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One Day National Multidisciplinary Conference On
Current Issues in Higher Education and Women's Contribution

10th March 2023



Conference Proceeding: Special Issue Editors
Ms. Priyanka Ruikar, Dr. Manoj Bhagat
Dr. Pritee Thakare, Dr. Shrikant Rasekar

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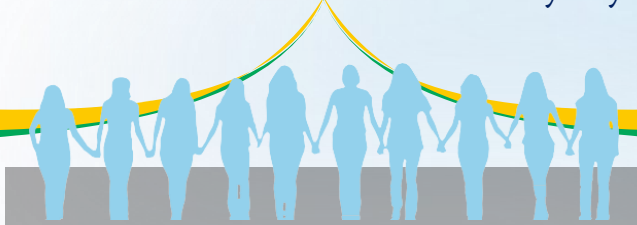
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Mungasaji Maharaj Mahavidyalaya, Darwaha

Jijamata Arts College, Darwaha

B.B.Arts, N.B.Commerce and B.P.Science College, Digras

Yashwantrao Chavan Arts and Science Mahavidyalaya, Mangrulpur



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Conference Schedule	
Registration	09.00AM-10.00 AM
Tea and Breakfast	09.30 AM -10.00 AM
Inaugural function	10.00 AM – 12.00 PM
Technical Session I	12.00-01.00 PM
Lunch	01.00PM -02.00PM
Technical Session II	02.00-03.00 PM
Valedictory Function and Feedback	03.00-04.00 PM

Resource Persons Invited

Dr Amarsingh, *Professor and Head Department of English at Govt. Autonomous Post Graduate Lead College, Chhindwara Madhya Pradesh.*

Dr.Neelu Ravat, *Associate Professor in Department of Sociology, Central University of Punjab.*

Dr.Vinita Virgandham-*Assistant Professor and IQAC Co-ordinator,Bhivapur Mahavidyalaya,Bhivapur, Dist.Nagpur.*

MAHARASHTRA STATE CONGRESS COMMITTEE



Hon'ble Manikraoji Thakare
Ex Head of State Congress,
Ex Deputy Chairman,
Legislative Assembly,
Maharashtra State.

It is quite gratifying to note that English department of our Jijamata Arts college Darwha, run by Navsanjivan Shikshan Prasarak Mandal Darwha Dist. Yavatmal. is organizing a nation conference 'Current Issues In Higher Education And Women's Contribution' On 10/03/2023 under the MOU activity in collaboration with Mungsaji Maharaj Mahavidyalaya Darwha, B.B. Arts, N.B. Commerce, & B.P. Science College Digras, Y.C. Arts & Science College, Mangrulpir.

Organizing such an event at this point of time reinforces our objective of developing an environment for the exchange of ideas towards different aspect of higher education and its developments. I wish the conference would be able to deliberate on current issues of national and international relevance, particularly in the Higher Education.

There have been unprecedented numbers of quality papers that are to be presented in the conference. I am sure that this occasion will provide an affable environment for the researchers and academicians to freely exchange the views and ideas with others. I convey my warm greetings and felicitations to the organizing committee and the participants and extend my best wishes for the success of the conference.

A handwritten signature in blue ink, appearing to be 'Manikraoji Thakare'. Below the signature, the text 'Hon'ble Mr. Manikraoji Thakare' is printed in pink.

Ex Deputy Chairman, Legislative Assembly,
Maharashtra State. & President/Founder

Navsanjivan Shikshan Prasarak, Mandal,
Darwha. Dist. Yavatmal.

विद्या प्रसारक मंडळ, दारव्हा

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Email - mmcollegedarwha@gmail.com

जि.यवतमाळ (महाराष्ट्र)

(Regd.No.Act. No.1950 A.F.304 Yll.Act No.1960-241)

अध्यक्ष

वसंत घुईखेडकर

पत्ता : मुंगसाजी महाराज महाविद्यालय, दारव्हा ४४५ २०२ जि.यवतमाळ

जावक क्र.

दिनांक :

Words of President

I whole – heartily appreciate the courage and conviction of the organizers Mungasaji Maharaj Mahavidyalaya, Darwha ,Jijamata Arts College, Darwha,B. B. Arts, N. B. Commerce and B. P. Science College Digras, & Yashwantrao Chavan Arts & Science Mahavidyalaya, Mangrulpir for venturing this collaborative One Day National Multidisciplinary Conference on "Current Issues in Higher Education and Women's contribution" .

The key focus of the conference is to discuss the current issues in Higher Education and explore the role of women in nation building. On the occasion of International Women's Day it gives us an opportunity to explore and appreciate women's contribution in higher education.

I convey my hearty greetings and the best wishes to the organizers for the phenomenal success of the conference.

Shri. Vasaht Ghuikhedkar,
President, Vidya Prasarak Mandal, Darwha



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1983

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Outward No. M.T./436/2023

Date..10/03/2023



Warm and Happy greeting to all. I am delighted in acknowledging that English department of our Yashvantrao Chavhan Arts & Science College Mangrulpir, run by Shri Motiramji Thakare Shikshan Prasarak Mandal Kasola, Mangrulpir, Dist. Washim, is organizing a national conference 'Current Issues In Higher Education And Women's Contribution' On 10/03/2023 under the MOU activity in collaboration with Jijamata Arts college Darwaha, Mungsaji Maharaj Mahavidyalaya Darwaha, B.B. Arts, N.B. Commerce, & B.P. Science College Digras, Y.C. Arts & Science College, Mangrulpir and is going to present a collection of various research papers in the proceedings.

The Conference aims to bring different ideologies under one roof and provide opportunities to exchange ideas face to face, to establish research relations and to find global partners for future collaboration. The themes and sub-themes for this conference are indicative of relevant research areas to give the prospective authors innovative propositions about the ambit of discussion. There are various pillars of the Education System in a nation. We have invited eminent dignitaries from different sectors to get a better understanding of these pillars of the Education System and the several strategies involved.

I appreciate the organizing committee for showing a keen interest in organizing a successful Conference and contributing new ideas and research findings. I wish them for their endeavours to spread knowledge. With regards

SUBHASH THAKARE
Ex. Minister M.S.,
President S.M.T.S.P.M. Kasola
Ta. Mangrulpir Dist. Washim

From the desk of President Greetings!

I am elated to welcome you all in One Day National Conference on “Current Issues in Higher Education and Women’s Contribution” to be held on March 10, 2023. “Education is the most powerful weapon which you can use to change the world” (Nelson Mandela). Higher education makes a vital contribution to sustainable development through the generation and dissemination of knowledge. The numerous and complex issues facing society moreover demand that social investment in institutions of higher education is fully justified in terms of its return to the community. The representation of women in higher education management is well documented and serves to demonstrate that the pool of managerial talent within each country is not optimally utilized. Hence, keeping an eye on importance of intellectual interaction, we decided to organize One Day National Multidisciplinary Conference on “Current Issues in Higher Education and Women’s Contribution”. We wish to create such an orchard of intellectual flowers in the form of Conference where everyone can sniff the fragrance of pleasantry discussion on “Current Issues in Higher Education and Women’s Contribution”. It gives me an honour and pride to acknowledge the contribution of all Key note speakers and Resource persons who let their consent in the nick of time to dispense their literary knowledge on this conference. I hope together we plan to reach richer landmarks in future. I appreciate the endeavours of the Principals, Conveners, Organizing Secretaries of the Conference who moved heaven and earth to organize an event of the Conference.

Shri. Vijaykumarji Bang

President, D.V.S.P.M. Digra

Vidya Prasarak Mandal, Darwaha

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Date :

From the Desk of Principal

Growing up in Modern World, over the years we have seen many drastic changes as well as developments in the field of education. We can see a passionate bunch of scholars meticulously penning down the extra-ordinary researches in all the branches of education. The significant contributions of women also can be seen in the field of higher education. There are so many issues a teacher is facing during the teaching learning process. It should be discussed. The theme of this National Multidisciplinary Conference is "Current Issues In Higher Education And Women's Contribution" is selected to discuss and explore the ideas of researchers regarding the issues in higher education. In the same way one cannot deny the contribution of women in nation building. On the occasion of International Women's Day I pay my great respect to the women and wishing them a very happy women's day.

I welcome all scholars, teachers and researchers to this conference and extend my warm regards for contributing their scholarly views.

I also express my special thanks to all the Principals, teaching and non-teaching staff of the collaborative colleges that is B. B. Arts, N. B. Commerce and B. P. Science College Digras, Jijamata Arts College Darwaha, & Yashwantrao Chavan Arts & Science Mahavidyalaya, Mangrulpir.

Wishing you All the Best.



Principal
Mungasaji Maharaj Mahavidyalaya
Darwaha, Dist. Yavatmal
Dr.V.B.Raut

From the pen of Principal

It is both a pleasure and an honour to extend a formal invitation. I feel extremely happy to welcome you for *One Day National Conference on “Current Issues in Higher Education and Women’s Contribution”* which is to be held on March 10, 2023. We are looking forward to a productive partnership among literary figures. We have organised this conference to quench the intellectual thirst of ignited minds. Intellectual discussion emphasizes critical thinking, research, and reflection about the reality of society, who may also propose solutions for the normative problems of society. An intellectual conversation makes us imagine, challenge our own understanding, and give and take information from our own experiences.

Since, we are now in the information age, the topic of this conference is innovative. There are various burning issues in Higher Education, nowadays. Our parent university i.e. Sant Gadge Baba Amravati University, Amravati is the sole university from Maharashtra State, which has introduced CBCS pattern from the current session. Another burning topic of conference is Women’s Contribution. We all know the contribution of women is immense in every field since ancient era. I expect a lot of discussion and deliberation will take place in the conference on the given theme.

“It's gratifying to look around and see so many artistic and convivial figures. That's a pleasing welcome to what I know is a going to be a great conference”. I wish to congratulate all those belletrists who are going to play the key role as a Key note speaker Dr Amar Sing, Professor and Head, Department of English at Govt. Autonomous Post Graduate Lead College, Chhindwara, Madhya Pradesh being a Key Note Speaker of this Conference, Dr Neetu Rawat, Associate Professor, Department of Sociology, Central University of Punjab, Dr Vinita Virgandham, Assistant Professor, Department of English, Bhivapur Mahavidyalaya Bhivapur, Dist. Nagpur.

Words cannot begin to describe i.e., inestimable that how thankful we are to the Management of DIGRAS VIBHAGIYA SHIKSHAN PRASARAK MANDAL and the Managements of other three colleges for their encouragement and motivation.

I do express my sincere thanks to the Chief Organizers, Conveners, Organizing Secretaries because without their notable organization and incredible passion with indefatigable perspiration for the literary knowledge, it would not have been possible to organize such a literary event.

It's my pleasure to extend a cheerful welcome to you all academician, participants, researchers, delegates whose presence makes us very ecstatic in the form of their pen. May the conference be enriching fruitful and memorable. I wish the conference a success.

Principal

Dr. A.R. Ladole

B.B. Arts, N.B. Comm. & B.P. Sci. College,

Message from the Principal

"Success comes to those who work hard
and stays with those, who don't rest on
the laurels of the past."



Dr. A. P. Jadhao Principal, Jijamata
Arts College, Darwaha.

I am delighted in acknowledging that English department of our Jijamata Arts college Darwaha, run by Navsanjivan Shikshan Prasarak Mandal Darwaha Dist. Yavatmal. is organizing a National Conference 'Current Issues In Higher Education And Women's Contribution' On 10/03/2023 under the MOU activity in collaboration with Mungsaji Maharaj Mahavidyalaya Darwaha, B.B. Arts, N.B. Commerce, & B.P. Science College Digras, Y.C. Arts & Science College, Mangrulpir. which is a remarkable job. I am sure that this conference will help in understanding about the ever-changing corporate world and the corresponding reforms in India. I wish the conference a great success.

A handwritten signature in blue ink, which appears to be 'A. P. Jadhao'.

Dr. A. P. Jadhao
Principal,
Jijamata Arts College, Darwaha

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Imparting Quality Education at UG Level in the Light of NAAC: A Solution

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FULL PAPER

The institute plays an important role in developing new initiatives in order to create an environment for imparting education. The recruitments are implemented as per the rule of the government. Even these rules offer scope to appoint teaching and non-teaching staff from minority communities. The existed staff members works in different committees under the kind authority of the institute. The institute makes constant efforts to motivate its entire staff regarding the efficacy and practical values of its innovative practices. An assessment of the working of the college ensures that the shortcomings are systematically rectified. Sometimes the efficient staff is condemned and praised publicly at different programs. The management interacts with the staff and encourages them to act. All this helps them to identify lacunas in the practices and new direction and ways of implementing best practices. The measures taken in that direction ensure that the best practices are internalized.

The institute always tries to maintain the climate conducive to learning by distributing prizes, certificates, and felicitate them for their outstanding performance in academic and extra-curricular activities on the occasion of Independence Day's celebration every year. Usually, the students who have ranked first in university exams, achieved distinction, medal or excelled in the fields of sports and cultural activities are rewarded. The institute arranges excursion tours, industrial visits, and visits to historical places in order to grow their interest in learning process and impart them field knowledge and career guidance. The Research committee grows their interest in research by motivating them to write articles, assignments, projects and research papers for the publication in college magazine, journals, and newspapers etc. The faculty organizes the programs like youth festival, debate competitions, essay writing, poster making, quiz, song and dance competitions etc. "The role of teacher is something beyond curriculum, so they should also share different life learning experiences with students" (Pandya 55). The programs



of guest lectures, speeches of experts in various fields, the talks of eminent guests on the topics like hypnotism, personality development, entrepreneurship, career guidance grows their interest in learning. The placement cell of the institute plays an important role in organizing the training programs on the preparation for interviews.

Role of the Student

The students play important role in assuring quality of education imparted by the institution. The students contribute in assuring quality of education through following mechanisms.

- A. Students' Quality Assurance Cell (SQAC)
- B. Grievance Committee
- C. Feedback from students on teachers and curricula
- D. Participation of the students in various academic programs at university, state, national and inter-national level.

The usual meetings of members of SQAC try to bridge the gap between students and teachers regarding the quality of education. It is through these meetings the negative and the positive effects of teachings and learning come forward. Grievance Committee also helps to point out the negative aspects in the performance of teachers, administrative staff and other activities. It is possible due the active support and indulgence of the students in assuring quality education. This and many more ways the students achieve quality education.

The institute attempts to act upon the suggestions and problems and lacunas pointed out by the students in the infrastructure, in curriculums, in facilities.

The students are the real examiner of quality education. This can be reflected through feedback taken by them. The institute maintains the method of evaluation of quality of education through feedback from students on the performance of the teachers, curricula, and infrastructure. It allows the principal to know the problems and act on them. Moreover, the students perform major part in assuring quality education by participating in the various academic programs at university, state, national and inter-national level. Their achievements reach the college at top level in the academic excellence. They stand like the pole star in guiding the institute in assuring quality education. On the other hand, the teachers play a vital role in imparting them quality education by using innovative teaching methods like audio-visual aids, subject-knowledge tests, PowerPoint presentation, regular unit-tests, arranging guest lectures etc.

Student feedback on teachers' performance

This mechanism makes many teachers to know the shortcomings in their performance and mold themselves according to the needs. "Another possible method to assess



teaching quality and identify best practices is the use of teachers' portfolio. The teacher's portfolio evaluation is a valuable technique because it is based on multiple sources of evidence and multiple levels of scrutiny" (Soni, and Patel 3). The students' horizon of expectation from the faculty is fulfilled through this process. It also adds new things in the profile of the responsible teachers. Thus this system helps to remove unhappiness expressed by the successive batches which lastly assures the quality education.

Parents/Students Feedback on infrastructure/curricula

Suggestions and remarks given by parent/students about infrastructure/curricula are considered by the institute.

Students' Quality Assurance Cell

It is through this management; the students can point out the lacunas in infrastructure and other facilities.

Constant evaluation of students' performance

The quality of education can be seen from the high rising graph of results of university examinations. The best practices thoroughly internalize and prove beneficial.

Internet facility and E-library and Online Journals for students

The institute must have internet facility available for the students. E-library plays an important role in collecting the information and latest study material easily. Online journals provide the recent knowledge of the study. This helps students to score good marks in the examination. It also directs and grows interest of students in research.

Departmental libraries and reading rooms

The central library of the college must have good stock of books, journal and a large reading room for the students. But departmental libraries have been proving easier to access for the particular text or book.

Training the faculties in the latest trends/techniques in their fields

The institute always motivates the faculty members in research. It helps them to complete their PhDs. It also helps them to complete their Minor Research Projects.

Dress Code

The institute must strictly implement dress code both for the students and the teachers. This provides a proper atmosphere of equality in the college premises.

Students' Societies

This provides best opportunities for the students to develop their management skills. It is possible for students to organize several programs through these societies. These extra-



curricular activities add social and managerial skills in their personality. It paves way to good leadership.

Conclusion

The huge building, excellent infrastructure, facilities, natural scenery, the trained and experienced teaching staff, good results, opportunities for research, good discipline, value based education, various courses, distance education, excellent laboratories, well developed computer laboratory, excellent English language digital laboratory, excellent library, departmental libraries, big reading room, dress code, good strength of students, regular classes, good attendance of students, well developed Inter Disciplinary Research Laboratory etc. factors contribute to achieve eminence reputation to the institute to some extent. All these factors attract the students from outside and nearby towns to get admitted into the college. The institute must include professors, doctors, engineers, teachers, leaders, social reformers, technicians, educationists, sport persons, and many more secured good jobs in various institutions, and companies in its alumni. In fact, the institute adds values to the quality enhancement of students in order to create the citizen of high characters.

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In Search of New Woman in *A Married Woman And Home* By Manju Kapur

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FULL PAPER

Real and Imagined Women: Gender, Culture, and Post-Colonialism, a critical work by Rajeswari Sunder Rajan presented a feminist theory from an Indian viewpoint. The writing of Indian women is a vehement criticism of patriarchal ways of thinking and its political approach to literature, according to the claim.

India experienced a sharp increase in the number of female authors who grew resentful of patriarchal dominance during the 20th century. The portrayal of female characters and female authors' writing styles underwent a revolutionary change. They gave up depicting women as mute spectators or tools used to appease males in stereotypical ways. The unique desires, expectations, denials, and longings that are specific to women were carefully projected by the female writers. So, the act of women writing about other women took on political significance in addition to providing an accurate portrayal of women's plight. Feminisms prior to the post-colonial period had the significant flaw of universalizing the experiences of women while ignoring the social and political consequences of colonialism. It also neglected to consider the social and cultural beliefs that influenced the nations of the Third and Second world. This problem appears to be resolved now that there are Indian women writers who write in English.

They are real people with flesh and blood who prefer to end loveless relationships with males and are prepared to take the consequences of their morally dubious actions. In her books, males are portrayed as chauvinistic and unyielding individuals who are constantly perplexed by the rebellious behaviour of women. The protagonists of Kapur's novels are more interested in considering their situation as women than in seeking equality with males. Besides, the narrative emphasizes mother-daughter relationships, child-parent relationships, and relationships between women from the same household in addition to man-woman relationships. Different aspects of relationships are thus one

of Manju Kapur's books' main themes. *A Married Woman* is set during a period of social and theological change in the nation. The protagonist, Astha, who was "brought up correctly, as befits a woman with large supplements of fear," has her life events revealed in the book. Being the only child, Astha's parents have the most influence over her life's decisions. Astha's adolescent fantasy of a "romantic somewhat shadowy man holding her in his manly embrace" is masterfully captured by Kapur.

In her teenage years, she has her first contact with a boy, which is abruptly cut short by her strict mother. Astha engages in another love relationship with Rohan when she is still quite young. She gives herself up mentally and physically in the hopes of marrying him. She is disappointed, though, when Rohan makes it obvious that he intends to pursue higher education at Oxford. Astha's parents, who are close to retiring, would rather see their daughter married and established than anything else. Astha ultimately gives in to her parents' objections and decides to wed Hemant, who seems more dependable than the other suitors due to his education in the United States and a family background in bureaucracy.

The reader learns as the author describes Astha's married life that she feels confined by a claustrophobic environment made up of a passionless marriage, motherhood duties, overbearing in laws, and a constantly meddling mother. Hemant appears to be opposed to everything Astha wants to do, increasing the gap between their temperaments even further. Astha chooses to work as a teacher in a public school in defiance of Hemant and her parents' opposition. She takes part in a theatre workshop while still enrolled in the school, where she encounters Aijaz Akhtar Khan, a well-known street theatre performer. When Astha hears the tragic news of Aijaz's murder during Hindu-Muslim riots, she is extremely uneasy. Hemant chastises his wife for taking a greater interest in Aijaz's passing than was necessary, which further alienates Astha from him. Astha eventually connects with Peeplika Khan, Aijaz's widow, and discovers a way to express her suppressed feelings. She begins a homosexual relationship with Peeplika Khan, which gives her peace of mind unlike anything else.

In this regard Kapur asserts, "There was no aphrodisiac more powerful than talking, no seduction more effective than curiosity." Peeplika Khan forces Astha to end her ostensibly happy marriage and move in with her, but Astha chooses to put up with the vicissitudes of her union and stay with Hemant. The tension in the community that acts as the novel's backdrop helps to explain Astha's internal conflict. She is aware that a married woman's position in a patriarchal home, particularly in Hemant's home, is limited to being a "willing body at night, a willing set of hands and feet in the day, and an obedient mouth."

Despite this, she lacks the fortitude to choose an unconventional relationship over her husband's annoyances. *A Married Woman* is an honest examination of the psyche of an Indian woman who, like Astha, is trapped in the routine and frustrating environment of marriage. It deals with two contentious political and societal issues the destruction of the

Babri Masjid and homosexuality. Since Eve consumed the cursed fruit, women have been subject to discrimination. All of the aspects of the man-woman relationship have been established by males, with little or no input from women. In the company of Peeplika Khan, Astha makes an effort to get back on track and regain her identity, but she is hindered from doing so because her spouse is an integral part of both her life and her psyche, much like Virmati.

In accordance with societal expectations, she continues to portray herself as having a happy marriage with Hemant while continuing to harbour unfulfilled feelings for Peeplika, her last remaining chance for freedom. A house is a physical building that people use as a place to live or stay, but it can only truly be referred to as a home when it includes the unwavering love, care, support, nurturing, and defence of family members for one another.

In her third book, *Home*, Manju Kapur explores the many meanings that the term "home" can have. The action of the story takes place in the bustling Banwari Lal clothing store, where young children are taught how to uphold the customary values of the family from an early age. In the book, the stereotypical role of the breadwinner is played by the men, while the women are preoccupied with providing their male peers with food and emotional support.

The substantial dowry that the girl would bring in is taken into consideration when all marriage agreements are made. The novel's pivotal moment occurs when the eldest son, Yashpal, defies the standard practice of choosing wives and declares his love for Sona, a girl from a typical household. After much ado, both of them get married, but Sona's mother-in-law teases her because she is unable to have children. In the meantime, Sunita, Banwari Lal's married daughter, dies in mysterious circumstances, and Vicky, her orphaned son, is given to Sona because Sona is childless. After several days of fasting and pilgrimage to sacred sites, Sona gives birth to a son named Raju and a girl named Nisha. Vicky, who is now fifteen years old, seduces the young Nisha, causing her to become mentally cut off from her family and her environment. Her cousin's sexual attack on her has altered her perception of home as a place of warmth and care. Because Nisha's horoscope indicates that she is mangli, her younger siblings get married before her. Sona desires, "the art of service and domesticity should shine on her daughter so brightly that she would overcome her negative karma to be a beacon in her married home." (*Home* 129)

Nisha, on the other hand, believes that a girl should be competitive anywhere as long as she is able to direct her goals. Nisha continues her pursuit of an English degree, where she encounters and falls in love with Suresh. The family is uneasy about her affair because Suresh's poor caste status, in the eyes of Nisha's family, disqualifies him from being able to marry her. Who worries about castes these days? Nisha declares as she defends Suresh. "You really just want to put me up for sale." (*Home* 200)

However, her attempts were in vain because the Suresh episode was never again brought up.

Nisha starts her own business because she feels compelled by her loneliness and ardent desire to become autonomous. Being a thinking woman, she has no patience for traditional codes of conduct that compel a woman to turn to dependence on men, so she feels alienated in her family. The family decides on Arvind, a widower, after searching for a groom whose horoscope matches hers. When Nisha first encounters Arvind, she presents herself as a confident person whose work is her identity rather than as a nervous woman. I labour, she declares. I know, Arvind responds reassuringly.

Arvind says, "Now you are home," to her after she marries him. (Home 322) The man-woman relationship in the home mainly functions on the level of monetary and social demands. The book separates men and women into the binary opposites of nurturers and providers, so it hardly goes beyond household fiction. Here it is apt to quote the words of N.S Warake: Though Manju Kapur has portrayed the character of Nisha as an educated, confident, self-assured, bold and independent, high spirited new woman, paying honour to Indian tradition, like Ezekiel believes 'Home is where we have to gather grace.'" (Warake 277)

Conclusion

A revolutionary shift occurred in how female writers and female characters were presented. They stopped depicting women as passive bystanders or as objects used in clichéd ways to placate men. Women's particular longings, expectations, denials, and desires were skillfully portrayed by the female writers. In order to accurately depict women's plight and also to advance political causes, women began to write about other women. Prior to the post-colonial era, feminism made the serious mistake of incorporating women's experiences while downplaying the social and political repercussions of colonisation. It also failed to take into account the social and cultural values that shaped the Third and Second World countries. Now that there are Indian women authors who write in English, this issue seems to be solved.

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A Study on the Factors Influencing Women Entrepreneurship in Buldhana District

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FULL PAPER

Women play a vital role in human society and serve as the backbone of a country's economy. They have the skills and qualities necessary to be successful entrepreneurs, such as people management, time management, interpersonal relationship building, and budgeting. Despite this, women still face challenges in accessing basic education, finance, and marketing opportunities. Empowering women and utilizing their strengths as entrepreneurs is crucial for the socio-economic advancement of a nation. In today's world, women entrepreneurs are expected to play a pivotal role in achieving sustained socio-economic growth, and their contributions to the economy are increasingly recognized as an indicator of social development. Many factors influence women's entrepreneurship in India, such as their nature of entrepreneurship, motivation, empowerment, social conditions, economic conditions, literacy, and education. In order for women to fully participate in entrepreneurship and reach their potential, it is important for societies to view them as equal partners in socio-economic development. Over the years, there have been remarkable changes in the participation of women in entrepreneurship, and their role in the economy has become a subject of significant importance. In India, women's participation in entrepreneurship is influenced by various factors such as the nature of entrepreneurship, motivation, empowerment, social conditions, economic conditions, literacy, and education. Women tend to become entrepreneurs when regular employment does not meet their expectations, and they are motivated to overcome any challenges in starting a business. Favorable women's legislation and increasing literacy also positively impact women's entrepreneurship.

The development of women entrepreneurs in India is crucial for achieving positive and inclusive growth in the national economy. Women entrepreneurs can not only grow personally and economically but also contribute to the growth of the country. However,

it is important for society to provide women with access to resources and opportunities, such as education and training in entrepreneurship, to help them succeed. women entrepreneurship is vital for sustained social and economic development. Despite facing challenges, women have the skills and qualities necessary to be successful entrepreneurs and their participation in the economy is crucial for achieving positive growth. By providing women with access to resources and opportunities, society can help them reach their full potential as entrepreneurs.

Buldhana district is blessed with abundant amount of natural and human resources. Women in Buldhana have been involving themselves in agriculture and related occupations. However, in recent times as Buldhana has experienced a sharp dip in agriculture due to failure of monsoon, poor ground water supply and non-availability of water from the river. These factors have brought agricultural activities to a screeching halt and created large-scale unemployment. Alternate sources of employment were unavailable for the people as they did not possess any transferrable skills. Despite their participation in various community development activities like SHG, MGNREGA, etc. it did not fetch them sufficient earnings to live a decent livelihood. Hence many of them have started exploring self-employment options by involving themselves in business activities across many services and manufacturing. However, there are several underlying issues that remain unexposed due to which their progress in the entrepreneurial journey is not successful. In order to earn their livelihood, these people are left only with the choice of starting their own small businesses. This study was found necessary and immediate to help these people grow their business in an effective way. The outcome of the study is expected to indicate the thrust areas that require special focus to improve the entrepreneurial spirit of women belonging to the Buldhana district. This inclines the researcher to show positive intent in nurturing women entrepreneurs in Buldhana district. The major outcome of the research study is to identify the current challenges and new avenues available for registered and unregistered women entrepreneurs in Buldhana district.

Objectives of the study

The following are framed as the objectives of the study:

1. To study the demographic profile of women entrepreneurs in the chosen study area.
2. To understand the status of enterprise operations carried out by women entrepreneurs.
3. To analyze the influence of business, socio-cultural, entrepreneurial and motivational factors on the women entrepreneurs.
4. To examine the problems and challenges faced by the women entrepreneurs in the chosen study area
5. To find out the nature of institutional support obtained by women entrepreneurs in the study area.

Hypotheses of the study

1. There is an association between registration status of the respondents and their demographic profile.
2. There is an association between registration status of the respondents and the chosen enterprise variables.
3. There is an association between mean agreement score for social variables between registered and unregistered group of women entrepreneurs.

Sampling technique

The study included two groups of respondent's viz. registered and unregistered women entrepreneurs. For the registered group, 100 members who have registered in the District Industries Centre, Buldhana is taken as the sample frame.

The sample size was calculated to be 100 and using Purposive Random Sampling the respondents were chosen. In order to avoid the halo effect in research while selecting the sample and getting the response from the sample and in order to identify the population of interest particularly from entrepreneurs the researcher has applied Purposive Random Sampling. However due to the non-availability of contact details and difficulty of locating them, the researcher was able to complete the data collection only with 200 respondents. On the other hand, the researcher used Non-Probability sampling technique i.e. Snow-Ball Sampling to locate the unregistered women entrepreneurs and collected responses from 50 women entrepreneurs. Thus, the total sample size of the study stands at 250 selected from 13 talukas of Buldhana district for the purpose of this study.

Data Analysis

The study investigates the socio-economic characteristics of unregistered and registered women entrepreneurs. The results show that the majority of unregistered women entrepreneurs are in the age group of 31-40 years (45.6%) and are married (71.5%). 70.1% of the respondents have only completed school education, while 68% have undergone vocational training. The source of inspiration for starting a business is evenly spread among friends, husband and siblings. On the other hand, the majority of registered women entrepreneurs are also in the 31-40 years age group (46.5%) and married (72.7%). The majority (40.7%) of the registered entrepreneurs have 2 children, which may have driven them to start a business to support their family.

The educational background of the registered group of entrepreneurs in this study shows that 30.2% have completed middle school education, 15.1% have completed primary education, 21.5% have completed secondary education, and only 5.8% have technical/vocational education. Among the respondents, 10.5% are graduates, 11.6% have post-graduate qualifications, and 5.2% have completed polytechnic. The majority of the respondents (64.5%) have attended basic vocational training. The source of inspiration

for becoming an entrepreneur is mainly from family and friends, with 30.8% of the respondents inspired by their husbands, 25.6% inspired by siblings, and 22.7% inspired by friends.

Table 5.3 shows that before venturing into entrepreneurship, the majority of both the registered (50%) and unregistered (48.2%) groups of respondents were homemakers. Around 26.7% of the registered group and 24.6% of the unregistered group were employed in a full-time position. The other occupations were reported by fewer respondents in both categories.

The type of entrepreneurship pursued by the respondents in both the registered and unregistered categories. The majority of respondents (61% in registered and 59.2% in unregistered) pursue entrepreneurship as a full-time activity, which reflects the seriousness they have towards entrepreneurship. About a third of the respondents in both categories pursue entrepreneurship as a part-time activity, possibly due to family or other commitments. Only a small number of respondents have mentioned the type as "Partial Entrepreneur" in both categories.

To find out whether both registered and unregistered group of respondents differ in their demographic profile, chi-square test was administered with the following hypotheses and the results are discussed in there is no significant association between registration status of the respondents and their demographic profile

This section investigates the details of the respondents regarding their organization, years of organization's existence, capital contributed, sector of the business, number of employees, years of experience as an entrepreneur, gestation period, hours per week spent for the business, monthly income of the enterprise, and the most challenging stage in the operation of an enterprise. The study found that the enterprise's age of the registered entities ranges from 6 months to 30 years, while for unregistered entities it ranges from 1 year to 66 years.

There is significant difference between registration status of the respondents and the chosen organization variables

The registered women entrepreneurs earn more than the unregistered ones. 15.7% of registered entrepreneurs earn up to Rs.10,000 per month and 46.1% of unregistered entrepreneurs earn the same amount. 53.5% of registered entrepreneurs earn between Rs.10,000 and Rs.20,000, while 28.5% of unregistered entrepreneurs earn the same amount. 35% of registered entrepreneurs and 20.6% of unregistered entrepreneurs earn above Rs.30,000 per month. Table 5.16 shows that the majority of registered (68.6%) and unregistered (73.6%) women entrepreneurs spend more than 40 hours per week for their business, which is about 6 hours per day.

Study of Finding

The majority (45.6%) of the respondents are in the age group of 31-40 years old and dominate the middle age category, which is seen as having the ideal mindset and motivation to be successful entrepreneurs.

Majority of the respondents in this study are married with two children, have completed school education, and have completed vocational training related to their entrepreneurial venture. Family and friends play a significant role in inspiring the respondents to become entrepreneurs, with many being homemakers before starting their business. The majority (59.2%) of the respondents are full-time entrepreneurs.

In summary, the study on the educational qualification and source of inspiration of the registered group of entrepreneurs shows that the majority of them belong to the age group of 31-40 years and are married. They have limited education with most of them only having primary education. However, they have received vocational training with majority attending such programmes. Family and friends played a significant role in inspiring them to become entrepreneurs, with a majority being inspired by their husband. Most of the respondents were homemakers before venturing into entrepreneurship and are now fully committed to their businesses.

Conclusion

The research paper focuses on the importance of entrepreneurship and women entrepreneurship in economic development. It highlights the significance of entrepreneurial skills in identifying business opportunities, utilizing resources effectively, generating employment, and augmenting export earnings. Women entrepreneurship is an important aspect of entrepreneurship and is gaining momentum due to efforts made by governments, financial institutions, and non-governmental organizations. The study focuses on understanding the factors that influence women entrepreneurship in Buldhana district in India, which is an agro-based district. The research collects data from both secondary and primary sources, using a combination of purposive and non-probability sampling methods. The results of the study show that majority of the registered women entrepreneurs are in the service sector and are influenced by socio-economic and cultural factors such as gender, economic environment, infrastructure, market potential, and support system. The study also highlights that despite challenges faced by women entrepreneurs, their contribution to the economy has increased over the years. The results can assist in policy modeling and spreading awareness about government schemes and programs to promote women entrepreneurship.

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Domestic Violence and its Effect on Women

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FULL PAPER

Despite the adoption of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) thirty years ago, many women still face unequal opportunities to realize their rights. Women are often denied the right to own property or inherit land, and face social exclusion, female genital mutilation, trafficking, restricted mobility, and early marriage, which can lead to poor health outcomes throughout their lives. Women and girls make up 70% of the world's poor and two-thirds of the world's illiterate population, despite representing half of the world's population. Women often have limited control over their own lives and bodies, and are denied access to education, health services, political participation, and economic opportunities due to social norms and laws. Statistical data on women's income, education, health, political participation, and access to resources can be used to assess the status of women globally.

Income

In many parts of the world, women face discrimination and lack of opportunities compared to men. Women often work in non-wage-earning jobs without the possibility of owning land or assets. On average, women earn about three-fourths of the pay that men receive for the same work. Women are also more likely to be poor, and two-thirds of the world's poorest people are women and children. However, studies have shown that when women have more control over resources and income, it can have positive effects on the health and well-being of their families and communities. Therefore, achieving greater income equality across gender lines is important in decreasing poverty for future generations.

Education

The benefits of education, particularly for women, in terms of making healthier decisions and increasing economic opportunities. Investing in children's education is also seen as a way to combat poverty and improve standards of living. However, the gender gap in

education persists, with almost twice as many women as men worldwide being illiterate. Girls in many places continue to receive less education than boys, with the cultural norm often favoring boys if families cannot afford to send all their children to school.

Health

The cycle of poor health that women in developing countries often experience, which can start in childhood and continue through motherhood. Gender differences are also noted in the prevalence of common mental disorders, which tend to affect women more than men. Integrated, evidence-driven, community-based health programs that focus on addressing major causes of death, along with access to contraception and family planning education, are identified as key components to women's empowerment and improved health outcomes. Smaller families can allow for greater investment in each child and healthier mothers, as well as giving women the ability to pursue education, work outside the home, care for their families, and contribute to their communities.

Access to Water and Sanitation

As economic providers and unpaid caregivers and household managers, women are most often responsible for ensuring that their families have water and a sanitary environment for daily living. As women are primarily responsible for the unpaid work of raising children and caring for the sick and elderly, insufficient access to sanitation increases the burden on women and further puts at risk the health and hygiene of them and their families, and when water is scarce, polluted or unaffordable, women suffer most acutely. On average women spend 134 minutes a day simply collecting water.

Violence

Violence against women is a major issue that affects individuals, families, communities, and societies as a whole. The Asia and Pacific region is experiencing a wide range of violence against women due to various factors, including modernization, commercialization of subsistence economies, family ties becoming less supportive, increasing migration, demanding work, and rising fundamentalism. Domestic violence occurs across the world, affecting people from different cultures and economic statuses. Domestic violence is a serious public health problem worldwide, with serious consequences and costs for individuals, families, communities, and society as a whole. Factors such as acceptance of domestic violence, low social status of women, oppressive political structures, oppressive fundamental religious beliefs, civil conflicts, and the existence of states of war contribute it is important to compare the prevalence rates of domestic violence in India with those in other countries to gain a better understanding of the scope and severity of the problem globally. The WHO estimates that one out of every three women experiences some form of violence in intimate relationships at some time or another, resulting in serious health implications, greater demands on general health care and emergency services, and significant economic costs for nations.

Status of Women – India

However, despite these efforts, domestic violence remains a persistent problem in India, affecting women from all social and economic backgrounds. The legal system has taken steps to address the issue, with the introduction of laws such as Section 498A of the Indian Penal Code, which criminalizes domestic violence. Women's rights activists have also worked to raise awareness about domestic violence and advocate for better support and resources for survivors. While progress has been made, there is still much work to be done to fully address the issue of domestic violence in India. It is important to continue to study and compare the prevalence rates of domestic violence in India with other countries, and to develop and implement effective strategies to prevent and respond to domestic violence. Ultimately, it is crucial to recognize that all individuals, regardless of gender, have the right to live free from violence and to be treated with dignity and respect.

Present status of women

The role of women in India has traditionally been subservient due to societal customs and age-old prejudices. From birth, daughters are stigmatized and viewed as a burden, with the expectation of paying a dowry for marriage despite it being outlawed by the government. Incidents of violence and oppression against women, from the killing of newborn babies to the burning of brides, are prevalent in rural regions and urban areas where education and economic situations are challenging. However, the situation is changing rapidly in India. Women are now taking on more significant roles in the political and social systems of the country. They are working as doctors, scientists, engineers, police officers, magistrates, social workers, and teachers. More women are obtaining jobs in multinational corporations and offices, and they are even outperforming men. Women compete with men in All India Services, excel in university and other exams, and have proven their abilities when given opportunities and resources. In summary, while women in India have faced historical prejudices, they are increasingly breaking barriers and making strides in all aspects of society.

Domestic violence as a Social Problem

The prevalent issue of domestic violence against women in India. The researcher highlights the frequency with which such incidents are reported in Indian newspapers, including cases of ill-treatment, torture, sexual harassment, rape, and murder of women and girls. The researcher notes that dowry deaths are often the culmination of a series of experiences of domestic violence. Victims are hesitant to discuss the issue with their families, and family members often feel helpless to intervene. Victims also tend to refuse to talk about domestic violence out of fear of bringing embarrassment to their husbands or admitting to a failure in their relationship. The author notes that society's acceptance of domestic violence would be a shameful fact, given that it is considered one of its most precious institutions but also one of its most dangerous and vulnerable. Finally, the

author presents a diagram showing that cruelty by husbands and relatives stands highest among all crimes against women in India.

Forms of Domestic Violence

Domestic violence takes on many different forms, including physical violence, sexual abuse, emotional abuse, intimidation, economic deprivation or threats of violence. Physical violence can include hitting, pushing, punching, or threatening with a weapon. Psychological abuse can involve verbal threats of physical violence, verbal violence, and nonverbal threats. Domestic violence can also involve economic and social control, such as controlling a victim's money and social relationships. Spiritual abuse is another form of abuse that can occur. The pattern of abusive behavior over time is often referred to as "battering," and it can cause psychological and physical harm ranging from mild to severe or even homicide. Battered women describe the pattern of abusive behavior as the most painful and long-lasting torment.

Physical violence

Physical violence is the intentional use of physical force that can cause injury, harm, disability, or death. Examples include hitting, shoving, biting, restraint, kicking, or the use of a weapon. Physical violence against women can take many forms, including female feticide and female infanticide, incest, rape within marriage, connivance and collusion of family members for sexual abuse of women in the household, physical torture such as slapping, punching, grabbing, and killing, burdening women with drudgery, and neglect of women's health problems.

Verbal Abuse

Verbal abuse refers to negative statements directed towards a victim or about a victim. This can be done by withholding any response or through various means such as name-calling, cursing, criticizing, ridiculing, and insulting. It causes mental pain and can be particularly harmful in family relationships where it tends to increase in intensity and frequency over time. Verbal abuse can take many forms, including blaming, discounting, minimization, withholding, accusing, threatening, undermining, name-calling, ordering, and criticizing.

Emotional abuse

Psychological or emotional abuse can take various forms, such as humiliation, control, withholding information, intentionally making the victim feel embarrassed or inferior, isolation from loved ones, and denying access to resources. This type of abuse can also manifest in limiting the victim's freedom, curtailing their right to self-expression, accusing them of immoral behavior, and exploiting them financially through coercion and threats. Psychological violence can involve the misuse of money and assets, leading to financial exploitation of women and their families.

Sexual violence

The concept of sexual violence and incest can be categorized into three groups. The first is the use of physical force to make someone engage in sexual activities against their will, regardless of whether the act is completed or not. The second is when an attempted or completed sexual act involves a person who is unable to comprehend or communicate their unwillingness to engage in the act due to reasons such as being underage, sick, or under the influence of drugs. The third category is abusive sexual contact. These types of sexual violence can have a devastating impact on the victims, leading to psychological trauma, physical injury, and other negative consequences. It is important to raise awareness and take action to prevent and address sexual violence and incest in all forms.

Economic abuse

Economic abuse is a form of domestic abuse where the abuser has complete control over the victim's money and economic resources. It typically involves the abuser putting the victim on a strict allowance, withholding money at their discretion, and forcing the victim to beg for money until they are given some. As the abuse continues, the victim often receives less money. Economic abuse can also include preventing the victim from finishing their education or obtaining employment. This type of abuse can leave victims financially dependent on their abusers and can make it difficult for them to escape the abusive situation.

Legal remedies for domestic violence

Each country has its own unique method of convicting the abusers, and also for the safety of the victims. Following are three common legal remedies followed in many countries:

Evidence-based prosecution

prosecution is a technique used by prosecutors in domestic violence cases to convict abusers without the cooperation of the alleged victim. This method relies on various evidence to prove the guilt of the abuser with limited or no participation from the victim. Evidence-based prosecution emerged as a way to prosecute domestic violence cases without pressuring the victim to cooperate when facing retaliation or other dangers. This technique has been used since the 1980s but became widespread in the 1990s, and by 2004, some prosecutors preferred it due to higher conviction rates without victim cooperation. As of 2010, agencies receiving federal funding through the STOP Violence Against Women Act are strongly encouraged, if not mandated, to use evidence-based prosecution.

Legal procedures in India

while not all laws in India are gender-specific, there have been regular reviews and amendments made to ensure that laws affecting women are kept up to date with emerging requirements. In addition, there are several gender-specific laws in place to

address issues such as immoral trafficking, dowry, indecent representation of women, and sati. These laws are backed by legal procedures that include filing of complaints, investigation by law enforcement agencies, and court proceedings. However, despite these efforts, there is still a long way to go in ensuring gender equality and addressing issues of violence and discrimination against women in India.

- (i) Immoral Traffic (Prevention) Act, 1956
- (ii) Dowry Prohibition Act, 1961
- (iii) Indecent Representation of Women (Prohibition) Act, 1986
- (iv) Commission of Sati (Prevention) Act, 1987

Indian Penal Code

In India, Section 498A was the first law in the Indian Penal Code to specifically address violence against married women in homes. Section 304B, known as the "dowry death" section, penalized the husband if the death of the wife occurred within seven years of the marriage and if there was a demand for dowry preceding the death. In addition to new laws, there was also a demand for courts and police stations that would be sensitive to women, leading to the establishment of women police stations, family courts, and women criminal courts. Other sections of the Indian Penal Code, such as IPC Section 304B and IPC Section 376A, also apply to cases of domestic violence.

The Indian government has taken several measures to protect women from domestic violence. In 1983, Section 498A was introduced in the Indian Penal Code, which recognized domestic violence as a criminal offense. Section 304B penalizes the husband if the wife dies within seven years of the marriage and if there was a demand for dowry preceding the death. Family courts were also established in 1984 to deal with disputes concerning the family. The Domestic Violence Act of 2005 extends its protection to women who are sisters, widows, or mothers and includes actual abuse or the threat of abuse, whether physical, sexual, verbal, emotional or economic. It allows women to reside in their matrimonial house irrespective of whether they have any title or right over that house, and provides full protection from the abuser.

Conclusion

women worldwide still face significant challenges in realizing their rights and achieving gender equality despite the adoption of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) thirty years ago. Women often have limited control over their own lives and bodies, are denied access to education, health services, political participation, and economic opportunities due to societal norms and laws. Women and girls make up 70% of the world's poor and two-thirds of the world's illiterate population, despite representing half of the world's population. Moreover, violence against women is a major issue that affects individuals, families, communities, and

societies as a whole, with domestic violence being a prevalent phenomenon worldwide. The WHO reports that intimate partner violence affects 30% of women globally, and 38% of women murdered are killed by their intimate partners. In India, women face a range of challenges, including domestic violence, restricted mobility, early marriage, female genital mutilation, and trafficking, among others. It is important to understand the forms, causes, consequences, and relevant laws related to these issues to mitigate their impact on women's lives. Achieving greater gender equality in income, education, health, access to resources, and political participation is essential to promote women's empowerment and improve their living standards globally.

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Library in Digital Era: Services, Opportunities and Challenges

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FULL PAPER

The current evolution in Information and Communication Technology (ICT) has made the concept of "libraries without walls" a practical reality. This has created many challenges for the information workforce and information users [1]. In the past few years, the Internet has become a real component of the education process in many European countries. This global computing information technology network has brought us many forms of computer technology useful for learning [2]. Technology and the Internet distributed information to networked systems which created scope for research in information systems and its related fields. Digital library, one of the most recent developments in library and information science, which helps its user to find information through a web browser [3] Library information services have been the most important element in libraries since ancient times. Their important role is increasing the scale of contribution of libraries in the transformation and development of society and nation. The use of Information Communication Technologies (ICTs) has transformed the perception of users from what is being hosted in libraries to how and when services are provided to meet their requests [4]. Purpose: This study explores the experiences, benefits and challenges of library users and librarians depending on the implementation of digital technologies in academic libraries. This research took place in two Greek academic libraries; of Athens in the Panteion University Library and the Central Library of the T.E.I [5]. Approach: Two research questions were developed for this research and a sample size of 55 respondents (39 library users and 16 librarians) from Pantheon University Library and Central Library of T.E.I. of Athens, was evaluated [5]. No library, no matter how large, cannot meet all the needs of the customers due to various constraints. It is because of this phenomenon that the concept of resource sharing has evolved. Initially, the term used for resource sharing activities was library collaboration. Although cooperation could theoretically embrace almost all library activities, in practice it was limited to inter-library loan of library documents.



What are Digital Libraries?

A digital library is a collection of digital documents or objects. This definition is the dominant perception of many people of today, Nevertheless, Smith(2001) defined a digital library as an organized and focused collection of digital objects, including text, images, video and audio with the methods of access and retrieval and for the selection, creation, organization maintenance

And sharing of collection. Though the focus of this definition is on the document collection, it stresses the fact that digital libraries are much more than a random assembly of digital objects. They retain the several qualities of traditional libraries such as a defined community of users focused collection, long- term availability, the possibility of selecting, organizing preservation and sharing resources. The digital libraries are sometimes perceived as institution though this is not as dominant as the previous definition.

Digital Library:

According to Lesk (1997)

‘Digital Libraries are organized collection of digital information, they combine the structuring and gathering of information, which libraries and archives have always done, with digital representation that computers have made possible.’

According to Gladney H.M.al. (1994)

‘A digital library service is an assemblage of digital computing, storage, and communication machinery together with the software needed to reproduce, emulate, and extend the services provided by conventional libraries based on paper and other material means of collecting, storing, cataloguing, finding and disseminating information.

Related work Digital Era: of

Developments in computers, microelectronics and communication technology have greatly evolved the library and information environment. In this context, the information environment is changing drastically across the world. Digital libraries are emerging as an important area of research and a number of other relevant disciplines for information science in the information age. Information technology has greatly influenced the availability and accessibility of e-resources [1]. In the past few years, the Internet has become a real component of the education process in many European countries. This global computer network has brought us many forms of computer technology useful for learning [2]. Information services in libraries have been an important component since ancient times. Their important role is increasing the scale of library's contribution to the transformation and development of society and nation. The use of Information Communication Technologies (ICTs) has transformed users' perceptions of what is being hosted in libraries, how and when services are presented to meet their requests [3]. Purpose: This study explores the experiences, benefits, and challenges of both library

users and librarians, depending on the implementation of digital, automated clinical data and related knowledge-based information to improve the Web-age's long-term information goal of seamless integration. . To support informed decisions. The spread of the Internet, the development of the World Wide Web, and the adoption of standards for electronic health data and digital publications make effective linking increasingly possible. Few existing systems integrate technology into academic libraries. This research took place in two Greek academic libraries; [5]. Connecting electronic health records to digital libraries Electronic health data and knowledge-based information in limited settings or limited ways [6]. In this era, the traditional position of the academic library as a central intermediary is no longer warranted. Today, many academic information consumers reject library mediation in their information seeking; They prefer to do it themselves using their personal computers. From home, office, bus or coffee shop they search Google, Yahoo and the likes on their homepage instead of using academic library facilities, physical facilities and/or lines. (See, for example, Budd, 2009; Martell, 2008; Nicholas et. al., 2008b) [7]. The primitive concept of a 'library' created a collection of written documents mainly based on clay tablets, tarpaulins, waved wooden boards, papyrus rolls etc. But with the advancement of knowledge in human culture, the library has become a nerve center. A civilized society. It becomes a sign and symbol of encouragement to dynamism and the rich fountains from which knowledge flows to irrigate the vast fields of learning and culture. It becomes an important means of continuous self-education. As the demand for libraries increased, the concept of collection development came forward. A collection is a "publication consisting of several works" as defined by Webster's Dictionary. However, in the sense of library science, the term collection refers to book selection, library acquisition, collection creation and development (i.e. collection development) [8]. No library, no matter how large, cannot meet all the needs of the customers due to various constraints. It is because of this phenomenon that the concept of resource sharing has developed a flow of knowledge to irrigate wide areas of education and culture. It becomes an important means of continuous self-education.

Digital Library Services:

Digital Library services provided a wide array of services to assist members of the library with organizing collection of materials of making them more widely available the following services offered by the Digital Libraries.

- Catalogue Database
- Current purchased Bulletins,
- Externally purchased Database
- CD- Rom Database
- Remote information services



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- Internally published newsletters, Reports & Journals
 - Internet information sources mirroring & Cataloguing
 - E-Mail
 - Bulletin board services
 - Netnews system
 - Audio and video communication.
 - Electronic table of contents
 - Electronic Document delivery Services
 - Electronic Theses and Dissertations
 - Reference Services
 - Electronic Publishing
 - Discussion groups and forums
 - Central storage facilities for Hosting digital collections and indexes
 - Tools for loading, Storing, searching and displaying digital objects
 - Special collection service

Opportunities of Library in Digital Era:

In the twenty first century, due to the massive dispossession of information The concept of digital libraries and its objectives in university digital system and challenges has been discussed in digital libraries environment. This research paper is highlighted infrastructure and technology as challenges facing and parameters of digital environment [1]. However, there are still some methods and procedures which are part of this global network and are still not sufficiently used [2]. Internet and Distributed Network System created scope for research in the area of information system and its related fields. Digital Library, one of the most recent developments in Library and Information Science, which help its user to seek information through web browser [3]. Consequently, libraries are becoming less important for the material they collect or house. Instead, their importance is being measured in respect to the fulfilment of the users' requests. The movement of material from publishers and hosting them for "just in case" some users will need them is being replaced by delivering materials from publishers "just in time" to answer the user's needs [4]. Findings: From the findings of the study, it was concluded that the general perception of both library users and librarians towards digital material and E-resources and services of the Panteion University Library and Central Library of T.E.I. Of Athens, is satisfactory. Library users were satisfied with the convenience of digital material, the availability of E-Resources provided by both academic libraries such as World Wide Web,



WIFI, and online databases [5]. Disintermediation in academic libraries is the proper term for this phenomenon (Housewright, 2009; Lukasiewicz, 2007). It is not the only symptom of the digital era libraries are coping with but with no doubt it is a huge challenge, (not just a threat) for academic libraries. It gives the academic library the opportunity and the duty to research itself and define new roles, more fitted to this changing environment and its users [6]. All these terms are used to describe the process of building a collection in the library, following certain canons and principles and to add library materials to the existing holdings of the library annually or periodically. But, there has been a metamorphosis in the terminology and 'collection development' that has replaced the other terms in general [7]. An in-depth study of the varied nuances of meaning of the concept is, therefore, imperative before the real study takes off. In earliest times, there was no distinction between a record room (and archive) and a library, and in this sense libraries can be said to have existed for almost as long as records have been kept. A temple in a Babylonian town of Nippur, dating the first half of the 3rd millennium BC, was found to have a number of rooms filled with clay tablets, suggesting a well-stocked archive or library. Similar collections of Assyrian clay tablets of the 2nd millennium BC were also found in Egypt [8]. The changing expectations and demands of library users are forcing libraries to reassess their role in the digital age. Amidst this change there is a fundamental constant- the need for access to high-quality research materials. Success in the new environment will require learning much more than we now know about the use of digital resources, their preservation, and the training needed for operating the library of the future [9]. Library and information Services are playing an important role in digital era. Library services are now depending upon the information and Communication Technology. This paper is highlighting the services of libraries with new technology [10]. Initially the term used for resource sharing activities was library cooperation. Though cooperation theoretically could embrace almost all library activities, practically it was confined to inter-library loan of library documents. But due to physical distance and other reasons even this limited system of cooperation was not being practiced widely [10].

Challenges of Library in Digital Era:

The use of IT university libraries can gradually overcome such challenges and opportunities by keeping in mind the users' perspective. University librarians are facing different challenges which are focused in this study. User expectations and requirements for digital environments in university libraries are also outlined. The paper focuses on opportunities in digital environments in university libraries [1]. As a result of this opinion, a small group of fourth-year library and information science students at the Faculty of Philosophy in Zagreb proposed a project, which they believe will solve the problem of insufficient amount of printed exam material. Faculty required to successfully complete the exam using a digital archive containing ready-to-use materials in electronic form [2]. Digital Library is organized assortment of information, with its supported services and a place where the information is kept in digital format and can be retrieved over a network. Since last one-decade researchers are focusing on the users of Digital



Library to develop more efficient and effective system to provide quality service to users. The aim of this paper is to provide literature on Digital Library with respect to its users that may be helpful for future research. The paper discusses about the user's centric approach in the context of Digital Library. Researchers are working on the system upgradation by using wireless technology to connect with end users directly with libraries. Further, other areas such as user's Perception, Attitude, Adoption and Satisfaction with respect to digital library are also discussed [3]. However, this transformation has brought a challenge in the field of library information services of dealing with the ever-increasing complexity of information, differentiating useful information from mis-information, and upholding the rising needs expectations of the users. This paper will discuss the available technological opportunities that can be used by the library information services in addressing such challenges [4]. They were not satisfied with library technology (i.e., computers) and library staff. Besides, results showed that services such as e-mail and Open Public Access Catalogue were used more often. Librarians were less satisfied with the digital library system, the limited personnel, and the financial funds for academic libraries in general. Implication: The results of this research have implications in the stakeholders of an academic library including the institutional management, the library administration, the librarians, the library users, the researchers, the community at large, and others. Value: This paper identifies critical issues related to the utilization of digital technologies and digital material; their benefits and challenges faced by librarians and library users as well as their effective operation from academic libraries in this information age [5]. Yet many challenging informatics research problems remain to be solved before flexible and seamless linking becomes a reality and before systems become capable of delivering the specific piece of information needed at the time and place a decision must be made. Connecting the electronic health record to the digital library also requires positive resolution of important policy issues, including health data privacy, government encouragement of high-speed communications, electronic intellectual property rights, and standards for health data and for digital libraries. Both the research problems and the policy issues should be important priorities for the field of medical informatics [6]. Academic libraries and its librarian have a lot to offer. Their expertise within the field of information including retrieval skills, metadata, information and knowledge management or even the familiarity of using criteria in order to judge reliability and accuracy (in other words, the quality) of information is an important professional tool. It is rare qualities and valuable ones at the current information environment [7]. Ashurbanipal (reigned 668-c. 627 BC), the last of the great kings of Assyria, maintained an archive of some 25,000 tablets, comprising transcripts and texts systematically collected from temples throughout his kingdom (Encyclopedia Britannica, 2004; CD-ROM, p.2291). Above this background, the article has to emphasize over the problems and challenges of Collection development of Indian libraries in digital era [8]. This article examines three essential questions and suggests areas for research in each: How are digital resource user's best served: What resources will they want? How will they want to use them? And what services will most enhance use? What elements



are required for a coherent preservation strategy covering resources both digital and traditional? What kinds of education will “librarians” of the future need? [9]. It determines the varied elements of ICT. It also define the functions and challenges of ICT based mostly [10]. However, with the advent of ICT and its application in library activities, new opportunities opened up for greater cooperation among libraries. At the global level Internet and at the national and local level several library networks came in vogue and databases created for information sharing. In recent years availability of information resources in digital or electronic medium has further facilitated exchange of information resources among libraries, thus creating favorable condition for increased resource sharing. Emergence of library consortia is a very promising development in this direction [11].

Conclusion

The information and communication technology has changed the complexion of todody’s libraries on a large scale and we are amidst in information explosion and information technology revaluation leading to the emergence of electronic information Era.

Digital Library, one of the most recent developments in Library and Information Science, which help its user to seek information through web browser Many digital literatures found related to technology going to change rapidly, hues technologies are related to upgrade library in digital era. In this research article we review various informative research literatures and found some sort about opportunities and challenges in these articles, now a days every library has more or less opportunities to correlate to technology to reach their reader members. Now the library is without walls, this is challenging to reader but library provide reading malarial on a single click to him. We propose review of sophisticated literature to understand the challenges and opportunities in the literature. Internet is the revolution to distribute the study material to student, teachers and reader as per their needs.

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Contribution of Women for the Empowerment of India

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FULL PAPER

At the time of independence India was an undeveloped country in various factors like social, economic, literature, education, politics etc. Before independence most of the women were not have any right of education and so these women served their whole life in four walls of their home. But after the independence due to some social reformer, women got proper education and so they have a lead role in not only developing the India but empowered the country. Now days India emerged as a developed country and in this progress of India women plays a vital role in every field like social, economic, literature, education, politics etc.

Women are known for performing various roles effortlessly per day and due to this they are known to be the backbone of our country. While working in these male dominating fields' women play a wide range of roles, such as caring mothers, loving daughters, and capable colleagues. They do their job, duties at the best of their ability and the best part is that they fit perfectly in that every role. In every field whether it is politics or literature women stands firmly. Here are some women from various field whose contribution led India as empowered country.

Contribution in Politics

A truly representative democracy seeks adequate representation of women in politics. Legislatures play a vital role in raising debates and discussions on various aspects of governance and in exacting accountability from the government. Women's representation in the national parliament is a key indicator of the extent of gender equality in parliamentary politics. After India attained independence, its Constitution guaranteed equal status for men and women in all political, social and economic spheres. From the Independence two women has secured position of President of India.

Prathibhatai Patil

She is the first woman to become the president of India. Previously she served as the Governor of Rajasthan from 2004 to 2007, and also was a member of Lok Sabha from 1991 to 1996. In 1962, at the age of 27, she was elected to the Maharashtra Legislative Assembly for the Jalgaon constituency. In her Presidential tenure she has worked for the upliftment of women.

Droupadi Murmu

She is the first person belonging to the tribal community and also the second woman after Pratibha Patil to hold the post of President of India. Presently she has been serving as the 15th president of India. Before this she has also served as the Governor of Jharkhand. She has also previously served as a member of the Legislative Assembly from Odisha and minister of state of the Government of Odisha. Before entering politics, she worked as a clerk in the State Irrigation and Power Department from 1979 to 1983, and then as a teacher in Rairangpur until 1997.

Nirmala Sitharaman

Nirmala Sitharaman is serving as the Minister of Finance and Corporate Affairs of India since 2019. She is a member of the Rajya Sabha since 2014. Sitharaman previously served as the Defence Minister of India the only second female defence minister. 'Fortune' ranked Nirmala Sitharaman as the most powerful woman in India. In 2019 while serving as the Defence Minister of India she headed the Balakot Air Strike carried out by the Indian Air Force.

Sonia Gandhi

After assassination of his husband Rajiv Gandhi, she holds the command of Indian National Congress and lead the party with Dr. Manmohansingh as two consecutive times Prime Minister. Her tenure as the Congress president has been the longest in its century-old history.

Mayawati

Presently Mayawati is the most powerful dalit leader in India. She was four times chief minister of Uttar Pradesh. Her powerful influence over U.P.'s political spectrum has been revered by all the political leaders of the country and the general public.

Contribution in Economical and Social Platform

As the developing nation, India depends upon the economic and social condition of the country. In this platform woman entrepreneurs and their increasing presence in India have significantly influenced the social and economic demographics of the country. Their hard work and attitude towards business skills has also emphasized the importance of women in the modern workforce. Some influenced women in this platform are as follows:

Falguni Nayar- Founder of 'Nykaa'

Ms. Falguni Nayar was studied in I.I.M. Ahmadabad and after doing job in Kotak Mahindra Capital started an online retailer of beauty products, Nykaa in the year 2012. The company witnessed a growth of 100% year after year for many consecutive years. Today, Nykaa is the home for 1000+ beauty and luxury brands. In 2020, Nykaa became the first Indian unicorn that was led by a woman.

Aditi Gupta – Co-Founder of 'Menstrupedia'

In most of the area of India, a woman, during her menstrual period is prohibited to enter the kitchen or the place of worship. She is not allowed to cook or do various chores even at her own house. Aditi, an entrepreneur has brought a change that actually helps to solve this problem in the millions of families. With her small initiative helped thousands of girls get an education about something Indians don't like to talk about menstruation openly. In 2012 Aditi with her husband Tuhin Patel started 'Menstrupedia', a Hindi comic book. The idea behind this book was to create awareness and knowledge about menstruation and hygiene. Through the Menstrupedia Aditi has educated over 10,00,000 girls and trained over 10,000 educators to spread awareness about puberty, menstruation, and hygiene.

Priya Paul – Chairperson of 'Park Hotels'

Priya Paul is one of the most successful female entrepreneurs in India in the hospitality industry. After her education Priya joined the family business of 'Park Hotels'. In less than two years, she became the Acting General Manager of The Park, New Delhi. But a disaster comes in her life. Within one year of duration she lost her father in 1990 and her brother in a car accident. But with her strong will and spontaneity she recovers her family and business. Now days she owns a chain of six hotels across major cities of India Priya receives the 'Padmashri' award given by the Indian Government in 2012.

Kiran Mazumdar-Shaw

When it was rare to see a woman in business, Kiran Mazumdar-Shaw with little support and inspiration from her father's work, started the business in the garage of her rented house in Bengaluru with a seed capital of Rs. 10,000. Kiran launched 'Biocon India' in 1978 as a joint venture with Ireland-based 'Biocon Biochemicals'. Today Kiran Mazumdar-Shaw is India's first self-made Indian female billionaire, and an inspiration to hundreds of male and female entrepreneurs and 'Biocon' is one of India's largest biotech companies.

Jyoti Naik – 'Shri Mahila Griha Udyog Lijjat Papad'

At the age of 12 years Jyoti Naik joined her mother in the business of making papad for 'Shri Mahila Griha Udyog Lijjat Papad', which was started by only seven women in 1959 with a modest loan of Rs.80. In 1976 after the demise of her mother she has taken all the

responsibilities of her four brothers and sisters on her shoulder, she continued working various jobs at Lijjat Papad' while caring for her four siblings. After becoming president of 'Shri Mahila Griha Udyog Lijjat Papad'in 1999 she developed this company as a successful business model with employing many village women.

Contribution in English literature

In the field of literature, especially English literature, Indian women writers achieve a great place representing the India in the world literature. In their writing they express the realities of Indian fact in the current Indian literary scenario. These women writers handle the English literature whether it is novels, poems, short stories and drama. They have got worldwide fame. Some of them are as follows:

Arundhati Roy

Arundhati Roy is one of the most popular writers in India. In 1997 her debut novel, 'The God of Small Things' won the Booker Prize. This novel explores forbidden love in Kerala. This novel translated into more than forty languages. She has also written several non-fiction books, including 'Field Notes on Democracy', 'Walking with the Comrades', 'Capitalism: A Ghost Story', 'The End of Imagination', and most recently 'Things That Can and Cannot Be Said'. Her literary works mostly explain the themes of social justice and suffering that various social groups suffered. She receives various prizes and awards. It has enjoyed a global release brings the remarkable progress in how women writing are received by critics and the public.

Nayantara Sahgal

Nayantara Sahgal who was the daughter of Vijayalakshmi Pandit, is one of the major contributors of Indian Writing in English. She receives the Sahitya Akademi Award for her book 'Rich Like Us' in 1986. Her tales are full of humour and tragedy which mirrored some of the grandeur and craziness of the Indian experience itself. Her fiction deals with India's elite responding to the crises created by political change. She was the first female Indian writers in English who received worldwide recognition. Her some contributions to English Literature are 'From Fear Set Free' 'A Time to Be Happy', 'This Time of Morning', 'Storm in Chandigarh', 'The Freedom Movement in India' etc.

Anita Desai

Anita Desai's most of novels throws light on the life of suffering women her frustration and her struggle to live a good life in this male dominated society. Her novels shows proper path to the women of the society. Most of her novels are known as psychological novels. 'Cry the Peacock' and 'Voices in the City' are some of her famous novels.

Shashi Deshpande:

Shashi Deshpande is a famous novelist and short story writer. She receives the prestigious 'Sahitya Academy Award' for 'That Long Silence'. She not only writes novels and short

stories but articles on various subjects like literature, language, feminism etc. She has invited in various national and international conferences in India and abroad. Some of her r novels are 'The Dark Holds No Terrors', 'A Matter of Time', 'Small Remedies', 'Moving On', 'Ships that Pass' etc.

Conclusion

It is observed that women when get the chance of doing something, she devotes herself fully to complete the task. After the independence due to the availability of education and social reforms women of India contributes their full efforts in various fields and by this they get worldwide fame. This effort and contribution of women lead India to become empowered Country.

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Experiences of Meena Alexander as A Societal Breakdown

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FULL PAPER

Indian women authors have expanded the scope of Indian literature. Writing in English did not start in a day, and Indian English has developed through time. To give Indian English Literature its current standing and qualification, many years and a few well-known figures were required. Indian writing includes poetry and short tales in addition to novels. A few female essayists wrote lyrics, short tales, and short plays before books became popular. It is still acknowledged that women perpetuate the rich Indian tradition of storytelling by recounting. Later, several female authors incorporated recurring female encounters into their works, which had an impact on social and linguistic examples of Indian literature. They have obtained an appropriate illustration of the full link of Indian writing. Nowadays, people like reading the anglicized literature shown by the modern generation. She seeks the status and subjection of women in Indian society. Being a woman in society has been a stumbling barrier on the path to self-discovery. As a result, her primary interest has been the search for and realization of the self. She has been in direct touch with traditionalized Indian civilization, which has marked the threshold of her psychology. Her writing reflects the distress and oppression caused by society.

Her poems have been influenced by the postmodern period and its brutal treatment of women. Her women's primary aim is to break the deep-seated attitude of surviving male exploitation based on gender. As a result, the key concept self was derived from her. The narration of her personal life and the circumstances leading up to the conflict has prompted her to speak out against male dominance. Because to tolerance, submissiveness, and compromise, the process of self-identification and self-realization has been exuberantly particularized. Being a member of Indian society, she has experienced the same conflict that she has depicted in her poetry. Meena Alexander's

literary work has focused with the pursuit of establishing the woman. The feminine awareness in opposition to female subjugation is addressed comprehensively. Meena Alexander, for example, has observed concerns such as incomplete matrilineal memories, violence and protest bondage of all kinds ranging from racial and sexual to economic and religious, and dealing with cultural relocation. She now proposes a method for establishing a woman's genuine self. As a result, she is preoccupied with subjugation.

The current age of Indian literature is suffering from the influence of intercultural conflicts, which is shown in her writings by women who have decided to go to the west as an escape from customs that are hostile to women. After being exposed to Western society, the feminist components in her studies became more prominent. Her motif in her work is to follow the reactions obtained from the 'other' in a transnational country. If she had not gone to the United States and had remained in India, she might not have become a well-known feminist figure. Meena Alexander feels herself as a "*woman cracked by multiple migrations,*" (Fault Lines, 02) resulted on by the contrasting and commanding roots of the languages and traditions of the multiple culture on which she has lived. Her work expresses the strain created by the interactions of these diverse cultures and serves as a means to make sense of her vast range of personal and societal experiences. The central topic of Meena Alexander's art is being a woman and the reactions to being a woman. Because of the answers obtained by this feminine body, the intensity of her cries grows. The mixed ethnicity of her family and her relocation to many countries has been a source of dispute. That is a relevant issue to discover one's originality in American culture. Several immigrations and havens have a significant impact on an individual's self-identity. Being situated and dislocated strengthens one's dislodgment posture and adds a weighted dimension to one's creative self. Establishing one's self-identity is a reiteration of one's natural ethnicity's past. It is predicated on situating oneself inside a self-defined location at a certain point in history. Her numerous possessions vary, causing her to seek a steady self. Her subjectivity is shaped by this uprooting and grounding. She has been struggling with old memories that have always bothered her.

It should be emphasized that Alexander became a feminist writer in order to expose the injustices done against women in globalized society. This globalized society has a similar attitude of the feminine sphere, which has just a shadowy existence in the imagined community. This intercultural clash results in a compartmentalization of female existence and a "deliberate lack" of feminine identification. Women's roles in Indian literature are said to be fraught with tension, which is mirrored in their work. The goal of multicultural feminism is to influence and transform feminist philosophical paradigms via the prism of multicultural issues, much as feminist philosophy affected mainstream philosophical paradigms. She anticipates widespread acceptance of transnational persons with no distinctions in cultural ideas. Her consciousness expands to claim its utility, confronted with a divide between universal and national perspectives. She wishes to foster a sense of unity among the majority of Americans. Nonetheless, it was critical that Asians be constructed as 'exotic outsiders'. She observes that most native-born Americans have

nearly always had unfavorable opinions about modern immigrants. This is her primary worry, and she attempts to connect the loss of individual selves with each tendency or want that is in conflict with the prevalent social pattern, as a consequence of which she is compelled to manipulate in her social needs. She is opposed to the ethnocentrism aspect. Alexander's inclination is to search for evidence of emerging feminism in her identity, reacting specifically to her experiences as a woman in both an occidental and eastern environment. She clearly contradicts the usual societal system about women. The experiences of being into diverse civilizations lead her to contemplate 'sub-humanization of woman. She muses on the divergent components of her background, as evidenced by her forms of psychoanalysis, which disclose various facets of her personality approach about the interstices of gender politics. The Indian poets Jayanta Mahapatra and Kamala Das, as well as the American poets Adrienne Rich and Galway Kinnell, have all impacted and mentored Alexander's work, resulting in themes of identity throughout her literary work.

Conclusion

She seeks to forge a route towards self-creation by opposing definitions imposed by larger society, particularly patriarchal treatment of the female element, as well as customs and definitions imposed inside the community. She anticipates widespread acceptance of transnational persons with no distinctions in cultural ideas. Her consciousness expands to claim its utility, confronted with a divide between universal and national perspectives. The majority of her work is concerned with developing one's own identity, one that is independent of one's environment. Throughout her youth until her adulthood, her rebellion against traditional female roles sows the seeds of self-identification. It is possible to discern the formation of a new subjectivity in her rising consciousness as a postcolonial feminist.

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Contribution of Women in Physical Education and Sports

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FULL PAPER

There is also a large gender gap in political participation. The principle of gender equality is enshrined in the Preamble, Fundamental Rights, Fundamental Duties and Directive Principles of the Constitution of India. The Constitution is now not content to grant equality to girls, but empowers the state to implement wonderful measures for girls. Our laws, development policies, plans and programs aim at the development of girls in various fields within the framework of a democratic country. Since the Fifth Five-Year Plan (197 -1978), there has been a significant shift from welfare to development in the approach to girls' issues. In ultramodern years, the empowerment of girls has been recognized as a crucial subject in recognizing the recognition of girls. The National Commission for Women was created by a law passed by parliament in 1990 to protect girls' rights and prison rights. The Seventy 3rd and 70th th Amendments to the Constitution of India (1993) provided for reservation of seats for girls in Panchayats and Local Governments, laying a strong foundation for their participation on a priority basis. by levels. In maximalist societies, participation in sports activities was mostly male. Supporters of girls' sports activities have confirmed in recent years that girls are also ready for this and have their place in the world of sports. Ever since the first female ballplayer changed bases at Vassar College in 1866, athletes have taken their sports history to heart (Sandoz & Winans, 1999). Even without strong achievements, the girls had to show that they are ready for sports activities. Today we see a remarkable number of girls who now participate not in minor sports played in the best way, but also in sports that require high quality professionalism and skill. Increasing the quality of girls' athletic performance can be selected by taking advantage of the slow but steady growth of girls among elite Olympians (Bennette, Howell, & Simri, 1983). But when the girls started knocking on the door of the sports world, they faced a lot of opposition. Since the popularity of girls in the game no longer shows a uniform, upward trend in record times, it has gone through several peaks and valleys for a long time - for example, in women's sports there are more famous heroines and cases where there are girls. who are

considered unworthy mothers (Lutter & Jaffee, 1996). Over the years, maximum goals for girls' participation in sports activities have been subjective in nature, often based on the sentimental thesis that girls are naturally delicate and delicate in appearance (Klafs & Lyon, 1978). The society is extra biased in desire of male infant in recognize of training, vitamins and different opportunities. The root motive of this kind of mind-set lies withinside the notion that male infant inherits the extended family in India with an exception in Meghalaya. Women frequently internalize the conventional idea in their function as natural, for this reason causing an injustice upon them. There are numerous constraints that take a look at the technique of women empowerment in India.

Women status in India

As some distance as India is concerned, the precept of gender equality is enshrined withinside the Constitution and unearths an area withinside the Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution now no longer handiest presents equality to woman however additionally empowers the States to undertake measures of wonderful discrimination in favour of woman. Historically the fame of Indian woman has been stimulated via way of means of their past. There is proof to expose that woman withinside the Vedic age were given maximum venerated positions withinside the society (Seth, 2001). They had the proper to training and had been loose to stay single and dedicate their complete existence to the pursuit of understanding and self-realization. The married woman done all of the works and sacrifices similarly with their husbands. They had been knowledgeable in numerous disciplines of understanding together with astrology, geography, veterinary sciences or even in martial arts. There had been times of woman taking element in wars and fights. They had been surprisingly reputable inside and out of doors home. Gradually because of numerous socio-political changes, in particular at some stage in the center age, the superb fame of woman declined. The urge for equality at the a part of Indian woman commenced getting momentum at some stage in the colonial times. Noted social reformers and countrywide leaders like Raja Ram Mohan Roy, Annie Besant, Sorojini Naidu and Ishwar Chandra Vidyasagar made selfless efforts to create attention amongst woman approximately their fame and had been pretty a success in putting off numerous social evils together with sati pratha, baby marriage, and polygamy. They additionally endorsed widow remarriage and woman training. The reformers had been a success in growing a base for improvement of woman and theirs try for equality. In route of time Indian society were given converted from conventional to a current one. Consequently woman have become extra liberal and privy to numerous methods of existence. Since they may be pretty able to breaking the conventional limitations imposed via way of means of the society at the moment are hard the patriarchal gadget al even though in a restricted scale.



Women and sport leadership

Women do lead, they may be competitive, and that they have lots to provide the converting face of game. Yet globally ladies continue to be below represented as coaches, administrators, and officers in any respect ranges of competition . The patriarchal subculture of game and the marginalisation of ladies in the game place of business go away ladies feeling unsupported and isolated. Women constitute 49.5% of the worldwide populace but are handled as a minority institution in game; however, this minority institution refuse to stay or be silenced and are making themselves extra visible. The popularity quo wishes to be challenged with disruption and alternate on the systemic stage required.

National policies

The National Policy on Empowerment of Women followed in 2001 states that " All sorts of violence in opposition to ladies, bodily and mental, whether or not at home or societal levels, together with the ones bobbing up from customs, traditions or widely wide-spread practices will be treated efficaciously on the way to cast off its incidence. Institutions and mechanisms/schemes for help may be created and reinforced for prevention of such violence, together with sexual harassment at paintings region and customs like dowry; for the rehabilitation of the sufferers of violence and for taking powerful motion in opposition to the perpetrators of such violence. A unique emphasis can also be laid on programmes and measures to address trafficking in ladies and girls." Under the Operational Strategies, the Policy presents:

- a) Strict enforcement of applicable felony provisions and rapid redressal of grievances with unique awareness on violence and gender associated atrocities;
- b) Measures to save you and punish sexual harassment at paintings region and safety of ladies' people withinside the organised/unorganized sector
- c) Crime in opposition to ladies - their incidence, prevention, investigation, detection and prosecution to be reviewed often in any respect Crime Review fora on the Central, State and District levels.
- d) Women's Cells in Police Stations, Women Police Stations, Family Courts, Mahila Courts, Family Counseling Centres, Legal Aid and Nayaya Panchayats to be reinforced and improved to cast off VAW and atrocities in opposition to ladies.

Conclusion

The society is extra biased in desire of male infant in recognize of training, vitamins and different opportunities. The root motive of this kind of mind-set lies withinside the notion that male infant inherits the extended family in India with an exception in Meghalaya. Women frequently internalize the conventional idea in their function as natural, for this reason causing an injustice upon them. There are numerous constraints that take a look

at the technique of women empowerment in India. Social norms and own circle of relative's systems in growing nations like India, manifests and perpetuate the subordinate reputation of girls. One of such norms is the persevering with desire for a son over the start of a female infant, that's found in nearly all societies and communities. The maintain of this desire has bolstered in preference to weakened and its maximum evident proof is withinside the falling intercourse ratio (Seth, 2001).

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Predicament of Women in Shobha De's *Starry Nights*

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FULL PAPER

Women are a vital part of human civilization. No nation or society can ever progress without active contribution of women in its overall development. Although the place of woman in society has differed from culture to culture and from age to age, one fact common to almost all societies is that the woman has never been considered as equal to man. Increasing awareness of injustice done to women slowly made them raise their voices against inequality and oppression.

Shobha De is one of the modern Indian women novelists. She probes into the fathoms of the psyche of the modern woman and her cares and worries in her fiction. She explores the world of the modern urban woman in her novels. Women characters of Shobha De achieve neither a total relationship nor are they self-sufficient. De seems to encourage in their characters a hatred for dependence, weakness, self-absorption and pessimism. In all the novels of Shobha De, we find women fighting, possessing unlimited confidence in their power to achieve and get happiness. Within that context, she relentlessly makes her characters come to terms with their past to assume their present and future. In all the novels of Shobha De, we find women fighting, possessing unlimited confidence in their power to achieve and get happiness. Within that context, she tirelessly makes her characters come to terms with their past to assume their present and future.

Starry Nights, a novel written by Shobha De created a storm in the literary world for its very free portrayal of sex and exploitation. Thematically, it is about gender discrimination, subordination of women, male-violence and the social taboos. It is about the exciting and dazzling world of cinema which attracts motivated young girls who want name, fame and wealth. It portrays how these girls reach their goals and become the victims of sexual exploitation. In fact, the novel offers the gloomiest picture of the exploitation of women closely associated with the Bollywood and the world of modelling. Shobha De has authentically projected the crushing of human values in this glittering society through the realistic character-portrayal.

The novel can be classified into two parts. The first part deals with the ups and downs in the life of Aasha Rani, the sweet-heart of the millions, “ while the second part is about her unsuccessful married life. Suppression and exploitation of women in a patriarchal society is reflected in the portrayal of women characters such as Aasha Rani, Geetha Devi, Malini and Rita. In one way or the other they suffer at the hands of men. They are not only oppressed, exploited and humiliated in the film industry but also outside of it. A lot of suffering and trouble was caused to Geetha Devi, Aasha Rani’s mother as she was deserted by her husband. While rearing her daughters she struggled and fought against poverty. The circumstances forced her even to work as a prostitute and earn money to support the family and pay the fees for the dance lessons of Aasha Rani. Living in slums she had to pass through numerous hardships and face humiliation and exploitation. She was meek and subservient by temperament; as a result she was threatened, abused, neglected and finally deserted by her husband. Geetha Devi was also ill-treated by Girija whom her husband intended to marry. While looking at the album of her mother’s photographs, Aasha Rani recalls the past harsh experiences:

“Piecing *amma’s* life together, Aasha Rani knew more or less what had happened. How *appa* had lost interest in her. How Girija had humiliated her and called her a common prostitute. How *appa* had abruptly cut off all money, leaving *amma* with no choice but to sell all her jewellery – and the clothes off her back. That was when the nightmare had begun. Moving out of their luxurious bungalow and into some ugly place in an over-crowded, filthy area”. (SN p.117)

The humiliation and suffering of Geetha Devi brings out the intensity of the suffering of all womenfolk. In spite of this, she remains faithful and a devoted wife and consequently appears as a typical traditional Indian woman suffering silently. Akshay’s wife Malini is presented in quick dissimilarity to Geetha Devi. Malini is portrayed as the modern woman who shouts and accuses Aasha Rani for the infidelity of her husband. She is ready to do anything and go to any extent in order to win back her husband.

Malini is a typical Indian woman, dutiful by nature who sacrifices her career in preference to her husband’s contentment. Akshay does not want Malini to share all his joys and sorrows. He wants her just as a housewife. Moreover, for Malini her husband is everything. Therefore, on the very day of her marriage Malini declares:

“My husband means more to me than a career. I believe a wife’s place is in the home, not in a recording studio. Akshay is an old-fashioned man. I will never displease him”. (SN p.67)

The character of Malini represents the story of hundreds of such women who lead the life of slavery, depression and suffering the day they give up their career in favorite to marriage. When a man marries, he does not have to sacrifice his career but when a woman marries, the first condition is giving up of her career. This act on the part of woman

enslaves her for the rest of her life because of her financial dependence on her husband. There is no choice left other than to accept and obey the orders of her husband.

Rita is another woman in the *Starry Nights* who is also suffering a lot in patriarchal society. Rita, the mouthpiece of Shobha De, is the wife of a rich film producer Kailash who is, like Akshay, equally unfaithful to her. But like Malini, Rita also does not protest against her subjugation, instead, she considers herself lucky because her husband does not beat her and moreover, allows her to spend as much money as she wants. The following words of Rita to Malini point out that the relation between Rita and her husband Kailash is mechanical, completely devoid of emotional attachment. She says:

“You know, he is very demanding man in every way – and so much temptation !
Arrey every day he has beautiful women falling at his feet, begging him to led them into his bed. But I told him from day one : “Look here, *ji*. I am your wife. You give me proper respect. I don’t want to know about your *lafdas*. If you have any affair, just be sensible and don’t let me know or find out.”(SN p.79)

Rita makes it clear that it is also due to the weakness of women they are dominated, ill-treated and exploited by men.

Conclusion

Shobha De has explored creatively the varied world of women characters in her popular fiction. She focuses the pursuit for meaning of life, identity and unfulfilled emotional life of the characters through her novels. The aim of this research work, therefore, is to provide certain clues for a better understanding of women character in this novel ‘*Starry Nights*’. It is a humble attempt to study De’s women characters in the light of their marital and socio-cultural backgrounds. Being a woman De is more conscious of the predicaments of women. She presents the vital reality and makes us aware of the miseries of women and injustice done to them by their counterparts in the patriarchal society. As a result, the women in her novels emerge as life-like human beings. Shobha De concentrates on the problems of women and gives a new approach to them. She has recognized the sad plight, displacement and marginalization of women and attempts to turn this pattern upside down through her writings.

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The Participation of Women in Sports: Health and Development

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FULL PAPER

The United States Surgeon General's Report on Physical Activity and Health presented strong scientific evidence that regular physical activity is very important for the health of men and women and recommended active participation in all physical activities and sports in the United States. Department of Health and Human Services, 1996). However, the physiological, anatomical, psychological and sociocultural characteristics of women require special consideration in all aspects of their sport (Greydanaus and Patel, 2002). Women now have access to all sports, but this was not always the case. The first Olympic Games (776 BC) were only the privilege and pleasure of people. Women sought their satisfaction in games in honor of the goddess Hera, the protector of women in that age. The first modern Olympic Games, held in 1896, were held in parallel for women, meaning that they had no opportunity to participate (Ponorac, 2008). At the beginning of the 20th century, progress was made in this regard and women were slowly included in a wider range of sporting activities. So, they slowly but surely became part of the sports life. At other Olympics, 12 women competed in tennis and golf in the so-called senior categories (Pfister, 2000).

The participation of women in sports increased in the second half of the 20th century, and on July 23, 1972, another March 8 dawned, this time in sports. US President Nixon signed the famous Title IX (Education Amendment Act), which states that "No one in the United States shall be excluded, barred or subjected to discrimination on the basis of sex in any educational program or publicly funded activity" (Mitchell). and Ennis, 2007). The number of scholarships awarded since the signing of Title IX through the 1980s, and thus the percentage of women actively involved in sports increased by 700% and by another 50% during the 90s. At the beginning of the new millennium, every third American high school student was actively involved in sports, in 1972 it was every 27 (Iirimaa and Ott, 200). London 2012 saw another record, with a record number of participants, 6% of the more than 10,000 participants, compared to 53:1 in favor of men in

1908. Sports offer many advantages to women. Girls who play sports have been shown to do better in school, have fewer unwanted teenage pregnancies, have higher self-esteem and confidence, get into colleges and universities more easily and more often, and have fewer problems with drug addiction and addiction disorders. Bodyweight exercise has immeasurable benefits for developing and maintaining bone mass in women of all ages (Hagen, 2005). However, nature did not sign the declaration on gender equality in sports. When it comes to physical activity, it has long been said that women are the "weaker sex". Along with the tendency that all sports can be played in the name of gender equality, this leads to women developing many traits that are developmentally characteristic of men. According to Nikola Grujic, biology has already made differences between the sexes during development, especially in their reproductive role, so "interfering in his affairs" has unpredictable consequences, the price of which is in any case very expensive.

Specific Physiological and Anatomical Characteristics of Female Athletes

Since most sports today are equally accessible to both sexes, sports results are often surprising. The differences between the world records of men and women are not so great, fluctuating within 15 percent. This raises new questions for science, especially sports, is this the result of real biological differences between the sexes and where is the border between physiology and pathology? Adolescent girls and boys have comparable physical abilities, they usually play in the same teams and compete with each other until the age of 10 (Iirimaa and Ott, 200). Puberty causes significant differences between the sexes due to the different sexual functions of the hormones and the presence of testosterone and estrogen and progesterone. In particular, it refers to the more complex reproductive system of women. Despite identical mechanisms of adaptation to physical activity, sexually mature females and males have inherited anatomical and physiological differences that are reflected in body composition, aerobic capacity and muscle strength. A woman's physique is characterized by a lower total mass, a lower percentage of muscle tissue and an increasing percentage of body fat.

The girls' game panorama is evolving at a fast price globally, evidenced with the aid of using the variety of expert girls' leagues which have emerged in latest years and the increase withinside the variety of lady athletes competing internationally. Supporting this time table has been a push from authorities, game and different stakeholders to inspire greater girls and women take part in game and lively recreation. Studies display that girls and women face a selected variety of participation obstacles, which might also additionally constrain their participation. Such obstacles may be may be addressed via coverage and programming intervention, in which dedication from authorities and different applicable stakeholders exists. The Indian Government and industrial stakeholders have indicated hobby withinside the girls' game time table, from each a industrial and mass participation standpoint. Yet, mass game participation among Indian girls and women stays confined and possibilities exist for increase and extrude. In order for extrude to arise withinside the lady game participation panorama, in India,

participation obstacles and possibilities for increase, require interest and action. While a few international locations have made development in advancing the girls' game time table, large paintings stay globally, and in India in particular. Women do lead, they may be competitive, and that they have lots to provide the converting face of game. Yet globally ladies continue to be below represented as coaches, administrators, and officers in any respect ranges of competition . The patriarchal subculture of game and the marginalisation of ladies in the game place of business go away ladies feeling unsupported and isolated. Women constitute 49.5% of the worldwide populace but are handled as a minority institution in game; however, this minority institution refuse to stay or be silenced and are making themselves extra visible. The popularity quo wishes to be challenged with disruption and alternate on the systemic stage required.

Conclusion

The Women in Sport movement is becoming an international phenomenon; and it's true, girls make up 1/2 of the world's population. However, changes were slow and long-standing traditions were abundantly preserved. However, we believe that there may be qualitative capability at the systems level that can be used to challenge the status quo through disruption and expansion. Given the recognized benefits of physical activity, exercise and play for individual fitness, and particularly the protective benefits against cardiovascular disease (CVD), such a disruption could have significant implications for public fitness in India. The United States, where the burden of cardiovascular disease in the Indian subcontinent is underestimated, but where the incidence of cardiovascular disease may be among the highest in the world. Therefore, we would like to propose some key questions that emerged from a workshop on attractive games for girls in India to explore possible cooperation opportunities in this field.

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Women and Domestic Violence : *The Dark Holds No Terror and Fire on the Mountain*

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FULL PAPER

Most of the Indian writers, especially women writers have presented the dominance of men over women through their writings. They are compelled to write such kind of literature as they witnessed it in the society, the outlook of men towards women. On the one hand, the society worships women deity and at the same time dominating them under the name of tradition and culture. We come across the challenges women have to face in their life, in the role of daughter, wife and mother. Therefore, the writers like Shashi Deshpande and Anita Desai raise the voice of women through their powerful weapon language.

The novel *The Dark Holds No Terror*, is the symbolic representation of women in India or around the globe who are not well treated and who are locked up inside the four walls of society's traditions and customs. Saritha, the protagonist in the novel needs a life with freedom and love in which she wants to be remembered till her last breath.

The novel, *Fire on the Mountain* conveys the message that running away from human contacts or one's kin is not a desirable proposition. In it we witness Nanda's fragile withdrawal, Raka's threat to her unfriendliness and the mysterious death of Ila Das at the same time fire which act as a kind of purification and bringing self-awareness. There is the search of female identity through these three women characters, Nanda, Raka and Ila.

Hypothesis

The present research works proposes to study the main women characters in the novels of *The Dark holds No Terror* and *Fire on the Mountain* by Shashi Deshpande and Anita Desai respectively. The common thing between these two characters i.e. Saru and Nanda is both are the victims of this patriarchal society or we can say male dominated society. The paper is about to study the common factors between these two characters which are very brilliantly explored by these the two prolific Indian women writers where they are presenting the real picture of the society.

Research Methodology

Since it is literary research, the methodology which could be applied to the proposed work shall be analytical, argumentative by referring primary and secondary sources. Library will be major source of information.

Shashi Deshpande and the novel *The Dark Holds No Terror*

Shashi Deshpande one of the most prominent writers in India successfully presented the real face of gender discrimination and the male domination over the female in the Indian society. The characters in her novels directly show the patriarchal norms, which stood against women. In the novels of Shashi Deshpande, women explain not only their history, various roles, their place in the society but their interpersonal relations also. In Deshpande's novels, the characters are the true victims of patriarchal system or the rules, which are being designed and implemented upon women by the male dominated society. Somewhere we cannot deny that Indian culture and its traditions prevent women from entering into social activities. As a writer, Deshpande breaks the barriers that are made by the society. In the present novel, *The Dark Holds No Terror*, the protagonist, Saru, marries with Manohar against her parents' will. She goes on to become a successful doctor, but her success as a doctor disturbed her marital life. The novel also challenges to show the revolt against the complication and complexities of women like Saru, the protagonist. Saru's marriage created big problems in the house. She got married to the man she loved, who is from different caste and religion. After Saru marries Manohar and when she introduces Manu in her home, Saru's mother asks her:

What caste is he? I do not know. A Brahmin? Of course, not. Then, cruelly, his father keeps a cycle shop. Oh, so, they are low caste people, are they? TDHNT (p.96)

The character, Saru dreamed of a life where she could live a life with her loved ones. To live the life she had to leave their parents behind. She always worked hard to straighten her life and survive her needs with money. One day saru goes for interview with Manohar and the interviewer asked Manu: "How does it feel when your wife earns not only the butter but most of the bread as well?" TDHNT (p.35-36)

This question disturbs Manu's mind and hurts to his ego and complexity. Saru tried a lot to explain her husband regarding this and she was so unhappy with him. One more incident happened with saru and Manu, when Saru and Manu meets Manu's colleague. Both of them were going for holiday trip so wanted to do shopping. There they accidentally meet Manu's colleague. After seeing both of them, Wife of Manu's colleague says: "If you had married a doctor", the wife said tartly, "you would have gone to Ooty too... London, Paris, Rome, Geneva". TDHNT (p,111)

Both these two incidents affected Manu deeply. Not only affected but created ego and complexity in his mind because he was feeling so bad and so small in front of his friends. The reason behind this was just because his wife was a doctor and she earned a lot more

than him. The mental exploitation was not only from her husband's side, but even her mother also tortures her by blaming that she is responsible for her brother's death. Saru was so helpless that could not prove her innocence in front of her parents. When Saru was young, her brother died drowning and the cause of his death was put on her. Saru at that time tried her best to save him. But still, all her life, she was criticized and blamed by her mother... Saru's mother says: "You killed him. Why did not you die? Why are you alive, when he is dead?" (TDHNT p.173) From the above incidents which happened in Saru's life are common in the life of any Indian woman and the reason behind this is Indian culture and its traditions avert women from entering into social activities. As a writer, Deshpande breaks the barriers that are made by the society.

Anita Desai and *Fire on the Mountain*

Anita Desai marks a revolutionary departure without trespassing into terra incognita and is happy to have women protagonists in her novels. Her all-young characters crave women's liberty. The recurring themes of Anita Desai's novels are identified woman's struggle for self-realization and self-definition, woman's quest for self-identity, her pursuit of freedom, equality and transcendence, her rebellion and protest against oppression at every level.

In the novel *Fire on the Mountain*, Nanda Kaul is the wife of an Ex- Vice Chancellor. She played her role with grace and dignity that almost everybody envied her. But her married life was not happy. Nanda Kaul was not happy with her husband. She led her life as he wanted her to lie, out of a sense of duty. Her life as the vice Chancellor's wife though crowded full of social activities, was essentially meaningless and unsatisfying. Though there had been too many guests coming and going all the time, she was feeling very lonely in the house. Her husband also did not love her as a wife. He treated as some decorative yet useful mechanical appliance needed for the capable running of his household. She was just like a gracious hostess all the time and pretending that she was enjoying the comforts and social status of the wife of a dignitary. But she felt lonely and neglected. Her husband had a lifelong affair with Miss David, the Mathematics mistress. This had been a source of suffering throughout her life.

After the death of her husband, Nanda leaves the vice Chancellor's house and comes over to Kasuali. She always thinks that she is just like a lonely pine tree. The novelist shows the garden of Carignano is a projection of Nanda Kaul's yearning for loneliness and privacy. The novel deals with the subject of solitude, existentialism and oppression of females in the Indian patriarchal culture. Nanda never says this to Raka, but she slowly begins to learn for a connection with her great grandchild. Ila Das and Nanda Kaul represent involvement in and detachment from the emptiness and meaninglessness of life. When police officer gives Nanada Kaul the news of Ila Das's tragic death, she is stunned and shocked. She always tries to confront the horrible death of Ila Das so that she must bridge the gap between the disgusting reality and the illusion of noble life, which she was facing. Thus, when Raka returns home, setting fire to the forest, she finds

her sitting. She finds that Nanda dies on the stool with her head hanging and at her back telephone was hanging with the long wire. Raka is not interested in human connections, but grows to trust her great grandmother as the book progresses. Raka's act of setting fire to the forest is a symbol of her inward revolt against the cruelty and violence present in our society. Here the novelist symbolizes Raka as of the new generation, just like a fire on the mountain. It is the superbly crafted novel, in which we can witness the beautiful mingling of rich, symbolic imagery and psychological insights. In addition to existentialistic reality of life the novelist evokes the sentiment and sensibility of women for their role and respect in society. Nanda's feeling of identification with pine trees suggests her withdrawal from life as most of the Indian women feel in their lives.

Conclusion

The life of characters reflects the life of Indian women or girls who are ignored and not allowed to actively participate in the society. The customs and so-called culture of the society hold back the women from coming forward and they were enslaved inside the four walls of the kitchen. But society should change its outlook towards women and should think that women are not someone to be held back, just like men, they do have skills and abilities that can contribute to the society. Shashi Deshpande and Anita Desai in *The Dark Holds No Terror* and *Fire on the Mountain* respectively tried to show real situation of women through the characters of Saru and Nanda. Though both of them had all the material pleasure, they were not satisfied with their lives. Through these novels both the writers raised the voice of women through their prolific writings.

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The Role of Higher Education for Women Empowerment

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FULL PAPER

Apart from bringing up children in the right manner so that they can match or fit with the present-day society, educated women have the chance and ability to contribute their talents, skills and knowledge in task of national economic revival for the country growth and development. Educated women can play a very important role in the society for socio-economic development. Education eliminates inequalities and disparities as the means of recovering their status within and out of their families. It is the key factor for women empowerment, prosperity, development and welfare. Higher education, whether from college or high school, equips women with the knowledge and skills needed to participate in government, industry, and civil society. Furthermore, with increased education, women and girls have greater access to medical knowledge and other helpful resources. Higher Education is one of the most important means of empowering women with the knowledge, skills and self-confidence. It brings a reduction in inequalities and helps in improving their status within the family. Higher educational achievements of women can have ripple effects within the family and across generations.

The Education of Women in India

The education of women in India plays a significant role in improving livings standards in the country. A higher women literacy rate improves the quality of life both at home and outside the home, by encouraging and promoting education of children, especially female children, and in reducing the infant mortality rate. Several studies have shown that a lower level of women literacy rates results in higher levels of fertility and infant mortality, poorer nutrition, lower earning potential and the lack of an ability to make decisions within a household. Women's lower education levels is also shown to adversely effect the health and living conditions of children. A survey that was conducted in India showed results which support the fact that infant mortality rate was inversely related to female literacy rate and educational level. The survey also suggests a correlation between education and economic growth. In India, it was found that there is a large disparity

between female literacy rates in different states. For example, with Kerala actually has a female literacy rate of about 86%, Bihar and Uttar Pradesh have female literacy rates around 55-60%. These values are further correlated with health levels of the Indians, where it was found the Kerala was the state with the lowest infant mortality rate while Bihar and Uttar Pradesh are the states with the lowest life expectancies in India. Furthermore, the disparity of female literacy rates across rural and urban areas is also significant in India. Out of the 24 states in India, 6 of them have female literacy rates of below 60%. The rural state Rajasthan has a female literacy rate of less than 12%⁸. In India, higher education is defined as the education of an age group between 18 and 24 and is largely funded by the Government. Despite women making up 24-50% of higher education enrolment, there is still a gender imbalance with in higher education. Only one third of science students and 7% of engineering students, are women. In comparison, however, over half and students' education are women⁹.

Women's Education & Its importance

Women have a much lower literacy rate than men. Far fewer girls are enrolled in the schools, and many of them drop out. In the patriarchal setting of the Indian family, girls have lower status and fewer privileges than boy children. Conservative cultural attitudes prevent some girls from attending school. 44 Dr. Kiran Sharma The number of literate women among the female population of India was between 2- 6% from the British Raj onwards of the formation of the Republic of India in 1947. Concerted efforts led to improvement from 15.3% in 1961 to 28.5% in 1981. By 2001 literacy for women had exceeded 50% of the overall female population though these statistics were still very low compared to world standards and even male literacy within India. Recently the Indian government has launched Saakshar Bharat Mission for Female Literacy. This mission aims to bring down female illiteracy by half of its present level. And outlines the progress of women's education in India. Since 1947 the Indian government has tried to provide incentives for girls' school attendance through programmes for midday meals, free books, and uniforms. This welfare thrust raised primary enrolment between 1951 and 1981. In 1986 the National Policy on Education decided to restructure education in tune with the social framework of each state, and with larger national goals. It emphasized that education was necessary for democracy, and central to the improvement of women's condition. The new policy aimed at social change through revised texts, curricula, increased, funding for schools, and policy improvements. Emphasis was placed on expanding girls' occupational centers and primary education; secondary and higher education; and rural and urban institutions. The report tried to connect problems like low school attendance with poverty, and the dependence on girls for housework and sibling day care. The National Literacy Mission also worked through female tutors in villages. Although the minimum marriage age is now eighteen for girls, many continue to be married much earlier. Therefore, at the secondary level, female dropout rates are high.

Education to Empower Women

In developing countries, 35% to 85% of girls are forced to stay at home from school to care for their younger siblings and the house while their brothers attend school.

Education is crucial to women's economic empowerment. It actually takes centre stage, but for a long time, most women have been denied this right. Rather, they have been the victims of highly degraded traditions and obligations.

Education enables girls to accomplish more in their social, career, economic, and family lives. For women, education can include attending classes and receiving training in capacity building and skills enhancement. As a result, they will help the country gain sustainable economic development. Thus, denying women and girls equality and fairness not only harms them but also harms the rest of society.

Importance of Women's Access to Higher Education

Higher education, whether from college or high school, equips women with the knowledge and skills needed to participate in government, industry, and civil society. Furthermore, with increased education, women and girls have greater access to medical knowledge and other helpful resources.

There are multiple reasons why higher education is important for women. These are as follows:

- **Better Economic Growth:** With educated women, the economy of the country flourishes and thrives. The reason is that the more educated women there are, the greater the ratio of people serving the country, and hence the economy grows.
- **Good for Communities:** Compared to men, educated women have higher earning potential and are therefore more likely to contribute to society. Women who have received an education place a high value on empathy, compassion, and community participation.
- **Decreased Abuse:** Educated women suffer less from domestic abuse than illiterate ones because they have more awareness and more independence.
- **Lower Mother and Child Mortality Rates:** Higher education allows women to marry later in life after they complete their education. As a result, they push back the age at which they have their first child, which increases the survival rate of both mothers and children from the first dangerous childbirth.
- **Enhanced Social Inclusion:** Higher studies empower women to have a professional life along with a personal one. As a result, the women's seclusion decreased and their mental health issues are also reduced.
- **Promotes Good Health:** Children whose mothers have completed higher education are twice as likely to receive vaccinations against common diseases. As a result, it leads to improved community health outcomes.

Conclusion

According to above research women are more important key to promote education and higher education in India. The contribution of women in higher education essential for better future of higher education in India. Higher education is important for women because of better economic growth, enhances social inclusion, and promotes good health of children and better future for a nation.

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Role of Women in Agricultural Development

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FULL PAPER

According to the Census of 2011, population ratio of India is 943 females per 1000 males, national literacy rate is 74.04 percent, but the workforce participation rate for females is 25.51% against 53.26% for males. Women remain as a backbone of agricultural workforce and represent 43% of the global agricultural labor force. They devote 45 - 50% of their time to agricultural activities, 79% of women continue to be engaged in agriculture and allied activities as against only 63% of men (Courtesy: Gender Reference Manual, 2016, ICAR-CIWA). While considering participation in agriculture, 89.5% of the total female employed in rural areas, is engaged in agriculture and allied sectors and about 70% of farm work is performed by women. India grows a variety of cereals, pulses, millets, oilseeds, cash crops, plantation crops and horticultural crops based on its regions where women play important roles. Dr. Swaminathan, the eminent agricultural scientist, describes that it was women who first domesticated crop plant and initiated the art and science of farming. Women play a key role in conservation of natural resources like land, water, flora and fauna. A recent study conducted by Women and Population Division of FAO revealed that in developing countries women provide 70% of agricultural labor, 60-80% labor for household food production, 100% labor for processing the basic food stuffs, 80% for food storage and 90% for water and fuel wood collection for households. They produce between 60 to 80% of the food in most developing countries and are responsible for half of the world's food production. Women involve themselves in almost all the agricultural practices such as: sowing, transplanting, weeding, other inter-cultural operations, harvesting, value addition and marketing.

Some facts about women

- "A woman who is the primary contributor of labor and decision-making to a farm on a daily basis, or is the employer of individuals who assist with farm work."
- Women is an integral part of the human society.

- In the majority of developing nations, including India rural women acts as the most effective and efficient workforce contributing in the development of an economy.
- Women contribute one third labor force required for farming operations and allied enterprises.
- They have been playing significant role in home, farm and allied activities.
- Many of these activities are not defined as “economically active employment” contributing to the GDP of nation even though they are indispensable part for the wellbeing of rural households.
- Globally women constitute half of the world’s population and produce half of the agricultural products. (Source: www.fao.org/economic/esa)
- Women in India are major producers of food in terms of value, volume and number of hours worked.
- In rural India, 84% of women are depends on agriculture for their livelihood.
- Almost 50% of rural female workers are classified as agricultural laborers and 37% as cultivators.

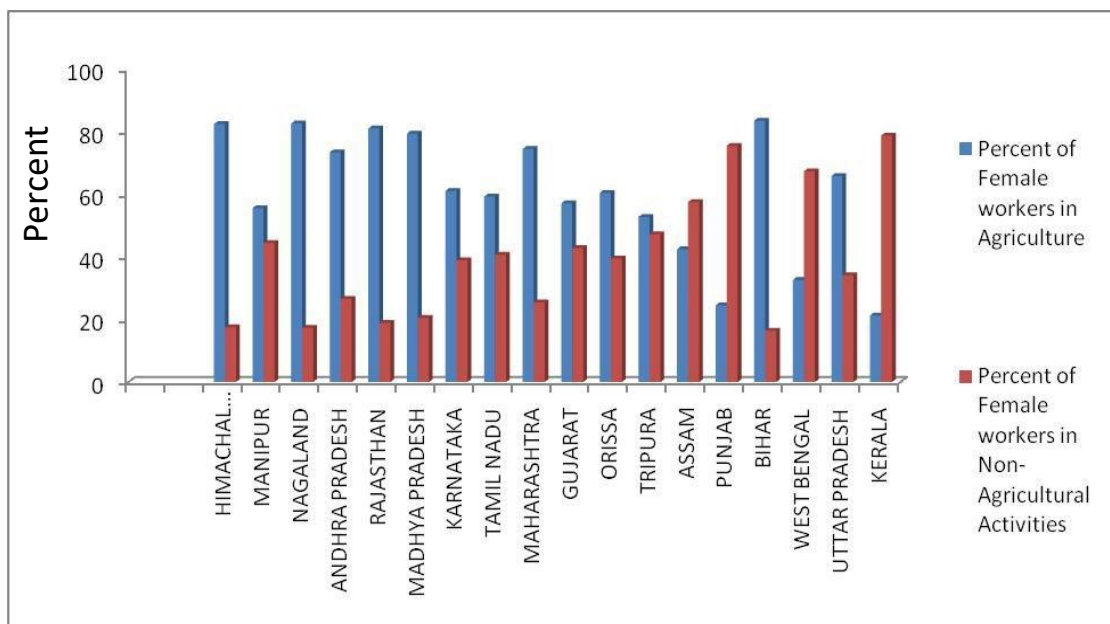


Fig 1: State-wise Women Participation in Agricultural & Non - Agricultural

Fig 1: State-wise Women Participation in Agricultural & Non - Agricultural Activities

Source: www.iosrjournals.org

Role of Women in agriculture and allied sectors Agriculture

More specifically, rural women are employed in many agrarian activities in three major ways depending upon the socio-economic condition of their family as well as the regional issues. They are engaged as:

- Paid or unpaid labourers on other farms and agricultural enterprises
- Farmers on their own account, as unpaid workers on family farms
- Managers of certain aspects of agricultural production by means of labour supervision and participation in post-harvest operations also.

The types of numerous labour-intensive agricultural activities taken up by rural women include:

- Sowing
- Nursery management
- Transplanting
- Hoeing
- Grass cutting and weeding
- Picking, cotton stick collection and separation of seeds from fibre
- Irrigation
- Fertilizer application
- Plant protection
- Harvesting, winnowing, storing etc.
- Crop and livestock production at subsistence and commercial levels
- Produce food and cash crops and manage mixed agricultural operations often involving crops, livestock and fish farming.

Horticulture

Women play significant role in horticulture including production, post-harvest operation and value addition. In fruit cultivation, they are involved in weeding, irrigation, collection, sorting and grading. Participation of women in vegetable production is in field preparation, seed cleaning, seed sowing, transplanting of seedlings, weeding, harvesting, sorting and grading of vegetables. Sometimes they also go for manure application. The farm operations in which participation of women is 100% are cleaning the produce, cutting, picking, storage and processing activities. Women are trained for organic cultivation of selected vegetables, fruits and medicinal plants. They generate highly remunerative employment through mushroom cultivation, vermi-compost, processing, floriculture, seed production, nursery maintenance, tissue culture, seedling production of fruits & flowers and food processing.

Livestock

Livestock is an elementary livelihood activity for fulfilling household food demands as well as supplements farm incomes also, and it is documented that rural women can earn additional income from the sale of milk and animals. An estimated two-thirds of poor livestock keepers, totaling approximately 400 million people, are women. It is evident



that predominantly women play a dominant role in livestock production and perform management activities such as

- Cleaning of animal and sheds
- Watering of cattle
- Milking the animals
- Milk processing, preparation of ghee, etc.
- Fodder collection
- Preparing dung cakes
- Collection farmyard manure

Poultry

Poultry farming is one of the major sources of rural economy. The rate of women in poultry farming at household level is the central in poultry industry. Even though rural women are not using modern management techniques, such vaccination and as improved feed, but their poultry enterprise is impressive. Cleaning of animal shed, providing feed, fodder and water, milking, processing and selling milk product, grazing of animals, caring of new born and sick animals. In India, about 88.00% of women engage in agriculture and allied activities, predominantly in animal husbandry and dairying besides performing household work. Every year, income from poultry farming has been rising. In order to generate more and more income, rural women often sell all eggs and poultry meat and left nothing for personal use.

Fisheries

In India, out of total population, 5.4 million are active fishers. Out of which 3.8 million are fishermen and 1.6 million are fisherwomen. These fisherwomen are engaged in several fisheries vocations. The major activities, in which women's contribution can be noticed throughout the country are fish processing and marketing. Fisher women are engaged in several fisheries vocations.

- Fish catching from river,
- Fish drying,
- Sorting and grading of fish,
- Fish marketing,
- Type of fish pickle to be prepared,
- Feeding of fish,
- Pond preparation.

Conclusion

Women have been cooperating gigantically in favour of all-inclusive agricultural growth and development through the means of their engagement in crop production, horticulture, animal husbandry, poultry, fisheries and so on. Although the proportion of women workers in agriculture has declined, yet they constitute a significant workforce and economically active population in agriculture throughout the globe. Their involvement differs across the regions, socio-cultural and agro-production systems also.



Moreover, the persisting gender gap in access to and control of resources remains an important concern which has not only kept women in a vicious circle of low productivity but also has thrown up questions about inclusive and sustainable growth of this sector. Therefore, the need of the hour is to bridge the gender gap and empower women with new knowledge and technology, and it would be quite challenging, particularly in the context of socioeconomic and climate-related changes.

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Consumption of Junk Food: Impact on Women Health

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FULL PAPER

Michael Jacobson coins the word junk food in 1972 for foods of useless or low nutritional value. Junk food is used to describe food and drinks low in nutrients (e.g. Vitamins, minerals, amino acids and fiber) and high in saturated fat, added sugar and added salt. Junk food companies make food convenient, tasty and affordable so it has largely replaced preparing and eating healthy homemade meals. Junk foods include foods like burgers, fried chicken and pizza from fast food restaurants, as well as packaged foods like chips, biscuits and ice-cream. These are typically processed foods.

Impacts of junk food on Women :

- Obesity is a global issue in women. It is now considered as a chronic disease. It is characterized by an excessive body mass index (BMI) one with a BMI > 30 are obese. Obese people have an increased risk of colon, breast, ovarian, uterine and skin cancer(T. Shah, G. Purohit, S.P. Nair, B. Patel, Y. Rawal, and R.M. Shah 2014). Obesity will give rise to respiratory problems like shortness of breath and asthma.
- The abundance of salt in junk foods can result in hypertension, which raises the blood pressure (McNaughton SA, Ball K, Mishra GD, Crawford DA 2008) Junk food diet is a major cause of heart disease and severe heart failure due to plaque formation in arteries (Odegaard AO, Koh wp, yuan JM, Gross MD, Pereira MA 2012).
- The ingredients in fast food will impact a woman's fertility. As per recent study, processed food has phthalates. These are the chemicals that may disrupt a body's hormonal activity. Exposure to such high levels of chemicals may cause various reproductive problems. Increase in consumption of junk food there is increase in problems in women i.e. early menarche, irregular menses, dysmenorrhea and excessive menses because these kinds of foods are deficient in micronutrients.(Randhawa JK, Mahajan K, Kaur M, Gupta A 2016).

- Junk foods might disturb the metabolism of progesterone in the menstrual cycle as they are rich in saturated fatty acids.(Hofmeister S, Bodden S 2016)
- As per recent research and study, people who have processed pastries and fast food are 51% more likely to develop depression than those not having such foods or consuming a few of them.
- Dental Cavities formed due to the excess consumption of junk foods as food gets accumulated on teeth spaces and plaque formation.
- Junk foods are rich in carbs, which may affect the appetite negatively. Losing appetite is one of the harmful effects of junk food.
- Women may eat more food than what is needed because it is tasty. Subsequently there are various problems with indigestion such unhealthy habits and insufficient levels of nutrition will affect the development of the brain(Gomez-Pinilla, F. 2008). Taking foods loaded with sugar and salt may suppress the brain's function.
- It can also cause kidney impairment like polyuria, renal failure and hyperuricemia.
- Balance and lack of concentration, hypersensitivity disorder can also occur due to use of the junk food.
- Women are very cautious about acne. Food items high in carbs will cause blood sugar spikes, which may cause acne.
- Junk food is full of carbohydrates which lead to insulin spikes. This results in the alternation of the body's natural insulin response. Over 7.1% of Indian adults suffer from diabetes, which is more than 62 million individuals.
- Consumption of junk food leads to excessive weight gain, which further leads to several complications such as birthing a big baby, early labor, gestational diabetes, increased risk of birth defects, miscarriage and still born baby.

Conclusion :

Junk foods are tasty, affordable and convenient but due to consumption of junk food our health is negatively impacted. So all the women should aim for high fiber foods such as whole grains, vegetables and fruits. The meals must be with moderate amount of sugar and salt and calcium rich and iron-rich foods.

Young girls are often the targets of sneaky advertising tactics by junk food companies, which show heroes and icons promoting junk foods(Potvin Kent, M, and Pauze, E. 2018). A study showed that adolescents aged 12-17 years view over 14.4 million food advertisements in a single year on popular websites, with cakes, cookies and ice-creams being the most frequently advertised products.

To avoid the negative health risks, diet needs to be nutritional and diverse.

Controlling young girls from eating junk foods in schools and colleges is another step that helps in a long term. School and college administration along with parents has a combined responsibility to educate the girls about avoiding junk food.

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Influence of Indian Women English Writers on Indian Society

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FULL PAPER

19th century was known as a beginning of English education and used as significant tools behind social reform. Actually, it was an imperial mission of educating colonial subjects in the literature and thought of England, a mission that in the long run served to strengthen western cultural hegemony. English colleges were founded in India to create an English-educated gentleman particularly Hindu who might be critical of both their own religious orthodoxies about the caste system and out-dated rituals. The British-style education also had the effect of linking Indian writers to literary traditions of the West, enabling Indian writers writing in English to reach an audience in Europe as well as in India. In 19th century both progressive and orthodox reformers supported female education in India, believing that social evils could be root out through education.

Today, the works of Kamala Markandaya, Nayantara Sahgal, Anita Desai, Geetha Hariharan, Shashi Deshpande, Kiran Desai and Manju Kapur, Arundhati Roy, Chitra Banerjee, Yamine Gooneratne and many more have left an indelible imprint on the readers of Indian fiction in English. A major development in modern Indian fiction is the growth of a feminist or women centered approach, that seeks to project and interpret experience, from the point of a feminine consciousness and sensibility.

Many Indian women novelists have explored female subjectivity in order to establish an identity. The theme is from childhood to womanhood-developed society respecting women in general. Santha Rama Rau's 'Remember for the House,' (1956), Ruth Pravar Jhabvala's first novel 'To whom she will', 1955 and her later novel 'Heat and Dust' (1975)', Kamala Markandya's 'Two Virgins' (1994), Rama Mehta's 'Inside the Haveli' (1977), and Gaeta Hariharan 'The Thousand Faces of Night (1992)' are some of the leading women writers writing in Indian English literature. The image of women in fiction has undergone a change during the last four decades. Women writers have moved away from traditional portrayals of enduring self-sacrificing women, towards conflicts, female characters searching for identity; no longer characterized and defined simply in terms of their victim

status. A major preoccupation in recent Indian women's writing has been a delineation of inner life and subtle interpersonal relationships.

Shashi Deshpande is the second daughter of the famous Kannada dramatist Karnataka and Sanskrit Scholar Shriranga. She did a graduation in Journalism at the Bharatiya Vidya Bhawan, Mumbai and worked for a couple of months as a journalist for the magazine 'On Looker'. Her first novel 'The Dark Holds No Terror' was published in June 1999. She is a winner of the Sahitya Akadami award, for her novel 'That long silence'. Her third famous novel is 'Roots and Shadows'. She has projected objectively a new female face with subjective experiences with a geocentric vision. She reflects on the problems and concerns of the middle-class Indian women. Her writings are rooted in the culture in which she lives. Her remarks are sensitive to the common everyday events and experiences and give an artistic expression to something that is simple and mundane.

Her feminism is particularly Indian in the sense that it is borne out of the predicament of Indian women placed between contradictory identities. The women characters are with traditional approaches trying to tie family and profession to maintain the virtues of Indian culture. Shashi Deshpande novel 'A Matter of time' is a continuation of her exploration into the many facts of the feminine experience in writing. In this novel, she has displayed the themes of silence, gender differences, passive sufferings and familiar relationships into much deeper realms. It is a story encompassing three generations of women coming to terms with their life in and all female worlds. The relation women characters share with their men is homered with silence, absence or indifference.

The pain of disintegration of the family troubles Aru, who consider herself for her father's action and sets out to undo it. It is in this stifling atmosphere the characters evolve and come to a newer understanding of their lives. The underlying theme in Shashi Deshpande novels is human relationships especially the ones that exist between father and daughter, husband and wife, between mother and daughter. In all relationships, the women occupy the central stage and significantly, the narration shifts through her feminine consciousness. In her novels, three types of suffering women characters reoccur with subtle changes. The first type belongs to the protagonist's mother or the mother figure, the traditional woman, who believes that her place is with her husband and family. The second type of woman is bolder more self-reliant and rebellious. She cannot confirm to mythological, submissive and surrender vision of womanhood. As radical feminist, ideology expressed, for example, Sarah's friend Nathan in the 'Dark Holds No Terror'.

Another most eminent and popular female writer from south is Arundhati Roy, born and grew up in Kerala. She published her first maiden novel 'The God of Small Things.' It won Britain's premier Booker prize and the Booker McConnell in 1997. Roy is the first non-immigrant Indian author and the first Indian woman to have won this prize. Roy's major essays 'The End of Imagination' and 'The Greater common good' are available online. She is between the two Indian writers writing in English 7 who has won the Booker Prize (the other one being Salman Rushdie for his 'Midnight Children'.)

Arundhati has never admitted that she is a feminist but 'The God of Small Things', reveals at many places her feminist stance and her protagonist represent feminine sensibility.

Roy's 'The God of Small Things' seems to be iconoclastic in nature. It is remarkable for its stylistic innovations and also unique because of new experiment with the English language. It includes the use of words, phrases and even sentences from vernacular language, use of italics, subject less sentences, faulty spellings, deviation from normal word order, single word 'sentences,' change of word classes, clustering of word classes and a variety of other techniques. She gave prominence to ecology and subalternity as the major themes in the novel.

Anita Desai, the other great novelist of the Indian English fiction was born in 1937. Anita Desai is unquestionably one of the celebrated Indian - English fiction writers. She holds a unique place among the contemporary women novelists of India. She has to her credit a large number of creative works and a coherently growing readership throughout the world. She has published ten novels and other literary works of immense value. Anita Desai's women characters in her novels rebel against patriarchal community in order to explore their own potential or to live on their own terms, regardless of the consequences that such a rebellion may have on their lives. They take the position of outsiders to fight and criticize those cultural ideologies that come in their way of becoming free individuals, self - chosen withdrawal, for these women, takes on the form a weapon for survival in a patriarchal community. Desai's women, thus, want freedom within the community of men and women, as it is the only way that will succeed in fulfilling them. In fact, Desai's model of an emancipated woman, Bimala in the novel 'Clear Light Of Day', is an unmarried woman.

Her married women characters like Maya in *Cry, a Peacock*, Monisha in *The City*, Nanda in *Fire in the Mountain*, and Sita in *Where Shall We Go This Summer?* Become depressed, violent or self-destructive. They either lose their sanity or kill others, or they kill or destroy themselves. The nemesis of these women is not a private one but an outgrowth of the complex social context, immediate family environments and the relationships with their men. Many of Desai's protagonists are portrayed as single women. Desai does not neglect the institution of marriage or support alienation from society. Some of her women characters, like Tara in 'Clear Light of Day', do achieve fulfillment in their marriages. Instead, through Bimala, Desai points to a kind of feminist emancipation that lies in not limiting women to their traditional roles but in expanding and awakening them to several other possibilities. Their kind of life, apart from being invigorating, also frees them from dependence on men.

Anita Desai's first novel, 'Cry, The Peacock' is concerned with its chief protagonist Maya's psychological problems. As a young sensitive woman, Maya wishes to love and to live. She makes up the mind of her father, Gautama who is much older than she is. Maya is haunted constantly by the rationalistic approach of her husband to the affairs of life. Maya loves Gautama passionately and desires to be loved in return; but Gautama's coldness

disappoints her. The root of the entire novel lies in the prophecy of albino astrologer, who creates a fear psychosis in Maya's mind. Anita Desai works on revealing the varying mental states, psychic observations, inner motives and existential pursuits of man. She succeeds fully in breaking non- grounds for her fictional art among her contemporary while dealing with the predicament of man and his social and moral dilemmas.

Whenever a new form of writing emerges, there are a lot of changes in the society which influences it. For example, when the form of 'novel' came into the literary canon in the eighteenth century, it wasn't just the form which emerged but it represented a whole lot of people who thought the way a 'realistic' protagonist in the novel did. In Britain, the shift from epics to novels came gradually as more and more people from the working classes and women started reading. This could be related to the growing economy where goods started being available in the market, which meant that women didn't have to produce those goods at home, giving them a lot of luxury time. Reading was also considered a luxury and to show off their wealth, the aristocratic men gave a lot of free time to their women. It slowly became a status symbol.

However, when women and the working class started reading, the novels had to be about something they understood. They needed a more vernacular language and a much easier content without fancied language and techniques. Result of these numerous political and social changes was the emergence of novel. The novel now had a simplistic approach and authors wrote about people from daily lives. The Indian context too has witnessed critically acclaimed novelists who brilliantly mentioned about the Indian society and showing its realistic face. One such novel which mentions about the reality of a poets life is Anita Desai's *In Custody*. The novel was immensely popular and won The Booker's Prize as well. A Bollywood movie too, was based on this novel. In 1993, her novel *In Custody* was adapted by Merchant Ivory Productions into an English film by the same name, directed by Ismail Merchant, with a screenplay by Shahrukh Husain. It won the 1994 President of India Gold Medal for Best Picture and stars Shashi Kapoor, Shabana Azmi and Om Puri.

A number of women novelists have arrived on the literary scenes, they have set out making new forays into the world of women. The fiction of the nineties is dominated by women writers like Gita Mehta, Shobha De, Gita Hariharan, Anita Desai, Bharati Mukharjee, Kamala Das, and Mahasweta Devi etc. among others. Mahasweta Devi, winner of Padmashree and Sahitya Academy Award, is not professedly a feminist. In her novels, the fight is not against male chauvinism, but men and women fight shoulder to shoulder agaisnt a common foe-the establishment. Her female characters symbolize abundance and motherhood. From the grueling poverty of village life, these women emerge as sources of simple strength and indomitable rural courage to their men. Some of them become legends in their lifetime.

Conclusion

In a nutshell, influence of Indian women writers on Indian society is represented through their novels by Kamala Markandaya, Nayantara Sahgal, Anita Desai, Geetha Hariharan, Shashi Deshpande, Kiran Desai and Manju Kapur, Arundhati Roy, Chitra Banerjee and Yamine Gooneratne Gita Mehta, Shobha De, Gita Hariharan, Anita Desai, Bharati Mukharjee, Kamala Das, and Mahasweta Devi. Even though Indian society has several issues regarding statues women belonging to different religions and castes pre and post-independence era but for the first time, these women writes exposed these several issue through their novels.

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Socio-Political and Cultural Landscape in Manju Kapur's "Difficult Daughters" and "A Married Woman"

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FULL PAPER

A society is described as a group of people who share a shared culture and reside in a certain geographic area. To put it another way, a society is referred to as a social group, whereas culture is a system of the shared legacy of society. We might therefore conclude that neither society nor culture can exist without the other. Literature is a mirror that sheds light on our society and culture and captures the essence of those things in a particular location and time. Since its inception, Indian English fiction has provided evidence of social, cultural, economic, and political changes in this nation. India is a huge and diverse country with a diverse population of languages, faiths, and cultures. Cultures have different ways of expressing emotions, thoughts, and feelings. The desire to maintain Indian tradition as a whole unites people from different states, despite the fact that they have different traditions and customs. India is a patriarchal country, but women are nonetheless obliged to preserve its customs and culture. It appears to be present throughout Kapur's works. They have been victims of inequality on all social, political, and economic levels around the world. Women are subjected to prejudice regardless of their sociocultural origins, religious beliefs, social position, economic standing, or geographic location. Kapur's writings have an Indian feel because she is an Indian writer, and her English has a definite regional character. "Difficult Daughters" and "A Married Woman" both give the realistic and an implicit picture of the socio-political environment of India.

Difficult Daughters

Manju Kapur's first novel, *Difficult Daughters*, published in 1998 and primarily taking place in 1940s India. In this novel she talks on the concept of freedom with amazing

narrative grace. The search for control over one's fate, which is the novel's central theme, has to do with both women's independence in India and a country's aspiration for and accomplishment of independence. It is framed by the distressing and dramatic events of India's partition as they occurred in the Punjab region. The brutality and mayhem that followed Partition are portrayed in the novel through the eyes of many different characters. Manju Kapur sets the setting in Amritsar and Lahore against the bloody backdrop of Partition, and she masterfully recreates the time and the locations. This is a powerful portrayal of society where shame is more important than grief; pragmatism goes hand in hand with superstition. It is about women who is shredded by conflictual forces and torn apart by oppositional structures in life (Observer). It is a story about the fight for independence. As India fights for independence from the British Raj, Virmati fights for the right to live her life on her own terms. In the end, it looks like she accomplished everything, but it is no longer significant. She loses a piece of herself in the struggle. She's split into two halves, one of which is the side she's fighting. All of this occurs when India gains independence, but at a price of Partition, the loss of one's soul, and the loss of hundreds of thousands of innocent lives lost in the firestorm of communal hatred. The old values were falling apart. Socially, we see India as a country with joint family system. Virmati's grandfather Lala Diwan Chand is a generous old man who provided home for his sister, two sons, daughter-in-laws and ten grandchildren. They were more than fifteen people in the same house. Very slowly a family ripped apart. The two sons were given separate houses. We see the drift in not only the houses but also values. The Hindu-Muslim antagonism is brought to the fore through Virmati's brother Kailashnath account: "It was 5 March. Those Muslims were well prepared. They knew how to make bombs, explosives. We had to discover ways to protect ourselves, fast. They looted and burnt. Drank our blood, destroyed our peace, and put the fire of revenge in our guts. They had always hated us, tried to poison the well once." (DD, 246) Her brother Gopinath's testimony describes the horror of partition's gruesome side, when entire train loads were killed and human parts were thrown out the window. His account vividly depicts the heinous crime: "...I had to go to the station. I will never forget the Sight of that train, threw up on the platform. It was taken straight to the shed to be washed. There was blood everywhere. Dried and crusted, still oozing from the doorways, arms and legs hanging out, windows smashed." (DD, 247) It becomes clear that everyone in those turbulent times felt afraid for their lives when Gopinath says: all travelled on those trains. It could have been me. Anybody I knew. After that we lived with fear. "We were afraid to go out, even when curfew was lifted. We were prisoners in our own homes". (DD, 247-248) Swarnalata's account echoes the common sentiment of every Indian who believed that

Hindu-Muslim unity could not be shattered in their communities "When we heard about Rawalpindi, we all felt sick, but for some strange reason we felt such massacres could never occur in our city, where we daily saw evidence of the Hindus and Muslims living as one. I suppose there are some things which one cannot comprehend." (DD, 249)

Virmati's friend Swarn Lata reminds women of their duty for the country in times of struggle:

As women' it is our duty, no, not duty, that word has unpleasant connotations. It is our privilege to give ourselves to the unity of our country. Not only to the unity between rich and poor, but between Muslim and Hindu, between Sikh and Christian. Artificial barriers have been created amongst us to gain power over insecure and fearful minds. (DD, 145)

The terrible events of Partition have been expressed through these poignant and moving words in the novel: "People die – roasted, quartered, chopped, mutilated, turning, turning, and meat on a spit – are raped and converted in rampages gone mad, and leave a legacy of thousands of tales of sorrow, thousands more episodes shrouded in silence" (DD 263). Hindus and Muslims have lived side by side in harmony for centuries. They lived to witness men giving way to their animal instincts, to experience life at its ugliest. The pages tell us: "And those cries: Allah – O – Akbar, Har, Har Mahadev, Bole So Nihal. Those cries became the cries of battle rather than religion" (DD 270). Virmati is deeply moved by the predicament of people affected by these distressing events, and decides help them in any way. She donates all the unused clothes keeping only a few for the family. The only positive outcome of the Partition for Virmati is that it reunites her with her mother and other family members. Gur Pyari Jandial aptly describes the novel in the following words:

"Difficult Daughters successfully recreates India's painful passage into a new nation and a new world. This world is interwoven with Virmati's story of rebellion and her quest for Independence. Through courage and resilience Virmati scurvies and so does India." (Gur Pyari Jandial 99)

Virmati, Ganga, and Kasturi are the characters who are touched by the Partition. Virmati miscarried owing to melancholy brought on by the death of her own father and her grandfather's shock at the death of his own son. Partition is shown as a source of violence in the novel, recalling the tragedy that culminated in looting and the murder of several million people on both sides of the line. Virmati, despite her higher education, has failed in every capacity; she is neither a good mother nor a good daughter. It means that the memories in "Difficult Daughters" aren't merely utopian; Lahore appears as the heart of Punjabi identity, whose loss not only shows a psychic trauma but also a loss of huge cultural wealth. More significantly, the novel laments the unfortunate damage to important commercial and cultural exchange that sustained affluent Punjab. This exchange included the mobility of goods, people, and ideas between the two cities. The death of her father was attributed to Virmati rather than the existing state of the partition. Baoji was continuously drained and pallid. He was never the same after what his daughter did.

We can see that even though Suraj Prakash died in a bomb assault during curfew, his family has suffered greatly because he was the only source of income, and Virmati is

blamed despite the fact that she was not the cause of the calamity that occurred inside her family. Virmati, despite her terrible condition, continues to resist owing to her manly characteristics. This demonstrates that until the country is quiet, its citizens must endure a great deal of suffering. Manju Kapur, as a witness to the violence, murder, and killings that swept the nation at the time, depicts how women struggled to maintain their independence. R.K. Dhawan opines, Male ego-centrism blinds men to the situation of women, who may be placed in agonizing circumstances on account of their relationship with men. (Dhawan, 168)

As the writer asserts in the given lines: "People die- roasted, quartered, chopped, mutilated, turning, turning, meat on a spit- are raped and converted in rampages gone mad, and leaves a legacy of thousands of sorrow, thousands more episodes shrouded in silence" (DD, 263) In order to re-establish peace and security, Kapur's purpose is to highlight the awful reality of how heinous the history of partition was, as well as the importance of erasing those intolerably unpleasant traumatic memories. Similar to how the violent partition survivor does not want to remember the terrible events because it damages their mental health, as stated in the novel: It does no good to remember, no good to think about those things; we had to go on with our lives. If we thought too much, we would go mad, as our uncle did after he fled Sultanpur. He could not forget what he had lost, could never find anything to do that he considered an adequate substitute for his old life, and he slowly sank in to senility and uselessness. (DD, 268) It depicts the psychological scars left by bloodshed, violence, and the partition war. Every individual has suffered tremendous pain as a result of partition. It left everyone feeling empty and alone. The surviving was like scapegoats who were uninterested in living. The work vividly depicts the common man's encounter with fate, which resulted in mayhem and violence. Communal violence raged across the country in 1946, and it spread to Amritsar. Harish travelled to Kanpur with his mother, sister, Ganga, and children.

Language is most prominent component of culture and Kapur's novel is full with Indianized terminology, loan translations, repetition, and linguistic creativity. She expresses her joys and hopes using imperial English and colorful Punjabi idioms, creating a charming ethnic setting for this novel. Her use of code-switching and code-mixing techniques is fascinating and effective in creating an engaging and reading novel. Her linguistic creativity is exemplified by her language. She spoke in a Punjabi accent, extolling the soul-satisfying qualities of butter and lassi:

The milk had a thick layer of malai, Yellow, not white like nowadays.

And when food was cooked, ah, the fragrance of ghee!

At this point, words fail them

I had grown up on the mythology of pure ghee, milk, butter and lassi..., the barriers of time and space would have melted like pure ghee in the warmth of my palm (DD, 4)

Despite the fact that the above dialogue uses English words, it was written in an Indian context, giving the appearance that it had been Indianized. Malai is a Hindi and Punjabi word that means "milk cream." In the following sentence: "A woman's shan is in her home" (DD, 13)

Shan is a Punjabi/Hindi word. Instead of 'Pride,' Kapur went with Shan, which is a better fit for the situation. Manju Kapur employs a wide range of Hindi and Punjabi words, phrases, and expressions in this work. Food terms, loving terms, and honorific terms are among the words, phrases, and expressions that add spice and chutnification to the novel's lexicon. Dahi, Dal, Pakora, Morraba, Paneer, Lassi, Mali, and other Indian food names were utilized exactly as they are. Several Indian meals are mentioned in the Bible. In India, several regions have their own nomenclature. Because they are used in regional languages, Kapur employed terms like Dharmshala (instead of Spiritual Dwelling Place), Gully (instead of alley), Ghat (instead of river pier), and Kothi (instead of home/house) with ease. Other Indian professional titles such as Chowkidar (watchman), Bania (shopkeeper), Munshi, Pandit, and others were used without being translated into English. Indian culture is very distinct from Western culture. Without jeopardizing the novel's cohesiveness and grace, Kapur used Hindi/Punjabi vocabulary for clothing, cutlery, and relationship words. Dhoti, Dupatta, Kameez, Pajama, and other clothing are casually worn. Utensils like Katori, Thali, and Patila are used throughout the text to give us an impression of an Indian kitchen.

Cultural tradition, as an anonymous authority, pontificates on the behavior of individuals within the society. Traditionalists adhere to these rules and obey its mandates without ever deviating from those specified norms, as it is an unwritten code that is passed down from generation to generation. In "Difficult Daughters" Kasturi and Ganga follow the rules set forth by diverse cultural traditions. Though the traditional women in Manju Kapur's novels come from various socioeconomic backgrounds, they all belong to the middle class and are united in defending traditional values. Traditional women are rarely aware of their reliance on others since they are unaware of what independence entails. Kasturi is from a typical Arya Samaj family from the well-to-do middle class. She has been taught since childhood that marriage is her destiny. Marriage transforms a daughter's status into that of a daughter-in-law, and her in-laws become hers from then on. To begin with, giving birth to a high number of children was not a sin for Kasturi who adhered to traditional values. Ganga is depicted by Kapur as a dedicated traditional wife. Ganga's complaint is directed more towards Virmati than at her husband, whom she still admires: "Her husband continued to be Ganga's public statement of selfhood. Her bindi and her bangles, her toe rings and her mangalsutra, all managed to suggest that he was still her

God."(DD-278) Kishori Devi contemplates: "Her daughter-in-law was exemplary, thrifty, efficient, industrious and respectful, but if this was to be her fate, what could anyone do? She should have to accept it."(DD-210) Here Clara Nubile aptly remarks,

“In modern India the situation is still far from an ideal, liberated, democratic model. Indian women keep on struggling against the burden of tradition, against the legacy of the past and the orthodoxy of the patriarchal system.”(Nubile, 271)

As a mother Kishori Devi cannot but, be ever so reluctantly, compromise with the situation while the woman grieves too much for her daughter-in-law, Ganga. Kishori Devi is all sympathy for her daughter-in-law whom she loves and respects as an able, traditional house-wife. But unexpected incidents take place even in the best organized families. Such a thing has happened in the life of innocent Ganga and, it is a big irony in her life that her husband has brought a second wife into her life. As Kavita Tyagi observes:

“The notions of patriarchy were so strongly embedded in the psyche of women of older times that they, so fearful of their physical and financial security that they dare not cross their patriarchal thresholds for the fear of being discarded by society.”(Tyagi, 207)

Tradition is intertwined with nature's crevices, religious rituals, the collective, frugal lifestyle of the people, and the emotional cohesion of huge families. The place of religion in socio-cultural life has attracted generations of Indian novelists.

A Married Woman

A Married Woman is a well-written novel set against the backdrop of two major historical events in India: the demolition of the Babri Masjid and the Ayodhya Yatra. Bhartiya Janta Party leader Lalkrishna Advani led the Ayodhya Yatra to raise awareness and erect a magnificent temple of Shri Ram, a Hindu deity, at Ramjanamabhumi in Ayodhya. The demolition of the Babri Masjid and the Ayodhya Yatra, both key historical events in India, are far more contentious because they caused sectarian division and mayhem between Hindus and Muslims. Commenting on the central theme and aspects of A Married Woman, Ajay Kumar writes:

A Married Woman is a novel with a social purpose. It deals with three issues reinterpretation of history, political ideologies and feminist views in the present context. The pointed references to life and delicate dealing with political activities of the time are presented with the historical backdrop of Babri Masjid- Ram Janambhoomi episode. This gives the story a tangible shape with the articulation of emotional issues, communal hatred and women concerns. (Kumar, 292)

The novel gains a socio-political dimension by including both key political and national events in modern India. The writer describes the preparations for the proposed Ram Mandir in some detail. Bricks are carried and brought to Ayodhya in order to construct a magnificent temple dedicated to the Hindu god Shri Ram. Kapur skillfully depicts communal tensions and activities. It was 1989, and bricks for the Ram Mandir were being collected, worshipped, and escorted out of towns wrapped in silk and saffron, on their route to Ayodhya. Despite Peepilika's refusal to organize the drama in a communally

tense circumstance, Aijaz is adamant about performing the play. He also obtained authorization from the local government for the play's organization while concealing the play's true theme and plot. During her travel to Ayodhya, Astha's social avatar emerges. A guest house has been reserved for the women who would be attending the Sampradayakta Mukti Manch's communal awareness program in Ayodhya. Manch social workers march towards Ayodhya, and Astha, a prominent Manch leader, is going to deliver a speech to the assembled crowd. Astha's speech not only highlights the terrible consequences of violence, but also sheds light on the lives and environments of women. Astha's speech brings attention to two important issues: historical mistakes that encourage harm to individuals and harm to women's lives as a result of extreme violence. According to Kapur the emergency of feminist idea and feminist politics depends on the understanding that, in all societies which divide the sexes into differing cultural, economic or political spheres, women are less valued than men. Feminism also depends on the promise that women can consciously and collectively change their social place.

Manju Kapur uses fiction to convey the lesson that pampering historical archives and monuments only leads to communal conflict and, as a result, the deaths of thousands of innocent men and women. Thousands more women lose their husbands, fathers, brothers, or children as a result of this tragedy. As a result, the novelist redirects that family man have an impact on women. Finally, it should be highlighted that throughout the novel, Manju Kapur does not advocate for violence in any way and strongly condemns it. Astha's mother-in-law demonstrates her wisdom by debating the suitability of the Ram temple at Ayodhya. During her talk with Astha, she defends Hindus' demand for the proposed temple. She says, "This is all politics; you should not get involved besides have you thought about what you are going to protest? Lord Rams Janmsthan is in Ayodhya, is there any country in the world where the birthplace of their god is not honored? Hindu tolerance does not mean you accept everything and anything. Is this the pride we have in ourselves?" (AMW, 186) The mother-in-laws next reply raise further discussion about dos and don'ts of woman's on a woman's roll in life. The mother -in-law prudently says, "It is not a woman's place to think all these things". (AMW, 187) The response clearly implies that women should stay away from concerns such as politics and national issues. The argument supports the idea that a woman's function is limited to the home, family, and personal affairs. The two continue to converse, and her mother-in-law admits to being generous and helpful to Astha in domestic concerns. She also adds that, as a loving person, she never interferes with Astha's obligations and work, but she believes it is her responsibility to warn her daughter-in-law if she gets off track. With the same zeal and vivid realism, Manju Kapur presented the compelling political scenario. Manju Kapur strives to reawaken the country's intellectuals who are afraid to speak their minds. She writes, "Is this the message for the citizens of this country, live in fear, do not raise your voices, for they will be stifled by fire, murder and violence." (AMW, 140) Christopher Rollason in one of his brilliant articles "To build or to destroy" History and

the individual in Kapur's *A Married Woman*- have pointed out two very important aspects – First he comes out with the motive of the novelist:

In Kapur's novel, Ayodhya as symbolic space is closely linked with a complex and many-sided exploration of the notion of history. Indeed, both Ayodhya and history are among these novel keywords (JCL 43).

The urge to raise awareness among them accuses her of interfering in matters that do not interest her. "This kind of thing happens all the time." (AMW, 139) Astha looks at her husband with disgust. She can't comprehend how someone could be as unconcerned about something as heinous as an entire theatre group being burned alive in vain. Long processions, strikes, dharnas, and slogans are all part of the scene. These are propaganda in disguise. These also represent how religious problems might be made more sensitive. Ayodhya has become the epicenter of a political earthquake in rewriting Hindutva history. She is astounded by how history is being perverted. It also comes as a surprise to her that the masses do not adhere to Rama's ideas. These individuals are concerned about the precise location of his birth. While thinking about the script, Astha has to write for Aijaz. She is unable to convince herself: "The amount of blood, hate, and passion for ownership, these words evoked bathed each stone with a corrosive mixture, slashing through the surface so that it was no longer, an old mosque. It was a temple, a birthplace, a monument to past glory, anything but a disused nesting place for bats. Despite all this it had endured for over four hundred years". (AMW, 108) Astha sees how power seekers and politicians on all sides, Hindus and Muslims, have brazenly manipulated religion in the name of secularism. This connection also symbolizes a woman's independence from a man on a deeper level. It also has political ramifications. Manju Kapur has focused her writing on problems like as patriarchy, interfaith marriage, family bonds, male-female bonds, and the coexistence of past and present in socio-political truths. Her female protagonist is described as a victim of biology, gender, marital violence, and circumstances. In the social turmoil and political upheaval of the 1990s, she is worried about communal violence and the dissolution of human values. As Anita Nair comments:

"The key to the plot is the Babri Masjid episode. If one is looking for a metaphor, here it is. A nation falling apart because of differences that can't be bridged. A family falling apart because of differences that can't be bridged" (Nair, 84).

Astha's mother tries to instill Indian cultural values in her daughter by encouraging her to read the Vedas, Upanishads, and Gita, which provide answers to the way to enlightenment. Her mother believes in the Shastras vision that states, "If parents die without getting their daughter married, they will be condemned to perpetual rebirth?" (AMW, 1) Drowning in this thought, she encourages her daughter to get married soon. "Every day in her temple corner in the Kitchen, she prayed for a good husband for her daughter" (AMW, 1). As Meena Devi puts it:

“They seem to be behaving uniformly. To them, it is the moral aspect that counts. Naturally they glorify the institution of Marriage as the “be-all and end-all” for themselves.”(Devi 223)

After her spouse died, she was pursuing spiritual enlightenment and attempting to solve life's problems. Astha was perplexed by her mother's decision to sell the property and relocate to Rishikesh. Her mother's association with the Swamiji caused her to have many misgivings. Understanding one's own country's culture, he believes, makes one as excellent. By being persuasive in his arguments, he hopes to teach her about a country's culture. Astha's father advises her, “You need to understand your cultural background”. What made him tick is that her parents are dedicated about teaching her the Vedas, providing a good education, and preserving our country's culture. Astha is a modern girl with strong beliefs who comes from a religious family. She, on the other hand, is unable to communicate any of her thoughts or feelings to her overbearing parents and avoids all interaction.) Hemant retorts,

“Please, keep to what you know best, the home, children, teaching. All this doesn't suit you.” “I want to have my son soon. I want to be as much a part of his life as a Papaji is of mine.”(AMW, 61)

Kapur deliberately exposes the complex society where woman is denied to take part in political activities because man thinks that it disturbs the family. That is why he prefers teaching to other jobs for his wife because it is less time taking as after the closing of school or college; she can take care of the husband, children and family. Indu Swami rightly observes:

In marriage a woman barter her time, interests and energies to the needs of the family, husband and offspring commits her life in return for emotional dependence, financial security, protection and of course the status of being happily married.(Swami, 89)

In a Hindu orthodox home, a woman is expected to be gentle, submissive, and obedient; carrying out all domestic duties without complaint. The virtues required in a wife are completely self-negating: self-sacrifice, tolerance and submission. It is in the light of these repressive notions that the Indian woman's difficulty in achieving autonomy in her quest for self-discovery should be viewed. The novel exposes the domestic relationship. Kapur has remained very truthful in presenting the women and the challenges they face in their personal, professional, religious and socio-political levels.

Conclusion

Manju Kapur succeeds in generating a great work of art that tackles a variety of but wellconnected issues as a master of literary narration. India is a multicultural Country and its literature is based on realism and its subject matter centers around issues related to race, class and gender. It shares some common themes in the writings like discovering personal identity in the society which marks multiculturalism, forming individual and

cultural values, familial relationships, folklore of the culture, societal pressures: rewards and punishments, religious background, environmental adaptations that resulted from historical factors, socioeconomic changes, contact with other cultural group and forming personal relationships such as establishing family/marital roles, understanding gender roles etc. Kapur's novel is based on the assumption that women insist on liberation from patriarchal social structure and thinking; that they strongly protest against every cruelty committed on them by any fair name of religion or morality.

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Commercialization of Education in India: Benefits and Hazards

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FULL PAPER

According to oxford dictionary 'commercialize' means the organization of something in a way intended to make a profit. Commercialization of education may be defined as a process of private ownership and management of educational institutions whereby investments are made with the purpose of netting returns. In this regard, today the process of globalization, powered by information technologies, is changing every aspect of life, including attitudes toward teaching and learning in education process and today's liberalization of economy has resulted in hijacking the agenda of education by stakes. The State is abdicating its social responsibility by privatizing and commercializing education. Under the term commercialization of education, the education system is being viewed as a commodity, students as consumers, and educators as service providers as they relate to the outcomes of the liberal education for the twenty-first century in its emphasis on ethical citizenship. Education is provided to bring out the potential in a learner. However, unfortunately, in India it is viewed as a source of income rather than providing quality education. Therefore, the current scenario in the education system is both commercialized and saffronized. The entire basics of the Indian education system need to be revamped and all the negativity in it has to be eradicated.

The Commercialization of education has attracted the attention of every student, guardian, academics and the public at large. Once commercialization of education spreads on the wide scale, it will have wider ramifications on the status and quality of education of this country. In this case education would become a commercial commodity to be sold and purchased at a cost fixed by the education shops. The materials on which the study is based are the reports of the Government of India on education, the funding policy of the government in the five-year plans, constitution and statutory developments and judicial responses. Commercialization of education may be defined as a process of private ownership and management of educational institutions whereby investments are made with the purpose of netting returns. It is the process that is involved in making a



product commercially effective. In India, commercialization is applicable to several sectors and these include the field of education, agriculture, sports, charities etc.

Commercialization of education is a new development that has resulted in reforms in the education sector. The commercialization of education can be understood through the increase of private schools and institutions. This privatization has introduced the financial element to the qualifications necessary for education, especially with respect to higher education. Commercialization of education involves structural adjustments, shifts in accountability and redeveloping the conception of the education system. This has an effect on many fronts and therefore changes the whole concept of education, especially the student teacher relationship, the objective of education and the approaches towards education. The students, teachers and professors are suffering from the new agenda that control the educational system. Furthermore, the University, colleges and schools become an instrument for the corporate conglomerates to do some marketing for their brands.

However, higher education in India is expanding but higher education is around 2 to 3 percent. Over the past six decades, the expenditure on education through various five-year plans has been around 4% of the total national income and the expenditure on higher education is 1.5 percent. In India, young people in the age group of 18 to 23 are largely deprived of higher education. If the country is to develop technical labor and economic development, it is necessary to increase the standard of higher education and spend more on it. As education came from the service sector under the 'Gats' agreement, the idea came to the point where profits would be maximized. Thus, the idea of privatization came to start investing in education.

Regardless of the education sector, the government has adopted un-aided policies in the field of school & college education and vocational education, Due to this, a large number of schools, colleges, engineering, medical, management, pharmacy, education colleges etc. were started in the private sector. Many eminent companies have entered in this field. Many schools, colleges, private universities, like Autonomous universities, Bharatiya Vidyapeeth, deemed universities, and the educational business opened up with the term of globalization and commercialization. Today, many companies globally are trying to gain access to our country. Inspired by commercial motives, foreign companies are stepping up in India to rob the high class and the rich by dreaming of quality education. Commercialization of education has been fairly a recent trend in India that stem from the educational reform in the country over the last two decades. It is mainly materialize itself in mushrooming private schools, public schools, colleges and private universities and at the high education level. It is a trend of decreasing emphasize on the humanities and increasing attention to the demand of the students. It is a tenancy, which gives emphasis on to make education profitable as well as business oriented. .

It is appeared that, education is no more a noble cause but it has become a business or we can say it is commercialized now. Now a days you can see education institutes in every nook and corner of any urban city, all these changes are result of commercialization of



education. With the advent of large no of pvt. Institutes in mid 90's, the agenda of Education is hijacked & education institutes have now become source of generating profit. The 21st century is dedicated to the globalization today. Hence, nowadays the rapid development of Information and communication technology has transformed the whole world into a global village with the global economy, which makes our education for commercial and private. So commercialization of education is a new trend that has been resulted in reforms in the education sector. Today education has become so expensive that it is no longer a priority of intellectual ability because of commercialization of education.

Methodology And Materials

The main aim of this research paper is to give critical analysis of commercialization of education. The methodology used for the paper is an analytical and descriptive. The source of the data is secondary data. All secondary data are collected from various the published and unpublished records, reports, books, journals, magazines, newspaper, internet websites etc.

Objectives Of Study

- 1) To analyze the current scenario of education system
- 2) To study the emerging challenges and issues of commercialization education.
- 3) To analyze the benefits and hazards/negative impacts of the commercialization of education and conclude the problem.

Hypothesis

- 1) Commercialization has made school and higher education expensive and beneficial only for the higher income groups in the society.
- 2) Due to commercialization, there a regional imbalance in higher education hence social welfare policy of the state and central government has likely to be failed.
- 3) Commercialization has led to widespread financial exploitation of economically weaker sections .

Present Status Of Education And Expenditure

According to the latest report on the All India survey on higher education there are 799 universities, 39,701 college. Out of 799 universities 277 are private universities of differentiated character. The figures look quite impressive but quality is entirely a different construct that needs a different, but dedicated approach. India's expenditure on higher education as a percentage of its total budget has remained largely stagnant, hovering around an average 1.47% over 12 years to 2018-19. This stagnation accompanies the datum that India has the world's largest population of young people aged 15 to 24, (241 million or 18% of all Indians). India is ahead of China (169.4 million), according to a 2017 report by the United Nations Department of Economic and Social Affairs.



Indian budget of 2019, has to take into account the fact that by 2020, 34.33% of India's population will be between 15 and 24 years of age, as per this 2017 report by ministry of statistics and programme implementation (MOSPI). To ensure that this burgeoning youth population gets the kind of higher education needed to compete at the global level, it is important that the government step up its budget allocation. The budget 2019 earmarked for education is 94,853 crore. Of the total, 56,536 crore is for school education and 38,317 crore is for higher education. The budget allocation for teacher training and adult education is mere 125 crore, which is quite insignificant compared to the budget allocated for this purpose in previous years.

Funding for universities is also inconsistent with demand. Among public universities, around 97% of students study in state universities, only the remaining 3% in central universities but 57.5% of the government's higher education budget goes to central universities and premier institutes like IITs and IIMs. State universities need more funds and resources given the student load they carry and are suffering for this neglect. State universities are funded partly by the central government through the University Grants Commission and Rashtriya Uchchar Shiksha Abhiyan (RUSA) or National Higher Education Scheme) and partly by state governments. The process of receiving funds from the centre is much more efficient than state governments, In 2018-19, the government's allocation for RUSA was Rs.1400 crore, up by Rs 100 crore since 2017-18. The allocation for UGC reduced from Rs 4922.74 crore to Rs 4722.75 crore.

India's enrollment rates in higher education are also low. Over 70% of 18- to 23-year-olds in the country are not enrolled in a higher educational institute, as per the All India Survey on Higher Education, 2017-18. It is essential to recommend sharper focus on improving the enrollment rates in institutions of higher learning and the quality of research they conduct. India compares with the world in budgeting for higher education as in 2000 India and China spent almost the same percentage of their gross domestic product (GDP) on research and development, as per UNESCO: India spent 0.77% of its GDP and China 0.89%. Since then, however, China has been steadily increasing its expenditure, spending 2.11% in 2016. India has stayed in the range of 0.73%-0.87%; this fell to 0.62% in 2015.

Indian universities have consistently ranked low in global university rankings. Not a single Indian university has ranked in the top 200, as per the Times Higher Education World University Rankings 2019 and only five institutes made it to the top 500. These rankings are mainly based on the number of teachers, quality of teaching, amount of research and the quality of the research. India's central universities suffer acutely for want of teaching resources--33% of vacancies remained unfilled as on July 2018, as India Spend reported on August 16, 2018. In addition, India's expenditure on research is 0.62% of the GDP, lower than all the countries in the BRICS group and less than one-third of the United States (2.74%) and Europe (1.85%). Government allocation for higher education increased by 0.42% from Rs 34,862.46 crore in 2017-18 to Rs 35,010.29 crore in 2018-19. However, the proportion of the allocation to the total budget fell in the period--from

1.62%, by 0.19 percentage points, to 1.43%. Within the higher education budget, the government reduced grants for central universities from Rs 7,261.42 crore in 2017-18 to Rs 6,445.23 crore in 2018-19. Support for IITs too fell from Rs 7,503.5 crore in 2017-18 to Rs 5,613 crore. Capital expenditure for higher education was zero in 2015-16. The government, in the 2016-17 budget speech, announced the launch of Higher Education Financing Agency (HEFA), a joint venture of the ministry of human resource and development and Canara Bank, to help premier institutions build infrastructure. In 2016-17, capital expenditure rose to Rs 1 crore when HEFA was formed. In 2017-18, it increased to Rs 250 crore; in 2018-19, the allocation increased 10 times to Rs 2,750 crore.

The government should focus more on state public universities if it wants to improve the gross enrollment ratio and quality of education. The government would be required to upgrade and invest in central and state universities as well as the affiliated colleges. Some of the state universities have huge potential to excel but are suffering the neglect of the central as well as the state governments. Today state universities are in a really in bad state. If the government continues to give more funds to institutes that are doing better, then it is abandoning the state universities and the students who most need good quality higher education.

The extant National Policy on Education, 1986 modified in 1992 required changes to meet the contemporary and futuristic needs of the country's large youth population. It appears that the Draft National Education Policy-2019 is built on the foundational pillars of 'Access, Equity, Quality, Affordability, and Accountability'. Today as per the Draft National Educational Policy 2019, which recommends among other things the overhauling of education structure and expansion of Right to Education (RTE). The Central government had initiated the process of formulating a New Education Policy to meet the changing dynamics of the requirements of the population with regard to quality education, innovation and research, aiming to make India a knowledge superpower by equipping its students with the necessary skills and knowledge and to eliminate the shortage of manpower in science, technology, academics and industry.

In school education, a major reconfiguration of curricular and pedagogical structure with Early Childhood Care and Education (ECCE) as an integral part of school education is proposed. There is also the recommendations the extension of Right to Education Act 2009 to cover children of ages 3 to 18. A 5+3+3+4 curricular and pedagogical structure based on cognitive and socio-emotional developmental stages of children: The schools will be re-organized into school complexes. It also seeks to reduce the content load in the school education curriculum. The skilled curriculum promotes active pedagogy that will focus on the development of core capacities, life skills, including 21st-century skills. In higher education, a restructuring of higher education institutions with three types of higher education institutions is proposed: Focused on world-class research and high-quality teaching, focused on high-quality teaching across disciplines with significant contribution to research, and high-quality teaching focused on undergraduate education. The National Research Foundation, an apex body is proposed for creating a strong

research culture and building research capacity across higher education. It has been suggested that the private and public institutions will be treated on par and education will remain a 'not for profit/commercialize' activity.

The recently released draft National Education Policy (NEP), 2019, has proved contentious and analyzed that today's education reforms in India have failed to make the grade. While the draft NEP has been commended for some of its recommendations, including restructuring primary school education, it has failed to address the issue of learning levels of students, and teacher and institutional accountability. Moreover, the draft's articulation of a "liberal" education is one that is expected to benefit the government's "Skill India" project. By implementing a vocational education/training (VET) system, the project plans on skilling 400 million people. The 2018 Parham–Annual Status of Education Report (ASER) report highlighted India's dismal record on the quality of education that is available: 73% of class 8 children cannot read beyond class 2 level material, and only 44% of them are able to solve basic arithmetic. While the Right to Education Act was passed in 2009, educational infrastructure and teacher training remains woefully inadequate. In 2017, only 9.54% of schools in India are fully compliant with RTE norms on infrastructure and teacher availability.

There are no data available on the number of children from marginalized communities who have been given special training as envisioned in the act and have actually gained entry into formal schools. There is a stark social disparity in education, which influences enrolment and dropout rates. Dalit, OBC, VJNT, SBC, Adivasi, and Muslim children are far less likely to enroll in schools and slightly more likely to drop out. Thus, while 94% of children from forward castes and 96% of children from other religious groups were enrolled, the figures for Dalit, Adivasis, and Muslims were 83%, 77%, and 76%, respectively.

Today there is skill training given substitute to an education as introducing "skilling" programmes in secondary education is in line with the government's desire to turn India into the "skill capital of the world," which seeks to differentiate education from economic growth. The emphasis on skills training at such an early age would serve to restrict social mobility and is a departure from recognizing the intrinsic value of education, which aims to enable every child to reach her full potential. For first generation learners historically poor families, for those who live on the peripheries of globalization, and for those who suffer from multiple disadvantages of their socio-economic being education provides acculturation and is a means of social mobility and allows the transcending of class and caste hindrances.

Today teachers are blamed for the standard of education. Since teacher salaries occupy the largest share of education teachers are constantly criticized for children faring poorly in school. Even though, due to the non-aided school and college patterns, teachers in those schools have to work on very low salaries. So there must be focus of criticism should be towards the state: poor allocation of funds for teacher's salary & training has



failed to better teacher education, and state-sponsored measures such as in-service teacher training are only half-measures. Making teachers solely accountable for the poor quality of education in government schools is not only unfair, but also demotivating. Controlling teacher salaries will certainly not guarantee accountability. Rather, there is a pressing need to address the issue of teacher shortage by recruiting a cadre of qualified teachers. Improvement in learning outcomes can only be expected if states allocate a substantial amount of resources in building the infrastructure for teacher training and for the training of trainers. A contemporary education policy needs to consider democratic and educational aspirations of the youth, and provide concrete steps for the realization of these endeavours. Due to the commercialization of education there is a neo-liberal education system that is market-oriented.

These manifestations of privatization are: the state's withdrawal, proliferation of the purely private sector or of self-financing programmes, removal of aided college identity, creation of private universities, deregulation of public-funded institutions through policy neglect, the further strengthening of the private educational management, deregulation of checks and balances, market control of universities and paving the way for the entry of foreign finance capital into the sphere of higher education. There is also the state's inability to spend 6% of India's GDP on education, as recommended by the Kothari Commission, has led them to invite commercialization in education. India's higher education student-teacher ratio is lower than Brazil, China. Among the eight countries compared, India's student-ratio has turned out to be the lowest against Sweden's 12:1, Britain's 16:1, Russia's 10:1 and Canada's 9:1. The 24:1 ratio of India is lower than 19:1 in Brazil and China.

As per the ministry's All India Survey on Higher Education statistics, while the student enrolment in higher education institutes have increased from 32.3 million in 2013-14 to 36.6 million in 2017-18, the total number of teachers have declined from 13,67,535 to 12,84,755. According to estimates, the country's higher education sector central, state and private universities is facing a shortfall of over 5 lakh teachers. "India is short of professors, with 6,600 posts vacant in central universities, a shortfall of 33 per cent. In IITs and state universities, 35 per cent and 38 per cent vacancies need to be filled respectively. Available data shows that this shortfall in faculty is being bridged by using large numbers of adhoc or part-time faculty. However, institutions with a high number of ad hoc or part-time faculty perform poorly in terms of teaching quality. The plight of primary and secondary education in the country is also tragic one. The problems that plague school education in the country are lack of infrastructure, unqualified and untrained teachers, poor teacher-student ratio and an unhealthy education system. As a result, teaching and learning do not take place. The Annual Status of Education Report (ASER) 2018 states that only 50.3% of the Indian students in class V can read texts meant for class II students. The condition is the same in most government and private schools.

It clearly indicates that the quality of school education is not up to the mark. Article 21-A of the Indian Constitution states clearly that the all children of the age of 6-14 years



should be provided free and compulsory education. What is the reality? India's literacy rate is just 74.04% and in Bihar it is only 63.82%. Shocking, indeed! The Right to Education (RTE) Act does not seem to be effective. The Act states that schools should keep a 25% quota for students whose families earn less than 1 lakh per annum. Such students' education costs (fees, uniform, study material, transportation) should be borne by schools, which in turn will get money from the government. As the government does not pay such schools adequately, the outcome of RTE does not materialise. The Global Education Monitoring (GEM) 2017-2018 report also states that India has not been able to provide even the basic elementary education to all children. Every year, during the pre-budget and post-budget presentation, educationists lament that the country's spending on education constitutes an insignificant part of the Gross Domestic Product (GDP). India spends only 4% of the GDP on education.

Benefits Of Commercialization Of Education:

- ❖ Commercialization and marketing of education are major challenges facing the country. In ancient times education in India was never a business. Due to this the students and parents are facing great difficulty. Commercialization has a positive impact (benefits) on education. Some of the benefits are as mentioned below.
- ❖ Commercialization of education helps in the process of economic development. Commercialization in education helps in increasing the rate of literacy, Gross Domestic Product, Gross national Income, per capital income, provide the job opportunity etc. It raises people's productivity and creativity and promotes entrepreneurship and technological advances. In addition, it plays a very crucial role in securing economic and social progress and improving income distribution.
- ❖ The commercialization policy of education provides students with employment opportunities. Many private institutions have started different job oriented courses, professional course, various degrees, diplomas, certificate courses and while the students continue their education they get job opportunities through campus interviews at various institutes and the local branch Campuses of foreign institutions in the presence of commercialization of education and various organization such as GATS (General Agreement on Trade in services)
- ❖ . The impact of globalization on culture and educational system is a major concern. Today the Global challenges are modernization, industrialization, privatization, globalization, information and communication technology emergence of international knowledge network and role of English language. Ensuring that all children have adequate access to education is essential public sector function for countries at all income level. The commercialization of education enables students to face the challenges of this new globalization that has a huge impact on cultural, social, monetary, political, and communal life of countries. Globalization is described by theorists as the process through which societies and economies are integrated through cross border flows of ideas, communication, technology, capital, people, finance,

goods, services and information. Taking into consideration all the above, various educational institutions are implementing strong curriculum and structure to meet the challenge of globalization.

- ❖ Commercialization of education helps the development of the qualities of an individual such as his physical, mental and emotional make-up as well as his temperament and character. Education is the most vital institution of social world, which has economic, political, religious and other institution as its component elements to develop student's personality. The topic of moral education is also included in the school curriculum and it enable to awaken and develop in the child those physical, intellectual and moral states which are required of him by his society as a whole.
- ❖ Modern methods of education play a good deal of attention to this way of learning. A learner's personality is also developed indirectly when he is encouraged to form his own attitudes and values by studying outstanding people in history and literature. He acquires it through taking responsibility for others and through bringing his own individuality to the projects, which he has to undertake in schools and college life.
- ❖ The commercialization of education gives emphasis on quality education and it makes efforts to provide quality education to the students and offer more demanding courses in the modern society. Taking into consideration, such as student's characteristics like age, research interests, previous results, perception pattern, family background, and income. The government had been expanding education by building new schools and colleges and hiring new teachers. Due to commercialization, in schools and colleges, the advance technology is used to improve the education system and e-Learning is also introduced, at all levels. Schools and colleges have already started taking steps for raising the educational standards to provide quality education.
- ❖ Due to the commercialization of education, many private educational institutions and universities have been created in various fields and regions. Privatization has also got its potential. Various private educational institutions are providing technical, medical, vocational courses as per need of the students. It is also providing adequate infrastructure for education. Therefore, students are getting academic guidance in meeting today's global challenges. Equal employment opportunities and quality of education are due to the encouragement of private institutions. So quantitative development is seen.
- ❖ Commercialization of education has been the impetus for social development. In the private institution, students are given the lesson of socialization and culture enrichment, which includes knowledge of different cultures, knowledge of social interaction. Students get the opportunity to introducing the culture, traditions, values etc. of the society. For socialization, social interaction, students gets participation in



school co.-curricular programs .Through such education, the development of social qualities also helps in the developing their adequate personality.

- ❖ Private institutions/classes are knowledge hub for parents and students. It is observed that private coaching classes are capable to fulfill the expectations of parents. The picture is that only private institutions or private coaching classes can establish a growing standard of quality higher education. Considering this approach, there is a great trend of students admitting in private schools, colleges, tuition classes, private universities today. This institution makes more efforts to guide students how to prepare for the exams with proper study material for fulfilling their dreams. The parents are very hopefully having comfortable, learning and competitive environment in such institutions.
- ❖ Private Colleges are affiliated to the Universities are independent colleges established by the State, The Hon'ble Supreme Court held that in professional institutions, as they are unaided, there will be full autonomy in their administration. Most private institutions pay close attention to provide academic training to develop the professional competence of teachers and the holistic development of students. By hiring highly qualified and talented teachers in private institutions, such teachers have a long-lasting impact on the lives of students. By taking more donations from parents, private institutions provide meritorious access to students. Private institutions also provide a great opportunity for the students to develop their professional skills by conducting diplomas, degrees, vocational training, seminars, Career-oriented courses, workshops, study boards, conferences etc. to enhance the skills of students and teachers. Hence, the students are guaranteed a job. Such institutions play a major role in eliminating today's unemployment problems. An excellent institution has good classroom management skills and can ensure good student behavior, effective study, work habits, apt curriculum, discipline, and a sense of respect throughout the classroom.

Hazards Of Commercialization Of Education:

The day-to-day declining Indian economy allowed developed countries and the World Bank-like economies to spread in India due to their adherence. Even the education sector is not exception for this. The serious consequences of this are seen in the field of education today.

- ❖ The Constitution of our country has entrusted the responsibility of education is of government. The Government aims to provide compulsory and free education to children under the age of 14 years. The objectives of this policy were to enable society, knowledge, economic development. Due to the process of globalization and commercialization, the definition of school is being changed and treated as an "**alternative informal learning center.**" Attempts to motivate students to think, to instill in them sensitivity and thinking of humanity very rarely appeared in today's curriculum. The memory of students is given an important place, rather than their

complete assessment. In which, other aspects of comprehension, such as holistic thinking, rationality, analysis, have been completely eliminated. Today's prevailing examination system has further strengthened the marketing process of education. Therefore, the basic purpose of education is ignored.

- ❖ Due to various social schemes, many other schemes were made to provide quality education to all the children belonging to the under privileged, backwards and poor who were left behind of the progressive paths. Number of private schools, colleges and universities are increased and on the other hand Government schools, colleges are likely to be closed. This gave the World Bank and other financial institutions an opportunity to make a comeback in education field. This led to a number of plans for debt relief, educational expenditure cuts, and so on.
- ❖ Therefore, there is an asymmetric system has emerged between the school/colleges of children of poor financial groups and the five-star private schools and colleges. Therefore, the middle class and the disadvantaged, underprivileged groups are being kept out of the real educational process and unable to get education due to high rate of fees. Therefore, only the elite, the rich are getting the benefits of education and knowledge because they have the capacity to spend high amount of money. Hence, the whole education system has been leading towards consumerism.
- ❖ Today the policy of the government has been to spend less for higher education. This mentality advocating privatization is quite self-evident. Self-financing educational institutions are the result of new economic and education policy. The trend of commercialization in education from self-financing institutions has gained momentum. There are three big reasons why privatization arises, first, the government do not have enough money for it; second, the priority of the government is changing with regard to education. Third, there are some deficiencies in the old education system that has to be overcome by privatization. Due to globalization, semi-development is no longer a burden, opportunity that the market is taking advantage of which results in 'Growth Without Implementation.' It led to the result of 'Knowledge Society', hence the problem and decline in all three levels of primary, secondary and higher education.
- ❖ Today, the process of globalization has introduced five so-called elements in the Indian education system. Such as 1) permanent un-aided schools and colleges 2) private - public partnerships 3) eligibility to pay fees, 4) Funding Reduction Principles and 5) marketing in education system. There is also confusion about the curriculum. Therefore, the expensive private coaching classes and institutions are greatly enhanced.
- ❖ While determining the quality in education, the government is diverting from social justice and the equal education system for all sections of society. As per the new education policy of the central Government. U.G.C, A.I.C.T.E, I.M. C, N.C.T, E, etc. these central apex institutions are being depleted. The policy of bringing the National

Higher Education and Research Commission (NCHER) as a single central institution is being adopted. So in the future, a handful of these people will remain in education. In the year 2005, the Indian Parliament approved the law of private university and given foreign universities free access to India. Under this bill, foreign universities will have full freedom to decide the admissions process, fee structure and capitation fees. The backward will have no reservation. It would invariably lead to free methodology and exploitation of students and professors.

- ❖ Another hazard of commercialization is the attention of the youth and the kind of education that cultivates his/her full potential is side tracked. Various aspect of commercialized education system affect the students' psychological state as well as general behavior and one of the biggest downsides may be that degrees go up for sale, and that is indeed happening in our society. It is possible to acquire degrees very easily by joining private coaching classes, doing as little work as possible. The only disadvantage to having degrees for sale is that the student still has to give at least minimum time to his/her learning. With privatization, there is the risk of commercialization of education and competitive atmosphere would be created small college would concentrate on profit making rather than on improving the standard of education.
- ❖ These days the helpless parents and innocent students have become the victim of commercialization of education. These students do not run after the success but after the excellence. Every student wander to get admission or tuition with many high fees. Due to such raise in fees causes burden over parents and children. To get admissions in good schools and colleges students strive to join the coaching centers and try their luck by being dependent upon the coaching centers. However, due to such criteria, the education system has become a business venture.
- ❖ In the term of mannerism in education, under Section 29, 30 of the constitution, minority communities are empowered to set up their educational institutions. Nevertheless, the misuse of this section started and its misuse increased so much that the institute, which has a small number of minority students, teachers also have the same status. Such institutions started getting minority status. In this context, no government or court is ready to do anything. Until now, no government has made any law except Madhya Pradesh government. In various states, self-funded educational institutions are collecting fees arbitrarily. For example, in some states, medical and engineering colleges, 60 to 70 thousand fees are collected. There is some percentage for management seats, it is also different in different states, in which there is no fixed fee. In this way, to admit in medical colleges, 25 to 50 lakh are collected
- ❖ Academic coaching classes are becoming more and more popular in these days, as the schooling system is becoming increasingly competitive. A good and well-qualified teacher also gets ready to work in private institutions only for seven-eight thousand for fear of unemployment. Even private schools/ tuition classes exhibit their quality



due to competition or jealousy and adopt all the proper and inappropriate methods for this, which is completely unfair. These institutions ignore the quality of education. Their main aim is to earn money, through selling books, notes and uniforms; even they do not miss exploiting parents and teachers.

- ❖ Commercialization of education develops the materialistic outlook among the students. The student have the attitude that to take proper education and to get a good job. The student only thinks of himself and not for the development of his region, society and for the nation. They want to spend a luxuries life. The commercialization of education makes the student self-centered. This type of education do not help the student to develop the democratize attitude towards the people, the society and the nations.
- ❖ A large number of students continue to go abroad for higher education. Only a very small percentage of the student population apt for higher education in India. This may be due to several factors which inner alia include the high fee payable, the capitation feel, the standard of higher education which is not as good as it is out to be, etc.

Conclusions:

This research paper introduce that the commercialization of education in India has both positive and negative effects. Therefore, it has its advantages [benefits] and similar hazards. Considering the overall thinking of the problem in the above research paper, the following are some important conclusion and suggestions.

- ❖ It is equally true that commercialization has emerged through privatization. The aim of education is to develop the potential of the students through educational process. On the other hand, education is considered an industry that is linked to commercialization and education is considered as a way to make money for the institution without providing quality education to the students.
- ❖ We can determine that the development of any nation depends largely on the standards of the educational system. Education is a powerful tool for socio-economic and cultural development of the country. Expenditure on education should be increased to at least 6 percent of gross domestic product (GDP).For this, with the government and social support, each country must ensure that their socio-economic and educational system can be systematically changed. So the central and state government enacted legislation to prevent commercialization, corruption and mercerization in education.
- ❖ There should be stringent laws for foreign universities and educational institutions in India and should be accredited and evaluated in their country and in India too. There must be concrete plans to improve the quality of government educational institutions.



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- ❖ About higher education, especially professional higher education should not be handover to private institutions alone. There should be a plan to start new educational institutions by the government as well.
 - ❖ Being a part of globalization and today's knowledge-based culture, we need to restructure our education to face challenges. Thereon efforts should be made to reestablish the Indian concept of education. Education should not only be the responsibility of the government but also the society should carry out its responsibility.
 - ❖ The need for financing of education for students, especially those coming from low-income households needs special attention. Subsidization for the interest rate of education loan should be based on family income. The government must take care of public interests specially the poor and weaker section and act to protect public services like education from the predatory elements that preach the ideology of the market place as the solution to every issue..
 - ❖ The state is primarily responsible for ensuring quality education at all levels and in all regions. State should finance more for state universities and technological institutions for improving quality of education and research. Foreign universities are promoting commercialization. Issue like fee control should be attended very carefully.
 - ❖ For the better conclusion and directives about education system government should form a committee of judges ,eminent professors and experts not the industrialist. Today, the national education policy, which was drafted after and suggested a drastic change in curriculum and pedagogy in the year. This strategy aims to develop the skills of the 21st Century and to minimize the scandal. Skill development in education must deliberately include deep thought, creativity, development of scientific perspectives, dialogue, working together, multilingualism and enrichment of value, a sense of social responsibility and digital literacy. The country is in dire need of equal education.

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Toni Morrison: A Revolutionary African American Woman Novelist of 20th Century

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FULL PAPER

Toni Morrison, the first black African American woman novelist to receive the most prestigious Nobel Prize in 1993 for her invaluable contribution in the various genre of Literature. Toni Morrison was born as Chloe Anthony Wofford in 1931 in USA. She is widely known for her unique style of writing and use of certain symbolism to make her works livelier. This prominent American novelist broadly known for her evaluation and observation of life and experiences of black people. Toni Morrison has penned eleven novels, five children's book, two plays and one opera in her sixty year vast literary career. She has also served as an editor and professor and had also guided many young authors. Toni Morrison recognized for her notable works including *The Bluest Eye*, *Sula*, *Beloved*, *Jazz* and *Tar Baby*.

The 1993 Nobel Laureate Toni Morrison was born on February 18 1931 in the small town of Lorian of Ohio. She was second of four children of George and Ramah Wills Wofford. Her father was a hardworking and dignified man who worked as shipyard welder in order to maintain his family. Her mother served as a woman who used to sing in church choir when Tony Morrison was younger she used to listen songs and stories from her mother which influenced her later work Toni Morrison grew up in a clean and healthy atmosphere of Lorian even during the Great Depression of 1930s as a child she experienced discrimination of classism, racism and sexism which she later described in her novels. Lorian was a small town in which the flocks were settled down from various regions such as from Mexico, Europe and South southern black in the same town Tony attended elementary school in her childhood. She was extremely brilliant and naturally gifted student in her first-grade school. She was sole black student in her class and also the only one who could read during her school days. She had developed a great friendship with other white schoolmates being a black sheep she had never made any kind of discrimination with all other white students. She fervently always used to help others white students learn to read who has been migrated to America her school days

plays such a vital role in the transforming her into one of the best woman American novelist and creative writer with social and political awareness.

During her school days, she had a great fond of reading and this her fervent fond of reading made her a constant reader of literature. She used to read the Russian writer Tolstoy and Dostoyevsky, the French author Gustavo Flaubert and English woman writer Jane Austen, the influence of these literary person could later see in her most of the novels. In her school days she proved an excellent student with best academic result. She became graduate with honors from Lorian high school in 1949. After completing school in 1949 she proceed to Howard University at Washington during her stay at university, she took keen interest in English but not too much in classics. At the university she had changed her name and kept new name Tony because most of the people could not pronounce her name correctly. During the university days she used to take active part in various activities held by university.

In the year 1957 when she was studying at Howard University she came into contact with Harold Morrison, a Jamaican architect gradually both of them developed a kind of mutual intimacy and they fell in love and in the year 1958 eventually they got married. When their marriage took place, it was the time of Civil Rights Movements and during this she came into contact with several people who later took active part in the movement. Her married life was moving constantly and in 1961 she gave birth to their first child who later named Harold Ford but as the time passed her married life begins to decline during this she joined a small writers group where she begins to get some relief from her unhappy married life. It was the beginning of her literary career in that group each member was required to bring a story or a poem to discuss. After her divorce with Harold in 1964 she returned to her parents along with her two sons there, she got a job with a textbook subsidiary of Random House as an associate editor there she worked for next few years and in the year 1967 she was transferred to New York and also promoted as a senior editor at Random House. she started writing during the nights end she left the story which she had written for the group and decided to transfer it into her own novel and she started to remember her childhood days at Lorian where she had spent her early childhood along with her friends with her imagination, she has developed a character and dear life own during editing the book she also used to send her novels to various publishers and it was the beginning of her literary career. She also worked as a visiting lecturer at the Yale University. In 1984 she left her position at Random House where she worked for almost 20 years, it was the time of her literary flourishing.

Her Literary Career

Toni Morrison's interest in writing was much influenced by her family because her grandparents settled in the town in search of good education. They have given much importance to education of their children and also themselves much of her novels came out inspiration of her family. Her surroundings and her childhood friends, her literary career began when she was in the writers group. Once she presented there a story of black

girl, who prayed to God for having blue eyes and it was greatly appreciated and welcomed by the group. Then she decided to develop it into the novel and she started work on it and in the year 1970 she published it into novel under the title of *The Bluest Eye*, the novel did not prove commercially successful but well accepted by the critics because of this novel her name spread all over the country during the year 1970-1972 while working at Random House she started to work on her second novel "*Sula*". "*Sula*" in which she focused on the friendship between two adult women. The novel appeared in the year 1973 and proved both commercially and critically successful in the year 1975. It was also nominated for National Book Award. During the year 1977 she published her third novel third and one of the most successful novel *Song of Solomon* in which she presented the strong black men character and also expressed her insight towards the pin by observing her sons and also focused on search of identity. The novel won the National Book critics award. The year 1981 arrives with her next and fourth novel *Tar Baby* novel dealing with the various kinds of conflicts such as race, class, caste and sex. The novel also deals with the relationship between men and women the novel has the Caribbean island settings.

Tony Morrison's literary career was full of blossom and she begins to receive name and fame from everywhere because of her unique style of writing and presenting her ideas through her novels in the year 1987. Her next novel '*Beloved*' appeared. It was considered as her masterpiece. It presents the story of the escaped slave woman who tried to kill her children rather than return them to the life of slavery. In the following years the novel won the Pulitzer Prize for its superb setting and powerful characterization. Two years after in the year 1991 she presented her next novel entitled '*Jazz*' in which she described the psychological study of childless African American couple. The novel proved the most disturbing because of its settings and the view of author presented in the novel. The year 1993 arise with the greatest achievement of Toni Morrison in this year she awarded with the Nobel Prize in literature for her outstanding and invaluable contribution through her novels in the field of literature. She was first black woman to receive this prestigious honor for four years later she published her most recent novel in 1997. Toni Morrison presented herself a literary genius and a versatile writer along with her famous novel. She has also written books for the children's including the *Big Box* in 1999, *The Book of Mean People* in 2002, and *Penny Butter Fudge* in 2009 along with this she had also produced several plays. In 1986, she produced her first play named *Dreaming Emmet* based on the true story of Emmet Till a black teenager who was killed by racist white in 1955. Later she produced her next play *Desdemona* which was first performed in 2011.

Her Major Themes

While talking about the theme of Toni Morrison's novel it can be said that the African-American folklore stands for the basic theme of her novels along with this her novels also deals with the various problems faced by black people such as racism, classism, search for identity, sexism, exploitation, suffering, slavery and discrimination also stands for the major themes of her novels. Quest for identity or emancipation are one of the major theme

of her novels. In her novel *Beloved*, she has superbly traced the story of a woman slave who has escaped from her cruel master along with her children. Toni Morrison also expressed in this novel that one could accept death instead of spending life as a slave. She also presented that the escaped woman had tried to kill her own children in the fear if they could catch by her Master then they would have been suffered in slavery. In this way Tony Morrison has been maintained the theme of one's quest of identity in this novel.

Sufferings, discrimination and sexism along with classism and racism also stands for the major themes of Toni Morrison's novel. She has highlighted these themes in her first novel *The Bluest Eye* in which she presented the story of alienated girl named *Picola* who gets malicious sufferings from her own parents and she also focus on *Picola's* plight caused by her father and son in this novel. She also investigates the devastating effects of beauty, standards of the dominant culture on the self-image of African female adolescent. Exploitation stands for the next theme of her novels in much of her novel. She had presented various kinds of exploitation including working condition of slaves she shows that the working class of slaves were facing various malicious problems given by their masters such as they have to do more and hard work beyond their physical endurance without any modern machinery especially in the hot climate of the South. This kind of exploitation is of the slave has been presented through the various characters by Toni Morrison in the novel. In brief it can be said that, in her novels she goes much deeper into the very roots of racism sexism and classism through the very clear way she exposed the ideological basis of these dense evils which were deeply rooted in the society and which created many problems to blacks thus the novels of Morrison presents the true picture of African American people and society.

Her Style of Writing

Toni Morrison has unique and individual style of writing in the history of all American literature. Toni Morrison is known for her superb and an outstanding style of writing. Her unique style of writing makes her different than other writers. She specifically utilized similes in her writings to help the reader connect with alternate image and experience one of the important elements of her writing style is her frequent use of particular references to history please provide background information about the team. In which the novel took place which helps the reader to understand it clearly and easily. Also impose them to get more and more interest in the novel do all these aspects combined together to make her complex and intricate novels what they are today. Toni Morrison's distinctive study of writing has made her work unique and prominent in the literary world as a novelist. Toni Morrison emerged as a significant American writer who has been known for students' voice for the exploited black people and also a master of craft, Craftsman of the dominant artistic form for Tony Morrison writing worked as a liberating tool of destroying strategy and artistic mode of self-expression as a novelist she explores the various aspects of lives of black people.

As a novelist Toni Morrison has her own comprehensive style, her exact selection of subject, her precise characterization, highly sophisticated language and unique setting makes her novels more expressive than any other contemporary novelist. Her sharp power of observation provides a variety of view of points to her novels such as her white and black husband and wives parents and children's are largely mentioned in her novels being a superb fictional artist. Toni Morrison invariably reminds us of Virginia Woolf early 20th century woman novelist although both are from different culture and time but both of them faced the troubles as woman writers as novelist. Toni Morrison's most of the novels deals with the problems such as racism, sexism and sources of oppression of black woman in white America. The novels of Toni Morrison's here also reminds Anita Desai the distinguished Indian woman novelist who presented the female discrimination sufferings and racism in post-colonial Indian society though Morrison take great pride in her black identity, values, ethnic heritage and more importantly inscribes her community. Her artistic genius enables her to reach out the entire world. Though, being a successful American novelist Toni Morrison also played a role of editor and a professor and as a novelist she presented her novels with epic themes, vivid dialogues and richly detailed characters.

Conclusion

Toni Morrison is one of the greatest novelists, who produced notable literature. Her style is unique. Whenever we study American Literature, we can't think without Toni Morrison. She is an integral part of American Literature. Also when we think about black feminist novelist we must think about Toni Morrison.

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Indian Education its Impact on Women's Development

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FULL PAPER

According to recent reports, the 21st century has been marked as a time of significant advancement for science and technology and also enrichment in knowledge within various scientific fields in India. Currently, India holds a strong position with regards to cutting-edge technologies and possesses an expansive knowledge base when it comes to many related disciplines [1]. This is especially apparent when looking at its institutions dedicated towards Science and Technology – boasting highly qualified personnel as well as ample resources.

Science and technology have been traditionally viewed as fields dominated by men. However, this is changing as more women are choosing to study science at the senior secondary level [2]. This allows them to make selections in various career paths, such as medical careers, engineering pursuits, or taking up science courses at the undergraduate and graduate levels for additional certification opportunities [3].

Organizations have historically been biased against women who hold degrees in science and technology fields. This has changed over time, though there are still many employment opportunities available for women in these areas. A study by the National Science Foundation found that a large number of women have contributed to information sharing, technology transfer, organizational development, financial assistance and policy development [4].

Implication of Education

As technical education becomes more prevalent, women as well as men are performing social roles and engaging in power struggles. The effects of these dynamics on the use and management of natural resources vary depending upon the culture, role, and environmental conditions present at any given time. By understanding different types of technical education, individuals would be better able to carry out tasks throughout various fields with ease [5]. Women working with technology must continually adapt their organizational goals to match the ever-changing technological landscape. This is



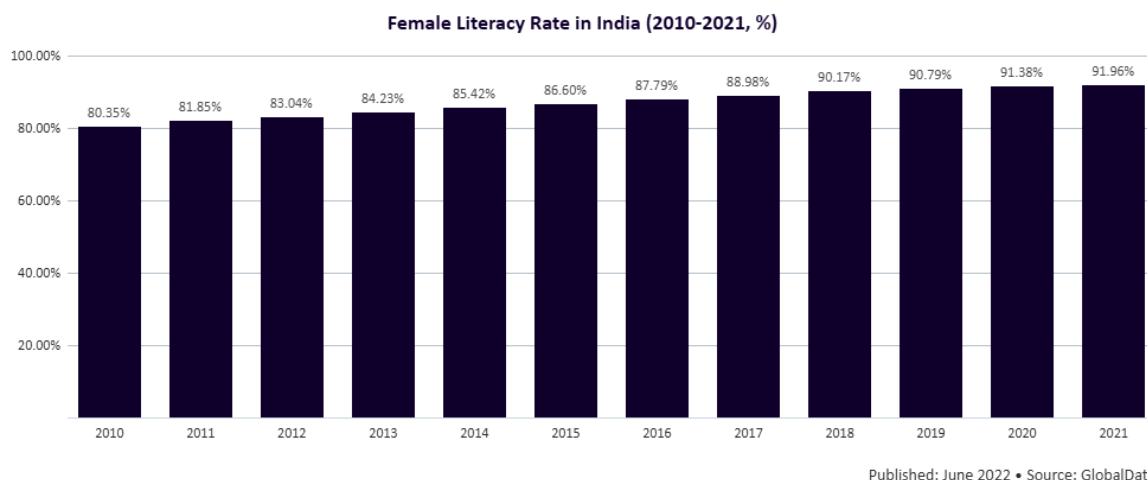
important in order to ensure that tasks and functions are executed efficiently and effectively. Women in technology have recognized that, due to the prevalence of technology use, individuals no longer rely on writing skills for professional purposes. When preparing documents or giving presentations or communicating with others, they often turn to technology. Women who work in tech indicated that by being familiar with different working styles, organizations should make provisions so that employees can be best suited to achieve their goals and reach accuracy while also cultivating reliability and consistency [6].

By supporting girls' education, communities, nations, and the world are transformed. Girls who acquire an education are more likely to lead healthy, fulfilling lives and are less likely to marry early. They create better futures for themselves and their family, earn higher wages, and take part in decisions that most directly affect them [7].

Education for girls boosts economies and lowers inequality. It helps create more secure, resilient societies where everyone has the chance to reach their full potential, including boys and men.

Women in Education and Research

According to the data published by GlobalData, it is observed that since 2010, India has



a good women literacy rate. In 2010, the women literacy rate was 80.35% it is increased by 14.4% in 2021 i.e. 91.95%. Every year it is increasing by 0.6% [9].

The study conducted by BiasWatchIndia [10] to record gender bias in science in India indicates that there has been little to no improvement since the Indian National Science Academy panel identified that women comprised less than 15% of science faculty at educational institutions over 20 years ago.

In India, although women represent nearly 40% of the annual science PhDs, their participation in scientific fields is only at 13%, which is lower than the global average of 28%.



The gender ratios of India's scientific fields are noticeably less than those of the UK and US, with gender ratios ranging between 16 to 47 percent for the UK and US.

THE SLANT

Proportion of women in science research and teaching (in %)

Field	India	US	UK
Biology	26	46	47
Chemistry	11	40	30
Physics	13	16	20
Maths	16	} 25	24
Comp science	12		23
Engineering	9	16.5	21
Earth sciences	14	-	38

Source: BiasWatchIndia

Women in other fields

According to the data presented by the Department of Science and Technology, females are making significant progress in multiple domains [1].

National Statistic: The relevant data that pertains to the entire nation.

- The quantity of scientists and researchers in the field of science has increased twofold in India, rising from 30,000 in the year 2014 to exceeding 60,000 in the year 2022.
- The percentage of women participating in biotechnology is the highest at 40% followed by 35% in medicine.

The Department of Science and Technology:

- Among the 97 scientists employed by the Department of Science and Technology (DST), exactly 35 are female.
- The remarkable success is that presently, the Department of Science and Technology (DST) has women leading 61% of its 18 divisions. This percentage is believed to be one of the largest among all government departments.

Other Organizations:

- The Coalition for Disaster Resilient Infrastructure (CDRI) is attributed with 18% of disaster resilient infrastructure, while NIPER Hyderabad has 21% and DEBEL in Bangalore has 33%.
- Delhi University reports 33% participation of women, whereas Tezpur University in Assam records only 17% women's participation.

Social Factors Affecting Women Literacy Rate

- Seasonal workforce migration
- Early marriage according to social customs
- Restriction on girls based on social norms
- Household chores managed by young girls
- Gender differences in home, society
- Lack of educational facilities
- Economic conditions of the family
- Division of family responsibilities after the death of the elderly family member
- Government policies
- Female health
- Sexual harassment and abuse at early age
- Forced to follow orders of elders in family whether at home of parents or parents-in-law
- Allowed to get only limited education

Conclusion

The proportion of women being admitted into higher education is on the rise, and they are also obtaining post-graduate and doctoral degrees. Women are not only making significant contributions in the fields of science and technology, but also playing a crucial role in the development of their country. This paper observes that women are making their good impression in education, research, and many other areas.

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Digital Transformations in Banking Sector

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FULL PAPER

Digital Banking means automating conventional banking through digital latforms like the web and internet-enabled systems like mobile devices. With Digital Banking, you can access almost all financial services at the tip of your fingers, all year round, irrespective of national or bank holidays. It entirely eliminates the need for you to visit the bank.

Digital banking means accessing all financial services through Internet/ online banking. It requires higher level of automation and web based services. The transformation of traditional banking into digital banking is on-going gradual process. Banking customers can access all their financial services through the use of computer, laptop, mobile phones, tablets and ATM services. A digital banking is a virtual process which includes online / electronic banking and its beyond. Digitisation means conversion of pictures, photographs, sound and text in a digital form which can be processed by a computer by using „bits. Behind every digital banking transaction remains the same as physical banking. Digital banking consists of complete transformation of banking in digital format from front-end to back- end and in between. Complete interactive multimedia is offered by digitalisation.

Digital banking is the major step towards online banking, in which banking services are provided over the internet. The resultant advantages for banks and customers are faster and more convenient banking services. Through digitisation banking has transformed its physical operations into virtual operations. In the competitive environment that drives the technology generation today, banks are making use of technology to make it attractive to their customers. Banks in the new age have more privileges with all digital infrastructures and services than traditional banks that were active at the time.

Features of digital banking

1. Customer centric Digital banking is more customers centric as it provides 24x7 services. Without standing in long queues in banks branch it gives timeless access of

financial dealings. It is anytime anywhere banking. Banks and customers are closely connected through digitalisation.

2. Digital banking allots efficient and faster banking services to customers. It is environment friendly as it maintaining paperless banking approach.
3. Automatic bill payment Through digital banking consumers can pay their bills automatically without visiting any payment centre or bank branch. There are various bills customers pay regularly for example telephones bill, mobile bill, electricity bill, various premium instalments, loan instalments, rent etc. If command given to online banking with pre decided date then automatically bill payments will take place.
4. Secure message alters For every digital bank transaction or new promotion by the bank there is secure message alerts time to time issued by the bank to customers either by SMS alert or email conversations.
5. 24X7 conveniences Digital banking gives 24X7 banking access to customers. There is not any time limit barrier like physically visiting any bank branch. Anytime-anywhere customers can perform banking transactions. It is convenient, fast, and easy to operate.

Banking New Innovations

There has been new way for innovation in the financial sector in recent years as banks realize the need of digital technologies such as mobile, and telepresence to meet fast-changing demands from customers. Following are some new innovations in banking sectors:

1. Biometrics Technology

Biometric technology by which a person can be uniquely identified by evaluating one or more distinguishing biological traits. Biometric authentication includes fingerprints; hand, DNA, retina, ear and face features. Biometrics systems could end the need of PIN code and password. According to the BBC, Hongkong and Shanghai Banking Corporation (HSBC) are launching voice and touch recognition security services in the UK.

2. Facial Recognition Technology

A facial recognition system is a new computer application capable of identifying or verifying a person from a digital image or a video frame from also introducing in new digital era.

There has been new way for innovation in the financial sector in recent years as banks realize the need of digital technologies such as mobile, analytics changing demands from customers. Following are the some new innovations in Biometric technology by which a person can be uniquely identified by evaluating one or more distinguishing biological traits. Biometric authentication includes fingerprints; hand, DNA, retina, ear and face features. Biometrics systems could end the need of PIN code and password. According to the BBC, Hongkong and Shanghai Banking launching

voice and touch recognition security services in the UK. Barclays also offering finger scanning.

3. In-car apps

Spanish financial institution Caixa Bank has created the first mobile banking app that can be accessed while driving, using voice control function technology used by CaixaBank app, called Línea Abierta BASIC. Drivers can make balance enquiries and transfers, as well as locate nearby branches and ATMs, by speaking into their Android device.

4. Smart Watches

Banking transactions can be done on an Android or Samsung Gear. It's not only global financial institutions and banks like Scotia bank, Deutsche Bank that have developed apps for smart watches that run on all major mobile operating systems. But some Indian private ICICI, AXIS, HDFC banks have introduced smart watches apps.

5. Robotics

Bank of Tokyo-Mitsubishi UFJ took a first step toward employing nonhuman Staff, with the introduction of a customer service humanoid robot at its flagship Tokyo outlet. The robots can answer basic customer service questions in 19 languages, as well as analysing customers facial expressions and behaviour. Country's leading private sector lender ICICI Bank has implemented robotics software.

6. Augmented Reality (AR) apps

Augmented Reality (AR) is the method of enhancing and improving your view of the real world using different technologies. It is the integration of digital information with the user's environment in real time. Australian Bank announced the release of an augmented reality app for mobile devices. Commonwealth Bank of Australia and St. George Bank Australia also adopted this technology.

7. Beacon technology

Bluetooth Beacons installed at banks to integrate physical and mobile channels, to create a new type of interaction and effective communication and to deliver to the customers a positive and personal experience. Barclays is one of the first banks to using all these technologies.

8. Crypto currencies

A crypto currencies a medium of exchange like normal currencies designed for the purpose of exchanging digital information. A crypto digital currency created through encryption techniques. Bit coin is the most famous According to a recent media report, the banks that are opening crypto currencies Deutsche Bank, BNY Mellon, Banco Santander.



9. Artificial intelligence (AI)

Artificial intelligence is an area of computer science that emphasizes the creation of intelligent machines that work and act like humans. Computers can perform activities like speech recognition, Problem solving with AI.

10. Digitalization and Demonetization

Digitalization transition through Digital India Programme aims to provide the most needed thrust to the nine pillars of growth areas, namely Broadband Highways, Universal Access to Mobile Connectivity, Public Internet Access Programme.

11. Universal Access to Mobile Connectivity:

It focuses on network penetration and filling the gaps in connectivity in the world.

12. e-Governance:

Reforming Government through Technology: Government Process Reengineering using IT to simplify and make the government processes more efficient it is a critical for transform the delivery of government services more effective across various government domains and therefore needs to be implemented by all Ministries.

13. e-Kranti :

Electronic Delivery of Services: The Government approved the National e-Governance Plan (NeGP), comprising of 31 Mission Mode Projects (MMPs) and 8 components. essential pillar of the Digital India initiative.

14. Recent Trends in Banking

1. Automatic Teller Machine (ATM):- Teller Machine is the most popular devise in Indi, which enables the customers, can withdraw their money 24 hours a day 7 days week. ATM allows customer who has an ATM card to perform routine banking transactions without interacting with a human teller. In addition to cash withdrawal, ATMs can be used for payment of utility bills, deposit of cheques and cash into accounts, balance enquiry.

15. Tele Banking

Banking facilitates the customer to do entire non-cash related banking on telephone. Under this devise Automatic Voice Recorder is used for simpler queries and transactions. For complicated queries and transactions, manned phone terminals are used in Tele Banking.

16. Electronic Clearing Service (ECS)

Clearing Service is retail payment systems that can be used to make bulk payments/receipts of a similar nature especially where each individual payment is of relatively smaller amount. This facility is meant for companies and government



departments to receive large volumes of payments rather than for funds transfers by individuals in ECS.

17. EFT

Funds Transfer (EFT) is a system where by anyone who wants to make payment to another person.

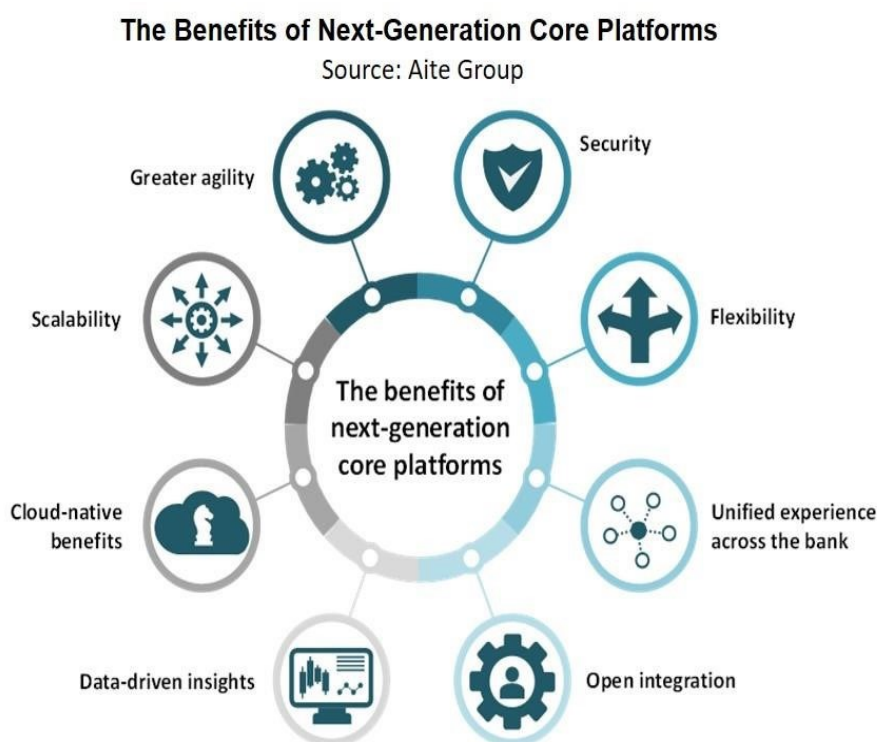
18. Real Time Gross Settlement (RTGS)

Time Gross Settlement System, introduced in India since March, 2004, is a system through which electronics instructions can be given by banks to transfer funds from their account to another bank. The RTGS system is operated by the RBI and provides a means of efficient and faster funds transfer among banks facilitating their financial operations. As the name suggests, funds transfer between banks takes place on a 'Real Time' .

19. Point of Sale Terminal

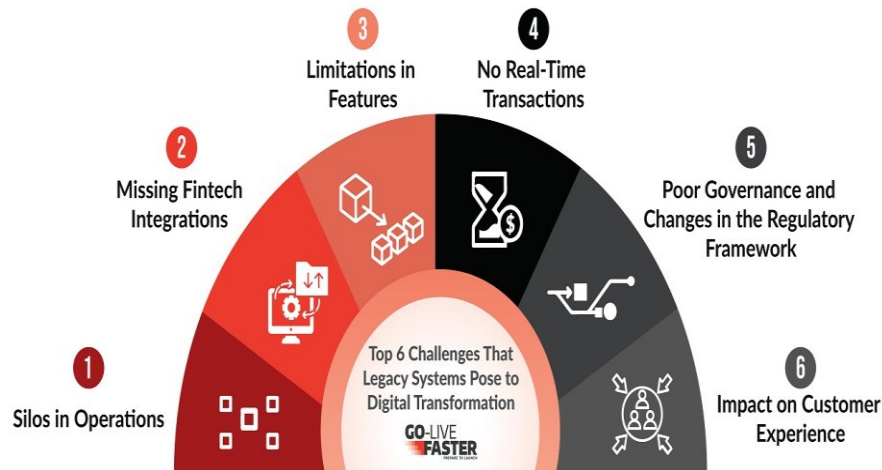
POS is a computer terminal that computerized customer information files in a bank and magnetically encoded plastic transaction card that identifies the customer to the computer. During a transaction, the customer's account is debited and the retailer's account is credited by the computer for the amount of purchase.

Benefits Of the Digitalisation in Banking Sector



Challenges In Digitalisation

1.



2.



Conclusion

1. The digitalization brings innovation, ease of working, new job opportunities and growth in the economy.
2. It helps to bring transparency in the system and more transparent are the flow of funds in the economy less is the problem of tax evasion, parallel economy.
3. With all these benefits available it also makes it necessary for the people to have basic financial knowledge and a push towards the importance of the financial literacy.

4. With the help of which they can protect their money in situations like inflation, depression, and know about different financial products and services to save it for their better future.
5. Digitalization can also play an important role in achievement this goal as it can have a greach to the people. By this we can reach on a conclusion that the new technology needs to harnesssed well and for this it is not only the availability but also the knowledge to use it and get benefits from it.

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Plight of Women and Social Reformation in *Bye-Bye Blackbird*

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FULL PAPER

Anita Desai is considered one of the most famous women novelists and Indian diaspora writers. Indian woman novelists took keen part in the art of writing. They are highly intellectual who could sensitise sorrows and joys of women in a real sense of humanity. Nayantara Sehgal, Sunetra Gupta, Anita Nair, Deepti Kapoor, Manju Kapur, Shobha De, Arundhati Roy, and Anita Desai are among the most creative and reformatory women writers. They voice their protest against the superseding male-dominated society. Education plays a vital role to bring changes in human society. These changes are today's essential requirements though we are living in the post-modern age, the age of science, development, globalization, and liberalization. Man is a supreme and wonderful creation of nature. But human beings are discriminated on the basis of gender, language, color, creed, rituals and culture. These writers try to point out that true equality does not occur. Women are not treated as equally important as men. She is discriminated, humiliated at one point or another. Women have a great contribution in creating an ideal family and an ideal society. They have worked decisively and exemplary in many fields of the society. It is women who are doing social work for justice and true gender equality. The contribution of women in making the new generation educated, cultured and idealized is absolutely important. Women have started to get opportunities in all sectors of the society and have given direction to the country in this regard.

Anita Desai, an Indian novelist and short story writer, has fifteen books including eleven novels, two collections of short-stories and two books for children. Her novels are enriched with a variety of themes like identity crisis, search for self-identity, alienation, immigration, quest for nativity, fight for gender equality, loneliness, idea of freedom in life, affection in marriage and marital disharmony. She is well aware of the attitude and inner feelings of women characters. Her novels entitled *Clear Light of Day* and *In Custody* were short-listed for the Booker prize in 1990. She received the Padma Shri, India's most significant artistic award. *Bye-Bye Blackbird*, the third novel, in which the

themes like identity crisis, loneliness, rootlessness, fight for equality, quest for nativity is clearly shown. It also deals with the plight of Adit Sen, Indian immigrants in England.

The present novel is a beautiful story of love-marriage of major characters in the background of the immigration troubles. The whole story moves around Adit Sen and Sarah who belong to India and England respectively. Adit Sen who is born in a middle-class family of India, is the hero in the novel, *Bye-Bye Blackbird*. As he knows that England is the best place for learning and career placement. He considers this place as paradise of liberty and free education. He reaches England in a hope of quality education, job opportunities and freedom of life. He got a degree from British University. Though he is highly qualified, he failed to get a job in India. As a result, Adit goes to England and settles down there. In England, his wandering for a job does not stop with the first selection. Adit worked in a different office. As he was not satisfied there, he left this job. He also works as a teacher, and finally received a job at Blue Skies. His happiness knows no bounds. Satisfaction comes with his job and earning, and desires for more and higher posts in future.

In London, while attending parties Adit came in contact with Sarah, a beautiful English Lady. Sarah was so beautiful that Adit was attracted by her shyness, straightforwardness and delightful nature. Their love was platonic, spiritual, and wonderful. Adit and Sarah. It was love at first sight. He was deeply charmed by the beauty and nature of Sarah. And in the very first meeting Adit expresses his love to her. He appreciates her in following words: "You are like a Bengali girl, Bengali women are like that reserved, quiet. May be you were one in your previous life. But you are improving on it - you are so much prettier!"

Sarah is the only daughter of a middle-class family at Hampshire, a beautiful countryside. Adit considers himself to be lucky to have Sarah as his wife. It is seen through his own expression of mind. He says, "I'm happy here. I like going into the local for a pint on my way home to Sarah I like wearing good tweed on a foggy November day. I like the Covent Garden"

Sarah loves India from the depth of her heart because she had heard about the greatness of India and legends. Her marriage to an Indian, Adit shows her love of India and Indian way of life. "I feel I know India well already", I feel if I went I wouldn't find it strange at all"

Private maladjustment is the key factor of their married life. It may be the important merit for leading a successful married life. Adit and Sarah, Samar and Bella show their private maladjustment. They are also found to be victims of separate culture maladjustment. Adit and Sarah are successful in living a happy life. But in reality, both are afraid of coming rejection, lack of understanding, vicious, and mocking pity from their own people. It appears that Adit is very much fond of England. Adit is a self-content person, never bothers about being treated as an alien. He failed to understand his Indian friend Dev's

emotional hurdles. Sarah is quite aware of the quality of her existence and situation. She is given to self-questioning.

After marriage Sarah had a lot of problems. She faces various situations. It is true that if a girl marries in her own culture, there will be no problem at all to her. Because she knows about her own culture, rites, tradition, society and so many things that are given value. And therefore, it becomes very easy for her to adjust everything properly. It is found that the inter-cultural, inter-religious, and inter-racial marriages caused not only hardships but also great havoc. She will manage her new home after marriage and family. But the problem will arise greatly if she does not marry in her own caste and religion. Parents are more careful about the marriages of their daughters. Naturally, such marriages find adjustment problems which are not simple and easy to have success in married life. Sarah has married to a person belonging to India who is inter-racial and whose race was one governed by her own. Here we find Sarah even though an English lady has become homeless in her own country. Because she adopted inter-racial marriage. Adit sacrifices every little bit of self-respect and loyalty to his own people. The problem of marital disharmony has become the major theme of the novel in *Bye-Bye Blackbird*. Here we clearly see those paradoxical approaches in their own behavior.

She wants to be a faithful wife and a part of an Indian family. It is this contradiction in their situation that builds up the basis of marital disharmony in their married life. Sarah is completely involved. After marrying a black or brown Asian, Sarah has broken all the social codes of England. Adit marries an English girl, Sarah. While doing so, he brings on himself the wrath and racial discrimination of the white society. Not only Adit but also his wife Sarah suffers this humiliation. Their marriage is an ill-matched marriage. She has been a subject to taunts and comments made by her colleagues as well as by the young disciples of the school where she works as a clerk. She heard a loud scream of laughter from Britishers at her. "Hurry, hurry, Mrs. Scurry!" and "Where's the fire, pussy cat?"

Adit is well-aware that he is an Indian born and therefore he will not be given an opportunity even though he has talent, ability, and wisdom. The reason for his discrimination is the country he belongs to. Sarah had to suffer and face discrimination for getting married to an Indian. She is self-conscious and always feeling glad if escaped having to answer individual questions. The strain of maladjusted marriage continues in this novel also in the web of a social problem.

The novelist, Anita Desai asserts: "The novel, *Bye-Bye Blackbird* is most rooted in experience and the least literary in derivation. Sarah is a sentimental and reticent person. She suffers agonies when Adit reveals the credulous side of his character to invite scorn and pity from her relatives and friends. In the beginning Adit appears to be lovable, romantic and an admirer of England. He is emotional and sensitive in nature. He suffers quietly, without complaining about the humiliations created by the Britishers. He knows that England is the country of diamond opportunities for jobs. After a close study of the novel, it is to be found that even though socially and cordially Sarah, an English wife of

Adit Sen is not completely content and happy on account of the racial taunts and comments of her own people yet she proves to be a faithful wife and sensibly looks after her inter- religious, Indian husband and takes great care of things. In the context of marital relationship, we clearly see that Sarah's parents accept her choice and her husband. But the most extra-ordinary things about this alien woman is that she is a faithful and devoted wife to her husband even though she undergoes untold miseries and mental torture. She does not lose her patience and heart. She keeps herself calm and quite in different situations. She does not hesitate to leave her own motherland.

Adit and Sarah are undoubtedly the leading female characters in the novel. Sarah is romantically in love with India. She must have read and heard stories about India and Indian life and society, she dreams of India. So gradually she dislikes the English people, their love of privacy and loneliness. Her decision and marriage with Indian man, Adit undoubtedly makes it clear that there was a room of love and affinity in her heart for Indian life and culture. She tolerates her own people's insults. She makes a search for her own identity and manages herself to her unfavorable lot of a wife of an Indian. Her dreams of India and Indians break into pieces when she has actually seen and to face reality. Indeed, Sarah's problem is completely rooted in her cross-cultural marriage. "Her dreams too were in pieces, tormented like the night slit and tom by long blades of rain."

The relation between Adit and Sarah, the Bengali husband and the English wife is not at all strained like the relation between Sarah's parents Mr. and Mrs. Roscommon James. Sarah is the mild and practical English wife of Adit, a small agent of a tourist office in England. She has deep faith in and devotion to Adit. She has enough practical knowledge and intention to adjust with her Indian husband. The wife and the husband differ in many respects. Adit has a secret taste for Indian food and song in spite of his deep love for England. Sarah has also deep love and affection for her own country under which runs her deep desire to know and come closer to India. That's why she decides to come with her husband to India after his bewilderment with England. Man-woman relation is shown not through the lives of the protagonists but through the subordinate characters in Desai's novel. *Bye-Bye Blackbird*. Trying to live in a new country is exactly like giving birth to a new individuality. When a man goes to a new place, he has to change himself completely. He has to adopt new things in new circumstances. Even tolerance may be also there he has to suffer without complaining. Dev can not stand the words flung at him like 'Wog' but Adit is indifferent or at least he knows the techniques of how to pretend to be one because he knows that he has to live with it. So he made that choice. Though Adit has settled in England for quite some years, still he is a misfit- a fact which he slowly realizes. The absorption in another culture is completely impossible because the English culture is conscious of his individual person whereas the Indian is aware of his human relationship.

Adit tries to create his identity by marrying Sarah. But it failed. He failed to make unity either with people or with nature. His stay at his in-laws evokes opposite thoughts in Adit's mind. He feels highly anxious. He is haunted by nostalgia. Everything he sees and

bears, he interprets in the Indian context. Frustration causes mental imbalance. Adit can not bear the sight of another. He puts his shaking hands into his pockets. Now he is ready to give up his individual freedom for the sake of being one of the hands. There, he lived in harmony. He kept good relationships with people of his own kind and soil. But when he left his native place in search of social freedom, he unconsciously disobeys the conventions of his land. He is made aware of his loneliness, separateness and helplessness. Adit decides to return India:

"I can't live here any more. Our lives here - they've been so unreal, don't you feel it? Little India in London. All our records and lamb curries and sing-songs, it's all so unreal. It has no reality at all, we just pretend. I must go, you will come?"

Sarah cares for her husband. She always speaks and thinks good of her husband. She is a typical submissive, co-operative, and helping - nature lady. She effectively pretends that she is finely treated by her husband, Adit. She naturally surrenders all her desires before her husband. She avoids conversation with her friends. They wonder how she is managing to live with her Indian husband. She keeps them away. She does not answer their foolish questions. After marriage, there is no problem whether she is an English lady or an Indian. Of course, from this she became an Indian wife from the bottom of her heart. She loves India. She slowly changes herself, her approach, her thinking so that she can manage with a strange man, later on becoming her husband. In all matters she stops thinking English and starts learning Indian. Sarah is always ready to sacrifice and suffer everything in this regard. She also succeeded in managing all possible matters, she made herself to be a part and parcel of Adit's life.

Conclusion: The novelist is attached to the lives of females and their plight. The novel shows that she is conscious of the feelings of female characters and is able to understand their problems when women change their country and manage inter-cultural backgrounds. Sarah slowly changes herself, her approach, her thinking so that she can manage with a strange man, later on becoming her husband.

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Women Development The Role of Science & Technology

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FULL PAPER

The position of women and their role in this context is particularly important not only because women constitute half of the human resources in developing countries, but also because they have to bear the brunt of the daily struggle for survival in developing countries. Historically, their role in biological reproduction has generally restricted women's participation in the mainstream of social, economic, and political processes. The request for equality for women received a considerable boost from two sources: first, in the struggle against colonialism, and second, as a result of the second world war. The role of women in overall development has not been fully understood, nor has it been given its full weight in the struggle to eliminate poverty, hunger, inequality, and injustice at the national as well as the international level.

The Problems

Science and technology, which could be powerful instruments for the advancement of the role of women in development, have so far usually bypassed women because of their educational and other handicaps. Science and technology have also often been misused to marginalize women and reduce their status.

Women are especially active and are gaining increasing representation in local self-government bodies. The number of women in executive bodies, especially in judiciary and among high offices, is very low. Their representation in the upper management echelons in the economics, social, scientific fields is very small, inadequate, and unsatisfactory, but it cannot be said that the situation is not improving. Non-governmental organizations and women's self-help groups are also playing a part in improvement. Female members in trade unions are also low. Further, most of the women in cooperatives, especially in mining cooperatives, are very few.

The main objectives

To examine women's development level of science and Technology.

Discussion

The role of women in overall development has not been fully understood, nor has it been given its full weight in the struggle to eliminate poverty, hunger, inequality, and injustice at the national as well as the international level. The continued assumption that the responsibility for child-rearing and for family needs lies with women alone, as well as the persistence of intra-household inequalities, place severe strains on women's health, limit their capacity to participate efficiently in the production process, and further jeopardize their chances for a fair share in the benefits of society.

Development of science and Technology

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

The radical changes in the organizational pattern and activities of society associated with rapid scientific and technological change in the overall organization, which are presently being experienced in the developed countries, may also dramatically affect all developing countries and lead to either a more dynamic and humane development or to an ever-higher degree of development and exploitation. The problem of the marginal position of these new technologies can be built into development strategies in accordance with the concept of integral development.

Women are usually engaged in labor-intensive industries with low productivity (e.g., processing industries, textile, food, leather, etc.). Their wages are influenced by their poor bargaining position, and they have no influence at all on working conditions. Thus, for instance, although the working hours in manufacturing have generally tended to decline, in some developing countries, working hours have found to rise.

The treatment of the female labor force is, to a large extent, a reflection of women's low status on the labor market (reserve labor army), lack of proper education and training, low or nonexistent organization, the lack of or non-implementation of protective legislation (particularly in expert-oriented industries), and their generally unfavorable social position. The recent upward trend in women's employment in developing countries is not very significant in relation to the absolute size of the female population or workforce in these countries. Moreover, although this increase is in some of the most modern industries in the world, it does not appear to have made a substantial difference in women's status since it has done little to break the isolation and discrimination of women in the industrial workforce.

Developing countries have relatively poor scientific and technological capacities at their disposal. The promotion of science and technology in these countries thus requires strong international communications and a pooling of the existing scientific knowledge and technological potential in line with the developmental needs of the respective developing countries.

The main issue connected with the utilisation of science and technology as a pool to speed up the development of the developing countries is therefore the transfer of technology and, in this respect, the choice of technology. Technology being a system consisting of hardware, software and or ware, the transfer of technology must be viewed as a complex process involving a range of economic, financial, legal and sociological factors. In this connection, local inputs, primarily knowledge and information on technologies, trained cadres, legal and other regulations, etc., are needed. The process of selection of technologies calls for an analysis and assessment not only of the economic impact but also of the social impact. What must be kept in mind is that while technology itself is natural, the application of technology can have considerable social effects, since through technology, a system of domination and exploitation, as well as a set of social norms and ethics, may be transferred. A social impact analysis should be a constituent part of any transfer of technology arrangement. This analysis should specifically consider the impact of technology on women, family and community lives, and other social and cultural values of the new environment to which the technology will be transferred.

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

The radical changes in the organisational pattern and activities of the society, associated with rapid scientific and technological change in the overall organisation which are presently being experienced in the developed countries, may also dramatically affect all developing countries and lead to either a more dynamic and humane development or to either a more dynamic and humane development or to an ever higher degree of dependency and exploitation. The problem of the marginal position of some members of society, and of women specifically, cannot be solved unless the elements of these new technologies can be built into development strategies in accordance with the concept of integral development.

Women have traditionally gained knowledge and experience (e.g. in agricultural production, energy utilization, running the household, manufacturing objects for everyday use, home medicine, etc.) which have not been exploited from the development point of view. The application of new scientific and technological devices and knowledge

may lighten household drudgery in urban and rural areas. Providing better water, energy or community facilities would release energies which women might be encouraged to direct towards active and useful participation in other economic and social areas, and in the overall technology transformation of society. Greater involvement of women in scientific and technological development would therefore require:

- Popularisation of scientific and technological knowledge and skills to enable further development through mass media, changes in school programmes, and community development activities (especially in agriculture but also in other areas such as household activities, health, education, and housing).
- An increase in the level of scientific and technological self-reliance by developing national scientific and technological potentials, maximising the possibilities for technical cooperation among developing countries, and introducing selective transfer of technology systems.
- Changes in traditional attitudes towards women by enabling them to fully participate in scientific and technological development through various forms of education and training.
- Establishment of linkages between existing traditional technologies and know-how and the new technologies. The involvement of women in strengthening these links could provide a firm basis for self-reliance and ensure a certain continuity in the development of authentic and original approaches, thus avoiding imitative modernisation and developing participatory research as well as relating scientific and technological development to the specific needs of the country.
- Establishment and strengthening of cooperation among developing countries in the area of information on scientific and technological knowledge, devices for transfer of technology, exchange of experience on the application of science and technology in development, joint research, etc.

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Higher Education: A Guaranteed Way of Women Empowerment

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FULL PAPER

Swami Vivekananda Said: "To educate your women first and leave them to themselves, they will tell you what reforms are necessary" Women education in India play very important role in the development of the country. Higher education is the gateway to economic security and opportunity particularly for women in India. Women are part of socio-economic system and they up hold rich cultural and traditional values. Their progress is equated with the progress of the nation. Women education in particular plays a vital role in making the country progressive and developed. The seeming percentage of women in terms of population which is around 49 % can't be called as equitable when considering their percentage in education. Today, the challenges of the country have changed comparing to the last century's challenges. The terms such as globalization and global marketing, finance and trading, business and entrepreneurship prefer the intellect and talent than gender. In this scenario the women's involvement in pursuing higher education is a need of today. Because higher education is one of the most important means of empowering women with the knowledge, skill and self confidence. The self awakening process starts with education. Mere literacy is not much impactful but taking education at tertiary level raise the opportunities and chances for women to be self reliant. Besides it confirms their involvement in the process of decision making. Gender equality and equity are the concepts that ask for education of women and their employability skills and knowledge.

The educational scenario has seen slow and steady change over last some decades. During previous decades there were only certain fixed territories of higher education where women were enrolled, for example nursing and teaching because they were nurturing profession. Teaching field has always been regarded as safe and secure field for women in our patriotic and male chauvinist society. The higher education system in India is massive and structurally diverse with 4.3.million students in 196 university level institutios. Historically it has seen a wide expansion from independence. Women's entry

to higher education came via traditional courses during last century. Their entry in education field was the result of previous century's social reform movements and the great contribution starting from Mahatma Fule Savitribai Phule and other educationists and social reformists in India. The perspective to look at women who go out and work somewhere and gets salary was not fully acceptable. That was also the reason why women were denied accession to higher education. But today women are utilizing their talent and freedom in order to uplift themselves through educating themselves. They are well represented in many occupations. The condition in urban area is much positive than the rural one where still woman are struggling to find proper opportunities and resources to enroll in higher education. 'The overview of the participation of women in higher education shows that women are benefitting from the expansion of educational opportunity and in some countries like the United States, Canada, the Caribbean, Finland and the France have equated or overtaken men in terms of their proportion of gross enrollments.'¹

The educational scenario has seen slow and steady change over last some decades. During previous decades there were only certain fixed territories of higher education where women were enrolled, for example nursing and teaching because they were nurturing profession. Teaching field has always been regarded as safe and secure field for women in our patriarchal and male chauvinist society. decades ago, there were more males than females enrolled in and graduating from tertiary education, a greater increase in women's educational attainment over the past decades led to the convergence of female and male attainment patterns, first in most industrialized countries and then in a growing number of developing countries.²

As the world has seen drastic change in the field of business and market, the fields of knowledge for women also received shift. Access to education is a telling indicator of women's status in a given society. Unless the women come in the process of education, the society can't be run on equitable basis. 'Women from all sections of society have entered the realm of higher education with full gusto. One of the most significant transformations in education in India over the past several decades is the drastic increase in women's access to colleges and universities. At all the national-level, there has been an upsurge of 18% in female enrolment in higher education from 2015 to 2019'.³ Comparing to The past century, 21 century widen the scope and enrollment of women percentage in higher education. The good sign of the century is that their increasing involvement in not only traditional degree courses but their numbers are increasing in technical educational also.

Among all the categories of women, the achievements of Muslim women is highly commendable. They have broken the shackles of exclusion and 40% more women have enrolled in higher education in 2019-20 as compared to 2015-16. Similarly, the SC-ST women, ... The share of Muslim and ST women in higher education, despite improvements, is still abysmally low at 2.7% and 2.8%, respectively. SC women still hold only a 7.3% share. Women in the PWD category occupy only 0.1% of the total higher



education seats.⁴ Equal Opportunity Cells (EOC) for SC/ST/ OBC/Minorities established by UGC, women safety measures, scholarships, The Udaan program of the CBSE is dedicated to the development of girl child education, so as to promote the admission of girl students. PRAGATI - Scholarships for Girl Child for Technical education aims at providing encouragement and support to girl child to pursue technical education. enormous emphasis on promotion of gender equity in education by reducing the gender gap in access, retention and transition from one stage to other.⁵ Encouragement by Government and Society.

Along with the schemes initiated by the government for the upliftment of women by providing opportunities in higher education, there are some other factors that have been contributing for the increasing number of women in education sector. The foremost is the literacy of the family and the changing mentality of parents. At present the girl child education is given priority by the family because of the complexities in modern life. The girls keep strong conviction when they are provided with the opportunities. The natural tendency to keep fighting with the situation and the life deserve their enrollment in professional and technical courses. The socio-economic and cultural conditions of society has recorded decreasing discrimination against girls in families. The attitude to look at girls engaged with household duties is changing. Her ability to pursue education while maintaining her familial responsibility also increased her percentage in education. Formulating and implementing stringent and powerful laws and policies have addressed the malice of gender discrimination of Higher Education. Most Indian women, with the possibility of economic independence, through respectable employment, have becomes an important earning member of the family.

Conclusion

The traditional attitude of women and society are getting replaced with the new one creating scope for women in the areas of 'male territories'. Higher education makes a vital contribution in sustainable development. Moreover an educated mother would create an educated family allowing her children to educate and create their own space in this world of knowledge which helps in adapting to bigger society in future. Proper guidance and confidence from family will make the children better members of society. An educated woman has the skills, the self-confidence and the power to be a better citizen.

Therefore higher education for women is most powerful means to evolve through/beyond current economical and social crisis in India and to teach the future generation the art of being good and responsible citizen of this country. With the wand of education, she can be futuristic, confident, decision maker and most importantly financially independent person who deserves to live by her own negotiating with the society at large. In the words of Mahatma Gandhi, "If you educate the man, you educate the person but if you educate the woman, you educate the nation". Women have all the power and capacity as that of men and they are manifesting themselves amongst different opportunities provided through higher education.

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Women Empowerment through Floriculture in Maharashtra State, India

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FULL PAPER

Before understanding 'Women Empowerment', we must first understand what 'Empowerment' is. The word "empowerment" refers to the ability of a person to make all the decisions in his own life. Women's empowerment refers to the same ability in which women break free from the shackles of family and society to make their own decisions. In other words, women empowerment means improving the social and economic status of women. so that they have equal opportunities for employment, education and economic advancement as well as social freedom and advancement. This is the only way for women to achieve their goals, just like men.

In simple terms, women empowerment can be defined as the process of empowering women to make their own decisions about their lives and live happily in their families and communities. Women's empowerment means their ability to exercise their true rights in society. Rural women emerge as the most productive workforce in the economies of most developing countries, including India, with agribusiness forming the single largest production system in India, contributing 16% to GDP and increasingly women's activity. Agriculture employs 80% of all economically active women, and comprises 33% agricultural laborers and 48% self-employed farmers. According to the NSSO report, about 18% of farming households in India are headed by women. Beyond the traditional market - narrow definition of 'productive labour', almost all women in rural India can be considered 'farmers' in some sense, working as agricultural labourers, as well as unpaid workers in family farming enterprises, or a combination of the two.

Floriculture is constantly flourishing in India. Flowers are widely used and demanded in the daily life of human beings. Therefore, after 1990, farmers have shifted from traditional floriculture to modern and technical greenhouse floriculture in order to increase the yield



and production of flowers. Due to availability of resources such as weather, land, water etc. according to the season for flower production in the country, floriculture is having good days as compared to other crops. Modernization, globalization and new seed policies have given rise to floriculture industry. Through the World Trade Organization, the flower market of the whole world has been opened for all countries. Due to this, mutual flower trade has been boosted and around 140 countries have entered the field of flower production and trade. America is the largest consumer of flowers in the world market and imports about 10 thousand crores worth of flowers from this country every year. Japan ranks second in flower import. India's share of flower production and sales in the world market is very low. Therefore, India has a huge scope in flower production and sales.

The annual rate of growth of floriculture in India is around 10 to 15 percent, while the annual economic turnover should be around 100 crores. In the advanced agriculture of Maharashtra, a great opportunity has arisen for flower farming and many farmers are seen cultivating flowers. Regularity of work and limited water system (conserved irrigation system) are very important in floriculture. In this sector people like gardeners, extension workers, nursery owners etc. can also get financial benefits from flower production.

Floriculture as an emerging market in Maharashtra's agriculture

In a country as diverse as India, flowers hold unique importance in religious traditions. The sale of flower garlands outside temples, various festivals, its use in ceremonies ranging from flower bouquets to decorations are indicative of this (Singh *et al.*, 2017). Flowers are a must in any event, good or bad. Floriculture is one of the best, profitable business because of the increasing demand in the market every day. Maharashtra, which ranks fifth in flower production at the national level, has more opportunities to become a leader in floriculture.

The demand for flowers is increasing in the daily market. There is more demand for flowers such as rose, gerbera, nisigandh, kevada, marigold etc. Although floriculture is a very old tradition of India, there is a better opportunity for the country at the global level. India accounts for only 0.07 to 0.09 percent of the global flower market. Due to the changed policy of the central government in the last few years, there is an increase in floriculture. However, this floriculture is developing only around big cities like Mumbai, Pune, Bangalore, Hyderabad, Delhi. There is a tendency to build high-tech greenhouses near large cities. Andhra Pradesh is the leading state in floriculture in the country. Karnataka, Tamil Nadu, West Bengal rank below that. Maharashtra ranks fifth in the production list. Considering the Indian market if the loose flowers of Jai, Jui, Mogra, Aboli, Marigold Aster, Shevanti, Galardia etc. are in high demand. The average cultivated area of floriculture in the country is 2 lakh 33 thousand hectares. In terms of export, 22 thousand 485 tons of flowers are exported. About 450 crores worth of flowers are exported. Roses are in the highest demand and 199 crore roses are produced in the



country every day. A large section of Maharashtra is involved in floriculture. In rural areas, there is a lot of turnover in the economy of the farmers who cultivate flowers. An acre of flower garden costs about 1.5 to 2 lakh rupees. At present, Maharashtra is considered the leading state in flower production.

The flower marketing system involves several sequential factors, from harvesting to delivery to the consumer. Flowers are more delicate to handle than fruits and vegetables and their shelf life after harvest is very short, so proper handling of flowers and ideal sales management of flowers is important. Flowers are generally in demand throughout the year from Guru Pounima in June to Valentine's Day in February and from weddings starting after Diwali to Tithi in June. There are various schemes for women farmers of Maharashtra Agriculture Department, Government of Maharashtra to boost the floriculture.

Sales management of perishable flowers

The sales management of perishable flowers varies according to the type of goods. Determining the destination of perishable goods is important. Middlemen are very important in perishable sales system. It mainly depends on the following factors.

1) Lifespan of flowers after harvesting

After harvesting the flowers need to be kept in good condition so that they can be liked by the customer. Since flowers are perishable, their lifespan is very short. There is a lot of difference depending on the type of flower. E.g. Apples and bananas last longer than tomatoes or roses. The shorter the post-harvest lifespan, the lower the amount of intermediates.

2) Distance between production center and sales center

Farmers, traders, place or place and goods are important factors in sales center. The greater the distance between the production center and the sales center, the higher the transportation cost. It is important to get the flowers to the point of sale as soon as possible.

3) Pre-season idea of production

Pre-season production can be visualized before flowering. This makes it easy to make pre-harvest flower promises. Such promises are made in South India (Tamil Nadu, Andhra Pradesh, Karnataka etc.

Advantages of Future Market

1. Seasonal labor problem is eliminated and labor cost is reduced. Because in this method the harvesting and transportation of flowers and further arrangements are done by the trader.
2. Sufficient time can be given for planning the next crop planting.



Method of flower market

Most flowers are difficult to store even overnight so the flowers have to be harvested the same day or immediately sold. In the flower market, flowers are sold in two categories as follows.

1) Flowers of Short Pedicel (Loose Flowers)

These flowers include Marigold, Gulchhadi, Mogra, Shevanti, Aster etc. Includes flowers. Commission agents, brokers, wholesale and retail traders, hawkers are involved in this flower sales arrangement. Sales are by weight. After inspecting the flower, the traders buy the flowers and sell them elsewhere. Farmers get payment after deducting commission and other expenses from the price of their goods. In this the payment should be done within 24 hours as per rule but it is not done.

2) Long Pedicel Flowers (Cut flowers)

These flowers include Rose, Carnation, Gerbera, Gladiolus, Daisy, Orchid, Lily, Statis, Gulchhadi, Shevanti, Aster etc. Includes flowers. These flowers last longer. It has fewer intermediaries. In many places, these flowers are sold through producer-to-consumer routes, so the producer gets a fair price and a good profit, and the consumer gets good quality goods at a low price.

While selling flowers in the market, it should be done by weight or by number rather than by days. Where open sale is in progress, insist on public auction; But where this is not possible, flowers should be sold with real price information. It is not possible for individual farmers to set up systems like precooling storage and also access market information. For this, it is beneficial for the productive farmers to come together as a group and form unions, partnership organizations, community organizations, public companies, private companies at their own level.

Women Empowerment through Floriculture: Some Case Studies

Farming is difficult at present, overcoming many problems, electricity, water and labor are the permanent problems facing agriculture. Overcoming this, Savita Dattatray Pawar, a woman farmer from Ankoli (Mohol district) has set a different example in front of other farmers by cultivating flowers of various varieties till date with a production of five lakh rupees from various sales. They have also contributed to the existence of ten people through laborers in their progress. Her initiative is being appreciated. Savita Pawar owns a farm in Ankoli. Considering the profit and loss and profitability of farming, he has planted Mogra, Gulchhadi, Rose and Lily flowers on his seven acre area thinking that he cannot afford to farm in the traditional way. Pawar has flourished flower farming by using drip irrigation on very little water. If there is water, perennial flower farming can be done, only the rate is less and more. Currently, it is summer and weddings are in full swing, so there is a huge demand for Mogra Gulchhadi Gulab flowers. Pawar has claimed that there is a demand for flowers of this type of lily for felicitation, if drip irrigation is good and if it is operated in a proper manner, seven acres of area gets cold in four hours. It

takes ten laborers every day from the time they cut their progress to the time they send it to the market for sale. Even in this drought, 10 laborers have contributed to the problem. So far, about five lakh rupees have been earned, but Pawar said that at least another ten lakh rupees is expected. Farming is not difficult if there is a little planning and hard work preparation. Today's young women and youth should learn the latest technology in agriculture. Suman Hund (farm laborer) has been getting employment through this flower picking for the past three months.

Khandala taluka is drought prone. Most of the agriculture is dryland. Although they were destined to work hard in such agriculture, the people here never wavered. Women farmers also work hard with them. But, the cooperative society movement came and the desire and expectation of women's economic upliftment started to burst with hope. Women began to participate in the self-help group movement by taking information from wherever they could get it and started succeeding in it with persistence. So much so that Krishi Jivala Women Farmers Self Help Group established by Sarika Jadhav and her fellow women from Palashi are now cultivating various types of flowers including gerbera, roses in Malran of Palashi. Sarika Jadhav formed the Krishi Jivala Mahila Shetkari Group in November 2019 through the award organization by gathering like-minded women farmers from her village. An innovative project called Phulsheti in Shednet has been started by taking women along with it.

Under the social responsibility activities of Godrej & Boyce Manufacturing Company Limited in Shirwal area, the work of increasing the income of farmers in Shirwal area and spreading and promoting the organic farming method has been going on for the last four years through the award organization. The workers of the organization imparted information to the farmer women about organic farming, agricultural mechanization, agribusiness training and project development. Sarika Jadhav, Vaishali Bhargude took the initiative. The formed group was registered under the 'Spirit' section. After the formation of the group, the organization discussed about starting a floriculture business in Shednet, as women tend to do supplementary business through the group. Women decided to grow flowers. It cost more than three lakhs to make shed net and flower cultivation in the five guntha areas. Helped by Godrej Company's Social Responsibility Initiative. More than one and a half lakhs was raised by the women themselves. Seeing the enthusiasm and perseverance of the women, Sarika Jadhav's husband Babu Jadhav has made his five guntas of agricultural land available to the group on lease at a nominal rate. The women constructed shednets with the available funds and planted various types of flowers like rose, nisigandh, gerbera, shewanti, marigold, mogra and flowers in demand in the local market. He has planned to sell these flowers through florists in the local markets of Shirwal and Khandala.

Highly educated Swati Shingade's promising approach in agriculture, perseverance, tireless work and education, if combined with modern technology, success in any field is easily possible. This has been proved by Swati Arvind Shingade of Sonkaswadi in Baramati Taluka (District Pune). On the Malran land, where even Kusal did not grow two

decades ago, they have flourished floriculture in polyhouses. They have successfully continued their journey with the intention of farming as an industry and managing it like a company. Swati Shingade was recruited as a Sub Inspector of Police in 2007. He also worked in Nashik for six months. But Swatitai, who completed M.Sc (Agri), was drawn towards agriculture. Her husband Arvind Shingade and Deer Milind are electrical engineers and they work in Pune. So there was no one to look after the home farm. At that time, Swati Tai discussed with her husband and decided to shoulder the responsibility of full-time farming. Also resigned from the job. His total farm is 25 acres, of which 14 acres are cultivated with sugarcane, maize, sorghum, wheat etc. There is a polyhouse on an area of 2.5 acres. The rest of the area is wasteland. Swatitai preferred polyhouse i.e. high tech farming over traditional crop farming. Initially, carnation flower farming was started in 2009 by setting up a polyhouse on 10 bunches. He settled in the flower garden. After that there are now nine polyhouse units of 10 bunches each of carnation. Last year, a polyhouse of roses has been started. It will be expanded this year. Also, the production of filler used in gerbera and bouquets will also be started this year.

Conclusion

Floriculture has become a viable alternative to traditional farming practices, which are often dependent on weather conditions and other external factors. Women involved in floriculture have gained economic independence and improved their social status. They have been able to earn a regular income and contribute to their families' well-being. Floriculture has also enabled women to participate in decision-making processes and have a say in family matters. In addition to economic benefits, floriculture has also had environmental benefits. It has encouraged the preservation of biodiversity and promoted the use of sustainable agricultural practices. Overall, floriculture has emerged as a powerful tool for women's empowerment in Maharashtra, providing them with opportunities to improve their livelihoods and contribute to their communities' growth and development.

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Changing the Face to Face the Change in English Language Teaching

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FULL PAPER

There are a number of writers who have written about English language and English Language Teaching. Their voices echo a different note with the same tone i.e. to liberate language teaching from the confines of traditional teaching methods. There is a need to bring a change in the methodology and materials used in language teaching. The present paper discusses this need of change with specific reference to the Indian scenario. The present trends are totally different from the methodologies adopted in the past. It is natural that the teaching techniques change with the changing times. English language teaching has also witnessed this change over the years, especially during the last ten years. Today the students are faced with multiple career options which were once regarded insignificant. The skill based education system has enhanced the importance of communication skills, soft skills, technical skills, interpersonal skills, ICT skills and so on. There is a need for the chiseled graduates. The current trends of teaching English in India are confronted with some challenges. Rigid curriculums and hackneyed syllabi continue to obstruct the students who aspire to excel in English. Communication skills in English are the dire need of the present day students in order to stand in the cut throat competition and to fit in the global. It is truly said that need is the mother of invention. Following this a change is brought about in the teaching learning process of English language.

Communication skills are the most important prerequisite for success in any field. Without this skill all the other skills get paralyzed. Some of the trends in the ELT are quite apparent whereas some are yet to come into practice. Teachers who followed Grammar Translation method totally depended on chalk and duster as the appropriate tools to impart communication skills. Gradually, the place of chalk and duster was taken by overhead projector. Such teachers practiced the dictum of drill and practice in their teacher dominated classrooms. Even audio tapes were used as medium of instruction in Audio-



lingual method. However, one can notice that during 1980's and 1990's, there was a tremendous change in the present trends.

One of theories and trends that have played a crucial role in the ELT during the past decade are Gardener's Theory of Multiple Intelligence (1993). This helps in polishing the innate skills and abilities of students. The well-known critic Noam Chomsky analyzed language learning vs. language acquisition and observed a number of other theories of learning. In addition to this, the general educational trends such as Whole Language Approach, Cooperative Learning and Neuro Linguistic Programming have influence on language teaching and learning. With the technological advancement, a number of avenues have opened up for the English language teachers for improving their profession. "Change is the Goal of Teaching English" says Boraie "In my opinion there are two key changes in the purpose of teaching English. Firstly, as Penny Ur (2009) noted, the goal is to produce fully competent English knowing bilinguals rather than imitation of native speakers. The purpose is not to aspire to become native speakers of English because we are already native speakers of our own tongue but to focus on English as a means of communication. Secondly, English is not viewed as an end in itself but as a means to learn content such as science and mathematics".

Some of the new trends in learning language are given below:

1 Content and Language Integrate Learning (CLIC)

The CLIC is a way in which the English teacher uses cross curricular content in order to make the students learn both the content and English language. It is a method by which students learn English and a second subject simultaneously. It is a natural way to acquire any language. The main focus in this approach is that students put in their best efforts to learn English when they cannot understand the course content without it.

2. Task-Based Language Teaching (TBLT)

A response to teacher-dominated grammar-oriented approaches of language teaching that encourages memorization, TBLT is a student-centered method that focuses on interactive method. This approach is different from grammatical drills and worksheets. In this method students are motivated to use language to deal with the real-world situations. They are asked to frame questions and interact in groups. N.S.Prabhu says that there are three primary types of tasks: Information gap tasks (for example, students try to coordinate schedules); reasoning gap tasks (students make decisions involving cost and value); and opinion gap tasks (students' debate or complete stories). Nuan says, "Experiential learning or learning by doing" as the main conceptual basis for the TBLT. The TBLT goes away from the traditional barriers of the classroom, because in it, the role of the learner has altogether changed. The teacher becomes a true facilitator of learning by means of communication.



3 Early Start of Teaching English:

A number of countries have started introducing English learning in earlier grades at school. For example, in India students are introduced to English from standard 1. In 2011, even Japan introduced English in the primary stage.

4 Tactile and Embodied Learning

In order to meet the needs of kinesthetic learners, tactile and embodied learning is used. But these days it is used for all the students to enhance memory and engagement. It includes movement and touch into the English teaching process. Objects from real-life, crafts, games, and physical storytelling assist the learners to get actively involved in the process of learning.

5 Changing the Teaching Content

Teachers have understood that there is a need to change the content. Interesting content generates interest in language learning. The use of local texts or English translations of regional literature in the classroom paves the way to language learning and motivates the students in the classroom.

6 Blended Learning

In the present day world, the English language teachers have become aware that gone are the days when teachers had a sole authority on the class with one sided monologue. The students remained more or less passive. It is Dewey (1938) who coined the term “learner centeredness” which has gained currency in the ELT. Today there is a need to reconsider this approach and implement the new educational methodologies. As a result, the English teachers attend and organize various conferences and seminars in order to create a platform and to get acquainted with the latest ideologies in the ELT as well as to update themselves professionally. Larsen Freeman (2007) asserts that “academic qualification alone may not help teachers to grow professionally; on the other hand, they need to be equipped with the current practices”. One way of these practices is the use of ICT. Mobile or web-based learning is a new method that has become very common during and after the pandemic. With the increasing inclination towards tablets and smart phones, it is assumed that textbooks will disappear in coming years. In the present scenario, the access to information is demanded to be flexible and easy. A number of teachers use blended learning, which combines both traditional classroom method and web-based tools. Students receive guidance from the teachers in the classroom as well as through digital modules and apps. Thus the teachers are trying to make language learning more engaging and interesting to the students of present generation. For this purpose, the teachers are also required to keep updated and continually develop their professional skills. The huge quantity of content from web-based sources has resulted in making the educators more conscious of the need for media literacy in their classrooms. Traditional methods of teaching English focus on books. But the students today are more inclined



towards digital content. Andrian Hill gives the list of some of recent trends which are very commonly used in English language teaching. They are

- Networking, interest and support groups.
- Learner centeredness and learners needs.
- Reflective practice and teacher learning.
- Portfolio development for teachers.
- Syllabus design /materials development.
- Criticism of published materials.

This list offers some food for thought to consider the tools and new approaches to teaching English.

7 ICT And English Teaching:

The field of the ELT is very much connected with the world of ICT. No one can deny the fact that about 70% of the information on internet is in English .We can say that English has become the lingua franca of the internet. The techno pro generation uses English as per convenience and not by convention. For example, using a single letter or number for a word such as ‘u’ for ‘you’, ‘r’ for ‘are’, the use of acronyms like TYSM (Thank you so much) using asterisks “*” for emphasis and emoticons for various emotions etc. Realizing its increasing importance in communication, the linguistic elements of Computer Mediated Communication (CMC) needs a serious attention.

8. Web Based Learning:

The web based learning has become an easy and convenient way to acquire language. It provides a suitable platform to the learner in an affordable, interactive, and flexible manner. There are multiple English web based classes that provide trainings for basic language skills such as Learning, Speaking, Reading and Writing. Blog writing can improve the writing skills of the students. It is like a personal or professional journal. Skype is another tool which can be effectively implemented to acquire language. The students can easily communicate with their teachers and friends. They can even get their pronunciation checked and can improve their speaking. Mobile Phones can help the students get the new words using dictionary option and enhance their vocabulary. The spelling and pronunciation of a specific word can also be verified. Short Message Service (SMS) can be used to send queries to their teachers. Ipods also assist in exchanging texts and audio as per the requirement. In addition to all this, the students can record and listen to their speeches, poems, news, short stories etc. In this way all these e- tools give an access to the world of English language learning.

Thus, the traditional method of language learning gives more focus to a teacher. Repetitive practice, mechanical drills and memorization are the basic techniques of this method. On this background, it is necessary to understand the current trends and new

methods of the ELT. The field has witnessed sweeping changes. Teachers must go beyond outdated methods and texts. In today's fast-paced world, English teachers must reach students with proper channel. If right material and method is implemented students can excel in their efforts to learn English language.

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Arundhati Roy's Contribution to Social Reforms for Women Empowerment

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FULL PAPER

Arundhati Roy, eminent feminist writer, who got Booker prize in 1997 for her novel 'The God of Small Things' which is semi Ch'ien, Evelyn Nien-Ming. (2004) *Weird English*. Cambridge, Mass.: Harvard UP autobiographical novel which became the best selling book by any Indian writer. In her novels 'The God of Small Things', Arundhati Roy lays stress on social sustainable development which is very important for society. But in India there are so many social problems and serious issues which need to be addressed and cured. The Indian culture is very complex. Indian society is comprised of various castes, classes and different religions. An ideal society is one in which all the persons are equal, independent and having equal opportunities and it should have a secure environment for sustainable progress. How all these prerequisites are absent in our society and how the major section of the population suffers due to that is extensively portrayed by Arundhati Roy. She addresses these issues through her writings and attracts the attention of the readers towards these hindrances in the path of sustainability.

Arundhati Roy's voice in her novel *The God of Small Things* stems from her wisdom and her outrageous attitude towards independent India. Though the marginalization of females is a universal phenomenon, the level of marginalization varies from one place to another. Arundhati Roy states in her novel the way in which she changes the direction of the range of women in independent India. She made an attempt to support a rebellious opinion to establish a fundamental womanly identity in India. Therefore *The God of Small Things* is not only a tale of the Ipe family but also the powerlessness of the women of Indian society.

Among the most celebrated "Indian writers working in English," to borrow Rushdie's phrase once again, is Arundhati Roy whose language has received very insightful attention in Evelyn Nien-Ming Ch'ien's book called *Weird English* (2004). Roy, among many other Indians who write only in English, does not believe that any one language, least of all English, is superior to other languages here or elsewhere; that for certain kinds

of writing or situations involving South Asian/ Indian lives, this one language is better suited than any other, etc. As a matter of fact, she believes in the creative potential that the anarchy of *bhāshas* affords a writer of her political ambition and persuasion. Rather than feeling hamstrung, therefore, she is excited and encouraged by the little worlds of communication such anarchy makes for, despite the vast differences and disparities of socio-economic-educational levels of Indians, the resultant discursive styles, the literary and folk traditions that still sustain these little worlds against the big worlds of English corporations and global business. Ch'ien reads in Roy's non-fictional prose the clearest political statement it makes, leaving us in little doubt how Roy's language matches the subject she chooses to write on:

Roy champions weird English as the antidote to the dominance of bigness. In her essays, big words are often used to shore up big values, values that scare the small into submission: words like "globalization," "corporate," and "nuclear," which can lead to the commission of evil against the powerless. The form of her writing encourages allowing small, often visually dismissed, marginalized entities into our field of vision. (156)

Roy's vote, as we find out thanks to Ch'ien, is for that Imaginary English, on the analogy of Benedict Anderson's Imaginary Communities and Salman Rushdie's Imaginary Homelands, all such 'imaginaries' urging us to reflect on differences and distances differently. And so must, the argument seems to proceed, the First World English.

Of course writers like Roy and Rushdie today couldn't care less *how* they are received, after having arrived. That Roy in particular has a very considered (shrewd) sense of the scale and range of linguistic choices is further evident when she contrasts the ways her English works, or is rather made to work, in *The God of Small Things* and *The Ministry of Utmost Happiness*. She tells Avni Sejjal:

The God of Small Things and *The Ministry of Utmost Happiness* are different kinds of novels.... In both, the language evolved organically as I wrote them.... In *The God of Small Things*, I felt my way toward a language that would contain both English and Malayalam—it was the only way to tell *that* story of *that* place and *those* people. *The Ministry of Utmost Happiness* was a much riskier venture. To write it, I had to nudge the language of *The God of Small Things* off the roof of a very tall building, then rush down and gather up the shards. *The Ministry of Utmost Happiness* is written in English but imagined in many languages—Hindi, Urdu, English... ("How to Think about Empire").

This is not to deny that all is, or will be, quite well for the *bhāshas* because in all unequal business transactions, some loss is inevitable, and that loss will be borne usually by the "weaker" party. Rather than quibbling about who in this transaction is really *weak*, it will be useful to remember that when speakers are at a loss for words and phrases (and replace them with those in another tongue) they are unaware that a significant part of living in their language is lost for ever. While the Roys and Rushdies have seldom known that life

in which they grew up (or do not care to have noticed that growth as carefully as they have, the larger politics of lives and languages), it is good to be reminded by someone whose growth as a writer cannot be distinguished from his nurturing language. Iain Crichton Smith tells us that “for the islander to lose his [sic] language ... would be to lose to a great extent the meaning of his life and to become a member of a sordid colony on the edge of an imperialist world” (Quoted in Patterson 11). But Smith who died in 1998 wrote Gaelic and English, and never reconciled himself to the contradictions of the colony, unlike many contemporary Indian writers of English whose other losses in terms of the *bhāshas* are nugatory.

Certainly the Indian writer’s advantages of writing in English are not quite different from those of the World-of-English authors. The possibility that the ethnic stamp on the exploitative lives in the Third World, the quirky language of such narratives, will excite curiosity or ensure the acceptance of Indian writers more readily than the neutral-toned and linguistically conformist writing of the old-generation IWE writers (R. K. Narayan, Nirad Chaudhuri, Anita Desai, Shashi Deshpande, Kamala Das, A. K. Ramanujan and others) in the US schools is not quite fanciful. As Aarthi Vadde remarks, “the minority appropriations” of English by writers like Rushdie, Roy and others have unfairly drawn the attention of academics to “the vernacular Englishes” which in turn “has perpetuated the exclusion of works that are not spectacularly hybrid or culturally syncretic from the American postcolonial canon. The classic example of this principle of selection has been Salman Rushdie’s secure place in American English departments and R. K. Narayan’s continual neglect, even though he is widely taught in English departments within India” (17).

Certain kinds, subgenres of literature in English sometimes seem completely off limits or inaccessible to writers, although many Indian writers in English have tried them with moderate or little success. One such is the growing-up-in-English story, because Indian children grow up *among* the many *bhāshas* in their vicinity *and* English (if they are lucky enough to be in English schools, and their parents/ siblings know English). In any case, after Roy’s twins in *The God of Small Things* we cannot easily recall such “growing up English” in a regional world. The difficulty of negotiating such themes in English is never far in the minds of contemporary story-tellers from India, now living abroad.

Arundhati Roy received great attention in 1994 when she criticized Shekhar Kapoor’s film *Bandit Queen* based on Phoolan Devi. She denounced the movie calling it “The Great Indian Rape Trick” in her film review. Furthermore, she condemned the fact that the incident was recreated without the consent of the living rape victim. Also, she charged Kapoor with misrepresenting Phoolan Devi’s life and for sketching a very partial picture. She won the Lannan Foundation’s Cultural Freedom Award in 2002 for her work regarding the civil societies that are adversely affected by the world’s most tyrannical governments and monopolies. In addition, she was awarded a special recognition as a Woman of Peace at the Global Human Rights Awards in San Francisco in 2003. Roy was

awarded the Sydney Peace Prize in 2004 for her social campaigns and for promoting tolerance and non-violence.

She also received the Sahitya Akademi Award, a national award from India's Academy of Letters for her collection of essays on contemporary issues, *The Algebra of Infinite Justice*. However, she declined it in protest against the Indian Government for pursuing violent and ruthless policies and being brutal to industrial workers and an increasing militarization and economic neo-liberalization. In November 2011, she was awarded the Norman Mailer Prize for Distinguished Writing.

Many feminist women writers who have contributed literature to the society wrote chivalric novels. Most of their novels had women protagonist and were based on the glory of women in the world. Feminist women writers still strive to uphold the rights of women through their works like poems and novels. Arundhati Roy is an Indian bestselling author of fiction and poetry. She always had an affinity towards writing and the courage to pursue it under all the situations. Roy relates to the many roles women play in their lives and it is reflected in her work too. She writes with great energy and creates amazing works at ease.

Modern female novelist's works are the novels of protest and an outburst of reservations and contaminations. They look for some 'Indian ness' for conveying the messages of feminism in an Indian way. Woman writers of Indian writing in English are good in analyzing complex issues like complexities of human relationships, man woman relationship, woman's psyche and her potential. Many Indian women writers in English with their newly acquired feminist consciousness have given their writings a new dimension in the portrayal of the new woman writers like Kamala Markandaya, Anita Desai, ManjuKapur, Arundhati Roy etc., have probed deep into the female psyche and have created an awareness of different kinds and forms of female experience. Their protagonists are mostly upper-class and middle-class women, educated and intelligent yet dislocated individuals who go through a crisis in life as a result of repression within the family, their constrained relationship with their husbands, their disillusionment in marriage, and their own lack of assertion & realization of self. Poverty also has reduced women powerless.

Conclusion

The gist of the above writing work of Arundhati Roy reflects vividly that her work upheld and asserts the women identity. It also attracts the social focus towards women sufferings, social injustice, exploitation and domestic violence they face. Thus the major contribution to social reforms for women empowerment is certainly due to Arundhati Roy. The paper tries to prove the same characteristics of Arundhati Roy's literary works in short.

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The Depiction of Women in Mahasweta Devi's Novels

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FULL PAPER

The role of women in literature depicted in the works of the past and present, where Women are often portrayed as weak and feeble individuals and submit to the situations. But in many times women are shown to be strong, independent individuals. This is a common theme, suffering and pain of women that has appeared many times in literature. This is seen in literature across all genre from fiction to poems. This same trend can be seen in many of the works of writers today. The evolution of women's positions in literature throughout time has helped women become strong, independent characters. Women's rights and feminist pioneers have used contemporary writing as a forum and sounding board. Today's readers have access to a wide variety of ethnic and cultural views thanks to the rise of female writers. Coming of age novels frequently feature the distinctive voices of female minorities, which enables each author to create a unique personality for both their characters and themselves. I tried to focus on the present paper women in the writings of Mahasweta Devi. According to Mahasweta Devi, a woman should be evaluated on her own merits rather than based on her gender, race, caste, or social status. In Mahasweta Devi's writings, we see a diverse group of women coping with the hypocrisy of their families and society, from upper caste women to tribal women, from wealthy to impoverish. She is devoted to the cause of the disadvantaged groups in society. Her works convey a variety of these peoples' issues. She talks about the issues faced by untouchables, slum dwellers, brick-kiln workers, and landless labourers. In contrast to Draupadi, who uses her completeness of mind and body to battle against her marginalized identity, she represents the true face of feminist assertion. The stories of Mahasweta Devi reveal every kind of exploitation and oppression present in the post-independence feudal society. She criticizes all the unscrupulous organizations that are to blame for the nation's current neocolonial state.

Mahasweta Devi raises her voice against the social and cultural prejudices that affect the poor as well as women. She depicts the injustice piled upon women and highlights the seriousness of gender inequality and imbalance in our society. Her works are an accurate account of the details of the lives of the men and women.

Mahasweta Devi raises her voice against the social and cultural prejudices that affect the poor as well as women. She depicts the injustice piled upon women and highlights the seriousness of gender inequality and imbalance in our society. Her works are an accurate account of the details of the lives of the men and women, their pains and sufferings, their problems and the social hurdles they confront. Female empowerment is another theme constantly evoked in Mahasweta Devi's works. She portrays her women as symbols of an unspoilt purity. Dark and beautiful, they symbolize the earth, they spring from. However, they do not remain helpless beings and eventually emerge as strong individuals. These women assert themselves and have the potential to reshape their lives. Emerging as a source of strength and indomitable courage, they symbolize power and motherhood. Sujata in *Mother of 1084*, Jashoda in *Stanadayini* and Sanichari in *Rudali* typify this. *Mother of 1084* is a poignant saga of a woman who comes to know 'how' and 'why' her son died; and in this process discovers her own self. Similarly, in *Stanadayini*, Jashoda becomes a professional mother after her husband is crippled in an accident caused by the youngest son of a wealthy household. Like Sujata and Jashoda, Sanichari, a low caste woman in *Rudali* is doomed to suffer in abject poverty and loneliness. She turns grief into commodity and mourning into labour and uses them as a tool to earn livelihood by becoming *Rudali*, a professional mourner. These women overcome all the barriers and fight the oppressive social set-up. Mahasweta Devi's works like *Breast Stories*, *Mother of 1084* and *Rudali* depict that "gender and class cannot be viewed as polarities; that one's discourse can be informed by class and simultaneously be gendered. One political stance need not rule out the other. In these we find that woman belonging to affluent section of society is subjugated on the basis of gender, while the one belonging to the lower strata has to face double-marginalization. She is not only subjugated for being a woman but is victimized even more for belonging to the weaker section of society. This shows that Mahasweta Devi does not consider the problems of woman in isolation but regards her as just another victim of the social set-up that favors the aristocratic class and neglects the poor and the downtrodden. Women struggle is an integral part of the total socio-economic fight for emancipation of soul from all kinds of oppression. As she asserts: Women's fight and women's assertion is not something entirely distinct. It is very much a part of the broader struggle . . . it has to be stressed and restressed that the women's fight is an indispensable part of the bigger fight.' Mahasweta Devi not only throws light on the issues. Mahasweta Devi had a strong interest in women who were Poor and marginalized. She spent years residing in Adivasi villages in West Bengal, Bihar, Madhya Pradesh, and Chattisgarh and documenting their sacrifices and battles. She insisted that the tales she told were not her own invention but rather the tales of the nation's inhabitants. The post-colonial Indian society's wretched low-caste family situation and

the status of lower-class women in rural India are both depicted in the book *Rudali*. It is the tale of a lowly woman who transforms into a professional moaner named Rudali and weeps at the graves of upper-class hypocrites named Maliks.

Perhaps her motto in life is—to 'fight' for the rights, to 'strive' relentlessly, to 'seek' a fair deal for the poor, down-trodden, and the marginalized sections of society and not to 'yield' till this mission is accomplished. Mahasweta Devi, thus, gives voice to those suffering multitudes, helplessly caught in the vortex of feudalism. She speaks for these victims of dreadful national ingratitude, whose cries of despair and protest go unheard. Her activist works are a comment on the way man has debased himself and society. A major portion of Mahasweta Devi's work deals with the myriad forces working towards women's subjugation. She strongly advocates the need for change in attitude towards women. Yet, in spite of championing their cause, she doesn't acknowledge being a feminist writer and perhaps she is not a feminist in the strictest sense of the term. Hers is not the western stance of feminism with its universalizing claim to speak for all women, irrespective of differences in race, caste, class, culture or religion. In the words of Gayatri Chakravorty Spivak: "Women are forced to negotiate a variety of different subject positions under patriarchy; and imperialism and their lives and writings cannot be read with the lens of western feminism in a straight forward manner."

Her stories describe the lives of the tribals, the dalits (untouchables), the low castes, the peasants, the bonded-slaves. And, in the process, they question mainstream history by presenting "the people's version of history" ("*Untapped Resources*" 15) and expose to scrutiny the freedom and equality promised with political independence. Moreover, she goes one step further than Rushdie. Instead of asserting that the myth no longer exists, Mahasweta Devi persuasively argues that it never did for a sizable portion of India's population, including the impoverished, the dispossessed, and the tribals. Mahasweta Devi's writings are replete with references to the ideal of female empowerment. The purity that she conveys in her lady is unadulterated. They are gorgeous and dark, a representation of the soil from which they've grown. They don't stay helpless, though, and grow into powerful people as a result. These women have the power to change their lives by asserting themselves. A powerful emblem of motherhood, they are a source of strength with indomitable tenacity. Characters like Sujata, Jashoda, and Sanichari (from *Mother of 1004*) serve as good examples of this. "*Mother of 1084*" tells the story of a mother who finds her own self in the process of discovering how and why her son died. In *Stanadayini*, Jashoda becomes a professional mother when her husband is paralyzed in an accident caused by the youngest son of a well-off family. Low-caste Rudali women like Sanichari, who are bound to a life of misery and isolation like Sujata and Jashoda, are no exception. By becoming Rudali, a professional mourner, she transforms sadness into a commodity and grieving into labor, and she exploits both as a means to gain money. This most heinous type of assault against women is eloquently shown in Mahasweta Devi's works. Forcibly removed and raped by rich men who treat them like goods, they are sold to moneylenders, contractors, and other businessmen. In the novel *Douloti the Bountiful*,

Douloti gets "bloodied several times during the night." "Similar to Dopdi Mehjen, who is gang-raped by Draupadi's men." Gangor, like Douloti and Draupadi, is gang-raped in Behind the Bodice, much like the other two protagonists. It is a common theme in Mahasweta Devi's works that women are both caste and gender-oppressed creatures. Mahasweta Devi also points out that in the so-called civilized world; women are more likely to be raped than in the developing world. According to her, there are two distinct realms: "the world of destitution, where a woman is acknowledged for her basic responsibilities, and the upper class avarice, where her beauty and image are exploited," she writes. A woman's honor and dignity are sacred in the tribal world. She argues, "The most heinous offense a man can do in a tribal community is to molest or rape a woman." They've never heard of rape. In primitive societies, women are revered as sacred beings. "Only those in the higher levels of society are capable of raping women and degrading them in the process. In spite of this, women continue to battle. When women use weapons like the sickle or the hatchet, they are able to oppose injustice.

To conclude, she has worked so hard on the socio-feminist issues to advance in her writings and actions. Their applicability in the modern world is emphasized. Her dedication to the cause of the oppressed and marginalized is evident. Mahasweta Devi thus advocates for the millions of individuals who are disadvantaged by feudalism and unable to help themselves. She stands in for those who have experienced this shocking degree of disrespect from our government. The activist action of humanity reflects the degradation of self and society.

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Campus Safety For Girl Students – A Challenge For Recent Indian Higher Education System

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FULL PAPER

India is the country heading to be the global economic power. Culture and education are the backbones of the economy. In culture, India possesses a rich cultural diversity. When it comes to education, it still has long run to go. Where Indian people are globally known workforce, still there are some challenges in Indian Educational system. Women are the equal contributors in the national progress.

Today Indian women have reached to all the reputed professions like teachers, professors, doctors, engineers, lawyers, judges, police etc. Also designated at posts of prime importance like Army, Air force, Navy Officials, Political leaders, even the Presidency of India is in the hands of a woman today. The finance minister of India is a woman. So before starting their social journey, women have to go through schooling, graduation and post-graduation in education. In these stages they need the safe environment to grow. The present paper is focusing, the college going girl student's safety related issues and other various issues they have to face in college campus. The safety measures will be discussed broadly in the present paper.

RECENT RATIO OF COLLEGE GOING GIRL: In India, to promote the Girl child education, Beti Bachao Beti Padhao (BBBP) Scheme was launched by the Hon'ble Prime Minister on 22nd January, 2015. It was a step taken by the Indian government to encourage and balance the birth rate and education rate of a girl child in comparison with boys. It gained a response for increasing number of school going girl students, but again lagging behind for college going girl students. Well there is quite rise in numbers but not satisfactory as in the recent decade universities and colleges are noticed to be increasing with the enrolment of girl students. As per the All India Survey on Higher Education 2021-22, *the female enrolment in higher education programmes had increased to 49% of total enrolments in 2020-21 compared to 45% in 2019-20.*¹ It shows the increase of 4% in female enrolment for higher education.



Today women are having better access to education than before, individually taking the decisions, they are perusing their education in the abroad too. *In Asia, China and India have emerged as significant examples of the link between economic growth and greater enrolment of female students in higher education, both domestically and internationally.* It is really a noteworthy and welcoming change. As *India registered improvement in the Gender Parity Index (GPI) in higher education in 2019-20 by moving to 1.01 against 1.00 in 2018-19. Improvements in GPI indicate the progress that the female student population of the eligible age group has made in terms of relative access to higher education as compared to male students.*²

CHALLENGES FOR A COLLEGE GOING GIRLS: In the increasing numbers of college going girls taken positively, the campus safety becomes the important thing. Well there are certain challenges for Indian collage going girl students related to several issues. Rightly Indian campuses for higher education are considered safe for girls, still the cases of various kinds of harassments hits the pages of daily newspapers and it is thought provoking. Following are some of the challenges, Girl students have to face.

A) HIYGIENE RELATED CHALLENGES: If the hygiene points taken into consideration, there are compulsory men and women washrooms, toilets in every Indian college as per government guidelines. But it's not suffice. What about the sanitary napkin vending machines and incinerators for girl students? *All the colleges and universities affiliated to the University Grants Commission (UGC) have been asked to install sanitary napkin vending machines and incinerators in women's hostels in order to ensure proper disposal of menstrual waste.*³ But it is not made mandatory, which is important to deal with cleanliness and health care in campus.

B) EMOTIONAL SECURITY: Emotional stability and emotional security are need of any student, girl or boy to perform best in the education. The college must be the optimistic place for girl students to express, to interact, to exchange their views with teachers and classmates. It creates the positive vibes in the college environment. But the unfortunate incidents like Ragging, Blackmailing or any other kind of harassment in the campus, snatch the right of emotional security of girl students which is not welcoming.

C) CYBER CRIMES: Any kind of harassment executed through any electronic means by sending, sharing or publishing any offensive or personal or disturbing information causing insult, annoyance or injury to any individual are called as cybercrimes. Cybercrimes includes stalking, blackmailing, pornography, fake profiling etc. Women are the natural prey of the cybercrimes and college going girls are the easiest prey for cyber criminals. Daily newspapers are filled with new cases every day. It threatens the reputation of the Girl students and compel them to be the victim of all kind of harassments, which is horrible. As cybercrimes are a computer or mobile oriented crimes, the use of mobile into college campus must be regulated and scrutinized through the college authorities responsibly. CCTV installation can help to maintain the internal security of any college. But again, it has not been made mandatory by government.



D) SEXUAL HARRACEMENT: Many times the cybercrime leads to the sexual harassment of college girl students. *Ajmer serial rapes 1992*,⁵ is a shameful example of the sexual harassment happened through college campus. The scandal involved hundreds of young girls, some college girls and some school girls to be the victim of blackmailing and sexual assault. *The student victim of sexual harassment of Daulat Ram College, New Delhi reached to the police station and filed the FIR because she was not satisfied with her case handled by ICC (Internal Complaints Committee of her college).*⁶ These are just to refer cases, but mostly campus in the metro cities cannot be said completely safe for college girls. ICCs in many colleges are not seriously executed. Many times, if the exploiter is a faculty itself, he is supported by the management indirectly. There is serious need for government to address such problems with some concrete steps.

E) SOCIAL SECURITY: This issue is faced by most of the college going girls who are tenants, living in public hostels or doing up-down daily for college. Here college has no role in it but it becomes the reason for worry for the parents of these girls as they want their daughters to be well educated. These girls are most easy targets of the social criminals. Sometimes through cheating or through forcing they fall as a prey or victims of these criminals. *There is one rape happening in every 16 minutes in India, which is horrible.*⁷ Social security out of college campus is again a worrisome issue for college girls. *Nirbhaya Rape case in 2012, New Delhi* is the evident of it.

F) RAGGING: Ragging is the term used for the practice in higher education institutions. It involves abuse, insult, assault, humiliation, or harassment of new comers or junior students by the senior students. Ragging leads to stress, anxiety, depression and various psychological disorders, also it affects the confidence of the victims' severely. As per the *UGC Letter regarding: "Curbing the menace of ragging in Higher Educational Institutions" 2009, Constitution of anti-ragging committee, anti-ragging squad, setting up of Anti-Ragging Cell and adequate publicity for these measures through various media*⁸ has been made mandatory for every higher Educational Institute. Even there are penal charges under IPC through which the FIR can be filed are as follows:

Section 294 and 339 : for non-violent incidents of ragging

Section 340 : For Wrongful Confinement

Section 341 : For Wrongful Restraint

Section 342 : For Criminal Confinement

Section 506 : For Criminal Intimidation

If there is sever violence observed in Ragging, the following sections of IPC can be applicable.

Section 323 : For Voluntarily causing hurt

Section 324 : For Causing hurt by dangerous weapons or means

Section 325 : For Voluntarily causing grievous hurt



Section 326 : For Voluntarily causing grievous hurt by dangerous weapons or means

In case of victim has lost his life the following sections are applicable:

Section 304 : For Culpable homicide not amounting to murder

Section 306 : For Abetment of suicide

Section 307 : For Attempt to murder

Also there is 24×7 toll free National Anti-Ragging helpline at 1800-180-5522 made available by the government of India.

Identification Of These Issues And Steps Taken By Government

As per Government regulations, the provision of ICC (Internal Complaints Committee), Students Grievance Cell, Anti Ragging Cell, Women Empowerment Cell must be formed at every Higher Education Institute. Regarding the safety of college students, UGC (University Grants Commission) has provided the guidelines on safety of students on or off campus of higher educational institutes. In the preamble itself, the UGC states that, *The UGC has its prime concerns to safe, secure and cohesive learning practices in the higher education institutes to precondition in quality education and research.*⁹ It has also provided the regulations for all higher education institutes to ensure the preventive measures against the offences like attacks, threats, ragging, harassment of any kind including sexual harassment, to offer a special favor etc. The main objective behind these regulations is to covert these higher educational institutes into the places safe and secure for study to anyone irrespective of gender.

Steps Needed To Be Taken Further

For making the violence free campus, the higher education institutes must take preventive measures like ID cards must be compulsory while moving in the institute for students and faculty also. Actually, it is a rule already, but is it executed daily or any special days like NAAC's visit, Conference organized at college? Bio Metric system is compulsory for faculties, but it should be made available for students also. There must be Entry and Exit register with security guard for every visitor including student and faculty. There must CCTV installation and surveillance in all over the campus including the important public contact places like hostels, grounds, canteen, parking area etc, where violence can actually happen. The flashboards of various committees or cells formed in the institute with helpline numbers must be placed at common verandas, hostels of the institute. Higher Education institutes can also have MOU's signed with the community service officers for the welfare of students. Health services should be provided to the students at college platform itself. The college should establish counselling centers in the campus and provide assistance to the girls who are in distress.

The heads of various higher educational institutions should also come up with suggestions on ensuring the safety of students with special needs as part of the latest directive from the UGC.¹⁰



Conclusion

To conclude, It should be the prime concern of all the higher education institutes to make its campuses violence free and exploitation free by following government guidelines strictly as a daily practice. They must find out their own ways too, to ensure the campus safety. As per UGC, *all higher education institutes should ensure the provisions in teaching and non-teaching staff and also students and other stake holders, discrimination, verbal or behavioural, caste, religion, colour, nationality, sex, gender, sexual orientation and special status is strictly prohibited.*¹¹ All the Higher Education Institutes have the moral and social responsibility to ensure the stress-free education and safe campus to create the responsible generation of students in India. They are already doing well which evident through the increasing educational progress of India. But, at the point of campus safety, they are lagging behind, which is the issue needed to be addressed seriously.

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Role of Women in Agriculture

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FULL PAPER

The international development community has recognized that agriculture is an engine of growth and poverty reduction in countries where it is the main occupation of the poor. But the agricultural sector in many developing countries is underperforming, in part because women, who represent a crucial resource in agriculture and the rural economy through their roles as farmers, labourers and entrepreneurs, almost everywhere face more severe constraints than men in access to productive resources. Efforts by national governments and the international community to achieve their goals for agricultural development, economic growth and food security will be strengthened and accelerated if they build on the contributions that women make and take steps to alleviate these constraints.

Agriculture is underperforming in many developing countries for a number of reasons. Among these is the fact that women lack the resources and opportunities they need to make the most productive use of their time. Women are farmers, workers and entrepreneurs, but almost everywhere they face more severe constraints than men in accessing productive resources, markets and services. This “gender gap” hinders their productivity and reduces their contributions to the agriculture sector and to the achievement of broader economic and social development goals. Closing the gender gap in agriculture would produce significant gains for society by increasing agricultural productivity, reducing poverty and hunger and promoting economic growth.

Research Question and Methodology

1. To find out the role of women in agriculture.
2. To find out main obstacles in women growth in agriculture sector.
3. To find out the various ways and means to reduce gender differences and to improve the role of women in the agriculture sector.



The entire research work has been done for the successful answering of the above mentioned research question. The whole paper is based on descriptive arguments, statistical data, case studies, comparative study and analytical logic developed through the understandings from various research papers, reports, books, journals, newspapers and online data bases.

The Role of Women In Agriculture

Women play a significant and crucial role in agricultural development and allied fields including the main crop production, livestock production, horticulture, post harvest operations, agro/ social forestry, fisheries, etc. It is a fact long taken for granted but also long ignored. The nature and extent of women's involvement in agriculture, no doubt varies greatly from region to region. Even within a region, their involvement varies widely among different ecological sub-zones, farming systems, castes, classes and stages in the family cycle. As per the census 2011, Gujarat's population is 6.04 crore with 3.15 crore males and 2.89 crore females. The total number of workers in Gujarat is 247.68 lakh and the work participation rate is 41 percent, which is higher than the national average of 39.8 percent. About 70.5 percent of total workers are rural based. Out of 247.7 lakh total workers, 203.7 lakh are main workers and the remaining 44 lakh are marginal workers, which consists of 39.3 lakh (89.3 percent) worked for 3 to 6 months and 4.7 lakh (10.7 percent) worked for less than 3 months in the state. During the year 2001, there were about 58.03 lakh of cultivators in the state, constituting about 27.3 percent of total workers. Among the total cultivators, about 32.7 percent (19 lakh) were women and 51.4 percent of total agricultural labourers were women.

Main Obstacles in Women Growth in Agriculture Sector

Few women holding of agricultural productive resources such as land, animals, and machinery. Women absence from decision making process, either inside or outside home. Women perform all un-mechanized agricultural tasks and perform multiple tasks, which add more burden to them. Women workers in agriculture suffer from high illiteracy rate among them and drop-out of schools. Women earn fewer wages, especially in joint, informal and private sector. Women do not know their legal rights. Miss applying some laws and regulations in favour of women such heritage legislation.

The Gender Differences In Roles And Activities In Agriculture Sector

Another issue is the problem-ridden conceptualization of women's and men's work in rural environments, in particular, the failure (by census-takers and researchers who are not gender-aware, for example) to recognize the importance of their differing roles. Analysis of the gender division of labour has revealed that women typically take on three types of roles in terms of the paid and unpaid labour they undertake. These three roles can be described as follows:-

The productive role: this refers to market production and home/subsistence production undertaken by women which generates an income.

The reproductive role: this refers to the child-bearing and child-rearing responsibilities borne by women (which are essential to the reproduction of the workforce).

The community management role: this refers to activities undertaken by women to ensure the provision of resources at the community level, as an extension of their reproductive role. An understanding of these three roles can inform gender-aware planning that takes into account the differential impact of programmes and projects on women and men because of women's triple role. When under-estimations and under-valuations of rural women's work are found, as they so often are, in the sphere of development planning, the consequences are serious. Failure to acknowledge the importance of women's multiple contributions to rural survival means that practical policy interventions are frequently detrimental both to women themselves and to their communities.

Another factor that needs to be taken into account is that certain tasks, activities or enterprises may be regarded as „male“ or „female“. For example, women typically gather forest products for fuel, food for the family, fodder for livestock and medicinal uses. Men more often cut wood to sell or use as building materials. In order to secure sustainable and equitable management of forest resources, therefore, both women and men need to be consulted in the design and implementation of forestry projects. Similarly, where livestock is concerned, women and men often own different animal species and use different animal products, and any policies or programmes would need to address the needs of both.

Conclusion

Women have been contributing enormously to agricultural growth and development through their involvement in crop production, horticulture, animal husbandry, fisheries, natural resource management etc. Though the proportion of women workers in agriculture has declined, yet they constitute a significant workforce in agriculture. Globally, they constitute large percent of economically active population in agriculture. Region-wise figures show that agriculture supports a very high proportion of economically active women, particularly in Asia and Africa and in India. Women's contribution varies across regions, socio-cultural and agro-production systems. On the other hand, the persisting gender gap in access to and control of resources remains an important concern which has not only kept women in a vicious circle of low productivity but also has thrown up questions about inclusive and sustainable growth of the sector. The need of the hour is on how to bridge the gender gap and empower women with new knowledge and technology is a great challenge, particularly in the context of socio-economic and climate related changes.

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Status Of Women in Higher Education in Indian Context

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FULL PAPER

Developmental policies and programmes that do not address gender disparities miss critical developmental opportunities. Education of girls is vital not only on grounds of social justice but also because it accelerates social transformation. Promotion of gender equality in education is essential for human resource development. By educating a woman you educate the whole family. Given that a woman has the responsibility of the whole family on herself, an educated woman is better capable of taking care of the health, nutrition and education of her children and more so be an active agent in the social and economic development of the country. It is evident that economic success everywhere is based on educational success. Literacy is the basic building block of education. It is a basic component of social cohesion and national identity. It leads to an improvement in the depth and quality of public opinion, as well as to more active participation of the marginalized in the democratic process. In the context of higher education, gender inequality refers to the gap between enrolment of male and female student in higher educational institutions (Afzal, 2013:13). Societies that discriminate on the basis of gender pay adversely in terms of prevailing higher poverty, lower quality of life, slower economic growth and weaker governance. Gender inequality is responsible for poverty because if works are divided equally then not only a person but a country will get the progress (Elizabeth King, 2001:111). The Causes of Gender Inequality Gender inequality or discrimination are root causes of violence against women influenced by the historical and structural power imbalances between women and men which exist in varying degrees across all communities in the world.

The Main Causes of Gender Inequality are as Follows

Poverty, literacy, lack of employment facilities, social customs, beliefs and practices, social attitudes lack of awareness of women etc. are the causes of gender inequality. It is important to remember that risk and protective factors are not direct causal links, but rather correlated that is to say, that a boy who witnesses abusing his mother by his father will show the same behaviour in life. In such a way a highly educated woman having a



high socio-economic status in the society also suffers due to this very evil in the society. Violence against women is a complex social, economic and cultural phenomenon. Main causes of gender inequality are given below:

Economic Causes- Son is proved to be a helping hand for the family as well as a source of receiving dowry is the main economic cause of gender inequality. Feeling of economic insecurity in old age by the parents or family is also one of the causes. There is a presumption in the society that son will provide economic security in old age, it is also the cause of discrimination.

Social Causes- Social security in old age, enhancing prestige in community are the causes of gender discrimination, manpower and physical strength, and help in meeting family obligations are also the causes of gender inequality.

Psychological Causes- Mostly people think that son is a good friend during old age because son will live with them throughout the life and their daughter will not be there. Mental satisfaction is also the psychological cause of gender discrimination.

Religious Cause- Prevailing presumptions in the society that son is the medium of achieving salutation is also the cause of gender discrimination. While if society will go into the depth, come to the inferences that these are the baseless presumptions.

Status and Growth of Higher Education in India

There were 20 universities and 500 colleges at the time of independence. At present, university and University level institutions State Universities- 243 State private Universities- 53 Central Universities – 40 Deemed Universities – 130 Institutions of national importance established under Acts of parliament – 33 Institutions established under various state legislations – 5 In addition, there are 25, 951 colleges including around 2565 women colleges. Out of 25951 colleges, 7362 colleges (28%) have been recognized under section 2 (f) and 5,997 colleges (23%) under section 12-B of UGC Act, 1956. Total Number of students enrolled:- Universities and colleges 136.42 lakhs 16.69 lakhs (12.24%) in University Department and 119.73 lakh (87.76%) in affiliated colleges.

The enrolment of Women students

56.49 lakhs constituting 41.40% of the total enrolment (of the total women enrolment,) 14.72% women have been enrolled in professional courses. States- Highest in Goa (59%) and lowest in (Bihar 30%)

Status of women in Higher Education

There has been a phenomenal growth in a number of women enrolled in Higher Education since independence women enrolment- was less than 10% of the total enrolment on the eve of independence and it has risen to 41.40% (D. Manjulata, Mrs. VijayLaxmi.....et. al).

Status of Higher Education in India: According to the census of 2011



India's higher education system is the 3rd largest in the world, next to the United States and China. The main Governing body at the tertiary level is the University Grants Commission, which enforces its standards, advises the government and helps co-ordinate between the Centre and the State. Accreditation for higher learning is given by 15 autonomous institutions established by the University Grants Commission. As per the latest 2011 census, about 8.15 (68 million) Indians are graduates, with Union Territories of Chandigarh and Delhi topping the list with 24.65% of the population. Some institutions of India, such as the Indian Institute of Technology (IITs), National Institute of Science, Indian Institute of Science, Education and Research (IISERs), Indian Institute of Information Technology (IIIT), University of Mumbai and JNU (JawaharLal Nehru) have been globally acclaimed for their standard of education. The IITs enrol about 8000 students annually and the alumni have contributed to both the growth of the private sector and the public sectors of India. However India still lags internationally behind universities such as Harvard, Cambridge and Oxford. Indian higher education is in need of radical reforms. A focus on enforcing higher standards of transparency, strengthening of the vocational and doctoral education pipeline and professionalization of the sector through stronger institutional responsibility would help in reprioritizing efforts and working around the complexities. (www.wikipedia.org)

Indian Higher Education System:

India is believed to have had a functioning system of higher education as early as 1000 B.C. Unlike present day universities, these ancient learning centres were primarily concerned with dispersing Vedic education. The first institution of higher learning set up by the British East India Company was the Calcutta Madrasa in 1781. This was followed by the Asiatic Society of Bengal in 1784, Banaras Sanskrit College in 1791 and Fort William College in 1800 with the Charter Act of 1813, the British Parliament officially declared that 22.56% of the population being graduates respectively. Indian higher education system has expanded at a fast pace by adding nearly 20,000 colleges and more than 8 million students in a decade from 2000-01 to 2010-11. As of 2016 India has 799 Universities with a break up of 44 central Universities, 540 state universities, 122 deemed universities, 90 private universities, 5 institutions established and functioning under the State Act and 75 institutions of National importance which include AIIMS, IITs and NITs among others. Other institutions include 39,071 colleges as Government Degree Colleges and Private Degree Colleges, including 1800 exclusive women's colleges, functioning under these universities and institutions as reported by the UGC in 2016. Colleges may be autonomous i.e. empowered to examine their own degrees, up to Ph.D. level in some cases, or non-autonomous, in which case their examinations are under the supervision of the university to which they are affiliated, in either case, however, degrees are awarded in the name of the university rather than the college. Indian education as one of the duties of the state. The same act also removed restrictions on missionary work in British India, thus leading to the establishment of the evangelist Semaphore College in 1818. Thomas Babington Macaulay's famously controversial Minute of Education (1835) reflected the

growing support of a western approach to knowledge over an oriental one. Soon after, in 1857, the first three official universities were started in Bombay (Mumbai), Calcutta and Madras (Chennai). These universities were modelled after the university of London and focused on English and Humanities. The British control of the Indian education 44 Gender Inequality in Higher Education system continued until the government of India Act of 1935 that transferred more power to provincial politicians and began the Indianisation of education. This period witnessed a rise in the importance of physical and vocational education as well as the introduction of basic education schemes. When Indian gained independence in 1947, the nation had a total of 241,369 students registered across 20 Universities and 496 colleges. In 1948 the Indian Government established the university Education commission the oversee the growth and improvement of higher education. In the 1960s and 1970s, the government increased its efforts to support higher education by not only setting up state-funded universities and colleges, but also providing. Financial assistance to private institutions resulting in the creation of private aided/ grant-in-aid institutions. Despite the leave of the British, Indian higher education continued to give importance to the languages and humanities until the 1980s. Institutes of Technology, Regional Engineering colleges and Indian Institute of management were some of the more prominent expectations of this trend. These institutions drew inspiration from reputed universities in the United states and also received foreign funding. (www.wikipedia.org)

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Gender Inequality in Higher Education: Indian Context

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FULL PAPER

Gender inequality in India refers to health, education, economic and political inequalities between men and women in India. Various international gender inequality indices rank India differently on each of these factors, as well as on a composite basis, and these indices are controversial. Gender inequalities, and its social causes, impact India's sex ratio, women's health over their lifetimes, their educational attainment, and economic conditions. Gender inequality in India is a multifaceted issue that concerns men and women alike. Some argue that some gender equality measures, place men at a disadvantage. However, when India's population is examined as a whole, women are at a disadvantage in several important ways.

Gender Inequalities in Higher Education

Probably the most important problem faced by the higher education system in India is the persistence of inequalities in access to higher education. Inequalities in access to higher education result in socio-economic inequalities in the society which, in turn, accentuate inequalities in education. In fact, it is a cyclic chain of Inequalities: inequalities in access to higher education result in inequities in access to labour market information, which result in inequalities in employment and participation in labour market, resulting in inequalities in earnings contributing in turn to socio-economic and political inequalities. The socio-economic and political inequalities again are translated into the education sector, resulting in inequalities in education. Inequalities in access to education reflect loss in individual as well as social welfare. That economic returns to investment in education of the weaker sections are estimated to be higher than returns to their counterparts, implies that inequalities in education would cause huge losses in national output; and that inclusive strategies that contribute to equity should be viewed favourably not only from the point of view of social justice but also even in terms of economic well-being, as the total equity gains might surpass the losses in efficiency, if any (Patnaik, 2012). One of the most important dimensions of inequality is between men and women. Women are generally found to be lagging behind men in every sector

including higher education in India as in many countries, though reverse trends could be observed of late in a good number of countries. During the post-independence period, there is a significant improvement in women's participation in higher education. Women constitute 43 per cent of the total enrolments in higher education in 2011–12, while there were only 14 women per 100 men in higher education in 1950–51, according to the available UGC statistics (UGC, 2013). Thus, compared to the earlier decades, this marks a significant improvement. While this 43 per cent is an all-India average across all disciplines of study, there are wide variations between different states and also across disciplines. Women students constitute 11 per cent in engineering/technology, 4 per cent in medicine and less than 5 per cent in education. Nevertheless, the overall level of participation of women in higher education has improved remarkably and the current overall level is quite impressive. Further, research studies (for example, Basant and Sen 2012) have also shown that 'after controlling for other factors, the chances of women participating in higher education are higher than that of men' meaning the generally observed inequalities by gender in higher education need to be interpreted with caution. The gross enrolment ratio among men increased from 10.9 per cent in 1983–84 to 27 per cent in 2009–10 it increased by 2.5 times in about two decades and a half. In contrast, only 19 per cent of the women in the relevant age group were enrolled in higher education in 2009–10. But what is strikingly clear is: there has a rapid progress in the enrolment ratio among women compared to men. The gross enrolment ratio for women increased by more than four times. As a result, gender inequalities in gross enrolment ratio have come down very significantly during this period. The available estimates on net enrolment ratios, however, indicate that between 1999–2000 and 2004–05, the increase in enrolment ratios is very small in case of both men and women; hardly it increased by 2 per cent points in either case, and the level of inequality remained the same. The male–female differences are much less in case of eligible enrolment ratios. While 49 per cent of eligible girls join higher education institutions, the corresponding ratio is marginally higher for men, 56 per cent, a difference of about 7 per cent points.

Inequalities By Social Groups

It is widely recognized that inequalities across social groups are multi-dimensional and difficult to capture empirically. Inequality by caste is a major phenomenon in India, and is also subject to extensive rigorous research, policy making and policy analysis. Caste is considered as one of the most important determinants of perceived social status in India (Bros 2014), and is 'too strong to be suppressed permanently' (Deshpande, 2012). SCs and STs are traditionally regarded as the most backward sections of the Indian society. They were also subject to discrimination in social, political and economic spheres for a long time and to correct some of these historical disadvantages, reservations are provided to them in education and employment. Some more castes are recognized as 'other backward castes'. Following the Mandal Commission Report (Government of India, 1980), adopted by the Government of India, reservation policy was extended

to a few 'other' backward castes. Some of the minority religious groups, like the Muslims, have been lagging far behind others in education development. The report of the Sachar Committee (Government of India, 2006) has highlighted this in the recent years. This has also become an important issue of research, and also an important policy issue (Hasan, 2012). It is often quoted that SCs constitute only 12 per cent of the total enrolments in higher education and STs 4.5 per cent (2011–12); or Muslims constitute such a small proportion. But a more meaningful analysis can be based on enrolment ratios and the rates of higher education attainment.

Inequalities By Caste

The enrolment ratios of SCs and STs have been consistently very much below those of non-scheduled population or the total population on average. But both SCs and STs have made significant advancement by increasing the enrolment ratios of the respective population groups by four to five times in about two decades and a half between 1983–84 and 2009–10. The growth was relatively faster in case of ST, though in absolute terms their enrolment ratio is less than that of the SC; and as a result, the differences between SC and ST have come down; and also the differences between the scheduled population and non-scheduled population declined. However, it must be added that: (a) the enrolment ratios among both the SC and ST are low and (b) still significant inequalities persist between scheduled and non-scheduled population groups. The enrolment ratio in 2009–10 was nearly 12 per cent among the ST and 15 per cent among the SC compared to 23 per cent for all (Table 4). Quite interestingly, there is not much variation in the eligible enrolment ratio between several caste groups. While it ranges between 50 per cent and 54 per cent for SC, for OBCs and others (non-backward sections), the ratio is much higher, 62 per cent in case of STs. Between various caste groups the transition rate ranges between 14 per cent (for ST) and 22 per cent (SC). SCs are ahead of all others. As the rates of higher education attainment are only a stock indicator of the progress made over the years, these also show a high degree of inequality but rapid progress at the same time. Less than 3 per cent of the STs and just 4 per cent among the SCs had completed levels of higher education in 2009–10. These figures in 2009–10 mark five times and 6.5 times increase between 1983–1984.

Inequalities Between Religious Groups

Inequalities in gross enrolment ratio between various religious groups are much higher. Estimates on gross enrolment ratio are available for Hindus, Muslims, Christians and 'others'. Enrolment ratio among Muslims was only 14 per cent in 2009–10, while it was 24.2 per cent among Hindus and 37 per cent among Christians. The enrolment ratio among 'Others' that includes Jains, Sikhs, etc., is also high—28 per cent in 2009–10. The enrolment ratio is the highest among the Christians and the least among the Muslims (Table 6). This is the same

situation consistently throughout the period between 1983–84 and 2009–10. While there has been improvement in case of all the four groups between 1983–84 and 2009–10,

the inter-group inequalities by religion did not decline much. In fact, the gap seemed to have widened (Figure 5). According to the estimates by Azam and Bloom (2009), one does not find much inequality between Hindus and Muslims, with the transition ratio being around 70 per cent in 2004–05. Christians are, of course, far ahead with a ratio of about 80 per cent. Among both Hindus and Muslims, out of every 100 secondary school graduates, 71 percent go for higher education. The ratio was 80 per cent among Christians. But overall refined estimates of transition rates in 2009–10 are very low—about 20 per cent among Hindus and Christians, 16 per cent among Muslims and 11 per cent among others.

Rural–Urban Disparities

Now, we will discuss spatial inequalities. There are wide inequalities between different states in India in higher education in terms of number of universities and colleges, infrastructure in those institutions, student enrolment and even public expenditure. The gross enrolment ratio in higher education varies among the major states between less than or around 10 per cent in Jharkhand and Chhattisgarh on the one side and above or around 40 per cent in Chandigarh and Tamil Nadu on the other side (MHRD, 2014).

Inequalities By Economic Classes

Estimates of various indicators of higher education development (and other indicators) based on the NSS data are available by household expenditure quintiles/deciles. A few scholars have used alternative indicators like assets (or asset index) to consider the economic levels of the households but the monthly per capita expenditure, on which NSS provides rich data, is used extensively.

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Empowering Women in India's Agrarian Economy

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FULL PAPER

Rural women play a significant role in agriculture and its allied fields, contributing to crop production, livestock production, and cottage industry. Despite their extensive involvement, their role and dignity have yet to be recognized. Women's status remains low in terms of social, economic, and political indicators. Women's wage work is often seen as a threat to the male ego, and their engagement in multiple home-based economic activities leads to under-remuneration for their work. Women also spend long hours performing physically demanding tasks such as fetching water, doing laundry, preparing food, and carrying out agricultural duties, robbing them of the opportunity to study.

In India, women's involvement in agricultural activities varies depending on the agro-production system and land ownership status of farm households. Their roles range from managers to landless labourers, and their average contribution to farm production is estimated to be between 55% to 66% of total labour. Women in agriculture play a vital role in a wide range of activities, contributing to sustainable agricultural development. Empowering women in agriculture requires a comprehensive understanding of work participation, gender issues, drudgery, health, and nutritional status. Gender-friendly technology assessment, refinement, and extension methodologies can address these issues. The Directorate of Research on Women in Agriculture is implementing research and capacity building programs to achieve this goal. The goal of doubling farmers' income in India can be achieved by a capable and skilled women workforce. Empowering women in agriculture, ensuring equal access and opportunity, will lead to a foundational transformation in India's rural economy and improve the lives of millions.

However, female farmers face several challenges, including limited access to services such as financial credit, loans, and insurance. Without land rights, female agricultural labourers, farm widows, and tenant farmers are left without recognition as farmers and the consequent entitlements. Lack of water for irrigation, modernization and mechanization, illiteracy, ignorance, lack of funds, poor infrastructure and lack of social



amenities, absence of modern storage and processing facilities, and loss of land to natural disasters are additional challenges.

Women are involved in all aspects of agriculture, possessing detailed knowledge of agriculture and the use of plants and plant products for food, medicine, and animal feed. Agriculture is the largest production endeavour in India, contributing 25% of GDP, and is increasingly becoming a female activity. More than simply supplying labour, women are critical to the success of India's agriculture sector.

In addition to the challenges faced by women in agriculture, there are also significant gender gaps in education and healthcare in rural areas. Girls are often expected to help with household chores and are therefore less likely to attend school, leading to lower literacy rates and limited opportunities for higher education. This lack of education and skills training also hinders women's ability to access better-paying jobs and entrepreneurial opportunities outside of agriculture.

Furthermore, women in rural areas often have limited access to healthcare, with few health facilities and medical professionals available. This leads to higher rates of maternal and infant mortality, as well as a range of other health issues that disproportionately affect women. Lack of access to family planning services and education also contributes to high fertility rates and maternal mortality. In truth, women are involved in all aspects of agriculture, from crop selection to land preparation, to seed selection, planting, weeding, pest control, harvesting, crop storage, handling, marketing, and processing. Whatever the reason for this neglect, the importance of developing farming technologies relevant to women has only recently been recognized. Rural Women form the most important productive work force in the economy of majority of the developing nations including India. Agriculture, the single largest production endeavor in India, contributing 25 percent of GDP, is increasingly becoming a female activity. Agriculture sector employs 4/5th of all economically active women in the country. 48 percent of India's self-employed grouped the considered states as per their identical behaviour of participation. Thus the entire work can be concluded with the facts that women participation in agriculture is increasing with time and women are now acknowledged with the status of "agricultural worker". Though discrimination of wages and in working status still prevails for women labour but due to implementation of various policies and initiatives taken by government the invisibility of women as an agricultural worker is plummeting and will further diminish in future.

Overall, addressing the gender gap in agriculture and rural development requires a comprehensive approach that tackles multiple factors, including access to education, healthcare, financial resources, and technology. It also requires challenging traditional gender roles and norms that limit women's agency and opportunities for economic and social mobility. Empowering women in agriculture is not only essential for achieving sustainable development and food security, but also for promoting gender equality and social justice.

Conclusion

In conclusion, women's development in agriculture is crucial for achieving sustainable and inclusive agricultural growth. Women play a significant role in agriculture, but they face numerous challenges such as limited access to productive resources, lack of education and training, and social and cultural constraints. Empowering women in agriculture can lead to increased food security, improved nutrition, and poverty reduction. Governments, non-governmental organizations, and other stakeholders must invest in policies and programs that promote women's participation in agriculture and address the gender-based constraints that limit their potential. By doing so, we can help to create a more equitable and sustainable food system that benefits everyone.

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Some Educated Women Unraveled in Literature

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FULL PAPER

Along with human value over time, human being has been developing and growing in all areas. Human society has progressed through various stages from more stages to modern times. Men and women in human society appear to be passing through two streams of thought. That is why we have evolved over time two groups that follow the patriarchal culture and the feminist culture. On the one hand, it is felt that man has made great progress in all fields, on the other hand, the human mind, which is suffering from the patriarchal culture, has narrowed the human mind into a house of pride and considered women and feminists as secondary, and in a sense, it is seen that the condition of the patriarchal culture has been placed on that group to a large extent.

Knowledge is a distinguishing characteristic of human beings with a tremendous capacity to acquire and transfer knowledge from one generation to another, gaining prominence with advanced science and technology. Higher education is the gateway to economic security and opportunity particularly for women in India. Women are part of socio-economic system and they uphold rich cultural and traditional values. Their progress is equated with the progress of the nation. From 2000, many Indian women play a major role in Knowledge Societies as leaders, addressing issues on creating and adapting information and ideas at an accelerating speed to support economic growth and improved quality of life in India addressing issues such as Equity, Quality, Relevance and Access, proving that Indian women with any background becomes a contributing member of society through learning. The Indian Government has introduced policies and procedures with the goal of sensitizing the higher education system, recognize gender equity and increasing the number of women enrolling for higher education. Higher education for women in India has witnessed an impressive growth over the years and the Government is pooling resources needed to promote female education at all levels.

Knowledge is life of every Indian woman. It results with the experience that she gains from environment and the supporting world around her, which allow her to live as knowledgeable productive members of the society.

The homely environment with mother's love is the first source of learning for the child and an educated mother would create an environment, allowing her children to gather and analyze information, which helps in adapting to bigger society in future. Critical thinking and analysis will make the children better members of society. To educate someone is to deliberately teach them something new and higher education for women is most powerful means to evolve through/beyond current economical and social crisis in India and to teach her children the art of thinking and analysis before entering the school for education. Higher education leads a woman to "Complete living" with:

Higher Education helps the women not only in gaining knowledge but also enables her to earn a living. Necessity of life Money is necessity in maintaining life and education helps in preserving life. An educated woman plays an important role in a family, dealing with both Health care and financial support to the family. Higher education helps women to have a better understanding of social and political processes beyond the home in far-reaching social structure and makes her a wise citizen with effective social and political action. Complete living includes, being physically strong, earning a living, being a responsible parent and an earnest citizen. All these are not sufficient for a complete living if a woman does not consider: Ethical Value, Spiritual value, Social Values, Intellectual Values. The higher education helps women to be mentally and emotionally stronger and to face challenges and overcome obstacles in life and to be a complete woman.

African American Women Unraveled in Writers

African American literature contemporary to Alice Walker and its status and direction African American literature can be seen to have originally been written by African American writers on great African soil. Themes such as the Black man's exploration for Identity and the drawbacks of Racism can be seen as the backbone of this literature. A single unique characteristic of this literature is the presentation of African American culture that is evident in the study of the hymns as a whole. The first novel in African American literature was published in the mid-eighteenth century, like the Content to Slave Autobiography. Around the 1920s, African American moral upheaval and Innovation began to appear, during which Black literature known as the Harlem Renaissance. The main important novelists of this period were Langston Hughes and Zora Neale Hurston. Ralph Ellison's was first nominated for The National Book Award for his novel *The Invisible Man*, which he received after the publication in 1953 of the Novel.

Zora Neale Hurston:

Zora Neale Hurston is one of the most prominent African American writer was borne in Notasulga Alabama United States America. Her span of life is 7 January 1891 to 28 January 1960.

She was popularly known as American author anthropologist and Film maker Floklorist novelist and short story writer. Seaport trade racial struggles and issues in the early 19 century and published research on hoodoo harmons popular 4 novels are also focus

the central theme of racial Struggles. Her first novel is entitled with the title *Their Eyes were watching God*(1937) her novel is *Mules and Men*(1935) *Jonah's Gourd Vine*(1934) *Moses, Man of the Mountain*(1939), *tell any horse :Hoodoo and Life in Haiti and Jamaica*(1938). In the year of 1925, she became one of the best leaders of literary Renaissance Happening in the Harlem, producing the short-lived Literary Magazine 'Fire'. This literary movement became center of the Harlem Renaissance. She was critically a claimed for the book *Mule and men* along with fiction *their eyes were watching God* and *dance* were awarded Guggenheim fellowship. Her stunt manuscript *Every Tongue got to confess* collection of folktales in 1920 and was published posthumously. Alice Walker published an article in search of Zora Neale Hurston in the issue of *March of MS Magazine*.

Tony Morrison: (18/02/1931 to 02/08/219)

Chloe Anthony Wofford Morrison has been known as Tony Morrison. She was born on 18th February 1931 at Lorain Ohio. She was an American novelist. Her first novel *The Blue* was published in 1970. *Song of Solomon*, the critically acclaimed brought her National attention and see on the National Book critics circle award. She is one of the most celebrated authors in English literature. In addition to her novels she has written please and children books. Her countless prestigious awards like the Pulitzer Prize 1988 and presidential middle of freedom from President Barack Obama, Harne mode recorded as one of the most 30 powerful women in America by *Ladies Home Journal* in 2001.

Gloria Naylor: (25/01/1950 to 28/09/2016)

Gloria Naylor was borne on 25th January 1950 in Brooklyn New York United States of America. Harnot were the novels are the women of Brewster Place published in 1982, made a film *Oprah Winfrey* which was awarded with National Book award in 1983. *Linden Hills* 1985, *Mama's Day* 1988, *Baileys Cafe* jigene Hain and national endowment for art fellowship for her novels and also got the New York foundation for Arts fellowship.

Bell Hooks: (25/09/1952 to 15/12/2021)

Gloria Jean Watkins was an American writer and social activist. She was bitterly known by her pen name Bell Hooks which was borrowed from her maternal great grandmother Bell Blair Hooks. She was distinguished professor in residence at Baria College in 2004. She is well known for her writing themes and topics relating to Capitalism, inter sectionalist of Race, Gender, systems of oppression and Class Domination. See has written her litter equation pertaining to ases and poetry books for children. C published near about 40 Books with numbers of Scholarly Articles. BEL hook started her academic career in 1976 teaching English and studies of ethics at the University of Southern California. Later on, Si taught numbers of Institutions recorded as star Ford University, Yele University, The city college of New York. She joined Beria College Kentuky, C founded there the Bell Hooks institute in 2014. Her network entitled with *Ain't I Woman? Black women and feminism* (1981), *Feminist Theory from Margin to Center*

(1984), *All about Love: New Visions* (2000), *We Really Cool: Black Man and Masculinity* (2000)

AudreLorde: AudreLorde is one of the best writers in the contemporary era of Alice Walker she has written 91 books she is known revolutionary black feminist writer. In the year of 1960 she has published Her first volume up poetry the first cities in 1968 Harsecond volume of a poetry is entitled with Cable to Rage in 1970 poem Martha is very noteworthy. Another Terry McMillan, she has started his library working at the age of 14 she has completed her education in Ba journalism in 1986 in California University Her first book is very popular in those days.

Alice Walker:

Alice Walker was a student at Spellman College Atlanta in the years of early 1960's, she met Martin Luther King Jr. and she fascinated toward the activism in those days. She decided to join the activist movement to Martin Luther King Jr. to cope for the Civil Rights of the Blacks' society in South America. In August 1963, she marched with hundreds of thousands volunteer on Washington. In summer of 1965, Alice was struck of sudden surprise with the news that her collection of poems had been passed on to her own agent Muriel Rukeyser, Hiram Haydn, the editor of Harcourt Publishing Company had accepted for publication with the title of 'Once'. He assured that he would publish early the book to encourage the young writer. She centralized her views more on political activism. It was more fascination of political activism in her life span when she came back to Georgia. She conferred activism in her own life; she admitted that she started job of teaching to two local colleges as well as she wrote about activist movement and she married interracially, then she come to know power of newspaper that brought disasters.

Conclusion / inference

Literature is a very powerful media for expression of impressive emotions thoughts and fittings but difficult to define it simply implied or the sense of material in the return and printed form differ from some specific subject books of information it is interpretation of life personality. It moves the heart of reader. It represents particular is its merits and demerits resembles under specific distinctions are more arranged. It me satire like new classical age in which expression drastically more emphasis on form to show reality and paradox. Grand riders are the product of age as well as an individual and society. The focus on human life, nature property its Joyous Sorrows and its problems. Major theorist in the field of Marxism, feminism, critical race theory post colony environmental studies with works of literature from the medieval period till today,

Sampling of literary creation takes to provide common ground for our collaborative enquiry. Some literary aspects social status informs our literary creation which shows intellectual concerns with reality.

Writers create literature with socio pathetic views, worlds literature is always for life sakes. Men's highest duty is to realize his full potential for a complete life. The principles

of perfect equality fraternity between man and woman can be achieved to protect the right of every person to enjoy social political and economic and religious intellectual freedom. The various kinds of barriers on the ground of caste, colour, creed saved religious and numerous forms of exploitation of man by man must be destroyed. Forces unlike capitalism colonialism and fascism and feudalism decay the humanity. Women writers raise their voice against, injustices, issues, problems, through their literature.

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Identity Crisis in Manju Kapur's *Difficult Daughters*

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FULL PAPER

The feminist movement played a significant role in bringing tremendous change in the status of women all over the world. Mary Wollstonecraft was the first author who gave voice to women's rights in *A Vindication of the Rights of Women* (1792). Author Carolyn See once said, "Every word a woman writes changes the story of the world, revises the official version". (Pundir and Singh) Feminism is one of the prominent approaches of Post-colonial Indian women writers writing in English. Their writings deal with the theme of empowerment and liberation of women from the male dominant society. The issues of Indian women are artistically portrayed by Indian women novelists like Anita Desai, Shashi Deshpande, Bharthi Mukherjee, Nayantra Sahagal, Chitra Banerjee Divakaruni, etc. Instead of following the trodden path they paved their own way of writing. Taking into consideration the psychology of modern women they depicted the status of women in society through their characters and laid down a strong base of feminist study in Indian writings in English.

Manju Kapur, born in 1948 in Amritsar, is one of the prominent figures in Indian writings in English. She has foregrounded the condition of Indian women through her writings. Her novels depict the problems faced by Indian women and their struggle to rise from those problems. The title of her first novel *Difficult Daughters* clearly exhibits her disposition toward women's sufferings. The novel won the Commonwealth Writers' Prize (Eurasia Section) in 1999. Additionally, it was nominated for the Crossword Book Award. As a feminist writer, she writes about male-dominated contemporary Indian society. Her protagonists are generally educated individuals caged in the patriarchal society and highlight middle-class women's issues. They think independently and deny being a rubber stamp at the hands of men.

Difficult Daughters is a family saga by Manju Kapur. Meenakshi Mukherjee in her article, "Readability of Manju Kapur's *Difficult Daughters*" (1998) states that it has been hailed as "an impressive novel". (Olivia and Karuna) The dominant theme of the novel is an identity crisis. The novel has the setting of the Indian freedom movement against the

British and the partition of the country in 1947. The novel, deals with three generations of women: Kasturi, Virmati, and Ida. The novel is nothing but the inner identity conflict of Virmati, the protagonist of the novel, regarding her duties, education, love and marriage. Virmati is born and brought up in an educated but orthodox patriarchal family. She experiences the resistance and domination of the patriarchal setup and struggles for freedom. Due to her mother's health issues, she has to carry out the responsibility of taking care of her younger siblings. The novel is the best example of narrative with a fine fusion of fiction and facts highlighting the feminist approach of the author. It is a story of a woman narrated by a woman. Virmati's daughter, Ida, after her mother's death, tries to know the past of her mother. But she is not content with the information she gets from her relatives as it provides only one dimension of her mother's life. She says, 'My relatives gave me one view of my mother, I wanted another'. (5)

Virmati is the eldest daughter of Suraj Prakash and Kasturi. The couple has eleven children in all. As a result, Kasturi's health deteriorates and she suffers from health issues. Her husband dominates her so she cannot talk about equal rights with her husband. Virmati's childhood days are spent under the pressure of performing domestic duties and the restrictions of her mother. She carries the responsibilities of taking care of her brothers and sisters on her shoulders, she cannot enjoy her early days according to her own wish. Kapur describes:

"You know, our mother was always sick, and Virmati, as eld-est, had to run the house and look after us. We depended on her, but she was free with her tongue and her hands. One tight slap she would give for nothing. She would lash out if we didn't listen. We used to run from her when she came. She was the only sister, but she acted very bossy. We were scared of her. She never rested or played with us, she always had some work. She was so keen to study, bap re. First FA, then BA, then BT on top of that. Even after her marriage, she went for an MA to Government College, Lahore". (5)

Virmati is interested in study a lot. she is portrayed in this novel as a prototype of an independent woman who rebels against man-made boundaries and traditions of a patriarchal society. Due to the ill health of Kasturi when Virmati accompanies her mother at Dalhousie, she meets her cousin, Shakuntala, a prototype liberal woman who has completed her M. Sc degree in chemistry and is working as a science teacher in a college. She explains to Virmati about her independent living in Lahore. She says: 'We travel, entertain ourselves in the evenings, follow each other's work, read papers, attend seminars. One of them is even going abroad for higher studies.' (17). Virmati gets fascinated by her way of dressing, activities, and lifestyle. She learns many new things from Shakuntala that she didn't know before. She wishes to be like her cousin Shakuntala and aspires to study further. She tells Shakuntala: 'May be I will also one day come to Lahore, Pehnji, she wept. 'I wish I too could do things. But I am not clever'. (18). When she shares her plan to study further with her mother, her mother doesn't listen to her. The debate takes place between marriage and study. According to her mother, a basic

qualification is sufficient for a girl. The tragedy in this novel is that the mother herself doesn't want her daughter to walk on the path that has not been taken. Kasturi says:

'Now it is you who are eating my head. What good are Shaku's degrees when she is not settled. Will they look af-ter her when she is old?' demanded Kasturi irritably. 'At your age I was already expecting you, not fighting with my mother'. (21)

Like an archetypal traditional mother Kasturi expects her daughter to marry and settle down in her domestic life. The family construct a new house and get as a tenant, Harish, a foreign returned professor of English who lives with his wife, Ganga. Soon the families become good friends. Harish's wife and Virmati build a good relationship with each other and go shopping together. Harish wanted a learned companion to share his literary knowledge. He tries to teach his wife the lessons of literature so that he will have a partner to discuss his views on literature with her. But his wife doesn't show any interest in learning. Ganga is a typical traditional woman who is dedicated to her family. Therefore, Harish does not seem satisfied with his married life. He finds Virmati a suitable person to share his literary knowledge with and discuss with her. As a result, both Harish and Virmati come close. In the course of time, Virmati breaks the shackles of traditional patriarchy and commits the sin of loving a married man, Harish, to quench her physical desire. She takes this step because she always longs for her mother's love and affection. There was no one in the family with whom she would share her feelings. There was a big communication gap between her and her mother and she was always reminded of her responsibilities of taking care of younger siblings in the male dominant family. She always feels that her mother should show affection and love towards her, but Kasturi would not have time to show her love to her daughter. Kapur writes:

"At times Virmati yearned for affection, for some sign that she was special. However, when she put her head next to the youngest baby, feeding in the mother's arms, Kasturi would get irritated and push her away. 'Have you seen to their food-milk-clothes-studies?' 'Arre, you think there is all the time in the world for sitting around, doing nothing?' 'You know they don't listen to her,' 'you are the eldest. If you don't see two things, who will?' (06).

Hence, she would always be under the visible and invisible pressure of chauvinism. While commenting on Manju Kapur's *Difficult Daughters* Jaidev states: she "has understood a woman both as a woman and as a person pressurized by all kinds of visible and invisible contests". (Jaidev) To fill this gap Virmati finds an outsider, Harish to share her feelings, she finds solace in his company. She marries Harish and becomes his second wife. When she expects a child, she is forced to abort the child. But she denies aborting and gives birth to a baby. After wedding, she loses her identity in society and struggles to build her position and dignity. Though she shares his bed, she doesn't get other rights in the house. This makes her restless and she feels incomplete even after breaking the shackles of tradition. She constantly lives under the pressure of doing household work.

At the same time, she takes care of her daughter. She accepts the modern lifestyle yet grooms her daughter Ida in a patriarchal atmosphere. As a result, Ida also becomes a victim of a patriarchal society. Even after being the daughter of the modern mother, she has to fight to create her own identity. Ida signifies the title of the novel *Difficult Daughters* being a typical difficult daughter of Virmati. She wants to live her own life according to her own desire. But again, her mother Virmati compels her to follow tradition. As a result, both the mother and daughter fail to enjoy happy moments in their life together. In spite of being proved herself as a modern woman, she imposes the same life on her daughter as her mother Kasturi imposed on her. Rejecting the traditional family norms and the patriarchal system Ida also struggles for her dignity and identity.

Manju Kapur has successfully captured Virmati's conflict for her duty, family, desire, education, independence, and love. She has delineated the female consciousness and a struggle of a woman in adverse circumstances in a male-dominated society. Being grown up under domestic pressure, Virmati rebels against patriarchy to create her own identity. It is not only Virmati but her own daughter Ida who also has to fight to live an independent life. All the female characters in the novel *Kasturi*, Ida, Inder, Swarna Latha, Ganga, Lajwanti, and Shakuntala are with more or less difference portrayed as *Difficult Daughters* in a usual sense. All of them are shown as the victim of subjugation and patriarchal resistance. Hence, Manju Kapur has succeeded in focusing on the complexities of the female psyche to create their identity. To sum up, the fight for the autonomy of women is an unfinished battle though the women of India have achieved a lot of success in empowering themselves.

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Noise Pollution During Ganesh Utsav Immersion In 2022 In Darwha City

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FULL PAPER

Every environmental pollution problem has roots in the past be it water , air or noise pollution and all these problems are becoming critical in the recent years due to rise in the use of modern technologies. Noise is an unwanted sound that may cause some psychological and physical stress to the living as well as non-living objects exposed to it. While celebrating the Ganesh utsav , Durga puja , Dipawali , party , weeding ceremonies or other religious festivals creating a minimum .Noise level which gives happiness and avoid adverse effects on human healthy The increasing musical instruments, drums D.J. crackers are the main source of noise pollution . Ganesh is an important Hindu festival, in which now a days use is increasing day by day This causes a lot of noise and air pollution. The crackers contain dangerous chemicals The focus is to reduce noise and sound pollution that is intense during the festival days In the present paper an attempt has been made to study the sound levels during Ganesh Immerssion

Noise can be define as an unwanted or undesired sound whereas environmental noise is any unwanted or harmful outdoor sound created by human activities that is detrimental to the quality of life of individuals. The influence of excess noise on human body can be due to direct affects upon the auditory system, non-auditory physiological processes and on purely psychological mechanisms. Noise effect includes various impacts on mental and physical health and disturbance of daily activities which may affect sleep, conversation, lead to perception of annoyance, cause hearing loss, instigate cardiovascular problems as well as affect human judgment and performance. The permissible limits of noise levels for different urban areas prescribed by the Noise Pollution (Regulation and control) Rules, 2000 are given in the Table Permissible limits of Noise levels



Area	Min dB	Max dB
Industrial	75	70
Commercial	65	55
Residential	55	45
Silence	50	40

Experimental design and setup

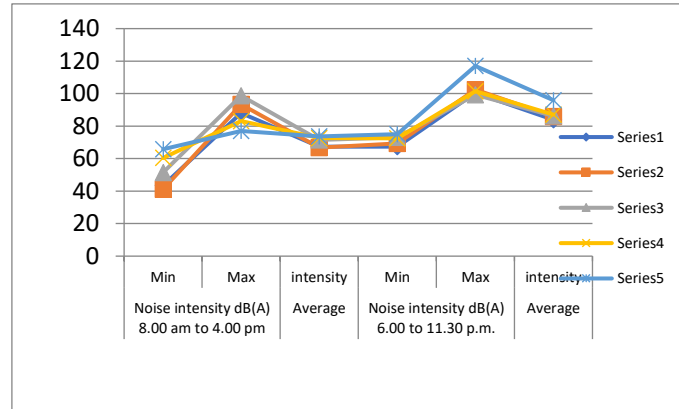
The level of Noise Pollution is monitored at different places of darwha City on the night of Ganesh immersion during 8.00am to 11.30 pm. For this purpose different locations were selected from where the shobha yatra travels The noise levels were monitored with the help of sound meter. The standards of noise level were compared with that of the standards prescribed in Environmental Protection Rules, 1986 and standards of CPCB.

Noise Level Measurements

A sound level meter (SLM) type II . This unit confirms to IEC651 type II this data logger internal memory can keep up to 32000 records. It uses RS 332 interface to perform bio directional communication with PC was used in present study. the instrument use in the range of 30 – 180 dB(A).the sound level meter was set back at the distance of 100 meters from the place of points in Yavatmal city were observed during 8.00am to 4.00pm and 5.00pm to 11.30 pm. The noise level recorded in such critical hours at each selected places or points the

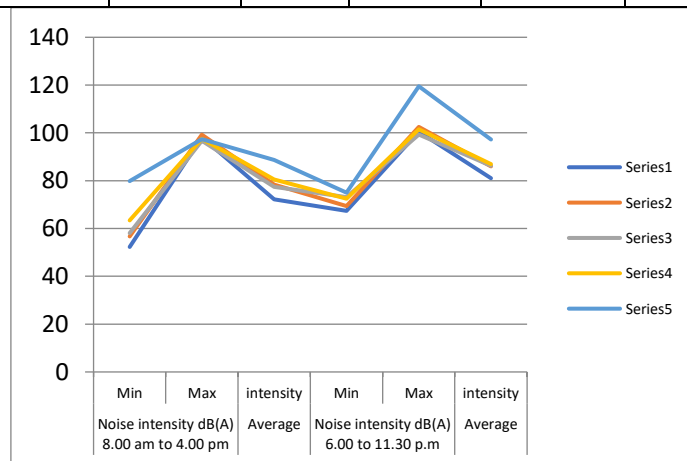
Location 1 (Bus station)

Sr. No.	Noise intensity dB(A) 8.00 am to 4.00 pm		Average intensity	Noise intensity dB(A) 6.00 to 11.30 p.m.		Average intensity
	Min	Max		Min	Max	
1	43.5	88.1	67.3	67.4	100.5	83.95
2	41.2	93.4	66.8	69.4	102.5	85.95
3	51.5	98.7	71.6	73.1	99.3	86.2
4	60.4	83.1	72.7	72.5	101.5	87
5	65.8	77.1	73.75	75	117	96



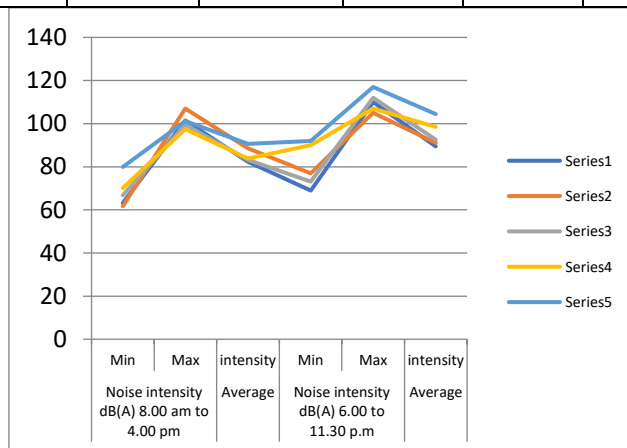
location 2 (darwaha bypass chowk)

Sr. No.	Noise intensity dB(A) 8.00 am to 4.00 pm		Average intensity	Noise intensity dB(A) 6.00 to 11.30 p.m		Average intensity
	Min	Max		Min	Max	
1	52.3	98.2	72.2	67.4	100.5	80.99
2	56.7	99.2	78.4	69.4	102.5	85.95
3	58.1	96.7	77.4	73.1	99.3	86.2
4	63.4	97.5	80.45	72.5	101.5	87
5	79.9	97.4	88.65	75	119.5	97.25



location 3 (arni road)

S r. N o.	Noise intensity dB(A) 8.00 am to 4.00 pm		Average intensity	Noise intensity dB(A) 6.00 to 11.30 p.m		Average intensity
	Min	Max		Min	Max	
1	63.2	101.4	82.3	69	110	89.5
2	61.7	107	88.5	77	105	91
3	66.8	99.6	83.2	73.1	112	92.5
4	70.1	97.5	83.8	90	107	98.5
5	79.9	101.2	90.55	92	117	104.5



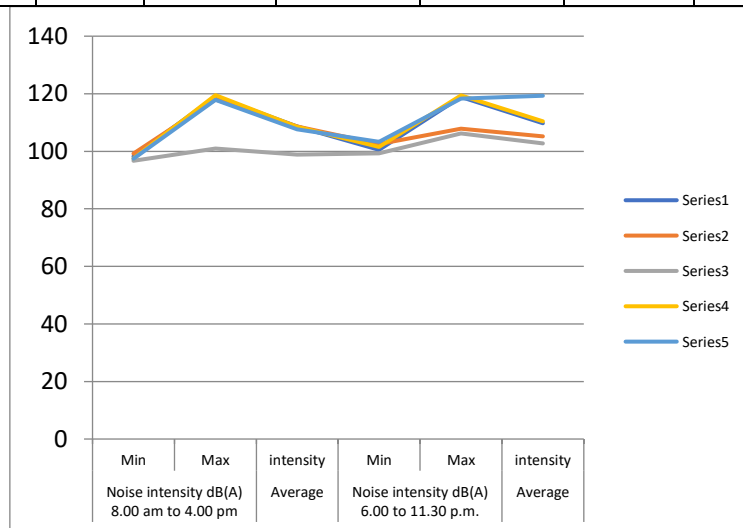
location 4 (golibar chowk)

Sr. No.	Noise intensity dB(A) 8.00 am to 4.00 pm		Average intensity	Noise intensity dB(A) 6.00 to 11.30 p.m.		Average intensity
	Min	Max		Min	Max	
1	65	112	88.5	100.5	116	108.2
2	67	115	91	102.5	119	110.7
3	80	117	98.5	99.3	118	108.6
4	79	99	89	101.5	113	107.2
5	92	97.4	94.7	115	120	117.5



Location 5 (main line)

Sr. No.	Noise intensity dB(A) 8.00 am to 4.00 pm		Average intensity	Noise intensity dB(A) 6.00 to 11.30 p.m.		Average intensity
	Min	Max		Min	Max	
1	98.2	119	108.6	100.5	118.9	109.7
2	99.2	118	108.6	102.5	107.9	105.2
3	96.7	101	98.85	99.3	106.2	102.7
4	97.5	119.5	108.5	101.5	119.4	110.4
5	97.4	117.9	107.6	103.3	118.3	119.3





Results and discussion

It was observed that the level of Noise Pollution during Ganesh immersion is much higher when compared with the standard limits. The sound levels recorded at different locations in Yavatmal City which are shown in the location 1 to 5, The results were surprising in some locations particularly in location 5 from which all the Ganesh yatra travels at a time where max drums, D.J., loud speakers and crackers are burned. In location 5 maximum sound level of 119.4 decibel is observed. In general at all the locations the sound level is observed to be much greater than the permissible limit throughout the day.

Conclusion

Noise pollution is emerging as an environmental problem in darwaha and also other parts of India. This can cause negative impact on public health and welfare. Considering the above aspects, we can conclude that noise dominates the spectrum of environmental noise. The people staying in noisy area especially above 70 dB(A) should take precautionary measures in order to avoid noise induced hearing loss.

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Women And Administration

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FULL PAPER

Administration is the performance of the executive functions of the state and it differs from legislature and judiciary. It is one of the most important instruments available to the Government to achieve the goals of the nation. In the present study, the term administration refers to public administration that includes the management of affairs of Government at all levels- national, state and local. In India, Government services are divided into All India Services, Central Services and State Services. In the present research study, administration refers to Managerial view of administration and here the study is on women administrators of All India Services - Indian Administrative Service (IAS), Indian Police Service (IPS) and Indian Forest Service (IFS). All India Services are divided into different cadres based on the states. Some states have a separate cadre whereas the union territories and few states have common cadres.

Women In the Indian Administrative Service

After Independence the first competitive examination for the AISs -IAS and IPS was held in 1948. The monopoly of male existed till 1950 in IAS and only in 1951 the first lady got into IAS. Though the constitution of India ensures equality, the Indian Administrative Service Rules of 1954 was discriminatory and disadvantageous to women as „no married women shall be appointed to the service and resign from the service in the event of marriage“. This disqualification and restriction was removed by deleting the very provision from the IAS recruitment Rule in 1972 and married women were allowed to join the service and an additional provision of maternity leave was granted under this recruitment rule. Analyzing the Civil Lists Published by the Department of Personnel and Training, Government of India depicts that the women’s entry in to IAS is not increasing much and has been fluctuating from time to time. This is corroborated by the random analysis of the data for few years from the Civil list shows that in the year 1951 only one woman got into the service, after ten years that is in the year 1961 also only one woman entered the service. In the last decade that is in the year 2000 only 9 women got into Indian Administrative Service. Moreover in between years also there is an increase and again

there is a decrease in the number of women getting into the service and women's entry is not on the increase every year. In the contemporary period women IAS officers are not debarred from any kind of postings within the service. They are working in all the states and union territories and holding a variety of ranks from senior most to junior most level.

Women In the Indian Police Service

Women were barred from recruitment to IPS till 1971 and in the year 1972 the discriminatory rule was removed and the first woman entered into IPS and the data in the Police Lists published by the Department of Home Affairs shows the less representation of women in IPS. Though numerically they are less in number, a few of them excel in their performance and were honoured with awards and medals.

Women In the Indian Forest Service

The entry of women into IFS was very late, comparing with other All India Service and it was only in the year 1980 the first women got into the service. The Indian Forest Service Civil Lists, the Ministry of Environment and Forest, and the Government of India show that the number of women in the service is very less.

Research Methodology

The list of women administrators in Indian Administrative Service, Indian Police Service and Indian Forest Service were taken from the Civil list, Police list and the

Forest list published by Government of India. There are 24 state cadres in All India Services, from which a few women administrators representing the different parts of the country were selected for the study using simple random methodology. Among the data collected from a vast sample, only data related to four significant samples were given in this article. An in-depth unstructured interview and observation were used by the researcher as a tool to collect data related to women administrators. The researcher herself met the samples and did the interview with women administrators in their offices, focusing on the areas such as the motivating factors for them to get into the services, the problems they face at home and office being a woman and the changes they brought out in the administrative system. During the course of interview the administrators further shared information related to the functioning of the administrative system and the changing position of women in administration and other related aspects. The qualitative data is structured and a part of data is presented as it was given by the samples during the interview. This study brings out the facts related to the position women in administration and reveals that women are equally capable to occupy the top most services of the nation. It is just that women need to come out of the age old traditions and clutches of customs, prove their talents and get into administrative services, make a change in the society and lead the nation towards development. It removes misconception regarding All India Service and suggests measures to increase the entry of women into administrative services. It also provides suggestions regarding women administrators balancing work at home and office. Among many a number of women

officers interviewed, four of them are given here, naming them and identifying them "A" to "D" and just a very significant portion on each study is given below.

Madam. "A" is an Orissa Cadre Secretary level officer, having a nonservice partner, belonging to 70s batch was one among the few to get in to the cadre in the early duration of service. She says, "It was very difficult days for women to be an AIS officer as practically women did not occupy the top-most position in the initial stages and those services were mostly branded as men's positions. Now, the situation is changed and the number of woman getting into the services increased considerably. Till 2002 none of the Orissa girls got home cadre and it was only in the year 2003 the first Orissa girl got her home cadre and she was the topper of her batch". She further states, "Even though the number of women getting into the services increased over the years, the stereotype ideas of considering women as inferior to men is not changed. Even now, women officers are not preferred for sensitive, crucial, important and heavy money transacting postings". She explains of the discrimination in postings, "Mostly, politicians do not feel comfortable with lady officers and do not like women to occupy the top-most positions. As such men do not like to share power with women. Moreover, women are not power-oriented and money minded and they do not usually go for political influence or other measures to get plum postings and favours. Men go for these things as they are familiar with the ways and means to achieve the targets. Women do not bother much about the post allotted and they perform their duties and excel in their given postings. Women are streamlined in administrative services even if they are meritorious and competent enough as men have been holding so called plump postings for years together and rarely women get such postings". On the attitude of men she states, "even now, the attitude of men is not changed; they still wonder why women have to work as women are not the breadwinners of the family whereas men are in reverse. They fail to understand that women also contribute to family income".

Madam "B" an IAS officer from Gujarat cadre, married to an IPS officer, very active and challenging. Describing the extent of freedom given to women officers by their partners to choose the post she states: "Men are not able to accept women being in top most positions. Even the so-called educated men are not able to accept it. In some cases women are forced by their partners and family to take up sideline postings that are less challenging. Women officers for the sake of their family life accept them". Explaining her heartbreaking family life, she says, "I have undergone dowry torture and wife beating. I have applied for a divorce. My partner does not want me to continue the service as he is suspecting me of extra marital relationship. He has gone to the extent of threatening me to death. I have requested the Government to give protection to my life and my baby's and to take action against him. I have made complaints against him to the Government but no action was taken for a long time and now he is on suspension".

Madam "C" an IAS officer, holding the post of Chief Secretary in one of the northern states. She brings out the excellence of the service as, "the hidden power of administrative service can't be compared with any other service despite IT and other fields are

flourishing. Administration can reach anywhere and exist everywhere. It is the best career". Towards increasing the number of women in to the service, she quotes, "we need to educate women, develop self-confidence and make them realize that they can contribute to the nation apart from being domestic women. Girl children are getting less nutrition comparatively and Government needs to take more effective steps to rectify that". Bringing out the lapses in administration, she states, "We experience shortcoming in administration. There are lapses - not able to reach the poorest of the poor because of the procedures involved for an example if an old age lady applies for pension under National Old Age Pension scheme, she has to give certain documents required by the Social Welfare Department, even after giving the required documents she has to wait for years to get the pension sanction by the government officials due to the slow and long procedures involved. Giving orders is time consuming. A few officers are afraid to give orders related to sanctioning of government aid. Auditing is becoming demoralized as they use their power to give wrong accounts and influence the persons doing auditing of government projects. Moreover, there is significant level of corrupt practices with administrators. The other difficulty is that we do not have quality administrators who are not trained well for the job i.e. the generalists and professionals".. She makes the generalization regarding women officers based on her experiences with her colleagues and she states "women officers are honest, simple, understanding, forward looking and conservative. There is no difference in performance between men and women officers. Politicians are reluctant to approach women officers directly as women are less influential compared to men. As a consequence of that there is less of political interference".

Madam "D" an IPS officer from Karnataka cadre, married to an IAS officer, having two children, posted as a Superintendent of Police in a northern state. Talking about the service and the performance of women officers, "All India Services are prestigious, excellent and challenging career in spite of a number of problems. Women officers are performing excellently whatever the post may be. I can say that the unnecessary interference of politicians in administration is very less and rarely do they interrupt". In general, women officers are less corrupted and yet to be corrupted compare to their male counterparts but they are not fully away from corrupt practices, which are visible from the news from the newspapers and Television about the corrupt women administrators who were dismissed or suspended from the service and Women IAS Associations. Regarding the administrative capacity of women and the co-operation from subordinates she opines "Women are known to be efficient administrators. They are hard working and honest. The subordinates are very cooperative. They respect women for their efficiency. They find women officers approachable and less hesitant to share with them". Explaining her entering in to the service, she says, "I have undergone my coaching for the competitive examination in our state Government coaching centre. The number of students getting into service from Delhi is more as they start preparing for the competitive examination from their school onwards". She advocates dedication to the service saying, "Officers can do a lot of work. Women need to involve in decisionmaking. Attitude of

women pertaining to family life need to be changed ; they need to think beyond family life and try to be successful career women”.

Conclusions And Recommendations

The study shows that the number of women getting into the services is not steadily on the increase in spite of the steps taken to promote women entrants to the services and it fluctuates from year to year. The measures identified in the study to increase the number of women in AISs are:

1. Giving awareness and removing the misconception regarding the services.
2. Providing quality education and designing the curricula apt for civil service examinations.
3. Free and affordable coaching and scholarships.
4. Provision of a national academy for coaching women aspirants from all over the nation.
5. Career counseling centres in colleges.
6. Reservations for disadvantaged women.
7. Making working conditions pro for women.
8. Bringing out changes in the mind set of parents and society, considering women inferior and pressing them to be family- oriented and not career - oriented
9. Doing away with the undesirable social customs on women
10. Highlighting the success stories of women in AISs and the advantages of the services.

The study reveals that after the entry into AISs, the main problem the women officers face is to balance their work at home and office and the researcher suggests the following measures: -

1. Women should be clear and specific about their responsibilities at home and office. They need to channel their time. They ought to be self-dependent, have right attitude and open communication with the family members for better understanding, developing positive attitude of spouses and others in the family about their carrier.
2. The mindset of men needs to be changed and they need to consider their partners as their equals, understanding their difficulties, they need to support them to balance their work at home and office so that they could be just to both family life and career.
3. The participation of the in-laws and other members of the family enhance women officers to climb up in the professional ladder.
4. Female matrons for women officers having small children to lessen their responsibility, reducing tension to look after children at home. Government plays a role

in this regard, allotting female matron to such officers. This sharing of responsibility invariably boosts their performance in their job. This arrangement would be of much help especially for those who are in the field postings and on tour.

5. Family needs to realise the difficulties of women officers in balancing their work at home and office and show a positive attitude towards them, giving cooperation and sharing the burden of work at home and create a happy home environment.

The study identifies that woman officers do not have sufficient time to spend with the family. The researcher suggests that:

1. Women officers need to habituate themselves to allot sufficient time for spending with the family in spite of their busy schedule. Women are accredited of their multiple role play and if they carefully channelise their time factor, this multiple role players can effectively manage time. For them, it is the quality of time that matters to spend with the family and not the quantity.

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Role of Women Entrepreneurs in Economic Development

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FULL PAPER

In this digital and dynamic era Indian economy is flourishing due to robust business scenario which is an essential requirement for entire growth. Economic development of any country is determined by human, manual and monetary resources. Entrepreneur is a person who comes up with an idea that helps to create jobs, encourage society and dispense wealth by introducing new products in to the market. Technically, a "women entrepreneur" means some women who categorize also controls several ventures, through strategic vision also risk. Social & economic growth of women is essential for expansion of any nation. Economic development is a process in where all efforts are carried out to increase national income, output, per capital in come, and normal of existing of people. These can be accomplished by exploiting all country's resources. Women entrepreneur might be definite as, women as a single person or collection of women, who pioneer coordinate a business. The main intension of this paper can be extensive range from development of women entrepreneur to sustainable economic growth, structure and surroundings

Qualities of Women Entrepreneurs

Qualities that entrepreneurial women possess are patience, hard work, educated, decision making on their life and business, ambitious and a burning desire to do something optimistic. Eventually they are becoming job creators. Even in the most difficult of times, situations, hurdles, and hardships they come out undeterred due to passion towards their work. Women work to accomplish their task. A W E have to be beneficial. She must access her project with chances of success & approach for achieve minstrel actively than through a fear of defeat. Optimistic woman entrepreneurs can turn any situation beneficial to her. Women entrepreneurs with latest technology can contribute to success of an enterprise. Technical expertise refers toward the capability to design also exploit the improved ways of generating also marketing goods & services. Female entrepreneurs face the hurdles or hardships boldly also courageously as they have trust in themselves also aims to answer the troubles even beneath tremens do us

heaviness. They have a mission and a clear vision and are highly energetic. As Women are innovative and analytical thinkers they can be adaptable and can handle any situations. The individual of the major important traits of a woman entrepreneur is the characteristic of Leadership. They can influence, motivate and encourage others to work energetically in achieving their goals.

Women Entrepreneurs Contribution in India

By running a tiny and small enterprise in India, women account for a larger involvement to socio economic expansion of the nation. Women's occurrence as business owners and their involvement in economic growth has not been fully recognized. Many women running small companies have proven to be successful. An increasing country similar to India, it is significant to examine how women in business and their knowledge can be attained for a sustainable growth of a country. In the last couple of decade's people mind set has been changed and they consider women entrepreneurs to play crucial role in development of a country there by creating wealth. They have been recognized as social icons to motivate women in developing countries. In the wake of economic liberalization also globalization women entrepreneurship is ahead popularity in India. Policies also institutional frame works on behalf of increasing entrepreneurial skills provided that vocation knowledge also preparation have widened the horizons on behalf of economic self reliance of women. Women are likely to get up business as well as support to the Nation's increase of a country mainly in terms of their involvement to economic growth. Their position is also being recognized& steps be adopted to ward enhance women entrepreneurship. Women entrepreneurship should be formed correctly through entrepreneurial at tributes as well as expertise to assemble the developments constantly. A challenge at global markets is furthermore capable enough to maintain& strive for advantage in the entrepreneurial arena. Active and passionate entrepreneurs thoroughly explore the feasibilities of the country's available resources and labor, knowledge and capital. Woman Entrepreneurship serves as one of the major sections for capital formation. However financial progress is the result of the efforts taken by the entrepreneurs who can decree the economic expand by their actions and decisions. In order to at taint the goal of economic expansion, in the nation there is a want to encourage entrepreneurship both qualitatively and quantitatively. With awakening of women's consciousness, they are re-defining their roles from an underling, subservient and traditional child bearing women to the modernistic and advanced empowered women.

Economic Contribution

Disregarding jump passage of ladies in exclusively male domains, obstructions have not been broken. How are ladies business visionaries changing and testing the understandings of expert achievement in the 21st century? What sort of mindfulness and ability are required in the present computerized condition to create demonstrable skill and prevail as a business person? The vast majority of created and creating countries have recognized that ladies' pioneering procedures add to financial turn of events. By using

the maximum capacity of every single human asset is likewise significant for reasonable advancement. Head ways in science and innovation have generously changed advancement of rivalry in identical to the creation frameworks. In the computerized period, where ladies' support into the business life sped up and therefore there by consistently rising, monetary and social progression process at relentless level. With all these developed ladies' job in network and transformed them into significant players in the business life. Women are creating opportunities to figure out, expand and advance in entrepreneurial businesses especially in developing countries to flee from poverty and enhance their country's fiscal condition. In the part of enterprise, development of business visionaries inside an association can be seen the consequence of their method of business and prerequisite of rivalry and our contemporary world. Definitely developing countries have to encourage women entrepreneurship as women workforce. So that, they can, exploit the untapped dimensions in business ventures. In the developing countries especially the rising number of female company owners is currently a worldwide trend. In the advanced or developed countries, women own higher than 25 per cent of all business. Economic activities contributed by Women affects to the developments well as expansion in dealing through unofficial business troubles & poverty diminution as solitary of the major issues on behalf of policy makers. i) Capital arrangement: Through the issue of industrial securities Entrepreneurs leverage the idle savings of the public .By speculation of public resources in industry achieve in constructive use of national possessions. This in turn, increases the capital arrangement, which is crucial for quick economic expansion. ii) Progress in per capital Income: Ladies business visionaries in India have likewise been using the chances to change over the covered up and inactive assets like land, work and capital towards national income and riches as administrations and merchandise. They additionally help in raising the nation's gross national item and per capital which are huge rules for evaluating the development of economy. iii) Development of business: in India Women business person are assuming a significant job in making work straightforwardly and by implication. By building up little scope ventures, they extend employment opportunities to individuals.

Schemes and Policies for Women Entrepreneurs in India

Institution of Women entrepreneurs of India offers a stand to help the female entrepreneurs to ward expand fresh, imaginative as well as latest methods of manufacture in the field of financial and marketing arenas. Dissimilar bodies such as deliberate organizations, NGOs, Self-help groups, individual enterprises also institutions, commencing both rural & urban areas collaboratively help the female entrepreneurs in their works. The subsequent are the preparation systems specifically on behalf of the self-employment of women are established through government:

- "Support for Training and Employment Programme of Women (STEP).
- District Industrial Centres (DICs).
- State Financial Corporations.

- Small Industry Service Institutes (SISIs).
- Development of Women and Children in Rural Areas (DWCRA)
- National Small Industries Corporations”.

CONCLUSION

Unlatching entrepreneurship amidst women in India is a complicated effort, but it offers an unparalleled possibility to change the social trajectory and economic of India and its women for ages to come. Thus will propel immensely job creation and also liberates constructive personal and social outcomes for women. The genesis of the novel economic conditions, the formation of the innovative political system and the spreading of modern education and beliefs among people, liberates Indian women from the conventional forms of social dependency and oppression from which they undergone for ages. In this global era no one be capable of reject the fact that role women have played for the development of a society, as the attitude of the people towards women has been changed. Women are ready to get up business also provide to the nation’s increase. Their roles are recognized also measures are taken to enhance women entrepreneurship. Revival of entrepreneurship is the pressing priority. Female entrepreneurs should be moulded correctly through entrepreneurial attributes also skills to meet varying trends also demanding global markets, & also be qualified sufficient to uphold also strive in the local financial sphere. Don’t neglect the development of women, where they comprise the future of Indian. Investment in women means indirectly investing in our present and our future too.

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The Role of Women in Indian Agriculture Sector

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FULL PAPER

Swaminathan, the famous agricultural scientist describes that it was woman who first domesticated crop plants and thereby initiated the art and science of farming. While men went out hunting in search of food, women started gathering seeds from the native flora and began cultivating those of interest from the point of view of food, feed, fodder, fiber and fuel. Women have played and continue to play a key role in the conservation of basic life support systems such as land, water, flora and fauna. They have protected the health of the soil through organic recycling and promoted crop security through the maintenance of varietal diversity and genetic resistance. That women play a significant and crucial role in agricultural development and allied fields including in the main crop production, livestock production, horticulture, post harvest operations, agro/ social forestry, fisheries, etc. Studies on women in agriculture conducted in India and other developing and under developed countries all point to the conclusion that women contribute far more to agricultural production than has generally been acknowledged. Recognition of their crucial role in agriculture should not obscure the fact that farm women continue to be concerned with their primary functions as wives, mothers and homemakers. Despite their importance to agricultural production, women face severe handicaps. They are in fact, the largest group of landless labourers with little real security in case of break-up of the family owing to death or divorce; inheritance laws and customs discriminate against them land reform and settlement programmes usually give sole title and hence the security needed for obtaining production credits to the husband. It may not be out of place to mention here that considering their dual responsibilities within and outside the home, it would be in the fitness of things that more and more in the village training is organized for rural farm women to suit their convenience with due realization that institutional training is important in its own place.

Research Question and Methodology

1. To find out the role of women in agriculture and its allied fields.

2. To find out main obstacles in women growth in agriculture sector.
3. To find out the various ways and means to reduce gender differences and to improve the role of women in the agriculture sector.

The entire research work has been done for the successful answering of the above mentioned research question. The whole paper is based on descriptive arguments, statistical data, case studies, comparative study and analytical logic developed through the understandings from various research papers, reports, books, journals, newspapers and online data bases.

Main Obstacles in Women Growth in Agriculture Sector

Few women holding of agricultural productive resources such as land, animals, and machinery. Women absence from decision making process, either inside or outside home. Women perform all un-mechanized agricultural tasks and perform multiple tasks, which add more burden to them. Women workers in agriculture suffer from high illiteracy rate among them and drop-out of schools. Women earn fewer wages, especially in joint, informal and private sector. Women do not know their legal rights. Miss applying some laws and regulations in favor of women such heritage legislation.

1. Gender Discriminations: Another issue is the problem-ridden conceptualization of women's and men's work in rural environments, in particular, the failure to recognize the importance of their differing roles. Analysis of the gender division of labour has revealed that women typically take on three types of roles in terms of the paid and unpaid labour they undertake. These three roles can be described as follows:-

- a) **The productive role:** this refers to market production and home/subsistence production undertaken by women which generates an income.
- b) **The reproductive role:** this refers to the child-bearing and child-rearing responsibilities borne by women.
- c) **The community management role:** this refers to activities undertaken by women to ensure the provision of resources at the community level, as an extension of their reproductive role.

2. Another factor that needs to be taken into account is that certain tasks, activities or enterprises may be regarded as "male or female". For example, women typically gather forest products for fuel, food for the family, fodder for livestock and medicinal uses. Men more often cut wood to sell or use as building materials.

3. **More Work, Less Pay:** The estimates for changes in the last 5-7 years show declines in employment ranging from 20 per cent to as much as 77 per cent. Employment in agriculture is thus available for fewer days per year. It is therefore becoming essential for men to migrate in search of better-paid work. Women are filling this vacuum. Women are forced to accept work in agriculture in their own village under very bad conditions because they cannot migrate as easily as men. The farmer is faced with the increasing

costs of production required for modern agriculture. He finds that he can squeeze his labour costs by using lower-paid women workers.

4. Increased Trafficking of Women: One of the little-known consequences of globalization and liberalization will be an increase in the trafficking of women. As the number of girls decline, the atrocities like rape, molestation, sexual harassment, kidnapping will increase manifold. Girls will be afraid to leave their homes. Women will be shackled at home. According to recent indications, India might soon be competing with Bangkok for the undesirable epithet of sex capital of the world.

Suggestions

These are the following suggestions for the recognition of women contribution in agriculture:

1. Recognition of labour work of working women in the rural economy may be accounted in monetary terms.
2. More facilities should be provided to poor rural women for land, agricultural and livestock extension services.
3. Priority must be given to women in accessing credit on soft terms from banks and other financial institutions for setting up their business, for buying properties, and for house building.
4. Ensures should be taken to enhance women's literacy rates. A separate education policy for women may serve the purpose.
5. Women must be involved in decision-making bodies that have the potential to introduce structural changes. This action will bring some changes in the gender relations in the society.
6. Minimum and equal wages should be fixed by state government for women agricultural labours and the rates should be reviewed periodically.
7. Women must be aware regarding their existing rights, access to judicial relief and redress, removing discrimination through legal reforms, and providing legal aid, assistance and counselling.
8. Conscious efforts are needed for training of female agricultural workers in the rural areas in alternative skills.
9. There is a need to make available cheap credit to needy agricultural women to start selfemployment and as a result of that our rural women may get additional opportunity for gainful employment.
10. Addition to above, some alternatives employment programmes and opportunities should be provided to agricultural women labour in rural areas.

Conclusion



Rural women are the major contributors in agriculture and its allied fields. Her work ranges from crop production, livestock production to cottage industry. From household and family maintenance activities, to transporting water, fuel and fodder. Despite such a huge involvement, her role and dignity has yet not been recognized. Women's status is low by all social, economic, and political indicators. Women's wage work is considered a threat to the male ego and women's engagement in multiple home-based economic activities leads to under remuneration for their work. Women spend long hours fetching water, doing laundry, preparing food, and carrying out agricultural duties. The nature and sphere of women's productivity in the labour market is largely determined by sociocultural and economic factors. Women do not enter the labour market on equal terms when compared to men. Their occupational choices are also limited due to social and cultural constraints and lack of supportive facilities such as transport, and accommodation in the formal sector of the labour market. Women's labour power is considered inferior because of employers' predetermined notion of women's primary role as homemakers. As a result of discrimination against female labour, women are concentrated in the secondary sector of labour market. Their work is low paid, low status, casual, and lacks potential upward mobility. The majority of women in the urban sector work in low paying jobs. Finally it is concluded that agriculture is central to economic growth where women can learn the best way to grow and cultivate their own nutritious food and sell at markets. So closing the gender gap in agriculture is imperative if we want to grow productivity and ensures food security.

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Role of Education in the Empowerment of Women

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FULL PAPER

Empowerment can be viewed as means of creating a social environment in which one can make decisions and make choices either individually or collectively for social transformation. The empowerment strengthens the innate ability by way of acquiring knowledge, power and experience (Hashemi Schuler and Riley, 1996). Empowerment is the process of enabling or authorizing individual to think, take action and control work in an autonomous way. It is the process by which one can gain control over one's destiny and the circumstances of one's lives. There are always a number of elements in the society which are deprived of their basic rights in every society, state and nation, but these elements lack in the awareness of their rights. If we enlist such elements from the society, then women would top this list. In fact, women are the most important factor of every society. Even though everybody is aware of this fact, but nobody is ready to accept this fact. As a result, the importance which used to be given to women is declining in today's society. As a consequence of this growing tendency of underestimating women such as to make them occupy a secondary position in society and to deprive them of their basic rights, the need for empowering women was felt. . Empowering women has become the focus of considerable discussion and attention all over the world. Today we enjoy the benefits of being citizens of a free nation, but we really need to think whether each of the citizens of our country is really free or enjoying freedom, in the true sense of the term. The inequalities between men and women and discrimination against women are an age-old issue all over the world. Thus women quest for equality with man is a universal phenomenon. Women should equal with men in matters of education, employment, inheritance, marriage, and politics etc. Their quest for equality has given birth to the formation of many women's associations and launching of movements. The Constitution of our nation doesn't discriminate between men and women, but our society has deprived women of certain basic rights, which were bestowed upon them by our Constitution. Empowerment allows individuals to reach their full potential, to improve their political and social participation, and to believe in their own capabilities.

Importance of women education "If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered". PT. JAWAHARLAL NEHRU. Women education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside.¹ If it is said that education is the key to all problems, then it won't be improper. Thinkers have given a number of definitions of education but out of these definitions, the most important definition is that which was put forth by M. Phule. According to M. Phule, "Education is that which demonstrates the difference between what is good and what is evil". If we consider the above definition, we come to know that whatever revolutions that have taken place in our history, education is at the base of them. ² Education means modification of behaviour in every aspect, such as mentality, outlook, attitude etc. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population. Obstacles: Gender discrimination still persists in India and lot more needs to be done in the field of women's education in India. The gap in the male-female literacy rate is just a simple indicator. While the male literary rate is more than 82.14% and the female literacy rate is just 65.46%. (b). the women were consider only house wife and better to be live in the

Women empowerment through education -Women empowerment is the pivotal part in any society, state or country. It is a woman who plays a dominant role in the basic life of a child. Women are an important section of our society. Education as means of empowerment of women can bring about a positive attitudinal change. It is therefore, crucial for the socioeconomic and political progress of India. The Constitution of India empowers the state to adopt affirmative measures for prompting ways and means to empower women. Education significantly makes difference in the lives of women.³ Women Empowerment is a global issue and discussion on women political right are at the fore front of many formal and informal campaigns worldwide. The concept of women empowerment was introduced at the international women conference at NAROIBI in 1985. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So we can't neglect the importance of education in reference to women empowerment. To see the development in women education India is supposed to upcoming super power of the world in recent years. The increasing change in women education, the empowerment of women has been recognised as the central issue in determining the status of women.⁴ for becoming super power we have mostly to concentrate upon the women's education. By which it will force on women's empowerment. As per united national development fund for women (UNIFEM) the term women's empowerment means: • Acquiring knowledge and understanding of gender relations and the ways in which these relations may be changed. • Developing a sense of self-worth, a belief in one's ability to secure desired

changes and the right to control one's life. • Gaining the ability to generate choices exercise bargaining power. • Developing the ability to organize and influence the direction of social change, to create a more just social and economic order, nationally and internationally

Importance of Women participation Women's participation may be used both for support by an agency and as a control device by the law-makers. Participation may be direct or indirect, formal or informal; it may be political, social or administrative in nature. Women's participation in Panchayat Raj institutions may take many forms. It refers to all those activities which show the women's involvement in the processes and administration, that is, participation in policy formulation and programme planning, implementation and evaluation of policies and programmes meant for development target groups.⁷ Indian women have been associated with politics since the pre-independence period. They were part of the freedom movement both as volunteers and leaders. On independence, Article 15 of the Indian Constitution guaranteed equality to women under the law. Though the Indian Constitution guarantees equal rights to all citizens, women are still marginally represented in the Indian political arena. The fact is that in the hands of women are having lack of power at the centre and state level. It is sad state of affairs that about half of India's population has only 10 per cent representation in the Lok Sabha. In the current Rajya Sabha, there are 21 women out of a total of 233 MPs, which amounts to only nine per cent which is even lower than that in the Lok Sabha. At the societal level male dominance in Parliament, bureaucracy, judiciary, Army, police all point towards gender inequality, notwithstanding the fact that it is often argued that women's political leadership would bring about a more cooperative and less conflict-prone world. Lack of political and economic powers add to the subservient and unequal position of women.⁸ After Independence, in spite of having our own constitution, India was not able to achieve morals like fairness, equality and social justice. The condition of women didn't improve even having a woman prime minister for few numbers of years. Women's representation in politics all over the world began to assume importance from mid 1970s when United Nations (UN) declared 1975 as the 'International Women's Year'. This was followed by the UN's decade for Women from 1976-1985 and the theme was "Equality, Development and Peace". Women's participation in politics remained quite inconsequential in India even today but some sort of improvement took place by the 73rd and 74th constitutional amendment acts which gave boost to the status of women at the political level by giving opportunity to women in the process of decision-making.⁹ The 73rd and 74th Amendments (1993) to the constitution of India have provided for reservation of seats in the local bodies of panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local level.

Educational equality Another area in which women's equality has shown a major improvement as a result of adult literacy programs is the area of enrolment of boys and girls in schools. As a result of higher participation of women in literacy campaigns, the gender gap in literacy levels is gradually getting reduced. Even more significant is the



fact that disparity in enrolment of boys and girls in neo-literate households is much lowered compared to the non-literate householders.¹¹The world has achieved equality in primary education between girls and boys. But few countries have achieved that target at all levels of education. The political participation of women keeps increasing. In January 2014, in 46 countries more than 30% of members of parliament in at least one chamber were women. In many countries, gender in equality persists and women continue to face discrimination in access to education, work and economic assets, and participation in government.¹² Women and girls face barriers and disadvantages in every sector in which we work. Around the world 62 million girls are not in school. Globally, 1 in 3 women will experience gender-based violence in her lifetime. In the developing world, 1 in 7 girls is married before her 15th birthday, with some child brides as young as 8 or 9. Each year more than 287,000 women, 99 percent of them in developing countries, die from pregnancy and childbirth-related complications. While women make up more than 40 percent of the agriculture labour force only 3 to 20 percent are landholders. In Africa, women-owned enterprises make up as little as 10 percent of all businesses. In South Asia, that number is only 3 percent. And despite representing half the global population, women compromise less than 20 percent of the world's legislators. Putting women and girls on equal footing with men and boys have the power to transform every sector in which we work. ¹³The gender equality and women's empowerment isn't a part of development but at the core of development. To get rid of this we have to make some educational awareness programmes on gender equality and women empowerment for cementing our commitment to supporting women and girls

Conclusion Women play an imperative role in making a nation progressive and guide it towards development. They are essential possessions of a lively humanity required for national improvement, so if we have to see a bright future of women in our country, giving education to them must be a pre-occupation Empowerment means moving from a weak position to execute a power. The education of women is the most powerful tool to change the position of society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family. To encourage the education of women at all levels and for dilution of gender bias in providing knowledge and education, established schools, colleges and universities even exclusively for women in the state. The education develops the idea of participation in government, panchayats, public matters etc for elimination of gender discrimination

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Contribution of Indian Women in Asian Games

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FULL PAPER

Success in life is the dream of every person whether he is a man or a woman and success can not be achieved in one minute, one hour or a day. It takes a long time of years. It is absolutely true that Journey of thousand miles starts with a single step and nothing is possible in a in a second, minute, hour and day. Every achievement and success takes time and to attain goal one has to work very hard for a long times. Similarly winning medal in the Olympics by Indian women players was not possible in day, week or months but they worked hard for it many years. It is absolutely true that journey of thousand miles starts with a single step. Same can be seen in the journey of Indian women in Tokyo Olympics. Indian women have made much progress in every field including sports. There is no field in which Indian young women are behind to young Indian men. With the passage of time much change has come in the thinking of Indian women. The modern women are career conscious. They want to become part of progress of family, society and nation. They are accepting challenges at every step. They have recognized their power in fast changing time and society. The women of new generation are multi- talented. They are competing with Indian males not only in academics but also in the fields of sports. They are getting success in the fields which were only for the Indian men in past days. In present times the Indian women are good wrestlers, boxers, weightlifters and so on. In sports the women of present times are bolder, more energetic and full of energy and modern thinking and want their independent name and fame in family, society, national and international level.

Participation Indian Women in Asian Games (1952 to 2018)

1951: First Asian Game in Delhi, India Roshan Mistry is an Indian athlete. She won silver medals in the individual 100 meters and 4 × 100 m relay with Marry D'Souza, Banoo Gulzar and Pat Mendonca in the 1951 Asian Game. Marry D'Souza win Bronze medal in 200 meter run, Maria Semoes win Bronze in High Jump. Sylvia Gauntlet win Bronze medal in Long Jump. And Barbara Webster win Bronze medal in Shot Put and Javelin Through.



1954: 1954 Asian Games in Manila, Philippines Indian Women win first gold in 4×100 meter relay in Asian Games by Christine Brown, Stephie D'Souza, Violet Peters and Mary D'Souza. Christine Brown also win Bronze in 100 Meter run

1958: Held in Tokyo, Japan, Elizabeth Davenport won silver in Javelin Through, Stephie D'Souza won silver in 200 Meter run and Women 4 × 100 m relay team won Bronze medal.

1962: Held in Jakarta, only Elizabeth Davenport won Bronze in Javelin Through.

1966: Held in Bangkok Thailand, Manjit Walia won Bronze medal in 80 m Hurdles run and Christine Forage won Bronze medal in Long Jump.

1970: Held in Bangkok Thailand Kamaljeet Sandhu (born 20 August 1948) is a female Indian athlete who won gold medal at 1970 Bangkok Asian Games in 400 m race. She ran the distance in 57.3 seconds. She is the first Indian woman athlete to win an individual gold medal at Asian games.

1974: Tehran, Imperial State of Iran, No one medal for women in this Games.

1978: Held in National Stadium, Bangkok, Thailand Geeta Zutshi Won Gold in 800meter run and Silver in 1500 meter run, Angel Mary Joseph won Silver in Long Jump and Pentathlon

1982: Delhi, India, M D Valsamma won Gold in - Women's 400m hurdles, Women's Hockey Team; also won gold. P. T. Usha won Silver in 100 and 200 meter run, Geeta Zutshi won Silver in 800 and 1500 meter run, Rita Sen, Hamida Banu, M. D. Valsamma, Padmini Thomas won Silver in Women's 4×400 metres relay, Mercy Kuttan won Silver in Long Jump, Padmini Thomas won Bronze in 400 meter run, Vandana Chiplunkar, Ami Ghia, Madhumita Goswami, Amita Kulkarni, Hufrih Nariman, Kanwal Thakur Singh Won Bronze in Badminton, Kanwal Thakur Singh also won Bronze in Mix Double Badminton.

1986: Held in Seoul, South Korea: PT Usha won Gold in 200, 400 meter Hurdle run and 400 meter run, M. D. Valsamma, Vandana Rao, Shiny Abraham, P. T. Usha won Gold in 4×400 meter relay, P T Usha won Silver in 100 meter run, Shiny Abraham won Silver in 400 meter run, Suman Rawat won Bronze in 3000 stipple chase, Women Hokey Team won Bronze, Soma Dutta Shooting, Women's 10 m air rifle.

1990: Beijing China, P T Usha won Silver in 400 meter run, Pranati Mishra, Shantimol Philips, Kutty Saramma, P. T. Usha won Silver in 4×400 meter relay, Zenia Ayrton, Ashwini Nachappa, Kutty Saramma, P T Usha won Silver in 4×100 meter relay, Bharti Singh and Jyotsna Dutta won Silver in Weightlifting, Rosa Kutty won Bronze in 8000 meter, Chhaya Adak and Kunjarani Devi won Bronze in Weightlifting, Soma Dutta won Bronze in Shooting 50 m rifle.

1994:Held in Hiroshima, Japan P. T. Usha, G. V. Dhanalakshmi, Shiny Wilson, Kutty Saramma won silver medal in 4 × 400 m relay Women's, Karnam Malleswari won silver in Weightlifting, Kutty Saramma won Bronze in 400 meter run, Shiny Wilson won Bronze



in 800 meter run, Poonam Chopra won Bronze in Judo, Kunjarani Devi won Bronze in Weightlifting, Neelam Setti Laxmi won bronze in Weightlifting, Bharti Singh won Bronze in Weightlifting.

1998: Held in Bangkok, Thailand, Jyotirmoyee Sikdar won Gold in 800 meter and 1500 meter run, Rosa Kutty won Silver in 800 Meter run, Sunita Rani won Silver in 5000 meter run, Jincey Philips, Jyotirmoyee Sikdhar, Rosa Kutty, K. M. Beenamol won Silver in Women's 4 × 400 metres relay, Women Hokey Team Won Silver, Karnam Malleswari won Silver in Weightlifting, Rachita Mistry won Bronze in 100 meter run, Sunita Rani won Bronze in 1500 meter run, Neelam Jaswant Singh won Bronze in Discuses Throw, Gurmeet Kaur won Bronze in Javelin Through, Poonam Chopra won Bronze in Judo, Nirupama Vaidyanathan won Bronze in Mixed doubles Tennis,

2002: Held in Busan, South Korea. Saraswati Saha won Gold in 200 meter run, K. M. Beenamol won Gold in 800 meter run, Jincy Philip, Manjeet Kaur, Soma Biswas, K. M. Beenamol won Gold in Women's 4 × 400 m relay, Sunita Rani Won Gold in 1500 meter run, Anju Bobby George Won Gold in Long Jump, Neelam Jaswant Singh won gold in Discus Through, K. M. Beenamol won Silver in 400 meter run, Madhuri Singh won Silver in 800 meter, Bobby Aloysius won Silver in High Jump, Soma Biswas won Silver in Women's Heptathlon, Anjali Bhagwat, Deepali Deshpande, Suma Shirur, Women's 10 m air rifle team Shooting, Manisha Malhotra won Silver in Mixed Doubles in Tennis, Sunita Rani won Bronze in Women's 5000 m, J. J. Shobha won Bronze in Women's Heptathlon, Sania Mirza and Nirupama Vaidyanathan won Bronze in Mixed Doubles Tennis,.

2006: Held in Doha, Qatar, Humpy Koneru won Gold in Chess, Sania Mirza won Gold in Mix Double Tennis, GEETHA Sati, KAUR Manjeet, KULATHUMMURIYIL Chitra, Pinki Pramanik won Gold in Women's 4 × 400 m Relay, Santhi Soudarajan won Silver in 800 meter, Anju Bobby George won Silver in Long Jump, Soma Biswas Won Silver in Heptathlon, Sania Mirza won Silver in Tennis, Geetika Jakhar won Silver in Wrestling, Sinimol Paulose won Bronze in 1500 meter run, O. P. Jaisha won Bronze in 5000 meter run, J. J. Shobha won Bronze in Heptathlon, Krishna Punia won Bronze in Discuses Through, Women Hokey and Shooting Team Won Bronze.

2010: Guangzhou, China, Preeja Sreedharan won Gold in Women's 10,000m, Sudha Singh won Gold in Women's 3000m Steeplechase, Ashwini Chidananda Akkunji won Gold in Women's 400m Hurdles, Women Kabaddi team won Gold, Manjeet Kaur, Ashwini Chidananda, Akkunji Sini Jose, Mandeep Kaur won Gold in Women's 4 × 400m Relay, Sonia Rai, Heena Sidhu, Annu Raj Singh won Silver Women's 10m Air Pistol Team, Sandhyarani Devi Wangkhem won Silver in Wushu, Kavita Raut won Silver in 10000 meter Run, Sania Mirza won Silver in Mix Double Tennis, Preeja Sreedharan won Silver in Women's 5,000m, Harika Dronavalli won Bronze in Chess, Pratima Puhan, Pramila Prava Minz won Bronze in Women's Coxless Pair, Deepika Kumari, Dola Banerjee, Rimil Buriuly won Bronze in Archery, Sania Mirza won Bronze in Tennis, Krishna Poonia won Bronze in Discus Through, Anaka Alankamony, Anwasha Reddy Won Bronze in Squash,



M C Mary Kom and Kavita Goyat won Bronze in Boxing, Tintu Luka won Bronze in 800 meter run, Kavita Raut won Bronze in 5000 meter run.

2014: Held in Incheon, South Korea, Sania Mirza won Gold in Mix Double Tennis, Mary Kom won Gold in Boxing, Priyanka Pawar, Tintu Luka, Mandeep Kaur, M. R. Poovamma won Gold in Women's 4 x 400 metres relay, Women's kabaddi team won Gold, Dipika Pallikal, Joshna Chinappa, Anaka Alankamony won Silver in Squash, Khushbir Kaur won Silver in 20 k.m. Walk, Manju Bala won Silver in Hammer Through,

Tintu Luka won Silver in 800 meter, Shweta Chaudhary won Bronze in Women's 10 metre air pistol, Saina Nehwal, P. V. Sindhu, P. C. Thulasi, Pradnya Gadre, N. Siki Reddy, Ashwini Ponnappa won Bronze in Badminton, Rahi Sarnobat, Anisa Sayyed, Heena Sidhu won Bronze in Women's 25 metre pistol team, Dipika Pallikal won Bronze in Squash, Sanathoi Devi Yumnam won Bronze in Wushu, Shagun Chowdhary, Shreyasi Singh, Varsha Varman won Shooting, Trisha Deb, Purvasha Shende, Jyothi Surekha Vennam won Bronze in Archery, Trisha Deb won Bronze in Women's individual compound, Archery, Vinesh Phogat, Geetika Jakhar won Bronze in Wrestling, Lalita Babar in Women's 3000 metres steeplechase, Sania Mirza, Prarthana Thombare in Tennis M. R. Poovamma in Women's 400 metres, O. P. Jaisha in 1500 meter, Laishram Sarita Devi and Pooja Rani in Boxing, Varsha Gautham, Aishwarya Nedunchezhiyan in Shailing, Women's hockey team, and Annu Rani in Javelin Through Was Won Bronze medal in this Games

2018: Held in Jakarta and Palembang, Indonesia, Vinesh Phogat won Gold in Wrestling, Rahi Sarnobat won Gold in Shooting, Hima Das, M. R. Poovamma won Gold in Mixed 4 x 400 metres relay, Swapna Barman in heptathlon, Women's 4 x 400 m relay, was Won Gold Medal and Women Kabaddi Team, Hima Das in 400 meter, Dutee Chand in 100 and 200 meter, Sudha Singh in 3000 metres steeplechase, Neena Varakil in Long Jump, Women Archery Team, P. V. Sindhu in Badminton, Pincky Balhara in Kurash, Shweta Shervegar. Varsha Gautham in Shilling, Women Hokey Team, Women Squash Team Were Won Silver Medals in this Game. Divya Kakran in Wrestling, Roshibina Naorem in Wushu, Ankita Raina in Tennis, Heena Sidhu in Shooting, Dipika Pallikal, Joshna Chinappa in Squash, Saina Nehwal in Badminton, Malaprabha Jadhav in Kurash, Manika Batra in Mixed doubles Table Tennis, P. U. Chitra in 1500 meter, Seema Punia in Discus Through, Harshita Tomar in Sailing and Anu Raghavan in 400 mtr Hurdles were won Bronze Medal in this Game.

Conclusion:

Participation in sports helps women in much aspect and keeps them fit and healthy. It enhances their cognitive abilities, endurance which will help them to keep working all the time. It keeps them away from stress, obesity, hypertension, diabetes; hormone dysfunction, unable to accomplish the day-to-day activities prone to injury such as the osteoporosis condition. It also makes them the producer and servers to the society. Sports participation should encourage right from schools, colleges and in universities.

Government should conduct maximum sports events for women sports participation. It is a duty of every citizen to see that women can also participate in sports and live a better and healthy life.

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Women and Indian Politics

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FULL PAPER

Political participation of women can be measured in three different dimensions –their participation as a voter, their participation as an elected representatives and their participation in the actual decision making process. The first session of Indian National Congress was attended by six women delegates. Women played a crucial role in Swadeshi and Boycott movement. Women took active part in boycotting foreign goods, packeting in schools, colleges and courts, organizing processions, spinning wheel (charka). Thousands of women and girl students took active part in the Quit India movement of 1942. Women`s participation in decision making process is vital to sustain democracy.

It is very difficult for a woman to make up her mind to enter politics. Once she makes up her own mind, then she has to prepare her husband, and her children, and her family. India, being the largest democratic country in the world has very low representation of women in politics. Lesser women are seen in holding key positions and decision making positions in the political arena. Men and women have always equally shared their dedication towards the development of the nation. Contribution of Rani Laxmi Bai, Savitribai Phule, Sarojini Naidu, Annie Besant, Aruna Asaf Ali, Kasturba Gandhi, Kamala Nehru, Vijaylaxmi Pandit, Sucheta Kriplani. Padmaja Naidu, Kalpana Dutta, Sarla Bhen, etc. in the Indian freedom struggle is highly noticeable. It is the need of the hour in a country like India to have equal participation of women in mainstream political activity. The nature of society has a crucial impact on the extent and effectiveness of women`s political participation. Their low representation in decision making institutions signifies deep flaws in the political structure of country. Historical, social and cultural factors have restricted women from enjoying their rights of participation in political processes. Women empowerment may mean equal status to women, opportunity and freedom to develop herself.

Women's involvement in political parties is tied to the increasing demand for equal rights. Gender gap exists regarding access to education and employment. It is found that

acceptance of unequal gender norms by women are still prevailing in the society. In India, political participation of women is not impressive when compared with men. This is the case in most of the countries across the world. However, women's political participation now is quite encouraging compared to the older times. It ranked 148 out of the 193 nations, with only 11.48 per cent women in the Lower House of Parliament and 11 per cent in the Upper House. That was the highest number of women MPs elected to the Parliament since Independence. Simultaneously, Rajya Sabha witnessed 10.6 per cent women's participation. In the 16th Lok Sabha, 61 women leaders have made their way to the Parliament. This is the highest ever number of Lok Sabha seats won by women and constitutes 11.23 per cent of the total 543 Parliamentary seats. Going back to the initial days after independence, it appears that the situation had been more than grim. The first Lok Sabha had only 4.4 per cent women members. The sixth Lok Sabha in 1977 witnessed the smallest proportion of women in Parliament at mere 3.5 percent. Although the number of women MPs increased from 59 to 61 under the Modi government, it still remains far below the global average of 21.3 per cent. In a recent study conducted by the Inter-Parliamentary Union (IPU), India is placed at 111th position in the list of 189 countries having women representatives in Parliament.

It has been long since women have stepped out of their homes and have gained eminent positions and status in almost every field of society, then be it education or corporate world or Politics. Talking about India women has been involved in politics since ages. The very first name of a woman in Indian politics who became a torch leader for other women was Razia Sultan. She was the only woman to have ruled Delhi ever. The role of women in Indian politics witnessed in ancient India widened more in British India. Annie Besant though was not an Indian but became the first women president of Indian National Congress (INC) in 1915. In 1916 she launched a Home League Movement to fight for Indians and actively participated in Indian Independence Movement. Then there was Sarojini Naidu who became the first Indian woman to be the president of INC in 1925 and became the Governor of United Provinces (present Uttar Pradesh) on 15 Aug 1947.

The status of women in Indian politics was never more significant than after independence. This golden era for women in Indian politics started with the name of Mrs. Vijayalakshmi Pandit. She was an active worker in Indian Nationalist Movement and was the first Indian to be elected the president of UN General Assembly in 1953. Then came Sucheta Kriplani who became Chief Minister of UP in 1963. The most important name in the category of women politicians came in 1966 and that was Mrs. Indira Gandhi. She became the first woman Prime Minister of India in 1966 and made the world stop and notice the immense potential of women.

Today as per 73rd and 74th amendment acts, all local elected bodies reserve 1/3rd of their seats for women. The names such as Mamta Banerjee, J.Jayalalitha, Uma Bharti, Vasundhara Raje Sindhia, Sushma Swaraj, Rabdi Devi, Mayawati and last but not the least the two young MP's Agatha Sangma and Supriya Sule are the well known politicians. Mrs. Sheila Dikshit have been elected the CM of Delhi 3rd time, Mrs. Pratibha

Devi Singh Patil is holding the post of the President of the biggest democracy in the world and Mrs. Sonia Gandhi following the footsteps of her mother in law is heading INC the party ruling the nation. Though today the number of female politicians is less as compared to male politicians but they seem to be standing at more dominant and powerful positions.

Over the past two decades, the rate of participation of women in the National Parliaments worldwide has incremented from 11.8% in 1998 to 23.5 in recent times. But we still have a long way to go to ensure equitable and fair representation to women. It's not just these women, there are many other women like Ambika Soni, Supriya Sule, Jayalalitha, Sonia Gandhi, Priyanka Gandhi, Mayavati who are counted as the most influential women in Indian Politics. Their political brilliance and schemes have been appreciated by many and at the same time criticized. However, their political contributions to the development of the country and its citizens cannot be left unnoticed.

Conclusion

No country could be developed unless the women are politically empowered. One of the key challenges faced by women is lack of education which hinders their political involvement. We recommend bridging this gap by providing quality education to women in the country. Awareness about their rights and privileges as mentioned in the Constitution can only be ensured once women are appropriately educated. The issue of gender-based violence and provision of safety and security of women should also be addressed on a priority basis to promote gender equality in the social and political arenas. Although the Government of India has initiated the National Mission of Empowerment of Women in 2014 with the broad objective of gender empowerment, the progress of this project is not up to the mark. It is thus imperative to strengthen its functioning and implementation. To secure women's rightful place in society and to enable them to decide their own destiny and for the growth of genuine and sustainable democracy, women's participation in politics is essential. This will not only uplift their personality but will open the way for their social and economic empowerment. Their participation in public life will solve many problems of society.

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Woman as the Oppressed Lot in *The God of Small Things*

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FULL PAPER

The growth of feminism in India has led to the questioning of the prominent old patriarchal domination. The term feminism is one of the most well-known of the variousisms of today. It gained currency in the 19th century Victorian England with the emancipation of women. *The God of Small Things* is a plight of women called Ammu divorced her husband and neglected by her own family members. The women of today refuse to be puppets in the hands of men. Hence the image of women has undergone a drastic change. The Indian female writers have made a transition from the traditional portrayals of enduring self-sacrificing women to depiction of their inner life and inter personal relationships. The novel throws light on some important things of life like how love is always associated with sadness, how a person's childhood experiences affect his/her perspectives and whole life. The novel shows the ugly face of people and society as a whole, a vivid description of the black and sarcastic world especially with reference to women that dwells around us. *The God of Small Things* highlights the position of women folk in India. It presents before us the constant struggle of women against their incessant exploitation, torture and struggle which they undergo because of the male dominated conservative society. The novel reveals her feminist stance and her protagonist represents feminine sensibility. In the novel, the female characters refuse to let themselves be caged in the rules and laws set by an extremely conservative society. This novel presents the constant struggle of women against their incessant exploitation, torture and struggle which they undergo because of the male dominated conservative society. Ammu, the protagonist of the novel, belongs to a reputed Syrian Christian family from Kerala and she marries a Bengali Brahmin in open defiance of her Family. One day, her husband loses his job but his English boss says that he would work something out if he lets him sleep with his wife Ammu. He presents this indecent proposal to Ammu and beats her when she refuses the proposal. On this she divorces him and returns to her parents' home.

At her parents home she is deprived of any social position or prestige, of any. She is treated as an unwelcome guest in her very own house where she was born and brought up. In the novel there are three generations of women. Each of them were born and brought up in different circumstances. The oldest generation, there is Mammachi, then the generation of Ammu and the youngest generation is Rahel. These women live according to the prevailing customs of Hinduism. According to Hindu culture, there are dual views on women. First, woman is considered benevolent and bestower, second view is that, women is aggressive, malevolent and a destroyer.

Gender Discrimination

Gender discrimination is the most favourite one of the contemporary Indian women novelists in English. The Main objective of women writers of the day is to present various roles played by women in the society and bring the darkness of centuries of her life to light. Though the archetypal roles of women as mothers, wives, daughters and the other woman continue to haunt the imagination of these writers yet they try to view the strength and weakness of the female sex as problems which are arising out of culture, social, sexual, economic, ideological, political and gender equation has been altered, now a days women are emerging with increases awareness of gender roles and gender identity. The novel '*God of Small Things*' deals with the horrors of the gender discrimination in India and how women in general are marginalized and oppressed at the hand of patriarchy. In *The God of Small Things*, Roy brings out three generation of women ; Mammachi, Ammu, Rahel. The common point to these three generation of women is they lead an unhappy conjugal life due to the male dominated society. The first generation of women is Mammachi and Baby Kochamma, they are silently approve of patriarchy. The second generation, Ammu and Margaret Kochamma who shows assertion and diversion to the socio-cultural codes of the orthodox society and the youngest generation is Rahel. Oppression means doing the things forcefully, barriers and limits. The novelist analyses the gender opposition through the marital relations of Mammachi, Baby Kochamma, Ammu and Rahel. All these characters are smart, talented and belong to affluent class but they are not able to realize their capabilities. In *The God of Small Things*, women of Ayemenam house do not have much freedom since men rule. Mammachi's relationship to Pappachi is male dominated because he believes that only man has authority over the woman. Therefore he considers his wife like slave. Their relationship is filled with hatred, jealousy and is devoid of love. With the passage of time Mammachi becomes a successful businesswoman and she gets more popular, Pappachi becomes jealous of her and in the rage of anger he starts to beat her. He does not want to see the good qualities in his wife. Mammachi is partially blind, but he does not like to lend her a helping hand because he considers that pickle making is not of his status as he was an ex-government official. Mammachi takes lessons in violin, but when her teacher praises her exceptional talent before her husband, he abruptly stopped her music lessons

because of the fear that his wife may surpass him. When Chacko warns Pappachi against beating, he withdraws all communication with his wife. From that time onwards he never tried to speak with Mammachi until his death. He every time finds a chance to insult Mammachi in front of relative. Mammachi never questions the conditions and accepts the reality passively and with a strange resilience in her character.

Baby Kochamma, sister of Pappachi who is another maltreated victim in the novel. She receives the shock of her life when her dream of marrying father Mulligan, an Irish priest gets shattered to win him, she converts herself to Roman Catholic, faith but ultimately she is a failure and starts living in isolation in the Ayemenem house. She does not dare to challenge the traditional ideas of love and marriage prevalent in post-colonial India. She hates the Hindus, does not think that a married or divorced daughter has any position in her parent's home and she is against intercommunity marriage. She conspires with Inspector and put Velutha, an untouchable in the prison, where he is beaten to death. This attitude of Baby Kochamma is perhaps due to the malicious treatment meted out to her in her life. Thus like Mammachi Baby Kochamma also apparently submits to the patriarchal social norms without any hesitation but if closely examined she puts up a line of implicit resistance against the biased socio-political and economic order in the post-colonial India.

"Thank's to our wonderful male chauvinistic society", rightly Ammu has observed (P.57). Ammu a middle-class bourgeois woman, a divorcee with two children, she is the female protagonist of the novel. Though she is educated and articulate, she is the victim of marriage that did not work out. Her husband turned out to be not just a heavy drinker but a fully blown alcoholic with all of an alcoholic's deviousness and tragic charm. There were things about him that Ammu never understood. Oppression of Ammu begins by her father. He does not allow her to educate herself at college education as she is a girl. Ammu is not privileged for further college education and also for marriage as dowry is a difficult preposition. Pappachi and Mammachi treat their children differently because one is man and another is woman. They send Chacko to oxford for quality education while Ammu is denied of quality education. Ammu realizes that they do not care for her. A good example is that of her eighteenth birthday, "Her eighteenth birthday came and went. Unnoticed or at least unremarked upon by her parents" (Roy 38). Subsequently, she became domesticated depriving of privacy and freedom. Ammu is a woman who does not think about the consequences of her actions. Even though she knows that marrying a Hindu will create chaos in her life, she goes for it anyway and also, she knows that it is against the social norms of Kerala for a woman to divorce her husband, she breaks the rules again and divorces her husband since she can't tolerate his misbehaviour. She returns to her parents home to Ayemenem, unwelcomed with her dizygotic twins- Rahel and Estha. She becomes the subject of insult by her own family members even Mammchi gives a lukewarm response to the needs of Ammu and her children. In the

opinion of Baby Kochamma, a married divorced daughter has no place in her parent's home. She ignores Ammu and her twin children because of inter-religious marriage and of being fatherless. Frustrations of Baby Kochamma had its origin in the hope of winning the heart of Father Mulling had failed. Therefore she leaves no opportunities to ditch Ammu. Chacko being divorced from his wife, resorted to the parental home like Ammu. But being male, he takes the entire operation of the house. Ammu and her children had to live under his mercy. After coming back from Oxford, Chacko takes the charge of the pickle factory. Even Ammu work to hard, she would not inherit the parental property. She suffers all sorts of oppression even from her family members. Chacko's all sorts of desires are fulfilled by his parents. Even he is allowed to have sexual relationships with the beautiful women workers in the factory who are belonging to different class and caste. But when Ammu tries to fulfill her desires with a man from a lower caste, she gets banished because it is sinful for a woman to indulge in sex. Ammu rebels against the very social norms of society. When she gets in relationship with Velutha, a low caste or untouchable carpenter. She breaks all the rules and laws imposed upon her. Ayemenem family punishes Ammu for her sin in order to save their pride and good reputation. Velutha is put into the jail for the false charge of rape conspired by Baby Kochamma. Roy points out that when Ammu goes to police station to save Velutha, the officer offends her as he taps her breasts with his baton. Chacko also banishes her from the home and she dies. The church refuses to bury Ammu as she violated the societal rules. She undergoes cruel oppression when she is cremated in an electric crematorium where beggars, police custody are taken.

Though Ammu tries to resist the oppressive and repressive social and political structures, she does not succeed in bringing any changes but she puts up a brave fight for her dreams. Her act of becoming sexually involved with the untouchable Velutha cannot be taken as only a sexual transgression, it is a way at bringing about change in and around her. She represents the defiance of the current condition of society from educated and thinking women.

Rahel an offspring of Ammu, is an unwanted person in the Ayemenem family like her mother. The two children Rahel and Estha live with a stigma of mixed parentage. She is also disliked by her relatives. Only her mother and brother are there to take care for her. Rahel wishes to be treated as equal to Sophie Mol, but everyone tries to avoid her because she is daughter of a sinful mother. After the death of Ammu, the situation changes. She had hard time in her school and was expelled three times from school. There is no one to teach or guide her moral virtues so she does not know how to behave to others. She is just like a lost soul and wanders in her life. She takes up Architecture program in Delhi, there she marries a man of her own choice just as her mother did. But soon she divorces her husband the moment he stops to fulfil her needs. She believes that it is better to avoid a man with whom we feel miserable than to stay with him.

The only person with whom Rahel is compatible is her brother Estha. They both have balanced personalities just like two halves of a circle. The most heinous act of Rahel is her incestuous relationship with her brother. Just like Ammu has an illicit relationship with Velutha, Rahel involves in a sexual relationship with Estha. This act of transgression is a deliberate act to resist and to challenge the society where in they live as the victims of oppression. Rahel is a rebel as she breaks the laws and lives her life the way she wants and does not care about the society and consequences like her mother. She represents the contemporary women in India.

Conclusion

Thus Arundhati Roy presents not only the feelings of oppressed women but also gives a new ray of hope in women empowerment by depicting bold women characters who are trying to break the rules laid down for women. Roy's women are the seekers longing for freedom and allocating spaces for them. In their struggle lie their victory and self- pride. Even though all the women in the three generation gathers the strength to fight against it. Roy has a real understanding of her female characters. Like the 'new women' they are in search of their self-identity and liberation. She represents all those who have suffered due to transgressions against the 'Love Laws' and gender-specific expectations imposed upon them. Ammu and Velutha are representation of thousands of cross-caste relationships in the real India, a voice that resonates all over the world.

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Women's Empowerment and Governmental Policies in India

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FULL PAPER

In the present day, women's empowerment is a particularly hot topic of debate. It is claimed that "yatra naryastu pujiyante ramante tatra devata" — where women are adored, there resides the deity — considering the significance of women in our Adigranthas.

Yet look at the joke: despite a woman having so much power, she really needs to be empowered. Women's Economic Empowerment, which refers to their ability to make economic decisions and have control over their income, availability of property, and other factors, is the only way for them to advance in society.

The government runs a number of initiatives on Mother's Day and International Women's Day to educate the public about the value of and rights pertaining to women in the advancement of the country. In several sectors, women need to be developed.

To empower women in India, it is first necessary to kill all the demonic ideas that kill their rights and values in the society, like - dowry, illiteracy, sexual violence, inequality, infanticide, domestic violence against women, prostitution, human trafficking etc.

OBJECTIVES OF THE RESEARCH:

1. To study the Women Empowerment in India.
2. To study the schemes and activities run by the government for women empowerment.

HYPOTHESES OF THE RESEARCH:

1. Women empowerment is the need of the hour in India.
2. The role of government is important in women empowerment.

Research Methodology:

Descriptive analytical and comparative method has been adopted for the present research. Also survey and observational methods are also adopted. Primary and secondary instruments have been used in the said research for data collection.

Empowering Women: What It Means

Woman is revered as the source of creation, and it is thought that she is where the human race first emerged. Women's empowerment entails fostering and honing this creative potential as well as granting her social, economic, and political fairness, freedom of expression, the right to practice her religion openly, and equal access to all opportunities.

In other words, empowering women entails raising their social and economic standing. In order for them to have equal access to opportunities for employment, education, and economic advancement, as well as for social freedom and advancement. This is the means through which women, like men, can satisfy their every need.

Women's empowerment is simply the process of giving women the power to make all decisions that affect them.

Need of Women Empowerment in India

India needs more women's rights than it already has for a variety of reasons. Compared to the ancient period, the mediaeval period saw a sharp drop in respect for Indian women. The respect they were accorded in ancient times began to erode during the mediaeval period.

Even while many Indian women hold prominent political and administrative roles today, the majority of rural women are still compelled to dwell at home and lack access to even the most basic services, such as healthcare and education.

Women in India are significantly behind men, even in terms of education. In India, the education rate for men is 81.3 percent, but only 60.6 percent for women.

Urban Indian women are more employable than rural Indian women Statistics show that over 30% of women in metropolitan India work in the software sector, while 90% of women in rural areas mostly perform daily wage, agricultural, and related employment.

The difference in wages is a major factor in the need for women's empowerment in India. Despite having the same experience and credentials as males, women in India are paid 20% less than men, a survey has found.

Our nation is developing quickly and enthusiastically, but we can only maintain it if we can abolish gender discrimination and make sure that women receive the same opportunities for education, advancement, and compensation as men.

India's obstacles to women's empowerment

One such community, the Indian society, has a wide variety of customs, beliefs, and traditions. Several of these antiquated notions and customs also work against India's goal of empowering women. Some of the restrictions are as follows - In many parts of India, women are barred from venturing out of the house due to old and conservative thinking. Women cannot leave their houses to pursue job or education in these locations.

Women who are exposed to outdated and conventional thinking start to see themselves as inferior to males and are unable to change their current social and economic circumstances. Exploitation at work is another significant obstacle to women's emancipation.

In India, gender-based job discrimination against women still exists. Women are frequently prohibited from leaving the house for employment or schooling. Also, they are constantly viewed as being beneath men in every profession and do not have the flexibility to work independently or make decisions regarding their families. In India, women are paid less than men, a problem that is particularly serious among daily wage workers in the unorganised sector.

Women are paid significantly less than males for completing the same task for the same length of time, which reflects the power disparity between men and women. Women in the organised sector make less money than males do.

In India, 64.6 percent of women hold a degree, compared to 80.9 percent of men. Rural females who attend school frequently drop out or fail even the 10th grade.

Despite the fact that the government has reduced the number of child marriages in India over the past few decades with effective measures, a UNICEF report from 2018 found that there are still about 15 lakh child marriages there each year. When girls get married before they are 18, it hinders their growth and prevents them from developing cognitively and physically.

There are numerous instances of domestic violence against Indian women, as well as serious crimes including dowry, honour killings, and trafficking. Nonetheless, it is odd that women are more likely to become victims of crime in urban locations.

Indian government's role in empowering women:

The Indian government has numerous programmes for empowering women. Numerous of these programmes have to do with employment, agriculture, and health. In order to improve Indian women's participation in society, several programmes were created with their position in mind. MGNREGA, Sarva Shiksha Abhiyan, Janani Suraksha Yojana (plan to minimise maternal mortality), etc. are a few of these important programmes.



The Ministry of Women and Child Development Welfare and the Government of India are implementing the following programmes to empower Indian women in the hopes that one day, women in Indian society will take advantage of every opportunity like men.-

Beti Bachao Beti Padhao Yojana:

The scheme has been designed keeping in mind female feticide and girl child education. Under this, an attempt is being made to change the mindset of those who consider girls as a burden by planning for the betterment of girls and giving them financial assistance.

Women Helpline Scheme:

Under this scheme women are provided 24 hours emergency helpline, women can report any kind of violence or crime on the prescribed number under this scheme. Under this scheme, women can register their complaints by dialing 181 number across the country.

Ujjwala Yojana:

This scheme has been launched to protect women from trafficking and sexual exploitation. Along with this work is also done under it for their rehabilitation and welfare.

Support to Training and Employment Program for Women (STEP)

Under the STEP scheme, work is done to enhance the skills of women so that they too can get employment or start their own employment. Under this programme, women are imparted education in various fields like agriculture, horticulture, handloom, tailoring and fisheries.

Women's Power Center:

The scheme focuses on empowering rural women through community participation. Under this community volunteers like students and professionals inform rural women about their rights and welfare schemes.

Reservation for women in Panchayati Raj schemes

In 2009, India's Union Cabinet announced 50 percent reservation for women in panchayati raj institutions, an attempt by the government to improve the social status of women in rural areas. Through which a large number of women were elected Gram Panchayat Presidents in Bihar, Jharkhand, Orissa and Andhra Pradesh as well as other states.

Some Acts Passed by Parliament for Women Empowerment

Parliament has also passed some laws to empower women with legal rights. Those laws are as follows –

- (i) Immoral Traffic (Prevention) Act 1956
- (ii) Dowry Prohibition Act 1961
- (iii) Equal Remuneration Act 1976
- (iv) Medical Termination of Pregnancy Act 1987
- (v) Gender Testing Techniques Act 1994
- (vi) Prevention of Child Marriage Act 2006
- (vii) Sexual Harassment of Women at Work Act 2013

Women's contribution to nation-building

The contemporary age has given women more freedom, including the freedom to read and write. They make their own decisions and are aware of their rights. Now that it has entered the home, it performs a crucial task for the nation. Women make up about half of the population in our nation. Because of this, the aim of nation-building can only be accomplished by taking into full and correct consideration the role and contribution of women in the tremendous job of nation-development.

There are plenty of Indian women as well who have overcome their inner fear of societal change and women's dignity. Saharanpur's Atiya Sabri is one such instance. The first Muslim lady to speak out against triple talaq is Atiya.

Even Varsha Chibigekar, who campaigned for justice for acid victims, failed in her attempts to stop him, but he persisted in his pursuit of justice. In our nation, there are several instances of what is increasingly being referred to as women's empowerment.

All around the nation, initiatives are now being taken to empower women. The outcome is also clear. The nation's ladies are now more informed. The notion that modern women can better handle their responsibilities to the home and the outside world has evolved.

In the largest sphere of employment, women of today are contributing significantly while working side by side with men. Working or travelling to space. Women are demonstrating their accomplishments in every industry.

Advantages of Empowering Women

A woman cannot always find her position in the nation and society without women's empowerment. She cannot confront the outdated customs and vices without the empowerment of women. She can't make her own decisions because she is no longer under servitude. She cannot possess autonomy and personal independence without women's empowerment.

Women's lives have changed significantly as a result of women's empowerment.

* Women are now actively participating in all aspects of life. * Women are taking charge of their own lives. Women are beginning to stand up for their rights and are progressively developing independence. Males now recognise women's rights and are understanding them. Males are gradually starting to respect women's decisions. It is also claimed that in order to grant rights, they must first be taken away from men, yet women have achieved this goal via organisation and self-sacrifice.

Women's empowerment is the one factor that truly matters in ensuring that they have equal rights and opportunities. Because of women's empowerment empowers women to overcome social injustice and awaken their consciousness in addition to preparing them to make a life.

Conclusion

India must concentrate on reaching the aim of women's empowerment in the near future since it is now the nation with the fastest growth rate in the world. The core causes of the male-dominated and male-oriented structure of society must be identified and eliminated in order to effectively empower women in Indian society. It is imperative that we update the law and the constitution, as well as our outdated conceptions of women.

Although though many Indian women are now presidents, prime ministers, administrative officers, doctors, lawyers, etc., many women still want support and assistance in today's society. They still require greater assistance with education, employment independence, safe travel, safe employment, and social freedom. Because India's socioeconomic development depends on the socioeconomic development of women, this effort on women's empowerment is crucial.

Women who are empowered are better able to fight for their rights. We should all respect women and offer them the opportunity to advance. The 21st century offers wonderful prospects for women's lives. In every industry, women are now taking the lead. The modern lady is awake and engaged. It has been said that "no force in the world can stop a woman when she begins to shatter the shackles and fetters set on her." Women are now beginning to defy preconceptions. This is an indication of joy. Despite the fact that people's perspectives are shifting, additional efforts are still required.

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Indian Folk-Songs in Sarojini Naidu's *The Bird of Time: A Brief Study*

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FULL PAPER

Sarojini Naidu began writing verses at an early age. At the persuasion of her friends she gave to the poetic world the first flower of her genius, *The Golden Threshold*. This volume took the English speaking world by storm. The poems had an individual beauty of their own. This was followed by another successfully lyrical poems titled *The Bird of Time: Songs of Life, Death and the Spring*. Whose reception was very warm and rich. The title of this volume is quite interesting and meaningful. Sir C.P.Ramaswamy Iyer that it is associated with Sarojini's developing phase when the great noble ideals of humanity began to influence her and she started to work for the emancipation of womankind. It is derived from Omar Khayyam's immortal lines:

The Bird of Time has but a little way

To fly—and Lo! The bird is on the wing.

The Bird of Time is divided into four sections: Songs of Love and Death, Songs of the Spring Time, Indian Folk Songs and Songs of Life. As afore mentioned, this paper focuses on the third section of the volume, namely the Indian Folk Songs.

The opening song of this section is "*Village Song*", consisting of two stanzas of eleven lines each and rhyming *a b a b c c d e e e d*. It is sung by a maiden, whose house is in a village, probably in Uttar Pradesh, at a distance from river Yamuna. Towards the evening, she goes out with her pitchers to the river to fetch water – a common countryside scene. After having filled up her pitchers, she turns homewards to avoid nightfall, but is detained by the boatman's song. The lover she cannot deny. It is the monsoon season, the night is approaching fast along with its horrors, the moon is not up, the river Yamuna, deep and quick, is flooded, and a fear, embodied in the song, grips her. In the impenetrable darkness, she fears that some serpent might bite her, that some evil spirit might seize her, that the storm might break and the lightning strike her. Her mother and brother at home would be anxiously waiting for her.

HONEY, child, honey, child, whither are you going?
Would you cast your jewels all to the breezes blowing?
Would you leave the mother who on golden grain has fed you?
Would you grieve the lover who is riding forth to wed you?

She would die unless protected by the "great Gods". The song is quite touching and bears the feel of the Indian way of life. Prof. Rameshwar Gupta is of the opinion that 'Nothing like this had ever been heard in the English language before. Here is India's contribution to English Poetry'. The song abounds in romantic sentiments and loveful longings.

"Slumber Song for Sunalini" is a lullaby written in Bengali Metre. If not for anything else, it will be at least remembered for its alliterative rhythm and beautiful sweep of lines:

Where the golden, glowing
Champak-birds are blowing,
By the swiftly-blowing streams,
Now, when day is dying,
There are fairies flying
Scattering a cloud of dreams. (p 104)

The poem has three stanzas of six lines each, rhyming *a a b c c b*.

The next song is "Songs of my City", which is divided into two parts. The first is *In a Latticed Balcony* and the second one is *In the Bazaars of Hyderabad*. The first part explains Sarojini's love for Hyderabad and she paints it as it appears to her from a latticed balcony.

How shall I garland thy tresses?
With pearls from the jessamine close.
How shall I perfume thy fingers?
With th' soul of the keora and rose.

And the second one shows her in the midst of the crowded markets.

What do you sell, O ye merchants?
Richly your wares are displayed.
Turbans of crimson and silver,
Tunics of purple brocade,
Mirrors with panels of amber,
Daggers with handles of jade.

What do you weigh, O ye vendors?
Saffron and lentil and rice.
What do you grind, O ye maidens?
Sandalwood, henna, and spice.

What do you call, O ye pedlars?
Chessmen and wory dice.

The general design pursued in both parts is that of question and answers. While the first part is private, the second one focuses our attention on the many facets of the beauty and splendor of the bazaars of Hyderabad.

The next poem in the series is "*Bangle Sellers*" which confines itself to the different stages in a woman's life, relating each stage to the bangles representing it. Thus, the "rainbow tinted circles of light" carried by the bangle sellers to the temple fair are

Lustrous tokens of radiant lives
For happy daughters and happy wives.

The focus here is only on the radiance and not at all on desolation and dejection. However, the different kinds of radiance have their particular lustres assigned them. It is a poem of four stanzas of six lines each, rhyming *a a b b c c*.

One of the commonest features in India is the serpent worship and the poem "*The Festival of Serpents*" brings this feature to light. The serpents are customarily offered milk and maize, wild figs and golden honey, by the worshippers, who invoke their protection. They have been variously described in the poem:

Swift are ye as streams and soundless as the dewfall,
Subtle as the lightning and splendid as the sun:
Seers are ye and symbols of the ancient silence,
Where life and death and sorrow and ecstasy are one.

A rare descriptive power of the poetess is discernible in this excerpt.

"*Song of Radha, the Milkmaid*", which comes next, has received the attention of many critics. Mulk Raj Anand, the noted Indo-Anglian novelist and short story writer, has commented on this poem in a wonderful way: Here the poetry of romanticism, of ornate epithets and delicate similes,, has become infused with transcendental experience. Sarojini has transferred love as personal desire, a divine love, and given it a sense of eternity, a sense of Universality. Dr. James H Cousins has some wonderful remarks on her poetry: My first contact with Sarojini Naidu's poetry was through hearing the "*Song of Radha, the Milkmaid*" recited by a student of Oxford in India. I shall never forget the mantric effect of the devotee's repetition of 'Govinda, Govinda, Govinda, Govinda', as she carried her curds, her pots and her gifts to the shrine of Mathura.

I carried my pots to the Mathura tide ...
How gaily the rowers were rowing! ...
My comrades called, "Ho! let us dance, let us sing
And wear saffron garments to welcome the spring.

And pluck the new buds that are blowing."
But my heart was so full of your music, Beloved,
They mocked when I cried without knowing:
Govinda! Govinda!
Govinda! Govinda!
How gaily the river was flowing!

Prof.C.D.Narasimhaiah has put forth his comments thus: "Physical fact, aesthetic perception and structural strength come to us with a 'melodious and memorable newness'. He thinks that the poem has a quick movement as against 'the rumtity trumtity of a larger number of her poems.'" It is rich in symbolic connotations. Radha, the eternal feminine, cries for absorption in Love. The chanting effect of Radha's repetition of 'Govinda, Govinda' as she carries her curd and other ritualistic paraphernalia to the shrine for worship in Mathura, the chief centre of the mystic worship of Lord Krishna, thrills us with excitement. There are scattered lines of singular beauty in this extremely musically satisfying poem.

The next poem in this section is "Spinning Song", in which three characters- Padmini, Mayura and Sarasvati – appear and chant their songs one by one. The festivals of Spring, Snakes and Lights, referred to in it, are known respectively as the Vasant Panchami, Naga Panchami and Dipavali.

P AMDINI :

My sisters plucked green leaves at morn
To deck the garden swing,
And donned their shining golden veils
For the Festival of Spring ...
But sweeter than the new-blown vines,
And the call of nesting birds
Are the tendrils of your hair, Beloved,
And the music of your words.

M AYURA :

My sisters sat beside the hearth
Kneading the saffron cakes,
They gathered honey from the hives
For the Festival of Snakes ...
Why should I wake the jewelled lords
With offerings or vows,
Who wear the glory of your love

Like a jewel on my brows?

S ARASVATI :

My sisters sang at evenfall
A hymn of ancient rites,
And kindled rows of silver lamps
For the Festival of Lights ...
But I leaned against the lattice-door
To watch the kindling skies,
And praised the gracious gods, Beloved,
For the beauty of your eyes.

The poem is composed of three stanzas of eight lines each, which in turn may be broken up in two quatrains.

And last of all comes "Hymn to Indra, Lord of Rain", in which both men and women join to offer their prayers to Indra for rains. Indra has been described here as an "Omnipotent Giver".

O THOU, who rousest the voice of the thunder,
And biddest the storms to awake from their sleep,
Who breakest the strength of the mountains asunder,
And cleavest the manifold pride of the deep!
Thou, who with bountiful torrent and river
Dost nourish the heart of the forest and plain,
Withhold not Thy gifts O Omnipotent Giver!
Hearken, O Lord of Rain!

The chosen phraseology is capable of producing incantatory effects.

The Bird of Time, on its appearance, took the English speaking world by storm. The poems had an individual beauty of their own. In a limited sense, Sarojini Naidu too made her mark in the literary world with her mellifluous lyrics, which are read even today with a sense of pride and pleasure. This volume brings to the fore the wisdom of the ancient race and poems carry the freshness of the times with galore.

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भारतीय स्त्री आणि शिक्षण

डॉ. नितीन रमेश भिंगारे

सहा.प्राध्यापक, समाजशास्त्र विभाग मुंगासाजी महाराज महाविद्यालय दारव्हा

संशोधन लेख

अन्न, वस्त्र, निवारा याबरोबरच आरोग्य आणि शिक्षण या माणसाच्या मूलभूत गरजा आहेत. ज्याद्वारे बालकाचे शिक्षण, ज्ञान, चारित्र्य आणि आचरण यास योग्य प्रकारे वळण दिले जाते, बालकाला सुसंस्कारीत केले जाते अशा प्रक्रियेला शिक्षण असे संबोधले जाते. स्त्री शिकली तर ती स्वतः प्रगत तर होतेच पण तिच्याबरोबर तिचे संपूर्ण कुटुंब प्रगत होते. कोणत्याही राष्ट्राचा विकास हा त्या राष्ट्रात असलेल्या नैसर्गिक साधनसामग्री वर अवलंबून असतो. तसाच तो त्या देशातील मानवी साधनसंपत्तीवर देखील अवलंबून असतो. आणि ती मानवीसंपत्ती शारीरिक व बौद्धिक शक्ती असते. विकासाच्या प्रक्रियेत पुरुषांबरोबर स्त्रियांचा सक्रीय सहभाग आवश्यक असतो. भारतात बहुसंख्य स्त्रिया शिक्षणापासून वंचित राहिल्याने विकासाच्या प्रक्रियेत त्या मागे राहतात. एखाद्या राष्ट्राकडून स्त्रीला दिल्या जाणाऱ्या सामाजिक व राजकीय महत्त्वावरून त्या राष्ट्राची सांस्कृतिक उंची मोजता येते. हजारो वर्षांपासून भारतातील स्त्रियांना काही अपवाद वगळता आपल्या अंगभूत गुणवत्ता व हुशारी यांचा विकास साधण्याची संधीच मिळाली नाही. पुरुषप्रधान समाजात स्त्रियांना मिळणारी असमान वागणुक व त्याला मिळालेली जात, धर्म, वर्ग इत्यादींची जोड यामुळे स्त्रियांची दुर्दशा दिवसेंदिवस वाढतच चाललेली दिसते. स्त्रियांच्या दुःखाचे, त्यांच्यावर होणाऱ्या अन्यायाचे मूळ हे त्यांच्या अशिक्षितपणात दिसते. समाजरूपी रथ विकासाकडे दौडवायचा असेल तर पुरुषरूपी चाकाबरोबर स्त्रीरूपी चाकालाही विकासाची तेवढीच चालना मिळणे गरजेचे आहे. स्वतंत्र भारताचे पहिले पंतप्रधान पंडित जवाहरलाल नेहरू म्हणतात, “आपण आपल्या स्त्रियांच्या स्थितीकडे पाहून आपण आपल्या राष्ट्राची स्थिती सांगू शकतो.” यावरून स्त्री-शिक्षणाची आवश्यकता व गरज लक्षात येते. प्रस्तुत संशोधन लेखामध्ये संदर्भग्रंथ, इंटरनेट, मासिके, साप्ताहिके व वर्तमानपत्रे या दुय्यम माहिती स्रोतांचा आधार घेऊन “भारतीय स्त्री आणि शिक्षण” याविषयी विचार मांडण्यात आलेले आहेत. स्त्री शिक्षण हे समाज परिवर्तनासाठी आवश्यक आहे.

संशोधनाची उद्दिष्टे:-

- स्त्री शिक्षणाचा अर्थ समजून घेणे.
- स्त्री शिक्षणाच्या स्थितीचा अभ्यास करणे.
- स्त्री शिक्षण कमी असण्यामागील कारणे अभ्यासणे.
- स्त्री शिक्षण कमी असण्यामागील कारणांवर उपाययोजना सुचविणे.

भारतातील स्त्री शिक्षण :-

भारतात एकूण लोकसंख्येच्या 50 टक्के स्त्रिया आहेत. आणि या निम्न्या लोकसंख्येला आजही शिक्षण, आरोग्य, नोकरी या सर्वच क्षेत्रांमध्ये मागे ठेवले जाते. स्त्रियांना फक्त कुटुंबामध्येच नाही तर एकूण समाजातच दुय्यम स्थान आहे. आपल्या सामाजिक जडणघडणीमध्ये स्त्रीची भूमिका ही एकाच पद्धतीने रंगवलेली आढळते. स्त्री ही उदात्त, कुटुंबातील सदस्यांच्या उन्नतीसाठी त्याग करणारी, इतरांसाठी स्वतःच्या गरजा बाजूला सारणारी अशीच असावी. ही अपेक्षा केली जाते. आणि या सर्वांची सुरुवात तिच्या जन्मापासूनच झालेली आढळते.

मुलगी थोडी मोठी झाल्यावर शाळेत जाऊ लागते. ते सुद्धा सरकारने सर्वांना प्राथमिक शिक्षण सक्तीचे व मोफत केले आहे म्हणून परंतु असे असूनही सगळ्याच मुली शाळेत जातातच असे नाही. प्राथमिक शाळेच्या नोंदणीच्या वेळी 100 मुले व 55 मुली असे व्यस्त प्रमाण दिसते. शिवाय घरामध्ये कुठलीही अडचण असो, सर्वात प्रथम घरी ठेवले जाते ते मुलीलाच. शाळेत सतत गैरहजर राहणाऱ्या चार विद्यार्थ्यांपैकी तीन मुलीच असतात. मुलींचे शिक्षण सातवीपर्यंत कसेबसे होते. पण पुढची शाळा काहीवेळा घरापासून लांब असते किंवा काही पालक मुला-मुलींची शाळा एकत्र असते म्हणून मुलीला शाळेत पाठवत नाहीत. घरातील कामे सुद्धा मुलींनाच करावी लागतात. मुलगी दहा-बारा वर्षांची झाली की, घर झाडणे, लहान भावंडांना सांभाळणे, कपडे धुणे, क्वचित प्रसंगी स्वयंपाक करणे ही कामे तिच्यावर लादली जातात. तिचे बालपणच तिच्यापासून हिरावले जाते. तिला मोकळेपणाने खेळायला, बागडायला वेळच मिळत नाही. थोडक्यात म्हणजे सासरी जाऊन तिने नीट काम करावे, कोणाला उलट उत्तरे देऊ नये, सोसत राहावे यासाठीची प्राथमिक तयारी तिच्याकडून नकळत करून घेतली जात असते. मुलीला हट्ट करून हक्काने कुठलीही गोष्ट मिळवता येत नाही. उलट हट्टीपणा करणे वाईट, सहनशीलता चांगली हे तिच्या मनावर लहानपणापासूनच बिंबवले जाते. अगदी तिचे स्वतःचे लग्न केव्हा व्हावे याबाबत सुद्धा निर्णय घेण्याचे स्वातंत्र्य तिला नसते. आज ग्रामीण तसेच शहरी भागांमध्ये नोकरी करणाऱ्या, छोटा व्यवसाय करून, मजुरी करून पैसा मिळवणाऱ्या स्त्रिया पुष्कळ आहेत. परंतु त्यांना जो काही पैसा मिळतो तो खर्च करण्याचे स्वातंत्र्य सुद्धा नाही.

स्त्री शिक्षणाने महिलांच्या समस्या सुटतील असे वाटत होते. पण शिक्षणामुळे त्या सुज्ञ झाल्या, जीवनाकडून त्यांच्या अपेक्षा वाढल्या, त्या प्रश्न विचारू लागल्या, आर्थिक स्वावलंबी बनू लागल्या. पण त्या घराबाहेर पडल्यावर समाजात त्यांचा वावर सहज स्वीकारला गेला नाही. कामाच्या ठिकाणी त्यांना विविध समस्यांना तोंड द्यावे लागले. मुळातच आपल्याकडे स्त्री शिक्षणाला इतका विरोध होता की, मुलीला शिकवला की ती विधवा होते, तिचे आई-वडील नरकात जातात, स्त्रिया शिकल्या की बेधुंद होतात, स्वैराचारी होतात अशा समजुती होत्या. सावित्रीबाई फुले यांना दगड-धोंडे, शेण अंगावर घ्यावे लागले. शिवाय स्त्री व पुरुषांचे शिक्षण वेगवेगळे असावे असाही एक वाद होता. स्त्रियांना बाल संगोपन, गृहव्यवस्थापन आणि पाककौशल्याचे शिक्षण दिले पाहिजे, जेणेकरून त्या उत्तम पत्नी, सुमाता आणि आदर्श गृहिणी होतील. याशिवाय वेगळ्या शिक्षणाची गरज काय? शेवटी स्त्रियांना चूल आणि मूलच तर सांभाळायचे आहे असाही सूर होता. मुलींचे शिक्षण हा कधीच पालकांचा अग्रक्रम नसायचा. एखादी मुलगी दहावी बारावीत नापास झाली तर तिला जीवनावश्यक कौशल्य शिकवण्याऐवजी तिचे लग्न लावून दिले जायचे. लग्न हेच तिच्या उपजीविकेचे साधन असायचे. तिला पायावर उभं करून लग्न करणे हा विचारच नव्हता. आता तरी आहे का? असला तरी किती टक्के कुटुंबात आहे? ज्या कुटुंबामध्ये स्त्रियांना मानाचे स्थान आहे त्या कुटुंबामध्ये स्त्रियांचे स्थान निश्चितपणे उंचावलेले आपल्याला दिसून येते.

राजाराम मोहन रॉय, महात्मा ज्योतिबा फुले, सावित्रीबाई फुले, डॉ. बाबासाहेब आंबेडकर, महर्षी डॉ. धोंडो केशव कर्वे या समाजसुधारकांनी स्त्री-शिक्षण व स्त्री-सुधारणा यांसारख्या शुभ कामाला प्राधान्य दिले. तरीसुद्धा भारतात स्त्रियांचे शिक्षण पाहिजे तेवढ्या प्रमाणात वाढलेले नाही. भारतात स्त्रियांच्या शिक्षणाचे प्रमाण कमी आहे ते खालील तक्त्यावरून दिसते.

तक्ता

भारतातील स्त्री साक्षरता.

अ.क्र.	जनगणना वर्ष	वर्ष साक्षरता	पुरुष साक्षरता	एकूण साक्षरता	स्त्री-पुरुष तफावत
१	१९०१	०.६	९.८३	५.४	९.२
२	१९११	१.०	१०.६	५.९	९.६
३	१९२१	१.८	१२.२	७.२	१०.४०
४	१९३१	२.९	१५.६	९.५	१२.७
५	१९४१	७.३	२४.९	१६.१	१७.६
६	१९५१	८.८६	२१.१६	१८.३३	१२.३०
७	१९६१	१५.३५	४०.४०	२८.३	२५.५
८	१९७१	२१.९७	४५.९६	३४.४५	३०.९८
९	१९८१	२९.७६	५६.३८	४३.५७	२६.६२
१०	१९९१	३९.२९	६४.१३	३२.२१	२४.८४
११	२००१	५३.६७	७५.२६	६४.८३	२१.५९
१२	२०११	६५.४६	८२.१४	७४.०४	१६.६८

स्रोत :- जनगणना १९०१ ते २०११.

वरील तक्त्यावरून असे दिसते की, भारतात सुरुवातीला इंग्रजांच्या पारतंत्र्यात असताना स्त्री शिक्षणाचे प्रमाण कमी होते. १९०१ साली भारतातील स्त्रियांच्या शिक्षणाचे प्रमाण फक्त ०.६ टक्के होते, तर पुरुषांच्या शिक्षणाचे प्रमाण ९.८३ टक्के होते. स्त्री-पुरुष यांच्या साक्षरतेतील फरक ९.२ टक्के इतका होता. यावरून असे दिसते की, पुरुषांच्या शिक्षणाच्या प्रमाणापेक्षा स्त्रियांच्या शिक्षणाचे प्रमाण खूपच कमी होते. १९४७ साली भारत स्वतंत्र झाल्यावर १९५१ साली स्त्रियांच्या शिक्षणाचे प्रमाण काही प्रमाणात वाढून ८.८६ टक्के झाले, तर पुरुषांच्या शिक्षणाचे प्रमाण २१.१६ टक्के झाले. स्त्री-पुरुष साक्षरतेतील फरकाचे प्रमाण १२.३० टक्के होते. जागतिकीकरणानंतर भारतात स्त्री शिक्षणाचे प्रमाण वाढले. ते २००१ साली ५३.६७ टक्के झाले तर पुरुषांची साक्षरता ७५.२६ टक्के झाली. २०११ साली स्त्री साक्षरता वाढून ६५.४६ टक्के झाली तर पुरुष साक्षरता ८२.१४ टक्के झाली. त्यावेळी स्त्री-पुरुष साक्षरतेतील फरकाचे प्रमाण १६.६८ टक्के इतके होते.

शिक्षणासाठी मुलींना खास शिष्यवृत्त्या, मोफत गणवेश, पुस्तके व वहा, याशिवाय दुपारचे जेवण उपलब्ध झाले. त्यामुळे ग्रामीण भागात साक्षरता वाढण्यास मदत झाली आहे. शिवाय आज स्त्रियांना अत्यंत दर्जेदार व कौशल्याधिष्ठित शिक्षण उपलब्ध झाले आहे. शिक्षण हक्क कायदा – २००९ मध्ये आल्याने सर्वांना शिक्षणाचा हक्क मिळाला आहे. त्याचा फार मोठा प्रभाव स्त्री-शिक्षणावर झाला आहे. त्यामुळे मुलींची शिक्षणातील संख्या वाढून गळतीचे प्रमाण कमी झाले. शासन स्तरावरून स्त्री शिक्षणासाठी ज्याप्रमाणे प्रयत्न होतात तसेच प्रत्येक कुटुंब, समाज स्तरातून महिलांच्या शिक्षणासाठी आग्रह धरणे अगत्याचे आहे.

भारतातील स्त्री शिक्षण कमी असण्यामागील कारणे :-

- 1) दारिद्र्य
- 2) ग्रामीण भागात शाळा घरापासून दूर असणे.
- 3) पुरुषसत्ताक कुटुंबपद्धती.
- 4) बालविवाह प्रथा.
- 5) समाजातील व्यक्तींची मानसिकता.
- 6) मुलगी ही परक्याचे धन ही भावना.

स्त्री शिक्षण वाढविण्यासाठी उपाययोजना :-

- भारतीय समाजातील व्यक्तींची मानसिकता बदलणे.
- दारिद्र्याचे प्रमाण कमी करणे.
- बालविवाह प्रथा बंद करणे.
- हुंडाप्रथा बंद करणे.
- सर्वसामान्यांना परवडेल असे स्वस्त शिक्षण उपलब्ध करून देणे.
- शिक्षणाच्या सुविधांमध्ये वाढ.
- स्त्रियांना सुरुवातीपासूनच शिष्यवृत्ती.
- सर्व मुलींना उच्चशिक्षणासाठी सरकारकडून फेलोशिप उपलब्ध करून देणे.
- समाजात शिक्षणाचे महत्त्व सांगून जाणीवजागृती करणे.
- कायद्याची प्रभावी अंमलबजावणी करणे.
- बेटी बचाओ बेटी पढाओ योजनेचा प्रसार करणे.
- बालमजूर कायद्याची प्रभावी अंमलबजावणी करणे.

उपयोजन :-

प्रस्तुत संशोधनलेख “भारतीय स्त्री शिक्षण” यासंदर्भात आहे. कोणत्याही देशाच्या प्रगतीसाठी महिला सक्षम असणे व स्त्री-पुरुष समानता असणे, स्त्रियांना शिक्षण मिळणे नितांत गरजेचे असते. प्रस्तुत संशोधनातून स्त्री शिक्षणाची सद्यस्थिती, स्त्री शिक्षण कमी असण्याची कारणे यावर प्रकाश टाकण्यात आलेला आहे. त्यामुळे स्त्री शिक्षण संकल्पना समजून घेण्यास जनमाणसांना मदत होईल. तसेच स्त्रियांच्या शिक्षणामध्ये येणाऱ्या अडचणी, स्त्री शिक्षण वाढविण्यासंबंधीच्या उपाययोजना, स्त्रीशिक्षणाची सद्यस्थिती समजण्यास मदत होईल. त्यामुळे प्रस्तुत संशोधन विद्यार्थी, शिक्षक, समाज, शासन, संशोधक यांना उपयुक्त ठरू शकते.

निष्कर्ष :-

स्त्री च्या व्यक्तिमत्त्वाचा सर्वांगीण विकास व परिपोषण करणारे महत्त्वाचे साधन म्हणजे स्त्री-शिक्षण होय. स्त्री शिक्षण हा कोणत्याही समाजजीवनाच्या समृद्धीचा आणि प्रगतीचा मापदंड आहे. कोणत्याही समाजाची सांस्कृतिक पातळी ही त्या समाजातील स्त्रियांची परिस्थिती कशी आहे त्यावरून ठरते. आपल्या केंद्र व राज्य शासनाने स्त्रियांची परिस्थिती सुधारण्यासाठी काही पावले उचलली आहेत. स्त्रियांना बारावीपर्यंत मोफत शिक्षण, वारसदार म्हणून हक्क देणारा कायदा हळूहळू स्त्रियांच्या बाजूने होऊ लागला आहे. आता सगळ्यात महत्त्वाचे म्हणजे, स्त्रियांनी आपल्या मुलांना किंवा मुलींना वाढवताना समानतेची वागणूक देऊन वाढविले पाहिजे. म्हणजे पुन्हा एकदा स्त्रियांनाच आपल्या मुला-मुलींना अधिक डोळसपणे व जागरूकतेने वाढविण्याची जबाबदारी पार पाडावी लागणार आहे. आजपासूनच जर घराघरात मुला-मुलींच्या शिक्षणाला समान महत्त्व दिले, तर आज नाही परंतु पुढील दोन-तीन दशकांमध्ये आपल्या समाजामध्ये स्त्रीविरोधी भूमिकेचा जोर कमी झालेला दिसेल आणि कुटुंब व समाजामध्ये स्त्रिया आत्मविश्वासाने व निर्भीडपणे वावरताना दिसू लागतील. स्त्री शिक्षणाचे अनेक फायदे आहेत. शिक्षण प्राप्त करून स्त्रियांमध्ये आत्मविश्वास आणि आत्मसन्मान निर्माण होतो. याशिवाय महिलांना शिक्षित केल्यावर कुटुंबाला त्याचे फायदे होतात. शिक्षित महिला नोकरी करून आपल्या कुटुंबाला आर्थिक मदत करू शकते. शिकलेली स्त्री आपल्या मुलांना कधीही अशिक्षित राहू देणार नाही. लहानपणापासूनच ती आपल्या बाळामध्ये सद्गुणांचा संचार करेल. आज आपला भारत देश हा स्त्री शिक्षणात नित्य प्रगती करत आहे. भारताचा इतिहास अनेक शूरवीर महिलांनी भरलेला आहे. घरातील मुली चुलीपासून बाहेर निघून व्यवसाय, साहित्य, प्रशासन, पोलीस, सैन्य, खेळ इत्यादी क्षेत्रांमध्ये महिला पुढे आल्या आहेत.

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उन्नत भारताच्या विकासात जिल्हा परिषद अकोल्याच्या महिलांसाठी समुपदेशन केंद्र व महिलांना साहित्य पुरविणे या योजनांचे महिला सक्षमीकरणातील महत्वाचे विश्लेषणात्मक अध्ययन

उषा प्रभाकर पागृत

संशोधिका

डॉ. प्रा. टि. जी. मिरगे

श्रीमती लक्ष्मीबाई राधाकिसन तोष्णीवाल, वाणिज्य महाविद्यालय, अकोला

डॉ. प्रा. महेश डाबरे

श्रीमती लक्ष्मीबाई राधाकिसन तोष्णीवाल, वाणिज्य महाविद्यालय, अकोला

संशोधन लेख

महिलांचा आर्थिक विकास आणि त्यांना देण्यात येणाऱ्या सुविधा म्हणजे महिलांचे सक्षमीकरण नव्हे- आर्थिक विकासाबरोबर त्यांचा सामाजिक विकास घडवून आणणे, त्यांना त्यांचे हक्क व जबाबदारीची जाणीव करून देणे, त्यांना नियोजन व निर्णय प्रक्रियेत सहभागी करून घेणे, त्यांच्या क्षमतेचे संवर्धन करून आर्थिक क्षमता प्राप्त करण्यास सबळ बनविणे तसेच महिला या सामाजाचा घटक असल्यामुळे समाजाच्या विकास प्रक्रियेत त्यांना सहभागी करून घेणे म्हणजे खऱ्या अर्थाने सक्षमीकरण होय- लोकसंख्येचा अर्धा भाग असलेल्या महिलांचे सामाजिक, आर्थिक आणि शैक्षणिक सक्षमीकरण करण्यासाठी महिला व बालविकास विभागाच्या माध्यमातून सातत्याने नवनविन उपक्रम व योजना राबविण्यात येत आहेत-

योजना

- 1- महिलांसाठी समुपदेशन केंद्र
- 2- महिलांना साहित्य पुरविणे

केंद्र व राज्य शासनामार्फत राबविण्यात येणा-या विविध योजनांमुळे महिलांचे जीवन बदलत आहे. सदर शोध लेखाचे लिखाण प्राथमिक व दुय्यम महितीच्या आधारे करण्यात आलेले आहे. संशोधनामध्ये लाभार्थी दाते म्हणून ज्यांची निवड केलेली आहे असे 100 लाभार्थीकडून माहिती संकलित केलेली आहे. संशोधनाचा आढावा घेण्यासाठी प्रकाशित व अप्रकाशित शोध प्रबंध व शोध निबंधाचा अभ्यास करण्यात आला आहे. शासकीय विविध अहवाल, नियतकालीके, पुस्तके, वृत्तपत्रे, माहितीपत्रके इत्यादिच्या माध्यमातून माहिती गोळा करण्यात आली आहे.

संशोधन विषयाचे महत्व :

महिलांच्या सक्षमीकरणासाठी राज्यशासन नेहमीच सकारात्मक दृष्टीकोन ठेऊन वेगवेगळ्या मार्गाने त्यांना मदत करत असते. महिला स्वावलंबी व स्वयंपूर्ण व्हाव्यात, त्यांचा विकास व्हावा, त्या जोमाने विकासकामात सहभागी व्हाव्यात यासाठी शासन योजना राबविते. शासनामार्फत महिलांच्या कल्याणासाठी व सक्षमीकरणासाठी अनेक योजना सातत्यपूर्ण पध्दतीने राबविण्यात येत आहेत. महिलांची सुरक्षा आणि कल्याण यांची सर्वस्वी जबाबदारी शासनावर असते. केंद्र व राज्याशासनाच्या मार्फत विविध कल्याणकारी योजना ह्या राबविल्या जातात. राबविण्यात येणा-या विविध योजना याची माहिती प्राप्त करून संशोधन कार्यातून जनजागृती व्हावी हा उद्देश डोळ्यासमोर ठेवण्यात आलेला आहे.

संशोधनाची उद्दीष्टे :

अकोला जिल्हा परिषदेच्या महिलांसाठी समुपदेशन केंद्र व महिलांना साहित्य पुरविणे या योजनांमुळे महिलांच्या सक्षमीकरणात होणा-या बदलांचे अध्ययन करणे.

संशोधन विषयाचे गृहीतक

अकोला जिल्हा परिषदेच्या महिलांसाठी समुपदेशन केंद्र व महिलांना साहित्य पुरविणे या योजनांमुळे महिलांच्या सक्षमीकरणात बदल झालेला दिसून येतो.

पुर्व संशोधनाचा आढावा :

संशोधनाचे कार्य करतांना संशोधनातील अत्यंत महत्वाचा टप्पा म्हणजे संशोधन विषयाशी संबंधित या आधी झालेले संशोधन याचा आढावा घेणे, या करीता महत्वाच्या साहित्याचा आढावा घेण्यात येणार आहे.

1. डॉ. जाधव (2008)

“एकात्मिक आदिवासी विकास कार्यक्रमांतर्गत राबविण्यात येणाऱ्या विविध योजनांचा सन 1990 – 1995 या कालखंडातील अभ्यास व मूल्यमापन (विशेष संदर्भ – आंबेगांव तालुका, जिल्हा पुणे). पी.एच. डी. प्रबंध, पुणे विद्यापीठ, यांच्या संशोधन अभ्यासातील प्रमुख उद्देश, महाराष्ट्र शासनाकडून अनुसूचित जमातींसाठी राबविण्यात येत असलेल्या विविध योजनांचा प्रभाव व परिणाम तपासणे, शासनाच्या विविध योजनांचा लाभ किती आदिवासी महिला लाभार्थींना व किती प्रमाणात झाला यांचा ऊहापोह करणे, विविध योजनांच्या कार्यवाहीत येणाऱ्या अडचणी, त्रुटी, विसंगती व समस्यांचा अभ्यास करणे, निवडलेल्या आदिवासी कुटुंबाचा आर्थिक, सामाजिक, शैक्षणिक विकास घडवून आणण्यासाठी अभ्यासाच्या आधारे सुचना व शिफारशी करणे, असे असल्याचे आढळते.

2. डॉ. सिरसाठ

यांनी महिला व बालकल्याण कार्यक्रमातील महिलांची भूमिका याचा शीर्षकाखाली संशोधन केले आहे. त्यांनी आपल्या संशोधनात औरंगाबाद जिल्हा परिषदेतील महिला व बालकल्याण समितीव्दारे राबविल्या जाणाऱ्या योजनांचे व कार्यक्रमांचे अध्ययन केलेले आहे. या संशोधनात त्यांनी लाभधारकांच्या भूमिकेवर विशेष प्रकाश टाकला आहे. संशोधकाने घेतलेल्या संशोधनात कार्यक्रमाच्या प्रशासकीय प्रक्रियेच्या अभ्यासावर अधिक भर देण्यात आला आहे.

गृहीत कृत्याची सिध्दता :

1. अकोला जिल्हा परिषदेच्या महिलांसाठी समुपदेशन केंद्र व महिलांना साहित्य पुरविणे या योजनांमुळे महिलांच्या सक्षमीकरणात बदल झालेला दिसून येतो.

सारणी क्र. 1

अनु क्रमांक	विवरण	उत्तरदात्यांची संख्या	प्रतिशत प्रमाण
1	होय	92	92
2	नाही	08	08
	एकुण	100	100

वरील सारणीवरून असे दिसून येते की, 92 प्रतिशत प्रमाण महिला लाभार्थ्यांना योजनांमुळे त्यांच्या सक्षमीकरणात बदल झालेला आहे.

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डॉ. विशाल अ. दौलतकर

सहा. प्राध्यापक इतिहास
कला, वाणिज्य महाविद्यालय राळेगाव जि. यवतमाळ

संशोधन लेख

सांस्कृतिक, आर्थिक, सामाजिक व राजकीय क्षेत्रात राष्ट्राचा विकास घडवून आणण्याचे शिक्षण हेच प्रभावी व समर्थ साधन असल्याने शिक्षणाला सर्वोच्च महत्व दिले गेले पाहिजे. समाजाच्या सर्वांगीण विकासांमध्ये शिक्षणाची महत्त्वपूर्ण भूमिका असते. सुशिक्षित व्यक्ती नेहमी चांगल्या मार्गाने विचार करतो. तो वर्तमान स्थितीत समाधानी नसून त्याला भविष्यकाळाची सुध्दा चिंता असते. शिक्षणाच्या माध्यमातून प्रेरणा प्राप्त करून आर्थिक विकासाकडे आकर्षित होतो. शिक्षणाच्या याच प्रेरणेने तत्कालीन नेतृत्वाला मार्गदर्शित केले की, जोपर्यंत आपल्या समोर समाजविकासाचे ध्येय असत नाही तोपर्यंत, आपण क्रमबद्ध आर्थिक विकास साध्य करू शकत नाही.

आधुनिक काळात समाजसुधारकांनी अनेक समाजसुधारणांच्या माध्यमातून परिवर्तन घडवून आणण्याचा प्रयत्न केला. त्यामध्ये महाराष्ट्रात समाजसुधारकांचे कार्य उल्लेखनीय आहे. त्याच आधारावर स्वातंत्र्यप्राप्तीनंतर तत्कालीन घटनाकारांनी भारतातील अनेक समस्यांच्या संदर्भात कायद्याच्या माध्यमातून मार्ग काढण्याचा प्रयत्न केला. पहील्या पंचवार्षिक योजनेत सामाजिक घटकामध्ये सर्वात जास्त गुंतवणूक शिक्षण या घटकावर करण्यात आली.

प्रथम योजना काळात महाराष्ट्रातील विदर्भ व मराठवाडा हे प्रदेश वेगळ्या प्रांतात होते त्यामुळे पहील्या योजना काळात महाराष्ट्रातील शिक्षणाची स्थिती भिन्न होती. असे असले तरी नंतरच्या काळात या स्थितीत काही प्रमाणात बदल घडून आले. पंचवार्षिक योजनांच्या माध्यमातून सन १९५१ पासून प्रयत्न चालू होते. तरी साक्षरतेच्या प्रमाणात विशेष वाढ झाली नाही. १९५१ ते ६१ या दरम्यान साक्षरतेचे प्रमाण फक्त ७ ते ८ टक्यांनी वाढले. शिक्षकांच्या प्रशिक्षणासंदर्भात सर्व समस्यांचा एकत्रीत विचार करण्यासाठी, महाराष्ट्र राज्याने शिक्षक प्रशिक्षण मंडळ स्थापन केले. संपूर्ण भारतात अशाप्रकारचे मंडळ स्थापन करणारे महाराष्ट्र हे पहीले राज्य होते.

महाराष्ट्रातील ग्राम शिक्षण मोहीम सन १९५६ मध्ये सातारा जिल्ह्यात सर्वप्रथम प्रारंभ करण्यात आली होती, व सन १९६१ मध्ये राज्यातील सर्व जिल्ह्यांना लागू करण्यात आली. ही मोहीम सुरु करण्यापूर्वी ग्रामीण भागात छोट्या प्रमाणात प्रौढांसाठी साक्षरतेचे वर्ग सुरु करण्यात आले होते. प्रारंभीच्या पंधरा दिवस अत्यंत उत्साहाने हे वर्ग सुरु होते. परंतु या उत्साहाला ओहोटी लागली आणि दिवसेंदिवस वर्गातील प्रौढांची उपस्थिती रोडावत गेली. शेवटी हे प्रौढ शिक्षण वर्गच बंद पडले. परंतु ग्रामशिक्षण मोहीम प्रारंभ केल्यानंतर मात्र कायम स्वरूपाचे वर्ग सुरु करण्यात आले, आणि नवसाक्षरांच्या संख्येत भर पडत गेली. फक्त सातारा जिल्ह्यामध्ये नवसाक्षरांची वार्षिक सरासरी सन १९५६ या एका वर्षात ३ हजारावरून ११ हजारावर गेली. सन १९६१ मध्ये हा आकडा १०,००,००० वर गेला. एक काळ असा होता की, शिक्षकांना या वर्गात प्रौढांना आणण्यासाठी, सातत्याने त्यांच्या मार्गे राहावे लागत. नंतरच्या एक-दोन वर्षात परिस्थिती अशी निर्माण झाली की, लोक स्वतःहून रात्रीचे वर्ग सुरु करण्यासाठी अधिकार्यांकडे विनवणी करीत असे.

ग्रामशिक्षण मोहीमेचे उद्दीष्ट साक्षरतेची मोहीम लोकांपर्यंत पोहोचविणे हे होते. हा कार्यक्रम लोकांसाठी असून, लोकांनी पुढाकार घेऊन सहकार्य देण्याच्या पायावर त्याची उभारणी करण्यात आली. हा कार्यक्रम लोकांच्या सहकार्याने प्रारंभ केला असला तरी, शासकीय मदतीने त्याची अंमलबजावणी करण्यात आली.

ग्रामशिक्षण मोहीमेच्या कामाचे वैशिष्ट्य म्हणजे या कार्यासाठी जास्तीचा शिक्षक वर्ग भरती करण्याची गरज भासली नाही. विशेष म्हणजे कोणत्याही प्रकारच्या मानधनाची अपेक्षा न बाळगता शिक्षक, सामाजिक कार्यकर्ते आणि सुशिक्षित तरुणानी हे कार्य आनंदाने केले. या कामात त्यांना गावच्या शाळेतील वरच्या वर्गातील मुलांचीही मदत मिळाली. प्रौढ साक्षरतेच्या वर्गामध्ये १० पेक्षा जास्त प्रौढ नसत. ज्या ठिकाणी आवश्यक होते तेथेच महीलांकरीता खास वर्ग काढण्यात आले. वर्गातील मर्यादीत संख्येमुळे प्रौढ विद्यार्थ्यांकडे लक्ष देता आले हे या मोहीमेचे दुसरे वैशिष्ट्य होय. गावातील १५ ते ५० वयोगटातील प्रत्येक व्यक्तीला साक्षर करण्याचे या मोहीमेचे ध्येय होते.

प्रौढ साक्षरता वर्गामध्ये वाचनावर विशेष भर देण्यात आला. लेखन व सरळ व सोपी गणितेही शिकविली गेली. यासोबतच गावचे आरोग्य, शेती, गावचा कारभार, मुलांचा सांभाळ, इत्यादी सामान्य माहिती या वर्गामध्ये दिल्या जात. ह्या मोहीमेअंतर्गत गावात समाज शिक्षण केंद्र व वाचनालये सुरु करण्यात आली. वाचनालयातून १० पुस्तके असलेला एक याप्रमाणे पुस्तकांचे चार संच नवसाक्षरांना वाटण्यात आले. या मोहीमेत प्रत्येक प्रौढामागे साधारणपणे एक रुपया खर्च करण्यात आला. शिक्षकांना व कार्यकर्त्यांना कुठलेही वेतन देण्यात आले नाही. मात्र कदील, रॉकेल, खडू, फळा इत्यादी वर्गाला लागणार्या साधनांचा खर्च सरकारमार्फत करण्यात आला.

हे एक सत्य आहे की, झपाट्याने आर्थिक विकासासाठी शिक्षणाची गरज असते. अर्थव्यवस्थेच्या प्राथमिक उत्पादन क्षेत्रातील जुनाट व पारंपारीक उत्पादनपध्दती बदलण्याच्या कार्यात समाजातील निरक्षरता आणि अज्ञान या प्रमुख अडचणी येत असतात. राज्यातील मानवी साधनसंपत्तीचा विकास करण्यासाठी आणि सर्वांना विकासाची संधी मिळवून देण्यासाठी शिक्षण हेच महत्वाचे साधन आहे. म्हणूनच शिक्षणविषयक कार्यक्रमात प्रौढ साक्षरतेच्या संधीचा विस्तार करणे, प्राथमिक शिक्षण मोफत व सक्तीचे करणे आणि माध्यमिक उच्च पातळीवरील शिक्षण व्यवसायाभिमुख करणे इत्यादी तत्वांचा समावेश करण्यात आला होता.

अध्ययनाच्या काळात राज्यातील माध्यमिक आणि उच्च पातळीवरील शिक्षण सर्वसाधारण स्वरूपाचे होते. असे दिसून येते. तत्कालीन विविध क्षेत्रात झालेली उद्देगधंद्यांची वाढ, यांत्रिक शेती आणि आधुनिक समाजजीवनातील विविध गरजांनुसार लागणार्या वेगवेगळ्या कौशल्यांची गरज लक्षात घेऊन आपल्या शिक्षणप्रणालीला तसे वळण लावण्याची गरज होती. तसेच शिक्षणपध्दतीत होणार्या अपव्ययामुळे दरडोई शिक्षणखर्चात वाढ होते आणि विद्यार्थ्यांच्या शक्तीचा र्हास होतो. या सर्व उणिवा लक्षात घेऊन, तत्कालीन राज्य सरकार व शिक्षण नियोजक यांनी शिक्षणव्यवस्थेत विकासात्मक बदल करण्याच्या दृष्टीने प्रयत्न केले. याच आधारावर शिक्षणाच्या संख्यात्मक वाढीसोबतच गुणात्मक वाढीसाठीही प्रयत्न करण्यात आले.

तिसऱ्या पंचवार्षिक योजनाकाळात सर्वांना शिक्षणाची समान संधी मिळावी या उद्देशाने १२०० रूपये किंवा त्याहून कमी आर्थिक उत्पन्न असणार्या व्यक्तींच्या पाल्यांना किंवा मुलांना मोफत शिक्षण दिल्या गेले. या संधीचा लाभ जवळजवळ ७ लक्ष ६० हजारहून अधिक विद्यार्थी घेत होते. आर्थिक सवलत देण्याच्या धोरणामुळे वन्य जमाती आणि इतर मागासवर्गिय यांच्यासाठी खास शाळा सुरु करण्यात आल्यामुळे ग्रामिण भागात शैक्षणिक संस्था स्थापन करण्यास उत्तेजन मिळाले तसेच त्यामुळे समाजातील मागास वर्गाच्या शिक्षणाची संधी उपलब्ध झाली. या विस्तारासोबतच शाळेच्या इमारती व इतर साहित्यसामग्री व प्रशिक्षित शिक्षक यांच्यात पाहीजे त्या प्रमाणात वाढ झाली नाही.

सन १९६१ च्या जनगणनेनुसार महाराष्ट्रातील साक्षरतेचे प्रमाण २६.८१ इतके होते. भारताच्या संदर्भात ते २४ टक्के होते. ग्रामिण विभागात साक्षरतेचे प्रमाण २२ टक्के होते तर, शहरी विभागात ते ५१ टक्के होते. सन १९६०-६१ साली प्राथमिक शाळांची संख्या ३४,५६४ इतकी होती. सन १९६५-६६ मध्ये ती जवळपास ४२,५०० इतकी झाली. तिसऱ्या पंचवार्षिक योजनाकाळात शाळेतील ४००० वर्गखोल्या बांधण्यात आल्या. शिक्षणाचा हा विस्तार लक्षात घेऊन तिसऱ्या योजनेच्या शेवटी प्रशिक्षित प्राथमिक शिक्षकांची संख्या ६० टक्यांनी वाढली.

दुसऱ्या व तिसऱ्या योजनेच्या काळात राज्याच्या कानाकोपऱ्यात प्राथमिक शिक्षणाचा विस्तार झाल्यामुळे तिसऱ्या योजनेच्या काळात माध्यमिक शाळांमधून शिक्षण घेत असलेल्या विद्यार्थ्यांच्या संख्येत २,८६,००० हून अधिक विद्यार्थ्यांची उल्लेखनीय भर पडली. ११०० हून अधिक वर्ग सुरु करण्यात आले व १५२४ नव्या माध्यमिक शाळा सुरु

करण्यात आल्या. याच काळामधे प्रशिक्षित माध्यमिक शिक्षकांमधे ६७.७ टक्यांनी वाढ झाली. शिवाय ७५ टक्के अनुदान असणार्या ३० शाळा मराठवाड्यात उघडण्याविषयीची तरतूद याच योजना काळात करण्यात आली.

ग्रामिण भागातील हुशार विद्यार्थ्यांना प्रोत्साहन मिळावे म्हणून कोयना नगर व औरंगाबाद येथे सन १९६६-६७ मधे दोन नमुनेदार पब्लिक स्कूल सुरु करण्यात आल्या. ह्या शाळा पुर्णपणे गुरुकूल पध्दतीच्या असून त्याटिकाणी विद्यार्थ्यांच्या सर्वांगिण विकासासाठी सर्व प्रकारचे प्रयत्न केले जाणार होते.

शास्त्रीय आणि इतर तांत्रिक विषयांना वाणिज्य, कायदा आणि सामाजिक शास्त्रांपेक्षा जास्त प्राधान्य मिळावे आणि मौलिक संशोधनाला चालना मिळावी यासाठी उच्च शिक्षणाची आखणी करण्यात आली. नागपूर येथिल महाविद्यालयांचा मुंबई येथिल इन्स्टिट्यूट ऑफ सायान्सच्या धर्तीवर विकास करण्याचे तिसऱ्या पंचवार्षिक योजनेत निश्चित करण्यात आले. संबंधित संस्थेत पद्दुत्तर शिक्षणासोबतच संशोधनाला प्राधान्य देण्यात आले. योजना काळात उच्च शिक्षणाच्या स्तरावर निरनिराळ्या शिष्यवृत्त्या व नादारांच्या देण्यात आल्या. या काळात महाविद्यालयांच्या स्तरावर छात्रसेना पथके सुरु करण्यात आली.

विज्ञान आणि तांत्रिक ज्ञान यांच्या प्रगतीसोबतच वाटचाल करण्यासाठी मानवी मनाचा विकास करण्याचे कार्य सुरु असले तरी मानवी मनाचा खरा विकास लोकांच्या कलेत, साहीत्यात आणि संस्कृतीत दिसून येतो. तिसऱ्या योजनेत राज्यातील ग्राम शिक्षण मोहीमेत राज्यातील ८० लक्ष प्रौढ निरक्षरांपैकी ४० लक्ष प्रौढ निरक्षरांना साक्षर करण्याचा प्रयत्न करण्यात आला. ही योजना व्यापक प्रमाणात सामाजिक सहकार्यातून राबविण्यात आली.

तत्कालीन भारताला सैनिकांची आणि सैन्य अधिकार्यांची गरज होती. असे असले तरी प्रत्येकाला सैनिक किंवा अधिकारी होता येत नाही. त्यासाठी बरीच पुर्वतयारी करावी लागते. ही तयारी करण्यासाठी सरकारने देशाच्या काही भागात सैनिक शाळा सुरु केल्या होत्या. २३ जून १९६१ रोजी 'सातारा सैनिक शाळे' चे उद्घाटन तत्कालीन राज्याचे मुख्यमंत्री श्री. यशवंतराव चव्हाण यांच्या हस्ते झाले होते. निरनिराळ्या राज्यात उघडण्यात आलेल्या १५ सैनिक शाळेच्या मालिकेतील पहीली शाळा होती.

ह्या शाळेचे इकदंर कारभाराचे नियंत्रण स्वायत्त मंडळाच्या स्वाधिन असून संरक्षणमंत्री हे त्याचे अध्यक्ष असतात व राज्याचे मुख्यमंत्री या स्वायत्त मंडळाचे उपाध्यक्ष असतात. ही शाळा मुलांना सैन्यदलात भरती होण्यास प्रोत्साहीत करते. नॅशनल डिफेंन्स अकॅडमीच्या प्रवेशासाठी शैक्षणिक व शारीरिक पात्रतेबाबत त्यांची तयारी करून घेते. परंतू शाळेचा मुख्य उद्देश हा आपल्या राष्ट्राच्या तरुण पिढीत सुजाण नागरिकत्वाची उत्कट जाणीव, शिस्त व चारित्र्य हे गुण निर्माण करणे हा आहे. राष्ट्रीय दृष्टीकोन व देशाची प्रामाणिक सेवा करण्याची इच्छा ह्या गुणांचा शाळेच्या विद्यार्थ्यात विकास साधण्याचा प्रयत्न केला जातो. सहजीवनातून सर्वांगिण व्यक्तिमत्व, नेतृत्व गुण, सदाचार यांचा विकास साधण्याचा प्रयत्न ही शाळा करीत आहे.

सन १९६०-६१ पर्यंत वय वर्ष ६-११ या गटात, वर्ग १ ते ५ दरम्यान एकुण ३१ लक्ष विद्यार्थ्यांची नोंदणी झाली होती. मुलांची संख्या २४,२७ लक्ष होती. मुलांच्या प्रमाणात मुलींची संख्या निम्यापेक्षा थोडी जास्त होती. सन १९६५-६६ मधे नोंदणीत वाढ झाली होती परंतू मुलींचे प्रमाण विशेष वाढले नव्हते.

सन १९६०-६१ व १९६५-६६ मधे वर्ग ६ ते ८ म्हणजे ११ ते १४ या वयोगटात, ६ ते ११ वयोगटाच्या तुलनेत, एकुण विद्यार्थ्यांच्या नोंदणीचे प्रमाण अनुक्रमे ७.२५ व ११.४७ लक्ष म्हणजे एक चतुर्थांश पेक्षा कमी झाल्याचे दिसून येते. यावरून वर्ग ६ ते ८ मधे प्रवेशापर्यंत गळतीचे प्रमाण प्रचंड होते. विशेषतः या स्तरावर मुलींची संख्या फार कमी म्हणजे अनुक्रमे १.६० व ३.२५ एवढी कमी झाल्याचे दिसून येते.

माध्यमिक स्तरावर म्हणजेच सन १९६०-६१ व १९६५-६६ मधे १४ ते १७ वयोगटात एकुण विद्यार्थ्यांची नोंदणी अनुक्रमे ३.१५ व ४.१७ झाल्याचे दिसून येते. या स्तरावर मुलींच्या नोंदणीची संख्या आणखी कमी झाल्याचे दिसून येते. यामधे १९६५-६६ मधे थोड्या प्रमाणात वाढ झाल्याचे दिसते.

तत्कालीन महाराष्ट्राच्या लोकसंख्येशी शिक्षणाशी तुलना केल्यास असे दिसून येते की, सन १९६०-६१ मधे प्राथमिक स्तरावर म्हणजेच ६ ते ११ या वयोगटात विद्यार्थ्यांच्या प्रवेशाची टक्केवारी वाढलेली असल्याचे दिसून येते, जसे या काळात एकुण ७.८ टक्के विद्यार्थी प्राथमिक स्तरावर प्रवेशित झाले होते. लोकसंख्येच्या तुलनेत मुलींचे प्रमाण कमी असल्याचे दिसून येते. सन १९६५-६६ मधे प्रवेशित विद्यार्थ्यांची टक्केवारी वाढल्याचे दिसून येते विशेष म्हणजे मुलींची टक्केवारी आधीच्या पाच वर्षांच्या तुलनेत जवळपास दुपटीने वाढल्याचे दिसून येते.

पुर्वमाध्यमिक स्तरावर म्हणजे ११ ते १४ या वयोगटात सन १९६०-६१ मधे लोकसंख्येच्या प्रमाणात प्रवेशित विद्यार्थ्यांची टक्केवारी २८.५ एवढी प्रचंड घटल्याचे दिसून येते. सन १९६५-६६ मधे ३६.२ अशी थोड्या प्रमाणात सुधारणा झाल्याचे दिसून येते. यामधे मुलींचे प्रमाण मुलांच्या तुलनेत खुप कमी असल्याचे दिसून येते.

उच्च माध्यमिक स्तरावर म्हणजे ११ ते १४ वयोगटात सन १९६०-६१ मधे लोकसंख्येच्या प्रमाणात प्रवेशित विद्यार्थ्यांची टक्केवारी फक्त १५.५ टक्के होती. सन १९६५-६६ मधे यामधे २१.२ टक्के अशा थोड्या सुधारणा झाल्याचे दिसून येते. या काळात मुलेच्या टक्केवारीतही वाढ झाल्याचे दिसून येते.

एकंदरीत वरील आकडेवारीच्या अवलोकनावरून असे लक्षात येते की, प्राथमिक स्तरावर विद्यार्थ्यांच्या प्रवेशाच्या नोंदणीचे व लोकसंख्येशी टक्केवारीचे प्रमाण चांगले असले तरी वरच्या वर्गातील प्रवेश व लोकसंख्येशी प्रमाणात खुप घट झाल्याचे दिसून येते. यावरून ८ ते ११ या वर्गात विद्यार्थ्यांच्या गळतीचे प्रमाण प्रचंड असल्याचे लक्षात येते. विशेषतः मुलींच्या शिक्षणाच्या प्रमाणात खुप घट झाल्याचे दिसून येते. एकंदरीत विद्यार्थ्यांच्या टक्केवारीत सन १९६५-६६ मधे वाढ झाल्याचे दिसून येते. कारण या काळात राज्याची लोकसंख्या वाढली होती तरीसुद्धा प्राथमिक शिक्षणाचा बऱ्यापैकी प्रसार झाला होता. माध्यमिक व उच्च माध्यमिक स्तरावर गळतीचे प्रमाण प्रचंड असल्याचे दिसून येते.

निष्कर्ष

अध्ययनाच्या काळात भारत तसेच महाराष्ट्राच्या सामाजिक स्थितीचे अवलोकन केल्यास असे लक्षात येते की, तत्कालीन समाज हा आर्थिकदृष्ट्या मागासलेला तर होताच, तसेच समाजामधे अनेक सामाजिक समस्या होत्या. जसे सामाजिक व आर्थिक भेदभाव, फसवेगिरी, स्त्री-पुरुष असमानता, अधश्रद्धा, निरक्षरता इत्यादी.

स्वतरोत्तर काळात भारतीय समाज परंपरांना महत्व देणारा असल्यामुळे शिक्षणाला फारसा प्रतिसाद मिळाला नाही. समाज हा जेवढा साक्षर तेवढा तो सकारात्मक परिवर्तनाला स्विकारतो हे तत्व तत्कालीन राज्यकर्त्यांनी लक्षात घेतले आणि कायद्यासोबतच आर्थिक स्तरावर नियोजनाच्या माध्यमातून शिक्षण समाजाच्या शेवटच्या स्तरापर्यंत पोहोचविण्याचा निर्धार केला.

महाराष्ट्र हे पुरोगामी राज्य म्हणून परिचित होते. धोरणकर्त्यांनी प्रारंभिक काळात ग्रामीण भागातील शैक्षणिक विकासावर जास्त भर दिला यामध्ये विशेषत प्रौढ शिक्षणावर जास्त लक्ष केंद्रित करण्यात आले. प्रारंभी या मोहिमेला अल्प प्रतिसाद मिळाला असला तरी नंतर प्रौढ नागरिक साक्षर होण्यासाठी स्वतःहून उपस्थित राहू लागले.

अशाप्रकारे अध्ययनाच्या काळात महाराष्ट्रात ग्रामशिक्षण मोहीम राबविली गेली तरी ही मोहीम पुर्णपणे यशस्वी झाली असे म्हणता येणार नाही. लोकांना साक्षर करण्याचे प्रयत्न दोन मार्गांनी सुरू होते. एक शालेय शिक्षण आणि जे निरक्षर राहिले त्यांना प्रौढ शिक्षणाच्या माध्यमातून साक्षर करण्याचे प्रयत्न केले गेले. तिसऱ्या पंचवार्षिक योजनेच्या काळात आर्थिक, सामाजिक गरजा लक्षात घेऊन प्राथमिक स्तरापासून ते उच्च व तंत्र शिक्षणापर्यंत संस्थात्मक वाढीसोबतच गुणात्मक वाढीवर भर दिला गेला. परंतु माध्यमिक व उच्च शिक्षणाच्या स्तरावर मुलामुलींचे गळतीचे प्रमाण प्रचंड होते.

नागरीकांचे सांस्कृतिक जीवन समृद्ध करणे हा तत्कालीन महाराष्ट्राच्या शैक्षणिक कार्यक्रमाचा उद्देश होता. आपल्या जिवनाविषयी आणि राष्ट्राविषयी जास्त जबाबदार व विधायक दृष्टीकोन स्विकारून सुखी जीवन जगणारे नागरीक निर्माण करण्याची भुमिका शिक्षणाची होती असे अध्ययनावरून दिसून येते.

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११) सिरसीकर व.म. आधुनिक महाराष्ट्राचे राजकारण (इ.स.१९६० ते २०००) कॉन्टिनेंटल प्रकाशन पुणे
२००१



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महिला और घरेलू हिंसा

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उर्दू विभाग प्रमुखए मुंगसाजी महाराज महाविद्यालय, दारव्हा जि.यवतमाळ

संशोधन लेख

हमारे समाज में प्राचीन काल से महिलाओं का सम्मान करने की परंपरा है ! संपूर्ण समाज व्यवस्था के संचालन की जिम्मेदारी महिला तथा पुरुष दोनों पर समान रूप से होती है ! हमारे देश में महिला को शक्ति का रूप माना गया है ! लक्ष्मी, सरस्वती, दुर्गा के रूप में महिला शक्ति को ही पूजा जाता है ! मध्यकाल में महिलाओं का सामाजिक महत्व कम हुआ ! सती, बालविवाह आदी कुप्रथाओं ने महिलाओं के पैरों में गुलामी की जंजीर डाल रखी थी ! हमारा देश स्वतंत्र होने के बाद हमारे संविधान में महिलाओं को पुरुषों के समान अधिकार दिए गए ! लेकिन महिलाओं से भेदभाव कम नहीं हुआ बल्कि उसमें हर दिन बढ़ोतरी हो रही है ! आज तो हमारे देश की स्थिति भयावह है ! महिला हिंसा बड़े पैमाने पर हो रही है ! दहेज के लिए महिलाओं की हत्या की जा रही है ! बेटी का जन्म होने से पहले ही उसे माँ की कोख में मार दिया जा रहा है ! यह किसी भी सभ्य समाज में शोभा देने वाली बात नहीं है ! महिलाओं से होनेवाली हिंसा में घरेलू हिंसा आज बहुत विकराज रूप ले चुकी है ! अभी अगर हम नहीं सुधरे तो आनेवाला समय महिलाओं के लिए और भी संकटमय होगा ! इस लेख में हम महिलाओं के साथ होनेवाली घरेलू हिंसा रोकने के लिए संस्कार और समाज द्वारा किये गए उपायों पर चर्चा करेंगे !

महिला हिंसा का अर्थ

“महिलाओं के निकट परिवार के किसी भी सदस्य अथवा अन्य व्यक्तियों द्वारा किया जाने वाला हिंसात्मक व्यवहार एवं अत्याचार जो महिला को शारीरिक व मानसिक रूप से आघात पहुंचाता हो उसे महिला हिंसा कहा जाता है” महिला हिंसा में बढ़ोतरी हो रही है ! पिछले दशक से तो महिला हिंसा बहुत बढ़ रही है ! महिला हिंसा के कारण हमारे संविधान ने महिलाओं को मानवाधिकार दिये हैं उसका हनन हो रहा है ! इसलिए महिलाएँ अपने आप को असुरक्षित महसूस कर रही हैं ! आज हमारे समाज में घरेलू हिंसा ने बड़ा ही विकराल रूप धारण कर लिया है ! घरेलू हिंसा की चर्चा आज न्युज पेपर, सोशल मिडीया पर हो रही है ! घरेलू हिंसा के कारण आज अनेक महिलाओं को अपने प्राण गवाना पड़ रहा है ! महिलाओं पर होने वाले अत्याचारों में बलात्कार, दहेज प्रथा, कन्या भ्रूण हत्या, घरेलू हिंसा, भगाकर ले जाना, यौन इच्छाओं के लिए छेड़छाड़ करना तथा महिलाओं के साथ अनैतिक व्यवहार करना

इत्यादी का समावेश होता है ! महिला हिंसा के कारण महिलाओं के अधिकारों का हनन होता है !

इस सभ्य समाज का महिला एक बहुत ही महत्वपूर्ण हिस्सा है! संविधान में भी महिला और पुरुष इनको समान अधिकार दिए गए हैं ! आज दहेज के लिए अनेक महिलाएँ जिन्दा जला दी जा रही हैं ! माँ की कोख में ही बच्ची को मार दिया जा रहा है ! यह किसी भी सभ्य समाज के लिए शोभनीय नहीं है ! स्त्री भ्रूण हत्या के कारण महिलाओं के जननदर में घट हो रही है! लड़कों की अनुपात में लड़कियों की संख्या कम हो रही है ! आज भी हमारे देश के कुछ राज्य हैं जहाँ लड़कियों की संख्या कम हो रही है! स्त्री पुरुष इस संसार की गाड़ी के दो पहिये हैं, दोनों को साथ रहना संसार के लिए अच्छा है ! इसलिए महिलाओं के साथ हिंसा नहीं बल्कि सम्मान का व्यवहार होना चाहिए !

महिला हिंसा के रूप

महिला से किये जाने वाली हिंसा के निम्नलिखित रूप हैं !

१. **शारीरिक हिंसा** :- शारीरिक हिंसा में महिला से मारपीट करना, बाल खिंचना, थप्पड़ और मुक्का मारना, चोट पहुँचाना, तेजाब से हमला करना आदि का समावेश होता है !
२. **यौन हिंसा** :- यौन हिंसा में महिला के साथ बलात्कार या बलात्कार की कोशिश करना, जबरन यौन संपर्क करना, पिछा करना, छेड़छाड़ करना, महिलाओं की खरेदी बिक्री करना, जबरन विवाह करना, और बालविवाह करना यह यौन हिंसा मानी जाती है !
३. **यौन उत्पीड़न करना** :- महिला के इच्छा के विरुद्ध पति या सास ससुर द्वारा परिवार नियोजन के साधन का प्रयोग करने से रोकना परिवार के अन्य सदस्यों द्वारा यौन प्रयास करना और गर्भलिंग परीक्षण द्वारा लड़की का गर्भ हो तो अँबॉरशन करने के लिए उस महिला पर परिवार द्वारा दबाव डालना. आदि यौन उत्पीड़न कहलाता है !
४. **आर्थिक हिंसा** :- आर्थिक हिंसा का अर्थ है महिला को उसके आर्थिक अधिकारों से वंचित रखना ! पति और परिवार द्वारा महिला को भोजन, कपड़ा, शिक्षा, देखभाल और स्वास्थ्य संबंधी सुविधाओं से वंचित रखना ! परिवार की पुश्तैनी संपत्ति में हिस्सा देने से इनकार करना ! आर्थिक हिंसा के कारण महिला आर्थिक दृष्टि से अपाहीज हो जाएगी और वह अपनी प्रगति कमी भी नहीं कर पाएगी !
५. **भावनात्मक हिंसा** :- आज महिलाओं को भावनात्मक हिंसा के माध्यम से नियंत्रित करने का प्रयास किया जा रहा है ! भावनात्मक हिंसा में उपेक्षा, मानसिक आघात, मार डालने की धमकी देना, शक करना, ताने मारना, अकेले रखना, महिलाओं को सब के सामने अपमानित करना यह भावनात्मक हिंसा कहलाती है !

घरेलू हिंसा—परिभाषा

घरेलू हिंसा का संबंध घर गृहस्थी में महिला का किया जाने वाला शारीरिक और मानसिक उत्पीड़न से है ! घरेलू हिंसा में अत्याधिक वृद्धि हो रही है ! घरेलू हिंसा में पति या उसके रिश्तेदारों द्वारा महिला पर अत्याचार किए जाते हैं ! उसे मारा पिटा जाता है ! घरेलू हिंसा में पड़ोसी भी उस पीड़ित महिला की मदद नहीं करते ! पति पत्नी का निजी मामला संबोधित करने से समाज के सभी लोग मुंह फेर लेते हैं ! उस पीड़िता के रिश्तेदार भी उसे अन्याय बर्दाश्त करने की सलाह देते हैं और पुलिस कम्प्लेंट से भी रोकते हैं ! यह हमारे समाज के लिए बहुत ही हानिकारक है ! घरेलू हिंसा की परिभाषा हम निम्नप्रकार से कर सकते हैं !

कोई वयस्क पुरुष आदि घरेलू संबंध में रहनेवाली किसी महिला से जैसे— पत्नी, पूर्व पत्नी, माता बहन, लड़की संयुक्त परिवार की कोई सदस्य, बच्चे से संबंधित आर्थिक, शारीरिक लैंगिक या भौतिक एवं भावनात्मक हिंसक करता है तो वह घरेलू हिंसा कहलाती है!

घरेलू हिंसा के कारण

घरेलू हिंसा के निम्नलिखित कारण हैं !

1. महिला हिंसा का प्रमुख कारण मुख्यतः पूर्ण मानसिकता है कि महिलाएँ पुरुषों की तुलना में शारीरिक और भावनात्मक रूप से कमजोर होती हैं ! इसलिए घरेलू हिंसा के लिए पुरुषों की महिलाओं के प्रति हीन मानसिकता जिम्मेदार है !
2. विवाह के बाद जो भी दहेज प्राप्त होता है उससे असंतुष्ट होना, जोड़ीदार के साथ छोटी छोटी बातों पर बहस करना, अपने साथी के साथ यौन संबंध के लिए मना करना, बच्चों की उपेक्षा करना, बिना बताए घर से बाहर जाना, खाना बनाने से मना करना इत्यादी कारण घरेलू हिंसा को प्रोत्साहित करते हैं !
3. ससुराल वालों की देखभाल न करना, पर पुरुष से विवाह बाह्य संबंध रखना, और बच्चा पैदा करने की क्षमता ना होना आदी कारण भी घरेलू हिंसा के लिए जिम्मेदार हैं !
4. गरीब परिवार में पैसे पाने के लिए पति और उसके परिजनो द्वारा महिला को बाजार में बेच दिया जाता है ! उसका विरोध करने पर महिला के साथ मारपीट की जाती है !
5. अनेक अवसरों पर परिवार के सदस्यों की ईच्छा के विरुद्ध कार्य करने के लिए उन्हें पिटा जाता है ! महिला की संपत्ति हथियाने के लिए उसे यातनाएं दी जाती हैं , कभी कभी उस महिला की हत्या भी की जाती है !
6. घरेलू हिंसा से पीड़ित महिलाओं की शिकायत पुलिस विभाग द्वारा दर्ज नहीं की जाती, खासतौर पर जब वह किसी शक्तिशाली समुदाय के किसी शक्तिशाली व्यक्तिद्वारा सतायी गई हो ! पुलिस विभाग घरेलू हिंसा के मामलों को गंभीरतासे नहीं लेता कई बार पुलिस शिकायतकर्ता महिला को ही तंग करते हैं, और घरेलू हिंसा के लिए उस महिला को ही दोषी माना जाता है !

घरेलू हिंसा के दुष्परीणाम

घरेलू हिंसा के महिला और बच्चों पर निम्नलिखित दुष्परीणाम होते हैं !

१. **शारीरिक दुष्परीणाम** :- घरेलू हिंसा में परिवार द्वारा महिला को मारा पिटा जाता है ! गंभीर हिंसा के कारण हड्डी टूटना विकलांगता और कई बार मृत्यु या जानलेवा स्थिति भी उत्पन्न होती है ! परिवार द्वारा उस महिला को जला दिया जाता है या फाँसी दी जाती है !
२. **मानसिक दुष्परीणाम** :- घरेलू हिंसा का महिलाओं पर होनेवाले शारीरिक प्रभाव से ज्यादा मानसिक प्रभाव अधिक होता है ! घरेलू हिंसा के कारण महिलाओं में निराशा पैदा होती है ! इसके कारण उनमें चिंता और सरदर्द जैसी समस्याएँ उत्पन्न होती हैं ! मानसिक स्वास्थ्य समस्याएँ उत्पन्न होती हैं ! यह परिस्थिति महिलाओं को आत्महत्या के लिए प्रवृत्त करती है !
३. **प्रजनन स्वास्थ्य पर दुष्प्रभाव** :- घरेलू हिंसा का महिलाओं के प्रजनन स्वास्थ्य पर दुष्प्रभाव पड़ता है ! यौन उत्पीड़न के कारण महिला के इच्छा के विरुद्ध उसके साथ यौन संबंध प्रस्थापित किया जाता है ! उसके विरोध करने पर उसे शारीरिक यातनाएँ दी जाती हैं ! उसके प्रजनन स्वास्थ्य पर बुरा प्रभाव पड़ता है ! जैसे उनके जननांग को चोट लगना यौन संक्रामक बीमारियाँ, गर्भावस्था के दौरान गर्भपात और समय से पहले प्रसव और मातृ मृत्यु जैसी गंभीर समस्याएँ उत्पन्न हो सकती हैं !
४. **बच्चों पर कुप्रभाव** :- घरेलू हिंसा का बच्चों पर कुप्रभाव पड़ता है घर में हर रोज अपने माता पिता के बीच झगडा वह देखते हैं ! घरके परिवार वाले भी अपनी माँ पर जो अन्याय और अत्याचार करते हैं वह देखकर बच्चे गुस्सेल और आक्रामक बन जाते हैं या वह फिर खामोश हो जाते हैं ! और वह अकेले रहना पसंद करते हैं ! उत्पीड़क परिवार में रहनेवाले बच्चे अक्सर ठीक से खाना नहीं खाते उनका शारीरिक और मानसिक विकास ठीक से नहीं होता ! वे मानसिक बीमारियों से ग्रस्त हो सकते हैं ! वह स्कूल जाना छोड़ देते हैं और गुन्हेगारी की अधःकार में चले जाते हैं ! जिसके कारण इन मासुम बच्चों का भविष्य बर्बाद हो जाता है !

घरेलू हिंसा रोकने के लिए उपाय

घरेलू हिंसा आज के समय का एक गंभीर विषय है ! घरेलू हिंसा के कारण अनगिनत महिलाओं को संकट से जुझना पडा है ! और अनेक महिलाओं ने इस घरेलू हिंसा के कारण अपने प्राण भी गंवाए हैं ! इसलिए इस घरेलू हिंसा के कारण हमारी सरकारें और समाज बहुत ही चिंतीत हैं ! घरेलू हिंसा को रोकने के लिए केंद्र और राज्य सरकारों तथा एन जी ओ द्वारा प्रयास किए जा रहे हैं ! सरकार के इस प्रयास में समाज के प्रत्येक घटक सहभागी होना आवश्यक है ! घरेलू हिंसा के प्रति हमारे समाज की सोच बदलना आवश्यक है ! जब हम सब मिलकर सामुहिक रूप से प्रयास करेंगे तभी हम इस मानवीय समस्या का निराकरण करने में सफल हो पाएँगे ! सरकार द्वारा घरेलू हिंसा को रोकने के लिए कानूनी प्रयास कीये जा रहे हैं !

सरकारद्वारा घरेलू हिंसा रोकने का प्रयास

सरकार द्वारा घरेलू हिंसा रोकने के लिए प्रयास किए जा रहे हैं वे प्रयास कानूनी प्रयास हैं !

१. **घरेलू हिंसा अधिनियम २००५** :- केंद्र सरकार द्वारा घरेलू हिंसा से महिलाओं का संरक्षण करने के लिए घरेलू हिंसा अधिनियम २००५ लागू किया गया ! महिला हिंसा रोकने के लिए अनेक कानूनी प्रावधान इस अधिनियम में किए गए हैं ! यदी महिला से परिवार में आपका पती या परीवार का कोई और सदस्य आपके प्रति दूव्यवहार करता है उनके विरुध्द कानूनी कारवाई करने का यह एक प्रभावी कानून है ! इस कानून में पिडीत महिला के हितो की रक्षा करने की और उसे सुरक्षा प्रदान करने की व्यवस्था की गई है !

२. घरेलू हिंसा से पिडीत व्यक्तियों को मानसीक स्वास्थ्य का लाभ देने के लिए केंद्र सरकार द्वारा २०१७ में मानसिक स्वास्थ्य अधिनियम को अधिक प्रभावशाली करने का प्रयास किया गया है !

३. **उषा किरण योजना** :- महिला एवं उनके १८ वर्ष से कम उम्र के बच्चो पर परीवार के सदस्यो द्वारा कि गई घरेलू हिंसा से प्रभावीत लोगो के लिए मध्यप्रदेश सरकार द्वारा 'उषाकिरण परियोजना' प्रारंभ की गई ! यह योजना घरेलू हिंसा से संरक्षण एवं सहायता के लिए शुरु की गई!

४. **वन स्टॉप सेंटर** :- घरेलू हिंसा से प्रभावित महिलाओं को पता नही होता की सहायता के लिए कहाँ जाए ! उन पिडीत महिलाओं की मदत करने के लिए अप्रैल २०१९ से पुरे देश मे 'वन स्टॉप सेंटर' स्थापीत किए गये है !

यह योजना **सखी सेंटर** के नाम से लोकप्रिय हो गई है ! घरेलू हिंसा से प्रभावीत महिलाओं की पुलीस, कानूनी, चिकीत्सा एवं मनोवैज्ञानिक सहायता के लिए यह योजना सफल सिध्द हुई है !

अन्य उपाय :- सरकार के अलावा अनेक सामाजिक संघटना भी घरेलू हिंसा रोकने के लिए प्रयास कर रहे हैं ! घरेलू हिंसा रोकने मे उनका भी योगदान महत्वपूर्ण माना जाता है !

१. **लडके रुलाते नही अभियान** :- भारत मे महिलाओ के साथ होनेवाली हिंसा के बारे में जागरुकता फैलाने के लिए **वोग इंडिया** संघटना द्वारा "लडके रुलाते नही" अभियान चलाया गया !

२. **बेल बजाओ अभियान** :- घरेलू हिंसा के विरुध्द समाज मे जागरुकता पैदा करने के लिए और महिला हिंसा रोकने के लिए विश्व मानवधिकार संघटन **ब्रेक थ्रु** द्वारा 'बेल बजाओ' अभियान चलाया गया ! यह अभियान घरेलू हिंसा रोकने के लिए प्रभावी सिध्द हुआ !

उपसंहार

घरेलू हिंसा आज के समय की सबसे बडी और गंभीर समस्या है ! घरेलू हिंसा के कारण हजारो महिलाओ अपने प्राण गँवाने पडे और उन्हे अन्याय और अत्याचार सहना पडा! हमारे सभ्य समाज में महिलाओं को पुरुषों के समान महत्व प्राप्त होना जरुरी है इस

घरेलू हिंसा को रोकने के लिए हम सब को संघटित होकर इसके विरुद्ध आवाज उठाना आवश्यक है ! हम सब मिल कर इस समस्या का हल कर सकते है और एक नया भारत का निर्माण कर सकते है !

संदर्भ सूची :-

१. भारतीय समाज, मुद्दे एवं समस्याएँ — डॉ.धर्मवीर महाजन विवेक प्रकाशन
डॉ.श्रीमती कमलेश महाजन
२. महिला और बाल विकास मंत्रालय, भारत सरकार , नई दिल्ली
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३. महिला और मानवधिकार — रजा शर्मा, एम के शर्मा, अर्जुन पब्लिसिंग हाऊस,
नई दिल्ली
४. आशा के लिए किए एक हॅडबुक— स्वास्थ्य एवं कुटुंब कल्याण मंत्रालय, नई दिल्ली



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आधुनिक समाज में पुस्तकालय की बदलती भूमिका

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संशोधन लेख

मानव समाज के कई अलग-अलग अर्थ होते हैं। यह एक समुदाय में एक साथ रहने वाले, समान हितों को साझा करने वाले और विशिष्ट रीति-रिवाजों और संस्थानों वाले लोगों को संदर्भित करता है। 'समाज' शब्द का प्रयोग लोगों के विभिन्न विशिष्ट सांस्कृतिक समूहों के लिए भी किया जा सकता है। सीधे शब्दों में कहें, तो हम समाज को समुदायों की एक उच्च संरचित प्रणाली में अन्योन्याश्रित सदस्यों के रूप में एक साथ रहने वाले व्यक्तियों के एक समूह के रूप में देख सकते हैं

मनोवैज्ञानिक रूप से, लोग एकता और ताकत के लिए एक संगठित समूह का हिस्सा होने के विचार से खुद को पहचानते हैं। इसलिए लोगों को समाज में बनाने का उद्देश्य सुरक्षा, निरंतरता सुरक्षा और पहचान प्रदान करना है।

समाज और संस्थाओं के प्रबंधन के उद्देश्य से राष्ट्रीय तथा आंतरराष्ट्रीय स्तर पर विभिन्न प्रकार के केन्द्रों की स्थापना की गयी है। यह केंद्र विभिन्न प्रकार की पत्र पत्रिकाओं, शब्द कोशों, अन्य सूचना के स्त्रोत उपलब्ध कराती है। सूचनाओं की आवश्यकता शोधकर्ताओं के अतिरिक्त अन्य विभागों में कार्यरत लोगो जैसे वकील, डॉक्टर, इंजीनियर और अन्य व्यापारियों आदि के भी पड़ती है। सूचना की उपयोगिता के समझते हुए अनेक क्षेत्रों में सूचना समाज, संस्थाओं, संगठनों और केन्द्रों की स्थापना की गई है। इनकी स्थापना, सुव्यवस्था, सेवाओं के आयोजन, सञ्चालन तथा सूचना सामग्रियों के नियंत्रण पर सभी विकसित देशों में विशेष ध्यान दिया गया है। आज के दौर में सूचना संस्थाओं के कई रूप पाए जाते हैं, जिनमें ग्रंथालय, प्रलेखन केंद्र, सूचना विश्लेषण केंद्र, डाटा केंद्र आदि प्रमुख हैं।

पुस्तकालय हमारे समाज में एक मौलिक भूमिका निभाते हैं। वे हमारी विरासत के संग्रहकर्ता और भण्डारी हैं; वे अपने द्वारा एकत्रित पुस्तकों में ज्ञान के आयोजक हैं उन्हें सूचीबद्ध, वर्गीकृत और वर्णन करके मूल्य जोड़ना और सार्वजनिक संस्थानों के रूप में वे सभी नागरिकों के लिए पहुंच की समानता का आश्वासन देते हैं। वे अतीत और वर्तमान का ज्ञान लेते हैं, और इसे भविष्य के लिए रख देते हैं।

पुस्तकालय परिभाषा

'लाइब्रेरी' शब्द लैटिन शब्द "लाइब्रेरी" से लिया गया है जिसका अर्थ है 'एक बुक प्लेस'। इसकी उत्पत्ति 'लिबर' शब्द से हुई है जिसका अर्थ है 'एक किताब'। ऑक्सफोर्ड कम्पेनियन टू द इंग्लिश लैंग्वेज के अनुसार - "पुस्तकालय पुस्तकों, पत्रिकाओं और या अन्य सामग्रियों का एक संग्रह है, जो मुख्य रूप से लिखित और मुद्रित है।"

हैरोड्स लाइब्रेरियन ग्लोसरी एंड रेफरेंस बुक 'लाइब्रेरी' को परिभाषित करती है:

- (1) पढ़ने, अध्ययन और परामर्श के लिए रखी गई पुस्तकों और अन्य साहित्यिक सामग्री का संग्रह।
- (2) पुस्तकों आदि के संग्रह को रखने और उपयोग करने के लिए अलग रखा गया स्थान, भवन, कमरा या कमरा।
- (3) एक प्रकाशक द्वारा 'लोएब क्लासिकल लाइब्रेरी' के रूप में व्यापक शीर्षक के तहत जारी की गई कई किताबें, और आमतौर पर कुछ सामान्य विशेषता, जैसे, विषय, बाध्यकारी, या टाइपोग्राफी।
- (4) फिल्मों, तस्वीरों और अन्य गैर-पुस्तक सामग्री, प्लास्टिक या धातु के टेप, डिस्क और कार्यक्रमों का संग्रह।

पुस्तकालय सामग्री का संग्रह:

पुराने ग्रंथालय में मुद्रित स्वरूप में सूचना उपलब्ध कराई जाती थी अब इसका स्वरूप डिजिटल स्वरूप बदल गया है। पुस्तकालय सामग्री का संग्रह डिजिटल पुस्तकालय, आभासी पुस्तकालय और हाइब्रिड पुस्तकालय का डिजिटलीकरण है। इलेक्ट्रॉनिक पुस्तकों, ई-जर्नल्स, ई-पेपर्स और ई-आर्काइव्स आदि के पुस्तकालय संग्रह में परिवर्तन का चलन पारंपरिक पुस्तकालय में बदल गया है जो डिजिटल पुस्तकालय था। इलेक्ट्रॉनिक प्रकाशन विकसित किए गए हैं और पुस्तकालय सामग्री के विभिन्न प्रारूप हैं।

समाज के पुस्तकालयों की भूमिकाएँ

आधुनिक समाजों के समर्थन में पुस्तकालयों की भूमिका को नीचे पाँच प्रमुख श्रेणियों के अंतर्गत वर्गीकृत किया जा सकता है:

- (i) उत्कृष्ट नागरिक बनाने के लिए उच्च शिक्षा
- (ii) उपयोगकर्ता शिक्षा
- (iii) समाज में विविध कलाकारों और अन्य लोगों के लिए मनोरंजन
- (iv) एक विशेष स्थान के रूप में पुस्तकालय
- (v) समाज के सामाजिक और सांस्कृतिक स्तर

पुस्तकालयों ने जो सामाजिक भूमिकाएँ निभाई हैं उनमें सूचना और ज्ञान का लोकतंत्रीकरण, लोगों को ज्ञान और सूचना स्रोतों से जोड़ना, सशक्तिकरण के लिए समुदायों को सूचना और जागरूकता सेवाएँ शामिल हैं। एक स्थान के रूप में पुस्तकालय का अपने आप में एक आकर्षण है क्योंकि पुस्तकालय का उपयोग शैक्षणिक, सामाजिक और सांस्कृतिक गतिविधियों को चलाने और व्यवस्थित करने के लिए किया जाता है। पुस्तकालय सामाजिक सद्भाव को बढ़ावा देने के लिए सांस्कृतिक गतिविधियों के आयोजन जैसी कई गतिविधियों के लिए उपयुक्त रचनात्मक स्थानों के साथ सामुदायिक केंद्रों के रूप में कार्य करते हैं। पुस्तकालय भावी पीढ़ियों के लिए समाज के सामाजिक-सांस्कृतिक पहलुओं से संबंधित दस्तावेजों का संग्रह,

संरक्षण और संरक्षण करते हैं। निम्नलिखित तालिका समाज में पुस्तकालय की संक्षिप्त कार्यात्मक भूमिकाओं को दर्शाती है:

(i) उत्कृष्ट नागरिक बनाने के लिए उच्च शिक्षा की भूमिका

प्रत्येक राष्ट्र का विकास उनके नागरिक के विकास के साथ होता है इसी तरह नागरिक विकास के लिए सूचना पर्याप्त मात्रा उपलब्ध कराई जाये तो समाज का विकास तेजी से होता और साथी में राष्ट्र का विकास भी होता है। उत्कृष्ट नागरिक राष्ट्र के विकास के लिए महत्वपूर्ण भूमिका निभाता है अच्छी शिक्षा अगर राष्ट्र में मिलती है तो समाज भी विकसित होने लगता है कोविड -१९ जैसे परिस्थिति में टीकाकरण की खोज में शिक्षा विभाग द्वारा महत्वपूर्ण भूमिका निभाई है यह बात पुरे विश्व में पता है। इसलिए शिक्षा एक राष्ट्र विकसित करने आवश्यक है इसके लिए ग्रंथालये द्वारा दिए गया विविध सेवाओंका पूरी तरहसे उपयोग लेना जरूरी है। इसी के माध्यम से संविधान में दिए गए मौलिक अधिकार भी पालन इस माध्यम से होता है।

निम्नलिखित भूमिकाएँ नीचे दी गई हैं:

- शिक्षा का समर्थन,
- ज्ञान संसाधनों, सामग्रियों तक पहुंच प्रदान करके और रेफरल प्रदान करके समाज में शिक्षण अनुसंधान और प्रशिक्षण
- सूचना का प्रसार और वितरण
- शिक्षा में हितधारकों के लिए ऐसे दस्तावेजों में संग्रहीत ज्ञान
- वैश्विक पुस्तकालयों के संग्रह के प्रवेश द्वार के रूप में कार्य करना
- अनौपचारिक स्व-शिक्षा और सीखने में सहायता करना

(ii) उपयोगकर्ता शिक्षा की भूमिका

शिक्षा विभाग द्वारा दी जाने वाली शिक्षा का उपयोग करने के लिए उपयोगकर्ताओं के लिए सूचना साक्षरता जैसे उपक्रम का आयोजन करके उन्हें सूचना उपयोग अपने विकास हेतु, राष्ट्र विकास हेतु कैसे करना यह ज्ञान उन्हें मिलता है। सूचना कहासे प्राप्त करना, सूचना प्राप्ति के स्रोत कौनसे है, उनका उपयोग कैसे करना, डिजिटल, मुद्रित, इलेक्ट्रॉनिक एवं अन्य साधनोंका उपयोग करने हेतु उन्हें प्रशिक्षण दिए जाने प्रावधान शिक्षा के माध्यम से होता है, इसी लिए ग्रंथालय इसमें महत्वपूर्ण भूमिका निभाता है। जैसे

- सन्दर्भ सेवा उपयोग करने सूचना देना
- पढ़ने की अच्छी आदतें बनाना
- सूचना साक्षरता, कंप्यूटर साक्षरता
- पुस्तकालय संग्रह और सेवाओं के उपयोग को प्रोत्साहित करना

(iii) मनोरंजन की भूमिकाएँ

ग्रंथालयों में विविध प्रकार के सूचना के स्रोत होते हैं इसमें मुद्रित, डिजिटल, ऑडियो वीडियो और अन्य इनका उपयोग करके समाजके नागरिक मनोरंजनात्मक तोरपर उपयोग कर सकते हैं, दूसरी

और समाज में जो मनोरंजन क्षेत्रों में काम करते हैं उनको सूचना उपलब्ध कराता है। कई फिल्म हैं जो ग्रंथोंको पढ़के बनाया गया है। इसी के माध्यम से समाज में जनजागृति की जाती है।

- शैक्षिक, नागरिक और सांस्कृतिक का समर्थन करना
- समूहों और संगठनों की गतिविधियाँ

(iv) एक स्थान के रूप में पुस्तकालय की भूमिका

समाज सूचना प्राप्ति का एक स्थान की तौर पर ग्रंथालय को जाना जाता है जहाँ मिलने वाली सूचना पूरी तरह सुरक्षित और ओरिजिनल है यह भरोसा ग्रंथालय की द्वारा मिलने वाली सूचना पर होता है इसलिए दिन बे दिन ग्रंथालय का महत्व बढ़ता जा रहा है।

- सूचना कॉमन्स सीखने के लिए एक पुस्तकालय मॉडल
- सूचना के विविध स्रोतोंका ज्ञान उपयोगकर्ता को देना
- वास्तुशिल्प रूप से डिजाइन की गई इमारत को एक ऐसी जगह के रूप में पेश करना जो अकादमिक गतिविधियों के लिए हर किसी में रुचि को प्रेरित करे
- विविध महत्व सूचना को आयोगकर्ताओंको उपलब्ध करना

(v) सामाजिक और सांस्कृतिक की भूमिका

- समाज में सूचना और ज्ञान का लोकतंत्रीकरण
- लोगों को ज्ञान और सूचना स्रोतों से जोड़ना

समाज के वंचित वर्गों को उनके सामाजिक और आर्थिक विकास के लिए समाज में उपलब्ध अवसरों के बारे में जागरूकता देना

- सामुदायिक सूचना संसाधन जन साक्षरता जैसे राज्य कार्यक्रमों के बारे में सामुदायिक जागरूकता सामाजिक सद्भाव को बढ़ावा देने के लिए सांस्कृतिक गतिविधियों का आयोजन जैसे पुस्तक चर्चा, महत्वपूर्ण विषयों पर व्याख्यान समूहों और संगठनों की नागरिक और सांस्कृतिक गतिविधियों का समर्थन करना भावी पीढ़ी के लिए ज्ञान संरक्षण करना
- पारंपरिक ज्ञान को पकड़ना और संरक्षित करना और स्थानीय और राष्ट्रीय सरकार के प्रवेश द्वार के रूप में कार्य करना

तकनीकी सहायता

हमें टेक्स्ट के डिजिटलइजेशन और इंडेक्सिंग के लिए टूल्स में सुधार करने की जरूरत है, खासकर गैर-अंग्रेजी भाषा के लिए और पुरानी सामग्री और फोंट के लिए। तकनीकी उपकरणों के साथ प्रगति लागत को कम करने और डिजिटलीकरण की दक्षता बढ़ाने में योगदान कर सकती है। ऐसा करने के लिए, हमें सदस्य राज्यों में विभिन्न हितधारक समुदायों - उद्यमों, पुस्तकालयों और अभिलेखागार, विश्वविद्यालयों और अनुसंधान संगठनों के साथ विशेषज्ञ ज्ञान को संयोजित करने की आवश्यकता है। सक्षमता के वास्तविक केंद्रों में अंतःविषय सहयोग हमें दुनिया में डिजिटलीकरण के लिए प्रौद्योगिकियों को आगे बढ़ाने में मदद कर सकता है

समाज का परिवर्तन

पुस्तकालय उपयोगकर्ता विभिन्न प्रकार के बच्चे, वयस्क, किशोर, वरिष्ठ नागरिक आदि हैं। इंटरनेट का उपयोग इलेक्ट्रॉनिक पुस्तकों, ई-पत्रिकाओं, ई-थीसिस, ई-पेपर आदि के ऑनलाइन स्रोतों तक पहुंचता है। संचार ने इलेक्ट्रॉनिक मेल, सामाजिक फेसबुक, ट्विटर, लिंकड इन आदि के नेटवर्क। विचारों को साझा करना, यू ट्यूब को डाउनलोड करना और अपलोड करना आदि। पुस्तकालय में पाठक के समय की बचत करें और इसकी जानकारी प्राप्त करें। सोसायटी के पुस्तकालय परिवर्तन में सांस्कृतिक, पाठक मंडल, पाठक मंच आदि हैं।

निष्कर्ष

आज पुस्तकालय स्वरूप पूरी तरह बदल गया है। अन्य क्षेत्रों की तरह पुस्तकालय में भी सूचन संचार प्रौद्योगिकी का उपयोग किया जा रहा है। पुस्तकालय पेशेवर आज पुस्तकालयों की विभिन्न गतिविधियों में सूचना और संचार प्रौद्योगिकी का उपयोग कर रहे हैं। एक पुस्तकालय एक सेवा उन्मुख संगठन है जो सीखने के संसाधनों तक पहुंच बुनियादी ज्ञान के प्रसार, सूचना के संरक्षण और प्रसार, मानव संस्कृति और सभ्यता की सुविधा के लिए बनाया गया है। विभिन्न कौशलों का विकास पुस्तकालय भूमिकाओं का उपयोग कर रहे हैं। इंटरनेट कई कंप्यूटरों के साथ जुड़ा हुआ है और नेटवर्क तकनीक का विकास करना सही समय है, पाठक की सही जानकारी का उपयोग करें।

आज के इस सूचना प्राद्योगिकी के युग में हर दिन नई नई सूचना का विभिन्न देशों में निर्माण हो रहा है यह सूचना उपयोगकर्तवो को तुरंत उपलब्ध करने हेतु सूचना प्राद्योगिकी की साधनो का उपयोग करके किया जा रहा है यह काम पुस्तकालयों द्वारा किया जा रहा है

समाज के नागरिक की जरूरतों के अनुसार उनको सूचना उपलब्ध कराई गई तो सामाजिक रूपसे समाज में प्रगति होगी और देश विकास की और बढ़ेगा। ऐसी महत्वपूर्ण भूमिका ग्रंथालय समाज में निभाता है

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शिक्षणाचे वाढते व्यापारीकरण लोकशाहीला घातक: एक चिंतन

डॉ.जयवंत पिराजी जुकरे

प्राध्यापक व राज्यशास्त्र विभागप्रमुख
जिजामाता कला महाविद्यालय, दारव्हा, जि.यवतमाळ.

संशोधन लेख

व्दितीय महायुध्दानंतरचा आणि आतापर्यंतच्या उपलब्ध शासनप्रकारा पैकी एक आदर्श शासनाचा प्रकार म्हणजे लोकशाही. लोकशाही शासनप्रणालीत माणसाला सर्वांगिन विकासाची योग्य संधी उपलब्ध करून दिली जाते. लोकशाही शासनप्रणाली आणि शिक्षण याचा अतिशय जवळचा संबंध आहे. शिक्षणामुळे लोकशाहीत जी मानवी मूल्य आहेत जसे की स्वातंत्र्य, समता, बंधुभाव व न्याय, जागरूकता, विवेक सहकार्य प्रतिष्ठा जबाबदारीची जाणिव कर्तव्याचे पालन इ बाबी जनतेत प्रभावी व अर्थपूर्ण होण्यास मदत होते. शिवाय लोकशाही हा केवळ शासनाचा प्रकार राहिलेला नाही तर ती सहजिवनपध्दती बनलेली आहे. (Way of Life)

शासनाने नुकतेच नविन शैक्षणिक धोरण २०२० त्याची अमलबजावणी प्रभावी रितीने करण्याचे ठरविलेले आहे. समाजाच्या जडणघडणीत तसेच लोकशाही शासनव्यवस्थेच्या विकासात्मक प्रक्रियेत नागरिकांची भूमिका अत्यंत महत्वाची आहे. नागरिकांच्या कार्यक्षमतेवर देशाचा सर्वांगिन विकास अवलंबून असतो. नागरिकांमध्ये सामाजिक,राजकीय,शैक्षणिक आणि नैतिक मूल्ये विकसित होणे आवश्यक आहे. समाजातील सर्व समाजघटकांच्या सर्वांगिन व्यक्तीमत्वाचा विकास साध्य करणे हे शिक्षणाचे उद्दिष्ट्ये असते. व्यक्तीमध्ये अस्तित्वात असलेल्या गुणांचा व क्षमतांचा विकास होण्यासाठी शिक्षणाची आवश्यकता आहे. शिक्षण हे सामाजिक परिवर्तन घडवून आणण्याचे महत्वाचे साधन आहे. समाजजागृती घडवून आणण्याचे माध्यम म्हणजे शिक्षणसंस्था होत. शिक्षणाचा दर्जा हा आर्थिक बाबींशी निगडित आहे. यासाठी दर्जेदार शिक्षणाला पर्याय नाही. म्हणजे कोणत्याही सुधारणांनाही पर्याय नाही. भारतीय स्वातंत्र्याचा आपण नुकताच अमृतमहोत्सव साजरा केला पण आपली विद्यापीठे जागतीक दर्जा गाठण्यापासून दूर आहेत. उच्च शिक्षणाचा परिघ विस्तारून अधिकाधिक विद्यार्थ्यांना त्यात सामावून घ्यायला हवे. जागतीकीकरणामुळे वंचितीकरण शैक्षणिक क्षेत्रात विषमता मोठ्या प्रमाणावर वाढत असल्याचे चित्र पाहवयास मिळत आहे. अशा परिस्थितीत सामान्य माणूस शिक्षणाच्या मुलभूत हक्कापासून दूर जात आहे. तेव्हा 'सर्वसमावेशक' अशा धोरणाची गरज आहे. शिक्षण हे केवळ साधन नसून

समाजाची शाश्वत प्रगती , देशाचा स्थिर व समतोल पध्दतीने विकास होण्यासाठी आर्थिक व वित्तीय बाजू बळकट व्हायला हवी. या पार्श्वभूमीवर लोकशाहीच्या सक्षमीकरणात शिक्षणाची किती महत्त्वपूर्ण भूमिका आहे. या पार्श्वभूमीवर मोठ्या शिताफीने अगदी प्राथमिक स्मरापासून ते उच्च शिक्षणापर्यंत शिक्षणप्रणालीचे कसे वरचेवर बाजारीकरण होत आहे. आणि लोकशाही प्रणालीवर संकट ओढवत आहे. या बाबीचा मागोवा प्रस्तुत शोधनिबंधातून घेण्याचा प्रयत्न करण्यात आलेला आहे.

प्रस्तुत शोधनिबंधाची उद्दिष्ट्ये पुढीलप्रमाणे—

(१) शिक्षणाचे बाजारीकरण मानवी हक्कावर गदा आणणारे असून सुदृढ लोकशाही लोकशाहीसाठी ते घातक ठरणारे आहे.

(२) शिक्षण हे एक समाजपरिवर्तनाचे मुख्य व्दार असल्यामुळे त्याचे व्यवसाईकरण होता कामा नये.

गृहितके:—

भारत देशाला स्वातंत्र्य मिळून जवळपास ७५ वर्ष उलटून गेले आहेत. तरीही लोकशाही शासन प्रणाली अजूनही खऱ्या अर्थाने जनसामान्यापर्यंत पोहचू शकली नाही, महिलांना, दलित, वंचित घटकाना आजही वेगवेगळ्या क्षेत्रात संधी नाकारल्या जातात. त्यांचे मोठ्या प्रमाणावर शोषण केल्या जाते. पाहिजे त्या प्रमाणात अजूनही सामाजिक न्याय प्रस्थापित होवू शकला नाही. शिक्षणाच्या खाजगीकरणाच्या सपाटयामुळे येत्या कांही वर्षात मोठ्या संख्येने असणारा बहुजन वर्ग शिक्षणापासून भविष्यात दूर जाईल.

संशोधन पध्दतीचे स्रोत:—

प्रस्तुत शोध निबंधामध्ये दुय्यम साधन सामुग्रीचा वापर करण्यात आलेला असून त्यात प्रामुख्याने संदर्भ ग्रंथ, अभ्यासक्रमिक पुस्तके, विविध निवडणूकांचे वर्तमान पत्रातील संदर्भ, निवडणुक निकालाच्या वेळी व त्यानंतरच्या काळात वेगवेगळ्या प्रसारमाध्यमातून, प्रिंट मिडीयातून झालेल्या चर्चा, संशोधन पत्रिका, मासिकातून, अग्रलेख यातून मिळालेल्या माहितीचा आधार घेण्यात आलेला आहे.

विषयाची पार्श्वभूमी :-

जागतिक व्यापार संघटनेच्या सदस्य देशांनी (भारतासह) १९९६ साली गॅट्स करारावर सहा केल्या तेव्हापासून व्यापार आणि सेवा या क्षेत्रात परदेशी गुंतवणूक आपल्या देशात सुरू झाली. आजपर्यंत आपण ज्ञानासारखे पवित्र दुसरी कोणतीही बाब नाही. यावर विश्वास ठेवत वाटचाल करित आलेलो आहे पण आता मात्र ज्ञान म्हणजे शिक्षण हे जागतिक आणि देशांतर्गत बाजारपठेतील एक विकाऊ वस्तू आहे यावर विश्वास ठेवून आपली वाटचाल सुरू आहे. पुर्वीच्या काळातील शिक्षणसंस्था ह्या खरोखर समाजसेवेचे, ज्ञानदानाचे काम करित होत्या, पण सद्यस्थितीत अगदी बोटार मोजण्याइतक्या शैक्षणिक संस्था सोडल्या तर बाकी सर्व शिक्षण संस्था आता पवित्र क्षेत्रे राहिलेली नसून ती ज्ञानाचा पुरवठा करणारी सेवा केंद्रे झाली आहेत, शिक्षणसंस्थांचे फार मोठ्या प्रमाणावर बाजारीकरण झाल्याचे चित्र पाहवयास मिळते. आणि विद्यार्थी हे त्या केंद्रात जाणारे ग्राहक झालेले आहेत. विज्ञान तंत्रज्ञानातील क्रांतीमुळे गेल्या १५ ते २० वर्षात काही कर्तबगार तंत्रज्ञ व्यक्ती/संस्था आणि त्यांचा उपयोग करून घेणाऱ्या व्यापाऱ्यांकडे अमाप पैसा येऊ लागला. आज सर्वच वस्तूंच्या किंमती आकाशाला भिडल्या आहे. विशेषतः कोरोनाच्या काळखंडापासून तर महागाई प्रचंड प्रमाणावर वाढल्याचे चित्र पाहवयास मिळत आहे. त्यातून व्यापारी मानसिकता पैसा आणि पैशातून सत्ता अशी जीवनशैली

बनली आहे. आज आपण पाश्चात्यांच्या आर्थिक साम्राज्यवादाचे बळी ठरत आहोत. त्यातूनच त्यांचा सांस्कृतिक साम्राज्यवादही इथे प्रसारित होत आहे. हे अमेरिकन संस्कृतीचे जागतिकीकरण आहे. यात अतिरिक्त पैशाची नफ्यासाठी गुंतवणूक हे तत्त्व महत्त्वाचे ठरले आहे.

कोठारी आयोगाच्या शिफारशीनुसार भारत देशाच्या एकूण उत्पन्नापैकी ६७ टक्के खर्च शिक्षणावर करण्याची तरतूद करण्यात आली. आज भारतात एकूण उत्पन्नाच्या ३ ते ४ टक्के रक्कम शिक्षणावर खर्च केल्या जाते. इतर देशात मात्र शिक्षणावरील खर्च भारताच्या तुलनेत खूप जास्त आहे त्यामुळे आज जागतिक नामांकनात पहिल्या २०० विद्यापीठात भारताचे एकही विद्यापीठ नाही. अगदी जे एन यु. उस्मानिया विद्यापीठ हैद्राबाद, पुणे, मुंबई यापैकी कोणतेही विद्यापीठ जागतिक क्रमवारीच्या स्थानात नाही. आज आपल्या देशातील व राज्यातील शिक्षणाचे नेमके धोरण कसे आहे? असा प्रश्न सर्वसामान्यांना साहजिकच पडतो. जगभरातील अगदी लहानसा देशही शिक्षणाकडे ज्या गाभीर्याने पाहतो पण भारतातील राज्यकर्ते मंडळी मात्र तसा विचार करताना दिसत नाहीत. झाड लावतात बेशरमाचे पण अपेक्षा मात्र करतात गुलाबाच्या फुलांची. पण ते कसे शक्य होईल? याचा कुणीही फारसा विचार करत नाहीत. सगळेजण केवळ देखावा तथा कागदोपत्री आकडेवारीवरच भर देताना दिसून येतात.

भारतातील शिक्षणाची उपलब्धता व दर्जा :-

IIT, IIM सारख्या प्रतिष्ठीत संस्थांशिवाय २०१७ मध्ये भारतात ७९९ विद्यापीठे होती. त्यातील सामान्य विद्यापीठे ४५९ तांत्रिक विद्यापीठे १०१, कृषी व संबधीत विद्यापीठे ६४, वैद्यकीय विद्यापीठे ५०, विधी विद्यापीठे २०, संस्कृत विद्यापीठे ११, भाषा विद्यापीठे ७ अशी संख्या होती. त्यात एकूण महाविद्यालयाची संख्या ३९७०१ तर स्वतंत्र संस्था ११९२३, अभिमत विद्यापीठे १२३ होती. २०१८ मध्ये ४९ केंद्रीय विद्यापीठे होती. पैकी ९ विद्यापीठांना केंद्रसरकार कडून प्रत्यक्ष निधी दिला जातो. याशिवाय राष्ट्रीय व राज्यपातळीवर मुक्त व दूर शिक्षण विद्यापीठे आहेत. राजस्थानमध्ये सर्वाधिक विद्यापीठे (७६), सर्वाधिक खाजगी विद्यापीठे (४६), आहेत. तामिळनाडूमध्ये सर्वाधिक अभिमत विद्यापीठे (२८), आहेत. उत्तर प्रदेशामध्ये सर्वाधिक राज्य विद्यापीठे (२९), आहेत. या शिवाय भारतात व्यावसायिक अभ्यासक्रमाची खाजगी महाविद्यालये वाढत आहेत. तिथेही भरमसाठ शुल्क आकारले जाते. याद्वारे राजकीय नेते नोकरशाहांना हाताशीधरून शिक्षण सम्राट बनले. सद्यस्थितीत भारतात ८९९ विद्यापीठातून २८.६ दश लक्ष विद्यार्थी शिक्षण घेतात असे चित्र असले तरी २०३० पर्यंत अजून बऱ्याचशी नवीन विद्यापीठे व महाविद्यालयाची गरज आहे. उच्च शिक्षणाच्या संख्यात्मक वाढीबरोबर गुणात्मक वाढ अत्यंत महत्त्वाची आहे.

सर्वासाठी शिक्षण क्षेत्रात प्रचंड प्रमाणावर खाजगी नफेखोरी घुसल्याचे चित्र भारतीय समाजव्यवस्थेत पाहवयास मिळत आहे. शिक्षणव्यवस्थेत एकूण सर्वसामान्यपणे ५ स्तर आहेत. १) बालवाडी २) प्राथमिक ३) माध्यमिक ४) उच्च माध्यमिक ५) उच्च शिक्षण यामध्ये नेमकेपणाने कुठेकुठे व्यापारीकरण झाले आहे आणि कुठे नाही हे पाहून त्यामागची कारणे कोणती हे ही तपासून पाहणे आवश्यक ठरते. शिवाय या बाबीचा विचार करताना ग्रामीण भाग आणि शहरी भाग अशा दोन्ही स्तराचा विचार करावा लागले. ग्रामीण भागातील शिक्षण हे सरकारी अनुदानातून सुरू आहे त्यामुळे सहाजिकच या ठिकाणी शिक्षणाचे व्यापारीकरण झालेले नाही. झालेले असले तरी त्याचे प्रमाण फारच अत्यल्प आहे. मात्र तालुकास्तरावरही ज्या इंग्रजी माध्यमाच्या शाळा आहेत, तिथे प्रवेशासाठी काही रक्कम मोजावी लागते कारण या शाळांना सरकारी अनुदान नसते. शहरी भागात आज सरकारी अनुदानांवर चालणाऱ्या बालवाड्या नाहीत. कॉन्व्हेंटच्या शाळा

आहेत. कांही कॉन्हेन्टच्या शळेची फिस लाखात आहे. सर्वसामान्यपणे प्राथमिक, माध्यमिक आणि उच्च माध्यमिक या दोन्ही स्तरावरील शैक्षणिक खर्चाच्या संदर्भात हीच स्थिती आहे. ज्या माध्यमिक आणि उच्च माध्यमिक शाळांना सरकारी अनुदान मिळते तिथे शैक्षणिक शुल्क कमी आहे आणि ज्या खाजगी शाळांना अनुदान मिळत नाही तिथे शुल्क जास्त असते.पण तिथे जागा कमी आणि प्रवेश अर्जाची संख्या खूप जास्त असल्याने इतरही खटपटी कराव्या लागतात. इथेही व्यापार हा घटक प्रभावी ठरतो. शिक्षणाच्या व्यापारी करणाची ही राजकीय बाजू पुढे उच्च शिक्षणात अधिक सभ्यतेच्या बुरख्याखाली कार्यरत असते काही खासगी संस्था आपल्या अत्याधुनिक इंग्रजी माध्यमांच्या शाळा शहरापासून थोडे दूर निसर्गरम्य परिसरात असतात विद्यार्थ्यांच्या निवास व जेवण्याच्या सर्व सोयी तिथे चांगल्या प्रकारे उपलब्ध करून दिलेल्या असतात. पण अशा शाळांमधील शिक्षण आणि शिस्त यांची गुणवत्ताही उल्लेखनीय अशी असते. शहरी आणि ग्रामीण, सरकारी आणि खासगी, अनुदानित आणि विनाअनुदानित शिक्षण संस्थांमधील शैक्षणिक गुणवत्तेतील फरक खूप मोठा असून आपल्या भारतीय शिक्षण प्रणालीतील तो एक आपणा सर्वांच्या चित्तेचा आणि चिंतनाचा विषय झाला आहे. सर्वांना परवडेल असे समान गुणवत्तेचे शिक्षण देणारी पद्धत आपण निर्माण करू शकलो नाही आणि नजीकच्या काळात ती करता येईल याची फारशी शक्यताही नाही.

उच्च शिक्षणाचे बाजारीकरण :-

उच्च शिक्षणात सर्वसामान्यपणे हीच स्थिती आहे कला, वाणिज्य आणि विज्ञान विभागातील महाविद्यालयाची आणि त्यातील विद्यार्थ्यांची संख्या खूप मोठी आहे त्याचे प्रमाण ८० टक्के पक्षा जास्त आहे. ही महाविद्यालये बहुतांशी अनुदानित असल्यामुळे तिथे शिक्षणाचा खर्च फारसा नाही. बी.एड, एम.बी.ए. कॉम्प्युटर आणि लॉ यातील शिक्षणही पूर्वीप्रमाणे फार महागडे राहिलेले नाही. याचे कारण या स्वरूपाच्या शैक्षणिक संस्था नफयात चालत होत्या म्हणून त्यांची संख्या झपाट्याने वाढली. गेल्या दहा वर्षांपूर्वी अभियांत्रिकी महाविद्यालयांची संख्या आजच्या संख्येचे या तुलनेत कमी होती तेव्हा या क्षेत्रात नोकरीची हमी जास्त असल्याने या शिक्षणाकडे विद्यार्थ्यांचा ओढा होता. म्हणून त्यावेळी शिक्षण खूप महागडे होते. पण आज बऱ्याच अभियांत्रिकी महाविद्यालयात प्रवेश घेणारे विद्यार्थी पुरेशा प्रमाणात उपलब्ध नसल्याने तिथे बऱ्याच जागा रिकाम्या आहेत उच्चशिक्षणात अशी काही व्यावसायिक क्षेत्रे आहेत की जिथे शिक्षण घेतल्यानंतर पुढे खूप करता येते. उदाहरणार्थ वैद्यकीय शिक्षण, त्यातही आयुर्वेदापेक्षा एम.बी.बी.एस. एम.एस., एम.डी.तसेच आय.आय.टी. आणि आय.आय.एम.यांसारख्या नामवंत शैक्षणिक संस्थांमधील शिक्षण अशा संस्थांमध्ये जागा खूपच कमी पण प्रवेश अर्जाची संख्या खूप मोठी अशी स्थिती आहे सन २००८ मध्ये भारतामधील आय.आय.एम मधील एकूण जागा १७०० होते आणि त्यासाठी एकूण २ लाख ७० हजार अर्ज आले होते. सन २००९ साली आय.आय.टी मध्ये एकूण जागा ८२९५ होत्या त्यासाठी एकूण ३ लाख ८४ हजार अर्ज आले होते. त्यामुळे भारतातील अशा शैक्षणिक संस्थांमध्ये प्रवेश न मिळाल्यामुळे हजारो भारतीय विद्यार्थी परदेशात शिक्षणासाठी जात आहेत. आज अमेरिकेत भारतीय विद्यार्थ्यांची संख्या एक लाखापेक्षा जास्त आहे. त्यावेळी डॉलरचा विनिमय दर एका डॉलरला सुमारे ५२ रुपयाच्या आसपास होता. आज हा विनिमय दर एका डॉलरला ७७ रुपया पर्यंत गेला आहे. याप्रमाणे दरवर्षी भारत ७ ते ७.५ बिलियन डॉलर्स इतकी रक्कम शिक्षणासाठी अमेरिकेला देत आहे. अमेरिकेचा हा शैक्षणिक अर्थकारणाचा आधुनिक साम्राज्यवाद असून याला

त्यांच्यापेक्षा आपला शैक्षणिक विकास आणि शैक्षणिक गुणवत्ता वृद्धातील नाकर्तेपणा जबाबदार आहे. अर्थात हे उच्चशिक्षणातील मोठे बाजारीकरण आहे. भारतीय विद्यार्थी परदेशात शिक्षणासाठी जाण्याची सहा प्रमुख कारणे

- १) भारतात आय.आय.टी./आय.आय.एम आणि वैद्यकीय महाविद्यालयात प्रवेश मिळत नाही.
- २) भारतातील उच्च शिक्षणाचा दर्जा जागतिक तुलनेत खूपच कमी आहे. पहिल्या २०० विद्यापीठात आपले एकही विद्यापीठ नाही. संशोधनातही भारत जागतिक पातळीवर खूप खालच्या स्तरावर आहे.
- ३) भारतात संशोधनासाठी सुविधाही नाहीत आणि प्रोत्साहनही नाही.
- ४) भारतात गुणवत्तेला फारशी किंमत नाही.
- ५) परदेशात नोकरीची व रोजगारांच्या संधी जास्त आहेत.
- ६) परदेशात उच्च शिक्षण आणि नोकरी यामध्ये राजकीय हस्तक्षेप नसतो.

सन २००७ च्या मानवी कामगार अहवालाप्रमाणे ९० टक्के जागासाठी रोजगाराच्या क्षेत्रात काही ना काही कृतिशील कौशल्याची गरज असते. पण आपल्या ९० टक्के शिक्षण संस्थेमध्ये केवळ पुस्तकी ज्ञान दिले जाते. कृतिशील कौशल्य शिकवली जात नाहीत. पुढील ५ ते ७ वर्षात जगातील रोजगारात १५ टक्के जागा भारतातील तरुणांना उपलब्ध असतील. पण त्यासाठी ३० कोटी उच्चशिक्षित तरुणांना कौशल्याचे शिक्षण द्यावे लागले. तसे झाले तर भारतातील त्या वेळेचे मार्केट सुमारे २० लाख कोटी रुपयांचे असेल. हे उद्याचे उच्चशिक्षणाचे मार्केट लक्षात घेऊन भारत सरकारने आता उच्च शिक्षणाचे खाजगीकरण करण्याचे नियोजन केले आहे.

पोवार समितीने सुचविलेले मॉडेल्स :-

यूजीसीच्या पोवार समितीने पब्लिक प्रायव्हेट पार्टनरशिप ची चार मॉडेल्स सुचविलेली आहेत

- १) खाजगी संस्थांनी पायाभूत सुविधा निर्माण करून द्यायच्या आणि त्या संस्थांमधील शैक्षणिक कार्य आणि व्यवस्थापन सरकारने करावयाचे यात खाजगी संस्थांच्या गुंतवणुकीबद्दल त्यांना दरवर्षी सरकारने काही रक्कम द्यावयाची.
- २) खाजगी संस्थांनी पायाभूत सुविधा निर्माण करायच्या आणि त्या संस्थांमधील शैक्षणिक खर्च आणि व्यवस्थापनाची जबाबदारी द्यायची. त्यासाठी सरकारने त्या संस्थांना काही विशिष्ट सेवांसाठी दरवर्षी काही रक्कम द्यायची.
- ३) पायाभूत सुविधा आणि गुंतवणूक सरकार आणि खाजगी संस्थांनी मिळून करावयाची आणि शैक्षणिक कार्य व व्यवस्थापन खाजगी संस्थांनी करावयाचे.
- ४) सरकार पायाभूत सुविधा निर्माण करेल आणि खाजगी संस्था शैक्षणिक कार्य आणि व्यवस्थापन यांची जबाबदारी घेईल अशा प्रकारच्या सरकारी आणि खाजगी संयुक्त प्रकल्पाच्या पद्धतीनुसार सरकारने आज २० आय.आय.टी. आणि १४ नवनिर्माण विद्यापीठे यांची निर्मिती सुरूही केलेली आहे. शिक्षणाची ही पद्धत भारतात रुढ झाली तर खाजगी संस्थांना काही ना काही नफा द्यावाच लागेल आणि हे शिक्षणाचे व्यापारीकरण म्हणावे लागेल. आज झपाट्याने वाढणाऱ्या विद्यार्थी संख्येच्या तुलनेत नवनवीन शिक्षण संस्था उभ्या करून त्यांना परवडेल अश्या शुल्कात शिक्षण देणे आज सरकारला अशक्य आहे. म्हणूनच खाजगीकरण करण्याचा मार्ग सरकारने स्वीकारून त्यांची अंमलबजावणी यापुर्वीच सुरू केलेली आहे. शिक्षणाच्या व्यापारीकरणाला आता परदेशी विद्यापीठाचे सायमन हातभार लावणार आहे **ही परदेशी विद्यापीठे केवळ भारतीय विद्यार्थ्यांच्या कल्याणासाठी येत नसून त्यातून नफा कमावण्यासाठी येत आहे. ती संस्काराची केंद्रे नसून**

केवळ नफा कमावणे हाच त्यांचा उद्देश आहे. यात शंका नाही. आपण मात्र परदेशी नामवंत शिक्षण संस्थेप्रमाणे. जागतिक दर्जाचे उत्तम शिक्षण आपल्या विद्यार्थ्यांना येथे देऊ शकत नाही आणि त्यामुळेच परदेशी विद्यापीठाचे शोषणावर आधारित असणारे ओझे आपण आपल्या डोक्यावर घेत आहोत आता तर खाजगी संस्थांच्या शिक्षणाच्या व्यापारी करणाला सर्वोच्च न्यायालयानेही हिरवा कंदील दाखविला आहे. उन्नीकृष्णन विरुद्ध राज्य सरकार या खटल्याच्या निकाल या संदर्भात महत्त्वाचा आहे. अशा अनेक खटल्यांमध्ये विनाअनुदानित खाजगी शिक्षण संस्थांना त्यांच्या एकूण खर्चाच्या प्रमाणात माफक शुल्क आकारण्याचा अधिकार आहे हे अनेक वेळा न्यायालयाने स्पष्ट केले आहे.

उच्चशिक्षणाचे पाच महत्त्वाचे प्रश्न

- १) आर्थिक मागासलेल्यां घटकांना गुणवत्तापूर्ण उच्च शिक्षण कसे देता येईल?
- २) सर्वच सामाजिक स्तरांतील युवकांना उच्च शिक्षणात कसे येतील?
- ३) उच्च शिक्षणाची गुणवत्ता कशी वाढले आणि समान गुणवत्तेचे शिक्षण सर्वांना कसे देता येईल?
- ४) उच्च शिक्षणातील संशोधन वृद्धिंगत होऊन ते देशाच्या विकासासाठी कसे उपयोगात आणता येईल?
- ५) ज्ञानाधिष्ठित जागतिक समाजरचनेत भारताचे योगदान आणि महत्त्व काय असेल? काय असले पाहिजे? आता कुठे आपल्याला या प्रश्नांची जाणीव होऊ लागली. १२ व्या पंचवार्षिक योजनेत या दृष्टीने भरीव तरतुद करण्याचा सरकारचा मानस आजच्या जागतिक मंदिच्या आणि रुपयाच्या घसरणीच्या संदर्भात कसा पूर्ण होईल याची चिंता आज आपल्याला लागून राहिली आहे. अशा कठीण परिस्थितीत शिक्षणाचे खाजगीकरण आणि व्यापारीकरण वाढत आहे. बालवाडीपासून ते उच्च शिक्षण व संशोधना पर्यंतच्या शिक्षणाचा धावता आढावा घेतला तर जिथे सरकारी अनुदान आहे तिथे गुणवत्ता नाही आणि जिथे गुणवत्ता आहे तिथे सरकारी अनुदान नाही. अशी आजची स्थिती आहे. तसेच ज्या खाजगी शिक्षण संस्था गुणवत्तापूर्ण शिक्षण देतात तिथे शिक्षणाचे व्यापारीकरण होताना दिसते आणि जिथे शिक्षण संस्था सरकारी अनुदानावर चालतात तिथे उत्तरदायित्व फारसे स्पष्ट नसते. आणि ते शिक्षण तुलनेने स्वस्तात मिळते. आज उच्च शिक्षणातून जीवनमूल्यांचे संस्कार गेल्या पाच ते दहा वर्षात हळूहळू नष्ट होत चाललेले आहेत. अशा परिस्थितीत देशाच्या शिक्षणव्यवस्थेत आमूलाग्र बदल वेगाने घडत आहेत हे बदल नैतिक मूल्यांना शक्ती देणारे ठरावे यासाठी सर्वांनी सजग राहणे आवश्यक आहे.

निष्कर्ष व उपाययोजना :-

१. शासनाकडून दरवर्षी मोठ्या शिताफिने सरकारी शाळांचे जे खाजगीकरण सुरू आहे. ते थांबवून मराठी माध्यमांच्या शाळांना प्रोहत्सान व भरीव आर्थिक अनुदान देण्यात यावे.
२. शिक्षण क्षेत्रात जी विषमता निर्माण होत आहे त्याला आवर घालून समान शिक्षण , सक्तीचे शिक्षण आणि मोफत शिक्षण हे क्वंतीसुर्य म. फुले यांनी सूचविलेले तत्व प्रत्यक्षात प्रभावी रितीने राबवावे.
३. कांही खाजगी शैक्षणिक संस्थाकडून वारेमाप फी आकारली जाते. याला आवर घालण्यात यावा. नाही तर एकीकडे आम्ही कल्याणकारी संकल्पना स्विकारली म्हणायचे व दुसऱ्या बाजूला बहुजन वर्गाची मुले कशी शिकणार नाहीत हे धोरण राबवायचे ही दुपट्टी मानसिकता बदलविणे गरजेचे आहे.

४. शिक्षण हे समाजसुधारण्याचे साधन आहे. त्याकडे व्यवसाईक दृष्टीकोनातून पाहता येणार नाही. नाहीतर भारतातून शिक्षण हदपार व्हायला वेळ लागणार नाही.
५. शासनांनी शिक्षणावरील खर्च अजून जास्त प्रमाणावर वाढविणे गरजेचे आहे.

संदर्भ सूची :-

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- (२) लोकशाहीची प्रक्रिया आणि राजकीय मानसिकता,यशवंतराव चव्हाण मुक्त विद्यापीठ नाशिक.
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8.<http://en.wikipedia.org>



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स्वातंत्र्य चळवळीतील मादाम कामाची भुमिका

डॉ.रामधन उत्तमराव हिरे

प्राध्यापक व इतिहास विभागप्रमुख जिजामाता कला महाविद्यालय दारव्हा जि. यवतमाळ

संशोधन लेख

मुंबई येथे पारशी कुटुंबात २४ सप्टेंबर १८६१ साली मादाम कामा यांचा जन्म झाला.त्यांचे पुर्णनाव मादाम कामा भिकाईजी रूस्तुम कामा असे होते.त्यांच्या कुटुंबात शैक्षणिक वातावरण असल्यामुळे त्यांना बालवयातच विविध भाषेत शिकवण मिळाले.त्या फक्त शिक्षणातच हुशार नसून त्यांना खेळाची खुप आवड होती.त्यांचा क्रिकेट हा आवडीचा खेळ होता.त्यांचे शिक्षण इंग्रजी भाषेत झाल्यामुळे त्यांचा इंग्रजीवर प्रभाव होता.घरची परिस्थिती सधन असल्याने त्यांना कोणत्याच बाबीची उणीव नव्हती.ऐवढे सर्व असून ही त्या गर्वीष्ठ नव्हत्या.अशाच काळात भारतीय समाजव्यवस्थेवर इंग्रजांचा होत असलेला अन्याय अत्याचार त्यांच्या लक्षात आला म्हणून त्यांनी भारतीय जनतेवर होत असलेले अन्याय अत्याचार थांबविण्यासाठी प्रयत्न सुरू केले व समाज सेवेमध्ये स्वतःला झोकून दिले.याच काळात त्यांचा परिचय दादाभाई नौरोजी यांच्याशी होवून त्यांचे सचिव म्हणून दिड वर्ष कामकाज पाहिले.त्यामुळे त्यांचा संबंध अनेक देशभक्तांशी आला.त्यांनी युरोपात भारतीय युवकांना संघटीत करून स्वातंत्र्यासाठी प्रोत्साहित केले.

प्लेग काळातील कार्य—

१८९६ साली मुंबई इलख्यात प्लेगची साथ पसरली होती.तेव्हा भारतीयांचे मोठया प्रमाणात हाल होत होते तरी इंग्रज सरकारने मदत केली नाही.भारतीय जनतेचे हाल पाहून मादाम कामा यांनी प्लेग ग्रस्तांसाठी हॉस्पिटल सुरू केले.त्यामाध्यमातून त्यांनी भारतीयांची सेवा केली एवढेच नव्हे तर आर्थिक मदत सुध्दा केली.लोकांची सेवा करता करता त्यांना प्लेगची लागण झाली त्यांना औषधो उपचारासाठी लंडनला पाठविण्यात आले.आजारापासून मुक्त होवून त्यांनी तिथेच चळवळीचा प्रारंभ केला आणि भारतीय स्वातंत्र्याची चळवळ गतीमीन केली.

वंदे मातरम—

इंग्रजांचा भारतीयावर होणारा अन्याय अत्याचार चव्हाटयावर आणण्यासाठी मादाम कामा यांनी वंदे मातरम नावाचे वृत्तपत्र सुरू करून भारतीय समाजात इंग्रजी राजवटी विरुद्ध जनजागृती निर्माण केली.

अभिनव भारत सोसायटीच्या सदस्य—

मादाम कामा लंडनमध्ये वास्तव्यास असतांना वि.दा.सावरकर यांच्याशी परीचय झाला. त्यांच्या देशा प्रती असलेल्या विचारने प्राभावीत होवुन देश सेवेसाठी व स्वातंत्र्यासाठी कार्यकरण—या अभिनव भारत संघटनेच्या सदस्य झाल्या.त्यांच्या क्रांतीकारी विचारामुळे त्यांना तरुंगात टाकण्यात आले होते.

स्वातंत्र्यासाठी निर्धार—

स्वातंत्र्यासाठी वि.दा.सावरकर यांनी लंडनमध्ये इंग्रजी राजवटी विरुद्ध जहाल वातावरण निर्माण केले.त्याचा परिणाम मादाम कामा यांच्यावर पडुन त्यांनी स्वातंत्र्याच्या आंदोलनामध्ये स्वतःला झोकुन दिले.त्यांनी तरुणांना उपदेश केला की,स्वातंत्र्य हे शक्तीने मिळवावे लागते.ते देणगी म्हणुन मिळत नसते.भारतीय तरुणांनो आता तुम्ही डोळे उघडा आणी इंग्रजी राजवटी विरुद्ध प्रखर लढा उभारा असे आव्हान केले.स्वदेशात ज्या देशभक्तांनी हुतात्म्य पत्करले आहे ते धन्य होत. स्वातंत्र्यासाठी ज्यांनी ज्यांनी आपले बलिदान दिले त्यांना विसरून स्वातंत्र्याचा अमृत महोत्सव साजरा होवु शकत नाही.ऐवढे महान कार्य त्यांनी केल्याचे सांगितले.

जर्मनीतील परिषदेला उपस्थिती—

२२ ऑगस्ट १९०७ रोजी जर्मनीतील स्टुटगार्ड येथे आंतरराष्ट्रीय समाजवादी परिषद भरली.त्या परिषदेला भारताचे प्रतिनिधी म्हणुन मादाम कामा हया उपस्थित होत्या.ही जबाबदारी त्यांच्यावर अभिनव भारत या संघटनेने टाकली होती.परंतु त्याला इंग्रजाचा प्रतिनिधी रॅम्से मॅकडोनाल्ड यांचा प्रखर विरोध होता.त्यांच्या विरोधाला न जुमानता मादाम कामा या त्या परिषदेला जावुन भारताला अपेक्षित असणारा प्रस्ताव ठाम पणे मांडला.त्या प्रस्तावाला पाश्चीमात्यांचा जेवढा विरोध झाला तेवढाच पाठींबा सुध्दा मिळाला.परंतु वाढत्या दबावामुळे तो प्रस्ताव परिषदेमध्ये मंजुर होवु शकला नाही.त्या परिषदेमध्ये मादाम कामा यांच्या प्रस्तावाला विरोध झाला पण त्यांना विचार मांडण्यासाठी अनुमती देण्यात आली होती.

परिषदेमध्ये उपस्थित असणा—या वेगवेगळ्या देशातील प्रतिनिधींनी आपआपल्या देशाचा ध्वज सोबत आणुन त्या ठिकाणी फडकविलेले होते. त्यावेळी मादाम कामा यांनी स्वतःच्या संकल्पनेतील ध्वज तयार करून मोठया हिम्मतीने ध्वज फडकवुन उदगारल्या माझया स्वतंत्र भारताचा हा तिरंगा झेंडा मी हातात धरून फडकवित आहे.लोकसंख्येचा विचार केल्यास भारतात इतर देशाच्या तुलनेत लोक संख्या अधिक असतांनी त्यांच्यावर गुलामांचे जीने लादने ही बाब अशोभनिय आहे असे परिषदेमध्ये ठणकावुन सांगितले.भारतातील मानव समुह स्वतंत्र झाला पाहीजे.स्वतंत्र भारताचे मानचिन्ह असणारा हा तिरंगा ध्वज आपणास आव्हान देत येथे फडकवित आहे.या स्वातंत्र्याच्या ध्वजासाठी भारतीय तरुणांनी आपल्या रक्ताचे बलिदान करून त्याला पुनित केले आहे.या ध्वजाला प्रणाम करा असे हृदयस्पर्शी उदगार ऐकताच जगातील सर्वच समाजवादी सदस्यांनी जगेवर उभे राहुन तिरंगा ध्वजाला नम्रपणे वंदन केले.भारताच्या या ध्वजावर हिरवा,पिवळा आणि लाल रंगाचे पट्टे होते.त्यावर दाखविलेले उमलते आठ पाकळ्यांचे कमळ हे तत्कालीन भारतातील आठ प्रांताचे जणू प्रतिनिधीत्व करणारे होते.वंदे मातरम हे देवनागरी अक्षरामध्ये झेंडयाच्या मध्यभागी लिहीले होते. झेंडयावर काढलेले सुर्य व चंद्र हे चित्र मुस्लीम विश्वास दर्शविणारी चिन्हे होती.त्यानंतर मादाम कामा हया अमेरिकेला गेल्या त्याठिकाणी एका सम्मेलनामध्ये त्यांनी आपले मनोगत व्यक्त करतांना मांडलेले विचार हे भारताच्या स्वातंत्र्याचा

जाहीर नामा होता.त्या भाषणाला प्रसिध्दी मिळून त्याच्या प्रति भारतात पाठविण्याची व्यवस्था करण्यात येवुन त्या भारतीय देशभक्तापर्यन्त पोहचल्या.मादाम कामा यांचा संबध रशिया व फान्स सोबत आल्यामुळे त्या देशातील स्वातंत्र्याचा इतिहास व तेथील देशभक्त व त्यांचा त्याग याची त्यांना कल्पना होती. त्यांच्या कार्यकर्तृत्वामुळे त्यांना रशियन क्रांतीकारकांनी भारताची जोन ऑफ आर्क असे संबोधले.

वि.दा.सावरकरांच्या सुटकेसाठी प्रयत्न—

मादाम कामा हया वि.दा.सावरकरांच्या देशा प्रती असणा—या विचाराने व त्यागाने भारावुन गेल्या होत्या त्यामुळे त्यांच्या विचारांचा प्रभाव त्यांच्यावर पडला होता.त्यांच्या विचार सरणीनुसार त्यांनी आपले विचार मांडण्यास सुरूवात केली होती. सावरकरांच्या भारतीय स्वातंत्र्याच्या विचाराने व इंग्रज राजवटीच्या विरोधी धोरणामुळे इंग्रजांचा रोष सावरकरांवर होता. त्यामुळे इंग्रजांनी सावरकरांना अटक करण्यासाठी व त्यांच्या कार्यावर पाडत ठेवण्यास सुरूवात केली. अशातच त्यांनी इंग्रजी राजवटी विरुध्द देशात परदेशात वातावरण तयार केले.ते वातावरण परदेशात करत असतांना त्यांना पकडण्यात आले.त्यांना सागरी मार्गाने भारतात आणत असतांना त्यांनी भासेलीस बंदरात बोटीतुन उडी मारली व फ्रान्सच्या किणा—या पर्यन्त पोहत जावुन पोहचले त्या ठिकाणी त्यांच्या स्वरक्षणासाठी व सुरक्षीत ठिकाणी पोहचविण्यासाठी मादाम कामा इतरांन सोबत पुर्वनियोजित वेळे प्रमाणे तेथे पोहचल्या होत्या.परंतु त्याच ठिकाणी सावरकर पकडल्या गेले. आंतरराष्ट्रीय कायद्याप्रमाणे फ्रान्सच्या भुमीवर इंग्रजांनी सावरकरांना पकडणे हे बेकादेशीर होते.हा प्रश्न आंतरराष्ट्रीय न्यायालयासमोर मांडण्याचा खुप प्रयत्न मादाम कामा यांनी केला.त्यासाठी स्वतःच्या जवळचा पाण्यासारखा पैसा खर्च केला.पण त्यामध्ये त्यांना यश आले नाही.शेवटी सर्व मालमता विकुण आलेला पैसा त्यांनी सशस्त्र क्रांतीकारक चळवळ चालविण्यासाठी खर्च केला.अशाच काळात त्यांना कर्करोगाच्या आजाराने त्यांना कवठाळले त्यामुळे त्या विकलांग झाल्या आणि ऑगस्ट १९३६ साली त्यांची प्राणज्योत मालविली.

एकुणच मादाम कामा यांच्या कार्य कर्तृत्वाला भारतीय समाज तथा इतिहासकार विसरणे शक्य नाही. त्यांच्या बलीदानाने भारतीय मन व क्रांतीकारक हवालदिल झाले.त्यांचे देशा प्रती असणारे विचार हे आजच्या तरूण पिढीला दिशादर्शक ठरणारे ठरतात.

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भारतीय स्वातंत्र्य चळवळीत विदर्भातील वंचित महिलांचे योगदान

प्रा.डॉ.रमेश संभाजी खंडारे

मराठी विभागप्रमुख जिजामाता कला महाविद्यालय दारव्हा

संशोधन लेख

मोगल काळात व्यापार करण्याच्या निमित्त्याने इंग्रज भारतात आले.त्यांनी १६००साली ब्रिटिश ईस्ट इंडिया कंपनीच्या माध्यमातून भारतावर वर्चस्व प्रस्तापीत करण्याचा प्रयत्न सुरू केला. व्यापाराला स्वरक्षण असावे म्हणुन त्यांनी भारतीय राजकारणात हस्तक्षेप करण्यास सुरुवात केली. त्यामुळे इंग्रजी सत्तेला विरोध झाला त्याचा परिणाम १७५७ च्या लढाईत घडुन आला.त्यात इंग्रज विजयी झाल्यामुळे भारतात त्यांच्या सत्तेचा पाया रोवल्या गेला.हळुहळु तो पाया मजबुत होवुन भारताच्या सर्व क्षेत्रात त्यांनी हस्तक्षेप केला व वर्चस्व प्रस्तापीत केले त्याचा परिणाम भारतीयांना स्वातंत्र्य गमावावे लागले.गमावलेले स्वातंत्र्य परत मिळविण्यासाठी भारतीयांना ब्रिटिशांविरुद्ध प्रखर लढा उभारावा लागला.त्या लढयात भारतीय स्त्रीया सहभागी होण्यामध्ये मागे नव्हत्या.त्यांनी अन्याया विरुद्ध समर्थपणे लढा दिला.निर्भिडपण त्यांनी क्रांतीकारकांना साहाय्य केले.प्रसंगी कठोर कारावास ही भोगला.संपुर्ण देशात इंग्रजी राजवटी विरुद्ध वातावरण निर्माण होवुन स्वातंत्र्यासाठी क्रांतीकारक,विद्यार्थी,स्त्री पुरुष,वंचीत घटक सहभागी झाले. ते स्वातंत्र्यासाठी बलीदान देण्यास तयार होते.त्या लढयात विदर्भातील वंचीत स्त्रीया सहभागी झाल्या होत्या त्यांनी वंचीत समाजात स्वातंत्र्यासाठी जनजागृती घडुन आणली व त्यांना इंग्रजांविरुद्ध लढण्यास तयार केले.

तुळसाबाई किसन बनसोडे—

दलितोदधासाठी किसन फागुजी बनसोडे यांनी संपुर्ण आयुष्य खर्ची घातले.दलित पुरुषाप्रमाणे स्त्रीयांचा उध्दार झाला पाहीजे,कोणतीच दलित स्त्री अशिक्षित व असंस्कृत राहुन नये असे त्यांना वाटत होते. परंतु पुढे येण्यासाठी कोणतीच स्त्री तयार नव्हती त्यामुळे त्यांनी स्वतःच्या धर्मपत्नीला पुढाकार घेण्यास प्रोत्साहीत केले. त्यांनी पतीत्या प्रेणेतुन दलित स्त्री उध्दाराचा विडा उचलुन त्यांच्यासाठी ३६ वर्षे खर्ची घातली.ऐवढा मोठा त्याग तुळसाबाई बनसोडेनी वंचीत स्त्रीयांच्या उध्दारासाठी केला होता.वंचीत स्त्रीयांच्या उध्दारासाठी त्यांनी उपासी राहुन खेडयापाडयात जनजागृती घडुन आणली.

तुळसाबाई दलित — महार सभेच्या पहिल्या अध्यक्षा होत्या.त्यांच्या कुटुंबात समाज सेवा करण्याचे वातावरण असल्यामुळे त्याचा प्रभाव तुळसाबाईवर पडणे साहाजिक होते.बनसोडे कुटुंबाला दलित

समाजाच्या परिस्थितीची जाणिव होती.त्यांची आर्थिक स्थिती,त्यांच्या गरजा,समाजाकडून उपेक्षित या वर्गाच्या अनंत समस्या,त्यांचे अज्ञान,त्यांची होणारी फसवणुक याची प्रत्येक्ष ओळख तुळसाबाईला होती.पतीच्या सहकार्याने दलित स्त्रीयांच्या उध्दारासाठी व जनजागृतीकरीता त्यांनी हरिजन समाजाची स्थापना केली.

तुळसाबाई यांच्या विचाराने प्रेरित होवुन त्यांच्या कार्यात अनेक दलित स्त्रीया सहभागी झाल्या.त्यामध्ये केशरबाई गवई,जाईबाई चौधरी,यशोदाबाई डहाट,कौशल्याबाई मसुरकर,सावित्रीबाई देवे,सिताबाई शिखरे,नागाबाई शेंडे,जानकीबाई फुलमाळी इत्यादी प्रमुख होत्या.या दलित स्त्रीयांचे संघटन तयार करून बनसोडे दाम्पत्यांनी मध्यप्रांत व व-हाळात दलित स्त्रीयांच्या उध्दारासाठी व त्यांच्या प्रगतीसाठी प्रयत्न करून न्याय मिळवुन दिला.दलित स्त्रीयांच्या उध्दारासाठी नागपुर येथे १९३२ साली किसन फागोजी बनसोडे यांनी मध्यप्रांत व व-हाड दलित महिला परिषद तुळसाबाई यांच्या मदतीने भरविली होती.ती महाराष्ट्रातील पहिली परिषद असुन तिचे अध्यक्षपद गोंदीयाच्या यशोदाबाई दहाट यांनी स्विकारले होते. त्या परिषदेला दलित समाजात खुप महत्व प्राप्त झाले होते.कारण या परिषदेमध्ये दलित स्त्रीयांचे शिक्षण,मुलींच्या पुनर्विवाहतील अनिष्ट चालिरिती,विधवा स्त्रीयांचे प्रश्न,धार्मिक अंधश्रध्दा यावर सखोल चर्चा करण्यात आली.

वंचीत समाजातील स्त्रीयांनी भारतीय स्वातंत्र्य लढयात भाग घेवुन दारूच्या दुकानासमोर व परदेशी कापडाच्या दुकानासमोर दलित स्त्रीयांनी निदर्शने केली.ठिक ठिकाणी सभा घेवुन मतदान करू नये असे आव्हान करण्यात आले.

कृष्णाबाई रंगारी—

१९४२ साली भारतात चले जाव आंदोलन सुरू झाले त्यामुळे संपुर्ण देशात इंग्रजी राजवटी विरूध्द वातावरण निर्माण झाले.त्याचा परिणाम खेडयापासुन ते शहरापर्यन्त सर्वत्र चले जाव आंदोलनाचे वातावरण निर्माण झाले.त्या आंदोलनात सहभागी होण्यासाठी गणेशपुर ता. कारंजा येथील कृष्णाबाई रंगारी या अमरावती येथील जोग चौकात भरलेल्या सभेला उपस्थित झाल्या. सभेचा आवाज व विरोध,आक्रमकता पाहुन गो—या शिपायांनी सभेवर लाठीचार्ज सुरू केला. त्यामुळे सभेत सहभागी झालेले सैरावैरा पडु लागले हे चित्र कृष्णाबाई यांनी पाहील्यानंतर त्यांची तळपायाची आग मस्तकात गेली आणि त्यांनी गो—या पोलिसांवर दगड फेक करण्यास सुरूवात केली.तेव्हा गो—या शिपायांनी केलेल्या गोळीबारात कृष्णाबाई रंगारी ही दलित स्त्री वयाच्या २८ व्या वर्षी ठार झाली.

जाईबाई चौधरी—

यांचा जन्म शेतकरी कुटुंबात झाला. महात्मा फुले यांनी मुलींच्या शिक्षणासाठी पुण्यात शाळा काढली.त्याची माहीती जाईबाईंना झाली.त्यामुळे आपण शिक्ष घेतले पाहीजे असे जाईबाई यांना वाटत होते परंतु घरची आर्थिक परिस्थिती हलाखीची असल्याने शिक्षण घेण्यास असंख्या अडचणी निर्माण झाल्या.अशा काळात त्यांचा संबंध मिस ग्रेगरी या ख्रिश्चन बाईशी झाला.त्यांनी जाईबाई यांना शिक्षणासाठी प्रेरितकरून नागपुरात चौथी पर्यन्तचे शिक्षण दिले.त्यांच्या जास्त संपर्कात आल्यामुळे नातेवाई व आजुबाजुवाल्यांनी जाईबाई ख्रिश्चन धर्म स्विकारतो अशी अफवा पसरविली.त्यामुळे जाईबाईंना ख्रिश्चनांच्या शाळेत जाण्यासाठी मनाई घातली.तरीही त्यांनी आपले शैक्षणिक कार्य बंद पडु दिले नाही.पुढे आपल्या शिक्षणाचा उपयोग आपल्या समाजासाठी व्हावा म्हणुन प्रारंभी ख्रिश्चन शाळेत शिकविण्यास सुरूवात केली नंतर किसन फागोजी बनसोडे यांच्या

शाळेत विनावेतन शिक्षिकेची नौकरी करून अस्पृश समाजातील स्त्री समाजाची सेवा केली.काही दिवसानंतर नौकरीचा राजीनामा देवुन संत चोखोबा नावाची मुलीसाठी प्राथमिक शाळा काढली. शिक्षणा सोबतच प्रबोधनाचे कार्य करून त्यांनी वंचीत,दलित,पिडीत मुलींच्या उध्दारासाठी आपले आयुष्य खर्चा घातले.

अंजनाबाई देशभ्रतार—

हया दलित समाजातील नावाजलेल्या समाजसेविका होत्या.शिक्षणा विषयी त्यांना खुप तडमड होती.त्यामुळे त्यांनी गरीब,दलित पिडीत कष्टक—यांच्या मुलींनी शिक्षण घ्यावे यासाठी स्वतःच्या खर्चाने वसतीगृहे काढले. डॉ.बाबासाहेब आंबेडकरांच्या विचारांचा त्यांच्यावर प्रभाव होता.त्यामुळे त्यांनी अस्पृश महिला सुधारक मंडळाची स्थापना करून दलित स्त्रीयांमध्ये शिक्षण,स्त्री सुधारणा,स्वावलंबन,स्वाभिमान याबदल जागरूकता निर्माण केली.

भगिरथीबाई नदेश्वर—

सर्व दलित महिला सेविकामध्ये धाडशी म्हणुन भगिरथीबाईच्या नावाचा उल्लेख केल्या जातो.डॉ.बाबासाहेब आंबेडकरांच्या विचाराने प्रेरित होवुन शिक्षणाचे महत्वा त्यांना पटले होते. घरची आर्थिक परिस्थिती नाजुक असतांना कुटुंबाचे न जुमानता मुलींना शिक्षण दिले.नंतर त्यांनी आपले आयुष्य डॉ.बाबासाहेब आंबेडकरांच्या चळवळीत घालविले.डॉ.आंबेडकरांनी पुकारलेल्या सत्याग्रहात,मंदिर सत्याग्रहात सहभाग घेतला.धर्मांतरानंतर बौध्द धर्माच्या प्रचारासाठी स्वतःला झोकुण दिले.

राधाबाई कांबळे —

इंग्रजी राजवटीच्या काळात भारतात कापड उद्योग उभारल्या गेले. त्यामध्ये काम करणारा बहुसंख्य मजुर वर्ग दलित पिडीत कष्टक—यांचा होता. त्यांना वेतन कमी व काम जास्त यामुळे कामगार त्रस्त होते.त्यामुळे दलित महिला कामगारांना न्याय मिळवुन देण्यासाठी त्यांनी प्रयत्न केले.त्या सुभाषचंद्र बोस यांच्या फॉरवर्ड ब्लॉकच्या सदस्य होत्या.नंतर त्या डॉ.आंबेडकरांच्या विचाराने प्रभावित होवुन आंबेडकरी चळवळीत सहभागी झाल्या.आज ही त्यांच्या विचाराची गरज भारतीय महिलांना आवश्यक वाटते.

सुमित्राबाई हिरे—

यांचा जन्म शेतकरी कुटुंबात झाला. घरी धार्मिक वातावरण असल्यामुळे बालवयातच त्यांच्यावर धार्मिक वातावरणाचा प्रभाव पडला होता. तेव्हा समाजात स्त्री वर्गाच्या शिक्षणाबदल उदासीता होती.त्यामुळे पुरुष प्रधान संस्कृतीने मुलींच्या शिक्षणाकडे दुर्लक्ष केले. परंतु बाल वयापासुनच त्यांची विचार सरणी चिकित्सक होती.त्यामुळे त्यांनी स्त्री संघटन उभारून स्त्रीयांच्या समस्या सोडविण्याचा प्रयत्न केला.या दरम्यान इंग्रजी कायद्याच्या विरुध्द महिला संघटन उभे करून भारतात सुरू असलेल्या चले जाव आंदोलनात सहभाग घेतला. नंतरच्या काळात डॉ.बाबासाहेब आंबेडकरांनी बौध्द धर्मा दीक्षा घेवुन धर्मान्तराची घोष नागपुर येथे केली. त्या कार्यक्रमासाठी त्या स्वतः उपस्थित होत्या. त्यांच्या विचाराचा प्रभाव त्यांच्यावर पडुन त्यांनी कारंजा तालुक्यात ठिकठिकाणी धर्मान्तराची सोहळे आयोजित केली.

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यवतमाळ

संशोधन लेख

प्राचीन काळापासून ते आधुनिक कालखंडातील समाज विविध सामाजिक व्यवस्थेने नियंत्रित केलेला दिसून येतो. यात प्रारंभी मातृसत्ताक पध्दतीने आपले अस्तित्व दाखविले आणि कालांतराने मात्र पुरुषसत्ताक पध्दतीने या प्रारंभिक समाज व्यवस्थेस शिताफीने बाजूला सारून आपले वर्चस्व प्रस्थापित केले जे अद्यापही आपणास दिसून येते. मानवी समाजातील स्त्री—पुरुष सत्तेमधील या द्वंद्वास औद्योगिक क्रांतीनंतर जन्मास आलेल्या भांडवलशाही व्यवस्थेने वेगळ्या परिमाणात ढवळून काढले. एखाद्या मानवनिर्मित यंत्राणेच 'नफा' आधारित समाजव्यवस्थेची पायाभरणी करून मानवीय घटकांमध्ये जे परिवर्तने निर्माण केली ती वैशिष्ट्यपूर्ण ठरली. परंतु, सरतेशेवटी यांत्रिक घटकास चालविणारा मानवच असल्याकारणाने समाजव्यवस्थेवर ज्याची सत्ता राहिली त्याने कशोसीने या नव्या व्यवस्थेचा उपयोग स्वार्थासाठीच केला, फक्त त्याचे रूपडे मात्र बदलले. या पार्श्वभूमीवर पुरुषसत्तेने आपल्या समाजावरील वर्चस्वाचा उपयोग स्वार्थासाठीच केला, फक्त त्याचे रूपडे मात्र बदलले. या पार्श्वभूमीवर पुरुषसत्तेने आपल्या समाजावरील वर्चस्वास भांडवलशाहीस जुळवून घेतले आणि स्त्रियांच्या बाबत आपल्या पारंपारिक धारणांना नव्या आवरणात बसवून त्यांचा भांडवलशाही व्यवस्थेच्या आधारे 'नफा' मिळविण्याचे तंत्रसुध्दा आत्मसात केले. एकोणविसाव्या शतकात जन्मास आलेल्या स्त्रीवादाने आपल्या सशक्त विश्लेषणातून भांडवलशाही मागून डोकाविणाऱ्या पुरुषीचेहऱ्यास दर्शवून देण्याचे कार्य केलेले आहे. याचे उत्तम उदाहरण म्हणून भांडवली उत्पादनांची सामान्यांना ओळख करून देणाऱ्या प्रसारमाध्यमांवरील जाहिरातींकडे त्यांनी लक्ष वेधले. या जाहिराती, त्यामागील स्त्रिविषयक पुरुषी पारंपरिक संकुचित दृष्टीकोन व त्याआधारे नफ्याची केलेली जुळणी या विषयक आकलनाची नवी दृष्टी मिळते.

या जाहिराती व त्यामागील पारंपरिक दृष्टीकोन बघण्याआधी पुरुषसत्ता व भांडवलशाहीची थोडक्यात व्याख्या खालीलप्रमाणे —

१) पितृसत्ता —

“पितृसत्ता ही एक सामाजिक रचना असून ती पुरुषांचे वर्चस्व आणि श्रेष्ठत्व या कल्पनेवर आधारित आहे. ‘पित्याची सत्ता’ असा पितृसत्तेचा अर्थ होतो. पितृसत्ता ही अशी सामाजिक संरचना आहे की, ज्यामध्ये वडील किंवा सर्वात वयस्कर पुरुष कुटुंबाचा प्रमुख म्हणून मानला जातो. पितृसत्ता वंश, परंपरा व खाजगी मालमत्ता हे पुरुषांच्या माध्यमातून निश्चित केली जाते. पितृसत्ताक समाजात ‘पुरुष’ हाच प्रभुत्वशाली ठरतो आणि त्याला प्रतिष्ठा मिळते.”

- संध्या गवळी

(पितृसत्ता, समाजशास्त्र, मराठी विश्वकोश (ऑनलाइन खंड) नोंद)

२) भांडवलशाही —

“ भांडवलशाही ही एक अशी आर्थिक तत्त्वप्रणाली आहे, ज्यात उत्पादनाच्या साधनांची मालकी बव्हंशी अथवा पूर्णपणे खाजगी क्षेत्राकडे असते व ह्या साधनांचा मुख्यत्वे नफा मिळवण्याच्या हेतूने वापर केला जातो.”

— शर्मन झिम्बलीस्त, अँन्ड्रु. जे.हावर्ड आणि स्टूअर्ट

(कमपेरिंग इकोनॉमिक सिस्टीमस् : ए पॉलीटीकल—इकोनॉमिक अप्रोच, हरकोर्ट कॉलेज पब.
ऑक्टोबर १९८८, पान ६,७.)

उपरोक्त व्याख्येतून पुरुषसत्ता व भांडवलशाही व्यवस्थेविषयी माहिती मिळते. या दोन्ही व्यवस्थेने एकत्र येवून स्त्री व स्त्रीशरीरास नियंत्रणात तर आणलेच, परंतु त्यांना मूल्यरूपात परिवर्तित करून त्यांना नफ्याची उपमा देऊ केली. त्यांच्या या उपमा व त्यातील वैचारिकता सद्यकालीन जाहिरातींमधून प्रकर्षाने दिसून येतात.

जाहिरातींचा लिंगभावी दृष्टीकोन :

टेलिव्हिजन हा आपल्या दैनंदिन जीवनातील एक अविभाज्य घटक झालेला आहे. टेलिव्हिजन मुळे आपल्याला दैनंदिन आयुष्यातील विविध घटकांची माहिती होते. मनोरंजन करणे, माहिती देणे हे दोन मुख्य कार्य टीव्ही करत असतो. टीव्हीवर माहिती देणारा महत्वपूर्ण घटक म्हणजे देश—विदेशातील वृत्तवाहिन्या आणि विविध उत्पादनांच्या जाहिराती. वृत्तवाहिन्या जितक्या महत्वपूर्ण आहेत, अगदी त्याचप्रमाणे सद्याचे युग हे जाहिरातींचे युग असल्याकारणाने टीव्हीविश्वावर जाहिरातींचे अधिराज्य चालते ही वस्तुस्थिती मान्यकरण्याशिवाय गत्यंतर नाही. आधुनिक युग हे भांडवली अर्थव्यवस्थेवर बहुसंख्येने संपोषित असल्याने उत्पादन व ग्राहक हे या व्यवस्थेचे मूळ केंद्र आहे आणि यावरच भांडवली अर्थव्यवस्थेचा डोलारा उभा आहे. मराठी विश्वकोशात जाहिरातीची व्याख्या खालील प्रमाणे आहे,

“ जाहिरात म्हणजे दृक श्राव्य संदेश विविध संपर्क माध्यमांतून जनतेस कळविणे. जाहिरातीने प्रभावित होऊन लोकांनी उत्पादित वस्तू किंवा सेवा घ्यावी, हा जाहिरातीमागे उद्देश असतो. तसेच व्यक्ति वा संस्था यांविषयी लोकांचे मत अनुकूल होऊन ते संदेशावरहुकूम कार्यशील व्हावे, असाही हेतू जाहिरातीमागे असतो”.

लेखक — ए.रा. धोंगडे, ग.मं.रेगे

(जाहिरात टीप, उपयुक्त कला, कला, मराठी विश्वकोश ऑनलाईन खंड)

या पार्श्वभूमीवर जाहिरातीचा अर्थ वस्तू—ग्राहक इतपत मर्यादित न राहता ती व्यक्ति अथवा संस्थांकडे बघण्याचा सामान्यांच्या दृष्टीकोनात अभूतपूर्व परिवर्तन घडवून आणणारी व त्यांच्या वर्तनावर अदृश्यपणे नियंत्रण प्रस्थापित करणारी बाब ठरते. जाहिरातीचा असा मानसशास्त्रीय दृष्ट्या प्रभाव अनेक अभ्यासामध्ये दृष्टीपथात आलेला आहे. 'The Psychological Impact of Advertising on the Customer Behavior' या प्रकाशित शोधनिबंधात पुढील महत्वपूर्ण निष्कर्ष काढण्यात आलेला आहे की, " Advertising plays a major role in modern life. It shapes the attitude of the society and the individual and inevitably influences customer behavior. The costumer has to contend with a huge amount of information and be able to make a choice, draw conclusions and make important decisions."^१

यामुळेच जाहिराती खूप महत्वाच्या ठरतात.

माध्यमांवरील जाहिरातीचा ग्राहक हा तिला बघणारा मानवी समाजच असतो अर्थात जाहिरातीचा प्रवास समाजातून समाजासाठी असा प्रवाही असतो. या मानवी समाजाचे अवशिष्ट भाग म्हणजे स्त्री व पुरुष जाहिरातीमधील उत्पादने या दोन्ही लिंगाच्या व्यक्तींच्या दैनंदिन खाजगी व सामान्य आयुष्यात नित्य उपयोच्या वस्तू असतात. ज्यात जीवनावश्यक वस्तू, आरोग्य उत्पादने, सौंदर्य प्रसाधने, गृहपयोगी, मनोरंजनात्मक वस्तू इत्यादींचा समावेश असणाऱ्या जाहिराती आहेत. टीव्ही वरती स्त्रीयां संबंधित भरपूर जाहिराती दाखवल्या जातात. या जाहिरातींचा अभ्यास केल्यास यात विविधांगी स्तरातील जाहिराती आहेत. यामध्ये स्त्रिया खाजगी व सामान्य पातळीवर उपयोगी पडतील अशा वस्तूंच्या जाहिरातींचा समावेश आहे. पण, यातील काही जाहिराती मधून स्त्रीयां विषयी काही चुकीच्या गोष्टी आपल्या समोर आणल्या जातात. ज्या सहजासहजी आपल्याला लक्षात येत नाहीत आणि या जाहिराती वारंवार स्त्रियांचे चारित्र्य किती वाईट असते हे फार चुकीच्या पध्दतीने दाखवत असतात ज्याला विरोध करणे आज फार आवश्यक झाले आहे. या जाहिरातींमध्ये सगळ्यात वाईट जाहिराती म्हणजे सुगंधी व सौंदर्य उत्पादनाच्या जाहिराती आहे. ज्यामध्ये वारंवार स्त्रियांच्या चारित्र्याचे हनन केले जात असते. यातील काही जाहिराती खालील प्रमाणे —

१) दुर्गंधीरोधक उत्पादने, चॉकलेट्स च्या जाहिराती व स्त्रियांचे चारित्र्य —

सद्यस्थितीत प्रसारमाध्यमांवर मानवी शरीरातून निर्माण होणाऱ्या दुर्गंधास रोखून धरणाऱ्या उत्पादनांच्या जाहिराती धुमाकूळ घालतांना दिसत आहेत. घाम, मुखातून येणारा दुर्गंध हा मानवी शरीरधर्माचा गुणधर्म असून ती एक सामान्यबाब आहे. परंतु सध्याच्या भांडवलशाही जगात काम करतांना कॉर्पोरेट क्षेत्रास साजेसे आकर्षक व्यक्तिमत्व व जीवनमान निर्माण करण्याची आवश्यकता भासवली जात आहे. ही भांडवलशाहीच्या ग्राहकभिमुखतेशी समरस असणारी उत्पादनाच्या निर्मिती मागील नफाकेंद्रित भूमिका असून त्यासाठी प्रभावी जाहिरात करणे आवश्यक ठरते. परंतु, असे करतांना पुरुषांना या उत्पादनांकडे प्रलोभित करण्यासाठी या जाहिरातींमध्ये ज्या प्रकारे स्त्रियांचे चित्रण करण्यात आले त्यातून, भौतिक वस्तूंचे स्त्रीयांना प्रचंड आकर्षण असल्याने पुरुषांनी त्याची उपलब्धता स्त्रीयांना करून दिल्यास त्या पुरुषांकडे सहज आकर्षित होऊ शकतात व त्यातून पुरुषांची इष्टसाध्यता होते ही भावना रुजविण्याची या जाहिरातींमागील पुरुषीभावना दृष्टीपथास येते. या जाहिराती स्त्रियांच्या चारित्र्यावर शिंतोडे उडविणाऱ्या दिसून येतात. चॉकलेट च्या जाहिरातींमधील स्त्रीया पुरुषांकडे त्या उत्पादनाच्या उपयोगामुळे आकृष्ट होत असल्याचे

दाखविण्यात आले आहे, जे विवेकास सोडून स्त्रीविषयक चुकीचा संदेश समाजामध्ये प्रसारित करते.

संदर्भ — एक्स परफ्युम, क्लोज़ा अप टूथपेस्ट, कॅडबरी चॉकलेट इ. जाहिराती^२

२) साबण, शेविंग क्रीम, चष्म्यांच्या जाहिराती व स्त्रियांची सौंदर्यआसक्ती —

प्रसारमाध्यमांवरील बहुसंख्य प्रमाणात आढळणाऱ्या जाहिरातींमध्ये विविध कंपन्यांच्या साबणांची जाहिरात प्रामुख्याने दिसून येते. या जाहिरातींमध्ये स्त्रियांना मध्यवर्ती स्थान असते. परंतु, हे स्थान गुणांवर आधारित नसून, त्यांच्या सुंदर चेहऱ्यावर केंद्रित झालेले दिसून येते. 'आपले सौंदर्य कायम टिकून राहावे अशीच भावना स्त्रियांची असते'. या पुरुषसत्ताक जनीत संकुचित दृष्टीकोनाची पूर्तता करतांना या जाहिराती दिसून येतात, कारण यामध्ये स्त्रिया आपले सौंदर्य कायम टिकवून ठेवण्यासाठी तत्सम साबणांचा उपयोग करतात व स्वतःचे आकर्षण टिकवून ठेवतात. इतकेच नाही तर आपले वय सुध्दा त्यांना याद्वारे झाकता येते. अश्याच प्रकारे त्या सौंदर्यवान पुरुषांकडेच फक्त आकृष्ट होतात, या भावनेस खतपाणी घालणाऱ्या शेविंग क्रीम, चश्मा इत्यादी उत्पादनांच्या जाहिराती सुध्दा दिसून येतात. स्त्रियांना सौंदर्याची तीव्र आसक्ती असल्याचे यामध्ये दाखविले जाते. ज्यामुळे त्यांची प्रतिमा मलीन होते.

संदर्भ — संतूर साबण, व्हीआय जोन शेविंग क्रीम, लेन्सकार्ट इ. जाहिराती^३

३) कपडे, दोन चाकी गाड्यांच्या जाहिराती व स्त्रियांचे अंगभूत कौशल्य —

कपडे धुण्यासाठी वापरण्यात येणाऱ्या विविध साबण व पावडर आपण दैनंदिन जीवनात वापरतो. त्यांचा वापर हा कपडे धुण्यापुर्ती मर्यादित आहे. कपडे धुण्याचे कार्य बहुसंख्येने महिला वर्ग करतो. यात त्यांचे शारीरिक श्रम फार मोठ्या प्रमाणात खर्च पडतात, तरीसुध्दा हे कष्ट त्या आपल्या कुटुंबासाठी घेतात या शारीरिक श्रमाचे संपूर्ण श्रेय त्यांनाच द्यायला हवे, असे असतांना सुध्दा काही जाहिरातींमध्ये वस्तुस्थितीच्या विपरीत चित्रण केलेले दिसून येते. स्त्रियांनी आपल्या श्रमाने, बुद्धीने सर्व क्षेत्रात कर्तृत्व गाजविले असतांना, या जाहिरातींमध्ये तत्सम उत्पादनांच्या आधारे स्त्री सक्षमीकरणाचे रूपक आपल्या जाहिरातीतून दाखविले आहे. भांडवलशाहीने स्त्रीसक्षमीकरणाची भूमिका स्वीकारली असली तरी, यातून त्यांना सरतेशेवटी आपल्या नफाकेंद्रित अर्थव्यवस्थेच्या कार्यप्रवणतेसाठी स्त्रियांना उपयोगिता मूल्यात रुपांतरीत करायचे आहे. यात कधी कधी पुरुषसत्तेस आव्हान देण्याची भाषा करून आपल्या नियंत्रित प्रतिमेस छेद देण्याचा प्रयत्न केलेला दिसून येत असला तरी तो प्रत्यक्ष तुटपुंजाच ठरतो, कारण तो स्त्रीच्या अंगभूत कौशल्यास प्रमाणित करतांना दिसून येत नाही.

संदर्भ — रीन पावडर, हिरो होंडा व टीव्हीएस दुचाकी गाडी इ. जाहिराती^४

४) शीतपेय, गर्भनिरोधक उत्पादनांच्या जाहिराती व स्त्रीविद्रुपीकरण —

समकालीन शीतपेय आणि गर्भनिरोधक उत्पादनांच्या जाहिरातींमध्ये ज्या घटकांच्या आधारे कथासूत्र रचले जाते त्यात कमालीचे स्त्रीविद्रुपीकरण दिसून येते. या जाहिरातींमधील स्त्रिया कमालीच्या विषयासक्त आणि उपभोग तीव्रता केंद्रित असलेल्या दाखविल्या जातात. सामान्यपणे वरील दोन्ही जाहिराती आरोग्याच्या घटकांशी निगडीत आहेत. शीतपेयांचे उपयोगिता मूल्य बघितल्यास शून्य असून ते काही आरोग्यवर्धक असे पेय नाही. उलट त्याचे दुष्परिणामच जास्त असून ते मानवी शरीरास अपायकारक आहे. आरोग्य विज्ञानाने त्याचे दुष्परिणाम स्पष्ट केले आहे. परंतु, शीतपेयांच्या जाहिरातींमध्ये शीतपेयांच्या सेवनाने निर्माण होणाऱ्या गंभीर प्रश्नांचे चित्रण केलेले दिसून येणार नाही कारण तसे केल्यास या उत्पादनास ग्राहक मिळणे दुरापास्तच

व ज्या नफ्यासाठी ते उत्पादित करण्यात आले तो नक्कीच मिळणार नाही. परंतु, नफ्यासाठी स्त्रीचे विद्वुपीकरण करणे अक्षम्य गुन्हा ठरतो, ज्याचे भान पुरुषसत्ताक केंद्रित भांडवलशाहीने राखलेला नाही.

गर्भनिरोधक व इतर तत्सम उत्पादने यांचा उपयोग सध्या वाढला आहे. त्याच्या आवश्यकतेमागील भूमिका ही जितकी आरोग्यकेंद्रित आहे त्याच बरोबर सामाजिक व राजकीय भूमिका सुध्दा त्यात निहित आहे. परंतु, या भूमिकेशी कोणतीही समरसता न ठेवणाऱ्या जाहिराती आपल्याला दिसून तर येतात, परंतु या बरोबरच त्यांच्या चित्रणामध्ये स्त्रीपात्रांना ज्या प्रकारे विभत्सपणे प्रदर्शित करण्यात येते, त्यातून विकृत संदेश समाजमाध्यमांवर प्रसारित होतो. यातून स्त्रियांची प्रतिमा, पावित्र्य, शील इत्यादींना ठेच लागून त्याचे परिणाम फार वाईट होतात. स्त्रियांचे विद्वुपीकरण करण्याचा अधिकार त्यांना कुणीही दिला नसून, अश्या प्रकारच्या जाहिरातींमधून त्यांची मानसिकता दृगोच्चर होते.

संदर्भ — स्लाइस व गर्भनिरोधक उत्पादनांच्या जाहिराती.^५

असंख्य जाहिरातींच्यापैकी वरील जाहिराती या उदाहरण म्हणून घेण्यात आलेल्या आहेत. ज्या प्रकारे आंतरराष्ट्रीय, राष्ट्रीय कंपन्या आपले उत्पादन विकण्यासाठी विचित्र पध्दतीच्या क्लुप्त्या करतात त्यामध्ये स्त्रियांच्या चारित्र्याचे, त्यांचे प्रतिमांचे हनन व शोषण केले जाते. स्वतःच्या स्वार्थासाठी या कंपन्या कोणत्याही थराला गेल्या आहेत. यात त्यांचा फायदा होत असला तरी स्त्रियांचे नुकसान मात्र होत आहे. 'स्त्रियांना सुगंध आवडतो व तो दिल्यास त्यांना आकर्षित करता येते, स्त्रियांना केवळ सुंदर आणि तरुण दिसत राहावे असे वाटत राहते. स्त्रियांमध्ये आत्मविश्वास हा मनुष्यगुण आधी नसतो त्यासाठी त्यांना कशाचातरी आधार घ्यावा लागतो तेव्हाच त्या यशस्वी होतात' असे पूर्ण चुकीचे मत जाहीरपणे दाखवून या कंपन्या, त्यांच्या जाहिराती स्त्रियांच्या चुकीच्या प्रतिमा समाजात प्रसारित करत आहे ज्याचा वाईट परिणाम आजच्या व येणाऱ्या पिढीवर होऊ शकतो. जे थांबणे आजच्या काळात गरजेचे आहे.

निष्कर्ष —

वरील विवेचनात आलेल्या जाहिराती या समाजात अजूनही अस्तित्वात असलेल्या पितृसत्ताक पध्दत व सध्याच्या भांडवलशाही व्यवस्थेच्या प्राथमिक निर्देशक आहेत. या दोन्ही व्यवस्थेत स्त्रियांचा सहभाग महत्वपूर्ण असतांनाही त्यांना ज्या दृष्टीकोनातून पाहिल्या जाते, त्यातील पहिला दृष्टीकोन स्त्रियांचे स्वतंत्र मानवी अस्तित्त्व अस्वीकार करतो तर दुसरा त्यांना 'वस्तू' म्हणून उपयोगमुल्य देऊ करू बघतो. यातून जो विचार उदभवतो तो निश्चितच समाजास अस्थिर करणारा आहे. स्त्री व पुरुष यांच्यातील शारिरीक भेद सोडल्यास इतर सर्व बाबतीत या दोहोंमध्ये निसर्गतः समानता दिसून येते परंतु, समाजनिर्मितीत महत्वपूर्ण भूमिका असणाऱ्या स्त्रीला कालांतराने डावलल्या गेले त्या मागे निश्चितच सत्ताकारण आहे. परंतु, सत्ताही उत्तम जीवनमान स्थापन करण्याची मानवीय व्यवस्था आहे. मानवनिर्मित असल्या कारणाने ती स्त्री व पुरुष असा भेदभाव करणारी नको, कारण यामध्ये कोणत्याही एकाच घटकाचा एकेरी विकास होऊ शकत नाही इतके ते परस्परावलंबी आहेत. त्यामुळे पितृसत्तेने यांत्रिक क्रांतीच्या पार्श्वभूमीवर आर्थिक विकास साध्य केला असला, तरी विकासाची ही पातळी गाठण्यात त्यांना स्त्रियांचे अमूल्य असे सहकार्य आहे किंबहुना त्यांच्या प्रचंड योगदानाच्या आधारेच विकासाचा हा परमोच्च बिंदू त्यांना गाठता आला. अर्थात भांडवलशाहीच्या निर्मितीत सुध्दा स्त्रियांचे योगदान आहे. त्यांचे हे योगदान निश्चितच नाकारता येणारे नाही. स्त्रियांच्या या भरीव कामगिरीमुळेच त्यांचे सध्याचे स्थान बळकट असे आहे. त्यामुळे पुरुषसत्तेस उत्तरोत्तर मर्यादा येत असल्या तरी त्यांच्या

पारंपरिक धारणा कायम असल्याचे वेळोवेळी दिसून येतात. प्रसारमाध्यमांवरील जाहिराती त्याचेच एक उदाहरण आहे. विवेकाधीष्टीत समाजासाठी ही बाब योग्य नसून, अश्या प्रकारच्या जाहिरातींवर बंदी आणून स्त्रीयांना सन्मानाने बघणे, आपल्या विवेकवादी मानवसमाज निर्मितीसाठी आवश्यक ठरते.

संदर्भ

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२. <https://youtu.be/Q0GCQqD4T00> (Title : Top 5 Axe Commercials),
<https://youtu.be/gsGmwVYs2i8> (Title : Close up toothpaste advisement),
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<https://youtu.be/6uoc2118YwJU> (Title: VI - John Shaving Cream advisement),
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४. <https://youtu.be/WVjXWynV2Gw> (Title: Rin Detergent Powder Advertisement)
https://youtu.be/s-dtO_-d2Rk (Title: TVS Scooty Advertisement)
५. <https://youtu.be/JfB2mo5juOk> (Title: Mango slice Advertisement)
<https://youtu.be/NhqV1QXQG0s> (Title: Manforce Advertisement)



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‘महिला सक्षमीकरणाच्या विविध शासकीय योजना—एक दृष्टिक्षेप’

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संशोधन लेख

भारतीय समाजव्यवस्थेत महिलांना अत्यंत महत्त्वाचे स्थान आहे. भारत स्वतंत्र झाला त्या नंतर विविध बाबतीत स्त्रियांच्या विकासासाठी प्रयत्न करण्यात आले. स्वतंत्र भारताचे पहिले पंतप्रधान पंडित जवाहरलाल नेहरू यांनी पंचवार्षिक योजनेच्या माध्यमातून देशाचा सर्वांगीण विकास हे ध्येय डोळ्यासमोर ठेवले. त्यासाठी त्यांनी देशातील शेती, उद्योग व व्यापार इत्यादी क्षेत्रात आमूलाग्र बदल घडवून आणले. देशात आर्थिक दृष्ट्या, दुर्बल सामाजिक दृष्ट्या शोषित, पीडित, आदिवासी भटक्या जमाती, अपंग महिला व दारिद्र्यरेषेखाली जीवन जगणाऱ्या लोकांचाही विकास व्हावा या उद्देशाने केंद्रशासन व प्रत्येक घटकराज्यातील राज्य शासनाच्या सामूहिक प्रयत्नातून विकासाच्या अनेक योजना सुरू केल्या. महिलांचाही आर्थिक विकास व्हावा यासाठी केंद्र शासन स्तरावर व राज्य शासन स्तरावर महिला सक्षमीकरणाच्या ज्या विविध शासकीय योजना तयार केल्या गेल्या योजनांची माहिती पुढीलप्रमाणे...

१) कुटुंब कल्याण योजना :

भारताची लोकसंख्या नियंत्रणात आणण्यासाठी राज्य कुटुंब कल्याण कार्यक्रम राबविण्यात येतो. जास्त लोकसंख्येचा भार देशाचा विकास दर कमी करते. कारण जितकी लोकसंख्या जास्त इतका विकास दर कमी असतो. यासाठी शासनाने कुटुंब कल्याण योजनेच्या माध्यमातून लोकसंख्या नियंत्रणात आणली आहे. भारतीय जनगणना २०११ च्या अहवालानुसार महाराष्ट्राचा दशवार्षिक लोकसंख्या वाढीचा २२.७३ टक्क्यांवरून १५.६६ टक्के इतका कमी झाला असल्याचे दिसून येते. लोकसंख्या वाढीवर नियंत्रण आणण्यासाठी राज्यात कुटुंबकल्याण कार्यक्रम राबविण्यात येतो यासाठी राज्याने दिनांक ९ मे २००० च्या शासन निर्णयानुसार ‘छोटे कुटुंब’ या संकल्पनेचा स्वीकार केलेला आहे.

२) विशेष पोषण आहार कार्यक्रम:

गर्भवती स्त्रिया व बालकांना पोषक आहार मिळावा त्याचप्रमाणे प्रसूत काळात स्त्रियांना योग्य पोषक आहार मिळावा यासाठी ही योजना राज्य सरकारने सुरू केली. महिलांना योग्य आहार न मिळाल्यामुळे आरोग्यविषयक समस्या निर्माण होतात. बालकांचे कुपोषणाचे प्रमाण वाढते या सगळ्यांना आळा घालण्यासाठी व बालमृत्यूचे प्रमाण कमी करण्यासाठी, बालकांना पोषण आहार देणे त्याचप्रमाणे शहरी भागात राहणाऱ्या झोपडपट्टी मध्ये राहणाऱ्या महिलांना

विविध सुविधा पुरविणे या उद्देशाने राज्य सरकारने १९७०-७१ योजना सुरू केली. या योजनेचा लाभ आज अनेक महिला घेत आहेत.

३) ग्रामीण महिला व बाल विकास योजना :

ग्रामीण भागातील महिला शहरी भागातील महिलांच्या तुलनेत मागासलेले असल्याचे आपल्याला दिसते. त्यांचा विकास व्हावा यासाठी व त्यांचा सामाजिक व आर्थिक स्तर उंच करण्यासाठी तसेच बालकांच्या सुरक्षेसाठी आणि विकासासाठी कायदे, धोरणे, कार्यक्रम आणि योजनांची अंमलबजावणी करण्यासाठीही योजना सुरू करण्यात आली.

महिला व बाल विकास आयुक्तालय महिला आणि बालकांच्या सामाजिक सुरक्षेसाठी आणि विकासासाठी कायदे, धोरणे, कार्यक्रम आणि योजनांची अंमलबजावणी करणे. आर्थिक आणि राजकीय सबलीकरणासाठी विविध धोरणे आणि उपक्रमांच्या मार्फत कार्यरत आहे. या अंतर्गत जाणीव जागृती करणे, लिंग आधारीत समस्या समाजाच्या मुख्य प्रवाहात आणणे, गरजू महिला आणि बालकांना त्यांच्या संपूर्ण क्षमतेचा विकास व्हावा ह्यासाठी संस्थात्मक आणि कायदेशीर साहाय्य करणे यांचा समावेश होतो. महिला व बाल विकास आयुक्तालयाची काही प्रमुख कार्ये पुढीलप्रमाणे आहेत.

१. एकात्मिक बाल संरक्षण योजनेची अंमलबजावणी करणे.
२. महिला आणि बालकांच्या पुनर्वसनासाठी बाल गृहे, महिलांसाठी निवारा गृहे, निरीक्षण गृहे, विशेष दत्तक संस्था ई. ची स्थापना करणे आणि त्यांवर नियंत्रण ठेवणे.
३. पालक विभाग, इतर सरकारी विभाग, भारत सरकार यांच्याशी महिला आणि बालक संबंधित कार्यक्रम राबवितांना एकभिमुखता राखण्यासाठी समन्वय साधणे.
४. कोणत्याही प्रकारची मालमत्ता नसलेल्या आणि दुर्लक्षित महिलांना रोजगार मिळवा म्हणून त्यांच्या कौशल्यांमध्ये सुधारणा करणे आणि महिलांना बचत गटा मार्फत कर्ज उपलब्ध करून देणे.

४) देवदासी पुनर्वसन योजना :

राज्यात मुंबई देवदासी संरक्षण अधिनियम १९३४ अंतर्गत देवदासी प्रथेला आळा घालण्यासाठी व त्याचे समूळ उच्चाटन करण्यासाठी देवदासींचे जास्त प्रमाण असणाऱ्या ११ जिल्ह्यांमध्ये विविध योजना राबविण्यात येतात. अविवाहित देवदासी व देवदासींच्या मुलींच्या विवाहासाठी अनुदान ही योजना महाराष्ट्रात राबविली जात आहे. या योजनेतून १८ वर्षावरील देवदासी किंवा देवदासींच्या मुलींच्या विवाहासाठी अनुदान दिले जाते. देवदासींच्या १ ली ते १० वीपर्यंत शिक्षण घेणाऱ्या मुलामुलींना मदत होण्यासाठी मुलासाठी १६००/- व मुलीसाठी रु. १७५०/- एवढे दरडोई अनुदान वर्षातून एकदा देण्यात येते. या अनुदानासाठी जिल्हा महिला व बाल विकास अधिकारी यांच्याकडे विहित नमुन्यातील अर्ज सादर करणे आवश्यक असते.

केंद्र शासनाच्या कौटुंबिक हिंसाचारापासून महिलांचे संरक्षण अधिनियम २००५ ची अंमलबजावणी राज्यात केली जात आहे. याशिवाय केंद्र शासनाच्या महिला आणि बालविकास विभागाच्या सहयोगातून राज्यात ठिकठिकाणी अल्पमुदती निवासगृहे, नोकरी करणाऱ्या महिलांचे वसतिगृह, स्टेप (महिलांसाठी प्रशिक्षण व रोजगाराकरिता कार्यक्रम), स्वाधार, उज्वला आदी योजना राबविल्या जातात.

५) महिलांसाठी माहेर घर योजना :

डोंगराळ भागात राहणारे आदिवासी हे पांड्य मध्ये वास्तव्य करतात. शासनाकडून त्यांना अनेक सुविधा पुरविल्या जातात. त्यामध्ये महिलांचा विचार करता आदिवासी महिलांना गर्भावस्थेत

रस्ते चांगले नसल्यामुळे अनेक वेळा त्यांना प्रसूतीच्या वेळेस त्रास होतो बऱ्याच वेळा वाहतुकीची सेवा सुविधा नसल्यामुळे बालमृत्यू व माता मृत्यू यांची समस्या वाढते. हे टाळण्यासाठी आणि महिलांचे आरोग्य बालकाचे आरोग्याची काळजी घेता यावी यासाठी त्यांना शासनाकडून सन २०१०-११ पासून राष्ट्रीय आरोग्य अभियानांतर्गत माहेरघर योजना सुरु करण्यात आलेली आहे. या अभियानाचे उद्दिष्ट असे आहे की सुरक्षित व वैद्यकीय संस्थांमध्ये बाळांतपण निश्चित करण्यासाठी गरोदर मातेला व तिच्या लहान मुलाला निवासाची सोय उपलब्ध करून देणे.

या योजनेच्या माध्यमातून प्राथमिक आरोग्य केंद्राच्या आवारात एक खोली (माहेर घर) बांधण्यात आलेली आहे माहेर घरामध्ये गर्भवती महिला प्रसूतिपूर्वी चार ते पाच दिवस अगोदर भरती करण्यात येते. गर्भवती महिलेची प्राथमिक आरोग्य केंद्रातील डॉक्टरांकडून नियमित तपासणी करण्यात येते आणि तपासणीदरम्यान गुंतागुंत आढळल्यास तिला जवळच्या आरोग्य केंद्रात भरती करण्यात येते. माहेर घरामध्ये गर्भवती महिला, तिचे लहान मूल व एक नातेवाईक यांची राहण्याची सोय करण्यात आलेली आहे. माहेर घराची देखभाल ठेवण्यासाठी व गर्भवती महिला तिचे लहान मुलं त्यांना भोजनाची सोय करण्यासाठी प्राथमिक आरोग्य केंद्राच्या रुग्ण कल्याण समिती मार्फत महिला स्वयंसहाय्यता बचत गट किंवा दारिद्र्य रेषेखालील कुटुंबांची निवड करण्यात आलेली आहे. निवड करण्यात आलेल्या बचत गटाला कि व दारिद्र्य रेषेखालील कुटुंबाला एका लाभार्थी मागे रुपये ५००/- देण्यात येत आहेत. राज्यात जिल्ह्यातील प्राथमिक आरोग्य केंद्रात माहेरघर बांधण्यात आले आहे. माहेरघर ही योजना ठाणे, नाशिक, नंदुरबार, नांदेड, यवतमाळ, गोंदिया, चंद्रपूर, गडचिरोली व अमरावती इ. जिल्ह्यात कार्यरत आहेत.

सन २०१०-११ यावर्षात ८६ गरोदरमातांनी योजनेचा लाभ घेतलेला आहे. तसेच सन २०११-१२ यावर्षात १,७४४ गरोदर मातांनी योजनेचा लाभ घेतलेला आहे. सन २०१२-१३ यावर्षासाठी केंद्रसरकारने या योजनेसाठी रु.७६ लक्ष अनुदान मंजूर करण्यात आलेले आहेत. १ एप्रिल २०१२ ते ३१ डिसेंबर २०१२ पर्यंत १७८८ गरोदरमातांनी योजनेचा लाभ घेतलेला आहे.

६) बेटी बचाओ, बेटी पढाओ योजना:

महिलांच्या सक्षमीकरणासाठी अनेक योजना राबविण्यात येत आहेत. त्यातली महत्त्वाची योजना शासनाने २२ जानेवारी २०१५ रोजी केली. पंतप्रधान नरेंद्र मोदी यांच्या हस्ते या योजनेचा शुभारंभ झाला. ज्या जिल्ह्यातील मुलींचे प्रमाण कमी आहे अशा देशातील १०० जिल्ह्यांची निवड करण्यात आली. महाराष्ट्रातील दहा जिल्ह्यांचा समावेश यामध्ये होतो. यात बीड, औरंगाबाद, उस्मानाबाद, जालना, जळगाव, अहमदनगर, बुलढाणा, वाशिम, कोल्हापूर आणि सांगली या जिल्ह्यांचा समावेश आहे. या योजनेचा प्रमुख उद्देश म्हणजे मुलगी जन्माला आल्यावर उत्सव साजरा करावा आणि लिंग तपासणीवर प्रतिबंध आणणे शिक्षणाच्या माध्यमातून मुलींना सक्षम बनवणे व मुलीचा जन्म आणि तिचे जगणे सुरक्षित करणे हा आहे. मुलीचा गर्भ असल्यास गर्भपात करू नये. मुलींचे प्रमाण कमी होऊ नये यासाठी शासनाने ही योजना राबविली.

७) मनोधैर्य योजना:

महिलांवर होणाऱ्या अत्याचाराच्या समस्या दिवसेंदिवस वाढत आहेत त्याचप्रमाणे बालकांवरील लैंगिक अत्याचार झाल्याचे दिसून येत आहेत. बलात्कार, बालकांवरील लैंगिक अत्याचार, अॅसिड हल्ला इत्यादी कारणांना बळी पडलेल्या महिला व बालकांना अर्थ सहाय्य व पुनर्वसन करण्यासाठी मनोधैर्य योजना राज्य मंत्रिमंडळाने मंजूर केली आहे. या योजनेची अंमलबजावणी संपूर्ण राज्यात २ ऑक्टोबर २०१३ पासून सुरु झाली. पीडितांना किमान रुपये २ लाख ते ३ लाख पर्यंत आर्थिक मदत दिली जाणार आहे. त्याचप्रमाणे महिला व बालकांवरील

हल्ला करणाऱ्या गुन्हेगारांना गंभीर शिक्षा देणे जितके गरजेचे आहे त्याच प्रमाणे पीडित महिला व बालकांना प्रतिष्ठा व आत्मविश्वास पुन्हा मिळवून देणे आवश्यक आहे. अशा महिलांना व बालकांना शारीरिक व मानसिक आजारातून बाहेर काढण्यासाठी प्रयत्न करणे, समुपदेशन करणे, निवारा, वैद्यकीय, कायदेशीर व वित्तीय सहाय्य देणे इत्यादी आधार सेवा तत्परतेने उपलब्ध करून त्यांचे पुनर्वसन करणे आवश्यक आहे. या योजनेचा उद्देश हा महाराष्ट्र राज्यात घडलेल्या घटनांसाठी दिनांक २ ऑक्टोबर २०१३ पासून अंमलात येईल पीडित महिला व बालकांच्या वारसदारांना गरजेनुसार निवारा समुपदेशन वैद्यकीय मदत कायदेशीर सहाय्य शिक्षण व व्यवसाय प्रशिक्षण इत्यादी आधारदेऊन त्यांचे पुनर्वसन करणे आवश्यक आहे. त्याचप्रमाणे अॅसिड हल्ल्यात जखमी झालेल्या महिला व बालकांना त्यांचा चेहरा विद्रुप झाल्यास अथवा कायमचे अपंगत्व आल्यास तीन लाख रुपये आणि अॅसिड हल्ल्यात इतर जखमा झालेल्या महिला व बालकांना ५०००० इतके आर्थिक सहाय्य देण्यात येते.

८) माझी कन्या भाग्यश्री:

महाराष्ट्रात मुलांप्रमाणेच मुलींनाही समान दर्जा प्राप्त व्हावा आणि मुलींना सुद्धा शिक्षण, आरोग्य, उज्वल भविष्य करिता आर्थिक तरतूद करणे, बालिका भ्रुणहत्या रोखणे, मुलीच्या जन्माबाबत समाजामध्ये सकारात्मक विचारांनी, बालविवाह रोखणे आणि मुलांनी इतकाच मुलींचा जन्मदर वाढविणे या उद्देशाने राज्य शासन निर्णय घेतला आहे दिनांक १३ फेब्रुवारी २०१४ अन्वये सुकन्या योजना सुरू करण्यात आली आहे. सुकन्या योजनेची लाभ दिनांक १ जानेवारी २०१४ पासून जन्मनाऱ्या मुलींकरिता अनुज्ञेय आहे माझी कन्या भाग्यश्री ही नवीन योजना राबविण्याबाबत शासनाच्या विचाराधीन होती त्यानुसार ही योजना संपूर्ण राज्यात सर्व गटातील दारिद्र्य रेषेखालील कुटुंबात जन्मणाऱ्या तसेच दारिद्र्य रेषे त्यावरील पांढरे रेशन कार्ड कुटुंबात जन्मणाऱ्या प्रत्येक मुलींसाठी सुकन्या योजनेचे लाभ कायम ठेवून त्या व्यतिरिक्त मुलींचा जन्म झाल्यापासून मुलगी १८ वर्षे होईपर्यंत खाली दिल्या प्रमाणे अधिक जिल्हा देण्यासाठी या योजनेला शासनाने मंजूरी दिली आहे.

या योजनेचे उद्दिष्ट म्हणजे लिंग तेवढेच प्रतिबंध करणे, बालिकेचा जन्मदर, मुलींच्या जीवनमानाच्या सुरक्षेबद्दल खात्री देणे, मुलींना शिक्षण बाबतीत प्रोत्साहन देणे, समान दर्जा देणे, मुलींच्या शिक्षणाबाबत प्रोत्साहन तथा खात्री देणे, बदलाचे प्रमुख घटक म्हणून पंचायतराज संस्था, शहरी स्थानिक समित्या व स्थानिक स्तरावरील कर्मचारी यांना प्रशिक्षण देणे या कामामध्ये स्थानिक समुदाय, महिला मंडळे, महिला बचतगट, व युवक मंडळ यांचा सहभाग घेणे.

जिल्हा, तालुका, वनिम स्तरावर विविध संस्था व सेवा देणारे यांचा समन्वय घडवून आणणे.

९) जिजाऊ वसतिगृह:

महिलांचे सक्षमीकरण व्हावे या दृष्टिकोनातून महाविद्यालयीन विद्यार्थिनी आणि नोकरदार महिला यांच्यासाठी अद्ययावत सुविधा असणारी जिजाऊ वसतिगृह तालुकास्तरावर बांधण्याचा निर्णय शासनाने घेतला आहे. महिला व बाल विकास विभाग यांच्यामार्फत महिलांची शासकीय वसतिगृह आहे कार्यरत आहेत. १६ ते ६० वयोगटातील निराश्रित, परित्यक्ता, घटस्फोटीत, कुमारी माता, लैंगिक अत्याचारित, अनेतिक व्यापारात अडकलेल्या सामाजिक संकटग्रस्त महिलांना येथे प्रवेश दिला जातो.

राज्यामध्ये १८ जिल्ह्यात एकूण २० संस्था कार्यरत आहेत. अशा संकटग्रस्त महिलांना आश्रय देऊन त्यांचे पुनर्वसन करण्यासाठी स्वयंसेवी संस्थामार्फतही आधारगृहे चालविण्यात येतात.

या संस्थांमध्ये महिलांना अन्न, वस्त्र, निवारा, संरक्षण, वैद्यकीय मदत, शिक्षण व प्रशिक्षण सुविधा आणि कायदेविषयक सल्ला इत्यादी सेवा पुरविण्यात येतात. या योजनेंतर्गत दरमहा दरडोई अनुदानही दिले जाते. याशिवाय अनैतिक व्यापार (प्रतिबंध) अधिनियम १९५६ कायद्याखाली महिला संरक्षणगृहे ही योजना राबविली जाते.

याशिवाय केंद्र शासनाच्या महिला आणि बालविकास विभागाच्या सहयोगातून राज्यात ठिकठिकाणी अल्पमुदती निवासगृहे, नोकरी करणार्या महिलांचे वसतिगृह, स्टेप (महिलांसाठी प्रशिक्षण व रोजगाराकरिता कार्यक्रम), स्वाधार, उज्वला आदी योजना राबविल्या जातात.

१०) अल्पसंख्यांक मुलींसाठी वसतिगृह:

अल्पसंख्यांक समूहातील महिला आणि विद्यार्थिनींसाठी राज्य शासनाने अल्पसंख्यांक विकास विभागामार्फत विविध योजना राबविण्यात येतात. शिक्षणाचे प्रमाण कमी शिक्षणाचे प्रमाण कमी असल्याने शैक्षणिक योजनांवर जास्त भर देण्यात येतो. अल्पसंख्यांक समूहातील मुलींना शहरांमध्ये निवासाची सोय उपलब्ध व्हावी यासाठी राज्य शासनाने मार्फत प्रत्येक जिल्ह्यात वसतिगृहेबांधण्यात येत आहेत. कोल्हापूर येथील वसतिगृहे सुरू झाले असून पनवेल आणि घनसावंगी (जिल्हा जालना) येथे वसतीगृहाचे बांधकाम पूर्ण झाले आहे. १८ ठिकाणी बांधकामाची जागा उपलब्ध झाली आहे. केंद्र शासनाच्या बहु क्षेत्रीय विकास कार्यक्रमातून राज्यात परभणी, गंगाखेड (जिल्हा परभणी) वाशिम मंगरूळपीर (जिल्हा वाशिम), हिंगोली, बसमत (जिल्हा हिंगोली) या सहा ठिकाणी अल्पसंख्यांक मुलींसाठी वसतिगृह बांधण्यात आले आहेत. ही वसतीगृहे जून २०१५ पासून कार्यान्वित करण्याचा विभागाचा मानस आहे. याशिवाय विविध प्रकारच्या शिष्यवृत्ती नाही मुलींसाठी राखीव आहेत. मौलाना आझाद अल्पसंख्यांक आर्थिक विकास महामंडळामार्फत अल्पसंख्यांक आर्थिक विकास महामंडळामार्फत अल्पसंख्यांक महिलांच्या बचत गटांसाठी शैक्षणिक कर्ज योजना राबविली जात आहे.

सामाजिक न्याय विभागाच्या योजना

मागासवर्गीय मुलींचे शिक्षणाचे प्रमाण वाढावे, त्यांचे उच्च शिक्षणातील गळतीचे प्रमाण कमी व्हावे तसेच शहरांमध्ये शिकणाऱ्या मागासवर्गीय मुलींना निवासाची सोय उपलब्ध व्हावी यासाठी राज्य शासनाने मार्फत राज्यात ठिकठिकाणी जिल्हा तसेच तालुकास्तरावर वसतिगृहे बांधण्यात आली आहेत. या माध्यमातून हजारो मुली शिक्षणाच्या प्रवाहात आल्या असून त्या वसतिगृह योजनेचा लाभ घेत आहेत.

मागासवर्गीय मुलींचे शिक्षणाचे प्रमाण वाढावे यासाठी सावित्रीबाई फुले शिष्यवृत्ती योजनाही राबविली जात असून याचा राज्यातील अनेक मुलींना लाभ मिळत आहे. याशिवाय विभागाच्या तसेच विभागांतर्गत कार्यरत असलेल्या विविध महामंडळांच्या इतर योजनांचाही मुलींना मोठ्या प्रमाणात लाभ मिळत आहे.

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संशोधक विद्यार्थी अमोलकचंद महाविद्यालय, यवतमाळ

संशोधन लेख

भारतात महिला सक्षमीकरणाच्या दृष्टीने विविध उपक्रम राबवले गेले आहेत. त्यामध्ये बरेचशे यशसुद्धा प्राप्त झाले आहे. महिलांच्या स्थितीचा विचार करता लक्षात येते की, जवळ-जवळ एका शतकानंतर आधुनिक काळात महिलांच्या स्थितीमध्ये सुधारणा होत आहे. पारतंत्र्यात असलेल्या भारतातील महिलांबाबतची परिस्थिती कशी कठीण होती याचा विचार केला तर परंपराच्या जोखडा मध्ये त्यांचे झालेले हाल नजरेसमोर येतात. समाजाची महिलांच्या शिक्षणाबाबत उदासिनता, चूल आणि मूल एवढेच स्त्रीचे विश्व, मुक्त संचारावर बंधन, यासोबतच विधवा स्त्रीची परिस्थिती आणखी बिकट होती त्यांना शिक्षण, अर्थार्जन, हक्क याविषयी स्वतंत्रता नव्हती. वर्षानुवर्षापासून स्त्रीकडे पाहण्याची दृष्टी दुय्यम स्वस्पाची आहे. महिला किंवा स्त्री एक भोगवस्तू आहे तिला पुरुषापेक्षा दुय्यम स्थान आहे म्हणून समाजव्यवस्थेने तिच्याकडे आजतागायत बघितले असल्यामुळे स्त्रियांवरील अत्याचार होत आहेत. याला कारणीभूत समाजव्यवस्था व शासनव्यवस्था आहे असे म्हटल्यास वावगे नये. 1950-70 च्या कालखंडात महिलांकडे केवळ मदतकार्य या भावनेतून विविध संघटनेकडून व शासकीय यंत्रणेकडून महिलांकरिता कार्यक्रम आखले जायचे. स्त्री ही केवळ एक माता व पत्नी हाच स्त्रियांचा दर्जा होता. भारतीय समाज व्यवस्थेमुळे भारतात स्त्रियांना नेहमीच गौण स्थान देण्यात आले होते. इतिहासाचा आढावा घेतल्यास वैदिक काळात काही अपवाद सोडल्यास सर्वच काळात स्त्रियांची मानहानी व स्त्रियांवर अत्याचार झाल्याचे दिसून येते.

महिला सक्षमीकरण संकल्पना :

स्त्री सक्षमीकरण म्हणजे, कायद्याच्या पातळीवर महिलांना पुरुषासारखे समान अधिकार असणे म्हणजे महिला सक्षमीकरण असे म्हटल्या जाते. स्त्रीच्या बुद्धिमत्तेला, सुप्त शक्तीला किंवा कार्यक्षमतांना, सामर्थ्याला, धारणक्षमतेला फुलविणे, तसेच स्वतःची खरी ओळख, विचारस्वातंत्र्य अभिव्यक्ती स्वातंत्र्य आणि प्रत्यक्ष कृती, तसेच तिच्या जीवनातील प्रत्येक क्षेत्राला हाताळण्याचे सामर्थ्य तिच्यात निर्माण करणे होय. स्त्रियांना केवळ त्यांच्या क्षमतेची जाणीव करून न देता, त्यासोबतच त्यांना आवश्यक त्या संधी, सुविधा आणि बाह्य व आंतरिक वातावरण निर्माण करून देणे, त्यांच्या जन्मजात गुणांचा यथायोग्य वापर करून, त्यांच्यात आत्मविश्वास आत्मनिर्भरता निर्माण करून देणे, हे स्त्री सक्षमीकरणासाठी अतिशय महत्वाचे आहे. तिच्याविरुद्ध होणाऱ्या अन्याय व शोषणाविरुद्ध आवाज उठविणे व त्याविरुद्ध संघर्ष निर्माण करण्याची क्षमता तिच्यात निर्माण करणे, म्हणजे स्त्रीचे सक्षमीकरण करणे होय. एकूणच स्त्री सक्षमीकरण म्हणजे स्त्रियांची स्थिती सुधारण्यासाठी स्त्रीला आर्थिक, सामाजिक, नैतिक, सांस्कृतिक दृष्टीने सुदृढ करणे होय त्या साठी महिला आरक्षण धोरणाचा स्वीकार करण्यात आला.

भारतातील महिला सक्षमीकरण :

आज परिस्थिती बदललेली आहे. समाज स्त्रीच्या हक्कावर चर्चा करित आहे. याकरिता अनेक सुधारकांनी केलेली तपश्चर्या कामात आली असे म्हणता येईल. भारतामध्ये स्त्रियांचा सामाजिक दर्जा वाढवून सक्षमीकरण करण्याचे कार्य काही भारतीय सामाजिक विचारवंतांनी केले. यामध्ये प्रामुख्याने गो. ग. आगरकर, महर्षि धोंडो केशव कर्वे, सावित्रीबाई फुले अशा अनेक महानुभावांनी स्त्रीच्या हक्काला न्याय मिळवून देण्याकरिता कार्य केले. याचा परिणाम आज स्वतंत्र भारतात स्त्री प्रत्येक क्षेत्रात यश संपादन करित असल्याचे दिसते. नागरी व ग्रामीण सर्व स्तरातून महिला पुढे येत आहेत. स्त्री शक्तीने सर्वत्र आपला ठसा उमटवला आहे. महिलांना उच्च शिक्षणाच्या संधी, जागतीकीकरण व उदारीकरणाच्या माध्यमातून उंचावलेला राहणीमानाचा दर्जा, स्वतःचा विकास करण्याची संधी, बदललेली मानसिकता, अर्थव्यवस्थेचा एक घटक म्हणून झालेली जाणीव यामुळेच महिला शक्तीने अदृभूत चमत्कार दाखविण्यास सुरुवात केली आहे असे प्रकर्षाने म्हणता येईल. भारतामध्ये निश्चितच अलिकडील काळामध्ये बचत गट चळवळीच्या माध्यमातून महिला आर्थिक सक्षम होत आहेत. सरकार प्रामुख्याने ग्रामीण महिला पुढे येऊन सक्षम व्हाव्यात या उद्देशाने कार्य करित आहे. आज महिलांचा विकास होत आहे असा सर्वसामान्य सूर असतांना देशातील महिलांचा विकास निर्देशांक जगाच्या तुलनेत कमी आहे. आजही मुलभूत सोयी-सुविधांपासून भारतीय स्त्रिया वंचित आहेत. भारतातील स्त्रियांचे आर्युमान, आरोग्य, शिक्षण, आहार, प्रती व्यक्ती उत्पन्न, खरेदी क्षमता, राहणीमानाचा दर्जा या सर्व बाबतीत जगातील महिलांपेक्षा देशातील महिलांचा विकास निर्देशांक बराच कमी आहे. UNDP Human Development Report 2016 नुसार जगातील 188 देशांमध्ये भारताचा 131 वा क्रमांक लागतो. भारतातील महिलांचा व पुरुषांचा लिंग विकास निर्देशांक (GDI) अनुक्रमे 0.549 व 0.671 आहे. महिलांचा लिंग विकास निर्देशांकाचा विचार केला असता दिसून येते की, नार्वे देशाच्या महिलांचा लिंग विकास निर्देशांक 0.944 तर भारतातील महिलांचा लिंग विकास निर्देशांक 0.549 एवढाच आहे. यावरून विकसित देशातील महिलांच्या तुलनेत भारतातील महिलांचा विकास कमी आहे. आज लिंग समानता या मुद्याने देशाच्या राजकारणात प्रमुख स्थान प्राप्त केले आहे. देशाने सर्वांगण विकासाचे लक्ष्य 2030 ठेवले आहे. महिला व बालविकास मंत्रालय सातत्याने महिला सक्षमीकरणावर लक्ष केंद्रित करून आहे. या अंतर्गत लिंग समानता प्रस्थापीत करा व सर्व महिलांना सशक्त बनवा हा नारा दिला आहे. लिंग असमानता यामुळे ब-याच महिला विकासाच्या प्रवाहापासून दूर आहेत. देशातील श्रमीक महिलांची संख्या 12.72 कोटी असून ती एकूण महिलांच्या (49.6 कोटी) 25 टक्के असल्याची माहिती कामगार मंत्रालयाकडून देण्यात आली आहे. बहुसंख्य श्रमीक महिला ग्रामीण भागात आहेत. त्यापैकी 87 टक्के महिला शेतमजूर किंवा शेतीसंबंधीत कामे करतात. शहरातील 80 टक्के श्रमीक महिला असंघटित क्षेत्रात आहेत. वीज, गॅस, जलक्षेत्र, कारखाने अशा अनेक विविध क्षेत्रात महिलांचे प्रमाण फारच कमी आहे. काही महिलांना रोजगार मिळाला असला तरी वेतन दर्जा, कामाची स्थिती यामध्ये पुरुषांच्या तुलनेत त्या पिछाडीवर असल्याचे दिसून येते. श्रमीक महिलांच्या शक्तीच्या उपयोगातून संपत्ती निर्माण होत असली तरी त्यांच्या जीवनमानात अद्याप फारसा गुणात्मक फरक पडलेला दिसून येत नाही.

महिला सक्षमीकरण विषयक कायदे :

स्वातंत्र्यानंतर महिलांच्या विकासासाठी महिला सक्षमीकरणासाठी अनेक कल्याणकारी योजना व विकासात्मक कार्यक्रम राबविले गेल्याचे दिसते. महिलांना त्यांच्या अधिकाराची जाणीव व्हावी व त्या आर्थिक, सामाजिक दृष्टीकोणातून आत्मनिर्भर व स्वावलंबी जीवन जगता यावे म्हणून त्यांच्यात प्रेरणा निर्माण केल्या गेल्या त्यासाठी काही महत्त्वाचे कायदे करण्यात आले. त्यामुळे महिलांच्या सक्षमीकरणाला मानवाधिकार उपयुक्त ठरला. प्रसूती सुविधा कायदा 1961, बालविवाह निषेध कायदा 1976, स्त्री अनिष्ट निरूपण निषेध कायदा 1986, वेश्या वृत्ती निवारण कायदा 1986, हुंडा निषेध कायदा 1986, सती निषेध कायदा 1987, घरघुती हिंसेपासून महिला संरक्षण कायदा 2005, हिंदू वारसा कायदा 2005, विवाह नोंदणी कायदा, मॅटेनन्स अँड वेलफेअर ऑफ पॅरेंट्स सिनिअर सिटिझनबील 2006 व घरेलू कामगार विधेयक 2008, अनैतिक

वाहतूक (प्रतिबंध) कायदा 1956, समान मोबदला कायदा 1976, मेडिकल टर्म्नेशन ऑफ प्रेग्नेसी एक्ट 1987, लिंग चाचणी तंत्र कायदा 1994, बालविवाह प्रतिबंधक कायदा 2006, कामाच्या ठिकाणी महिलांचा लैंगिक छळ कायदा 2013 अशा कायद्यामुळे स्त्रियांना आपले अधिकार मांगता येऊ लागले. या कायद्यामुळे मोठे पाठबळ स्त्रियांना प्राप्त होऊन महिला सक्षमीकरणास गती मिळाली. भारतात 1950 पासून लोकशाही शासनपद्धती अमलात आली. लोकशाही शासन व्यवस्थेत स्त्रियांचा सहभाग महत्वाचा ठरला. भारतातील राजकारणात महिलांचा सहभाग विचारात घेतल्यास असे दिसते की, सन 1952 से 1999 च्या दरम्यान भारतात लोकसंख्येच्या एकूण सदस्य संख्येत महिला प्रतिनिधिचे प्रमाण 6 ते 7 टक्के आहे. तर राज्यसभेत हे प्रमाण 9 ते 10 टक्के एवढे आहे. म्हणजेच संसद ही देशातील सर्वांचे सत्ताकेंद्र असून जे देशाच्या विकासाचे निर्णय घेतले जातात तेथे महिलांचे प्रमाण फारच कमी असल्याचे जाणवते, भारतातील राज्य विधी मंडळातील महिला सदस्यांचे प्रमाणही 4 टक्के एवढेच आहे. असे असले तरी स्त्री सक्षमीकरणाला राजकीय वलय प्राप्त झाले हे निश्चितच खरे आहे.

महाराष्ट्र शासनाची भूमिका महिला सक्षमीकरण :

महाराष्ट्रातील या समीकरणासाठी महाराष्ट्र शासनाने महिलांना त्यांच्या अग्रक्रमानुसार आयुष्य जगता यावे यासाठी सर्व क्षेत्रामध्ये समान संधी व त्यांना आपले उद्दिष्ट साध्य करता येण्यासाठी आवश्यक ती साधनसामुग्री उपलब्ध करून देण्याचा प्रयत्न केला आहे. त्यासाठी 1994 मध्ये स्वतंत्र महिला धोरण आखून महिला सक्षमीकरणाच्या दृष्टीने एक महत्वाचे पाऊल टाकले. परंतु महिला सक्षमीकरणासाठी उपक्रमाबरोबरच निर्णय प्रक्रियेत त्यांचा सहभाग आवश्यक आहे हे लक्षात घेऊन महाराष्ट्र शासनाने 2001 मध्ये नवे महिला धोरण जाहीर केले. या दोन्ही धोरणाद्वारे महिलांच्या विकासाच्या विविध बाबींवर विशेष लक्ष देण्यात आले, ज्यामुळे महिलामध्ये शैक्षणिक प्रगती, आरोग्य सुधारणा व कायद्याची जनजागृती इत्यादी ठळक ध्येयावर भर देण्यात आला.

अ) महिला व शिक्षण :

राष्ट्रीय पातळीवर सर्व शिक्षा अभियान जोरात राबविले जाते. मात्र प्रत्यक्षात मुलींच्या शिक्षणाची मोहीम महाराष्ट्रात म्हणावी तशी रुजली नसल्याचे स्पष्ट झाले आहे. राज्यात अजूनही ग्रामीण भागात सुशिक्षित स्त्रियांची संख्या कमीच आहे. अनेक जिल्ह्यातील हजारो स्त्रियांना साधी अक्षराची ओळखही नसल्याचा निष्कर्ष समोर आला आहे. महिलांच्या शिक्षणाच्या बाबतीत महाराष्ट्र पिछाडी वर असून राज्यातील 40 टक्के महिला त्यापासून वंचित आहे. देशाप्रमाणेच महाराष्ट्रातील महिलांचा लिंग विकास निर्देशांक बराच खाली आहे. राज्यातील महिलांच्या शैक्षणिक प्रगतीसाठी शिक्षण विषयक अनेक संधी उपलब्ध करून देण्यात आल्या आहे. यामध्ये महिलांकरिता शिष्यवृत्ती वस्तीगृह, शैक्षणिक कर्जाची सोय व्यावसायिक प्रशिक्षणामध्ये आरक्षण इत्यादी सुविधा देण्यात आलेला आहे.

ब) महिला व आरोग्य :

स्त्री पुरुष समानता व स्त्री भेदभाव नष्ट करणे ही मुल्ये राज्याच्या सर्व नियोजनात व योजनात प्रतिबिंबित होण्यासाठी जेन्डर बजेटिंग ची तरतूद करण्यात आली आहे. महिलांच्या सक्षमीकरणासाठी महिलांचे केवळ शारीरिकच नव्हे तर त्यांचे मानसिक, भावनिक, आध्यात्मिक व सामाजिक आरोग्य जपणे गरजेचे आहे. त्या दृष्टीने राज्यातील महिलांच्या आरोग्यासाठी विशेष महिला आरोग्य अभियान राबविण्यात आली आहेत. महिला आरोग्याची स्थिती समजून घेण्यासाठी महिला आरोग्य निर्देशांक मोजला जाईल याशिवाय असंघटीत व अपंग महिलांसाठी महिला आरोग्य विमा योजना, आरोग्य क्षेत्रात काम करणा-या वैयक्तिक महिला व संस्थांना प्रोत्साहन पुरस्कार, फिरती रुग्णालये, लैंगिक अत्याचाराच्या उपचारासाठी विशेष केंद्राची उभारणी इत्यादी महत्वपूर्ण धोरणे राबविण्यात आली आहेत.

क) महिला व कायदा :

सध्या अनेक अधिनियम, कायदे महिलांविषयी संवेदनशिलता दाखविणारे व त्यांचे हक्क प्रस्थापित करणारे आहेत. तरीही त्याची अंमलबजावणी, समाजाचा दृष्टीकोण व अधिनियमाती त्रुटी यामुळे महिला कायद्याचा वापर करू शकत नाही. म्हणून महाराष्ट्र राज्यात मा. न्यायालयाच्या अंतर्गत समन्वय वाढविण्याच्या अनुषंगाने विविध उपाययोजना आखण्यात आल्या आहेत. या अंतर्गत महिला व बाल विकास विभागातर्फे अंमलबजावणी करण्याची शासनाची बांधिलकी आहे. याशिवाय महिलांच्या सक्षमीकरणासाठी महाराष्ट्र शासनातर्फे विविध योजनांतर्गत कार्य करण्यात येत आहेत.

समारोप :

भारतात महिलांना घटनेतील तरतूदीनुसार जे मानवाधिकार प्राप्त झाले आहेत त्यामुळे तिच्या सामाजिक, आर्थिक, शैक्षणिक राजकीय क्षेत्रात बदल घडून आलेला दिसतो. प्राचीन काळापासून तर स्वातंत्र्योत्तर काळापेक्षा स्त्रियांचा आजचा दर्जा व स्थिती चांगली आहे असे दिसून येते. परंतु आजही बहुतांश स्वातंत्र्योत्तर भारतीय महिला येथील पुरुषांच्या तुलनेत प्रत्येक क्षेत्रात उपेक्षित असून त्यांची प्रतिष्ठा व समान दर्जा अजूनही जपल्या जात नसल्याचे दिसून येते. घटनेतील तरतूदीनुसार भारतीय महिलांना मानवाधिकार प्राप्त झाले आहे. परंतु प्रत्यक्षात समाजातील त्यांची स्थिती दुय्यम वर्गातील नागरिकाप्रमाणे आहे असे दिसते. भारतीय राज्यघटनेने स्त्रियांच्या विकासासाठी व सक्षमीकरणासाठी सर्वकस प्रयत्न केले आहेत. त्यातून स्त्रियांच्या स्थितीत काही प्रमाणात बदल झाले आहेत, परंतु भारतीय समाजात स्त्रियांना एक आदरयुक्त दर्जा प्राप्त करून देण्यासाठी मोठ्या प्रमाणात प्रयत्न करण्याची गरज आहे. महिलांच्या दर्जात सुधारणा करण्यासाठी कायदे व कार्यक्रम तेव्हाच महत्वपूर्ण ठरतील जेव्हापर्यंत आपण समाजाचा स्त्रियांच्या बाबतीत असणारा पारंपरिक दृष्टीकोन बदलविणार नाही तोपर्यंत स्त्री सक्षमीकरण झाले असे म्हणणे उचित होणार नाही.

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‘उच्च शिक्षणातील सामाजिक मूल्यांचा प्रश्न — एक समाजशास्त्रीय अध्ययन’

प्रा. डॉ. सुनिल प्रल्हाद गायगोळ

सहयोगी प्राध्यापक व विभाग प्रमुख, पदवी व पदव्युत्तर समाजशास्त्र विभाग,
सीताबाई कला, वाणिज्य व विज्ञान महाविद्यालय, अकोला

संशोधन लेख

प्रस्तावना —समाज आणि सामाजिक मूल्य यांना जोडणारा दूवा म्हणजे शिक्षण होय. प्रत्येक काळात वेगवेगळ्या शिक्षणाची माध्यमे, प्रकार, साधने, भाषा अस्तित्वात असू शकतात. परंतु प्रत्येक शिक्षण व्यवस्थेने त्या—त्या समाजातील चांगल्या आणि वाईट गोष्टिंची ओळख करून देण्याचे कार्य केलेले दिसून येते आणि आजची उच्च शैक्षणिक व्यवस्था ही त्याला अपवाद नाही. शिक्षणाचे उद्दिष्ट्य आहे की, एक चांगला व्यक्ती, नागरिक घडावा. म्हणूनच जॉन ड्युई लिहितात, “शिक्षण ही बालकाच्या ‘सामाजिकरणा’ची प्रक्रिया आहे. शिक्षणातून बालकाला सामाजिक संस्कृती, परंपरा, रीतिरिवाज, रुढी—परंपरा इत्यादींचे ज्ञान होते.” सामाजिकीकरणाचे अनेक अनौपचारिक माध्यमे जसे—कुटुंब, शेजार, मित्र, जात, धर्म संस्था इत्यादी आहेत. तसेच औपचारिक माध्यमांमध्ये—शाळा, महाविद्यालय आणि विद्यापीठीय शिक्षण हे आज महत्वाची भूमिका पार पाडत आहेत. त्यामुळेच प्रस्तुत शोध निबंधात आजची महाविद्यालयीन शैक्षणिक व्यवस्था कशी आहे? शैक्षणिक व्यवस्थेमधील सामाजिक मूल्यांची स्थिती काय आहे? तसेच अध्ययन आणि अध्यापन करणारे विद्यार्थी आणि शिक्षक यांची सामाजिक मूल्यांविषयी काय भूमिका आहे? याचा शोध याठिकाणी घेण्यात आला आहे. आज उच्च शिक्षण हे व्यक्ती विकासासाठी, समाज संघटनासाठी, अर्थाजनासाठी तसेच राष्ट्रीय एकात्मतेसाठी महत्वाचे साधन झाले आहे.

संस्कृतिचे एक महत्वाचे घटक तत्व म्हणजे मूल्य होय. व्यक्ती वर्तनास दिशा देणारी एक महत्वाची संकल्पना म्हणजे सामाजिक मूल्य होय. थामस आणि जैनीकी यांच्या मते, “मूल्य अशी वस्तु आहे की, जी एक सामाजिक समुहातील सदस्यांसमोर काही अर्थ आणि तथ्य ठेवते.” समाजात शांतता आणि सुव्यवस्था टिकविण्यासाठी समाजात विचलित वर्तनाला आळा घालणे आवश्यक आहे व त्यासाठी प्रत्येक समाजात चांगले काय? वाईट काय? यांच्या संदर्भात नितिनियम अस्तित्वात येतात त्यांना सामाजिक मूल्य असे म्हणतात. शिक्षण आणि मूल्य एकाच नाण्याच्या दोन बाजू आहेत. मूल्य म्हणजे शिक्षण आणि शिक्षण म्हणजे मूल्य मूल्य.

व्यक्ती जीवनामध्ये ज्याप्रमाणे सामाजिक मूल्यांचे महत्व आहे त्याचप्रमाणे शैक्षणिक क्षेत्रात अर्थात अध्यापन प्रक्रियेत सामाजिक मूल्यांचे अनन्यसाधारण महत्व आहे. अध्यापन क्षेत्रात विद्यार्थी, प्राध्यापक, पालक, महाविद्यालयीन प्रशासकीय कर्मचारी आणि संस्थाचालक या सर्वांनी सामाजिक मूल्यांचे भान ठेवून त्यांची रुजवणूक करणे आवश्यक आहे. महाविद्यालयीन क्षेत्रात अभ्यासक्रमाबरोबरच अभ्यासपूरक कार्यक्रमांच्या माध्यमातून सामाजिक मूल्यांचे सृजन होऊ शकते. प्राध्यापकांनी आपल्या वर्तनातून, अध्यापनातून, व्यक्तिमत्वातून सामाजिक मूल्यांची ओळख करून देणे आवश्यक आहे. सोबतच विद्यार्थ्यांनी सुध्दा आपले हक्क, अधिकार आणि जबाबदारी याबाबत जागूक असणे आवश्यक आहे. पालक वर्गांनी सुध्दा आपल्या पाल्याला शिकवित असतांना अनौपचारिक पध्दतीने सामाजिक मूल्यांचे ज्ञान करून देणे आवश्यक आहे. संस्थाचालकांनी सुध्दा आपल्या महाविद्यालयातील प्राध्यापक, प्रशासकीय कर्मचारी आणि विद्यार्थ्यांच्या अधिकाराचे हनन होणार नाही याची दक्षता घेवून सामाजिक मूल्यांची जोपासणा करणारे उपक्रम राबविणे आवश्यक आहे. महाविद्यालयीन अध्यापनातून व्यक्ती विकासाला, समाज विकासाला आणि पर्यायाने राष्ट्र विकासाला चालना मिळते. त्यामुळेच औपचारिकरित्या सामाजिक मूल्यांची ओळख करून देणारे एक महत्वाचे माध्यम म्हणजे उच्च शैक्षणिक व्यवस्था होय.

संशोधनाची उद्दिष्ट्ये —

१. उच्च शैक्षणिक क्षेत्रातील सामाजिक मूल्यांचा परिचय करून घेणे.
२. सामाजिक मूल्यांची संकल्पना स्पष्ट करणे.
३. उच्च शिक्षण आणि सामाजिक मूल्य यांचा सहसंबंध शोधने.
४. उच्च शिक्षणातून रुजविल्या जाणाऱ्या सामाजिक मूल्यांचा अभ्यास करणे.
५. उच्च शिक्षणातील बदलत्या सामाजिक मूल्यांचे अध्ययन करणे
६. उच्च शिक्षणात सामाजिक मूल्य रुजविण्याकरिता उपाययोजना सुचविणे.

शोध पध्दतीशास्त्र —

प्रस्तुत शोध कार्यासाठी संशोधकाने क्षेत्रकार्य अभ्यास पध्दतीचा उपयोग करून प्रत्यक्ष निरीक्षण आणि मुलाखत—प्रश्नावलीचा वापर करून तथ्य संकलन केले आहे. या संशोधनाकरिता अध्ययनाचे क्षेत्र संत गाडगे बाबा अमरावती विद्यापीठांतर्गत येणाऱ्या अकोला जिल्ह्यातील ०७ तालुक्यातील ६२ महाविद्यालय जसे — कला, वाणिज्य, विज्ञान, विधी, शैक्षणिक महाविद्यालयातील १०० महाविद्यालयीन शिक्षक, ५० विद्यार्थी आणि ५० पालक यांची आवश्यक नमुना निवड करण्यात आली आहे. प्राप्त तथ्यांच्या आधारे शास्त्रीय तुलनात्मक अध्ययन करून उच्च शिक्षणातील सामाजिक मूल्यांच्याप्रश्नांचे पुढीलप्रमाणे विश्लेषण करण्यात आले आहे —

तालिका क्र. १

सामाजिक मूल्यांची माहिती व महत्व दर्शक तालिका

नमुना/ उत्तरदाता	होय	नाही	एकूण
शिक्षक	८८	१२	१००
विद्यार्थी	४०	१०	५०
पालक	४७	०३	५०

उपरोक्त तालिका क्र. १ वरून स्पष्ट होते की, सामाजिक मूल्यांची माहिती आणि महत्व ८८ टक्के शिक्षकांना आहे. ८० टक्के विद्यार्थ्यांना सुध्दा सामाजिक मूल्यांची माहिती व महत्व माहित आहे. तर पालकांना सर्वात जास्त ९४ टक्के सामाजिक मूल्यांचे महत्व आणि माहिती असल्याचे निदर्शनास येते.

“वैज्ञानिक दृष्टिकोणातून मूल्य म्हणजे व्यक्तीच्या वर्तनातून व्यक्त होणारी शास्त्रीय विचारसरणी, शास्त्रीय शिस्त, शास्त्रीय पध्दती, वैज्ञानिक जाणीव व वैज्ञानिक दृष्टिकोण होय.”^१ त्यामुळेच असे म्हणतात, “मूल्यव्यवस्थेला जीवनात अनन्यसाधारण महत्व आहे. किंबहुना, मूल्यव्यवस्थेशिवाय मानवाचे जगणे अर्थशून्य आहे.”^२ परंतु तरीही उच्च शिक्षणाशी संबंधित घटकांमध्ये सामाजिक मूल्यांची ओळख पूर्णपणे नसल्याचे स्पष्ट होते.

तालिका क्र. २

अध्यापनातून सामाजिक मूल्य रुजवणूक दर्शक तालिका

नमुना/ उत्तरदाता	होय	नाही	एकूण
शिक्षक	९७	०३	१००
विद्यार्थी	४४	०६	५०
पालक	४५	०५	५०

उपरोक्त तालिका क्रं २ नुसार, अध्यापनातु सामाजिक मूल्य रुजविली जातात असे ९७ टक्के शिक्षक मान्य करतात. तसेच ८८ टक्के विद्यार्थी सुध्दा याला सहमती दर्शवितात. तर ९० टक्के पालकांना सुध्दा वाटते सामाजिक मूल्य रुजविण्याचे महत्वाचे साधन हे उच्च शैक्षणिक महाविद्यालय हेच होय.

“समाजामध्ये मूल्यांची आस्थापना आणि जोपासना करण्याचे फार मोठे कार्य शिक्षण करित असते.”^३ त्यामुळेच डॉ. शैलेन्द्र पाराशर लिहितात, “मूल्य रुजविण्याचे कार्य शिक्षणाव्दारे होउ शकते. डॉ. संपूर्णानंद यांच्या अध्यक्षतेखाली वर्ष १९६१ साली बनविण्यात आलेल्या समितीने विश्वविद्यालयात विद्यार्थ्यांना मूल्यवादी शिक्षण देण्यावर भर दिला होता.”^४ अर्थात उच्च शिक्षण हेच सामाजिक मूल्य रुजविण्याचे महत्वाचे साधन होय.

तालिका क्र. ३

अभ्यासपूरक कार्यक्रमातील सहभाग दर्शक तालिका

नमुना/ उत्तरदाता	राष्ट्रीय सणसमारंभ	जयंती/पुण्यतिथी	सा. जाणिव—जागृती अभियान	स्पर्धांचे आयोजन	वरील सर्व	एकूण
शिक्षक	०८	०४	०३	०३	८२	१००
विद्यार्थी	०३	०४	०२	०४	३७	५०
पालक	१३	०८	०१	११	१७	५०

वरील तालिका क्र. ३ वरून स्पष्ट होते की, सर्वच महाविद्यालयात अभ्यासपूरक कार्यक्रम राबविले जातात. यामध्ये प्रामुख्याने राष्ट्रीय सणसमारंभ, थोर महापुरुषांच्या जयंती/पुण्यतिथी, जाणिव—जागृती अभियान, विविध स्पर्धांचे आयोजन अशा सर्वच कार्यक्रमांचे आयोजन केले जाते. या कार्यक्रमात ८२ टक्के शिक्षक, ७४ टक्के विद्यार्थी आणि ३४ टक्के पालक सहभागी होतात आणि या कार्यक्रमांचा फायदा सामाजिक मूल्य रुजविण्याकरीता होतो असे हे सर्व मान्य करतात.

म्हणूनच एन. जी. पवार लिहितात, “अभ्यासपूरक कार्यक्रमात सहभागी झाल्याने विद्यार्थी—विद्यार्थीनी मध्ये अनुशासन, आत्मविश्वास आणि जबाबदारी निभावण्याची वृत्ती वाढते.”^५

तालिका क्र. ४

अध्यापनातील सामाजिक मूल्यातील बदल दर्शक तालिका

नमुना/ उत्तरदाता	सकारात्मक	नकारात्मक	नाही	एकूण
शिक्षक	५६	२२	२२	१००
विद्यार्थी	१७	१५	१८	५०
पालक	१६	१८	१६	५०

उपरोक्त तालिका क्र. ४ नुसार, अध्यापनातील सामाजिक मूल्य बदलत असल्याचे ७८ टक्के शिक्षक मान्य करतात. तेथेच ६४ टक्के विद्यार्थी सुध्दा अध्यापनातील सामाजिक मूल्य बदलत असल्याचे मान्य करतात तर ६८ टक्के पालक सुध्दा याला सहमती दर्शवितात.

शैक्षणिक क्षेत्रातील सामाजिक मूल्यांमधील बदल ५६ टक्के सकारात्मक, २२ टक्के नकारात्मक होत असल्याचे शिक्षक मान्य करतात. तर अशाच प्रकारे विद्यार्थी आणि पालक सुध्दा मान्य करतात कि अध्यापनातील बदल सकारात्मक आणि नकारात्मक दोन्ही प्रकारे होत असल्याचे स्पष्ट करतात. “शिक्षणव्यवस्थेचे बदलते स्वरूप, खालावलेला दर्जा, बेजबाबदार विद्यार्थी यामधून समाजामध्ये निर्माण झालेल्या बेकारी, भ्रष्टाचार, अंधश्रद्धा, दहशतवाद इ. समस्या म्हणजेच नैतिक मूल्यांची होत असलेली घसरण होय. ही घसरण थांबविण्याचे कार्य फक्त शिक्षणव्यवस्थाच करू शकते. म्हणून आजच्या शिक्षणव्यवस्थेने नैतिक मूल्यांचा ध्यास धरणे गरजेचे आहे.”^६

तालिका क्र. ५
सामाजिक मूल्यांची ओळख दर्शविणारी तालिका

नमुना/ उत्तरदाता	कुटुंब	शेजार	महाविद्यालय	मित्रमंडळी	सर्वच ठिकाणी	एकूण
शिक्षक	३४	०४	५८	०२	०२	१००
विद्यार्थी	३७	०३	०६	०२	०२	५०
पालक	१६	०७	१५	०४	०८	५०

वरील तालिका क्र. ५ नुसार स्पष्ट होते की, समाजानुसार प्रत्येक व्यक्तीच्या जीवनात सामाजिक मूल्यांचे अनन्यसाधारण महत्व असते. त्यामुळेच असे म्हणतात कि, “भावी पिढ्यांवर संस्कार करण्याची जबाबदारी केवळ शिक्षण संस्थांची नसून, ती शिक्षणसंस्था, कुटुंबसंस्था, प्रसारमाध्यमे, राजकीय संस्था, धर्मसंस्था इ. ची संयुक्त भागीदारी आहे.”^७ एकूण उत्तरदात्या विद्यार्थ्यांच्या मते, सामाजिक मूल्यांची ओळख प्रामुख्याने कुटुंबातूनच होते हे माननाऱ्यांचे प्रमाण ७४ टक्के आहे. तर शिक्षकांच्या मते, जास्त करून सामाजिक मूल्यांची ओळख महाविद्यालयात होतांना दिसते त्याचे प्रमाण ५८ टक्के आहे. पालक सुध्दा मान्य करतात की कुटुंब, शेजार, मित्रमंडळ या प्रमाणे महाविद्यालय सुध्दा सामाजिक मूल्य रुजविण्याचे एक महत्वाचे साधन आहे.

तालिका क्र. ६
महाविद्यालयातील सामाजिक मूल्यांचे उल्लंघन दर्शक तालिका

नमुना/ उत्तरदाता	होय	नाही	एकूण
शिक्षक	४०	६०	१००
विद्यार्थी	२४	२६	५०
पालक	१५	३५	५०

तालिका क्र. ६ दर्शविते की, सर्वच महाविद्यालयात सामाजिक मूल्यांचे उल्लंघन होत आहे हे सर्वच उत्तरदात्यांनी मान्य केले आहे. डॉ. शैलेन्द्र पाराशर लिहितात कि, “आज नैतिक मूल्यांचे संकट शिक्षण व्यवस्थेवर पडतांना दिसून येते. नैतिक मूल्य स्थापित करणारी शिक्षण प्रणाली हळूहळू नष्ट होउन आज शिक्षण व्यवस्था पदव्या वाटतांना दिसतात परंतु नैतिकता वाटत असतांना दिसत नाही.”^८ त्यामुळेच एकूण उत्तरदात्यांपैकी शिक्षकांच्या मते ४० टक्के, विद्यार्थ्यांच्या मते ४८ टक्के सामाजिक मूल्यांचे उल्लंघन महाविद्यालयात होते. पालकांच्या मते तुलनेने कमी प्रमाणात अर्थात ३० टक्के सामाजिक मूल्यांचे उल्लंघन महाविद्यालयात होते.

तालिका क्र. ७
मूल्य शिक्षणाचा वेगळा विषय म्हणून मत दर्शक तालिका

नमुना/ उत्तरदाता	होय	नाही	एकूण
शिक्षक	५७	४३	१००

विद्यार्थी	३३	१७	५०
पालक	२५	२५	५०

उपरोक्त तालिका क्र. ७ वरून लक्षात येते की, मूल्य शिक्षणाचे महत्त्व ओळखून ६६ टक्के विद्यार्थ्यांना असे वाटते की मूल्य शिक्षणाचा वेगळा विषय असावा. या तुलनेत कमी ५७ टक्के शिक्षक मानतात कि मूल्य शिक्षणाचा वेगळा विषय असावा, कारण प्रत्येक विषयातून आणि संकल्पनेतून नेहमीच मूल्य रुजविली जात असल्याचे त्यांचे मत आहे. ५० टक्के पालक सुध्दा मान्य करतात की, एक वेगळा विषय म्हणून आज मूल्य शिक्षणाची गरज आहे. म्हणूनच एन. जी. पवार म्हणतात, “जर आम्हाला वाटते माध्यमिक आणि विद्यापीठ स्तरावर मूल्य शिक्षण हा विषय विद्यार्थ्यांकरिता महत्वाचा आहे तर त्याला परीक्षेचा विषय करण्यास हरकत कसली? या विषयाचा इयत्तेनुसार अभ्यासक्रम तयार केला जाऊ शकतो आणि या विषयाला परीक्षेचा विषय ही बनवला जाऊ शकतो.”^९ त्याचप्रमाणे डॉ. जैश्री लिहितात, “सर्व शाळा आणि महाविद्यालयात मूल्य शिक्षण या विषयाला अनिवार्य करण्यात यावे.”^{१०}

तालिका क्र. ८

मूल्य शिक्षणातून सामाजिक जाणिव निर्मिती दर्शक तालिका

नमुना/ उत्तरदाता	होय	नाही	एकूण
शिक्षक	९२	०८	१००
विद्यार्थी	४४	०६	५०
पालक	४७	०३	५०

तालिका क्र. ८ दर्शविते की, व्यक्तिला जीवन जगत असतांना सामाजिक जाणिव असणे गरजेचे असते. समाजशास्त्राचे जनक ऑगस्ट कॉम्तच्या मते, “नैतिक नियमामुळे समाजाला स्थैर्य प्राप्त होते.”^{११} त्याचप्रमाणे डॉ. राधाकमल मुखर्जी ही मानतात कि, “मूल्य एक गुंतागुंतीची क्रिया आहे, तसेच ती चेतन प्राणीशास्त्रीय सामाजिक आदर्श व्यवस्था आहे.”^{१२} जीवन जगत असतांना काय करावे?, काय करू नये? याचे उत्तर समाजातील मूल्यव्यवस्था देते असते. मूल्य समाजासाठीच निर्माण होत असतात. त्यामुळे मूल्य शिक्षणातून सामाजिक जाणिव होत असल्याचे ९२ टक्के शिक्षक आणि ८८ टक्के विद्यार्थी मान्य करतात. पालक वर्गाला ९४ टक्के वाटते मूल्य शिक्षणातून सामाजिक जाणिव निर्माण केली जाते.

उपरोक्त सर्व तालिकांवरून अकोला जिल्ह्यातील उच्च शिक्षण व्यवस्थेतील सामाजिक मूल्यांची स्थिती शास्त्रीयरित्या स्पष्ट होते. शिक्षणातून बदलत्या सामाजिक मूल्यांची ओळख होणे आवश्यक आहे. आज काय चांगले? काय वाईट? यामध्ये विद्यार्थी अडकला आहे. त्यामुळे मूल्यदंड निर्माण होवून अनेक समस्या निर्माण होतांना दिसतात. त्यामुळे उच्च शिक्षणाने समाजानुसार, परिस्थितीनुसार मूल्यांत कसा बदल होतो आणि आपण तो बदल, नवीन मूल्य कशी स्विकारावी याचे मार्गदर्शन करणे अनिवार्य आहे. उच्च अध्यापन क्षेत्रातील सामाजिक मूल्य कोणती आहेत? महाविद्यालयातील सामाजिक मूल्यांमध्ये बदल कसा होतो आहे? नवीन मूल्य कशी प्रस्थापित होत आहेत? जून्या आणि नवीन मूल्यांचा संघर्ष कसा होतो आहे? आणि हा

संघर्ष कसा मिटवावा? जेणेकरून आवश्यक सामाजिक मूल्यांची जोपासणा शिक्षक—विद्यार्थी आणि पालक करू शकतील याचे मार्गदर्शन प्रस्तुत शोध निबंधातून होतांना दिसते.

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जागतिकीकरणाचा सामाजिक न्यायाच्या संकल्पनेवरील प्रभाव

डॉ. पुरुषोत्तम रामराव बांडे

जिजामाता कला महाविद्यालय, दारव्हा जि.यवतमाळ

संशोधन लेख

प्रस्तावणाः—जागतिकीकरणाची प्रक्रिया तसे पाहता नवी नाही. प्रत्येक शासक वर्गाला जागतिकीकरणाच्या आकांक्षा होत्या व कालसापेक्षपणे त्या त्यांनी कार्यान्वित केल्या, हे आपल्याला संपूर्ण ज्ञात आहे व इतिहासातून सहजरीत्या तपासून घेता येते. या पध्दतीने विचार केला तर जागतिकीकरण हे सामाजिक वर्ग—समाजाएवढेच प्राचीन असल्याचे दिसून येते आणि ते चुकीचे ठरणार नाही. सामंतकाळातील साम्राज्यांच्या बाबतीत, मग ते आपले मौर्य—गुप्त साम्राज्य असो की युरोपातील रोमन साम्राज्य यातून ते पूर्णपणे स्पष्ट होते. सामंतशाहीच्या काळात शासक वर्गाच्या आकांक्षांना आणि अर्थातच जागतिकीकरणाला खूपच मर्यादा होत्या, ज्या भांडवलशाहीच्या आगमनावरोबर गळून पडल्या. क्रय—वस्तूंच्या विनिमयावर आधारित असलेली भांडवलशाही ही स्वस्त व मुबलक कच्चा माल, श्रम इत्यादींच्या आणि उत्पादनाला जास्त भाव देणाऱ्या विस्तृत बाजारपेठांच्या शोधात राज्याच्या सिमारेषास न जुमानता जगभर पसरायला लागली. जागतिकीकरण हाच भांडवलशाहीचा मूलभूत गुणधर्म बनला. जागतिकीकरणाच्या अंगभूत, उच्चभ्रु प्रवृत्तीमुळे समाजाच्या खालच्या थरांमध्ये अस्वस्थतेची जी लाट उसळली, त्यातून जागतिकीकरण आणि सामाजिक न्याय यांच्या परस्परसंबंधांत प्रश्नचिह्न निर्माण झाला आहे. जागतिकीकरण सामाजिक न्यायाशी खरोखरच सुसंगत आहे का? जर असेल, तर मग बहुसंख्यकांना विपरीत अनुभव का येतो? सामाजिक न्यायाशी ते किती, केव्हा व कशा प्रकारे सुसंगत आहे? जर ते नसेल, तर मग त्याच्या विरोधात प्रतिरोध का नाही? यांसारखे असंख्य प्रश्न त्यातून समोर येतात व ते एकमेकांत गुरफटलेले असतात. अशा अनेक प्रश्नाची उत्तरे शोधण्याकरिता 'जागतिकीकरणाचा सामाजिक न्यायाच्या संकल्पनेवरील प्रभाव' या विषयाची शोधनिबंधाकरिता निवड केली आहे.

संशोधन कार्याला एक विशिष्ट दिशा देण्याकरिता संशोधन कार्याचे उद्देश निश्चित करून त्यानुसार शोध कार्य करून वास्तविकतेचा शोध घेण्यास साहाय्य प्राप्त करते. म्हणून शोध निबंधाचे प्रमुख उद्देश निर्धारित करणे आवश्यक असते. ती पुढील प्रमाणे —

संशोधनाची उद्दीष्टे—

१. जागतिकीकरणाची संकल्पना अभ्यासणे.

२. सामाजिक न्यायाची संकल्पणा अभ्यासणे.
३. भारताच्या संदर्भात सामाजिक न्यायाचे विश्लेषण करणे.
४. जागतिकीकरणाचा दलितावरील परीणामाचा अभ्यास करणे.
४. जागतिकीकरणाचा स्त्रियावरील परीणाम अभ्यासणे.
५. जागतिकीकरण व सामाजिक न्यायाचा सहसंबंध अभ्यासणे.

अध्ययन पद्धत:—

तथ्य संकलन व सत्यापनासाठी सामाजिक शास्त्रात विविध पद्धत वापरण्यात येतात. प्रसिद्ध विचारवंत बर्नार्ड यांनी व्याख्या करतांना म्हटले की, शास्त्राची व्याख्या मुख्यत्वे सहा प्रक्रीयांच्या रूपात केली जाते. या प्रक्रीया म्हणजे परिक्षण, सत्यापन, व्याख्या, वर्गीकरण, संघटन आणि निर्धारण होत, ज्यामध्ये भविष्यकथन आणि प्रयोग पध्दतीचा समावेश होतो. या आधारावर संग्रहीत केलेल्या ज्ञानास शास्त्र असे म्हणतात. सदर शोधनिबंधात अन्वेषणात्मक अध्ययन पद्धतीचा वापर करण्यात आला असून तथ्य संकलनाकरिता दुय्यम पद्धतीचा उपयोग करण्यात आला आहे. ज्यामध्ये पुस्तके, संदर्भग्रंथ, मासिके, वर्तमानपत्र, इंटरनेटवरील साहित्य इत्यादी साधनाचा वापर करण्यात आला. सदर शोध निबंधात पूर्णतः हा वैज्ञानिकता आणण्याचा प्रयत्न केला आहे.

जागतिकीकरणाच्या विरोधातील युक्तिवादात सामाजिक न्यायाचा प्रश्न प्रखरशाने पुढे येतो. जागतिकीकरण हे अंगभूतपणे उच्चभ्रुवण आहे. त्याचे समाजातील दुर्बल घटकांवर अनिष्ट परिणाम पडतात. श्रीमंत अधिकाधिक श्रीमंत व गरीब अधिक गरीब होत जातो. यातून समाजात विषमता वाढते आणि त्यातून सामाजिक न्यायाचा प्रश्न किचकट होतो, असे दिसून येते. म्हणजेच जागतिकीकरणाच्या वर्तुळात सामाजिक न्यायाच्या संकल्पनेलाच कुठलेही स्थान नसल्याचे दिसते. सामान्य जनतेच्या हितासाठी त्यात अलीकडे सामाजिक न्यायाची चर्चा होते. पण काळजीपूर्वक पाहता तिचा अर्थ ते आपल्या परीने लावताना दिसतात. उदाहरणार्थ सामाजिक न्यायामागच्या मूलभूत धारणा, मूल्ये, अपेक्षा यांचा विचार न करता तिच्या प्रायोगिक बाबींवर त्यांचा भर असतो. म्हणून त्यांना समता नको असते. त्याऐवजी ते गरिबांच्या सबलीकरणाच्या पोकळ संकल्पना वापरतात. विकसनशील देशांच्या सरकारांमधून एकाच वेळी जागतिकीकरण आणि सामाजिक न्याय या दोहोंचा आज उद्घोष चाललेला दिसतो. पूर्वी गुलामांना श्रमासाठी सक्षम अवस्थेत ठेवण्याच्या उद्देशाने आवश्यक गोष्टी पुरविल्या जात होत्या. त्याप्रमाणे आज बहुसंख्य लोकांना निरुपद्रवी अवस्थेत ठेवण्यासाठी जे काही देण्यात येते त्यात सामाजिक न्यायाची पूर्तता झाली असे मानले जाते. यातून सामाजिक न्यायाच्या संकल्पनेत सुद्धा जाणीवपूर्वक संभ्रम निर्माण करण्यात आलेला दिसून येतो.

एकीकडे जागतिकीकरणाविषयी सर्वत्र गोंधळ दिसतो तर दुसरीकडे जागतिकीकरणाचा सामान्य जनतेच्या जीवनावरील प्रभावाच्या मोजमापनासाठी जी सामाजिक न्यायाची चौकट लागते त्याविषयी सुध्दा तेवढीच संदिग्धता दिसून येते. यांमुळे आज जनतेच्या मनात जागतिकीकरण व सामाजिक न्याय यांच्या परस्पर संबंधाबाबत मोठा संभ्रम पसरला आहे. म्हणून जागतिकीकरण तळागाळात असणाऱ्या समाजगटांना सुद्धा कसे वरदान ठरणार आहे, असे वारंवार सांगितले गेले व त्याला विरोध करणे म्हणजे आत्मनाश ओढवून घेण्यासारखे आहे, असे जाहीरपणे सांगणाऱ्या

महाभागांना पाठींबा देणारे लोक मिळतात. कोणीही येवून या दोन्ही संकल्पनांचा आपल्या सोयीनुसार अर्थ लावून त्यावर भाष्य करावे, अशी आज एकंदरीत परिस्थिती आहे. काही कठोर नवउदारमतवाद्यांचा अपवाद वगळता, बहुसंख्य लोकांना अजूनही सामाजिक न्यायाविषयी अपेक्षा आहे आणि जागतिकीकरणामुळे त्यावर अनिष्ट परिणाम तर होत नाही ना, याविषयीची काळजी आहे. परंतु या संज्ञांच्या संदिग्धतेमुळे मात्र त्यांना त्यांच्या मुळ स्वरूपाचे आकलन होणे शक्य नाही.

सामाजिक न्यायाची संकल्पना

‘सामाजिक न्याय’ ही संज्ञा अगदी प्राचिन आहे. सिसिलियन धर्मगुरूने ती प्रथम व्यवहारात आणली. मात्र, एक संकल्पना म्हणून ती मानवी संस्कृती इतकीच प्राचीन आहे असे मानण्यास काहीही हरकत नाही. जवळपास सर्व धर्मांचे संस्करण, त्यांतील नीतिप्रणाली प्रत्यक्ष अप्रत्यक्षपणे या सामाजिक न्यायाच्या संकल्पनेवरच आधारलेली दिसेल. त्याचप्रमाणे बहुसंख्य तत्त्वज्ञांचे चिंतन हे सुद्धा या संकल्पनेच्या अवतीभवती झालेले आहे, असे आपल्याला इतिहासातून दिसून येईल. याचा अर्थ ही संकल्पना फार काळापासून आजच्याच स्वरूपात अस्तित्वात होती असा नाही. इतर कुठल्याही गोष्टीसारखी ती सुद्धा इतिहासाच्या पोटातून हळूहळू जन्मास आली आहे. किंबहुना एकाचवेळी समाजातील विविध गट त्यांच्या हितसंबंधानुसार तिला निरनिराळे, प्रसंगी परस्परविरोधी अर्थ देत आले आहेत. समाजात ‘जैसे—थे’पणा अबाधित राखण्यापासून ते दूरगामी सामाजिक सुधारणा घडवून आणण्यासाठी सामाजिक न्यायाच्या संकल्पनेचा तार्किक आधार घेण्यात आला आहे. आजही उदारमतवादी, मंद सुधारणावादी धार्मिक मूलतत्त्ववादी, जहाल धर्मनिरपेक्षवादी, क्रांतिकारी कम्युनिस्ट, किंवा आतंकवादी सर्वांनाच आपापल्या चळवळीच्या न्यायीपणाबाबत अटळ विश्वास असतो. त्यामुळे त्यांच्या सामाजिक न्यायाच्या संकल्पना यासुद्धा भिन्न—भिन्न असल्याचे दिसून येते.

ग्रीक तत्त्ववेत्ता प्लेटो याने त्याच्या ‘द रिपब्लिक’ या ग्रंथामध्ये न्यायाचा अर्थ विस्तारित केला असला तरी त्यात समतेला थारा नव्हता. माणसाला त्याच्या सामाजिक स्थानाप्रमाणे देय गोष्टी दिल्या की न्याय होतो अशी त्याची धारणा होती. अर्थातच प्लेटोप्रणीत न्यायात विषमतेवर आधारित सामाजिक संरचनेला बदलण्याऐवजी तिच्या प्रचलित संस्थांना जोपासणेच हाच प्रयत्न दिसून येतो. मात्र, जेव्हा त्याच्या एका शिष्याने त्याला ‘शक्तिमान लोक जे ठरवतात तो न्याय’ अशी न्यायाची व्याख्या सांगितली, तेव्हा प्लेटोने त्याला फटकारले होते. प्लेटोचा शिष्य अॅरिस स्टॉटल ने सुद्धा असेच विचार मांडलेले आहेत. एकीकडे गुलामी व बहुसंख्याकांची पिळवणूक तर दुसरीकडे अभिजात लोकांसाठी लोकशाही—निवडणुका व विशेषाधिकार असे सामाजिक व्यंग समाजात दिसून येते.

सामान्यतः न्याय कायद्यापासून उत्पन्न होतो. विशिष्ट वागणुकीला अमान्य ठरवणारी राज्य—प्रशासित प्रणाली तिच्या नियंत्रणासाठी जी औपचारिक यंत्रणा राबवते, ती यंत्रणा म्हणजे कायदा. यातून निष्पन्न झालेले परिणाम हे कायदाशी सुसंगत असतील. पण सामाजिक न्यायाच्या तात्त्विक व्याख्येशी जुळतिल असे नाही. त्यामुळेच ‘न्याय’ या सर्वसाधारण संज्ञेपलीकडे जाण्यासाठी तिला ‘सामाजिक’ हे विशेषण जोडले गेले. सामाजिक न्याय ही संकल्पना तेव्हापासून सामाजिक विभाजन व पुरस्काराचे वितरण याबाबतीत समाजाच्या न्यायीपणाचा सूचक समजले जावू लागले.

सामाजिक न्याय हा संस्कृतिसापेक्ष आहे. त्याचा मुख्य स्रोत त्या संस्कृतीत असणाऱ्या नीतिधारणेत असतो. माणूस एक प्राणि म्हणून फार दुर्बल आहे. तो आपल्या दुर्बलतेवर मात करण्यासाठी समुदायाचा भाग बनतो. आणि या प्रक्रियेतून संस्कृतीचे संस्करण करतो. व्यक्ती आणि समुदाय या दोन गोष्टींमध्ये व्यक्तीला समुदायाच्या हितासाठी आपल्या स्वातंत्र्याचा त्याग करायला लावते, तेथेच ते व्यक्तीला तिच्या मूलभूत गरजा आणि विकासाची हमी देण्याची जबाबदारी समुदायावर टाकते. याप्रमाणे जगात सामाजिक न्याय ही राज्याची जबाबदारी बनते.

भारतातील सामाजिक न्यायाचे विश्लेषण

भारतात न्यायाला अनन्यसाधारण महत्त्व आहे. कारण भारतातील प्रचलित सामाजिक अन्यायाला जगात तोड नाही. इतर कुठल्याही देशात नसलेली जातीय विषमता, भारतात हजारो वर्षांपासून समाजात मुरलेली आहे. अर्थातच, या अतीव विषमतेच्या निराकरणासाठी जे घटनात्मक प्रयत्न झाले तेसुद्धा अनन्यसाधारणच आहेत. जगाच्या पाठीवर कोणत्याही देशाच्या राज्यघटनेत सामाजिक न्यायाची एवढी विस्तृत व स्पष्ट संकल्पणा मांडलेली दिसून येत नाही. त्याकरिता २० व्या शतकात निर्माण झालेले शोषितांचे संघर्ष आणि डॉ.बाबासाहेब आंबेडकरांच्या स्वरूपातील भव्यदिव्य नेतृत्व यांच्या भूमिका अत्यंत महत्त्वाच्या ठरल्या आहेत. भारताच्या राज्यघटनेत मानवी प्रतिष्ठेचा सन्मान, समतेच्या तत्त्वाशी बांधीलकी आणि गरीब व दुबळ्या घटकांबाबत कळकळ या तीन गोष्टी प्रखरतेने दिसून येतात. या तिन्ही बाबी राज्यघटनेच्या दोन भागांतून स्पष्टपणे झळकत आहे. मूलभूत अधिकाराखाली प्रामुख्याने समानतेचा अधिकार येतो. त्यानुसार कोणत्याही व्यक्तीस भारताच्या राज्यक्षेत्रात कायद्यापुढे समानता अथवा कायद्याचे समान संरक्षण, धर्म, वंश, जात, लिंग किंवा जन्मस्थान या कारणांवरून भेदभाव करण्यास मनाई, राज्याच्या अखत्यारितील सार्वजनिक सेवायोजनांच्या बाबींमध्ये समान संधी आणि अस्पृश्यता व तिचे कोणत्याही स्वरूपातील आचरण कायद्याने निषिद्ध केल्याची घोषणा इत्यादी गोष्टी समाविष्ट आहेत. राज्याने लोककल्याण संवर्धनपर समाजव्यवस्था प्रस्थापित करणे, राज्याने अनुसरावयाच्या धोरणांची विवक्षित तत्त्वे, समान न्याय व विधिविषयक मोफत साहाय्य, ग्रामपंचायतींची सुसूत्र व्यवस्था, कामाचा, शिक्षणाचा आणि विवक्षित बाबतीत सरकारी साहाय्याचा अधिकार इत्यादी बाबतीत राज्यकर्ताना दिलेले निर्देश त्यात समाविष्ट आहेत.

भारतीय राज्यघटना समतेच्या तत्त्वाने सर्वत्र भरलेली आहे. कोणत्याही व्यक्तीशी कुठल्याही कारणाने भेदभाव केला जाणार नाही, याची ग्वाही देत असताना ती त्याला अपवाद सांगते. ते अपवाद स्त्रिया, मुले, मागास जाती, अनुसूचित जाती, अनुसूचित जमाती आणि अन्य दुर्बल घटक यांच्या बाबतीत आहेत. घटनेच्या १५(३)कलमानुसार स्त्रिया आणि मुलांच्या कल्याणासाठी आणि उत्थानासाठी विशेष प्रावधाने करण्याचा निर्देश आहे. कलम १५(४) मध्ये कोणत्याही सामाजिक, शैक्षणिक मागास दिसणाऱ्या वर्गासाठी आणि अनुसूचित जाती व जमातींच्या उत्थानासाठी अशीच विशेष प्रावधाने करण्याची मुभा आहे. १५ व्या कलमातील हे उपकलम १९५१ मध्ये विशोधनाद्वारे घातले गेले. कलम १६(४) अनुसार ज्या जातींचे सार्वजनिक क्षेत्रामधील नोकऱ्यांमध्ये पुरेसे प्रतिनिधित्व नाही, त्या मागास जातींसाठी नोकऱ्यांत आरक्षणाचे प्रावधान करण्याची मुभा आहे. ४६वे कलम राज्याला जनतेच्या दुर्बल घटकांची, विशेषतः अनुसूचित जाती व जमातींच्या शैक्षणिक आणि आर्थिक बाबींची विशेष काळजी घेण्याचे, त्याचप्रमाणे त्यांना सामाजिक अन्याय आणि सर्व प्रकारच्या शोषणापासून संरक्षण देण्याचे निर्देश देते. घटनेचे ३३५ वे कलम अनुसूचित जाती व जमातींना नोकऱ्यांत आरक्षण देण्याबाबत आहे. जरी ही

कलमे १४ व्या कलमातील समतेच्या अधिकाराला अपवाद म्हणून उल्लेखली जात असली, तरी वास्तविक पाहता ती त्याला पूरकच आहेत. लैंगिक समतेचा अधिकार याचा अभाव स्त्रियांविरोद्ध भेदभावातून दिसून येतो.

भारतीय राज्यघटनेत स्वातंत्र्य, समता आणि बंधुता' या त्रिसूत्रीला तर स्वीकारलेच पण त्यात आणखी एका संकल्पनेची अर्थात न्यायाच्या संकल्पनेची भर टाकली. नुसती भरच नाही तर हा न्याय सामाजिक, आर्थिक व राजकीय असा सर्वकष असावा हे प्रभावीपणे मांडले. याप्रमाणे राज्यघटनेच्या माध्यमातून पाहता भारतातील सामाजिक न्यायाच्या संकल्पना जगाच्या पाठीवर तुरळक देशातच दिसेल. जरी प्रत्यक्षात राज्यघटनेतील सामाजिक न्यायाच्या प्रावधानांचे कार्यान्वयन समाधानकारक झालेले नसले तरी त्यांचा समाजावर काहीच परिणाम झाला नाही, असे कोणालाही म्हणता येणार नाही. लैंगिक पातळीवरील सर्वसामान्यांसाठी योजिलेल्या सामाजिक न्यायाव्यतिरिक्त प्रत्यक्षात सामाजिक अन्यायाचे बळी ठरलेले आणि संभाव्यतः बळी ठरणारे समाजगट अनुसूचित जाती—जमाती, इतर मागास जाती, धार्मिक अल्पसंख्यक आणि स्त्रिया ओळखून त्या सर्वांसाठी घटनेने विशिष्ट उपाय नमूद केले आहेत. त्यांच्याही बाबतीत या घटनात्मक उपायांचे कार्यान्वयन पूर्णपणे असमाधानकारक असले तरी बऱ्याच प्रमाणात त्यांनी स्वातंत्र्यानंतरच्या चार दशकांत सामाजिक न्यायाचे विचार समाजात पसरविण्याचे काम केलेले आहे. कुठल्याही समाजात सामाजिक न्यायाची कसोटी घ्यायची असल्यास समाजातील सर्वांत खालच्या थराचा विचार करावा लागतो. भारताच्या संदर्भात ही कसोटी दलितांवर परिणाम करणारी दिसून येते. दलितांच्या प्रश्नांची दोन अंगे आहेत. एक म्हणजे ते लैंगिक पातळीवर सामान्य गरिबांमध्ये मोडतात आणि दुसरे, ते शेकडो वर्षांपासून समाजात मुरलेल्या जातिव्यवस्थेकडून शोषित आहेत. त्यामुळे सामाजिक—सांस्कृतिक शोषित म्हणून दलितांवरील जागतिकीकरणाचा परिणाम दोन प्रकारे पाहता येईल. एक म्हणजे त्यांच्या वर्तमान अवस्थेला परिभाषित करणारे त्यांना लाभलेले संविधानात्मक अधिकार आणि दोन म्हणजे त्यांचे दीर्घकालीन मुक्तिप्रयोजन. दलितांच्या संविधानात्मक अधिकारात प्रामुख्याने त्यांना लाभलेल्या शिक्षण—क्षेत्रातली सवलती व आरक्षण आणि सार्वजनिक क्षेत्रातील नोकरऱ्यांतील आरक्षण यांचा समावेश होतो. शिक्षणाच्या बाबतीत जागतिकीकरणाच्या काळात मोठ्या प्रमाणावर खाजगीकरण, व्यापारीकरण व अभिजातीकरण झालेले आहे आणि विशेष म्हणजे खाजगी संस्थांमध्ये जागतिकीकरणाच्या वृत्तीमुळे दलितांना आरक्षणसुद्धा नाकारण्यात आले आहे. सरकारचा संपूर्ण रोख या काळात उच्च शिक्षणातून अंग काढून घेऊन फक्त प्राथमिक शिक्षणाची मर्यादित जबाबदारी घेण्याकडे होता, हे पूण्य्या समिती (१९१२), स्वामिनाथन समिती (१९९४) व त्यानंतर बिल्गा—अंबानी अहवाल (२०००) यांतून स्पष्ट होते. वयाच्या १४ वर्षांपर्यंत सर्व मुलामुलींना सक्तीचे मोफत शिक्षण देण्याबाबत घटनेने घालून दिलेली सरकारवरची जबाबदारी घटनेत दुरुस्ती करून ६ ते १४ वर्षे वयाच्या मुला—मुलींच्या मोफत शिक्षण आणि त्याची सुद्धा प्राथमिक जबाबदारी ही पालकांची असेल, याप्रमाणे सौम्य करण्यात आली. याचा अर्थ बालसंगोपनाच्या ज्या वयात मुलांना शिक्षणाचे वळण लागते आणि ज्यावर खर्चही जास्त होतो. त्यातूनच सरकारने आपले अंग काढून घेतले आहे. अर्थात याचा फटका दलितांसारख्या गरीब लोकांनाच जास्त बसणार आहे. या नीतीचा प्रत्यक्ष परिणाम मागच्या दशकात शिक्षणाचे मोठ्या प्रमाणावर बाजारीकरण व व्यापारीकरण होण्यात झालेला आहे. जागतिकीकरणाच्या काळात शिक्षणाच्या सर्वक्षेत्रात पण विशेषतः प्राथमिक क्षेत्रांत जे अभिजातीकरण आले (वर्षाला लाखो रुपये घेणारी उच्चभू पब्लिक

स्कूल, इंटरनेशनल स्कूल्स, बोर्डिंग स्कूल्स वगैरे), त्यामुळे लोकसंख्येचा ग्रामीण भारत शिक्षणापासून अक्षरशः तोडला गेला आहे.

सरकारी व सार्वजनिक क्षेत्रातील आरक्षणाची अवस्था शिक्षणाइतकीच बिकट आहे. प्रत्यक्षात सार्वजनिक क्षेत्रातील कंपन्यांचे खाजगीकरण अत्यल्प प्रमाणात झाले असले, तरी अप्रत्यक्षपणे अनेक मार्गांनी खाजगीकरण होत आहे, हे अजून दलितांच्याही लक्षात येत नाही. जागतिक स्पर्धेचा बाऊ करून या कंपन्यांनी अवलंबिलेल्या धोरणांमधून आरक्षण अक्षरशः नष्ट होत आहे. एकीकडे नोकऱ्या निर्मितीचा दर शून्याच्या घरात गेलेला आणि दुसरीकडे ही आरक्षणविरोधी धोरणे, यामुळे दलितांची अवस्था गंभीर झालेली आहे. नोकऱ्या आणि शिक्षण यांच्या संबंधाचा शिक्षणावरसुद्धा अनिष्ट परिणाम होवून त्यातून दलितांना मागे ढकलणारे एक दुष्टचक्र सुरू आहे, यात काही शंका नाही. याप्रमाणे दलितांची विद्यमान अवस्था ध्यानात घेता जागतिकीकरणाचा परिणाम हा सामाजिक न्यायाशी संपूर्णतः विसंगत झालेला आहे, असे स्पष्ट नमुद करता येते. दलितांच्या विद्यमान अवस्थेतील संविधानात्मक संरक्षणापेक्षाही आज दुर्दैवाने सुप्तावस्थेत असलेले त्यांचे दुरगामी मुक्ती-प्रयोजन महत्त्वाचे आहे.

जातीच्या प्रश्नाची आर्थिक बाजू भूमि-सुधारांशी जुळलेली आहे, हे एक सत्य आहे. ८१ टक्के पेक्षा जास्त दलित खेड्यांत राहतात. त्यांतील जवळपास ५० टक्के भूमिहीन मजूर आहेत व २५ टक्के लहान वा सीमांत शेतकरी आहेत. उच्चजातीबरोबर दलितांचे अधीनतेचे नाते हा जातिव्यवस्थेचा प्रमुख आधार आहे. हे नाते केवळ भूमिसुधाराच्या कार्यक्रमांमधून तोडता येईल, या विचाराने स्वातंत्र्योत्तर काळातून भूमि-सुधार हे पुरोगामी कार्यक्रमाचा अविभाज्य अंग राहिले. जागतिकीकरणाने भूमि-सुधाराचा अजेंडा पुसून तर टाकलाच, पण त्या जागी जागतिक बाजारासाठी शेतीच्या कंत्राटीकरणाचे व कंपनीकरणाचे धोरण रुजू केले. शेतीमध्ये चौनीच्या वस्तु-उत्पादनाला प्रोत्साहन देऊन त्यासाठी जमीन मालकीवरच्या मर्यादेचा कायदा शिथिल करण्यास राज्य सरकारांना प्रवृत्त करण्यात आले आहे. विश्व बँक, आय.एम.एफ. व विश्व व्यापार संघटना या त्रिदलाच्या नीतींचा रोख नेहमीच या कायद्यांना नष्ट करण्यावर व गुंतवणुकीच्या उदारीकरणावर राहिला आहे. कृषिक्षेत्रात कंपनीकरणाची प्रक्रिया सुरळीतपणे सुरू आहे आणि मोठ्या प्रमाणावर शेतकऱ्यांचे त्यांच्या जमिनीवरून विस्थापन होत आहे. भूमि-सुधाराचा प्रश्न याप्रमाणे जागतिकीकरणामुळे मोडीत निघाला आहे.

दलितांच्या सशक्तीकरणात शिक्षण हे सर्वात महत्त्वाचे साधन ठरले आहे. शिक्षणाला उत्थानाची गुरुकिल्ली समजले गेले. जागतिकीकरणाने शिक्षणाच्या क्षेत्रात नव-जातींची जी भिंत उभारली आहे ती मनुच्या 'स्मृति'पेक्षाही परिणामकारकरीत्या दलितांना शिक्षणापासून दूर ठेवणार आहे. दलितांच्या सामाजिक-राजकीय सशक्तीकरणात लोकशाहीला फार महत्त्व येते. दुर्बल लोकांना त्यांच्या जीवनाशी निगडित प्रश्नांवर आवाज उठविण्याचे अधिकार लोकशाहीने दिले आहे. जागतिकीकरणाचा स्रोत जे नवउदारमतवादाचे तत्त्वज्ञान, ते कुठल्याही प्रकारच्या लोकशाहीशी सुसंगत नाही. विश्व बँक, आंतरराष्ट्रीय नाणेनिधी (आय.एम.एफ.) व विश्व व्यापार संघटना या जागतिकीकरणाला चालवणाऱ्या तीन प्रमुख संस्था, ज्यांना 'जागतिक शासनाच्या संस्था' म्हटले जाते, त्या जगातल्या कुठल्याही मतदाराला जबाबदार नाहीत. जागतिकीकरण आजवर कुठेही लोकशाहीच्या माध्यमातून जनतेच्या संमतीने अवलंबिले गेलेले नाही. आपल्या देशातसुद्धा जागतिकीकरण आणताना संसदेत अथवा कुठल्याही लोकशाही संस्थेत चर्चासुद्धा झाली नव्हती. उलट त्याला सुधारणांचे गोंडस नाव देऊनच प्रत्येक देशात ते आणले गेले.

लोकशाहीचे हे सार्वत्रिक खच्चीकरण दलितांच्या सशक्तीकरणास खुपच घातक ठरले यात शंका नाही.

सारांक्ष: जागतिकीकरण भांडवली उत्पादन—संबंधांना विस्तृत व तीव्र करणारे असल्यामळे ते आधुनिकतेचे वाहक ठरले आहे. ते जातिव्यवस्थेला मारक ठरेल, असे अनेकांना वाटले. पण भांडवलशाहीने जातिव्यवस्थेवर हल्ला करणे सोडा, तिचा उदयोन्मुख कामगारशक्ती दुभंगण्यासाठी शुक्ष्मपणे वापर झाला. आजसुद्धा भांडवलशाही जातिव्यवस्थेला नष्ट करण्यास अपात्र आहे, असे अनेक अभ्यासकांचे मत आहे. म्हणून जागतिकीकरण आधुनिकतेला आणून जातींना मारक ठरेल अशी आशा करण्यास आधार उरत नाही. आधुनिकतेच्या उलट जागतिकीकरणाच्या काळात धार्मिक शक्तींचा मूलतत्त्ववाद, संप्रदायवाद, वंशवाद, जातिवाद, नाझीवाद, फासीवाद यासारख्या प्रतिगामी विचारांचा जगात सर्वत्र सुळसुळाट झालेला दिसून येतो, हे लक्षात घेण्याची गरज आहे. जागतिकीकरणाच्या काळात भारतात जातिवादसुद्धा तसाच उफाळला असल्याचे खेदजनक चित्र पाहायला मिळते. दलितांवरील अत्याचार जातिवादाचे सर्वोत्तम निर्देशांक म्हणून वापरल्यास आपल्याला त्याची सहज प्रचीती येईल. जागतिकीकरणापूर्वीच्या व नंतरच्या काळातील अत्याचाराच्या आकडेवारीची तुलना दाखवते, की अत्याचाराच्या प्रत्येक गटात (खून, जबर इजा, बलात्कार, लूट, जाति—अत्याचार प्रतिबंध कायद्याखालील गुन्हे इ.) उल्लेखनीय वाढ झालेली आहे. पर्यायाने जागतिकीकरणाच्या काळात जातिभेद वाढला आहे. दलित—आदिवासींप्रमाणे स्त्रियांवरसुद्धा जागतिकीकरणाचे अनिष्ट परिणाम झालेले आहेत. ग्रामीण भागात जागतिकीकरणाने निर्यात—प्रवण रोकड पिकांना प्रोत्साहन दिलेले आहे. पारंपरिक कौटुंबिक शेतीत स्त्रियांच्या श्रमाचा उल्लेखनीय वाटा होता तो या नव्या शेतीपद्धतीत विस्थापित होत आहे. कित्येक प्रदेशांत महिला देहविक्रयाकडे जात असल्याचे हृदयविदारक चित्र दिसत आहे. हीच प्रक्रिया शहरी विभागातसुद्धा थोड्याफार फरकाने पाहायला मिळते. सर्वत्र होणाऱ्या कामगारकपातीत प्रथम बळी या महिलाच असतात, हे वेगळे सांगायची गरज नाही. स्त्रियांच्या लैंगिक शोषणातसुद्धा याच काळात झपाट्याने वाढ झालेली आहे. कष्टकरी महिलाच नव्हे, तर जागतिकीकरणाने पुरस्कारीत भोगवादी संस्कृतीने सर्वच स्तरांतील स्त्रियांना एक क्रयवस्तू बनवून सोडले आहे. याप्रमाणे विचार केल्यास जागतिकीकरण सामाजिक न्यायाशी संपूर्णतः विसंगत आहे हेच लक्षात येते.

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वृद्धांच्या समस्यांचे विश्लेषणात्मक अध्ययन

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संशोधन लेख

प्रस्तावना :

‘वृद्धाश्रम’ हा शब्द ऐकल्यानंतर वृद्धापकाळाची आठवन येते. वृद्धाश्रमाकडे संवर्धन केंद्र म्हणून पाहावे की, आधुनिक काळातील समस्यांचे माहेरघर म्हणून पाहावे, हा वादाचा विषय आहे, आजच्या समस्यांमध्ये वृद्धांच्या समस्या पाहता ही समस्या किती गंभीर स्वरूप घेत आहे हे जाणवू लागते. मोठ मोठ्या समस्यांची निर्मिती, कुटुंबसंस्थेतील बदल, व्यक्तीवादी प्रवृत्ती, पाश्चिमात्य संस्कृतीचा प्रभाव सभ्यतेच्या नावाखाली मनोरंजनाची साधने इत्यादी मुळे वृद्धावस्था आज समस्या वाटायला लागली आहे. वर्तमानपत्र टेलीव्हिजन, इतर मिडीयाच्या माध्यमाद्वारे आपल्यापर्यंत वृद्धांच्या समस्याची मांडणी समाजापर्यंत पोहचत आहे. यावरून एक प्रश्न मनात येतो की ‘वृद्धावस्था’ ही पूर्वी समस्या का वाटत नव्हती थोडे मागे वळून पाहिले तर त्याचे उत्तरही त्यामध्ये शोधता येते. वर्तमान काळात वृद्धांमध्ये पाहण्याचा दृष्टीकोन व्यवहारवादी स्वार्थी झालेला दिसतो. व्यक्ती शारिरीक आणि मानसिकदृष्ट्या निवृत्त झाला की तो वृद्ध झाला असे समजले जाते. भौतिक वस्तुप्रमाणे वृद्धांकडे पाहले जाते युद्ध आणि श्रे.

सामान्यपणे मानवी जीवनातील शेवटची अवस्था म्हणून वृद्धावस्थेकडे पाहिले जाते, निसर्गामध्ये प्रत्येक वस्तुचा उदय, विकास आणि ऱ्हास हा ठरलेला क्रम आहे या चक्राला मानवप्राणी अपवाद नाही जीवन मुल्य या चक्रातील शेवटची अवस्था म्हणजे ‘वृद्धावस्था’ होय. या अवस्थेमध्ये मनुष्याच्या सामाजिक, शारिरीक, आर्थिक, मानसिक घटकांमध्ये ऱ्हासात्मक बदल झालेला असतो. या बदलाकडे व्यक्ती, कुटुंब, समाज कशाप्रकारे पाहतो यावरून वृद्धावस्था समस्या आहे वा नाही ते ठरत असते. समाजातील प्रत्येक घटकांचा याकडे पाहण्याचा दृष्टिकोण वेग-वेगळा असल्याने वृद्धावस्था एक सापेक्ष संकल्पना आहे. वृद्धावस्था ही संकल्पना आज समस्या म्हणून समोर आलेली आहे. समाजसंरचनेतील बदलाचा तो एक भाग आहे. कुटुंब संस्थामध्ये झालेले प्रतिकूल बदल वृद्धावस्था ही समस्या ठरवतात.

वृद्धापकाळामध्ये व्यक्तीला जर मानसिक आधार मिळाला नाही तर ती समस्या वाटणारच आहे. वर्तमानमध्ये अनौपचारिक संबंधाऐवजी औपचारिक संबंधाचे प्रमाण वाढत चाललेले आहे. व्यक्तीवादी प्रवृत्ती, करार इत्यादीमुळे ही समस्या दिवसेंदिवस तिघे रूप धारण करीत आहे. प्राचीन हिंदुधर्म संस्कृतीनुसार मानवी जीवनाची विभागणी चार भागांमध्ये करण्यात आलेली होती त्यालाच आपण ‘आश्रमवस्था’ असेही म्हणतो. याच भागापैकी शेवटचा भाग वृद्धावस्था म्हणून ओळखला जातो. आधुनिक काळामध्ये मानव चंद्रावर राहण्याची तयारी करीत आहे. विज्ञान-तंत्रज्ञान क्षेत्रामध्ये मानवाने कधी नव्हती ऐवढी प्रगती केलेली आहे परंतु सामाजिक संबंध मानव त्याप्रमाणात जोपासू शकलेला नाही. त्यामुळेच ‘वृद्धावस्था’ समस्या वाटत आहे.

साधारणतः वृद्धावस्थेतील शेवटचा प्रवास हा दुःखदायक असल्याचे चित्र आज समोर येत आहे. मुलांकडे किंवा मुलीकडे राहणे, दोंघानी चांगली वागणूक दिली नाही तर शेवटचा पर्याय म्हणून वृद्धाश्रमाचा आधार घेतला जातो. या पर्यायाकडे जाण्यापूर्वीच काही वृद्ध व्यक्ती आत्महत्या करण्याचे समोर आले आहे. प्रसिद्ध समाजशास्त्रज्ञ एमिलदुर्खीम यांनी आपल्या निष्कर्षांमध्ये असे म्हटले आहे की, 'सर्वसामान्यांमध्ये आत्महत्या करण्याचे प्रमाण अधिक आहे. प्रस्तुत शोधनिबंधामध्ये वृद्धावस्थावर प्रकाश टाकण्यात आलेला असून वर्तमानकाळामध्ये वृद्धांच्या समस्यांमध्ये वेगवेगळ्या कारणामुळे कशाप्रकारे वाढ होत आहे हे सुद्धा स्पष्ट केलेले आहे.

शोधनिबंधाची उद्दिष्टे

- १) वृद्धावस्था ही संकल्पना स्पष्ट करणे
- २) वर्तमानकाळामध्ये वृद्धांच्या समस्यांवर प्रकाश टाकून त्यावर उपाययोजना सुचविणे.
- ३) कुटुंबामधील बदलांचा वृद्धावर कशाप्रकारे प्रभाव पडतो हे स्पष्ट करणे.

वरील उद्देश्यांच्या पूर्तीकरीता प्रस्तुत संशोधनासाठी काही गृहीतकृत्याची मांडणी करण्यात आलेली आहे ती

पुढीलप्रमाणे

गृहीतकृत्ये

- १) सामाजिक संस्थेतील बदलामुळे वृद्धांच्या समस्या वाढत आहेत.
- २) संयुक्त कुटुंबांच्या विघटनानामुळे 'वृद्धावस्था' ही समस्या वाढत आहे.
- ३) ग्रामीण भागापेक्षा शहरी भागामध्ये वृद्धांच्या समस्यांची तिव्रता जास्त आहे.
- ४) वृद्धांमध्ये शारिरीक आणि मानसिक समस्यांची तिव्रता अधिक आहे.

वरील गृहीतकृत्यांच्या आधारावर वर्तमानकाळातील वृद्धांची स्थिती स्पष्ट केलेली आहे. आज वृद्धांच्या अनेक समस्या आहेत. त्या समस्यांसाठी कारणांची साखळीच आहे, हे स्पष्ट दिसून येते त्या सर्व घटकांचा विचारकरण्यापूर्वी वृद्ध व्यक्ती कोणाला म्हणायचे? वृद्धावस्था म्हणजे काय? हे पाहणे क्रमप्राप्त ठरेल.

वृद्धव्यक्ती कोणाला म्हणायचे

एलीझाबेथ हरलॉक यांच्याशब्दांमध्ये म्हणायचे झाल्यास वृद्धावस्था ही मानवी जीवनातील अंतीम चरण होय. तर समाजशास्त्रीय विश्वकाषानुसार 'व्यक्तीजीवनाचा अंतीम कालखंड म्हणजे वृद्धावस्था होय.'

वरील विचारांच्या मतानुसार जन्म ही मानवी जीवनाची पहिली पायरी आहे तर वृद्धावस्था ही शेवटच्या टोकाकडे नेणारी पायरी आहे. या अवस्थेमध्ये व्यक्तीमध्ये शारिरीक, मानसिक, सामाजिक बदल मोठ्या प्रमाणात होतांना दिसतात.

वृद्धावस्था ही स्थळ, काळ, परिस्थिती सापेक्ष संकल्पना आहे. अर्थात प्रत्येक काळामध्ये, प्रदेशामध्ये व्यक्तीची आयुमर्यादा वेगवेगळी असल्याने कोणत्या वयाच्या व्यक्तीला वृद्ध म्हणायचे याबाबत ठामपणे सांगता येत नाही. आश्रमव्यवस्थेनुसार वयाच्या ७५व्या वर्षानंतरच्या व्यक्तीला वृद्ध समजले जाते होते. अर्थात संन्यासश्रमांमध्ये प्रवेश करणारी व्यक्ती वृद्ध समजली जाते होती. आज मानवाची सरासरी आयु मर्यादा ६० वर्षे ठरलेली आहे. त्यामुळे ६० वर्षे पूर्ण करणारी व्यक्ती 'वृद्ध' समजली जाते. वयाच्या आधाराप्रमाणेच कार्यक्षमता या आधारावरही वृद्धावस्था ठरविली जाते. यानुसार पर्यावरणाशी जुळवण घेतांना व्यक्तीला शारिरीक, मानसिक अडचणी असल्यास वृद्धावस्था सुरुवात समजल्या जाते. म्हणून असे म्हटले जाते की, वृद्धत्व म्हणजे व्यक्तीची शारिरीक, सामाजिक, बौद्धिक, मानसिक क्षमता घटविणारी स्थिती होय.

व्यवहारामध्ये 'वृद्धावस्था' वेगवेगळ्या नावाने ओळखल्या जाते जसे की— 'पिकलेले पान', निवृत्त होणे, कार्यक्षमता घटणे शासकीय योजनांची पात्रता पूर्ण करणे इत्यादी नावाने ओळखले जाते. म्हणून पाश्चिमात्य विचारवंत हेन्‍री क्युमिंग असे म्हणतात की, 'जीवनातील उपयोगी आणि अभिलाषा असणाऱ्या आरंभीच्या अवस्थेपासून दूर जाण्याच्या प्रक्रियेला वृद्धावस्था असे म्हणतात.

वृद्धावस्था ठरविणारे घटक

१	वय	सरासरी ६०वर्ष (५८ वर्ष ते ६५ वर्ष)
२	कार्यक्षमता	कमी-कमी होणे, हात-पाय अकार्यक्षम होणे, शारिरीक व मानसिक थकवा येणे
३	शारिरीक व्यंग	कान, डोळे सामान्यपणे काम करणे

सद्यस्थितीत वृद्धांची स्थिती

वर्तमानस्थितीमध्ये वृद्धांच्या समस्यावर उपाययोजना करण्यासाठी शासन स्तरावरून त्याचप्रमाणे, शाळा, महाविद्यालय, विद्यापीठ, गैरसरकारी संघटना इत्यादीद्वारे प्रयत्न केले जात असले तरी कुटुंबाप्रमाणे काळजी घेतली जात नाही. संयुक्त कुटुंबामध्ये अपंग, वृद्ध व्यक्तींना चांगल्या प्रकारे वागणूक दिली जाते. त्यांच्या निर्णयक्षमतेवर विश्वास ठेवला जातो. एवढेच नाही तर वृद्ध व्यक्ती हेच कुटुंब प्रमुख असतात. सद्यस्थितीत विज्ञान-तंत्रज्ञानाचा विकास प्रचंड गतीने झालेला आहे, होत आहे. त्याचा परिणाम मानवी संबंधांवर पाहायला मिळत आहे. व्यक्ती-व्यक्ती, व्यक्ती-समाजाचा संपर्क वाढला परंतु नाते कुठेतरी हरवून गेल्यासारखे झाले आहे, त्या नात्यामध्ये हरविलेला एक प्रमुख घटक म्हणजे वृद्ध व्यक्ती होय. त्यामुळे वृद्ध व्यक्तींना अनेक समस्यांना सामना करावा लागतो.

मानसिक स्थिती

या धकाधकीच्या काळामध्ये मानसिक समस्या ही सर्वासाठी सामान्य आहे. नातेदारी हरविल्यामुळे याचा सामना सर्वांना कमी -अधिक प्रमाणात करावा लागतो. वृद्धामध्ये ही स्थिती अधिकच बिकट आहे. साधारणतः वृद्ध व्यक्तींना खालील मानसिक समस्यांना तोंड द्यावे लागते. वृद्ध व्यक्तींना आपण एकटेच आहेत आपल्या निर्णयाला कोणत्याही प्रकारे महत्व दिले जात नाही. कुटुंबामध्ये आपली काहीही गरज नाही ही भावणा निर्माण झाली आहे. प्रामुख्याने एकलकोंड्याची वृत्ती वृद्ध व्यक्तीमध्ये जास्त पाहावयास मिळते. एमील दुर्खीम याला 'आत्मकेंद्रीतता' असे म्हटलेले आहे. या प्रकारामुळे व्यक्ती समाज, कुटुंबापासून दूर जातो. दोन पिढ्यांतील अंतर, त्यांच्या विचारातील भेदभाव यामुळे वृद्धामध्ये परकेपणाची भावणा निर्माण होते, अशा परिस्थितीत ते कुटुंबापासून दूर जातात. त्यातून मानसिक परावलंबनाची भावणा वाढत जाते. वृद्धापकाळात स्मरणशक्तीचा मोठ्या प्रमाणात न्हास होतो. वृद्धावस्थेमध्ये वृद्धामध्ये प्रामुख्याने परावलंबनाची स्थिती वाढत असल्याने समोर आलेले आहे. सर्व प्राणीमात्रामध्ये माणव हा सर्वाधिक परावलंबी सामाजिक प्राणी आहे. जन्मापासून ते मृत्यूपर्यंत त्याला इतरांवर अवलंबून राहावे लागते विशेषतः वृद्धापकाळामध्ये शारिरीक शीथीलता आल्याने परावलंबाची भावणा अधिकच वाढलेली असते. अशावेळेस त्याला मानसिक आधार मिळणे आवश्यक आहे.

शारिरीक स्थिती

वृद्धावस्थेमध्ये व्यक्तीच्या शरीरामध्ये बराच बदल घडून आलेला असतो. शारिरीक बदल हे अंतर्गत आणि बाह्य स्वरूपाचे असतात. बाह्य बदलामध्ये केस पांढरे होणे, चेहऱ्यावर सुरुकुत्या पडणे, दातपडणे, शिराचा आकार बदलने हातापायाला कंप सुटणे. शारिरीक बदला अंतर्गत बदलामध्ये पचनसंस्थेचे कार्य असंतुलीत होणे श्रवणशक्ती, तोतरे बोलणे मलमुत्र विर्सजनाला त्रास होणे, अस्थि ठिसुळ होणे, पेशीचे विभाजन होणे, रोग प्रतिकारशक्तीचा न्हास होणे, वेगवेगळ्या व्याधीचा उदय होणे. इत्यादीचा सामावेश करता येतो. वृद्धावस्थेत वृद्धांमध्ये अनेक प्रकारचे शारीरिक बदल होत असतात. त्याचा परिणाम त्यांच्या जीवनमानावर दिसून येतो. वृद्धावस्थेत वृद्धांमध्ये झालेले शारीरिक बदल पुढील तक्त्यावरून दिसून येतात.

अ.क्र.	पर्याय	आजाराचा प्रकार	आजाराचा प्रकार	आजाराचा प्रकार
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१	अंतर्गत बदल	मुत्रविकार ५८% वृद्धांना	डोळे-कान ३५%	अस्थी व्यंग ४१%
२	बहिर्गत बदल	केसपांढरे होणे ८०%	दात पडणे ६५%	चेहऱ्यावर सुरकुत्या ९९%

वरील तक्त्यावरून वृद्धावस्थेत होणाऱ्या शारीरिक बदलांचा (अंतर्गत-बाह्य) आढावा लक्षात येतो. ५८ टक्के वृद्धांना मुत्रविकार, ४१ टक्के वृद्धांना अस्थी व्यंग सारख्या समस्यांनी त्रासले असल्याचे दिसून येते.

आर्थिक स्थिती :

एका विशिष्ट वर्गापर्यंत व्यक्ती उत्पादन प्रक्रियेमध्ये भाग घेवू शकतो. कारण व्यक्तीची कार्यक्षमता उतरत्या वयानुसार हळू हळू कमी कमी होत असते. त्यामुळे वृद्धपकाळात व्यक्तीची आर्थिक स्थिती हालाखीची असल्याचे समोर आले. भारतामध्ये वयाच्या ५८ ते ६५ वर्षापर्यंतची व्यक्ती नोकरी करू शकते. त्यानंतर निवृत्त व्हावे लागते. वृद्धपकाळात नोकरदार व्यक्तींना कमी त्रास सहन करावा लागतो परंतु सामान्य नागरीकांना वृद्धावस्थेमध्ये मोठ्या प्रमाणात आर्थिक समस्यांना सामोरे जावे लागते.

वृद्धांची आर्थिक स्थिती

अ.क्र.	पर्याय	चांगली%	सरासरी%	हालाखीची%
१	नोकरदार वर्ग	३०	५६	१४
२	सर्वसामान्य वृद्ध	१८	१५	६७
३	महिला	३०	६०	१०

वरील सारणी वरून दिसून येते की, नोकरदार वृद्धापेक्षा सार्वसामान्य वृद्धांची आर्थिक परिस्थिती हालाखीची आहे व त्याचे प्रमाण ६७ टक्के इतके आहे. वृद्ध महिलांची स्थिती सारासरी अल्याचे अध्ययनामधुन स्पष्ट झाले आहे आणि त्याचे प्रमाण ६० टक्के इतके आहे.

सामाजिक स्थिती :

वृद्धत्व हे वैयक्तिक असले तरी ते केवळ एका व्यक्ती पुरते मर्यादित नसते तर त्याचा समाजावरही परिणाम होत असतो. त्यामुळेच वृद्धांची समस्या सामाजिक समस्या ठरत आहे. वृद्धावस्थेमध्ये व्यक्तीच्या दर्जा आणि भूमिकामध्ये मोठ्या प्रमाणात बदल झालेले असतात सामान्यपणे दर्जा व भूमिकामधील बदल हे न्हासात्म असते. त्यामुळे वृद्ध व्यक्तीच्या मनामध्ये न्युनगंडाची भावना तयार झालेली असते. वृद्धावस्थेमध्ये न्युनगंड निर्माण होण्याकरिता पुढील कारणे कारणीभूत आहे.

- १) शारीरिक दुर्बलता निर्माण होणे.
- २) उत्पादन प्रक्रियेतील सहभाग कमी होणे किंवा उत्पन्न कमी होणे.
- ३) निर्णय प्रक्रियेपासून अलिप्त असणे.
- ४) पूर्वीचा मान सन्मान प्राप्त न होणे.
- ५) सामाजिक परिवर्तनामध्ये आपल्या भूमिकांना योग्य स्थान नसणे.

अन्य स्थिती :

वृद्धावस्थेमध्ये वृद्धांना अनेक समस्यांना सामोरे जावे लागते. वृद्धावस्थेमध्ये व्यक्तीमध्ये अनेक प्रकारचे प्रत्यक्ष आणि अप्रत्यक्ष बदल पुढील प्रमाणे पाहावयास मिळतात.

- १) परावलंबत्वाची भावना माठ्या प्रमाणात वाढत जाणे. कारण व्यक्ती शारीरिक, मानसिक, आर्थिकदृष्ट्या इतरांवर अवलंबून असतो. त्याचा परिणाम त्याच्या वागण्यावर झालेला दिसून येतो.

- २) वृद्धावस्थेमध्ये समायोजन करण्यासाठी अनेक अडचणी निर्माण झालेल्या असतात. मित्रामध्ये, कुटुंबामध्ये, समाजामध्ये तसेच निर्सगाततील बदला सोबत व्यक्तीला समायोजन करावे लागते. परंतु वृद्धावस्थेमध्ये झालेल्या बदलामुळे परिस्थितीशी समायोजन साधत असतांना मर्यादा येत असल्याने सर्वच वृद्धांना समायोजन शक्य होत नाही.
- ३) सेवानिवृत्त वृद्धांना काम नसणे, पैसा नसणे यामुळे अनेक समस्या निर्माण होतात विशेषतः आर्थिक समस्या कारण गरजा कमी झालेल्या नसतात परंतु पैशाचा ओघ कमी झालेला असतो. कुटुंबामध्ये वेगळी भूमिका पार पाडावी लागते त्यामुळे वैचारीक मतभेद निर्माण होत असतात.
- ४) आरोग्यामध्ये चडउतार होणे हे वृद्धावस्थेचे लक्षण मानल्या जाते. आरोग्यातील बदलाचा परिणाम मानसिक स्थितीवर होतो. वृद्धावस्थेमध्ये चिडचिड करणे, मानसिक अस्वस्थता, हेकेखोरपणा, इत्यादी समस्या जास्त असल्याचे निदर्शनास येते.

वृद्धावस्थेमध्ये वृद्धांची स्थिती बिकट होण्याची करणे

- १) संयुक्त कुटुंबपद्धतीचा ऱ्हास होणे. २) नागरीकरण आणि शहरीकरणचा वाढता प्रभाव.
- ३) पाश्चात्य संस्कृतीचे मोठया प्रमाणात झालेले अनुकरण आणि विकास. ४) ग्रामीण समाजव्यवस्थेत झालेले परिवर्तन.
- ५) सामाजिक मूल्य आणि प्रमाणकामध्ये निर्माण झालेली विसंगती.
- ६) औद्योगिकरणाची व्यवस्था आणि त्यामध्ये कुशल कारागीना देण्यात येणारे प्रधान्य.
- ७) सामाजिक जाणीवेच्या विचारांचा प्रभावी प्रसार न होणे.
- ८) वृद्धावस्थेमध्ये शारीरिक, मानसिक, आर्थिक, सामाजिक घटकामध्ये णलेल्या परिवर्तनाशी समायोजना अभाव.

शोध निबंधाचे निष्कर्ष :

- १) संयुक्त कुटुंबपद्धतीपेक्षा विभक्त कुटुंब पद्धतीमध्ये वृद्धांच्या समस्यांची त्रिवता अधिक आहे.
- २) ग्रामीण भागापेक्षा नागरी भागामध्ये वृद्धांच्या समस्या अधिक आहेत.
- ३) वृद्धावस्थेत बहुतांश वृद्धांना आर्थिक समस्या मोठया प्रमाणात असल्याचे दिसून येते.
- ४) बहुतांश वृद्धांना मानसिक समस्या असल्याचे दिसून येते.
- ५) सामाजिक परिवर्तनामुळे वृद्धांकडे समाजाचा पाहण्याचा दृष्टिकोनामध्ये बदल झालेला दिसून येतो.
- ६) पुढच्या पिढीला जीवनाचा वारसा देण्याच्या वृद्ध जीवनाच्या शेवटी हालाखीची अवस्थेत जीवन जगत आहेत.

संदर्भ ग्रंथ सूची :

- १) आगलावे प्रदिप, भारतीय सामाजिक संरचना आणि समस्या, साईनाथ प्रकाशन, २००९
- २) लोटे रा.ज., भारतीय समाज व सामाजिक समस्या, पिंपळापुरे अँड पब्लिशर्स, नागपूर,
- ३) आगलावे प्रदिप, भारतीय सामाजिक संरचना आणि समस्या, साईनाथ प्रकाशन, २००९
- ४) लोटे रा.ज., भारतीय समाज व सामाजिक समस्या, पिंपळापुरे अँड पब्लिशर्स, नागपूर
- ५) लोटे रा.ज., भारतीय समाज व सामाजिक समस्या, पिंपळापुरे अँड पब्लिशर्स, नागपूर,
- ६) आगलावे प्रदिप, भारतीय सामाजिक संरचना आणि समस्या, साईनाथ प्रकाशन, २००९



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भारतीय स्त्रीचे समाजातील स्थान

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संशोधन लेख

महिलांच्या विविध असणाऱ्या समस्यांवर विसाव्या शतकाच्या शेवटी शेवटी जागतिक स्तरावर संपूर्ण समाजाचे लक्ष वेधण्यात आले त्यावर सविस्तर स्वरूपात चर्चा करण्याकरीता जगाच्या स्तरावर एका नवीन विचारसरणीला सुरुवात झाली त्याच विचारसरणीचे नाव स्त्रीवाद (Feminism) हे होते सुरुवातीला ही वैचारीक लाट युरोप खंडामध्ये सुरू झाली व विसाव्या शतकाच्या शेवटी शेवटी भारतासारख्या विकसनशील राष्ट्रांमध्ये सुद्धा या विचार प्रवाहावर मोठ्या प्रमाणात चर्चा होऊ लागली. भारतीय स्त्रीला देवी समान मानणाऱ्या भारतीय संस्कृतीत स्त्रियांचे परंपरागत समाजातील स्थान कशा स्वरूपाचे होते त्यात कोणते बदल झाले. महिलांच्या समस्या कोणत्या या गोष्टीकडे अभ्यासकांचे व सामाजिक कर्त्यांचे लक्ष वेधले गेले व त्या आधारावर यापूर्वी भारतीय समाज सुधारकांनी मांडलेले महिलांबाबतचे विचार या बाबत पुनर्भ्यास करायला भारतासारख्या देशात सुरुवात झाली. सावित्री फुले, मा. जिजाऊ, रणरागिनी राणी लक्ष्मीबाई यांचा अभ्यास होऊ लागला थोडक्यात महिलांचे असणारे सध्याचे आणि प्राचीन समाजातील स्थान याचा तुलनात्मक अभ्यास महिलांच्या सामाजिक स्थितीचे भविष्यातील वेध घेण्याच्या दृष्टीने एक वैचारिक क्रांती ही सामाजिक कार्यकर्त्यांमध्ये निर्माण झाली.

मानव समूहात स्त्री जातीचे प्रमाण जवळपास ५० टक्के आहे महिलांना दुर्लक्षित करणारे वर्तन करून त्यांचा जीवनस्तर उंचावण्याकडे दुर्लक्ष करण्यापासून ते त्यांचा छळ आणि अत्याचार करण्यापर्यंत अनेक प्रकारे हिंनत्वाची वागणूक स्त्री जातीला मिळत राहिली आहे. हा भेदभाव दूर करून स्त्रियांच्या प्रगतीस पोषक वातावरणाची निर्मिती आणि त्याचे सुचालन करणे आणि लैंगिक समतेद्वारे समाजाचे संतुलन साधने यासाठी पुरोगामी आणि विविध समाजाने बाळगलेला दृष्टीकोन व त्याबाबत केलेली कृती यांचा जो समुच्चय असतो त्याला आपण स्त्री सक्षमीकरण असे म्हणतो व या विषयाची गरज अभ्यासकांना वाटू लागल्यामुळे भारताच्या स्त्रीचे समाजातील सध्याची स्थान याबाबत विचारांची निर्मिती आणि देगणी या आधुनिक काळात मोठ्या प्रमाणात होऊ लागलेली आहे.

भारत देशात एकूण लोकसंख्येच्या सुमारे ५० टक्के महिला आहेत भारताचे संविधान सुद्धा मूलभूत हक्क व इतर सर्व दृष्टीकोनातून स्त्री व पुरुष समानता मान्य करते. परंतु प्रत्यक्षात स्त्री जीवन विषयक अभ्यासकांना स्त्रियांच्या समस्या आजच्या आधुनिक युगात कमी होण्याऐवजी वाढत असल्याचे जाणवतात, आजही पुरुषांची मानसिकता महिलांनी फक्त चूल

आणि मुल याकडेच लक्ष दिले पाहिजे अशीच राहिलेली आहे, पण आता महिलांनी या सोबतच देश आणि विदेश याकडे सुध्दा लक्ष देण्याची गरज आहे. मानवी हक्काविषयी अनेक आंतरराष्ट्रीय करारात मान्यता मिळूनही स्त्रिया निर्धन आणि निरक्षर राहण्याचे प्रमाण मोठे आहे. वैद्यकीय सुविधा, मालमत्तेची मालकी, पत पुरवठा, प्रशिक्षण आणि रोजगारात पुरुषांच्या तुलनेत स्त्रियांना कमी संधी मिळते, परंतु प्रत्यक्षात स्त्री जीवन विषयक अभ्यासकांना स्त्रियांच्या समस्या आजच्या आधुनिक जगात कमी होण्याऐवजी वाढत असल्याच्या जाणवतात अशिक्षित असो की, सुशिक्षित अनेक स्त्रिया सामाजिक, आर्थिक, शैक्षणिक, सांस्कृतिक दृष्ट्या पीडित असल्याचे त्यामुळे जाणवते, प्राचीन काळापासूनच स्त्री जीवनावर फार मोठे वाड्.मय लिहिले आहे. त्यामध्ये बरेच वेळा स्त्रीची उपेक्षा केल्याची दिसून येते. काही ठिकाणी तर विनोदाचे प्रसंग लिहिल्या गेलेले आहेत म्हणून भारतातील स्त्रीचे समाजातील नेमके स्थान काय याबाबतचा अभ्यास प्रस्तुत शोधनिबंधाचा विषय आहे.

स्त्रियांचा सामाजिक दर्जा :-

१. वेदकालीन दर्जा -

ऋग्वेदात व प्रशासनासंबंधी बोलविलेल्या सभेत निवडक ब्राम्हण आणि गुरूजन भाग घेत असत, त्याबरोबर या ऋग्वेदात सभावती असा उल्लेख आलेला आहे त्यामुळे स्त्रिया ही सभेत सहभागी होत असत असे दिसते, अथर्ववेदातील उल्लेखानुसार समितीत स्त्रिया ही उपस्थित असत असा उल्लेख आहे. स्त्रिला अनेक शक्तीची अधिकारीनी मानली गेलेली होती, स्त्रियांचा उल्लेख ऋषिका किंवा ब्राम्हणी म्हणून करण्यात आलेला आढळतो यावरून वेदकालीन स्त्रिया यांना पुरुषांच्या बरोबरीचे स्थान होते असे दिसते.

२. रामायण काळ -

रामायण काळातील स्त्रियांना धार्मिक शिक्षण दिले जात होते वैदिक शिक्षण घेण्यासाठी त्यांना स्वातंत्र्य होते. सीतेचे उपनयन झाले असून ती सायंसंध्या करीत असल्याचे उल्लेख सापडतात. मतंग मुनीच्या आश्रमात राहून ज्ञानार्जन करणारी शबरी सर्वाना माहित आहे.

३. महाभारत काळ -

महाभारतातील सुलभा - जनक संवाद प्रसिध्द आहे. सुलभा ही एक कुमार संन्यासीनी असून प्रधान नावाच्या राजाची कन्या होती. संन्यास आणि योगमार्गाचे आचरण करणाऱ्या विदुषी सुलभतेने मिथलेचा राजा जनक यांच्याशी कर्मयोग, गृहस्थाश्रम यासारख्या विषयावर शास्त्र चर्चा केली आहे. महिलांनी द्रौपदीप्रमाणे वेद अध्ययन केले पाहिजे असे महाभारतात सांगितले आहे.

४. मध्ययुगीन भारतातील स्त्रियांची स्थिती -

मध्ययुगीन भारतीय स्त्रीच्या दर्जामध्ये काही प्रमाणामध्ये बदल झालेला दिसतो, यवनांनी भारतावर हल्ले केल्यामुळे सर्वसामान्य स्त्रीच्या अस्तित्वाला धोका निर्माण झाला, स्त्री संरक्षण म्हणून ही बंधने घातली गेली ती हळूहळू तिला जाचक झाली, तरीपण मोगल बादशहाच्या काळात अकबरासारख्या राजांनी स्त्री प्रतिष्ठेचा उदारपणे विचार केला दिसतो स्त्री संबंधी असलेली जाचक बंधने ही त्यांना अजिबात मान्य नव्हती.

५. आधुनिक काळ -

वैदिक काळापासून स्त्रियांचे धार्मिक क्षेत्रातील स्थान हिंदू परंपरेने जोपासलेले दिसून येते भारतावर झालेली आक्रमणे चातुर्वर्ण्येची प्रसूत झालेली संकल्पना यामुळे महिलांना शैक्षणिक अधिकार नाकारले गेले त्यांचे धार्मिक क्षेत्रातील अधिकारही काढून घेतले गेले

तथापि रानडे, आगरकर, कर्वे, महात्मा फुले, सावित्रीबाई फुले, डॉ. आंबेडकर, या व अशा अनेक सुधारकांनी केलेल्या कार्यामुळे महिलांना स्वतःचा विकास करण्याचे व शिक्षणाचे अधिकार मिळाले आर्य समाजाचे संस्थापक स्वामी दयानंद सरस्वती यांनीही महिलांना धार्मिक कृत्यांमध्ये पौराहित्य करण्याचे अधिकार दिलेले दिसतात पुण्यामध्ये शंकर सेवा समिती आणि ज्ञान प्रबोधिनी या संस्थामध्ये महिलांना पौराहित्य शिकवले जाते व समाजात त्या सर्व दूर पौराहित्य करतात.

परंतु वैदिक काळापासून तर आधुनिक काळापर्यंत महिलांना प्राप्त झालेला दर्जा काही प्रमाणामध्ये लोप पावलेला आपल्याला दिसतो आहे, शिक्षणाच्या अधिकारामुळे स्वतःला ब्रम्हपदी नेण्याचा अधिकार असलेल्या महिलांच्या सामाजिक अध्यपतनाला वैदिक काळात सुरुवात झालेली दिसते. भारतातील भौतिक समृद्धीचा मोह पडून अनेक परकीय आक्रमक यांचे आघात भारताला झेलावे लागले त्यामुळे स्त्रियांच्या विशेषतः मुलींच्या संरक्षणाचा प्रश्न निर्माण झाला. मनुस्मृतीमध्ये मनुने नोंदविले आहे की, विवाह हाच मुलीचा उपनयन संज्ञक विधी मानावा पती सेवा हीच तिची गुरु सेवा आणि गृहकृत हेच तिचे यज्ञ कृत्य होय. लहान वयातच मुलींच्या विवाहाची पध्दत सुरू झाल्याने त्यांच्या शिक्षणाच्या हक्कावर घाला घातला गेला या सान्याचा परिपाक म्हणून पुरुष सत्ताक समाजव्यवस्था अस्तित्वात आल्याने विधवा स्त्रियांना सामाजिक व कौटुंबिक आदर नाकारला गेला व स्त्रीच्या मासिक धर्माचे निमित्त पुढे करून तिला अपवित्र ठरवले गेले आणि धार्मिक अधिकार ही नाकारले गेले, म्हणूनच आधुनिक काळात पाश्चात्य देशापासूनच नव्हे तर भारतात सुध्दा महिलांच्या सक्षमीकरण प्रक्रियेला सुरुवात झाली आणि भारतातील थोर समाजसुधारकांचे विचार यांना उजळणी देण्याचे महान कार्य यावर पुनर्लेखन आणि संशोधन करायला सुरुवात झाली. माता जिजाऊ, सावित्री फुले, डॉ. आंबेडकर यांच्या विचाराचा वारसा घेऊन आणि भारताच्या संविधानामध्ये स्त्रीला सक्षम बनविण्याकरिता खर्च घातलेली कलमे त्याची प्रत्यक्षात अंमलबजावणी करून प्राचीन वैदिक काळात असलेली महिलांची भरभक्कम स्थिती पुन्हा आधुनिक काळात निर्माण करण्याचा प्रयत्न स्वतः महिलांकडून, विविध समाज सुधारकांकडून, विषयाचे तज्ञ लेखक यांच्या लेखणीतून महिलांना समानतेचा अधिकार देण्याचा प्रयत्न सर्व स्तरांमधून होऊ लागला.

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क्रांतीज्योती सावित्रीबाई फुले यांचे सामाजिक क्षेत्रातील योगदान

प्रा. डॉ. मंजुषा एच. धापुडकर

इतिहास विभाग प्रमुख महिला महाविद्यालय अमरावती

संशोधन लेख

प्रस्तावना

स्त्री म्हटले की आपल्या डोळ्यासमोर आधी एकच प्रतिमा येते ती म्हणजे चूल आणि मूल पण ही परिस्थिती आता मात्र पूर्णपणे बदललेली आहे. पण हा एवढा बदल क्षणात नक्कीच झाला नाही. त्यासाठी खूप हाल अपेष्टा सोसाव्या लागल्या. फुले यांचे कार्य विशेष महत्त्वाचे ठरते. याचबरोबर राजमाता जिजाबाई अहिल्याबाई होळकर रमाई यांचे कार्य देखील तेवढेच बोलके आहे

भारत देशातील प्रत्येक स्त्रीच्या जीवनाला ज्ञानाचा आनंद देणाऱ्या शिक्षणाची ज्ञानगंगा प्रत्येकाच्या घराघरात पोहोचविण्यासाठी पहिल्या महिला जन्मदात्या म्हणून अजरामर असणाऱ्या क्रांतीज्योती सावित्रीबाई फुले ह्या होतण समाज व्यवस्था मुळासकट उपटून फेकून देण्याचे धाडस बाणेदारपणा आणि जोखीम आपल्या पतीबरोबर सावित्रीबाई फुलेंनी स्वीकारलेली होतीण महात्मा ज्योतिबा फुले यांची धर्म पत्नी या नात्याने सामाजिक परिवर्तनाच्या वाटेवरील पहिली आद्य वाटसरू म्हणून अग्रक्रमाने सावित्रीबाई फुले यांनाच मानाचा मुजरा करावा लागतोण सावित्रीबाईंनी ज्या समाजाला घडविले त्यातील एक स्त्री जेव्हा पंतप्रधान तसेच राष्ट्रपती देखील होतेण हीच सावित्रीबाईंच्या कार्याची पावती आहेण आज कोणते क्षेत्र असे नाही की ज्यात स्त्रिया नाहीतण त्यांचे नेत्रदीपक यश सर्वांचे लक्ष वेधून घेत आहे.

जीवनवृत्तांत

दिनांक ३ जानेवारी १८३१ साली सावित्रीबाईंचा जन्म सातारा जिल्ह्यातील नायगाव या खेड्यात नेवासे पाटील या कुटुंबात जन्म झाला. पित्याचे नाव खंडोजी व आईचे नाव लक्ष्मीबाई होते. खंडोजींचं कुटुंब अत्यंत श्रीमंत होते. सावित्रीबाईंचा विवाह पुण्यात फुलांचा व्यापार करणारे गोविंदराव गोरे यांचा मुलगा ज्योतिबांशी झाला. ज्योतिबांंच शिक्षण सुरूच होतं तेव्हा आपल्या बायकोने ही शिकावे असे त्यांना वाटत होते. पण त्या काळात मुलींसाठी पुण्यात शाळाच नव्हती. ज्योतिबांनी मळ्यात मातीच्या रेघोट्या पाडून सावित्रीबाईंच्या शिक्षणाचा शुभारंभ केला. सावित्रीबाई झाडांची पाने मोजून १०० पर्यंत पाढा शिकल्या. तिथेच सावित्रीबाईंना जास्त शिकावं असं वाटू लागले. सोबत सगुणाबाई होत्याण ज्योतिबांनी सावित्री आणि सगुणा यांना मळ्यातच काम करताना शिकविलं परंतु त्यांची परीक्षा झाली नव्हती. त्यावेळी मिसेस मिचेल पुण्यात एक नॉर्मल स्कूल

चालवीत असत. ज्योतिबा मिसेस मिचेल यांना भेटले आणि छबीलदास वाड्यात भरणाच्या नॉर्मल स्कूलमध्ये मिचेल मॅडमने सावित्रीबाईंची कसून परीक्षा घेतली आणि खुश होऊन सावित्रीबाईंना नॉर्मल स्कूलमध्ये प्रवेश दिला सावित्रीबाईंनी दोन वर्षात शिक्षिकेचा कोर्स पूर्ण केला व त्या उत्तीर्ण झाल्या.

स्त्री शिक्षणाचा पाया दिनांक १ जानेवारी १८४८ साली ज्योतिबा फुले यांनी पुण्यात बुधवार पेठेतील भिडे वाड्यात मुलींसाठी भारतातील पहिली स्वतंत्र शाळा काढली. याच वाड्यात स्त्री शिक्षणाचा पाया रोवला गेला. पहिल्याच दिवशी सहा मुली दाखल झाल्या. सावित्रीबाई फुले ह्या पहिल्या भारतीय स्त्री शिक्षिका झाल्या स्त्रीला शिक्षणाचा अधिकार नाही हा अधर्म आहे असे सनातन्यानी धर्मशास्त्र उघडले. ज्योतिबा आणि सावित्रीबाईंनी त्याकडे दुर्लक्ष करून ह्या स्त्री शिक्षणाचा पवित्र कार्याला अखंडपणे चालू ठेवले. भिडे वाड्यात ए महार वाड्यातु चिपळूणकर वाड्यात नाना पेठेत कसब्यात आणि पुण्याबाहेर हडपसर ओतूर सासवड शिरवळतळेगाव शिरूर अंजीरवाडी आणि नायगाव येथे मुलींच्या शाळा काढून शिक्षणाची गती गतिमान केली. धर्म मार्तंड यांनी मग ज्योतिबांच्या वडिलांचे कान भरलेण त्यांनी ज्योतिबा व सावित्रीबाईंना नाईलाजाने मनाला न पटताना घराबाहेर काढलेकेवळ समाजाच्या भीतीपोटी त्यांनी असे केले. ज्योतिबा सावित्री घराबाहेर पडताना त्यांच्या मातापित्यांचे हृदय पिळवटून ते अश्रू ढाळत राहिले. सावित्रीबाई शिक्षिका झाल्याण मुख्याध्यापिका ही झाल्या तरीही माळी समाजाने त्यांच्यावर बहिष्कार घातला. सावित्रीबाई आपल्या कार्यावर अढळ होत्या. मग सावित्रीबाईंचा सनातन्यांनी छळ सुरू केला शाळेत शिकविण्यासाठी जाताना सनातनी स्त्रिया सावित्रीबाईंच्या अंगावर केर कचरा शेण फेकत पण सावित्रीबाईंनी त्यांना धाडसाने उत्तर दिले. सावित्रीबाईंचा मानसिक छळ चालूच होता. तरीही त्या न डगमगता त्याला धैर्याने तोंड देत होत्याण विनावेतन शिक्षण दानाचे पवित्र कार्य फुले दांपत्य करीतच होते.

सामाजिक कार्य

१८६३ साली सावित्रीबाई फुले यांनी विधवांच्या बाळांतपणासाठी आणि त्यांच्या मुलांच्या संगोपनासाठी स्वतःच्या घरात बालहत्या प्रतिबंधक गृह स्थापन केले यामध्ये ३५ विधवा स्त्रिया होत्या स्वतः त्यांनी त्यांची बाळांतपण केले व त्या त्यांच्या आई बनल्या. दिनांक १० जुलै १८८७ ज्योतिरावांनी आपले मृत्युपत्र तयार करून ते उपनिबंधक कार्यालयात नोंदविले. त्यात त्यांनी सावित्रीबाई ही सारी बाळांतपणे पोटच्या मुलीसारखी करत असे. या कार्यामुळे त्या स्त्री जातीच्या आई ठरल्या केशवपण विरुद्ध आवाज उठवून चळवळ उभी करावी असा विचार ज्योतिबांनी बोलून दाखवीतच सावित्रीबाई पुढे सरसावल्या. त्याकाळी केस नाव्ह्याकडून कडून काढून टाकीत. विधवेस संन्यासीनीचे जीवन जगणे भाग पाडले जाईल. त्यांच्या डोक्यावरील संपूर्ण असे तिला बोडखी करून नेसायला पांढरे वस्त्र देण्यात येईल. सावित्रीबाईंनी नव्ह्याचीच एक सभा बोलावून आपण आपल्या ह्या भगिनीवरच वस्त्रा चालविणे पाप आहे हे पटवून दिले. नव्ह्याना सावित्रीबाईंचे म्हणणे पटले व त्यांनी केशवपण विरुद्ध संप पुकारलाण त्या संपामुळे सनातनी रुढींना प्रचंड हादरे बसले. त्यांचे श्रेय सावित्रीबाईंनाच द्यावे लागते.

पाणी ही सर्व विश्वाचे जीवन आहे ते निसर्गाची देण आहे. परंतु अस्पृश्यांना विहिरीवर पाणी भरण्यास बंदी होती. १८६८ ला आपल्या वाड्यातील हौद अस्पृश्यांसाठी खुला केला. सावित्रीबाई स्वतः त्या कामी सक्रिय सहभागी झाल्या होत्या. १८७५ साली महाराष्ट्रात कोरडा दुष्काळ पडलाण त्यावेळी दुष्काळग्रस्तांचे हाल पाहून फुले दांपत्याचे अंतरूकरण गहिवरले. धनकवटी येथे अन्नछत्र उभारून भुकेल्यांच्या पोटी घास

घातलेण त्यांचे कार्य पाहून अनेक धानिकांनी त्यांना सडळ हस्ते मदत केली. अन्नछत्रालयात सावित्रीबाई स्वतः अन्न वाढण्यास काम करित होत्या.

सावित्रीबाईंनी ज्योतिराव फुले यांच्या मदतीने स्वतःच्या घरात वस्तीगृह चालविले. अनेक मुले तेथे येत. त्यांना स्वतःला मूल नसताना काशीबाई या विधवेच्या यशवंत या मुलास दत्तक घेऊन त्याला डॉक्टर बनवून त्याचा आंतरजातीय विवाह घडवून आणला. जुलै १८८७ रोजी ज्योतिरावांना पक्षघाताचा आजार झाला. त्यामुळे त्यांना या अवस्थेत उजवे अंग लुळे पडले. त्यामुळे त्यांना या अवस्थेत अनंत अडचणीला सामोरे जावे लागले होते. कारण ज्योतीरावांनी काढलेली पुणा कमर्शियल अँड काँट्रॅटिंग ही कंपनी बंद पडल्यामुळे त्यांचे उत्पन्नाचे मार्ग बंद पडले पण तन.मन.धनाच्या तुफानी चक्रीवादळात सावित्रीबाई सापडल्या तरीही त्या न डगमगता खंबीरपणे उभे राहून त्यांची त्यांनी पतीची सेवा करितच शिक्षिकेचे काम करून या देशाला स्त्रीच्या जातीच्या उन्नतीची पहाट बहाल केली.

१८९७ साली पुण्यात मोठी प्लेगची साथ आली. माणसं पटापट मरू लागली त्यावेळी त्यांचा दत्तक पुत्र डॉक्टर यशवंत यांच्या सहकार्यांनी सावित्रीबाईंनी रोग्याची सुश्रुषा केली. पण एके दिवशी एका अस्पृश्यांच्या मुलाला खांद्यावरून आणताना सावित्रीबाईंनाही प्लेगानं धरलं आणि १० मार्च १८९७ रोजी एका क्रांतिकारी महान माऊलीनं जगाचा निरोप घेतला.

निष्कर्ष

. सावित्रीबाई फुले यांच्यामुळेच आज महिला प्रत्येक क्षेत्रामध्ये उच्च पदावर आरूढ झाल्या. त्यांनी विधवांसाठी आश्रम सुरू केले एक स्त्री शिकली तर संपूर्ण कुटुंब शिक्षित होते मुलींसाठी शाळा सुरू केल्या त्यांनी भारतात पहिला आंतरजातीय विवाह घडून आणला तसेच विषमतेविरुद्ध ही आवाज उठविला विधवांच्या केशव पणावीरूद्ध संप घडवून आणलाण वैचारिक शैक्षणिकए राजकीयए सांस्कृतिक योगदान देणारे सर्वश्रेष्ठ क्रांतीज्योती सावित्रीबाई अग्रणी ठरतात

संदर्भसूची

- १ रानडे ए. शांता. सावित्रीबाई ज्योतिबा फुले जीवन कार्य प्रकाशक लोक वाड.मय बृहमंभई
- २ राजपूत रघुवीर सिंह. महात्मा ज्योतिबा फुले संकेत प्रकाशन प्रा लि
- ३ कीर धनंजय महात्मा फुले समाजक्रांतीचे जनक पाप्युलर प्रकाशन मुंबई
- ४ माळी मागु क्रांतीज्योती सावित्रीबाई फुले आशा प्रकाशन
- ५ बाबर डॉ सरोजनी. स्त्री शिक्षणाची वाटचाल शिक्षण संचालनालय महाराष्ट्र शासन पुणे.



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सामाजिक कार्य करणाऱ्या स्त्रियांच्या आत्मचरित्रांचे मराठी साहित्यातील योगदान

प्रा. डॉ. संतोष विष्णू चतुर

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संशोधन लेख

प्रस्तावना :-

आत्मचरित्र हा वाङ्मय प्रकार सामाजिक इतिहास आणि साहित्यकृती यांच्या सीमारेषेवर येतो. आत्मचरित्रातून त्या व्यक्तीचे दैनंदिन जीवन, व्यक्तिमत्व, भोवतालचे कुटुंब आणि समाज यांचे दर्शन होत असते. सामाजिक इतिहासाचे ते एक अस्सल साधन आहे. हे कथन कथनकाराच्या जीवनसृष्टीतून, लेखनशैलीतून होत असते. त्याचे रूप साहित्याचे आहे. कथनकाराची जीवनाकडे पाहण्याची दृष्टी पूर्वग्रहापासून जेवढी अलिप्त तरीही उत्कृष्ट तेवढे आत्मचरित्र साहित्य म्हणून वरच्या पातळीवर जाते.

आंतरराष्ट्रीय महिला वर्ष साजरे झाल्यानंतर राष्ट्रीय, जागतिक, सामाजिक संदर्भात स्त्रीविषयक निरनिराळे विचार पुढे आले. यातून स्त्रीला स्वतःकडे पाहण्याची आणि समाजाला स्त्रीकडे पाहण्याची नवीन दृष्टी मिळाली. या दोन्हीचा परिणाम म्हणून स्त्रियांच्या अस्मितेला नवी जाग आली. निरनिराळ्या स्तरातील, क्षेत्रातील स्त्रियांच्या मनातल्या आशा—निराशा, तृप्ती—तृष्णा, राग—लोभ, भावना—वासना आत्मचरित्रातून व्यक्त होऊ लागल्या. सामाजिक कार्य करणाऱ्या स्त्रियांना येणाऱ्या कौटुंबिक आणि सामाजिक अडचणी व त्यावर मात करून सामाजिक कार्यात एक आदर्श निर्माण करणाऱ्या स्त्रियांच्या जीवनाचे चित्रण साकारण्यास व मराठी साहित्यात योगदान देण्यात ही आत्मचरित्रे कितपत यशस्वी ठरली याचा शोध घेणे प्रस्तुत शोधनिबंधाचा उद्देश आहे.

प्रस्तुत शोधनिबंधात सामाजिक कार्य करणाऱ्या निवडक स्त्रियांच्या १९९० ते २००० या कालावधीत लिहिलेल्या आत्मचरित्रांचा अभ्यास अभिप्रेत आहे.

विषय विवेचन :-

१) अनसूया लिमये — 'आम्ही बि घडलो' (१९९२)

अनसूयाबाई आयुष्यभर समाजवादी कार्यकर्त्या म्हणूनच जगल्या. त्या माहेरच्या अनसूया भागवत. आपल्या माहेर सासरच्या कौटुंबिक जीवनाबद्दल अनसूयाबाईंनी प्रस्तुत

आत्मचरित्रातून केवळ दोन प्रकरणात अगदी थोडक्यात सांगितले आहे. भागवतांचे घर पुरोगामी होते. अनसूयाबाईंचे शालेय शिक्षण मुंबई, नाशिक, धुळे येथे झाले. शालेय वयातच त्या महात्मा गांधीची भाषणे ऐकायला जात असत. स्वातंत्र्याच्या अनुषंगाने भोवताली जे उपक्रम राबविले जात होते त्यात त्या मनःपूर्वक सहभागी होत होत्या. १९४७ मध्ये स्वातंत्र्य मिळाल्यानंतर त्या स्वातंत्र्य सैनिक शिरूभाऊ लिमये यांच्याशी विवाहबद्ध झाल्या. हेतूतः त्यांनी अब्राह्मण वसतीत घर घेतले. या घराला त्यांनी 'खटपट घर' असे वैशिष्ट्यपूर्ण नाव दिले. दोघेही पुढे सतत समाजकार्यात आणि राजकारणात होते. बाकी आत्मचरित्रात भारतीय स्वातंत्र्याची चळवळ, समाजवादी विचारप्रणालीतून निर्माण झालेले समाजकार्य आणि राजकारण इत्यादींचे अनसूयाबाईंच्या दृष्टिकोनातून वर्णन आढळते.

शिक्षण पूर्ण झाल्यावर त्या पुण्यातच प्राध्यापिका झाल्या. परंतु काही महिन्यातच नोकरी सोडून देऊन स्वातंत्र्याच्या चळवळीत सामील झाल्या. एक वर्ष तुरुंगवास भोगला. तुरुंगातून सुटल्यानंतर १९४४ पासून त्यांनी राष्ट्र सेवा दलाच्या कार्यास आरंभ केला. पंधरा वर्षे त्या संघटनेच्या सर्व वेळ कार्यकर्त्या होत्या. अनसूयाबाई याबद्दल म्हणतात, "स्त्री-पुरुष विषमता असो की सवर्ण व दलित यामधील विषमता असो या सान्या विषमतेबाबत मनात असलेली जाणीव प्रत्यक्ष अनुभवांनी तीव्र झाली व धर्माधर्मातील विद्वेष कसा वाढविला जातो याचेही प्रत्यंतर आले. हे सारे अन्याय दूर करून न्याय व समता यावर अधिष्ठित असा समाज निर्माण करण्याच्या कामासाठी सेवा दल कटिबद्ध आहे हे लक्षात आले व आपण योग्य क्षेत्राची निवड केली याचे समाधान वाटले."९

समाजकार्यासंबंधीची ओढ अनसूयाबाईंना बालवयातील शैक्षणिक जीवनापासूनच होती. महात्मा गांधीची भाषणे ऐकणे, स्वातंत्र्याच्या चळवळीत सहभाग, समाजकार्य आणि राष्ट्रीय पातळीवरील राजकारणाची जाणीव यासंबंधीचे विचार, राष्ट्रसेवा दलाच्या कार्यात १५ वर्षे सहभाग, सामाजिक विषमते विषयीचे परखड मत या सर्वांवरून अनसूयाबाईंची सामाजिक कार्याप्रतीची बांधिलकी व राजकीय घडामोडीची जाणीव व्यक्त होते. यावरून असे म्हणता येते की, समाजकार्यात व्यस्त असतानाच समाजवादाच्या राष्ट्रीय पातळीवर काय चालले होते तिकडे अनसूयाबाईंचे लक्ष होते. त्यामुळेच समाजवादी विचारसरणीचा राजकीय प्रवास या आत्मचरित्रात स्थूल मानाने नोंदविला गेला आहे.

२) मंगला भागवत — 'कुणा एकीचे अंतरंग' (१९९३)

१९२२ मध्ये जन्मलेल्या मंगलाबाईंचे बालपण इचलकरंजी आणि आसपासच्या खेड्यात गेले. त्यांचे माहेरचे नाव उषा होते. जुन्या काळच्या एकत्र पद्धतीचे गुणदोष या आत्मचरित्रात फार सहजपणे चित्रित झाले आहेत. आई अगदी लहाणपणीच वारली. पण मुली निराधार झाल्या नाहीत. वडील कामधंदा चांगला पाहत होते तरी आई गेल्यावर संसारातून तसे अलिप्त झाले होते. काका काकूंच्याच छत्राखाली उषा आणि तिची मोठी बहीण वाढल्या. काका सुधारक विचारांचे होते. त्यांच्याकडून उषाची वैचारिक जडणघडण झाली. तरीही मंगलाबाई आपले बालपण लिहिताना म्हणतात, "माझी वेणी घालणे, मला जेवायला देणे या गोष्टी काकू व्यवस्थित करीत असे. पण या करण्यात राजाराणीच्या संसारात हे डोक्यावर लादलेले ओझे आहे या विचाराचे अस्तर असायचे. आपल्याबद्दल तिच्या मनात अढी आहे, अशी एक बोचणी कुठेतरी असायची."९

१९४२ साली उषाचा विवाह झाला. उषा, मंगला भागवत होऊन मुंबईत आली. पतिपत्नींचे सहजीवन म्हणजे तारेवरची कसरत होती, असे दिसते. पण विशेष म्हणजे दोघांमध्येही मनःपूर्वक सहकार्याची भावनाही जाणवते. मंगलाबाई कम्प्युनिष्ट पक्षाच्या कार्यात मनःपूर्वक सहभागी झाल्या. मंगलाबाईंच्या नातलगांच्या प्रेरणेने माधवराव नोकरी सोडून व्यवसायाच्या साहसात पडले. त्यात मंगलाबाईही लक्षपूर्वक बरीच मदत करित. त्या लिहितात, “१९४५ साली भागवतांनी स्वतःची स्वतंत्र ‘युनायटेड इंडस्ट्रीज’ ही उद्योग कंपनी चालू करून फोर्टमध्ये ऑफीस उघडले. त्यांच्या सर्व व्यापार व्यवहारात माझे लक्ष असे. सहधर्मचारिणी आणि गृहिणी या दोन्ही कर्तव्यात उणेपणा राहू नये म्हणून मी जपत होते. त्यामुळे माझ्या चळवळीच्या कामासंबंधी तक्रार करायला भागवतांना संधी मिळत नसे.”^३

मंगलाबाई आंदोलनात्मक कामातून काही दिवसांनी बाजूला झाल्या. विलेपार्ले येथे झोपडपट्टीतील मुलांच्या गरजा लक्षात घेऊन मंगलाबाईंनी १९५५ पासून ‘शिशू विहार’ ही संस्था सुरू केली. हीच संस्था पुढे ‘महिला संघ’ म्हणून नावारूपाला आली. भोवती कार्यकर्ते जमले. शाळा वाढतच गेली. संस्थेत इतरही अनेक लोकोपयोगी कार्ये उभी राहू लागली. ही संस्थाच मंगलाबाईंचे जीवन झाली. रूढ असलेल्या समाजरचना आणि स्त्रियांच्या समस्या, कार्यकर्त्यांचे वैयक्तिक जीवन आणि संस्थात्मक जीवन, संस्थांमधली किंवा सार्वजनिक कार्यातली घरणेशाही यावर मंगलाबाईंनी कोणतेही विचार मांडलेले नाहीत. याचे आश्चर्य वाटते. या आत्मचरित्रावरून असे म्हणता येते की, संसारतापात तावूनसुलाखून निघलेल्या एका कर्तृत्ववान प्रगल्भ स्त्रीचे हे आत्मचरित्र आहे.

३) कमल भागवत — ‘न संपलेली वाट’ (१९९६)

कमलबाईंचे वडील भाऊसाहेब तुळपुळे काँग्रेसच्या राजकारणात होते. तत्कालीन समाजसुधारणांचाही विचार करणारे होते. यामुळे बालपणापासून कमलबाई भागवतांचे विचार सुधारणावादी दिसते. महाविद्यालयीन वयापासून त्या काँग्रेसच्या राजकारणाची वाट चालू लागल्या. १९३७ मध्ये बी.ए. झाल्या. स्वविचाराने कम्प्युनिस्ट पक्षाकडे वळल्या. पुढे कमलाबाईंनी भावाचा मित्र किशा भागवत याच्याशी विवाह ठरवला. हा विवाह ठरवतानाची त्यांची भूमिका त्यांनी मांडली आहे. “राजकारणात असलेल्या मुलामुलींच्या विवाहित, राजकीय संघर्षांच्या पतिपत्नींवर होणाऱ्या प्रतिक्रिया कित्येकदा अतिशय भिन्न होतात व त्यातून वैवाहिक जीवनात संघर्ष निर्माण झाल्याचे मी पाहिले होते. माझ्या राजकीय जीवनातील देशाचे स्वातंत्र्य व समाजवाद या दोन मूल्यांचा भावनिक व वैचारिक आदर भागवतांना होता. चर्चेत एकमेकांच्या स्वातंत्र्याच्या व कार्याच्या आड न येण्याचा निर्धार आम्हा दोघांजवळ आहे हे पण आमच्या लक्षात आले. दोघांनाही खेळाची, व्यायामाची आवड. भागवत त्या वेळी एम.बी.बी.एस. च्या शेवटच्या वर्षात होते. मी एम.ए. ला बसले व पास झाले. एकंदर सर्व विचार करून आम्ही विवाह करावयाचा ठरवले.”^४ विवाह नोंदणी पद्धतीने २९ जून १९३९ या दिवशी झाला. विवाहाच्या बाबतीत कमलबाईंची भूमिका एकंदरीतच कमालीची बंडखोर दिसते. विवाहात त्यांनी खादीचेच कपडे वापरले. दागिने केले नाहीत व कोणाचे घातलेही नाहीत. मंगळसुत्रही घातले नाही. १—२ वर्षे त्या नावही कमल तुळपुळे असे लावत असत. कमलबाईंचा पुढचा निर्णय अधिकच धीट किंबहुना काळाच्या पार्श्वभूमीवर धाडसीच वाटतो. आपल्याला मूल नको असा निर्णय त्यांनी घेतला तेव्हा कमलबाईंचे वय चोवीस होते आणि किशाभाऊंचे वय सत्तावीस होते. संतती नियमनाची शस्त्रक्रिया

किशाभाऊंनी करून घेतली. त्यासाठी डॉक्टरांनी आवश्यक त्या सहा मागितल्यावर कमलबाईंनी आणि त्यांच्या सासऱ्यांनी सहा दिल्या.

संधी येऊनही कमलबाई परदेशात गेल्या नाहीत. याचे त्यांनी दिलेले कारण त्यांच्या व्यक्तिमत्त्वाचा वेगळा पैलू दाखवते. त्या म्हणतात, “प्रांतिकच्या चिटणीस मंडळावर असताना माझे नाव मॉस्कोच्या व पूर्व जर्मनीच्या शिष्टमंडळात सुचविले होते. पण मी गेले नाही. एकतर कम्युनिष्ट म्हटला की त्याने कम्युनिष्ट देशाची वारी केलीच पाहिजे हे मला पटत नव्हते. संधी मिळते तर जावे अशी पण माझी भूमिका नव्हती.”^५ कमलबाई शिस्तभंगामुळे कम्युनिष्ट पक्षातून बाहेर काढल्या गेल्या. काही वर्षांनंतर परत सभासद झाल्या. कमलबाईंच्या आत्मचरित्रावरून असे दिसते की, कमलबाईंच्या जीवनात कोठे प्रसिद्धीचे झगमगते यश नाही. त्या यशाची इच्छाही नाही. परंतु विचारांचा ठामपणा आहे. कर्तव्यपूर्तीचा आनंदही आहे. कमलबाईंच्या स्वभावातील धिमेपणा आणि समतोल विचार यामुळे हे आत्मचरित्र चित्तवेधक झाले आहे.

४) सुशीला महाजन — ‘डाव मांडियेला’ (१९९८)

कल्याणच्या साठे कुटुंबात १९२८ मध्ये सुशीलाबाईंचा जन्म झाला. वयाच्या अकराव्या वर्षी सुशीलाबाई राष्ट्रसेविका समितीच्या संपर्कात आल्या. या संघटनेच्या कार्यकर्त्या झाल्या. त्यांच्या आयुष्याची पुढची सगळी वाटचाल या संघटनेच्या हातात हात घालूनच झाली. विवाह, मुलींचे जन्म, नोकरी कशामुळेही यात अंतर पडले नाही. या संघटनेत त्या जबाबदार पदाधिकारी झाल्या. सुशीलाबाईंचे माहेर म्हणजे मोठा वाडा होता. आर्थिक संपन्नता असलेली सुखी कुटुंब होते. या आत्मचरित्रात सुशीलाबाईंचे संसारजीवन आणि कार्यकर्ताजीवन हे दोन पदर एकमेकात अगदी गुंतून गेले आहेत. त्यामुळे त्यांच्या आठवणीत कितीतरी राजकीय, राष्ट्रीय महत्त्वाच्या घटना फार सहजपणे येऊन जातात.

१९५२ मध्ये सुशीला साठे आणि मधुकर महाजन यांचा विवाह झाला. विवाहानंतर सुशीलाबाईंच्या कार्यकर्तेपणाला दोन पदर दिसतात. त्या स्वतः राष्ट्रसेविका समितीचे कार्य करीतच होत्या. शिवाय नवरा संघ—जनसंघाचा कार्यकर्ता असल्यामुळे घरात कार्यकर्त्यांची सतत वर्दळ असे. मुलगी सहा महिन्याची होती. घरी कार्यकर्ते जेवायला यायचे होते. म्हणून मुलीला सांभाळण्याची जबाबदारी शेजारणीने घेतली होती. सुशीलाबाई लिहितात, “विद्या होती पाच—सहा महिन्यांची आणि राजपाल पुरी, वसंतराव ओक वगैरे दोघेतिघेजण जेवायला यायचे होते. सर्वजण येऊन जेवणखाणे आटोपेपर्यंत अडीच तीन तास गेले. विद्या भुकेने कळवळून रडून रडून सरलाताईकडे झोपली. ती पूर्ण माझ्या अंगावरची होती. बाहेरचे दूध तिला मुळीच लागत नव्हते. शेवटी जेवणं झाली. माझी जेवणावर मुळीच इच्छा नव्हती. विद्या उपाशी निजल्यामुळे राग आला. आता रागाने आणि रडण्याचे हसू येते.”^६

महाजन पतीपत्नींचे सहजीवन समरसतेने, सहाकयाने श्रीमंत झालेले आहे. सार्वजनिक कार्यात मधुकर महाजनांचे सुशीलाबाईंना सतत प्रोत्साहन होते. समितीच्या शिबिरांसाठी सुशीलाबाई महिना महिना घराबाहेर असत. पण मधुकरावांची तक्रार नव्हती. मुलगी हट्ट करू लागली, परीक्षेच्या वेळी आईने घरी असावे. परंतु वडिलांनी लेकीला बजावले, परीक्षा तुला द्यावयची आहे. त्यासाठी आई घरात कशाला हवी? तरीही संघटनेचे कार्य आणि कौटुंबिक जीवन यात अटीतटीचे प्रसंग आलेच. कोणी वेळेवर घरी आले नाही की सुशीलाबाईंचा जीव

खालीवर होत असे. मधुकररावांना या बाबतीत फारसे काही वाटत नसे. एकदा रात्रीचे अडीच वाजून गेले तरी मधुकरराव आले नाहीत. सुशीलाबाईंनी जवळच राहणारे संघस्वयंसेवक बापूराव लेले यांना उठवले. एवढ्यात मधुकरराव आले. सुशीलाबाई लिहितात, “बापूरावांसमोरच रागारागाने मला म्हणाले, ‘मी काही कुठे हरवलो नव्हतो आणि जर काही बरेवाईट झाले असते तर काळजी करून काय होणार आहे?’ मलाही मग राग आला आणि मी म्हणाले, ‘हो! पण वेळेवर पत्ता लागला म्हणजे पुढची व्यवस्था करायला बरी! असा संवाद आणि प्रसंग पुढे अनेकदा आले.’”^७

जनसंघ आणि राष्ट्रसेविका समिती या संघटनेमधील अंतर्गत कलह आणि शिस्त या दोन्ही बाजू कथनाच्या ओघात सहजपणे येतात. एकंदरीत संघ परिवारात स्त्रीचे स्थान दुय्यम होते. यामुळे काही अनपेक्षित गंमतीदार प्रसंग कसे उद्भवले त्याचे उदाहरण सुशीलाबाईंच्या आत्मकथनात मिळते.

एकंदरित आत्मचरित्रावरून असे दिसते की, गृहिणी आणि कार्यकर्ती दोन्ही बाजूंनी तृप्त असलेल्या स्त्रीचे हे आत्मचरित्र आहे.

निष्कर्ष —

समाजकार्यात उडी घेऊन समाजसुधारणेबरोबरच गृहजीवन सांभाळणाऱ्या अनसूया लिमये, मंगला भागवत, कमल भागवत, सुशीला महाजन यांच्या आत्मचरित्रावरून असे निदर्शनास येते की, समाज सुधारणेची ओढ शैक्षणिक जीवनापासून त्यांच्या मनात निर्माण झाली. समाजकार्य करताना घरच्या मंडळींचे सहकार्य उत्साह वाढविणारे ठरले. सामाजिक बांधिलकी आणि समाज सुधारणेकडे असलेला लेखिकांचा कल निस्वार्थी व सेवाभावी आहे. गृहिणी आणि कार्यकर्ती ह्या दोन बाजू सांभाळताना होणारी लेखिकांची धडपड प्रस्तुत आत्मचरित्रातून दिसते. आत्मचरित्रांच्या माध्यमातून मराठी साहित्यात स्त्रियांच्या कौटुंबिक अडचणींना लेखिकांनी उजागर केले आहे. सामाजिक कार्य करणाऱ्या स्त्रियांच्या आत्मचरित्रांमध्ये त्यांची गृहिणी आणि कार्यकर्ती अशी दुहेरी भूमिका शब्दबद्ध झाली आहे. एकूणच सामाजिक कार्य करणाऱ्या स्त्रियांना येणाऱ्या कौटुंबिक आणि सामाजिक अडचणी व त्यावर मात करून सामाजिक कार्यात एक आदर्श निर्माण करणाऱ्या स्त्रियांच्या जीवनाचे चित्रण साकारण्यास व मराठी साहित्यास योगदान देण्यात ही आत्मचरित्रे यशस्वी ठरली.

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कौटुंबीक हिंसाचार विरोधी कायदा : आकलन, वास्तविकता आणि आव्हाने

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संशोधन लेख

प्रस्तावना :—

भारतीय समाजात घरगुती किंवा कौटुंबिक हिंसा ही काही नवीन बाब नाही. अनेक वर्षांपासून घरगुती अत्याचार हा होत आहे आणि घरगुती हिंसाचाराच्या दोषाचा बळी हा आपल्या भारतीय महिला ठरत आहेत. बळी हा आपल्या भारतीय महिला ठरत आहेत. या ठिकाणी घरगुती हिंसा ही फक्त महिलांच्या संदर्भातच ध्यानात घ्यावी लागते. आपण कितीही स्त्री—पुरुष समानतेच्या बढाया मारत असलो तरी जेव्हा स्त्री—पुरुषांचे तुलना केली जाते. जेव्हा आर्थिक, भावनीक, बळात्मता क्षमतेचा विचार महत्वाचा ठरतो. परंपरेने म्हणा किंवा व्यवस्थेने आर्थिक दृष्ट्या स्त्रियांना दुर्बल केले आहे आणि जेव्हा शारिरिक क्षमतेचा विचार होतो. तेव्हा नाही म्हटले तरी निसर्गातच स्त्रिया पुरुषांपेक्षा दुर्बल ठरतात. त्यामुळे आपल्या भारतीय समाजातील पुरुषसत्ताक कौटुंबिक व्यवस्था (पितृसत्ताक पध्दती) परंपरेने नाकारलेले सार्वजनिक आणि सामाजिक जिवनातील अधिकार त्याचबरोबर बळ किंवा शारिरिक क्षमतेच्या बाबतीत पुरुषांच्या तुलनेत दुर्बल असलेल्या स्त्रिया ही सर्वकालीक कारणे महिलांच्याच बाबतीत घरगुती अत्याचाराची साक्ष देतात. किंबहुना आपल्याला असेही म्हणता येईल की, अनादी काळापासून भारतीय महिला, शोषण, हिंसा, दुय्यम वागणुकीच्या बळी ठरलेल्या आहेत.

भारतीय समाजात स्त्रियांच्या वाट्याला आलेला हिंसाचार ही वास्तविकता आहे. ती नाकारता येत नाही. असे असले तरी कौटुंबिक किंवा घरगुती हिंसाचाराची कारणे ही काळ, परिस्थिती सापेक्ष दिसून येतात. याचाच अर्थ काळानुसार हिंसेची कारणे आणि परिणाम स्वरूपात दिसून येते. मध्ययुगीन काळामध्ये व्यक्ती व्यक्ती मध्ये भेद करण्याची कारणे ही प्रखर होती. त्याला धर्म आणि जातीची बंधणे होती परंतु आधुनिक काळात मात्र समाजिक बदला बरोबर धर्म आणि जातीची बंधणे थोडीफार शीथिल होत असून, स्त्री पुरुष विषमतेची दरी सुध्दा कमी होत आहे. परंतु अत्याचार कमी झाला असे म्हणणे सुध्दा धारिष्ट्यांचे ठरेल त्यामुळे परिवर्तनाबरोबर आपण बदललो असलो तरी महिलांच्या वाट्याला येणारी सार्वजनिक जिवनातील आणि कौटुंबिक

जीवनातील हिंसा कमी झालेली नाही. उलट त्याचे स्वरूप आणि दाहकता वाढलेली दिसून येते. शोषण अपमान, अवहेलना यांच्या २१ व्या शतकामध्ये सुध्दा स्त्रिया बळी ठरत आहेत. काळमान आणि परिस्थिती नुसार घरगुती हिंसेच्या तिब्रतेमध्ये आणि कारणामध्ये बदल झालेला दिसून येतो.

प्रस्तुत शोधनिबंधामध्ये घरगुती हिंसाचार म्हणजे काय? त्याचे स्वरूप आणि कौटुंबिक हिंसाचार विरोधी कायद्याची चौकट, त्याचे स्वरूप, कायद्याची मर्यादा इत्यादीच्या अभ्यासावर भर दिलेला असून कायद्यातील किचकटता समजून घेण्याचा प्रयत्न केला आहे. भारतीय समाजाची एकूण चौकट लक्षात घेऊन “घरगुती हिंसाचार विरोधी कायदा ऑक्टोबर २००६” त्याचे स्वरूप, वैशिष्ट्ये भविष्यामध्ये या कायद्याचा वापर करतांना येणाऱ्या अडचणीचा विचार होणे आवश्यक ठरते. त्यामुळे हा कायदा समजून घेणे, त्यांचे आकलन करणे, कायद्याची अंमलबजावणी करतांना कोणत्या आव्हानांना सामोरे जावे लागेल याची चर्चा प्रस्तुत शोधनिबंधामध्ये केली आहे.

देशातील ३७ टक्के स्त्रियांना विवाहानंतर कौटुंबिक अत्याचाराचे शिकार व्हावे लागते. यामध्ये बिहार राज्य अग्रेसर आहे. (६२.२ टक्के महिला बळी ठरतात) “राष्ट्रीय आरोग्य पाहणी अहवालानुसार” महिला अत्याचाराचे सर्वात कमी प्रमाण हिमाचल प्रदेशात असून भारतात अत्याचाराच्या बाबतीत दुसरा क्रमांक राजस्थान (४३.३ टक्के) या राज्याचा लागतो.

कळीचे शब्द (Key Words) :- घरगुती अत्याचार शोषण, सामाजिक असमानता, वेदना लिंगभेद विषमता समकालीन आव्हाने, सुरक्षा आदेश.

पध्दतीशास्त्र (Methodology) :-

प्रस्तुत शोधनिबंधामध्ये तथ्यांचे संकलन करतांना द्वितीयक स्रोतांचा वापर केला आहे. मान्यवर लेखकांचे संदर्भग्रंथ लेख, इंटरनेट इत्यादी स्रोतांचा वापर केला आहे. मासीक, वर्तमानपत्रे, इत्यादी साधणांद्वारे माहिती संकलीत करून विश्लेषणात्मक मांडणी करण्यात आली आहे.

शोधनिबंधाची उद्दिष्ट्ये :-

प्रस्तुत निबंधामध्ये शोध निबंधाची पूढील प्रमाणे उद्दिष्ट्ये आहे.

- १) घरगुती अत्याचार म्हणजे काय? हे जाणून घेणे.
- २) घरगुती किंवा कौटुंबिक अत्याचारामुळे भारतीय स्त्रियांच्या जीवनावर काय परिणाम झाला हे अभ्यासणे.
- ३) कौटुंबिक हिंसाचार या समस्येचे स्वरूप समजून घेणे आणि त्याचे आकलन करणे.
- ५) कौटुंबिक हिंसाचार विरोधी कायद्याचे स्वरूप अभ्यासणे आणि त्यांचे आकलन करणे.
- ५) प्रस्तुत कायद्याचा स्त्रि जीवनावर काय परिणाम झालेत याचा अभ्यास करणे.

कौटुंबिक हिंसाचार म्हणजे काय?

कौटुंबिक हिंसाचाराची निर्मिती मुळातच पितृसत्ताक कुटुंब पध्दतीमध्ये शोधता येते. पारंपारिक भारतीय समाजात पितृसत्ताक पध्दतीमुळे स्त्रि-पुरुषामध्ये भेदभाव केला गेला. हजारो वर्षे स्त्रियांना मुलभुल अधिकारांपासून दूर लोटले गेले. पितृसत्ताक पध्दती पुरुषांना विशेष अधिकार देत असे, तर याउलट स्त्रियांवर अनेक सामाजिक आणि धार्मिक, आर्थिक बंधने

जाणीवपूर्वक लादली गेली. सार्वजनिक जीवनात स्त्रियांना दुय्यम वागणुक अर्थातच दुय्यमत्व प्राप्त झाले. स्त्रि पुरुष विषमतेची बिजे भारतीय समाजात, व्यवस्थेतच अंतर्भूत होती.

जि हिंसा स्त्रियांच्या संदर्भात घडते आणि ज्याची व्याप्ती कुटूंबापुरती मर्यादीत असते त्याला कौटुंबिक हिंसा म्हणता येईल. अनेक कुटुंबातून कारण नतसांना आजही मारहाण केली जाते. तो पुरुषांचा अधिकारच मानला जातो. घरी उशिरा येणे, परपुरुषांशी बोलणे, कौटुंबिक सदस्यांशी उलटुन बोलणे या सामान्य कारणाबरोबरच स्वयंपाक ने येणे, परपुरुषांशी संबंध असल्याचा संशय, वडीलांची सेवा न करणे कारणावरून सुध्दा हिंसा घडून येते.

घरगुती अत्याचार भारतीय समाजातील क्रूर आणि दाहक वास्तविकता आहे. महिला आयोगाच्या इ.स.२००३ मधील स्त्रियांचा कुटुंबातील दर्जा तपासण्यासाठी केलेल्या सर्वेक्षण अहवालात असे नोंदवले गेले आहे की, भारतातील उच्च शिक्षित कुटुंबातील १९ टक्के स्त्रियांना नियमितपणे मारहाण केली जाते. शैक्षणिक दृष्ट्या पुढारलेल्या कुटुंबातील परिस्थिती एवढी वाईट असेल तर सामान्य, निरक्षर गरीब कुटुंबातील स्त्रियांची स्थिती कशी असेल ? आपण याची कल्पना करू शकतो. स्टोव्हा किंवा गॅसचा भडका उडालयाने जळून झालेले मृत्यु, सासरच्या छळाला कंटाळून केलेल्या आत्महत्या, कौटुंबिक सदस्यांकडूनच होणारे लैगीक शोषण, नवऱ्याने मद्यपान करून केलेली मारहाण या सर्व बाबी अत्याचाराची साक्ष देतात. कमावत्या पत्नीचे पैसे घेणे, औषधोपचार न करणे, गर्भापरपणामध्ये अन्न पाणी न देणे इत्यादी कौटुंबिक हिंसा ही शारिरीक, भावनीक, माणसीक, लैगीक, आर्थीक अशा अनेक पातळ्यांवर होत असते.

- १) कौटुंबिक हिंसा ही अतीशय जवळच्या आणि खाजगी संबंधामध्ये घडून येते.
- २) हिंसा ही समाजातील प्रतये स्तरात घडून येते अर्थातच स्त्री ही गरीब असो श्रीमंत असो काळी असो गोरी असो, शिक्षित असो अशिक्षित असो, ग्रामीण असो किं शहरी असो, प्रत्येक स्त्रियांच्या वाटयाला हिंसा येते.
- ३) हिंसेचा हेतू स्त्रिला अपमानित करून पुरुषी नियंत्रणाखाली ठेवणे हा असतो.
- ४) हिंसेने पितृसत्ताक पध्दतीमध्ये पुरुषांना मिळालेले विशेषाधिकार टिकविले जातात.
- ५) हिंसेमध्ये दिर्घकाळ पर्यंत सत्तेचा आणि बळाचा वापर होतो.

आणि वरील सर्व प्रकारची वागणुक कुटुंबातून होणाऱ्या सामाजीकरणाचा एक भाग असतो, लिंग भेदानुसार ज्या भुमीका अपेक्षा स्त्रि आणि पुरुषांवर लादल्या जातात त्यांचाच अत्याचार हा एक भाग आहे असे म्हटले तर वावगे ठरू नये.

कौटुंबिक हिंसाचार विरोधी कायद्याचे स्वरूप :-

कौटुंबिक हिंसेपासून महीलांचे संरक्षण कायदा भारत मध्ये २००५ रोजी लागू केला. त्याची नियमावली जाहीर करून ऑक्टो २००६ मध्ये हा कायदा संपूर्ण भारतात लागू करण्यात आला. कौटुंबिक अत्याचाराला बळी पडणाऱ्या सामान्य स्त्रियांचे शोषण ध्यानात घेऊन कायद्याची अंमलबजावणी करण्यात आली. पूर्वी भारतीय कुटुंबात घरगुती संघर्ष किंवा या कायद्यानुसार घरगुती हिंसा फौजदारी गुन्हा ठरत नाही. परंतु एखाद्या स्त्रिने 'सुरक्षा आदेश' मिळविल्यानंतर त्यांचे उल्लंघन करणे दखलपात्र जामीन न मिळणारा, फौजदारी दंडनीय अपराध ठरतो. यामध्ये १ वर्षापर्यंत तुरुंगवास किंवा रु. २०,०००/- दंड किंवा दोन्ही शिक्षा होऊ शकतात.

हा कायदा दिवाणी स्वरूपाचा आहे परंतू विशिष्ट टप्यावर फौजदारी कायद्याची मदत घेता येते. कायद्यामध्ये संरक्षणाच्या मुद्याला अधिक महत्व दिले आहे. अत्याचाराने पिडीत असलेल्या महिलेला ताबडतोब आणि तात्पुरती मदत दिली जाते. या कायद्यामध्ये प्रत्येक स्त्रिला हिंसामुक्त आणि शोषणरहित जीवन जगण्याचा अधिकार गृहीत धरला आहे. कौटुंबिक हिंसेची व्याप्ती या कायद्यात वाढविलेली आहे. यामध्ये शारिरीक, मानसिक, आर्थिक आणि हुंड्यांच्या नावावर होणाऱ्या हिंसेसह लैंगिक हिंसाचार सुध्दा लक्षात घेतला जातो. त्यामुळे विवाह संबंधामध्ये होणाऱ्या बलात्कारापासून स्त्रियांनी संरक्षण मिळाले आहे. या कायद्याची मदत स्त्रीने कशी घ्यावी यासाठी पूर्णपणे 'सुरक्षा अधिकाऱ्याची' नियुक्ती करणे आणि हे अधिकारी न्यायालयाला बांधील राहतील अशी तरतुद केली आहे.

हा कायदा समाजातील सर्व स्तरातील सर्व जाती आणि धर्माच्या स्त्रियांना लागू पडतो. कौटुंबिक नातेसंबंधामध्ये होणाऱ्या आई, मुलगी, पत्नी, विधवा सून नातेसंबंधात असलेल्या स्त्रियां या सर्वांचा समावेश होतो. या कायद्याचा विचार करतांना सर्वात महत्वाची बाब म्हणजे या कायद्याखाली स्त्रीला त्वरीत न्याय मिळू शकतो यामध्ये सल्ला मसबल करुन अत्याचार थांबविणे, समझोता करणे, समुपदेशन या बाबी महत्वाच्या ठरतात. त्यामुळे स्त्रीची घरगुती जुलमापासून सुटका होऊ शकते. या कायद्याचे सर्वात महत्वाचे वैशिष्ट्य म्हणजे या अगोदर झालेल्या कायद्यामध्ये जसे घटस्फोट, पोटगी, स्त्रियांना आपल्या पतीचे घर सोडावे लागत होते. परंतू या कायद्याने एखादी स्त्री आपल्या पतीच्या किंवा कुटुंबातील नातेवाईकांच्या विरोधात जावून तक्रार करू शकते आणि आपल्या पतीचे घर सोडण्याची आवश्यकता सुध्दा नाही. त्यामुळे स्त्रियांच्या सर्व हक्कांचा विचार करुनच हा कायदा झालेला आहे.

कौटुंबिक हिंसेबाबत हा कायदा महत्वाचा असाला तरी प्रत्यक्ष व्यवहारात त्याची अंमलबजावणी होते किंवा नाही हे निश्चितपणे सांगणे अवघड आहे. कायद्यातील किचकटता, अंमलबजावणी करणाऱ्या यंत्रणा, अधिकाऱ्याचे भूमिका, पुरुषी माणसीकता या सर्व बाबी महत्वाच्या ठरतात. त्याचबरोबर आपल्या भारतीय स्त्रियांचे आर्थिक परावलंबन, अशीक्षीतपणा दुःख सहन करण्याची मानसीकता या सर्वांचा विचार करुनच हा कायदा प्रभावी ठरू शकेल की नाही याचा विचार करता येतो.

निष्कर्ष :-

अनादी काळापासून शोषण, यातना, दुःख, वेदना त्याची शिकार भारतीय स्त्रिया होत आहेत. स्त्री कायदे हे समानतेच्या लढ्यातील अस्त्रे आहेत. ज्या संविधानाने प्रत्येक भारतीयाचा आत्मसन्मान अबाधीत ठेवून हिंसा विरहित शोषण मुक्त समाजाची उभारणी करण्यासाठी मानवी हक्क आणि अधिकार बहाल केलेले आहे. त्याचाच आधार घेवून अनेक कायदे तयार करण्यात आले आहे. स्त्रीमुक्ती आणि स्त्री सबलीकरणाच्या दृष्टीने या सर्व कायद्यांची उपयुक्तता आहे. त्यातील 'कौटुंबिक हिंसाचार विरोधी कायदा' २००५ हा अतीशय महत्वाचा आणि कौटुंबिक जीवनामध्ये समानता निर्माण करणारा कायदा ठरतो. बिनद्विकतपणे सामाजिक जीवन जगता यावे, सर्व प्रकारच्या हिंसेपासून संरक्षण व्हावे यासाठी प्रस्तूत कायदा अहींसक शस्त्र होय. असे म्हटल्यास वावगे ठरणार नाही.

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डॉ विजय मु. गावंडे

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संशोधन लेख

प्रस्तावना

आपल्या देशाची लोकसंख्या महिलांची आहे या लोकसंख्येसाठी सरकारद्वारे मातृ दिवस, महिला दिन, बालिका दिन, जननी सुरक्षा अभियान असे कार्यक्रम राबवले जातात त्यामुळे समाजात स्त्री शक्तीचे महत्त्व ग्रुप अधिकार जागृत करण्याचे काम केले जाते. पण यासोबत आज महिला सबलीकरण करताना सर्वप्रथम समाजात महिलांचे अधिकार व मूल्य यांच्यावर घात करणाऱ्या विघातक प्रवृत्ती अर्थात हुंडा प्रथा, स्त्रीभ्रूण हत्या, निरक्षरता, असमानता इत्यादींचा नाश करणे गरजेचे आहे. सामाजिक घरगुती अन्याय व अत्याचार यांच्याविरुद्ध कठोर कायदे व उपाय योजना करणे, त्याचबरोबर महिलांना शारीरिक सामाजिक आर्थिक व मानसिक स्वरूपाच्या सशक्त बनविणे ही समाजाची जबाबदारी आहे. अशाप्रकारे महिला सबलीकरण करणे म्हणजे पुरुषांना हिनवणे किंवा त्यांच्या पेक्षा श्रेष्ठता सिद्ध करणे असे नव्हे तर फक्त महिलांना त्यांच्या नैसर्गिक गुणधर्म, क्षमता, परंपरा यांच्यासह समानतेने वागविणे होईल, असा विचार प्रवाह समाजात प्रस्थापित झाला तर खऱ्या अर्थाने महिलांचे सबलीकरण होईल. शक्तीच्या रूपात देशात असलेले मनुष्यबळ विकसित करून स्त्री शक्तीचे आरोग्य शिक्षण संस्कार व स्वावलंबन हे चार आधारस्तंभ समाजाने भक्कम केले तर समाजात सुराज्य दिसेल आणि फक्त अभिमाना पुरते कागदोपत्री नाही तर वास्तवात महिला सबलीकरण झालेले असेल.

आपल्या भारत देशाला पूर्ण विकसित बनवण्यासाठी व परिपूर्ण विकासाचे लक्ष्य पूर्ण करण्यासाठी महिला सबलीकरण महत्त्वाचे ठरेल. पूर्ण जगात भारत देश आपली संस्कृती परंपरा अध्यात्म व भौगोलिक विविधता यामुळे ओळखला जातो. ही नाण्याची एक बाजू झाली. पण हाच देश पुरुषप्रधान संस्कृती साठी प्रसिद्ध आहे असे बघितले तर भारतात महिलांना आदिशक्तीचे रूप म्हणून पुरातन काळापासून पूजनीय मानले गेलेले आहे. त्याच वेळी या देशात महिला घरात आणि समाजात बंधनांमध्ये अडकून पडले आहेत. त्यांना दुय्यम स्थान दिले जाते त्यांचे अधिकार व विकास यापासून त्यांना पूर्णपणे दूर केले जाते तरी सुद्धा येथे स्त्री-पुरुष समानतेच्या गोष्टी बोलल्या जातात. महिलांच्या स्वातंत्र्य अधिकाराविषयी कळकळ व्यक्त केली जाते असे असतानाही निर्भया कांड किंवा कोपर्डी सारख्या अमानुष अत्याचाराच्या घटना घडतात आणि अशा वेळी आपल्यासमोर महिलांचे प्रश्न बिकट समस्या उभ्या राहतात त्यावर उपचार म्हणून समाजात महिलांना स्वायत्तता सुरक्षा व संरक्षण देण्यासाठी सबलीकरणाचे अभियान राबविण्यास सुरुवात करतो. याच वेळी या समाजाला प्रश्न विचारावासा वाटतो, खरंच भारतातील महिला अबला आहेत का? त्यामुळे आपण तिला सबला बनविण्याचा प्रयत्न करत आहात? आणि खरंच महिलांचे सबलीकरण होते आहे का? मुळातच भारतीय महिला

ही कधी अबला नव्हातीच. भारत हा नवदुर्गेची पूजा करणाऱ्या संस्कृतीतील स्त्रीशक्तीचा देश आहे. प्रत्येक यशस्वी पुरुषाच्या मागे एका स्त्रीचा सहभाग असतो असे येथे म्हटले जाते किंबहुना या समाजात घडलेले अनेक महापुरुष स्त्रीमुळे घडले. राजमाता जिजाऊ, राणी लक्ष्मीबाई, अहिल्या देवी होळकर, सावित्रीबाई फुले, रमाबाई आंबेडकर, मदर टेरेसा, सरोजिनी नायडू, इंदिरा गांधी, कल्पना चावला, सुनीता विल्यम्स, पी टी उषा आणि इतरही अनेक कर्तुत्ववान महिलांनी या देशाचा नावलौकिक वाढवला आहे. राजमाता जिजाऊ होत्या म्हणून संस्कार मूर्ती व किर्तीवंत छत्रपती शिवराय घडले. सावित्रीबाई फुले यांची साथ होती म्हणून ज्योतिबा फुले महात्मा झाले आणि इतकेच नव्हे तर कौशल्या नंदन श्रीराम, अंजनी पुत्र हनुमान ही देव प्रतीके स्त्रीच्या संस्काराचा आणि सुजनांचे अविष्कार आहे. मुळातच महिलांमध्ये निसर्गाकडून काही देणग्या आहेत. स्त्रीमध्ये सहनशीलता, नाविन्यता, सौंदर्याची जाणीव, बचत वृत्ती, संग प्रेरणा स्मरणशक्ती हे गुण निसर्गच अधिक आहेत. स्त्री सृजनशील आहे कारण निसर्गाने निर्मितीचा अधिकार दिला आहे आहे. जरी संविधानाने स्त्री व पुरुष यांना समान अधिकार दिले असेल तरी भारताच्या पुरुष प्रधान संस्कृतीमुळे स्त्री आज समाज व कुटुंबाच्या बंधनात अडकून पडली आहे. अर्थात पिता, पती आणि पुत्र यांच्या आदेशाने आणि बंधनाने ती आपली आयुष्य काढते आहे.

मुळातच भारतीय महिला ही कधी अबला नव्हातीच. भारत हा नवदुर्गेची पूजा करणाऱ्या संस्कृतीतील स्त्रीशक्तीचा देश आहे. प्रत्येक यशस्वी पुरुषाच्या मागे एका स्त्रीचा सहभाग असतो असे येथे म्हटले जाते किंबहुना या समाजात घडलेले अनेक महापुरुष स्त्रीमुळे घडले. राजमाता जिजाऊ, राणी लक्ष्मीबाई, अहिल्या देवी होळकर, सावित्रीबाई फुले, रमाबाई आंबेडकर, मदर टेरेसा, सरोजिनी नायडू, इंदिरा गांधी, कल्पना चावला, सुनीता विल्यम्स, पी टी उषा आणि इतरही अनेक कर्तुत्ववान महिलांनी या देशाचा नावलौकिक वाढवला आहे. राजमाता जिजाऊ होत्या म्हणून संस्कार मूर्ती व किर्तीवंत छत्रपती शिवराय घडले. सावित्रीबाई फुले यांची साथ होती म्हणून ज्योतिबा फुले महात्मा झाले आणि इतकेच नव्हे तर कौशल्या नंदन श्रीराम, अंजनी पुत्र हनुमान ही देव प्रतीके स्त्रीच्या संस्काराचा आणि सुजनांचे अविष्कार आहे. मुळातच महिलांमध्ये निसर्गाकडून काही देणग्या पुरुषांपेक्षा जास्त आहेत. स्त्रीमध्ये सहनशीलता, नाविन्यता, सौंदर्याची जाणीव, बचत वृत्ती, संग प्रेरणा स्मरणशक्ती हे गुण निसर्गच अधिक आहेत. स्त्री सृजनशील आहे कारण निसर्गाने निर्मितीचा अधिकार दिला आहे आहे. जरी संविधानाने स्त्री व पुरुष यांना समान अधिकार दिले असेल तरी भारताच्या पुरुष प्रधान संस्कृतीमुळे स्त्री आज समाज व कुटुंबाच्या बंधनात अडकून पडली आहे. अर्थात पिता, पती आणि पुत्र यांच्या आदेशाने आणि बंधनाने ती आपली आयुष्य काढते आहे.

उद्देश

- महिलांचे राजकीय व त्यामुळे होणाऱ्या बदलाचा अभ्यास करणे
- महिलांच्या राजकीय सहभागामुळे त्यांच्या जीवनमानात झालेल्या बदलांचा अभ्यास करणे

राजकारणामध्ये महिलांची भूमिका

गेल्या वीस वर्षात स्त्रियांचा राजकारणातील सहभाग लक्षात येईल इतक्या प्रमाणात वाढला आहे, वाढतो आहे. झगडत, संघर्ष करत, स्वतःला सिद्ध करत स्त्रीने निदान स्त्रियांसाठी तरी राजकारणात जागा निर्माण केली आहे. राजकारणातल्या आरक्षणासाठी तिने संघर्ष केला आणि त्याचे फळ म्हणून स्थानिक स्वराज्य संस्थांवर ती राजकारण करू लागली आहे. पाणी, आरोग्य विकासाच्या योजना, पायाभूत सुविधा, स्वच्छतागृहे, बचत गट, महिला सुरक्षितता, लिंगनिदान करून स्त्री भ्रूणहत्या, भाजी मंडी व त्यातील स्वच्छता दिव्यांचा अभाव यासारख्या प्रश्नांवर लक्ष वेधले गेले. शहरा सोबतच गेल्या दहा वर्षात ग्रामीण भागातही महिला सरपंचांपैकी काहींनी दारूबंदीच्या लढाईला हे मूर्तस्वरूप दिले. ग्रामसभा घेतल्या दारूबंदीचा ठराव विजयी केले व गावपातळीवर समाज सुधारायचा प्रयत्न केला. स्त्री आणि पुरुष विषमतेच्या निर्देशांकामध्ये जगामध्ये

आपला क्रमांक १४८ पेक्षा १३८ वा आहे. लोकसभेत स्त्रियांचे प्रमाण सातत्याने १०-११% च राहिलेले आहे परिणामी इंटरनॅशनल पार्लिमेंटरी युनियनच्या अनुक्रमानुसार भारताचे स्थान १०५ आहे.

आकडेवारीचा विचार केला तर लोकसभा व विधानसभा यांच्यामध्ये स्त्रियांचे प्रमाण १९९५ मध्ये ११ टक्के होते ते आता वीस टक्क्यांपर्यंत वाढले आहे. तळागावातील लोकशाही म्हणजे स्थानिक पातळीवर स्त्रियांचा सहभाग ५० टक्के झाला आहे १९९५ ते २०१४ स्त्रियांचा राजकारणातील सहभाग वाढला, गुणवत्ता वाढली व त्यांच्या अपेक्षांना ही खूप धुमारे फुटले आहे. स्त्रियांना प्रतीकात्मक सहभाग मिळाला आहे का? स्त्रियांचे बोलविते धनी पुरुषच आहेत का? पुरुष प्रधान राजकारणाच्या क्षेत्रात पुरुषांचा नाईलाज होऊन त्यांची स्त्रियांना बरोबर घेतले आहे का? स्त्रिया म्हणजे नक्की कोणत्या स्त्रिया मुख्यमंत्री, राजकारणी नेते यांच्या पत्नी, मुली, सुना अशा परिवाराचे स्त्रिया, की गावपातळीवरच्या सरपंच स्त्रिया सामान्य स्थितीतून तिकिटे देऊन निवडून आलेल्या स्त्रिया, या सर्व प्रश्नांवर एकसुरी, एकछापाची उत्तरे नाहीत. स्त्री ही एका धर्माचा एकाच वर्गाचा अथवा एकाच प्रकारच्या समाजघटकांचा समूह नाहीत आणि तरीही त्या स्त्री असल्याने त्यांना काही सारख्या प्रश्नातून परिस्थितीतून सामोरे जावे लागते. १९९० नंतर भारतात ७३ व ७४ वी घटना दुरुस्ती झाली व त्यानुसार शहरात महानगरपालिका व ग्रामीण भागात जिल्हा परिषदा, पंचायत समित्या व ग्रामपंचायती १/३ आरक्षण मिळाले. हेच आरक्षण नंतर विविध पदानाही लागू पडली. १२ सप्टेंबर १९९६ ही लोकसभा विधानसभा स्त्रियांना आरक्षण देणारे विधेयक मात्र आरक्षणात आरक्षण या प्रश्नांवर वारंवार धक्के खात अधांतरीतच राहिले.

स्त्रिया राजकारणात आल्या, निर्णयप्रक्रियेला समजून घेऊ लागल्या, परंतु स्त्रियांना निर्णय घेता येतात, अधिकार गाजवू शकते किंबहुना स्त्री एक उत्तम प्रशासक असू शकते ही वस्तुस्थिती समाजाने गळी उतरलेली आहे. आत्मसात केलेली नाही. स्त्रीने महिला व बालके यांची हीच खाद्यपदार्थ स्वच्छता या पुढचा विचार करावा ही बाब पुरुषांच्या मनात ठाम रुजलेली आहे. यांच्या संधींना महत्त्वाकांक्षेचे पंख फुटले एकदा तुम्ही त्या राजकीय प्रवासाला निघालात की तुम्हाला प्रवासा प्रमाणे तयारी करावीच लागते मतदारसंघात तिकीट मिळणे, त्यासाठी लोकांना वेळ देणे या सोबतच स्त्रियांना सातत्याने स्वतःची गुणवत्ता वाढवावी लागते, पक्षांसमोर स्वतःचे कार्य सामोरे ठेवावे लागते वा संधान हिंसक समाज घातक प्रवृत्ती समाजात कब्जा घेऊ पाहत असताना या स्त्री-पुरुषातील बदलांनी समाजहिताला प्राणवायू मिळाला आहे. राजकारणात काहीच स्थिर नसते राजकारण परिवर्तनशील आहे, हे या लोकसभा निवडणुकीत दिसून आला आहे. राजकारणात स्त्रियांचा गेल्या दोन दशकातील प्रवास पाहिला तर असे दिसते की या स्त्रिया होत्या म्हणून ही त्यावेळची वाढणारी प्रतिकूल असे यांनी आता ही एक शक्ती बनविण्यात यश मिळवले आहे.

निष्कर्ष

स्त्री शक्तीचे महत्व आज जगाला पटले आहे. राजकारणात स्त्रियांचा सहभाग वाढत आहे. स्त्रियांच्या शक्तीचा आणि विचारांचा देशाला योगदान मिळाले आहे. स्त्रियांच्या सहभागामुळे कुटुंब आणि समाजामध्ये जागृती निर्माण होऊन विकासाची गंगा वाहू लागली आहे.

संदर्भ

- पंचायत राज आणि महिला आरक्षण.
- स्त्रियांच्या अधिकाराचा जाहीर नामा संयुक्त राष्ट्र संघ.
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विज्ञान महाविद्यालय मंगरूळपीर जि.वाशीम

संशोधन लेख

ऐकोणवीसशे सत्तेचाळीससाली भारत देश स्वातंत्र झाला.त्यानंतर प्रगतीचे युग सुरू झाले.भारतात आधुनिक विचाराचे युग सुरू झाले.महात्मा जोतिबा फुले व सावित्रीबाई फुले, बाबासाहेब आंबेडकर,पंडिता रमाबाई रानडे, राजा मोहनराय,म.गो.रानडे, स्वामी दयानंद सरस्वती, गो.ग. आगरकर, स्वामी विवेकानंद,महात्मा गांधी, यांनी स्त्री शिक्षण व समाज सुधारणेच्या कामाला सुरूवात केली.

ऐकोणविसाव्या शतकापासून भारतामध्ये महिलांच्या अधिकारात व तिच्या सामाजिक समतेच्या बाबत आपल्याकडील समाजसुधारकांनी कार्य करण्यास सुरुवात केली. स्त्री सुधारणा व त्यांच्या सामाजिकस्थान संदर्भात महत्वपूर्ण काम केले. त्यामध्ये महाराष्ट्रातील विचारवंतानी पुढाकार घेतला. महात्मा जोतिराव फुले,धोंडो केशव कर्व, पंडिता रमाबाई,डॉ.बाबासाहेब आंबेडकर इत्यादी समाजसुधारकांच्या अथक प्रयत्नांना महत्वाचे स्थान दिले पाहिजे. त्यांच्या प्रयत्नामुळे महिलांच्या सामाजिक दर्जा व अधिकारात वाढ झाली असे दिसून येते. त्यांच्या प्रयत्नामुळेच ऐकोणविसावे पासष्ट नंतर स्त्रियांच्या सामाजिक दर्जात सुधारणा झाल्याचे दिसू लागले. त्यानंतर स्त्रीमुक्तीचे विचार व स्त्रीमुक्ती चळवळ अधिक प्रभाविपणे राबविण्याचा प्रयत्न केला गेला. “स्त्रीला माणूस म्हणून जगू द्यावे,स्त्री ही निर्मीती व संवर्धक आहे, दडपलेल्या स्त्रीमधील विकासाचे सुप्त सामर्थ खुले व्हावे, आपल्या बरोबर सामाजिक संदर्भातील विकासाचा व मानवी जीवनाचा ढवळलेला तोल सावरावा हीच या चळवळीचे उद्दष्टे आहेत.”गर्भधारणा व अपत्यांना जन्म देणे हा तिचा हक्क असला तरी तिने केव्हा व किती अपत्यांना जन्म द्यावा याचा तिला कायदयाने जरी अधिकार मिळाला असला तरी तो तिला वापरता येत आहे. तो अधिकार त्यांना वापरता येत आहे.

भारतात स्वातंत्र प्राप्ती नंतर सामाजिक समतेच्या तत्वाचा अवलंब केल्या गेला. आज स्त्री व पुरुष असे दोन समाजाचे महत्वाचे अंगे मानले जातात. समाजात वावरतांना भेदभाव केला जाणार नाही असे आपण म्हणत असलो तरी महिलांना कुठेतरी योग्यपणे न्याय दिला जात नाही हे वास्तव चित्र आहे. महिलांच्या अधिकारात तो सामाजिक, कौटुंबिक,आर्थिक कुठलाही असो दुर्लक्ष करून कोणत्याही देशाला, समाजाला प्रगती करणे शक्य नाही. त्यामुळे समाजाचे तसेच कुटुंबाची प्रगती साध्य होत नाही. त्यामुळे समाजाची अर्धी शक्ती विनाकारण

वाया जाते. भारतीय राज्यघटनेत स्त्री किंवा पुरुष असा भेदभाव न करता त्यांनी दोघांना समान अधिकार दिले. आपल्या राज्यघटने मधील ७३ ० ७४ ही घटना दुरुस्ती स्त्री व पुरुष यांच्या समानतेच्यादृष्टिने अत्यंत महत्वाची आहे. डॉ.बाबासाहेब आंबेडकरांना असे वाटत होते की, महिलांच्या प्रगतीशिवाय समाज विकास होवू शकत नाही. त्यामुळे त्यांनी महिलांच्या अधिकारात लक्ष दिले त्याचा परिणाम असा झाला, आज स्त्री प्रगती करतांना दिसते आहे. परंतु हा वेग अधिक वाढविला पाहिजे.

आजच्या स्त्रियांना पुरुषांकडून काही अपेक्षा आहेत. “नारी को पुरुष से न अधिक चाहिये था और न कम ही चाहिये था । पुरुष से नारी को समाता,समानता,अपनत्व व आत्मीयता, सरलता व सुख की अपेक्षा थी ? किन्तु ने वह सब कुछ नहीं दिया, जो नारी को चाहिये था । नारी को वह भी नहीं दिया,जो न्याय संगत होता, जिससे न्याप्रियता की आत्माको संतोष नहीं मिला।” या एम. ए. अंन्सारी यांच्या मताचा विचार केला असता, त्यांचे विचार न्याय संगत वाटतात. आजच्या जीवनात महिलांना दररोज नव्या समस्यांना तोंड द्यावे लागत आहे.जीवनाच्या सर्वच क्षेत्रात तिचा मुक्तपणे संचार असला तरी त्यांना अजुनही सुरक्षित वाटत नाही.शिक्षण,आरोग्य,न्याय,नोकरी,व्यापार राजकारण इत्यादी क्षेत्रात तिचा वावर असला तरी बरेच वेळा त्यांना पुरुषी मानसिकतेला बळी पडावे लागते.याबाबत त्यांचे सक्षमीकरण होणे आवश्यक आहे. भारतीय संस्कृतीमध्ये स्त्रीला उच्च व देवतेचे स्थान दिले आहे.‘यत्र नार्यस्तु पुजयन्ते रमयन्ते तत्र देवता’असे म्हटले आहे.जेथे नारीची पूजा केली जात तेथेच देवता वास करतात असे सांगितले आहे.परंतु आज वास्तवात मात्र महिलांच्या संदर्भात असे लोक वागतांना दिसत नाहीत.आजच्या स्त्रीची स्थिती दयनीय अशी झाली आहे. समाजात वावरतांना सतत सुरक्षिततेचा प्रश्न तिच्या समोर उभा राहतो.त्यामुळे विकासाच्या कार्यात त्यांचे मनुष्यबळ आपणास उपयोगात आणता येत नाही.त्यासाठी आपणास प्रयत्न करणे आवश्यक आहे. भारतीय संविधानात त्यांना पुरुषांच्या बरोबरीने दर्जा,हक्क व अधिकार तिला प्राप्त झाले आहेत. पण तिला सन्मानाचे स्थान मिळाले नाही किंवा समाजाने तिला तसे स्थान मिळू दिले नाही.देषाला जर प्रगती करावयाची असेल तर तिला उपेक्षित ठेवून चालणार नाही.त्यांना पुरुषांच्या बरोबरीने हक्क व अधिकार द्यावे लागतील. श्रीमती नारायण यांनी असे म्हटले आहे की, “ यदी महिलाओ को जानबुझकर बेडियाँ नहीं पहनाई जाएँ और उनको दबाकर नहीं रखा जाये,जैसाकि पिछले पचास वर्षों मे रखा हे,तो वे स्वयं ही राष्ट्र के निर्माण मे आगे आने वाले पचास वर्षों मे महती योगदान देने में स्वयं सक्षम है।”या विधानाचा अर्थ लक्षात घेतला असता असे लक्षात येते की,आपण त्यांना मुक्तपणे स्वातंत्र्य दिले तर येणाऱ्या काळात जीवनातील कोणतेही आव्हान त्या सहज पेलू शकतील. आपणास जर समानता व समान अधिकार त्यांना दिले तर त्यांच्या जवळील ज्ञान व श्रमशक्तीचा वापर करून देशाच्या प्रगती करिता त्यांचा योग्य वापर करू शकतो.त्यांच्या जवळील बुद्धीमत्ता,कला,कौशल्य तसेच श्रमशक्तीचा वापर करून देशाला विकासाचा नवा मार्ग दाखवू शकतो.देशाजवळील एकूण बळापैकी पन्नास टक्के बळ स्त्री जवळ आहे. त्याचा आपणाला वापर करता आला पाहिजे.

वारसा हक्क कायदा, बालविवाह प्रतिबंधक कायदा, हुंडाबळी, घटस्फोट, लैंगिक शोषण,नोंदणी विवाह, पोटगी कायदा, अपत्य दत्तक घेण्याचा कायदा, विशिष्ट परिस्थितीमध्ये गर्भपात करण्याचा हक्क, अशिल्ल व बीभस्य प्रदर्शनबंदी कायदा, अनैतिक व्यापार कायदा, गर्भजल परिक्षण विरोधी कायदा, इत्यादी सर्व कायदे अस्तित्वात जरी असले तरी त्यांचा वापर

तिला प्रत्यक्ष जीवनात आज करता येत आहे. त्याबाबत समाजाने पाउले उचलली आहेत. महिलांच्याकडे समाजाचा पाहण्यादृष्टीकोण बदलला आहे. यासंदर्भात डॉ.मनमोहनसिंग यांनी असे म्हटले आहे की, “सरकार सामाजिक नजरिया नही बदल सकती, लोगोंको महिलाओ के प्रति अपनी सोच बदलनी होगी। इस बारे मे एक व्यापक जन आंदोलन की जरूरत है” यावरून असे लक्षात येते भारतीय लोकांचा स्त्रियांकडे पाहण्याचा दृष्टीकोण बदलला आहे.त्यामध्ये आणखी प्रयत्न आवश्यक आहे. समाजाला आपली भूमिका पार पाडावी लागेल. स्त्रीला समाजात आणखी क्षेत्र दर्जा मीळउन देण्याच्या कार्यात समाजाने वाटा उचलला पाहिजे.

संदर्भ ग्रंथ

- १) सामुदायिक विकास,विस्तार शिक्षण महिला सबलिकरण
- २) राष्ट्रीय महिला आयोग और भारतीय नारी
- ३) महिलाओ के मौलिक अधिकार
- ४) समग्र म.फुले
- ५) बहिष्कृत भारत



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आधुनिक काळातील पालक—बालक संबंध एक अध्ययन

प्रा. रूपाली सुभाषराव कणसे

गृहअर्थशास्त्र विभाग

जिजामाता कला महाविद्यालय दारव्हा जि. यवतमाळ

संशोधन लेख

प्रस्तावना

ज्या देशाची पिढी सशक्त असते त्या देशाचा विकास कोणीच रोखू शकत नाही. राष्ट्रसंतांच्या संस्काराचा वारसा लाभलेली आपली भारतभूमी आज तरुणांच्या बळावर महासत्ता होण्याची स्वप्न पाहत आहे.परंतु ढासळलेली नैतिकता, संस्काराचा अभाव, वाढते गुन्हेगारी, हिंसक प्रवृत्ती, आक्रमकता, हट्टीपणा इत्यादी बाबींमुळे राष्ट्राची खरी असलेली साधन संपत्ती म्हणजेच ही युवा पिढी युवाशक्ती ही ध्येयही, अविचारी, असंवेदनशील होत चालली आहे त्यामुळे त्याचे दूरगामी दुष्परिणाम भेडसावत आहे. म्हणूनच हल्लीची पिढी त्यांचे अनेक प्रश्न समस्या गुन्हेगारी प्रवृत्तीचा शोध घेणे त्यांची कारणे कारणांचा अभ्यास होणे अत्यंत आवश्यक आहे. त्यासाठी महत्त्वाचं म्हणजे कुटुंबाची भूमिका पालक—बालक संवाद हा अत्यंत आवश्यक आहे. आधुनिक संतांच्या मालिकेत संत तुकडोजी महाराजांचे स्थान सर्वस्वी आहे संत तुकडोजी महाराज यांनी आपल्या परमार्थतेला लोकसेवेची भक्कम जोड दिली औपचारिक शालेय शिक्षणाची फारशी पार्श्वभूमी लाभलेली नसूनही त्यांनी अनेक अंगानी लोकशिक्षणाचे कार्य केले.

युगपुरुष समाज सुधारणावादी आधुनिक विचारांची महामेरू मानवतावादी राष्ट्रसंत तुकडोजी महाराज यांनी ग्रामगीतेच्या माध्यमातून कुटुंब बालसंगोपन, विवाह संस्कार, उत्तम बालक कसे घडेल इत्यादी अनेक विषयांवर लिखाण केले. आपली संतती हीच संपत्ती आहे असे पालकांच्या लक्षात यायला पाहिजे. उत्तम संस्कार घडविण्यासाठी राष्ट्रसंतांच्या मते बालकावर बाल्यअवस्थेपासूनच उत्तम संस्कार केले तर ते चांगले संस्कारित होतात. बालकांच्या सर्वांगीण विकासासाठी ग्रामगीते मधील तिसऱ्या अध्यायातील ओवी क्रमांक ९६ मध्ये महाराज सांगतात की,

द्यावे जीवनाचे शिक्षण जेणे कार्यकर्ते निघतील पूर्ण

सर्वांगीण उन्नतीचे ज्ञान द्यावे तथा ग्रामस्थांनी

बालकांचा व्यक्तिमत्व विकास शिक्षणाने साधला पाहिजे असे राष्ट्रसंतांचे आग्रही मत आहे पण व्यक्ती, समाज, कुटुंब, गाव, देश व विश्व कुटुंब विकास असा त्यांना अर्थ अभिप्रेत

होता. बालक जन्माला आल्यावर त्याच्या संगोपनाची जबाबदारी कुटुंबाची असते. मुलांच्या व्यक्तिमत्त्वाची जडणघडण एकंदरीत मुलांचा समग्र विकास चांगल्या रीतीने होण्यासाठी कुटुंबाला महत्त्वपूर्ण भूमिका पार पाडावी लागते.

मुल जन्माला आल्यानंतर कित्येक वर्ष परावलंबी असते. त्याचे पालनपोषण आई—वडिलांना करावे लागते. त्याच्या संगोपनाची जबाबदारी कुटुंबावर असते. मुलांच्या व्यक्तिमत्व विकास कुटुंबामध्येच चांगल्या रीतीने होतो तसेच सामाजीकरण मनोवैज्ञानिक कार्य, शैक्षणिक कार्य, धार्मिक कार्य, सामाजिक कार्य, राजकीय कार्य, दर्जा आणि भूमिका प्रदान करणे, सामाजिक नियंत्रण, संस्कृती, मनोरंजन इत्यादी दृष्टीने बालकाच्या विकासासाठी कुटुंबाचे महत्त्व समाजाच्या आणि राष्ट्राच्या हिताचे आहे. बालक जन्माला आल्यावर त्याच्या संगोपनाची जबाबदारी कुटुंबाची असते.

आजच्या बदलत्या सामाजिक आर्थिक परिस्थितीमध्ये पालक बालक संबंधांमध्ये अनेक समस्या निर्माण होताना दिसत आहे. आज आधुनिक जगामध्ये आदर्श पालक होणे जरी कठीण असले तरी चांगले पालक होणे ही शक्य आहे. त्यामुळे आजच्या काळात मुलांचे व्यक्तिमत्व घडवणं हे पालकांकरिता एक मोठे आव्हान आहे .

प्रस्तुत शोधनिबंध अभ्यासाचा उद्दिष्टे —

- १ आधुनिक काळातील सध्या स्थितीतील पालक—बालक संबंधाचा शोध घेणे.
- २ पालक बालक संबंध दुरावण्यास कारणीभूत घटकांचा शोध घेणे.
- ३ पालक बालक सहसंबंध सुदृढ करण्यासाठी उपाययोजना सुचविणे.

गृहितके —

- आधुनिक काळात पालक बालक यांच्यात सुसंवाद हरवलेला दिसून येतो त्यामुळे त्यांच्या संबंधात ताण तणाव निर्माण झालेले आहे.
- पालक बालक संबंध दुरावण्यासाठी विभक्त कुटुंब पद्धती एक अपत्य असलेली कुटुंब यासारखे घटक कारणीभूत आहेत.
- आधुनिक बालकांच्या वर्तनात अतिशय हट्टीपणा दिसून येते तसेच सामाजिक समायोजनात समस्या निर्माण झाल्या आहेत.

तथ्य संकलन —

प्रस्तुत शोध निबंधाकरिता दुय्यम तथ्य संकलन पद्धतीचा अवलंब करण्यात आलेला आहे. मासिके, वृत्तपत्र तर प्राथमिक तथ्य संकलनातील निरीक्षण तंत्र इत्यादीचा वापर करण्यात आला आहे.

आधुनिकीकरणामुळे किंवा नोकरीच्या समस्यांमुळे संयुक्त कुटुंबाची विभाजन होऊन विभक्त कुटुंब पद्धती आली. त्यातच एक अपत्य असणाऱ्या कुटुंबाचे प्रमाण सुद्धा दिवसेंदिवस वाढलेले आहे. त्यामुळे कुटुंब मर्यादित झाले व आई वडील आणि मुले इथपर्यंतच कुटुंब मर्यादित राहिले घरातील आई वडील हे काळाची गरज म्हणून नोकरीनिमित्त बाहेर पडतात. नवीन शिक्षण पद्धती व मुलांच्या गरजा पूर्ण करू शकणार नाही असे त्यांना वाटत असल्यामुळे बरेचदा पालक एकाच अपत्याचा विचार करतात. घरात एकटेच मुल असल्यामुळे घरातील सर्वांचे लक्ष त्यांच्याकडे

असते त्यांच्या सर्व गरजा न मागताच पुरवल्या जातात. त्याला नकाराची सवय नसते परंतु तो जेव्हा घराबाहेर पडतो, समाजामध्ये वावरतो तेव्हा या उलट परिस्थिती दिसून येते. समाजामध्ये मुलांच्या अपेक्षेनुसार वातावरण मिळत नसल्यामुळे तेथून मुलांच्या समस्या उद्भवतात आणि हीच परिस्थिती मुलांच्या व्यक्तिमत्व विकासामध्ये अडथळे निर्माण करते.

सध्या स्थितीतील पालक बालक संबंध —

पारंपारिक समाजाच्या संयुक्त कुटुंब पद्धतीमध्ये मुलांवर घरातील वडीलधार्या व्यक्तींचा व आई वडिलांचा कुटुंबातील इतर सदस्यांचा जबरदस्त धाक होता. आदरयुक्त भीती होती आई वडिलांच्या परवानगीशिवाय मुले कुठेही जात नव्हती. कुटुंबातील मोठ्या सदस्यांचा व्यक्तींचा आदर व मानसन्मान होत असे. पूर्वीच्या संयुक्त कुटुंबात मुलांच्या व्यक्तिमत्त्वाची कुचंबना होत होती परंतु आधुनिक समाजात मात्र संयुक्त कुटुंबाचे विघटन होऊन विभक्त किंवा स्वतंत्र कुटुंब अस्तित्वात आले या विभक्त कुटुंबाचे रूपांतर अलीकडे एक अपत्य असलेल्या कुटुंबात झाले. आधुनिक समाजातील विभक्त कुटुंबातील पालक वर्ग मुलांच्या शारीरिक, मानसिक, सामाजिक, शैक्षणिक विकासाकडे विशेष लक्ष देत असलेल्या आढळून येतात. आधुनिक समाजातील कुटुंबात मुलांना विशेष स्वतंत्रता बहाल करण्यासोबतच मुलांच्या छंदाची जोपासना केली जाते. त्यांच्या आवडीनिवडी पाहिल्या जातात मुलांच्या मनाप्रमाणे सर्व गरजा पूर्ण करण्याचा प्रयत्न आधुनिक समाजामध्ये केला जातो. आई—वडिलांनी मुलांच्या सर्व गरजा पूर्ण केल्या म्हणजे पालकांची जबाबदारी संपली असे नाही तर आधुनिक समाजाच्या गुंतागुंतीच्या व किचकट व्यवस्थेत आज मुलांना कुटुंबातील आई—वडिलांची आपुलकीची, प्रेमाची जिवाळ्याची खरी गरज आहे. पालकांचा बालकांशी जितका चांगला संवाद तितके चांगले परिणाम बालकांच्या भावी आयुष्यावर होतात याचे उत्तम उदाहरण म्हणजे मा जिजाऊंनी शिवाजी महाराजांवर केलेले संस्कार होय.

आजच्या काळात एक अपत्य असलेल्या कुटुंबातील मुलांना वाढवणे त्यांना घडवणं हे पालकांसाठी मोठे आव्हान आहे. आजच्या पालकांच्या वर्तनात अतिशय हट्टीपणा व आक्रस्थळेपणा दिसून येते. सामाजिक समायोजनात समस्या निर्माण झाल्या. पालकांनी बालक यांच्यात सुसंवादाचा अभाव असून त्यांच्या संबंधात पूर्वीपेक्षा ताणतणाव निर्माण झालेले आहे. पालक बालक संबंध दुरावले त्यासाठी आजची शिक्षण पद्धती, आधुनिक बदलती जीवनशैली, सामाजिक माध्यमांनी मुलांच्या मनाचा घेतलेला ताबा, वाढलेली स्पर्धा इत्यादी घटक कारणीभूत आहेत त्यामुळे पालक—बालक यांच्यात सुसंवादाचा अभाव दिसून येतो. बरेचदा पालकांना असे वाटते की, आपण मुलांच्या प्रत्येक गरजा पूर्ण करतो मुलांची काळजी घेतो, लाड करतो, प्रत्येक लाड पुरवले जातात, तरी मुले अशी का वागतात? अशी का करतात? आणि त्यांच्यासाठी काय करावं? अशी प्रश्न पालकांनाही पडत आहेत.

आज पालक मुलांना सर्व सुख सोयी उपलब्ध करून देत असली तरी पालकांच्या कार्यव्यस्तुतेमुळे मुलांकडे त्यांचे काही प्रमाणात दुर्लक्ष होत असते. मुलांचा बराचसा वेळ शाळा, महाविद्यालय, मित्रमंडळी, नोकर, चाकर यांच्या सहवासामध्ये जातो कारण आई—वडील मुलांच्या वाटचला फारच कमी येतात त्यामुळे पालकांना आपल्या मुलांच्या समस्या अडचणी प्रश्न जाणून घेण्यास वेळ नसतो. पालकांचा बराचसा वेळ त्यांचे कार्यालयीन कामात जातो. उरलेला वेळ त्यांची मित्रमंडळी, सभा, संमेलने, पार्टी, मीटिंग यांच्यामध्ये जातो त्यामुळे आई वडील आपल्या

मुलांना फारसा वेळ देऊ शकत नाही. या सर्व परिस्थितीचा परिणाम मूल आई—वडिलांपासून दूर होते व बालकाची प्रेमाची भूक भागवली जात नाही. त्यामुळे अडीअडचणीत मार्गदर्शनासाठी घरात पालक नसल्यामुळे त्यांना एकटेपणा परकेपणा वाटतो त्यामुळे मुले भावनिक दृष्ट्या दुरावतात. यामध्ये बऱ्याचदा मुलांची दिशाभूल होते. मुले बिघडण्याची अधिक संभावना असते आणि त्यामुळे मुलांच्या व्यक्तिमत्व विकासाशी निगडित अनेक प्रश्न समस्या निर्माण होताना दिसत आहेत.

पालक बालक संबंधाची आवश्यकता —

मुलांच्या व्यक्तिमत्व विकासामध्ये कौटुंबिक वातावरणाप्रमाणेच पालक—बालक संबंध हा अत्यंत महत्त्वाचा घटक आहे मुलांचे भविष्य पालक—बालक संबंधावर अवलंबून असते हे संबंध जितके चांगले तितकी मुलांची जडणघडण चांगल्या पद्धतीने होते आणि हे संबंध तणावाचे असतील तर मुले तितकीच बिघडण्याची शक्यता अधिक असते. पालक—बालक संबंधातून मुलांचे योग्य सामाजीकरण होते त्यांचे आदर्श व्यक्तिमत्व सुद्धा घडते. आई वडील आणि मुलांचे संबंध हे प्रेमाचे आपुलकीची जिवाळ्याचे असतील तर ते मुलांच्या विकासाला अधिक पूरक ठरते परंतु आई—वडील व मुलांचे हे संबंध संघर्षपूर्ण असं समाधानकारक, नकारात्मक वृत्तीचे असतील तर मात्र ते मुलांच्या व्यक्तिमत्व विकासाला पोषक ठरणार नाही. आधुनिक समाजात पालक—बालक संबंध कमकुवत झालेले दिसतात. म्हणून पालक—बालक संबंधांमध्ये संवाद होणे मुलांच्या व्यक्तिमत्व विकासाच्या दृष्टिकोनातून अत्यंत आवश्यक आहे.

मोबाईल व दूरदर्शन चा परिणाम —

आज समाजामध्ये सोशल मीडिया इंटरनेट, मोबाईल, व्हाट्सअप, फेसबुक यासारख्या गोष्टींमुळे मुले आई—वडिलांपेक्षा याच गोष्टींच्या आहारी अधिक प्रमाणात गेले आहेत. अशा परिस्थितीत आई—वडिलांनी मुलांची योग्य सामाजीकरण करण्याची तसेच त्यांना योग्य व निकोप संगोपन करण्याची जबाबदारी ची जाणीव ठेवणे आवश्यक आहे. मुलांना आवश्यक असणारी प्रेम, आपुलकी सहानुभूती, सुरक्षितता योग्य वेळी दिली जाते आहे की नाही याकडे लक्ष देणे आई—वडिलांचे पहिले कर्तव्य ठरते. टीव्ही हे मनोरंजन व ज्ञान मिळण्याचे एक अत्यंत प्रभावी माध्यम आज सगळ्यांकडे उपलब्ध आहे तसेच मोबाईल लहान मुलांपासून प्रधान पर्यंत प्रत्येक व्यक्ती जवळ आहे. मोबाईल आणि दूरदर्शनचा अतिरिक्त वापर मुलं व पालक या दोघांद्वारे ही सर्रास केला जातो. याचा परिणाम कामातून जो थोडा वेळ आई—वडिलांना मिळतो तो मुलांबरोबर घालवणे ऐवजी नको त्यात घालविला जातो. याचा परिणाम मुलांसोबत हितगुज होऊ शकत नाही व या वेळात त्यांनी मुलांचे प्रश्न त्यांच्या मनात असलेल्या शंका फुलांची उत्सुकता यावर विशेष लक्ष द्यायला हवे.

आज पालक बालक यांचा अधिकार भावना जागृत आहेत परंतु कर्तव्य भावनेचा विसर पडतो म्हणून अगदी छोट्या छोट्या कृतीतून मुलांना त्यांच्या कर्तव्याची सहजतेने जाणीव करून द्यावी जेणेकरून भविष्यातील पालक—बालक संबंध सुदृढ राहतील.

सारांश —

आजचे बालक उद्याचे नागरिक आहेत भविष्यातील विकास हा त्यांच्यावर अवलंबून आहे त्यामुळे पालक—बालक संबंध सक्षम बनवण्याकरिता पालकांनी बालकांप्रती असलेली

आपली वृत्ती बदलली पाहिजे आणि त्यांच्याशी जास्तीत जास्त संवाद साधून त्यांना वेळ देणे गरजेचे आहे.

निष्कर्ष —

आजच्या पिढीतील पालक आपल्या पाल्यांना पुरेसा वेळ देऊ शकत नसल्याने बालकांमध्ये सर्वांगीण विकासाच्या दृष्टिकोनातून समस्या निर्माण होत आहेत. बालकांचा व्यक्तिमत्व विकास योग्य प्रकारे होत नाही.

पालक—बालक संबंध दुरावण्यासाठी बदलती जीवनशैली, सामाजिक माध्यमांचा मुलांवर असलेला प्रभाव, विभक्त कुटुंब पद्धती, एक अपत्या असलेली कुटुंब यासारखे घटक कारणीभूत आहेत.

पालक—बालक संबंध सुदृढ करण्यासाठी काही महत्त्वाच्या बाबी —

पालकांनी बालकांना जास्तीत जास्त वेळ देणे गरजेचे आहे. मुलांना अति शिस्तीचे धडे देऊ नयेत. मुलांकडून अवास्तव अपेक्षा करू नये.

पालकांनी बालकांचे संगोपन करताना बालकाची वाढ आणि विकासातील वेगवेगळे टप्पे लक्षात घेणे आवश्यक आहे. मुलांचे अति लाड करू नये. कुटुंबातील वातावरण हे बालकांना वेळोवेळी प्रोत्साहन करणारे असावे.

संदर्भ ग्रंथ सूची —

- १ वराडपांडे नलिनी, बालविकास, पिंपळापुरे प्रकाशन नागपूर.
- २ बोडस लीला, कुटुंबातील समायोजन समस्या
- ३ पानसे रमेश, बाल शिक्षण स्वरूप व नवी दिशा, डायमंड प्रकाशन पुणे
- ४ कुसुम जुननकर, मातृत्व आणि बालसंगोपन, पिंपळापुरे पब्लिशर्स नागपूर
- ५ आशा परुळेकर, सुजाण पालकत्व सुंदर बालसंगोपन, उन्मेश प्रकाशन ऑगस्ट १९९२



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संशोधन लेख

प्रस्तावना :-

भारत हा कृषिप्रधान देश आहे हे सर्व परिचित आहे. पूर्वी शिक्षणाचा अभाव असल्यामुळे स्त्री शिकून नोकरी व्यवसायाकरिता घराबाहेर पडण्याचा काही प्रश्नच नव्हता. परंतु शेती क्षेत्रात करोडो स्त्रियांनी जीवाचे रान करून, घाम गाळून धनधान्य, शेती उत्पादन करण्यात आपले मोलाचे योगदान देण्यात संपूर्ण आयुष्य घालवले आहे. अशा शेतकरी स्त्रियांची आजपर्यंत कोणीच दखल घेतलेली नाही. परंतु या चर्चासत्राच्या निमित्ताने का होईना. या शेती करण्याच्या स्त्रिंची दखल घेतली जात आहे.

संशोधन पध्दती :-

सदर शोधनिबंध लिहिण्याकरिता वर्णनात्मक, विश्लेषणात्मक संशोधन पध्दतीचा वापर केला असून तथ्य संकलन करिता दुय्यम स्रोत म्हणजे संदर्भ पुस्तकांचे वाचन, मासिक, प्रकाशित लेख, जर्नल्स, इंटरनेट, संशोधनात्मक लेख इ.चा वापर करून शोधनिबंध पूर्ण केला आहे.

उद्देश :-

- 1) कृषि व्यवसायावर पडणारा लोकसंख्येचा वाढता दाब.
- 2) शहरी भागाकडे जाण्याचा कल वाढलेला आहे.
- 3) ग्रामीण भागातील वाढते दारिद्र्य व त्यामुळे लोकांना करावे लागणारे स्थलांतर.
- 4) शिक्षणाचा प्रसार.
- 5) नोकरी कडे वाढता कल.
- 6) शारीरिक कष्ट करण्याची इच्छा नाही.

ग्रहीतके :-

- 1) शेतीकरिता आधुनिक कृषिपध्दतीचा वापर न करणे.
- 2) स्त्रियांची या क्षेत्रात मागणी वाढेल.

- 3) स्त्री पुरुष दोन्ही मजूरणा सारखे मानधन मिळावे.
- 4) शेतीकाम करणाऱ्या महिलांचे सत्कार करावे.
- 5) या महिलांना प्रोत्साहन द्यावे.
- 6) कृषि व्यवसाय करणाऱ्या स्त्रियांना पुरस्कार द्यावे.

संशोधनाचा सिहावलोकन :-

1971 च्या शिरगणतीनुसार महिला कामगारा पैकी 80.1% या कृषि क्षेत्रात काम करत असून त्याचे प्रमाण ग्रामीण भागातील महिला कामगारांच्या 78% व नागरी भागातील महिला कामगारांच्या 17.5% असल्याचे आढळले. 1951 मधिल महिला शेतकऱ्यांची 183 लाख असलेही संख्या 1971 मध्ये 92 लाखा पर्यंत कमी झाली.वाढत्या दारिद्र्यामुळे कुटुंबाना जमीनीला मुकावे लागले व कुटुंबाच्या शेतावर रोजगार विषयक संधीची पुरेशी वाढ न झाल्याने स्त्रियांना सक्रिय शेतीकामावरून काढून घेणे हे दोन घटक या परिस्थिती करता कारणीभूत आहेत. 1951मध्ये महिला शेतमजुरांची संख्या 126 लाख होती.ती 1971 मध्ये 157 लाखावर गेली म्हणजेच 1951साली महिला कामगारांचे $\frac{1}{3}$ असलेले प्रमाण 1971 मध्ये अर्ध्यावर $\frac{1}{2}$ आले हा बदल वाढत्या रोजगार संधीचा निर्देशक नसून वाढत्या दारिद्र्यावस्थेचा व रोजगार पातळीत झालेली घट याचा घटक आहे. ग्रामीण कुटुंबांच्या काही सर्वेक्षणावरून असे आढळले आहे की ग्रामीण भागातील महिला बेकाराची संख्या ही पुरुष बेकाराच्या संख्यापेक्षा बरीच जास्त आहे.

वेतनासंबंधी भेदभाव :-

महिला शेतमजुरांचे वेतन दर कमी असल्याचे काही कारणे खालील प्रमाणे—

- 1) असंगठित स्वरूपांचा रोजगार
- 2) वेतन देऊन बाहेरून मंजूर आणण्यापेक्षा कुटुंबातील सदस्यांना त्यांच्या जागी सुलभतेने कामास लावण्याची शक्यता.
- 3) कामगारांच्या बदलच्या मागणीचे हगांमी स्वरूप
- 4) काही कामांची मक्तेदारी स्त्रियांची आहे असे मानून विविध कामांचे परंपरेने झालेले वर्गीकरण—

शेती व्यवसाय :-

भारत हा शेतीप्रधान देश आहे परंतु इथे चार पुस्तक शिकून नोकरी मिळवून घराबाहेर जाणाऱ्या स्त्रियांविषयी भरपूर बोललं जातं, लिहिलं जातं, त्यावर चर्चा ही होते परंतु वर्षानुवर्ष शेतकरी पतीसोबत मजुरी करणारी स्त्री यांच्या विषयी फारसे कोणाला काही लिहावे, बोलवे वाटत नाही याची खरोखर खंत वाटते. पूर्वीच्या काळी स्त्रीचे क्षेत्र चुलं आणि मुलं एवढेच मर्यादित होते. ती घरा बाहेर पडत नव्हती. रांधा,वाढा आणि उष्टी काढा इथं पर्यंतच तिचे कार्यक्षेत्र मर्यादित होते. या विषयी सर्व स्त्री—पुरुषांनी लिहिलेले आहे. त्यावर चर्चा केलेली आहे. परंतु जिचा सूर्योदय आणि सूर्यास्त ही शेतात होतो. त्या स्त्री जीवनाविषयी कुणालाही काही वाटत नाही ही दुदैवाची बाब आहे.

आज शिक्षण घेऊन आधुनिक तंत्रज्ञानाचा उपयोग करून फळशेती, फूलशेती करणाऱ्या स्त्रियाही भरपूर आहेत. त्यांनी त्यात आपल्या वेगळा ठसा उमटवलेला आहे. आपली लौकिक

प्रगती साधली आहे. परंतु ज्यांनी कधी शाळेची पायरी ही चढली नाही. पाटी लेखन हाती न घेतलेल्या त्या स्त्रीयांसुद्धा कधी निसर्गाच्या मदतीने तर कधी स्वानुभवाने आपल्या शेती करण्याच्या पध्दतीने सर्जनशीलतेचा वापर करून आपले शेती उत्पादन वाढविल्याची अनेक उदाहरणे आहेत. त्याचबरोबर आपले घर, मुलं बाळ सांभाळून मूलांना उच्च शिक्षण देणाऱ्या लाखो माता होऊन गेल्या आहेत आणि आज पण आहेत. पेरणी, कोळपणी, निदंगी मंळणी अशी असंख्य कामे पुरुषांच्या बरोबरीने स्त्री करत आलेली आहे परंतु तरी पण तिच्याकडे कोणाचे लक्ष नाही. तिच्या बदल काही लिहलं जात नाही ही मोठी खंत आहे.

कृषि क्षेत्र :-

ग्रामीण भागात विविध क्षेत्रात महिला मोलाची भूमिका पार पाडतात या महिलांना सक्षम केल्यास उत्पादकता वाढेल, उत्पादनात वाढ झाल्यामुळे रोजगार निर्मितीस देखिल वाढ होईल यासाठी शेतीची कामे, शेतमाल प्रक्रिया व त्यांच्या विक्रीची कामे करार पध्दतीने करण्याकरिता महिला गटांना मदत केली जाईल. कृषि व्यवसाय बरोबर, दुग्धव्यवसाय, कुक्कटपालन, तसेच मत्स्यव्यवसायांशी संबंधित सहकारी संस्था सुरू करण्यासाठी महिलांना प्रोत्साहन दिल्या जाईल. आवश्यकता भासल्यास शेती व्यवसायात महिलांना प्रोत्साहन दिले जाईल. कृषि भारतीय अर्थव्यवस्थे मधिल महत्वाचा असा व्यवसाय आहे. कारण 76 % पेक्षा जास्त जनता यावर अवलंबून असते. शेतीसंबंधी कामात महिला या पुरुषांच्या बरोबरीने काम करतात. शेती संबंधीत काही कामांमध्ये तर केवळ महिला मुख्यत्वे काम करतात उदा.पेरणी कापणी, कोळपणी इ.

कृषी मजूर व विशेषत:-

स्त्रिया या दारिद्र्य, निरक्षरता कायद्याविषयी अज्ञान व रोजगारची अशक्यता इ. अडचणीनी ग्रासलेल्या आहेत. त्यांना औद्योगिक वापरत असलेल्या पध्दतीचा अवलंब करता येत नाही. स्त्री व पुरुष समानकामे करत असताना देखिल कित्येक राज्यात वेतन ठरवणारी यंत्रणा ही स्त्री पुरुषांच्या वेतनात फरक करते आणि स्त्रिया परंपरेने करत असलेल्या कामाचा कमी वेतनदर ठरवून देते वेतनदर कमी असण्याचे दूसरे एक कारण म्हणजे कामाचा एक दिवस हा 7 ते 9 तासांचा मानला जातो व घरच्या जबाबदाऱ्या सांभाळून कामावर येण्यास जर स्त्रीयांना अर्धा तास जरी उशीर झाला तरी तिला अर्ध्या दिवसाचेच वेतन दिले जाते. स्त्रियांचा कृषि क्षेत्रात सहभाग ठरवणारा दुसरा घटक म्हणजे आधुनिक कृषि पध्दतीचा केला जाणारा उपयोग हाय, त्यामुळे स्त्रियांची या क्षेत्रातील मागणी कमी झाली आहे.

कृषि क्षेत्राच्या संदर्भात सामाजिक दर्जा व आर्थिक परिस्थिती याच्यात जरी ठराविक संबंध प्रस्थापित करणे जरी कठीण असले तरी महिला कृषिमजूर या अनुसूचित जाती व जमाती यासारख्या सामाजिक दृष्ट्या मागास असलेल्या समुदायातून येतात हे दर्शविणारे अनेक निर्देशक आहेत. 1961 साली अनुसूचित जाती व जमाती या मधिल एकुण महिला कामगारांपैकी अनुक्रमे 42.9 % व 21.33 % या कृषिमजूर होत्या. 'कृषि क्षेत्र असे आहे की यामध्ये ग्रामीण भागातील बहुसंख्या महिला काम करतात. भारतामध्ये कृषि क्षेत्रात महिलांना चार प्रकारच्या भूमिका निभवाव्या लागतात.

- 1) कामगार किंवा शेतमजूर
- 2) शेता वरील कामावर नियंत्रक

- 3) व्यवस्थापक
- 4) उद्योजक

शिफारशी :-

- कृषी क्षेत्रातील नवीन तंत्रज्ञान महिलांनी अंगीकार करावे.
- नवीन तंत्रज्ञाना बद्दल जागृकरता असावी.
- महिलांना प्रात्याक्षिकांद्वारे नवीन तंत्रज्ञान त्यांच्या पर्यंत पोहोचवायला पाहिजे.
- महिलांचे सामाजिक व मानसिकदृष्ट्या संबलीकरण होणे आवश्यक आहे.
- महिलांना नविन तंत्रज्ञानाचे प्रशिक्षण द्यायला पाहिजे.
- महिला व पुरुष यांना समान वेतन दिले गेले पाहिजे.

संशोधन मर्यादा :-

- हा संशोधन पेपर मर्यादित वेळेत पूर्ण केले आहे.
- ही महिती दुय्यम स्रोत मधून घेतली आहे.
- ही महिती सिमित संग्रहामधून घेतली गेली आहे.
- या संग्रहीत महिती मध्ये काही दोष राहू शकते.

निष्कर्ष :-

भारतामधील कृषी क्षेत्र असंघटित असुरक्षित व अल्परोजगार देणारे आहे व नेमक्या यांच क्षेत्रात भारतातील महिलांचा वाटा 74 % आहे या ऐवजी संघटित क्षेत्रात महिलांना सुरक्षित नोकरीची व रोजगाराची संधी जास्त मिळाल्यास त्यांना आर्थिक स्वावलंबून व सुरक्षा मिळू शकते. महिलांना रोजगाराच्या असमान संधी, असमान वेतन, असमान सुरक्षा, पाढरपेशा नोकऱ्यांच्या संधीची असमानता या अन्यायास तोंड द्यावे लागते. त्यांच्या या समस्या सोडवल्यास केवळ त्यांचेच नव्हे तर संपूर्ण समाजाचे हित होणार आहे. उत्पादन पध्दतीमधील तांत्रिक परिवर्तनामुळे तांत्रिक नैपुण्याबद्दल मागणी होऊ लागते व असे नैपुण्य हस्तगत करण्याची संधी स्त्रियांना न मिळाल्याने नवीन अर्थव्यवस्थेत त्यांना फारसे स्थान मिळत नाही. बहुसंख्य भारतीय स्त्रियांना विशेषतः ग्रामीण भागातील या परिस्थितीला तोंड द्यावे लागत आहे.

संदर्भ ग्रंथ सूची :-

- 1) स्त्री मानसशास्त्र — डॉ. इंदुमती भारंबे
- 2) स्त्री अभ्यासाच्या दिशा — डॉ. सुनंदा ल. अहिरे
- 3) स्त्रियांची शतपत्रे — डॉ. स्वाती कर्वे
- 4) भ्रूण हत्या और महिलांये — मंजु गुप्ता, सुभाषचंद्र गुप्ता
- 5) सामुदायिक विकास, विस्तार शिक्षण व महिला संबलीकरण — डॉ. उज्वला वैरागडे/
प्रा.विधुल्लता मुळे
- 6) राष्ट्रीय महिला आयोग और भारतीय नारी— एम.ए.अंसारी



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भारतातील महिला शिक्षणरू एक विश्लेषण

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यशवंतराव चव्हाण कला व विज्ञान महाविद्यालय,
मंगरूळपीर, जि. वाशिम

संशोधन लेख

प्रस्तावना

कुटुंब, समाज आणि देशाच्या प्रगतीमध्ये महिलांचा फार मोठा वाटा असतो. देशात लोकशाही यशस्वी होण्यासाठी पुरुषांच्या बरोबरीने स्त्री शिक्षण आवश्यक आहे. सुशिक्षित स्त्रिया कुटुंबातील आनंदाचे खरे स्त्रोत आहेत. महिला सक्षमीकरणासाठी शिक्षण हा एक मैलाचा दगड आहे कारण ते त्यांना आव्हानांना प्रतिसाद देण्यास, त्यांच्या पारंपारिक भूमिकेला तोंड देण्यास आणि त्यांची जीवनशैली बदलण्यास सक्षम करते (भट, 2015). भारतातील महिला साक्षरता दर पुरुष साक्षरता दरापेक्षा कमी आहे. मुलांच्या तुलनेत कमी मुली शाळांमध्ये प्रवेश घेतात आणि त्यापैकी अनेक शाळा सोडतात. "मुलीला शिक्षित करा, एक राष्ट्र सशक्त करा." राष्ट्राच्या जडणघडणीत महिलांचा मोलाचा वाटा आहे. या शतकात देशाची आर्थिक संपत्ती केवळ पुरुषांवर अवलंबून नाही तर महिलांच्या हातात आहे. समाजातील महिलांची भूमिका सुधारण्यासाठी सरकारने प्रामुख्याने त्यांचे शिक्षण आणि रोजगाराच्या संधी वाढवण्यावर लक्ष केंद्रित केले. या परिस्थितीत, आम्हाला भारतातील प्रत्येक कोपऱ्यात लिंग समानता, साक्षरतेची पातळी आणि महिला सक्षमीकरणात आणखी सुधारणा आवश्यक आहे. त्यासाठी, भारत सरकारने त्यांना परंपरागत विकासात घेऊन जाण्यासाठी काही कार्यक्रम आणि योजना सुरू केल्या आहेत. या कृतींमुळे महिलांच्या सामाजिक-आर्थिक परिस्थितीत लक्षणीय बदल घडून आले आहेत. भारताला स्वातंत्र्य मिळाल्यानंतर महिला राष्ट्रवादीचा सहभाग मोठ्या प्रमाणावर मान्य करण्यात आला. जेव्हा भारतीय राज्यघटना तयार करण्यात आली तेव्हा त्यांनी महिलांना समान अधिकार दिले, त्यांना देशाचे कायदेशीर नागरिक मानले आणि स्वातंत्र्य आणि संधीच्या बाबतीत पुरुषांच्या बरोबरीचे मानले. ८६ व्या घटनादुरुस्तीनुसार ६ ते १४ वयोगटातील मुलांना मोफत आणि सक्तीचे शिक्षण हा भारतीय नागरिकांचा मूलभूत अधिकार आहे. जरी भारत सरकारने काही उपाय केले आहेत जसे की "सर्व शिक्षा अभियान" (या कार्यक्रमाचा मुख्य हेतू विशेषतः गरीब ग्रामीण भागातील मुलींना प्राथमिक शिक्षण देणे हा आहे) या उपक्रमांनंतरही महिलांमध्ये अनेक अडथळे आहेत. म्हणून, हा अभ्यास प्रामुख्याने भारतातील स्त्री शिक्षणावर केंद्रित आहे.

भारतातील शिक्षण

भारतातील महिला शिक्षण देशाच्या सर्वांगीण विकासात अतिशय महत्त्वाची भूमिका बजावते. हे केवळ निम्म्या मानवी संसाधनांच्या विकासासाठीच नाही तर घरात आणि बाहेरील जीवनाचा दर्जा सुधारण्यात मदत करते (सुगुणा, 2011). भारतीय शिक्षण व्यवस्थेत दोन महत्त्वाच्या रचना आहेत, एक औपचारिक आणि दुसरी अनौपचारिक शिक्षण. ऑनलाइन शिक्षण आणि दूरशिक्षण यांसारख्या महिला शिक्षणाला प्रोत्साहन देण्यासाठी काही इतर शैक्षणिक कार्यक्रम देखील तयार केले गेले. या संपूर्ण शैक्षणिक कार्यक्रमाचा मुख्य उद्देश प्रत्येक मुलीला शिक्षित करणे हा आहे. साक्षरतेची ही कमी पातळी केवळ महिलांच्या जीवनावरच नाही तर त्यांच्या कुटुंबावर आणि देशाच्या आर्थिक विकासावरही नकारात्मक परिणाम दर्शवते. त्यामुळे महिलांमधील शिक्षणाचा स्तर उंचावणे हे सर्वात महत्त्वाचे आहे. HRD मंत्रालयाच्या 2015 च्या उच्च शिक्षणावरील अखिल भारतीय सर्वेक्षण अहवालानुसार, भारतात अंदाजे 33.3 दशलक्ष भारतीयांनी उच्च शिक्षण अभ्यासक्रमांमध्ये नोंदणी केली आहे. 2014-2015 पर्यंत 17.9 दशलक्ष मुले आणि 15.4 दशलक्ष मुली आहेत. समानता, धर्म स्वातंत्र्य, शैक्षणिक हक्क, सांस्कृतिक आणि शैक्षणिक, शोषणाविरुद्ध, स्वातंत्र्य हे स्त्रियांचे मूलभूत हक्क आहेत. मुलींच्या शैक्षणिक स्तरात सुधारणा केल्याने तरुण स्त्रियांच्या आरोग्यावर आणि आर्थिक भविष्यावर स्पष्ट परिणाम होत असल्याचे दिसून आले आहे, ज्यामुळे त्यांच्या संपूर्ण समाजाच्या भविष्यात सुधारणा होते. मानवी हक्कांच्या सार्वत्रिक घोषणेनंतर, मूलभूत शिक्षण स्वतःच संपुष्टात आले आहे; तो आजीवन शिक्षण आणि मानवी विकासाचा पाया आहे.

प्राचीन भारतातील स्त्री शिक्षण:

वैदिक कालखंडात स्त्रियांना शिक्षणाची सोय होती, परंतु हळूहळू त्यांनी हा अधिकार गमावला. भारताचे धर्मग्रंथ ऋग्वेद आणि उपनिषदांमध्ये अनेक महिला ऋषी आणि द्रष्ट्यांचा उल्लेख आहे. सुरुवातीच्या वैदिक युगात स्त्रियांना समान स्थान आणि अधिकार मिळाले. तथापि, 500 बीसी नंतर, स्त्रियांचे स्थान कमी होऊ लागले. प्राचीन भारतात स्त्रियांचे स्थान महत्त्वाचे होते. वैदिक काळात प्राचीन भारतात स्त्रीशिक्षण प्रचलित होते. प्राचीन काळी भारतीय स्त्रिया पुरुषांपेक्षा श्रेष्ठ असल्याचे म्हटले जात होते. प्राचीन भारतातील स्त्रियांना महत्त्व दिले गेले होते आणि त्या काळात भारतीय समाजात त्यांना महत्त्वाचे स्थान होते. वैदिक काळात शिक्षण व्यवस्था खूप विकसित होती. ऐतिहासिकदृष्ट्या महिलांनी जीवनाच्या सर्व क्षेत्रात धैर्याने आणि उत्साहाने भाग घेतला आहे. भारतीय पौराणिक कथा उच्च शिक्षित आणि विकसित स्त्रियांच्या कथांनी समृद्ध आहे. ख्रिस्तपूर्व तिसऱ्या शतकातील प्राचीन भारतीय शिक्षणाचा ऐतिहासिक पुरावा सापडतो. जेव्हा तोंडी शिक्षण दिले जात होते आणि अनेक महिला विद्वान त्यात भाग घेत होते. जेव्हा बौद्ध धर्माचा भारतात प्रसार झाला तेव्हा नालंदा, विक्रमशिला आणि तक्षशिला यांसारख्या काही जगप्रसिद्ध शैक्षणिक संस्थांची स्थापना झाली. संशोधनातून असे दिसून आले आहे की या विद्येच्या मंदिरांमध्ये अनेक महिलांनी प्रवेश घेतला होता. पाचव्या शतकापासून ते तेराव्या शतकापर्यंत या विद्यापीठांची भरभराट झाली. 11 व्या शतकात मुस्लिम शासकांनी दिल्ली, लखनौ आणि अलाहाबाद येथे विद्यापीठे स्थापन केली. तरीही शिक्षण हे समाजाच्या एका विशिष्ट स्तरापुरतेच मर्यादित असल्याचे दिसून आले आहे. ते प्रत्येकासाठी उपलब्ध नव्हते.

स्त्री शिक्षणाबाबत काही विधाने :

महिला समाजाचा कणा आहे. महात्मा ज्योतिराव फुले (1827, पुणे) हे खरे परोपकारी होते. त्यांनी भारतातील पहिली मुलींची शाळा उघडली आणि उच्च जातीतील विधवांसाठी पहिले घर आणि नवजात मुलींसाठी एक घर उघडण्याचे श्रेय त्यांना दिले जेणेकरून त्यांना स्त्रीभ्रूणहत्येपासून वाचवता येईल. काही महत्त्वाचे विचार आहेत:

- "जर तुम्ही एखाद्या पुरुषाला शिक्षित केले तर तुम्ही एखाद्या व्यक्तीला शिक्षित कराल पण जर तुम्ही स्त्रीला शिक्षित केले तर तुम्ही कुटुंबाला (राष्ट्राला) शिक्षित कराल". डॉ. जेम्स केगीर ऍग्रे
- स्त्रीला कमकुवत लिंग म्हणणे हे अपमान आहे; हा पुरुषाचा स्त्रीवर अन्याय आहे. जर सामर्थ्य म्हणजे नैतिक सामर्थ्य असेल तर स्त्री ही पुरुषापेक्षा अतुलनीय श्रेष्ठ आहे. महात्मा गांधी
- "मुलींच्या शिक्षणापेक्षा अधिक मौल्यवान गुंतवणूक नाही." बान की मून, सरचिटणीस, संयुक्त राष्ट्र
- "महिलांचे खरे सशक्तीकरण केवळ शिक्षण, आर्थिक स्वावलंबनाला प्रोत्साहन आणि एखाद्याच्या पूर्ण क्षमतेचा उलगडून दाखविणाऱ्या संधींच्या योग्यतेमुळेच शक्य होईल." राष्ट्रपती प्रणव मुखर्जी
- मला शाळेत जमिनीवर बसावे लागले तर माझी हरकत नाही. मला फक्त शिक्षण हवे आहे आणि मी कोणाला घाबरत नाही." मलाला युसुफझाई

स्त्री शिक्षणातील अडथळे :

भौगोलिक, सामाजिक-सांस्कृतिक, आरोग्य, आर्थिक, धार्मिक, कायदेशीर, राजकीय/प्रशासकीय आणि शैक्षणिक घटक आणि महिलांची शैक्षणिक गैरसोय दूर करण्यासाठी सरकार, गैर-सरकारी संस्था आणि इतर संस्थांद्वारे पुढाकार. भारतात अजूनही लैंगिक भेदभाव कायम आहे आणि भारतात महिला शिक्षणाच्या क्षेत्रात अजून बरेच काही करण्याची गरज आहे. स्त्री-पुरुष साक्षरता दरातील अंतर हे फक्त एक साधे सूचक आहे, तर पुरुष साक्षरता दर महिलांपेक्षा जास्त आहे. स्त्रिया केवळ गृहिणी मानत होत्या आणि घरात राहणे चांगले होते. मुलींच्या शिक्षणात अनेक अडथळे कायम आहेत. स्त्रियांच्या शिक्षणातील काही अडथळे हे समाजशास्त्रीय आहेत, ज्यांचे मूळ लिंग स्टिरियोटाइपिंग आणि लैंगिक असमानतेमध्ये आहे आणि इतर आर्थिक चिंता आणि मर्यादांमुळे प्रेरित आहेत. जेंडर प्रोफाइलिंग आणि स्टिरियोटाइपिंगचा परिणाम असा आहे की स्त्रिया त्यांच्या घरगुती भूमिकेशी संबंधित कार्यक्रमांमध्ये अधिक सहभागी होतात.

स्त्री शिक्षण सुधारण्यासाठी पावले:

हे उघड आहे की वरील उद्दिष्टे केवळ प्रथम आणि सर्वात महत्त्वाचे म्हणजे, स्त्रियांना दर्जेदार शिक्षण मिळतील याची खात्री करूनच साध्य होऊ शकते. हे पूर्ण झाल्यावर, राष्ट्रीय विकासात पूर्ण सहभागासाठी महिलांना आवश्यक असलेले ज्ञान, कौशल्ये, दृष्टीकोन आणि इतर क्षमता विकसित होतील. महिला शिक्षण सुधारण्यासाठी खालील उद्दिष्टे आहेत.

1. महिलांना त्यांचे कौटुंबिक आरोग्य आणि आहार सुधारण्यास सक्षम करणे.
2. महिलांची उत्पादक क्षमता वाढवा, त्यामुळे त्यांच्या कुटुंबाचे जीवनमान उंचावणे.
3. महिलांना योग्य तंत्रज्ञान आणि सहकारी संस्थांच्या व्यवस्थापनात प्रवेश देणे
4. महिलांची सामाजिक आणि सांस्कृतिक स्थिती सुधारणे.
5. महिलांना त्यांच्या जबाबदाऱ्या अधिक प्रभावीपणे पार पाडण्यास सक्षम करणे.
6. महिलांना त्यांच्या स्वतःच्या भीती आणि अपुरेपणा किंवा कनिष्ठतेच्या भावनांशी लढण्यास मदत करणे
7. मानसिक, सामाजिक, शारीरिक, मानसिक, धार्मिक आणि आर्थिक अशा सर्वांगीण विकासासाठी महिलांना शिक्षित करणे.

स्त्री शिक्षणाचे फायदे:

सामाजिक सुधारणा: महिला शिक्षणामुळे महिलांना समाजासमोरील समस्या आणि समस्या सोडविण्यास मदत होते. 1968 च्या कोठारी आयोगाने सामाजिक प्रगतीचे साधन म्हणून शिक्षणाची शिफारस केली. स्त्री शिक्षणाच्या माध्यमातून भारत सामाजिक विकासाचे उद्दिष्ट साध्य करू शकतो.

स्त्री-पुरुष समानता: स्त्री ही समाजातील वंचित घटकाचा एक भाग आहे. शिक्षणामुळे त्यांना समाजातील लैंगिक दरी कमी करण्यास मदत होते. सहशिक्षण संस्था पुरुष मुलांनाही स्त्रीचा आदर करायला शिकवतात. आर्थिक उत्पादकता: महिला शिक्षणाद्वारे देश आर्थिक स्तरावर प्रगती करू शकतो आणि देशाचा जीडीपी देखील वाढवू शकतो.

अर्थक मृत्यू कमी होणे: सुशिक्षित स्त्रिया तिची कौटुंबिक परिस्थिती समजून घेतात आणि कुटुंबातील सदस्यांमधील वाद टाळण्यासाठी योग्य आणि चांगले निर्णय घेतात. स्त्रीशिक्षणामुळे भारतातील बाल मानवतेचे प्रमाणही कमी होते.

सुधारित राहणीमान: शिक्षणामुळे स्त्रीसाठी रोजगाराची संधी आपोआप वाढेल. सुशिक्षित स्त्रीला चांगली नोकरी मिळण्याची आणि राहणीमानाचा दर्जा चांगला मिळण्याची शक्यता असते.

लोकशाहीचे बळकटीकरण: शिक्षणामुळे महिलांमध्ये चौकसपणा निर्माण होतो ज्यामुळे राजकारणात मोठे योगदान होते ज्यामुळे शेवटी लोकशाही मजबूत होते. एकत्रीकरणद्वारे ते त्यांच्या हक्कांचे रक्षण करू शकत होते.

निष्कर्ष:

हे लक्षात घेणे महत्त्वाचे आहे की स्त्रियांच्या शिक्षणाकडे पाहण्याचा लोकांचा दृष्टीकोन आपल्या राष्ट्राचा विकास किती प्रमाणात व्हावा असे लोकांना वाटते हे स्पष्ट करण्यासाठी खूप पुढे जाईल. या म्हणीप्रमाणे स्त्रीला शिक्षित करणे म्हणजे संपूर्ण समाजाला शिक्षित करणे होय. महिला सक्षमीकरणासाठी शिक्षण हे महत्त्वाचे साधन मानले जाते. यामुळे त्यांची जीवनशैली बदलते, त्यांच्या रोजगाराच्या संधी सुधारतात, सार्वजनिक जीवनात त्यांचा सहभाग सुलभ होतो आणि समाजात त्यांचा दर्जाही वाढतो. साक्षरता आणि शिक्षणाच्या बाबतीत बरीच प्रगती झाली असली तरी, एकूणच रचना अजूनही स्त्रियांसाठी प्रतिकूल आहे. पोचपावती: मी माझ्या मार्गदर्शक प्रा. संगीता शुक्ला, जिवाजी विद्यापीठ ग्वाल्हेरच्या कुलगुरू यांचे अनुकरणीय मार्गदर्शन, देखरेख आणि सतत प्रोत्साहन दिल्याबद्दल कृतज्ञता व्यक्त करण्यासाठी या संधीचा लाभ घेत आहे.

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महिला सक्षमीकरणासाठी भारतीय कायदे आणि सद्यस्थिती

सरिता दिनकरराव देशमुख

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संशोधन लेख

प्रस्तावना

प्रकाशाच्या दिशेने वाटचाल करणारे 20 वे शतक संपून विज्ञान-तंत्रज्ञानाचे असे 21वे शतक उजाडले आहे. ज्या 21व्या शतकामध्ये महिला या प्रत्येक क्षेत्रामध्ये कार्यरत असलेल्या पाहायला मिळते. तरीही महिला सक्षमीकरणासाठी भारतामध्ये कायदे करण्याची गरज पडत आहे कारण सन 2011 च्या जनगणनेनुसार देशात 10 वर्षात 4 कोटी मुली ह्या गर्भाशयातच मारल्या गेल्या. हे पाहता लक्षात येते की, महिलांना समाजामध्ये सर्वत्र स्वतंत्र दर्जा, अस्तित्व आणि पुरुषांच्या बरोबरीने समाजातून जो दर्जा मिळायला पाहिजे तो आजपर्यंत मिळाला नाही. यासाठी गरज आहे ती महिला सक्षमीकरणाची. महिला सक्षमीकरणाच्या दृष्टीने प्रयत्न हे स्वातंत्र्योत्तर काळातच नाही तर स्वातंत्र्यपूर्व काळापासून करण्यात आलेले आहे. ज्यामध्ये सती प्रथा निर्मूलन कायदा - 1829, हिंदू पुनर्विवाह कायदा - 1836, बालविवाह (शारदा) कायदा - 1929 मध्ये करण्यात आला या सर्व कायद्यांचा संदर्भ घेऊन स्वातंत्र्योत्तर काळामध्ये नवीन कायदे तयार करण्यात आलेले आहे. स्वातंत्र्योत्तर भारताने जे संविधान स्वीकारले त्या संविधानात महिलांच्या सक्षमीकरणासाठी अनेक तरतुदी केलेले आहे. या तरतुदी अमलात आणण्यासाठी वेगवेगळे कायदे, संहिता, नियम व न्यायालयाने दिलेले निर्णय अस्तित्वात आहे.

भारतीय संविधानातील कलम 14, कलम15, कलम16, कलम39(ब), कलम243(घ) (2), कलम243(घ) (3), कलम243(न) (2), कलम243(न) (3) कलम243 (न) (4), कलम 243 (घ) हे सर्वाना माहीतच आहे. परंतु भारतीय संविधानाने महिला सक्षमीकरणासाठी ज्या तरतुदी केलेल्या आहे त्या अमलात आणण्यासाठी, त्याची अंमलबजावणी होण्यासाठी काही कायदे करण्यात आले. त्याचप्रमाणे काही संहिता, नियमही ठरवण्यात आले ते समजून घेणे महिला सक्षमीकरणाच्या दृष्टीने अत्यंत महत्त्वाची आहे.

संशोधनाचे उद्दिष्टे -

1. महिला सक्षमीकरणाची गरज समजून घेणे.
2. महिला सक्षमीकरणासाठी केलेल्या घटनात्मक तरतुदीचा आढावा घेणे.
3. महिला सक्षमीकरणासाठी केलेल्या कायदेविषयक तरतुदी तरतुदींचा अभ्यास करणे.
4. महिला सक्षमीकरणासाठी केलेल्या कायद्यांचे महत्त्व अभ्यासणे.

संशोधनाचे महत्त्व -

जागतिक स्तरावर आणि भारतामध्ये महिला सक्षमीकरणासाठी अनन्य साधारण प्रयत्न करण्यात आले. स्वातंत्र्यपूर्व काळामध्ये ज्याप्रमाणे ब्रिटिश कालखंडात कायदे करण्यात आले त्याचप्रमाणे स्वातंत्र्यप्राप्तीनंतर भारताने जे संविधान स्वीकारले त्यामध्ये महिलांना समान दर्जा दिलेला असून महिलांच्या सक्षमीकरणासाठी अनेक कायदे केलेले आहे. परंतु या कायद्याची योग्य अंमलबजावणी न झाल्याने आणि कायद्यामध्ये असलेल्या पळवाटामुळे महिला सक्षमीकरण हे यशस्वीपणे होऊ शकले नाही. त्यामुळेच महिला सक्षमीकरणासाठी आणि संविधानिक कलमांची योग्य अंमलबजावणी होण्यासाठी कायदे, तरतुदी आणि विविध योजना तयार करण्यात आल्या. त्यांचा आढावा घेण्याच्या दृष्टीने सदर शोधनिबंध महत्त्वाची भूमिका बजावतो.

महिला सक्षमीकरणविषयक कायदे, तरतुदी -

21 व्या शतकामध्ये महिलांचे कल्याण (Welfare) आणि त्यांचे सबलीकरण, सक्षमीकरण (Empowerment) करण्याच्या दृष्टीने शासनाच्या वतीने आणि कायदे, तरतुदी, ध्येय-धोरणे ठरविला जात आहे त्यांचा आढावा घेणे महिला सक्षमीकरणाच्या दृष्टीने अत्यंत गरजेचे आहे.

भारतीय शासनाने महिलांना समानतेचा अधिकार बहाल केलेला आहे. या अधिकाराची सर्व क्षेत्रावर अंमलबजावणी होण्यासाठी समान कामासाठी समान वेतन हा अधिनियम 1976 मध्ये सरकारने पारित केलेला आहे. ज्याद्वारे समान कामासाठी श्रमाचे वेगवेगळे मूल्य ठरवणाऱ्या व्यवस्थेवर कायदेशीर बंधने लागण्यात आली. पुरुष आणि महिलांना समान वेतन देण्यासाठी 'समान श्रम अधिनियम 1976' लागू करण्यात आले. परंतु स्त्री आणि पुरुषांच्या शरीर रचनेमध्ये असलेल्या बदलांमुळे महिलांसाठी काही विशेष तरतुदीची गरज आहे. या दृष्टीने महिला कर्मचाऱ्यांना 80 दिवस कार्य झाल्यानंतर व गर्भपात यासंबंधी निशुल्क तपासणी सुविधा उपलब्ध करून देण्यासंबंधीची तरतूद करणारे अधिनियम 'प्रस्तुती सुविधा अधिनियम 1961' मध्ये पारित करण्यात आले. भारतीय संस्कृतीमध्ये असलेल्या विवाह पद्धतीत कन्यादान ही पद्धती आहे. ज्यामुळे कन्यादान करताना वराला हुंडा देण्याची प्रथा असल्यामुळे महिलांमध्ये हुंडाबळी ही समस्या निर्माण झाली आणि या हुंडाबळीचे प्रमाण दिवसेंदिवस वाढत चालले असताना या प्रथेला आळा घालण्यासाठी 'हुंडाबंदी अधिनियम 1961' मध्ये लागू करण्यात आला परंतु या कायद्यातील तरतुदी पुरेशा नसल्याने 1986 मध्ये या अधिनियमात दुरुस्ती करून हुंडा देणारा आणि घेणारा अशा दोघांनाही दोषी ठरवण्यात आले. ज्या महिला अनैतिक कार्यात जसे वेश्या व्यवसायामध्ये गुंतलेल्या महिला यांच्या सक्षमीकरणासाठी या महिलांना समाजाने दूर लोटले आहे त्यांना समाजाच्या मुख्य प्रवाहात आणण्याचे हेतूने 'वेश्यावृत्ती निवारण अधिनियम 1986' मध्ये पारित करून महिला सक्षमीकरणाचा प्रयत्न करण्यात आलेला आहे. स्त्रियांचे हक्क सुरक्षित यादृष्टीने गाव नमुना सात-बारा सदरी सरहिस्सार म्हणून पत्नीच्या नावाची नोंद करण्याची तरतूद दि. 15 सप्टेंबर 1992 रोजी महाराष्ट्र शासन महसूल व वनविभाग परिपत्रक क्र. एस-14/2161816/प्र.क्र.458/ल-6 अन्वये जाहीर करण्यात आले. या परिपत्रकाचे प्रभावी अंमलबजावणी प्रत्येक गावात होणे गरजेचे आहे.

भा.दं.वि. 494 नुसार - पत्नी जिवंत असताना तिला कायदेशीर घटस्फोट न देता दुसरा विवाह करणे हा भारतीय दंड संहिता कलम 494 नुसार शिक्षा पात्र गुन्हा ठरवला आहेत या कायदानुसार एक पत्नीत्व बंधनकारक आहे. महिलेच्या संमतीशिवाय तिच्याबरोबर शारीरिक संबंध ठेवणे हा भा.दं.वि. कलम 376, 377 नुसार बलात्काराच्या शिक्षेस पात्र गुन्हा ठरवून महिलांचा सन्मान राखलेला आहे. विवाहित महिलेला

तिच्या नातेवाईकांकडून क्रूर वागणूक देणे, महिलेचा छळ करणे हा भा.दं.वि. कलम 498-अ नुसार शिक्षापात्र गुन्हा ठरवलेला आहे. महिलेला तिच्या संमतीशिवाय घेऊन जाणे म्हणजेच अपहरण हा भा.दं.वि. कलम 359, 374 नुसार गुन्हा ठरवलेला आहे. विवाहित महिलेचा विवाहानंतर सात वर्षांच्या आत संशयास्पद मृत्यू झाल्यास हुंडाबळीचा गुन्हा भा.दं.वि. कलम 304-ब नुसार दाखल करता येऊ शकतो. स्त्रियांना लज्जा उत्पन्न होईल असे कोणतेही कृत्य करणे हा भा.दं.संहितेनुसार कलम 354 विनयभंगाचा गुन्हा समजला जातो. कोणत्याही मुलीचा विवाह ती सजज झाल्याशिवाय म्हणजेच वयाची 18 वर्षे पूर्ण झाल्याशिवाय करणे याला बालविवाह भा.दं.वि. कलम 394 नुसार गुन्हा ठरविलेला आहे. इत्यादी कायदेविषयक तरतुदीमुळे महिला सक्षमीकरण शक्य होत आहे.

या कायदेविषयक तरतुदी शिवाय सुद्धा महिलांच्या सर्वांगीण विकासासाठी व महिला सक्षमीकरणासाठी काही विशेष योजनाही लागू करण्यात आल्या. ज्यामध्ये 'महिला समृद्धी योजना 1992' मध्ये ग्रामीण महिलांना बचतीचे महत्त्व पटवून देण्यासाठी सुरू करण्यात आली. ग्रामीण तसे दुर्गम भागात झोपडपट्टीत राहणाऱ्या महिलांना आर्थिकदृष्ट्या स्वावलंबीकरणाच्या प्रयत्नांनी 'इंदिरा महिला योजना 1995' मध्ये लागू करण्यात आली. ग्रामीण भागासाठी स्वयंरोजगाराच्या संधी निर्माण करून देण्यासाठी तसेच त्यांना आरोग्य, शिक्षण, पोषण, स्वच्छता आणि मुलांची देखभाल करण्यासाठी सुविधा देणारी योजना 'द्वारका योजना 1982' मध्ये लागू करण्यात आली. ग्रामीण भागात राहणाऱ्या महिलांसाठी रोजगाराची संधी उपलब्ध करून देण्याच्या हेतूने त्यांना प्रशिक्षण देण्यासाठी 'न्यू मॉडेल चरखा योजना 1987' मध्ये लागू करण्यात आले. दारिद्र्यरेषेखालील जीवन जगणाऱ्या कुटुंबातील महिलेसाठी तसेच मुलींसाठी पौष्टिक आहार देण्याबरोबरच मुलींना दहावीपर्यंत मोफत शिक्षणाची सोय करणारी योजना 'बालिका समृद्धी योजना 1997' मध्ये सुरू करण्यात आली. ग्रामीण महिलांना विकास प्रक्रियेत, निर्णय प्रक्रियेत सहभाग वाढवा त्यांच्यामध्ये जाणीव जागृती निर्माण व्हावी, सामाजिक समतेच्या सूत्राची अंमलबजावणी व्हावी यासाठी 'ग्रामीण महिला विकास प्रकल्प 1997' मध्ये राबविला गेला.

महिलांच्या सक्षमीकरणाचे जिल्हास्तरीय, राज्यस्तरीय देखील प्रयत्न करण्यात आलेले आहे. ज्यामध्ये महिलांना कायदेविषयक सल्ला उपलब्ध करून देण्यासाठी, त्यांना व्यावसायिक आणि नोकरी निवडताना सल्ला देण्यासाठी महिलांना तात्पुरता आश्रय देण्यासाठी 'सावित्रीबाई फुले बहुउद्देशीय महिला केंद्र' स्थापन करण्यात आले आहे. शहरी आणि ग्रामीण भागातील महिलांना शासकीय संघटनांचे किंवा स्वयंसेवी गटांमार्फत पतकर्ज वितरण करण्यासाठी 'राष्ट्रीय महिला कोष' निर्माण करण्यात आलेला आहे. त्याचप्रमाणे व्यवसाय शिक्षणामध्ये महिलांचा सहभाग वाढण्यासाठी शासनाने औद्योगिक प्रशिक्षण संस्थांमध्ये प्रवेशासाठी उपलब्ध जागांच्या 25% जागा ह्या महिलांसाठी राखीव ठेवलेल्या आहे. आर्थिकदृष्ट्या मागास कुटुंबातील मुलींना संगणक, नर्सिंग, टेलिफोन ऑपरेटर, आयटीआयमधील ट्रेड त्यांचे प्रशिक्षण घेत असताना त्यांना प्रशिक्षणाच्या कालावधीत दरमहा शंभर रुपये विद्यावेतन देणारे व्यावसायिक प्रशिक्षण विद्या वेतन सुरू करण्यात आले आहे. ज्यामुळे मुलींना शिकवताना त्यांचा आर्थिक भार तिच्या आई-वडिलांवर पडणार नाही. त्याचप्रमाणे केंद्र पुरस्कृत एकात्मिक ग्रामीण विकास कार्यक्रमांतर्गत ग्रामीण भागातील दारिद्र्य रेषेखालील महिलांना समाज कल्याण विभागामार्फत मोफत शिलाई मशीनचे वाटप केल्या जात आहे. या सर्वांमधून महिला सक्षमीकरण चालना मिळताना दिसून येते. येवढेच नाही तर महिलांवर होणारे अन्याय आणि त्यांच्या निवारणाच्या हेतूने आणि महिलांचा राहणीमानाचा जीवनाचा दर्जा उंचावण्याच्या दृष्टीने 'राष्ट्रीय महिला

आयोगाची स्थापना 1996' मध्ये करण्यात आली. या आयोगाने महिलांच्या सामाजिक, आर्थिक, शैक्षणिक विकासासंबंधी अनेक योजना आखून त्यावर प्रभावीपणे अंमलबजावणी केलेले आहे.

महिला सक्षमीकरणविषयक कायद्याचे महत्त्व -

भारतीय स्त्री जाती बदल सांगायचे झाल्यास ती पारंपारिक संस्काराच्या ओझाने दबलेली आहे. त्यामुळे तिला स्वतःमध्ये नवीन बदल करणे म्हणजेच परिवर्तन करणे सहज शक्य नाही. स्त्रियांची स्वतःची मानसिकता जोपर्यंत बदलत नाही तोपर्यंत कुठल्याही शासकीय योजना, धोरणे, अधिनियम महिला सक्षमीकरणाची प्रक्रिया यशस्वी करू शकणार नाही. परंतु महिला सक्षमीकरणासाठी जे काही कायदेविषयक तरतुदी, ध्येय, धोरणे आखलेले आहे त्यामुळे महिलांच्या अधिकारांवर गदा येऊ शकत नाही किंवा कोणीही त्यांचे अधिकार त्यांच्यापासून हिसकावून, बळजबरीने घेऊ शकत नाही. ज्या समानतेच्या अधिकारासाठी विदेशातील स्त्रियांना वर्षानुवर्ष संघर्ष करावा लागला तो संघर्ष भारतीय स्त्रियांना करण्याची गरज पडली नाही. कायद्याची वचक अपराधांवर असल्यामुळे अपराधीही गुन्हा करताना कचरतो.

बरेच असे क्षेत्र आहे जिथे महिला कार्यरत नव्हत्या परंतु आपल्याला असलेल्या समानतेच्या संधीची जाणीव त्यांना जशी जशी व्हायला लागली तशी तशी त्यांनी प्रत्येक क्षेत्रामध्ये आपली छाप उमटवायला सुरुवात केली. कुठलेही क्षेत्र असो त्यामध्ये पुरुषाच्या खांद्याला खांद्या लावून काम करण्याची क्षमता त्यांच्यामध्ये या कायद्याने निर्माण केली. ही कायदेविषयक तरतूद जर नसत्या तर महिलांनी ज्या क्षेत्रात कधीच काम केलेले नाही त्या क्षेत्रामध्ये जाण्याचा प्रयत्नही त्यांनी केला नसता. त्यांच्या प्रयत्नांना पंख देण्याचे काम या कायद्याने केलेले आहे. त्यांच्या स्वप्नांना उंच भरारी घेण्याचे सामर्थ्य या कायद्याने निर्माण केलेले आहे. त्यामुळेच आज बऱ्याच प्रमाणामध्ये महिला सक्षमीकरण झाल्याचे दिसून येत आहे. अपवाद वगळता प्रत्येक क्षेत्रामध्ये महिला कार्यरत आहे. परंतु अजूनही अशा काही अज्ञानी महिला आहेत की ज्यांच्यामध्ये शैक्षणिक अभाव असल्यामुळे त्यांना महिलांसाठी असलेले कायदे, महिला सक्षमीकरण ह्या संकल्पना समजण्यास वेळ लागत आहे परंतु त्याबद्दल जाणीव जागृती झाल्यास त्या सुद्धा आपलं कर्तृत्व सिद्ध करू शकतात. या दृष्टीने असलेल्या ह्या महिला सक्षमीकरणासाठी कायदेविषयक तरतुदी खूप महत्त्वाच्या ठरतात.

निष्कर्ष -

सद्यस्थितीत महिला सक्षमीकरण होणे अत्यंत गरजेचे आहे. महिलांना जर समाजात निर्भयपणे वावरताना पाहायचे असेल तर महिला सक्षमीकरणासाठी केलेले कायदे हे कठोर असले पाहिजे. त्यांची अंमलबजावणी व्यवस्थित होणे गरजेचे आहे. निर्भया प्रकरण, कोपर्डी प्रकरण, खैरलांजी प्रकरण हे आपण पाहिलेलेच आहे रोज समाजामध्ये असे असंख्य प्रकार घडताना दिसतात. परंतु आरोपींना कठोर शिक्षा लवकर मिळत नाही परिणामी कायद्याची भीती न राहता गुन्हेगारावर कुठलाही वचक असलेला दिसत नाही. त्यामुळे नवीन गुन्हे जन्माला येतात कायद्यातील पळवाटा शोधून प्रसंगी राजकीय दबाव यासाठी कायद्यातील पळवाटा शोधल्या जातात. आंध्रप्रदेशमध्ये मागू असलेला 'दिशा' नावाचा नवा कायदा सर्वत्र लागू करण्यात यायला पाहिजे. यामध्ये 21 दिवसात आरोपीला शिक्षा देण्याचे निर्णय घेणे अपेक्षित आहे असे इतरत्र झाले तर अनेक गुन्हे कमी होतील महिलांवरील अत्याचाराचे प्रकरणे कमी होतील आणि महिला सक्षम झाल्याशिवाय राहणार नाही.

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प्रा. कल्पना वामनराव गोडे

शिवशक्ती महाविद्यालय, बाभुळगांव

संशोधन लेख

प्रस्तावना — अन्न वस्त्र निवारा या मनुष्याच्या महत्वपूर्ण गरजा आहे. या गरजा पर्याप्त असल्या की, मनुष्य आपले जीवन चांगल्याप्रकारे व्यतीत करू शकतो. परंतु जगातील वाढती लोकसंख्या बघता आणि शेतातील प्रतीकुल पिकांची परीस्थितीमुळे अन्न धान्यांची निर्माण झालेली टंचाई वाढत्या लोकसंख्येच्या अन्नाची गरज भागवू शकेल अशा पध्दतीचे अन्न धान्यांचे उत्पादन करण्यासाठी कृषी क्षेत्रात सकं रीत अन्न धान्य निर्मातीचा प्रकार मानवाच्या आरोग्याला घातक ठरणारे अन्न पिकांवर किटकनाशकाच्या फवारण्या सारख्या जीवघेण्या चढाओढीमुळे सर्व मानव जातीच्या आर्युमानमध्ये परिणामकारक बदल जाणवायला लागलेला आहे.

भारत हा कृषीप्रधान देश असून भारताच्या परंपरा व रुढी तसेच त्यांचे खान-पान वेगवेगळे आहे. कारण भारतात विविध जाती-जमातीचे लोक राहतात व प्रत्येकाचा वेगवेगळा आहार आहे तसेच श्रीमंताच्या खाण्यापिण्याच्या सवयी वेगवेगळा आहे. शहरातील लोक ही काही प्रमाणात विभक्त कुटूंबात राहतात. कारण नवरा बायको ही दोन्ही नोकरीवर असल्या कारणाने त्यांना कुटूंबाच्या लांब राहावे लागतात. त्यामुळे त्यांना घरातील मुलांवर फारसे लक्ष देणे जमत नाही. कधी कधी तर मुलं सांबाळायला आया ठेवावी लागते. आणि स्वयंपाकाला बाई ठेवावी लागते त्यामुळे जे बाई करले तेच अन्न स्वतः व मुलांना द्यावे लागते. लहाणपणी त्यांना चव समजत नाही म्हणून ते खातात परंतु जसजसे मोठे होतात तसे त्यांना घरचे अन्न आवडत नाही. मीत्र मैत्रीणीं बरोबर बाहेर खायला लागतात. परंतु ग्रामीण भागात मुलांना भाजी भाकरी खावी लागते. त्यामुळे त्यांना सुध्दा पोषक आहार पाहीजे तसा मिळत नाही. परंतु मुलांचा संवांगीन विकास होण्यासाठी त्यांना सात्विक आहार म्हणजेच समतोल आहार देणे गरजेचे आहे. समतोल आहार म्हणजे ज्यामध्ये कर्बोदके, प्रथीने, खनीजे, जीवनसत्वे व पाणी या सर्व गोष्टींचा समावेश असणे आवश्यक आहे. परंतु सकस आहाराची माहीती ही आईला नसते त्यामुळे मुलांनाही नसते म्हणून पहीले सर्व गोष्टींची माहीती करून घेणे गरजेचे आहे. मुलांना सुध्दा या बदलचे ज्ञान असणे आवश्यक आहे. कारण युवा पिढी ही भारताची संपत्ती आहे. ते उद्याचे पालक आहे. त्यामुळे त्यांचे आरोग्य व बुध्दी चांगली ठेवणे हे आपले कर्तव्य आहे. यासाठी घरातील प्रत्येक स्त्राला याचे ज्ञान असणे आवश्यक आहे. कारण १२ ते १९ हा काळ त्यांच्या शारिरीक बदलाचा काळ आहे. यासाठी त्यांचा योग्य विकास होणे गरजेचे आहे.

त्यासाठी एखाद्या आहारतज्ञाकडून एक दिवसीय आहार तालीका तयार करून घ्यावी व त्यानुसार मुलांना आहार द्यावा जेणे करून त्यांचं या शरिरातील विकास होण्यासाठी आवश्यक असणारी पोषक घटक त्यांना त्या आहार तालीकेतून मिळेल म्हणून प्रत्येक स्त्रीने आपल्या मुलांसाठी याबाबतची काळजी घेणे जरूरी आहे. माहिती तंत्रज्ञानाच्या युगामध्ये टि.व्ही.,मोबाईल या सारख्या उपकरणाद्वारे आपल्याला जाहीरातीतुन वेगवेगळी माहिती मिळत असते. वेगवेगळे छया खादय पदार्थांची सुध्दा सजावट करून आपले मन वळवण्याची ही उपकरणे आपल्याला नको त्या आहाराला बळी पाडतात. अशा प्रकारच्या आहाराला आपल्याला कुठल्याही प्रकारचे पोषक मुल्य मिळत नाही. परंतु मुलांना हया पदार्थांची खपु आवड असते. कारण आजकाल स्त्री व पुरुष दोन्ही नोकरीवर असल्यामुळे त्यांना मुलांना पोषण म्दु य असलेले आहार द्यायला वेळ मिळत नाही. त्यामुळे मुले जे मिळेल ते खातात व ते त्यांचं या आरोग्याला हानिकारक आहे. त्यांचा विकास व बुध्दी चांगली ठेवण्यासाठी सात्विक आहाराची अंत्यत गरज आहे.

व्याख्या –

१. आहार – उत्तम स्वास्थासाठी आवश्यक अन्न घटक पोषक त्यांचा समावेश योग्य प्रमाणात असेल त्यांना आहार म्हणतात.
२. अन्न – ‘अन्न म्हणजे काय हे समजावून घेण्यासाठी कोणत्याही सजीव प्रण्याने खाल्यावर त्याचे शोषण व पोषण होवून शरिरातील गरजा पुर्ण होवून शरिराची वाढ व विकास होते अशा पदार्थांला अन्न असे म्हणतात’.
३. किशोरावस्था – जासील्ड यांच्या मते किशोरावस्था ही अवस्था एक टप्पा आहे की, ज्यामध्ये विकसनशिल व्यक्ती बालपनापासून परिपक्वतेपर्यंत प्रगती करते.

विषयाची निवड – प्रस्तुत संशोधनाचा विषय हा ‘किशोरवयीन मुलांच्या शारीरिक वाढीसाठी उपयुक्त आहार तालीकेचे महत्व’ हा आहे.मानवी जीवनातील महत्वाची अवस्था म्हणजे किशोरावस्था. किशोरावस्थेचा काळ हा १२ ते १८ असून या अवस्थेला फार महत्व दिले जाते. कारण किशोरावस्था हे देशाचे भविष्य आहे. तसेच ते उद्याचे पालक सुध्दा आहे. तर या अवस्थेमध्ये त्यांच्या परीपुर्ण विकासाला सुरुवात होते.शरिराची वाढ होणे, झीज भरून काढणे, उर्जा निर्मिती या सर्वांचा विकास जेव्हा होईल तेव्हा त्यांचा आहार चांगला पोषणमुल्य असेल. पोषण मुल्य आहार म्हणजे प्रथीने,कबोदके, स्निग्धे,जिवनसत्त्वे व पाणी या सर्व घटकांचा समावेश असने यालाच परिपूर्ण आहार म्हणतात. कारण परिपूर्ण आहार जर मुलांना मिळाला तरच त्यांचा विकास चांगला होतो. परंतु अलिकडे भारताने मात्र तंत्रज्ञानाने संपूर्ण विश्व व्यापलेले आहे आणि त्याने जगावर आपला प्रभाव निर्माण केला आहे. पोटभरू आहारांना आकर्षक व भडक रंग चिटकवून जाहीरातीच्या माध्यमातुन बाजारात सर्रासपणे विकले जात आहे. त्यामुळे किशोरांचे आरोग्य बिघडत चालले आहे. तर कुटूंबातील स्त्रीने याकडे आवजुर्न लक्ष दिले पाहीजे या विषयीचे ज्ञान मिळविले पाहीजे. कारण या अवस्थेत मुलांची काळजी घेणे गरजेचे आहे. जर काही कारणाने ते शक्य नसेल तर आहार तज्ञाकडून आहार तालीका तयार करून त्याप्रमाणे मुलांना आहार दिला पाहीजे. कारण त्यांचा शारीरिक विकास चांगला होण्यासाठी उपयक्त आहारतालीकेचे खुप महत्व आहे.

त्याकरीता खाली एक दिवसीय आहार तालीका दिली आहे.

किशोरवयीन मुलांसाठी पोषक तत्व युक्त आहार तालीका

सकाळचा नास्ता अन्न घटक	प्रमाण
दुध	१ कप
फळ, कोशींबीर किंवा भाज्या सलाद किंवा सुपाच्या स्वरूपात घेता येतात.	१२ कप
संपूर्ण धान्य ब्रेड बिक्रिस्टे किंवा मकीन	प्रमाणात एक
स्नॅक्समध्ये फळ काजू	एक मुठभर
दुपारचे जेवन रोटी किंवा ब्रेड चिकन किंवा मासे अंडी सोया उत्पादन किंवा चीज भाज्या	दोन किंवा तीन ५६ ग्रॅम १ ५६ ग्रॅम १००ग्रॅम
फळ प्रथीन उत्पादन नट किंवा बीया	५० ग्रॅम मुठभर
रात्रीचे जेवन गव्हाचा पाव पोळी भाज्या मासेसोया उत्पादने किंवा चिज अंडी प्रथीने जसे की चीक नट किंवा बिया	१ की. वा २ १००ग्रॅम ५६ ग्रॅम १ १ कप

अशाप्रकारे कमी जास्त करुन आपण आपल्या मुलांना आहार द्यावा जेणे करुन सर्वच पोषक घटक त्यांच्या शरिरात जावुन त्यांचा विकास योग्य रितीने होण्यास मदत होतो. संशोधनाचे उद्दिष्टे —

१. किशोवयीन मुलांच्या शारिरीक वाढीसाठी आहार तालीकेचे महत्व याबाबत अध्ययन करणे.
२. किशोरांच्या समतोल व सकस आहाराविषयी आई वडीलांनी घ्यावयाच्या दक्षतेचे अध्ययन करणे.
३. आकर्षक जाहीरातीतुन किशोरांच्या आहारातील बदलांचे अध्ययन करणे.
४. किशोरांच्या शारिरीक वाढीसाठी समतोल आहारा विषयी माहितीचे अध्ययन करणे. संशोधन विषयाचे महत्व : किशोरवयीन मुलांच्या शारिरीक वाढीसाठी उपयुक्त आहार तालीकेचे महत्व हा संशोधनाचा विषय असून या विषयाचे महत्व म्हणजे किशोरावस्थाचा काळ हा १२ ते १८ असून या वयात मलु । मुलींच्या शारिरीक बदलास सुरुवात होते. हा काळ त्यांच्या शारिरीक विकासाचा

काळ आहे. तर त्यांचा विकास चांगला व्हावा यासाठी त्यांना पोषक घटकाची आवश्यकता आहे. तर हे पोषक घटक आपल्याला कशातून मिळते हे माहित असणे गरजेचे आहे. परंतु नोकरी करणा—या किंवा घरी असणा—या स्त्रियांना याबाबत ज्ञान नसल्याकारणाने ते मुलांना पोषक आहार देवू शकत नाही'. मलुे बाहेरचे फास्टफूड खातात त्यामुळे त्यांचा विकास व्यवस्थीत होत नाही'. तर प्रत्येक स्त्रिला आपल्या मुलांना कुठले अन्न पदार्थ द्यावे की, ज्यात जास्तीत जास्त पोषक घटक आहे. हे माहित असणे गरजेचे आहे. आणि जर माहित नसेल तर आहारतज्ञाकडून मुलांसाठी एक दिवसीय आहारतालीका करून घ्यावी जेणे करून या आहारतालीकेतून मुलाना पोषक घटक मिळेल व त्यांचा विकास योग्य होईल

संदर्भ सूची —

१. आहारशास्त्राची मुलतत्वे — प्रा. डॉ. स्नेहा महाजनी
२. पोषण आणि आहारशास्त्रा — प्रा. त्रिवेणी फरडाडे
३. आरोग्यातील पोषण मुल्यांची कमतरता आणि आरोग्य— प्रा. डॉ. स्वाती घोडमाडे
४. इंटरनेट —रूपाली पानसे, मृणाल काळे
५. काय खावे किती खावे — प्रा. जयश्री पेंढारकर
६. आहार एंव पोषण — शिवा प्रकाशन
७. सिंह डॉ. वृध्दा.आहार विज्ञान व्यास प्रकाशन जयपूर.२००४



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महिलांचे सामाजिक योगदान: कुटुंबाचे आरोग्य व पोषण संदर्भात

प्रा. डॉ. अपर्णा अ. पाटील

बा. बु. कला, ना. भ. वाणिज्य बा. पा. विज्ञान, महा. दिग्रस जि. यवतमाळ

संशोधन लेख

प्रस्तावना:

मोठे कुटुंब हे सुखी असते अशी कल्पना पूर्वी रुढ होती त्याला कारणे ही तशीच होती. मुले ही परमेश्वाराची देणगी आहे असा समल होता. पारंपरिक शेती, इतर उद्योग यांना मनुष्यबळाची गरज होती. उत्पादन कार्यात त्यांची मदत व्हायची आणि कौटुंबिक उत्पनात वाढ व्हायची. ग्रामाण भागात आजही प्रामुख्याने मोठ्या कुटुंबाला प्रतिष्ठा मिळते. अधिक मुले असल्यास सामाजिक सुरक्षितता जाणवते. कुटुंबमोठे असल्यास म्हातारपणी आर्थिक व भावनात्मक आधार वाटतो असे खूपलोकांना वाटते. तेव्हा लहानमुलांमध्ये मृत्यूच प्रमाण जास्त होते, मोठ्या कुटुंबात नात. गोते जपलेजातात, अडी अडचणीला धावून येतात. एकंदरी सामाजिक व आर्थिक दृष्ट्या हे सर्व लाभकारक वाटते.

आता मोठे कुटुंब कालबाह्य झाले आहेत. त्याचे तोटे आपण पाहणार आहोत तसेच लहान कुटुंबाचे फायदे तोटे ही आपण पाहणार आहोत. परिसर व पर्यावरण उत्तक आरोग्यासाठी किती महत्वाचे आहेत याचा सुध्दा अभ्यास करावा लागेल. वैद्यकीय सुविधांची तरदूत, त्याची आवश्यकता पाहणार आहोत. पोषक आहार, निकृष्ट आहाराचे कुटुंबाच्या आरोग्याव होणारे दूष्परिणाम, या सर्वांमध्ये महिलांचे सामाजिक, कौटुंबिक योगदान फार महत्वाचे आहे. याचा उहापोह करावा लागेल.

विवेचन:

लोकसंख्यावाढ, कुटुंबाचे जीवन, आरोग्य त्याचे पोषण ह्या सर्वांमध्ये महिलांचे योगदान, त्यांचे कष्ट, त्यांची मेहनत फार महत्वाची आहे. आपल्या देशात कुटुंब व्यवस्था भक्कम आहे. मोठी कुटुंब ही मोठ्या प्रमाणात आहेत. मुले अधिक असल्याने कुटुंबातील सदस्यसंख्या वाढते, परंतु कुटुंबाची साधनसंपत्ती व मिळकत त्या प्रमाणात वाढत नाही. त्यामुळे कुटुंबातील पैसा, वस्तु इत्यादींचे वाटेकरी अधिक होतात. प्रत्येकला स्वताची प्रगती साधण्यात अनेक अडचणी निर्माण होता. राहत्या जागेची टंचाई मर्यादित उत्पन्न, खर्चाचे वाढते प्रमाण यामुळे कुटुंबप्रमुख अस्वस्थ राहतो. अनेक गोष्टीच्या कामतरते मुळे वारंवार भांडण, तंटे. वादविवाद होतात व कुटुंबाचे स्वास्थ्य बिघट ते या सर्वांमध्ये महिलांची फार अस्वस्थ अवस्था होते.

अनेकदा पाणीपूरवठा अपूरा असतो. घरात पाण्याची साठवण करावी लागते. मोठ्या कुटुंबाला पाणि पुरेसे मिळू शकत नाही. मग पाण्यासाठी भांडण तंटे होतात. घरात आदळ आपर सुरू होते. अपुरा व निकृष्ट आहार. कोंदर जागा यामुळे घरातील मुले वारंवार आजरी पडतात. खर्च अधिक वाढतो. पैशाची चणचण जाणवू लागते. औषधोपचार करणे ही कठिण होऊन बसते. मुलांची शारीरिक वाढही व्यवस्थित होत नाही. मुलांना पुरेसा व सकस आहार मिळू शकत नाही. पुरेसा कपडालत्ता मिळू शकत नाही. अपूर्या जागेत सर्वांचीच कुचंबना होते. सर्वांना व्यवस्थित शिक्षण दिले जात नाही. मुलीच्या शिक्षणाकडे तर दुर्लक्षच होते. शिक्षण घेणाऱ्यांना पुस्तके वहा इ. शैक्षणिक साहित्य पुरेसे मिळत नाही. सामान्य ज्ञानासाठी घरी वर्तमानपत्रे साप्ताहिके, मासिके घेणे परवडत नाही. वाचनालयाचे कणिदार होणे शक्य होत नाही. मनःस्वास्थ्य राखण्यासाठी माणसाला मनोरंजनाचीही आवश्यकता असते. परंतु मोठ्या कुटुंबात आर्थिक अडचणीमुळे चित्रपट नाटके, आकाशवाणी दूरचित्रवाणी, निसर्गरम्य ठिकाणी सहली इ. करमणुकीच्या साधनांचा उपयोग फारसा घेता येत नाही. त्यामुळे मोठ्या कुटुंबातील सदस्यांचा शैक्षणिक व मानसिक विकास खुंटतो.

कुटुंबातील सदश्यसंख्या जास्त असल्यास परस्परसंबंधान तणाव राहतो. मोठ्या कुटुंबामुळे राहणीमानाचा व जीवनमानाचा दर्जा घसरतो. मोठ्या कुटुंबात अधिकमुले असल्याने व त्यांच्या तील अतरही कमी असल्याने त्यांने पोषण चांगले होत नाही. कुपोषणामुळे स्त्री अशक्त बनते. मुलांची शारिरिक व मानसिक वाढ पुरेशी होत नाही. आर्थिक ओढाताणीमुळे कुटुंबात सुख, समाधान नांदत नाही. आज देशात आपण पाहतो की ज्यांना मोठे कुटुंब पोसणे सहज शक्य आहे अशा श्रीमंत व मध्यमवर्गातील लोकांची कुटुंब लहान असतात. याउलट जे गरीब व निरिक्षर आहेत, जे ग्रामीण भागात, झोपडपट्टीत राहतात, आणि ज्यांना एक किंवा दोन मुलांचे पालन पोषण करणेही कठिण आहे, अशालोकांची कुटुंबे मोठी असतात. म्हणून छोट्या कुटुंबाचे महत्व सर्व थरातील लोकांना पटविणे आवश्यक आहे. आज मोठे कुटुंब कालबाह्य ठरलेले आहे.

आधुनिक समाजात जास्त मुलांचे सामाजिक व आर्थिक मुल्य कमी आहे. कारण आजची मुले कमाईला लागेपर्यंत, त्यांच्या शिक्षणावर बराच काळ जातो. त्यांना वाढविण्यासाठी ही बराच पैसा खर्च करावा लागतो. आणि म्हणून मुलांची अधिक संख्या कुटुंबाला भारभूत ठरते. त्यामुळे कुटुंबाला शिक्षणासाठी आपल्या काही मुलांचीच निवड करावी लागते. किंवा खूप काटकसर करून जीवन जगावे लागते. आता तर आधुनिक यंत्रयुगात अधिक मनुष्यबळाची आवश्यकताच उरलेली नाही. त्यामुळे कुटुंबातील सदस्याची मोठी संख्या ही जमेची बाजू उरली नसून ती कुटुंबाच्या हलाखीस कारणीभूत ठरत आहे. अशक्त, कुपोशीत निरिक्षर अशा विपूल संततीपेक्षा शिकलेली आर्थिक सुस्थितीत असलेली १. २ अपत्येच म्हातारपणी चांगला आधार देऊ शकतात.

आधुनिक काळात, वाढत्या महागाईच्या काळात कुटुंब लहान असणे हे स्वतःच्या समाजाच्या व देशाच्या दृष्टीने हिताचे ठरते. छोट्या कुटुंबाचे अनेक फायदे होतात जसे कुटुंबातील प्रत्येक व्यक्तिला पुरेसे अन्न, वस्त्र, निवारा मिळू शकते. प्रत्येकाच्या गरजांची पूर्तता होऊ शकते. त्यामुळे कुटुंबाचे शारिरिक व मानसिक आरोग्य चांगले राहतो. आरोग्य चांगले राहिल्यामुळे कुटुंबाचे उत्पन्न वाढते. मुलांच्या शिक्षणाकडे अधिक लक्ष देता येते. कुटुंबाचे राहणीमान व जीवनमान उंचावते. मुलांवर योग्य संस्कार करणे. त्यांना योग्य सवयी लावणे, त्यांना उत्तम नागरिक बनविणे शक्य होते. मुलांच्या सर्वांगीण विकासाकडे चांगले लक्ष देता येते. यासर्व बाबी लक्षात घेऊन सुखी कौटुंबिक जीवनासाठी कुटुंबाचा आकार लहान असणे आवश्यक आहे. यामध्ये स्त्रीयांचा आरोग्यस्तर चांगला राहतो. प्रत्येकाने

लोकसंख्यावाढीला आळा घातला तर आपले जीवन सुखी होईल. अशा छोट्या कुटुंबाची देशास व समाजास आवश्यकता आहे.

महिलांचे कुटुंबाच्या पोषणा संदर्भातही फार महत्वाचे योगदान आहे. प्रत्येक स्त्री ही आपल्या कुटुंबासाठी योग्य आहाराचे. पोषणाचे काळजीपूर्वक नियोजन करते. अन्नपदार्थाची गुणवत्ता, त्यांचे प्रमाण, त्यामुळे होणारे शरिराचे पोषण या दृष्टीने अन्नपदार्थाचा विचार केला तर त्याला आहार म्हणतात. आपले शरीर निरोगी ठेवण्यासाठी आहारात विष्टमय पदार्थ, स्निग्ध पदार्थ हे उष्णकपूरक अन्न आणि जीवनसत्वे खनिजे ही संरक्षक अन्ने आहेत. व्यक्तीचे वयोमान, लिंगभेद, कामाचे स्वरूप हवामान, स्त्रीयांची गरोदरावस्था, अंगावर दूध बाबतीत कमीजास्त प्रमाण अवलंबून असते.

निकृष्ट आहारामुळे, जीवनसत्वांच्या कमतरते मुळे अनेक रोग होतात, कारण प्रतिकार शक्ती कमी झालेली असते. यामुळे शारिरीक व मानसिक वाढ खुंटते, प्रजोत्पादन क्षमता कमी होण्यास, स्त्रीयांचे बाळंतपणातील मृत्यू होण्यात, मूल मृतावस्थेत जन्माला येण्यास तसेच जन्माला येणाऱ्या मुलांचे वजन कमी असण्यास निकृष्ट आहार हा घटक कारणीभूत होतो. यासाठी पोषक आहारा संबंधी महिलांना योग्य माहिती असणे आवश्यक आहे.

भारतामध्ये कार्यक्षम व निरोगी जीवनासाठी आवश्यक असणारी पोषकमूल्ये अत्यंत असमाधान कारक आहेत. कितीतरी लोकांना निकृष्ट आहारावर जगावे लागते. पाचवर्षे वयोगटातील सुमारे ५०% बालकांचे मृत्यू निकृष्ट आहारामुळे निर्माण झालेल्या समस्यांतून होतात. भारतातील आहारात पोषणमूल्य फारच कमी आहे. त्याचा परीणाम लोकांच्या आरोग्यावर, श्रमशक्तीवर आयुर्मानावर होतांना दिसतो. भावी पीढीच्या दृष्टीने अन्नाचा दर्जा सुधारणे आवश्यक आहे. तथापी भरमसाठ लोकसंख्यावाढीमुळे हे सर्व प्रभावीपणे अमलात आणणे कठीण होत आहे. प्रचंड आकाराच्या या देशात सर्वच सुविधा योग्यप्रमाणात उपलब्ध करून देणे ही अत्यंत खर्चिक व कठीण बाब आहे.

निष्कर्ष:

भारतामध्ये सुखी कौटुंबिक जीवनासाठी आवश्यक असणाऱ्या गोष्टींकडे गांभीर्याने पाहिले जात नाही. नियोजन नाही. भारतात आरोग्यविषयक समस्या फारच अपून्या किंवा प्रचंड महागड्या आहेत. पोषण विषयक समस्या भरपूर आहेत. लोकसंख्या वाढीवर नियंत्रण घालण्याची तीव्रपणे आवश्यकता आहे. व्यक्ती आणि पर्यायाने समाज निरोगी, सूदृढ व कार्यक्षम होण्यासाठी व्यक्तीचे आरोग्य चांगले असणे आवश्यक आहे. त्यासाठी पोषक असणे आवश्यक आहे. त्यासाठी पोषक आहाराची नितोत आवश्यकता आहे. यासर्व बाबीमध्ये कुटुंबातील स्त्रीयांचे योगदान फार आवश्यक आहे. आता स्त्रीया घरा बाहेरपडून अर्थाजन करतात, तेव्हा त्यांच्या ही आरोग्याची काळजी घेणे आवश्यक आहे शेवटी स्त्रीच ह्या सर्व उपाय योजनांचा पाया आहे.

संदर्भ ग्रंथ :

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संशोधन लेख

भारतीय राज्यघटनेचे शिल्पकार भारतरत्न डॉ. बाबासाहेब आंबेडकर हे हजारो वर्ष गुलामगिरीत जखडलेल्या दलित, पददलित जनतेला मुक्तीचा मार्ग दाखविणारे दीपस्तंभ होते. त्यांनी स्त्रियांना गुलामगिरीतून मुक्त करण्यासाठी सुधारणावादी कायदे तयार केले. सामाजिक, आर्थिक, राजकीय शैक्षणिक, सांस्कृतिक, औद्योगिक अशा सर्व क्षेत्राविषयी त्यांची ठाम मते होती. त्या सर्व क्षेत्रामध्ये सुधारणा घडविण्यासाठी त्यांनी अथक परिश्रम केले. राजकीय स्वातंत्र्याला सामाजिक समतेची जोड देवून खऱ्या मानवमुक्तीचा ध्यास घेणाऱ्या भारतीय नेत्यांच्या थोर परंपरेचे डॉ. बाबासाहेब आंबेडकर हे मुकूटमणी आहेत. देशातील तमाम वंचित व शोषितांसाठी बाबासाहेबांनी कार्य केले. खास करून शेतकरी, शेतमजूर व महिलांच्या प्रश्नांची विशेष चिकित्सा करून त्यांनी त्यावर उपाय सुचविले. परंतु त्यांच्या कृषिविषयक विचारांची दखल तत्कालीन राजकीय धुरीणांनी घेतली नाही. डॉ. बाबासाहेब आंबेडकरांनी राष्ट्रीय दृष्टीकोणातून शेतकऱ्यांच्या हिताकरीता बरीच कामे केली आहेत. जमीन सुधार कायदा व राज्याचा आर्थिक विकास यावर त्यांनी प्रभावीपणे चळवळ उभी केली. या विषयीचे त्यांचे विचार देशाला आणि शेतकऱ्यांना सक्षम करणारे आहेत, परंतु त्यांच्या या महत्वपूर्ण विचारांकडे इथल्या व्यवस्थेत जाणीवपूर्वक दुर्लक्ष केल्याने देशात शेतकऱ्यांच्या आत्महत्येच सत्र सुरू आहे.

भारत देश हा कृषीप्रधान देश आहे. परंतु शेतकऱ्यांची स्थिती आतिशय वाईट आहे. अपार कष्ट केल्यानंतरही शेतकऱ्यांना दोन वेळचे जेवण पोटभर मिळत नाही. ग्रामीण भागात शिक्षणाच्या पुरेशा सुविधा नसल्यामुळे शेतकऱ्यांच्या मुलांना चांगले शिक्षण मिळत नाही. नैसर्गिक आपत्ती, सरकारी धोरण यामुळे शेतीचे उत्पन्न वाढत नाही. परिणामी शेतकरी कर्जबाजारी झालेला आहे. तो सावकारी पाशात अडकलेला आहे. अशा गांजलेल्या शेतकऱ्यांची अवस्था पाहून बाबासाहेबांचे अंतःकरण खूप दुःखी होई. शेतकऱ्यांचं जीवन सुधारावं त्यांना सुख मिळावं म्हणून ते प्रयत्नशील होते. बाबासाहेबांनी १९१८ मध्ये भारतातील अल्पभूधारक हा निबंध लिहीला. त्यातून शेतीच्या अर्थशास्त्रावर त्यांनी भर दिला. बाबासाहेबांच्या मते अल्पभूधारकांच्या कमी उत्पादनाचा मोठा दोष कोणता असेल तर तो भारताची सदोष सामाजिक अर्थव्यवस्था होय. या निबंधातून त्यांनी अल्पभूधारक, मजूर खोतीपट्टी, महार वतन, जमीन महसूल, वहिवाटीचा प्रश्न, सामुदायिक शेती या विषयावर विचार मांडले.

१ बाबासाहेबांनी आपले संपुर्ण आयुष्य हे साजाच्या उत्थानासाठी खर्ची केले. जीवनभर ते स्वतःला विद्यार्थी समजत आणि त्यांनी विविध प्रश्नांवर अभ्यास, चिंतन करून अनेक प्रश्नांची सोडवणूक केली. शेतकऱ्यांच्या प्रश्नांवर त्यांनी सातत्याने चिंतन, मनन केले. त्यासाठी त्यांनी वेळोवेळी भूमिका घेतल्या, चळवळी केल्या. त्यांच्या भूमिकांच, त्यांच्या चळवळीचं त्यांच्या आचार विचारांचं , तत्वज्ञानाच केंद्रबिंदू छोटे छोटे शेतकरी होते.शेतकऱ्यांच्या दैन्य संपले पाहिजे, त्यांच्या जीवनात बदल घडला पाहिजे असे त्यांन वाटत असे म्हणून त्यांनी शेतसारा, जनावरांच्या चाऱ्याचा प्रश्न, पाण्यावरील कर, खोती पध्दती, अल्पभूधारक सावकाराकडून होणारी पिळवणूक, शेतसाऱ्यांच्या वसूलीकडे शेतकऱ्यांची बनत चाललेली नाजूक अवस्था आणि शेतीवर वाढत चाललेला सतत जाचा बोजा यासाठी डॉ. बाबासाहेबांनी अनेक चळवळी उभारल्या. शेती आणि शेतकरी यांच्या प्रश्नाकडे अनेकदा सत्ताधऱ्यांचे लक्षही वेधून घेतले. २ शेतकऱ्यांचे कमालीचे शोषण करणारी खोती पध्दती त्या काळी कोकणात अस्तित्वात होती.

खोतांच्या जुलगी सत्तेचा जाच कोकणातील शेतकऱ्यांना सहन करावा लागे. हे खोत अनेक प्रांती कुळाकडून पैसे उकळत. कोकणातील शेतकऱ्यांनी जाचक असलेली खोती पध्दत नष्ट करण्यासाठी बाबासाहेबांनी लढा दिला. १९०५ ते १९३१ या काळात पेण, वाशी , पोलादपुर, चिपळूण, माणगांव, महाड, खेड, तळा, रोहा इत्यादी गावात अनेक सभा झाल्या. ३ १३ एप्रिल १९२९ रोजी चिपळूण येथे झालेल्या एका सभेत अध्यक्षस्थारून बोलतांना बाबासाहेब म्हणाले, अस्पृश्यांचे रक्त शोषण करणाऱ्या खोती पध्दतीचे उच्चाटन करण्याकरीता आपण पडतील ते श्रम घेणार आहोत. खोतीच्या जाचातून ज्यांना मुक्तता करून घ्यायची असेल त्यांनी स्थलांतर करावे, त्यांच्यासाठी एखाद्या दुरच्या संस्थानात लागवडीकरीता जमिनी मिळवून देण्याचा आपण प्रयत्न करू, खोती तुमच्या रक्ताचे शोषण करित आहे. ही खोताची पध्दती नष्ट केली पाहिजे. तसे झाले तर तुम्हाला शांतता व समृद्धी लाभेल. तुमचे ध्येय गाठण्यासाठी ही चळवळ तुम्ही अशीच चालू ठेवली पाहिजे. चार – पाच वर्षांनी भारताच्या हाती आपल्या भवितव्याची सर्व सूत्रे मिळविण्याचा संभव आहे. त्यावेळी तुम्ही तुमचे खरे प्रतिनिधी विधीमंडळावर पाठविण्याची दक्षता घ्या. जे उमेदवार खोती पध्दतीच नायनाट करण्यास निष्ठेने झटतील अशांनाच तुम्ही निवडून द्या. ४ खोतांचा हादरा देण्यासाठी कोकणातील शेतकऱ्यांनी १९३३ ते १९३९ पर्यंत संप पुकारला. या संपात १४ गावाचे शेतकरी सहभागी झाले. ५ भूधारकांमध्ये खोताविषयी असंतोष पसरू लागला. खोती पध्दती नष्ट झाली पाहिजे असे त्यांना वाटू लागले. त्यामुळे खोत आणि भूधारक यांच्यातील संबंध इतके विकोपाला गेले की, भूधारकांनी तीन खोतांन ठार मारला आणि शांतता धोक्यात आणली. या पार्श्वभूमीवर बाबासाहेबांनी खोती पध्दती लवकरात लवकर नष्ट करण्याची मागणी केली होती. खोती अंताचं विधेयक त्यांनी सादर केले. त्यामुळे शासन आणि भूधारक यांच्यात थेट संबंध प्रस्थापित होणार होता. हे खोती अंताच विधेयक म्हणजे स्वतंत्र भारतातील जमीन सुधारणाविषयी कायद्याची पाऊलवाट होय. ६ शेती ही शासनाची मालमत्ता आहे आणि शेतकरी हा कब्जेदार आहे, हे बाबासाहेबांना कधीच मान्य नव्हते. ते शेतसारा वसूलीला नेहमीच विरोध करित असतं. ते म्हणतं, देशातील उत्पन्नाचा विचार न करताच शेतसारा लावला जातो ही पध्दत चुकीची आहे. यामुळे शेतकरी आर्थिक संकटात सापडतो. ही शेतसारा पध्दती बंद व्हायला हवी. शेतकऱ्यांच्या आकारणीसाठी ब्रिटीशांनी नेमलेल्या कमिटीची त्यांनी भेट घेवून सक्ष देण्याची इच्छा व्यक्त केली परंतु त्यांची साक्ष टाकली. १८ ऑगस्ट १९१५ रोजी दै. केसरी मध्ये एक लेख लिहून शेतसारा आकारणी ही केवळ काल्पनिक उत्पन्नाच्या अंदाजावरून करण्यात येते. ती अन्यायकारक व गैर आहे असे प्रतिपादन

त्या लेखात मांडले. २४ फेब्रुवारी १९२७ रोजी मुंबई कॉन्सीलच्या विधीमंडळातही त्यांनी अर्थसंकल्पीय भाषणात शेतकऱ्यांच्या प्रश्नांवर विस्तृत मांडणी केली. ७ भारतातील लहान धरणक्षेत्र आणि त्यावरील उपाय हा बाबासाहेबांचा लेख म्हणजे भारताच्या शेती प्रश्नावरील अत्यंत मुलभूत स्वरूपाचा भाष्य आहे. बाबासाहेबांच्या मते जमिनीच्या विभाजनाचा मुख्य कारण म्हणजे जमिनीवर पडत असलेला लोकसंख्येचा प्रचंड भार होय. जमिनीच्या लहान लहान तुकड्यांवरून काही ना काही फायदा होणे हेच लहान धरणक्षेत्रांच्या समस्येचं उगम स्थान आहे. जमिनीचे तुकडीकरण थांबण्यासाठी व उत्पादकता वाढविण्यासाठी शेतावर आधारित लोकसंख्या उद्योगधंद्याकडे वळविली पाहिजे असे त्यांचे मत होते. भारतातल्या शेतीची समस्या सोडविण्यासाठीचा मार्ग म्हणून बाबासाहेबांनी सहकारी शेतीचा पुरस्कार केला. याविषयी बाबासाहेब म्हणतात, सहकारी शेतीमुळे शेतकऱ्यांच्या जमिनीवरील मालकी हक्क अबाधित राहिल. छोट्या शेतकऱ्यांना विनाशापासून वाचवता येईल. आर्थिक लोकशाहीच स्वप्न साकार करण्यासाठी बाबासाहेब कृषी क्षेत्रात शासन संस्थेच्या हस्तक्षेपाचं समर्थन करतात. शेती हा शासकीय उद्योग असावा.

कृषीप्रधान देशातील शेतकऱ्यांविषयी कळकळा असणाऱ्या बाबासाहेबांनी शेतकऱ्यांविषयी केवळ विचार मांडले नाही तर प्रत्यक्षात कृतीही केली. भारतीय संविधान लिहतांना कृषी विषयक व शेतकऱ्यांच्या कल्याणावर चर्चा होत असतं. शेतकरी नेते डॉ. भाऊसाहेब देशमुख शेतकऱ्यांच्या हिताच्या कल्पना व प्रस्ताव मांडत. त्या प्रस्तावांना बाबासाहेबांनी कायद्याचे स्वरूप दिले. १० बाबासाहेबांनी भारतीय राज्यघटनेच्या कलम ३२३ (ब) अंतर्गत शेतकऱ्यांसाठी खास लवाद निर्माण करण्याची तरतुद केली. या लवादाच्या माध्यमातून शेतकरी आपल्या मालाचा भाव स्वतःच ठरवू शकतो. कमी भाव मिळाला तर न्याय मागू शकतो. ११ परंतु आतापर्यंत या देशात शेतकऱ्यांसाठी एकाही लवाद निर्माण करण्यात आला नाही ही भारतीय शेतकऱ्यांचे दुदैव आहे. बाबासाहेबांनी शेतकऱ्यांच्या हिताकरीता बरीच कामे केली. कृषी क्षेत्रातील त्यांचे योगदान अत्यंत महत्वपूर्ण आहे. त्यांचे कृषीविषयक विचार या देशाला आणि शेतकऱ्यांना सक्षम करणारे आहेत. परंतु बाबासाहेबांच्या या विचारांकडे दुर्लक्ष झाले आहे. बाबासाहेबांच्या कृषीविषयक विचारांची व धोरणांची अंमलबजावणी व्यवस्थित झाली असती तर देशातील शेतकऱ्यांच्या आत्महत्या झाल्या नसत्या. अन्नदात्यावर उपाशी राहण्याची वेळ आली नसती.

संदर्भ :-

- १) रोहीदास जाधव, कृषिक्षेत्राचा हितचिंतक (वृत्तपत्रातील लेख) दै. पुण्यनगरी १९ जून २०१६
- २) बबन जोगदंड शेतकरी हिताचा पोशिंदा (वृत्तपत्रातील लेख) दै. पुण्यनगरी २२ मे २०१६
- ३) माधव सरकुंडे, बाबासाहेब आणि शेतकरी (वृत्तपत्रातील लेख) दै. लोकमत १४ एप्रिल २०१६
- ४) धनंजय किर, डॉ. बाबासाहेब आबेडकर, पाप्युलर प्रकाशन मुंबई चौथी आवृत्ती
- ५) माधव सरकुंडे, बाबासाहेब आणि शेतकरी (वृत्तपत्रातील लेख) दै. लोकमत १४ एप्रिल २०१६
- ६) रोहीदास जाधव, कृषिक्षेत्राचा हितचिंतक (वृत्तपत्रातील लेख) दै. पुण्यनगरी १९ जून २०१६
- ७) बबन जोगदंड शेतकरी हिताचा पोशिंदा (वृत्तपत्रातील लेख) दै. पुण्यनगरी २२ मे २०१६



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शिक्षण आणि मानवाधिकार

प्रा.डॉ.देवानंद राऊत

स्व.भा करराव शिंगणे महाविद्यालय खामगांव जि.बुलढाणा

संशोधन लेख

मानवी हक्क संकल्पना:—

मानवी हक्क या संकल्पनेचा सर्वात अगोदर उल्लेख हेन्री डेव्हिड थॉमस या नावाच्या विचारवंताने आपल्या डिसओबीडीन्स या ग्रंथात केलेला आहे. तेव्हा पासून मानवी हक्क हा शब्द जागतिक पातळीवर प्रचलित झाला आहे.

मानवी हक्काचा जनक म्हणून ग्रीक तत्वेता सेंट थॉमस अॅक्वायनस यांना संबोधले जाते. जॉन लॉक याने नैसर्गिक हक्कांची संकल्पना मांडली म्हणून त्याला नैसर्गिक हक्काचा जनक असे म्हणतात. तसेच त्याला मानवाधिकार चळवळीचा पिता असेही म्हणतात.

संयुक्त राष्ट्र संघटना :— एखादी व्यक्ती मनुष्य आहे या एकमात्र कारणामुळे तिला मिळणारी शक्ती म्हणजेच मानवी हक्क होय.

डेव्हिड सेलबार्ड मानवी हक्क हे विश्वातील प्रत्येक व्यक्तीला प्राप्त झालेले असतात. कारण प्रत्येक व्यक्तीमध्ये मानवता असते मानवी अधिकाराचा विकास म्हणून ब्रिटन या देशाकडे पाहिले जाते. मॅगनाकार्टा इ.स. १२१५ हक्काची सनद इ.स. १६८९ अमेरिकन स्वातंत्र्याचा जाहिरनामा हा मानवी अधिकाराचा जाहिरनामा आहे. सर्व मानसे जन्मता समान आहेत. जीवनाचा स्वातंत्र्याचा आणि सुखाचा उपभोग हे निसर्गःच मिळालेले अधिकार आहेत. प्रत्येकाला कायद्याच्या चौकटी राहून प्रत्येकाला आनंदी जीवन जगण्याचा अधिकार आहे. अशी घोषणा संयुक्त राष्ट्रसंघटनेने १० डिसेंबर १९४८ रोजी आंतरराष्ट्रीय स्तरावर मानवी हक्काच्या जाहिरनाम्यात केली.

प्रस्तावना : —

१० डिसेंबर १९४८ साली संयुक्त राष्ट्रसंघाने मानवाधिकाराचा जाहिरनामा मंजूर केला. ही घटना मानव जातीच्या इतिहासामध्ये अभूतपूर्व आहे. या मानवतावादी जाहिरनाम्यामुळे संपुर्ण मानव जातीला स्वतंत्र्य, समता, सामाजिक, राजकीय, आर्थिक न्याय देण्याची ग्वाही देण्यात आली. मानवाच्या अंगभूत मुल्यामध्ये त्याची प्रतिष्ठा, त्याचा जगण्याचा अधिकार यावर कुठली ही राज्यव्यवस्था आक्रमण करू शकणार नाही असा ईशारा देण्यात आला. कल्याणकारी राज्याची ही संकल्पना या जाहिरनाम्याद्वारे मजबूत करण्याचा प्रयत्न केला.

भारतीय राज्यघटनेच्या निर्मितीचा कालखंड १९४७ ते १९५० या दरम्यान पार पाडल्या गेला तरी राज्यघटनेतील प्रस्ताविका, मुलभूत हक्क, मार्गदर्शक तत्वे, या सर्व बाबींवर मानवाधिकार जाहिरनाम्याचा प्रभाव पडला हे विसरून चालनार नाही. मानवाधिकार जाहिरनाम्याचे वैशिष्ट्ये म्हणजे मानवी, प्रतिष्ठा, स्वातंत्र्य, बंधुतायांना सर्वोच्च स्थान प्राप्त झाले.

शिक्षण समाजाला व राष्ट्राला समृद्ध बनविणारे महत्वपूर्ण साधन आहे. समाज व राष्ट्राचा विकास शिक्षणावर अवलंबून असल्यामुळे शिक्षणाला मुलभूत अधिकार म्हणून जगातील बहुतांश देशांनी मान्यता प्रदान केली आहे. शिक्षण व्यक्तीच्या विचार करण्याच्या पध्दतीला

साचेबध्द करते.निर्सगाने मानवाला जीवन दिले तरी जीवन जगण्याची पध्दत समजविण्याचे अमुल्य कार्य शिक्षणच करू शकते.याच दृष्टीकोणातुन भारतीय शासनाने शिक्षणाचा अधिकार अधिनियम मंजुर करून १ एप्रिल २०१० पासुन संपुर्ण देशात लागु केले.त्यानुसार १४ वर्षाखालील सर्व बालकांना मोफत व सक्तीचे शिक्षणचा अधिकार प्राप्त झाला आहे.बालकांना मजबुत,सुशिक्षित व अधिकार संपन्न बनविण्याचा प्रयत्न करण्यात आला आहे.

भारतीय राज्यघटनेने जगण्यापासुन विचार,व्यवसाय शिक्षण धर्म यांचे स्वातंत्र्य प्रत्येक नागरीकांना दिलेले आहे.मानवाला मिळालेल्या याच अधिकारांना मानवाधिकार म्हणतात.भारतातील नागरीकांना मिळालेल्या मानवी अधिकारचे उल्लंघन होवु नये यासाठी १९९३ मध्ये विशेष कायदा करण्यात आला.या कायद्याची अंमलबजावणी होते किंवा नाही याची तपासणी करण्यासाठी राष्ट्रीय मानवाधिकाराची स्थापना करण्यात आली.२००६ पासुन देशभरात या कायद्याची अंमलबजावणी सुरू झाली.राष्ट्रीय स्तराप्रमाणे प्रत्येक राज्यासाठी मानवाधिकार आयोगाची स्थापना करण्यात आली.

मानवाधिकारासंबधी ज्ञान प्राप्त करण्याचे शिक्षण हे अतिशय महत्वाचे साधन आहे. सर्व मानवाच्या विकासासाठी शिक्षण आवश्यक आहे.त्या दृष्टीने खालील उदिष्टे सांगितली आहेत.

- ०१.लोकसंख्या वाढीवर नियंत्रन ठेवणे.
- ०२.कमी वयाच्या मुलींचे लैंगिक शोषण होण्यापासुन संरक्षण करणे.
- ०३.सार्वजनिक मुल्यांचा विकास घडुन आणणे.
- ०४.पर्यावरणाचे संरक्षण करणे.
- ०५.स्त्रीयांचे सबलीकरण घडुन आणणे.
- ०६.अहिंसा वृत्तीचा विकास करणे.
- ०७.दारिद्र्यातुन बाहेर काढणे.
- ०८.बालकामगार प्रवृत्तीवर आळा घालणे.
- ०९.सांस्कृतीक वारसाचा सन्मान करणे.

जगात भारत एक प्रमुख आर्थिक महासत्ता आहे.चीन नंतर सर्वात गतिमान आर्थिक विकासाचा दर भारताचा आहे.तरी सुध्दा आमच्या देशात आज ही बालक आणि वयोवृध्द व्यक्ती चहा किंवा किराणा दुकानात काम करतांचे चित्र दिसुन येते.एकीकडे मानवाधिकाराची संकल्पना रूजविण्याचा प्रयत्न होतो तर दुसरीकडे बालक आणि वयोवृध्द व्यक्ती काम करतांना दिसुन येते त्यामुळे फक्त शासनावर अवलंबुन राहुन चालत नाही.तर सामुहीक प्रयत्नातुन शिक्षणाच्या अधिकाराचे उदिष्टे राबविण्याची प्रत्येक नागरीकांची जबाबदारी आहे.विशेषतः प्रत्येक कुटुंबातील आई वडिलांनी संकल्पबध्द होवुन आपल्या बालकांना शिक्षण उपलब्ध करून दिल्यास परिवर्तन होवु शकते.आपल्या भौतीक जीवनातील अवास्तव असणा—या गरजांना कमी करून शक्य त्या वेळी बाजुला सारुण बालकांच्या भविष्याचा विचार करता शिक्षण उपलब्ध करण्याचा प्रयत्न केला तर निश्चितच या दिशने आमुलाग्र परिवर्तन घडुन येण्याची अपेक्षा आहे.

आपल्या देशाच्या तुलनेत विचार केला तर महाराष्ट्र प्राथामिक शिक्षणाच्या संदर्भात दहाव्या क्रमांकावर आहे.म्हणुन पहील्या क्रमांकावर पोहचण्यासाठी अनेक योजना राबविण्यात आल्या त्यामध्ये चर्चासत्र,परिसंवाद दर महीण्याला केंद्रीय शिक्षण परिषदेच्या माध्यमातुन शासन राबविण्याचा प्रयत्न करीत आहे.त्याचा आढावा खालील प्रमाणे सांगता :-

०१.विद्यार्थ्यांना प्रत्येक्ष कृतीतुन शिक्षण दिल्यास चांगल्या प्रकारे अवगत होइल.

०२. आठविच्या विद्यार्थ्यांच्या प्रगतीचा सर्वे केल्यावर हे लक्षात आले की,गणित या विषयात विद्यार्थ्यांची समाधान कारक प्रगती नसल्यामुळे गणित हा विषय वेगळ्या पध्दतीने साहित्याच्या माध्यमातुन शिकविण्यात यावे असे आदेश शिक्षण विभागाने काढले त्यात त्यांनी रंगीत मनी,मण्यांच्या माळा,दहा दशक दांडे,पाच शतक पाटया,संख्या कार्ड आदी साहित्य प्रत्येक शाळेत असायला पाहीजे आणि त्याचा वापर सुध्दा व्हायला पाही जेनेकरून विद्यार्थ्यांमध्ये उत्साह वाढल्याचे दिसुन येईल. आपल्या राज्यात दर शनिवारी दप्तर विरहीत शाळा घेवुन विद्यार्थ्यांमध्ये असलेले नाविण्यपुर्ण गुण,खेळ,कवायत आदी उपक्रम राबविण्यात यावे त्याचा उपयोग विद्यार्थ्यांना

निश्चित होईल.असे उपक्रम प्राथमिक शिक्षणामध्ये आवर्जून राबविल्यास महाराष्ट्र प्राथमिक शिक्षणात क्रमांक एकवर जाईल.यावरून मानवाधिकार आणि मानवाच्या सर्वांगीन विकासासाठी प्राथमिक शिक्षणाची अत्यंत गरज असल्याचे दिसून येते.

उपाय —

- ०१ बालकल्याणाचे काम करणा—या संघटनांनी शिक्षणाला प्राधान्य द्यावे.
- ०२.बालकांना शिक्षणाची आवड निर्माण करण्यासाठी सतत प्रयत्न करणेव करीत राहणे.
- ०३.शाळेत ही शिक्षणासोबत लैंगिक शिक्षणा विषयी जागृती निर्माण करावी.
- ०४.राज्य मानवी आयोगाने लोकांना न्याय मिळवून देण्यासाठी सतत प्रयत्न करण्यात यावे.
- ०५.कारागुहातील कैद्यांना शिक्षण देणे फार गरजेचे आहे.
- ०६.गलिच्छ वस्तीतील बालकांना शिक्षणाची संधी उपलब्ध करून देणे.
- ०७.मानुसकीच्या भावनेचा विकास करीत असतांना शिक्षणाची अत्यंत गरज आहे.
- ०८.न्यायालयाने दिलेल्या निर्णयाचे काटेकोर पणे पालन होणे गरजेचे आहे.
- ०९.कर्तव्य हा संस्कार अतिशय प्रभावीपणे राबविण्याचा प्रयत्न प्रत्येक व्यक्तीने करावा.
- १०.वैचारीक व सामाजिक प्रगतीत शिक्षणाची भूमिका महत्वाची आहे.
- ११.मुस्लीम स्त्री यांच्या विकासाची पहाट शिक्षणामुळे उगवतांना दिसते.

समारोप —

व्यक्ति स्वातंत्र्य प्राप्त करण्यामध्ये प्रारंभिक शिक्षणाचा अभाव हा सर्वात मोठा अडथळा आहे.शिक्षण ही विकासाची सुरुवात असते.भारतीय राज्यघटनाकारांना हे समजले होते की,मोफत व सक्तीचेच्या शिक्षणाची हमी देण्यासाठी पुरेशी साधन सामग्री नाही.२००२ साली झालेल्या ८६ व्या घटना दुरुस्तीमध्ये कलम २१अ मधुन शिक्षणाच्या हक्काचा मुलभूत हक्कामध्ये नव्याने समावेश करण्यात आला.हे कलम ६ ते १४ वर्ष वयोगटातील सर्व मुलांना मोफत व सक्तीचे शिक्षण याची हमी देते.ही शिक्षण देण्याची पध्दत राज्य कायदा करून ठरवेल.सरकारने सर्वशिक्षा अभियानासारख्या अनेक योजना केल्या आहेत.मात्र जो पर्यन्त शिक्षणाच्या हक्का विषयी भारताच्या अशिक्षित जनतेत जागृती येत नाही तो पर्यंत ही तरतुद केवळ कायद्यावरच राहिल असे वाटते.

सर्वशिक्षा हा कार्यक्रम २०००साली पासुन प्राथमिकशिक्षणाच्या वैश्विकीकरणासाठी जाहीर करण्यात आला.तो देशाच्या सर्व राज्यमध्ये राबविण्यात आला.याचाच अर्थ ६ ते १४ या वयोगटातील प्राथमिक शिक्षणाचा मूलभूत हक्क प्रत्यक्षात आणण्यासाठी हे प्रगतीचे पहीले पाउल आहे.

इंग्रज राजवटीच्या काळात मुलांना सक्तीचे व मोफत शिक्षण मिळावे हा विचार यापूर्वीही मांडला होता.हंटर कमिशन समोर साक्ष देतांना १८८२ साली महात्मा फुले यांनी याचा पहिल्यांदा उल्लेख केला होता. पुढे गोपाळकृष्ण गोखले यांनी सक्तीच्या प्राथमिक शिक्षणाचे विधेयक मांडले होते.स्वातंत्र्यानंतर घटनेच्या ४५ च्या मार्गदर्शक कलमात चौदा वर्षांपर्यन्तच्या सर्व मुलामुलींना शिक्षणाच्या अधिकाराचा उल्लेख केल्या गेला.मात्र प्रत्यक्षात काही घडले नाही. २०२० साली ८६ व्या घटना दुरुस्तीद्वारा शिक्षणाचा समावेशस मार्गदर्शक तत्वातुन मूलभूत हक्कात करण्यात आला.आता संसदेच्या दोन्ही सभागृहाने शिक्षण हक्क विधेयकाला मंजुरी मिळाल्यानंतर ख—या अर्थाने शिक्षण हा मुलभूत हक्क बनला आहे.

आपल्या घटनेच्या मुळ मसुद्यात मार्गदर्शक सुत्राच्या प्रकणात ४५ वे कलम असे सांगते की,० ते १४ वयोगटा पर्यंतच्या सर्व मुलांना घटना अमंलात आल्यापासुन १० वर्षांच्या आत शिक्षण देण्याचा सरकार आटोकाट प्रयत्न करील त्यात कालमर्यादा सुध्दा घातलेली आहे.या बाबीवरून घटनाकारांना शिक्षणाचे किती व कसे महत्त्व होते हे स्पष्ट होते.ज्ञान ही एक पवित्र वस्तु आहे ज्ञान देणे अतिशय पवित्र कार्य आहे. अशी आपली

पुरातन भारतीय संस्कृती आपल्याला शिकवित आहे,ही परंपरा आपण खंडीत होवु देता कामा नये.

निष्कर्ष:—

०१. मानवी अधिकार,अमूर्त विचार,पोकळ उपचार बनु नये यासाठी शोषित,पिडीतांना त्यांच्या अधिकाराची माहीती करून द्यावी लागेल.
- ०२.संयुक्त राष्ट्रसंघटनेने १९४८ मध्ये मानवी अधिकारांना मान्यता दिली.
०३. १० डिसेंबर हा दिवस संपुर्ण जगभर मानवी हक्क दिन म्हणुन पाळला जातो.
- ०४.मानवी अधिकाराचे संवर्धन करीत असतांना दुस—याचरूा अधिकाराचे उल्लंघन न करणारा मानव समाज निर्माण व्हावा ही काळाची गरज आहे.
- ०५.भारतात जवळपास ७०५ दशलक्ष लोक गरीब असुन ही संख्या जगात सर्वाधिक आहे.गरीबीमुळे त्यांना शिक्षण घेणे कठिण होत असुन शासनाच्या योजनांचा त्यांना उपभोग घेता येत नाही. मानवी विकास निर्देशकात भारत १३४ व्या स्थानावर आहे.
- ०६.शिक्षण प्रवाहात समाजाच्या सर्व घटकांना सामिल करून घेणे धाडसाचे नाही तर कौतुकास्पद आहे. भारताच्या उज्वल भविष्यासाठी शिक्षण हक्क आवश्यक आहे.

संदर्भ ग्रंथ :—

- ०१.डॉ.फडके सौ.प्रतिभा—शिक्षणाची तात्वीक आणि समाजशास्त्रीय भुमिका.
- ०२.डॉ.दुबे माधव —मानवाधिकार
- ०३.डॉ.काळे संदीप —मानवी हक्क आणि मानवाधिकार
- ०४.दैनिक लोकमत —दि.९ डिसेंबर २०१८
- ०५.दैनिक सकाळ — दि.१० डिसेंबर २०१९
- ०६.दैनिक मतदार —दि.९ डिसेंबर २०१८
- ०७.दैनिक हिंदुस्थान — दि.१० डिसेंबर २०१९