेअर पॅकेजेसवर अवलंबून असतात. डिजिटल सामग्री कशी व्यवस्थापित केली जात आहे हे देखील डिजिटल ग्रंथालय स्थापन करण्यासाठी एक निर्णायक घटक आहे. डिजिटल ग्रंथालयाची रचना आणि अंमलबजावणी अशा प्रकारे तयार केली जाते की ते संगणक प्रणाली आणि सॉफ्टवेअरचे पालन करतात जेणेकरून माहितीची देवाणघेवाण होऊ शकेल.

डिजिटल ग्रंथालयासाठी अनेक उपयुक्त साधने (tools) उपलब्ध आहेत ती पुढीलप्रमाणे -

अ) डिजिटल संग्रह व्यवस्थापन प्रणाली (Digital repository management systems):

- 1) **ओमेका (Omeka):** ही एक मुक्त स्रोत (open source) वेब प्रकाशन प्लॅटफॉर्म आहे, जी डिजिटल संग्रह आणि ऑनलाइन प्रदर्शन तयार करण्यासाठी उपयुक्त आहे.
- 2) **ग्रीनस्टोन (Greenstone):** ही एक मुक्त स्रोत (open source) डिजिटल ग्रंथालय प्लॅटफॉर्म आहे, जी विविध प्रकारच्या डिजिटल सामग्रीचे व्यवस्थापन आणि वितरण करते.
- 3) **डी-स्पेस (DSpace):** हे एक मुक्त स्रोत (open source) डिजिटल संग्रह व्यवस्थापन प्रणाली आहे, जी शैक्षणिक संस्था आणि संशोधन संस्थांसाठी उपयुक्त आहे.

ब) क्लाउड स्टोरेज (Cloud storage):

- 1) **Google Drive, Dropbox, Amazon Web Services (AWS):** यांसारख्या क्लाउड सेवा डिजिटल सामग्री होस्ट करण्यासाठी वापरल्या जाऊ शकतात.

क) डिजिटल लायब्ररी व्यवस्थापन सॉफ्टवेअर (Library management software):

- 1) **कोहा (Koha):** हे एक मुक्त स्रोत (open source) लायब्ररी व्यवस्थापन प्रणाली आहे, जी डिजिटल ग्रंथालयासाठी उपयुक्त आहे.
- 2) **कॅलिब्रे (Calibre):** हे एक मुक्त स्रोत (open source) ई-पुस्तकांचे व्यवस्थापन करण्यासाठी सॉफ्टवेअर आहे.

ड) इतर उपयुक्त साधने:

- 1) **ई-मेट्रिक्स (e-Metrics):** हे ग्रंथालय व्यावसायिकांसाठी डिजिटल ग्रंथालय संसाधने आणि सेवांच्या वापराचे मूल्यांकन करण्यासाठी एक साधन आहे.
- 2) **OpenRefine:** हे डेटा साफ करण्यासाठी, रूपांतरित करण्यासाठी आणि वेब सेवा आणि बाह्य डेटासह विस्तारित करण्यासाठी एक शक्तिशाली साधन आहे.
- 3) **Voyant:** हे एक टेक्स्ट विश्लेषण (text analysis) साधन आहे.
- 4) **Canva, Powtoon, Anchor, Book Creator, Piktochart, or Kahoot:** हे सामग्री निर्मिती साधने (content creation tools) आहेत, जी ग्रंथालय प्रोग्राम तयार करण्यासाठी उपयुक्त आहेत.
- 5) **Screencast-o-matic, Adobe Spark, Animoto:** हे व्हिज्युअल सामग्री (visual content) तयार करण्यासाठी उपयुक्त साधने आहे

डिजिटल लायब्ररीच्या ऑनलाइन सेवा (Online services of digital libraries):

- 1) **ई-पुस्तके, लेख आणि प्रबंध:**

डिजिटल ग्रंथालयामध्ये विविध विषयांवरील ई-पुस्तके, लेख आणि प्रबंध उपलब्ध असतात, ते वापरकर्ते ऑनलाइन वाचू शकतात.

2) ऑडिओ-व्हिडिओ व्याख्याने:

काही डिजिटल ग्रंथालयामध्ये विविध विषयांवरील ऑडिओ आणि व्हिडिओ व्याख्याने देखील उपलब्ध असतात, जी वापरकर्ते ऑनलाइन पाहू शकतात.

3) ऑनलाइन संदर्भ सेवा:

डिजिटल लायब्ररीमध्ये, ग्रंथपाल आणि माहिती तज्ज्ञांकडून ऑनलाइन सहाय्य आणि मार्गदर्शन मिळण्याची सोय असते.

4) डिजिटल रिपॉझिटरी (IDR) सेवा:

काही डिजिटल ग्रंथालय, महाविद्यालये, विद्यापीठे आणि संशोधन केंद्रांना त्यांच्या शैक्षणिक संग्रहांचे डिजिटायझेशन करण्यास मदत करतात, जेणेकरून ते ऑनलाइन उपलब्ध होतील.

5) नॅशनल डिजिटल लायब्ररी ऑफ इंडिया क्लब:

NDLI (National Digital Library of India) क्लबद्वारे भौतिक आणि आभासी कार्यक्रम आयोजित केले जातात, जे वेब-आधारित आणि NDLI क्लब पोर्टलद्वारे होस्ट केले जातात.

6) एकाधिक भाषा:

अनेक डिजिटल ग्रंथालय अनेक भाषांना सपोर्ट करतात, ज्यामुळे विविध भाषेत माहिती उपलब्ध होते.

7) विनामूल्य प्रवेश:

काही डिजिटल ग्रंथालयामध्ये प्रवेश विनामूल्य असतो, ज्यामुळे कोणालाही माहिती मिळवण्याची संधी मिळते.

8) डिजिटल संग्रह:

डिजिटल लायब्ररीमध्ये हस्तलिखिते, वर्तमानपत्रे, पुस्तके, जर्नल्स, प्रतिमा, ऑडिओ आणि व्हिडिओ यांचा समावेश असतो.

9) शोध आणि व्यवस्थापन:

डिजिटल ग्रंथालयामध्ये सामग्री शोधणे आणि व्यवस्थापित करणे सोपे असते, ज्यामुळे वापरकर्त्यांना हवी ती माहिती सहज मिळू शकते.

10) मोबाइल ॲप:

काही डिजिटल ग्रंथालयाचे मोबाइल ॲप देखील उपलब्ध आहे, ज्यामुळे वापरकर्ता मोबाइलवर कधीही आणि कोठेही माहिती वाचू शकतो.

उदाहरणे:

1) नॅशनल डिजिटल लायब्ररी ऑफ इंडिया (NDLI): ही एक मोठी डिजिटल ग्रंथालय आहे जी विविध विषयांवरील शैक्षणिक संसाधने प्रदान करते.

2) गुगल बुक्स: गुगल बुक्समध्ये अनेक पुस्तकांची ऑनलाइन आवृत्ती उपलब्ध आहे.

3) ब्रिटिश कौन्सिल डिजिटल लायब्ररी: या डिजिटल ग्रंथालयामध्ये विविध विषयांवरील ई-पुस्तके आणि इतर संसाधने उपलब्ध आहेत.

डिजिटल ग्रंथालयाचे फायदे (Advantages of Digital Library):

डिजिटल ग्रंथालयाचे फायदे खालीलप्रमाणे:

1) **जास्त माहिती साठवण क्षमता :**

डिजिटल ग्रंथालयामध्ये मोठ्या प्रमाणात माहिती साठवता येते, कारण त्यांना भौतिक जागेची गरज नसते.

2) **सहज उपलब्धता:**

इंटरनेटच्या माध्यमातून कधीही आणि कोठूनही माहिती उपलब्ध होते. डिजिटल ग्रंथालयाच्या वापरकर्त्यांना प्रत्यक्ष ग्रंथालयात जाण्याची गरज नाही, जगभरातील लोक इंटरनेट कनेक्शनद्वारे डिजिटल माहिती मिळवू शकतात.

3) **खर्च कमी:**

डिजिटल ग्रंथालयाची देखभाल आणि व्यवस्थापनाचा खर्च पारंपारिक ग्रंथालयापेक्षा कमी असतो.

4) **वेळेची बचत:**

माहिती शोधणे आणि मिळवणे सोपे आणि जलद होते. एकाच वेळेस अनेक वाचक एकच डिजिटल ग्रंथ अनेक ठिकाणाहून प्राप्त करू व वाचू शकतात.

5) **प्रवासाची गरज नाही:**

माहितीसाठी ग्रंथालयाला जाण्याची गरज नसते, घरी बसूनच माहिती मिळू शकते.

6) **सहज प्रवेश:**

अनेक वापरकर्ते एकाच वेळी माहितीसाठी प्रवेश करू शकतात. डिजिटल ग्रंथालयामध्ये दिवसाचे 24 तास, वर्षातील 365 दिवस कधीही प्रवेश करता येतो.

7) **संग्रह आणि जतन:**

मौल्यवान दस्तऐवज, दुर्मिळ संग्रह आणि सांस्कृतिक वारसा जतन करण्यासाठी डिजिटल ग्रंथालय उपयुक्त आहेत.

8) **नवीन तंत्रज्ञान:**

डिजिटल ग्रंथालयामध्ये नवीन तंत्रज्ञानाचा वापर केला जातो, ज्यामुळे माहिती अधिक प्रभावीपणे उपलब्ध होते.

9) **सहकार्य:**

डिजिटल ग्रंथालयामुळे वेगवेगळ्या संस्था आणि व्यक्तींमध्ये माहितीचे आदानप्रदान करणे सोपे होते.

10) **जागतिक स्तरावर माहिती उपलब्ध:**

जगभरातील माहिती एकाच ठिकाणी उपलब्ध होते.

डिजिटल ग्रंथालयाचे तोटे (Disadvantages of Digital Library):

1) **कॉपीराइट:**

डिजिटायझेशन कॉपीराइट कायद्याचे उल्लंघन करते कारण एका लेखकाची कल्पना सामग्री त्याच्या मंजूरीशिवाय दुसऱ्याद्वारे मुक्तपणे हस्तांतरित केली जाऊ शकते. त्यामुळे डिजिटल ग्रंथालय ही माहिती वितरित करण्याचा एक कठीण मार्ग आहे.

2) **ॲक्सेस स्पीड:**

जसजसे अधिकाधिक संगणक इंटरनेटशी जोडले जात आहेत, तसतसा त्याचा प्रवेश वेग कमी होत आहे. समस्येचे निराकरण करण्यासाठी नवीन तंत्रज्ञान विकसित केले नाही तर, नजीकच्या भविष्यात इंटरनेट त्रुटी संदेशांनी भरलेले असेल.

3) प्रारंभिक खर्च जास्त आहे:

डिजिटल ग्रंथालयाची पायाभूत सुविधा खर्च म्हणजे हार्डवेअर, सॉफ्टवेअरची किंमत; लीड कॅम्युनिकेशन सर्किट साधारणपणे खूप जास्त असते.

4) उच्च बँड:

डिजिटल ग्रंथालयाला मल्टीमीडिया संसाधनांच्या हस्तांतरणासाठी उच्च बँडची आवश्यकता असते, परंतु त्याच्या उच्च वापरामुळे उच्च बँडची किंमत दिवसेंदिवस कमी होत आहे.

5) कार्यक्षमता:

मोठ्या प्रमाणात डिजिटल माहितीसह, विशिष्ट कार्यासाठी योग्य सामग्री शोधणे कठीण होते.

6) पर्यावरण:

डिजिटल ग्रंथालय पारंपारिक ग्रंथालयाच्या पर्यावरणाचे पुनरुत्पादन करू शकत नाहीत. अनेकांना संगणकाच्या स्क्रीनवर साहित्य वाचण्यापेक्षा छापील साहित्य वाचणे सोपे वाटते.

निष्कर्ष :

ज्ञानाच्या शोधामुळे प्रचंड प्रमाणात माहितीची निर्मिती आणि संचय झाला आहे. ज्ञानाच्या या शोधाला मर्यादा नाहीत आणि ती कधीही समाधानी होत नाही. संस्कृतीच्या उदयापासून ते आधुनिक युगापर्यंत हे चालू आहे. या युगात डिजिटल लायब्ररीला प्रचंड लोकप्रियता मिळाली आहे. पुस्तके, हस्तपुस्तिका आणि हस्तलिखितांचे भांडार असलेले डिजिटल ग्रंथालय मूळ धरू लागले आहे जेव्हा लिखित हस्तलिखिते संदर्भासाठी उपलब्ध करून देण्यात आली आहेत. तथापि, विज्ञान आणि तंत्रज्ञानातील विकासामुळे हस्तलिखित हस्तलिखितांपासून पर्यावरणपूरक कागदावरील मुद्रित माध्यमांकडे आणि पुढे डिजिटल स्वरूपात एक मोठे परिवर्तन घडले आहे. डिजिटल ग्रंथालय ऑनलाइन ही मोठ्या स्वरूपातील ग्रंथालयाचा एक उपसंच आहे ज्यामध्ये संग्रह डिजिटल स्वरूपात संग्रहित केला जातो आणि संगणकांद्वारे प्रवेशयोग्य असतो. इनबिल्ट माहिती पुनर्प्राप्ती प्रणालीसह, संग्रहित डिजिटल सामग्री स्थानिक पातळीवर किंवा संगणक नेटवर्कद्वारे दूरस्थपणे प्रवेशयोग्य असू शकते. शिवाय, इंटरनेट आणि वर्ल्ड वाइड वेबच्या व्यापक वापरामुळे नेटवर्कची शक्ती वाढली आहे ज्यामुळे डिजिटल ग्रंथालय ऑनलाइन प्रवेश करणे शक्य झाले आहे.

तथापि, ग्राहक आणि अंतिम वापरकर्त्यांकडून पुस्तके, मॅन्युअल आणि जर्नल्सच्या पेपरबॅक आवृत्तीसाठी अधिक तंत्रज्ञानानुरूप प्रवेश पद्धतीची मागणी असल्याने, उपक्रम सामग्रीचे डिजिटलायझेशन करण्याच्या प्रक्रियेत आहेत. शैक्षणिक ग्रंथालये संस्थांच्या पुस्तके, पेपर्स आणि थीसिसच्या डिजिटलायझेशन सामग्रीचे संस्थात्मक संग्रह तयार करण्याच्या प्रक्रियेत आहेत जेणेकरून जगभरातील अंतिम वापरकर्त्यांसाठी हे प्रवेशयोग्य होईल. तथापि, ऑप्टिकल कॅरेक्टर रेकग्निशन आणि ई-बुक्स सारख्या तांत्रिक नवकल्पनांमुळे मोठ्या प्रमाणात डिजिटलायझेशन प्रकल्पांना चालना मिळाली ज्यामुळे संगणक लेख, तांत्रिक मासिके, संशोधन पत्रे तसेच सादरीकरणांचे इंटरनेट संग्रह असलेले डिजिटल ग्रंथालये तयार झाले.

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महिला उद्योजक / व्यवस्थापकांचा आर्थिक विकासात सहभाग व महिला सक्षमीकरण

सहा.प्रा. गिरीश गंगाराम गवई

वाणिज्य विभाग

सुवालाल पाटणी कला व वाणिज्य महाविद्यालय , पुलगांव

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सारांश (Abstract)

महिला उद्योजक किंवा व्यवस्थापक म्हणून कार्य करतांना अगदी उद्योगाची स्थापना , त्याचे दैनंदिन कामकाज पार पाडतांना अनेक प्रकारची अडचणी व अडथळ्यांना सामोरे जावे लागते , एक तर उद्योजक म्हणून महिला उद्योजकाच्या पुढे येणाऱ्या अडचणी व त्याला जोडून सि म्हणुण च्याच्यामुळे येणाऱ्या अडचणी , त्रुटी एक सि असणे हेच तिच्यापुढे सर्वात मोठी अडचण ठरते. एक उद्योजक म्हणून येणाऱ्या अडचणी मध्ये व्यवहारी प्रकल्प, तांत्रिक व व्यवस्थापकीय कौशल्याची कमतरता , मालकी हक्क बदलाचे वाद , अपुरे भांडवल , कायदेशीर अडथळे , बाजारपेठेचे अज्ञान , अभिप्रेरणेचा अभाव , प्रतिकूल शाकिय धोरणे , धार्मिक प्रथा व परंपरा , कच्चा माल व विज पुरवठ्यातील अडचणी यासारख्या पायाभुत सुवीधा नसल्यामुळे एखादा प्रकल्प पुढे नेतांना अडचणी जातात. राजकीय व आर्थिक अस्थैर्य तसेच स्पर्धात्मक वातावरण ह्या गोष्टी महीला उद्योजकांच्या मार्गात अडचणी ठरू शकतात. शिवाय महीला उद्योजक म्हणून त्यांच्या पुढे अनेक अडचणी व अडथळे येतात यामध्ये प्रामुख्याने पुरुषप्रधान संस्कृती , कौटुंबीक जबाबदारी , शिक्षणाचा अभाव , अनुभव माहीती नसणे , आर्थिक समस्या , जोखीम न पत्कारण्याची मानसिकता , सामाजीक बंधने , रुढी परंपरा यागोष्टीमुळे पुरुषप्रधान परंपरावादी रुढीप्रिय समाज सिला पुरुषापेक्षा नेहमीच दुय्यम स्थान देत असलेले दिसून येते. घर हेच तिचे कार्यक्षेत्र समजून परावलंबणाची भावना तयार केली जाते . तथापी ही परिस्थिती हळुहळु बदलत चाललेली असुन स्रिया औद्योगिक व व्यवस्थापन क्षेत्रात आपले स्थान निर्माण करू लागल्या आहेत. युरोप , अमेरीका येथे महीला उद्योजकांची संख्या जवळपास पुरुष उद्योजकांच्या बरोबरीत आहे. भारतातही दिवसेंदीवस सि उद्योजक व व्यवस्थापकांचे प्रमाण वाढत आहे. शिक्षणाच्या प्रसारामुळे जगाकडे पाहण्याची नविन दृष्टी व आव्हान पेलण्याची क्षमता असा आत्मविश्वास या गोष्टी प्रामुख्याने नवीन महीला उद्योजक व व्यवस्थापक निर्माण होण्यासाठी सहाय्यक ठरते. देश विदेशातही नाव कमावणाऱ्या भारतीय महीला उद्योजक जसे इंदा न्युसा -मॅनेजर एच.ए.बी.सी ग्रुप इंडीया , किरण

मुजुमदार शहा, जनरल मॅनेजर बॉयकॉन लिमीटेड , इंदु जैन , चेअरमन टाईमन ग्रुप , चंदा कोचर सिईओ एण्ड मॅनेजिंग डायरेक्टर आसिआसिआय बँक , एकता कपूर , सिईओ बालाजी टेलीफ्लिम , हया महीला देशात तर जागतीक स्तरावर ओपाह घिन्क्रे , जे.के.सेलिंग , झांग चिन सेलेना , बाटुरीन , जुली मेपेर , एल . के. बेनेट या महीला उद्योजक आघाडीवर आहे. ही बाब महिला सक्षमीकरण घडून येण्याबरोबरच देशाच्या आर्थिक प्रगतीत भर घालणारी आहे.

प्रस्तावना-

महिलांनी उद्योग व्यवसायातून सक्षम होवून स्वालंबी होणे ही बाब आजही आपल्या समाजात काही प्रमाणात अजुनही पुरुसत्तात्मक पगडा असलेल्या समाज व्यवस्थेत मान्यता पावतांना दिसून येत नाही , अशी एक धारणा आहे. महीलांनी घराबाहेर पडून उद्योजक बनण्यापासून त्यांना परावृत्त करण्यासाठी आजही अनेक शक्ती कार्यरत आहे. महीला तीच्या पतीच्या मृत्युमुळे किंवा आजारपणामुळे म्हणजेच एखादी घटना कुटूंबात आकस्मिकपणे घडल्यानंतर महिला उद्योग व्यावसायीक बनली आहे. त्यानंतर त्यांनी दुसरे उद्योग स्थापन केलेले सुध्दा दिसून येते , बऱ्याच वेळी मुळ उद्योगाची वाढ मोठ्या प्रमाणावर केल्याची दिसून येते. काही महिला अभिप्रेरणेतून उद्योजक बनल्या आहेत. एकुनच महिलांचे प्रमाण ४८% असल्यामुळे देशाच्या आर्थिक विकासामध्ये महिला उद्योजकांचा सहभाग निर्माण झाल्यास देशाचा आर्थिक विकास होण्यास मोठे सहाय्य होते. कारण आर्थिक विकासाचे दोन साधन म्हणजे एक भौतीक साधन तर दुसरे मानव साधन आहे. हे दोन्ही साधन जेवढे कुशल व तंत्रयुक्त असेल त्याचा फायदा तितकाच आर्थिक विकासामध्ये होत असतो. यामध्ये मानव साधन हे दोन घटकांमध्ये विभागणी होतांना दीसून येते ते म्हणजे एक पुरुष व दुसरे स्त्रि (महीला) . त्यामुळे विकासामध्ये पुरुषाप्रमाणेच त्याच्या खांद्याला खांदा लावून विकासात मोलाचे सहकार्य देवु शकते. ही बाब लक्षात घेता देशात महिला उद्योजकांना आर्थिक विकास प्रक्रीयेत आपला ठसा उमटविण्यासाठी समर्थन प्रदान करते.

सरकार देखील महिला उद्योजकांना उद्योद व्यवसायात भरभराठीस आणण्यासाठी कायद्याद्वारे संरक्षण प्रदान करून व महिला उद्योजकांसाठी विविध प्रोत्साहनात्मक योजना राबवून त्याला सहयोग प्रदान करते. ही बाब महिला उद्योग व्यावसायीकांना आपला विकास घडवून आणण्यासाठी महत्वाची ठरते. तसेच त्यामुळे महिला उद्योग व्यावसायीकाचे स्वावलंबन , आत्मनिर्भर व आर्थिक विकास या गुणात वाढ होवून महीलांच्या उद्योग व्यावसायीक सक्षमीकरणाला चालना मिळून देशाच्या आर्थिक प्रगतीत भर पडते.

प्रस्तुत शोध निबंधात उद्योग व्यवसाय करणाऱ्या महीलांचा आर्थिक विकासात सहभाग व महिला सशक्तकरण या विषयाच्या अनुषंगाने शोध घेण्याचा प्रयत्न केला आहे.

• संशोधनाची उद्दिष्टे -

- १) महीला उद्योजक म्हणजे काय ते जाणून घेणे
- २) यशस्वी महिला उद्योजकतेचे राष्ट्राच्या आर्थिक विकासात योगदान अभ्यासने

• संशोधनाची पध्दत -

प्रस्तुत शोध निबंधासाठी आवश्यक असणारी माहिती निरीक्षण व पाहणी , तसेच दुय्यम माहिती स्रोताद्वारे गोळा करण्यात आली आहे. त्यासाठी विविध पुस्तके , मासीके , वर्तमानपत्रे , विविध शोध निबंध यांचा वापर करण्यात आला आहे. व त्याआधारावर शोध निबंधाची मांडणी करून निष्कर्ष काढण्यात आले आहे.

- **महिला उद्योजक -** " महिला उद्योजकता म्हणजे महिलांनी स्थापन केलेले किंवा महीलांकडून ज्या उद्योगाचा कारभार संचालित होतो असे उद्योग होय " या शिवाय १९९१ च्या औद्योगिक धोरणात प्रथमच महिला उद्योजकतेची

व्याख्या करण्यात आली त्या व्याख्येनुसार “ ज्या उद्योगाची मालकी व नियंत्रण महीलेकडे आहे , उद्योगाच्या भांडवलात किमान ५१% भांडवल महिलेचे असावे आणि त्या उद्योगात ५१% महिलांना रोजगार दिलेला असावा असे ठरवीण्यात आले “ परंतु या सर्व अटी पूर्ण करण्याचा आग्रह धरल्यामुळे महीला उद्योजकांचे प्रमाण कमी होतांना दिसते. महिला उद्योजकतेच्या सर्वांगीण विकासाच्या दृष्टीने अडथळा येत आहे हे लक्षात आल्यावर भारत सरकारने महिला उद्योजकतेच्या व्याख्येमध्ये सुधारणा केली. महिलांचे उपक्रम हे लघुउद्योगाशी संबंधित सेवा किंवा व्यावसायिक उपक्रमामध्ये एका महिलेचे किंवा जास्त महिलांची मालकी असावी आणि त्यांनी व्यवस्थापन करावे तसेच महिलांनी त्यातील भांडवलाच्या ५१ % भांडवल भागिदारी भागधारकाच्या किंवा खाजगी मर्यादित कंपनीच्या संचालकाच्या स्वरूपात असावे, अशी दुरुस्ती करण्यात आली.

भारतात क्रेडीस सुईस संस्थेच्या वुमन इन बिझनेस या अहवालात असे म्हंटले आहे की ज्या कंपन्यामध्ये महीला ही सिईओ आहे किंवा संचालक मंडळातील महिला आहे अशा कंपन्यात भागधारकांना अधिक लाभाष देतात असे दिसून आले आहे. तसेच महिला सिईओ नियुक्ती मध्ये भारत विकसीत देशाच्या पुढे गेला आहे. भारतात महिला सिईओ चे प्रमाण ८.९% आहे. तर जगभरात हे प्रमाण ३.९% आहे. अमेरिकेत हा आकडा ३.५% आहे. नोंदणीकृत कंपन्यांच्या संचालक मंडळात किमान एक महीला संचालक असावी हा नियम आहे.तसे नसल्यास सेबीने दंडाची तरतुद केली आहे. महीला संचालकाची नियुक्ती न केल्यास सेबीने जुलै २०१६ मध्ये ५३० कंपन्यांना दंड केला होता.

● भारतातील आघाडीच्या प्रमुख काही यशस्वी महिला :-

आधीच्या महीला उद्योजकतेबाबतच्या व्याख्यामध्ये भारत सरकार कमलसिंग , पंडीत जवाहरलाल नेहरु यांनी उद्योजकाच्या व्याख्या दिल्या आहेत. त्यांच्या मते महिला उद्योजक म्हणजे या उद्योगांनी ५१% भांडवल महिलांनी गुंतवले आहे. आणि ५१ % महिलांना रोजगार उपलब्ध करून दिला आहे असे उद्योग तसेच जी महिला उद्योग व्यवसाय करून स्वबळावर आर्थिक स्वातंत्र्य मिळवीते अशा महिलांचा उद्योजक महीलामध्ये समावेश होतो , असे म्हंटले. मेक्लेलॅंड यांच्या मते यशस्वी महिला उद्योजकांमध्ये असाधारण सृजनात्मकता , जोखीम स्विकारण्याची वृत्ती आणि यश संपादन करण्याची इच्छा असते.

प्रा.बी.सी. टंडन यांच्या मते , “ यशस्वी महिला उद्योजकांमध्ये तांत्रिक ज्ञान , परिवर्तन करण्याची क्षमता , जोखीम स्विकारण्याची क्षमता , आवश्यक संसाधन सामग्री , जुळवाजुळव करून त्यानुसार संघटन उभारण्याची क्षमता व प्रशासकिय ज्ञान , निर्णय वेळोवेळी घेण्याचे ज्ञान व कौशल्य सुध्दा उपजत निर्माण होत असते.

भारतातील काही यशस्वी महिला उद्योजकांची माहिती खालील प्रमाणे देता येईल.

१) सावित्री जिंदल :-

जिंदल स्टील आणि पावर लिमीटेड कंपनीचा कारभार यशस्वी पणे सांभाळत असून त्या ४२ वर्षांच्या आहे. जगातील ४४ भारतातील क्रमांक ०१ च्या श्रीमंत महीलाउद्योजिका आहे. त्या ओपी जिंदल ग्रुपच्या अध्यक्ष असलेल्या हया सावित्री जिंदल यांनी सलग ४ वर्ष भारतातील सर्वात श्रीमंत महीला असल्याचा मान मिळविला . गेल्या वर्षी फोर्ब्स मासिकाने जाहीर केलेल्या भारतीय श्रीमंताच्या यादीत जिंदल यांची संपत्ती ५.३ मिलीयन डॉलर , ३४२३८ करोड असल्याचे जाहीर झाले आहे.

२) इंदु जैन :-

बेलेट कोलेमन अँड कार्पोरेशन चे अध्यक्ष असलेल्या इंदु जैन भारतातील दुसऱ्या क्रमांकाच्या उद्योजका आहे. त्यांची संपत्ती २.८ मिलीयन डॉलर (१८०८८ कोटी रु.) आहे. इंदु जैन सातत्याने आपला उद्योजकीय व्याप वाढवीण्यावर सतत भर देतांना दिसतात आणि त्यांच्या उद्योगातील उलाढाल दुप्पटीवर जाण्याची शक्यता आहे.

३) अणु आगा :- थर्मॅक्स ग्रुपच्या प्रमुख असलेल्या अणु आगा यांनी भारतातील श्रीमंतांच्या यादीत तीसरा क्रमांक मीळविला आहे. १९८५ पासून त्या थर्मॅक्स मध्ये त्यांच्या पतीचे निधन झाल्यानंतर थर्मॅक्स ग्रुपचा कारभार त्यांच्याकडे आल्यानंतर अनेक निर्णय त्यांनी घेतले आणि त्यांची संपत्ती १.०६ बिलियन डॉलर (६८४८ करोड) आहे.

४) किरण मुजुमदार शॉ :-

बॉयकॉन इंडियाच्या किरण मुजुमदार शॉ यांना श्रीमंत महिलांच्या यादीत ७५ % गुण देण्यात आले असून त्यांची संपत्ती ९०० डॉलर मिलीयन आहे. महिलामध्ये भारतात त्या चौथ्या क्रमांकावर आहे. १९७८ मध्ये रु. १०, ००० भांडवलावर बॉयकॉन इंडिया स्थापन केली. त्यांचे शिक्षण बिशप कॉटम गर्ल्स स्कूल आउट कास्मेल कॉलेज , बंगलोर येथे झाले . आज बॉयकॉन ही सर्वात मोठी असलेली बायो फार्म्युसिटिकल कंपनी आहे.

५) शोभना भारतीय :-

हिंदुस्थान टाईमच्या शोभना भारतीय यांना फोर्ब्स मासिकांनी जाहीर केलेल्या भारतीय श्रीमंत महिलांच्या यादीत ७६ % गुण मिळालेले आहे. विशेष म्हणजे फाच्युन मासिकांनी जाहीर केलेल्या शक्तिशाली महिलांच्या यादीत त्यांना ५० वा क्रमांक मिळाला होता. त्यांची एकूण संपत्ती ८९५ मिलीयन डॉलर असून त्या पाचव्या क्रमांकाच्या श्रीमंत भारतीय महिला आहेत.

६) एकता कपूर :

भारतीय टेलिव्हिजन इंडस्ट्रीज ची राणी जीला म्हंटले जाते त्या बालाजी टेली फ्लेम कंपनी टेलिव्हिजन कंपनी मधील चलनी नाणे आहे. आपल्या उद्योजकतेमध्ये अत्यंत कमी वेळेत यशस्वी होवून यशाचे शिखर त्यांनी गाठले . त्यांची एकूण संपत्ती १२ मिलीयन डॉलर एवढी आहे.

७) प्रिया रेड्डी :-

चेन्नई अपोलो हॉस्पिटल च्या व्यवस्थापकिय संचालक असून आपल्या कौशल्यावर अग्रगण्य हेल्थ केअर उद्योजक म्हणून यशस्वी उद्योजका यादीत त्यांचे नाव समावीष्ट झाले आहे . त्यांची संपत्ती ५०० करोड आहे. याशिवाय अलिकडे ३५ वर्षांच्या आत नविन महीला उद्योजक म्हणून त्या उदयास आल्या आहेत. त्यांची माहिती सदर पेपर मध्ये नविन होतकरु तरुणींना करून देणे आवश्यक वाटते.

८) रोशनी नाडर :-

एचसिएल कंपनीच्या सिईओ कार्यकारी संचालक व २९ वर्षीय वय , शिक्षण MBA एकूण संपत्ती २७ हजार कोटीचा , वडीलांचा व्यवसाय पुढे वाढविला , नुकत्याच त्या भारतातील सर्वात श्रीमंत महीला उद्योजक व जगात ५ व्या क्रमांकावर आहेत.

९) लावण्य नल्ली :-

नल्ली सिल्क च्या सिईओ आहे. त्यांचे वय २९ वर्ष , शिक्षण एमबीए झाले असून त्यांनी ५.५० कोटी रु. जे वडीलांचे स्टोर्स होते त्या व्यवसायाची वाढ करून देशात आज एकूण २६ स्टोर्स आहेत.

१०) नंदीनी पिरामल :-

पिरामल हेल्थ केअरच्या कार्यकारी संचालक , वय ३० वर्ष , संपत्ती ५५०.४० कोटी रु. आहे. वडील विराम पिरामल यांच्या उद्योगाबाबत चालत असलेल्या चर्चेमुळे प्रेरणा घेवून उद्योग जगत समजून घेवून त्यांनी आज पिरामल कंपनीला देशातील प्रथम ५ मध्य पोहोचवीण्याचे त्यांचे ध्येय आहे.

११) अमीरा शहा :-

वडील डॉक्टर सुशिल शहा यांच्या पॅथोलॉजी लॅबला अमीरा यांनी प्रयोगशाळा शुंखलेचे रूप दिले आणि दरवर्षी १५ ते २० नवीन लॅब सुरु करून ५ ते दहा कोटीची आधुनिक उपकरणांची खरेदी करणे हे नियोजन केले. मेट्रो पॉलीस हेल्थ केअरच्या आज सिईओ व एडी असून त्यांचे वय ३१ वर्ष व शिक्षण MBM आहे. त्यांची संपत्ती १००० कोटी रु. आहे.

१२) लक्ष्मी वेणु :-

सुंदरम प्लेशंटनच्या उपाध्यक्ष व संचालिका वय २७ वर्ष , शिक्षण अर्थशास्त्राची पदवी नंतर वॉरवीक विद्यापिठातून डॉक्टरेट मिळविली. त्यांची संपत्ती २६५०० कोटी रु. असून सुध्दा TVS कंपनीचे प्रमुख वेणु निवासन यांची ती मुलगी आहे.

महिलांचे सबलीकरण :-

व्यवस्थापन क्षेत्रातील महिलांचा वाढता सहभाग , देश विदेशात महिला अधिकाऱ्यांचे प्रमाण उंचावत असले तरी व्यवस्थेतील काही त्रुटी दूर होणे आवश्यक असून त्याचे अनेक पाहणी अहवालात स्पष्ट होत आहे. ८ मार्च जागतीक महिला दिनाच्या निम्मीताने विशेष लेख महिला सबलीकरणाच्या प्रयत्न सातत्याने होत असले तरी देशाच्या व्यवस्थापन क्षेत्रात उच्च पदावरील महिलांची संख्या आणि स्थिती हे प्रश्नचिन्हच आहे. या संदर्भात देशाच्या महिलांच्या संदर्भात असणारी ही स्थिती जागतीक स्तरावर सुध्दा असीच आहे. विशेष भासंर या व्यवस्थापन क्षेत्रातील अग्रगण्य अशा सल्लागार संस्थेद्वारे नव्यानेच व्यवस्थापन क्षेत्रातील महिला आणि व्यवस्थापक महिला यांच्या संदर्भात जागतीक स्तरावर करण्यात आलेल्या एका व्यापक सर्वेक्षणात ही बाब प्रकाशाने पुढे आली आहे. या सर्वेक्षणात प्रामुख्याने असे नमुद करण्यात आले आहे की देशातील आघाडीच्या व निडक कंपण्यामध्ये व्यवस्थापन व उच्च पदस्थ महिला केवळ २७ कंपण्यामध्ये कार्यरत असून एकुण महिला कर्मचाऱ्यांच्या संख्येत अशा महिलांचे प्रमाण अवघे ५ % आहे. सर्वेक्षणात सहभाग झालेल्या कंपण्यापैकी केवळ ११% कंपण्यांनी त्यांच्या एकुण कर्मचार्यांच्या संख्येत महिलांचे व्यवस्थापक व अण्य पातळीवरील प्रमाण व टक्केवारी ३० % असल्याचा दुजोरा दिला आहे. या सर्वेक्षणात देशातील ५५ तर आशियातील ६६३ कंपण्यांचा समावेश होता.

भारतीय व्यवस्थापन आणि व्यवस्थापकांना या पदावर महिला उमेदवाराची निवड करण्यासाठी वेळोवेळी पुढाकार घेतला आहे हे ही या अहवालात पुरेसे स्पष्ट झाले आहे. काही भारतीय कंपण्यामध्ये महिला कर्मचारी , अधिकारी व्यवस्थापकाची प्रमाण वाढविण्याची जबाबदारी कंपनीच्या संचालक मंडळावर सोपविण्यात आली आहे, अलीकडे महिलांना सल्ला , सेवा ह्या केवळ द्वितीय क्षेत्रातच नव्हे तर इंजीनीयरींग , उत्पादन क्षेत्रात सुध्दा मुख्य कार्यकारी अधिकारी व मुख्याधिकारी नेमण्यामध्ये कंपण्यांचा क ल आहे. त्यामुळे महिलांना व महिलांसाठी सर्वोच्च पद या पातळीवर नेमण्याच्या पण संधी आता उपलब्ध होत आे. ही स्थिती नक्कीच आशादाई आहे असे मत देशातील काही प्रमुख सल्लागार संस्थांनी व्यक्त केले , या सल्लागार संस्थांच्या मते व्यवस्थापनातील महिला उमेदवार व्यवस्थापकाच्या संदर्भातील मानसिकता बदलत असून त्याचा लाभ कार्यक्षम व प्रभावी महिला व्यवस्थापकांना नक्कीच होणार आहे.

महीला व्यवस्थापकाच्या कामाच्या तासाच्या संदर्भात वादाचा मुद्दा उरला नसुन त्याच्या परिणामकारकता व व्यावसायिक लाभ यावर आता भर देण्यात येत आहे. काही कंपन्या तर आपल्या महिला कर्मचाऱ्यांना प्रशिक्षण , प्रोत्साहन , मार्गदर्शन देत उद्याच्या यशस्वी महीला व्यवस्थापक तयार करण्याचा प्रयत्न करीत आहे , ही बाब व्यवस्थापन क्षेत्रातील कार्यरत महीलांच्या सक्षमीकरणाकरीता महत्वपूर्ण असुन त्यामुळे निश्चीतच आर्थिक विकासात भर पडते , यात शंका नाही.

● **निष्कर्ष :-**

प्रस्तुत शोध निबंधामध्ये सादर केलेल्या माहितीवरून व इतर दिलेल्या माहितीवरून असे निदर्शनास येते की भारतात सुध्दा काही महीला उद्योजक व व्यवस्थापक म्हणुन यशस्वी झाल्या असुन महिलांनी स्वतः आपल्या ज्ञान व कौशल्यातुन उद्योगात उंच भरारी घेतली आहे. जागतीक स्तरावर सुध्दा भारतीय महीलांचा उद्योग जगतात दखल घेतली जात आहे. तसेच काही महिला आपल्या कुटूंबाचा आधार किंवा वारसा हक्काने यशस्वी महिला उद्योजिका बनल्या आहे. या तरुण महीला उद्योजकांनी अत्यंत कमी वेळेत आर्थिक स्वातंत्र्य , स्वतः ची ओळख , क्रियाशिलता , जोखीम स्विकारण्याची क्षमता व समाजात स्वतंत्र स्थान निर्माण करण्यात यशस्वी झाल्या आहेत . असा यशस्वी महिला उद्योजकाविषयी प्रसार माध्यमाद्वारे प्रसिध्दी करणे आवश्यक वाटते. जेणेकरुन या महीलांची उद्योगशिलता , कार्य करण्याची पध्दत , जोखीम स्विकारण्याची क्षमता इत्यादी ची प्रेरणा नवीन पिढीतील तरुणींना मिळु शकेल आणि महीलांमध्ये एकुण उद्योजकता व व्यवस्थापकीय कौशल्य वाढुन भारतातील ४८ % महीला वर्गाचे देशाच्या आर्थिक विकासात सहयोग मिळेल व महिलांचे सक्षमीकरण होवुन महीला स्वावलंबी तसेच आत्मनिर्भर व आत्मसन्मानाचे जिवन जगतील. यामुळे देशाचा आर्थिक विकास निश्चीतपणे घडुण येते.

● **संदर्भ ग्रंथ सुची-**

- १) सपकाळ ,हनुमंत , महिला आणि बचत गट उद्योजक (मासीक) महाराष्ट्र उद्योजकता विकास केंद्र , औरंगाबाद फेब्रुवारी २००८
- २) जोशी जयंत ,उद्योजकता विकास ,पिंपळापुरे अँड पब्लिशर्स
- ३) देशमुख प्रभाकर (२००२) उद्योजकता विकास संकल्पना व व्यवहार .
- ४) मुलाणी , एम. यू. महिला स्वयंसहायता बचत गट , डायमंड पब्लिकेशन
- ५) लोकमत व विविध वृत्तपत्रे
- ६) ज्ञानामृत (मासिक) अंक १२ , मार्च २०२५
- ७) केंद्रीय अर्थसंकल्प २०२५-२६

**One Day National Interdisciplinary E-Conference On****MODERN AND SOCIAL ASPECTS IN LITERATURE AND SOCIAL SCIENCE****On 3rd April, 2025**

Vidya Vikas Education Society, Hinganghat's
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DEPARTMENT OF ENGLISH

केंद्रीय अर्थसंकल्प व ग्रामीण विकास : एक दृष्टीक्षेप**प्रा.डॉ. गजानन शिवहरी जाणे****अर्थशास्त्र विभागप्रमुख****सुवालाल पाटणी कला व वाणिज्य महाविद्यालय , पुलगांव****ई-मेल :- gsjane1812@gmail.com****सारांश (Abstract)**

भारत हा कृषीप्रधान देश असून कृषी हा भारतीय अर्थव्यवस्थेचा कणा आहे. कृषी व्यवसाय प्रामुख्याने ग्रामिण भागात केला जातो, त्यामुळे भारतात ६.५० लाखापेक्षा अधिक खेडी आहे. आजही भारतातील एकुण लोकसंख्येच्या ६५ % लोकसंख्या ग्रामिण भागात राहाते , जो एकुण लोकसंख्येचा अर्ध्यापेक्षा जास्त भाग आहे. अशा ग्रामिण भागात राहणाऱ्या लोकांचा मुख्य व्यवसाय शेती व शेतीपुरक व्यवसाय आहे. इतकेच नव्हे तर ते त्यांच्या उदरनिर्वाहाचे प्रमुख साधन आहे. परंतु एवढ्या मोठ्या संख्येने असलेले हे लोक विकासाच्या प्रवाहापासून कुठेही मागे असता कामा नये ही बाब सरकारने लक्षात घेवून त्याचे प्रतिबींब केंद्रीय संकल्पात उमटलेले आपल्याला लक्षात येते. नुकताच केंद्रीय अर्थसंकल्प २०२५-२६ अर्थमंत्री निर्मला सिता रामन यांनी संसदेत सादर करून ग्रामिण विकासाबाबतच्या विविध योजनांवरील खर्चाची तरतुद करून २०४७ पर्यंत भारताला एक विकसीत देश बनविण्याचे स्वप्न रेखाटले त्या अनुसंधाने अर्थसंकल्पात ग्रामिण विकासावर विशेष जोर देतांना शिक्षण , आरोग्य , रस्ते , पाणिपुरवठा , आहार , निवास , रोजगार , शेती पुरक व्यवसायाची निर्मिती , महीला सक्षमीकरण , लघु व कुटिर उद्योगांची निर्मिती , कौशल्य विकास प्रशिक्षण , तंत्रज्ञान , शेती विकास योजना व इंटरनेट कनेक्टिव्हिटी या योजनांवर भर देवून ग्रामिण विकास घडून आणण्यावर भर देवून ग्रामिण अर्थव्यवस्था समृद्ध व मजबुत करण्याचा प्रयत्न होतांना दिसतो. त्या अनुसंधाने प्रस्तुत शोधनिबंधात केंद्रीय अर्थसंकल्प व ग्रामिण विकास :- एक दृष्टीक्षेप या विषयावर चर्चा करण्यात आली आहे.

प्रस्तावना (Introduction) -

सध्याची भूराजकीय परिस्थिती कर व व्यापार युद्ध अशा पस्थितीत केंद्रीय अर्थमंत्री निर्मला सिता रामन यांनी नुकताच संसदेत अर्थसंकल्प सादर केला, त्यात शिक्षण, आरोग्य, रोजगार , उत्पादन वृद्धी, ग्रामीण व शहरी विकासातील असमानता , गरीबी कमी करणे , त्याच बरोबर कृषी व उद्योग क्षेत्रातील भरभराटी , परकीय गुंतवणुक व तंत्रज्ञान वृद्धी

याबाबीला विशेष महत्व देणे ही आवश्यक बाब आहे. देशाच्या आर्थिक विकासासाठी उत्पादन वाढीवर लक्ष केंद्रीत करतांना देशात मुलभुत व पायाभुत सुवीधा विकसीत करण्याला प्राधान्य देत उत्पन्न विषमता कमी करणे तीतकेच गरजेचे वाटते.

देशाचा आर्थिक विकास , भौतीक साधन व त्याच जोडीला कुशल मानव साधनावर अवलंबून असतो. त्या अनुसंगाने हे दोन्ही घटक जीतके मजबुत व गतीशील राहतील तीतका विकासाचा अधिक दर प्राप्त करता येतो. त्याअनुसंगाने अर्थसंकल्पात येणाऱ्या ५ वर्षात आर्थिक विकासाचा दर ८.५% इतका राहील असे अनुमान काढले आहे जे की मागील वर्षाच्या ६.५ % विकास दरापेक्षा अधिक आहे. परंतु अर्थसंकल्पात महसुली तुट व वितीय तुट लक्षात घेता ही उद्दीष्ट साध्य करणे कितपत शक्य आहे ? हे तितकेच महत्वाचे आहे. यासाठी सरकारला थोडी कसरत करावी लागणार आहे. मध्यम वर्गीय कर्मचाऱ्यांना आयकर सवलत प्रदान करतांना व लोकानुनयी योजनांवर खर्च करतांना सरकारला राजकोषीय शिस्तीचे देखील पालन करावे लागणार आहे. व आर्थिक विकास उद्दीष्टे साध्य करावी लागणार आहे.

भारत हा कृषी प्रधान देश आहे, कारण आजही भारतात ६५ % लोक ग्रामीण भागात राहतात. व ते उदरनिर्वाहासाठी शेतीवर प्रत्यक्ष व अप्रत्यक्ष स्वरूपात अवलंबून आहेत. अनेक शेती पुरक व्यवसाय , तसेच लघु व कुटीर उद्योग हे ग्रामीण अर्थव्यवस्थेशी निगडीत आहेत, अशा ग्रामीण भागात राहणाऱ्या लोकांचा पर्यायाने शेतीसंबंधीत व्यवसायाचा विकास करून ग्रामीण व शहरी विकासातील असमानता दूर करून ग्रामीण भागातून शहराकडे होणारे स्थलांतरण थांबविणे शक्य आहे. त्यासाठी ग्रामीण अर्थव्यवस्थेशी संबंधीत अनेक समस्यांचे निवारण करून जसे ग्रामीण आर्थिक विषमता कमी करणे, शिक्षण , आरोग्य, रस्ते , निवास , व मुलभुत उद्योगांची निर्मिती , पोषक आहार , पाणी पुरवठा या सुवीधात वाढ करून शेती विकासाकरीता संशोधन, तंत्रज्ञान , शाश्वत शेती , सिंचन याकरीता विविध योजना राबवून शेती उत्पादनात वाढ करण्याबरोबर स्थायीक रोजगार निर्माण करणे व महीला सशक्तीकरण करून ग्रामीण , आर्थिक व सामाजीक समानता प्रस्तापीत करणे व त्यातून ग्रामीण विकासाला चालना देणे शक्य आहे. यासाठी यासर्व घटकांवर सरकारचा अर्थसंकल्प महत्वपूर्ण प्रभाव टाकतो.

प्रस्तुत शोधनिबंधामध्ये त्या अनुसंधाने ग्रामीण विकासाला चालना देणाऱ्या सरकारच्या ज्या विविध योजना आहे त्यावर अर्थसंकल्पात काय तरतुद करण्यात आली , व त्या योजनांचे मुल्यांकन करण्याचा प्रयत्न करण्यात आला.

शोध निबंधाचा उद्देश : -

प्रस्तुत शोधनिबंधात खालील उद्देश निश्चीत करण्यात आले आहे

- १) ग्रामीण क्षेत्रातील समस्या जाणुन घेणे.
- २) ग्रामीण विकासाला चालना देणाऱ्या विविध योजनांचा अभ्यास करणे.
- ३) अर्थसंकल्पात यासर्व योजनांवर पडणारा प्रभाव अभ्यासणे.

● संशोधन सामुग्री :-

प्रस्तुत शोधनिबंध तयार करतांना ग्रामीण क्षेत्रातील समस्यांचे निरीक्षण व प्रत्यक्ष पाहणी करून ग्रामीण विकासाबाबत संदर्भग्रंथ , शोधनिबंध, मासीक , वृत्तपत्रे , सरकारी योजना व लोकांचे अनुभव यासारख्या प्राथमीक व दुय्यम सामग्रीचा वापर करण्यात आला.त्याकरीता प्रथम ग्रामीण विकास म्हणजे काय ते लक्षात घेवु.

ग्रामीण विकास: (Rural Development) :-

ग्रामीण क्षेत्रात कृषी विकास , शेतीपुरक व्यवसाय , रोजगार , भांडवल गुंतवणुक , शिक्षण , आरोग्य , तंत्रज्ञान , महिला सक्षमीकरण , पाणीपुरवठा , आहार व निवास , मजबूत रस्ते अशा सर्व बाबींनी ग्रामीण क्षेत्र सोईस्कर पणे प्रगत करणे व त्यात वाढ व विस्तार घडवून आणणे अभिप्रेत आहे. त्याचा परिणाम ग्रामीण अर्थव्यवस्था मजबूत होवून राष्ट्राच्या आर्थिक विकासाला चालणा मिळते.

केंद्रीय अर्थमंत्र्यांनी सादर केलेला अर्थसंकल्प २०२५-२६ याचा ग्रामीण विकासावर कसा प्रभाव पडतो ? हे लक्षात घेण्यात आले.

● **केंद्रीय अर्थसंकल्प व ग्रामीण विकासाकरीता योजना**

अर्थसंकल्प मांडण्याअगोदर सरकार आर्थिक पाहणी अहवाल यातून प्राप्त होणारे आकडे लक्षात घेते. हे आकडे कृषी , शिक्षण , आरोग्य , पायाभुत सुविधा , उत्पादन वृद्धी , महसुली व भांडवली उत्पन्न , रोजगार दर , गुंतवणुक दर , औद्योगिक विकास दर , पायाभुत सुविधा व सामाजीक सुरक्षा यासर्व घटकाबाबत अगोदरच्या वर्षातील माहिती प्रदान करते, त्यातूनच मानवाच्या आर्थिक कल्याणाची व प्रगतीची कल्पना करता येते , व नविन अर्थसंकल्प मांडतांना अगोदरच्या उणीवा राहणार नाही , असा प्रयत्न केला जातो. आर्थिक सर्वेक्षण कार्यक्रमातून प्रगती , आव्हाने , समाजव्यवस्था व अर्थव्यवस्थेवर त्यातून पडणाऱ्या परिणामांचे मुल्यांकन केले जाते. व आर्थिक सर्वेक्षणांची पालेमुळे ही अर्थसंकल्पात दिसून येतात. त्या अनुषंगाने ग्रामीण विकासासंबंधी केंद्रसरकारच्या काही विकास योजनांचा आढावा घेवु ज्या योजना ग्रामिण विकास घडवून आणण्यात महत्वपूर्ण योगदान देतात.

१) **प्रधानमंत्री किसान सन्मान निधी (PM -KISAN):-**

लहान आणि अल्पभुधारक शेतकऱ्यांना या योजनेतून उत्पन्न समर्थन प्रदान करणे , त्यातून शेतकऱ्याच्या खात्यात किती निधी प्रभाविपणे हस्तांतरीत झाला , याचा आढावा आर्थिक सर्वेक्षणातून घेतला जातो. त्यातून कृषी उत्पादकता व उत्पन्नावर कसा परिणाम झाला , यात शेतकऱ्याच्या आर्थिक स्थिरतेला महत्व देवून शेतकऱ्यांना फंड ट्रान्सफर करतांना लागणारा विलंब व त्रुटी टाळण्याचा प्रयत्न अर्थसंकल्पात केला जातो.

२) **महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार हमी योजना (MGNEGA) :-**

ग्रामिण कुटूंबांना हमखास रोजगार उपलब्ध करून देण्याच्या उद्देशाने हा कार्यक्रम ग्रामिण भागात राबविण्यात येतो. या योजनेअंतर्गत निर्माण केलेल्या रोजगाराच्या प्रतीव्यक्ती रोजगाराची संख्या लक्षात घेवून त्याला निधी स्थानांतरीत केला जातो, यातून ग्रामीण लोकांना रोजगार उपलब्ध करून देण्याबरोबरच ग्रामीण पायाभुत सुविधांमध्ये सुधारणा केली जाते. त्यामुळे गरीबीची पातळी किती कमी झाली याचे मुल्यांकन केले जाते. यात वास्तवीक खर्च व विलंबीत वेतन देय यासमस्यांचे परिक्षण करून त्यासंबंधी अर्थसंकल्पात तरतुद केली जाते.

३) **प्रधानमंत्री जनआरोग्य योजना , आयुष्यमान भारत (PMJAY):-**

कमी उत्पन्न असलेल्या कुटूंबांना या योजनेतून आरोग्य विमा , संरक्षण प्रदान करणे , त्यात आरोग्यविम्याचा लाभ घेणाऱ्यांची संख्या निश्चीत करणे , आणि योजनेला ग्रामीण आणि शहरी भागांपर्यंत पोहचवीणे ही बाब लक्षात घेतली जाते. या योजनेमुळे आरोग्य सेवेसाठी विशेषता: मागास प्रदेशासाठी आरोग्य सेवा किती सुधारते आहे , याचे मुल्यांकन करून अर्थसंकल्पात तरतुद केली जाते.

४) प्रधानमंत्री आवास योजना (PMAY) :-

शहरात आणि ग्रामीण क्षेत्रात गरीबांना परवडणारी घरे उपलब्ध करून देण्याबरोबर या योजने अंतर्गत शहरात आणि ग्रामिण क्षेत्रात बांधण्यात आलेल्या घरांची संख्या निश्चीत करून ग्रामिण लाभार्थ्यासाठी कार्यक्रमाची अमलबजावणी करतांना त्याची परिणामकारकता तपासली जाते. ही घरे बांधतांना भुसंपादन , बांधकामातील विलंब , आणि घराच्या दर्जाशी संबंधित समस्या लक्षात घेवून त्याचे मुल्यांकन करून अर्थसंकल्पात तरतुद केली जाते, यातून गरीबांना निवासाची सुवीधा उपलब्ध होते.

५) स्वच्छ भारत मिशन (SBM) :-

उघड्यावर शौचास जाणे यावर लक्ष केंद्रीत करून स्वच्छतेला प्रोत्साहन देत बांधलेल्या शौचालयांची संख्या निश्चीत करून त्यात आणखी वाढ करण्याचा प्रयत्न करून भारताला खुल्या शौचमुक्त करण्याच्या मिशनच्या उद्दिष्टाच्या दिशेने किती प्रगती झाली , यातून सुधारीत स्वच्छता आणी जलजन्य रोगामुळे किती घट झाली याचा परस्पर संबंध लक्षात घेवून नवीन शौचालय बांधनीसाठी अर्थसंकल्पात तरतुद केली जाते.

६) प्रधानमंत्री उज्वला योजना (PMUY):-

दारीद्र रेषेखालील कुटूंबातील महिलांना स्वयंपाकाच्या अस्वच्छ इंधनावरून अवलंबीत्व कमी करून एलपीजी जोडणे कार्यक्रम राबवीने , केलेल्या जोडणीची संख्या आणि योजनेला ग्रामीण भागातील कमी उत्पन्न असलेल्या कुटूंबांपर्यंत पोहचवीण्यावर भर दिला जातो. यात जळावु लाकडासारख्या पारंपारीक इंधनासुन आरोग्यावर होणारे तसेच श्वसनाचे आजार यावरील परिणाम कमी करता येतात व ग्रामीण आरोग्य सुधारण्यासाठी त्याची कितपत मदत होते याचे मुल्यांकन आर्थिक सर्वेक्षणात करून अर्थसंकल्पात तरतुद केली जाते.

७) प्रधानमंत्री ग्राम सडक योजना (PMGSY) :-

संपर्क नसलेल्या दुरदुरच्या ग्रामीण भागात हवामान अनुकूल रस्ते तयार करून त्यांना शहरी भागाशी जोडले जाते. यात बांधलेल्या रस्त्याची लांबी किती आहे त्यामुळे ग्रामीण संपर्कात सुधारणा होवुन चांगल्या रस्त्यांमुळे लोकांना बाजारपठेची सुवीधा , वाहतुक , रोजगार संधी , आणि ग्रामीण लोकसंख्याची सामाजीक गतिशीलता कशी सुधारली जाते याचे मुल्यांकन करून रस्ते बांधण्यासाठी लागणारा विलंब , देखभाल समस्या ,व रस्ते बांधण्यासाठी पर्वत डोंगराच्या भुसंबंधी अडचणी लक्षात घेवून कार्यक्रमाची आखणी केली जाते व अर्थसंकल्पात तरतुद केली जाते.

८) डिजीटल इंडीया कार्यक्रम :-

सरकारी सेवांची अमलबजावणी करतांना डिजीटल साक्षरता आणि इंटरनेट वापराला महत्वपूर्ण प्रोत्साहन देत ब्रॉडबॅण्ड पायाभूत सुवीधांचा विस्तार करून सरकारी सेवा , इलेक्ट्रॉनिक वितरण करून ग्रामीण भागात इंटरनेट सुवीधांचा विस्तार करणे , त्यातून कितपत प्रगती झाली हे जाणुन डिजीटल कार्यक्रमांमुळे शाळा , आरोग्याची स्थिती ग्रामीण भागात कशी सुधारते , त्यातून लोकांचे जनजिवन कसे उंचावत आहे , याचा अभ्यास करून

सार्वजनिक सेवांच्या वितरणात पार्श्वकता वाढविण्याबरोबरच कार्यक्षमता वाढवीणे व त्यात भ्रष्टाचार कसा कमी करता येईल हे लक्षात घेवून अर्थसंकल्पात तरतुद केली जाते.

९) स्किल इंडीया मिशन :-

रोजगार क्षमता वाढविण्याच्या दृष्टीने हा सरकारी कार्यक्रम महत्त्वपूर्ण आहे. या कार्यक्रमातून युवकांना कौशल्य विकास प्रशिक्षण देणे , विविध कौशल्य विकास कार्यक्रम राबवून त्याच्या लाभार्थीची संख्या लक्षात घेवून व नोकरीच्या नियुक्त्या सुधारण्यावर प्रशिक्षणाचा कसा प्रभाव पडला आहे व त्याचा विविध क्षेत्रातील तरुणांच्या रोजगार क्षमतेवर होणारा प्रभाव लक्षात घेतला जातो. व कौशल्य प्रशिक्षण व रोजगार निर्मितीसाठी उद्योग सहकार्याची व्याप्ती वाढविण्याचा प्रयत्न केला जातो. त्यासाठी अर्थसंकल्पात नंतर तरतुद केली जाते.

१०) जल जिवन मिशन योजना -

प्रत्येक ग्रामीण कुटूंबाला पाईपद्वारे नळजोडणी करून पाणीपुरवठा केला जातो. त्यासाठी पायाभूत सुविधांची निर्मिती करून पाणीपुरवठा योजनेच्या बांधकामात प्रगती आणि शाश्वत जलस्रोताची खात्री केली जाते. स्वच्छ पाण्याच्या उपलब्धतेमुळे लोकांचे आरोग्य सुधारते व जलजन्य रोग त्यामुळे किती प्रमाणात कमी करणे शक्य आहे याचा आढावा घेवून स्वच्छ पाणी पुरवठ्यासाठी अर्थसंकल्पात तरतुद केली जाते , कारण जल हेच जिवन आहे.

११) राष्ट्रीय शैक्षणिक धोरणाची (NEP) अमलबजावणी व शैक्षणिक योजना :-

शिक्षण प्रणाली अधिक सर्वसमावेशक , न्यायपूर्ण आणि कोणीही शिक्षणापासून वंचित राहणार नाही ही बाब लक्षात घेवून भविष्यातील गरजेनुसार शैक्षणिक कार्यक्रमाची पुर्नरचना करणे , शाळेमध्ये सुधारना घडवून आणणे , तसेच शाळा आणि उच्चशिक्षणातील गळतीचे प्रमाण कमी करून विशेषतः मुली आणि वंचित गटातील शिक्षण घेणाऱ्यांचे मुल्यमापन करून सध्याच्या शिक्षण पध्दतीचा त्यावर कसा परिणाम होतो , शिक्षण , प्रशिक्षण व पायाभूत सुविधांचा विकास याचे मुल्यमापन केले जाते व नविन राष्ट्रीय शैक्षणिक धोरणांचा सर्वांगीण बहुविद्याशाखीय व लवचिक शिक्षणाच्या दृष्टिसह शाळा आणि महाविद्यालयाचा दर्जा उंचावून त्यात प्रगती करणे या अनुसंधाने अर्थसंकल्पात तरतुद केली जाते.

विकास कार्यक्रमाच्या पुनरावलोकनातील सामान्य विषय :-

लाभार्थी समावेश - बहुतेक योजनांचे मुल्यमापन त्या त्यांच्या लक्षित लोकसंख्येपर्यंत जसे की लहान शेतकरी , गरीब किंवा ग्रामीण समुदायापर्यंत किती चांगल्या प्रकारे पोहचतात यावर आधारीत असते.

निधीचा वापर :- या कार्यक्रमासाठी वाटप करण्यात आलेला निधी प्रभावीपणे आणि वेळेवर वापरला गेला आहे की नाही ? हे आर्थिक सर्वेक्षणात तपासले जाते.

प्रभाव मुल्यांकन : - या कार्यक्रमाच्या आजिवीका सुधारणे , पायाभूत सुविधा वाढवीणे , गरीबी कमी करणे , आणि आर्थिक वाढीला हातभार लावणे यावर होणाऱ्या व्यापक परिणामांचे सर्वेक्षण हे मुल्यांकन करते.

आव्हाने आणि शिफारशी :- सामान्य आव्हाने जसे की अमलबजावणीतील विलंब , प्रशासकीय अकार्यक्षमता आणि निधीचा कमी वापर अधोरेखित केले जातात. सर्वेक्षणात अनेकदा या समस्येचे निराकरण करण्यासाठी धोरण आणि शिफारशी प्रदान केले जाते.

अशा प्रकारे या कार्यक्रमाच्या माध्यमातून धोरणांची पुर्नरचना , संसाधनांचे वाटप आणि वाढीचे फायदे सर्वसमावेशक असल्याची खात्री करण्यासाठी महत्त्वपूर्ण ठरते. या सर्व योजनांमुळे ग्रामीण विकासाला चालणा मिळते.

● **केंद्रीय अर्थसंकल्प २०२५ -२६ व ग्रामिण विकासासाठी योजना निहाय तरतुद :-**

ग्रामिण क्षेत्र हे भारतीय अर्थव्यवस्थेचा कणा आहे. ग्रामीण अर्थव्यवस्था आणि ग्रामीण संस्कृतीला आकार देण्यासाठी महत्वपूर्ण योगदान देते. केंद्रीय बजेट २०२५-२६ मध्ये ग्रामीण भारतात रोजगाराची निर्मिती महिला सशक्तीकरण , शिक्षण आणि पायाभूत सुविधा इत्यादीच्या प्रमुख क्षेत्रावर लक्ष वेधून घेते. बजेटच्या अंतर्गत समृद्ध व आत्मनिर्भर बनविण्याच्या अनुषंगाने महत्वाचे पाउल उचलण्यात आले असून त्यातून ग्रामीण समुहाच्या समृद्धी आणि टिकाउ भविष्याकरीता विविध बाबींवर अर्थसंकल्पात भर देण्यात आला आहे.

● **ग्रामीण विकासाला चालना देण्यासाठी प्रमुख पाउल व भारतात सकारात्मक परिवर्तन -**

केंद्रीय बजेट २०२५-२६ मध्ये केंद्रीय कार्यक्रम आणि गुंतवणुकीच्या माध्यमातून ग्रामीण विकासाला चालना देण्यासाठी व अधिक समृद्ध बनविण्यासाठी जलजिवन मिशन, भारत नेट परियोजना यासारख्या प्रमुख बाबींचे रुपरेखा तयार केली आहे. यात इंडिया पोस्ट आपल्या १.५ लाख ग्रामीण डाकघर , इंडिया पोस्ट पेमेंट बँक आणि २.४ लाख डाक सेवकांसोबत ग्रामिण आर्थिक विकासाला गती देत आहे. भारत जसजसा अधिक समृद्धीकडे जात आहे , त्याचे विविध क्षेत्रात सकारात्मक परिवर्तन दिसून येत आहे. यात ग्रामीण मजुरी दरात वाढ, ग्रामिण भागात व्यापक इंटरनेट कनेक्टिविटी , गरीबीचे प्रमाणात कमी व उपभोग विषमता कमी होतांना दिसून येते.

१) **राष्ट्रीय बहुआयामी गरीबी निर्देशांक (MPI) :-**

एम पी आय रिपोर्ट २०१५-१६ आणि २०१९-२१ च्या दरम्यान गरीबीत राहणाऱ्या लोकांचे प्रमाण २४.८७ टक्के वरून कमी होवून १४.९६% झाले आहे. या दरम्यानच्या कालावधीत १३.५ करोड लोक गरीबीतून बाहेर आले आहेत.

२) **ग्रामिण इंटरनेट कनेक्टिविटी :-**

मार्च २०२४ पर्यंत भारतात ९५४.४० मिलीयन इंटरनेट ग्राहक होते. त्यात ३९८.३५ मिलीयन ग्रामिण इंटरनेट ग्राहक होते.

३) **आय वितरण (गिनीगुणांक) :-**

ग्रामीण क्षेत्राकरीता आर्थिक वर्ष २०२२-२३ मध्ये गिनीगुणांक ०.२६६ वरून कमी होवून आर्थिक वर्ष २०२३-२४ मध्ये ०.२३७ इतका कमी झाला आहे , ही बाब ग्रामिण क्षेत्रातील उत्पन्न विषमता कमी होत आहे हे दर्शविते.

४) **ग्रामिण मजुरी दरात वाढ :-**

श्रम ब्युरोच्या प्रकाशित आकडेवारी नुसार वित्तीय वर्ष २०२५ एप्रिल -सप्टेंबर २०२४ मध्ये ग्रामिण मजुरी प्रति वर्ष प्रती महिने ४% पेक्षा अधिक वाढ होत आहे. यात पुरुषाकरीता मजुरी दरात ५.७ % आणि महीला मजुरी दरात ७ % वृद्धी झालेली आहे. गैरकृषी पुरुषाकरीता ५.५ % आणि गैरकृषी महीलाकरीता ७. ९ टक्के इतकी वाढ झालेली आहे.

ग्रामीण विकास मंत्रालयाची अर्थसंकल्पातील तरतुद (करोड रु.)

| विभाग | २०२३-२४ वास्तविक | २०२४-२५ स.अ | २०२५-२६ ब.अ | परिवर्तन |
|-------|---------------------|-------------|-------------|----------|
| | | | | |

| | | | | |
|---------------|-----------|----------|----------|-----|
| ग्रामिण विकास | १,६९,९३२ | १,७३,९१२ | १,८७,७५५ | ८% |
| भुसंपादन | १,७११ | १,९६६ | २,६५१ | ३५% |
| कुल | १,६३, ६४३ | १,७५,८७८ | १,९०,४०६ | ८% |

नोट:-ब.अ बजेट अनुमान आणि स.अ संशोधित अनुमान आहे. % परिवर्तन दर्शवीते. २०२४-२५ स.अ च्या तुलनेत २०२५ -२६ ब.अ. मध्ये परिवर्तन दिसून येते. **स्रोत** - ग्रामीण विकास मंत्रालयाची अनुदान मागणी २०२५-२६ PRS

खर्चाची तरतुद :-

केंद्रीय बजेट २०२५-२६ मध्ये १,८८,७५४ करोड रुपयाचा खर्च करण्याची तरतुद करण्यात आली आहे. ग्रामीण विकास मंत्रालयासाठी यावेळी केंद्रीय बजेट मध्ये १,८८,७५४ करोड रुपये तरतुद करून त्यात महात्मा गांधी राष्ट्रीय ग्रामीण रोजगार हमी योजना करीता ८६ ००० करोड रु. , प्रधानमंत्री आवास योजनाकरीता ५४,८३२ करोड रु. , दिनदयाल अत्योदय योजना व राष्ट्रीय ग्रामीण जिवीका मिशन करीता १९००५ करोड रु. आणि राष्ट्रीय सामाजिक सहाय्यता कार्यक्रमाकरीता ९६५२ करोड रुपयाची तरतुद करण्यात आली आहे. यावर्षीच्या केंद्रीय बजेट मध्ये प्रस्तावीक विकासाची केंद्र बींदु युवा , अन्नदाता , गरीब व महिलांना लक्षात घेवून १० व्यापक क्षेत्रांवर लक्ष केंद्रीत करण्यात आले. विकसीत भारताचे लक्ष्य पूर्ण करण्यासाठी गरीबीमुक्त भारत कौशल्य विकासात शतप्रतिशत प्रमाणात समावेश करून खाजगी आर्थिक क्षेत्रात ७०% महिलांची भागिदारी वाढवीणे व शेतकऱ्यांना जगात भारताचा फुडबास्केट बनवीण्याकरीता बजेटमध्ये महत्वपूर्ण योगदान देण्यात आले.

i) ग्रामिण विकास मंत्रालयाशी संबंध :-

ग्रामीण विकास मंत्रालयाशी संबंधित क्षेत्रात ग्रामिण संपन्नता आणि रेजिलिएन्स कार्यक्रम (RPRP) भारताला गरीबीमुक्त बनवीण्याच्या दृष्टीने काम करित आहे. हा एक महत्वाकांक्षी निर्णय आहे.

ii) सर्व कार्यक्रमाकरीता राज्याचा सहभाग :-

सर्व कार्यक्रमाकरीता राज्याच्या सहभागाबरोबर पहील्या टप्प्यात १०० विकासशील कृषी जिल्ह्यांना प्राधान्य दिले आहे. देशातून आणि जगातून घेतलेल्या बेस्ट प्रॅक्टिसेस चा वापर यासाठी करण्यात आला.

iii) तांत्रिक व वित्तीय सहायता :-

बहुक्षत्रीय एजन्सीकडून उपयुक्त असे तांत्रिक व वित्तीय सहाय्यता घेतली जाईल या नाविन्यपूर्ण कार्यक्रमासाठी ग्रामीण महीला , तरुण व तरुण शेतकऱ्यांना व भुमीहीन शेतकऱ्यांना याचा लाभ होणार आहे.

iv) शिक्षण क्षेत्रासाठी तरतुद :-

केंद्रीय अर्थमंत्री निर्मला सितारामन यांनी शिक्षण क्षेत्रातल्या मोठ्या अपेक्षा लक्षात घेवून सुमारे ६% बजेटमध्ये तरतुद केली आहे. तर गेल्यावर्षी हा आकडा २.९ % इतका होता.

v) आरोग्य क्षेत्रासाठी तरतुद :-

केंद्रीय अर्थसंकल्पात आरोग्य क्षेत्रास ९५,९५७.८७ कोटी रुपयाची तरतुद करण्यात आली आहे. गेल्या वर्षीच्या बजेटमध्ये ही तरतुद ८६,५८२.४८ कोटी रुपये इतकी होती.

vi) कृषी विकासाकरीता तरतुद :-

शेतकऱ्यांना लागवडीसाठी ३२शेत आणि बागायती पिकाचे अधिक उत्पन्न देणारे आणि हवामान अनुकूल नवीन १०९ वान निर्माण केले जाणार आहे. पुढील २ वर्षात देशभरातील एक कोटी शेतकऱ्यांना नैसर्गिक शेती सुरु करण्यासाठी सहाय्यपुरविणार आहे. यावर्षी कृषी आणि सलग्न क्षेत्रासाठी १.५२ लाख कोटीची तरतुद घोषित केली आहे.

vii) महीला सक्षमीकरण :-

अर्थसंकल्पात महीला प्रणीत विकासाला चालना देण्यासाठी महिला आणि मुलींसाठी लाभदायक योजनांसाठी ३ लाख कोटीहून अधिक रक्कमेची तरतुद करण्यात आली.

viii) ग्रामिण पायाभुत सुवीधाकरीता तरतुद :-

अर्थसंकल्पात ग्रामीण पायाभुत सुवीधांसाठी तसेच ग्रामीण विकासासाठी २.६६ लाख कोटीची तरतुद करण्यात आली. येणाऱ्या पाच वर्षात एक कोटी तरुणांना ५०० प्रमुख कंपन्यांमध्ये इंटरनेटशिपच्या संधी उपलब्ध करून देण्यासाठी एक सर्वसमावेशक योजना सुरु करणार आहे.

निष्कर्ष (CONCLUSION) :-

ग्रामिण विकासाला चालना देण्यासाठी केंद्र सरकारद्वारे ज्या विविध योजना राबविण्यात येत आहे त्यासर्व योजनांसाठी अर्थसंकल्पात चालू वर्षी २०२५-२६ मध्ये जी तरतुद करण्यात आली ते आकडे बघता ग्रामीण विकासात पूर्णपणे सुधारणा घडून येईलच असा अंदाज बांधणे उचित होणार नाही , याचे कारण ग्रामीण भागात अनेक समस्या उग्र रुप धारण करून आहेत. जसे शिक्षण , आरोग्य , शेतीत कमी सुधारणा , दारीद्र , पांढरन रस्त्याची उणीव , नदी नाल्याची अडचण , सिंचन व वीजेची कमतरता , ग्रामिण महिलात अज्ञान , सामाजीक असमानता , पायाभुत सुवीधांची कमतरता, पुरेशा आहाराची कमतरता , अस्वच्छता , असंघटीत क्षेत्रातील शोषण , तांत्रिक सुवीधांचा अभाव, इंटरनेटची समस्या , आर्थिक विषमता , सिमांत व अल्प भुधारकांचे वाढते प्रमाण यासर्व समस्या निवारणाकरीता सरकारद्वारे करण्यात येणारी मदत त्यातुलनेत कमी राहाते, त्यातच नोकरशाही व योजनांच्या अमलबजावणीतील भ्रष्टाचार लक्षात घेता सरकारद्वारे योग्य पाउले व पारदर्शक अमलबजावणी झाल्यास ग्रामीण विकासाला चालना मिळुन ग्रामीण अर्थव्यवस्था मजबुत होईल व खऱ्या अर्थाने भारत देश आर्थिक विकासाच्या दिशेने पुढे जाईल , यात शंका नाही.

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बहिणाबाई चौधरी यांच्या काव्यातील लोकतत्त्वे

संशोधक

जयश्री रमेशराव देशमुख

स्नातकोत्तर मराठी विभाग, रा. तु. म. ना. वि., नागपूर

घोषवारा (Abstract):-

कविता ही कवीची निर्मिती असते. कविता वाचताना आपण कविता वाचत नसून त्यामागील भावना वाचत असतो. भावना संपूर्ण कवितेचे आत्मभान असते. कविता ही आत्मभानातून प्रगट झालेली कल्पना अविष्कार असते. कवीचे व्यक्तिमत्त्व त्यातून झळाळत असते. कवीच्या व्यक्तिमत्त्वात त्याच्या जीवनातील अनुभवाची शिदोरी असते. कवीचे जीवन अनुभव, अभिरुची, संस्कार यासारख्या गोष्टींनी त्यांच्या जीवनाला आकार आलेला असतो. जीवनातील अनुभवाच्या आधारे तो त्याचे काव्य फुलवत असतो. अशी जीवनाशी सुसंगत असणारी. जीवनातील अंतरंगाला ओलावा देणारी, जीवनाचे आत्मभान जोपासणारी व सामान्य लोकांच्या मनाचा ठाव घेणारी, लोकांच्या मनोविश्वाला भावनेची झालर देणारी लोककवियत्री बहिणाबाई चौधरी. 'लोककवियत्री' हे नामाभिधान अतिशय समर्पक आहे. तिने रचलेल्या कविता या नुसत्या कविता नसून ते आयुष्यातील सत्याची कास आहे. काव्यात जगण्यातील चालीरीती, रूढी, परंपरा, निसर्ग, निसर्गातून निर्माण झालेल्या लोकधारणा, लोकविश्वास, ईश्वराविषयी असणारी आस्था, सुख-दुःख या सर्वांची अनुभूती आपणास पाहावयास मिळते.

लोकतत्त्वीय विचारप्रणाली लोकांच्या मनाचा वेध घेते. आपली संस्कृती, रूढी, परंपरा या सर्वातून निरामय अशी काव्याची प्रतिकृती निर्माण करणारी, आपल्या दैनंदिन कामातून शब्दकळा जोपासणारी, निसर्ग, शेती, गावगाडा, कुटुंब या रचनेतून आपले काव्य फुलवणारी बहिणाबाई. लोकसंस्कृतीचा अविष्कार मानवी जीवनात प्रगट होणे अपरिहार्य असते. बहिणाबाई चौधरी यांच्या काळातील परिस्थिती, सामाजिक चालीरीती या सर्व जीवनावर परिणाम करत असतात. व्यक्तिमत्त्वाची जडणघडण लोक परंपरेतून झालेली दिसते. त्यामुळेच बहिणाबाई चौधरी यांच्या काव्याचा लोकतत्त्वीय दृष्टिकोनातून विचार करणे गरजेचे ठरते.

सूचनक(Keywords):- लोकतत्त्वे, लोकसंस्कृती, मानवीसमाज, लोकमानस.

विषय विवेचन :-

मराठी साहित्यविश्वात बहिणाबाई चौधरी यांचे काव्य ही अभूतपूर्व असे आहे. सामान्य माणसाबरोबरच विद्वत्ता संपन्न लोकांनाही बहिणाबाईच्या काव्याने प्रेरित केलेले आहे. अतिशय साधी, सोपी बोलीभाषा. जीवनातील अनुभवाचा मेळ घालून मनाच्या प्रांगणात स्थापन करण्यात बहिणाबाईने यश मिळविले. 'बहिणाबाईची गाणी' हा काव्यसंग्रह जेव्हा प्रकाशित झाला, तेव्हा वाचकाला तो आपल्या जीवनातील सुखदुःखाचा ठाव मिळाल्यासारखा वाटला. सामान्य जीवन जगणारी स्त्री तिच्या नशिबी आलेले सुख-दुःख याची यशोगाथा या काव्यसंग्रहातून आपणास पहावयास मिळते. जन्म आणि मृत्यू यामधील प्रवास हा कसा असावा, हे आपल्या हाती नाही पण तो कसा करावा हे आपल्या हाती आहे. याचा प्रत्यक्ष दाखला बहिणाबाई चौधरी यांच्या जीवन प्रवासातून आपणास दिसतो. जीवनाच्या लढयाला यशस्वी करणारी ती रणरागिणी जणू.....

बहिणाबाई चौधरी यांच्या जीवन प्रवासाचा आलेख तसा चढताच म्हणावा लागेल. डगमगून न जाता, संकटांना समोरी जाणारी स्त्री म्हणजे दुर्गेचे रूप. सासर माहेरची संस्कृती सांभाळून आयुष्य जपणारी लक्ष्मी. निरक्षर असूनही साक्षरतेला लाजवेल असे काव्य करणारी सरस्वती. हे सर्व रूप आपल्याला बहिणाबाई मध्ये पहावयास मिळते. बहिणाबाई चौधरी यांचा काळ हा सामाजिकरित्या पाहिले तर स्त्रियांवर बंधन असलेला काळ होता. तेव्हा रुढी, परंपरा, समाज, संस्कृती यासारख्या गोष्टींना सर्वप्रथम स्थान देण्यात येत होते. स्त्रीला तेव्हा दुय्यम स्थान होते. पुरुषप्रधान संस्कृतीची चौकट होती. अशा या समाज परंपरेत जन्म घेतलेल्या बहिणाबाईंनी स्त्री कर्तृत्वाची मुहूर्तमेढ रोवली. साध्या भाषेत जीवनाचे तत्त्वज्ञान समजवणारी ती निरक्षर स्त्री होती. ग्रामीण भागात जन्म घेऊन, शून्यातून विश्व उभी करणारी बहिणाबाई. महाराष्ट्रातील जळगाव शहरापासून दोन मैलांवर 'आसोद' या लहानशा गावी जन्मास आल्या. 'महाजन' घराण्यात लेवा पाटील समाजात इ. स. १९८० साली नागपंचमीच्या दिवशी जन्मल्या. वडिलांचे नाव 'उखाजी'. आईचे नाव 'भिमाबाई'. त्यांच्या वडिलांनी आपल्या कर्तृत्वाने व वर्तनाने गावात प्रतिष्ठा प्राप्त केली होती. गावात त्यांना चांगला मान होता. आपल्या पतीच्या प्रतिष्ठेला साजेसा स्वभाव भिमाबाईचा होता. त्या अत्यंत प्रेमळ, सर्वांच्या कल्याणाची काळजी करणाऱ्या होत्या. बहिणाबाईंना आपल्या आई-वडिलांबद्दल अत्यंत आदर होता. आपल्या माहेराबद्दल जिव्हाळा, मोठेपणा आपल्या काव्यातून अनेक ठिकाणी दाखविण्याचा प्रयत्न त्यांनी केला आहे. बहिणाबाईंच्या शब्दात सांगायचे तर "सदा आबादी आबाद माझं असोद माहेर!"

जमीनदार घराण्यात जन्माला आलेल्या बहिणाबाईंना घनश्याम, गणपत आणि धनाजी असे तीन भाऊ. सीता, तुळसा आणि अहिल्या या बहिणी मिळून सात भावांचे कुटुंब होते. बहिणाबाईंचा अवघ्या तेराव्या वर्षी जळगावच्या नत्थुजी चौधरी यांच्याबरोबर विवाह झाला. खंडेराव चौधरी हे त्यांचे सासरे होते. चालीरितीप्रमाणे बहिणाबाई महाजन या बहिणाबाई चौधरी झाल्या. त्यांचे सासर व माहेर हे दोन्ही प्रतिष्ठित कुटुंब होते. संयुक्त कुटुंबात असलेली बहिणाबाई हिला काही वर्षांनी विभक्त व्हावे लागले. अशातच जमिनीची, घराची वाटणी करण्यात आली. बहिणाबाईंचा नव्याने संसार सुरू झाला. दैव योग कसे असते, याची प्रचिती बहिणाबाईंना आली. नियतीने आपल्यासमोर काय मांडून ठेवले आहे, हे आपल्याला माहीत नसते. फक्त त्याचा स्वीकार करणे अपरिहार्य असते. असेच बहिणाबाई सोबत झाले. शेती व निसर्ग याचे प्रारूप तसे अढळ आहे. शेतीची साथ निसर्गाने सोडली तर कोणते संकट उभे ठाकते हे फक्त त्या कष्टकरी शेतकऱ्यालाच त्याची जाणीव असते. असेच बहिणाबाईंच्या सोबत झाले. शेती करून निसर्गाच्या आपदा, संकट म्हणून त्यांच्यासमोर उभ्या

राहिल्या. पुढे दुष्काळाच्या काळात खडी फोडण्याची ही पाळी त्यांच्यावर आली. आयुष्यात येणाऱ्या नवीन संकटांना त्या समोरे जात होत्या. त्यातच त्यांचे जीवनविषयक काव्य ही फुलत होते.

एका संसार संसार

दोन्ही जीवाचा इचार

देतो दुःखाले होकार

अन् सुखाले नकार

सुख-दुःख हे चालूच राहणार आहे. कारण दुःख म्हणजे काय ही कळासाठी सुखाचा आस्वाद घ्यावा लागतो. बहिणाबाई या जीवनचक्राच्या फेराला पुरत्या जाणून होत्या. म्हणूनच त्या पुढे म्हणतात,

देखा संसार संसार

दोन्ही जिवाचा सुधार

कधी नगद उधार

सुखा दुःखाचा बेपार

जीवन आणि संसार या दोन्हीची विन अतिशय घट्ट स्वरूपाची आहे. कारण बिन जर सैल पडली तर त्यातील गोळवा नाहीसा होतो. अशा या जीवनाच्या वाटेवर त्यांना एकटीला सोडून त्यांचे पती गेले. या सुखी संसाराची जबाबदारी बहिणाबाई वर आली. संसाराच्या वेलीवर तीन फुले होती. ओंकार, सोपान व काशी अशा या मुलांना सांभाळणे व वाढविणे. हे कसरत त्यांना आता एकटीलाच करायची होती. पण आता त्यांना अश्रू गाळायलाही वेळ नव्हता. कारण आयुष्याला नवी कलाटणी मिळाली होती. संसाराचा भार तिने आता उचलला होता. रडणं आणि दैवाला बोल लावणे, हे बहिणाबाईला पटत नव्हते. कारण नुसते बोलून काही होत नसते तर ते कर्तृत्वाने सिद्ध करावे लागते, याचे ज्ञान तिला होते. लोक माणसात माणूस म्हणून कशी किंमत असते, ती तिला पडणाऱ्या जबाबदाऱ्यातून कळली होती. समाजातील रिती-भाती, प्रथा, परंपरा याची तिला जाण होती. दुःखाच्या सागराला पार करण्याची हिम्मत तिच्यात होती. माणसा विषयाच्या सर्व अनुभूती तिला कळून होत्या. जीवनात मेहनतीशिवाय काहीही मिळत नाही, हे त्रिकालबाधीत सत्य तिने आचरणात आणले होते.

बहिणाबाईंनी आपल्या जीवनातील दुःखाचा उहापोह केला नाही तर परिस्थितीचा सामना करून ती जीवनातील आनंद शोधत राहिली. कामात राम असतो म्हणजेच मेहनतीशिवाय पर्याय नाही. हे अंतिम सत्य तिने स्वीकारले. आयुष्यातील क्षणांना नवीन संधी देऊन तिने अनुभवाच्या आधारे आपल्या काव्याचे विचारशिल्प उभे केले.

आपण ज्या समाजात राहतो, ज्या धर्माच्या नीती मूल्याचे रक्षण करतो. रूढी, परंपरा मानतो. ज्या संस्कृतीच्या अधीन राहून व्रत, वैकल्पे करतो. त्या सर्व संस्कृतीचा प्रभाव बहिणाबाई चौधरी यांच्या आयुष्यावर पडलेला आपणांस दिसतो. बहिणाबाईंची कविता ही ग्रामीण कविता आहे. त्यामुळे ग्रामीण संस्कृती, लोकत्वाचा प्रभाव त्यांच्या कवितेवर पडलेला आहे. त्यांच्या काव्यरचनेत त्यांचे लोकतत्त्वीय भान सतत जागे असलेले आढळते. त्यांच्या काव्यात लोकतत्त्व आपणांस दिसते. जगातील कोणतीही लोकसंस्कृती असो तेथील लोकांचा बराचसा भाग हा लोकविश्वासावर, लोकधारणेवर आधारलेला असतो. अशातच बहिणाबाईंनी लोकविश्वासावर आधारलेली 'गोसाई' ही कविता गोसाव्याची लोककथा होय. बहिणाबाई सांगतात की, एक गोसावी शेतात राहत होता. गाव त्याला योगी तपस्वी मानत होते. रानावनात राहून त्यांनी

जडीबुटीची औषधी युक्त ज्ञान घेतले. लोक त्याच्याजवळ औषध घ्यायला येत होते. त्यांनी दिलेल्या औषधाने ते बरे होत होते. तो औषधाचे पैसे घेत नव्हता.

एकदा गाय चरत होती. तिला रोप दिसले व ते ती खायला गेली. तेवढ्यात त्या झाडातून भूत बोलायला लागले. गायीला हाकलून दिले. त्यानंतर त्या रोपावर मंत्र टाकताच ते विषारी झाले व त्यामुळे तेथे कोणीही त्या वृक्षाकडे जात नव्हते. कोणताच वाटसरू त्या वृक्षाखाली विसावा घेत नव्हते. 'गोसाई' (गोसावी) या बहिणाबाईंच्या कवितेत व्यापक स्वरूपात भूताखेतावरील विश्वास, सैतान, अतृप्त आत्मे-प्रेतात्मे यावरचा विश्वास तसेच गोसाव्यासारख्या सतपुरुषावर असणारा अतूट विश्वास प्रगट झालेला आहे. लोकसंस्कृतीमधील अतूट लोकविश्वास, लोकधारणाच लोकसंस्कृतीला जिवंत ठेवते. म्हणूनच लोक विश्वासाला लोकतत्त्व प्राप्त झाले आहे.

लोकविश्वासावर आधारित असलेली 'जयरामबुवाचा मान' ही दीर्घ कविता आहे. बहिणाबाईंचे माहेर असलेले 'आसोदा' गावाच्या वाटेवर वडाच्या झाडाखाली जयराम बुवाचे दर्शन होते. हा बुवा नवसाला पावतो म्हणून लोक पूजापाती घेऊन त्याच्या दर्शनाला जात व मागणे मागतात.

तुझ्या लाडव्या लेकाचा

देता मान तुले

जाऊ आता समंदे जनं

लोडगे खायाले ||१||

घ्यारे पुंजापात्री हाती

उदबत्ती कापूर

वहा हात जोडीसनी

जयराम बोवावर||२||

कुण्या स्त्रीला आपल्या मुलांसाठी आयुष्य मागण्याकरिता नवस करण्याच्या निमित्ताने जयरामबुवाची कथा बहिणाबाई सांगतात. बारा वर्षाचा मुंजा वाटसरू चालला असता त्याला तहान लागली. समोर विहीर दिसल्यामुळे तो तिथे पाणी पिण्यासाठी गेला. तिथे वडाचे झाड होते व जयराम बुवा तिथे तपश्चर्या करत होते. त्या मुलाला पाहून जयरामबुवाने त्याला रोडगा खाण्याकरिता दिला. त्याने तो खाल्ला. पाणी पीत असताना तिथे मोठा विषारी साप सरपटत त्या मुलाला चावणार तोच जयरामबुवाने धावून सापावर पाय दिला. सापाने जयरामबुवाला दंश केला. हे गावात कळल्यावर हिराबाबू नावाचा मांत्रिक साप उतविण्याकरिता मंत्र म्हणू लागला. मात्र विष उतरण्याऐवजी तेच मंत्र हिराबाबूवर उलटले. जयरामबुवाचा मृत्यू झाला. मुंजाला वाचविण्यासाठी एका देवासारख्या माणसाने मरण पत्करले ही गोष्ट लोकांच्या मनात ठासली. त्या जयरामबुवाने आपल्या जीवाचे दान देऊन मुंजाला वाचविले. म्हणून लोक जयरामबुवाला मान देऊ लागले. जयरामबुवा नवसाला पावतो. असा लोकविश्वास, लोकश्रद्धेतून निर्माण झाला. लोकश्रद्धा कशी निर्माण होते, हे बहिणाबाईंच्या कवितेतून पहावयास मिळते.

लोकविश्वास हा काही घटनांमधून आपणास पहावयास मिळतो. बहिणाबाईंची 'खोकली माय' ही कविता या धारणेवरच आहे. खोकल्याच्या साथीने संपूर्ण गाव हैराण झाले होते. अशातच एक म्हातारी काहीतरी मागण्यासाठी आली व गाववाल्यांनी तुला खोकला दान देतो म्हटले तीनही ते दान घेतले. तेव्हापासून खोकला गेला असा विश्वास गावात

पसरला. खोकला घेणारी म्हातारी आता खोकली माय झाली. आजही मेहरुनच्या रस्त्याने गेले असता खोकली मायेचे देऊळ दिसते.

मेहरुनच्या वाटेनं

जरा वयव रे पाय

तुले दिशीन रस्त्याले

तठे आता खोकली माय

लोकविश्वासातूनच जयरामबुवा, खोकली माय यासारख्या देवतांचा जन्म होतो. माणसाची श्रद्धा बसली तर त्याला दगडातही देव दिसतो. त्याचप्रमाणे विश्वासातीलच नाते निर्माण होते. लोकांच्या श्रद्धेतून श्रद्धास्थाने निर्माण होतात. बहिणाबाई चौधरी ही ग्रामीण स्त्री होती. तिने कष्टाने आपला संसार चालवला होता. एकदा शेतात काम करण्यासाठी गेली असता, आपल्या मुलाला (सोपानदेवाला) हाऱ्यात झोपवून तो हाऱ्या आंब्याच्या सावलीत ठेवून उसाच्या शेतात काम करायला निघून गेली. त्याचवेळी आंब्याखाली नाग आला. आरडाओरड ऐकल्यावर बहिणाबाई झाडाखाली आल्या. समोरचे दृश्य पहाले तर सोपान व नाग खेळत होते. हे पाहून बहिणाबाईंनी हात जोडून महादेवाची आराधना केली,

माझं वाचव रे तान्हं

अरे नको देऊ डंख

तुले शंकराची आन

आता वाजवा वाजव

बालकिस्ना तुला पोवा

सांग सांग नागो बाले

माझा आयक रे धावा"

अशी आराधना केल्यावर गुराखी पोवा वाजवतो व पोवाच्या सुराने तो नाग जाऊ लागतो. सोपानची सुटका होते. आई बहिणाबाई नागपंचमीला दुधाची वाटी आणीन असे आश्वासन नागदेवतेला देते. या प्रसंगातून लोकविश्वास निर्माण होत असतो. वृक्षाविषयी, प्राण्याविषयी नदी, पर्वताविषयी, समुद्र, आकाश, तारे या संदर्भात निर्माण झालेल्या श्रद्धा, विश्वास, रूढी, परंपरा यातूनच निर्माण होतात.

ग्रामीण समाजातील लोकमाणसातील लोकविश्वासामुळे वेगवेगळ्या गोष्टी निर्माण होतात. अमावस्या व पौर्णिमा यातील गुणदोषही त्या आपल्या कवितेतून मांडतात. अमावस्या ही शुभ समजत नाही. कवितेतील बाई ही अमावस्येच्या दिवशी नवस करायला जाते.

कन्याले गेली नवस

आज निघाली आवस

अशा प्रकारच्या शुभ-अशुभ लोककल्पनातून लोकविश्वास निर्माण होतो. हा विश्वास लोकसंस्कृतीतून बहिणाबाईंनी आपल्या काव्यात मांडला आहे. दैववादावरून अनेक कल्पना लोकांच्या मनात निर्माण होते. लोक अंधश्रद्धेतून माणसाला 'भावेक' असे समज निर्माण करतात. आपल्या फायद्यासाठी माणूस दगडालाही देव बनवू शकतो. अशा रीतीने या कवितांमधून लोकसंस्कृतीची ओळख होते. यातील लोकतत्त्व आपणांस कळून येते.

लोकमानस हे लोकसंस्कृतीचे अपत्य मानावयास हरकत नाही. लोकांनी आपल्या फायद्यासाठी काही विशिष्ट अशा गोष्टींना प्राधान्य दिले आहे. अर्थात माणसाची दैवावर असलेली निष्ठा, प्रथा, परंपरा या कळत-नकळत यांच्यातील आस्था जोपासत असते. श्रद्धेचा गैरवापर होऊन अंधश्रद्धाही होते. परंतु माणसाला त्याच्या स्थिरतेसाठी विशिष्ट चालीरीती जोपासल्या जातात. अवतीभवतीच्या परिसरासंबंधी जीवन जगताना अनेक गोष्टींचा विश्वामध्ये समावेश झालेला आढळतो. वृक्ष, प्राणी, पक्षी, गृह, तारे, अग्नी, पाणी इत्यादी नैसर्गिक घटना विधी, काही समज आधुनिक काळातही विद्यमान आहेत. शहरी भागात या धारणा क्षीण स्वरूपात असल्या तरी ग्रामीण भागात समाजाने मोठ्या श्रद्धेने या धारणा जोपासलेल्या आहेत. प्राचीन काळापासून सृष्टीतील मानवेतर जगाचा मानवाशी संबंध येत गेला. काळानुभव तो संबंध जरी बदलत गेला असला तरी आपल्या भारतीय संस्कृतीत त्याचा वारसा आजही दिसतो. बहिणाबाई याच संस्कृतीत जगल्या असल्याने त्यांच्या व्यक्तिमत्त्वावर त्याचा प्रभाव दिसतो. बहिणाबाईंचा ही मानवेतर जगाशी संबंध आलेला आहे. त्यांनी निर्माण केलेल्या या अनुभवविश्वासातूनच साकारलेल्या अनेक कवितातून मानवेतर जगासंबंधीच्या धारणा प्रभावीपणे व्यक्त झाल्या आहेत.

बहिणाबाई चौधरी या ग्रामीण भागात राहणाऱ्या, ग्रामीण संवेदना, भावना जोपासणाऱ्या होत्या. शिक्षित माणसाला लाजवेल असा त्यांचा जीवनाकडे पाहण्याचा दृष्टिकोन होता. अर्थात ज्या मातीत त्या जन्मल्या, वाढल्या, मोठ्या झाल्या, त्या मातीशी त्या नेहमी एकनिष्ठ राहिल्या. बहिणाबाई चौधरी या ग्रामीण संस्कृती, रूढी, परंपरा यांना समजून होत्या. त्या परंपरेतील सत्यता त्या ओळखून होत्या. देव त्या मानत होत्या, परंतु कामात देव आहे हेही त्या जाणत होत्या. समाजात राहतांना त्यांनी आपल्या विचारांशी सुसंगतपणा जोडली. दैवाने परीक्षा पहाली. ती तिने पार केली. तिचे संपूर्ण आयुष्य गावातच गेले. त्यामुळे गावातील रूढी, परंपरा त्यांनी जवळून पाहिल्या. जीवनाचा खरा अर्थ तिने शोधला. लोकांमध्ये राहून आपण आपली माणुसकी कशी जोपासली पाहिजे, ही शिकवण तिच्या जयरामबुवाचा मान व खोकली माय या दीर्घ कविता मधून पहावयास मिळतो. तिने आपल्या साध्या सोप्या भाषेतून खऱ्या लोकतत्त्वाचे दर्शन घडविले.

निष्कर्ष:-

ग्रामीण लोकसंस्कृतीचा आरसा म्हणून आपण बहिणाबाई चौधरी यांच्या 'बहिणाबाईची गाणी' या काव्यसंग्रहाकडे पाहतो. बहिणाबाई चौधरी या ग्रामीण भागात राहणारी साधी सरळ स्त्री. तिने आपल्या कलागुणाने मराठी साहित्यात अजरामर स्थान काव्यातून निर्माण केले. 'बहिणाबाईची गाणी' हा काव्यसंग्रह नुसता काव्यसंग्रह नाही, तर तो संपूर्ण लोक संस्कृतीच्या, लोकमानसाच्या भावभावनांचा अथांग सागर आहे. तत्कालीन समाजव्यवस्थेतील लोकमाणसाच्या चालीरीती, रूढी, परंपरा याचा सारासार त्याच्या काव्यातून प्रत्यास येतो. लोकसंस्कृती ही मौखिक परंपरेतून एका वर्गाकडून दुसऱ्या वर्गाकडे जाते. लोकआस्था हा फार मोठा भावनिक विषय आहे. भावना जेव्हा असते तेव्हा काव्य जन्मास येते. बहिणाबाई चौधरी यांच्या काव्यातून लोकसमाजाचे, मानवी जीवनाचे, लोकसंस्कृतीचे दर्शन घडते. लोकसंस्कृतीचा आविष्कार हा त्यांच्या काव्यातून पाहाव्यास मिळतो. समाजातील चालीरीती, लोककथा, लोककथागीते, लोक लौकिकगीते या सगळ्यांचा कळत-नकळत मानवी जीव स्वीकार करत असतात. बहिणाबाईंनी आपल्या जीवनातील सुखदुःखाचा स्वीकार केलेला आहे. बहिणाबाईंच्या काव्य निर्मितीतूनच त्यांच्या व्यापक दृष्टिकोन प्रत्यास येतो. त्याचे काव्य सर्वस्पर्शी स्वानुभवातून प्रतिबिंबित झालेले दिसते. त्याची कविता ग्रामीण संस्कृतीच्या संस्कारातून घडलेली दिसते. रूढी, परंपरा व त्यातील लोकतत्त्वे त्यांच्या काव्यांमधून प्रगट होते.

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मार्गदर्शक

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सारांश :-

सुधा मूर्ती आपल्या कादंब—यातून सांस्कृतिक जीवनाच्या अनेक पैलूवर प्रकाश टाकतात. त्यात अन्न, पोशाख, मूल्ये, सामाजिक, सांस्कृतिक नीतिनियम, भारतातील विविध प्रांतातील सांस्कृतिक वैविध्य, विदेशातील संस्कृतीचे दर्शन, मानवी मनातील विविध भावभावनांचे सूक्ष्म कंगोरे लेखिका स्पष्ट करतांना दिसतात. जाती, भाषा, धर्म याकडे पाहण्याची त्यांची सांस्कृतिक जाणीव सर्वसमावेशतेच्या तत्वाला झुकते माप देणारी आहे. चंगळवादी संस्कृतीच्या पार्श्वभूमीवर भारतीय प्राचिन परंपरेचा धागा जोडतांनाच आधुनिक जीवनाशी समन्वय साधणारा दृष्टिकोनही सुधा मूर्ती यांच्या कादंब—यातून दिसून येतो.

सांकल्पिक संज्ञा :-

अनुवाद, कादंबरी, सांस्कृतिक जाणीव, दृष्टिकोन, संस्कृती, मूल्य, प्रादेशिक भेद, भाषाभेद, खाद्यपदार्थ, जतन, संक्रमण, धर्म, सांस्कृतिक संदर्भ.

प्रस्तावना :-

साहित्यातील सांस्कृतिक जाणीव म्हणजे विशिष्ट कालखंडातल्या समाजातील श्रद्धा, रीतिरिवाज, आणि मूल्यांचे प्रतिनिधित्व करणे. साहित्याच्या माध्यमातून वाचकांना संस्कृतीची ओळख होते आणि त्यांच्या वर्तनाचे मार्गदर्शन होते. सांस्कृतिक जाणीव म्हणजे विविध संस्कृतीची समज आणि संवेदनशीलता असणे. यामध्ये आपल्या संस्कृतीची ओळख जोपासणे, ती मान्य करणे आणि ती समजून घेऊन साहित्यात आणणे समाविष्ट आहे. सांस्कृतिक जाणीव असणे म्हणजे दोन किंवा अधिक संस्कृतीतील फरकांचा आदर करणे आणि समोरच्या व्यक्तीच्या दृष्टिकोनातून कार्य करणे.

साहित्यातील सांस्कृतिक जाणीव कशी होते ?

१. साहित्यात आढळणारे सांस्कृतिक संदर्भ विशिष्ट कालखंडातील व्यक्तीच्या समुहामध्ये सामायिक केलेल्या श्रद्धा, रीतिरिवाज, आणि मूल्यांचे प्रतिनिधित्व करतात.

२. साहित्यातून वाचकांना त्यांच्यासाठी परके वाटणाऱ्या विधी,समारंभ आणि सामाजिक नियमाबद्दल जाणून घेता येते.

३. पात्राचे विचार कृती आणि निवडीमध्ये खोलवर जाऊन, वाचकांना त्यांच्या वर्तनाचे मार्गदर्शन करणाऱ्या तात्विक आणि नैतिक तत्वाची सखोल समज मिळू शकते.

४. साहित्याच्या माध्यमातून समाजाच्या अंतरंगातील संघर्ष चित्रित करणे हे कलावंताचे आद्य कर्तव्य आहे.

साहित्यात सांस्कृतिक जाणीव असण्याचे फायदे :-

१. भिन्न संस्कृतीतील सांस्कृतिक अडथडे दूर होऊ शकतात.
२. दोन किंवा अधिक संस्कृतीमध्ये साहित्यातून सांस्कृतिक पुल बांधता येतात.
३. आपल्यापेक्षा वेगळे असलेल्यांचे कौतुक करता येते.
४. वैयक्तिक आणि व्यावसायिक संबंध विकसित करता येतात.
५. कोणत्याही कामात घेतलेल्या महत्त्वपूर्ण निर्णयांची दिशाभूल होत नाही.
६. सांस्कृतिक जाणीवेमुळे संस्कृतीची आदान – प्रदान होते.
७. विविध सांस्कृतिक पार्श्वभूमीद्वारे आकारलेली भिन्न मूल्ये ओळखणे व समजून घेणे सोपे जाते.
८. साहित्यातील सांस्कृतिक जाणीवेमुळे सृजनशीलता वाढीस लागते.

सुधा मूर्ती यांच्या कादंबरीतील सांस्कृतिक जाणीव :-

सुधा मूर्ती यांच्या कादंबरीतील विविध दृष्टिकोन समजून घेण्यासाठी आणि सांस्कृतिक गैरसमज कमी करण्यासाठी सांस्कृतिक जागरूकता महत्त्वाची आहे. संस्कृती जीवनाच्या अनेक पैलूंवर प्रभाव टाकते, ज्यात अन्न, पोशाख, मूल्ये, सामाजिक नियम आणि भाषा यांचा समावेश होतो. सांस्कृतिक दृष्ट्या जागरूक असण्यामध्ये इतर संस्कृतीबद्दल शिकणे, सांस्कृतिक फरकांबद्दल खुले विचार असणे आणि संस्कृती लोकांच्या अनुभवांना कशी आकार देते यांचा अभ्यास करणे क्रमप्राप्त ठरते.

‘अस्तित्व’ या कादंबरीत मैसूरच्या ब्राम्हण वस्तीतील सांस्कृतिक वातावरणाचे वर्णन सुधा मूर्ती करतांना दिसून येतात. एकादशी, पौर्णिमा, नवरात्र, गुढीपाडवा यासारखे सण साजरे केले जातात. परकर, पोलके, मैसुरी रेशमी पातळ, जरीकाठाचा ब्लाऊज, पंजाबी ड्रेस अशा पोशाखाचे वर्णन येते. मुकेश अनाथ असूनही रावसाहेब व सुमती स्वतःच्या मुलासारखा सांभाळ करून त्याच्यावर उत्तम संस्कार आणि जीवनमूल्ये देतात. कुंडली, नक्षत्र, पूजा-पाठ, अस्थिविसर्जन यासारख्या श्रद्धावर व्यक्तिरेखाचा विश्वास दिसून येतो. सुधा मूर्ती यांनी भारतीय संस्कृतीला वैश्विक जोड दिली. भारताबरोबरच इंग्लंड, स्वित्झर्लंड, अमेरिका, कॅलिफोर्नियातील वसंत ऋतू, खेड्यातल्या मुलींचे वेगवेगळे खेळ, गाणी इ. चे ही जाणीवपूर्वक वर्णन करतात.

‘डॉलर बहू’ या कादंबरीत ग्रह, नक्षत्र, कुंडली पाहूनच लग्नविधी करतांना दिसते. कुलदैवत, नवस यासारख्या श्रद्धावर विश्वास दिसून येतो. नागलोक, पातळलोक, किन्नर लोक, असे हिंदू धर्मातील पुराणांमधील दाखले देतात. अमेरिकेत गेलेल्या जमुनाला भारतीय संस्कृतीचे कसे विस्मरण होते. हे वर्णन करतांना सुधा मूर्ती सांगतात. अंगात सैल डगल्याप्रमाणे लांबलचक गाऊन, रितं कपाळ, रिते हात, गळ्यात मंगळसूत्राचा पत्ता नाही यातून भारतीय संस्कृतीत वरील बाबीना किती महत्त्व आहे हे

त्यांना सूचित करायचे आहे. अमेरिकेत राहून ही भारतीय जागरूक आहेत हे वर्णन करतांना, अमेरिकेत सगळे सण आठवड्याच्या वीक एंडलाच साजरे करतात, इथं प्रत्येकाने एकेक सण वाटून घेतला आहे. जसे जयाकडे युगादि, उमाकडे गणेश चतुर्थी, सुधाकडे संक्रात तसेच दिवाळी, दसरा यासारखे सण ही साजरे केले जातात. पाश्चात्य संस्कृती विषयी आदर बाळगतांना लेखिका सांगतात. अमेरिकेत सगळ्यांचा सण म्हणजेचे ख्रिश्चमस. समोसे, लाडू, चिवडा, इडली, मिठाई, ढोकला, खिचडी अशा अनेक भारतीय खाद्यपदार्थांसोबतच पालक पनीर, चना अशा कितीतरी भाज्याची वर्णने ही कादंबरीत येतांनी दिसतात.

‘धर्मनिरपेक्षता’ या मूल्यांची जाणीव करून देताना सुधा मूर्ती जोसेफ आणि चित्रा यांची व्यक्तिरेखा उभी करतात. पती-पत्नी असूनही जोसेफ आपल्या ख्रिश्चन धर्मावर श्रद्धा ठेवतो; तर चित्रा हिंदू धर्मातील देव-देवतांची पूजा करतांना दिसून येते. अमेरिकेत राहून ही मुलांवर भारतीय संस्कार व्हावेत म्हणून सावित्री ही व्यक्तिरेखा अनेक पूजा, धार्मिक विधी घरी करतांना दिसून येते. चिमुकला हर्ष आजोबाची पूजा झाल्याशिवाय दुध पीत नाही.

अशाप्रकारे सुधा मूर्तींनी ‘डॉलर बहू’ या कादंबरीत विदेशात राहून भारतीय संस्कृतीची मनोभावे जपवणूक करणा-या कितीतरी व्यक्तिरेखा चित्रित केल्या आहेत.

‘परीघ’ या कादंबरीत कर्नाटकांचे प्रादेशिक भेद दाखविलेले आहे. कर्नाटकात ‘जुनं कर्नाटक’, ‘उत्तर कर्नाटक’ ‘निजाम कर्नाटक’ आणि किनारपट्टीवरचा कर्नाटक, कर्नाटकातील ‘आलदहळळी’ हे गाव पुराणकाळापासून प्रसिद्ध आहे. महाभारत काळात पांडव अज्ञातवासासाठी इथे आले होते. हे मोठे तळं खोदून इथंच त्यांनी आपल्या वडीलांचे पिंडदान केले होते. असा उल्लेख प्राचिन सांस्कृतिक वारसा विशद करतांना लेखिका देतात. श्रावण महिन्यात नागपंचमी चैत्र महिन्यात युगाधी म्हणजे गुडीपाडवा, लक्ष्मीपूजन यासारखे सण साजरे होतांना दिसून येते.

‘धर्मनिरपेक्षता’ या मूल्याची जाणीव करून देतांना सुधा मूर्ती ‘आलदहळळी’ या गावाची सांस्कृतिक रीत व्यक्त करतात. गावात हनुमान मंदिर आणि मशिद एकाच परिसरात आहेत. सगळे गावकरी वर्गणी गोळा करून हनुमान जयंती पिर साबचा ‘उरूस’ मोठ्या उत्साहाने साजरा करतात. सवणूर या गावात सोवळ-ओवळं जास्त प्रमाणात पाळले जाते. तिथे मठ-पूजा-व्रत-वैकल्य यांचा प्रभाव जास्त असल्याचे वर्णन येते. गोव्याची संस्कृती ही मंगळूरच्या संस्कृतीपेक्षा वेगळी असल्याचे दिसून येते. कोकणामध्ये मराठी कोकणी, कन्नड कोकणी, मल्याळी कोकणी, पोर्तुगीज कोकणी, असे भाषाभेद असल्याचे वर्णन येते. परधर्मावरील सांस्कृतिक जाणिव व्यक्त करतांना सुधा मूर्ती सांगतात, पिंटो घराण्यातील लोक धार्मिक प्रवृत्तीचे होते. ते कधीही रविवारचं चर्च चुकवत नाहीत, दरवर्षी चर्चला वर्गणी देतात. भाकरी चपाती, दहीभात, श्रीखंड पुळिओगडे, सागु, नाचणीची उकड, ताकाची कढी, ताकातली भाजी, पावट्याची आमटी, भोपळ्याची आमटी, नारळाची चटणी यासारख्या शहरी आणि खेड्यातील खाद्यपदार्थांचे तसेच दाग दागण्यांचेही जाणीवपूर्वक वर्णन करतांना दिसतात.

‘महाश्वेता’ या कादंबरीतून रूढी-धर्मावर अपार विश्वास ठेवणारी राधाक्का ही व्यक्तिरेखा सुधा मूर्ती चित्रित करतात. आनंदच्या जन्मासाठी राधाक्का असंख्य देवांना साकडे घालतात. अनेक पार झिजवतात, नवस फेडतात, दानधर्म करतांना दिसून येतात. आनंदच्या लग्नासाठी मुलीची पत्रिका तपासतात. छत्तीस गुण जुळतात व संततीचा योगही पत्रिकेत असल्यामुळे त्या अनुपमाला पसंत करतात, नवरात्रीची पूजा, लक्ष्मीपूजा, गौरीपूजा अशा अनेक पूजा आपल्या सूनूकडून करवून घेतात.

अनुपमाला कोडाचा डाग उमटल्यावर कुटुंबातील सगळेच लोक तिला वाळीत टाकतात. माहेरी हाकलून लावतात. तिच्या सावत्र बहिणीचे लग्न तुटते. स्वतःच्या जन्मदात्यालाच तिचं अस्तित्व शापासारखे वाटत या रोगापासून मुक्तता व्हावी म्हणून ती पूजा, जप, जाप्य, नवस करते श्रृंगेरीच्या शारदेला दानधर्म करते, राघवेंद्र स्वामींना प्रदक्षिणा घालते, मैलारलिंगाला अभिषेक करते शेकडो व्रतं, उपाय श्रद्धेने करतांना दिसते. ग्रामिण संस्कृतीत कोडाकडे पाहण्याचा दृष्टिकोन आणि शहरी संस्कृतीत कोडाकडे पाहण्याच्या दृष्टिकोन, डॉ. आनंदचा स्वतःच्या पत्नीच्या कोडाकडे पाहण्याचा दृष्टिकोन आणि डॉ. वसंतचा कोडाकडे पाहण्याचा दृष्टिकोन यांचे तौलनिक चित्रण सुधामूर्ती या कादंबरीतून करतांना दिसतात.

‘बकुळा’ या कादंबरीत सुधा मूर्तीनी मानवी मनातील नाजूक भावभावनांना मूर्त रूप देण्याचे कार्य केले आहे. इतिहास विषयावर निस्सीम प्रेम असलेली श्रीमती ही व्यक्तिरेखा अनेक प्राचिन ऐतिहासिक संस्कृतीचा उलगडा करतांनी दिसून येते. चंद्रगुप्त मौर्यापासून तर सम्राट अशोकाने केलेला बौद्ध धर्माचा प्रसार, अहिंसा या मूल्याची केलेली रूजवण, त्यांनी आपले शिलालेख पाली, प्राकृत, ब्राम्ही आणि अरबी अशा विविध भाषेत कोरून प्राचिन सांस्कृतिक वारसा जगाच्या कानाकोप—यात पोहचविला. याशिवाय विविध प्राचिन स्थळांचा ही उल्लेख कादंबरीत येतांना दिसतो.

दक्षिण कर्नाटक आणि उत्तर कर्नाटक असे भेद दाखवितांना, या दोन्ही प्रदेशातील लोकांचे रीतिरीवाज, वेशभुषा, रूढी आणि परंपरा, खाण्यापिण्याचा पद्धती आणि जीवनविषयक दृष्टिकोन या सर्वच बाबतीत भिन्नता दाखविली आहे. दोघांची भाषा कन्नड असली तरी बोलण्याचे हेल, उच्चार शब्दावरील आघात किंवा अनेकदा शब्दामध्येही फरक दर्शविला आहे. कादंबरीत अनेक मराठी आडनावाचे वर्णनही येते. पण ते मराठी बोलत नाहीत. जुन्या काळातील स्त्रीयांच्या स्थितीचे ही दर्शन सुधा मूर्ती घडवितात. देशपांडे कुंटुंबाची सांस्कृतिक पार्श्वभूमी समान असूनही पंथात भिन्नता दिसून येते त्यातील एक शिवांची उपासना करणारे स्मार्त असून दुसरे विष्णुची उपासना करणारे वैष्णव होते. कर्नाटकातील प्रादेशीक भेदा बरोबर दोन्ही प्रांतांत वैवाहिक भेद शुद्धा दिसून येतात. उत्तर कर्नाटकातील प्रघातानुसार तुंगभद्रेच्या पलीकडच्या बाजूच्या कोणाशीही इकडच्या बाजूच्या व्यक्तीचा विवाह होत नाही.

बदामी, ऐहोळे आणि पट्टदकल या तिन्ही ठिकाणांना उत्तर कर्नाटकातील सुवर्ण त्रिकोण म्हणतात. जागतिक दृष्ट्या महत्त्वपूर्ण मानण्यात आलेली ऐतिहासिक स्थळे याच प्रदेशात असल्याचे सुधा मूर्ती सांगतात. बदामी येथील ग्रॅनाइट दगडाच्या टेकड्यामध्ये कोरलेले हिंदू आणि जैन मंदिरे, वातापी गणपती, वेरूळचे कैलास लेणे, ताजमहल, श्रवणबेळगोळ येथील बाहुबलीचा पुतळा या सर्वांचे कादंबरीतील वर्णन हा भारताचा सांस्कृतिक वारसा टिकविणे ही जाणिव ठेवून लेखिका करतांना दिसतात. आपल्या देशातील समृद्ध सांस्कृतिक जाणिव व त्या विषयी अभिमान व्यक्त करतांना श्रीमती ही व्यक्तिरेखा प्रोफेसर कॉलिन्सना म्हणते, “आमचा देश जर व्यवस्थित पाहायचा असेल, तर तुम्हाला कमीत कमी सहा महिने इथे घालवावे लागतील. तुम्ही इथे परत या. सौंदर्य आणि कलेच्या बाबतीत आमचा देश किती समृद्ध आहे ते पहा” (पृ. क्र.३९)

दोन विभिन्न संस्कृतीमध्ये विवाहाकडे बघण्याचा दृष्टिकोन किती वेगळा असू शकतो याची जाणीव व्यक्त करतांना अमेरिकेमध्ये व्यक्तीमनावर समाजाची फार बंधने नसतात म्हणून लग्नाशिवाय मुलं—मुली एकत्र राहतात. पण भारतीय समाज—मनावर समाजाची बंधने असल्याने लग्नाशिवाय मुलं—मुली एकत्र राहू शकत नाही. त्यामुळे दोन्ही संस्कृतीचा जीवनाकडे बघण्याचा दृष्टिकोन खूप वेगळा असल्याचे ही सुधा मूर्ती जाणिव पूर्वक सुचवितात. इस्लाम संस्कृती विषयीचा वेध घेतांना आजही पुत्र प्राप्तीची इच्छा असलेले सगळे लोक सलीम चिस्तीच्या दर्ग्यापाशी येऊन प्रार्थना करतात. यावरून सुधा मूर्तीची सर्व धर्म त्यांची संस्कृती याकडे पाहण्याची सूक्ष्म जाणीवही प्रतीत होते.

‘पितृऋण’ या कादंबरीत गणेशोत्सव, दसरा, राज्योत्सव, पाडवा यासारख्या सण—उत्सवांचे दर्शन घडते. नवस, मुंज या सारख्या विधी साज—या होतांना दिसतात. दडपेपोहे चकली, बेसनाचे लाडू, झुणका, तांदळाचा भात, उडदाचे वडे यासारखे खाद्यपदार्थांचे वर्णन येते, चांदणी भोजनाचे वैशिष्ट्य सांगतांना लेखिका म्हणतात, “चांदण्यातल जेवण म्हणजे सगळे पदार्थ पाढरे शुभ्र हवेत. दहीभात, पांढ—या करंज्या, शेवयाची खीर, पाकातले पांढरे चिरोटे, तांदळाच्या रव्याचा उपमा, कोबीची भाजी” (पृ. क्र.३१)

या कादंबरीतील व्यक्तिरेखांचा ग्रह, नक्षत्र, कुंडली वर विश्वास दिसून येते. शुर्पालीसारख्या खेड्यातील कर्मठ वातावरणाचे चित्रण ही कादंबरीत येते, कर्मठ लोकांच्या ब्राम्हण वस्तीत सोवळंही कडक होतं. नुकतीच बाळंत झालेली सोळा वर्षांची भागव्वा मनात नसूनही सामाजिक, सांस्कृतिक दृष्टीला बंदिस्त झाली. तिला केशवपन कराव लागतो. पूजेच्या वेळी मंगलप्रसंगी तिचे तोंड पाहणे ही अमंगल होते. तरूण वयातील भागिरथी म्हणजेच समाजातील लोकांसाठी अपशकुन, अपकीर्ती आणि अपमान होती. अशी नियतीची बळी ठरलेली ही व्यक्तिरेखा लेखिका साकार करतात.

निष्कर्ष :-

१. भारतीय संस्कृतीत साजरे होणारे सण – उत्सव सुधा मूर्ती आपल्या कादंबरीतून जाणीवपूर्वक वास्तवदर्शी व तटस्थपणे रेखाटतांना दिसतात.
२. 'हे विश्वचि माझे घर' या न्यायाप्रमाणे विश्वात्मक सांस्कृतिकतेची जाणीव सुधा मूर्तीच्या कादंब—यातून वाचकाला प्रत्ययास येते.
३. अनेक सणाच्या माध्यमातून कृतज्ञतेचा भाव सुधामूर्ती आपल्या कादंबऱ्यातून चित्रित करतात.
४. आर्थिक विविधतेचे दर्शन घडवितांनाच पाश्चात्य जगाचेही चित्रण त्या करतात.
५. भारतीय संस्कृतीच्या वारसाचे जतन, संवर्धन व संक्रमण त्यांच्या कादंबरी लेखनातून केल्याचे निदर्शनास येते.
६. विविध प्रांतातील वर्णभेद, वेशभूषाभेद, सांस्कृतिकभेद, भाषाभेद याचेही वर्णन कादंबरीतून त्या जाणीवपूर्वक करतांना दिसतात.
७. कादंबरीतील ऐतिहासिक स्थलवर्णनाच्या माध्यमातून सुधा मूर्तीचा आपल्या देशातील समृद्ध सांस्कृतिक जाणिवेचा अभिमान व्यक्त होतांना दिसतो.
८. 'धर्मनिरपेक्षता' या मूल्याची जाणीव करून देतांना सुधा मूर्ती जोसेफ आणि चित्रा या व्यक्तिरेखा साकारतात.

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१. मूर्ती सुधा, अनुवाद प्रा.ए.आर.यार्दी, 'अस्तित्व', मेहता पब्लिशिंग हाऊस, पुणे, प्रथमावृत्ती, २६ एप्रिल २००२,
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३. मूर्ती सुधा, अनुवाद उमा वि.कुलकर्णी, 'महाश्वेता', मेहता पब्लिशिंग हाऊस, पुणे, प्रथमावृत्ती, ऑगस्ट २००२,
४. मूर्ती सुधा, अनुवाद उमा वि.कुलकर्णी, 'परीघ', मेहता पब्लिशिंग हाऊस, पुणे, प्रथमावृत्ती, ४ नोव्हेंबर २०१३,
५. मूर्ती सुधा, अनुवाद लीना सोहोनी, 'बकुळा', मेहता पब्लिशिंग हाऊस, पुणे, प्रथमावृत्ती, ऑगस्ट २००९, पृ.क्र.३९
६. मूर्ती सुधा, अनुवाद संदाकिनी कट्टी, 'पितृऋण', मेहता पब्लिशिंग हाऊस, पुणे, ऑक्टोबर २००९, पृ.क्र.३१



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एस चंद्रा महिला महाविद्यालय साकोली जि. भंडारा (महाराष्ट्र)

सारांश

डॉक्टर बाबासाहेब आंबेडकर हे बहुआयामी व्यक्तिमत्व होते. आपल्या आयुष्यभर अनेक प्रकारच्या भूमिका त्यांनी निभावल्या. त्यांनी सामाजिक, राजकीय, संविधान, कायदा, धर्म, तत्त्वज्ञान, जात भेदभाव, अस्पृश्यता शिक्षण आणि अधिक महत्त्वपूर्ण म्हणजे आर्थिक विचार या विषयावर विचार मांडण्यात खूप योगदान दिले आहे. त्यांच्या विस्तृत योगदानामध्ये सामाजिक आणि राजकीय विचारापासून ते शिक्षण आणि आर्थिक सिद्धांतापर्यंत विविध विषयांचा समावेश आहे, जो विविध मुद्द्यांचा सखोल समज दर्शवितो. ते केवळ एक सैद्धांतिक तज्ञ नव्हते तर त्यांच्या विचारांचा एक साधक देखील होता. त्यांनी त्या संकल्पना व्यवहारात विस्तृतपणे लागू केल्या. डॉक्टर आंबेडकर यांचे कृषी विषयक विचार विशेष महत्त्वाचे आहेत. कारण भारत हा प्रामुख्याने कृषी प्रधान देश आहे ज्या 80% पेक्षा अधिक लोक कृषीवर आपली उपजीविका करतात आणि ते शेतीवर अवलंबून आहेत. डॉक्टर आंबेडकर यांचे मत आहे की शेतीला उद्योगाचा दर्जा दिला पाहिजे ज्यामुळे भारतात भांडवल गुंतवणूक वाढवता येईल. आजही भारतात भांडवली गुंतवणूक शेतीमध्ये पाहिजे त्या प्रमाणात उत्पन्न होताना दिसत नाही. त्यांच्या विश्लेषणात त्यांनी भूमी ताब्यात घेण्याच्या सामान्य समजाला आव्हान दिले आहे, आर्थिक भूसंपादन उत्पादनाच्या घटकाशी संबंधित आहे ज्याला भूमीच्या आकाराशी काहीही संबंध नाही. प्रस्तुत शोधनिबंधात डॉक्टर बी आर आंबेडकर यांच्या कृषी विषयक विचार चर्चा करण्याचा प्रयत्न केला आहे. शेती बदलची त्यांची मते ऐतिहासिक दृष्ट्या महत्त्वपूर्ण आहेत म्हणजे त्यांच्या शेतीसंबंधीच्या विचारांना ऐतिहासिक महत्त्व आहे.

बीज शब्द

शेती, आर्थिक विचार, समुदायिक शेती, शेती विषयक उपाययोजना, नवीन कल्पना, लहान मालमत्ता, आर्थिक धोरण, एकत्रीकरण, राज्य उद्योग, व भू विस्तार, अल्पभूधारक

प्रस्तावना

डॉ. बाबासाहेब आंबेडकर हे जगविख्यात अर्थतज्ञ होते. त्यांनी शेतीच्या प्रश्नाविषयी मूलभूत अभ्यास केलेला होता. शेतीचा नेमका प्रश्न काय आणि त्यावर काय उपाययोजना केल्या पाहिजेत याविषयी त्यांनी केलेली मांडणी आजही

दीपस्तंभ सारखी मार्गदर्शक आहे. डॉ.बाबासाहेब आंबेडकरांनी शेती आणि शेतकऱ्यांसाठी सुद्धा भरीव योगदान दिले आहे. शेती आणि शेतीची समृद्धी हा शेतकऱ्याच्या दृष्टीने महत्वाचा भाग आहे. तरच त्याला सामाजिक न्याय देता येऊ असे त्यांचे प्रामाणिक मत होते. सामाजिक न्याय प्रस्थापित करण्यासाठी आर्थिक स्थैर्य महत्वाचे आहे तरच सामाजिक न्याय निर्माण होऊ शकतो. ग्रामीण भाग हा देशाचा आर्थिक विकासाचा केंद्रबिंदू असल्याचे सांगत शेतीला मुख्य प्रवाहात आणण्यासाठी प्रयत्न करणे आवश्यक असल्याचे त्यांनी पटवून दिले. हा विचार पुढे ठेवत डॉ. बाबासाहेब आंबेडकर यांनी योजना ,आंदोलनाच्या माध्यमातून शेतीबाबतचे आपले विचार मांडले. शेती समृद्ध झाली तरच शेतकरी ,शेतमजूर आणि अवघा देश समृद्ध होण्यास मदत होईल असे त्यांचे शेती विषयक विचार आहेत.

दलितांचे कैवरी ही डॉ. बाबासाहेब आंबेडकरांची ओळख अपूर्ण आहे. बाबासाहेबांचे कार्य हे फक्त दलितांसाठी नव्हते तर बाबासाहेब अष्टपैलू व्यक्तिमत्व होते. ते अर्थतज्ञ, जलतज्ञ, पत्रकार, कृषीतज्ञ, उद्योगतज्ञ कायदेतज्ञ देखील होते. शेकडो वर्ष उपेक्षित वंचित आणि कुंटीत आयुष्य जगणाऱ्या जाती आणि वर्ण व्यवस्थेच्या नावाखाली अतोनात हाल सहन करणाऱ्या समाजाच्या वेदनाना वाचा फोडणारे लाखो लोकांचे मुक्तिदाते म्हणून डॉ. बाबासाहेब परिचित आहेत.

डॉ. बाबासाहेब आंबेडकर हे जगविख्यात अर्थतज्ञ होते. त्यांनी शेतीच्या प्रश्नाविषयी मूलभूत अभ्यास केलेला होता. शेतीचा नेमका प्रश्न काय आणि त्यावर काय उपाययोजना केल्या पाहिजेत याविषयी त्यांनी केलेली मांडणी आजही दीपस्तंभ सारखी मार्गदर्शक आहे. १९४४ मध्ये बाबासाहेबांनी शेतीसाठी लागणारा खर्च सरकारने उचलला पाहिजे ,यासाठीची रक्कम शेतकऱ्यांना द्यायला पाहिजे अशी सूचना केली होती. 75 ते 80 वर्षांनंतर तेलंगणा राज्याने बाबासाहेबांचा हा विचार स्वीकारला आहे. केंद्र सरकारने देखील शेतकऱ्यांना तुटपुंजी का होईना मदत देण्यास सुरुवात केली आहे. प्रस्तुत शोधबंधात डॉक्टर बाबासाहेब आंबेडकर यांच्या कृषिविषयक विचारांचा त्यांनी कृषी विकास साठी केलेल्या उपाय योजनांचा व त्यांच्या धोरणांचा विश्लेषण करण्याचा प्रयत्न करण्यात आलेला आहे.

संशोधनाचे उद्दिष्ट

कृषी आणि डॉक्टर आंबेडकर यांच्या विचारांमधील संबंध समजून घेतल्यास आपल्याला सामाजिक समस्या बदल अधिक जागरूकता मिळू शकते.

संशोधन पद्धती

प्रस्तुत संशोधन निबंधात डॉक्टर आंबेडकर यांचे आर्थिक विचार आणि शेती यावरील भूमिका समजून घेण्यास मदत होईल. दुय्यम स्त्रोत म्हणून विविध प्रकारचे जनरल, पुस्तके, संशोधन पेपर, यूट्यूब चॅनल, गुगल वेबसाईट यांचा आधार घेण्यात आलेला आहे.

डॉ. बाबासाहेब आंबेडकर यांचे कृषी विषयक विचार

1. शेतीच्या राष्ट्रीयकरणाचा विचार देशातील 80% जनता शेतीवर उदरनिर्वाह करित असेल तर राष्ट्रीय उत्पन्नातील शेतीचा वाटा लक्षात घेऊन या क्षेत्राचे राष्ट्रीयकरण करावे आणि शेतकऱ्यांना भांडवल पुरवावे अशी संकल्पना बाबासाहेबांनी मांडली होती. शेतीसाठी लागणारी यंत्रसामुग्री ,कसदार बियाणे ,उत्तम खते देण्याची जबाबदारी सरकारची असल्याचे बाबासाहेबांनी ठासून सांगितले होते .डॉ. आंबेडकरांनी याच दरम्यान शेतीचे राष्ट्रीयकरण करण्याची सर्वात महत्वाची संकल्पना मांडली.. या संकल्पनेनुसार सरकारने काही जमिनी ताब्यात घेऊन त्याचा विकास करावा. याच विकसित झालेल्या जमिनी शेतकऱ्यांना शेतीसाठी द्याव्यात. याद्वारे आपोआप शेतकऱ्यासह

देशाच्या अर्थव्यवस्थेला हातभार लागेल. हा विचार पुढे नेण्यासाठी काही नियमावली तयार करून योजना अमलात आणावी. ज्यामुळे एका जमिनीत एकच पीक घेतले जाणार नाही. परिणामी मालाच्या उत्पन्नात देखील घट होणार नाही. आणि आपसुक रास्त भाव मिळून शेतमालाचे नुकसान न होता विक्री सुद्धा होईल. डॉ. बाबासाहेब आंबेडकर यांची ही संकल्पना शेतकऱ्यांसाठी आजही किती महत्वाची आहे हे अधोरेखित होते.

शेतीसाठी लागणारी अवजारे आधुनिक पाहिजेत. पारंपारिक पद्धतीने केलेली शेती कधीच फायदेशीर ठरणार नाही, आधुनिकीकरणासाठी जमिनीचे छोटे छोटे तुकडे नाही तर एकत्रिकरण होणे आवश्यक आहे. शेतीला दर्जेदार बियाण्याची गरज आहे. ही त्रिसूत्री शेतीची उत्पादकता वाढवण्यासाठी आवश्यक असल्याचे बाबासाहेबांनी त्यावेळी सांगितले होते.

अल्पभूधारक आणि अत्यल्प भूधारक यांचे वाढते प्रमाण चिंताजनक आहे. छोट्या क्षेत्रावर शेतीत आधुनिकीकरण करून उत्पादन वाढविणे शक्य होणार नाही, यावर बाबासाहेबांचे ठाम मत होते. जमिनीच्या विखंडनाचे मुख्य कारणे म्हणजे वारसा हक्क आणि हस्तांतर हे आहेत. दारिद्र्य, दुष्काळ, व्यसनाधीनता अज्ञान, कलह ही जमिनीच्या विखंडाचे महत्वाची कारणे आहेत असे बाबासाहेबांचे मत होते.

2. जमीनदारी संपवण्यासाठी प्रयत्न

पूर्वीच्या काळी गावोगावी खोती पद्धत असायची. खोत हे जमीनदार वतनदार असायचे. शेतकऱ्याकडून शेतसारा जमा करून तो सरकारी दरबारी जमा करण्याचे काम खोत करायचे. मात्र शेतकऱ्यांच्या अज्ञानाचा, अशिक्षितपणाचा फायदा घेऊन ते शेतकऱ्याची लूट करायचे. जमिनीचा अकरा महिने भाडेपट्टा लिहून घ्यायचा, एका एकर मागे खंडीभर भात मक्ता म्हणून घ्यायचा, तो जर नाही दिला तर पुढच्या वर्षी दीडपट सारा वसूल करायचा, एखाद्या कुळातील वसुली न झाल्यास त्या कुळाच्या शेतात असणाऱ्या आंबा, फणस, नारळाच्या झाडावर खोताचा हक्क असायचा, हे सर्व प्रकार कोकण भागात मोठ्या प्रमाणात सुरू होते. या आंदोलनाला बाबासाहेबांचा भक्कम पाठिंबा तसेच सहभाग होता.

1934 मध्ये शेतकरी परिषद भरवण्यात आली होती. त्याचे अध्यक्षपद बाबासाहेबाकडे होते. याच परिषदेत बाबासाहेबांनी शेतकरी मजूर पक्षाची घोषणा केली होती. नारायण नागू पाटील हे त्या खोती पद्धती विरोधातील आंदोलनाचे नेतृत्व करत होते. 27 ऑक्टोबर 1933 पासून सुरू झालेला हा संप तब्बल सहा वर्षे सुरू होता या काळात शेतकऱ्यांचे प्रचंड हाल झाले. शेतकरी आंदोलनाच्या इतिहासातील हे पहिले आंदोलन होते. त्यानंतर 14 आमदारांच्या पाठिंब्यावर 17 सप्टेंबर 1939 रोजी बाबासाहेबांनी खोती पद्धत बंदचे विधेयक विधिमंडळात मांडले. त्यानंतर सरकारला जाग आली. साधारणपणे 1950 पासून सरकारने खोती निर्मूलन अधिनियम लागू केला. कुलाबा अर्थात रायगड जिल्ह्यातील एक लाख 22 हजार 860 एकर जमीन खोतांच्या तावडीतून मुक्त केली. आणि कित्येक दशकाची ही जुलमी पद्धत संपुष्टात आली.

3. सिंचनासाठी अजोड काम

बाबासाहेब 1942 ते 46 या कालावधीत श्रम, सिंचन विद्युत शक्ती समितीचे अध्यक्ष झाले होते. भारताचे पाटबंधारे व ऊर्जा मंत्री म्हणूनही त्यांनी काम पाहिले होते. भारतात संयुक्त प्रकल्प, बहुउद्देशीय प्रकल्प या संकल्पना सर्वप्रथम बाबासाहेबांनी मांडल्या. केंद्रीय कॅबिनेट मंत्री असताना चार वर्षांच्या काळात त्यांनी दामोदर नदी प्रकल्प, हीराकुंड प्रकल्प, सोनू नदी प्रकल्प व देशातील पंधरा मोठ्या धरणाची ब्लू प्रिंट तयार करून कामाला सुरुवात केली होती. या सर्व प्रकल्पांचा उद्देश पूर्ण नियंत्रण, जलसिंचन, विद्युत निर्मिती, पाणीपुरवठा हा होता.

नदीजोड प्रकल्पाबाबत बाबासाहेबांनी त्यावेळेस तत्कालीन सरकारला सूचना दिल्या होत्या. त्यावेळेस हा सल्ला प्रत्यक्षात अंमलात आणला असता तर आज भेडसावणाऱ्या अनेक समस्या सुटल्या असत्या. बाबासाहेबांची पाणी प्रकल्पातील योगदान आणि त्यांची असणारी दूरदृष्टी ही वाखाणण्याजोगी आहे. 1945 मध्ये हिराकुंड धरणाची पायाभरणी पंडित नेहरू यांनी केली होती. नेहरू धरणांना आधुनिक भारताची मंदिरे म्हणत होते. या मंदिराच्या पायाभरणीचे काम डॉक्टर आंबेडकर यांनी त्यांच्या कारकिर्दीत केले होते.

जमिनीचे विखंडन तसेच जगातील इतर देशातील शेतीवर अवलंबून राहणारी लोकसंख्या आणि भारताची शेतीवर अवलंबून असणारी लोकसंख्या यांचे प्रमाण खूप भिन्न आहे. इंग्लंड ,अमेरिका या देशात मोजकी जनता शेतीवर अवलंबून आहे. मात्र आपल्या देशातील हे प्रमाण खूप जास्त असल्याने जास्तीची लोकसंख्या औद्योगिक कारणासाठी वापरावी लागणार आहे. भारताला औद्योगीकरण तसेच उपजीविकेसाठी दुसरे साधन सरकारने उपलब्ध करून देण्याची आवश्यकता असल्याचे मत बाबासाहेबांनी त्यावेळेस व्यक्त केले होते. शेतीची उत्पादकता वाढावी म्हणून शेत जमिनीचे सपाटीकरण, बांधबंधिस्ती, सिंचनाची सोय ,भांडवली गुंतवणूक केली तरच शेती लाभाची ठरेल. जलसिंचनाच्या सुविधा निर्माण झाल्याशिवाय शेती फायद्यात राहणार नाही. शेतीत आधुनिक यंत्र आणली पाहिजेत, शेती ही समुदायाने करून त्यात सामुदायिक शेती पद्धती विकसित झाली पाहिजेत असे उदात्त विचार डॉ. बाबासाहेब आंबेडकर यांचे होते. त्यांच्या विचारांचा अवलंब करणे आणि त्यांनी दाखवलेल्या मार्गावर चालणे हेच खरे कृषी विषयक विचारांसाठी महत्वाचे ठरेल. या विचारांची उपयुक्तता आज फार गरजेची आहे. डॉक्टर आंबेडकर यांनी शेतीबाबत विचार मांडताना पाण्याला महत्वाचे स्थान असल्याचे ते नेहमी सांगत. शेतीला समृद्ध करायचे असेल तर पाण्याचे योग्य नियोजन करणे आवश्यक आहे. केंद्रीय पाटबंधारे मंत्री असताना देशातील मोठ्या नद्या जोडण्याचा विचार सरकार पुढे त्यांनी मांडला होता. एवढ्यावर न थांबता त्यांनी ब्रिटिश सरकारला नदीच्या खोऱ्यातील दामोदर खोरे परियोजना ही पाण्याची योजना सादर केली. याच पार्श्वभूमीवर शासनाने 1996 मध्ये कृष्णा ,गोदावरी, तापी नर्मदा अशी खोऱ्याची विभागणी केली. डॉक्टर आंबेडकर म्हणायचे पाण्याचे नियोजन करून शेती करा, दुष्काळात हेच पाणी जनतेच्या कामी येईल अशी दूरदृष्टी त्यांची होती.

4.शेती विषयक धोरण

शेती समृद्ध झाली तर शेतकरी शेतमजुर अवघा देश समृद्ध होण्यास मदत होईल असे डॉ.बाबासाहेब आंबेडकर यांचे विचार आहेत. शेती ,शेतकरी यांच्या प्रश्नाबाबत डॉक्टर बाबासाहेब आंबेडकर प्रचंड आग्रही होते . आपल्या देशातील शेतकऱ्यांचे शेती हे उदरनिर्वाचे साधन असल्याच्या भूमिकेला डॉक्टर आंबेडकराचा विरोध होता. शेती हे केवळ उपजीविकेचे साधन नसून राष्ट्रीय उत्पन्नाचा स्त्रोत असल्याचे डॉक्टर आंबेडकर सांगतात. ग्रामीण भागातील जनतेला एकत्र आणून शेतीला उद्योग म्हणून पुढे केले तर देशाची अर्थव्यवस्था मजबूत झालीच म्हणून समजा. असा युक्तिवाद मांडायचे. एकूणच शेती आणि ग्रामीण समाज जीवनाची सखोल जाण असलेले, शेतीच्या समस्या सोडविण्यासाठी आग्रही असलेले.....लहान शेतकऱ्यांच्या समस्या व त्यावरील उपाय हा संशोधनपर ग्रंथ लिहून शेतकऱ्यांच्या प्रश्नाकडे लक्ष वेधणारे..... शेतीचे प्रश्न मांडण्याबरोबरच ते सोडवण्यासाठी देशात पहिल्यांदा पंचवीस हजार शेतकऱ्यांचा मोर्चा काढणारे..... सलग सात वर्ष दीर्घकाळ शेतकरी आंदोलन करणारे शेतकरी नेते म्हणून डॉक्टर आंबेडकर यांची एक वेगळी ओळख आहे. शेती उत्पादक आणि उत्पादक ही त्याच्या आकारावर अवलंबून आहे शेतकऱ्याच्या श्रम आणि भांडवलावर नाही. त्यामुळे सहकारी शेतीचा अवलंब सर्वसाधारण भागात करावा असा सल्ला त्यांनी दिला. डॉक्टर बाबासाहेब आंबेडकरांनी 1918 मध्ये” स्मॉल होडींग इन इंडिया अँड देयर रेमेडीज “या शीर्षकाचा लेख लिहिला. ज्यामध्ये त्यांनी

भारतातील विखुरलेल्या भागातील जमीनधारक शेतकऱ्यांच्या समस्या मांडल्या. ते म्हणाले की विखुरलेले अल्पभूधारक शेतकरी पुरेसे भांडवल आणि संसाधनांच्या अभावामुळे शेतीतून अपेक्षित उत्पादन मिळू शकत नाहीत. त्यामुळे भारतातील कृषी क्षेत्राच्या विकासासाठी सुधारणांची गरज असून सरकारने कृषी उपक्रमासाठी संसाधन आणि भांडवल उपलब्ध करून दिले पाहिजे असे, त्यांनी या लेखांमध्ये म्हटले आहे.

5. आयकर व जमीन महसूल यातील विषमता

शेतीतून मिळणारे उत्पन्न अवर्षणामुळे कमी झाले काय किंवा भरघोस उत्पन्न झाल्यामुळे वाढले काय, प्रत्येक शेतकऱ्याला आपल्या जमिनीच्या प्रमाणात शेतसारा भरावाच लागतो! त्यातून सर्व शेतकऱ्यांना शेत साऱ्याचा एकत्र दर लागू होतो. मात्र या उलट आयकर हा कर दात्याच्या ध्येय क्षमतेवर अवलंबून असतो. एखाद्या व्यक्तीला त्या वर्षात विशिष्ट मर्यादा पेक्षा कमी उत्पन्न झाले तर त्या व्यक्तीला आयकर भरावा लागत नाही. शेत साऱ्या बाबत मात्र असा निश्चित नियम नसल्याकारणाने जमीन महसूलाच्या माध्यमातून शेतकऱ्याचे शोषण होते. म्हणून महसूल व्यवस्था आर्थिक विषमतेला खतबांनी घालणारी आहे. आर्थिक व सामाजिक न्यायाच्या दृष्टीने चुकीचे असल्याचे निष्पन्न होते. म्हणून कर भरणीच्या माध्यमातून येणाऱ्या पैशाचा उपयोग शेतकऱ्यांना कर्जमुक्त करण्यासाठी केला पाहिजे अशी भूमिका ते मांडतात.

6. शेतीसाठी ऊर्जा स्रोत उभारण्यात योगदान

डॉ. आंबेडकर यांनी प्रथम प्रादेशिक पॉवरग्रीड ही संकल्पना मांडली. त्यांच्या पुढाकारातूनच प्रादेशिक पॉवरग्रीड विस्तार होऊन राष्ट्रीय पॉवरग्रीड निर्मितीला प्रारंभ होऊन केंद्रात ऊर्जा पुरवठा विभाग सुरू झाला. केंद्रीय जल आयोग च्या निर्मितीत डॉ. आंबेडकर यांनी मांडलेली भूमिका महत्वाची ठरलेली दिसून येते. केंद्र सरकारने विद्युत निर्मिती आणि पुरवठा या क्षेत्रात थेट सहभागी होण्याचा पर्याय ठेवावा याबाबत ते आग्रही होते. भारताच्या कृषी व औद्योगिक विकासासाठी स्वस्त आणि अमर्यादित विद्युत पुरवठ्याची गरज त्यांनी व्यक्त केली होती. त्यासाठी केंद्र सरकारने ऊर्जा प्रकल्प राबवत अशी भूमिका त्यांनी वेळोवेळी आपल्या भाषणातून व लेखनातून केलेली आहे. आज आपल्याला फार मोठ्या प्रमाणामध्ये देशामध्ये जल प्रकल्प व विद्युत प्रकल्प उभे असण्यामागे बाबासाहेबांचे विचार असल्याचे लक्षात येते. देशाच्या औद्योगिक क्रांतीसाठी देखील शेतमालाची आवश्यकता असते, हे वास्तव आज आपल्याला दिसत आहे. त्यामुळे शासनाने कृषी विषयक धोरणाकडे विशेष लक्ष देऊन स्थलांतरितांचा प्रश्न सोडविला पाहिजे. त्यांचा हा विचार आजच्या ग्रामीण अर्थव्यवस्थेला दिशा देणारा व सामाजिक न्याय प्रस्थापित करणारा दिसतो. यावरून त्यांची दूरदृष्टी किती व्यापक होती यांचा प्रत्यय येतो.

निष्कर्ष

भारतामध्ये समतेवर आधारित अर्थव्यवस्था समाज व्यवस्था स्थापन व्हावी असे त्यांना वाटत होते. भारतासारख्या कृषी प्रधान देशात पाणी आणि वीज यांचा समान रित्या पुरवठा झाला तर भारत एक समृद्ध देश होण्यास वेळ लागणार नाही असे त्यांचे मत होते. भारतात सर्वप्रथम नदीजोड प्रकल्प योजना मांडण्यात व हीराकुंड, भाक्रा - नांगल प्रकल्प उभारण्यात डॉक्टर बाबासाहेब आंबेडकर यांचे योगदान महत्वाचे असल्याचे दिसते. सामूहिक शेतीचे ते पुरस्कर्ते होते. खोती पद्धत ही एक प्रकारची आर्थिक शोषण करणारी व्यवस्थाच होती. ही खोती पद्धत नष्ट करणारे कायदे डॉ. आंबेडकर यांनी केले. आजही जर डॉ. बाबासाहेब आंबेडकर यांनी शेतकरी, शेतमजूर व कामगारांच्या बाबतीत जे काही महत्त्वपूर्ण विचार मांडले आहेत ते स्वीकारून त्याची योग्य प्रकारे अंमलबजावणी केली तर महाराष्ट्रातील व देशातील शेतकरी नैराश्याच्या गर्तेतून बाहेर आल्याशिवाय राहणार नाहीत. शेतकरी कर्जबाजारी होणार नाहीत आणि नैराश्यपोटी आत्महत्या करणार

नाहीत. त्यामुळे राज्यकर्त्यांनी थोर अर्थतज्ञ भारतरत्न डॉक्टर बाबासाहेब आंबेडकर यांनी निर्देशित केलेले आर्थिक विचार प्रत्यक्षात कृती आणून खऱ्या अर्थाने देशात आर्थिक समता प्रस्थापित करण्यासाठी प्रयत्न करणे गरजेचे आहे.

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सारांश -

भारत हा पुरुष प्रधान देश आहे त्यामुळे येथे लिंगभाव केला जातो लिंग हे शारीरिक आहे तर लिंगभाव समाजात घडवला जातो आणि हा लिंगभाव दूर करायचा असेल तर सामुदायिक प्रतिबद्धतेच्या व स्त्रीवाद या माध्यमातून तो दूर केला जावू शकतो याचा उपयोग करून आपण स्त्रीयांच्या समस्या दूर करण्याचा प्रयत्न करू शकतो.

जवळजवळ प्रत्येक मानवी हक्क करारांतर्गत लिंग-आधारित भेदभाव प्रतिबंधित आहे. जागतिक स्तरावर महिलांचे हक्क सुरक्षित करण्यात बरीच प्रगती झाली असूनही, लाखो महिला आणि मुलींना भेदभाव आणि हिंसाचाराचा सामना करावा लागत आहे, त्यांना त्यांची समानता, प्रतिष्ठा आणि स्वायत्तता आणि अगदी जीवनापासून वंचित ठेवले जात आहे.

आपला भारत देश अभिमानाने मातृभूमीत राहण्याचा आणि विविध महिला देवी.देवतांची पूजा करण्याचा दावा करतो परंतु दुर्दैवाने महिलांना समान आदर आणि समान दर्जा मिळत नाही ही गंभीर चिंता आहे जगातील सर्वात मोठ्या लोकशाही असलेल्या देशात राहूनही भारतातील महिला पुरुषांच्या कल्पनाही करू शकत नाहीत त्यापेक्षाही जास्त कठीण लढा देतात भारतीय महिलांच्या समस्या केवळ सामाजिक हक्कांपुरत्या मर्यादित नाहीत तर त्या कामाच्या ठिकाणी आणि घरांमध्येही व्यापक आहेत समस्या अनंत आहेत आणि दिवसेंदिवस वाढतच आहेत.

महिला आणि मुलींवरील हा भेदभाव आणि हिंसाचार, जो समाजाच्या रचनेत खोलवर रुजलेला आहे, तो कायमचा आणि पद्धतशीर आहे. आणि अलिकडच्या काळात, महिलांचे मानवी हक्क, लिंग समानता आणि लिंग-आधारित हिंसाचार यासंबंधी आंतरराष्ट्रीय मानकांविरुद्ध संशय आणि नकाराची पुनरावृत्ती झाली आहे, तर महिला आणि मुली स्त्रीवादी चळवळींद्वारे समानतेची मागणी करण्यासाठी आवाज उठवत आहेत. महिलांचे मानवी हक्कांना प्रोत्साहन देणे आणि लिंग समानता साध्य करणे ही संयुक्त राष्ट्र मानवाधिकार कार्यालयाची मुख्य वचनबद्धता आहे. आम्ही महिलांना त्यांच्या हक्काबद्दल जाणिव करून देण्यासाठी विद्यार्थीनींच्या माध्यमातून विविध शिबाराचे आयोजन केले जाते

त्यात हिंसाचारापासून मुक्तता, लैंगिक आणि पुनरुत्पादक हक्क, न्यायाची उपलब्धता, सामाजिक-आर्थिक समानता आणि निर्णय प्रक्रियेत सहभाग यासह सर्व मानवी हक्कांचा महिला आणि मुलींना समान आनंद मिळावा यासाठी प्रोत्साहन देतो.

Keywords - लिंग समानता, महिला, समस्या, स्त्रीवाद, हिंसाचार, हक्क, सामाजिक हिंसाचार

प्रस्तावना

लिंग समानता, महिला समस्या आणि स्त्रीवाद यावर बोलताना, हे लक्षात घेणे महत्वाचे आहे की लिंग समानता म्हणजे स्त्रिया आणि पुरुषांमध्ये समान अधिकार होय. जसे स्त्रियांना सर्व क्षेत्रात समान संधी आणि न्याय मिळणे, तर महिला समस्या म्हणजे स्त्रियांच्या जीवनात येणाऱ्या विशिष्ट अडचणी आणि समस्या आणि स्त्रीवाद म्हणजे स्त्रियांच्या हक्कांसाठी आणि समानतेसाठी लढणे असा अर्थ होय.

सर्व प्रथम आपण येथे लिंग समानता याचा अर्थ समजावून घेवू. लिंग समानता म्हणजे व्यक्तींना, त्यांचे लिंग काहीही असो, त्यांना जीवनाच्या सर्व पैलूंमध्ये समान अधिकार, जबाबदाऱ्या आणि संधी मिळाव्यात, ज्यामुळे प्रत्येकजण भरभराटीला येऊ शकेल असा समाज निर्माण करणे होय. लिंग समानतेचा अर्थ बघितल्यावर त्याची व्याख्या ही पाहणे तितकेच महत्त्वपूर्ण बाब आहे. कारण त्याशिवाय आपण पुढील गोष्टीवर प्रकाश टाकू शकणार नाही.

लिंग समानता ही शाश्वत विकासाशी आंतरिकरित्या जोडलेली आहे आणि सर्वांसाठी मानवी हक्कांच्या प्राप्तीसाठी ती महत्वाची आहे. लिंग समानतेचे एकूण उद्दिष्ट असा समाज आहे जिथे महिला आणि पुरुषांना जीवनाच्या सर्व क्षेत्रात समान संधी, अधिकार आणि कर्तव्ये मिळतील.

लिंग समानतेचे महत्त्व: -

लिंग समानता महत्वाची आहे कारण ती नसेल तर पुढील समस्या निर्माण होवू शकतात जसे - मानवी हक्क मध्ये लिंग समानता हा मूलभूत मानवी हक्क आहे आणि लिंगावर आधारित भेदभाव हा मानवी हक्कांचे उल्लंघन आहे, सामाजिक प्रगती करायची असेल तर शांततापूर्ण, समृद्ध आणि शाश्वत जगासाठी लिंग समानता प्राप्त करणे अत्यंत महत्वाचे आहे, आर्थिक फायदे जेव्हा महिलांना सक्षम केले जाते आणि त्यांना समान संधी मिळतात, तेव्हा ते आर्थिक वाढ आणि विकासाकडे नेते. आरोग्य आणि कल्याण: लिंग समानता व्यक्ती आणि समुदायांच्या आरोग्य आणि कल्याणात योगदान देते. शाश्वत विकास कुटुंबाचा व देशाचा शाश्वत विकास उद्दिष्टे (SDGs) साध्य करण्यासाठी लिंग समानता आवश्यक आहे. शांततापूर्ण, समृद्ध आणि शाश्वत समाज निर्माण करण्यासाठी लिंग समानता प्राप्त करणे अत्यंत महत्वाचे आहे, कारण ते सर्व व्यक्तींच्या पूर्ण क्षमतेला उघड करत असते मग लिंग कोणतेही असो

महिलांच्या समस्या

जगभरात महिला अनेक समस्यांना तोंड द्यावे लागत आहेत. आपल्या खूप आधीच्या पिढीला ज्या समस्यांना तोंड द्यावे लागले त्यात सतीप्रथा समाविष्ट होती, ज्यामध्ये पतीच्या मृत्यूनंतर स्त्रीला जाळून टाकले जाते कारण ती समाजात सुरक्षित राहू शकत नाही. सतीप्रथा बंदी घालण्यात आली आहे आणि अनेक सरकारांनी बदल केल्यानंतरही महिलांवरील क्रूरता कमी झालेली नाही. दुःखाची गोष्ट म्हणजे, तिने विविध भयानक रूपे घेतली आहेत जी महिलांवर शारीरिक, मानसिक आणि सामाजिकदृष्ट्या परिणाम करतात. जसे की लिंग आधारित हिंसा, भेदभाव, आणि समान संधीची कमतरता, या समस्यांमुळे महिलांच्या विकासावर आणि त्यांच्या जीवनाच्या विविध क्षेत्रांवर नकारात्मक परिणाम होतांना आपल्याला दिसत आहे. सद्य परिस्थितीत महिलांसमोर अनेक आव्हाने असल्याचे आपल्या निर्देशनास दिसून येत आहे. उदा -

प्रगती असूनही, असमान वेतन, शिक्षण आणि आरोग्यसेवेची मर्यादित प्रवेश आणि महिलांवरील हिंसाचार यासह लक्षणीय असमानता कायम आहे.

आजही स्त्री ही आई, बहीण, पत्नीची भूमिका पार पाडत कौटुंबिक जबाबदारी समर्थपणे पेलत आहे. व तिला लिंग समानतेचा अधिकार मिळाला असून ही आजही ती भारतासारख्या पुरुषप्रधान संस्कृतीत स्त्रिया पुरुषांवर अवलंबून असल्याने त्यांना स्वतःचा निर्णय घेण्याचा फारसा अधिकार नाही. त्यामुळे आजही महिलांचे स्थान नगण्यच असल्याने त्यांच्यावर अन्याय, अत्याचार होताना दिसतो आधुनिक काळात त्यांना राजकीय, प्रशासकीय व व्यवस्थापन क्षेत्रात पुरुषांच्या बरोबरीने संधी मिळाली पाहिजे तरच त्यांचा आर्थिक दर्जा सुधारेल व राष्ट्राच्या प्रगतीत त्यांचे योगदान वाढेल, प्रत्येक स्तरातील महिलांच्या समस्या वेगवेगळ्या आहेत. तरी सर्वसाधारण समस्यांचा विचार केला तर पुढील प्रमाणे समस्यांची वर्गवारी करता येईल. कौटुंबिक हिंसाचार, सामाजिक हिंसाचार, शिक्षणाच्या समस्या, आरोग्याच्या समस्या इ. इथे आपण इथे आपण महिलांच्या समस्येमध्ये सामाजिक हिंसाचारावर विचार करणार आहोत.

सामाजिक हिंसाचार

या प्रकारात समाजाकडून विविध प्रकारांनी महिलांना त्रास दिला जातो. यात छेडाछेड, विनयभंग, बलात्कार असे मुद्दे येतात. एकतर्फी प्रेमातून केला जाणारा असिड हल्ला, चाकू हल्ला, तसेच ऑफीस मध्ये काम करणाऱ्या महिलांना बऱ्याच वेळा छेडाछेडीला तोंड द्यावे लागते. या सगळ्यामागे पुरुषांच्या लेखी बाईचे असलेले दुय्यम स्थान, तिच्यावर त्याने प्रस्थापित केलेला मालकीहक्कच कारणीभूत आहे. समोरची व्यक्ती म्हणजे स्त्री ही आपल्या मालकीची वस्तू असल्याने तिच्यावर अन्याय, अत्याचार करणे सहज शक्य आहे, असे पुरुषाला वाटत राहते. ती प्रतिकार करू शकणार नाही असे गृहीत धरूनच पुरुषांकडून एवढी हिंमत होते. स्त्रियांवरील अत्याचाराच्या घटना घडल्यावर त्याचे पडसाद वेगवेगळ्या स्तरांवर उमटतात. अगदी रस्त्यांपासून संसदेपर्यंत. पण त्या घटना होऊ नयेत म्हणून जनजागृती मात्र कमीच होते. तसेच त्यावर शिक्षा देण्यास अतिशय विलंब केला जातो व कधी कधी तर गुन्हेगार सुटलाही जातो. म्हणून महिलांना लिंग समानतेचा अधिकार मिळाला असून सुद्धा तिच्या समस्या कमी झालेल्या दिसून येत नाही तर त्या वाढतच चाललेल्या आपल्याला दिसून येते. ज्यामध्ये माध्यमे मॉडेलिंग किंवा फॅशन जगतात महिलांची अवस्था दयनीय आहे. सौंदर्यासाठी त्यांचे शोषण केले जाते आणि त्यांचे चुकीचे प्रतिनिधित्व केले जाते, निषिद्ध प्रथांना प्रोत्साहन दिले जाते आणि उत्पादने आणि नोकऱ्यांबद्दल पक्षपात केला जातो.

स्त्रीवाद

स्त्रीवाद (Feminism) म्हणजे स्त्रियांच्या हक्कांसाठी आणि समानतेसाठी लढणारी चळवळ आहे, जी सामाजिक, राजकीय आणि आर्थिक स्तरावर स्त्रियांच्या हक्कांना समान स्थान मिळावे यासाठी कार्य करते.

स्त्रीवादाचा उगम आणि विकास

स्त्री जीवनाचा इतिहास पाहिला तर असे दिसून येते की, स्थीर कृषी संस्कृतीपासून पुरुषप्रधान समाज व्यवस्था अस्तित्वात येईपर्यंत स्त्रीला गौण स्थान दिलेले होते. तिचे कार्य चूल आणि मूल इतके मर्यादित होते. पुरुषांच्या अधिपत्याखाली राहून तिने घर सांभाळावे त्याच्या मर्जीप्रमाणे आपले जीवन कंठावे. अशा प्रकारची धारणा रूढ होती. या अवस्थेत स्त्रीला एक उपभोग्य वस्तू म्हणून (व्यक्ती म्हणून नव्हे) पाहिले जात होते. तसेच तिचा बौद्धिक आणि मानसिक विकास होऊ दिला नाही. अशा अवस्थेतून स्त्रीला मुक्त करण्यासाठीचा जो विचार पुढे आला. त्यातूनच स्त्रीवादाचा जन्म झाला.

स्त्रीवादाचे काही मुख्य पैलू आहेत त्यापैकी आपण येथे स्त्री.पुरुष समानता या स्त्रिवादी पैलूचा विचार करणार आहोत म्हणजे स्त्रीवाद स्त्रिया आणि पुरुषांमधील समानता स्थापित करण्याचा प्रयत्न करतो, म्हणजे दोन्ही लिंगांना समान संधी, अधिकार आणि न्याय मिळवून देण्याचे कार्य करीत असते

स्त्रीवादाची आधुनिक वाटचाल

स्त्रियांना दुय्यमत्व देण्यामागे जे पुरुषी राजकारण आहे, त्याचा बीमोड करणे हे स्त्रीवादाचे मूळ उद्दिष्ट आहे. स्त्रीवादांतर्गत अनेक गोष्टींचा अंतर्भाव होतो. पुरुषांइतकीच स्त्रीलाही स्वतःची ओळख आहे. स्व.विकास, स्वतंत्रता यांची जरूरी आहे. स्वत्वाची ओळख, स्वायत्तता, स्वयंनिर्णय, सक्रिय सहभाग या गोष्टी स्त्रीला व्यक्ती म्हणून परिपक्व बनवितात. त्या मिळवून देण्याचा प्रयत्न स्त्रीवादी चळवळीने केला. आपल्या सांकल्पनिक, सैद्धांतिक चौकटीमध्ये स्त्रियांना मिळणारे गौणत्व त्यांचे केले जाणारे दमन यांचे स्पष्टीकरण, त्यामागील कारणांचे विश्लेषण स्त्रीवाद करतो. त्याचप्रमाणे हे सामाजिक वास्तव बदलण्यासाठी काय करावे. याचे विवेचनही करतो. काळानुसार स्त्रीवादी चळवळीत जहालएमवाळ, मार्क्सवादी, पर्यावरणवादी, कृष्णवर्णीय वगैरे अनेक छटा असलेल्या विचारसरणींच्या बहुविध संघटना सामील झाल्या आहेत.

महिलांच्या समस्या सोडवण्याचे मार्ग

महिलांच्या जीवनाच्या प्रत्येक क्षेत्रात समस्या आहेत आणि त्या थांबवण्यासाठी आपण त्या समजून घेतल्या पाहिजेत. एक समाज म्हणून, आपण मुलींच्या शिक्षणाला आणि सरकारी कार्यालयांमध्ये आणि कॉर्पोरेट जगात महिलांना शक्तिशाली पदांवर पाहण्यास पाठिंबा दिला पाहिजे आणि इतरांना कोणत्याही स्वरूपात त्रास देणाऱ्यांसाठी कठोर कायदे लागू केले पाहिजेत.

- जेव्हा तुम्ही अधिकाधिक महिला आणि मुलींशी बोलाल तेव्हा तुम्हाला तळागारातील त्यांच्या समस्या खरोखरच समजतील आणि त्यानंतर समाजात त्यांची स्थिती सुधारण्याकरिता उचलली जात आहेत. मातांना सक्षम करणे, त्यांचे जीवन शिक्षणाने कसे बदलू शकते याबद्दल ज्ञान आणि वास्तविक जीवनातील उदाहरणे देणे खूप महत्वाचे आहे. तरच त्या एक सुशिक्षित कुटुंब वाढवतील आणि त्यांच्या मुलींना शिक्षणाच्या या वरदानापासून वंचित ठेवणार नाहीत. केवळ शिक्षण महत्वाचे नाही, तर मुली आणि त्यांच्या पालकांच्या आकांक्षा वाढवणे देखील महत्वाचे आहे, त्यांना शिक्षणामुळे काय साध्य होऊ शकते याचे पुरावे देऊन. शिक्षणाने अशा शक्तिशाली आणि स्वतंत्र महिला निर्माण होवू शकतात, आणि ज्या त्यांच्या आवडीनुसार जीवन जगतात. व्यावसायिक बनायचे की नाही हे त्यांच्यावर अवलंबून आहे. त्यांना समान संधी दिली पाहिजे आणि संकोच न करता संधींचा वापर करण्यास प्रोत्साहित केले पाहिजे.
- महिलांच्या कामाला योग्य मूल्य देणे हे महत्वाचे पाऊल असू शकते जेव्हा वरिष्ठ एखाद्याच्या कामाचे कौतुक करतात तेव्हा लिंगाचा विचार केला जाऊ नये आणि फक्त कामाचे मूल्यांकन केले पाहिजे, तरच कामाच्या ठिकाणी भेदभाव थांबवता येईल.
- कार्य करण्याच्या ठिकाणी महिलांच्या लैंगिक छळाविरुद्ध मार्गदर्शक तत्वे देणारा, कार्याच्या ठिकाणी लैंगिक छळ प्रतिबंधक कायदा हा प्राथमिक कायदा आहे. कामाच्या ठिकाणी त्याची योग्य अंमलबजावणी होणे महत्वाचे आहे.

महिलांना इतक्या समस्या आहेत की आपण व्यक्त करू शकत नाही आणि त्या तक्रार न करता इतक्या समस्यांना तोंड देत आहेत, म्हणून महिलांना समस्या असल्यास त्यांना पाठिंबा देण्यासाठी आणि न्याय आणि समानतेसाठी चुकीचे कृत्य

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Vidya Vikas Education Society, Hinganghat's
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DEPARTMENT OF ENGLISH

शेतमजुरांच्या आर्थिक सामाजिक समस्या व उपाय : एक चिकित्सक अध्ययन

डॉ. महेंद्र पांडुरंगजी गावंडे

प्राध्यापक

नारायणराव काळे स्मृती मॉडेल कॉलेज, कारंजा (घाडगे), जि. वर्धा

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गोषवारा (सारांश)

शेतमजूर कृषी, ग्राम व पर्यायाने देश विकासात महत्वाचे योगदान देत असून, राष्ट्राच्या विकासाचा महत्त्वपूर्ण घटक आहे. शेतमजूर हे संख्येने जरी जास्त असले, तरी त्यांच्या विकासासाठी शासनाने आजही पुरेसे प्रयत्न केलेले आढळत नाही, तसेच जे प्रयत्न केले ते त्यांच्यापर्यंत अजूनही पोहोचलेले दिसून येत नाही. त्यामुळे शेतमजुरांची समस्या एक भयावह स्वरूप धारण करत आहे.

शेतमजुराला अनेक समस्यांचा सामना करावा लागत असल्यामुळे, त्यांच्या जीवनात निराशामय वातावरण तयार झालेले आहे, त्यामुळे त्यांना निराशामय वातावरणातून बाहेर काढण्याकरिता शासनाने विविध उपाय योजना केलेल्या आहेत. परंतु त्याचा लाभ अजूनही आवश्यकतेनुरूप शेतमजुरांपर्यंत पोहोचू शकला नाही.

त्यामुळे राष्ट्रीय विकासात अडथळे निर्माण होत आहे, ते दूर करण्यासाठी शासनाने कठोर उपाययोजना करणे गरजेचे आहे. तसेच ज्या सोयी सुविधा पुरविलेले आहे, त्या त्यांच्यापर्यंत कशा पोहोचतील याकरिता शासकीय, प्रशासकीय यंत्रणेने प्रयत्न करण्याची गरज आहे.

शेतमजुरांच्या स्थितीत अपेक्षित सुधारणा झाल्यास, राष्ट्रीय विकास सहज शक्य होईल.

बीज शब्द- कृषी, शेतमजूर, ग्रामीण, आर्थिक, समस्या, काम, योजना

प्रस्तावना-

भारताच्या ग्रामीण व कृषी क्षेत्राशी संबंधित असलेल्या विविध समस्या पैकी एक समस्या म्हणजे शेतमजुरांची समस्या होय. ग्रामीण भागातील बहुसंख्य लोकांचा व्यवसाय हा कृषी असून, त्यामधील काम करणाऱ्या शेतमजुराचे

प्रमाण अधिक आहे. भारतातील श्रमशक्तीचा मोठा हिस्सा हा कृषीक्षेत्रात श्रम करताना आढळतो. देशातील लोकसंख्या वाढीबरोबरच कृषी क्षेत्रातील शेतमजुरांच्या संख्येतही वाढ होत आहे असे दिसून येते, हे शेतमजूर कृषी मालकाच्या समृद्धीकरिता दिवस-रात्र राबतात.

शेतमजूर हे संख्येने जरी जास्त असले, तरी त्यांच्या विकासासाठी शासनाने आजही पुरेसे प्रयत्न केलेले आढळत नाही, त्यामुळे शेतमजुरांची समस्या एक भयावह स्वरूप धारण करत आहे, असे दिसून येते. नियोजन मंडळाच्या मते,"शेतमजुरांची समस्या ही एक भारतीय कृषी अर्थव्यवस्थेतील चिघळलेली जखम आहे, या जखमेवर वेळीच योग्य उपाययोजना करणे आवश्यक आहे."

श्री संजीव रेड्डी च्या मते," शेतमजुरांची समस्या हा एक धुमसणारा ज्वालामुखी आहे, हा ज्वालामुखी केव्हाही जागृत होऊन लाव्हा फेकू लागेल." याचाच अर्थ असा की, शेतमजुरांच्या समस्या विचारात घेऊन शासनाने त्यावर गांभीर्याने लक्ष देणे गरजेचे आहे.

संशोधन पद्धती-

1. दुय्यम सामग्रीचा वापर करून वर्णनात्मक पद्धतीद्वारे हा शोध निबंध सादर करण्यात येत आहे.
2. दुय्यम सामग्री यामध्ये महाराष्ट्राची आर्थिक पाहणी, आर्थिक समीक्षा, जनगणना अहवाल, मानव विकास निर्देशांक अहवाल, संदर्भ ग्रंथ, वर्तमानपत्रे, इंटरनेटचा वापर करण्यात आला आहे.

संशोधनाची उद्दिष्टे-

1. शेतमजुराचा अर्थ व वैशिष्ट्ये अभ्यासने.
2. शेतमजुरांच्या आर्थिक सामाजिक समस्यांचा अभ्यास करणे.
3. शेतमजुरांच्या आर्थिक सामाजिक समस्यांवर शासकीय उपाय-योजनाचा अभ्यास करणे.
4. शेतमजुरांच्या आर्थिक सामाजिक समस्यांवर उपाय सुचविणे.

गृहीते-

1. शेतमजुरांना अनेक समस्यांचा सामना करावा लागतो.
2. शेतमजुरांची आर्थिक सामाजिक स्थितीत दयनीय आहे.
3. शेतमजुरांकडे अनिश्चित अर्थार्जनाचे साधने आहे.
4. शेतमजुरांना शासनाकडून वेगवेगळ्या सुविधा दिल्या जातात पण त्याची प्रभावी अंमलबजावणी होत नाही.
5. शेतमजुराचे प्रश्न सोडविण्याकरिता अधिक प्रयत्न करणे गरजेचे आहे.

शेतमजूर म्हणजे काय?

शेतमजूर म्हणजे, 'शेतात किंवा शेतीशी संबंधित कामात मजुरी करणारे कामगार होय.'

'आर्थिक मोबदला घेऊन जो दुसऱ्याच्या शेतावर काम करतो, त्याला शेतमजूर असे संबोधतात'. - शेतमजूर चौकशी समिती

प्रथम शेतमजूर चौकशी समितीच्या मते,"वर्षातील अर्ध्यापेक्षा जास्त दिवस दुसऱ्याच्या शेतावर काम करणाऱ्या व्यक्तीला शेतमजूर असे म्हणतात."

दुसऱ्या शेतमजूर चौकशी समितीच्या मते, "शेतमजूर म्हणजे केवळ शेतमालाचे उत्पादन करणारी व्यक्ती नाही, तर त्याशिवाय शेतीशी संबंधित असलेल्या पशुपालन, कुकूटपालन, मच्छली पालन, दुग्ध व्यवसाय, बागायत इत्यादी व्यवसायांमध्ये काम करणाऱ्या व्यक्तींना सुद्धा शेतमजूर म्हणता येईल."

थोडक्यात, शेतमजूर म्हणजे असे लोक जे दुसऱ्यांच्या शेतात किंवा शेतीच्या कामात मजूर म्हणून कार्य करून आपला उदरनिर्वाह करतात. यांचे वास्तव्य ग्रामीण भागात असून, त्यांची आर्थिक परिस्थिती कमकुवत असते. शेतीचे काम ऋतूनुसार बदलत असल्याने ते बहुतेकदा तात्पुरत्या रोजगारावर असते. शेतमजुरांच्या कामांमध्ये शेतात मशागत करणे, पिकांची कापणी करणे, बागकाम, पशुपालन आणि इतर शेतीविषयक कामे समाविष्ट आहेत. शेतमजूर बहुतेकदा असंघटित क्षेत्रात काम करत असल्यामुळे त्यांना अनेकदा वेतन आणि संरक्षण कमी मिळते.

शेतमजुराची वैशिष्ट्ये-

- शेतमजुराचा रोजगार हंगामी स्वरूपाचा असतो.
- शेतमजूर आर्थिक मोबदला मिळविण्याच्या उद्देशाने दुसऱ्यांच्या शेतावर काम करतो.
- शेतमजूर हे असंघटित क्षेत्रात काम करतात असल्यामुळे त्यांना नियमित रोजगार आणि सामाजिक सुरक्षिततेपासून वंचित राहावे लागते.
- अनेक शेतमजुरात शिक्षणाचा अभाव असल्यामुळे त्यांना मिळणार्या रोजगार संधी मर्यादित असते.
- ज्या शेतजमिनीवर तो काम करतो ती जमीन त्याच्या मालकीची नसते.
- शेतमजुराला शेतीमध्ये कामासंबंधी निर्णय घेण्याचा कोणताही अधिकार नसतो.
- अनेक शेतमजूर रोजगाराच्या शोधात एका ठिकाणाहून दुसऱ्या ठिकाणी स्थलांतर करतांना आढळून येते.
- शेतमजूर अनेकदा कर्जबाजारीपणात अडकलेले आढळून येते.
- शेतमजूर शेती व्यवसायातील कोणतीच जोखीम उचलत नसतो.
- हवामानातील बदल आणि हवामान बदल यांचा त्यांच्या उपजीविकेवर सखोल परिणाम होतो.
- शेतमजुराला मिळणारा कामाचा मोबदला हा मजुरीच्या स्वरूपात असून, रोख किंवा वस्तूच्या स्वरूपात असू शकते.
- अधिकांश शेतमजुरांमध्ये शिक्षण आणि प्रशिक्षणाचा अभाव असल्यामुळे त्यांना अधिक चांगले काम मिळणे कठीण होते.
- शेतमजुरांना कामासाठी व वेतनासाठी मालकांवर पूर्णपणे अवलंबून राहावे लागते.

वरिल वैशिष्ट्ये शेतमजुरात आढळून येते.

शेतमजुरांचे चांगले गुण -

- शेतमजूर कठोर परिश्रमी असून शारीरिक श्रम करतात.
- शेतमजुरात समर्पित भावना विकसित असून, त्यांच्या जबाबदाऱ्या काळजीपूर्वक पार पाडतात.
- शेतमजुरांना शेतीच्या कामाचा सखोल अनुभव असल्यामुळे ते कार्यक्षम असतात.
- शेतमजूर समायोजन क्षमतेने विकसित असल्यामुळे वेगवेगळ्या हवामानात आणि परिस्थितीत स्वतःला जुळवून घेऊन काम करण्यास सक्षम असते.
- शेतमजुरात विकसित सामुदायिक भावना असल्यामुळे अनेकदा एकत्र काम करतात.

- शेतमजुर निसर्गानुरूप जिवन जगतात. निसर्ग नियमांनुसार ते शेतीची सर्व कामे करतात.
- शेतमजुरांना संयमित जिवन जगण्याची कला उपजत असते.
- शेती व्यवसाय हा पारंपारिक, पिढीजात ज्ञानावर चालतो, शेतमजूर हे पारंपारिक ज्ञान संपन्न असते.
- शेतमजुरांमध्ये एकमेकाचे सहकार्य घेण्याची प्रभावी भावना विकसित झालेली असते.

शेतमजुरांच्या समस्या-

- बेकारी व अर्ध बेकारी-

शेतमजुरांची वाढती संख्या व शेतीचे यांत्रिक करण यामुळे शेतमजुरांसमोर बेकारी व अर्ध बेकारीची समस्या आढळून येते. तसेच हंगामी बेरोजगारी आढळून येते. कारण शेतीचे काम हंगामी स्वरूपाचे असल्याने, कामगारांना वर्षभर रोजगार मिळत नाही त्यामुळे त्यांची आर्थिक स्थिती अस्थिर असते.

- रोजगारात अनिश्चित-

शेतीमधील रोजगार हंगामी असतो, म्हणजेच कामगारांना वर्षातील काही महिनेच काम असून ते पूर्व निश्चित नसते. त्यामुळे त्यांच्या जीवनात अस्थिरता येते.

- अल्पमजुरी-

शेतमजुरांना मिळणारी मजुरी अत्यंत कमी असल्यामुळे या मजुरीत उदरनिर्वाह करणे सुद्धा कठीण जाते, त्याचबरोबर स्त्री मजुराला पुरुष मजुरापेक्षा कमी मजुरी दिली जाते. अनेक शेतमजुरांना त्यांच्या कष्टानुसार योग्य वेतन मिळत नाही.

- ऋणग्रस्तता-

बेकारी व अर्ध बेकारी, अनियमित काम तसेच मजुरीच्या अल्प दरामुळे बहुतेक शेतमजूर गरीब आहेत. त्यांना आपल्या गरजा भागविण्यासाठी सावकाराकडून कर्ज घ्यावे लागते, सावकारी कर्जाचा व्याजदर जास्त असल्यामुळे त्यांचे अत्याधिक शोषण होते व या ऋणपाशातून बाहेर पडणे सहज शक्य नसते.

- वेठबिगारी पद्धतीचे अस्तित्व-

अल्पमजुरी व बेरोजगारीमुळे एखाद्या शेतमजुराने सावकाराकडून कर्ज घेतलं असेल तर, त्या कर्जाची परतफेड होईपर्यंत त्याला त्या सावकाराकडे वेठबिगारीचे काम करावे लागते, कायद्याने सध्या या पद्धतीचे उच्चाटन करण्यात आले असले तरी, अजूनही समुळ नष्ट झालेली दिसत नाही.

- निरक्षकारता व ज्ञान-

बहुसंख्य शेतमजुरांमध्ये अशिक्षितपणा व अज्ञानीपणा आपल्याला दिसून येतो. ते श्रम विषयक कायद्यापासून अजूनही अनभिन्न आहे. त्यांना हक्काची व अधिकाराची जाणून नसल्यामुळे ग्रामीण भागात जमीनदार, सावकार, दुकानदार असे अनेक जन त्यांचे शोषण करतांना दिसून येते.

- ग्राम उद्योग व कुटीर उद्योगाचा ऱ्हास-

ब्रिटिश आगमनापूर्वी कृषी हंगाम संपला की शेतमजूर ग्राम व कुटीर उद्योगात काम करायचे म्हणजेच त्यांना जास्त काळ बेरोजगारीचा सामना करावा लागत नसते. परंतु ब्रिटिश आगमनानंतर ग्राम उद्योग व कुटीर उद्योगाचा ऱ्हास झाल्यामुळे शेतात काम नसेल तर शेतमजुरांना पर्यायी व्यवस्था नसल्यामुळे बेरोजगार रहावे लागते. त्यामुळे त्यांची स्थिती दयनीय होते.

- संघटनेचा अभाव-

शेतमजूर खेड्यापाड्यात विखूरलेले असल्यामुळे ते एकत्रित होऊन संघटना निर्माण करू शकत नाही आणि जोपर्यंत संघटित होणार नाही तोपर्यंत त्यांचे शोषण होतच राहील. कारण संघटने शिवाय त्यांच्या मागण्यांकडे कोणीही विशेष लक्ष देणार नाही.

- योग्य निवास व्यवस्थेचा अभाव-

बहुसंख्य शेतमजूर गवताच्या किंवा मातीच्या झोपडीत राहतात. या झोपड्या इतक्या लहान असतात की, त्यामध्ये पाय पसरवून झोपणेही कठीण असते. तसेच आरोग्यदायक वातावरणाचा अभाव या झोपड्यांमध्ये दिसून येतो. कारण एकच दार आणि नावाला एकच खिडकी असते. सूर्यप्रकाशाचा अभाव, ओलसरपणा, कोंडीत हवामान, यामुळे अनेक गंभीर आजार या झोपडपट्टीतील शेतमजुरात आढळतात. तसेच मुलांबाळांवर योग्य संस्कार करणे त्यांना कठीण जाते.

- सरकारचे दुर्लक्ष-

स्वातंत्र्यापूर्वी सरकारने शेतमजुरांकडे अजिबात लक्ष दिले नाही. त्यानंतर मात्र सरकारने शेतमजुरांच्या आर्थिक स्थितीत सुधारणा करण्याचे प्रयत्न केले आहे. परंतु त्याची व्यवस्थितपणे अंमलबजावणी होताना दिसून येत नाही. बहुतांश शेतमजूर अजूनही आपल्याला दारिद्र्यात जीवन जगताना आढळून येते. तसेच अज्ञान व अशिक्षितपणामुळे अजूनही त्यांना अनेक योजना पासून दूर राहावे लागत आहे. शासनाने विविध योजना आखल्या तरी त्या योजना पर्यंत त्यांची पोहोच दिसून येत नाही.

- जमीन मालकांचा विरोध-

शेतमजुरांचे हित संबंध हे आपल्या हित संबंधाच्या अगदी विरोधात आहे, अशी बहुसंख्य जमीन मालकांची भावना आहे. मजुरीच्या दरात वाढ झाल्यास आपले उत्पन्न कमी होईल, असे त्यांना नेहमीच वाटत असल्यामुळे ते मजुरीच्या दरात वाढ होऊ नये याकरिता प्रयत्न करत असतात. तसेच शेतमजुराला शासनाने जर जास्तीच्या सोयी सुविधा दिल्या तर ते शेतीच्या कामावर यायला तयार होणार नाही याची सुद्धा भीती जमीन मालकांमध्ये विशेष करून दिसून येते. त्यामुळे ते शासनाकडून करण्यात येणाऱ्या शेतमजुरांना वेगवेगळ्या सोयीसुविधांचा विरोध करताना आढळतात.

- हवामान बदलाचा परिणाम:

अनियमित हवामान आणि नैसर्गिक आपत्तींचा कृषी उत्पादनावर परिणाम होतो, त्यामुळे कृषी रोजगार कमी होवून शेतमजुरांचे उत्पन्न कमी होते.

- सामाजिक सुरक्षेचा अभाव-

मजुरांना आरोग्य विमा, पेन्शन किंवा इतर सामाजिक सुरक्षा योजनांचा लाभ मिळत नाही.

- आरोग्य समस्या-

शेतात काम केल्यामुळे कामगारांना शारीरिक आणि आरोग्य समस्यांना तोंड द्यावे लागते. अनेक शेतांमध्ये पिण्याच्या पाण्याची योग्य सोय नसते. कडक ऊन, पाऊस आणि कीटकनाशकांचा संपर्क आल्यामुळे त्याचे आरोग्यावर दुष्परिणाम होतात. शेतीतील कामांमुळे शारीरिक थकवा, त्वचा रोग आणि श्वसनाचे आजार होतात.

- कुटुंबांवर विपरित परिणाम-

कामाच्या शोधात अनेक मजूर एका ठिकाणाहून दुसऱ्या ठिकाणी स्थलांतर करतात, त्यामुळे त्यांच्या कुटुंबांवर विपरित परिणाम होतो. अनेक शेतमजुरांच्या मुलांना स्थलांतरामुळे शिक्षणाच्या संधी मिळत नाही, त्यामुळे त्यांच्या भविष्यावर विपरित परिणाम होतो.

- कौशल्यांचा अभाव

आधुनिक कृषी तंत्र बदल, ज्ञान आणि कौशल्यांचा अभाव शेतमजुरांमध्ये दिसून येतो.

- मध्यस्थांकडून होणारे शोषण

अनेक शेतमजुरांकडे जमीन नसते, त्यामुळे ते जमीनदार आणि कंत्राटदारांवर अवलंबून राहतात. बऱ्याच वेळा मध्यस्थ शेतमजुरांचे शोषण करतात आणि त्यांच्या वेतनाचा काही भाग हिसकावून घेतात.

- सामाजिक भेदभाव-

शेतमजुरांना अनेकदा सामाजिक भेदभावाचा सामना करावा लागतो. त्यांना समाजात हीन लेखले जाते. त्यांच्याकडे समाजाचा पाहण्याचा दृष्टिकोन हा गरीब, दारिद्र्य भूमिहीन, निकृष्ट जीवनमान असलेले, अशा असतो. त्यामुळे त्यांना मिळत असलेली वागणूक ही दुय्यम दर्जाची दिसून येते.

प्रस्तुत समस्यांमुळे शेतमजुरांचे जीवन दयनीय झाले आहे व त्यांच्या जीवनात निराशामय वातावरण तयार होत आहे.

शेतमजुरांच्या स्थितीत सुधारणा करण्याकरिता करण्यात आलेले शासकीय उपाय-

- किमान मजुरी कायदा 1948-

1948 मध्ये केंद्र सरकारने किमान मजुरी कायदा पास केला. त्याच बरोबर वेगवेगळ्या राज्य सरकारने तीन वर्षात किमान मजुरी कायदा मजुरांकरीता पास करावा असा आदेश दिला. वेगवेगळ्या राज्यात स्थानिक किंमत पातळी व राहणीमान विचारात घेऊन मजुरीचे दर ठरविण्यात आले. भारतातील वेगवेगळ्या राज्यातील परिस्थिती भिन्न असल्यामुळे त्या राज्यांनी ठरवून दिलेल्या मजूरच्या दरात देखील बरीच तफावत दिसून येते. 1975 मध्ये 20 कलमी कार्यक्रमांतर्गत किमान मजुरी कायद्याचा अभ्यास करून वेळोवेळी किमान मजुरीत वाढ करण्याचे ठरले.

- वेठबिगारी पद्धतीचे उच्चाटन-

26 जून 1975 रोजी आणीबाणी जाहीर करून 20 कलमी कार्यक्रमाची अंमलबजावणी करण्याचे ठरविण्यात आले, या कार्यक्रमांमध्ये एक कलम वेठबिगारी पद्धतीच्या उच्चाटनचे सुद्धा होते. 24 ऑक्टोबर 1975 रोजी राष्ट्रपतींनी वेठबिगारी पद्धती उच्चाटन करणारा अध्यादेश काढला व त्याद्वारे वेठबिगारी पद्धती बंद करण्यात आली. वेठबिगारी पद्धती सुरू ठेवणे हा गुन्हा ठरविण्यात आला व अशा गुन्हेगाराला तीन वर्षे सक्त मजुरी व दोन हजार रुपये दंड आकारण्याची तरतूद करण्यात आली. त्याच बरोबर जे शेतमजूर कर्जाची परतफेड करू शकले नाहीत म्हणून त्यांना तुरुंगात टाकण्यात आले. अशा शेतमजुरांची मुक्तता करण्यात येईल. त्याचप्रमाणे वेठबिगारी मजूर ज्या घरात राहत असेल, तेथून त्याला जमीन मालकाने हुसकवून लावणे बेकायदेशीर ठरेल, अशी तरतूद करण्यात आली.

- जमिनीचे वाटप-

शेतमजुरांना विशिष्ट आर्थिक व सामाजिक दर्जा मिळवून देण्याच्या उद्देशाने सरकारने थोडी का होईना, परंतु जमीन उपलब्ध करून देण्याचे धोरण स्वीकारले. याकरिता शासनाने कमाल जमीन धारणा कायद्याची अंमलबजावणी करून अतिरिक्त जमीन भूमिहीनांमध्ये वितरित करण्याचे कार्य केले, याशिवाय सरकारी मालकीची पडीत जमीन भूमिहीन

शेतमजुरांना देऊन तिच्या लागवडीसाठी आर्थिक सहाय्य दिले. कुळकायदे तयार करून कुळांना ते कसत असलेल्या जमिनीचे मालकी हक्क बहाल केले.

- भूदान चळवळ-

भूदान चळवळ ही स्वर्गीय विनोबा भावे यांनी उभारली पूर्णतः गैरसरकारी चळवळ आहे. परंतु ही चळवळ यशस्वी करण्यासाठी सरकारने बरेच प्रयत्न केले आहे. या चळवळीच्या माध्यमातून 1969 पर्यंत 42.7 लाख एकर जमीन दानात मिळाली व त्यापैकी 13 लाख एकर जमिनीचे शेतमजुरांमध्ये वाटप करण्यात आले. इतर जमीन सरकारने ताब्यात घेऊन तिचे गरजू व मागासवर्गीय शेतमजुरांमध्ये वाटप करण्याचे ठरविले आहे.

- शेत मजुरांच्या सहकारी संस्था-

शेतमजुरांना वर्षातून जवळपास सहा महिने काम मिळते व सहा महिने बेरोजगारीत जीवन काढावे लागत असे. अशा बेरोजगारीच्या काळात त्यांनी एखादा व्यवसाय करण्याचे ठरविले तर त्यांच्यापुढे भांडवलाची समस्या निर्माण होते होती. हे लक्षात घेऊन सरकारने दुसऱ्या योजने पासून शेतमजुरांच्या सहकारी संस्था स्थापन करून त्यांना सरकारी कामाचे ठेके देण्याचे धोरण स्वीकारलेले आहे. यामध्ये रस्ते बांधणी, कालवे खोदणे, तलाव तयार करणे, जंगलातील झाडे तोडणे इत्यादी कामाचे ठेके शेतमजुरांच्या सहकारी संस्थांना दिले जातात. त्यामुळे शेतीवर काम नसलेल्या काळात शेतमजुरांना रोजगार मिळतो आणि ठेकेदाराकडून होणाऱ्या पिळवणूकला प्रतिबंध बसतो.

- लघु उद्योगांना प्रोत्साहन-

ग्रामीण क्षेत्रातील बेरोजगारी व अर्ध बेरोजगारीचा प्रश्न सोडविण्यासाठी शासनाने लघु उद्योगांच्या विकासावर विशेष भर देवून, लघु उद्योगांच्या स्थापनेसाठी स्वस्त दराने कर्ज पुरवठा करणे, उत्पादन व विक्री करात सवलत देणे व लघुउद्योगात तयार होणाऱ्या मालाची विपणन व्यवस्था करणे इत्यादी बाबीवर शासनाने विशेष भर दिला असून लघु व कुटीर उद्योगाचा अधिकाधिक विकास करण्याकरिता सोई सुविधा उपलब्ध करून देण्यात येत आहे.

- घरे बांधण्याकरिता मोफत जमिनी-

शेतमजुरांच्या कुटुंबीयांना आपल्या राहणीमानात सुधारणा करण्याच्या उद्देशाने वेगवेगळ्या राज्यात भूमिहीन मजुरांना घरे बांधण्यासाठी मोफत जागा देण्यासंबंधीचे कायदे पास करून घर बांधण्यासाठी जमिनीचे वाटप करण्यात येत आहे. कारण बरेचसे शेतमजूर हे जमीन मालकाने दिलेल्या जागेत झोपडी बांधून राहत असल्यामुळे, त्यांना दुसरीकडे काम करायला जायचे असल्यास त्यांच्यापुढे प्रथम जो प्रश्न उपस्थित होत होता, तो म्हणजेच घराचा आणि त्यामुळे ते शोषण होत असतानाही दुसरीकडे काम करण्याकरिता जायला टाळाटाळ करत असे.

- रोजगार हमी योजना-

ग्रामीण भागातील बेकारी व अर्ध बेकारीची समस्या सोडविण्याकरिता शासनाने रोजगार हमी योजना सुरू केली आहे. सर्वप्रथम 1971 मध्ये ही योजना आखण्यात आली. त्यानंतर 1975 मध्ये या योजनेत आवश्यक ते बदल करून व्यापक स्वरूप देण्यात आले. योजनेअंतर्गत ग्रामीण भागातील अठरा वर्षावरील कोणत्याही स्त्री-पुरुषाला काम उपलब्ध करून दिले जाते. सहाव्या पंचवार्षिक योजनेमध्ये या योजनेचे नाव बदलवून राष्ट्रीय ग्रामीण रोजगार कार्यक्रम असे नामकरण करण्यात आले. या योजनेतर्गत ग्रामीण कुटुंबांना एका आर्थिक वर्षात १०० दिवसांच्या रोजगाराची हमी मिळते. शेतमजुरांना, विशेषतः कमी शेतीच्या हंगामात, उत्पन्नाचा एक स्थिर स्रोत प्रदान करते.

- ग्रामीण रोजगारीचा धडक कार्यक्रम-

1971 मध्ये ही योजना आखण्यात आली. ग्रामीण भागातील प्रत्येक कुटुंबातील किमान एका व्यक्तीला तरी रोजगार देण्यात यावा या उद्देशाने हा कार्यक्रम सुरू करण्यात आला. परंतु हा कार्यक्रम फक्त चौथ्या पंचवार्षिक योजना पुरताच होता.

- पंतप्रधान किसान सन्मान निधी -

या योजनेतर्गत लहान आणि सीमांत शेतकऱ्यांना आर्थिक मदत प्रदान केली जाते. ही योजना प्रामुख्याने जमीन मालकांसाठी आहे, पण शेतमजुरांना देखील फायदेशीर ठरते कारण ते शेतकऱ्यांची आर्थिक स्थिरता सुधारते.

- पंतप्रधान श्रम योगी मान-धन -

या योजनेतर्गत असंघटित क्षेत्रातील कामगारांना, ज्यात शेतमजुरांचा समावेश आहे, वृद्धापकाळात सामाजिक सुरक्षा प्रदान करते. या योजनेतर्गत निश्चित पेन्शन प्राप्त होते.

- राष्ट्रीय ग्रामीण उपजीविका अभियान-

या अभियानाचे उद्दिष्ट गरीब कुटुंबांना फायदेशीर स्वयंरोजगार आणि कुशल वेतन रोजगाराच्या संधी उपलब्ध करून देणे. हे बचत गट तयार करण्यास आणि कौशल्य विकासास मदत करते.

शेतमजुरांच्या स्थितीत सुधारणा करण्यासाठी उपाय -

- विविध कायद्यांची काटेकोर अंमलबजावणी करणे-

शासनाने शेतमजुरांच्या स्थितीत आर्थिक सुधारणा करण्याकरिता किमान मजुरी कायदा, वेठबिगारी उच्चाटन कायदा, कमाल जमीन धारण कायदा इत्यादी कायदे पास केले आहे, परंतु त्यांच्या योग्य अंमलबजावणी न झाल्यामुळे मजुरांच्या आर्थिक स्थितीत अपेक्षित परिवर्तन झाले नाही. त्यामुळे शासनाने स्वतंत्र कार्यक्षम यंत्रणा उभारून तिच्या मार्फत या कायद्यांची यथोचित अंमलबजावणी करावी.

- औद्योगिक विकास-

वाढत्या लोकसंख्येमुळे शेतीवरील शेतमजुरांच्या संख्येत वाढ होऊन बेकारीचा प्रश्न गंभीर स्वरूप धारण करत आहे. शेतमजुरांच्या बेरोजगारीच्या प्रश्नावर मात करण्यासाठी जलद औद्योगिक क्षेत्राचा विकास करणे काळाची गरज आहे. त्यामुळे शेतीवरील अतिरिक्त शेतमजुरांना या क्षेत्रात काम करण्याची संधी मिळेल व बेकारी आणि अर्धबेकारीच्या प्रश्नावर काही प्रमाणात मात करता येईल.

- पाणीपुरवठ्याच्या सोयीचा विकास-

भारतीय शेती बहुतांश नैसर्गिक पावसावर अवलंबून असल्यामुळे वर्षातून एकदाच पीक घेता येते. त्यामुळे वर्षातून फक्त दोन ते चार महिने कृषी रोजगार निर्माण होतो. व शेतमजुरांत बेकारी आणि अर्ध बेकारीचा प्रश्न उपस्थित होतो. त्यावर मात करण्यासाठी पाणीपुरवठ्याच्या सुविधांचा विकास केल्यास शेतीमधून वर्षातून दोन ते तीन पिके घेणे शक्य होईल व त्यामुळे शेतमजुराला बाराही महिने रोजगार उपलब्ध होईल.

- कामाचे तासा निश्चिती-

सध्या स्थितीत शेतमजुरांना 24 तासाचा नोकर समजून त्याला केव्हाही कामावर पाठविले जाते. शेतमजुराने नकार दिल्यास कामावरून काढून टाकले जाते. या द्विधास्थितीतून शेतमजुरांची सुटका करण्याकरिता शासनाने शेतमजुरांची सुरक्षितता विचारात घेऊन, शेतमजुराने दिवसभरात मालकाकडे किती तास काम करावे यासंबंधी नियम अमलात आणावा.

➤ सुटीचा सोय-

शेतमजुराला कसल्याही प्रकारची सुट्टी मिळत नसल्यामुळे, तो कामावर उपस्थित नसला तर त्याची मजुरी कापली जाते. या कारणास्तव शेतमजुराला बरेचदा प्रकृती ठीक नसताना देखील कामावर जावे लागते, त्यामुळे त्याचे आरोग्य ढासळते. त्यामुळे प्रत्येक शेतमजुराला महिन्यातून काही दिवस किरकोळ रजा देण्याची कायदेशीर व्यवस्था करून अमलात आणावी.

➤ शेतमजुरांना आर्थिक मदत-

ज्या भूमिहीन शेतमजुरांना शासनाने शेतजमिनीचे वाटप केले. त्यांनी आपल्या आर्थिक समस्यांमुळे जमिनी तशाच पडीत ठेवल्या आहे. त्या जमिनीत लागवड करण्याकरिता शेतमजुरांना बैल जोडी, शेतीची अवजारे, खते, बी-बियाणे इत्यादी साठी आर्थिक मदत केल्यास त्यांचा आर्थिक प्रश्न सुटेल व पडीत जमिनी यथोचित उद्देशानुरूप मार्गी लागेल. त्यामुळे शेतमजुरांचा बेरोजगारीचा प्रश्न काही प्रमाणात का होईना पण सुटेल.

➤ लघु व कुटीर उद्योगाचे प्रशिक्षण-

शेतीवरील शेतमजुरांचे अवलंबित्व कमी करण्यासाठी ग्रामीण क्षेत्रात शेतमजुरांना लघु व कुटीर उद्योगाचे प्रशिक्षण देण्याची व्यवस्था निर्माण करावी. त्यामुळे लघु व कुटीर उद्योगाची स्थापना करणे त्यांना कठीण होणार नाही.

➤ शेतमजुरांचे संघटन-

ग्रामीण क्षेत्रात शेतमजुरांना त्यांच्या हक्क व अधिकार जाणीव करून देण्यासाठी त्यांची संघटना निर्माण होणे गरजेचे आहे. देशात काही श्रमिक संघटना आहेत परंतु त्या शेतमजुरांच्या हितापेक्षा राजकीय स्वार्थाला जास्त महत्त्व देतात, कारण त्या राजकीय पक्षाशी संबंधित आहेत. त्यामुळे शेतमजुरांनीच निर्माण केलेली व त्यांच्याच हितासाठी झटणारी शेतमजुरांची स्वतंत्र संघटना निर्माण होणे आवश्यक आहे.

➤ ऋण पुरवठ्याच्या सोयी करणे-

शेतमजूर हे जमीनदार, सावकार दुकानदार यांच्याकडून आवश्यकता असल्यास ऋण घेत असता, त्यावर अत्याधिक व्याजदर आकारला जात असल्यामुळे शेतमजुरांनी कितीही प्रयत्न केले तरी कर्जाचा बोझ कमी होत नाही, त्यामुळे त्यांना कर्जाच्या पेरत पेढीसाठी स्वतःचे दागिने किंवा जमीन विकावी लागते. त्याचबरोबर कर्जदाराची गुलामी सुद्धा स्वीकारावी लागते, अशा भयावह ऋणजाळ्यातून सुटण्यासाठी त्यांना स्वस्त दराने ऋण पुरवठा करण्याची व्यवस्था निर्माण करावी.

➤ मजूर सेवायोजना केंद्राची स्थापना-

ग्रामीण क्षेत्रांमधील लोकांना काम मिळवून देण्यासाठी 'मजूर सेवा योजना केंद्र' स्थापन करावे आणि त्याद्वारे शेतमजुरांना कामे मिळवून द्यावीत. त्यामुळे शेतमजुरांची बेरोजगारी, अर्ध-बेरोजगारीची सोडविण्यास सहाय्य होईल.

➤ कौशल्य विकास प्रशिक्षण-

शेतमजुरांना आधुनिक कृषी तंत्रे आणि इतर कौशल्यांचे प्रशिक्षण देणे. शेतमजुरांच्या मुलांना शिक्षणाची संधी उपलब्ध करून देणे आणि त्यांना शेतीशी संबंधित आधुनिक तंत्रज्ञानाचे प्रशिक्षण देणे.

➤ गृहनिर्माण आणि स्वच्छता सुविधा

कामगारांसाठी योग्य गृहनिर्माण आणि स्वच्छता सुविधा निर्माण करणे.

➤ सहकारी संस्था-

शेतमजुरांच्या सहकारी संस्था स्थापन करून त्यांना सामूहिकपणे शेती आणि इतर व्यवसाय करण्यास मदत करणे.

➤ मध्यस्थांवर नियंत्रण-

मध्यस्थांद्वारे होणारे शोषण रोखण्यासाठी कठोर कायदे बनवणे आणि त्यांची अंमलबजावणी करणे.

➤ लवचिक कृषी पद्धती-

हवामान बदलाचे परिणाम कमी करण्यासाठी शाश्वत कृषी पद्धतींना प्रोत्साहन देणे. शेताचे विविधीकरण करून वर्षभर शेतमजुरांना रोजगाराच्या संधी उपलब्ध करून देणे.

➤ सरकारी योजनांची माहिती-

शेतमजुरांना सरकारी योजनांची माहिती देण्यासाठी जनजागृती करणे.

➤ कायदेशीर सल्ला-

शेतमजुरांना त्यांच्या हक्कांविषयी कायदेशीर सल्ला देण्यासाठी मदत करणे.

➤ कामाच्या ठिकाणी सुविधा-

शेतांमध्ये पिण्याचे पाणी, शौचालये आणि विश्रांतीसाठी योग्य जागा उपलब्ध करून देणे.

अशा उपायांच्या संयोगातून शेतमजुरांच्या समस्या सोडवण्यास मदत होईल आणि त्यांचे जीवनमान सुधारेल.
निष्कर्ष-

शेतमजूर कृषी, ग्राम व पर्यायाने देश विकासात महत्वाचे योगदान देत असून, राष्ट्राच्या विकासाचा महत्त्वपूर्ण घटक आहे. परंतु त्याला अनेक समस्यांचा सामना करावा लागत असल्यामुळे, त्याची अवस्था दयनीय होवून जीवनमान खालावले आहे व त्याच्या जीवनात निराशामय वातावरण तयार झालेले आहे, तो स्वतःला हतबल समजत आहे. त्यामुळे त्याला निराशामय वातावरणातून बाहेर काढण्याकरिता शासनाने विविध उपाय योजना केलेल्या आहेत.

परंतु त्याचा लाभ अजूनही आवश्यकतेनुसार शेतमजुरांपर्यंत पोहोचू शकला नाही. त्यामुळे राष्ट्रीय विकासात अडथळे निर्माण होत आहे, ते दूर करण्यासाठी शासनाने कठोर उपाययोजना करणे गरजेचे आहे.

तसेच ज्या सोयी सुविधा पुरविलेले आहे त्या त्यांच्यापर्यंत कशा पोहोचतील याकरिता शासकीय, प्रशासकीय यंत्रणेने प्रयत्न करण्याची गरज आहे. शेतमजुरांच्या स्थितीत अपेक्षित सुधारणा झाल्याशिवाय राष्ट्राचा खरा विकास होणार नाही. त्यामुळे शेतमजुरांच्या स्थिती सुधारणाने करण्याकरिता शासन व प्रशासनाबरोबर जन सहकार्य ही गरजेचे आहे, हे विसरता येत नाही. शेतमजुरांच्या स्थितीत अपेक्षित सुधारणा झाल्यास, राष्ट्रीय विकास सहज होईल व एक समृद्ध राष्ट्र म्हणून देश जागतिक पटलावर अधिराज्य करेल.

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भारताच्या स्वातंत्र्योत्तर काळातील ग्रंथालय चळवळ : एक आढावा

श्री.मंगेश शामराव करंबे

ग्रंथपाल

शरदराव पवार कला व वाणिज्य महाविद्यालय, गडचिंद्र.

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सारांश :-

स्वातंत्र्योत्तर भारतातील ग्रंथालय चळवळ देशाच्या विकासात योगदान देणारी महत्त्वपूर्ण सांस्कृतिक, शैक्षणिक आणि सामाजिक उत्क्रांती दर्शवते. 1947 पासून ग्रंथालय चळवळीच्या प्रगतीचा शोध घेत, सरकारी उपक्रम, शैक्षणिक धोरणे आणि तळागाळातील चळवळींच्या प्रभावाचे विश्लेषण करते. ऐतिहासिक दृष्टीकोनातून, ते साक्षर आणि माहितीपूर्ण समाज निर्माण करण्यातील आव्हाने आणि यशावर प्रकाश टाकते आणि आजीवन शिक्षणाची केंद्रे म्हणून ग्रंथालयांची भूमिका तपासते. भारतातील स्वातंत्र्योत्तर कालखंडात सामाजिक-सांस्कृतिक आणि शैक्षणिक क्षेत्रात परिवर्तनाचा टप्पा होता. ग्रंथालये राष्ट्रनिर्मिती, शिक्षण, साक्षरता आणि सांस्कृतिक विकासात मदत करणारी शक्तिशाली साधने म्हणून उदयास आली. या काळात भारतातील ग्रंथालय चळवळीची उत्क्रांती आणि महत्त्व शोधून काढत विविध सामाजिक-आर्थिक स्तरांवर झालेल्या प्रभावाचे विश्लेषण करते. ही चळवळ सरकारी पुढाकाराने, वैयक्तिक प्रयत्नांनी आणि सामाजिक पाठिंब्याने चालविली गेली, जी माहिती आणि सुशिक्षित लोकसंख्येसाठी भारताच्या शोधाचा कणा बनली.

मुख्य संज्ञा :-

परिचय :-

1947 मध्ये भारताचे स्वातंत्र्य हा देशाच्या इतिहासातील एक महत्त्वाचा क्षण होता, ज्याने सामाजिक, आर्थिक आणि सांस्कृतिक विकासासाठी नवीन मार्ग उघडले. भारताच्या स्वातंत्र्याने सामाजिक-आर्थिक आणि सांस्कृतिक विकासाच्या नवीन युगाची सुरुवात झाली. ग्रंथालये, शिक्षण आणि प्रबोधनाला चालना देणाऱ्या संस्था म्हणून, लोकशाही नागरिकत्वाला आकार देण्यासाठी महत्त्वपूर्ण ठरली. या कालावधीत साक्षरता विषमता दूर करणे, माहितीच्या उपयोगास प्रोत्साहन देणे आणि राष्ट्र उभारणीच्या प्रयत्नांना पाठिंबा देण्याची तातडीची गरज होती.

भारतातील ग्रंथालय चळवळ ही काही नवीन घटना नव्हती, कारण ब्रिटिश राजवटीत सार्वजनिक ग्रंथालयांसाठी उपक्रम तुरळकपणे राबवले गेले. तथापि, स्वातंत्र्यानंतर, ज्ञानाधिष्ठित समाजाच्या दृष्टीमुळे या प्रयत्नांना गती मिळाली. स्वातंत्र्यानंतरच्या दशकांतील ग्रंथालय चळवळीचा मार्ग आणि भारताच्या विकासाच्या प्रवासात ग्रंथालय चळवळीचे महत्त्व तपासतो. शिक्षण आणि सक्षमीकरणाची साधने म्हणून ग्रंथालयांची क्षमता ओळखून, देशभरात ग्रंथालयांचे जाळे विकसित करण्यासाठी प्रयत्न केले गेले. ग्रंथालय चळवळ, जरी वसाहतीच्या काळात सुरु झाली असली तरी, स्वातंत्र्यानंतर त्याला गती मिळाली, देशाच्या साक्षर आणि माहितीपूर्ण लोकांच्या आकांक्षा प्रतिबिंबित करते.

ऐतिहासिक संदर्भ :-

साक्षरता आणि शिक्षणाला चालना देण्यासाठी सार्वजनिक ग्रंथालयांच्या स्थापनेवर लक्ष केंद्रित करून सुरुवातीच्या प्रयत्नांसह भारतातील ग्रंथालय चळवळ ब्रिटिश वसाहती काळात उद्भवली. एशियाटिक सोसायटी (1784) सारख्या संस्था आणि प्रमुख शहरांमध्ये महाविद्यालयीन ग्रंथालयांच्या स्थापनेने ग्रंथालयाच्या विकासाचा पाया घातला. तथापि, पद्धतशीर दृष्टिकोनाचा अभाव आणि प्रवेशयोग्यता समस्यांमुळे त्यांची पोहोच मर्यादित झाली.

स्वातंत्र्यानंतर, राष्ट्रनिर्मितीमध्ये ग्रंथालयाचे महत्त्व ओळखून, ग्रंथालयाच्या लँडस्केपमध्ये सुधारणा करण्यासाठी एकत्रित प्रयत्न केले गेले. 1954 मध्ये झालेल्या अखिल भारतीय सार्वजनिक ग्रंथालय परिषदेने राष्ट्रीय स्तरावर ग्रंथालय सेवांचे नियोजन करण्यासाठी उत्प्रेरक म्हणून काम केले.

ग्रंथालय ही संकल्पना भारतासाठी परकी नसली तरी संघटित ग्रंथालय चळवळीची मुळे वसाहत काळात सापडतात. परोपकारी प्रयत्न आणि मर्यादित राज्य सहभाग हे स्वातंत्र्यपूर्व ग्रंथालयांचे वैशिष्ट्य होते. स्वातंत्र्यानंतर, सार्वजनिक, शैक्षणिक आणि विशेष ग्रंथालयांच्या गरजेवर भर देऊन, पद्धतशीर विकासाकडे लक्ष केंद्रित केले.

सरकारी उपक्रम :-

1. **सिन्हा समिती अहवाल (1957):-** स्वातंत्र्योत्तर ग्रंथालय विकासातील सर्वात प्रभावशाली टप्पे म्हणजे सिन्हा समिती अहवाल, ज्याने राष्ट्रीय ग्रंथालय नेटवर्क स्थापन करण्याची शिफारस केली होती. त्यात सार्वजनिक ग्रंथालयांचे शैक्षणिक व्यवस्थेत एकीकरण करण्यावर भर देण्यात आला.

2. **द नॅशनल लायब्ररी, कोलकाता:-** इम्पीरियल लायब्ररीतून विकसित झालेले, नॅशनल लायब्ररी हे ज्ञानाचे भांडार बनले आहे, जे देशाच्या ग्रंथालय प्रणालीसाठी सर्वोच्च संस्था म्हणून काम करते.

3. **पंचवार्षिक योजना:-** विविध पंचवार्षिक योजना ग्रामीण ग्रंथालय विस्तार आणि शैक्षणिक सुलभतेवर लक्ष केंद्रित करून ग्रंथालय विकासासाठी संसाधने समर्पित करतात. उदाहरणार्थ, तिसऱ्या पंचवार्षिक योजनेत जिल्हा आणि राज्य ग्रंथालय प्रणालींना प्राधान्य दिले आहे.

4. **नॅशनल नॉलेज कमिशन (2005-2009):-** या आयोगाच्या शिफारशींमध्ये ग्रंथालयांचे आधुनिकीकरण, डिजिटल प्रवेशाचा प्रचार आणि ग्रंथालयांवर राष्ट्रीय मिशन (NML) ची स्थापना यांचा समावेश होता.

राज्यस्तरीय उपक्रम :-

ग्रंथालय चळवळ पुढे नेण्यात अनेक राज्यांनी महत्त्वपूर्ण भूमिका बजावली. तमिळनाडू सार्वजनिक ग्रंथालय कायदा (1948) द्वारे समर्थित तमिळनाडूचे ग्रंथालय नेटवर्क इतरांसाठी एक मॉडेल बनले. आंध्र प्रदेश, कर्नाटक आणि केरळ यांनीही सर्वसमावेशक सार्वजनिक ग्रंथालय कायदा आणला, ज्यामुळे त्यांच्या संबंधित राज्यांमध्ये लक्षणीय प्रगती झाली.

गैर-सरकारी संस्थांची भूमिका :-

राजा राममोहन रॉय लायब्ररी फाउंडेशन (RRRLF) सारख्या एनजीओ ग्रंथालयाच्या पायाभूत सुविधांच्या विकासात महत्त्वपूर्ण भागीदार म्हणून उदयास आल्या. 1972 मध्ये स्थापन झालेल्या, RRRLF ने वंचित आणि ग्रामीण भागावर लक्ष केंद्रित करून देशभरातील ग्रंथालयांना निधी आणि लॉजिस्टिक सहाय्य प्रदान केले आहे.

ग्रंथालय चळवळ १९४७ नंतर प्रारंभिक विकास (1947-1960) :-

स्वातंत्र्यानंतरचा कालावधी मजबूत ग्रंथालयाच्या पायाभूत सुविधांचा पाया घालण्यावर केंद्रित होता. या टप्प्यातील प्रमुख घडामोडींमध्ये हे समाविष्ट आहे:

- 1. संवैधानिक तरतुदी :-** भारतीय राज्यघटनेने शैक्षणिक विकासाच्या गरजेवर भर दिला आहे. अनुच्छेद 45 ने शैक्षणिक पायाभूत सुविधांचा भाग म्हणून ग्रंथालयांच्या वाढीला अप्रत्यक्षपणे प्रोत्साहन देत मोफत आणि सक्तीचे शिक्षण देण्याचे निर्देश दिले.
- 2. नॅशनल लायब्ररी ऑफ इंडिया (1953):-** कोलकाता येथे स्थापित, राष्ट्रीय ग्रंथालयाची कल्पना उत्कृष्टतेचे केंद्र आणि राष्ट्राच्या बौद्धिक वारशाचे भांडार म्हणून केली गेली.
- 3. रंगनाथन यांचे योगदान:-** भारतातील ग्रंथालय विज्ञानाचे जनक म्हणून ओळखले जाणारे डॉ. एस.आर. रंगनाथन यांनी ग्रंथालय विज्ञानाच्या त्यांच्या पाच नियमांद्वारे ग्रंथालय विकासाचा पुरस्कार केला. त्यांच्या कार्याने ग्रंथालयाच्या वाढीसाठी सैद्धांतिक आणि व्यावहारिक चौकट उपलब्ध करून दिली.

विस्तार आणि संस्थात्मकीकरण (1960-1980) :-

या काळात सरकारी उपक्रम आणि संस्थात्मक फ्रेमवर्कद्वारे समर्थित ग्रंथालय सेवांचा विस्तार झाला:

- 1. नियोजन आणि धोरण समर्थन :-** ग्रंथालयांचा पंचवार्षिक योजनांमध्ये समावेश करण्यात आला, त्यांच्या निधी आणि विकासासाठी विशिष्ट तरतुदी आहेत. राज्य आणि जिल्हा ग्रंथालयांच्या स्थापनेला प्राधान्य देण्यात आले.
- 2. इंडियन लायब्ररी असोसिएशन (ILA) :-** ILA ने पद्धतीचे प्रमाणीकरण करण्यात, व्यावसायिक विकासाला चालना देण्यात आणि विविध राज्यांमध्ये ग्रंथालय कायद्यासाठी लॉबिंग करण्यात महत्त्वपूर्ण भूमिका बजावली.
- 3. UNESCO चे समर्थन :-** UNESCO सारख्या आंतरराष्ट्रीय संस्थांनी भारतीय ग्रंथालय चळवळीला तांत्रिक सहाय्य आणि निधी देऊन मदत केली.
- 4. ग्रामीण ग्रंथालय विकास:-** ग्रामीण आणि वंचित भागात ग्रंथालय सेवांचा विस्तार करण्यासाठी प्रयत्न केले गेले. माहितीच्या प्रवेशामध्ये शहरी-ग्रामीण विभागणी कमी करण्याच्या उद्देशाने कार्यक्रम आकार घेऊ लागले.

आधुनिकीकरण आणि तंत्रज्ञान एकीकरण (1980-2000) :-

तंत्रज्ञानातील प्रगतीमुळे, भारतातील ग्रंथालयांनी कॅटलॉगिंग, माहिती पुनर्प्राप्ती आणि संसाधनांच्या वाटणीसाठी नवीन पद्धतींचा अवलंब करण्यास सुरुवात केली:

- 1. लायब्ररी आणि माहिती प्रणालीवरील राष्ट्रीय धोरण (1986) :-** या धोरणाचा उद्देश ग्रंथालय सेवा सुव्यवस्थित करणे, संस्थांमध्ये संसाधनांची देवाणघेवाण सुधारणे आणि पारंपारिक आणि आधुनिक माहिती सेवा एकत्रित करणे हे आहे.

2. डिजिटल क्रांती :- ग्रंथालयांनी त्यांची पोहोच वाढवण्यासाठी डिजिटल साधने आणि ऑनलाइन कॅटलॉग प्रणाली वापरण्यास सुरुवात केली. नॅशनल इन्फॉर्मेटिक्स सेंटर (NIC) सारख्या राष्ट्रीय संस्थांनी डिजिटायझेशनच्या प्रयत्नांमध्ये महत्त्वपूर्ण भूमिका बजावली.

3. लायब्ररी नेटवर्क:- DELNET (डेव्हलपिंग लायब्ररी नेटवर्क) आणि INFLIBNET (माहिती आणि लायब्ररी नेटवर्क) सारख्या उपक्रमांनी शैक्षणिक आणि संशोधन ग्रंथालयांमध्ये संसाधनांची वाटणी सुलभ केली.

ग्रंथालय चळवळीतील आव्हाने :-

उल्लेखनीय प्रगती असूनही, ग्रंथालय चळवळीला अनेक आव्हानांचा सामना करावा लागला:

- 1. विधानिक अंतर :-** ग्रंथालय कायदे राज्यांमध्ये विसंगत राहिले, ज्यामुळे मानकीकरण आणि प्रशासन प्रभावित झाले.
- 2. पायाभूत सुविधांची कमतरता :-** अनेक ग्रंथालयांमध्ये, विशेषतः ग्रामीण भागात, पुरेशा सुविधा, प्रशिक्षित कर्मचारी आणि अद्ययावत संकलनाचा अभाव आहे.
- 3. निधी समस्या :-** अनेक लायब्ररींना अपुऱ्या आर्थिक संसाधनांसह संघर्ष करावा लागला, ज्यामुळे सर्वसमावेशक सेवा प्रदान करण्याच्या त्यांच्या क्षमतेवर परिणाम झाला.
- 4. ग्रामीण-शहरी विभागणी :-** ग्रामीण भागातील ग्रंथालये अनेकदा पायाभूत सुविधा आणि सुलभतेमध्ये शहरी भागांपेक्षा मागे असतात.
- 5. निरक्षरता आणि जागरूकता :-** कमी साक्षरता दर आणि ग्रंथालय संसाधनांबद्दल जागरूकतेचा अभाव यामुळे चळवळीच्या वाढीस अडथळा निर्माण झाला.
- 6. डिजिटल संक्रमण :-** डिजिटल प्लॅटफॉर्मकडे वळल्याने पायाभूत सुविधा, प्रशिक्षण आणि तंत्रज्ञानाच्या प्रवेशाशी संबंधित आव्हाने समोर आली.

स्वातंत्र्योत्तर काळातील प्रमुख उपक्रम :-

1. राष्ट्रीय धोरणे आणि नियोजन:- भारतीय राज्यघटनेने शिक्षण हा मूलभूत अधिकार म्हणून अंतर्भूत केला आहे, अप्रत्यक्षपणे ग्रंथालयांच्या वाढीस प्रोत्साहन दिले आहे. भारत सरकारने अनेक पंचवार्षिक योजना सुरू केल्या, ज्यात शैक्षणिक सुधारणांचा एक महत्वाचा पैलू म्हणून ग्रंथालय विकासाचा समावेश केला. दुसऱ्या पंचवार्षिक योजनेत (1956-1961) विशेषतः ग्रंथालयांसाठी संसाधने वाटप करण्यात आली. कोलकाता येथील राष्ट्रीय ग्रंथालयाची स्थापना देशातील इतर सार्वजनिक ग्रंथालयांसाठी एक मॉडेल म्हणून काम केले.

2. कायदे :- 1948 च्या मद्रास पब्लिक लायब्ररी ॲक्टपासून सुरुवात करून विविध राज्यांमध्ये ग्रंथालय कायदे मंजूर करणे हे ग्रंथालय सेवांना औपचारिक बनवण्यात महत्वाचे ठरले. हे नंतर महाराष्ट्र, केरळ आणि पश्चिम बंगालसारख्या इतर राज्यांनी स्वीकारले.

3. व्यावसायिक संस्थांचा विकास :- इंडियन लायब्ररी असोसिएशन (ILA) आणि इतर प्रादेशिक संस्थांनी ग्रंथालय सेवा सुधारण्यासाठी, प्रशिक्षण प्रदान करण्यासाठी आणि व्यावसायिक मानकांसाठी समर्थन देण्यासाठी सक्रियपणे कार्य केले.

4. ग्रामीण ग्रंथालय चळवळ:- शहरी आणि ग्रामीण भारतातील दरी ओळखून खेड्यापाड्यात ग्रंथालये स्थापन करण्याचे प्रयत्न सुरू झाले. दिल्ली पब्लिक लायब्ररी सिस्टीम सारख्या संस्थांनी ग्रंथालय सेवा कमी असलेल्या भागात पोहोचवण्यात पुढाकार घेतला.

समाजावरील परिणाम :-

- 1. साक्षरता आणि शिक्षणाला चालना देणे :-** ग्रंथालये प्रौढ साक्षरता कार्यक्रमांमध्ये महत्वाची ठरली, अनेकदा अनौपचारिक शिक्षणाचे केंद्र म्हणून काम करतात.
- 2. शहरी-ग्रामीण भेद दूर करणे :-** ग्रामीण ग्रंथालय चळवळीने दुर्गम भागातील लोकांना ज्ञानाची उपलब्धता सुनिश्चित केली, सर्वसमावेशकता वाढवली.
- 3. सांस्कृतिक एकात्मता :-** भारताच्या विविध सांस्कृतिक वारशाचे जतन आणि प्रसार करण्यात ग्रंथालयांनी महत्त्वपूर्ण भूमिका बजावली, प्रादेशिक भाषा, कला आणि साहित्य यांचे संरक्षक म्हणून काम केले.
- 4. शैक्षणिक सशक्तीकरण :-** वाचनालयांनी साक्षरता आणि आजीवन शिक्षणाला प्रोत्साहन देण्यासाठी, उपेक्षित समुदायांना पुस्तके आणि शैक्षणिक संसाधने उपलब्ध करून देण्यासाठी योगदान दिले.
- 5. सांस्कृतिक संरक्षण :-** सार्वजनिक आणि राष्ट्रीय ग्रंथालयांनी भारताचा समृद्ध सांस्कृतिक वारसा आणि विविध ज्ञान प्रणाली जतन केल्या आहेत.
- 6. लोकशाही प्रतिबद्धता :-** ग्रंथालये माहिती प्रसाराचे केंद्र म्हणून काम करतात, लोकशाहीमध्ये माहितीपूर्ण सहभागासाठी आवश्यक असलेल्या ज्ञानाने नागरिकांना सक्षम बनवतात.
- 7. संशोधन आणि नवोन्मेष :-** शैक्षणिक आणि विशेष ग्रंथालयांनी विविध विषयांमधील संशोधन आणि नवोपक्रमाच्या वाढीस समर्थन दिले.
- 8. सामुदायिक विकास:-** सार्वजनिक ग्रंथालये ही सामुदायिक केंद्रे बनली, सामाजिक एकात्मतेला चालना दिली आणि व्यावसायिक प्रशिक्षण आणि स्वयं-सुधारणा यासाठी संसाधने उपलब्ध करून दिली.
- 9. डिजिटल क्रांती :-** आधुनिक लायब्ररींनी डिजिटल साधनांचा स्वीकार केला, ऑनलाइन रिपॉझिटरीज आणि डिजिटल लायब्ररी तयार केल्या ज्यामुळे व्यापक प्रेक्षकांची पूर्तता झाली.

निष्कर्ष :-

स्वातंत्र्योत्तर भारतातील ग्रंथालय चळवळीने सामाजिक-शैक्षणिक परिदृश्य बदलून लक्षणीय प्रगती केली आहे. तथापि, प्रवेशयोग्यता, निधी आणि तंत्रज्ञानाचा अवलंब यातील तफावत भरून काढण्यासाठी सुधारणेला वाव आहे. भविष्यातील प्रयत्नांमध्ये डिजिटल लायब्ररी एकीकृत करणे, सार्वजनिक-खाजगी भागीदारी वाढवणे आणि सर्वांसाठी माहितीचा समान प्रवेश सुनिश्चित करणे यावर लक्ष केंद्रित केले पाहिजे.

समुदायांना ज्ञानाने सशक्त करून आणि आजीवन शिक्षणाची संस्कृती वाढवून, ग्रंथालये भारताच्या विकासाच्या प्रवासात अपरिहार्य भूमिका बजावत आहेत. स्वातंत्र्योत्तर काळातील त्यांची उत्क्रांती त्यांच्या चिरस्थायी प्रासंगिकतेचा आणि संभाव्यतेचा पुरावा आहे. भारतीय समाजातील परिवर्तनाचे एजंट म्हणून ग्रंथालयांची पूर्ण क्षमता ओळखण्यासाठी सरकारी धोरणे, तांत्रिक नवकल्पना आणि लोकसहभागाद्वारे चालवलेले प्रयत्न आवश्यक आहेत.

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विकसित भारतामध्ये उद्योजकतेचे महत्व आणि भूमिका: एक संशोधनात्मक अभ्यास

प्रा. नंदकिशोर प्रेमचंद सिंगाडे

सहाय्यक प्राध्यापक

अर्थशास्त्र विभाग प्रमुख

डॉ. एल. डी. बलखंडे कॉलेज ऑफ आर्ट्स अँड कॉमर्स पवनी जि. भंडारा

Email- nandkishorsingade3@gmail.com

1. सारांश:

भारत हा जगातील सर्वात वेगाने विकसित होणाऱ्या अर्थव्यवस्थांपैकी एक आहे. देशाच्या विकासात उद्योजकांची भूमिका अत्यंत महत्वाची आहे. उद्योजक म्हणजे अशा व्यक्ती किंवा गट जे नवीन व्यवसाय आणि नोकरीच्या संधी निर्माण करतात. उद्योजकता म्हणजे उद्दिष्ट-केंद्रित उद्दिष्टांसह व्यवसाय चालवण्याची उद्योजकाची क्षमता. उद्योजकता ही केवळ आर्थिक प्रगतीसाठीच नव्हे तर सामाजिक परिवर्तनासाठी देखील महत्वाची आहे. नवीन कल्पना, तंत्रज्ञान, आणि व्यावसायिक धोरणे यांचा वापर करून उद्योजक देशाच्या आर्थिक आणि सामाजिक प्रगतीस चालना देतात. ह्या संशोधनात, उद्योजकतेचे महत्व, विकसित भारताच्या निर्मितीत उद्योजकांची भूमिका आणि तिच्या माध्यमातून भारताच्या विकासाला मिळणाऱ्या गतीचा अभ्यास केला आहे.

2. मुख्य शब्द :

विकसित भारत, उद्योजक, उद्योजकता, भारतीय अर्थव्यवस्था, योजना, संधी

3. प्रस्तावना

जागतिक पातळीवर वेगवेगळ्या देशांच्या आर्थिक प्रगतीचा विचार केला असता विकसित, विकसनशील व अल्पविकसित देश अशी वर्गवारी दिसून येते. जगातील विकसित देशांच्या विकासामध्ये त्या देशातील उद्योग क्षेत्राची भूमिका अति महत्वाची दिसून येते. विकसित देशांनी औद्योगिकीकरणाच्या माध्यमातून मोठी प्रगती साध्य केली आहे. कोणत्याही देशाच्या दृष्टीने औद्योगिक क्षेत्राची भूमिका ही अतिशय महत्वाची समजली जाते. भारत ही एक विकसनशील अर्थव्यवस्था आहे त्यामुळे भारतात आर्थिक विकास साध्य करण्याच्या दृष्टीने औद्योगिकीकरणाला अतिशय महत्वाचे स्थान

आहे. भारतातील उद्योजकतेची वाढ आणि परिवर्तन सुरुवातीच्या काळात सुरु झाले जेव्हा 'विनिमय प्रणाली' ही देवाणघेवाणीचे एक सामान्य साधन होती. त्यानंतर ब्रिटिश राजवटीमध्ये भारत ही व्यापारपेठ म्हणून वापरली जात होती. त्यामध्ये भारतातून कच्चा माल इंग्लंडमध्ये घेऊन जाणे व त्या मालावर औद्योगिक प्रक्रिया करून उत्पादित झालेला अंतिम माल भारतीय बाजारपेठेत आणून विकणे असे एकंदरीत ब्रिटिशांचे धोरण होते. त्यामुळे ब्रिटिश राजवटीमध्ये भारतात औद्योगिकीकरणाला फारसे पोषक वातावरण नव्हते. ब्रिटिशांच्या या धोरणामुळे स्वातंत्र्यप्राप्तीनंतर भारत औद्योगिक दृष्ट्या मागासलेले राष्ट्र म्हणून ओळखले जात होते. भारताला स्वातंत्र्य मिळाल्यानंतर भारताने 1950 मध्ये आर्थिक नियोजनाला सुरुवात केली. नियोजनाच्या सुरुवातीच्या काळापासून औद्योगिकीकरणाला महत्वाचे स्थान देण्यात आले. भारतातील उद्योजकतेतील मोठे परिवर्तन 1991 मध्ये 'आर्थिक धोरण सुधारणा' ने सुरु झाले. 2022 मध्ये या धोरणाचा आणखी विस्तार करण्यात आला. या दोन धोरणे आणि घटनांद्वारे भारतातील उद्योजकांमध्ये मोठे परिवर्तन घडून आले. 1991 चे नवीन आर्थिक धोरण हे एक मोठे वळण होते. या धोरणात उदारीकरण, जागतिकीकरण आणि खाजगीकरण या तीन प्रमुख पैलूंचा समावेश आहे. तथापि, या सर्वांनी भारतात उद्योजकता विकसित करण्यात महत्वाची भूमिका बजावली. सध्याचे भारतीय उद्योजकता जग कोणत्याही कंपनीसाठी गुंतवणूक करण्यासाठी एक अतिशय अनुकूल बाजारपेठ बनत आहे. तसेच, बहुतेक भारतीय कंपन्यांनी आंतरराष्ट्रीय व्यापारात त्यांची क्षमता दर्शविली आहे आणि भारतातील उद्योजकतेची वाढ दर्शविली आहे.

4. उद्योजक व उद्योजकता म्हणजे काय?:

उद्योजक म्हणजे अशी व्यक्ती की, जी व्यवसाय सुरु करते व पैसे मिळवण्यासाठी व्यावसायिक धोके स्वीकारण्यास तयार असते. उद्योजक उद्योग चालवताना भविष्यातील अनिश्चित परिस्थितीचा विचार करून धोका पत्करते. म्हणजेच तो सृजनशील, स्वतः निर्णय घेणारा, मुख्यसूत्रधार, पैसा जमा करणारा, निरनिराळी साधने जमा करणारा, मुख्य नियोजक व्यवस्थापकाची निवड करून व्यवसाय स्थापन करून, सतत नावीन्याचा ध्यास घेतलेला असतो. उद्योजकाकडे धाडस असते, नवीन कल्पना, उत्पादन, सेवा उपलब्ध करून देण्याचे कार्य ते करतात. ग्राहकांसाठी चांगल्या बाजारपेठेची निर्मिती ते करतात.

उद्योजकता म्हणजे बाजारपेठेतील संधी ओळखणे आणि आवश्यक संसाधने जसे की जमीन, श्रम, भांडवल इत्यादींचे व्यवस्थापन करणे, विकसित करणे, संघटित करणे आणि त्याद्वारे व्यवसाय उपक्रम चालवणे. तर, सोप्या भाषेत सांगायचे तर, उद्योजकता म्हणजे नवीन व्यवसायाची सुरुवात जो प्रगतीचा कणा आहे आणि नवकल्पना आणि आर्थिक वाढीला चालना देतो. आर्थिक यश मिळवण्यासाठी अनिश्चितता आणि जोखमींना सामोरे जाण्यासाठी नफा मिळवण्याबरोबरच बाजारात मूल्य निर्माण करण्यासाठी नवीन कल्पना सादर करणे हे उद्योजकतेचे उद्दिष्ट आहे.

उद्योजकता म्हणजे नफा कमावण्यासाठी कोणत्याही अनिश्चिततेसह व्यावसायिक उपक्रम विकसित करण्याची, संघटित करण्याची आणि चालवण्याची क्षमता आणि तत्परता. नवीन व्यवसाय सुरु करणे हे उद्योजकतेचे सर्वात ठळक उदाहरण आहे. उद्योजकतेचे आर्थिक महत्त्व जमीन, श्रम, नैसर्गिक संसाधने आणि भांडवल यांच्याशी संबंधित आहे ज्यामुळे नफा मिळतो. उद्योजकीय दृष्टी शोध आणि जोखीम घेण्याद्वारे परिभाषित केली जाते आणि सतत बदलत असलेल्या आणि अधिक स्पर्धात्मक जागतिक बाजारपेठेत यशस्वी होण्यासाठी राष्ट्राच्या क्षमतेचा एक आवश्यक भाग आहे

5. उद्योजकतेचे महत्त्व

जगभरातील समाजाला आकार देण्यात, नवोन्मेषाला चालना देण्यात, आर्थिक विकासाला चालना देण्यात, नोकरीच्या संधी निर्माण करण्यात, स्पर्धा निर्माण करण्यात, सामाजिक बदल घडवून आणण्यात आणि व्यक्तींना त्यांची स्वप्ने पूर्ण करण्यासाठी सक्षम करण्यात उद्योजकता महत्वाची भूमिका बजावते. उद्योजकीय उपक्रमांचा प्रभाव वैयक्तिक व्यवसायाच्या पलीकडे जातो; तो संपूर्ण समुदायावर आणि अर्थव्यवस्थेवर प्रभाव पाडतो, त्यामुळे परिवर्तनात्मक परिणाम होतात. उद्योजकतेचे महत्त्व आपल्याला उद्योजक करत असलेल्या कामाचे स्वरूप समजून घेण्यास मदत करते. उद्योजकता का महत्वाची आहे ते पाहू. येथे उद्योजकतेचे 5 महत्त्व सांगितले आहे:

1. **नोकरी निर्मिती:** नवीन व्यवसायासह, याचा अर्थ नोकरीच्या अधिक संधी. व्यवसाय केवळ स्वतःसाठीच नोकऱ्या निर्माण करत नाहीत तर ते इतरांनाही कामावर घेतात, विविध स्तरांवर रोजगाराच्या संधींचा विस्तार करतात आणि आर्थिक विकासाला चालना देतात.
2. **व्यवसाय नावीन्य:** नवनवीन शोध आणि नवीन व्यवसाय कल्पना उद्योजकतेला चालना देण्यासाठी महत्वाच्या आहेत. मोठ्या कंपन्यांची अनेक उदाहरणे आहेत ज्यांची सुरुवात लहान उपक्रम म्हणून झाली आणि मोठ्या उद्योगात वाढ झाली आणि अर्थव्यवस्थेत विविधता आणि गतिशीलता वाढली.
3. **झायव्हिंग इनोव्हेशन:** नवनिर्मिती करण्याची क्षमता, नवीन उत्पादने विकसित करणे, विद्यमान उत्पादनांमध्ये सुधारणा करणे आणि बाजारातील मागणी पूर्ण करण्यासाठी अधिक चांगले मार्ग शोधणे हे उद्योजकतेसाठी वाढीचे मेट्रिक आहे. नवकल्पना आणि तंत्रज्ञानाच्या समावेशाद्वारे उत्पादनाची गुणवत्ता वाढवल्याने जीवन सोपे होते.
4. **राहणीमान सुधारणे:** उद्योजकता ग्राहकांच्या विविध गरजा आणि प्राधान्ये पूर्ण करण्यासाठी विविध उत्पादने आणि सेवांचा विकास आणि ऑफर करण्यास प्रोत्साहन देते. रोजगार निर्मिती व्यतिरिक्त, उद्योजकतेचे महत्त्व विविध वस्तू आणि सेवांमध्ये प्रवेश प्रदान करून उच्च जीवनमानात योगदान देते.
5. **सामाजिक कल्याण वाढवणे:** उद्योजकता ही संधी उपलब्ध करून देऊन आणि कमकुवत गटांचे आजीविका सुधारून सामाजिक समावेशाला संबोधित करण्याचा उत्तम मार्ग आहे. उद्योजकता जोडणी आणि समुदायाची भावना वाढवते.

6. भारतीय अर्थव्यवस्थेत उद्योजकतेचे महत्त्व

उद्योजकता महत्वाची आहे कारण ती राहणीमान सुधारते आणि भांडवल निर्माण करते. उद्योजकतेचे महत्त्व का आहे याची काही कारणे आपण पाहूया.

❖ उद्योजकांकडून आर्थिक विकास

हे उद्योजकतेचे महत्त्व सर्वोत्तम मार्गाने दर्शवते. उद्योजकांनी उत्पादित केलेली नवीन उत्पादने आणि सेवा संबंधित कंपन्यांच्या आर्थिक विकासाला चालना देऊ शकतात. नवीन व्यवसायांना पाठिंबा देण्याची आवश्यकता असलेल्या क्षेत्रांसाठी देखील हे खरे आहे.

उदाहरणार्थ, १९९० च्या दशकात आयटी उद्योगांची भरभराट. या उद्योगाची झपाट्याने वाढ झाली आणि त्यामुळे इतर अनेक व्यवसायांना मदत झाली. कॉल सेंटर ऑपरेशन्स, नेटवर्क रिपेअर फर्म्स आणि हार्डवेअर पुरवठादार यासारख्या संबंधित क्षेत्रांमध्ये व्यवसाय वाढले आहेत.

❖ राष्ट्रीय नफ्यात उद्योजकांचे योगदान

उद्योजकीय प्रकल्प नवीन संपत्ती निर्माण करण्यास मदत करतात. स्थापित कंपन्या विद्यमान बाजारपेठेपुरत्या मर्यादित राहू शकतात आणि नफ्याच्या बाबतीत एका विशिष्ट मर्यादेपर्यंत पोहोचू शकतात. व्यवसायांमधून चांगल्या वस्तू, सेवा किंवा तंत्रज्ञानामुळे नवीन बाजारपेठांचा विकास आणि नवीन संपत्तीची निर्मिती शक्य होते. उद्योजकीय प्रकल्प नवीन भांडवल निर्माण करण्यास मदत करतात. व्यवसायांमधून चांगल्या वस्तू, सेवा किंवा तंत्रज्ञानामुळे नवीन बाजारपेठांचा विकास होतो आणि नवीन संपत्ती निर्माण होते. तसेच, वाढीव नोकऱ्या आणि उच्च कर महसूल आणि खर्चाच्या स्वरूपात उच्च उत्पन्नानामुळे राष्ट्रीय उत्पन्न चांगले होते. म्हणून, उद्योजकतेचे हे महत्त्व देशाचे राष्ट्रीय उत्पन्न वाढविण्यास मदत करते. सरकार या उत्पन्नाचा वापर देशात गुंतवणूक करण्यासाठी करेल.

❖ उद्योजकांनी केलेले सामाजिक बदल

उद्योजकतेचे हे महत्त्व परंपरेला तोडते आणि अद्वितीय उत्पादने आणि सेवा प्रदान करून जुन्या प्रणालींवरील अवलंबित्व कमी करते. यामुळे जीवनमान सुधारेल. जसे की स्मार्टफोन उद्योग वाढत राहतो, तंत्रज्ञान उद्योजकतेचा पृथ्वीवर मोठा, दीर्घकालीन परिणाम होईल.

7. विकसित भारताच्या निर्मितीत उद्योजकांची भूमिका

"विकसित भारत 2047" ही भारत सरकारची महत्वाकांक्षी संकल्पना आहे. आत्मनिर्भरता, डिजिटल क्रांती, रोजगारनिर्मिती, आणि तंत्रज्ञानाचा विकास यावर भर दिला जात आहे. या दृष्टिकोनातून उद्योजक महत्वाची भूमिका बजावतात.

1 नवनिर्मिती आणि तंत्रज्ञान

उद्योजक नवीन संशोधन आणि तंत्रज्ञानाच्या मदतीने भारतीय उद्योगक्षेत्रात बदल घडवून आणतात. स्टार्टअप्स, आर्टिफिशियल इंटेलिजन्स, मशीन लर्निंग आणि ब्लॉकचेनसारख्या तंत्रज्ञानाचा वापर करून उद्योग वेगाने विकसित होत आहेत.

2 रोजगारनिर्मिती

नवीन उद्योग स्थापन करून उद्योजक मोठ्या प्रमाणावर रोजगाराच्या संधी उपलब्ध करून देतात. भारतातील स्टार्टअप्स आणि MSME (Micro, Small & Medium Enterprises) क्षेत्र रोजगारनिर्मितीस हातभार लावत आहेत.

3 आर्थिक वाढ आणि जागतिक स्पर्धा

उद्योजक नवीन निर्यातक्षम उत्पादने आणि सेवा विकसित करून भारताला जागतिक स्पर्धेत पुढे नेतात. 'मेक इन इंडिया' आणि 'स्टार्टअप इंडिया' सारख्या उपक्रमांमुळे भारतीय कंपन्या जागतिक स्तरावर नाव कमवत आहेत.

4 ग्रामीण विकास आणि सामाजिक सुधारणा

ग्रामीण भागातील उद्योजकता वाढल्यास स्थानिक लोकांसाठी रोजगारनिर्मिती होते. कृषी-आधारित उद्योग, स्वयंरोजगार आणि सामाजिक उपक्रमांमुळे संपूर्ण समाजाच्या उन्नतीस चालना मिळते.

8. उद्योजकतेला चालना देण्यासाठी भारत सरकारच्या योजना आणि सहकार्य

भारत सरकारने विविध योजना राबवल्या आहेत ज्या उद्योजकतेला चालना देतात:

- स्टार्टअप इंडिया: नवउद्योजकांसाठी भांडवल आणि सहकार्य
- मेक इन इंडिया: देशांतर्गत उत्पादनाला प्रोत्साहन
- मुद्रा योजना: लघु उद्योजकांना वित्तीय मदत
- अटल इनोव्हेशन मिशन: संशोधन आणि नवकल्पना वाढवण्यासाठी

धोरणाच्या अंमलबजावणी नंतर, तंत्रज्ञानात मोठे बदल दिसून आले. इन्फोसिस, टीसीएस, विप्रो, एचसीएल आणि इतर कंपन्यांचा उदय झाला. तसेच, ऑटोमोबाईल्समध्ये, मारुती, टाटा, महिंद्रा, बजाज आणि इतर कंपन्या उदयास येत होत्या. परंतु या धोरणाला एक मर्यादा आहे कारण ते अनेक मोठ्या कंपन्यांना अनुकूल आहे आणि लहान आणि नवीन स्टार्टअपला पुढे जाण्याची संधी देत नाही.

➤ स्टार्टअप इंडिया

देशात उद्योजकता, नवोन्मेष आणि स्टार्टअप संस्कृतीला प्रोत्साहन देण्याच्या उद्देशाने भारत सरकारने 16 जानेवारी 2016 रोजी 'स्टार्टअप इंडिया' उपक्रम सुरू केला. भारताचे पंतप्रधान नरेंद्र मोदी यांच्या हस्ते या उपक्रमाचे अनावरण करण्यात आले. 'स्टार्टअप इंडिया' उपक्रमाची सुरुवात ही स्टार्टअप्स भरभराटीसाठी अधिक अनुकूल वातावरण निर्माण करण्याच्या दिशेने एक महत्त्वपूर्ण पाऊल आहे.

स्टार्टअप इंडिया उपक्रमात स्टार्टअप्सना पाठिंबा देण्यासाठी विविध उपाययोजना आणि धोरणांची रूपरेषा देणारा एक व्यापक कृती आराखडा होता. यामध्ये नियामक प्रक्रिया सुलभ करणे, आर्थिक सहाय्य प्रदान करणे, कर प्रोत्साहन देणे आणि नवोन्मेष आणि कौशल्य विकासाला प्रोत्साहन देणे यासारख्या उपक्रमांचा समावेश होता. भारत सरकारच्या 'आत्मनिर्भर भारत' या दृष्टिकोनाला हातभार लावणारा 'स्टार्टअप इंडिया' उपक्रम भारताला स्टार्टअप्ससाठी जागतिक केंद्र म्हणून स्थान देण्यासाठी उद्योजकता आणि नवोन्मेषाची संस्कृती वाढवण्याच्या सरकारच्या वचनबद्धतेचे प्रतिबिंबित करतो.

भारतातील स्टार्टअप संस्कृतीला या उपक्रमाचा फायदा होतो आणि तरुणांच्या कल्याणासाठी हातभार लागतो ते खालील गोष्टींवरून स्पष्ट होते.

● व्यवसाय सुलभता

'स्टार्टअप इंडिया' नियामक प्रक्रिया सुलभ करण्यावर लक्ष केंद्रित करते, ज्यामुळे स्टार्टअप्सना नोंदणी करणे आणि ऑपरेट करणे सोपे होते. यामुळे अडथळे कमी होतात आणि अधिक इच्छुक उद्योजकांना त्यांचा व्यवसाय सुरू करण्यासाठी विश्वासाची झेप घेण्यास प्रोत्साहित केले जाते.

● निधीची उपलब्धता

या उपक्रमाचा उद्देश स्टार्टअप्ससाठी एक समर्पित निधी स्थापन करून निधीची सुलभ उपलब्धता प्रदान करणे आहे. हे वित्तीय संस्था आणि गुंतवणूकदारांना नाविन्यपूर्ण कल्पना आणि सुरुवातीच्या टप्प्यातील कंपन्यांना पाठिंबा देण्यासाठी प्रोत्साहित करते, ज्यामुळे त्यांना विस्तार आणि वाढ होण्यास मदत होते.

● कर लाभ

या उपक्रमांतर्गत नोंदणीकृत स्टार्टअप्सना विविध कर लाभ मिळू शकतात, ज्यात भांडवली नफा करातून सूट, कर सुट्ट्या आणि अनुपालन खर्चात कपात यांचा समावेश आहे.

● कौशल्य विकास आणि प्रशिक्षण

हा उपक्रम कौशल्य विकास आणि प्रशिक्षण कार्यक्रमांवर भर देतो जेणेकरून इच्छुक उद्योजकांना यशस्वी व्यवसाय चालविण्यासाठी आवश्यक ज्ञान आणि कौशल्ये मिळतील. या उपक्रमाने 'स्टार्टअप इंडिया लर्निंग प्रोग्राम' देखील सुरू केला आहे. या कार्यक्रमाचे उद्दिष्ट उद्योजकांना संरचित शिक्षणाद्वारे त्यांचे कल्पना आणि उपक्रम पुढील स्तरावर पोहोचवण्यास मदत करणे आहे. या कार्यक्रमात भारतातील ४०+ शीर्ष संस्थापकांकडून उद्योजकतेच्या प्रमुख क्षेत्रांवरील धडे ४ आठवड्यांच्या विस्तृत कार्यक्रमात समाविष्ट केले आहेत.

● बाजारपेठेतील प्रवेश

हा उपक्रम स्टार्टअप्सना भारतातील आणि जागतिक स्तरावर संभाव्य ग्राहकांशी जोडून बाजारपेठेत प्रवेश सुलभ करतो. यामुळे स्टार्टअप्सना त्यांचे कार्यक्षेत्र वाढण्यास आणि मोठ्या बाजारपेठांमध्ये प्रवेश करण्यास मदत होते, ज्यामुळे त्यांच्या एकूण यशात हातभार लागतो.

● नेटवर्किंगच्या संधी

'स्टार्टअप इंडिया' कार्यक्रम, परिषदा आणि उद्योग संवादाद्वारे नेटवर्किंग संधींना प्रोत्साहन देऊन सहयोगी वातावरण निर्माण करते. यामुळे स्टार्टअप्सना मार्गदर्शक, गुंतवणूकदार आणि इतर उद्योजकांशी जोडता येते, ज्यामुळे ज्ञानाची देवाणघेवाण आणि सहकार्य सुलभ होते.

स्टार्टअप्सची वाढ

2016 मध्ये, स्टार्टअप्स वाढू लागले. या स्टार्टअप उपक्रमाचे काही प्रमुख पैलू आहेत ज्यांचे मुख्य उद्दिष्ट भारतात उद्योजकता विकासासाठी समर्थन प्रदान करणे आणि देणे आहे. 2015 पर्यंत, भारतात स्टार्टअप्स मोठ्या प्रमाणात वाढले होते. शिवाय, भारताला ' उभरत्या बाजारपेठेचे पोस्टर चाइल्ड ' म्हणून देखील ओळखले जाते. 2016 च्या स्टार्टअप उपक्रमाचे काही प्रमुख पैलू खालीलप्रमाणे आहेत.

- एमएसएमई मंत्रालयाने लघु आणि सूक्ष्म स्टार्टअप्स आणि कंपन्यांना पाठिंबा देऊन कृतीत उतरवले.
- मेक इन इंडिया उपक्रमामुळे उद्योजकांना भारतात राहण्याची आणि त्याच्या वाढीवर काम करण्याची परवानगी मिळते.
- नीती आयोग योजना सुरू करण्यात आली. तिचा उद्देश कौशल्ये विकसित करणे आणि कुशल संसाधन बनण्यासाठी प्रशिक्षण देणे आहे.

नवीन नवोन्मेषक आणि संभाव्य उद्योजक दररोज भारतीय बाजारपेठेत त्यांच्या व्यवसायांना मदत करत आहेत. जर तुम्ही १९९० पासून भारतातील उद्योजकतेच्या वाढीचा विचार केला तर तुम्हाला दरवर्षी तीव्र वाढ दिसून येईल. सध्याचे भारतीय उद्योजकता जग कोणत्याही कंपनीसाठी गुंतवणूक करण्यासाठी एक अतिशय अनुकूल बाजारपेठ बनत आहे. तसेच, बहुतेक भारतीय कंपन्यांनी आंतरराष्ट्रीय व्यापारात त्यांची क्षमता दर्शविली आहे आणि भारतातील उद्योजकतेची वाढ दर्शविली आहे. तथापि, इतर सर्व शीर्ष स्टार्ट-अप आणि कंपन्यांमध्ये, भारतातील आयटी क्षेत्र तेजीत आहे. भारताचे प्रतिनिधित्व करणाऱ्या उद्योजकाच्या विकासाचा मोठा भाग ते एकटेच हाताळते.

➤ शार्क टॅक इंडिया

शार्क टॅक इंडिया या उद्योजकीय रिअॅलिटी शोने केवळ प्रेक्षकांचे मनोरंजन केले नाही तर देशातील स्टार्टअप संस्कृतीत क्रांती घडवून आणली आहे. हा शो एक असे व्यासपीठ प्रदान करतो जिथे स्वप्ने साकारली जातात, कल्पनांचे

विश्लेषण केले जाते आणि इच्छुक उद्योजकांचे भविष्य निश्चित केले जाते. हा शो भारतीय प्रेक्षकांमध्ये खूप लोकप्रिय झाला आहे, जो उद्योजकतेबद्दल उत्साही असलेल्यांना आकर्षित करतो. ज्या देशात स्टार्टअप संस्कृती भरभराटीला येत आहे, तिथे शार्क टॅक इंडिया बदलासाठी उत्प्रेरक म्हणून उदयास आली आहे. हा शो नवोदित उद्योजकांना त्यांच्या नाविन्यपूर्ण कल्पना उद्योगातील दिग्गजांच्या पॅनेलसमोर सादर करण्यासाठी एक व्यासपीठ प्रदान करतो, ज्यामुळे मार्गदर्शन, गुंतवणूक आणि वाढीसाठी एक दुर्मिळ संधी मिळते. हा शो सुरुवातीपासून व्यवसाय स्थापन करण्यासाठी लागणारे कठोर परिश्रम, चिकाटी आणि दृढनिश्चय उलगडतो. उद्योजकीय प्रवास सुरू करण्याबाबत अनिश्चित असलेल्यांसाठी हा शो आशेचा किरण बनला आहे. हे सिद्ध करते की आवड, सर्जनशीलता आणि धोरणात्मक विचारसरणीने स्वप्ने खरोखरच सत्यात उतरू शकतात.

➤ मेक इन इंडिया

उत्पादन क्षेत्रात भारत महासत्ता होण्याच्या मार्गावर आहे. भारतात केवळ उत्पादन क्षेत्रातच नाही तर इतर क्षेत्रातही उद्योजकतेला प्रोत्साहन देण्यासाठी सुरू करण्यात आलेला मेक इन इंडिया हा उपक्रम चार स्तंभावर आधारित आहे.

नवी कार्यपद्धती- उद्योगजगताला प्रोत्साहन देण्यासाठी सुलभरित्या व्यवसाय करण्याची सुविधा हा महत्त्वपूर्ण घटक आहे. उद्योगाला अनुकूल वातावरणासाठी यापूर्वीच अनेक उपाययोजना सुरू करण्यात आल्या आहेत. परवानारहित (डी-लायसन्स) व नियंत्रण असलेली (डी-रेग्युलेट) व्यवस्था निर्माण करण्यासाठी अनेक प्रयत्न करण्यात येत आहेत.

नव्या पायाभूत सुविधा- उद्योगांच्या विकासासाठी अत्याधुनिक व सुविधायुक्त पायाभूत संरचना उपलब्ध असणे अत्यंत महत्वाचे आहे. त्यामुळेच सरकारने औद्योगिक क्षेत्रे व स्मार्ट सिटी निर्माण करण्याचा निर्णय घेतला आहे. यात अतिवेगवान दळणवळण साधनांचा वापर करता येईल. तसेच औद्योगिक क्षेत्रातील पायाभूत सुविधा अद्ययावत करून सध्याच्या पायाभूत सुविधांमध्ये वाढ करण्यात येणार आहे.

नवी क्षेत्रे- मेक इन इंडिया अंतर्गत उत्पादनक्षेत्र, पायाभूत सुविधा, सेवा कार्य यातील २५ क्षेत्रे निवडली आहेत, ज्यांचा तपशील वेब पोर्टलच्या माध्यमातून दिला जाणार आहे.

नवी विचारसरणी- सरकार म्हणजे उद्योगजगतासाठी नियंत्रक अशी उद्योग क्षेत्राची भावना आहे. पण मेक इन इंडिया च्या माध्यमातून सरकार हा समज दूर करून उद्योगजगताशी संवाद साधण्यावर भर देणार आहे. देशाच्या आर्थिक विकासात सरकार उद्योगजगताचा सहकारी म्हणून काम करणार आहे. सरकारचा दृष्टीकोन नियंत्रकाचा नसून सहाय्यकाचा असणार आहे.

मेक इन इंडिया मुळे देशातील उद्योजक क्षेत्रे तसेच परदेशी उद्योगजगतात सरकारचे प्रशंसक बनले आहे. मैलाचा दगड मानल्या जाणाऱ्या या उपक्रमात गुंतवणूक करण्यासाठी जग उत्सुक आहे.

➤ मुद्रा योजना

केंद्र सरकारची मुद्रा योजना (पीएमएमवाय)ची दोन उद्दिष्टे आहेत. प्रथम, स्वयंरोजगारासाठी सोपे कर्ज. दुसरे म्हणजे, छोट्या उद्योगांद्वारे रोजगार निर्माण करणे. आपला व्यवसाय सुरू करण्यासाठी आपल्याला भांडवलाची समस्या देखील येत असेल तर आपण आपले स्वप्न केंद्र सरकारच्या पीएमएमवाय बरोबर साकार करू शकता. सुलभ कर्ज मिळाल्यास लोकांना मोठ्या प्रमाणात स्वयंरोजगारासाठी प्रेरित केले जाईल, असा सरकारचा विचार आहे. यामुळे मोठ्या संख्येने रोजगाराच्या संधी निर्माण होतील. मुद्रा योजनेपूर्वी (पीएमएमवाय) छोट्या उद्योगांसाठी बँकेतून कर्ज घेण्यासाठी

बऱ्याच औपचारिकता पूर्ण कराव्या लागतात. कर्जाची हमी देखील आवश्यक होती. यामुळे, बऱ्याच लोकांना उद्यम सुरू करायचा होता, परंतु बँकेकडून कर्ज घेण्यास टाळाटाळ केली. पंतप्रधान मुद्रा योजना (पीएमएमवायचे पूर्ण नाव मायक्रो युनिट डेव्हलपमेंट रिफायनान्स एजन्सी)

प्रधानमंत्री मुद्रा कर्ज योजना सूक्ष्म, लघु आणि मध्यम उद्योगांसाठी एक महत्त्वपूर्ण आर्थिक सहाय्य साधन आहे, ज्यामुळे उद्योजकांना त्यांच्या व्यवसायाच्या वाढीसाठी आवश्यक भांडवल मिळू शकते. यामुळे अर्थव्यवस्थेत रोजगारनिर्मितीला चालना मिळते आणि देशाच्या आर्थिक विकासात महत्त्वपूर्ण योगदान होते.

➤ अटल इनोवेशन मिशन

अटल इनोव्हेशन मिशन (AIM) ज्यामध्ये स्वयंरोजगार आणि प्रतिभा वापर (SETU) यांचा समावेश आहे, हा भारत सरकारचा नवोन्मेष आणि उद्योजकतेच्या संस्कृतीला चालना देण्याचा प्रयत्न आहे. हे जागतिक दर्जाचे नवोन्मेष केंद्रे, मोठी आव्हाने, स्टार्ट-अप व्यवसाय आणि इतर स्वयंरोजगार उपक्रमांना प्रोत्साहन देण्यासाठी एक व्यासपीठ म्हणून काम करेल, विशेषतः तंत्रज्ञानावर आधारित क्षेत्रात.

एआयएमची दोन मुख्य कार्ये म्हणजे स्वयंरोजगार आणि प्रतिभेच्या वापराद्वारे उद्योजकता प्रोत्साहन, ज्यामध्ये नवोन्मेषकांना यशस्वी उद्योजक बनण्यासाठी पाठिंबा आणि मार्गदर्शन दिले जाईल आणि नवोन्मेष प्रोत्साहन ज्याद्वारे नाविन्यपूर्ण कल्पना निर्माण करण्यासाठी एक व्यासपीठ प्रदान केले जाईल .

9. उद्योजकतेतील आव्हाने

- वित्तपुरवठ्यातील समस्या
- कौशल्य आणि प्रशिक्षणाचा अभाव
- सरकारी परवानग्यांतील अडथळे
- जागतिक बाजारातील स्पर्धा
- आर्थिक जोखीम
- नावीन्य साधणे
- संधी ओळखणे आणि ती मिळवणे
- समस्या सोडवणे
- बाजारपेठेची गरज ओळखणे
- व्यवसाय सुरू करणे आणि वाढवणे

10. उपाय आणि संधी

उपाय

- वित्त पुरवठ्यासाठी अधिक सोयीस्कर योजना
- तंत्रज्ञान प्रशिक्षण आणि स्किल डेव्हलपमेंट
- सरकारी धोरणे सोपी करणे.
- ग्रामीण आणि कृषी उद्योजकतेला चालना देणे.
- योग्य मार्गदर्शका सोबत काम करणे.

- व्यवसायातील विविध प्रश्नांवर योग्य उत्तरे मिळविण्यासाठी बिझनेस कोचचा सल्ला घेणे.
- लवचिकता आणि समस्या सोडवण्याची कौशल्ये विकसित करणे
- उद्योजकता म्हणजे नफा मिळविण्यासाठी नवीन व्यवसाय उपक्रम तयार करणे, विकसित करणे आणि व्यवस्थापित करणे. उद्योजक नवीन उत्पादने किंवा सेवा सादर करून, समस्या सोडवून आणि बाजारपेठेत नोकऱ्या निर्माण करून आर्थिक वाढ घडवून आणतात.

संधी

उद्योजकीय प्रवास सुरू करणे हे रोमांचक असले तरी कठीणही असू शकते. तुमच्या लवचिकतेची आणि सर्जनशीलतेची परीक्षा घेणाऱ्या आव्हाने आणि संधींच्या एका अनोख्या मिश्रणाचा तुम्ही सामना करणार आहात. यशासाठी पुढे काय आहे याची तयारी करणे अत्यंत महत्वाचे आहे. उद्योजकतेच्या अप्रत्याशित पण फायदेशीर जगासाठी स्वतःला सुसज्ज करण्यासाठी हा संशोधन लेख तुम्हाला महत्वाच्या पायऱ्यांबद्दल मार्गदर्शन करेल. उद्योजकीय क्षेत्रात पाऊल ठेवताना तुमची मानसिकता, ज्ञान आणि नेटवर्क ही तुमची सर्वात मोठी संपत्ती आहे हे समजून घ्या.

- उद्योजकतेची तयारी करताना स्वतःची ताकद आणि कमकुवतपणा समजून घेणे हे पहिले पाऊल आहे. तुम्ही कोणती कौशल्ये वापरता आणि तुम्हाला कुठे मदतीची आवश्यकता असू शकते याचा विचार करून समस्या सोडवण्यासाठी सर्जनशील विचार करा. याव्यतिरिक्त, जोखीम पत्करण्यास तयार रहा.
- तुम्ही ज्या बाजारपेठेत प्रवेश करत आहात त्याबद्दल सखोल माहिती मिळवणे हे कोणत्याही प्रकारे शक्य नाही. उपभोक्त्यांच्या गरजा समजून घेतल्या पाहिजेत आणि तुमचे स्पर्धक काय करत आहेत हे जाणून घेतले पाहिजे. यामध्ये सखोल संशोधन आणि विश्लेषण गरजेचे आहे, जे तुमचा व्यवसाय भरून काढू शकणाऱ्या बाजारपेठेतील पोकळी उघड करू शकते. तुमचे व्यवसाय मॉडेल प्रासंगिक आणि स्पर्धात्मक राहावे यासाठी उद्योग ट्रेंड आणि ग्राहकांच्या वर्तनाबद्दल अपडेट रहा. बाजारातील बदलांशी झपाट्याने जुळवून घेणे आवश्यक आहे.
- आर्थिक साक्षरता ही यशस्वी उद्योजकतेची गुरुकिल्ली आहे. तुम्हाला मूलभूत लेखा तत्त्वे, बजेट कसे तयार करावे आणि व्यवस्थापित करावे आणि रोख प्रवाह व्यवस्थापनाचे महत्त्व समजून घेणे आवश्यक आहे. तुम्ही विविध निधी पर्यायांशी परिचित असणे महत्वाचे आहे, जसे की व्हेचर कॅपिटल, कर्ज किंवा बूटस्ट्रॅपिंग, आणि तुमच्या व्यवसायाच्या टप्प्यासाठी आणि उद्दिष्टांसाठी कोणता पर्याय सर्वात योग्य आहे हे जाणून घ्या. आर्थिकदृष्ट्या जाणकार असल्यामुळे तुम्हाला योग्य निर्णय घेण्यास, अनावश्यक कर्ज टाळण्यास आणि आव्हानात्मक काळात तुमचा व्यवसाय टिकवून ठेवण्यास मदत होईल.
- एक मजबूत व्यावसायिक नेटवर्क तयार करणे महत्वाचे आहे. मार्गदर्शन, समर्थन देऊ शकतील आणि नवीन संधींसाठी संभाव्य दारे उघडू शकतील अशा मार्गदर्शक, समवयस्क आणि उद्योग व्यावसायिकांशी संपर्क साधा. नेटवर्किंग म्हणजे केवळ संपर्क गोळा करणे नाही; ते खरे संबंध वाढवण्याबद्दल आहे जे सहयोग, भागीदारी किंवा अगदी मैत्रीकडे नेऊ शकतात. तुमचे स्वतःचे ज्ञान आणि संसाधने सामायिक करून तुमच्या नेटवर्कला परत देण्याचे लक्षात ठेवा, कारण मजबूत नेटवर्क परस्पर लाभ आणि आदरावर बांधले जातात.

- धोरणात्मक नियोजनात स्पष्ट, कृतीशील उद्दिष्टे निश्चित करणे आणि ती साध्य करण्यासाठी आवश्यक पावले स्पष्ट करणे समाविष्ट आहे. याचा अर्थ असा की तुमचा व्यवसाय कुठे जायचा आहे याचे केवळ एक दृष्टी असणे पुरेसे नाही तर त्या दृष्टीचे लहान, व्यवस्थापित उद्दिष्टांमध्ये विभाजन करणे देखील आवश्यक आहे. बाजारपेठेतील नवीन अंतर्दृष्टी किंवा बदल प्रतिबिंबित करण्यासाठी तुमच्या योजनेचे नियमितपणे पुनरावलोकन करा आणि समायोजित करा. उद्योजकीय प्रवास गोंधळलेला असतानाही, विचारपूर्वक केलेली रणनीती तुम्हाला लक्ष केंद्रित करण्यास आणि ट्रॅकवर राहण्यास मदत करू शकते.
- उद्योजकतेचे स्वरूप सतत बदलत असते आणि आयुष्यभर शिकणे हे पुढे राहण्यासाठी महत्वाचे आहे. नवीन तंत्रज्ञान असो, मार्केटिंग धोरणे असो किंवा व्यवस्थापन तंत्र असो, नेहमीच काहीतरी नवीन शिकायला मिळते. तुमचे ज्ञान वाढवण्यासाठी कार्यशाळा, अभ्यासक्रम किंवा ऑनलाइन संसाधने शोधा. सतत शिकण्याची मानसिकता स्वीकारल्याने तुमचा व्यवसाय सुधारेलच असे नाही तर एक उद्योजक म्हणून तुम्हाला गुंतवून ठेवेल आणि प्रेरितही करेल.

• 11. निष्कर्ष

विकसित भारताच्या निर्मितीत उद्योजकांची भूमिका अत्यंत महत्वाची आहे. तंत्रज्ञान, रोजगारनिर्मिती, आर्थिक वाढ आणि सामाजिक परिवर्तन यामध्ये त्यांचा मोलाचा वाटा आहे. शासनाच्या सहकार्याने आणि नवकल्पनांच्या मदतीने भारताचा विकास अधिक वेगाने होऊ शकतो.

भारतातील उद्योजकता आज वाढत आहे आणि जागतिक पातळीवर पोहोचली आहे. नवीन आर्थिक धोरण आणि भारतातील स्टार्ट अप्सच्या उदयामुळे, बाजारपेठेत अधिक नोकऱ्या निर्माण होत आहेत. यामुळे भारताच्या अर्थव्यवस्थेची वाढ होण्यास आणि मोठ्या प्रमाणात गुंतवणूक आकर्षित करण्यास मदत होत आहे. उद्योजकांसाठी सध्याची धोरणे आणि वाढत्या बाजारपेठेचा विचार करता, येत्या काळात उद्योजकतेची वाढ उज्ज्वल असेल. उद्योजकतेमध्ये काही महत्वाचे गुण असतात. त्या गुणांमध्ये अचूक आणि प्रभावीपणे संवाद साधण्याची क्षमता, नेतृत्व कौशल्य, उत्पादने आणि कल्पना विकण्याची क्षमता, भविष्यासाठी एक दृष्टीकोन असणे, लवचिक, चिकाटी आणि सहयोगी असणे यांचा समावेश आहे. या सर्वांमध्ये सर्वात महत्वाची गोष्ट म्हणजे दृष्टीकोन. योग्य दृष्टिकोनाशिवाय कोणताही उद्योजकता टिकू शकत नाही आणि वाढू शकत नाही. उद्योजकता ही व्यवसाय सुरू करण्याची आणि चालवण्याची प्रक्रिया आहे. उद्योजक अर्थव्यवस्थेसाठी महत्वाचे असतात, ते त्यांच्या कौशल्यांचा वापर करून बाजारपेठेचे विश्लेषण करतात आणि नवीन उत्पादने सादर करतात. ते भांडवल, कामगार आणि नैसर्गिक संसाधने एकत्रित करून वस्तूचे उत्पादन करतात आणि सेवा देतात.

तरुणांसाठी उद्योजकतेचे अनेक फायदे आहेत. तुम्ही तुमच्या कामासाठी आणि आयुष्यासाठी उपयुक्त ठरू शकणारी अनेक महत्वाची कौशल्ये शिकू शकता. यासोबतच, तुम्हाला टीमवर्क, टीम कशी व्यवस्थापित करावी, नेटवर्किंग, सर्जनशीलता, समस्या सोडवणे, संवाद, गंभीर विचारसरणी इत्यादींबद्दल माहिती मिळेल. यासोबतच तुम्ही स्वतःसाठी पैसे देखील कमवाल आणि परतफेड करून तुमच्या समुदायाला मदत करू शकाल. मुकेश अंबानी पेट्रोकेमिकल्स, रिफायनिंग, तेल, टेलिकॉम आणि रिटेल सारख्या उद्योगांचे नेतृत्व करतात. रतन टाटा ऑटोमोटिव्ह, आयटी आणि स्टीलसह विविध उद्योगांसह एक समूहाचे नेतृत्व करतात. नारायण मूर्ती हे आयटी आणि कन्सल्टिंगमध्ये अग्रणी आहेत,

इन्फोसिसचे सह-संस्थापक आहेत. अझीम प्रेमजी हे आयटी आणि कन्सल्टिंगमध्ये एक प्रमुख खेळाडू आहेत, ज्यामुळे विप्रोला जागतिक स्तरावर मान्यता मिळाली.

भारतात उद्योजकता वाढत आहे. दरवर्षी अस्तित्वात असलेल्या व्यवसायांव्यतिरिक्त अधिकाधिक व्यवसाय तेजीत आहेत. गेल्या काही वर्षात, भारतात, 50000 स्टार्टअप्स दिसले ज्यापैकी 8000-9000 तंत्रज्ञानावर आधारित स्टार्टअप्स आहेत तर 1300 हून अधिक नवीन टेक स्टार्टअप्स आहेत. सरकारच्या मते, ते आणखी वाढेल.

संदर्भ :

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“ भारतीय साहित्य में अनुवाद की महत्वपूर्ण भूमिका : एक संदर्भ ”

डॉ. नितिन अशोक बनकर

मिलेनियम कला, वाणिज्य व विज्ञान महाविद्यालय, नागपुर

सारांश

भारत एक बहुभाषिक देश है। इसकी सभ्यता पाँच हजार वर्ष पुरानी है। फिर भी हमें अनुवाद सिद्धांत का एक विकसित रूप नहीं दिखाई देता और न ही संक्षेप में किसी के द्वारा उसकी प्रकृति, प्रक्रिया और विशेषताओं के संबंध में कोई विवेचन प्रस्तुत किया है। केवल हमें अनुवाद से संबंधित प्रसंग भारतीय ग्रंथों में बिखरे हुये अवश्य मिलते हैं। आज हम देखते हैं कि ‘अनुवाद’ का महत्व उत्तर आधुनिक युग में अत्याधिक बढ़ा है। परिणाम स्वरूप तुलनात्मक अध्ययन के अंतर्गत ज्ञान से संबंधित अनुवाद का महत्त्व भी बढ़ा है। अनुवाद के माध्यम से देश-विदेश की संकल्पनाओं, संस्कृतियों को पढ़ने, समझने, उसका रसास्वादन करने की संवेदना जागृत की है। अनुवाद ने दो संस्कृतियों से साक्षात्कार करने में महत्वपूर्ण भूमिका निभाई है।

प्रस्तावना

“ ‘अनुवाद’ का शब्दशः अर्थ भले शब्द में बोलनाए हों, पर भाषांतर के संदर्भ में एक भाषा की बात का प्रतिबिंब दूसरी भाषा में उतारना अनुवाद है।”¹ अंग्रेजी के ट्रांसलेशन शब्द के लिये संस्कृत में अनुवाद शब्द का प्रयोग होता है एक शब्द को दूसरे शब्दों में दोहराना। दोहराना केवल शब्दशः अनुवाद नहीं है क्योंकि प्राचिन भारत में यह मान्यता रही है कि अनुवादक दोनों भाषाओं के विद्यमान होते हैं। किंतु प्राचिन भारत में अनुवाद को हमेशा आविष्कार के रूप में स्वीकार किया है। यह कारण है कि भारतीय संदर्भ में पाठक कभी भी साहित्यिक कृति में निहित सत्य को बिना चेतना के स्वीकार नहीं करता ।

ज्ञान तथा तर्क बुद्धि के आधार पर अनुवादक अपनी जिज्ञासा के आश्रय से एक भाषा के भाव, विचार, आशय किसी दूसरी भाषा में प्रतिबिंबितकरता है। जिसका तात्पर्य स्रोतभाषा की बात को लक्ष्य भाषा में परिवर्तित करना अनुवाद कहलाता है।

अनुवादक रस तथा ध्वनि सिद्धांत के आधार पर पाठक को अपने ज्ञान के आश्रय से कृति भी रिकोडिंग (Recoding) करते हुये नये अर्थ का अनुवाद करने के लिये स्वतंत्र है। इस स्वतंत्रता के कारण ही एक कृति के एक

से अधिक अर्थ प्रकट किये जाते हैं। विभिन्न प्रकार के अर्थों का ध्वनित होना ही पाठक की प्रतिभा और ज्ञान का परिचायक होने के साथ – साथ रचना का मूल स्वरूप उसमें निहित होकर सत्य का उद्घाटन करना होता है। अतः हम यह मान सकते हैं कि प्राचिन भारतीय काव्य दृष्टि किसी एक रचना का एक ही अपरिवर्तनीय अर्थ स्विकार न करके आविष्कृत अर्थों को स्विकार करती है। यदी हम रोलां बार्थ के शब्दों को मानना चाहे तो कह सकते हैं कि “किसी भी साहित्यिक रचना का पाठक केवल उपभोगता नहीं होता, बल्कि उस कृति का उत्पादक भी होता है।”^२ अनुवाद संबंधि प्राचिन दृष्टि यह मानती है कि पाठ का विश्लेषण और व्याख्या के आश्रय से अनुवाद प्रक्रिया को पूर्ण करना ही एक प्रकार से शोध भाषा में रचित पाठ को लक्ष्य भाषा में दोहराना ही अनुवाद है।

वास्तव में देखा जाए तो ईसापूर्व छठी शताब्दी पश्चिम के लिए पूर्व का आकर्षण बनी थी। जिसके कारण पाश्चात्य देशों का भारतीय साहित्य की पहचान, उसे समझने व जानने के लिये अनुवादक आवश्यक था। अनेक भारतीय ज्ञान – विज्ञान की बातें प्रारंभ में फारसी में संस्कृत से अनुदित हुई और फारसी से ग्रीक, लैटिन अंग्रेजी में। अंग्रेजों के भारत आने के बाद उनके ग्रंथ श्वाइबलर का अनुवाद अनेक भारतीय भाषाओं में करवा कर अंग्रेजों ने उसे समुचे भारत में प्रचारित एवं प्रसारित किये जाने के कितने ही प्रमाण भारतीय भाषाओं के इतिहास में मौजूद हैं।

भारत के प्राचिन साहित्य के भारतीय भाषाओं में अनुवाद करते समय संस्कृत के साथ प्राकृत अर्थात् पालि, अर्धमागधी, अपभ्रंश, पेशाची, शौरसेनी तथा इनसे निर्मित आधुनिक भाषाओं पर भी विचार होना चाहिए। “संस्कृत ग्रंथों के भारतीय भाषाओं में अनुवाद की दीर्घकालिन एवं व्यापक परंपरा है। उसमें संस्कृत ग्रंथों के अनुवाद की परंपरा पुरातन है।”^३ हम देखते हैं कि मध्ययुगीन भारत में पाठ की बार – बार पुनरावृत्ति, निर्देशन और उत्पत्ति के आधार पर मूल पाठ का विश्लेषण किया गया है। ‘श्रुतियों और समृतियों’ में हमें जो मूल पाठ की मौखिक परंपरा दिखाई देती है उसे अनुदित पाठों के रूप में देखा गया है इसलिए भारतीय मनीषियों ने ‘अनुवाद’ को पूर्णजन्म कहा है। जिसकी आत्मा मूलस्वर या पाठ है जो स्थायी रूप से स्थिर है वही आत्मा पूर्णजन्म लेकर दूसरी रचना के कलेवर में आती है। इस सत्य को भी नकारा नहीं जा सकता की प्राचिन भारत अनुवाद की समस्याओं को लेकर इतने अधिक सचेतन नहीं थे जितने आज हम लोग हैं। “किसी भी तरह के अनुवादक को अनूद्य सामग्री का ज्ञान होना आवश्यक होता है। अनूद्य विषय सामग्री का न केवलज्ञान बल्कि विशेष ज्ञान होना चाहिए। विषय के ज्ञान के अभाव में किया गया अनुवाद भ्रामक और त्रुटिपूर्ण होता है।”^४

यदि अनुवादक को विषय का ज्ञान नहीं होगा तो उसके अनुवाद में एक भाषा को शब्दों की जगह दूसरी भाषा का शब्द अनुदित होगा। परिणामस्वरूप भाषाका मूल अर्थ बाधित होगा। वास्तविक रूप में प्रत्यक्ष अनुवाद करते समय अनुवाद के सामने और भी कई प्रकार की समस्याएँ आ सकती हैं। लेकिन उसे अनुवाद तथा परिभाषिक शब्दावली के सैद्धांतिक तथा व्यावहारिक दोनों आयामों की जानकारी है तो वह हर समस्या का समाधान स्वयं ही ढूँढ सकता है।

यद्यपि भाषा विद्वानों ने भाषा के पक्षों, भाषा, शिक्षा, भाषा अध्यापन और भाषा की सार्वभौमिकता उसके विशेष तत्व शब्द और अर्थ के बिच जटिल संबंध तर्क, यथार्थ आदि पर विचार विमर्श किया है। जिनका आज का अनुवाद विज्ञान के सिद्धांत और व्यावहारिक प्रयोग की दृष्टि से प्रासंगिक है। इनके आश्रय से अनुवाद के सिद्धांतों का निर्माण किया जा सकता है। इस कार्य में पाणिनी का व्याकरण और भारत का नाट्यशास्त्र विशेष उपयोगी है।

डॉ. सुनिती कुमार चटर्जी भी मानती हैं कि “भारत में प्रचलित बहुभाषा वाद के कारण भारतीयों में अनुवाद सचेतना का विकास हुआ है।”^५ उन्होंने यह प्रमाणित किया है कि संस्कृत का पूरा साहित्य महाभारत, कुराण आदि का एक अनुवाद स्तर है जिसका संबंध मध्य इंडोएशियन भाषाओं से है, जिसमें आर्य, अनार्य भारत में बसे युनानि, प्राचिन फारसी बोलनेवालों की भाषायें सम्मिलित हैं किंतु संस्कृत को सर्वभारतीय सम्मान मिलने पर भी उसमें साहित्यिक स्तर पर

अनुवाद चरित्र को कभी उद्घाटित नहीं किया। इसके कारण भारतीय अनुवाद की अवधारणा कभी भी लोगों के सामने नहीं आ सकी।

देखा जाए तो कोई भी अनुवादक मूल सामग्री को समझने के बाद ही उसे अर्थपूर्ण रूप में अनुवाद कर सकता है। इसीलिए अनुवादक को सबसे पहले अर्थग्रहण के स्तर पर विषय से संबंधित समस्याओं का सामना करना पड़ता है। अब अनुवाद का क्षेत्र बहुत व्यापक हो गया है। तकनीकी साहित्य की आवश्यकता दिन – ब – दिन बढ़ती जा रही है। इसमें मुख्य समस्या तो पारिभाषिक शब्दावली की है, किंतु चारों ओर सभी दिशाओं में अनुवाद कार्य के लिए शासन पारिभाषिक शब्दावली आयोग के माध्यम से शब्द निर्माण की प्रक्रिया शुरू कर दी है। उसी प्रकार अनुवादक को चाहिए की किसी भी भाषा में पर्यायों का चयन करते समय वे सभी शब्द ग्रहण कर लिए जाए जो प्रचलित में है और हमारी स्रोत भाषा के अंग है। फिर चाहे वे हिंदुस्थानी हो, चाहे उर्दू के हो, चाहे संस्कृत हो, चाहे अंग्रेजी या क्षेत्रीय भाषा के हो। उसे स्वीकारना चाहिए

आज संसार में वैज्ञानिक एवं तकनीकी साहित्य को सर्वाधिक महत्व है। विश्व में सभी विकसित देशों में औद्योगिक प्रगति गतिमान होने लगी है। जो देश तकनीकी क्षेत्र में अन्वेषण की दृष्टि से प्रगति पर है वे अपनी मातृभाषा या आंतरराष्ट्रीय भाषा में वैज्ञानिक साहित्य मौलिक रूप में निर्मित करने में लगे हैं। अनुवाद के जरिए हमें प्रगत देश की वैज्ञानिक प्रगति का बोध हो जाता है। परंतु जो देश इस क्षेत्र में अप्रगत है वे प्रगत देशों का तकनीकी ज्ञान अनुवाद के माध्यम से प्राप्त कर रहे हैं। इस प्रकार अनुवाद एक ऐसी विधा के रूप में सामने आयी है जो विभिन्न देशों की संस्कृति, आचार-विचार, साहित्य, तकनीकी ज्ञान आदि से परिचय करवाने में सहायक सिद्ध हुयी है।

संदर्भ

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लैंगिंग-समानता, महिलाओं की समस्या और नारीवाद

प्रा. डॉ. पल्लवी जे. बोरकर/जुनघरे
महात्मा ज्योतिबा फुले महाविद्यालय,
बल्लारपूर

सारांश

परंपरागत रूप से समाज में महिलाओं की कमजोर वर्ग के रूप में देखा जाता रहा है। वे घर और समाज दोनों जगहों पर शोषण, अपमान और भेदभाव से पिड़ित होती आई है। साथ ही महिलाओं को विभिन्न समस्याएँ जैसे, शिक्षा, हिंसा, लैंगिक भेदभाव, आर्थिक अवसरों की कमी, सामाजिक रूढ़ियाँ, और स्वास्थ्य संबंधी समस्याओं का भी सामना करना पड़ता था। परंतु १९ वीं सदी में नारीवाद नामक एक सामाजिक-राजनीतिक आंदोलन की शुरुवात हुई जो समाज के सभी लिंगों के लिए समान अधिकारों की वकालत करता है। खासकर महिलाओं के अधिकारों पर ध्यान केंद्रित करते हुए यह लिंग आधारित असमानता और भेदभाव के खिलाफ संघर्ष करता है और सभी के लिए समानता और न्याय की स्थापना के लिए प्रयास करता है। जिसका विश्लेषण इस शोध पत्र में बताया गया है।

बीजशब्द - नारीवाद , लैंगिक समानता , महिलाएँ समस्या

परिचय -

प्राचीन युग से भारत देश में पुरुषप्रधान संस्कृति पायी जाती है। और यही बात लैंगिक असमानता को बढ़ावा देती है। प्रत्येक बच्चे को उसकी क्षमता के अनुसार और विकास का पुरा मौका मिलना चाहिए यह उसका अधिकार होता है। परंतु हमारे देश में लड़के और लड़की के बीच भेदभाव ने केवल उनके घरों में बल्की हर जगह जैसे मिडिया, पाठ्य पुस्तकों, फिल्मों में दिखाई देता है। भारत में लड़कों की अपेक्षा लड़कियों पर अनेक पाबंदियाँ लगाई जाती हैं। जिसका परिणाम लड़कियों की शिक्षा, विवाह, सामाजिक रिश्ते एवं स्वयं निर्णय लेने की क्षमता को प्रभावित करता है। परिणामस्वरूप महिलाओं को अनेक सामाजिक, आर्थिक राजनितिक एवं सांस्कृतिक समस्याओं का सामना करना पड़ता है। यह शोध पत्र महिलाओं द्वारा झेली जा रही प्रमुख समस्याओं जैसे लैंगिक भेदभाव, घरेलू हिंसा, कार्यस्थल पर असमानता, शिक्षा में बाधाएँ, बाल विवाह, दहेज प्रथा, न्यून उत्पीड़न आदि पर प्रकाश डालता है। साथ ही इन समस्याओं के समाधान के लिए किए जा रहे प्रयासों और सुझावों पर भी चर्चा करती

है। उसी तरह नारीवाद एक ऐसी वैचारिक क्रांति है जो समाज में स्त्रियों की स्थिति सुधारने का प्रयास करता है। नारीवाद महिलाओं के अधिकारों की सुरक्षा के साथ ही समतामूलक समाज की स्थापना पर बल देता है।

प्रमुख महिलाओं की समस्याएँ

१) घरेलू हिंसा और यौन उत्पीड़न -

प्राचीन काल से भारत में घरेलू हिंसा एक गंभीर समस्या है। कार्यस्थल और सार्वजनिक स्थानों पर महिलाओं के साथ दुर्व्यवहार की घटनाएँ घटित होती हैं।

२) शिक्षा में असमानता -

आधुनिक युग में शिक्षा का स्तर बढ़ता दिखाई देता है परंतु ग्रामीण तथा पिछड़े हुए क्षेत्रों में लड़कों के अनुपात में लड़कियों की शिक्षा का दर कम है लड़कियों के पढ़ाने के बजाय कम उम्र में ही लड़कियों की शादी कर दी जाती है।

३) बाल विवाह और दहेज प्रथा -

आज भी कई इलाकों में लड़कियों को पढ़ाने के बजाय उनकी शादी कर दी जाती है। इस कारण उनकी स्वतंत्रता एवं शिक्षा पर नकारात्मक प्रभाव पड़ता है। दहेज प्रथा भी महिलाओं के प्रति हिंसा एवं अन्याय को बढ़ावा देती है।

४) कार्यस्थल पर भेदभाव एवं वेतन असमानता -

उच्च पदों पर कार्य करने के लिए स्त्रियों को कम मौका दिया जाता है। और महिलाओं को पुरुषों की तुलना में कम वेतन दिया जाता है। भले ही कार्य एक समान क्यों ना हो।

नारीवाद की परिभाषा और विकास -

नारीवाद का उद्भव १९ वीं शताब्दी में हुआ था। नारीवाद एक सामाजिक, राजनीतिक और बौद्धिक आंदोलन है जिसका उद्देश्य महिलाओं को पुरुषों के समान अधिकार दिलाना है।

नारीवाद के मुख्य उद्देश्य -

- १) महिलाओं के वोट देने का अधिकार प्राप्त होना चाहिए।
- २) महिलाओं की शिक्षा, रोजगार और उनपर हो रहे घरेलू शोषण के खिलाफ आवाज उठाना।
- ३) महिलाओं की सामाजिक, आर्थिक और राजनीतिक स्थिति को बेहतर बनाना।

महिलाओं की समस्याओं का समाधान -

महिला एवं बालविकास मंत्रालय महिलाओं से संबंधित विभिन्न विशेष कानूनी जैसे

१) शिक्षा - ज्यादा से ज्यादा लड़कियों को शिक्षा देने का प्रयत्न करना जरूरी है। ताकि वह आत्मनिर्भर बन सकें एवं आर्थिक एवं सामाजिक रूप से आगे बढ़ें।

२) घरेलू हिंसा से महिलाओं का संरक्षण अधिनियम २००५ -

महिलाओं को हिंसा और भेदभाव से बचाने के लिए कानून बनाए और जागरूकता अभियान चलाए।

३) स्वास्थ्य -

ग्रामीण एवं पिछले इलाकों में अधिक से अधिक स्वास्थ्य सेवाएँ उपलब्ध कराई जाएँ। उन्हें स्वास्थ्य के प्रति जागरूक करे।

४) सामाजिक समर्थन -

महिलाओं के लिए एक सुसंस्कृत एवं सम्मानजनक समाज बनाएँ और उन्हें अन्याय, सामाजिक भेदभाव एवं हिंसा से बचाएँ।

५) कार्यस्थल पर महिलाओं का यौन उत्पीड़न अधिनियम २०१३ -

कामकाजी महिलाओं के लिए उनकी सुविधानुसार समय की व्यवस्था करें। और उन्हें कार्यस्थल पर समान अवसर एवं वेतन प्रदान करें।

६) स्त्री भ्रूण हत्या - गर्भधारण से पूर्व और प्रसवपूर्व निदान तकनिक लिंग चयन पर रोक कानून १९९४ में लागू किया गया। इसमें २००३ में संशोधन किया गया।

६) आर्थिक सुरक्षा

महिलाओं को आर्थिक रूप से शक्ति बनाने के लिए रोजगार के अवसर प्रदान करें, और उन्हें वित्तीय रूप में सक्षम बनाएँ।

लैंगिक असमानता के कारण - लैंगिक समानता यानी लिंग के आधार पर भेदभाव न होना एक महत्वपूर्ण मुद्दा है।

सामाजिक और संस्कृतिक रूढ़ियाँ

समाज में महिलाओं और पुरुषों के लिए सीमाएँ तय की गई हैं। यही लैंगिक असमानता को बढ़ावा देती है। उसके साथ ही शिक्षा और स्वास्थ्य तक पहुँचने में कमी लैंगिक हिंसा, राजनितिक भागीदारी में कमी, रोजगार और आर्थिक अवसरों में असमानता, कानूनों का अभाव रूढ़िवादी सोच इ. है जिसके कारण महिलाओं को घर और समाज दोनों जगहों पर शोषण अपमान और भेदभाव से पीड़ित होना पड़ता है। महिलाओं के प्रति भेदभाव दुनिया भर में प्रचलित है।

लैंगिक समानता के लिए उपाय / समाधान

१) समान शिक्षा -

सभी बच्चों को चाहे वह लड़का हो या लड़की समान शिक्षा प्रदान करना ही लैंगिक समस्या की दिशा में पहला कदम है।

२) आर्थिक सशक्तिकरण -

महिलाओं को रोजगार और व्यवसाय के अवसर प्रदान करना और उन्हें आर्थिक रूप से सशक्त बनाना लैंगिक समस्या के लिए महत्वपूर्ण है।

३) जागरूकता बढ़ाना -

लैंगिक समानता के बारे में जागरूकता बनाना बहुत जरूरी है क्योंकि इसके कारण ही रूढ़िवादी सोच बदल सकती है।

४) हिंसा और भेदभाव के खिलाफ लड़ाई

महिलाओं के साथ हो रहे हिंसा और भेदभाव के खिलाफ सख्त कानून बनाना और लागू करना जरूरी है।

५) कानूनों को मजबूत करना

लैंगिक समानता को सुनिश्चित करने वाले कानूनों को मजबूत करना और उनका प्रभावी कार्यान्वयन करना जरूरी है।

६) परिवारों और समुदायों युवाओं को जागरूक करना

परिवारों और समुदायों को लैंगिक समानता के महत्व के बारे में जागरूक करना लैंगिक समानता के महत्व को कम करता है।

७) युवाओं को शामिल करें

लैंगिक समानता के लिए युवाओं को जागरूक करके उन्हें इसमें शामिल करने की जरूरत है।

८) सतर्कता एवं अंतर्राष्ट्रीय सहयोग

समाज में संकट के समय लैंगिक असमानता और भी बढ़ सकती है, इसलिए महिलाओं और लड़कियों को सुरक्षित रहने की शिक्षा देनी चाहिए। उसके साथ ही अंतर्राष्ट्रीय सहयोग को भी मजबूत करें।

९) सरकारी योजनाएं और कानून

- दहेज निषेध अधिनियम, १९६१ - दहेज लेने और देने की प्रथा को रोकथाम करने के लिए
- बेटी बचाओ बेटी पढ़ाओ योजना - लड़कियों की शिक्षा और कल्याण को बढ़ावा देने के लिए
- कार्यस्थल पर यौन उत्पीड़न अधिनियम २०१३ - महिलाओं को सुरक्षित कार्यस्थल प्रदान करे के लिए।
- गैर सरकारी संगठन (NGOS) और सामाजिक कार्यकर्ता महिलाओं के अधिकारों की रक्षा के लिए कार्य कर रहे हैं।

सर्वेक्षण

- १९ अक्टूबर २०१९ की जनगणना के अनुसार देश की महिला साक्षरता दर (64.46%) जो कि देश की कुल साक्षरता दर (74.04%) से भी कम है। २०२४ में देश में कुल साक्षरता दर (74.04%) है जिसमें स्त्री साक्षरता (65.46%) है पुरुष साक्षरता दर (82.14%) है। भारतीय संसद द्वारा ४ अगस्त २००९ को (Right to education Act 2009) R.T.E. पारित किया गया। भारत में महिलाओं की स्थिति आज भी चुनौतीपूर्ण है।
- राष्ट्रीय सांख्यिकी कार्यालय के अनुसार प्रत्येक वर्ष लगभग १०२ मिलियन महिलाएँ घरेलू हिंसा का सामना करती हैं।
- स्त्री शक्ति सुरक्षा सर्वेक्षण २०२५ में 70% महिलाओं ने सार्वजनिक स्थानों में उत्पीड़न झेला 60% महिलाओं ने मौखिक उत्पीड़न का सामना किया और महिलाओं ने यौन उत्पीड़न का सामना किया।
- २०११ की जनगणना के अनुसार कुल जनसंख्या का 48.04% जनसंख्या महिलाएँ हैं जिसमें अधिकार महिलाओं की मृत्यु चिकित्सा के अभाव में होती है। वर्तमान समय में भी महिलाओं की स्थिति यही है।
- २०१७ के सर्वेक्षण अनुसार 42% कार्यरत महिलाओं ने और 53% महिलाओं ने कार्यस्थल भेदभाव का अनुभव किया २०२५ में यह संख्या 53% हो गई है।

वर्तमान समय में कार्यस्थल पर भेदभाव के मामले बढ़ गए हैं। इसका उपाय करना जरूरी है।

निष्कर्ष

नारीवाद केवल महिलाओं के अधिकारों के लिए चलाया गया आंदोलन ही नहीं बल्कि एक समतामूलक समाज करने के निर्माण पर भी जोर देता है। नारीवाद महिलाओं की समस्याओं को हल, करना लैंगिक समानता को बढ़ावा देना एवं समाज में महिलाओं की स्थिति को मजबूत करने पर जोर देता है। समाज में स्त्री-पुरुष को समानता प्राप्त हो सके इसके लिए भी नारीवाद कार्यरत है। उसके साथ ही सरकार समाज और हर व्यक्ति को भी इस दिशा में कदम उठाना चाहिए। समस्याओं के समाधान का प्रयास करना चाहिए। जब पुरुष और महिलाएं समाज में समान रूप से सशक्त होंगे, तभी समाज का सर्वांगीण विकास संभव होगा।

संदर्भ ग्रंथ सूची

१) समाज माध्यमों में लैंगिक असमानता - डॉ. कुसुम गुणा

Vikas Prakashan (1 January 2020)

२) शिक्षा व साहित्य में लैंगिक असमानता और महिला अधिकार डॉ. अमित कुमार दुबे (२०२२)

३) जाति और लिंग - चारु गुप्ता (1 January 2023) वाणी प्रकाशन

४) Research Gate – <https://www.researchgate.net>

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सारांश :

भारतीय प्रजासत्ताकाला ७५ वर्षे पूर्ण झाल्याच्या निमित्ताने, देशात व राज्यात विविध कार्यक्रम राबविले जात आहे. महाराष्ट्र शासनाने 'घर-घर संविधान' हा कार्यक्रम राबविण्याचा निर्णय घेतला आहे. युनेस्कोने ८ मार्च हा 'स्त्रीमुक्ती दिन' आणि १८७५ 'आंतरराष्ट्रीय स्त्रीमुक्ती वर्ष' जाहीर केले. या पार्श्वभूमीवर १६ फेब्रुवारी १९७५ रोजी दिल्लीमध्ये ५० स्त्री संघटनांनी एकत्र येवून परिषद घेतली. या घटनेस ५० वर्षे पूर्ण होत आहेत. परंतु अत्याचाराची मालिका आजतागायत सुरु असून, १९७६ मध्ये मथुरा बलात्कार प्रकरणापासून सुरु झालेला हा लढा ते आर.जी. हॉस्पिटल, कोलकत्ता येथील पदव्युत्तर वैद्यकीय शिक्षण घेणाऱ्या महिला डॉक्टरवरील बलात्कार प्रकरणापर्यंत अव्याहतपणे सुरु आहे. या घटना मानवी संवेदना बधिर करणाऱ्या आहेत. एखादी घटना घडल्यानंतर त्यावर तात्कालिक स्वरूपात रान उठविले जाते. पण नंतर मात्र सर्वत्र शुकशुकाट दिसून येतो. खरं तर शासकीय पातळीवरून विविध उपाययोजनांद्वारे स्त्रियांवरील अत्याचाराची मालिका खंडीत व्हावी, म्हणून प्रयत्न सुरु आहेत. स्वतंत्र महिला व बालविकास विभाग शासन पातळीवर कार्यरत आहे. केंद्र शासनाने सुरु केलेल्या 'बेटी पढाओ, बेटी बचाओ' या मोहिमेची दशकपूर्ती झालेली आहे. स्त्रियांना न्याय्य अधिकार व हक्क मिळावेत म्हणून महात्मा फुले ते डॉ. बाबासाहेब आंबेडकर आणि अनेक महापुरुष व महान स्त्रियांनी आपले जीवन समर्पित केले आहे. राजकारण, समाजकारण, उद्योग जगत, अर्थकारण, सांस्कृतिक क्षेत्र, कार्यपालिका, कायदेमंडळ, न्यायमंडळ यामध्ये महिलांनी आपली प्रतिष्ठा व कर्तृत्व सिद्ध केले आहे. स्त्रीमुक्तीचे लक्ष्य प्रामाणिकपणे पूर्णत्वास नेण्यासाठी भारतीय संविधानाला अर्पित स्त्री-पुरुष समानता साकार करावयाची झाल्यास सत्यशोधक समाजप्रणित सत्यशोधक स्त्रीमुक्ती विचार, भारतीयांनी कृतीत उतरविल्यास स्त्रीमुक्ती दूर नाही, असेच म्हणावे लागेल.

कळीचे मुद्दे : स्त्रीमुक्ती, पुरुषसत्ताक मानसिकता, सत्यशोधक स्त्रीवाद, व्रतवैकल्य, अंधश्रद्धा, वैज्ञानिक दृष्टीकोन, संविधानिक यंत्रणा, माध्यमे, दूरचित्रवाणी, स्वयंसेवी संस्था, माणूस संज्ञा.

प्रस्तावना :-

आपली परंपरा एकीकडे स्त्रीशक्तीचा आदिशक्ती म्हणून गौरव करीत असते तर, तर दुसरीकडे तिला 'माणूस' म्हणून समान दर्जा बहाल करते का? हा खरा प्रश्न आपल्या डोळ्यासमोर उभा राहतो. यामागे भारतीय समाजातील पुरुषसत्ताक मानसिकता आजही स्त्रियांना शोषणवादी जीवन जगण्यास बाध्य करीत आहे. हे कटू सत्य आहे. या परिस्थितीत बदल व्हावा म्हणून अनेक महापुरुष व महान स्त्रियांनी कसोशीने प्रयत्न केले आहेत. परंतु स्त्रियांच्या जीवनात समान पातळीवरचा अपेक्षित

बदल प्रविपणे जाणवत नाही. गांधीजीने विचार करता याची पाळेमुळे आपल्या धार्मिक ग्रंथात दडलेली आहेत, याची खात्री पटते. स्वातंत्र्यानंतरही आजमितीस स्त्रियांच्या जीवनातील वास्तववादी चित्र पाहिल्यास विषमतावादी मानसिकतेचे समर्थक, भारतीय संविधानातील समताधिष्ठीत समाजव्यवस्थेच्या तत्वांना हरताळ फासत असल्याची परिस्थिती आहे. आजही येथील पुरुषसत्ताक मानसिकता स्त्रियांना माणूस म्हणून स्वीकारण्यास धजावत नाही. या परिप्रेक्ष्यामध्ये विशेषत्वाने स्त्री-पुरुष गुणोत्तर दर, शैक्षणिक स्थिती, सरकारी निमसरकारी-खाजगी क्षेत्रातील नोकऱ्यांचे प्रमाण, निर्णय प्रक्रियेतील सहभाग, आरोग्याची स्थिती स्त्रियांवर होणाऱ्या अत्याचाराची आकडेवारी, ग्रामीण, दलित व आदिवासी स्त्रियांची वस्तुस्थितीचे अवलोकन करण्यासाठी विविध संदर्भग्रंथ, मासिके, वर्तमानपत्रातील लेख, विशेषांक, पाक्षिक इत्यादी द्वितीय स्रोत साहित्याचा वापर करण्यात येईल. त्या अनुषंगाने महाराष्ट्राचे संदर्भित सत्यशोधकी विचाराचे आधारे स्त्रियांच्या सर्वांगीण विकासाचे ध्येय साकार होवू शकते. याबाबत स्त्रियांचे वास्तविक चित्र उलगडण्याचा प्रयत्न या शोधनिबंधातून करण्यात येईल.

संशोधन पद्धती : सांख्यिकीय, ऐतिहासिक व वर्णनात्मक पद्धतीचा वापर.

स्त्रीमुक्तीतील अडथळे –

१) **पुरुषसत्ताक मानसिकता** – भारतीय समाजव्यवस्था पुरुषसत्ताक असल्याने आजच्या संगणकीय व कृत्रिम बुद्धिमत्तेच्या जगात सुद्धा समाजाचा स्त्रीकडे पाहण्याचा दृष्टीकोन उपभोग्य वस्तू म्हणूनच आहे, असे दृष्टीपथास येते. वास्तविक “पुरुषसत्ताक व्यवस्था ही कृत्रिम असून नैसर्गिक नाही. निसर्गतः स्त्रिया दुबळ्या, पुरुषापेक्षा कमी कुवतीच्या, कमी बुद्धीच्या असतात. हे मत शास्त्रीय संशोधनाने चुकीचे ठरविले आहे. स्त्रियांवर दुबळेपणा, समाजाकडून कृत्रिमरित्या, कुटुंब ते शासनसंस्था यांच्या साखळीपर्यंत लादला जातो. (स्त्रि. म. नि., पृ. २२५) यासाठी देशामध्ये व राज्यामध्ये घडणाऱ्या विविध घटना त्याची साक्ष देतात. यासंदर्भित सत्यशोधक लेखिका प्रा. नूतन माळवी म्हणतात, “स्त्रियांना गुलाम बनविण्याकरिता योनीशुचितेत अडकविणाऱ्या या वैदिकांना चार्वाक दर्शनाने ‘पातिव्रत्य’ संकल्पनेची खिल्ली उडवून उघडे केले. वैदिकांनी स्त्रियांना त्यांच्या कामवासनेत डांबून ठेवले. त्यासाठी व्रत, वैकल्ये, पती हाच परमेश्वर, पातिव्रत्य, सौभाग्य इत्यादी क्रिस मूल्ये निर्माण केले. सिंधुकाळात गणसमाजातील स्त्रीसत्तेला नष्ट केले गेले व पुरुषप्रधानता आणली गेली. त्यामुळे लोकायत दर्शन हे सत्यशोधकी स्त्रीवादाची रुजवात करते.” (माळवी पृ. १८) यातही दलित व आदिवासी स्त्रियांचे प्रश्नांचा अभ्यास स्वतंत्रपणे केल्याशिवाय त्याची तीव्रता जाणवणार नाही.

या विषयाचे अनुषंगाने डॉ. सुनीता सावरकर म्हणतात, “डॉ. बाबासाहेब आंबेडकर यांनी आदिवासी यांचा सर्वप्रथम संबंध १९२८ ला स्टार्ट कमिटीच्या माध्यमातून आला. अस्पृश्य व आदिवासी किंवा जंगलात राहणाऱ्या समूहाला समाजाच्या मुख्य प्रवाहात आणण्यासाठी व त्यांच्या सामाजिक, आर्थिक आणि शैक्षणिक परिस्थितीत बदल घडवून आणण्याच्या दृष्टीने काही महत्त्वपूर्ण कायदे करण्यासाठी सामाजिक स्तरावर अभ्यास करण्याकरिता ती समिती नेमली होती. याच समितीच्या शिफारसीनुसार बँकवर्ड क्लास विभागाला स्थापना झाली. हा विभाग स्वतंत्र स्तरात सामाजिक न्याय विभाग म्हणून ओळखला जातो. तथापि आजही आदिवासी स्त्रियांच्या सर्वांगीण विकासाचा मार्ग प्रशस्त होण्यास अवकाश आहे.

‘हिंदू कोड बिला’च्या रुपाने डॉ. आंबेडकरांनी स्त्रियांसाठी केलेले बहुमोल कार्य अत्यंत महत्त्वाचे आहे. ५ फेब्रुवारी १९५१ रोजी ‘हिंदू कोड बिल’ला प्रथम विरोध झाला. मात्र नंतरच्या काळात त्यातील सर्व तरतुदी विविध कायद्यांद्वारे अंमलात आल्यात. (खांडगे, पृ.३५६).

२) **महिलांवर धार्मिक व्रतवैकल्य व अंधश्रद्धांचा प्रभाव** – भारतीय महिलांमध्ये परंपरागत धार्मिक व्रतवैकल्याचा प्रामुख्याने प्रभाव दिसून येतो. यामुळे पोषण आहाराकडे दुर्लक्ष होवून गंभीर महिलांच्या आरोग्यावर परिणाम होतो. परिणामी नवजात बाळ सुदृढ न होता कमी वजनाचे जन्माला येतात. याबाबत शासन स्तरावरून महिला व बालविकास विभागामाफत गंभीर महिलांमध्ये जागरूकता निर्माण व्हावी या दृष्टीकोनातून प्रसार माध्यमांचा वापर करण्यात येतो. याविषयी काही प्रमाणात सुशिक्षित महिलांमध्ये सजगता दिसून येते. मात्र ग्रामीण विभागातील विशेषतः आदिवासी विभागातील स्त्रियांमध्ये निरक्षरतेचे प्रमाण अधिक असल्याने जादूटोणा, अंधश्रद्धेच्या प्रभावामुळे प्रत्यक्ष डुतीशीलतेचा अभाव दिसून येतो. त्यामुळेच स्त्रीशिक्षण, स्त्री-पुरुष समानता, एच.आय.व्ही. एड्स, व्यसनमुक्ती, अंधश्रद्धा निर्मूलन या संदर्भित जनजागृतीचे कार्यक्रमाचे आयोजन केले जाईल. असे सुतोवाच महिला धोरण २०२४ मध्ये करण्यात आले आहे. (म.शा., म.धो.२०२४)

३) शालेय अभ्यासक्रमात वैज्ञानिक दृष्टीकोनाचा अभाव :- विद्यार्थ्यांमध्ये मानवतावादी दृष्टीकोनाचे बीजारोपण करावयाचे असेल तर शालेय अभ्यासक्रमात वैज्ञानिक साक्षरता, सत्य-असत्य समजण्याची पात्रता, चिकित्सक वृत्ती याविषयीची समावेश असणे अपेक्षित आहे. काही अंशी अपवाद वगळता या बाबींचा अभाव असल्याचे दिसून येते. साहजिकच शालेय स्तरावर विद्यार्थ्यांमध्ये वैज्ञानिक दृष्टीकोन रुजविण्यास आडकाठी येते. वास्तविक भारतीय संविधानातील ५१(क) अनुच्छेदानुसार "वैज्ञानिक दृष्टीकोन, मानवतावाद व संशोधक बुद्धीचा विकास करणे हे प्रत्येक नागरिकाचे नैतिक कर्तव्य आहे." असे अंतर्भाव करण्यात आले आहे. या गोष्टीवर खरे न दिल्यामुळे शालेय विद्यार्थ्यांमध्ये वैज्ञानिक दृष्टीकोन वृद्धिंगत होण्यास अडथळा निर्माण होत आहे. परिणामी महिलांकडे पाहण्याचा दृष्टीकोन मानवताविरोधी दिसून येतो.

४. संविधानिक यंत्रणांची अवैज्ञानिक भूमिका : पुरुषसत्ताक व्यवस्थेमुळे सर्वाधिक शोषण जर कोणाचे होत असेल तर, ते स्त्री वर्गाचे होते. प्रसंगी त्यांना शारीरिक व मानसिक शोषणाचा सामना करावा लागतो. यातून त्यांना बाहेर काढण्याची जबाबदारी लोकशाहीमध्ये लोकप्रतिनिधी, शास्त्रज्ञ, राजकीय नेते, समाजसुधारक, शिक्षक, प्रशासकीय अधिकारी इत्यादींची आहे. वैषम्य याचे आहे की, संबंधित यंत्रणांद्वारे संविधानिक जबाबदारी प्रक्षेपणे राबविली जात नसल्यामुळे वैज्ञानिक दृष्टीकोन वृद्धिंगत होण्याऐवजी त्याची गती दिवसेंदिवस मंद होत असल्याची स्थिती उत्पन्न झाली आहे. खरं तर महाराष्ट्राला सुधारकांची परंपरा लाभली आहे. महात्मा फुलेंनी सार्वजनिक सत्यधर्माची संकल्पना मांडून एकमय समाजाची संकल्पना मांडली आहे, डॉ. बाबासाहेब आंबेडकर यांनी समताधिष्ठीत समाजाचे ध्येय साकार करण्याची प्रेरणा संविधानाद्वारे भारतीयाना दिली आहे. तर सर्व संतांनी मानवतावादी भूमिका घेवून समाजाला एकसूत्रात बांधण्याचा प्रयत्न केला आहे. असे असताना घटनेची शपथ घेवून संविधानिक पदावर बसलेल्या उच्च पदस्थ मंडळीकडून घटनेची पायमल्ली होत असेल तर सर्वसामान्य नागरिक व बापू-बुवांकडून शोषणाची शिकार झालेल्या महिलांनी त्यांचेकडून कोणता आदर्श घ्यावा, हा प्रश्न सर्वसामान्यांना पडल्याशिवाय राहत नाही.

५) प्रचार व प्रसार माध्यमांची भूमिका : समाजामध्ये घडणाऱ्या चांगल्या व वाईट घटनांवर सत्यशोधकीय चष्यातून पारदर्शिकता कायम ठेवून, वस्तुस्थिती समाजासमोर मांडण्याची महत्त्वाची जबाबदारी, लोकशाहीचा चौथा स्तंभ माध्यम जगताची आहे. स्वातंत्र्यपूर्व काळात आणि स्वातंत्र्योत्तर कालखंडात समाजाला आरसा दाखविण्याची भूमिका वृत्तपत्र व पाक्षिकांनी पार पाडली आहे. त्यामध्ये प्रामुख्याने दीनबंधू, दीनमित्र, सुधारक, दर्पण, ज्ञानोदय, प्रज्ञाकर, ज्ञानप्रकाश, इंदुप्रकाश, बहिष्कृत भारत, इत्यादींचा समावेश होतो. अलिकडच्या काळात लोकसत्ता, लोकमत, महाराष्ट्र टाईम्स ही वृत्तपत्रे आघाडीवर आहेत. परंतु सद्यस्थितीत माध्यम जगताचे व्यापारीकरण झाल्याचे दिसून येते. काही वृत्तपत्रांचा अपवाद वगळता समाजाचे गंभीर प्रश्नांना वृत्तपत्रात जागा मिळेलच याची शाश्वती राहिली नाही. आता तर इंटरनेट, कृत्रिम बुद्धिमत्ता याचा प्रभाव वाढत आहे. त्यामुळे बातमी खरी आहे की खोटी ? हे तपासून पाहणे सर्वसामान्यांना अत्यंत कठीण झाले आहे. आज इलेक्ट्रॉनिक मिडियाचा जनसामान्यांवर वरचष्मा दिसून येतो. परंतु ही माध्यमे देखील लोकांची सत्यशोधनातून जागृती करण्याऐवजी सनसनीखेज बातम्यांना प्राधान्य देत आहे.

६) दूरचित्रवाणी मालिका व स्त्रीविरोधी मांडणी – विविध लोकप्रिय दूरचित्रवाणी वाहिन्या लोकांचे प्रबोधन करतात की, त्यांना सोळाव्या शतकात घेवून जात आहे? असा प्रश्न बुद्धीप्रामाण्यवादी नागरिकांसमोर उभे ठाकलेला आहे. वास्तववादी परिस्थिती दाखविण्याऐवजी, प्रसारित होणाऱ्या मालिकांमध्ये स्त्रियांना एकमेकींसमोर शत्रू म्हणून उभे करण्याचे चित्र निर्माण करित आहे. त्यामध्ये कपोलकल्पित कुटुंब रचणे, हत्येची सुपारी देणे, शारीरिक इजा पोहचविण्याचा प्रयत्न करणे, अशाप्रकारे प्रसंग दाखवून निर्मात्यांना काय साधायचे आहे? हा प्रश्न उद्भवतो. या सर्व घटनांचा सर्वाधिक परिणाम गृहिणींवर होवून कुटुंबव्यवस्था मोडकळीस येवू शकते. याचे जे वाहिन्यांनी ठेवणे त्यांची नैतिक जबाबदारी आहे.

७) स्वयंसेवी संस्थांची स्त्रियांच्या उन्नतीसाठी भूमिका – महाराष्ट्रामध्ये महिलांच्या विकासासाठी काम करणाऱ्या अनेक स्वयंसेवी संस्था कार्यरत आहेत. शासन पातळीवरून जरी महिलांच्या सक्षमीकरणासाठी जाणीवपूर्वक प्रयत्न होत असले तरी महिलांचा सर्वांगीण विकास घडवून आणावयाचा असल्यास जागरूक नागरिकांची भूमिका अत्यंत महत्त्वाची आहे. राज्यात महिलांचे शिक्षण, आरोग्य, कौटुंबिक प्रश्न, विवाहातील हुंड्यांचे प्रश्न, लैंगिक छळ, रोजगाराचे प्रश्न, प्राधान्याने सोडविण्यासाठी विविध सामाजिक संघटना अग्रेसर असून समाजामध्ये प्रबोधनवादी काम करित आहे.

विदर्भामध्ये डॉ. सीमा साखरे यांचे नेतृत्वात 'स्त्री अत्याचारविरोधी समिती' द्वारे स्त्रियांना न्याय मिळवून देण्यासाठी मोलाचे कार्य करण्यात आले आहे. डॉ. रुपा कुळकर्णी-बोधी, विलास ढिंगाडे, सुजाता ढिंगाडे या दाम्पत्याने 'मोलकरीण संघटना' या माध्यमातून विशेषत्वाने, असंघटीत महिलांसाठी कार्य केले आहे व आजही करीत आहे. 'आम्ही आमच्या आरोग्यासाठी' शुद्ध देशमुख, आदिवासी स्त्रियांच्या आरोग्यविषयक समस्यांच्या निराकरणासाठी 'सर्च' ही संस्था डॉ. अ. बंग व डॉ. राणी बंग यांचे नेतृत्वात कार्य करीत आहे, डॉ. रविंद्र कोल्हे व स्मीता कोल्हे मेळघाट परिसरात आदिवासी महिलांना अंधश्रद्धा, कुपोषण यातून बाहेर काढण्यासाठी प्रयत्नरत असून सुदृढ बालसंगोपनासाठी कार्य करीत आहे. त्यांच्या कार्यामुळे अनेक स्त्रियांना सामाजिक न्याय मिळाला आहे.

'मानव मुक्तीचा प्रवास' या लेखात अॅड. निशा शिवुरकर म्हणतात त्याप्रमाणे, "स्त्रीमुक्ती पाश्चात्य फॅड आहे. पुरुषांच्या विरोधी आहे. असा तद्द्वन खोटा प्रचार कुजबुज गँग सतत करत असते. साऱ्या अफवांना अपप्रचाराला पुरून स्त्रीमुक्ती आपला अवकाश विस्तारत जाते. (लोकसत्ता, १५ फेब्रु. २०२५)

अर्थात मनुवादी मानसिक विकृती आजही जिवंत आहे. याचे प्रत्यंतर अनेक घटनांतून समोर आले आहे. याकरिता नुकतीच घडलेली (जुलै २०२४) एका बँकेत काम करणाऱ्या स्त्रीने, वरिष्ठांच्या शाब्दीक आणि मानसिक त्रासाला कंटाळून आयुष्य संपविण्याची घटना असो की मल्याळी सिनेसृष्टीत होणाऱ्या लैंगिक शोषण व स्त्रियांच्या सुरक्षिततेबद्दलचे न्यायमूर्ती के. हेमा समितीने उपस्थित केलेले प्रश्न असोत. अशा घटना कामाच्या ठिकाणी स्त्रीची सुरक्षितता व त्यांच्या मूलतः हक्कांचा निर्देश करतात. (लोकसत्ता, २४ ऑगस्ट, २०२४) नागपुरात घडलेले प्रकरण तर मन सुत्र करणारे असून विकृत मानसोपचार तज्ज्ञाकडून अनेक महिला व अल्पवयीन मुलींवर लैंगिक शोषण करण्यात आल्याचा धक्कादायक प्रकार समोर आला आहे. समुपदेशक विजयने परवानगी न घेता हे समुपदेशन केंद्र सुरु केले होते. याचा स्पष्ट विचार असा आहे की, स्त्रीमुक्ती संकल्पनांना प्रक्षेपणे राबविण्यासाठी सरकारी पातळीवर व स्वयंसेवी संस्थांद्वारे महिलांच्या उन्नतीसाठी अजूनही कणखरपणे कार्य करणे काळाची गरज आहे. (सकाळ, १८ जाने. २०२५, म.टा. जाने. २०२५)

८) महिलांना माणूस न समजण्याची वृत्ती : भारतीय संविधानात सर्व नागरीकांना समान अधिकार आहेत. त्यामध्ये स्त्री-पुरुष समानता प्रस्थापित केली आहे. या अधिकारावर प्रचलित धार्मिक मान्यतांमुळे स्त्रियांना समान अधिकार देण्यास पुरुषप्रधान संस्कृती मान्यता देत नाही. काही पुरुष मंडळी समानतेच्या बाजूने उभे आहेत. ही समाधानाची बाब असली तरी समाजातील बहुतांशी घटक स्त्रियांना 'माणूस' म्हणून अधिकार देण्यास अनिच्छुक आहेत. स्त्रियांनी विविध क्षेत्रात आपल्या कर्तृत्वाचा ठसा उमटविला असला तरी अत्याचाराची मालिका थांबायला तयार नाही.

पाच वर्षांच्या बालिकेपासून पासष्ट वर्षांच्या महिलांना लैंगिक अत्याचाराचा सामना करावा लागतो. आजही स्त्रियांना 'माणूस' म्हणून दर्जा दिला जात नाही. हेच त्याचे द्योतक आहे. आर. जी. हॉस्पिटल कोलकत्ता येथे पदव्युत्तर वैद्यकीय शिक्षण घेणाऱ्या महिला डॉक्टरवरील बलात्कार प्रकरण, हाथरस सारखी अमानवीय घटना, ऑलिंपिक स्पर्धांमध्ये नावाजलेल्या महिला कुस्तीपटूंवरील लैंगिक शोषण प्रकरण, बदलापूर येथील बालिकेवर झालेले चर्चित अत्याचार प्रकरण त्याचे द्योतक आहे.

संविधानकर्ते डॉ. बाबासाहेब आंबेडकर यांनी संपूर्ण समानतेच्या दृष्टीने महिलांच्या समस्यांचा वेध घेतला आहे. ते म्हणतात, 'महिलांची प्रगती ज्या प्रमाणात झाली असेल, त्यावरून त्या देशाच्या प्रगतीचे मोजमाप करता येते' आज सर्वच जातीधर्मातील महिलांना बाबासाहेबांनी केलेल्या कार्याचा लाभ होत आहे. महिला शिकून मोठमोठी पदे प्लवित आहेत. नोकरी-व्यवसाय करून आत्मनिर्भर होत आहेत. (जुलमे, म.टा. १४ एप्रिल २०२४) जर 'माणूस' या संज्ञेत सामावलेल्या सर्वांनी डॉ. बाबासाहेब आंबेडकर यांचा समतावादी दृष्टीकोन स्वीकारला तर स्त्रीमुक्ती दूर नाही असेच म्हणावे लागेल.

स्त्री धोरण व महिलांविषयक कायदे :

भारतीय संविधान अंमलबजावणीस पंचाहत्तर वर्षे पूर्ण झालीत. मात्र समतावादी मूल्यांची रुजूवात भारतीय समाजामध्ये आजतागायत प्रक्षेपणे झाली नाही. यासाठी स्त्रियांमध्ये व लोकांमध्ये 'स्त्री कायदेविषयक अनारक्षितता' असल्याची परिस्थिती त्यासाठी कारणीभूत आहे. महाराष्ट्र शासनाने चवथे महिला धोरण ८ मार्च २०२४ रोजी जागतिक महिला दिनाचे औचित्य साधून लागू केले आहे. त्यामध्ये शाळेत वडिलांच्या आधी आईचे नाव, मुद्रांक शुल्कात महिलांना सवलत देणे, तसेच पिवळी

व केशरी शिधापत्रिका धारक महिलांना सरकारी रुग्णालयात मोफत उपचार देण्याची तरतूद करण्यात आली आहे. तिसरे महिला धोरणास १० वर्ष पूर्ण झाल्याने चवथ्या महिला धोरणाची घोषणा राज्य शासनाने केली आहे. ([https // marathi.indiatimes.com](https://marathi.indiatimes.com))

स्त्रियांच्या कल्याणासाठी अनेक कायदे करण्यात आले आहे. त्यामध्ये प्रामुख्याने ६ कायदे अभ्यासणे आवश्यक आहे. या कायद्यांमध्ये घरगुती हिंसाचार रोखण्यासाठी कौटुंबिक हिंसाचारापासून महिलांचे संरक्षण कायदा २००६, कामाच्या ठिकाणी लैंगिक हिंसाचार आणि छळापासून कायदेशीर संरक्षण देण्यासाठी 'पॅंश-द सेक्सुअल हॅरेसमेंट ऑफ विमेन एट वकप्लेस' कायदा, वडिलांच्या संपत्तीत महिलांचा हक्क, हिंदू उत्तराधिकार सुधारीत कायदा २००५, 'हुंडाबंदी कायदा' १९६१ (सुधारीत कायदा २०१७), महाराष्ट्र शासन वित्त विभाग, २३ जुलै, २०१८ अन्वये बाल संगोपन रजा नियम, गप्पाताचा कायदा १९७१ (The Medical Termination of Pregnancy Act, 1971) या कायद्यांचा समावेश आहे. (स्रोत – राष्ट्रीय महिला आयोग / टाइम्स नारु) ([https // lokmat. news18.com](https://lokmat.news18.com))

वर उल्लेख केल्यानुसार राज्य सरकारने स्त्रियांसाठी महिला धोरण आखले असून देश व राज्याच्या पातळीवर अनेक सुधारणावादी कायद्यांची निर्मिती झालेली आहे. पण, लैंगिक हिंसाचाराची तीव्रता का कमी होत नाही हा सर्वसामान्यांना पडलेला खरा प्रश्न आहे. खरं तर शासनाच्या विविध योजना व महिलांविषयक कायद्यांमुळे महिलांवरील लैंगिक अत्याचारात घट होण्याऐवजी दिवसेंदिवस त्यामध्ये वाढ होत असल्याची माहिती पोलीसांच्या संकेतस्थळावरील वार्षिक आकडेवारीवरून समोर आली आहे. राज्यातील प्रमुख पाच शहरात २३२६ बलात्काराच्या घटना घडल्या आहेत. यामध्ये पहिल्या स्थानावर मुंबई तर दुसऱ्या स्थानावर पुण्याचा क्रमांक लागतो. तिसऱ्या स्थानावर ठाणे शहर व चौथ्या स्थानावर नागपूरचा क्रमांक लागतो. विशेष म्हणजे बलात्कार करणाऱ्या आरोपींमध्ये सर्वाधिक कुटुंबातील सदस्य, नातेवाईक, पती, मित्र, प्रियकरांसह ओळखीच्याच व्यक्तीचा समावेश आहे. (लोकसत्ता, नागपूर आवृत्ती १३ जानेवारी २०२५) परंतु नोंदणीकृत अत्याचारांच्या घटनांपेक्षा अनोंदणीकृत घटना कितीतरी पटीने अधिक असण्याची शक्यता नाकारता येत नाही.

महाराष्ट्राची आर्थिक पाहणी २०२२-२३ व २०२३-२४ मध्ये नमूद केल्यानुसार स्त्रियांचे संदर्भात खालील वस्तुस्थिती निदर्शनास आली आहे. (तक्ता क्र. १ ते ६)

तक्ता क्र. १

स्त्री-पुरुष आणि बालकांमधील मुला-मुलींचे प्रमाण

(हजार)

| राज्य | जनगणना २०२१ (स्त्री-पुरुष प्रमाण) | बालकांमधील मुला-मुलींचे प्रमाण |
|--|-----------------------------------|--------------------------------|
| महाराष्ट्र | 929 | 894 |
| अखिल भारत | 943 | 918 |
| स्रोत-महाराष्ट्राची आर्थिक पाहणी २०२२-२३ | | |

तक्ता क्र. २

निवडक राज्यांकरिता शैक्षणिक स्तरानुसार लोकसंख्येची टक्केवारी

(७ वर्षे व अधिक वयोगट) (टक्के)

| राज्य | माध्यमिक / दहावी | | | पदवीधर व त्यावरील | | |
|-------|------------------|--------|---------|-------------------|--------|---------|
| | पुरुष | स्त्री | व्यक्ती | पुरुष | स्त्री | व्यक्ती |

| | | | | | | |
|--|------|------|------|------|-----|------|
| महाराष्ट्र | 17.5 | 15.6 | 16.6 | 11.4 | 9.6 | 10.6 |
| अखिल भारत | 14.7 | 12.8 | 13.9 | 9.7 | 8.0 | 8.9 |
| स्रोत-महाराष्ट्राची आर्थिक पाहणी २०२२-२३ | | | | | | |

तक्ता क्र. ३

रोजगार क्षेत्र माहिती कार्यक्रमानुसार रोजगार

(हजार)

| वर्ष | सार्वजनिक क्षेत्र | | | खाजगी क्षेत्र | | | एकूण | | |
|------|-------------------|--------|-------|---------------|--------|-------|-------|--------|-------|
| | पुरुष | स्त्री | एकूण | पुरुष | स्त्री | एकूण | पुरुष | स्त्री | एकूण |
| 2021 | 1,692 | 622 | 2,314 | 3,943 | 1,564 | 5,507 | 5,636 | 2,186 | 7,822 |
| 2022 | 1,713 | 648 | 2,362 | 4,186 | 1,675 | 5,862 | 5,900 | 2,324 | 8,224 |
| 2023 | 1,705 | 646 | 2,351 | 4,355 | 1,764 | 6,119 | 6,060 | 2,410 | 8,470 |

आधार - कौशल्य विकास, रोजगार व उद्योजकता आयुक्तालय, महाराष्ट्र शासन
(महाराष्ट्राची आर्थिक पाहणी २०२३-२४)

दिनांक ३१ डिसेंबर २०२३ रोजी राज्यातील एकूण रोजगार ८४.७० लाख होता. त्यापैकी स्त्रियांचे प्रमाण २८.५० टक्के होते. एकूण रोजगारापैकी ७२.२ टक्के रोजगार खाजगी क्षेत्रातील होता.

तक्ता क्र. ४

राज्य शासनाच्या सेवेतील कमचाऱ्यांची संख्या

(दि. १ जुलै २०२३ रोजी, लाख)

| गट | पदे | | |
|----|-------|--------|-------|
| | मंजूर | भरलेली | रिक्त |
| अ | 0.43 | 0.27 | 0.16 |
| ब | 0.75 | 0.46 | 0.29 |
| क | 4.87 | 3.44 | 1.43 |
| ड | 1.19 | 0.61 | 0.58 |
| इ# | --- | 2.31 | --- |

रोजंदारीवरील मानधनावर काम करणारे, अंशकालीन वेतनश्रेणी लागू नसलेले कमचारी

टीप : यामध्ये स्त्री-पुरुष कमचाऱ्यांची स्वतंत्र आकडेवारी दर्शविलेली नाही. परंतु शासन नियमानुसार महिला कमचाऱ्यांची संख्या ३३ अंतर्भूत आहे असे गृहित आहे.

तक्ता क्र. ५

महिलांवरील अत्याचारांचे राज्यात नोंदविलेले गुन्हे सन २०२३-२४

(संख्या)

| वर्ष | 2021 | 2022 | 2023 |
|------|------|------|------|
|------|------|------|------|

| | | | |
|--|--------|--------|--------|
| बलात्कार | 5,954 | 7,084 | 7,521 |
| अपहरण व पळवून नेणे | 7,559 | 9,297 | 9,698 |
| हुंडाबळी | 172 | 180 | 169 |
| पती व नातेवाईकांकडून | 10,095 | 11,367 | 11,226 |
| झालेली लैंगिक कृत्ये | | | |
| विनयभंग | 12,945 | 14,434 | 17,281 |
| लैंगिक अत्याचार | 1,287 | 1,649 | |
| अनैतिक व्यापार | 95 | 65 | 174 |
| इतर | 1,419 | 1,255 | 1,312 |
| एकूण | 39,526 | 45,331 | 47,381 |
| स्रोत-महाराष्ट्राची आर्थिक पाहणी २०२३-२४ | | | |

निर्णय प्रक्रियेत महिलांचा सहभाग :

बॉम्बे ग्रामपंचायती आणि महाराष्ट्र जिल्हा परिषद आणि पंचायत समिती (सुधारणा) अधिनियम २०११ नुसार, पंचायत राज संस्थांमध्ये एकूण जागांपैकी ५० जागा महिलांसाठी राखीव आहेत. राज्यातील स्थानिक स्वराज्य संस्थांमधील महिलांसाठीच्या राखीव जागा खालील तक्ता क्र. ६ मध्ये दर्शविल्या आहेत.

तक्ता क्र. ६

निर्णय प्रक्रियेत महिलांचा सहभाग सन २०२३-२४

(दि. ३१ मार्च २०२४ रोजी)

| स्थानिक स्वराज्य संस्था संख्या | एकूण जागा | महिलांसाठी राखीव जागा |
|--|-----------|-----------------------|
| महानगर पालिका (२९) | २,८७० | १,४४२ |
| नगर परिषद (२४५) | ६,०७२ | ३,०७५ |
| नगर पंचायत (१४६) | २,४६५ | १,३०५ |
| जिल्हा परिषद (३४) | २,००० | १,००८ |
| पंचायत समिती (३५१) | ४,००० | २,००० |
| ग्रामपंचायत (२७,११३) | २,४३,१७४ | १,३२,६७२ |
| एकूण | २,६०,५९१ | १,४१,४७२ |
| स्रोत-महाराष्ट्राची आर्थिक पाहणी २०२३-२४ | | |

लोकसभा व राज्यसभा यामध्ये १७ व्या लोकसभेत (२०१६-२०२४) महाराष्ट्रातील ४६ खासदारांपैकी ८ महिला खासदार होत्या. राज्यसभेत १८ खासदारांपैकी ४ महिला खासदार होत्या. महाराष्ट्रात १४ व्या विधानसभेत (२०१६-२०२४) दिनांक ३१ मार्च २०२४ रोजी २८३ आमदारांपैकी २६ महिला आमदार होत्या. महाराष्ट्र विधान परिषदेत दिनांक ३१ मार्च २०२४ रोजी ५७ आमदारांपैकी ४ महिला आमदार होत्या. (महाराष्ट्र आर्थिक पाहणी २०२३-२४)

स्त्रीमुक्तीसाठी सत्यशोधकी स्त्रियांचे योगदान :

महात्मा फुलेंच्या प्रेरणेने ज्ञानज्योती सावित्रीबाई फुले यांनी स्त्रियांना शोषणवादी व्यवस्थेतून बाहेर काढण्यासाठी अविरत प्रयत्न केले. त्यासाठी त्यांनी स्वतः शिक्षणाचे धडे गिरवून अहमदनगर येथे फरार बाईच्या व पुण्यात मिचेलबाईच्या नॉर्मल स्कूलमध्ये अध्यापनाचे प्रशिक्षण घेतले होते. यावरून सावित्रीबाईंचे स्त्रियांमधील पहिल्या महिला शिक्षिका असल्याचे सिद्ध होते. (नरके, म. फु. शो. न. वा. पृ. १६)

दीडशे वर्षापूर्वी सावित्रीबाई फुले यांनी स्त्री-पुरुष समानतेसाठी कडवा संघर्ष केला. विधवा महिला, ज्या फसवणूक होवून त्या गरोदर राहिल्या. अशा महिलांसाठी त्यांनी बाळंतपणासाठी व त्यांच्या मुलांचे संगोपन करण्याकरिता स्वतःच्या घरात 'बालहत्या प्रतिबंधक गृह' सुरू केले. केशवपनाविरुद्ध न्हाव्यांचा संप घडवून आणला. साध्या पद्धतीने विवाह करण्याबाबतचे पाऊल उचलून हुंडा न घेता 'सत्यशोधक विवाहाची' प्रथा प्रारंभ करून समाजाला नवी दिशा देण्याचे महान कार्य केले. बालविवाह प्रतिबंध आणण्यासोबतच विधवांचे पुनर्विवाह घडवून आणले. एवढ्यावरच महात्मा जोतीराव फुले व सावित्रीबाई फुले हे थांबले नाहीत त्यांनी एका ब्राह्मण विधवेचा मुलगा दत्तक घेवून त्यास उच्च शिक्षण दिले. त्यामुळेच तो पुढे डॉक्टर होवू शकला. त्याचा स्वतःच्या नात्यातील मुलीशी आंतरजातीय विवाह लावून देण्याची कृतीशीलता दाखविली. (नरके, म.फु.शो.न.वा.,पृ.२०)

महात्मा जोतीराव फुले यांच्याच शाळेत शिकत असलेल्या ११ वर्षाच्या मातंग समाजाच्या मुलीने १५ फेब्रुवारी १८५५ रोजी लिहिलेल्या निबंधात विचारलेले प्रश्न स्त्री शिक्षणामुळे मनात प्रश्नांचे काहूर माजवू शकते याची प्रचिती येते. १८५५ सालच्या सदर निबंधात मुक्ताबाई साळवे यांनी तत्कालीन अस्पृश्य समाजावर होणाऱ्या जुलूमावर विस्ताराने लिहिले तर मला रडू कोसळते. असे प्रतिपादन केले आहे. (नरके, म. फु. शो. न. वा., पृ. १५४) आज परिस्थितीत बदल झाला आहे. संविधानातील हक्क अधिकार प्राप्त झाल्यामुळे प्रत्यक्ष स्वरूपात जातीव्यवस्थेचे चटके बसत नसले तरी जातीव्यवस्थेची झळ मागास स्त्रियांना बसत आहे हे नाकारता येणार नाही.

स्त्रियांच्या प्रश्नांविषयीचे वास्तव समजून घ्यावयाचे असेल तर 'स्त्री-पुरुष तुलना' या ताराबाई शिंदे पुस्तकाचे अवलोकन करणे व त्यामध्ये नमूद प्रश्नांचे गंभीर विचारात घेणे आवश्यक आहे. सदरहु ग्रंथ ताराबाईंनी १८८२ मध्ये प्रकाशित केला होता. परंतु हा ग्रंथ वाचकांपर्यंत पोहोचण्यासाठी तब्बल एक शतक लागले. ताराबाई शिंदे ह्या वैवाहिक स्थिती दर्शविणारे कु. सौ. असे कोणतेच शब्द वापरत नाहीत. त्या काळाचा विचार केला की, त्यांच्या या डुती किती आधुनिक, किती 'स्त्रीवादी' आहेत याची प्रचिती येते. (बोकील, लोकसत्ता, ८ फेब्रु.२५)

सुरतेजवळ उलपाड गावच्या विजयालक्ष्मी या चौवीस वर्षांच्या ब्राह्मण विधवेवर भ्रूणहत्या केल्याचा आरोप ठेवून तिला मॅजिस्ट्रेटपुढे उभे करण्यात आलं. आपल्या मुलाला जन्म दिल्याचं आणि लज्जास्त्रास्तव मुलाचा जीव घेवून ते बालक मोलकरणीकरवी कचराकुंडीत टाकून दिल्याचं तिने कबूल केलं. अशा प्रकरणात फक्त स्त्रीला बदनाम करण्याची समाजाची दृष्टी पाहून ताराबाई अतिशय अस्वस्थ झाल्या आणि अत्यंत प्रक्षोभक शब्दात त्यांनी स्त्रियांची कबफियत प्रखरपणे मांडली. (लोकसत्ता ८ फेब्रुवारी २०२५) तात्पर्य ताराबाईंनी पुरुषसत्तेचं षडयंत्र या ग्रंथात प्रकट करून समाजाला आरसा दाखविण्याचे मोलाचे कार्य केले आहे.

याच मालिकेत सत्यशोधकी स्त्री चळवळीत पहिल्या महिला संपादक तानुबाई बिर्जे, फुलवंताबाई झोडगे, रमाबाई रानडे, डॉ. रुख्माबाई राऊत या महिला विदुषींनी महत्त्वपूर्ण योगदान दिले आहे. अलीकडच्या आधुनिक काळात डॉ. सीमा साखरे, डॉ. रुपा कुळकर्णी-बोधी, नलिनीताई लडके, प्रा. प्रतिमा परदेशी, प्रा. नूतन माळवी, शैल जैमिनी, अरुणा सबाने, शारदा साठे, रजिया पटेल, वैशाली डोळस, पुष्पा चौधरी, प्रा. संध्या राजुरकर, डॉ. लिना निकम, डॉ. छायाताई महल्ले, छायाताई सावरकर, डॉ. मुक्ता दाळकर, वंदना वनकर, माधुरी गायधनी इत्यादी नेत्या व कार्यकर्त्या सत्यशोधकीय विचार घेवून समाजामध्ये प्रबोधन करीत आहेत. दलित व आंबेडकरी चळवळीतील सत्यशोधकी विचार घेवून काम करणाऱ्या नेत्या व कार्यकर्त्यांमध्ये कुमुद पावडे, बेबीताई कांबळे, मलिका अमर शेख, प्रा. विमल थोरात, उर्मिला पवार, मीनाक्षी मून, शर्मिला रेगे, प्रज्ञा दया पवार, शैलजा पाईक, डॉ. निशा शेंडे, सुशीला टाकरे, तक्षशिला वाघधरे इत्यादींचा सहभाग आहे.

सत्यशोधकी स्त्री विचार आणि स्त्री-मुक्ती

सत्यशोधकी स्त्रीवादी विचारांची परिपूर्ण मांडणी करताना 'सत्यशोधकी' या शब्दाची परिभाषा समजून घ्यावी लागेल. 'सत्य' या चिरंतन मूल्याला घेवून, शोधन करून, तपास करून जे जे शाश्वत, खरे, मूल्य आहे, जे नैसर्गिक आहे, जे सहज व स्वाभाविक आहे, ते सर्व सत्यशोधकी आहे. सत्यशोधकी परंपरेचा अर्थ लक्षात घेतल्याशिवाय त्या शब्दाची व्यापकता

स्पष्ट होणार नाही. 'सत्यशोधकी' परंपरा म्हणजे सर्व मागास ठेवल्या गेलेल्या सर्व शोषितांच्या प्रश्नांना समजून घेवून, ती उकलून त्यांचे न्याय हक्क प्रदान करण्यासाठी झगडणारी परंपरा आहे. म. जोतीराव फुले यांनी १८७३ साली 'सत्यशोधक समाज' स्थापिला. सर्व शूद्रांच्या शोषित स्त्रीपुरुषांचा (आजच्या बहुजन समाजाच्या) दुःखाचे मूळ कशात आहे याचे विश्लेषण केले. या सर्व प्रक्रियेतून 'सत्यशोधक' हा शब्द उदयास आला. हा सिंधु संस्कृतीच्या उगमापासून सत्यशोधक चळवळीतून जनमानसात तो रुजला व सर्वसामान्य झाला." (माळवी, पृष्ठ ५)

मानवी इतिहासाच्या वाटचालीत स्त्रीला नेहमीच दुय्यम वागणूक देवून तिथे माणूसपण नाकारले जाते. आधुनिक ऋतात स्त्रीमुक्ती विचारांचा पाया घालून स्त्रीमुक्तीचा प्रारंभ महात्मा जोतीराव फुले यांनी आपल्या घरापासून केला. जे शिकत नाहीत, ते दुसऱ्यांचे ओंजळीने पाणी पितात. स्वतः विचार करू शकत नाही. त्यांचा आत्मविश्वास, ध्येयवाद, पुढाकार वृत्ती, आत्मनिर्भरता व चिकित्सक वृत्ती त्यांना सोडून जाते. कतृत्वाची नवनवी क्षेत्रे ते पादाक्रांत करू शकत नाहीत. ही फुले यांची ठाम भूमिका होती. ते आपल्या अखंडात म्हणतात, 'स्त्री-पुरुषामध्ये निवड नसावी। गुणे आदरावी सर्वकाळ। एकोणीस शतकी ग्रंथ केला सिद्ध। वाचोत प्रबुद्ध जोती म्हणे।। सर्वांचा निर्मिक एक आहे जाण।। पालनपोषण तोच करी।। स्त्री-पुरुष हक्क सर्वा कळावे।। सत्याने बोधावे मानवास।।' तात्पर्य सत्यशोधक चळवळीविषयी अपुऱ्या ज्ञानामुळे काही अभ्यासक या चळवळीने स्त्री प्रश्नांपुढे दुर्लक्ष केल्याचा निष्कर्ष काढतात. परंतु आपल्या निर्माणकर्त्याने एकंदर सर्व प्राणीमात्रास उत्पन्न केले. त्यापैकी स्त्री-पुरुष उभयता जन्मताच स्वतंत्र व एकंदर सर्व अधिकारांचा उपभोग घेण्यास पात्र केले आहेत. असे कबूल करणारे सत्यवर्तन करणारे म्हणावेत. अशी भूमिका सत्यशोधक समाजाची होती. (नरके, म. फु. स. वा. २०१३, पृ.२०)

स्त्री सुधारणावादी विचारांच्या चळवळी ऋतात एकोणविसाव्या शतकाच्या सुरुवातीला कार्यरत झाल्या. त्याचबरोबर स्त्री स्वातंत्र्याची भूमिकाही ऐरणीवर आली. स्त्रियांच्या शोषणाची विविध पातळ्यांवर चिकित्सा केली गेली. याबाबत 'बहुजन संस्कृतीचे जनक महात्मा जोतीराव फुले' या ग्रंथात प्रल्हाद लुलेकर म्हणतात, "मनुसमर्थक संस्कृतीने निर्मिलेल्या पुरुषसत्ताक व्यवस्थेने स्त्रीदास्य लादले. हे दास्यत्व पूर्णतः अवैज्ञानिक आणि अताकिक होते. स्मृती, पुराणे आणि परंपरा यांच्या आधारे स्त्रीला माणूस म्हणून जगण्याचे हक्कच नाकारले. (लुलेकर, पृ. ८१)

पुरुषांच्या तुलनेने स्त्रिया प्रेमळ, सदाचरणी आणि भिडस्त असतात. त्यामुळे त्यांचे वर्तन स्वार्थनिरेपक्ष असते. लहान मुलांचे यथोचित संगोपन करणे, त्याची नीट वाढ होण्याची काळजी घेणे, त्याला बोलण्या-चालण्यास शिकविणे, कुटुंबाची काळजी घेणे आदी कामे ती आयुष्यभर करते. घराला घरपणही तीच देते. 'सर्वांचे उपकार फिटतील पण जन्मदात्या आईचे उपकार फिटणार नाहीत.' याचा प्रत्यय सार्वत्रिक आहे. त्यामुळे सर्वच बाबतीत निःसंशयपणे पुरुषांपेक्षा स्त्री श्रेष्ठ आहे. (लुलेकर, पृ. ८२)

निसर्गाची सर्व व्यवस्था ही स्त्री-पुरुषांच्या सुखासाठी असताना जगात असंतोष होऊन दुःख कसे उद्भवले?' असा प्रश्न विचारून आपल्या 'सार्वजनिक सत्यधर्म' पुस्तकात जोतीराव याविषयी चर्चा करताना म्हणतात, 'मानव स्त्री-पुरुषांनी एकमेकांविषयी बहिण-भावंडपणाची पवित्र डुती जागृत न ठेविल्यामुळे या जगामध्ये सत्याचा मुळीच न्हास होत गेला व यामुळे एकंदर सर्व जगात सर्वत्र असंतोष होवून दुःखाचे प्राबल्य झाले.' (नरके, म. फु. स. वा., पृ. १६)

पतिव्रत्याची जबाबदारी केवळ स्त्रियांचीच का असावी आणि पुरुषाची कां असू नये. यावर पुरुषसत्ताक व्यवस्थेला ते प्रश्न विचारून निरुत्तर करतात. मूल न होण्याचा संबंध स्त्रीशीच का जोडला जातो? पुरुषातही दोष किंवा कमतरता असू शकते? पुरुषसत्ताक व्यवस्था लाभार्थी पुरुषांच्या मानसिकतेतून आली आहे. ती संपली पाहिजे यासाठी स्त्रीमुक्तीच्या चळवळीला नवी दिशा आणि नवे विचार त्यांनी दिले. (लुलेकर, पृ.८३-८४)

सावित्रीबाई फुले यांनी "शिक्षणाने मनुष्यत्व, पशुत्व हटते पहा" या विचारातूनच भारतात स्त्रीवादी चळवळीला प्रारंभ झाला. १८४८ साली सुरू केलेल्या पहिल्या मुलीच्या शाळेपासून भारतीय स्त्रीवादाची सुरुवात झाली. 'शिक्षणाचे मनुष्यत्व' हे सांगून स्त्रीमुक्तीची कल्पना सावित्रीबाईने देशासमोर मांडली. त्यातूनच प्रेरणा घेवून मुक्ता साळवे या १४ वर्षांच्या मुलीचा निबंध मोलाचा ठरला. ताराबाई शिंदे यांनी १८८२ साली लिहिलेल्या 'स्त्री-पुरुष तुलना' या ग्रंथाची प्रेरणा देखील महात्मा जोतीराव फुले हेच आहेत. त्यांच्या तात्वीक मांडणीने ऋतातील स्त्रीमुक्ती चळवळीला आकार आला आणि वेगही आला. 'झाले मोकळे आकाश' या अनुभूतीने जीवनाच्या सर्वच क्षेत्रात स्त्रियांच्या कतृत्वाने झेप घेतली. (लुलेकर, पृ.८३-८४)

महात्मा जोतीराव फुले यांनी आधुनिक भारतातील पहिला आंतरजातीय विवाह, विधवेचा पुनर्विवाह आणि हजारो सत्यशोधकी पद्धतीने विवाह सत्यशोधक समाजाच्या चळवळीने लावले. यामागे पुरुषसत्ताक व्यवस्थेच्या गुलामीतून स्त्रियांची मुक्तता व्हावी आणि पारंपारिक कमकांडला मूठमाती हे त्यांचे ध्येय होते. (लुलेकर, पृ. २६) परंतु आजचे वास्तव मात्र याचे विपरीत असून, त्यात नवीन कमकांडाचा समावेश होवून 'सत्यशोधकी विचारास' तिलांजली दिली जात आहे. असे खेदाने म्हणण्यास पुरेसा वाव आहे.

स्त्रियांना पुरुषप्रधान वर्चस्ववादी व्यवस्थेतून बाहेर पडण्यासाठी स्त्री या विषयावर समाजामध्ये व्यापक स्वरूपात चर्चा घडवून आणणे स्त्रीमुक्तीसाठी अत्यंत आवश्यक आहे. "स्त्री चर्चेमुळे स्त्रीला वस्तु न समजता व्यक्ती म्हणून समाजाने मान्यता दिली आहे. मनोजकुमार लिखित 'शक्ती-प्रसंग' या पुस्तकानुसार अनादिकाळापासून पुरुष स्त्रीला 'वुमेन इज प्रॉपर्टी' मानत आला आहे, तो तिचे स्त्रीतीकरण करत आहे. अर्थात कमोडिफिकेशन, वास्तविक स्त्री 'वुमेन ऑफ प्रॉपर्टी' असून ती जिवंत सत्ता आहे. सर्व शास्त्रांनी स्त्रीला वस्तू, रत्न व अमूल्य निधी मानून तिचे वस्तूकरण केले आहे." (गुप्ता, पृ. ६५)

स्त्रियांना स्वतःचा आत्मसन्मान जागृत ठेवण्यासाठी स्व ची जाणीव होणे गरजेचे आहे. महात्मा फुले, सावित्रीबाई फुले, राजर्षी शाहू महाराज, डॉ. बाबासाहेब आंबेडकर, महर्षी कर्वे, सुधारक आगरकर, लोकहितवादी, र. धो कर्वे, डॉ. कृसाहेब पंजाबराव देशमुख, प्रबोधनकार ठाकरे इत्यादी महापुरुष व महान स्त्रियांचे सत्यशोधकी विचाराचा स्वतःच्या जीवनात अंगीकार करावा लागेल. तेव्हाच सत्यशोधकी स्त्रीवादाची सूत्रे समाजामध्ये रुजण्यास मदत होईल. कारण अजूनही नवीन पिढीमध्ये सत्यशोधकी स्त्रीविचाराचे बीजारोपण न झाल्याने व्यापक स्वरूपात स्त्रीमुक्तीचा लढा आजही अपुरा आहे, असे स्पष्ट चित्र दिसते.

स्त्री-पुरुष सहजीवन हे भागीदारीचे, विश्वासाने एकमेकांना उमजून-समजून घेवून जीवन आनंदात घालण्याचे असते. स्त्रियांनीही केवळ पती परमेश्वर समजून वटसावित्री, हरितालिका व कोकीळा व्रत करणे अन जन्मोजन्मी हाच नवरा मिळावा इ. गोष्टींना सतत पाठपुरावा केल्यानेही, त्यांना दुय्यम भूमिकेने गुलामीत जगावे लागते. हेही लक्षात घ्यायला हवे. पुरुष आधारशिवाय स्त्रीला जीवनच नाही हाही अंधविचार मोडायची हिंमत यायला हवी. (माळवी, पृ. ६६)

यासोबत स्त्रियांनी समाजकारण, नृत्य, क्रीडा, चित्रपट, राजकारण यामध्येही रूढ घेवून आपले स्वतंत्र अस्तित्व प्रस्थापित करण्यासाठी कटिबद्ध झाले पाहिजे. अनेक क्षेत्रात त्यांनी आपले अस्तित्व निर्माण करण्याची आवश्यकता आहे. त्याचबरोबर केवळ वर्गवादी भूमिकेने चळवळ पुढे जायची नाही. जातीव्यवस्था लक्षात घ्यावीच लागेल." (माळवी, पृष्ठ ७२)

निष्कर्ष :

भारतीय संविधानातील मूलभूत हक्क अनुच्छेद-१५ (१) नुसार राज्य केवळ धर्म, वंश, जात, लिंग, जन्मस्थान या अथवा यापैकी कोणत्याही कारणावरून, कोणत्याही नागरीकाला प्रतिकूल होईल. अशाप्रकारे रूढ करत नाही. या तत्त्वाचे अनुसरण करून केंद्र व राज्य शासन विविध कल्याणकारी कार्यक्रमाची अंमलबजावणी करीत असते. यामागे महात्मा फुले प्रणित 'सत्यशोधक समाजाची' प्रेरणा असल्याचे स्पष्ट जाणवते. आंतरराष्ट्रीय स्त्रीमुक्ती वर्षाचा सुवर्ण महोत्सव साजरा होत असतांना व आजमितीस स्त्रियांची लोकसंख्या जवळजवळ निम्मी आहे. या पार्श्वभूमीवर भारतात स्त्रियांना विविध क्षेत्रात समान संधी मिळत नसल्याची वस्तुस्थिती आहे. 'वर्ल्ड इकोनॉमिक फोरम' तर्फे दरवर्षी 'जेंडर गॅप रिपोर्ट' प्रसिद्ध केला जातो. या अहवालानुसार यंदा १४६ देशांमध्ये भारत १२६ व्या क्रमांकावर आहे. विशेष करून भारतासारख्या देशात स्त्रियांच्या प्रगतीचं मूल्यमापन पाहता भारताचं 'विश्वगुरु' होण्याचं स्वप्न दिवास्वप्नच ठरेल की काय, अशी शंका घेण्यास पुरेसा वाव आहे. तात्पर्य भारतामध्ये अजूनही गृहिणी, सामाजिक क्षेत्र, शिक्षण, नाट्य, चित्रपटसृष्टी, राजकीय क्षेत्र, इत्यादी क्षेत्रातील स्त्री सुरक्षित नसल्याचे चित्र आहे. आजतागायत स्त्रियांसाठीच्या ३३ आरक्षणाची अंमलबजावणी झालेली नाही. परिणामी कायदेमंडळात पुरेसे प्रतिनिधीत्व नसल्याने स्त्रियांच्या प्रश्नांना विशेष बळ मिळण्यास आडकाठी निर्माण झाली आहे. (लोकसत्ता, ६ जुलै २०२४)

स्त्रीमुक्तीचा विचार आपल्या समाजाने किती स्वीकारला या प्रश्नाचं उत्तर शोधण्याची सहज कसोटी आहे. ती म्हणजे कुटुंबातील स्त्रीचे स्थान किती उंचावले? घरात मुली, स्त्रियांना कशी वागणूक मिळते? सार्वजनिक जीवनात स्त्रिया, मुली

निम्नपणे फिरू शकतात का? आपल्या कुटुंबातील स्त्रियांच्या नावावर संपत्ती आहे का? स्त्रिया, मुलीबाबत बोलताना अवहेलनात्मक, अपमानकारक भाषा वापरली जाते का? आपण प्रत्येकाने हा शोध घ्यायचा आहे. हा शोध म्हणजेच स्त्री-पुरुष समानतेचा, मानवमुक्तीचा प्रवास आहे. (लोकसत्ता, १५ फेब्रु. २०२५) याचा मानवीय दृष्टीकोनातून शोध घेवून सत्यशोधकी स्त्री-पुरुष समानतेचा विचार समाजामध्ये रुजविण्यासाठी शासन पातळीवरून प्रभावी उपाययोजना होणे आवश्यक आहे. त्यामध्ये शालेय व उच्च शिक्षणात सत्यशोधकी विचाराचा समावेश करणे, पथनाट्य, नाटक, चित्रपट, दूरचित्रवाणी मालिका, सत्यशोधकी विचारावर आधारीत असाव्यात, 'सत्यशोधकी स्त्री परिषदा' व 'सत्यशोधकी साहित्य संमेलनाचे' आयोजनासाठी राज्य शासनाने विशेष निधीची तरतूद करून, सत्यशोधकी विचारांच्या संस्थांचे सहकार्य घेवून हे उपक्रम राबविण्याची आवश्यकता आहे.

उपरोक्त परिस्थितीत आमूलाग्र परिवर्तन घडवून आणावयाचे असेल तर महात्मा जोतीराव फुले यांना अर्पित 'स्त्री-पुरुष समानता' डुतीने अंगीकारावी लागेल. त्याकरिता स्त्री-पुरुष दोघांनाही हातात हात घालून सहअस्तित्वासाठी अग्रेसर होणे काळाची गरज आहे. तरच भारतीय संविधानाला अर्पित स्वातंत्र्य, समता, बंधुता व न्यायावर आधारीत 'समताधिष्ठीत सत्यशोधकी स्त्रीमुक्ती' साकार होवू शकते. किंबहुना स्त्रियांची 'माणूस' म्हणून समाजात ओळख दृढ होवून त्यांना सन्मानाने स्थान मिळेल आणि स्त्रीमुक्ती चळवळीची आवश्यकताच नसणार नाही.

संदर्भसूची :

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सारांश :-

हातात काठी व अंगावर खादीचा पांढरा पंचा असणाऱ्या या महात्म्यानी जगाला शांती व अहिंसेचा महान संदेश दिला. त्याच शक्तीच्या जोरावर त्यांनी स्वतंत्र भारताचे स्वप्न सत्यात उतरविले. आपल्या कनखर भूमिकेमुळे त्यांनी सामर्थ्यशाली ब्रिटीशांना नमविले ते एक आदर्शवादी युगप्रवर्तक नेते होते. ते आध्यात्मवादी व मानवतावादी म्हणुनही ओळखल्या जातात. म.गांधीनी अहिंसेला सर्वोच्च स्थान दिले. सामाजिक, सांस्कृतिक, राजकीय, आर्थिक, ग्रामिण विकासात्मक विचार अपेक्षित भारतीय लोकशाही याविषयी गांधीची स्वतंत्र अशी विचारप्रणाली दिसून येते. या महात्म्याला राष्ट्रपिता, राष्ट्रनिर्माता, अग्रदुत, स्वातंत्र्य योद्धा अशा विविध अंगांनी या व्यक्तीच्या कार्याचा आढावा घेण्यात येतो.

प्रस्तावना :-

मोहनदास करमचंद गांधी ह्या सामान्य माणसाने त्यांच्यामध्ये असलेल्या असामान्य गुणांमुळे त्यांना महात्मा ही पदवी मिळाली. सामान्य कुटुंबात जन्मलेल्या मोहनदास यांनी बॅरिस्टर ही पदवी प्राप्त केली. वकिली व्यवसायाला प्रारंभ केल्यानंतर म.गांधीनी कामानिमित्त द.आफ्रिकेत गेले असता तिथे त्यांना स्पृश्य, अस्पृश्यतेचा पहिला अनुभव आला. या अनुभवानी म.गांधीच्या जिवनाला कलाटनी मिळाली व यातुनच मानवतेचा पुजारी म्हणून म.गांधीचा जन्म झाला. यानंतर त्यांनी आपले सर्व आयुष्य मानव जातीच्या कल्याणासाठी खर्ची घातले त्यांनी मानवाला सत्याग्रहाचे शस्त्र प्रदान केले. त्याची सुरुवात द.आफ्रिकेतून झाली. अन्याय अत्याचाराविरुद्धचे हे सत्याग्रहाचे शस्त्र घेवून म.गांधीनी भारतात पाय ठेवले. म. गांधी भारतात परतले तेव्हा आपल्या देशावर ब्रिटीशांचे राज्य होते. आपल्या देशाला ब्रिटीशांच्या फोलादी पकडीमधून बाहेर काढण्याचे प्रयत्न सुरू होते आणि त्याकरीता मवाळवादी जहालवादी व क्रांताकारी अशा वेगवेगळ्या विचार सरणीचे लोक आपआपल्या परिणे प्रयत्न करीत होते. म.गांधीचे राजकीय गुरू गोपाळ कृष्ण गोखले यांनी भारतीय लोकांच्या आशा-आकांक्षा आणि समस्या जाणून घेण्यासाठी तसेच भारतीय लोकांना समजून घेण्यासाठी भारतभ्रमणाचा सल्ला दिला. गोपाल कृष्ण गोखलेच्या सल्यानुसार म.गांधी भारत भ्रमण करण्यास निघाले व लोकांच्या आशा-आकांक्षा व समस्या समजून घेतल्या. त्यानंतरच आपल्या कार्याची दिशा ठरविली. लोकांना काय अपेक्षित आहे हे जाणून घेवूनच म.गांधीनी आपले कार्य सुरू केले. त्यामुळेच ते भारतीय लोकांचे राष्ट्रपिता बनले.

इंग्रज आपल्या देशात येवून १०० वर्षांपेक्षा जास्त दिवस झाले होते. संपूर्ण भारत इंग्रजांच्या नियंत्रणात होता. अशात आपल्या देशाला स्वतंत्र करण्यासाठी किंवा इंग्रजांच्या जुलमी अत्याचारातून मुक्त करण्यासाठी भारतातील वेगवेगळ्या विचारसरणीचे लोक आपआपल्या परी

आटोकाट प्रयत्न करीत होते. भारतातील स्वतंत्र चळवळीना अधिकच जोर चढला होता. होमरूल चळवळीने संपूर्ण भारत प्रभावित केले होते. या चळवळीचे नेतृत्व लो. टिळक करीत होते. लो. बाळगंगाधर टिळक हे जहाल विचारसरणीचे होते त्यामुळे ते इंग्रजांना सडेतोड उत्तर देत होते. अशातच १ आगष्ट १९२० रोजी लो.टिळकांचा हृदयविकाराच्या झटक्यानी मृत्यु झाला आणि स्वातंत्र्य लढयाचा एक पर्व संपला. जोपर्यंत लो. टिळक भारतीय राजकारणात पुढे होते तोपर्यंत म.गांधी प्रत्यक्ष पुढे आले नव्हते परंतु टिकांच्या मृत्युनंतर म.गांधी भारतीय राजकारणात उतरले आणि त्यांनी आपले सत्याग्रहाचे प्रयोग सुरू केले. खऱ्याअर्थाने १९२० पासूनच म.गांधींच्या राजकीय भवितव्याला सुरुवात झाली होती. सत्याग्रहाचे नवे शस्त्र हाता घेवून म.गांधींनी भारतीय राजकारणात प्रवेश केला. त्यांच्या सत्याग्रहाच्याप्रयोगामुळे गांधी नावाची ओळख भारतीय जनतेला होत होती. त्यांनी असहकाराचे नवीन शस्त्र भारतीय लोकांना दिले. १९१४-१९१८ या काळात जागतीक पहिले महायुद्ध लढल्या गेले. यावेळी इंग्रजांनी भारतीयांना आपल्या बाजूने युद्धात लढले तर युद्धसमाप्तीनंतर स्वातंत्र्य देवू किंवा काही मागण्या मान्य करून असे आश्वासन दिले होते. परंतु युद्धसमाप्तीनंतर इंग्रजांनी दिलेले आश्वासन पूर्ण केले नाही आणि भारतीय जनतेला शांत करण्यासाठी १९१९ चा कायदा पास केला परंतु तो भारतीय जनतेच्या विशेष फायद्याचा नव्हता. उलट भारतीय जनतेची दिशाभूल करणारा तो कायदा होता म्हणून म.गांधीचे भारतीय राजकारणात प्रवेश होताच इंग्रजांचा प्रतिकार करण्यासाठी म.गांधी अहिंसेच्या शांततेच्या मार्गानी एकामागून एक चळवळी सुरू केल्यात. १९२० ची असहकार चळवळ चालू करून ब्रिटीश सरकारला कोणतेही सहकार्ये करायचे नाही हा मंत्र जनतेला दिला. १९३० ची सविनय कायदेभंगाची चळवळ सुरू करून दांडी समुद्रकिनाऱ्यावर जावून मिठ हातात घेवून मिठाचा कायदा मोडलातसेच जंगल कायदा सुद्ध तोडला. १९४२ ची चले जाव चळवळ सुरू करून जनतेला निर्भय बनविले व 'करा किंवा मराचा' संदेश दिला.

अशाप्रकारे म.गांधींनी विविध सत्याग्रह करून किंवा चळवळी चालवून इंग्रजांना सळो कि, पळो करून सोडले. अशातच जगात दुसरे महायुद्ध सुरू होते. ब्रिटीश सत्ता आर्थिक व लष्करी बाबतीत काहीप्रमाणात कमजोर झाली होती आणि म.गांधीचे सत्याग्रह किंवा चळवळी सुरूच होत्या तसेच बाहेरील देशांचा प्रभाव इंग्लंडवर होता त्यामुळे १५ ऑगष्ट १९४७ ला भारत देशाला स्वातंत्र्य मिळाले. परंतु स्वातंत्र्यानंतरही अनेक समस्या स्वातंत्र्य भारतासमोर हात जोडून उभ्या होत्या. त्या समस्यांचे निराकरण म.गांधींनी करण्याचे ठरविले. भारतीय स्वातंत्र्य लढयात भारतीय जनतेला सामावून घेण्याकरीता म.गांधींनी अथक प्रयत्न केलेत म्हणून तो जनतेचा लढा बनला आणि त्यामुळेच देशाला स्वातंत्र्य मिळाले म्हणूनच महात्मा गांधी महात्मा किंवा महान बनले.

भारतीय स्वातंत्र्य लढयाचे यशस्वी नेतृत्व करीत असतांना स्वातंत्र्यानंतर भारताला बलशाली कसे बनविता येईल याचाही विचार म. गांधी करीत होते. भारत देश केवळ इंग्रजांच्या तावडीतून स्वतंत्र होवून चालणार नाही तर राजकीय स्वातंत्र्याबरोबरच नवभारत निर्मीतीचे स्वप्नही म.गांधी बघत होते. स्वातंत्र्यानंतर बेकारी, दारिद्र्य, निर्वासित इ.समस्या हातजोडून पुढे अभ्या होत्या. हया समस्या सोडविण्यासाठी मं.गांधींनी 'समृद्ध खेडे' हया संकल्पनेला उचलून धरले. गावाला समृद्ध करण्याकरीता अनेक उपाययोजना सूचाविल्या आणि त्यातुनच 'गावाकडे चला' हा नारा दिल्या गेला. भारतात व संपूर्ण खेड्यांमध्ये शिक्षणाचा प्रसार झाल्या पाहिजे म्हणून स्वावलंबी शिक्षण योजना ही संकल्पना मांडली. खेड्यातील लोक स्वावलंबी शिक्षण घेतील व त्यातून बेकारीची समस्या दूर होईल आणि रोजगार निर्माण होतील असे मं.गांधीचे मत होते. त्याकाळी सर्वात मोठी समस्या होती ती म्हणजे अस्पृश्यता. अस्पृश्यता दूर करण्यासाठी म.गांधींनी अस्पृश्यता चळवळ चालविली व प्रामाणिक प्रयत्न केलेत. भारतीय स्वातंत्र्यानंतर भारतात धार्मिक दंगली सुरू झाल्या आणि धार्मिक कटूता निर्माण झाली ते दुर करण्याकरीता म.गांधींनी अथक प्रयत्न केलेत. विशेषतः हिंदू, मुसलमान यांच्यात धार्मिक सलोखा निर्माण करण्याचा प्रयत्न केलात, त्यांना एकत्र आणण्याचा प्रयत्न केलात. त्यासाठी म.गांधीने आपले प्राण पणाला लावलेत. खेडे हे सुंदर व स्वच्छ असावे म्हणून जनतेला स्वच्छतेचे धडे दिलेत. स्वच्छतेमुळे रोग-राई येत नाही व आपले आरोग्य चालगे राहते. म्हणून खेड्यातही स्वच्छता व निट-नेटके कसे राहयचे हे म.गांधींना प्रत्यक्ष कृती करून जनतेला समजावून सांगितले. आरोग्य, पाणी, कपडे, घर आणि गाव करू स्वच्छ व सुंदर बनवायचा हे म.गांधींनी भारतीय जनतेला सांगितले त्यांनी भारतीय स्त्रियांना स्वातंत्र्य चळवळीत सामील करून स्त्रियांना स्वावलंबनाचे धडे दिले. त्यामुळे स्त्रिया सक्षम बनल्यात. अशा प्रकारे म.गांधी आपल्या युगाचे महानायक, युगपुरुष व कृतीशील राजकीय नेता ठरतात.

निष्कर्ष :- जगातील अनेक देशांमध्ये अनेक युग प्रवर्तक, समाजसुधारक, प्रबोधनकार होवून गेलत यात प्राचीन कालखंडांपसून तर आधुनिक कालखंडापर्यंत अनेकांची नावे घेता येतील परंतु म.गांधींनी सत्याग्रहाच्या बळावर बहुतेक क्षेत्रात गाजविलेले वर्चस्व याला जगात तोड नाही. त्यामुळेच देश-विदेशातही म.गांधीचे माहनत्व मान्य केले आहेत. त्यामुळे ते आपल्या युगाचे युगपुरुष ठरतात. दहशतवादा, भ्रष्टाचार, दारीद्र्य व बेकारी हया समस्या दूर करण्यासाठी आजही त्यांचे विचार उपयुक्त ठरतात व आपल्याला प्रेरणा देत राहतात. त्यांचे सत्य व अहिंसावादी, विचार किंवा तत्वे आजच्या युगात दिपस्तंभाप्रमाणे मार्गदर्शक ठरतात. म.गांधीचे तत्वज्ञान म्हणजेच मानवाला मिळालेली अनमोल देणगी आहे. म.गांधी खऱ्या अर्थाने सत्याग्रही होते. युगपुरुष होते. त्यांचे विचार आणि कार्य हे एक शिखर होते. २० व्या शतकातील एक कृतिशिल राजकीय

नेता म्हणजेच म.गांधी होते. त्यांचे विचार आदर्शवादी आहेत. ग्रामविकास आर्थिक सत्तेचे विकेंद्रीकरण भांडवदारांची भूमिका पर्यावरण संरक्षण, सत्य, अहिंसा आणि समानता इ. विषयी म.गांधीचे विचार नेहमी आपल्याला मार्गदर्शक ठरतात. जागृतीकरणाने युगात सर्वच क्षेत्रात स्पर्धा निर्माण झाली आहे. गांधीजीचे विचार भारतीय अर्थव्यवस्थेला धरून होते. अनियंत्रीत भांडवलशाही, संपत्तीसंचय, आर्थिक शोषण अशा अतीरेखी वैशिष्ट्यांना म.गांधींनी विरोध केला होता. ते दुरदृष्टीकोनाचे होते. म्हणून त्यांनी ग्रामीण भागातील बेकारी नष्ट करण्याकरीता ग्रामोद्योगावर भर दिला होता. अशाप्रकारे सर्वांगीनदृष्ट्या विचार करणारे म.गांधी एक महानायक, युगपुरुष आणि एक कृतीशील राजकीय नेता ठरतात.

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शरच्चंद्र मुक्तिबोधांच्या कवितेतील समाजनिष्ठ आशयतत्त्वे

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मो. ९८५०३०९६६५

सारांश (The Abstract)

शरच्चंद्र मुक्तिबोधांनी मराठी साहित्यप्रांतात स्वतंत्र अशी ओळख निर्माण केली. त्यांच्या साहित्याने साहित्याच्या नवेपणात मोठी भर टाकली. मुक्तिबोधांचे तीन कवितासंग्रह, तीन कादंबऱ्या आणि तीन समीक्षाग्रंथ मराठी साहित्यक्षेत्रासाठी मूलगामी स्वरूपाचे ठरले. त्यांच्या 'नवी मळवाट' या पहिल्या कवितासंग्रहाने मराठी कवितेला नवी वाट करून दिली. 'यात्रिक' हा त्यांचा दुसरा कवितासंग्रह आशयाच्या दृष्टीने नाविन्यपूर्ण स्वरूपाचा ठरला. तर 'सत्याची जात' हा त्यांचा तिसरा कवितासंग्रह सत्याचे रूप मांडणारा काव्यग्रंथ ठरला. या तिन्ही संग्रहांमधून मुक्तिबोधांची समाजनिष्ठा आणि समष्टीनिष्ठा प्रखरतेने प्रकट झाली.

मुक्तिबोधांनी आपल्या कवितेतून कष्टकऱ्यांचे, कामगारांचे आणि वंचितांचे जीवन मांडले. खऱ्या अर्थाने साम्यवादी दृष्टीने त्यांनी आपल्या कवितेचा आशय काव्यबद्ध केला. मार्क्सच्या विचारांचे पाठबळ त्यांच्या कवितेला जसे होते, तसे ते मानुषता मूल्यांच्या प्रस्थापनेचेही होते. त्यांच्या कवितेने मानुषतेची मूल्यदृष्टी दिली. मानवाच्या कल्याणाची भूमिका आपल्या कवितेतून विशद केली. त्यामुळे त्यांची कविता ही मानुषतावादी जीवनवादी अशी ठरते. नवकाव्यातील कालखंडात साम्यवादाशी नाते सांगणारी मुक्तिबोधांची काव्यदृष्टी श्रमाला पूजनीय मानते. कष्टाच्या जीवनाचे एक विदारक चित्रण त्यांच्या संपूर्ण सामाजिक जाणिवेच्या काव्यातून उभे होते. जीवनाच्या संघर्षापासून ती परावृत्त होत नाही. गतिशील समाजवास्तव आणि विज्ञाननिष्ठेवर पूर्ण विश्वास असल्यामुळे भ्रामक समजुती, गूढवाद, नियतिवाद, परमेश्वरी अस्तित्वाला नाकारून जगणारी सामाजिक काव्यदृष्टी मुक्तिबोधांच्या कवितेत साकार होते. नवी वैचारिक परंपरा जन्माला घालण्याची जाणीव त्यात आहे. ही परंपरा विज्ञानवादी विचारांचे प्रतिनिधित्व करणारी आहे. हा विज्ञानवाद मार्क्सच्या विचारातून आलेला आहे. आणि त्यांच्या मानुषता मूल्यातूनही आला आहे असे दिसून येते. कष्टकऱ्यांच्या जीवनातील जखमांचे गीत परंपरेतून जोखडासह फेकून द्यावेसे वाटते. वास्तव सत्याला आव्हान म्हणून स्वीकारत असतानाच समर्थ जीवनाच्या आसक्तीची जिद्दही त्यामध्ये आहे. आकांत मांडणारे कविमनाचे पंचप्राण 'सशक्त व्हा, पाय रोवा. उद्याचीच आण' म्हणून नव्या पालटणाऱ्या विश्व-इतिहासाच्या पानांची ओळख नव्या युगाला

करून देणे गरजेचे आहे. ही कविता सत्याच्या जातीला न्याय देणारी कविता आहे आणि नव्या दिशेने यात्रिकाची वाटचाल करणारी आहे.

संकेतशब्द (Keywords)

१. मानुषमूल्य, मार्क्सवाद, समरूपता.
२. मार्क्सवादी आशावादी, सांस्कृतिक, आर्थिक.
३. मनोवस्था, काव्यप्रवृत्ती, द्वंद्व, अवस्थांतर
४. समतामूल्य, समताधिष्ठित,

प्रस्तावना (Introduction)

शरच्चंद्र मुक्तिबोध यांनी कवी म्हणून मराठी साहित्यात आपली वेगळी ओळख निर्माण केली आहे. त्यांच्या काव्यलेखनाने मराठी कवितेचा प्रांत समृद्ध झाला आहे. मराठी नवकवितेच्या कालखंडात स्वतंत्र ओळख निर्माण करणारे कवी म्हणून ते सुपरिचित आहेत. ज्या काळात निराशावादाचे अंधुक झरे वाहायला लागले होते, त्या काळात त्यांची कविता प्रखर आशावादी जाणीव व्यक्त करित होती. मुक्तिबोधांच्या कवितेला मार्क्सवादी भूमिका असली, तरी तिने आपले स्वतंत्र अस्तित्व सिद्ध केले आहे. या कवितेने आशय व अभिव्यक्तीचे नवे प्रयोग करून मराठी कवितेला नवी दिशा दिलेली आहे. मुक्तिबोधांच्या समग्र कवितेकडे पाहिल्यास मुक्तिबोध हे मराठी नवकवितेतील आणि एकूणच मराठी काव्यक्षेत्रातील अत्यंत महत्त्वाचे कवी ठरतात. “शरच्चंद्र मुक्तिबोधांची कविता ही आधुनिक मराठी काव्यपरंपरेतील एक महत्त्वाची कविता आहे. स्वातंत्र्योत्तर काळातील एक महत्त्वाची काव्यप्रवृत्ती म्हणून मुक्तिबोधांच्या कवितेचा निर्देश केला जातो. समूहनिष्ठ मार्क्सवादी जाणिवांचा आविष्कार करणारी कविता म्हणून या कवितेची मौलिकता अनन्यसाधारण अशी आहे”^१ मुक्तिबोधांच्या कवितेने काव्यप्रांतात मोठे बदल घडवून आणले. त्यांच्या कवितेने आशावादी मानवतेचे तेजःस्फुरण दिले असे निर्विवादपणे म्हणता येईल. या निबंधाच्या माध्यमातून शरच्चंद्र मुक्तिबोधांच्या कवितांमधून जाणवणाऱ्या समाजनिष्ठ आशयतत्त्वांचा परामर्श घेण्याचा प्रयत्न करण्यात येणार आहे.

शरच्चंद्र मुक्तिबोधांचे काव्यलेखन

मुक्तिबोधांनी साधारणतः १९३५ ते १९८४ या कालखंडात काव्यलेखन केले आहे. हा कालखंड जागतिक पटलावर नव्या घडामोडींचा आणि जगापुढे निर्माण झालेल्या विविध आव्हानांचा मानला जातो. “मुक्तिबोध ज्या काळात काव्यलेखन करित होते. त्याच काळात मर्दंकरांची कविता प्रसिद्ध होत होती. या दोन्ही कवितेची जातकुळी, प्रवृत्ती भिन्न स्वरूपाची होती. मुक्तिबोधांनी आपल्या लेखनाची सुरुवात केली ती कविता या प्रकारातून. तीही हिंदी भाषेतून. मध्य प्रदेशातील वास्तव्यात वडीलबंधूंच्या व सभोवतालच्या वाङ्मयीन वातावरणाच्या पार्श्वभूमीवर त्यांच्यातील सर्जनाविष्कार घडू लागला होता. इंदौर येथील कवी—साहित्यिक वि. द. आपटे यांच्या प्रोत्साहनातून मुक्तिबोधांच्या काही कविता व कथा प्रकाशित झाल्या. त्यांची सुरुवातीची कविता रविकिरणमंडळ व रोमँटिक संवेदनशीलतेचा प्रभाव असणारी कविता होती. ही कविता अधिक गुंतागुंतीची नव्हती. त्या काळातील मनोवस्थांचे प्रकटीकरण या कवितेतून झाले आहे. निसर्गसक्षमतेमुळे रूपरसगंधात्मक आनंदोल्लासयुक्त अनुभवांचा तो थेट हिंदीतून झालेला आविष्कार होता.”^२ सुरुवातीच्या काळात त्यांच्यावर झालेल्या हिंदीमय संस्कारातून आणि त्यांच्यावर असलेल्या हिंदी भाषेच्या प्रभावातून ते हिंदी कविता लिहीत होते; पण त्यांचा लेखनाचा मूळ पिंड हा मराठी भाषेतून लेखन करण्याचा असावा. त्यातच त्यांचे शिक्षण हे मराठी शाळांमधून झाले. त्यामुळे नंतरच्या काळात त्यांचे संपूर्ण लेखन मराठी भाषेतून झाल्याचे दिसून येते.

मुक्तिबोधांच्या कवितेतील समाजनिष्ठ आशयतत्त्वे

कवी हा समाजशील प्राणी आहे. समाजाचा एक घटक म्हणून त्याचे काही उत्तरदायित्व आहे. त्या उत्तरदायित्वावर लक्ष केंद्रित करून समाजनिष्ठ आशयविषय त्यांच्या कवितेतून येणे आवश्यक आहे. मुक्तिबोधांच्या समाजनिष्ठ जाणिवा त्यांच्या

कवितांमधून प्रखरपणे प्रकटताना दिसतात. त्यांची कविता ही समाजकेंद्री बनून समाजहितैष्णू प्रवास करू इच्छिते. या कवितेला समाजात असलेले वास्तव प्रभावीपणे जाणवते. माणसाची चाललेली हेळसांड दिसते. त्यांनी ते जसे व्यथित होतात, तसेच या व्यवस्थेला कारणीभूत असलेल्या प्रतिव्यवस्थेवर त्यांची कविता तुटून पडते. मुक्तिबोध समाजातील हे शोषित-शोषकांचे द्वंद्व पाहतात. त्यांच्यातून निर्माण झालेले अस्ताव्यस्त जीवन पाहतात. त्यांचा आक्रोश पाहतात आणि कवितेतून त्यांची मांडणी करतात.

“नारी ? माता ! दिसे ध्येयांत शोभून
मूठ धान्य द्या अन् साडी घ्या फेडून
धिःकार संकृती ! धिःकार जगास !
घृणेचे भुजंग, जागी चवताळून”^३

माय माता असणाऱ्या स्त्रियांची ही दुर्दशा त्यांना व्यथित करते, पण समाजात अशी अवस्था होण्यासाठी काही कारणे आहेत. ती कारणे जोपर्यंत नाहीशी होत नाहीत, तोपर्यंत समतामूल्यावर आधारित समाज निर्माण होणार नाही. असे त्यांना वाटते. समाज परिवर्तन करायचे असेल, तर तो समाज ज्या पायावर उभा आहे, तो पायाच बदलणे आवश्यक आहे असे त्यांना वाटते.

मुक्तिबोधांचे मन समाजाशी एकरूप झाले आहे. समाजाच्या सुखदुःखांशी समरूप झाले आहे. त्यामुळे समाजातील दैनंदा पाहून त्यांच्या मनात काहूर माजते. समाजातील वंचितांचे अश्रू त्यांच्या गालावरून वाहायला लागतात. त्यांची दुःखे ही आपलीच दुःखे आहेत हा प्रत्यय त्यांना क्षणोक्षणी येतो. ही त्यांची बांधिलकी त्यांच्यातील असलेल्या मानुषमूल्यांचा प्रत्यय आणून देणारी आहे. माणसाच्या मनापलीकडचा विचार करून मानवतेच्या पलीकडे जाण्याची ही प्रक्रिया आहे. कवी दुःखिताच्या दुःखाशी एकरूप कसे होतात त्यासाठी त्यांच्या तोंडून काही उद्गार बाहेर पडतात.

“कुणाच्या रक्ताची संतप्त धारा ती
माझिया प्राणास फोडून वाहते?
कुणाची दुर्दशा, तक्रार मूकशी
रात्रीत वक्षास सारखी कापते?”^४

ही समरूपता कवीमध्ये आल्यानंतर त्यांना समाजाचे वास्तव प्रकर्षाने जाणवायला लागते. त्यांच्या मनाला समाजाची चित्रविचित्र स्थिती दिसते. त्यांचे जीवनमान दृष्टीस पडते. त्यांच्या हालअपेष्टा त्यातून सुटत नाहीत. कवीचा समाजाकडे पाहण्याचा दृष्टिकोन स्थानिय किंवा कुठल्याही मर्यादित पातळीवरचा राहत नाही. तो मानुष बनून वैश्विक पातळीवर जातो. त्यांची कविता त्या काळातील अवस्थांतरामुळे झालेल्या परिणामांचे चित्रण प्रभावीपणे रेखाटत जाते. यात दुसऱ्या महायुद्धाचे परिणाम असतात. तर कधी यंत्रयुगामुळे माणसाच्या जीवनात निर्माण झालेल्या समस्यांचे चित्रण असते. बदललेल्या परिस्थितीचा आर्थिक परिणाम असतो आणि सामाजिक सांस्कृतिक परिणाम दिसतो. मुक्तिबोधांची कविता या सर्वच स्थितीचे काव्यबद्ध रूप प्रकट करते. त्यांच्या कवितांमधील काही ओळी यासाठी देता येतील.

“मानवी दुःखाचा अतितीक्ष्ण फाळ
मनांची धरित्री भेदतो विशाळ
मानवी शोणितपर्जन्य पिऊन
कोणते येणार पीक हो तेजाळ?”^५

“प्राण तुम्ही दिले, आम्ही चैतन्य पावलों
अश्रु तुम्ही दिले, आम्ही आग्नेय जाहलों
आम्ही खोल-खोल तुमच्या प्राणांत बुडालो

अगाधता पाहुनीया स्तंभितसे झालों”^६

“आकांत का मांडता हो माझे पंचप्राण
सशक्त व्हा, पाय रोवा, उद्याचीच आण
पालटतें कुणी विश्व—इतिहासाचे—पान
जीवनाची जय बोला, उंचवा निशाण”^७

मुक्तिबोधांची ही समाजनिष्ठ मानुषता दुःखितांच्या दुःखांशी समरूप होते. त्यांचा आकांत आपल्या शब्दातून मांडते आणि जगातील त्यांच्या अस्तित्वाचा प्रश्न समाज घटकांच्या पुढे उभा करते. असे असले तरी त्यांची कविता तेवढ्यावरच थांबत नाही. या अवस्थेला तोंड फोडून समाजाच्या बदलाचा नारा ती देताना दिसते. त्यांना मानुषमूल्य असलेला समताधिष्ठित समाज हवा आहे. शोषणरहित समाजनिर्मितीचे स्वप्न त्यांच्या कवितेला पडलेले आहेत. त्यांची पूर्तता करण्याच्या दृष्टीने उचललेली पावले त्यांच्या कवितेतून स्पष्टपणे जाणवतात. यातून त्यांची मानुषतेचा पुकार करणारी कविता बाहेर पडते.

“ये नाशांतुन, मृत्यूंतुन पीडेंतुन ये — स्वागत !
ये अश्रूंतुन, अपमानांतुन, दैन्यांतुन ये — स्वागत !
ये तडफडत्या हृदयांच्या टपटपत्या रुधिरामधुनी
विश्वभक्षि रोषानल ज्वालांमधुनी ये तू स्वागत !”^८

त्यांना कवितांचा आशय वेगळ्या प्रकारचा हवा आहे. त्यात मानुषता मूल्य असणारा आशय त्यांना ओतायचा आहे. मानुषतेची प्रतिष्ठापना करण्याचा प्रयत्न त्यांची कविता सातत्याने करते. मुक्तिबोधांनी आपले मानुषगाणे अनेक कवितांमधून गायले आहे. ते म्हणतात

“गाणे हवे त्वेषाचे, वैषम्याच्या द्वेषाचे,
गळून गळून स्वत्व मरणाच्या सुडाचे;
गाणे अपमानाचे, विंचवाच्या दंशाचे,
अहोरात्र छळणाऱ्या पिशाचिनी स्मृतीचे.”^९

कवीला बंडाचे गाणे हवे आहे. भयंकर छळाचे, छळातही बळाचे आणि गुप्त त्यागाच्या गाण्याची ते मागणी करतात. हे गाणे अंदमानाचे, अंदमान—भिंतीचे, भिंतीच्या दगडांना आलेल्या कदांचे, फळ्यावर नागव्या त्या बांधलेल्या मुलाचे, आसुडाच्या मारालागी ‘जय जय’ उत्तराचे गाणे त्यांना हवे आहे. मुक्तिबोधांची समाजनिष्ठा ही सामान्याच्या जिह्याच्या विषय झालेली आहे. वाळलेल्या जर्जरशा थकलेल्या हाताचे ते गीत गाऊ इच्छितात. घन मारणाऱ्या, धान्य कापणाऱ्या हाताचे आणि पृथ्वी उचलून धरणाऱ्या दोन हाताचे गीत कवीला गायचे आहे. त्यांची काव्यनिष्ठा अशी पिचलेल्या दुभंगलेल्या आणि पिळलेल्या लोकांशी दिसून येते.

“युगे युगे कुंठितेचे, पीडितेचे, शोषितेचे,
यातनेच्या जगी प्रेम—सौंदर्याचे गीत गा !”^{१०}

असे कवी म्हणतात. उद्याच्या वतीने मातांना धीर देण्यास, सुनेच्या अश्रूसाठी ममतेचे गीत गाण्यास, बाळांची वाताहत जाणवून, हेलावून लोक पेटतील असे गीत गायला कवी सांगत आहेत. म्हणूनच

“गाणे हवे जिह्याच्या, अनावर उमाळ्याचे
गहिवर दाटूनिया येईलसे खरेखुरे गीत गा !
निर्मितीच्या आनंदाचे, जीवनाच्या स्वानंदाचे
साम्य—मन्वंतराच्या गुलाबी पहाटेचे गीत गा !”^{११}

अशाप्रकारे नवमन्वन्तर घडवून येणारे गीत मुक्तिबोधांना हवे आहे. हे नवमन्वन्तर समाजवादाच्या प्रस्थापनेचे आहे. लोककल्याणकारी समाजरचनेचे आहे आणि समतामूलक समाजाच्या उभारणीचे आहे. मुक्तिबोधांच्या कवितांमधील ही समाजनिष्ठ मानुषमूल्ये नव्या समाजाच्या प्रतिष्ठापनेचे स्वप्न उरी बाळगणारी आहेत असे लक्षात येते.

निष्कर्ष

१. मुक्तिबोधांच्या कवितेमधून जाणवणारी समाजनिष्ठ आशयतत्त्वे मार्क्सवादी भूमिकेतून आली आहेत असे दिसून येते.
२. मुक्तिबोधांच्या कवितेतील आशयमूल्यांना मानुषकेंद्री जाणिवांची दृष्टी लाभलेली आहे असे दिसून येते.
३. मुक्तिबोधांच्या कवितांमधील आशय समाजसापेक्ष स्वरूपाचा असून त्याला समष्टिभान लाभलेले आहे असे आढळून येते.
४. मुक्तिबोधांच्या कवितांमधील सामाजिकता प्रखर समूहभावनेतून निर्माण झाली आहे असे म्हणता येईल.
५. मुक्तिबोधांच्या कवितांमध्ये दिसून येणारी आधुनिक मूल्ये तिच्या सामाजिक होण्याला अधिक बळकटी देणारी ठरली आहेत असे दिसून येते.

उपसंहार

शरच्चंद्र मुक्तिबोधांच्या कवितांना वैश्विक सामाजिकता लाभलेली आहे. त्यामुळे त्यांच्या कवितांना स्वपरदेशकालाच्या भानाबरोबरच जागतिक स्वरूपाचा आशय कवेत घेण्याची क्षमता निर्माण झाली आहे. मुक्तिबोधांच्या कवितांमधून आढळून येणारे मानवतावादी मूल्ये जीवनात घडून येणाऱ्या अन्यायग्रस्ततेवर चालविलेला प्रहार प्रकट करणाऱ्या ठरल्या आहेत. जीवनाच्या कोणत्याही पातळीवर जाणवणाऱ्या कुठल्याही दुःखाशी कविमन तादात्म्य होते. त्या दुःखाशी समरूप होताना मुक्तिबोधांची समाजनिष्ठ जाणीव प्रकर्षाने जाणवते. त्यांच्यामध्ये असणारी हा सामाजिकता त्यांच्या कवितांचे मुख्य केंद्र आहे असे म्हणता येईल.

संदर्भ टिपा

१. रणधीर शिंदे, 'ज्वालेचे फूल : शरच्चंद्र मुक्तिबोध', लोकवाङ्मयगृह, मुंबई, २००८, पृ. ५५
२. तत्रैव, पृ. ५५
३. शरच्चंद्र मुक्तिबोध, 'नवी मळवाट', मौज प्रकाशन, मुंबई, च. आ. १९९७, पृ. ९
४. तत्रैव, पृ. १३
५. तत्रैव, पृ. १०
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७. तत्रैव, पृ. १२
८. तत्रैव, पृ. १६, १७
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१०. तत्रैव, पृ. ५७
११. तत्रैव, पृ. ५८

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"युवक बेरोजगारी आणि त्यापुढील आर्थिक आव्हाने"

श्री. प्रणय विलासराव भेंडे
लिपिक
तुळसकर कॉलेज ऑफ फार्मसी,
हिंगणघाट, जि. वर्धा

श्री.हर्षल प्रभाकरराव कोरे
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तुळसकर कॉलेज ऑफ फार्मसी,
हिंगणघाट, जि. वर्धा

सारांश :

आजच्या काळात भारतातील युवक बेरोजगारी ही एक महत्वाची आणि चिंताजनक समस्या बनली आहे. युवकांची वाढती संख्या आणि रोजगाराच्या संधींचा अभाव यामुळे बेरोजगारीचे प्रमाण वेगाने वाढले आहे. शिक्षण आणि कौशल्य विकासाच्या पद्धतीत सुधारणा, तसेच रोजगार निर्मितीसाठी योग्य धोरणांची आवश्यकता आहे. बेरोजगारीमुळे युवकांचे मानसिक आणि सामाजिक आरोग्य प्रभावित होत आहे, तसेच त्यांचे भविष्यही अंधकारमय होत आहे.

तंत्रज्ञानाच्या वेगाने होणाऱ्या प्रगतीमुळे पारंपारिक नोकऱ्यांमध्ये घट झाली आहे, ज्यामुळे युवकांमध्ये रोजगार मिळवण्याच्या संधी कमी झाल्या आहेत. सरकारी योजनांची अंमलबजावणी योग्य पद्धतीने होत नसल्याने या समस्येचे निराकरण होण्यास अडचणी येत आहेत. युवकांना यांत्रिकीकरण आणि तंत्रज्ञानातील बदलांसाठी तयार करणे आवश्यक आहे, जेणेकरून त्यांना नव्या क्षेत्रात रोजगार मिळू शकतील.

युवक बेरोजगारीचे परिणाम केवळ सामाजिक आणि मानसिक पातळीवरच नाही, तर देशाच्या आर्थिक विकासावर देखील होतात. रोजगाराची कमी होणारी संधी आर्थिक असमानता, दारिद्र्य, आणि गुन्हेगारीच्या वाढीला कारणीभूत ठरते. यासाठी शासकीय धोरणांत सुधारणा, कौशल्यविकासन कार्यक्रमांची प्रभावी अंमलबजावणी, आणि उद्योजकतेला प्रोत्साहन देणारी उपाययोजना आवश्यक आहे.

युवकांच्या भविष्यातील संधी सुधारण्यासाठी शैक्षणिक प्रणालीतील सुधारणांसह, औद्योगिकीकरण आणि तंत्रज्ञान क्षेत्रातील नवीनतम बदलांशी सुसंगत असलेली नोकरीची संधी निर्माण करणे महत्वाचे आहे. बेरोजगारी कमी करण्यासाठी एकत्रितपणे काम करणाऱ्या सरकारी आणि खाजगी क्षेत्रांच्या धोरणांची आवश्यकता आहे.

कीवर्ड्स: युवक बेरोजगारी , आर्थिक आव्हाने , कौशल्यविकसन ,रोजगार संधी ,तंत्रज्ञान व बेरोजगारी , समाजशास्त्रीय परिणाम.

परिचय :

आजच्या भारतीय समाजात युवक बेरोजगारी ही एक अत्यंत गंभीर आणि प्रचलित समस्या बनली आहे. भारतात सर्वाधिक युवकांची संख्या असून, त्यामध्ये बेरोजगारीचे प्रमाणही मोठ्या प्रमाणावर वाढले आहे. ही समस्या केवळ युवकांच्या भविष्यावरच नाही, तर संपूर्ण देशाच्या सामाजिक, आर्थिक, आणि मानसिक स्थैर्यावरही गंभीर परिणाम करत आहे. एक तरुण पिढी, जी प्रगती आणि समृद्धीची प्रतीक आहे, बेरोजगारीमुळे भविष्यातील आपल्या संधींवर होणाऱ्या प्रभावामुळे मानसिक दडपणाखाली येते.

भारतासारख्या विकसनशील देशात, जिथे रोजगाराची मोठी मागणी आहे, युवक बेरोजगारी ही एक जटिल समस्या बनली आहे. युवकांना शैक्षणिक, व्यावसायिक, आणि तांत्रिक कौशल्यांच्या बाबतीत योग्य प्रशिक्षण न मिळाल्यामुळे ते रोजगाराच्या संधींपासून वंचित राहतात. जरी सरकारने विविध रोजगार निर्मिती योजनेची अंमलबजावणी केली आहे, तरी त्याचे प्रभावी परिणाम कमी दिसत आहेत. शहरीकरणाची गती आणि औद्योगिकीकरणाच्या बदलामुळे अनेक पारंपरिक नोकऱ्या कमी होण्याची शक्यता आहे, ज्यामुळे युवकांना रोजगार मिळवण्यास कठीण होत आहे.

तंत्रज्ञान आणि डिजिटल युगाच्या वाढीमुळे अनेक नोकऱ्या बदलत आहेत, आणि त्याबरोबर नव्या कौशल्यांची आवश्यकता निर्माण झाली आहे. युवांना यापुढे पारंपारिक शिक्षणावर आधारित नोकऱ्या मिळवणे जास्त अवघड होईल, त्यामुळे योग्य कौशल्य विकसन, तंत्रज्ञानाच्या क्षेत्रात प्रशिक्षण, आणि उद्योग क्षेत्रात संधी निर्माण करणे आवश्यक आहे. या सर्व आव्हानांचा सामना करत असताना, बेरोजगार युवकांना मानसिक ताण, असुरक्षितता, आणि सामाजिक असमानतेला तोंड द्यावे लागते. यामुळे सामाजिक अव्यवस्था, मानसिक विकार, आणि अवैध गतिविधी वाढण्याचा धोका वाढतो.

देशाच्या आर्थिक स्थैर्याला देखील बेरोजगारीचा मोठा धक्का बसतो. बेरोजगार युवकांना सक्षम करून त्यांना रोजगाराच्या संधी देणे, त्यांच्या कौशल्यात सुधारणा करणे, आणि देशाच्या उत्पादनक्षमतेत वाढ करणे अत्यंत महत्वाचे आहे. बेरोजगारी आणि आर्थिक असमानतेची समस्या केवळ युवकांच्या व्यक्तिगत जीवनावर परिणाम करत नाही, तर ती समाजाच्या विकासावर आणि देशाच्या आर्थिक स्थिरतेवरही खोल परिणाम करते.

या समस्येवर उपाययोजना करतांना शासकीय धोरणे, सामाजिक सुरक्षा, आणि नोकरीच्या क्षेत्रातील परिवर्तन आवश्यक आहे. रोजगार निर्मितीसाठी विविध क्षेत्रांमध्ये कौशल्यविकसनाचे महत्त्व वाढले आहे. उद्योगधंदे, तंत्रज्ञान, आणि नवीन व्यवसायांच्या क्षेत्रात मोठ्या प्रमाणात रोजगाराच्या संधी निर्माण होऊ शकतात. ग्रामीण भागातील युवकांसाठी विशेष धोरणांची आवश्यकता आहे, जिथे प्रगतीला गती मिळवण्यासाठी नवीन संधी निर्माण करणे आवश्यक आहे.

युवक बेरोजगारी कमी करण्यासाठी रोजगाराच्या संधी तयार करणे, कौशल्य प्रशिक्षण व सुधारणा, आणि उद्योग क्षेत्रातील नाविन्य शोधणे आवश्यक आहे. सरकार, खाजगी क्षेत्र, आणि शैक्षणिक संस्थांनी एकत्र येऊन युवकांना योग्य मार्गदर्शन, कौशल्य आणि संधी दिल्या पाहिजेत. अशाप्रकारे, युवक बेरोजगारीच्या समस्येवर प्रभावीपणे मात केली जाऊ शकते.

"युवक बेरोजगारी आणि त्यापुढील आर्थिक आव्हाने" या विषयावरचे हे संशोधन पत्र, युवक बेरोजगारीचे विविध कारणे, त्याचे परिणाम आणि त्यावर तात्काळ उपाय शोधण्याचे महत्त्व यावर प्रकाश टाकते. यामध्ये बेरोजगारीवरील सखोल विश्लेषण, आर्थिक, सामाजिक, आणि मानसिक परिणाम यांची चर्चा केली जाईल.

१. युवक बेरोजगारीचे कारणे (Causes of Youth Unemployment)

युवक बेरोजगारीचे अनेक कारणे आहेत. या कारणांचे विश्लेषण केल्यास, काही मुख्य कारणे पुढीलप्रमाणे दिसून येतात:

▪ शैक्षणिक प्रणालीतील दोष (Defects in the Educational System)

भारतीय शैक्षणिक प्रणाली आजच्या काळाच्या गरजा पूर्ण करत नाही. शाळा आणि महाविद्यालयांमध्ये विद्यार्थ्यांना अधिक शालेय ज्ञान दिले जाते, परंतु त्यांना व्यावसायिक किंवा तांत्रिक कौशल्यांची कमी आहे. व्यावसायिक शिक्षण, प्रशिक्षण आणि कौशल्य विकासावर अधिक लक्ष देण्याची आवश्यकता आहे. कॉलेज आणि विश्वविद्यालयात मिळणारे शिक्षण मुख्यतः सिद्धांतावर आधारित असते, ज्यामुळे त्या विद्यार्थ्यांना नोकरीत उपयोगी ठरणारे कौशल्य विकसित होत नाहीत. यामुळे अशा विद्यार्थ्यांना नोकरी मिळवण्यात अडचणी येतात.

▪ कौशल्यांची कमतरता (Lack of Skills)

भारतामध्ये युवकांच्या कौशल्य विकासासाठी आवश्यक प्रशिक्षणाची कमी आहे. अनेक युवकांच्या हातामध्ये उच्च शैक्षणिक प्रमाणपत्र असले तरी, त्यांना नोकरी मिळवण्यासाठी आवश्यक असलेल्या तांत्रिक आणि व्यावसायिक कौशल्यांचा अभाव असतो. उदाहरणार्थ, संगणक ज्ञान, भाषाशास्त्र, डिजिटल कौशल्ये किंवा बिझनेस डेव्हलपमेंट या क्षेत्रांमध्ये प्रशिक्षणाची आवश्यकता आहे. तंत्रज्ञानाच्या झपाट्याने होणाऱ्या प्रगतीमुळे युवकांना वेगवेगळ्या प्रकारच्या तांत्रिक कौशल्यांची आवश्यकता असते, जी सामान्य शालेय शिक्षणात मिळत नाही.

▪ औद्योगिकीकरणाची कमी गती (Slow Industrialization)

भारतामध्ये औद्योगिकीकरणाच्या गतीमध्ये कमतरता आहे. औद्योगिक क्षेत्राची वृद्धी मंद गतीने झाली आहे, ज्यामुळे उद्योगांमध्ये रोजगाराच्या संधींमध्ये वाढ होऊ शकत नाही. खाजगी क्षेत्रातील उद्योगांची संख्या देखील मर्यादित आहे. औद्योगिकीकरणाच्या धीम्या गतीमुळे रोजगाराच्या संधी कमी होतात आणि अनेक युवक बेरोजगार राहतात.

▪ राजकीय धोरणांचा अभाव (Lack of Political Policies)

सरकारी योजनांचा अभाव आणि त्यांच्या अंमलबजावणीतील गोंधळ हे देखील युवक बेरोजगारीला कारणीभूत आहेत. सरकारने बेरोजगारी कमी करण्यासाठी काही योजना आखल्या आहेत, परंतु त्या प्रभावीरीत्या राबवल्या जात नाहीत. शासकीय क्षेत्रामध्ये त्याचप्रमाणे पायाभूत सुविधा, औद्योगिकीकरण, आणि डिजिटल युगाच्या अनुरूप नोकऱ्या तयार करण्यासाठी कोणत्याही ठोस धोरणांचा अभाव दिसून येतो.

▪ तंत्रज्ञानाचा वेगाने बदल (Rapid Technological Change)

आजच्या डिजिटल युगात, तंत्रज्ञानाची प्रगती अत्यंत झपाट्याने झाली आहे. संगणक, इंटरनेट, कृत्रिम बुद्धिमत्ता, आणि इतर तंत्रज्ञानाने पारंपारिक नोकऱ्या कमी केल्या आहेत. तंत्रज्ञानाचा वेगाने होणारा बदल हे एक महत्वाचे कारण आहे की अनेक उद्योग आणि व्यवसाय पारंपारिक तंत्रज्ञानावर आधारित आहेत, त्यामध्ये नोकऱ्या निर्माण होऊ शकत नाहीत. नव्या तंत्रज्ञानासाठी आवश्यक कौशल्ये शिकवण्याची आवश्यकता आहे.

२. युवक बेरोजगारीचे सामाजिक आणि मानसिक परिणाम (Social and Psychological Impact of Youth Unemployment)

युवक बेरोजगारीचा सामाजिक आणि मानसिक परिणाम गंभीर असतो. युवकांची बेरोजगारी त्यांच्या सामाजिक स्थानावर आणि मानसिक स्वास्थ्यावर देखील परिणाम करते.

■ **मानसिक ताण आणि नैराश्य (Mental Stress and Depression)**

युवक बेरोजगार झाल्यावर त्यांना आत्मविश्वासाची कमी होऊ लागते, आणि ते निराश होतात. बेरोजगारीमुळे मानसिक ताण वाढतो, ज्यामुळे युवक नैराश्य आणि मानसिक विकारांचे शिकार होऊ शकतात. अनेक वेळा, बेरोजगार युवक आत्महत्येचा विचार करतात, कारण त्यांना त्यांच्या भविष्याबद्दल अनिश्चितता आणि चिंतेचा सामना करावा लागतो.

■ **कुटुंबावर दबाव (Pressure on Families)**

बेरोजगार युवकांच्या कुटुंबावर वित्तीय आणि मानसिक दबाव येतो. कुटुंबातील इतर सदस्य, विशेषतः माता-पिता, त्यांच्या घरच्या मुलांवर असलेल्या या दबावामुळे मानसिक आणि आर्थिक तणाव सहन करतात. कुटुंबाच्या आर्थिक स्थितीवर देखील बेरोजगारीचा नकारात्मक परिणाम होतो.

■ **सामाजिक असंतोष (Social Unrest)**

बेरोजगार युवकांमध्ये असंतोष निर्माण होतो, जो समाजातील शांति आणि स्थिरतेला धक्का पोहोचवू शकतो. युवक बेरोजगार असताना त्यांना त्यांच्या जीवनात योग्य दिशा मिळत नाही. असंतोषामुळे युवक विविध सामाजिक आंदोलने किंवा दंगलीमध्ये सहभागी होऊ शकतात. असंतोषाच्या परिस्थितीत समाजात मोठ्या प्रमाणावर अशांतता निर्माण होऊ शकते.

३. युवक बेरोजगारीचे आर्थिक परिणाम (Economic Impact of Youth Unemployment)

युवक बेरोजगारीचा देशाच्या अर्थव्यवस्थेवर देखील गंभीर परिणाम होतो.

■ **राष्ट्रीय उत्पादनाची कमी (Reduction in National Productivity)**

युवक बेरोजगार असताना, त्यांच्या कर्तृत्वाचा उपयोग होऊ शकत नाही. यामुळे देशाच्या उत्पादनक्षमतेवर नकारात्मक परिणाम होतो. बेरोजगार युवकांचा आर्थिक योगदान कमी होतो, ज्यामुळे देशाच्या जीडीपीमध्ये घट येते.

■ **गरीबी आणि विषमता (Poverty and Inequality)**

बेरोजगारीमुळे गरीब युवकांना जास्त त्रास होतो. बेरोजगार असलेल्या युवकांचे जीवनमान खालावते, आणि ते गरीब बनतात. त्यामुळे आर्थिक विषमता वाढते आणि सामाजिक असमानता निर्माण होते. यामुळे संपूर्ण समाजातील विकास मंदावतो.

■ **सरकारी खर्च वाढ (Increase in Government Expenditure)**

बेरोजगारीमुळे सरकारला बेरोजगार युवकांसाठी विविध योजनांमध्ये खर्च वाढवावा लागतो. बेरोजगार भत्ता, प्रशिक्षण योजना, रोजगार निर्मिती यावर अधिक पैसा खर्च होतो, ज्यामुळे सरकारला इतर विकासात्मक योजनांसाठी कमी निधी मिळतो.

४. युवक बेरोजगारीवर नियंत्रण ठेवण्यासाठी उपाययोजना (Measures to Control Youth Unemployment)

युवक बेरोजगारीच्या समस्येवर नियंत्रण ठेवण्यासाठी विविध उपाययोजना लागू केली जाऊ शकतात. या उपाययोजनांचे प्रभावी राबवणे अत्यंत आवश्यक आहे.

■ **कौशल्य विकस योजनांचा विस्तार (Extension of Skill Development Schemes)**

कौशल्यविकसन योजनांचा प्रभावीपणे राबवणे आवश्यक आहे. युवकांना तांत्रिक, डिजिटल, आणि व्यावसायिक कौशल्यांसाठी प्रशिक्षण देणे हे महत्वाचे आहे. सरकारने 'प्रधानमंत्री कौशल्य विकास योजना' आणि 'मेक इन इंडिया' यांसारख्या योजना सुरू केल्या आहेत, पण त्यांचे प्रभावी अंमलबजावणी करणे आवश्यक आहे.

▪ **उद्योजकतेला प्रोत्साहन (Encouraging entrepreneurship)**

युवकांना उद्योजकतेचे प्रोत्साहन देणे गरजेचे आहे. खाजगी क्षेत्र आणि सरकारच्या सहकार्याने विविध कर्ज योजना, सबसिडी, आणि मार्गदर्शन योजना कार्यान्वित केली जाऊ शकतात. यामुळे युवा लोक त्यांच्या व्यवसायाची सुरुवात करू शकतात, जे नोकरीच्या पर्यायांपेवजी त्यांना रोजगार प्रदान करेल.

▪ **ग्रामीण भागातील रोजगार संधी (Employment opportunities in the rural areas)**

ग्रामीण भागातील युवकांसाठी रोजगाराच्या संधी निर्माण करणे आवश्यक आहे. कृषी क्षेत्रातील आधुनिकीकरण, स्थानिक उद्योगांचे प्रोत्साहन, इत्यादींमुळे ग्रामीण युवकांना नोकऱ्या मिळवता येऊ शकतात.

▪ **सरकारी आणि खाजगी क्षेत्रांचे सहकार्य: (Government and Private Sector Collaboration)**

सरकारी धोरणांचा योग्य अंमलबजावणी करण्यासाठी खाजगी क्षेत्राचे सहकार्य आवश्यक आहे. खाजगी क्षेत्राने विविध क्षेत्रांमध्ये रोजगार निर्माण करण्यासाठी संधी निर्माण केली पाहिजे. सरकार आणि खाजगी क्षेत्राने एकत्र येऊन युवकांसाठी अधिक नोकरीच्या संधी निर्माण करणे आवश्यक आहे.

निष्कर्ष :

युवक बेरोजगारी हा आजचा एक अत्यंत गंभीर मुद्दा आहे. या समस्येचा निराकरण करण्यासाठी विविध पातळीवर कार्यवाही केली पाहिजे. शैक्षणिक प्रणालीतील सुधारणा, कौशल्यविकासन योजनांचा विस्तार, औद्योगिकीकरणाची गती वाढवणे, आणि सरकारी योजनांची प्रभावी अंमलबजावणी ही आवश्यक आहे. युवकांच्या मानसिक आणि सामाजिक आरोग्याचे रक्षण करण्यासाठी एकत्रित प्रयत्न करणे आवश्यक आहे. या समस्येवर लक्ष देण्यानेच युवकांच्या भविष्याची आणि देशाच्या विकासाची दिशा निश्चित केली जाऊ शकते.

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विद्यार्थी – कु. रजनी शंकरराव मून

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सरांश

शतकानुशतके चालत आलेल्या काव्यपरंपरेत धार्मिक, सामाजिक, राष्ट्रीय व वैयक्तीक असे आशय चालत आले. महाराष्ट्र ही संतांची भूमी आहे. याच संतमंडळींनी मराठी वाङ्मयात मोलाचे योगदान दिले. भरकटलेल्या समाजाला योग्य दिशा दाखविण्याचे कार्य या संतानी केले.

“जे का रंजले गांजले । त्यासी म्हणे जो आपुले

तोच साधू ओळखावा । देव तेथेचि जाणावा”

असा सावधगिरीचा संदेश संत तुकाराम देतात. पुढे कवी केशवसुत यांनी राजकिय सामाजिक तेढ निर्माण करणाऱ्यांच्या विरुद्ध तुतारी फुंकली. ना. वा. टिळकांनी तर धर्मांतर करूनच पुरोगामी समाजाच्या कानशिलात लगावली. पुढे कवी अनिल ‘पते व्हा’ म्हणत समाजोद्गार काढले. याच काळात व्यक्तीमत्वाचे धनी असलेले कुसुमाग्रज यांनी ‘अखेरची लढाई’ द्वारे वाकलेल्या सामाजिक दृष्टीकोनाचा मजबूत कणा दिला आणि समाजाला जी लाचारी, दुबळेपणा आला होता त्याकरीता भक्कम ‘कणा’ उभारला. यातच संजिवनी मराठे, पद्मा गोळे, इंदिरा संत यांनी कौटुंबिक चौकटीबाहेरील काव्य निर्माण केले. नवकाव्याचे जनक बा. सी. मर्ढेकर यांनी मानसातल्या माणूसकीचे विडंबन करणारे काव्य निर्माण करून नवा प्रयोग काव्यात केला. याच काळात मुक्तीबोध, य. द. भावे, वसंत हजरनीस, विं. दा. करंदीकर, वसंत बापट, मंगेश पाडगावकर, दिलीप चित्रे, सदानंद रेगे या मातब्बर कवींनी काव्यातून समाजाचे हरपलेले भान लक्षात आणून दिले.

बीज शब्द – सामाजिक, अस्तीत्ववादी, प्रतिभासंपन्न, सामाजिक चळवळ, बंडखोर वृत्ती, मानवतावादी इ.

प्रस्तावना

साठोत्तरी कवितेचा पायाच सामाजिक अस्तीत्व निर्माण करणे हा होता. मानवतावादी भुमिका समाजासमोर खऱ्या अर्थाने मांडली जाणे गरजेचे होते. या साठोत्तरी काव्याची आदर्शप्रिय घटना म्हणजे 1956 साली झालेली धम्मपरिवर्तनाची ऐतिहासिक घटना. डॉ. बाबासाहेब आंबेडकर यांनी अमानविय वागणूकीतून मुक्तीच्या मार्गाकडे जाणारा, जगाला शांतीचा संदेश देणारा बौद्ध धम्माचा स्विकार केला. माणसाला माणुसकीची वागणुक मिळावी, त्यांना त्यांचे सामाजिक, राजकिय,

धार्मिक हक्क मिळावे हा मुख्य उद्देश या ऐतिहासिक घटनेचा होता. मर्ढेकर युग संपले होते. जगात विध्वंस पेटला होता. संयुक्त महाराष्ट्राची चळवळ उभारली होती. कृष्णवर्णीयांच्या हक्कासाठी मार्टीन ल्युथर कींग यांनी सामाजिक चळवळ चालू केली. या सर्व घटनांचे पडसाद समाजावर पडत होते. म्हणून 'युद्ध नको बुद्ध हवा' ची प्रेरणा माणसांच्या मनामध्ये जागृत करण्याचे कार्य नियतकालिक, लघुनियतकालिक, अनियतकालिक, वर्तमानपत्राद्वारे जाऊ लागले. लेखनी ही तलवारीसारखी प्रहार करते म्हणून सामाजिक भान जनसामान्यांच्या मनात निर्माण करण्याचे कार्य मराठी कवी करू लागले.

विषय प्रवेश –

धर्मातराच्या घटनेमुळे अनेक तरून जागे झाले. त्यांची वैचारीक पातळी वाढली. ते समाजवास्तवात बदल पाडू लागले. याचा परिणाम असा झाला की, त्यातून दलित साहित्य, ग्रामिण साहित्य, स्त्रीवादी साहित्य, अनियतकालिक चळवळ, अस्तीत्ववादी चळवळ, आदिवासी चळवळ असे मुख्य साहित्यीक प्रवाह निर्माण झाले. "साठोत्तरी काव्यात साहित्यातील सामाजिक अनुबंधाचे, सांस्कृतिक तानाबाण्याचे आणि सामाजिक जाणिवांचे प्रगटीकरण साहित्यकृतीतून कशाप्रकारे होत आहे यावर अधिक भर देण्यात आला." (साठोत्तरी मराठी कविता, पृ. क्र. 16) कवितेत येणाऱ्या सामाजिक जाणिवा ह्या केवळ 'समाज' या संज्ञेपुरती मर्यादीत नव्हती तर धर्म, जात, वंश, वर्ग, लिंग इत्यादींच्या सर्वसमावेशक जगाला व्यापणारी संकल्पना आहे.

कामगार आहे मी, तळपती तलवार आहे.

सारस्वतांनो ! थोडासा गुन्हा करणार आहे.

असे म्हणत नारायण सुर्वे यांनी साठोत्तरी मराठी काव्याला एका वेगळ्याच वैश्विक पातळीवर घेऊन गेले. जगात पेटलेली विध्वंसक जातीयता, अमानविय छळ ह्या समग्र जाणिवा कवींनी आपल्या काव्यात प्रखरतेने मांडली. माणुसकीचं जतन करणारं काव्य नारायण सुर्वे यांनी लिहीलं. मुंबईत गावाकडून जाणारा मानवी समुदायाचे विदारक सत्य चित्रीत करीत ते म्हणतात—

कामगार आहे मी, तळपती तलवार आहे.

रोजीच्या रोटीचा सवाल रोजचाच आहे

कधी फाटकाबाहेर, कधी फाटका आत आहे.

कामगार आहे मी, तळपती तलवार आहे.

सारस्वतांनो ! थोडासा गुन्हा करणार आहे.

मार्क्सवादी विचाराचे धनी असलेलं सुर्वे यांनी कष्टकरी वर्गाचे वास्तव चित्रण कवितेतून व्यक्त केले आहे. 'माझे विद्यापीठ', 'जाहीरनामा' यांसारख्या कवितेत समाजाला परिवर्तनाचा इशारा दिला आहे. त्यांच्या काव्यात कष्टकरी, गरीब, वंचित लोकांच्या दुःखाची, संघर्षाची वेदनामयी करुण गाथा येते. समाजाला समानतेची वागणूक मिळावी म्हणून कामगार, कष्टकरी वर्गाला उद्देशून ते म्हणतात.

अख्खे आयुष्य समाज, कामगार वर्गाच्या व्यथा, वेदना मांडण्यात कवींनी घालविले दिसते. तसेच मानवतावादाचा उत्कट भाव व्यक्त करणारं काव्य भालचंद्र नेमाडे यांनी 'देखणी' या काव्यसंग्रहात व्यक्त केलं आहे.. सोबतच वसंत आबाजी डहाके यांच्या काव्यामध्ये माणसाची होणारी घुसमट, त्यांची जाणीव मनाला अस्वस्थ करणारी तडफड काव्यात दिसून येते. सुरेश भट यांचा जन्म जरी ब्राम्हण घरात झाला असला तरी त्यांच्या आयुष्याच्या शेवटी त्यांनी 'बौद्ध' धम्म स्विकारला. कारण समाजाच्या या अमानवीय पसान्यात काही विशिष्ट समाज हा स्वातंत्र्योत्तर काळातही वंचितांचे जीणे जगतो आहे असे त्यांच्या लक्षात आले. 'एल्गार' या त्यांच्या काव्यसंग्रहात त्यांनी दलित, वंचित, शोषित वर्गाचे बंडखोर वर्णन केलेले दिसून येते.

मी रंग पाहिला, मुर्दाड मैफिलींचा

कुठलाच काळजाचा ठोका जीवंत नाही...

महानगरीय जीवन जाणिवेचे प्रक्षोभक वर्णन करणारा बंडखोर कवी म्हणजे नामदेव ढसाळ. 'गोलपिठा' या त्यांच्या पहिल्या काव्यसंग्रहात त्यांनी वेदना, विद्रोह, प्रस्थापितांच्या विरुद्ध बंडखोरी, त्वेष प्रकट केला. "किती दिवस सोसायची ही घोर नाकाबंदी ? मरेपर्यंत राहायचे का असे युद्ध कैदी?" (गोलपिठा, पृ. 13) त्यांच्या काव्यात फक्त राग, दुःख आणि त्यातून होणारी घुसमटच व्यक्त होत नाही तर समाज परिवर्तनाची दिशा उद्धृत होताना दिसते. 'उत्थानगुंफा' बनून काव्यातून मनातली वादळी वृत्ती व्यक्त करणारे डॉ. यशवंत मनोहर यांनी देखिल समाजाला मानवता शिकविली. पिढ्यानपिढ्या चालत आलेला अस्पृश्यतेचा बाण त्यांनी तोडला आणि "पाखंड्यांनो आता नका मारू थापा" म्हणत कवितेतून सामाजिक आणि आर्थिक विषमतेची दरी त्यांनी पायदळी तुडविली.

दया पवार हे दलित काव्यातून वाचा फोडणारे कवी आहेत. समाजात मिळालेली अवहेलना, त्यांचे हालअपेष्टांवर काव्य त्यांनी लिहीले. तर अर्जुन डांगळे यांनी पण 'छावणी हलते आहे' मध्ये सामाजिक विषमतेचे विदूषी अवस्था दर्शविली आहे. "हे हि मिच सांगावे का ? उभारलेले हात माझे आकाश घेऊन जात आहेत" म्हणत ज. वि. पवार यांनी प्रस्थापित समाज आणि संस्कृतीवर ताशेरे ओढले आहे. पांढरपेशा समाजातून मिळणारी अवहेलना त्र्यंबक सपकाळे, प्रल्हाद चेंदवनकर, वामन निंबाळकर यांनी सुद्धा आपल्या काव्यातून अवतरीत केली.

महानगरीय काव्य बघता साठोत्तरी कवितेचा वेगळेपणा प्रकर्षाने जाणवतो तो अरुण कोलटकर यांच्या काव्यात. प्रथमतः शब्द, सत्यकथा, युगवाणी, छंद या नियतकालिकांमधून कोलटकरांची कविता प्रकाशित झाली. 1977 मध्ये त्यांचा पहिला काव्यसंग्रह 'अरुण कोलटकरांची कविता' हा संग्रह प्रसिद्ध झाला. कवीच्या काव्यात महानगरीय वास्तव चित्रण दिसते. आजच्या जगातील कौर्य, वेदना, आकांत, फसवेगीरी, स्त्रीवेदना, अमानुषता या समस्त विषयांचे इत्यंभूत वर्णन करणारी कविता त्यांनी निर्माण केली. व्यक्तीगत भावविश्वाला बाजूला सारून सामाजिक विषयात हात घालणारे कवी म्हणजे कोलटकर होय. प्रस्थापित समाजव्यवस्थेच्या विरुद्ध जाणारी सामाजिक भान व्यक्त करणारी, प्रक्षोभक शब्दांची उधळण करणारे काव्य आहे. त्यांच्या 'चिरीमिरी' मध्ये असामाजिक कृती करणाऱ्या 'बळवंतबुआ' दिसतो तर 'भिजकी वही' मध्ये स्त्रीयांच्या वाट्याला आलेले दुय्यम स्थान, नातेसंबंधातील भयावहता, कौर्य दिसून येते. ही वहीच जणू स्त्री वर्गाच्या दुःखाश्रुने भिजलेली आहे. त्यांच्या काव्यात येणारी सामाजिक जाणिव सरळसरळ स्पष्ट होत नाही तर उलटया हाताने घास भरावा तशी निर्यंक पद्धतीने येते. केवळ स्त्री अन्याय अत्याचार ग्रस्त असे नव्हे तर पुरुषांची कधी शिकार होते आणि त्यामुळे संसारात येणारा तेढ देखिल कवींनी आपल्या काव्यात मांडला आहे. अठ्ठाविस युगांपासून रखुमायीच्या शेजारी कुणीच नसल्याचं दुःख या कवितेतून व्यक्त होते. "आषाढी कार्तिकेला इतके लोकं येतात नेहमी, मला कधी कुणी सांगीतलं नाही !" असा दुःखी सूर कोलटकरांनी रुक्मीणीच्या प्रतिमेतून समाजातील अनेक स्त्रीयांच्या आयुष्यातले दुःख प्रकट केले.

पांढरपेशा समाजाकडून पुरुषांनाच अतोनात यातना सहन कराव्या लागल्यात तर स्त्रियांचे तर विचारूच नये. कुमुद पावडे यांनी 'अंतस्फोट' मध्ये सामाजिक अन्याय, लैंगिक छळ, जीवघेणी मानसिक आणि शारिरिक छळ, अत्याचाराला दलित स्त्रीया कशा सामोरे गेल्या याच जाणिवेचा स्फोट व्यक्त केला आहे. साठोत्तरी स्त्रीवादी कवितेद्वारे समाजातल्या विकृत मानसिकतेवर प्रकाश टाकण्याचे कार्य या कवियेत्रीकडून केल्या गेला. संजीवनी मराठे यांच्या 'संसार' या कवितेतून थोडाफार सामाजिक जाणिवेचा गंध येतो. पद्मा गोळे यांनी स्वातंत्र्यासोबतच माणुसपणाचा स्पष्टोद्गार काढलेला दिसून येतो. स्त्रीला तिचे सामाजिक, कौटुंबिक हक्क मिळावे असेच मत त्यांनी कवितेतून व्यक्त केलं. मी फक्त नार नाही तर तिच्यात माणूस असल्याचा स्वाभिमान पण आहे असे व्यक्त त्या करतात. अनुराधा पोतदार यांनी "मुक्त करीत नाही कुणीच कधीच, मुक्त व्हावं लागतं स्वतःलाच" असे म्हणत स्त्रीच्या वेदनेला समाजापुढे व्यक्त केले आहे. तर नोकरी करणाऱ्या स्त्रीयांच्या समस्या, अडचणी प्रभा गणोरकर यांनी 'पर्शिक्युशन' या दीर्घ कवितेतून जगापुढे मांडल्या आहेत. स्त्रीवादी कविता ही नव्या आशयाची अभिव्यक्तीची नवी कविता आहे. नीरजा यांची कविता साठोत्तरी कवितेला एका नव्या वळणावर आणताना दिसते. त्यांचे स्त्रीवादी विचार प्रखरतेने पुढे येताना दिसते. स्त्रीयांच्या पदरी जो समाजाने अमानविय अत्याचार, गैरवागनुक, दुय्यम स्थान दिले आहे. या सर्व अमानविय कृतींना वाचा फोडण्याचे कार्य त्यांची कविता करताना

दिसते. असेच काहीसे विचार 'वाळूचा प्रियकर' मधून मल्लिका अमरशेख यांनी व्यक्त केला. समाजात, कुटुंबात मिळणारे पशुगत यातनांचा हा उघडउघड बोलपट आहे. त्यांच्या काव्यात आपल्याच सुसंस्कृत समाजातील पशु समजणाऱ्या वेश्या व्यवसाय करणाऱ्या स्त्रीयांच्या व्यथा वेदनांना त्यांच्या समाजात अस्तीत्व टिकवून ठेवण्याकरीता सुरु असलेला संघर्ष, तसेच बापाचे नाव माहीत नसणाऱ्या मुलांचे अस्तीत्व सांभाळण्याची करुण कहाणी त्यांनी कवितेच्या माध्यमातून व्यक्त केली आहे.

आनंद यादव यांचे 'मायलेकरं.' या दिर्घसंवाद काव्यात आई आणि मुलाच्या संवादातून समाजातील जाणीवा मनाच्या खोल तळापासून व्यक्त केली आहे. कष्टकरी शेतकरी कुटुंबाला आर्थिक, सामाजिक आणि वैयक्तीक अडचणींना कसे सामोरे जावे लागले यांचे वर्णन कवीने केले आहे. विट्ठल वाघ यांच्या कवितेतून राजकिय धनाढ्याकडून होणाऱ्या अन्यायाला शेतकरी वर्ग कसा समोरा जातो याचे विदारक सत्य 'काया मातीत मातीत' या काव्यसंग्रहात येते.

समाजात राहत असताना मनुष्य राजकिय, आर्थिक, धार्मिक चौकटीत राहतो. प्रत्येक पातळीवर त्याला अन्याय अत्याचाराचा बळी ठरविला जातो. कधी जात, कधी रंग तर कधी संपत्ती हया सर्व विवंचनेत माणूस गुरफटतो. त्यात त्याची मानसिकता बदलते. तो हतबल होतो. कधी गुन्हेगार बनतो तर कधी लाचार. या सर्व अमानविय समाज व्यवहारांना सडेतोड उत्तर देण्यासाठी साठोत्तरी कवींनी स्वतःच्या परीने अन्यायाला उत्तर देण्याचे कार्य केले. ज्या ज्या वेळी गरज पडली त्या त्या वेळी कवींची लेखणी या अमानवीय वृत्तींना संपविण्याचा पुरेपुर प्रयत्न केला आणि ते यशस्वीही झालेत.

निष्कर्ष –

1. समाजातील अमानविय वृत्तीला समाजबाह्य करण्याचे कार्य साठोत्तरी मराठी कवींनी केले.
2. माणूस म्हणून माणसाला जगण्याचा हक्क डॉ. बाबासाहेब आंबेडकर यांनी दिले. याची जाणीव ठेवून मानसाने माणसाशी माणसासारखे वागावे ही जनजागृती काव्यातून व्यक्त होते.
3. जातीव्यवस्था, वर्णव्यवस्था, हूकूमशाहीला आळा बसविण्याचे महान कार्य या कवीतांनी केले.
4. कवींनी लेखणीचा उपयोग नतद्रष्ट समाजाची पाळेमुळे उलथवून लावण्यासाठी केला.
5. अमानवीय, विकृत समाजात अस्तीत्व टिकवून ठेवण्याचे कार्य या सामाजिक काव्याद्वारे केल्या गेले.

समारोप

साठोत्तरी कालखंड हा अतिशय वेगाने परिवर्तनवादी ठरला. जगात चालू असणाऱ्या सामाजिक घडामोडींमुळे मानवाला 'स्व' ची जाणीव याच कालखंडात झाली. माणूस म्हणून जगण्याच्या अधिकाराची जाणीव समाजातील दलित, शोषित, वंचित, गरीब समुदायाला झाली. या सर्व जाणिवांमुळे माणूस स्वतःच्या हक्काकरीता लढू लागला. आजपर्यंत चालत आलेल्या वर्णव्यवस्था, जातीव्यवस्थेला मुळातून उखडून टाकण्याची क्षमता या काळातच निर्माण झाली. समाजाचे वास्तवचित्र समाजाला उघड्या डोळ्यांनी दाखविणाऱ्या या समस्त कवींनी केली. त्यांच्या या अद्वितीय कार्यास माझा सलाम !

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शिक्षकेतर कर्मचाऱ्यांवरील ताण कमी करण्यात महाविद्यालय प्रशासनाची भूमिका

श्री. रजत मधुकरराव आत्राम

लिपिक

मातोश्री आशाताई कुणावर कला वाणिज्य व

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ग्रंथपाल व संशोधन अभ्यासक

तुळसकर कॉलेज ऑफ फार्मसी,

हिंगणघाट, जि. वर्धा

सारांश:

शिक्षकेतर कर्मचाऱ्यांवरील ताण कमी करण्यासाठी महाविद्यालय प्रशासनाची भूमिका अत्यंत महत्वाची आहे. महाविद्यालयांमध्ये शिक्षकेतर कर्मचाऱ्यांना विविध प्रशासनिक, तांत्रिक, शैक्षणिक आणि सहाय्यक कार्ये पार पाडावी लागतात. या कर्मचाऱ्यांवर ताण निर्माण होण्याची कारणे अनेक आहेत, ज्यात कार्यभाराची वाढ, कमी वेतन, कामाच्या ठिकाणी पुरेशी सुविधा न मिळणे, मानसिक दबाव आणि ताण यांचा समावेश आहे. त्यामुळे त्यांच्या शारीरिक आणि मानसिक स्वास्थ्यावर वाईट परिणाम होऊ शकतो. महाविद्यालय प्रशासनाने या समस्यांचे निराकरण करण्यासाठी योग्य उपाययोजना राबवाव्यात. कर्मचारी कल्याण योजना, कामाच्या वेळा लवचिक करणे, तसेच ताण कमी करण्यासाठी योग, ध्यान, समुपदेशन यांसारख्या कार्यशाळा आयोजित करणे आवश्यक आहे. प्रशासनाने कार्याची योग्य विभागणी करणे, सुसंस्कृत कार्य वातावरण तयार करणे, आणि कर्मचार्यांना पुरेशी आरामाची वेळ देणे यावर विशेष लक्ष केंद्रित करणे महत्वाचे आहे. यासोबतच, कर्मचाऱ्यांचे कार्य मूल्यांकन, त्यांना नियमित प्रोत्साहन मिळवून देणे आणि त्यांच्या मेहनतीचे योग्य दखल घेणे आवश्यक आहे. कर्मचाऱ्यांना आपल्या कामाच्या ठिकाणी आत्मविश्वास आणि प्रेरणा मिळाल्यास त्यांचा ताण कमी होऊ शकतो. महाविद्यालय प्रशासनाने या सर्व बाबींचा समावेश करून शिक्षकेतर कर्मचाऱ्यांचे मानसिक व शारीरिक आरोग्य सांभाळणे गरजेचे आहे. यामुळे कर्मचाऱ्यांची कार्यक्षमता सुधारेल, त्यांच्या ताणाचे प्रमाण कमी होईल आणि संस्थेचे एकंदर कार्यप्रदर्शन सुधारेल. शिक्षकेतर कर्मचाऱ्यांना ताणमुक्त वातावरण देणे हे महाविद्यालयाच्या उन्नतीसाठी अत्यंत आवश्यक आहे.

कीवर्ड्स: शिक्षकेतर कर्मचाऱ्यांवरील ताण, महाविद्यालय प्रशासन, कार्यभार, मानसिक ताण, ताण व्यवस्थापन

1. परिचय

शिक्षण संस्थांचे महत्त्व केवळ शिक्षण देणाऱ्या शिक्षकांपुरतेच मर्यादित नाही. महाविद्यालयांच्या कार्यप्रणालीत शिक्षकेतर कर्मचाऱ्यांची भूमिका अत्यंत महत्वाची आहे. महाविद्यालयातील शिक्षकेतर कर्मचाऱ्यांमध्ये लायब्ररी कर्मचारी, प्रयोगशाळेतील सहाय्यक, क्लार्क, लिपिक, शुद्धलेखन अधिकारी, कार्यालयीन कर्मचारी, सफाई कर्मचारी, गार्ड यांचा समावेश होतो. हे कर्मचारी महाविद्यालयाच्या कार्यप्रणालीचे अत्यावश्यक घटक असतात. त्यांच्या कामामुळेच महाविद्यालयाच्या दैनंदिन कार्याचे योग्य नियोजन, व्यवस्थापन आणि कार्यवाही पार पडते.

पण सध्याच्या काळात शिक्षकेतर कर्मचाऱ्यांवर असलेला ताण वाढत चालला आहे. हे कर्मचारी अत्यधिक कार्यभार, कमी वेतन, कार्याच्या सुरक्षिततेचा अभाव, कधी कधी प्रशासनाच्या अव्यवस्थित निर्णय प्रक्रिया आणि त्यांना दिलेल्या वेळापत्रकामुळे मानसिक आणि शारीरिक ताणाला सामोरे जात आहेत. त्यांच्यावर असलेल्या या ताणामुळे त्यांची कार्यक्षमता कमी होऊ शकते, तसेच त्यांचा मानसिक आणि शारीरिक स्वास्थ्यही प्रभावित होऊ शकतो. ताणामुळे होणारे शारीरिक, मानसिक आणि भावनिक दुष्परिणाम यामुळे कामावर त्यांचा फोकस कमी होतो, ज्याचा परिणाम संस्थेच्या कार्यावरही होऊ शकतो.

महाविद्यालय प्रशासनाची भूमिका यामध्ये अत्यंत महत्वाची आहे. प्रशासनाने कर्मचाऱ्यांच्या कार्यप्रवाहाचे योग्य व्यवस्थापन करून त्यांचा कार्यभार संतुलित करावा लागतो. त्यांना दिलेल्या कार्याची व्याप्ती आणि त्यांचा कामाचा दबाव याचा समतोल साधणे महत्वाचे आहे. प्रशासनाने कर्मचाऱ्यांना योग्य वेतन, त्यांचे मानसिक आणि शारीरिक आरोग्य सांभाळण्यासाठी उपाययोजना, तसेच कामाच्या ठिकाणी सुरक्षितता आणि प्रोत्साहन देणारे वातावरण निर्माण करणे आवश्यक आहे. यामुळे कर्मचारी अधिक कार्यक्षम होऊ शकतात आणि त्यांच्या कार्यातील ताण कमी होतो.

प्रशासनाने त्यांच्या कामातील आव्हानांची तपासणी केली पाहिजे आणि प्रत्येक कर्मचाऱ्याला त्यांच्या कामासाठी योग्य प्रशिक्षण देऊन त्यांच्या कार्यक्षमता सुधारण्याचा प्रयत्न केला पाहिजे. तसेच, त्यांच्या कल्याणासाठी विविध सुविधांची व्यवस्था करणे, मानसिक ताणावर काम करणाऱ्या कार्यशाळा आयोजित करणे आणि त्यांना विश्रांतीसाठी वेळ देणे यामुळे त्यांच्या कामाच्या गुणवत्तेत सुधारणा होऊ शकते. महाविद्यालय प्रशासनाने एक सकारात्मक, लवचिक आणि सहकार्यपूर्ण वातावरण तयार करणे अत्यंत आवश्यक आहे, जेणेकरून शिक्षकेतर कर्मचाऱ्यांचा ताण कमी होईल.

शिक्षकेतर कर्मचाऱ्यांवरील ताण कमी करण्यासाठी महाविद्यालय प्रशासनाची जागरूकता आणि प्रयत्न अनिवार्य ठरतात. अशा परिस्थितीत प्रशासनाची योग्य भूमिका निभावणे, त्यांना मार्गदर्शन करणे, प्रोत्साहन देणे आणि त्यांच्या समस्या सोडविणे हे सर्व महत्वाचे आहे. यामुळे कर्मचाऱ्यांचे मनोबल वाढेल आणि संस्थेचा कार्यप्रवाह अधिक सुदृढ होईल. याचा थेट फायदा महाविद्यालयाच्या कार्यक्षमता आणि गुणवत्तेला होईल.

2. शिक्षकेतर कर्मचाऱ्यांवरील ताणाचे कारणे

शिक्षकेतर कर्मचाऱ्यांवरील ताण हा अनेक कारणांमुळे निर्माण होतो. यामध्ये विविध शारीरिक, मानसिक, आणि सामाजिक कारणांचा समावेश आहे. खालीलप्रमाणे काही प्रमुख कारणांचा समावेश आहे:

❖ अत्यधिक कार्यभार

शिक्षकेतर कर्मचाऱ्यांचे कार्य क्षेत्र विविध असले तरी त्यांना सहसा अनेक कामे एकाच वेळी पार पाडावी लागतात. सफाई, सुरक्षा, विद्यार्थ्यांना सहाय्य, कार्यालयीन कामे, इत्यादी कार्यांची विभागणी न केल्यास त्यांच्या कार्यावर अत्यधिक ताण पडतो. कामाच्या प्रमाणानुसार योग्य बिघाड झाल्यास त्यांच्या कार्यक्षमतेत घट होऊ शकते.

❖ कमी वेतन आणि अपुरी संसाधने

शिक्षकेतर कर्मचाऱ्यांना शैक्षणिक कर्मचाऱ्यांपेक्षा कमी वेतन मिळते. यामुळे त्यांना आर्थिक असुरक्षिततेचा सामना करावा लागतो. याशिवाय, अनेकदा अपुरी साधने आणि संसाधनांमुळे त्यांचे काम अजूनच कठीण होऊन जात असते. संसाधनांची कमतरता आणि तंत्रज्ञानाच्या अभावामुळे त्यांना अधिक श्रम करावे लागतात.

❖ कार्याचे असमान वितरण

कर्मचाऱ्यांमध्ये कार्याचे असमान वितरण झाल्यास, त्यांच्यावर अधिक कार्यभार पडतो. काही कर्मचाऱ्यांवर एकाच वेळी अनेक जबाबदाऱ्या दिल्या जातात, तर इतर कर्मचाऱ्यांना कमी काम दिले जाते. यामुळे ताण वाढतो आणि कर्मचाऱ्यांमध्ये असंतोष निर्माण होतो.

❖ कमी प्रशंसा आणि मूल्यांकन

शिक्षकेतर कर्मचाऱ्यांच्या कामाचे योग्य मूल्यांकन न होणे किंवा त्यांच्या योगदानाची प्रशंसा न होणे यामुळे त्यांचे मनोबल कमी होते. कर्मचाऱ्यांना त्यांच्या कामाचे योग्य आदर मिळत नाही तर त्यांना मानसिक ताण निर्माण होतो.

❖ कार्याच्या तासांची लांबी

शिक्षकेतर कर्मचाऱ्यांना अनेकदा नियमित आणि अतिरिक्त तास काम करावे लागतात. दीर्घ कामाचे तास, कमी विश्रांती, आणि कार्याच्या वेळेचे व्यवस्थापन न होणे यामुळे त्यांच्यावर शारीरिक व मानसिक ताण वाढतो.

3. महाविद्यालय प्रशासनाची भूमिका

महाविद्यालय प्रशासनाची शिक्षकेतर कर्मचाऱ्यांवरील ताण कमी करण्यात महत्वाची भूमिका आहे. प्रशासनाने योग्य धोरणे आणि उपाययोजना केल्यास, कर्मचाऱ्यांचे मानसिक आणि शारीरिक आरोग्य सुधारू शकते. खालीलप्रमाणे काही महत्वाच्या उपाययोजनांचा समावेश आहे:

❖ कार्याची योग्य विभागणी आणि समायोजन

महाविद्यालय प्रशासनाने कर्मचाऱ्यांच्या कार्याची योग्य विभागणी केली पाहिजे. विविध विभागांच्या कार्याचे वितरण हे कार्यक्षमतेने आणि संपूर्ण सहकार्याने केले पाहिजे. कार्याचे समायोजन आणि विभागणी कर्मचाऱ्यांना ताण न वाढवता कार्य पार करण्यास मदत करते.

❖ वेतन आणि भत्त्यांची सुधारणा

शिक्षकेतर कर्मचाऱ्यांचे वेतन व भत्ते योग्य पद्धतीने मुल्यमापन केले पाहिजे. त्यांच्या वेतनाची पुनर्रचना आणि भत्त्यांमध्ये सुधारणा केली पाहिजे. योग्य वेतन आणि आर्थिक सुरक्षेची भावना ताण कमी करण्यास मदत करते.

❖ मानसिक ताण व्यवस्थापन

महाविद्यालय प्रशासनाने कर्मचाऱ्यांसाठी ताण व्यवस्थापन कार्यशाळा आयोजित केली पाहिजे. या कार्यशाळांमध्ये ध्यान, योग, आणि शारीरिक ताण कमी करणारे तंत्र शिकवले जाऊ शकतात. यामुळे कर्मचाऱ्यांच्या मानसिक ताणाचे व्यवस्थापन होईल.

❖ प्रेरणा व कौतुक

प्रशासनाने कर्मचाऱ्यांच्या कामाचे योग्य मूल्यांकन करणे आणि त्यांना कधी कधी कौतुक व प्रशंसा करणे आवश्यक आहे. हे कर्मचाऱ्यांचे मनोबल वाढवते आणि त्यांना ताणापासून मुक्त होण्यास मदत करते.

❖ लवचिक कार्यतास आणि विश्रांती

प्रशासनाने कर्मचाऱ्यांसाठी लवचिक कार्यतास व विश्रांतीचे वेळापत्रक तयार केले पाहिजे. यामुळे कर्मचाऱ्यांना त्यांच्या वेळेचे योग्य व्यवस्थापन करण्यास मदत होईल, आणि ते त्यांच्या कामात अधिक कार्यक्षम होतील.

❖ संसाधनांची उपलब्धता

महाविद्यालय प्रशासनाने शिक्षकेतर कर्मचाऱ्यांसाठी आवश्यक संसाधने उपलब्ध करून दिली पाहिजे. यामुळे त्यांना त्यांच्या कामात सहजतेने काम करण्यास मदत होईल आणि कार्यप्रदर्शन सुधारेल.

4. संशोधन पद्धती

या संशोधनात मुख्यतः सर्वेक्षण पद्धत वापरण्यात आली आहे. शिक्षकेतर कर्मचाऱ्यांवरील ताण आणि प्रशासनाच्या भूमिकेविषयी माहिती गोळा करण्यासाठी महाविद्यालयातील शिक्षकेतर कर्मचाऱ्यांचा एक सर्वेक्षण करण्यात आले. प्रश्नपत्रिका तयार करून कर्मचाऱ्यांच्या अनुभव, त्यांच्या कार्यप्रणाली, ताणाच्या कारणे, आणि प्रशासनाच्या उपाययोजनांवर आधारित डेटा गोळा केला गेला. सर्वेक्षणाचे उद्दिष्ट हे शिक्षकेतर कर्मचाऱ्यांमध्ये असलेला ताण आणि त्यावर महाविद्यालय प्रशासनाने घेतलेल्या उपाययोजनांची कार्यक्षमता समजून घेणे होते.

प्रश्नपत्रिकेमध्ये विविध प्रकारच्या प्रश्नांचा समावेश करण्यात आला होता, ज्यामध्ये ताणाचे शारीरिक, मानसिक, आणि सामाजिक परिणाम तसेच कर्मचाऱ्यांच्या कामाच्या स्वरूपाची तपासणी केली गेली. कर्मचाऱ्यांना त्यांच्या कामाच्या ताणाच्या कारणांविषयी प्रश्न विचारले गेले, जसे की कामाचे जास्त प्रमाण, अपुरी सुविधा, निसर्गाचे बदल, आणि प्रशासनाच्या उपेक्षेचे परिणाम.

सर्वेक्षणातून मिळालेल्या डेटाचे विश्लेषण करून मुख्य निष्कर्ष घेतले गेले. यामध्ये ताण कमी करण्यासाठी प्रशासनाने घेतलेल्या धोरणांची कार्यक्षमता आणि विविध उपाययोजनांची यशस्विता तपासली गेली. यामध्ये प्रशासनाने सुधारित कार्यप्रणाली, वेळेच्या व्यवस्थापनाचे प्रशिक्षण, आणि मानसिक स्वास्थ्यावरील कार्यशाळा आयोजित केल्याचे आढळले. या उपाययोजनांनी शिक्षकेतर कर्मचाऱ्यांमध्ये कार्यक्षमता वर्धित केली आणि त्यांचे ताण कमी करण्यास मदत केली.

या संशोधनामुळे महाविद्यालय प्रशासनासाठी शिक्षकेतर कर्मचाऱ्यांच्या ताणाच्या नियंत्रणासाठी प्रभावी धोरणांची आवश्यकता समोर आली.

5. निष्कर्ष

शिक्षकेतर कर्मचाऱ्यांवरील ताण कमी करण्यासाठी महाविद्यालय प्रशासनाला सक्रिय भूमिका निभावावी लागते. कार्याची योग्य विभागणी, वेतन सुधारणा, मानसिक ताण व्यवस्थापन, प्रेरणा व कौतुक, लवचिक कार्यतास आणि संसाधनांची उपलब्धता यामुळे शिक्षकेतर कर्मचाऱ्यांवरचे ताण कमी होऊ शकतात. महाविद्यालय प्रशासनाने या उपाययोजनांची अंमलबजावणी केली तर कर्मचाऱ्यांचे मानसिक व शारीरिक आरोग्य सुधारेल आणि संस्थेची कार्यक्षमता वाढेल. ताण कमी झाल्यास, शिक्षकेतर कर्मचाऱ्यांचे कार्यक्षेत्र अधिक कार्यक्षम होईल, ज्याचा परिणाम महाविद्यालयाच्या एकंदर कार्यप्रणालीवर होईल.

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इतिहास विभाग प्रमुख

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प्रस्तावना:-

आपल्या भारत मातेने अनेक वीरांना जन्म दिला आहे. त्यांच्या जन्माने आपली मातृभूमी पावन झाली आहे. महाराष्ट्रात असाच एक शक्तिशाली, निष्ठावान, पराक्रमी, राजा होऊन गेला. ते म्हणजे प्रौढ प्रताप पुरंदर.... क्षत्रिय कुलावंतस सिंहासनाधीश्वर..... महाराजाधिराज श्री छत्रपती शिवाजी महाराज होत. छत्रपती शिवाजी महाराज हे महान भारतीय राजा आणि रणनितीकार होते. ज्यांनी १६७४ मध्ये पश्चिम भारतात मराठा साम्राज्याच्या पाया घातला. यासाठी महाराजांना अनेकांशी लढावे लागले. त्यामध्ये मोगल बादशहा औरंगजेब, विजापूरच्या आदिलशहा आणि इंग्रज यांच्याशी युद्ध करावे लागले. १६७४ मध्ये शिवाजी महाराजांचा रायगड येथे राज्याभिषेक झाला आणि ते मराठा साम्राज्याचे छत्रपती बनले. छत्रपती शिवाजी महाराजांनी शिस्तबद्ध व सुव्यवस्थित प्रशासकीय तुकड्यांच्या मदतीने एक कार्यक्षम प्रशासन तयार केले. युद्ध क्षेत्रात अनेक नाविन्यपूर्ण गोष्टी केल्या. "गनिमी कावा" हे नवीन युद्धतंत्र विकसित केले. असे हे शौर्य पराक्रमाचे महामेरू, रयतेच्या आधार, अशक्य त्या स्वतंत्र हिंदवी स्वराज्याचे स्वप्न साकार करणारे छत्रपती शिवाजी महाराज होत.

गेल्या आठ-दहा वर्षा पासून महाराष्ट्रातील मराठवाडा व विदर्भ या ठिकाणी सातत्याने दुष्काळ पडत आहे. त्याच्या परिणाम शेतीवर होऊन शेतकरी कर्जबाजारी बनला आहे. त्यामुळे विदर्भातील व मराठवाड्यातील हजारो शेतकऱ्यांनी आपली जीवन यात्रा संपवली आहे. आज महाराष्ट्रात व जगभरातील देशात पाणीटंचाईच्या प्रश्न दिवसेंदिवस गंभीर होत चालला आहे. जलसाठे कमी होत आहेत. मराठवाडा, विदर्भ, महानगरे या ठिकाणी पाणीटंचाईवर मात करण्यासाठी Rain Water Harvesting संकल्पना राबविण्याची गरज आहे. ही संकल्पना सर्वप्रथम महाराष्ट्रात ३५० वर्षांपूर्वी छत्रपती शिवाजी

महाराजांनी राबविली होती. याच योजनेची पुनरावृत्ती म्हणून Rain Water Harvesting संकल्पना महाराष्ट्र शासनाने २००२ साली सुरू केली. म्हणून या शोधबंधाच्या माध्यमातून शिवाजी महाराजांच्या जल व्यवस्थापन या नावीन्यपूर्ण संशोधन विषयाचा आढावा घेण्याचा प्रयत्न करण्यासाठी प्रस्तुत शोधबंधाची निवड करण्यात आलेली आहे .

संशोधनाचे उद्दिष्टे :-

- १.छत्रपती शिवाजी महाराजांच्या कार्याची माहिती घेणे.
- २.छत्रपती शिवाजी महाराजांनी केलेल्या नियोजनाची, व्यवस्थापनाची माहिती घेणे.
- ३.शिवकालीन जल व्यवस्थापन तंत्रांच्या अभ्यास करणे.
४. शिवकाळातील जलाच्या उपयोग कसा केला जात होता याचा अभ्यास करणे.
- ५.छत्रपती शिवाजी महाराजांनी केलेले जलव्यवस्थापन,गड व्यवस्थापन, आर्थिक व्यवस्थापन,लष्करी व्यवस्थापन यांच्या आढावा घेणे.
- ६.शेती करिता लागणारे पाणी व्यवस्थेच्या अभ्यास करणे.

संशोधन पद्धती :-

प्रस्तुत शोध निबंध लिहिण्यासाठी ऐतिहासिक संशोधन पद्धतीचा वापर करून मूळ संदर्भ ग्रंथ, प्राथमिक संदर्भ ग्रंथ, इंटरनेट व प्रत्यक्ष भेट देऊन हा शोधनिबंध पूर्णत्वास आणण्यात आलेला आहे.

शिवाजी महाराजांचा जन्म आणि कार्य :-

मोगलांची जुलमी, रानटी राजवट उलथवून महाराष्ट्र मध्ये बहुजन समाजातील माणसांचे राज्य स्थापन करणारे क्षत्रिय कुलावंत श्री राजा छत्रपती शिवाजी महाराजांचा जन्म १९ फेब्रुवारी १६३० मध्ये शिवनेरी किल्ल्यावर झाला.

शिवाजी महाराजांचे वडील शहाजीराजे भोसले, विजापूरच्या आदिलशहाचे सेनापती होते. आणि महाराजांची आई जिजाबाई या जाधव कुळात जन्मलेल्या हुशार व प्रतिभा शाली महिला होत्या. त्यांना आपण मोंसाहेब,जिजाऊ या नावानेही ओळखतो.असे म्हणतात की, जिजाबाईंनी शिवाई देवीच्या नावावरून आपल्या मुलाचे नाव शिवाजी ठेवले होते. जिजाबाई शिवाजी महाराजांच्या मार्गदर्शक, प्रेरणास्थान होत्या. शिवाजी महाराजांचे चरित्र यांच्या आई-वडिलांच्या विचारांसोबत खूप मिळते जुडते होते. महाराजांवर त्यांच्या आई-वडिलांच्या खूप प्रभाव होता.¹ शिवाजी महाराजांनी अठरा पगड जातीतील मावळ्यांना आपल्या संघटन कौशल्याने, मायेने, ममतेने एकत्र आणून त्यांच्या समोर प्रचंड मोठे ध्येय ठेवले. संकटाच्या काळात आणि दुःखाच्या महापुरातही छत्रपती शिवाजी महाराजांनी कधीही कुठलेही व्यसन केले नाही. शिवरायांच्या राज्यात स्त्रियांना मान, सन्मान होता. समाज परिवर्तन करणारे, समाजात क्रांती घडविणारे शिवाजी महाराज हे पहिले महामानव होत. अठरा पगड जातीतील लोकांच्या हाती तलवार देऊन त्यांना स्वराज्याच्या कार्यात सामील करून घेतले आणि स्वराज्याचे तोरण बांधले.

महाराजांनी ४०० वर्षांपूर्वी जुलमी मुसलमान राजवटीत पिचलेल्या जनतेची सुटका केली आणि स्वतंत्र हिंदवी स्वराज्याची स्थापना केली. रयतेचे राज्य स्थापन केले. हे स्वराज्य स्थापन करण्यासाठी त्यांनी योग्य व्यवस्थापन केले. शिवाजी महाराजांचे नेतृत्व, संघटन कौशल्य, युद्धनीती,गनिमी कावा हे खूप चांगले होते. त्यांचे नेतृत्व गुण, दळणवळणाचे व्यवस्थापन. लढाया, तह, स्वराज्य विस्ताराचे नियोजन, रसद पुरवण्याचे तंत्रज्ञान, मंत्रिमंडळ, सैन्य दलाची उभारणी ह्या अनेक पैलूतून शिवाजी महाराजांचे व्यवस्थापन कौशल्य बघायला मिळते.

त्यांच्या संपूर्ण आयुष्यातील अगदी छोट्या- छोट्या घटनांमधून आपल्याला खूप काही शिकायला मिळते. छत्रपती शिवाजी महाराज हे एक फक्त शासक नव्हते तर ते उत्तम व्यवस्थापन गुरु देखील होते. त्यांचे व्यवस्थापन कौशल्य अद्वितीय होते. त्यांना प्रचंड दूरदृष्टी होती. त्या काळात त्यांनी दूरदृष्टीने भविष्याच्या विचार करून अनेक योजना आखल्या व उत्तम व्यवस्थापन कौशल्याच्या वापर करून महाराजांनी त्या यशस्वी ही करून दाखविल्या. आर्थिक, जल, पर्यावरण, स्वच्छता, लष्कर, गड आणि प्रशासकीय या क्षेत्रात शिवाजी महाराजांनी अनेक नवनवीन योजना आखल्यात व त्या यशस्वीही करून दाखविल्या.²

शिवकालीन जल व्यवस्थापन पद्धत :-

महाराष्ट्रात सह्याद्रीच्या शिखर माथ्यावर अनेक गड किल्ले आहेत. त्यातील काही किल्ले शिलाहार काळातील, काही किल्ले यादवकालीन तर काही किल्ले शिवकालीन आहेत. शिवाजी महाराजांचे स्वराज्य या गड- किल्ल्यांच्या आश्रयाने उभे राहिले. त्यामुळे गडावर शिवाजी महाराजांचे विशेष लक्ष असे डोंगर माथा वरील या किल्ल्यावर प्रथम प्राधान्य पिण्याच्या पाण्याला देण्यात आलेले होते . एका आज्ञापत्रात शिवाजी महाराज म्हणतात,

“ गडावर आधी उदक पाहून किल्ला बांधावा ज्या ठिकाणी पाणी नाही त्या ठिकाणी गडाची बांधणी आवश्यक असेल तर आधी खडक फोडून त्या ठिकाणी तळी, पाण्याचे मोठे मोठे टाके बांधावे जेणेकरून पर्जन्य काळात संपूर्ण गडास पाणी पुरेल. गडावर जिवंत पाण्याचे झरे असतील ते शोधावे त्यांचा वापर करावा. त्या झऱ्यांचा वापर करून तळी बांधावी. त्या तळ्यातील गाळ वेळोवेळी उपसून पाणी स्वच्छ राहील याची काळजी घ्यावी. जसे तसे पाणी पुरते म्हणून तितक्यावरच निश्चित न राहता इतर ठिकाणी देखील पर्यायी तळी किंवा टाके बांधून काढावे. जर पाण्याचे झरे हल्ल्यामुळे किंवा इतर कारणाने बंद झाले तर पर्यायी तळी, टाक्यांचा वापर केला जाऊ शकतो. पाणी बिनकामी खर्च होऊ न द्यावे. गडाचे पाणी बहुत जतन करून टिकवावे. गड व पाण्याच्या देखभाली साठी लोक कामी ठेवावी यासाठी त्यांना आवश्यक असलेले अवजारे हत्यारे द्यावी.”³

गडावरील शिवबंदीला वर्षभर पाणी कसे पुरेल याचे नियोजन चोख आणि काळजीपूर्वक रित्या शिवाजी महाराजांनी अत्यंत दूरदृष्टीने करून ठेवले होते. छत्रपती शिवाजी महाराजांचे जल व्यवस्थापन आणि दूरदृष्टी यांचा जर अभ्यास करायचा असेल तर रायगड किल्ला जरूर पहावा. रायगडावर डोंगरांच्या पोट्यात खोदलेली टाकी, तळी पाहिली की लक्षात येते महाराजांचे जल व्यवस्थापन आणि दूरदृष्टीकोन किती प्रचंड होता. रायगड गडावर एकूण आठ तलाव आहेत. स्वराज्याची राजधानी म्हणून रायगडची पुनर्बांधणी केली. या पुनर्बांधणीसाठी लागणारे दगड, चिरे रायरीच्या डोंगर फोडून जमा केले. आणि खणलेल्या जागेत मोठे मोठे तलाव बांधून रायगडावर मुबलक पाणीसाठा उपलब्ध करून दिला. गंगासागर तलाव, कोळीम तलाव, कुशावर्त तलाव, हत्ती तलाव, काळा तलाव आणि इतर तीन तलाव रायगडावर आहेत. त्यातील गंगासागर तलाव राजवाड्याच्या समोर बांधलेल्या असून तो सर्वात मोठा जलसाठा असलेला तलाव आहे. तसेच गडावर जवळजवळ अनेक पाण्याच्या टाक्या आहेत. शिवाजी महाराजांच्या राज्याभिषेकाला रायगडावर एक लाखाहून अधिक पाहुणे आले होते. या भव्य समारंभातील सर्व लोकांच्या पिण्याच्या पाण्याची व्यवस्था या गडावरील पाणवठ्यावर करण्यात आलेली होती. तरीसुद्धा पाण्याचा मुबलक साठा शिल्लक होता.⁴

रायगडावरील गंगासागर तलावात राज्यभिषेकावेळी सप्तनद्यांचे पाणी आणून टाकण्यात आलेले होते. सर्वाना मुबलक पाणी पुरेल एवढ्या पाण्याचे नियोजन कसे करण्यात आलेयाचा पुरावा रायगडावरच पहायला मिळतो. शिवाजी महाराजांनी रायगडावर सर्वप्रथम दगडात बनवलेले पर्जन्यमापक यंत्र कुशावर्त तलावाजवळ मंदिराच्या मागे

बांधून घेतले. कौटिल्याने दोन हजार चारशे वर्षांपूर्वी पर्जन्यमापकाचा उपयोग शेती आणि धरणे बांधण्यासाठी केला होता. रायगडावरील दगडात बनलेले हे पर्जन्यमापक यंत्र म्हणजे कौटिल्याच्या पर्जन्यमापकाची सुधारित आधुनिक आवृत्ती होय असेच म्हणावे लागते. वर्षाला सरासरी किती पाऊस पडतो हे पर्जन्यमापका मुळे कळत असल्यामुळे रायगडावरील शिबंदीसाठी किती तळी खोदावी लागतील, त्यासाठी त्यांची लांबी- रुंदी व खोली किती ठेवायची म्हणजे त्यात साठवलेले पाणी वर्षभर पुरेल याचा अंदाज घेऊन गडावरील तलाव बांधण्यात आलेले आहेत.⁵

प्रत्येक किल्ल्यावर पाण्याची साठवणूक शिवराय काटेकोरपणे करत असत. प्रत्येक किल्ल्यावर वर्षभर पुरेल आणि प्रसंगी गडावर हल्ला झाला तर आणीबाणीच्या काळातही आवश्यक तो पाणीसाठा कसा राहील याची योग्य ती काळजी शिवरायांनी घेतली होती. तसेच जलदुर्गा वरही अशीच जल व्यवस्थापनाची व्यवस्था करण्यात आलेली होती. भोवताली खारे पाणी असून देखील गडावरील विहिरीत, तलावात पिण्याचे गोड पाणी आजही आढळून येते. दुष्काळी परिस्थितीत आजही गडावरून शेजारच्या गावात पाणीपुरवठा होत असल्याचे येथील गावकरी सांगतात.

शिवकालीन शेती व पाणी व्यवस्था :-

“शेतकरी सुखी तर प्रजा सुखी” आणि “प्रजा सुखी तर राजा सुखी” असे महाराज म्हणत असत. या काळातील शेती नैसर्गिक पावसावर अवलंबून होती. शेतीतूनच विविध पीक घेतले जात असत. राज्याचे उत्पन्न शेतीवरच अवलंबून असे. या काळातील सरकारी अधिकारी या शेतकऱ्यांकडून जमीनमहसूल गोळा करीत. बी बियाणे, खत, अवजारे, पाणी व्यवस्था यांच्या विचार शिवकाळात केलेला होता. शेती करिता पाणीपुरवठाच्या सोयी उपलब्ध करून दिलेल्या होत्या. “रयतेच्या भाजीच्या देठाला सुद्धा हात लावू नये” अशी महाराजांनी आज्ञा होती.⁶ म्हणजे शेतीचे नुकसान होऊ नये याची परिपूर्ण दक्षता या काळात घेतलेली दिसून येते. पाण्याची कमतरता भासू नये म्हणून शेतकऱ्यांना विहिरी खोदण्यास प्रोत्साहन दिले होते.⁷

शिवरायांनी आपल्या काळात राज्यात तळी, बंधारे, धरणे बांधून जमिनींना पाटाच्या पाण्याची व्यवस्था निर्माण केली होती. याशिवाय महाराजांनी अनेक ठिकाणी तळी खोदकाम करून पाण्याच्या प्रश्न मिटविला आहे. सातारा शहरातील वसंतगडावर महत्वाच्या पाण्याच्या दोन टाक्या आजही दिसून येतात. या टाक्यांतील पाण्याचा उपयोग पिण्यासाठी केला जात असावा. म्हणजे पाणी साठवून ठेवण्यासाठी या टाक्या बांधलेल्या होत्या असे स्पष्ट होते.⁸ सतराव्या शतकात महाराजांचे भौगोलिक पर्यावरण संतुलन किती विज्ञानवादी व पुरोगामी होते याची प्रचिती येते. दुष्काळ, नैसर्गिक आपत्तीच्या वेळी पाण्याची टंचाई भासणार नाही याची दक्षता आधीच घेतली जात होती. शक्य असलेल्या ठिकाणी पाटबंधाऱ्याच्या सोयी निर्माण केल्या जात होत्या. जमीन पाण्याखाली आणण्याचा प्रयत्न या पाटबंधाऱ्याच्या माध्यमातून केला जाई. पुण्याजवळील शिवापूर गावात अशी सोय केल्याचा उल्लेख शिवचरित्र साहित्यात आढळतो.⁹

अशा प्रकारे शिवकाळात पाण्याची साठवणूक मोठ्या प्रमाणावर केली जात होती. आजच्या परिस्थितीत हे जल व्यवस्थापन तंत्र समजून घेणे गरजेचे आहे. लोकसंख्या वाढीमुळे पाण्याचे नियोजन व्यवस्थित केले जात नाही. त्यामुळेच मोठ्या प्रमाणावर पाणीटंचाई निर्माण झालेली आहे. शेतकऱ्यांच्या आत्महत्या त्यामुळे मोठ्या प्रमाणात झालेल्या दिसून येतात. आजच्या युगात शिवकालीन जल व्यवस्थापन समजून घेणे गरजेचे आहे. पाणी हे मानवी जीवनाची गरज आहे. या गरजेच्या पूर्ततेसाठी पाण्याची साठवणूक करणे वर्तमान काळात अत्यंत गरजेचे आहे. अनेक ठिकाणी पाण्याचा वापर मोठ्या प्रमाणावर केला जातो. त्यामुळे जल व्यवस्थापन तंत्र समजून घेणे हे गरजेचे वाटते. शिवकाळात

कोणत्याही शेतकऱ्यांनी आत्महत्या केल्याचे आपणास आढळून येत नाही.¹⁰ प्रजा मोठ्या प्रमाणावर सुखी होती. यातून महाराजांचा भौगोलिक व पर्यावरण दृष्टिकोन किती महत्त्वपूर्ण होता हे स्पष्ट दिसून येते.

सारांश

पाणी हे मानवाची गरज आहे. शिवाजी महाराजांनी पाणी पाहूनच किल्ले बांधलेले आहे. “प्रजा सुखी तर राजा सुखी” असे महाराजांनी भावना होती. शेतीला पाणीपुरवठा मोठ्या प्रमाणावर होण्यासाठी पाण्याची व्यवस्था केलेली होती. डोंगर फोडून तलाव बांधणे जाई. विविध टाक्या, तळे, तलाव, पाण्याच्या झऱ्यांच्या उपयोग पिण्याच्या व शेतीच्या लागवडीसाठी केला जात होता. त्यामुळे या काळात शेतकऱ्यांची आत्महत्या दिसून येत नाही. पाणी हे अत्यंत गरजेचे आहे आजच्या वैज्ञानिक युगातही जल व्यवस्थापन तंत्र समजून घेणे अत्यंत गरजेचे वाटते. पाणी व्यवस्थेचे नियोजन करणे काळाची गरज आहे असे वाटते. शिवकाळातील जल व्यवस्थापन तंत्र अत्यंत उत्कृष्ट स्वरूपाचे होते असे वर्तमान काळात सुद्धा आपल्याला दिसून येते. म्हणून “आधुनिक व्यवस्थापन शास्त्राचे जनक” छत्रपती शिवाजी महाराजांची दूरदृष्टी, लोक कल्याणकारी धोरण, परकीय सक्तींना थोपवण्याची क्षमता, कौशल्य, मुद्देगिरी आणि शौर्य पाहता ते “आधुनिक व्यवस्थापनाचे जनक” आहेत असे म्हटले तरी वावगे ठरणार नाही. कोणतीही लढाई, तह, स्वराज्य विचारातील त्यांचे नियोजन हे प्रशासनाला पूरक असे होते. एक उत्तम व्यवस्थापक म्हणून छत्रपती शिवाजी महाराजांचे जल व्यवस्थापन आजच्या काळातही जगाला दिशा देणारे आदर्शवत व महत्त्वपूर्ण ठरते असेच आपल्याला म्हणावे लागते.

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संशोधक

शिवाजी महाविद्यालय गडचिरोली

डॉ. विलास आर. खुणे

पदव्युत्तर मराठी प्राध्यापक

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• गोषवारा :

सदानंद देशमुख वैदर्भीय मातीतिल एक लेखक, तरुण पिढीतील महत्वाचे नाव होय. कथा-कवितेतून पकडणारी एक वैदर्भीय टोकदार लेखणी मराठी मातीचा दमदार सुपीकपणा एक संवेदनशिल अस्वथ मन सध्याच्या विघटनकालात समाजाच्या पडझडीचे, सामान्य माणसाच्या अगतिकतेचे, त्याच्या झालेल्या अदम्य कोंडीचे, पराकोटीच्या असाहयतेचे आशयविश्व शब्दरूपात घेऊन येणारा एक शब्दशिल्पी कथासंग्रह म्हणजे 'महालूट' होय.

छोट्या गावातील कुटुंबातले संस्कार आणि ग्रामीण जिवनाचे अस्सल रंग त्यातिल प्रगल्भ मन यांच्या आधारे सदानंद देशमुखानी आपले सर्व लेखन केले केवळ काल्पनिक आयुष्य उभे करण्यापेक्षा देशमुख आपल्या कथा, कादंबऱ्यातून ग्रामीण प्रश्नांना आणि भोवतालच्या वास्तवाला थेट भिडताना दिसतात, लहानपणा पासून शेतीत राबतांना, अनेक अथडके पार करत शिक्षण पूर्ण करतांना आणि त्यानंतर ग्रामीण भागातच वास्तव्य करून राहतांना माणसामधल्या अनेक वृत्ती-प्रवृत्ती अनुभवाला त्यास त्यांनी आपल्या लेखनामधून वाचकापुढे मांडल्या आहेत.

स्वातंत्र्योत्तर काळातील ग्रामीण परिसरातील बदल हा केवळ भौतिक दृष्ट्या झालेला नाही तर तो सांस्कृतिक, राजकीय आणि मुख्यत्वे करून सामाजिक मुल्य यातदेखिल झालेला आहे. 'खेडामधून विकासाची गंगा धो-धो वाहू लागणार' अशी स्वप्ने बघणाऱ्या पिढीच्या वाट्याला प्रत्यक्षात घोर अपेक्षा आली. नवी पिढी या बदलाला निढवलेली, संवेदनाशून्य, प्रसंगी मुर्दाड बनून वास्तवाला भिडणारी परंतु त्या आधीची आज वयाची पन्नाशी गाठलेली मागची पिढी मात्र या बदलाने गांगरून गेलेली आहे.

जुनी मुल्ये डोळ्यासमोर बघता - बघता नष्ट झाली. परंतु नविन जीवनदृष्टी मात्र आली नाही. एक प्रकारची विषण्ण पोकळी समस्त ग्रामीण परिसरात भरून राहिलेली जाणवते. मुल्यहीन सत्ता आणि त्यामध्ये भरडून निघालेल्या अडाणी, अज्ञानी, गरीब वर्ग प्रस्तुत कथा संग्रहातील प्रमुख विषय होय. 'महालूट' या कथासंग्रहात एकूण 10 कथा असून यात महालूट, काऊस, बरास, करंट, भगदाड, हेळणा, घरभुली, कचाटा, कुरघोडी, गव्हाण, इ. कथेचा समावेश आहे. या कथेतील विषय जरी वेगवेगळे असेल तरी पिढीतग्रस्त हा मूल्यहीन समाजामुळे शोषित ठरलेला आहे.

- **बीजशब्द :**

संबंध, ग्रामीण जीवन, संस्कार, कर्मकांड, कुरघोडी, करंट, बरास, मूल्य, संवेदनशून्य

- **प्रस्तावना :**

मनुष्य हा समाजशिल प्राणी होय, तो समाजात वास्तव करीत असतांना तसेच कुटुंबात दैनंदिन जीवन जगत असतांना अनेक प्रकारच्या भूमिका पार पाडण्या लागतात. त्या भूमिका पार पाडत असतांना कोणत्याही कारणास्तव एका माणसाचा दुसऱ्या माणसाची संबंध हा येतच असतो. परंतु ह्यात माणसाने माणुसकिच हरवून बसला असेल तर मात्र 'बळी तो कान पिळी' अशी समाज रचना उदयास येईल आणि शोषितांचे अधिक शोषण होईल. पदोपदी मूल्यहीन, संवेदनशून्य माणुसकिचे दर्शन आपणास होईल आणि अशाच संवेदनशून्य माणुसकिचा शोध या लेखात कथेद्वारा घेतला जाणार आहे.

- **महालूट :**

महालूट या कथासंग्रहातील पहिल्याच कथेचे नाव 'महालूट' हे आहे. यात अधोरेखित केलेले 'तुकाराम' हे पात्र ग्रामीण क्षेत्रातील किड म्हणजे सावकारी यामुळे पिढीत ठरलेला पिढग्रस्त व्यक्ती आहे. तुकाराम एक गरीब शेतकरी शेतात राबून ज्वारीचे पिक तो उभे करतो, सरकारच्या हमी-भावानुसार अधिक भाव मिळावा म्हणून तो प्रयत्नशिल असतो. परंतु माणुसकिला काळीमा फासून सावकारी करणाऱ्या सावकाराला तो बळी पडतो." ऐरी आपल्या नशिबात तोटाच हाये. नशिबात तोटा अन् मस्तकात गोटा... आपला जलमच खोटा...! असे म्हणून नाईलाजाने आहे त्या परिस्थितीचा त्याला स्विकार करावा लागतो.

- **काऊस :**

या कथेत शेतकरी गरीब बाप कास्तकारी सोबत पुरक दुग्ध व्यवसाय करतो, व आपल्या मुलाला शिक्षणासाठी शहरात पाठवितो. परंतु नियतिचा खेळ काही वेगळाच डाव मांडून असते. त्याचा मुलगा मुरल्यावर चोरीचा आळ येतो. व त्याला शिक्षेपासून सोडविण्यासाठी प्रविणशेटला दुभती म्हैस द्यावी लागते.

- **बरास :**

या कथेत नर्मदेचे नवरा गरीबीने ग्रासला होता. पैसा अभावी नातेसंबंध जोपासू शकत नव्हता. परंतु नर्मदेला तिच्या बहीणीकडे सोन्याळ्यास जायचे असते. कारण तिच्या बहिणीच्या पतीचा तेराव्याचा कार्यक्रम असतो. खर्च बघता

नर्मदेचा नवरा जाण्याचा टाळतो. व स्वतःलाचं संबोधून म्हणतो “आपण म्हणजे उन्हाळल्या खांडव पडल्या नदाडासारखे.....
पैशाने बी कोल्डे, आता सोयर संबंधात बी कोल्डे.”

ग्रामीण संस्कृती नाते संबंधावर टिकलेली असते. माणूस म्हणून जन्मास आले की, नातीगोती पोसाव लागतो. एकल्या, एकलकोंड्या माणसाचं आलम दुनियेत कंठच काही खर नसतं, हे त्यासही समजते म्हणून तो बायकोहट्ट पुरविण्यासाठी जीवाचे रान करून कष्ट करून परंतु समाजातील आर्थिक दृष्ट्या सबळ असणारा वर्ग कष्टाचे मोल शून्य नर्मदचे बहीणीला भेटण्याचे स्वप्न पूर्ण होऊ शकत नाही.

• करंट :

महालूट या कथा संग्रातील चवथ्या क्रमांकाची कथा म्हणजे करंट ही होय. यातील प्रमुख पात्र म्हणजे जर्नादन. तसेच सावकारी पद्धतीला त्रस्त झालेला असतो. जनार्दन हा स्वतः सावकाराला देवासारखा मानतो. देवासारखा तो त्याला पुज्यनिय असतो, मात्र सावकारीच्या किडा मात्र त्या सावकारातही असतो. स्वताला भोग घेता यावा म्हणून जनार्दनाचे सिंधू या तरुणीसोबत लग्न लावून देतो. वासनेने ग्रस्त असलेल्या सावकाराची वासना जेव्हा सिंधू जनार्दनला सांगते तेव्हा तो मात्र सावकारला संपविण्याचा प्रयत्न करतो.

• हेळणा :

यात एक ग्रामीण अडाणी अशिक्षित स्त्री आपला संसाररूपी राहांगगाडा चालविण्यासाठी जंगलातून मोळी आणून विकण्याचा व्यवसाय करित असते. तिचा पति बिमारीने ग्रस्त असतो, त्यामुळे संपुर्ण कुटूंबाची जबाबदारी तिच्यावर असते. परंतु गावातील काही शिक्षित नागरीक तिला तिच्या कष्टाचे मोल न देता तिलाच धाकधप्पट करतात व कमी पैशात मोळी विकत घेण्याचा प्रयत्न करतात. आणि कमी पैशात मोळी न दिल्यास वनविभागाकडे तक्रार करेल. अशी धमकी देतात. यावरून आपले अशे निर्देशनास येते की, “एकमेकांस सहाय्य करू” ही ऊक्ती ग्रामीण संस्कृतीतून हद्दपार झाली आहे.

• भगदाड :

मातीच्या घराला भगदाड पडाव तस दिव्याच्या संसाराला या कथेत भगदाड पडलेले असते. ‘ विवाह ’ नैतिकतेला धरून असणारा एक संस्कार नवरा-बायको म्हणजे संसाररूपी रथाची दोन चाकी परंतु दिव्याची बायको सुमी पैशासाठी स्वतःची अब्रु दुसऱ्याच्या ताब्यात देते. म्हणजेच ग्रामीणेचा खरा दागिना ‘स्त्रीअब्रु’ परंतु शहराची झळ आता शहरापुर्तीच न राहता शहरातील चालीरीती आता ग्रामीण संस्कृतीत ही रुजविल्या जात आहे. म्हणून या कथेला हे नाव समर्पक वाटते.

• घरभुली :

या कथेत सर्व साधारण पांढरपेश्या जीवन जगण्याचे प्रतिनिधित्व करित असतो. तो सरकारी नौकर असूनही समाधानी नसतो. स्वःताच्या मालकीचे घर नसल्यामुळे गावात असलेल्या वडीलांच्या संपत्तीत तो समान हक्क मागतो. तो स्वःताला गरीब म्हणून संबोधतो कारण आपण एक घरही बांधायच्या लाईकिचे नाही म्हणून स्वतःला कोसत बसतो.

• कचाटा :

वंशाला दिवा हवा असा पुरुष प्रदान संस्कृती असणारा एक समज आहे. पुरुष प्रदान संस्कृती मुलगा हा हवाच हे स्वप्न उराशी बाळगून रखमा बाळातकळा शोषित पाच कन्येला जन्म देते. प्रत्येक वेळेस कन्याप्राप्ती ही निश्चित असून देखील ती पुत्र प्राप्तीची आस धरून असते. घरातील आर्थिक परिस्थिती हलाकिचे असल्यामुळे घरी आलेल्या जावई व

मुलीला पाहुणचार करू शकत नाही. परंतू चाली रिती रुढी परंपरा जपण्यासाठी रखमेचा नवरा नसबंदी करून पैसा मिळवितो हे रखमेला कळताच तिच्या जिवनातील असलेले पुत्र प्राप्तीचे स्वप्न नष्ट होते.

• **कुरघोडी :**

यात जगन बांगर नावाचा एक तरुण प्राध्यापक असतो. लग्नाच्या बाजारात प्राध्यापक असल्यामुळे त्याला अतिशय भाव असतो. वीस - पंचविस पोरी बघून त्याचे कुठेच लग्न जुळत नाही. त्याचे मुली बघण्याचा कार्यक्रम हा सुरुच असतो. अशातच तो आपल्या मावसं भाव्याच्या लग्नाला जातो. तो आपल्या मित्र नरेश ला तसे बोलुनही दाखवितो आणि त्याच्या मध्यस्तीने तिच्याशी संपर्क साधण्याचा संपर्क साधतो. परंतु नियतीला काही वेगळेच घडवून आणायचे असते. त्याचेच फलित म्हणजे जगनची सोनपाखरु नरेशची बायको बनते.

• **गव्हाण :**

‘महालूट’ या कथा संग्रहातील 10 व्या क्रमांकाची व शेवटची कथा म्हणजे ‘गव्हाण’ ही कथा होय. यात रामराव त्याची मुलगी सुरेखा व पत्नी यशोदा व सुरेखाचा मित्र संजय जाधव इ. प्रमुख पात्रे आलेली आहे.

रामरावच्या मुलीला धामणगावचे पाहुणे बघण्यासाठी येणार असतात. रामरावची मुलगी सुरेखा बी.ए., बी.एड. पर्यंत शिकलेली असते ती बहीणीच्या घरी राहून कॉलेजात शिक्षण घेत असतांना तिचा जिव संजय जाधव यावर जडतो. पण संजय हा दुसऱ्या जातीचा तसेच हलक्या जातीचा म्हणून रामराव यांच्या लग्नास नकार देतो. परंतु मुलीला वडीलांचा नकार अमान्य असतो. शेवटी वडीलादेखत रजिस्टर मॅरेज करण्यासाठी ती घरातून निघून जाते. यामुळे तीची आई यशोदा ही अस्वस्थ होते परंतु ती पुरुष प्रदान संस्कृती असल्याकारणाने ती काहीही करू शकत नाही. फक्त यशोदा केविलवाण्या नजरेने एकदा वडीलांकडे व मुलीकडे आळीपाळीने फक्त बघत बसते.

या सर्व कथांमधून आपणास प्रत्येक कथेत ग्रामीण वर्गातील समस्याग्रस्त वर्ग भेटतो सावकाराच्या अमानुष विळख्यात सापडलेला तुकाराम तर कधी मुरल्याचा बाप शिक्षणाअभावी पैसा कमविणे अशक्य. त्यामुळे नर्मदेचा नवरा प्रस्तापित समाज व्यवस्थेला बळी पडतो. नातेसंबंध जपायचे असते परंतु त्यासाठी पैसा आवश्यक. परंतु पैसा नसेल तर नातेसंबंध अशक्यचं, कारण गरीबाच्या श्रमाला मोल नाही हेच खरे..! त्यामुळे कुणीही त्याच्या मदतीसाठी धावून येत नाही.

स्त्री म्हणजे उपभोगाची वस्तू ही धारणा असलेला सावकार जनार्धनाच्या देखण्याबायकोवर डोळा ठेवून संधीच्या शोधात असतो. गव्हाण या कथेत मुलगी शिक्षित असूनही तिला तिचा जोडीदार निवडण्याचा अधिकार नाही. कारण तिचे वडील रामराव हे जातीपातीच्या विळख्यात गुरफटलेले असतात. तसेच स्त्रीयांना ग्रामीण संस्कृतीत आजही शिक्षणापासून वंचित ठेवल्या जाते. परंतु बरेचदा कुटूंबाची आर्थिक गरज भागविण्यासाठी तिला घराबाहेर पडावे लागते. परंतु शिक्षण नसल्याकारणाने फक्त श्रमाचीच कामे ती करू शकते. परंतु कितीही शारीरिक श्रम केले तरी त्याबदलात मिळणारा आर्थिक मोबदला हा फार कमीच असतो. अशातच मुले शिकून देखील व्यसनाच्या विळख्यात पार गुरफळून गेलेले असतात. त्यामुळे ते स्वतःचा पर्यायानी समाजाचा देखील नुकसान करतात.

एकंदरीत महालूट या कथा संग्रहात सदानंत देशमुख आपणास संवेदनशून्य माणुसकिचे दर्शन प्रत्येक कथेतून पदोपदी घडवून आणण्याचा प्रयत्न करतात. कुठे सावकारी, कुठे गरीबी, कुठे ईश्वराची अवकृता, कुठे वासनाधिन समाज आपणास निर्देशनास येते. यावरून असे लक्षात येते की, शहरी भागात आढळणारी संवेदनशून्य जाणीव ग्रामिण संस्कृती ने ही स्विकारलेली आहे.

• निष्कर्ष :

1. 'स्त्री पुरुष समानता' हे तत्व आजही ग्रामीण समाजात मान्य नाही. परिस्थिती नसतांनाही केवळ पुत्र प्राप्तीसाठी अनेक कन्या जन्माला घातल्या कारण 'मुलगा हा वंशाच्या दिवा' असे ग्रामीण भागात रुढ आहे. त्यामुळे समाजात स्त्रीला समानतेचे स्थान नाही परंतु देशमुख यांच्या कथेतून स्त्री ला समाजात समानतेचे स्थान मिळविण्याकरीता असलेली कळकळ त्यांच्या लेखणीतून जाणवते.
2. आपला देश हा कृषीप्रधान देश, आणि कृषी ग्रामीणतेत वसलेली आहे. शेतीचा विकास व्हावा म्हणून सरकार प्रयत्नशिल आहेत. परंतु या सरकारी योजनेचा फायदा समाजातील काही घटकांमुळे शेतकऱ्यांपर्यंत पोहचत नाही. तसेच ग्रामीण तरुण हे व्यसनाधिन झालेले आहेत. त्यामुळे त्यांच्या शिक्षणाअभावी पुरेसा आर्थिक मोबदला त्यांना मिळत नाही. आणि पर्यायाने ते गरीबीकडे वळते .
3. डॉ. सदानंद देशमुख यांच्या कथेमध्ये कष्टामध्ये गुरफटलेल्या शेतकरी समाजाचे वास्तव दर्शन करते.
4. समाजात वावरतांना आचार विचार कसे असावे याविषयी नकळत शिक्षण देण्याचे कार्य त्यांच्या कथा करतात.
5. डॉ. सदानंद देशमुख यांच्या 'हेळणा' या कथेतील मोळीवाली या पात्रांमुळे वाचकाला संघर्षरत राहण्याची प्रेरणा मिळते.
6. डॉ. सदानंद देशमुख यांच्या कथा संग्रहातून ग्रामीण लोक संस्कृती, परंपरा, नातेसंबंध, मानवी प्रवृत्ती तसेच नातेसंबंधातील संवेदनशून्य माणुसकिचे दर्शन घडविल्या जाते.

• संदर्भ टीपा :

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One Day National Interdisciplinary E-Conference On

MODERN AND SOCIAL ASPECTS IN LITERATURE AND SOCIAL SCIENCE

On 3rd April, 2025



Vidya Vikas Education Society, Hinganghat's
VIDYA VIKAS ARTS, COMMERCE AND SCIENCE COLLEGE,
SAMUDRAPUR DIST. WARDHA 442305
DEPARTMENT OF ENGLISH

मराठी अभिजात भाषा : वारसा आणि वाटचाल

कु. संगीता खोडे

सहायक प्राध्यापक (CHB)

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प्रस्तावना :

सातव्या शतकात प्राकृत रूपातून पुढे साकारलेली भाषा मराठीचे शब्दरूप दहाव्या शतकापासून अस्तित्वात आलेले पहावयास मिळते. बाराव्या शतकात ग्रंथ रूपात अवतरलेली ही मराठी भाषा महाराष्ट्राची खरी शान आहे. महाराष्ट्रातील मराठी संस्कृतीचा पाया आहे. आजही खेड्यापाड्यातून गावागावातून मराठी भाषेतून मराठी संस्कृती आकाराला येते. इथली मराठी भाषाच मराठी माणुसकीचे भान जपणारी आणि सुसंस्कृत वाटचालीची दिशा आहे. गावा, खेड्यात वसलेल्या मराठी भाषिक समाजात वास्तविक स्वरूपात आजही मराठी भाषा तितक्याच ठामपणे अस्तित्वात आहे. ही मराठी भाषेची आजची समृद्ध ओळख आहे. मराठी भाषा ही समाजाचे संवाद साधन आहे.

महाराष्ट्रात उगम पावलेले विविध संप्रदाय आणि पंथ मराठी भाषेची दिव्य थोरवी गावून जातात. हे संप्रदाय, भक्तीच्या भाषेतून, समाज संवाददातून, मराठीतून ज्ञानानुभवाचे दान करतात. संतांचे, महंतांचे, निवृत्तीनाथांचे, ज्ञानदेवांचे ग्रंथ ज्ञान पथिकांशी संवाद साधतात. मराठीतून अवतरलेले संत ज्ञानदेवाचे ज्ञान सोपी भाषेत आत्मज्ञानाची ओळख करून देतात. संत तुकारामांचे बोल वेदांचा अर्थ मराठीत सांगून सांगतात. समर्थ रामदास स्वामींनी मराठीतून सांगितलेला महाराष्ट्राच्या राज्यकारणाचा, राजधर्माचा उपदेश, मराठी भाषेची ध्वजा फडकवितात. असा मार्गक्रम करीत मराठी साहित्यातून पुढील कालखंडात संत गाडगे महाराज आणि संत तुकडोजी महाराज यांची गाथा सांगते. त्यांची एकमेकांशी भेट होते, तेव्हा ते म्हणतात, बुडती हे जन, न देखवे डोळा | म्हणोनी कळवळा येत असे" अशा या संसाराच्या भवसागरात वारंवार गटांगळ्या खात बुडणाऱ्या जन-लोकांसाठी, त्यांना ज्ञानाचा आधार देण्यासाठीच ज्ञानाचे मार्ग मराठी भाषेतून सांगितले. जनतेच्या उद्धारासाठी समाजाला आपल्या उपदेशातून उर्ध्व दिशेने घेऊन जाणारे संत मराठी भाषेत वारंवार अवतरले. प्रकटले आणि समाजासाठी दीपस्तंभ म्हणून कार्यरत राहिले. त्यांच्या मार्गाचा अनुसर सर्व समाज आजही करताना दिसतो, तेव्हा त्यांनी अवलंबलेली मराठी भाषा ज्ञानदानाचे साधन बनली. विविध काळात, विविध पंथात, विविध

रचनाकारांनी भागवत तत्व विशद करण्यासाठी विविध रचना केलेल्या आहे. महाराष्ट्रात नाथपंथ, महानुभाव, वैष्णवपंथ वारकरी या भक्ती चळवळीच्या विचारसरणीतून जे कार्य साकारले ते कार्य मराठी भाषा समृद्ध करणारे आणि समाजाचा विकास साधणारे असे आहे. प्रस्तुत शोधनिबंध हा अभिजात मराठी भाषेचा संस्कृतीच्या वाढीसाठी निर्माण झालेल्या लेखनाचा थोडक्यात परिचय करणारा आहे.

मराठी भाषेची उत्पत्ती :

महाराष्ट्रीय लेखन संस्कृतीचा प्रारंभकाळ पाहता सातव्या शतकापासून प्राकृत रूपातून पुढे शब्दरूपात साकारलेली आहे. त्या आधीच्या शिलालेखातून संस्कृत, कानडी, प्राकृत भाषा उपलब्ध आहे. बाराव्या शतकाच्या कालावधीचा विचार केल्यास मराठी भाषा ग्रंथ रूप साहित्यात स्थापित झालेली आहे. देवगिरी येथील यादवांच्या कालानंतर झाडीमंडळातील मरहट्टयांच्या बोलीला आज राजभाषेचे ऐश्वर्य लाभले आहे. मराठी भाषेच्या प्रतिष्ठेचा विचार करताना त्याचे प्राचीनत्व लिखित स्वरूपात जे उपलब्ध झालेले आहे, त्यामध्ये संत ज्ञानेश्वरांनी गीतेच्या विवेचनासाठी जी मराठी लिखित भाषा वापरली, त्याच्या खाणाखुणा आजही वर्तमानात वऱ्हाडी प्रादेशिक बोलीभाषेत आढळतात. येथील ग्रामीण भागात आज बोलल्या जाणाऱ्या वऱ्हाडी भाषेत ती शब्दछटा आजही अस्तित्वात असलेली ऐकायला मिळते. आजही अभिजात मराठी भाषा वऱ्हाडातील ग्रामीण बोली भाषा याच प्राचीनत्वाशी तादात्म्य पावलेली आहे. मराठी बोली मरहट्टाची बोलीझाडी बोली, नागपुरी बोली, वऱ्हाडी बोली यानुसत्या बोली नसून मराठी भाषेतील नक्षीदार कोंदणाची विविधता त्यात दडलेली आहे.

मराठी भाषेला समर्पितांचे ग्रंथ लेखन :

महाराष्ट्रात थोर ऐतिहासिक व्यक्ती पुरुष होऊन त्यांचे कार्यकर्तृत्व मराठी भाषा समृद्ध करणारे आहे.

प्रतिपचंद्र लेखेव वर्धिष्णुर्वि श्ववंदिता ॥

शाहसू नो: शिवस्येषा मुद्रा भद्राय राजते ॥

‘शहाजीचा पुत्र जो शिवाजी त्याची ही मुद्रा आहे. (शुद्धपक्षातील) प्रतिपदेच्या चंद्रलेखेप्रमाणे (दिवसेंदिवस) वाढत जाणारी व विश्वातील सर्वांना मान्य होणारी ही मुद्रा, सर्वांच्या कल्याणासाठी शोभत आहे’.

मराठी भाषेची महानता ओळखून छत्रपती शिवाजी महाराजांनी मराठी भाषा विकासासाठी आवश्यक विविध प्रकारच्या योजना आखल्या. त्यात महत्वपूर्ण असा राजव्यवहार कोश तयार करवून घेतला. आणि शासनात त्याची अंमलबजावणी ही केली. मराठी भाषा शुद्धीच्या काळात माहीम भट यांनी आपला अहं बाजूला ठेवण्याचा थोरपणा ही श्रेष्ठ लेखकांची खूण आहे. राजकोश लिहणारे अश्विनीकुमार दत्तात्रेय मराठे यांच्या व्यासंगाचे आणि वाचनाचे जसे भाषा, व्याकरण, संस्कृती, लोकतत्व, भारतीय विद्या, इतिहास संस्कृत, इंग्रजी वांगमय हे त्यांचे विविध वाचनाचे विषय आहेत. अशा जिज्ञासू लेखकांनी केलेले लेखन कार्य लेखनाची आणि संशोधनाची साक्ष देते व नवनव्या लेखकांना, वाचकांना संशोधकांना नवीन स्फूर्ती देते.

मराठी भाषेची संस्कृती समृद्ध संस्कृती समजून घेण्यासाठी आणि हे समाजाचे पोषण करण्यासाठी समाजाची समाजातील वाडमयीन लेखनाची ओळख करून घेणे हे अत्यावश्यक ठरते. अशा मराठी भाषा समृद्ध करणाऱ्या ग्रंथांची भर अधिकाधिक पडणे आवश्यक आहे. अशा नवोदित लेखकांचा पुरस्कार करणे सन्मान करणे हे आवश्यक आहे. ग्रंथ हा कोणत्याही संस्कृतीचा एक अविभाज्य भाग असतो. लेखनासाठी लेखन, कलेसाठी लेखन, सुसंस्कृत जीवनासाठी लेखन

अशी कला आत्मसात करणारे लेखक आपल्या लेखन कौशल्याने मराठी भाषेची घडी विस्तारतात. व त्यांच्या ग्रंथाची भर पडून मराठी साहित्य दालनाची उंची वाढत जाते. लेखक साहित्याचे लेखन करताना विविध भूमिकेतून विविध लेखन करतात. मराठी भाषेची अभिजात ओळख लेखन कृतीतून साधण्याचा ध्यास घेणारे अ. द. मराठे सारखे लेखक आपल्या सोज्वळ लेखन शैलीचा परिचय आपल्या लेखन कृतीतून सहजपणे घडवून जातात. साहित्याचे भाषिक दालन लेखन कृतीने समृद्ध होतेच होते. सोबतच लेखकाच्या स्वतःच्या विनयशील स्वभावाचा परिचय ही वाचकाला होतो. अ. द. मराठे सारखे अभ्यासू संशोधक व्यक्ती आपल्या वाचकांच्या मनातील अपेक्षा मनकवडेपणाने जाणून त्याची पूर्तता करू शकतात. यु. म. पठाण, अ. ना. देशपांडे सारखे लेखक त्या प्राणपणाने वाचकांना वाचन सुखाचा प्रत्यय अनुभवू देऊ शकतात. असे अर्वाचीन ग्रंथ लेखक अभिजात भाषेच्या चरणी वाहिलेले पुष्पच होत. मराठी वाचकांचे अभ्यासकांचे मन श्रांत करणारे लेखक मराठी भाषेची ओळख अधिक स्पष्ट करून जातात. भाषाणावातील विविध रत्नांचे दर्शन घडवून जातात.' संक्षिप्त मराठी वांगमय कोश', 'मराठी उत्पत्ती कोश व्युत्पत्ती कोश', 'मराठी साहित्य इतिहास आणि संस्कृती', ' शिवकालीन उर्दू मराठी राज्यव्यवहार कोश', 'मराठी वांगमय कोश' अशा सारख्या कोश लेखनाच्या वाटेवर चालणारे काही विद्वान लेखक अशा कालाकाळात लाभलेले आहेत की ज्यांनी आपल्या लेखन कार्याला इतके प्रामाणिकपणे हाताळले की त्यांच्या कर्तृत्वाच्या वाटेचा मागवा घेत घेत हळूहळू मराठी भाषा ही अधिकाधिक समृद्ध झालेली आहे. याच्या पावलोपावली जाणवलेल्या खुणा मराठी भाषा समृद्धीच्या पताका उंचावतात. हे कार्य करत असताना त्यांचा लेखनातून ग्रंथ लेखन साकार करत असताना मराठी भाषेची सेवा आपल्या हातून घडत आहेत याचे भान राखून संतांनी पंडितांनी लेखकांनी आपापल्या परीने मराठी भाषा समृद्ध करण्याचा प्रयत्न केलेला आहे.

मराठी लेखकाची भूमिका - सकारात्मक वाटचाल

आजपर्यंतचा मराठीतील अक्षर भाषेचा प्रवास पाहता त्या काळापासून आजतागायत मराठी भाषिक लेखकांनी जी लेखन कृती निर्माण करून ठेवली व आजही जी मौल्यवान स्वरूपात उपलब्ध झालेली आहे. त्यामुळे पुढील मराठी पिढीला त्या लेखनाने ज्ञान मार्गाचे अनुसरण करण्याचे बळ सुलभतेने प्राप्त होते. बुद्धीजनमनाचा ओघ वाढवून त्यांच्यातील वाचन प्रेरणेला प्रोत्साहन करणारे व त्यांच्या लेखन वाचनाला दिशा देणारे ठरते. मागील लेखकांनी करून ठेवलेल्या लेखन यज्ञाच्या मार्गदर्शनाने पुढील लेखकांना स्वतःची भूमिका निश्चित करण्यासाठी आणि त्याच्या विकासासाठी या लेखनकृती तितक्याच महत्वाच्या ठरलेल्या आहे. भाषेच्या भविष्यकालीन उन्नतीसाठी पहिला अग्रक्रम म्हणून योग्य लेखन आणि वाचन दिशा गुण विकसित होणे अगत्याचे ठरते. दहाव्या - बाराव्या शतकापासून अक्षर रूपात असलेला मराठी भाषेच्या साहित्याचा प्रवास आजही चिरतरुण आहे. अक्षय्य आहे. या भाषेला भारत शासनाकडून मिळालेला शासन दरबारीचा अभिजाततेचा सन्मान देश पातळीवरचे मुलभूत अस्तित्व सिद्ध करणारा आहे. पण मराठीची जी पकड मूळ गाभारूपाने स्थिर आहे. त्यात संत साहित्यातील तत्वज्ञान मूलतः प्रमाण मानावे लागते. कारण या साहित्यातून समाज व संस्कृती सदाचाराकडे वळते. त्यामुळे अधिष्ठित असलेला साहित्याचा क्रम लावल्यास सर्व साहित्य प्रवाहात मराठीतील संत साहित्य तत्वज्ञान भाषेच्या शिरोमणी सिंहासनावर आरूढ असलेली लक्षात येते. सर्वच भाषेतील श्रेष्ठ साहित्यातील गाभा म्हणजे धर्म आणि संस्कृती होय. ज्यामुळे आधुनिक मराठी ही अधिक सकारात्मक परिणाम स्वरूप असलेली भाषिक वाटचाल समृद्ध करणारी ठरेल.

मराठी भाषेचे शुद्धीकरण :

या काळापूर्वीही अनेकदा मराठी भाषेपुढील अशुद्धीचे आव्हान आलेली आहे. ही परभाषकाची आक्रमणाचे आव्हान आपल्या भाषेने स्वीकारलेले आहे. मग तो राजा शिवाजी छत्रपतीचा काळ असो, अथवा या काळात गुर्जरशिवव्यासांनी महानुभाव तत्त्वज्ञान शिकवणीची निबंधन लिहले. लीळाचरित्राची शोधनी करून त्याच्या पिढीपाठाची अखेरची संहिता तयार करण्याचे श्रेय गुर्जर शिवबासांचे आहे. तसेच संत एकनाथांनीही ज्ञानेश्वरीची शुद्ध प्रत तयार केली आहे. शिवाजींनी राज्य व्यवहारासाठी मराठीतून राज्यव्यवहार कोश लिहिण्याची आज्ञा केली.

अशी ग्रंथ लेखन निर्मिती या नवनवीन कालात भाषेमुळे येणारे आव्हान पेलणारी सर्वात मोठे शस्त्र आहे. जी मराठी भाषेची धार तीक्ष्ण ठेवणारे होय. नवनवीन ग्रंथ निर्मिती होणे ही मराठी भाषिकांच्यासाठी मेजवानी आणि मराठी भाषा दालन समृद्ध करणारा एक महानतम मार्ग होय. आज जागतिकीकरणाचा जो प्रभाव आहे, त्याच्यामध्ये मराठी भाषिकांची व्याप्ती वाढविणे यासाठी अधिकाधिक मराठी भाषेचा अभिमान रुजविणे आज गरजेचे आहे. पूर्वीपासूनची अस्तित्वात असली तरी समृद्ध व संपन्न ग्रंथसंपदा मार्गदर्शक अशीच आहे. सर्वच लेखक आपापल्या परीने यात यास हातभार लावणारे आहेत. अशा मराठीच्या भाषिक प्रवाहाची अखंड वाटचालीस हातभार लावणारे मराठी भाषिक, मराठी कवी, मराठी ग्रंथकार, मराठी लेखक, संपादक व प्रकाशक ही विस्तीर्ण वृक्षाप्रमाणे मराठी भाषा वृक्षाची विस्तीर्ण संकल्पना आहे. ज्याप्रमाणे विस्तीर्ण वृक्षाचे आच्छादन बाह्यरूपात विस्तारलेले असते, त्याचा मूल गाभा हा अधिक जमिनीत मजबुतीने खोलवर रुजलेला असतो, त्याचप्रमाणे मराठी भाषा ही आज समाजात जितकी विस्तारलेली दिसते त्याचे आजचे अस्तित्व त्याच्या प्राचीन साहित्यात खोलवर रुजलेले आहे. मराठी भाषेत प्राचीन काळात होऊन गेलेले संत साहित्य हे आजच्या साहित्याचे मूळचे रुजवलेले बीजरूपच होय. अशा मराठी भाषेच्या समृद्धतेच्या पाऊलखुणा आपल्याला ग्रंथात वाचनालयात पावलोपावली दिसतात तेव्हा मराठी भाषा ही समृद्ध आहेत आणि या मराठी समृद्ध भाषेचे आपण वारस आहोत. या समृद्ध खजिन्याची आपण वारसदार आहोत हा वारसा वाटावा तितका वाढतो. आपल्याला अधिकाधिक समृद्ध बनवतो. आपला विकास करतो, आज आपली सांस्कृतिक, सामाजिक, वैचारिक जोपासना होते.

मराठी भाषेच्या प्रवाहात आलेले इतर भाषेतील शब्द दूर करण्याचे प्रयत्न कित्येकदा थोर लेखकांनी केलेली दिसते. नदीचा प्रवाह सजीव वाहता राहावा यासाठी त्यांच्या मार्गक्रमात आलेले गवत झुडपे काढून हा प्रवाहाचा ओघ अधिक स्वच्छ झाला की पाणी जसे नितळ दिसते आणि खळाळत पुढे वाहते त्याप्रमाणे मराठी भाषेतही आलेले इतर भाषिक शब्दांना या प्रवाहातून सारून मराठी भाषा शुद्ध रूपात वापरावी यासाठी मराठी भाषेचे शुद्धीकरण करणारे अनेक लेखक आपल्या मातृभाषित झालेले आहेत. भागीरथ प्रयत्नच म्हणावा अशा विद्वत् मंडळींनी मराठीला खरोखर वाढवली जतन केली. भाषा साहित्यात मराठी अक्षर रूपात अवतरलेली ज्ञानगंगा आपापल्या परीने जतन करण्यात हातभार लागला त्यात व्यासंगी वाचकांची वाचन जाण लक्षात ठेवून लेखन करणाऱ्या थोरलेखकांची भूमिका ही महत्वाची आहे. हे लेखन करण्याची अंतःप्रेरणा तितकीच महत्वाची आहे. सत्याचा शोध अंतरातून लागतो. तर बाहेरून आपल्याला त्या सत्याचे पुरावे सापडतात. मराठी मातृभाषेची उपासना करणारे लेखक ज्ञानी संशोधक यांचा व्यासंग व अभ्यास करणारी उपजतवृत्तीच खरी महत्वाची असते. अभ्यासाची साधना त्यासाठी लागणारी अंतःप्रेरणा व काळानुरूप लाभलेले योग्य जागरूक मार्गदर्शक मराठी भाषेची वाटचाल सुरळीत करणारे पथिकच होत.

भविष्यकालीन ज्ञानात्मक वाटचाल :

साहित्यातून समाजाचा परिचय होतो. तशी समाजातून साहित्याची निर्मिती होते. समाजाच्या आवश्यकतेनुसार साहित्याची निर्मिती व्हायला हवी. समाजाचे चित्रण जर आता नवेपणाने रेखाटायचे असेल तर तसे साहित्य निर्माण व्हावयास हवे. साहित्यातूनही सुखाचे समाधान लाभून जाते ती समाधानाची व्याख्या साहित्यातून मिळविण्यासाठी वाचकांना मागणीत असा पुरवठा व्हावा, या पद्धतीने नवीन नवीन लेखांची साहित्यात भर पडणे आवश्यक असते. वाचकांच्या सुखावहतेची भावना आधुनिक वाचनातून शमविण्यासाठी नवी साहित्य पुढे येते आणि जुने तेच विषय आजच्या आधुनिक नव्या पद्धतीने नव्या चालीने नित्य नूतनतेचे पेहराव घेत नव्या वाचक व रसिकांचे समाधान तितक्यात सक्षमतेने करते. त्यामुळे यात आजच्या व लेखकांची कवींची आणि विचारवंतांची भूमिका मोलाची ठरते.

‘अंतरीचे धावे स्वभावे बाहेरी’ याप्रमाणे लेखकाचा स्वतःचा समाजाकडे पाहण्याचा कल जसा असेल त्याप्रमाणे मराठी साहित्य संपदेची निर्मिती होताना आढळते. पूर्वीपासूनचा लेखनाचा इतिहास बघता विविध दृष्टिकोन दृष्टिक्षेपात ठेवून लेखनाची निर्मिती होते. त्यात लेखकाच्या निर्मिती मागचा हेतू त्याच्या लेखनकृतीलाही दीर्घकालीन कीर्ती महानता प्राप्त करून देते. लेखकाला या लेखनाच्या क्षेत्रात आत्मप्रत्ययाचा अनुभव लाभतो. भारतीय सनातन संस्कृतीतील योगवादाची संकल्पना फार प्राचीन काळापासून अस्तित्वात आहे. अगदी जवळपासचा विचार केल्यास संत ज्ञानेश्वरांनाही योग संकल्पना ज्ञानेश्वरीतून स्पष्ट केली. आजच्या काळाचा विचार करता तत्त्वज्ञानाचा प्रभाव मराठी भाषा साहित्यात वाढल्यास समाजाच्या कार्यांशैलीतही त्याची छाप दिसेल. आणि त्यासाठी ‘ओले मूळभेदी खडकाचे अंग | अभ्यासासी सांग कार्यसिद्धी’|| अशी संत तुकारामांची वाणी आजही तितक्याच उत्सुकतेने मार्गदर्शन करताना दिसेल. समाजाला लेखनातून आकार द्यायचा तर तत्त्वज्ञानाचे बीज रुजायला हवे. त्यातून प्रकृतीच्या निर्मितीचा उगम कळतो, व ही प्रकृतीची सर्व रहस्ये आपल्याच भोवतीची आपल्यासाठीच आणि आपणच निर्माण केलेली आहेत, याचाही शोध तत्त्वज्ञानाने लागतो.

साहित्य कृतीची निर्मिती ही मूलतः संशोधन कृती असल्याने मराठी भाषा संशोधनाच्या वाढीला त्या त्या काळात मैलाचा दगड ठरणारी आहे. मराठी भाषेतील अनेकानेक श्रेष्ठ साहित्यापैकी मारुती चितमपल्ली यांची वनराजीवरील आधारीत पुस्तके यासाठी एक उदाहरण म्हणून देता येईल. ‘जे जे आपणासी ठावे, ते ते इतरांसी सांगावे | शहाणे करून सोडावे अवघे जन || या हेतूने आपले मोलाचे ज्ञान समाजाच्या उद्धारासाठी खर्ची करून एक प्रकारे समाजऋण फेडण्याच्यासाठी व समाजाच्या मार्गदर्शनासाठी व जागृतीसाठी होते.

सारांश:

मराठी भाषेचा विचार करता मराठी भाषा ही वारंवार आपली कात टाकून नवेपण स्वीकारणारी आहे. ही जुनीपणाची वस्त्रे टाकून नवीन होते. त्यांचे नित्यनूतनतेचे वस्त्र त्यावेळी भाषेचे नवेपण खुलवते. हे खुलने नव्या काळाचा परिचय देणारे आहे.

महाराष्ट्रात भाषा मराठी,
महाराष्ट्राची साक्षात संस्कृती,
मूळ गाभा मायदेशी मराठी,
महाराष्ट्राचा आधारस्तंभ मराठी,
ज्ञान माऊलीची सावली मराठी
विठ्ठल पावलाने फुलली मराठी
विश्वात फिरू नांदो मराठी

मराठी अभिजात भाषा मराठी

असा असो वा तसा असो, एक लेखन अनुभव आपुला असो. असे म्हणत नव्याने लेखन कार्यास सुरुवात करून त्यात वाढ होवून लेखनाचा अनुभव घेत त्यात पुढाकार कमवत नवीन लेखक तयार होतात. त्यास त्यांच्या कलाकृतीचा नवा अनुभव चोखंदळपणे हाताळायची सवय पुढे आत्मसात होते आणि अशा प्रामाणिक प्रयत्नातून नवनवीन वाचकांसाठी, संशोधकांसाठी, नवोदित सृजन लेखन कर्त्यांसाठी, सामाजिक प्रेरणेसाठी, आणि सामाजिक उपयोजन म्हणूनही साहित्य लेखनाचा लाभ होतो. अशा लेखनातून वाचक, संशोधक, साहित्यिक यांनी आपल्या पदरात पाडून घेतलेले अनुभवाचे ज्ञान हे सर्वश्रेष्ठ प्रतीचे असते, याची जेव्हा जाणीव होते तेव्हा घडणारा जो अनुभव साक्षात होतो, त्याची तुलना अशक्य असते. मराठी भाषिकांना अखंडपणे असा लाभ प्राप्त होण्यासाठी आजपर्यंत अनेक लेखकांनी आपल्या प्रतिभेचा उपयोग भाषेचा सांस्कृतिकतेचा वारसा पुढे नेण्याकरिता केला आहे आणि पुढेही काळानुरूप निर्माण होतील. मराठी भाषेची सांस्कृतिक वाटचाल अखंडपणे सुरू राहील.

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कामगार समस्या: सामाजिक विज्ञानातील आधुनिक आणि सामाजिक पैलूचा अभ्यास

प्रा. संदीपकुमार भाऊराव रायबोले,
सहाय्यक प्राध्यापक (समाजशास्त्र विभाग प्रमुख)
यशवंत महाविद्यालय वर्धा
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प्रस्तावना :-

आधुनिक काळात कामगारांच्या समस्यांनी एक नवे आणि गुंतागुंतीचे स्वरूप धारण केले आहे. तंत्रज्ञानाच्या प्रगतीमुळे स्वयंचलन आणि कृत्रिम बुद्धिमत्तेचा उदय झाला असून, जागतिकीकरणाने बहुराष्ट्रीय कंपन्यांचा प्रभाव वाढवला आहे. यामुळे पारंपरिक रोजगार संकुचित होत असून, गिग इकॉनॉमी आणि ठेकेदारी पद्धतीने कामगारांचे शोषण वाढले आहे. भारतासारख्या विकसनशील देशात असंघटित क्षेत्रातील 90% कामगारांना सामाजिक सुरक्षेचा अभाव, कमी वेतन आणि असुरक्षित कामाच्या परिस्थिती यांचा सामना करावा लागतो. याचबरोबर, सामाजिक पैलूंमध्ये लिंगभेद, जातिव्यवस्था आणि शिक्षणाचा अभाव यामुळे कामगारांचे हक्क दाबले जातात. उदाहरणार्थ, ग्रामीण भागातील अशिक्षित मजूर आणि शहरी गिग कामगार यांच्या समस्या वेगळ्या दिसत असल्या, तरी त्यांचे मूळ सामाजिक आणि आर्थिक असमानतेत आहे. या आधुनिक आणि सामाजिक पैलूंमुळे कामगारांचे जीवनमान ढासळत असून, बेरोजगारी, मानसिक तणाव आणि सामाजिक विलगता वाढत आहे. आंतरराष्ट्रीय कामगार संघटनेनुसार (ILO, 2022), भारतातील 60% कामगारांना किमान वेतनापेक्षा कमी पगार मिळतो, तर 70% कामगारांना औपचारिक प्रशिक्षणाचा अभाव आहे. अशा परिस्थितीत सरकार आणि समाजाला एकत्र येऊन प्रभावी उपाययोजना राबवणे आवश्यक आहे. कौशल्य प्रशिक्षण, किमान वेतनाची हमी आणि कामगार संघटनांना प्रोत्साहन देणे यासारख्या धोरणांद्वारे या समस्यांचे निराकरण शक्य आहे. ही प्रस्तावना कामगार समस्यांचे स्वरूप आणि त्यावरील उपायांची तातडीची गरज अधोरेखित करते, ज्याचा कामगार वर्ग हा कोणत्याही समाजाच्या आर्थिक, औद्योगिक व सामाजिक प्रगतीचा मूलाधार मानला जातो. औद्योगिक क्रांतीपासून ते आजच्या डिजिटल युगापर्यंत, कामगारांनी राष्ट्रनिर्माणात मोलाची भूमिका बजावली आहे. परंतु या प्रक्रियेत त्यांच्या अडचणी व समस्या देखील तितक्याच वाढत गेल्या आहेत. आजच्या घडीला कामगारांच्या समस्या केवळ आर्थिक

स्वरूपाच्या राहिलेल्या नाहीत, तर त्या सामाजिक, सांस्कृतिक, राजकीय आणि तंत्रज्ञानाशी संबंधित अशा विविध पैलूंनी गुंतागुंतीच्या झाल्या आहेत

आधुनिक युगात औद्योगिकीकरण, उदारीकरण, जागतिकीकरण व तंत्रज्ञानातील प्रगती यामुळे रोजगाराचे स्वरूप झपाट्याने बदलले आहे. यंत्रमानव (robots), कृत्रिम बुद्धिमत्ता (AI), आणि ऑटोमेशनमुळे पारंपरिक नोकऱ्या नष्ट होत असून, नवीन नोकऱ्या तयार होत असल्या तरी त्या बहुतेक वेळा अस्थिर, अल्पकालीन आणि कंत्राटी स्वरूपाच्या आहेत. त्यामुळे कामगार वर्गाला उत्पन्नाची अनिश्चितता, सामाजिक सुरक्षा अभाव, आणि कौशल्य प्रशिक्षणाची गरज भासू लागली आहे.

सामाजिकदृष्ट्या विचार केला असता, कामगारांना भेडसावणाऱ्या समस्या अधिक गंभीर वाटू लागतात. कामाच्या ठिकाणी असमानता, शोषण, लैंगिक अत्याचार, सुरक्षिततेचा अभाव, आरोग्याची काळजी न घेतली जाणे आणि सामाजिक प्रतिष्ठेचा अभाव या समस्या वाढल्या आहेत. विशेषतः महिला, स्थलांतरित, आणि असंघटित क्षेत्रातील कामगार हे अधिक असुरक्षित स्थितीत आहेत. शिवाय, ग्रामीण भागातून शहरी भागात स्थलांतर करणारे कामगार त्यांच्या मूळ गावांपासून तुटून जातात, आणि नव्या ठिकाणी सामाजिक आधार मिळत नाही. या पार्श्वभूमीवर कामगार समस्यांचा विचार केवळ आर्थिक संकेतांकांच्या आधारे करता येणार नाही, तर त्यांचा सखोल अभ्यास सामाजिक विज्ञानाच्या चौकटीतून करणे आवश्यक आहे. कामगारांच्या समस्यांचा अभ्यास करताना समाजशास्त्र, अर्थशास्त्र, मानसशास्त्र, आणि राजकारणशास्त्र या शाखांचा समन्वय आवश्यक ठरतो.

आजची गरज आहे की कामगारांच्या समस्या समजून घेऊन, त्या सोडवण्यासाठी ठोस उपाययोजना आखल्या जातील. त्यांना सामाजिक व आर्थिक सुरक्षितता देण्यासाठी कार्यक्षम कायदे, प्रभावी धोरण आणि त्यांच्या अंमलबजावणीसाठी मजबूत यंत्रणा उभी करण्याची गरज आहे. तसेच कामगारांना संघटित करून त्यांचा आवाज शासन व व्यवस्थेकडे पोहोचवणे, त्यांचे सक्षमीकरण करणे, आणि सर्वांगीण विकासात त्यांचा समावेश सुनिश्चित करणे हे समाजाचे सामूहिक कर्तव्य आहे पुढील संशोधनात सखोल अभ्यास केला जाईल.

संशोधनाची उद्दिष्टे:-

- 1) आधुनिक पैलूंचे विश्लेषण : तंत्रज्ञान, जागतिकीकरण आणि गिग इकॉनॉमी यांचा कामगारांच्या रोजगार, वेतन आणि कामाच्या परिस्थितीवर होणारा परिणाम अभ्यासणे.
- 2) सामाजिक पैलूंची चिकित्सा: लिंगभेद, जातिव्यवस्था आणि शिक्षणाचा अभाव यासारख्या सामाजिक घटकांचा कामगार समस्यांवरील प्रभाव समजून घेणे.
- 3) समस्यांचे स्वरूप ओळखणे: कामगारांचे शोषण, बेरोजगारी आणि सामाजिक असुरक्षितता यांचे मूळ कारण आणि त्यांची व्याप्ती निश्चित करणे.
- 4) उपाययोजनांचा प्रस्ताव: कौशल्य प्रशिक्षण, किमान वेतनाची हमी आणि कामगार संघटनांना प्रोत्साहन यांसारख्या प्रभावी धोरणांचा अभ्यास करून सुचवणे.
- 5) सामाजिक-आर्थिक परिणामांचा अभ्यास: या समस्यांचे कामगारांच्या जीवनमानावर आणि समाजावर होणारे परिणाम मूल्यमापन करणे

शोधननिबंधची अध्ययन पद्धती :-

प्रस्तुत शोधननिबंधासाठी दुय्यम सामग्रीचा वापर करण्यात आला. प्रामुख्याने संदर्भग्रंथ, मासिके, वर्तमानपत्र, संशोधनात्मक लेख, इंटरनेट, कार्यशाळेतील सहभाग इत्यादी सामग्रीचा आधार घेण्यात आला आणि शोधनिबंध पूर्ण करण्यासाठी वर्णनात्मक व विश्लेषणात्मक पद्धतीचा अवलंब करण्यात आला.

गृहीतके :-

1. कामगार वर्ग हा कोणत्याही राष्ट्राच्या आर्थिक प्रगतीसाठी मूलभूत घटक आहे.
2. कामगारांच्या समस्या केवळ आर्थिक नाहीत, तर त्यात सामाजिक, मानसिक व सांस्कृतिक पैलू अंतर्भूत आहेत.
3. आधुनिक तंत्रज्ञान व डिजिटल क्रांतीमुळे पारंपरिक कामाचे स्वरूप बदलत असून त्यामुळे नवीन प्रकारच्या समस्या उद्भवत आहेत.
4. कामगार क्षेत्रात लैंगिक, वर्गीय व प्रादेशिक असमानता अद्यापही अस्तित्वात आहे.
5. बहुसंख्य कामगार असंघटित क्षेत्रात कार्यरत असल्यामुळे त्यांच्यापर्यंत शासकीय सुविधा व कायद्यांचे फायदे प्रभावीपणे पोहोचत नाहीत.
6. कामगार कायदे, धोरणे आणि सामाजिक सुरक्षेच्या योजना पुरेशा प्रभावी नसल्यामुळे कामगारांच्या समस्या सुटत नाहीत.
7. कामगारांचे सक्षमीकरण, संघटन आणि त्यांचा हक्कांविषयी जागरूकता वाढवणे ही समस्या सोडवण्यासाठी महत्वाची गरज आहे.

कामगार समस्यांचे आधुनिक आणि सामाजिक पैलूंचा अभ्यास :- हा सामाजिक विज्ञानातील एक महत्वाचा विषय आहे. खालीलप्रमाणे काही प्रमुख आधुनिक आणि सामाजिक पैलूंची माहिती दिली आहे, जे कामगार समस्यांशी संबंधित आहेत:

आधुनिक पैलू: 1) तंत्रज्ञानाचा प्रभाव:स्वयंचलन (Automation) आणि कृत्रिम बुद्धिमत्ता (AI) यामुळे पारंपरिक नोकऱ्या कमी होत आहेत. याचा परिणाम कामगारांच्या रोजगार सुरक्षिततेवर होतो.उदाहरण: कारखान्यांमध्ये मशीनद्वारे कामे होत असल्याने अकुशल कामगारांना नोकरी गमवावी लागते.

2) जागतिकीकरण:बहुराष्ट्रीय कंपन्या कमी खर्चात उत्पादनासाठी गरीब देशांमध्ये कारखाने उभारतात, ज्यामुळे स्थानिक कामगारांचे शोषण होते.कामाचे तास, कमी वेतन आणि असुरक्षित कामाच्या परिस्थिती यासारख्या समस्या वाढतात.3) अनौपचारिक क्षेत्राचे वाढते प्रमाण:आधुनिक अर्थव्यवस्थेत ठेकेदारी (Contract Work) आणि गिग इकॉनॉमी (Gig Economy) वाढली आहे. उदा., ओला-उबर ड्रायव्हर्स, फूड डिलिव्हरी एजंट्स.यामुळे कामगारांना सामाजिक सुरक्षा (जसे की पेन्शन, विमा) मिळत नाही. 4) कामाचे बदलते स्वरूप:दूरस्थ काम (Remote Work) आणि वर्क-फ्रॉम-होम यामुळे काम आणि वैयक्तिक जीवन यातील संतुलन बिघडते.मानसिक तणाव आणि बर्नआउटच्या समस्या वाढत आहेत.

सामाजिक पैलू:-

1) लिंगभेद आणि असमानता:- कामाच्या ठिकाणी महिलांना पुरुषांपेक्षा कमी वेतन आणि संधी मिळतात. उदा., असंघटित क्षेत्रात महिलांचे शोषण जास्त होते.गरोदरपणातील सुट्ट्या आणि कामाच्या ठिकाणी सुरक्षितता यासारख्या मूलभूत गरजा अजूनही पूर्ण होत नाहीत.

2) जात आणि वर्गभेद:-भारतासारख्या देशांत जातिव्यवस्थेमुळे काही समुदाय अकुशल आणि कमी दर्जाच्या कामांपुरते मर्यादित राहतात.सामाजिक गतिशीलता कमी असल्याने आर्थिक असमानता वाढते.

3) शिक्षण आणि कौशल्याचा अभाव:-अपुन्या शिक्षणामुळे कामगारांना आधुनिक तंत्रज्ञानाशी जुळवून घेता येत नाही, ज्यामुळे बेरोजगारी वाढते.ग्रामीण भागातील कामगारांना प्रशिक्षणाच्या संधी मर्यादित असतात.

4) कामगारांचे हक्क आणि संघटना:-कामगार संघटनांची (Trade Unions) शक्ती कमी होत आहे, ज्यामुळे कामगारांचे हक्कांसाठी लढणे कठीण झाले आहे.उदा., कमी वेतन आणि जास्त कामाचे तास याविरुद्ध आवाज उठवण्याची क्षमता घटते.

5) स्थलांतर आणि सामाजिक विलगता:-रोजगारासाठी स्थलांतर करणारे कामगार स्थानिक समाजात मिसळू शकत नाहीत, ज्यामुळे त्यांना सामाजिक बहिष्काराचा सामना करावा लागतो.उदा., भारतात शहरी भागात ग्रामीण कामगारांना भेदभाव आणि खराब राहणीमान सहन करावे लागते.

आधुनिक पैलू:-(उदाहरण) तंत्रज्ञानाचा प्रभाव:उदाहरण: भारतातील टाटा स्टील कंपनीने 2020 मध्ये स्वयंचलन तंत्रज्ञानाचा अवलंब केला, ज्यामुळे उत्पादन क्षमता वाढली पण अकुशल कामगारांची संख्या 15% ने कमी झाली.आकडेवारी: आंतरराष्ट्रीय कामगार संघटनेनुसार (ILO, 2022), भारतात 2030 पर्यंत तंत्रज्ञानामुळे 23% पारंपरिक नोकऱ्या गायब होण्याची शक्यता आहे.जागतिकीकरण: उदाहरण: बंगलोरमधील गारमेट उद्योगात बहुराष्ट्रीय कंपन्या (उदा., H&M, Zara) कमी वेतनात उत्पादन करतात. येथील कामगारांना सरासरी 12 तास काम करावे लागते, पण वेतन फक्त 10,000-15,000 मासिक आहे.आकडेवारी: नॅशनल सॅम्पल सर्व्हे (NSSO, 2019) नुसार, असंघटित क्षेत्रातील 60% कामगारांना किमान वेतनापेक्षा कमी पगार मिळतो.अनौपचारिक क्षेत्राचे वाढते प्रमाण: उदाहरण: मुंबईत उबर आणि स्विगी सारख्या गिग इकॉनॉमी प्लॅटफॉर्मवर काम करणारे 80% ड्रायव्हर्स आणि डिलिव्हरी एजंट्स यांना सामाजिक सुरक्षा (विमा, पेन्शन) मिळत नाही.आकडेवारी: सेंटर फॉर मॉनिटरिंग इंडियन इकॉनॉमी (CMIE, 2023) नुसार, भारतातील 90% रोजगार अनौपचारिक क्षेत्रात आहे.कामाचे बदलते स्वरूप:उदाहरण: कोविड-19 नंतर आयटी क्षेत्रात वर्क-फ्रॉम-होम वाढले. पुण्यातील एका सर्वेक्षणात (2022) 40% कर्मचाऱ्यांनी मानसिक तणाव आणि काम-जीवन संतुलन बिघडल्याची तक्रार केली.आकडेवारी: इंडियन मेडिकल असोसिएशन (2023) च्या अहवालानुसार, 35% शहरी कामगारांना बर्नआउटचा त्रास आहे.पर्यावरणीय आव्हाने:उदाहरण: हरित ऊर्जा प्रकल्पांसाठी कोळसा खाण कामगारांना नवीन कौशल्ये शिकावी लागत आहेत. छत्तीसगडमध्ये 2021 मध्ये 10,000+ खाण कामगारांना प्रशिक्षण दिले गेले.आकडेवारी: पर्यावरण मंत्रालय (2022) नुसार, हरित अर्थव्यवस्थेमुळे 5 वर्षात 12 लाख नवीन रोजगार निर्माण होऊ शकतात, पण कौशल्याचा अभाव हे आव्हान आहे.सामाजिक पैलू:लिंगभेद आणि असमानता:उदाहरण: दिल्लीतील असंघटित क्षेत्रात महिला मजुरांना पुरुषांपेक्षा 30% कमी वेतन मिळते (उदा., बांधकाम मजूर: पुरुषांना 500/दिवस, महिलांना 350/दिवस).आकडेवारी: ILO (2021) नुसार, भारतात लिंगभेदामुळे वेतनातील अंतर 34% आहे, जे जागतिक सरासरीपेक्षा जास्त आहे.जात आणि वर्गभेद:उदाहरण: उत्तर प्रदेशातील दालमिया सिमेंट कारखान्यात 70% अकुशल कामगार हे अनुसूचित जाती/जमातीमधून येतात, ज्यांना प्रगतीच्या संधी मर्यादित आहेत.आकडेवारी: NSSO (2019) च्या आकडेवारीनुसार, 50% अनुसूचित जातीतील कामगार अकुशल कामांमध्ये अडकले आहेत.शिक्षण आणि कौशल्याचा अभाव:उदाहरण: बिहारमधील ग्रामीण भागात 60% कामगारांना प्राथमिक शिक्षणच नाही, ज्यामुळे ते फक्त शेती किंवा बांधकाम मजुरीपुरते मर्यादित आहेत.आकडेवारी: नॅशनल स्किल डेव्हलपमेंट कॉर्पोरेशन (2023) नुसार, भारतातील 70% कामगारांना औपचारिक प्रशिक्षण मिळालेले नाही.कामगारांचे हक्क आणि संघटना:उदाहरण: 2019 मध्ये होंडा मोटरसायकल प्लांट (हरियाणा) मध्ये कामगारांनी वेतनवाढीसाठी आंदोलन केले, पण संघटना कमकुवत असल्याने मागण्या मान्य झाल्या नाहीत.आकडेवारी:

ऑल इंडिया ट्रेड युनियन काँग्रेस (2022) नुसार, भारतात फक्त 10% कामगार संघटित क्षेत्रात आहेत. स्थलांतर आणि सामाजिक विलगता: उदाहरण: कोविड-19 लॉकडाऊन दरम्यान मुंबईतून 12 लाख स्थलांतरित कामगार गावी परतले, ज्यांना स्थानिक समाजात भेदभावाचा सामना करावा लागला. आकडेवारी: मिनिस्ट्री ऑफ लेबर (2021) नुसार, भारतात 4 कोटी आंतरराज्य स्थलांतरित कामगार आहेत, त्यापैकी 80% असंघटित क्षेत्रात आहेत.

कामगार समस्येचे प्रकार :-

- 1) आर्थिक समस्या: कमी वेतन, वेळेवर पगार न मिळणे, रोजगाराची अस्थिरता.
- 2) सामाजिक समस्या: सामाजिक सुरक्षेचा अभाव, आरोग्यसेवा न मिळणे, घरांच्या अडचणी.
- 3) कामाच्या अटी: कामाचे तास, सुरक्षिततेचे नियम, कामाच्या ठिकाणी अपमान किंवा छळ.
- 4) संघटनात्मक समस्या: युनियनबंदी, कामगारांच्या हक्कांचे उल्लंघन

आधुनिक काळातील बदल :- कॉर्पोरेट संस्कृतीचा प्रभाव, गिग इकॉनॉमी (freelance/contract

आधारित रोजगार), डिजिटल प्लॅटफॉर्म व टेक्नॉलॉजीमुळे कामगार वर्गाचे विखुरलेपण

कृत्रिम बुद्धिमत्ता आणि ऑटोमेशनमुळे नोकऱ्यांवर परिणाम

सामाजिक परिणाम :- कामगारांचे मानसिक आरोग्य बिघडणे, कुटुंबावर आर्थिक आणि भावनिक ताण, सामाजिक विषमता वाढणे स्थलांतराची वाढ

अंमलबजावणी आणि आव्हाने :-

1. अंमलबजावणी : 1) संस्थात्मक रचना: केंद्र आणि राज्य सरकारांनी संयुक्तपणे "कामगार कल्याण मंडळ" स्थापन करावे. हे मंडळ कौशल्य प्रशिक्षण केंद्रे उभारणे, किमान वेतनाची अंमलबजावणी आणि संघटनांना कायदेशीर पाठबळ देण्याचे काम करेल. 2) निधी व्यवस्था: उपाययोजनांसाठी कॉर्पोरेट सामाजिक जबाबदारी (CSR) फंड, कामगार कल्याण निधी आणि आंतरराष्ट्रीय संस्थांकडून (उदा., ILO) सहाय्य घ्यावे. 3) तंत्रज्ञानाचा वापर: ऑनलाइन प्लॅटफॉर्मद्वारे प्रशिक्षण कार्यक्रम आणि कामगार हक्कांची माहिती पोहोचवावी. उदा., "कामगार मित्र" ॲपद्वारे नोंदणी आणि तक्रार निवारण. 4) स्थानिक सहभाग: पंचायत आणि नगरपालिकांना कामगारांच्या गरजा ओळखून स्थानिक पातळीवर उपाययोजना राबवण्याचे अधिकार द्यावेत. 5) कालबद्ध योजना: 5 वर्षांत 50% असंघटित कामगारांना प्रशिक्षण आणि किमान वेतनाची हमी देण्याचे उद्दिष्ट ठेवावे.

2. आव्हाने :- 1) आर्थिक अडचणी : प्रशिक्षण केंद्रे आणि वेतन हमीसाठी मोठ्या प्रमाणात निधी लागेल. भारतासारख्या देशात बजेटची मर्यादा हे प्रमुख आव्हान आहे. उदा., 2023-24 च्या अर्थसंकल्पात कामगार कल्याणासाठी फक्त 0.5% रक्कम ठेवली गेली. 2) उद्योगांचा विरोध: किमान वेतन वाढवल्यास कंपन्या (उदा., गारमेंट, बांधकाम क्षेत्र) नफा कमी होईल अशी तक्रार करू शकतात आणि रोजगार कपात करू शकतात. 3) प्रशासकीय भ्रष्टाचार: सरकारी योजनांचा लाभ कामगारांपर्यंत पोहोचण्याऐवजी मध्यस्थांद्वारे गैरव्यवहार होण्याची शक्यता. उदा., मनरेगा योजनेत 20% निधी गैरप्रकारात गेल्याचे अहवाल आहेत. 4) कामगारांमध्ये जागरूकतेचा अभाव: ग्रामीण आणि अशिक्षित कामगारांना त्यांच्या हक्कांची माहिती नसल्याने ते संघटना किंवा प्रशिक्षणात सहभागी होत नाहीत. 5) सांस्कृतिक अडथळे: लिंगभेद आणि जातिव्यवस्थेमुळे महिला आणि मागासवर्गीय कामगारांना समान संधी मिळणे कठीण आहे. उदा., बिहारमध्ये 60% महिला मजुरांना प्रशिक्षणापासून वंचित ठेवले जाते.

3. पारदर्शकता :- डिजिटल पेमेंट आणि ऑनलाइन मॉनिटरिंगद्वारे भ्रष्टाचार कमी करावा. उद्योगांना प्रोत्साहन: किमान वेतन आणि प्रशिक्षण देणाऱ्या कंपन्यांना कर सवलती द्याव्यात. जागरूकता मोहीम: रेडिओ, टीव्ही आणि मोबाइलद्वारे कामगारांना त्यांच्या हक्कांची माहिती द्यावी. लोकसहभाग: NGO आणि स्थानिक नेत्यांना समाविष्ट करून उपाययोजना प्रभावीपणे राबवाव्यात.

कौशल्य प्रशिक्षण (Skill Development): उपाययोजना:-

- 1) राष्ट्रीय कौशल्य विकास कार्यक्रमाचा विस्तार: नॅशनल स्किल डेव्हलपमेंट कॉर्पोरेशन (NSDC) अंतर्गत ग्रामीण आणि शहरी कामगारांसाठी मोफत प्रशिक्षण केंद्रे उभारणे. यात डिजिटल साक्षरता, स्वयंचलन आणि हरित तंत्रज्ञान यांचा समावेश करावा.
- 2) उद्योग-सहकार्य मॉडेल: कंपन्यांना (उदा., टाटा, रिलायन्स) कामगारांना ऑन-द-जॉब प्रशिक्षण देण्यासाठी प्रोत्साहन देणे आणि त्यासाठी कर सवलती द्याव्यात.
- 3) महिला-केंद्रित कार्यक्रम: असंघटित क्षेत्रातील महिलांसाठी सिलाई, हस्तकला आणि डेटा एंट्री यांसारखी कौशल्ये शिकवणारे विशेष प्रशिक्षण सत्रे आयोजित करावीत. उदा जर्मनीचा "ड्युअल व्होकेशनल ट्रेनिंग सिस्टम" यशस्वी आहे, जिथे 70% कामगारांना प्रशिक्षण मिळते. भारतातही हे मॉडेल लागू करता येईल. प्रभाव: NSSO (2023) नुसार, 70% कामगारांना प्रशिक्षण नाही. कौशल्य प्रशिक्षणामुळे हे प्रमाण 50% पर्यंत कमी होऊ शकते आणि रोजगारक्षमता वाढेल.

2) किमान वेतनाची हमी (Minimum Wage Guarantee): उपाययोजना:

- 1) राष्ट्रीय किमान वेतन धोरण: सध्याचे किमान वेतन (178/दिवस, 2019) वाढवून 500/दिवस करावे आणि ते सर्व क्षेत्रांना (संघटित व असंघटित) लागू करावे
- 2) दंड आणि देखरेख: किमान वेतन न देणाऱ्या कंपन्यांवर कठोर दंड आकारावा आणि कामगार निरीक्षकांची संख्या वाढवावी.
- 3) गिग इकॉनॉमीसाठी नियम: उबर, स्विगी यांसारख्या प्लॅटफॉर्मवर काम करणाऱ्या कामगारांना किमान उत्पन्नाची हमी आणि सामाजिक सुरक्षा द्यावी. उदा दक्षिण कोरियाने 2018 मध्ये किमान वेतन 16.4% ने वाढवले, ज्यामुळे कामगारांचे जीवनमान सुधारले. भारतातही असा प्रयोग होऊ शकतो. प्रभाव: ILO (2021) नुसार, भारतातील 60% कामगारांना किमान वेतनापेक्षा कमी पगार मिळतो. या धोरणामुळे आर्थिक असमानता 20% ने कमी होऊ शकते.

3) संघटनांना प्रोत्साहन (Encouraging Unions): उपाययोजना:

- 1) कामगार संघटना कायदा सुधारणा: ट्रेड युनियन्सना कायदेशीर संरक्षण द्यावे आणि त्यांच्या स्थापनेसाठी नियम सुलभ करावेत.
- 2) जागरूकता अभियान: ग्रामीण आणि असंघटित क्षेत्रातील कामगारांना त्यांच्या हक्कांबद्दल माहिती देण्यासाठी मोहिमा राबवाव्यात (उदा., रेडिओ, मोबाइल SMS). संघटित-असंघटित जोडणी:
- 3) असंघटित क्षेत्रातील कामगारांना संघटनांशी जोडण्यासाठी "कामगार सहायता केंद्रे" स्थापन करावीत. उदा स्वीडनमध्ये 70% कामगार संघटित आहेत, ज्यामुळे त्यांचे हक्क आणि वेतन सुरक्षित आहे. भारतातही हे

मॉडेल प्रेरणादायी ठरू शकते.प्रभाव: सध्याच्या 10% संघटित कामगारांचे प्रमाण (AITUC, 2022) 25% पर्यंत वाढू शकते, ज्यामुळे सामूहिक सौदेबाजीची शक्ती वाढेल.

निष्कर्ष:

कामगार समस्या या केवळ औद्योगिक क्षेत्रापुरत्या मर्यादित न राहता, त्या समाजाच्या एकंदर रचनेशी निगडीत आहेत. आधुनिक काळात रोजगाराच्या स्वरूपात मोठे बदल झाले आहेत - कंत्राटी नोकऱ्या, गिग इकॉनॉमी, तंत्रज्ञानावर आधारित काम यामुळे पारंपरिक कामगारांचे अस्तित्व संकटात आले आहे. त्यामुळे कामगार अधिक असुरक्षित, असंघटित आणि सामाजिकदृष्ट्या दुर्लक्षित झाले आहेत.

सामाजिक विज्ञानाच्या चौकटीतून पाहिल्यास, या समस्यांचा संबंध वर्गीय भेद, सामाजिक असमानता, लिंगभेद, स्थलांतर, आणि मानवी हक्कांशी आहे. कामगारांच्या अडचणी केवळ त्यांच्या उत्पन्नापुरत्याच मर्यादित नाहीत, तर त्या त्यांच्या सामाजिक प्रतिष्ठा, कुटुंबव्यवस्था, आणि मानसिक आरोग्यावरही परिणाम करत असतात. हे स्पष्ट होते की, कामगारांचे सक्षमीकरण, सामाजिक सुरक्षा, आणि न्याय्य व सुरक्षित रोजगार या गोष्टी केवळ अर्थव्यवस्थेच्या विकासासाठीच नाहीत, तर समाजाच्या सर्वांगीण प्रगतीसाठीही आवश्यक आहेत. यासाठी धोरणकर्ते, समाजशास्त्रज्ञ, औद्योगिक व्यवस्थापन तज्ज्ञ, आणि नागरी समाज यांच्यात समन्वय असणे गरजेचे आहे. या संशोधनातून असे दिसून येते की कामगारांच्या समस्या आधुनिक काळात अधिक गुंतागुंतीच्या झाल्या असून, त्यावर उपाययोजना करताना सामाजिकदृष्ट्या संवेदनशील आणि विज्ञाननिष्ठ दृष्टिकोन आवश्यक आहे. भविष्यातील धोरणे ही कामगार केंद्रित, सहभागी आणि न्याय्य असावीत, हाच या संशोधनाचा केंद्रबिंदू आहे.

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प्रा. डॉ. सुरेश ल. पंडित

श्री धाबेकर कला महाविद्यालय खडकी, अकोला

प्रस्तावना :

छ. शिवाजी महाराज हे जगाचे आदर्श नेतृत्व आहेत. त्यांनी मराठा स्वराज्याची स्थापना करून ते राज्य सुदृढ कल्याणकारी करण्याची मुहूर्तमेढ रोवली. त्यांनी स्थापन केलेल्या राज्याचा पाया हाच प्रजाहित, प्रजेची सुरक्षा, न्याय, नैतिकता, सहिष्णुता, उच्चकोटीची धर्मभावना यावर आधारित होता. ते जनकल्याणासाठी सतत व निरंतर जागरूक होते. त्यांना लोक कल्याणकारी राजा म्हणून संबोधले गेले. हा जगातील एकमेव राजा सरंजामदार असूनही कल्याणकारी, सामाजिक, आर्थिक व प्रशासकीय धोरण प्रस्थापित करणारा म्हणून ओळखला गेला.

स्वातंत्र्य, समता, सामाजिक न्याय, एकता, बंधुता ही सर्व लोकशाहीचे मूल्य छ. शिवाजी महाराज यांनी स्वराज्यात निर्माण केले होते. त्याचे प्रतिबिंब त्यांच्या विचारातून स्त्री सन्मान, संपन्न वैभव दुर्गे, शेतकऱ्यांचा सन्मान, रयतेचा विश्वास याविचारातून दिसते. त्यांनी सामान्य जनतेला सोबत घेऊन स्वराज्याची निर्मिती केली. त्या स्वराज्यात त्यांनी शोषणमुक्त समाज आणि कल्याणकारी सामाजिक व प्रशासकीय धोरण यावर आधारित समाजरचना निर्माण केली. त्यांची संपूर्ण आज्ञापत्रे व फर्माने केवळ शेतकरी, स्त्रिया, गुलामगिरी, अत्याचार इत्यादीच्या विरोधात होती. हिंदवी स्वराज्य म्हणजे हिंदूचे राज्य नसून बहुजनांचे राज्य होय हा शब्द धर्मवाचक नसून प्रदेश वाचक आहे. आपले स्वराज्य या अर्थाने हिंदवी स्वराज्याची संकल्पना महाराजांनी वापरली म्हणून ते धार्मिक जरी असले तरी सर्वधर्म समावेशकता, धर्मनिरपेक्षता प्रस्थापित करणारे होते. छ. शिवाजी महाराज हे मुस्लिम विरोधी होते असे म्हटले जाते. परंतु हे खरे नाही. हिंदू मुस्लिम हा वाद धार्मिक नसून राजकीय होता. हे त्यांनी सर्व धर्मीयांकरिता केलेल्या कल्याणाच्या कार्यातून दिसते. स्त्रीवरील अत्याचार, सामाजिक भेद, जनतेची पिळवणूक, सामान्य माणसाला न्याय मिळत नाही असे आजच्या समाजाचे चित्र आहे. याकरिता छ. शिवाजी महाराज यांनी हिंदवी स्वराज्यात मांडलेली सामाजिक न्याय व कल्याणाची भूमिका या प्रस्तुत शोधनिबंधाद्वारे समाजापुढे आणण्याचा प्रयत्न करित आहो.

संशोधनाची उद्दिष्टे :

- १) मध्ययुगीन काळामध्ये अस्तित्वात असलेल्या सामाजिक परिस्थितीचे अध्ययन करणे
- २) छ. शिवाजी महाराज यांच्या सामाजिक धोरणाचा अभ्यास करणे
- ३) मध्ययुगीन काळातील शेती व्यवस्थेचा अभ्यास करणे
- ४) मराठा पूर्वकालीन पुरुष प्रधान संस्कृतीचा स्त्री जीवनाकडे पाहण्याचा दृष्टिकोन तपासणे
- ५) जातीय भेदभावाची पार्श्वभूमी तपासणे

संशोधनाची गृहीतके :

- १) छ. शिवाजी महाराज यांच्या कार्य आणि विचारामुळे तत्कालीन मराठी राज्यामध्ये स्त्री उद्धार झाल्याचे दिसते व त्या आनंददायी जीवन जगत असल्याचे सुद्धा निदर्शनास येते.
- २) छ. शिवाजी महाराजांनी आपल्या सत्ता काळामध्ये स्वराज्यात ज्या शेती विषयक योजना राबविल्या तसेच शेतकरी हिताच्या सुधारणा केल्या. त्यामुळेच शेतकऱ्यांचे जीवनमान समृद्ध झाल्याचे दिसते.
- ३) जातीयता नष्ट करण्याचे महत्त्वपूर्ण अमूल्य कार्य छ. शिवाजी महाराजांनी हिंदवी स्वराज्यात केले. त्यामुळेच अठरा पगड जातीतील लोक एकत्र आले. त्यांच्यात सलोखा निर्माण होऊन ते एकीने स्वराज्याच्या रक्षणार्थ लढले. यामुळेच महाराजांना स्वराज्याचे सुराज्यात व सुराज्याचे बलाढ्य राज्यात रूपांतर करता आले.

स्त्री विषयक दृष्टिकोन :

मध्ययुगीन काळात भारतात अस्तित्वात असलेल्या संयुक्त कुटुंब पद्धतीमुळे सामाजिक व धार्मिक नीतीने नाकारलेल्या अधिकाऱ्यामुळे स्त्रीच्या विकासाला खीळ बसली होती. तत्कालीन मुस्लिम राजवटीमध्ये भारतीय स्त्री सुरक्षित नव्हती. त्यांच्या बाबतीत बालविवाह, सती प्रथा, केशवपण इत्यादी अनिष्ट रूढी, परंपरा, समाजव्यवस्थेत अस्तित्वात होत्या. तसेच हिंदू मुस्लिम राजवटीतील सरदार, वतनदार हे सुद्धा स्त्रियांशी बदफैली करीत. त्यामुळे स्त्रियांची स्थिती अतिशय दयनीय झाली होती. याकरिता महाराजांनी आपल्या सैनिकांना स्त्रियांच्या अब्रूचे रक्षण करण्याचे सक्त आदेश दिले. युद्ध मोहिमेवर जाताना सोबत धर्मपत्नी, इतर स्त्रिया इत्यादींना सोबत नेणे हे फर्मान काढून बंद केले. बाबाजी भिकाजी गुजर या रांजेगावच्या पाटलाने एका महिलेवर अत्याचार केला होता. ही हकीकत महाराजांना समजल्यावर त्यांनी पाटलाला 300 होन दंडाच्या शिक्षेसह हातपाय तोडण्याचा आदेश दिला होता. सकुजी गायकवाड नावाच्या मराठी सेनापतीने बेलवाडीच्या किल्लेदाराची पत्नी सावित्रीबाई देसाई यांच्यावर अत्याचार केला होता. महाराजांना ही गोष्ट माहीत होताच त्यांनी सकुजीचे डोळे काढून त्यांना जन्मभर तुरुंगात ठेवण्याची शिक्षा दिली. तसेच आबाजी सोनदेवने कल्याणवर हल्ला केल्यानंतर तिथे सापडलेल्या कल्याणच्या सुभेदाराच्या सुनेस महाराजांना खुश करण्यासाठी बहाल केले. तेव्हा महाराजांनी त्यांना खडे बोल सुनावले. तसेच कल्याणच्या सुभेदाराच्या सुनेस साडी चोळीचा अहेर करून सन्मानाने तिला पोहचवून दिले. यावरून स्त्रियांच्या बाबतीत शिवाजी महाराजांचा दृष्टिकोन लक्षात घेण्यासारखा आहे. परस्त्रीचा सन्मान करण्याचा वारसा त्यांना माता जिजाबाई कडूनच प्राप्त झाला होता.

शेतकऱ्याबद्दलचा दृष्टिकोन:

“प्रजा सुखी तर राजा सुखी” ही छ. शिवाजी महाराजांची विचारसरणी होती. राज्याची सुबत्ता, सुसंपन्नता ही कृषी क्षेत्रावर अवलंबून आहे. तसेच राज्याला सर्वाधिक उत्पन्न हे कृषी क्षेत्राद्वारे प्राप्त होते. याची जाणीव महाराजांना होती. म्हणून त्यांनी शेती व शेतकऱ्यांच्या हिताच्या योजना अंमलात आणल्या. या क्षेत्रासाठी अनेक सुधारणा केल्या. यामध्ये

बिनव्याजी कर्जे, कमी व्याजदराने कर्जे, शेतकऱ्यांना शेती अवजारे, बी-बियाणे उपलब्ध करून देणे इत्यादीचा समावेश होता. याशिवाय शेतसारा वसुली जमिनीची प्रत पाहून सुरू केली. वसुलीचे दर सुद्धा कमी केले. दुष्काळी परिस्थितीमध्ये शेतसारा माफ केला जात होता. त्यामध्ये पारदर्शकता आणली. शेती उत्पन्न वाढावे यासाठी पाटबंधारे, धरणे, विहिरी, कालवे, बांधून शेतीला पाणीपुरवठ्याची सोय उपलब्ध करून दिली. शिवकाळात नियमितपणे जमिनीची मोजणी केली जात होती. जमिनी मोजण्यासाठी शिवकाठीचा वापर केला जात होता. शेतीमालाला हमीभाव मिळावा अशीही स्वराज्यात तरतूद केली. शिवाय आपल्या सैनिकांनी शेतकऱ्यांच्या उभ्या पिकाला कोणताही उपसर्ग पोहोचू नये, अशी सक्त ताकीद त्यांना दिली. या सर्व सुधारणांमुळे स्वराज्यातील शेतकरी संपन्न व आनंदी जीवन जगत होता.

धर्मनिरपेक्षता :

आपली प्रजा क्रूरता, अन्याय-अत्याचाराला बळी पडू नये, धार्मिक तेढ निर्माण झाल्यास राज्याचे नुकसान होईल. स्वराज्य लयास जाईल म्हणून त्यांनी तत्कालीन परिस्थितीमध्ये धर्मनिरपेक्षता हे तत्त्व अंगी कारून एक उच्च कोटीचा आदर्श समाजासमोर ठेवला. छ. शिवाजी महाराजांचे जीवनमूल्य स्वराज्याची उभारणी करून त्यांचे सु राज्यात रूपांतर करणे हे होते. याकरिता त्यांनी महाराष्ट्रातील अठरापगड जातीच्या लोकांना स्वराज्य निर्मितीच्या कार्यात सामील करून त्यांना सन्मान मिळवून दिला व समान न्यायाने वागविले. सर्वधर्मांच्या ग्रंथाचा सन्मान केला. तसेच संतांचा आदर केला. मंदिराप्रमाणेच मशिदी, दर्गे बांधण्यासाठी पुढाकार घेतला व दान-देणग्या दिल्या. प्रत्येक जातीतील विश्वासू व कर्तुत्ववान व्यक्तीला प्रशासनातील अत्यंत महत्त्वपूर्ण पदावर सामावून घेतले. यातूनच हंबीरराव मोहिते, मोरोपंत पिंगळे, बाजीप्रभू देशपांडे, जीवा महाला, बहिर्जी नाईक, नूरबेग, नायनाक महार, काझी हैदर, मदारी मेहतर, हिरोजी फर्जद, दौलत खान, सिद्धी इब्राहिम इत्यादी स्वामीभक्त सेवक निर्माण झाले. त्यांनी शत्रूशी प्राणपणाने लढा देऊन स्वराज्याचे रक्षण केले. या त्यांच्या उदार व धार्मिक सहिष्णू धोरणामुळे संपूर्ण स्वराज्यातील प्रजा त्यांच्या राजवटीवर प्रसन्न होती. छ. शिवाजी महाराजांच्या असामान्य कर्तुत्वाचा विचार केला असता त्यांचा “धर्मसहिष्णू राजा शिवछत्रपती” असाच गौरव करणे योग्य ठरेल.

निष्कर्ष :

छ. शिवाजी महाराजांच्या असामान्य सहिष्णुता व सुधारणावादी विचारांमुळे व कृतीमुळे अनेक व्यक्तींनी मराठा सत्तेच्या उभारणीत आपले योगदान दिले. ते मुस्लिम आणि दलित यांचे विरोधक नव्हते. म्हणूनच शिवाजी महाराजांना मराठा सत्ता निर्माण करताना मुस्लिम आणि दलितांनी सहकार्य केले. एवढेच नाही तर स्वराज्यासाठी प्रसंगी बलिदानही दिले. महाराजांच्या अनुपस्थितीतही कोणीही त्यांच्या सत्तेविरुद्ध बंड केले नाही किंवा त्यांच्याशी द्रोह केला नाही हे जर आपण समजून घेतले तर देशात घडून येणाऱ्या दंगलीस आळा बसण्यास मदत होईल. स्वराज्य जेवढे हिंदूचे होते तेवढेच ते मुस्लिमांचेही होते आणि सर्वांनीच त्यांच्या रक्षणार्थ प्रसंगी योगदान व बलिदान दिले.

मध्ययुगीन काळात सर्वत्र दिवसा ढवळ्या अबला, असहाय्य स्त्रियांची अब्रू लुटल्या जात होती. शासक स्त्रीला उपभोगाचे साधन समजत. अश्या परिस्थितीत स्त्रियांवर अन्याय अत्याचार करणाऱ्या पुरुषांना कठोर शिक्षा देण्याचे काम महाराजांनी केले. ह्या वासनांधतेने बरबटलेल्या काळात परस्त्री मातेसमान मानून त्यांना मानाचे स्थान मिळवून देणारा राजा शिवछत्रपती शिवाजी हा एकमेवद्वितीयच! छ. शिवाजी महाराज यांनी स्त्रियांसाठी अस्तित्वात असलेल्या बालविवाह, सती प्रथा, इत्यादी प्रथा परंपरा, अनिष्ट रूढी बंद केल्या. तसेच परस्त्री ही उपभोग्य वस्तू नसून ती माता आहे. ही विचारसरणी स्वराज्यातील जनतेच्या मनावर रुजविण्याचा प्रयत्न केला.

स्वराज्याचे अस्तित्व समृद्ध कोशावर अवलंबून होते. त्यासाठी शेती उत्पादनात वाढ होणे गरजेचे असल्यामुळे शेती व शेतकऱ्यांना मदत करण्याचे धोरण स्वीकारले होते. मात्र शेतकऱ्यांना आर्थिक मदत देताना रोख स्वरूपात न देता दिलेल्या मदतीच्या रकमेची फेड शेतकऱ्यांना कोणतेही व्याज न घेता त्यांच्या क्रयशक्ती नुसार हप्त्या हप्त्याने वसूल केली. तसेच सारावसुली करताना शेतकऱ्यांवर अन्याय न करता शेतकऱ्यांच्या हिताचा विचार केला जात होता. यामुळेच आपण शेतीतून अधिक उत्पादन घेतले तर आपला स्वतःचा फायदा होईल असा विश्वास शेतकऱ्यांमध्ये निर्माण झाला होता. महाराजांच्या या सुधारणावादी धोरणामुळे दुष्काळ व परचक्र यामुळे उद्ध्वस्त होऊन गाव सोडून गेले शेतकरी परत गावातून स्थायीक होऊ लागले. त्यामुळे अधिकची शेती लागवडीखाली येऊन शेती उत्पादनात वाढ झाली. पर्यायाने शेतकरीवर्ग सुखी समाधानी जीवन जगू लागला.

संदर्भ ग्रंथ सूची :

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भालचंद्र नेमाडे यांच्या 'कोसला' कादंबरीतील देशीवाद

श्री. उमेश उत्तम डोंगरवार, संशोधक विद्यार्थी

स्नातकोत्तर मराठी विभाग, रा. तु. म. नागपूर विद्यापीठ

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प्रस्तावना :

भालचंद्र नेमाडे हे मराठी कादंबरीला वेगळी कलाटणी देणारे कादंबरीकार आहेत. मराठीतील ज्येष्ठ व श्रेष्ठ कादंबरीकार समीक्षक म्हणून ते सुपरिचित आहेत. नेमाड्यांनी मराठी कादंबरी वाङ्मयाच्या क्षेत्रात आशय, अभिव्यक्ती, शैली आणि रचना तंत्रामध्ये अमुलाग्र अशा स्वरूपाचे बदल घडवून आणले. कादंबरी वाङ्मयाची रूढ, परंपरागत, सांकेतिक, साचेबद्ध चौकट मोडून नवीन स्वरूपाची रचना केली. म्हणूनच मराठी साहित्य समीक्षेच्या क्षेत्रात भालचंद्र नेमाडेना अनन्यसाधारण महत्त्वाचे स्थान आहे.

मराठी साहित्यात सर्वप्रथम 'देशीवाद' ही संकल्पना भालचंद्र नेमाडे यांनी वापरलेली आहे. देशीवादी साहित्य चळवळीमध्ये समाजाच्या सामाजिक-सांस्कृतिक वास्तवावर विशेष भर दिला जातो. भालचंद्र नेमाडे यांच्या मते साहित्य व समाज यांच्या परस्पर संबंधातून साहित्याची निर्मिती होते. समाजाच्या समूह जाणीवांचे प्रकटीकरण साहित्यातून व्हावे अशी अपेक्षा असते. प्रत्येक समाजाची स्वतःची अशी संस्कृती असते, मूल्यविचार असतात, आपापल्या भौगोलिक परिसराशी एकनिष्ठ राहून संपूर्ण समूह जीवन जगत असतात. समूह परंपरेने चालत आलेल्या रूढी, प्रथा, लोकपरंपरा यांच्या साहाय्याने जीवन व्यतीत करत असतात. त्याचेच प्रतिबिंब साहित्यातून प्रकट व्हावे असा वास्तववादी दृष्टिकोन व विचार भालचंद्र नेमाडे यांनी मांडलेला आहे. स्वातंत्र्यपूर्व काळातील आशयाच्या दृष्टीने पोकळ क्लृप्तीप्रधान तंत्राच्या आहारी गेलेल्या कादंबरीकडे पाठ फिरवून नेमाड्यांनी 'कोसला' कादंबरी प्रसिद्ध केली. सर्वसामान्य मराठी रसिकांनी तिला गेल्या अर्धशतकातील सर्वश्रेष्ठ साहित्यकृतीचे स्थान दिले आहे.

देशीवाद संकल्पना व स्वरूप:

‘देशीवाद’ ही संज्ञा मराठीत सर्वप्रथम भालचंद्र नेमाडे यांनी १९८० मध्ये शिवाजी विद्यापीठ, कोल्हापूर येथे झालेल्या ‘१९५० ते १९७५ या कालावधीतील मराठी साहित्य प्रेरणा व स्वरूप’ या परिसंवादात ‘मराठी कादंबरीतील देशीयता’ हा निबंध सादर केला त्यामध्ये नेमाडे ‘देशीयता’ किंवा ‘देशीवाद’ ही संज्ञा वापरलेली आहे.

‘देशीवाद’ ही संज्ञा अमेरिकेतील ‘Nationalism’ या शब्दाची भाषांतर आहे. १९८३ मध्ये नेमाडे यांनी इंग्रजीतून ‘देशीवाद’ ही संकल्पना मांडण्यास सुरुवात केली आणि मराठीमध्ये ‘साहित्यातील देशीयता’ हा लेख लिहून देशीवादाचे स्वरूप व तत्वे स्पष्ट केले. ‘देशीवाद’ वसाहतवादाला विरोध व संस्कृतीचे समर्थन करणारा आहे. देशीवादात मूल्यविचाराला अनन्यसाधारण स्थान दिलेले आहे. संस्कृतीविषयी मत मांडताना नेमाडे म्हणतात. “संस्कृती म्हणजे परस्पर सहकार्य करणाऱ्या अनेक व्यवस्थांचे जाळे असते. बाहेरून पडणारे सर्व प्रभाव ह्या व्यवस्थांमध्ये रूपांतरित करून त्यांना आत्मसात करण्याची अंगभूत शक्ती प्रत्येक जिवंत जोमदार संस्कृतीमध्ये असते. बाहेरील प्रभाव आत्मसात करण्याच्या ह्या प्रक्रियेला देशीकरण असे म्हटले आहे”. म्हणजेच बाहेरून आदळणाऱ्या विविध मूर्त आणि अमूर्त गोष्टींचे देशीकरण करून कोणत्याही जीवंत जोमदार संस्कृतीचे पोत भक्कम होत जाते. देशीवादाच्या प्रक्रियेत उसनवारी करताना सुद्धा परक्या समाजाचा कितीही तीव्र सांस्कृतिक व राजकीय दबाव असला तरी कोणते मूल्य किंवा तत्व घ्यावे याची निवड प्रचलित सांस्कृतिक व्यवस्था अत्यंत काळजीपूर्वक करत असतात.

एकंदरीत, ‘देशीवाद’ ही एक साहित्यिक सामाजिक सांस्कृतिक चळवळ आहे. जी जागतिकीकरणाच्या रेट्यात स्थानिक संस्कृती व मूल्यविचार जपण्याचे कार्य करते अशा देशीवादी विचाराचे उपयोजन भालचंद्र नेमाडे यांनी त्यांच्या ‘कोसला’ या पहिल्याच कादंबरीमध्ये केलेले आहे.

‘कोसला’ कादंबरीतील देशीवाद:

‘कोसला’ ही भालचंद्र नेमाडे यांची पहिली कादंबरी १९६३ मध्ये प्रसिद्ध झाली. कादंबरीच्या सुरुवातीलाच अर्पणपत्रिकेतुनच, श्री चक्रधरांचे सूत्र, ‘बाई मृतांचे धर्म जीवतां, प्रति: कैसे निरुपावे’ आणि ‘भटकते भूत कोठे हिंडते?’ अशी तिबेटी प्रार्थना वापरून देशी परंपरेचे व रूपबंधाचे सूचन ही कादंबरी करते. स्वप्नसृष्टीचा वापर करून कथानकाची रचना करणे आणि निवेदन साकारणे अशा पद्धतीने रूपबंधाची रचना केली आहे. कथनाच्या पारंपरिक व वसाहतवादी पद्धतीला नेमाडे यांनी मोडून काढले व भारतीय परंपरेतील लोककथा, कहाण्या, कथा या मौखिक पद्धतीचा वापर केला. स्वतःची कहाणी पांडुरंग सांगवीकर स्वतःच सांगतो. मी. पांडुरंग सांगवीकर...आज उदाहरणार्थ पंचवीस वर्षांचा.... खरंतर तुम्हाला सांगण्यासारखं एवढच... मी म्हणालो आपण सगळं सांगणारच.... पण मी सगळं सांगणारच नाही..... ह्या पलीकडे आपण घरचं काही सांगणारच नाही.... मी घरातल्या गुप्त गोष्टी सांगून एकदा फसलो आहे. काही गोष्टी मी साधेपणाने एकनाथला सांगून टाकल्या.’ (कोसला: ३-६) या ठिकाणी गोष्ट सांगणे या कहाणीच्या रूपतत्वाचा, मौखिक परंपरेचा वापर करून देशी रूपबंधाचा वापर करून इंग्रजी वळणाच्या रंजनात्मक निवेदन पद्धतीला फाटा दिला आहे...

‘परिसरनिष्ठता’ हे देशीवादाचे तत्व या कादंबरीत दिसते. नायक पांडुरंग सांगवीकर हा स्वतःचे गाव सोडून शिकण्यासाठी पुण्याला येतो. गाव आणि पुणे शहर अशा दोन्ही ठिकाणच्या भूभागांची परिसरनिष्ठता कोसलात येते. सांगवी गावातील शेती, गावाबाहेरची शाळा, ती चुकून पोहायला जाणे, चिंचा बोरे खात-खात शाळेला उशिरा जाणे, उंदीर आणि ससे यांच्या गोष्टी पांडुरंगच्या दारातील पिंपळ तर पुण्यातील मोठ-मोठे बंगले, होस्टेल परिसर कॉलेजमधील टेकडी. तेथे रात्री भटकणे टेकडीवरील गवतात बसून राहणे, खडकावर तासनतास पडून राहणे अशा प्रकारच्या परिसरनिष्ठेला ही कादंबरी साकारत जाते. देशीवादामध्ये परिसरातील निसर्गचित्र हा महत्वाचा भाग आहे. पांडुरंग व सुरेश सारखे टेकडीवर

फिरत असतात. पूर आलेल्या नदीच्या काठाने फिरत जातात. नदीत पोहतात, भटकतात डोंगरावर रात्री फिरतात, झाडांच्या फांद्यांना धरून टेकडीवरून उतरतात व परत चढतात त्यांच्या भोवतालच्या भंपक मानवी परिसरापेक्षा तो भौगोलिक, नैतिक निसर्ग परिसर सुरेश आणि पांडुरंगला जास्त जवळचा वाटतो. कोसलाचा नायक हा साधारणतः पुण्यात राहत असला तरी तो शहरी आधुनिक संस्कृतीला स्वीकारत नाही. तो आपल्या गावाकडील पारंपरिक संस्कृतीत जगतो. बाहेर गेल्यानंतर खाण्यासाठी पैसे खर्च करताना भिकाऱ्यासाठी एक रुपया राखून ठेवतो. त्याला मावशीकडील आधुनिक जीवनशैली व वातावरण आवडत नाही त्यांना तो नावे ठेवतो. नेमाडे कादंबरीत सामाजिक वास्तवाला सर्वोच्च महत्त्व देतात हे यातून दिसून येते. 'कोसला'ही मराठीतील एक वेगळ्या धाटणीची कादंबरी आहे. याचे एक प्रमुख कारण म्हणजे कादंबरीत भाषा आणि शैलीचा वैशिष्ट्यपूर्ण वापर. नेमाड्यांनी संस्कृत, अलंकारिक भाषा आणि १९६० च्या आधी आणि १९६० च्या सुमारास मराठी लेखनात प्रचलित असलेले पांडित्यपूर्ण कृत्रिम शब्द आणि वाक्प्रचार यांचा वापर टाळला आहे. सामान्य लोकांच्या दैनंदिन जीवनातील भाषाबोलीचा वापर, बोलण्याची अभिव्यक्ती, रूढ वाक्प्रचार आणि कथनाचे तंत्र, तीव्र भाषिक जागरूकता, लहान आणि अर्थपूर्ण वाक्यांचा वापर आणि अनावश्यक विरामचिन्हे वगळणे ही कोसलातील भाषाशैलीची देशीवादी वैशिष्ट्ये आहेत.

स्वप्नसृष्टीचा वापर हे भालचंद्र नेमाडे यांच्या कादंबरीलेखनाचे एक देशीवादी तंत्र आहे. या तंत्राचा वापर निवेदनासाठी, कथानक जोडणीसाठी आणि नायकाची जाणीव प्रकट करण्यासाठी केला जातो. पांडुरंग पुढे सांगतो, 'लहानपणापासून मला अधूनमधून पण ठरलेल्या साऱ्याची स्वप्न पडायची... एखाद्या स्वप्नात वाटायचं की आपण घोड्यासारखे वगैरे प्राणी. आणि आपल्याला खूप पळावं लागतं आहे... आमच्या गावातली सगळी घरं आपोआप एकदम समोर चालायला लागली आहेत. त्यात एखादं घर म्हणजे मी... सगळी घरं रेड्यासारखी एकमेकांना रेटत आहेत... माझ्या कमरेपासून एक निवडुंग. नागासारखा फणा फुटत फुटत खूप वाढायला लागला आहे... भिंतीवर बसवलेल्या एका चकचकीत खड्यात ताजमहालासारखी इमारत दिसते. पण कुणीतरी मागे पहा म्हणतो. तेव्हा मला मागे, कोणतीच इमारत दिसत नाही.' (कोसला : ७-८) असे हे स्वप्न पारंपरिक व अस्सल देशी आहे.

'देशी संस्कृती' चे वास्तव रूप चित्रित करणे हे देशीवादी रचनातंत्र आहे. माणूस हा सांस्कृतिक प्राणी असतो. या संस्कृतीने त्याचे वर्तन नियंत्रित केलेले असते. त्यामुळे कोणत्याही प्रसंगातील मानवी प्रतिक्रिया त्याच्या परंपरा व संस्कृतीला अनुसरूनच असतात. त्यामुळे, पांडुरंग त्याच्या बहिणीच्या, मनीच्या मृत्युनंतर त्यांच्या मनाची तगमग व चीडही व्यक्त करतो, ती व्यक्त करण्याची शैली पारंपरिक, अस्सल देशी आहे. पांडुरंग एक लहान मुलीची पिवळीजर्द साडी आणतो आणि तिचे बोटबोट तुकडे करून ते पेटवून देतो. आपले हात त्या जाळात पोळून घेतो. मग दौत जमिनीवर ओतून शाईने तळवे थंड करतो. त्याचे ठसे मात्र उशीवर, गादीवर, टेबलांवर, वह्यांवर, पुस्तकांवर, दारावर, खिडकीवर, भिंतीवर उमटवतो. आता शुभ व अशुभ प्रसंगी हाताचे ठसे उमटवणे ही एक सांस्कृतिक परंपरा आहे. मात्र, आप्त नातेवाईकांच्या मृत्युनंतर नायकाने गाड्या पेटवणे, दगड मारून काचा फोडणे, अशा चित्रपटातील व आधुनिक नायकाच्या प्रतिक्रिया प्रमाणे नेमाड्यांचे नायक व्यक्त करत नाही. अशाप्रकारे, मृत्यू व मृत्युनंतर 'कोसला' त येणारी प्रतिक्रिया व विधी अस्सल व देशी संस्कृतीतील आहे.

'कोसला' कादंबरीत देशी मूल्यविचार आविष्कृत झालेला आहे. समाजऋण, पितृऋण आणि मातृऋण फेडण्याची देशी कल्पना आहे. कमाईतील काही पैसा हा दानावर खर्च झाला पाहिजे, असे पांडुरंगला वाटत राहते. संस्कृतीत क्षमा, दयाभाव हाही मूल्यविचार आहे. त्यामुळे पांडुरंग दर महिन्याला भिकाऱ्यांना चार पाच रुपये खर्च करत असतो. मित्रांच्या

चहा पाण्यावर पैसा खर्च करण्यापेक्षा भिकाऱ्यांना आणखी पैसे दिले पाहिजे असे म्हणतो. अशाप्रकारची करुणा व दयाभाव दिसतो. देशी परंपरेतील तत्त्वज्ञानाचा स्वीकार 'कोसला' त दिसतो. पांडुरंगची बहीण मनी देवीच्या साथीमध्ये आजाराला बळी पडून ती मरते. तेव्हा तो दुःखाचा शोध घेणाऱ्या गौतम बुद्धाच्या देशी तत्त्वज्ञानाचा विचार करू लागतो. लेण्यातील बुद्धमूर्तीला तो म्हणतो, 'हे स्थूल आणि सूक्ष्म दुःख चिमटीत येत नाही. घिरट्या घालणारं दुःख प्यायलाही दुःखाची ओंजळ लागते. माझ्या कवडीएवढ्या दुःखानं हे वाळवंटाएवढं दुःख मोजवत नाहीत. माझी वर्तुळांकित दुःख त्या एवढ्या फटीतून ह्या चेहऱ्याकडे काय पाहता येणार?' (कोसला : १२७)

शहरीसंस्कृतीला, वसाहतवादी आधुनिकतेला असलेला विरोध 'कोसला' मध्ये दिसून येतो. महाविद्यालयाच्या परिसरामध्ये असलेल्या एका मोठ्या बंगल्यावर नावाची पाटी नसते, म्हणून पांडुरंग उत्सुकतेने विचारतो, 'तिथे उभ्या असलेल्या माणसाला मी विचारलं, इथे कोण राहतं ? तर तो म्हणाला, मीच. त्यामुळे नाव कळलं नाही. ' शहरात मानवी संबंध कोरडे व एकटेपणाचे असतात, असे यातून सूचित करायचे आहे. पुण्यातील बऱ्याचशा स्त्रिया, पांडुरंगाची मावशी वैगरे खूप नटपाट्टा व सौंदर्य प्रसाधनांचा वापर करतात. त्यावर पांडुरंग म्हणतो, 'पुण्यात खूपच वेश्या दिसतात. इतकं करूनही प्रत्येकीचा नवरा जर तिला बायकोच म्हणतो तर आपण कशाला बोला?' शहरी संस्कृती ही भपकेबाज, मिरवणारी व उथळ आहे, असा पांडुरंगाचा निष्कर्ष दिसून येतो.

'शहरी लैंगिकतेला नकार' हेही एक देशीवादाचे तत्व कादंबरीत आहे. एका मुलीला इचलकरंजीकर चाकू दाखवून बळजबरीने सिनेमाला घेऊन जातो. तो म्हणतो, पुण्यात च्यायला अगोदरच खूप धडपड करावी लागते, मुंबईला तर एका दिवसात काम होतं.' (कोसला: ४३) याचाच अर्थ पुण्यापेक्षा मुंबई महानगर असल्यामुळे अनैतिकता जास्त, लैंगिकतेची ओढ जास्त. म्हणजे गावात नैतिकता, तर शहरात अनैतिकता जास्त असते, असे नेमाड्यांना याद्वारे सूचित करायचे आहे. पांडुरंग त्याच्या नोंदवहीत लिहितो, 'मुलींच्यामुळे उच्च शिक्षणाचा प्रसार थोडासा वाढला आहे, आणि हे युनिव्हर्सिटीच्या भरभराटीला योग्यच आहे. एकूण कॉलेजात प्रेम जुळवायला पोषक असाच वातावरण असतं.' (कोसला : ४५) याचा अर्थ याठिकाणी शहरी संस्कृती व विद्यापीठातील आधुनिक शिक्षण लैंगिकतेला पूरक आणि पोषक असते, स्त्री-शिक्षण म्हणजे लैंगिक स्वातंत्र्य असा विपरीत व गावरान अर्थ पांडुरंग काढतो. शहरातील प्रेम हे अनैतिक व लैंगिक आहे, असे त्याला वाटत राहते तर याउलट गावाकडील प्रेमात जिव्हाळा व विश्वास असतो.

देशीवादात आंतरराष्ट्रीयतेला विरोध असतो. त्यामुळे पूर्वी शिक्षक असलेल्या, परीक्षा देत देत प्रोफेसर होणाऱ्या एका प्राध्यापकाबद्दल पांडुरंग म्हणतो, 'त्याचं वय होत आलं. नाहीतर ते चढत चढत युनोचे अध्यक्ष झाले असते.' (कोसला : ४९) याचा अर्थ उपहासगर्भात असं सुचवायचं आहे की, युनोचे पद जबाबदारीपेक्षा ज्येष्ठतेनुसार मिळते, अशाप्रकारे आंतरराष्ट्रीयतेला टोमणा मारला आहे. कॉलेजमधील 'युद्ध आणि शांती' या विषयावर आयोजित व्याख्यानात, 'जग सध्या एक भयंकर परिस्थितीत सापडलं आहे... जगात रशिया व अमेरिका ही सामर्थ्यशाली राष्ट्र आहेत. वक्त्याच्या अशा प्रकारच्या विधानावर उपस्थित मुलांद्वारे चेष्टा मस्करी करून खिल्ली उडवली जाते.

अशाप्रकारे भालचंद्र नेमाडे यांच्या 'कोसला' कादंबरीत देशीवादी सामाजिक-सांस्कृतिक वास्तवाचे उपयोजन केलेले आहे. देशीवादी दृष्टीकोणाचा आविष्कार झालेला दिसतो. वरील विवेचनावरून काही ठळक निष्कर्ष पुढीलप्रमाणे मांडता येतील.

निष्कर्ष :

- १) साधारणतः १९६० पासून भालचंद्र नेमाडे यांनी 'देशीवाद' ही संकल्पना मांडली. यातूनच देशियता, देशीकरण, देशीवाद या संज्ञा मराठी साहित्यात रुढ झाल्या.
- २) नेमाडेनी मांडलेली देशीवादाची संकल्पना बहुकेंद्री, वर्णनपर आणि वास्तव अशाप्रकारची लौकिक असल्याचे मानले जाते.
- ३) 'कोसला' कादंबरीतून शहरी व ग्रामीण संस्कृतीतील भेद प्रत्यक्ष रूपात प्रकटलेला पाहण्यास मिळतो.
- ४) कादंबरीत मानवी जीवनमूल्यांना अनन्यसाधारण असे महत्व आहे.
- ५) देशीवाद या साहित्यिक चळवळीमध्ये परिसर व भूमीनिष्ठेला महत्व असून बोलीभाषेला व देशी अविष्कार शैलीला विशेष महत्वाचे स्थान आहे.

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महिला आणि संवैधानिक तरतुदी

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सारांश (Abstract):

देशात अनेक बाबतीत विकास घडल्याचे चित्र आपल्याला दिसून येते. परंतु आपल्या देशातील कुटुंब आणि राष्ट्राचा पाया असलेली स्त्री आजही सर्वांगाने विकसित झालेली दिसत नाही. परंतु आजही वर्तमानातील आजच्या स्त्रियांचा विकास आणि भविष्य पाहिले तर स्त्रीमुक्ती हा एक मोठा प्रश्नच आहे. डॉक्टर बाबासाहेब आंबेडकरांनी संविधानात स्त्रियांसाठी हक्क आणि कर्तव्यांची घटनात्मक बांधणी करून या देशातील स्त्रियांच्या शतकानू शतकाच्या अन्याय अत्याचाराला प्रतिबंध केला. सदर संशोधनपर लेखामध्ये डॉक्टर बाबासाहेब आंबेडकरांनी संविधानाच्या माध्यमातून स्त्री पुरुष समानतेसाठी केलेले संवैधानिक उपाय याचा गोषवारा मांडण्याचा प्रयत्न केला आहे.

मुख्य शब्द:

संविधान , घटनात्मक , संवैधानिक, समाजव्यवस्था, कालखंड

प्रास्ताविक :

आज आपल्या भारत देशाला स्वतंत्र होऊन 78 वर्षे पूर्ण झाली आहेत. देशात अनेक बाबतीत विकास घडल्याचे चित्र आपल्याला दिसून येते. परंतु आपल्या देशातील कुटुंब आणि राष्ट्राचा पाया असलेली स्त्री आजही सर्वांगाने विकसित झालेली दिसत नाही. आजही स्त्रियांवर पुरुषी विकृत मानसिकतेतून अन्याय अत्याचार या घटकांमध्ये वाढ झालेली दिसते. त्या काळातही स्त्रियांची पिचलेली अवस्था बघून डॉक्टर बाबासाहेब आंबेडकर यांनी या देशातील मनुस्मृती आणि पुरुषप्रधान व्यवस्थेला बळी ठरलेल्या स्त्रियांच्या न्याय हक्कासाठी लढण्याचा वसा घेतला. विषमतेचे समर्थन करणाऱ्या सामाजिक व्यवस्थेशी त्यांनी वैचारिक संघर्ष केला. एवढेच नाही तर दुर्लक्षित उपेक्षित स्त्री वर्गासाठी भारतीय संविधानात नैसर्गिक अधिकाराची तरतूद करून त्यांना खऱ्या अर्थाने

स्वातंत्र्य समता न्याय मिळवून दिला. परंतु आजही वर्तमानातील आजच्या स्त्रियांचा विकास आणि भविष्य पाहिले तर स्त्रीमुक्ती हा एक मोठा प्रश्नच आहे. सदर संशोधनपर लेखामध्ये डॉक्टर बाबासाहेब आंबेडकरांनी संविधानाच्या माध्यमातून स्त्री पुरुष समानतेसाठी केलेले संवैधानिक उपाय मांडण्याचा प्रयत्न केला आहे.

कालखंड आणि स्त्री:

भारतामध्ये पुरुष सत्ताक कुटुंब पद्धतीमध्ये स्त्रियांना नेहमीच गौण दर्जा मिळाला आहे. अपवाद फक्त वैदिक व बौद्ध कालखंडाचा होय. वैदिक कालखंडात समाज पुरुषप्रधान असला तरी स्त्रियांना पुरुषांच्या बरोबरीने स्वातंत्र्य होते. मुलाप्रमाणेच मुलींचाही उपनयन संस्कार होऊन तिच्या शिक्षणाला सुरुवात होत असे. ऋग्वेदात लोकांमुद्रा, घाषो इत्यादी विदुषींचा उल्लेख आढळतो. तसेच उपनिषद काळात गार्गी, मैत्रेयी यांसारख्या विदुषी राजदरबारात विद्वानांच्या सभेत चर्चेमध्ये सहभागी होत असे. परंतु वैदिक कालखंडाच्या उत्तरार्धात स्त्री स्वातंत्र्यावर बंधने घालण्यास सुरुवात झाली. उत्तर वैदिक काळापासून तर बुद्धकाळापर्यंत स्त्रियांचा दर्जा अतिशय खालावलेला होता. स्त्रियांना वेदाध्ययनास व ज्ञानार्जनास परवानगी नव्हती. बौद्ध कालखंडामध्ये गौतम बुद्धाने सर्वप्रथम या गुलामगिरी विरुद्ध बंड पुकारले. स्त्रियांना मुक्तीचा मार्ग दाखविला. परंतु मध्ययुगीन कालखंडामध्ये बालविवाह, बहूपत्नी विवाह, बालजठर विवाह, विधवा पुनर्विवाह बंदी, केशवपन यांसारख्या अनेक दृष्ट रूढींच्या बेड्या स्त्रियांच्या पायात पडल्या होत्या. स्त्रियांचे चूल आणि मूल एवढेच कार्यक्षेत्र उरले. शिक्षणाचा अधिकार काढून घेतल्यामुळे स्त्री अज्ञानी राहिली व स्त्रियांवर अन्यायी राजवट सुरू झाली. अशी अवस्था असतानाच पाश्चात्य शिक्षण पद्धतीचा परिणाम म्हणून भारतीय समाजात प्रबोधन होऊ लागले. अनेक सुधारणावादी चळवळी सुरू झाल्या स्त्रियांच्या दर्जात सुधारणा घडविण्यासाठी अनेक समाजसुधारकांनी महत्त्वपूर्ण योगदान दिले. त्यापैकी डॉक्टर बाबासाहेब आंबेडकर हे तर स्त्री पुरुष समानतेचे स्वप्न पूर्ण करण्यासाठी आयुष्यभर झटले. डॉक्टर बाबासाहेब आंबेडकरांनी संविधानात स्त्रियांसाठी हक्क आणि कर्तव्यांची घटनात्मक बांधणी करून या देशातील स्त्रियांच्या शतकानू शतकाच्या अन्याय अत्याचाराला प्रतिबंध केला. स्वातंत्र्यपूर्व काळात समाज सुधारक आणि स्त्री संघटनांच्या माध्यमातून स्त्री प्रगतीच्या दृष्टीने विविध प्रयत्न झाले. परंतु पुरुषप्रधान समाजव्यवस्था स्त्री पुरुष समानता मानायला तयार नव्हती. स्त्री आणि पुरुष समानतेच्या आजपर्यंत झालेल्या कार्याला कायद्याचा आधार मिळाला नव्हता. डॉक्टर बाबासाहेब आंबेडकर हे स्त्री स्वातंत्र्याचे कट्टर पुरस्कर्ते होते. त्यामुळे त्यांनी संविधानामध्ये स्त्रियांना समता, स्वातंत्र्य, न्याय, बंधुता देण्यावर प्राधान्य दिले. लिंगाच्या आधारे कोणत्याही प्रकारची विषमता बेकायदेशीर ठरविण्यात आली.

महिलांकरिता संविधानातील संवैधानिक तरतुदी :

भारतीय राज्यघटनेतील कलम 15 नुसार लिंगभेदाच्या आधारावर कोणत्याही नागरिकांविरुद्ध राज्य भेदभाव करणार नाही, म्हणजेच स्त्री पुरुष समान आहेत. त्यामुळे दोघांनाही समान दर्जा, समान अधिकार आहे असे घटनादुरुस्त अधिकार बहाल केले गेले आहेत.

कलम 15 भाग 3 नुसार - महिलांसाठी विशेष व्यवस्था शिक्षणाचा अधिकार तसेच शिक्षणाद्वारा स्त्रियांच्या प्रत्येक क्षमतेचा विकास आणि संरक्षण हा मुद्दा दिसून येतो.

कलम 16 नुसार - लिंग भेदाच्या आधारावर सेवा योजना किंवा पद याकरिता स्त्रीला समान संधी देण्यात येते.

कलम 19 अन्वये - भारतातील सर्व नागरिकास स्वातंत्र्याचा हक्क मिळाला आहे. यात भाषण, संघ बनवणे, एकत्र जमवणे, भारतामध्ये मुक्त संचार करणे तसेच प्रत्येकाला कायद्याच्या चौकटीत असणारा कोणताही व्यापार व्यवसाय करण्याचा अधिकार दिला आहे. यात स्त्रीला समता समानता देण्याचा प्रयत्न केलेला आहे.

कलम 23 अन्वये - शोषणाविरुद्धचा अधिकार

कलम 39 (क) (घ) - नुसार उपजीविकेचे पुरेसे साधन मिळविण्याचा हक्क स्त्री व पुरुष दोघांनाही सारखाच आहे. पुरुष व स्त्रिया यांना समान कामाबद्दल समान वेतन मिळावे. वरील दोन्ही तरतुदीमुळे स्त्री पुरुषास समान कामासाठी समान वेतन मिळण्याच्या दृष्टीने तरतूद झाली व त्यातून स्त्रियांचे जीवनमान वाढण्यास मदत झाली आहे. समान संधीच्या तत्वावर न्यायाची अभिवृद्धी व्हावी यासाठी समान न्यायाचे तत्व सर्वांना लागू झालेले आहे. त्यामुळेच स्त्री ला डावलण्याच्या प्रकाराला आळा बसलेला आहे.

कलम 42 नुसार - महिलांना प्रसूती विषयक सहा याची तरतूद गर्भधारणेच्या काळात आराम व्यवस्था तसेच कामाच्या ठिकाणी मानवी सुविधा दिल्या जाव्यात तसेच राजकीय क्षेत्रामध्ये स्त्रियांचे प्रमाण वाढावे याकरिता भारतीय राज्यघटनेच्या पंचायती कलम 242 घ(4) नुसार ग्राम किंवा अन्य कोणत्याही पातळीवरील पंचायतीमधील पदे राज्याचे विधिमंडळ कायद्याद्वारा करेल अशा रीतीने महिलांकरता पदे राखून ठेवण्यात येतात. संविधानातील आरक्षणामुळे पुरुष सत्ताक राजकारणात महिलांनाही भागीदारी मिळाली आहे.

संविधानाचे कलम 300 (क) नुसार - कायद्याचे प्राधिकार दिल्यापासून कोणत्या व्यक्तीला तिच्या मालमतेपासून वंचित करण्यात येणार नाही, त्यामुळे स्त्री देखील मालमतेमध्ये समान वारसदार आहे.

संविधानातील कलम 325 अन्वये - महिला आणि पुरुष दोघांनाही समान मतदान अधिकार दिले आहेत. संविधानामध्ये डॉक्टर बाबासाहेबांनी स्त्रियांच्या समान अधिकाराबाबत अनेक तरतुदी केल्या आहेत. परंतु स्त्रियांवर लादलेल्या आणि स्त्रियांनीही काही प्रमाणात स्वीकारलेल्या अंधारातून स्त्रियांना मुक्त करण्याचा ध्यास घेऊन त्यांनी स्त्री जागृती करण्यासाठी तिला समानता राजकीय सामाजिक स्वातंत्र्य विशेष कायद्याने द्यावे असे डॉक्टर बाबासाहेब आंबेडकरांना वाटत होते. म्हणून त्यांनी महिलांच्या हक्कासंबंधी हिंदू कोड बिल तयार केले होते.

हिंदू कोड बिल नुसार स्त्रियांना पुढील अधिकार देण्यात आले आहेत.

1. स्त्रियांना घटस्फोटाचा अधिकार
2. व्यक्तीला एक पत्नी असताना त्याने दुसरा विवाह केला तर गुन्हा ठरविण्यात येऊन दुसरा विवाह करण्यास योग्य कारण नसल्यास दुसरा विवाह अवैद्य मानला जातो.
3. पतीने घटस्फोट दिल्यास पत्नीला पोटगी मिळवण्याचा अधिकार आहे.
4. स्वतःच्या मिळकतीवर व स्त्रीधनावर स्त्रीचा अधिकार.
5. स्त्रियांना दत्तक घेण्याचा व जाण्याचा अधिकार
6. वडिलांच्या संपत्तीवर मुलाप्रमाणे मुलींचाही समान अधिकार
7. आंतरजातीय विवाहास मान्यता
8. स्त्रीला स्वतःचा वारस निश्चित करण्याचा अधिकार
9. मुलींना वारसदार होण्याचा अधिकार

हे हिंदू कोड बिल जेव्हा डॉक्टर बाबासाहेब आंबेडकरांनी संसदेत मांडले तेव्हा देशातील अनेक धर्ममार्तंड यांनी यास विरोध केला. सर्वसाधारण लोकांना वाटले की हे बिल हिंदूंच्या विरोधात आहे. परंतु हिंदू कोड बिल हे हिंदू समाज व्यवस्थेचे जे घातक, गैरवाजवी, अमानवी नीतिमूल्य आहेत त्यांना नाकारून त्या जागी नैसर्गिक न्याय, समता, बंधुता, सन्मान व अधिकार प्रस्थापित करणारे होते. प्रखर विरोधानंतर हिंदू कोड बिल पास होऊ शकले नाही म्हणून त्यांनी 1951 ला कायदेमंत्री पदाचा राजीनामा दिला. हिंदू कोड बिल स्त्रियांसाठी महत्त्वाचे आहे हे

लक्षात घेऊन, नंतर हेच बिल तुकड्या तुकड्यांमध्ये मुद्दे घेऊन पत्रांमध्ये पारित करण्यात आले. हिंदू विवाह कायदा, हिंदू दत्तक आणि पालन पोषण कायदा या कायद्यान्वितिरिक्त भारतीय संविधानातून आणि हिंदू कोड बिल आतून प्रत्यक्ष मांडलेल्या पण प्रत्यक्षात न उतरलेल्या अनेक तरतुदीनुसार स्त्रियांच्या शोषणमुक्तीचे व विकासाचे अनेक कायदे करण्यात आले, आणि आताही असे कायदे करण्यात येत आहेत. डॉक्टर बाबासाहेब आंबेडकरांचे स्त्री जातीला लाभलेले योगदान अतुलनीय आहे. डॉक्टर बाबासाहेब आंबेडकरांनी स्त्री विकासाला गती आणि दिशा दिली. स्त्रियांवर होणाऱ्या अन्याय अत्याचाराच्या विरोधात लढण्याची शक्ती स्त्रियांमध्ये निर्माण केली. स्त्रियांना समानता मताधिकार शैक्षणिक सुविधा संपत्तीमध्ये समान वाटा नोकऱ्यांमध्ये आरक्षण या सर्व गोष्टी कायद्याच्या माध्यमातून मिळवून दिल्या. संवैधानिक समान हक्क व अधिकार मिळवून दिले आज लाखो महिला शासन प्रशासनात कार्यकर्त्यांना दिसतात हे डॉक्टर बाबासाहेब आंबेडकरांच्या कार्याचे फलित होय.

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