

“Dissemination of Education for Knowledge, Science and Culture”
-Shikshanmaharshi Dr. Bapuji Salunkhe



KOLHAPUR
NAAC Accredited "A"
in 3rd cycle
With CGPA - 3.24
58th Rank in NIRF -2017

Vivekanand College, Kolhapur

Dept. of History & Political Science

PROCEEDINGS

One day International Multidisciplinary Seminar

"Emerging Movements & Trends
in Humanities and Sciences"

22nd September, 2017

A Special issue of
**Aayushi International Interdisciplinary
Research Journal**

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Vivekanand College, Kolhapur

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One day International Seminar on
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22nd September, 2017

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Principal

Principal's Message...

I am very glad that the Department of History and Political Science are organizing an International Seminar on “Emerging Movements and Trends in Humanities and Sciences” on Friday, 22nd September, 2017.

Considering the rate at which the knowledge is advancing, it is education that will determine the level of prosperity, welfare and security of our nation. The progress of a nation depends on the quality of students coming out of our educational Institutions. The objective of seminar is to provide platform to bring together eminent scholars and researchers in the field which will enable to exchange and share the ideas and thoughts. This seminar will also help the delegate to upgrade their knowledge. The seminar highlight invited talks from reputed resource persons on Women through the ages: with special reference to Maharashtra.

I hope the Seminar on “Emerging Movements and Trends in Humanities and Sciences” would certainly help everyone to have the latest updates to have a better understanding to contribute more and progress in Research. I wish all the best to the participants came from different institutes. Also I would like to thank Mr. Pramod Tandle for publishing the Research Papers of this seminar in his reputed Research Journal “Ayushi” within in a short period of time.

I thankful to all the foreign participants and delegates for their presence and knowledge sharing thoughts. I hope the Key Note Speech and Panel Discussion will help to enrich the knowledge of individual research scholar.

I take this opportunity to congratulate the organizing team for the effort taken by each one of them to make this International Seminar a reality.

I wish them all a grand success...

Dr. S. Y. Hongekar

Convener's Message...

Dear Participants,

It is a great pleasure for me that the Department History & Political Science are conducting an International Seminar on "Emerging Movements and Trends in Humanities & Sciences"

This seminar is a meeting and information exchange between the end user, the development and the research communities. The purpose of this seminar is to bring together researchers, experts from industry, academia, and other interested organizations to meet, exchange information and ideas in developments in the said theme.

The success of the seminar is a result of the efforts of the contributors and presenters who have shared with us the latest developments in their respective fields so I am thankful to all research scholars. Such an event is not possible without the hard work of the reviewers, to whom I am deeply indebted for their time and professional opinions on the submissions.

The plenary talks and discussion after paper presentation will made this seminar an ideal platform for knowledge sharing. I am sincerely thankful to Mr. Pramod Tandale for E-Publication of this Seminar Papers in 'Ayushi Research Journal's' special issue.

I am very much thankful to Prin. Mr. Abhaykumar Salunkhe (Chairman) and Prin. Mrs. Shubhangi Gavade (Secretary) of Shri Swami Vivekanand Shikshan Sanstha, Kolhapur; for their guidance and warm support. My Principal Dr. S. Y. Hongekar made this event fruitful, knowledgeable and memorable with his energetic efforts and full trust on me. My special gratitude goes to him for his valuable guidance and work freedom for us.

My colleague Mr. D. A. Pawar has also contributed a lot for the success of this seminar. At last but not least my special thanks go to our teaching and nonteaching staff for their assistance and tireless efforts. Their dedicated support ensures that the seminar will of high quality and we make the seminar a thoroughly enjoyable gathering.

I hope this Seminar will be enjoyable, memorable and productive for participants and looking forward to their future research.

Dr. S. R. Kattimani

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A Profile of Civil Disobedience in North Karnataka

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“The role of Inami Commission report was important to create dissatisfaction against the English in North Karnataka districts of Belgaum, Bijapur and Dharwad. The said territories were under Peshwa rule. They had given important positions and lands to their obedient servants such as Desai, Deshpande, Deshmukh, Patil, Patel and Kulakarni. They collected revenue in one or several form on behalf of them and submitted to their masters. They have been authorised to keep their own military to safeguard their interest and even supplied their own troops and finance as and when required by masters”¹. The British changed the system of administration and appointed their own Army and Revenue team. This resulted in the change of masters and direct collection of revenue. They subsequently proclaimed resurvey of lands and inspection of land records which resulted in the huge loss of property especially the agriculture land and revenues of the traditional feudal gentry. The authorities in order to raise the revenue overlooked the property positions enjoyed by traditional feudal community and over threw their power and position and records. The administration confiscated several people’s properties for want of legal documents. “Ethrige, President of Commission in his 1873 report quoted that the commission inspected and reviewed 8599 property papers, among them nearly 4000 may remain Inami properties. He recommended to impose tax on 3600 properties after the death of Zamindars and immediately imposed tax on 941 property². Ethridge further mentioned that no one’s property will be confiscated, yet the dissatisfaction widely spread thinking that the imposition of tax shall lower the presting of Zamindar”.

The Inami commission report and surrender of Arms created dissatisfaction among natives of North Karnataka against the British Rule. It is mentioned that the committee composed of military officials who hardly have any judicial experiences or norms. They simply gave priority to increase the revenue of the company rather than the normal usages and practices prevailed in traditional society³. The Committee in the name of ‘Permanent Settlement and Ryotawari System’ declared the properties of several Vatandars such as Deshapande, Kulakarni, Patil etc. as illegal for want of legal documents. The said Vatandars enjoyed these property rights under Peshwas rule and served as their representative to collect revenue and support them during war. They suddenly lost not only revenue powers but also the hierarchical property in the name of legislation aspect.

Civil Disobedience Movement:

“The people of Karnataka participated in Civil Disobedience Movement which was started by Gandhiji in the year 1930 and thus the Karnataka State was being called by the name ‘Gandhi Province’. Then, in Bombay the British Governor submitted his report stating that, Karnataka was ahead in its movement than in Gujarat. Deshpande Gangadharrao was the first person of Dandi Satyarah (6th April) to be arrested in the whole country⁴.”

“The No Tax Movement was carried out under the leadership of Ranga Rao Diwakar, D.P.Karmakar in Ankola, Sirsi and Siddapur talukas of Karwar district and Veeranagouda Patil of Hirekerur taluk in Dharwad district. This movement spread more rapidly in Karnataka compared to other parts of the country. Nearly 3000 people of Karnataka were imprisoned in this movement⁵.”

According to the resolutions of AICC, the Civil disobedience programmes were organized in Dharwad district. N.S. Hardikar organized a bunch of Hindustani Seva Dal volunteers to defy Salt law

in selected centres and hoist national flag on 26th January at governmental premises and public places. The precautionary step was adopted to nominate a person as dictator to supervise and complete the predetermined work, if the assigned duty is not performed due to strict vigilance of police or the inability or arrest as the case may be by the concerned person⁶.

Ranganath Diwakar, Madhav Kabbur, Paramanna Hosamani, T.V.Neswi, Anantrao Jalihal, Narayan Vaidya, Kalli Tippanna Shastry, Andanappa Doddameti, Venkatrao Huilgol thus band of local elites from the erstwhile Dharwad district guided the movement to a successful extent and themselves were imprisoned during the juncture. The dedicated women representation was visible for the first time in national movement⁷.

The local elites along with dedicated volunteers successfully breached law by preparing a Salt from Sea water at Ankola. The trained volunteers from Dharwad, Hubli, and Gadag. Haveri, Agadi and Ranebennur reached Ankola by foot in two platoons on 13th and 22nd April 1930 observed the operation for 45 days. Hardikar was arrested along with his troop. The Seva Dal volunteers did tremendous work and created an enthusiastic environment in the locality which was appreciated and supported by the localites. "Rangnath Diwakar bought non – duty paid salt from Ankola to Dharwad on 15th April 1930. It was auctioned at public meeting and Diwakar as well as Karamarkar also sold this non duty paid salt and were also arrested at Dharwad". The farmers of Navalagund taluka prepared salt from Benni Halla stream with the assistance of Gadag volunteers, but none of them were arrested though they breached the law. Paramanna Hosamani a front runner of national movement from Haveri brought Saline soil and manufactured salt and sold it in the town. He quotes the then atmosphere as such: "The atmosphere was so tense and charged that several Non – Brahmin leaders influenced by it voluntarily came forward to join the satyagraha who opposed Congress till then as Brahmin party. My cousin Siddanna Hosamani joined the Congress during this time". Ironically Siddanna became the President of District Congress in 1934 and subsequently front runner of national movement. The volume of activities undertaken during Salt Satyagraha reveals the nature and spirit of the freedom movement and the vigour of local elites that enabled to extend its base and popularity towards rural areas during Jungle Satyagraha⁸.

The Jungle Satyagraha as feature of the movement was observed by local elites in selected centres of Dharwad and Karwar district. The venue and date was priorly intimated to volunteers and announced in public in order to give wide publicity and seek mass support. The large number of volunteers and even public proceeded with axe to cut toddy trees. They sung patriotic songs and shouted slogans to create enthusiasm and uplift the spirit. According to Dharwad District Gazetteer, the cutting of toddy trees was effectively executed at Bankapur, Shiggaov, Haveri, Hanagal, Hirekerur, Gadag, Mulagund areas. The tens of thousands participated with vigour but only few were arrested quotes KPCC in it's report. Other than this the local elites like Diwakar and R.S. Hukkerikar expanded and guided the operation in neighbouring Sirsi and Siddapur taluka. The toddy contractors made unsuccessful attempt to stop and prevent the operation by hiring the services of goondas and even assaulted the activists. Yet the axing of toddy trees continued unabatedly due to strong backup and public support. The local elites leading from the front directed the movement and encouraged the volunteers to accomplish the task even during critical period⁹.

The no – tax campaign was yet another feature which intensified the popularity of the movement. The public supported the movement due to ground reality. It was successfully launched in areas like Hirekerur and Haveri region. Veeranagouda Patil was entitled as Sardar because of his yeoman service and stewardship during the occasion. The flag hoisting ceremony performed at Municipal bodies, Panchayats and government premises on 26th January 1931 and 1932 by patriots in different location of the district intensified the pace of nationalistic activities. The heroic valour of activists was commended by local press. The public complimented the endeavour of elites which created nationalistic fervour in the locality. The entire activities under taken during the process

reached different locations in form of bulletin and cyclostyle copies along with usual publication of news in national press. This was how the movement was kept intact and kept the momentum alive. This clearly emphasizes the nature of movement and the successive breach of law which not only demoralized the governmental machinery but also it's revenue to a significant extent¹⁰.

The visit of national elites to Dharwad district since 1930 to 1940 further expanded the base of national movement. The visit of Jawaharlal Nehru to Dharwad, Hubli and Gadag and even a village Jakkali in Ron taluka boosted the morale of localites and strengthened the base of Congress. The advent of Gandhi once again to these places to promote Harijan work in 1934 helped to get support of weaker sections of society. "Balika Ashram was opened at Hubli by Veeranagouda Patil and later grew to be the Mahila Vidya Peetha and hundreds of girls".

The Quit India Movement in Dharwad District:

The movement was held on brighter note since 9th August 1942 in important towns of Dharwad district. A huge procession and public meetings were held on different locations. The students in large number actively participated and leaders addressed the huge gathering calling people to defy law. The prominent elites of the district arrested from 9th August to 15th August 1942 were N.S. Haridikar, Madhavarao Kabbur, Paramanna Hosamani, Gudleppa Hallikeri, Anantrao Jalihal, Andanappa Doddameti and Veerangouda Patil. The Congress was declared as an illegal organization. It's offices in the district were sealed and several volunteers were detained as precautionary measure. The open defiance, abruption of government machinery, boycott of school and colleges and huge procession and meeting were restrained through police actions. It was relatively easy for them to do as it was observed during broad day- light. The activities were carried on during night time as per the instruction of Action Committee leaders who operated from Bombay since 15th August 1942.

The sad demise of Mahadev Desai on August 15th 1942 was broadcasted on radio. Police made strict bandobust fearing wide spread disturbances which outraged the public. A Haratal was observed in Hubli and Dharwad¹¹. The business houses, shops and talkies and even a circus company closed to support the movement and to pay the homage to the departed soul. "The huge procession was organized towards Durgad baila enroute Koppikar road where armed police were prepared to obstruct the procession. As a result, the traffic was jammed but Satyagrahi's were not prepared to leave the place and give up haratal. The heated argument between Satyagrahi and police official continued till 7.30 pm. The police officer enraged by public. Behavior ordered shoot at sight order which killed Narayan Mahadavev Doni a 16 year old student and wounder nine including Ishwar Thakur Katarak who lost his left leg during operation". Thus Narayan Doni became the first victim of Quit – India movement.

The intensity of the movement since then became widespread and even scattered to village centres due to the brutal act of police. The Provincial Congress Committee in it's circular dated 20th August 1942 issued guidelines to underground activists regarding the modalities to obstruct governmental machinery and disrupt administrative activities. "1] To prevent police from obstructing any procession and snatch and destroy their arms. 2] To acquire / destroy village administrative offices such as Police Outposts, Chavadi and their documents. 3] To cut communication links such as Railway Station, Signal lines, Post and Telegraph".

The Do or Die slogan provoked large number of people to plunge in the movement. The students whole heartedly skipped school and college and some of them even gave up their studies permanently. The intensity of the movement increased with the arrest of students. "Vimala Gulwadi and Shinolikar, the two girl students entered the District court hall at Dharwad and unfurled the tri colour flag in presence of Judge and received 3 months imprisonment".

In a similar way, the protest march and public agitations were organized by students at Dharwad, Hubli, Gadag, Haveri, Ranibennur, Hirekerur and even small places like Shiggaov and Haunsbhavi. The Khadi clas students procession singing national song and shouting Do or Die slogan electrified patriotic spirit in their respective locality. The Princely State areas for the first time organized an open procession and such kind of programmes¹².

The underground activities resumed with disruption of governmental machinery from September 1942. Amaragol, Hebsur, Kusugal and Byadagi Railway stations were burnt on 15th September 1942. Hulakoti, Kanaginahal and Harlapur stations were burnt in October. The snatching of Mail bags carried on at Shirahatti, Ranibennur and Hirekerur centres. The communication lines between Pune – Harihar and Hubli – Bagalkot were cut during November and December 1942. The underground activists in 1943 targeted village chavadis snatched the revenue and burnt records and damaged the government property. Gandhi while hearing the news of violent activities observed fast at Yerawad prison on 10th February 1943, yet the subversive operations continued unabatedly. The underground activists while doing national service sacrificed their life¹³. Timmanagouda Patil from Menasihal succumbed to hand grenade explosion in Feb 1943. Mailar Mahadeva and his associates, Tirakappa Madiwalar and Veerappa Kamatar were shot by police while looting the revenue deposited at Shri Veerabhadreshwar Temple, Hosaritti on 1st April 1943. Mahadeva sacrificed his life while pursuing non violent means by restraining his armed associates not to shoot at police who were less in number. The government arrested old age parents and family members of activists yet the momentum continued up to 5th September 1943 and then shifted to Civil dis – obedience till 5th May 1944. “Ranganath Diwakar who was directing the movement court arrested as per the advice of Gandhi on 9th August 1944”. With this the movement ended in Dharwad district with the voluntary will and wish of patriots but not due to governmental suppression¹⁴.

The number of activities and subversive incidents were more but the arrests were recorded less.

The 1929 Lahore Congress Session directed the Congress units to observe Independence Day celebration on 26th January 1930. “The operation of the movement was formally launched by hoisting new National Flag at Gadag on 26-1-1930. The Hindustani Seva Dal and Congress leaders, volunteers, women celebrated the occasion with spirit and pride. Prabhath feri and procession was held at Gadag – Betageri. Drums, Beguiles were used for the occasion¹⁵. Thousands of volunteers as a disciplined soldier marched towards Nagar Sabha for the national honour”. The volunteers recited patriotic song, “Zenda Uncha Raha Hamara” and “Charakha Chalake Lenge Hum Swaraj”.

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Savitribai Phule as a Tradition Breaker: The First Female Teacher

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Abstract

In the eyes of the British administration, education required the dissemination of the principles formulated during the period of enlightenment in Europe, when education was seen as a means of uplifting the nation. The aim was to raise the level of knowledge and general education, so that interested parties could draw from a reservoir of trained workers and state administrators. The British kept their hands on the field of education throughout the subcontinent through their system education. Even educated Indians also started thinking of reforming Indian society through various activities. Female education was also one such area where both Indian men and women wanted to reform, democratise so that gender justice may be achieved in the Indian society.

Women plays important role in the family and society as well. Their dual role is very important in every age. But women empowerment is the burning issue all over the world. Although women are not completely empowered in India but the process of women empowerment is started and that credit goes to Savitribai Phule in India. If she would have not taken the initiative to educate women then the condition of women would have been more worse. This paper highlights Savitribai Phule's contribution to women empowerment as a pioneer of education, as a poet, as a woman liberator, as a social reformer, mother of modern education and as a pragmatist

Key words: Savitribai Phule, Women empowerment.

Introduction

Savitribai Jyotirao Phule (3 January 1831 – 10 March 1897) was an Indian social reformer and poet. Savitribai Phule was born in a poor family in Naigaon, Satara district in Maharashtra. At the age of nine she married to Jyotiba Phule. She was inspired to read and write by her husband. Along with her husband, Jyotirao Phule, she played an important role in improving women's rights in India during British rule. Phule along with her husband founded the first girls' school in Pune run by native Indians at Bhide Wada in 1848. She worked to abolish discrimination and unfair treatment of people based on caste and gender. She is regarded as an important figure of the social reform movement in Maharashtra. He taught her and sent her for training in Mitchell's school in Pune. She performed well in school and opened first school in Pune with 9 girls and become first woman teacher of India. Every educated woman in the society owes a debt to her. She was a revolutionary and versatile personality. The basic theme of her educational philosophy is: inculcating the values of liberty, equality, fraternity, justice and moral character among the boys and girls of all castes. Her impact on the liberation of women has been spectacular.

Pioneer of Women Education:

Today, Indian women are not behind men in any respect. They have proved themselves in each and every field like education, politics, sports, science. Medical, engineering, government sectors, social service etc. They made their names in the history and ruling the hearts of many people because of their education and wisdom. But all these women could take education because of the continuous efforts of Savitribai Phule who had taken initiative to start women education in India. She started first women school exclusively for girls in India at that time when no one could think about educating a girl. At that time many social issues were there. Women were not allowed to take education, widows were not allowed to remarry. Their heads were shaven and they were forced to live

an ascetic life. She decided to stop all these practices. Women were living miserable life. She thought that only the education could bring some good change in their life. She opened first school for girls in 1848 with the help of Jyotiba Phule. Initially only 9 girls took admission but all of them were from different castes. She had taken revolutionary step to educate women which was not liked by orthodox society. She was insulted, abused, threatened and harassed by these orthodox people. People used to throw mud, cow dung on her but she faced it courageously. Then she opened two more schools and one of them exclusively for dalit children. The British government honoured the Jyotiba Phule & Savitribai Phule for their efforts in the field of education. Savitribai was declared as the best teacher in 1852. When Revenue Commissioner went to school for inspection on February 12, 1853, where Savitri Bai was engaged in teaching, he praised her a lot and Savitri Bai also spoke to him in simple English

Her Contribution as a Poet:

Savitribai Phule was a good poet of Marathi and English. She was the first Indian woman whose poems got noticed in the British Empire. The name of her first poetry composition was 'Kavya Phule' which was published in 1854. 'Bavan Kashi Subodh Ratnakar' was published in 1982. Theme of her poetry was centred at educational and social reforms. She is known as the pioneer of Marathi poetry. She was stressing the necessity of English and education through her poems.

Poem from Kavya Phule:

Go, Get Education

Be self-reliant, be industrious
Work, gather wisdom and riches,
All gets lost without knowledge
We become animal without wisdom,
Sit idle no more, go, get education
End misery of the oppressed and forsaken,
You've got a golden chance to learn
So learn and break the chains of caste.
Throw away the Brahman's scriptures fast.

She used to write speeches as well. She had collection of Jyotiba Phule's speeches, her speeches and letters written to Jyotiba Phule.

Her Contribution as a Social Reformer: Savitribai Phule was a first women social reformer in India. Those days dalits were not allowed to take water from public tanks & wells. Many times they used to remain thirsty. In 1868 Savitribai Phule & Jyotiba Phule dug a well in their house and made open for people from every caste. It was a big challenge for upper caste society. But they took a daring step. Girls were forced to marry with old age men. After the death of her husband widows were not allowed to remarry. Their heads were shaven. Savitribai organized a strike of barbers to persuade them not to shave their heads. Particularly Brahmin women were sexually exploited by males. They were driven to commit suicide. Phule started shelter home in their own house by name Balhatya pratibadhak griha for Brahmin widows. For the awareness they put advertisement at pilgrimage places and all over the city.

After releasing the problem of caste discrimination prevailing among women she started organizing meetings of women. She was calling women for Tilgul festival. So women from different caste used to come together and share their problems. Because of all these things she came to know the reasons of women's worse condition. The reasons were authority was in the hands of males of

family and mindset of people. In 1852 she formed Mahila Mandal in Pune. This Mahila Mandal was working for the women empowerment and liberty of women.

Her Contribution as a Woman Liberator: Savitribai Phule was a first Indian woman who fought against oppression of women, dalits and religious minorities. She strongly believed that education can liberate women from the oppressive patriarchal structures. To make the people aware about her devoted work towards society Mountain Peak Publishers published a book in 2008 by the name 'Forgotten Liberator -- The Life and Struggle of Savitribai Phule'. She is one of the much devoted person who fought against the totalitarianism of caste and social evils in India. She declared the war against casteism and Brahminic castes culture. Initially she was uneducated but Jyotiba Phule encouraged her to study. Later on she became first lady teacher of India. She had gone through lot of struggle. Orthodox people troubled her a lot but she faced it courageously and peacefully. She had adopted the child of Brahmin widow as her child whose name was Yashwant. Against the tradition of shaving the heads of widows she organized a strike of barbers

Mother of Modern Education: We were all shocked when Taliban shot a young girl Malala Yousafzai for defending the right of young girls to education But today in India we found woman in each and every field. They walk freely, talk freely, participate in social activities because initially Savitribai Phule struggled, criticized a lot in past. She not only fought for right education for girls but also for the right to dignity for widows, unwed mothers and women with unwanted pregnancies. She understood the importance of women education, even she understood the importance of knowing English. In spite of continuous harassment, she did not stop with her efforts. Many revolutions took place in the world like agricultural revolution, industrial revolution, information revolution, bio revolution but all these revolutions could not end the problems and sufferings of human being. She worked for the women when women were objects to be used, education for them was considered as a crime. She spoke against all boundaries because she was the woman of modern thoughts. She ignited many lives for which today's women should be grateful. Today's women tasting the fruit of that tree of education which was planted and nourished by Savitribai Phule. Education for her was not only literacy or knowing the words but for her education was igniting the minds and personality of everyone. She used to teach in simple language. Mostly participative and activity based teaching methods she used in her teaching. In today's education Right to Education act, Mid day meal scheme, Earn and learn scheme are new concepts. But Savitribai Phule used all these concept in her education. She used to give stipend to students to prevent them from drop out of the school. She motivated students to ask for library rather than giving gifts to her. She used to conduct parent teachers meeting at regular intervals so parents can understand the importance of education and they can motivate their children for education. She was very well aware about the relation between education and malnutrition so she used to provide meal to students as well.

Savitri Bai said, "Work hard, study well, and do good" she constantly underscored the importance of education and physical work for knowledge and prosperity. She felt that women must receive an education as they were in no way inferior to men; they were not the slaves of men (Braj Rajan Mani and Pamela Sardar 1988: 66) Savitri Bai Phule emphasised that education is the key to self- reliance and further to the social reform. In her work, Kavyaphule, She went to the extent of calling the ignorant people as animals (Lalita Dhara 2012: 77).

Her Educational Pragmatic Views: For Savitribai Phule education was not only gaining knowledge and getting degrees. Her thought was that everyone should get education through free mind and free thought. She used to say that education is one of the basic need as like food, shelter and clothing. She realised the main reason for the backwardness of people which was none other than education. So she

look towards the problem of educational upliftment of the masses as a pragmatist. Savitribai was a strong critic of the orthodox ideologies of the times. People used to take loans for marriages and festivals. She wrote an essay 'Karz' to discourage people against the debt trap. Savitri Bai also motivated her 11-year-old student Muktabai, to write an essay that became the cornerstone of 'Dalit literature'.

Conclusion:

Savitribai was having unbreakable courage to face orthodox people. Due to faulty parentage of Yashwant, relatives didn't allow him for funeral procession so Savitribai took funeral mud pot herself and let the procession. Devoted to social welfare, Savitribai, while taking care of patients during the third bubonic plague, herself got the disease and died in 1897. She was first woman to enter into male bastion society. She was not a conventional Indian devoted wife but she was a bread winner, inspiring teacher, courageous leader, brave social reformer, great thinker and critic writer. Through her thoughts and works she could bring about a complete change in all spheres of women's lives.

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Rape As A Crime Against Women Through The Ages:An Overview

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Abstract

The semantic meaning of crime against women is direct or indirect physical or mental cruelty to women. Evidence-based rape prevention strategies need to be based on an understanding of men who commit rape and the risk factors for and drivers of perpetration. This paper reviews published research on risk factors for sexual violence perpetration and discusses the implications of this empirical research for our understanding of strategies for rape prevention as well as future research directions. Experience of violence can lead to long term physical, mental and emotional health problems; in the most extreme cases, violence against women can lead to death. Two thirds of victims of intimate partner/family related homicides are women, while women represent only 20 percent of victims of all cases of homicides.

Keywords: crime, society, rape, consent

1.0 Introduction

The word crime refers to any act which is against any law which is prevailing in any particular Nation. According to Paul Tappan crime is an intentional act or omission in violation of criminal law committed without defense or justification and sanctioned by the state for punishment as felony or a misdemeanor. Crime can also be defined as a legally forbidden and intentional act which has a harmful impact on social interest, has a criminal intent, and which has a legally prescribed punishment for it. The socialists have also defined the term crime as behavior or an activity that offends the social code of a particular community. Almost every woman has experienced the feeling of being mistreated, trivialized, kept out, put down, ignored, assaulted, laughed at or discriminated against because of her gender. Various kinds of violence against women are eve-teasing, molestation, bigamy, fraudulent marriage; adultery and enticement of married women abduction and kidnapping, rape, harassment to women at working place, wife beating, dowry death, female child abuse and abuse of elderly female etc. Men and boys are also victims. Whilst sexual violence can take many forms, the most widespread severe form is contact sexual violence, and particularly rape with oral, anal or vaginal penetration.

1.2 Meaning of the term rape

Rape is a sexual assault involving some type of penetration (i.e., vaginal, oral, or anal) due to force or threat of force; lack of consent; or inability of the victim to provide consent due to age, intoxication, or mental status. Rape laws vary by State; however, the aforementioned description conforms to the definition used at the Federal level and by most States.

1.3 Various Types of Rape across the world

Rape is a type of sexual assault usually involving sexual intercourse, which is initiated by one or more persons against another person without that person's consent. Be carried out by physical force, coercion, abuse of authority or against a person who is incapable of valid consent, such as one who is unconscious, incapacitated, or below the legal age of consent.

Rape is a crime not only against the person of a woman it is a crime against the entire society. It destroys the entire psychology of a woman and pushes her into deep emotional crisis.

1.3.1 Custodial Rape

Custodial rape is a form of rape which takes place while the victim is "in custody" and constrained from leaving, and the rapist or rapists are an agent of the power that is keeping the victim in custody. When it happens in prison, it is known as prison rape. While some definitions of custodial rape define it as taking place in a state-owned institution, and perpetrated by a state agent, the term more generally refers to any situation where the power of a state agent is used to enable rape; thus, when prisoner-on prisoner rape happens as a result of neglect by the prison authorities, it may be considered custodial rape.

Custodial rape is an endemic problem in certain nations; some police forces who have been charged with numerous instances of custodial rape have responded by instituting mandatory "virginity tests" for all female prisoners to "prove" that sexual assault has not happened during custody, despite the objection of gynecologists that virginity is not medically verifiable, and protests from human rights organizations that such tests are so invasive as to constitute sexual assault in themselves. The rape of persons in custody was part of a broader pattern of custodial abuse. NGOs asserted that rape by police, including custodial rape, was more common than NHRC figures indicated. A higher incidence of abuse appeared credible, given other evidence of abusive behavior by police, and the likelihood that many rapes went unreported due to the victims' shame and fear of retribution. However, legal limits placed on the arrest, search, and police custody of women appeared to reduce the frequency of rape in custody.

1.3.2 Gang rape

Gang rape occurs when a group of people participate in the rape of a single victim¹⁶. Rape involving at least two or more violators¹⁷ is widely reported to occur in many parts of the world. However systematic information on the extent of the problem is scant. One study showed that offenders and victims in gang rape incidents were younger with a higher possibility of being unemployed. Gang rapes involves more alcohol and other drug use, night attacks and severe sexual assault outcomes and less victim resistance and fewer weapons than individual rape.

Study found that group sexual assaults were more violent and had greater resistance from the victim than individual sexual assaults and that victims of group sexual assaults were more likely to seek crisis and police services, contemplate suicide, and seek therapy than those involved in individual assaults. The two groups were about the same in the amount of drinking and other drug use during the assault.

1.3.3 Incest

Incest is sexual activity between family members and close relatives¹⁹. This may include sexual activity between people in a consanguineous relationship (blood relations), or related by affinity, such as members of the same household, step relatives, those related by adoption or marriage, or members of the same clan or lineage.

1.3.4 Digital Rape

Digital rape is manual manipulation of clitoris, vulva, vagina, or anus for purpose of sexual arousal and stimulation by use of fingers, sticks, bottles, objects etc. In a case of digital rape, where a 19-year-old used a wooden stick to criminally assault an 80-year-old destitute woman, a Sessions court awarded 10 years rigorous imprisonment to the convict, while exhorting the legislature to expand the definition of rape to include digital rape, male rape, and oral rape, anal and rectal rape. Digital rape has been included in the definition of rape recently by new amendment in criminal law.

1.3.5 Marital Rape

Marital Rape refers to unwanted intercourse by a man with his wife obtained by force, threat of force, or physical violence, or when she is unable to give consent. Marital rape could be by the use of force only, a battering rape or a sadistic/obsessive rape. It is a nonconsensual act of violent perversion by a husband against the wife where she is physically and sexually abused. The much awaited Domestic Violence Act, 2005 (DVA) has also been a disappointment. It has provided civil remedies to what the provision of cruelty already gave criminal remedies, while keeping the status of the matter of marital rape in continuing disregard. Marital rape occurs when one spouse forces other to take part in certain sex acts without other's consent. It is a form of intimate partner violence, i.e., an abuse of power by which one spouse attempts to establish dominance and control over the other. Research shows that it can be equally, if not more, emotionally and physically traumatizing than rape by a stranger.

1.3.6 Attempted Rape

An act that fits the definition of rape where in terms of the strategies used, but does not result in penetration. In cases where an indecent assault is made upon the person of a woman, but where rape is not committed- the culprit is charged with Section.354 of IPC, because unless the Court is satisfied that there was determination in the accused to gratify his passion at any cost, and nevertheless ,all resistance, such person is not charged with rape.

1.3.27 Stranger rape:

Rape committed by someone that the victim does not know. Less rapes are committed by strangers, although most people believe that stranger rape is the prototypical rape.

1.3.8 Alcohol-involved rape:

Rape in which the perpetrator, the victim, or both are under the influence of alcohol at the time of the incident.

1.3.9 Sexual assault:

The full range of forced sexual acts, including forced touching or kissing; verbally coerced intercourse; and vaginal, oral, and anal penetration. Researchers typically include in this category only acts of this nature that occur during adolescence or adulthood; in other words, childhood sexual abuse is defined separately. Both men and women can be sexually assaulted and can commit sexual assault. The vast majority of sexual assaults, however, involve male perpetrators and female victims.

1.3.10 Unreported Instances of Rape

Crimes against women in particular are under-reported throughout India as a largely conservative society often blames the victim. Only 6 percent of cases of rape and molestation involved strangers, the accused being known to the victims in the rest. 60% of sexual assaults are not reported to the police.

1.4 Conclusion

Women across the world, regardless of income, age or education, are subject to physical, sexual, psychological and economic violence. Intimate partner violence accounts for the majority of women's experiences of violence. Prevalence of sexual violence is lower than that of physical violence; however, in intimate relationships they are often experienced together. Worldwide, 35 per cent of women have experienced physical and/or sexual violence by an intimate partner or sexual violence by a non-partner at some point in their lives. For many years theoretical understandings of rape perpetration have largely been based on clinical observations and research with North American

college students and convicted rapists. Yet, in the last decade, substantial research from Africa has emerged, including the first large longitudinal study, important systematic reviews of the field and research in biomedicine. On the one hand these constitute important advances, but overall empirical understandings of rape perpetration are still at a fairly early stage. Half of countries in developing regions report a lifetime prevalence of intimate partner physical and/or sexual violence of at least 30 per cent. Prevalence is generally high in Africa, with one quarter of countries in the region reporting prevalence of at least 50 per cent.

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Kate Morton's *The Secret Keeper* As A Gothic Novel

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Abstract:

*Kate Morton (born 1976) is an international bestselling Australian author. Her novels are the record of various aspects of life such as pleasure and pain, victory and defeat, triumph and tragedy etc. Kate Morton's *The Secret Keeper* is truly dark, dreary, and disturbing novel. It is a modern Gothic novel that explores the odd and incestuous relationship. It is a novel filled with mystery, thievery, murder, and enduring love. *The Secret Keeper* explores longings and dreams and the unexpected consequences they sometimes bring. The family's past and present is intricately woven in Morton's neo-gothic style. Hence, the present paper is an attempt made to analyze the various gothic elements depicted in Kate Morton's *The Secret Keeper*.*

Key-Words: Genre, Gothic fiction, Kate Morton, *The Secret Keeper*

Introduction:

The Secret Keeper is a story of mysteries and secrets, murder and enduring love. Kate Morton uncovers layers of mystery and deception -shifting between the 1930s, the 1960s and the present. Morton's war-ravaged London, depicted with atmospheric flair, is a treacherous place swirling with heightened emotions, class-conscious societies, bright spots of glamorous decadence, and the ever-present possibility of death or betrayal. Moving between World War II- London and present day, the plot unfolds the secrets behind the events, both accidental and intentional, that led up to the fateful summer day in the 1960's. In a bucolic English summer at the end of the 1960s, a young girl witnesses a shocking crime. Fifty years later, she sets out to find out the truth. Kate Morton's *The Secret Keeper* recasts the Gothic pastoral novel with breathtaking contemporary insight, exploring the moral complexities of human choice and action. As a gothic background, there is the remote home with secrets. There is also a sense of a controlling prophecy with the greeting of "it's been a long time" by the mysterious visitor who is immediately murdered by the mother. So there is the sense of a threatening, controlling male, and then later in the story there are the revealing details of the physically abusive husband.

Gothic Fiction: The term, Gothic fiction refers to a style of writing that is characterized by elements of fear, horror, death, and gloom, as well as romantic elements, such as nature, individuality, and very high emotion. These emotions can include fear and suspense.

The gothic novel was invented almost single-handedly by Horace Walpole, whose *The Castle of Otranto* (1764) contains essentially all the elements that constitute the genre. Walpole's novel was imitated not only in the eighteenth century and not only in the novel form, but it has influenced writing, poetry, and even film making up to the present day. It introduced the term "gothic romance" to the literary world. Due to its inherently supernatural, surreal and sublime elements, it has maintained a dark and mysterious appeal. Gothic literature is devoted primarily to stories of horror, the fantastic, and the "darker" supernatural forces. These forces often represent the "dark side" of human nature—irrational or destructive desires.

The complexity of the genre is evidenced by the many "Gothics" that have emerged in the academic discourse of recent decades. Fred Botting in his introduction to *The Gothic* (2001) lists for example the eighteenth-century Gothic, Victorian Gothic, modern Gothic, postmodern Gothic, female Gothic, postcolonial Gothic, queer Gothic, and urban Gothic.

In spite of this generic multiplicity, however, one of the first things that come to mind when one thinks about a proper Gothic story is the setting. Whether it is an eerie castle on the top of a hill in the middle of a stormy night, a haunted house, a gloomy dilapidated neighborhood in a busy city or a dead spaceship drifting in space, from its very beginnings, Gothic fiction is connected with the architectural spaces in which its narratives are set. Titles of Gothic novels are teeming with names of buildings: *The Castle of Otranto*, *The Castles of Athlin* and *Dunbayne*, "The Fall of the House of Usher", *Bleak House*, to name just a few. It is also often the case that the setting of the story, a ruined castle, abbey, a haunted house, etc. is a character of its own, sometimes more important than some of the main characters.

Going deeper, one discovers that spatiality on various levels is an undeniable feature of Gothic fiction. The Gothic genre sets out to uncover the dark and twisted corridors of human mind where all the terrible secrets lie hidden. The nature of Gothic is transgressive, even paradoxical; everything is combined at will: the medieval with the contemporary, the rational and the supernatural; as Maggie Kilgour writes:

[The Gothic] is always a boundary breaker which erodes any neat distinction between formats and modes, combining sentimentality and the grotesque, romance and terror, the heroic and the bathetic, philosophy and nonsense. This promiscuous generic cross-breeding is part of the gothic's 'subverting' of stable norms, collapsing of 'binary oppositions,' which makes it appropriate for a postmodern sensibility. It appears to offer both a critique and an alternative to our Enlightenment inheritance: as it warns us of the dangers of repressing energies, natural, social, psychic, textual, or sexual, the gothic offers itself a means of expressing otherwise taboo forces. The gothic draws on the modern assumption that it is dangerous to bury things (which always return, as Pet Semetary shows); by bringing the unspoken to light, it acts as a potential corrective. (Kilgour 40-41)

The Secret Keeper: As A Gothic Novel:

In literary criticism, Gothicism refers to the features like elements of horror, the supernatural, gloom, and violence: clanking chains, terror, charnel houses, ghosts, medieval castles, and mysteriously slamming doors. The term "gothic novel" is also applied to novels that lack elements of the traditional Gothic setting but that create a similar atmosphere of terror or dread.

The Secret Keeper is about a teenage girl who decides to keep her mother's secret for the rest of her life. Laurel Nicolson is a nationally acclaimed English actress. She is almost sixty years old and her mother is almost ninety. When Laurel was only sixteen years old she witnessed something horrible from the safety of a tree house and she kept it a secret ever since. Now her mother is on her deathbed. Laurel wants to get to the bottom of the events that troubled her whole life and to discover her mother's true identity.

The year is 1963. Lauren is sixteen and in love. She wants to sneak out of the house and meet a boy that she likes. She is playing hide and seek with her little sisters, Daphne, Iris and Rose. In fact she is hiding in the tree house hoping that her whole family will soon leave and go to the picnic to celebrate Gerald's birthday. The family goes to the picnic but Laurel's mother, Dorothy, carries baby Gerald back to the house. She forgot to pick up the family knife, the one that was always used to cut the birthday cakes in the Nicolson family. Laurel sees a stranger approaching the house and calling her mother by her name. The next second, Laurel witnesses her mother getting really scared and stabbing the stranger with the family knife and she faints. Kate describes:

Then the knife came down, the special knife, plunging deep into the man's chest. Time slowed; it raced. The man cried out and his face twisted with surprise and pain and horror; and Laurel stared as his hands went to the knife's bone handle, to where the blood was staining his shirt; as he fell to the ground; as the warm breeze dragged his hat over and over

through the dust. The dog was barking hard, the baby wailing in the gravel, his face red and glistening, his little heart breaking, but for Laurel these sounds were fading. She heard them through the watery gallop of her own blood pumping, the rasping of her own ragged breath. The knife's bow had come undone, the ribbon's end trailed onto the rocks that bordered the garden bed. It was the last thing Laurel saw before her vision filled with tiny flickering stars and then everything went black. (Morton Kate, *The Secret Keeper* P.19-20)

When she awakes, the stranger is dead and Laurel decides to tell the police that her mother acted in self defense. The policemen believe her and the whole matter is dropped.

Lauren, Daphne, Iris and Rose take turns in keeping their old mother company in the hospital. She is very weak and almost delirious. She calls for Jimmy but the sisters believe that she is in fact asking for their brother Gerald. Laurel discovers a very old picture in one of her mother's books and she decides that it is time to dig deep and discover some facts about her mother's life during World War II and before she got married. The photo was taken in 1941 and it depicted two very young and very beautiful women, Dorothy and her best friend Vivien Jenkins. Laurel remembers the name of the stranger that her mother stabbed back in the sixties and she is very intrigued. The stranger's name was Henry Jenkins and he was a famous writer.

Dorothy was a very ambitious young woman. When she was only a teenager she decided to leave behind the peaceful English countryside and her family and move to London with her boyfriend Jimmy Metcalfe. Jimmy was an aspiring photographer and Dorothy wanted to become an actress. During World War II Jimmy started travelling and taking pictures hoping that he will transform his hobby into a career and make the money that he needed to marry Dorothy.

Dorothy was working as a maid for a high society lady. Vivien Jenkins and her husband, Henry, were living across the street. Dorothy was living in a big house and she started imagining herself as a lady. Vivien was a rich, classy and very elegant young woman and Dorothy took an instant liking in her. Vivien and Dorothy were both working in a soup kitchen during the war. One day, an old lady told Dorothy that Vivien dropped a precious locket on the soup kitchen floor. Dorothy offered to give Vivien back her locket. The next day, Dorothy knocked on Vivien's door but she was met by her husband, Henry. When Vivien returned she told her husband that she didn't know Dorothy. She also told Henry that she was probably a lowly maid for the lady across the street. Dorothy was really upset and she returned to her job. The old lady promised Dorothy that she will leave her the house and all her wealth in her will but one day she choked and died and Dorothy was left with nothing but an old fur coat. Dorothy strongly believed that Vivien badmouthed her to the old lady friend and that is why the old woman left her nothing in her will. She decided to take revenge and to humiliate Vivien by sending her husband some compromising pictures.

Dorothy hatched a plan. She told Jimmy to follow Vivien and take some compromising pictures. She decided to blackmail Vivien and extort a big sum of money from her in exchange for her not showing the pictures to Henry Jenkins. Jimmy follows Vivien and he finds out that she is working at a children's hospital. He can't take the compromising pictures because Vivien is not cheating on her husband. Vivien and Jimmy become friends and Vivien falls in love with Jimmy. One day, Jimmy confesses to Vivien and tells her that his fiancée, Dorothy, had it for her. Dorothy decides to take the matters into her own hands and take the pictures herself. She takes some compromising pictures of Vivien and Jimmy at a children's play. She loses them in a café but someone finds them and mails them to Henry's house.

Henry is a brutal and extremely jealous husband. He beats Vivien almost every day. He tells Vivien that Jimmy is dead and that he will go after Dorothy because her address was on the envelope. Vivien runs away to alert Dorothy and to tell her to flee the city but the two women are caught in an air raid.

Old Laurel and her brother Gerald dig through some old documents and find some more intriguing facts about their mother. Dorothy and Vivien were never friends. Dorothy was a narcissistic young woman who liked to fantasize. She wanted to be Vivien's friend but Vivien was a troubled, cold woman, tortured by her husband and by her past. She was an Australian girl who lost her entire family in a car accident and was shipped to Europe to live with a rich uncle.

The more we delve into the past - both with Laurel who starts investigating Dorothy's life in London and with the young Dorothy and later Vivien's POV's, the more things start coming together into what had become a tragedy from misunderstood motives and different social expectations; but there is still something weird going on that bugs Laurel to the end...

“Vivien. The name did something strange to Laurel. Her skin went hot and cold, and her heart speeded up so she could feel her pulse beating in her temples. A dizzying series of images flashed across her brain—a glistening blade, her mother's frightened face, a red ribbon come loose. Old memories, ugly memories, that the unknown woman's name had somehow un-leashed –‘Vivien,’ she repeated, her voice louder than she intended. ‘Who is Vivien?’”(P.12, *ibid*)

Dorothy was killed in the air raid and Vivien took her name and her identity just to get away from her horrible husband, Henry Jenkins. She moved far away from London and she lived her life under an assumed identity until Henry found her and she killed him in 1963. Jimmy was fished out of the Thames and he kept looking for Dorothy all his life. He found Vivien leaving as Dorothy and he decided to keep his distance and leave Vivien alone with her children and her happy family life.

Vivien was Laurel, Iris, Daphne, Rose and Gerald's mother. She died in her home surrounded by her children.

Conclusions:

No doubt, Kate Morton's *The Secret Keeper* is a Gothic novel reflecting the prominent features like mystery, doom, decay, old building with secrecy in it, terror of loneliness and family secrets, madness, and so on. It is an unforgettable story of lovers and friends, deception and passion that is told against a backdrop of events that changed the world. The characters inspire emotions that range from love to loathing. There is Dorothy, a woman who craves status but is in love with the impoverished Jimmy. Jimmy is a talented war photographer devoted to the idea of Dorothy. Vivian is a wealthy orphan in an unpredictable marriage. Henry is her utterly devoted husband and Laurel, Dorothy's daughter who is trying to piece together the mysteries of her mother's early life and greatest crime. The characters, events, and locations are vividly depicted. The story is filled with twists and turns that leave the reader guessing until the stunning conclusion. *The Secret Keeper* is thus a spellbinding story of mysteries and secrets, murder and enduring love, moving between the 1930s, the 1960s and the present.

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A Study of Consumer Protection Movement in India

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Abstract-

The consumer movement arose out of dissatisfaction of the consumers as many unfair practices were being indulged in by the sellers. There was no legal system available to consumers to protect them from exploitation in the marketplace. It was presumed that it was the responsibility of consumers to be careful while buying a commodity or service. It took many years for organizations in India, and around the world, to create awareness amongst people. Because of all these efforts, the movement succeeded in bringing pressure on business firms as well as government to correct business conduct which may be unfair and against the interests of consumers at large. The government has attempted to safeguard consumer's interests through legislations and the CPA 1986 is considered as the most progressive statute for consumer protection. Procedural simplicity and speedy and inexpensive redressal of consumer grievances as contained in the CPA are really unique. The increasing ambit and amplitude of the Consumer Protection Act, 1986 has compelled the public as well as the private sector to regulate itself in the interest of consumers.

The present paper examines the concept and theory behind consumer protection movement and attempts to assess the direction it may take in the next few years. The paper throws light on history & need of consumer protection movement in India. It also highlights the consumer protection act 1986.

Keywords: Consumer rights, redressal, protection, movement, CPA 1986.

Objectives-

- To study History of Consumer Protection Movement.
- To review Consumer Protection Act 1986.
- To Study governments role in Consumer Protection in India.

Methodology-

In this research Explorative and Descriptive Research method was adopted. Various reports, books & news on consumer protection have been consulted as a secondary source of information. Secondary data has also been collected through the various websites and articles in newspapers, Books & Journals.

Introduction-

Consumer protection is a group of laws and organizations designed to ensure the rights of consumers, as well as fair trade, competition, and accurate information in the marketplace. Before the 1960's, consumer rights were practically nonexistent. Consumers had little access to legal protection or tools to defend themselves against deceptive business practices or faulty products. In 1962, President Kennedy spoke to the U.S. Congress about the need for a new consumer movement, a call to action that resulted in the Consumer Bill of Rights. The bill included four basic points:

- **Right to Safety**—Consumers have the right to protection against products that have caused physical harm (excluding automobiles). This right was officially enacted in 1972 and is enforced by the federal Consumer Product Safety Commission (CPSC). The CPSC has established product standards, testing regulations, and warning labels to assert consumer rights.
- **Right to Information**—Businesses must provide consumers with accurate information, allowing them to make informed decisions about products and services. This includes correct packaging, advertising, and full disclosure of past issues.

- **Right to Choose**—Consumers must be given free choice and options when it comes to choosing products and services offered by various companies. The government encourages this right of fair commerce by ensuring limits on price gouging, underselling, patent ownership, monopolies, and anti-trust.
- **Right to Be Heard**—Consumers have the right to voice complaints and concerns regarding company practices and products. The U.S. Attorney General, the Federal Trade Commission (FTC) and the Better Business Bureau (BBB) represent only a few of the platforms in which consumers may be heard.

By 1985, the Consumer Bill of Rights expanded to include four new points, including:

- **Right to Basic Needs**—Access to food, water, clothing, shelter, healthcare, education, sanitary living conditions, etc.
- **Right to Redress**—The right to receive a fair settlement over founded claims of faulty good and services.
- **Right to Consumer Education**—Consumers must be given enough information to make competent choices about goods and services. They must also be provided with information about their basic consumer rights and how to utilize them.
- **Right to a Healthy Environment**—Consumers must be provided with a healthy, non-threatening living and working environment to ensure their well-being and the well-being of their dependents.

Consumer Protection Movement in India-

There is tradition in India which says that consideration for consumer rights began in the Vedic Period, and in these narratives, laws encourage merchants to practice honesty and integrity in business. The consumer movement in India is as old as trade and commerce itself. Even in Kautilya's *Arthashastra*, there are references to the concept of protection of consumers against the exploitation by trade and industry, short weight and measurements, adulteration along with the punishment for these offences. There was, however, no organized and systematic movement actually safeguarding the interests of the consumers. Prior to Independence, consumer interests were considered mainly under laws like the Indian Penal Code, Agricultural Production Grading and Marketing Act 1937, and Drugs and Cosmetics Act, 1940. Even though different parts of India had varying degrees of awareness, in general the level of awareness was low. In July 1966 in Mumbai some people founded the Fair Trade Practice Association, which was later renamed the Council for Fair Business Practice. From the perspective of consumer activism, the Planning Commission backed the foundation of the Indian Association of Consumers in 1956 in Delhi to be a national base for consumer interests. For various reasons, it was not effective in achieving its goals. Other organizations were established in the 1960 in various places in India but none were effective in achieving community organization. Leading on past failures, in Bombay in 1966 nine female homemakers founded the Consumer Guidance Society of India (CGSI) which remains one of India's most important consumer organizations. The most powerful consumer organization in India is the Consumer Education and Research Center (CERC), founded in 1978 in Ahmadabad as part of the "social action litigation movement". At that time in society, courts started recognizing social workers and public interest groups as consultants on behalf of individuals or classes of people whose rights had been violated but who could not easily speak for themselves. Since its founding CERC has become among the most successful consumer organizations of the developing world in terms of its achievements of litigating on behalf of consumers. The Consumer Protection Act of 1986 was mostly a result of intensive lobbying by CERC and CGSI.

Need of Consumer Protection Movement:

- Protection against Malpractices: - the main objective of consumer movement is to protect the interest of the consumer from the malpractices adopted by the business community such as charging high prices, supplying inferior goods, creating artificial shortage.
- Educating the consumers: - consumer movement aims at educating and informing the consumer about their rights, such education makes the consumer aware of their rights.
- Representing Consumers: - the consumer protection organisation such as consumer guidance society of India represents on behalf of the consumers to the government authorities so as to frame proper consumer protection laws and other measures for consumer protection.
- Publishing unfair practices: - Consumer protection organisation publishes in various media regarding the unethical practices of the businessman.
- Formation of Association: - consumer movement encourages consumer to form consumer protection associations at the local level.
- Support to business community: - consumer movement aims at co-operation and support to the business community in dealing with their problems and difficulties.
- Assistance in legal matters: - the Consumer protection organisation assist individual consumers in legal matters i.e. the procedure to be followed in filling a complaint in the court.
- Exerting or creating pressure on businessman: - consumer movement aims at exerting a pressure on businessman and makes them more socially responsible.

Consumer Protection Act, 1986

One of the most important milestones in the consumer movement in the country has been the enactment of the Consumer Protection Act, 1986 to better protect the interest of the consumers. This has revolutionized consumer rights. It is one of the most progressive and comprehensive pieces of socio-benevolent legislation covering all goods and services. The Act provides for a separate three-tier quasi-judicial consumer dispute redressal machinery, popularly known as consumer courts, at the national, state and district levels to provide simple, speedy and free redressal against consumers' complaints. Filing of a simple complaint on plain paper with the details of the case with supporting documents seeking relief or compensation is enough and it is not obligatory to engage a lawyer. According to the objects and purposes of the Consumer Protection Act, these quasi-judicial bodies observe the principles of natural justice while adjudicating consumer complaints against defective goods, deficient services and restrictive and unfair trade practices through summary trials. The Act applies to all goods and services and covers all sectors, whether private, public or cooperative.

The Consumer Protection Act, 1986 was enacted to provide a simpler and quicker access to redress of consumer grievances. The Act seeks to promote and protects the interest of consumers against deficiencies and defects in goods or services. It also seeks to secure the rights of a consumer against unfair trade practices, which may be practiced by manufacturers and traders.

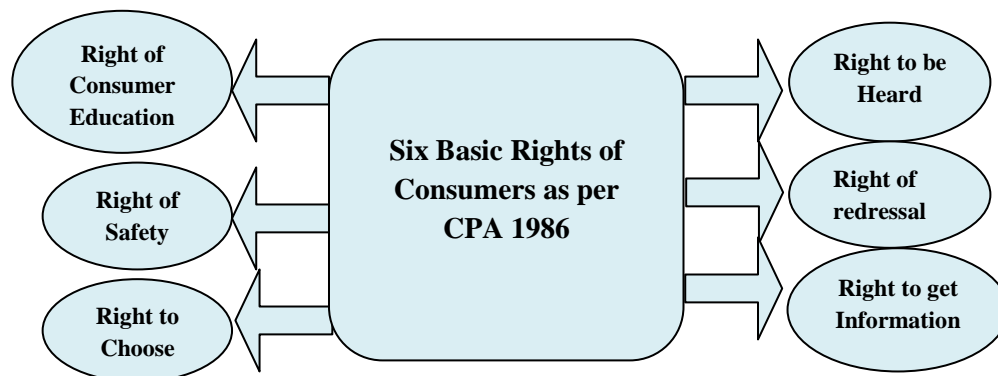
The Act applies to all goods and services unless specifically exempted by the Central Government. It covers all the sectors whether private, public or cooperative. This Act has provided machinery whereby consumers can file their complaints which will be heard by the consumer forums with special powers so that action can be taken against erring suppliers and the possible compensation may be awarded to consumer for the hardships he has undergone. The consumer under this law is not required to deposit huge court fees, which earlier used to deter consumers from approaching the courts. The rigours of court procedures have been replaced with simple procedures as compared to the normal courts, which help in quicker redressal of grievances. The provisions of the Act are compensatory in nature.

Basic Rights of Consumers as per CPA 1986:

The definition of Consumer right is 'the right to have information about the quality, potency, quantity, purity, price and standard of goods or services', as it may be the case, but the consumer is to

be protected against any unfair practices of trade. It is very essential for the consumers to know these rights. However there are strong and clear laws in India to defend consumer rights, the actual plight of consumers of India can be declared as completely dismal. Out of the various laws that have been enforced to protect the consumer rights in India, the most important is the Consumer Protection Act, 1986. According to this law, everybody, including individuals, a firm, a Hindu undivided family and a company, have the right to exercise their consumer rights for the purchase of goods and services made by them. It is significant that, as consumer, one knows the basic rights as well as about the courts and procedures that follow with the infringement of one's rights. The basic consumer rights are listed below-

1. Right to be protected against marketing of goods and services which are hazardous to life and property.
2. Right to be informed about the quality, quantity, standard and price of goods or services so as to protect the consumer against unfair trade practices.
3. Right to be assured, wherever possible, access to variety of goods and services at competitive prices.
4. Right to be heard and to be assured that consumers interests will receive due consideration at appropriate forums.
5. Right to seek redressal against unfair trade practices.
6. Right to consumer education.



Consumer redressal forum:

Under the Consumer Protection Act, every district has at least one consumer redressal forum also called a consumer court. Here, consumers can get their grievances heard. Above the district forums are the state commissions. At the top is the National Consumer Disputes Redressal Commission in New Delhi. A written complaint to the company is taken as proof that the company has been informed. The complaint must be backed by copies of bills, prescriptions and other relevant documents, and should set a deadline for the company to respond. Consumers can also complain through a consumer organization. Claims of less than Rs. 5 lakh should be filed with district forum, claims of Rs. 5-Rs. 20 lakh directly with the state commission, and claims of more than Rs. 20 lakh with the National Commission.

Procedure for filing complaint:

- Complaint is to be filed within two years of buying the product or using the service.
- Complaint needs to be in writing. Letters should be sent by registered post, hand-delivered, by email or fax. Don't forget to take an acknowledgment.

- The complaint should mention the name and address of the person who is complaining and against whom the complaint is being filed. Copies of relevant documents must be enclosed.
- The consumer must mention details of the problem and the demand on the company for redressal. This could be replacement of the product, removal of the defect, refund of money, or compensation for expenses incurred and for physical/mental torture. Please ensure that the claims are reasonable.
- You should preserve all bills, receipts and proof of correspondence related to the case. Avoid using voice mail or telephone because such interactions are normally difficult to prove.
- The complaint can be in any Indian language, but it is better to use English.
- There is no compulsion to hire a lawyer. Main cost consists of correspondence and travelling to the consumer forum for the hearing.

Appeal:

Appeal is a legal instrumentality whereby a person not satisfied with the findings of a court has an option to go to a higher court to present his case and seek justice. In the context of consumer forums:

- An appeal can be made with the state commission against the order of the district forum within 30 days of the order which is extendable for further 15 days. (Section 15)
- An appeal can be made with the National Commission against the order of the state commission within 30 days of the order or within such time as the National Commission allows. (Section 19)
- An appeal can be made with the Supreme Court against the order of the National Commission within 30 days of the order or within such time as the Supreme Court allows. (Section 23)

Penalties:

The consumer courts (district court, state commission and National Commission) are given vast powers to enforce their orders. If a defaulter does not appear in court despite notices and reminders, the court may decide the matter in his absence. The forum can sentence the defaulter to a maximum of three years' imprisonment and impose a fine of Rs. 10,000. Forums can issue warrants to produce defaulters in court. They can use the police and revenue departments to enforce orders.

Government's Role in Consumer Protection-

A separate Department of Consumer Affairs was created in 1997 to act as the nodal outfit in the Central Government for promoting and protecting the welfare of consumers. It seeks to do this in various ways such as ensuring availability of essential commodities at reasonable prices including monitoring of prices, formulating standards of goods and services, regulation of weighing and measuring instruments and pre-packed commodities and providing a legislative framework for safeguarding consumers' interests and establishment of machinery for redressal of consumer complaints.

To meet these objectives the Department of consumer affairs has been undertaking various measures involving all concerned to strengthen the consumer movement in the country. Some of the important measures being taken to strengthen the consumer movement include initiating multimedia publicity programmes to educate the consumers, providing financial assistance through consumer welfare fund to the NGOs and State Governments to generate consumer awareness, setting up of

district information centers to guide the public, national awards on consumer protection to encourage outstanding work by women and youth, observing national and World Consumer Rights Day to remind the consumers to be vigilant, interactions with various interests through Central and State Consumer Protection Council to promote and protect the rights of the consumers, formulation of citizens' charters containing their entitlements to public services, standards of performance and redressal of grievances for providing an efficient and responsive administration.

Conclusion-

It may be concluded that in a developing country like India where the incidence of poverty and unemployment is very high and the level of literacy is very low, the people face a volume of problems, particularly in the context of consumer related issues. Unlike in the developed world, consumers in these countries have not been able to play a greater role in the development process. Several laws meant to protect consumers against unfair trade practices, even then false and misleading advertisements continue to exploit the consumers. The consumer movement in India has made some progress in terms of numbers of organized groups and their activities. Today there are more than 700 consumer groups in the country of which only about 20-25 are well organized and recognized for their work.

An effective, efficient and fair implementation of the Consumer Protection Act is one of the conditions precedent for promoting the culture of good governance and thereby ensuring the better promotion and protection of the rights of the consumers. If the rights of the consumers in relation to the quality of goods and services are assured and taken care of then there will be no cause for complaints. Finally we can say that, the success of the consumer movement mainly depends upon the level of consumer awareness around the country. The Government can only be playing the role of a facilitator or catalyst. The growth of consumer movement is a voluntary effort involving the participation of one and all. Above all, the consumers have to be aware of their rights and should assert themselves in the market place.

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Non Cooperation Movement : First Era of People's Movement

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Introduction :-

Indian Independence combat is the extraordinary combat in the world. British came as a merchant and then settled as rulers. They ruled on Indian over 150 years. It experienced that how slavery comes by medium of industrial market and how imperialist British extort Indians. British extort entire Indians, we struggled 90 years against it. From 1857 to 1947 in these 90 years independence combat takes different curves. In different stream millions people partershiped in it.

After First World War Indian independence movement leadership comes to Mahatma Gandhi. At first Gandhiji believes on British righteousness. But after Rowlatt Act, Jallianwala Bagh massacre, policy of British in Khilafat movement their opinion is changed dissatisfaction increased in the minds of peoples¹. Gandhiji started nonviolence noncooperation movement against British suppression.

Role of Mahatma Gandhi :-

Mahatma Gandhi succeed to take get justice in Africa against injustice policy of British. On this background they started noncooperation movement in 1920. For this movement further things caused such as : In first world war nationalish awakeing formed in Indian army and Indian people. For recovery of war expenses British economically extort Indians. They do not change their economic policy in natural crises. British ruling was despotic and for a terrorise posits on people they approved many laws. General Dyer shootout many people who gathered to protest Rowlett act².

Mahatma Gandhi wrote one letter to viceroy and alerts them about agitation in that letter they says people have right by traditions to non cooperation with wrong rulers³. After Kolkata convention in Nagpur convention many important decision are taken so that many changes happened in phase, objectives and procedures of National Union. At first it was only for handful urban well learned people but after that it truly becomes for populace⁴.

Programme of Non cooperation movement:-

Non cooperation resolution approved in 1920 at Kolkata convention and passed in Nagpur convention. In this resolution main provisions are as follows.

- Forego all degrees, pests given by British Government.
- Boycott on Government school – colleges and lay them into National education union.
- Boycott on foreign stuff and use domestic stuff.
- Forego government job.
- Advocate boycott on government court.
- Boycott on governmental meetings, ceremony⁵

By this things when we non cooperate British they can't ruled on us this was the opinion of Mahatma Ghandhi with Non cooperation movement Gandhiji started constructive programme like destroy untouchability, Unity between Hindus and muslims, prohibitions⁶.

Format of Non cooperation movement:-

Non cooperation movement got response across the India. Students take out their names from government schools and take admission in national schools several people refuses, to do their

advocate work, people balefire of foreign cloth, Dr. Rajendra Prasad, Vallabhabhai Patel take part in this movement also a positive participation of women. As a pressure of movement increased suppression of government increased. In the atmosphere of phenomenal patriotism, jidda, enthusiasm every Indian contribute in non cooperation movement.

If the national leader arrested local leaders and volunteer do not breakouts their work Satyagrahi drag along a peaceful cortege in Uttar Pradesh at Chauri Chaura. On this cortege Police shoot Peoples. Enraged people attacked on police and then induce fire to police station, 21 police death in this incident. By this violent incident Mahatma Gandhi decided to stop non operation movement⁷.

Government policy and reprieval non cooperation movement :-

Government ordered to stop disobedience speech act, meetings act formed but people do not gave attention on it so government uses policy of suppression. By this violent incidents happened in Uttar Pradesh, Malegao, Malabar, Gandhiji stoped non cooperation movement by incident of chauri chaura. British arrested Mahatma Gandhi and political gap formed by their arrest. Gandhiji took decision to stop non cooperation movement because there was no participation of common people in movement. Prince of England Prince of Wales was came in India. By the incident of Chauri Chaura Voilent turn came into movement. In the leaders of congress argument created by legislature region⁸.

Non cooperation movement, civil disobedience and quit India movement of 1942 this all movement happened in the leadership of Mahatma Gandhi. They made common people fearless by this independence movement. Gandhiji got independence by broad peoples movement against huge empire of British. Nonviolence was the highest goal of Gandhiji but they killed by violence. With political movement Gandhiji also stimulated to moderations of villeges avoiding of untouchability, extension of Khadi, swadeshi⁹.

Importance of People's Movement :-

People do not worry about suppression of imperialist and jail. Conversely they feels jail teerthashetra. Khadi got importance by the pride of swadeshi. Charakha reboots in every houses. Truly nationalism upmost in India and so that national movement intensed¹⁰. Gandhiji was the chief leader of people's movement. Out of India many people took inspiration by the principles of Gandhiji such as Martin Luther king, Nelson Mandela and work in other regions totally important in Indian independence movement¹¹.

Success and failure of non cooperation movement success :-

Success :-

- Huge nationalism and sentiment of independence created by non cooperation movement.
- Independence movement changed as people's movement.
- End of fear about British Government.
- National congress onwards their welfare programme.
- Swarajy become nearest goal.
- Generation of leaders and personnel formed.
- Many welfare programme started

Failure :-

- Announcement of 'Swarajy acquirement in one year fails
- Limited participation of middle class peoples.
- Estrate of Muslim community.
- Apathy created in middle class peoples.

- Non cooperation technique and implement do not reach at common peoples.
- Swarajy party formed.

Precis :-

Non cooperation is the first era of peoples movement. This movement was country wide movement.It unite all country.Before the non cooperation movement congress was only the organization of argument. But by this movement Congress became well-organized country wide organization and Khadi became contume of common peoples. In the leadership of Mahatma Gandhi non cooperation movement of congress done the awareness among the people. Form August 1920 to February 1920 this movement was truly national movement. This movement creates patriotism and sentiment about independence in the mind of peoples. This is the success of movement.

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Contribution of Sane Guruji to the Struggle for Freedom

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Prologue:-

The social reformers in Maharashtra have given a new direction to the struggle for freedom in India. Though the social reformers in Maharashtra aimed mainly at reforms in the society, they have given prime importance to the freedom of India from the foreign rule. Men from Maharashtra like Agarkar, Gokhale, Phule, Shahu and Pandurang Sadashiv Sane alias Sane Guruji from Khandesh kept alive the flame of social reforms. Sane Guruji ardently believed that to make social and economic democracy successful in India, it is necessary to implant the seed of social equality in the land. It was with this aim that Sane Guruji worked tenaciously and sincerely all his life. While following the just principles of social equality, he tried to awaken the student world and fought against the British Raj through newspapers for political rights. This research paper tries to trace, in a nutshell, the all-pervading work of Sane Guruji.

Introduction to Sane Guruji:

Pandurang Sadashiv Sane alias Sane Guruji was born at Palgad, in Konkan on 24th December 1899. Shri. Sadashiv and Sou. Yashoda were his father and mother respectively. Sane Guruji's father was the Khot of Palgad. But Sane Guruji displays deep influence of his mother on his personality. His primary education took place in Palgad and in 1918 he went to the Nutan Marathi Vidyalaya in Pune, from where he passed his matriculation. He took admission in New Poona College for his higher education and did his B.A. in Sanskrit and Marathi from there. Later he passed M.A. with Philosophy as his special subject.

After completing his post-graduation, Sane Guruji joined Khandesh Education Society's Pratap High School, Ammalner as a teacher, where he was given the additional responsibility as the rector of the hostel. He became one with the lives of the students in the hostel and gave them lessons in self-dependence and charity. Assessing this work of Sane Guruji, Dr. R. G. Prabhune writes,

“Guruji created a place, ill-famous as Andaman, full of joy and pleasure [Anandvana]. He started a magazine named “Vidyarthi” in 1928 to mould the students and generate proper feelings among them.”

Part in the Struggle for Freedom:

Sane Guruji was under the influence of Mahatma Gandhiji and his thoughts, since his childhood. He had started using khaddar from 1921. He used to tell his listeners:

‘The indigenous cloth is costly and that precisely is the reason why we should use it, because if we are not able to give our body and soul to our motherland, at least we give two rupees for our nation and this very memory is pleasing.’

He had taken the vow of using khaddar. He tried his best that even his students wore khaddar. He even tried to produce volunteers and monetary help from them for the Satyagraha. He took five to six students with him and went to Savada. From there he went to Faijapur, Yaval, Thor Gavan and addressed people to recruit volunteers. At the end of his public address, he would appeal to the people

to come forward with money to help the Struggle for Freedom. Raja Mangalvedhekar has this to say about his efforts to raise money and the response he got from the people:

“People not only gave money but even donated their gold rings to Sane Guruji.”

That was a unique experience. In a meeting at Erandol, he declared that he will start a Satyagraha in the saline soil mine and did so. After that he was arrested during his public address at Ammalner. He was charged of treason and sentenced with 15 months of imprisonment and a fine of Rs. 200/-. He addressed a meeting protesting against the arrest of Gandhiji after the failure of the Round Table Conference. After this meeting he was arrested and a suit was filed against him. He was sentenced with two years of rigorous imprisonment on 17th January 1932. Gandhiji had given the call for Personal Satyagraha Movement and Sane Guruji actively took part in it. He was arrested at Chalisgaon and was sent behind the bars for four months. It was during this stay at the jail that Sane Guruji was acquainted with Vinoba Bhave.

Faijapur Conference:

In 1936 Indian National Congress decided to hold its conference and chose Faijapur as its conference site. To make this conference a success Sane Guruji worked tirelessly, round the clock. He used to tell people that Indian National Congress first of all thinks of the good of the society and so the people from every section of society should be its member. He would tell people,

“All of you should be the members of the National Congress, be volunteers and make the Congress powerful.”

Loknayak Bapuji Ane described the convention as “Faijapur became Fattepur” and in this success the tireless striving of Sane Guruji had a significant role.

Toll Tax Issue:

The famine of 1938 destroyed the crops of the people of Khandesh. Sane Guruji appealed to the government for exemption of tax on farming. In this respect he arranged a meeting of the farmers at Jalgaon and even started a weekly named “Congress” to fight for the famine ridden farmers. This was the period when the mill workers of Ammalner had begun an agitation. The municipality of Ammalner imposed a toll tax on the bullock carts coming to the city and going out of the city. In the issue of “Congress” dated 11th April 1938, Sane Guruji appealed the municipality not to impose such toll tax on farmers. The Municipality preferred to wink at it. Sane Guruji formed a Toll Tax Removal Committee. He and Uttamrao Patil moved from village to village meeting farmers. Finally, on the bazar day on 23rd January 1939 they resorted to picketing at the toll stations. When the municipality became aware of the rising force of the movement against the toll tax they reduced the tax to half an Anna on empty bullock carts and loaded bulls and one and half Anna on loaded bullock carts.

Quit India Movement and its Underground Activists:

On August 8, 1942 Gandhi asked the British to quit India and the Quit India Movement began in right earnest. Sane Guruji encouraged the people of Khandesh to join the movement in these words: “How is it that when all the country is on fire, our Ammalner is so calm and quiet?” and the message went home. The movement took root in Khandesh. He went underground then and moved from place to place addressing and guiding people in meetings. During this period of his underground activities he visited Pune, Mumbai, Satara, Khandesh and many more places. He disguise himself and visited Marwar, Devlali, Ammalner, Mehunbare, and Chopra, to address secret meetings. He published a number of cyclostyled bulletins and distributed them personally among the people. The movement

took root in Khandesh because of the hard and resolute work of Sane Guruji. He was arrested in 1943 and released from jail in 1945.

Sane Guruji's Journalism: for the People:

Sane Guruji, as we have seen, started a newspaper for the student and its name was "Chhatralaya". The first issue of this paper was published in the size of an exercise book, on 19th July, 1927. In it Sane Guruji wrote that he started the newspaper because he felt like giving some advice to the students. His aim was to enhance the urge for knowledge among the students and quench this thirst. With this aim in mind he started the magazine called "Vidyarthi". Here his aim was to nurture good habits and thoughts in the minds of the students. When he started the magazine "Sadhana" on 15th August, 1948, he had not a single farthing in his pocket.

Equality:

Sane Guruji, an action oriented personality, had taken a pledge to establish equality in the society through his work and his pen. While explaining the meaning of the concept of equality Sane Guruji has written in his book "Shyamchi Patre" [Letters from Shyam]. "In my eyes, equality means giving more to those who had been disregarded so far." He believed that inequality in the society will not come to an end and society will not be established on equal footings, until the disparity between the great and the small, the wealthy and the poor ends permanently. He believed that this was possible only when the democratic socialistic society comes into being. So he appealed to the people in this regard.

Epilogue:

Gandhiji constantly advocated the principles of Satyagrah and non-violence in the national movements and even Sane Guruji advocated them along with use of indigenous (swadeshi) products and khaddar (khadi). In his public life he felt the need to imbibe the principle of equality and so he worked hard for the betterment and improvement of the lives of workers, aborigines, farmers and Harijans. Through his journalism he propagated respect for all religions, humanity and faith in democracy. In other words, he has established a model of journalism through his work. Thus, in Khandesh, he awakened people, organized them and made them see the importance and significance of the Congress. He took active and leading part in various movements – both social and political – of the Congress such as using indigenous products, wearing khaddar, non-cooperation, Quit India and made the people of Khandesh aware, active and involved in them. Acharya Aatre rightly called him "a poet who kissed Death".

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Towards Smart Villages

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Abstract

India is nation of villages, villages are the heart of India. Human civilization has passed through various phases of development from stone age to modern age hence the villages are neglected & kept aside from development process it results migration towards urban areas & cities are becoming unhygienic for living to improve smart city concept came forward but only smart city could not solve the problem it requires to solve the root cause that is migration from rural to urban. 'Smart Village is the only solution & can play Vital role to maintain the imbalance in rural & urban, so moving towards 'smart villages' is a better solution.

Key Wards- Smart, City, Village Imbalance maintain

1. Significance of Study

Increasing rate of urbanization is the indicator of development because urban areas are the engines of socio economic development of human being. All facilities likes good education, health transport & banking are easily available in cities. It is good signal. In India the rate of urbanization is rapidly increasing According to census 2011, 31 per cent population are urban dwellers & 69 are rural & in Maharashtra it is 45 per cent. It is estimated that in 2030 the percentage will increased up to 50. The statistics speak themselves that rural peoples are migrating towards cities to get job opportunities higher education & standard of living hence the cities are growing horizontally & vertically & they are becoming unhealthy for living due to heavy pressure of population, there is much more pressure on urban amenities. In India 17 per cent population are living in slum areas, that means they are living in unhygienic condition, cities are becoming unsustainable so the government developed the concept of 'smart cities' in the budget 2014 & finance minister made budgetary allocation of rs 7060 crore for hundred smart cities initially. But it is not sufficient; to become or to build cities smart we should stop migration from rural areas. It means we should made smart villages. All urban amenities should be providing in rural areas. About seventy years back M. Gandhi has given the Mantra of 'Khedayakade Chla' which is the base of sustainable development of India

2. Objectives & Methodology

The present paper is based on secondary materials like books, journals & other published materials are used & analyzed it with current situation
Main objective of this paper is to high light the "smart villages" as well as tried, how it is useful for sustainable development of India

3. Review of literature

India is the country of villages. If we want to develop India we should develop villages first, it is the pre condition of India's development most of the researchers leaders are noted & highlighted the issue. Here I would like to present two scholars view which I most appreciates.

3.1. M. Gadhiji's view

Mahathama Gandhi aware about the reality of Indian villages how village people live? what are the features of villages & villagers? So he states, 'If the villages perishes, India will perish. It will be no more India his one mission in the world will get lost.' (Harijan 1936) Real India we can see in only villages, Villagers are the soul of India. But the villages are lag behind from development process, these people could not much improved to grab the benefits of development. Even today 69

per cent are villagers. If we want developed India then we start development from villages unless it is impossible This is the core theory of development which M. Gandiji presented before seventy years back.

3.2. Dr A..P..J..Abdul Kalama's view

Our late former president & world space scientist Dr Abdul Kalama in his book 'Target Three Billion' presented the real condition of rural areas & rural people & developed the solution of PURA model of development Providing urban amenities to rural areas. Rural areas & people are deprived from majorities of facilities which urban people enjoy & that is the root cause of backwardness of rural people

4. Concept & features of smart villages

'Smart village access to sustainable energy services which act for development enabling the provision of good education, health care, access to clean water sanitation & nutrition & growth of productive enterprises to boost income & enhance security, gender equality & strong demographic system. Resources' Smart villages refers smart people which do their work smartly & fulfill their basic needs easily. It not only provide all facilities but security & gender equality is also important

After independence our policy makers tried our nation forward by accepting mixed economy. Economic planning is the base of our development process since today we have completed eleven five years plans but we could not reached expected development of rural areas or villages. They are facing the problem of good education, health facilities, lack of energy, infrastructure pure drinking water, sanitation commercial attitude agricultural backwardness drought & modern technology, connectivity etc. Since independence up today many programmes & schemes have brought but the problem remained same in some extent increased & gap between rural & urban has became wider. The share of GDP from agricultural is declined up 13 percent & it is distributed to 69 percent population & rest 87 percent income to rest. It shows imbalance of development India is divided in to two groups '*shining India & crying I India*'.

Villagers are hating their work that could not get profit & there is always uncertainty in income & it is a great danger for future So every ones duty to save villages & improve themselves that they can fulfill their needs in better way. 'smart villages' is the answer to enhance the condition of villages to move towards development

Features of smart villages

1. Sustainable development of agricultural & allied sector
2. Good health & education facilities
3. To provide pure water supply
4. Energy
5. Job opportunities through small & medium industries
6. Sanitation
7. Connectivity rural to urban
8. Women empowerment focusing on gender equality
9. Strong Grampanchayat system
10. Modern technology, knowledge hub

5. Why Smart Villages

India is the nation of villages. Even today majority of people lives in villages India is predominantly Agricultural economy, but In recent two decades due to failure of crops uncertainty in income drought & debt thousands of cases of farmers suicide are reported even after seventy years of independence it is a unfortunately miserable, we have made notable progress in this period but it is another side of development. Villages are suffering from many things like ill health, lack of

technology financial barriers etc. Here some major points that I would like to focus first is number of urban population is increasing due to migration from rural to urban areas to acquire job, education or business etc that could not get in villages. There is a gap in education between rural & urban, rural area it is lower than urban. Again there is much gender inequality It is not only in this factor but in infrastructure such as electricity supply, health facilities road, financial facilities use of modern technology, mostly income generation in rural areas has very low opportunities than cities. Rural people are trapped in poverty circle. Village occupation that is agricultural is always in crisis, they won't have fixed income certainty. They are doing their occupation by losing their income, it is like a gamble.

Our human civilization has gone through various phases of development, the change has taken place since stone age up to modern age now it is reached up to smart age. The concept of smartness is much popular & attractive to all human being it may be rural or urban. Today's young generation has rapidly accepting it. Smart phone, smart home smart T V, smart knowledge that is use of computer internet etc are the example. Majority urban areas are much ahead as compare to rural people. Our policy makers used the concept to make city as smart city & it is emerging as a strategy to mitigate the problem created by urban growth. Landscape development, urban planning green belt & it has become the game changer In India at initially 100 cities are selected it is a welcomed but by concentrating on only cities we could not mitigate the rural urban gap but it requires to focus on development of village, 'Smart village' is the only solution to mitigate the constrain created by urbanization. The concept of smart village may play crucial role in maintaining the balance between rural & urban It is useful to face multiple challenges like sanitation, water, electricity, education, health & better standard of living & smart villages would create smart cities. To develop villages as a smart villages all the facilities which provided to urban areas should be provide in villages so they can get jobs in their villages

1. Better coordination between villages & cities
2. Village should be the main drivers
3. Strengthen means of livelihood through small- medium enterprises
4. it is possible by changing the direction of development top to bottom to bottom to top
5. built Villages as knowledge centers by providing new technology
6. Strong Panchayat Rajya system
7. use of local energy resources for productive purpose. ex bio gas, solar energy
8. continuous source of water & electricity for agricultural ' agricultural could not wait
9. Rural urban Connectivity of roads
10. Strengthen involvements of women & youth

In short I can conclude that only smart city concept can not solve the problem of cities that are created by urbanization. It needs to reduce the migration from rural to urban. It is possible by making the villages smart it includes all things which urban people enjoy the smartness starts from strengthen the local resources as well as smart technology smart banking infrastructure & health, water, energy & sanitation. 'Smart village' have high potential sustainable development.

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Dr.B.R. Ambedkar towards the Women Empowerment

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Abstract

Dr. Babasaheb Ambedkar was not only the father of Indian Constitution; he was a great freedom fighter, political leader, philosopher, thinker, writer, economist, editor, and a revivalist for Buddhism in India. Dr. Babasaheb Ambedkar always believed in the movements led by women. He also added that if the women from all walks of life are taken into confidence, they may play a significant role in the social reforms. They have played very massive and active role to eradicate the social abuses. He insisted that every married woman must participate in her husband's activities as a friend. But she must show the courage to deny the life of slaves. He was completely aware of the natural and inner strength of women. Babasaheb insisted on the education of girls and women. He strongly believed that if a boy gets education, he is the only person to get educated in a family. Perhaps, if a girl child is educated in a family, the whole family is benefitted. Women were struggling hard more than men of the backward classes. Babasaheb found the only weapon to fight against all sorts of abuses in society which was educating women along with men. He made an announcement, Learn get together and Fight. Women have the great duty of inspiring men. He believed that every successful person has a woman behind him.. Dr. Babasaheb Ambedkar exclaimed, I strongly believe in the movements run by women. If they are truly taken into confidence, they may change the present picture of society which is very miserable.

Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system. Dr. Ambedkar tried an adequate inclusion of women "s right in the political vocabulary and constitution of India. He insisted on Hindu Code bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliamentary members to help to pass the bill in parliament. Eventually, he resigned for the same.

Keywords: - women empowerment, Hindu code bill, perfect equality.

Introduction:

Women's development is a much discussed subject but sensitization about this issue is grossly neglected at grass root level. While we must try to build alternative system of health care, we must also expose the responsibility of the system for the neglect of Women.

Women constitute about one half of the global population, but they placed at various disadvantageous positions due to gender difference and bias. They have been the victims of violence and exploitation by the male dominated society all over the world. Our society is a tradition bound society, where women have been socially, economically, physically, psychologically and sexually exploited from times immemorial, sometimes in the name of religion, sometimes on the pretext of the writing in the scripture and sometimes by the social sanction.

Dr. Ambedkar started his movement in 1920. He stated "We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education..." He started fierce propaganda against the Hindu social order and launched a journal *Mook Nayak* in 1920 and *Bhishkrut Bharat* in 1927 for this purpose. Through its issues he put due stress on the gender equality and need for education and exposed the problems of the depressed as well as women.

Ambedkar's perception of women question, emphasizing their right to education, equal treatment with men, right to property and involvement in the political process resembled the global feminists demand. As J.S. Mill expressed in the subjection of women, the legal subordination of one sex to the other is wrong in itself and one of the chief hindrance to human development; perfect

equality, admitting no privilege or power on the one side, nor disability on the other, Ambedkar also holds the same views on work for women. (More:2011)

In January 1923 a women's association was founded in Bombay with Ramabai, Ambedkar's wife as its president. In the *Kalaram Temple entry satyagraha* Nashik many women participated and many of them were arrested along with men and ill-treated in jails. To face torture along with their men women also organized their *Samatasainik Dal*. In the round table conference hundreds of women were present for the committee meeting. At various places depressed classes women's conferences were held and they began to present their demands assertively. The encouragement of Ambedkar empowered women to speak out boldly their feelings. Dr. Ambedkar was well known about status of women, as the chairman of drafting committee, he tried to adequate inclusion of women's rights in the Indian constitution.

Dr. Ambedkar believed in the strength of women's and their role in the process reform. The historic *Mahad satyagrah* witnessed participation of three hundred women with their male counterparts addressing another meeting of about 300 women. He said that "The progress of a community is measured by degree of progress which women had achieved. He gave slogan. "The Educate, Unite and Fight." Let every girl who marries stand by her husband, claim to be her husband's friend and equal, and refuse to be his slave. I am sure if you follow this advice you will bring honor and glory to your selves."

Objectives, Methods

The present paper is an attempt to highlight Dr. Ambedkar's view on women problems in pre and post independent India and the relevancy of his ideas in present political and social scenario of India. Secondary data collected from internet, Government documents, newspapers, published papers, books and speeches delivered by Dr. Ambedkar in Parliament, various conferences and meetings in pre and post independent India.

Dr. B.R Ambedkar towards the Empowerment of Indian Women

The operations of caste both at the systemic level and at the functioning of patriarchy, the growing caste / class divide in feminist political discourse makes Ambedkar's view on women's oppression, social democracy, caste and Hindu social order and philosophy, significant to modern Indian feminist thinking. Although Ambedkar proved, himself to be a genius and was known as a great thinker, philosopher, revolutionary, jurist – par excellence, prolific writer, social activist and critic and strode like a colossus in the Indian sociopolitical scene unto his death, his thoughts never received adequate attention in the generality of Indian society just because he was born as an untouchable. However, the contemporary social realities warrant close examination of the wide range of his topics, the width of his vision, the depth of his analysis, and the rationality of his outlook and there essential humanity of his suggestions for practical action. Hence, for Indian women's movement Ambedkar provides a powerful source of inspiration to formulate a feminist political agenda which simultaneously addresses the issues of class, caste and gender in the contemporary sociopolitical set up, which still keeps conservative and reactionary values in many respects, particularly on gender relations. The writings and Speeches of Ambedkar show what values India should develop and how they would modernize its social and political institutions. Ambedkar saw women as the victims of the oppressive, caste- based and rigid hierarchical social system.

Hinduism

It is true that great men do not demand rights they do their duties. But for Ambedkar, this is hardly true in respect of the general masses. The rights of the upper castes are automatically protected, but not of the poor classes. The poor masses must have specific rights, otherwise they would be

exploited and opposed by the clever and shrewd persons. The Hindu ideal of duties under the Varna-Vyavastha has developed only as a means of exploitation and oppression. It is a system which deadens, paralyzes and cripples the people from which useful activity, and also prevents them from activity.

Ambedkar made some memorable speeches in the Round Table conference. He placed the view point of the depressed classes and pleaded for Dominion Status. His speeches created a good impression upon the British public. He served on a number of important sub-committees and prepared a scheme of political safeguards for the protection of depressed classes in the future constitution of a self-governing India. Ambedkar also advocated the immediate introduction of adult franchise.

Ambedkar was elected to the Constituent Assembly of India by the members of West Bengal Legislative Assembly though he was defeated in Bombay. He was elected to the Drafting Committee and later appointed its chairman.

Dr. B.R. Ambedkar The Champion Of Women's Rights

Dr. Ambedkar championed the cause of women as well as the miserable plight of Schedule Castes and Scheduled Tribes throughout his career. He discussed a number of problems of Indian women and sought for their solutions in Bombay Legislative Council, in the Viceroy's Assembly as the chairman of the Drafting Committee and also in the Parliament as the first Law Minister of Independent India.

Dr. Ambedkar was sworn in as a nominated member of the Bombay Legislative Council on 18th Feb., 1927. He advised Indians to participate in the world war on behalf of the British Government. His arguments on the Maternity Benefit Bill and on Birth Control were quite relevant to recognize the dignity of women. He vehemently supported the Maternity Bill.

Ambedkar Idea of Equality

He incorporated the values of liberty, equality and fraternity in the Indian Constitution. Based on the belief that any scheme of franchise and constituency that fails to bring about representation of opinions as well as representation of persons falls short of creating a popular government, he submitted the Constitution with a warning. He said in his speech delivered in the Constituent Assembly on 25th November 1949, "Political democracy cannot last unless there lies at the base of it social democracy." By social he means a way of life, which recognizes liberty, equality and fraternity as principal of life. He further said: "On 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this Assembly has so laboriously built up."

Ambedkar believed primarily in the efficacy of law and legislation, and he struggled to evolve a constitutional mechanism to fashion India of his dreams, where equality, liberty and fraternity would have an unhindered play. In Ambedkar's vision of India, all citizens would be equal before law; they have equal civic rights, equal access to all institutions, conveniences and amenities maintained by or for the public; they possess equal opportunities to settle or reside in any part of India to hold any public office, or exercise any trade or calling, here all key and basic industries would be owned by the state. He pleaded for special privileges and safeguards for the Dalits as scheduled Castes. In short, he demanded equality, which would not only lead, to the redressal of the past wrongs but also provide sufficient leverage, may be by way of compensation, as a ladder to ensure their leveling up. – B.R. Ambedkar, his life, work and relevance.

Constitutional Provisions

The Constitution of India contains various provisions, which provide for equal rights and opportunities for both men and women. The salient features are:-

- **Article 14** guarantees that the State shall not deny equality before the law and equal protection of the laws;
- **Article 15** prohibits discrimination against any citizen on the ground of sex;
- **Article 15 (3)** empowers the State to make positive discrimination in favour of women and children;
- **Article 16** provides for Equality of Opportunity in matters of public employment;
- **Article 23** prohibits trafficking in human beings and forced labour;
- **Article 39** (a) and (d) enjoins the State to provide equal means of livelihood and equal pay for equal work;
- **Article 42** enjoins upon the State to make provisions for securing just and humane conditions of work, and for maternity relief;
- **Article 51A(e)** imposes a Fundamental Duty on every citizen to renounce the practices derogatory to the dignity of women;
- **Article 243D (3)** provides that not less than 1/3rd of the total number of seats to be filled by direct election in every Panchayat to be reserved for women, and such seats to be allotted by rotation to different constituencies in a Panchayat;
- **Article 243T(3)** provides that not less than 1/3rd of the total number of seats to be filled by direct election in every Municipality shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Municipality;
- **Article 243T(4)** provides reservation of offices of Chairperson in Municipalities for Sc, ST, Women in such manner as the legislature of a State, may by law provide;

In pursuance of the above Constitutional provisions, various legislative enactments have been framed to protect, safeguard and promote the interests of women. Many of these legislative enactments have been in the sphere of labour laws to ameliorate the working conditions of women labour.

Steps Taken By The Government Of India For Women's Empowerment

It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom – Dr. B.R. Ambedkar

Education of Women:

Education to women is the most powerful instrument of changing their position in the society. Education also brings about reduction in inequalities and also acts as a means to improve their status within the family. In order to encourage education of women at all levels and to dilute gender bias in the provision and acquaintance of education, schools, colleges and even universities were established exclusively for women in the country. To bring more girl children, especially from marginalised BPL families, into the mainstream of education, Government has been providing a package of concessions in the form of free supply of books, uniform, boarding and lodging, clothing for hostilities, mid-day meals, scholarships, free by-cycles and so on. Many universities such as Mother Teresa Women University have been established for the development of Women Studies and to encourage higher education among women and their social mobility.

Self Help Groups:

Self Help Groups are small homogenous groups consisting of 12-20 women from BPL families voluntarily organised to promote savings. They are self-managed groups of poor women which primarily came into existence to mobilise financial resources through their own savings and lend the same amongst themselves to meet the credit needs of their members.

Capacity Building and Skill formation:

In order to improve the entrepreneurial ability and skill of the women, Government has been imparting various types of training designed to promote self and wage employment.

Skill Up-gradation Training Programme:

Provision of skill training to women in SHG has been given recognition so as to enable them to start their own income-generating activities. The duration of the training and the cost depends on the nature of the trade selected by the members.

Women & Child Development

Women's empowerment is an important agenda in the development efforts. There has been significant shift in approach of the district administration towards the development of women, especially the poor & the illiterate.

Working Women's Hostel:

To provide secured accommodation to the working women, Working Women's Hostel has been established at Angul & functioning since 1996. State Old Age Pension (SOAP) / National Old Age Pension (NOAP).

Employment And Work Participation Rate

The work participation rate indicates to a great extent the economic empowerment of women in the society. The status of women is intimately connected with their economic position, which in turn depends on opportunities for participation in economic activities. Education along with participation of women in workforce has been universally recognised as an important element in the adoption of small family norms, which is essential for family planning. There has been a considerable improvement in the entry of women in all sectors of employment in the country.

Women And Political Participation

Political equality to all children regardless of birth, sex, colour, etc is one of the basic premises of democracy. Political equality includes not only equal right to franchise but also more importantly, the right to access to the institutionalised centres of power. Thus, political participation of women means not only using the right to vote but also power sharing, co-decision making and co-policy making at all levels. The active participation of women in political sphere is integral to empowerment of women and helps to build a gender-equal society as well as to speed up the process of national development.

National Commission For Women

In January 1992, the National Commission for Women was set up by an Act of Parliament with the specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation, to suggest amendments wherever necessary, and safeguard the rights and entitlements of women. The Commission extend financial

support to NGOs and educational institutions to conduct legal awareness programme to enable women to become aware of their rights.

Conclusion : -

In the condolence message, on Ambedkar's death in parliament, Prime Minister Jawaharlal Nehru said "Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of Hindu society". His dream of society, based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favors women empowerment.

Dr. Babasaheb expressed his views on the state of life of all women. He stated that women must be treated equally and given equal prestige. He insisted on Hindu Code bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliamentary members to help to pass the bill in parliament. Eventually, he resigned for the same. The teachings and thoughts of Dr. Ambedkar are useful not only women but also all the Indian even today. His deep concern and feelings for all round development of women is expressed from his each sentence and word. In his last speech in Indian Parliament we can know his feelings and respect showed towards women. He quoted the famous thoughts of an Irish Patriot Daniel O Connal as, "No man can be grateful at the cost of his honour, no woman can be grateful at the cost of her chastity. And no nation can be grateful at the cost of his liberty."

Women in the rural areas are wholly oblivious of their rights. It will require a much greater and concerted effort for the various measures to become a living reality for women in the rural areas. This can happen only through the collective effort of the State, NGOs, imparting of formal and informal education, through the media, etc. Empowerment of women so as to enable them to become equal partners with their male counterparts so that they have mutual respect for each other and share the responsibilities of the home and finances should be the ultimate goal that we must aspire to achieve. Enforcement of basic human rights of gender equality must take place, without undermining the institution and sanctity of marriage, and family.

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“Namantar Andolan” Dalit Movement

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Introduction

Namantar Andolan was a dalit movement to change the name of Marathwada University in Aurangabad] Maharashtra India to Dr. B. R. Ambedkar University it achieved Success in 1994. The movement was notable for the violence against Dalits.

Research Methodology

Methodology play important role in research. Researcher collected data by secondary method as a magazine books, newspaper etc.

Objective of research paper

- 1) To know the background of Andolan.
- 2) To know the role of media, parties
- 3) To know the situation
- 4) To know the long march
- 5) To know success of Namavistar

Namantar means change the name and Andolan means social movement. The Namantar Andolan was a 16 year long Dalit campaign to rename marathwada University in recognition of Dr. B. R. Ambedkar Social reformer, politician who had proposed untouchability.

Non Dalit student group supported the demand to have the University renamed but so less for reasons of dogma pragmatic desire to bring Dalit, mostly major students into general fold. Dalit and non Dalit students was organized with intent the council of the university for the change. The procession met with another headed by Gangaher gadhe a Dalit panther leader who launched a tirad of non Dalit contingent any alliance between Dalit and non Dalit could the potency of panthers leftwing organisations only students federation of India and Yukrant support the Campaign. 1977 C M of Maharashtra Vasantdada Patil promised that the remaining would occur and in July 1978 the Maharashtra legislature approved it University Body passed a resolution to rename the university and this series of decisions was the catalyst for rioting several weeks. The Andolan was Concentrated in 3 districts – Aurangabad, Nanded, Parbhani, and Beed 05 Manabad real causes of the violence were subtle was between Hindu & Dalit.

Situation of Attack

Riots affected 1200 villages in Marathwada impacting 25000 Dalits Cawing thousands to seek safety in Jungles. The terrorised Dalit didnot return their village. The violence was organised Maratha Communities took many forms killings, Mlestation and rape of Dalit women burning of houses and huts, forcing Dalit out of Villages polluting drinking water wells, destruction of cattle and refusal to employ upper caste mobs attacked government property including govt. Hospital, railway station, Grampanchayat office, S. T. Buses, School building, Telephone System govt. Godown property of 300 million was damaged. The Marathwada region was under of violence for two years. Dalit were week economically and Psychologically, Injured, died.

The violence occurred in Nanded, Parbhani, Aurangabad, Beed, Osmanabad, Hingoli, Nasik, Nagpur district the situation became worse had no food to eat, They were physically, mentally and socially touched by non Dalit but Dalit renamed from renaming Marathwada University.

Role of media, Political Parties & bureaucrats

Regional press played a biased role during violence many news papers opposed the namantar giving wide publicity Aurangabad daily, Marathwada Namantar was cultural violation for Marathwada assistance, They did not publish about rural violence near, They did not report declaration by the RPI. Fumons Marathi newspaper support to agitation.

Bhalchandra Namade commanatal "All Marathi newspapers are communal and they thrive on the so called" freedom of press to serve their own aims.

Shivsena, Hindutva Political party declared opposed to the namantar the supporter of shivsena burnt home of Dalit attacks with swords. Congress leaders identified with Dalit cause, worked for Dalit political impression.

Many Dalit harassed by police Nanded city was curfew during agitation police joined the mob in violent only.

Fearful environment the Dalit migrated to the cities did not return their villages.. Crops of Dalit set on the Muslims of Marathwada opposed the bandhs declared by shivsena they did not close their commercial establishment to show support for Namantar.

Log March

Jagendra Kawade led march 4 Aug. 1978 from Deekhabhami to district Magistrate office Nagpur rename the university same day in Ashawani chowk huge student crowd attended anti social elements started throw stones at transport link Police opened fire in this incident long march was declared. Dalit protestors from Delhi, Haryana, Bihar, M.P. A.P., Karnataka, Tamilnadu reached Nagpur. The march was inspired by Chinese long march was intended and symbolically in Aurangabad on 6 Dec. 1979 anniversary of Ambedkar death. This is fight for the protection of democracy and humanism each day protestors marched 30km distance of 470 km in 18 days in cold every village people join long march.

This march was "world's third largest long march" in 3 lakhs people 3 lakh more protest organized satyagraha, jail bhara Andolan, Thousand of arrested during satyagrah struggle of their own cities police fired and lathi charged. Dalit panthers were University entrance leadless and activist lathi charged, arrested Andolan turned in Agra Delhi, Bangalore, Hyderabad, protected the march for 16 years.

Namantar – nam vistar Din

Govindbhai Shroff against naming University he requested to people to accept the new name with non violence he pressed withdraw SC and ST prevention of Atrocities Act Cases against non-Dalits.

Marathwada region has historical & cultural background many names were suggested. Finally University was renamed as "Dr. Babasaheb Ambedkar Marathwada University" work done by Dr. Babasaheb Ambedkar for the educational development of the Marathwada region. 14 Jan 1994 Sharad Pawar announced newly named University the dream of Ambedkar which was one of the important parameter for the University. Ajanta Arch with elephants as its logo adopted by University.

On 14 Jan. Political parties organized Ambedkar's thinking celebration day among rallies traditionally

Conclusion

Namartar Andolan was a Dalit movement to change the name of Marathwada University in Aurangabad, India to Dr. B. R. Ambedkar University. This social movement started upon masses provided a demonstration of their powerful urge for revolutionary change.

This was one of the remarkable andolan in India History after 1927 Indian Independence movement.

It was 16 year struggle of Dalit movement notable for the violence against Dalit.

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Women's Liberation Movement

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Abstract:

Women are an integral part of human civilization. Yet it is a common fact in almost all societies that woman has never been considered the equal of man. She has been the victim of male domination and oppression. She has been treated as the subordinate sex and the second sex in the patriarchal culture of the world. Legislators, priests, philosophers, writers and scientists have striven to show that the subordinate position of woman is willed in the heaven and advantages on the earth. Different religions invented by the men reflect this wish for domination. Despite the spread of education, social reform and some constitutional gains, the subordination of women is the order of the day. Social structures and cultural norms do not change as rapidly as laws envisage. An increasing awareness of injustice done to women slowly made them raise their voice against inequality and oppression. This female consciousness against male domination gave birth to women's liberation movement in the late 1960s and early 1970s in Western Europe and the United States. It has become the most powerful social, cultural and political movement. Since the time it has been an international movement. Women's liberation movement is an organized political movement which gave the original impetus to feminism. But it has improper to equate feminism with the women's liberation movement. Feminism in its widest sense is equivalent to humanism or intuitionism. Women's liberation movement is radical one and it highlights various hidden and oppressive aspects of man-woman relationship. It has a profound impact on the debate concerning the relationship between gender, culture and creativity and knocks down the claims of a culture that women produce children and not art.

Keywords: male domination, patriarchal, Legislators, priests, philosophers, subordination, female consciousness, feminism, Women's liberation movement etc.

Introduction:

Women's liberation movement is a serious reform movement aiming at an upliftment of women in society. The first voice in favor of women's rights was raised by Mary Wollstonecraft in her novel A Vindication of the Rights of Women. She demanded equal opportunities for women in the field of education, economics and politics. She demanded that women should be treated as human beings. One of the strong male supporters of women's liberation was John Stuart Mill. He showed serious concern over women's oppression in his novel The Subjection of Women. He felt the need for improved education for women and condemned women's oppression as domestic slavery. A true democrat and a champion of freedom, Mill fought for liberty and individual freedom. In 1848, Queen's College, the first women's college in England, was established for imparting better education to girls. The next step was asking for political freedom. Gradually, several countries granted political rights to women. The first countries to grant women voting rights were New Zealand (1893), Finland (1906), Norway (1913), Denmark and Iceland (1915), Soviet Union (1917), U.S.A. (1920) and Great Britain (1928). Suffrage was granted to women in many other countries after World War I or in the wake of Second World War. In 1960s the feminist movement took the shape of a revolution.

From the early nineteenth century to the 1950s, women's movement was marginal. The French writer Simone de Beauvoir's novel *Le Deuxieme Sexe* was translated in English as *The Second Sex* in 1953. It proved a major influence on the women's liberation movement. Her argument is that in patriarchy women have been forced to occupy a secondary position in relation to men. It is imposed on them by strong environmental forces of social traditions and education. This has resulted in the failure of women to take a place of human dignity as free and independent existents. Simone remarks, "she is called 'the sex' by which is meant that she appears essentially to the male as a sexual being. For him she is sex..Absolute sex no less. She is defined and differentiated with reference to

man and not he with reference with her, she is the incidental, the essential as opposed to the essential. He is the subject, he is the absolute.. She is the other..” Simone draws heavily on the disciplines of biology, psychoanalysis, political economy, anthropology, philosophy and history. According to her the division of the sexes is a biological fact not an event in human history. The subjugation of women continues because, “we are exhorted to be women, remain women, become women.” She argues that for emancipation women must seek professional autonomy and financial independence. She also asserts that the bond between man and woman should be on common love and consent. She concludes that women should be free from the bonds of slavery.

Betty Friedan’s novel “The Feminine Mystique” challenges the popular belief that a woman’s place is at her home and she should find fulfillment in motherhood and domesticity. She says that the core problem for women is not sex but identity. She declares that for women, the need for self-fulfillment autonomy, self-realization, independence, individuality, and self-actualization is as important as the sexual need. A more violent assault on man’s citadel has been made by Kate Millett in her novel *Sexual Politics*. It serves as a manifesto of women’s liberation movement in which she defines sexual politics as the process whereby the ruling sex seeks to maintain and extend its power over the subordinate sex. The feminist slogan of the 1960s is: relations between the sexes are marked by the sexual politics. Millett thinks that one of the aims of freeing women is to free them from immemorial subordination. Millett shows the sexual power in the works of D. H. Lawrence, Henry Miller, Norman Mailer and Jean Genet. In her book, “The Female Eunuch” Germain Greer condemns the women politicians who try to represent interests of women as dependents. To study man-woman relationship, Greer uses the analogue of employer and employee and calls women, “life contracted unpaid workers” who cannot expect liberation without being outcasts, eccentrics and perverts. She tells women that to be emancipated from helplessness and need and walk freely upon the earth that is your birthright, they have to fight for it.

During 1970s a group of radical feminists advocated their theories of equality and some of them are Shulamith Firestone’s “The Dialectic of Sex, Eva Figes’s “Patriarchal Attitudes, Mitchell’s “Women’s Estate” and Ann Oakley’s “Sex, Gender and Society”. These feminist reject the discrimination based on sex and declare that woman is made not born. They believe that women’s oppression is traced to the social and familiar structures based on patriarchy. The cultural conditioning is the culprit, not any inherent biological difference. They stress the point that the liberation of women necessitates the liberation of all human beings. The aim of different group of feminists is to liberate women from oppression and to promote women’s rights. They demand the reorganization of society and gender roles and for that purpose they wanted to be united. They want to unite all women-Black or White, working or non-working, of lower or middle class. By sisterhood they will achieve self-identity, self-respect and self-reliance. In fact, feminists want a humanist and unprejudiced attitude towards women. They believe that breaking down male and female stereotypes and giving women equality is the only way to a better world. Women’s liberation is an “Umbrella Movement” a “board church” that can accommodate every kind of feminism. Just like radical and less militant feminists, Bourgeois Feminist became popular during the mid-twentieth century. Bourgeois Feminism believes that its demand can be met within the context of the present capitalist society. Socialists Feminists think that women’s inferior status is rooted in private property and class-divided society. According to them, the powerlessness of women in society is rooted in four basic structures: those of production, reproduction, sexuality and socialization of children. The socialists emphasize the primacy of social and economic system while the radicals explain social and economic exploitation in terms of male dominance. Feminists strongly resist the marginalized position of women and feel it necessary to defend women as women in order to counteract the patriarchal oppression that precisely despises women as women.-

During the 1980s, colored women formed their group known as “Black Feminists” and they criticized white women as the racists. The modern feminists are turning towards ‘lesbianism’ as a solution to the problems of heterosexual relationships. In the 80s certain feminists have taken a fresh view of the women’s problems. For them, equality does not mean a rejection of femaleness. They seek rights within the existing social and familial patterns. In her “The Second Sage,” Betty Friedan expects women to make certain compromises. She adopts a new vision of the family and asks women to give up anti-family and anti-male position and go back to family. Marilyn French in her novel, “Beyond Power: On Women, Men and Morals” defines feminism as “a political movement demanding access to the rewards and responsibilities of the male world but it is more: it is a revolutionary moral movement, intending to use political power to transform society, to feminize it.” Like Marilyn French, Lynne Segal also suggests that to save the world from destruction feminine values should be given equal significance along with masculine values. In short, the feminist, aim at bringing about a moral revolution for the betterment of the world, and seek more meaningful relationships based on trust and companionship rather than on power politics where one sex dominates the other.

Feminist Literature:

Long before the advent of women’s liberation movement many writers have concentrated on women’s oppression in the male dominated society. In 19th century the women novelists like Jane Austen, Charlotte Bronte, Elizabeth Gaskell and George Eliot anticipated some of the present day feminist issues in their works. By the 1840s women writers wrote novels about fashionable life, education, religion and community. Their novels demonstrated women’s proper sphere. Those novels were written in the tradition of domestic realism. The Victorian women novelists between 1880-1900 turned to self exploration. They sought refuge from the harsh realities and vicious practices of the male world. At the turn of the century, numbers of the Women Writers Suffrage League, an important organization of English novelists and journalists began to explore the psychological bondage of women’s literature and its relationship to a male-dominated publishing industry. After 1900 in dozens of novels from Francis Hodgson Burnett’s “A Secret Garden” to Mary Sinclair’s “The Tree of Heaven” there was a discussion of a flight from men adult sexuality. In 20th century, the women novelists such as Dorothy Richardson, Katherine Mansfield and Virginia Woolf have created a deliberate female aesthetic in their works. They have made attempts to find their own images, symbols, form and syntax. Dorothy Richardson in her Pilgrimage tried to create the Feminist prose. Like George Eliot, Mrs. Woolf also believed that women’s literature held the promise of a precious specialty, a distinctly female vision.

In 1960s the female novel has been greatly influenced by the energy of the international women’s movement. The contemporary women’s novel observes the traditional forms of 19th century realism.- it also operates in the contexts of twentieth century Freudian and Marxist analysis. There is a volcanic eruption of women in to the public realm of literary and political culture as opposed to the private and domestic world. This explosive transformation of women’s lives is marked in the 1970s. Women have changed their attitudes and effects can be seen in almost every aspect of society. All of them agree to the opinion that it is necessary to struggle against women’s oppression on different planes: social, political, economical and ideological. Whether formally liked with this movement or not, some British women novelists- Edna O’Brien, Bright Brophy, Penelope Mortimer and others- have pleaded the cause of the free women. They denounce man as sexually demanding though half impotent. By a curious logic, however, some of these novelists have reversed the male-female relationship by giving the role of Don Juan to women. Other women novelists are Elizabeth Jane Howard, Storm Jameson, Lettice Cooper, Stella Gibbons and Nancy Mitford. Prominent among them are- Iris Murdoch, Muriel Speak, Doris Lessing and the younger writers Margaret Drabble, A. S.

Byatt and Beryl Bainbridge. We see in them a renaissance in women's writing. Their literature is female literature, producing women's view of life and experience. Their novels reveal a new range of language and experience. They are concerned with the conflicts between art and love between self-fulfillment and duty. They have insisted upon the right to use vocabularies previously reserved for male writers and to describe taboo areas of female experience.

For the first time anger and sexuality are accepted as sources of female creative power in Murdoch's "The Severed Head," Lessing's "The Golden Notebook" and A. S. Byatt's "The Game." Lessing and Drabble try to unify the fragments of female experience through artistic vision. They are concerned with the definition of autonomy for the women writer. Doris Lessing is comparatively a mild crusader in the cause of the free woman. She is devoted to two causes: the color conflict in South Africa and women's subjection in a man's world. Anna, the heroine of the Golden Notebook regards herself as a free woman. She blames her sexual frustrations on men's impotence. Through a divorce she looks forward to a second marriage. Lessing's first novel *The Grass is Singing* is about a white agriculturist family in South Africa. The heroine of the novel, Mary Turner, seems to be a new woman who crosses the boundaries of color, class and race.

As the women's movement takes on cohesive force, the contemporary women novelists have to make a choice whether to devote them solely to the female tradition or to move beyond it and participate in the literary mainstream. Now-a-days a wholly masculinity, patriarchal culture has been evolved into a masculinist-feminist culture. Therefore saying as well as that the way we read and write now, the way we imagine literary texts and traditions now, must changes under the pressure of the socio-cultural changes. The changes in the male-female relationship must and will significantly transform our relation to literary studies. This transformation of western literary tradition has already begun. Herold Bloom asserts the importance of liberated women in his "A Map of Misreading". A literary historian Walter Ong in his novel "The Presence of the Word" believes in this change. The feminist critic Sandra M. Gilbert is sure about the change and thinks that through literary study we can renew our lives.

Conclusion:

Thus an increasing awareness of injustice done to women slowly made them raise their voice against inequality and oppression. This female consciousness against male domination gave birth to women's liberation movement. Women's liberation movement is radical one and it highlights various hidden and oppressive aspects of man-woman relationship. It has a profound impact on the debate concerning the relationship between gender, culture and creativity and knocks down the claims of a culture that women produce children and not art.

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E-Commerce: Past, Present & Future

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Abstract:

Now a day's online shopping has become trend in India. Online retail is transforming the shopping experience of customers. E-Commerce provides less expensive products and services by allowing consumers to conduct quick online comparisons. It gives consumers end number of choices than they could easily locate otherwise. It also enables customers to shop or make other transactions 24/7 hours a day, from almost any location. These are the major things which make E- Commerce more popular among the people. This paper deals with conceptual framework of E-Commerce, evaluation of E-Commerce in India, current status of E-Commerce in India, benefits of E-Commerce of India and at last this paper forecast future of E-Commerce in India. There should not be second opinion that future of E-Commerce is very bright in India. Various researches and studies shows increasing trend in internet penetration, numbers of smartphone users and other key factors in upcoming years which are eventually accelerate the growth of E-Commerce industry in India.

Keywords: E-Commerce, Internet, India, Market, Industry.

Introduction:

Human beings have three basic needs, food cloth and shelter. They always contend to fulfill these needs. Self-production, barter system and purchasing from seller are the ways of fulfillment of such needs till its existence. Beyond that, now a day purchasing needy goods through online platform becomes trend and fashion. Over the last decade, the internet has changed the way of buying and selling the goods and services. Online retail is transforming the shopping experience of customers. In last two years this sector has seen unprecedented growth. The adoption of technology is enabling the online retail sector to be more reachable and efficient.

Today, the online shopping has become a trend in India. The reason behind such a trend lies in the attractive online websites, user friendly interface, bulky online stores with the new fashion, easy payment options, no bound on quantity and quality, one can choose the items based on size, color, prices etc. furthermore the addition of discount, coupons, attractive offers, referral systems, 30 days return guarantee, 1-7 days delivery time etc. to the online shopping and E-Markets have added new flavors to the industry.

Concept and Definition:

E-Commerce means purchasing and selling goods and services through online platform. Electronic commerce refers to a wide range of online business activities for product and services. It involves carrying a business with the help of the internet. In other words it is a system of 'click & buy', where one can visit to a player's website, searching desired product, selecting product, online payment (it's optional), and receiving product at home by paying payment(it is said to cash on delivery)

A more relevant definition of E-Commerce is, "The use of electronic communications and digital information processing technology in business transactions to create, transform, and redefine relationship for value creation between or among organization and between organization and individual."

Objectives of the Study:

1. To know the concept of E-Commerce.
2. To know the recent status of E-Commerce in India.
3. To understand what will be the future of E-Commerce in India.

Scope of the Study:

This study is related to basic and primary information of E-Commerce. Researcher tried to highlight an overview of E-Commerce; it's related to current status of E-Commerce in India and understanding forecast of future of E-Commerce in India.

Research Methodology:

This study is mainly based on secondary data. The data required for such study has been collected from secondary sources such as books, journals, articles, research papers on E-Commerce and websites. This is descriptive study.

Evolution of E-Commerce in India:

The evolution of E-Commerce in India can be broadly divided into two phases based on the emergence of various sub-segments. August 1995, internet launch in 6 cities of India via dialup, which marked the beginning of the first wave of E-Commerce in the country. B2B Directory & online matrimonial (1996), online recruitment industry (took shape in 1997) were key factor which accelerated the growth of E-Commerce during first wave. The first wave of E-Commerce in India was characterized by low internet penetration, low internet speed, low consumer acceptance of online shopping and inadequate logistics infrastructure. Thereafter, the IT downturn in 2000 led to the collapse of more than 1000 E-Commerce businesses in India. Following this there was muted activity in the space in India 2000 & 2005.

The entry of low cost carriers (LCCs) in the Indian aviation sector in 2005 marked the beginning of the second wave of E-Commerce in India. Online travel, online retail & group buying (starting in 2010) accelerate the growth of second wave of ecommerce in India.

The latest trend in e-commerce is to focus on mobile based shopping. As price of smart phone reduce, these figures will only increase. For this reason, the larger ecommerce firm has started focusing on mobile commerce. It is speculated that the next wave of digital commerce consumer will come thru the mobile.

Current Status of E-Commerce in India:

Internet Penetration in India:

The usage of internet in India has a tremendous growth pictured in the reports of various associations. Inevitability and adoption to this has been the primary factor for the drastic change in the trading of products and services. Internet is basic and fundamental key factor which accelerate the growth of e commerce industry in the world.

Year	Internet Users	Penetration (% of Population)	Total Population
2016	462,124,989	34.8%	1,326,801,576
2015	354,114,747	27%	1,311,050,527
2014	233,152,478	18%	1,295,291,543
2013	193,204,330	15.1%	1,279,498,874
2012	158,960,346	12.6%	1,263,589,639
2011	125,617,813	10.1%	1,247,446,011
2010	92,323,838	7.5%	1,230,984,504

Source: internet live stats (www.InternetLiveStats.com)

This table shows increasing trend of internet users throughout the years. E-Commerce penetration has been made significant with mobile internets using smart phones, featured phones and

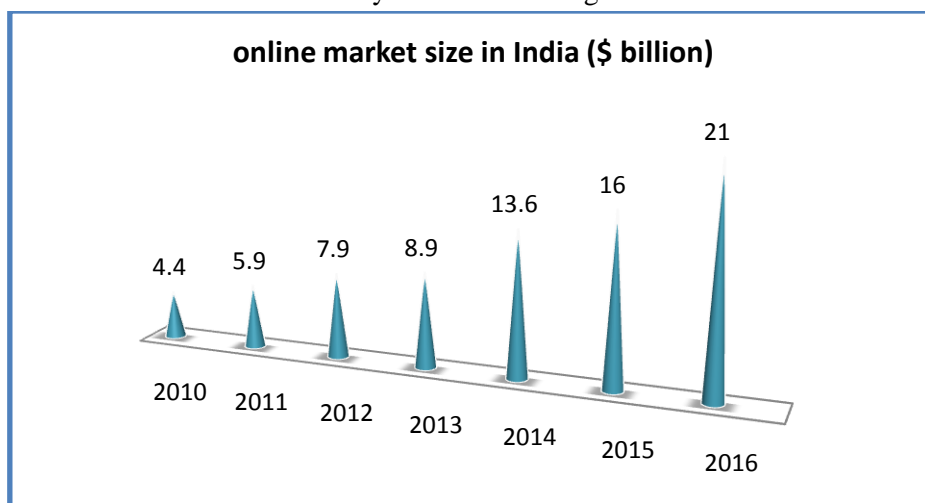
tablets. Connections of GPRS, 2G, 3G and Wi-Fi facilities have marked up a momentous improvement in the ratio of internet users which are available at the nook and corner of the world.

A report titled 'Internet in India 2016' by the Internet and Mobile Association of India (IAMAI) jointly published by the IMRB, mentions that the number of internet users in India is expected to reach between 450-465 million by June 2017. It adds that the country had 432 million mobile internet users in December 2016, of which 269 million, or 62.3% were from urban India and 163 million, or 37.7% were from rural India. According to the report, 51% of urban Internet users or 137.19 million use internet daily, while 90% of urban Internet users or 242 million use the internet at least once a month. On the other hand, in rural India, 78 million users or around 48% use the internet daily, while 140 million, or around 83% use the internet at least once a month. The report mentions that internet growth in India is currently fuelled by the rural sector, with the urban user base starting to show signs of leveling out. Overall, urban India has around 60% internet penetration, compared to rural India, which has only 17% internet penetration out of a potential 903 million strong user base.

E-Commerce Market Size in India:

The E-commerce market in India has grown steadily from \$4.4 billion in 2010 to \$13.6 billion in 2014. As per industry estimate the digital commerce market in India is expected to reach \$16 billion by the end of 2015 on the back of growing internet population and increased online shoppers.

Following chart is showing increased trend of market size of online retail market size in India from 2010 to 2015. This chart shows steady and much more growth of online market size in India.



Source: IAMAI, Deloitte Analysis

Benefits of E-Commerce

To Organizations:

Now days E-Commerce play important role for expansion and development of a company's marketplace, to national and international markets. With minimal capital outlay, a company can quickly locate more customers, the best suppliers, and the most suitable business partners worldwide. Online business enables companies to procure material and services from other companies, rapidly and at less cost. Shortens or even eliminates marketing distribution channels, making products cheaper and vendors' profits higher. To reduce (by as much as 90 percent) the cost of creating, processing, distributing, storing, and retrieving information by digitizing the process. Allows lower inventories by facilitating pull-type supply chain management. This allows product customization and reduces inventory costs. Lowers telecommunications costs because the Internet is much cheaper than

value-added networks (VANs). E-Commerce helps small businesses compete against large companies.

To Customers:

E-Commerce provides less expensive products and services by allowing consumers to conduct quick online comparisons. It gives consumers end number of choices than they could easily locate otherwise. Enables customers to shop or make other transactions 24/7 hours a day, from almost any location. Furnish relevant and detailed information in seconds. E-Commerce enables consumers to get customized products, from PCs to cars, at competitive prices. It makes possible for people to work and study at home. Allows consumers to interact in *electronic communities* and to exchange ideas and compare experiences.

To Society:

E-Commerce enables individuals to work at home and to do less traveling, resulting in less road traffic and lower air pollution. Allows some merchandise to be sold at lower prices, thereby increasing people's standard of living. Enables people in developing countries and rural areas to enjoy products and services that are otherwise are not available. This includes opportunities to learn professions and earn college degrees, or to receive better medical care. It also facilitates delivery of public services, such as government entitlements, reducing the cost of distribution and chance of fraud, and increasing the quality of social services, police work, health care, and education.

Future of E-Commerce in India:

Over the last two decades, rising internet and mobile phone penetration has changed the way of living of peoples in India as well as the way of doing business. E-Commerce is relatively a novel concept. It is, at present mostly depends on the internet and mobile phone. Today the number of internet users in the world is close to 3 billion.¹ Out of which India has a total of 259.14 million internet broadband subscribers.² This penetration of internet coupled with the increasing confidence of the internet users to purchase online, has led to an enormous growth in the E-Commerce space, with an increasing number of customers registering on E-Commerce website and purchasing products through the use of mobile phones.³ It is not surprising therefore, that India is in a prime position for the growth and level of the E-Commerce sector. In particular, E-Commerce presents one of the greatest opportunities in the retail sector since it provides a dramatic change from brick and mortar establishment to virtual shops which could operate for a fraction of time.

The ecommerce sector in India is expected to be \$80 billion by 2020¹. Increasing internet penetration, growing adoption of smartphone and increasing market awareness will further accelerate the growth of ecommerce in India. In 2014 India had around 281 million internet users and the number is expected to increase to 640 million by 2019². India is projected outpace the United States to become the second largest internet users base by 2016³. The number of mobile users is also on the rise with 173 million users in 2014². This number is projected to grow by more than 2.5 times to touch 457 million in 2019².

According to an October report by Gartner, an American Information Technology Research and Advisory Firm, E-Commerce in India is likely to cross \$6 Billion in revenues by 2015, recording a 70% increase from a year ago. About 8 Million people were shopping online in 2012, and the number this year has grown to 35 Million. By 2016, the online shopper base will grow almost three times to 100 Million, and over half of the new buyers would be from Tier I and Tier II cities. This makes India one of the fastest-growing ecommerce markets in Asia-Pacific region.

Key factors for growth of E-Commerce in India:

Following are the factors which are accelerate or will accelerate the growth of E-Commerce industry in India:

- ✓ Developing as well as increasing standard of living.
- ✓ Increasing annual household income.
- ✓ Foreign investment in E-Commerce sector due to estimated bright future in India.
- ✓ Increasing use of smartphones, tablets and I-Pad etc.
- ✓ Accessibility of much extensive item collection on E-Commerce site.
- ✓ Lack of time for offline shopping and hectic lifestyles.
- ✓ Enlarged usage of online categorized commercial sites.
- ✓ Advancement of the online marketplace model with website like, Flipkart, Snapdeal, Amazon etc.
- ✓ Low career cost of internet usage and increasing use of internet.

Above mentioned factors are the key factors in accelerating growth of E-Commerce since its origin in India. Some of the above or all factors mentioning above will play a vital role in the growth of E-Commerce in upcoming year.

Though E-Commerce industry is growing steadily over the years in India, it faces many challenges such as customer mindset; high COD based orders, poor courier services and other policy related issues. There are many e-players, doing same kind of business almost in same way. With intense competition the profitability is decreasing due to aggressive pricing policy, heavy discount and offers, free delivery. Among all payment option, Indian customers mostly choose to pay their due by COD option. 60-70% payments are made by such type of payment option. Moreover, the return percentage of orders in COD is much higher as compared to other options. Poor logistic and supply chain is another challenge in front of e-players in India. The courier companies in India do not have nationwide delivery networks and also do not have the skill of handling commercial value goods.

Conclusion:

There should not be second opinion that future of E-Commerce is very bright in India. The reason behind such prediction is that, from its initial stage to till the date the growth of E-Commerce industry is continuous and steady. Various researches and studies shows increasing trend in internet penetration, numbers of smartphone users and other key factors in upcoming years which are eventually accelerate the growth of E-Commerce industry in India. There are various segments such as, Travel and Tourism, electronic appliances, hardware products, fashionable products and apparel which would grow in the future. There are also some essential factors which will significantly contribute in accelerate the growth of the E-Commerce industry in India these are, replacement guarantee, location based services, easy and multiple payment option, right content, shipment option, legal requirement of generating invoices for online transactions, quick Service, Terms & Conditions should be clear & realistic, the product quality should be same as shown on the portal, dedicated 24/7 customer care service, easy return free home delivery .

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Research Paper -Feminism Movement in India

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Feminism in India is a set of movements aimed at defining, establishing, and defending equal political, economic, and social rights and equal opportunities for Indian women. It is the pursuit of women's rights within the society of India. Like their feminist counterparts all over the world, feminists in India seek gender equality: the right to work for equal wages, the right to equal access to health and education, and equal political rights.^[1]

The history of feminism in India can be divided into three phases: the first phase, beginning in the mid-eighteenth century, initiated when male European colonists began to speak out against the social evils of Sati;^[2] the second phase, from 1915 to Indian independence, when Gandhi incorporated women's movements into the Quit India movement and independent women's organizations began to emerge;^[3] and finally, the third phase, post-independence, which has focused on fair treatment of women at home after marriage, in the work force and right to political parity.^[3]

Despite the progress made by Indian feminist movements, women living in modern India still face many issues of discrimination. India's patriarchal culture has made the process of gaining land-ownership rights and access to education challenging.^[4] In the past two decades, there has also emerged a trend of sex-selective abortion.^[5] To Indian feminists, these are seen as injustices worth struggling against.^[6]

History

According to Chaudhuri, unlike the Western feminist movement, India's movement was initiated by men, and later joined by women. But feminism as an initiative by women started independently a little later in Maharashtra by pioneering advocates of women's rights and education, Savitribai Phule, who started the first school for girls in India,^[7] Tarabai Shinde who wrote India's first feminist text, and Pandita Ramabai who criticized patriarchy and caste-system in Hinduism, married outside her caste and converted to Christianity. The efforts of Bengali reformers included abolishing sati, which was a widow's death by burning on her husband's funeral pyre,^[8] abolishing the custom of child marriage, abolishing the disfiguring of widows, introducing the marriage of upper caste Hindu widows, promoting women's education, obtaining legal rights for women to own property, and requiring the law to acknowledge women's status by granting them basic rights in matters such as adoption.^[9]

The 19th century was the period that saw a majority of women's issues come under the spotlight and reforms began to be made. Much of the early reforms for Indian women were conducted by men. However, by the late 19th century they were joined in their efforts by their wives, sisters, daughters, proteges and other individuals directly affected by campaigns such as those carried out for women's education. By the late 20th century, women gained greater autonomy through the formation of independent women's own organisations. By the late thirties and forties a new narrative began to be constructed regarding "women's activism". This was newly researched and expanded with the vision to create 'logical' and organic links between feminism and Marxism, as well as with anti-communalism and anti-casteism, etc. The Constitution of India did guarantee 'equality between the sexes,' which created a relative lull in women's movements until the 1970s.

First phase: 1850–1915

The colonial venture into modernity brought concepts of democracy, equality and individual rights. The rise of the concept of nationalism and introspection of discriminatory practices brought about social reform movements related to caste and gender relations. This first phase of feminism in India was initiated by men to uproot the social evils of sati (widow immolation),^[10] to allow widow remarriage, to forbid child marriage, and to reduce illiteracy, as well as to regulate the age of consent and to ensure property rights through legal intervention. In addition to this, some upper caste Hindu women rejected constraints they faced under Brahminical traditions. However, efforts for improving the status of women in Indian society were somewhat thwarted by the late nineteenth century, as nationalist movements emerged in India. These movements resisted 'colonial interventions in gender relations' particularly in the areas of family relations. In the mid to late nineteenth century, there was a national form of resistance to any colonial efforts made to 'modernise' the Hindu family. This included the Age of Consent controversy that erupted after the government tried to raise the age of marriage for women.^[11]

Several Indian states were ruled by women during British colonial advance including Jhansi (Rani Laxmibai), Kittur (Rani Chennama), Bhopal (Quidisa Begum) and Punjab (Jind Kaur).^[12]

Second Phase: 1915–1947

During this period the struggle against colonial rule intensified. Nationalism became the pre-eminent cause. Claiming Indian superiority became the tool of cultural revivalism resulting in an essentialising model of Indian womanhood similar to that of Victorian womanhood: special yet separated from public space. Gandhi legitimized and expanded Indian women's public activities by initiating them into the non-violent civil disobedience movement against the British Raj. He exalted their feminine roles of caring, self-abnegation, sacrifice and tolerance; and carved a niche for those in the public arena. Peasant women played an important role in the rural satyagraha's of Borsad and Bardoli.^[13] Women-only organisations like All India Women's Conference (AIWC) and the National Federation of Indian Women (NFIW) emerged. Women were grappling with issues relating to the scope of women's political participation, women's franchise, communal awards, and leadership roles in political parties.

The 1920s was a new era for Indian women and is defined as 'feminism' that was responsible for the creation of localized women's associations. These associations emphasized women's education issues, developed livelihood strategies for working-class women, and also organized national level women's associations such as the All India Women's Conference. AIWC was closely affiliated with the Indian National Congress. Under the leadership of Mahatma Gandhi, it worked within the nationalist and anti-colonialist freedom movements. This made the mass mobilization of women an integral part of Indian nationalism. Women therefore were a very important part of various nationalist and anti-colonial efforts, including the civil disobedience movements in the 1930s.

After independence, the All India Women's Conference continued to operate and in 1954 the Indian Communist Party formed its own women's wing known as the National Federation of Indian Women. However, feminist agendas and movements became less active right after India's 1947 independence, as the nationalist agendas on nation building took precedence over feminist issues.^[14]

Women's participation in the struggle for freedom developed their critical consciousness about their role and rights in independent India. This resulted in the introduction of the franchise and civic rights of women in the Indian constitution. There was provision for women's upliftment through affirmative action, maternal health and child care provision equal pay for equal work etc. The state adopted a patronizing role towards women. For example, India's constitution states that women are a "weaker section" of the population, and therefore need assistance to function as equals. Thus

women in India did not have to struggle for basic rights as did women in the West. The utopia ended soon when the social and cultural ideologies and structures failed to honour the newly acquired concepts of fundamental rights and democracy.

Post-1947

Indira Gandhi was the only child of the India's first Prime Minister, Jawaharlal Nehru. She is the first and only woman Prime Minister of India and the second-longest-serving Prime Minister.

Post-independence feminists began to redefine the extent to which women were allowed to engage in the workforce. Prior to independence, most feminists accepted the sexual divide within the labour force. However, feminists in the 1970s challenged the inequalities that had been established and fought to reverse them. These inequalities included unequal wages for women, relegation of women to 'unskilled' spheres of work, and restricting women as a reserve army for labour. In other words, the feminists' aim was to abolish the free service of women who were essentially being used as cheap capital. Feminist class-consciousness also came into focus in the 1970s, with feminists recognizing the inequalities not just between men and women but also within power structures such as caste, tribe, language, religion, region, class etc. This also posed as a challenge for feminists while shaping their overreaching campaigns as there had to be a focus within efforts to ensure that fulfilling the demands of one group would not create further inequalities for another. Now, in the early twenty-first century, the focus of the Indian feminist movement has gone beyond treating women as useful members of society and a right to parity, but also having the power to decide the course of their personal lives and the right of self-determination.

In 1966 Indira Gandhi became the first female Prime Minister of India. She served as prime minister of India for three consecutive terms (1966–77) and a fourth term from 1980 until she was assassinated in 1984.^[15]

The state of Kerala is often viewed as the ideal progressive leader in the women's rights movement in India among states. Kerala maintains very high relative levels of female literacy and women's health, as well as greater female inheritance and property rights. This is important because it has been shown that measures to improve such access to property and economic independence through channels such as education not only directly improve women's wellbeing and capabilities, but also reduce their risk of exposure to marital or any sort of domestic violence.

Issues

There are many traditions and customs that have been an important part of Indian culture for hundreds of years. Religious laws and expectations, or "personal laws" enumerated by each specific religion, often conflict with the Indian Constitution, eliminating rights and powers women should legally have. Despite these crossovers in legality, the Indian government does not interfere with religion and the personal laws they hold.^[16] Indian society is largely composed of hierarchical systems within families and communities. These hierarchies can be broken down into age, sex, ordinal position, kinship relationships (within families), and caste, lineage, wealth, occupations, and relationship to ruling power (within the community). When hierarchies emerge within the family based on social convention and economic need, girls in poorer families suffer twice the impact of vulnerability and stability. From birth, girls are automatically entitled to less; from playtime, to food, to education, girls can expect to always be entitled to less than their brothers. Girls also have less access to their family's income and assets, which is exacerbated among poor, rural Indian families. From the start, it is understood that females will be burdened with strenuous work and exhausting responsibilities for the rest of their lives, always with little to no compensation or recognition.

India is also a patriarchal society, which, by definition, describes cultures in which males as fathers or husbands are assumed to be in charge and the official heads of households.

A patrilineal system governs the society, where descent and inheritance are traced through the male line and men are generally in control of the distribution of family resources.

These traditions and ways of Indian life have been in effect for so long that this type of lifestyle is what women have become accustomed to and expect. Indian women often do not take full advantage of their constitutional rights because they are not properly aware or informed of them. Women also tend to have poor utilization of voting rights because they possess low levels of political awareness and sense of political efficacy. Women are not often encouraged to become informed about issues. Due to this, political parties do not invest much time in female candidates because there is a perception that they are a "wasted investment."

The female-to-male ratio in India is 933 to 1000, showing that there are numerically fewer women in the country than men. This is due to several factors, including infanticides, most commonly among female infants, and the poor care of female infants and childbearing women. Although outlawed, infanticides are still highly popular in rural India, and are continuing to become even more prominent. This is due to the fact, most especially in rural areas, that families cannot afford female children because of the dowry they must pay when their daughter gets married. Like infanticide, the payment of dowry is also illegal, but is still a frequent and prevalent occurrence in rural India. Women are considered to be "worthless" by their husbands if they are not "able" to produce a male child, and can often face much abuse if this is the case.

Marriage

Most of the average Indian woman's life is spent in marriage; many women are still married before the legal age of 18, and the incidence of non-marriage is low in India. Childbearing and raising children are the priorities of early adulthood for Indian women. Thus, if they enter the workforce at all, it is far later than Indian men. Urban Indian men reach the peak of their labour force participation between the ages of 25 and 29, while urban Indian women do so between the ages of 40 and 44. Because of this, women have less time for the acquisition of skills and fewer opportunities for job improvements. There is a poor representation of women in the Indian workforce. Females have a ten percent higher drop-out rate than males from middle and primary schools, as well as lower levels of literacy than men. Since unemployment is also high in India, it is easy for employers to manipulate the law, especially when it comes to women, because it is part of Indian culture for women not to argue with men. Additionally, labour unions are insensitive to women's needs. Women also have to settle for jobs that comply with their obligations as wives, mothers, and homemakers.

Education

Some of the main reasons that girls are less likely to reach optimal levels of education include the fact that girls are needed to assist their mothers at home, have been raised to believe that a life of domestic work is their destined occupation, have illiterate mothers who cannot educate their children, have an economic dependency on men, and are sometimes subject to child-marriage. Many poor families marry their daughters off early to get the dowry money so she is unable to complete her education. In 1986, the National Policy on Education (NPE) was created in India, and the government launched the programme called Mahila Samakhyas, whose focus was on the empowerment of women. The programme's goal is to create a learning environment for women to realise their potential, learn to demand information and find the knowledge to take charge of their own lives. In certain areas of India, progress is being made and an increase in the enrolment of girls in schools and as teachers has begun to increase. 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. Efforts are still being made to improve the level of education that females receive to match that of male students.

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Demonetization movement in India

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Abstract:

The whole country was taken aback when Prime Minister Narendra Modi on 8th November, 2016 announced that the currencies in the denominations of Rs 500 and Rs 1,000 will be invalid post-midnight. However, the lower denomination –Rs 10, Rs 20, Rs 50, Rs 100 and coins –will be valid. He further announced that new notes of Rs 500 and Rs 2,000 would introduce shortly. Thus, giving millions of Indians a panic attack. But this is the third time an Indian currency was banned in the past. It will make you realize that India is no new to demonetization. Demonetization has been implemented twice -1946 and 1978 – in the past. This research paper discusses the various issues in demonetization in India.

Keywords: Currencies, Denomination, Banned, Demonetization

Introduction:

Nearly 10 months after Prime Minister Narendra Modi announced demonetisation, the Reserve Bank of India (RBI) has finally come out with provisional figures on the count of old Rs 500, Rs 1000 notes that were returned to the banking system. Evidently, the number would make neither the government, nor the central bank happy. It shows nearly all money has returned.

Subject to future corrections based on verification process when completed, the estimated value of SBNs (specified bank notes) received as on 30 June 2017 is Rs 15.28 trillion, the RBI said in its annual report released on Wednesday evening. The total value of invalidated Rs 500 and Rs 1,000 notes at the time of demonetisation was Rs 15.44 lakh crore or around 86 percent of the currency in circulation. This means 99 percent of the demonetised currency has found its way back to the banking system. Only a little over Rs 16,000 crore of Rs 15.44 lakh crore was not returned.

The RBI's revelation that 98.96 per cent of the old Rs 500 and Rs 1,000 currency notes returned to the system shouldn't have come as a surprise to many. In fact, a scrutiny of RBI's earlier provisional disclosures and the government's structured public remarks reveal a pattern: aware that much of the money would return, the government and the political establishment kept shifting the goalposts. So on Day One, November 8, the "mahayagna" was "against corruption, black money, fake notes and terrorism."

A fortnight later, Attorney General Mukul Rohatgi told the Supreme Court that the Government expected to 'neutralise' "Rs 4-5 lakh crore...used in northeast and J&K to fuel trouble in India." By then, only 35 per cent of the banned money had come back. A government source today played down Rohatgi's those remarks as part of "court craft deployed by lawyers to win brownie points."

Almost 99 per cent of demonetised cash is back, discloses RBI

In his Mann Ki Bat on November 27, the first after demonetization, the Prime Minister exhorted citizens to take the country towards a "cashless economy."

"But the great task that the country wants to accomplish today is the realization of our dream of a 'Cashless Society'. It is true that a hundred percent cashless society is not possible. But why should India not make a beginning in creating a 'less-cash society'?" The very next day, three weeks into demonetization, the RBI disclosed that about Rs 8.45 lakh crore (about 55 per cent) of old currency had come back to the system.

These figures further shot up when RBI's provisional disclosure on December 13 revealed about Rs. 12.44 lakh crore (over 80 per cent of old currency) was back within 35 days of the

announcement of demonetization. With this swift return of currency undermining the economic logic of such widespread disruption of the economy, gears were shifted to politics.

Opposition's Demand:

“There is no precedent globally to what India has done...The excess of cash was fuelling inflation and black-marketing. It was denying the poor, their due,” the Prime Minister said after the end of 50 days of demonetization on the eve of New Year 2017. He invoked the likes of “Jayaprakash Narayan, Lal Bahadur Shastri, Ram Manohar Lohia, and Kamaraj” to applaud citizens for braving inconveniences during the demonetization.

Applauding popular support, he framed it into a battle between ‘honest and dishonest’ and ‘rich vs poor’. “Therefore, it is the responsibility of all of us in Government, at central, state and local levels, to protect the common man, help the honest, and isolate the dishonest.” Modi said reminding that “there are only 24 lakh people in India who accept that their annual income is more than 10 lakh rupees. Can we digest this? Look at the big bungalows and big cars around you”.

This was reflected in subsequent narratives. Replying to a debate in the Rajya Sabha on February 8, Prime Minister said that “we will have to be tough on those who are cheating the system. When we do that, the hands of the poor will be strengthened”.

Participating in the same discussion, Finance Minister [Arun Jaitley](#) had lambasted the Opposition for criticizing the government's drive for less-cash society. “It is no credit to any economy that you predominantly deal in cash because cash has a lot of vices... I cannot think of anyone in the world who now propounds the virtues of dealing only in cash,” Arun Jaitley told Rajya Sabha on February 8.

Arun Jaitley on demonetization:

“There is a horizontal divide — on one side are the people of India and the Government and on the other side are a group of political leaders,” the Prime Minister said on February 8.

Even as economists did a cost-benefit analysis of the move, the BJP reaped political dividend in Uttar Pradesh. The narrative of demonetization as a battle between “rich and poor” and “honest and dishonest” caught the imagination of many and party leaders admitted that it played a role in BJP's spectacular win in Uttar Pradesh

Some observations:-

- 1.) Let's be honest. Most of the banks in pre-demonetization were experiencing serious liquidity issue. Their loan portfolio was bulging with non-performing loans made to big business that had no intention of paying back. The loans were simply being extended for years and years. The demonetization was a strategic move and shifted cash liquidity from middle class to the banks' kitty. A secondary benefit was terrorists and their funding mechanisms were identified. Overall it is going to increase India's credibility in the global market. The image of babus who were corrupt to the core have lost their credibility. Real India has woken up. Judges can no longer support corrupt politicians and corrupt businesses in the garb of privacy.
- 2.) While we are talking about black money, here is an interesting fact that black money saved India from the recession in 2008. Most of the developed and developing countries suffered because housing market collapsed that year. Lot of Banks and investors went bankrupt because housing values fell below their loan amount. People who borrowed from banks simply walked away from their homes leaving banks short term no value assets and lots of them. I know this for a fact because I live in one of those countries. India was one of the very few countries where home values were lot higher than loan amounts because of black money invested by about 40 . Obviously, no body walks away from a home when you have 60 to 70 stake in it. India did not go into recession because their housing market did not collapse.

Conclusion:

In the last demonetization in the late 70s, 2% of the currency notes were un-returned and consequently immobilized. In this exercise, about 1.25% of a much larger proportion of total currency was immobilized. This is significant considering the higher amount of currency in circulation. Another collateral benefit is the rise in detection of counterfeit currency, revealed by the RBI. This would be largely fake notes that general consumers were holding on to but were unaware (of). The RBI report didn't give any data on increase in (the number of) income-tax payers or (the) income tax paid, which is expected to be a major benefit of the demonetization. (The) government has also identified suspicious deposits from which it hopes to collect taxes and penalties, but there is no data yet on what proportion of these will yield revenues. There is also no information in the RBI report on the extent of price reduction and black money reduction in the real estate sector.

The government also considered demonetization as part of a moral-social campaign against black money and ill-gotten gains. Though this is very hard to evaluate, my guess would be that this demonetization has contributed to this campaign, by making tax evasion and corruption less acceptable in society.

In conclusion we could say that there are only advantages of demonetization in the long term. The government is taking all the necessary steps and actions to meet the currency demand and ensure the smooth flow of new currency. But there are problems for layman in short term for facing the day to day life.

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Challenges before Trade Union Movement

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Introduction:

Trade unionism is a world-wide movement. The evolution and growth of trade unionism has been sine qua non with growth in industrialisation. Accordingly, the evolution of trade unionism in India is traced back towards the latter half of the nineteenth century. The origin and development of trade union movement in India may well be studied under distinct phases with their distinguishing features from others. Trade unions are voluntary organizations of workers. Through joint action, they protect and promote the interest of workers.

The main elements, in the development of trade unions of workers in every country have been more or less the same. This research paper discuss about the movement of Trade Union in India.

The growth and development of the Trade Union movement can be divided as follows :

- I) Social Welfare Period (1875-1918)
- II) Early Trade Union Period (1918-1924)
- III) Left wing trade unionism period (1924-1935)
- IV) Trade Union's unity Period (1935-1939)
- V) Second World War Period (1939-1946)
- VI) Post-independence period After 1946.

1) Social Welfare Period (1875-1918):

The history of trade union in India started from 1875 when an agitation was started under the leadership of Sorbji and Shaparji in Bombay to draw the attention of government to the deplorable condition of women and children workers in Indian industries. As a result of this agitation, Bombay Factory Commission was established in the same year. Though the ground for the origin of trade unions started from the establishment of first cotton mill in Bombay in 1854 and first jute mill in Bengal in 1855. From these mills the era of Indian Factories started. As these factories increased in number, the working conditions began to deteriorate day by day. In 1890, Bombay Mills Hands Association was established by Mr. N.M. Lokhande, he organized a meeting over 10000 workers in Bombay. As a result of this meeting, several demands of workers were presented to the employers, and accepted by the mill owners. Mr. Lokhande started a newspaper to educate the workers. This paper was known as 'Din Bandhu'. From 1904 to 1911, the Indian labour agitation gained momentum. The labours of Bombay went on strike with the agenda of hours of work. In 1905, the Printing employees made Printers Unions, Calcutta in 1907. In 1910, Kamgar Hitwardhan Sabha was established.

2) Early Trade Union Period (1918-1924):

This period of trade union started after First World War. According to Mr. Panekar, Indian trade union movement was born out of grave economic difficulties created by war. The year 1918, Madras Labour Union formed by Mr. B. P. Wadia. Since then a large number of unions sprang up in almost all the industrial centres of the country. The AITUC was formed in 1920, under the leadership of Lala Lajpat Rai. Railway men' federation also formed during this period. An campaigning for a trade union Act began in 1920 and Mr. N. M. Joshi, the father of Indian trade unionism was ultimately successful in passing the Trade Union Act 1926.

3) Left wing trade unionism period (1924-1935):

The pursuit of different political ideologies by different groups caused a split in the trade union movement at quite an early stage. The 1929, the non-communist fraction walked out and formed the Indian trade union federation. In 1931, this position was reversed and the communist left the Trade Union Congress and formed Red TUC. During this period, the Indian trade union federation and the red trade union congress were dissolved and merged into the AITUC.

4) Trade Union's unity Period (1935-1939):

The period between 1935 to 1939 was the crucial and new period for the unity of labour unions. In 1935, the new constitution of India was come into force. It incorporated the election of labour representatives. This lead to the intense unity among all trade unions. In 1935, All India Red Trade Union Congress united with AITUC.

5) Second World War Period (1939-1946):

At the time of Second World War the basis of labour movement were strong. In 1940, the National Trade Union Federation which was associated with AITUC was merged in AITUC. In 1946, Indian National Trade Union Congress was established.

6) Post-independence period after 1946.

The year since independence particularly the period 1947-57 witnessed a rapid increase in the number of unions, an increase brought about by a variety of factors such as changed out look towards labour organization, the new spirit of awakening in the country and the economic distress that followed the years. The AITUC which was set up in 1920, worked for some time as a strong united body. It was originally formed for two main purposes:

- a) To co-operate the activities of the individual labour in India which till than were unable to take concerted action and
- b) To recommend the workers delegates to ILC.

By 1946, AITUC split into INTUC. AITUC was under the control of communist, those who do not believe in communism formed INTUC. INTUC has shared the political out look of Indian National Congress, Hind Mazdoor Sabha formed in 1948. The HMS started its career to save the trade union movement from the government control and the communist domination. Centre of Indian Trade Unions, National labour organization, United Trade Union Congress, Bhartiya Mazdoor Sabha also formed during these periods.

Problems of Trade Union

The position of trade unionism is not very sound. This is because of the fact that the Indian trade union suffers from many problems. The problems faced by Indian trade unions are discussed in detail here :

1) Small size of Union :

Size of membership of trade union determines the strength and financial soundness of union. There is a interrelationship between size of trade union and successful functioning of union. The size of membership of trade union has been declining now consequently union face lot of problems. The small size of trade unions is due to various factors, namely:

- a) According to the Trade Union Act of 1926, any seven workers can form a registered union, so that large numbers of unions have grown.
- b) The trade unions have ignored the increasing number of women in the workforce and restricted their participation in the union and its activities.
 - i. The desire of political parties to have their basis among the industrial workers.
 - ii. Personal-cum-factional politics of the local union leaders.
 - iii. Domination of union by outside leaders.

- iv. Attitude and policy of the management i.e. divide and rule policy.
- v. The legal framework of the Trade unions and the nature of the industry and workers.

To check growth of multiple unions and inter union rivalry, the National Commission on Labour has given certain guidelines. Some of the suggestions are listed below.

- Avoid outsiders and political interference in union leadership by encouraging members to build strong internal leadership.
- Improve the system of recognizing unions.
- In case of unavailability of central organisation, Labour Courts should be given powers to solve inter union conflicts

2) Leadership issues

The nature of leadership significantly influences the union management relations as the leadership is the key player of the management of trade union. The leadership of most of the trade unions in India has been outside leadership mainly drawn from political parties. Following are the reasons behind the trend of the outsiders assuming trade union leadership in the country :

- The illiterate workers requires dynamic leader to represent them during the bargaining. So they approach outsiders like social and political leaders to present and win the case for them.
- A wide gap in the status between the workers and management leads to communication gap between the two parties. This results in the unions opting for outsiders as their leaders.
- Because of low education standards and poor command over English language, which is till the main language of labour legislation, workers approach the expert members as leaders.
- The structure of the trade union organisation in the country which is in most cases the factory or the unit of employment; so whenever employees in a particular factory or mine are organised, a new union is formed.
- Rivalry among the leaders and the Central organisations has resulted in multiplicity of unions, thereby reducing the average membership.

3) Financial Weakness :

Sound Financial position is an essential ingredient for the effective functioning of trade unions, because in the process of rendering services or fulfilling their goals, trade unions have to perform a variety of functions and organise programmes which require enormous financial commitments.

The large part of the income of trade unions comprises of the membership fees. The annual income of different trade unions has been very low in India. The average income of the trade union has been low not because of the poverty of the workers but because of certain other factors, namely,

- a) The financial weakness is largely due to the disinterest shown by workers in participating or donating liberally to the union.
- b) Members normally do not show commitment to the union, normally they come in the put are only when the dispute arises.
- c) Under the conditions of multiplicity of unions, unions interested in increasing its membership fee it ends up with irregular collection of the membership for or charging low fee.

4) Multiplicity of Unions :

Multiple unionisms both at the plant and industry levels pose a serious threat to industrial peace and harmony in India. There are thirteen central Trade Unions in India. Political interference in trade union activities is the main cause of multiplicity of trade union. The conflicting political views of rival trade unions are another reason for the poor growth of movement. Multiple unionism also results in small size of unions also results in small size of unions, poor finances etc.

5) Inter Union Rivalry :

Due to the multiplicity of unions, inter union rivalry takes place. Union rivalry has been the result of behind the outside leadership. Now we can go through the details of evil effects of outside leadership analysed by National commission on Labour.

- a) Outside leadership undermined the purposes of Trade Unions and weakened their authority. Personal benefits and prejudices sometimes weighed more than union.
- b) Outside Leadership has been responsible for the slow growth of Trade unions.
- c) Most of the leaders cannot understand the workers problems as they do not live the life of worker.
- d) Most of Trade union leaders fulfill their personal aspirations with their knowledge and experience gained in the Trade union.

6) Problems of Recognition:

Many a times, the employers refuses recognition to trade union on the contention that unions consist of only a small number of workers or because of multiplicity of union. Employers are under no obligation to give recognition to unions.

7) Absence of paid office bearers :

Weak finances and political leadership do not permit unions to engage the service of full time paid office bearers. Union activists, who work on a part-time basis, neither have the time nor the energy to take up union activities sincerely and diligently.

Measures to Strengthen Trade Unions

The trade union movement in India has been facing several problems as discussed earlier. Some of the weakness of trade unions in India are : Small membership, insufficient funds, multiplicity of unions and outside leadership. These weaknesses intensify inter-union rivalries and reduce bargaining power of unions and their effectiveness in attaining their main objective of improving employment and working conditions of their members. For strengthening unions it is necessary that their weaknesses are minimised, if it not totally eradicated and sooner it is done the better for reducing conflicts and improving union management relations.

The following are some of the measures to minimise trade union problems and to strengthen the Trade Union Movement in India:

- a) United Labour Front: Unions must put a joint front. Splitter groups or multiple unions dissipate their energies, dilute their power and reduce their effectiveness. All workers should join hand to hand to form a single union to represent all their demand or if more unions are there, all unions with different political affiliations should have one policy, one programme, one objective and one method for the labour movement.
- b) Efficient Leadership: Outside leadership has been developed due to the absence of internal leadership. Outside Leadership is the main cause for the multiple problems of the Trade union. These problems can be eradicated through the development of leadership talents within. Management should encourage internal workers to lead their own movement. Management and trade unions should provide educational and training facilities for the developments of internal leadership.
- c) Membership Fees: The membership fees should be raised, as the workers wages have increased significantly. In order to make members updated trade unions must organize continuous training and development programmes.
- d) Welfare Activities for Workers: Trade union should extend welfare measures to the members and actively pursue social responsibilities.

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Development of Left Movements In India

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Introduction:-

Early in the 20th century Lenin wrote that in India the proletariat had already developed a conscious mass struggle, and consequently, the 'Russian style British regime in India' was doomed. During the First World War he felt that most important effect would be the emancipation of the colonial countries, including India, which would ultimately bring about a world-wide proletariat revolution. This research paper throw lights on political aspects of the Left Movements in India.

The October Revolution (1917) in Russia and the overthrow of the Czarist regime 'electrified the democratic and liberal world'. Marxist literature found its way to the bookshelves of the educated few'. They were influenced by Lenin's declaration that the revolutionary movement of the people of the East could develop effectively only in direct association with Russia's revolutionary struggle against International Imperialism. Thus Communism in India had its origin as a part of International Communism which was at that time controlled by Russia through the 'Comintem'. Its later development followed the same line. Its method was violence, Phillip Spratt declared in the Meerut Conspiracy Case in the course of attainment of our aims and the establishment of communism we shall have to indulge in brutal dictatorial methods. We shall have to indulge in Civil War in most countries. The Communist ideology of class struggle had no roots in Indian thought and was inconsistent with Gandhism.

Left movements in India developed only during the second decade of the 20th century. The success of the Communist revolution of Russia in 1917 inspired the extremists in India to pursue socialism. In addition, there were several internal circumstances which also helped in the growth of socialistic ideas in the country. The non-cooperation movement led by Mahatma Gandhi failed and that convinced a large section of the people that independence could not be achieved by non-violent means as preached and practiced by Gandhi. The objectives of the newly formed Swarajist Party also did not attract those people who had no faith in the justice and intentions of the British. The rising cost of every article of daily use during the course and after the First World War and the resultant misery of common people in India contributed most in the spread of socialist ideas.

Therefore, a large number of Indian people started propagating the philosophy of economic equality, class-war and necessity of fighting against economic exploitation. Many among those people were deeply influenced by communist philosophy. They took help from the Russian communists, propagated communist philosophy and formed the Communist Party of India. However, there were many others who were not convinced of adopting violent means and the philosophy of the class-war of Karl Marx but became certain of the view that the primary object of attaining independence for India should be the establishment of a socialist state. These people preferred to remain within the fold of the "All India Congress" for a long time. But, finally, they became alienated with policies and functioning of the Congress, detached themselves from it and formed the Socialist Party of India. Both the Communist and the Socialist philosophies have been regarded as leftist philosophies and all movements led by their adherents have been regarded as movements of the left.

The Socialist Party

The socialist group first took its birth within the fold of the 'All India Congress'. Its members believed that the primary object of the national movement was the establishment of a Socialist State in India by democratic means. They discarded the philosophy of class-war and violent means to achieve

independence for India. They strengthened the movement led by the Congress by remaining within it. Besides, they organized several peasant and labour unions and struggled for the protection of their interests. However, they limited their struggle only to observing hartals, demonstrations, processions, etc. They received the patronage of national leaders like Jawaharlal Nehru and Subhash Chandra Bose. But the socialists within the Congress fold did not contribute much towards the left movement in India. Even Subhash Chandra Bose was forced to leave the Congress and he formed a new party, the Forward Block, while Jawaharlal Nehru preferred to pursue the Gandhian path. Finally a group of people within the Congress decided to break away from it and form a separate organisation. It resulted in the formation of the 'Congress Socialist ~ Party' emphasized the necessity of the unity of the Hindus and the Muslims on the grounds of common economic interest, discarded the 'Government of India Act, 1935', opposed the policy of appeasement of the Congress towards the Muslim League and asked for rejection of the partition plan of India.

However, the Party remained indifferent towards it. Therefore, its contribution to propagation of Socialist ideas in India remained insignificant. The Party suffered from one serious weakness. Its leaders proved themselves a group of idealist thinkers rather than genuine revolutionaries. That remained the primary reason of their failure. Yet, the Indian Socialists certainly, contributed to some extent towards the growth of socialist ideas and succeeded in forming several peasant and labour organizations which drew attention of the people towards the sufferings of the weaker sections of the Indian society.

The Communists

Towards the end of 1920, M.N. Roy and his colleagues announced the formation of the Communist Party of India. M.N. Roy succeeded in forming four parties of labour and peasants in four provinces, viz. Bombay, Bengal, Uttar Pradesh and Punjab. Finally, in 1924, the 'Communist Party of India' was formed. The efforts of these communist groups did not succeed much in the beginning. After some years, the Indian Communists got support from certain communist individuals who came here from Britain. Among them was one Phillip Spirata. He came to India in 1926, exhibited remarkable zeal and capacity to organize people, received financial support from the Russian Communist Party and strengthened fairly the Communist Party in India. Besides, the efforts of SA. Dange and his weekly newspaper, Socialist in Bombay, Muzaffar Ahmad and Fazl-ul-Haq and their newspaper, Nav Yug in Bengal, and Gulam Hussian and his monthly newspaper in Urdu and Inqalab in Punjab also brought fruitful results and the Communist Party started getting a good following.

The Government of India did not like the activities of the Communists and, therefore, tried to suppress their movement before it could strengthen itself. It involved their leaders in several cases of violence. Among those cases were the Peshawar conspiracy case in 1922-23, the Kanpur conspiracy case in 1924 and the Meerut conspiracy case which continued from 1929-1933. Many people had left India during the course of the Khilafat movement and, after getting themselves trained in Russia, had returned to India.

Several of them were captured by the government and were charged with violent activities against the state. They were put on trial before the court at Peshawar and sentenced to imprisonment for one to two years. In the Kanpur conspiracy case, the Communist leaders Shaukat Usman, Muzaffar Ahmad, S.A. Dange and Nalini Gupta were accused of attempting to overthrow the government by violence. Each of them was sentenced to four years rigorous imprisonment. The case, however, got publicity not only in India but also in several foreign countries. The government involved practically all important leaders of the Communist Party in Meerut conspiracy case. They were charged with attempting to change the government by violent means. They were held guilty and sentenced for long periods of imprisonments by the court. They appealed to the High Court at Allahabad which somewhat reduced their period of imprisonment. This case weakened the

Communist Party of India for some time as all of its leaders remained imprisoned for some years. But it added to its popularity among the masses. The case received wide publicity for nearly four and a half years. It provoked public sympathy towards the party. Hence, the policy of suppression pursued by the government, in fact, helped the cause of the Communists.

The Communists, however, failed to take advantage of their increased popularity among the masses, caused by these cases. The primary reason of it was their obedience to the dictates of the Communist Party of USSR. The Indian Communist Party was a part of the 'Comintem', the international organization of the communists. The 'Comintem' advised the Indian Communist Party to break up relations with all groups of Indian bourgeoisie. The Indian communists were advised to discard the 'All India Congress' as an organization of the bourgeoisie and even criticise the national leaders like Mahatma Gandhi and Jawahar Lal Nehru.

The Communist Party accepted these directives and pursued them between the period 1928-34. It harmed the party interests. All political parties in India grew suspicious of it and the Indian masses lost faith in it. This policy of the Communist Party was criticised by a group of Communists themselves headed by M.N. Roy who finally, withdrew himself from the party. The Communists also opposed the 'Civil Disobedience Movement' led by Gandhi which further reduced their popularity among the Indian masses. Yet, the Communist, succeeded in achieving one thing during this period. They captured the leadership of the all India labour organizations, viz, the 'All India Trade Union'. The party organized a hartal of the labourers engaged in the cotton mills of Bombay in 1934.. The government has so provoked that it declared the party illegal.

After 1934, the Communist Party changed its policy. It asked its members to join the 'All India Congress', the 'Congress Socialist Party', the 'Forward 8100' and different Students' Unions. All of them welcomed the Communists within their fold. This infiltration of the Communists in other political parties paid them well. They succeeded in capturing several important posts in other parties and thereby, managed to control their policies. Their game, however, was understood by other parties and the Communist members were gradually turned out of them.

The Communist Party gradually alienated itself from the national aspirations and movement in the future. The Second World War clearly exposed their dependence of USSR. In the initial stages USSR was against Britain in the War. At that time, the Indian Communists declared the war as a conspiracy of the imperialist powers and opposed the British government in India. But when Germany attacked USSR and the later joined hands with Britain, they declared the war as fight against Fascists dictatorship and supported the Indian government. They even opposed the 'Quit India Movement' in 1942 led by the Congress.

The Communist Party acted an opposite role. They did their best to help the British Government in India. They played as a stooges and spies of the British Government and helped them against their own countrymen fighting for freedom. There is documentary evidence to show that an alliance existed between the Polity bureau of the Communist Party and the Home Department of the Government of India, by which R.C. Joshi was placing at the disposal of the Government of India the services of his party members. P.C. Joshi supplied information to the military and police authorities. Through its control over the All-India Trade Union Congress the Communist Party. 'Exerted its utmost to keep the workers out of the national unrest' so that industrial production might not be disturbed during the war. It exhorted the peasants not to clamour for land reforms but to cooperate with the landlords.

Therefore the Communists lost their image among the Indian masses. They lost their image further when they accepted that India was a country formed of different nationalities and supported demand of the Muslim League for a separate homeland for the Indian Muslims, viz, Pakistan. Thus, prior to Indian independence, the role of the Indian communists remained neither significant nor respectable towards the national cause.

After Indian's independence, the Communist Party was weakened further. It was divided into two parts. One group among them agreed to function within the Constitutional limits while the other group adhered to the aim of establishing a socialist society in India. China turned Communist in 1947. It gradually developed differences with 'USSR. It further divided the communists into pro-Russia and pro-China groups. The war between China and India in 1962 also added to their internal crisis. All this helped in dividing the Indian Communists who had now formed several separate political parties. One of them is CPM (Communist Party-Marxist) which was formed in 1964. It is now the most popular Communist Party in India.

Conclusion:-

The Left movement grew and progressed prior to Indian independence. However, it contributed nothing towards the Indian national movement for independence and failed to capture interest among the Indian masses. Yet, it succeeded in organising the labour movement, fighting for the cause of weaker sections of the society, helping in spreading genuine socialist ideas among a large sections of the people and attracting the attention of the educated and intellectual class in India towards the necessity of establishing a society based on economic and social justice. This is certainly, its significant contribution towards the welfare of India.

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Causes & Growth of The Indian National Movement

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Introduction:

Modern India provides an insight into the historiography of India and its freedom struggle from the colonial era to the year of Independence. It uses archival data from various sources and collates it with new research elements in the history of the period. As a result, it has been able to provide a critical perspective on the historical, political, social and cultural events of the time. Emergence of the Indian National Movement brought a certain changes in Indian Society and Polity and Economy. This research paper discusses crucial aspects of the Causes of Indian National Movement, its ideology and programme.

During the Mutiny the earliest rays of the national movement are traceable. But nationalism was quite weak in 1857. For about 23 years more, it was not successful in finding a regular expression. The national movement really began in 1885 with the birth of the Indian National Congress. Below are given some of the immediate, as well as, the remote causes, which were responsible for the growth of the Indian national movement.

(i) Socio-religious Movements of the 18th and 19th Centuries :

The soil for the growth of Indian nationalism was prepared by the socio-religious movements of the 18th and 19th centuries. Among these, the names of the Brahma Samaj, the Arya Samaj, the Ramakrishan Mission and the Theosophical Society may be prominently mentioned. Raja Rammohun Roy, who founded the Brahma Samaj in 1828, is often called 'the Prophet of Indian nationalism'. He is also remembered as the Father of the Indian Renaissance or the Modern Age in India. He was mostly responsible for the rejuvenation of the Indian society. Swami Dayananda, the founder of the Arya Samaj, was another saviour of the Hindu society. He saved Hinduism from the onslaught of Islam and Christianity by pointing out the superiority of the Hindu religion and the sterling worth of the Hindu scriptures like the Vedas. The germs of the cult of Swadeshi can also be traced to his teachings. Swami Rama Krishna Paramhansa and his great disciple Swami Vivekananda also contributed a good deal to the revival of Hinduism. Mrs. Annie Besant, the President of the Theosophical society, adopted Hinduism and regarded it as better than all other religions. One hand, they attacked social and religious evils, which were eating into the very vitals of the Hindu society and brought about many reforms. on the other, they unfolded before the Hindus, the pictures of their glorious past, ancient civilization and hoary culture. The Hindus began to be conscious of their ancient greatness. With self-consciousness came the sense of self-respect, which, in its train, brought dissatisfaction against the British rule. Indians began to realize the evils of their subjection. Freedom began to be considered necessary even for the achievement of social and religious reforms. These movements preached love for India, Indians and Indian things.

(ii) Western Education :

Macaulay is said to be, mostly responsible for introducing the Western system of education in India. His object was to train and bring up Indians in the Western manner and method and to bring the two people British and Indian, socially, culturally and politically near. In 1833, he said : "It would be the proudest day in English history, when having become instructed in European knowledge, they (Indian) shall demand European institutions." It may be a moot point whether this was the real

objective of Macaulay or not, but none can deny that the first demand for self-governing institutions in India came from those, who had acquired the Western education.

The result of this education was also disastrous for some of the Indians. They began to ape everything Western and J became slaves of foreign fabrics and fashions. They lost faith in their heritage, culture and themselves. They became therefore, in a way, willing tools of the British Imperialism. But all the same, the English language proved a blessing in disguise for Indians in many ways. Through the vehicle of the English language, English literature, which is full of democratic ideas, became accessible to Indians. It infused in them, a new love for liberty and freedom. Ideas of Milton Burke, Mill, Macaulay, Herbert Spencer and many others became available to them through the Western literature.

It also enabled Indian to go abroad and to live among Englishmen and other Western nations. When Indians went abroad, they saw the way in which free nations of the world lived. They studied for themselves the working of democratic political institutions. When these young men returned to India, the life here became suffocating and revolting to them. Again, the English language served as a 'lingua franca' i.e., the common all India language. It was through the medium of the English language that seventy two educated Indians from every nook and corner of the country, could exchange their ideas, in 1885, in Bombay for the first time in the history of the country, with the set purpose of evolving a national organisation for the country as a whole. For the first fifteen years or so, the national movement was also confined to those, who had learnt and mastered the English language and were brought up essentially in the Western style.

(iii) Conditions Created by the British Rule :

The British Rule was instrumental in the growth of nationalism in another manner. The vast network of communications and transportation, built by the British, made it possible for Indians to come together and communicate with one another and to discuss the deficiencies and evils of British Rule. No doubt, the Britishers built the system of railways, roads, posts and telegraphs in India in order to enable themselves to administer the country efficiently; but these instruments also enabled "all earnest labourers in the national cause to become personally known to each other and to discuss and to decide upon the political question", by making it possible for them to meet and communicate themselves even from far-off places. It was for the first time in history that India was being administered as a single unit. This was also helpful in impressing upon the leaders and masses of India a sense of unity amongst them.

(iv) Repressive Policy of Lord Lytton :

Lord Lytton was the Governor-General of India from 1876 to 1880_ Throughout these four years he followed a repressive policy. During his times, the Arms Act was passed, which was an attempt to demilitarize Indians to forbid them to carry and use arms. The discrimination made between Indians and Europeans in the applications of this Act was resented by Indians and created racial ill-feelings between the communities.

Lord Lytton's Government also enacted the Vernacular Press Act, whose object was to strangle free voice of the Vernacular Press, which had, by then, become powerful and vocal to unnerve the British bureaucracy. When Lord Lytton arrived in India, he found the Vernacular Press very critical of the Government. He armed himself against the Press with extraordinary powers, through this Act, which was often described as the "Gagging Act". Lord Lytton also ordered the discontinuation of the cotton import duty in order to placate the Lancashire manufacturers of cloth. He was able to do so by the exercise of his veto-power and by overruling a majority decision of his Executive Councillors, who were themselves Europeans. This was the first time when this extraordinary power was actually used by a Governor-General in India. During the administration of

Lord Lytton a famine broke out in the country. It was a sheer callousness that an Imperial Durbar was held in India, at that time.

(v) Denial of Higher Jobs to Indians :

In the Act of 1833, it was stated that, in India, the higher jobs would be given to all irrespective of any distinction or race, caste, colour and creed. In 1858, this assurance was repeated by Queen Victoria. But this policy was seldom followed in practice; rather, deliberate attempts were made to shut out Indians from the higher posts. After 1857, the Mutiny provided an excuse to keep Indians out of higher jobs. Thus the policy enunciated in 1833 and 1858 regarding the employment of Indians to higher jobs was, in fact, honoured in its breach.

Systematic attempt was made to keep Indians especially out of the Indian Civil Service. Two cases will illustrate the point. Surendra Nath Banerji passed the I.C.S. examination in 1869, which was held only in English at that time. The age of entrance was 21 years. It is easy enough to see how difficult it was, under those conditions, for Indians to compete for the examination in such a far-off place and at such a tender age. The medium of examinations was evidently English, which was a further handicap in the way of Indians. Mr. Banerji bravely overcame all those hurdles and passed the I.C.S. examination. But because of a discrepancy in the record about his age, his name was removed from the list of the successful candidates. Mr. Banerji preferred a writ of mandamus to the Queen's Bench, which admitted the rightness of Banerji's contention and he was ordered to be admitted into the Service. He had hardly been in service for two years, when some case was started against him, as a result of which, he was removed. Aurobindo Ghosh also came out successful in the main examination, but was disqualified in the riding test. In 1876, the age of entrance to the I.C.S. examination was reduced from 21 years to 19 years, which made it, almost impossible for Indians to go to England and compete for the examination.

To canalise resentment of Indians over these issues, Mr. Banerji founded the Indian Association in 1876, which was to be the centre of such All India activities. He also proceeded on an all-India tour to agitate and protest against these wrongs and received most enthusiastic response from everywhere. Rightly, therefore, he is called the 'Father of the Indian Unrest'. As a result of this campaign, an all India Memorial was addressed to the House of Commons, wherein it was demanded that the age of entrance should be raised back to 21 years and the I.C.S. examination should be held also in India, simultaneously. Moreover, it was decided to send a deputation to England to put the grievances of Indians before the British public and authorities in such matters. Mr. J.M. Mohan Ghosh went to England, who ably placed the Indian viewpoint before the British authorities and public.

(vi) Economic Exploitation of India :

In the Charter of 1813, it was declared, "It is the duty of this country to promote the interests and happiness of the native inhabitants of the British Dominion in India." It was added in 1833 that it was "an indispensable principle that the interests of the native subjects are to be consulted in preference to those of the English, whenever the two came in competition." Similar high sounding intentions were expressed in Queen Victoria's proclamation of 1858. But the economic policy followed by the British Government regarding India was such that it led directly to the improvements of the country. The administration was top-heavy and costly. Systematic attempts were made to destroy the once-famous indigenous industries of India to make room for manufactured articles from England. Lancashire was placated in 1877 by dropping the cotton import duty: a step which was clearly detrimental to the infant Indian textile industry. Encouragement to Indian industry was out of question; rather, deliberate attempts were made to throttle it by following the policy of free trade. Such a policy was bound to prove ruinous to the industry of a backward country like India.

(vii) Elbert Bill Controversy:

Sir C.P. Elbert was the Law Member of the Executive Council of Lord Ripon. Sir Elbert introduced a Bill, the object of which was to remove some of the disqualifications from which the Indian magistrates suffered, while trying Europeans which was also against principles of the Rule of Law. The Bill advocated a right cause and was sponsored by an European Law member. Yet it was made the object of such an unprecedented agitation by Europeans and Anglo-Indians, as was never witnessed before in the country. The European community in India, rose to a man, to oppose the enactment of this Bill. It was seriously argued that the Indian Judges were not fit to administer justice to a White man, even when he was a criminal. The European Defence Association was formed by the opponents of the Bill, with branches in all important centres of India to carry on agitation against the Bill. Rs. 1,50,000 were collected to fight for the retention of this class privilege, which the White man enjoyed in India in the administration of the criminal justice.

Conclusion:

The agitation was an eye-opener for Indians, who became convinced that they would continue to be humiliated and insulted so long as they were not free. It was a poor little bill, just and equitable; yet the Government of India had to bow before the storm of agitation and they withdrew the proposed legislation. It is said that it was in answer to the European Defence Association that S.N. Banerji took up the idea of calling a national convention in 1883, which was the forerunner of the Indian National Congress. In conclusion the Indian National Movement in India was a mass movement influenced by various factor.

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Growth of Service Sector towards Economic Environment

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Abstract:

Indian Economy is known as developing economy in the world comprising of three sectors namely primary, secondary & tertiary. Presently it is adjudged as a emerging country from Asia continent after China. Spectacular growth rate i.e. 8% GDP between 2004 to 2011 is the manifestation of outstanding performance of the economy indicating structural transformation. Expansion of service sector has triggered to the entire change by way of economic movement. Sectoral contribution clearly shows that, service sectors share in the total composition of GDP increased from 32.7% in 1950-51 to 57.20% in 2009-10. This transition clearly indicates that Indian economy is on the road of development. If this economic movement continues no doubt it is showing the sign of matured trend of developed countries economy.

Introduction :

Most of the underdeveloped countries like India dominated by the agricultural sector. There was high dependence of population nearly 74 % corresponding to high sectoral contribution of 53.1% to GDP during the year 1950-51. Whereas sectoral contribution of other sectors namely industry and service sectors very normal i.e. 16.6 % to 30.30 % respectively. This high dominance of agrarian economy reflected the various economic problems such as poverty, un-employment inequality, low standard of living etc. But the New Economic Policy of 1991 brought out structural changes. Importance of industry and service sector started showing positive trend. Policy matters of Government of India particularly Exim Policy of (2002-07) gave a special status. The growth rate of service sector showed a trajectory trend. It grew by 7.54 % per annum in the Eight Plan and 8.1 % per annum in Ninth Plan. The Eleventh plan showed a trend of 9.4 % per annum. This trend of growth boosted the positive economic environment in India. Now a days Indian economy is known as developing country in Asia. This structural transition of economy is an outcome of development of service sector recently.

In the present paper following issues are discussed.

- Meaning of service sector
- Growth of service sector in India
- Reasons for rapid growth of services
- Role of service sector in India
- Problem of sustainability
- Civil Aviation

Meaning of Service Sector : The service sector or tertiary sector of an economy involves provision of services to other business enterprises as well as to final consumers. Service sector includes

- Business services and professional services – Accounting, Advertising, Architectural and Engineering computer related services and Legal services
- Communication services – Audio visual services, postal and courier services, telecommunications.
- Real estate and related services
- Distributive services
- Education services
- Energy services

- Environmental services
- Financial services
- Health and social services
- Tourism services
- Transport services – Air transport services, maritime services, services auxiliary to all modes of transport.
- Civil Aviation

Growth of service sector

The service sector now accounts for more than half of India's GDP 59.9 % in 2013-14. It has developed at the expense of both agricultural and industrial sectors after 1991. As in case of India there is structural shift. Industrial sector has grown substantially but less than service sector. Now a days, the tertiary sector has bypassed the industrial sector. The rise in the service sector's share in GDP marks as structural shift like developed economies where agricultural accounts for a relatively lower share.

Sectoral share of GDP in Percent

	1950-51	1970-71	1990-91	2000-01	12.13	13.4
Agric	53.1	42.2	29.6	22.3	13.9	13.9
Industry	16.6	24.0	27.7	27.3	27.3	26.2
Service	30.3	33.8	42.7	50.4	58.8	59.9

Source : RBI Handbook of Statistics on Indian Economy 2011-12.

The share of agricultural and allied activities has fallen and shares of secondary (industrial) & tertiary (services) sectors have improved in the GDP.

Reasons for rapid growth of services : The main reasons for rapid services growth in the Indian economy in recent years are generally discussed as below.

Outsourcing :

It is observed that, as economy grows, increasing specialization resulted into the outsourcing. Services of specialists such as accounting, R & D, legal and security services automatically increased. This is the significant outcome of service sector growth.

Demand – Side – Impetus :

There is significant change in demand side. Services of hotel, tourism, transport and banking insurance are highly required. Development of industry and other subsectors pushed the demand for various services. This demand for ITES (IT enabled services) and B.P.O. (Business Process Outsourcing) increased even from foreign market due to cost advantages in India. Many countries such as USA, UK started outsourcing to India.

Policy Liberalization :

The post reform period (Since 1991) continuously liberalized the industrial sector. Financial sector reforms led to the expansion of banking and insurance sector at every nook and corner. Entry of private sector and foreign sector banks further provided impetus for the development. Liberalization has a positive influence on computer related services (broadly the IT/ITES sector) as well.

Technological Advances : Service sector growth has been further stimulated by technological advances. Expansion of internet and cellular phone services and use of credit cards, ATMs etc promoted the development of service sector.

Interdependence of Agricultural, Industrial and Services Growth :

Development of Agriculture and Industrial Sectors stimulated the progress of service sector. The growth of service sector supported by agriculture and industry. Requirement of various services such as transport, godowns, insurance, banking, research services created more scope for development.

Role of Service Sector in India :

The service sector in India is a largest sector. This sector is growing fast. It is playing an important role in the development of the economy.

a) Providing Employment :

Service sector occupied about 17.3 % of working population in 1951. In 2007-08, around 25% of working population was dependent on service sector for occupation.

b) Increasing share in GDP :

The share in GDP increased from 30.3 % in 1950-51 to 58.9 % in 2013-14. This trend is showing a matured trend of developed countries economy.

c) Support to other sectors :

There is support to agriculture and industries by providing number of services in the form of financial services, transport services, storage services, software & communication services and so on.

d) Contribution to Export :

Services exports from India comprise services such as travel, transportation, financial services, software, agency services, royalties, copyright and management services. After liberalization exports of services have increased from \$ 4.6 billions in 1990-91 to \$ 142.3 billions in 2011-12.

Problem of Sustainability :

The service sector has grown at a fast rate in India due to technical and structural changes in the economy with IT revolution and economic reforms. But this growth has become a matter of concern. Non-availability of high quality of infrastructure is playing stumbling block. There is lack of standardized etiquettes and mannerism in tourism. Interference of export promotion council/s also creating problems. Indian service providers (like BPO's & IT) facing stiff competition from neighboring countries like China and Indonesia. Top sided development of only service sector does not assure sustainability. Other sectors such as industry need to grow up to support the service sector in future.

Conclusion :

The development of service after past reform period (1991) is a landmark progress in the history of Indian economy. Sectoral contribution to GDP more than 50 % resulted into development of services such as banking, insurance, legal, BPO, ITES, royalty, copyright etc. This change is known as a manifestation of matured trend of developed economy. Contribution to employment, export promotion, GDP growth and support to other sectors showcased the movement of economy to the developmental stage. Now a days this sector has emerged an important sector of the Indian economy.

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Research Paper :- Goods & Service Tax : A Review

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GST or goods and services tax is the new indirect taxation system to come into effect in India. The intention is to make India a single market. I think it is a decent way to move forward. GST is a single tax on the supply of goods and services, right from the manufacturer to the consumer. Credits of input taxes paid at each stage will be available in the subsequent stage of value addition, which makes GST essentially a tax only on value addition at each stage. The final consumer will thus bear only the GST charged by the last dealer in the supply chain, with set-off benefits at all the previous stages

GST would be much easier to manage by everyone. Also many taxes like excise duty, additional excise duty, service tax, customs duty at Central level would be replaced. Also at state level octroi, entertainment tax, state VAT etc would be replaced. If we consider this, GST would be so easy to manage as it would replace all of existing taxes. This is a single tax which would replace other taxes but if we see clearly it is not a single GST but a dual GST- central and state. This actually is almost same as it was. If GST has to be a success, it should be a single GST system and not a dual system. Currently it would add no value but replace old ones with new ones without actual advantage. Central Goods & Service Tax (CGST) and State Goods & Service Tax (SGST) are nothing but new names of existing structure. For GST to be successful it should have single GST system.

India being such a big country and with large population, we cannot directly replace existing system at one go. It's better to have dual administration in GST with centre and state playing their respective roles in the taxation. The point is GST replaces so many taxes which are there and structures them into more manageable system.

The existing structure had so many problems. For example, multiple taxes on same value at Central level and state level. These taxes were in form of excise duty, service tax, sales tax, and then VAT. Now think from perspective of a businessman, so many taxes and so many records. The people need to focus on work they do and not managing and understanding taxes. With GST, this issue gets resolved on its own. On every value created tax is paid and then it moves on.

With all the complexity of current system, corrupt can manipulate the system easily by increasing complexity and misinterpreting laws and taxes for unfair advantage. With more simpler GST system, it would be more difficult to manipulate. Also with GST comes the technology backbone which would support the GST. With government backed IT infrastructure everything would be more accountable and transparent.

Objectives

1. To discuss about benefits of GST
2. To understand impact of GST on Indian Economy

For Business and Industry

- Easy compliance: A healthy and comprehensive IT system would be the foundation of the GST structure in India. Therefore, all tax payer services such as registrations, returns, payments, etc. would be available to the taxpayers online, which would make compliance easy and transparent.
- Uniformity of tax rates and structures: GST will ensure that indirect tax rates and structures are common across the country, thereby increasing certainty and ease of doing business. In other words, GST would make doing business in the country tax neutral, irrespective of the choice of place of doing business.

- **Removal of cascading:** A system of seamless tax-credits throughout the value-chain, and across boundaries of States, would ensure that there is minimal cascading of taxes. This would reduce hidden costs of doing business.
- **Improved competitiveness:** Reduction in transaction costs of doing business would eventually lead to an improved competitiveness for the trade and industry.
- **Gain to manufacturers and exporters:** The subsuming of major Central and State taxes in GST, complete and comprehensive set-off of input goods and services and phasing out of Central Sales Tax (CST) would reduce the cost of locally manufactured goods and services. This will increase the competitiveness of Indian goods and services in the international market and give boost to Indian exports. The uniformity in tax rates and procedures across the country will also go a long way in reducing the compliance cost.
- **Small Businessmen:** Small businessmen are used composition scheme who have below 50lacks turnover as well as who have turnover below 20 lacks are exempted from tax

For Central and State Governments

- **Simple and easy to administer:** Multiple indirect taxes at the Central and State levels are being replaced by GST. Backed with a robust end-to-end IT system, GST would be simpler and easier to administer than all other indirect taxes of the Centre and State levied so far.
- **Better controls on leakage:** GST will result in better tax compliance due to a robust IT infrastructure. Due to the seamless transfer of input tax credit from one stage to another in the chain of value addition, there is an in-built mechanism in the design of GST that would incentivize tax compliance by traders.
- **Higher revenue efficiency:** GST is expected to decrease the cost of collection of tax revenues of the Government, and will therefore, lead to higher revenue efficiency.

For the Consumer

- **Single and transparent tax proportionate to the value of goods and services:** Due to multiple indirect taxes being levied by the Centre and State, with incomplete or no input tax credits available at progressive stages of value addition, the cost of most goods and services in the country today are laden with many hidden taxes. Under GST, there would be only one tax from the manufacturer to the consumer, leading to transparency of taxes paid to the final consumer.
- **Relief in overall tax burden:** Because of efficiency gains and prevention of leakages, the overall tax burden on most commodities will come down, which will benefit consumers.

Impact of GST on Various Sectors

The implementation of GST will have mixed effects on the different sectors of Indian economy. There are some sectors that would get benefited from GST in India

➤ Airlines, Telecom Industries

Costly transportation and communication services: Airlines traveling will be expensive after GST Act, the tax rate for the current airline is 9 percent which will change to 12 percent. Although, GST on economy class traveling is set to 5% from 6%.

Telecom Industry: Reliance Jio being a headache, poaching customers of other telcos by providing services at cheap rate has put large telecom industries in a dilemma, and with the GST Telecom services will be taxed at 18% to previous 15%.

➤ Cars/Automobiles

Four wheeler vehicle is somewhat a milestone for every person in their life as it gives easy of transportation but mostly prestige. Cars are considered as luxury goods under GST. Therefore cars fall under 28% slab of GST. Apart from daily private transportation, there will be a problem for the farmers whose daily work depends on the tractor vehicles. After GST there will be a hike from 6-7%

to 12% in tractors. Not only that but the hike in insurance and loans for cars is to be expected as well. Hybrid cars will be taxed 28% whereas the tax on Electric cars will remain at 12%.

➤ **Real Estate**

Real estate will get costlier, but buyers will be happy to pay more because instead of paying numerous taxes like VAT tax, service tax, Cess tax, etc. They have one direct tax GST which gives clear knowledge of the amount they are paying to the developer. GST on real estates will extend up to 12% that is 6.5% more than the current tax. Developers have to face the burden of paying the tax of the unsold flats which then can be recovered quickly, but this might be bad for buyers as developers may increase their costs of the property

➤ **Mobile Phones and Laptops**

A mobile phone is a necessity for each nowadays. Electronics are getting cheaper except for mobiles which will get costlier except for imported mobile phones which will be cheaper compared to the mobiles manufactured in INDIA. There is 4-7% rise of tax on mobile phones making them costlier. Same with laptops and desktops they fall under 18% GST slab that's a 4-5% hike. But all these hikes in cost can be brought down if India starts mass producing laptops and other peripherals.

➤ **Manufacturing Sector**

Suppose a manufacturer buys raw material for 100 Rs where he/she pays tax of 10% that means 10rs goes to the government and when the manufacturer sells the product with added value of 20 Rs making it 100+20=120rs, government collect tax of 12rs, but the manufacturer has already paid 10rs which makes him liable to pay only 2rs to the government. This transparency of taxation system is likely to enhance economic growth and make corruption free tax system. Goods and services prices are likely to come down if the majority of manufacturing is done in India.

➤ **Transport & Courier Services**

Transport plays an integral role in supplying goods from one corner to another it's the sole reason for the growth in manufacturing and consumption. Because of GST goods can move freely from one state to another.

➤ **Common Man**

The ordinary man can take a big sigh of relief because there will be many opportunities for making significant savings on GST.

- Personal care: Products like oil, soap, kajal tissue prices will come down by 6% to 10%.
- Hotels: If you are an avid traveler great news for you. Accommodation under 1000rs will be exempted from GST tax, and 18% tax will be levied on above 5000rs accommodation. Taxes on hotels have been reduced from 22% to 18%.
- Air Travelling: Economy class fares have been reduced as it only attracts 5% tax of GST.

Conclusion

- Theoretically things look good but practically moving everything to GST is not easy. Also information and education to people would be a big issue
- India has many taxes in place like excise, sales tax, service tax, entertainment tax, VAT etc. These taxes are divided at Central as well as state level.
- These taxes are difficult to manage and sometimes causes the issue of taxation on already levied taxes in addition to inconvenience to businesses and customers.
- GST aims to solve it with single indirect taxation system.
- GST is also confusing the common man even large scale businesses, they need to rely on advocates and chartered accountants to make them understand What is GST and how it works. Not only that but using computerized process, online registration and return filing is a hassle for those who are barely in touch with technology.

- May be Indian economy will require at least 2 years to become stable.

Suggestions

- The most important thing i.e. awareness, education & training is required
- Special focus on training of all officers, professionals and assesses is required including making available literature on GST available in different languages
- Make user friendly software & application for all obligations
- In order to get acquainted with GSTN and related procedures, an optional access be provided to the interested assesses to help them with training and understanding of GSTN systems

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Recent Developments in Happiness Economics

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I. Introduction

The Economics of Happiness or Happiness Economics assesses welfare by combining economists' and psychologists' techniques, and relies on more expansive notions of utility than does conventional economics (Graham, 2017). The Economics of Happiness highlights factors other than income that affect well-being and happiness viz. personality traits, inequality and inflation etc. The economics of happiness is a study of welfare by using tools and techniques used in psychology of behavioural sciences. Thus, Happiness Economics is a study of welfare by combined use of principles of economics and psychology.

II. Difference between Traditional Welfare Economics and Happiness Economics

Welfare economics propounded by Pigou and others focuses on income as a key element of happiness and wellbeing. This is materialist approach to happiness which describes that human wants are satisfied by material goods and services. Satisfaction of wants is depending on quantity of goods and services available. And level of income determines available quantity of goods and services for satisfaction. Therefore income is fundamental determinant of satisfaction and happiness. Thus, traditional welfare economics is focussing on level of income as key element of wellbeing. Robins definition of economics aptly explains this phenomena. According to him, "Economics is a science which studies human behaviour as a relation between ends and scarce means which have alternative uses.

Thus, welfare economics gives more emphasis on income as a factor affecting wellbeing and studies utility maximisation on the basis of preferences w.r.t income. It fails to explain that people have different preferences for material and non-material goods depending on other factors (other than income). They may choose a lower-paying but more personally rewarding job for example. They are nonetheless acting to maximize utility in a classically Walrasian sense (Graham, 2017).

III. Recent Developments

1) The Changing Approach: The economics of happiness does not purport to replace income-based measures of welfare but instead to complement them with broader measures of well-being. These measures are based on the results of large-scale surveys, across countries and over time, of hundreds of thousands of individuals who are asked to assess their own welfare. The surveys provide information about the importance of a range of factors which affect well-being, including income but also others such as health, marital and employment status, and civic trust (Graham, 2017).

2) The Happiness Surveys : Happiness surveys are based on questions in which the individual is asked, 'Generally speaking, how happy are you with your life' or 'how satisfied are you with your life', with possible answers on a four-to-seven point scale. It is found that there is correlation between happiness and life satisfaction. Happiness surveys are important tool used in Happiness Economics. However, practical aspects and methodological issues cannot be ignored while employing these surveys.

3) The Happiness Equation: Micro-econometric happiness equations have the standard form:

$$W = a + bX + \varepsilon$$

Where, W is the reported well-being of individual at particular point of time, and X is a vector of known variables including socio-demographic and socioeconomic characteristics. Unobserved characteristics and measurement errors are captured in the error term.

According to Bruno S. Frey and Alois Stutzer (2002), happiness depends on three sets of factors:

- Demographic and personality factors, such as age, gender and family circumstances, as well as nationality, education and health,
- Economic factors, in particular unemployment, income, and inflation,
- Political factors such as the extent of possibilities for citizens to participate in politics, and the degree of governmental decentralisation.

4) Happiness Public Policy: Study of Richard Layard (2005) says that the potential of happiness research to improve people's lives directly via changes in public policy. He highlights the extent to which people's happiness is affected by status. Thus, Happiness Economics plays a crucial role in public policy making.

5) National Happiness: Some studies like Diener and Seligman (2004) and Kahneman et al. (2004) advocate the creation of national well-being accounts to complement national income accounts. The nation of Bhutan, meanwhile, has introduced the concept of 'gross national happiness' to replace gross national product as a measure of national progress (Graham, 2017). Now a days Happiness Index is widely used not only to understand magnitude of happiness but also for comparison over time and space.

6) Macro-economic Perspectives: The effects of happiness on behaviour such as work effort, consumption, and investment; and the effects on political behaviour. Happiness surveys, as an important tool of happiness economics are widely used to evaluate whether public policies have positive effects on social welfare, like taxes on cigarettes; to determine the welfare costs of inflation and unemployment; and to investigate determinants of political economy like whether the happiness of Europeans is more affected by inequality than the happiness of Americans (Tella & MacCulloch, 2006).

7) Set-point Theory: In psychology, "set-point theory" has gained increasing attention in the last decade or so. Each individual is thought to have a fixed setpoint of happiness or life satisfaction determined by genetics and personality. Life events such as marriage or divorce, loss of a job, and serious injury or disease may temporarily deflect a person above or below this setpoint, but in time each individual will adjust to the new circumstances, and return to the given setpoint (Richard, 2017)

Conclusion

Happiness surveys and measuring happiness are major contribution given by Happiness Economics. Despite major developments in Economics, major areas of study of wellbeing still not covered by the academicians. Psychological and subjective aspects associated (qualitative) with happiness are very difficult to study from quantitative viewpoint used economics.

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Social Movements In India: A Study

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Abstract

Social movements are generally seen as phenomena of the modern era and industrialized society whether located in the "First" world or not. Industrialization and urbanization, technological advancements, and ongoing democratization have allowed people to push for change collectively, and question the legitimacy of the existing order. A social movement is a mass movement and a collective attempt of people to bring about a change, or to resist any change. The concept central to any social movement is that people intervene in the process of social change, rather than remaining mere spectators or passive participants in the ebb and flow of life. People seek to become proactive actors in altering the course of history. In order to achieve their aim of making a difference to the world they live in, they either initiate or become a part of collective action. Individuals consciously act together with a sense of engagement in a common enterprise. Social movements possess a considerable measure of internal order and purposeful orientation. It is, in fact, this organization that strengthens the movement to challenge the established institutions. A social movement can be described more or less as a persistent and organized effort on the part of a relatively large group of people to bring about or resist change. However, the number of persons participating is not the criteria for describing any movement as a collective action

Key Words: Phenomena, Passive, Orientation, Strengthens, Collective etc.

1. Introduction

Social movements are generally seen as phenomena of the modern era and industrialized society whether located in the "First" world or not. Industrialization and urbanization, technological advancements, and ongoing democratization have allowed people to push for change collectively, and question the legitimacy of the existing order. Social movements can be defined as collective challenges based on common purposes.

It is collective enterprise acting with some continuity to promote or resist a change in society. It is made up of a group with indefinite and shifting membership. In general, the leadership of such movements is determined by informal response of the members rather than by formal procedures that legitimize the authority.

2. Objectives Of The Study

1. To study the concept of Social Movement.
2. To study the Features Social Movement in India.
3. To study the causes of Social Movement.
4. To study the components of Social Movement.

3. Methodology Of The Study

The present study has been descriptive; the data for this study were obtained from secondary data sources. The secondary data has been collected from various references which already existed in published form; part of the paper is based on literature review the method comprising of collecting all the available papers relating to the theme and selecting relevant papers/books for the review purpose. Selection of the paper is done on the basis of their relevance and contribution to the body of knowledge. The author has made an attempt to do primary reading of the selected papers which will constitute the core of this review study.

4. Concept Of Social Movements

Social movements can be viewed as collective enterprises to establish a new order of life. They have their inception in the condition of unrest, and derive their motive power on one hand from

dissatisfaction with the current form of life, and on the other hand, from wishes and hopes for a new scheme or system of living. —Herbert Blumer

Mass movements mobilize people who are alienated from the going system, who do not believe in the legitimacy of the established order, and who therefore are ready to engage in efforts to destroy it. The greatest number of people available to mass movement will be found in those sections of society that have the fewest ties to the social order. —William Kornhauser

5. Features Of Social Movements

- ❖ The sense of belonging and group consciousness is very important for a social movement. Such consciousness can be brought about through active participation of the group members.
- ❖ Social movements lead to the creation of an entirely new social, economic, and political order.
- ❖ Most of the social movements tend to develop a new set of ideas, which become obligatory for the members of the group to adopt and follow.
- ❖ It is obvious that the social movements involve collective action rather than individual action.
- ❖ Social movements may be organized or unorganized.
- ❖ Social movements may be peaceful in nature or they may also turn violent.
- ❖ The aim of a social movement is to bring about or resist social change in the society.
- ❖ The life of the social movement is not certain. This is because it may continue for a long period or it may die out soon.

6. Causes Of Social Movements

I. Cultural Drifts:

The society undergoes constant changes. The values and behavior are changing all the time in civilized societies. In the course of cultural drift, most people develop new ideas. To get these ideas operative in the society they organize a movement.

The development of a democratic society, the emancipation of women, the spread of mass education, the removal of untouchability, the equality of opportunity for both the sexes, and the growth of secularism are some examples of cultural drift.

II. Social Disorganization:

A changing society is, to some extent, disorganized because changes in different parts of the society do not take place simultaneously. One part changes more rapidly than the other, thereby producing numerous lags. Industrialization has brought about urbanization which in turn has caused numerous social problems.

Social disorganization brings confusion and uncertainty, because the old traditions no longer form a dependable guide to behavior, and individuals become rootless. They feel isolated from society. A feeling develops that the community leaders are indifferent to their needs. Individuals feel insecure, confused, and frustrated. Confusion and frustration lead to social movements.

III. Social Injustice:

When a group of people feel that injustice was done to them, they become frustrated and alienated. Such feeling of injustice provides fertile soil for social movements. The feeling of social injustice is not limited to the miserable poor. Any group, at any status level, may come to feel itself the victim of social injustice.

The wealthy class may feel a sense of injustice when faced with urban property ceiling law—or high taxes—intended to benefit the poor. Social injustice is a subjective value judgment. A social system is unjust when it is so perceived by its members. Thus, social movements occur whenever such kind of social situation arises. In a stable and well-integrated society, the chances for social movements are very rare.

It is understood that people living in such a society are contented and satisfied. In a disorganized and continuously changing society, social movements occur more frequently, as most

people are dissatisfied with the existing conditions. Lack of social justice also makes people dissatisfied and paves the way for social movements. Modern society is more afflicted with social movements than the earlier societies.

7. Components Of Social Movement I India

Social movements have five main components: Objectives, ideology, programmes, leadership, and organisation. They are interdependent, influencing each other. As discussed above emotional outcry of group of people in the form of crowd is not social movement. Social movement is related to social and political change. So it has an immediate and long term objective. The immediate objective may be to resolve a particular issue or protest against the decision of the authority. But that collective action does not end there. It takes up other issues and proceed to a long term objective of changing authority, power relationship, dominance and political system. For the long term objective the movement evolves strategy for action. It gives priorities to certain programmes over others, and also focuses on a particular direction, mobilises certain groups. The path of action is closely related to or get evolved with the notion of the desired social change. It involves a set of ideas, propositions and values that enable to perceive in particular manner social reality. The set of ideas and ideals form ideology. The ideology is not necessarily well-knit, nor always preconceived. In some cases ideology directs the movement and in other cases ideology gets evolved and directs the movement. Leadership plays important role in articulation of ideology and evolving strategies for action. Social movement involves mobilisation of people who in course of the process identify with the objective of the movement. They share values and begin to share perception of common understanding of social reality. For their mobilisation and to sustain their participation, the leader(s) evolve different programmes. This also requires some kind of organisation. The organisation may be loose or well formed with centralized or decentralized decision-making system for launching programmes. Neither of these components are a priori and static. They evolve. Their nature and function vary from movement to movement. In some movements they are found in rudimentary form whereas in others they are fairly well developed. These components - leadership, organisation and also ideology do get changed in the course of the movement. In some cases, even the objectives change and move in different direction than the earlier ones.

8. Conclusion

Social movements primarily take the form of non-institutionalized collective political action which strives for political and/or social change. While India has witnessed many such movements over the centuries, it is only recently that scholars have begun to study them in depth. This thoroughly revised and updated version of a seminal book critically examines and reviews the literature concerning social movements in India from 1857 to the present. In the process he discusses the theoretical issues raised by various scholars while analysing major trends in different movements. In conclusion, he suggests areas for future research. Proposing a logical classification of social movements in modern India, this book will be widely welcomed by social activists as well as by political scientists, historians and sociologists. It will also be invaluable as a text in courses on social movements.

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Movement Of Development Of Women Organization's In India

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Introduction:

For countless centuries women in India had been subordinated to men and socially oppressed. The various religious practises in India as well as the personal laws based on them consigned women to a status inferior to that of men. The condition of upper class women was in this respect worse than that of peasant women. The traditional view often praised the role of women as wives and mothers but as individuals they were assigned a very lowly social position. They were supposed to have no personality of their own apart from their ties to their husbands. Indian society suffered from various social evils such as sati, child marriage, polygamy, infanticide, untouchability, purdah system, caste system and ban on widow remarriage, which gnawed at the very Vitals of the nation, leading to paralysing immobility of social life and economic stagnation.

In the 19th century the emancipation of women! became a matter of prime concern for the socio-religious reformers. They saw these degrading customs to be perverted practices born of ignorance and fear, and followed blindly. Since women were denied education they also lacked awareness. Moved by the humanitarian and egalitarian impulses of the 19th century, the social reformers started a powerful movement to improve the position of women. While some reformers appealed to doctrines of individualism and equality, others declared that true Hinduism or Islam or Zoroastrianism did not sanction the inferior status of women and that true religion assigned them a ' high social position. In view of the reformers, as long .as women, constituting roughly one-half of the population remained exploited and backward, society could not advance. Women '3 status was, therefore, the most important symbol of social change. By the second half of the 19th century British India was bristling with the activity of reform group which focused attention on women-related issues. Their activities provided a stimulus and the atmosphere to improve the lot of the Indian women.

Entry Of Women In Public Life:

With the turn of the 19th century, new ideas began to sweep across the country and it was then that women's organisations and a strong women's movement took place. Women entered public life and themselves became, through their organisations, the spearhead of attack against the irrational orthodoxy, injustice and discrimination to which they were subjected. With the very first phase of the political movement, a new chapter had opened in the history of Indian women, even before Mahatma Gandhi came to the forefront of the national movement.

- (1) After 1917, the movement for the right of adult franchise to women gained momentum and achieved tremendous success. As a result of this, women were elected to Councils, Municipalities and local institutions. Sarojini Naidu, Raj Kumari Amrit Kaur, Mira Behn and Kasturba Gandhi took active part in the National Movement.
- (2) Annie Besant with her militant demand for Home Rule created a deep impression on Indian women and inspired them to actively participate in the struggle for freedom. In 1917 ,she was elected the first Women President of the Indian National Congress. In the same year, Annie Besant with the help of Margaret Cousins, founded the Women's Association in Madras Which became a model for women's institutions elsewhere in the country.
- (3) In 1928, for the second time, Indian women, Sarojini Naidu was chosen President of the Indian National Congress. Women further consolidated their gains in 1930 when three of them Sarojini Naidu, Jehanara Shah Nawaz and Radhabai Subbaroyan were invited to take part in

the Round Table conference convened in London. Several women became ministers or parliamentary secretaries in the popular ministries of 1937. Hundreds of them became members of municipalities and other organs of local government.

British Legislations Concerning Women

- i. Prevention of Sati Act Social reformers like Raja Ram Mohan Roy strove by propagnnda to put an end to the pracitce of sati and finally in 1829, Lord William Bentick, an enlightened Governor-General, passed the Prevention of Sati Act, according to which anyone abetting the commission of Sati would be guilty of culpable homicide and anyone taking part in compelling a women to commit sati would be guilty of murder. Orthodox Hindu groups appealed to the Privy Council against the Act.
- ii. Widow Remarriage Act In 1856, the Widow Remarriage Act was passed, legalising the marriage of widows and declaring the issues of such marriages as legitimate. Widow homes were set up by social welfare agencies to ameliorate their conditions and to offer them new opportunities for economic independence.
- iii. Abolition of Polygamy Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar raised their voice against polygamy. In 1 855, the Maharaja of Burdwan appealed to the Bengal legislative Council to check polygamy because under this system, the wives were Virtually slaves, to be used and abused, humiliated and illiterate by the vicious husbands. But the Bengal Government did not respond to the maharaja” appeal. Later on, the reformers like Keshab Chandra Sen mounted pressure on the Bengal Government and ultimately in 1872, an Act was passed abolishing polygamy. The Act also abolished child marriage, legalised widow remarriage and inter-caste marriage.
- iv. The Sharda Act (1929) Before 1929, girls below 12 years of age were married off. In 1927, Harbilas Sharda introduced a Bill before the legislature to regulate marriage among the Hindus. The Act was subsequently known as the Child Marriage Restraint Act of 1929, or popularly known as the Sharda Act. The operation of the Act extended to the whole of India. It fixed the minimum age of marriage for girls at 14 and for boys at 16 years.
- v. Hindu Women’s Right to Property (1937) One of the most important enactments to give better rights to women with regard to property was the Hindu Women’s Right to Property Act (193 7), passed mainly due to the efforts of Deshmukh. The Act provided a powerful weapon in the hands of the progressive forces of Hindu society and had struck a powerful blow to the traditional authoritatian, male-dominated Hindu social edifice and marked a ‘new phase in the history of women’s struggle for equality with men in Hindu society’.

Constitutional Provisions Forwomen

The enactments referred to above were revolutionary in character. The concept of the old Hindu law laid down by Manu as a divine precept has been completely destroyed and today, women have the same legal rights and status as men in matters of marriage, divorce, inheritance, succession and adoption. Women’s struggle for equality took a big step forward with the coming of independence. Articles 14 and 15 of the Indian constitution (1950) guaranteed the complete equality of men and women.

- (i) The Hindu Succession Act of 1956 made the daughter an equal co-hier with the son. The Hindu Marriage Act of 1955 permitted dissolution of marriage on specific grounds. In pursuance of recommendations of the Committee on the Status of Women in India, the Government accepted the principle of divorce by mutual consent and the Hindu Marriage Law was amended to that effect.

- (ii) The Equal Remuneration Act, 1976 provided for equal remunerations to men and women workers and prevention of discrimination against women in the matter of employment.
- (iii) The Hindu Marriage Act, 1955, and Special Marriage Act 1954 were amended by the Marriage Laws Amendment Act, 1976 to provide the right for a girl to repudiate, before attaining maturity, her marriage as a child, whether the marriage has been consummated or not.
- (iv) The Child Marriage Restraint (Amendment) Act, 1978 raised the age of marriage for girls from 15 to 18 and for boys from 18 to 21. The offences under the Act have been made cognizable.
- (v) The criminal law amendments were passed by Parliament in 1983 which amended the Indian Penal Code, Indian Evidence Act and the Criminal Procedure Code to make laws against rape and such other crimes against women much more stringent and effective and also to make a new provision in the Indian Penal Code to make cruelty against women by the husband and other relations punishable.
- (vi) The Constitution prohibits traffic in human beings. The suppression of Immoral Traffic in Women and Girls Act, 1956 bans prostitution in its commercialised form as an organised means of living and inhibits prostitution in notified area. The Act was amended for the second time in 1986 (the first being in 1978) to rectify the existing inadequacies and to make the provisions more stringent so that the problem of immoral traffic amongst human beings could be dealt with effectively in all its dimensions.
- (vii) The Dowry Prohibition Act, 1961 which was recently amended as the Dowry Prohibition (Amendment) Act, 1986 makes the giving and taking of dowry an offence.

Women's Organisations

Movements for the emancipation of women and spread of education among women led the establishment of a number of organisations. Formed for women, which became the medium for the expression of women's opinion. Some of these important organisations were as under

- (1) The Bharat Mahila Parishad It was a part of the National Social conference to provide a forum for the discussion of social issues.
- (2) The Arya Mahila Samaj It was founded by Ramabai, wife of Justice Ranade. Its main objective was to provide a support network for newly educated women.
- (3) The Stri Zarhosti Mandal (Parsi Women's Circle) It was a major Parsi women's organisation, which served as a training ground for women.
- (4) The Bharat Stree Mahamandal It was founded in 1910 by Sarladevi Chaudhurani at Allahabad. It was the first permanent association of Indian women to promote their common interests. They fought for issues like female education, child marriage, Purdah and women's status in the family.
- (5) The Women's Indian Association It was founded by an Irish feminist and theosophist, Dorothy Jinarajadasa, in 1915. Its membership was open to both Indians and Europeans. Annie Besant was its first President. The principal work of the Women's Indian Association was educational. They setup adult classes for literacy, sewing and First Aid. It also set up widow homes.
- (6) The National Council of Women for India It was an All-India organisation established in 1925, which was affiliated to the International Council of Women. But on account of its elitist nature, the council failed to grow and become a Vital nationalist organisation.
- (7) The All-India Women's Conference (AIWC) It was secular in outlook and most truly "Indian" organisation. The AIWC created a great deal of public Opinion in favour of the Child Marriage Restraint Act or Sharda Act. It also fought for other Vital issues of the society like -female education, Purdah, widow remarriage, status of women in the family etc.

Concluding Remarks:-

Women's are vital part of society and plays a greater role in the socio-economic and historic progress of our nation. Now a day's women study is one of the momentous issues in the world. The status of women in India has been subject to many great changes over the past few millennia. It is often said that the status and position of women in society are the best way to understand a civilization, its progress and its shortcomings. In case of India, women have come a long way from women sages and scholars in the Rig Vedic period to women in the armed forces, IT sector, politics, industry and other significant areas while balancing their role as a daughter, wife and mother. This journey towards modernization has not been easy. Women have had to fight the traditional Indian male-dominated society to emerge as stronger and independent entities

Thus, various organisations and institutions were started by self-confident women who undertook the task of uplifting of women in the society which helps in the overall development of the women.

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Demonetization: Impact on the Economy

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I. Introduction :-

Midnight 8th November 2016, the Government of India stated yesterday that the five hundred and one thousand rupee notes will no longer be legal tender. People have been given upto December 30, 2016 to exchange the notes held by them. The RBI will issue Two thousand rupee notes and new notes of Five hundred rupees which will be placed in transmission from 10th November 2016. Notes of one hundred, fifty, twenty, ten, five, two and one rupee will remain legal tender and will remain unaffected by this decision. This measure has been taken by the PM in an attempt to address the resolve against corruption, black money and imitation notes. This move is expected to cleanse the formal economic system and discard black money from the same.

II. Keywords: - Demonetization, Black Money etc.

III. Objectives, Methods and Materials

The present paper is an attempt to highlight the probable significances of this Demonetizations decision on various economic variables and entities economic scenario of India.

Research secondary data collected form Books, Internet, Government documents, Newspapers, Published papers, Speeches delivered by expert, economist, Finance Minister in parliament.

IV. Analysis

- 1) Effect on parallel economy:-**The removal of these 500 and 1000 notes and replacement of the same with new 500 and 2000 Rupee Notes is expected to remove black money from the economy as they will be blocked since the owners will not be in a position to deposit the same in the banks, Temporarily stand the circulation of large volume of imitation currency and curb the funding for anti-social elements like smuggling, terrorism, intelligence, etc.
- 2) Effect on Money Supply:** -With the older 500 and 1000 Rupees notes being scuffled, until the new 500 and 2000 Rupees notes get broadly circulated in the market, money supply is expected to reduce in the short run. To the extent that black money (which is not counterfeit) does not re-enter the system, reserve money and hence money supply will decrease forever. However gradually as the new notes get circulated in the market and the mismatch gets corrected, money supply will pick up.
- 3) Effect on Demand:** -The overall demand is expected to be affected to an extent. Consumer goods, Real Estate and Property, Gold and luxury goods, Automobiles (only to a certain limit) all these mentioned sectors are expected to face certain moderation in demand from the consumer side, owing to the significant amount of cash transactions involved in these sectors.
- 4) Effect on Prices:** - Price level is expected to be lowered due to moderation from demand side. This demand driven fall in prices could be understood as follows:
Consumer goods: Prices are expected to fall only marginally due to moderation in demand as use of cards and Cheques would compensate for some purchases.
Real Estate and Property: Prices in this sector are largely expected to fall, especially for sales of properties where major part of the transaction is cash based, rather than based on banks transfer or Cheque transactions. In the medium term, however the prices in this sector

could regain some levels as developers rebalance their prices (probably charging more on cheque payment).

- 5) **Effect on various economic entities:-**With cash transaction lowering in the short run, until the new notes are spread widely into circulation, certain sections of the society could face short term disruptions in facilitation of their transactions. These sections are: Agriculture and related sector, Small traders, SME, Services Sector, Households, Political Parties, Professionals like doctor, carpenter, utility service providers, etc.

The nature, frequency and amounts of the commercial transactions involved with these sections of the economy necessitate cash transactions on more frequent basis. Thus, these segments are expected to have the most significant impact post this demonetization process and the introduction of new notes in circulation.

- 6) **Effect on GDP :-**The GDP formation could be impacted by this measure, with reduction in the consumption demand. However with the recent rise in festival demand is expected to offset this fall in overall impact. Moreover, this expected impact on GDP may not be significant as some of this demand will only be deferred and re-enter the stream once the cash situation becomes normal. The previously mentioned fiscal GDP in during 2016-17 is 7.1 %
- 7) **Effect on Banks:-**As directed by the Government, the 500 and 1000 Rupee notes which now cease to be legal tender are to be deposited or exchanged in banks (subject to certain limits). This will automatically lead to more amounts being deposited in Savings and Current Account of commercial banks. This in turn will enhance the liquidity position of the banks, which can be utilized further for lending purposes. However, to the extent that households have held on to these funds for emergency purposes, there would be withdrawals at the second stage.
- 8) **Effect on Online Transactions and alternative modes of payment :-** With cash transactions facing a reduction, alternative forms of payment will see a surge in demand. Digital transaction systems, E wallets and apps, online transactions using E banking, usage of Plastic money (Debit and Credit Cards), etc. will definitely see substantial increase in demand. This should eventually lead to strengthening of such systems and the infrastructure required.

V. Negative Effects of Demonetization

- 1) **Cash Shortage :-** The scarcity of cash due to demonetization section led to queues and most people holding old banknotes faced difficulties exchanging due to endless lines outside banks and ATM's across India. Which become a daily exchange Rs. 500 and Rs. 1000 banknotes since 9 November.
- 2) **Banking :-** This period SBI and other banks remained open at night and a long most of people wanted outside the ATM to withdraw money. In the first four days after the announcement of the step. ATM's as well as exchange over the bank counters written these four days. The banking system is hundred about 180 million transactions.
- 3) **Deaths :-** Several people were reported to have died from standing in bank row for hours to exchange their old bank notes. So deaths were also attributed to lack of medical facility.
- 4) **Agricultural :-** Transitions in the Indian Agricultural sector are heavily depended on cash. Due to scarcity of the new banknotes. Many farmers have insufficient cash to purchase seeds, fertilizers and pesticides needed for plantation of crops.

In short R. B. I. Governor Dr. Urjit Patel says that we have counting the banknotes. So the intension behind demonetization is not fulfilling so result or the outcome of it is that our economy has totally collapsed.

VI. Conclusions

The demonetization undertaken by the government is a large shock to the economy. The impact of the shock in the medium term is a function of how much of the currency will be replaced at the end of the replacement process and the extent to which currency in circulation is extinguished. While it has been argued that the cash that would be extinguished would be “black money” and hence, should be rightfully extinguished to set right the perverse incentive structure in the economy, this argument is based on impressions rather than on facts. While the facts are not available to anybody, it would be foolhardy to argue that this is the only possibility. As argued above, it is possible that these cash balances were used as a medium of exchange. In other words, while the cash was mediating in legitimate economic activity, if this currency is extinguished there would be a contraction of economic activity in the economy and that is a cost that needs to be factored in while assessing the impact of the demonetization on the economy and its agents.

It is likely that there would be a spurt in the banking deposits. While interpreting the phenomenon, however, one has to keep in mind that a large part of their deposits were earlier used for transactional purposes. For example, if a small trader deposits 2 lakh Rupees in the Jan Dhan account since the currency in which he held these balances in for transactional purposes has been scrapped, it would be incorrect to interpret this as success of the programme in bringing in people who were hiding black money. Nor can they be interpreted as additional balances that the banking sector can lend out on the same basis as earlier deposits, since the deposits now would remain in accounts for much shorter periods that deposits based on savings would be.

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A Realistic Approach to the Exploitation and Child Life in the Select Novels of Charles Dickens

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Charles Dickens belongs to the Victorian Age (1832-1890). It was an age of rapid social change. Dickens wrote with a purpose of stressing the social evils of his times. He was a novelist with a purpose and his novels reflect his age in all its manifold contradictions. In his novels he tried to write about the lower class London life, the childhood and exploitation at the hands of capitalist, the evil practices in the work-houses and the schools, and prevailing social evils in the contemporary society. The age of Dickens is characterised by suffering, conflict as well as expansion and progress. The age gives a view of the birth of the great capitalist class as a new dimension in national life due to the Industrial Revolution. The population from the villages was migrated to the towns, where factories came to be set up in search of higher wages and better conditions of living. The rich grew richer while the poor became poorer and they were subjected to untold suffering and misery. The factory workers expressed their indignation by rioting and indulging in all sorts of indiscipline. The poor laws were passed in order to facilitate their conditions and workhouses were enormously expanded.

In the age of Dickens, small children were employed in the factories and mines. They worked for as many as thirteen hours a day. The economic doctrine of free trade without imposition checks was very popular and it governed the business and trade of the day. The labourers could freely send their children to work and the factory owners were free to employ them. The story of children's employment is full of suffering and of untold cruelty. Even the religion did not speak on behalf of these children and this is the reason why Dickens invariably talks about religion with distrust.

Dickens speaks for the sufferings of children because he has identified himself with them. He is an advocate of the cause of sorrow and suffering of the children employed in mines, factories and admitted in the workhouses and the schools. He has given the graphic pictures of their sufferings in his novels with the specific pictures of their sufferings in his novels with the specific purpose of awakening the conscience of an age marked by stupidity and heartlessness in the treatment of the poor children.

The obscure and the lower life of the city of London is Dickens's main sphere of writing. He is critical of the workhouse, the school academy and the entire system of poor relief and he does not take into account the service which these institutions were doing. He is a painter of lower class London life.

In the age of Dickens, the children were treated cruelly at school. Education was more or less in the hands of private individuals. There were private academies which arranged for board and lodging for the young students. They were given meagre and unwholesome food as these academies were run to make profit. They boys were ruthlessly beaten for the slightest offence. 'spare the rod and spoil the child' was the principle on which the school was run.

The intension of the present research article is to discuss, examine and analyze the novels written by Charles Dickens in the Victorian Age. The subject of the paper is related with reflection of childhood and exploitation in the select novels of Charles Dickens, viz Oliver Twist, Nicholas Nickleby, The Old Curiosity shop, Dombey and son, David Copperfield, Great Expectations and Hard Times. It is Charles Dickens in the whole arena of English Literature who can be called a child specialist. He deals with the themes of child-life realistically and powerfully. None of the English

novelists has surpassed him as the describer of childhood. The depiction of childlife and exploitation of the poor at the hands of the capitalists is remarkably expressed in his novels. In his novels Oliver Twist Dickens is appeared as a well-wisher for the oppressed. He showed how poor children like oliver were condemned to a miserable life,while the laws framed by the Govt. brought prosperity to the selfish officials like Mr.Bumble. In Nicholas Nickleby Dicken's main purpose of the novel was to expose the atrocious state of the things existing in the private schools of yorkshire. In old curiosity shop , Dickens writes about hardships of the little Nell and her selfish grandfather, 'Dombey and son' is a study in pride represented through the character of Mr.Dombey. Besides, it is memorable for the pictures of little Paul and the Pathos of his death. Dicken's David Copperfield is veiled autobiography provides a scathing criticism of the system of teaching in schools run by masters like creakle and his companions. 'Great Expectation' deals with the adventures of a young boy pip and is one of the gripping novels of Dickens. Hard Times is a satirical exposure of the evils of industrialism and the great misery that follows in the wake of rapid industrialization.

I have preferred "Reflection of childlife and exploitation in the selected novels of Charles Dickens" as a research article to focus on the important aspects of Dickens contribution in English literature in the form of novels.

George Gissing in his article on 'The Immortal Dickens' especially expresses his valuable views on Oliver Twist , and this article is related with my research topic . It is a story of the parish(an outcast) boy's progress. Moreover, it is a reflection of the contemporary 19th century workhouses, the thieves den and the condemned cell. Oliver Twist had two-fold moral purpose to exhibit the evil working of the poor law Act and to give a faithful picture of the life of thieves in London. The novel reflects the poor conditions of the workhouses, seperation of husbands and wives consequently leading their kids to take shelter in workhouses and the education system of the schools instructing the poor children. It is a strong hostile criticism of the workhouse, the church, the judicial system and other social institutions marred by delay and corruption. It is an exploring study of the criminal world. Oliver , the boy , the hero , and the central character of the novel is a link among the three different worlds depicted in the novel and they are the workhouse , the crime world and the world of the gentell middle class people. In the opening sentence of the novel, Dickens describes him as an 'item of mortality' Till the end of the novel nothing is specifically known about his parents. The name that he bears is given to him just by chance. All this indicates that Dickens wanted to make him an instrument of exposing the in humanity and the callousness of the workhouse and the underworld. Oliver is a symbolic character, who has innocent and melancholy looks and it is well depicted by Charles Dickens.The first few chapters of Oliver Twist are strong protest against the workhouse life that virtually dehumanised human beings.

The critical essay, 'David copperfield as a psyehological fiction' written by Mark Spilka has an association with my research article. It is a projective novel in which the surface; life reflects the inner self. As the hero David views the world, his feelings fuse with outward action and his selection of events advances inwards meaning.The whole story hinges roundthe one character. David is endowed with virtues of head and heart. He is tutored in the school of adversity from his early days. The coming events cast their shadows beforehand. He was born six months after his father's death. The beginning may be anything but happy.As if to make his fortune worse, his mother married a second time. This marrige brought all sorts of trials andndmisfortunes on David, which seemed to be all hanging on his head from his very birth. In the face of his sufferings the boy is undaunted. (brave) He is maltreated, abused and beaten, rather banished from the house. His stepfather proves a curse for him. He is the very cause of trouble of his life. The school of Mr.Creakle is another trial for him but he never complains and that shows the very worth of his character. David's journey of life starts from a village blunderstone, salem house, workhouse and to Dover, in which he comes across all the odds of life. Where his sufferings are undeserving.The child's exploitation reaches the height when he is

confined in the room for five days, mercilessly beaten by his stepfather, at school on his back a placard was hung with words 'take care of him, he bites' forced by his father to take up a job at a workhouse and his journey to Dover 70 miles on foot give clear picture of his wretched life.

It is Dickens in the whole arena of English Literature, who can be called a child specialist. He deals effectively with the themes of child life realistically. Great Expectations depicts child life with power and dignity. Pip, the child hero of the novel describes everything as he himself sees. So Dickens view as reflected in 'Great Expectations' is not merely the novelists views or the hero's view but also the view of a child. One of the half novel deals with the adventures and dangers, wonders and virtues, horrors, fears, beauties and glories of childhood. The hero pip steals food and wine for the convict. His terror when he sees the convict and hears his threat is very terrible and acute. His fear at the theft, his curiosity to keep his theft hidden and his anxiety about it is very well reflected in his speech in the novel. Similarly, the sensitive and sensible nature of children, their innocence and their spire of realization is also reflected in the novel. Nearly the first half of the novel is full of adventures, fears, beliefs, suppositions, impressions of a child. While dealing with childhood, Dickens has made himself a child. So it has been rightly said that "It is only when writing more or less in his own person as David copperfield or as peep that he succeeds in presenting character as commonly seen", Compton Rickett says about Dickens as 'he is capital at a baby'.

Dickens succeeded in making Victorian public opinion more aware of conditions of the poor. He depicted persuasively the disasters, squalor, blight, decay and the human misery of a modern industrial city. Oliver Twist is an important manifestation of Victorian social conscience. The motif of child abuse in the context of the Victorian education system is continued in 'Nicholas Nickelby', the novel contains a serious social commentary on the conditions of schools, where unwanted children were maltreated and starved. Dickens was critical about the victorian education system, which is reflected not only in Nicholas Nickelby, Hard Times or our Mutual Friend, but also in his journalism and public speeches. As a boy he was schocked to read reports about the cheap boarding schools in the North. In Nicholas Nickelby Dickens describes the abusive practices in Yorkshire boarding schools. However, Dickens does not only criticise the malicious education system, but he is primarily concerned with the fates of these unfortunate children, who are representatives of the most vulnerable portion of the society.

During the 1850s Dicken's interest shifted gradually from the examination of individuals ills to the examination of the state of society, particularly its laws, education, industrial relations, the terrible conditions of the poor. Bleak House exposes the abuses of the court of chancery and administrative incompetence. For Dickens, the court of chancery became synonymous with the faulty law system, expensive court fees, bureaucratic practices, technicality, delay and inconclusiveness of judgements. In Bleak House the description of London fog is very symbolic. It stands for industrial oppression which penetrates into every segment of Victorian society. Bleak House provides a satirical look at the legal system in England. Which destroys the lives of innocent people.

The consequences of industrialization and urbanisation are most persuasively depicted in Hard Times (1854). It deals with a number of issues such as industrial relations, education for the poor, class division and the right of common people to amusement. In Hard Times human relationships are contaminated by economics. The principle of the 'dismal science' led to formation of a selfish and atomistic society. Dickens is concerned with the conditions of the urban labourers and the excesses capitalism.

Dickens 'Dombey and Son' is memorable for the pictures of Little Paul and the pathos of his death. The single purpose of Dombey's life is rearing his delicate son Paul. But Paul's fervent affection for his illtreated sister Florence stands between father and son. The basic situation of Dombey and son is the simplest Dickens ever achieved. The merchant prince, whose son and heir dies

,leaving him with an unwanted daughter called Florence.This is medieval in its simple dignity and lends itself , Therefore , to complex symbolism.

Dombey is always represented in terms of snow, ice, marble freezing into stone those who seek contact with him.The images associated with little Paul are, predominantly, those of falling leaves and premature withering.This little boy, Paul ,is a powerful associate in all this because he alone has a hold over his sister. He is recommended sea-air for the good of his health. This sends him to Brighton , which puts him in Florence’s sort of country , with the salt waves rolling in over and over again , we see them on the beach , the child asking questions about the sea ‘I want to know what it says’, he answered , looking steadily in her face. ‘The sea , floy ,what is that keeps on saying ’, she told him that it was only the noise of the rolling waves. ‘Yes , yes’ he said , ‘But I know that they are always saying something’.

This not only associates Paul in the present with Florence, but looks backward to his mothers’s death-scene and towards to his own.

Chrls Dickens is one of the great authors of the Victorian age. He is a ganius and has been known all over the world as a classic in English Literature. He speaks for the sufferings of children as he has identified himself with them. He is the thorough going advocate of the poor. Besides , he is an advocate of the cause of sorrow and sufferings of the children employed in mines and factories. Even he very vehemently reflects the poor conditions of the workhouses, the school education and evil treatments on the part of school teachers. He has given the graphic pictures of their sufferings in his novels with the specific purpose of awakening of conscience of an age marked by stupidity and heartlessness in the treatment of the poor children.

Charles Dickens has been chosen for the research article because of his concerns for the reflection of child life and exploitation and the plight of children as well. Dickens works and issues he raises are revelant to modern contemporary society because these unprotected, exploited members are still the most vulnerable. Dickens novels provide a historical representation of the poor conditions experienced by the poor under the oppressive power of the capitalists. This research will give a detailed study of the perdicament of the poor , the plight of childern and exploitation of the poor in the victorian society and their quest for survival in the victorian age.

Conclusion

The objectives of the present research article is to discuss and analyze reflection of child life and exploitation in the select novels of Charles Dickens , viz. ‘Oliver Twist’ , ‘David Copperfield’ , ‘Great Expectations’,‘Bleak House’,‘Hard Times’,‘Nicholas Nickelby’ and ‘Dombey and Son’. Charles Dickens was a great genius and is permanently one of the classics in English Literature. He is a novelist with purpose. His characters , whatever be their shortcomings , are extraordinarily vital , vivid and alive. He has produced more memorable figures in literature than any other writer except shakespeare. He represents sentiments and feelings of the children of the Victorian Age. A close examination of Dickens specific novels will provide a deeper understanding of the victorian society and his attitude towards the ideologies of his society.Through a study of Dickens selected texts, this research aims to show that Charles Dickens is an author , who relentlessly attacks the contemporary capitalists , the workhouses , the education system , the school teachers and the victims of victorian society’s malpractices. Being a 19th Century author, Charles Dickens conforms to the writing conventions of that period. He very remarkably depicts the oppressive nature of the 19th Century society and its subjection of the poor, children and women. Even though Dickens came from a middle class family, he sympathized with the plight of the poor and through his writings, he sought to bring awareness to the victorian society of the injustice and unbearable living conditions experienced by the poor and his particular interest was in children. Charles Dickens childhood experience contributed to his sensitivity towards oppression and neglect of children by family and other members of the society.

He himself was a victim of child labour. Therefore , he vehemently attacked the unpleasant experiences , and this will be explored through the course of this research paper.

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Force Defeats Itself” as a Thematic Motif in Eugene O’Neill’s ‘*The Hairy Ape*’

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Abstract:

The present paper proposes to see how Eugene O’Neill has made use of the theme ‘force defeats itself’ as a recurrent motif in the play “The Hairy Ape”. Yank, the protagonist, is portrayed as the embodiment of physical strength and power and through the same physical force that he tries to relate himself to the world. That is why, he feels that ‘He only belongs and not Mildred’, and it is by the sheer force that Yank dominates the rest of the crew of the stokehole. His physical prowess is proved too good for them, but the same force, that he prides on causes his tragedy. He gets crushed finally by succumbing to the physical strength of a Gorilla in the zoo.

Key Expressions: Identity, inequality and injustice, realism and fantasy, criticism, existentialism, liberation, masculinity, delineation, alienation, racial degeneration, and industrialization.

Introduction:

Modern American drama, by common critical consensus, begins with Eugene O’Neill. He is the father of American drama, and very eminent among the playwrights of the world, the only dramatist of such importance in American literature. Eugene O’Neill is a genius that brought to American drama maturity, modernity, and artistic sophistication.

Eugene O’Neill’s work “*The Hairy Ape*” (1922) despite the fact that the protagonist’s use of queer language, confusing spellings, and ungrammatical constructions, is a remarkable modern play giving rise to a plethora of issues concerning the modern man. Written in an expressionistic mode, the drama makes use of distorted settings: Fireman’s forecastle; promenade deck; the stokehole; a row of cells in the prison, and the monkey house at the zoo, to suggest a claustrophobic world in which everything is askew.

Though the dramatist himself writes, ‘*Yank is really yourself and myself*’, many a critic have estimated the play on various levels viz economic, sociological, philosophical, and psychological. The themes which have been discussed so far include: ‘Search for Identity’, ‘Social Inequality and Injustice’, ‘Unique blend of Realism and Fantasy’, ‘Existentialism’, ‘Liberation’, ‘Delineation of the Character in the fatal grip of an Obsession’, ‘Alienation’, ‘Social Degeneration’, ‘Industrialized Society’, ‘Life is very often a struggle, that to an Unsuccessful One’, ‘Anguish of a Human Soul’, ‘Tragic Vision of Life’, etc.

“*The Hairy Ape*”: Character of Yank and Suitability of the Title

In the drama, *The Hairy Ape*, the theme of Yank’s degeneration in the process of his quest for his identity, into an ape-like being has been dealt with. Throughout the drama he is obsessed with the words “the hairy ape” with which people addresses him. The play ends with Yank’s being placed in the cage of a gorilla, where, according to the writer, he belongs. The play has also a subtitle: *A Comedy of Ancient and Modern Life*. The subtitle is ironical, and it fits the main theme of the tragic play in an ironical, reverse way.

Yank is the protagonist of the play. He has enormous physical strength, but pristine simplicity of mind. He is hairy-chested with long arms of extraordinary power. On the whole he is broader, fiercer and more powerful than others in the stokehole. He has physical strength and capacity for destruction like a hairy ape. An ape is the embodiment of physical strength and primitive simplicity. It has little brains, but a lot of sinews and muscles. It is incapable of thought and knows only the use of

physical force, by which it can cause great destruction. It is exactly these qualities which Yank has. He can work for long hours unfatigued and can inhale smoke and coal unaffected.

When Mildred Douglas, a student of sociology, visits the stokehole, she faints partly from the heat and partly from the horrifying look of Yank. While being carried out of the place, she makes a disgusting remark at Yank, saying, "Oh! The filthy beast". Yank feels utterly insulted and roars out "God damn, yuh!" He is mad with rage and wants to take revenge on her. He broods over the method of taking revenge upon Mildred. Long suggests going to the court of law. Paddy instigates him by saying that Mildred meant to say she saw a great hairy ape escaped from the zoo. Yank bursts out into uncontrollable rage, swearing he would blow her brains out and teach her a lesson. Afterwards, he broods over the words "hairy ape" and loses his sense of belonging to the ship. He does not shave or clean himself. He gets more and more like a hairy ape. He starts behaving like a hairy ape. He goes over to the Fifth Avenue, the place of the rich people, intending to kill Mildred there. Not finding her he attacks some people in the street. Somebody calls the police. Yank is arrested and sent to jail on Blackwell Island.

The phrase "the hairy ape" becomes an obsession for him, and in the prison he thinks that he is a hairy ape and tries to break away by pulling out the prison bars. One prisoner suggests that he should join the I.W.W that aims at destroying the society and turning men back into apes. When Yank is released from the prison, he goes to join the I.W.W. The secretary thinks that he is a spy and tells him to go back to whoever is giving him blood money for killing people. But seeing that Yank has gone into a stupor, he calls him a "brainless ape" and ejects him out of the office. Yank feels like storming the door, but feels impotent and sits brooding there. A police comes and tells him to go away. Yank goes to the zoo. A gorilla is squatting on a bench in the same way as Rodin's "The Thinker". Yank talks to it, about knocking the rich people out of the earth. He breaks the lock of the cage and addresses the gorilla as "brother". The gorilla steps out, wraps his huge arms around him and crushes him hard. Yank falls down in a heap. The gorilla throws him into the cage and walks off menacingly. Before dying, Yank says, "Christ, where do I get off at? Where do I fit in?" The author comments "The Hairy Ape at last belongs."

The sub-title of the play is "*A Comedy of Ancient and Modern Life*". The ancient life is represented by the gorilla and the modern life by Yank. Yank regresses and degenerates into an ape-like being. So the title and the sub-title are appropriate since they are consistent with the theme, as well as the protagonist's mental degeneration to an ape-like being. The main title of the play *The Hairy Ape* represents Yank's confusion of identity, and his death still in that confusion. His last remarks, "Even him (gorilla) didn't think I belonged," and "Christ, where do I get off at? Where do I fit in?" indicate this confusion. This finale of Yank's life leaves him in confusion, and leaves the audience with the realization of the forceful irony of the title; Yank is obviously a human being, is obviously not a hairy ape, but the dramatist ironically names the play in that way. The subtitle, *A Comedy of Ancient and Modern Life* is also ironical. Yank's life is obviously a tragic life, and the audience should have no doubt about it; nowhere in the play are the audience induced to burst into laughter, let alone the tragic death of Yank at the end. From the dramatist's vision of life the life of a modern average man like Yank should be profoundly tragic, because through him we find that a human being has been reduced to an animal-like, ape-like being as a result of the pressures of the machine age. Too deep a grief produces ironical laughter in a human being. The author means something like that. That a human being has become an animal is too deep a tragedy for us to cry; it makes us laugh out of that profound grief. Therefore, both the title and the subtitle are appropriate.

As a Tragic Artist: Yank as a Tragic Hero

The reversal in the fortunes of the Greek tragic hero results in 'anagnorisis' or 'recognition'. He realizes his mistakes and recognizes his true state or identity. Yank's anagnorises takes place in

Sc.8 when he tells the gorilla: “Ain't we both members of de same club-de Hairy Apes?” Only now he realizes that he is a ‘hairy ape’.

By then it is too late and the Greek tragic hero's life ends in a catastrophe. At the end of the play Yank is squeezed to death by the gorilla and “slips in a heap on the floor and dies”.

Eugene O’ Neill’s hero Yank of “*The Hairy Ape*” and the classical Greek tragic heroes are similar in many respects:

1. The Greek tragic hero because of his superior position suffered from ‘hubris’ or pride. Yank’s hubris is most evident in his long reply to Paddy in Scene 1: “I’m steam and oil for de engines...And I’m steel-steel-steel”.
2. The almost perfect Greek tragic hero suffered from a tragic flaw or ‘hamartia’ which would result in his downfall. Yank’s hamartia is that he is so proud of his strength that he fails to notice that he is actually sub-human: He is blind to the fact that he actually resembles a “Neanderthal Man” Scene1.
3. The hubris and the hamartia result in ‘peripeteia’ or a reversal in the fortunes of the Greek tragic hero. In Scene 5 Yank’s pride in his strength and his lack of intelligence are exploited by Long who uses Yank to attack the rich capitalists, which lands him in jail.

Summing Up:

Thus, in a fight for social belonging, Yank’s mental state disintegrates into animalistic, and in the end he is defeated by an ape in which Yank’s character has been reflected. *The Hairy Ape* is a portrayal of the impact of industrialization and social class has on the dynamic character Yank.

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New Social Movements in India: A Special Reference to Environmental Movements

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Abstract:

The Indian Constitution itself contains provisions for environmental protection. The Directive Principles of State Policy acknowledge the State's responsibility with regard to environmental protection has laid down under Article 48-A of our Constitution that "The State shall endeavor to protect and improve the environment and to safeguard the forests and wildlife of the country." India faces problems of environmental degradation and lack of governance on matters related to these. The new social movements in the Third World show a rare sensitivity to the heterogeneity of the sources and structures of exploitation and oppression. The new social movements can be seen as vehicles of cumulative change in the social, economic and political fields. The role of these people's movements and experiments transcends not only state power, but also the new existing civil societies.

Introduction

Democracy is largely understood as popular sovereignty where people have control over the decision made by the state. Since it is not practically possible for the people in the modern democratic societies to participate in the decision making process of the state directly, they do so through representatives. But when political parties become ineffective in representing the interest of the people, we see the emergence of social movements (SMs). It is a truism that no society is static. Space, processes and nature as well as the direction of social change vary from time to time and society to society. Social movements are nothing new and they are taking place all around the globe, whether, they are based on certain issues or interests, under different institutional environments. In India also social movements have taken place around identity issues or interest based activism. Social movements play an important role in escalating not only the processes of change, but also in giving direction to social transformation. Till the 1960s, sociologists' interest in social movements was largely focused on sanskritisation and socio-religious reform movements, excluding the political dimension as beyond their scope. It is sometimes argued that the freedom of expression, education and relative economic independence prevalent in the modern Western culture are responsible for the unprecedented number and scope of various contemporary social movements. However, others point out that many of the social movements of the last hundred years grew up, like the Mau Mau in Kenya, to oppose Western colonialism. Either way, social movements have been and continued to be closely connected with democratic political systems. Occasionally, social movements have been involved in democratizing nations, but more often they have flourished after democratization.

It is important to note, however, that such tendencies and trends, and the influence of the unconscious or irrational factors in human behavior, may be of crucial importance in illuminating the problems of interpreting and explaining social movement. Objectives, ideology, programmes, leadership, and organization are important components of social movements. They are interdependent, influencing each other. These social movements then bring about change in the social, economic and political environment and thereby, become a social force themselves. M.S.A. Rao defined social movement as a 'sustained collective mobilization through either informal or formal organization or which is generally oriented towards bringing about change'.

Social movements involves:- a) Collective mass mobilization b) Collective mass support c) Formal or informal organization d) A conscious commitment towards its aims and beliefs e) Deliberative collective action towards change

Environmental Movements in India:- The United Nations, conference on Human Environment, Stockholm, 1972 paved the way for a number of studies and reports on the condition of the

environment and its effect on the present and future generations. It expressed concern to protect and improve the environment for present and future generations. The development of 'green polities' or 'eco-greens' or the 'green movement' in Germany and North- America in the early 1980s boosted the formation of the 'green network' and the 'green movement' throughout the world, including India. A number of action groups, research institutes, and documentation centers have been established to study and mobilize public opinion on environmental issues (Spretnak and Capra 1985). By now the material on the environmental situation in general and in certain sectors such as air, land, forest, water, marine resources, etc. has proliferated in different forms from popular literature to 'scientific' studies. Environment provide valuable material not only on various aspects of the environment but also people's resistance and struggles. There are large areas of forests which are inhabited by rare species of animal life. The country is also having many rivers which provides livelihood for a considerable number of people including the Adivasi .However these natural resources were a favorite prey for the vested interests in the state. They exploited the nature without any social concerns. This resulted in larger issues of development and displacement. With the endangered nature the dependent population also faces many threats. Many of these threatened communities were also marginalized groups including the poor and Adivasi. Their inability to fight against the mighty interests also accelerated the environmental exploitation and degradation.

The environmental movements in India were of special significance in the history of new social movements in India. These movements can be classified as new social movements because of their following characteristics;

- 1) The movements were addressing novel issues like environmental degradation
- 2) The movements were massive with the active participation of marginalized groups
- 3) The demands of the new movements were novel in the sense that it demanded right to livelihood and rights of displaced
- 4) The environmental movements adapted non-violent strategy
- 5) The movements incorporated hitherto unrepresented sectors of society including adivasies, women and the marginalized.
- 6) Many of the new environmental movements forced the governments to take affirmative policies in the form of new laws and provisions.

The post-independence era has witnessed environmental degradation on an unprecedented scale. Soil erosion, air and water pollution, rapid depletion of forest cover and wild life are just some of the effects of environment degradation. III-conceived plans of urbanization and industrialization have only led to further ecological crisis. As has been pointed out by eminent scholars that development results in destruction of eco-friendly, labor intensive traditional means of production; pollution of the environment and depletion of bio mass; and a result of the above two, deprivation of the ecosystem results in the loss of the sources of livelihood of the people. The most tragic industrial accident has been the poisoning caused by the leakage of MIC gas in Bhopal (Madhya Pradesh). In mid night of December 2-3, 1984 a catastrophe unfolded itself in the city of Bhopal, when a deadly lethal gas floated over the city causing casualties to thousands of humans and animals and creating unbearable sufferings for those who survived as they developed genetic defects because of MIC gas causing blindness, kidney and liver failure and a variety of chronic diseases. The people of Bhopal still continue to be a vulnerable population as 390 metric tons of poisonous waste lay around the factory area for 25 years awaiting court's decision. Justice has been denied to the victims of tragedy as main culprit Warren Anderson is absconding, and there are no chance of his extradition to India.

Chipko Movement:-

This renowned movement began in 1971 in the hills of Utrakhand drew upon the Bishnoi's action in Rajasthan nearly 265 years ago. Chipko Movement means hug-the-tree movement. The

Chipko Movement's first action started in March 1974 in Reni village in the Garhwal Himalayas, when a group of village of women led by Gauri Devi hugged the trees and prevented the hired sawyers to cut them down for a sports goods company. The movement spread rapidly throughout the valley. Women, being most affected by the hardship of both the ongoing degradation to their environment and the privatization of basic resources, played a prominent and decisive role. When attempts were made to divert the attention of the men, the women stepped into save their environment and their livelihoods. This simple action translated into an organized and peaceful movement under the leadership of Chandi Prasad Bhatt. The movement largely drew upon Gandhian principles of non-violent and Satyagrah. This was the first movement of its kind, not just in post-independent India, but also across the world. It is regarded as one of the hallmarks in the history of the environmental movement.

Anti-Dam Movements:-

Prime Minister Jawaharlal Nehru referred to dams as 'the temple of modern India'. After independence, the government sanctioned several large-scale dam projects with the aim of making drinking water available to all and making India self-sufficient in food production. India is among what are called 'big dam' countries, third only to China and the United States. Though these large dam projects have met with some success in providing food security to India, it has been argued they have come at a huge social and environmental cost. Roots of opposition to dam projects can be traced to the government's failure to rehabilitate displaced victims and to concern about ecological sustainability.

Anti – Tehri Dam Movement:-

In 1972, the Indian Planning Commission approved plans for Tehri Dam, naming the principal town it would submerge, along with two populated and fertile valleys. Protest against the project began in 1967 and continued for more than two decades. The people's committee formed to oppose the dam succeeded in forcing the government to make several reviews of the project. In the mid -1980s the plan was abandoned for some time after the committee appointed by the government to review the project recommended ending it on environmental grounds. By 1992, when construction of the dam was well under way, the opposition movement peaked, and it seemed for some time that the protestors might persuade the government to again halt the project. The movement swelled, and environmental activists, concerned citizens, and others joined the residents of Tehri, neighboring villages, and the adjoining area of Uttarakhand in urging the end of what they viewed as a destructive, costly and unnecessary dam. Ultimately the movement was not successful and the authorities pressed on with Tehri Dam, finally submerging most of Tehri and the proposed valleys in 2005.

Narmada BachaoAandolan (NBA):-

The other movement has been against the construction of Mega dams. India's planned economic development failed to take into consideration the displacement of huge number of people from the land where they have been living for generations. NBA is an ongoing movement to save the river valleys of the Narmada River in central India. It has mobilized people at the grass roots level on a scale unprecedented for an environmental movements in post-independent India. The movement is primarily against the construction of the SardarSarovar Dam which is estimated to displace 300,000 people – largely peasants and tribal people-and inundate farming land and forest area which is inhabited by rare species.

Medha Patkar, a central organizer of NBA, states that the model of development symbolized by projects like the SardarSarovar Dam represent the 'epitome of unsustainable development', and there is no other way but to redefine 'modernity' and the goals of development, to widen it to a sustainable, just between human beings and between people and nature. The movement has drawn attention to the conflicts between environment and development at a popular level. By demanding that affected people be given voice, the NBA was instrumental in the World Bank's decision to withdraw

its funding and participation from the project on the basis of human and environmental concerns. The Supreme Court of India ruled on the NBA's litigation against construction of the dam in 2000, judging that the project could go forward as long as resettlement and rehabilitation of displaced people was appropriate and effectively carried out. The judgement, while recognizing the economic and housing rights of the valley's inhabitants to be fundamental, did not evaluate the environmental aspects of human rights.

The Silent Valley Project :-

Another significant anti-dam movement is against the Kerla Government's proposal to construct a dam across the river Kunthi in the Silent Valley. The government has argued that it is a viable alternative to the more expensive and polluting sources of thermal power. However, environmental and citizen groups oppose it due to a threat that it may upset the delicate ecological balance of the bio-diversity reserve inhabited by some rare species in the Silent Valley. International organization such as the World Wide Fund for Nature (WWF) and International Union for the conservation of Nature and Natural Resources (IUCN) mounted pressure on the government, leading to the shelving of the project in 1983 by Prime Minister Indira Gandhi. This movement met with success fairly early and is one of the very rare instances where the State yielded to pressure and retacted.

Conclusion

The success stories have been rather unique in their initial conditions and not easily generalize. And, to get back to the conservative bias of Indian environmentalism, 'Environmental advocacy is wary of movements, such as the Gonds of Adilabad, where the struggles for rights are acutely destabilizing, even while a less threatening peasant movement like Chipko is celebrated. Ecofeminism in the West, rooted in the analogy of women's and nature's biological, procreative, and maternal role, is echoed in Indian concepts of Purush/Prakriti and Shakti. The problems of development and environment in India are extremely complex. It is important to note that people at all levels of society-government, NGOs, scientists, and citizens often disagree about the best way to use resources in the most efficient, environmentally friendly, and equitable way. Therefore, it is crucial that any environmental movement that seeks to be a people's movement, and aims to become lasting and relevant, must sympathize with the concerns of all of India's poor and disadvantaged. There is no doubt that these movements have yet to play important roles in the preservation of both social and environmental rights within India, but such movements must fully recognize and value the right to development, in tandem with the right to a functional and healthy environment, if they are to meet with success on the public and political levels.

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Ancient to Modern Costume Of India

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1) Introduction:-

Geographical, climatic and ethnic factors have had a great influence on the history on India, and consequently on the costume of people. The history of clothing in India dates back to ancient times, yet fashion is a new industry, as it was the traditional Indian clothing with regional variations, be it the sari, ghagra choli or dhoti that remained popular until the early decades of post-independence India. Indian clothing is as old as the ancient Harappa and Mohenjo-Daro Civilization. This was the very first time when the fabric of cotton was spun and woven, since historical records bear evidence to the fact the cotton industry flourished greatly during this period. Rock paintings in Ellora caves and other places prove the popularity of dhoti and saree as regular garments of India. Existence of silk fibers belonging to Harappan Age portrays the presence of silk production during that time. Indians used to be dressed in unstitched costume, which was generally a three-piece, during the rule of the Mauryas and the Guptas. These are 'antariya', which was made from muslin or white cloth, was tied to the waist with the aid of a sash termed as 'kayabandh'. A scarf referred to as 'uttariya' was utilized to cover the upper portion of the body.

2) Objectives of the study:-

- 1) To study the ancient costume of India.
- 2) To understand the reasons of changes in the Indian costume.
- 3) To know the contemporary Indian costume.

3) Research Methodology:-The data used in this study is purely from secondary sources, according to the need of the study.

4) Costumes of India: - India's recorded history of clothing goes back to the 5th millennium BC in the Indus Valley civilization. India has a great diversity in terms of weaves, fibers, colours and material of clothing. Colour codes are followed in clothing based on the religion and ritual concerned.

4.1 Mauryan and Sunga Periods (321-72 B.C.)

This age witnesses the emergence of India's first great empire. Women used to wear Antariya, which was a lower garment. A simple small antariya or strip of cloth, langoti was attached to the kayabandh at the center front, and then passed between the legs and tucked in at the back. A longer version of the antariya was the knee-length one, being first wrapped around and secured at the waist, the longer end then pleated and tucked in at the front, and the shorter end finally drawn between the legs, Kachcha style, and tucked in at the waist at the back. Another version, the lehnga style, was a length of cloth wrapped around the hips tightly to form a tabular type of skirt. This was not drawn between the legs in the kachcha. Women often used to wear an embroidered fabric waistband with drum headed knots at the ends. As an upper garment, uttariya was used, a long scarf. The difference existed only in the manner of wearing. Sometimes, it's one end is thrown over one shoulder and sometimes it is draped over both the shoulders.

Men garment was the antariya of white cotton, linen or flowered muslin, sometimes embroidered in gold and precious stones. For men, it was an unstitched length of cloth draped around the hips and between the legs in the kachcha style, extending from the waist to the calf or ankles or

worn even shorter by peasants and commoners. The antariya was secured at the waist by a sash or kayabandh, often tied in a looped knot at the center front of the waist. The kayabandh could be simple sash, vethaka; one with drum-headed knot at the ends, muraja; a very elaborate band of embroidery, flat and ribbon-shaped, pattika; or a many-stringed one, kalabuka. The third item of clothing called uttariya was another length of material, usually fine cotton, very rarely silk, which was utilized as a long scarf to drape the top half of the body.

4.2 Satavahana Period (200 B. C. –A. D. 250)

The Satavahana or Andhara Empire was the next great empire after the Mauryan and was established in the deccan just as the Mauryan Empire was coming to an end. In the early satavahana period costumes too were an interesting mixture of the aboriginal Dravidians and foreign invaders garments. As influences from the north and from foreign invaders percolated, the Dravidian aboriginal village women too changed their costume using short antariyas, large uttariyas with elaborate broad border covering the head and back, tikkas on the forehead and a series of conch or ivory bangles on the arms. In late satavahana period clothing was generally sparse and made of thin cotton. The three articles of clothing, the antariya, uttariya, and kayabandh were widely used, but interesting mixtures of foreign and indigenous garments were fairly prevalent. The uttariya for both men and women was usually white and of cotton or silk. It was however, at times, of beautiful colours and embroidered. Men could wear it across the back and over both shoulders or merely thrown over the chest, and they seldom wore it as a head covering. The antariya was still worn by both genders in the kachcha fashion which meant that one end was passed between the legs and tucked in behind, but this way of draping had its own fanciful fashions. For men it was normally to the knees or even shorter. The kayabandh tied in a bow –shaped knot was worn by both genders to give further support to the antariya at the waist.

4.3 Kushan Period (130 B. C. –A.D. 185)

The Kushans established their empire in the first century AD and were contemporaneous with the Satavahana and western Satraps kingdoms during part of the second century AD. The Kushan dress had evolved from a nomad culture based on the use of the horse. Scythian and Iranian races and resembled particularly that of the Parthians. It consisted of a ruched long-sleeves tunic with a slit for the neck opening, simple or elaborately decorated. The close-fitting knee-length tunic was sometimes made of leather, and with it could be worn a short cloak or a calf-length woolen coat or caftan, worn loose or crossed over from right to left and secured by a belt of leather or metal. Kushan costumes may be divided into five types: the costume worn by i) Indigenous People- the antariya, uttariya, and kayabandh, ii) Guardians and attendants of the harem- usually the indigenous and sewn kanchka, redbrown in colour, iii) Foreign Kushan rulers and their entourage, and iv) Other foreigners such as grooms, traders, etc. v) A mixture of foreign and indigenous garments. Clothes for women were varied, wearing a sari like garment which seems to have evolved from pure Roman dress.

4.4 Gupta Period (The golden age of India -320 A.D. - 550 A.D.)

The Gupta Empire was founded in northern India at the beginning of the fourth century. The Gupta Empire lasted for more than two centuries and was vast; it stretched over the major part of north India and to Balkh in the east. Stitched garments- the sign of royalty, became very popular in this period. But antariya, uttariya, and other clothes still were in use. Women used to wear only the lower garment in those times, leaving the bust part bare. Later on, various kinds of blouses (Cholis) evolved. They had strings attached leaving the back open while others was used to tie from front side, exposing the midriff. Women sometimes wore antariya in saree style, throwing one end of it over the shoulder.

Men's clothing in Gupta period was mainly cut and sewn garments. A long sleeved brocaded tunic became the main costume for privileged people like the nobles and courtiers. The main costume for the king was most often a blue closely woven silk antariya, perhaps with a block printed pattern. In order to tighten the antariya, a plain belt took the position of kayabandh.

4.5 Vedic Period (1500 and 500 BC)

The garments worn in Vedic times onwards did not fundamentally differ from those worn by Hindus in later times. A single length cloth draped around the body, over the shoulders and fastened with a pin or a belt. This was a comfortable dress to be worn in a hot and humid climate which prevailed in India in comparison to the weather from where these people migrated. Lower garment was called paridhana or vasana. It was usually such a cloth fastened around the waist with a belt or a string which is called mekhala or rasana. Upper garment was called Uttaiya and worn like a shawl over the shoulders, which they used to remove during summers.

4.6 Rajput Period (7th, 8th century)

Rajput women's main attire was the Sari (wrapped over whole body and one of the ends thrown on the right shoulder) or Lengha related with the Rajasthani traditional dress. On the occasion (marriage) women preferred Angia. After marriage of Kanchli, Kurti, and angia were the main garb of women. The young girls used to wear the Puthia as an upper garment made of pure cotton fabric and the Sulhanki as lower garments (loose pyjama).

Rajput men are used to wear the aristocratic dresses (court-dress) which includes angarkhi, pagdi, chudidar pyjama and a cummerbund (belt). Angarkhi (short jacket) is long upper part of garments which they used to wear over a sleeveless close fitting cloth. Nobles of Rajputs used the Jama, Shervani as an upper garment and Salvar, Churidar-Pyjama (a pair of shaped trousers) as lower garments. The Dhoti was also in tradition in that time but styles were different to wear it. Tevata style of dhoti was prominent in Desert region and Tilangi style in the other regions.

4.7 Mughal Period (16th, 17th, 18th centuries)

The Mughal Empire was an empire established and ruled by a Persianate dynasty of Chagatai Turco-Mongol origin that extended over large parts of the Indian subcontinent and Afghanistan. The beginning of the empire is conventionally dated to the founder Babur's victory over Ibrahim Lodi, the last ruler of the Delhi Sultanate in the First Battle of Panipat. Women used to wear Peshwaz, Loose jama-like robe, fastened at the front, with ties at the waist, usually high - waisted and long-sleeved. Sometimes several fine transparent muslin peshwaz were worn, for a layered look. Sometimes a choli (blouse) was worn under the Peshwaz. Also their costumes generally included Yalek, Pa-jama, Churidar, Shalwar, Dhilija, Garara and the Farshi. The garments of Mughal ladies were made of the finest muslins, silks, velvets and brocades. Muslins called Shabnam were brought from Dacca and were famous as Dhaka malmal. Men's used to wear the Jama, the Yaktahi Jama (an unlined Jama) originated in Persia and Central Asia, where it was worn both short and long, over a pai-jama to form an outfit known as the "Bast Agag". In Persian, the word "Jama" means garment, robe, gown or coat. Around the waist of the Jama, a long piece of fine fabric was tied like a sash, this was the Patka.

4.8 Nizams of Hyderabad Period

Hyderabad was the largest and most prosperous of all princely states in India. The Nizam-ul-Mulk of Hyderabad, popularly known as the Nizam of Hyderabad, was a monarch of the Hyderabad State. Women wear the Khada Dupatta or Khara Dupatta (uncut veil) is an outfit composed of a kurta (tunic), chooridaar and six yard dupatta (veil) and is traditionally worn by Hyderabad brides. Sometimes the kurta is sleeveless and worn over a koti resembling a choli.

Men used to wear the Sherwani which traditional garb of Hyderabad. It is a coat-like tunic with a tight-fitting collar (hook & eyelet fastening), close-fitting in the upper torso and flaring somewhat in its lower half. It usually has six or seven buttons, often removable ones made from gold sovereigns for special occasions. The material is usually silk or wool. The sherwani is closely associated with Hyderabad, although it has spread since to the rest of India and to Pakistan. Prime Minister Jawaharlal Nehru adapted its design and turned it into his trademark Nehru Jacket, further popularizing the garment.

4.9 British Raj Period (1700-1947)

The Royal Men and women of India were the first to adopt the “western Fashion Statements”, but curiously always shifted to their traditional garb, during celebrations and ceremonies like birth, marriage and death. They felt that they were modern and had to have tastes like the British to reflect that. It was in fashion to dress up like the modern British. The influence of the British also broke down traditional norms which dictated that only one or another caste could wear a certain style or piece of clothing, promulgating the spread of western fashion through all ranks of society. The textiles being manufactured in India were also anglicized; this can be seen by the drastic change in the motifs from Lotuses to Tulips. Slowly and steadily even after the Indian independence the majority of Indian men and women changed their dressing habits at least in public, to the modern western styles in order to appear forward thinking and forward moving.

4.10 The Beginnings of Eastern Fashion (1945–60)

The traditional Sherwani was adapted into the Nehru collar business suit while women frequently wore sarees in the workplace. "Drip-dry" nylon, orlon and dacron, which could retain heat-set pleats after washing, became immensely popular. Acrylic, polyester, triacetate and spandex were all introduced in the 1950. Designers were producing clothing more suitable for young adults, which led to an increase in interest and sales. Men imitated Western fashions such as the business suit.

4.11 The Influence of Bollywood (1970- 1990)

Bollywood has an influence on the fashion trends of common Indians. The 70s was the most influential. It is considered as a turning point for both female empowerment and clothing. Saree blouse designs, accessories, all of them became bolder. Men's Cloth jacket, leather jackets, butterfly collar shirts, cloth trousers with flares, 3 piece suit started to become popular.

4.12 Contemporary Indian costumes

Contemporary Indian costumes involve shirts, trousers, jeans, sherwanis, kurta-pyjamas, tees, sarees, salwar kameez, 'lehengas' or 'ghaghara cholis', fancy tops and innumerable other types of attires. Indian costumes are diverse, attractive and differ according to the region, cultural traditions and numerous types of local festive or social occasions. Today globalization has influenced the style of a majority of Indian costumes, which have donned a cosmopolitan appearance, texture and attitude.

5) Conclusion:-

India is known for its diversity all over the globe. Ethnic clothing is just one of the things that distinguish one part of India from the other. The traditional Indian attire has earned admirers from people all over and organizations like UNESCO. The wearing of clothing is exclusively a human characteristic and is a feature of most human societies. It is not known when humans began wearing clothes, Anthropologists believe that animal skins and vegetation were adapted into coverings as protection from cold, heat and rain, especially as humans migrated to new climates; alternatively, covering may have been invented first for other purposes, such as magic, decoration, cult, or prestige, and later found to be practical as well.

Evolution of Indian costumes involves the gradual but firm transition from traditional styles of clothing to contemporary fashion, inspired by Western styles of attires and modern trends communicated through various forums in the country. Innumerable variations can be observed in Indian costumes, with the Indian clothing varying between different portions of India according to the region, climate and culture of certain states, villages or districts of the nation. Development of Indian Costumes various kinds of weaving processes were used in India, most of which have survived till date. The modern Indian is convent educated, secular, patriotic, wanted to belong to India and therefore their costume does not belong to a particular religion, state or culture.

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Problems And Implementations Of Peasant Labours Of Kolhapur District In Maharashtra: A Sociological Study

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Abstract:

The purpose of present study is to problems and implementations of peasant labours. Out of the total population of the district, 77 percent population depends on agriculture activities. The universe of the present study is district of Kolhapur. The study concludes the suggestions about the problems of peasant labours.

Key Words: Peasant, Problems, Implementations, Government Policy.

Introduction:

Peasant labours in Kolhapur of Maharashtra to $\frac{3}{4}$ of total labour force. Peasant labours still remain slavery systems. Their income, living standard, social status is very low. Agricultural major portion of their income as a payment in the form of wages for works performed on the agricultural farms owned by others. They working both in the house and arms of their masters but faces various problems in Kolhapur of Maharashtra. The increase the number of peasant labour has causes as the increasing size of population, decline of cottage and village industries, evictions of small farmers, uneconomic holdings, growing indebtedness, deforestation, river erosion growth of capitalist etc are the main causes of peasant labour problems of Kolhapur of Maharashtra.

Importance of the study:

The study on peasant labour problem of Kolhapur of Maharashtra is very important. The total population of the district is 3523162 in 2011 Where 77 percent depend on agricultural activities. Growing population creates land problems, birth rate of the district increase 21.40 percent decade. Where 61 percent labour are landless agricultural labour, landless and marginal labour increasing due to river erosion and flood. Government employment police has no better work in the district, labour of Kolhapur are unorganized, bounded labour, no concentration few farmers only, most holding in less one hectares so agricultural labour problems arises in the district disguised seasonal employment increasing day by day. More over their illiteracy poverty lack of training facilities- increasing the problems.

Objective of the study:

The study have following are the objectives.

1. To know the social status of the Peasant labours of the Kolhapur district.
2. To study the condition of their works.
3. To know the problems of Peasant labours of Kolhapur district.

Methodology:

The study of peasant labours problem of Kolhapur district based on secondary method of data collection from various books, news papers and internet etc

Types of peasant labours:

Peasant labours is provided mostly by economically and socially background section; poor section for the tribes also swell their ranks. It may be divided into four categories.

1. Landless labours who are personally independent but who work exclusively for others.
2. Petty farmers with tiny bits of land who devote most of their time working for others.

3. Farmers who have economic holding but who have one or more of their sons and dependents workings for others prosperous farmers.
4. Landless labours that are attached to the landlords.

The last group of peasant labours has been more or less in the salves, they are known as bonded labour. They do not normally receive wages in case but generally paid in kind. They have work for their principals or masters as contractual basis earn cannot shift from one or another with due time. Above mention other groups first second and third are also important but the problems of land less labours is the most serious problems in the rural areas.

Probles Of Peasant Labours:

There are many problems of peasant labours out of those problems some problems have been giving as per the following.

- 1] **Unorganised** - Peasant labours in Kolhapur of Maharashtra are totally unorganised as they are ignorant illiterate and widely scattered. Thus the farm workers have no capacity to bargain for securing a fair wage level.
- 2] **Low Social Status** - Peasant labours mostly belong to depressed classes and thus they are lacking the courage to assert their basic rights.
- 3] **Seasonal Unemployment** – As the agricultural operations are seasonal thus the farm peasant labours are often facing the problem of seasonal unemployment and under – employment. Peasant labours on average get about 200 days in a year.
- 4] **Absence of alternative occupation** – In the rural areas the peasant labours are not getting alternative job when they suffer seasonal unemployment.
- 5] **Growing Indebtedness** - Peasant labours in Kolhapur of Maharashtra are highly indebted. As the lend of wages are very poor thus the S peasant labours have been borrowing from land lords and become bonded labours ultimately it can be said that the agricultural labours in Kolhapur of Maharashtra are living in inhuman condition s and in the absence of organised status. They are deprived of all the basic amenities of their life.
- 6] **Natural Factors** – In Kolhapur district of Maharashtra chronically affected by flood and erosion every years and huge loss of the farmer

Government Policy To Improve The Conditions Of Peasant Labours:

- 1] **Abolition of Bonded Labour** – The Indian constitution declared the practice of self demand offence. It has also abolished agrarian slavery including forced labour by law but it will take some time before it is removed in practice.
- 2] **The Minimum Wage Act 1948** - The minimum wage act was passed in 1948 by state government were advised to fix minimum wages for labour within three years. The minimum wages are fixed in view the total costs and standard of living. But due to some practical difficulties most of the state could not fix the minimum wages till 1974.
- 4] **Other Legislative Measures:** After passing legislation for fixing ceiling on land were acquired surplus lands and distributed it among the land less labours. About 74lakh areas of land were acquired as surplus lands and distributed it among land less labour.
- 5] **Employment Guarantee Scheme:** For providing alternative source of employment among the agricultural labours various scheme have already been launched by both the central and the state governments. These schemes by the Government of Maharashtra, food for work programme, National Rural Employment Programme, Rural Landless Employment Guarantee Programme, Jawahar Rozgar Yojana etc.
- 6] **Other Special Agencies:** During the fourth plan two special agencies small farmers development agency and Marginal farmers and agricultural labours development agency were

developed for conducting various works like irrigation land conservation dairy development piggery development poultry, breeding etc. During the fifth plan both agencies were merged into single programme.

The government introduced the 20 point economics programme in July 1957 in which steps were taken to improve the economic conditions of landless workers and other weaker sections of the society in rural areas. These steps include speedy implementation of ceiling laws and then distribute the surplus land among the landless labour. Making provision for housing sites for landless labourers, abolition of bonded labour liquidation of rural indebtedness and moratorium on recovery of loans from landless workers and receiving of the minimum wage legislation etc.

Finding:

Finding is that the district increasing peasant labour problem due to high birth rate and decreasing agricultural land, on account of river erosion and sands cover of char area, increasing landless labour and uneconomic holding in the Kolhapur district. The district has no implemented wage policy at all. Government policy does not work better in the area. The land concentrated few big farmers and landless agricultural labours are unorganized, bounded and low social status and having their indebtedness, illiteracy poverty absence of alternative occupation and seasonal unemployment are found in the district of Maharashtra. So there creates agricultural labour problems in the Kolhapur district.

Suggestions:

- 1] Implementation of Minimum Wage Act:** To implement the minimum wage act seriously and to revise the minimum wages periodically considering price of the country.
- 2] Bargaining Power:** To improve their bargaining power the peasant labour should be organised through the formation of farm unions of labours under the protection and support of the government.
- 3] Abolition of Bonded Labour:** To abolish serfdom among the landless agricultural labours totally.
- 4] Distribution of Surplus Land:** To rehabilitate the agricultural labours on the acquired land declared surplus under ceiling laws and also on the new reclaimed land.
- 5] Social Security Measures:** To introduce social measures for the agricultural labours and also to introduce compulsory insurance on the marginal contribution and also to institute old age pension scheme for the agricultural workers by the government.
- 6] Fixing Working Hours:** To improve the working conditions of agricultural labour by enforcing fixed hours of work banning child labour etc.
- 7] Modern Method:** To improve the working conditions of agriculture by adopting improve intensive methods and multiple cropping for raising the productivity of agricultural labourers and promote co-operative farming in rural areas.
- 8] Flood and River Erosion Control:** Adequate measures must be taken to overcome the problems of agriculture in Maharashtra created by natural factors. Extensive flood control measures should be adopted to prevent huge loss and devastation created by ever recurring flood in Maharashtra. In Maharashtra River Erosion must be control to save the agricultural land and labourers.
- 9] Economic Measures:** To make agricultural move remunerative active measures must be introduced. Subsidiary agro- based industries must be set up in rural areas. So that surplus labour in agricultural sector can be utilised in these industries. Proper steps must be taken to break the vicious circle of poverty.

10] Human Development: For the improvement of agricultural productivity in the state the quality of farmer must be improved through education, both general and technical. To save the agricultural labour from epidemics and diseases, adequate public health measures must be undertaken.

Conclusion:

In the conclusion we can conclude that the condition of peasant labours is not so good in Kolhapur of Maharashtra, their living standard and income is very low. For to improve the conditions government should take proper steps for various aspect for agricultural labours, like wage reforms, new methods for agricultural, hours of works, improve the living conditions and overcoming the natural factors like flood and erosion etc.

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Indian Peasant and Labour Movement: A Review of the Situation

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I) Introduction:

In recent years there has been an enormous increase in the studies on social movements in India. The growth of interest is largely a result of the increasing number of movements surfacing in the post- colonial India. The movements are commonly and broadly classified as 'new' movements such as environmental movements, or 'old' movements such as the peasant or the working class movements.

Harekrishna Konar was a brilliant leader of the peasant movement of West Bengal and a prominent leader of the Communist Party of India (Marxist). Harekrishna Konar became a prominent leader of the kisan movement first in Burdwan district and later in West Bengal. During this period, he made a big contribution to the militant peasant movement for occupation of benami and vested lands of the jotedars (landlords).

There exists in India a powerfully organised Labour movement. The secretary of the Indian Labour Federation, or "Standing Committee of the All-India Trade Union Congress," as it is called, is Mr. Chiman Lal, who claimed that under this federation are combined 97 unions, with 1,500,000 members. These unions embrace nearly all the industries of the country. The leading organisation is the Railwaymen's Union, which has organised 50 per cent. of those employed, which is about 325,000 workers. The second in importance is the Textile Workers' Union, and the third is the Miners' Union.

Basically, the farmers' movements and labour movements are seen here as a struggle within the power structure, and not as a struggle between those within and those outside. However, the repercussions of the struggle extend outside and cover the whole economy and polity. The study is primarily an attempt to understand the character of the movements and the implications of farmers' demands and ideology for economic development in general and indeed for rural development. In the process, it traces the historical, social, political and economic context of the farmers' movements, and assesses the factors behind them; documents the course of major events; examines the issues raised, their objective base and the government's response to them, and analyses their spatial and class base and the reaction of another major movement—that of the Dalits—to these movements. In the course of the discussion, price issues naturally receive the major attention. The controversy over the declining terms of trade is viewed in a long-term perspective, and an attempt is made to settle it definitively. We shall briefly analyse of the peasant movements and the working class movements in the country.

II) Changed Nature of Peasant Movements after 1857:-

- a) Peasants emerged as the main force in agrarian movements, fighting directly for their own demands.
- b) The demands were centred almost wholly on economic issues.
- c) The movements were directed against the immediate enemies of the peasant—foreign planters and indigenous zamindars and moneylenders.
- d) The struggles were directed towards specific and limited objectives and redressal of particular grievances.
- e) Colonialism was not the target of these movements.

- f) It was not the objective of these movements to end the system of subordination or exploitation of the peasants.
- g) Territorial reach was limited.
- h) There was no continuity of struggle or long-term organisation.
- i) The peasants developed a strong awareness of their legal rights and asserted them and outside the courts.

III) Peasants, Agricultural Workers and Industrial Workers:-

Interestingly the 'cultivators' are a dwindling segment of the population for there has been a steady and telling increase in the population of rural wage workers termed 'agricultural labourers' in the year book, presumably at the cost of the former. Thus we are informed that agricultural labourers who constituted only 24.04% of the rural work force in 1961 accounted for no less than 40.26% of the rural work force in 1991. This is a clear indication of the gradual proletarianization of the rural population.

It should be borne in mind that these are national averages – the figures for most of the 'developed' states are far higher. Thus Kerala tops the list with 67%, followed by Andhra Pradesh with 59% and Tamil Nadu with 58%. Most of the other developed states like West Bengal, Maharashtra and Punjab have a rural proletarian population well above the national average. It is in the states with a large tribal population like the North-eastern states and Madhya Pradesh where the process of proletarianization has been proceeding at a slower pace. (The figure for Uttar Pradesh is intriguing - a mere 26%.)

To sum up the above discussion, it would seem that the proletarians constitute less than 60% of the working population of the country. Of these the agricultural labourers constituted the largest segment accounting for more than 44% of all wage workers. Two features mark this segment of the working class - firstly, it is the least organised, most dispersed and perhaps the most oppressed segment of the class. Secondly, it is a growing segment and its new entrants in all probability being the marginal and dispossessed peasants.

Coming to the mining and manufacturing sectors we see the workers engaged in them to be but a small segment of the total working force. Together workers in the two sectors account for 10.8% of all the work force and perhaps 18.8% of all wage workers.

IV) Deccan Riots:

The ryots of Deccan region of western India suffered heavy taxation under the Ryotwari system. Here again the peasants found themselves trapped in a vicious network with the moneylender as the exploiter and the main beneficiary.

These moneylenders were mostly outsiders— Marwaris or Gujaratis. The conditions had worsened due to a crash in cotton prices after the end of the American civil war in 1864, the Government's decision to raise the land revenue by 50% in 1867, and a succession of bad harvests. In 1874, the growing tension between the moneylenders and the peasants resulted in a social boycott movement organised by the ryots against the "outsider" moneylenders. The ryots refused to buy from their shops. No peasant would cultivate their fields.

The barbers, washermen, shoemakers would not serve them. This social boycott spread rapidly to the villages of Poona, Ahmednagar, Sholapur and Satara. Soon the social boycott was transformed into agrarian riots with systematic attacks on the moneylenders' houses and shops. The debt bonds and deeds were seized and publicly burnt. The Government succeeded in repressing the movement. As a conciliatory measure, the Deccan Agriculturists Relief Act was passed in 1879. This time also, the modern nationalist intelligentsia of Maharashtra supported the peasants' cause.

v) Bardoli Satyagraha:-

- The Bardoli taluqa in Surat district had witnessed intense politicisation after the coming of Gandhi on the national political scene. The movement sparked off in January 1926 when the authorities decided to increase the land revenue by 30 per cent.
- The Congress leaders were quick to protest and a Bardoli Inquiry Committee was set up to go into the issue. The committee found the revenue hike to be unjustified. In February 1926, Vallabhbhai Patel was called to lead the movement.
- The women of Bardoli gave him the title of “Sardar”. Under Patel, the Bardoli peasants resolved to refuse payments of the revised assessment until the Government appointed an independent tribunal or accepted the current amount as full payment.
- To organise the movement, Patel set up 13 chhavanis or workers’ camps in the taluqa. Bardoli Satyagraha Patrika was brought out to mobilise public opinion. An intelligence wing was set up to make sure all the tenants followed the movement’s resolutions.
- Those who opposed the movement faced a social boycott. Special emphasis was placed on the mobilisation of women. K.M. Munshi and Lalji Naranji resigned from the Bombay Legislative Council in support of the movement.
- By August 1928, massive tension had built up in the area. There were prospects of a railway strike in Bombay. Gandhi reached Bardoli to stand by in case of any emergency. The Government was looking for a graceful withdrawal now.
- It set the condition that first the enhanced rent be paid by all the occupants (not actually done). Then, a committee went into the whole affair and found the revenue hike to be unjustified and recommended a rise of 6.03 per cent only.
- During the 1930s, the peasant awakening was influenced by the Great Depression in the industrialised countries and the Civil Disobedience Movement which took the form of no-rent, no-revenue movement in many areas.
- Also, after the decline of the active phase movement (1932) many new entrants to active politics started looking for suitable outlets for release of their energies and took to organisation of peasants.

VI) Assessment of Peasant Movements:

- The struggles were not clearly aimed at the overthrow of the existing agrarian structure but towards alleviating its most oppressive aspects. Nevertheless they eroded power of landed classes in many ways and prepared for transformation of its structure.
- Even when peasant movements did not register immediate successes, they created the climate which necessitated the post-Independence agrarian reforms. Zamindari abolition, for example, did not come about as a direct culmination of any particular struggle, but the popularization of the demand by the kisan sabha certainly contributed to its achievement.
- Forms of struggle and mobilisation adopted by the peasant movements in diverse areas were similar in nature as well as demands.
- Violent clashes were exception.
- The relationship of peasant movement with national movement continued to be one of the vital and integral nature. National movement and peasant movement both fed each other. In its ideology as well, the kisan movement accepted and based itself on the ideology of nationalism. Its cadres and leaders carried the message not only of organization of the peasantry on class lines but also of national freedom.
- True, in some regions, like Bihar, serious differences emerged between sections of Congressmen and the kisan sabha and at times the kisan movement seemed set on a path of

confrontation with the Congress, but this tended to happen only when both left-wing activists and right-wing or conservative Congressmen took extreme positions and showed an unwillingness to accommodate each other. Before 1942 these differences were usually contained and the kisan movement and the national movement occupied largely common ground. With the experience of the split of 1942, the kisan movement found that if it diverged too far and too clearly from the path of the national movement, it tended to lose its mass base, as well as create a split within the ranks of its leadership. The growth and development of the peasant movement was thus indissolubly linked with the national struggle for freedom.

- Demands of peasants: Reduction in taxes, abolition of illegal cess or feudal levies and begar or vethi, ending oppression by Zamindar, reduction of debts, restoration of illegally seized lands, security of tenure for tenants.
- Except in a few pockets like Andhra and Gujarat, the demands of agricultural labourers did not really become part of the movement.
- These movements were based on the ideology of nationalism.
- The nature of these movements was similar in diverse areas.

VII) Kisan Sabha :-

The Communist Party was banned in 1934 but continued to exercise its influence on the working class and on the Left in the Congress. The ideas of Socialism were becoming very popular, and left elements in the Congress, becoming disillusioned with Gandhi formed the Congress Socialist Party, in order to give the Congress a Left orientation. Coming to realise that the vast masses of the peasantry could be brought into the struggle for independence only by taking up the anti-feudal struggle and their immediate demands they were also realising the necessity of organisation the peasantry as a class. They had already come to the conclusion that the struggle for real political freedom could not be separated from the struggle of the peasantry for an end to landlordism and for radical restructuring of rural society. The Communists were already trying to develop class organisations and had popularised the ideas of independent class organisations of the working class peasants and other sections of the toiling people. Thus it was the Left Congressmen, Congress Socialists and Communists who took the initiative in organising the All India Kisan Sabha.

VIII) Conclusions:-

In this Research paper we have studied about the working class and peasant and labour movements in India. In the early phase of 19th and 20th century the peasant movement arose among all the sections of the peasantry in different parts of the country, due to the revenue policies and reform in land related policies of the British East India Company. The peasant movement was resistant and defiant to the colonial rule as the revenue reforms had drastically changed the rural society. Initially both the rich and the middle peasantry used to initiate and sustain peasant protest and movement. They were the more radical elements and the uprising during this period was more or less restorative in nature. The rebellions were mainly led by the upper strata of society including the local rulers, Mughal officials or dispossessed zamindars supported by the local peasants. It was against the alterations in the existing agrarian relations. In many peasant movements religion also played an important role and provided a base to the movements

Despite its central importance to India's political and economic development, the organizational capacity of India's working class is poorly understood. Standard social scientific accounts portray the Indian working class as weakened by continual fragmentation and wholly dominated by political parties and the state. Social scientists therefore assume that the Indian working class is economically and politically inconsequential. Indian labor movement has been much more

unified, much more contentious in the collective bargaining arena, and much more politically influential than previously assumed.

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**Resistance to Cultural Suppression as reflected in Kahf's
“ The Girl in the Tangerine Scarf ”**

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In the Novel, ‘ The Girl in the Tangerine Scarf ’ Mohja Kahf tries to throw light on the issue of Arab – American experiences and culture, and at the same time scrutinizes the issue of veiling. She attaches social, religious, geographical and political references to the wiling. She positively explores Muslim Women's voices which tries to reristtraditional images of Muslim Women. Kahf regards veil as a sign of resistance and autonomous identity.

Kahf ‘The Girl in the Tangerine Scarf’ stands as a resistance to hegemonic suppression for the fake of such resistance she creates strong and positive images of veiled women. She successfully &crutilizes the supprivedetails of the Muslim – Arab – American women charecters, who are under estimated as subordinate and passive.Through khadra and other women characters, Kahf to cuseson their journey towards self – realization. These Muslim women met various obstacles which aim to confire their identity due to race, culture, veil and gender. Though khadra is presented as a strong woman, her life is controlled by her traditional husband. Her husband can not allow her to ride on bicycle as he considers such kind of act is an Un-Islamic. This is a shock to khadra because a bicycle ridify is her parsion and never contradicted with the role of practicicity Islam. Her husband, Juma, tells her, “ As your husband, I forbid you.” (230) Thus, khadra’sMohjaKahf was born in Damascus, Syria in 1967. Just before she turned four, her family migrated to America to that her parents could pursue their study. In the U.S. she became aware of anti – Muslim sentiments and appresionof Muslim women.

Kahf especially writes about Islam, morality, gender and gender politics. Her experiences in the United States hascontracted her attitude towards life. She has strongly criticized stereotype images of Muslim women. Throughout her life, she got the advantage of seftythe world with a different perspective. She also struggled with the fact that people did not know much about her religion, infact, they often hated what they thought it stood for the struggle between her faith and the society in which she lived is reflected through her writings. She is born between ancient custom and modern life as an American citizen.

Kahf challenges old religious traditions by highlighting the needs of modern Muslims. She creates new ways life for modern muslims.She creates a new Muslim identity. Her involvement with the diasporic experience and her guest for home are reflected through her characters. Kahf has been activity challenging the supprest of Muslim Women.She praises women who has strong desire to fight against suppression husband is a product of false myths regarding Muslim Women’s identity.His consideration regarding what is Islamic and Un-Islamic are bared upon false traditional myths. He fails to understand Islam and women in real sense. He has prejudiced opinions about womanhood.

Kahf presents Khadra as an image of revolt against silenced and submissive women.She refuses to play the role of traditional wife who caters the need of her husband. Juma once asks her, “ what’s for dinner ?” to which khadra responds. “ I don’t know. Why are you asking me ? Like I’m the one who’s supposed to know ?“ Juma’s answer to her is quietly rade. He says,“ let’s see, who’s the wife in this picture ? “(241). She replies “ I am not a women – I don’t know How to Cook ”. Juma shouted well it didn’t come with my Boobs. “ Khadra shouted back you can learn it ! Here, I’ll show you..! put chicken in pan. Put pan in oven. Its simple Okay ? NOW LEAVE ME ALONE ”. (241) This conversationfocuses on the prejudiced mentality of her hasband. He is not interested to give

scope and appreciate the versatile personality of his wife. Instead he thinks that he is the master of her life and so has a power to change her attitude according to his wishes. Through her capacity of resistance, Khadra emerges as an empowered Muslim Women. Her education gives her confidence and power to reject the patriarchal roles which are forcibly attached to women.

The Novel 'The Girl in the Tangerine Scarf' relates to the writer's own experiences of being an Arab Muslim woman living in the United States of America. Kahf's novel objects to the hegemonic and patriarchal discourse which is attached to the meeting of veil. Khadrashamy is caught between her Arab Muslim identity and American identity. The novel deals with important events that affects to the U.S. after the 9/11. This is a story of an Arab – American female's journey is inward as well as outward. Khadra's inward journey tries to analyse her Arabness, Americanness and Islamess. Her profound experience through her inward and outward journey enables her to defines her own identity. Kahf tries to analyse historical and political circumstances in which Muslims and Arabs have been oppressed and misrepresented in mainstream.

The hegemonic structure of the U.S. becomes responsible for the marginalization of the Muslim woman and considers her helplessness and in need of liberation. In Kahf's novel, the sign the veil, through which hegemony oppresses Muslim women, is at the same time deconstructed and reconstructed. MojhaKahf explores the nation of the veil as a tool of empowerment. She tries to explore new meaning and interpretation regarding the image of the veil.

The novel, 'The Girl in the Tangerine Scarf', tackles the traditional myths regarding issues like identity, religion, race, culture and politics. Khadra fights to change the traditional meaning and emphasizes on the modern attitude towards veiling. Khaf challenges the representation of the veil as a symbol of suppression.

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Social Reform Movement and Women Institutions in Pre Independence Era

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Introduction

The establishment of institutions for safeguarding the rights of women occupied an important place in social reform activities of the Reformers. The institutions started by these reformers covered the whole of India with their activities.

1. The Gujarat Vernacular Society

Gujarat Vernacular Society set up by British at Ahmadabad in 1848 was the earliest among the social institutions. The Gujarat of that period was engulfed in intellectual and cultural darkness due to large scale illiteracy rampant among the people and supremacy of superstition over their mind. It was with the object of eliminating these that the Society was started. The inspiration to launch this institution came from Alexander Forbes, a liberal British intellectual.

The Society with its educational activities helped the cause of Gujarati women. Moreover well-known social reformers of Gujarat like Dalpatram, Mahipatram, Lalshankar Umiashankar, Ramabhai Nikhanth and others were associated with this institution and therefore it became the rallying point of all social reform activities concerning women.

The Society worked for the women's cause through education. It was the pioneer organization in starting co-educational school in 1849. Further to provide facilities for the ladies whose education was interrupted due to social reasons, the Society published voluminous literature on women's problems in vernacular. It also encouraged girls' education by giving them gifts. The Society in order to develop the mental faculty of women, conducted elocution competition, thus providing women with a platform wherein they can give their views on their own problems.

The Society also started a magazine for women called "Mahila Mitra", but in course of time it was discontinued. Today its main activities concerning women are publication of the literature dealing with varied problems of women's life, generally written by women.

Thus the Society by its educational activities lent support to the women's cause.

2. The Deccan Education Society

The western education imparted by the British in this country did not satisfy the needs of the masses. It was neither popular nor cheap. On the contrary it denationalized the students. In order to eradicate these defects, 'The New English School' was founded in 1880 by V. Chiplunkar along with Tilak and Agarkar. Tilak and Agarkar were men with their brains in fever-heat with the thoughts of the degraded condition of their country, and after long cogitation they had formed the opinion that the salvation of motherland was to be found in Education alone.

Subsequently the Deccan Education Society was formed in 1884.

The scheme of life members of this Society provides us with a batch of life long social workers who played vital role in molding the life of the Maharashtra community. Along with the education of boys, the Society also started girls' schools and thus encouraged education of women. Out of 11 Institutions run by the Society, nearly seven provided facilities for women also.

3. The Ramakrishna Mission

In order to carry on the philanthropic work among the mass of people irrespective of caste, creed or colour, and in order to create a band of Sanyasin teacher of Vedanta, the Ramakrishna Mission was founded in 1897.

Regarding women the Mission renders said to expectant mothers, runs widows homes and conducts schools for girls.

The Ramakrishna Mission Home for services gives refuge to invalid women; the Ramakrishna Mission Shishumangal Pratisthan is maternity hospital which not only gives anti- and post-natal care, but also provides training for women to become midwives. Village reconstruction is the main aim of Ramakrishna Mission Ashram at 24 Paragnas. It runs a school for village girls. Moreover educational facilities for urban girls are given in Ramakrishna Mission Sharda Vidyalaya, Madras, and Sister Nivedita Girls' School and Sharada Mandir at Calcutta. The latter also give hostel facilities to women.

4. The Arya Samaj

In order to impement the programme of the revival of Vedic culture, the Arya Samaj felt it necessary to educate women and it also recognized the necessity of providing shelter to distressed women in times of difficulties.

The curriculum of the educational institutes of the Arya Samaj was based on the concept of Vedic culture; hence study of Sanskrit was given greater importance. The girls received instructions in home science and domestic affair. To develop their personality, aesthetic susceptibilities, and artistic talents, fine arts were also included in the curriculum. One of the important ingredients of the Arya Samaj educational scheme is the emphasis on physical fitness of the students. Since no religious ceremony could be valid, without the participation of women of the household, the Arya Samaj system of education included instructions in religion and religious ceremonies for women. In order that education may be propagated quicker the medium of instruction was vernacular. In some of the schools, English was also taught but only as a second language. The institutional form was the ancient Gurukul where students studied and lived.

Among the principal educational institutions, there are six Gurukuls of the Arya Samaj all over India. Three rescue homes and twelve orphanages with varying degrees of inmates have been started by the Arya Samaj.

Apart from the fact that institutions run by the Arya Samaj are concentrated mostly in Northern India, they are also few in number looking to the demand for them. Further the nature o curriculum of the institutions might have been initially necessary but today it puts a limit on the vision of the pupile. Moreover separation of sexes in the field of education leads to one-sided development of the personality of the boy or girl.

Finally, stress on and inclusion of religious instruction in the curriculum leads to the development of a narrow sectarian outlook among the pupils. It obstructs the growth of a broad catholic national secular outlook. This is especially harmful today when a strong spirit of secular perspective is needed for national advance.

5. The Hingne Women's Education Institute and S.N.D.T. Women's University

The Hingne Institute had been started to meet the demands of all types of women whether unmarried, married or widowed. It imparts training to young unmarried girls in both academic and domestic subjects and thereby prevents their early marriage. It imparts education to married women in such arts as sould enable them to carry on domestic life efficiently and economically. Lastly, it gives training to widows so that they can become economically independent. The institute was started in 1896 by Maharshi Karve and was known at that time as Anath Balikashram. He had also evolved a

scheme of life workers to carry on this programme. The main centre of its activities is Hinge in Poona. But it has also got branches in Satara and Wai. It carries out its aim and objects through schools, primary, secondary and training, and it has also made arrangements for hostel facilities.

S.N.D.T. Women's University

In order to meet the need of women for higher education which might be provided through mother-tongue wherein the courses are formulated in such a manner that they satisfy the requirements of women and wherein training for teachers is also provided. S.N.D.T. Women's University more popularly known as the Karve University was started in 1916. Till very recently the University had three striking characteristics which distinguished it from the other Universities.

Firstly, the University is intended exclusively for the education of women. Secondly, with the sole exception of the Osmania University, in Hyderabad, it is the only University which imparts education through the medium of the mother-tongue. Thirdly, it is the only University which is run mainly by women. Now, of course, with the Gujarat University adopting the mother-tongue as medium of instruction and provision of Faculty of Home Science in the Baroda University, these characteristics are no longer unique. But the credit goes to this University for pioneering on these fronts. The University has planned a special course for students. When in 1938 the Government recognized this University, naturally it had to change its curriculum to suit the new requirement. The new course has come into operation since 1945. The University confers post-graduate degrees and it has a provision for students who want to prepare privately. The University runs two schools, one at Poona and one at Bombay, and two colleges. Three other colleges and 15 High Schools have been affiliated to it.

6. The Seva Sadan, Bombay and Poona

The Seva Sadan at Bombay was started by Behramji Malabari in collaboration with Dayaram Gidumal in 1908. The object of this organization was to bring in close contact enlightened women of different communities, who desired to work for the advance of the mass of backward, women and to educate and train them in certain arts so that they may not only be themselves economically independent but also be able to help the mass of backward women. As stated in its report, the principal activity of the Sadan consists in social and medical aid to women and children of the poor classes, irrespective of distinctions of caste or creed. It also works for the spread of education among them. At present the activities of Sadan are distributed in five fields. It runs a home for destitute and distressed women and children. It runs industrial classes to provide training to poor women in domestic crafts so that they can earn their livelihood. It maintains a dispensary, runs Marathi Normal and Home Classes and lastly gives ashram facilities for training cadets of women Social Workers who are expected to board and lodge in the ashram.

The Seva Sadan, Poona, was started a year later with the efforts of Mrs. Ranade. The Institution was started with four-fold objects.

- (i) To give education to women in religious, literary, scientific, medical and industrial subjects.
- (ii) To establish libraries and arrange lectures.
- (iii) To devise means and methods to make women economically self-dependent.
- (iv) To work for the all-sided development of women's personality.

The institution works for all women, irrespective of caste, creed and community and on all-India scale.

Its activities are of varied nature: Literacy, medical facilities, industrial classes, cultural and others. The institution has established branches at Baramati, Sholapur, Alibaug and Nagpur.

7. The Indian National Social Conference:

A separate and independent organization exclusively devoted to social reform problems met in 1887 at Madras under the name of Indian National Congress. It was the first all-India organization for social reform purposes.

The significance of the Conference is more because in its session women for the first time came out from their four walls to attend. 2000 delegates present at the Conference included two women delegates. Moreover due to its inspiring influence the Bharat Mahila Parishad a specific women's organization was started in 1904.

The conference, in fact, was a pioneer institution which brought within a single focus the varied activities carried on by various social reform groups in different local centers.

Conclusion:

These activities were some of the typical and representative institutions founded by Social Reformers. It is not possible within the space available at our disposal to describe a large number of other minor institutions, which also sprang up during this period. However, most of these minor organizations work on the same principles and also adopt almost similar on a local scale.

Most of the institutions have attempted to spread the new out-look viz- the acceptance of women on an equal footing with man. They have launched activities which would relieve the women from immediate hardships and disabilities which thwarted their development. Growth of various organizations after 1920 follows almost the same pattern which was laid down by the Social Reformers.

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Environmental Movements in India

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Abstract

Our Country experiences an almost unrestricted exploitation of resources because of the lure of new consumerist lifestyles. The balance of nature is disrupted. This has led to many conflicts in the society. An attempt has been made in this article to focus the major environmental movements in India.

Key Words- Environment, movements, lifestyles, sacred

Aims and Objectives

1. To focus on environmental movement in India
2. To understand the aims of movements

Data Collection and Methodology

Present research article is informative .Data required to fulfill the aims and objectives are collected from various sources of information.

Introduction

In environmentally diverse country like India, major environmental movements' took place. It was needed to fight against different government projects which was directly associated with all kind of human being and nature.

Definitions

1. An environmental movement can be defined as a social or political movement, for the conservation of environment or for the improvement of the state of the environment. The terms 'green movement' or 'conservation movement' is alternatively used to denote the same.
2. The environmental movements favor the sustainable management of natural resources. The movements often stress the protection of the environment via changes in public policy. Many movements are centered on ecology, health and *lifestyles*.
3. Environmental movements range from the highly organized and formally institutionalized ones to the radically informal activities.
4. The spatial scope of various environmental movements ranges from being local to the almost global.

The Environmental Movements in India

Some of the major environmental movements in India during the period 1700 to 2000 are the following.

1. Bishnoi Movement (1700):- This movement takes place at Khejarli, Marwar region, Rajasthan state. The Leaders were Amrita Devi along with Bishnoi villagers in Khejarli and surrounding villages. The Aim of the movement was to save sacred trees from being cut down by the king's soldiers for a new palace.

Amrita Devi, a female villager could not bear to witness the destruction of both her faith and the village's sacred trees. She hugged the trees and encouraged others to do the same. 363 Bishnoi villagers were killed in this movement. The Bishnoi tree martyrs were influenced by the teachings of

Guru Maharaj Jambaji, who founded the Bishnoi faith in 1485 and set forth principles forbidding harm to trees and animals.

The king who came to know about these events rushed to the village and apologized, ordering the soldiers to cease logging operations. Soon afterward, the maharajah designated the Bishnoi state as a protected area, forbidding harm to trees and animals. This legislation still exists today in the region.

2. Chipko Movement (1973):- Chipko movement is very popular it took Place in Chamoli district and later at Tehri-Garhwal district of Uttarakhand. The Leaders of this was Sundarlal Bahuguna, Gaura Devi, Sudesha Devi, Bachni Devi, Chandi Prasad Bhatt, Govind Singh Rawat, Dhoom Singh Negi, Shamsheer Singh Bisht and Ghanasyam Raturi. This movement aim at the main objective was to protect the trees on the Himalayan slopes from the axes of contractors of the forest.

Mr. Bahuguna enlightened the villagers by conveying the importance of trees in the environment which checks the erosion of soil, cause rains and provides pure air. The women of Advani village of Tehri-Garhwal tied the sacred thread around trunks of trees and they hugged the trees, hence it was called 'Chipko Movement' or 'hug the tree movement'. The main demand of the people in these protests was that the benefits of the forests should go to local people.

The Chipko movement gathered momentum in 1978 when the women faced police firings and other tortures. The then state Chief Minister, Hemwati Nandan Bahuguna set up a committee to look into the matter, which eventually ruled in favor of the villagers. This became a turning point in the history of eco-development struggles in the region and around the world.

3. Save Silent Valley Movement (1978):- Silent Valley, an evergreen tropical forest in the Palakkad district of Kerala, India. It was led by the Kerala Sastra Sahitya Parishad an NGO, and the poet activist Sughathakumari played an important role in the Silent Valley protests. Their aim was to protect the Silent Valley, the moist evergreen forest from being destroyed by a hydroelectric project.

The Kerala State Electricity Board proposed a hydroelectric dam across the Kunthipuzha River that runs through Silent Valley. In February 1973, the Planning Commission approved the project at a cost of about Rs 25 crores. Many feared that the project would submerge 8.3 sq km of untouched moist evergreen forest. Several NGOs strongly opposed the project and urged the government to abandon it. In January 1981, bowing to unrelenting public pressure, Indira Gandhi declared that Silent Valley will be protected. In June 1983 the Center re-examined the issue through a commission chaired by Prof. M.G.K. Menon. In November 1983 the Silent Valley Hydroelectric Project was called off. In 1985, Prime Minister Rajiv Gandhi formally inaugurated the Silent Valley National Park.

4. Jungle Bachao Andholan (1982):- The place of this movement was Singhbhum district of Bihar. The Leaders of this movement were all the tribals of Singhbhum. The aim was against governments' decision to replace the natural **Sal forest** with **Teak**.

The tribals of Singhbhum district of Bihar started the protest when the government decided to replace the natural sal forests with the highly-priced teak? This move was called by many as "Greed Game Political Populism". Later this movement spread to Jharkhand and Orissa.

5. Appiko Movement (1983):- Appiko Movement was activated in Uttara Kannada and Shimoga districts of Karnataka State. This movement led by Pandurang Hegde. Appiko's greatest strengths lie in it being neither driven by a personality nor having been formally institutionalized. However, it does have a facilitator in. Pandurang Hegde helped launch the movement in 1983. The aim of this movement was against the felling and commercialization of natural forest and the ruin of ancient livelihood.

What was it all about: It can be said that Appiko movement is the southern version of the Chipko movement. The Appiko Movement was locally known as "Appiko Chaluvali". The locals embraced the trees which were to be felled by contractors of the forest department. The Appiko movement used

various techniques to raise awareness such as foot marches in the interior forest, slide shows, folk dances, street plays etc. The second area of the movement's work was to promote afforestation on denuded lands. The movement later focused on the rational use of ecosphere through introducing alternative energy resources to reduce pressure on the forest. The movement became a success. The current status of the project is – stopped.

6. Narmada Bachao Andholan (NBA) (1985):- This movement placed on **Narmada** River valley, **Narmada** River which flows through the states of Gujarat, Madhya Pradesh and Maharashtra. This movement led by Medha Patker, Baba Amte, adivasis, farmers, environmentalists and human rights activists.

This movement was against a number of large dams being built across the **Narmada** River.

The movement first started as a protest for not providing proper rehabilitation and resettlement for the people who have been displaced by the construction of **Sardar Sarovar Dam**. Later on, the movement turned its focus on the preservation of the environment and the eco-systems of the valley. Activists also demanded the height of the dam to be reduced to 88 m from the proposed height of 130m. World Bank withdrew from the project. The environmental issue was taken into court. In October 2000, the Supreme Court gave a judgment approving the construction of the Sardar Sarovar Dam with a condition that height of the dam could be raised to 90 m. This height is much higher than the 88 m which anti-dam activists demanded, but it is definitely lower than the proposed height of 130 m. The project is now largely financed by the state governments and market borrowings. The project is expected to be fully completed by 2025. Although not successful, as the dam could not be prevented, the NBA has created an anti-big dam opinion in India and outside. It questioned the paradigm of development. As a democratic movement, it followed the Gandhian way 100 per cent.

7. Tehri Dam Conflict (1990):- This is most popular movement in India at Bhagirathi River near Tehri in Uttarakhand. It is headed by Sunderlal Bahuguna. The protest was against the displacement of town inhabitants and environmental consequence of the weak ecosystem. Tehri dam attracted national attention in the 1980s and the 1990s.

The major objections include seismic sensitivity of the region, submergence of forest areas along with Tehri town etc. Despite the support from other prominent leaders like Sunderlal Bahuguna, the movement has failed to gather enough popular support at national as well as international levels. Saving the forests of Garhwal by sticking to trees. Fighting a big dam by living in submerged waters. These movements redefined the greening of India.

8. Navdanya Movement, (1982):- Whether it's about empowering women or anti-globalization campaigns, environmental activist Vandana Shiva has always had an upper hand in her fights against the authorities. Her eco feminist movement reinstated a farming system centered on engaging women, changing the current system. She founded Navdanya in 1982, an organization promoting biodiversity conservation and organic farming. The organization has not only helped create markets for farmers, but also promoted quality food for consumers, connecting the seed to the cooked food.

9. Development Alternatives, (1983):- Ashok Khosla empowered people by creating jobs. Through Development Alternatives, an NGO that he found in 1983, he began work towards financial, social and environmental sustainability at the grassroots level. Over the years, his 15 environmentally-sound and commercially-viable technologies have generated more than three lakh jobs across India.

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A Study Of Rural Non-Farm Sector In Pre And Post Reform Period

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Abstract

The present study has focused on role of rural non-farm sector in pre and post reform period. India has accepted LPG (economics reform) policy in 1991, before reform of economy rural non-farm sector has given lower contribution, but after post reform period rural non-farm sector got more opportunity in employment and income generation. According to study 65 per cent rural non-farm sector has given contribution in rural NDP, whereas share of non-farm sector has been increased 26.1 per cent to 51.1 per cent during period of 1972-73 and 2011-12 respectively. This paper clearly indicate that non-farm sector has increased in post reform period due to favorable govt. policy and pull and push effect in the economy

Key words- rural non-farm sector, pre and post reform period.

Introduction

Non-farm activity is used synonymously with non-agricultural activity. There are two alternative approaches in which the primary criterion is that a RNF activity is performed in a location which falls within designated rural areas. The second is based on the linkage approach where an industrial enterprise generates significant development linkages with the rural areas. For purposes of this study we are using the first rural non-farm sector (RNFS) includes all economic activities viz. household and non-household manufacturing, handicrafts, processing, repairs, construction, mining and quarrying transport, trade, communication, community and personal services in rural areas. Rural non-farm activities (RNFAS), thus, play an important role in pre and post reform period. This paper has focused on rural non-farm contribution in rural NDP, state wise rural non-farm employment and sector wise employment contribution in non-farm sector ect. The source of information collection is based on secondary data which were collected from books, journals and NSSO (rounds) reports ect. The study has discussed about pre and post economics reform and their non-farm sector contribution share of non-farm employment in pre reform period 26.1 per cent to 51.2 per cent employment share increased in post reform period. Sect oral contribution of this study shows that manufacturing construction, hotels, trade and transportation has given more contribution in employment generation, whereas Kerala, west Bengal, Haryana and Jharkhand in this state non-farm activity has increased and they have given more contribution in income and employment generation.

Objective

1. To know role of rural non-farm sector in pre and post reform period.
2. To understand changes in rural non-farm employment structure.

Research methodology and data base

This study is based on secondary data are collected from books, journals and various rounds of NSSO reports etc.

Conceptual framework of non-farm sector

All farm related activity is synonymous to agricultural activity other than farm activity is categorized in to non-agriculture activity. There are various approaches to define RNFS activities; rural non-farm sector includes activities that are outside primary agriculture, forestry, animal husbandry and fisheries whether carried out on one's own farm or as lab our on other farm. Non-farm activities can be classified in to three categories like 1) manual lab our based activities include self

employment subsistence-oriented cottage industries, wage employment in rural business enterprises, transport operation and construction labour 2) human capital based occupations include salaried services in public and private organizations, teacher and imams, village doctors and various types of personal services, physical and human capital intensive activities include commercial type rural industries, including agro-processing, shop keeping, padding, petty trading, medium and large scale trading and contractor services. (Hossain 2004 p 4053). Rural non-farm sector (RNFS) includes all economic activities viz, household and non-household manufacturing, handicrafts, processing, repair, construction, mining and quarrying, transport, trade, communication, community and personal services ect.

Result and discussion

Changing structure of rural NDP (%) in pre and post reform period.

Sector	1980-81	1993-94	2004-05	2009-10
Agriculture	64.36	56.99	38.34	35.00
Non-Agriculture	34.64	43.01	61.66	65.00
Manufacturing	9.16	8.15	11.13	11.85
Construction	4.05	4.61	7.91	15.00
Trade/Hotels	6.68	7.77	14.98	18.00
Transport storage	1.32	3.41	5.81	7.00

Source: papolo et.al.(2013)

Above table shows that the share of agriculture sector in 1980-81 was 64.36 has decline 35.0 per cent in 2009-10 in rural NDP; on the other hand share of non-farm sector has increased 35.64 per cent to 65.00 per cent in 1980-81 to 2009-10 respectively. Prominently manufacturing, construction, trade/hotels and transport storage has given more contribution in rural NDP of non-farm sector.

Change in the employment (upss) structure of India: 1972-73-2011-12 (%)

Sector	1972-73	1983-84	1993-94	2004-05	2011-2012
Agri. and allied activities	73.9	68.6	64.8	58.5	48.9
Minimum and quarrying	0.4	0.6	0.7	0.6	0.5
Manufacturing	8.9	10.6	10.5	11.07	12.8
Electricity, gas and water supply	0.2	0.3	0.4	0.3	0.4
Construction	1.8	2.3	3.1	5.6	10.6
Secondary sector	11.3	13.8	14.7	18.1	24.4
Trade, hotels and restaurants	5.1	6.3	7.4	10.2	11.4
Transport storage and communication	1.8	2.5	2.8	3.8	4.4
Financing, real estate and business services	0.5	0.7	0.9	1.5	2.6
Community, social and personal services tertiary sector	14.8	17.6	20.5	23.4	26.7
Non-Agriculture	26.1	31.4	35.2	41.5	57.1
Total	100	100	100	100	100

Source-NSSO various rounds

Changes in employment structure of pre and post reform period shows that the share of agriculture and allied activity in employment has been declining 73.9 per cent to 48.9 per cent during period of 1972 to 2012 respectively. Prominently the share of non-agriculture has been increasing 26.1 per cent to 51.1 per cent during period of 1972 to 2012 respectively.

State wise share of Non-farm sector in rural employment in India (%)

State	1983	1993-94	2004-05	2009-10
Andhra Pradesh	20.0	22.7	28.3	31.3
Assam	21.0	21.3	25.8	29.5
Bihar	15.6	16.9	22.1	33.1
Chhattisgarh	7.0	9.4	13.9	15.1

Gujarat	15.2	20.7	22.8	21.7
Haryana	23.1	28.6	36.0	40.2
Himachal Pradesh	12.9	22.8	30.6	37.1
J and K	20.3	28.0	36.2	40.3
Jharkhand	18.6	23.9	30.1	45.2
Karnataka	15.7	18.3	19.1	24.3
Kerala	37.2	42.3	58.0	64.3
M.P.	11.0	13.8	17.5	17.6
Maharashtra	14.3	20.3	20.1	20.6
Odessa	20.9	21.9	31.0	32.2
Punjab	17.8	22.7	33.2	38.2
Rajasthan	13.5	19.2	27.2	36.7
T.N.	25.6	31.3	34.7	36.3
U.P.	17.9	20.7	27.4	33.1
Uttarkhand	18.1	34.9	21.8	30.5
West Bengal	26.4	26.9	37.3	43.7
All India	18.5	21.7	27.4	32.1

Source- NSSO reports

Above table shows that state wise share of non-farm sector in rural employment in pre and post reform period. As compare to any other state Kerala 64.3 per cent, Jharkhand 45.2 per cent, Haryana 40.2 per cent and j&k 40.3 per cent has given contribution in rural employment, on the other hand as compeer to pre reform period share of non-farm employment has increased in post reform period.

Conclusion

The study concludes that role of non-farm sector in pre and post reform period shows that as compeer to pre reform period non-farm sector has increased in post reform period. The number of factors indicate that expansion of non-farm sector in post reform period like increasing contribution in rural NDP, changes non-farm structure in rural India and state wise non-farm activities, which is clearly indicate that growth of non-farm sector and employment has been increasing. Good govt. policy and favorable business environment help to expansion of rural non-farm sector.

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Lingayats and Veershiva : Movement for Independent Religion New Aspects

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Abstract

The fight for a separate religious status for Lingayats is reaching a crescendo in Karnataka. A member of a Saiva sect of southern India marked by wearing of the lingam and characterized by denial of caste distinctions. Saints like Allama Prabhu, Akka Mahadevi, Channabasavanna also played pivotal roles in spreading the sect. Lingayatism or Lingayat is a religion that was founded in the 12th century by Guru Basaveshwara who was a "Brahmin by birth". Lingayat Religion founded by Lord Basavanna and followed by one lakh ninety six thousand Sharanas at His life time is a non-Hindu, non-Vedic Religion. Lingayats are followers of Basavanna and his teachings. Veerashaivas in Karnataka, Lingayathism rejects these Five pollutions. birth, death, caste, menstruation and orts. Lingayathism does not believe in astrology, Vastushilpa, horoscope etc. Lingayatism is not a sect or sub-sect of Hinduism, but an independent religion. Lingayats who observe all the principles taught by Basavanna and his associates

Key Words : Basaveshwar, Lingayat Religion, Veershaiva Sect, Vachana Sahitya, Karnataka.

The fight for a separate religious status for Lingayats is reaching a crescendo in Karnataka. While Lingayats argue that their religious practices are not similar to Veerashaivas or Hindus, the Veerashaiva community has called Lingayatism a part of Hindutva. Veerashaiva community in Karnataka is fighting for seperate religion. Lingayats believe that lies about their religion are being peddled for centuries by the Veerashaiva who want to portray Lingayatisma and Veerashaivism as the same.

A member of a Saiva sect of southern India marked by wearing of the lingam and characterized by denial of caste distinctions. Saints like Allama Prabhu, Akka Mahadevi, Channabasavanna also played pivotal roles in spreading the sect. Basava or Basaveshvar lived and taught in the northern part of what is now Karnataka State. This movement found its roots during the brief rule of the Southern Kalachuri dynasty during the reign of King Bijjala.

Lingayatism or Lingayat is a religion that was founded in the 12th century by Guru Basaveshwara who was a "Brahmin by birth". Lingayat Religion founded by Lord Basavanna and followed by one lakh ninety six thousand Sharanas at His life time is a non-Hindu, non-Vedic Religioun. It is a religion like Buddhism, Christianity, Islam, Sikhism etc by virtue of having its own metaphysical theories, which differ from Advaita, Dvaita and Visistadvaita of Vedanta.

Veerashaivas are worshippers of Lord Shiva. They precede Basavanna, the founder of Lingayatism. Veerashaivas do not worship any God other than Shiva and can be found spread across India. Pashupatha Shaiva, Soma Shaiva, Dakshina Shaiva, Kala Mukha Shaiva, Lakula Shaiva, Yavala Shaiva, Samanya Shaiva, Mishra Shaiva, Shuddha Shaiva, Adi Shaiva, Anu Shaiva, Avantara Shaiva are some of the sects within Shaivism. Veerashaiva is one such sect and people from the community are found largely in Karnataka, Andhra Pradesh and Kerala. Those who consume non-vegetarian food call themselves Kshatriya Shaiva while those who are vegetarians call themselves as Brahmana Shaiva. All sects of the Veerashaiva follow the 'Pancha Peeta', five mutts. Kashi mutt, Rameshwaram Mutt, Ujjaini Mutt, Rambhapura Mutt and Srishaila Mutt etc.

Lingayats are followers of Basavanna and his teachings. Veerashaivas in Karnataka, influenced by the preachings of Basavanna adapted the same into their lives and faith. Basavanna's teachings were incorporated to base sects that led to the formation of new sects like Banajiga Lingayat, Panchamasali Lingayat, Ganiga Lingayat, Gowda Lingayat.

Lingayathism has Basaveshvar as its founder prophet.

Lingayathism is not based on the preaching of Vedas, Agamas, Bhagawadgita, Mahabharata, Ramayana, Bhagawata, Puranas, etc. but based on Vachana literature which opposed four fold caste system, untouchability, polytheism, inequality and preached equality, monotheism etc. Lingayat religion totally rejects Homa, Yajna and Sacrifice and opposes such rituals. Lingayathism is strictly monotheistic. Basavanna preached consistent monotheism which preaches belief in one only God who is all pervading, omnipotent, omniscient etc. He insisted to worship the only God in the form of Ling.

Lingayathism rejects these Five pollutions. birth, death, caste, menstruation and orts. Lingayathism does not believe in astrology, Vastushilpa, horoscope etc.

Lingayat Religion nourished by the council type body called '*Anubhava Mantapa*' (similar to today's parliament). The proceedings of the Anubhava Mantapa are recorded in the form of Vachana literature, the new form of literature. These are typical Oath's written by various Sharana and Sharane's based on their experience and knowledge. Which provide very high moral, spiritual inspirations and crystal clear knowledge about supreme reality. However most of the Vachanakaras (writer of Vachana) were common people. Vachana literature is basic literature (scripture) of the Lingayat religion. Lingayats are spread across Karnataka, Maharashtra, Telangana, Andhra Pradesh and other States. Historically, it is an independent religion.

Lingayatism is not a sect or sub-sect of Hinduism, but an independent religion. Every religion has its own metaphysical doctrines about God, creation, soul, liberation, etc. Lingayats who reject the Vedic authority and accept the authority of the Kannada Vachanas must be regarded as heretics. The following Vachanas written by the Lingayat saints.

The Lingayats are strict monotheists. They enjoin the worship of only one God, namely, Linga (Shiva). It must be noted that the word 'Linga' here does not mean Linga established in temples, but universal consciousness qualified by the universal energy (Shakti). Though they often call him Shiva or Parashiva. For them Linga or Shiva is formless God. They prefer to worship him in the form of ishtalinga, which every Lingayat is enjoined to wear always.

The Lingayats condemn the performance of rituals and sacrifices, which include animal sacrifices, on the ground that any religion that involves violence to living beings is not religion worth the name. It is true that the Lingayats accept the latter and reject the former, but that is what the Buddhists and Jains also do. For example, the Upanishadic doctrines of ignorance as the root cause of bondage, karma and rebirth, moksha (final liberation from bondage) as the ultimate goal of spiritual life are shared by the Hindus, the Jains and the Buddhists. Even then the Buddhists and the Jains are regarded as anti-Vedic (non-Hindus) because they reject the Karmakanda. Lingayats also must be regarded as anti-Vedic. While caste discrimination is central to the post-Manu Hinduism, Basavanna, the founder of Lingayatism, and his associates, who were painfully aware of the evil consequences of the inhuman caste discrimination, asked their followers not to observe it.

It is true that the Lingayats' observance of caste system is against one of the main principles of Basavanna's Lingayatism. Lingayats who observe all the principles taught by Basavanna and his associates, then we do not find a single Lingayat worth the name today. We should recall the saying "There was only one true Christian and he died on the cross". The point is that Lingayatism does not, while Hinduism does, advocate caste system.

Lingayatism, on the other contrary, advocates that one must not sacrifice social life for forest life, because everybody must contribute to the development of economy and well being of everybody else. Not only should everybody earn, but also share a portion of his earnings with the needy (like old, invalid people). Moreover, one can lead perfect spiritual life in one's own society itself, and need not go to secluded places like forests. The well-known Lingayat woman-saint, Akka Mahadevi, says, "If we can defang a snake and play with it, even the company of snake is good". She elsewhere says, "If we have built a house on a sea shore, why should we be afraid of the roaring waves? If we have built a

house atop a mountain, why should we fear the wild beasts?" They out rightly reject the doctrine that woman is a temptress and is a great impediment in the spiritual journey. It is noteworthy that Basavanna, one of the greatest mystics, had two wives. Many of his mystic-associates were married people. The Lingayats do not observe some of the Hindu rituals as they have their own and these are performed their own priests, Jangamas.

Lingayats reject worshipping idols and images in temples, for the specific reason that those who worship the idols of Rama, Krishna, Vishnu, Kali, etc. They are enjoined to worship only ishtalinga, a black, oval shaped, flat based, shining object, which is a symbol of Parashiva or universal consciousness present in every human in the form of soul.

Lingas in temples are worshipped by specially appointed priests, mostly belonging to higher castes. The devotees, including those belonging to higher castes, are prevented from worshipping the idol – they have only to watch the worship and the idol from a distance. The priest in this case is believed to act as a middleman between God and the devotees for which he is revered. Basavanna opposed this and by offering ishtalinga to all those who came to him, insisted that nobody visit temples and if one is desirous of expressing his devotion one must himself worship one's own ishtalinga and not ask a priest to worship on his behalf, just as one, who is hungry, must eat the food himself rather than asking others to eat on his behalf. Further he insisted that since God is one, it is enough that one worships one's ishtalinga alone at any time and in any place. The concept of ishtalinga signifies freedom to all men and women to pursue spiritual ends. Lingayats uphold that the human soul is itself God and there is no necessity of worshipping anything other ishtalinga which is a symbol of that soul. Therefore, visiting holy places is as irreligious as rejection of this doctrine. They argue that if a dip in the Ganga makes one eligible to go to heaven, then the fishes, frogs and other marine creatures, which live in the Ganga, have already gone to heaven such that there is no place left for humans.

Lingayatism is a non-Hindu religion, like Buddhism, it allows for religious conversion, on the condition that one who is converted to Lingayatism must not observe the earlier practices, like caste discrimination, etc. In fact, Lingayatism was born as a protest against the practice of caste discrimination. Basavanna was hated, and even now is hated, for converting people of lower caste into Lingayatism and conferring equality on them.

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Rights Of Marginalized Groups And Their Role Towards A Better Sustainable Eco-Tourism - A Kenyan Perspective

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Marginalized groups refer to those categories of populace in a society who linger in an utter of dispossession and conquest for centuries as a result of which they are not able to achieve a position of parity with the other sections of society in modern-day. Denied of their equal share in the social, economic and political rights, privileges and resources of the country for noticeable reasons over the years, such groups persist to remain in a susceptible position even after country gains its independence and marches ahead on the path of growth and development. One of the basic principles of sustainable development according to Brundtland commission (our common future) is social justice. The right to passable conditions for living must be recognized and fundamental human rights must be guaranteed for all. All people should have the same opportunities for acquiring acquaintance and skills requisite to become worthy members of society a world in which poverty and inequity are endemic will always be prone to conservation and additional crises. Poverty reduces people's predilection to use resources in a sustainable approach consequently it intensifies anxiety on the environment whereas Sustainable development requires meeting the basic needs of all and extending to all the opportunity to satisfy their aspirations for a better life majority who suffers most are the venerable groups. For marginalized groups eco-tourism is considered as the best option of improving their economical status The rationale for this is primarily that local society involvement in the development and perform of these projects is hypothetical to be high, and that the whole community reimbursement from those projects.

Key Words: Rights, Marginalized Groups, Sustainable Eco-Tourism

Introduction

Kenya is a country in East Africa with coastline on the Indian Ocean. It encompasses savannah, Lakelands, the remarkable Great Rift Valley and mountain highlands. It's also home to wildlife like lions, elephants and rhinos. From Nairobi, the capital, safaris visit the Maasai Mara Reserve, identified for its annual wildebeest migrations, and Amboseli National Park. Offering views of Tanzania's 5,895m Mt. Kilimanjaro.¹ Kenya has always played a leading role in Eco-tourism, with our rich wildlife and cultural heritage being robustly interlinked with our tourist business. The preservation of environment and resources is seen as a major national priority. According The International Ecotourism Society, or TIES, defines as "responsible travel to natural areas that conserves the environment and improves the well-being of local people." "Well being of local people", is the greatest concern towards sustainable eco-tourism. Role of marginalized groups cannot be ignored. Marginalized groups refer to those categories of people in a society who linger in a state of deprivation and subjugation for centuries as a result of which they are not able to achieve a position of equivalence with the other sections of society in contemporary times. deprived of of their equal share in the social, economic and political rights, privileges and resources of the country for observable reasons over the years, such groups prolong to remain in a susceptible position even after country gains independence and marches ahead on the path of evolution and development. But with eco-tourism, it give an opportunity to every sector in the community to emphasizes the development of local communities and allows for local residents to have considerable control over, and involvement in, its development and administration, and a major proportion of the benefits remain within the community. And therefore improves the rights of the marginalized groups.

Rights of Marginalized Groups

1. The right to participation and development

Participation and development has been an old phenomenon. There's need to involve all the stake holder. Therefore the key point should make the inhabitant part of the eco-tourism progress.

2. Recognition of indigenous collective land right

The government should ensure land injustices are addressed properly and compensation should be awarded especially the maasai community for long whom have fallen the victim of land.

3. Economical Right

The major economic and social rights comprises of the right to education, the right to food, the right to health, the right to shelter, the right to social safety and the right to work Further funds from eco-tourism should be utilized by the local communities

4. Political rights

Civil and political rights are a class of rights that protect person's freedom from infringement by governments, social organizations and private individuals. They ensure one's aptitude to participate in the civil and political life of the society and state without favoritism or repression. And therefore this creates an opportunity for marginalized groups to choose own representatives. This will enables the marginalized groups to put forth there grievances

Principles of eco-tourism

Ecotourism is about uniting preservation, communities, and sustainable travel. This means that those who execute take part in and market ecotourism activities should implement the following ecotourism principles:

- Reduce physical, social, behavioral, and psychological impacts.
- Erect environmental and cultural responsiveness and reverence.
- Offer positive experiences for both visitors and hosts.
- Grant direct monetary benefits for conservation.
- Spawn financial benefits for both local people and private industry.
- Convey tremendous interpretative experiences to visitors that help raise sensitivity to host countries' political, environmental, and social climates.
- Propose, construct and operate low-impact facilities.
- Identify the rights and spiritual beliefs of the inhabitant People in your community and work in partnership with them to create empowerment.

Benefits of eco tourism

1. Minimize the environmental impact

It is inevitable exactness that with appropriate eco travel services, the undesirable impact on the environment as the people are going to look for different ways to a safe environment. Moreover, the hub aim of such tour is to help in preserving the natural environment from any natural and manmade catastrophe and also lack of any despoil due to excessive lifestyle.

2. Empower the local communities

It has been establish out that sharing of some of the best social, economic benefits can empower the local communities. This can also help the indigenous people through well-versed consent and also involvement in the zone of ecotourism administration enterprise. On the other hand, you can also try and look for unharmed natural resources, which can easily give rise to

minimal impact, related with the environment, as this is the main concerned region. You can even try and minimize the environmental impact due to tourism selected under the same zone.

3. Preserve endangered animals

It's another major reason behind the emergent fame of the eco travel zone. The wild animals are becoming vanished due to human invasion and habitat damage. Forests are lost forever and wild animals are losing their habitat. By preserving wildlife sanctuaries and enabling ecotourism, we can help foil the loss of endangered animals and safeguarding them for future generations.

4. Respect local culture.

With suitable services, we will learn to value the local culture and the indigenous people, as well. Besides, you will also support the human rights and the movements, under the democratic rule in order to protect the natural treasure of the world. You can start conserving the biological diversity area along with cultural zones, under ecosystem fortification. Moreover, you can even take some time out from your busy schedule and enjoy the promotion of the sustainable use, related with the zone of biodiversity. This can take place by providing local jobs to the populace.

5. Eco-tourism Promotes Economic Stability

We live in a very assorted world full of diverse people who live off the land and depend on what nature provides. Profit-making tourist attractions may be placed in a specific area, but that doesn't mean it gives back to these communities. As an alternative, large corporations tend to change the way of living for some inhabitants depending on what will be most profitable. When this happens, locals often moving. Relocate and are distressed on both a physical and emotional level due to the stresses that come with.

Challenges facing eco-tourism in Kenya

1. Political volatility

Political volatility in the country has been an issue of concern to tourists. In the recent past notably 2007 post election violence where people were killed and others displaced from their homes and this scared international tourists from visiting the country. Further there's been posed threat by al-shabaab when they bombed west gate September 2013 attack resulted in at least 67 deaths, and more than 175 people were reportedly wounded in the mass shooting² and also attack on Garrissa university college 2015, gunmen stormed killing 148 people, and injuring 79³ The militant group and Al-Qaeda offshoot have also been a challenge to this industry though the government has done so much to curb the situation.

2. Population growth

Increase in human inhabitants has also led human intrusion in the wildlife habitats such as forests and grasslands. This leads to human-wildlife conflicts consequential in the migration of some animal species from their habitats. This has adversely affected the tourist industry in Kenya.

3. Lack of education

Lack of education and skills has also been a key issue in the turn down of this industry. This is true since many Kenyans do not know the importance of the wildlife and they view them only as means to their own benefits.

4. Destruction of wildlife

Destruction of wildlife is another issue of concern in this industry. This is frequently reported from the national parks and game reserves where poachers kill the animals for their meat as well as for trade in some of their parts such as the ivory and the rhinoceros horns. Some people who rank high in the society such as the politicians have also been known to take part in this illegal business.

5. Diseases

A further danger has been posed by diseases like malaria and other tropical diseases. These have been reported to kill many tourists and they have feared suffering this way.

6. Financial constrain

Lack of funds is normally a big challenge because any individual or organization that wants to put in this industry must have funds in terms of money as well as other resources such as land and labor.

7. Poor support from the government

The government does not give enough shore up to this industry especially in terms of allocation of funds. In addition to this there is poor support from the government to the people to invest in eco-tourism.

8. Poor infrastructure in Kenya

Kenya has very poor roads that hinder the access of the areas rich in wildlife. This has made the eco-tourism stiff to develop in the country.

The Role Of Judiciary Towards Protection Of Environment In Kenya.

In Kenya, the constitution and other enabling law in regard to environmental protection law plays major role. Chapter five of the Kenyan constitution deals with land and environment.⁴

Article 60 (1). Of the Kenyan constitution Land in Kenya shall be held, used and managed in a Principles of land manner that is equitable, efficient, productive and sustainable, and accordance with the following principles —

- (a) Equitable access to land;
- (b) Security of land rights;
- (c) Sustainable and productive management of land resources;
- (d) Transparent and cost effective administration of land;
- (e) Sound conservation and protection of ecologically sensitive areas;
- (f) Elimination of gender discrimination in law, customs and practices related to land and property in land
- (g) Encouragement of communities to settle land disputes through recognized local community initiatives consistent with this Constitution.

Article 63. (1) Community land shall vest in and be held by communities Identified on the basis of ethnicity, culture or similar community of interest. Other enabling laws like Environmental Management and Co-ordination Act institute a framework for civil litigation; it also establishes a criminal jurisdiction and these aspects are of explicit relevance to the effective of the Courts of law.

Part v focuses on –protection and conservation of the environment⁵. Under this, section 43. Protection of ,traditional interests, sec 44 Protection of hill tops, hill sides, mountain areas and forests, sec 45 Identification of hilly and mountainous areas sec 54. Protection of environmentally significant areas

In park view shopping arcade v kangethe & 2 others; HCCC No. 438 of 2004

The court considered that if the Environmental Management and Co-Ordination Act states that every person in Kenya is entitled to a clean and healthy environment and has the duty to safeguard it the action of the defendant were not acceptable. Indeed, the Constitution sanctify the right to private property and the respondent where therefore not entitled to occupy the plaintiff's property. Thus the court followed the plaintiff's request and issued an eviction order.⁶

Way forward

1. Strength and promote eco tourism products
2. Provide support to local community
3. Product outset
4. Respect the culture of local communities
5. Political empowerment
6. Encourage eco products.
7. Economical empowerment to the local community

Conclusion

Ecotourism stresses on better civic involvement in planning and decision-making pertaining to resource use. And therefore it could be an instrument for environmental conservation, local empowerment, poverty lessening and so on. So it requires well planning on the basis of regulations. Eco-tourism has a positive impact on the social aspects as it provides more and high eminence services. The economic benefit of such an activity should accrue to the local population to guarantee sustainability. This will improve the living standard of marginalized communities. Judiciary should be carry out its role effectively particularly in interpretation of laws and also awarding judgment with regard to environmental issues. The government should also ensure that the marginalized communities are protected and well represented. Further the government should address the issues of land injustices belonging to the marginalized groups where eco tourism is the major sources of living.

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Woman's Changing Roles And Status Through The Ages : An Overview

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Abstract

The role of women has been changing over the years in various fields around the world like advertising, academics, politics, etc. Today 30% of employees in the software industry are women. Hence, a woman plays a vital role in the society. The status of women is one of important aspects to study in every era as they face more problems especially sexual harassment, dowry deaths, rape, child marriage, prostitution and cruelty from immediate family members. In recent years the role of women has undergone some drastic changes due to globalization and commercialism, modernization and human rights watchdog. This paper investigate the status of women in modern society regarding Equality, Education, Health, Employment, Marriage and Family life, Race and Gender, Religion and Culture. Study also explores the position and respect of women in the modern women empowerment and sought for equality of both genders from ancient, medieval and modern period.

Key words: Society, Status, Rights, Patriarchy, Community, Women Empowerment.

1.0 Introduction

Women's rights and societal roles have varied throughout history and within each culture. Women were often seen as heroes in Egyptian culture. In fact, "Women functioned as leaders, e.g., queens, dowager queens and regents, even as usurpers of rightful heir." Women could own and manage property, and could conduct their own legal matters. Throughout history women have had very different experiences at different times. Some past societies had women who were warriors, powerful priestesses and political leaders. At other times strict expectations have been placed on women, whereby (male) writers portray them as inferior to men. Looking at how a society treats its women can be very enlightening. An investigation into the position of women at different points in history shows us how our society has grown and changed. Often we think of history developing in a straight line. Women enjoy a reasonable level of equality in present-day Western society. However, the truth is not so simple. In fact women through history have gained and lost power at different times. Women are worshipped in India as goddess, but not given her true position in the society, Women face more problems like, Gender discrimination, Denial of education, Female infanticide, Dowry deaths, earlier child marriage and Rape. The true facts about women is that, Most girls are married before the age of 18, a good number of married girls bear children before they are 18 years, Most women die from earlier pregnancies, Maternal mortality, Women worldwide are depressed and women mistreat other women.

1.1 Status of women in different phases

There are various phases through which women have passed as per the history is concerned. The various phases include the dark era when women were very primitive and conservatives in the ancient times. Furthermore, as a result of colonization, education, spread of Christianity across the world, modernization, urbanization and education, there has been changed roles of women whereby at the moment, women are at the bar with their male counter-parts and they do indulge in all fields as that of males. Hence, it can be well said that what a man does, a woman can do it in a better way. Various phases which women have undergone include the following as given in details in the subsequent paragraphs.

1.1.1 Women in Ancient Times

Ancient history records many strong female figures, rulers and warriors in later times women were discouraged from writing and even from learning to read. Within the Roman Empire for example, women had a role defined by staying at home and staying out of politics. The Greeks may have invented democracy but they didn't give women the vote as well as right to vote thus deprived them right to equality. However, in other parts of the ancient world, women played a significant historical role. Women fought as warriors alongside their men. What they may have lacked is physical strength, they are said to have made up for in the fierceness of their attacks. For instance, Boudicca, a British Celtic queen who fought against the roman invaders of her country is a prime example of how a woman at this time could be a political and military leader.

Women all over the world face many problems even before their birth to death. There is a perception in the families; especially in the rural families that the girl child is a burden and liability where as the male child is perceived as an asset. This perception has given rise to the female infanticide which involves sex determination of the womb, and if it's found to be girl child, then the womb is aborted, leading to the death of the infant in the womb itself, even before the birth. There are many cases which witness the murder of the daughter in law by her in law's family including her husband for the reason that she couldn't give birth to a male child. In a patriarchal society like India, men enjoy many rights and dominate over women. The women living in villages and rural areas are forced to obey several restrictions. Though, the Indian parliament has enacted several laws in order to empower women community, they are of not much help in real lives of women. The women face several problems such as

Gender discrimination:

Sex discrimination begins when the child is still in the womb itself, if the foetus in the womb is found to be female, then the conspiracy begins to kill the child in the womb itself. The girl Childs are taught to talk in lower voice, to play indoors and to help in making house chores to their mothers. Whereby, the boys are taught to play outdoors, not to cry like women, and to be strong. Girls are given less nutritious food compared to the boys in their childhood especially if the family income is meager. This may lead to malnutrition and anemic conditions among the girls. In case of the families with lower income, the women are forced to give upon their education and to sacrifice their career and dreams. So, that their Brothers can complete their desired education and build their career. Men are considered superior than women and men are the decision makers of the family on behalf of all almost on all vital matters.

High Percentage of Illiteracy:

High percentage of women remain illiterate, due to the narrow mindset of their parents that, education is not essential for women, as they are meant to look after the house chores and to live indoors. Many girls dropout schools during when they reach high schools due to the reason of lack of girls toilets in their schools. The girls are not allowed to continue their higher education, as their parents fear about unsafe environment for girls. The parents also think that the money invested in the girl child's education will be burdensome as they will be sent away after their marriage.

Female Infanticide:

There are many cases of female infanticide reported in India. Though, it is illegal, people are still continuing this cruel some crime.

Dowry system:

Though, the anti dowry act has been enacted by parliament, and it is said to be illegal to take dowry from the bride's family during marriage, it is regarded as common practice in our society to demand the dowry. In many cases, even after the marriage, the women are forced to bring wealth from their parent family. Even the greedy In law families have gone to the extent of burning the bride

if they fail to bring the monetary benefits they are forced to. In many cases, the women opt to suicide as they get fed up of troubling their parents for more and more money.

Women Trafficking:

This is a serious issue in a country like India where women are perceived as the weaker sections of the society. Women are made scapegoats and sold to far places even in some cases with the parent's permission for money. Women Trafficking can be defined as "In order to protect women and child from Trafficking an act was enacted Protection of Women and Children from Trafficking.

Solutions to various problems faced women in the ancient period.

During the ancient period, various movements happened across the world to enlighten women who were strong believers of taboos. Awareness campaigns were conducted to make women to be aware especially in rural villages that a girl child is a boon and not a burden. Many debates, group discussions and seminars were conducted to bring awareness on the concept of Gender equality across the world. Many feminist groups and individuals fight for the Gender equality and raise their voice against the harassments faced by the women section of the society. Women and Child commission has been created to protect women and children etc. this period enabled women to believe in themselves and in the subsequent phases, their status changed whereby they ventured in every bit of like ranging from social, politics, educationalist and many become role models across the globe for their marvelous contribution towards women enlightenment and empowerment.

1.1.2 Women in the medieval period

In the middle Ages women had a secondary role, coming second after men. Women's life was divided between family, marriage and religion. The women's main concern and responsibility was the work of procreation. Family was very big so the typical role of the woman was that to be a good wife and a good mother. The women have always been looked inferior comparative with the men because of the original sin. Their main concern was providing food, clothes and shoes for the family and working on the land. In the urban places they have been selling products, making bread and sewing. There were situations when they had to work more than men, because they were less paid. Woman has a right to have a will and to sign the papers, but when she got married; her husband had all the rights over her and over her land. Noble women sometimes didn't married until the age of 24, but this was rare. More than $\frac{3}{4}$ of the young girls were married before they reached 19. Concerning the fashion, in the Middle Ages, the daughter of a peasant wore anything she got, making the dresses for the whole family herself: hats, shirts, leather flasks, pants or skirts and good luck charms. In the Middle Ages peace was considered a rarely luxury, the women whose husbands where fighting in the wars, usually became victims of the men remaining at home. There were also men who had more than one wife. Some of his wives have been felling cheap for this. It was considered normally that a man could chastise his wife and beat her for her own correction. The safety of a wife often depended upon her ability to please her husband. A main duty of a wife was to make the last years of her husband's life good ones, this because of the major difference of age.

1.1.3 Women in Modern History

Modern History is generally seen as beginning in the late 1500s with the Renaissance. While the Renaissance artists painted beautiful female nudes, the Renaissance did not seem to greatly affect women's historical experience. Across Europe, women could not vote, were strongly discouraged from owning a business and had much less property rights than men. Young aristocratic women were often forced into political marriages where all their property transferred to their husband and they were effectively trapped. Strict expectations of women's chastity prevailed, and women who broke the rules were punished as criminals and social exiles.

1.1.3.1 Women in twentieth century

It is only really in the twentieth century that women have gains in equality which was based on a revolutionary movement. Women's groups campaigned successfully for women to be granted the right to vote in most countries in the world by 1930s. The two world wars showed that women could take men's place in factories, that they could work outside the home as well as within it and that they could contribute to the economy.

1.1.3.2 Status of women after the Second World War

After the Second World War, many women were reluctant to go back to their previous lives. The media and advertisers at this time emphasis a strongly traditional female role and the value of passive behaviors such as 'keeping your man happy' and 'putting his needs first'.

1.1.3.3 The feminist revolution of the sixties and seventies

The feminist revolution of the sixties and seventies went on to change women's experience forever. While full equality has now been reached it is now natural to see female politicians, doctors, business leaders and writers. It seems crazy now that a woman could be dismissed as automatically dumber than a man, or that a woman could be barred from a profession because of her gender. Women today in our society do have a choice about how they want to be, and behave and how they spend their time.

1.1. 4 Women of the new world

Women have been obscured, misrepresented and finally, glorified by history. At the heart of a culture that is both integrated into and threatened by Western culture, these women are skilled workers, mothers, and wives, upholding practices and traditions that would otherwise be completely alien to most of country's legacy like the Islamic nations which still treat a woman as a weaker sex as compared to male.

1.1.4.1 The rising profile of women in the labor force

Increased participation of women in the paid work force has been one of the most significant social trends in the past years. Women aged 15 and over can now be part of the paid work force. For instance, the employment rate for women nurses and health-related therapists, clerks and other administrators, teachers, doctors and dentists are ever increasing in number day by day as women of nowadays in African countries, Asians and Americans are having right to education and thus they are taking professional courses of their own choice.

1.1.4.2 Women are key bridges between generations in the family

Women continue to live longer, and women continue to have their children at a later age than they did in the past, a growing group of the women population will face simultaneous responsibilities for looking after the support and care needs of their young children and their aging parents. Majority of the women in the literate generation, particularly those belonging to the Baby Bust and Echo generations, will face increasing work responsibilities outside their home and have fewer siblings than members of other generations such as the Baby Boom Generation to help them care for their aging parents. Most women live with family members, but an increasing number are living alone, Women are marrying at older ages than they did in the past, The majority of women live in urban areas and as a result of education, women no longer value marriage as most of them stay single, self dependent and fight for their rights.

There are various perceptions as regards to the roles and status of women across the world and such poses challenges and conflicts over traditional with modernity, urbanization and westernization, changed family roles, changed views about marriage, freedom etc. for instance, African taboos and beliefs had their way of treating women in all aspects starting from birth to death. FGM (female genital mutilation), polygamy, dowry, wife inheritance, compulsory marriages etc ensured a systematic way of life. When it comes to civilized women, their roles and status has completely changed. Such rights like freedom to marry or not marry have brought various evils like

lesbianism, single mothers, prostitution, and female dominance in various fields of life. No doubt, women have been given such rights and protection across the globe. Nevertheless, it is very interesting to note that a woman has become an enemy of another woman as they mistreat each other like mother-in-laws mistreating their daughter-in-laws. The question to be asked, 'WHAT DOES WOMEN REALLY NEED IN LIFE?' And such remains a mystery.

1.3 summing up

Women have suffered a lot in the male dominating generations and their role though being of great importance, they were taken as weak sex whose work was to take care of the family, give birth and treated as her husband's property, as a result of modernization, education and equal treatment of both sexes, women have ventured into superior positions which were traditionally taken to be for male only. Empowering and investing in girls and young women is part of a global solution now and in the future as it is commonly known that if you empower a woman with information, and training or a microloan, she can lift up her entire family and contribute to the success of her community. Under current definitions of labor, this daily work of women has been underestimated or excluded from national accounts." The fastest way to change society is to mobilize the women of the world" "If you educate a man you educate an individual, but if you educate a woman you educate a family (nation)." Thus, there's a need to value and impress women in the society to ensure that women rights are observed for the better tomorrow.

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Social Reform Movement and Raja Ram Mohan Roy

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Introduction:

Raja Ram Mohan Roy was an Indian Social Reformer. Who was also known as “Maker of Modern India” and “Father of Modern India” He was born on May 22, 1772 in to a Bengali Hindu family.

He was the founder of Brahmo Samaj. His efforts actually led to the resumption of the ethics principles of the Vedanta school of Philosophy. He co-founded the Calcutta Unitarian society. He wanted to combine the righteousness of Western and Indian culture. He was against traditional Hindu practices and echoed his voice against Sati system, polygamy, caste rigidity and child marriage.

The advent of Raja Ram Mohan Roy in the area of Indian social life is a very significant event in the Indian History. He was the man who heralded a new age and welcomed the new culture to India. He is the first great representative of the intelligentsia, who absorbed the new philosophy, viz., Liberalism.

Fight against Sati Custom:

The Raja Ram Mohan Roy lived during the period of Indian History when the East India Company was expanding its own Empire in India; when two of the greatest revolutions in history, viz., the French Revolution which laid down the ideals of liberty, equality and fraternity and the Industrial Revolution which created the economic background for the realization of these ideals and making modern England, took place.

From 1818 he began to publish his pamphlets against the custom of Sati, and also carried on ceaseless struggle against it through his journal “Sanvad Kaumudi.”

These publications created a great stir among the orthodox section. The latter had started a rival association called “Dharma Sabha” with its organ “Samachar Chandrika” to combat the reformist school.

When William Bentick passed the law prohibiting Suttee in 1829, the orthodox Hindus did not like it, and they sent a petition to him in 1830. Raja Ram Mohan Roy representing the progressive section sent petition supporting the act.

The Dharma Sabha resolved to appeal to the authorities in England. Raja decided to represent the other group and in 1832 after due consideration the appeal was rejected. It was during the same year that he helped by others holding progressive views, founded the Brahmo Samaj, an association of those who believed in Brahma the Spirit-God, the members of which met once in a week of worship. The founders were expressly against the idolatry. They were also against the caste distinctions. They being the representatives of the advanced guard of the society, naturally were the pioneers of the social reform movement and hence “the Brahmo Samaj did what orthodox Hinduism was powerless to do; providing a half-way house where men could worship without idolatry ... But for seventy years its influence was all pervading in every higher walk of Bengali life and it provided a succession of men for whom the only adequate adjective is “noble.”

There were eight principal evil customs corroding the Indian society during his time. They were “Saha Marana” or Sati, female infanticide, polygyny, infant marriage, purdah, absence of education among women, Devadasi and the Joint family system.

Raja’s mind was perturbed first and most at the inhuman custom of Sati. This was because in his young days he had witnessed the burning alive of his elder brother’s widow. It made a powerful

and painful impression on his sensitive mind and he decided to eradicate the evil from the society. He organized a committee to provide protection to those who while attempting to save widows from death were threatened with violence by social reactionaries. His activities ultimately led Lord Bentick to legislate for the prohibition of Sati. The Raja condemned Sati on rational and humanitarian grounds. He also argued that the practice contradicted the most authoritative Hindu scripture which is the fountain source of inspiration of the Hindus.

The practice of Sati was supported by the orthodox section on the grounds that;

- (1) It was laid down by ancient sages like Angira, Vyasa, Harita and others.
- (2) It was supported by the Vedas on the ground that it will secure "Moksha".
- (3) It was voluntary.
- (4) A widow will be led astray if she continued to live after her husband's death.
- (5) Also on the ground "that women are by nature, of inferior understanding, without resolution, unworthy of trust, subject to passions and void of virtuous knowledge."

The Raja, in the process of the refutation, established his own democratic, rational and humane conception of womanhood.

With regard to first argument, Raja declared that Manu Samhita had envisaged ascetic life for a widow; and this view has to be followed because the Vedas said that "Whatever Manu says is wholesome."

As to the second contention he says that whatever action is motivated by the idea of benefit should be condemned. He further declares that attainment of knowledge in this world, is to be preferred to the Moksha.

The argument that Sati was a free voluntary act of the widow provoked strong indignation of the Raja. He called it a monstrous lie. In the course of petition he says "Your petitioners are fully aware from their own knowledge and from the authority of eye witnesses, that cases have frequently occurred where women have been induced by the persuasions of their next heirs, interested in their destructions to burn themselves on the funeral pyres of their husbands; that others, who were induced by fear to retract a resolution rashly expressed in the first moment of grief, of burning with their deceased husbands, have been forced upon the pyre and then bound down with ropes and pressed with great baboos until consumed with the flames, that some, after fleeing from the flame, have been carried back by their relations and burnt to death. All these instances, your petitioners humbly submit, are murders according to every shastra as well as to the common sense of all nations."

The argument of a widow being led astray is according to the Raja not at all sound. A woman can carry on illicit activities even if her husband is alive. Moreover, after the death of her husband, she is under the control and surveillance of the family, so she can be watched over with greater vigilance. And Raja further declares that the method of Sati is not a humane or moral solution of the problem. He advanced a different solution, that of making knowledge, culture and a higher conception of life accessible to women, so they will not indulge in a morbid chase after fleeting and immoral enjoyments.

The charge of inferior understanding has no basis, because no opportunity has been still given to a woman for the full flowering of her latent talent and capacity. Regarding lack of resolution in woman, the Raja remarked that this is contradicted by the fact that there are cases where widows voluntarily became Sati. Regarding moral inferiority of woman more women are betrayed in life by men than the number of women who betray men. Polygyny is a concrete proof of man being more prone to passion than women. Raja tried to meet the orthodox on their own arguments in the first instance and then relied on humanitarianism, rationalism and liberalism in favour of his contention. Raja tried to bring out that the ideological sanction behind the social pattern and institutions was in

the main supplied by misinterpretation of the sacred texts or by relying on contentions of some less familiar authorities who were not backed by such eminent authorities as Manu.

Further, by lifting the discussion of the problem from a mere emotional and sentimental to a rational plane, Raja could easily refute the arguments of the exponents of age-worn pattern.

Women and Property Rights

Raja next took up the problem of the right of inheritance for women. He said that all ancient law givers had awarded the mother an equal share with her son, in property left by a person. Only the later commentators like the authors of Dayabhaga restricted the right of the mother.

Raja realized that the economically helpless position of the woman, especially after her husband's death, led them to voluntary practice of Sati at least in some cases. For a widow three courses were open. The first was to survive the husband and live a dependent miserable life of a widow, the second alternative was to live an unrighteous life for maintenance. The last line of action was to die on the funeral pyre. In the case of voluntary Sati, they chose the last. Thus the Raja for the first time linked the practice of Sati with the problem of property. He also for the first time stressed the need of making existing laws known to the common people.

As regards daughter's right the Raja observed that she is entitled to one fourth the portion which a son has the right to inherit. But the modern law givers like those of the Dayabhaga school asserted that the daughter was entitled only to her marriage expenses. Callous and selfish brothers in order to save marriage expenses even sell their sisters; Raja suggested that the government should enact and enforce laws to remove these disabilities of women, put an end to such callous practice of society, and bring economic freedom and education to them.

His Crusade Against Kulinism

Before considering the Raja's attitude to Kulinism it is necessary to understand what Kulinism means. As Sir Herbert Risley describes, Kulinism is a sort of hypergamous division. The Kulin women were restricted in the choice of their husbands to the Kulin group because it was the uppermost section of the Brahmins of Bengal. In this condition the husbands are at a premium in upper grounds and they become the object of vigorous competition. The poorer people have to resort to borrowing or any other means to see that their daughters marry. This objective situation at times lead to a wholesale polygyny, which created considerable havoc in Bengal in those days. The girl in Hindu society was required to be married before puberty and further she had to be married in her endogamous group, and as the husbands were less in supply than demand, great competition for them arose. Secondly, it led to the wholesale polygyny because the fresh bridegroom being not available, they were married as second or third wife to the already married males. It led to various consequences. (i) Secret Infanticide : the husbands being so costly, girls were secretly put to death in childhood. (ii) Ruin of the family life. The husband was not required to maintain the wife. As soon as he married the next woman, he might discard the former without incurring any liability. These discarded women either stayed with their parents or took resort to certain other illegal activities. (iii) Huge amount for dowry: Tremendous sums had to be given as dowry to the bridegrooms. The educated people did not stop this evil custom but on the contrary tried to increase the dowry. It has been recorded that "the usual rate demanded by one who had taken the degree of bachelor of Laws in Calcutta University is I was credibly informed not many years ago Rs. 10,000 or nearly £700." This also is likely to lead to the practice of ill assorted marriages, e.g., when the father is unable to pay such exorbitant price, he would try to seek an aged husband who would demand less money. At times the husband never saw the wife, and if he died the wife became a widow at a very early age. (iv) It led to the imposition of duties of married life without the privileges of that state to the female sex.

Thus, it can be seen that the evil was so crying that all Social Reformers in Bengal made its abolition as one of the basic item of their programme of social reform.

The Raja very vehemently attacked Kulinism.He said that Shastras were also opposed to such practices.Manu considered a father a seller of the offspring if he took money.The Raja further observed that the Shastras allowed second marriage only when certain condition existed.Raja suggested that a law court should study the circumstances and only if satisfied should permit the second marriage.

Conclusion

The Raja Ram Mohan Roy's life work is permeated with the spirit of liberalism and humanism.Whether it pertain to the problem of the Sati or concerns the freedom of the press, this new spirit is constantly visible.

As M.A. Butch describes "Raja's liberalism is, therefore not only implicitly but also explicitly a social and political liberalism also. He thus became the founder not only of Brahma Samaj but also of Social Reform School of Ranade and the Political Reform Movement of the early Indian National Congress."

Miss Collet sums up the Raja's great contribution to Indian progress thus; "Ram Mohan Roy stands in history as the living bridge over which India marches from her unmeasured past to her incalculable future.He was the arch which spanned the gulf that yawned between ancient caste and modern humanity, between superstition and science, between despotism and democracy, between immobile custom and a conservative progress, between polytheism and theism. He was the mediator of his people humanizing in his own person often by means of his solitary sufferings, the conflicting tendencies of immemorial tradition and inevitable enlightenment."

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Glimpses on Principles of Management

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Introduction:

The dynamic environment within which businesses operate today present both challenges and opportunities for business leaders. The growth in economic and social needs in most economies also constitutes another area of great challenge. As students proceed beyond this level, in pursuit of their career goals, they must be cognizant of the changing socio-economic climate within which modern businesses operate.

Management of Business students must understand the principles that govern the human and operational interactions within a business, and must be aware of how a business operates within a society. Moreover, it is imperative that students possess a comprehensive understanding of the markets in the region in addition to knowledge of the global marketplace.

A business develops in course of time with complexities. With increasing complexities managing the business has become a difficult task. The need of existence of management has increased tremendously. Management is essential not only for business concerns but also for banks, schools, colleges, hospitals, hotels, religious bodies, charitable trusts etc. Every business unit has some objectives of its own. These objectives can be achieved with the coordinated efforts of several personnel. The work of a number of persons are properly co-ordinated to achieve the objectives through the process of management is not a matter of pressing a button, pulling a lever, issuing orders, scanning profit and loss statements, promulgating rules and regulations. Rather it is the power to determine what shall happen to the personalities and happiness of entire people, the power to shape the destiny of a nation and of all the nations which make up the world."

Peter F. Drucker has stated in his famous book "The Practice of Management" that, "the emergence of management as an essential, a distinct and leading social institution is a pivotal event in social history. Rarely in human history has a new institution proved indispensable so quickly and even less often as a new institution arrived with so little opposition, so little disturbance and so little controversy?"

Management is a vital aspect of the economic life of man, which is an organized group activity. It is considered as the indispensable institution in the modern social organization marked by scientific thought and technological innovations. One or the other form of management is essential wherever human efforts are to be undertaken collectively to satisfy wants through some productive activity, occupation or profession. It is management that regulates man's productive activities through coordinated use of material resources. Without the leadership provided by management, the resources of production remain resources and never become production.

Management is the integrating force in all organized activity. Whenever two or more people work together to attain a common objective, they have to coordinate their activities. They also have to organize and utilize their resources in such a way as to optimize the results. Not only in business enterprises where costs and revenues can be ascertained accurately and objectively but also in service organizations such as government, hospitals, schools, clubs, etc., scarce resources including men, machines, materials and money have to be integrated in a productive relationship, and utilized efficiently towards the achievement of their gals. Thus, management is not unique to business organizations but common to all kinds of social organizations.

According to Henry Mintzberg, 'No job is more vital to our society than that of a manager. It is the manager who determines whether our social institutions serve us well or whether they squander our talents and resources.'

Meaning of Management

Management is understood in different ways by different people. Economists regard it as a factor of production. Sociologists see it as a class or group of persons while practitioners of management treat it as a process. For our understanding, management may be viewed as what a manager does in a formal organization to achieve the objectives. In the words of Mary Parker Follet management is "the art of getting things done through people". This definition throws light on the fact that managers achieve organizational goals by enabling others to perform rather than performing the tasks themselves.

Organizations process human and non-human input into valuable outputs. The input may include men, money, machinery, material, methods and the output consists of products, services, profitability, customer and employee satisfaction etc. Management acts as a unifying force. It focuses on the attainment of organizational goal in an effective and efficient manner through the use of human and non-human resources. Managers have a responsibility of ensuring that individuals make their best contribution to group activities thus enhancing their productivity. All organizations need good management for growth and survival. The aim of all managers is same i.e. accomplishment of organizational goals efficiently and effectively.

Management encompasses a wide variety of activities that no one single definition can capture all the facets of management. That is why, it is often said that there are as many definitions of management as there are authors in the field.

However, the definition given by James A.F. Stoner covers all the important facets of management. According to him: "Management is the process of planning, organizing, leading and controlling the efforts of organization members and of using all other organizational resources to achieve stated organizational goals".

The definition suggests:

1. Management is a continuous process;
2. Several interrelated activities have to be performed by managers irrespective of their levels to achieve the desired goals;
3. Managers use the resources of the organization, both physical as well as human, to achieve the goals;
4. Management aims at achieving the organisation's goals by ensuring effective use of resources in the best interests of the society.

Definitions:

The following are some of the definitions given by leading thinkers and practitioners

- 1) **F.W Taylor**- Management is the art of knowing what you want to do and then seeing that is done in the best and cheapest way.
- 2) **Harold Koontz and Cyrill O Donnell** -Management is the creation and maintenance of an internal environment in an enterprise where individuals working in groups can perform efficiently and effectively towards the attainment of group goals. Management is the art of getting things done through and with people in formally organized group.
- 3) **Henry L. Sisk**- Management is the coordination of all resources through the process of planning, organizing, directing and controlling in order to attain stated objectives.
- 4) **Stephen Covey** - describes the Seven Habits model of management and leadership for personal and business growth. The Seven Habits are: be proactive, begin with the end in

mind, put first things first, think win-win, seek first to understand and then to be understood, synergize, and learn from previous experience.

- 5) **George R. Terry-** Management Is a distinct process consisting of planning, organizing, actuating and controlling; utilizing in each both science and art, and followed in order to accomplish pre-determined objectives.
- 6) **Peterson and Plowman-** Management may be defined as the process by means of which the purpose and objectives of a particular human group are determined, clarified and effectuated.
- 7) **Mary Parker Follett-** Management is the art of getting things done through people.

Luther Gulik coined the word POSDCORB which tells about the management process i.e. Planning, Organizing, Staffing, Directing, Coordinating, Reporting and Budgeting.

Industrial revolution had thus sown the seeds of modern management. The early scientific enquiries into the practice of management began. Despite the growing importance of management as an academic discipline immensely contributing to the quality of human life, it is disheartening to know that the concept is still clouded by certain misconceptions. No doubt, management as an academic body of knowledge has come a long way in the last few decades. It has grown in stature and gained acceptance all over the world. Yet, it is a paradox that the term 'Management' continues to be the most misunderstood and misused. Certain questions like whether management is a science or art or profession are yet to be answered in a satisfactory way.

Management as Science

To gain a correct perspective as to what management is, let us examine the exact nature of management – whether it is a science or an art? An understanding, therefore, of the exact nature of science as well as art may help in understanding the discipline in a better. Any branch of knowledge to be considered a science, (like the ones we have – physics, chemistry, engineering, etc.) should fulfill the following conditions:

1. The existence of a systematic body of knowledge encompassing a wide array of principles;
2. Principles have to be evolved on the basis of constant enquiry and examination;
3. Principles must explain a phenomenon by establishing cause effect relationship;
4. The principles should be amenable for verification in order to ensure accuracy and universal applicability.

Looked at from this angle, management as a discipline fulfills the above criterion. Over the years, thanks to the contributions of many thinkers and practitioners, management has emerged as a systematic body of knowledge with its own principles and concepts. Principles help any practicing manager to achieve the desired goals. However, while applying the principles, one should not lose sight of the variables in the situation, since situations differ from one to another. Thus, the importance of personal judgment cannot be undermined in the application of principles. Further, management is a dynamic subject in that; it has drawn heavily from economics, psychology, sociology, engineering and mathematics, to mention a few. It is multi-disciplinary in nature, but a word of caution. Though management considering its subject matter and the practical utility may be considered as 'science', for reason discussed below, it cannot be viewed as an 'exact science'.

In other words, it is a science, but an 'inexact science' because: Firstly, management by definition involves getting the things done through people. Compared to the other inputs, 'people', who constitute the human resource of any organization, are unique in respect of their aspirations, attitudes, perceptions and the like. Dissimilarities in the behavior pattern are so obvious that standard research may not be obtained in otherwise similar conditions.

Secondly, the behavior of the human beings cannot be accurately predicted. Hence, readymade and standard solutions cannot be prescribed.

Thirdly, management is more concerned with future which is complex and unpredictable. As the saying goes, 'many a slip between the cup and the lip', changes in the environment may affect the plans and render even the most well drawn plans ineffective.

Lastly, since a business organization exists in an environment, it has a two way interaction with the environment. The organization influences the environment by its several decisions and in turn is influenced by the various elements of the environment.

Important among these are technological, economic, sociocultural and political factors. The whole thing is so complex that however effective the plans are, one is prone to be taken over by the unexpected changes in the environment. Unlike the pure or exact sciences where the results are accurate in the case of management, the various factors discussed above may force even the excellent plans and the strategies go haywire. Too many complexities and uncertainties render management an 'inexact science'

Management as an Art

Art refers to the 'know-how' – the ways of doing things to accomplish a desired result. The focus is on the skill with which the activities are performed. As the saying goes 'practice makes a man perfect', constant practice of the theoretical concepts (knowledge) contributes for the formation and sharpening of the skills. Therefore, what is required is the right blend of the theory and practice. In a way, the attributes of science and art are the two sides of a coin. Medicine, engineering, accountancy and the like require skills on the part of the practitioners and can only be acquired through practice. Management is no exception. As a university gold medalist in surgery may not necessarily turn out to be a good surgeon, similarly a management graduate from the best of the institutes may not necessarily be very effective in practice. In both the cases, the application of the knowledge acquired through formal education, requires ingenuity and creativity on the part of the practitioner. Correct understanding of the variables of the situation calls for pragmatism and resourcefulness. Effective practice of any art requires a thorough understanding of the science underlying it. Thus science and art are not mutually exclusive, but are complementary. Executives who attempt to manage without the conceptual understanding of the management principles and techniques have to depend on luck and intuition. With a sound knowledge and the necessary skills to use such knowledge, they stand a better chance to succeed. Therefore, it may be concluded that 'management is both a science and an art'.

1. Management is Universal in Nature:

It is the central force of every organized activity. All types of organization for e.g. university, government, hospitals, hotels, army, club and cricket or business enterprise require application of fundamental principles of management. Management is a pervasive activity and is applicable to every organized activity irrespective of size or type of activity.

2. Management aims at Attainment of Predetermined Goals and Objectives:

Management is a mean to achieve organizational goals. It ensures economy and efficiency in the use of human and non-human resources. Management is purposeful and success of the management is measured in terms of magnitude of goal attained.

3. Management is a group Activity:

Whenever two or more people work towards a common goal management is required to co-ordinate their efforts. Management means group of individuals occupying managerial positions and performing managerial function. All the managers' e.g. chief executive officer, departmental heads foreman, supervisor all are collectively known as management.

4. Management is Continuous Process:

It is an ongoing process and refers to series of interrelated functions such as planning, organizing, staffing, leading and controlling. This cycle is repeated every now and then till the goals of the organization are achieved.

5. Management is a Social Process:

It is also a social process as it concerned with people. Management is of the people for the people and by the people. It focuses on interpersonal relationship and team building.

6. Management is a Integrative Process:

Management brings all human and non-human resources together, unifying them and employing them to achieve goals

7. Management is multi-Disciplinary:

Management is a specialized branch of knowledge that has received inputs from several other disciplines. The vast body of knowledge in management draws heavily from other fields of study like engineering, sociology, psychology, anthropology economics, mathematics, commerce etc.

8. Management is an Art as well as Science:

It is science as it a systematic body of theoretical knowledge capable of general application. Management is an art because it involves the application of knowledge and skills to achieve results like any other art such as painting, music etc. The organized body underlying the practice of management is a science, while applying the principles and practices is an art.

Science is an organized knowledge having clear concepts, theory and other accumulated knowledge developed from hypothesis experimentation and analysis. Principles in management are fundamental truths that explain the relationship between variables. Principles are descriptive and not prescriptive. They tell us the outcome of the interaction of variable but do not tell us what to do. Management as an art require personal skill , creativity and result oriented approach. For e.g. An individual may have technical knowledge of painting but to produce a good piece of artwork he should be creative and should be able to practically apply the knowledge.

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A Review of Consumer Movement In India

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Abstract

The consumer movement is quite helpful in managerial practices in all perspectives. This ultimate segment of every managerial activity has little impact in the economic process of India. Consumer was in the true sense at the receiving end, the consumer was not supposed to play, in any manner, the marketing and economic game. This tendency made the consumers position pathetic. A study found that Consumers in the advanced countries are much more conscious about their rights than in countries like India. In 1962, President John F Kennedy and in 1965, President Johnson emphasized the consumer rights and gave an impetus to consumerism in USA and other countries'. Though there is an economic development shows in the last five to six decades, the position of consumers has not enough changed. The exploitation of consumer is yet continued. A recent research indicates that it is said that, the Indian consumers are cheated to a tune of Rs. 2000 cr. annually through various devices invented by smart businessman. Consumers are exploited by a large number of restrictive and unfair trade practices. Misleading, false or deceptive advertisements deliberately give only half-truths so as to give a different impression than is the actual fact. Taking this background into account, one can easily understand that the development of the consumer movement was in reach into the exploitative marketing practice. It is essential that consumer should become aware about their consumer rights.

Key words: Consumer Movement, Consumer Rights, Consumer Protection.

1) Introduction:

India has an ancient history of consumer protection. The consumer movement in India is as old as trade and commerce itself. Even in Kautilya's Arthshastra, there are references to the concept of protection of consumers against the exploitation by trade and industry, adulteration along with the punishment for these offences. There was, however, no organized and systematic movement actually safeguarding the interests of the consumers. It is generally believed that the consumer movement in India as of today is quite strong when it is compared with other developing countries in Asia, Africa and Latin America. India is a vast country with a very large population of which a sizeable percentage lives below the poverty line. Because of economic inequality, low level of literacy and ignorance, particularly amongst women, the level of consumer awareness is not too high and, therefore, the consumers are not able to assert and protect themselves. They easily get exploited by trade and industry and service providers. With the liberalization process which started in 1991 the entire economic scenario is undergoing a complete change from a government-driven economy to a market-driven economy. Protecting the interests of consumers has, therefore, become one of the paramount concerns of the Government than ever before. Hence, policies are being designed and legislations enacted to protect the consumers'

The basic idea behind the consumer protection movement is protection of the right of consumers. It was President Kennedy who declared the consumers' rights for the first time in his message to the American Congress in March 1962. They were the right to information, the right to choose and the right to be heard. Later, International Organisation of Consumers' Union added four more rights, the right to redress, the right to consumer education, the right to healthy environment and the right to basic needs. These rights were incorporated in the United Nation's Charter of Human Rights. The Government of India also recognised these rights later in year 1986 under the Consumer Protection Act.

- 2) Objectives of The Study:**
1. To know the rights of consumer in India
 2. To know the provisions against malpractices by business community

3) Research Methodology: This research paper is based on secondary data, where data collected from books, internet, various research papers, journals etc.

4) Consumer Movement In India

While addressing a group of businessmen, Gandhiji also once said, "A customer is the most important visitor on our premises. He is dependent on us. We are dependent on him. He is not an interruption in our work. He is the purpose of it. He is a part of it. We are not doing him a favour by serving him. He is doing us a favour by giving us an opportunity to do so." Gandhi's words place the consumer on a very high pedestal. But the consumer's high place is only a myth so far as the Indian economy is considered. Indian consumer is an utterly helpless fellow. He has no say in the quality or nature of goods that are sent to the market for his consumption. He is a victim of numerous malpractices. He is often made to buy adulterated or substandard goods. Second hand goods are passed on to him as new. Clever businessmen, through glossy salesmanship, misleading advertisements and tall claims about their products, rob the consumer of his hard-earned money. The consumer knows what is happening to him. But except making a loud, individual kind of protest, which has no effect on the mammon-worshipping businessmen, there is very little that he can do to check his systematic exploitation.

Since a majority of our consumers, particularly in the rural areas, are illiterate, they are not able to distinguish between the genuine and the spurious or the good and the bad. It is mainly these consumers who suffer at the hands of unscrupulous businessmen. Our consumers also suffer from a total absence of awareness among them. They know nothing about their rights; they are ignorant of the laws. First of all, the laws on trademarks, essential commodities, drugs, weights and measures etc., are not very effective. Secondly, the standard of morals in our country being what it is, the businessmen do not find it difficult to steer clear of laws through greasing the palms of the inspection staff. Besides, litigation is such a costly and time-consuming affair that no consumer has the courage and patience to throw cudgels on behalf of his ever suffering community.

- **Features of Consumer Movement:**

1. It is basically a protest movement.
2. It is a mass movement in the sense that masses are the general body of consumers.
3. It is generally a non-official movement. Public and voluntary consumers, organisations initiate the movement.
4. Though it is not a government-sponsored movement, it is recognised and backed up by the Government.

- **Consumer's Responsibilities:** The consumers have a number of rights regarding the purchase of things, but at the same time they have some responsibilities too. It means that the consumer should keep a few things in mind while purchasing them. They are as follows:

1. Consumer should use his right: Consumers have many rights with regard to the goods and services. They must be aware of their rights while buying. These rights are: Right to safety, Right to be informed, Right to representation, Right to seek redress, Right to consumer education, etc.

2. Cautious consumer/ do not buy blindly: The consumers should make full use of their reason while buying things. They should not take the seller's word as final truth. In other words, while buying a consumer must get information regarding the quality, quantity, price, utility etc. of goods and services.

3. Filing complaint for the redress of actual grievances: It is the responsibility of a consumer to approach the officer concerned there is some complaint about the goods purchased. A late

complaint may find that the period of guarantee/warranty has lapsed. Sometimes, consumers ignore the deception of businessmen. This tendency encourages corrupt business practices.

4. Consumer must be quality conscious / Do not compromise on quality: The consumers should never compromise on the quality of goods. Therefore, they should not buy inferior stuff out of greed for fewer prices. If the consumers behave like this, there cannot be any protection for them from any quarter. It is also the responsibility of the consumers only to buy goods with the ISI, Agmark, Wool mark, FPO etc. printed on them. All these symbols are indicative of the good quality of the goods.

5. Advertisements often exaggerate/Beware of false advertisement: The seller informs the consumer about their things through the medium of advertisement. The seller exaggerates the quality of their goods. Therefore, it is the responsibility of the consumers to recognize the truth of advertisement.

6. Do not forget to get Receipt and Guarantee/warranty card: One should always get a receipt or bill for the things purchased. In case a guarantee/warranty card is also offered by seller, it should also be taken. In case the goods purchased are of inferior quality or some defects appear and bother the customers, these documents will be of great help in settling all kinds of dispute with the seller.

7. Do not buy in hurry: The first important responsibility of consumers is that they should not buy in hurry. It means that the consumers should make an estimate of the things they want to buy along with their quantity required by them. They should also take in consideration the place from where to buy the things.

• **Consumer Rights:** Consumer rights are the rights given to a consumer to protect him /her from being cheated by manufacturer/ businessman. These rights are as follows:

- | | | |
|-------------------------|--------------------------------|---------------------------------|
| 1. Right to Safety | 5. Right to basic need | 8. Right to representation |
| 2. Right to be informed | 6. Right to consumer education | 9. Right to healthy environment |
| 3. Right to Choose | | |
| 4. Right to be Heard | 7. Right to redresses | |

• **Unfair Trade Practices:** The primary objective of the passing the 1986 Act is to protect the rights of consumers against the unfair trade practices followed by unscrupulous traders. Thus it becomes important to know the definition of the expression “unfair trade practice”. The 1993 Amendment has incorporated a complete definition of the expression with a view to make it an independent source.

According to the Act, ‘Unfair Trade Practice’ means a trade practice which for the purpose of promoting the sale, use, or supply of any goods or for the provision of any service. Any unfair method / practice or deceptive practice that is adopted by the traders in promoting their sales or services becomes an Unfair Trade Practice. It includes the following

1. False representation as to the standard, quality, quantity, grade, composition, style or model of the goods sold.
2. False representation as to the standard, quality or grade of the service hired.
3. False representation that rebuilt, second-hand, renovated, reconditioned or old goods is new goods.
4. False representation as to the sponsorship, approval, performance, characteristic, accessories, uses or benefits of the goods or services.
5. False representation that the seller or supplier has a sponsorship or approval or affiliation which he actually does not have.
6. False or misleading representation concerning the need for or the usefulness of any goods or services. Giving warranty or guarantee to the public about the performance, efficacy or length of life of a product or of any goods, which is not based on adequate or proper testing.

7. Making misrepresentation as to a warranty or guarantee of a product or of any goods or services; or making a promise to replace, maintain or repair an article without any reasonable basis.
8. Misleading the public concerning the price at which products / goods or services have been ordinarily sold.
9. Giving false or misleading facts, suggesting unfairly that the goods, services or trade of another person are of low quality standard etc., so as to affect adversely other's trade.
10. Permitting the publication of any advertisement in any form for the sale or supply at a bargain price of goods or services that are not intended to be offered for sale or supply at the bargain price etc.
11. Permitting the offering of gifts or other items with the intention of creating impression that they are offered free of charge when the same are fully or partly covered by the amount collected by the trader
12. Permitting the conduct of any contest, lottery or game of chance or skill, with an intention to promote either directly or indirectly the sale, use or supply of any product or any business interest
13. Permitting the sale or supply of goods knowing or having reason to believe that the goods do not comply with the standards prescribed by competent authority relating to their performance, composition, contents, design, construction or packaging.

• Provisions Made Against Malpractices

In India the government has taken a number of measures to protect consumer interest. The various provisions are as follows:

1. Indian contract act 1872
2. Sale of goods act 1930
3. Agricultural produce (grading and marketing)act 1937
4. Industries (development and regulation) act 1951
5. Drugs control act 1950
6. Prevention of food adulteration act 1954
7. Trade mark and merchandise marks act 1958
8. The monopolies and restrictive trade practices act (MRTP) 1969
9. Essential commodities act 1955
10. Essential service maintenance act 1968

5) Conclusion:

The factor which stimulated the consumer movement in recent years are increasing consumer awareness, increasing consumer expectation due to consumer education, declining quality of goods and services. However consumer awareness through consumer education and actions by government and associations are needed the most to make consumer protection movement successful in the country. So the government has attempted consumer's interest through different provisions with the help of law. By using these provisions now a day's consumer is more aware about their rights and malpractices are reduced to some extent and fair trade practices are used by business communities.

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शेतकरी चळवळ

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प्रस्तावना :-

शेतकऱ्यांच्या चळवळीचा इतिहास पाहिला तर निसर्गाच्या लहरीपणामुळे अनेक समस्या शेती समोर उभ्या असतात. तर सरकारचे धोरण शेती व्यवसायाला अनुकूल नसल्यामुळे अनेक चळवळींचा जन्म जगातील देशांबरोबर भारतात झालेला दिसतो. स्वातंत्र्य पूर्व कालखंडामध्ये वसाहतवादी ब्रिटिशांनी शेतीची लुट करण्याची कोणतीही संधी सोडली नसल्याचे दिसते. शेतीप्रधान हिंदुस्थान कडे कच्चा माल मिळविण्याची व पक्का माल पुरवण्याची बाजारपेठ म्हणूनच पाहिले. स्वतःचे साम्राज्य सुरळीत चालावे म्हणून काही अंशी शेतीच्या संदर्भात ब्रिटिशांनी कायदे केले. ते कायदे शेती विकासासाठी कधीच पुरक नव्हते. संपूर्ण हिंदुस्थानातील जमिनीवर ताबा मिळविण्याच्या आकसापोटी इंग्रजांनी जंगलातील जे मूल निवासी होते त्यांना जंगलातून हाकलून देण्याचा घाट घातला. परिणामी या आदिवासी, जंगलवासी भिल्ल, कोळी, रामोशी, अनुसूचित जाती जमातींची संघर्षाची ठिणगी या काळात उडणे स्वाभाविक होते. स्वातंत्र्यपूर्व व स्वातंत्र्योत्तर काळात भारतातील अनेक राज्यांमध्ये विविध स्थानिक समस्यांच्या अनुषंगाने अनेक शेतकरी संघटना निर्माण होवून त्यांनी सरकारच्या धोरणाविरुद्ध चळवळी उभ्या केल्या.

महाराष्ट्रात शेतकऱ्यांच्या भाजीच्या देठाला हात न लावू देण्याच्या शिवाजी महाराजांपासून ते आज शेतकऱ्यांची कर्जे माफ करण्याचा भारतीय जनता पक्षाचा निर्णय पाहिला असता शेतकऱ्यांवर संघर्ष करण्याची परिस्थिती पूर्वीपासूनच चालू असल्याचे दिसते. म्हणून वेगवेगळ्या राज्यात वेगवेगळ्या कालखंडात विविध नेत्यांच्या नेतृत्वाखाली विविध प्रश्नांसाठी शेतकरी चळवळींचा उदय झाल्याचे दिसते.

भारतातील शेतकरी चळवळी :-

भारताची अर्थव्यवस्था कृषीप्रधान आहे. त्यामुळे आजही साक्षर व निरक्षर तसेच काही काम न मिळाल्याने शेती करणाऱ्यांची संख्या भारतात खूप आहे. भारताच्या एकूण लोकसंख्येच्या जवळजवळ ६४ टक्के जनसंख्या शेती व्यवसायावर अवलंबून आहे आणि या ६४ टक्के पैकी ७० टक्के लोक अल्पभूधारक आहे. अशा तळागाळापर्यंत असणाऱ्या व्यवसायाच्या रक्षणासाठी चळवळ उभी राहणे हे क्रमप्राप्त आहे. स्वातंत्र्यपूर्व कालखंडात संस्थानिक, सरंजामदार, खाजगी सावकार, जमिनदान, राजे-महाराज यांच्याकडून अनेक वेळा शेतकऱ्यांचे शोषण होत होते. इंग्रजांच्या काळात सत्तेचे केंद्रीकरण इंग्रजांकडे झाले. पूर्वीचा शोषित वर्ग संपला व नवा ब्रिटिश शोषित वर्ग निर्माण झाला. स्वातंत्र्यपूर्व कालखंडात शेतीमध्ये कोणतीही तांत्रिक प्रगती न झाल्याने शेती बरोबर इतर दुय्य व्यवसायात लोक गुंतले जात होते. मात्र पूर्ण वेळेची व योग्य तंत्रज्ञानाची शेती झाली नाही. परिणामी शेतीवर अवलंबून असणाऱ्यांचे खूप हाल झाले. १७८९ मधील फ्रेंच राज्यक्रांती, चिनमधील माओ-त्से-तुंग यांची शेतकऱ्यांसाठी उभारलेली चळवळ पाहून शेतकऱ्यांमध्ये आपल्या हक्कांची जाणिव होवू लागली होती. परिणामी देशातील पहिली शेतकरी संघटना पंजाबात उदयास आली. इ.स. १९०७ मध्ये जातीच्या आधारावर जाट महासभा अस्तित्वात आली. गदर पार्टीच्या माध्यमातून परदेशातील भारतीय शेतकऱ्यांना एकत्रित करण्यात आले. इ.स. १९२१ मधील गुजरातेतील खेडा सत्याग्रह जो सरदार वलभभाई पटेल यांच्या नेतृत्वाखाली झाला. इ.स. १९२८ च्या दरम्यान राजस्थानातील अजमेर, दक्षिणेकडील कृष्णा, व गोदावरी खोऱ्यांत म्हैसूर, चेन्नई, कर्नाटक, रायलसीमा भागात अनेक उठाव झाल्याचे दिसते. महात्मा गांधींनी बिहारमधील चंपारण्यातील केलेला सत्याग्रह देखिल शेतकऱ्यांना आपला अधिकाराची जाणिव करून देणारा होता. इ.स. १९३८-३९ मधील लॉग मार्च यासारख्या चळवळी शेतकऱ्यांच्या प्रश्नावर मुळ धरू लागल्या. केरळमधील मलबारमधील मोपलांचे बंड, लखनौ येथील १९३६ मध्ये स्थापलेली अखिल भारतीय किसान सभा, केरळ मधील कर्षक संघमां, आंध्रमधील भारतीय कृषिक संस्था, बिहार प्रांतामध्ये बिहार प्रांतिक किसान सभा, पंजाब

मधील किसान सभा, ओरिसातील उत्कल प्रांतिक सभा, बंगाल मधील तेभागा चळवळ, ओरिसातील बाडोलीची चळवळ या चळवळींमुळे भारतातील शेतकऱ्यांना आपल्यावरील अन्यायाची जाणिव होवू लागली व त्या अन्यायाच्या परिमार्जनासाठी उभे राहण्याचे आत्मभान निर्माण होत होते. इ.स. १९८६ मध्ये उत्तर प्रदेशात भारतीय किसान युनियनच्या माध्यमातून शेतकऱ्यांच्या असंतोषाला वाट करून देण्यात आली. कर्नाटकात कर्नाटक रयत संघाने शेतकऱ्यांचे प्रश्न आंतरराष्ट्रीय स्तरावर नेण्याचे मोठे कार्य केले.

महाराष्ट्रातील शेतकरी चळवळी :-

महाराष्ट्रात इ.स. १८७५ साली दख्खनचा उठाव करून शेतकऱ्यांनी आंदोलन केले. या उठावात पुणे, सोलापूर, अहमदनगर येथील शेतकऱ्यांनी सहभाग घेतला होता. महात्मा जोतीराव फुले यांनी शेतकऱ्यांचा असूड हा ग्रंथ लिहून शेतकऱ्यांच्या अन्याया विरुद्ध आवाज उठवला. विठ्ठल रामजी शिंदे यांनी इ.स. १९२८ मध्ये शेतकरी परिषदेच्या माध्यमातून शेतकऱ्यांना आपल्यावरील अन्यायाविरुद्ध उठवले. सेनापती बापट यांच्या नेतृत्वाखाली इ.स. १९२१ मध्ये पुणे येथील मुळशी धरणग्रस्त शेतकऱ्यांसाठी झालेला पेटा सत्याग्रह, २५ डिसेंबर १९३८ रोजी प्रजापरिषदेच्या नेतृत्वाखाली निघालेला कोल्हापूर संस्थानातील मोर्चा देखील अशा प्रकारे शेतकऱ्यांच्या मध्ये आपल्या अन्यायाविरुद्ध लढण्याची बिजे निर्माण करणारा होता. डॉ. बाबासाहेब आंबेडकरांच्या नेतृत्वाखाली इ.स. १९३८ साली मुंबईच्या विधानसभेवर कोकणातून ८००० शेतकऱ्यांनी काढण्यात आलेला मोर्चा दलिताना आपल्या हक्काची जाणिव करून देणारा होता.

स्वातंत्र्यपूर्व कालखंडात शेतकऱ्यांना आपल्या लोकांबरोबर परकीयांशी आपल्या जगण्यापुरत्या अधिकारांसाठी लढावे लागत होते. स्वातंत्र्योत्तर कालखंडात शेतकऱ्यांना स्वराज्य मिळाले. पण शेती समोरच्या समस्यांनी नव्या पध्दतीने तोंड उघडले होते. जुने गेले आणि नवे आले या म्हणीप्रमाणे नव्या समस्या शेतीपुढे उभ्या राहिल्या. परिणामी नव्या स्वरूपात शेतकऱ्यांना चळवळी उभ्या करणे क्रमप्राप्त ठरले. शेतकऱ्यांच्या कल्याणकारी योजना, कर्जे व शेतसारा या प्रश्नावर तोडगा काढण्यासाठी ३ ऑगस्ट १९४७ रोजी शेतकरी कामगार पक्षाची स्थापना करण्यात आली. इ.स. १९५१ मध्ये कामगार किसान पक्ष, इ.स. १९५५ मध्ये भारतीय कामगार किसान, इ.स. १९७९ मध्ये श्री. शरद जोशी यांनी शेतकरी संघटना स्थापन केली. स्वाभिमानी शेतकरी संघटना स्थापन करून श्री. राजू शेटी यांनी झस व दूध उत्पादक शेतकऱ्यांना न्याय मिळवून देण्याचा प्रयत्न पश्चिम महाराष्ट्रात केला. श्री. सदाभाऊ खोत यासारख्या शेतकरी संघटनेच्या कार्यकर्त्यांमुळे मंत्रीपद मिळूनही शेतकऱ्यांच्या समस्या जशाच्या तशाच असल्याचे दिसते.

नवीन अर्थव्यवस्थेचा परिणाम व चळवळी :-

नवीन अर्थव्यवस्थेमुळे शेतकऱ्यांना नव्या समस्यांना सामोरे जावे लागत आहे. पूर्वीपासून असणाऱ्या समस्या कमी होत्या की काय म्हणून खाजगीकरण, उदारीकरण व जागतिकीकरण यामुळे निर्माण झालेल्या समस्या शेतीच्या मुळावर घाव घालत आहेत. अतीभारान्वयित राज्याचा सिध्दांत मागे पडून राज्याने लोककल्याणाच्या आपल्या कामातून काढता पाय घेतला आहे. परिणामी शेतीला मूफक दरात कर्जे, अनुदाने, शेतीसंबंधीत संशोधन या सगळ्याच गोष्टी मागे पडत आहेत. खतांच्या किंमती बेसुमार वाढत आहेत. दुषीत पर्यावरण यामुळे शेती पिकावर वेगवेगळ्या रोगांचा प्रादुर्भाव होत आहे. रासायनिक खतांमुळे शेतीची उत्पादकता कमी झाली. तंत्रज्ञानातील प्रगतीमुळे शेतीक्षेत्र वाढले मात्र गुणात्मक वाढ झाली नाही. ज्याच्या हाती ससा तो पारधी या उक्तीप्रमाणे जे शेतकरी सधन होते तेच आपल्या शेतीवर शेतीपुरक उजोग जसे की, दूध डेअरी, साखर कारखाने, जनावरांचे संगोपन, सुतमिल, लाकुड व्यवसाय या दुयम उजोगधंद्यातून उत्पादन मिळवित आहेत. तर काहींनी शेतकऱ्यांना हाताला धरून आमदारकी, खाजदारकी व इतर राजकीय सत्ता मिळविण्याचा उजोग चालू ठेवला आहे. परिणामी नव्या अर्थव्यवस्थेमध्ये शेतकरी चळवळीची वाताहत महाराष्ट्रातच नव्हे तर संपूर्ण भारतात होत आहे असे वाटते. कर्जबाजारीपणा, नापिकी यामुळे शेतकऱ्यांना आत्महत्या करण्याशिवाय पर्याय उरला नाही. अल्पभूधारक, शेतमजूर यांचे हाल विचारणारी संघटना व शेतकरी नेताच उरला नाही.

उपाय :-

शेतकऱ्यांच्या कल्याणासाठी चळवळ किंवा शेतकरी नेता जन्माला येईल असे होणे शक्य नसल्याने शेतकऱ्यांनी आपल्या समस्या सोडविण्यासाठी स्वतः पुढाकार घेणे गरजेचे आहे.

१. प्रथमतः शेतीक्षेत्र जेवढे शक्य आहे तेवढेच वाढवावे. कमी शेतीत जास्त उत्पादन काढण्याचा प्रयत्न करावा.
२. आधुनिक तंत्रज्ञानाचा वापर करून उत्पादकता वाढवावी.
३. सुक्ष्म सिंचनाचा उपयोग करून पाण्याची बचत व निसर्गावर मात करावी.
४. बाजारपेठ बघून उत्पादन घेण्यास प्रोत्साहन द्यावे.
५. सरकारने कर्ज माफ करण्यापेक्षा शेतकऱ्यांना कर्ज काढण्याची वेळ येणार नाही यासारखी परिस्थिती निर्माण करावी.
६. सिलिंग व जीवनावश्यक वस्तु सेवा यासारखे कायदे, अन्नसुरक्षा, मनरेगा यासारख्या योजना प्रभावीपणे व भ्रष्टाचारमुक्त राबवाव्या. स्वामीनाथन आयोगासारखे आयोग निर्माण केल्यास त्याची अंमलबजावणी करावी. अन्यथा दिखावा तरी निदान करू नये.
७. सामुहिक शेती व सामुहिक विक्री तत्व स्विकारून दलालांची साखळी मोडीत काढावी.
८. स्वतःच्या मालाची किंमत ठरविण्याची शक्ती शेतकऱ्यांमध्ये यावी यासारखी विक्रीव्यवस्था अस्तीत्वात आणावीत.
९. सेंद्रीय शेतीचा प्रयोग सुरु करावा.

संदर्भ ग्रंथ

१. इंडियाज् स्टूडेंट्स फॉर इंडिपेंडन्स-बिपीनचंद्र व इतर
२. परिवर्तनवादी चळवळी - डॉ. विठ्ठल मोरे गौरव ग्रंथ - संपादक डॉ. राजशेखर सोलापूरे व इतर
३. वृत्तपत्रे - सकाळ, लोकसत्ता, तरुण भारत, टाईम्स ऑफ इंडिया
४. <http://ndl.iitkgp.ac.in>
५. www.baliraja.com
६. <http://marathivishwakosh.maharashtra.gov.in>

क्रांतीसिंह नाना पाटील यांचे स्वातंत्र्य चळवळीतील योगदान

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गोषवारा :

महात्मा फुलेच्या नंतर ग्रामीण जनतेच्या मनाची पकड घेणारा नाना पाटील यांच्या एवढामोठा नेता झाला नाही. आचार्य अत्रे म्हणतात की, साता-याच्या मुशीत तयार झालेले एक अद्भुत रसायन म्हणजे नाना पाटील हे होय. नाना पाटील यांचा जन्म सांगली जिल्हयातील येडे मच्छिंद्र या गावी झाला. त्यांचे प्राथमिक शिक्षण येडे मच्छिंद्र या गावी झाले तर सातवीचे पर्यंतचे शिक्षण इस्लामपूर येथे झाले. १९२० मध्ये त्यांना तलाठ्याची नोकरी लागली होती. परंतु स्वातंत्र्य चळवळीला वाहुन घेतल्यामुळे नोकरीचा राजीनामा दिला. लहानपणी त्यांना कुस्तीची फार आवड होती. तसेच शेतीची कामे करणे, किर्तन, भजन करणे हे त्यांचे छंद होते.

सत्यशोधक चळवळीत सहभाग :

क्रांतीसिंह नाना पाटील यांच्यावर महात्मा फुले यांचा फार मोठा प्रभाव होता. १९११ पासून ते राजर्षी शाहु महाराज, भास्करराव जाधव यांच्या प्रेरणेने सत्यशोधक चळवळीत सहभाग घेतला. सत्यशोधक चळवळीचा प्रसार केला. ब्राम्हणशाहीला विरोध, स्त्री शिक्षणाचा पुरस्कार, अस्पृश्यता निवारण, सत्यशोधक विवाह पध्दतीचा पुरस्कार केला. १९२० मध्ये त्यांनी आपला विवाह सत्यशोधक पध्दतीने केला. तसेच आपल्या कुटूंबीयांचा विवाह देखील सत्यशोधक पध्दतीने केला. थोडक्यात नानानी सत्यशोधक चळवळीचा प्रसार केला.

स्वातंत्र्य चळवळीत प्रवेश :

१९२० मध्ये लो. टिळकांचा मृत्यु झाला आणि स्वातंत्र्य चळवळीचे नेतृत्व म. गांधींच्याकडे आले. नाना पाटील यांना म. गांधींच्या विचारांचे आर्कषण वाटत असे. म. गांधींनी १९२० मध्ये असहकार चळवळीचा प्रारंभ केला. त्यामध्ये नाना पाटील यांनी सहभाग घेतला. यातूनच त्यांचे नेतृत्व पुढे आले आणि ते महाराष्ट्राचे उठाऊ पुढारी झाले. १९४२ च्या चले जाव चळवळीत त्यांनी खुप मोठा पराक्रम गाजवला.

१९४२ चे चले जाव आंदोलन, प्रति सरकारची स्थापना :

८ ऑगस्ट १९४२ ला म. गांधीजींनी चले जाव आंदोलन सुरु केले. गांधीजींनी करा किंवा मरा हा संदेश जनतेला दिला. संपुर्ण भारतभर हे आंदोलन सुरु झाले. सातारा जिल्हयात हे आंदोलन पेटले. सातारा जिल्हयात क्रांतीसिंह नाना पाटील यांनी प्रति सरकारची स्थापना केली. या सरकारची स्थापना करुन इंग्रजांना आव्हानच दिले. प्रति सरकार म्हणजे इंग्रजांची गुलामगिरी फेकुन देऊन स्वतंत्र म्हणुन वावरणा-यांचे सरकार होय. प्रति सरकारचे जे सैनिकांचे दल होते ते तुफानी सेना म्हणुन ओळखली जाते. यांनी इंग्रजांची रेल्वे लुटली, पोस्ट लुटले ते पैसे प्रति सरकारच्या विधायक कामासाठी वापरला. प्रति सरकारने विधायक कामे करण्यास सुरुवात केली. गांधी विवाह, स्वदेशी वस्तुचा वापर, मदयपानास विरोध, हुंडा प्रथेला विरोध करणे इ. प्रकारची विधायक कामे केली. नाना पाटील शेवट पर्यंत इंग्रजांना सापडले नाहीत. भुमीगत राहुन त्यांनी क्रांतीकारकांचे नेतृत्व केले. त्यांना पकडुन देणा-यास इंग्रजांनी

५००० रु. बक्षीस जाहीर केले होते. परंतु ते इंग्रजांना शेवट पर्यंत सापडले नव्हते. प्रति सरकारचे शाहीर शंकरराव निकम डफावर थाप मारून विचारतात. पकडील कोण नानाला ! आमच्या नेत्याला !! धरील कोण जळत्य अग्नीला !! गवसणी कोण घालील आभाळाला ! प्रति सरकार मध्ये सर्व जाती धर्माचे लोक होते. ब्राम्हण, मराठे, कुणबी, मुसलमान, माळी, वाणी, शिंपी, महार, मांग, चांभार, रामोशी, धनगर, कुंभार इ. जातीचे लोक त्याच्या प्रति सरकार मध्ये होते.

शेतकरी कामगार पक्ष स्थापनेत पुढाकार : (३ ऑगस्ट १९४७)

मुंबई प्रांताचे मुख्यमंत्री बाळासाहेब खेर यांचा कारभार शेतकरी, कामगार यांच्या हिताचा नाही तर तो फक्त भांडवलदारांच्या हिताचा आहे. या गोष्टीमुळ महाराष्ट्रातील शेतकरी, कामगार नेत्यांनी शेतकरी कामगार पक्षाची स्थापना केली. यामध्ये शंकरराव मोठे, भाऊसाहेब राऊत, ज्ञानोबा जाधव, केशवराव जेधे, दत्ता देशमुख, डी.जी.लाड, नाना पाटील यांचा पुढाकार होता. शे.का.प. च्या वाढीसाठी नानांनी खुप दौरे केले. पण पक्षाचे सरचिटणीस शंकरराव मोरे यांच्या त्याचा वाद झाला. यामुळे ते शे.का.प. मधुन बाहेर पडले.

मार्क्सवादी पक्षात प्रवेश :

शे.का.प. सोडून नानांनी मार्क्सवादी कम्युनिष्ट पक्षात १९५४ मध्ये प्रवेश केला. कम्युनिस्ट पक्षात आल्यावर त्यांनी शेतकरी कामगार यांची आघाडी स्थापन केली. भुमिहीन मजूर यांची आघाडी स्थापन केली. शेती मालाचे भाव , सक्तीची लेव्ही, कर्ज प्रकरणे या विरोधात लढे दिले. त्यांनी आयुष्यभर शेतकरी, कामगार यांचे हित जोपासले.

संयुक्त महाराष्ट्र चळवळीत सहभाग :

मार्क्सवादी कम्युनिस्ट पक्षात प्रवेश केल्यानंतर नानांनी संयुक्त महाराष्ट्र चळवळीत या पक्षातर्फे सहभाग घेतला. मुंबई सह संपुर्ण महाराष्ट्र बनला पाहिजे अशी त्यांनी मागणी केली. या चळवळीत सहभाग घेतल्या बद्दल त्यांना ३ महिने निपाणी येथे जेलमध्ये ठेवण्यात आले होते. तसेच गोवा मुक्ती लढयातही त्यांनी सहभाग घेतला होता. धरणग्रस्त व भुमिहीनांच्या लढयात सहभाग फलटण तालुक्यातील खंडकरी शेतक-यांना जमिनी अल्प खंडाने, दिर्घ मुदतीच्या कराराने तेथील कारखानदारांने घेतल्या होत्या. त्या शेतक-यांना परत मिळाव्यात. म्हणून नानांनी किसान सभेच्या नेतृत्वाखाली लढा सुरु केला. तेव्हा तेथील शेतक-यांना त्याच्या जमिनी परत मिळाल्या. तसेच शेतक-यांची कर्जे, सक्तीची, लेव्ही वसुली, शेत मजुरांची वेतन, शेती मालाचे भाव या विविध प्रश्नावर नानांनी लढे दिले होते.

योग्यता :

नाना पाटील हे चार वेळा बीड या मतदार संघातून लाक सभेवर निवडून आले होते. खासदार असताना त्यांनी कम्युनिष्ट पक्षाच्या वाढीसाठी प्रयत्न केले. त्यांचे व्यक्तिमत्व जबरदस्त होते. त्यांचे वक्तृत्व, उपमा, अलंकार उदाहरणे यांचे भांडार होते. १९४२ पासून ते संपूर्ण महाराष्ट्राचे नेते झाले होते. १९५४ मध्ये त्यांनी अखिल भारतीय किसान सभेचे अध्यक्ष पद भुषविले होते. तसेच अखिल भारतीय शेत मजुर संघटना त्यांच्या अध्यक्षते खाली स्थापन झाली होती. आचार्य अत्रे यांनी नाना पाटील गौरवांक काढून त्यांना क्रांतीसिंह ही पदवी बहाल केली. तसेच भाई माधवराव बागल यांच्या मते नाना पाटील म्हणजे सामान्य माणूस तुटपुंजे शिक्षण, पण गरीब, पिडीत जनतेविषयी आंतरिक जिवाळयापुढे ते जनतेला आकर्षित करू शकले आणि कार्य प्रणव करू शकले. तत्कालीन मोठे-मोठे कर्तृत्व त्यांच्यापुढे फिके पडले.

संदर्भ:

- १) शिवाजी विद्यापीठ, कोल्हापूर दूर शिक्षण केंद्र महाराष्ट्रातील समाज सुधारणेचा इतिहास २००८ .
- २) महाराष्ट्रातील समाजसुधारणेचा इतिहास, प्रा. व्ही. बी. पाटील के. सागर प्रकाशन पुणे २००४.
- ३) डॉ. बाबासाहेब आंबेडकर गौरव ग्रंथ महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ शासकीय मध्यवर्ती मुद्रणालय-२००६
- ४) गजानन भिडे-आधुनिक भारताचा इतिहास अनिरुद्ध पब्लिशिंग हाऊस पुणे-२०००.

कृष्णराव भालेकर यांचे सत्यशोधक चळवळीतील कार्य

प्रा.एस.वाय. पाटील
इतिहास विभाग प्रमुख,
भोगावती महाविद्यालय, कुरुकली

म.फुलेच्या सत्यशोधक चळवळीतील एक अग्रणी नाव म्हणजे कृष्णराव भालेकर होय. म.फुले यांची सत्यशोधक चळवळीचा प्रसार करण्याचे काम भालेकर यांनी केले. फुले व भालेकर हे जवळचे नातेवाईक होते. त्यांचे विचार देखील जुळत होते म्हणूनच त्यांना प्रती फुले असे म्हटले जात.

पुर्ण वृत्तांत :

इ.स. १८५० मध्ये कृष्णराव भालेकरांचा जन्म पुण्याजवळ भांबुर्डे येथे झाला. त्यांचे शिक्षण तेथेच झाले. १८६८ मध्ये पुणे जिल्हा कोर्टात त्यांनी नोकरी केली. फुले यांचा शिवाजीचा पोवाडा व ब्राम्हणाचे कसब हे साहित्य वाचनात आले आणि ते म.फुले यांच्या चळवळीमध्ये सहभागी झाले. सत्यशोधक समाजाच्या कार्यकारिणीवर त्यांची निवड झाली. १८७५ मध्ये त्यांनी स्वामी दयानंद सरस्वती यांचे भाषण भांबुर्डे येथे घेतले.

दिनबंधुचे संपादक :

१८७१ मध्ये त्यांनी भांबुर्डे येथे एक ग्रंथालय काढले. त्या ग्रंथालयात लोककल्याणेच्छु व ज्ञानचक्षु ही दोन पत्रे येत असत. यातूनच त्यांना दिनबंधु वृत्तपत्र काढण्याची कल्पना सुचली. १८१७ मध्ये दिनबंधु हे सत्यशोधक चळवळीतील पहिले पत्र कृष्णराव भालेकरांनी सुरु केले. हे वृत्तपत्र चालविण्यासाठी त्यांनी आपले घर जमिन विकावी लागली. दिनबंधुत भालेकर, फुले, लोखंडे यांचे लेख येत असत ते लेख सत्यशोधक विचारांवर आधारलेले व चळवळीचा प्रसार करणारे असत. जानेवारी १८७७ मध्ये दिनबंधुचे फक्त १३ वर्गणीदार होते ते १८८० मध्ये त्यांची संख्या ३२० एवढी झाली.

ग्रंथ संपदा :

१. पोवाड
२. हितोपदेश
३. शेतक-यांचे मधुर गायन
४. भालेकर कृत उपदेशपर लावण्या
५. बळीबा पाटील
६. पंच खेळ
७. शास्त्राधार
८. शेतक-यांनो डोळे उघडा

भालेकरांच्या अंगी नेतृत्व , वक्तृत्व हे गुण होते तसेच त्यांना लेखनाची हौस होती.

कार्य :

पुणे येथे सुशिक्षण गृहाची स्थापना :

प्राथमिक शिक्षण सक्तीचे असावे या मताचे भालेकर होते. अडाणी, निरक्षर शेतक-यांची मुले शिकावीत त्यासाठी .त्यांनी पुणे येथे सुशिक्षण गृह काढले. या गृहात फक्त १२ रुपयात भोजनासह राहण्याची व्यवस्था होती. नंतरच्या काळात हे गृह भालेकरांनी फुलेंच्या स्वाधीन केले.

दिनबंधु सार्वजनिक सभेची स्थापना : (इ.स १८८४)

भारतीय समाजात शिक्षण प्रसार करण्यासाठी तसेच जाती व्यवस्था, अस्पृश्यता निवारण्यासाठी या सभेची स्थापना केली. ब्रिटीशांना भारतीय लोकांच्या सार्वजनिक कळवून त्यांच्या विरोधात दाद

मागणे या उद्देशासाठी या सभेची स्थापना केली. तसेच या सभेच्या माध्यमातून स्वदेशी वस्तुचा प्रसार करावा, मद्यपान बंदीचे काम करावे यासाठी प्रयत्न केले. तसेच दीनबंधु, सार्वजनिक सभेने शिक्षण सक्तीचे असावे या साठी दीनबंधु फ्री स्कूलची स्थापना केली. या शाळेसाठी बडोद्याचे सयाजीराव गायकवाड यांनी देणगी दिली. या शाळमध्ये विद्यार्थ्यांची संख्या ५०० पेक्षा ही जास्त होती. सत्यशोधक समाजाला आलेली मरगळ दुर करण्यासाठी भालेकर व त्यांच्या मित्रांनी १८८५ मध्ये पुणे शहरात सत्यशोधक समाजाच्या झेंड्यांची मिरवणुक काढली. त्यामुळे म.फुले यांच्या पेक्षा भालेकरच हे सत्यशोधक चळवळीत अधिक सक्रिय असल्याची चर्चा सुरु झाली होती.

शेतकरी व कामगारांच्या प्रश्नासंबंधी चिंतन :

भालेकरांनी १८९३ मध्ये शेतक-यांचा कैवारी हे पत्र काढले. या पत्रकात त्यांनी शेतकरी व कामगारांच्या प्रश्नांना वाचा फोडली. शेतक-यांनी आपली पारंपारिक पध्दती बदलून आधुनिक पध्दतीने शेती करावी. तसेच सरकारने शेतक-यांना बियाणे, खते, अवजारे, उपलब्ध करून द्यावीत तसेच विहीरी, जलसिंचनाच्या सोयी उपलब्ध करून द्याव्यात असे सांगितले. शेतक-यांच्या मुलांना शिक्षण द्यावे. लोकल फंडाच्या माध्यमातून तालुक्याच्या ठिकाणी शेतक-यांच्या मुलांसाठी वस्तीगृह काढण्यात यावीत. तसेच कामगारांचे वेतनवाढ करून त्यांना आरोग्याच्या सोयीचा पुरवठा करावा. कामगारांनी लघु उद्योग सुरु करावे. तसेच सावकारांचे कर्ज काढू नये. जर का शेतकरी व कामगार वर्ग संघटीत होऊन स्वावलंबी झाले तर ते सावकारांच्या कचाट्यातून सुटतील असे मत त्यांनी मांडले. साक्षर झालेल्या शेतक-याला कामगारांना सावकार फसविणार नाही असे मत भालेकरांनी शेतक-यांचा कैवारी या पत्रातून मांडले.

भारतीय राष्ट्रीय सभा यावर टिका : १८८९ मध्ये दीनबंधु सार्वजनिक सभेच्या वतीने पुण्यात प्रचंड सभा घेतली. त्या सभेमध्ये ३ ठराव समंत केले.

१. भारतातील ९९ % लोकांना राष्ट्रीय सभा काय आहे हे माहित नसेल तर त्या सभेस राष्ट्रीय सभा म्हणता येणार नाही.
२. राष्ट्रीय सभा ही फक्त उच्चवर्णीय ब्राम्हण लोकांची असून त्यामध्ये इतर जातीच्या लोकांना अल्प प्रमाणात स्थान आहे.
३. राष्ट्रीय सभा राष्ट्राकडून म्हणजे उच्च वर्णियांकडून निवडलेली परंतु बहुसंख्य कनिष्ठ वर्णियांना ती मान्य नाही. १८९५ मध्ये भारतीय राष्ट्रीय सभेचे अधिवेशन पुण्यात भरले. शेतक-यांच्या प्रश्नाला वाचा फोडण्यासाठी भालेकरांनी राष्ट्रीय सभेपुढे २२ फुट उंचीचा शेतक-यांचा कापडी पुतळा उभा केला आणि राष्ट्रीय सभेला प्रश्न केला की. "Out of our nineteen croes are their, nineteen to explain our grievances ? थोडक्यात शेतक-यांना राष्ट्रीय सभेत समावून घेतले नाही तर त्या सभेला राष्ट्रीय सभा म्हणता येणार नाही असे मत त्यांनी मांडले.

इतर कार्य :

वि.रा. शिंदे यांच्या डिस्प्रेड क्लासेस मिशन मध्ये भालेकरांनी प्रसारक म्हणून कार्य केले. या मिशन मधुन दलितांच्या प्रश्नांना वाचा फोडली. निराश्रीत हिंदु व ब्राम्हण क्षत्रिय नावाची पुस्तिका लिहली. पेशवाईत हिंदुच्या कल्याणाचे एक ही कृत्य झाले नाही असे त्यांनी त्या पुस्तिका मध्ये लिहले. तसेच सक्तीच्या शिक्षणाबद्दल त्यांनी भांबुंडे येथे सभा घेतल्या.

योग्यता :

महात्मा फुले व कृष्णराव भालेकर यांचे एकंदरीत ब्रिटीश सरकार काँग्रेस, स्वातंत्र्य चळवळ, दलित सुधारणा, शिक्षण प्रसार या बाबतीत दोघांची ही भूमिका साम्य होते. त्यांचे व्यक्तिमत्व अत्यंत प्रभावी रुबाबदार होते. शेतकरी व कामगारांच्या प्रश्नांना त्यांनी वाचा फोडली. शेतक-यांच्या मुलांना शिक्षण मिळावे म्हणून त्यांनी प्रयत्न केले.

संदर्भ

- १) गजानन भिडे-आधुनिक भारताचा इतिहास अनिरुद्ध पब्लिशिंग हाऊस पुणे-२०००
- २) शिवाजी विद्यापीठ, कोल्हापूर दूर शिक्षण केंद्र महाराष्ट्रातील समाज सुधारणेचा इतिहास २००८
- ३) महाराष्ट्रातील समाजसुधारणेचा इतिहास, प्रा. व्ही. बी. पाटील के.सागर प्रकाशन पुणे २००४

राष्ट्रसंत तुकडोजी महाराजांची वैचारीक चळवळ (इ.स. १९०९ ते १९६८)

प्रा. डी. ए. पवार,
सहाय्यक प्राध्यापक,
राज्यशास्त्र विभाग,
विवेकानंद कॉलेज, कोल्हापूर.

२० व्या शतकात गाडगे महाराजांनंतर दुसरा महान कर्मयोगी म्हणजे राष्ट्रसंत तुकडोजी महाराज होय. नागपुर विद्यापीठास त्याचे नाव दिले आहे. भारताचे राष्ट्रपती राजेंद्र प्रसाद यांना तुकडोजी महाराजांना राष्ट्रसंत ही उपाधी दिली होती. त्यांचे मुळ नाव माणिक बंडोजी ठाकुर असे होते. पंढरपुरचा विठोबा हे त्यांचे कुलदैवत असल्यानं त्यांच्यावर भजन, किर्तन, पुजा अर्चा इ. संस्कार झाले. तुकडोजी महाराजांना अडकुजी महाराज भेटले त्यांना आपले गुरु मानले.

पुर्व वृत्तांत :

१० एप्रिल १९०९ रोजी अमरावती जिल्हयातील यावली या गावात राष्ट्रसंत तुकडोजी महाराज यांचा जन्म झाला. त्यांचे शिक्षण चौथी पर्यंत झाले. शाळेत असतानाच त्यांना भजन, किर्तनाचे वेड होते. वरखेडला समर्थ अडकुजी महाराजांच्या किर्तनाला ते डफळी वाजवु लागले. अभंग, किर्तन म्हणणे, खंजीर वाजविणे तुकडोजी महाराजांना आवडत असे. तुकडोजी महाराजांनी आपल्या रसाळ वाणीने संपूर्ण भारत देशाला भुरळ घातली. ते देशभक्तीलाच ईश्वरभक्ती मानत आणि देशाच्या स्वातंत्र्याला मोक्ष मानत असत. म. गांधी १६ जुलै १९३६ पासून वर्ध्यास राहावयास गेले तेव्हा गांधीजी व तुकडोजी महाराज एक महिना सोबत राहिले. तेव्हापासून त्यांनी देशभक्तीला स्वतःस अर्पण केले. १९३६ ते १९४२ या काळात तुकडोजी महाराजांनी लोकजागृती, धर्मजागृती, लोकसंघटन या कामी स्वतःला वाहुन घेतले. जनतेला स्वातंत्र्यलढयात सामील व्हा असा संदेश ते आपल्या अभंगातून किर्तनातून देत होते. १९४२ मध्ये चंद्रपुर मध्ये आष्टी येथे जो लढा झाला. त्या लढयास तुकडोजी महाराजांनी प्रेरणा दिली होती. म्हणून त्यांना अटक झाली होती. स्वातंत्र्य मिळेपर्यंत त्यांना वर्धा, चंद्रपुर मध्ये प्रवेश बंदी होती.

श्री गुरुदेव सेवा मंडळाची स्थापना :

११ नोव्हेंबर १९४३ रोजी तुकडोजी महाराजांनी श्री गुरुदेव सेवा मंडळाची स्थापना केली. या मंडळाची उद्दीष्ट्ये समाजामध्ये एकी निर्माण करणे. राष्ट्रभक्ती वाढीस लावणे. मानवाची सेवा करणे इ. होती. सेवा मंडळाचा वृक्ष सतत वाढत गेला. आपल्या सद्कर्माची फुले ईश्वराला अर्पण करावीत असे ते म्हणत असत. ते अस्पृश्यता, जातीभेद पाळु नका, दारु पिऊ नका इ. संदेश या गुरुदेव सेवा मंडळाच्या माध्यमातून दिला. तसेच स्वातंत्र्यानंतर भारताची फाळणी झाली. यातूनच पाकिस्तानची निर्मिती झाली. यामुळे भारतात हिंदु मुस्लीम दंगली सुरु झाल्या. तेव्हा हिंदु मुस्लीमांनी आपापसात संघर्ष करु नये असे आवाहन त्यांनी केले. जगातील कोणताही धर्म हा दुस-या धर्मावर हल्ला करण्यास सांगत नाही. त्यामुळे सर्व धर्मियांनी बंधुभावाने एकत्र राहावे असे तुकडोजी महाराज यांनी सांगितले.

ग्राम गीता :

१९५३ च्या आषाढी एकादशीस चंद्रभागेच्या वाळवंटात तुकडोजी महाराजांना ग्रामगीता लिहण्याची स्फुर्ती मिळाली. ग्राम गीतेत त्यांनी जीवनाचे तत्वज्ञान मांडले आहे. ग्रामगीतेतून तुकडोजी महाराजांनी समाजातील सर्व घटकांना संदेश दिला आहे. परमेश्वराला माणुस द्या, मज माणुस द्या अशी

भीक ते मागतात.तसेच सर्वांवर प्रेम करा.माणसाने नेहमी चांगले काम करावे.चांगले विचार मनात आणावेत. तसेच माणसाने नेहमी उद्योगी असावे.उद्योग शिलतेमुळेच ऐश्वर्य येते असे ते म्हणत तसेच दुर्गुण,व्यसन यांना आपल्या पासुन दुर ठेवा.पाश्चात्य शिक्षण घेण्याऐवजी जीवन आवश्यक शिक्षण घ्या.अस्पृश्यता, हुंडा प्रथा याला विरोध करा.तसेच राष्ट्राचा विकास करण्यासाठी तरुणांना खेड्यांकडे चला असे संदेश आपल्या ग्राम गीता ग्रंथातुन दिला.

स्वातंत्र्य चळवळ आणि राष्ट्रसंत तुकडोजी महाराज :

तुकडोजी महाराज फक्त संत नव्हते तर ते राष्ट्रसंत ही होते. ते विविध कार्यक्रमातुन राष्ट्रीतांची पेरणी करत.जात, धर्म यांच्या पलिकडे जाऊन ते देशाचा प्रथम विचार करीत असत.आर.एस.एस. च्या स्वयंसेवकापुढे त्यांचे भाषण होत असत.तसेच हिंदु महासभेच्या कार्यक्रमांना ते उपस्थित असत त्याच्या भजनामधुन,किर्तनामधुन राष्ट्रभक्ती विषयी प्रेरणा देत असत.१९४२ मध्ये आष्टी चिमुन मध्ये जो लढा झाला त्या लढयास त्यांची प्रेरणा होती.

शिर्षिंझु धर्म परिषद :

२३ जुलै १९५५ रोजी जपान मध्ये भरलेल्या विश्वधर्म परिषदेसाठी राष्ट्रसंत तुकडोजी महाराज यांची निवड झाली. या धर्मपरिषदे मध्ये त्यांनी भारताचे प्रतिनिधी म्हणुन हिंदु धर्माविषयी भाषण केले.

स्वदेशीची पुरस्कार :

ब्रिटीश राजवटी विरुध्द त्यांनी स्वदेशी वस्तुचा पुरस्कार केला. स्वदेशीचा पुरस्कार करुन राष्ट्रभक्ती वाढीस लावली.चहा कॉफी, परदेशी कापड या परकीय वस्तुवर बहिष्कार टाकावा.त्याच्या ऐवजी स्वदेशी वस्तुंचा वापर करावा असे त्यांनी आपल्या ग्रामगीता ग्रंथात सांगितले.तसेच स्वदेशी उद्योगधंदे यामध्ये वाढ करावी.स्वदेशीचा वापर करुन गावचे धन हे गावातच राहावे असे त्यांनी सांगितले.

भुदान चळवळीस राष्ट्रसंत तुकडोजी महाराजांचे सहकार्य :

विनोबा भावे यांनी १९५१ पासुन भुदान चळवळ सुरु केली.भुदान चळवळीस सहकार्य करण्याच्या भुमिकेतुन १ मे १९५३ रोजी यवतमाळ जिल्हयातील पारवा या गावापासुन सुरुवात केली. केवळ १० दिवसामध्ये ११४१० एकर जमिन भुमिदानास मिळवुन दिली. याकामी आबासाहेब पारवेकर यांनी तुकडोजी महाराज यांना मदत केली.

गोवध बंदी कायदासाठी आग्रह :

गोवध बंदीचा कायदा करावा अशी विनंती त्यांनी घटना समितीचे अध्यक्ष डॉ. राजेंद्र प्रसाद यांच्याकडे केली गाय ही देशाची संपत्ती आहे.प्राण्यांची हत्या करणे हा धर्ममार्ग नसुन राक्षसी भक्तीची रीत आहे असे महाराज म्हणत.आपल्या भजन, किर्तनातुन बळी देण्याची प्रथा बंद करा असे त्यांनी सांगितले.

अस्पृश्यांसाठी मंदिरे खुली केली :

देवावर, देवळावर कोणा एका विशिष्ठ जातीचा हक्क नाही अशी त्यांची भुमिका होती. पंढरपुरचे विठोबाचे मंदिर अस्पृश्यांना खुले व्हावे यासाठी साने गुरुजींनी आमरण उपोषण सुरु केले. तेव्हा त्यास तुकडोजी महाराजांनी पाठींबा दिला.केवळ १ महिन्यात तुकडोजींनी विदर्भातील ५२ मंदिरे अस्पृश्यांसाठी खुली केली.मंदिरे अस्पृश्यांसाठी खुली झाली पाहिजेत.असा आग्रह त्यांनी ठरला. १९४५ मध्ये वरखेड येथे संत समेलन भरले होते.तेव्हा राष्ट्रसंत तुकडोजी महाराज यांनी साधु संताना राष्ट्र कार्याकडे वळावे असे आवाहन केले.तसेच त्यांनी कृष्टरोगी यांना आपलेच मानले होते.

स्त्री उध्दाराचे कार्य :

स्त्री ही अबला, दुर्बल नसुन ती एक शक्ती आहे असे तुकडोजी महाराज म्हणत.स्त्रियांनीच महापुरुष,थोरसंत,लढवय्ये पुरषांना जन्म दिला.यामुळे समाजामध्ये स्त्रीयांना समाज दर्जा असावा.तसेच त्यांना शिक्षण घेण्याचा हक्क असावा असे त्यांनी सांगितले.विषम समाज रचना, जातीय कलह, वर्गकलह, धर्मकलह हे गावाच्या अधःपतनाचे, नैतिक -हासाचे कारण होय असे ते म्हणत.

योग्यता :

अमरावती जिल्हयातील मोझरी या गावी ११ ऑक्टोबर १९६८ मध्ये त्यांचे निधन झाले. प्रत्येक व्यक्तीने ईश्वर भक्तीपासुन आत्मोद्धार करावा.समाजातील दीन दुबळयांचे कल्याण करावे हीच त्यांची प्रमुख शिकवण होती.भारताचे राष्ट्रपती राजेंद्र प्रसाद यांनी तुकडोजी महाराजांना राष्ट्रसंत ही उपाधी दिली.

संदर्भ:

- १) शिवाजी विद्यापीठ, कोल्हापूर दूर शिक्षण केंद्र महाराष्ट्रातील समाज सुधारणेचा इतिहास २००८ .
- २) महाराष्ट्रातील समाजसुधारणेचा इतिहास, प्रा. व्ही. बी. पाटील के. सागर प्रकाशन पुणे २००४.
- ३) डॉ.बाबासाहेब आंबेडकर गौरव ग्रंथ महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ शासकीय मध्यवर्ती मुद्रणालय-२००६

कों.श्रीपाद डांगेचे कामगार चळवळीतील आर्थिक विचार

संजय के. पाटील,
राज्यशास्त्र विभाग,
पंकज कला महाविद्यालय, चोपडा
ता. चोपडा, जि. जळगाव

स्वातंत्र्यापूर्वीच्या कालखंडात कामगार चळवळीला संघटीत करण्याचे कार्य लोकमान्य टिळकांनी केले. त्यांच्या कार्यापासून प्रेरणा घेवून जीवनभर कामगारांसाठी समर्पित भावनेने कार्य करणारे नेतृत्व म्हणजे कों.श्रीपाद डांगे होते. कामगार चळवळीचे नेतृत्व करित असताना कों.श्रीपाद डांगे यांनी देशाच्या आर्थिक परिस्थितीचाही जवळून अभ्यास केला होता. बदलत्या आर्थिक स्थित्यंतराविषयी कों.डांगे यांनी आपले मत व्यक्त करून त्याविषयी सविस्तर लेखनही केलेले होते. गिरणी कामगारांचे वेतनमंडळ वा पंचवार्षिक योजना याविषयी कों.श्रीपाद डांगे कामगारांना सखोल मार्गदर्शन करित होते. कों.डांगे यांचे आर्थिक विचार समजून घेण्याच्या दृष्टिने प्रस्तुत संशोधन विषयाची निवड केली आहे.

उद्दीष्टे :-

1. कों.डांगे यांच्या कामगार चळवळीतील आर्थिक विचारांचा अभ्यास करणे.
2. कामगार वर्गाच्या आर्थिक शोषणास कारणीभूत घटकांचा शोध घेणे.
3. कों.डांगे यांनी देशाच्या आर्थिक स्थितीत सुधारणा करण्यासाठी सुचविलेल्या आवश्यक उपायांचा अभ्यास करणे.

अवमूल्यनास विरोध :-

स्वातंत्र्योत्तर काळात भारतीय अर्थव्यवस्थेच्या स्वरूपात बदल होत होता. १९६२ च्या भारत-चीन युद्धानंतर देशात मोठा दुष्काळ पडला होता. याच काळात भारताचे अर्थमंत्री टी.टी.कृष्णाम्माचारी यांनी राजीनामा दिल्याने त्यांच्या जागी सचिन चौधरी यांची नेमणूक करण्यात आली होती. माजी अर्थमंत्री टी.टी.कृष्णाम्माचारी यांच्यावर अवमूल्यन करण्याचा दबाव आला होता. त्याला दाद न देता त्यांनी राजीनामा देणे पसंत केले होते. ६ जून १९६६ रोजी आंतरराष्ट्रीय विनिमयाच्या क्षेत्रात रुपयाचे अवमूल्यन ३७ टक्के केल्याचे भारत सरकारने जाहीर केले. कों.श्रीपाद डांगेनी सरकारच्या अवमूल्यनाच्या निर्णयास विरोध केला. "भांडवलवादी देशातील भांडवलदारवर्ग संसदीय लोकशाहीच्या बुरख्याआड लपून स्वतःची हुकुमशाही कशी चालवितो याचे दर्शन, रुपयाचे अवमूल्यन करण्यासाठी जी पध्दती वापरण्यात आली, या पध्दतीने जनतेला घडवून दिले." कारण अवमूल्यनाच्या निर्णयावेळी लोकसभेत हा विषय चर्चिला गेला नव्हता, लोकनियुक्त लोकसभेला, मंत्रिमंडळाला विश्वासात न घेता एकतर्फी निर्णय तत्कालिन पंतप्रधान इंदिरा गांधींनी घेतला होता. 'भांडवली देशात जनतेच्या हाती असते फक्त मत, खरी सत्ता असते ती भांडवलदारांच्या हाती,' याची प्रचिती या निर्णयावरून आलेली दिसते. अमेरिकन भांडवलदारांच्या दबावाला बळी पडून अवमूल्यन करण्यात आले होते. या निर्णयावेळी भारतीय जनतेच्या हिताचा कोणताही विचार करण्यात आला नव्हता.

कामगार वर्गाचे शोषण :-

भारतीय कम्युनिस्ट पक्षाने अवमूल्यनाच्या निर्णयास विरोध केला होता. अवमूल्यनामुळे देशातील महागाईचा दर मोठ्या प्रमाणात वाढणार होता. त्याचा परीणाम सर्वसामान्य कामगार, शेतकरी या वर्गावरच होणार होता. अवमूल्यनानंतर महागाई वाढीच्या प्रमाणानुसार कामगारांच्या पगारात वाढ कधीच होत नसते, याची जाणीव कों.श्रीपाद डांगेनी, "कामगार वर्गावर अवमूल्यनाचा हल्ला" या पुस्तिकेद्वारे सरकारला करून दिली होती. अवमूल्यनामुळे देशाची आंतरराष्ट्रीय पत खाली गेली होती. अवमूल्यनावेळी तत्कालिन पंतप्रधान मोरारजी देसाईंनी काही सूचना केल्या होत्या,

1. For the next twelve months, there should not be any increase in wages and in salaries. The workers would accept this discipline if the level of dividend distribution is frozen, the cost of living index is stabilized and a climate of austerity is created in the country.
2. Working hours should be increased in factories as well as office.

3. Every employer employing more than 50 persons should pay one-third of wages in kind and government should see to it that the basic necessities are supplied in sufficient quantities and at reasonable prices to employers. This would help to stabilize the cost of living index.
4. All expenditure on community development will have to be stopped and there will have to be a drastic cut in social welfare expenditure, if conditions do not improve.
5. Services of the army should be utilized for the time for adequate distribution of fertilizers, pesticides, better seeds and water to agriculturists. This is necessary to impart a sense of urgency to the problem of agricultural production.”²

कामगारांचे पगार कमी करावेत, कामाचे तास वाढवावेत, सामाजिक सेवांवरील खर्च कपात करावी, शेतकऱ्यांना खते, बी-बियाणे वाटपासाठी सैनिकांचा वापर करावा, या सूचना केल्या होत्या. या मोरारजी सरकारच्या सूचना म्हणजे कामगार वर्गाचे शोषणच होते. कॉ.श्रीपाद डांगे यांनी भाव वाढीच्या कारणांचा अभ्यास करून संपत्तीचे विषम वाटप, मक्तेदारी भांडवलाचे केंद्रीकरण, संपत्ती व मिळकतीचे उत्पादन व वितरण यामधील समतोलाचा अभाव ही मूळ कारणे असल्याचे स्पष्ट केले होते. कॉ.डांगेनी मोरारजी देसाईच्या सूचनांना प्रखरपणे विरोध केला.

”कामगार वर्गाने, ट्रेड युनियन चळवळीने, लोकशाहीवादी शक्तींनी आमच्या राष्ट्राचे स्वातंत्र्य, त्याची अवस्था, जनतेचे जीवन धोक्यात असल्याने एकजूट केली पाहिजे.”³ कारण महागाई वाढीचा सर्व भार कामगार वर्गावरच टाकण्यात आला होता. नंतरच्या काळात सरकारच्या जनताविरोधी धोरणांना भारतीय कम्युनिस्ट पक्षाने विरोध करित देशभर महागाई विरोधी चळवळी उभारल्या होत्या. कामगारवर्गाला संकटात असताना बळ देण्याचे कार्य कॉ.श्रीपाद डांगे यांनी केले होते. कामगारांना त्यांचे हक्क मिळवून देण्यासाठी कोणत्याही गोष्टीची तमा न बाळगणारा कामगार नेता म्हणून कॉ.डांगे नेहमी पुढे असत. भाववाढीच्या मूळ कारणांचा शोध घेवून त्या पूरक असल्याने सरकारला दिशा निर्देशन करण्याचे व कामगार वर्गाच्या आर्थिक शोषणाविरुद्ध पर्याय शोधण्याची अभ्याससूचक कॉ.श्रीपाद डांगेमध्ये होती.

भारतीय अर्थव्यवस्था : डॉ.गाडगीळ व कॉ.डांगे :-

डॉ. धनंजय गाडगीळ हे उदारमतवादी विचारवंत होते. त्यांनी भारताच्या सामाजिक व राजकीय जीवनात मोलाची भर घातली होती. अध्यापन, संशोधन आणि प्रशासन हे डॉ.गाडगीळांच्या कार्याची मुख्य तीन अंगे होती.” १९३० साली सर्व्हंट्स ऑफ इंडिया सोसायटीच्या विद्यमाने त्यांनी पुण्यात गोखले अर्थशास्त्र संस्थेची स्थापना केली. या संस्थेचे संचालक म्हणून १९३० ते १९६६ पर्यंत काम केले.”⁴ या माध्यमातून गाडगीळांनी शिक्षण, शेती, दुष्काळ, जलसिंचन या प्रश्नांवर बरेच लेखन केले होते. डॉ.गाडगीळ यांच्या कार्याची दखल तत्कालिन पंतप्रधान नेहरुंनी घेतली होती. त्यामुळे १९६७ ते १९७१ या काळात डॉ.धनंजय गाडगीळ यांना नियोजन मंडळाच्या उपाध्यक्षपदाची जबाबदारी देण्यात आली. नियोजन मंडळाचे उपाध्यक्ष असताना भारताच्या अर्थव्यवस्थेत व आर्थिक धोरणात त्यांनी आमूलाग्र बदल सूचविले होते. त्यांच्या कार्याचा कॉ.श्रीपाद डांगे यांना कामगार चळवळीत काम करताना जवळून परिचय झाला होता. गिरणी कामगारांच्या वेतनाचा प्रश्न सोडवण्यातही डॉ.धनंजय गाडगीळांचे अभ्यासपूर्ण योगदान होते.

गिरणी कामगारांचे वेतन लढा :-

१९३७ साली बॉम्बे टेक्सटाईल्स इनक्वयरी कमिटीवर डॉ.गाडगीळांची नियुक्ती करण्यात आली होती. १९३० सालच्या मंदीच्या काळात गिरणी-मालकांनी कामगारांच्या वेतनात २५ टक्के कपात केली होती. ती रद्द करून जादा वेतनवाढ मिळावी यासाठी मुंबई कामगारांचा लढा कॉ.डांगेच्या नेतृत्वाखाली सुरु होता. गिरणी मालक गिरणी तोट्यात असल्याने कामगारांना काहीही वाढ देणे परवडणार नाही असे म्हणत होते. तेव्हा या कमिटीसमोर कॉ.डांगे यांनी साक्ष देवून कंपनी आपले नफे दडपून खोटे हिशोब दाखवित असल्याने कंपनीच्या आर्थिक स्थितीची छाननी करण्याची मागणी केली. डॉ.धनंजय गाडगीळ यांनी हा प्रश्न हाती घेतला. या संदर्भात कॉ.डांगे म्हणतात, “Gadgil took up the question, to his surprise, he found that the mills were showing fraudulent losses by manipulating speculative transactions in cotton. Gadgil scrutinised the financial dealings of every mill and showed that the mill industry had made profits enough to restore the wage cut. It was cut. It was due to his efforts that the committee presided over by Jairamdas Daulatram gave us an increase of 25 percent.”⁵

गाडगीळ यांच्या भूमिकेवर गिरणी मालकांच्या प्रतिनिधी दबाव आणण्याचा प्रयत्न केला. तरी ते विचलीत झाले नाही. मात्र सखोल अभ्यास करून व तर्कशुद्ध मांडणी करून, कमिटीच्या इतर सदस्यांना गिरणी कामगारांच्या मागणीची न्याय्यता पटवून दिली. कॉ.डांगे यांनी गिरणी कामगारांचे प्रश्न सोडवित असताना भारताचा आर्थिक परिस्थितीचाही अभ्यास केला. तेव्हा मक्तेदारी भांडवलशाही घातक असल्याचे त्यांच्या लक्षात आले होते.

मक्तेदारी भांडवलशाही विकासाला घातक :-

कॉ.श्रीपाद डांगे यांच्या मते, "मक्तेदारी भांडवलशाही नष्ट झाल्याशिवाय भारताचा विकास वेगाने होणार नाही."⁶ डांगे यांना अभिप्रेत असणारी मक्तेदारी भांडवलशाही सर्व प्रकारचे खाजगी उद्योग असा नव्हता. तर जे उद्योग स्वतःच्या कष्टाने नव्हे तर सरकारने त्यांना अनेक प्रकारचे संरक्षण दिल्याने, सवलती दिल्याने मोठे झाले ते सर्वच मक्तेदार भांडवलदार होते.

भारतात हा कम्युनिस्ट व समाजवादी पक्षाच्या वतीने हा प्रश्न मांडला जात असतानाच डॉ.धनंजय गाडगीळ यांनी नियोजन मंडळाच्या कार्यक्रमात याच प्रश्नाला महत्त्व दिल्याने या प्रश्नाला नवा अर्थ प्राप्त झाला होता.

गाडगीळ हे समाजवादी वा मार्क्सवादी नसतानाही त्यांचे आर्थिक विचार उदारमतवादी असले तरी समाजवादी विचारसरणीच्या जवळ जाणारे होते. कॉ.डांगे यांचा मक्तेदार भांडवलशाहीला विरोध करण्याचे कारण म्हणजे मक्तेदार भांडवलशाही सत्तेचे व संपत्तीचे केंद्रीकरण करते, बाजारात गुणवत्तेच्या सुधारणेसाठी ज्या मुक्त स्पर्धेची व विकासाची आवश्यकता असते ती नष्ट करण्याचा प्रयत्न करते. मक्तेदार भांडवलदार हे प्रशासनाच्या निर्णय प्रक्रियेवर दबाव आणून त्या यंत्रणेवर आपला प्रभाव टाकून आपल्या सोयीचे निर्णय घेण्यास भाग पाडतात. त्यामुळे देशाचे मोठे नुकसान होते. यासंदर्भात कॉ.डांगे म्हणतात, "It would appear that resources in the economy are being specially diverted to the large private sector. The operation of all government sponsored finance organisations seem to work in this directions."⁷ खाजगी उद्योगांवर केंद्रीत अर्थव्यवस्थेत सरकारने निर्माण केलेल्या वित्तीय संस्था देखील उद्योगांकडेच आकर्षित होताना दिसत होत्या. कॉ.डांगे यांनी डॉ.धनंजय गाडगीळ यांच्या आर्थिक विचारांचा परामर्श व अर्थशास्त्रीय योगदानाची चर्चा केली होती.

गाडगीळ यांच्या अर्थशास्त्रीय विचारांचे मूल्यमापन :-

कॉ.श्रीपाद डांगे यांनी डॉ.धनंजय गाडगीळ यांच्या अर्थशास्त्रीय विचारांकडे विशेष आकर्षित झाले होते. गाडगीळ यांच्या मृत्यूनंतर त्यांच्या अर्थशास्त्रीय विचारांचे तत्वज्ञान कॉ.श्रीपाद डांगे यांनी मांडले होते. त्यात त्यांनी पुढील मुद्दे मांडले होते.

- *9.दुसरी पंचवार्षिक योजना तयार झाल्यानंतर ती अनेक मार्गांनी उधळून लावण्याचे बुद्धी पुरस्कर प्रयत्न मक्तेदार भांडवलदारांनी सुरु केले. हे डॉ.गाडगीळ यांच्या लक्षात आले होते.
२. देशाचा राज्यकारभार धनिक, व्यापारी, मक्तेदार भांडवलदार यांच्याकडून चालविला जात होता.
३. बँकाचे राष्ट्रीयकरण झाल्यावरही बँकांच्या पैशावर ओघ मक्तेदार भांडवलदारांकडे होते.
४. समाजात संपत्तीचे विषम वाटप झाले होते त्याचे कारण मक्तेदारी हेच होते.
५. गाडगीळांना शेती क्षेत्रात मूलभूत सुधारणा हव्या होत्या. त्यात जमीनदारी नष्ट करणे, जमिनीचे फेर वाटप करणे, शेतकऱ्यास पतपुरवठा करणे, सहकारी संस्थांची स्थापना करणे, उद्योगधंद्याचे विकेंद्रीकरण करणे या गोष्टींचा त्यांनी पुरस्कार केला होता.
६. समाजातील संपन्न वर्ग संपत्ती आपल्याकडे खेचून घेत असल्याने गरीबांसाठी आखलेल्या कल्याणकारी योजनेवरचा खर्च कमी झाला होता."⁸

यावरून कॉ.श्रीपाद डांगे यांनी गाडगीळांच्या कार्याचे सविस्तर अभ्यास करून गाडगीळांचे अर्थव्यवस्थेसंबंधीचे विचार पारदर्शकपणे मांडलेले होते. नवस्वतंत्र देशाच्या विकसनशील अवस्थेत क्रांतिकारी लोकशाही स्थापन करण्यासाठी डॉ. गाडगीळांच्या विचारांचे समर्थन कॉ.डांगे यांनी केले होते. म्हणजे कॉ.डांगे गाडगीळांच्या आर्थिक विचारांशी पूर्णपणे सहमत असल्याचे दिसून येते.

पंडीत नेहरुंचे अर्थशास्त्र व कॉ.डांगे :-

रशियन राज्यक्रांतीचा प्रभाव जगावर जसा पडला तसा नेहरु सारख्या विचारवंतावरही पडला होता. म्हणूनच भारताच्या स्वातंत्र्यानंतर रशियाच्या नियोजन पध्दतीचा स्वीकार करण्यात आला. भारतीय संविधानात पंचवार्षिक योजना व समाजवादी रचनेचा स्वीकार करण्यात आला. स्वतंत्र भारतात पंडीत नेहरु पंतप्रधान असल्याने नियोजनाची अंमलबजावणी करणारेही तेच होते. देशाची अर्थव्यवस्था हाताबाहेर गेल्याने पहिल्या पंचवार्षिक योजनेबद्दल नेहरुंनी असमाधान व्यक्त करून मार्क्सवादी विचारसरणी कालबाह्य होत असल्याचे मत त्यांनी व्यक्त केले. तेव्हा नेहरुंना भारतातील अर्थव्यवस्थेची वास्तव स्थितीचे दर्शन कॉ.डांगेनी करून दिले होते. कॉ.डांगे यांनी नियोजित अर्थव्यवस्थेत प्रगती तपासण्याची चार प्रमाण सांगितली, "पहिले प्रमाण म्हणजे भाव-बाजाराचे अराजक, वाटेल त्या किमती आणि अनियंत्रित चढत्या किमती व शेअर बाजारातील सट्टेबाजी नाहीशी करणे, दुसरे प्रमाण म्हणजे जिचा थांगपत्ता लागत नाही, चमत्कारिक अदृश्य व सार्वभौम अशा भांडवलशाहीच्या हातातील बाहुले म्हणजे बँकाचे भांडवल व भांडवल पुरवठा करणारी घराणी नष्ट झाली पाहिजेत. तिसरे प्रमाण म्हणजे स्थिर वेतन पध्दती, चौथे प्रमाण म्हणजे वेळोवेळी संपूर्ण अर्थकारणात वारंवार उद्भवणारी आर्थिक संकटे कायमची नाहीशी करणे होय." ^१

डांगेनी सूचविलेली प्रमाण ही तत्कालिन अर्थव्यवस्थेच्या विकासाच्या आड येणारी बांडगूळ होती. ती नष्ट केल्याशिवाय देशाची अर्थव्यवस्था भरभराटीस जावू शकत नाही. कॉ.डांगे यांनी सांगितलेली चारही प्रमाणे नियोजनबध्द अर्थव्यवस्थेच्या साम्राज्यवादी देशात दिसून येतात. त्यामुळेच त्यांची अर्थव्यवस्था मजबूत असते. भांडवलशाही केवळ कामगारांच्या लढ्यानेच नष्ट होईल, अशी अपेक्षा नेहरुंनी करणे योग्य होणार नाही त्यासाठी सरकारनेही आपल्या आर्थिक धोरणात परिवर्तन करणे गरजेचे होते, असे मत कॉ.श्रीपाद डांगे यांनी मांडले. त्यासाठी कॉ.डांगेची चार प्रमाणांची चतुःसूत्री आर्थिक नियोजनासाठी उपयुक्त होती.

निष्कर्ष :-

१. कॉ.डांगे यांनी अवमूल्यनामुळे महगाईत वाढ होणार असल्याने त्यांनी अवमूल्यनाचा विरोध केला होता.
२. कॉ.डांगे यांनी भाववाढीच्या मूळ कारणांचा शोध घेवून त्या पूरक असल्याने सरकारला दिशा निर्देशन करण्याचे व कामगार वर्गाच्या आर्थिक शोषणाविरुद्ध पर्याय शोधले होते.
३. कॉ.श्रीपाद डांगे यांनी भाववाढीच्या कारणांचा अभ्यास करून संपत्तीचे विषम वाटप, मक्तेदारी भांडवलाचे केंद्रीकरण, संपत्ती व मिळकतीचे उत्पादन व वितरण यामधील समतोलाचा अभाव ही मूळ कारणे असल्याचे स्पष्ट केले होते.
४. कॉ.डांगे मक्तेदारी भांडवलशाही घातक असल्याने त्यास त्यांनी विरोध केला.
५. नवस्वतंत्र देशाच्या विकसनशील अवस्थेत क्रांतीकारी लोकशाही स्थापन करण्यासाठी डॉ. गाडगीळांच्या विचारांचे समर्थन कॉ.डांगे यांनी केले होते.
६. देशाच्या अर्थव्यवस्था मजबूत करण्यासाठी कॉ.डांगेनी चार प्रमाणांची आर्थिक चतुःसूत्री स्पष्ट केली होती.

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भूमंडलीकरण के परिप्रेक्ष्य में नारी

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21 वीं सदी में एक बड़ी चुनौती बाजारवाद है। इस बाजारवादी संस्कृति से न केवल सारा जनमानस आक्रान्त है बल्कि भूमंडलीकरण एवं वैज्ञानिक युग में नैतिक मूल्य और आदर्श भी परिवर्तित हैं। 21 वीं सदी के सामरिक वर्ष में हिंदी नारी साहित्य चरमोत्कर्ष पर पहुँच चुका है। पिछले दशक के विभिन्न पडावों में नारी साहित्य ने रचनात्मकता के अनेक सोपान तय किये हैं। विभिन्न वादों विचारों और आन्दोलनों की परस्पर विराधाभासी प्रवृत्तियों के बीच नारी साहित्य ने निरन्तर उतार-चढ़ाव देखे हैं। नारी साहित्य भूमंडल के दौर में भारी उथल-पुथल और बदलते समय के रूपों को अपने अतीत में संजोए है। इस सदी की चुनौतियाँ समाज में नारी बदलाव की साक्षी हैं।

21 वीं सदी की चुनौतियाँ समाज में भारी बदलाव का साक्षी हैं। जीवन के सभी क्षेत्रों में व्यापक उथल-पुथल है। बहुराष्ट्रीय कम्पनियों का दावा उपभोक्तावाद का प्रवाह, मीडिया का फैलता जाल और पश्चिमी सभ्यता का समाज पर वर्चस्व दिनो दिन बढ़ रहा है। भूमंडलीकरण, उदारीकरण और तथाकथित आर्थिक सुधार अब सर्वत्र गूँज रहा है। श्री ओमप्रकाश तिवारी के शब्दों में “भारत में अच्छे माल की उपलब्धता, सस्ता दाम और बड़ा बाजार आदि विदेशी उद्योगपतियों के आकर्षण के प्रमुख कारण थे। देश के नेताओं द्वारा इन सबका दोहन करने वाली खुली छुट दे देते की नीतियाँ अपनाई गईं। यहाँ तक कि स्वदेशी का राग अलापकर ‘भारत का निर्माण भारतीयों द्वारा’ करने की घोषणा की गई। इस नवीन अर्थ नीति की परिणति यह है कि अमीर और गरीब के बीच की खाई दिन-दूनी रात-चौगुनी बढ़ रही है।”¹

भूमंडलीकरण के दौर में खड़ा नारी साहित्य परम्परा और आधुनिक युग के परस्पर अन्तर्विरोधों में जी रहे भारतीय समाज के यथार्थ को पहचानने की कड़ी चुनौती को निभा रही है। नारी साहित्य आज अपने समय और समाज से रूबरू है। नारी साहित्य में आज नारी को आत्मनिर्भर स्वावलंबन निडर आदि विमर्शी समस्याओं से निडरता से जुझने की साहसी आदि कई नई चुनौतियाँ और नये प्रश्नों को एक साथ जन्म दिया है। भूमंडलीकरण, उदासीकरण, बाजारवाद और उपभोक्तावाद का मौजूदा दौर वर्तमान समय की प्रमुख चुनौती है। इस दौर में नारी की समस्याएँ और तकलिफें बड़ी उसके संघर्ष का सामना करना पडा। आधुनिक नारी होकर भी उसकी समस्या कम नहीं हुई है। इसका चित्रण समकालीन महिला साहित्यकारों ने किया है वही दूसरी ओर नारी के पारिवारिक एवं सामाजिक शोषण की भयावहता विवेचित की है। सम्पत्ति आर्थिक अभाव में जी रही नारी उसका आर्थिक संघर्ष उसके नौकरी व्यवसाय में आनेवाली समस्याओं का चिंतनपरक विवेचन इस नारी साहित्य में दिखाई देता है। भारतीय नारी का जहाँ परंपरागत रूप है वही दूसरी ओर उसकी शिक्षा-दीक्षा आर्थिक स्वावलंबन, अपने अस्तित्व-अस्मिता के प्रति जागृति के कारण उसमें विद्रोहात्मक प्रवृत्ति भी पनपी है। जिसका निरूपण इस लेखिकाओं के साहित्य में प्रतिबिंबित हुआ है।

भूमंडलीकरण के दौर में नारी लेखन आज सामाजिक चेतना का वाहक बन गया है। इसमें मन्नू भंडारी, कृष्णा सोबती, शशिप्रभा शास्त्री, ममता कालिया, प्रभा खेतान, मृदूला गंग, मंजूल भगत उषा प्रियवंदा आदि कई नारियों ने नारी की समस्या उसके कई रूपों को विविध प्रकार से दर्शाने का प्रयास किया है। कृष्णा सोबती ने मित्रो मरजानी डर से बिछुड़ी और सूरजमुखी अँधेरे के इन उपन्यासों में बरसों से धूल, मिट्टी में दबी नारी को चित्रित किया गया है। उलझी हुई चाहत और नारी जीवन संघर्ष का दस्तावेज है। शशिप्रभा शास्त्री ने नारी मन की जटीलता गुत्थियों को सुलझाने का प्रयास किया है।

ममता कालिया का बेघर और 'नरक दर नरक' में भोगवादी दृष्टिकोण का दर्शाया है। मृदूला गर्ग ने नवीन नीतिमता पर आधारित मान्यताओं पर प्रश्न चिन्ह लगाए हैं। कमलेश बक्शी ने सुरंडा के बाहर में स्त्री-पुरुष संबंधों से जुड़ी नयी साहसपूर्ण दृष्टि का परिचय दिया है। सूर्यबाला का उपन्यासों में नारी को संकल्प स्वातंत्र के मूल्य से सम्मानित करते हुए नारी को मानवी रूप में प्रतिष्ठित किया है।

प्रभा खेतान के मतानुसार ज्यादातर नारीवादी चिंतकों का कहना है कि भूमंडलीकरण का खमियाजा स्त्री वर्ग को भोगना पड़ रहा है। अब तक राज्य कल्याणकारी भूमिका के अंतर्गत स्त्री को जो थोड़ी-बहुत सुरक्षा और सुविधा मिलती आई थी, स्त्रियों उससे वंचित होने लगी है। व्यक्तिवादी पुरुष आदर्शों पर आधारित एक नये वर्ग की पहचान उभरकर आई है। जिसमें स्त्री-पुरुष को समान होना है एवं समान स्तर पर भूमंडल का सामना करना है। नारीवादी चिंतकों के अनुसार भारत का जनतंत्र घरेलूपन के कल्ट में विलीन होता हुआ दिखाई देता है। जहाँ परिवार और गृहस्थी के निजी जगत को धर्म और संस्कृति के नाम पर जरजीह दी जा रही है। साथ ही इस नव पूँजीवाद ने स्त्री के यौन वास्तुकरण को बढ़ावा दिया है जिससे बाजार में होड एवं प्रतियोगिता के साथ पश्चिमी पुरुष के मूल्यों का वर्चस्व बढ़ा है। प्रभाजीने स्त्री होने की गुलामी को समझा और विचारों की पृष्ठभूमि पर सोचना शुरू किया। स्त्रीवादी अवधारणाओं की व्याख्याकार के रूप में लिखती रही है।

भूमंडलीकरण के दौर में इक्कीसवीं सदी का नारी साहित्य विविध विधाओं में समृद्ध हुआ है। कहानी उपन्यास, आत्मकथा आदि विधाओं ने सशक्त महिला लेखक दृष्टिगत होता है। वैश्वीकरण के कारण नारी को आर्थिक सत्ता को प्राप्त करना पड़ता है। इस आर्थिक सत्ता को प्राप्त करने के लिए स्त्री कहीं नौकरी करती है तो कहीं कार्य। आज स्त्री आर्थिकता के कारण आत्मनिर्भर बनती जा रही है। आज स्त्री के धार्मिक और आध्यात्मिक रूप में भी बदलाव आया है। इस कारण स्त्री प्रतिमा का लेखन अलग हो रहा है। आज नारी साहित्य आतंकवाद, पर्यावरणवाद, जलसंकट आदि को उठा रहा है। आज नारी की दृष्टि जागरूक बन गई है। वह सजगता से लिख रही है। "महिला उपन्यासकारों ने नारी स्वतंत्र अस्तित्व को पूरी सफलता के साथ अंकित किया है। इनके माध्यम से यह भी स्पष्ट होता है कि आज की नारी परम्परागत मूल्यों की अपेक्षा नये सामाजिक मूल्यों को सविस्तार कर रही है। उसमें विद्रोह करने की क्षमता है।"²

भूमंडलीकरण के कारण स्त्री की समाज में भूमिका बदल रही है। स्त्री अपना स्वतंत्र अस्तित्व निर्माण कर चुकी है। वह दुय्यम दर्जे की स्थिति में नहीं रहना चाहती वह चुनौतियों को खिंचकर कर रही है। उसने क्रांतिकारी कदम उठाये हैं। नारी ने पुरुष वर्चस्व को मिटाया है। स्त्री ने साहित्य के विविध पहलुओं में अपनी अनुभूति को प्रकट किया है। डॉ. प्रभा दीक्षित ने ठीक ही कहा है कि "पिछले दिनों हिंदी साहित्य में महिला लेखिकाओं ने स्त्री विमर्श के अनेक छुए-अनछुए पहलुओं पर प्रकाश डाला है।"³ इक्कीसवीं सदी की महिला लेखिकाने जीवन के हरतरह की कई महिला साहित्यकारों ने भूमंडलीकरण उपभोक्तावाद, बाजारवाद करियरिज्म प्रतियोगिता, मानसिकता तथा संवेदनशून्यता का मार्मिक मिश्रण किया है।

संदर्भ ग्रंथ

1. या ज्ञानोदय – सरविद्र कालिया, पृष्ठ 120.
2. बाजार के बीच – बाजार के खिलाफ, प्रभाखेतान-भूमिका.
3. स्त्री अस्मिता के सवाल – डॉ. प्रभा दीक्षित, पृष्ठ 175.

महिला सबलीकरणात स्वयं सहाय्यता बचत गटांचे योगदान

कुबेर दिनकर दिंडे

M.A., Net

मु.पो. बहिरेश्वर, ता. करवीर, जि. कोल्हापूर

सारांश :-

समाजातील दुर्बल, मध्यमवर्गीय घटकांच्या आर्थिक विकासाचा आशेचा किरण म्हणून सूक्ष्म वित्ताकडे (Micro Finance) पाहिले जाते. स्वयं सहाय्यता बचत गट हे सूक्ष्म वित्त करण्याचे फार मोठे माध्यम समजले जाते. हे स्वयं सहाय्यता बचत गट हे एकमेकांस साहय्य करण्याचे संघटन असून १० ते २० सभासदांचा समूह असून मदत करणे हे मूलभूत तत्त्व आहे. दारिद्र्य निर्मूलन करणे आणि महिलांचे आर्थिक, सामाजिक, शैक्षणिक, राजकीय, आरोग्य याबाबतीत सबलीकरण करणे ही दोन मुलभूत उद्दिष्टे स्वयं सहाय्यता बचत गटाची आहेत. या उद्दिष्टांपैकी दारिद्र्यनिर्मूलन करणे हे फार मोठे आव्हान स्वयं सहाय्यता बचत गटासमोर असून त्या आव्हानावर यशस्वीपणे स्वयं सहाय्यता बचत गट मात करत आहे हे दारिद्र्य निर्मूलन केल्याशिवाय महिलांच्या समस्या संपणार नाहीत आणि त्याचे सबलीकरण होणार नाही म्हणून स्वयं सहाय्यता बचत गट हे निम्न स्तरावर महिलांचे आर्थिक सबलीकरण करण्याचे कार्य फार मोठ्या प्रमाणावर करत आहेत.

१. प्रस्तावना :-

भारतीय संस्कृती ही पुरुषप्रधान आहे. या संस्कृतीत स्त्रीयांना दुय्यम स्थान दिलेले आहे. या दुय्यम स्थानामुळे आजपर्यंत त्या संधीवंचित, अर्थवंचित, सत्तावंचित आणि प्रतिष्ठावंचित राहिलेल्या आहेत. स्वातंत्र्योत्तर काळात महिलांच्या विकासासाठी जाणिवपूर्वक प्रयत्न करण्यात आलेले असले तरी त्याला अपेक्षित यश प्राप्त झालेले नाही. महिला समस्यांचे मूळ आर्थिक असल्याने आर्थिक सुबत्ता आली तर महिलांचा विकास होईल. आर्थिक बाबतीत स्त्री ही पूर्ण आयुष्यभर सुरुवातीला वडील नंतर पती व शेवटी मुलगा यांच्यावर अवलंबून असते ती आर्थिकदृष्ट्या परावलंबी राहिलेली आहे. समाजात महिला घटक उपेक्षित असून त्यांच्या कष्टाची, गुणांची कदर कोणीही करत नाही. आयुष्यभर लहान मोठ्यांची काळजी घेण्यात आयुष्य खर्च होते तरी स्त्री घटकाचा मान कोणी ठेवत नाही याचे मूळ कारण आर्थिक आहे. म्हणून महिलांना आर्थिकदृष्ट्या स्वावलंबी बनवून त्यांचे सबलीकरण करण्यासाठी स्वयं सहाय्यता बचत गटांचे योगदान फार मोठे आहे.

२. संशोधनाचा हेतू :-

१. स्वयं सहाय्यता बचत गटाची पार्श्वभूमी अभ्यासणे.
२. स्वयं सहाय्यता बचत गटाच्या समस्यांचा अभ्यास करणे.
३. स्वयं सहाय्यता बचत गटाच्या समस्यांवर उपाययोजना सुचविणे.
४. महिला सबलीकरणात स्वयं सहाय्यता बचत गटाच्या योगदानाचा आढावा घेणे.

३. गृहितके :-

१. महिलांच्या आर्थिक व सामाजिक विकासात स्वयं सहाय्यता बचत गट महत्त्वपूर्ण व प्रभावी साधन ठरलेले आहे.
२. स्वयं सहाय्यता बचत गट सभासदांचे बचत व ठेवी संकलनाचे कार्य प्रभावीपणे करत आहे.
३. ग्रामीण महिलांच्या आर्थिक, सामाजिक, राजकीय, शैक्षणिक व आरोग्य सबलीकरणात स्वयं सहाय्यता बचत गटांचे महत्त्वपूर्ण योगदान आहे.

४. संशोधन पध्दती :-

सदर संशोधनासाठी संशोधकाने दुय्यम सामग्रीचा उपयोग केलेला आहे. या दुय्यम सामग्रीमध्ये विविध पुस्तके, मासिके आणि वर्तमानपत्रे यांचा समावेश होतो.

५. स्वयं सहाय्यता बचत गट :-

या स्वयं सहाय्यता बचत गटाची मुहूर्तमेढ बांगलादेशातील चितगाव विद्यापीठातील अर्थशास्त्र विषयाचे अध्यापक व जगप्रसिद्ध ग्रामीण बँकेचे प्रणेते आणि सन २००६ चे जागतिक शांतता नोबेल पुरस्काराचे मानकरी असणारे प्रा. डॉ. महंमद युनुस यांनी रोवली. हे स्वयं सहाय्यता बचत गट महिला बचत गट, समूह गट, शेजार गट, सूक्ष्म वित्त, स्वल्प वित्त समूह, स्वावलंबी बचत गट, काटकसर व कर्जगट, दारिद्र्यरेषेखालील गट, बिगर दारिद्र्यरेषेखालील गट, पुरुषांचे बचत गट या वेगवेगळ्या संकल्पनेतून साकारत आहेत. या स्वयं सहाय्यता बचत गटाची एक सर्वसमावेशक व्याख्या करणे कठीण आहे तरी पुढील काही व्याख्या करण्यात आलेल्या आहेत.

१. समान गरजा असलेल्या व्यक्तींनी एकत्र येऊन समान आर्थिक उद्दिष्टे साध्य करण्यासाठी एकाच प्रदेशात व भागातील व्यक्तींनी एकत्र येऊन समूह स्थापना व वृद्धीगत करून स्वेच्छेने सहभागी होणे याला 'स्वयं सहाय्यता बचत गट' म्हणतात.
२. एकाच गावातील व वाडी वस्तीतील, समान, आर्थिक, सामाजिक स्तरामधील, समविचारी, समान गरजा असणाऱ्या १० ते २० महिलांच्या समूहास 'स्वयं सहाय्यता बचत गट' म्हणतात.
३. स्वेच्छेने एकत्र येऊन जीवनाच्या सर्वांगीण विकासाकरिता महिलांनी परस्पर सहकार्यातून चालवलेली लोकशाही संघटना म्हणजे स्वयं सहाय्यता बचत गट होय.
- 4- A Self help group is voluntary association of homogeneous set of people, either working together or living in the neighborhood engaged in similar activity, working with or without registration for the common good of their members.

महिलांचे सबलीकरण :-

प्रत्येक राष्ट्रातील प्रत्येक स्त्री, पुरुष, बालक, वृद्ध, अपंग, सुदृढ यांचा सर्वांगीण विकास झालेला असेल तर त्या देशाचा बहुमुखी विकास होतो. भारतात स्वातंत्र्योत्तर काळात महिलांच्या सबलीकरणासाठी शासनाने अनेक धोरणे राबवली आहेत. तसेच महिलांच्या सबलीकरणासाठी २००१ हे वर्ष 'महिला सबलीकरण वर्ष' म्हणून जाहीर केले होते. सबलीकरण प्रक्रिया ही सतत चालणारी असली तरी प्रत्येक टप्प्यावर सबलीकरणाचे संदर्भ बदलत जातात. म्हणून महिला सबलीकरणाची समर्पक व्याख्या करता येत नसली तरी काही अभ्यासकांनी पुढील व्याख्या केल्या आहेत.

१. महिला सबलीकरण म्हणजे स्त्रीने स्वतःच्या क्षमतांची ओळख करून क्षमतांचा विकास करावयाच्या घरगुती व सामाजिक निर्णयांच्या प्रक्रियेत सहभागी होण्याचा प्रयत्न करणे.
२. जागतिक बँकेने केलेली व्याख्या, 'व्यक्तीना/गटांना आपली पसंती ठरविण्याची व ही पसंती इष्ट त्या कृतीमध्ये व फलप्राप्तीमध्ये उतरविण्याची क्षमता वाढविण्याची प्रक्रिया म्हणजे सबलीकरण होय.'
३. १९८७ युनोने जागतिक स्तरावरील महिला कार्यशाळेत "व्हिनेसा ग्रिफनने" केलेली व्याख्या "स्त्री सक्षमीकरण म्हणजे स्त्रीच्या अंगी निर्णय घेण्याची, नियंत्रण करण्याची, संघटीत करण्याची क्षमता, मतप्रदर्शन करणे, कृतीशील कार्यक्रम घडवून आणणे, लोकसंपर्क, जनसंपर्क, संस्था संपर्क, आर्थिक व्यवहार इ. करण्याची क्षमता व आवड निर्माण होणे त्यास महिला सबलीकरण म्हणतात."

स्वयं सहाय्यता गटाद्वारे महिलांचे सबलीकरण :-

समाजातील आर्थिक विषमता कमी करण्यासाठी विविध योजना, चळवळी फोफावत आहेत. त्यातून सबला या दृष्टीकोनातून परिवर्तन होत आहे. अबला व्यक्ती सभोवतालचे वातावरण बदलून शाश्वत आर्थिक स्रोत निर्माण केल्यास सबलीकरण होऊ शकते. याकरिता १० ते १५ वर्षांत स्वयं सहाय्यता बचत गटाद्वारे महिलांचे विविध स्तरावर सबलीकरण होत आहे ते पुढीलप्रमाणे :-

आर्थिक सबलीकरण :-

१. बचतीच्या सवयी :- स्वयं सहाय्यता बचत गटामुळे सभासदास नियमित बचत करण्याची सवय लागते. तसेच गटातील बचतीला सुरक्षितता मिळते शिवाय बचत गटातील गरजा पूर्ण करण्यासाठी वापरली जाते. एकूणच बचत सुरक्षित राहते.
२. कर्ज पुरवठ्याच्या सोयी :- स्वयं सहाय्यता बचत गट हे अनुत्पादक कर्ज देते. आजारपण, बाळंतपण, लग्नकार्य, शिक्षण, घरबांधणी, घर दुरूस्ती अशा कारणाकरिता कोणतीही बँक कर्ज देत नाही परंतु गटामार्फत ताबडतोब या कारणाकरिता कर्ज मिळतात.
३. विनातारण कर्जाची सुविधा :- स्वयं सहाय्यता बचत गटातील सभासद हे भूमिहीन अल्पभूधारक, कष्टकरी वर्गातील असल्याने कर्जासाठी तारण नसल्याने बँक, पतसंस्था कर्ज देत नाहीत परंतु गटामार्फत विनातारण कर्ज मिळू शकते.
४. सावकारी पाशातून मुक्तता :- सावकारी कर्ज विनातारण मिळत असले तरी त्या कर्जाचा व्याजदर दामदुप्पटीचा असल्यामुळे महिला सावकारी कर्जाच्या जाळ्यात कायमची राहत असे. त्यापायी सावकार जमिन, घर इ. वस्तूंचा ताबा मिळवतो परंतु गटातील कर्जाचा व्याजदर अल्प असल्याने महिलांचा आर्थिक विकास झाला आहे.
५. गरजेच्यावेळी आर्थिक मदत :- स्वयं सहाय्यता बचत गटाचे कर्ज हे विनातारण कागदपत्रांच्या त्रासाशिवाय, केवळ सहसभासदाच्या हमीवर ताबडतोब मिळते. ऐन गरजेच्यावेळी मिळणारे कर्ज हे महिलांना लाखमोलाचे वाटते कोणत्याही संकटसमयी गटातील कर्ज उपलब्ध होते हा फायदा सभासदांना मिळतो.
६. रोजगार निर्मिती :- स्वयं सहाय्यता बचत गटामुळे व्यावसायिक प्रशिक्षण मिळू शकते. व्यवसायास भांडवल मिळते तसेच उत्पादित वस्तूंना बाजारपेठ उपलब्ध होते. त्यामुळे उद्योगांची निर्मिती होऊन स्वतःला व इतरांना रोजगार प्राप्त होतो. बेकारी कमी होते त्यामुळे दारिद्र्य निर्मूलन होते.
७. बँक व्यवहारांची माहिती :- स्वयं सहाय्यता बचत गटामुळे प्रत्येक सभासदाला गटाचे व्यवहार करण्यासाठी बँकेत जावे लागते त्यामुळे बँकेशी करार, कर्जपुरवठा, पैसे काढणे आणि भरणे बँकेमार्फत कर्ज देणे, कर्ज भरणे, धनादेश वापरणे, बँक व्यवहारांची माहिती मिळू शकते.
८. स्त्रीयांच्या व्यक्तिमत्त्वाचा विकास :- स्वयं सहाय्यता बचत गटामुळे महिलांच्या अंगभूत शक्तीत वाढ झाली आहे. निर्णयक्षमता, कौशल्यवृद्धी, बँक व्यवहार, व्यवस्थापन, उत्तम हिशोबनीस, संभाषण कला, नेतृत्वगुण, तडजोड, सहनशीलता, आत्मविश्वास, राजकीय सहभाग, यामुळे महिलांचा व्यक्तिमत्त्व विकास झाला आहे. ग्रामीण महिलांना व्यक्तिमत्त्व, विकासाबाबत नवनविन गोष्टी बघायला व शिकायला मिळतात. बँक व्यवहार शिकता येतो तसेच स्त्रीया स्वतःच्या पायावर उभे राहून भविष्यामध्ये काहीतरी बनावे याची उर्मी जागृत होऊन महिला त्यासाठी धडपडत असतात.

सामाजिक सबलीकरण :-

समाजातील चालीरीती, रूढी परंपरा या बंधनामुळे स्त्रीचे सामाजिक खच्चीकरण मोठ्या प्रमाणात होत आहे. स्त्री ही सामाजिक बंधनामुळे अबला बनलेली आहे. स्वातंत्र्यपूर्व व स्वातंत्र्योत्तर शिक्षणाच्या माध्यमातून अनेक समाजसुधारकांनी महिलांचे सामाजिक बंधने शिथिल करण्यास सुरुवात केली. यात महत्त्वाचा घटक स्वयं सहाय्यता बचत गट होय. या गटामुळे महिला एकत्र येऊ लागल्या, गावातील मंदिरामध्ये सभा घेऊ लागल्या आणि आपल्या प्रश्नावर चर्चा करू लागल्या, गटामुळे स्त्री-पुरुष समानता प्रस्थापित होऊ लागली. गटामुळे अत्याचार, हुंडाबळी अशा प्रथांना आळा बसू लागला. स्त्रीया साक्षर होऊ लागल्या. त्यांना जाणीवजागृती होऊ लागली, त्या विचारांची देवाणघेवाण करू लागल्या, त्यामुळे दबाव गट निर्माण होऊ लागला. परिणामी त्या आपल्या हितासाठी गटामार्फत चळवळी करू लागल्या.

राजकीय सबलीकरण :-

स्वयं सहाय्यता बचत गटाच्या माध्यमातून महिला राजकारणात सहभागी होत आहेत. गटामध्येच संघटन, व्यवस्थापन, निर्णय, राजकीय डावपेच यांचे कौशल्य आत्मसात होऊ लागले. त्यामुळे पंचायत राज संस्थांचा कारभार

सुरळीतपणे पार पडत आहे. शिवाय नेतृत्व व कर्तव्य पार पाडण्याची संधी प्राप्त झाली आहे. स्वयं सहाय्यता बचत गटामुळे राजकीय दबाव गट निर्माण होत आहे. त्यामुळे महिलांना राजकीय व्यासपिठावर सन्मानाने वागविले जात आहे.

६. स्वयं सहाय्यता बचत गटाद्वारे महिलांचे सबलीकरण करताना येणाऱ्या अडचणी :

१. बचत गट चळवळीत राजकीय पक्ष उतरल्यामुळे राजकीय पक्ष आपल्या मतासाठी बचत गटांचा वापर करतात.
२. शासन दरबारी महिलांच्या अनुदानाबाबत भेदभाव केला जातो.
३. जागतिकीकरणामुळे बचत गटाच्या लोकशाही मूल्यांचा ऱ्हास होत आहे.
४. बचत गटांना व्यवस्थापनाबाबत प्रशिक्षण दिले जात नाही.
५. स्त्रीयांच्या अशिक्षितपणामुळे बचत गटांच्या विकासाला मर्यादा पडत आहेत.
६. स्वयं सहाय्यता बचत गटाच्या सहयोगिनींना कमी मानधनावर काम करावे लागत आहेत.
७. स्वयं सहाय्यता बचत गटाच्या गुणात्मक वाढीकडे लक्ष दिले जात नाही.
८. स्वयं सहाय्यता बचत गटामध्ये काही ठिकाणी मक्तेदारी प्रवृत्ती दिसून येते.
९. महिलांना स्वतःचे दिवसभराचे कामकाज करून स्वयं सहाय्यता बचत गटाचे काम करावे लागत असल्यामुळे त्यांच्या कामावर मर्यादा पडतात.
१०. आधुनिकीकरणाच्या काळातही स्त्रीयांच्याकडे बघण्याचा दृष्टिकोन दुय्यमपणाचाच असल्यामुळे स्वयं सहाय्यता बचत गटाच्या विकासाला मर्यादा पडत आहेत.

७. उपाययोजना :-

१. स्वयं सहाय्यता बचत गटांनी उत्पादित केलेल्या वस्तूंना बाजारपेठ उपलब्ध करून देण्यासाठी 'सावित्री बाजार' जिल्हयाच्या ठिकाणी सुरु केले आहेत.
२. स्वयं सहाय्यता बचत गटांना अन्नधान्य, केरोसीन वितरण केंद्र देणे.
३. महिला विकास करण्यासाठी महिला आर्थिक विकास महामंडळातर्फे 'स्वयंसिद्धा' प्रकल्प राबवण्यात येत आहे.
४. शालेय पोषण आहार योजनेतर्गत खिचडी शिजवण्याचे काम महिला बचत गटांना देण्यात आले आहे.
५. 'माविम घर' या संकल्पनेद्वारे स्वयं सहाय्यता बचत गटांचा महासंघ उभारला जात आहे.
६. शैक्षणिक क्षेत्रात महिला सबलीकरणासाठी स्वयं सहाय्यता बचत गटाबाबत अभ्यासक्रम सुरु करण्यात येत आहेत.
७. बारामतीच्या "भीमथडी" प्रदर्शनाच्या धर्तीवर प्रत्येक जिल्हयात स्वयं सहाय्यता बचत गटांच्या वस्तूंचे प्रदर्शन भरवणे.
८. प्रशिक्षणाच्या सोयी सुविधा राबवणे.
९. बचत गट चळवळीच्या मजबुतीकरणासाठी जिल्हा, राज्य, केंद्र पातळीवर उत्कृष्ट गट, स्वयंसेवी संस्था, बँका, प्रेरक इ. साठी प्रोत्साहनात्मक पारितोषिके ठेवणे.
१०. स्वयं सहाय्यता बचत गटांना महिला गृहोद्योग सुरु करण्यासाठी प्रोत्साहन देणे.
११. बँकांनी अग्रक्रमाने स्वयं सहाय्यता बचत गटांना अर्थपुरवठा करावा.

८. निष्कर्ष :-

१. महिलांना नियमित बचतीची सवय लागून बँक व्यवहाराची माहिती झाली आहे.
२. स्वयं सहाय्यता बचत गटामुळे महिलांच्यात परस्पर सहकार्याची भावना वाढीस लागली आहे.
३. स्वयं सहाय्यता बचत गटामुळे ग्रामीण भागातील दारिद्र्य रेषेखालील कुटूंबांना आपला आर्थिक स्तर उंचावण्यास मदत झाली आहे.
४. स्वयं सहाय्यता बचत गटामुळे महिला घरात व समाजात निर्णय प्रक्रियेत सहभागी होत आहेत.
५. स्वयं सहाय्यता बचत गटामुळे प्रत्येक महिलेची अस्मिता जागृत होऊ लागली.
६. स्वयं सहाय्यता बचत गटामुळे प्रत्येक महिलेचे राहणीमान उंचावले.

७. स्वयं सहाय्यता बचत गटामुळे महिलांचा व्यक्तिमत्त्व विकास होण्यास मदत झाली.
८. सर्वेक्षणावरून स्पष्ट होते की, ६३ टक्के राष्ट्रीयकृत बँका, ३७ टक्के सहकारी बँकेच्या मते महिलांचे सूक्ष्म वित्तपुरवठ्याद्वारे विविध व्यवसाय निर्माण झाले.
९. स्वयं सहाय्यता बचत गटामुळे महिलांचे सर्वांगीण सबलीकरण होण्यास मदत झाली आहे.

९. संदर्भ :-

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६. स्त्रीवादी सामाजिक विचार.विद्युत भागवत .डायमंड पब्लिकेशन, पुणे
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भारतातील सहकारी चळवळ

वाय.डी. हरताळे

अर्थशास्त्र विभाग,

विवेकानंद कॉलेज, कोल्हापूर

गोषवारा :-

जगाच्या दृष्टीने विचार केला असता भारत हा एक विकसनशील व मिश्र अर्थव्यवस्थेचा देश म्हणून ओळखला जातो. जगात लोकसंख्येच्या दृष्टीने दुसऱ्या क्रमांकाचा देश आहे. अशा देशाचा विकास करावयाचा असेल तर आणि देशातील लोकांचे राहणीमान वाढवायचे असेल तर सहकारी चळवळी शिवाय पर्याय नाही. म्हणून महात्मा गांधी, लोकमान्य टिळक, दादाभाई नौरोजी, डॉ.अशोक मेहता, धनंजयराव गाडगीळ व अन्य सहकार महर्षी लोक एकत्रित येवून सन 1901 पूर्वी हिंदुस्थानातील सहकारी चळवळी विषयी विचार व्यक्त करण्यात आले. त्यावेळी भारत हा ब्रिटीशांच्या (साम्राज्यवादाच्या) विळख्यात अडकलेला होता. त्यांच्या परवानगीशिवाय काही करता येत नव्हते. म्हणून या सहकार महर्षींनी विचार करून इंग्रज व्यक्ती, हिल्टन यंग यांच्याकडे भारतात सहकार स्थापण्याची परवानगी मिळावी अशी विनंती केली. पण इंग्रज अधिकाऱ्याने भारतात सहकार स्थापन करण्यास विरोध केला. यावेळी भारतातील सहकार महर्षींनी आपला लढा चालू ठेवून भारतात सहकार स्थापन झाल्याशिवाय विकासाची स्वप्ने पाहता येणार नाहीत म्हणून आम्हांला सहकार कायदा हा भारतात मान्य झालाचा पाहिजे असा लढा पुकारला. या लढयाला उत्तर म्हणून इंग्रज सरकारने 1 जानेवारी, 1904 रोजी भारतात सहकाराची मुहूर्तमेढ रोवण्यात आली. या सहकारामुळे भारतीय लोक एकत्र येवून व सहकाराने प्रभावित होवून 1912 नंतर कर्नाटकातील हुबळी येथून सहकारी ग्राहक भांडाराला सुरुवात झाली. असे सहकारी ग्राहक भांडाराचे सभासद व ग्राहक भांडारे वाढत गेली. 1918 पर्यंत देशात 788 सहकारी ग्राहक भांडारे स्थापन झाली होती. या सहकारी ग्राहक भांडारामुळे सहकाराची बाजू मजबूत बनत चालली होती. म्हणून त्यांनी 1914 मध्ये भारतात स्वतंत्र बँकेची मागणी केली. त्या साठीही भारतीयांना लढा पुकारावा लागला. त्याचे फळ म्हणून भारतातील बँक ऑफ हिंदुस्थान, बँक ऑफ बॉम्बे, बँक ऑफ बेंगॉल या तिन्ही बँकेचे एकत्रिकरण करून एम्पिरीयल बँक ऑफ इंडिया ही 1918 साली स्थापन करण्यात आली. अशा पद्धतीने महात्मा गांधींनी उचललेस तू मीठ मूठभर, साम्राज्याचा खचला पाया या धोरणाने असहकार आंदोलन चालू करून इंग्रजांना हटवण्याचा प्रयत्न केला. यावेळी त्यांना नेताजी सुभाषचंद्र बोस यांनी चलेजाव चा नारा देवून इंग्रजांना मागे सरकावणेचा प्रयत्न केला. यावेळी अनेक भारतीय लोक एकत्र येवून सहकारी चळवळीच्या माध्यमातून भारताचा विकास करण्याच्या दृष्टीने आंदोलन सुरू केले. यावेळी इंग्रजांनी सुध्दा भारतीयांना गळचेपीचे धोरण अवलंबले. 1918 च्या इम्पिरीयल बँकेचा सर्व अधिकार इंग्रजांच्याकडे होता. म्हणून भारतीयांना ते योग्य वाटत नव्हते. म्हणून 1924 मध्ये भारतीय व्यक्तींची एक स्वतंत्र खाजगी बँक स्थापन करण्यात आली. त्याच बँकेचे पुढे 1935 मध्ये रिझर्व बँक ऑफ इंडिया असे नामांतर करण्यात आले. त्यानंतर सहकारी चळवळीच्या माध्यमातून खाजगीरित्या वार्षिक योजना आखून विकास करण्याचा प्रयत्न भारतीयांनी केला. या सहकाराच्या एकीकरणातून 15 ऑगस्ट 1947 ला भारताला स्वातंत्र्य मिळाले.

त्यानंतर भारताने 1935 च्या शिफारशी ग्रहीत धरून 1965 मध्ये सहकारी तत्वे मांडली. 1985 व 1995 मध्ये सुधारीत नवीन तत्वे अवलंबून 1991 च्या नवीन आर्थिक धोरणाला पाठींबा म्हणून सहकारी चळवळ अधिक विकसीत करणेच्या दृष्टीने सन 2002, 2012 या तत्वामध्ये अनेक बदल करून सहकारी तत्वांचा विकास करण्याचा प्रयत्न केला आहे. त्यातून सहकारी चळवळीला योग्य प्रोत्साहन मिळून आर्थिक विकासाची फळे देशाला मिळत आहेत.

प्रस्तावना :-

सहकारी चळवळीची सुरुवात जगात प्रथम 1844 मध्ये लॉर्ड पायोनियर्स यांच्या ग्राहक सहकारी भांडाराने सुरुवात झाली. त्यामुळे इंग्लंडमध्ये सहकाराचे जाळे मोठ्या प्रमाणात पसरले. त्यातून इंग्लंडमध्ये 1848 मध्ये औद्योगिक क्रांती घडून आली. सहकारी चळवळीने इतका मोठा बदल होवू शकतो तर इतर काही विकसीत देशांनीही सहकाराचा अवलंब केला. इंग्लंडच्या सहकार पद्धतीवर औद्योगिक क्षेत्राचा विकास करण्यात आला. अशा सहकारी चळवळीमुळे औद्योगिक क्रांती घडू शकते. त्यामुळे अनेक देशांच्या सहकारी चळवळी जोर धरू लागल्या. जगातील अनेक देशांनी सहकारी चळवळीच्या विकासाला सुरुवात करून आर्थिक विकासाला चालना देण्याचे धोरण चालू केले. त्यातूनच भारतात सुद्धा 1904 मध्ये सहकाराची मुहूर्तमेढ रोवण्यात आली. भारतात 1904 चा सहकारी कायदा संमत करून 1912 नंतर भारतात कर्नाटकातील हुबळी या ठिकाणी सहकारी ग्राहक भांडाराची सुरुवात करण्यात आली. या सहकारामुळे सहकारी संस्थांचा उदय झाला. त्यातून आर्थिक, सामाजिक व औद्योगिक सहकारी चळवळींना प्रोत्साहन मिळाले. त्यामुळे 1918 इम्पिरीयल बँकेची स्थापना व 1924 मध्ये भारतीयांची खाजगी बँक स्थापन केली. याच बँकेचे 1935 मध्ये रिझर्व बँक ऑफ इंडिया असे नामांतर करण्यात आले. त्यातून 1935 च्या सहकारी तत्वांच्या शिफारशी आणि 1947 मध्ये आंतरराष्ट्रीय नाणेनिधीच स्थापना त्यामुळे भारतीय सहकारी चळवळीला एक प्रेरणा मिळाली. त्यातूनच भारताने नियोजनाचा अवलंब केला आणि 1949 च्या बँक रेग्युलेशन ॲक्ट खाली भारतीय सहकारी बँकांची व पत सोसायट्यांची स्थापना मोठ्या प्रमाणात करण्यात आली. या संस्थ कार्यक्षम करणेसाठी 1965 ची सहकारी तत्त्वे मांडण्यात आली. त्यानंतर सहकारी चळवळीतील दोष दूर करून त्याची अंमलबजावणी करण्यासाठी 1985 मध्ये खाजगीकरण व उदारीकरणाच्या उद्देशाने या चळवळीमध्ये अनेक बदल करण्यात आले. व सहकारी चळवळीचा अधिक कार्यक्षमतेने विकास करण्यासाठी 1995 ची जॉन मॅकफरसन यांनी मांडलेली सहकारी तत्त्वे ही या आर्थिक सहकारी चळवळीला पोषक ठरू लागली. या सहकारी चळवळीच्या बदलामुळे आणि सहकारी चळवळीच्या प्रेरणेमुळे भारताला जागतिकीकरणाच्या माध्यमातून आर्थिक विकास साध्य करण्यास मदत झाली. सहकाराची अंमलबजावणी कार्यक्षम व्हावी या दृष्टीने 2012 मध्ये आंतरराष्ट्रीय सहकार संघटनेने केलेली कार्यक्षम अंमलबजावणी ही या सहकारी चळवळीची उददीष्टे आहेत. अशारितीने सहकारी चळवळीची वाढ, विकास, विविधीकरण आणि सहकारी संस्थांचे भवितव्य जागतिकीकरणाच्या काळातील सहकारी चळवळ त्याचा आढावा या लेखात केला आहे.

सहकारी चळवळीची व्याख्या :-

सहकारी चळवळीचा व्यापक अर्थाने विचार केला असता सहकारामध्ये स्वेच्छेने एकत्र येवून एकत्र काम करणे व एकमेकांना मदत असा अर्थ होतो. आणि तांत्रिक अर्थाने विचार केला असता विशेष अशा प्रकारचा तांत्रिक व्यवसाय करणे या अर्थाने घेतला जातो. तसेच सहकार ही एक मानवातील उपजत प्रवृत्ती आहे. या व्याख्ये संदर्भात अनेकांनी वेगवेगळी मते मांडलेली आहेत.

- 1) प्रिन्स पीटर क्रोपोटकीन :-“या जीवशास्त्रज्ञाच्या मते आपापसातील संघर्ष हा जसा निसर्ग नियम आहे तसाच समुह जीवनसुद्धा निसर्ग नियमच आहे.”
- 2) प्रा.ए.ई.इमर्सन :-“जीवसृष्टीच्या उत्क्रांतीत मानवाचा विकास घडवून आणण्यात आणि स्वतःचे अस्तित्व टिकविण्यासाठी मानवाने केलेल्या संघर्षापेक्षा त्याची सहकारी प्रवृत्तीच अधिक बलवान ठरली आहे.”
- 3) आंतरराष्ट्रीय श्रम संघटना (रोम):-“सामान्यतः मर्यादित साधने असलेल्या व्यक्तींनी एकत्रित येवून आपली समान उद्दीष्टे साध्य करण्यासाठी लोकशाही पद्धतीने व्यवसाय संघटनेचे नियंत्रण करण्यासाठी जी संस्था स्थापन केलेली असते तिला सहकारी संस्था म्हंटले जाते. या सहकारी

संस्थेच्या भागभांडवलात संबंधीत व्यक्तीचा न्याय हिस्सा असतो आणि संस्थेच्या नफा तोट्यात तो न्याय प्रमाणात सहभागी असतात.”

- 4) ICA संघटना सप्टेंबर (1995):-“सहकार ही स्वेच्छेने एकत्र आलेल्या व्यक्तींची, त्यांच्या आर्थिक, सामाजिक, सांस्कृतिक गरजा व आकांक्षा समाईकरित्या पूर्ण करण्यासाठी स्थापलेली स्वयंमशासीत मालकीची व लोकशाही पद्धतीने चालविली जाणारी संस्था म्हणजे सहकारी चळवळ होय.”

या सहकारी चळवळीच्या वरील व्याख्येवरून या चळवळीची काही वैशिष्ट्ये पुढील प्रमाणे मांडली आहेत.

- 1) सहकार हे व्यक्तींचे संघटन.
- 2) सरकारकडे सक्तीची नोंदणी.
- 3) स्वतंत्र कायदेशीर अस्तित्त्व.
- 4) सहकारी संस्था म्हणजे विधायक स्पर्धा.
- 5) सहकारी चळवळ म्हणजे सहकारी तत्त्वावर व्यवहार करणारी संस्था.
- 6) सहकारी चळवळ म्हणजे एक ऐच्छिक संघटन असते.
- 7) सहकारी चळवळीमध्ये नफ्यापेक्षा सेवेला अधिक महत्त्व दिले जाते.
- 8) सहकारी चळवळीमध्ये नफा वाटप त्या-त्या व्यक्तीच्या व्यवहाराच्या प्रमाणात केला जातो.
- 9) सहकारी चळवळ ही सामाजिक व आर्थिक अंग मानले जाते.
- 10) ग्राहक सहकारी चळवळीमध्ये समानता हा गुणधर्म पाळला जातो.
- 11) सहकारी चळवळ आर्थिकदृष्ट्या दुर्बलांची संघटना मानली जाते.

सहकारी चळवळीची उद्दीष्ट्ये :-

- 1) सहकारी चळवळ ही दुर्बलांच्या विकासाची संस्था मानली जाते.
- 2) सहकारी चळवळीचे महत्त्वाचे उद्दीष्ट म्हणजे आर्थिक व तांत्रिक प्रगतीचे प्रेरणा स्तोत्र मानले जाते.
- 3) या चळवळीची विविधे अंगे समाजाच्या सर्व थरातून विकसीत केली जातात.
- 4) या चळवळीत समान तत्त्वावर आधारलेली अर्थव्यवस्था असते.
- 5) या चळवळीमध्ये समता, न्याय, बंधूत्व, सामाजिक हिताला महत्त्व दिले जाते.
- 6) सहकारी चळवळ ही ऐच्छिक संघटन व सहकारी तत्त्वावर व्यवहार करणारी संस्था मानली जाते.

या पद्धतीने सहकारी चळवळीची काही उद्दीष्टे असली तरी खऱ्या अर्थाने ही चळवळ सहकारी तत्त्वावर आधारीत असलेली दिसून येते.

या सहकारी चळवळीची काही आधुनिक तत्त्वे आंतरराष्ट्रीय सहकार संघटनेने व जॉन मॅकफरसन याने सप्टेंबर 1995 मध्ये इंग्लंड मधील मॅचेस्टर येथे 1991 च्या नवीन आर्थिक धोरण विचारात घेवून काही आधुनिक तत्त्वे मांडली आहेत.

प्रा.डब्ल्यू.पी.वटकिन व प्रा.डेव्ही.डोव्हीक यांच्या मते सहकाराचा मूलभूत पाया व कार्यपद्धती ठरविणारा एक संघ म्हणजे सहकारी तत्त्वे होय असे म्हंटले जाते. अशा काही तत्त्वांचा परामर्श घेवून काही सहकारी चळवळीची तत्त्वे मांडली आहेत.

सर रॉसेल पायोनियर्स यांनी मांडलेली 1937 ची सहकारी तत्त्वे. त्यानंतर 1965 च्या आय.सी. ए. संघटनेनी मांडलेली काही तत्त्वे. तसेच 1991 च्या नवीन आर्थिक धोरणाने सहकारी चळवळीला चालना देण्याच्या दृष्टीने मांडलेली सहकाराची चळवळीची तत्त्वे मांडली आहेत.

- 1) प्रत्येक व्यक्तीने स्वखुषीने सहकारात येवून सहकाराचे खुले सभासदत्व स्विकारावे.
- 2) सहकारी चळवळीत सहभागी झालेल्या प्रत्येक व्यक्तीला लोकशाही नियंत्रण स्विकारावे लागेल.
- 3) या चळवळीमुळे सहकारी संस्था/सोसायट्या या सभासद झालेल्या प्रत्येक व्यक्तीला सहकारी संस्थेमध्ये आर्थिक भागीदारीचा हक्क प्राप्त होतो.
- 4) या चळवळीमधील प्रत्येकास पूर्ण स्वायत्तता व स्वतंत्र असते.
- 5) सहकारातील प्रत्येक व्यक्तीला आधुनिक सहकाराचे शिक्षण, प्रशिक्षण आणि माहिती प्रसारण याचे ज्ञान झाले पाहिजे.
- 6) सहकारी चळवळीतील व्यक्तीला सहकारी संस्थांमधील परस्पर सहकाराची जाणीव झाली पाहिजे.
- 7) या सहकारी चळवळीने समाजाशी नाते जोडलेले असले पाहिजे.

या पध्दतीने 1937 ची काही सहकारी चळवळीची तत्वे असली तरी भविष्यकाळात या चळवळीचा अधिक विकास करण्यासाठी भारतीय राष्ट्रीय सहकारी संघाने सहकाराची तत्वे व सहकार सरुपता निवेदन हे प्रत्यक्ष अंमलात आणण्यासाठी अंमलबजावणी मार्गदर्शक मसुदा तयार केला आहे व तो दि.21 व 22 जानेवारी, 1997 ला 13 (तेराव्या) अखिल भारतीय सहकार संमेलनात प्रसिद्ध केला. या तत्वाचा समावेश सहकारी कायद्यामध्ये करण्याच्या दृष्टीने कायद्यात बदल करण्याची सूचना करून सहकारी चळवळ अधिक प्रकर्षित करण्याचा प्रयत्न केला आहे.

समारोप :-

भारतात 1904 ला सहकार स्थापन होवून सहकाराची बीजे समाजापर्यंत रुजविण्यासाठी सहकारी चळवळीने 1904 पासून 1935 पर्यंत प्रयत्नाची पराकाष्ठा केली होती. त्यानंतर सहकारी चळवळीचे कायद्यात रुपांतर करून सहकार चळवळ वाढविण्यासाठी नियोजितपणे आर्थिक, सामाजिक, भौगोलिक विकास करण्यासाठी 1935 ची सहकारी तत्वे, 1965 ची सहकारी तत्वे, 1985 ची सहकारी तत्वे, 1995 ची आधुनिक तत्वे मांडून सहकारी चळवळीत अमुलाग्र बदल घडवून आणण्याचा प्रयत्न केला गेला आहे.

संदर्भ :-

- 1) सहकाराची मुलतत्वे.रामेखेलवर डांगे, न्यू पब्लीकेशन प्रकाशन, नवी मुंबई, दुसरी आवृत्ती 1985
- 2) सहकार मासिके, जून 1915, (उद्योजकता विकास)
- 3) सहकाराचा विकास, फडके प्रकाशन, कोल्हापूर काटे-भोसले.
- 4) Internet Co.Op.www.India.in.
- 5) वर्तमानपत्र सकाळ.

क्रांतिमाता लक्ष्मीबाई नायकवडी

नंदा संजय नायकवडी

क्रांतीसिंह नाना पाटील महाविद्यालय, वाळवा

पहिल्या महायुद्धानंतर स्वातंत्र्य चळवळीचे नवे पर्व सुरू झाले. देशाच्या राजकारणात महात्मा गांधीच्या नेतृत्वाचा उदय झाला. म.गांधीचे नेतृत्व अत्यंत प्रभावी होते. त्यांनी निश्चिन्ना प्रतिकाराच्या अभिनव मार्गाचा अवलंब केल्यामुळे देशाच्या स्वातंत्र्यासाठी झालेल्या राजकीय लढयात देशातील सामान्य जनता मोठ्या प्रमाणात सहभागी होवू लागली. म.गांधींनी सामान्य जनतेला निर्भय बनवले. राजकीय चळवळीना विधायक कार्यक्रमाची जोड दिली. देशाच्या स्वातंत्र्यप्राप्तीसाठी मा. गांधींच्या नेतृत्वाखाली असहकार आंदोलन (१९२० ते १९२२) सविनय कायदेभंग आंदोलन (१९३० ते १९३४) व छोडो भारत आंदोलन (१९४२) ही तीन प्रमुख जनआंदोलने झाली. गांधीजींच्या लढयाचे सूत्र म्हणजे शांततेच्या मार्गाने चळवळ करायची, प्रतिकार करायचा नाही, अन्याय चालू द्यायला नाही. त्यासाठी तुरुंगवास, क्लेश सोसावे लागले तरी ते आंदोल क्रांती सोसायचे. अशाच १९४२ च्या लढयामध्ये कामगिरी केलेल्या एका भारत कन्येचा इतिहास पुढील प्रमाणे.

क्रांतिमाता लक्ष्मीबाई नायकवडी यांचा जीवनपट :-

लक्ष्मीबाई यांचा जन्म मिरज येथील मिरजवाडी या छोटयाश्या खेडयामध्ये १९०१ मध्ये झाला.^१ त्यांच्या आईचे नांव तानुबाई आणि वडीलांचे नाव संभाजीराव साळुंखे होय. ते पुण्याचा मिलिटरी कॅम्प मराठा बटालियनमध्ये नोकरीस होते. त्यानंतर ते सुभेदार झाले. लक्ष्मीबाईंचे शिक्षण प्रथम मिलिटरी कॅम्पमधील बालवडीत नंतर प्राथमिक शिक्षण इयत्ता ७ वी पर्यंत झाले.

लक्ष्मीबाई शाळेच्या एक-एक पाय-या पार करत पुढे जात होती. त्याचवेळी तिचा लष्करी जवानांच्या कवायती, त्याचे ट्रेनिंग यांचेही कुतूहल वाढायचे. ती वडीलांच्या पाठी लागून कवायती बघायला जायची. बंदुका, रायफली घेवून जवान कसे जातात. कसे गोळीबाराचे ट्रेनिंग घेतात ते ती पहायची. सैनिकांची घोडेस्वारी तिला खूप आवडायची लवकरच वडिलांनी तीला घोडयावरून रपेट करायला शिकवली.

त्यामुळे लष्करी वातावरणाने तिची मानसिकताही दृढ झाली. थोडयाच दिवसात ती एकटीच घोडदौड करायला शिकली. याच काळात तिचा उद्दाम इंग्रजी अधिका-यांच्या वागण्याचा अनुभव आला. त्यांचे सैनिकांशी तुच्छतेने वागणे, त्यांना नेहमी दुय्यम दर्जाची वागणूक देणे, स्वता समोर झुकायला लावणे या गोष्टींचा ओरखडा तिच्या बालमनावर झाल्याशिवाय राहिला नाही.^२

लक्ष्मीबाई हयांच्यामध्ये निर्भय सुधारकांचे गुण असल्याने वडिलांना जाणवायचे. त्यांच्याजवळ उच्च-नीच, गरीब-श्रीमंत असा भेदभाव नव्हता. ती सगळ्यांशी सारखंच वागयची. सर्व जातीधर्माच्या मुला-मुलीशी समानतेने वागायची. एखादयावर अन्याय होत असेल तर ती भांडायला उठायची. तीचे वागणे अनेकदा-तिच्या आई-वडिलांना आश्चर्यचकित करायचे. अशी लेक पोटी आली याचा त्यांना अभिमानही वाढायचा. परंतु त्याचवेळी त्यांना चिंता वाढायची. किती केलं तरी पोरीची जात. उद्या ती नादायला जाणार तिथं तिचं कसं होणार हा प्रश्न त्यांना सतावयाचा.

कन्या सासुराशी जाय :-

१९१४-१५ साली त्यांच लग्न वासण्याच्या गणपती नायकवडी यांचा मुलगा रामचंद्र नायकवडी यांच्याशी झाले.

क्रांतिकार्यासाठी दिला पुत्र :-

क्रांतिकार्याची स्वःता लक्ष्मीबाईनांच लहानपणापासून आवड असल्याने त्यांनी आपला प्रथम पुत्र नागनाथ हयांना सुध्दा तू देशासाठी, देशातील गोर-गरीब, शेतकरी, शेतमजूर, कपटकरी जनतेसाठी कार्य कराव. आणि हे कार्य करण्यासाठी माझा आर्शिवाद व साथ ही नेहमी तुझ्या सावली सारखी राहिल अशा आपल्या मुलाला आर्शिवाद दिला.

नगनाथाच्या निमित्ताने लक्ष्मीबाई देशाच्या स्वातंत्र्य चळवळीत नकळतपणे ओढल्या गेल्या. क्रांतिकारक पोरांना जेवण पोहोच करणं, पोलिसांची खबर बातमी देणं, हत्यारं लपवणं, इकडून तिकडं पोचवणं अशी जोखमीची कामं त्या

जिवावर उदार होवून करायच्या.^३ या काळात सगळे क्रांतिकारक व शिवरायांच्या मावळ्याप्रमाणं डोंगरद-यांच्या आधारांन, झाडाझुडपाच्या आधारांन लपून-छपून राहत. अशावेळी कासेगावच्या इंदूताई पाटणकर व लक्ष्मीबाई वेळोवेळी क्रांतीकारकाना निरोप पोहचविण्याच काम करीत असत.^४

१० सप्टेंबर १९४२ चा इस्लामपूर मोर्चा, टोप संभापूर जवळील पोष्टाच्या टपाल गाडीची लूट, पोलिस चौकीवरील हल्ले गोव्यावरून आणलेल्या हत्यारांचा पोलिसांना लागलेला सुगाव आणि बिचूद शेणोली हद्दीत ७ जून १९४३ चा लुटलेली पे-स्पेशल ट्रेन या सर्व क्रांतिकारकांच्या कारनाम्यांमुळे इंग्रज सरकार बिथरले होते. त्यांनी वाळवा व आजूबाजूचा सारा परिसर गावगुंडांना हाताशी धरून पिजून काढला. वाळवा परिसरातच पोलिस पार्टीने तल ठेवला अशावेळी लक्ष्मीबाई या रणरागिनीने प्रसंगी वेषांतर करून क्रांतिकारकांना पोलिसांच्या सर्व हालचालीची खडान-खडा माहिती क्रांतिकारकांना पोहचवत होत्या.^५

३ जुलै १९४३ रोजी लक्ष्मीबाईचा मोठा मुलगा क्रांतिकार्यात होता. म्हणून पोलिसांनी घरावर छापा टाकला. आणि जो पर्यंत नागनाथ मिळत नाही तोपर्यंत हा लहान मुलगा शामराव हयाला बेडया ठोकून येरावडा जेलला घेवून जोतो. असे पोलिसांनी लक्ष्मीबाईंना सांगितले. लक्ष्मीबाईंनी पोलिसांच्या बोलण्याकडे दुर्लक्ष केले. आणि मनामध्ये पुटपुटल्या दोन-चार दिवसांनी आपोआप सोडतील. आणि नागनाथाला त्यांच्या साक्षीदारांन सांगितल की इंग्रजी सत्ता खिळखिळी करण्यासाठी जास्त जोर धरा. मी तुम्हाचा वेळेवर सर्व खबर, जेवणखाण, हत्यारे, दारूगोळा, काडतुसे पोहचविण्याच काम करते. त्यांच्या बरोबर राजूताई बिरणाळे, इंदूताई पाटणकर हया ही रागीणी मदतीला होत्या.

लक्ष्मीबाईंना अटक :-

लक्ष्मीबाईंचा लहान मुलगा शामराव हयाला अटक केली. काही दिवस आष्टा स्टेशनमध्ये डांबून ठेवले. नंतर रामचंद्र गणू नायकवडी म्हणजे लक्ष्मी बाईंचे पती हयांनाही अटक केली त्यांना येरावडा तुरुंगात टाकले. कारण होत नागनाथ हयांला पकडण्याच पण येवडे करून ही क्रांतिकारकीच्या काहीच बदल होत नाही हे पाहून इंग्रजांनी क्रांतीकारी केला म्हणजे लक्ष्मीबाईंना आटक करण्याच ठरविले.

ती तारीख होती दि. १२ नोव्हेंबर १९४३ च्या सायंकाळी दिवे लागण होत होती. क्रांतिमाता लक्ष्मीबाई घरकामात मग्न होत्या. त्याचवेळी पोलिस घरी पोहचले आणि त्यांनी लक्ष्मीबाईंना अटक केली. त्यांच्या अटकेचा ऑर्डरचा नंबर होता एस.डी./आय/१२२६८. लक्ष्मीबाईंना पकडले व येरावडा जेलमध्ये ठेवले.^६ ही बातमी क्रांतिकारकांना कळताच ते पेटून उठले. त्यांनी सर्वत्र हल्लाबोल केला. पोलीस चौकीवर हल्ले चढविले. रेल्वे रूळ उखडले. तारा तोडल्या, पोलिस गाड्या व चौकीना आगी लावल्या. अशा परिस्थितीत पोलिस थोडे नरमले व त्यांनी २२ फेब्रुवारी १९४४ ला रामचंद्र नायकवडींना सोडून दिले.

क्रांतिमातेला भेटली लेक :-

येरावड्याच्या जेलमध्ये असताना लक्ष्मीबाई सतत नागनाथांच्या म्हणजे आपल्या मुलांच्या काळजीत असत. जेलमध्ये रोज सकाळी कैद्यांना बराकीतून बाहेर सोडले जायचे. प्रातःविधी, अंधोळपाणी यासाठी पण त्यांच्यावर लक्ष ठेवण्यासाठी खास करून महिलांसाठी दोन स्पेशल पोलिस व दोन स्त्री पोलिस असत. त्यांचे लक्ष्मीबाईंवर बारकाईनं लक्ष असे.

एकदा लक्ष्मीबाई इतर स्त्री कैद्यांसोबत हौदावर हातपाय धुवायला गेल्या. तिथ त्यांना अरूणा असफअली, उषा मेहता, प्रेमा कंटक, लीलाताई पाटील इ.भेटल्या. त्यांची लक्ष्मीबाईंनी ओळख करून घेतली आणि तिथेच थांबल्या. बाजूलाच हातात दोन दंडे घेतलेले पोलिस बोलत बसले होते. तंबाखू मळता-मळता एक लक्ष्मीबाईंना ऐकू जाईल अशा आवाजात पण दबक्या स्वरात दुस-याला म्हणाला, 'अरे कालची बातमी तुला कळली का? काय रे, अरे काल सातारच्या पोलिसांनी शिराळा पेटयात धाड टाकली आणि वाळव्याचा वाघ नागथान नायकवडी याला पकडला. हे शब्द कानावर पडताच लक्ष्मीबाई कान टवकारून ऐकू लागल्या. दुसरा म्हणाला बेस झाल. बेस काय झाल अरे तो वाघ नाना-पाटलांच्या तालमीत तयार झालेला पळाला बघ जोरात. पोलिसाच्या हाताला हिसडा देवून लक्ष्मीबाईंना बर वाटल. पण लगेच दुसरा म्हणाला

तरीपण पोलिसांनी त्याला पकडलच बाबा. नागनाथाच काय झाले असेल ह्या विचारांना लक्ष्मीबाई त्यांना अन्न जाईना. त्या आजारी पडल्या.

त्यावेळी येरवडाच्या तुरुंगात राजूताई बिरनाळे यांना ठेवण्यात आले होते. सोलापूरमध्ये सरकारी कामात अडथळा केला या कारणाने त्यांना अटक केली होती. त्यांना समजताच त्यांनी लक्ष्मीबाईची भेट घेतली. व आपली ओळख त्यांनी सांगितली. स्वताची आई भेटल्याचा आनंद ताईना झाला. क्रांतीमाता म्हणाल्या “मुली, तुला आई नाही, आणि मला लेक नाही, आजपासून माझं तुझं नात माय-लेकीचं. हे शब्द ऐकताच राजूताईच्या डोळ्यात पाणी आलं. त्यांनी मनोमन ठरवलं आपण तुरुंगात असे पर्यंत क्रांतीमातेची सेवा करायची. त्या स्वतः जेलरला जावून भेटल्या “लक्ष्मीबाई या महान देशभक्ताच्या मातोश्री आहेत. त्या आजारी आहेत. त्यांची काळजी घेण्यासाठी मला त्यांच्या बरकीत ठेवा. जेलरने विनंती मान्य केली. बोलता-बोलता त्यांना सुगावा लागला कि क्रांतीमाता अचानक कशा खचून गेल्या म्हणून त्यांनी संधी मिळताच त्या पोलिसांना म्हणाल्या “लक्षात ठेवा या एक देशभक्ताच्या आई आहेत. जर तुमची करणी नागनाथअण्णांना कळली तर तुम्हची बरी गत नाही. इथून पुढे तरी खोट्या बातम्या ऐकवून एखादया आईचं काळीज फोडू नका.

संसार जोडणा-या क्रांतीमाता :-

तुरुंगात राहिल्यामुळे त्यांना एका गोष्टीची जाणीव प्रकर्षाने झाली होती. ती म्हणजे लढणा-या पुरुषांना साथ देणा-या स्त्रियांची गरज आहे. आपला देश, देशाचा राज्यकारभार, न्याय-अन्याय हे कळण्यासाठी शिक्षणाची गरज आहे. म्हणून क्रांतीमातांनी स्त्रियांना एकत्र जमवून चार अनुभवाच्या गोष्टी सांगायच्या, गावातील बायकांना अडचणीला मदत करायची. स्त्रियावरील अन्याय-अत्याचाराचा विरोध करायचा. सोबतच मुलींना शिक्षण घ्याव म्हणून प्रयत्न करायच्या. मुली शिकल्या तर चांगला संसार करतील, मुलांचा चांगल संगोपण करतील, चांगले संस्कार करतील. असे सावित्रीबाईचं मुलीच्या शिक्षणासंबंधी असलेल्या विचारांशी नाक जोडणारे बोल त्या सांगायच्या. त्यांच बरोबर सासुरवाशीनीचा होणार छळ, नव-याने किरकोळ कारणाने घरातून हकलून देणे या प्रश्नावरही त्या काम करू लागल्या. अनेक मोडलेले संसार त्यांनी जोडले.⁹

क्रांतीमातेच्या जीवनाला चटका देणारी घटना :-

१९४६ च्या फ्रेब्रुवारी महिन्यातील बुधवार होता. पहाटे शिराळा पेटयातला एक घोडेस्वार दारात आला. त्याच्या अंगावरची कपडे रक्ताने भरली होती. त्याला बघताच लक्ष्मीबाईच काळीज चटकले. काय तरी विपरीत घडत असणार याचा अंदाज आलाच.

तेवढ्यात तो घोडेस्वार म्हणाला “आईसाहेब, घात झाला. सोनवडया जंगलात एका ओठयाच्या काठावर इंग्रजांचे पोलिस आणि अण्णांचे साथीदार यांच्यात आमने-सामने मोठी लढाई झाली. त्या लढाईत आपले दोन क्रांतिकारक किसन आहिर पैलवान आणि पंजाबचे नानकसिंग शहीद झाले. हे ऐकताच क्रांतीमातेला धक्का बसला. डोळ्यात आश्रूंचा पूर दाटून आला. क्रांतीमाता म्हणाली “माझी दोन वाघावानी असणारी पोरं गेली. आख्खा वाळवा गाव दुःखात बुडून गेला. तो दिवस होता मंगळवार दि २५ फ्रेब्रुवारी १९४६.

सामाजिक चळवळीतल्या आईसाहेब :-

प्रत्येक युगात शिवाजी जन्माला यावा, परंतु तो दुस-याच्या घरात अशी समाजाची मानसिकता असते. शिवाजी जन्माला यावा म्हणणे सोपे आहे. परंतु त्यासाठी आधी विशाल अंतःकरणाची जिजाऊ जन्मावी लागते. नागनाथअण्णा व त्यांच्या मातुश्री लक्ष्मीबाई म्हणजे अलीकडली काळातील शिवबा-जिजाऊ आहेत. आण्णांच्या प्रत्येक कामात साथ देणारी ही माऊली होती. पुरुषांच्या खांद्याला खांदा लावून त्या प्रत्येक चळवळीत उतरल्या. जोखीम पत्करली. परंतु राष्ट्रहिताचे, समाजहिताचे काम कधी सोडले नाही.

क्रांतीमाता अनंतात विलीन :-

प्रत्येक जन्मलेल्या जिवाचा एक दिवस ह्या जगाला सोडून जावे लागते. लक्ष्मीबाईची नेहमीची आईची दिनचर्या ठरलेली असायची. रात्री माणसे गाढ झोपेत असतात. त्यावेळी त्या जाग्या आसायच्या. शाळेत रात्री अकरा वाजता यायच्या कुठल्यातरी झाडाच्या सावलीत बसायच्या चुहुकडे लक्ष देत दोन-अडीच तास थांबायच्या. नंतर बारा-एकच्या दरम्यान घरी जायच्या. सोमवार दि.२६ जून १९८९ चा दिवशी जनसामान्याची तसेच क्रांतीकारीकाची माऊली एक धगधगती क्रांतिविरांगणा सौ.लक्ष्मीबाई अनंतात विलीन झाल्या.

संदर्भग्रंथ सूची :-

१. आहिर जयवंत, क्रांतीमाता लक्ष्मीबाई नायकवडी, नागनालंदा प्रकाशन, इस्लामपूर २०१५, पृ १७
२. आहिर जयवंत, क्रांतीवीर नागनाथ अण्णा-भाग-१ पूर्वार्ध, क्रांतीवीर नागनाथ (अण्णा) नायकवडी गौरव समिती वाळवे, २००८, पृ. ३३
३. शिंदे आबासाहेब, सातारचे प्रतिसरकार, उषा प्रकाशन, कोल्हापूर २००३, पृ ८४
४. शिवणीकर राघव, सातारचा सिंह-क्रांतीसिंह नाना पाटील समग्र चरित्र, एस. एम. अधाटे पब्लिकेशन १९८६, पृ ५६
५. मुलाखत श्री.नाईकवडी नागनाथ, दि.१८/११/२०१०
६. मुंबई पुराभिलेखागार विभाग, महाराष्ट्र राज्य, होम डिपार्टमेंट (स्पे.) फाईल नं. १११० (८) इ (१०) (५), १९४२-४३ पृ २५
७. आहिर जयवंत, क्रांतीमाता लक्ष्मीबाई नायकवडी, नागनालंदा प्रकाशन, इस्लामपूर २०१५, पृ ४०

कामगार चळवळीची उपयुक्तता

शरद विठ्ठल पाटील
सहा.प्रा.(राज्यशास्त्र विभाग)
महिला महाविद्यालय, कसबा बीड,
ता. करवीर, जि.कोल्हापूर

प्रस्तावना :-

कोणत्याही देशाची प्रगती आणि विकासामध्ये त्या देशातील कामगारवर्गाचा निर्णायक सहभाग असतो.कोणत्याही आर्थिक घडामोडीमध्ये हे मनुष्यबळ महत्त्वाची भूमिका निभावत असते.त्यामुळे कामगार कल्याण संदर्भात सरकारपुढे मोठी आव्हाने असतात. काम करण्यासाठी पोषक वातावरण तयार करणे, तसेच कामगार सुखी आणि समृद्ध कसे होतील हे सुनिश्चित करणे ही ती प्रमुख आव्हाने आहेत.

भारतातील कामगार वर्ग संघटित आणि असंघटित अशा दोन क्षेत्रामध्ये विभागला गेला आहे. संघटित क्षेत्रातील कामगार कडक कायदे आणि नियमांच्या बळावर आपल्या हक्कासाठी लढू शकतात. त्यांना काही प्रमाणात का होईना, आपल्या हक्कांची जाणीव आहे परंतु अशा भाग्यवान कामगारांमध्ये भारतातील खूपच कमी जणांचा समावेश होतो. देशातील बहुतांश कामगार असंघटित वर्गवारीत मोडतात. त्यांना कोणत्याही प्रकारची नोकरीची हमी किंवा सामाजिक सुरक्षा नाही. देशातील सर्वच प्रकारच्या कामगारांच्या काही विशिष्ट समस्या आहेत. मग ते संघटित क्षेत्रातील असोत की, असंघटित, औद्योगिक असोत की शेतमजूर किंवा स्थलांतरीत असोत का स्थानिक या सर्व कामगार वर्गांनी आपल्या परिणे कामगार चळवळ उभ्या केल्या. काही यशस्वी झाल्या काही काळाच्या ओघात सामावल्या. अशातच महाराष्ट्रात कामगार चळवळीचा उदय झाला.या चळवळीचा उदय विकास, अर्थ आणि स्वरूप ह्या विषय प्रस्तुत लेखात आढावा घेणार आहोत.

संशोधनाची उद्दिष्टे :-

- अ) कामगार चळवळीचा अर्थ आणि स्वरूप स्पष्ट करणे.
- ब) महाराष्ट्रातील कामगार चळवळीचा थोडक्यात आढावा.
- क) सध्याचा परिस्थितीमध्ये कामगार चळवळीची उपयुक्तता

संशोधनाची पध्दती :- सदर शोधनिबंधाच्या लेखनासाठी वर्णनात्मक संशोधन पध्दतीचा उपयोग करण्यात आला आहे.

संशोधनाचे स्रोत :-

प्रस्तुत शोधनिबंधाच्या लेखनासाठी दुय्यम साधन सामुग्रीचा उपयोग करण्यात आला असून यातील स्पष्टीकरणासाठी इंटरनेट, संदर्भग्रंथ, वर्तमानपत्रे, उपयुक्त मासिकांचा योग्य प्रमाणात उपयोग करण्यात आला आहे.

आशय विश्लेषण :-

अठराव्या शतकानंतरच्या काळात कामगार संघटनांना समाजात अनन्यसाधारण महत्त्व प्राप्त झाले. औद्योगिक क्रांतीनंतर समाजव्यवस्था आणि अर्थव्यवस्था बदलल्या गेल्या त्याचा परिणाम म्हणजे समाजात भांडवलदार, श्रीमंत लोकांचा एक वर्ग आणि औद्योगिक कार्य क्षेत्रांमध्ये प्रत्यक्ष कार्ये करणारा मजूर वर्ग असे दोन वर्ग निर्माण झाले. औद्योगिक क्रांतीतूनच कामगार संघटनांची निर्मिती झाल्यामुळे औद्योगिक क्रांतीच कामगार संघटनांची जननी आहे. असे मानले जाते याच औद्योगिक क्रांतीचा परिणाम भारतावर झाला यातून पश्चिम भारतातील औद्योगिकीकरणाचा पाया प्रामुख्याने मुंबई आणि तिच्या परिसरात अधिक प्रमाणात घातला गेला. यातूनच नंतरच्या कालावधीमध्ये महाराष्ट्रात कामगार चळवळीची निर्मिती झाली.

कामगार संघटनेची व्याख्या :-

व्ही.व्ही. गिरी :- “आपले हितसंबंध प्रस्थापित करण्यासाठी आणि तो सुरक्षित ठेवण्यासाठी सामूहिक कृतीद्वारे कामगारांनी स्थापिलेली ऐच्छिक संघटना म्हणजे कामगार संघटना होय.”

कामगार संघटनांचे स्वरूप :-

प्रामुख्याने कामगार चळवळीचे स्वरूप हे तीन प्रकारचे असते. त्याच्या कामाच्या पध्दतीवरून त्यांच्यामध्ये प्रकार पाडता येतील. यामध्ये पहिल्या पहिल्या प्रकारामध्ये कामगार संघटना ही वेतन घेणाऱ्या कामगारांचीच असते. यामध्ये व्यावसायिक व मालक यांचा समावेश होत नाही. त्यानंतरच्या कामगार संघटना या ऐच्छिक संघटना असतात. यामध्ये संघटनेचे सभासद होण्याचे किंवा न होण्याचे स्वातंत्र्य कामगारांना दिलेले असते तर तिसऱ्या स्वरूपात कामगार संघटना कामगार संघटनेचे ध्येय कामगारांचे हितसंबंध सुरक्षित आणि सर्वोर्ध्वत करणे हे होय. आता एकविसाव्या शतकांत कामगार संघटनांचे कार्यक्षेत्र एवढे वाढलेले आहे. सामाजिक आर्थिक, राजकीय आणि शैक्षणिक क्षेत्रांत कामगार संघटनांनी पदार्पण केलेले आहे तसेच आज कामगार संघटना कामगारांच्या सर्वांगण प्रश्नांबरोबर राजकारणात पदार्पण करीत आहेत. त्यामुळे आजच्या परिस्थितीमध्ये कामगार संघटनांचे स्वरूप राजकीय झाले आहे.

ब) महाराष्ट्रातील कामगार चळवळीचा थोडक्यात आढावा :-

महाराष्ट्रातील कामगार चळवळ ही एक वैशिष्ट्यपूर्ण चळवळ मानली जाते. कारण पश्चिम भारतातील औद्योगिककरणाचा पाया प्रामुख्याने मुंबई आणि तिच्या परिसरात अधिक प्रमाणात वाढला गेला असल्यामुळे भारतातील कामगार संघटनेची स्थापना मुंबईतील कामगार श्री नारायण मेघाजी लोखंडे यांनी इ.स. १८९० साली श्री.लोखंडे यांच्या अध्यक्षतेखाली मुंबई गिरणी कामगार संघटना स्थापन करण्यात आला. मुंबई आणि महाराष्ट्रात १९६० नंतर औद्योगिककरणाचा विस्तार झाला. मुंबईतील कापड गिरण्या १८५७ साली सुरू झाल्या. सन १८८५ पर्यंत कापड गिरण्यांची संख्या ७५ पर्यंत गेली होती. १९०५ पासून मुंबईच्या कापड गिरण्यात अनेक लहान मोठे संप झाले. इ.स. १९०८ साली मुंबईच्या गिरणी कामगारांनी पहिला राजकीय संप केला. कापड गिरणी कामगारांचा दुसरा सार्वजनिक संप २६ एप्रिल १९२९ पासून सुरू झाला. सुमारे ३२ कापड गिरण्यातील एक लाख कामगार संपावर होते. हा संप २९ दिवस चालू होता.

या चळवळीतून कामगार वर्गात राजकीय जागृती घडून आल्यामुळे ते स्वातंत्र्य चळवळीत आघाडीवर राहिले. भारताला स्वातंत्र्य मिळाल्यानंतर संयुक्त महाराष्ट्राच्या मागणीसाठी जे मोठे जन आंदोलन झाले. त्यामध्ये इंटक वगळता सर्व कामगार संघटनांनी उत्स्फूर्तपणे सहभाग घेतला ही साम्यवादी आणि समाजवादी पक्षाच्या कामगार संघटनांनी संयुक्त महाराष्ट्र चळवळीस जोरदार पाठींबा दिला होता. १ मे १९६० रोजी महाराष्ट्र राज्य स्थापन झाले. विविध राजकीय पक्षांच्या नेतृत्वाखाली प्रभावी कामगार चळवळ अस्तित्वात होती. यातून नंतर १९६३ साली जॉर्ज फर्नांडीस १९६७ साली डॉ. दत्ता सामंत यासारखी नेतृत्व करणारी नेते मंडळी भारतीय राजकारणात आपला प्रभाव निर्माण करू लागली.

१९६७ साली शिवसेनेने ‘भारतीय कामगार सेना’ स्थापन करून मुंबईच्या कामगार क्षेत्रात आपला प्रभाव वाढविण्यास सुरुवात केली तसेच १९७० साली मार्क्सवाद्यांनी ‘सेंटर ऑफ इंडियन ट्रेड युनियन्स (सिटू)’ नावाचा आपला भारतीय महासंघ स्थापन केला. महाराष्ट्रातून कोल्हटकर, कुरणे, रणदिवे, कृष्णन, संजगिरी इ. नेते आयटकमधून बाहेर पडून सिटूमध्ये दाखल झाले. त्यामुळे आयटक आणखी दुर्बल झाली. एकंदरीत महाराष्ट्रातील कामगार चळवळीचा आढावा घेतल्यास कामगार नेते हे नंतरच्या काळात कोणत्यातरी पक्षाच्या किंवा कामगार पक्ष स्थापन करण्याच्या मानसिकतेमध्ये जाताना दिसतात. आपल्या राजकीय इच्छा आकांक्षा कामगार चळवळीच्या माध्यमातून पूर्ण करण्याची महत्त्वकांक्षा या नेत्यांच्या मध्ये पहावयास मिळते. महाराष्ट्रातील कामगार चळवळ ही प्रामुख्याने गिरणी कामगारांच्या मागण्यासाठी निर्माण झाली आणि तीचे रूपांतर नंतर सर्वोच्च क्षेत्रात झाले. आजच्या परिस्थितीमध्ये कामगार चळवळी ही राजकीय इच्छाशक्तीने प्रेरित झाल्या आहेत. अशा प्रकारे कामगार चळवळीचा थोडक्यात आढावा घेता येईल.

क) सध्याच्या परिस्थितीमध्ये कामगार चळवळीची उपयुक्तता :-

- १) संघटीत तसेच असंघटीत क्षेत्रातील कामगार वर्गाची त्यांच्या कामाच्या स्थितीत सुधारणा घडवून आणणे.
- २) समाजातील एक आवश्यक व महत्त्वपूर्ण घटक म्हणून कामगारांचा दर्जा उंचावणे.
- ३) राष्ट्राच्या आर्थिक जीवनावर नियंत्रण ठेवण्यासाठी कामगारांचा सहभाग वाढविणे.
- ४) कामगार चळवळीच्या माध्यमातून राजकीय नेतृत्वाची उभारणी होत असते.
- ५) कामगारांचे प्रश्न चर्चा, विचारविनिमय तडजोड अशा सनदशीर मार्गाचा अवलंब करून सोडवण्याचा उद्देशाने कामगार संघटना उपयुक्त आहे.

निष्कर्ष :-

एकंदरीत कामगार चळवळ निर्माण झाल्यापासून मालक वर्गाचे अनियंत्रित विषमता कमी होण्यास कामगार चळवळ प्रयत्न करित आहे. स्त्री कामगार वर्गाला योग्य न्याय मिळत आहे. कामाचे तास वेतन कायदे या सर्व गोष्टी संविधानाच्या माध्यमातून प्रत्यक्षात अंमल होत आहेत. तसेच कामगार वर्गाची सामाजिक, आर्थिक आणि राजकीय प्रगती होत आहे. कामगार चळवळीच्या निर्मितीपासून ते इथपर्यंतचा प्रवास पाहिल्यास कामगार चळवळ ही कामगारांच्या न्याय हक्कासाठी भांडवलदार वर्गाबरोबर लढत आहे आणि या संघर्षापासून भारतात आणि महाराष्ट्रात अनेक राजकीय नेतृत्व उभा राहिल आहे त्यांनी भारताच्या राजकारणावर आपला प्रभाव निर्माण केला आहे. एकंदर सरतेशेवटी कामगार चळवळीच्या माध्यमातून समाजातील संख्येने मोठया असणाऱ्या वर्गाला आपल्या कामाचा योग्य आर्थिक मोबदला, उच्च राहणीमान चांगले भविष्य मिळत आहे. त्यामुळे भांडवलशाही समाजात कामगार चळवळीचे महत्त्व अनन्य साधारण आहे.

संदर्भ :-

१. प्रा. बी.बी. पाटील व प्रा. डॉ. सौ. उर्मिला चव्हाण, महाराष्ट्रातील स्थानिक स्वराज्य संस्था आणि चळवळ बी.ए. भाग दोन व सेम चार फडके प्रकाशन.
२. योजना मासिक :- एप्रिल २०१७ (कामगार कल्याण)
३. सुहास पळशीकर :- समकालीन भारतीय राजकारण काँग्रेस वर्चस्व ते हिंदू जमातवाद, प्रतिमा प्रकाशन

सातारचे प्रतिसरकार व क्रांतीवीर बर्डे गुरूजी

डॉ.तानाजी रामचंद्र हवलदार

इतिहास विभाग प्रमुख

विश्वासराव नाईक कला, वाणिज्य व बाबा नाईक विज्ञान महाविद्यालय,
शिराळा ता.शिराळा, जि.सांगली ४१५४०५

प्रस्तावना :

भारतीय स्वातंत्र्य लढयामध्ये अनेक स्वातंत्र्यविरांनी मोलाचे कार्य केले आहे. त्यापैकीच सच्चे देशभक्त, कर्ते सुधारक व क्रांती करणारे क्रांतीवीर बर्डे गुरूजी म्हणजेच दादा आप्पाजी बर्डे हे एक होय. बर्डे गुरूजी यांचा जन्म ०३ ऑगस्ट १९०८ रोजी इस्लामपूर येथे झाला. मात्र त्यांची कर्मभूमी वाटेगाव हीच राहिली.^१ बर्डे गुरूजी यांचे प्राथमिक शिक्षण काले येथे झाले व त्यानंतरचे त्यांचे शिक्षण सिल्वर ज्युबिली ट्रेनिंग कॉलेज म्हणजेच सध्याचे महात्मा फुले अध्यापक महाविद्यालय येथे झाले. शिक्षण पूर्ण झाल्यानंतर नोकरीसाठी अर्ज केला नसतानाही त्यांची रयत शिक्षण संस्थेच्या पाटण येथील शाखेत शिक्षक म्हणून नेमणक झाली व तेथून पुढे त्यांचे समाजकार्य व देशकार्य सुरू झाले.^२ पाटण नंतर बर्डे गुरूजी यांची शिक्षक म्हणून नेमणूक बिळाशी येथे झाली. बिळाशी येथील शाळेत स्पृश्य व अस्पृश्य विद्यार्थी वेगळे बसत असत. बर्डे गुरूजी तेथे गेले असता त्यांनी सर्व विद्यार्थ्यांना एकत्र बसण्याची प्रथा सुरू केली. या त्यांच्या कृत्याची प्रतिक्रिया संपूर्ण गावात उमटली व बर्डे गुरूजींना विहीरीचे पाणी बंद करण्यात आले. यावेळी बर्डे गुरूजींनी मुलाकडून नदीवरून पाणी आणून आपली दिनचर्या चालविली व समाजसुधारणेचा वसा चालूच ठेवला.^३ कासेगाव येथेही नोकरीस असताना त्यांनी अस्पृश्य निवारणेचे काम केले.^४

बर्डे गुरूजींना वाचनाचा छंद होता. त्यांच्या वाचनात महात्मा गांधी यांनी चालविलेले हरिजन हे साप्ताहिक येत होते. या साप्ताहिकातील लेखांचा त्यांच्यावर प्रभाव पडला व स्वातंत्र्यचळवळीत सहभागी होण्याची त्यांना प्रेरणा मिळाली.^५ यावेळी बर्डे गुरूजी व त्यांचे मित्र लक्ष्मण हसबनीस यांनी स्वातंत्र्यचळवळीत सहभागी होण्याचा व राष्ट्रीय कार्यात वाहून घेण्याचे ठरविले. परिणामतः ते १५ मैलाचा प्रवास करून सातारा येथे गेले व तेथे रयत शिक्षण संस्थेच्या कार्यालयात ०४ एप्रिल १९३० रोजी त्यांनी आपला राजीनामा दिला. शिक्षकपदाचा राजीनामा दिल्यानंतर ६ एप्रिल १९३० रोजी ते स्वयंसेवक शिबीरात सहभागी झाले. दरम्यानच्या कालखंडात महात्मा गांधी यांनी सत्याग्रह चळवळ सुरू केली. यावेळी अनोळा, जि.ठाणे येथे बर्डे गुरूजींना पाठविण्यात आले व हसबनीस यांना बिळाशी येथे पाठविण्यात आले. तेथे जावून त्यांनी सत्याग्रह आंदोलन यशस्वी केले.^६

२८ मे १९३० रोजी धारासणा सत्याग्रहामध्ये अब्दुल शेठ यांच्या नेतृत्वाखाली झाला बर्डे गुरूजींनी सहभाग घेतला.^७ त्यानंतर त्यांनी १९३०च्या सोलापूरमधील सत्याग्रहात सहभाग घेतला.^८ बर्डे गुरूजींना अटक झाल्यानंतर त्यांना प्रथम विजापूरच्या तुरुंगात ठेवण्यात आले होते. नंतर त्यांना येरवडा तुरुंगात ठेवण्यात आले. पुढे १९३१ला गांधी – आयर्विन कराराने गुरूजींची सुटका झाली.^९

१९३२ला गोलमेज परिषद अयशस्वी झाल्यानंतर पुन्हा गांधीजींनी स्वातंत्र्य आंदोलन सुरू केले. मात्र यावेळी सत्याग्रही सहभागी होत नव्हते कारण ते ब्रिटीशांच्या मारहाणीने बेजार झाले होते. तरीही बर्डे गुरूजींनी १९ लोकासह पेटलॉंडचा सत्याग्रह यशस्वी केला. प्रचितगडावर त्यांनी झेंडा फडकाविला मात्र ब्रिटीशांनी त्यांना अटक केली व त्यांना ४ वर्षे ६ महिन्यांची सक्त मजुरीची शिक्षा झाली. तुरुंगात त्यांचे खूप हाल झाले.^{१०}

चलेजावची चळवळ सुरू होताच सर्वश्री बर्डे गुरूजी यांनी व त्यांच्या सहकार्यांनी १०१ पाटलांचे राजीनामे ब्रिटीशांना पाठविण्याचे ठरले. ब्रिटीशांना सहकार्य करावयाचे नाही याचाच भाग म्हणून पाटलांचे राजीनामा सत्र चालविले गेले. यावेळी एकूण ८६ पाटलांचे राजीनामे घेण्यात आले यामध्ये बर्डे गुरूजींनी चरण व आसपासच्या गावच्या पाटलांचे राजीनामे घेतले होते.^{११}

प्रतिसरकारमधील कार्य :

भारतीय स्वातंत्र्य चळवळीचे नेतृत्व म.गांधी यांच्याकडे आले आणि चळवळ व्यापक बनली. सन १९४२ची छोडो भारत चळवळ वैशिष्ट्यपूर्ण होती. महात्मा गांधींनी ८ ऑगस्ट १९४२ मध्ये मुंबईतील गोवालिया टँक मैदानावर 'भारत छोडो' ही घोषणा व 'करेंगे या मरेंगे' हा मंत्र भारतीय जनतेला दिला.^{१२} इंग्रजांनी मात्र लगेचच चळवळीच्या सुरूवातीलाच देशातील प्रमुख नेत्यांना पकडून स्थानबध्द केले. परंतु ही चळवळ क्रांतीकारकांनी भूमिगत राहून जोमाने सुरू ठेवली. महाराष्ट्रामध्ये सातारा जिल्ह्याने या लढ्यात उल्लेखनीय कार्य केले. ब्रिटीशांच्या विरुद्ध कराड, पाटण व तासगावचे मोर्चे यशस्वी झाले. परंतु त्या पाठोपाठ वडूज आणि इस्लामपूर येथे निघालेल्या शांतता मोर्चावर पोलीसांनी गोळीबार केला. त्यामध्ये ११ आंदोलक हुतात्मे झाले.^{१३} शांततापूर्वक चाललेले आंदोलन दडपल्याने सातारा जिल्ह्यातील भूमिगत नेत्यांनी लढा चालविण्यासाठी पाच प्रमुख गट पाडले १) कुंडल गट, २) शिराळा आणि वाळवा (पश्चिम घाट) गट, ३) कराड गट, ४) उत्तरेचा गट, ५) सांगली गट.^{१४} क्रांतिसिंह नाना पाटील यांच्या नेतृत्वाखाली सातारा मध्ये प्रतिसरकारची स्थापना करण्यात आली. त्यामध्ये नागनाथ नायकवडी, लक्ष्मणराव कासेगावकर वैद्य, किसनवीर, माधवराव जाधव, जी. डी. लाड, पांडू मास्तर, बाबूराव पाटकर, निवृत्ती काका, डॉ. उत्तमराव पाटील, डी. जी. देशपांडे, बर्डे गुरूजी यांचा सहभाग होता.

इंग्रजांची शस्त्रास्त्रे व खजिना गोळा करण्यात आला. सरकार व जमीनदारांविरुद्ध मोहीम हाती घेवून शेतकऱ्यांना दिलासा देण्यात आला. नाना पाटील यांनी 'तुफानी सेना' उभारून गुंडाचा बंदोबस्त केला. तुरुंगातील, पोस्टातील, पोलीस ठाण्यातील, खाजगी तसेच फौजेतील शिपायांच्या अशा अनेक ठिकाणाहून क्रांतिकारकांनी हत्यारे मिळविली. दळणवळण बंद पाडून; तारेचे खांब पाडून, त्यांनी आपले अस्तित्व व संघटनचातुर्य दाखविले. डिग्रज, कन्हाड, रत्नागिरी इ. ठिकाणच्या पोस्टाच्या थैल्या पळविल्या, धुळ्याचा खजिना लुटला. प्रतिसरकारच्या माध्यमातून सातार्यात ग्रामराज्याची स्थापना केली गेली. स्त्रियांसंदर्भात अन्याय केल्यास गुन्हेगारांना दंड वा प्रसंगी प्राणदंडाचीही शिक्षा करण्यात येवू लागली.^{१५}

महात्मा गांधी यांनी 'करेंगे या मरेंगे' असा नारा दिला व संपूर्ण भारत देश ब्रिटीशांच्या विरोधात रस्त्यावर उतरला. ०१ जुलै १९४३ ला किसनवीर यांच्या नेतृत्वाखाली कामेरीस स्वयंसेवकांची बैठक झाली. या बैठकीत मुंबईहून शांतता पाळा असा आदेश आला आहे आपण शांतता पाळावी असे सांगण्यात आले मात्र बर्डे गुरूजी यावेळी म्हणाले की, 'पकडले जाईपर्यंत, गोळी लागेपर्यंत किंवा कॉंग्रेसने करेंगे या मरेंगे आदेश मागे घेई पर्यंत ही चळवळ थांबविण्याचा प्रश्नच येत नाही' पुढे बर्डे गुरूजी व जोशीकाका हे मुंबईस गेले व तेथे त्यांना शांतता राखा असा संदेश दिला नसल्याचे समजले. परत आल्यानंतर ०३ ऑगस्ट १९४३ला त्यांनी पणुंब्रे येथे क्रांतीकारकांची बैठक बोलावली व चळवळ पुन्हा जोमाने चालू झाली. सातारा व शिराळा पेठा येथे मोठ्या प्रमाणात प्रतिसरकारचे कार्य चालू होते त्यामध्ये बर्डेगुरूजी यांनी महत्वाची भूमिका बजावली. शिराळा पेठा भागात प्रतिसरकारचे नेतृत्व बर्डे गुरूजी यांच्याकडे होते.^{१६}

बर्डे गुरूजींना पकडण्यासाठी ब्रिटीश सरकारने ५०००/- रूपयाचे बक्षीस लावले होते त्यामुळे बर्डे गुरूजी नेहमी सावध असत.^{१७} बेळगावमध्ये जुवेकर यांच्यावर विश्वास असल्याने ते

त्यांच्याकडे थांबले होते. मात्र जुवेकर यानेच फितुर होवून ब्रिटीशांना माहिती दिली व परिणामी बेळगावमध्ये हंस टॉकिजजवळ बर्डे गुरूजी बेसावध असताना २८ मे १९४४ रोजी त्यांना अटक करण्यात आले. सरकारने ३०२ हे खुनाचे कलम बर्डे गुरूजींच्यावर लावले. मात्र साक्षीमध्ये रामोशीच्या खुनात बर्डे गुरूजी हजर होते की नव्हते हे माहित नाही अशी साक्ष झाल्याने ते निर्दोष सिध्द झाले. पुढे ५ मे १९४६ला सरकारने वॉरंट रद्द केले व कैद्यांची मुक्तता झाली. बर्डे गुरूजींचीही सुटका झाल्यानंतर त्यांची १०१ बैलगाडयातून भव्य मिरवणूक काढून मोठा सत्कार वाटेगाव येथे घेण्यात आला व पुढेही अनेक ठिकाणी त्यांचा सत्कार पार पडला.^{१८}

स्वातंत्र्य चळवळीत सहभागी झाल्यानंतर बर्डे गुरूजींना एकूण ५ वर्षे ११ महिने २५ दिवस इतका तुरुंगवास भोगावा लागला. ०१ वर्ष ०८ महिने २९ दिवस भूमिगत रहावे लागले. एकूण त्यांना जवळ जवळ ०८ वर्षे खडतर आयुष्य काढावे लागले व इतरही कालखंड ब्रिटीशंच्या विरोधात लढण्यात गेला. अशा या थोर समाजसुधारक क्रांतीकारकाचा मृत्यू १२ सप्टेंबर १९८२ रोजी झाला.^{१९}

स्वताला चांगली नोकरी असताना सुखकर नोकरी सोडून बर्डे गुरूजी यांनी स्वातंत्र्य प्रवाहात स्वताला वाहून घेतले. समाजातील जातीभेद नष्ट करण्यासाठी प्रयत्नशील असणारा समाजसुधारक, कितीही संकट आले तरी मागे न हटणारा सच्चा स्वातंत्र्य सैनिक, जनतेची सेवा करणारा समाजसेवक व प्रभावी क्रांतीवीर म्हणून बर्डे गुरूजींचे स्थान भारतीय स्वातंत्र्य चळवळीत मोलाचे व महत्वाचे आहे.

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१९ व्या शतकातील स्त्री बंधमुक्ती चळवळ

डॉ.मंजूश्री शिवाजीराव घोरपडे
इतिहास विभाग प्रमुख,
विवेकानंद कॉलेज, कोल्हापूर.

भारतीय समाजव्यवस्था पुरुषप्रधान असल्याने भारतातील स्त्रियांची सामाजिक अवस्था अत्यंत वाईट होती. पुरुषवर्गाने आपल्या स्वार्थासाठी स्त्रियांवर अनेक प्रकारचे जाचक निर्बंध लादले होते. स्त्रियांचे स्वातंत्र्य हिरावून घेतले होते. तिने कसे जगावे, कसे रहावे, काय बोलावे, कसे चालावे हे पुरुष ठरवत असत. मनुस्मृतीमूळे स्त्रियांचे जीवन अधिकच हलाक्याचे बनले होते. पती निधनानंतर तिचा जगण्याचा हक्क पुरुषप्रधान समाजाने हिरावून घेतला होता. इच्छा नसतानाही तिला सती जावे लागत होते. सतीबंदी कायदा झाल्यावर ही प्रथा बंद झाली. परंतू विधवा स्त्री वर्गाची अवस्था अधिकच बिकट झाली. स्त्रियांच्यावर अनेक सामाजिक व धार्मिक निर्बंध लादले गेले. स्त्री वर्गाची दास्यातून मुक्तता करून तिला सामाजिक मान सन्मान प्राप्त करून देण्यासाठी १९ साव्या शतकात स्त्रीबंधमुक्ती चळवळी मानवतावादी प्रवृत्तीच्या समाज सुधारकांनी सुरु केल्या.

ब्राम्हो समाज व स्त्री बंधमुक्ती चळवळ:- ब्राम्हो समाजाची स्थापना राजाराम मोहन रॉय यांनी केली. या समाजाच्या माध्यमातून त्यांनी स्त्री वर्गाची सामाजिक स्थिती सुधारण्यासाठी चळवळ सुरु केली. सतीची चाल मोडून काढण्यासाठी राजाराम मोहन रॉय यांनी चळवळ सुरु केली. गव्हर्नर जनरल लॉर्ड बेटींगशी संधान साधून सरकारी दरबारी अर्ज विनंत्या करून ही क्रूर प्रथा नष्ट करण्याचा प्रयत्न केला. त्यांच्या प्रयत्नामुळे कंपनी सरकारने १८२५ साली सतीबंदी कायदा पास केला. राजाराम मोहन रॉय यांनी ब्राम्हो समाजाच्या माध्यमातून समाज प्रबोधन करत बंगाल मधील लोकमत सतीबंदीच्या बाजूने तयार केले होते. म्हणूनच सती सारखी अमानवी प्रथा बंद झाली. ब्राम्हो समाजाचे कार्यकर्ते केशवचंद्र सेन यांनी रॉय यांचे कार्य पुढे जोमाने चालविले. बालविवाह प्रथेस विरोध केला. बहुपत्नीत्वाच्या प्रथेस विरोध केला. विधवांच्या पुनर्विवाहासाठी चळवळ सुरु केली. लॉर्ड डलहौसीच्या काळात १८५६ साली कंपनी सरकारने विधवा पुनर्विवाह हा कायदा पास केला. त्यामुळे विधवा स्त्रियांचे पुनर्वसन होण्यास मदत झाली. स्त्री वर्गातील अज्ञान नाहिसे करण्यासाठी स्त्री शिक्षणाचा पुरस्कार केला. स्त्रियांना शिक्षण मिळावे म्हणून शाळा सुरु केल्या. पडदा पध्दतीचा निषेध केला. ब्राम्हो समाजाच्या समाज परिवर्तन चळवळीच्या कार्यामुळेच स्त्री वर्गाची सामाजिक स्थिती सुधारली.^१

बंगालमध्ये केशवचंद्र सेन व पंडीत ईश्वरचंद्र विद्यासागर यांनी नेटाने प्रयत्न केले. त्यांनी विधवांना मदतीचा हात देवून त्यांचे पुनर्विवाह आयोजित केले. बंगालमध्ये विधवा विवाहाला उत्तेजन देणा-या मंडळीत डाक्याचे राजा राजवल्लभ व महाराजा श्रीशचंद्र यांची नावे विशेष उल्लेखनीय आहेत.^२

आर्यसमाज व स्त्रीबंधमुक्ती चळवळ:- स्वामी दयानंद सरस्वती यांनी आर्य समाजाची स्थापना केली. या समाजाच्या माध्यमातून स्त्रियांचा सामाजिक दर्जा सुधारला पाहीजे म्हणून चळवळ सुरु केली.

स्त्रीशिक्षणाबाबत कार्य :- आर्य समाजाने स्त्री शिक्षणास महत्त्व दिले. त्या काळी स्त्री शिक्षणाची फारच वाईट अवस्था होती. रुढीप्रियता, बालविवाह हे स्त्रियांच्या शिक्षणाच्या मार्गातील अडथळे होते. परंतू स्वामीजी व आर्यसमाजाने स्त्री शिक्षणाचा आग्रह धरला. आर्य समाजाने वेदकाळात स्त्रियांनाही लागू असणारा उपनयन संस्कार स्त्रियांसाठी पुन्हा सुरु केला. आर्यसमाजाच्या वतीने स्त्री शिक्षणासाठी स्वतंत्र कन्या शाळा व महिला महाविद्यालये सुरु करण्यात आली. स्त्री शिक्षण अशा प्रकारचे असावे की ते महिलांना घरीही घेता यावे व बाहेरही घेता यावे. त्यामुळे आर्यसमाजाच्या स्त्री संस्थांचा अभ्यासक्रम स्वतंत्रपणे वेगळा करण्यात आला होता. स्त्री शिक्षणाबाबत आर्य समाजाने महत्त्वाची कामगिरी केली.^३

बालविवाहावर टीका व प्रौढ विवाहाचा आग्रह:- आर्यसमाजाने बालविवाहास विरोध केला, बालविवाहाचे दुष्परिणाम त्याने समाजापुढे मांडले. मुलींसाठी लग्नाचे वय १६ व मुलासाठी २४ असावे. असा आर्य समाजाचा आग्रह होता.

पडदा पध्दती, सतीपध्दतीचा धिकार:- पडदा पध्दत ही स्त्रियांच्या प्रगती मधील अडथळा आहे. असे या समाजाचे मत होते. मुलीस कनिष्ठ समजून तिचा जन्मतः खून करण्याची पध्दत मानवतेला कळिमा फासणारी होती. पतीनिधनानंतर विधवे वर सतीची सक्ती करणे हे अमानवी आहे. असे मत मांडुन या तिन्हीबाबत आर्य समाजाने जनजागरण केले.

अनाथालये-विधवाश्रम:-आर्य समाजाने निराश्रीत मुलासाठी अनाथलये विधवांसाठी विधवाश्रमासारख्या संस्था काढल्या. विधवांना हिंदु समाजामध्ये भोगाव्या लगणा-या यातना लक्षात घेऊन आर्यसमाजाने विधवाश्रम काढले होते.^४

रामकृष्ण मिशन व स्त्री बंधमुक्ती चळवळ:- रामकृष्ण मिशननेही स्त्रियांच्या सामाजिक दर्जा सुधारण्यासाठी प्राधान्य दिले. त्यांच्या शिक्षण प्रसाराच्या कार्यात आंग्ला युवती मार्गरेट नोबेल (भगिनी निवेदिता) हिने महत्वाचे कार्य केले, त्यांनी मुलींसाठी शाळा काढुन समाजातील अनेक गोर-गरिब अनाथ मुलींना शिक्षणाच्या सोयी उपलब्ध करुन दिल्या स्वामी विवेकानंदानी शिक्षणात व्यक्तीच्या चारिंय संवर्धनास महत्वाचे स्थान दिले. त्यांनी स्त्री-शिक्षणाचा जोरदार पुरस्कार केला. शिक्षण प्रसाराच्या कार्यात तरुणांनी पुढे यावे असे त्यांनी आवाहन केले. या मिशन मार्फत देश विदेशात शेकडो वसतीगृहे स्थापन करुन हजारो मुला-मुलींची निवासाची सोय केली. महिलांसाठी स्वतंत्र स्थापत्य महाविद्यालय सुरु केले.^५

प्रार्थना समाज व स्त्रीबंधमुक्ती चळवळ:- इ.स. १८६७ साली मुंबई येथे प्रार्थना समाजाची स्थापना केशवचंद्रसेन यांनी केली. डॉ.आत्माराम पांडुरंग तर्खडकर, डॉ. रामकृष्ण भंडारकर, न्या. आर. जी चंदावरकर,न्यायमूर्ती रानड, श्री वामन आवाजी मोडक यांनी प्रार्थना समाजाच्या कार्याला चालना दिली. प्रार्थना समाजापुढे बंगालमधील ब्राम्हो समाजाचा आदर्श होता.^६

प्रार्थना समाजाचे स्त्रीयांच्यासाठी कार्य:- स्त्रिशिक्षणाना चालना दिली. विधवा विवाहास प्रोत्साहन दिले, स्त्रियामधील बाल विवाहावर बंदी घालण्याचा प्रयत्न केला, स्त्रियांमधील पडदा पध्दतीत विरोध केला, आंतरजातीय विवाह करणे, बहुपत्नीत्वाचा निषेध केला, अनाथाश्रम, बालाश्रम, व आर्यमहिलाश्रम स्थापन करुन सामाजिक कार्य केले.^७

सत्यशोधक समाज व स्त्रीमुक्ती चळवळ:- महात्मा ज्योतिराम फुले यांनी राजाराम मोहन रॉय यांच्या कार्यापासून प्रेरणा घेऊन समाज परिवर्तनासाठी चळवळ सुरु केली. त्यांनी स्त्रियांची सामाजिक बंधनातून मुक्ती करण्यासाठी चळवळ हाती घेतली.

शैक्षणिक कार्य:- भारतीय समाजाने स्त्रियांना शिक्षणापासून व समतेपासून वंचित ठेवले होते. स्त्रियांना शिक्षण देणे अत्यंत गैर समजले जाई. त्यांना शिक्षण देणे म्हणजे देव, धर्म समाज यांच्या विरुध्दवर्तन करणे असे मानले जाई. या सर्वावर मात करण्यासाठी महात्मा फुले व सावित्रीबाई फुले यांनी स्त्री-शिक्षणावर भर दिला.बुधवार पेठेतील भिड्यांच्या वाड्यात १ जानेवारी, १८४८ रोजी पहिली मुलींची शाळा सुरु केली. शाळेच्या पटावर सहा मुली होत्या. पुण्यासाख्या शहरात मुलींची शाळा सुरु करुन ती चालविणे अवघड काम होते. त्यांनी मोठया निर्धाराने स्त्री शिक्षणास प्रारंभ केला. सावित्रीबाई फुले पहिल्या स्त्री शिक्षिका झाल्या. सगुबाई व फतिमा शेख या दोन महिलांनी त्यांना अत्यंत मोलाची साथ दिली. महात्मा फुलेंच्या व सावित्री बाईच्या प्रयत्नामुळेच १८५३ साली पुण्यात मुलींना शिक्षण देणा-या तीन शाळा चालु होत्या. त्यांच्या या उपक्रमाची दखल सरकारने घेतली. कॅडी कमिशनने महात्मा फुलेचा सत्कार व आर्थिक मदत देण्याची शिफारस केली.^८

विधवा पुनर्विवाह :- सावित्री बाईच्या कालखंडात विधवा स्त्रियांची स्थिती अत्यंत शोचनीय होती. बालविवाह, बालजरठ विवाह पध्दतीमुळे बालविधवांचे प्रमाण मोठे होते. विधवाना दुसरा विवाह करता येत नव्हता. विधवांचा शारीरिक व मानसिक छळ केला जाई. विधवा स्त्रियांना चांगले जीवन जगण्यासाठी फुले दांपत्यानी विधवा-वधुरांच्या पुनर्विवाहाचा पुरस्कार केला. त्यांनी विधवा पुनर्विवाह संस्थेची स्थापना केली. यामध्ये प्रौढ स्त्रियांचे शिक्षण या प्रश्नावरती दर १५ दिवसांनी सभा भरवली जात असे . तसेच महात्मा फुलें यांनी लेखनाच्या व भाषणाच्या द्वारे पुनर्विवाहाचा धडाडीने पुरस्कार केला. ८ मार्च, १८६४ मध्ये पुण्यात गोखल्यांच्या बागेत एक पुनर्विवाह घडवुन आणला.^९

बालहत्या प्रतिबंधक गृह:- महात्मा फुल्यांनी विधवा-विवाहाचा पुरस्कार केला असला तरी तत्कालीन समाजाचा अशा विवाहांना असणारा विरोध पाहता विधवा-विवाह मोठया प्रमाणावर होणे अशक्यच होते. या साठी बराच कालावधी लागणार होता. काही तरुण विधवा मुली मोहास बळी पडत असत. भावनांच्या आहारी गेल्याने चुकून वाकडे पाऊल पडलेतर तिच्यावर अनवस्था प्रसंग ओढवत असे. तिच्या अब्रुचे धिंडवडे निघत असत. त्यामुळे भ्रूण हत्ये शिवाय तिच्यापुढे अन्य पर्याय उरत नसे अश्या दुर्दैवी स्त्रियांची या अवस्थेतून सूटका व्हावी तिची विटंबना टाळावी म्हणुन जोतीबांनी एक बालहत्या प्रतिबंधक गृह व प्रसूतिगृह १८६३ मध्ये स्थापन केले. या संदर्भातील माहिती देणारी भित्तीपत्रके वाटण्यात आली होती की “ विधवांनो, इथे येऊन गुप्तपणे आणि सुरक्षितपणे बाळंत व्हा तुम्ही आपले मूल न्यावे किंवा ठेवावे तुमच्या खुशीवर अवलंबुन आहे. त्या मुलांची काळजी हा आश्रम घेईल” या त्यांच्या क्रांतीकारक निर्णयामुळे वाट चुकलेल्या बाल विधवा स्त्रियांना आत्महत्येपासुन परावृत्त केले. व अनाथ मुलांचा सांभाळ केला.^{१०}

नाभिक बांधवांचा संप:- सावित्रीबाई व जोतीबा यांनी केशवपन प्रथा बंद करण्यासाठी पुणे मुंबई येथील नाभिक बांधवाची दि २४ मार्च, १८९० रोजी परिषद घेवुन विधवा स्त्रियांचे केशवपन करु नये असे आवाहन केले. भारताच्या इतिहासातील नाभिक बांधवाचा हा पहिला ऐतिहासिक संप घडवुन आणला फुले दांपत्यांनी स्त्री वर्गाची दास्यातून मुक्ती करण्यासाठी अपार कष्ट केले म्हणुन स्त्री जातीचा उध्दार झाला.^{११}

ब्राम्होसमाज, आर्यसमाज, प्रार्थनासमाज, सत्यशोधक समाज, यांनी स्त्री वर्गाच्या उध्दारासाठी जी चळवळ सुरु केली ती अविरतपणे चालू ठेवण्याचे काम त्या काळात अनेक समाज सुधारकांनी केली. ईश्वरचंद्र विदयासागर यांनी विधवांचा पुनर्विवाह चळवळ करुन २५ विवाह घडवुन आणले. न्या.रानडे भांडारकर व त्याचे सहकारी यांनी विधवा विवाहोत्तेजक मंडळाची स्थापना केली. मुंबई मध्ये बेहरामजी मलबारी याच्या नेतृत्वाखाली बालविवाह विरोधी चळवळ उभी राहिली. इ.स.१८९१ मध्ये विधवा पुनर्विवाह संमती कायदा मुंबईत विष्णुशास्त्री पंडित यांनी मुंबईत ईश्वरचंद्र विदयासागर यांनी बंगाल प्रांतात कार्य केले. देवदासी प्रथे विरुद्ध वि.रा. शिंदे मद्रास येथे आर वेंकट रत्नम नायडू यांनी स्वतः विधवेशी विवाह करुन विधवा पुनर्विवाहास उत्तेजन दिले व स्त्रीबंधमुक्ती साठी कार्य केले अशा प्रकारे स्त्री सुधारणा चळवळीत स्त्रिया सहभागी झाल्या. सावित्रीबाई फुले, पंडिता रमाबाई, आनंदीबाई जोशी, रमाबाई रानडे, रखमाबाई जनाक्का, ताराबाई शिंदे इत्यादी अनेक स्त्रियांनी पुढील काळात समाज परिवर्तनासाठी प्रयत्न केले. परिणामी अनेक वर्षांपासून बंधनात अडकलेल्या स्त्री वर्गाची बंधमुक्ती झाली.

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18 व्या 19 व्या शतकातील भारतातील स्त्री मुक्ती चळवळ – एक दृष्टीक्षेप

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प्रस्तावना –

हजारो वर्षांच्या परंपरेने स्त्रियांचा दर्जा दुय्यम ठरवून तिला प्राचीन कालखंडात स्त्रीप्रधान प्रथा, मातृवंशीय कुटूंबपध्दती मातृसत्ताक पध्दतीची उदाहरणे आढळतात. पण अपत्य जन्म प्रक्रियेतील स्त्रियांचे महत्व लक्षात आल्यानंतर त्यांना संरक्षण देवून त्यांच्यावर नियंत्रण ठेवण्याचा प्रयत्न झाला असावा आणि मातृसत्ताक व्यवस्थेचे रूपांतर पितृसत्ताक व्यवस्थेत झाले असावे. स्मृती काळात वर्णव्यवस्था अस्थित्वात आणि जाती व्यवस्था प्रस्थापित झाली. पुरुष प्रधान व्यवस्थेमध्ये जातीवर्ग निर्माण झाले. रोटीबेटीचा व्यवहार जातीच्या चौकटीतूनच केला जावू लागला. यातूनच स्त्रियांची दुय्यम स्थिती बळकट बनत गेली आणि अनेक बंधनाची चौकट तिच्या भोवती लादण्यात आली. भारतात ब्रिटीशांच्या आगमनापर्यंत हि चौकट तशीच दिसून येते. 18 व्या शतकामध्ये तर धार्मिक, राजकिय, आर्थिक स्वरूपाचे कोणतेच अधिकार तिला नव्हते. सामाजिक व्यवस्थेत तिचा सहभाग नव्हता. ब्रिटीशांच्या आगमनाबरोबर तेथील उदारमतवादी विचारांचा प्रवेशही भारतात झाला. त्याचा परिणाम भारतातील तत्कालीन काही नवशिक्षित तरुणांवर झाला आणि त्यानंतर व्यक्तिस्वातंत्र्य, सामाजिक न्याय आणि विषमता या विषयी नवा दृष्टीकोन निर्माण झाला. मिशनच्यामुळे समाज सुधारणा विषयी प्रेरणा मिळू लागली. स्त्रीसमाज सुधारण्याकडेही लक्ष वेधण्यास सुरवात झाली. परदेशांमध्ये होणाऱ्या स्त्री सुधारणा चळवळींचा परिणाम भारतातही होवू लागला. त्यातून स्त्री सुधारणासंबंधी अन्याय, न्याय, मानवी हक्काची मागणी, स्त्री स्वातंत्र्य, समान हक्क याविषयीची जाणीव निर्माण होत गेली.

भारतातील स्त्री मुक्ती चळवळ –

सामाजिक स्थिती आणि विषमता याची जाणीव झालेला नवशिक्षित वर्ग स्त्रियांच्या स्थितीविषयी विचार करू लागला. स्त्री सुधारणा व स्त्री शिक्षण या बाबींवर लक्ष केंद्रीत करू लागला. बालविवाह, सती, पडदा पध्दती, जरठविवाह, बहुपत्नीत्वाची चाल असे उच्च व मध्यम वर्गातील स्त्रीयांशी निगडीत असणाऱ्या प्रश्नांकडे अमानुष, रूढी परंपरेला बळी पडलेल्या विधवा स्त्रिया, कुटूंबातील दुर्लक्षित स्त्रिया या विरुद्ध पाऊले उचलण्याची गरज समाज सुधारकांना जाणवू लागली. या प्रश्नांसाठी त्या काळातील मध्यम वर्गातील सुधारकांकडून वर्तमान पत्रे, साप्ताहिके, मासिके याद्वारे आवाज उठविला जावू लागला. विविध ठिकाणी होणाऱ्या वैचारीक वादविवादांमध्ये स्त्रियांचे प्रश्न केंद्रस्थानी येवू लागले.

अशा काळातील या प्रश्नांना हाताळणारी एक महत्वपूर्ण व्यक्ती म्हणजे राजा राममोहन रॉय. ज्यांच्या विचारात हिंदु परंपरेबरोबरच पाश्चात्य तर्कशक्तीचेही विचार आढळतात. रॉय हे समाजातील अनिष्ट व घातक चालींविरुद्ध प्रयत्न करू लागले. रॉय यांनी मनुस्मृतीतील विधवा स्त्रियां विरोधात कसे विवेचन करण्यात आले आहे हे सांगितले. शिवाय मानव म्हणून तिचा हक्क कसा नाकारला जातो हे स्पष्ट केले. ते लिहीतात –

Manu in plain terms enjoins a widow to continue till death for giving all injuries, performing unsterred duties, avoiding every sexual pleasure and cheerful practicing the incomparable rules of virtue which have been followed such women as were devoted to any one husband.

स्त्री प्रश्नांतील सतीवादाबाबत धर्मग्रंथातील भूमिका महत्वपूर्ण आढळते. सती जाताना होणाऱ्या यातना व त्रास यातून स्त्रीची सुटका होणे महत्वाचे आहे. यावर रॉय जोर देवू लागले तर ईस्ट इंडिया कंपनीने सुध्दा सतीचे निर्मूलन करण्यासाठी विचार मांडले होते. रॉय हे सती विरोधी मोहीमेचे भारतातील पहिले सुधारक म्हणून ओळखले गेले तरी 18 व्या शतकाच्या दरम्यान ब्रिटीश आणि अमेरिकन मिशनच्यांनी

या मोहीमेकडे लक्ष दिले होते. हिंदूंच्या धार्मिक क्षेत्रात हस्तक्षेप होईल यासाठी ब्रिटीश शासनाने सती विरोधातील कायदा करण्यास नकार दिला. मृत्युंजय विद्यालंकार या प्रमुख पंडितांनी 1817 मध्ये सती जाण्यास धर्मशास्त्राची मंजूरी नाही असे जाहीर केले. बंगालमध्ये प्रांतीय राज्यपाल विल्यम बेंटीक यांनी 1818 मध्ये त्यांच्या प्रांतात सतीवर बंदी घातली. जेव्हा बेंटीक भारताचे गव्हर्नर जनरल झाले तेव्हा 1829 मध्ये सतीवर बंदी घालणारा कायदा मंजूर झाला.

अशा प्रकारे स्त्री सुधारणा संदर्भात सती बंदीच्या माध्यमातून स्त्री चळवळीला प.बंगाल मधून सुरुवात झाली. हळूहळू स्त्रीप्रश्न सुधारणा घडवून आणण्याचा प्रयत्न विविध प्रांतांमध्ये सुधारकांकडून होवू लागला. 1810 मध्ये इंग्रजी व अमेरिकन मिशन्यांनी मुलींसाठी पहिली शाळा सुरु केली. 1819 मध्ये कलकत्यात फिमेल न्यू वे नाईल सोसायटीने शिक्षणावरील भारतीय भाषेतील पहिले (बंगाली) पुस्तक प्रकाशित केले. हुगळी तालुक्यात मुलींसाठी मिशन्यांकडून 12 शाळा सुरु झाल्या यात गरीब मुली अधिक प्रमाणात होत्या. या लेडीज सोसायटीने कलकत्ता आणि आजूबाजूच्या परिसरांमध्ये स्थानिक स्त्रियांच्या शिक्षणासाठी शाळा उघडल्या. नविन शाळांमध्ये उच्च जातीच्या मुली होत्या. प्रौढ स्त्रियांसाठीही मिशन्यांनी शिक्षण सुधारणा मोहीम राबविली. अशा प्रकारे स्त्री सुधारणा चळवळीची सुरुवात हळूहळू प. बंगाल मधून झाली.

स्त्री प्रश्नातील अतिशय कळीचा प्रश्न म्हणजे विधवा पुनर्विवाह. लहान वयातच मुलींना बालविधवा समस्येला सामोरे जावे लागे. त्यामुळे समाजसुधारकांचे लक्ष या प्रश्नाकडे वेधले गेले. विधवा स्त्रीच्या हीन जीवनाचे दर्शन समाजात सर्वत्र होते. पं. ईश्वरचंद्र विद्यासागर यांनी विधवा पुनर्विवाह समस्येची गांभिर्याने दखल घेतली. त्यांनी 1855 मध्ये विधवा पुनर्विवाह कायदा संमतीसाठी राज्यपालांना विनंती पत्र सादर केले. त्यामध्ये त्यांनी विधवा समस्यांचे परिणाम मांडले. 1856 ला हे बील पास झाले. दयानंद सरस्वती व त्यांच्या अनुयायांनीही सामाजिक सुधारणेचे कार्य हाती घेतलेले होते. त्यात त्यांनी स्त्री शिक्षणाच्या माध्यमातून स्त्री –पुरुष समानता या तत्वाचा पुरस्कार केला. तसेच बाल विवाहाला विरोध केला. प.बंगालमधील या सुधारणेचे पडसाद इतर राज्यातही उमटू लागले व सर्वकडे कमी अधिक प्रमाणात या चळवळीला सुरवात झाली.

इतर राज्यांमध्ये समाज सुधारणेचा पडलेला प्रभाव –

आसाममध्ये प्रभावीपणे या सुधारणांचा परिणाम झाला नसला तरी बुद्धीवादी व्यक्ती याकडे आकर्षिले गेले. गुणभिराम बरूआ या व्यक्तीने विधवेशी विवाह केला शिवाय 'रामनवमी' या नाटकातून विधवा पुनर्विवाह देखाव्या मार्फत प्रश्न हाताळला. हेमचंद्र बरूआ यांनीही विधवा पुनर्विवाहाला पाठिंबा दिला. ओरीसामध्ये 19 व्या व 20 व्या शतकात झालेल्या अनेक सामाजिक चळवळीपैकी स्त्री प्रश्नांबाबत झालेल्या चळवळी महत्वपूर्ण आहेत. पुर्वीच्या मुस्लिम आणि मराठा काळापासून येथील स्त्रिया गुलामगिरीच्या स्थितीत राहिल्या आहेत. ब्रिटीशांनी निरीक्षण केल्यानंतर त्यांच्या लक्षात आले की ओरीसातील संपूर्ण सामाजिक एकजिनसीपणा व्यवस्थित ठेवण्यासाठी स्त्रियांना काही प्रमाणात स्वातंत्र्य दिले पाहिजे. ओरीसात ब्राम्हो समाज 1855 पासूनच होता. त्यांनी या प्रश्नांकडे ओरीयातील लोकांचे लक्ष वेधले त्यामुळे शिक्षित वर्ग ही समाज जागृतीची जाणिव करून देण्याकडे ओढला गेला. त्यामुळे तेथे समाज जागृतीचे प्रयत्न सुरु झाले.

गुजरातमध्ये 1856–59 च्या दरम्यान भोलानाथ साराभाईंनी आणि त्यांच्या मित्रमंडळांनी धर्मसभा सुरु केली. मुंबईच्या प्रार्थना समाजाच्या धर्तीवर साराभाईंनी 18 डिसेंबर 1871 ला प्रार्थना समाजाची स्थापना केली. 1875 मध्ये थिओसॉफिकल सोसायटीची शाखा अहमदाबाद येथे उघडण्यात आली. अनेक ठिकाणी त्याच्या शाखा उघडण्यात आल्या. आर्यसमाज सुधारकांनी अस्पृश्यता निवारण, स्त्री पुरुष समानता, जाती विरोध, बालविवाह लादलेले वैधव्य, हुंडा पध्दती, लग्नातील विनाकारण खर्च, मरणोत्तर जेवणावेळी या विरोधात आवाज उठविला होता.

तामिळनाडू येथेही 1860 नंतर विरेशलिंगम पंथलू यांनी प्रमाणिकपणे सुधारणा कार्य हाती घेतले. स्त्रियांच्या गुलामगिरी विरुद्ध त्यांनी कार्य केले. त्यांनी 1881 मध्ये विधवा पुनर्विवाह संस्था आणि विधवागृह यांची राजामुंद्री येथे स्थापना केली. या विधवागृहातच शैक्षणिक संस्थेची स्थापना करून स्त्री शिक्षणाची सोय केली. 1892 साली हिंदु समाज जागृती करण्यासाठी स्त्री शिक्षण, विवाह वयात बदल, विधवा पुनर्विवाह, जातीपातीचे नियम शिथिल करणे इ. कारणांसाठी सुधारणा करण्याच्या दृष्टीने मद्रास हिंदु सोशल रिफॉर्म असोसिएशनची स्थापना करण्यात आली.

आंध्रमध्येही प्रार्थना समाजामार्फत विविध कार्यक्रम प्रत्येक आठवडयाला घेतले. मद्रास मध्ये 1897 ला चिंतामणी प्रिटींग प्रेस सुरू केली. त्याठिकाणी विधवागृह सुरू केले. थिऑसॉफीकल सोसायटी मार्फत सहशिक्षण, स्त्री उध्दाराचे कार्य पार पाडले गेले. सार्वजनिक जीवनात भाग घेण्याचे धैर्य स्त्रियांमध्ये निर्माण करण्यात आले.

उत्तर भारतातून सुधारणा ओघानेच कर्नाटकाकडे येत होत्या. ब्राम्होसमाज, आर्यसमाज, थिऑसॉफीकल सोसायटी, रामकृष्ण मिशन या सर्व संस्थांचे कार्य कर्नाटकात सुरू झाले. ब्राम्हो समाजाची बेंगलोरमध्ये शाखा काढून विधवा विवाह, घटस्फोट, स्त्री शिक्षण या प्रकारच्या स्त्री सुधारणेच्या कार्याला सुरवात झाली.

18 व्या शतकातील महाराष्ट्रातील समाजसुधारकांनी सामाजिक सुधारणांतर्गत स्त्री सुधारणेमध्ये विशेष कार्य केले. लोकहितवादी (गोपाळ हरी देशमुख) यांनी शतपत्रे लिहून त्यातून सती, केशवपन, पुनर्विवाह, स्त्री शिक्षण हे प्रश्न हाताळले. संमती विवाह यासाठीही लेखन केले. म.फुलेंनी स्त्री शिक्षण, विधवागृह, विधवा पुनर्विवाह, बालविवाह, बालहत्या प्रतिबंधक गृहाची स्थापना असे स्त्री विकासात्मक सामाजिक परिवर्तनाचे कार्य केलेले आढळते. गोपाळ गणेश आगरकर, विष्णुशास्त्री पंडीत, बाबा पद्मनजी, बेहरामजी मलबारी, छ. शाहु महाराज, म. धोंडो केशव कर्वे, डॉ. आत्माराम पांडूरंग, महर्षी विठ्ठल रामजी शिंदे, इ. सुधारकांनी स्त्री सुधारणेला महत्व देवून स्त्री प्रश्न हाताळले, तर ब्राम्हो समाज, प्रार्थना समाज, सत्यशोधक समाज, आर्य समाज, परमहंस मंडळीही कार्यरत होती. या समाजांचा मुख्य उद्देश हिंदु धर्मातील अज्ञान, विषमता, जातीयता धर्मवाद, स्त्री पुरुष असमानता, अस्पृश्यता व स्त्री शिक्षणास बंदी या सारख्या समस्या हाताळून स्त्री सुधारणा घडवून आणण्याचे कार्य करणे हा उद्देश या संस्थांचा आढळतो, या सामाजिक चळवळीतून बाल विवाह, विधवा पुनर्विवाह सती प्रथा इ. बाबत सुधारणा घडवून आणण्याचा प्रयत्न झाला.

महाराष्ट्रातील स्त्री सुधारणा चळवळीत मोठया प्रमाणात स्त्रियांनी आपले योगदान दिले. सावित्रीबाई फुलेंनी शिक्षण कार्य हाती घेतले. पं. रमाबाईंनी शिक्षण व विधवा स्त्रिया, अपंग बालके यासाठी कार्य केले. रमाबाई रानडे यांनी सेवासदनामार्फत स्त्री विषयक कार्ये पार पाडली. त्यांच्या संस्था आजही कार्यरत आहेत. प्रत्यक्ष कार्याच्या व लिखानाच्या माध्यमातून स्त्री सुधारणा घडवून आणण्याचा प्रयत्न केला. स्त्री प्रश्नाची नाटके, लेख, चर्चा, प्रतिक्रिया यातून आपली स्त्री मुक्ती विषयक मते मांडली आहेत.

समारोप –

सामाजिक सुधारणाचळवळीतील सुधारकांचे एकूण विचार व कार्य पाहता त्या काळातील त्यांची स्त्री प्रश्नांची भूमिका आजही महत्वपूर्ण वाटते. या सुधारकांनी धर्म किंवा जातीनुसार नव्हे तर संपूर्ण समाजात स्त्रीचे कसे शोषण होते यांचे विश्लेषण केले. तत्कालीन सुधारकांच्या स्त्री विकास सुधारणेच्या प्रयत्नाने आजची स्त्री प्रत्येक क्षेत्रात पुढे जावू शकली. आजच्या काळातही स्त्री विषयक दृष्टीकोन बदलण्यासाठी सुधारकांच्या असामान्य कार्यामुळे त्यांच्या स्त्री विषयक दृष्टीकोनाचा अभ्यास मोठया प्रमाणात होण्याची गरज भासत आहे. आजच्या स्त्री समस्या व प्रश्न सोडविण्यासाठी 19 व्या शतकातील सुधारकांचे विचार, स्त्री संघटना व स्त्री अभ्यासकेंद्रांना दिशादर्शन करणारे ठरतात 125 वर्षांच्या

काळानंतरही सामाजिक सुधारणा चळवळीतील सुधारकांच्या स्त्री सुधारणा विचारांची आवश्यकता व उपयुक्तता पटते. त्यामुळे त्यांचे विचार आजही प्रस्तुत आहेत.

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Life Skill Education: An Emerging Trend in Humanities In The Context of Social Peace

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Introduction:

Schools shouldn't merely act or play the role as educational centers, but rather should become the centers of knowledge and skills. Today's schools provide only information, but do not educate students as to how to tackle everyday problems. But due to this tunnel vision of education towards life, students are leading stressful lives. As a result, they tend to behave carelessly. Therefore, peace in personal life of an individual as well as that in social life is disturbed. Today's student regards his sole aim as making more and more money, without even realizing why is money needed in life. He is striving for physical amenities and other luxuries. But the problem is that when one is habituated to lead a life full of luxuries, he loses his conscience and vices in him show up their presence. It is interesting to note that good and bad qualities dwell in the same individual. It is education which encourages virtues and minimizes vices. But the present education system can't train young minds in such a manner. Seeing that tomorrow's India is taking shape in today's schools, we will have to bring about a number of changes in our education system, otherwise students won't hesitate to commit such activities as committing suicides, would indulge in addictions and juvenile crimes which would eventually disturb the peace of society. Therefore, at schools, it isn't sufficient simply to impart knowledge to become a discreet member of family and society. But what is more required is to inculcate in students knowledge, virtues and skills. This is because only those individuals who have knowledge, virtues and skills would emerge successfully in life and this would eventually lead to creation of a good and harmonious society and such an individual would strive for the betterment of society. In order to lead a peaceful life, it would be apt to give a thought to life skills right from the school - going age. With this view in perspective, the WHO has decided on ten life skills. If these life skills are imbibed in the minds of students through the medium of syllabus, then it would definitely mould mentally stable, healthy and peaceful youths in the future.

Present Scenario:

In our times, the newspapers deliver us the news of murders, dacoits, rapes and terrorist attacks incessantly. On the news channels also, such news are shown in a very gaudy and inappropriate manner. Today, not only money but girls of a very tender age (say, of 2 years age) are being raped and this extremely heinous inhuman tendency is on rise. Today, we are witnessing widespread corruption in every sphere of life. Whether it be corrupt leaders or govt. officials, leaders offering money to people in order to get elected in elections, leaders coming from dubious background, their number is ever increasing. Education today has no doubt produced many scientists, doctors, engineers, politicians but the touch of humanity and qualities of ideal citizens are not to be seen in any of them and we have to accept this fact. Due to increasing expectations, the tendency of going to any level for fulfilling one's own desires is increasing. Today, a society which gives mere importance to physical pleasures rather than seeking spiritual enlightenment is being molded. We today witness that it is the more educated, elite people who are involved in corruption and committing

atrocities on their fellowmen. We certainly can't deny this aspect or fact. Students are committing suicides only because they had to face failure in a less significant test or exam. Those who should give some definite direction to society are found to be indulged in wrongdoings. Rather than pollution of any other type, today we find that pollution of thoughts is rampant, which has led us to social chaos and disturbances in the fabric of social peace and harmony. As a result, each individual views himself to be insecure in such a chaotic situation. In other words, it has led us to a chaotic situation and each of us is suffering due to this degradation of social values.

Life Skills and Social Peace:

Life skill education is nothing but to develop the competencies or abilities of learners in order to make progress on the highway of growth and development of life. Due to such an education, one can lead a happy, peaceful, healthy and successful life. The WHO has put forth such ten basic life skills. These life skills are concerned with the thoughts, feelings and behaviors of one or more individuals of society. Hence, if one gains mastery over these skills, their personalities would undergo development. What's more, their life would also become more peaceful and happy. As a consequence, this would create a healthy society and this, in turn, would eventually create harmony at international level among various nations.

Life skills, conservation of values and their development is a broader concept. Students, school, parents and society are the customers of a teacher. By taking into consideration social commitment of teachers, the teacher has an important role to play in conserving life skills, nurturing values and developing them through the medium of syllabus. For social security, it is very much essential to impress upon the minds of students the education of life skills. For habituating students to behave and act in a balanced and constructive manner, it is essential to conserve and develop life skills among students.

How would Life Skill Education lead to the Creation of a Peaceful Life and Society?

1) Self-awareness:

Due to this life skill, an individual can think clearly about his own likes and dislikes, his feelings and his nature. Due to self-awareness, an individual understands the true meaning of life and one's own existence. Due to it, one can control oneself. Those students or individuals who are fully aware of themselves can play an important role in bringing about development of society of tomorrow. They can decide on priorities in life and hence are capable of leading society in the direction of progress and development.

2) Empathy:

If students develop the life skill of empathy, they would be better prepared towards creating harmonious relations with other fellow beings in the future life. Such pupils would readily accept friendships and feeling of cooperation, as a result, misunderstandings amongst them would be reduced and there would be less fighting amongst them. In other words, these students would become more tolerant and accommodating and would adjust themselves better to society members. Empathy helps individuals in leading a stress - free life. On the contrary, those students who haven't developed the quality of empathy cannot understand other's feelings and needs and this leads to conflicts.

3) Problem Solving:

In school atmosphere, even minor things may become the sources of stress and tension. If they don't get a desired object, they may experience stress. As these pupils grow, even their problems would grow in intensity. If these problems remain unsolved, it may disturb social peace. But, if

students are offered opportunities to solve problems, then they would be prompted to think independently and would also become more confident and firm. In the future, such students will not only solve their own problems, but will be able to solve problems at national front, too.

4) Decision Making Abilities:

Even though decision making abilities are important, yet it has been observed that presently it is the parents and teachers who take decisions on behalf of students. If this trend continues in the future also, then students' decision making abilities would remain underdeveloped and thus they would become unsuccessful in their lives and they may turn towards destructive activities. On the contrary, if given an opportunity to make their own decisions right from their childhood, it would make them independent and they would be able to take their decisions even during tough times. This, in turn, would develop their self-confidence, clear-cut idea of their objective and would imbibe in them qualities essential for leading an able and satisfied life.

5) Effective Communication:

Effective communication helps in making clear one's ideas, problems, and needs to others. If an individual doesn't have the skill to express his thoughts and attitudes, aptly with other, one feels suffocated and this creates dissatisfaction and ultimately the balance of entire society gets disturbed. Those students who can express their views, thoughts and emotions, clearly can communicate with each other easily; they can work in groups comfortably and can also induce others to develop the feeling of cooperation. Hence, such students create a balanced and harmonious world in the future.

6) Interpersonal Relations:

Those pupils who bear a feeling of responsibility for each other can know others' needs, only such pupils are respected, they become famous in groups and they don't have to face loneliness at any stage in their lives. On the contrary, those pupils who haven't realized the importance of interpersonal relations behave in an apathetic and carelessness manner, out of which they become stubborn or rebellious in nature. Therefore, students should acquire skills about interpersonal relations so that they could experience a happy and blissful life.

7) Creative Thinking:

Those children who possess creative thinking are playful and have a pleasant personality. Those are always engaged in playing and fun activities. On the contrary, those children who don't possess creative thinking are less playful, tense and are depressed or gloomy. Students possessing more creativity are gladder and are curious about things going on around them. If teachers create an atmosphere in the class which would be conducive to creativity, then it would help students to develop the ability to think independently and to inculcate good habits from which they would develop broad-mindedness. Since creativity helps one to expand his flexibility, it helps people to become more social, righteous and affectionate.

8) Critical Thinking:

Today, people possessing the quality of curiousness are not to be seen in large numbers. As a result, students don't develop the ability to think critically and as a result, they tend to take their decisions hastily and ruin themselves. This, in turn, creates other problems and society's balance is disturbed. Today's students need to develop the spirit of enquiry. If a critical situation arises, then those students possessing this skill of critical thinking would be able to analyze the situation and come up with some solution in a satisfactory and competent manner. In a larger perspective, this ability would prove to be a boon in the process of nation building.

9) Coping with Emotions:

Factors such as anger, lack of emotional stability, irritation etc. are nothing but the states of mind and these are related with emotions. Whether an emotion be creative or destructive in nature, yet any emotion which crosses a certain limit, proves to be destructive. Hence, if students are taught to control their emotions, they can lead a carefree and stress free life. On the contrary, if students don't know how to cope with emotions, then they become stubborn, excessively naughty, agitated, lonely and depressed. All these aspects prove to be such which disturb national peace. If students acquire the skill to control their emotions, then they would be successful in coping successfully with their emotions and this would habituate them to express their emotions in a socially acceptable manner. As a result, they would develop a tolerant attitude to others.

10) Coping with Stress:

Forgetfulness, lack of decision making abilities, being worried or tense are the symptoms of mental and emotional stress which go to reduce the seriousness of work at hand and thereby diverts the attention of a person to other undesired things. Those who are under stress fall an easy prey to destructive activities in society. This disturbs the fabric of social balance. When students learn to control their stress, then they would be able to concentrate fully on the important task in their life and can play an important role in maintaining social health. By maintaining social and national peace, a peaceful world can be created.

Conclusion:

The impact of globalization has affected all the spheres of human life and in the field of higher education is no exception to it. It is expected that due to education, an individual imbibes certain skills but in our times, humans tend to behave in an insensitive manner and we see plenty of examples of it from our daily newspapers. The basic reason as to why this has happened is that basic values and principles which should become cornerstones of human life aren't imbibed through education. As a result, chaotic situation is created in our society. In order to reduce this disturbed state and in order to re-establish peace in our society, it is first of all needed that life skills discussed above be imbibed in our minds. If these are inculcated, we have a hope to have a peaceful, happy and healthy society in the future.

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Crossing The Threshold

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Abstract-

Since Independence the development of English writing has taken a new direction. The Indian English writers perceived India at a postcolonial view. The new ideas flourished but most of the focus was shifted to words the problems like social, economic, religious, political and Familial as bases. They were also envelope with the feel of national movement which drew attention of the creative writers. The problems of casteism, poverty of illiterate, subjugation of the men, the partition, and the rights of the partition. They were also envelope with the feel of national movement which drew attention of the creative writers. The problems of casteism, poverty of illiterate, subjugation of the men, the partition, and the rights of the partition. The list of the creative writers is enormous. This research paper will analyse and understand the crossing the threshold; with reference to Nina Sibal's Yatra. Significantly, It was around this time that I feel, after having read secondary works on the novelist that her intense involvement in the world of adventure and discovery by one woman across the dark heart of the Indian subcontinent as well as the journey of the Indian woman in search of her own identity.

Keywords: Independence, Development in English Writing, Subjugation of women, Feminism, Crossing the threshold.

Introduction:-

English literature started and flourished in England. The 21st century prove to be changing Phases in the history of English literature. When the English colonisers went to America, they begin to write their own literature of the Americans. In the same way Australians, Canada, India started writing their own literature, Later it was known as Commonwealth literature, new literature in English. A few distinct trends or dominant in the late 20th century and early 21st century. A major trend is the original creative writing in English in the Indian subcontinent. Multitude of writers emerged after the middle of 20th century and started writing on various themes.

There are many new literary moments in Indian English fiction. We have gallery of writers writing, translating and trans creating into English. Among them were diasporic writing, Dalit writing, post modern, postcolonial writing and feministic writing. Feminism with its thrust on women's concerns has brought a major change in contemporary Indian English fiction. Women writers seem to deliberately concentrate on women's experiences. Their concern for the marginalisation and subordination of women in different walks of life can be ascertained from the fictionalisation of different forms of women's life in their works. Instead of submissive docile and passive women, we find assertive and aggressive women characters in the writings of contemporary Indian English woman writers.

Crossing the threshold:

With reference to the different trends in the Indian English literature feminism is one of the most prominent movement. It is a struggle for equality for women, an effort to make woman become like man. So feminism is generally understood as a movement of women by the women and for women.

Nina Sibal's novel 'Yatra' (1987) is daring work of imagination and portrayal of India's trouble past and present. As well as Sibal wants to present her woman as exploring their Feminine independently, without depending on Men and allowing themselves to be controlled by men. The protagonist of the novel, Krishna Chahal, is half Greek, Half Indian like Sibal herself. The title itself is significant Yatra, which reveals Krishna's Yatra from past to present. The novel from the beginning to the end, compels attention, its images are vivid and often graphic, and sometimes startling. It

shuttles back and forth in time and place with all the chaos of an irregular heartbeat. The novel is an account of India's troubled past and turbulent present. As well as the novel explores three Journey - the first undertaken by Krishna, the second by sardarji and Gola and the last one by Manmohan Singh and Swaranjit Kaur. Krishna is the connecting link between the temporal and the spatial. Krishna's coloured skin Metaphorically points to the space in which the wheels of time leave their mark. Sibal records the prints of time on Krishna sensitive skin "once her skin had been pink and white. Born of a Greek mother and who knows what father. The skin was no help at all with that question, though she had been anxious to zero in on fathers, before she had learnt the hard way to take the whole world as parent." Krishna is caught between a cultural crossfire which makes her aware of her condition as a woman.

The women characters Sonia, Krishna and Kailash Kaur all are frustrated in marriage. They find sexual satisfaction in a nonconformist way by breaking the taboos of society. Sibal compares her protagonist with a flowing stream spiralling over the vast territory of India. "Take these mountains and beautiful trees all the Himalayan. Countryside we have been walking over these many days. I feel at last as if they belong to me all of India belongs to me objects and experiences, passions and pains, passed over me and left Thin shadow on my skin." Says Krishna and on the other hand her mother Sonia has been portrayed as a firm figure, who could never establish harmony with India. She remained Greek till the end. Krishna Marries Anu. They both had willingly decided to marry without their parents consent. In spite of this, the marriage does not work out well. Krishna always feels threatened by their powerful family friend Chaman Bajaj. He always criticises her and offends her womanhood, because "he thought women were for breeding and kept his own wife and daughter on his farm in Ropar, until he could find the girl a suitable match, to dispatch her from his responsibility."

Krishna is shocked by her husband's mentality. According to him, a woman's existence is understandable only within her socially defined role, which is to look after their husbands or their husbands families. It is the only thing which makes a woman's life worthwhile". This is the most significant movement in Krishna's life. She meets Ranjit Dhawan who becomes the means of her liberation. Sibal seems to suggest that freedom of women is not necessarily dependent upon her isolation from men. Ranjit restores Krishna's confidence, arouses her desire to be what she wishes and imbibes in her a sense of purpose. Sibals attempt to librate women is the prominent theme of awareness. Krishna's awareness too comes like a musical wave. She's already tuned to a point where she needs but a gentle touch and an understanding smile to make her know herself. The very presence of Ranjit makes her feel drowned in the new, vibrating song within her. It is the beauty and power of the new rhythm which leads to the miracle of her in re-incarnation, she was changed into a different being. There is total change in Krishna. Her journey after this, her coat for the 'Yatra' and her association with various social and cultural organisations which leads to the miracle of her in reincarnation, she was changed into a different being. There is total change in Krishna. Her journey after this, her "Pad Yatra" and her association with various social and cultural organisations. Only illustrate the changes that have taken place in her. Her discrimination has been sharpened and her sympathies have become enlarged. She does not feel lied down to the boundary walls of a home which she had all along wanted to have, she makes the entire country her home.

Changing Phases

Sibal's Women characters Sonia, Krishna and her aunt Kailash Kaur exhibit a liberated women. Sibal's women are such a liberated individuals in search of their self identity. Sibal wants to present her women as exploring their feminine sensibilities independently, without depending on man or a loving themselves to be controlled by men. They assert their separate identity and pursue their own chosen ways of life. Nina sibals "Yatra" itself draws attention to the journey motive as the novels

basic fictional device. It has been effectively used as a convenience to knit together diverse experiences of individuals to create multilayered structures of meaning. Most of it has been employed to give shape and substance to the efforts of human beings to establish links with their immediate social reality and to clarify themselves to themselves.

Conclusion:

Nina Sibal's novel *Yatra* (1987) in her maiden venture. In the narrative framework of the novel a fairly well constructed dramatic form has been interwoven. The novel embraces various emotional, political, cultural, historical and geographical levels of metaphor. It is a voyage of Adventure and discovery by one woman across the dark heart of the Indian subcontinent, the journey of the Indian woman in search of herself. It also depicts the parallel between Krishna's history and history of our nation with her darkening skin a metaphor for the politics of the Indian subcontinent. It also shows Krishna's, the protagonist's ancestral history down five generations of the Sikh Chahal of Koyat, with their business and political affairs, their social and domestic matters. Apart from Krishna's close relatives there are thirty characters in the novel. They come and go making their fleeting presence.

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Some Acheulian Localities In The Sina Basin

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Introduction

The Sina River is one of the right bank tributaries of the Bhima, originating in Ahmednagar District, with catchment almost entirely in the arid zone of Maharashtra. The Sina basin therefore is one of the drought prone regions of Maharashtra and therefore abundant evidence for palaeolithic occupation of the region was not expected. However as it was one of the less studied regions recently Sabale and Kshirsagar (this volume) undertook exploration of the area and located 49 archaeological sites of the historical period. During this and subsequent exploration three number of localities, Pargaon, Shirdhon and Rui Chattisi dug well yielded Acheulian artefacts from stratified contexts. In this paper details of these finds and their context are reported.

The artefacts are few in number and occur in single number at each location. Previously no Acheulian sites were reported from this region. However the Acheulian sites of Chirki (Corvinus 1983), Bori (Korisettar et al. 1989) and Morgaon (Mishra and Deo 2010) are all in the same region. The artefacts although few in number are convincing as evidence for Acheulian. The two artefacts from Pargaon and Shiradhon are cleavers and the one from Rui Chattisi is a large flake. It is not uncommon for Acheulian tools to occur as a single item in locations where they were discarded over the landscape. Because the tools are distinctive, a single tool is sufficient to establish it belong to the Acheulian.

The Pargaon/Shirondhan Localities (Fig. 1 a)

These two artefacts were found in the bed of the Sina river in the area of these two villages. The river bed is shallow and gravel is being extracted for construction. This extraction has removed most of the modern gravel exposing older gravels beneath the gravel bed. Excavation at Math Pimpri, in the Sina bed similarly exposed the Pleistocene alluvium below the river bed. In figure 1 the location of the findspots is shown. The geo-coordinates of the find spots is as follows: Pargaon: 18°58'44.54"N, 74°47'9.76"E and Shirondhan 18°59'3.51"N, 74°47'24.52"E.

On the road to Math Pimpri from Rui Chattisi on the Ahmednagar-Pandharpur road a well was recently dug which was unlined and accessible for study (Fig. 2a) The lowest unit in this well yielded a single endflake on basalt. The section (Fig. 2b) shows the main units the well. The lowest unit is a pebbly gravel, well cemented which is blackish (manganese impregnations?) in the upper part. It is overlain by a horizontally bedded fine sandy gravel interbedding with silt lenses. This series of beds forms one unit. This unit is overlain by calcareous sandy silt with large calcrete nodules. This bed may be part of the older sequence of deposits. The overlying deposits are distinctly darker in colour. It is dominated by sandy silt units with occasional gravel lenses within it with a well developed soil on the top. The geo co-ordinates of the Rui Chattisi dugwell are 18°53'51.11"N 74°51'37.06"E.

The artefacts (Fig.3)

The cleavers from Shiradhon and Pargaon are quite similar to each other. They are weathered with a slightly reddish weathering rind. In addition to being weathered they are also abraded. The abrasion pre-dates the weathering. If it was not so, the weathering rind would have been removed. This shows that their original context is from an ancient gravel. The Shiradhon cleaver is made on a

Kombewa flake, so that there is only one dorsal flake scar. Two secondary flake scars can be seen on the right lateral dorsal margin and one on the same margin on the ventral surface. This makes the right margin a sharp edge while the left margin is thick. The Pargaon artifact is also a Kombewa flake with the dorsal surface part of a single previous flake scar. On the right lateral margin of the dorsal side four secondary flakes can be seen. In metrical attributes also they match quite closely with only a half centimeter difference in thickness and width. In length and weight however they differ more with the Pargaon cleaver~ 2 cm and 180 gms more than the Shiradhon one (Table 1). The Shiradhon artifact is a simple endflake. Three previous flake scars occur on the dorsal surface and there is no secondary flaking.

Conclusion

These three artefacts are a significant finding. Even though their number is small they have been collected from very small exposures of ancient sediments. In the case of Shiradhon and Pargaon, the Pleistocene gravel exposed by mining of the overlying channel gravels, which is reached only in a few places and in the case of Rui-Chattisi dug well from the area of gravel exposed in the well itself. Considering this the presence of evidence for ancient humans is quite remarkable. It shows that people were a constant part of the landscape and evidence for their presence occurs in whenever sediments of the Acheulian time period are exposed. Such occurrences of single artefacts, especially in alluvial contexts is not uncommon but is rarely reported. Thus Mishra has previously found similar single artefacts or multiple artefacts but at different visits to the location from Gunore, near Nigoj close to the present localities, Saswad on the Karha river, Mandwara and Utawad on the Narmada river and Nisre on the Krishna river. These single artefacts are nevertheless diagnostic of Acheulian technology. It appears that the cleavers were multipurpose tools which were carried and are now found at the spots where they were discarded and incorporated into a sedimentary context. It is hoped that the reporting of such finds will contribute to a better understanding of the Indian Acheulian.

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Fig 1A: Location of Shiradhon and Pargaon localities

Fig 1 B: Location of Rui Chattisi Dug Well

Fig 2 Rui Chattisi Dug Well and section

Fig 3 Acheulian tools from Shiradhon, Pargaon and Rui Chattisi

Table 1: Metrical attributes of reported artefacts

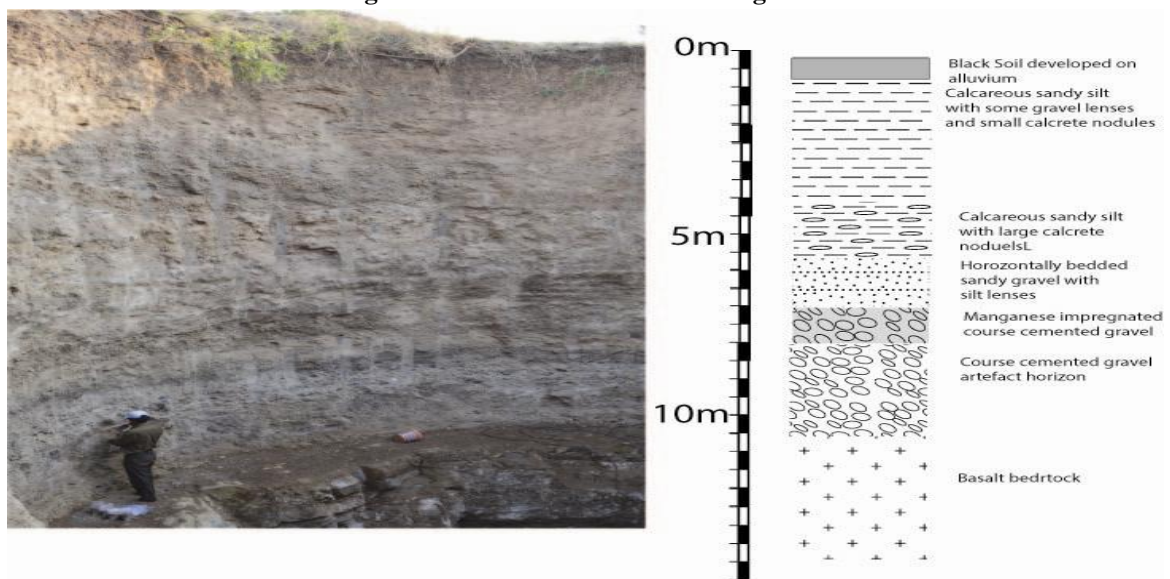
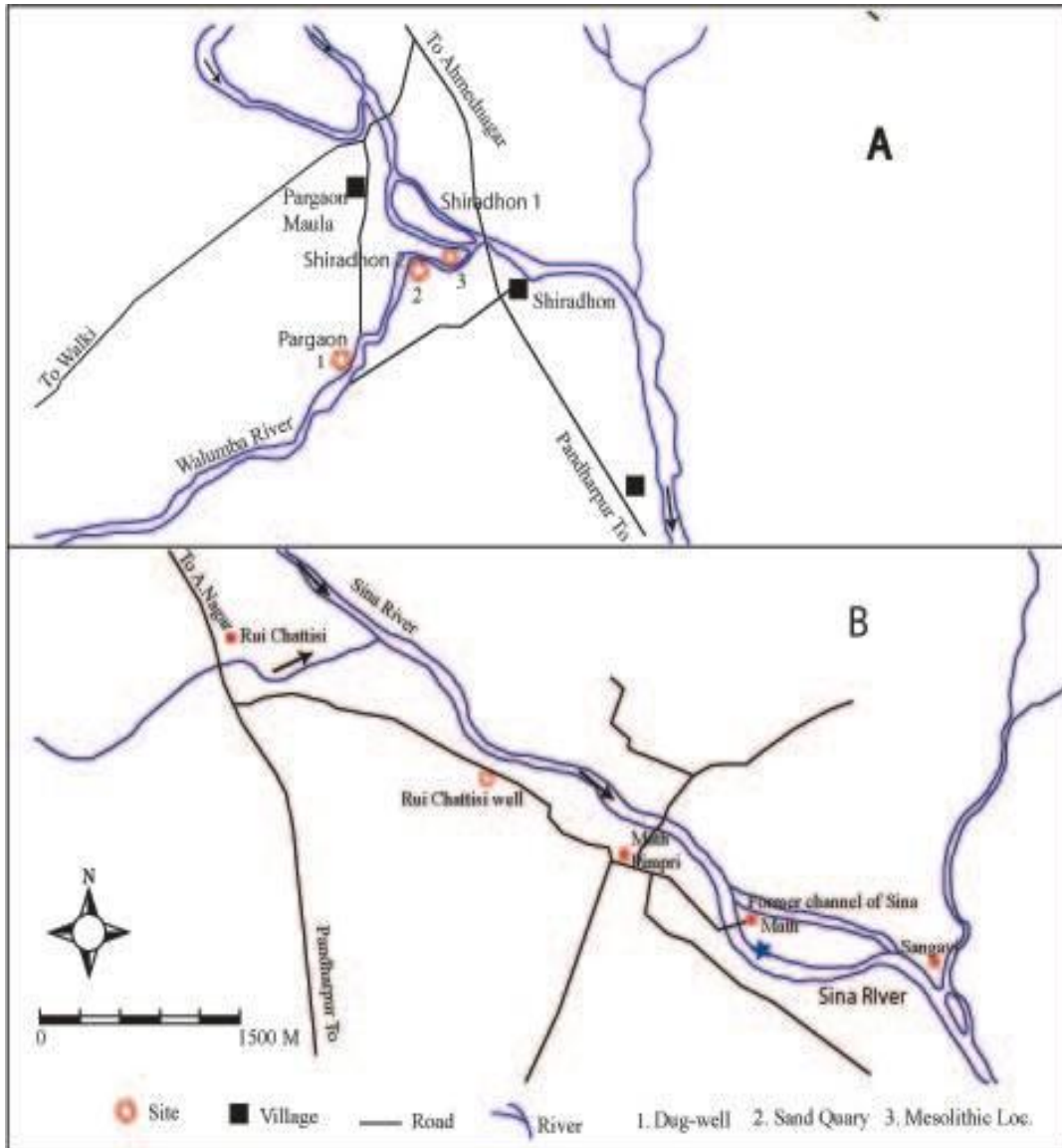


Fig 2 Rui Chattisi Dug Well and section

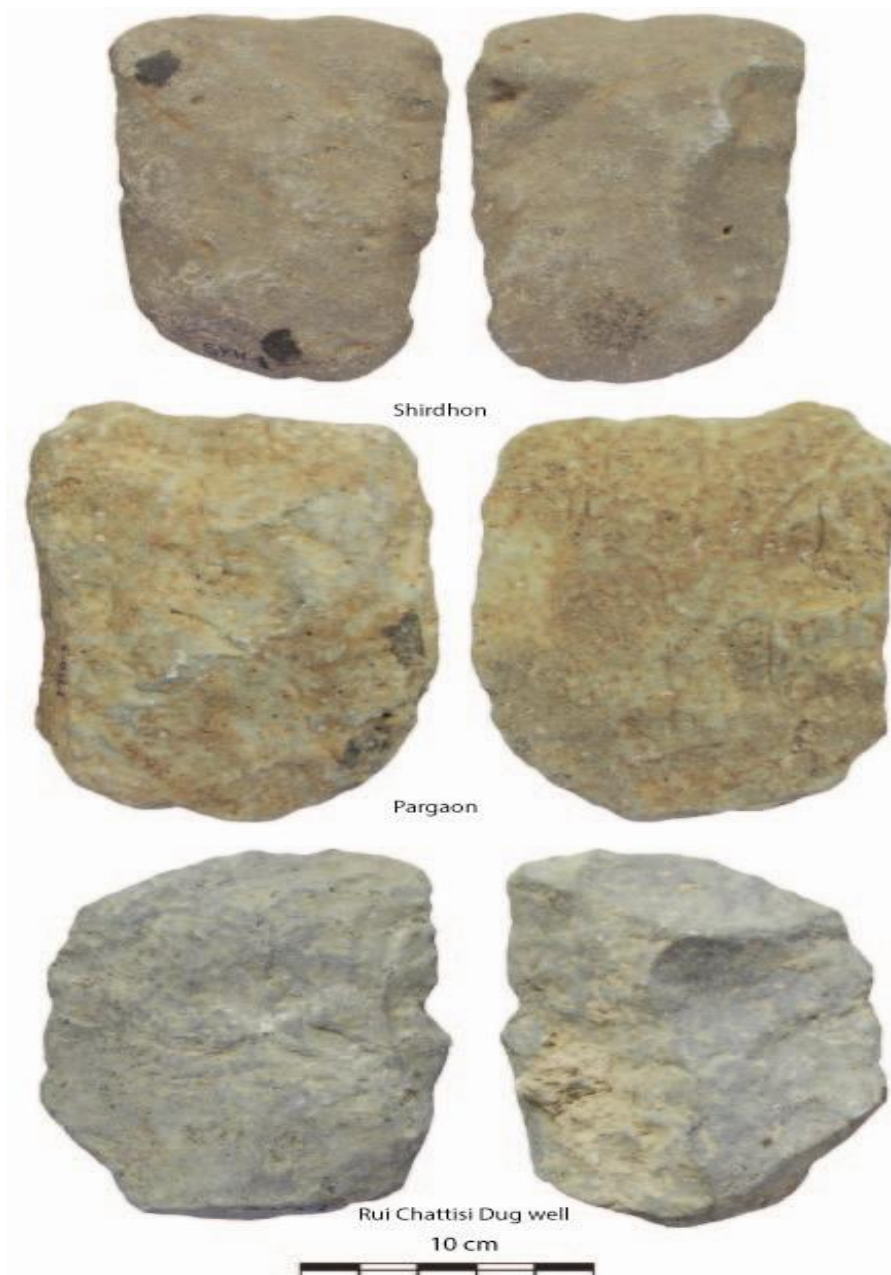


Fig 3 Acheulian tools from Shiradhon, Pargaon and Rui Chattisi

The House Of Orphans As A Historiographic Metafiction Helen Dunmore's

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Abstract:

Helen Dunmore is one of the most productive and distinctive British writers of later 20th century. She has been described by the Telegraph as "...one of this country's finest literary talents". Her fictional career moves around war, historical and contemporary themes. Zennor in Darkness(1993), The Siege(2001) and The Betrayal(2010) are her war novels. Her historical novels are House of Orphans, A Spell of Winter and Counting the Stars. All these novels are the representatives of historiographic metafiction which enable different voices to be heard by opening the dominant discourse of history to multivocality. These novels are known for the feminist awareness through which the writer handles her themes of how gendered identity is constructed by patriarchy and how it can be deconstructed. These novels bear a strong relationship in their revisionist spirit to the feminist tradition. This article throws light on feminist historiography reflected in Helen Dunmore's war and historical novels.

Key-Words: Helen Dunmore, Historical Novels, Historiographic metafiction, Feminist consciousness.

Introduction:

Helen Dunmore's *The House of Orphans* (2006), follows the previous literary practices relating to the representation of Russia. All communities are imaginary, or, in Dunmore's protagonist's words, "everyone came from somewhere else at some time" (*The House of Orphans*, 2006: P.13). The nation is constructed through imagination and "subjectivization" and the imaginary is presented as "real". In this representation the positions between strong and weak vary: questions of power are never absolute, and Russia, represented as subordinate, can also be imagined as a master. For example, in Dunmore's *The House of Orphans* (2006) there is the representation of a Russia that rules Finland, and although people live "like slaves tied to the land" (*The House of Orphans* 2006: 28), they are represented as superior to the Finnish nation. Russia is a despotic, demonized community from which, "like all extremes", comes "restless, rebellious anger against the order of things" (*The House of Orphans* 2006: 58). "Dunmore uses power in a highly symbolic way to emphasize the exclusion of the nation and to construct imaginary relations between superior and subordinate". (Dubova Galina, 2010)

Postmodern Historical Fiction:

Under the influence of postmodern innovations in both history and fiction, historical novels develop into a new form. Postmodern texts that refer to historical documents and events reflect the assumption of the postmodern theory of history, which is that traditional approaches to historiography are no longer valid and that multiple histories are possible.

The insertion of historical characters or events into the fictionality of texts differs in postmodernist novels from classical historical novels of the nineteenth century. The difference between classical historical fiction and postmodern fiction is that the former avoids anachronism and the contradiction of official history through producing fictional only in "the dark areas," whereas "postmodern fiction, by contrast, seeks to foreground this seam [...] by visibly contradicting the public record of 'official' history; by flaunting anachronism; and by integrating history and the fantastic" (McHale 90). Linda Hutcheon in her *Poetics of Postmodernism* labels postmodern historical novels as "historiographic metafiction" since they thematize the theory of contemporary historiography and problematize the distinction between history and fiction.

A postmodernist theory of history helps to understand that history invents stories about past events and it foregrounds certain events while suppressing some others for ideological reasons. Accordingly, in the analysis of postmodern historical novels, the metafictional elements, intertextuality, self-reflexivity, non-linear narrative and parodic intention foreground this process. The excluded events are foregrounded, their stories are retold and alternative histories are composed in historiographic metafiction. As a result, a multiplicity of histories is achieved since historiographic metafiction write alternative versions to the already accepted one. Historiographic metafiction serves as a liberating genre for women writers that enable other histories to be verbalized.

Helen Dunmore, born on December, 1952 in Beverley, East Yorkshire is a British poet, novelists and children's writer. Dunmore is a contemporary postmodern feminist writer. It is quite clear that her novels seek to deconstruct the dominant discourses through the transgression of patriarchal boundaries with the aim of subverting the authority of patriarchal society. Her novels focus on how gender and gender relations are constructed; and they try to subvert the traditional gender roles by introducing characters that are marginalized. Helen Dunmore offers alternative versions of history in her novels by foregrounding the otherwise silenced lives, activities and achievements of women.

Postmodern Historical Fiction:

Under the influence of postmodern innovations in both history and fiction, historical novels develop into a new form. Postmodern texts that refer to historical documents and events reflect the assumption of the postmodern theory of history, which is that traditional approaches to historiography are no longer valid and that multiple histories are possible.

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Feminist Historiography:

To make the silent speak in history, feminisms attack historical discourse by foregrounding its being a constructed metanarrative which helps patriarchy to sustain male dominance. History, like other grand narratives, has become the target of feminist criticism which challenges the monolithic language of men and problematizes the central role that they have traditionally played in historical narratives, and this brings forth the reexamination of women's place in history. The focus has become the ways of representing in history the unheard female experience.

Helen Dunmore As A Postmodern Feminist Writer:

Helen Dunmore's war and historical novels are *Zennor in Darkness*, *The Siege* and *The Betrayal*, *House of Orphans*, *A Spell of Winter* and *Counting the Stars*. These novels are the representatives of historiographic metafiction which enable different voices to be heard by opening the dominant discourse of history to multivocality. These novels are known for the feminist awareness through which the writer handles her themes of how gendered identity is constructed by patriarchy and how it can be deconstructed. Dunmore's historical novels bear a strong relationship in their revisionist spirit to the feminist tradition. In the hands of Dunmore, therefore, historiographic metafiction becomes a liberating tool because historical fiction becomes a strong political resonance.

All of Dunmore's writing highlights political issues of the time, whether slavery or the tragedy of the war brides ("when Clare Coyne sleeps with John William, she doesn't know that women up and down the country are breaking all the taboos of their upbringing and having sexual relationships with 'best boys' or fiancés home on leave"). Again, the story of *Zennor in Darkness* focuses on "how the First World War redefined the relationship of the State to the individual, and permanently altered the social fabric: for example the impacts of the Defence of the Realm Act of 1914 and of the Military Service Act of 1916 cannot be overestimated". She uses this political focus to examine the nature of history and to explore the ways in which individuals as well as nations deal with their past. For example, the tensions between different versions of Finland's history are central to *House of Orphans*, and are expressed through characters that cling passionately to their opposing beliefs.

One of the unchanging themes in her fiction is the exclusion of the marginal other. The main characters in her novels, particularly her female characters, may stand for what deviates from the norm, and therefore they are seen as "Others" in the patriarchal context. Her protagonists as queer are marginalized others with regard to heterosexual norms assigned by the patriarchal system. Her characters are depicted as subversive individuals because they pose a threat to the patriarchal order. As a result, her fiction opens up new possibilities with regard to historiographic representation where the voice of the repressed or marginalized "Other" is heard, and postmodernism which is criticized as a political becomes a strictly political tool in her novels due to the feminist concerns that she raises in her fiction. Her fiction installs a particular feminist narrative space at the centre of the novels and their understanding of history.

The exploitation of the psychological impact of war is recurrent in Helen Dunmore's war novels. The innovative aspect of her psychological approach to historical characters like Stalin, Volkov as well as the English novelist Lawrence appear in her novels in order to make explicit the impact war had on people's minds and psychological make-up. Through fictionalized dialogues between these and other "real-life" characters, Dunmore plays with the intersection of historical and literary narratives.

Helen clarifies the development of women's social and historical representation. The evolution of women's social roles during wartime is explained by her character, Anna Levin. In literary settings, that would include the understanding of war through women's writings, and not only from an ideologically-set, "canonical" model of men narratives. Sociological grounds refer mainly to women's insertion in war-related activities: political activists, Red Cross volunteers, ambulance drivers, spies, journalists, and munitions workers, for instance. The insertion of women into the labour force turned out to be an economically profitable enterprise. Sexual and moral values came into question. The different roles played by women during wartime are valuable for the collective memory, of which war narratives are a significant part. Women's approach to the psychological impact of the war evolves through a particular viewpoint. The evolution of women's social roles, along with their response to the deaths of male relatives and lovers, often caused a change in their attitude, from despair to optimism.

The universal experience of human collapse, i.e., where the lives of men and women can be equally affected during wartime and their social roles, especially the ones delegated to women, evenly redefined. War places sexuality on a continuum of emotions such as vulnerability, helplessness, fear and the universal need to be loved and cared for: in the meeting of 'lips', the erotics of greed are overwhelmed by the reassurances of affection. Rather than celebrating...the gay love of the trenches, it should be read in the context of imminent mutilation and mortality. In *Zennor in Darkness*, Clare Coyne, and her cousin Hannah and friend Peggy, young women growing up in a rural community dominated by ties of family and duty. But the country villages of Cornwall, including the Zennor of the title, are slowly but irrevocably affected by the encroaching war. The war brings strangers to Zennor. Among them, D. H. Lawrence and his German wife Frieda who, hoping to escape the war-fever of London, find themselves the objects of the shifting, dangerous tide of scorn and gossip.

Yet, the characters are brought together by the feeling of fear, a recurrent psychological consequence of the war experience. *The Siege* focuses on a small group of civilians trying to adapt to starvation, piercing cold and enemy bombardment. Their bustling, elegant city is on the brink of collapse and their daily routines and expectations have been shattered. Intense dramas are played out in the confined spaces of shabby apartments, bread queues, and the cab of a supply truck. Told mostly through the perspective of 23-year-old Anna, the novel accounts the daily battle for survival undertaken by Anna and her family. Anna's father, wounded in battle, is slowly dying while her five-year-old brother battles hunger and asthma. Anna never lets risk stop her from finding food or wood for her family. Yes, Anna is brave, but more than that, she is intent on survival. After having witnessed the cruelty of the war, they put life and death into perspective. Their experience of wartime impact is that of fear and despair. No one can tell what the future will be like or if there will be one at all.

The implications of this wartime drama portrayed in vivid details in her novels. Not only have women's social roles evolved since the First War but some change in women's attitude may also be triggered by that tragic event, especially regarding the rise of women's optimism towards the construction of a society.

The historical materials of Dunmore's novels are mostly given through the narration of its pivotal female characters. The historical material in the novel is not limited to any historical personage and the past events of the war. *The Siege* and *The Betrayal* rewrite history from the eyes of its main characters, Anna Levin and Andrei both of whom are "victims and losers" of the wars. Dunmore puts the individual memory of her characters as the basis for history instead of objective documents, which challenges its objectivity but makes the ex-centric the center at the same time. The past is reinterpreted from different angles by means of the characters' subjective stories. This brings forth the inevitable role of the narrator in interpreting past events.

The Betrayal, a sequel to *The Siege*, sets in 1952 and the last days of Stalin's rule of terror. Dunmore portrays their daily lives at work and at home. The novel gives in to a romantic drift, dwelling on love and loss with a survivors understanding that life is at its most beautiful when at its most ordinary. It follows Anna and Andrei the young couple from the earlier novel, as they face a dilemma: Andrei, a respected doctor, is asked to treat the seriously ill child of a senior party official. This could be extremely dangerous for Andrei. He is faced with the question of whether to attempt to escape, to flee Leningrad, or to agree to become involved in treating the child.

Dunmore's war fictions are ambitious and realistic historical novels of the World War I, World War II, and siege of Leningrad. These novels brilliantly show the epic struggle of ordinary people to survive in a time of violence and terror. Instead of glorifying war, Dunmore put the war off stage. Her portrayal of the hunger of the siege, gradual freezing of everything and the cessation of things are terribly vivid presence. There was the sense that the water stopped running, trams stopped running and families and individuals retreated deep into themselves. She focused on the quality of

isolation and fear, the terror of dying alone and nobody even knowing. Dunmore's familiar poetic observation is blended carefully with documentary realism. Far from being peripheral to the frontline, all citizens were engaged in the Soviet war effort. This was real war: starvation, privation, bombing; seeing cities destroyed and children die in front of your eyes.

Helen Dunmore's *The House of Orphans* (2006), follows the previous literary practices relating to the representation of Russia. All communities are imaginary, or, in Dunmore's protagonist's words, "everyone came from somewhere else at some time" (*The House of Orphans*, 2006: P.13). The nation is constructed through imagination and "subjectivization" and the imaginary is presented as "real". In this representation the positions between strong and weak vary: questions of power are never absolute, and Russia, represented as subordinate, can also be imagined as a master. For example, in Dunmore's *The House of Orphans* (2006) there is the representation of a Russia that rules Finland, and although people live "like slaves tied to the land" (*The House of Orphans* 2006: 28), they are represented as superior to the Finnish nation. Russia is a despotic, demonized community from which, "like all extremes", comes "restless, rebellious anger against the order of things" (*The House of Orphans* 2006: 58). "Dunmore uses power in a highly symbolic way to emphasize the exclusion of the nation and to construct imaginary relations between superior and subordinate". (Dubova Galina, 2010)

A Spell of Winter, a dark, gothic novel takes place in pre-war England and focuses on Catherine and her brother Rob. Their mother left them and their father went insane. They are rich enough to have help but poor enough to live in a crumbling estate. Her later book, *Counting the Stars* marks a complete contrast by jumping back to the late Roman Republic. The hero of *Counting the Stars* is the Roman poet Gaius Valerius Catullus. He lived between about 84 and 54 BC, the age of Cicero, Suetonius and Caesar; (c84-54 BC) lived in the fading days of the Roman Republic. The novel is about his love affair with the woman believed to have featured in two dozen of his poems, whom he called 'Lesbia'. Catullus was believed to have an older, married lover called Clodia Metelli. He wrote famously smutty poetry about her, beloved of young Latin scholars everywhere. The poems to Lesbia are particularly tempestuous. Scholars believe Lesbia was Clodia Metelli, a married aristocratic woman ten years older than Catullus with a terrible reputation: she was said to drink too much and was accused of being willing to sleep with virtually anyone, including her brother, a powerful and probably corrupt senator. Her equally powerful husband died under mysterious circumstances, and Clodia was suspected of poisoning him. She then had an affair with one of Catullus' friends, and accused him of trying to poison her. The setting for all of this was Rome under Julius Caesar, a hotbed of infighting, corruption, and decadence. This richly evocative novel conjures up the corruption and rampant consumerism of ancient Rome.

Dunmore's historical novels regard literary history as a part of a larger cultural history. Dunmore keeps in style with Catullus's written colloquialisms too: her Romans talk in modern speech, rather than cringe-worthy mock-Latin. They speak of "property developers" in booming Rome, "pool-rooms" in their villas and authority figure as "bigwigs". The portrayal of Clodia is seen as the arch femme fatale. She is portrayed as a sexual deviant. No glimpse is given of the inner world of this woman trapped in an unstintingly patriarchal and violent society. It's consequently hard not to side with Catullus's drinking buddies and loyal slave Lucius, who repeatedly tell him she is trouble – contrary to his protestations that he can see her inner, childlike true self. But, then again, blind love remains one of literature's greatest themes.

Conclusion:

In all these war and historical novels, Dunmore's feministic attitude shows the possibility of the existence of a female culture within the general culture shared by men and women. These novels include the account of female experience and develop feminist consciousness. The voices of the

repressed “Other” are heard. If one of the driving forces in the writing of historical fiction is to give a voice to the silenced ‘Other’, then for a woman author to write into being the unaddressed past and its muted subalterns, or to rewrite an established male-authored work, presents a challenge for both author and reader.

Therefore, the centre no longer completely holds. And, from the decentered perspective, the ex-centric (be it in class, race, gender, sexual orientation, or ethnicity) take on a new significance in the light of the implied recognition that the culture is not really the homogeneous monolith (that is middle class, male, heterosexual, white, western) might have been assumed. She puts the individual memory of her characters as the basis for history instead of objective documents, which makes the ex-centric the center at the same time. The past is reinterpreted from different angles by means of the characters’ subjective stories. This brings forth the inevitable role of the narrator in interpreting past events. The silenced histories of ex-centric groups are foregrounded, their stories are retold and alternative histories are composed. Dunmore strives to challenge old established realities whose truthfulness is taken for granted. Instead of historical reality, she offers the reality of imagination.

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Environmental Effects: Causes And Consequences

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Abstract

Environmental degradation is the disintegration of the earth or deterioration of the environment through consumption of assets, like, air, water and soil. The destruction of environments and the eradication of wildlife. Air pollution, water pollution, garbage, and pollution of the natural environment are all challenges for India. According to World Bank experts, between 1995 through 2010, India has made one of the fastest progresses in the world, in addressing its environmental issues and improving its environmental quality. Still, India has a long way to go to reach environmental quality similar to those enjoyed in developed economies. Pollution remains a major challenge and opportunity for India. Environmental degradation is one of the primary causes of diseases, health issues and long term livelihood impact for India.

Introduction

Environment can be defined as the physical surrounding of man/woman of which he/she is a part and on which he/she is dependent for his/her activities like physiological functioning, production and consumption. His physical environment stretches from air, water and land to natural resources like energy carriers, soil and plants, animals and ecosystems. The relationship between physical environment and the well-being of individuals and societies is multi-fold and multi-faceted with a qualitative as well as a quantitative aspect to it. The availability and use of natural resources have a bearing on the outcome and the pace of development process. For an urbanized society, a large part of environment is man-made. But, even then the artificial environments (building, roads) and implements (clothes, automobiles) are based on an input of both labour and natural resources. The term 'Environment' is commonly restricted to ambient environment. In that view, the indoor environment (home, work place) is regarded as isolated piece of environment to be treated on its own terms. The indoor environment usually is under the jurisdiction of the Public Health authorities. Health risks are mainly linked to space heating, cooking and lighting: low grade fuels, insufficient ventilation are often the main problems. Additionally, there may be problems connected with moisture, light, incidence, hazardous substances from building materials, lacquers and paints. Problems with drinking water, sewage and waste are not linked to the dwelling as such but rather to lack of appropriate infrastructure. Statistics on indoor environment may be regarded as a subset of statistics on human settlements and the urban environment (COES, 2013).

The sustainable management of the environment and natural resources is vital for economic growth and human wellbeing. When managed well, renewable natural resources, watersheds, productive landscapes and seascapes can provide the foundation for sustained inclusive growth, food security and poverty reduction. Natural resources provide livelihoods for hundreds of millions of people and generate sizeable tax revenue. The world's ecosystems regulate the air, water and soil on which we all depend. They form a unique and cost-effective buffer against extreme weather events and climate change. Healthy ecosystems are essential for the long-term growth of economic sectors such as agriculture, forestry, fisheries and tourism. They already provide hundreds of millions of jobs.

In developing countries, forests, lakes, rivers and oceans provide a significant share of households' diets, fuel and incomes and represent a precious safety net in times of crisis particularly for 78 per cent of the world's extreme poor who live in rural areas. The integrity and functionality of these vital natural assets, however, are increasingly compromised. 60 to 70 per cent of the world's ecosystems are degrading faster than they can recover.

There are many environmental issues in India. Air pollution, water pollution, garbage, and pollution of the natural environment are all challenges for India. The situation was worse between 1947 through 1995. According to data collection and environment assessment studies of World Bank experts, between 1995 through 2010, India has made one of the fastest progress in the world in addressing its environmental issues and improving its environmental quality.

Still, India has a long way to go to reach environmental quality similar to those enjoyed in developed economies. Pollution remains a major challenge and opportunity for India. Environmental issues are one of the primary causes of disease, health issues and long term livelihood impact for India.

Causes Of Environmental Degradation

The major causes of the environmental degradation are modern urbanization, industrialization, over-population growth, deforestation etc. Environmental pollution refers to the degradation of quality and quantity of natural resources. Different kinds of the human activities are the main reasons of environmental degradation. These have led to environment changes that have become harmful to all living beings. The smoke emitted by the vehicles and factories increases the amount of poisonous gases in the air. The waste products, smoke emitted by vehicles and industries are the main causes of pollution. Unplanned urbanization and industrialization have caused water, air and sound pollution. Urbanization and industrialization help to increase pollution of the sources of water. Similarly, the smoke emitted by vehicles and industries like Chlorofluorocarbon, nitrogen oxide, carbon monoxide and other dust particles pollute air. Poverty still remains a problem at the root of several environmental problems.

Social Factors

Population

The rapid population growth and economic development in country are degrading the environment through the uncontrolled growth of urbanization and industrialization, expansion and intensification of agriculture and the destruction of natural habitats. One of the major causes of environmental degradation in India could be attributed to rapid growth of population which is adversely affecting the natural resources and environment. The growing population and the environmental deterioration face the challenge of sustained development without environmental damage. The existence or the absence of favorable natural resources can facilitate or retard the process of economic development.

Population is an important source of development, yet it is a major source of environmental degradation when it exceeds the threshold limits of the support systems. Unless the relationship between the multiplying population and the life support system can be stabilized, development programmes, however, innovative are not likely to yield desired results. Population impacts on the environment primarily through the use of natural resources and production of wastes and is associated with environmental stresses like loss of biodiversity, air and water pollution and increased pressure on arable land.

The increase in population has been due to the improvement in health conditions and control of diseases. The density of population has gone up from 117 in 1951 to 312 in 2001 and further to 382 persons in 2011 per square kilometer. Several push and pull factors are presumed to be operative towards distress out migration from rural to urban areas. This might be due to the declining resource availability per capita and shrinking economic opportunities in rural areas and better economic opportunities, health and educational facilities etc. in urban areas providing opportunities for higher level of human capital development could be the underlying factors for rural out migration. India supports 17 per cent of the world population on just 2.4 per cent of world land area.

Poverty

Poverty is said to be both cause and effect of environmental degradation. The circular link between poverty and environment is an extremely complex phenomenon. Inequality may foster unsustainability because the poor, who rely on natural resources more than the rich, deplete natural resources faster as they have no real prospects of gaining access to other types of resources. As the 21st century begins, growing number of people and rising levels of consumption per capita are depleting natural resources and degrading the environment. The poverty-environmental damage nexus in India must be seen in the context of population growth as well. The pressures on the environment intensify every day as the population grows. The rapid increase of human numbers combines with desperate poverty and rising levels of consumption are depleting natural resources on which the livelihood of present and future generations depends. Poverty, is amongst the consequences of population growth and its life style play major role in depleting the environment either its fuel demands for cooking or for earning livelihood for their survival. The unequal distribution of resources and limited opportunities cause push and pull factor for people living below poverty line that in turn overburdened the population density in urban areas and environment get manipulated by manifolds, consequently, urban slums are developed in urban areas.

Moreover, degraded environment can accelerate the process of impoverishment, again because the poor depend directly on natural assets. Although there has been a significant drop in the poverty ratio in the country from 55 percent in 1973 to 36 percent in 1993-94 and further to 27.5 per cent in 2004-05. The absolute number of poor has also declined from 320 million in 1993-94 to 301 million in 2004-05.

Urbanization

Urbanization in India began to accelerate after independence due to the country's adoption of a mixed economy which gave rise to the development of the private sector. Urbanisation is taking place at a faster rate in India. Population residing in urban areas in India, according to 1901 census, was 11.4 per cent. This count increased to 28.53 per cent according to 2001 census, and crossing 30 per cent as per 2011 census, standing at 31.16 per cent. According to a survey by UN State of the World Population report in 2007, by 2030, 40.76 per cent of country's population is expected to reside in urban areas. As per World Bank, India, along with China, Indonesia, Nigeria, and the United States, will lead the world's urban population surge by 2050.

Lack of opportunities for gainful employment in villages and the ecological stresses is leading to an ever increasing movement of poor families to towns. Such rapid and unplanned expansion of cities has resulted in degradation of urban environment. It has widened the gap between demand and supply of infrastructural services such as energy, housing, transport, communication, education, water supply and sewerage and recreational amenities, thus depleting the precious environmental resource base of the cities. The result is the growing trend in deterioration of air and water quality, generation of wastes, the proliferation of slums and undesirable land use changes, all of which contribute to urban poverty.

Economic Factors

Environmental degradation, to a large scale, is the result of market failure, namely the non-existent or poorly functioning markets for environmental goods and services. In this context, environmental degradation is a particular case of consumption or production externalities reflected by divergence between private and social costs/benefits. Lack of well-defined property rights may be one of the reasons for such market failure. On the other hand, market distortions created by price controls and subsidies may aggravate the achievement of environmental objectives.

The level and pattern of economic development also affected the nature of environmental problems. India's development objectives have consistently emphasized the promotion of policies and programmes for economic growth and social welfare. The manufacturing technology adopted by most

of the industries has placed a heavy load on environment especially through intensive source and energy use, as is evident in natural resource depletion (fossil fuel, minerals, timber), water, air and land contamination, health hazards and degradation of natural eco-systems. With high proportion fossil fuel as the main source of industrial energy and major air polluting industries such as iron and steel, fertilizers and cement growing, industrial sources have contributed to a relatively high share in air pollution.

Large quantities of industrial and hazardous wastes brought about by expansion of chemical based industry have compounded the wastes management problem with serious environmental health implications. Transport activities have a wide variety of effects on the environment such as air pollution, noise from road traffic and oil spills from marine shipping. Transport infrastructure in India has expanded considerably in terms of network and services. Thus, road transport accounts for a major share of air pollution load in cities such as Delhi. Port and harbor projects mainly impact on sensitive coastal eco systems. Their construction affects hydrology, surface water quality, fisheries, coral reefs and mangroves to varying degrees.

Direct impacts of agricultural development on the environment arise from farming activities which contribute to soil erosion and loss of nutrients. The spread of green revolution has been accompanied by overexploitation of land and water resources, and use of fertilizers and pesticides have increased many fold. Shifting cultivation has also been an important cause of land degradation. Leaching from extensive use of pesticides and fertilizers is an important source of contamination of water bodies. Intensive agriculture and irrigation contribute to land degradation particularly salination, alkalization and water logging (Economic Survey, 1997-98).

Institutional Factors

The Ministry of Environment & Forests(MOEF) in the Government is responsible for protection, conservation and development of environment. The Ministry works in close collaboration with other Ministries, State Governments, Pollution Control Boards and a number of scientific and technical institutions ,universities, non-Governmental organisations etc.

Environment (Protection) Act, 1986 is the key legislation governing environment management. Other important legislations in the area include the Forest (Conservation) Act, 1980 and the Wildlife (Protection) Act, 1972. The weakness of the existing system lies in the enforcement capabilities of environmental institutions, both at the centre and the state. There is no effective coordination amongst various Ministries/Institutions regarding integration of environmental concerns at the inception/planning stage of the project. Current policies are also fragmented across several Government agencies with differing policy mandates. Lack of trained personnel and comprehensive database delay many projects.

Most of the State Government institutions are relatively small suffering from inadequacy of technical staff and resources. Although overall quality of Environmental Impact Assessment(EIA) studies and the effective implementation of the EIA process have improved over the years, institutional strengthening measures such as training of key professionals and staffing with proper technical persons are needed to make the EIA procedure a more effective instrument for environment protection and sustainable development.

Land Degradation

Land degradation is any change or disturbance to the land perceived to be undesirable. Land degradation can be caused by both manmade and natural reasons such as floods and forest fires. It is estimated that up to 40 per cent of the world's agricultural land is seriously degraded. The main causes of the land degradation includes climate change, land clearance and deforestation, depletion of soil nutrients through poor farming practices, overgrazing and over grafting. In India, water erosion is the most prominent reason of land degradation. The growing trends of population and consequent demand for food, energy, and housing have considerably altered land-use practices and severely

degraded India's environment. The growing population put immense pressure on land intensification at cost of forests and grazing lands because the demand of food could not increase substantially to population. Thus, horizontal extension of land has fewer scopes and relies mostly on vertical improvement that is supported by technical development in the field of agriculture i.e. HYV seeds, Fertilizers, Pesticides, Herbicides, and agricultural implements. All these practices are causing degradation and depletion of environment.

Air Pollution

Air pollution in India is a serious issue with the major sources being fuel wood and biomass burning, fuel adulteration, vehicle emission and traffic congestion. Air pollution is also the main cause of the Asian brown cloud, which is causing the monsoon to be delayed. India is the world's largest consumer of fuelwood, agricultural waste and biomass for energy purposes. Traditional fuel (fuelwood, crop residue and dung cake) dominates domestic energy use in rural India and accounts for about 90 per cent of the total. In urban areas, this traditional fuel constitutes about 24 per cent of the total. Fuel wood, agri-waste and biomass cake burning releases over 165 million tones of combustion products into India's indoor and outdoor air every year. These biomass-based household stoves in India are also a leading source of greenhouse emissions contributing to climate change.

On per capita basis, India is a small emitter of carbon dioxide greenhouse. In 2009, IEA estimates that it emitted about 1.4 tons of gas per person, in comparison to the United States' 17 tons per person, and a world average of 5.3 tons per person. However, India was the third largest emitter of total carbon dioxide in 2009 at 1.65 Gt per year, after China (6.9 Gt per year) and the United States (5.2 Gt per year). With 17 percent of world population, India contributed some 5 percent of human-sourced carbon dioxide emission; compared to China's 24 percent share. There are very adverse effects of environmental degradation. These effects can be enumerated as:

Impact on Human Health

The greatest effects on the health of individuals and populations result from environmental degradation. Human health might be at the receiving end as a result of the environmental degradation. Areas exposed to toxic air pollutants can cause respiratory problems like pneumonia and asthma. Millions of people are known to have died of due to indirect effects of air pollution. Air pollution Indian cities are among the most polluted in the world. Air in metropolitan cities has become highly polluted and pollutant concentrations exceeds limit considered safe by the World Health Organization (WHO). Suspended particulate levels in Delhi are many times higher than recommended by the World Health Organization (WHO). The urban air pollution has grown across India in the last decade are alarming. Some of the most important air pollutants are residual suspended particulate matter (RSPM), suspended particulate matter (SPM), nitrogen dioxides (NO₂), carbon monoxide (CO), lead, sulfur dioxide (SO₂) etc. The main factors account to urban air quality deterioration are growing industrialization and increasing vehicular pollution, industrial emissions, automobile exhaust and the burning of fossil fuels kills thousands and lives many more to suffer mainly from respiratory damage, heart and lung diseases. In the countryside, nitrates from animal waste and chemical fertilizers pollute the soil and water, and in the cities, the air is contaminated with lead from vehicle exhaust. In India's largest cities - Mumbai and Delhi - about one-half of children under age 3 show signs of harmful exposure to lead, defined as to or more micrograms of lead per deciliter of blood (IIPS and ORC Macro, 2000). The illness and pre-mature deaths due to ambient suspended particulate matter (SPM) in the air in mega cities of Calcutta, Chennai, Delhi and Mumbai have risen significantly in less than five years (Brandson and Honmon, 1992). The indoor air pollution may pose an even greater hazard for human health. Cooking and heating with wood, crop residues, animal dung, and low-quality coal produce smoke that contains dangerous particles and gases. When fuels such as these are burned indoors, using inefficient stoves and poor ventilation, they can cause tuberculosis, other serious respiratory diseases, and blindness (Mishra, Retherford and Smith, 1999). In fact, indoor air pollution

from cooking and heating with unsafe fuels has been designated by the World Bank as one of the four most critical environmental problems in developing countries.

Loss of Biodiversity

Biodiversity is important for maintaining balance of the ecosystem in the form of combating pollution, restoring nutrients, protecting water sources and stabilizing climate. The main cause of loss of biodiversity are deforestation, global warming, overpopulation and pollution are few of the major causes for loss of biodiversity. In fact human beings have deeply altered the environment, and have modified the territory, exploiting the species directly, for example by fishing and hunting, changing the biogeochemical cycles and transferring species from one area to another.

Ozone Layer Depletion

Ozone layer is responsible for protecting earth from harmful ultraviolet rays. The most important reason for ozone layer depletion is the production and emission of chlorofluorocarbons (CFCs). This is what which leads to almost 80 percent of the total ozone layer depletion. There are many other substances that lead to ozone layer depletion such as hydro chlorofluorocarbons (HCFCs) and volatile organic compounds (VOCs). Such substances are found in vehicular emissions, by-products of industrial processes, aerosols and refrigerants. All these ozone depleting substances remain stable in the lower atmospheric region, but as they reach the stratosphere, they get exposed to the ultra violet rays. This leads to their breakdown and releasing of free chlorine atoms which reacts with the ozone gas, thus leading to the depletion of the ozone layer. Global warming is another result of environmental degradation.

Conclusion

The primary causes of environmental degradation in India are attributed to the rapid growth of population in combination with economic development and overuse of natural resources. Major environmental calamities in India include land degradation, deforestation, soil erosion, habitat destruction and loss of biodiversity. Economic growth and changing consumption patterns have led to a rising demand for energy and increasing transport activities. Air, water and noise pollution together with water scarcity dominate the environmental issues in India.

According to World Bank estimate, between 1995 through 2010, India has made one of the fastest progresses in the world, in addressing its environmental issues and improving its environmental quality. Still, India has a long way to go to reach environmental quality similar to those enjoyed in developed economies.

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National Consciousness: Vehicle For Romantic Movement

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Abstract-

The present paper investigates the national consciousness as a key vehicle for Romantic Movement. The objective of this study is to specialize in the national consciousness as a key vehicle for Romantic Movement. The investigator has tried to research the national consciousness in terms of its effects on Romantic Movement.

The word nationalism is employed as an umbrella term below that square measure thought of the connected phenomena of national identity (or nationality) and consciousness and collectiveness. It's brought up the articulate ideology on that national identity and consciousness rest. National consciousness may be a specific core of attitudes that offer the detail of the everyday phenomena of life in one's country. Obasi (1987) states national consciousness as an enlightened state of mind among the voters of a nation that induces them to position national interests higher than parochial interests.

Romanticism designates a literary and philosophical doctrine that tends to examine the individual because the terribly center of all life and every one's expertise. This era saw an enhanced stress on individualism and therefore the self. With the increase of individualism, there was conjointly a growing specialization in nationalism. This growing sense of nationalism resulted from the individuals rising up against rulers to fight for freedoms.

Wordsworth's 'The Convention of Cintra', the essays of the Romantic era profess an ideology of republican nationalism, the reader is formed to make national self-feeling by vicarious association with another people's act of national resistance.

Hence Romanticism played an important role within the national wakening of the many Central European peoples lacking their own national states. The assertion of nationalism, the core component of Romantic Movement became a central theme of Romantic art and political philosophy.

Key Words: National consciousness, Revolution, Political Philosophy, Romantic Movement, Imperialism and political theory.

Introduction-

Nationalism may be a range of political, social, and economic systems characterized by promoting the interests of a specific nation, significantly with the aim of gaining and maintaining self-governance, or full sovereignty, over the group's mother country. Nationalism pin points the supply of individual identity inside the "people" that is seen because the bearer of sovereignty, the middle object of loyalty, and therefore the basis of collective commonality. Nationalism is a particular perspective or a method of the concept that lies at the core of nationalism is that the idea of the nations.

Nationalism is oriented towards developing and maintaining a national uniqueness supported shared characteristics like culture, language, race, religion, political goals or a belief in a very common ancestry. Nationalism therefore seeks to preserve the nation's culture. It involves a way of pride within the nation's achievements that is closely joined to the nationalism.

Nationalism needs initial a national consciousness, the attention of national communality of a gaggle of individuals, or nation. National identity, like national consciousness, may be a feeling of recognition of "we" and "they". For history, an increase in national consciousness has been the primary step towards the creation of a nation. National consciousness is one's level of awareness, of the collective, and one understands that while not "them" there's no "us". It's the mere awareness of the various shared attitudes and beliefs towards things like family, customs, social and gender roles, etc. This awareness permits one to own a "collective identity" that permits them to be knowledgeable

of not solely wherever there; however those places and other people around them square measure thus important therein they ultimately create the collective, a nation.

A national consciousness may be a shared sense of national identity that land or cluster shares a standard ethnic/linguistic/cultural background. National consciousness may be a specific core of attitudes that give the item of the day-after-day phenomena of life in one's country. National consciousness is outlined as associate in nursing awareness of the ideals or goals of one's country. It embodies an acutely aware effort towards serving to realize the goals.

According to Tony Momoh (1987) national consciousness encourages in a very folks the spirit of national unity and commonality, the sensation and need for national security and cohesion, so strengthening the national can and therefore the resolve to measure along and uphold a national identity. Concisely, national consciousness is often outlined as a particular core of attitudes that give habitual modes for concerning life's phenomena.

The adoption of national identity or consciousness in terms of historical development has normally been the results of a response by potent teams unhappy with ancient identities attributable to inconsistency between their outlined social order and therefore the expertise of that social order by its members, leading to a state of affairs of anomie that nationalists look for to resolve. This anomie ends up in a society or societies reinterpreting identity, holding components that square measure deemed acceptable and removing components deemed unacceptable, so as to form a unified community. This development could also be the results of internal structural problems or the results of enmity by Associate in Nursing existing cluster or teams towards alternative communities, particularly foreign powers that square measure or square measure deemed to be dominant them.

The conception of Romanticism was preceded by the philosophy of humanities. Within the writings before this era humans were viewed as being restricted and imperfect. A way of reverence for order, reason, and rules were centered upon. There was distrust for innovation and invention. Society was inspired to look at itself as a gaggle with generic characteristics. The concept of individualism was looked upon with disfavor. Folks were inspired through literature art, faith and politics to follow the standard rules of the church and government. But by the eighteenth and nineteenth centuries a virtuous reaction against this philosophy was noted.

The Romantic amount of literature came into being in direct reaction against a range of concepts and historical happenings going down in European nation and Europe at that point. These happenings embody the Napoleonic wars and their following painful economic downfalls, the union with, the frontreferred to as Chartism that helped to enhance social recognition and conditions of the lower categories. The passage of the Reform Bill that suppressed slavery within the British colonies, restrained monopolies, lessened economic condition, liberalized wedding laws and distended instructional facilities for the lower categories.

The most vital item to impact an amendment in each thought and literature was that of the profitable Revolution. The economic Revolution caused vast changes in English society. It helped to form each nice fortunes and nice hardship. Inside a brief time European nation went from being a rustic of tiny villages with freelance craftsmen to a rustic of big factories go past sweat retailers filled with men, women, and youngsters WHO lived in overcrowded and dangerous town slums. An industrial England was being born in pain and suffering. The presence of a developing democracy, The ugliness of the sudden growth of cities, the prevalence of human pain, the apparent presence of the "profit motive" all helped to characterize what was in many respects " *the most effective of your time the worst of time*"

Romanticism played a necessary role within the national awakening of the many central European peoples lacking their own national states. Revival of ancient myths, customs and traditions by Romantic poets and painters helped to differentiate their native cultures from those of the dominant nations, patriotism, nationalism, revolution and armed struggle for independence additionally became

standard themes within the arts of this era. Nature isn't solely the key supply of poetic imaging, however additionally provides the dominant subject matter; Romantics additionally tend to be nationalistic.

One of Romanticism's key concepts and most enduring legacies is that the assertion of nationalism, that became a central theme of Romantic art and political philosophy. From the earliest components of the movement, with their concentrate on development of national languages and traditional knowledge, and therefore the importance of native customs and traditions, to the movements which might redraw the map of Europe and cause demand self-determination of nationalities.

“No independent nation can exist without folk poetry. Poetry is nothing more than the crystal in which a nationality can mirror itself; it is the spring which brings to the surface the truly original in the folk soul”(John H. Wuorinen, 1931, as cited in W.A. Wilson 1963, p-831)

Early Romantic nationalism was powerfully galvanized by Rousseau, and by the concepts of Johann Gottfried Herder, who, in 1784, argued that earth science shaped the natural economy of land and formed their customs and society. The person most accountable for the creation of this romantic nationalism was the German scholar Johann Gottfried Herder (1744-1803). In its starting stages, romantic nationalism was very little quite the wistful dream of students and poets who endeavored through constant education and info to kindle the spark of national consciousness within the hearts of their listless countrymen. As Kohn points out, they “became the voice and therefore the conscience of their folks, deciphering its history or mission and shaping its character and temperament.”

The ideas of Rousseau (1712–1778) and of J. G. Herder (1744–1803) inhaled much mutational Romantic nationalism in Europe. In the late 18th hundred, sentimental nationalism has relied upon the existence of a historic ethnological culture which suffers the unreal ideal; folklore improved as a romantic nationalist concept. The brothers Grimm, inhaled by Herder's writings, put together an spiritualize crowd of tales, which they category as authentically German. The concept of a transmitted cultural hereditament from a frequent root rapidly became central to a divisive investigation within sentimental patriotism.

In continental Europe, Romantics had embraced the revolution in its beginnings, and then found themselves fighting the counter-Revolution within the trans-national imposing system of Napoleon. The sense of self-determination and national consciousness that had enabled revolutionary forces to defeat blue regimes in battle became rallying points for resistance against the French Empire (1804–14).

The poets, critics, and readers since the primary Act of Union learned to envision and appreciate literature and authors through national eyes. This method entailed the nationalization of everything from literary genres and canons to codes of style and sensibility. The literary mediation of national identity relied heavily on the propagation of national myths and lies to mitigate or circumvent historic and current divisions among GB. The concept of one, unified British nation is AN example of what Benedict Anderson (1983) has remarked as an “imagined community.” the concept of the "imagined community" is that a nation is socially made, and therefore the nation is formed from people UN agency see themselves as a part of a specific cluster. Romantic poetry helped to imagine this community, each in terms of what the poetry offered and the way it absolutely was received.

In place of Wordsworth’s early belief in equality, The Convention of Cintra (1809) presents a narrowly flag-waving and nationalist read of European politics and a deeply reactionary political philosophy expressed in tortured rhetoric. The Convention of Cintra, the nice political essays of the Romantic era begins as analysis and ends as a piece of ethical communication, AN articulate statement of enthusiasm meaning to convert its readers to a bigger cause than the author will specify. Its exhortations are promptly republican, nationalist, and cosmopolitan: a curious mix. William Wordsworth professes an ideology of republican nationalism, the reader is formed to reach national

self-feeling by vicarious association with another people's act of national resistance; its resistance itself that involves be known with the spirit of revolution.

William Wordsworth became a part of tradition and his poetry defines British national identity in terms of an English pastoral. Wordsworth's English pastorals inspired nationalism by reifying signs of sophistication difference. "Lyrical Ballads epitomizes the straightforward language and elegance of the popular ballads with rustic characters, rural scenes depicting agricultural life and English rural area and pastoral representational process. William Wordsworth appeals to sorts of continental Romantic nationalism that convinced nationalist pictures of country people and to anti-urban philosophy in Great Britain. Lyrical Ballads additional enacts its nationalism by positing a link between landscape and therefore the collective memory of AN ethnic, thereby manufacturing national house. As a final purpose Wordsworth's poems make sure that what was once habitual or ancient are often passed on solely as acutely aware illustration.

The declared rupture within the "Advertisement" to the Lyrical Ballads from highbrow Roman Emperor "pre-established codes of taste" powerfully suggests that a lot of Romantics were themselves cognizant of the revolution in art they were moving. [*fr1] a century later, critics intensify Romantic poetry as a paragon of national character, taste, and sensibility. Romanticism would become therefore hegemonic that by the peak of the Victorian amount class students, Scottish and Irish officers, and colonial subjects were all needed to perform their status through proficiency with the poetry of the dominion. Reciting William Wordsworth would become at the same time a marker of one's delicate sensibilities and proud national affiliation.

O Britons! O my brethren! I have told Most bitter truth, but without bitterness.

(Fear in Solitude, S.T. Coleridge text VII, Line 183-184)

Coleridge's lines echo a sentiment buried deep among numerous romantic poems—the notion that the impressed solitary writer speaks on behalf of country or nation. Samuel Taylor Coleridge facilitates the cultural invention of the British as "Britons"—a chameleon term adopted with the 1707 Act of Union to include trendy Scots, Welsh, Irish, and English among one national brotherhood. S.T. Samuel Taylor Coleridge is collaborating within the method of shaping a cohesive British identity from divergent cultural, ethnic, and non-secular, category and racial identities by speaking for and to a national collective a few presumptively shared national expertise.

S. T. Coleridge's "Fears in Solitude" (1798) instantiates the stress among the national discourse on imperialism. "Fears in Solitude" arrives at a transformation moment in this method. The literary work imagines France because the agent of God's can against the unfortunate excesses of British imperialism, however still holds out the promise of national redemption attributable to Coleridge's certainty of Britain's chosen standing. Among this broader, public discourse on empire, Samuel Taylor Coleridge encodes a delicate disclaimer of his young political theory that culminates in a very willful and public act of self-reinvention as a thought national. The literary work reinvents him as a loyal national as it reinvents the state as a loyal servant of the divine can. The simultaneousness of this method insinuates the conflation of national and non-secular obligation to that the poem's final text alludes.

An emphasis on the Romantic poets is not meant to diminish the crucial role of novelistic prose in fostering national sentiments, notably the novels of Sir Walter Scott. Novelists comprised a large share of the literary marketplace, and lots of deeply necessary studies have already established the cultural significance of novelistic prose within the shaping of British judgment and nationhood.

To conclude Romantic Movement fascinated nationalism in Europe. It developed as a movement to say the sovereignty of the state and self-determination of the folks. The growing sense of nationalism resulted from the folks rising up against rulers to fight for freedoms. European nationalists typically wanted to show the cultural unity that they perceived into a political unity. Nationalists typically believed that each nation, like each national had the proper to exit in freedom

and to develop its character. They assumed that every folks had their own genius and its own cultural unity.

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Future of Goods And Service Tax In India

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Abstract

Amidst economic crisis across the globe, introduction of Goods and Services Tax (GST) in India is expected to provide much needed stimulant for economic growth in India by transforming the existing basis of indirect taxation towards free flow of goods and services within the economy and also eliminating the cascading effect of tax on tax. In view of the important role that India is expected to play in the world economy in the years to come, the expectation of GST being introduced is high not only within the country, but also in neighbouring countries and in developed economies of the world. This paper is conceptual in nature and its focus on the future positive effects of GST on Indian Economy.

Key Words: - GST, CGST, SGST, Indian Economy.

Introduction

Justification with regards to implementation of GST can be described in further words . Despite the success with VAT, there are still certain shortcoming in structure in the levy of VAT both at Central level and State level. The shortcoming in CENVAT of the Government of India lies in non-inclusion of several taxes in the overall framework of CENVAT such as VAT, ACD, Surcharge etc. Moreover, in the present State-level VAT scheme, CENVAT load on the goods remains included in the value of goods to be taxed under State VAT, and contributing to that extent a cascading effect on account of CENVAT element. Furthermore, any commodity, in general, is produced on the basis of physical inputs as well as services, and there should be integration of VAT on goods with tax on services at the State level as well, and at the same time there should also be removal of cascading effect of service tax.

Further, by removing cascading effect, layers of taxes and simplifying structures, the GST would encourage compliance, which is also expected to widen the tax base. But virtually every media report that mentions the GST says that the tax reform has the potential to add up to 2 percent to India's GDP. If VAT is considered to be a major improvement over the pre-existing Central excise duty at the national level and the sales tax system at the State level, then GST will be a further significant breakthrough – the next logical step – towards a comprehensive indirect tax reform in the country.

Basic idea of GST

GST is a comprehensive tax levy on manufacture, sale and consumption of goods and services at a national level. GST is a part of proposed tax reforms in India having an extensive base that instigate the applicability of an efficient and harmonized consumption tax system. GST has been commonly accepted by world and more than 140 countries have acknowledged the same. Generally the GST ranges between 15%- 20% in most of the countries.

Salient Features of GST

The GST Framework could easily be one of the most important tax reforms to be tabled for discussion in the Parliament. It does bring with some problems, like division of taxation power between Centre and State. The GST will be applicable on the basis of Destination principle.

So the GST has two components:-

One levied by Centre (hereinafter referred to as Central GST) and The other levied by the States (hereinafter referred as State GST)

The GST would be levied in 3 different forms.

CGST	SGST
This is applicable in the case of Inter-State sale of goods and provision of service	In case of sale of goods Intra-state then tax will be charged as per this form.
Taxes/Duties Covered under CGST	Taxes/Duties Covered under SGST
Central Excise Duty	Entry tax (not octroi)
Service Tax	Entertainment tax
CVD, SAD	VAT/Sales Tax
Excise duty on M&TP etc.	Luxury tax etc.

Integrated GST (IGST)

- The scope of IGST Model is that centre would levy IGST which would be CGST plus SGST on all inter-state transactions of taxable goods and services with appropriate provision for consignment or stock transfer of goods and services.
- IGST will be combination of CGST and SGST and the same will be collected by the Centre in the Origin State.

Example:-

Assumption:- (1) Rate of Excise Duty – 8%; (2) VAT Rate – 12.5%; (3) Central GST Rate – 12%; (4) State GST Rate – 8%; (5) Profit Margin – Rs. 5,000/- fixed (6) All parties are located in one state.

Particulars	Under Present Scenario	Under GST
(I) Manufacturer (D1) to Wholesaler (D2)		
Cost of Production	45000	45000
Input Tax Credit (Assuming nil)	–	–
Add : Profit Margin	5000	5000
Producers Basic Price	50000	50000
Add: Central Excise Duty @ 12%	6000	–
Add : Value Added Tax @ 12.5% on Rs. 56,000/-	7000	–
Add : Central GST @ 12%	–	6000
Add : State GST @ 8%	–	4000
Sale Price	63000	60000
(II) Wholesaler (D2) to Retailer (D3)		
Cost of Goods to D2	56000	50000
Available Input Tax Credit for set off	7000	10000
Add : Profit Margin	5000	5000
Total	61000	55000
Add : Value Added Tax @ 12.5%	7625	–
Add : Central GST @ 12%	–	6600
Add : State GST @ 8%	–	4400
Total Price to the Retailer	68625	66000
(III) Retailer (D3) to Final Consumer (C)		
Cost of Goods to D3	61000	55000
Input Tax Credit	7625	11000
Add : Profit Margin	5000	5000
Total 1,32,000 1,20,000	66000	60000
Add : Value Added Tax @ 12.5%	8250	–
Add : Central GST @ 12%	–	7200
Add : State GST @ 8%	–	4800
Total Price to the Consumer	74250	72000
Total Tax Payable in All Transactions	14250	12000
Verification:- VAT @12.5% [74,250 * 12.5 / 112.5] = 8250 + 6000 (CENVAT) = 14250		13,000
– D1 (6000 +7000)		625
– D2 (7625 – 7000) –		625
D3 (8250 – 7625)		
Verification:- GST @20% [72000 *20 / 120] =12000		10,000
– D1 (6,000 + 4,000)		1,000
– D2 (11,000 – 10,000) –		1,000
D3 (12,000 – 11,000)		

Positive impact on Indian economy

- (a) Increased FDI: The flow of Foreign Direct Investments may increase once GST is implemented as the present complicated/ multiple tax laws are one of the reasons foreign Companies are wary of coming to India in addition to widespread corruption.
- (b) Reduce Tax Burden :- Earlier, Double Taxation prevents manufacturers from producing to their optimum capacity . GST would take care of this problem by providing tax credit to the manufacturers.
- (c) Elimination Of Roadblocks :- various tax barriers such as check posts and toll plazas lead to a lot of wastage for perishable items being transported, a loss that translated into major costs through higher need of buffer stocks and warehousing costs as well. A single taxation system could eliminate this roadblock for them.
- (d) Beneficial To Consumer :- A single taxation on producers would also translate into a lower final selling price for the consumer.
- (e) More Transparency :- As the customers would know exactly how much taxes they are being charged and on what base, there will be more transparency in the system.
- (f) Widening Tax Base :- GST would add to government revenues by widening the tax base. GST provides credits for the taxes paid by the producers earlier in the goods/service chain. This would encourage these producers to buy raw material from different registered dealers and would bring in more vendors and suppliers under the purview of taxation
- (g) Global Competitiveness :- GST also removes the custom duties applicable on exports. Our competitiveness in foreign markets would increase on account of lower cost of transaction.

Conclusion

It seems that the macroeconomic impact of a change to the introduction of the GST is significant in terms of growth effects, price effects, current account effects and the effect on the budget balance.

Secondly, in a highly developed open economy with a high and growing service sector, a change in the tax mix from income to consumption-based taxes is likely to provide a fruitful source of revenue. We should note that some impact has also occurred in the administrative component of the compliance cost of the GST as well as a likely increase in tax revenue from the “underground” or “black” economy. The task of fiscal consolidation for this government will not be easy. There will be little scope to cut overall expenditure, as it has already been trimmed sharply in the last 2 years. The government must instead focus on switching expenditure from unproductive subsidies towards spending on sector such as health, education and infrastructure. The only way to reduce fiscal deficit, therefore, is to raise revenues as a share of GDP. To do so, the government must implement structural tax reforms such as GST, improve tax compliance and widen tax coverage.

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Women Entrepreneurs And Economic Development

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Abstract:

“Entrepreneurial Development makes a country Economically Developed.” Entrepreneurship development is the greatest source of long-term economic development of the country. Micro enterprises create immediate opportunities of employment or business activity with low investment. It’s a very good source of utilization of unskilled rural work force in economic flow of the development. Micro and small enterprises help not only for employment creation but also self-employment.

A growing awareness of utilization of resources and expansion of needs, it is affected empowerment of women and their living aspects. Microfinance, technical assistance, training, moral assistance is one of the important elements for support and facilitate resources to enter into the enterprise sector. Financial assistance to urban as well as rural women would eradicate the economic conditions and overcome to practical problems of business women. This system is people centered system. So it is playing vital role for economic development process directly and indirectly. The present study focus on government organization of women entrepreneurs. There is instant need of time to change social attitude and support to business women for their entrepreneurial development. Through this developmental activity they are eradicate financial problems and socio-economic condition of the women.

Key words: Women Entrepreneurs, Government organizations, economic development.

Introduction:

It will truly successful when we grow the participation of women in business sector. ‘According to census 2011, the non-working population was around 728.9 million. Of these, 159.9 million individuals (96.5%) who stated that household work was the main activity were women. Calculations by feminists reveal that the worth of women’s unpaid work approximates 16 lakh crs. per annum. The range of women’s varied skilled non paid work directly contributes to the economy’

Marriage is the only career for most of women in emerging countries. Due to this, in India, we observe weakening of women’s productive contribution into the economy weakens women’s position and creates defective policies. Many women entrepreneurs enter progressions like Industry, engineering, trade etc. First time in the Indian planning history, in Sixth Five-year plan (1980-85) with an idea of developing a multi-programme approach relating to women self-employment and entrepreneurship. The present study focus on motivational factors for entrepreneurial development and prospects of women entrepreneurs. The secondary data like, news-papers, reference books, research articles, government reports are utilized for the present study. Women empowerment of any country is depends upon social ingredients such as education, health, economic independence, decision-making ability and self-confidence.

Conceptual Framework-

According to Schumpeter (1934), an entrepreneur produces newer and better goods, which give him/her monetary returns and psychological satisfaction. The new Encyclopedia Britannica describes an entrepreneur as an individual who bears the risk of operating a business on the face of uncertainty about the future condition. The Government of India has defined a women entrepreneurs as “an enterprise owned and controlled by a women having a minimum financial interest of 51 per cent of the capital and giving at least 51 % of the employment generated in the enterprise to women.”

Entrepreneurship Development in Maharashtra:

Mumbai and Chennai is the prime centre of industrial development. Maharashtraian entrepreneurship has rolled not only in Mumbai but in Pune too. The house of Kirloskars, the largest Maharashtraian- owned industrial house is in Pune. It manufactures a large variety of industrial goods such as pumps for irrigation wells, a large variety of machine tools, and now diversified into the manufacturing of passenger cars. It is the most respected manufacturer of compressors for refrigerators and air conditioners. The main products exported by the state are Gems and jewelries, software, readymade garments, cotton yarn, made-up fabrics, machinery & instruments, metal and metal products and agro-based products.

The small scale Industry (SSI) sector plays a pivotal role in economic development. It is also contributing production, export and employment generation in the state. AS per Census 2001-2002, the registered SSI units in the state as on March 2001, were 1,37,341. Out of the registered units the maximum operating units (26,177) were from Pune district, followed by Thane (7,433), Mumbai Suburb (6718), Nagpur (5,761) and Nashik (4,731) districts. Out of registered working SSI units, 72% were proprietary and 18% were partnership firms. Among them 91% of the SSI units were engaged in manufacturing , 7% in service sector and the remaining 2% in repairs and maintenance. About 94% of the registered SSI units were fully dependent on electricity. The Government of Maharashtra had given emphasis on promoting entrepreneurship in undeveloped areas. Over the last 30 years Pune has developed into a rich belt of industrial production. There are some large Scale companies like Rustoand Hornsby, Cooper Engineering, Backauwolf, K.S.B. pumps, Bajaj Auto, Sandvik and Telco were well established plants. This gives further way to growth of SSI units in Pune.

Table 1 Industrial Memorandum:-

Sr. No.	Industries	2008	2009	2010	2011	2012	2013	2014	2015
1	Micro	1733	1933	1619	1689	2071	2131	2168	2331
2	Small	491	621	515	457	698	772	843	906
3	Medium	9	19	13	17	21	31	20	31
Total		2233	2573	2147	2163	2790	2934	3031	3268

(Source: Ministry and Commerce, GOM)



Figure 1.1 Contribution of Micro, Small and Medium Industries

No. of Micro enterprises 1733 in 2008 to 2331 in 2015 there is continuous increasing the micro enterprises. Small scale industries are doubled in 2008 to 2015 and medium scale industries are also increased in recent years as shown in the above figure 1.1

Literature Review:-

J.A. Schumpeter, described entrepreneur is one who innovators, raises money, assembles inputs, chooses managers and set the commercial organization going with his ability to identify opportunities which others are not able to identify and is able to fulfill such economic opportunities.

The World Development Report(2005)estimated, the status of women entrepreneurs and the problems faced by them when they ventured out to curve their own niche in the competitive world of entrepreneurship.

According to Prof. Goulet, gave three basic components as core values for development. It is conceptual basis and express inner meaning of development practically as a guideline,. These core values are- sustenance, self-esteem and freedom from servitude- to be able to choose.

PalaniveluA.(2006)examined the country’s overall rank is 135 of total185 countries. It isin medium position. With the help of Micro, small and medium scale enterprises women entrepreneurs aimed to reduce basic three problems like, poverty, unemployment and inequalities.

Petra Bergquist (2009)remarked that a social approach of a microfinance organization Self-Employment Women Group (SEWA) in Gujraat state which help and allow women to break the vicious circle of poverty by self-employment.

Soni Kumar (2012) explained that the specific role of women in economic effort has not yet been clearly defined but the need for ‘integration of women into development’ is being particularly felt by women themselves.

Vijay Kumbhar (2013) mentioned in his research that the traditional mind set of the society and negligence of state and society are the major obstacles in development rural women entrepreneurs.

Objectives:

1. To identify the motivational factor of women entrepreneurs.
2. Find out future prospects of women entrepreneurs.

Limitations:

The present study focuses registered firm only. India having 10.2% women participation to total work force. The participation of women in informal sector is totally ignored by the investigator.

Need of Entrepreneurial Development of Women:

Indian population is the second largest population in the world. Women empowerment is not a new concept for India. It has a great and rich heritage to respect her and many ideal examples have also they proved themselves in different fields. Those who are newly entered Women entrepreneurs face many problems regarding various business activities. They are untrained, inefficient in arrangement for marketing and sale, shortage of raw material, low mobility of resources, social attitude, lack of practical knowledge, lack of information, etc. They also neglect the nature of competition, internal adjustment of finance, lack of technical knowledge etc. these issues are important for women entrepreneurs related to their field. They must know the investment limitations of micro and small enterprises. Government of India decided the investment criteria for Micro , small and medium scale enterprises in following ways:-

Enterprise	Investment in plant & Machinery (Manufacturing)	Investment in equipment (Service)
Micro	Upto Rs. 25 lakhs	Upto Rs. 10 lakhs
Small	Above Rs. 25 lakhs upto 5 crs.	Above Rs. 10 lakhs upto Rs. 2 crs.
Medium	Above Rs. 5 crs. Upto Rs. 10 crs.	Above Rs. 2 crs. Upto Rs. 5 crs.

(Source: Ministry of Industry & Commerce GOM)

The usual practices of business makes women more confident and better professional functioning with business activities.

Motivational factors for Women Entrepreneurs:

1) Individual Motivation:- There are three broad categories for entrepreneurial growth. Women are interested to enter into the entrepreneurial activities with following purposes. It can be also categorized as self-motivation, economic and non- economic motivation.

A) Self -Motivation:-In self-motivation there is strong willingness to do something different and creative which added the wide range of products.

1. Entrepreneurial Ambitions: Making money, self- identity, social status, employment generation, family business, need of time, dream of father / mother / partner.
2. Compelling Reasons: Unemployment, dissatisfaction with the previous job, use of idle money, utilization of skill and technology etc., revival of sick unit sorted by influence to become a entrepreneurs.
3. Facilitating Factors: success stories of entrepreneurs, previous association, property inherited, encouragement from family members etc..

B) Economic Motivation :-In this motivation , entrepreneurs wants to develop her business and trying to experiment new ideas for sales maximization. If she is manufacturing then production enhancement will be possible. In this type of motivation entrepreneurs are continuously growing stage.

C) Non- Economic Motivation:-When entrepreneurs are retired or get exceed profit level, he or she wanted to do something as a service to people with less margin or sometimes without margin. But many times being an organizer he could utilize his mind in this sector as experienced expert. It will start a social entrepreneurial work.

These are some internal as well as external motivational factors which are motivates women to enter into business sector.

2) Institutional Assistance:-

There are several institutional assistance also provides to women entrepreneurs to protect & develop women entrepreneurship. It offers various courses and publications to encourage them. It provides the certificate courses on accounting, managerial skills, marketing, selling, computing, different kinds of farming like fishing, piggy, gardening etc. In India the federation of Indian chambers of commerce & Industry (FICCI), National Alliance of young entrepreneurs (NAYE) and other voluntary agencies assist women. Under social Education Scheme of Community Development Programme, Mahila Samagams (woman's groups) were organized & women's Industrial Co-operatives were set up in 1958. Since VIth five year plan Indian government is continuously assisting women entrepreneurs for their development.

For Development of women entrepreneurs' three factors are important:

- i. Proper Training
- ii. Willingness to do at killing instincts & helpful attitude
- iii. Financial & moral assistance

Though they got above three factor in proper way but social attitude is become constraint to foot forward. Many of women are not allowed to go away from their home or they could not neglect their family responsibilities. So they needed the part-time work & work during afternoon time is better convenient to many of them. Government of India provides various entrepreneurial assistance for the encouragement of women who entering into the business activities for their economic development.

1. National Alliance of Young Entrepreneurs (NAYE)
2. Indian Council of Women Entrepreneurs (New Delhi)
3. National Commission on self-employed Women in the Informal sector.

4. FIICI Ladies Organization(FLO)
5. World Association of Women Entrepreneurs (WAWE)
6. Associated Country Women of the World (ACWW)
7. National Commission on Women (NCW)
 - Women's Corporate Finance Corporation (WCFC)
 - Federation of societies of Women Entrepreneurs (FSWE)
 - Small Entrepreneurship Development Institute of India (SEDI)
 - District Industrial Centre (DIC)
 - Development of Women & Children in Rural Areas (DWCRA)
 - Integrated Rural Development Programme (IRDP)
 - Prime Minister Rozgar Yojana (PMRY)
 - Training of Rural Youth & Self-employment (TRYSEM)

These organizations assist women entrepreneurs for strengthening the effective functioning of business. Government also provided various certificate courses and degree courses through IIE (Indian Institute of Entrepreneurship), Ni-MSME (National Institute for Micro, Small and Medium Enterprises), NI-SBUED (National Institute for Small Business and Entrepreneurship Development) are working in urban area to develop the growth of women entrepreneurs. In rural area RUDSET Institute working to develop and create self-employment for rural women. Social attitude and awareness have to be changed to support the women entrepreneurs.

Future Opportunities for Women Entrepreneurs:-

As per the census 2001-2002, registered SSI units were 1,37,341. Out of the registered units 26,177 were from Pune district. The government of Maharashtra had given emphasis on promoting entrepreneurship in undeveloped areas. The Small Scale Industries sector plays a pivotal role in economic development. It is contributing production, trade, information technology, fashion designing, interior decoration, kitchen gardening, agro-based product, metal and metal manufacturing, artificial jewelries, handicrafts in new designs etc. are new opportunities for women.

Recently women are entering in retail business of trading, pharmaceuticals, health care centers, counseling, restaurants, hotels, education, entertainment, housekeeping insurance etc. Rural women engaged in making pickles, handicrafts, garment and Agro-based products basically, but it has a wide range of products which creates a lot of opportunities for women in business sector. In this modern world, there is more scope for fashion, beauty, and career counseling interesting fields of women which provide fabulous experience of work and create more employment too. Ex. Shehnaz Husein of Shahnaz Herbals and Herbal product range. Vinita Jain famous for her Boutique.

Conclusions:-

The present study concludes that Kerala having 1st rank of successful women entrepreneurs and Maharashtra has the second largest state in India which has more successful women entrepreneurs. This entrepreneurial movement requires some elementary practices such as re-orientation of educational system for women entrepreneurs, curriculum change, career guidance, reservation, scholarships and timely assistance for economic development of female workforce.

1. Social attitudes like discrimination and inequalities need to be removed.
2. Proper institutional training and facilities should be provided.
3. Need to adopt modern managerial skills and improve their competitive strength.
4. Make them financially strong and stable to hire risk.
5. Create new range of product and find out market for the products.
6. Publish strong successful stories of entrepreneurs to encourage women in business sector.
7. Give rewards for their contribution in socio-economic development.

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Involvement Of Indian Women In India's Struggle For Freedom

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Abstract

In Indian struggle for freedom there was not only role of the men but Indian women had played great role. They strengthened the movement by providing their energy and contribution to men campaign of the freedom. The contribution of women in freedom struggle is significant they also participated in Indian struggle for freedom. For the period of freedom Struggle in the motherland, women were not staying at the back. The role of women in freedom struggle is extremely significant and they also participated in Indian struggle for Independence. The Women in the brigade were certain the similar preparation seeing that it was given to men also. Still their uniform was comparable to the men warriors. The list of great women whose names have gone down in history for their dedication and undying devotion to the service of India's freedom struggle. Bhima Bai Holkar fought against the British Colonel Malcolm and defeated him in guerrilla warfare. Rani of Jhansi Rani Lakshmi Bai whose heroism was an outstanding example for all Independence! Behold, it is born! Begum Hazrat Mahal was a great Indian freedom-fighter who played a major role during India's First War of Independence. Arun Asaf Ali, played an outstanding role in the Quit India Movement. Annie Besant was the first Women President of the Congress and gave a powerful lead to women's movement in India. After a Century of revolutions struggle, blood shedding, Sathyagrahas and sacrifices, India finally achieved Independence on August 15, 1947 future generations of women freedom fighters. Sarojani Naidu was elected as a president of Indian National Congress. She campaigned for the Montague Chelmsford Reforms, the Khilafat issue, the draconian Rowlett Act and the Satyagraha. Kasturba Gandhi was a leader of women's Satyagrah. Madam Cama unfolded the first National flag at International Socialist Conference in Stuttgart (Germany) in 1907. She declared "the Flag is of Indian. The list of great women whose names have taken down in history for their dedication and service of India's freedom struggle.

Introduction

The history of Indian Struggle would be incomplete without mentioning the contributions of women. The Sacrifice made by the women of India will occupy the foremost place. They fought with true spirit and unafraid courage and faced various tortures, exploitations, and hardships to earn us freedom. When most of the men freedom fighters were in prison the women came forward and took charge of the struggle. The list of great Women whose names have gone down in history for their dedication and undying devotion to the service of India is a long one.

Woman's participation in India's freedom struggle began as early as in 1817. Bhima Bai Holkar fought bravely against the British Colonel Malcolm and defeated him in guerrilla warfare. Rani Lakshmi Bai of Jhansi whose heroism and superb leadership laid on outstanding example of real patriotism. Sarojini Naidu, Kasturba Gandhi, Vijay Lakshmi pundit, Annie Besant etc. in the 20th century are the names which are remembered even today for their singular contribution both in battlefield and in political field.

Bhima Bai Holkar :-

Women's participation in the freedom struggle began as early as 1817 when Bhima Bai Holkar fought against the British Colonel Malcolm and defeated him in guerrilla warfare. At a very critical time for our motherland when the British East India Company was fast expanding its empire in India, When Tipu Sultan had been eliminated (1799), the proud Marathas had been humbled (1815), Chenamma the widowed queen of Raja Malla Sarja frustrated the machinations of British to annex her kingdom Kittore, a tiny principality in the present Belgaum District of Karnataka. She fought against the mighty British army and scored initial success.

Rani Lakshmi Bai :-

Rani of Jhansi Rani Lakshmi Bai whose heroism and superb leadership laid an outstanding example for all future generations of women freedom fighters. Married to Gangadhar Rao head of the state of Jhansi. She was not allowed to adopt a successor after his death by the British, and Jhansi was annexed. With the outbreak of the Revolt she became determined to fight back. She used to go into the battlefield dressed as a man. Holding the reins of their horse in her mouth she used the sword with both hands. Under her leadership the Rani's troops showed undaunted courage and returned shot for shot. Considered by the British as the best and bravest military leader of rebels this sparkling essence of courage died a hero's death in the battlefield. The first name that comes to the mind is that of famous Rani Lakshmi Bai of Jhansi. Dressed in the men's clothes, she led her soldiers to war against the British. Even her enemies admired her courage and daring. She fought valiantly and although beaten she refused to surrender and fell as a warrior should, fighting the enemy to the last. Her remarkable courage inspired many men and women, fighting the enemy to the last. Her remarkable courage inspired many men and women in India to rise against the foreign rule.

Sarojini Naidu : -

Sarojini Naidu had known as "Cuckoo of India". She was a distinguished poet; renowned freedom fighter. Her father was principal in Nizam College. At that time Nizam was not in favour of Women's education, hence Sarojini was sent to Madras for schooling. She topped the matriculation examination at the age of twelve. She met English authors Arthur Simon and Edmond Gause. It was Gause who convinced Sarojini to stick to Indian themes-India's great mountains, rivers, temples, social milieu, to express her poetry.

Sarojini Naidu was elected as a president of Indian National Congress. Dramatic meeting with another respected leader of time, Gokhale, in 1906 was to change her life forever. His response to her fiery speech brought into her life the impact of a visionary who saw in her oratory and brilliance a leader of the future. The period from 1917 to 1919 was the most dynamic phase of Sarojini's career. During this time, she campaigned for the Montagu Chelmsford Reforms, the Khilafat issue, the draconian Rowlett Act and the Satyagraha. When Gandhi launched the Civil Disobedience Movement, She proved a faithful lieutenant. With great courage she quelled the riots, sold proscribed literature, and addressed frenzied meetings on the carnage at Jallianwala Bag in Amritsar. In 1930 when Mahatma Gandhi chose her to lead the salt Satyagraha the stories of her courage became legion. After Gandhi's arrest she had prepared 2,000 volunteers under the scorching sun to raid the Dahrsana Salt Works, while the police faced them half a mile up the road with rifle, lathis (canes) and steel tipped clubs. The Volunteers wildly cheered when she shook off the arm of the British police officer who came to arrest her and marched proudly to the barbed wire in full force and she came under the influence of Gopalkrishna Gokhale and Gandhi. Gokhale advised her to spare all her energy and talents for the nation's cause. She gave up writing poetry and fully devoted herself to emancipation of women, education, Hindu-Muslim unity etc. She became a follower of Gandhi and accompanied him to England. Whenever in England, she openly criticized British rule in India which caught the attention of scholars and intellectuals.

Kasturba Gandhi:-

Kasturba Gandhi, Mahatma Gandhi's wife joined her husband while he was in south Africa and worked with him for many years there. She was a leader of women's Satyagraha for which she was imprisoned. She helped her husband in the case of Indigo worker in Champaran, Bihar and the No tax Campaign in Kaira, Gujarat. She was arrested twice for picketing liquor and foreign cloth shops, and in 1939 for participating in the Rajkot Satyagraha.

Madam Cama: -

Madam Cama fought for the freedom of the country till the last in her own way, and helped many revolutionaries with money and materials. She unfurled the first National Flag at the

International Socialist Conference in Stuttgart (Germany) in 1907. She declared "The flag is of Indian Independence! Behold it is born! It has been made sacred by the blood of Young Indians who sacrificed their lives. I call upon you, gentlemen to rise and salute this flag of Indian Independence. In the name of this flag, I appeal to lovers of freedom all over the world to support this flag. "A thousand representatives from several countries were attended. She travelled a lot of places including America and propagates Americans about Indians struggling for Independence.

Begam Hazrat Mahal:-

Begam Hazrat Mahal was a great Indian freedom-fighter who played a major role during India's First War of Independence. She was also known as Begum of Awadh and the wife of Nawab Wajid Ali Shah, ruler of Lucknow. She led a band of her supporters against the British, and was even able to seize the control of Lucknow. She worked in closed association with other leaders of the India's First War of Independence, including Nana Sahib. Begum was not only a strategist but also fought on the battlefield. When the forces under the command of the British re-captured Lucknow and most of the part of Awadh, she was forced to retreat. When her forces lost ground, she fled Awadh and organized soldiers again in other places. She turned down all offers of amnesty and allowances by the British rulers. Finally, she took refuge in an asylum in Nepal, where she died in the year 1879. To acknowledge her endless efforts in fighting for the freedom of country, the Government of India issued a stamp on 10th May 1984.

Arun Asaf Ali:-

Arun Asaf Ali, a radical nationalist played an outstanding role in the historic Quit India Movement launched by Mahatma Gandhi on August 9, 1942, and was a prominent leader of the underground movement. She published bulletins, went from place to place and even met Mahatma Gandhi avoiding arrest. She edited Inqulab a monthly journal of the India National Congress.

Annie Besant:-

Annie Besant an Irish Lady the leader of the Theosophical Society joined the Indian National Congress and gave it a new direction. She was the first women president of the congress and gave a powerful lead to Women's movement in India. She soon became a leading labour organizer, strike leader and reformer. She also became involved in Indian Nationalism and in 1916 established the Indian Home Rule League of which she became President. She started a newspaper, "New India", criticized British rule and was jailed for sedition. She got involved in Political and educational activities and set up a number of schools and colleges, the most important of which was Central Hindu College and School in Banaras which she started in 1913.

Kamala Nehru:-

Kamala Nehru, Jawaharlal Nehru's wife gave full support to her husband in his desire to work actively for the freedom struggle. In the Nehru home town of Allahabad, She organized processions, addressed meetings and led picketing of liquor and foreign cloth shops. She played a prominent part in organizing the No Tax Campaign in United Provinces (now Uttar Pradesh). In the Non Cooperation movement of 1921, she organized groups of women in Allahabad and Propagated use of Khadi cloths. When her husband was arrested, to prevent him delivering a "seditious" public speech, she went in his place to read it out. She was twice arrested by British authorities.

Vijay Lakshmi Pundit:-

Vijay Lakshmi Pundit is a daughter of Motilal Nehru, were the president of congress and brother of Jawaharlal Nehru, India's first Prime Minister. She was inspired by Rani Lakshmi Bai of Jhansi and impressed by Sarojini Naidu. She entered the Non Co-operation Movement to fight against the British rule. Vijay Lakshmi represented India in many of the Conferences abroad. She attended numerous public lectures and challenged the British dominated delegate's rights to represent India therein. She was a great fighter and took parts in many of the freedom movement. She was arrested

in 1932 and sentenced to one year's rigorous imprisonment. She was arrested in 1940 and yet again during the Quit India Movement in 1942.

Indira Gandhi:-

Indira Gandhi was a most remarkable woman in Modern India. She became a member of Indian National Congress in 1938. Soon after her return to India in March 1941, she plunged into political activity. Her public activity entered a new phase with India's Independence in 1947. She took over the responsibility of running the Prime Minister's House. The Congress, which had been her political home ever since her childhood, soon drew her into leading political roles, first as a member of the Congress Working Committee in 1955 and later as a member of the Central Parliamentary Board in 1958. In 1959, she was elected President of the Indian National Congress. In the eventful years of her leadership as Prime Minister, Indian Society underwent profound changes. She was unremitting in her endeavor for the unity and solidarity of the nation. A staunch defender of the secular ideals of the Constitution, she worked tirelessly for the social and economic advancement of the minorities. She had a vision of a modern self-reliant and dynamic economy. She fought boldly and vigorously against communalism, obscurantism, re-vivalism and religious fundamentalism of all types. She laid down her life in defense of the ideals on which the unity of India will reverberate across the centuries. She became the indomitable symbol of India's self-respect and self-confidence. Death came to her when she was at her peak, when her stature and influence were acclaimed the world over.

Conclusion :

After a century of revolutions, struggle, blood shedding, Sathyagraha and sacrifices, India finally achieved Independence on August 15, 1947. The Hindus, the Muslims, the Sikhs, the Christians and all the other brave sons and daughters of India fought shoulder to shoulder to throw out the British. Perhaps for the first and the only time in world history, the power of a mighty global empire, on which the sun never set, had been challenged and overcome by the moral might of a people armed only with peace, ideals and courage. Women shouldered critical responsibilities in India's struggle for freedom. They held public meetings, organized picketing of shops selling foreign alcohol and articles, sold Khadi and actively participated in National Movements. They bravely faced the baton of the police and went behind the iron bars. Hundreds and thousands of Indian women dedicated their lives for obtaining freedom of their lives for obtaining freedom of their motherland and only very few could include in this essay due to space restriction.

Women took responsibilities in India's struggle for freedom. They held meetings, boycotted the shops, selling foreign alcohol and articles. They sold KHADI and participated in national movement. They bravely faced the police and went to jail. Thousands of Indian women dedicated their lives achieving freedom of their motherland. Only very few could include in this research paper due to space restriction.

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A Brief History Of Nanoscience And Nanotechnology

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Abstract

Richard Feynmen cast a glance on the new horizon of physics (Nanoscience) on December 29, 1959 at annual meeting of American physical society at Caltech by quoting 'There's plenty of room at the bottom'. According to him we can manage individual atoms. This review gives glimpses of various aspects of nanoparticles such as their synthesis, physico-chemical properties, characterization and possible applications in different domain. The role of nature as a source of inspiration for synthesizing nanoparticles by novel economical and eco-friendly method are well described here. This chapter includes the discussion about synthesis routes of nanoparticles and the factors controlling their stability. The various characterization techniques adopted in this research work such as spectroscopic, and microscopic techniques are briefly explained [1].



Introduction:

Science at Nanoscale:

The word nano is of Greek origin which means small or dwarf. Scientifically, nano is 10^{-9} m. Nano technology is art and science of manipulating materials at nano-scale [2]. The emerging field of nano-science and nano-engineering are leading to unexpected understanding and control over the fundamental building blocks of all physical matters. This is likely to revolutionize the way almost everything from vaccine to computers to automobile to object yet imagined is designed and made. Nanostructure science and technology is a broad and interdisciplinary area of research and development activities that has been growing explosively worldwide in past few years. It has potential in revolutionizing the ways in which materials and products are created and the range and nature of functionalities that can be accessed. The term nanotechnology has entered into general and scientific vocabulary only recently but was first time used by Japanese scientist Nario Taniguchi in 1974. This is a technology where the dimensions and tolerance are in the range of 0.1nm to 100nm [3].

Human beings have used nano materials since long back. The first report of existence of nano material is described in *Ayurveda* that dates back to 5000 years [4]. In *Ayurveda* formation of various bhasma e.g. SuvarnaBhasma, Rajatbhasma, Tamrabhasma etc. is well described. Dr. Samuel Hahniman discovered new therapy of medicine i.e. Homeopathy. In this therapy, it is believed that as the concentration of medicine decreases its effectiveness increases [5]. There are number of homeopathic medicine like Argentinum, Cuprum metallium in which metals are in nanoform [6].

Michel Faraday had synthesized colloidal solution of gold in 1857. This colloidal solution is kept in British Museum. Even today the gold particles have not settled down thus it is supposed that Michel Faraday was the first person to have synthesized nanoparticle [7].

The synthesis and study of nanoparticles was difficult in earlier days. This is because the nanoparticles could not be visualized and manipulated but, after discovery of electron microscope by Knoll and Ruska in 1931, it became possible to visualize and manipulate particles at nanoscale. The nanoparticles do not obey the law of classical or Newtonian mechanics but they do obey the law of quantum mechanics [8]. The beginnings and developments of nanotechnology, the application of nanoscience, are unclear. The first nanotechnologists may have been medieval glass workers using medieval forges, although the glaziers naturally did not understand why what they did to gold made so many different colors [9].

Chronological Progress in Nanoscience and Technology:

When nanocomposites are prepared in glassy or ceramic matrices, the particles are so produced, precipitated in situ or otherwise included into the matrix. Some of the synthesis and application of such nanocomposites are nothing new. For example, the synthesis and use of metallic nano-particles in a glassy phase is a well known ancient technique. During the study of a Roman mosaic, the "Thomas Panel" found at Faiyum, 100 km southwest away from Cairo, R. H. Brill and D. Whitehouse discovered that the Romans embedded fine gold particles to impart color some of their glass. The colors obtained ranged from bright red to purple. The finest example from this period however is the Lycurgus Cup (4th century AD), 165mm tall, with decorations in very intense red color achieved by gold and silver nanoparticles contained in the glassy phase [10]. Since the XIIth century, copper and silver have been used to color stained glass windows of cathedrals in red and yellow, respectively. The insertions of these nanoparticles were done either in the bulk or at the surface of the glass, depending on the desired luminosity. Later, during the XVIIIth century in China, under the reign of K'angHsi, the famous pink Chinese porcelain where gold nanoparticles are embedded in enamel, were manufactured. These porcelains had great success and were widely used in Europe.

Evolution of nanotechnology

The existence and use of nanoparticles goes long back. The first relationship between human life and nano-scale was developed in *Ayurveda*, which is about 5000 years old Indian system of medicine. *Ayurveda* had some knowledge of nano medicine synthesis and its effects even before the term nanotechnology was coined. The process of formation of *bhasmas*, kind of metallic nano-particle is well described in ancient *Ayurveda* literature *RasRatnakar* authored by Nagarjun in 50 BC [11]. *Ayurveda* describes this process as *shodhan* i.e. purification and *maran* i.e. killing the metallic properties so that it becomes digestible and suitable for medicinal use. Also, the modern therapy of medicine Homeopathy developed by Dr. Samuel Hahnemann uses alcoholic solution of metallic nanoparticles for curing the diseases. In Homeopathic book "Organon of Medicine", Dr. Samuel Hahnemann mentions number of homoeopathic medicines in which metal is in nano form e.g. *Aurum metallicum* (nano gold), *Argentium* (nano Silver) etc. In fact Homeopathic way of treatment has a strong belief that by lowering the concentration the property changes and the product can be used to cure diseases [12].

History claims that nanoparticles have been around us for a long time. Presumably the use of nanoparticles was reported in 1570 as aurum potable (potable gold) and Luna potable (potable silver) which alchemist used as elixirs. Unfortunately, they did not make the consumer immortal, as is evident by the fact that those alchemists are not among us today. However, one of the oldest application of nanoparticles that we come across in literature is the use of gold nano particles for staining glasses, a famous example of which is Lycurgus cup that dates back to 4th century AD [13]. The origin of unusual optical properties of nano-structured materials however could be dated back to

17th century when the brilliant color of some of these nanoparticles was used advantageously to make stained glass window of cathedrals. Faraday explained the origin of their color owing to presence of metallic gold nanoparticles especially in colloidal form. Mie theoretically explained the origin of color of these nanoparticles by applying Maxwell's equation [14].

However, research on nanomaterials has got attention only during last few decades. This is because of the development of electron microscope which could reveal the structure of nanomaterials. In the present age indeed, the nano-technology mania is sweeping through essentially all the fields of science and technology and public is practically experiencing the meaning of quote of Nobel Laureate Richard Smalley: "Just wait – the next century is going to be incredible [15]. We are about to build things that works on smallest possible length scales, atom by atom. These little nano-things will revolutionize our industries and our lives." This is becoming more and more evident in the form of potential applications of nanoparticles which extend to a wide range of areas such as catalysis, biosensors, solar cells, super capacitors, smart windows and in medical sciences. A remarkable aspect of nanomaterials is that a number of factors can influence their properties which are their size, shape, surface composition, dielectric environment and the inter-particle interactions [16].

There has been a saying since a long time "Necessity is the mother of invention." Hence people have been passionate enough to nurture science and transform it into fruitful technology. From ancient times human beings are using materials to meet their needs. Materials have always been an integral part in the progress of human civilization. Material science is one of the areas where the continuous changes are taking place and its growth is an indication of civilization e.g. stone age about 5000 BC, copper age 5000-800 BC, bronze age 300 - 00 BC, iron age 800 BC to 40 AD, plastic age since 1907 i.e. after the discovery of Bakelite . Gold was probably the first elemental metal used by mankind. After gold, the next metal used by mankind was copper. The evidence of this is obtained from archeological study of Indus valley civilization. Material scientists and Engineers now have focused on tailored materials from the atomic scale upwards to obtain desired properties. A new age in materials known as the tailored material age has been used to describe the revolutionary changes in material science and engineering as well as their impact on society [17].

Research on nano-materials is driven by two motivating factors:

- i. They exhibit interesting properties at nanometer size scale which is different from bulk material and
- ii. Applications of these properties in devices (especially those linked with health called as bio-inspired nanotechnology) used for the prosperity of mankind.

The field of nanoscience and nanotechnology has primarily been a motivation to mimic the synthesis and manipulation of materials at similar length scale by the nature. The interesting properties and appealing structures of biomaterials have inspired the scientists for the synthesis of novel nanomaterials with precise control over their morphology and dimensions. These nano scale materials possess novel size and shape dependent properties useful for diverse applications in various fields of science and engineering. Accordingly, recent technological developments makes it possible to generate structures or devices which are less than 100 nanometers in size with noteworthy functional advantages over conventional devices leading towards the threshold of revolution. It is having the potential to change the entire scenario of present technology. Indeed, promises are so high that it can even cope-up with the millennium goal of achieving affordable amenities to all human beings. Nanotechnology finds increasing applications in various products such as food,

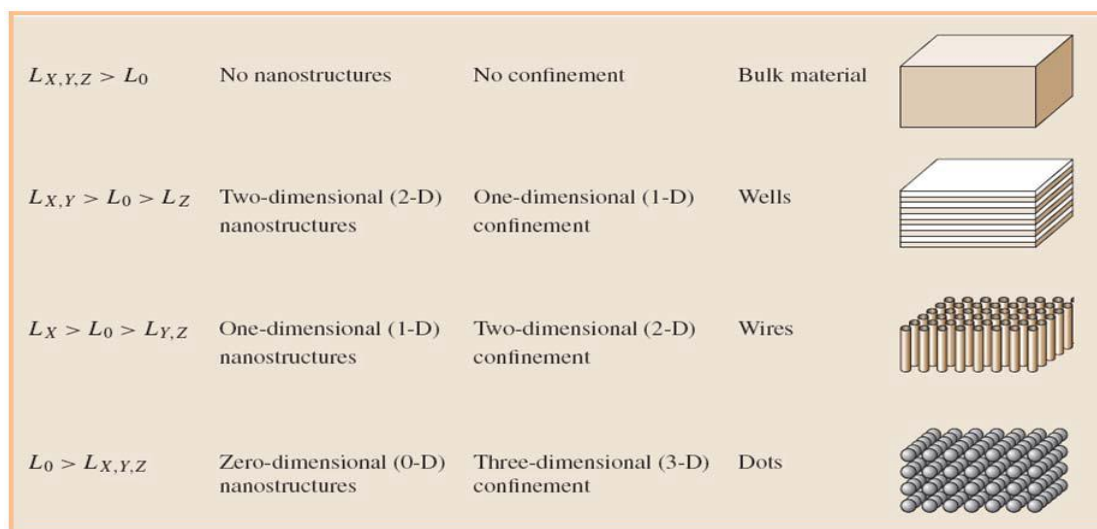
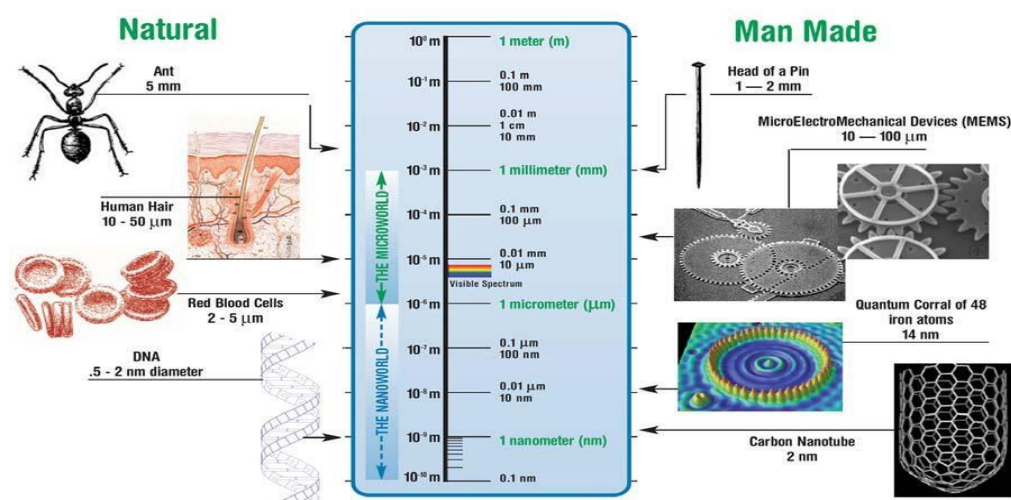


Figure : Different dimensions of nanoparticles

Similarly, core-shell nanoparticles constitute another class of nanomaterials having chemical composition different on the surface compared to the core region. Non metallic nanoparticles are another class consisting of non metals and organic molecules which exhibits interesting electrical behaviour which can be tuned to be insulating or conducting based on size and composition. The most familiar example of non metallic nanoparticle is Fullerenes which finds applications in superconductors and in medicine [18]. Carbon nanotubes constitute another celebrated class of nanomaterials that can be metallic or semiconducting depending on their diameter and chirality.



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Picture representing the relative size of the various naturally occurring objects/species and artificial materials.

Courtesy: Josh Wolfe's report on nanotechnology, www.forbeswolfe.com

Richard Feynman, also regarded as Father of Nanotechnology, was the first visionary who drew attention towards this possibility in his talk on 29th December 1959 and made a famous statement, "There is a plenty of room at the bottom". This has initiated a new branch of science which is presently known as nanoscience and technology where everything depends upon our ability to manipulate and design materials atoms by atom and molecule by molecule at nano-scale. The term nanotechnology was coined by Japanese scientist Norio Taniguchi in year 1974. According to him "Nanotechnology mainly consists of the process of separation, consolidation and deformation of

materials by one atom or one molecule [19]. The nano-sized materials possess novel size and shape dependent properties useful for diverse applications in the field of science and technology.”

Adverse Effects of Nanotechnology:

As everything in the universe have two approaches good and bad. Nanoscience and technology is also not exception to this. So far we have seen many applications of Nanoscience and technology in different areas such as optics, catalysis, supercapacitors, gas sensors etc. Nanoscience and Technology is the emerging area. There may be different adverse effects. The nano-particles due to its small size can pass blood brain barrier.

Nanotoxicology is the field which studies potential health risks of nanomaterials. The extremely small size of nanomaterials means that they are much more readily taken up by the human body than larger sized particles. How these nanoparticles behave inside the organism is one of the significant issues that needs to be resolved. The behavior of nanoparticles is a function of their size, shape and surface reactivity with the surrounding tissue. Apart from what happens if non-degradable or slowly degradable nanoparticles accumulate in organs, another concern is their potential interaction with biological processes inside the body: because of their large surface, nanoparticles on exposure to tissue and fluids will immediately adsorb onto their surface some of the macromolecules they encounter. The large number of variables influencing toxicity means that it is difficult to generalise about health risks associated with exposure to nanomaterials – each new nanomaterial must be assessed individually and all material properties must be taken into account. Health and environmental issues combine in the workplace of companies engaged in producing or using nanomaterials and in the laboratories engaged in nanoscience and nanotechnology research. It is safe to say that current workplace exposure standards for dusts cannot be applied directly to nanoparticle dusts.

The extremely small size of nanomaterials also means that they are much more readily taken up by the human body than larger sized particles. How these nanoparticles behave inside the body is one of the issues that needs to be resolved. The behavior of nanoparticles is a function of their size, shape and surface reactivity with the surrounding tissue. They could cause overload on phagocytes, cells that ingest and destroy foreign matter, thereby triggering stress reactions that lead to inflammation and weaken the body's defense against other pathogens. Apart from what happens if non-degradable or slowly degradable nanoparticles accumulate in organs, another concern is their potential interaction with biological processes inside the body: because of their large surface, nanoparticles on exposure to tissue and fluids will immediately adsorb onto their surface some of the macromolecules they encounter. This may, for instance, affect the regulatory mechanisms of enzymes and other proteins.

The National Institute for Occupational Safety and Health has conducted initial research on how nanoparticles interact with the body's systems and how workers might be exposed to nano-sized particles in the manufacturing or industrial use of nanomaterials. NIOSH currently offers interim guidelines for working with nanomaterials consistent with the best scientific knowledge. At The National Personal Protective Technology Laboratory of NIOSH, studies investigating the filter penetration of nanoparticles on NIOSH-certified and EU marked respirators, as well as non-certified dust masks have been conducted. These studies found that the most penetrating particle size range was between 30 and 100 nanometers, and leak size was the largest factor in the number of nanoparticles found inside the respirators of the test dummies.

Other properties of nanomaterials that influence toxicity include: chemical composition, shape, surface structure, surface charge, aggregation and solubility, and the presence or absence of functional groups of other chemicals. The large number of variables influencing toxicity means that it is difficult to generalise about health risks associated with exposure to nanomaterials – each new nanomaterial must be assessed individually and all material properties must be taken into

account. Literature reviews have been showing that release of engineered nano particles and incurred personal exposure can happen during different work activities. The situation alerts regulatory bodies to necessitate prevention strategies and regulations at nanotechnology workplaces. The role of particulate matter as a component of air pollution with an influence on human health is well established, although the mechanisms of action are poorly understood (Englert 2004). Ambient particulate air pollution was found to be statistically associated with cardiovascular morbidity and mortality. However, very little is known on the relationship between the specific exposure to nano-particles and health effects, in contrast with the large number of epidemiological studies on larger particles.

- Understanding of the environmental effects and risks associated with nanotechnology is very limited and inconsistent.
- The potential environmental harm through nanotechnology can be summarized as follows:
- High energy requirements for synthesizing nanoparticles causing high energy demand
- Dissemination of toxic, persistent nanosubstances originating environmental harm
- Lower recovery and recycling rates
- Environmental implications of other life cycle stages also not clear
- Lack of trained engineers and workers causing further concerns.

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Work Life Balance of Female Employees Working In Manufacturing Sector: Movement Towards A New Era

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Abstract:

Work life balance is a catchphrase endemic to contemporary life. Despite its ambiguous nomenclature and holistic connotations, work life balance is a problem created for and directed towards professional, middle-class women with children. Exploring the way this concept has captured the social imaginary reveals that the myth of equality and meritocracy persists in spite of evidence that structural inequalities continue to perpetuate social injustices by gender, race, class and sexuality. It also exposes the continuing demise of second wave feminism in favor of narratives of retreats, the trend for women to leave the workforce and return home to embrace conservative gender roles. This paper focuses on basic issue of women employees Work Life Balance and the role of various stakeholders.

Key Words: Work Life Balance, Female Employees, Stakeholders, HR Practices

1. Introduction:

Human resource of the organization is an important asset considered for sustainable competitive advantage, survival and the success of the organization. Organizational goals are the main motive of each and every employee who is working in an organization. Certain factors influence the behavior of the employees and it is necessary for the organization to look after these factors which affect the behaviors of the employees so that the productivity and profitability of the organization can be maintained and improved. Quality of work life is related to welfare of the employees at workplace, and it also affects the lives outside the workplace of employees such as family, leisure and social needs. The psychological needs of the employees can be met through the use of quality work-life techniques.

Work life balance is of growing concern in every workplace, and that it forms an important parameter during job search process. Interference between work life and family life is a common phenomenon. People differ in their perceptions, lifestyles, exceptions, likes, dislikes, societal and cultural backgrounds, and so forth. They differ widely in their attitudes towards their professions and responsibilities for family including children and other members of the family and society. A person performs variety of roles throughout a day, and while performing them he/she likely to get more involved in some roles. However, he/she must execute all the roles. Thus striking a balance among all these roles emerges as an inescapable need.

An unhealthy work life balance affects not only the productivity of the employee but also creates negative impact on his or her relationship with employer, colleagues and family. Indeed today, the need of the hour is to find appropriate balancing techniques that match the ever changing dynamic corporate scenario. In view of this, several companies through their HRM are devising policies and programs to boost Work-life balance from all horizons that include spending quality time with family and friends, improving lifestyles, allowing work from home, flexi timings, pursuing hobbies, having outreach and similar stress busting activities to make environment conducive to work. But in practice, it has been observed that with all policies and programs in place, balancing work and life has become a stressful task as the boundary between them is becoming blurry.

Work Life balance and Women Employees:

The twenty first century promises to be an era of equal opportunities for all, particularly men and women in political, economic, social and personal areas. India has remained largely agrarian and traditional, despite decades of modernization efforts since its independence in 1947. In recent years,

with the increased pace of urbanization and modernization, Indian society is undergoing rapid changes. In addition other factors like demographic and social changes, increased female literacy rate focus on higher education, exposure through media and increasing work opportunities and the widespread acceptance of women working outside the home have also resulted in women taking up employment. Indian women irrespective of their social and economic classes have entered into paid occupations.

Why Work Life Balance is Important to Women?

Today's career women are continually challenged by the demands of full-time work and when the day is done at the office, they carry more of the responsibilities and commitments to home. The majority of women are working 40-45 hours per week and 53% are struggling to achieve work/life balance. Women reported that their lives were a juggling act that included multiple responsibilities at work, heavy meeting schedules, business trips, on top of managing the daily routine responsibilities of life and home. "Successfully achieving work/life balance will ultimately create a more satisfied workforce that contributes to productivity and success in the workplace." Employers can facilitate WLB with many schemes that can attract women employees and satisfy their needs.

2. Significance of the study:

Work life balance is dynamic phenomenon; it is not a simple structure but an ongoing process. Constant struggles in the effort to maintain a balance between work and personal lives can have serious implications on an individual. This gets aggravated because use of technology and increasing competition among organizations. By nature, it is also individual based, although there are several common issues across different types of people. It stands established that job affect and creates job holders. The pressure of work or personal lives can lead to stress. It has been found that stressful situations can take a toll on a person's health, both physiologically and psychologically. Pressure, stress, or tension in work life can also lead to bad social life and vice versa. Employees should maintain a healthy balance between work and their private life.

3. Review of Literature:

Work Life Balance can be achieved in different ways by different people. Hudson (2005) defines work-life balance (WLB), in his broadcast sense, as a satisfactory level of involvement or a 'fit' among the multiple roles in person's life.

'Our lives are becoming increasingly complex with every passing year. We have more choices, more opportunities, and more demands placed on us' says Clutterbuck (2003), author of 'Managing the work life balance'. One's work life and personal life are interconnected and interdependent.

The conflict begins when the burdens, obligations and responsibilities of work or the family roles become incompatible. Sometimes, complying with an obligation or favoring the other also results in a strenuous situation. There are various reasons for this imbalance and conflicts in one's life. The reasons may be individual carrier ambitions, pressure in work place; demands form family, or any other reason. Broadly, these reasons could be situation specific or individual specific.

Schermernhorn & John (1998) believes that in order to improve the quality of work life, the following factors must exist in the organization: fair and adequate pay, health and safety of workers, creating opportunities to learn, growth in the professionalism path, professional integrity in the organization, support of individual rights and proud of the job.

Work-life balance has always been a matter of concern for those who are interested in the quality of working life and its relation to broader quality of life (Guest, 2002). The success of any organization is highly dependent on how it attracts recruits, motivates, and retains its workforce. Today's organizations need to be more flexible so that they are equipped to develop their workforce and enjoy their commitment. Therefore, organizations are required to adopt a strategy to improve the employees' quality of work life to satisfy both the organizational objectives and employee needs.

4. Objectives of study:

1. To identify the reasons of Work Life imbalance of Women Employees
2. To understand the importance of Work Life Balance
3. To understand the role of various stakeholders in Work Life Balance.

1. Reasons for Work Life Imbalance:

Work life balance is critically important for working women to ensure sound physical and mental health.

- Societal drivers: Now a day's women are perusing higher levels of education. Added to the double income has emerged as a prime necessity. Societal perceptions have changed and it is now appropriate for both men and women to peruse paid employment outside home and also share responsibilities within the home. The Indian society is male dominated and has traditionally granted a favored status to men as a chief breadwinners. The employment rate of women is also increased worldwide. Women's increased wish for autonomy and social recognition is quiet justified. Work life balance is critically important for working women to ensure sound physical and mental health.
- Organizational drivers: Employee oriented organizations believe that if employee's work life balance is well achieved then organizational effectiveness will be high. It is evident from the literature that most multinationals from western countries take initiatives to promote work life balance on the other hand inclination towards the same in Indian organizations is low. HR initiatives play a vital role in promoting work life balance practices in an organization. Work load, working hours, stress at work and organizational reasons are the grounds behind experiencing difficulty in balancing work life. Hr practices such as job description, role clarity to reduce the stress due to overload, role ambiguity and role conflict.
- Individual Drivers: Individual hold deferring views about life. The philosophy of life is major determinant of work life imbalance. Individuals must learn to prioritize between professional goals and personal goals while companies cannot afford to neglect the need for work life balance.

2. Benefits of Work life balance Programs & Policies:

- Work-Life Balance Programs Increase Productivity
- Work-Life Policies Are the Most Cost-Effective Way to Boost Revenues.
- Effective Work-Life Practices Are the Best Retention Tool.
- Work-Life Programs Build Engagement.
- Work-Life Programs Cut Medical Costs and Absenteeism

3. Roles of Different stakeholders in achieving Work Life balance

Government, employers, trade unions, the community/ civil society organization and individuals are the various stakeholders who have started recognizing and responding to work life issues. They should specifically careful about creating a family friendly workplace, addressing gender equality, developing individuals to realize their own responsibility through education and counseling.

- Government: through legislation and other measures, Government if India has provided for minimal facilities and benefits with a view to secures a better work life balance. The Shops and Establishment Act, Factories Act and various other legislations contain several such measures.
- Employers: The employers may adopt many initiatives such as Facilities for childcare, Home care and home services, flexi working arrangements, Dual career, pay and employment equity etc.
- Trade Unions: Trade unions are playing vital role in ensuring work life balance. The roles include many aspects such as
 - ✓ Educating and encouraging their members about the need for role clarity and cultivating habits and attitudes conducive to promotion of better work life balance.
 - ✓ Counseling employees about ways of dealing with tradeoffs, compromises concerning time-money squeeze in terms of their approach to converting work life balance amenities into cash.
 - ✓ Advocating influencing public policy and policy at industry or enterprise level.

- ✓ Taking up work life balance issues in work committees and on the collective bargaining agenda.
- ✓ Directly undertaking work life balance measures themselves either on free or fee paying basis, depending upon on recourses from within with or without partnership with other stakeholders.
- Community/ Society: Community based organizations can primarily help to build awareness. They should further provide collaborative, supportive and supplementary as well as complementary facilities through the mobilization of local recourses.

5. Conclusion:

Work-life balance remains an issue that requires considerable attention from society. The changing nature of the global economy, where organizations often operate on a 24/7 schedule and technological advances have made it possible for an employee to be connected at all times, has ushered the work-life balance issue into the forefront of the minds of many researchers.

The subject of how work-life balance can be achieved and enhanced has received significant and equal attention from both employers and employees. For future commercial sustainability, organizations need to ensure that they do not just encourage but mandate a practical and workable work-life balance policy, benefiting and meeting the needs of both, the organization and its employees. And importantly, organizations not providing real opportunity for employee work-life balance are opening themselves up to increasing numbers of dissatisfied and unproductive employees and hence increased attrition rates. Merely creating a work-life balance framework is not enough; fostering an organizational culture that supports the use of available policies is also of great importance. Work-life programs have the potential to significantly improve employee morale, reduce absenteeism and retain organizational knowledge, particularly during difficult economic times. Thus work-life balance programs offer win-win situation for employers and employees. Employers have realized that a “burnt-out” employee is nearly useless, and that a satisfied employee is the key to the future success of an organization. To this end, many organizations have developed work-life programs to assist employees in handling the conflicts that may arise between work and the rest of life.

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**Spatio Temporal Changes of Lift Irrigation Scheme In Kolhapur District:
A Geographical Analysis (1980-2016)**

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Abstract

The lift irrigation method was first approved by the then Bombay state government in 1949. It was “designed to assist the Grow More Food effort and to step up food production in the State by making use of the modern methods of lifting water to proved irrigation to agriculturists”. These schemes were undertaking in the public sector, prior to the First Five Year Plan. During the period of the planning, the state government took a number of policy decisions regarding planning, execution, and financing of lift irrigation schemes. The suitable changes in the policy from time to time gave an impetus to the progress of the surface water lift irrigation in the state. In this research paper describes general features of the lift irrigation and geographical distribution of lift irrigation schemes in 1980 to 2016 on the basis of land cover. In this research paper briefly analyze definition and historical background of lift irrigation scheme. In present research paper secondary have been used which is collected from Irrigation Department Kolhapur district and also district census handbook 1991, 2001 and 2011. GIS mapping techniques have been used for this research paper.

Key word: Irrigation, Lift Irrigation, Spatio Temporal Changes.

Introduction

The lift irrigation method was first approved by the then Bombay state government in 1949. It was “designed to assist the Grow More Food effort and to step up food production in the State by making use of the modern methods of lifting water to proved irrigation to agriculturists”. These schemes were undertaking in the public sector, prior to the First Five Year Plan. During the period of the planning, the state government took a number of policy decisions regarding planning, execution, and financing of lift irrigation schemes. The suitable changes in the policy from time to time gave an impetus to the progress of the surface water lift irrigation in the state.

Lift Irrigation is a recent form of irrigation, which differs from other traditional means of irrigation like well, canal and tank. The last five decades have witnessed the development of lift irrigation causing into deep and far reaching impact on the agricultural economy of the region. Though it requires heavy capital outlay it has been practiced on co-operative basis along the river banks. Here, the researcher has attempted to analyze such irrigation technology with reference to its development spatial characteristics, impact on cropping pattern and productivity based on primary data. In addition to this, the negative impacts of lift irrigation are also assessed which has invited attention of scientists recently.

Study Area:

Kolhapur district is situated in the extreme southern part of Maharashtra State. It lies between 15° 43' and 17° 17' north latitudes and 73° 40' and 4° 42' east longitudes. It is surrounded by Sangli district to the north, Karnataka State to the east and south and Ratnagiri and Sindhudurg districts to the west. The Sahyadri ranges to the west and Varna River to the north form the natural boundaries. The district has an area of 7,685.00 sq km and a population of 2989507 (1991), 3523162 (2001) and 3876001 population as per census 1991, 2001 and 2011. While the geographical area of the district accounts for 2.5 percent of the total area out of the Maharashtra State. The density of population is 389, 458 and 504 persons per sq km Among the 30 (1991) and 35 (2001 and 2011) districts of the State, the district ranks 24th in 1991 and 20th in terms of area as per 2001 and 2011 census. The

headquarters of the district is at Kolhapur, a city with a population of 406370 (1991), 493167 (2001) and 549236 (2011) Census. Kolhapur was the capital of the former Kolhapur State, a premier State of the Deccan and was also the seat of the Residency for Deccan States. It derives its importance from its past political associations and its present position as a great commercial, religious, cultural and educational centre. It is well connected both by the road, rail and other part of Maharashtra, India as well as world.

Objective

1. To study Historical Background of Lift Irrigation Technology.
2. To describe meaning of lift Irrigation Scheme.
3. To analyze spatio-temporal variation in Net Irrigated area.

Database And Methodology:

In present research paper secondary have been used which is collected from Irrigation Department of Kolhapur district and district census handbook 1991, 2001 and 2011. GIS mapping techniques have been used for this research paper. To study historical background and meaning of lift irrigation scheme using various articles, journals and research scholar books. To analyze spatio temporal distribution of lift irrigation scheme using by secondary data which is provided by irrigation department Kolhapur district.

Definition of Irrigation

1. "Artificial water supply in proper ratio and at proper time for agricultural purposes is called Irrigation."
2. **Contor (1967):** defined; "irrigation as the artificial application of water to the soil for crop production. It has been therefore, considered as one of the important technology elements of progressive agriculture".
3. **Andrae, (1975):** "The artificial application of water to land for growing crops is known by the term irrigation. Artificial watering affects the entire organization of the farm increasing production. However, the transformation partly or fully depends on the nature and mode of irrigation. (well, canal, lift and tank) which depends largely on physiographic and climatic condition of a region".
4. **According to Peter wales:** "Irrigation is an artificial means of watering the crops or plants or an art of supplying water to the crop."
5. **Neel Mani P. Varma, (1993):** "Irrigation is a lucid term popularly defined as the application of water by either human being or by machines in the process of agricultural production".

The lift irrigation can be regarded as an important constitutional of amended technology which has been circularized widely due to rural electrification. The irrigation sector in Maharashtra is one of the largest in the country. In the state the major and medium projects are owned by the government in all respects. Small projects are partly owned by the government and partly viz. percolation tanks and lift irrigations. The lift and percolation tanks irrigation can be regarded as an important element of improved technology which has been circularized widely due to rural electrification. Kolhapur district is one of the progressive districts in Maharashtra regarding the use of irrigation technology. Heavy capability electric pumps ranging from **5 to 10 HP** have been used to lift the water from wells and **20 to more than 500 HP** are used to lift the water from **river and Back water**. Well irrigation is carried out especially in the arid parts of the region. This zone is found in the eastern part of the study area.

Kolhapur district has provided an example of imbalance in the development of irrigation facilities in its spatio-temporal perspective. In the present research work though emphasis are placed

on agricultural technology, it is the task of geographers to study the spatio-temporal aspects of irrigation and its relationship with other attributes. In view of this, the study of the spatio-temporal development of different modes of irrigation has been considered. The main focus of this chapter is on lift irrigation technology which has been developed during the last ten years in order to increase agricultural productivity in Kolhapur district. More specifically irrigation technology refers here to the techniques adopted for lifting the water, its positive and negative impact on agricultural production, land use changes in cropping pattern, development of degraded lands etc..

Definition of left Irrigation Technology

“Lift irrigation is generally defined as lifting of water from perennial sources of rivers with heavy capacity electric pumps and distributed through pipeline to nearby fields within its command area in the flood plains of the river.”

The installation is made either on co-operative or individual basis. However, the capacity of pumps is always high in case of co-operative schemes.

Historical Background of Lift Irrigation Technology –

Of all the devices of minor irrigation the lifting of surface water for irrigation is relatively new technology and recent phenomenon. Since this new technology of minor irrigation has been introduced in the recent past i.e. after 1960's, its progress is rather slow, compared with traditional methods of irrigation. However, the government of Maharashtra has given considerable importance to lift irrigation schemes because of its unique features. It can be adopted even in the region where the topography does not permit direct flow of irrigation from rivers and streams.

A beginning of organized irrigation in the state was made during the British rule with the opening of Krishna canal in 1870. The canal takes off from the village Khodsi above Karad, where a weir was built across the river Krishna (Bansode,1999). With the advent of planning in the 1951; many attempts were made to tap water for irrigation through the minor, medium and major irrigation projects. The govt. policies encouraged farmers to utilize surface groundwater resources by providing financial aids and technical knowledge.

The role of co-operative sector is also noteworthy in regards to the development of lift irrigation, particularly the sugar factories, established during 1960-1970, have encouraged the development of lift irrigation by making special efforts in their command areas in order to gain sugarcane, as a raw material. Such large scale lifts are possible along the river banks as it requires virtually abundant supply of water stored in the river course by constructing K.T. weirs (Kolhapur Type weirs). The open weirs consist of number of small spans closed with horizontal or vertical needles. The needles are taken out during the flood session so that weirs, at the end of the monsoon season they are again inserted to store water, which is lifted by electric pumps for irrigation.

The post monsoon and pre-monsoon periods are important regarding water supply. Main water resources of Kolhapur District are Radhanagari dam, Kalambwadi Dam, Chandoli Dam, Panchaganga River and its sub tributaries etc. The region is also because agriculture in this area depends upon rainfall, which is high.

Geographical Distribution of Lift irrigation Scheme:

There are 115153 Privet and 490 co-operative lift irrigation schemes including small and big. The lift irrigation schemes in private and co-operative sector have average capacity ranging from 3 to 10 H.P and 5 to 3840 H.P. respectively. It is observed that large lift Irrigation scheme (3840 H.P) is located in Kagal tehsil on bank of Dudhaganga River in Palsambe village. In this co operative lift irrigation scheme 189 farmers and 471 Hecter areas are covered under lift Irrigation. Smallest (5 H.P) lift Irrigation scheme is located in Bavda tehsil on the bank of Kumbhi River. In this scheme there are only 9 framers are involved and total 2 Hecter area covered under lift irrigation. Highest numbers of privet lift irrigation scheme are found in low rainfall region Viz. Hatkanangale 21558 and Shirol 16409 tehsil.

It is interesting to note here that the big schemes are located in the command area of K.T.W (Kolhapur Type weir) due to availability of water. It is farther observed that K.T. weirs and numbers of lift irrigation schemes and the length of pipe line have positive relationship. Today 71 weirs have been completed. The weirs make water available up to April in their command areas. The Table ... shows that the distribution of co operative lift irrigation in Kolhapur district. The total district have 71710.50 H.P Sanctioned capacity which is covered by 45164.38 Hectar irrigation land and. In the district there are ongoing 490 co operative lift irrigation scheme and 29056 total farmers are involved in this project. Geographical distribution of LIS discusses on the basis of privet and Co operative as well as Co operative LIS discusses on basis of number of scheme, total number of farmers, total irrigation land and total irrigation pump capacity (H.P)

Spatio Temporal Changes of Lift Irrigation Scheme in Kolhapur District

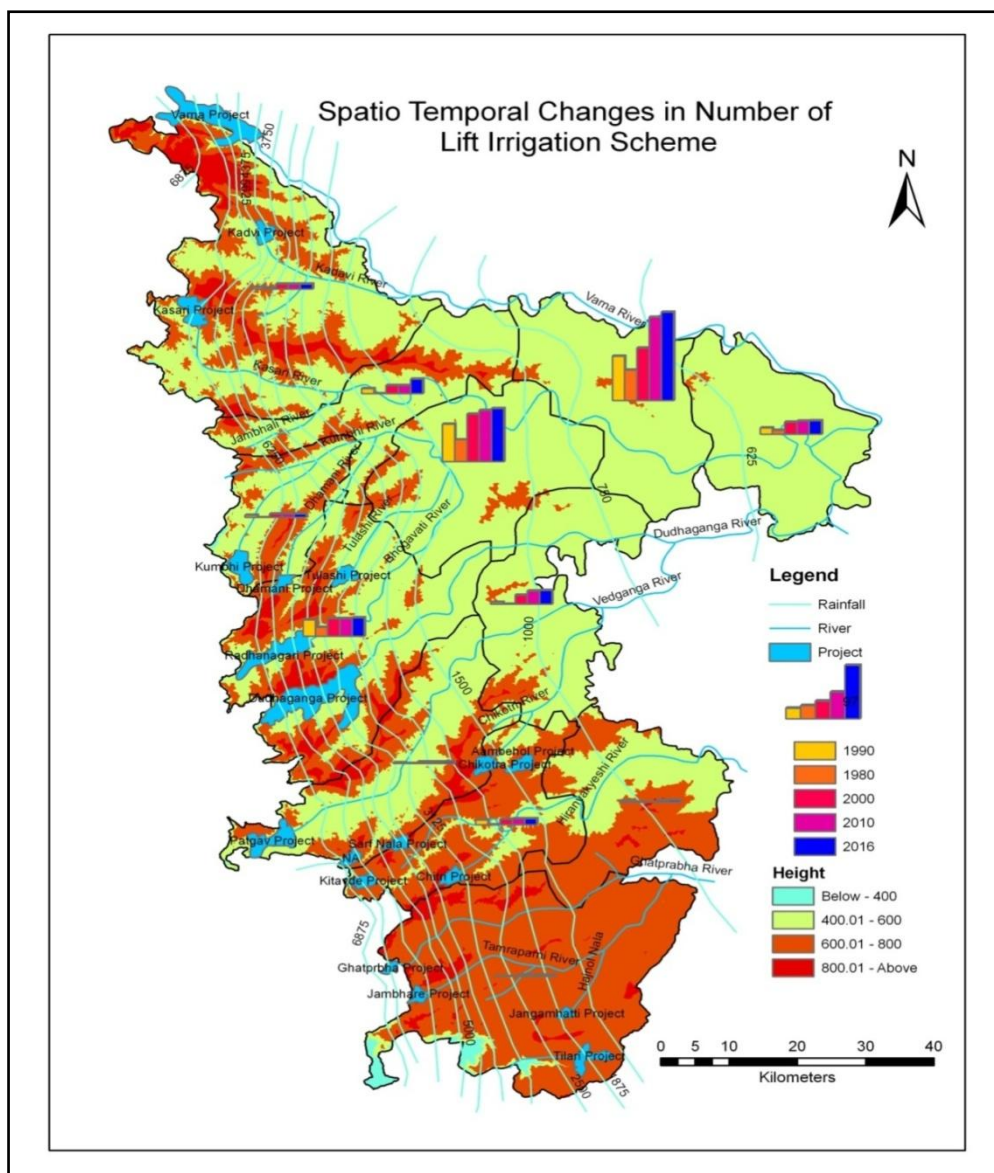
Table no 1 shows that spatio temporal changes in number of co operative Lift Irrigation scheme in Kolhapur district. In 1980 to 2016 there are 485 co operative lift irrigation Scheme are ongoing in Kolhapur district.

Table No: 1

Spatio Temporal Changes in Number of Lift Irrigation Scheme

Sr. No	Tehsil	No of Co-operative Lift Irrigation Schemes					Total
		1980	1990	2000	2010	2016	
1	Ajra	0	10	12	13	13	48
2	Karvir	48	82	104	112	116	462
3	Kagal	0	4	20	29	30	83
4	Bavda	0	5	8	8	8	29
5	Gadhinglaj	1	3	0	4	4	12
6	Chandgad	0	1	3	3	3	10
7	Panhala	0	11	18	18	32	79
8	Bhudargad	0	2	4	4	4	14
9	Radhanagari	20	36	39	39	41	175
10	Shahuwadi	3	4	11	11	11	40
11	Shirol	9	14	27	29	30	109
12	Hatkanangale	67	97	115	182	193	654
Kolhapur District		148	269	361	452	485	1715

In the same period there are 168 lift irrigation co operative schemes are closed. In 1980 there are 148 co operative lift Irrigation scheme are sanctioned by irrigation department of Kolhapur region. There are total 485 in 2016, 452 in 2010, 361 in 2000, 269 in 1990 and 148 in 1980 lift irrigation scheme are sanctioned. In the period of 1980-1990 there are 121, 92 in 1990-2000, 91 in 2000-2010 and 33 in 2010-2016 co operative lift Irrigation Scheme are increased. It is shows that trend of co operative lift irrigation have been decreased from 1980 to 2016 because of in the resent period farmers are to take own lift irrigation scheme in his farm.



The network of Co operative lift irrigation schemes has been developed in a few tehsil Viz. Hatkanangale 193 and Karvir 116 as per 2016 data. There are only 3 co operative lift irrigation scheme are ongoing in Chandgad tehsil, 4 in Gadhinglaj and Bhudargad and 8 in Bavda tehsil. Physiographic conditions have been responsible for Poor development of lift irrigation network in this 4 tehsil.

Conclusion:

1. According to Irrigation Department data table no 1 shows that there are 1715 co operative lift irrigation scheme are ongoing in 1980 to 2016 in Kolhapur district. After year of 2000 number of lift irrigation scheme are increased. In 1980 there are 148 schemes in the district and in 2000 there 361 schemes it means that in 1980 to 2000 there are 213 lift irrigation schemes are newly started.
2. There are 04 out of 12 tehsil viz. Hatkanangale (654), Karvir (462), Radhanagari (175) and Shirol (109) are found more than 100 co operative lift irrigation scheme in the district. In 1980 to 2016 Shirol, Hatkanangale, Karvir, and Radhanagari tehsil are developed in co operative lift irrigation scheme. Because of these tehsil are located in river basin area and

topography of these tehsil are favorable for irrigation. That's why intensity of irrigation in this tehsil is very high.

3. Last four decade 1981 to 2016 Chandgad (10), Gadhinglaj (12), Shahuwadi (40) and Ajra (48) tehsil are found less developed in lift irrigation schemes. Because of unfavorable geographical conditions such as rugged topography.

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Social Movements

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Introduction

In the summer of 1999, three women entered the Lilith Fair, a rock concert organized by and for women musicians and singers, wearing gags and shirts with the phrase “Peace Begins in the Womb.” They walked to a line of information booths representing various women’s causes and interests, ultimately standing next to the booths of the National Organization for Women (NOW) and Planned Parenthood Federation of America. The three protesters, members of Feminists for Life, a group organized around the claim that opposition to abortion is the most authentically feminist position, had applied for booth space at the Lilith Fair that year and had been denied. The activists wore gags to convey what they saw as their forced marginalization in the feminist movement as punishment for their efforts against abortion. NOW and Planned Parenthood, larger organizations that supported abortion rights, had both been granted booth space, and the members of Feminists for Life bought concert tickets to stage their demonstration and silently protest their exclusion (“Meet FFL Activists” 2002).

The story, however, underscores a few distinct points about social movements that we will explore in this research paper. First, although social movements make expressly political claims on matters of public policy, in this case abortion rights, they are not limited to the policy process; social movements are always about more than their explicit claims, including components of culture and values. Second, social movements are vehicles that express a constructed social and political identity, in this case feminism, one often, as in this case, contested. Third, social movements such as American feminism have deep roots and long legacies that are not easily bounded in time. Note that the American feminist movement, expressed most strongly in two distinct waves separated by roughly 50 years (prior to suffrage, in 1920, and as one of several important movements commencing in the 1960s) (Rupp and Taylor 1987; Banaszak 1996; Sawyers and Meyer 1999), continues to influence both American culture and politics. Finding discrete beginnings and endings of social movements is difficult.

In this research paper, we examine the phenomenon of social movements, beginning with a brief discussion of the historical importance of the topic in sociology. We outline the interactions within movements, between movements, and with the environment outside of the movement, including both the government and the rest of society. We then offer a working definition of “social movement” identifying key issues in understanding the origins, development, and ultimate impact of social movements.

Significance of Social Movements in Sociology

The study of various forms of social movements, collective expressions of values, grievances, and identities that spill over the boundaries of conventional politics, is deeply rooted in sociology. Predictably, from the outset, scholars have defined social movements in accord with their larger vision of how societies function and/or change. Marx, as a critical example, saw social movements as the expression of material interests that organized class conflict and ultimately propelled social and political change. In contrast, Durkheim ([1933] 1979, [1951] 1997) viewed social movements as the collective expression of aggregate psychological dysfunction and anomie, representing a society’s failure to integrate diverse social constituencies. Following this line in focusing on crowd behavior,

Le Bon (1977) saw movements as a collective phenomenon that represents the loss of individual identity and conscience.

As sociology is the study of both how societies function and how societies change, social movements offer a rich ground for empirical study of both these phenomena. Social movement actors, while envisioning a better world, fight in this one. The progression of a social movement offers a vision of how society and state work (the world they fight in) and how societies change (when activists can achieve some portion of their goals).

The first large wave of scholarship on movements, following World War II and set in the context of an expanding American role in the world, focused on the heinous movements that had led to the war, particularly Nazism. Understandably, analysts viewed the Nazi movement, which emphasized mass mobilization and emotion, as a symptom and consequence of a society gone mad. Contrasted with more moderate and conventional means of politics, such as interest associations and political parties, scholars saw movements as the product of societal dysfunction. Following Durkheim, both scholars and popular analysts (e.g., Hoffer 1951; Kornhauser 1959; Smelser 1962; Lipset and Raab 1970) contended that movements were irrational, dysfunctional, and ultimately dangerous. They occurred in societies that didn't offer sufficient number and variety of integrating institutions, including social clubs and advocacy groups. In short, movements were the province of the disconnected.

This "collective behavior" approach to social movements took deep root even as the world around was undermining its very tenets. As the civil rights movement, commencing in the 1950s, and a broad range of 1960s movements (antiwar, antinuclear, student, ethnic identity, feminist, environmental) emerged, the basic template of social dysfunction proved to be of extremely limited value.

Influenced by this "resource mobilization" perspective (Jenkins 1983), scholars pointed out that the free-rider problem was less an absolute constant than an elastic tendency that responded to external circumstances (Meyer and Imig 1993). Returning to look at the context in which movements emerge, scholars within the "political process" or "political opportunity" perspective (e.g., Eisinger 1973; Tilly 1978; McAdam 1982; Kitschelt 1986; Tarrow 1989; Meyer 1990, 2004) emphasized that the external world affected the issues, tactics, and ultimate influence of social movements.

Defining Social Movements

Social scientists collectively grapple with defining social movements depending on what they want to rule in or rule out. As a result, definitional disputes over the past few decades developed over whether to include or exclude such phenomena as civic advocacy groups, riots, revolutions, religious sects, and artistic innovations (e.g., Snow 2005). Tarrow's (1998) succinct definition of movements as "collective challenges, based on common purposes and social solidarities, in sustained interaction with elites, opponents, and authorities" (p. 4) provides a useful starting point. This definition is broad enough to be very inclusive, but others nonetheless emphasize the need to extend conventional analytical boundaries to include, for example, the pursuit of cultural change (e.g., Gamson and Meyer 1996; Rochon 1998), a range of authorities who might be challenged (Snow 2005), desperate political rebellions (Einwohner 2003), the distinct worldview within social movements (Whittier 1995), and resistance to repression in authoritarian settings (Boudreau 2004). The real challenge for scholars is less to develop a strict taxonomy that consensually categorizes diverse phenomena than to develop strong analytical tools that can be useful for understanding those phenomena (see McAdam, Tarrow, and Tilly 2001). Such a focus on tools and processes will allow for the accumulation of knowledge while avoiding the trap of generalizing from selective cases, no matter how interesting (see McAdam et al. 2005).

Although social movement challenges are generally typed by one cause or claim, say, supporting civil rights or opposing taxes, those involved with such movements frequently agree on

much more than those expressed claims. This agreement includes both a variety of political ideas and softer cultural norms, such as aesthetic choices about [music](#), literature, and presentation of self (Taylor and Whittier 1992). Thus, while the most visible element of a social movement, its claims on policies, tends to be simple, the reality underneath that demand, the metaphoric ninetenths of the iceberg, is broader. A critical question for scholars is to establish why a particular side of that iceberg, that is, a defined set of critical issues, becomes ascendant at one time or another.

Social movement activity contains elements of spontaneity, but these occur around a structure provided by established groups. Depending on the political setting, these groups can be covert, as were the samizdat networks in the former Soviet Union, or very visible and recognized by the government, as we see in the range of advocacy organizations that define interest group politics in the United States (Clemens and Minkoff 2004). While individuals join in social movements as they grow, and operate autonomously in the service of shared convictions, formal organizations provide a bulwark for mobilizing and interpreting collective action.

For most movements, several organizations are engaged in shared efforts to mobilize support and effect change. These organizations, however, operate with conflicting concerns. On the one hand, cooperation with groups that share some goals enhances the prospects for political efficacy. At the same time, organizations seek to survive, particularly groups that have established professional positions whose occupants earn their living from the organization (Staggenborg 1988; Wilson 1995). Cooperation with other groups entails risks for social movement organizations; sharing the spotlight may mean losing control of an organization's public presentation of itself, can compromise credibility by affiliation with tainted allies, and can risk individual identity by obscuring individual organizations' efforts in the service of a larger goal. The opportunities of politics encourage cooperation while the exigencies of organizational survival demand securing a distinct identity, a niche in the larger universe of groups, so as to ensure the continued flow of resources (Rochon and Meyer 1997). Organizers must balance these competing pressures and the ways by which they affect the dynamics of social movements.

Development of Social Movements

Although some scholars have offered models of social movement activism that assume fixed patterns of mobilization and demobilization based on constants such as personal disappointment (Hirschman 1982) or inevitable collective disappointment in the face of the unavoidable intractability of social problems (Downs 1972), it makes more sense to see social movement trajectories as contingent and as intimately tied to the larger political context. We can gain analytical leverage on the emergence of social movements by thinking about an individual's decision to engage in movement activity. If most people are unlikely to join protest movements unless they believe their efforts are necessary and possibly successful, we need to understand when those beliefs will become widespread. Organizers' tactics and rhetoric are important in conveying such beliefs, as discussed below, but understanding the ebbs and flows of collective action begins with an analysis of the circumstances in which these beliefs take root. Scholars focusing on the emergence, development, and ultimate impact of social movements describe the world around a social movement as "political opportunities."

Social movements, then, take place in an atmosphere of some tolerance and openness, but without full inclusion—when activists can believe that protest might be both necessary and potentially effective. Changes in opportunities encourage activists to take to the streets, through either increased tolerance and safety or enhanced threats and provocation.

Empirical studies of social movements over long periods of time (see, especially, McAdam 1982; Costain 1992) emphasized governmental openings and limited repression as precursors for social movements, essentially focusing on one side of the curve. But some studies have emphasized the importance of threat in provoking mobilization (Meyer 1990; Smith 1996; Almeida 2003). How can we reconcile these apparently contradictory findings? We believe that the key is to recognize

differential opportunities facing different constituencies. While some constituencies who are generally excluded from meaningful participation can be drawn into social movements by expanded tolerance, others who normally enjoy routine access to the political process will turn to social movements only in response to threats or exclusion (Meyer 2004).

The recognition of differential opportunities also throws analytic light on the process of demobilization. When authorities respond to social movements, they shape the context in which challenges continue or not. Faced with harsh repression, most activists will retreat, waiting for better times and perhaps organizing for them. Offered chances for apparently meaningful consultation on matters of policy or viable political participation, activists will emphasize less costly, more routine means of politics at the expense of social protest. Either response can mark the end of a period of high mobilization by diminishing the attractions of protest as a political strategy.

Larger liberal polities can offer mixed receptions to both movements and differential responses to various parties within a movement coalition, welcoming some claims and claimants into mainstream politics while repressing or ignoring others. Such differential responses diminish the volatility of social movements by facilitating the breakup of movement coalitions (Sawyers and Meyer 1999). Policy reforms, for example, can diminish the urgency of action for some activists; even if they do not satisfy all members of a coalition, they can rob a movement of the capacity to command public attention.

The nature of the challenged authority affects the shape and claims of the dissenting coalition that mounts a social movement. In authoritarian settings, people with a wide range of grievances can unite around basic civil liberties and simple procedural issues of inclusion. In Eastern Europe before the end of the Cold War, for example, all reformers had a common interest in political openness. In contrast, in liberal polities with a range of potentially viable political issues and venues for action, activists choose not only whether to engage political and social mobilization but also what claims to make, where, how, and with whom. When the state offers readily accessible, relatively low cost, and essentially no-risk means of participation— such as voting or political campaigning—to choose protest movement activity is not obviously natural, and the increasingly common forms of protest politics are those that are the least disruptive, such as petitions and demonstrations rather than riots or other violent action (Meyer and Tarrow 1998).

The issue of which claims to make or what issues to pursue is, perhaps paradoxically, most difficult in liberal politics. In such settings, it is possible to engage on a broad spectrum of political issues. Organizers press their preferred claims, trying to link them to potential activists' concerns. Issue activists try to launch new campaigns, but only periodically do their entreaties reach responsive audiences in the political mainstream and threaten to alter the normal conduct of politics. Although it is easiest analytically to focus on their efforts, attributing success or failure to the tactics or rhetoric of appeals for mobilization, this is fundamentally mistaken. External political realities alter the risks or costs that citizens are willing to bear in making decisions about whether to engage in political activism and what issues are viable for substantial challenges. It makes sense to be more concerned about nuclear war, for example, when the president of the United States suggests that it may be inevitable and survivable and increases spending on nuclear weapons; it also makes sense to distrust the more conventional styles of politics that produced such a president (Meyer 1990). Similarly, it seems more reasonable to organize for women's rights when the state establishes a commission on women, formally prohibits discrimination, and suggests that it may play a role in combating it (Costain 1992). Activists are not ineluctably linked to one set of issues. An American activist concerned with social justice may protest against nuclear testing in 1962, for voting rights in 1964, against the war in Vietnam in 1967, for an Equal Rights Amendment (ERA) in 1972, and against corporate globalization at the end of the century, without dramatically altering his perception of self or justice. Rather, he will be responding to the most urgent, or the most promising, issues that appear

before him. In this way, the issues that activists mobilize around are those the state sets out as challenges and opportunities.

The important point is that movements arise within a particular constellation of social and political factors. Movements do not decline because they run out of gas, recognize their failures, or because adherents get bored and move on to something else. Rather, protest movements decline when the state effects some kind of new arrangement with at least some activists or sponsors. Such arrangements can include repression, incorporating new claims or constituencies in mainstream institutions, and policy reform. Protest campaigns dissipate when activists no longer believe that a movement strategy is possible, necessary, or potentially effective. Repression inhibits the perception of possibility. In contrast, when established political institutions such as parties and interest groups take up some of the claims of challenging social movements, the perception that extrainstitutional activity is necessary erodes.

Mobilization: Constructing Political Opportunity

Regardless of the objective conditions of political alignments, potential participation, or public policy, movements do not emerge unless substantial numbers of people are invested with a subjective sense of both urgency and efficacy. The job of the organizer is to persuade significant numbers of people that the issues they care about are indeed urgent, that alternatives are possible, and that the constituencies they seek to mobilize can in fact be invested with agency (Gamson and Meyer 1996).

The process of building activism is a function of successfully building on shared cultural understandings to generate a new vision of change in which political mobilization is necessary. Scholars have described the rhetorical dimension of this process as “framing,” that is, providing a cognitive structure of interpretation that links personal political choices with larger social conditions (Gamson 1992; Snow and Benford 1992). Organizers convey collective action frames through their own organizational materials, through speeches, stories, and songs, and mediate through reports in the range of mass media (Ryan 1991; Rohlinger 2002).

Of course, organizers do not construct these interpretations in a vacuum nor do potential activists interpret each new appeal solely on its own terms. Both operate in a larger political environment, a crucible in which their values are honed. Critical to the successful emergence of protest movements is a positive feedback loop through which wellpositioned elites reinforce both an alternate position on issues and the choice of protest as a strategy. In the case of civil rights in the United States, for example, the Supreme Court’s 1954 decision *Brown v. Board of Education* legitimated criticism of segregation and offered the promise of federal government intervention as a powerful ally against southern state and local governments. The decision suggested new possibilities for social organization.

Organizers recognize, then, that to promote and then sustain activism they need to build and reinforce not only a shared understanding of a social problem but also a sense of community among potential activists. The sources of community and the struggles for change understandably differ across movements and across contexts. Successful labor organizers in Poland built unions around the shared experiences of their members, both at the workplace and at home, addressing the range of concerns in both spheres (Osa 2003). East German dissidents organized in the Protestant Church, while the intellectuals in Czechoslovakia who spearheaded the revolution of 1989 found political space in the now famous Magic Lantern theater. The first step in launching any effective political campaign is searching out and filling available free spaces, nurturing in embryo the social values activists want to see expressed in the larger society. Even in a repressive state with an underdeveloped civil society, social movement mobilization is the activity of the organized, en bloc, rather than a mystical melding of atomized individuals.

What Movements Do

Organizers, established groups, sympathizers, zealots, outsiders, opponents, and bystanders, both inside and outside government, can engage in the life of a social movement, mobilized in different ways for overlapping goals. Whereas organizers spend a great deal of effort in crafting demands, fashioning slogans and arguments, and devising strategy, they rarely enjoy complete control of even their own side of a social movement's efforts, much less the critical responses of government and mobilized opponents (Meyer and Staggenborg 1996). Because most movement organizations are constant in actively seeking to mobilize new supporters and stage new actions, movements have porous and blurry boundaries. Indeed, a key dilemma for activists is how broadly to draw the lines of alliances within a movement: More supporters means more diversity and less control; narrower, sharper coalitions of action afford greater clarity, more control, and likely less influence (Meyer 2007).

Organizations mobilize action in accord with both established practices within an institutional context (e.g., voting, lobbying, strikes, petitions) and in accord with their own established scripts of action. Charles Tilly (1993) has observed that the astonishing thing about what he describes as the "repertoire of contention" is how limited the actual range of tactics employed is. In contemporary settings, with the social movement a well-established form of organization and political claims-making, resorting to well-known strategies for influence, for example, the mass demonstration, minimizes the costs and risks for those involved, allowing easy access to mobilization and the prospect for sustained efforts.

Activists also engage in actions to draw attention to themselves and their ideas. Sometimes, this involves using well-established means of political participation in new ways or for new causes. They circulate petitions, engage in referenda or electoral campaigns, lobby elected officials, and—where and when they can—vote. They can try to reach potential supporters by going door to door or more efficiently appearing at events and organizations that might support their effort—in other words, finding locations where they might reach a number of likely supporters, such as church services, union meetings, theater groups, professional associations, or community picnics. Supporters can sign, mark a box, make financial contributions, talk to neighbors, feed activists, or even quietly smile when they learn of activist efforts.

In addition to mass demonstrations, activists have devised still more dramatic means of showing numbers, commitment, and endorsing their ideas. Activists engage in vigils, sometimes fasting, strike, organize boycotts, and establish semipermanent camps in support of their cause. Sometimes they dress in costumes, in the hope of attracting the attention of the mass media; recently, activists against cruelty to animals paraded naked as a costume. Farmers drove tractors to Washington, D.C., to protest foreclosure policies, and environmental activists often ride boats or bicycles to demonstrate their concerns. Gay and lesbian activists staged "kiss-ins" in the 1980s, in efforts to boost their political and social visibility.

The Effects of Social Protest Movements

Activists, authorities, and their opponents all act as if social movements matter, but the when and how they do is a matter of considerable uncertainty and debate. Because the conditions that promote social movements also promote alternative solutions for redress, disentangling the relative effects of movements and institutional actors is no easy matter (Amenta 1998; Meyer 2005). Beyond this, the diversity of claims and tactics within a social movement, often occurring simultaneously, make it virtually impossible to tease out which group or event had what effect. Furthermore, the effects of social movements often play out over a very long time and generate consequences far beyond the imagination, much less the intentions, of activists, authorities, and opponents. Activists virtually never get all they demand and may not get credit for what concessions they do get; they also may produce outcomes that they do not explicitly call for but that are nonetheless of great consequence.

For heuristic purposes, we can identify distinct levels of influence that social movements can affect. Social movements challenge current public policies and sometimes they also alter governing alliances and public policy. Because movement activists aspire to change not only specific policies but also broad cultural and institutional structures, they therefore can affect far more than their explicitly articulated targets. The organizations that activists establish for a particular political struggle generally outlive that battle and continue to engage in politics, often on different issues and in different ways. Movements also change the lives of those who participate in them in ways that can radically reconstruct subsequent politics, including subsequent social protest movements. Movements build communities of struggle and communities that can sustain themselves and also change in unanticipated ways. We can see the influence of protest movements in four distinct but interdependent areas: public policy, political organizations, culture, and participants (Meyer and Whittier 1994). Each of these is important not just for its impact on the larger society but also for its direct and indirect effects on other social movements.

Public Policy

Movements generally organize and mobilize around specific policy demands ranging from ending drunk driving to toppling a government. Activists seek to represent their concerns and their claimed constituencies within mainstream political institutions, to speak for those who protest, and often to attract notice of external actors, broadening the scope of the political struggle (Schattschneider 1960). Social protest can set agendas for government, giving political life to issues otherwise ignored. It can embolden supporters within government, giving them inspiration or cover for political reforms, partly by at least implicitly promising future support for politicians who prove to be allies.

Scholarship on social movement impact on policy derives generally from the pioneering work of William Gamson (1990), who traced the political and policy outcomes of 53 challenging groups in America before World War II. Gamson identified two kinds of positive responses—recognition as legitimate actors and policy concessions—that did not necessarily come together. Gamson identified the organizational attributes such as size, resources, and disruptiveness that seemed to come with success but didn't examine how groups achieved influence. A number of other scholars have conducted case studies of particular movements or issues, finding the ways in which social protest percolates through the political system to produce some changes.

Because public policy includes symbolic and substantive components, policymakers can make symbolic concessions to try to avoid granting the aggrieved group's substantive demands or giving it new power. Thus, movements can alter the structure of political opportunities they and others face in the future.

And sometimes this influence, shrouded in apparent defeat, has longer-term consequences. One clear response to the American movement against the Vietnam War was the end of the draft, even as President Nixon publicly announced that the broad movement would have no impact on his conduct of the war. (Politicians are understandably loath to credit protests for influencing their views or policies, given the obvious risks of appearing weak, manipulated, or of encouraging others to protest.) The end of the draft, in conjunction with the domestic political fallout of the war, created a policy consensus within the military and among strategic experts that minimized large-scale American participation in extended wars for roughly 30 years. This is not what demonstrators sought in 1969, but it is hardly insignificant.

Culture

Social movements struggle on a broad cultural plane where state policy is only one parameter (Fantasia 1988; Whittier 1995). Movements must draw from mainstream public discourse and symbols to recruit new activists and advance their claims, yet they must also transform those symbols to create the environment they seek. Symbols, meanings, and practices forged in the cauldron of

social protest often outlive the movements that created them. The familiar peace symbol, for example, designed to support the British Campaign for Nuclear Disarmament in the 1950s, migrated to the United States during its antiwar movement, back to Europe in the 1980s, and to Asia as a rallying point for prodemocracy movements in the 1990s.

Indeed, in the absence of concrete policy successes, movements are likely to find culture a more accessible venue in which to work, building support for subsequent challenges on matters of policy. In the late 1970s and 1980s, Eastern European dissidents chose explicitly “antipolitical” strategies of participation, in a deliberate attempt to create a “civil society,” that is, a set of social networks and relationships independent of the state. Publication of samizdat literature, production of underground theater, and appropriating Western rock music to indigenous political purposes were all important political work for democratic dissidents. This battle, in the least promising of circumstances, proved to be critical in precipitating and shaping the end of the Cold War.

Participants

Social movements also affect those who participate in them, sometimes dramatically and forever. People who participate in movements step into history as actors, not simply as victims, and this transformation is not easily reversible. Movement activists forge new identities in struggle, identities that carry on beyond the scope of a particular campaign or movement. Someone who has forged a sense of self and values through collective action and tried to exercise political power through membership in a community of struggle will not readily submit to being acted on by distant authorities in the future.

Activists come to see themselves as members of a group that is differentiated from outsiders. They interpret their experiences in political terms and politicize their actions in both movement contexts and everyday life. Collective identities constructed during periods of peak mobilization endure even after protest dies down. Onetime movement participants continue to see themselves as progressive activists even as organized collective action decreases, and they make personal and political decisions in light of this identity (Taylor and Whittier 1992; Whittier 1995). Veterans of Freedom Summer, for example, became leading organizers in the peace and student movements of the 1960s, the feminist and antinuclear movements of the 1980s, and beyond (McAdam 1988). By changing the way individuals live, movements contribute to broad cultural change, but beyond that they seed mainstream politics and society with activists, organizations, and issues that animate change in the future.

In summary, movements can influence not only the terrain on which subsequent challengers struggle but also the resources available to challengers and the general atmosphere surrounding the struggle. In changing policy and the policy-making process, movements can alter the structure of political opportunity new challengers face. By producing changes in culture, movements can change the values and symbols used by both mainstream and dissident actors. They can expand the tactical repertoire available to new movements. By changing participants’ lives, movements alter the personnel available for subsequent challenges.

Future Prospects for Social Movements

Academic inquiry on social movements has advanced substantially over the past few decades through a process of oscillation, emphasizing first context, then activists, then context again. On almost parallel tracks, scholarship has also shifted over the decades from emphasizing emotions, then rationality, then emotions again. Increasingly, however, scholars have come to read—and write—across constricting paradigms, working toward synthetic approaches that adapt to the analytic problem at hand. This is a promising development, one that is likely to aid in the development of robust concepts, often organized around questions of how activists translate opportunities into mobilization and how institutional politics processes and manages the challenges of protest mobilization.

Scholars have also responded to the new movements of our time, extending the analytical frame of social movements to consider a broader geographic diversity of cases, transnational activism, fundamentalism, and terrorism. Underlying such studies is the notion that concepts and methods developed in the study of a relatively limited set of cases can be developed to cope with a broader range of phenomena. These developments make the study of social movements an especially promising, and potentially important, field of study.

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Buddha And Basaveshwara

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Abstract

India is the birth land of many great thinkers. Lord Buddha is one of them. He is one of the greatest ethical thinkers/ teachers of the world. He pursued various existing methods of Indian Religious and philosophical schools and he invented his own code of life that is called "Buddhism". Here also in Karnataka in 12th century the great religious reformers arise and wanted to welfare State where all people live without considering their religion, caste, sex, creed etc. The teachings and the religious faith later on became the regional environment and cultural background of the age. The religious faith and philosophical school that came to prominence through the teachings of Basaveshwara is known as Lingayatism, also called Virasaivism.

Both Basaveshwara and Buddha were political figures to start with. They became philosophical or spiritual figures later. Both these personalities were born as upper caste Hindus. Buddha was prince whereas Basaveshwara was born in a Shaivite Brahmin family. Both these founder of religions were extraordinary in their outlook from their childhood. A short time after Buddha's death, his disciples assembled and arranged his teachings in tripitakas (i.e., Baskets) : Abhidamma Pitaka, Vinaya Pitaka, and Sutta Pitaka. Basava thoughts written in Kannada called Vachanas. Vachana Shastra is a compilation of dialogue on religion, culture and philosophy at Anubhava Mantapa among the Vacanakaras and other members. In this respect Buddhism and Virasaivism played an equally important role in the religious history of India. There is another striking similarity between the two schools of thought. Buddha preached his message speaking the common language of the people (Pali). Basava also chose the language of the people i.e., Kannada for the very purpose.

The Buddha and Basava's philosophy are vast and serene like the oceans. Both Buddha and Basava aimed to liberate the society from the evils effects of superstitions, belief in afterlife and miseries. Literature and scriptures written by both Saint Buddha and Basava show the cultural and linguistic peculiarities of that period. Each literature is unique and the uniqueness is reflected through their writings and that is why though Lord Buddha and Lord Basaveshwara show similarities in their writings, both of them remain as untouched stalwarts of their respective eras and this age too. The spread of Buddhism and Virasaivism in India and abroad mainly due to its philosophy. Buddha and Basava, both were advocates of humanism and saviours of mankind. Their teachings provided a new religion inspired by deep compassion, reached the hearts of the people and conquered them. The above brief analysis of the different facets of the thought and practice of Basaveshwara and Buddha is intended to throw light on the essentials of two great religions and socio-economic systems implies by them in the present- day context and need to understand clearly the principles and practices of various religions. Both teachings are relevant to solve present problems of the world.

Introduction:

Both Basaveshwara and Buddha were political figures to start with. They became philosophical or spiritual figures later. Both these personalities were born as upper caste Hindus. Buddha was prince whereas Basaveshwara was born in a Shaivite Brahmin family. Both these founder of religions were extraordinary in their outlook from their childhood. Basaveshwara did not be believed in the customary ways of Hinduism, he reveled against the rites and rituals. He wanted to be independent, on his own. He did not seem willing to continue his heritages as a Shaivite Brahmin Buddha, though born a prince, decided to renounce his position and his kingdom and go out in search of true knowledge and enlightenment. Early in his life he was deeply moved by the sight of a leper, a dead child and an old man worn out with age and this produced a tremendous impact upon him. These scenes brought home to him the fundamental fact that life was full of misery and grief. This

confirmed him in his resolve to renounce his palace, turn his back upon his young wife and child and go out in search of freedom from pain and suffering in the world.¹

Both these great men rejected the dominance of the priestly class and the ritualism of Hinduism. Buddha was appalled by the meaningless rounds of rituals recommended by priests and the senseless slaughter of animals in the name of sacrifice. He was shocked by the hypocrisy and lack of genuineness among the Hindus in general and the priestly classes in particular. Basaveshwara was equally appalled by the blind beliefs and the religious practices which the Hindus of his days had to follow mechanically. His family had arranged his thread ceremony. Basaveshwara firmly opposed it and refused to undergo the thread ceremony. He became a rebel in his own family and in his own community of Shaivite Brahmins.

Though the predominating motive behind religion is one, namely the pursuit of perfection, the methods of attaining it, happen to be many. Different religions of the world are nothing but the result of meeting several situations that arose among peoples of different lands and at various periods of human history. In India, the development of the inner life of man became the centre and the keynote of the whole harmony of nation life. The Indian mind with its extraordinary analytical power put forth several theories, regarding the nature of man and the cosmos, relation between man and God, goals of human life and endeavour and the like. The varied efforts gave rise to different religious schools of thoughts and several sects like Saivism, Vaisnavism, Advaita, Visistadvaita, Dvaita, Saktivistadvaita and the like in Hinduism itself, along with to be looked upon as non-vedic schools of thoughts. They were in a way revolts against the development of certain undesirable features that appeared in the later developments of Hinduism.

India is the birth land of many great thinkers. Lord Buddha is one of them. He is one of the greatest ethical thinkers/ teachers of the world. He pursued various existing methods of Indian Religious and philosophical schools and he invented his own code of life that is called "Buddhism". Here also in India in 12th century the great religious reformers arise and wanted to welfare State where all people live without considering their religion, caste, sex, creed etc. The teachings and the religious faith later on became the regional environment and cultural background of the age. The same system takes place in the time of Basaveshwara. The religious faith and philosophical school that came to prominence through the teachings of Basaveshwara is known as Lingayatism, also called Virasaivism.

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The purpose of this article is to attempt a brief and comparative study of Buddhism and Virasaivism ; the latter is an important branch of Saivism in India.

Socio-religious conditions: If we glance at the historical development of the religions of the world, we see that each system of thought develops in accordance with the specific needs of the day, and reflects the tendencies of the time. Buddhism is no exception to this. At the time when Buddha was born (567 B.C.) the religious atmosphere of the country was not very conducive to human progress. The lofty ideals of the Upanishads had suffered a decline. The Vedic religion and completely degenerated with empty formalism and ritualism. The original inspiration had vanished. Upanishads had become sealed books to the masses and knowledge of them had come to be confined to the selected community of people. Society had undergone a division into many watertight compartments. Puerile superstitions came to prevail among the masses. Meaningless rituals were being observed and encouraged by a priesthood which had become a jealous custodian of all ancient learning. Religious and social exploitation became the order of the day. Buddha fought against all these social and

¹ A article by R.T.Jangam, Basaveshwara and Buddha: A Comparative Analysis, in Basava Journal, Vol. no.10, Issue 4, June 1986, Basava Samithi, Bangalore , pp.39-40.

² Malwad, Virasaivism and Vacanakaras, Basava Journal. Vol.5, July 1980, Basava Samithi, Banagalore, pp.1.-5.

religious evils. He started to preach a religion independent of all meaningless ritualism and laid all emphasis on righteousness instead of on ritualism. Buddha came, it may be stated, as a sort of reaction and revolt against empty ritualism and social discrimination.

Hindu society was suffering from evils of the caste system, which condemned the inner craving of the people.³

Virasaivism is not to be looked upon as a creed which was started by any single individual. It is an offshoot of Saivism which is one of the main branches of Hinduism. Though the early history of Virasaivism is very obscure, it is certain that the principal tenets of this system enunciated in several Saiva Agamas have taken deep root in the Indian soil from the very early times and have influenced the culture of the country to a considerable extent. Sri S.N. Dasgupta in his "History of Indian Philosophy (Vol. V) says : "The kernel of Virasaiva thought is almost as early as the Upanisads and it may be found in more or less systematic manner by way of suggestion in the writings of Kalidasa who lived in the early centuries of the Christian era".

But it must be admitted that the movement was activated in Karnataka in the 12th century by the Saranas, or Virasaiva Saints, headed by Basavanna who gave a new dimension and vision to the religion. Basavanna rejuvenated and vitalized Virasaivism and made it a handy instrument for the uplift of the people. This school came to be popularly known as Lingayata.⁴

At the time when Basava appeared on the scene, the conditions were even worse than they were, at the time when Buddha was born. Society was in the stronghold of casteism and suffered by the intrusion into it of blind belief and superstition. The vast majority of the people were sunk in ignorance; and inhuman practices like untouchability were weakening the social structure.⁵ In the hour of such a crucial need Basava took up Virasaiva religion and made it a vehicle to proclaim his universal message of a religion of humanity.

Sources: A short time after Buddha's death, his disciples assembled and arranged his teachings in tripitakas (i.e., Baskets) : Abhidamma Pitaka, Vinaya Pitaka, and Sutta Pitaka. They were transmitted through a regular succession of teachers and disciples orally up to 80 B.C., when they were reduced to writing. On the basis of these Pali canons and also based on the works of later writers like Nagasena, Buddha Ghosa and other scholars, they have tried to analyze the philosophical aspects of religion.⁶ There is a close inter-relationship between religion, culture, philosophy and literature. Each and every religion has its own culture. The literature of Virasaivism religion is rich and large in quality.

In Virasaiva literature, generally two sources are to be mentioned. Agamas and Vacanashastra. 'Shaivagamas' is the foundation of the Virasaivas and Saiva religions, which are expounded by the Agamas. Vacana Shastra is an important and relatively modern source of Virasaiva literature. Vacana literature contains the compositions of Devara Dasimayya, Allama prabhu, Basaveshwara, Chennabasavanna, Siddharamayya, Akkamahadevi etc. Shunya Sampadane is another holy book of Virasaiva religion. It is a compilation of dialogue on religion, culture and philosophy at Anubhava Mantapa among the Vacanakaras and other members. Along with other literary sources are Chennabasavanna vacanas, Harihara's Basavarajadevara Ragale, Somanatha Palkurike's Basavapurana, Bhimakavi's Basavapurana, Vacanas and other Saranas vacanas, Linga purana and other later literary works like Sivattavachitamani of Lakkana Dandesha (1450 A.D.), Prabhulinga Lile of Chamarasa (1430A.D.), Singiraja Purana (1500A.D.), Chennabasavannapurana of Virupaksha Pandita (1584 A.D.), Vrishabhdevrajaya of Shadaksharadeva (1677 A.D.), Sivattavaratnakara of Keladi Basavaraja (1707A.D.), Saranalilamrita of Chennappadeva (1707A.D.), Saranalilamrita of

³ D.N.Jha, Ancient India, In Historical Outline, Manohar publication, New Delhi, 1998, p.68-69.

⁴ Basavaraja K.R. Basavesvara His Life, Vision and Work, Someshwara Publishing Dharwar, 2001. Pp. 150-152.

⁵ P. B. Desai, Basaveshwara And His Times, Karnataka University, Dharwar, 1968, p.119.

⁶ V.D. Mahajan, History of India from beginning to 1526 A.d., New Delhi, 1970, p. 98-100.

Chennappadeva (1750A.D.), Chorabasavacharitre of Sankara Kavi (1763 A.D.), Basavesavijaya of Nagabhusana Kavi, Nandi Agama of Vira Sangayya (18th century), Bijjalarayacharitre of Dharani Pandita (1650A.D), Bijjalarayapurana of Chandrasagara Varni (1810A .D). and Samagra Vachana Samputa (in 15 volumes in Kannada 1993).⁷ Taking all these works into consideration a few observations may be made regarding its philosophical approach.

Social reforms: Buddha raised his voice against caste and priest-craft and induced people to think freely and to act rightly. “The people had sunk into such deplorable depths of superstition and indulgence that a great spiritual leader was necessary to lift them up and open their vision to the consolidations of a virtuous life as distinct from the false hopes derived from cruel rituals. It was the gradual submission of the ruling class to the creed of the priests that had brought the whole society to its knees; and a teacher competent to influence and rouse the kings could alone have succeeded in altering the situation. Such an inspired savior appeared in Buddha from among the royal class itself and succeeded in restoring to the nation its capacity to feel and think and act untrammelled by the myths of priest-craft.

After Buddha it was Basava who raised a cry of revolt against caste and priest-craft. Basava instinctively felt that caste, priest-craft and idolatry were responsible for the disintegration of Hindu society and its downfall. The forces of exploitation against which Buddha fought were as active in the 12th century as they were in the sixth century B.C.⁸

Philosophy: Buddha’s life and philosophy are intimately linked. His philosophy reflects his life. He seems to equate himself to Nirvana when he says to his disciples; “He, who sees me, sees the Dharma, he who sees the Dharma, sees me”. Buddhism had trouble distinguishing between various levels of the human mind and the sublimely spiritual soul, which is almost free from the shadow of the mind. In negating the presence of atma (soul) and God and seeking the nirvana, Buddha seems to be engaging in semantics, for all he did was to replace soul (God) with nirvana with similar attributes. To one who has seen her/his atma (God), there is no returning either to her/his Karma or to the endless cycle of birth and death ; the same situation that the Buddha has claimed after he achieved his self – enlightenment. In the firmament of the founders of religions of the world, it must be said to the credit of Buddha, and Basava that they pronounced as their spiritual message sprang out of their personal knowledge, experience and spiritual insight.⁹

Shaktivishistadwaita: Shaktivishistadwaita is the philosophy of Virasaivism. According to the philosophy of Shaktivishistadwaita, Shiva is Shakti without Shakti, Shiva has no substance and without Shiva, Shakti has no completeness. This type of uniqueness and inseparable sense is found in Shaktivishistadwaita. The describing the unique union of Shiva and Shakti, Hunshal has stated out, “Shiva and Shakti are one individual whole. The Lingayat philosophers give a special name ‘Samarasya’ to this intimate union. Samarasya means essential identity and is different from Tadatmya.¹⁰

Buddha had no use for God, while Basava implicitly and faithfully accepted and believed in God. Buddha’s Noble Eight Fold Truths, considered as the path that leads to Nirvana, is composed of (1) right view, (2) right thought, (3) right effort, (4) right speech, (5) right action, (6) right livelihood (7)

⁷ For detail Samagra Vacanas Samputa, 15 Volumes, Government of Karnataka, Kannada and Sanskrit Department, Bangalore, 1993. (Kannada).pp. 1-15.

⁸ See for detail. Kumarswamiji, Buddha and Basava, Navakalyanamath, Dharwar, 1957, pp.149-156.

⁹ A article by Somashekar Munavalli on Basava’s many splendored Life Vis-à-vis Bhagvad Gita, Buddha and Christ, Basava Journal, Vol.39, No.3., July-September ,2011, pp.21-22.

¹⁰ Hunshal.S.M., The Lingayat Movement A Social Revolution in Karnataka, Karnataka Sahitya Mandir, Dharwar, 1947, p.9.

right mindedness, and (8) right concentration can be conveniently compared with either of the following Basaveshwara Vachana :

If you should speak, your words should be
Pearls that are string upon a thread
If you should speak, your words should be
Like luster by the ruby shed.
If you should speak, your words should be
A crystal's flash that cleaves the blue
If you should speak, great God must say
Ay , ay that is very true!
But if your deed betrays your word,
Can Kudalasangama care for you?.¹¹

Buddha's favourite sutra was the 'Four Noble Truths' which emphasized the facts that the life was full of pain which would be removed only by removal of all desires.¹²

Thus, Basava and Buddha have fundamental of Atma, Karma, Kayaka and Rebirth and the status of women. Basava discards and disdains form the consideration of Karma and /Rebirth. He regards the atma as a pristinely pure place, where one's supreme consciousness resides and which mingles with Lord Shiva after the Lingaiyaka. Basava told us that the soul in men and women is neither male nor female and that women and men are equal in life and in the eyes of Lord Shiva; meaning men and women are the two wheels of the chariot of life and that we can not have one without the other for a smoother ride in life.

The goal of human life is the union of the individual soul with the supreme. This can be achieved by the rules of Ashtavarana, the eight fold covering or spiritual aids, which is the means for developing one's individuality; the Panchachara or the five –fold conduct, which elevates the individual in his social environment and Shatsthala, the six-fold stage which leads him on the path of spiritual progress and perfection. Virasaivism expresses its basic tenets through the Vachana literature the contents of which emerged from the discussions held at the Anubhava Mantapa.¹³

Similarity: In this respect Buddhism and Virasaivism played an equally important role in the religious history of India. There is another striking similarity between the two schools of thought.

Language: Pali Buddha preached his message speaking the common language of the people. Pali – best known the language of many of earliest extant Buddhist scriptures and texts. It was a common language of culture during the time of Buddha and very obviously was used by Buddha to spread his religious preaching. The purpose behind using this language was that the complex religious text should be easily comprehended by the common man. Buddha used Pali, which was easily understood and was used to basically steer people away from the path of sin, willful violence and moral degradation.¹⁴

Kannada: Basava also chose the language of the people i.e., Kannada for the very purpose. With the pious desire that religion should reach very man and woman, he conveyed his redemptive message through the language of the people, in the form of what are called Vachanas or aphorisms couched in rhythmic prose. Under the leadership of Basava all Sharanas rallied together and discussed freely the

¹¹ Deeverappa H, (Ed), Translated, Menezes L.M.A., Angadi S.M, Vacanas of Basavanna, Annana Balaga, Sirigere, 1967, pp 268-69.

¹² A article by Nalini Waghmare Process and Practices of Spreading Buddhism in Tibet in Marathwada Itihas Parishad-History Research Journal, Issue X, 2005, Aurangabad , pp. 155-158.

¹³ C.D.Uttangi (ed) by S.T.Gunjaj, Anubhava Mantapa, The heart of the Lingayat Religion, Centenary Commemoration Committee Gulbaraga, 1982, pp 42-45.

¹⁴ Jalinder Bhosale (ed), Buddhism Past and Present, Abasaheb Garware College, Pune, 2012,p.148.

problems of the day and also devoted themselves to the elucidation of eternal human problems. The knowledge that has emanated out of these discussions, the Vacana literature that gave beautiful expression to these truths, forms an unforgettable chapter in the history of Karnataka.¹⁵

Socio-religious reform: Besides the philosophical and religious aspects, there is another aspect of religion which is the social aspect. After all religion, in addition to being a mode of individual self-realization, has its impact on social life and has as its purpose the establishment and promotion of social harmony or harmony of the group. It must tend to sweeten human relationship. The fact that each religion has developed according to the social needs of the day is very well exemplified in Buddhism and Virasaivism. Both, predominantly rational and moral religions, came to be developed under similar circumstances. So they worked almost on the same lines socially. They fought against social injustice, inequality, meaningless rituals and priestcraft. Untouchability had to be removed. Social evils which had crept into the body politic in the name of religion had to be eradicated. For this a new social dynamic became necessary. This was provided by Buddhism and Virasaivism. They provided equal opportunities to all without discrimination of caste, creed or sex. Women were given equal right in religious practices. The emancipation of women was one of the important features of these religions. In all these respects, there is a remarkable similarity between the two systems.

Humanist: Buddha and Basava, both were advocates of humanism and saviours of mankind. Their teachings provided a new religion inspired by deep compassion, reached the hearts of the people and conquered them. The parallel to these we can find in Jesus Christ whose heart melted at every step with pity and compassion for the poor and the miserable. So also Buddha and Basava dedicated their whole life for the uplift of the common people. Both of them placed before the world the idea of “Corporate emancipation” or universal salvation or sarva mukti (welfare of all).

The spread of Religion: The spread of Basaveshwara’s philosophy and Buddhism has been carried out by the network of institutions which developed in the wake of the philosophies. In case of the Buddhist philosophy the Vihars or the monasteries carried out this task. The network of institutions manned by the monks was greatly aided by the royal patronage of Ashok the great and Kaniskha. The initial push received by Buddhism enabled it to travel to the various lands outside India. The accompanied by the relatives of the royal family. This went a long way in spreading far and wide the message of Buddhism. In case of Basaveshwara’s task had become easy. When Shaivism became Virasaivism with the arrival of Basaveshwara on the scene, the task of spreading Virasaivism fell to the numerous disciples of Basaveshwara. These disciples as well as the followers at large created centers of training, instruction and guidance for people in the form of the Maths which carried on, on the lines of the Hindu Maths (as established by Shankaracharya), the task of spreading Virasaiva philosophy those Maths came to be run in course of the time by the priestly classes although there have been a few Maths which have been run by those Swamijis who are not born as priests but who have received initiation later.) The general impression is that by and large the Maths have been run by the descendants of the priestly classes and much of the work of providing training and instruction in the religious philosophy as well as training in languages like Sanskrit and English or the vernaculars as well as grammar and Shastras is provided by the Swamijis of the Maths. (This initial programme of instruction has been now expanded into a comprehensive programme of providing instruction to all communities by running colleges of arts, science, commerce, engineering, medical sciences, computers science and so on.) Training centers have been set up to train and prepare the Swamijis and successors to the various Maths. As we have said, the Buddhist philosophy, as

¹⁵ See for detail Wodeyar, S.S. (Ed), Sri Basavesvara-Eighth centenary Commemoration Volume Government of Mysore, 1967.PP.170-179.

preached by Buddha, has gone out of the country and the small population of Buddhists that we have is confined mainly to Sikkim and Ladakh 'for all practical purposes Buddhism has spread outside India. Precisely opposite is the case with Virasaivism. The Virasaiva philosophy has been confined to India and here too it has flourished mainly in the southern and western states of India.¹⁶

The life and teachings of Buddha and Basava have revealed the truth that both were greatest reformers of India has ever produced. Both are independent thinkers. Both great literature, who were left an imperishable mark in the history of literature of Pali and Kannada. These both as a saints, statesman, social and religious reformers, a great literary figures and above all, a precursor of Buddhism and Virasaiva or lingayat movement.

Conclusion: The Buddha and Basava's philosophy are vast and serene like the oceans. Both Buddha and Basava aimed to liberate the society from the evils effects of superstitions, belief in afterlife and miseries. Literature and scriptures written by both saint Buddha and Basava show the cultural and linguistic peculiarities of that period. Each literature is unique and the uniqueness is reflected through their writings and that is why though Lord Buddha and Lord Basaveshwara show similarities in their writings, both of them remain as untouched stalwarts of their respective eras and this age too. The spread of Buddhism and Virasaivism in India and abroad mainly due to its philosophy. Both reformers tried to upliftment of untouchables and women. And establish the welfare society in their own era.

The above brief analysis of the different facets of the thought and practice of Basaveshwara and Buddha is intended to throw light on the essentials of two great religions and socio-economic systems implies by them in the present- day context and need to understand clearly the principles and practices of various religions.

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Salient Features of English Literary Movements

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Abstract:

English literature today is not an overnight accomplished in the way it is. It has to refine, polish, reconstruct, and reshape itself through various periods, movements, criticism and so on. Many poets, authors, critics, essayists, dramatists and novelists have contributed it by their masterpieces. It was possible because the kings and queens gave patronage to the art of those writers. Coffeehouses in those days also have their own share as writers of same age used to come together to exchange their art to each other. Thanks to the age in which there were such social conditions that made the writers to produce their wonderful literature. Thanks to those favourable and unfavourable social circumstances that made the writers of high intellect to produce satires. This is why each literary movement is known either by the name of the then King or Queen and writer.

The literary movements have their remarkable features which made them to sustain their value and impression even today. This paper is an attempt to refocus them and drag attention of today's upcoming writers to contribute and continue the tradition of those literary movements and create new horizons too.

Introduction

'Literature is the mirror of society.' English literary movements have added their flavour to the literature produced in it. Though some writers were imitators of foreign art, literature and culture, they started their own style of writing that used to be liked by the readers of their age. According to the utility theory in economics, each interest has its limit. Hence, something used to become old and new introduced. We can have example of decline of drama and rise of novel. The social circumstances and interest of people are the two fundamental factors that were catering the writers their material to create something new for their people and period. Every literature could be understood only under the light of the age in which it is produced. This paper gives a scenario of literary movements with its features and angles to go through.

What is a literary movement?

'Birds of same feathers flock together.' This saying is perfectly suitable for a movement is a group of writers who have same aim of writing, having approximately same years of publication and have equal base of operation. The artists of equal taste of writing and ideas come together and they create something which can bring the favourable change in the society. Literature is a powerful weapon in the hands of writers who can bring it to its effect by using their sharp wit. It is a mute conflagration that needs a spark to eradicate evil from the society.

Metaphysical Movement

This movement took birth in 17th century. The literature produced under this moment exhibits meditations of the themes such as love, death, God and human frailty. This literature was much more realistic one. The word is divided into two – meta (beyond) + physical (understanding). The poetry, especially, was beyond the understanding of common man. It was too difficult for them as they were full of obscurity.

✓ Features:

- The literature was full of irony, wit and was highly paradoxical
- The writers were masters in the use of conceits (an elaborate poetic image or a far-fetched comparison of very dissimilar things)
- The writers were handling subject matter with ease to prove their point

- These pieces of writing are highly philosophical

Authors:

John Donne the writer of ‘A Valediction Forbidding Mourning’, ‘The Sun Rising’, ‘Death Be Not Proud – Holy Sonnet X’, ‘Woman’s Constancy’ and ‘Love’s Alchemy’ proved to be master of this movement. George Herbert contributed with his ‘Easter Wings’, ‘The Collar’ and ‘The Windows’. Andrew Marvell’s ‘The Mower’s Song’, ‘The Mower to the Glo-Worms’, ‘The Mower Against Gardens’, ‘The Garden’ and ‘To His Coy Mistress’ brought up Metaphysical literature to its maturity.

Augustan Movement:

This was a highly satiric movement. It was rich in using heroic couplets. Iambic pentameter was dominating. The poets of this movement imitated Greek and Roman epics and also translated them into English but in heroic couplets and in the classical form.

✓ **Features:**

- ✓ This literature is remarkable for its brevity, wit, paradox and irony
- ✓ These are actually observation with sharpness
- ✓ The mocking tone is used to reflect human frailty
- ✓ The writers used to comment with comic effects
- ✓ The writers used satire to improve society

Poets:

John Dryden is the foremost name who wrote ‘Mac Fecknoe’, ‘Marriage a-la-mode’ and ‘Absalom and Achitophel’. Alexander Pope is the name who ‘The Rape of the Lock’, ‘Windsor Forest’, ‘Epitaph on Sir Isaac Newton’ are the milestones in the genre. John Gay, the playwright, wrote ‘A Begger’s Opera’ which is best example of Augustan movement. Similarly, Jonathan Swift’s ‘Gulliver’s Travels’ and ‘A Modest Proposal’ are the next few examples.

Romantic Movement:

It is a literary movement of the 19th century. This literature is produced in common man’s language and about common life of them, unlike metaphysical movement. It is highly emotional and enthusiastic in expression. Human imagination is reflected through it. Forces of nature are effective at large in it.

✓ **Features:**

- Natural imagery is used
- It empowers human imagination to escape for society’s strictures, established authority and even from the fear of death.
- There is an impressive, obscure and scare descriptive mode which is different than merely beautiful as in Elizabethan age

Poets:

William Wordsworth contributed with his ‘I Wandered Lonely as a Cloud’, ‘Composed Upon Westminster Bridge’, ‘Lucy’, ‘My Heart Leaps Up When I Behold’ and ‘Lines Composed a Few Miles Above Tintern Abbey’. P. B. Shelley’s ‘Ozymandias’, ‘Ode to the West Wind’, ‘Adonais – An Elegy on the Death of John Keats’, ‘The Cloud’ and ‘Hymn to Intellectual Beauty’ fall under this category. The trend was continued by John Keats with his ‘Ode on a Grecian Urn’, ‘When I Have Fears that I May Cease to Be’, ‘To Autumn’, ‘La Belle Dame Sans Merci’ and ‘Ode to a Nightingale’. Ralph Waldo Emerson and Walt Whitman were the American poets who shared the movement with their poetry too.

The Symbolists’ Movement:

A movement associated with a group of French writers during c. 1880-95. It may be seen as a reaction against dominant realist and naturalist tendencies in literature generally and in the case of

poetry, against the descriptive precision and ‘objectivity’ of the Parnassians. The symbolists stressed the priority of suggestion and evocation over direct description and explicit analogy. Symbolist writers were particularly concerned to explore the musical properties of language, through the interplay of connotative sound relationships, but were deeply interested in all the arts and much influenced by the synthesizing ideals of Wagner’s music dramas. Other influences on the movement were the mystical writings of Swedenborg, and the poetry of Nerval, Baudelaire and Poe.

✓ **Features:**

- This movement is supposed to be a link between romanticism and modernism.
- The writers in it yearn for transcendence – but they are more decadent and sensual
- Works in this movement seem obscure in the beginning but contain deep symbols and intuitive associations
- It deals with the dusk and dawn and with the time between waking and sleep
- Dreams or dream states figure prominently in many of the symbolist art
- Synaesthesia (using one sense to describe another) proved to be a favourite mode
- Especially the French symbolists were adept at using words with three or four simultaneous meanings, creating a resonance among groups of these words.

Authors:

Generally associated with the symbolist moment are: the poets Mallarmé, Verlaine, Rimbaud, and Laforgue; the dramatists Villiers de l’Isle-Adam and Maeterlinck, and the novelists Huysmans and Edouard Dujardin. The moment exercised an influence on painting and on a wide range of 20th century writers including Pound, T. S. Eliot, W. Stevens, Yeats, Joyce, V. Woolf, Claudel, Valéry, Stefan George, and Rilke. It was the subject of A. W. Symonds’s ‘The symbolists Movement in Literature’ (1899) and played a part in the development of the Russian symbolist movement and of the *modernista* movement in Latin America.

Modernism:

In British Modernism may be seen as a literary movement spanning the period from 1890 to the start of the Second World War. It may also be viewed as a collective term for the remarkable variety of contending groups, movements, and schools in literature, art, and music throughout Europe over the same period. The period was a time of confrontation with the public, typified by the issuing of manifestos, the proliferation of ‘little magazines’, and the rapid dissemination of avant-garde works and ideas across national borders or linguistic barriers.

✓ **Features:**

- We find illusion dominating over the literary productions
- It reduces human experiences into fragments
- It is mainly influenced by cubism i.e. the reduction and fragmentation of natural forms into abstract, often geometric structures usually rendered as a set of discrete planes
- The writers in this movement tried to see the world from as many points of view as possible at the same time
- This movement is concerned with how an individual relates to their environment or how the environment helps to create the individual
- It focuses on machines or other inanimate objects rather than nature or humans

Authors:

- ✓ **Wallace Stevens’** ‘Thirteen Ways of Looking at a Blackbird’, ‘The Snowman’, ‘Peter Quince at the Clavier’ and ‘Anecdote of the Jar’ started the movement.
- ✓ **William Carlos Williams** accelerated with his ‘Red Wheelbarrow’, ‘This is Just to Say’, ‘Danse Russe’, ‘Spring and All’, ‘The Great Figure’, ‘The Yachts’, ‘Desert Music’ and ‘The Descent’.

- ✓ **Hilda Doolittle**, American poet, wrote several volumes of poetry, from her first, 'Sea Garden' (1916), to her last, the quasi-epic 'Helen in Egypt' (1961), shows a deep involvement with classical mythology, a sharp, spare use of natural imagery, and interesting experiments.
- ✓ **Marianne Moore**, American poet, wrote her first volume, 'Poems' (1921), was followed by 'Observations' (1924), 'Selected Poems' (1936), 'Collected Poems' (1951). Her tone is characteristically urbane, sophisticated, and conversational, her observations detailed and precise, and her poems are composed for the page with a strong sense of visual effect.
- ✓ **T.S. Eliot**, a major figure in English literature since the 1920s. His poetry represented the main stream of the modern movement in poetry in England: from this time he was regarded as a figure of great cultural authority, whose influence was more or less inescapable. His 'The Love Song of J. Alfred Prufrock', 'Ash Wednesday' are famous contributions to the movement.
- ✓ **E. E. Cummings**, American poet, his first book 'The Enormous Room' (1922), an account of his three-month internment in a French detention camp in 1917, won him an immediate international reputation. 'Tulips and Chimneys' (1923) was the first of 12 volumes of poetry. 'Eimi' (1933), and 'Complete Poems: 1910-1952' (1980) are his other famous works.

Besides the prose writers contributed to this movement with their masterpieces. They are- James Joyce's 'A Portrait of the Artist as a Young Man', Virginia Woolf's 'Mrs. Dalloway', William Faulkner's 'As I Lay Dying' and Kate Chopin's 'The Awakening' are the best examples.

Harlem Renaissance Movement

This is a remarkable movement took birth in the first half of the 20th century i.e. after World War I, during the movement of African Americans to northern industrial cities. It is also famous as the Great Migration in the history.

✓ **Features:**

- Literature of this movement is directly related to African American concerns and issue of the time
- Many writers rely on repetitive structure similar to blues lyrics or on fragmented structure similar to jazz improvisations
- Several of the poets of the movement consciously sought new American idioms alongside other African American artists such as blues singer Bessie Smith
- Other poets combined European forms like the sonnet with a content and tone more related to African American concerns

Authors

- Paul Laurence Dunbar a powerful writer who contributed for this movement through his 'Frederick Douglass', 'sympathy' and 'We Wear the Mask'.
- Claude McKay followed the tradition of Paul by writing 'If We Must Die', 'The White House' and 'The Tropics of New York'.
- Langston Hughes is the name under this movement that has kept the essence of writing started by earlier writers through his 'I, Too Sing America', 'The Negro Speaks of Rivers', 'Theme for English B' and 'Montage of a Dream Deferred'.
- Countee Cullen a young poet of the movement kept the tradition of writing contributed with his 'Incident', 'For a Lady I Know' and 'Yet Do I Marvel'.

The prose writers also have their share to support the movement which was a kind of history in itself as the blacks were not allowed to live normal life like other human beings on the earth. The writers and their works are as given further: Zora Neale Hurston's 'Their Eyes Were Watching God', Nella Larsen's 'Passing', Richard Wright's 'Black Boy and Native Son' and Ralph Ellison's 'Invisible Man'.

Postmodernism:

It is the term applied by some commentators since the early 1980s to the ensemble of cultural features characteristic of Western societies in the aftermath of Modernism. Accordingly, 'postmodernity' asserts itself from about 1956 with the exhaustion of the work of Beckett among others, and the huge cultural impact of television and popular music. Many disputants maintain that literary works described as 'postmodernist' are really continuations of the Modernist tradition, but some general literary features of the period have been identified as typical, including tendencies to parody, pastiche, skepticism, irony, fatalism, the mixing of 'high' and 'low' cultural allusions, and an indifference to the redemptive mission of Art as conceived by the Modernist pioneers. Thus, postmodernism favours random play rather than purposeful action, surface rather than depth. The kinds of literary work that have been described as postmodernist include the Theatre of Absurd and some experimental poetry.

✓ Features:

- Parody, irony and narrative instability often inform the tone of the literature of this movement
- Allusions are just as likely to be made to popular culture as they are to classical learning
- Ideas that spread across a spectrum predominate
- There is no real center as internet has decentralized
- The surface is often more interesting to postmodern artists than any deep ideas

Authors:

Most commonly, it is prose fiction that is held to exemplify the postmodernist mood or style, notably in works by American novelists such as Nabokov, Barth, Pynchon, and Vonnegut; and by British authors Fowles, Carter, Rushdie, Barnes, Ackroyd and Winterson.

The Beats Movement

The term 'Beat' was first used by Herbert Huncke (1916-96) to describe his own state of anomic drifting and social alienation. 'Beat' was quickly picked up by Kerouac as a triple entendre – an epithet that brought together a sense of being 'beaten' with the state of being 'beatific', as well as suggesting the pulse and 'beat' of music.

✓ Features:

- It is a post-World War II phenomenon
- It used different settings over the years to practice their brand of hallucinogenic, visionary, anti-establishment art.
- It shared a sense of personal frankness with the confessional poets and a sense of interdisciplinary energy with the New York school
- Buddhism was important to many members
- It has deep connection to nature
- It could be in satirical, angry and ranting as well tender and meditative tone

Authors:

The pioneers of the moment were Ginsber, whose book 'Howl' (1956) protested that America had seen 'the best minds of my generation destroyed by madness', and Kerouac, whose 'On the Road' (1957) reinvented a mythic landscape of highways, bars, and Gregory Corso and W. Burroughs, the Beats developed an aesthetic based on the spontaneity of jazz, Buddhist mysticism, and the raw urgency of sex. Lawrence Ferlinghetti has contributed to this movement by his 'A Coney Island of the Mind', 'The Changing Light', 'Vast Confusion' and 'Wild Dreams of a New Beginning'. Gary Snyder is following the movement who has produced 'Four Poems for Robin', 'For All' and 'Hay for the Horses'.

Confessional:

It is a term principally applied to the self-revealing style of writing and use of intimate subject matter adopted and pioneered in America. A new wave of confessional writing in prose occurred in

the 1980s and 1990s when a vogue for autobiographical material, family history, and frank memoirs coincided in Britain with a new sense of male interest in domestic and psychological matters hitherto regarded as predominantly female terrain.

✓ **Features:**

- This type of literature uses I, me, my like pronouns seriously and explored intimate content
- Love affairs, suicidal thoughts, fears of failure, ambivalent or downright violent opinions about family members, and other autobiographically sensitive material moved to the front and center.
- They 'prried open' their innermost thoughts and opened them for the entire world to see, even if it meant sharing one's troubled feelings or mental health issues.
- Literature under this movement revealed the doubts and anxieties of suburban America
- Authors of this movement had to invest a great deal of time and efforts into their craft, constructing verse that paid careful attention to rewritten prosody (the science or study of poetic meters and versification).

Authors:

John Berryman is the foremost writer of this movement who began it with his 'Dream Song 1', 'Dream Song 4' and 'Dream Song 29'. Robert Lowell next to Berryman contributed with his 'Skunk Hour', 'For the Union Dead', 'Memories of West Street and Lepke' and 'Home After Three Months Away'. Among the women confessional writers Anne Sexton wrote 'Wanting to Die', 'The Truth the Dead Know' and 'For My Lover, Returning to his Wife'. Last but not least in the movement is Sylvia Plath who expressed herself through 'Daddy', 'Lady Lazarus', 'Balloons', 'Ariel' and a prose- 'The Bell Jar'.

Conclusion:

Thus, literary movements have brought drastic changes in the form and style it had begun with. Today the readers have an ocean of written books to dive in. Reading is at challenge nowadays due to the media that is trying to trespass the territory printed books. But books have their own standard and value one cannot deny. It will be important assets of not an age but of all ages.

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Dalit Movement in India

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Abstract

History testifies the presence of cleavages in every society, characterized by atrocities, discrimination, exploitation and subordination that raised peoples demand for justice and equality. It is this idea of equality that forced people to protest in the form of movements. The Dalit Movement also began as a protest movement in India. The Dalits, also called as Atisudra, Panchama or Outcasts, at present constitute one of the most depressed and marginalized sections of Indian society. Socio-cultural exclusion, economic deprivation and political exploitation of centuries made them to break out of such kinds of age-old prejudices. Hence, they began to protest with the help of literatures, or forming organization like the Dalit Panthers, which came to be recognized as the Dalit Movement. This paper is an attempt to bring forth the various aspects of Dalit's lives that led to the movement, in the radiance of four Dalit literatures.

Keywords: Cleavages, Dalits, Depressed, Equality, Exploitation, Protest, Marginalization, Movement.

Introduction

History testifies the presence of social cleavages in Indian society, in terms of caste, class, gender and the like. Such cleavages has changed the entire social fabric of Indian society, whereby the exploited section, be it the Dalits, adivasis or women, have been systematically pushed to the periphery by the traditional Brahmanical structure of oppression. Dalits are the people who are economically, socially, politically exploited from centuries. Unable to live in the society of human beings, they have been living outside the village depending on lower level of occupation, and lived as —untouchable|| . This exploitation is due to the discrimination followed by age old caste hierarchical tradition in the Hindu society. This hierarchy has been the cause for oppression of Dalits in each and every sphere of society since centuries. It has subjected them to a life of poverty and humiliation. The Dalits(ex-untouchables), who have been brutally exploited by the so-called upper castes, lag outside the Varnasrama theory and were referred to as outcasts in pre-independent India. India attained independence, but the Dalits were not allowed to live a life with dignity and equality. It is this idea of _equality, which sparked the beginning of the Dalit Movement in India, as a protest to the age-old atrocities committed against them. Dalit movement is a struggle that tries to counter attack the socio – cultural hegemony of the upper castes. It is a movement of the masses that craves for justice through the speeches, literary works, dramas, songs, cultural organisations and all the other possible measurers. So it can be called as a movement which has been led by Dalits to seek equality with all other castes of the Hindu society. The main objective of the Dalit Movement was to establish a society in India based on social equality. The constitutional identity, however, fails to capture the true picture. The real picture is something different which will be reflected in this paper, in the light of the four books including Debrahmanising History, Poisoned Bread, The Prisons We Broke and Dalit Visions.

Different Connotations of the Word 'Dalit'

Dalits, the group of people who constitute the last category of castes in the Varnasrama Theory. This is the traditional definition of the term Dalit as is given by different scholars. According to the Indian Constitution the Dalits are the people coming under the category _Scheduled castes'. With slight changes ,however ,the term _Dalit' would mean not Only one category of caste, it means the human who is exploited economically, socially, politically and from all the spheres of life, by the traditions of the country. By tradition would mean the _Brahmanical Indian tradition' prevailing in the

country for centuries .A Dalit does not believe in God, religion as propagated by the Hindu scriptures and religious texts , as because it is these tradition only that have made them slaves. A Dalit is the person who has the realization of the sorrows and struggles of those in the lowest stratum of the society. The Dalits , called by different names like Dasyu, Dasa, Atisudra, Panchama, Tirukulattar, Adikarnataka, Adi Dravida, are actually the —Depressed Classes|| of Indian society. Dalit is one who believes in equality, who practices equality and who combats inequality. A Dalit is the believer of Humanism—the ultimate ideology of human beings. The real symbol of present Dalit is ‘_Change and Revolution’. Therefore, any individual from any caste category (including the Brahmin) , will be considered a Dalit given the fact that the person is depressed and exploited ,aspire to attain equality through change and revolution , being the firm believer of the ideology of ‘_Humanism’.

Brahmanism as the Root Cause of Dalit Movement: A Historical Critique

The Dalits and women in India are, at present, categorized under the marginalized sections of the society. All these castes (Pariahs, Chamars, Mahars, Bhangis and so on) share a common condition of exploitation and oppression by the so called upper castes of the Indian society .If we trace back to the historical periods, it will be found that the root cause is the formation of the ‘_Caste System’ which actually led to the oppression of the other categories of oppressed classes of India– the women. It was with the Aryans who entered the country from Middle East and settled in the fertile land of the Ganges after a fight with the indigenous people of the civilization. The people, well versed in the techniques as shown in historical aspects, were defeated by the Aryans. The Minority Aryans defeated the majority Dalits by the use of their tactics of Divide and Rule, as assumed by Braj Ranjan Mani because without doing so they won’t be able to defeat the majority. The Brahmins had retain this tactic even today .Later in the vedic period , the formation of the Rig Veda laid the foundation of the oppression of the people in their own land , with the Purusha shukta in its tenth book . It was later in the 5th century that people of Shudra Varna were transformed to untouchable. And this led to beginning of the Brahmin domination accompanied by Dalit exploitation. A Brahman is a great God, whether he is learned or imbecile and the Brahmins should be respected in any way, even if they indulge in a crime¹. These are the Religious texts of the Hindus, which strives for an unequal society, a society where a certain group of people are given the status of God, in total contrast with the other group who are considered even worse than animals. God who is considered as the Almighty do not exist, but is considered as the Supreme power. Is it that the Arya-Brahmins, devised the institution of Varna and thereby caste, in order that they consider themselves as the ‘_Supreme’. By putting themselves in the supreme position, they actually wanted to attain superior status, a life of dignity, and aspired to be obeyed by everyone in the Indian society. Caste, the very creation of man and not God, is now rooted firmly in the Indian society, through the religion of majority Hinduism .Gail Omvedt in her book —Dalit Visions|| , equated Hinduism with Brahmanism. Hinduism is constructed in order to hide the discriminatory laws of Brahmanism under a religion to be considered as the religion of the country, and thereby obeyed without any question. The caste ideology is founded in the twin religious doctrines of Karma and Dharma. And that it was the basic duty of every individual to maintain Dharma which was to retain the social structure based on the Varnasrama Theory. Not only Manu , Kautilya , another Brahmin , also emphasized on retaining the Caste structure as the basic structure of Indian society that cannot and should not be changed .The same was asserted by Gandhi, the Father of the Nation ,to change is to create disorder². This means that the Brahmins should stay at the top of the pyramid and the Dalits at the bottom. Even if the Dalits die under the situation, they should not be uplifted. This is Brahmanism –believer of inequality, the roots of which lie in the ancient Vedas. Formulated 3500 thousand years back, the Vedas are ruling Indian society even now, through its instrument –Hinduism. It is controlling the minds of the people, which made the minority groups –the Brahmins to be the policy makers of the country. And in order to retain their position they have devised myths **For instance** , they devised the myth of ‘_Punarjanma’ which explains the phenomena

of 're-birth'. It explains that the activities of our past janma, is responsible for our present status, and the activities of present will decide our life after re-birth. This myth has two connotations-

Firstly, the Dalits should accept the exploitation done against them as the result of their own deeds of past birth. They should consider that they committed some bad deeds due to which they are facing such kind of oppression.

Secondly, even if they are exploited in this birth, they should not protest, which will provide them a good life in the next birth after re-birth. That is with the desire to get happiness in the next birth, they should cry. Because it is believed that, God will help them to come out of distress, and that the Brahmins being Gods are the only solution for their distress. If these texts are observed closely in socio-historical perspective, the aim to write these texts become clear, which is to establish and maintain Brahmanical hegemony, and exploit the non-Brahmins, basically the Dalits.

Dalits –Human or Animals (In The Light Of Socio-Economic Background)

Deprivation of resources at every sphere of social, economic and political lives, led to a state of immense oppression and degradation. The basic reasons for this degraded status of the Dalits is caste system leading to untouchability, monopoly of resources and monopoly of knowledge. Not only are Dalits extremely poor, rather half of the Dalit Population are living below the poverty line as compared to less than one-third of the rest of the population. Today, they are almost totally dependent upon the dominant castes for their livelihoods as agricultural or urban labour. During the Buddha period, the Aryans tried to monopolize resources. For economic control and social status they monopolized resources. Universally, control over land as a resource for production and certain other resources were regarded as making for high status. Thus began the real exploitation. With their control over land, the Dalits lost their livelihood and began to be degenerated to the status of animals. The practice of untouchability and the lack of knowledge made them to believe all those superstitious and unreasonable myths formed by the cunning Brahmins. They were deprived of the three basic needs of society –food, shelter and clothing. Deprived of food, they filled their stomach with stale pieces of food and dead animals as if they were not humans. In the story —Cull|| in Dangle's Poisoned Bread, written by Amitabh, it was explained how the Dalits struggled even to have pieces of bone of a dead beef. Words will be less to explain the situation of the Dalits in that particular story. They covered their body with pieces of rags stitched together. The so called high castes—the Brahmins gave food to the beasts but not to the Dalits. The Brahmins got polluted if the shadow of the Dalits fall on them, but their food do not get polluted when cooked by the firewood brought by the Dalit women, in which many a times the blood of their cut fingers get stucked. This is an indication of the fact that the rules made against the Dalits are basically for their own benefits.

Dalit Women-Forced into Prostitution

While Dalit women share common problems of gender discrimination with their high caste counterparts, they also suffer from problems specific to them. Dalit women are the worst affected and suffer the three forms oppression -- caste, class and gender. Today, the Dalit women have extremely low literacy and education levels, heavy dependence on wage labour, discrimination in employment and wages, heavy concentration in unskilled, low-paid and hazardous manual jobs, violence and sexual exploitation, being the victims of various forms of superstitions. The very condition of the Dalit women has its root in the Vedic period. They have to work either as maids or bonded labourers, where they have to face sexual harassment from the upper caste male, or they will be turned as prostitutes by society. Bhimrao Shirwale, in the story Livelihood has explored the real face of Brahmanism which exists even today. The story depicts how a poor Dalit girl in order to fill her stomach was compelled to sell her body. Her beauty became the greatest hurdle of her life which made the men to look at her with lusty eyes. This is not the only instance, such things are common to all the Dalit girls. Woman is the root of any society and if women are controlled, the entire community can be controlled.

Hindu religious institution were used as an instrument to exploit the Dalit women, and thereby, making them silent. It was thus, the famous ritual of ‘Devadasi’ was formed, whereby the non-Brahmin women, in the name of serving god were made to serve the Brahmin priests. This service was actually physical service. In other words, the women were sexually harassed and raped. The only difference is that the women accepted such sexual harassment as a means to serve God. If God really exist and is considered to be the equal for all, then how come God for His benefit make one community to be silent after such loss of Dignity. It is said that Draupadi, who was going to be raped by Duryodhana, was dressed with a saree of infinite length by Lord Krishna. If it had been so, how come God Himself create rules (as was said by the Brahmins, the Vedas and Smritis being the creation of God) to undress the Dalit girls in the system of Devdasi. And this system prevails only for the lower castes. The service from the Brahmin girls was not sought by God. How discriminatory the rules were created? Actually, the rules were made in such a way that only one section of society benefit, and so was the tradition made. If the Brahmanas considered the tradition so important, why did they not just sent out their women to be Devdasis (Chakraborty. 89). Dalit women have to protect their body in each and every aspect of life. Beauty itself is a curse for them. Husbands would question her modesty and other man would try to fulfill their desires— thereby turning them as prostitutes. Everyone would use them and throw out as old clothes. If a Brahmin man has sexual relations with the Dalit women, he is well respected, contrary to the Dalit woman who is excommunicated. The Dalit women face atrocities by the men of all the four varna, the basic kind of which are sexual in nature. If the women is single and without family, then it is the best opportunity. Because in search of work they would go to the upper caste only. If appointed as home maid, they will have to work not only for the home but fulfill the sexual desires of the appointer also. If they reject, they will be thrown out. Finally, finding no way, to live they would begin to sell their body, and become the prostitutes of all the sections of society. This is how, the Dalit women are made the prostitutes of society.

Dalit Movement in India

1. Major Causes of the Dalit Movement

The Dalit Movement is the result of the constant hatred being generated from centuries in their heart from the barbaric activities of the upper castes of India. Since Dalits were assigned the duties of serving the other three Varnas, that is all the non-Dalit, they were deprived of higher training of mind and were denied social-economic and political status. The division of labour led to the division of the labourers, based on inequality and exploitation. The caste system degenerated Dalit lives into pathogenic condition where occupations changed into castes. The higher castes of the society looked down upon the Shudras. It was a general belief that the Dalits are part of the lowest of low Varnas. Thus for centuries Dalits have been positioned at the bottom of the rigid Indian caste society. People from other castes, who considered themselves to be higher, believe that Dalits are impure by birth and that their touch or sheer presence could be polluting. Hence, they are assumed to be untouchable. For centuries, Dalits were excluded from the mainstream society and were only allowed to pursue menial occupations like cleaning dry latrines, sweeping, tanning or working as landless labour for meager daily wages. They were the people who cultivated the land and worked as bonded labour, did the work of scavenging and did all types of manual works. The most inhuman practice is that of untouchability, which made the Dalits to live in extreme inhuman situations. In other words, they lived a barbaric life. Starving for food in their own land where they themselves are the owner of the land, enraged the Dalits. This has made the Dalits to rise and protest, against the inhuman practices of Brahmanism. Dalits were discriminated in every sense. They lived in the Hindu villages hence did not have advantage of geographical isolation like tribes. They were pushed to the jungles whereas, the mainland was occupied by the Brahmins. They were to serve all classes of people around and had to do all the dirty jobs. They were barred from entering into those mainland

areas in every sense, they were prohibited to wear decent dress and ornaments besides being untouchable. Many of the atrocities were committed in the name of religion. Besides, the system of Devadasi they poured molten lead into the ears of a Dalit, who happened to listen to some mantra. To retain the stronghold on people, educat

2. Dalit Movement-The Struggle of the Submerged Communities

The Dalits-the submerged communities of India, began their movement in India with their basic demand for equality because they struggle to combat inequality in society as having firm belief in the ideal of 'equality'. The inhuman and barbaric practices committed against the Dalits, led them to protest against the caste-based hierarchical system of India, that has divided Indian society on the basis of caste (based on Varna system), class (Brahmin have and non-Brahmin have not) and gender. The Dalit movement that gained momentum in the post independence period, have its roots in the Vedic period. It was to the Shramanic-Brahmanic confrontation and then to the Mukti Movement (term given to Bhakti Movement by G.Alosius). The Mukti movement was led by very poor Dalits who fought against the saint-poets of the time. With the introduction of western language, and with the influence of the Christian missionaries, the Dalits began to come across the ideals of equality and liberty and thus began the Dalit Movement in modern times. The frustrated Dalit minds when mixed with reason began confrontation against the atrocities of Brahmanism. Educated Dalit, gradually begin to talk about the problems of poor and about exploitation and humiliations from the upper castes without any hesitation educated Dalits tried to explain to the other illiterate brothers about the required change in the society. Dalit Movement gave rise to the birth of many writers and journalists. A new group of thinkers emerged among Dalit community. Many writers through their writing made the people to be aware of exploitation carried on them by the elite section of the society. In the 1970s, the Dalit Panther Movement began in Maharashtra. The most fundamental factor responsible for the rise of Dalit Panthers was the repression and terror under which the oppressed Dalits continued to live in the rural area. Inspired by the Black Movement, the Dalit Panthers was formed by a group of educated Mahars in order to lead the movement. The Dalit movement cannot be understood without the Dalit Literary Movement.

3. Dalit Literary Movement

At a time, when there was no means of communication to support the Dalits, pen was the only solution. The media, newspapers were all under the control of the powerful class-the Brahmins. Given that the Brahmins would never allow the Dalits voice to be expressed, as it would be a threat for their own survival, the Dalits began their own magazine and began to express their own experiences. Their pen wrote not with ink, but with blood, of their own cuts-the cuts being basically mental, with instincts of physical in them. Dalit literature, the literature produced by the Dalit consciousness, emerged initially during the Mukti movement. Later, with the formation of the Dalit Panthers, there began to flourish a series of Dalit poetry and stories depicting the miseries of the Dalits the roots of which lies in the rules and laws of Vedas and Smritis. All these literature argued that Dalit Movement fights not only against the Brahmins but all those people whoever practices exploitation, and those can be the Brahmins or even the Dalits themselves. New revolutionary songs, poems, stories, autobiographies were written by Dalit writers. All their feelings were bursting out in the form of writings. Writing is not simply writing, it is an act that reflect ones continuous fight against evil. It seemed as if the entire Dalit community found the space to break out their silence of thousand years. Such effective were the writings that each of its word had the capability to draw blood. The songs were sung in every village, poem and other writings were read by the entire community. Educated Dalit and intellectuals begin to talk about the problems of poor and about exploitation and humiliations from the upper castes without any hesitation educated Dalits tried to explain to the other illiterate brothers about the required change in the society. Dalit literature, try to compare the past situation of Dalits to the present and future generation not to create hatred, but to make them aware of

their pitiable condition. It is not caste literature but is associated with Dalit movement to bring about socio-economic change, through a democratic social movement.

Preservation of Brahmanism: A Marxist Connotation

Despite the fact that a group of educated Dalits began movement against the exploitation of Brahmanism, it could not succeed even now. There are varied reasons for which the movement could not be successful and Brahmanism is well preserved in the social structure of India. The Arya-Brahmins, the originator of the Vedas have actually institutionalized discrimination through the institution of caste. The majority are accepting caste system because the dominant ideology is inflicted in people's mind by the process of hegemony. Brahmanism, in order to continue discrimination has made use of Gramscian 'hegemony' through social institutions like schools, temples, to maintain their hegemonic status. The majority accepted Brahmanic Ideals as their own and thus, they are discriminated with 'consent'. The Brahmins have very systematically deprived the Dalits from their own land and resources. However, since no dominant ideology goes unchallenged, and the exercise of power involves resistance, the dominant Brahmanical ideology of caste is also being resisted by a small group, that took the shape of Dalit Movement. Thus, it were the few educated Dalits who organized the majority to begin the movement. Indian structure has become pyramidal - the top place is occupied by the 'minority Brahmins' sitting at the topmost chairs in every Department, and the bottom is occupied by the 'majority non-Brahmins' pushed to the low-grade manual works. In a Marxist connotation, the 'Brahmin superstructure' is controlling the mode of production, in order to exploit the 'Dalit base', through ideology inflicted in people's mind through 'cultural hegemony'. And the major role in this is played by the writers who are writing with the touch of a Brahmanism. The writings produced by these writers reflect the problem of Dalits not as written by the Dalit writers. This is because those writers were Brahmanized by the Brahmanic ideals in their mind. This is how the majority minds are controlled by the Brahmanical ideology through hegemony. To control minds, socio-religious institutions are used as the main instruments which made the people to accept these rules as their own, the gods as their own and the caste-based tradition as their own creation, when this has been very systematically shaped, preserved and protected by the Brahmins. Blank minds can be filled but when the Dalit minds are already filled by the Brahmanical ideas, it is very difficult to change. Despite this, the Brahmins have further preserved caste through the institution of marriage. The Vedas followed by Manusmriti picturizes women in such a way that women need to be controlled in order to preserve caste. Marriage should be within the caste only or it will lead to social degeneration. Thus began the practice of gender discrimination leading to the Brahmanic hegemony in Indian society. Caste and gender are linked, each shaping the other and where women are crucial in maintaining the boundaries of castes (Chakraborty . 34). A child acquires caste by birth and thus, if the women are married within the caste, it will automatically preserve caste in the society. Casteism is well preserved by the institution of 'arranged marriage' where the father gift his virgin daughter to another man of same caste, through the ritual of 'Kanyadan'. On one side, the meagre Dalit-elites have become the puppets in the hands of the Brahmins, and on the other, the Shudras are discriminating the Ati-Shudras, both of which are Dalits. This discrimination made the majority of Brahmanised Dalits to accept the Brahmanical domination willingly.

Power-Means to Attain Dignity

The Dalits devoid of any particular work are vulnerable to all the evils of society. The situation of the Dalits was such that they lived the life of animals. And it was the lack of knowledge, that was responsible for the degeneration of the Dalits into animals. To end that state of exploitation, and live a life of dignity, the only thing required was power. Power on other side can be cut by only power. Hence, to attain power, the first thing required is knowledge. It was thus, Phule and Ambedkar gave the main emphasis on the education of the Dalits, which will not only bestow them with reason

and judgement capacity , but also political power ,and thereby socio—economic status and a life of dignity. They knew that the political strategy of gaining power is either an end in itself or a means to other ends . In other words, if the Dalits have power, then they do not have to go begging to the upper castes . Also they will get greater economic and educational opportunities. The upper castes enjoy social power ,regardless of their individual circumstances with respect to their control over material resources , through their linkages with the other caste fellows in the political system –in the bureaucracy , judiciary and legislature (chakraborty . 13) .And so , the Dalits require power to control the economic scenario and thereby the politics of the country. Thus, they stressed on the importance of education , essential requirement to regain their status in Indian society. Phule thus added that without knowledge , intellect was lost ; without intellect , morality was lost ;without morality, dynamism was lost ;without dynamism ,money was lost ;without money Shudras were degraded (demoralized) , all this misery and disaster were due to the lack of knowledge(Paik.1)!However ,it was Phule ,who for the first time recognized the immense importance of education .Inspired by Thomas Paine’s —The rights of Man|| ,Phule sought the way of education which can only unite the Dalits in their struggle for equality. The movement was carried forward by Ambedkar who contested with Gandhi to give the Dalits, their right to equality.Gandhi's politics was unambiguously centering around the defence of caste with the preservation of social order in Brahmanical pattern. Gandhi ,highly influenced by Brahmanical rules, had established himself as the supreme leader of Hindu society and therefore, he could not accept the fact that Ambedkar, a mere Dalit should rule the social scenario . He was fighting for the rights of Dalits but was not ready for inter-caste marriage as he knew only marriage can preserve caste. Gandhi who described himself as an untouchable by choice did nothing but played the game of power politics. The classic example is the Hunger Strike unto death to protest the reservation of Dalits to choose their own leaders , leading to the signing of the Poona Pact .May be , he was scared that Ambedkar will win and that the Dalits will be uplifted. He could neither change the attitude of caste Hindus nor satisfy the untouchables as the practice of untouchability and discrimination continued to operate against the Dalits. To the untouchables Hinduism based on the Vedas, Smritis, Shastras were responsible for the system of caste the nature of which is exploitative and oppressive. Inequality in Hindu society stunts the progress of individuals and in consequence stunts society.The same inequality prevents society from bringing into use powers stored in individuals .

Conclusion

Dalit Movement , a social revolution aimed for social change, replacing the age old hierarchical Indian society , based on the democratic ideals of liberty ,equality and social justice , has begun much earlier , became intense in the 1970s and began to deem at present. One reason behind this, as pointed out by Uma Chakraborty, is that the academicians are not paying much attention. Books on Dalit Movement are written but these books do not reflect the actual things and are written keeping in view the Brahmin elites. No one want to confront with those who have power. Besides this, the minds of the people are brahmanised through hegemony. Yet another vital issue is that the movement lack people from all the communities of Dalits. For instance, in Maharashtra, the Mahars dominated the movement. The other Dalit communities like the Mangs, Chamars were not actively involved in the Movement. As Kamble pointed out that the Mangs and Chamars had their traditional duties, whereby, they could somehow manage their food .But the Mahars did not have any traditional duty which made them toprotest. At present there came up many new issues. The Dalits who got power became the dolls in the hands of the Brahmins. Many of them tend to imitate the Brahmins changing their surnames and thus identity. They are ashamed of being called Dalits which make them to discriminate against their own kith and kins. It should be noted that Dalit Movement is against

Brahmanism and not Brahmins. The Brahminism is a mental state which accepts superiority of one man over another man.

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Post Truth: New Trends In Modern Political Culture

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Abstract:

Post-truth politics also called post-factual politics is a political culture in which debate is framed largely by appeals to emotion disconnected from the details of policy, and by the repeated assertion of talking points to which factual rebuttals are ignored. Post-truth differs from traditional contesting and falsifying of truth by rendering it of "secondary" importance. While this has been described as a contemporary problem, there is a possibility that it has long been a part of political life, but was less notable before the advent of the Internet. In the novel Nineteen Eighty-Four, George Orwell cast a world in which the state changes historic records daily to fit its propaganda goals of the day.

Political commentators have identified post-truth politics as ascendant in American, Australian, British, Chinese, Indian, Japanese, Russian and Turkish politics, as well as in other areas of debate, driven by a combination of the 24-hour news cycle, false balance in news reporting, and the increasing ubiquity of social media. In 2016, "post-truth" was chosen as the Oxford Dictionaries' Word of the Year,¹ due to its prevalence in the context of that year's Brexit referendum and media coverage of the U.S. presidential election.²

Objectives:

- 1) Study and analyze the concept of Post Truth.
- 2) Discover the impact of Post- truth politics in society.
- 3) Study of Major Post Truth examples in the World Politics.
- 4) To find the solution or alternative politics of post truth politics.
- 5) Future of the post truth politics.
- 6) Analyze and examine the impact of post truth politics in the society.

Introduction:

According to Oxford Dictionaries, the term post-truth was first used in a 1992 essay by the late Serbian-American playwright Steve Tesich in *The Nation*. Tesich writes that following the shameful truth of Watergate, more assuaging coverage of the Iran–Contra scandal³ and Persian Gulf War demonstrate that "we, as a free people, have freely decided that we want to live in some post-truth world."³ In 2004, Ralph Keyes used the term "post-truth era" in his book by that title. The same year American journalist Eric Alterman spoke of a "post-truth political environment" and coined the term "the post-truth presidency" in his analysis of the misleading statements made by the Bush administration after 9/11.⁵ In his 2004 book *Post-democracy*, Colin Crouch used the phrase "post-democracy" to mean a model of politics where "elections certainly exist and can change governments," but "public electoral debate is a tightly controlled spectacle, managed by rival teams of professionals expert in the techniques of persuasion, and considering a small range of issues selected by those teams." Crouch directly attributes the "advertising industry model" of political communication to the crisis of trust and accusations of dishonesty that a few years later others have associated with post-truth politics.⁵

Michael Deacon, parliamentary sketchwriter for *The Daily Telegraph*, summarised the core message of post-truth politics as "Facts are negative. Facts are pessimistic. Facts are unpatriotic." He added that post-truth politics can also include a claimed rejection of partisanship and negative

campaigning. In this context, campaigners can push a utopian "positive campaign" to which rebuttals can be dismissed as smears and scaremongering and opposition as partisan.⁶

In its most extreme mode, post-truth politics can make use of conspiracism. In this form of post-truth politics, false rumors such as the "birther" or "Muslim" conspiracy theories about Barack Obama become major news topics. In the case of the "pizzagate" conspiracy, this resulted in a man entering the Comet Ping Pong pizzeria and firing an AR-15 rifle.

Social media and the internet:

Social media adds an additional dimension, as the networks that users create can become echo chambers possibly emphasized by the filter bubble where one political viewpoint dominates and scrutiny of claims fails, allowing a parallel media ecosystem of websites, publishers and news channels to develop which can repeat post-truth claims without rebuttal. In this environment, post-truth campaigns can ignore fact checks or dismiss them as being motivated by bias. *The Guardian* editor-in-chief Katherine Viner laid some of the blame on the rise of clickbait – articles of dubious factual content with a misleading headline, designed to be widely shared – saying that "chasing down cheap clicks at the expense of accuracy and veracity" undermines the value of journalism and truth.³ David Mikkelson, co-founder of the fact checking and debunking site *Snopes.com*, described the introduction of social media and fake news sites as a turning point, saying "I'm not sure I'd call it a post-truth age but ... there's been an opening of the sluice-gate and everything is pouring through. The bilge keeps coming faster than you can pump."

The new digital culture also allows anybody with a computer and access to the internet to post their opinions online and mark them as fact. Everybody's voice becomes legitimized as fact through echo-chambers and other users validating one another. Content is often judged based on how many views it gets, creating an atmosphere based on click bait that appeals to emotion instead of researched fact. Content that gets more views is continually filtered around different internet circles, regardless of its legitimacy. Some also argue that the overwhelming abundance of fact available to everybody at any time on the internet leads to an attitude focused on knowing basic claims to information instead of an underlying truth or formulating carefully thought-out opinions. The internet also allows people to choose where they get their information, allowing them to reinforce their own opinions.¹⁰

Modern political culture:

The rise of post-truth politics coincides with polarized political beliefs. A 2016 Pew Research Center study of American adults found that "those with the most consistent ideological views on the left and right have information streams that are distinct from those of individuals with more mixed political views – and very distinct from each other." Data is becoming increasingly accessible as new technologies are introduced to the everyday lives of citizens. An obsession for data and statistics also filters into the political scene, and political debates and speeches become filled with snippets of information that may be misconstrued, false, or not contain the whole picture. Sensationalized television news emphasizes grand statements and further publicizes politicians. This shaping from the media influences how the public views political issues and candidates.⁹

In an editorial, *New Scientist* suggested "a cynic might wonder if politicians are actually any more dishonest than they used to be", and hypothesized that "fibs once whispered into select ears are now overheard by everyone". Similarly, Viner suggested that while social media has helped some untruths to spread, it has also restrained others; as an example, she said *The Sun's* false "The Truth" story following the Hillsborough disaster, and the associated police cover-up, would be hard to imagine in the social media age. The journalist George Gillett has suggested that the term "post-truth" mistakenly conflates empirical and ethical judgements, writing that the supposedly "post-truth" movement is in fact a rebellion against "expert economic opinion becoming a surrogate for values-based political judgments". Toby Young writing for *The Spectator*, called the term a "cliché" used selectively primarily by left-wing commentators to attack what are actually universal ideological

biases, saying "We are all post-truthers and probably always have been". However, *The Economist* has called this argument "complacent", identifying a qualitative difference between political scandals of previous generations, such as those surrounding the Suez Crisis and the Iran–Contra affair, which involved attempting to cover-up the truth, and contemporary ones in which public facts are simply ignored. Similarly, Alexios Mantzarlis for the Poynter Institute said that political lies were not new and identified several historical political campaigns which would now be described as "post-truth" and that the label was in part a "coping mechanism for commentators reacting to attacks on not just any facts, but on those central to their belief system", but also noted that 2016 had been "an acrimonious year for politics on both sides of the Atlantic. Mantzarlis also noted that interest in fact-checking had never been higher; suggesting that at least part of the electorate rejects "post-truth" politics.¹²

Journalist Sam Kriss said about post-truth: "I'm not advocating the practice of lying to people, but the power that politics offers is to think of something that doesn't exist, something that under any kind of very strict definition would be considered untrue and decide that you would like it to become true. [...] So I think the question is what kind of untruth we want."⁶

Uses:

Post-truth politics has been applied as a political buzzword to a wide range of political cultures – one article in *The Economist* identified post-truth politics in Austria, Germany, North Korea, Poland, Russia, Turkey, the United Kingdom and the United States.

Britain:

An early use of the phrase in British politics was in March 2012 by Scottish Labour MSP Iain Gray in criticising the difference between Scottish National Party's claims and official statistics. Scottish Labour leader Jim Murphy also described an undercurrent of post-truth politics in which people "cheerfully shot the messenger" when presented with facts that didn't support their viewpoint, seeing it among pro-independence campaigners in the 2014 Scottish independence referendum, Jeremy Corbyn supporters in the 2015 Labour leadership election, and Leave campaigners in the then-upcoming EU membership referendum.⁸

Post-truth politics has been retroactively identified in the lead-up to the Iraq War, particularly after the Chilcot Report, published in July 2016, concluded that Tony Blair misrepresented military intelligence to support his view that Iraq's chemical weapons program was advanced.⁴

The phrase became widely used during the 2016 UK EU membership referendum to describe the Leave campaign. Faisal Islam, political editor for Sky News, said that Michael Gove used "post-fact politics" that were imported from the Trump campaign; in particular, Gove's comment in an interview that "I think people in this country have had enough of experts" was singled out as illustrative of a post-truth trend.¹¹

India:

Amulya Gopalakrishnan, columnist for *The Times of India*, identified similarities between the Trump and Brexit campaigns on the one hand, and hot-button issues in India such as the Ishrat Jahan case and the ongoing case against Teesta Setalvad on the other, where accusations of forged evidence and historical revisionism have resulted in an "ideological impasse".⁴

United States:

In 2016, the "post-truth" label was especially widely used to describe the presidential campaign of Donald Trump, including by Professor Daniel W. Drezner in *The Washington Post*,^[9] Jonathan Freedland in *The Guardian*, Chris Cillizza in *The Independent*, Jeet Heer in *The New Republic*, and James Kirchick in the *Los Angeles Times*,^[58] and by several professors of government and history at Harvard. In 2017, *The New York Times*, *The Washington Post*, and others, have pointed out lies or falsehoods in Trump's statements after the election. President Barack Obama stated that the new media ecosystem "means everything is true and nothing is true".⁶

Environmental politics:

Although the consensus among scientists is that the Earth's climate is warming due to human activities, several political parties around the world have made climate change denial a basis of their policies. These parties have been accused of using post-truth techniques to attack environmental measures meant to combat climate changes to benefit industry donors. During the course of the most recent 2016 election, the United States has seen numerous climate deniers such as new environmental protection agency head Scott Pruitt replacing Barack Obama's appointee Gina McCarthy. In Australia, the repeal of carbon pricing by the government of Tony Abbott was described as "the nadir of post-truth politics" by *The Age*.^{14, 15}

Conclusion:

Both technology companies and governments have started to make efforts to tackle the challenge of "post-truth politics". In an article on this subject, suggested four ways to go forward:

1. Improve the technological tools for fact-checking For example, Germany already asked Facebook to introduce a fake news filtering tool.
2. Greater involvement and visibility for scientists and the scientific community. The UK, for instance, has a series of Parliamentary committees at which scientists are called to testify, and present their research to inform policy-making.
3. Stronger government action. In countries such as the Czech Republic new units have been set up to tackle fake news. The most important challenge here is to ensure that such state-led efforts are not used as a tool for censorship.
4. Securitized fake news. It is important to treat post-truth politics as a matter of security and devise global efforts to counter this phenomenon. In March 2017, the United Nations Special Reporters on Freedom of Opinion and Expression, the OSCE, and the Organization for American States issued a Joint Declaration on "Freedom of Expression and Fake News, Disinformation and Propaganda" to warn against the effects of fake news but, at the same time, condemn any attempts at state-mandated censorship.
5. Psychological solutions include a so-called fake news "vaccine".

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Searching Revolutionary Thoughts Of Women Reflected In Ice-Candy Man & Inside The Haveli Novels

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Abstract :-

The term 'Feminism' has been derived from the Latin word 'famina' meaning 'women'. It demands for the rights of equality between male-female, opposed to the male dominance spread all over in the Indian society. The male dominance neglected women's creativity with comparing them as a negative submissive without having courage and so on Feminists trying to express their suppressed voices, feelings rather than social issues throughout their writing in Indian English Literature. The present paper is going to evaluate an inner voice of Indian women with the help of selected novels such as 'Ice-candy-Man' (1938) written by Bapsi Sidhwa and 'Inside the Haveli' (1979) written by Rama Mehta. This two woman writer has been making awareness in the society and presenting the women's problem in socialcultural, political and economic fields and their inner voices.

The leading woman novelist 'Rama Mehta' portrays young married girl 'Geeta' in the present novel 'Inside the Haveli' who stands for the figure of alienation, loneliness and separation in the historical, highly traditional Haveli in Udaipur, Rajasthan. Geeta leads the silent figure in purdah system and depressed under the law of patriarchal dominance that followed in the 'Jeevan Niwas Haveli'. Another selected fiction 'Ice-candy-Man' (1938) written by women writer Bapsi Sidhwa. In which 'Ayah' is the central character to show physically exploited by male dominance society and caste-hegemony. The present paper depicts women's battle against patriarchal dominance at various levels and searching their voices with the selected novels.

Keywords-Patriarchal society, the rights for equality, inner voices, caste hegemony, purdah culture etc.

Introduction To Feminism:

The term feminism has been coined by the French dramatist Alexander Dumas in 1872. Feminism applied to different contexts such as equality and women's rights movement and defines an intellectual, philosophical, political discourse such as gender-disparity, women's legal rights for protection and demands to equality between male-female with opposed the male dominance, sexual harassments and domestic violence etc. Gender-resists the discrimination between men and women explained on the biological level that involves inequality that privilege men and disadvantage of women. Women capacity to bear children began her fixed identity as caregiver's host of psychological attributes like passivity, secondary etc. These successes are based on biological nation of masculinity and feminist as a part of like an instrument in the hands of men. Many Wollstonecraft (A vindication of the Rights of women (1792), John start Mill (The subjection of women (1869), Margaret Sanger (Women and the New Race, (1920) these are the list of feminist who write about the causes and forms of women's oppression and difficulties and neglected identity. There are sexual differences which are reconceptualise. At the present situation, the ground for women's political, economical and cultures are reviewed about the significance of women. Feminism is interpreted/ explored us a critique that is the centralize the concept of patriarchy, that is male power which oppresses women through its social, political and economical institutions. It can be exploited women's physical as well as mentally energies.

Feminism includes women's experience; it created an important place, consciousness of victimization. Feminism in India, women novelist has created pace of after the world II. In this period

Kamla Markandayn, Ruth Pravar, are the most outstanding ones. Nayantara Sahgal, Anita Desai, Sashi Deshpande, Shobha Day, Manjiv Kapur, Jhumpa Lahiri, Rama Mehta in Indian English fiction.

Introduction Of 'Inside The Haveli':

Literature is the mirror of the society. It reflects social-Political, cultural contemporary situation. There are many women writers in Indian English Literature explore the above situations and put up their inner voices of reading publically. They have established permanent place for expressing women's point of view in which Rama Mehta presented her personal experience in her fictions. Her marriage in Oswal community in Rajasthan State in India where purdah culture was strongly followed. Her autobiographical character 'Geeta' based on social and traditional system of purdah custom in Rajasthan state in India. Especially in Rajput Communities. The wearing purdah by women is the oldest form where women does it show their faces because of the evil eyes of men without fell on her. This picture shows us a one kind of dominance on women.

In the novel 'Geeta' represents the role of women community who are suppressed under the male law in the society even she is modern, free girl, accepted the glorious historical customs of the haveli. She felt herself in the haveli as cage where her inner voice could not listen by anyone in the biggest mass cultured haveli. She doesn't know the traditional orthodox family. She lost her exuberance after the birth of her daughter Vijay. She forget her free nature where she accepted the traditions purdah culture with maintain modernity. Indian women has been under rated and devalued or mane assumptions about the superior worth of the male.

Rama Mehta tries to present her voice that marriages are a fate of women where they are mentally exploited and suffered physically as well as neglected in the Indian society. The purdah culture in the novel also refers for symbolically to show women's isolation and suppression, and the wall between male female relationships that is not also unique. This custom is also followed used after independence of Indian and democratic government in India. Another conflicted situation comes out in the novel where women are not allowed in the male's compartment unless they allowed and also prohibited to go in women section without their husband. This description shows the difference between male female. Geeta is neither influenced by her husband nor her world. She trapped into highly conventional family. Geeta who is Bombay girl and leading a free, frank life, etc. Where men and women are segregated where customs are dominated the life. She doesn't happy with this life in the purdah she tried to introduce some changes it. The firstly where Geeta insists that must go to school like Vijay. There was strong opposes from upper as well as lower classes without Bhagwat Singhji supports her saying that it is good 'Bhiji' who brings new wind in the Haveli.

Sita finds a good boy Shivram as her husband who is a son of a well-placed man. The second change is the school Geeta starts in the haveli for the children of the servants. Women joined the class and children of the other haveli started to attend the class. It is successful effort by Geeta to change where the third change is that Geeta's opposition to the marriage of Vijay as a child marriage. Rama Mehta depicted the contrast between upper class and lower class of servants in Jeevan Niwas upper class society has custom and tradition ridden to begin with world of the upper class divided between men women. The deviated not communicated each other not allowed directly other section without permission or announced. Men could meet their women at bed time or occasionally if needed. The upper class women lived isolation; the purdah is its glaring symbol.

Introduction To 'Ice Candy Man'

Bapsi Sidhwa born in Karachi in 1938 she was brought up in Lahore where she completed her education. Her love marriage with businessman was failed after that she devoted herself to writing. She was immigrant writer from Parsee community. She lived in America and visited Indian Subcontinent she wrote four novels as (1) The Crow-Eaters (1980) (2) The Bride (1983), (3) Ice-candy-Man (1987), (4) An American Brat (1994).

Bapsi Sidhwa's novel 'Ice –Candy-Man' is the great popularity about her narratives strategy. The story is narrator by a child narrator and its point of view, who is Lenny she is eight years old, suffers from the polio. The child narrates event about partition in the novel where the Parsee community stay wants peaceful life, stability

The background of the story in political where Mahatma Gandhi is not concerned to be saint but as a clever policeman. After announced the patrician (the Punjab province) ,there was raised communal rites where Sikhs attack the Muslims in the pan jab province. Here, Sidhwa tried to open her inner voice regarding moral vision on such communal attacks on the basis of religion. She also stated that the ordinary person who battles wrongs like Lenny's Godmother who help Ayah to escape from 'Hira Mandi' and move to a refugee camp in Amritsar. The suffering condition of woman like Ayah is depicted by sidhwa with the help the picture of partition in the novel.

Bapsi Sidhwa has provided a glimpse, detail observation political condition in Pakistan and some basic issues regarding the exploitation of women with modern and post modernist vein of narrative experimentation. Her focus is always on the Parsee community and its voices in English. Bapsi Sidhwa's 'Ice-candy-Man' is a historical tragedy comes to alive. The novel is also about awakening of the child heroine both to sexuality grown up they issues of Asian women and the marriage problems. Here, Lenny limps on one leg as she is stricken with polio goes with Hindu 'Ayah', 'Shanta', In the story Imam din the cook, in Lenny's house, his cousin Dilnawaz known as 'Ice-candy-Man' When he see the ghastly light at Garudaspur in Lahore railway station. Where he shocked his sister was killed by Hindus in the riots. At that time, he became mad and abducted 'shanta' in to Hira Mandi of Lahore a locality of prostitutes.

This thing shows the horrible condition of Bapsi sidhwa 'Ice-candy-Man' is an intimate glimpse into events as they tear apart the world of Lenny young parse community. Ayah as symbol is raped by her muslim admires and taken to Hira Mandi and Married to Ice-candy-Man. Lenny's godmother rescues her and helps to cross the broder under police protection. The two fallen women – 'Ayah and Hamida' are by Lenny's extended family Lenny's mother and aunt helped the people.

Conclusion: -

Bapsi sidhwa and Rama Mehata presented pre and post independence of situation in Ice-candy-Man where she Lenny as young women who learn the dark side of male where is suffers by physically and mentally. These women selected twosome write pointing their creative wring on the point of women the in difference between male and women in the radian society thorough there .

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Impact Of Information Technology On Education

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Abstract

Information and communications Technologies play an increasingly important role in the way we communicate, learn and live. UNESCO Considers that ICTs can contribute to universal access to education, equity in education, the delivery of quality learning and teaching, teachers professional development as well as improve education management, governance and administration provided the right mix of policies, technologies and capacities are in place.

UNESCO takes a comprehensive approach to ICTs in education. It is through the organizations. Intersectional platform that it focuses on the joint work of the communication and information, education and science sectors where the Issues of access, inclusion, equity and quality in education can be addressed.

Keywords : ICT, computer, internet, media, education, libraries.

Introduction

Information and knowledge are deemed to be social wealth. Information flow in the field of science and Technology is well established, although these are some constraints on free flow. It provides a very powerful machinery to access information with speed and effectiveness, it cannot do anything in the use of the information. Individuals and groups in society, involving and deducting themselves to research, developments and other types of creative and innovative work, collect and assemble data, and generate information and knowledge. The knowledge is made available to society for practical use to generate economic activities of various kinds.

Means and Mechanism

These are means and mechanisms is to be developed to make information available to those who want to use them. Institutions that are primarily meant to create new knowledge, disseminate their research outputs through primary Journals, research and technical reports, conference papers etc. learned societies, professional associations and publishers, both take up responsibility for Journals publication with a peer review system to ensure equality, hold seminars and conferences to get ideas and views exchange and discussed with peers on different aspects. It is most striking in recent decades is the fact that information and knowledge have been the chief cause of bringing about very drastic changes in practically every activity of a society.

Changes in society that are the identified with three epochs of history generally referred to as.

- i. The pre industrial agrarian society.
- ii. The industrial society
- iii. The post industrial society which is evolving currently.

In the pre-industrial society most people were engaged in the extraction activities of agriculture, fishing and mining life for people centered round cultivation of land for growing crops for food; cultural and social life were confined to the environment in which they flourished.

The speed with which changes in the post industrial society are taking place is amazingly fast. Now a days new industries have come, based on computers, electronics, Information and Biotechnology terming these the "new commanding heights" of the economy.

According to the Dept. of Trade and Industry UK gives a comprehensive definition of IT, the convergence for several technologies that provides for interaction and mutual reinforcement, leading to truly qualitative changes in the entire range of new achievements and possibilities.

Impact of Information Technology on education

Education is the process of acquiring general and specialised knowledge by means of study and learning that develops intellectual powers of reasoning and judgement. Education include acquisition of skills for executing various professional and vocational functions, development of culture which is node of thought and feeling building up and aspiration toward and appreciation of high intellectual and aesthetic ideals.

Learning and teaching are the basic functions of every type of educational institution. It has introduced new dimensions into all educational processes learning and teaching permit and individual to learn and obtain the desired knowledge and skills in any professional or occupational task.

Now a days there is large development in education with for reaching implications in the concept of distance education which is gaining strength throughout the world.

i) Media:

Media is useful in so far as it helps to enhance understanding of material, clarify concepts studied, and consolidate knowledge. Designers of web-based courses must remember that fancy media-complex graphics and animation are no substitute for solid, concise content. Information technology must be used that engage the learner with the media, and this enagement must occur in terms of stated learning objectives. Media should be used that allow the learner to interact with or self-discover underlying principles, models and causal relationship that exist in the subject area under study.

Everhart predicts that in the future all classrooms will have multimedia delivery access available to allow students and instructors access to the virtual and physical classrooms to mesh to create an alternative course format of "connected learning" that will combine the best of both worlds. The changing modes of instructional delivery will demand that courses be designed to provide for greater student - student and student - teacher Interactivity.

ii) Internet

The Internet is the largest "Network of Networks" today and the closest model we have for information in a sperhighway.

Internet protocols

Important telecommunication services on the Internet.

- **E-mail**

Exchange electronic mail with millions of Internet users, Electronic mail has crossed all barriers of space and time as one can commicate at an amazing speed through computer network.

- **TCP/IP (Transmission control/Internet Protocol)**

It is collection of protocols or rules that govern the way data travel from one machine or system to another across networks.

- **Usenet**

Post messages on bulletin board systems formed by the thousands of special interest discussion groups.

- **HTTP (Hypertext transfer protocol) :**

It is refereed to as a protocol or set of rules which govern the transfer of hypertext between two or more computers.

- **Internet relay chat :** Hold real time conersations with Internet users around the world on hundreds of discussion channels.

- **FTP : (File Transfer protocol) :** Download data files, programmes, reports, articles, magazines, books, pictures, sounds and other types of files from thousands of sources to your computer system. This is a very powerful tool which enables users to transfer from "computer A" to "Computer B" vice versa.

- **WAIS (wide Area Information service)**

It is an Internet search tool that is based on the 239.50 standard, which describes a protocol, or set of rules, computer to computer Information retrieval.

- **Telenet**

Also known as remote login this protocol, enables to log on and use thousands of Internet computer systems around the world.

- **Gopher**

It is protocol designed to search, remote and display documents from remote sites on the Internet. Besides, document display and document retrieval, It is possible to initiate online connections with other systems via gopher.

- **IP Address**

Should a person wish connect to another computer, transfer files to or from another computer, or send an email message such a person first needs to find out the location of the other computer or known its "address."

- **Domain Name**

A domain identifies and locates computers connected to the Internet.

3) E-study

When users wants to learn in traditional way users reads book physically i.e. text books or reference book etc. But now a day's computerization is applied in all fields and libraries are not exceptional. So it is observed that there is tremendous use of e-resources such as e-books, e-database, e-Journals, CD/DVD by the users which fulfills their academic and research needs. This kind of study/service may refer to e-study.

Due to easy availability, simpler searching options, multifaceted access and low cost purchase norms, library can easily buy or subscribe to e-resource package depending upon the availability of budgets. Automatically it reflects on abundant use of internet / internet sources (e-resources) of information.

The combination of education and technology has been considered the main key to human progress. Education feeds technology which in turn forms the basis of education. It is therefore evident that information technology has affected changes to the methods, purpose and perceived potential of education.

Main Advantages of ICT Tools for Education

1. Through ICT, images can easily be used in teaching and Improving the retentive memory of students.
2. Through ICT, teachers can easily explain complex instructions and ensure students.
3. Through ICT, Teachers are able to create interactive classes and make the lessons more enjoyable, which could improve student attendance and concentration.

Main Disadvantages of ICT tools for Education

1. Setting up the devices can be very troublesome.
2. To expensive to afford.
3. Hard for teachers to use with a lack of experience using ICT tools.

Changes to learning

Being able to access large databases of information fundamentally changes education, since learners can now be creators and collaborators in the access and construction of discourse of information. Due to their technological literacy, young people can device cultural capital from their understanding of modern Information technologies and thereby have input into educational change. The same technology also facilities the rapid exchange of Information by researchers on specific topics, so that the speed of the distribution of information is greatly increased. The increased access to

huge amounts of data means students need help selecting, evaluating and analysing information and they need to learn how to determine the currently, validity and veracity of the information itself. All of these changes in learning.

Changes to teaching

The highest level of change occurring in relation to information technology and education is in the way teaching is increasingly being seen as occurring via the medium of technology, rather than utilising technology as an additional extra in the classroom. Information technology particularly impacts course content and teaching methodology and the content of courses. Information technology requires teachers to learn new sets of skills, utilising computer technology, improves the educational experience of the students not so much because of the media itself, but because software programmes require teachers to think laterally and systematically and produce better teaching materials.

Information Technology and the potential of education

We can foresee a future where physical libraries would be replaced by digital libraries available to anyone and that scholars could cease to be located around a geographical focus and will probably become increasingly "located" around a specialization.

Changing the educational Institution

Educational Institution itself may need to be revised at the organizational level as well. Therefore we could foresee a future of increased competition and alliances in which education and embrace more strategic and collaborative approaches.

Conclusion

Findly to assure that Internet technology is used to its best educational advantage, teachers must be trained in the most effective ways to use it. They must learn how to transfer their courses to an online environment, in the process remaining faithful to sound pedagogy and well thought out curricular goals. To do this teachers must be trained to use information technology. They must learn how to design activities for a web-based environment. They should learn how to construct educationally useful web pages. They should learn how to use hypermedia to promote educational goals. Like their students, the teachers of the 21st century will need to become lifelong learners to keep up with developing technology and its expanding uses in instruction.

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The Acts For The Preservation Of The Ancient Monument

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Introduction:

The genuine treasures of a country are its ancient antiques and the antiquities, the structural monuments, temples, mosques, churches, graves, tombs, palaces, coins, inscriptions and other artefacts etc., that introduce the distinguished ways in which the successive cultural tradition seems to have been brought up by the generations with an uttermost care, diligence, patriotism and the great pride, while these are the totems of the divine celestial entity of a country. The astuteness and the vivaciousness of the citizens of the nation, the dignity and the vanity of a country are expressed through the timely implementation of the preservative functions with a view to protect these unique historical monuments and the cultural heritage over the centuries, irrespective of the advancement, progress and the prosperity of that nation in regard to the ethnical, political and the scientific growth potentials. Moreover it's an explicit obligation and the responsibility of the inhabitants of the country to safeguard such a magnificent treasure from the theft, burglary and the contemptuous deformation of the invaluable monuments of the ancient period that vitiates the sacredness of the nation.

The people of the country must have to condemn the illegalities and iniquitousness, such as the trespassing, the unauthorized access and admittance into the cultural and the natural properties, as well. Apart from which, it is inevitable to take up the strict and the stringent measures as against the illegal excavations of the lands of an historical significance. However, process of an introduction and the implementation of the acts and the legislative measures in order to protect the interest of the nation, began during the first decade of the 19th century with a top priority by the government of India.

The Antiquarianism And Archaeology

The discovery of the antiques and the antiquities, the gleanings thereof, elaborative description of their historical importance and value and the analytical assessment of the ancient buildings or the monumental mega structures and the megaliths imply the drive for an antiquarianism. The scholars of the historiography and the amateurs of the cultural arts initiated their interest as upon the analytical research of the ancient antiquities in the early 19th century, who commenced their study of the history thereof. Moreover, the historical scholars realized the implicit necessity of the archaeology during this span of early 19th century, consequently, the department of Archaeology led the paths of mega discoveries and the magnitudinous research activities with a view to trace the ancestral landform and the monuments.

Basically, the exposition and the revelation of the deep interest and study of the ancient antiquities had been evidenced in the mind of 18th century, which obtained its initial debut on the eve of the establishment of the Asiatic society of Bengal in the leadership of Willium jones in the year 1784. The discovery of ancient antiquities and the research functions thereof, have been progressed by the several historiographers and the amateurs there after, and as a result of which, the considerable achievements were observed and recorded during the year 1792 and 1822. The collective efforts of the literati and the epigraphers had resulted into magnifiable translations of the ancient epical texts and the analytical understanding of the inscriptions at the different region of the country. The scholars and amateurs who traveled across the country, witnessed the glamorous and the sparkling glimps of the mesmerizing and the charismatic wonder of Ellora, the grandeur of Kutub Minar, and the splendid beauty of the Taj Mahal and other places in India like Hampi , Aihole, Badami, Pattadakallu, Vijayapur and eventually penned down their great perceptions and the appraisals into their great

historical texts. The span of research discovery by James Prinsep has been the significant and pompous among such research efforts in the past. In the later period, the functions of observing, recording and the research were continued to be in effect by the renowned scholars eg., Ferguson, Marx Ham, Edward Thomas, Cunningham etc. at the north Sir Walter Elliot, in the south Colonel Mendoza Tailor, Dr. Stevenson and Dr. Bahudaji, in the western parts of the country respectively and subsequently. In addition, the several others pioneered the task of protective preservation of the ancient building and monuments of the great historical importance. For instance, Lord Minto had initiated the repair works of the Taj Mahal, Lord Amherst strengthened the structure of the Kutub Minar, and in the support of which, the **Bengal Act-XIX of 1810** was legislated, which eventually prevented the encroachment, intrusion, trespassing and the unlawful usage of the ancient buildings and the world renowned monuments. Thus the British officers had already aware of the possible damage that was likely to occur upon these historical legacies. Coincidentally, the collective efforts had been initiated in France as to the preservation of the culture and the historical property of the nation, in the year 1809. In the meantime, the **7th Act of 1817** of Madras province had been brought in force, which was the replica of the Preservation Acts as passed in France, as a token of the green flag for the beginning of preservative measures for the timely protection of the historical monuments and the artefacts from the several directions and dimensions. Apart from which, the Indian Government passed and implemented the **Legislation for Museums or the 10th Act of 1814**, which approved the preservation of the ancient buildings or monuments and antiquities, and also the display and the demonstration of unique antiques of the ancient period in the museums. In addition, the Government of Madras had passed and implemented the **70th Legislation 1863** with a view to strengthen the 7th Act of 1817.

The government of India established the department called “The Indian Archaeological Survey” in the year 1861, which was led by Alexander Cunningham. Further to which, the considerable efforts were taken up for the complete protection and the preservation of the cultural and the artistic treasure of India as a mark of the collective efforts laid in by, the then chiefs of Indian archaeological department, by name, James Burgess, Lord Curzen, the Viceroy, and the several other officers of higher cadres. As a result of which, the following Acts and the legislations were formed and brought into effect and force in order to preserve the ancient heritage of India.

- 1) The Indian Treasure – Trove Act, 1878
- 2) The Ancient Monuments Preservation Act, 1904
- 3) The Ancient Antiquities (Export Control) Act, 1947
- 4) The Ancient Monuments and the Archaeological Landforms, the Antiquities
- 5) The Ancient Antiquities and the Artistic Treasures Act, 1972

1) THE INDIAN TREASURE-TROVE ACT, 1878

This Act has been the most important Act or the Legislation, which was passed and brought in force during the period of the administration by Lord Litton, the viceroy and Lord Salisbury, the Indian State Secretary. Moreover, it was incredible and the matter of bewilderment that Lord Litton had stepped forward to preserve the Indian Antiquities and the monuments, even though he possessed the oppositional attitude towards the several other aspects with Indians. Furthermore, James Burgess had been appointed the Chief of the Indian Archaeological department, who efficiently interpreted and utilized his entire legislative power and the authority into the process of the comprehensive preservation of the Indian traditional and the ancient antiques and the prevention of the damage or destruction thereof. This Act or the Legislation is still in force in our India and Pakistan, as well.

The Indian Treasure-Trove Act, 1878 has also been regarded as the 6th Act, 1878. This Act was implemented and brought into effect on the 12th February 1878 by the Indian Government, which is applicable to all the parts and regions of India.

2) THE ANCIENT MONUMENTS PRESERVATION ACT, 1904

The span of rule by Lord Curzen, the viceroy (1899-1905) had been the most crucial and decisive period in the view of archaeology. Since he took the utter care and expressed his diligence towards the protection preservation of the ancient antiquities and the monuments, he is always remembered and recalled, even though his feint of Bengal division had aroused the hatred in the minds of Indians. The ancient Monuments Preservation Act, which was framed during the period of Lord Curzen, had been brought into force on the 18th March 1904, which is also regards as the 7th Act of 1904, while this enactment offers and creates an opportunity for the preservation of the Monumental structures which are under the grip of the private people. Moreover, this Act is still in force since it has not been revoked. This legislation also regulates the transportation of the ancient antiques or the antiquities, and forbids the excavations in certain places of the country. This great enactment also permits the archaeological department to possess its control over the ancient buildings or the great historical monuments, and the antiquities of an artistic recognition and importance.

3) THE ANCIENT ANTIQUITIES (EXPORT CONTROL) ACT, 1947

This enactment has also been called XXXI Act, 1947. This Act was brought into force on the 18th April 1947. The Act stresses emphatically upon the compulsion of obtaining the prior permission from the Managing Director of the Archaeological department with a view to export the ancient antiquities, since this legislation notification that the Managing Director of the Archaeological department himself has to decide upon whether to permit the export certain antiquities, or not.

4) THE ANCIENT MONUMENTS AND ARCHAEOLOGICAL LANDFORMS, THE ANTIQUITIES ACT, 1958

This Act has been passed in order to circumvent or shun the short comings of the Ancient Antiquities (Export Control) Act, during the period of which the pioneer creator of this great enactment. The Historical Monuments and the Archaeological Landforms and the Ancient Antiquities (Proclaiming the National worthiness) Act, 1951 was brought in to effect in the year 1951, according to which the Historical and the Archaeological Landforms which were declared to be brought under the regulation and control of the Ancient Monuments Preservation Act, 1904, were once and again proclaimed to be the Historical and the Archaeological Landforms depicting the national dignity and worthiness. Furthermore, with a view to perfect and find the impeccability with the Ancient Monuments Preservation Act, 1904, in accordance with the doctrines of the modernistic and neoteric Constitution of the Independent India, and also in order to reinforce and fortify the Historical Monuments and the Archaeological Landforms and the Ancient Antiquities (Proclaiming the National worthiness) Act, 1951. The Ancient Monuments and Archaeological Landforms, and the Antiquities Act, 1958 had been passed and brought into force on the 28th August, 1958, according to which, the rules and regulations as related to the Ancient Monuments and the Antiquities were formed and brought into force on the 15th October of 1959, This Act has also been called, 24th Act of 1958.

5) THE ANCIENT ANTIQUITIES AND THE ARTISTIC TREASURE ACT, 1972

The smuggling of the Indian Ancient Antiquities and the Artistic product and their deceitful or the fraudulent trade practices were being evidenced to be persisted over the past years, since the people who were involved in such illegal merchandise were misusing the drawbacks of the Ancient Antiquities (Export Control) Act, 1947. Therefore, the Government of India declared and brought into force the Ancient Antiquities and the Artistic Treasure Act, 1972, in order to preserve and protect the Indian Artistic Treasure and the Ancient Antiquities, and also with a view to regulate and control the export of the great Artistic creations or the art works. Resultantly, this unique enactment brought the fortuity to the Government of India as to possess the ancient artifacts and the artistic Treasure under control as a mandatory step. Thus, this act has motivated and encouraged the government to preserve and display the ancient artifacts and antiques in the museums for the public view. Collaterally, the Ancient Antiques and the Artistic Treasure Regulations were formed and declared to be brought into

force in 1973. Further, the enactments and the regulations revoked the Ancient Antiquities (Export Control) Act, 1974.

However, the preservation and the protection of the ancient monuments cannot be possible by the mere legislation, enactments, restrictions, rules and regulations, while the diligent responsibility of conveying the information of these legislations and the Acts to the people of the country lies upon the educator or the governs of our nation. Therefore, the overall protection and preservation of the unique Ancient Monuments, Antiques, Antiquities and the great artistic artifacts can be realized through the voluntaristic patriotism and the integrated efforts by the teachers, the citizens or civilians and the students of our country.

The Swadeshi Movement (1905-1908)

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Introduction:

A mighty upsurge swept the country. Large meetings were held in different parts of Bengal as a mark of protest against the Partition. People took a solemn vow to use *Swadeshi* (Indian manufactures) goods. On August 7, 1905 a mammoth meeting was held at the Town Hall, Calcutta and it was resolved to boycott the purchase of British goods. Sister Nivedita gave the call for boycott and urged the students to devote themselves entirely to the country's causes. The student community, in particular, joined the anti-partition movement with great enthusiasm. The Muslim community could not escape the impact of the new spirit. Men like Abdul Rasul, Liakat Hossain, Abdul Halim Ghaznavi, Yusuf Khan Bahadur, and Mohammad Ismail Chowdhuri joined in the chorus of protest. Ravindranath Tagore also appeared on the scene as the poet of patriotism. His national poems and inimitable songs inspired the people with a burning sense of patriotism. The cry of *Bande Mataram* now filled the air.

The date of Partition, October 16, 1905, was observed, on the suggestion of Ravindranath, as the *Rakhi Bandhan* day, to indicate the unity of the Bengali race. The *Rakhi* ceremony, in the words of Ravindranath Tagore, was intended to 'indicate the indissoluble brotherhood between West Bengal men and East Bengal men, between rich and low, between Christians, Mohammedans, and Hindus born of the soil.

Thus a new spirit surged throughout the country. Even conservative British journals like the *Times* as well as the Manchester Guardian made adverse comments and expressed sympathy with the anti-partition agitation. The anti-partition agitation galvanized the people of India for which 1905 was regarded as a landmark in the history of national progress. Curzen, however, failed to realize the gravity of the situation. He was unable to understand that Indian nationalism had moved forward considerably and that it had evoked the sympathy of the masses. It had also evolved revolutionary techniques-Boycott and Swadeshi-to achieve its objects.

Swadeshi and Boycott:

The Boycott of British goods and the promotion of *Swadeshi* became the two pillars of the campaign against the Partition of Bengal. The two were interlinked. 'The Boycott was the negative and swadeshi, the positive of the same idea'. The Boycott movement was not a new thing. As early as 1874 it was advocated as a means of reviving Indian industries. The Boycott of Manchester cloth was widely preached since 1875. But none of these proposals were taken seriously. Like the idea of boycott, the use of swadeshi goods as a purely economic weapon was not a novel feature. In the middle of the nineteenth century Gopal Hari Deshmukh, better known as Lokahitawadi of Bombay, urged the necessity of using indigenous goods. In 1873 Bholanath Chandra preached the establishment of indigenous banks, companies, corporations, mills and factories and denounced the practice of preferring foreign goods to home-made manufactures. Swami Dayananda emphasized the need for promoting indigenous goods. On 8th December 1881, the *Amrita Bazar Patrika* demanded the boycott of traders in foreign manufactures. Ravindranath started *Swadeshi Bhandar* in 1897 and Sarala Devi *Lakshmi Bhandar* in 1903. But in the context of Partition, Boycott and Swadeshi received

a new meaning and a new impetus. These two economic weapons rapidly developed into a political agitation aimed at securing freedom from British bondage. To Tilak, Boycott became a political weapon. It was he who realized that Boycott could be utilized to the point of paralyzing the whole British administrative machinery in India.

Swadeshi was essentially an economic movement intended to give impetus to indigenous industries in India. But like Boycott, Swadeshi soon came to mean a great deal more than economic self-sufficiency. Swadeshi extended self-reliance to self-help in all things. Nivedita who supported the Boycott stated categorically that 'Swadeshi and Boycott are the two necessary aspects of one and the same thing.

Effects of the Swadeshi Movement:

The Boycott and Swadeshi movements were instrumental in the establishment of textile, tobacco and soap factories, tanneries, chemical works, and insurance companies. Shops selling foreign goods were picked by national volunteers. This was the beginning of the system of peaceful picketing which was to form a normal feature of every political agitation in future. The movement spread to the peasant classes, both Hindu and Muslim. The Government adopted repressive measures to crush the movement. As students formed the backbone of the movement, the Government issued circulars to the educational institutions asking them to prevent their students from participating in the Swadeshi Movement. The Government also banned processions and meetings, curbed the newspapers by rigorous press laws and imprisoned the leaders of the movement, without any trial, for an indefinite period.

A four-fold programme of Boycott was adopted- renunciation of English cloth, salt, sugar, etc., abjuring of English speech, resignation of honorary offices under Government and seats in Councils, social boycott against persons purchasing foreign articles. The Boycott Movement was responsible for the closure of over 500 cotton mills of Lancashire. The Boycott agitation was responsible for a large number of industrial strikes that took place about this time. The weaving industry of India in particular received a great impetus from the Swadeshi Movement. The first Indian Industrial Conference was held at Banaras in December, 1905 with R. C. Dutt as President. It drew public attention to the immense possibilities of Indian industries. R. C. Dutt, in his speech, drew attention to the abject economic condition of India. The publication of his *Economic History of India* had prepared the ground for the Swadeshi Movement. Aurobindo Ghosh wrote, 'we doubt whether the public mind would have been ready for the boycott.

The Swadeshi Movement profoundly influenced Bengali literature. Dwijendralal Roy, Rajanikanta Sen, Debabrata Basu, Satyendranath Datta and a host of others wrote innumerable patriotic verse. Balkimchandra's novel *Ananda Math*, though written earlier and the immortal song it contains, *Bande Mataram* exerted more influence on the movement than any other literary work. The Swadeshi movement in South in 1908 was inspired by the extremist school and by hectic tour of Bepin Chandra Pal followed by his inimitable oratory.

Government Repression:

The initial success of the Boycott movement alarmed the Government. As the students were the chief instrument in fostering the Boycott movement, the Government decided to ban their political activities. R.W. Carlyle, the Chief Secretary to the Government of Bengal, sent a secret circular on October 10, 1905 to the Magistrates and Collectors instructing them to take stern measures to prevent students from joining the movement. Known in history as the Carlyle Circular it raised a storm of protest. Ravindranath Tagore, B. C. Pal, Abdul Rasul, Satish Chandra Mukherjee, Bhupendranath Basu spoke against the damaging circular issued by the Government. Out of this bitterness was born the idea of National Education, i.e., an education free from the control of the Government. The Carlyle Circular was followed by another circular similar in content, issued by P.C. Lyon, the Chief Secretary to the Government of Eastern Bengal and Assam.

Anti-Circular Society and Dawn Society:

The immediate reaction to the Government policy of repression was the foundation of the Anti-Circular Society on November 4, 1905. The Society's object was to provide education for the students expelled under Government orders. To this noble impulse a great impetus was given by the Dawn Society. Founded in July 1902 by Satish Chandra Mukherjee, as a protest against the Report of the Indian Universities Commission (1902), the Dawn Society sought to train students as patriots. Ravindranath's Visva Bharati, founded in 1901 had also sought to preserve indigenous values in education. The Dawn Society also gave a powerful impetus to the movement for the industrial regeneration of the country.

National Council of Education:

The idea of National Education which had long been in the air, took concrete shape on November 5, 1905 when a protest meeting was organized under the auspices of the Dawn Society. The meeting addressed by Ravindranath Tagore, Satish Chandra Mukherjee and Hirendranath Datta urged students to sever all connections with the Government-controlled University. Subodh Chandra Malik made a munificent gift of Rupees one lakh to the cause of National Education which was followed by another fabulous donation of Rupees Five lakhs by the *Zamindar* of Mymensingh. Out of these generous contributions was born the National Council of Education, also called the *Jatiya Shiksha Parishad* on August 14, 1906.

The Moderate group led by Taraknath Palit, Nilratan Sircar, Bhupendranath Basu, Manindrachandra Nandy and others laid stress on technical education alone. They set up a rival organization called the Society for the Promotion of Technical Education which founded a college called the Bengal Technical Institute on July 25, 1906. In 1910 the National Council of Education and the Society for the Promotion of Technical Education merged. However even after its merger, 'not a student cared to come for a literary and scientific instruction along national lines'.

Spread of the Swadeshi Movement:

Gradually the Swadeshi movement assumed an all-India character. It found a ready response in U. P., Central Provinces, Bombay, Punjab and Madras. Its influence was felt in the Bombay Presidency when Bombay and Ahmedabad mills produced 1,00,000 bales of cloth to meet the growing demands. The Swadeshi Movement led to the foundation of a Swadeshi Navigation Company by V. O. Chidambaram Pillai and others at the port of Tuticorin. The idea of National Education became popular among the nationalist leaders. Bal Gangadhar Tilak and Lala Lajpat Rai propagated the idea and National Education made good progress in Berar, Bombay and Madras. While laying the foundation of the Fergusson College in Pune, Professor Limaye commented that the whole object of education must be the regeneration of the country. Thus National Education, a by-product of the Swadeshi Movement, fosters a sense of unity among the people of India.

Barisal Incident:

The dimension of the Swadeshi Movement unnerved the Government. 'Lord Minto (1905-10) found it difficult to kill the hydra-headed monster let out of the basket of his predecessor, Lord Curzon'. The situation was rendered worse by the high-handedness of Bampfylde Fuller, Lieutenant-Governor of the newly created Province of East Bengal and Assam. The people of the district of Barisal led by Aswini Kumar Datta braved with fine courage the repressive measures unleashed by the Government. A virtual reign of terror prevailed in East Bengal and Assam. Even in Britain, the *Manchester Guardian* commented 'It is doubtful if Russia can afford a parallel to this petty-fogging tyranny'. In April 1906, a conference of the Bengal Provincial Conference at Barisal was dispersed, its prominent leaders were beaten up and imprisoned; the shout of *Bande Mataram* filled the air. The incident created a sense of indignation not only in Bengal but also outside the province. Surendranath Banerjee rightly commented on this occasion 'Bad rules serve a useful purpose in the evolution of nations. The Barisal incident was the signal for the rise of terrorism in Bengal.

Industrial Strikes (1905-06):

From 1905 to 1906 a wave of strikes swept through various establishments like Burn Iron Works, the Government of India Press, Bengal Government Press, East Indian Railway, Railway workshop at Jamalpur and Clive Jute Mills Company. In the first half of 1906 there were three successive strikes at Fort Gloucester Jute Mills in Bowraah (Howrah, West Bengal). A year later bigger strikes affected the East Bengal Railway and the Oudh and Rohilkand Railway. These strikes were mainly directed against European management. The widespread unrest among the jute-workers during the Swadeshi movement in Bengal coincided with the founding of the Indian Mill-Hands' Union organized by the Swadeshi leader, Aswini Kumar Banerjee, a nationalist associated with the *Anushilan Samiti*. He recalled in his old age that he had organized more than 50,000 mill hands and had become a terror to the mill-owners. As the unrest continued the nation gradually extended the field of its activities and by the end of 1907 came to be known as the Indian Labour Union.

Limitations of the Swadeshi Movement:

The Swadeshi Movement had its obvious limitations. The efforts to boycott foreign goods and promote Swadeshi goods had temporary success and failed to bring about the economic regeneration of the country. The objectives of National Education hardly made any progress. The movement left the peasants practically untouched and failed to achieve the much-needed Hindu-Muslim unity. By and large the Muslims stood aloof and their anti-Hindu sentiments were sedulously fostered by the orthodox Mullahs and the British.

With the arrest and imprisonment of the nationalist leaders and the ruthless suppression of the working class movement, the Swadeshi and Boycott movement subsided. The *Hindu* of Madras wrote on November 23, 1908, wrote "all thoughtful men in the country will accept the ideal which the moderate leaders have set up for realization in politics....It is also beyond dispute that political agitation in the country must be strictly confined to constitutional methods and must be carried on subject to the laws of the country".

Significance of the Swadeshi Movement:

Despite its obvious limitations, the Swadeshi Movement occupies a unique place in the history of the freedom movement in India. A great national impulse pervaded the air and brought nationalism into the realm of practical politics. In December 1905, even Jawaharlal Nehru, then at Harrow, was surprised to read in *The Times* that the Swadeshi Movement had spread to Kashmir. Mahatma Gandhi wrote in 1908 that the real awakening of India took place after the partition of Bengal.

The Swadeshi Movement brought out latent spirit of the people to defy and challenge the authority of the Government with grim determination. The Swadeshi cause, purified by the sufferings of the people, heralded a new destiny in the history of our country. 'For the first time since British rule began', Gokhale wrote, 'all sections, of the Indian community.....have been moved by a common impulse...and to act together in offering resistance to a common wrong'.

Its ultimate aim was to achieve *Swaraj*. Gokhale appealed to the Viceroy to 'conciliate Bengal which was the root of trouble'. Tilak wrote in the *Kesari* after the Calcutta Congress in 1906:

'Our nation is like a tree and to the original trunk of Swarsjyys, two huge branches have emerged in the form of Swadeshi and Boycott. Our nation is a man. His main body is Swarajyya and Swadeshi and Boycott are the arms and legs of that body'.

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Movements In Teacher Education

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Abstract

Paradigm shift in education has placed due significance on the learner and learning where teachers need to recognize their new roles and responsibilities. Teacher needs to transform oneself from mere information transmitter to co-learner, promoter, motivator and director in students' journey of meaningful learning. Teacher is expected to be a facilitator of students' endeavors of self-learning. Facilitative development of teachers needs to be at the root of all the teacher education initiatives. Facilitative teacher development should become the core theme in curriculum development as well as transaction in teacher education programs.

Present paper tries to deal with the concept of teacher as a facilitator. It has also tried to deal with the need and importance of facilitative development of teacher. The present paper has also tried to focus on the teacher education initiatives which need to be implemented in preparing teachers as facilitators.

Keywords: *Paradigm shift, Facilitative development, learning environment*

Prologue:

There has been substantial alterations in education sector in last few decades. Education system as a whole is undergoing radical change due to some of the major global reforms such as globalization, privatization and liberalization. It has paved way for quality assured and consumer (learner) centered approach in education. Educational scenario is renovating particularly after the grey revolution of Information and Communication Technology (ICT) and emergence of constructivist approach in education. Internet has predominantly lead to knowledge explosion. Global society is becoming knowledge driven society where knowledge related issues are at the core. It has led to unbelievable competition in knowledge sector. Consequently global benchmarks are ascending in education. Delors Commission (UNESCO's International Commission on Education for twenty-first century) (1996) in its report 'Learning the treasure within' promoted 'learning to know', 'learning to do', 'learning to live together' and 'learning to be' as four pillars of education for new age. It has emphasized learning throughout life as an essentiality. Education is regarded as the means of social transformation. Therefore education has to shape the future generation to be knowledge driven society. It needs to cultivate the learner as knowledge activist who will reflect and construct knowledge. Education needs to endow learners to achieve such skills, competencies and outlooks to be the creators of knowledge. National Curriculum Framework for Teacher Education, 2010 argues, "people need to view learners as active participants in their own learning and not as mere recipients of knowledge; need to encourage their capacity to construct knowledge; ensure that learning shifts from rote methods. Learning is to be viewed as a search for meaning out of personal experiences and knowledge generation as a continuously evolving process of reflective learning." It is essential to modernize and restructure curriculum and particularly the teaching-learning process.

Knowledge is no more restricted within the four walls of classrooms. Various means and modes are available for learners to acquire information. Learner is not a mere recipient of information; in fact he is the creator of his own knowledge. The entire education system is witnessing paradigm shift in recent times. Every dimension of education is transforming and leading towards more and more learning centric and supportive manner. Teacher's roles and responsibilities have changed in the new paradigm shift. He is no more the sole transmitter of knowledge. He is more of a

promoter, supporter and manager of students' efforts of self-learning. His role is of a facilitator in modern world. Teaching is no longer seen as the process of imparting knowledge and doing things to the students, but is redefined as facilitation of self-directed learning (Tight, pg. 26, 1996).

Facilitative Teacher: What does it mean?

Various means and resources as well as technologies are available for the learner. He is not dependent upon the teacher for knowledge acquisition. Teacher is not a mere distributor of information; rather he has to encourage and support the learner in active learning endeavors.

Dictionary meaning of the verb 'facilitate' is i) to make easy or easier (Dictionary of English Language, 2009), ii) to make easier; assist the progress of (Collins English Dictionary, 2003). Facilitator is someone who helps to understand common objectives and assists to plan for achieving them without taking a specific position in the discussion. He is the one who contributes structure and process to interactions in such a way that groups are able to function effectively and make high quality decisions. A helper and enabler whose goal is to support others as they achieve exceptional performance (Bens, 2000). "Facilitative teacher is one who guides, instigates and motivates students to learn. As such, the teacher is the facilitator, rather than the source of learning" (Siblerman, 1970). Facilitative teacher effectively implements appropriate instructional strategies and creates a positive learning environment. Facilitative teacher has the same level of knowledge about both education and pedagogy as well as the subject content knowledge as a teacher, but works with the goal of having students take as much responsibility for their own learning as possible.

There are certain qualities that a teacher needs to possess to be an effective facilitative teacher. Carl Rogers (1983) emphasized three distinct traits of a teacher as facilitator; 1. Genuineness 2. Acceptance 3. Empathetic understanding of the learner. Teacher needs to be real in his relationship with his students. There should not be any ambiguity or artificial stance while interacting with the students. He should be the real himself behaving naturally which will make the students to have faith in him to connect and interact positively. Facilitative teacher should accept the students as they are appreciating their differences. He needs to show true regard to the learner and their efforts to learn. Nevertheless teacher has to have empathetic understanding towards each and every learner. These virtues make a facilitative teacher.

Promoting Facilitative Teacher Development:

Present teacher education programs are restructured as two year curricula since 2015-16. Emphasis is on thorough school based experience, but unfortunately it has failed to address the changing role of teacher as a facilitator. National Curriculum framework, 2010 has mentioned the necessity of teacher development as facilitator, but it has not offered clear guidelines and provided scope for doing so. Hence a fresh look at teachers' professional preparation is essential. Teacher education needs to modernize and restructure its curriculum to nurture facilitative competence among teachers through its both pre-service and in-service modes. But the present teacher education program cannot be replaced with the entirely new one. Hence smooth transformation is necessary in this perspective. Theoretical as well as practical components can play a decisive role in the facilitative development of student teachers. Introducing short-term workshops can be instrumental when the student teachers have got clear idea and some experience regarding practice teaching. Such workshop will orient them regarding their new role as a facilitator. It will also provide concrete experience about performing as a facilitative teacher. Afterwards student teachers can then plan and execute their practice lessons. This will lay foundation towards facilitative development of student teachers. Gradually teacher education programs can be formed as entirely competency based with respect to facilitative development.

Epilogue:

Teacher education calls for new outlook and methodology for the teacher preparation. It needs to reckon teacher's changing roles and responsibilities in changing times. Teacher education

ought to prepare teachers in that direction. Teacher education ought to groom teachers as facilitators of students' process of exploration, reflection, sharing and construction of knowledge. Teacher education programs have to prioritize facilitative development through pre-service and in-service modes. Different aspects of teacher education curriculum can be pivotal in such effort. Models of facilitative development need to be developed in this regard.

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National Reference of Dalit Movement In Maharashtra

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The Dalit movement has a prominent place in politics and social system of Maharashtra. When we study thoroughly the social life of Maharashtra, we will come to know that Dalit Class of people are known as untouchables in Hindu Religion. Dalit means exploited and deprived class. The untouchables have been the victims of absorption from every angle in the country like India and beyond doubt, it remains continued even today. A note of Dalit Movement has been taken at universal level in Maharashtra and even in India.

Social disparity has been in India from many years. Say it is a big fault or blame. This blame is of Hindu Religion which is completely based on Caste System, Race System of India.

The roots of caste and untouchability are into existence right from the ancient time of which proofs i.e. archaeology and apparatus are still available. It is found that how Arya came in India and established their superiority. It gave birth to caste system and untouchability out of Superior and Inferior complex. They formed their own tribe so called community. Their invasion B.C. 1500 from the north-west on our Indian Country, battle with the local people of India, they ultimately took the hold and control of this land.

“Dalit”, the word already mentioned, labeled as inferior, untouchables, affiliated, oppressed, distressed, are now irritated by this caste system of India. Their pride and feelings are suppressed. All these started to happen from the period 1970. Earlier untouchable came into politics and they formed a group called. “Dalit Panthers”. They were revolutionaries. They established this party in Mumbai. They sowed a seed of pride and taught them to fight against the bad system in India. They formed a new culture in India. In Modern India, Dalit movement means a collected community. It brought equality and enlightened the millions who were stumbling into darkness.

Though Dalit movement and Dalit politics are going hand in-hand, Dalit Movement has a very broad / deep meaning. Dalit politics is a part of Dalit Movement. Dalit politics plays a dynamic role to bring out over all development and improvement of Dalit and deprived women of India. Movement helps Dalits to get involved in Indian Political Power and to have political identity. It is observed that, Dalits are intentionally neglected in social, economic and political fields as well. They are exploited by these ways. That is what the Dalit movement works to bring these deprived people out of thralldom. It helps them to give new identity of Hindu Religion. This power and energy formed among the pioneers of Dalit movement through the Father of Indian Constitution Dr. B. R. Ambedkar.

The aim of Dalit Movement was to form the feeling of nationality. If you study the social condition before independence, the Dalits had no any social, economic and political rights. There was a fundamental question considering the place of Dalits in Independent India. Dalits would remain absorbed and exploited among majority of Hindus, if they would not get constitutional rights.

The Dalit community has scattered throughout the country like India. Especially, we found much Dalit population in Constituent States. Dalits were/are lead by, guided by the Dalit Movement in Maharashtra, as Dr. B. R. Ambedkar was from Maharashtra. Ambedkarism Movement in Maharashtra has actually implemented throughout India.

Dr. B. R. Ambedkar belonged to Maharashtra and he was a great leader of the country. Ambedkar used to lead / and represent Dalits as he came across with Britishers and Hindu Culture based on caste. He put great efforts to gather Dalits and homeless (Wanderers) together out of Maharashtra.

Mr. Ghansham Shaha has made analysis of Dalit Movement at national level. He described two types of Dalit Movement (1980), one is deformational and other one is optional movement. First one works to resolve the problems of untouchability and to improve caste system and second one to enter in another religion or by educating, to improve social culture so as to become strong by economic reputation and by political power.

My personal analysis is that the first movement i.e. deformational movement. Psychologically is not ready to relieve themselves from slavery and the other i.e. optional movement may somehow form self-awareness. To enter another religion, I mean, to accept Boudh religion. Because it is the religion which is based on science and humanity. Boudh religion is a major religion in Asia Continent. The second movement i.e. optional movement never adopts “political stunts but rather it propagates people by enlightening or awakening.

Hon’ble Kashiram says that, we can solve any riddle or problem if we have political power. Because of that majority of Dalits entered / participated in politics by the year 1990 and consequently BSP got political success at last. To fight against self is called a “New Political Movement of Dalits.”

Dr. Ambedkar demanded an independent election committee for Dalits and because of that there was a word war between Ambedkar and Gandhi. According to Gandhi, “Untouchability” is not a political subject. Dalits assured that, they were being received by the “Pune Agreement”. In the year 1946, movements took place for independent election committee in the different regions like Nagpur, Kanpur, Lakhnau, Pune. Dr. Ambedkar thought that the status of Dalits can be improved or taken to highest level if we give up the Hindu Religion. He convinced the Dalits they had no any option except to give up their existed religion. Boudh religion is a perfect religion that can make you free from the slavery of Hinduism.

The Republican Party came into existence after Dr. B. R. Ambedkar. Actually Dr. Ambedkar thought of it earlier. The followers of Dr. Ambedkar established the Republican Party on 3rd October, 1957 at Nagpur. Approximately 7-8 Lakhs people gathered for the formation of this party. The entire country witnessing the power of public (Dalits) but later the aims and dreams of the party fragmented.

By the year 1959, the Republican Party divided into two units. These units were known as reformed units and un-reformed units. This party was very powerful even in Central South and North India till the year 1959.

Mr. B. C. Kamble was the first who separated from the body and formed another new body. This newly formed group is known as reformed body whereas unreformed body was of N. Shivraj. The party was divided into two groups to see whether to make adjustment on communism or not.

Dalit movement worked hard to enlighten the untouchable society, which was deprived of socially, economically and politically right from hundreds of years. By this, I mean, Republican Party has played a dynamic role. None could lead Dalits after N-Shivraj and Dadasaheb Gaikwad. In fact, Dalit Leaders were exploiting Dalits and doing dirty politics against Dalit Community.

Briefs :

1. Dalits are involved in major programmes from political point view.
2. The movement has forced some intellectual scholars to examine the system of education.
3. The Dalit movement successfully has brought a great pressure on powerful class.
4. The mythological stories born out of Brahmin idealism are completely vanished.
5. Gaile Amvet is of the opinion that the Dalit movement has stopped functioning after Dr. B. R. Ambedkar.
6. Because of this movement, some of the major issues of oppression or suppression are disclosed. But the movement has completely failed to show some changes and improvements for the betterment of Dalit Community and the nation at large.

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Jaitapur Anti-Nuclear Power Project Movement: A Historical Study

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Abstract:

In the history of mankind there are numerous movements which considered as milestones, in global, national, regional or local levels resulting long lasting consequences on the socio-economic, political, cultural life of mankind. Therefore, these historical phenomena should be understood in diverse perspectives irrespective to the any movements. However, while considering environmental and ecological movements are major components in the process of so called development models, projects and policy studies in pre and post-independence period. For comprehensive or holistic understanding of the past and contemporary scenario of development paradigms, it becomes integral parts especially, for policymakers, politicians and other stakeholders to review it historically. Furthermore the concept of 'sustainable development' becoming buzz word in the process of modernized dam, irrigation, power and SEZ (Special Economic Zones) projects which would leads to redefine or deconstruct the core aspects of developmental discourse. What are the major reasons of it? What kinds of development models they want? How these projects will affect on the economy, polity, society, means of livelihood, displacement, resettlement and rehabilitation (RR) and more preciously on environment and ecology of the region? To explore in this direction an attempt has been made in the contemporary history of Maharashtra to study this environmental and ecological movement as a part of environmental and ecological history which emerging as a recent trend in India.

Key-words: Historical phenomena, environmental and ecological movements, sustainable development, contemporary, environmental and ecological history.

Introduction:

Environmental history emerged in the United States out of the environmental movement of the 1960's and 1970's and much of its impetus still stems from present day global environmental concerns. It is the study of human interaction with the natural world over time. Environmental history emphasizes the active role played by nature in influencing human affairs. The environmental and ecological movements' reflect the broader vision of 'sustainable development'. They have taken up issues regarding the increasing social and economic inequalities in the local communities due to projects of modernization. Over the last few decades they have initiated struggles to preserve the livelihood of local communities. The environmental movements in India are of special significance in the history of new social movements in India. These movements can be classified as new social movements because of their following characteristics;

- 1) The movements were addressing novel issues like environmental degradation,
- 2) The movements were massive with the active participation of marginalized groups,
- 3) The demands of the new movements were novel in the sense that it demanded right to livelihood and rights of displaced,
- 4) The environmental movements adapted non-violent strategies,
- 5) The movements incorporated hitherto unrepresented sectors of society including tribal's, women and the marginalized,
- 6) Many of the new environmental movements forced the governments to take affirmative policies in the form of new laws and provisions,

The Indian Government has promised to purchase six European Pressurized Reactors (EPR henceforth) from the French company Areva, and install them at Jaitapur (Maharashtra). Local citizens have strongly opposed the proposed construction because of worries about safety and

environmental impact. There are good reasons for such worries: the nature of nuclear technology and its possibilities to catastrophic accidents, the untested EPR design; and seismicity of the site.

Geographical Location of the Project:

The proposed site of the Nuclear Power Project is situated in Ratnagiri districts' Rajapur taluka at Madban village near the Jaitapur port. The project known as Jaitapur because of vicinity of the port rather than Madban in Ratnagiri district. After completion of legal procedure, land acquired for the project in which 73.80 % of it from Madban village itself by NPCIL (Nuclear Power Corporation of India Limited), major venture of Public Sector Company.

Reasons of Emergence of the Movement:

As we discussed characteristics of new social movements, there are many reasons mentioned by environmental activists, fishermen, peasants and marginalized societies. Firstly, the location of the site is unsuitable as per as the topography of the Konkan is concerned. Before finalizing the site in 1990 for the comprehensive study of the Jaitapur and its creek was assigned to the National Institute of Oceanography (NIO), Panaji (Goa) but its report was against 10,000 mega watt (mw) project. However, after some year the same task was assigned to the Central Water and Power Research Station (CWPR), Pune. But without undertaking systematic scientific study it recommended the site for the project. These are the initial causes raised by the environmentalists at the very beginning of the protest. In fact, nuclear scientist and other stakeholders of the project denied the above causes and reiterated the clean and environmental friendly source of energy. The release of radioactivity in the environment from a nuclear plant will be very small quantities advocated by personnel of the Jaitapur Nuclear Power Project (JNPP).

As far as ecological dimensions are concerned the project would devastate the rich potential of marine resources in the vicinity of the port, vegetations including rare flora and fauna (plants and animals) resulting the issue of livelihood and adverse impact on the economy of the region. Therefore, the people whosoever will be affected irrespective to any social hierarchy opposed to the nuclear project. In fact, peasants of this region were already against the project because of forcefully land acquisition and not offered by reconsidering adequate compensation to them.

Due to accidents occurred at Chernobyl (Russia), Fukushima (Japan) in the Nuclear Reactors (NR) therefore, anxiety spread among the masses of the region exemplified above incidents by the environmental activists, leaders and intelligentsia. In brief, due to probability of nuclear hazards in future, even masses also opposed to the project on the health issues.

Beginning of the Movement:

Environmental issues have been raised by the anti-nuclear activists of India against project. Project affected peasants and peoples formed '*Janahit Seva Samiti*' (Peoples' Welfare Committee) in Aug. 2007. President Pravin Gavankar along with office bearers including Shamsundar Narvekar, Santosh Wagadhare, Shrikrushna Mayekar propagated systematically the adverse effects of the project including on agricultural land, fisher folks, marine resources, rich natural diversity and health. Gandhian nuclear scientist, editor of the '*Anushakti*' (Nuclear Power) periodical Dr. Surendra Gadhekar delivered thought provoking lecture on the implications of the project. In Oct. 2009, land for the proposed project acquired with police protection by the government. Subsequently, compensation packages will be enhanced to the affected peasants as declared by the revenue minister of the state; as soon as such news appeared in newspapers then peasants declared collectively, "we would not sale our land. When expert peer team of environmental portfolio of the government visited and they supposed to give green signal to the commencement of the project then about 3000 peasants, fishermen wage workers united and peculiarly agitated '*Jel Bharo Andolan*' (Arresting themselves in prison) and expressed their mass protest to the project in Oct. 2010. Around 1500 protesters were detained. School students in the vicinity of Jaitapur boycotted on their school. Fisher folk associations also protested with their boats. Till the withdrawal of the project site by the government, democratic

form of agitations would be in progress decided by *Konkan Bachao Samiti* (Save Konkan Committee), *Janahit Seva Samiti* (Peoples' Welfare Committee) and other similar anti-organizations. Members and leaders of the *Konkan Bachao Samiti* (Save Konkan Committee) and *Janahit Seva Samiti* (Peoples' Welfare Committee) were also detained.

Role of the Government:

Pruthviraj Chavan, the then Chief Minister of Maharashtra declared after green nod to the project by ministry of environment and forest (MoEF) that the state will boost towards development and end of load shedding in power generation sector. The proposed project will generate employment in the region by attracting foreign direct investment (FDI). Government of Maharashtra, Policy makers including nuclear scientists and bureaucrats reiterated that it will not pollute the marine resources including flora and fauna meant environmentally sustainable, denying possibility of earthquake because utmost all precautions would have been taken into consideration while commissioning, processing and discharging nuclear waste. While renowned nuclear scientist Dr. Anil Kakodkar (Former President and Secretary of Atomic Energy Commission of India) was interviewing by the Milind Kokaje of Lokrajya magazine, he claimed that there is no another alternative rather than nuclear power and convinced how the project and its site is appropriate for the generation of much needed and growing demands of power for domestic and industrial usage. Nevertheless, such illustrations made by the government and Jaitapur Nuclear Power Project (JNPP) personnel, ultimately denied by the environmentalists, activists and protesters on the issues of land salinity, pollution and devastation of marine resources, means of livelihood, displacement, resettlement and rehabilitation (RR).

Paradigm Shift - Towards Violence:

As we discussed the nature of these new social movements they believed and protested on the principles of non-violence. However, in the course of the movement it turned towards violent forms of agitation because on 18th Dec.2010 morning Irafhan Kazi, nephew of Sharfoodin Kazi, leader of the movement was dead near Jaitapur creek in an jeep accident which deliberately managed by police administration as told by protestors. Furthermore, on 18th Apr.2011, Tabarej Sayekar, fisherman shoots to dead and became first martyr in the police firing, eventually indicates it has turned towards violent form of protest. The family members of martyr demanded to abolish the project as earliest. Government constituted committee under the president ship of collector, Ratnagiri district, to reconsider the compensation packages after violent incidences took place during agitations to minimize the intensity of it. After recommendations made by the committee, revenue and forest ministry of state declared huge enhancement in compensation packages to project affected peasants and fishermen.

Political Influences of the Movement:

Communist Party of India (Marxist) (CPI(M)) took active role against the project right from its beginning of the agitation. Dr. Vivek Monterio, leader of labour organization wrote thesis on '*The Lessons of Fukushima for Jaitapur and Indian Nuclear Programme*'. *Konkan Bachao Samiti* leaders met Jairam Ramesh (the then Union Minister of Environment and Forest) has been mentioned in it. However, it was conceived that Jairam Ramesh was supported to the movement including socialist and labour movement activists. In fact, movement was popularized and intensified by the Shivsena party through propagating in legislative, parliamentary and local polls against Marxist ideology but not in favour of project. In brief, polity of the region was evolved around the movement.

Being ruling party in the state, Indian National Congress party leader Narayan Rane (Former Industry Minister), who hailed from Kokan region supported to the project. Initially party ignored towards protest against including by chief ministers. Subsequently, they looked into the matter through public meeting, visiting site by assuring sustainability of the project.

Conclusion:

Movement forced the state government to take affirmative policies in the form of new laws and provisions which would be the success of the movement. As far as role of the several political parties are concerned, we may conclude that parties which involved against project were not functioning like green parties in European countries. Nevertheless, some green parties in Asia and Europe associated and supported to it. These new social movements (which indicate man, society and nature interrelationships) should be in the mainstream of historical discourse irrespective of subaltern, social, environmental and ecological history so that we can boost further scholarly interdisciplinary and multidisciplinary research in the rubrics of natural and social sciences.

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Senior Citizen's Movement Towards Agewell Programme

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Abstract

The elderly in India are a heterogeneous population with variations in morbidity across several dimensions, gender, location and socioeconomic status in particular, as well as great diversity in cultures, religions and languages. The size of India's older adult population is greater than the total population of many developed and developing countries. The aging population is a sign of successful development in medical sciences and technology, living standards and education, but the elderly also raise unique social, economic and clinical challenges including a growing demand for increasingly complex healthcare services. In view of the increasing need for intervention in area of old age welfare, Ministry of Social Justice and Empowerment, Government of India adopted 'National Policy on Older Persons' in January, 1999. The policy provides broad guidelines to State Governments for taking action for welfare of older persons in a proactive manner by devising their own policies and plans of action. However this study has been designed to investigate the elder's participation in senior citizen's movement and to know their contribution and participation in organizations. To strengthen the senior citizen movement at grass root level there is an urgent need to bring awareness among elders with the help of extension education programme.

Key words: Elderly, Agewell Programme, Senior Citizen, Extension Education.

Short running title: Senior Citizen's Movement

Introduction

The size of India's older adult population is greater than the total population of many developed and developing countries. According to World Health Statistics 2011, 83 million persons in India are 60 years of age and older, representing over 7 per cent of the nation's total population (World health statistics 2011). Over the next four decades, India's demographic structure is expected to shift dramatically from a young to an aging population resulting in 316 million elderly persons by 2050 (James 2011). The aging population is a sign of successful development in medical sciences and technology, living standards and education, but the elderly also raise unique social, economic, and clinical challenges, including a growing demand for increasingly complex healthcare services. Chronic diseases now constitute the leading cause of death and disability among India's old in both urban and rural areas (Patel et al., 2011 and Joshi 2006).

India's elders, aged 60 and over, make important contributions to society not only via the formal workforce (primarily in agriculture), but also in raising grandchildren, volunteering, caring for the sick, resolving conflict and offering counsel and translating experience, culture and religious heritage (Krishnaswamy et. al. 2008). However, delivering quality healthcare services to this population has proved challenging for a number of reasons. The elderly in India are a heterogeneous population with variations in morbidity across several dimensions, gender, location and socioeconomic status in particular, as well as great diversity in cultures, religions and languages. At least 65 per cent of India's old live in rural areas and are illiterate and economically dependent (Government of India 2006, Ingle and Nath, 2008).

World Bank in 2001 declared that based on the experiences of other developing countries, India is likely to face similar problems in the foreseeable future. In the developed world, consumption by the elderly is financed primarily from their own savings or through social security programs. In India, less than 10 per cent of the population is covered under a pension plan, largely because pensions are limited to the organized sector and a very small section of the population is employed by

this sector. Also, lifetime earnings are not high enough to facilitate significant savings for retirement. As a result, the elderly rely primarily on transfers, mostly from their children. In all likelihood, family support systems will come under increasing strain as fewer children support parents for a longer time. Hence, the elderly are likely to be more vulnerable to falling into the trap of a low level of economic well-being.

In order to address the problems of elderly in 1991 the general Assembly of the United Nations adopted certain set principles for the elder person. These eighteen principles provide a broad frame work for action to be taken in safeguarding the interests of the elderly. These principles are organized into five clusters i.e. I) Independence, II) Participation, III) Care, IV) Self fulfillment, V) Dignity.

In view of the increasing need for intervention in area of old age welfare, Ministry of Social Justice and Empowerment, Government of India adopted '**National Policy on Older Persons**' in January, 1999. The policy provides broad guidelines to State Governments for taking action for welfare of older persons in a proactive manner by devising their own policies and plans of action. The policy defines '**senior citizen**' as a person who is 60 years old or above. It strives to ensure well-being of senior citizens and improve quality of their lives through providing specific facilities, concessions, relief, services etc. and helping them cope with problems associated with old age. It also proposes affirmative action on the part of Government Departments for ensuring that the existing public services for senior citizens are user friendly and sensitive to their needs. It provides a comprehensive picture of various facilities and covers many areas like financial security, health care, shelter education, welfare, protection of life and property etc. (Situation Analysis of The Elderly in India, 2011).

Thus elderly person's social, health, physical, financial and mental realms are ensured by **Agewell Programme** in India. For the effective utilization of these facilities Government of India has taken many efforts through different governmental and non governmental agencies. The financial support is also provided to these NGO's through Ministry of Social Justice and Empowerment, Government of India. Many NGO's are working for welfare of elders in different areas of India and Maharashtra.

Ngo's Working For Elderly In Maharashtra

1) AISCCON: All India Senior Citizens' Confederation: It is formed in 2001 and is the largest national organisation to bring together and represent senior citizens across India. AISCCON has Federations and Associations affiliated to it from 14 States in India. They also publish Monthly newsletter.

2) FESCOM: The Federation of Senior Citizens Organisations of Maharashtra: It is the unifying and strengthening the comprehensive welfare activities of senior citizen and their organizations under one banner and leadership and utilizing their precious knowledge, wide experience, wisdom, energy and skill for welfare of the society in general and senior citizen in particular.

3) Help Age India: Help Age India's mission is to work for the cause and care of disadvantaged older persons and to improve their quality of life. Help Age India is secular, not-for-profit organization registered under the Societies' Registration Act of 1860. It was set up in 1978 and since then has been raising resources to protect the rights of India's elderly and provide relief to them through various interventions. It is the voice of needs of India's 90 million (current estimate) "grey" population and directly impact on the lives of lakhs of elders through their services every year.

4) Dignity Foundation: Dignity Foundation is an NGO for the cause and care of the older persons which is headquartered at Mumbai. Dignity Foundation was established in April 1995, to cater to the needs of the elderly, starting with the publication of the magazine Dignity Dialogue, Dementia Day Care Center and Old Age Home.

5) Harmony: The Harmony for Silvers Foundation, founded in 2004 by Tina Anil Ambani, is a non-government organisation working to enhance the quality of life of the elderly in India. It envisages India's elderly as 'Silver Citizens'—glowing and proud. Harmony's mission is to create an environment where silvers, irrespective of their cultural beliefs, can retain their dignity, self-respect, pride and self-confidence. Since its inception two years ago, the foundation has accomplished an Interactive Center, and Monthly Magazine - Harmony - Celebrate Age.

6) The Family Welfare Agency: The Family Welfare Agency (FWA) has been established since 1950 in the city of Mumbai, Maharashtra, India. It is a voluntary social organization, registered under the Bombay Public Trust Act works on grass root level.

The FWA has two centers located in Lower Parel, Mumbai (for the elderly and for the mentally ill) and one center at Dharavi (for the elderly). The FWA has worked at three levels preventive, promotive and curative within the community and nearby areas.

7) ARDSI (Alzheimer's Related Society of India): Alzheimer's & Related Disorders Society of India is the only national organisation whose activities are exclusively devoted to help the victims and their families. The main activities of ARDSI are to: Raise awareness, To develop services, To train family members and professionals, To undertake research.

8) Shree Manav Seva Sangh : It is started in 1924 which is a Non-Profit Organization in the field of welfare activities for the orphan children and less privileged women and senior citizen. It has a mission to shape and impact the lives of orphaned, abandoned, destitute, helpless children and women.

9) Jeevan Adhar Seva Sanstha : It is a NGO working for Homeless Elderly at Vakola Flyover, Santacruz east, Mumbai.

10) Silver Inning Foundation: Silver Innings is a Social Entrepreneur organization working for cause of Elderly. It is pioneer in promoting web based application for elders, it's a comprehensive and dedicated website for elderly. Providing need base service, networking and advocacy for senior citizens forms important aspect of Silver Innings. The group also consists of Silver Inning Foundation a registered NGO dedicated for senior citizens and their family. At Silver Innings we are working towards creating elder friendly world where ageing becomes a positive and rewarding experience. It has recently started 'Silver Innings Active Ageing Center' a day center for elderly at Mira

Important Organisations working for Senior Citizens in Mumbai as well as Maharashtra

1. Tata Institute for Social Sciences, Deonar, Mumbai
2. College Of Social Work Nirmala Niketan, (Churchgate-East), Mumbai
3. The International Longevity Centre- India (ILC-I), Link Road, Pune
4. Yashwantrao Chavan Academy of Development Administration (YASHADA) Baner Road, Pune.

These NGO's and organizations are working in Maharashtra for the upliftment of elders with different principles and objectives. But still a large number of elderly populations were unaware about the concept of ageing and services provide to them by government and non-governmental organizations. . However this study has been designed to investigate the elder's participation in senior citizen's movement. For the present research study extension education programme is used which is an out of school educational programme or activity which brings about a desirable change in behaviour i.e. in knowledge, attitude, practice and skills (KAPS) of elderly people which will help them to improve their quality of life.

Objectives

- 1) To study the elders participation in senior citizen's movement.
- 1) To know about elders use of senior citizen card and their contribution in organizations.
- 3) To bring awareness through extension education among elders about effective contribution in senior citizen's movement.

Materials And Methods

The procedures used for this research work are categorized into following subheadings.

Study Area: Kolhapur, Sangli and Satara districts of Western Maharashtra state of India were chosen as research study areas for this research study.

Selection of sample: Among the study areas above 60 years old elderly were selected as sample, by using purposive random sampling method. The sample size for this study was chosen as per the details given below Table No.1

Table No.1: Distribution of 600 elderly population among three districts of Western Maharashtra.

1.Kolhapur District	2.Sangli District	3.Satara District
200	200	200
Urban Rural	Urban Rural	Urban Rural
100 100	100 100	100 100
20 20	20 20	20 20

Method of Data Collection: The data for this study was collected through self structured questionnaire, visits, interviews and personal contact. The questions regarding use of senior citizen's card, their contribution in different organizations were asked in detail. The primary source of data is obtained from different old age centers like Virungala Kendra and also from Senior Citizen Groups in Kolhapur Sangli and Satara cities.

Preparation of Audio Visual Aids: According to the extension teaching aids following tools are prepared to give knowledge about senior citizen card and it's effective contribution in Senior citizen's movement.

- 1) Visual aids –Training with the help of Training kit.
- 2) Audio aids –Lecture, Discussion.
- 3) Audio visual aids – Documentary Film.

The extension worker training included education which aimed at bringing a desirable change in the behavior of the trainees or the learner. After the use of documentary film, lecture and discussion method the elderly persons were provided training kit which includes three forms in it.

- 1) Yellow Form: This form was necessary to fill if elderly wants "A Senior Citizen Card" This form was modified in Adobe Photoshop, copied and printed on yellow pages.
- 2) Red Form: This form was essential to fill if elderly person wants fare concession in state transport. This form was modified in Adobe Photoshop, copied and printed on red pages.
- 3) White Form: White form contains the format of affidavit from local Tahasildar and a resident proof by village Talathi were given along with this kit.

According to scheduled extension education programme trainings were conducted in different study areas. This kit was provided to elderly in different areas for their future reference and use.

Statistical Analysis and Interpretation of data: The elders use of Senior citizen card and their contribution in organizations was assessed after Extension Education Programme and compared. SPSS (statistical package for social sciences), Percentage, Standard deviation, 'Z' value, T paired Parametric test are used for the assessment of level of significant as described by Gomez and Gomez (1984).

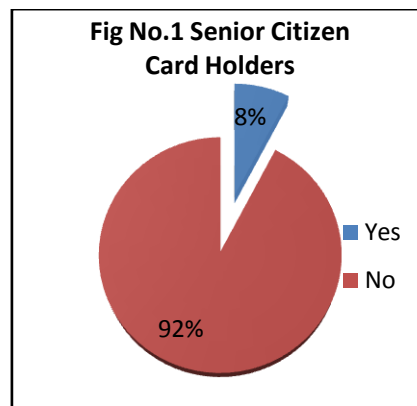
Results And Discussion:

Elders Participation In Senior Citizen's Movement:

In the level of awareness and attitude regarding use of senior citizen card and its contribution in their organizations, it is imperative to understand the utilization of senior citizen's card and to find out their contribution in organization which are working for welfare of elders at different level. The Central Government of India started the Agewell programme in 1999 and given responsibility of implementation to the state government. The state governments were totally made responsible for the funds to implement this programme. The Government also allotted a **Senior Citizen Card** compulsory for better utilization of facilities given to them.

Use Of Senior Citizen Card Before The Program

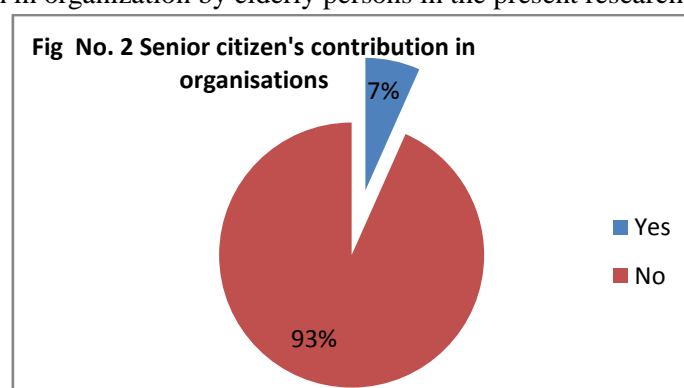
The senior citizen identity card helps senior citizen to avail the benefits of various government schemes. It is also an important aid for senior citizens as it carries details of their blood group, allergies, ailment and medication and also an emergency contact. In the present research study out of 600 elderly persons only 46 persons (7.7 per cent) had senior citizen card. Majority of (92.3 per cent) the elderly population did not have senior citizen card.



It was noted that they were not aware about nature of senior citizen card and its application in elderly life. It was observed that more number of senior citizens was having this card in Satara district than in Sangli and Kolhapur districts. Similar proportionate card holders were found in Kolhapur and Sangli districts. It was noted that when they do not have a very basic document to avail these facilities i.e. senior citizen card, leave aside the question of utilizations of these facilities.

Senior Citizens Contribution In Organizations

Many senior citizen organizations are working for the welfare of elderly person in this study area. These organizations play a key role in bringing awareness among all the senior citizens about the benefits given by different old age developmental programmes. So the data was collected to review how many elderly persons had registered in organizations. Very disappointing data was found regarding registration in organization by elderly persons in the present research study.

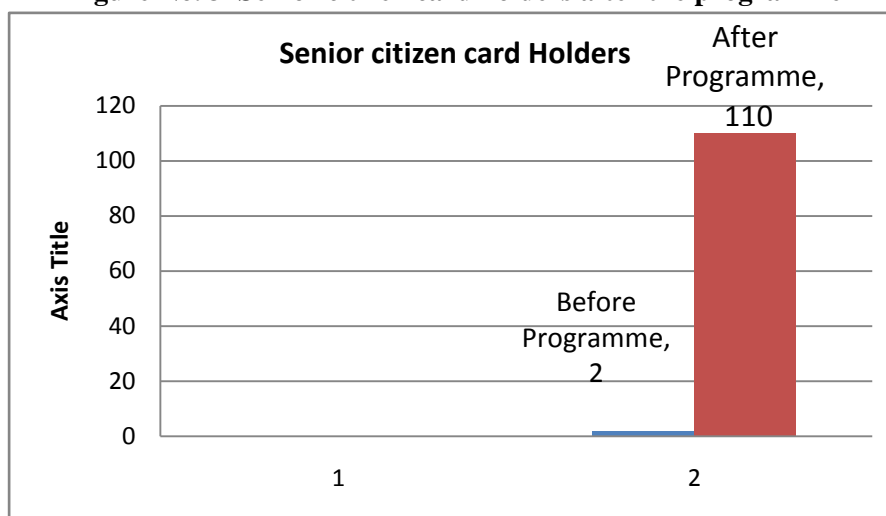


Out of 600 elderly people only 40 elderly (6.7 per cent) had registered in organizations working for senior citizens with different objectives. Further it was observed that in rural areas not a single elderly person had registered in any organization due to lack of such organization in their area.

Increased Use Of Senior Citizen Card After The Programme

It was noted that before the programme only 2 elderly persons had senior citizens card, but after the programme all the elderly persons received senior citizens cards. The researcher was very happy to see elderly persons with card as this was a very basic document required to avail all the facilities in elderly life. The senior citizen card opened a new door to utilize all the facilities for elderly persons.

Figure No. 3 Senior citizen card holders after the programme



Senior Citizens Contribution In Organizations

As many senior citizen organizations are working in the study area. Only seven persons were found registered in organizations before programme. After the programme not appreciated registration was observed by the researcher. The elderly persons spend their maximum time in their own small groups and they found discussed about new things so they showed less interest towards registration in organizations. It is suggested by the researcher that the senior citizen should be encouraged to develop self help groups which will help themselves to solve the problem. The poor participation of senior citizen's in organization is a major weakness of senior citizen movement. A very low percentage was noted after the programme for the participation and contribution of elders in organizations. The reasons behind it were lack of finance, travelling problems, only attachments with own groups, negative attitude towards organizations, home seek nature of old age etc. If we compare total population of senior citizen with their participated population in organization it is noted very poor after extension education programme.

Table No.2 Impact on practice about developmental programme

Sr. No	Practices about the developmental programme'	Utilization Before Prog(T1)	Utilization Before Prog (T2)	Diff (T2 - T1)	Dev (Diff - M)	Sq. Dev
1	Elderly applied for any facility	00 (00)	104 (94.5)	104	22	484
2	Benefits taken by elderly	2 (1.8)	110 (100)	108	26	676
3	Elderly suggestions given to other senior citizen	7 (6.4)	110 (100)	103	21	441

4	Elderly received any advice	7 (6.4)	110 (100)	103	21	441
5	Elderly faced problems while availing facilities	53 (48.2)	6 (5.4)	-47	-129	11664
6	Elderly attended any training programme	00 (00)	110 (100)	110	28	784
7	Utilization of facilities by elderly	17 (15.4)	110 (100)	93 M:82	11	121 S:195 88

The value of t is 3.797025. The value of p is 0.0045. The result is significant at $p \leq 0.01$.

The value of t is 3.797025. The value of p is 0.0045. The result is significant at $p \leq 0.05$.

The data presented in Table No.2 shows that, there is a statistically significant difference between before and after practices about the developmental programme.

The researcher evaluated impact on practice about the old age developmental programme and discussed below.

1. None of the elderly persons applied for any facility before programme but it was observed that 94.5 per cent elderly people applied for facilities after they received senior citizen card. It was noticed that the utilization of facilities have been increased among elderly persons after the extension programme.
2. Before the programme only two elderly persons (1.8 per cent) reported that they have taken benefits of old age developmental programme. Surprisingly, it was noticed by the researcher that all of them have taken benefits at old age developmental programme after they received the senior citizen card. The researcher noticed very effective impact extension education programme at this stage.
3. Very few (6.4 per cent) elderly persons reported that they have given suggestions to other senior citizen about application of senior citizen card and importance of contribution in organisations. The remaining elders have never given suggestion to others due to lack of awareness among them. After the programme it was noticed that all of them have given suggestion to their friends and relatives regarding better utilization of facilities under old age developmental programme through senior citizen groups.
4. Before implementation of extension education programme only 6.4 per cent elderly persons have received advice about old age developmental programme. After the programme many elderly persons collected information about different facilities. They mentioned that while collecting information many agencies like governmental and nongovernmental have given advice to them for proper utilization of that specific facility.
5. An effort is made to know about problems faced by elderly persons before and after programme, while availing old age developmental programme. Almost half of the selected elderly population (48.2 per cent) mentioned that they have faced some problems while availing facilities and concessions due to senior citizen card and support given by senior citizen's group. Through the extension education programme some remedies have been given to overcome the problems of elder persons, which minimized their problems after programme. It was noticed that the elderly person's problems have decreased and now only 5.4 per cent of them faced some problems.
6. The poor utilization of facilities was noticed before the programme. Only 15.4 per cent elders utilized different facilities given to them, but after programme all of them were found beneficiaries of old age development programme. It can be concluded that a good impact was noticed on utilization of facilities given through old age developmental programme.

7. Only 15.4 per cent of the elderly people mentioned that they utilized facilities given under old age developmental programme. The beneficiaries of old age developmental programme was noticed very poor before the programme. Further, it was observed that the utilization of this programme was comparatively higher after the programme. It was observed that all of them were utilizing senior citizen card received by to them.

Conclusion

All the elders watched documentary film and attended lecture of an eminent person who explained them about utilization of senior citizen card in their daily life. They also actively participated in the discussion carried out with the experts who elaborated benefits of their contribution in organizations. All of them attended training programme to get a senior citizen card. The utilization and benefits of the facilities was increased after receiving senior citizen card. The elderly persons have given suggestions to other elders about the senior citizen card and different facilities received by the organizations. Many Governmental and NGO's are working to improve quality of life of senior citizen's but due to lack of awareness and poor utilization of facilities elders' socioeconomic status was found affected. It is suggested that to strengthen the senior citizen movement at grass root level there is an urgent need to bring awareness among elders with the help of extension education programme.

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Significance of Non-Cooperation Movement In Indian Freedom Struggle

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Introduction:

The year 1919 marked a definite stage in the history of India's struggle for freedom. The most outstanding event was the emergence of Gandhi in blazing colours who was to shape the political destiny of India. Born on October 2, 1869, Gandhi had spent twenty-one year (1893-1914) of his in South Africa. Influenced by the writings of Tolstoy, Ruskin and Thoreau, Gandhi organized *Satyagraha* (non-violent passive resistance) against the racial laws in South Africa. This was the assertion of moral superiority of Indians against the material superiority of the British.

Returning to India in January 1915, Gandhi, at the advice of his political guru, Gokhale, kept himself aloof from Indian politics for one year. He founded the Sabarmati ashram at Ahmedabad in May 1915 where he could obtain the spiritual 'deliverance' he sought in his homeland. Gandhi's entry into Indian politics was not in blazing colour. On his return to India, he contacted prominent like Mehta, Gokhale and Tilak.

The Non-cooperation Movement:

In March 1920 Mahatma Gandhi issued a manifesto elaborating his doctrine of non-violent non-cooperation. This was the first public presentation of the technique of political action that would dominate the Indian scene for the next few years, and would fundamentally alter the course of the struggle for freedom. Non-violent non-cooperation was first used in India in connection with the Khilafat issue; but it broadened into a protest against the many wrongs of British rule, and soon became inseparable from the demand for swaraj.

In May the peace terms offered to Turkey were announced. Their harshness showed that England had not been willing to listen to the demands of its Muslims subjects. Now, Gandhiji said, the 'only effective remedy' was non-cooperation. The central Khilafat Committee adopted Gandhiji's programme and asked for help in carrying it out. There was considerable support for the idea among the Hindus, the more so because the recently released report of the Hunter Committee, which had inquired into the Amritsar massacre, had caused widespread indignation. No adequate action was taken against those responsible for this terrible crime.

The Special Congress Session:

The famous doctrine of non-cooperation movement which Gandhi had issued in March 1920 was formally launched August 1, 1920. Tilak died on the same day. The Congress special session in Calcutta in 4 September 1920 demonstrated the lingering differences of opinion over non-cooperation, as well as differences of political style among the leaders. Along with the Congress, the Muslim League and the All-India Khilafat Committee had also summoned special sessions. Jinnah, whose opposition to non-cooperation was well known, presided over the League. In a brief and sardonic address, he gave Gandhi's total program short shrift. The Khilafat meeting, under the leadership of Shaukat Ali, was considerably more flamboyant. They then passed a series of resolutions endorsing the entire non-cooperation program, including a call for a fund of thirty lakh(3000000) rupees, and Khilafat volunteer corps in every province. Maulana Azad emphasized the important role the ulama and Sufis had to play in urging their disciples to support non-cooperation.

Nagpur Congress (1920):

The Movement launched by Gandhiji was ratified at the annual session of the Congress at Nagpur in December 1920. It was declared that the object of the Indian National Congress is the attainment of Swaraj by the people of India by all legitimate and peaceful means.

The Nagpur session revolutionized the structure of the congress by making it a mass-based organization. A working Committee of fifteen and an All-India Committee of 350 members with roots going down to districts, towns and villages was formed. The Congress thus became a broad-based organization. An unusual frenzy of burning foreign cloth over-took the country. Nearly two-thirds of the voters abstained from taking part in the election to the Councils held in November 1920. A large number of students abstained from attending schools and colleges. Among those who gave up their lucrative careers were Motilal Nehru, Rajendra Prasad, C.R. Das, Vallabhbhai Patel, C. Rajagopalchari. Subhas Chandra Bose who passed the I.C.S. examination in 1920, resigned his post. Jails lost their terror and the people courted arrest voluntarily.

Spread of the Movement:

Non-Cooperation spread to rural areas. The peasants of Midnapur in Bengal led by Biraendranath Sasmal organized a very effective no-tax movement. Tension ran high in Champaran and Muzaffarpur districts of Bihar. The Tana Bhagat sect of Chhotanagpur tribals boycotted liquor. The Bihar Government panicked: 'If the aboriginals are stirred up, we shall have a new source of trouble on our hands.' The United Provinces became one of the strongest centres of the Non-Cooperation movement. From this province came a host of leading nationalists – Motilal Nehru, Jawaharlal Nehru, Purushottamdas Tandon, Ganesh Shankar Vidyarthi, Govind Ballabh Pant, Lal Bahadur Shastri. The peasant upsurge in Avadh associated with Baba Ramchandra culminated in widespread agrarian riots in Rae Bareilly, Pratapgarh, Faizabad and Sultanpur. Tea gardens in Assam were largely affected by the movement. There were also signs of a no-revenue movement among the peasants. It was reported on February 9, 1922. It is being widely stated in the villages that Gandhi raj had come and there is no longer any necessity to pay anything to anybody. They are consequently not only refusing, to pay rent and taxes but also repudiating their debts. Non-Cooperation attained its great strength in the Andhra delta region with outstanding leaders like Konda Venkatappayya, A. Kaleswara Rao, T. Prakasam and Pattabhi Sitaramayya. Among the highlights of the Andhra upsurge was the resistance of the small town of Chirala-Parala in Guntur district. Led by Duggirala Gopalakrishnayya, its 15,000 inhabitants refused to pay taxes. In Tanjore district alone there were hundreds of violent incidents resulting in police firing. Towns observed *hartal* on the day Prince of Wales landed in Bombay. Slogans such as 'Gandhi Ki Jai' rent the air. Virtually they 'set the authority at naught.... Shops were looted, village officers were intimidated to resign, toddy shops were burnt, salt depots were raided....police were assaulted, their lines raided.'

Non-Cooperation movement which started auspiciously was marred by violence in August 1921. The Moplah Muslims of Malabar butchered Hindu money-leaders. The Ali brothers began to give way. They apologized to the Viceroy for their speeches at the persuasion of Gandhi. The new Viceroy, Lord Reading (1921-26) was hoping for a rift between Gandhi and Ali brothers. This would mean, according to the Viceroy, the collapse of the bridge over the gulf between Hindu and Muslim. However, in September 1921, the Ali brothers were arrested. Soon afterwards forty-five Indian leaders, headed by Gandhi, issued a manifesto calling upon every Indian civilian and soldier to give up his jib.

This was an open challenge but the Government hesitated to take action owing to the impending visit of the Prince of Wales in November 1921. When the Prince landed in Bombay on November 17, people grew violent and attacked the police. In the riots that followed 53 died and 400 were wounded. Gandhi, Sarojini Naidu and others failed to pacify the crowd. Gandhi atoned by fasting for five days and declared that 'swaraj stank in his nostrils because of this violence'. The

Government now began to take drastic action. Prominent leaders were arrested. Motilal was arrested along with his son in December 1921. In two months nearly 30,000 people were imprisoned. Chittaranjan Das courted arrest and Lajpat Rai and Gopabandhu Das of Orissa followed him to prison.

Women's Participation:

Bombay and Calcutta were the main centres of women's participation in the swadeshi Movement, though sporadic demonstrations by women occurred in other cities. During the *Satyagraha* week from April 6-13, 1921, sarojini Naidu addressed a number of meetings in Bombay. A women's political organization, *Rashtriya Stree Sangha* (RSS) was formed. In November 1921 one thousand Bombay women demonstrated against the visit of the Prince of Wales.

In Calcutta, C.R. Das's wife Basanti Devi, his sister Urmila Devi and his niece, Suniti Devi, were arrested on December 7, 1921, while selling *Khaddar*. The next day, the whole city was in commotion and they were released. In Ahmedabad and Lahore women also participated in the movement. Gandhi wanted women from the upper strata of society to take the Swadeshi vow because they would be emulated by other women.

Ahmedabad Congress (1921):

It was against this ominous background that the Indian National Congress met at Ahmedabad in December 1921. The outbreak of violence had cautioned Gandhi. He wanted to 'hasten slowly' with the mass civil disobedience. It was, as Gandhi said, like an earthquake 'a sort general upheaval on the political plane'. Gandhi sent an ultimatum to the Viceroy on February 1, 1922. He demanded, among other things, the release of political prisoners, and the removal of restrictions on the press. If these demands were not conceded within seven days, he threatened to start civil disobedience in Bardoli' to mark the national non-violent revolt against the Government'.

Violence at Chauri-Chhaura: Suspension of the Movement:

Before the movement was launched, mob violence at Chauri-Chhaura village, in Gorakhpur district of U.P. took place on February 4, 1922. Twenty-two policemen were killed including the young son of a sub-inspector of police. This was followed by more mob violence at Bareilly. Gandhi viewed the tragedy as a red signal and suspended his Non-Cooperation on February 12, 1922. On February 24, the Congress Working Committee which met at Delhi, endorsed the decision. From Lahore prison, Lala Lajpat Rai attacked Gandhi's blundering tactics just when his followers hopes were at their highest. HE wrote bitterly: 'The fact is that no single man however able, high-minded, wise and sagacious can lead a movement of this nature without making mistakes.'

The sudden suspension of Non-Cooperation by Gandhi caused profound shock to his followers. 'At a word from Gandhi India would have risen in revolt. That word was not said.' Gandhi justified his action by writing to Jawaharlal Nehru on February, 19, 1922 'I assure you that if the thing had not been suspended we would have been leading not a non-violent struggle but essentially a violent struggle'. Gandhi was arrested, tried at Ahmedabad on March 18, 1922 and sentenced to six year's simple imprisonment. In his historic trial Gandhi observed 'I came reluctantly to the conclusion that British connection had made India more helpless than she ever was before, politically and economically. She has become so poor that she has little power of resisting famines.'

Significance of the Non-Cooperation Movement:

The first phase of the Non-Cooperation Movement ended with Gandhi's crying halt. Though the movement failed to achieve *Swaraj*, it generated a feeling of freedom among the masses and inspired them to meet the forces of repression unleashed by the Government. Even Lajpat Rai who did not fully agree with Gandhi's political ideas was an 'achievement unique in our history, nay even in the history of the world. It has raised the political consciousness of the country by one big leap....'

For the first time the Congress, freed from the dominant middle class, turned to the masses as a sheet anchor of their programme and policy. The movement also contributed to an awakening of the masses to economic problems. Even the common villagers began to feel that *Swaraj* was the

sovereign remedy for their ills. There was also an increasing awareness of social evils like untouchability and drinking and of the importance of Khadi. A supreme self-confidence seized the people. Gandhi became aware of the strength of strength of the movement. As he himself said 'The fight that was commenced in 1920 is a fight to the finish, whether it lasts one month or one year or many months or many years'. Gandhi was not vainglorious when he claimed that the movement achieved in one year what could not have been achieved in thirty years by earlier methods. 'The net effect of non-violent, non-cooperation has been of the greatest benefit to India. It has brought about an awakening which would probably have taken generations otherwise'. As a recent observes 'non-cooperation marked a major change in the depth and dimensions of concerted political hostility to the Raj. Never before had the British faced a continental campaign against their rule'. Even after the suspension of the movement, the Additional District Magistrate of Midnapore, Peddie, had to flee for his life owing to the upsurge of the Santals.

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Revolutionary Thoughts Of Tarabai Shinde

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Introduction:

Tarabai Shinde one of the precious gems given in Marathi literature in the nineteenth century is one of Tarabai Shindes men and women. In this book , she has compiled and analyzed the modern revolutionary idea . In the book in a logical manner by comparing men and women. They are also a woman. Women Men comparisons from this book, they Rebuild marriage questions, type of marriages, mens deception, the impact of English government, anarchism, God , rishimuni. In her book. The following thoughts appear in the book of Tarabai Shinde.

- 1) Even if Tarabai is expressing a vague opinion about men, her traditional thoughts do not cross the class of faith or custom. They tell women how to behave in a lesson. At the end of their writings , their view looks like moral bonding to women ,not womens equality. They say so. nevertheless, it is not to say that woman should be free as unbounded minds.
- 2) They evaluate women without being idealistic in a dreamlike way. They say so not all women in this world are like pure sunglasses.
- 3) Although Tarabai has strongly protested men, their interpersonal and traditional thinking proves that they do not hate men. They should not be discriminated between man and woman , but they should think that they should remain in good condition. Hence they pray for the welfare of men and women.
- 4) He has reviewed the literature of that times as well as the literature of the Mahabharat, Ramayan, and poet Shridhar.
- 5) They give their attention to the Goddess worship in the society. eg superstition, pretend, ritualistic, marketing etc.
- 6) The rich class villagers describe the marriage and viciously criticize them.
- 7) He is misinterpreted by his subtle observation of the corruption and behaviour of men in business and business.
- 8) They believe womens exploitation is responsible for different newspapers as well as the society. If he did not read from the Pune Vaibhav newspaper , the information related to the case related to the murder of Vijayalakshmi might have not been written in his hand.
- 9) Even when Tarabai Shinde is flabbergasted about men , he says, Nobody will love anybody in the world as the husband prays in the world in this world. This gives evidence that their conscience is related to husband and wife.
- 10) Although there has been some similarity between man and woman today, there was a large degree of inequality in men and women of those days. In their literature , there seems to be an attack on Indian male dominated culture. While painting the painting of a women in her life , her society expresses her word of sympathy for her family and the scriptures,
- 11) Even if the husband behaved as if he thought of anything , even if he committed all kinds of abuse on the woman? If a woman considers her husband to be God, then she should behave like God. He says that he is the true female religion. Each of their statement has determination and firmness.
- 12) Marriage is a transits incident in women's life. In that era child marriage, jarath kumari marriage and practice of many wives. Tarabai is very important to the role of the father on the girls wedding. Many father plant their daughter for the sake of money, rich in wealth. If a girl becomes a widow then her father is responsible for that idyll.

- 13) In relation to giving girls to savati, it is related to their observation. They say so someone give a girl on savati. But women like savati do not have any other weapon that is continuously bitten. Their inspection is extremely subtle for home attendance. You may also feel the pain of women's life.
- 14) The sadness of daily life of women and their state of affairs due to their life changing habits seen in different colors. Here they feel sensitivity differently about their women. He has presented the thoughts of the common woman in words vividly and effectively.
- 15) Men's attitude to despise a woman is often ridiculed by Tarabai. They tell the man how important it is to a woman. Prabhu Ramchandra alone went to Agasthi rishi. Rama did not take Sita with him. Therefore, Agastya did not visit Rama's presence in advance. Such an example would give that.
- 16) This question is asked by pativratya only for women and the idea of dysfunction denies them.
- 17) Our scriptures made women subdued and weakened. She strongly asserts that those religious texts should be treated. Jarathkumari marriage, sage Sanyasi, Buva mandal's hypocrisy takes men's femininity, so they often say that women's status is miserable. There are many types of flaws on women and those questions are raised in front of the society whether the same fault is not in a man.
- 18) Since our religion and religion are made and supporting the behaviour of men, they do not even think shastra is important. Men have the right to have many wives, then a woman should not be able to make many husbands, or women should make the same question, why do men not make such a haphazard question. Tarabai's language has often been aggressive while encroaching on the emotion of man's versatility.
- 19) His writing shows respect for the English regime. Women started getting education because of the British rule, the inhuman move like sati was stopped, widow remarriage became a law, this has made women both mentally and vulnerable. Women started to understand the craft better. Like that reformist thinker, Tarabai feels it is an opportunity for the progress of the country without facing the crisis of British rule. Apart from this, those era reformist men condemned the sharp words of their meetings. Not only that, he looks at them with suspicion.
- 20) While speaking maliciously, men review the material written by them. Tarabai's literature is based on female painting. Tarabai has tried to convince women about women's superiority by giving selected events in Ramayana and Mahabharata in their literature. Discuss female images with the support of fine text. They differ in the thought of women's portrayals of contemporary Marathi Wadmaya.
- 21) Tarabai's reading expanded, his vision was as well as doctor's critique. The depiction of a woman in fine literature is very objectionable to Tarabai as a tool for the pleasure of a man. Tarabai thinks that the woman's depiction is irrational. Regarding Marathi literature, Tarabai's performance certainly adds to the richness of that time.
- 22) Tarabai's style seems polymorphous and capable. They use language words. For men, those thak, mahathak, Indrayani gote, attal fox use such an emphasis.

There was no improvement in society in the nineteenth century. Tarabai's work is certainly revolutionary, comparing male dominated men to men and women. From our literature, they give a different opinion about those men. Apart from this, they feel that they are capable of equating women with different types of examples. They tell the superiority of women in the male dominated society. Apart from this, they do not forget that men and women are complementary to each other.

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A Study Of Emerging Cultural Trends In The Princely State Of Kolhapur.

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Introduction:

'Brahmpuri' the first settlement was established on the bank of the river Panchganga around two thousand years ago.¹ A number of dynasties ruled over Kolhapur through the years. Chh. Shahu's reign (1894-1922) is of much significance in the social history of modern Maharashtra. He made systematic efforts for attaining social equality through the elimination of untouchability, recruitment of Non- Brahmins in the State Services, Establishment of Vedic Schools etc.² His encouragement to Styashodhak Samaj and Arya Samaj enriched the social Life of Kolhapur. He promoted social reforms such as raising the marriageable age of the girls, legalization of widow marriages, proved very effective. Chh. Shahu Maharaj encouraged cooperative activities in economic sphere. A textile mill was established and construction of Radhanagri Dam turned out to be great boon for the peasantry. Primary education was made compulsory during his reign. He created a base for socio- economic development of Kolhapur . It is to his credit of his son and successor Chh. Rajaram Maharaj (1922-40) that the base was consolidated and expanded during his rule of two decades.

Music, Singing and Drama

Modes of entertainment like music, singing and drama were very popular in Kolhapur during this period. Royal patronage accelerated flourishing of music and drama tradition. Chh. Shahu extended patronage to several singers and artists during his tenure. Renowned singers like Alladian Khan and his brother Haider Khan from Jaipur joined the Royal Court of Kolhapur. Introduction of new ragas, tunes and melodious voice made the singing of Khan Brothers very popular. Manjikhhan and Bhurajee Khan both sons of Alladian Khan were also good singers with melodious voice. Famous as Maharashtra Kokil .(Cuckoo of Maharashtra), Shankarrao Sarnaik was a disciple of, Alladian Khan. Govindrao Tembe (1888-1955 A.D.) was not only a very good musician, singer and harmonium player but also a versatile actor and dramatist.³ In 1919, Deval Club, an institute devoted to music and drama, was established by Govind alias Baba Deval. Prof. N.S. Phadke of Rajaram College formed a Music and Art Circle in 1932, which arranged the singing programs of Abdul Karim Khan, Hirabai Badodekar, Master Krishnarao, Gundopant Walawalkar, Jagannathbuwa Purohit, a well-known singer, joined Deval Club and organized various music and singing programs of famous artists such as Bade Gulam Ali, Pandit Ravishankar, Pandit Kumar Gandharva and others, Nivrutibuva Samaik, Anandrao Limaye, Bhausahab Tembe, Suhdhakarbuwa Digrajkar, Gulabbai Kagalakar and many others carried forward this tradition of music.⁴

Madan Mohan Lohiya, the general manager of Kolhapur Sugar Mill, was a great connoisseur of art and became the founder of Jeevan Kalyan, a cultural institution, which provided golden opportunity for the lovers of art to listen to the singing voices of Begam Alchitar, Girija Devi, Master Krishnarao, Manik Varma and others. This institution also felicitated many senior artists, including Balgandharva .⁵

During the period of 1843 to 1880, drama companies such as Ichalkaranjkar, Altekar, Hindu Natak and Kolhapur Natak Mandali came forward with their plays. During the decade of 1880s, Rajaram College introduced dramas. Staged Ratanpal and Sashikala at adoption ceremony of Chh. Shahu in 1894. Chh. Shahu Maharaj patronized many drama companies. He encouraged Keshavrao Bhosale (1890- 1921 A.D.), a famous singer and actor, who had begun his acting career at the age of four with Swadhshi Hitachintak Mandali. In 1908, Ile founded Lath, Kaladarsha Mandali that

produced the plays of reputed play-writers as Kirloskar, Deval and Khadilkar. In 1914, he produced a romantic play, Rakshasi Mahatwakanksha written by Vaman Joshi, a disciple of Tilak. In this drama, Keshavrao played the female lead. In 1913, Narayan Rajhansa (1888-1968 A.D.), renamed as Balgandharva by Lokmanya Tilak, founded Gandharva Natak Mandali. Before establishing this company, he was working with Kirloskar Company. The title of Balgandharva mainly indicated the celebrated melody of his singing. Balgandharva and Keshavrao jointly performed, Manapran, a music drama in aid Tilak's Swaraj fund.⁶ Samyukta Manapan received highest acclaim. Balgandharva and Bhosale together raised the Marathi stage to the zenith of Popularity and Prosperity. Govindrao Tembe worked with Gandharva Natak Company and taught music to famous artists like Shankarrao Sarnaik, Balgandharva, etc., besides writing plays titled Siddha Sansar and Chitravanchana. Shivraj Sangeet Mandali was founded under the stewardship of Tembe in 1916. Yashwant Sangeet Mandali was formed by Shankarrao Sarnaik in 1919 and presented the plays such as Subhadra, Manapman, Layacha Lay, etc. Dramas were performed at the Old Palace, Laxmi Prasad theatre and Himmatbahadur Paga and Palace Theatre in Kolhapur.⁷ During 1922, Maharashtra Natya Mandal was also founded through which Bhalji Pendharkar's plays, including Rashtra Kranti and Ajinkyatara were presented. Famous music director and singer Sudhir Phadke directed a play Vizleli Vat in 1939. Prof. N.S. Phadake wrote and presented several plays such as Sanjivan, Janki, Yugantar, Kale Gore, etc. Jayamala Shiledar started her career from Veshantar, a drama presented by Givindrao Tembe in 1942 and went on to become a famous singer-actress of musical drama in Maharashtra.⁸

In 1944 artists and drama lovers came together and established Karveer Naha Mandal to present many popular dramas such as Paisach Paisach, Andhalyanchi Shala, and Swayamwar. It also organized a grand drama festival in 1949.⁹

Powada (Ballads)

Powada, a Ballad form, is a folk form of entertainment based on socio-political events. Also known as Shahiri, the Shahir is the one who presents it. It is made of several Chouks (stanzas).¹⁰ Powada, a very popular during the Peshawa period and was singled out by Chh. Shahu Maharaj for his special patronage. The Royal Durbar would often arrange Kalgi-tura (it involved a light question-answer feature of much entertainment value) and felicitate the winners Shahir. Lahri Haider, Shahir, was very famous for his Powada, Zanshichi Rani His disciples, Shankar Kumbhar and Pirajirao Sarnaik were famous as Shahir Tilak.¹¹ The origin of this form of entertainment may be traced back to Saint Dnyaneshwar who used it in a sense of valour and as such Powada is usually associated with historical themes based on heroic deeds.¹² It remained a popular mode of entertainment.

The famous Shahir M.N. Nanivadekar, G.D. Madgulakar are also linked with this city..

Tamasha

Tamasha, a word of Persian origin. meaning an exhibition or a rural drama, entered Urdu and Marathi languages by the end of the 17th century.¹³ Being a potpourri of dance and song, it emerged as a strong mode of entertainment in the 18th century. During Peshwa rule, the elements of story, drama and political happenings came to be involved in Tamasha. It comprises Gan (a prayer song offered to God Gajanana at the beginning), Gavlan (a small song glorifying Lord Krishna) and Vag (presentation of contemporary events through dialogues, dances and songs.). However, its main attraction is Lavani a scintillating dance. The first Marathi Tamasha Vag. Mohan Batav was presented in 1670 by Uma-Bapu, a Tamasha artist hailing from Ped and Savlaj villages in Sangli district. Chh. Shahu Maharaj used the Tamasha, a form of folk art, to spread the satyashodhak philosophy through Tarnasgir Bhau Fakkad.¹⁴

Kirtan and Bhajan

Popular tradition of religious worship through story-telling and chanting of hymns have always been a mode of entertainment. Kirtan is a form of spontaneous poetry that came into vogue in the 18th century.¹⁵ Narayanrao Gogate (Phalatankar) was a popular Kirtankar during the period of this

study. Like Kirtan, Bhajan is also related to the worship of God and its roots may be traced to time of Maharashtrian sages like Dnyaneshwar, Namdev and Tukaram.

Dashawatar (Ten Incarnations of Vishnu)

There is reference to this form in Dasbodh of Saint Ramdas, a philosopher saint of medieval Maharashtra. It is based on ten incarnations of God Vishnu. Dashawatar, a folk art, came to Maharashtra from Karnataka. Bharuds and gondhals both of religious nature, were also the traditional avenues of entertainment.

Wrestling

Chh. Shahu Maharaj Powerful wrestler himself gave patronage to wrestling in a big way. His generous encouragement attracted reputed wrestlers to Kolhapur from all over India. Khasbag, a stadium built in Greco-Roman architectural style, speaks volumes about his fondness for this traditional martial art.¹⁶

On this background an unknown but quite absorbing medium of mass entertainment emerged. It came to be known as 'film'. The foundation of Kolhapur film industry was laid down by Baburao Painter's 'Sairandhri' Produced under the banner of Maharashtra Film Company in 1920.¹⁷

The Cultural background of Kolhapur in general and Chh. Shahu Maharaj's liberal patronage in particular are the key factors in sowing the seeds of overall cultural development of Kolhapur as Kalapur.

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Recent Trends In Agriculture Sector Of Indian Economy

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Abstract:

Agriculture is the backbone of Indian Economy as well as agricultural development is an integral part of overall economic development. The Indian economy comprises of several sectors which contribute to total national product. But so far agriculture is the main sector of Indian economy and prosperity of agriculture can significantly contribute to the general prosperity of the nation. The pattern of growth that the Indian economy is currently experiencing has received particular attention. This growth process has witnessed the slowing of agriculture at a time when the rest of the economy is growing at unprecedented rates. Manufacturing output, seen as bellwether for the policy stance since 1991, has even registered Double-digit growth in some recent years. Growth of the services economy has been less spectacular but steadier over a longer period. India has accepted planning since 1951 and after that there had been several changes in the development of Indian economy.

In 1951 the share of agriculture in National Income was 55.1 % after that in the year of 1966-67 there was happened Green Revolution in India and we had self-supporting in the foodgrains. After the 1991 means India has accepted New Economic Policy and due to this the Industrial sector is developed. In the last sixty five years, the share of Indian agriculture in gross domestic product has decreased and now-a-days industrial sector and service sector is increasing very fastly. but extensive use of HYV seeds, modern irrigation techniques, and fertilizer have contributed in increasing the agricultural productivity and achieving self sufficiency in meeting food demand. Absolute figures of inputs statistics are showing much raise of it, but reality is different when it compare to cropped area with regional base. But if we have seen the importance of agriculture sector the importance of agriculture sector is never decrease in Indian Economy.

Introduction:

Agricultural development is an integral part of overall economic development. The Indian economy comprises of several sectors which contribute to total national product. But so far agriculture is the main sector of Indian economy and prosperity of agriculture can significantly contribute to the general prosperity of the nation. The pattern of growth that the Indian economy is currently experiencing has received particular attention. This growth process has witnessed the slowing of agriculture at a time when the rest of the economy is growing at unprecedented rates. Manufacturing output, seen as bellwether for the policy stance since 1991, has even registered Double-digit growth in some recent years. Growth of the services economy has been less spectacular but steadier over a longer period. India has accepted planning since 1951 and after that there had been several changes in the development of Indian economy. In 1951 the share of agriculture in National Income was 55.1 % after that in the year of 1966-67 there was happened Green Revolution in India and we had self-supporting in the foodgrains. After the 1991 means India has accepted New Economic Policy and due to this the Industrial sector is developed.

In the last sixty five years, the share of Indian agriculture in gross domestic product has decreased and now-a-days industrial sector and service sector is increasing very fastly. but extensive use of HYV seeds, modern irrigation techniques, and fertilizer have contributed in increasing the agricultural productivity and achieving self sufficiency in meeting food demand. Absolute figures of

inputs statistics are showing much raise of it, but reality is different when it compare to cropped area with regional base. But if we have seen the importance of agriculture sector the importance of agriculture sector is never decrease in Indian Economy.

Role of Agriculture Sector in Indian Economy: Indian agriculture is contributing significance role in Indian Economy as follows:

- 1) Share in National Income
- 2) Employment Generation
- 3) Contribution in Industrial Development
- 4) Share in International Trade
- 5) The need of foodgrains to population
- 6) Contribution in capital creation
- 7) Share in Government revenue
- 8) Stabilization in price level
- 9) Development of domestic trade and transport
- 10) Development of Livestock

Agricultural Development in Maharashtra

The purpose of this section is to explain briefly the background information of Maharashtra State. Maharashtra is located on the west coast abutting the Arabian sea and carved out as a linguistic entity of Marathi speaking people is the second largest in terms of population and third largest in terms of area. As per the census 2001, its population is 96.8 million or 9.42% of the Indian population and is spread over 3,07,713 squares km..Agriculture is the main source of livelihood for 70 per cent of Maharashtra population. Moreover, the share of agriculture in the State income is about 14 per cent. Apart from providing food for the population, agriculture supplies raw material to the industry and raw and furnished goods for exports, thereby helping to earn the much needed foreign exchange. Soil types, topography, weather conditions are important factors directly influencing the crop growth besides the other inputs such as seed, fertilizer, irrigation and entrepreneurship. The study of these factors in addition to land use pattern, crop pattern and importance of the selected crops would help in understanding the salient features of the area.

Sectoral shares in Gross Domestic Production (GDP) in India.

Following table 1.1 shows sectoral share in Gross Domestic Production (GDP) in India during the period of 1951 to 2016. The average share of agriculture in GDP has decreased from 48.1 percent during 1951- 81 to 20 percent during 2001-09. The contribution of industry has increased modestly from 15.1 percent to 19.4 percent in the same period. Possible reason for slow growth in industry could be issues relating to the land, labour, electricity and regulatory structure. Interestingly, it is the services sector that has contributed heavily at a faster rate and in fact the services sector has outgrown the overall growth except in 1994, in the post-reform period beginning 1991.

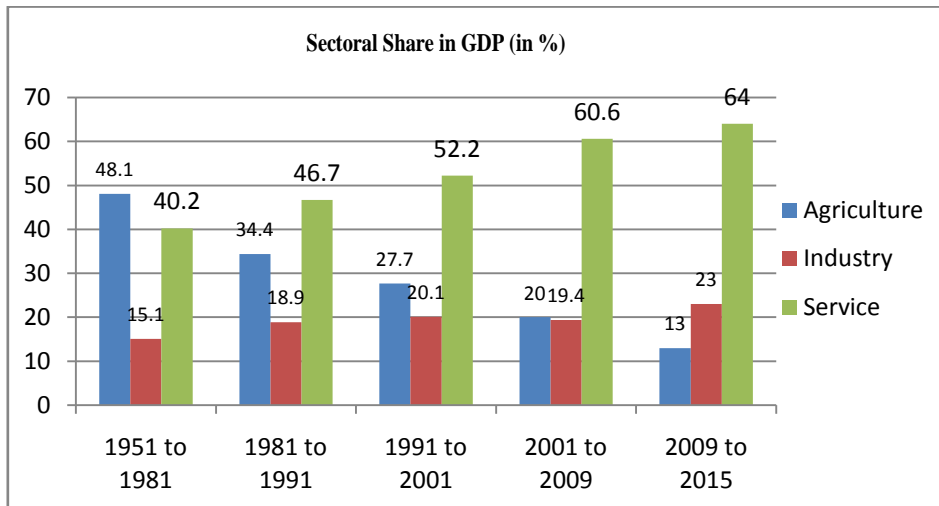
**Table No-1
Sectoral Share in Gross Domestic Production (in %)**

Year	Industry	Service	Agriculture
1951-1981	15.1	40.2	48.1
1981-1991	18.9	46.7	34.4
1991-2001	20.1	52.2	27.7
2001-2009	19.4	60.6	20.0
2009-2016	23.0	64.0	13.0

Source: Computed from RBI Data.

The share of services in GDP has shot up from 40.2 percent to 60.6 percent in the same period. If China follows an industry-led exports growth, India may become services-led exports

growth. Contrary to the popular belief that reforms have resulted in the below-par performance of the agriculture, sharp decline in the share of agriculture sector to GDP began from 1951-91 itself. However, the trend in industry is unclear with marginal overall increase. As for the service sector, its share in GDP has shown consistent and substantial increase from an average 40.2 percent between 1951-52 and 1980- 81 to 60.6 percent between 2001-02 and 2008-09. As for the service sector, share of Agriculture in GDP has declined and its shown 13 percent only, Industry sector shown only 23 percent and service sector increased 64 percent between 2009 to 2016.



Need of Food Security in India:

India has accepted the concept of welfare state due to this to welfare of people there is need of food security. Since, Economic Planning the government has taking carefully towards this thing and in first five year plan it was main objective to become country as self-help in consideration to foodgrains. When Pandit Nehru was prime minister he told that India is depends on other country consideration to foodgrains it is shameful and dangerous because the terms of other countries India cannot develop. India is not depends on other country consideration to foodgrains after the green revolution, only the availability of foodgrain is the success but other side there is unsuccessful in purchasing power of people.

Through economic planning many efforts has made for food security in India. For the increasing of purchasing power there was taken efforts through poverty and employment eradication programme as well as public distribution system supply the foodgrains to people. One side the population of India is increasing and other side the trend of production of foodgrains is also decreasing. Due to this the per capita foodgrain is also decreasing. So, the problem peoples which is living as poor and below poverty line has arising. The following table no.- 1 shows the availability of total foodgrains in India.

Foodgrain Production in India:

Table No-2 Production of Foodgrains in India (M.T.)

Year	Foodgrains	Cereals	Rice	Wheat	Bajara
1970-71	108.4	11.8	42.2	23.8	8.0
1980-81	129.6	10.6	53.6	36.3	5.3
1990-91	176.4	14.3	74.3	55.1	6.9
2000-01	209.8	13.4	85.0	76.4	5.8
2010-11	216.1	14.02	95.98	86.87	8.6
2011-12	259.3	17.09	105.31	94.88	10.1
2013-14	264.7	19.27	106.54	95.91	11.5

Source: State of Indian Agriculture (2013-14), Directorate of Economics & Statistics, Department of Agriculture & Cooperation.

Table No-1 shows the total production of foodgrains in India during the period of 1970-71 to 2013-14. In decade of 1970-71 the total production of foodgrains was 108.4 M.T. and it was increased by 264.7 M.T. in 2013-14. Means in this period the total production of foodgrains is showing increasing trend. In respect to production of cereals it is increased by 11.8 M.T. to 19.27 M.T. during the period of 1970-71 to 2013-14. Means during the period of 1970-71 to 2013-14. all production of foodgrains is shows increasing trend. But, there is also a fluctuation in some production because agriculture is depends on whimsical nature. Before the green revolution India has depends on other country for foodgrains. But above the data of foodgrains shows during the 66 years the proportion of the population and the proportion of foodgrains both are increasing and it is dangers thing for India. That's why today India has need of second green revolution. The growth of population is more than the growth of foodgrain so; the problem of food security is arising.

Causes of Agricultural Distress in India:

The share of agriculture sector is decreased in and the share of service sector is increased in GDP because there are so many challenges before agriculture sector or there are many reasons to agricultural distress. Following are the main causes of the Indian agricultural distress.

- 1) Increase in Import of agricultural goods
- 2) Decrease in Agricultural Subsidy
- 3) Lack of supply of Agricultural Credit
- 4) Decrease in Government investment in Agricultural Sector
- 5) Special Economic Zones
- 6) Reconstruction of Public Distribution System
- 7) Misuse of Chemical Fertilizers
- 8) Diversification of Agricultural Land
- 9) Indebtedness
- 10) Lack of Irrigation Facilities
- 11) Low Prices of Agricultural goods
- 12) Faulty Market System

Conclusion:

Today, agriculture sector is the backbone of India but after the 66th years of freedom India has need to second green revolution for the rapid growth in agricultural production. Government should to provide more subsidies to agriculture sector. The facilities of Irrigation, Cheaply agriculture inputs, Electricity, Fertilizers, Seeds etc. for this facilities Govt. have to encourage for farmers. Due to this the production will be increase and there is a possibility of food security. When the agriculture sector will not be develop the country will be develop otherwise peoples will be die due to hunger. So, Indian Government have to concentrate to very carefully to Agricultural sector. Agriculture sector will develop the each and every people of India will be live happy and satisfactory life.

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Impact Of New Economic Policy On Labour Market In India

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Introduction:

In 1967-68 due to green revolution agriculture income has raised till 1977. India become strong in goods and export of goods. In 1980 foreign currency has decremented due to this economic problems are increased. In 1990-91 to get recovery from economic crisis, India has taken help of national institute and India get economic help from gold loan. In 1991 economic reforms and implementation of economic reform has started. India accepted mix economic scheme in starting of 1950-51 is nothing but labor intensive technique. In 1991 it was found that labor development happen in economic development. Following research paper gives idea of economic reforms labour market in India.

Objectives of the study:

1. To understand the meaning of economic reforms.
2. Explaining the nature of Indian labor market.
3. To arrange labor reforms in economic reforms.
4. To study the effect of economic reforms on rural labour market.
5. To give solution for various rural labor market in India

Indian Labor Market-

There are two types of labour market India- organized and unorganized labour. While doing this structure of labor market has constructed. Secondary sector and third sector is surplus in organized labor and especially primary field and related field having more labor in unorganized field. Most of labor in unorganized field found especially in primary field and related field. In unorganized field labor supply demand was found more as compare to other field.

Table No-1
Economic activities and Labor divisions

Labour Division	Rural	Urban	Total
Total population	83.33	37.71	121.05
Total labour	34.86	93.31	48.17
Marginal labour	10.28	6.64	11.92
Main labour	24.57	11.66	36.24
Cultivators	11.20	0.37	11.86
Nonagricultural	13.70	0.73	14.43
Craft	1.97	0.64	2.61
Other labour	8.47	11.57	20.02

Source: Rudra Datta and K.P.M.Sundaram: Indian Economy – 2016 ed.

Above table shows that population of India was 121 cores in 2011. In this population labour was 48.70% in cores. It was 37.86% in rural area and 13.31% in India. Labor percentage in agriculture field was 14.43% and in that 13.70% was rural and 0.73% was urban.

Table No-2
Employment in India in Public and Private Sector

Sectors	Year	Year	Year		
	2009	2010	2011	% 2009-10	% in 2010-11
Public sector	17795	17862	175.48	6.4	1.8
Private sector	103.77	108.68	114.99	4.5	5.6
Total	281.72	287.18	287.99	11.9	7.4
Female	55.80	58.59	59.54	51	1.62

In above chart it can be clear that organized employment was less as compare to public and private sector.

New Economic policy and Labour:

Various agreements in economic reforms has been plant and started to implement. From 1950-51 to 1990-91 forest income was used capital intensive techniques instead of labor intensive techniques.

Following are some improvements done on new economic policy-

1. Free entry and free exit-

In liberalization permission of various companies has been canceled. Reserved firms and Industry reduced in number and private investment was increased. Various companies (national & multinational) has started in India because of investment or permission strategy. For this government of India applied free entry and free exit scheme for labor reform. According to this any labor can freely take entry into agriculture or industry and they can terminate labor at any time due to any reason.

2. Higher & Fire policy-

Multinational company can easily take entry in India, as rules and regulation has been relaxed. Any labor can be higher and fired according to company rule because of relaxation of public rule.

3. Labor termination-

Various silence companies get entry in India due to liberalization and globalization. In this era there was a big growth in number of national company.

1. **VRS scheme-**Various multinational and domestic companies through VRS and surplus amount terminate marginal labor. This is till happening somewhere.

2. **Capital Intensive Technique-**At the starting of economic reforms labor intensive technique has converted into capital intensive technique. The use of capital and machine increased in manufacturing hence the number of labour gets decreased. Because of computerized technology human power used less by the company. Due to above reasons labor gets less opportunity and less payment. As per above various labour intensive reforms are done. Along with this there is whole India level rural labor in various field participation can be studied as follow.

Table No-3

All India share of all sectors in rural employment for male, female and persons (%)

Persons	1993-94	1999-00	2004-05	2009-10
Share of agriculture in rural development	78.40	76.30	72.70	67.90
Share of manufacturing in rural development	7.00	7.40	8.10	7.20

Share of construction in rural development	2.40	3.30	4.90	9.40
Share of trade, hotel & restaurant in rural development	4.30	5.10	6.10	6.40
Share of transport in rural development	1.40	2.10	2.50	2.90
Share of other services in rural development	5.70	5.20	5.00	5.40
Share of mining and quarrying	0.60	0.50	0.50	0.60
Share of electricity	0.20	0.20	0.20	0.20
Total	100	100	100	100

Sources- Employment and unemployment situation in India report 66 round (2009-10).

Impact of New Economic Policy on Labour market in India

1) Effect of new economy policy on Labour market-

Annual rate of rise in employment was 20.39% in 1983 to 1990-91 but unfortunately annual rate of rise was depends on agriculture. Annual rate of rise in employment in 1983 to 1990-91 was 20.39% but unfortunately annual rate of rise in employment in 1990-91 to 1997-98 was 1%.

2) Effect on unorganized labour-

The rate of rise in rural employment was 0.60% in 1990-91 to 1997-98. As opposed to this rate before economic reform was 1.1% in 1983 to 1990-91 in 7 years. It was 2.41% in seven years in 1983-91. It means that economical rise rate was near about 8%, till unemployment was increased due to effect of economic reform in rural labor and Indian labor.

3) Strike and Seal Increased-

It is observed that strike and seal before economic development, total waste days of human being was 46.2%. it is observed before economic reform, strike and seal was in force because the waste of human resource up to 46.2% and it raised up to 60.2% while the economic reform period. It means the interest of labor increased towards the strike and seal increased in the period of economic reform due to this labor employment gets unfavorable effect and employer closed their old business and started their business in different places. It clearly indicates that due to increased in mentality it effects on economy in the medal of economic reforms.

4) Priority of secondary and third sector-

There was monopoly of public sector before economic reform but due to liberalization and privatization the value of public sector decreased and when the public sector, private companies started highering labor on contract basis due that they can easily remove them from job any time. In the period of economic reform capital intensive technique was used instead of using labor intensive technique for export lead growth. Main drawback of economic reform is various scheme were implemented for secondary and third sector and its implementation is started. Investment of irrigation sector gets decreased due to negligence which is basis for agriculture. As the effect of above, investment of private sector and public sector in agriculture field has reduced and small farmer and marginal farmer get favorable effect. Business depends on agriculture also affected and it effect on labor also. Investment of agriculture field was 2.8% in 1999-00 in one annual year and it was 2.9% in 2010-11 considered above effect economic reform has good impact on rural labor in case of economic condition. To keep this continues we should take efforts continuously.

Measures for Improvement of Labour market :

1. To improve labor commission labour scheme should reach to micro level with their pattern of research and instruction.
2. Small scale business should be developed for rural labor so that employment will be more.
3. Agriculture field has neglected by economic reform planner.
4. Due to green revolution has started the income of agriculture get increased.
5. To improve condition of rural labour we should concentrate on business depends on agriculture.
6. Agriculture should implement national agriculture policy properly.
7. To improve the condition of rural label cooperating and cooperating financial institute, economic institute should become strong.
8. New economic equality should be according to scheme with economic reforms. International business should be given special subsidy.
9. In rural area ability of labour should be implemented unorganized labour so that they will get benefit of this for employment.

Conclusion-

While doing this study of new economic reform policy non rural human capital it has found that female and children's are in big proportion. That's why rural labor condition becomes critical as economic reforms or new economic policy has primarily accepted liberalization, privatization, globalization, capital intensive technique and labor intensive. Rural labor condition becomes critical due to VRS and deduction. If we trace on various ability of employment business programme will developed and this will help to improve the condition of rural labour hence it will help to complete the end of development of inclusive.

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Roll Of Dr B R Ambedkar In Social Movement: A Study

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Abstract

Dr. Ambedkar was a freedom fighter of the truest kind, not merely dreaming of setting India free from British rule, but of transforming India into a country where freedom holds meaning for everyone. He dedicated his life for uplifting of the Dalits. Ambedkar wished social reformers to create public opinion to fight the gross inequalities in the society. It is very sad that the media in the past as well as the present has projected Ambedkar mainly as a bitter critic of the Hindu religion and a great social rebel. They have ignored Dr. Ambedkar's multi-faceted personality. Here is our little effort to focus his role in social movement.

Keywords: Emancipation, inequalities, humanist, Dalits, Reformer.

Introduction:

Some people are born brilliant, some have brilliantness thrust upon them and some achieve brilliantness. To the last division, Dr. B. R. Ambedkar belongs. Dr. Ambedkar was a great patriot, social thinker, political reformer, philosophical writer with progressive ideas. He stood for all political, social and cultural activities which increased the cause of human progress and happiness. He was the soul for the constitution of India. He crusaded for the betterment of the oppressed and depressed classes. And in this struggle, he stood rare crusading spirit, carving out in this process plays significant role for himself among the leading architects of modern India.

Objectives of the Study:

- i. To know the impact of the pioneering work of Dr. B. R. Ambedkar in the field of human dignity, against caste discrimination in India.
- ii. To highlight his role as one of the founders of Modern India.
- iii. To analyze and assess his Legacy and Contribution to India.

Methodology:

The present study on 'The Role of Dr. B. R. Ambedkar in social movement' is based on historical method. This research is based on a good deal of primary and secondary sources that are available. Dr. B. R. Ambedkar's writings, What Congress and Gandhi have done to untouchables (1945), Federation versus Freedom (1939), The problem of Rupee: Its origin and its solution (1925), Annihilation of Caste (1936), Castes in India: Their Genesis, Mechanism and Development (1918), Who were the Shudras (1946), The Untouchables: Who were they and why they became Untouchables (1948) and diverse collection of secondary sources for the study were also consulted. Dr. Ambedkar as a social reformer Dr. Ambedkar believed in peaceful methods of social change. He was supported to constitutional lines in the evolutionary process of social transformation. He thought the factors like law and order which are indispensable for social life. It also strives to sustain institutions that will make better 'social order'. He was opposed to the violent methods in social change for it obstacle the tranquillity and creates chaos. He had no faith in anarchy methods. A welfare state of all cannot be developed on the grounds of terror, force and brutal methods. According to him violent methods to a peaceful society is not only improper but also unscientific and immoral . 1 . He was a true Renaissance man, a person who excelled in many different areas of inquiry. Though he was hated by orthodox Hindus and labelled as a destroyer of Hinduism, historians now realize the crucial role Dr. Ambedkar played in recognizing Hindu society. Far from being a traitor, he played an important role in revitalizing Hinduism, reviving it by challenging everything that was unjust and unfair within it. In fact, he brought about a renaissance of Hinduism by provoking the Hindus to

rethink some of the basic tenets of their religion. He had a great faith in social reformers to create public opinion for against of the gross inequalities in the society. He urged them to found organizations to deal with urgent cases of discrimination. The organizations should deal the powerful section of society to give a chance to the oppressed and depressed classes to work in different sectors. The Hindu society should give a space to depressed sections by employing them in their various sectors suited to the capacities of applicants. 2 . International Research Journal of Social Sciences ISSN 2319–3565 Vol. 4(11), 20-23, November (2015) Int. Res. J. Social Sci. International Science Congress Association 21 According to Dr. Ambedkar, social change and social justice are indeed critical to the egalitarianism that any democracy must aspire it. As a social democrat Dr. Ambedkar stressed on a much broader notion of stable reconstruction of country with inclusive growth and cultural integration in the Nation without caste discrimination. As the major architect of the Indian constitution, Dr. Ambedkar constructed the safeguards for establishing a more equitable society to millions of oppressed and depressed classes. In this process, Dr. Ambedkar emerges not only as a Valliant upholder of the Indian democratic republic, but also captures the uniquely distinctive place in the Indian Pantheon as a rare intellectual mass leader who awakened the social conscience of Modern India. He was strongly believed that political institutions were responsible for reforming the existing social institutions by using legislative force to yield the results. Political institutions will survive only when they actively work for social reformation. 3 . Dr. Ambedkar was a freedom fighter of the truest kind, not merely dreaming of setting India free from British rule, but of transforming India into a country where freedom holds meaning for everyone. While Mahatma Gandhi led fellow Indians in a struggle against discrimination in South Africa, Dr. Ambedkar led a battle, too, against prejudice within his own country. By securing equality for his community, he was creating a more equal world for us all. Dr. Ambedkar as an emancipator of the Dalits Dr. Ambedkar dedicated his life for the uplifting of Dalits. He was opposed to the theory of caste based superiority and social discrimination. He made a path for legal rights to enact the laws in connection with progress of dalits which could positively change their lives. 4 . Dr. Ambedkar always led by example. He showed his followers, through the way he lived his own life, that education and hard work alone held the key to their liberation. The untouchables had been a demoralized, helpless group of people, but Ambedkar taught them to stop waiting for help to come from the outside and to rely upon themselves instead. The idea was a revolutionary one for a people who had always been told that their lot in life was preordained and that they had no control over it. Dr. Ambedkar said, “You can change your lot, but do not flock to temples hoping for justice to come to you in heaven. There is justice to be found on earth if you can fight for it. This idea gave them a new courage and a sense of self respect that they had never known before. The Ambedkar statue was an icon for depressed and oppressed classes civil rights. His posture, constitution in his hand and showing a new path for millions of down trodden people to modern society were symbols in the new era . Dr. Ambedkar has always resembles in lives of 160 million strong Dalit communities throughout the country. Dr. Ambedkar views were consistently been inspiring the oppressed, depressed and the downtrodden classes to challenge the dominant strands of political articulations in the country . Dr. Ambedkar supported the minorities’ rights that “It is wrong for the majority do deny the existence of minorities. It is equally wrong for the minorities to perpetuate themselves. A solution must be found which will serve a double purpose. It must recognize the existence of the minorities to start with. It must also be such that it will enable majorities and minorities to merge somebody into one. The solution proposed by the constituent assembly is to be welcomed because it is a solution which serves this twofold purpose”.

Conclusion:

Dr. Ambedkar’s was a short life and yet a most remarkable one. He rose up from dust, from being treated worse than an animal to becoming the father of the Indian Constitution. Dr. Ambedkar

was truly a multi-faceted personality. A veritable emancipator of Dalits, a great National leader and patriot, a great author, a great educationalist, a great political philosopher, a great religious guide and above all a great humanist without any parallel among his contemporary. All these facets of Ambedkar's personality had strong humanist underpinnings. It is only regrettable that the press in the past as well as the contemporary has projected Ambedkar mainly as a great social rebel and a bitter critic of the Hindu religion. Critics of Dr. Ambedkar have ignored his basic humanistic instincts and strong humanitarian convictions behind his every act or speech throughout his life. Thus we conclude Dr. Ambedkar was one of the foremost makers of Modern India.

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The Challenges And Issues Of Practice Teaching In Education

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Abstract

Practice teaching occupies a key position in the programme of teacher education. Teaching practice is an integral component of teacher training. It grants student teachers experience in the actual teaching and learning environment. The teaching practice is designed to smooth the transition from teacher to student. At the same time the teaching practice assignment gives the teachers training institutions an opportunity to evaluate the students teaching capabilities. It is a culminating experience in teacher preparation. It provides opportunity to beginning teachers to become socialized into the profession. Performance during practice teaching provides some basis for predicting the future success of the teacher. Outgoing popularity and centrality of practice teaching is an important contributing factor towards the quality of teacher education programme. During the teaching practice student teachers find an opportunity to use the acquired knowledge, especially in the areas of psychology, teaching methods, teaching principles and teaching techniques. During teaching practice student teachers are like apprentices to acquire skills. Teaching practice is a valuable opportunity, where student teachers are in a position to increase their knowledge, do experiments on the basis of acquired knowledge and to solve the problems related to teaching. Student teachers feel themselves grow through experience and they begin to link to a culture of teaching. During practice teaching, they feel engaged, challenged and even empowered. It is an opportunity for student teachers to put their theoretical studies into practice.

Key words: Challenges, Issues, Practice, Teaching, Education.

Introduction

Teaching practice is the most important part of teacher training programme. The teaching practice exercise will student teachers to integrate theory and practice. There may be some inconsistencies between what has been learned in college or university and the actual situation in the classroom. It is the responsibility of teacher education institutions to provide such learning experiences to student teachers that they may be able to identify, select and innovate organize such learning experiences. It should be the central pivot of the professional training. Good and effective teaching is an achievable art, but hard work, patience and struggle is needed for it. Student teachers which are on teaching practice, if they are aware about their lacking experience and need of more learning, as well as willing to learn and gain, then they can learn practically much more from experienced teachers and teacher educators. During teaching practice, it is not only that they have opportunity of teaching but they also have the opportunity to observe inside and outside of the classroom

What is Teaching Practice ?

A number of terms such as the practice teaching, student teaching, teaching practice, field studies, infield experience, school based experience or internship are used to refer to this activity (Taneja, 2000). The term practice teaching embraces all the learning experiences of student teachers in schools (Ashraf, 1999). The term practice teaching has three major connotations: the practicing of teaching skills and acquisition of the role of a teacher; the whole range of experiences that students go through in schools; and the practical aspects of the course as distinct from theoretical studies (Stones and Morris, 1977).

Teaching practice is the name of the preparation of student teachers for teaching by practical training. It is the practical use of teaching methods, teaching strategies, teaching principles, teaching techniques and practical training and practice / exercise of different activities of daily school life.

Objectives of Practice Teaching : According to Akbar (2002) Following are the objectives of practice teaching:

- To provide the prospective teachers with an opportunity of establishing an appropriate teacher pupil relationship.
- To provide an opportunity for evaluating the student potential as a teacher and suitability for the teaching profession.
- To develop personal relationship with others: administrators, teachers, parents and students.
- To provide the future teacher with practical experience in school to overcome the problems of discipline and enable him / her to develop method of control.
- To provide with an opportunity to put theories into practice and to develop a deeper understanding of educational principles and their implication for learning.
- To enable the student teachers effectively to plan and prepare lessons.
- To develop skill in the use of fundamental procedures, techniques and methods of teaching.
- To develop desirable professional interests, attitudes and ideas relative to teaching profession.
- To enable student teachers to acquire desirable characteristics / traits of a teacher and to display appropriate behaviour.
- To provide student teachers with an opportunity to have teaching evaluated and to gain from the benefits of constructive criticism.
- To provide an opportunity for self evaluation and to discover own strengths and weaknesses.
- To develop skills in future teachers related to teaching like fluent speaking, meaningful reading, using blackboard and other teaching material.
- To provide an opportunity to liaison with school environment, its functioning and with community and its resources.
- To provide for the exchange of ideas and methods between practicing school and teacher training institution, by teacher training institutions' staff and students, perceiving new ideas material and equipment in use in practicing schools and introducing new ideas, material and equipment's into the school.

Conceptual framework of practice Teaching strategies

- Adult Learning Theory
- Socio Cultural Perspectives
- Apprenticeship Model
- Cultural Knowledge

Principles to Improve Teachers and Trainers

- Ensuring that all teachers have access to the knowledge, attitudes and pedagogic skills that they require to be effective;
- Ensuring that provision for teachers' education and professional development is coordinated, coherent, and adequately resourced;
- Promoting a culture of reflective practice and research among teachers;
- Promoting the status and recognition of the teaching profession;
- Supporting the professionalization of teaching.

An association is made between school leadership styles and practices and, for instance,

- Evaluation and accountability frameworks
- School climate
- Teacher cooperation and collaboration
- Teaching approaches in schools
- The development of and support for teachers.

Key indicators of Teaching practices : Beliefs and Attitudes

- Beliefs about the nature of teaching and learning
- Beliefs about self-efficacy
- Teacher classroom practices
- Cooperation among staff
- Classroom environment
- School climate

Scales for teaching practices

- Teacher controlled instruction
- Student centred instruction
- Structuring and scaffolding
- Advanced verbal reflection

The survey analyses e.g. how teachers' practices, beliefs and attitudes differ with regard to the leadership model in the school, school and classroom climate, self-efficacy and job satisfactions. school level factors have impact on classroom practices. And teacherare beliefs and attitudes correlated with professional activities.

The challenges of implementation

Public administration and teacher education institutions face some major challenges in the appropriate implementation of these policy guidelines of initial teacher education. Successfully moving from an outlined system to innovations in the practices of policy makers, of teacher education institutions and partner schools, as well as of teacher educators and mentors, depends on how far such challenges are met.

Challenges at policy level. Among the main challenges faced at policy level the following can be highlighted:

- Creation of a governmental programme for stimulating and funding quality, innovation and mobility;
- Rigour in defining the student teacher numbers according to the number of qualified teacher educators and mentors;
- Development of an effective professional accreditation system
- Development of a true early career support period and of a demanding probationary year.

Challenges at institutional level: at institutional level the following challenges can be pinpointed:

- Raising teaching qualification Framework;
- Development of a teacher education curriculum;
- Social demand-driven more than only supply-driven and with main stakeholders` participation;
- Focused on the role of the teachers and learning outcomes rather than on a collection of individual academic subjects;
- Research-based and practice oriented at the same time;
- In a lifelong life-wide perspective;
- Development of mutual-benefit partnerships between HE institutions and schools;
- Certification of professional teaching qualification based on teaching competence demonstrated.

Mr Davidson refers challenges

- Ageing OECD societies
- Global Challenges
- Towards a New Economic Landscape
- The Changing World of Work and Jobs

- The Learning Society
- ICT : the Next Generation
- Citizenship and the State
- Social Connections and Values
- Sustainable Affluence

Practice training provides:

- An opportunity to gain confidence.
- Chance to put theories into practice.
- An opportunity to learn the skills and attitudes of a competent and affective teacher.
- The chance to learn about children in real life.
- An opportunity to improve the knowledge of subject mater.
- The chance to gain from the benefits of constructive criticism.
- An opportunity for self-evaluation and to discover strengths and weaknesses.
- An opportunity for the teaching institutions to evaluate itself

According to Merry field teaching practice provides the opportunity to students:

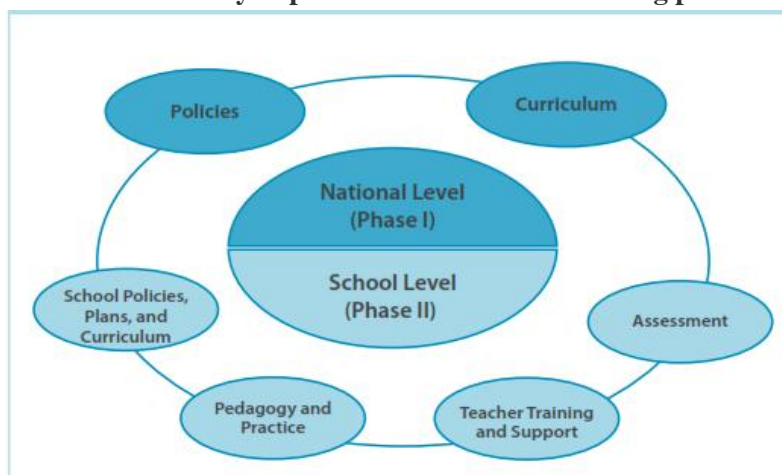
- To apply knowledge and skills acquired in teacher education course work.
- To demonstrate attitude consistent with good teaching.
- To apply multiple principles of learning and multiple teaching strategies.
- Begin to identify with the role of a teacher.
- Develop entry-level competence in the full range of teaching function.
- Demonstrate professional and ethical behaviour.

Perry narrates that teaching practice experiences contribute in some way to understanding of Teaching.

It helps to learn to use teaching experience it involves:

- Developing specialized knowledge
- Using the knowledge to access and make decisions
- Acquiring high standards of practice
- To develop knowledge and abilities in relation to each of these aspects.

Elements of analysis phase I and Phase II Teaching practice



Strategies Used by Teachers

- Buddies
- Classroom Jobs
- Extra Credit
- Highlighters
- High-Interest Reading
- Rubber Balls
- Stickers
- Stretching
- Tap Time
- Three-Ring Binders
- Timers
- Velcro

Main Challenges Facing the Educational System at the Beginning of the 21st Century

- A. Institutional Evaluation and its Impact on the Education The institutional evaluation is one of the Ministry of Education's priorities. It is a significant challenge that made the Ministry to think about the establishment of the Measurement and Evaluation Centre for enhancing the quality of education and achieving the education objectives.
- B. Evaluation Process Mechanism :The Ministry of Education endeavours to fulfil the education outputs by using several kinds of evaluation instruments and methods which express the truly teacher standard and provide a comprehensive and integrated image of them.
- C. Information Technology The rapid advancement of information technology and its impact on the teaching process became a challenge that made the Ministry concerns about developing this technology through developmental projects .
- D. Teacher Training :The comprehensive development witnessed by the India in the educational field made various teacher education and training programmes meet the needs of this development and the main challenge of the Ministry vision.
- E. Education Outputs :In view of the new challenges faced by the Ministry under the scientific, technological and informatics revolution, and responding to the globalization requirements, there is a need to find jobs for the education outputs suit the labour market demands, the development needs and academic and scientific capacity building.
 - Teacher's Challenges and The Best Educational Tools to Address Them Time Management issues
 - Finding proper
 - Getting to know your
 - Adapting class
 - Ease communication with parents.

Overcoming teaching challenges

- Teaching challenges: New faculty members will face a number of challenges as they begin their role as an academic. Each institution, college, department and classroom may face a unique combination of challenges, but they fall into some general categories. Accomplished faculty are not daunted by these challenges, and if new faculty members anticipate them and navigate around, over or through them, their level of success will increase, along with their level of satisfaction.
- Resource availability: The availability of resources in institutions varies widely. When interviewing, it is helpful to ask about teaching resources that are of importance to your style of teaching. These may include technology, space, laboratory supplies, models, simulations, specimens, library materials, support for writing/math/technology skills, and many others
- Student skills: All faculty face students with a wide range of skills, abilities, and experiences. Being aware of the range and how to support students to help them each learn is a characteristic of an accomplished instructor. There are external supports on each campus in the form of centres for writing, math, and computer skills. There are counselling centres to help students address emotional issues that may interfere with learning. Some skills are discipline specific and need to be explicitly taught. These can be incorporated into course content, or required as modules to be completed outside of class, as appropriate. Accomplished faculty address the diverse needs of their students by becoming aware of the needs, locating resources to support students and making referrals, and teaching those skills that are critical to student learning success.
- Student behaviour: In spite of college students being adults, their expectations for what is appropriate in a college classroom varies widely. New faculty members need to address behaviour directly. Most often appropriate behaviour is addressed in the form of policies

outlined in the course syllabus and discussed when going over the syllabus. If issues still arise, it is most effective to address them quickly and directly. Issues may include: plagiarism, ethical dilemmas, rudeness, disrespect, attendance, lack of preparation for class, interruptions or inattentiveness, among others. New faculty members are most successful when they have anticipated the possible issues, and determined a response in advance. Many issues are appropriately addressed in the syllabus, and discussed at the beginning of class. This practice helps avoid many problems by clarifying expectations and consequences before an incident occurs.

- Classroom environment: College classrooms are shared by many people and this multi-use situation can cause challenges. Classrooms may be occupied when class is scheduled to begin, tables and desks may be dirty, trash left behind by previous students, trash cans overflowing, whiteboards may be filled with writing from other classes, equipment broken or malfunctioning, or furniture may have been rearranged. Some classes have more enrolled students than chairs; others are awkwardly arranged for the style of teaching planned. Many campuses are overcrowded leaving few options, but new faculty members can be prepared by looking at the space assigned and finding out if there are alternative spaces available, alternative ways to arrange the room, replacement equipment or repair personnel available, or alternative equipment types to support their teaching.
- Issues of difference: University faculty members have long noted particular challenges faced by individuals who differ from their colleagues and community in any of a number of ways. This may include gender, race, ethnicity, sexual orientation, religion, urban / rural, or political commitments, among others. While typically a university community better addresses these issues of difference than other settings, there remain some particular challenges for instructors, and these may be particularly acute for new faculty members. These situations are best addressed directly, openly and early on to minimize the impact on an individual's career.

Support And Challenge

According to Martin (1996) mentors are inclined to stress the interpersonal and supportive aspects of mentoring, whereas students also need evaluation and challenge, and they may not be aware of, or familiar with, theories of professional learning. This view is expanded upon by Zanting et al. (2001: 61) who state that, following the regulation perspective, intentional learning does not take place automatically. They state "In this view of learning, teachers should stimulate learners to be active and develop learning activities in order to learn." This is supported by an assertion that "policy makers and educators are increasingly striving for an increase of self-regulation by the learner and a decrease of external regulation by the teacher."

Conclusions:-

Teaching practice is an activity, which can play an important role in preparing teachers for future challenges in a classroom. Its effectiveness for the nation is beyond any doubt. It is a milestone for professional adolescence. It is a fuel for an endless journey and a combination of personality, professional skills, knowledge and training. Now it is the duty/responsibility of teacher educators and teachers of practicing schools to make this fuel endless. The interest and choices of the prospective teachers were not considered while assigning the period and timetable during the teaching practice. Feedback from the participating school, administration, supervisors and prospective teachers was not taken so the practice could not play an effective role to develop confidence, vision and competency in the prospective teachers. The supervisors neither indicated shortcomings in the lesson plan nor did they assess practically each lesson of the prospective teachers on a daily basis.

However, despite the thorough preparation, students were faced with challenges which significantly affected their ability to accrue maximum benefits from the teaching practice. These

experiences also negatively influenced the student teachers' perception of and attitude towards the teaching profession.

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Emerging Movement In Electronic Payment Methods And Systems

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Abstract

In this paper an overview of electronic payment methods and systems is given. This survey is done as part of the Moby Dick project. Electronic payment systems can be grouped into three broad classes: traditional money transactions, digital currency and creditdebit payments. Such payment systems have a number of requirements: e.g. security, acceptability, convenience, cost, anonymity, control, traceability and control of encryption methods. Some requirements appear contradictory and tradeoffs have to be made: • traceability versus anonymity, • on-line versus off-line, • use of dedicated tamper-resistance hardware versus software only. We further present an introduction to the basics of electronic money: encryption, digital signatures, anonymity, and solutions to the double spending problem for digital cash. We give a survey of payment mechanisms, that are either commercially or in a pilot version available today or have been published recently

1. Introduction

This survey is conducted as part of the Moby Dick project (Mullender et al. 1995). In this project we develop and define the architecture of a new generation of mobile hand-held computers. The design challenges lie primarily in the creation of a single architecture that allows the integration of security functions (e.g. payment), externally offered services (e.g. airline ticket reservation), 'personality' (i.e. these devices know what their owners want), and communication. The research issues include: security, power consumption and communication, hybrid networks, data consistency, and environment awareness. In this paper we will focus on one aspect of the Moby Dick architecture: secure electronic payment systems. An objective of Moby Dick is to find out whether we can provide a plausible and integrated solution for implementing secure payment mechanisms in very personal and relatively resource poor machines. In this survey we give an overview of current trends in electronic payment as was found in the literature; we focus only on the electronic payment mechanism, and not on transactions involved.

1.1 Electronic transactions vs payments

We make a distinction between electronic transaction protocols and electronic payment protocols. While electronic payment deals with the actual money transfer, electronic transaction protocols deals with the transactions as a whole. This includes: service delivery, service acceptance, confirmation of payment, receipts, etc. Both are of importance for electronic commerce systems. Electronic transaction protocols group together operations and implement failure atomicity, permanence and serializability. An electronic transaction either fails or all of its operations are carried out (failure atomicity). If a transaction fails all partially completed results will be undone. All transactions that complete successfully can not be undone, and the results of these transactions are not lost (permanence). The results of transactions that are carried out concurrently will be the same as if they were carried out serially (serializability). Electronic payment protocols transfer trust, either as cryptographically signed promises, or as digital cash. Signed promises prove the authenticity of a sender and the sender's intention to pay for a service. This is, essentially, how credit card systems work. Digital cash is signed messages representing real currencies. These messages do not carry any identification of the sender and are by themselves anonymous. Electronic transactions and electronic payments are orthogonal issues and solve different problems. A key point is that the payment itself is usually only a small part of the interaction with a service provider, and a system that implements

electronic commerce must also implement other ingredients of electronic transactions. For example, if a merchant pays for a service with digital cash, but cannot prove afterwards that the service was actually paid for, the system will not be very secure for individuals.

1.2 Electronic payment models

Lectronic payment systems can be grouped into three broad classes: traditional money transactions, creditdebit payments and digital currency. Traditional money transactions Currently, debit cards are spread widely and deposit transfer via the Internet appears to be coming soon (White 1996). On-line payment by credit card is already available at many commercial web sites today. But these are evolutionary rather than revolutionary changes. What happens behind the scenes - deposit transfer - remains the same. A problem of these type of transactions is that the credit card details must be handled confidential. For secure credit card transactions, a customer's credit card number is encrypted using public key cryptography, so that it can only be read by the merchant. The big advantage of this approach is that the customer does not need to be registered with a network payment service; all that is needed is a credit card number. However, without registration of customers, the encrypted credit card transaction does not constitute a signature, anyone with knowledge of the customer's credit card number can create an order for payment. Also, because payments processed using this approach are processed as standard credit card charges, the costs are quite high so that this method is not suited for payments whose amounts are on the order of cents. Credit-debit payments In payment mechanisms that use the credit-debit model, including CMU's NetBill, First Virtual's InfoCommerce system, and USC-ISI's NetCheque system (Neuman and Medvinsky 1995), customers are registered with accounts on payment servers and authorize charges against those accounts. These systems depend on conversion to/from 'real' currency. With the debit or check approach, the customer maintains a positive balance that is debited when a debit transaction or check is processed. With the credit approach, charges are posted to the customer's account and the customer is billed for or subsequently pays the balance of the account to the payment service. Electronic credit/debit money can be represented by a digital cheque, just like a normal bank cheque. This payment method is by definition not anonymous. In this scheme the bank hands out customer specific blanc cheques to its customers. To pay a merchant the customer fills in the cheque (amount, merchant and date) and puts a digital signature on it. The merchant verifies the origin of the cheque (using the public key of the bank) and the signature of the customer. An important advantage of the credit-debit model is its auditability. Once a payment has been deposited, the owner of the debited account can determine who authorized the payment. This is important for payments by businesses and desirable by individuals for many of their transactions. The anonymity can be solved by introducing a trusted third party, sometimes called payment server. With a direct transfer payment model the customer and merchant are registered with accounts on a payment server in much the same way as with the credit-debit model. To make a payment, the customer directs the payment server to transfer funds to the merchant's account. The merchant is then notified of the transfer by the payment server or the customer and provides the product or service after verifying that the transfer has occurred. When the payment server is trusted by all parties, it can act as an intermediate between the bank and the customer, hiding the spending pattern of the customer from the bank. Digital currency Developments in cryptography has brought a new kind of money: the digital currency (e.g. the DigiCash system (Chaum 1992), the CAFE project (Boly et al. 1994) and Mondex). The digital money, an encoded string of digits, can be carried on a smart-card, or stored on a computer disk. Like a traveler's check, a digital coin is a floating claim on a bank or other financial institution that is not linked to any particular account. One cardholder can make a payment to another without bank involvement, by placing both cards in a 'digital wallet' that moves coins from one card to the other. Desktop electronic money transfers can similarly be made by electronic mail. Like paper currency and coins, digital coins are circulating on bearer media. The coins might not have correspondence to 'real' currency. If

personal information is omitted from the coins (unlike current practice in debit- and credit-card transactions), the owner can remain anonymous. An issuing bank only needs to know the total of its outstanding coins, not who holds them at any moment. A significant aspect of digital currency systems is that digital coins can be given to somebody you do not fully trust, this in contrast to credit-debit payments in which trust between all parties need to exist.

1.3 Size of the transaction

Another classification of electronic payments can be based on the amount of money transferred in a transaction. Even though one may think transactions will eventually be virtually free compared to current transactions, there will still be a noticeable minimum cost of transaction which will depend on its type. Cavarretta and de Silva (Cavarretta and de Silva 1995) identify three classes of typical transactions: Tiny value transactions: below \$1 Medium value transactions: between \$1 and \$1,000 Large value transactions: above \$1,000 Systems that can support tiny value transaction have to trade-off between convenience of transaction (the major part of a cost in an extremely cheap transaction) vs. the security or durability of transaction. On the other side of the amount range, large value transactions will require highly secure protocols whose implementation are costly: be on-line and/or carry traceability information. Finally, nearly all the system can perform medium value transactions. trade-off between convenience of transaction (the major part of a cost in an extremely cheap transaction) vs. the security or durability of transaction. On the other side of the amount range, large value transactions will require highly secure protocols whose implementation are costly: be on-line and/or carry traceability information. Finally, nearly all the system can perform medium value transactions.

2 Requirements

In electronic commerce at least two sets of parties (with broadly similar interests within each set) will need to participate: customers and merchants on the one hand, and financial institutions and regulators on the other hand. Arbitrators may be needed in case of a dispute.

2.1 Concerns of customers and merchants

Customers and merchants will have an almost common set of wishes and concerns for electronic commerce mechanisms:

1 Security: Electronic currency is just data and is easily copied. It has to be assured that no-one else can divert a payment or impersonate another person in order to steal his funds. Moreover, every party should be protected from a collusion of other parties (multi-party security). No party in the system needs to trust another party - or at least the trust should be as little as possible - to ensure his security. The acclaimed security properties must be publicly verifiable.

2. Acceptability: A wide range of parties needs to accept the payment.

3 Conveniences: To make small purchases, the actions required during a transaction should be minimal. This pertains not only the physical efforts required of a party, but also the speed by which the transaction is processed. This includes: speed, reliability, fungible (the 'currency' or payment unit should be divisible), transferability (peer-to-peer payments) and minimal specific hardware.

4. Cost: Preferable no additional cost, hence no effective lower limit to the value of a transaction. Transaction costs include any direct costs, at the customer, merchant and at any intermediary, as well as processing or handling time for all parties.

5 Privacy: Today, cash is a more or less anonymous payment mechanism. No external party (individual, company or other authority) can create a historic record of any individual's cash transactions. With electronic money the bank, or any other party should not be able to determine whether two payments were made by the same user.

6 Durability: The electronic money should not be easily 'lost': for example, when a system crashes.

a. Requirements for financial institutions

The financial institutions, that will provide services to enable these transactions in the marketplace, and regulators will also have a set of requirements for a payment mechanism: 1 Immediate control. Financial institutions and regulators will seek a system in which transactions are controlled or cleared individually, so that any breach of security can be identified as soon as possible. 2 Traceability. Financial institutions and regulators will seek a system in which transactions are traceable, so that if a crime is detected the culprit can be identified. In particular, traceability will be important to track international funds flows, tax evasion and money laundering. 3 Control over the spread of encryption mechanisms. A key concern of the government, and therefore any regulatory body, is to control the spread of encryption mechanisms.

b. Trade-offs

The possibility that a large share of the economy transactions will be carried on a new medium raises a lot of regulatory and public concerns described above. Many of those concerns appear contradictory and conflicting, not all the properties of an ideal system can be accomplished at the same time. Privacy versus traceability A conflict exists between the wish for privacy and anonymity and the possibility and desire of regulators and intermediaries to be able to trace any transaction in the economy. Traditional intermediaries (credit card companies, banks, etc.) emphasize the desire by consumers to be able to trace their own transactions themselves. Their systems have a low level of anonymity and serve more the objectives of the credit service bureau than those of consumers. Some systems, like David Chaum's DigiCash, have been designed with emphasis on privacy and anonymity. On-line versus off-line An other important trade-off to be made is between the centralized and decentralized system, or to put it differently, between the need to verify the transactions on-line vs. the ability to trust a transaction without the presence of an on-line third party. Being able to perform the transactions off-line fulfils many participant requirements and makes electronic money the most alike true physical cash. It is more convenient because it does not require a third party to be constantly functioning. It is cheaper because of the reduced bandwidth and the absence of bottleneck problems. On the other hand, having a transaction processed on-line has advantages to financial institutions and regulators. This is the easiest manner to solve the double spending

Problem:

A transaction is approved and cleared on the spot. Furthermore, it provides the ability to trace the transactions. Hardware versus software A dedicated hardware solution might look to be the ideal technical solution in many senses, but raises some economical and technical issues. On the one hand, the smart card, a tamper resistant piece of hardware with security functions, can help to solve the double spending problem in an off-line environment. It is very flexible at a very low cost per transaction. It is therefore perfectly adapted to tiny and medium value transactions, but not to high valuable transactions because of its non durability. On the negative side, it requires the spread of specific pieces of hardware (card readers) and its acceptance by consumers. It therefore requires a broad agreement among participants. Also, this kind of card can be loaded with unidentifiable tokens (ideal anonymous cash system) and used without password. This implies that, if a customer declares the card lost, stolen or destroyed, the cash is lost. This property makes the smartcard a non-durable system, and therefore not adapted to large transactions. New technologies may make tamper-resistant devices more vulnerable to attacks. For this reason, the security of a system should only partly be dependent on the tamper-resistance of the user-devices. Transparency versus explicitness On the one hand users may want transparent money transaction algorithms, the real money transactions are hidden from the user. But on the other hand the users want to be in the control-loop of all the money transactions. They want to be sure that they only pay what they have asked for and they do not want to spend any money without being notified.

3 Basics Of Electronic Money

There are a number of technical options to implement electronic money: asymmetric keys vs. public key system; on-line versus off-line system; hardware specific (smart card) vs. hardware independent, etc. See (Schneier 1996) for an overview. In this section we will describe the main techniques that are used to implement parts of the electronic money mechanisms. The simplest electronic version of money can be text, created with a word processor or e-mail package, asking your bank to pay someone a specific sum. However sending this 'money' over an electronic network creates several security problems (Computer Active 1996, Chaum 1992): confidentiality, authentication, non-repudiation, integrity, anonymity and detection or prevention of double spending. First, as the money is sent over the network it must be unreadable for unauthorized persons. Therefore, the electronic money must be encrypted. Encryption can be done by using a mathematical transformation with a key. Both secret key as well as public key encryption can be used. To prevent that somebody else creates similar money we need authentication. The purpose of digital signatures is to authenticate both the sender and the message; i.e. to provide proof to the recipient that the message stems from the sender, and that the message's contents have not been altered since leaving the signatory. Cryptography has produced a number of different methods for proving and verifying the authenticity of electronic documents, messages and transactions using a digital signature. The sender produces a digital signature by applying certain calculations to a message. This process is called the signature function. The resulting signature, which looks like random data, only has meaning when read in conjunction with the message used to create it. The recipient of the message checks the digital signature by performing another set of calculations on the signature and the message. This is called the verification function. The result of these calculations reveals whether or not the signature is a genuine authentication of both sender and message. To guarantee that the public-key list (used by everyone to verify signatures) has not been tampered with the public directory entries are digitally signed by a certification authority trusted by all parties. Using the authority's public key anyone can verify that the directory entry is genuine. The signed directory entry is known as a 'certificate'. The system described above is secure, but it is not anonymous. If the bank keeps track of note numbers, it can link each shop's deposit to the corresponding withdrawal and so determine precisely where and when a client (or any other account holder) spends his/ her money. The resulting dossier is far more intrusive than those now being compiled. Chaum has developed an application of digital signatures, called blind signatures, that can restore privacy. There are other solutions that partially solve the anonymity problem, for example (Brands 1995), or using an anonymous intermediate (e.g. ACC) (Low et al. 1994). Since electronic money is just a bunch of bits, a piece of electronic money is very easy to duplicate. Obviously, real electronic money systems must be able to prevent or detect double spending. On-line electronic money systems prevent double spending by requiring merchants to contact the bank's computer with every sale. The bank computer maintains a database of all the spent pieces of electronic money and can easily indicate to the merchant if a given piece of electronic money is still spendable. If the bank computer says the electronic money has already been spent, the merchant refuses the sale. Off-line electronic money systems detect double Spending in a couple of different ways. One way is to create a special smart card containing a tamper-proof chip called an 'Observer' or 'Guardian'. Both the user and the bank have to trust the observer chip. The observer chip keeps a mini database of all the pieces of electronic money spent by that smart card. If the owner of the smart card attempts to copy some electronic money and spend it twice, the Observer chip would detect the attempt and would not allow the transaction. Since the Observer chip is tamper-proof, the owner cannot erase the mini-database without permanently damaging the smart card. The other way offline electronic money systems handle double spending is to structure the electronic money and cryptographic protocols to reveal the identity of the double spender by the time the piece of electronic money makes it back to the bank. This is sometimes called one-show blinding (Chaum

1992). If users of the off-line electronic money know they will get caught, the incidents of double spending will be minimized. The advantage of these kinds of off-line systems is that they do not require special tamper-proof chips.

4 Current Systems

In this chapter we show some payment mechanisms that are either commercially or in a pilot version available today or have been published recently. Many systems are similar, and differ only in some minor details. The following analysis does not cover an exhaustive list of all available mechanisms, but illustrates the main options and their associated features.

4.1 Traditional money transactions

These systems have the characteristics normally associated with credit card and bank card transactions. They are mainly used for identification of the user, so they are not anonymous since the credit card company or the bank has a record of all transactions. Since there is likely to be on-line verification of transactions on a real-time basis, there is immediate control. As a result of the on-line clearing, total cost is fairly high. In most cases, credit cards are only accepted above certain amounts. Peer to peer transactions are not possible. Without any encryption, sending credit card details over a network such as the Internet is not secure: the details can be pulled off by anyone 'listening' on the open network. There are several systems that facilitate secured credit card transactions over the Internet, we will mention just a few. SET IBM, Netscape, GTE, CyberCash, MasterCard, Microsoft and Visa have cooperatively developed the Secure Electronic Transactions Protocol (SET) for securing on-line transactions. This protocol will facilitate credit card transactions on the Internet. SET secures cardholder account and payment information as it travels across the network, preventing interception of account numbers and expiration dates by unauthorized individuals. Payment information and authentication is ensured by the use of digital signatures. PCT The Private Communication Technology (PCT) protocol, defined by Microsoft, provides privacy between two communicating applications, and authenticates at least one of the two to the other. A higher level application (e.g. HTTP, FTP, etc.) can layer on top of the PCT protocol. PCT uses a symmetric session key for the encryption of messages during a connection, and performs the requested authentications based on asymmetric public keys. iKP iKP is an IBM proposal for a family of public key protocols supporting secure presentation of credit card information (Bellare et al. 1995). The iKP technology is designed to allow customers to order goods, services, or information over the Internet, while relying on existing secure financial networks to implement the necessary payments. The iKP technology is based on RSA public-key cryptography. First Virtual's InfoCommerce System In this system the credit card information is given to First Virtual via phone only when the account is opened. Thereafter, purchases are made using user account ID. During purchase, the client gives the vendor his client's ID. The vendor sends a transaction report to First Virtual, on which it e-mails a report to the client for confirmation. If the client confirms, the client's credit card order is processed.

4.2 Credit-debit payments

Millicent (Glassman et al. 1995) aims at small-scale commercial transactions over electronic networks. Typical schemes for performing commercial transactions require at least a digital signature per transaction. Unfortunately, reasonably unforgivable digital signatures are slow: contemporary machines can sign one to four dozen messages per second, depending on key length, while decryption runs about an order of magnitude faster. Millicent seeks to reduce the costs, increase the transaction rate, and provide on-line levels of certainty to vendors. It does this by introducing the notion of vendor-specific digital scrip: vendor-specific to make it easy to verify that it hasn't been doubly-spent, and generated according to local criteria, so that it can be easily verified for authenticity. A typical method for generation might be to use a secret key to encrypt a serial number; the encrypted value and index of the key form the scrip. When the scrip is received by the vendor, it is decrypted in order to verify that it encodes a valid, previously unspent index. Brokers mediate between vendors

and customers to provide sufficient amortization opportunity for the scrip. While customers may take months or years to spend enough at a single vendor to cover the cost of a standard financial transaction, we can expect that they will spend enough in total to justify a financial transaction with the broker that supplies all of their scrip needs. Net Cheque (Neuman and Medvinsky 1995) Net Cheque is a distributed accounting service supporting the credit-debit model of payment. Users of Net Cheque maintain accounts on accounting servers of their choice. A NetCheque account works in much the same way as a conventional checking account: account holders write electronic documents that include the name of the payer, the name of the financial institution, the payer's account identifier, the name of the payee, and the amount of the check. A NetCheque payment bears a signature, and must be endorsed by the payee, using another signature, before the cheque will be paid. The system is based on the Kerberos system. UEPS UEPS, the Universal Electronic Payment System (Anderson 1992), is an electronic funds transfer product based on off-line operation. It is designed around smartcard based electronic wallet and chequebook functions. A customer loads her card with money from a card held by a bank teller or installed in an ATM; she then makes purchases by transferring value to a merchant card; and the merchant in turn uploads his takings to his bank via an ATM or terminal. The security of UEPS is based on two levels of authentication. The core is an electronic cheque which carries two digital signatures: one generated with a key known only to the issuing bank's security module and the customer card, and one generated with a key which is controlled by the clearing house and loaded by them to the card before it is supplied to the bank. The former signature will only be checked in the event of a dispute. Both signatures are standard message authentication codes, calculated on amount, payee and date. Only the cards embedded in bank and merchant terminals possess a set of universal secrets, and the customer cards have keys derived from their serial numbers using these master keys. The payment protocols implement both message chaining and double encryption. Others There are many systems in this category e.g. First Virtual Holdings, FSTC's Electronic Check project, Net Bill.

4.3 Digital currency DigiCash

The Digi Cash system (Chaum 1992) involves the creation of 'electronic coins' in the form of digitally signed numbers in exchange for real money from the user's bank account. Each of these coins can be spent, once and only once, with a service provider who accepts them. When the coin is spent it is immediately sent by the recipient to the issuing bank for on-line verification and logging (to ensure it is not spent again) before confirming receipt to the payer, who then discards the used coins. The appropriate amount is credited to the recipient's bank account. This system uses 'blinding' techniques to ensure that the coin can be verified without revealing the identity of the payer to the payee or the bank. Net Cash Net Cash (Neuman and Medvinsky 1995) is an electronic currency service that supports real-time electronic payments with some provision of anonymity across multiple administrative domains on an unsecured network. Net Cash tries to find a balance between unconditionally anonymous electronic currency, and signed instruments analogous to checks that are more scalable but identify the principals in a transaction. Currency issued by a currency server is backed by account balances registered with NetCheque to the currency server itself and the Net Cheque system is used to clear payments across servers and to convert electronic currency into debits and credits against customer and merchant accounts. Though payments using NetCheque originate from named accounts, with Net Cash the account balances are registered in the name of the currency server, and not the end user. CAFE CAFE (Boly et al. 1994) provides a high security of all parties concerned without being forced to trust other parties (so-called multi-party security). This should give legal certainty to everybody at all times. Moreover, both the electronic money issuer and the individual users are less dependent on the tamper-resistance of devices than in usual digital payment systems. It uses a combination of tamper-resistance devices extended with Chaum's protocol. As long as the smartcard is tamper resistant, it is impossible to spend money more than once. If tamper-

resistance of the device is broken, users who spend electronic money more than once are identified, and the fraud can be proven to them. Since CAFE aims at the market of small everyday payments that is currently dominated by cash, payments are off-line, and privacy is an important issue. Mondex The Mondex system is based on a tamper-proof smart card that holds the cash (in multiple currencies) and the software to make and receive payments. The system preserves anonymity in that only the chip on the card has a complete record of transactions, and therefore only the cardholder has access to this information

Nevertheless, if it were necessary to reconstruct a customer's trace for reasons of justice, the information could be accessed with the customer's permission or by collecting information from merchants. The chip on the card provides immediate control at the time of any transaction. Peer to peer transactions are possible, providing both parties have access to the necessary hardware. The system can be used for any amount, and should be relatively fast and reliable. Brands' off-line electronic cash system In this system a tamper-resistant smart card, issued by the bank and trusted by the user, controls a counter that represents the amount of electronic cash carried by the user (Brands 1994). The use of a counter ensures that the computation and communication complexity for paying an amount are independent of the specific amount due, and that conversions between multiple currencies can be made at payment time. Smart cards can transfer electronic cash to POS terminals that need not be physically secured by the bank without needing on-line verification. Cryptographic software in the user controlled computer ensures that payments are untraceable and unlinkable. A build in mechanism for tracing of double spent transaction data ensures that the cost of breaking the smartcard in practice will significantly exceed the expected financial profit that the attackers can make from this. Others Other systems in this category are currently in test or actually in use (e.g. Chipknip and Chipper in the Netherlands)

5 Concluding Remarks

Our study for this survey revealed many electronic payment systems. However, some systems are quite similar, and differ only in some minor details. We distinguish three categories i.e. traditional money transactions, credit-debit payments and digital currency. Such payment systems have different strengths and weaknesses with respect to their requirements: security, acceptability, ease of use, transaction cost, additional cost (e.g. point of sale hardware), privacy/ traceability, durability and immediate control. Table 1 shows a quick overview of typical electronic payment models. The digital cash systems are described in more detail, because they were most promising for our project and they are the least traditional. Digicash, CAFE and Mondex were chosen because they represent typical classes of digital cash.

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Emerging Movement In Android Based Automation And Security System For Smart Home

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Abstract:

The concept of smart homes and researches based on it are not much novel in western society. However, in South Asian region, the use and practice have not gained wide popularity. Through, a thorough review of literature it has been found that the fully fledged smart home automation system based on current technologies has not been developed yet. This particular paper has presented a smart home automation system named "H@USE" comprising the necessary features using the state of the art technologies which is highly feasible in Sri Lankan context. This paper put forwards the design and implementation of home automation and security system by using Arduino Uno microcontroller. Home appliances are connected to the Arduino and a standard communication between appliances and the mobile device are established using Wi-Fi connectivity. The user credentials are provided in order to ensure maximum security. The prototypical system built is highly reliable, user friendly and flexible.

Keyword: Home Automation System, Arduino Uno microcontroller, Android, Wi-Fi connectivity.

I. Introduction:

Human life has become extremely tight in the recent days and automation has gained wide acceptance in turn. In that ground, the concept of smart homes have captured the attention of people from all walks of life as a mean to direct forward and to overcome certain issues that arise in maintenance and control of homes in absence of its owners. In times, there is an unnecessary rise in electricity bill, if electric appliances are forgotten to be switched off after use. Also, there is a fear of theft and burglary. On the other hand, it is a burden for differently abled people and elderly people to take control over modern electric appliances. Thus, there is an immense need of an automation system that cater the needs of current workaholic society. Despite the concept of smart homes and researches based on it are not very novel in western countries, in South Asian region, especially in Sri Lanka, it has not gained wide popularity. Through, a thorough review of literature it has been found that the fully fledged smart home automation system based on current technologies has not been developed yet. This particular paper has presented a smart home automation system named "H@USE" comprising the necessary features using the state of the art technologies which is highly feasible in Sri Lankan context.

ii. Literature Review: Several such automation systems in the recent past have been comparatively studied in order to develop a comprehensive, affordable and flexible solution that much suits the current context, especially in the context of Sri Lanka.

Kamelia et al. has proposed and prototyped a door lock automation system that utilizes Bluetooth available in mobile devices [1].

The system is based on Android and Arduino platform. Bluetooth module has been used as the command agent whereas the Arduino Uno microcontroller has been used as controller or the data processing center. Solenoid has been used as door lock output.

In one of the research [2], Wireless Sensor Network has been utilized to monitor and control the electrical appliances in order to reduce the hazards caused by electric fault. The particular electrical hazard monitoring system also consists of an android application. However, it has not focused towards the surveillance of home.

In another research [3], the design of a real-time wireless home automation system based on Arduino Uno microcontroller has been proposed. The proposed design consisted of two operational modes. First mode is a manually-automated mode where the users are allowed to monitor and control their home appliances over Wi-Fi technology. Secondly, a selfautomated mode that allowed the Arduino Uno controller to monitor and control different appliances in the home automatically in response to any signals from respective sensors. However, the research has focused on the control of lights and temperature alone. Javale et al., has proposed a design of a home automation and security system based on a standalone embedded system board of Android - Accessory Development Kit (ADK).

The main functionalities of the intended system are Light controlling, Door controlling, Smoke detection and Temperature Sensing. The system is to assist the elderly people and differentially abled people to control appliances using an Android smart phone.

System Design

This particular system comprises of both the hardware and software implementation of the H@USE, smart home automation and security system. The key functionalities of H@USE are as follows:

- Monitor and control electric lights
- Monitor temperature and humidity
- Monitor and control baby care camera
- Monitoring through IP camera (securing home from burglary)
- Android application for monitor and control status from remote locations.

The core of the implemented smart home application is Arduino Uno microcontroller. The particular microcontroller has been chosen in particular as it is highly flexible, inexpensive and easier to program. Further, it is an open-source prototyping platform based on easy-to-use hardware and software. It could be connected to computer through USB and could communicate using standard serial protocol as well.

There is a standard communication between the smart phone and home appliances using Wi-Fi connectivity. A relay is used to interface the microcontroller and a driver has been used to interface the relay. Figure 1 shows the architectural design of H@USE smart home automation and security system.

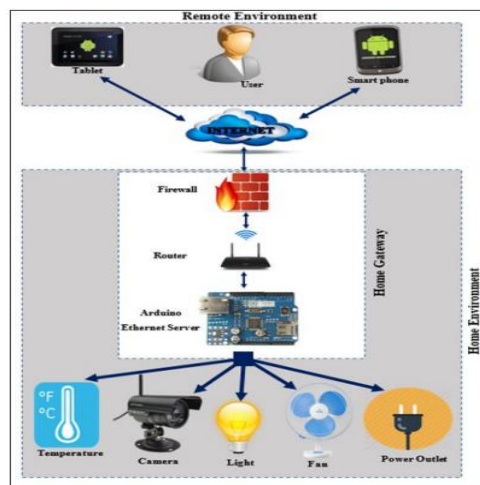


Fig 01. Architectural Design of the system

Figure 2 illustrates the interface after the successful login. The system is secured from any other users or intruders through the use of passwords. The users are expected to acquire pairing password for the Arduino and the smart phone in order to access the home appliances which adds an extra shield from unauthorized users. This home interface (Figure 2) has the potential to access all the functionalities of H@USE automation system. The Home interface allows the user to access to Light Control, Temperature monitor and the monitor and control over cameras. The additional settings can also be made here. The interface to control light, temperature are given in Figure 03 and Figure 04 respectively. The functionalities of the IP camera and its GUI are demonstrated in Figure 05.



Fig 02. Home Interface

Fig 03. Light Control Interface

Fig 04. Temperature Control Interface



Fig 05 Interfaces of Camera control and surveillance

V. Results

The modules of light control, camera control and temperature control were built separately and finally integrated as a system. The bugs, errors and interoperability were also tested and corrected. The accuracy, performance and the reliability of the resulting prototype were evaluated for every modules and it was found to be high. This system can be used as a test bed for any appliances that requires on-off switching applications without any internet connection. The functionality of the complete home automation system prototype was tested and the wireless communication between the cell phone and Arduino was found to be limited to 50m in a concreted building and maximum of 100m range was reported to be applicable in an open range. Android platform supports to the operation of this system.

Vi. Discussion

In H@USE, powerful open source tools have been used such as Android, Arduino and MySQL database. Further, use of sound alerts and the use of caching in the mobile device with SQLite to avoid loss of data when offline are few other beneficial features. The system has also made use of secure Wi-Fi connectivity for data transaction between mobile app and hardware devices in order to ensure security of the application. The following issues were identified during the development process.

- Connectivity of Arduino and database
- Low accuracy for hardware connectivity
- Loss of communication when the mobile device is offline

- Certain security issues

Vii. Conclusion And Future Work

This paper presents the basic idea of the smart home automation and security system, The H@USE. Through the literature review of several automation system in the past, this particular research has identified the potential gap existing and have designed a system to cater Sri Lankan context using the available technologies of today. The research has utilized the Free Open Source Software such as Android and Arduino platforms thus the overall implementation cost is very cheap. The use of Android platform ensures that most people could access this system, since it is the operating system predominantly used worldwide. The implemented prototype consists of hardware implementation in conjunction with the android application. The user has the capability to control the embedded sensors and other appliances through an android based smart phone via Wi-Fi connectivity

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Need Of Career Planning And Preparation To The Development

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Abstract

Investigating careers is a vital piece of career planning one of the best ways to find out about a career is to interview someone who works in the field. Gear questions toward filling in gaps in your understanding and clarifying the perceptions you already have about the career. Internships will provide valuable experience and give substance to your resume, making you a more viable candidate for your new career. Learn about available internships through ODU Job Line. Part-time jobs are a great way to gain transferable skills and experience in your area of interest.

Introduction

Successful leaders reap the rewards of their accomplishments by creating career opportunities. Learn about available part-time positions through ODU Job Line By getting involved on campus, Ohio Dominican students have the opportunity to develop their leadership skills, interact with their classmates, and play an active role in the community. Campus involvement also demonstrates to employers your initiative to be involved in areas that enhance your skills. Learn about the student activities and organizations available on campus. Employers value volunteer experience. It is a great way to showcase leadership skills, awards and notable responsibilities. Learn about area volunteer experience opportunities.

Career Planning: 10 Strategies to Prepare for Future Success

1. Establish a professional development plan

Often people have their career goal in mind, but haven't built a path of preparedness to get there. The first step is establishing a professional development plan to better prepare yourself for the position you want in the future. Start developing your plan well in advance. Organizations seeking senior executives typically require 10-15 years of pertinent experience.

2. Identify areas for professional growth

To know where you are going, you first need to understand where you have been. Self-reflection and discipline are both keys to career advancement. Executives who identify their strengths and areas for improvement can make informed decisions on next steps in their career plan.

3. Pinpoint key factors for career advancement

There are several factors organizations consider when searching for their ideal candidate. Work experience is about scope and variety. Hiring executives are seeking candidates with job tenures between five to ten years at a variety of organizations. Additionally, a master's degree is the minimum in today's healthcare executive market.

4 Professional associations/memberships and certifications are important

Rapid changes in the healthcare industry and a continuing climate of consolidation have made the job market more challenging than ever. Memberships and certifications are a mark of excellence that separates you from the crowd. These organizations are also vital networking tools enabling you to make connections throughout the industry.

5. Build your network and utilize mentors

Who you know is just as important as what you know. Expanding your network of healthcare professionals will give you access to valuable resources of experts as well as an information source

for possible career opportunities. Additionally, utilize your network to establish mentors who can assist in your professional growth and help identify the experience needed for your ideal position.

6. Align your career path with your goal

Having depth and breadth of experience, especially for C-Suite positions, is extremely important. Proactively develop a career map, working in the trenches to gain insight and knowledge in numerous areas. You need a track record of measureable outcomes along your journey to demonstrate leadership. You have to be a generalist to effectively lead in high level positions and bring value to the organization.

7. Identify the type of organization you want to work for

Hiring organizations and individuals want to know your motivation, so do your homework. Research the organization, leadership team members and community to gather important information. Be prepared to answer questions such as: Why do you want to come here? Why do you want to live in this area? What are your ties to the organization?

8. Align organizational culture with personal values

Recognizing cultural fit determines the success of your career plan. Reflect on your personal values and identify your ideal organizational culture. For example, would you prefer to work for a for-profit or not-for-profit organization? Is it important to work for a critical access hospital, rural hospital or academic medical centre? Organizations seek individuals who share their mission and values. Knowing what you represent will help identify cultural fit and ensure a successful partnership.

9. Your success will create future opportunities

The process begins long before organizations seek out these leaders. They position themselves for success five to eight years in advance by identifying the right combination of experience needed to be successful in their ideal position¹⁰. Perfect your interview skills all of the planning and hard work culminates with the job interview. Interviewing is a skill many people fail to focus on or perfect. Prepare for the interview by researching the leadership members who will be interviewing you. Try to find out the interview style. Practice and rehearse prior to the interview so you are comfortable and ready to answer questions. Additionally, get feedback from others on your style and effectiveness

Conclusion

Input needs to be as objective as possible, so involve others who know you. By taking these necessary and specific steps you can position and prepare yourself for future opportunities. . By utilizing a career plan and hard work, you can prepare yourself for future opportunities. Shadowing allows you to observe the position and the work site first-hand. This practice will give you a good taste of what it will be like to hold a job in a particular field.

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Environmentalism: A Study

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Abstract

Environmentalism is the most popular social movement in today's world. Environmentalism or environmental movement is a broad philosophy, ideology, and social movement regarding concerns for environmental protection and improvement of the health of the environment. From history, it reveals that there were many nature based conflicts around the issues of forests, rivers, fisheries, land, irrigation, nature degradation etc which leads to many environmental movements all over the world. If we understand these historical events and ideas that have shaped where we are today, it may help us to understand where we are going tomorrow and how future events may influence the environmental movements.

Key words : Environmentalism, nature degradation, nature conservation, people activities, policies, ideologies, sustainable development .

Introduction

Environmentalism or environmental movement is a broad philosophy, ideology, and social movement regarding concerns for environmental protection and improvement of the health of the environment, particularly as the measure for this health seeks to incorporate the concerns of non-human elements. International Encyclopedia of the Social Sciences has defined social movements as "Socially shared demands for change in some aspect of the social order" (Sills, David, 1968: 445). Environmental movement is an example of social movement. Environmental movement is a type of "social movement that involves an array of individuals, groups and coalitions that perceive a common interest in environmental protection and act to bring about changes in environmental policies and practices" (Tong, Yanki 2005: 167-168).

Environmentalism has various dimensions (Robert J. Brulle)

- 1) Wildlife Management:** Wildlife should be managed to insure adequate supply to provide for the recreational use of humans in terms of hunting or fishing.
- 2) Conservation:** Natural resources should be technically managed from a practical perspective to realize the greatest good for the greatest number of people over the longest period of time.
- 3) Preservation:** Nature is an important component in supporting both the physical and spiritual life of humans. Hence the continued existence of wilderness and wildlife, undisturbed by human action is necessary.
- 4) Reform Environmentalism:** Human health is linked to ecosystem conditions. To maintain a healthy human society, ecologically responsible actions are necessary. These actions can be developed and implemented through the use of natural sciences.
- 5) Environmental Health:** Human health is the outcome of interactions with physical, chemical, biological and social factors in the natural environment, especially toxic substances and pollution. To ensure community health requires a livable and healthy community, with adequate social services, and elimination of exposures to toxic or polluting substances
- 6) Deep Ecology:** The richness and diversity of all life on earth has intrinsic value, and so human life is privileged only to the extent of satisfying vital needs. Maintenance of the diversity of life on earth mandates a decrease in human impacts on the natural environment, and substantial increases in the wilderness areas of the globe.
- 7) Environmental Justice:** Ecological problems occur because of the structure of society and the imperatives this structure creates for the continued exploitation of nature. Hence, the resolution of environmental problems requires fundamental social change.

8) EcoFeminism: Ecosystem abuse is rooted in androcentric concepts & institutions. Relations of complementarity rather than superiority between culture/nature, human/nonhuman, and male/female are needed to resolve the divergence between the human and natural worlds.

9) EcoSpiritualism: Nature is God's creation, and humanity has a moral obligation to keep and tend the Creation. Hence, natural and unpolluted ecosystems and biodiversity needs to be preserved.

10) Green: All humans and their communities deserve to live in an equitable, just and environmentally sound world. Global abuses - such as ecological destruction, poverty, war, and oppression - are linked to global capitalism and the political and economic forces that have allowed the development of social inequality and injustices.

11) Animal Rights: All species have intrinsic rights to realize their own evolved characteristics, and to live an independent life free from human direction or intervention

The structure of environmental movements is vast and includes very diverse environment issues. It requires an integrated inquiry of various phases ranging from interrelationships between science, eco-systems, livelihoods systems to public policy and international politics. Thus in the context of the environmental movement there is need to examine how science, social theories and ideologies of people's organizations and public policies have shaped what we recognize today as the environmental movement.

The core of environmentalism as a concept is a perception of human as a part of nature, not as a separate entity from it, perception of human as a symbiotic with nature, not as adversaries. This concept has important analytical propositions, incorporated conceptions of life on earth that addresses consistency of environmental and social processes.

Within any environmental movement, there are generally multiple frames like conservation of environment, preservation of environment, wildlife management, ecological problems, environmental justice, animal Rights, etc. These frames define distinct movement sectors which diverge in terms of their definition of problems, strategies and methods of organization. The development of specific movement organizations is the outcome of processes of conditional historical events, the development of specific discourses, and the draft of material resources used to create these organizations. This broad pattern of development shows that the current population of environmental movement organizations originated in very different historical circumstances. These historical processes have created the numerous, partially overlapping communities that form the current environmental movements. For example, to save forests in India, Bishnoi people come together, to save marine resources – fishermen united together.

Environmental politics is one of the dimensions in environmentalism. It has several unique characteristics that make its analysis significantly different from most policy fields. First, environmental politics does not center on a single discursive frame. Rather, it has multiple discursive frames that define distinct fields of interaction. Secondly, there are competing notions of what constitutes the driving forces of environmental degradation, which results in different political approaches that are adopted by distinct communities to forward their particular interests in the adoption of environmental policies. Finally, there are several characteristics of environmental politics that make its study unique. This includes a large foundation presence, a well developed counter-movement, the importance of science in defining environmental issues, and the potential for dramatic incidents to shift environmental policies.

Environmental movements in India

The environmental movements in India arise as a reaction to the efforts & conflicts for the use of natural resources and social justice issues and human rights. The movements are also due to false government policies for development and spread of environment awareness and media.

Some of the popular environmental movements in India are given below .

- 1) Industrial pollution based movement- Bhopal gas tragedy
- 2) Dams and irrigation projects – Narmada bachaoandolan ,Tehri Dam Conflict
- 3) Forest and land based - Chipko movement, Appico movement, Tribal Movements
- 4) Natural degradation - Silent Valley Movement in Kerala
- 5) Many other movements by the people who are affected due to projects like industrial plants , power projects , railway projects , airline projects , mining activities, marine resources projects , water pollution plants , policies etc.

Ideologies of Environmental movements

An ideology is a system of ideas which gives authority to an existing or proposed system of relationships, and correspondingly supports an action program to sustain or challenge the prevailing system(Gore,1993: 29-30). Ideology constitutes an important element of a social movement. A social movement is generally described as a recurrent pattern of a collective attempt to bring about or resist social change in social institutions, value systems and social relationships. Ideologies provide inspiration as well as authority to a social movement. They also provide explanations and indicate a value frame work of a social movement.

Ideologies are action-driven. The action element related to an ideology is what we call a social movement (Gore, 1993: 46). An ideology can also be a product of a social movement and this usually happens through the crystallization of ideas during the course of a social movement.

The definitions of ideology and social movement suggest that both contain change – resisting or change-promoting elements. What, however, is problematic is the direction of change- resistance or change-promotion within a movement. It is suggested that a movement that is clearly directed towards the alteration of a structure of a system or against the threat to an alteration of a system is a social movement.

A movement that aim sat intra- systemic changes is thus considered a quasim ovement and not a social movement proper (Mukherji,1978). A sacorollary to this, an ideology that is not aimed a tany transformative change in the system may not befully comprehended a san ideology.

Ideological Trends in Indian Environmentalism

Gadgil, Madhav and GuhaRamchandra (1998: 450-472) have identified five broad strands within the environmental movements in India. These strands include:

1] **Crusading Gandhians:** Crusading Gandhian, “relies heavily on a moral/religious idiom in its rejection of the modern way of life....They argue that the essence of ‘eastern’ cultures is their in difference, even hostility to economic gain....They have worked hard in carrying their message of moral regeneration across the country and indeed across the globe. They have sharply attacked the strangle hold of modernist philosophies particularly those upholding rationalism and economic growth on the Indian intelligentsia....They propagate an alternate, non-modern philosophy whose roots lie in Indian tradition” (Ibid: 465-466).

2] **Ecological Marxist:** Ecological Marxists, “see the problem in political and economic terms, arguing that it is the unequal access to resources, rather than the question of values, which better explains the patterns and processes of environmental degradation in India. In this sharply stratified society, the rich destroy nature in the pursuit of profit, while the poor do so simply to survive” (Ibid: 466).

3] **Appropriate Technology:** “This strand of the environmental movement strives for a working synthesis of agriculture and industry, big and small units, and western and eastern technological traditions....Their emphasis is not so much on challenging the ‘system’ as in demonstrating in practice a set of socio-technical alternatives to the centralizing and environmentally degrading technologies presently in operation” (Ibid: 466-467).

4] Wilderness Enthusiasts: Wilderness Enthusiasts, “have provided massive documentation of the decline of natural forests and their plant and animal species, urging the government to take remedial action....Wildlife preservationists have used the scientific rhetoric of biological diversity and the moral arguments in favour of ‘species equality’ in pursuit of a more extensive system of parks and sanctuaries and a total ban on human activity in protected areas” (Ibid: 468).

5] Scientific Conservation: Scientific conservationists are concerned with efficiency and management.

According to RamchandraGuha, “Crusading Gandhians, Appropriate Technologists and Ecological Marxists represent the three most forceful strands in the environment-development debate in India” (Guha, Ramchandra 1988: 2580).

Future –

With regard to environmental movements, membership of environmental groups is a healthy option. NGO’s are more willing to work in partnership with governments, scientists and business to seek solutions

Sustainable development-

“Humanity’s relationship with the biosphere will continue to deteriorate until a new international order is achieved, a new environmental ethic is adopted, human population stabilized and sustainable modes of development become the rule rather than the exception. For development to be sustainable, it must take account of social and ecological factors, as well as economic ones; of the living and non living resource base; and of the long term as well as short term advantages and disadvantages of alternative actions.” (IUCN, 1980, Section 1)

Sustainable development is the joint approach to environment and economic development which seeks to settle human needs and the carrying or coping capacity of the environment in relation with the consequences of economic systems. It consists of broad goal sand the human in stitutions responsible for managing the planet. The problems with this approach are manifold and we are a long way from turning this goal sin to a clear programme of attainable goals.

Conclusion -

Old environmental movement concepts are now replaced by modern environmental movements which shaped the environmental movements drastically over the last few decades. There is increase in scientific understanding, research, publications, increase in pressure group memberships like Green peace, WWFetc, increase in observations of environmental damage and also increase in desire to find solutions by media attentions and public interest on rise.

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Theoretical Approaches To Development And Women

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Abstract:

The role of women has been recognized by Classical, Neoclassical and Feminist ideologies. Of late, new approaches are being discussed at various levels. Indian system cannot remain apart from theoretical scaffoldings of the role of women in economic activities. We took an opportunity to review some of the approaches. This paper is devoted to review women in economic activities in general and women in textile decentralized sector in particular. Women in economic activities cannot be denied. Even the technological and managerial role of women in economic activities is immense.

Women's role and their place in work force have been neglected for a long time. Classical, Neoclassical and Marxian approaches have specially identified their role in economic development. Ester Boserup (1970) revealed the place of women in the development process in recent past.

Introduction:

Classical approach

The classical economists are skeptical about women's rational decision-making capacities. According to Adam Smith, women are relatively invisible in the wealth of nation aside from their contribution to population growth. They are not trusted to choose their subjects of study wisely and are deprived of the opportunity of intellectual issues. According to Baptise, women are irrational consumers. Olbie says that women support themselves only; therefore, their wage should be lower than that of man because men support whole family. Pigou supports women's lower salary than men because women are weaker and more imperfect than men (<http://en.wikipedia>).

Neoclassical approach

This theory was established by white male economists, who were influenced by Victorian ideology. It led to inefficient and fallible analysis of the economy. It has created a disproportionate burden of labour for women. It has led to inequitable, incomplete and counterproductive policy making. As per Victorian ideology, based on domestic capacities and abilities of women to bear children, they were considered unproductive and considered as leisure time. Thus, the time, production, recreational activities, goods, services and childcare performed by women were not exchanged with wages. These activities were termed as leisure time performed by women exists outside the sphere of the market. Due to this, male was the patriarchal authority and breadwinner but the household labour viewed as women's work, which is excluded by economic analysis.

According to this approach, development and industrialization eliminate the inequality between men and women. It will also enhance the participation of women in the economy. The education and work experience, which are human capital equipments, are the main reasons for unequal participation of women in economic activities. Ester Boserup (1970) stated that women did not benefit from development opportunities and new technologies have deteriorated their status. Basically, women have to incorporate into the economic activities such as development plan, and programmes and projects. If they are more integrated into economic activities, they will benefit more. There should be State interventions and policy practices for the benefit of women. It should be based on the principle "different but equal". It will improve women's economic conditions.

Feminist approach

According to Cartesian philosophy, women occupy the subordinate position and suggested that, conceptual foundations of economic knowledge are produced and reproduced on gender bias. But feminist economist criticize this view and assumes the reasons behind women's subordinate position to

men is the patriarchal-man system, They emphasized on elimination of all barriers and women should be empowered and actively participate in economic activities. They should be provided with the access to necessary knowledge, skills and resources to develop them to play an active role in the development process (<http://en.wikipedia>).

Objectives of the Study

1. To study the role of approaches in economic development.
2. To study the Productive and reproductive labour.

Productive and reproductive labour

According to Marxist feminist like Margaret Benston and Paggy Morton, there are two types of labour; productive and reproductive. In the capital system, productive labour results in goods and services that have monetary value compensated by the paid wages. The reproductive labour is associated with private activity and not compensated by paid wages. Both forms of labour are essential, but it has different access based on certain aspects of their identity. Women are assigned to reproductive labour, which is unrecognized and not compensated by wage. Agitations to prove this are going world over. In a nuclear family, domestic work is totally assigned to women, making rest of the members free from their own reproductive labour. According to Marxist feminist exclusion of women from productive labour leads to male control on both private and public domain (<http://en.wikipedia>).

Wages for housework

According to Charlotte Perkins Gilman (1898), females are oppressed due to their exclusion from productive labour and he suggested inclusion of domestic work to be in compensated reproductive labour, so that their work could be located, recognized and valued. In this concerned, International Wages for Housework Campaign, an organization in Italy, in 1972, took efforts for compensate reproductive labour. Brooklyn and Fedrichi founded wages for housework group. Though, these efforts were unsuccessful, it generated important discourse about the value of housework and it's relation to the economy.

Sharing the responsibility of reproductive labour

Heidi Harmenn (1981) argued that women can be liberated from their forced reproductive labour based on the concept of relationship of women to the economic system, rather than that of women to men. Gayle Rubin (1975) coins the phrase sex/gender system based on her study about sadomasochism, prostitution, lesbian literature, and anthropology. Nancy Folbre (1975) focuses on women's subordinate status to men in the reproductive as well as public sphere. Silvia Federici says, many women are forced in to productive and reproductive labour resulting in a double day. Federici says that the emancipation of women still cannot occur until they are liberated from unwaged labour (<http://en.wikipedia>).

Inter-sectionality and Marxist feminism

Inter-sectionalist is a current and widely popular theory of feminism. It is broad and includes persons that would be on increased risk for exploitation in economic activities. It relay on bourgeois identity politics. According to this theory, there will be elimination of sexism, racism, homophobia and other forms of oppression due to elimination of the capitalist profit driven economy. ClaruZe tkin and Alaxandra Kollontai (1909) says it would be extremely difficult for upper class women to truly understand the struggles of the working class and there is no possibility of unity across economic inequalities. They have opposed the forms of feminism that reinforce class status. Kollotai believes on liberal feminism undermine the efforts of Marxism to improve conditions of the working class through

more radical political programme of liberating women through socialist revolution (<http://en.wikipedia>).

Women make up almost half (i.e. equal to men) the adult population in the world. Their work is eminent individually, in family, in society, in nation and in the economy on the whole. But they are evaluated not at par with the men at many respects along with their participation in work and employment. The Human Development Report (1993) reveals the opinion that women as the world's largest excluded group.

It is clear that during the Vedic period, the position of women was not unequal to that of the men. Women got the same education as men and participated in the philosophical debates. This shows that men and women were regarded as having equal status in the social life of the early period. On the whole in this period within the framework of the patriarchal society the position of woman was high.

Conclusions

The works indicated above are an important textile activities performed by the female workers. Their participation in these activities not only creates efficiency but also the sincerity and alertness in the workplace. Women workers perform day and night duties in such works. The textile sector requires numerous work activities being carried out by even children also. They help their mothers in such activities.

Women participation in textile activities not only provides employment activities but also supports to their families in economic crisis.

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Molecular Gastronomy: A Revolution In Culinary

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Abstract:

Today's generation is more aware and curious about food. By the passion for something innovative and wonders of science, the molecular gastronomy is born. Interest in food science has grown in recent years because of the increasing awareness of the vital role of food in the health, well-being, and economic status of individuals and nations and people's curiosity and desire to try new and innovative food dishes. Food science is the study of the chemical composition of food and food ingredients; their physical, biological and biochemical properties and the interaction of food constituents with each other and their environment.

The food cooked by using this method, leave the sweet taste on tongue. The food made by proper ingredient, perfect cooking time, proper physical and chemical process is tasty. Its representation looks like a beautiful painting. This paper throws light on how new generation sees and accepts all these new changes and favours Molecular Gastronomy. It is revolutionizing traditional cooking and transforming dining into a surprising emotional and sensory experience.

Key Words: molecular gastronomy, modern cuisine, Avant-garde cuisine.

Introduction:

Molecular Gastronomy is the application of scientific principles to the understanding and improvement of small scale food preparation. The term was invented by the Hungarian physicist Nicholas Kurti in a 1969 presentation to the Royal Institution called "The Physicist in the kitchen", and popularized by his collaborator the French scientist Herve This. The term *molecular gastronomy* was originally intended to refer only to the scientific investigation of cooking, though it has been adopted by a number of people and applied to cooking itself or to describe a style of cuisine.

Molecular Gastronomy blends physics and chemistry to transform the tastes and textures of food .The result is new and innovative dining experiences. The term Molecular Gastronomy is commonly used to describe a style of cuisine in which chefs explore culinary possibilities by borrowing tools from the Science lab and ingredients from food industry. Formally the term molecular Gastronomy refers to the scientific discipline that studies the physical chemical process that occur while cooking. Molecular Gastronomy seeks to investigate and explain the chemical reasons behind transformation of ingredients as well as the social artist ices and the technical components of culinary and gastronomic phenomena.

The style of cooking or modernist cuisine experiments have resulted in new innovative dishes like hot gelatins, airs foxy, caviar spherical, ferran Adrian from Ei Blli restaurant used alginates to create his system of specification which gelled spheres that literally burst in your mount Hesston Blumerithal from the fat duck restaurant discovered the ability of fat to hold flavour and created a dish that had three flavours – basil, olive and onion with each baste being perceived in sequence. The potential of molecular Gastronomy is enormous. It is revolutionizing traditional cooking and transforming dining into a surprising emotional and sensory experience.

Molecular Cuisine And Health:

The molecular cuisine is mistaken as unhealthy, synthetic, chemical, dehumanizing and unnatural. This is not surprising given that molecular Gastronomy often relies on fuming flasks of liquids nitrogen, lead blinking water baths, syringes, tabletop distilleries, PH meters and shelves of food chemicals with liquid pea spherical raviolo. Actually the chemicals used in molecular gastronomy are all of biological origin. Even though they have been purified and some of them processed. The origin of raw material is usually marine, plant, animal or microbial. These additives have been approved by EU standards and are used in very small amounts.

The science lab equipment used just to help modern gastronomy cooks to do simple things like maintaining the temperature of cooking water constant (water bath) Cooking food at extremely low temperature fast (liquid nitrogen) or extract flavor from food.

Youngsters like avant grade cuisine. The young generation is passionate about cooking. They have creative minds. They are analytical and logical. The molecular gastronomy could likely become their passion. Molecular Gastronomy cooking requires a good balance of left and right brain thinking. Most of molecular cuisine recipes need to follow precise steps. Quantities are measured in fractions of a gram or fractions of a percentage. Molecular Gastronomy is about experimenting, being curious, using intuition, playing with emotions and creating multi-sensory dining experiences with artistic dish presentations, textures, aromas, flavours and even sounds. The plate is your canvas! Serving soup in a tea cup or a sphere in a bended spoon seems artistic.

With changes in how we cook and eat the fields of culinary arts and culinary science appear now to be merging into one. Many famous restaurant now have cooking laboratories on their premises, while universities and colleges around the country are beginning to offer degrees in culinology(a degree program that blends food science and technology with culinary art). By combining food, chemistry and art, we deconstruct any dish, to change the look and feel of any ingredient, to impress dinner guests, and to take taste buds on an adventure.

Molecular Cuisine: Unusual Cooking Concept

The 10 most common (but unusual) techniques used in haute cuisine are all unique in the way that they are now being put into use. These methods are becoming so popular that many amateur cooks are incorporating them into their home cooking.

1 - Liquid Nitrogen

Freezing has long been a staple in kitchens and cooking, but it is only recently that it is really coming to the fore, particularly extreme temperature and fast freezing. Liquid Nitrogen is especially useful in making ice cream as the rapid freezing prevents ice crystals from forming; and it is the ice crystals in ice cream that makes for an inferior product. Liquid Nitrogen's frozen ice cream is the smoothest silkiest ice cream you will ever eat and it takes only a few minutes to freeze. You can also use this technique to freeze pure fruit juices into sorbets.

2 - Alginates

Alginates are a type of gum that cause calcium based liquids to gel. They are used to create "caviar" fruit juices in the form of caviar, ravioli without pasta, and much more. The uses are virtually unlimited.

3 - Vapor

In many haute cuisine restaurants, all of the senses come into play, and smell (perhaps the most important sense next to taste) can play a significant role. The idea is to bathe the diners in scents that cause a deepening of the flavors of the food. This is achieved in a variety of ways.

4 - Air

In the finest of modern restaurants, gravy and sauce are becoming a thing of the past – being replaced with airs and foams. Using a submersion blender with cooking juices or fruit juices combined with a stabilizer – usually lecithin, produces airs. The blender causes the liquid to froth up and the froth is then used on the plated meal.

Foams are slightly denser than airs and they are generally made with a similar liquid, but foamed up in a cream whipping device charged with nitrous oxide. Airs and foams are both used in the same way but for different effects.

5 - Sous Vide

In a way this is a rather ancient method of cooking – eggs could be said to be cooked sous-vide when boiled. Sous vide (meaning "under vacuum") is when food is vacuum packed and cooked in a pot of boiling water until it is done. The benefit of this type of cooking is that meat can be cooked for hours without over-cooking.

6 - Slow Cooking

No doubt we are all familiar with the good old slow cooked stews that our parents made. But modern cuisine has to take things further. First, a little science: when cooking meat at a high temperature, the collagen from the flesh contracts and pushes the liquid out; the end result being a dry lump of hard meat.

The solution to this is to cook the meat at the perfect temperature for eating – low enough not to cause constriction of the flesh. Beef can be cooked at 50 degrees for 24 hours. When it is done, you sear it with a blow torch to brown it and flavor it. The resulting flesh is so soft it can be cut with a spoon.

7 - Powders

Powders are a new addition to modern menus – they are flavors that are dried to a dust and then sprinkled or served alongside food as a garnish. In some restaurants they are served as an entire course on their own. The main method for preparing powders is to mix an oil-based liquid with Maltodextrin. This is then processed in a food processor until you get a powder of the consistency you prefer. An incredibly tasty powder is made from rendered bacon fat and Malt dextrin – it melts in your mouth while filling it with an intense bacon flavor.

8 - Other Senses

Some restaurants are now experimenting with food via the other senses that we normally don't relate to cuisine – such as darkness and audio. For example, when eating in a pitch black environment, diners are said to have a much greater appreciation of individual flavors in food as they are not distracted by the in-built perceptions of food that come from appearance. Other restaurants use sound to enhance flavor. It is an extraordinary experience.

9 - Methyl Cellulose

This is an exciting product being used in cooking. Methyl cellulose is a compound that turns to a firm gel when it is heated. For this reason, many bakeries mix it into their pie fillings to ensure that they don't spill out of their pastry shells when cooking. But, the molecular gastronomes have found a more exciting use for it in their restaurants: hot ice cream!

This is done by mixing a standard ice cream base with methyl cellulose (1.5% of the total recipe) and submerging a scoop filled with the liquid into a pot of hot water. The hot water causes the ice cream to go hard. This is served immediately and as the ice cream cools down, it melts.

10 - Transglutaminase

Imagine a bowl of steaming prawn noodles – made almost entirely with prawns and including no flour (the prime ingredient in noodles). This is the type of food you can produce using Transglutaminase (“meat glue”). Transglutaminase breaks down the cells of meat and basically turns it to a mush that can be piped or shaped. It is used in commercial food for binding meats together (as in hot dogs, ham and sausages) but it really comes to life in the hands of modern chefs.

Conclusions: The term, Molecular Gastronomy started to be used to describe a new style of cooking. Some chefs began to explore new possibilities in the kitchen by embracing science, research, technological advances in equipment and various natural gums and hydrocolloids produced by the commercial food processing industry. In the late 1990s and early 2000s, Molecular Gastronomy has since been used to describe the food and cooking of a number of famous chefs. The modernist cuisine experiments have resulted in new innovative dishes. It is revolutionizing traditional cooking and transforming dining into a surprising emotional and sensory experience.

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Recent Trends And Challenges In Commerce And Management Education

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Abstract:

Education, in a broad sense, is any act or experience that has formative effect on the mind, character or physical ability of an individual. It serves as a catalyst to socio-economic development of any country. It helps students in providing right course of action for their survival and growth in the present competitive environment. The current trend in education is providing practical oriented skill and raising greater self-confidence among the students to occupy good position in the business environment. New trends are emerging in the field of Commerce and Management that introduce different skills and make the students apply them for mutual and multifaceted growth and value creation. It also aims to create desired competence for the optimum and the most productive utilization of man and material. The present paper aims to focus on how new trends in Commerce and Management are responsive towards the change in the business environment against the host of challenges.

Key Words: Commerce, Management, Education, emerging trends, business environment.

Introduction:

Commerce and Management education system in India is evolving. The changing scenario offers students more exposure and greater self-confidence. The present trends include increased focus on international partnership, student-exchange programmes, joint degrees and so on. The growing phenomenon of Globalization, Liberalization and Privatization has been immensely influencing Commerce and Management education system which plays a crucial role in national development. Today a qualitative change is required in existing Commerce and Management Education system to make students competent to face the challenges in new management and technological services.

Proficiency in Commerce and Management education is useful in jobs in every sector. It is flexible, realistic and makes a person sensitive towards the complexities of work environment. It helps transformation in organizational climate.

Prof. V.V. Khanzode opines :

“This education enables a person to handle critical assignments. It is like giving conceptual and theoretical knowledge for the purpose of productivity, quality, human resource morale, indirect compensation, health and safety, obsolescence prevention and personal growth.”(p.148)

Objectives Of Commerce And Management Education:

The pivotal purpose of Commerce and Management Education is to train the potential personnel. There are several institutions offering different courses in Commerce, Management, Administration, Banking, Finance, Advertising, Film, Media, Mass Communication at post-graduate level and B.B.A., B.B.S., B.B.M., B.M.S., B.C.A. at undergraduate level. The curriculum generally aims at enabling the student to develop in him effective communication skills and make them stand at their own. It also aims to change and enhance students' knowledge, attitude, behavior, performance, end-operational results. Besides it aims to secure the improvement in technical performance, leadership, co-operation highlighting on individual weaknesses and to attract good persons for decision-making process, stimulating the personnel to do better work and keep the organization abreast of technical and economic conditions.

Recent Trends In Commerce And Management Education System:

In the era of Globalization there are a number of educational options available before students. New trends are emerging in the field of Commerce and Management. Many career

opportunities which were neglected previously are now sought importance among the students. For example, radio –jockeying, programme –anchoring , event –management , news anchoring ,news reporting , fashion designing , content writing ,hospital management , medical transcription and many more have opened a new vista for education, however traditional courses are still in high demand. Keeping with changing trends at the national and global economic scenario, new educational programmes are emerging fast in Commerce and Management area.

So far as Commerce education system is concerned it is not a bookish education system, rather than being book-smart a commerce person needs to be street smart. Many of the business legends like Dhirubhai Ambani, D.S.Kulkarni, Vitthal Kamat. Lakshmanrao Kirloskar, Michael Dale, Bill Gates, Raj Kapoor the legendary personality in Film industry were not very smart in their studies but they were enough smart to create multi-millionaire business. In fact, beyond bookish knowledge one needs conceptual clarity, practical skills, soft skills, managerial skills. Curriculum in Commerce education system is providing a space for students to be competent in those areas. Recently some of the Commerce and Management institutions offer courses for practical education, which will really create the personnel capable to work in corporate sector. Online E-commerce courses and MOOC is there imparting practical and essential knowledge for students.

In the modern era of technology ,the expansive and comprehensive global market presents amazing and excellent career opportunities in different field of Management—Human Resources, Financial Resources, Natural Resources and Technological Resources are widely utilized. The management field asks for some intrinsic management traits to excel. Though management is inevitable part of human life generally it is symbolized to a career in corporate houses, hospitality industries and multinational firms and so after pursuing the courses in MBA,PGDM,PGDBM etc..The term management is linked with one of the highest paid careers in present scenario, however importance is given to practical application of the knowledge acquired through those courses. A course in management enables the personnel to understand all the major and minor aspects of administration and management. Besides planning, organizing, leading, monitoring ,delegating and controlling are some of the essentials of management curriculum. Moreover, Management education system offers career opportunities in logistics, party-planning, disaster management, money management, real-estate, market research, purchasing management, brand management, construction management, production management, sales and marketing management, supply-chain management, operation management.

There is always a huge demand for management degree holders in major field of management and administration. After completing the course in management one can start his or her business or aspire to work at managerial and executive levels in corporate houses and multinational companies. For working professionals of various fields, part-time, diploma or certificate courses in management can enhance their skills, and improve their chances of climbing the ladder of hierarchy in their profession. Above all management degree is not just confined to corporate houses, but it also provides exciting opportunities in the public and government sector.

Challenges In Commerce And Management Education :

Commerce and Management education is indispensable due to rapid rate of technological and social changes, automation, intensive market competition and complexities in business . It is imbibed through coaching, job situation, participation in deliberations and off the job techniques such as case study, incident method , role playing, business-game, sensitivity training, stimulating conferences and lectures. In fact, every other day the new technology is emerging and rendering the older one obsolete and outdated. Hence management education should be dynamic and responsive towards new challenges.

The current curriculum in management education in general hardly teaches students in facing challenges in business environment. Besides, insufficient availability of specialized experts, qualified faculty, lower infrastructure lack of interdisciplinary approach, complexity of subjects, insufficient grants for research etc. are the threats facing the education system in Commerce and Management.

Conclusion:

Commerce and Management Education is an educational strategy and it is related to real organizational problems. Hence it is known as a living discipline which is different from other disciplines. Due to growing economic scenario much expansion takes place in service sector and it requires both skill as well as knowledge. To meet the expectations of the time Commerce and Management institutions aim to impart various courses to make the student eligible and efficient to face the change taking place.

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Fundamental Rights: Inter-Relative Roles Of The Legislature And Judiciary In India - Movements In Law And Judiciary

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Abstract

In post World War-II, the concept of Individualism has been greatly developed in all over the world. Human Rights is one of the important topics of the International Law. It provides for the basic and inalienable rights which are inherent from the primitive societies and is based on the traditional theory of Natural Law and Natural Rights. The guarantee for the protection of these basic rights and freedoms of an individual is indispensable in every democratic country.

In England, through the various instruments like Magna Charta, Bill of Rights and Petition of Rights, the Crown and the Parliament confer upon the individual rights and freedoms. However, the Courts in England have no power of judicial review over legislation because of the doctrine of Parliamentary Sovereignty. The American Bill of Rights contained in the Ten Amendments of the USA Constitution is binding upon the Legislature as well as Executives. As a result, the Courts in US are competent to declare an Act of Congress as unconstitutional on the ground of contravention of any of the provisions of the Bill of Rights.

The framers of our Indian Constitution devolve a separate Part in the Constitution, i.e. Part III, which provides for the fundamental rights and fundamental freedoms of an individual. It also guarantees for the protection of these rights through constitutional remedies when those rights are abridges or infringed by way of legislative and executive actions. The law making power of the Legislature, execution of such laws by the Executive and the exercise of the judicial review power by the Judiciary in the field of Fundamental Rights created lot of controversies among these organs on many occasions.

The present research paper will focus on some of the important issues and occasions wherein the inter-relative roles of Parliament and the Supreme Court of India created controversies in respect of the Fundamental Rights.

Introduction

“The aim of all political association is the conservation of the natural and inalienable rights of man”

— John Locke

The Preamble of our Indian Constitution set forth certain basic objectives viz, *Justice, Liberty and Equality*, which are to be achieved by the Indian State. Accordingly, the Constitution has embodied with various enforceable Fundamental Rights of an individual in Part III consisting of number of Rights and Freedoms ranges from Arts. 12-35. In Part IV, it also provides for the non-enforceable social and economic rights (Art. 36-51). A person can enforce his Fundamental Rights against the State i.e. legislatures as well as the executives. Therefore, it has been stated that the Part III operates as restriction or limitation on the law making and law executive power of the legislatures and executives respectively. Every action of the Legislatures and executives is subject to judicial review which is to be exercise by the superior courts in India, i.e. the Supreme Court and the High Courts. These co-related powers of the legislatures and executives on the one hand and the Judiciary on the other, created many controversies in the area of protection of Fundamental Rights. Since 1950, the exercise of powers by them have encountered with each other in the number of areas. On many occasions, the exercise of power of judicial review has generated controversies and tensions between the courts, the executive and the legislature, e.g. in the areas of property relations, parliamentary privileges, constitutional amendments, have been controversial and have led to several constitutional

amendments which were undertaken to undo or dilute judicial ruling which the Central Government did not like.

This paper elaborates those some issues where such conflicts have been arising between the Legislature and the Judiciary.

Concept, Origin & Development of Fundamental Rights

The Natural Law Theory says that the human being is the creation of the nature and thus individual could fully enjoy his natural rights and freedoms without any restrictions. According to the Social Contract theory, Governments are formed by surrendering some of their rights in the interest of the society. It empowers to rule the society by making laws. But there are possibilities that they often abuse their powers while exercising their powers. Absolute power corrupt absolutely, which resulted into infringement of certain basic and inalienable rights.

According to Locke, man is born “with a title to perfect freedom and an uncontrolled enjoyment of all the rights and privileges of the law of Nature” and he has by nature a power “to preserve his property - that is, his life, liberty, and estate, against the injuries and attempts of other men.” Thus, it is essential that these rights be entrenched in such a way that they may not be abridged by an oppressive government. Since the 17th Century, the idea of guaranteeing protection to these rights has been provided in number of written Constitutions like USA, France, and many democratic nations of the World. These rights and freedoms were guaranteed along with the remedies in case of infringement. In modern times, this became more concrete by universalizing the concept of Human Rights by the United Nations Organization.

In India, the idea of protection of fundamental rights was proposed and demanded by the Indian National Congress in 1928 through Motilal Nehru Report. But the Simon Commission and the Joint Parliamentary Committee had rejected the idea of enacting declarations of Fundamental Rights. The framers of our Constitution, from the very beginning, were positive towards inclusion of these rights in the Constitution like many other nations. The need to have these rights was accepted by the Constituent Assembly. Thus, to safeguard the individual liberty our Constitution ensures in Preamble and Part III various fundamental rights and freedoms. This protects individual’s substantive as well as procedural rights.

Nature and Classification of Fundamental Rights

Part III can be discussed into two main aspects.

1. Definition of ‘State’ (Art.12) and justiciability of Fundamental Rights (Art.13),
2. Enumerated Fundamental Rights - Art. 14 - 32

The various rights and freedoms are classified into following seven groups -

- a) Right to Equality (Arts. 14-18),
- b) Right to particular freedoms (Arts. 19-22),
- c) Right against exploitation (Arts. 23-24),
- d) Right to freedom of religion (Arts. 25-28),
- e) Cultural and Educational Rights (Arts. 29-30),
- f) Right to Property, now diluted and secured to some extent by 31A, 31B, & 31C,
- g) Right to Constitutional remedies (Arts. 32-35)

The Fundamental Rights embodied in our Constitution are in the nature of, more or less, the Civil and Political Rights as provided in the International Human Rights Law. This Part seeks to achieve the objective of political justice as enshrine in the Preamble.

Some of these rights are worded negatively as prohibitions to the State, because this Part creates negative obligation upon the State not to take away these rights and freedoms of individual by

making law and implementing them. Thus, Fundamental rights under Part III operate as the restriction or limitation on the law making power and oppressive and arbitrary administrative actions. The higher judiciary i.e. the Supreme Court of India and all the High Courts, empowered with the power of judicial review of the legislations and administrative actions and to held such law or action as void or unconstitutional whenever they act in contravention of the Part III. To this extent, our Constitution adopts the USA model rather than English.

While some of these rights are available to citizens only such as Arts. 15, 16, 19, and 30, some are enjoyable even by the aliens or foreigners, such as, Arts. 14, 20, 21, 23, 25, 27, 28, this may be categories as more important fundament rights.

Constitutional Amendments and Fundamental Rights as basic feature

This is one of the major issues wherein the Legislature and the Judiciary came across with each other and encounter with the actions and reactions.

Our Constitution is more flexible than rigid. Art. 368 provides for the procedure of Constitutional amendment. A few provisions of Constitution can be amendment with the ratification by the half of State Legislatures. Other methods of Constitutional amendments are by special majority and simple majority. There was no conflict until 1967. Earlier, the Supreme Court held that Parliament may amend any provision of the Constitution, including Fundamental Rights and Art. 368 also.

In much debated *Golak Nath v. State of Panjab* case, the Supreme Court overruled earlier two decisions and held that the Fundamental Rights embodied in Part III cannot be amended by any of the authority including Parliament.

Reacting with this Supreme Court Judgment, Parliament enacted 24th Amendment Act, 1971, wherein, Arts. 13 and 368 amended. This provided that Fundamental Rights were amendable under Art. 368 and it also took away the judicial review power, which was later recognized as one of the basic features of the Constitution. It creates debate between Parliament and the Supreme Court of India. Thereafter this confusion were tried to solve in the one of the most significant judgments in the history of Indian judiciary, i.e. *Keshavananda Bharati v. State of Kerala* case. The Supreme Court by majority with 7:6 in its concurrent Judgment overruled the *Golak Nath Case* and held that it is competent for Parliament to amend Fundamental Rights under Art. 368.

At the same time the Court laid down that there were implied limitation on the power to amend and that power cannot be used to alter the 'basic features' of the Constitution. Thus, in this landmark case, the Supreme Court evolved the doctrine of 'basic feature' for the protection of some of the Fundamental Rights and many other basic structure of the Constitution. Later, in many cases, the Supreme Court held that Part III is one of the basic features. And thus, the Supreme Court gave a very significant status to these fundamental rights.

This is one of the emerging movements, in this respect; wherein the Supreme Court has saved the democratic values of Indian state by laying down the doctrine of basic features. It has increased the status and significance of the Part III.

Fundamental Rights and Directive Principles of State Policy (Part-III and IV)

This is another issue wherein both organs debated in most of the cases where the Legislature tried to achieve socio economic objectives set forth in the Preamble and Part IV of the Constitution. The directive principles differ from the fundamental rights in the following respects:

1. Fundamental rights constitute limitations upon State action, whereas Directive Principles are in the nature of instruments of instruction to the government to do certain things and to achieve certain ends by their actions.
2. The directive principles are required to be implemented by legislation.

3. Art. 37 provides that the principles are not enforceable in the Courts of Law and do not create any justiciable rights in favour of the individuals.
4. While Fundamental rights are enforceable, the Courts are bound to declare as void any law which is inconsistent with or in contravention of Part III, whereas, they cannot declare as void any law which is in contravention of Part IV.

The question arises when a law is enacted for enforcement of any directive principle which infringes any of the Fundamental rights, then which Part will be prevail.

In the beginning, in 1951, the Court adopted strict view that in case of conflict, fundamental rights was given supremacy over the directive principles which cannot override the fundamental rights. This trend considerably modified later on in State of *Bihar vs. Kameshwar* in 1952, wherein the Zamindari Abolition Act held valid on the basis of Art. 39. Further improvement was significant.

In *Re Kerala Education Bill* case, the Court observed that though the directive principles cannot override fundamental rights, nevertheless, in determining the scope and ambit of fundamental rights, the Court may not entirely ignore directive principles but should adopt the principle of 'harmonious construction' and should attempt to give effect to both as much as possible.

Another landmark judgment in *Minerva Mills v. Union of India*, the Supreme Court by majority 4:1 struck down Art. 31C as amended by 42nd Amendment Act as unconstitutional on the ground that it destroys the basic structure. The Court observed that the Constitution was founded on the bed-rock of the balance between Part III and IV. Both Parts are complementary to each other. This decision has been followed by the courts in many subsequent cases. In this way, the role of the Supreme Court is co-operative with the legislature for the protection of social and economic rights of the citizens. By many decisions of the Supreme Court, various directives principles now stand elevated to the inalienable fundamental rights and they are enforceable by themselves.

Right to Property: the most debatable issue between Legislature and Judiciary

The natural law jurists regarded protection to property, along with right to life and liberty of a person. In most of the national and international laws it has been included as natural or human right such as, *Universal Declaration on Human Rights, 1948* (Art. 17), *American Convention on Human Rights* (Art. 21), *African Charter on Human and Peoples' Rights* (Art. 14), the *US Constitution* in its Fifth Amendment, etc.

In the original Constitution of India, there were two Articles to protect private property, i.e. Arts. 19(1)(f) and 31 under Part III. Art. 19(1)(f) guaranteed to the Indian citizens "...a right to acquire, hold and dispose of property" However, Art. 19(5) permitted state to impose reasonable restriction on this right in the interest of general public. Art. 31(1) lay down that no person could be deprived of his property without the authority of law. Art. 32(2) provided that "no property shall be compulsorily acquired or requisitioned save for a public purpose and save by authority of a law..."

Role of Parliament & Judiciary: Between 1950 - 1978

The most debatable concepts in these various Constitutional provisions were: Property, Compulsory acquisition and requisitioning by the state, amount and public purpose. Parliament and the Supreme Court encountered on these concepts. Although, the validity of laws could not be challenged on the ground of violation of right to property because of clauses (4) & (5), it was challenged on the ground of violation of right to equality under Art. 14.

In *Kameshwar Singh v State of Bihar* Patna High Court Struck down the Bihar Land Reforms Act, 1950 on the ground of art. 14. The court held that differential rates of compensation provided under the land reform legislation were discriminatory. This decision was a clear example of legal positivism with a hidden class bias. To undo this rule, Parliament inserted Article 31A and 31B

with Schedule IX by way of First Constitutional Amendment to save the 'Zamindari Abolition Acts' of all States. The effects were that no law providing for the acquisition would be void on the ground of Art. 14, 19 & 31 and Acts inserted in Schedule IX could not be challenged on the ground of violation of Part-III. In this way, Parliament excluded judicial review of certain types of legislation that abolished property rights.

The validity of the First Constitutional Amendment Act was challenged in *Shankari Prasad v. Union of India*, wherein, the Supreme Court upheld the amendment of the Constitution. This case became a land mark in the Constitutional history of India. However, the Supreme Court refrained from expressing an opinion on the latter part of Art. 31B.

Again, Parliament enacted 4th Constitutional Amendment Act, 1954 to nullify the effects the Supreme Court's decisions in *West Bengal v Bella Bannerji* and *West Bengal v Subodh Gopal*. It excluded the power of judicial review of the courts in respect of determination of adequacy of compensation.

Then, the Supreme Court in *K. K. Kochuni v Madras and Kerala* case held that any law causing deprivation of property must stand the test of art. 19(5), which permitted to impose 'reasonable restrictions' on the right to hold possess and disposed of property. In 1971, Parliament enacted 25th Constitutional Amendment Act, by which, the word 'compensation' deleted and substituted the word 'amount'. However, the Court persisted that the word 'amount' also means an amount that was a fair return of the value of the property. Moreover, a number of statutes were increased to 284 from 13 by way of various Constitutional Amendments to the Ninth Schedule. The purpose was only to exclude judicial review of those laws on the ground of violation of the fundamental rights.

These ups and downs created tensions between the institutions of legislature and judiciary in respect of right to property. The tussle came to end when by way 44th Constitutional Amendment Act, 1978, Parliament repealed Articles 19(1)(f) and 31 and introduced new Article 300A in Part XIII to give some protection to property.

Position after 1978

Presently, after 1978, Arts. 30(1-A), 31A, 31B, 31C and 300A deal with the right to property. Article 300A confers right, but does not enjoy the status of a fundamental right. Moreover, Ninth Schedule has been expanded constantly. Earlier, this expansion made to protect legislation dealing with property rights and not any other rights. But in practice, it has been used to invoke protection for other than property laws.

In 1981, in a very famous case, *Waman Rao v. Union of India*, the Supreme Court ruled that all amendments to the Constitution made before 24th April, 1973 (date of the decision of *Keshavananda Bharati* case) and by which the Ninth Schedule was expanded by inclusion of legislations were valid and constitutional. But after this date if any Act included in the Ninth Schedule was open to challenge on the ground of doctrine of basic structure.

Again recently, in *I. R. Coelho v. State of Tamil Nadu* case the Supreme Court said that article 31B despite its wide language cannot confer unlimited or unregulated immunity and thereby, opened the judicial review of Schedule IX on the ground of basic structure doctrine. This view again raises many doubts and questions.

Thus, it may be submitted that in Independent India, no Fundamental Right has caused so much trouble, and has given rise to so much litigation between the government and the citizen, as the right to property.

Conclusion

Thus, since the commencement of the Constitution, both the organs were come into clashes while exercising their respective powers while interpretation of the Part-III. It has caused friction and bad relationship between Parliament and the Supreme Court of India which led to a number of constitutional amendments. It has generated large number of Court cases. Their actions and reactions, encounters and inter-actions, have created the jurisprudential issue of supremacy of power in the doctrine of separation of powers.

The policy makers under the impact of the socialist philosophy started devaluing the institution of fundamental rights. Therefore, it is essential that both these organs must exercised their respective powers very carefully so that no fundamental rights of the individual shall come into danger as those are also crucial in the modern democratic nations. A proper balance to be achieved between the individual liberty, social and public interest while performing the social welfare functions of the State.

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Globalisation: The Blind King

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I. Introduction

Definition is not everything, but everything involves definition.ⁱⁱⁱ Definitions are vital in shaping our interpretation of social phenomena and conceivably control one's conclusion.ⁱⁱⁱ Understanding of globalization is distinctly a task of how the term is defined. Accordingly, each and every examination of globalization ought to integrate a guarded and decisive assessment of the expression itself. A frenzied or injudicious foundation of the concept exposes us to the danger of compromising our complete knowledge of the phenomena. In contrast, a pointed and enlightening definition promotes discerning, remarkable and significant knowledge, an understanding that helps us to steer our fate in constructive guidelines. Hypotheses regarding the issue globalization have fascinated many erudite views for more than three decades now. In scholarly and non-professional field, countless have harboured a perception that this conjecture could provide an analytical backbone for discerning social transformation in the modern-day world. 'Globalization' does not own the monopoly of being the sole door-way for such an enquiry, of course, however, it appears to be an attractive one, pushing us further into asking many intriguing questions, prominent among them being as to what lies in this word? What, precisely, is 'global' about globalization?

II. The Account of the 'Globe' and its Narrative

Although the term 'globalization' was not used often until the latter half of the twentieth century, it has a longer ancestry. As a noun, the English word 'globe' began to signify 'the planet' once it was established centuries ago that the earth was circular in shape. The adjective 'global' began to symbolize 'world scale' in the late nineteenth century, in addition to its earlier meaning of 'spherical'.^{iv} The verb 'globalize' appeared in the 1940s, together with the word 'globalism'.^v 'Globalization' first entered the American English dictionary in 1961.^{vi} Notions of 'globality', as a state of affairs, have begun to flow more latterly.

The vocabulary of globalization has also not shied away from making a grand entry by scattering its tentacles in other languages over the past several decades. The few examples include *lil 'alam* in Arabic, *quan qiu hua* in Chinese, *la mondialisation* in French, *globalizatsia* in Russian and *globalización* in Spanish and *utandawazi*^{vii} in Kiswahili although there is still widespread use of the English idiom in elite circles of various African countries. Nevertheless no tongue, it seems, is at ease with the idiom. In spite of its inadequacies and dingy history, though, the word has detonated in eminence and standing.

When new vocabulary gains such wide coinage across continents and cultures, can it just be explained away as vogue? Or does the new word underscore a major shift in the world, where new jargon is required to discuss new conditions? For example, when Jeremy Bentham coined the word 'international' in the 1780s,^{viii} the concept caught hold because it resonated of a growing trend of his day, namely, the rise of nation-states and cross-border transactions between them. The contemporary explosion of global debate also seems unlikely to be accidental. The attractiveness of the vocabulary debatably reflects a general hunch that modern social relations have acquired an important new character.

The challenge, indeed, the urgent need, is to move beyond the catchphrase to a fixed concept. As a consciously shaped analytical tool, ideas of the global appeared almost concurrently and autonomously in several academic fields around the early 1980s. In Sociology, for example, Roland

Robertson began to 'interpret globality' in 1983.^{ix} At the same time, Theodore Levitt of the Harvard Business School wrote of 'the globalization of markets'.^x These years also saw some researchers in International Relations shift their focus to 'global interdependence'.^{xi}

Today the concept of globalization is deployed across disciplines, across the world, across theoretical approaches, and across the political spectrum. Countless academics have rushed to claim the cliché of the day. A host of research institutes, degree programmes, and textbooks now focus on the problem. Since 2000 several new professional global studies associations have also appeared. Some theorists have even presented globalization as the focal point for an alternative paradigm of social enquiry.^{xii}

Yet ideas of globalization are likely to remain as mysterious as they are invasive. We perceive that the term carries with it a very important substance but we are far from sure what that important something is. Pounding ambiguity and puzzlement over the term has fed great skepticism about its content, scope and its all-encompassing narrative. True, many of the dissenters have questionable motives, such as vested interests in conventional theory or an intellectual lethargy that resists rethinking conceptual starting points. Nevertheless, other doubters pretty fittingly insist on a obvious, accurate, plain, reliable and rational conceptualization before they will accord globalization the status of a serious analytical category.

III. The definitional conundrum

I restrain myself from suggesting a straight-forward nor authoritative elucidation to this problem here. Rather, it's a sincere endeavour with an accent in achieving the end of vocalising definitions of globalization, with their diverse causal conceptions of just how sweeping a split we are facing from the past. The implications of which definitions are far-reaching, suggestive of how drastic the pendulum has swung, with a cry that the political elite quickly anticipates such sudden and bumpy rides in their exercise of public policy formulation as the surface underneath their feet is now shaking under the now compelling phenomena called globalisation.^{xiii}

Prior to plunging into the definitional conundrum, it is relevant to mirror on the nature and rationale of the exercise. Four practical points merit meticulous accent.^{xiv}

To begin with, definition is more than a lexicographical entertainment. Conversely, have key logical and political purposes and reverberations. Logically, a definition should give rise to clear, intuitive and deep insight. To attain its maximum potential, a new concept like globalization should be defined in a way that ushers in new understanding. It should not simply paraphrase what is previously known. Politically, the definition of a cardinal idea should strive to uphold ideals and principles that the propounder holds close to his heart. No conceptualization ought to be politically unbiased.

Second, each definition is qualified. All appreciations of some fundamental model weigh up a historical implication, a cultural backdrop, a geographical context, a social significance, and individual persona, with of course a political will and commitment. Undoubtedly, in the facts at least, if not in the broad construction, every description of an idea is inimitable. Each one individual explicates a conception that represents his experiences and ambitions. No unanimously certified definition is offered. To require one and all to conform to a single version would be like asking scores of people to dump themselves and join in the singing of a chorus that they are not privy to. The sole aim of a definition is not to determine one understanding that guarantees universal approval, but to bring forth insight that can be efficaciously conveyed to, and deliberated upon, with others.

Third, no definition is ultimate. Definitions of mainstay concepts are decisive to provide lucidity, direction and inner reliability to opinions. However, knowledge is a steady course of invention and reinvention. Every definition is cautious and subject to reassessment. Definition is in motion rather than rest. The aim of the exercise is not to conclude in a full stop, but to excite dialogue that prompts additional re-definition as situations shifts and sapience intensifies.

Finally, the incongruity of definition connote that each conceptualisation should be perceptible, straightforward, accurate and reliable as much as possible. It should be perceptible so as to passionately replicate and communicate insight; with the intention of bringing the issue under consideration into sharp attention; without ignoring accuracy with which least will be left silent and void to the reader's wisdom and assumption; reliable sufficiently enough to ensure that internal rationality of an argument remains unwavering from the beginning to its very end. In sum, there is hardly any definition that can ever claim to completely satisfy these formulae, but it is an ideal worth the time and money.

These foundational premises have not been persuasive enough to carry along everyone, of course. For instance, some observers acknowledge that globalization is a blurred concept and are not inclined to pursue a clear, specific, and distinctive definition. Based on this presumptively tranquil hypothesis, globalization is a flexible receptacle idiom that can be aroused at will as it may suit the user. Consequently, countless political representatives tend to paint a gloomy picture to an indeterminate 'globalization' for an array of policy follies and blunders, most often to deflect consideration by the public on their own failures. Numerous social players have most often than not thrown their weight against unnamed 'anti-globalization' flag, in a manner as to galvanise extremely varied and in other instances markedly incongruous fundamentals. Even academic circles have not spared, with several writers and publishers putting up 'globalization' into the titles of writings that actually confuse and contradict rather than enlighten on the subject. Whereas such unfastened models may be politically and commercially valuable, they are intensely disappointing for many serious social functions and policy decisions that surge from whence.

Definitions primarily give form to images, accounts, evaluations, prescriptions and activities. If a definition of a mainstay concept is sneaky, then the knowledge constructed upon it is likely to be equally insecure and, in turn, the policies built on the foundation of that knowledge can be very mistaken. Regrettably, a great deal of opinion on globalization has not towed any or several of the foregoing values of definition. Yet, the fact that many conceptions have gone off course does not necessarily give rise to the idea that there is no way ahead with the phrase. Conversely, a lot is at risk in globalization conundrum, both hypothetically and in practice, that it is very unwise to bury our heads in the sand and ignore its persistent mysterious and puzzling existence.

IV. Blind spot

Most existing studies on globalization are defective for the reason that they are superfluous. Such investigation fail to meet the initial decisive factor of generating novel understanding that is not achievable with other concepts. Four central definitions have culminated into this black hole: globalization as internationalization; globalization as liberalization; globalization as universalization; and globalization as westernization. Opinions that manufacture these conceptions fall short in opening insights that are not available through existing literature. Deployed on any of these four lines, 'globalization' provides no value-added analysis. Observers who rebuff the uniqueness and transformative potential of globalization in modern-day history have almost customarily defined the term in one or the other of these four outmoded traditions.^{xv} Towards this endeavour, I take the following definitions as the starting and therefore operational points.

According to Jan Aart Scholte, "*Globalization stands out for quite a large public spread across the world as one of the defining terms of late twentieth century social consciousness.*"^{xvi} James Rosenau recognizes the confusion associated with the definitions of globalisation when he states that, "*Globalization is not the same as globalism, which points to aspirations for an end state of affairs wherein values are shared by or pertinent to all the world's five billion people, their environment, their roles as citizens, consumers or producers with an interest in collective action designed to solve common problems. Nor is it universalism—values which embrace all humanity, hypothetically or actually.*"^{xvii}

Another temptation is to indeed specify a definition but one that offers little by way of operational value. Anthony McGrew states that, “*globalization constitutes a multiplicity of linkages and interconnections that transcend the nation states and by the same token the societies, which make up the modern world system. It defines a process through which events, decisions and activities in one part of the world can come to have a significant consequence for individuals and communities in quite distant parts of the globe.*”^{xxviii} Cerny adds elsewhere that, “*Globalization is defined here as a set of economic and political structures and processes deriving from the changing character of the goods and assets that comprise the base of the international political economy in particular, the increasing structural differentiation of those goods and assets.*”^{xxix}

a. Globalisation as International Latitude

When globalization is interpreted as internationalization, the term refers to a growth of transactions and interdependence between countries. From this standpoint, a much better global world is one in which more communication, ideas, produce, wealth, investments and persons traverse frontiers connecting state systems. Globalisation, considered by many to be the inevitable wave of the future, is frequently confused with internationalisation, but is in fact something different. Internationalisation refers to the increasing importance of international trade, international relations, treaties, alliances etc. Inter-national, of course, means between or among nations. The basic unit remains the nation, even as relations among nations become increasingly necessary and important.^{xx} For certain authors, globalization is an especially intense form of internationalization, so that the global is a particular subset of the international.^{xxi} Scores of other commentators are less discerning as they plainly hold the expressions ‘global’ and ‘international’ as equivalent and synonymous to the extent that they can be employed similarly.

Internationalization is a process in which economic activities are extended across national boundaries and globalization is that process in which economic activity is also functionally integrated. From this definition two groups exist. First, the argument that we live in a borderless world where the word “national” is no longer relevant in this Globalization is seen in terms of politics, technology and culture, as well as economic view points. The second, a group of sceptics believe that we live in an international world in which national forces remain highly significant and argue that globalization seems to be as much an overstatement as it is an ideology and an analytical concept.^{xxii}

Usually, pains to quantitate globalization have harboured the suggestion of the process being the same as internationalization. Thus, globalization has been calculated in terms of the current account as a ratio of Gross Domestic Products.^{xxiii} Similarly, the recent Globalization Index is for the most part designed keeping in mind cross-border actions among countries, That is, the index mostly pertains to foreign direct investment, international travel, membership in international organizations, international telephone traffic, etc.^{xxiv} Furthermore, these indicants are measured and compared on a territorial basis, so that an individual country is said to be more globalized than another.^{xxv}

Persuasions of the idiom of globalization as internationalization are outstanding to the extent that they involve a least amount of logical and political accommodations. Global relations of this nature may be probed on the same ontological and methodological basis as international relations. Global Economics can be the same variety of enquiry as International Economics. The study of Global Politics need not be at variance considerably from traditional International Politics. Globalization as internationalization, therefore, gives the reassuring message that the new can be altogether understood relative to the proverbial.

Undeniably, most literature on globalization as internationalization emphasize that modern tendencies are mirroring previously known historical events. To be precise, these analyses regularly condone the fact that, in proportional terms, levels of cross-border trade, direct investment and permanent migration were as great or greater in the late nineteenth century as they were a hundred years later. The suggestion is that globalization, understood thus, is a feature of the modern system of

states that ebbs and flows over time. So social researchers can relax and carry on enquiries as before.^{xxvi}

Yet these calls of acquaintance and historical replication compose well-built justification for denouncing the definition of globalization as internationalization. If globality is nothing other than internationality, except maybe larger amounts of it, then why bother with new terminology? Nobody desired a concept of globalization to make nous of earlier accumulated wisdom of greater international relations and mutuality, and this view is correspondingly superfluous today.

b. Globalisation as Liberalization

A subsequent common analytical blind alley in talks of globalization is that which likens the conception with liberalization. In this case, globalization signifies a process of discarding formally imposed restraints on engagements of assets among countries in order to structure a porous and pervious world economy. On this framework, globalization takes place as authorities condense or eradicate regulatory measures like trade barriers, foreign-exchange limitations, capital controls, and visa requirements.

Economic liberalism, in the classic rather than the American sense, refers to policies that reduce government constraints on economic behaviour and thereby promote economic exchange: “marketization.” Political liberalism refers to policies that reduce government constraints on political behaviour, promote free political exchange, and establish rights to political participation: “democratization.” There is no doubt that both forces have been powerful facets of the global political economy in recent decades. At more or less the same time, there was a dramatic opening of national economies to external forces – exemplified by substantial reductions in policy restrictions on cross-border capital flows. But the scope of liberalization was not limited to economic policy. Perhaps the headline political statistic of the late twentieth century was that the proportion of democratic countries in the world more than doubled from under 30% in the early 1980s to almost 60% in the first years of the twenty-first century (while the number of sovereign states in the world also doubled to roughly 200)^{xxvii}

Using this definition, the study of globalization is a debate about contemporary neo-liberal macroeconomic policies. On one side of this argument, many academics, business executives and policymakers support neoliberal prescriptions, with the promise that world-scale liberalization, privatization, deregulation and fiscal restraint will in time bring prosperity, freedom, peace and democracy for all. On the other side, critics in the so-called ‘anti-globalization’ movement oppose neo-liberal policies, contending that a *laissez-faire* world economy produces greater poverty, inequality, social conflict, cultural destruction, ecological damage and democratic deficits.

To be sure, large-scale globalization and widespread economic liberalization have transpired concurrently in the past thirty years or so. Moreover, this wave of neo-liberalism has often played a significant, even if not crucial, function in facilitating contemporary globalization. However, it is quite something else to conflate the two concepts, so that globalization and liberalization becomes the same thing. Moreover, such an equation can carry the uncertain and potentially detrimental inference that neo-liberalism is the only available policy framework for a more global world.

Undeniably, on cross-examination most ‘anti-globalization’ opponents are seen to reject *neo-liberal* globalization rather than globalization per se. True, some of these critics have adopted a mercantilist position that advocates ‘de-globalization’ to a world of autarkic regional, national or local economies. However, most protesters of neo-liberalism have sought different approaches to globalization or ‘alter-globalizations’ that might better advance human security, ecological integrity, social justice and democracy. Many in mainstream circles, too, have recently suggested that globalization can be rescued with social, environmental and human rights safeguards. They, too, have thereby acknowledged that neoliberal policies are not intrinsic to globalization.

In any case, the language of globalization is unnecessary to rehearse arguments for and against liberal economics. People have debated theories and practices of 'free' markets for several centuries without invoking talk of globalization. For example, no one needed the concept of globalization when the international economy experienced substantial liberalization in the third quarter of the nineteenth century. Likewise, globalization as liberalization opens no new insight today.

The contention that "exogenous easing," such as declining transport and communication costs, has greatly increased the opportunity costs of closure appears to be the simplest possible argument to explain economic liberalization in recent decades. Over time, these costs have mounted on governments, increasing the incentive to open their economies. However, the pace and extent of liberalization have varied substantially across countries.^{xxviii}

c. Universalization as Globalisation

Another situation where there is a cup half full or half empty appears in analyses of globalization where the conception is conveyed as universalization. In this case globalization is taken to describe a process of scattering a range of objects and experiences to people at all settled parts of the earth. On these lines, 'global' means 'worldwide' and 'everywhere'. Consequently, there is a 'globalization' of business suits, online marketing, online aggregation of cars, car pooling, curry dinners, Barbie dolls, anti-terrorism measures, and so on. Commonly globalization taken as universalization is assumed to entail homogenization with worldwide cultural, economic, legal and political convergence.

Yet this conception, too, opens no new and distinctive insight. To be sure, some striking universalization has transpired in contemporary history. Moreover, substantial cultural destruction in recent times has appeared to lend credence to the homogenization thesis. However, universalization is an age-old feature of world history. The human species has spread itself through transcontinental migration for a million years. Various aptly named 'world religions' have extended across large expanses of the earth for centuries, and several of these faiths have held explicit universalistic pretensions. Transoceanic trade has distributed various goods over long distances on multiple occasions during the past millennium. No concept of globalization was devised to describe universalization in earlier times, and there is no need to create new vocabulary to analyze this old phenomenon now either. Globalisation involves universalisation of particularism not just particularisation of universalism.^{xxix}

d. Globalisation as Westernization

A fourth widespread misconception of globalization has defined it as westernization. As such, globalization is perceived and assumed to be a particular type of universalization, one in which the social structures of modernity; capitalism, industrialism, rationalism, urbanism, to name but a few, are extend the world over, disrupting pre-existent cultures and local self-determination in the process. Globalization understood in this way is often interpreted as neo-colonization and Americanization, as 'westoxification' and an imperialism of McDonald's and CNN.^{xxx} For these critics, any discourse on globalization is a supremacy narrative, a dogma of imaginary evolution that shields sweeping annihilation and peripheralisation. Nevertheless, we cannot expect a global culture defined as westernization to exert the same hold upon us and our imaginations as our national and religious cultures. A global culture is essentially memoryless because there are no world memories able to unite us all.^{xxxi}

Certainly, a rational case can be made that current significant globalization has resulted primarily from forces of modernity like rationalist deduction, capitalist creation, technologies of mechanization, and bureaucratic governance. Yet at the same time, early global realization possibly ushered in the inception of modernity. In turn, contemporary globalization has often incorporated devices of modern, western social dealings more extensively and profoundly across the planet. Sometimes this westernization has involved aggressive foisting that could indeed merit interpretations

as imperialism. Moreover, it is true that governance structures, networks and frameworks, firms and civil society associations of the Western civilisation have belonged among the most fervent champions of present-day globalization.

Nevertheless, it is one thing to assert that globalization and westernization have had inter-linkages and quite another to associate the two developments. After all, modernity and western civilization have materialised in many other shapes and forms besides contemporary globalization. In addition, globalization could in theory take other directions which are not necessarily western, like, the spread of Buddhist globalization, Islamic globalization, or possible future post-modern globalizations, etc. Also, it is by no means clear that globalization is inherently hegemonic, given that there are liberalistic trans-world social movements as well as manipulative trans-world players and processes. In any case, westernization, modernization and colonization have a much longer history than contemporary globalization. Perhaps currently prevailing forms of globality could be analyzed as a particular aspect, idiom and brand of modernity. On this reading, a definition of globalization would need to identify what makes *global* modernity distinguishing. Yet in this approach, too, westernization and globalization are not coeval.

If we recognize globalisation as westernisation, where probably it is feasible to recognize an 'other' in the nature of those groups and societies who do not match to western standards and principles, then in recent times *al-Qaida* network, *Islamic State*, *Boko Haram* etc could be said to carry out this task; their conduct are often portrayed by western leaders as challenging the international command judged from the standpoint of the West as democracy, human rights and the rule of law and that's why they are arraigned of functioning in the exterior the cultured social order.

V. Globalisation – The geography of fitting into each other's 'one world'

Fortunately, the foregoing critiqued four definitions above do not drain the potential definitions of globalization. Imperative new insight into previously reasonably new circumstances is available from a fifth conception which identifies globalization as the multiplication of trans-planetary and in modern era more principally supra-territorial acquaintances involving the human race. From this perspective, globalization involves trimming of impediments to trans-world interactions. Individuals become more able physically, legally, culturally, and psychologically to fit into place with each other in 'one world'. In this convention, globalization deals with a change in the character of social space. This formation juxtaposes with the other four notions of globalization as explained earlier as they ordinarily imagine by and large implicitly rather than explicitly, a linkage in the primary personality of social geography.

a. Globalisation – Spatial property relating to social geography

The term globality reverberates of spatiality. It expresses somewhat about the field of human activities and experience. Particularly, globality distinguishes the planetary sphere as the earthly mutual social arena, a site of social affairs in its own right. Any discourse of the global shows that people may cohabitate together not only in local, provincial, state level, national and regional realms, but also in trans-planetary spaces where the world is a single place.

Why is space relevant? Geography is a defining feature of social life. Relations involving human beings always have to take place some geographical point: in a place, a location, a domain, an arena, a situation. No description of a social circumstance is complete without a spatial element. Furthermore, no social explanation is comprehensive without a geographical facet either. Space matters. On the flip side, the geographical milieu dictates the ways with which people undertake production, organize governance, enter into collectivism, build knowledge, sharing in the nature, and experience time. Simultaneously, culture, ecology, economics, history, politics and psychology also shape the spatial contours of social relations.

Under this thicket of interconvergencies, an alteration of spatial configuration affects society as a whole. A reconstruction of social geography is warmly intermeshed with variations in patterns of

knowledge, production, governance, identity, and social ecology. So a transformation of social space, the role that globalization plays is engulfed in larger dynamics of social change.

b. Globality: An order of worldwide relevance, impact or totality

Globality in the logic of the planet as a distinct social space has two qualities. The more universal feature, trans-planetary connectivity, has figured in human history for hundreds of years. The more specific characteristic, supra-territoriality, is relatively new to modern-day history. Inasmuch as the recent rise of supra-territoriality marks a striking break with the territorialist geography that came before, this trend potentially has major implications for wider social transformation. Globality in the broader sense of trans-planetary relations refers to social links between people located at points anywhere on earth, within a worldwide context. The global sphere is then a social space in its own right. The world is simply neither a collection of smaller geographical units like countries and regions, nor tectonic plates but also a spatial unit itself. We can therefore draw a key distinction between 'international relations' as interactions among nations and 'global relations' as contacts in the world.

Of course, this more general kind of worldwide relevance in terms of connections between people is in no way new to only the present generation. As numerous researchers have stressed, the long distance, intercontinental, world domain has age-old importance in human history. For instance, the dynamic and flexible mental structure that allowed the assimilation of new geographic and ethnographic knowledge, which has been gained by the Greeks during the archaic age, especially within the colonization movement contained a network of relations and contacts of different types. At the beginning of the archaic age, the seas were the heart of the linkage, beyond it extended the lands inhabited by the different nations of the world, as a single realm referred as the *oikoumene*, and far beyond the horizon stood the edges of the earth.^{xxxii}

The second half of the thirteenth century was a remarkable moment in world history. Never before had so many regions of the old world come together in contact with one another all be it superficially. At the beginning of the Christian era, the Roman and the Chinese Empires had been in indirect contact but the connections between them declined when both empires fragmented. By the eleventh and even more, the twelfth century, many parts of the old world began to be integrated into a system of exchange from which all apparently benefited. By the time of the early decades of the fourteenth century, Europe and China, especially, had established direct, if decidedly limited, contact with each other.^{xxxiii}

Nothing in history is ever completely novel, and so too contemporary globality has its antecedents. For example, ancient Greek philosophers held notions of a global *ecumene*.^{xxxiv} A global imagination inspired voyagers in the fifteenth and sixteenth centuries to undertake the first circumnavigations of the earth.^{xxxv} On the other hand, present-day trans-planetary acquaintances are intense by leaps and bounds than those of any preceding age. More people, more often, and more extremely connect with the world as a unit. Volumes of trans-world communications, diseases, finance, investment, travel and trade have never been as great.

True, problems with data make it difficult to measure the scale of globality very precisely. Most established indicators refer to cross-border rather than trans-planetary flows. Indeed, the term 'statistics' shares a common root with 'state' and has historically been a largely state driven activity.³³ As things currently stand, therefore, we must often infer global connectivity from international data, and thereby can easily slip into a (redundant) conception of globalization-as-internationalization. The development of distinctively global measures is a priority for contemporary social studies.

No mathematical measures of global awareness are obtainable; still, it seems safe to imply that people today are generally more conscious than ever before of the planet as a single place and are

more prone to envision of the earth as humanity's home. A century ago global consciousness was generally limited to transitory perceptions in restricted elite margins. Today, with globes (models of the earth) in classrooms, world weather reports in the newspaper, television channels and global products, services alike in the cupboard, globality is part of everyday awareness for billions of people across the planet.

However, the uniqueness of existing globalization involves more than extent and greatness. Qualitatively, too, much of today's global connectivity is altered. Unlike earlier times, contemporary globalization has been marked by a comprehensive multiplication of supra-territoriality.^{xxxvi} Which are relatively delinked from territory, that is, domains mapped on the land surface of the earth, plus any adjoining waters and air spheres. Territorial space is plotted on the three axes of longitude, latitude and altitude. In territorial geography, place refers to locations plotted on this three-dimensional grid; distance refers to the extent of territory separating territorial places; and boundary refers to a territorial delimitation of plots on the earth's surface.

Global affairs of the supra-territorial kind are not satisfactorily mapped on a territorial gridiron. Globality as supra-territoriality is manifest in myriad facets of contemporary life. For instance, air transport passengers and freight transversing any distance on the planet within a short time. Information and technology, including telephone and computer networks effect instantaneous interpersonal communication between points all over the earth, so that a call centre for customers in North America may be located in India. The global mass media scatter messages simultaneously to Trans-world audiences. The US dollar and the euro are examples of money that has instantaneous trans-planetary circulation, particularly when in digital form.

In global finance, various types of savings and investment flow instantaneously in world-scale spaces. In the field of organizations, several thousand firms, voluntary associations and regulatory agencies coordinate their respective activities across Trans-world domains. A global conference of the United Nations involves delegates from all over the planet at the same time. Ecologically, developments such as climate change the so called 'global warming', stratospheric ozone depletion, certain epidemics, and losses of biological diversity unfold simultaneously on a world scale. They cloak the planet as one place at one time; their causes and consequences cannot be divided and distributed between territorial units. Ideationally, many people have a supra-territorial concept of place, for instance, when watching televised moon landings and global sports events simultaneously with hundreds of millions of other people scattered across the planet. Global human rights campaigns do not measure their support for a cause as a function of the territorial distance and territorial borders that lie between advocates and victims.

Nevertheless, the contemporary rise of supra-territoriality has been sufficiently large that we can link the move from territorialism in the field of geography with shifts in other social structures. In terms of governance, for example, the end of territorialism has been interconnected with the eclipse of statism, that is, the previous situation where the formulation and administration of regulations focused almost exclusively on the territorial state. Instead, under the influence of intensified globality, governance today has become more multi-layered and diffuse, a change that has far-reaching implications for definitions and practices of citizenship and democracy. With regard to identities and social collectivities, the end of territorialism has gone hand in hand with a decline of nationalism, in the sense of a near-exclusive focus on territorially based nationality as the principal framework for large-scale social solidarity. In the area of production, the end of territorialism has been interrelated with the rise of finance, information and communications industries and the relative decline of primary production and traditional manufacture. As for structures of knowledge, the end of territorialism has been – or ought to be – accompanied by the abandonment of ontological and methodological territorialism, in other words the assumption that geography, and the study of geography, are always and only about territorial space.

VI. Glocalisation – The Anti-thesis of Globalisation?

The term ‘glocal’ and the process noun ‘glocalization’ are formed by telescoping *global* and *local* to make a blend.^{xxxvii} The idea of glocalisation thought to have been as well as ‘modelled on Japanese *dochakuka* deriving from *dochaku* “living on one’s own land”, originally an agricultural principle of adapting one’s farming techniques to local conditions, but also adopted in Japanese business for *global localization*, a global outlook adapted to local conditions.’^{xxxviii} More specifically, the terms ‘glocal’ and ‘glocalization’ became aspects of business jargon through the 1980s, but their major locus of origin was in fact Japan, a country which has for a very long time strongly cultivated the spatio-cultural significance of Japan itself and where the general issue of the relationship between the particular and the universal has historically received almost obsessive attention making ‘one of the main marketing buzzwords of the beginning of the nineties.’^{xxxix}

The idea of glocalization in its business sense is intimately associated with what in some economic contexts is referred as micromarketing which implies the tailoring and advertising of goods and services on a global or near-global basis to increasingly differentiated local and particular markets. Almost needless to say, in the world of capitalistic production for increasingly global markets the adaptation to local and other particular conditions is not simply a case of business responses to existing global variety - to civilizational, regional, societal, ethnic, gender and still other types of differentiated consumers - as if such variety or heterogeneity existed simply ‘in itself.’ To a considerable extent micromarketing or, in the more comprehensive phrase, glocalization - involves *the construction* of increasingly differentiated consumers, the ‘invention’ of ‘consumer traditions’ with tourism as the main driver and arguably the biggest ‘industry’ of the contemporary world, is undoubtedly the most clear-cut example. To put it very simply, diversity sells. From the consumer’s point of view it can be a significant basis of cultural capital formation. This, nevertheless, is not its only function. The proliferation of, for example, ‘ethnic’ supermarkets in Western countries and elsewhere like Dubai does to a large extent cater not so much to difference for the sake of difference, but to the desire for the familiar and or to nostalgic wishes. On the other hand, these too can also be bases of cultural capital formation.

There is a widespread tendency to regard glocalisation as straightforwardly involving a polarity, which assumes its most acute form in the claim that we live in a world of local assertions against globalizing trends, a world in which the very idea of locality is sometimes cast as a form of opposition or resistance to the hegemonically global or one in which the assertion of locality or *Gemeinschaft*^{xl} is seen as the pitting of subaltern ‘universals’ against the hegemonic universal of dominant cultures and or classes. An interesting variant of this general view is to be found in the replication of the German culture-civilization distinction at the global level: the old notion of ‘good’ culture is pitted against the ‘bad’ notion of civilization. In this traditional German perspective local culture becomes, in effect, national culture, while civilization is given a distinctively global, world-wide colouring. We have, in my judgement, to be much more subtle about the dynamics of the production and reproduction of difference and, in the broadest sense, locality. Speaking in reference to the local-cosmopolitan distinction, it is remarkably clear that locals diversity ‘happens to be the principle which allows all locals to stick to their respective cultures.’ At the same time, cosmopolitans largely depend on ‘other people’ carving out ‘special niches’ for their cultures. Thus ‘there can be no cosmopolitans without locals.’^{xli} This point has some bearing on the particular nature of the intellectual interest in and the approach to the local-global issue. However, it should be noted that in the contemporary world, or at least in the West, the current counter-urbanization trend, much of which in the USA is producing ‘fortress communities,’^{xlii} proceeds in terms of the standardization of locality, rather than straightforwardly in terms of the principle of difference.^{xliii}

VII. Conclusion

This paper has argued that, when conceived in a particular geographical fashion, notions of 'globality' and 'globalization' can be valuable additions to the analytical toolkit for understanding contemporary social relations. True, a good deal of globe-narrative of latest years has little different as wobbly thinking and lackadaisical politics has debased numerous ideas of 'globalization'. However, these shortcomings do not discredit the concept in every form. After all, widespread sloppy usage of other key ideas – 'class', 'democracy', 'rationality' and 'soul', to name but a few – has not been reason to discard these notions altogether.

On the flip side, a characterization of globalization as a respatialization of social life unfastens up innovative knowledge and absorbs key policy pulls and strains of current history in a creative and decisive style. Ideas of 'globality' and 'globalization' can arrest, beyond any other terminology, the current sweeping escalation of trans-planetary and frequently supra-territorial network of dealings. This kind of perceptivity tenders an exceedingly high potential as an access summit for research and action on modern history.

To reiterate, this conception of globalization has a distinctive focus. It is different from ideas of internationalization, liberalization, universalization and westernization. The trans-territorial inter-meshing and profuse associations of globality are unlike the inter-territorial relations of internationality. The trans-border transactions of globality are different from the open-border transactions of liberality. The eminence of trans-planetary dealings lies in the fact that they exist at the same time; when coupled with the occurrence without any delay associated with Supra-territoriality, becomes different from the world-wideness of universality. The geological limelight of globality is nothing like the civilizing countenance of western vicissitude.

Although globalization as defined in this paper has some overlap with, and connections to, internationalization, liberalization, universalization and westernization, it is not equivalent to any of these older concepts and trends. Of course, the conception of globalization elaborated claims in no way to be the final word about what the idiom might stand for as there is arguably, no definition is ultimate, but to put forward constantly makeshift ideas that incite additional consideration, discussion and, creative discourse intended to develop the ever changing phenomena called globalisation.

The widespread tendency to regard glocalisation as straightforwardly involving a polarity, as a form of opposition or resistance to the hegemonically global or one in which the assertion of locality is seen as the pitting of subaltern 'universals' against the hegemonic universal of dominant cultures and or classes is to be rejected by presenting glocalisation as a blend so as to augment and supplement globalisation and not to supplant it in much more subtle manner concerning the dynamics of the production and reproduction of difference and locality. Speaking in reference to the local-cosmopolitan distinction, local diversity must be allowed to flourish on the principle which allows all locals to stick to their respective cultures at the same time allowing cosmopolitans a free run due to large dependence on 'other people' carving out 'special niches' for their cultures. Thus 'there can be no cosmopolitans without locals.'

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- ^{xxx} Benjamin Barber, 'Jihad vs. Mcworld' *Harvard Journal of Law & Technology* Volume 9, Number 2 Summer 1996. @ <http://jolt.law.harvard.edu/articles/pdf/v09/09HarvJLTech565.pdf>. Accessed last on 04/04/2017.
- ^{xxxi} Ibid note 26
- ^{xxxii} Rachel Gottesman, 'Europe, Asia and the Myth of Io: Space Perceptions in Archaic Greece' @ http://humanities1.tau.ac.il/history-school/images/Rachel_GottesmanE.pdf. Visited last on 06/04/2017.
- ^{xxxiii} Janet L. Abu-Lughod, 'Before European Hegemony: The World System A.D. 1250-1350,' Parts 1250-1350; Oxford University Press (1989) New York. P.3-4.
- ^{xxxiv} Ecumene is a term used by geographers to mean inhabited land. It generally refers to land where people have made their permanent home, and to all work areas that are considered occupied and used for agricultural or any other economic purpose.
- ^{xxxv} Jan Aart Scholte, 'The Sources of Neoliberal Globalization' Overarching Concerns Programme Paper Number 8, October 2005. United Nations Research Institute for Social Development. @ <https://www.files.ethz.ch/isn/102686/8.pdf>. Visited last 06/04/2016.
- ^{xxxvi} Supra-territoriality suggests, 'supra-territorial' relations which are beyond social connections as they transcend territorial geography.

^{xxxvii} Glocalisation has been defined by the English Oxford Living Dictionaries as, ‘The practice of conducting business according to both local and global considerations.’

@ <https://en.oxforddictionaries.com/definition/glocalization>. Visited last on 07/09/2017.

^{xxxviii} Wikipedia, the free encyclopedia, ‘Glocalisation’ @ <https://en.wikipedia.org/wiki/Glocalization>. Visited last on 07/09/2017.

^{xxxix} Roland Robertson, Kathleen E. White, eds., ‘Globalization’ Critical Concepts in Sociology Routledge (2003) New York, at 35

^{xl} *Gemeinschaft* has been defined as the social relations between individuals, based on close personal and family ties; community.

@https://www.google.co.in/search?q=Gemeinschaft+meaning&rlz=1C1FERN_enIN590IN593&oq=Gemeinschaft+meaning&aqs=chrome..69i57.3036j0j8&sourceid=chrome&ie=UTF-8. Visited last on 07/09/2017.

^{xli} Marie Gillespie, ‘*Television, Ethnicity and Cultural Change*’ Routledge London and New York (1995) at 22.

^{xlii} George Ritzer, Zeynep Atalay, eds., ‘*Readings in Globalization: Key Concepts and Major Debates*’ Wiley-Blackwell (2010) at 336

^{xliii} Ibid

Potassium Phosphate Catalyzed Synthesis of Erlenmeyer Azlactones

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Shivaji University, Kolhapur,
Maharashtra 416004, India**Abstract**

A variety of Erlenmeyer Azlactones have been synthesized by reacting aldehyde with 2-phenyl-5(4H)-oxazolone using catalytic amount of potassium phosphate in ethanol medium at ambient temperature. Use of potassium phosphate as an inexpensive catalyst makes the protocol more economical. Mild reaction conditions operable at ambient temperature, simple work-up procedure as well as purification of product and high yields (80-98%) are the added advantages of the present method.

Keywords: Erlenmeyer Azlactones, potassium phosphate, ambient temperature.

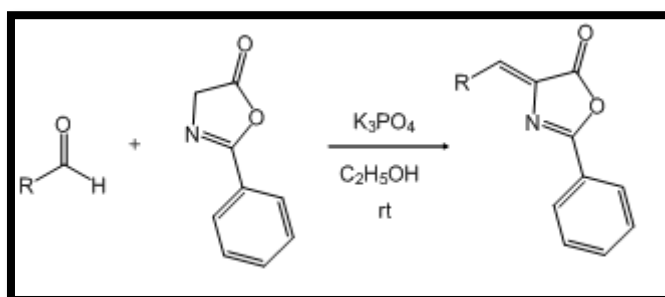
In 1893, Friedrich Gustav Carl Emil Erlenmeyer¹ discovered the reaction between benzaldehyde with N-acetylglycine in the presence of acetic anhydride and sodium acetate (Erlenmeyer reaction). The reaction proceeds *via* a Perkin condensation following the initial cyclisation of the N-acetylglycine² yielding the so-called Erlenmeyer azlactones.

Erlenmeyer azlactones have been used in a wide variety of reactions as precursors for biologically active peptides³, herbicides, fungicides⁴, as drugs, pesticides and agrochemical intermediates⁵. They have been used in active site titrations of enzymes⁶, as antihypertensives⁷ and in the asymmetric synthesis of amino acids⁸.

A detailed literature survey towards the Erlenmeyer reaction revealed that most of the protocols employed for this reaction operate under high thermal activation⁹⁻¹⁴, microwave activation¹⁵⁻¹⁷ and ultrasonic irradiation.¹⁸⁻¹⁹ There are a few protocols operable at room temperature using N-methylimidazole²⁰, (S)-proline²¹ and (D,L)-proline²². Each of the above method has its own merit with at least one of the limitations of low yields, use of expensive catalyst, long reaction, times, harsh reaction conditions and tedious work-up procedures.

The main problem of synthesis of Erlenmeyer Azlactones is presence of strong base would facilitate the self-condensation of the aldehyde. Hence a mild base is to be selected for their synthesis. We envisioned that K₃PO₄ which is a stronger base than alkali carbonates but weaker than corresponding hydroxides might be a useful catalyst for Erlenmeyer reaction.

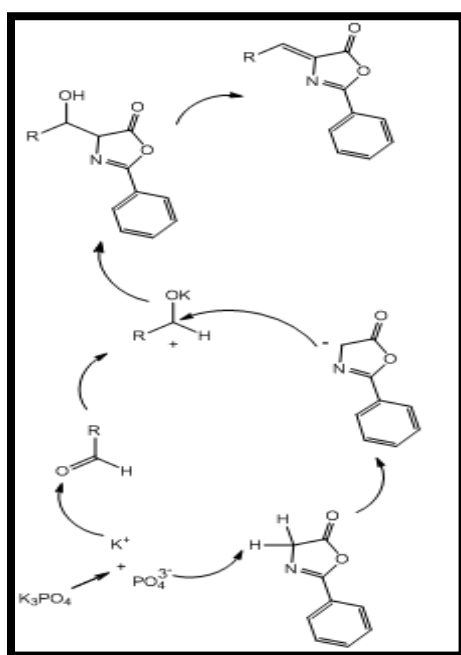
In continuation of our interest in exploring K₃PO₄ for synthesis of organic compounds,²³ we wish to report a simple, practical and efficient method for the synthesis of Erlenmeyer Azlactones from aldehydes and 2-phenyl-5(4H)-oxazolone catalyzed by K₃PO₄ at room temperature. (Scheme 1).



Scheme 1: Potassium Phosphate Catalyzed Synthesis of Erlenmeyer Azlactones

Formation of the intermediate azlactone anion (Scheme 2) is the key to the success of the reaction. From our previous experience of K_3PO_4 , we envisioned that K_3PO_4 could be a suitable catalyst for the present transformation, the central K^+ ion is oxophilic makes the carbonyl carbon of aldehyde functionality more electrophilic and the counteranion PO_4^{3-} is sufficiently basic for the formation of anion of 2-phenyl-5(4*H*)-oxazolone. Hence, the reaction took place rapidly and yielded corresponding Erlenmeyer Azlactones in excellent yields. A plausible mechanism is depicted in Scheme 2.

As a case study, to a stirred solution of benzaldehyde (1 mmol), 2-phenyloxazol-5-one (1 mmol) in ethanol (10 mL) potassium phosphate (25 mol %) was added [Scheme 1]. The progress of the reaction was monitored by TLC. Within 15 minutes the reaction was completed, as indicated by the disappearance of the spot due to aldehyde, from TLC. The reaction mixture was poured into ice-water and the precipitate formed was filtered and washed with hexane and recrystallized with hot ethanol and identified by spectral methods.



Scheme 2 : A Plausible Mechanism of Potassium phosphate catalyzed synthesis of Erlenmeyer azlactones

So as to optimize the quantity of catalyst used the reaction was then performed in ethanol medium in varied proportion of catalyst and results are summarized in Table 1. The results reveal that only 20mg (10 mol %) of catalyst is enough to effect synthesis of Erlenmeyer azlactones.

Table 1: Potassium phosphate catalyzed synthesis of Erlenmeyer azlactones at ambient temperature

Entry	Catalyst Mol (%)	Time (min)	Yield (%)
1	25	15	85
2	20	15	83
3	15	15	83
4	10	15	82

Reaction conditions: benzaldehyde(1 mmol), 2-phenyloxazol-5-one (1 mmol), ethanol (10 mL), Temp.= rt.

The reaction was then extended towards the condensation of various aromatic aldehydes with 2-phenyloxazol-5-one and the results are summarized in Table 2. As expected, the reaction proceeds well with aromatic aldehydes bearing electron withdrawing as well as electron donating groups. The heterocyclic aldehydes also given higher yields of azalactones and exhibited the same behavior as that of aromatic aldehydes.

Table 2: Potassium phosphate catalyzed synthesis of Erlenmeyer azlactones at ambient temperature

Entry	Product (3)	Time (min)	Yield (%) ^{a,b}
a	R = H	15	82
b	R = 4-OMe	15	65
c	R = 3-Cl	20	88
d	R = 4-CH ₃	10	76
e	R = 4-NO ₂	10	78
f	R=3-NO ₂	20	88
g	R = 4-isopropyl	15	80
h	R = 4-OH	10	86
i	R=3,4-OMe	10	80
j	R= 2,5-di-Me	15	84
k	R = 3-OMe, 4-OH, 5-NO ₂	15	83

^a All products showed satisfactory spectroscopic data. (IR, ¹H and ¹³C NMR)

^b Yields refer to pure, isolated products

Experimental

General

All chemicals (Sigma-Aldrich) were used as received. Melting points were determined and are uncorrected. IR spectra were recorded on Perkin-Elmer [FT-IR-783] spectrophotometer. NMR

spectra were recorded on Bruker AC-300 (300 MHz for ^1H NMR and 75 MHz for ^{13}C NMR) spectrometer in DMSO- d_6 or CDCl_3 using TMS as an internal standard and δ values are expressed in ppm.

Typical Procedure

To a stirred mixture of aldehyde (1 mmol) in 10 mL ethanol, 2-phenyloxazol-5-one (1 mmol) was added. The reaction mixture was allowed to stir at room temperature for time as mentioned in table-1. The precipitated solid was filtered, washed with water and then with 5mL of hexane. The product obtained was pure by simple recrystallization by ethanol.

Spectral data of selected compound

Entry 3a, Table 2: Mp. 162-165 °C; IR (KBr): 3322, 2930, 1795, 1655, 1165 cm^{-1} ; ^1H NMR (300 MHz, CDCl_3): δ = 7.26 (s, 1H, -CH=), 7.46-7.66 (m, 6H, Ar-H), 8.19-8.23 (m, 4H, Ar-H)

Entry 3c, Table 2: Mp. 160-162 °C; IR (KBr): 3322, 2930, 1799, 1657, 1165 cm^{-1} ; ^1H NMR (300 MHz, CDCl_3): δ = 7.16 (s, 1H, -CH=), 7.40-7.64 (m, 5H, Ar-H), 7.85 (d, 1H, Ar-H), 8.00 (d, 1H, Ar-H), 8.19 (d, 1H, Ar-H), 8.30 (s, 1H, Ar-H); ^{13}C NMR (75 MHz, CDCl_3): δ 125.39, 128.06, 128.58, 129.01, 129.87, 131.12, 131.25, 131.70, 134.02, 134.42, 135.84, 190.25.

Entry 3j, Table 2: Mp. 114-116 °C; IR (KBr): 3321, 2925, 1789, 1651, 1177 cm^{-1} ; ^1H NMR (300 MHz, CDCl_3): δ = 2.43 (s, 3H, Ar- CH_3), 2.48 (s, 3H, Ar- CH_3), 7.15 (s, 1H, -CH=), 7.43-7.53 (m, 5H, Ar-H), 7.77 (d, 1H, Ar-H), 8.17 (d, 1H, Ar-H), 8.61 (s, 1H, Ar-H).

Entry 3k, Table 2: Mp. 165-167 °C; IR (KBr): 3208, 2935, 1791, 1680, 1106 cm^{-1} ; ^1H NMR (300 MHz, CDCl_3): δ 4.02 (s, 3H, Ar-OMe), 7.14 (s, 1H, -CH=), 7.55-7.63 (m, 5H, Ar-H), 8.13 (s, 1H, Ar-H), 8.37 (s, 1H, Ar-H), 9.88 (s, 1H, Ar-OH); ^{13}C NMR (75 MHz, DMSO- d_6): δ 57.20, 112.80, 121.53, 126.94, 127.66, 128.32, 129.79, 129.87, 137.49, 148.67, 150.68, 190.7

Conclusion:

In conclusion, potassium phosphate was found to be an efficient base catalyst to effect Erlenmeyer reaction. A variety of aldehydes undergo Erlenmeyer reaction smoothly in presence of potassium phosphate in short time duration in high yields. Easy isolation of product as well as purification are the added advantages of this method. The interesting feature of this catalyst is that it does not bring about the self condensation of aldehyde.

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Plea Bargaining : New Development in Criminal Administration of Justice

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Abstract

Initially the concept of Plea Bargaining was opposed by the legal experts, judiciary, large number of petty disputes and offences impose a considerable burden on the justice delivery system. The plea bargaining process gives the accused an opportunity to plead guilty to an offence so as to attract less punishment and avoid risk of conviction. It has been introduced in the Criminal Procedure Code in the Chapter XXI A wide Criminal Law (amendment) Act 2005. This has change the prospect & the face of the criminal justice system. Concept of Plea Bargaining should be encouraged and the litigant should be encouraged to avail the remedy of plea bargaining to settle the pending criminal cases. (Key words: plea bargaining, negotiation, crime, ADR, guilty etc)

Introduction:

Plea bargaining refers to pre - trial negotiation between the defendant usually conducted by the counsel & the prosecution during which the defendant agrees to plead guilty in the exchange for certain concessions by the prosecutor. The concept of Plea Bargaining was not recognized in jurisprudence of India. However accused used to plead guilty only for petty offences & pay small fine whereupon the case is closed. In Hussainarakhatoon's caseⁱ the Supreme Court has rightly stated right to life under Art. 21 of the constitution includes the right to legal aid and speedy trial. Plea bargaining is sine quo non for speedy delivery of justice in criminal cases.

Plea Bargaining: Concept and Significance

A "Plead Guilty or bargain for lesser sentence" is the straight & shortest possible meaning of plea bargaining. Plea bargaining is essentially derived from the principal of 'Nalo Contendere' which literary means 'I do not wish to contend'. The Apex Court has interpreted this doctrine as an "implied confession, a quasi confession of guilt, a formal declaration that the accused will not contend, a query directed to the court to decide a plea guilty, a promise between the Government and the accused and a government agreement on the part of the accused that the charge of the accused must be considered as true for the purpose of a particular case only. It has been introduced in the Criminal Procedure Code in the Chapter XXI A wide Criminal Law (amendment) Act 2005. This has change the prospect & the face of the criminal justice system. It is not applicable in cases where the offence is committed against a women or a child below the age of 14 years. Also once the court passes an order in the case of plea bargaining, no appeal shall lie to any court against the order."ⁱⁱ

The law commission of India advocated the introduction of Plea Bargaining in the 142th, 154th & 177th reports. The 154th report of the Law commission recommended the new XXI A to be incorporated in the criminal procedure code. Based on recommendation of the Law Commission, the new chapter on plea bargaining making plea bargain in cases of offences punishable with imprisonment up to seven years has been included.

Plea bargaining may be defined as an agreement in a criminal case between the prosecution and the defence by which the accused changes his plea from not guilty to guilty in return for an offer by the prosecution or when the judge has informally made the accused aware that his sentence will be minimized, if the accused pleads guiltyⁱⁱⁱ. In other words, it is an instrument of criminal procedure which reduces enforcement costs (for both parties) and allows the prosecutor to concentrate on more meritorious cases^{iv}.

The concept of plea-bargaining in our criminal justice system has been taken from U.S. Legal System. In Santa Bello v. New York,^v the court said that it is essential for the administration of justice

and when properly managed, was to be encouraged. The court should not act as a facilitator of the bargain.^{vi} In 1976, even Justice Potter Stewart has stated that the heart and soul of Plea Bargaining is in the benefit to all concerned in a criminal case.^{vii} At present in USA, the plea bargaining is widely prevalent; it has become a major part in criminal justice system, it plays the significant role in the disposal of criminal cases. The concept of plea bargaining has been imported from the west for the speedy trial. Keeping in mind that the pendencies of criminal cases have gone through the roofs, the Law Commission of India in its 142nd report suggested reform, which included implementation of plea bargaining in India^{viii}.

According to statistical data total IPC crimes are 285163 and total SLL crimes are 4377630. It shows pendency of criminal cases in different criminal court in India is high.^{ix}

Jail Snapshots - 2014^x

Occupancy rate

2012 – 112.2%	2013 – 118.4%	2014 – 117.4%
Convicts : 1,31,517 (31.4% of total inmates) Male : 1,26,114 (95.9% of total convicts) Female : 5,403 (4.1% of total convicts)		Undertrials: 2,82,879 (67.6% of total inmates) Male : 2,70,783 (95.7% of total undertrials) Female : 12,096 (4.3% of total undertrials)
Detenues : 3,237 (0.8% of total inmates) Male : 3,156 (97.5% of total detenues) Female : 81 (2.5% of total detenues)		Others : 903 (0.2% of total inmates) Male : 802 (88.8% of total others) Female : 101 (11.2% of total others)

If we see above statistics of crime and jail inmates in India we definitely come to conclusion the plea bargaining is the need of the hour. Further, to reduce the delay in disposing criminal cases, the 154th Report of the Law Commission recommended the introduction of ‘plea bargaining’ as an alternative method to deal with huge arrears of criminal cases, which found a support in Malimath Committee Report. To give effect to the recommendations, the draft Criminal Law (Amendment) Bill, 2003 was introduced in the parliament.^{xi} Despite a very huge hue and cry against the amendment, the amendment was accepted and with the effect of same, the parliament introduced Chapter XXIA in the Code of Criminal Procedure, 1973 (CrPC)^{xii} which talks about its procedure and application. The said chapter contains Sections 265 A to 265L, which deal with plea bargaining. A person accused of an offence may file an application for plea-bargaining in the court in which such offence is pending for trial.^{xiii} The application for plea-bargaining should be filed by the accused voluntarily.^{xiv} The proceedings are held ‘in camera’. Time is given to the accused and the complainant for mutually satisfactory disposition of cases including expenses, compensation etc. The secrecy of the matter is maintained as to ensure that the statement made by the accused during plea-bargaining shall be voluntary. The concept includes women and children below 14 years. Crimes with punishment of more than 7 years or the punishments which are non compoundable under section 320, Cr.P.C. have been excluded from purview of plea-bargaining.

Procedure of Plea Bargaining

- As per Section 265-A, the plea bargaining shall be available to the accused charged of any offence other than offences punishable with death or imprisonment for life or of an imprisonment for a term exceeding seven years. Section 265 A (2) of the Code gives power to notify the offences to the Central Government. The Central Government issued Notification No. SO 1042 (II) dated 11-7-2006 enumerating the offences affecting the socio-economic condition of the country.
- Section 265-B contemplates an application for plea bargaining to be filed by the accused which shall contain a brief description of the case relating to which such application is filed, including the offence to which the case relates and shall be accompanied by an affidavit sworn by the accused stating therein that he has voluntarily preferred, after understanding the nature and extent of the punishment provided under the law for the offence, the plea bargaining in his case and that he has not previously been convicted by a court in a case in which he had been charged with the same offence. The court will then issue notice to the public prosecutor concerned, investigating officer of the case, the victim of the case and the accused for the date fixed for the purpose. When the parties appear, the court shall examine the accused in Camera where the other parties in the case shall not be present, to satisfy itself that the accused has filed the application voluntarily.
- Section 265-C prescribes the procedure to be followed by the court in working out a mutually satisfactory disposition. In a case instituted on a police report, the court shall issue notice to the public prosecutor concerned, investigating officer of the case, the victim of the case and the accused to participate in the meeting to work out a satisfactory disposition of the case. In a complaint case, the Court shall issue notice to the accused and the victim of the case.
- Section 265-D deals with the preparation of the report by the court as to the arrival of a mutually satisfactory disposition or failure of the same. If in a meeting under section 265-C, a satisfactory disposition of the case has been worked out, the Court shall prepare a report of such disposition which shall be signed by the presiding officer of the Courts and all other persons who participated in the meeting. However, if no such disposition has been worked out, the Court shall record such observation and proceed further in accordance with the provisions of this Code from the stage the application under sub-section (1) of section 265-B has been filed in such case.
- Section 265-E prescribes the procedure to be followed in disposing of the cases when a satisfactory disposition of the case is worked out. After completion of proceedings under S. 265 D, by preparing a report signed by the presiding officer of the Court and parties in the meeting, the Court has to hear the parties on the quantum of the punishment or accused entitlement of release on probation of good conduct or after admonition. Court can either release the accused on probation under the provisions of S. 360 of the Code or under the Probation of Offenders Act, 1958 or under any other legal provisions in force, or punish the accused, passing the sentence. While punishing the accused, the Court, at its discretion, can pass sentence of minimum punishment, if the law provides such minimum punishment for the offences committed by the accused or if such minimum punishment is not provided, can pass a sentence of one fourth of the punishment provided for such offence. Apart from this, in cases of release or punishment, if a report is prepared under S 265 D, report on mutually satisfactory disposition, contains provision of granting the compensation to the victim the Court also has to pass directions to pay such compensation to the victim.
- Section 265-F deals with the pronouncement of judgment in terms of such mutually satisfactory disposition.
- Section 265-G says that no appeal shall lie against such judgment.
- Section 265-H deals with the powers of the court in plea bargaining. A court for the purposes of discharging its functions under Chapter XXI-A, shall have all the powers vested in respect of bail,

trial of offences and other matters relating to the disposal of a case in such Court under the Criminal Procedure Code.

- Section 265-I makes Section 428 applicable to the sentence awarded on plea bargaining.
- Section 265-J contains a non obstante clause that the provisions of the chapter shall have effect notwithstanding anything inconsistent therewith contained in any other provisions of the Code and nothing in such other provisions shall be construed to contain the meaning of any provision of chapter XXI-A.
- Section 265-K says that the statements or facts stated by the accused in an application for plea bargaining shall not be used for any other purpose except for the purpose of the chapter.
- Section 265-L makes the chapter not applicable in case of any juvenile or child as defined in Section 2(k) of Juvenile Justice (Care and Protection of Children) Act, 2000.

Kinds Of Plea-Bargaining

The kinds of bargaining are as follows^{xv}:

1. Charge bargaining: It is the defendant who has to come to plead guilty for reduction of charges. It occurs when defendant pleads guilty to necessarily included offences.^{xvi} The authority to alter charges is within the complete discretion of the prosecutor.
2. Sentence bargaining: In this instance, the prosecutor agrees to make a specific recommendation to the judge of a sentence in return for a guilty plea. Generally, sentence bargains must be approved by the trial judge.
3. Fact bargaining – It involves negotiations and admissions of certain facts stipulating to the truth and existence of provable fact, thereby eliminating the need for the prosecutor to prove them.^{xvii} The defendant may then technically maintain a plea of not guilty, though it is understood he will be found guilty

Critical appreciation of Plea Bargaining :

As far as Indian criminal justice system is concerned, it has very less experience in the application of plea bargaining.^{xviii} At the same time, it is deeply rooted in the United State of America. Over the years, it has emerged as a prominent feature of American criminal justice system so much that it has now become the norm rather than exception. The experience of USA shows that it has been helpful in the disposal of the accumulated cases and expedites delivery of criminal justice. In that country, many criminal cases are resolved out of court by having both sides come to an agreement. This process is known as negotiating a plea or plea bargaining. In most jurisdictions it resolves most of the criminal cases filed. Plea bargaining is prevalent for practical reasons.

Defendants can avoid the time and cost of defending themselves at trial, the risk of harsher punishment, and the publicity. The prosecution saves the time and expense of a lengthy trial. For prosecutors, a lightened caseload is equally attractive. More importantly, plea bargaining assures a conviction, even it is for lesser charge or crime. Both sides are spared the uncertainty of going to trial. The court system is saved the burden of conducting a trial on every crime charged.

The criticism of this Plea Bargaining are basically of two types: Firstly, the defendants loose up their constitutional rights eg. Right to trial, Right to appeal as guaranteed by CrPC, right to fair procedure (as it should be just, fair and reasonable, right to equality. Secondly, it effect on sentencing policy as it point out that society's interest in appropriate punishment for crime is reduced by Plea Bargaining. Its also being criticized by saying that there is reduction in deterrence as criminal spend less time in jail. It can be rebutted by saying that long processing times are not only costlier in jail time and psychological wear tear, but also tend to remove the probability of conviction.

Most legal experts described plea bargaining as a lazy form of prosecution that resulted in undue leniency for offenders. Earlier the Criminal Jurisprudence of India did not recognize the concept

of “plea bargaining” as such. However, reference may be made to section 206 (1) and Section 206 (3) of the Code of Criminal Procedure and section 208 (1) of the Motor Vehicles Act, 1988. These provisions enable the accused to plead guilty for petty offences and to pay small fines whereupon the case is closed. The Government was hesitant to take a policy decision on the introduction of the plea bargaining in the criminal justice system due to opposition from the legal experts, judiciary etc. The Hon’ble Supreme Court has criticized the concept of Plea Bargaining in its judgment namely, *MurlidharMeghrajLoya v. State of Maharashtra*,^{xix} in the following words:-

“To begin with, we are free to confess to a hunch that the appellants had hastened with their pleas of guilty hopefully induced by an informal, tripartite understanding of light sentence in lieu of nolo contendere stance. Many economic offenders resort to practices the Americans call ‘plea bargaining’, ‘plea negotiation’, ‘trading out’ and ‘compromise in criminal cases’ and the trial magistrate drowned by a docket burden nods assent to the sub rosa ante-room settlement. The businessman culprit, confronted by a sure prospect of the agony and ignominy of tenancy of a prison cell, ‘trades out’ of the situation, the bargain being a plea of guilt, coupled with a promise of ‘no jail’.....”

In civil cases we find compromises actually encouraged as a more satisfactory method of settling disputes between individuals than an actual trial. However, if the dispute... finds itself in the field of criminal law, “Law Enforcement” repudiates the idea of compromise as immoral, or at best a necessary evil. The “State” can never compromise. It must “enforce the law”. Therefore open methods of compromise are impossible. [Arnold : *Law Enforcement—An attempt at Social Dissection*, 42 Yale, L.J.I. 19 (1932)]^{xx}

Further, the Hon’ble Supreme Court in the case of *Kachhia Patel ShantilalKoderlal v. State of Gujarat and Anr*^{xxi} strongly disapproved the practice of plea bargain. The Apex Court held that practice of plea bargaining is unconstitutional, illegal and would tend to encourage corruption, collusion and pollute the pure fount of justice. Similarly, in *Kasambhai v. State of Gujarat*,^{xxii} the Supreme Court had expressed an apprehension that such a provision is likely to be abused.

In spite of government and courts favouring plea bargaining only 0.45% of cases under the Indian Penal Code (IPC) were disposed after plea bargaining in 2015, according to data by National Crime Records Bureau. Out of 10,502,256 cases under IPC disposed by the courts, plea bargaining took place in a mere 4,816 cases.^{xxiii}

“People who are pushed to plea bargain are those who do not have the wherewithal to arrange for bail,” said Dr. MrinalSatish, associate professor of law at National Law University, Delhi. “In many cases, the accused is not fully aware of the consequences of a plea bargain which is a huge problem,” Satish added.^{xxiv}

Conclusion

Presently, we are standing at a juncture where we have legislative provisions in the form of Chapter XXI-A of Code of Criminal Procedure, 1973 in one hand and on the other hand three champions that is Indian judiciary, a section of lawyers and Indian mindset. Objections have been raised from a section of lawyers stating that with the implementation of plea bargaining the deterrent effect of the law will leave way for the elite class of the society. The rich may get away very easily by paying any amount of compensation and serving a minimum sentence. Concept of Plea Bargaining should be encouraged and the litigant should be encouraged to avail the remedy of plea bargaining to settle the pending cases. The members of the bar should encourage the litigant to opt for the plea bargaining rather than to treat the plea bargaining a threat to their profession. With the changing world scenario, the plea bargaining may be one of the best recourse as an ADR mechanism to meet the challenges of disposal of pending cases.

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विदर्भवादी चळवळ आणि राजकारण

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महाराष्ट्रातील विदर्भवादी चळवळीने स्वतंत्र राज्याच्या मागणीसाठी अनेक आंदोलने केली. महाराष्ट्राच्या विकासातील प्रादेशिक असमतोलाचा परिणाम महाराष्ट्राच्या राजकारणावर झालेला आहे. विदर्भ विकासापासून वंचित, मागास राहिला. या विषयाचे भांडवल करून सर्वच राजकीय पक्ष व नेतृत्व विदर्भाचे राजकारण करत आहेत. याची मांडणी प्रस्तुत शोधनिबंधात केली आहे.

शोधनिबंधाची उद्दिष्ट्ये :-

- 1) विदर्भवादी चळवळीचे स्वरूप समजून घेणे.
- 2) विदर्भवादी चळवळीच्या संदर्भात विकासवादी राजकारणाचा आढावा घेणे.

विदर्भाचा प्रश्न :-

इंग्रजांच्या काळांमध्ये विदर्भमध्य प्रांतामध्ये सामील झालेला होता. जेव्हा भाषावार प्रांत रचनेची मागणी होऊ लागली त्यावेळी विदर्भातील नेत्यांनी विदर्भाचे स्वतंत्र राज्य व्हावे यासाठी प्रयत्न केले. "1940 साली महाविदर्भ समिती स्थापन करण्यात आली. बॅ.शामराव देशमुख, बापूजी आणे, ब्रिजलाल बियाणी असे नेते होते. संयुक्त महाराष्ट्र निर्माण झाल्यास त्यावर महाराष्ट्राचे वर्चस्व राहिल अशी भिती नेत्यांना वाटत होती. विदर्भातील नेत्यांनी ही भिती दूर करण्यासाठी अकोला करार केला." 1, 1953 साली पश्चिम महाराष्ट्रातील आणि विदर्भातील प्रमुख नेत्यांनी मिळून नागपूर करार केला. भाऊसाहेब हिरे, यशवंतराव चव्हाण, नाना खुंटे इत्यादी पश्चिम महाराष्ट्रातील नेते आणि रामराव देशमुख, शेषराव वानखेडे, गोपाळराव खेडकर इत्यादी विदर्भातील नेते यांनी मिळून हा करार केला. या करारांमुळे विदर्भाचा समावेश महाराष्ट्रात होण्याचा मार्ग सुकर झाला. तेलंगणा राज्याची मागणी संयुक्त पुरोगामी आघाडीने केल्यामुळे महाराष्ट्रातील विदर्भवादी चळवळीने स्वतंत्र विदर्भासाठी आंदोलन सुरु केले. विदर्भातील शिवसेना वगळता सर्व पक्षांचा स्वतंत्र राज्यास पाठींबा आहे.

भाषावार प्रांतरचना :-

मराठी भाषिकांचे स्वतंत्र राज्य असावे अशी मागणी पुढे आली तेव्हा विदर्भ मध्य प्रांतांचा एक भाग होता. विदर्भाचा आर्थिक विकास फारसा झालेला नव्हता. मागासलेपणा होता. शिक्षण आणि रोजगाराच्या सुविधा नव्हत्या. त्यामुळे विदर्भातील नेते संयुक्त महाराष्ट्रात येण्यास उत्सुक नव्हते. संयुक्त महाराष्ट्रात विदर्भ सामील झाल्यास आधीच आपल्यापेक्षा जास्त विकसित असलेल्या पश्चिम महाराष्ट्रातील प्रभावशाली राजकीय नेते सर्व लाभ बळकावतील आणि विदर्भाच्या वाट्याला काहीच येणार नाही. अशी समजूत होती. परंतु महाराष्ट्रातील काँग्रेस नेत्यांनी विदर्भातील नेत्यांशी चर्चा करून संयुक्त महाराष्ट्रामध्ये विदर्भावर अन्याय होणार नाही असे आश्वासन दिले. महाराष्ट्रातील मंत्रीमंडळात विदर्भातील लोकसंख्येच्या प्रमाणात विदर्भाचे मंत्री असतील नागपूरला महाराष्ट्राच्या उपराजधानीचा दर्जा दिला जाईल. विधानसभेचे हिवाळी अधिवेशन नागपूरला भरवले जाईल असे ठरले. या करारातील आश्वासनानंतर विदर्भातील नेत्यांनी संयुक्त महाराष्ट्रामध्ये सामील होण्याचे ठरवले.

विदर्भवाद व राजकारण :-

विदर्भातील चळवळीच्या मुद्द्यावरून निवडणूकांचे स्वरूप, राजकीय पक्षांची भूमिका, नेतृत्वाचे राजकारण होतांना दिसते. "एम.एस.आणे यांनी अपक्ष म्हणून स्वतंत्र विदर्भाच्या मुद्द्यावर निवडणूक जिंकली (1962)." 1977 मध्ये राजे विश्वेश्वराव यांनी चंद्रपूरची लोकसभेची जागा स्वतंत्र विदर्भाच्या मुद्द्यावर जिंकली होती. जांबुवंतराव धोटे यांनी 1971 मध्ये नागपूर लोकसभा निवडणूक जिंकली होती त्यांचा अजेंडा स्वतंत्र विदर्भ राज्याचा होता.² अनेक राजकीय पक्ष विदर्भाच्या मुद्द्यावरून अस्तित्वात आले. राजकीय पक्षांनी विदर्भ वादाच्या मुद्द्यावरून राजकारण केले. "जांबुवंतराव धोटे यांनी 2002 मध्ये विदर्भ जनता काँग्रेस पक्षाची स्थापना केली या पक्षाची मुख्य मागणी स्वतंत्र विदर्भ राज्याची होती. 2003 मध्ये काँग्रेस पक्षाचे नेते वसंत साठे आली एन.के.पी.साठवे यांनी विदर्भ राज्य निर्माण काँग्रेस पक्ष स्वतंत्र विदर्भ राज्यावरून निर्माण केला."³ काही राजकीय पक्षांचा जाहीरनाम्यामध्ये स्वतंत्र विदर्भाच्या संदर्भात आश्वासने देण्यात आली होती. "भाजपने त्यांच्या निवडणूक जाहिरनाम्यात स्वतंत्र विदर्भ राज्याचा मुद्दा मांडला होता. भारिप-बहुजन महासंघ, बहुजन समाज पक्ष, समाजवादी पक्ष, भारिप, राष्ट्रवादी काँग्रेस या पक्षांची स्वतंत्र विदर्भाचे समर्थन केले आहे."⁴

नेतृत्व व विकास :-

विदर्भवाद हा केवळ प्रदेशवाद नाही तर विकासाच्या संकल्पनेशी संबंधित आहे. "राज्यांची पुनर्रचना करण्यापेक्षा समन्यायी विकास हा पर्याय श्रीपाद जोशी सांगितला. त्यांच्यामध्ये, श्री गरज आहे ती विदर्भ विकास आघाडीची आहे."⁵ राजकीय नेतृत्वांनी सत्तेच्या लोभायाची विदर्भाच्या विकासाकडे दुर्लक्ष केले. "बिजलाला बियाणी, लोकनायक बापूजी आणे, माजी मंत्री टी.जी.देशमुख, उत्तमराव पाटील या दिवंगत नेत्यांसह, जांबुंतराव धोटे, बनवारीलाल पुरोहित, दत्ता मेघे, विलास मुलेमवार, सतिश चतुर्वेदी, नानाभाऊ एंबडवार, नितिन गडकरी अशा अनेक नेत्यांनी सत्ता सोडण्यासाठी तयारी दाखवली नाही."⁶ विदर्भाचा विकास न होण्यामागे राजकीय नेतृत्व जबाबदार आहेत. वि.म.दांडेकर (1984) मध्ये विदर्भातील तालुक्यांमध्ये आर्थिक, औद्योगिक, विकासाच्या सुविधा उपलब्ध करून द्याव्यात महसूल उत्पन्ना मधील विदर्भाचा वाटा विदर्भ विकास मंडळास द्यावा. अशा शिफारशी केल्या. या शिफारशी जाहीर होताच विदर्भातील जनतेमध्ये संतापाची लाट उसळली. संयुक्त महाराष्ट्रात सामिल होऊन आम्ही फसलो आहोत. अशी नेत्यांची व जनतेची भावना झाली. वेगळ्या विदर्भाच्या मागणीने उचल खाल्ली. जांबुंतराव धोटे, वसंत साठे, एन.के.पी.साठवे, विलास मुलमवार या नेत्यांनी स्वतंत्र विदर्भासाठी संप पुकारला. मोर्चे, हारताळ, नेत्यांचे उपोषण यांनी वातावरण चांगलेच तापले. राजकीय नेतृत्व बदलले की विकासाला गती येते. असा एक लोकांचा समज झाला आहे. विदर्भ, मराठवाडा या विभागांना राज्य नेतृत्वाची संधी अनेक वेळा मिळाली होती. मारोतराव कन्नमवार, वसंतराव नाईक, सुधाकरराव नाईक, शंकरराव चव्हाण, विकासराव देशमुख, अशोक चव्हाण इत्यादी मुख्यमंत्री होते. परंतू त्यांना विदर्भ व मराठवाडयाला न्याय देता आला नाही. "लोकशाहीत लोकांना त्यांच्या लायकीप्रमाणे सरकार वा नेतृत्व लाभत असते. नेतृत्व जर नाकर्ते असेल तर त्या विभागातून, समाजातून ते येते. त्या समाजाचे तया विभागाचे ते एकूण चित्र, चारित्र्य व चारित्र्य असते. कारण ते त्याच जनतेचे प्राथमिक स्वरूप असते."⁷ लोकप्रतिनिधी व राजकीय नेतृत्वाच्या स्पर्धेत विदर्भाच्या विकासाचा मुद्दा बाजूला राहिला.

समारोप :-

विदर्भाच्या संदर्भात विकास हाच महत्वाचा मुद्दा आहे. आंध्रप्रदेश राज्याचे विभाजन होऊन तेलंगणा राज्य निर्माण झाले. त्यामुळे विदर्भातील जनतेला आशा वाटू लागली. स्वतंत्र विदर्भाच्या मागणीला शिवसेनेचा विरोध आहे. स्वतंत्र विदर्भासाठी आर्थिक विकासाचा आराखडा तयार करण्याची जबाबदारी स्वतंत्र विदर्भाची मागणी करणा-या नेत्यांची, लोकप्रतिनिधींची आहे. पण नेतृत्व हे त्याकाळातील

परिस्थितीशी संबंधीत असते. सध्या मात्र विदर्भवाद हा राजकारण करण्याचा एक मुद्दा आहे हे मात्र नक्की !

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ग्रामीण साहित्य चळवळीचे योगदान

प्रा.प्रकाश हुलेनवर

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कोणतीही चळवळ नवी दिशा देण्याच्या उद्देश्याने निर्माण झालेली असते. अशा चळवळ विशिष्ट विचारांनी बांधलेल्या असतात. साहित्याच्या चळवळी या समाजाचे प्रबोधन करण्याच्या सकारत्मक उद्देश्याने निर्माण झालेल्या दिसून येतात. समाजातील चढउतार विचारवंत, अभ्यासक, साहित्यिक हे वास्तवातील घडणाऱ्या घडामोडी साहित्यातून सहजपणे मांडतात. जेव्हा काळानुरूप किंवा परिस्थितीनुरूप समाजामध्ये एक प्रकारचे साचलेपण जाणवू लागते तेव्हा नवे प्रश्न निर्माण होतात आणि यातूनच साहित्याच्या चळवळीचा जन्म होतो. अशा चळवळी सामाजिक, राजकीय, धार्मिक अथवा आर्थिक स्वरूपाच्या असतात. सामान्य लोकांना न्याय मिळवून देण्यासाठी निर्माण होतात. अशा चळवळींचा वारसा एका पिढीकडून पुढच्या पिढीकडे संबंधीत विवेकाच्या व कृतीच्या माध्यमातून सरकत असतो.

साहित्य चळवळीचा विचार करावयाचा झाला तरी राजकीय व सामाजिक भूमिकेवर एकूण चळवळींचे योगदान अवलंबून असते. १९२० साली लोकमान्य टिळकांचे निधन झाले व भारतीय राजकारणात महात्मा गांधींच्या नेतृत्वाचा उदय झाला. गांधीजीन खेड्यातील लोकांना गावाबद्दल आशावादी सकारत्मक बनविले. त्यांनी सामान्य माणसांमध्ये जीवन जगण्याची एक नवी अशा, उर्मी निर्माण केली. महात्मा गांधींच्या 'खेड्याकडे चला' या घोषणेमुळे अनेकांचे लक्ष खेड्याकडे वळले. याचे कारण खेडी सोडून शहराकडे वळणारा लोंढा थोपविण्यासाठी व त्यांना खेड्याबद्दल आकर्षण वाढविण्याचे काम त्यांनी केले. 'खेड्याकडे चला' या संदेशाने समाज दूरदृष्टीने खेड्याकडे पाहू लागला. याचे चित्रण मराठी साहित्यात मानसिक अंदोलने होऊ लागली. अशा साहित्यातून खेड्यातील वास्तव परिस्थिती समोर आली. ग्रामीण जीवनमान सर्वापर्यंत पोहचविण्यासाठी साहित्यिकांच्या चळवळी निर्माण झाल्या. हे ग्रामीण साहित्याचे योगदान म्हणता येईल. एकूणच काय तर ग्रामीण पर्यावरणाच्या अनुषंगाने साहित्य निर्माण होऊ लागले. ग्रामीण साहित्य चळवळीच्या विचारांचे प्रेरणास्रोत म्हणून ग्रामीण लेखक महात्मा यांच्या विचाराला प्रमाण मानले. फुल्यांच्या विचाराला बांधील राहून साहित्यातील विविध प्रवाहानी शैक्षणिक, आर्थिक व सामाजिक समस्यांचे चित्रण साहित्यातून येऊ लागले. यातून केवळ ग्रामीण साहित्यच नव्हे तर एकूण सर्व साहित्य चळवळींनी विषमतेविरुद्ध लढा उभा केला.

ग्रामीण साहित्याने महात्मा जोतिराव फुले व महात्मा गांधीजींना अभिप्रेत असणारे सामाजिक परिवर्तन साहित्यातून रेखाटण्याचे काम अनेक लेखकांनी केले. देशातील ग्रामीण समाजाच्या श्रद्धा आणि समस्या त्यातून निर्माण होणारे प्रश्न साहित्यातून रेखाटले जावू लागले. समाजाचे सर्वव्यापक प्रश्न साहित्यातून अधोरेखित होऊ लागले.

कोणतीही चळवळ ही मंदगतीने वाटचाल करत असते. समाज विकासामध्ये चळवळींना खूप महत्वाचे स्थान राहिलेले आहे. खरे तर चळवळीच्या भूमिकेवर, संघर्षावर सामाजिक परिवर्तन त्यातील गांभीर्य अवलंबून असते. चळवळीला प्राप्त झालेले विचार सामर्थ्य आणि या विचारांच्या प्रस्थापनेसाठी केलेले प्रयत्न हे ही या संदर्भात विचार घ्यावे लागतात. अशा चळवळी निर्माण होणे व ती टिकून राहणे ही सामाजाची आणि काळाची गरज असते. ग्रामीण साहित्याची चळवळ पाहता या चळवळी विचाराला, मानवतेला न्याय मिळवून देण्यासाठी, अन्याय अत्याचारा विरुद्ध बंड उभे करून सामाजिक व वैयक्तिक स्वातंत्र्य मिळविण्यासाठीचे होते. साहित्यातून आपले जगणे मांडून, सोडवणूक करून घेण्यासाठी साहित्य चळवळी अग्रक्रमावर असतात.

साहित्य चळवळीमुळे आधुनिकतेची, पुरोगामी विचारांची कास धरणारा वर्ग निर्माण झाला. ग्रामीण साहित्यातून जाती जमातीचे प्रश्न, शेतीच्या समस्या व नोकरीच्या समस्या, पाण्याच्या समस्या हे कथा, कविता, कादंबरीचे विषय होऊ लागले. खऱ्या अर्थाने ग्रामसंस्कृती संवर्धनाबरोबरच नैतिकतेला प्राधान्य देणाऱ्या समस्या साहित्यातून मांडल्या जावू लागल्या. ग्रामीण साहित्यिक नैतिकतेला प्राधान्य देत साहित्यातून मूल्य रुजविण्याचे काम करू लागला हे साहित्याचे व साहित्यिक चळवळीचे मोठे बळ आहे असे म्हटले तर ते वावगे होणार नाही.

साहित्य चळवळीची भूमिका पाहता नवे काही देण्यासाठी, पुरोगामी, विज्ञानवादी दृष्टिकोन रुजला. जीवन आणि साहित्य यामध्ये परस्पर संबंध असतो. हे साहित्य निर्मितीची बीज चळवळीतून आकाराला आले. साहित्यिकाला भावलेल्या, जाणवलेल्या वास्तव अवास्तव, खरे खोटेपणाचा उलघडा साहित्यातून ग्रामीण साहित्यातून होऊ लागला. केवळ काल्पनिकता रेखाटण्यापेक्षा साहित्याला अस्सलपणा देण्याचे काम ग्रामीण साहित्याने केले आहे. प्रत्यक्ष जीवनातील स्थिती-गतीचे प्रतिबिंब कथा, कविता, कादंबरी, नाटक इ. वाडःमयप्रकारातून रेखाटले आहे. लेखक हा समाजाचा एक घटक असल्याने समाजातील चांगल्या वाईट गोष्टींना होकार, नकार देण्याचे काम साहित्यिक करत असतो. साहित्यिक चळवळीची विशिष्ट अशी ठाम भूमिका असल्याने आपले म्हणणे निर्भिडपणे साहित्यकृतीतून मांडले जाते.

साहित्य प्रवाहांचा विचार करता एका विशिष्ट वर्गाच्या लेखनाची मक्तेदारी मोडीत काढण्याचे काम १९६० नंतरच्या एकूण बहुजन वर्गातील साहित्यकांनी केले. १९६० नंतर साहित्यामध्ये दलित साहित्य, ग्रामीण साहित्य, स्त्रीवादी साहित्य आणि आदिवासी साहित्याचे प्रवाह नव्याने सुरु झाले. या चळवळीतील लेखक कार्यकर्ते हे आपले अनुभव, जगणे, भोगणे, सोसणे एकूण आजवरची वाताहत शब्दबद्ध करण्याची संधी अशा चळवळीनी दिली. या चळवळीतून जे साहित्य निर्माण झाले ते आपल्या भावना व भूमिका मांडू लागले हे ग्रामीण साहित्याचे योगदान म्हणता येते. ग्रामीण भागातील नवलेखाकंना प्रेरणा देण्याचे काम ग्रामीण साहित्याने केले हे साहित्याचे खूप मोठे योगदान म्हणता येते.

स्वातंत्र्यपूर्व काळातील शिक्षणाचा सिंध्यांत (Filtration Theory) पहाता वरून खाली असणारी उतरंड (झिरपता सिंध्यांत) वरून खाली म्हणजे शिक्षण तळापर्यंत पोहचयला खूप वेळ लागला. परंतु शिक्षण बहुजनापर्यंत पोहचल्यानंतर त्यांचे दुःख, दारिद्र्य ग्रामीण लेखकांच्या साहित्यातून उच्चवर्णीयापर्यंत पोहचले व हे वेगळे विश्व साहित्यातून येऊ लागले. एकीकडे विशिष्ट सर्जनशील साहित्याला प्राधान्य देणारा होता तर दुसरीकडे जगणे हे सृजनशील पणे जगणारा वर्गय आपल्या दारिद्र्याला, गुलामगिरिला कारणीभूत असणारी परिस्थिती डोळसपणे साहित्यातून मांडू लागला. सामान्यांच्या जीवनाला सर्जनशीलतेचा रंग देवून अलंकारने मडलेला लेखक वर्ग ग्रामीण व दलित साहित्यातील वास्तवतेने अचंबीत झाला. हे ग्रामीण साहित्याचे योगदान म्हणावे लागते. या चळवळीतून लिहिता झालेला ग्रामीण साहित्यिक प्रत्यक्ष जीवनातील आपले अनुभव वास्तवतेने मांडू लागला. ग्रामीण साहित्य नावारुपाला आणण्याचे काम ग्रामीण लेखक म्हणून ज्यांचा उल्लेख केला जातो. ते आनंद यादव रा.रं.बोराडे, भास्कर चंदनशिवे, डॉ.रवींद्र ठाकूर, डॉ.राजन गवस इत्यादी यांनी केले. ग्रामीण साहित्य चळवळीत त्यांचे महत्वपूर्ण योगदान राहिलेले आहे. या चळवळीमुळे मराठी साहित्यप्रेमीनी ग्रामीण साहित्य संमेलने खेडयापाडयात भरवली. अनेक ठिकाणी कवी संमेलने होऊ लागली. मराठी पुस्तक प्रदर्शने भरवली जाऊ लागली. दरम्यान खेडयापाडयात ग्रंथालय सुरु झाले. सभोवतालचे नवोदित लेखकांनी लिहिलेल्या साहित्याची चर्चा ग्रामीण विद्यार्थ्यांत होऊ लागली परिणामी नवोदित लेखकांना प्रेरणा मिळू लागली. हे ग्रामीण चळवळीचे योगदान मान्य करावे लागते.

आज महात्मा फुले यांच्या प्रेरणेतून निर्माण झालेले ग्रामीण साहित्य अनेक चळवळीनी, विचारांनी संपन्न होते आहे. अलिकडच्या अनेक लेखकांनी ग्रामीण साहित्यामध्ये मोलाचे भर घातली आहे. एकूणच काय तर ग्रामीण विश्वाकडे सकारत्मकतेने पाहण्याची दृष्टी पुरोगामी विचारांनी दिली. अशा चळवळीतून ग्रामीण साहित्याचे योगदान सर्वमान्य आहे.

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“हिंदी दलित साहित्य आंदोलन और सामाजिक क्रांति”
(तिरस्कृत आत्मकथा के संदर्भ में)

प्रा.नितीन विठ्ठल पाटील

विठ्ठलराव पाटील महाविद्यालय कले,
तहसील -पन्हाळा, जिला -कोल्हापुर

हिंदी साहित्य एक समृद्ध साहित्य के तौर पर जाना जाता है। समाज मन की अभिव्यक्ति में हिंदी साहित्य सबसे आगे रहा है। हिंदी दलित साहित्य आंदोलन आधुनिक काल का सशक्त साहित्यिक आंदोलन माना जाता है। हिंदी में दलित साहित्य की नींव कबीर दादू, रैदास, आदि प्राचीन कवियों ने रखी हैं। उस समय इन कवियों ने इसे आंदोलन के तौर पर प्रस्तुत नहीं किया और न ही दलित साहित्य जैसी संकल्पना उस समय मौजूद थी। आधुनिक दलित साहित्य का प्रारंभ मराठी साहित्य से माना जाता है। इस साहित्य की प्रेरणा के पीछे संत नामदेव, तुकाराम, एकनाथ आदि संतकवि हैं। साथ में आधुनिक दलित साहित्यिक आंदोलन ज्योतिबा फुले, सावित्रीबाई फुले और डॉ. अम्बेडकर जी के विचारों से काफी प्रभावित रहा है। महात्मा फुले और सावित्रीबाई फुले ने दलितों के उद्धार के लिए बहुत सारे अत्याचार सहे हैं। अपनी कलम की ताकत से सामाजिक परिवर्तन के लिए काफी योगदान दिया है। लेकिन दलित साहित्य के ऊपर अम्बेडकरवादी दर्शन का सबसे ज्यादा प्रभाव रहा है। हिंदी दलित साहित्य भी इससे अछूता नहीं रहा। मराठी की दलित साहित्य की प्रेरणा पाकर हिंदी दलित साहित्य आंदोलन की शुरुआत हो गई। आज इस साहित्य ने अपनी एक अलग पहचान बनायी है।

दलित साहित्य आंदोलन हिंदी में काफी जोर पकड़ चुका है। हिंदी दलित रचनाकारों ने दलितों में नव चेतना पैदा कर समाज में क्रांति लाने का काम किया है। इनका साहित्य डॉ. अम्बेडकर जी के विचारों से प्रेरित दिखाई देता है। अम्बेडकर जी के प्रयासों से ही दलित मुक्ति आंदोलन को एक सही दिशा मिल चुकी है। दलितों को उनकी पहचान देने का काम इस महान व्यक्ति ने ही किया है। अम्बेडकर जी राजनीतिक स्वातंत्र्य से पहले सामाजिक स्वातंत्र्य को महत्वपूर्ण माना था। समाज में मनुष्य-मनुष्य में भेद करना मानवता के खिलाफ माना था। हिंदू धर्म की बहुत सारी परंपराओं, प्रथाओं को अम्बेडकर जी ने नकारा है। इन्हीं सारे विचारों से हिंदी दलित साहित्य काफी प्रभावित रह चुका है। दलित विचारक कंवल भारती के अनुसार -“हिंदी दलित साहित्य वह है, जो दलित मुक्ति के सवाल पर पूरी तरह अम्बेडकरवादी है। सामाजिक, आर्थिक और राजनीतिक क्षेत्रों में उसके सरोकार वे ही हैं, जो अम्बेडकर के थे। दलित साहित्य से अभिप्राय उस साहित्य से है, जिसमें दलितों ने स्वयं अपनी पीड़ा को रूपायित किया है।”⁹ जिन अछूतों को समाज में सम्मान नहीं मिला उनको वाणी देने का काम हिंदी दलित साहित्य ने किया है। स्वतंत्रता, समता और बंधुता विरोधी गंदी सोच का पर्दाफाश इस साहित्य के माध्यम से हुआ है। समाज में फैली धार्मिक, सांस्कृतिक, रूढ़ीवादी परंपराओं को समाप्त कर सामाजिक क्रांति लाने का प्रयास हिंदी दलित साहित्य ने किया है।

हिंदी साहित्य की अन्य विधाओं की तुलना में आत्मकथा विधा के सहारे दलित लेखकों ने सामाजिक विसंगतियों का चित्रण, प्रभावशाली रूप में किया है। दलित आत्मकथाओं में एक व्यक्ति के दुःख का चित्रण नहीं है, पूरे वंचित समाज का चित्रण किया गया है। अन्य विधाओं की तरह दलित आत्मकथाएँ पहले मराठी में आयीं। कुछ मराठी दलित आत्मकथाओं का हिंदी में भी अनुवाद हो चुका है। हिंदी में दलित आत्मकथा लेखन की शुरुआत मोहनदास नैमिशराय की आत्मकथा ‘अपने-अपने पिंजरे’ से होती है। “दलित आत्मकथा में जो भोगा या सहा है वही कहा है। कल्पनाओं की उड़ान उन्होंने नहीं भरी है, न सपनों की दुनिया रचायी है इसलिए अन्य किसी भी विधा की तुलना में अपने जीवन के भोगे हुए यथार्थ को अभिव्यक्त करने का आत्मकथा सबसे सशक्त माध्यम है।”² सूरजपाल चौहान जी की ‘तिरस्कृत’ आत्मकथा में चित्रित दलितों की पीड़ा, उनका संघर्ष और सामाजिक क्रांति को केंद्र में रखकर हमें यहाँ पर हिंदी दलित साहित्य आंदोलन पर चर्चा करनी है। ‘तिरस्कृत’ यह सूरजपाल चौहान जी की सन २००२ में प्रकाशित हिंदी की बहुचर्चित आत्मकथा है। इसमें लेखक के वेदनामय जीवन की कथा को देखा जा सकता है। तिरस्कृत में भारतीय समाज

व्यवस्था को सूरजपाल चौहान जी ने नकारा है। साथ ही सामाजिक परिवर्तन का संदेश भी दिया है। सूरजपाल जी ने अपने संपूर्ण जीवन के संघर्ष को आत्मकथा के माध्यम से यहाँपर चित्रित किया है।

भारतीय समाजव्यवस्था वर्णव्यवस्था पर टिकी हुई है। सूरजपाल चौहान जी ने इसी वर्णव्यवस्था का विरोध किया है। हिंदू धर्म की कई मान्यताओं पर कड़े प्रहार किए हैं। हिंदू धर्म की संकीर्ण मानसिकता का पर्दाफाश किया है। दलितों में भी एक दूसरे के प्रति भेदभाव करने की स्थिति, खुद को श्रेष्ठ बतानेवाली संकीर्ण मानसिकता का विरोध भी किया है। अपने ही जाति के बारे में वे लिखते हैं - “जिन्हें सही ऐतिहासिक ज्ञान नहीं है वे हिंदुत्व की संकीर्ण मानसिकता की धारा में गोते खा रहे हैं और अपने ही भाईयों वाल्मीकि या भंगी जाति के लोगों से अपने आपको श्रेष्ठ मान बैठे हैं।”³ यह भेदभाव की जड़ को हिंदुत्व की विचारधारा को माना है। ऐसे धर्म को नकारा है जो दलितों को मनुष्य बनकर जीने का अधिकार छीन लेता है। ‘तिरस्कृत’ के प्रथम अध्याय में दलितों की आर्थिक परिस्थितियों पर लेखक ने प्रकाश डाला है। लेखक की माँ सवणों के मौहलों में सफाई का काम करती थी। इसके बदले में उनकी माँ को मटर के आटे की रोटी मिलती थी। जो खाने लायक नहीं होती थी। साथ ही यह स्थिति केवल सूरजपाल जी के परिवार की न होकर पूरे दलित समाज की थी। गाँवों में बसे भंगी समाज के लोगों के पास आज भी जमीन नहीं है। न खाने के लिए वक्तपर रोटी मिलती है। सूरजपाल जी ने यहाँपर दलितों को संघर्ष कर आत्मनिर्भर होने का संदेश दिया है। जिससे सवणों का अहंकार खत्म हो सकता है।

सवणों द्वारा बिछाए गए अंधविश्वास के जाल में दलित समाज हर समय फँसता रहा है। वह आज भी सवणों की इस चाल को समझ नहीं सका है। दलितों के परिवारों की आर्थिक स्थिति भी इसके चलते बिगड़ती जाती है। मनुवादी अंधविश्वासों के कारण दलित समाज आज भी भूत पिचास एवं देवी देवताओं से मनौती माँगता हुआ दिखाई देता है। सूरजपाल चौहान जी ने खुद के पिता भी इसमें कैसे उलझे हुए है इसका चित्रण आत्मकथा में किया है। भंगी समाज का जीवन अंधी मान्यताओं पर चलता था। इसका वर्णन करते हुए वे लिखते हैं, “हमारे घर का ही नहीं, भंगी मौहल्ले के हरेक घर का यही हाल था। अंध-विश्वासों में बिलबिलाते व खदखदाते अपना जीवन व्यतीत कर रहे थे। हमारे गाँव के भंगी किसी के घर में किसी को जाड़ा-बुखार आ जाता तो दवाई-गोली के स्थानपर भंगी भक्त उसकी भूत-बियार उतारने में जूट जाते।”⁴ पिता की अज्ञानकता, अशिक्षा और झाड़-फूक में विश्वास के चलते आत्मकथाकार अपनी माँ को असमय खो देता है। शिक्षा से मनुष्य के विचारों में ताकत आती है। उसे अच्छे-बुरे में फर्क समझने लगता है। शिक्षा से बराबरी की आकांक्षा पैदा होती है। दलितों के पास पर्याप्त पैसा न होने से वे अपने बच्चों को शिक्षा नहीं दे पाते हैं। सदियों से सवणों ने दलितों को शिक्षा से दूर रखा था। अम्बेडकर जी ने भी दलितों को अपनी परिस्थिति में बदलाव लाने के लिए शिक्षा को आवश्यक माना था। सूरजपाल चौहान जी ने पिता के साथ दिल्ली आने की घटना को सौभाग्यशाली माना है। फूसावली के नरक से बाहर आकर पढ़-लिखकर आत्मकथाकार खुद के जीवन में आमूलाग्र बदलाव लाता है। लेखक आत्मकथा में लिखते हैं -“मेरा दिल्ली आना मेरे भविष्य के लिए अच्छा ही रहा, भूखा प्यासा व समय-समय पर गॉल्फ लिंक की कोठियों में झाड़ू लगाता, संघर्ष करता बस किसी तरह पढ़-लिख गया और उस नारकीय जीवन से छुटकारा पा सका।”⁵ इस तरह आत्मकथाकार ने दलितों को शिक्षा के महत्त्व को समझाया है।

सूरजपाल चौहान जी अपनी पिता की इच्छा के लिए फूसावली गाँव में एक पक्का मकान बनवाते हैं। पक्का मकान बनते देख ठाकुर को बहुत बुरा लगता है। वह कूटनीति से मकान का काम रूकवाने का प्रयास करता है। लेकिन वह असफल हो जाता है। सूरजपाल के बनते मकान के सामने प्रभु, कल्लन, सुमरू, परसादी सभी दलित लाठी लेकर खड़े हो जाते हैं, और पिता रोहनलाल का हौसला बढ़ाते हैं। यहाँपर आत्मकथाकार ने दलितों के एकजुट वातावरण का चित्रण किया है। सूरजपाल जी नौकरी करने के बाद अपने समाज की तस्वीर बदलना चाहते हैं। दूसरे जाति के लोग न पढ़ने के बाद भी सफाई का काम नहीं करते हैं। वे इस काम को छोटा मानते हैं। भंगी समाज के शिक्षित लोग भी थोड़ा संकट आनेपर झाड़ू लगाना स्वीकार करते हैं। इससे सूरजपाल जी का मन दुःखी हो जाता है। वे आत्मकथा में लिखते हैं -“बचपन से ही उनके मन में यह बात बैठा दी जाती है कि, यदि कोई दूसरा काम नहीं मिला तो क्या है, झाड़ू लगाने का काम तो मिल ही जाएगा। मेरे समाज के लोग इस काम को अपना जन्मसिद्ध अधिकार

मान बैठें हैं। उनमें आत्मसम्मान की कमी है। जिस दिन इस समाज के लोगों में आत्म-सम्मान जाग गया उस दिन इस समाज की तस्वीर का रूख ही दूसरा होगा।”⁶ दलितों को उनके आत्मसम्मान की रक्षा करने और अपने अधिकारों के प्रति सचेत करने का काम सूरजपाल चौहान जी ने किया है। साथ ही दलित समाज अपनी बुरी सोच को दिमाग से जबतक नहीं निकालता है, तब तक उसका विकास नहीं होगा इसका भी चित्रण यहाँपर किया है।

लेखक का तबादला दिल्ली से गुजरात के गांधीधाम में हो जाता है। वहाँपर उनको जातिभेद को सहना पड़ता है। सब जगह उन्हें अपनी जाति के कारण ताने सुनने पड़ते हैं। रसोई बनानेवाली पुष्पा भी लेखक की जाति का पता चलते ही उनका अपमान करने में कतराती नहीं है। लेकिन जब पुष्पा का पति बीमार होता है वहाँपर सूरजपाल जी ही उसे पांच सौ रुपये देकर सहाय्यता करते हैं। यहाँपर लेखक की मानवीयता और संवेदनशीलता का उदाहरण देखने को मिलता है। देश के आजाद होने के कई साल बाद भी आज दलितों की अवस्था वैसे की वैसे ही है। आज देश के सभी ग्रामीण इलाकों के ऊपर हिंदू संस्कृति का प्रभाव देखा जा सकता है। ब्राह्मणवादी चालाकियों को दलित समाज के अनपढ़ लोग आज भी समझ नहीं चुके हैं। सूरजपाल जी ने आर्य समाज के मित्र किशोर कौशल्य के कथनी और करनी के अंतर को भी चित्रित किया है। साथ ही दलितों को ऐसे लोगों से बचकर रहने का भी संदेश दिया है। किशोर कौशल्य के घर जाने के बाद लेखक को उनके घर देवी-देवताओं के चित्र देखने को मिलते हैं। इससे दुःखी होकर सूरजपाल जी लिखते हैं –“आज भी हिंदू संस्कृति के बाण से बाबासाहेब अम्बेडकर द्वारा देश के दलितों को दिए गए अमर संदेश शिक्षित बनो, संगठित रहो, संघर्ष करो को भेदकर क्षत-विक्षत कर दिया है। दलितों में फैली हिंदू संस्कृति देश के दलितों को एक नहीं होने दे रही। हिंदू संस्कृति के छल-प्रपंच व कपटी तीर से घायल देश को सभी दलित अलग-अलग पड़े हुए हैं।”⁹ इस तरह सूरजपाल जी ने दलितों को एकजुट होकर संघर्ष की स्थिति बनाए रखने का संदेश दिया है। सामाजिक परिवर्तन के लिए पहले खुद में परिवर्तन लाने की बात आत्मकथाकार ने की है।

सारांश रूप में हम कह सकते हैं कि सूरजपाल चौहान जी ने अपनी आत्मकथा में केवल व्यक्तिगत दुःखों का चित्रण न कर पूरे दलित समाज के दर्द को चित्रित किया है। अपने भोगे हुए यथार्थ को आत्मकथा में वर्णित किया है। वर्णव्यवस्था का कडा विरोध भी किया है। हिंदू धर्म की कई मान्यताओं, परंपराओं पर तीखे प्रहार किए हुए आत्मकथा में दिखाई देते हैं। दलितों में भी होनेवाली भेदाभेद की घटनाओं पर अपना क्रोध व्यक्त किया है। दलितों के उद्धार के लिए आर्थिक स्थिति में सुधार और शिक्षा को महत्त्वपूर्ण माना है। दलितों को शिक्षा से दूर रखने की सवर्णों की चाल को भी चित्रित किया है। अछूतों के नारकीय जीवन, अपमान, उपेक्षा और आक्रोश को व्यक्त करने में यह आत्मकथा बहुत ही सक्षम नजर आती है। एकजुट होकर रहने में ही दलितों का भला माना है। अंधविश्वासों के कारण दलितों को कितना नुकसान उठाना पड़ता है इसके उदाहरण भी हमारे सामने पेश किए हैं। साथ में डॉ. अम्बेडकर जी के विचारों को अपनाने का इशारा भी किया गया है।

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नेताजी सुभाषचंद्र बोस व आझाद हिंद फौज यांचे हिंदुस्थानच्या
स्वातंत्र्यचळवळीतील योगदान

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भारतीय स्वातंत्र्याच्या लढयात नेताजी सुभाषचंद्र बोस यांनी केलेले कार्य अत्यंत तेजस्वी व अतुलनीय आहे. त्यांच्या जीवनाचे सिंहावलोकन केले असता सा-याच गोष्टी अतर्क्य वाटतात. स्वातंत्र्य लढयासाठी सशस्त्र लढयाची निर्मिती करून त्यांनी जो लढा दिला तो एक नवा सिध्दांत मांडला. त्यांच्या जीवन कर्तृत्वातील घटना त्यागाने भरलेल्या आहेत. तसेच त्या अद्भूतरम्य व अभूतपूर्व आहेत.

नेताजी सुभाषचंद्र बोस यांचे पूर्वयुष्य

23 जाने 1897 रोजी जन्मलेले सुभाषचंद्र हे त्यांच्या मातापित्यांचे नववे अपत्य होते. शालेय जीवनात सुभाषचंद्र एक हुशार विद्यार्थी मानले जात. स्वामी विवेकानंदांच्या शिकवणुकीने व अरविंद घोष यांच्या विचारसरणीने ते चांगलेच प्रभावित झाले होते. वयाच्या सतराव्या वर्षी ते ईश्वराच्या अनुभूतीच्या शोधात हिमालयात गेले. परंतु मनासारखा गुरु मिळाला नाही. स्वाभिमानाची व देशप्रेमाची ज्योत त्या कोवळ्या वयातही त्यांच्या मनात सतत तेवत होती.

थोर बंगाली कांतिकारक व हिंदुस्थानचे महान देशभक्त नेताजी सुभाषचंद्र बोस हे उच्चविद्याविभूषित होते. जुलै 1920 मध्ये आय.सी.एस. परीक्षा चौथ्या क्रमांकाने उत्तीर्ण झाले. मात्र ब्रिटिश साम्राज्याशी निष्ठावंत राहण्याची प्रतिज्ञा घेणे सक्तीचे असल्यामुळे देशप्रेमाने भारावून गेलेल्या सुभाषचंद्र बोस यांनी आय.सी.एस.च्या नोकरीचे त्यागपत्र 21 एप्रिल 1921 ला दिले.¹

स्वातंत्र्य युध्दात सहभाग

1921 मध्ये भारतात परत आल्यावर त्याच वर्षी ते राष्ट्रीय आंदोलनात सहभागी झाले. देशबंधू चित्तरंजन दास यांचे ते अनुयायी बनले. गांधीजींच्या असहकार आंदोलनातही नेताजी सुभाषचंद्र बोस सामील झाले. सर्वस्वाचा त्याग करून राष्ट्रासाठी फकिरी पत्करणारे देशबंधू चित्तरंजन दास हे नेताजी सुभाषचंद्र बोस यांचे राजकारणातील गुरु होय.

स्वातंत्र्याच्या लढयातील कार्य

17 नोव्हेंबर 1921 रोजी 'प्रिन्स ऑफ वेल्स' कलकत्त्यास आले. त्यांचे काळ्या निशाणाने स्वागत करण्यात आले. संपूर्ण कलकत्त्यामध्ये कडकडीत हारताळ पाळण्यात आला. या कार्यक्रमाचे अग्रभागी सुभाषचंद्र होते. त्यांना कैद करण्यात येऊन चौकशीचा फार्स झाला. सुभाषचंद्र यांना सक्त मजुरीची शिक्षा ठोठावण्यात आली. या दिवसापासून तुरुंग व आजार यांनी सुभाषबाबूंचा पिच्छा पुरवला.

महात्मा गांधींच्या तत्त्वज्ञानाशी सुभाषचंद्रांचे विचार जुळणारे नव्हते. जेव्हा पंडित मोतीलाल नेहरू व चित्तरंजन यांनी स्वराज्य पक्ष स्थापन केला तेव्हा सुभाषचंद्रांनी या पक्षाच्या कार्यात स्वतःला वाहून घेतले. इ.स. 1922 मध्ये स्वराज्य पक्षाचा प्रचार व प्रसार करण्यासाठी या पक्षाचे मुखपत्र "फॉरवर्ड" चे संपादक सुभाषचंद्र झाले. चित्तरंजन दास व सुभाषचंद्र यांनी स्वराज्य पक्षाच्या प्रचाराने संपूर्ण बंगाल ढवळून काढला.²

स्वराज्य पक्षाने कलकत्ता कार्पोरेशनच्या निवडणुका जिंकून दासबाबूंना कलकत्त्याचे मेयर व नेतार्जींना मुख्यकार्यकारी अधिकारी बनवलेले होते. त्याच दरम्यान त्यांनी काँग्रेस अंतर्गत 'इन्डिपेंडन्स लिंग'ची स्थापना केली.

बंगालमधील कांतीकाकांशी संबंध असल्यावरून 25 ऑक्टोबर 1924 रोजी त्यांना अटक करण्यात आली. प्रथम बे-हामपूर व नंतर 26 जानेवारी 1925 रोजी मंडालेच्या कारागृहात आणण्यात आले त्यावेळी त्यांचे वय केवळ 28 वर्षांचे होते.³

18 जून 1925 रोजी चित्तरंजन दासांचा मृत्यू झाला. त्यांच्या मृत्युनंतर जतिंद्रनाथ सेनगुप्ता यांची झालेली निवड सुभाषबाबूंना आवडली नाही. त्यावेळी ते मंडालेच्या तुरुंगात होते. सुभाषबाबू हेच कांतीकारकांचे खरे सुत्रधार आहेत हे मथळे देऊन 'द इंग्लीशमन', 'द कॅथॉलिक हेरॉल्ड', 'द स्टेटस्मन' ह्या वृत्तपत्रांनी आग ओकली. सुभाषबाबूंनी या वृत्तपत्रांवर खटले भरले व वरील वृत्ताचा बेजबाबदारपणा मात्र उघडकीला आणण्यात त्यांना यश मिळाले.⁴

26 ऑगस्ट 1926 रोजी काँग्रेसने सुभाषबाबूंच्या उमेदवारीची घोषणा केली. मंडालेच्या तुरुंगात असतानाच त्यांच्या अनुपस्थितीत बंगाली जनतेने त्यांची बंगालच्या विधीमंडळावर निवड करून त्यांच्या कार्याचा उचित सन्मान केला. अडीच वर्षांच्या तुरुंगवासानंतर 16 मे 1927 रोजी प्रकृतीच्या कारणास्तव त्यांची अचानक सुटका करण्याचा आदेश गव्हर्नरने दिला.

राष्ट्रसभेतील तरुण गटाचे नेतृत्व सुभाषबाबूंकडे होते. सुभाषचंद्रांनी सायमन कमिशन विरोधी चळवळीचे नेतृत्व करून बंगालमध्ये सायमन कमिशनविरोधी वातावरण करून सोडले. या काळात संपूर्ण देशात सुभाषबाबू सतत दौरे करू लागले व कमिशनविरोधी प्रचार करू लागले. काँग्रेसने 26 जानेवारी 1930 रोजी स्वातंत्र्यदिन साजरा करण्याचा निर्णय घेतला होता. सुभाषचंद्रांच्या अति जहाल विचारसरणीशी परिचित असलेल्या ब्रिटिश सरकारने त्यापूर्वीच तीन दिवस अगोदर 23 जानेवारी 1930 रोजी त्यांच्या वाढदिवसाची भेट म्हणून त्यांना एक वर्षाची शिक्षा ठोठावण्यात आली. सुभाषचंद्र बोस यांनी आपल्या शिक्षेविरुद्ध अपिल केले. अखेर त्यांची शिक्षा 9 महिन्यांची करण्यात आली. 25 डिसेंबर 1930 रोजी त्यांची सुटका झाली.

24 सप्टेंबर 1930 रोजी कलकत्ता महापौरपदाची निवडणूक झाली. त्यात त्यांची महापौर म्हणून निवड झाली.⁵

काँग्रेसच्या कलकत्ता अधिवेशनात त्यांचे महात्मा गांधींशी मतभेद झाले. गांधीजींनी वसाहती अंतर्गत स्वराज्याची केलेली मागणी त्यांना मान्य नव्हती. पूर्ण स्वराज्याचा आग्रह धरावा या मुद्दयावरून नेताजी व जवाहरलाल यांच्यातही दुरावा निर्माण झाला. 1931 च्या मार्च महिन्यात कराची शहरातील ऑल इंडिया नवजवान भारत सभेच्या अध्यक्षपदावरून ते आक्रमकपणे बोलले. या दरम्यान त्यांना एक वर्षाची तुरुंगवासाची शिक्षा ठोठावण्यात आली.⁶

1933 साली काही अटींवर त्यांची इंग्रजांनी सुटका केली पण 'तुरुंगात मरण पत्करून पण अटी लादून घेवून मुक्त होणार नाही' असे बाणेदार उत्तर सुभाषबाबूंनी दिले. शेवटी 1933 साली ते युरोपला गेले.⁷

1933 पासून युरोपमध्ये त्यांनी तीन वर्षे वास्तव्य केले. बर्लिनला जाऊन हिटलरची भेट घेतली. रोमला जाऊन मुसोलिनीची भेट घेतली व आयर्लंडच्या स्वातंत्र्य लढयाचे नेते 'डी व्हॅलेरा' यांची भेट घेऊन त्यांनी केलेले आंदोलन समजून घेतले. त्यांच्या सिनफेन पक्षाची संघटना व कार्यपद्धती बारकाईने जाणून घेतली.⁸

1933 मध्ये लंडनहून प्रकाशित केलेल्या The Indian Struggle या पुस्तकातून ब्रिटिश अधिसत्तेविरुद्धच्या लढयात गांधीजींनी घालून दिलेल्या अहिंसक असहकाराऐवजी अधिक परिणामकारक मार्ग स्वीकारणे आवश्यक आहे असे त्यांनी स्पष्ट केले.

नेताजी विठ्ठलभाई पटेल यांच्या संपर्कात आले

क्षयाची भावना झाल्याच्या संशयावरून ते औषधोपचाराकरिता व्हिएन्नाला पोहोचले. त्याचवेळी विठ्ठलभाई पटेल हे (वल्लभभाई पटेलंचे बंधू) औषधोपचार तेथेच घेत होते. 9 मे 1933 रोजी विठ्ठलभाई व सुभाषबाबू या दोघांनी म. गांधींनी सविनय कायदेभंगाची चळवळ तहकूब केल्याबद्दल निषेध करणारे पत्रक काढले.⁹

राजकीय नेते म्हणून गांधीजी अपयशी ठरले आहेत असे दोघांना त्यावेळी वाटत होते. नेतृत्वात बदल होणे गरजेचे वाटत होते. भारताच्या स्वातंत्र्याकरता मदत मिळाली तर ती घ्यावी याबाबत ही त्यांच्यात एकमत होते. सुभाषचंद्रांच्यामुळे विठ्ठलभाई इतके प्रभावित झाले की स्वातंत्र्याचे कार्य नेटाने पुढे नेण्यासाठी आपला पैसा त्यांनी सुभाषबाबूंच्या स्वाधीन केला.¹⁰

हरिपुरा कॉंग्रेसचे अध्यक्ष (इ.स.1938)

तुरुंगामध्ये अतिशय लोकप्रिय असल्यामुळे कॉंग्रेसमधील तरुण गटाचे नेतृत्व सुभाषचंद्राकडे होते. 1938 चे 51 वे कॉंग्रेस अधिवेशन गुजरातमधील हरिपुरा येथे सुभाषचंद्र बोस यांच्या अध्यक्षतेखाली भरले. या दरम्यान म. गांधीजींच्या अहिंसक तत्त्वज्ञानावर सुभाषचंद्रांचा विश्वास व श्रद्धा नसल्यामुळे ते गांधीजींच्या तत्त्वज्ञानावर हल्ले चढवत असत. गांधीजींची सर्वच मते मानवेंद्रनाथ रॉय, जवाहरलाल नेहरू या तरुण नेत्यांना पटत नव्हते. मानवेन्द्रनाथ रॉय व त्यांचे अनुयायी कॉंग्रेसबाहेर पडले.¹¹

कॉंग्रेसच्या आतापर्यंतच्या अध्यक्षात सर्वात तरुण अध्यक्ष म्हणून त्यांचा उल्लेख केला जातो. त्यांचे समाजवादी विचार, ब्रिटिशांना विरोध, प्रशासनाशी सरळ संघर्षाची भूमिका यामुळे मतभेद वाढले.¹² अशा वातावरणात 1939 च्या त्रिपुरी कॉंग्रेसच्या अध्यक्षपदाची निवडणूक झाली. महात्मा गांधींनी डॉ. पट्टाभिसितारामय्यांचे नाव सुचविले. सुभाषचंद्र बोस यांना डाव्या गटाचा व काही प्रांतांचा पाठिंबा होता. यावेळी सुभाषचंद्र बोस यांनी डॉ. पट्टाभिसितारामय्यांचा पराभव केला. ते 1,575 विरुद्ध 1,376 मतांनी निवडून आले. कॉंग्रेसच्या परंपरेशी विसंगत अशीही निवडणूक झाली. महात्मा गांधींनी हा माझा पराभव आहे असे मत व्यक्त केले.¹³

फॉर्वर्ड ब्लॉकची स्थापना (इ.स.1939)

निवडणूक लढवून अध्यक्ष म्हणून निवडून येवून देखील सुभाषचंद्र बोस यांना अध्यक्षीय कार्यकारणी बनवण्यात अडचणी येवू लागल्या. कारण कॉंग्रेसमध्ये गांधी गटाचेच प्राबल्य आहे. हे ओळखून त्यांनी कॉंग्रेस अध्यक्ष पदाचा राजीनामा दिला. सुभाषचंद्रांनी कॉंग्रेस पक्षांतर्गत फॉर्वर्ड ब्लॉकची नवीन पक्षाची स्थापना केली. कॉंग्रेसमधील डाव्या विचारसरणीच्या सभासदांचा या नव्या गटाला पाठिंबा मिळाला.

परकीय राष्ट्रांची मदत घेतल्याशिवाय हिंदुस्थानला स्वातंत्र्य मिळणार नाही असा त्यांनी प्रचार सुरू केला. फॉर्वर्ड ब्लॉकच्या वतीने आयोजित केलेल्या निरनिराळ्या सभासंमेलनामधून सुभाषबाबूंनी ब्रिटिशांच्याविरुद्ध प्रचाराची एक फळीच उघडली.

फॉर्वर्ड ब्लॉकचे पहिले अधिवेशन (मुंबई)

22 व 23 जून 1939 रोजी फॉर्वर्ड ब्लॉकचे पहिले अखिल भारतीय अधिवेशन मुंबई येथे भरले. अनेक पदाधिका-यांची नावे जाहीर करण्यात आली मात्र पं. जवाहरलाल नेहरूंनी ' फॉर्वर्ड ब्लॉक म्हणजे फॅसिस्टांचा होय' असे उद्गार काढले. यातून पं. नेहरू व सुभाषबाबू यांच्यातील मतभेद विकोपास गेले होते.¹⁴

दरम्यानच्या काळात युरोपात दुस-या महायुद्धाचे ढग जमू लागले. भारत सरकारने साम्यवाद्यांना कैद करण्यास सुरुवात केली. फॉर्वर्ड ब्लॉकच्या लोकांचीही धरपकड करण्यास सुरुवात केली. फॉर्वर्ड ब्लॉकच्या साप्ताहिकाच्या वितरणास सरकारने बंदी घातली.

दुसरे अधिवेशन नागपूर

18 जून 1940 ला फॉर्बर्ड ब्लॉकचे दुसरे अधिवेशन नागपूर येथे भरविण्यात आले. तेथे डॉ. हेडगेवारांनी राष्ट्रीय स्वयंसेवक संघाची स्थापना केली होती. त्यांचे हिंदू राष्ट्रासंबंधीचे विचार जाणून घेण्याचा सुभाषचंद्रांनी प्रयत्न केला पण उद्देश सफल झाला नाही. नंतर ते मुंबईला गेले व त्यांनी स्वातंत्र्यवीर सावरकरांची भेट घेतली. त्यांनी सुभाषबाबूंना भारत सोडण्याचा व भारताबाहेर स्वातंत्र्यलढा देण्याचा सल्ला दिला होता.¹⁵

नेताजी सुभाषचंद्र बोस यांना तुरुंगवास व सुटका

ब्रिटिश सरकारची सुभाषचंद्रांच्या हालचालीवर बारीक नजर होती. एका प्रक्षोभक भाषणाचा व आक्षेपार्ह लेखाचा आरोप ठेवून ब्रिटिश सरकारने सुभाषचंद्रांना भारत सुरक्षा कायद्याखाली जुलै 1940 मध्ये अटक केली. तुरुंगात असताना आमरण उपोषण सुरू केल्यामुळे ते अत्यवस्थ झाले. तेव्हा ब्रिटिश सरकारने त्यांची 5 डिसेंबर 1940 रोजी सुटका केली. मात्र त्यांना घरीच स्थानबद्ध केले होते.¹⁶

सुभाषचंद्र बोस यांचे देशाबाहेर प्रयाण

दुस-या महायुद्धात इंग्लंड अडचणीत असता हिंदी लोकांनी आपला स्वातंत्र्यलढा अधिक तीव्र केला पाहिजे. त्यासाठी इंग्लंडच्या शत्रूची मदत घेतली पाहिजे असे सुभाषबाबूंना मनापासून वाटत होते. लवकरच गुप्त पोलिसांचा कडक पहारा असताना वेषांतर करून आपल्या घरातून ते निसटले. पेशावर काबूलमार्गे ते रशियाला पोहोचले. परंतु महायुद्ध चालू असल्याने व रशिया इंग्लंडच्या बाजूने लढत असल्याने रशियाकडून त्यांना मदत मिळाली नाही. मात्र जर्मनीस जाण्यासाठी रशियाने सुभाषबाबूंना मदत केली. बर्लिनमध्ये सुभाषबाबूंचे जर्मन परराष्ट्रमंत्री रिबेनस्ट्रॉपने स्वागत केले. सुभाषबाबूंनी जर्मनीत लष्करी शिक्षण घेतले. हिटलरने सुभाषचंद्रांना स्वतंत्र राष्ट्राच्या प्रमुखाचा दर्जा दिला. जर्मनीतील काही स्वातंत्र्यप्रेमी भारतीयांच्या मदतीने नेताजींनी 3 हजाराचे लष्करही उभारले (**Free India Army**). युद्धात इंग्रज फौजेतील हिंदी सैनिक जर्मनांकडून कैद झाले होते. त्यांनाही आपल्या बाजूला वळवून नेताजींनी दुसरी एक फौज (**Liberation Army**) बनवली होती. दरम्यानच्या काळात 1941 च्या शेवटी जपानने पर्ल हार्बरवर हल्ला करून युद्धात उडी घेतली. नेताजींच्या दृष्टीने पूर्वेकडील युद्धआघाडी म्हणजे सुवर्णसंधी होती. जपानच्या मदतीने व आग्नेय आशियातील हिंदी लोकांच्या सहकार्याने भारत देश स्वतंत्र करणे सोयीचे ठरणार होते. त्याचवेळी प्रसिद्ध कांतिकारक रासबिहारी बोस की जे जपानमध्ये होते त्यांनी नेताजींना पूर्वेकडे येण्याचे निमंत्रण दिले.¹⁷ हिंदुस्थान स्वतंत्र करण्यासाठी जपानची मदत घेता येईल असे सुभाषबाबूंना वाटत होते. त्यामुळे जर्मनीहून एका जर्मन पाणबुडीतून फेब्रुवारी 1943 मध्ये जपानला ते निघाले व तीन महिन्यांच्या खडतर प्रवासानंतर 16 मे 1943 रोजी टोकिओला पोहोचले. टोकिओत पोहोचल्यानंतर जपानचे पंतप्रधान तोजो यांची भेट घेतली व भारताच्या स्वातंत्र्याबाबतची आपली योजना व जपानकडून मिळणारी मदत व सहकार्याबाबत उभयतांमध्ये स्थूल स्वरूपाचे मतैक्य घडवून आणण्यात यश मिळवले. जपानी फौजा व आज्ञाद हिंद फौज यांच्याकडून संयुक्तपणे भारताची भूमी जसजशी मुक्त केली जाईल तसतशी ती हिंदी लोकांच्या ताब्यात दिली जाईल असे आश्वासन तोजो यांनी सुभाषबाबूंना दिले.¹⁸

सुभाषचंद्र बोस आज्ञाद हिंद फौजेचे सरसेनापती

सुभाषचंद्र बोस सिंगापूरला पोहोचले. तेथे रासबिहारी बोसनी त्यांच्याकडे आज्ञाद हिंद फौजेचे नेतृत्व सोपवले. सुभाषचंद्र बोस आता या फौजेचे सरसेनापती झाले. हिंदी सैनिकांनी त्यांना नेताजी ही पदवी बहाल केली. आपल्या फौजेस चलो दिल्लीची घोषणा याचवेळी नेताजींनी दिली.

नेताजी निधी समिती

नेताजींच्या युद्धनिधीसाठी भारतीयांनी रंगूनमध्ये नेताजी निधी समिती स्थापन केली. नेताजींच्या विराट सभेमध्ये नेताजींना अर्पण करण्यात आलेल्या हारांचा ते लिलाव करीत तेव्हा प्रत्येक हार 1 लाखापासून 5 लाखापर्यंत विकला जात असे. रंगूनच्या हबीबने आपली शेते, घर, अलंकार यासह 1 कोटीहून अधिक किंमतीची संपत्ती नेताजींना युद्धनिधीसाठी अर्पण करून शिवाय नेताजींना आपली स्वतःची सेवा अर्पण करून आपले आयुष्य नेताजींच्या हाती सोपवले.¹⁹

प्रचंड लष्करभरती झाल्यानंतर लष्कराला प्रशिक्षण देण्यासाठी ठिकठिकाणी लष्करी केंद्रे उभारण्यात आली. सिंगापूर या ठिकाणी पहिले लष्करी केंद्र उभारण्यात आले. त्यानंतर मलाया, शांघाय, रंगून या ठिकाणी प्रशिक्षण केंद्रे उभारली व आझाद हिंद सेनेला बळकट व मजबूत स्वरूप प्राप्त झाले. सैन्यातील पलटणींना गांधी, नेहरू, आझाद यांची नावे देण्यात आले. झाशीच्या राणीच्या नावाने एक महिला पलटण उभारण्यात आली. या पलटणीची जबाबदारी कॅ. लक्ष्मी स्वामीनाथन यांच्यावर सोपविण्यात आली.

हंगामी सरकारची स्थापना

21 ऑक्टोबर 1943 रोजी सिंगापूरच्या टारुन हॉल येथील जाहीर सभेत स्वतंत्र भारताचे हंगामी सरकार स्थापन झाल्याचे घोषित केले. आझाद हिंद सरकारचे मंत्री व त्यांचे खाते असलेले त्यांच्या सहयानिशींचे पत्रक पुढीलप्रमाणे होते.

सुभाषचंद्र बोस – पंतप्रधान, युद्ध आणि परराष्ट्र खात्याचे मंत्री

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श्री.बी. एल. सरकार – कायदामंत्री

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आझाद हिंद सरकारला जपानच्या सार्वभौम सरकारने लेखी मान्यता दिली. जर्मनी, आयर्लंड, इटली, चीन, ब्रम्हदेश, फिलीपाइन्स इत्यादी सरकारांनी आपली मान्यता पाठविली.²⁰

आझाद हिंद सरकारचे कार्य

आझाद हिंदच्या वतीने बालक सेना मे 1944 मध्ये स्थापन करण्यात आली. या सेनेत पाच वर्षापासून 12-13 वर्षाची मुले दाखल झाली होती. आझाद हिंद सरकारची पत्रके वाटणे, निरोप पोहोचवणे ही कामे बालसैनिक करीत असत. आझाद हिंद सरकारच्या वतीने नॅशनल बँक व आझाद हिंद 1944 च्या एप्रिलमध्ये रंगून येथे स्थापन करण्यात आली.²¹

जपानी फौजांबरोबर राहून ब्रम्हदेशातील इंग्रज फौजांचा मोठा पराभव केला होता. त्यानंतर आझाद हिंद फौजांनी नागालॅंडमधील कोहिमा शहर जिंकले. त्यानंतर या फौजांना आसाम, इंफाळ जिंकून बंगालमध्ये प्रवेश करावयाचा होता. परंतु युद्धाचे पारडे फिरले. युरोपात इटली पराभूत झाला होता. जर्मनी पराभवाच्या मार्गावर होती आणि पूर्वेकडे अमेरिकेने जपानी फौजांचा पराभव केला. त्याचवेळी इंग्रजांच्या फौजांनी भारताच्या भूमीवरून व नंतर ब्रम्हदेशाच्या भूमीवरून आझाद हिंद फौजा व जपानी फौजा मागे हळविण्यास प्रारंभ केला इंग्रजांनी रंगून काबीज केले आणि तेथील आझाद हिंद फौज कैद करून टाकली (मे 1945). जपानचे हिंदुस्थान व ब्रम्हदेश आघाडीवर दुर्लक्ष झाले. आझाद हिंद फौजेला रसद मिळणे कठीण जावू लागले. आझाद हिंद फौजेची पिछेहाट सुरू झाली. आझाद हिंद फौजेने असामान्य पराक्रम करून देखील जगातील परिस्थिती प्रतिकूल बनल्याने आझाद हिंद फौजेला अपयश आले होते.

नेताजींचा अपघाती मृत्यू

18 ऑगस्ट 1945 रोजी नेताजी बॅकॉककडून टोकिओकडे विमानाने निघाले असता चीनजवळच्या फार्मेसा बेटामधील ताय पै विमानतळावर त्यांच्या विमानास अपघात झाला व नेताजी सुभाषचंद्र बोस यांचे निधन झाले. या पार्श्वभूमीवर आज्ञाद हिंद सेनेला शस्त्रे खाली ठेवावी लागली. अशा तऱ्हेने आज्ञाद हिंद सेनेच्या लढयाचे पर्व संपले.

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छ.शाहू महाराजांच्या निर्वाणानंतर; ६ मे १९२२ छ. त्यांनी केलेल्या अनेक समाज उध्दारक कार्ये छ.राजाराम महाराजांनी पुढे चालू ठेवली. छ.राजाराम महाराज व त्यांचे बंधू प्रिन्स शिवाजी यांच्यासह सन १९१५ साली विलायतेहून करवीर येथे परत आले. छ.राजाराम महाराजांना राज्यव्यवस्थेची माहिती देण्यास रावबहादूर रघुनाथराव सबनीस त्यावेळचे दिवाण साहेब यांची नेमणूक झाली. सर रघुनाथराव यांच्या नजरेखाली काही दिवस काम करून अनुभव आल्याबद्दल शाहू महाराजांनी खात्री पटल्यानंतर युवराज राजारामांना काही खात्यात स्वतंत्र अधिकार देण्याबद्दल विचार होउन मार्च १९१८ साली खासगी खाते हे युवराजांच्या पुर्ण देखरेखेखाली देण्यात आले.^१

राज्यारोहण - छ.शाहू महाराजांच्या निर्वाणानंतर ३१ मे १९२२ रोजी छ.राजाराम महाराजांनी राज्याधिकाराची सुत्रे हाती घेतली. सत्ता सुत्रे हाती घेतल्यानंतर ३१ मे १९२२ रोजीच्या करवीर सरकारच्या गॅझेटमध्ये छ.राजाराम महाराजांनी आपले धोरण जाहिर करताना म्हटले “आमच्या परमपूज्य वडीलांनी म्हणजे छ.शाहू महाराजांनी ज्याप्रमाणे प्रजाजनांचे कल्याण केले व प्रेम संपादिले तोच किता गिरवण्याचा आमचा दृढ:निश्चय आहे“^२

दलित उध्दारक कार्य -

शैक्षणिक सोयी सवलती : दलितांना समाजात बरोबरीचे स्थान मिळावे म्हणून छ.शाहूंनी जाणीवपूर्वक प्रयत्न केले होते. त्याचप्रमाणे छ.राजाराम महाराजांनी दलितांना अनेक सोयी सवलती दिल्या. इलाखा पंचायतीच्या शाळांमध्ये दलित विद्यार्थी संख्या २३४९ होती. त्यांची फी माफ केली. पाटी पुस्तके मोफत दिली. शैक्षणिक गुणवत्ता वाढावी म्हणून त्यांच्यासाठी खास शिकवणीवर्गाची सोय केली. तसेच इलाखा पंचायतीच्या सेवेत २५ दलित शिक्षकांची नियुक्ती केली.

दलितांना शैक्षणिक शिष्यवृत्त्या : कोल्हापूर दरबार दलित विद्यार्थ्यांना शैक्षणिक उत्तेजन देण्यासाठी वेगवेगळ्या प्रकारच्या शिष्यवृत्त्या देत होते. आणि त्या शिष्यवृत्त्यांमध्ये दिवसेंदिवस वाढ होत होती. हुशार व होतकरू विद्यार्थ्यांना याचा लाभ होत होता. कै. प्रिन्स शिवाजी महाराज यांचे स्मरणार्थ करवीर इलाख्यात शिकणा-या विद्यार्थ्यांसाठी १९२४ मध्ये शिष्यवृत्त्या ठेवण्यात आल्या त्या पुढीलप्रमाणे.

1. आयर्विन स्कूल मध्ये शिकणा-या दलित विद्यार्थिनीस कॉलेज शिक्षण पुर्ण होईपर्यंत १० रुपये प्रमाणे शिष्यवृत्ती .
2. मॅट्रिक पास होवून कॉलेज शिकणा-या दलित विद्यार्थ्यांस कॉलेज शिक्षण घेणा-या दलित विद्यार्थ्यांस दरमहा ८ रुपये प्रमाणे शिष्यवृत्ती.
3. मॅट्रिक पास होवून कॉलेज शिकणा-या दलित विद्यार्थिनीस कॉलेज शिक्षण पूर्ण होईपर्यंत दरमहा १० रुपये प्रमाणे शिष्यवृत्ती.
4. छ. राजाराम महाराजांनी दलित विद्यार्थ्यांच्या शिक्षण प्रसारासाठी उदार धोरण स्विकारले होते. त्याचा परिणाम होवून कोल्हापूर संस्थानमध्ये दलितांच्यामध्ये शिक्षणाचे प्रमाण वाढले. मिस क्लार्क वसतीगृहाला एक हजार रुपयांचे जादा अनुदान दरवर्षी दिले. त्यामुळे या वसतीगृहातून शेकडो दलित विद्यार्थी बाहेर पडले. त्यातील काहीजण मोठे अधिकारी झाले. बॅ.शिवराम कांबळे हे त्यापैकी एक होते.^३ शाहू मिल जवळ दलितांना घरे बांधण्यासाठी जागा दिली : छ.राजाराम महाराजांच्या काळात महाराजांनी लक्ष्मीपुरी, ताराबाई पार्क, व राजारामपुरी या नव्या वसाहतींची स्थापना केली पण या विस्तारामध्ये दलितांना घरे बांधण्यासाठी जागा मिळणे आवश्यक होते. त्याचबरोबर गरीब दलितांना जागा विकत घेवून घर बांधणे ही बाब कठीणच होती. याची जाणीव राजाराम महाराजांना झाली. त्यानंतर महाराजांनी शाहू महाराजांना झाली. त्यानंतर महाराजांनी शाहू मिलच्या पूर्वेस नवीन ब्लॉक्स पाडले आणि मातंग समाजाच्या लोकांची राहाण्याची सोय केली.^४

मंदिर प्रवेशाची चळवळ : १९३० मध्ये डॉ.बाबासाहेब आंबेडकर यांनी नाशिक येथे मंदिर प्रवेशाची चळवळ सुरू केली. या चळवळीतून प्रेरणा घेवून महाराष्ट्रातील काही ठिकाणी मंदिर प्रवेशाची चळवळ सुरू झाली. कोल्हापूर संस्थानात सामाजिक समतेसाठी अस्पृश्यता निर्मूलनासाठी तसेच अस्पृशांना सार्वजनिक इमारती, नदीचे पाणवटे यासारख्या ठिकाणी प्रवेश मिळावा यासाठी फायदे झाले होते. मंदिरासारख्या सार्वजनिक ठिकाणी या कायद्याचा अमल व्हावा अशी अपेक्षा होती. तथापी सन १९३२ पर्यंत या कायद्याला यश आले नव्हते. २५ सप्टेंबर १९३२ रोजी कोल्हापूर येथील महालक्ष्मी देवालय दलितांना खुले झाले. या घटनेचा आनंद छ.राजाराम महाराज यांना झाला आणि त्यांनी मंदिर प्रवेशाचा जाहिरनामा प्रसिध्द केला.^४

कोल्हापूरातील सहभोजने - अस्पृश्यतेला सर्वार्थाने मूठमाती देण्याच्या उद्देशाने छ.शाहू महाराजांच्या काळात झुणका भाकरीचे सहभोजन करून अस्पृश्यता निवारण्याचा वस्तूपाठच घालून दिला होता.तीच सहभोजनाची परंपरा छ.राजाराम महाराजांनी ही चालू ठेवली होती. कोल्हापूर येथील महारवाडयात जंगी सहभोजन झाले. या सहभोजनात सुमारे पाचशे स्त्री पुरुषांनी भाग घेतला होता.यामध्ये धर्मात्मा अनंतराव गद्रे, गुरुवर्य सासने, पांडुरंग पाटील, परशुराम कांबळे, डॉ. रमाकांत कांबळे, गंगाराम कांबळे इ.चा समावेश होता.^५

डॉ.आंबेडकरांची वकिलीची सनद रिन्यू केली - डॉ. बाबासाहेब आंबेडकरांची करवीर इलाख्यातील सर्व कोर्टात वकिली करणेची सनद रिन्यू करण्यात आली. त्या संबंधीचा हुकूम पुढीलप्रमाणे देणेत आला.

डॉ.बी.आर. आंबेडकर बार अॅट लॉ, मुंबई यांनी मुदतीत अर्ज न दिलेमुळे त्यांनी नियमाप्रमाणे ५० रूपये फी जमा केली असलेने हुजरून दि. ठराव नं.१०२ ता.२२/०४/१९२९ चा होवून त्यास करवीर इलाख्यात सर्व कोर्टात वकिली करणेची सनद रिन्यू करून देणेत येत आहे. ता. ८ मे १९२९.^९

मूल्यमापन - छ.शाहू महाराजांच्या अकाली निर्वाणानंतर छ.राजाराम महाराजांनी कोल्हापूर संस्थानची सर्व अधिकार सुत्रे स्विकारली छ.शाहू महाराजांनी बहुजन समाजाच्या उन्नतीसाठी जे कार्य सुरू ठेवले होते ते कार्य नेटाने पुढे चालू ठेवले. छ.राजाराम महाराज यांच्या कारकिर्दीचा इतिहास सांगणारी अनेक अब्बल साधने उपलब्ध आहेत. छ.राजाराम महाराजांनी दलितोद्धारक ठराव पास करून आपल्या राज्यात “ अस्पृश्य“ या शब्दाला थारा राहणार नाही असे सांगितले“. एकूणच राजर्षि शाहू महाराजांचे दलितोद्धारक कार्य छ.राजाराम महाराजांनी पुढे चालू ठेवले. त्यामुळे कोल्हापूर संस्थानात दलितांच्या मध्ये सामाजिक जाणीव आणि जागृती दिसून येते.

संदर्भ

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सोलापूरमधील महिला विडी-कामगार चळवळ

पल्लवी रोहिदास मिरजकर

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आधुनिक काळात जगात, पर्यायाने भारतातसुद्धा कामगार चळवळी उदयास आलेल्या दिसतात. काळाच्या ओघात त्यांच्यापुढे अनेक समस्या निर्माण झाल्या. या समस्यांना सामोरे जाण्याची जागृतीही त्यांच्यात आली. यातूनच अनेक कामगार चळवळी पुढे आल्या. अशा कामगार चळवळींचे विविध आ विष्कार जागोजागी दिसून येतात. सोलापूरमधील विडी कामगार चळवळ हा असाच एक अर्थपूर्ण अविष्कार आहे.

सुरुवातीच्या काळात केवळ एक आणा मजुरी वाढीसाठी सुरू झालेली चळवळ आज इतर क्षेत्रातील कामगार वर्गास मिळणाऱ्या सुख-सुविधा आम्हाला ही मिळाव्यात म्हणून प्रयत्नरत आहेत. परंतु शासन दरबारी त्यांचे प्रश्न भिजत पडले आहेत. अशातच विडी उद्योगाला उतरती कळा लागली असून यातील कामगार वर्गामध्ये बेकारीचे सावाट पसरले आहे. सोलापूरमध्ये कापड उद्योगानंतर महत्त्वाचा उद्योग म्हणून ओळखल्या जाणाऱ्या या उद्योगाचे अनेक कारखाने बंद पडले आहेत. या कामगार वर्गात पर्यायी उद्योगाची आज नितांत गरज आहे. यासाठी कामगार वर्ग व संघटनेच्या कार्यकर्त्यांची चळवळ आजही चालूच आहे.

‘कामगारांचे राज्य’ म्हणून ओळखल्या जाणाऱ्या सोलापूर शहराला कामगार चळवळीचा मोठा इतिहास आहे. गिरणी कामगारांपासून ते विडी कामगार व अनेक छोट्या-मोठ्या उद्योगातील कामगारांचा समावेश होता. या कामगारांचे अनेक प्रश्न होते. या ठिकाणचा कामगारवर्ग वर्षानुवर्षे अन्याय अत्याचाराखाली दबला गेला होता. आपल्यावर होणाऱ्या अन्यायाला वाचा फोडण्यासाठी त्यांनी अधूनमधून आवाज उठवला होता; मात्र त्याला मोठा चळवळीचे स्वरूप प्राप्त होण्यासाठी काही कालावधी लोटावा लागला. विडी कामगार चळवळीला गिरणी कामगार चळवळीची पार्श्वभूमी होती. १९३४ साली विडी कामगारांची चळवळ उभी राहण्याअगोदर गिरणी कामगारांनी काही संप घडवून आणले होते. १९२० साली भीमरावच्या नेतृत्वाखाली झालेला संप महत्त्वपूर्ण ठरला होता. हा संप सोलापुरातील पुढील चळवळीची नांदी ठरले होते. सुरुवातीस हा व्यवसाय घरगुती स्वरूपाचा होता. हळूहळू त्यास कारखानदारीचे स्वरूप प्राप्त होत गेले. एका मोठ्या पत्र्याच्या शेडमध्ये अनेक बायका बसून विड्या बळायच्या. त्या ठिकाणी कोणत्याच प्रकारच्या सुविधा नसायच्या. कोंदट ठिकाणी त्यांच्या बसण्याची सोय केली जात असे. परिणामी महिलांना अनेक शारीरिक आजारांना बळी पडावे लागत होते. कारखान्यातील या गैरसोयीविरोधी पहिल्यांदा कॉम्रेड मीनाक्षी साने यांनी आवाज उठविला आणि विडी कामगार चळवळीची बीजे रोवली गेली. पुढे संप, सभा, मोर्चे, प्रभातफेऱ्या व आंदोलनाच्या सहाय्याने विडी कामगारांचे विविध प्रश्न मांडले गेले. आणि हळूहळू चळवळ विकसित होत गेली.

१९३६ साली सोलापूरमध्ये सुमारे एक हजार विडी कामगार बायकांना कॉम्रेड मीनाक्षी साने यांनी एकत्र आणले. हजार विड्यांमगे एक आणा वेतनवाढ मिळावी, यासाठी प्रथम महिला विडी कामगारांची चळवळ त्यांनी उभी केली. आजतागायत वेगवेगळ्या मागण्यासाठी ही चळवळ ठामपणे उभी आहे. विडी कामगारांच्या चळवळी मुख्यतः वेतनवाढीसाठी केलेल्या आढळून येतात. मीनाक्षी ताईंनी या कामगार महिलांना आपल्या हक्क व अधिकारांसाठी लढण्यास प्रवळ बनविले. त्या स्वतः पुढाकार घेऊन या स्त्रियांच्या सोबत आंदोलनामध्ये सहभागी व्हायच्या, घोषणा द्यायच्या. या गरीब महिलांना, त्यांचे हक्क मिळवून देत असताना मीनाक्षीताईंना अनेकवेळा तुरुंगवास घडला. त्यांनी विडी कामगार चळवळीची जी मुहूर्तमेढ रोवली, त्यावरच त्यांच्या आजच्या कामगार चळवळीची इमारत उभी राहिली आहे. २० वर्षे कम्युनिस्ट पक्षाचे काम करणाऱ्या कॉम्रेड मीनाक्षीताई साने यांनी सोलापुरातील विडी कामगार महिलांसाठी आपले आयुष्य खर्ची घातले होते. त्या निःस्वार्थी, परोपकारी वृत्तीच्या होत्या. मीनाक्षीताईंनी विडी कामगार महिलांसाठी त्या काळात उचललेले पाऊल एक क्रांतीच होती. त्या घरात कमी आणि तुरुंगत जास्त काळ असायच्या. त्या भारतीय महिला फेडरेशन, इंडो-सोवियत कल्चरल सोसायटी यांच्या कार्यात सहभागी झाल्या. कष्ट करणाऱ्या स्त्रियांपर्यन्त विचार पोहोचविण्यासाठी त्यांनी ‘महिला आंदोलन पत्रिका’ चालविण्याकरीता १० वर्षे जीव ओतून परिश्रम केले.^१ त्यांच्या कामाचे वर्णन करताना त्यांच्या विद्यार्थी दशेतील चळवळीतील सहकारी आणि महिला आघाडीमधील भगिनी एकच वाक्य लिहितात, “ती झपाटून जाऊन काम करित असे” अशा प्रकारे कॉम्रेड मीनाक्षीताई यांनी कामगार महिलांमध्ये जागृती निर्माण करण्याचा वसा घेऊन तो यशस्वी करण्याचा प्रयत्न चालू केला. खुद्द कामगार वस्तीत जाऊन घरा-घरात महिलांशी संवाद साधून त्यांच्या अडचणी समजावून घेऊन त्या दूर करण्याचा त्या सतत प्रयत्न करत असत. गिरणी कामगार व इतर कामगार चळवळीबरोबरच स्त्रियांच्या प्रश्नावरही आपण काम केले पाहिजे, या विचाराने त्यांनी सुशिक्षित महिलांना एकत्रित आणले आणि महिलांच्या विविध प्रश्नांवर चर्चा घडवून आणली. सोलापूरमध्ये ५-६-७ डिसेंबर १९३९ असे तीन दिवस महाराष्ट्राची महिला परिषद बोलविली होती. त्यासाठी काशीबाई लेले, चंचलादेवी गांधी, चारुशीला आळंदकर, सरस्वतीबाई किलोस्कर यांना मीनाक्षीताईंनी प्रेरणा दिली. या परिषदेमध्ये साक्षरता प्रसार, संतती नियमन व बालगुन्हेगारांच्या प्रश्नांसंबंधी भाषणे व ठराव झाले होते.^२ यामुळे सर्वसामान्य महिलांना आपले विचार मांडण्यास व्यासपीठ मिळाले आणि त्या विचार करू लागल्या.

१९३७ च्या एक आणा मजुरीवाढीच्या संपामध्ये मोठ्या प्रमाणात स्त्रिया सहभागी झाल्या होत्या. त्यांच्या संरक्षणाची व त्यांना फंड मिळवून देण्याची जबाबदारी गिरणी कामगारांनी घेतली होती. महिला कामगारांना प्रोत्साहन दिले आणि आपल्या मागण्यांवर ठाम राहण्यास

सांगितले होते. गिरणी कामगारांच्या पाठिव्यामुळे विडी कामगार महिलांमध्ये आत्मविश्वास निर्माण झाला होता. गिरणी कामगारांचा पाठिंबा आणि महिलांचा आत्मविश्वास यांमुळे हा संप साडेसहा आणि मजुरीवर मिटला होता ; या असंघटित कामगारांना निरनिराळ्या कायद्यांपासून वंचित ठेवण्यात आले आहे. या कामगारांनी संघटित होण्याचा प्रयत्न केल्यास गुंडांचा वापर करून, प्रसंगी कारखाना बंद करण्याची धमकी देऊन संघटित होण्याच्या त्यांच्या प्रयत्नाला मोडून काढण्याचा घाट घातला जात असे.^३ वीस कामगारांपेक्षा कमी कामगार असल्यास श्रम आयुक्तांच्या दफ्तरी त्यांच्या तक्रारीची नोंद घेण्यास नाकारून अशा कामगारांना संघटित होऊ न देण्याच्या मालकांच्या प्रयत्नांना अप्रत्यक्ष मदत केली जाते.^५

येथून पुढे बोनस, हक्क रजा, प्रॉव्हिडंट फंड मिळू लागले. कामगार वर्गास त्यांच्या मागणीप्रमाणे वेतनवाढ मिळाली नसली तरी या संपातून महिलांची एकजूट झाली. तसेच या संपामुळे एक महत्त्वपूर्ण गोष्ट घडली. ती म्हणजे चार भिंतीतल्या महिला हक्क अधिकारासाठी घराबाहेर पडल्या. मीनाक्षीताई साने यांनी 'विडी कामगारांचा लढा सोपा नाही. त्यांना मालकांच्या विरोधात लढायचे आहे. त्यांना यश लवकर मिळेलच असे नाही. जर कामगारांमध्ये संघटन आणि एकजूट असेल तर यश निश्चितपणे कामगारांचेच आहे. कामगारांमध्ये धाडसी वृत्ती असायला हवी मालक वर्गाकडून जो अत्याचार होतो. तो निमूटपणे सहन न करता त्यांचा विरोध करण्याची ताकद कामगार वर्गात असायला हवी'.^४ असे भाषणात सांगितले. विडी कामगार आता केवळ आपल्या मागण्यांसाठी लढत नव्हते. समाजात जे अन्याय अत्याचार चालले होते त्यांविरोधीच्या संपामध्येही ते सहभागी झाले. त्यात १९३८ चा राजबंदाच्या मुक्तीसाठीचा संप व १९४० चा महागाईविरोधीचा संप उल्लेखनीय आहे. सुरुवातीच्या काळातील विडी कामगारांचे लढे हे जास्तीतजास्त वेतनवाढीसाठी होते. नंतरच्या काळात कामगारांनी विविध मागण्या केल्यामुळे कारखानदारांनी वेगवेगळ्या मागणी कामगारांची कोंडी केली; उदा. कारखाने बंद ठेवणे. सन १९५३ पर्यंत काही कारखाने बंदच होते. कामगार आणि मालक संघटना यांच्यात बोलणी झाली तरी कारखानदार त्यांची अंमलबजावणी न करता वारंवार कारखाने बंद ठेवायचे. उदा. बार्शी येथील प्रसिद्ध विडी कारखानदार अब्बास ईमाम यांनी कामगारांना आगाऊ सूचना न देता कारखाना बंद ठेवला होता.^६ परिणामी या क्षेत्रातील कामगार उपाशी मरू लागला. कारखानदार वेगवेगळ्या माध्यमातून सतत कामगारांना त्रास देत असत. कधी कारखाने बंद ठेऊन तर कधी कामगारांच्या मागण्यांना विरोध करत असत. सोलापूरमधील पटेल विडी कारखान्याने आठ महिने रेल्वे बुकिंग बंद केले आणि विडी बांधण्यासाठी लागणारा पत्ता शिल्लक नाही असे सांगितले. चार-पाच दिवसात माल आला नाही तर या कारखान्यातील एक हजार मजूर बेकार होतील,^६ असा अंदाज कार्यकर्त्यांनी काढला होता. कामगारवर्गापुढे मोठा प्रश्न निर्माण झाला. कारण या व्यवसायातील महिलांना इतर कोणतेच काम येत नसे. मालकांच्या या वागण्याचा विरोध करण्यासाठी या उद्योगातील स्त्री-पुरुषांनी आपल्या सहाय्यांचे अर्ज लेबर कमिशनर मुंबई, लेबर ऑफिसर, सोलापूर व डिस्ट्रिक्ट मॅजिस्ट्रेट, सोलापूर यांच्याकडे आपल्या मागण्यांसहीत सादर केले. त्या मागण्या खालील प्रमाणे होत्या -

१. विडीची मजुरी दीड रुपया ऐवजी दोन रुपये करणे.
२. सहा महिन्यांचा बोनस देणे.
३. मालकाने कारखान्यातून लाईटची/रॉकेलच्या दिव्याची सोय करणे.
४. पिण्यास पाणी, मुतारी व संडास यांची सोय करणे.
५. फरशीअभावी कामगारांना बसण्यास सतरंज्या पुरविणे.
६. स्त्री कामगारांना बाळंतपणाची दोन महिन्यांची पगारी रजा मिळावी.
७. वर्षात १५ दिवसांची पगारी रजा मिळावी.
८. विडी बांधण्याचा पत्ता खराब मिळतो म्हणून खराब विडी रद्द करण्याची पद्धत बंद करावी.
९. विडी बांधण्यासाठी पत्ता भरपूर द्यावा^७

यावेळेस कामगार संघटनेने कामगार व मालक यांच्यात समन्वय घडवून आणण्याचा प्रयत्न केला. कारखाने बंद असल्याने कामगारांमध्ये प्रचंड तणाव निर्माण झाला होता. हा तणाव दूर करण्यासाठी संघटनेने प्रयत्न चालूच ठेवले होते. त्यांच्या प्रयत्नांना काहीवेळेस यश तर काही वेळेस अपयश आल्याचे दिसून येते. कामगार संघटनांना आता कळून चुकले होते की, केवळ संप, मोर्चे, सभा व अंदोलनातून कामगारांचे प्रश्न सुटणार नाहीत; म्हणून त्यांच्या घरोघरी जाऊन त्यांना जागे करण्याचे काम संघटनेतील कार्यकर्त्यांनी केले. परिणामी कार्यकर्त्यांना तुरुंगवासही भोगावा लागला. मात्र त्यांनी माघार घेतली नाही. आपला लढा निरंतर चालू ठेवला. कामगारांची एकजूट टिकवून ठेवण्यात संघटनांनी यश संपादन केले. हे चळवळीचे यश म्हणावे लागेल.

१९६४ मध्ये चळवळीच्या माध्यमातूनच किमान वेतन कायदा लागू करण्यात आला. तरी त्याची अंमलबजावणी झालेली नव्हती. कामगारांना न्याय मिळवून देण्यासाठी संघटनेच्या कार्यकर्त्यांनी प्रयत्न चालू ठेवले; त्यासाठी शिष्टमंडळही नेमले. या मंडळाने विडी कामगारांच्या अनेक प्रश्नांवर प्रकाश टाकला. मागण्यांच्या पूर्ततेसाठी महाराष्ट्रात दि. १८, १९ व २० मार्चला संप व प्रचंड जेलभरो आंदोलन पुकारण्यात आले. या आंदोलनात सोलापूर विडी कामगारांचा प्रचंड सहभाग होता. येथील कामगारांनी २० मार्च, १९८६ रोजी एकदिवसीय लाक्षणिक संप पुकारला. मात्र शासनाने त्याकडे दुर्लक्ष केले. परिणामी दि. २४ व २५ मार्च रोजी महाराष्ट्र राज्य विडी कामगार फेडरेशनने विधानसभेत धरणे आंदोलन करण्याचा इशाराही दिला होता.^८ सोलापूर विडी कामगार युनियनतर्फे पुकारलेला २० मार्च, १९८६ चा संप १०० टक्के यशस्वी झाला. कामगारांचा हा संप यशस्वी होण्यासाठी मोहल्ल्या-मोहल्ल्यातून युनियनचे कार्यकर्ते व विडी कामगारांच्या प्रमुख महिला कार्यकर्त्या

राधाबाई कांबळे, शरणव्वा, पद्मावती म्हंता यांनी संपाचे महत्त्व सांगितले. दुपारी बाराच्या सुमारास कामगारांनी आपला मोर्चा लेबर कमिशनरकडे नेला.^९ जवळ-जवळ सर्वच संघटना व कामगारांनी किमान वेतनाचा दर एकच असावा यावर जोर दिला. सावंतवाडी येथे मजूरमंत्री भगवंतराव गायकवाड यांनी लवकरच सर्वत्र एकच दर करण्यात येतील अशी एक घोषणा केली. सतत होणाऱ्या संपाची स्थिती व त्यात संघटनांचा व कामगारांचा वाढता सहभाग लक्षात घेऊन ८ जुलै, १९८६ रोजी महाराष्ट्र शासनाने नोटिफिकेशन प्रसिद्ध करून विडी कामगारांच्या किमान वेतनात वाढ जाहीर केली.^{१०} मात्र ती अत्यंत अल्प व असमाधानकारक असल्याने कामगारांमध्ये पुन्हा असंतोष वाढत चालला होता.

१९८७ सालच्या मोर्चांमध्ये प्रॉव्हिडंट फंडाचे पैसे कापून घेऊनही त्याचा भरणा न करणाऱ्या मालकांना अटक करावे, असा आवाज उठवून कामगारांनी मालकवर्गाविरुद्धी निषेध नोंदविला. ही शक्ती कामगारवर्गांमध्ये चळवळीतूनच आलेली होती. संघटना पातळीवरच शासनाकडून कामगारांच्या पाल्यांना १९८७-८८ मध्ये शिष्यवृत्ती देण्याचे ठरले. यासाठी अनेक अटी लादल्यामुळे याचा फायदा काहींनाच झाला असल्याचे निदर्शनास येते.

२४ डिसेंबर १९८७ च्या बैठकीत घरकूल योजना, पानपुडा समस्या व प्रॉव्हिडंट फंडाच्या व्यवस्थापनाविषयी चर्चा झाली. यातूनच प्रॉव्हिडंट फंडाचे रिजनल ऑफिस सोलापुरात उघडण्याचे ठरले. या बैठकीचे हे फलितच म्हणावे लागेल. कामगारांच्या संख्येबरोबरच कार्यकर्त्यांचीही संख्या वाढत गेली. कामगार आणि कामगार संघटना यांच्यातील एकीमुळे चळवळ विकसित होत गेली. हे विडीकामगार चळवळीचे मोठे यश होते. १९७९ साली खासदार गंगाधर यांच्या पुढाकाराने महाराष्ट्र गृहनिर्माण मंडळाच्या सहकार्यातून हैद्राबाद रोड येथे घरकूल योजना आखली गेली. कारण आजपर्यंत गलिच्छ वस्तीत राहणाऱ्या कामगारास चांगल्या घरात राहाता यावे व त्यांच्या राहणीमानाचा दर्जा सुधारावा हा आशावाद त्या योजनेमागे होता. कामगारांना घराचा ताबा मिळाला. मात्र कामगारांनी घराचे हप्ते भरले नव्हते म्हणून गृहनिर्माण मंडळाने जप्तीच्या नोटिसा पाठविल्या. घरकूल धारकांनी याविरुद्धी आंदोलन सुरू केले. अनेक वर्षे रखडलेला हा मुद्दा १९९५ साली आमदार झाल्यानंतर कॉंग्रेस आडम मास्तर यांनी निकालात आणला ; आणि झोपडीतील कामगार आता घरात राहू लागला. त्या ठिकाणी वीज, पक्के रस्ते, ड्रेनेज, दवाखाना, मंडई, शाळा व बस थांबा ह्या सर्व सुविधा मोर्चाद्वारे संघटनेने मांडल्या आणि ते मान्यही झाले. यातून कामगार व संघटना यांच्यातील एकजूट व प्रदीर्घ संघर्षाची प्रचिती येते.

१९९१ नंतरच्या खुल्या आर्थिक धोरणामुळे कामगार वर्गावर जे हल्ले झाले या विरोधात संघटनांनी आवाज उठविला. सोलापूरमधील विडी कामगारांमध्ये मात्र १९९२-१९९३ नंतर खूप मोठी जागृती निर्माण झाली. आता प्रत्यक्ष महिला विडी कामगारांमधून 'सिटू' च्या नेतृत्वाखाली दुसरी फळी उभी राहिली. या फळीने अनेक रखडलेले प्रश्न पुढे आणले. त्यात कायद्याप्रमाणे वाढविलेल्या मजुरीची अंमलबजावणी करणे गुल्लाकट्टा, छोट विडी बंद करणे चांगल्या तेंदुपानांचा पुरवठा करणे - यातील काही मागण्या मान्यही झाल्या. मोठ्या प्रमाणावर सभा व मोर्चांमधून हजारो महिला भाग घेऊ लागल्या होत्या. १९९५ नंतर यंत्रमाग व विडी क्षेत्रात कामगार सेनेची सुरुवात झाली. आणि हळूहळू कामगार चळवळ उत्क्रांत होत गेली. मात्र पुढील काळात एकाच मागणीसाठी वारंवार संप, मोर्चे व आंदोलने केल्याचे दिसून येते. विडी कामगारांची चळवळ अभ्यासत असताना यातून असे निदर्शनास येते की, जवळ-जवळ १९३४ पासून ते आजतागायत झालेल्या चळवळी ह्या वेतनवाढीसाठीच्याच जास्त होत्या. वेतनवाढ होऊनही कामगारांना ते मिळत नव्हते. कारखानदार त्याची योग्य रितीने अंमलबजावणी करीत नसत. म्हणून पुन्हा-पुन्हा त्याच गोष्टीसाठी संप, मोर्चे व आंदोलने होत असल्याचे दिसते. या चळवळींमुळे काही मागण्या मान्य झाल्या, तर काही झाल्या नाहीत. यामुळे संपूर्ण चळवळीस अपयश आले असे म्हणता येणार नाही. या चळवळींमुळेच सर्वसामान्य कामगार वर्ग समाजात चांगले जीवन जगू लागला हे तितकेच खरे होते.

चळवळीला काही बाबतीत अपयश येण्यामागे अनेक कारणे होती. संघटना आणि कामगार व संघटनेतील कार्यकर्त्यांमध्ये वैचारिक मतभेदास सुरुवात, संघटनेतील फुटिरता, अशा घटकांमुळे चळवळीस उतरती कळा लागली. काही वेळा कामगारांचा एखादा नेता, तर काही वेळा संघटनेतील कार्यकर्तावर्ग मालकवर्गास जाऊन मिळायचा. कामगार चळवळीला दिशा दाखविणाऱ्या संघटना व कार्यकर्त्यांचे कामगारांच्या प्रश्नांकडे दुर्लक्ष झाले आणि कामगारवर्ग पुन्हा पोरका झाला. त्यांच्यातील मतभेदाचा फायदा कारखानदारांनी घेतला. पुढील काळात चळवळ दिशाहीन बनली. त्यांच्यातील संघटनशक्ती लयास गेली. खाजगीकरण, जागतिकीकरण आणि उदारीकरण या त्रिसूत्री धोरणाचा अंमल वेगाने होऊ लागला. जागतिक स्पर्धा वाढल्यामुळे उत्पादनाला बाजारपेठ मिळविण्यासाठी मालकवर्गांमध्ये चुरस लागली. यात विडी उद्योगाशी संबंधीत अनेक लघुउद्योग अडचणीत आले. तसेच केंद्राने २००४ साली लागू केलेला धूम्रपान कायदा, जाहिरात बंदी, विडी बंडलवर सचित्र धोक्याचा इशारा, सरकारने तंबाखू व पक्क्या मालावर लावलेला वॉट यामुळे विडी कामगारांची मजुरी घटली आहे तर दुसरीकडे महागाई वाढत आहे अशा सरकारी धोरणामुळे या उद्योगाशी संबंधीत कामगारांचे भवितव्य अंधःकारमय झाले आहे. मात्र कारखानदार वर्ग आपले जीवन विस्कळीत न होऊ देता भविष्यात हा उद्योग फारकाळ टिकणार नाही म्हणून त्यांनी पर्यायी उद्योगास सुरुवात केली आहे. उदा. बिस्किट व्यवसाय, बांधकाम व्यवसाय, तर काहींनी अमेरिकन सुकामेवा इ. उत्पादन घटकांची डीलरशिप घेतली आहे. तसेच सार्वजनिक उद्योगांच्या कारखान्यातील कामगारांची कपात केली गेली. काही कारखाने बंद पडले. त्यात विडी कारखान्यांचाही समावेश होता. हजारो विडी कामगार व या उद्योगाशी संबंधीत असणारे अनेक लघुउद्योग व त्यातील कामगार यांच्या उदरनिर्वाहाचा प्रश्न पुन्हा निर्माण झाला आहे. आजघडीला सोलापूरमधील विडी व्यवसाय जवळ-जवळ बंदच पडले आहेत. मिनी सिगारेट व गुटख्याचा शिरकाव यामुळे विडी विक्री कमी झाली. परिणामी हा व्यवसाय बंद पडण्याच्या मार्गावर आहे. तसेच किमान वेतनाची शक्ती केल्यामुळे कारखानदार परंप्रांतामध्ये आपला उद्योग हलविण्याच्या विचारात आहेत.

जागतिकीकरणामुळे सर्वसामान्य माणसांचा विकास खुंटला आहे. प्रसिद्ध अर्थशास्त्रज्ञ श्री.अमर्त्य सेन यांच्या मतानुसार जागतिकीकरणाला मानवी चेहरा असला पाहिजे.मात्र जागतिकीकरणामुळे हे चित्र दिसत नाही. कारण जागतिकीकरण झाले असले तरी मोठ्या प्रमाणावर कामगारवर्ग सर्वसामान्य सुखसुविधांपासून वंचित राहिला आहे.

अशा प्रकारे सोलापुरात १९३४ साली सुरू झालेली विडी कामगार चळवळ संपली आहे, असे म्हणता येत नाही. कारण आजही आपल्या विविध मागण्या घेऊन आपले हक्क शाबूत ठेवण्यासाठी या क्षेत्रातील कामगार लढताना दिसतो.मात्र या चळवळीचा जोम कमी झाला आहे, हे देखील तितकेच खरे आहे. याला कारणीभूत असणारे घटक म्हणजे कामगारांमध्ये एकीचा अभाव, फितूरपणा, कामगार बांधवांबद्दल आपुलकीच्या भावनेचा अभाव, तसेच ज्या संघटनेच्या सभा-मिरवणूकांना गर्दी करण्यासाठी जास्त पैसे मिळतात त्या सभेस जाणे ही भावना. यामुळे चळवळीस पूर्वीसारखे स्वरूप राहिले नाही. सोलापूरमधील हजारांचे पोट भरणारा विडी उद्योग जर पूर्णपणे बंद पडला तर या क्षेत्रातील सर्व घटक रस्त्यावर येतील.म्हणून त्यांना पर्यायी उद्योगाची व्यवस्था करून देणे गरजेचे आहे. या कामगारांना अन्य उत्पादनाचे प्रशिक्षण देऊन त्यांना कुशल करणे आणि त्यासाठी त्यांची मानसिकता बदलण्याचा प्रयत्न करणे ही सरकारबरोबरच कामगार संघटनांची नैतिक जबाबदारी आहे. उदा. शिलाईचे प्रशिक्षण देऊन रेडिमेड गारमेंटमध्ये रोजगार मिळवून देणे, घरी बसून करता येईल असे काही उद्योग सुरू करणे, शिकलेल्या मुलींसाठी 'पॅरा मेडिकल कोर्स' अशा प्रकारचे पर्यायी उद्योग सरकारने राबविले पाहिजेत. या कामगारावर्गाला रोजगार उपलब्ध करून दिला पाहिजे असे जर झाले नाही तर विडी कामगारांची अवस्था गिरणी कामगारांप्रमाणे होईल म्हणून कामगारांचा हा प्रश्न शासन, कामगार संघटना व सामाजिक संस्थांनी सोडविणे अपेक्षित आहे.

अशा प्रकारे महाराष्ट्रातील इतर कामगार चळवळींप्रमाणे सोलापूरमधील विडी कामगार चळवळीचे स्थानही तितकेच महत्त्वपूर्ण आहे. या चळवळीमुळे आजतागायत सोलापूरच्या सामाजिक, आर्थिक क्षेत्रात भर पडलेली आहे. परंतु हा विषय दुर्लक्षित राहिला आहे.

तळटीपा

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भारताच्या स्वातंत्र्य चळवळीत वृत्तपत्रांचे योगदान

चौधरी पी.जे.

राजे रामराव महाविद्यालय, जत.

प्रास्ताविक :

भारतीय स्वातंत्र्य चळवळीच्या इतिहासामध्ये वृत्तपत्रांना महत्वपूर्ण स्थान आहे. वृत्तपत्रांचे प्रमुख कार्य सरकारची ध्येय-धोरणे जनतेपर्यंत पोहचणे, जनतेच्या समस्या सरकारच्या लक्षात आणून देणे आणि सरकारच्या धोरणाविषयी असलेल्या जनतेच्या प्रतिक्रिया सरकारच्या लक्षात आणून देणे असते. त्याचबरोबर देश-विदेशातील घडणा-या घडामोडींची माहिती लोकांपर्यंत पोचवणे असते. या सार्वजनिक गरजामधून वृत्तपत्रांचा विकास झाला. वृत्तपत्रांनी भारतीय स्वातंत्र्य चळवळीत जागृती भारतीय जनतेत निर्माण करण्याचे कार्य केले. १८५७ पासून तर १९४७ पर्यंतच्या काळात ब्रिटीश सत्तेचे वर्चस्व संपूर्णतः आनण्यासाठी भारतीयांनी अनेक चळवळी केल्या त्या संपूर्ण स्वतंत्र चळवळीत वृत्तपत्रांनी प्रचार प्रसार केला. भारतीय लोकांना एकत्रीत अनण्याचे कार्य केले. ब्रिटीश सरकारची शोषण कारी धोरणे जनतेसमोर मांडून जनतेत ब्रिटीश विरोधी जागृती निर्माण केली. इ.स. १८८५ मध्ये राष्ट्रीय सत्तेची स्थापना झाल्यावर राष्ट्रीय सभेच्या नेतृत्वात ब्रिटीश सत्तेच्या पासून भारताला स्वातंत्र्य प्राप्त करण्यासाठी १८५७ चा उठाव, स्वदेशी चळवळ, होमरूल चळवळ, असहकार चळवळ, संविनय कायदेभंग चळवळ आणि 'चले जाव चळवळ' इत्यादी प्रमुख चळवळी झाल्या. या चळवळी यशस्वी करण्यासाठी वृत्तपत्रांनी केलेले कार्य हे चळवळीत सहभागी असलेल्या नेत्यांनी केलेल्या प्रचार सभेपेक्षा कमी नव्हते. वृत्तपत्रांनी या चळवळीमध्ये भारतीय जनतेला जास्तीत-जास्त संख्येने सहभागी होण्यास प्रेरित केले. वृत्तपत्रे ही शहरी भागापूरते सीमित नव्हती तर खेड्या-पाड्यापर्यंत पोहचत होते.

त्यामुळे ब्रिटीशांच्या सर्व ध्येय धोरणांची माहिती त्या ध्येय धोरणांच्या विरोधी भारतीय नेत्यांनी केलेल्या प्रतिक्रियांची माहिती भारतीय स्वातंत्र्याच्या चळवळीत ग्रामीण भागातील भारतीय लोकांना सुध्दा होत होती. त्यामुळे अनेक शेतकरी कामगार स्त्रीयांनी भाग घेतला व या चळवळीला व्यापक स्वरूप प्राप्त करून दिले सर्व देशवासीयांना एकत्रीत आणून भारतीय स्वातंत्र्य चळवळीला बळ निर्माण करून देण्याचे कार्य वृत्तपत्रांनी केले. त्या अनुषंगाने या स्वातंत्र्य चळवळीच्या संदर्भात वृत्तपत्रांच्या कार्याचा आढावा घेणे गरजेचे आहे.

भारतात वृत्तपत्रांचा उगम :

युरोपीय वसाहती आल्यानंतरच भारतात वृत्तपत्रांचा प्रारंभ झाला. ब्रिटीशांची सत्ता भारतावर प्रस्थापीत होण्याअगोदरच भारतात बातमीदार व बातमीपत्रे अस्तीत्वात होती परंतु वृत्तपत्रांचा प्रारंभ करण्याचे श्रेय वास्तवात ब्रिटीश सरकारलाच द्यावे लागते. भारतात पहिले वृत्तपत्र काढण्याचा प्रयत्न ब्रिटीशांच्या असंतुष्ट अधिन्यांनी केला. त्या मागचा उद्देश ब्रिटीश अधिकाऱ्यांमधील भ्रष्टाचार उघडकीस आणणे हा होता. १७७६ मॅ विलीयम बोल्ट्स की कोर्ट ऑफ डायरेक्टर्स ने निजी व्यापार के लिये निंदा की और उससे त्यागपत्र देकर यह इच्छा प्रकट की की वह समाचार पत्र निकलेगा और फीर यह कहा की उसके पास हस्तलिखित रुप मे बहुत सें तथ्य हैं जो सभी व्यक्तियोंसे गहरा संबंध रखते हैं , इस्ट इंडीया कंपनीच्या अधिकाऱ्यात लवकरच त्याची प्रतिक्रिया तयार झाली. आणि विलीयम बोल्ट्सची वृत्तपत्र स्थापन करण्याची योजना धुळीस मिळाली. त्यामुळे भारतात प्रथम वृत्तपत्र स्थापन करण्याचे श्रेय जेम्स ऑगस्टस हिक्की यांना प्राप्त झाले. त्याने १७८० मध्ये दि बंगाल गॅझेट या नावाने वृत्तपत्र प्रकाशित झाले. आणि भारतात वृत्तपत्रांचा प्रारंभ झाला. त्यानंतर कलकत्ता गॅझेट १७८४ बंगाल जर्नल १७८५ कलकत्ता क्रोनिकल १७८८, मद्रस कुरिअर इत्यादी इंग्रजी वृत्तपत्रे एकामागून एक प्रकाशित झाली. या वृत्तपत्रांचा उद्देश युरोपियन आणि अँग्लो इंडियन लोकांचे मनोरंजन करणे हा होता. कारण यांना ब्रिटीश अधिकाऱ्यांचा रोष ओढावून घ्यावयाचा नव्हता तरीही या वृत्तपत्रांतून ब्रिटीश अधिकाऱ्यांच्या भ्रष्टाचाराच्या बातम्या प्रकाशित होत होत्या. त्या बातम्या इंग्लंडच्या पार्लमेंटकडे जाऊ नये याची खबरदारी घेतली जात होती. ही वृत्तपत्रे सरकारी अधिकाऱ्यांच्या दयेवर टिकून होती. या वृत्तपत्रांचे महत्व हळुहळु भारतीय नवशीक्षित मध्यमवर्गाच्या लक्षात येवू लागले. आणि भारतीयांनीही वृत्तपत्रे प्रकाशित करायला प्रारंभ केला. समाचार दर्पन,

संवाद कौमुदी, अमृतबझार पत्रीका, दर्पन, केशरी, मराठा, बंगाली, रास्तगोप्तार, यंग इंडीया आशी अनेक वृत्तपत्रे भारतीयानी प्रकाशीत केली. या वृत्तपत्रांनी स्वातंत्र्य चळवळीच्या काळात ब्रिटीशविरोधी भारतीय जनमत तयार करण्यात महत्वाची भुमीका बजावली.

विषय विवेचन :

भारतीय स्वातंत्र्य चळवळीत वृत्तपत्रांचे कार्य पाहताना १८५७ च्या उठावापासून तर १९४७ पर्यंत झालेल्या प्रमुख चळवळीचा उल्लेख करावा लागतो. त्यानुसार १८८५ पुर्विचे वृत्तपत्रांचे कार्य मवाळ कालखंड, जहाल काजखंड आणि गांधी युग इत्यादी कालखंडाचा ब्रिटीश सरकारच्या विरोधात झालेल्या छोट्या*मोठ्या चळवळीत ब्रिटीश सरकारने आखलेल्या ध्येय धोरणांविषयी वृत्तपत्रातून झालेल्या प्रतिक्रियांचा वृत्तपत्रातून मांडलेल्या भारतीय जनतेच्या समस्या आदींचा विचार करावा लागतो.

१८८५ पुर्विचे वृत्तपत्रांचे कार्य :

१८५७ च्या उठावाने भारतीयानी मोठ्या प्रमाणावर ब्रिटीश सत्तेला प्रथम विरोध करून भारतातून ब्रिटीशांची सत्ता संपुष्टात आणण्याचा पहीला प्रयत्न केला तेव्हापासून खऱ्या अर्थाने भारतीय स्वातंत्र्य चळवळीचा प्रारंभ झाला. १८५७ च्या उठावाचा प्रचार -प्रसार करण्यात वृत्तपत्रांनी महत्वाचे योगदान दिले त्या काळात बंगालमध्ये आघाडीवर असलेले वृत्तपत्र म्हणजे 'हिंदु पेटीयर'. १८५७ च्या उठावाचे खरे स्वरूप जनतेपुढे स्पष्ट मांडणे ब्रिटीशांच्या जुलमी नीतीवर प्रखर टीका करणे, त्या मजुरांच्या हालअपेष्टांना वाचा फोडून त्यांच्या जुलमी मालकाविरुद्ध प्रतिकाराला त्यांना उद्युक्त करणे अशा स्वरूपाचे कार्य त्या वृत्तपत्राने चालविले होते. त्यानंतर क्रीशोरीचंद्र मित्र यांचे बंगाल नवगोपाल मित्र यांचे 'द नॅशनल पेपर' आदि वृत्तपत्रांनी बंगालमध्ये राष्ट्रीय भावना जागृत करण्यात अतिशय महत्वाची कामगिरी केली. १८५७ च्या उठावाने भारतीय लोकांमध्ये राष्ट्रीय जागृती निर्माण झाली. १८५७ च्या उठावानंतर सुशिक्षित मध्यम वर्गाचा उदय झाला. या वर्गाने चळवळीचे नेतृत्व करण्यात पुढाकार घेतला. ब्रिटीशांच्या शोषणकारी नीतीच्या विरोधात आपल्या विचारांचा प्रचार करण्यासाठी या मध्यम वर्गाला वृत्तपत्रांची आवश्यकता भासू लागली. प्रत्येक गावो-गावी जावून आपल्या विचारांचा प्रसार करणे शक्य नव्हते त्यासाठी वृत्तपत्रे ही त्यासाठी उपयोगी माध्यम होते. म्हणून या सूशिक्षित भारतीय नेत्यांनी अनेक वृत्तपत्रे काढून ब्रिटीशकालीन व्यवस्थेची माहिती प्रकाशित केली. १८७५ साली खानदेश वैभव या पत्राने "दबून राहणाऱ्यांना सरकार अधिकच दडपून टाकत होते हा नित्याचा अनुभव आहे. म्हणून बळाचे उत्तर बळानेच द्यायला पाहिजे." असा धाडसी संदेश भारतीय जनतेला दिला. तर भारतातील एकाही राज्यकर्त्याने केले नाही इतके भारताचे नुकसान ब्रिटीश शासनाने केले आहे." असे 'महाराष्ट्र मित्र' या पत्रकाने ठामपणे प्रतिपादन केले. त्याच साली ब्रिटीश राजपुत्रांच्या भारतभेटीच्यावेळी त्यांच्या स्वागतात लोकांनी सहभागी होऊ नये. आपल्या तक्रारी शिवाय इतर काहीही त्यांच्या कानी पडू देवू नये असा संदेश मुंबईतून प्रकाशित होणा*या 'शिवाजी' या वृत्तपत्राने आपल्या वाचकांना दिला. बडोद? याचे राजे मल्हारराव गायकवाड यांना ब्रिटीश सरकारने पदच्युत करून बंदिस्त केल्याचे पडसाद संपूर्ण भारतभर उमटले आणि महाराष्ट्रपासून तर बंगालपर्यंतच्या वृत्तपत्रांतून ब्रिटीश सरकारवर टीका झाली की, ब्रिटीश सरकार त्या मल्हारराव गायकवाड यांना पदच्युत करण्याचा अधिकार कसा पोहचला असा प्रश्न वृत्तपत्रामधून प्रकाशित करून ब्रिटीश सरकारला विचारणा केली. अमृतबझार पत्रिकेने तर एक पाउल पुढे टाकून एका राष्ट्राचे रक्तशोषण करून त्याला रक्तहीन बनविणे हा एका सामान्य ब्रिटीश अधिका*यावर विषप्रयोग करण्यापेक्षा कितीतरी गंभीर गुन्हा आहे अशी टीका ब्रिटीश सरकारवर केली. १८७८ साली या वृत्तपत्राने ब्रिटीशांनी लादलेली गुलामगिरी फार काळ टिकणार नाही. स्वातंत्र्य हाच यशाचा व सुखाचा बालेकिल्ला आहे असे मत मांडून भारतीयानी स्वतंत्रता या वृत्तपत्राने स्वातंत्र्याचा मंत्र दिला. राष्ट्रीय सभेची स्थापना होण्याअगोदरच वृत्तपत्रांनी भारतीय जनतेमध्ये राजकिय जागृती निर्माण करण्याचे कार्य केले होते. अनेक वृत्तपत्रांनी ब्रिटीशांच्या शोषणकारी नीतीवर टीका केली. भारतीय जनतेच्या समस्या वृत्तपत्रातील बातम्यामधून ब्रिटीश सरकारला दाखवून दिल्या. १८५७ च्या उठावापूर्वीच्या वृत्तपत्रापेक्षा या उठावानंतर वृत्तपत्रांची संख्या ही वेगाने वाढू लागली. १८५७ च्या उठावापासून तर १८७५ पर्यंतच्या काळात ही संख्या वेगाने वाढत जावून भारताच्या भिन्न भागात आणि त्या-त्या भागातील भाषांमध्ये प्रकाशित होणा-या वृत्तपत्रांची संख्या ३७४ झाली तर १४७ वृत्तपत्रे इंग्रजी भाषेत प्रकाशित होवू लागली. या काळातील वृत्तपत्रे ही भारतीय समाजाची मुखपत्रेच होती, की ज्या मुखपत्रांनी ब्रिटीशांना

भारतीय समाजाची गा-हानी समजावून दिली. ब्रिटिशांचा अन्यायी बुरखा फाडून लोकांना दाखविले आणि जनतेच्या असंतोषाला वाचा फोडण्याचे कार्य या वृत्तपत्रांनी केले.

मवाळ कालखंडातील वृत्तपत्रांचे कार्य:

१८५७ च्या उठावानंतर भारतीय जनतेत राष्ट्रीय भावना जागृत होवू लागली. ब्रिटिशांची सत्ता भारतातून समाप्त करायची असेल किंवा भारतीयांच्या मागण्या ब्रिटिशांकडून मान्य करून घ्यावयाचे असतील तर वेगवेगळ्या भागात ब्रिटिश विरोधी चळवळी चालविणा-या संघटनांनी एकत्रित येवून राष्ट्रीय संघटना निर्माण करावी. आणि या संघटनेच्या नेतृत्वात देशव्यापी चळवळ चालवावी अशी अपेक्षा विविध भागातील नेतृत्वातून व्यक्त होऊ लागली. त्याचे अंतिम परिणाम म्हणजे १८८५ ला झालेली राष्ट्रीय सभेची स्थापना राष्ट्रीय सभेची स्थापना होताच त्याचे पडसाद वृत्तपत्रांवरही उमटले १८८५ ते १९०५ या कार्यकाळात राष्ट्रीय सभेवर मवाळ विचारसरणीच्या नेत्यांचे प्रभुत्व होते. यामध्ये दादाभाई नौरोजी, सुरेंद्रनाथ बॅनर्जी, व्यमेशचंद्र बॅनर्जी, दिनशा वाचा, गोपाळकृष्ण गोखले आदि नेत्यांचा समावेश होता. या नेत्यांनी ब्रिटिश सरकारविषयी मवाळ भुमिका स्विकारून अर्ज विनंत्याच्या माध्यमाने भारताच्या समस्या सोडविणे, ब्रिटिश जनतेचा कौल आपल्या बाजूने तयार करणे, ब्रिटिश सरकारची मर्जी संपादन करणे इत्यादी तत्वांचा अवलंब केला. यांची भुमिका शांततामय असली तरी राष्ट्रीय सभेच्या प्रत्येक अधिवेशनामध्ये भारतीयांच्या समस्या सोडविण्याचे ठराव पारित करण्यात येत होते. त्या ठरावांची माहिती वृत्तपत्रातून प्रकाशित करून जनतेपर्यंत पोहचविण्याचे कार्य केले जात होते. त्यातून जनतेत जनजागृती निर्माण होण्यास मदत झाली. बिटीशंअ या शालिग्राम प्रतिमेचा खटला कलकत्ता उच्च न्यायालयात चालू असताना ही प्रतिमा शंभर वर्षांपेक्षा पुरानी नाही असा निर्णय न्यायाधीश नॉरीश ने दिलेला होता. त्या निर्णयाचा विरोध म्हणून सुरेंद्रनाथ बॅनर्जींनी २ एप्रिल १८८३ को अपेन अखबार बंगालीमें लिखा था की, नॉरीसने सबूत दे दिया है की वह इस उच्च और जिम्मेदार पद के लायक नहीं है। इस युवा और नौसिखिया न्यायाधिश की सनदपर लगाम लगाने के लिए कुछ ना कुछ किया ही जाना चाहिए। यासाठी त्यांना दोन महिन्याची सजा झाली होती. या विरोधात कलकत्ता आणि बंगालच्या विविध भागात आंदोलने झालीत. त्याचे पडसाद लाहोर, अमृतसर, आगरा, फैजाबाद, पुना इत्यादि ठिकाणी ही पडून त्या निर्णयाचा विरोध करण्यात आला. गो. ग. आगरकर आणि लोकमान्य टिळक यांनी १८८१ मध्ये मराठी भाषेत केसरी आणि इंग्रजी भाषेत मराठा वृत्तपत्रे प्रकाशित केली. या वृत्तपत्रांच्या माध्यमाने लोकमान्य टिळकांनी लोकांना ब्रिटिशांच्या विरोधात जागृत करण्याचे कार्य केले. त्याबरोबरच राष्ट्रीय आंदोलनात सहभागी होण्यासाठी जनतेला प्रेरित केले. १८९६-९७ मध्ये पुणे परिसरात दुष्काळ पडलेला होता. त्यावेळी या परिसरातील जनतेला शेतक-यांनी सरकारचा महसूल भरू नये असा प्रसार केसरी आणि मराठा ही वृत्तपत्रे आणि आपल्या प्रचार सभांच्या माध्यमाने लोकमान्य टिळकांनी केली. १८९७ मध्ये दुष्काळानंतर प्लेगची साथ पुण्याच्या परिसरात आली होती. प्लेगच्या साथीचे निवारण करण्यासाठी ब्रिटिश सरकारने रॅड आणि आयस्ट ह्या दोन अधिका-यांच्या नियंत्रणाखाली प्लेग निवारण यंत्रणा राबविली होती. परंतु प्लेग निवारणाच्या नावाखाली या ब्रिटिश अधिका-यांनी पुण्यातील लोकांवर अत्याचार करणे प्रारंभ केले. प्लेग ग्रस्तांची घरे जाळली अनेक स्त्रीयांचे शोषण केले या ब्रिटिशांच्या अमानविय कृत्यांच्या विरोधात टिळक ने अपने समाचार पत्र मराठा में इसपर टिप्पणी करते हुए लिखा था, आजकल नगर में राज कर रही प्लेग अपने मानवीय रुपांतरोसे अधिक दयालू है।, असा टोला वृत्तपत्रात हाणून या काळातील ब्रिटिशांची जुलूमशाही प्लेगपेक्षाही वाईट आहे हे स्पष्ट केले. त्याचे पडसाद पुण्यातील क्रांतीकारकांवर पडले. चाफेकर बंधूंनी या दोन्हा अधिका-यांची गोळ्या घालून हत्या केली. त्यात लोकमान्य टिळकांनाही ब्रिटिश सरकारने दोषी मानून त्यांच्यावर देशद्रोहाचा आरोप लावून अठरा महिन्याची शिक्षा दिली. लोकमान्य टिळकांनी ब्रिटिश सरकारच्या कैदेच्या शिक्षेला न जुमानता भारताला स्वातंत्र्य मिळवून देण्यासाठी या वृत्तपत्रांच्या माध्यमाने जनजागृती करित राहिले.

जहाल कालखंडातील वृत्तपत्रांचे कार्य :

राष्ट्रीय सभेच्या स्वातंत्र्य चळवळीची विभागणी केल्याप्रमाणे १८८५ ते १९०५ या काळात मवाळचा प्रभाव असला तरी लोकमान्य टिळकांच्या जहालवादी विचारांची सुरुवात जहाल कालखंडात झाली होती. या काळातच आपले जहालवादी विचार वृत्तपत्रातून मांडून ब्रिटिश सरकारचा विरोध केला होता. १९०५ ते १९२० या काळातील ब्रिटिश विरोधी चळवळीवर जहाल विचारसरणीचा प्रभाव पडला. भारतीय जनता या विचारांना प्रेरित झाली. त्याचा परिणाम वृत्तपत्रावर

होवून ब्रिटिश अधिका-या विषयी परखड विचार मांडून या काळात झालेल्या चळवळीचा प्रचार-प्रसार करण्यात 'बंगाली', 'केसरी', 'मराठा', 'न्यु इंडिया' इत्यादी वृत्तपत्रांनी महत्वाचे कार्य केले. या काळातील वृत्तपत्राच्या कार्याची सुरुवात १९०५ च्या वंग भंग चळवळीच्या प्रसार-प्रचारापासून झाली. बंगाल फाळणीच्या विरोधामध्ये बंगाल मध्ये राष्ट्रीय काँग्रेसने वंग भंग आंदोलन सुरु केले. सुरेंद्रनाथ बॅनर्जी, कृष्णकुमार मित्र, पृथ्वीसचंद्र राव व अन्य नेताओं ने विभाजन प्रस्ताव के खिलाफ बंगाली हीतवादी संजीवनी जैसे अखबारो और पत्रिकाओं के माध्यम से आंदोलन छेडा। आणि वंगभंग आंदोलनाची सुरुवात झाली. १६ ऑक्टोबर १९०५ हा दिवस 'दूखवटा दिवस' म्हणून साजरा करून या आधारे फाळणीचा विरोध केला. वंग भंग आंदोलनाविषयी जागृती निर्माण करण्याचे कार्य वृत्तपत्रांनी केले. त्यानुसार लॉर्ड कर्झनने केलेल्या कार्यावर वृत्तापत्रातून मोठ्या प्रमाणावर टिका झाली. 'अमृत बाजार पत्रिका' या वृत्तपत्राने लॉर्ड कर्झनचे १९०५ मध्ये झालेले कलकत्ता विद्यापीठातील भाषण दूस-याच दिवशी छापले. त्याबरोबरच लॉर्ड कर्झनची पुस्तक पद प्रॉब्लेम्स ऑफ ईस्टची माहिती बॉक्स बनवून प्रकाशित केली. त्यामध्ये लॉर्ड कर्झनने महाराणी व्हिक्टोरियाच्या असलेल्या आपल्या संबंधाचा उल्लेख केला होता. त्यामुळे लॉर्ड कर्झनचा खोटेपणा जनतेसमोर आला. त्याची बदनामी झाली. त्याबरोबरच ब्रिटनच्या 'विकली टाईम्स' ने यह खबर छाप दी की, श्लगता है की सत्य का सम्मान करना लॉर्ड कर्झनने अपने विवाह के बाद पत्नी के मार्गदर्शन में ही सिखा है यह अमेरिकीओं का खास गुण है। १९०६-०७ मध्ये हिंदू-मुस्लिमांमध्ये ब्रिटिश अधिका-यांनी दिलेल्या चिथावणीमुळे दंगली झाल्या असा स्पष्ट अभिप्राय 'लंडन डेली न्युज' या वृत्तपत्राने दिलेला आठवतो. वंग भंग चळवळीच्या काळात ब्रिटिशांनी बंगाल प्रांतातील जनतेवर जे अत्याचार केले त्याचा वृत्तात लंडन डेली न्युज या वृत्तपत्राने प्रकाशित केला आणि रशियन जुलुमशाहीला लाजविणारे अत्याचार बंगालमध्ये घडत असल्याचे त्याने ब्रिटिश जनतेच्या निर्दशनास आणून दिले. कर्झनच्या भारत विरोधी व प्रतीगामी धोरणाची माहिती 'बंगाल', 'संध्या', 'युगांतर' या वृत्तपत्रांच्या माध्यमानेही भारतीय जनतेला होत होती. १९०५ साली लोकमान्य टिळकांनी केसरी वृत्तपत्रातील लेखात 'कर्झनची तुलना औरंगजेबाशी' केली होती. लोकमान्य टिळकांनी एका लेखात सरकारी अधिकारी कोणतेही कारण नसताना लोकामध्ये दहशत निर्माण करतात अशी लोकांना वेगवेगळ्या प्रकारची भीती दाखवून त्यांच्यात नैराश्य निर्माण करतात तेंव्हा स्फोटक बॉम्बचा आवाज या अधिका-यांना आणि सरकारला चेतावणी देते की, लोक शांत आणि निष्क्रीय बसने आणि दडपशाही शोषणाला सहन करण्याच्या सीमा पलिकडे गेलेले आहेत आणि आता काहीतर करण्याच्या मार्गावर आहेत हे वृत्त ब्रिटिश सरकारला सहन झाले नाही आणि त्यांना राजद्रोहाच्या खटल्याखाली २४ जून १९०८ मध्ये सहा वर्षांची काळ्यापाण्याची शिक्षा दिली. या काळापासून १९१४ पर्यंत निष्क्रीय झालेली राष्ट्रीय काँग्रेस लोकमान्य टिळकांच्या सुटकेनंतर पुन्हा जागृत झाली. लोकमान्य टिळक आणि अॅनी बेझंट यांनी जहाल आणि मवाळ त्याचबरोबर मुस्लिम लीग यांच्यात १९१६ च्या लखनौ अधिवेशनात एकता घडवून ब्रिटिश विरोधी चळवळ पुन्हा प्रारंभ झाली. या काळातील महत्त्वपूर्ण चळवळ म्हणजे होमरूल चळवळ होय. होमरूल याचा अर्थ स्वशासन असा होतो. अॅनी बेझंट ने आयर्लंड प्रमाणे भारतालाही स्वशासन मिळावे म्हणून होमरूल चळवळ प्रारंभ केली. १९१५ च्या सुरुवातीलाच अॅनी बेझंटने 'न्यु इंडिया' आणि 'कॉमनवेल' या वृत्तपत्रांच्या माध्यमाने होमरूल चळवळीची घोषणा केली. राष्ट्रीय काँग्रेसच्या नेत्यांना या चळवळीला पाठिंबा मागितला. त्यात लोकमान्य टिळकांनी पुढाकार घेवून देशातील प्रमुख दोन केंद्रातून ही चळवळ चालविली. लोकमान्य टिळकांचे केंद्र बेळगांव तर अॅनी बेझंटचे केंद्र अड्यार मद्रासजवळ होते. दोघांनीही आपआपले भाग वाटून घेवून होमरूल चळवळ चालविली होती. लोकमान्य टिळकांच्या नेतृत्वातील चळवळ जोमात चालू असताना २३ जुलै १९१६ रोजी भारतात असंतोष निर्माण करण्याच्या आरोपाखाली त्यांना अटक करून त्यांना प्रथम मॅजीस्ट्रेटच्या न्यायालयात खटला चालवण्यात येवून दोषी करार देण्यात आला. परंतु लोकमान्य टिळकांनी उच्च न्यायालयात अपील केली तेंव्हा उच्च न्यायालयाने निर्दोष करार दिला होता. 'इस जीत के लिए गांधीने 'यंग इंडिया' अखबार में लिखा यह अभिव्यक्ती की आजादी की, बहुत बड़ी जीत है। होमरूल आंदोलन के लिए एक बहुत बड़ी सफलता है। अॅनी बेझंटच्या होमरूल चळवळीत सहभागी असलेल्या लोकांना व्यक्तीगतरित्या निर्देश देण्यात येत होते. किंवा 'न्यु इंडिया' या वृत्तपत्रात अरुंडेलने प्रकाशित केलेली बातमी वाचून पुढे चळवळीत काय करायचे आहे हे सदस्यांना कळत होते. आणि त्यानुसार अॅनी बेझंटची होमरूल चळवळ व्यवस्थित चालत होती. होमरूल चळवळीचा प्रसार करण्यात या वृत्तपत्राने चळवळीतील सहभागी नेत्यांप्रमाणेच सहकार्य दिले.

गांधीयुगातील वृत्तपत्रांचे कार्य :

१९२० पासूनच्या चळवळीवर महात्मा गांधींच्या विचारांचा प्रभाव होता म्हणून १९२० ते १९४७ या स्वातंत्र्य चळवळीच्या काळाला गांधी युग म्हणून ओळखले जाते. गांधीजींनी सत्य, अहिंसा आणि सत्याग्रह या तत्वांच्या आधारे या काळातील चळवळी चालविल्या. भारताला स्वातंत्र्य अहिंसा आणि असहकार या तत्वांनी प्राप्त करता येईल असे त्याचे ठाम मत होते. उन्हाेने यंग इंडिया नामक पत्रिकामें लिखा था, 'जिन ऋषियों ने हिंसा के बिच अहिंसा के सिध्दांत को खोज निकाला वे 'न्युटन' से अधिक प्रखर बुध्दीवाले लोग थे, वे स्वयं वैलिंगटन से अधिक विर योध्दा थे। स्वयं हथियारों का प्रयोग जानते हूए भी उन्हाेने इसकी व्यवस्था को अनुभव किया और उन्हाेने युध्द से दुःखी संसार को बतलाया की इसकी मुक्ती हिंसाद्वारा नहीं अपितु अहिंसाद्वारा ही है।'^{१०} हिंसेने हिंसाच निर्माण होत असते. त्यामुळे अहिंसेच्या मार्गाने सत्याग्रह केल्यास स्वातंत्र्याबरोबर शांतताही मिळेल अशी आशा आपल्या विचारातून व्यक्त केली. त्यांनी ब्रिटिश सरकारला सहाय्य न करणे ब्रिटिशांनी निर्माण केलेले अन्यायी कायदे सत्याग्रह करून तोडण्याचा प्रयोग त्यांनी आपल्या चळवळीमध्ये केला. गांधीजींच्या नेतृत्वातील चळवळीचे एक महत्वपूर्ण वैशिष्ट्य की त्यांनी कामगार, शेतकरी, स्त्री यांचा सहभाग चळवळीत करून घेतला त्यामुळे या काळातील चळवळीची व्यापकता देशव्यापी होती. खेड्या-पाड्यापासून लोक स्वातंत्र्याच्या चळवळीमध्ये सहभागी झाले होते. या कालखंडात १९२० ला असहकार चळवळ व्यापक स्वरूपात झाली. त्यात सरकारला सहकार्य न करण्यावर भर देण्यात आला होता. पदव्यांचा त्याग करणे, वकिली व्यवसाय सोडणे, सरकारी शाळांचा त्याग करणे, परदेशी मालाचा बहिष्कार करणे इत्यादी असहकारात्मक बाबींवर भर देण्यात आला होता. या चळवळीचा प्रसार करण्यामध्ये सभा, भाषणे या बरोबर वृत्तपत्रांनीसुध्दा मोलाचे सहकार्य केले. 'नवजीवन', 'यंग इंडिया', 'हिंदुस्तान टाइम्स', 'इनडिपेंडंट' इत्यादी वृत्तपत्रांनी असहकार चळवळीचा प्रचार-प्रसार खेड्यापाड्यापर्यंत केला. १९२० ते १९२२ पर्यंत असहकार चळवळ जोमात चालू असताना ५ फेब्रुवारी १९२२ रोजी असहकार चळवळीतील सत्याग्रही आणि ब्रिटिश सैनिक यांच्यात हिंसा घडून आली. त्यानंतर महात्मा गांधींनी असहकार चळवळ मागे घेण्याचा निर्णय घेतला. ब्रिटिश सरकारने असहकार चळवळीस महात्मा गांधींना कारणीभूत ठरविले आणि त्यांच्या अटकेची बातमी येवू लागली. तेंव्हा ९ मार्च १९२२ च्या यंग इंडिया या अंकात गांधीजींनी 'मी जर पकडलो गेलो तर' ह्या मथळ्याचा लेख लिहला व राष्ट्रीय सभेच्या कार्यकर्त्यांना खादी, राष्ट्रीय शिक्षण, हिंदु-मुस्लिमांचे ऐक्य, अस्पृश्यता निवारण वैगरे विधायक कार्यक्रम करित रहा व अनत्याचाराचे व्रत पाळा असा उपदेश केला. सायमन कमिशनमध्ये एकही सदस्य भारतीय नसल्यामुळे राष्ट्रीय काँग्रेसने त्यांचा विरोध केला आणि ब्रिटिश सरकारचा बहिष्कार करण्याचा निर्णय घेतला, त्यानंतर १९२९ मध्ये पूर्ण स्वराज्याचा ठराव पारित करण्यात आला. तेंव्हा महात्मा गांधींनी १२ जून १९२८ के 'यंग इंडिया' में करा था। कहा जाता है की स्वतंत्रता का प्रस्ताव ही उचीत जवाब है..... आयोग की नियुक्ती (सायमन आयोग) को उचित उत्तर मिलना चाहिए, भाषण चाहे कितने भी बहादुरी से भरे हो, घोषणाएँ चाहे जितनी भी साहसपूर्ण हों, उसको इसकी आवश्यकता नहीं है, इसके लिए उचित कार्रवाई की जानी चाहिए।^{१२} हा गांधीजींचा विचार भारतीयांना स्वातंत्र्याच्या चळवळीसाठी प्रेरित करित होता. पुढील चळवळीला भारतीय लोकांना तयार करण्याचे कार्य करित होता. ब्रिटिश सरकारने काँग्रेसची पुर्ण स्वराज्याची मागणी मान्य केली नाही भारताच्या संदर्भात विचार-विनिमय करण्यासाठी १९३० ते १९३२ च्या दरम्यान गोलमेज परिषदाचे आयोजन ब्रिटिश सरकारने केले होते. त्या गोलमेज परिषदांना राष्ट्रीय सभेचे नेते गांधीजींना इंग्लंडला जाणे अपेक्षित होते परंतु एक वर्षानंतर 'सविनय कायदेभंग' चळवळ चालविण्याचे गांधीजींनी ठरविले होते म्हणून इंग्लंडला जाण्याची योजना रद्द केली आणि जनवरी १९२९ के 'यंग इंडिया' में लिखा: मुझे ऐसा लगता है की, यदि मैं यूरोप चला गया तो लोगों के साथ धोखा करने का अपराधी होऊंगा। मेरी अंतरात्मा मुझसे कहती है की वह सिर्फ जो मेरे सामने आता है उसका मुकाबला करने के लिए मुझे तयार रहना चाहिए बल्कि मुझे सोच विचार कर कोई कार्यक्रम सुझाना चाहिए। इन सबसे उपर मुझे अगले वर्ष के संघर्ष के लिए तयार रहना चाहिए, इसकी शकल चाहे जो भी हो।^{१३} १९३० मध्ये महात्मा गांधींनी सविनय कायदेभंगाची चळवळ प्रारंभ करण्यासाठी मिठाचा कायदा मोडण्याचा निर्णय घेतला. १२ मार्च १९३० रोजी साबरमती आश्रमातून ७९ अनुयायासह समुद्र किना-यावरील दांडी ची यात्रा प्रारंभ करून ५ एप्रिल १९३० रोजी मीठ हातात घेवून मीठाचा कायदा तोडला आणि सविनय कायदेभंगाच्या चळवळीला सुरुवात झाली. ज्या भागात समुद्र किनारा होता तेथे मीठ तयार करून कायदा तोडण्यात आला. काही भागात जंगल सत्याग्रह झाले

त्यात जंगला संबंधीचे कायदे तोडण्यात आले. या चळवळीमध्येही वृत्तपत्रे विविध भागात घडणा-या घटना प्रकाशित करित होते. ज्यामुळे देशभरातील लोक या चळवळीत सहभागी होवून अनेक ब्रिटिशांचे अन्यायी कायदे लोकांनी या काळात तोडले. १९३३ मध्ये महात्मा गांधींनी 'हरिजन' वृत्तपत्र काढले त्यानंतर चलेजाव चळवळ प्रारंभ होण्याच्या अगोदरच ब्रिटिशांनी हा देश सोडून जावे या उपदेशातून महात्मा गांधी १० मे १९४२ च्या हरिजन वृत्तपत्रात म्हणाले की, Undertereted non-cooperation: "so his suggestion was that Britain should be colled Upon to quit India and "Leave the country in the hand of god" 15 याचवृत्तपत्रातून १९४२ च्या चलेजाव चळवळीत २३ ऑगस्ट १९४२ ला श्री किशोरलाल मूंझुवाला यांनी अहिंसक क्रांतीत यापैकी कोणत्या गोष्टी बसू शकतील व कोणत्या बसू शकणार नाहीत या संबंधी आपले मत महात्मा गांधींनी पुढील प्रमाणे जाहिर केले ते म्हणतात, सरकारी कचे-या, बँका, धान्य-कोठारे इत्यादींची लुट अथवा मारपीट या गोष्टी करू देता कामा नयेत. दळणवळणाची साधने जीविताला धोका न होईल अशा प्रकारे अनत्याचारी मार्गाने तोडणे शक्य आहे. संघ करणे हा सर्वात श्रेष्ठ मार्ग आहे, तो जर करता येईल तर ते पुरेसा प्रभावी होईल त्यात अनत्याचाराच्या दृष्टीने मुळीच दोष राहणार नाही. आजच्या सारख्या लढ्यात तारा तोडणे रुल उखडणे, लहान-लहान पुल पाडून टाकणे या गोष्टी करताना जीविताला धोका येणार नाही याबद्दल जर पूर्ण सावधगिरी घेण्यात आली तर त्या करण्यास हरकत नाही. १४ अशी मते चलेजाव चळवळीतील अहिंसात्मक मार्गाने चालविण्याच्या संदर्भात मांडले होते. या चळवळीच्या काळात जेव्हा ८ ऑगस्टला काँग्रेसच्या नेत्यांना अटक करण्यात आली आणि ९ ऑगस्ट १९४२ रोजी लोकांनीच चळवळ प्रारंभ केल्यावर या चळवळीत लोकांची लोकप्रियता तयार करण्यात आणि जागृती निर्माण करण्यास महत्वाचे सहकार्य केले.

अशा त-हेने जवळ-जवळ १८५७ च्या उठावापासून प्रारंभ झालेल्या आणि १९४२ च्या चलेजाव चळवळीपर्यंतच्या काळातील झालेल्या अनेक चळवळीमध्ये भारतीय वृत्तपत्रांनी मोलाची कामगिरी केली. जनतेला सर्वच स्तरातील बातम्या पुरविण्याचे कार्य केले. चळवळीमध्ये चालविलेल्या हालचालींची माहिती भारताच्या एका भागातून दुस-या भागातील जनतेला पोहचविण्याचे कार्य या वृत्तपत्रांनी केले. परकियांचे भारतीय जनतेवर होणारे अन्याय, जुलुम, शोषणाच्या व्यथा उघड्यावर आणल्या. ब्रिटिश विरोधी भारतीय जनतेत जागृती घडवून आणली. स्वातंत्र्यासाठी चाललेल्या चळवळीमध्ये जनतेला सहभागी होण्यास प्रेरित करण्याचे कार्य वृत्तपत्रांनी केले. एकंदरीत स्वातंत्र्य चळवळीतील वृत्तपत्रांनी बजावलेली भूमिका आपल्याला नाकारता येत नाही. त्यात वृत्तपत्राचा बहूमोल वाटा आहे.

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महाराणी जिजाबाई कालीन वेदोक्त चळवळ : एक अभ्यास

शिवप्रसाद सुनिल शेवाळे
विवेकानंद कॉलेज, कोल्हापूर

प्रास्ताविक :

महाराष्ट्राच्या इतिहासात वेदोक्त प्रकरणाने खूप मोठे सामाजिक बदल घडवून आणले. छ.शिवाजी महाराजांच्या क्षत्रियात्वावरच इथल्या वैदिकांनी आक्षेप घेतले आणि त्यातून वेदोक्त प्रकरणाची सुरुवात झाली. शाहुकाळातही पुन्हा क्षत्रियात्वावर प्रश्नचिन्ह उभे केले यातून वेदोक्त प्रकरणाचा भडका उडाला. याचा परिणाम ब्राम्हणेत्तर चळवळी उभारल्या गेल्या. महाराष्ट्राच्या इतिहासात ही दोन वेदोक्त प्रकरणे सर्वसामान्यांना ज्ञात आहेत. या व्यतिरिक्त करवीरकर पहिले संभाजी यांच्या मृत्युनंतर महाराणी जिजाबाईच्या कालखंडात एक वेदोक्त प्रकरण घडले. याचा आढावा प्रस्तूतच्या शोधनिबंधात घेतलेला आहे.

राजकिय पार्श्वभूमी :

पुन्हाळयावर महाराणी ताराबाई आणि शिवाजी पहिले यांना कैदेत टाकून राजसबाई आणि त्यांचा मुलगा संभाजी पहिले यांनी सत्ता स्थापन केली. संभाजीच्या जिजाबाई या चौथ्या राणी होत्या. कोल्हापूरच्या इतिहासातील सर्वात कर्तबगार आणि राजकारण धुरंधर म्हणून त्या प्रसिध्द आहेत. सुरुवातीच्या कालखंडात त्या संभाजी महाराजांच्या सोबत राजकारणात सहभागी होत. इ.स.1740 नंतर संभाजी महाराज यांनी राजकारणातून लक्ष काढून घेतले. त्यानंतर जिजाबाई स्वतः राजकारभार चालवत असत. "त्यांचा स्वभाव अग्निप्रमाणे प्रखर असून त्यांची शिक्षा कडक असे.स्वकार्य साधण्यासाठी त्यास एकदा मार्ग पसंद पडला म्हणजे तो योग्य की अयोग्य हे त्या पाहत नसत. त्या काहीदा ब्राम्हणद्वेष्या म्हणून सांगितले जाते. पण ते बरोबर नाही. कारण, त्यांचे पुष्कळसे विश्वासू मंत्री आणि सेवक ब्राम्हणच होते. मात्र त्या ब्राम्हणांचे सर्वस्व मानीत नसत एवढे खरे त्यांनी आपल्या नव-याच्या समाधीवर ब्राम्हणाकडून रुद्राभिषेक करविले व शंकराचार्य नको म्हणत असता त्या समाधीच्या आवारात ब्राम्हण भोजने घातली. त्याबाबत वेदोक्तांच्या तंटयाचे मुळ जिजाबाईच्या कारकिर्दीपासून उत्पन्न झाले असे आम्ही समजतो." ¹ असे वर्णन इतिहासकार वा.वा.खरे करतात.

वेदोक्त प्रकरण :

जिजाबाईंनी छत्रपती संभाजी महाराजांच्या मृत्युनंतर त्यांच्या पार्थीव देहावर जेथे अंत्यसंस्कार केले होते. त्या शंकराचार्यांच्या महाशेजारी छत्री बांधली होती. शंकराचार्यांना ते सहन न झाल्याने, ती छत्री मोडून टाकण्याचा त्यांनी खटाटोप केला. मिरजेचे हरी गोविंद पटवर्धन यांनी आपले पुत्र गोपाळ हरी यांस पुण्यास पत्र लिहिले असून शंकराचार्यांनी छत्रीस नकार पेशव्यांच्या कानी घालण्याची सूचना त्यांना केली आहे. या पत्रात ते असे म्हणतात " श्रीमंत मातोश्री यांणी श्री स्वामी नको म्हणत असता जबदरदस्तीने दहन केले. तेथे देवालय बांधिले. त्याचा प्रकार स्वामीच्या ब्राम्हण भोजनांची जागा आहे ते आंत सापडवून बांधितात" ² "यवनापेक्षा ब्राम्हण ज्ञातीचा द्वेष अतिशय मातुश्रीस विपरीत कालासारखी बुध्दी निर्माण झाली आहे. तमाम देवळे मोडून हे काम चालिस लाविले आहे." ³ या पत्रानुसार पेशव्यांच्या परवानगीने तो भिंत पाडण्याची तयारी दर्शवितो. यावरून या प्रकरणाची तीव्रता आपल्या लक्षात येते. शंकराचार्य हा राज्याच्या विरोधातही जावू शकतो. राजसत्तेपेक्षा धर्मसत्ता प्रबळ असल्याचे आपल्याला दिसून येते. परंतू जिजाबाईंनी राजसत्तेबरोबर धर्मसत्तेवरही अंकूश ठेवला. या प्रकरणी पेशव्यांने लक्ष घालावे व जिजाबाईंना त्यांनी अद्दल घडवावी असा प्रयत्न मिरजेच्या पटवर्धन मंडळींनी केलेला दिसतो. परंतू ज्या अर्थी पेशव्यांनेच आणि जिजाबाईंचे संबंध त्यापुढे सलोख्याचे राहिले त्यावरून पेशव्यांनी या

प्रकरणी लक्ष घातले नाही असे दिसून येते. खुद्द गोपाळराव पटवर्धन आणि जिजाबाई यांचे संबंध चांगले होते हे काही पत्रावरून दिसून येते.⁴

पटवर्धनांनी पेशव्यांना या प्रकरणात गोवण्याचा प्रयत्न केला परंतू जिजाबाईंच्या मुत्सदीगिरीमुळे हा प्रयत्न हाणून पडला. ब्राम्हण ब्राम्हणेत्तर चळवळ जिजाबाईंच्या काळापासून सुरु झाली असे म्हणण्यास हरकत नाही, असे मत या प्रकरणाबाबत सदाशिव साठम यांनी व्यक्त केले.⁵

निष्कर्ष :

- 1) राज्यसत्तेवर असणारा धर्मसत्तेचा पगडा यातून दिसून येतो. छ.शिवाजी महाराजांनी जसे राज्याभिषेकानंतर धर्मसत्ता आपल्या ताब्यात घेतली. त्याचप्रमाणे जिजाबाईंनी धर्मसत्तेवर अंकुश ठेवला. धार्मिक स्तोम वाढवू दिले नाही.
- 2) या वेदोक्त प्रकरणामुळे सदाशिव साठमांनी म्हटल्याप्रमाणे ख-या अर्थाने ब्राम्हण ब्राम्हणेत्तर चळवळीची सुरुवात झाली.
- 3) छ.शाहू महाराजांच्या काळातही वेदोक्त प्रकरण उदभवले यावेळी प्रस्तूतचे वेदोक्त प्रकरण मार्गदर्शक ठरले.

समारोप :

वरील विषय विवेचनावरून जिजाबाईकालीन सामाजिक आणि धार्मिक परिस्थितीची माहिती आपणास मिळते. कोल्हापूरातील ब्राम्हण ब्राम्हणेत्तर चळवळीची पार्श्वभूमी आपणांस समजून येते.

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कामगार चळवळ

श्री.गोविंद नागनाथराव ढोबळे.

सहाय्यक प्राध्यापक,
क्रांतिसिंह नाना पाटील कॉलेज,वाळवा,
ता.वाळवा. जि.सांगली.

१८ व्या शतकातील औद्योगिक क्रांतीने अर्थव्यवस्थेत व समाज व्यवस्थेत प्रचंड बदल घडवून आणले. उत्पादन पध्दतीत मोठ्या प्रमाणात बदल झाला. मानवाची जागा ही यंत्राने घेतली. उत्पादन पध्दतीच्या यांत्रिकीकरणामुळे प्रचंड प्रमाणात उत्पादन वाढले पण त्यातुनच अधिक किंमतीचे यंत्रे विकत घेवू शकणारा एक मालक वर्ग निर्माण झाला तसाच उद्योगधंद्यात बसवलेल्या यंत्राचा केवळ वापर करणारा मजुरांचा वर्ग निर्माण झाला.पुढे दिवसेंदिवस प्रभावी व समर्थ बनत चाललेल्या मालकांनी कामगार वर्गावर पूर्ण वर्चस्व प्रस्थापित केले. या उत्पादन पध्दतीने कामगार व मालक यांचे हितसंबंध परस्पर भिन्न राहिले. दिवसेंदिवस प्रभावी बनत चाललेल्या मालक वर्गाने अधिक नफा मिळविणे हे ध्येय ठरवून कामगारांचे शोषण सुरु केले. आरोग्याला बाधक असणाऱ्या भौतिक परिस्थितीत अत्यंत अल्प वेतनावर आहोरात्र काम करावे लागत होते. या औद्योगिक क्रांतीने निर्माण केलेल्या उत्पादन पध्दतीमुळे असहाय्य कामगारांना या परिस्थितीला तोंड देणे अपरिहार्य ठरले. साहजिकच दिर्घ काळापर्यंत गुदमरलेल्या अवस्थेत काम करणाऱ्या आसाहय दिन व दुबळ्या कामगारांना आपल्या हितसंबंधाचे संरक्षण करण्यासाठी हालचाल करण्यास सुरुवात झाली त्यातुनच कामगार चळवळीचा उदय झाला.

भूमी, भांडवल, श्रम व संघटन या चार प्रमुख उत्पादक घटकांत श्रम हा घटक वैशिष्ट्यपूर्ण आहे. अधिक सुबत्ता अधिक ज्ञान व पत यांचे भांडार लाभलेला मालक वर्ग मजुरांच्यावर सहजपणे वर्चस्व निर्माण करतो. इतकेच नव्हे तर मजुरांच्या असहाय्यतेचा पुरेपूर लाभ उठवित असतो. त्यामुळे कामगारांना आपल्या आर्थिक परिस्थितीत सुधारणा घडवून आणण्यात कामगार व्यक्तीशः हतबल ठरल्याने त्याला संघटना हाच अंतिम पर्याय होता. श्रम या घटकांचे वैशिष्ट्य लक्षात घेता कामगार हा दुबळा का असतो हे ही स्पष्ट होते कामगारांचे श्रम हेच त्यांच्या उपजिविकेचे साधन असते पण हे श्रम दिर्घकाळ टिकणारे नसतात काम केल्यानंतरच त्याला वेतन मिळणार असते. त्यामुळे कामगारांच्या या असमर्थतेचा पुरेपूर फायदा मालक वर्गाने घेण्यास सुरुवात केले. औद्योगिक क्रांतीने समृद्धता आणली हे खरे पण त्यांचा कांही भागसुद्धा कामगारांच्या वाट्याला आलेला नव्हता. मोठ्या प्रमाणात उत्पादन व अमर्यादीत नफा हे उत्पादनाचे सुत्र बनले. त्यामुळेच मालक वर्गावर पूर्णपणे अवलंबून असलेल्या मजूर वर्गाची पिळवणूक मोठ्या प्रमाणात सुरु झाली. औद्योगिक कामगार व मालक यांच्यामधील आर्थिक व सामाजिक दरी दिवसेंदिवस वाढत गेली. साहजिकच दिवसेंदिवस दुबळ्या होत जाणाऱ्या कामगार वर्गात वर्गभावना निर्माण झाली त्यातुनच सर्व कामगारांच्या प्रश्नाची सोडवणुक करण्यासाठी कामगार चळवळीचा उदय झालेला आहे.

कार्ल मार्क्स व त्यांचा सहकारी फ्रेडरिक एंगेल्स या दोघांनी विचार प्रवर्तक व अत्यंत परिणामी असे लेखन करून संघटीत कामगारांच्या चळवळीचा पाया घातला. मानव समाजाचा आजपर्यंतचा इतिहास हा वर्ग लढयाचा आहे. काळाप्रमाणे वर्ग व्यवस्थेचे स्वरूप बदलते सरंजामशाहीतील जमीनदार व त्यांचे मांडलीक व कुळे यांच्यातील संघर्ष व औद्योगिक क्रांतीनंतर भांडवलदार व मजूर यांच्यातील संघर्ष स्पष्टपणे दर्शवितो की पिळवणुकीचे स्वरूप बदलले पण पिळवणूक थांबली नाही. म्हणूनच आपल्या हितसंबंधाचे रक्षण करण्यासाठी जगातील सर्व कामगारांनी एकत्र झाले पाहिजे अशी हाक कार्ल मार्क्सने दिली. क्रांतीच्या मार्गानेच केवळ प्रचलित अर्थव्यवस्था बदलता येईल त्यासाठी कामगारांनी संघटीतपणे लढा दिला पाहिजे असे विचार मांडल्यानंतर जगातील वेगवेगळ्या उद्योगधंद्यांमध्ये काम करणाऱ्या कामगारांनी कामगार संघटनांची निर्माती करून मालक वर्गाच्या विरोधात आपल्या हक्कांसाठी संघर्ष सुरु केल्यानंतर कांही प्रमाणात कामगारांना वेतन व मुलभूत सोई सुविधा उपलब्ध करून देण्यास सुरुवात झाली.

व्याख्या :-

१) श्री.लेस्टर आर.ए :- कामगारांच्या नोकरीची स्थिती टिकविण्याच्या अथवा सुधारण्याच्या मुख्य उद्देशाने स्थापिलेली संघटना म्हणजे कामगार संघटना होय.

२) श्री.सिडनेव वेब :- वेतन मिळविणाऱ्या कामगारांनी आपली काम करण्याची परिस्थिती टिकवून ठेवण्यासाठी आणि त्यामध्ये सुधारणा घडवून आणण्यासाठी स्थापन केलेली कायम स्वरूपाची संघटना होय.

३) श्री.जी.डी.एच. कोल :- कामगारांच्या आर्थिक हितसंबंधाचे संरक्षण आणि संवर्धन करण्याच्या उद्देशाने एका किंवा अधिक व्यवसायातील कामगारांची संघटना होय.

वरील सर्व व्याख्यावरून असे म्हणता येईल सामान्यता कामगारांच्या हितसंबंधाचे संरक्षण आणि संवर्धन करण्याच्या हेतूने कामगार संघटना स्थापन केल्या जातात.

कामगार चळवळीचे ध्येय कामगारांचे हितसंबंध अबाधित राखणे हे होय. कामगारांच्या स्थितीत सुधारणा घडवून आणण्यासाठी व त्यांचे हितसंबंध प्रस्थापित करण्यासाठी कामगार चळवळी कार्यक्षम असतात कामगारांची प्रत्यक्ष अथवा अप्रत्यक्ष संबंध येणाऱ्या कोणत्याही बाबींचा विचार कामगार संघटना करित असतात. आजच्या २१ व्या शतकात कामगार चळवळीचे कार्यक्षेत्र वाढलेले दिसून येते शैक्षणिक, सामाजिक व राजकीय क्षेत्रातसुद्धा आजच्या कामगार संघटना आपले अस्तित्व निर्माण केलेल्या आहेत. आज या चळवळीच्या माध्यमातून कामगारांना प्रतिश्ठा मिळवून देण्याच्याही प्रयत्न केला जात आहे.

भारतातील कामगार चळवळीचा उदय :-

भारतात ब्रिटीशांच्या आगमनानंतर औद्योगिककरणाला सुरुवात झाली. इंग्लंडमध्ये झालेल्या औद्योगिक क्रांतीचा परिणाम भारतावरही झालेला आहे. देशात पूर्वी कुटुंब हेच उद्योगाचे ठिकाण होते. कुटुंबातच छोटे छोटे उद्योग निर्माण करून व्यक्ती आपला उदरनिर्वाह भागवित असे. तसेच ग्रामीण भागात बलुतेदारीची प्रथा होती व बहुसंख्य समाज शेतीवर अवलंबून होता परंतु ब्रिटीशांच्या आगमनानंतर अनेक उद्योगधंदे निर्माण करण्यात आले. कुटिर उद्योगाची जागा औद्योगिक कारखान्यानी घेतली त्यामुळे अनेक व्यक्ती बेकार होवू लागले कालांतराने उद्योगांचा विकास होत गेला. त्यामुळे त्या उद्योगासाठी मनुष्य बळाची आवश्यकता वाढू लागली. त्यामुळे सुरुवातीला भांडवलदार वर्गाने कामगारांना आर्थिक प्रलोभन दाखविले अधिक पैसा देवून आपल्या उद्योगधंद्यात लोकांना काम देवू लागले त्यामुळे अनेक ग्रामीण भागातील कुशल व अर्धकुशल बेकार लोक उद्योग क्षेत्रात काम करू लागले. परिणामी कांही कालांतराने भांडवलदार वर्ग हा आपली औद्योगिक निती वापरून कामगारांच्या शोषणास सुरुवात केली अधिक काम व कमी वेतन हे सुत्र वापरून भांडवलदार वर्गानी आपला अधिक नफा मिळविण्यास सुरुवात केली कालांतराने कामगार व मालक यांच्यात अंतर वाढत गेले. पुढे तर कांही दिवसांनी मालक वर्गानी कामगारांच्या भौतिक परिस्थितीकडे दुर्लक्ष केले तसेच त्यांना अपूरे वेतन पगाराची अनियमितता व आजारपणाची सुट्टीदेखील मिळत नसे त्यामुळे कामगार वर्गात मोठया प्रमाणात असंतोष निर्माण झालेला होता.

कामगार व मालक यांच्यात वारंवार संघर्ष होवू लागला त्यामुळे मालक वर्गाने अनेक कामगारांना कामावरून कमी देखील केले त्याचा परिणाम असा झाला की कांही कामगारांच्या कुटुंबावर उपासमारीची वेळ आली कारण कामगारांच्या बाजूने कोणतीही संघटना निर्माण झालेली नव्हती ना कोणताच सुरक्षेच्या दृष्टीने कायदा ही तयार करण्यात आलेला नव्हता म्हणून कामगारांना दुय्यमतेची वागणूक मिळत होती कांही कालांतराने मुंबई व बंगाल प्रांतात वस्त्रोद्योग मोठया प्रमाणात वाढले त्यामुळे स्त्रिया व मुले यांच्या नोकरीविषयक समस्या, कामाच्या अधिक वेळ, शिक्षणाचा अभाव, कुटुंबाची दयनीय अवस्था यासारख्या समस्या उभ्या राहिल्या त्यामुळे पुढे इ.स.१८७५ मध्ये श्री.सोहराबजी शापूराजी बेगाली यांच्या नेतृत्वाखाली कांही समाजसुधारकांनी कामगारांची स्थिती सुधारण्यासाठी कायदे करण्यात यावेत अशी मागणी केली याचाच परिणाम म्हणजे इ.स.१८७५ साली कारखाना कमिशन प्रथमच नेमण्यात आले व इ.स.१८८१ मध्ये कारखाना कायदा पास झाला यामध्ये कामगारांची परिस्थिती सुधारण्यासाठी कामगार संघटना निर्माण करावी असा विचारही पुढे आलेला नव्हता.

इ.स.१८८१ च्या कारखाना अधिनियमात कामगारांच्या सुरक्षिततेसाठी कुठल्याही स्वरूपाची तरतुद करण्यात आलेली नव्हती. परंतु पुढे मुंबईतील एक कामगार श्री.नारायण मेघाजी लोखंडे यांनी इ.स.१८८४ मध्ये कारखाना आयोगापुढे कामगारांच्या मागण्या मांडल्या पण या मागण्यांचा सरकारने कोणताच विचार न केल्याने १०००० कामगारांनी श्री. मेघाजी लोखंडे यांच्या नेतृत्वाखाली आंदोलन सुरु केले. परिणामतः गिरणी मालकांनी कामगारांची साप्ताहिक सुट्टीची मागणी मान्य केली. या आलेल्या यशाने श्री.लोखंडे यांचा आत्मविश्वास वाढला व इ.स.१८९० मध्ये श्री.नारायण मेघाजी लोखंडे यांच्या अध्यक्षतेखाली मुंबई गिरणी कामगार संघ स्थापन करण्यात आला. पण या कामगार संघाला संघटनेचे स्वरूप

प्राप्त झाले नाही त्यानंतर मात्र प्रिंटर्स युनियन कलकत्ता(१९०६) बॉम्बे पोस्टल युनियन (१९०७) कामगार हितवर्धक सभा व सोशल सर्व्हिस लिग यांची स्थापना (१९१०) झाली. या सर्व कामगार संघटना स्थापन झाल्या परंतु त्यांना आधुनिक कामगार संघटनांचे स्वरूप त्यांना नव्हते त्यामुळे त्यांनी साहजिकच आपल्या मागण्या पूर्ण करण्यासाठी संपाचे शस्त्र कधीही वापरले नाही.

पहिल्या महायुद्धानंतर कामगार संघटनांचा खरा विकास झाला. विविध देशात कामगार संघटनांची निर्मिती होवून त्यांना राष्ट्रीय स्वरूप प्राप्त झाले. इ.स.१९१७ साली रशियात कामगार क्रांती घडून आली त्यामुळे कामगार संघटनेचे सामर्थ्य भारतातील कामगारांना समजले याचबरोबर इ.स.१९१९ मध्ये आंतरराष्ट्रीय कामगार संघटनेची स्थापना झाली. कामगारांचे कामाचे तास, वेतन, सोई, सवलती, बेकारी, आजारपण, अपंगत्व, अपघात यापासून संरक्षण इत्यादी समस्या सोडविण्याचे काम आंतरराष्ट्रीय संघटनेकडून करण्यात येवू लागले. या संघटनेचे जगातील १२० देशांनी सदस्यत्व स्विकारले त्याच धर्तीवर भारतात इ.स.१९२० साली ऑल इंडिया ट्रेड युनियन काँग्रेसची स्थापना झाली.

इ.स.१९२६ साली देशात कामगारांच्यासाठी स्वतंत्र कायदा करण्यात आला. त्या कायदानुसार कामगारांना काही हक्क व सवलती देण्यात आल्या होत्या. त्यामुळे कामगार संघटनेला स्थैर्य मिळाले. पुढे स्वातंत्र्य प्राप्तीनंतर कामगार वर्गात असंतोष वाढल्यामुळे कामगारांनी बेकारी निवारण्यासाठी आर्थिक संकटाना तोंड देण्यासाठी संपाचा लढा पुकारला त्यामुळे काँग्रेस नेते व साम्यवादी नेते यांच्यातील मतभेद वाढले गेले. व इ.स.१९४७ साली काँग्रेस कामगार नेत्यांनी आयटकशी संबंध तोडून इंटक ; ष्छब्द या संघटनेची स्थापना केली. समाजवादी विचारसरणीच्या नेत्यांनी इ.स.१९४८ साली 'हिंदू मजदूर सभा' स्थापन केली. व इ.स.१९४९ साली देशातील डाव्या विचारसरणीच्या कामगार नेत्यांनी आयटकला सोडून संयुक्त ट्रेड युनियन काँग्रेस या संघटनेची स्थापना केली. ही संघटना प.बंगाल व केरळ या राज्यांतच वाढली गेली. सनदशीर, शांततेच्या मार्गाने ही संघटना कामगार वर्गाचे प्रश्न सोडविण्यात प्रयत्नशील होती. इ.स.१९२० ते १९९४ या काळात भारतात कामगार संघटनांची संख्या अधिक प्रमाणात वाढत गेली. १९९४ साली भारत सरकारच्या मजूर, मंत्रालयाने देशातील कामगार संघटनेच्या सभासदांची आकडेवारी पुढीलप्रमाणे दिलेली आहे.

अ.क्र.	संघटनेचे नाव	सभासद संख्या
१	भारतीय मजूर संघ(भाजपा)	२८६९५५६
२	इंटक (काँग्रेस)	२५८७३७८
३	सिटू (सेंटर ऑफ इंडियन ट्रेड युनि) ; ष्छब्द	१७५८०४४
४	हिंदू मजदूर सभा(समाजवादी)	१३१८८०४
५	ऑल इंडिया ट्रेड युनियन काँग्रेस	९०५९७५
६	युटीयुसी ; ष्छब्द	४३३४१६
७	यु टी यु सी	२२९२५५
८	नॅशनल लेबर ऑर्गनायझेशन	१३६४१३

या सर्व कामगार संघटनाना किमान समान कार्यक्रमावर एकत्र आणण्याचे प्रयत्न काही प्रमाणात झाले. सिटूने इ. स.१९९४ साली दिल्ली येथे एक परिसंवाद ठेवून देशातील सर्व कामगार संघटनांना एकत्र येण्याचे आव्हान केले. श्री.बी. टी.रणदिवे यांच्या वाढदिवसाचे औचित्य साधून सर्व कामगार नेते एकत्र आले होते. परंतु या कार्यक्रमाला इंटक ही संघटना गैरहजर होती. या कार्यक्रमात असा निर्णय करण्यात आला की सर्व प्रकारच्या कामगार संघटनांनी एकत्र येऊन एक समान विचाराने काम करून सर्व कामगारांच्या प्रश्नासाठी लढले पाहिजे. परंतु दुर्दैवाने असे कांहीच प्रत्यक्षात झालेले

नाही. कारण प्रत्येक संघटना ही कोणत्या तरी राजकीय पक्षाशी बांधिल राहिलेली दिसते. त्यामुळे कामगारांचे प्रश्न सुटण्याऐवजी वाढतच गेले. त्यातच इ.स.१९६१ मध्ये भारताने जागतिकीकरणाचे धोरण स्विकारले. त्यामुळे पुन्हा उद्योग क्षेत्रात प्रचंड बदल होण्यास सुरुवात झाली.

जागतिकीकरणाचा परिणाम असा झाला की खाजगीकरणाला अधिक वाव देण्यात आले. तसेच आंतरराष्ट्रीय स्तरावरील कामगार कायद्यात बदल करण्यात आले. त्यामुळे प्रत्येक उद्योगात वेगवेगळे नियम तयार करण्यात आले. त्यानुसार कामगारांचे वेतन ठरविण्यात येऊ लागले. आज खाजगी उद्योगात तर पॅकेज ही संकल्पना आलेली आहे. जो कामगार आपल्या कामात सातत्य ठेवत असेल त्याच कामगारांना मोबदला दिला जातो. अन्यथा त्याच क्षणी कामावरून कमी केले जाते. आज कामगारांना आपल्या नोकरीची शाश्वती राहिलेली नाही. त्यामुळे कामगार वर्ग हा अनेक समस्येने त्रस्त झालेला आहे.

जागतिकीकरणामुळे जगातील भांडवलापासून ते शेतीपर्यंतच्या सर्व बाजारपेठा एकत्र जोडण्याचे धोरण जागतिक पातळीवर विकसित देशांनी जगावर लादले. तसेच कल्याणकारी राज्य या कल्पनेला तिलांजली देऊन पुन्हा पूर्वीप्रमाणेच मुक्त बेबंद भांडवलशाहीच्या मार्गाने जाण्याचे नवे धोरण जाहीर करण्यात आले. परिणामी देशात प्रचंड प्रमाणात परदेशी भांडवल-वस्तू-सेवा यांची आयात सुरू झाली. कंत्राटी कामगार असंरक्षित कामगार हीच आज प्रत्येक क्षेत्रात कामगाराची ओळख आहे. कायम कामगार हा नियम नसून अपवाद झाला आहे. आज बँक, विमा, आरोग्य, शिक्षण, मनोरंजन, माध्यमे, दुरसंचार-संज्ञापन, माहिती तंत्रज्ञान जाहिरात, संशोधन, हॉटेल, पर्यटन, वाहतूक, यासारख्या सेवा क्षेत्राची वाढ होत आहे. देशातील रोजगारामध्ये ३० टक्क्यांहून अधिक व आर्थिक उत्पादनात ६० टक्के इतका सेवा क्षेत्राचा वाटा आहे. वस्तू उत्पादनांच्या क्षेत्रातील देखील कित्येक कार्यांचे सेवांमध्ये रूपांतर होत आहे. सेवाक्षेत्रातील रोजगाराचे आणि कर्मचारी प्रशासनाचे धोरण सामुहिक नसून वैयक्तिक आहे. प्रत्येक कर्मचारी हा दुसऱ्याचा स्पर्धक म्हणूनच वापरला जातो आहे. संस्थेशी बांधिलकी, संस्थेचा अभिमान, एका संस्थेत करिअर या संकल्पना अगदी तळाच्या पातळीवर देखील हद्दपार केल्या जात आहेत.

आज सेवाक्षेत्रातील कामाचे स्वरूप लक्षात घेऊन त्यांच्या औद्योगिक पातळीवरील संघटना संस्थांची निर्मिती आवश्यक आहे. केवळ वेतन वाढवून घेण्यासाठी संघटना असे स्वरूप न ठेवता त्यांचा क्षेत्राचा सामाजिक आर्थिक संदर्भ, त्यांचे एकूण अर्थशास्त्र, त्यांच्या कामातून निर्माण होणारे कर्मचाऱ्यांचे सामाजिक, कौटुंबिक व सांस्कृतिक प्रश्न आणि त्यांची सोडवणूक करण्यासाठी सामुहिक पातळीवर पुन्हा नव्याने संघटनेची पुर्नरचना करण्याची आवश्यकता आहे.

इ.स.१९९१ नंतरच्या काळातील उदारीकरण, जागतिकीकरण आणि खाजगीकरण धोरणामुळे कामगारांना कायम करणे बंद होत चालले आहे. त्या ठिकाणी कंत्राटी कामगार म्हणून नियुक्ती करण्यात येत आहे. त्यामुळे कामगार चळवळीसमोर फार मोठे आव्हान आहे. जोपर्यंत मूठभर कायम कामगारांना खूश करून अधिक कामगारांच्या शोषण करण्याच्या पध्दती विरोधात कायदा होत नाही तोपर्यंत कामगारांचे शोषणच होणार आहे. कामगार कायद्यासाठी सर्व कायम कामगार, कंत्राटी कामगार आणि हंगामी तात्पुरते कामगार एकत्र येवून संघर्ष करणार नाहीत तोपर्यंत कामगार चळवळीला तिचे स्थान निर्माण होणे शक्य नाही.

निष्कर्ष :-

भारतात कामगार चळवळीचा उदय हा २० व्या शतकाच्या सुरुवातीला झाला आहे. श्री.लोखंडे यांनी चळवळीची उभारणी करून कामगारांच्या सुरक्षिततेच्या दृष्टिकोनातून अनेक लाभ मिळवून घेतले. पुढे काही कालांतराने यातील सदस्य वेगवेगळ्या विचार धारेशी जोडले गेले त्यातून कामगार चळवळीत फुट पडली व वेगवेगळ्या कामगार संघटना उदयास आल्या. काही संघटना राजकीय पक्षाशी जवळीक करून आपले स्वतंत्र अस्तित्व निर्माण केले व आपल्या संघटनेच्याच कामगारापुरते लहू लागले. त्याचाच परिणाम कामगार चळवळीची ताकद कमी होवू लागली याचा फायदा मालक वर्गांना होवू लागला. त्यातच जागतिकीकरणाच्या धोरणामुळे खाजगीकरणाला अधिकच चालना मिळाला. त्यामध्ये अधिक मालक हिताचाच विचार करून कायदे तयार करण्यात आले परिणामी कंत्राटी कामगार नेमण्यात येऊ लागले त्यामुळे पुन्हा कामगारांची संघटना कमकुवत बनत गेली. आज सद्यपरिस्थितीत कामगारांची चळवळ संघटीतपणे संघर्ष करत नाहीत त्यामुळेच अनेक कामगारांना वेगवेगळ्या शोषणाच्या परिस्थितीला सामोरे जावावे लागत आहे.

उपाय :-

१) कामगार चळवळीचे नेतृत्व अनुभवी कामगारांनी करावे. २) कामगार चळवळ राजकीय पक्षापासून अलिप्त असावी. ३) व्यक्तिगत मतभेद बाजूला सारून चळवळीसाठी संघटीत असावे. ४) कामगार संघटनेची ध्येय-धोरणे स्पष्ट असावी व कागदपत्रे अत्यंत काळजीपूर्वक जतन करावेत. ५) असंघटीत क्षेत्रातील सर्व कामगारांनी संघटनेत सहभागी व्हावे.

संदर्भसूची :-

- १) भारतातील सामाजिक चळवळी- धनश्याम शहा.
- २) औद्योगिक समाजशास्त्र - डॉ.गुरूनाथ नाडगोंडे.
- ३) महाराष्ट्रातील स्थानिक स्वराज्य संस्था- प्रा.बी.बी.पाटील व प्रा.डॉ.सौ.उर्मिला चव्हाण
- ४) भारतातील सामाजिक आंदोलने - डॉ.गुरूनाथ नाडगोंडे.
- ५) इंटरनेट व वर्तमानपत्रे (दैन. महाराष्ट्र टाइम्स, दैन. लोकसत्ता, दैनिक लोकमत)

सामाजिक बदल आणि भारतातील सामाजिक चळवळी

डॉ.शिवाजी दत्तात्रय जाधव

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प्रस्तावना :

मानवी समाजाच्या प्रगतीचे मुळे हे सामाजिक बदलात असते. मानवाची प्रगती ही मानवी समाज रचनेतील आर्थिक, सामाजिक, शैक्षणिक, सांस्कृतिक व राजकीय घटकात होणा-या अमुलाग्रह बदलाशी निगडित असते. सत्ता केंद्राचे होणा-या व्यवस्थापनातून प्रगती साधता येवू शकते. सत्ताकेंद्रे मग ती सामाजिक, आर्थिक, सांस्कृतिक, राजकीय अथवा शैक्षणिक स्वरूपातील सत्तेत आली की, समाजामध्ये असमानता, विषमता वाढण्यास कारणीभूत ठरते आणि परिणामी अनेक सामाजिक समस्यांची निर्मिती होत असते. सामाजिक बदलाच्या माध्यमातून या सत्ताकेंद्रांचे योग्य व समावशक पातळीवर नियोजन समायोजन झाल्यास सामाजिक स्वास्थ्य जपण्यास मदत होते परिणामी मानवी समाजाची प्रगती होते. जागतिक पातळीवर विचार केला तर मानवी समाजाची व त्यामधील सत्ताकेंद्राची अवस्था त्या देशाच्या समाज रचनेतील सहसंबंधावर अवलंबून असते व सांस्कृतिक, राजकीय, सामाजिक, मुल्ल्यांवर अवलंबून असते.

भारतीय समाज व्यवस्थेचा विचार केला असता सामाजिक बदलाची व्याप्ती खूप मोठी आहे. भारतीय समाज व्यवस्थेतील जात, लिंग व वर्ग ह्या तीन घटकांच्या संदर्भाने झालेले सत्तेचे व्यवस्थापन भारतीय समाजामध्ये अनेक सामाजिक सस्थांची निर्मिती झालेली आहे. मात्र जाती आधारित वंचितीकरण अथवा भेदभाव असो, लिंग आधारित भेदभाव असो किंवा वर्गाच्या आधारे होणारा भेदभाव असो वंचितीकरणातून भारतीय समाज व्यवस्थेत अनेक प्रश्न निर्माण झालेले दिसून येतात. या प्रश्नांच्या अनुशंगाने सामाजिक बदल करण्यासाठी अनेक सामाजिक चळवळी उभ्या राहिल्या आणि नव्याने उभ्या राहत आहेत. या सोबतच अनेक प्रश्नांच्या आधारे चळवळी उभ्या राहिल्या त्यामध्ये सामाजिक, राजकीय, सांस्कृतिक, शैक्षणिक चळवळींनी मोलाचे योगदान समाज बदलासाठी केलेले आहे.

➤ जाती आधारित वंचितीकरण व सामाजिक चळवळी :-

डॉ. बाबासाहेब आंबेडकरांनी जातीव्यवस्थेचे विवेचन करताना जात व वर्ग हे एकमेकांचे शेजारी असून जात हा बंधिस्त वर्ग आहे. "कास्ट इज अॅन एन्क्लोज क्लास"¹ पुढे बाबासाहेब म्हणतात वर्ग बाह्य विवाहावर भारतीय विवाहसंस्थेच्या इतिहासात वर्गांतर्गत विवाहाचा वरचष्मा म्हणजेच जातीव्यवस्थेची निर्मिती होय. "दि सुपरपोनिशन ऑफ एन्डोगामी ऑन एक्झोगामी मीन्स दि क्रिएशन ऑफ कास्ट"² वास्तविक बीजशुद्धीच्या नावे प्रत्येक वर्ग बंधिस्त होत गेला आणि वरच्या वर्गाचे अनुकरण इतर वर्गाने करण्यास सुरुवात केली आणि जातीव्यवस्थेची निर्मिती झाली. जाती संस्थेची निर्मिती आणि त्यातून निर्माण झालेली सामाजिक, आर्थिक, राजकीय, सांस्कृतिक, शैक्षणिक विषमता हे भारतीय समाजाच्या इतिहासातील खूप महत्त्वाचा भाग आहे. चार्तुवर्ण व्यवस्था तिची निर्मिती यावर व जातीच्या उगम हयावर अनेक सिद्धांत मांडले गेले आहेत. काहींनी त्याचे समर्थन केले तर काहींनी खूप विरोध केला. परंतू ह्या व्यवस्थेत समाज प्रामुख्याने दोन वर्गात विभागला गेला आहे. पहिला की जो प्रस्थापित जो उच्च जातीचा होता आणि दुसरा वर्ग हा अस्पृश्य जो दास होता. भारतीय इतिहासाचा विचार केला तर भारतीय समाजात जाती आणि वर्ग निर्मिती पुर्वीच्या काळात अस्तित्वात असलेल्या समाजाला अभ्यासले असता असे लक्षात येते की, अलिकडच्या समान व्यवस्थेत वर्गनिहाय विभागणी त्यामध्ये फक्त श्रमविभागणीच

नव्हे तर उत्पादनावरील नियंत्रण व त्यातून लादलेल्या गेलेला सांपत्तिक संबंधातून निर्माण झालेला मालकी हक्कातून झाली आहे.³

वास्तविक शोषित, वंचित वर्गावर प्रस्तापित वर्गाकडून काही सामाजिक, आर्थिक, सांस्कृतिक, शैक्षणिक बंधने मुनस्मृतीच्या आधारे घालण्यात आली आहेत. भारतातील मानवी समाजाच्या प्रगतीचे स्वरूप हे जातीआधारित झाले. शुद्रांला शिक्षण, संपत्ती, राजकारण ह्यातून अलिप्त ठेवण्यात आले तशी समाज रचनाचे निर्माण केली गेली. सामाजिक बदलण्याचा विचार डॉ. बाबासाहेब आंबेडकरांच्या मते जातीव्यवस्थेचा अंत त्यासाठी बाबासाहेबांनी सामाजिक चळवळ उभी केली. जातीअंताची चळवळ फक्त डॉ. बाबासाहेब आंबेडकरांनीच केली असे म्हणता येवू शकते. कारण इतर चळवळी दलितांच्या समस्या सोडविण्यासाठी होत्या. वास्तविक भारतीय समाज बदलासाठी एथे निर्माण झालेल्या अनेक ब्राम्हणेत्तर चळवळींची प्रदीर्घ पार्श्वभूमी आहे. ह्या सर्व चळवळी ब्रिटिश साम्राज्य शाहीत निर्माण झालेल्या दिसतील. महात्मा फुले यांनी जी चळवळ सुरु केली ही मुलतः वर्गीय चळवळ होती.⁴

परंतू इथल्या जातीव्यवस्थेमुळे तिचे स्वरूप जातीय वर्गीय बनले. त्या काळातील सामाजिक चळवळींवरती पाश्चात्य विचारवंतांचा आणि आधुनिक विचारवंतांचा प्रभाव पडलेला दिसून येईल. त्या आधुनिक विचारांच्या आधारे बुरसटलेल्या विचार आणि प्रथांना इथल्या सामाजिक चळवळीने आव्हान निर्माण करून सामाजिक बदल निर्माण करण्याचा प्रयत्न केलेला दिसून येतो. महात्मा फुले यांच्या लिखाणात मॅकविली, सर विल्यम जोन्स, थॉमस पेन, ग्रॅंड डफ, होनर, सेक्सपिअर या पाश्चात्य लेखकांचा प्रभाव ठळकपणे दिसून येतो. म. फुले यांची चळवळ जातीव्यवस्थेच्या विरोधातील पहिली चळवळ म्हणता येईल. म. फुले यांची चळवळ शेटजी आणि भटजी यांच्या विरोधातील होती. म्हणजेच ती सावकारांच्या आर्थिक पिळवणूकीविरुद्ध आणि पुरोहितांच्या धर्मदात्या विरोधी होती. पुढे डॉ. बाबासाहेबांनी महात्मा फुलेंना गुरु मानिले आणि त्यांची चळवळ पुढे चालू ठेवली. जातीअंताच्या चळवळीमध्ये दोन मुख्य प्रवाह दिसून येतात. एक प्रवाह संपूर्ण जातीअंताची भुमिका मांडताना दिसतात आणि दुसरा प्रवाह हा जातीव्यवस्थेला प्रश्न न विचारता हिंदू समाज व्यवस्थेत आहे त्या परिस्थितीत समावेशनाची भुमिका मांडताना दिसतात. हे दोन विचारप्रवाह स्वातंत्र्यपूर्व, स्वातंत्र्यानंतर आणि जागतिकीकरण स्विकारल्या नंतरही चालू आहेत.

जातीअंताची दलित अत्याचारासंदर्भात स्वातंत्र्यानंतर दलित पॅथर आणि विविध संघटना उभ्या राहिल्या तसेच सामाजिक बदलासाठी जातीअंताची भुमिका मांडतानाचे काम व अन्यायाविरुद्ध आवाज उठविण्याचे काम सामाजिक चळवळ म्हणून करताना दिसते. सध्या भारतात National Campaign for Dalit Human Rights सारख्या काही सामाजिक चळवळी आंतरराष्ट्रीय पातळीवर काम करताना दिसतात. अॅड. एकनाथ आव्हाड यांनी बीड मध्ये उभी केलेली मानवी हक्क अभियान सारखी सामाजिक चळवळ आजही दलित अत्याचार व उपजिवीकेच्या प्रश्नावर व्यवस्थेशी भांडताना दिसते. आजही भारतात अनेक दलित संघटना विविध पातळीवर कार्यरत आहेत. हिसात्मक विचारांच्या सामाजिक संघटना आज अस्तित्वात येत आहेत. याचबरोबर जातीआधारीत प्रश्नांना घेवून जातीच्या संघटनाही मोठ्या प्रमाणात उभ्या राहत आहेत.

वास्तविक ब्रिटिशांच्या आगमनाचा विशेष भाग असा ही त्यांच्या काळात भारतीय समाजात वर्गनिर्माण होण्याची प्रक्रिया सुरु झाली. ह्याच काळात न्यायमुर्ती रानडे त्यांची उदारमतवादी चळवळ चालवित होते. तसेच लोकमान्य टिळक एकीकडे छत्रपती शिवाजी महाराजांची जयंती साजरी करत होते तर दुसरीकडे शुद्र शिवाजीचा राज्याभिषेक करणारा गागाभट्ट शेवटी शौचकुपात निर्वतला असे प्रवचनात सांगणारे शंकराचार्यांची पाद्यपुजाही करीत होते, तर दुसरीकडे शुद्राची चळवळ चालू ठेवण्याचा आग्रह धरीत होते. या समकालीन चळवळी अनेक प्रकारे भारतीय समाजात सामाजिक बदलाचे अनेक प्रयत्न झाले त्यातूनच समता, बंधुता आणि स्वातंत्र्य ही मुल्याधारीत भारतीय संविधानाची निर्मिती झालेली दिसून येते. जातीव्यवस्थेतील अस्पृश्यता काही प्रमाणात का होईना बंद झाली आहे.

➤ लिंग आधारित वंचितीकरण व सामाजिक चळवळी :-

लिंग आधारित वंचितीकरण हा एक महत्त्वाचा सामाजिक प्रश्न आहे. भारतीय समाजाच्या इतिहास अभ्यासला तर भारतीय समाज मातृसत्ताक समाज होता हे वास्तव आहे. भारतीय समाज पुरुषप्रधान संस्कृतीचे मूळे खूप जूनी नाहीत. पुरुषसत्ताक समाजरचनेची निर्मिती आर्य भारतात आल्यानंतर झाली आहे असे म्हणता येऊ शकते. मनुस्मृती ज्या पद्धतीने स्त्रीयांना दुय्यम स्थान देवून स्त्रीयांना शुद्राचा दर्जा देवून सामाजिक, आर्थिक, राजकीय, सांस्कृतिक सत्ताकेंद्रापासून अलिप्त ठेवण्यात आले आहे. बाल्य अवस्थेत ती वडीलांवर अवलंबून असते, तरुणपणात ती नव-यावर अवलंबून असते व वृद्धावस्थेत ती मुलांच्यावर अवलंबून असते. तिला धर्म बदलण्याचा, वेद वाचण्याचा अधिकार नव्हता. एका बाजूला दैवत देवून दुस-या बाजूला उपभोगाची वस्तू म्हणू तिच्याकडे पाहिले जात होते. सती जाणे, केशवपन, बालविवाह यासारखे गंभीर प्रश्न भारतीय समाजव्यवस्थेमध्ये पाहावयास मिळतात.

डॉ.राजाराम मोहन रॉय यांच्या सतीचालीच्या विरोधातील चळवळीने स्त्रियांकडे बघण्याचा दृष्टिकोन बदलल्याचा दिसून येतो. वास्तविक लिंग आधारित भेदभाव व सामाजिक चळवळी या विविध सत्ताकेंद्राबरोबरच्या संघर्षातून उभ्या राहिलेल्या आहेत. यामध्य सुद्धा दोन विचारप्रवाह आहे. एक विचारप्रवाह हा उच्च जाती पुरताच मर्यादित होता आणि दुसरा विचार प्रवाह हा वंचित समाज घटकातील महिलांचा विचार करताना दिसून येतो. ब्रिटिश काळात, स्वातंत्र्यानंतर नवीन आर्थिक धोरण स्वीकरल्यानंतर स्त्रीविषयी चळवळीत दलित स्त्रीवाद आज वेगळ्या पातळीवर मांडला जातो. या दोन्ही सामाजिक चळवळीचे प्रवाह प्रामुख्याने ब्राम्हण व ब्राम्हणेत्तर या दोन महत्त्वाच्या घटकांचा प्रभाव त्यावरती दिसून येतो. डॉ. राजाराम मोहन रॉय, महर्षी धोंडो केशव कर्वे यांच्यासारख्या समाजसुधारकांनी सतीच्या चालीविरुद्ध कायदयाची व सामाजिक परिवर्तनाची चळवळ उभी केली. त्याचप्रमाणे बालविवाह, कुमारी विवाह, केशवपन यासारख्या चालिरिती बंद करण्यासाठी मोलाचे योगदान दिले. तसेच या कालखंडात ताराबाई शिंदेनी स्त्री पुरुष तुलना या माध्यमातून सर्वप्रथम स्त्रीवाद मांडला.

वास्तविक भारतीय समाजातील लिंगभेदाचे अभ्यासात्मक विवेचन करून हयाच कालखंडात म. फुलेंनी 1848 मध्ये भारतातील पहिली मुलींची शाळा काढली. त्याची जबाबदारी त्यांनी आपली पत्नी सावित्रीबाई फुले यांना सोपविली आणि महाराष्ट्रामध्ये स्त्री शिक्षणाची सुरुवात केली. परंतू सनातनी विचारांनी त्यांना विरोध केला. त्यानंतर महात्मा फुलेंनी सत्यशोधक समाजाची स्थापना केली. पुढे डॉ. बाबासाहेब आंबेडकरांनी महिला सबलीकरणाची भुमिका मांडताना ते म्हणतात, कोणत्याही समाजाची प्रगती ही त्या समाजातील महिलांच्या झालेल्या प्रगतीवर मोजता येते.

स्वातंत्र्योत्तर काळात भारतात पाश्चमात्य स्त्रीवादी चळवळीचा प्रभाव पडला. प्रामुख्याने स्त्रीवादी भुमिका घेवून अनेक संघटनांची निर्मिती झाली. महिलांवर होणा-या अत्याचार व त्यांच्या सबलीकरणाची ठाम भुमिका मांडण्याचा प्रयत्न केला. त्यामुळे वंचित घटकामधील स्त्रीयांचे प्रश्न सोडविण्याचा प्रयत्न करण्यात आलेला पाहावयास मिळतो. स्त्रीवादी चळवळी जातीवादी व्यवस्थेत सर्वसमावेशक काम करू शकत नसल्याने डॉ. गोपाल गुरु म्हणतात, Dalit Women Need to talk Differently. लिंगवचनात यांचा संबंधामध्ये जे प्रश्न निर्माण होतात त्याकडे मुख्य प्रवाहातील स्त्रीवादी चळवळी प्रभावीपणे सोडविताना दिसत नाहीत यातून दलित स्त्रीवादाची मांडणी कृष्णवर्णीय स्त्रीवादाचा आधारे भारतामध्ये निर्माण झालेली आहे. स्त्रीवादी चळवळीचा एक मोठा फायदा भारतीय समाज व्यवस्थेत झाला तो म्हणजे भारतीय स्त्रीयांच्या प्रश्नाकडे राज्यव्यवस्था गांभिर्याने पाहू लागली. महिलांच्या संदर्भात खूप धोरणात्मक बदल करण्यात आले. पुरुषांबरोबर सन्मानाने तिला वागणूक देण्यात आली. वास्तविक हिंदू कोड बील आणि महिला ही खुप मोठी चळवळ डॉ. आंबेडकरांनी उभी केली होती. आज वारसा हक्क प्रत्येक महिलेला मिळू लागला आहे. प्रत्येक क्षेत्रात आज महिला पुरुषांच्या बरोबरीने काम करताना पाहावयास मिळतात.

वास्तविक जाती, लिंग, वर्ग आधारित भेदभाव समाजरचनेत जाणिवपूर्व सामाजिक बदल करण्यासाठी सामाजिक चळवळींनी मोलाचे योगदान दिलेले आहे. आणि याच सामाजिक बदलातून नवीन

विचारप्रवाह मांडलेला दिसून येतो. ब्रिटिश कालखंड व स्वातंत्र्यानंतरचा काळ यामध्ये नवीन आर्थिक धोरण स्वीकारताना अनेक गोष्टीचा विचार केलेला दिसून येतो. स्वातंत्र्यानंतरच्या काळात भारतामध्ये स्त्रीयांच्या विषयी विचार मांडताना मोठया प्रमाणात व सखोल अभ्यास करून कशा प्रकारे स्त्रीयांनाही मुख्य प्रवाहात आणता येईल यासाठी प्रयत्न झालेला दिसून येतो. अनेक सामाजिक संघटनांनी स्त्रीयांचे महत्त्वाचे प्रश्न सोडविलेले पाहावयास मिळतात.

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स्त्री-जागरण में हिंदी उपन्यासों की भूमिका
(नासिरा शर्मा के उपन्यासों के संदर्भ में)

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भारत में पुरुषप्रधान सामाजिक व्यवस्था के परिणामस्वरूप अशिक्षा, अज्ञान और दमन के युग से लेकर शिक्षा और जागरण के इस युग में भी भारतीय नारी शोषित दिखाई देती है। परंपरागत रूढ़ियाँ, मान्यताएँ, धार्मिक बंधन आदि के कारण आज भी नारी का शोषण हो रहा है। वास्तव में आज का युग 'महिला सबलीकरण' का युग है। इस युग में समाज सुधारकों ने एवं साहित्यकारों ने नारी के युगों से चल रहे पारिवारिक शोषण, अन्याय, अत्याचार एवं बंधनों से उसे मुक्ति दिलाने हेतु आवाज उठाई। उन्होंने नारी-शिक्षा, नारी-समता, नारी-अधिकार आदि बातों पर बल दिया। इस प्रकार शिक्षा के प्रसार-प्रचार और नारी मुक्ति आंदोलन के फलस्वरूप स्त्री में सामाजिक जागरूकता बढ़ने लगी। वह अपनी अस्मिता के प्रति अधिक सचेत और सतर्क होने लगी।

19 वी शताब्दी में राजाराम मोहनराय द्वारा नवजागरण आंदोलन शुरू हुआ। इनसे प्रेरित होकर समाज सुधारकों तथा साहित्यकारों ने सामाजिक कुरीतियों को समाप्त कर नारी आंदोलन शुरू किया और नारी को आगे बढ़ने की प्रेरणा दे दी। फलस्वरूप नारी परिवार के सीमित एवं संकुचित दायरे से निकलकर समाज, सृष्टि एवं मानव जीवन का ज्ञान प्राप्त करके अपने व्यक्तित्व का विकास स्वयं करने लगी है। 'डॉ. हेमेंद्रकुमार पानेरी के मतानुसार, 'परंपरागत ग्राहस्थ एवं पतिव्रत के परिवेश में कुंठित नारी उच्च शिक्षा और नारी स्वातंत्र्य के प्रभाव में स्वच्छंद जीवन की ओर अग्रसर हुई है। परंपरागत अबला ने परिवर्तन के परिवेश में सबला बनकर पुरुष के समक्ष अपने स्वतंत्र अस्तित्व की घोषणा की।'¹

सामाजिक पराधिनता, पुरुष अधीनस्थता, प्रचलित आदर्श तथा मान्यताओं के बंधनों से मुक्ति पाकर सबला बनने के लिए वह संघर्ष कर रही है। हिंदी साहित्यकारों ने अपने साहित्य में सबलता की ओर नारी के बढ़ते कदमों का बड़ी गहराई से तथा मार्मिकता से चित्रण किया है। विशेषतः महिला उपन्यासकारों ने नारी होने के नाते शोषण के खिलाफ आवाज उठाई है।

हिंदी साहित्य की बहुचर्चित लेखिका नासिरा शर्मा का उपन्यास 'ठीकरे की मंगनी' मुस्लिम समाज में स्त्री के रूढ़िवादी परिवेश से किए गए संघर्ष को प्रस्तुत करता है। उच्चशिक्षित नायिका महरूख की मंगनी परंपरागत रूढ़ि के अनुसार एक अंधविश्वास के तहत जन्म होते ही रफत से कर दी जाती है, जिसके कारण उसे अपना जीवनसाथी चुनने का कोई विकल्प नहीं रह जाता। वह इस स्थिती को स्वीकार भी कर लेती है। परंतु उसका मंगेतर रफत स्कॉलरशीप लेकर उच्च शिक्षा के लिए अमेरिका जाता है, जहाँ पर वह एक विदेशी लड़की से शादी करता है। स्वदेश लौटकर महरूख से भी वह शादी करना चाहता है। महरूख की शैशवकालीन मंगनी को परिवारवाले भी विवाह का रूप देना चाहते हैं। परिवार के सभी सदस्य इसके लिए तैयार होते हैं। परंतु महरूख रफत के इस अपमान एवं अन्यायपूर्ण प्रस्ताव को ठुकरा देती है। दोनों के परंपरागत खानदान में यह हादसा जितना शर्मनाक था, उतना ही हैरतंगेज भी की औरत मर्द को ठुकरा दे? परंतु महरूख को अपने निर्णय पर गर्व था। जब रफत उस पर अपना हक जताना चाहता है तो वह कहती है, "मैं ठोस जमीनपर ठोस जिंदगी जीना चाहती हूँ। मेरी जिंदगी पर सिर्फ मेरा हक्क है।"²

इस प्रकार महरूख का आहत स्वाभिमान यहाँ से अपने लिए एक नई दिशा चुनता है। वह एक छोटे से गाँव में पढ़ाने चली जाती है और अविवाहित रहकर जनकल्याण के लिए जुट जाती है। उसकी लड़ाई सिर्फ पारिवारिक परिवेश में ही खत्म नहीं होती। उसे बाहर भी संघर्ष करना पड़ता है। महरूख

के अच्छे कार्य से गाँववाले अनपढ़ होते हुए भी उसका सन्मान करते हैं। परंतु उसी के बराबर का शिक्षित पुरुष वर्ग उस पर झूठा इल्जाम लगाकर चरित्रहीन बनाने का प्रयास करता है। परंतु वह निडरता से इन सबका सामना करती है। जमींदार और तहसीलदार द्वारा किए जानेवाले ग्रामवासियों के शोषण का भी वह विरोध करती है। महरूख की कथा से यह सिद्ध होता है कि मुक्ति की लड़ाई स्त्री को अकेले ही लड़नी है, चाहे वह समाज से हो, परिवार से हो, या रूढ़ियों से हो। लेखिका ने परंपरागत रूढ़ियाँ, धार्मिक बंधन आदि के कारण होनेवाले नारी शोषण के खिलाफ आवाज उठाई है। महरूख की कथा परंपरागत रूढ़ियों से मुक्ति पाने की तलाश को सही दिशा प्रदान करती है।

नासिरा शर्मा का दूसरा उपन्यास 'शाल्मली' शिक्षा एवं आत्मविश्वास से प्रेरित नारी संघर्ष को प्रस्तुत करता है। नायिका शाल्मली अपनी योग्यता, प्रतिभा और बौद्धिकता के बल पर (आई.ए.एस.) उच्च पदस्थ अधिकारी बनती है। घर तथा दफ्तर के दोहरे उत्तरदायित्व को वह अत्यंत सुचारु रूप से वहन करती है। परंतु पति नरेश में पुरुष का अहं तथा पत्नी की उच्च पदस्थता के प्रति ईर्ष्या का भाव जगता है। वह अपनी पत्नी पर अपना शिकंजा कसके दुनिया को अपना प्रभुत्व दिखाना चाहता है। इसलिए वह अनेक तरह से पत्नी को पीड़ा पहुँचाता है। कुंठाग्रस्त होकर शराब और पर-स्त्री जैसी बुराइयों को भी अपनाता है। विवाह के प्रारंभिक दिनों का उसका प्रेम धीरे-धीरे ईर्ष्या, स्पर्धा और प्रतिकार में परिवर्तित होकर यातना का रूप लेता है। वह शाल्मली में तनाव एवं घुटन भर देता है। हालाँकि वह तलाक लेने में पूर्ण समर्थ है। परंतु उदारमना एवं विवेकशील शाल्मली का अपना मन इसके लिए गवाही नहीं देता है। उसकी सहेली सरोज उसे संबंध-विच्छेद की सलाह देती है। परंतु शाल्मली उसे कहती है कि तलाक उसकी समस्या का समाधान नहीं है। "औरतों के पास दो ही अभिव्यक्तियाँ हैं या तो सर झुका देना या समस्या को अधूरा छोड़ सर कटवा लेना। मेरा विश्वास न घर छोड़ने पर है, न तोड़ने पर, न आत्महत्या पर है, न अपने को किसी एक के लिए स्वाहा करने में है। मैं तो घर के साथ औरत के अधिकार की कल्पना भी करती हूँ और विश्वास भी। अधिकार पाना यानी 'घर निकाला' नहीं और घर बना रहने का अर्थ 'सम्मान के कुचल फेंकना नहीं है। यह जो हमारे मन-मस्तिष्क में अति का भूत सवार हो गया है, वही जीवन के लिए विष समान है।"³

शाल्मली की दृष्टि में स्वावलंबी होने का यह अर्थ नहीं है कि वह परिवार को तोड़ डाले और उन सारी भावनाओं से मुकर जाए, जो उसकी पहचान ही नहीं, उसकी जरूरत भी है। अतः वह इस नतीजे पर पहुँची है, "जीवन के इन दस-ग्यारह वर्षों के संताप को वह जीवन का महत्वपूर्ण मुद्दा न बनाकर उसकी तरफ से निर्लिप्त हो जाए, इसीमें उसकी भलाई है, वरना जिस व्यक्तित्व को उसने इतना संभाल कर रखा है उसे अनजाने में तोड़ बैठेगी और उसकी अपनी जीवन यात्रा टूट-टूटकर शाखाओं में बँटने लगेगी और उसका ठोस व्यक्तित्व एक चंचल धारा की तरह अपना सीधा लक्ष्यपूर्ण प्रवाह खो बैठेगा।"⁴ वह निर्णय लेती है कि किसी भी तरह अपनी विस्तृत दृष्टि को वह संकुचित नहीं होने देगी और पति के साथ ही बनी रहेगी। उसका संघर्ष वह आजीवन जारी रखना चाहती है। शाल्मली के माध्यम से नासिरा शर्मा ने प्रकट किए विचार नारी-मुक्ति-आंदोलन को सही दिशा प्रदान करनेवाले हैं। शिक्षा एवं आत्मविश्वास से प्रेरित नारी संघर्ष के एक नए रूप में लेखिका ने इस उपन्यास में प्रस्तुत किया है।

आज के संक्रमण कालिन युग के बीच खड़ी लेखिका नासिरा शर्माजी ने तमाम सामाजिक जटिलताओं के बीच नारी को एक व्यक्तित्व तथा गरिमा प्रदान करने का सफल प्रयास किया है। स्वतंत्रता के पश्चात शिक्षा के प्रचार-प्रसार तथा नारी मुक्ति आंदोलन के फलस्वरूप नारी में सामाजिक जागरूकता बढ़ने लगी। शिक्षा तथा अर्थार्जन में सहयोग मिलने से वह आत्मनिर्भर बन गयी। जिससे उसमें आत्मसम्मान तथा स्वतंत्र अस्तित्व की भावना बढ़ रही है। फलस्वरूप नारी परिवार के सीमित एवं संकुचित दायरे से निकलकर समाज सृष्टी एवं मानव जीवन का ज्ञान प्राप्त कर अपने व्यक्तित्व का विकास करने लगी है।

निष्कर्ष :

आधुनिक महिला लेखन से यह स्पष्ट होता है कि नारी अब समाज तथा परिवार में अपना दुय्यम स्थान लेना नहीं चाहती। माँ, बेटी, बहन या पत्नी बनकर पुरुष के अधीन भी रहना नहीं चाहती बल्कि वह पुरुष के साथ समान स्तर एवं समान अधिकार की माँग करने लगी है। पुरुषों के एकाधिकार को चुनौती देनेवाली आधुनिक नारी पुरुष की सहचारिणी या दासी नहीं बल्कि उसकी सहयोगी और मित्र बनना चाहती है। सामाजिक पराधिनता, पुरुष अधीनस्थता, प्रचलित आदर्शों, विश्वासों, मान्यताओं तथा रूढ़ियों के बंधनों से वह मुक्त हो रही है। हमारे लिए यह शुभ-संकेत है कि 21 वी शती की नारी अपने व्यक्तित्व की सार्थकता के लिए संघर्षरत है। नारी शिक्षा, नारी आंदोलन और नारी चिंतन के फलस्वरूप उसकी स्थिती में काफी परिवर्तन हो रहा है। पुरुष प्रधान समाज में अपने टूटे हुए व्यक्तित्व एवं आत्मविश्वास को बटोरकर संघर्ष और साहस से अपनी दारुण नियती को बदलने की उसकी सफलता अत्यंत स्पृहणीय है। बौद्धिक क्षमताओं के विकसित हो जाने के कारण नारी अपनी प्रगति का मार्ग स्वयं प्रशस्त कर रही है।

संदर्भ सूची:

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- 2) नासिरा शर्मा, ठीकरे की मंगनी, पृ.118
- 3) नासिरा शर्मा, शाल्मली, पृ.164
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डॉ.बाबासाहेब आंबेडकरांचे धर्मांतर : सामाजिक सुधारणा चळवळीतील
एक ऐतिहासिक निर्णय

डॉ.ज्योती व्हटकर -खरात

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डॉ.बाबासाहेब आंबेडकरांच्या नेतृत्वाखाली भारतातील आणि विशेषतः महाराष्ट्रातील दलित समाजाचे झालेले पुनरुत्थान हे भारताच्या आधुनिक इतिहासातील एक आधुनिक राष्ट्र म्हणून होत असलेल्या घडणीतील एक रोमहर्षक पर्व आहे. आंबेडकरांच्या प्रेरणने मानवी अस्मितेसाठी आणि सामाजिक समतेसाठी जे आंदोलन दलित जनतेने उभारले आहे ते अजूनही कमी अधिक प्रमाणात चालूच आहे. माणसाची माणूस म्हणून असलेली प्रतिष्ठा आणि स्वातंत्र्य, सामाजिक, न्याय आणि समता ही मुल्ये समाजात दृढपणे प्रस्थापित व्हावीत हे दलितांच्या लढयातील अंतिम उद्दिष्ट आहे. दलितांनी हा एकाकीपणे लढावयाचा लढा नाही मानवजातीच्या विमोचनासाठी चाललेल्या या व्यापक लढयाचा एक भाग म्हणून त्यांच्याकडे पाहिले पाहिजे हा एक अतिशय महत्वाचा विचार दलितांच्या आंदोलनात प्रस्तुत होत आहे. "समाजाच्या एका संबंध विभागाने स्वतःच्या मानवी प्रतिष्ठेसाठी आणि सामाजिक न्यायासाठी जेव्हा लढा उभारलेला असतो तेव्हा आपली सामुहिक अस्मिता प्रस्थापित करण्याच्या इर्षेत त्या समुहातील व्यक्तीचे स्वतंत्र व्यक्ती म्हणून स्वतःचे जीवन घडविण्याचा त्यांचा अविष्कार हे मुल्य दृष्टिआड होण्याचा धोका असतो. सामुहिक विमोचनासाठी म्हणून चाललेल्या लढयात प्रत्येक मानवी व्यक्ती म्हणून असलेले स्वातंत्र्य हे ध्येय जर केंद्रस्थानी ठेवले नाही तर एका प्रकारची गुलामगिरी नष्ट करताना दुस-या प्रकारच्या गुलामगिरीच्या पाशात आपण स्वतःला अडकवून घेतले आहे असे आढळून येईल."¹

त्या काळात समाजाभिमुख म्हणता येतील असे प्रवाह निर्माण झालेले ही दिसतात महात्मा गांधींच्या तत्वज्ञानातून उदयास आलेला गांधीवाद आणि मार्क्सवादी विचार घेऊन आलेली पुरोगामी विचारधारा मार्क्सवादी तत्वज्ञान हे तसे शोषित पीडितांच्या बाजूचे समाजातील तळागाळाचा, दलितांचा विचार करणारे, त्यांना संघर्षशील करणारे असे होते. ही विचार धारा तत्कालीन दलित विचारवंतांना आपली का वाटली नाही? याची अनेक कारणे आहेत कामगारांवर लादलेला काळा कायदा रद्द व्हावा यासाठी कॉम्रेड डांगे यांच्याबरोबर १९३६ मध्ये डॉ. बाबासाहेब आंबेडकर रस्त्यावर उतरतात आणि लढयाचे नेतृत्व करतात. १९३० च्या सुमारास स्वतंत्र पक्षाची स्थापना करणारे आणि पक्षाच्या जाहिरनाम्यात वर्गीय दृष्टिने कार्यक्रम मांडणारे डॉ. बाबासाहेब नंतर 'शेड्युल्ड कास्ट फेडरेशची स्थापना का करतात याचा विचार नक्कीच व्हायला हवा."² डॉ. बाबासाहेब आंबेडकरांच्या नेतृत्वाखाली महाडचा चवदार तळ्याचा सत्याग्रह झाला. काळाराम मंदिराचा सत्याग्रह झाला. मनुस्मृती जाळली गेली, या सा-या क्रांतीकारक घटना घडत असताना पुरोगामी म्हणवणा-या लोकांनी मानवी स्वातंत्र्याच्या दृष्टीने महत्वाच्या असलेल्या या विराट आंदोलनाची नोंद घेतली नाही कारण त्यांना पिढीजात संस्कारातून मुक्त होणे सहजासहजी जमले नाही. ऑक्टोबर १९५६ मध्ये डॉ. बाबासाहेबांनी आपल्या लाखो अनुयायांसह बौद्ध धर्म स्विकारला ही केवळ धार्मिक चळवळ नसून त्यातून सामाजिक, ऐतिहासिक आणि सांस्कृतिक जीवनाकडे दलितांची सुरु झालेली वाटचाल होती हे नक्की.

वेद, स्मृती, श्रुती, पुराणे आदि धर्मग्रंथातून चातुर्वर्ण्याचा जन्म झाला या चातुर्वर्ण्याच्या विषवृक्षाला असंख्य अशा उच्च - नीच जातीपातीची फळे आली. या धर्मग्रंथात शुद्र, अति शुद्र, चांडाळदास, अत्यंत अशा हीन हलक्या कनिष्ठ जातीचा जन्म झाला. त्यानाच कमी दर्जाचे हिंदू समाजाच्या खालच्या पायरीचे म्हणून अस्पृश्य मानले गेले. अस्पृश्य वर्गावरील कडक बंधने आणि भयानक दंडक याच हिंदू धर्मग्रंथांनी त्यांच्यावर लादली."³

अस्पृश्यता - भारतातील कोटयवधी अस्पृश्य वर्ग अस्पृश्यतेच्या भयंकर विळख्यात पिढ्यान्पिढ्या सापडलेला होता. त्यातून या वर्गाला मुक्त केले पाहिजे. त्यांना समता, बंधूता, स्वतंत्रता, न्याय यासारख्या मोकळ्या वातावरणात आणले पाहिजे हे डॉ.आंबेडकरांनी जाणले होते. वेद स्मृती आणि विशेषतः मनुस्मृतीने या अस्पृश्यांचे जीवन अत्यंत दुर्धर केले आहे. त्यांनी गावाबाहेरच रहावे त्यांच्याजवळ फुटकी भांडीच असावीत इतरांनी त्यांच्याशी कसलाही व्यवहार करू नये."⁴ अशासारख्या

मनुस्मृतीच्या बंधनात अस्पृश्य समाज हजारो वर्षे कोंडलेला होता याशिवाय सुप्रसिध्द समाजशास्त्रज्ञ डॉ.जी.एस.धुर्ये यांनीही ठळकपणे भारतातील सामाजिक परिस्थितीचे वर्णन करून ठेवले आहे.^४ (अर्थ - मराठा देशातील अस्पृश्य महाराने रस्त्यावर थुंकू नये कारण त्या थुंकीच्या स्पर्शाने उच्चवर्णीय हिंदूंना विटाळ होईल म्हणून आपल्या गळ्यात मातीचे एक गाडगे बांधावे आणि त्यातच थुंकावे.)

अस्पृश्यांचे दैनंदिन जीवन पशुवत होते. त्यांच्यासाठीचा हा भयाण अंधकाराचा काळ होता. त्यातून पुढची वाट काढावयाची होती.या अंधकारातून प्रकाशाकडे जावयाचे होते. तीच प्रकाशाची वाट डॉ. आंबेडकर अस्पृश्यांना दाखवित होते. जातीय पध्दतीवर आधारभूत समाजरचना नष्ट करून समतेच्या तत्वावर आधारभूत समाजरचना निर्माण करावी या ध्येय दृष्टीने त्यांनी सामाजिक सुधारणा चळवळ हाती घेतली. ही चळवळ त्यांनी प्रथम आपल्या अस्पृश्य समाजात निर्माण केली. परंपरागत चाल रीती आणि पिढयान पिढया अस्पृश्य समाजाने लादलेल्या गुलामगिरी पध्दतीच्या कामाविरुध्द डॉ. आंबेडकरांनी आपला आवाज उठवून अस्पृश्य समाजाला जागृत करण्यास सुरुवात केली. अस्पृश्य मानल्या गेलेल्या दलितांना गुलामगिरीच्या बंधनातून मुक्त करण्यासाठी जागृत व संघटित करण्यासाठी डॉ. आंबेडकरांनी मुक्तीसंग्रामच्या इतिहासात टाकलेले संघटनात्मक व सामुदायिक सत्याग्रही लढयाचे पहिले क्रांतीकार्य म्हटले पाहिजे. त्यांनी अस्पृश्य निवारणाच्या आपल्या विचाराला या सत्याग्रहाच्या मार्गांनी प्रत्यक्ष कृतीची जोड दिली हे त्यांच्या कार्याचे विशेष मानावे लागेल. प्रत्येक सत्याग्रहात स्पृश्य हिंदू समाजाला एक प्रकारचे समतेचे आवाहन केले होते, हे खरेच आहे. यासाठी त्यांनी कुलाबा जिल्हयातील महाड येथील चवदार तळ्यावर इतर माणसांप्रमाणेच अस्पृश्यांनाही पाणी भरण्यासाठी सत्याग्रह केला. हा सत्याग्रह म्हणजे एका दृष्टीने सामाजिक चळवळच होती. ती सामाजिक समतेसाठीची याच सत्याग्रहाच्या वेळी मनुस्मृतीचे ही दहन करण्यात आले. डॉ.बाबासाहेब आंबेडकर एवढयावर थांबले नाहीत, त्यांनी सायमन कमिशनला खलिता पाठवून अस्पृश्य वर्गाच्या चांगल्या प्रगतीसाठी सरकारच्या प्रत्यक्ष कृतीची फारच जरूरी आहे याकरिता अस्पृश्य समाजाला प्रत्यक्ष मंत्रीमंडळातच स्थान मिळाल्याशिवाय समाजोद्धाराच्या कार्याला मान्यता मिळणार नाही,^६ असे कळविले याचसोबत नाशिक काळाराम मंदीर सत्याग्रह, तत्पूर्वी पुणे येथील पर्वती मंदीरात प्रवेश असे सत्याग्रह केले.

अस्पृश्यतेबाबत विचार :-

सामाजिक सुधारणा चळवळीचा उद्देश अस्पृश्य वर्गाने स्वयंप्रकाशित होणे गुलामगिरीचे जीवन सोडून स्वाभिमानाने जगणे आणि आपण अस्पृश्य आहोत.हा मनातील न्युनगंड घालविणे हा होता अर्थात त्याप्रमाणेच, आम्हाला माणूस म्हणून वागवा अस्पृश्य मानू नका माणुसकीचे हक्क द्या, आम्हाला अस्पृश्यतेच्या गुलामगिरीतून मुक्त करा, हीच अस्पृश्यांची सवर्णांना हाक होती मात्र अस्पृश्यांना सदैव गुलामगिरीत ठेवावे ही त्या काळाच्या समाजाची प्रवृत्ती होती. अस्पृश्यांना त्यांचे माणूसपण मिळवून देण्याच्या ध्येयाने पछाडलेल्या डॉ. आंबेडकरांनी लंडन येथील गोलमेज परिषदेत ही आपली कैफियत मांडली, या खलित्यात त्यांनी आठ मुद्दे मांडले.^५ याच काळात त्यांनी स्वतंत्र मतदार संघाची मागणी केली. १९३२ मध्ये जातीय निवाडा जाहीर झाला अस्पृश्यांनाही स्वतंत्र मतदासंघ जाहीर झाला. याला महात्मा गांधींनी तीव्र विरोध दर्शविला, स्वतंत्र मतदासंघामुळे अस्पृश्य हिंदूपासून कायमचे तुटतील अशी त्यांची धारणा होती त्यांनी या स्वतंत्र मतदार संघाविरुध्द पुण्याच्या येरवडा जेलमध्ये १९३२ रोजी प्राणांतिक उपोषण सुरू केले.^५ १९३२ मध्ये डॉ.आंबेडकरांनी गांधीजींच्या प्रकृतीची काळजी निर्माण झाल्याने श्रेष्ठ नेत्यांच्या आग्रहानुसार पुणे कराराला मान्यता दिली.^६ १९३२ रोजी डॉ. आंबेडकरांनी पुणे करारावर सही करून स्वतंत्र मतदार संघाचा आग्रह सोडून दिला

धर्मांतर विचार :-

खरा जीवनाचा आदर्श निर्माण करणारी माणसे मर्त्य असतात. पण त्यांनी निर्माण केलेल्या महान प्रेरणा त्यांचे विचार अमर असतात. बाबासाहेबांचे विचार सुध्दा तळागाळाच्या समाजात रूजविण्याची जबाबदारी तरुण पिढीची आहे. दलितांचा लढा हा स्वातंत्र्य, समता, बंधुता, आदि मानवी मुल्यांचा आग्रह धरणा-या प्रचंड मानवी मुक्ती लढयाचाच एक भाग नक्की ठरू शकेल का? असा विचार डॉ. आंबेडकरांच्या समोर निश्चितच होता म्हणून आपल्या विचारांची गती त्यांनी एका व्यापक सामाजिक क्रांतीकडे वळवून धर्मांतराचा विचार पक्का केला डॉ. बाबासाहेब आंबेडकरांनी जे सत्याग्रह केले, चळवळी केल्या त्यापाठीमागे हिंदू धर्मात परिवर्तन घडवून आणण्याचे त्यांचे प्रयोजन होते. आपल्या चळवळीतून जर एक जातीविरहित हिंदू समाज निर्माण करता आला तर ती एक प्रकारे देशाची सेवा होईल. वैयक्तिक भेदभाव व

अन्यायकारक बंधने असलेल्या या जातीव्यवस्थेमुळे देश व समाज कमजोर झाला आहे, अशी त्यांची भूमिका होती. संपूर्ण मानव समाज कल्याणासाठी स्वातंत्र्य, समता आणि बंधुता ही मानवतावादी मूल्य म्हणजे लोकशाहीची मुल्ये आहेत यावरच लोकशाही आधारलेली आहे. डॉ. बाबासाहेब आंबेडकरांनी बौद्ध धर्माच्या स्वीकाराचा विचार केला तो मानवी मुल्यांच्या आधारावर.

डॉ. आंबेडकरांनी यासाठी डॉ. आंबेडकरांनी १९३६ ते १९५६ या वीस वर्षांच्या काळात बौद्ध आणि इतर ही धर्माचा सांगोपांग अभ्यास केला. प्रदीर्घ अभ्यासांती त्यांनी बौद्ध धर्मच श्रेष्ठ असल्याचा अंतिम निष्कर्ष काढला. मी हिंदू म्हणून जन्माला आलो असलो तरी हिंदू म्हणून मरणार नाही^{१०} ही घोषणा त्यांनी केली बौद्ध धर्माच्या विचाराचे त्यांनी जे परिशीलन केले त्यातून त्यांना बौद्ध धर्माचे दोन प्रमुख गुण महत्वाचे वाटले आत्मोन्नती आणि भूतदया,^{११} या दोनच गोष्टी मनुष्याच्या आयुष्यात प्रमुख आहेत. हे जाणून त्यांनी याचा सखोल अभ्यास केला, तौलानिक अभ्यास देखील करून त्यांनी आपले निष्कर्ष मांडला व त्यात ते म्हणतात - या जगात जनतेला भारावून टाकणारे चारच धर्म संस्थापक - भगवान बुद्ध, येशू ख्रिस्त, महंमद पैगंबर आणि भगवान कृष्ण. भगवान. बुद्ध तर आपण साधा मानवपुत्र असून शेवटपर्यंत साधा मनुष्यच म्हणूनच राहिले. त्यांनी पददलित जनतेला आपल्या धर्माचे दरवाजे खुले केले. त्याने जन्मतः अलैकिक आव आणला नाही.^{१२} अलैकिक चमत्कार करण्याची शक्ती आपल्या अंगी असल्याचे भासवले नाही. आपला धर्म विचार आणि अनुभवावर आधारित आहे. याच अंतिम विचाराने प्रेरित होवून डॉ.आंबेडकरांनी बौद्ध धर्माचा पर्याय निवडला.

बौद्ध धर्म आणि हिंदू धर्म यांची तुलना केल्यात असे दिसून येते की, बौद्ध धर्माचा पाया नैतिक आचरण असून हिंदू धर्माचा पाया कर्मकांडाचे आचरण हा आहे.स्नानसंध्या, जपजाप्य, सोवळे ओवळे आणि यज्ञयाग यांनी हिंदू धर्म सामावलेला आहे.तर केवळ नैतिक आचरण हा बौद्ध धर्माचा पाया दिसतो हिंदू धर्माची उभारणी अमंगल अशा भेदाभेदांवर केलेली असून बौद्ध धर्माची उभारणी समतेवर उभारलेली आहे. धर्मांमध्ये केवळ नैतिक आचरण नव्हे तर स्वातंत्र्य, समता, बंधुत्व या त्रयींचा आवर्जून अंतर्भाव करणे गरजेचे आहे.

धर्मांतर कारणे व स्वीकार -

धर्मांतर कशासाठी असा प्रश्न जेव्हा काही विचारवंतांनी उपस्थित केला. त्यावर जाहीरपणे डॉ.आंबेडकरांनी उत्तर दिले - आपण अस्पृश्य म्हणून हिंदू धर्मात रहावयाचे की धर्म बदलावयाचा यासंबंधी विचार करण्याची वेळ आली आहे. मला व्यक्तीश हिंदू धर्माची विषमता मान्य नाही. बौद्ध धर्म हा जातीविरहीत एकजिनसी समाजरचनेचा पुरस्कार करतो तर हिंदू धर्म जाती पाती यावर अधिष्ठान ठेवतो.^{१३} हिंदूची हर एक जातीमध्ये चिरेबंदी भिंती घालून विभागणी करण्यात आली आहे.पुढे ते असे ही म्हणत की माझे धर्मांतर कोणत्याही ऐच्छिक लाभासाठी नाही. धर्मांतर आहे ते माणुसकी प्राप्त करून घेण्यासाठी. धर्मांतर म्हणजे त्यांनी जोपासलेल्या आदर्श समाज रचनेची कल्पना आणि ही साकारण्याच्या दृष्टीने टाकलेले त्यांचे हे पहिले पाऊल.

हिंदूधर्मात राहून दलितांना सामाजिक व राजकीय न्याय मिळू शकणार नाही याची खात्री डॉ.आंबेडकरांना पटली होती सोबत दलित जाती जमातींना धर्मांतराने सामर्थ्य मिळेल असा त्यांना विश्वास होता. व्यक्ती विकासाला तीन महत्वाच्या (सहानुभूती, समता, स्वातंत्र्य) गोष्टींची आवश्यकता असते आणि यातील एकही दलितांसाठी उपलब्ध नव्हती असा सवाल त्यांनी उपस्थित करून धर्मांतरांचे महत्त्व पटवून दिले

अस्पृश्य लोकांना कायदेशीर स्वातंत्र्यापेक्षा सामाजिक स्वातंत्र्याची गरज आहे. डॉ. आंबेडकरांच्या धर्मांतराच्या घोषणेमुळे अस्पृश्य व स्पृश्य समाजात खळबळ माजली. अस्पृश्यानी याचे स्वागत केले १४ ऑक्टो.१९५६ मध्ये डॉ. आंबेडकरांनी बौद्ध धर्म स्विकारला.^{१४}

बौद्ध धर्म प्रवर्तन करतेवेळी डॉ. आंबेडकरांनी मी भारतीय संस्कृतीशी एकनिष्ठ आणि अभिन्न अशा बुद्ध धर्माचा स्वीकार केला असे म्हटले आहे.^{१५}

समारोप

जातीरहित समतावादी मुल्याधिष्ठीत समाजव्यवस्था हे बाबासाहेबांचे स्वप्न होते.हे स्वप्न सत्यात उतरविण्यासाठी लोकशाही व बुद्धाचा धम्म ही साधने त्यांचा आधार होता. बाबासाहेबांचे धर्मांतर म्हणजे त्यांनी जोपासलेल्या आदर्श समाजरचनेच्या कल्पनेने टाकलेले पहिले पाऊल होते.भारतीय जनता ही केवळ आर्थिक प्रेरणेने प्रेरित झालेली नाही शिवाय

जे वंचित स्तर असतात त्यांना आर्थिक परिवर्तन झाले की न्याय मिळतोच असे नाही. येथील समाज व धर्म व्यवस्थेने दलितांचे माणूसपण हिरावून घेतले होते. त्यांना माणूसपण मिळवून देण्याचे पुण्यकर्म डॉ. बाबासाहेबांच्या हातून झाले.

डॉ. बाबासाहेबांच्या जीवनकार्याचा आढावा घेणे एकवेळ सोपे आहे पण त्यांनी जागविलेल्या तमाम बहिष्कृत वर्गातील स्वाभिमानाची जाणिवी अगणित आहेत. या युगप्रवर्तकाने एक इतिहास घडविला. त्यांच्या विचाराने अनेकांनी प्रेरणा घेतली. डॉ. बाबासाहेब आंबेडकर हे एका महामानवाचे नाव नाही तर ते प्रतिक आहे. जाग्या झालेल्या मूक समाजाचे, लढावू चळवळीचे, तो एक विचार आहे, माणसाला माणूसपण मिळवून देणारा.

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भारतातील सामाजिक व राजकीय चळवळीत महिला विकासाची वाटचाल

डॉ. संजय सागरु सपकाळ,

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प्रस्तावना -

भारतीय संस्कृतीमध्ये स्त्रियांची परंपरा फार जुनी आहे. मराठी साहीत्याच्या इतिहासात सर्वात जुने वाङ्मय महानुभव पंताचे, त्यात चक्रधरांच्या महादाइसा, कमळाइसां, हिराइसा या स्त्री शिष्यांना असलेले महत्व समजते. भागवत संप्रदायात मुक्ताबाई ही संत ज्ञानेश्वरांची धाकटी बहीण तीने धैर्य व बुद्धीमत्तेची चुणुक दाखवून चांगदेव व नामदेव यांच्या अंगी असलेल्या अहंभावाचा त्याग त्यांना करावा लागला. जनाबाईच्या अभंगामधून तत्कालीन उच्चवर्णीय ब्राम्हण जातीने शुद्रांना दिलेल्या अपमानास्पद वागणुकीबद्दल टिकेचा सूर पहावयास मिळतो. त्याचप्रमाणे कान्होपात्रा, बहिणाबाई, मीराबाई, वेणाबाई या संत कवयित्रींना मानाने स्थान होते. त्याचप्रमाणे त्यांचा जनमानसावर प्रभाव ही होता. त्यानंतर जिजाबाई, अहिल्याबाई, लक्ष्मीबाई, ताराबाई, उमा दाभाडे या पराक्रमी स्त्रियांचा प्रभाव ही जाणवल्याचे दिसून येते.

महिला चळवळीचा इतिहास -

१९ व्या शतकात स्त्रियांवर होणा-या सामाजिक अन्यायाला वाचा फोडण्याचे काम पुरुष समाजधुरीणांनीच केले. बंगाल मधील राजाराम मोहन रॉय, ईश्वरचंद्र विद्यासागर, गुजरातमध्ये दुर्गराम मेहताजी, बेहरामजी मलबारी आणि महाराष्ट्रात गोपाळ गणेश आगरकर, महर्षी कर्वे, न्यायमूर्ती रानडे आणि अर्थातच महात्मा जोतिबा फुले, १९ व्या शतकातील स्त्रियांबाबत सती पडदा, बालविवाह, विधवा पुनर्विवाह, संमत्ती वयाचा कायदा इ. सुधारणा व त्याबाबतचे कायदे या समाजसुधारकांनी केले.

एकोणविसाव्या शतकात सामाजिक सुधारणां विषयक चळवळी जोर धरत होत्या. विसाव्या शतकात स्वातंत्र्यलढयाची जोड त्यांना मिळाली त्या दोन लढयांचा परिणाम म्हणून स्त्रियांच्या प्रश्नांवर, समस्यांवर देशभर विचार व कृती होत होत्या. म. ज्योतीबा फुले व सावित्रीबाई फुले, पंडिता रमाबाई, डॉ. बाबासाहेब आंबेडकर इ. अनेक थोर नेत्यांनी स्त्री-मुक्ती चळवळीची मुहूर्तमेढ रोवली. राष्ट्रीय स्वातंत्र्य चळवळीत ओढल्या गेलेल्या स्त्रियांची मूळ प्रेरणा ही राष्ट्र प्रेमाची असली तरी यातून त्यांची स्वतःबद्दलची व स्त्रियांच्या प्रश्नांबद्दलची जाणीवा जागृत झाल्या. त्यातील अनेक स्त्रिया आजही स्त्री मुक्ती चळवळीत सक्रीय आहेत.

महात्मा गांधीच्या नेतृत्वाखाली चाललेल्या असहकाराच्या आणि सत्याग्रहाच्या स्वातंत्र्य लढयाला वेग येत होता. गांधीजींच्या अहिंसक आंदोलनात स्त्रिया फार मोठया संख्येने सामील होत होत्या. सत्याग्रहासाठी आवश्यक असलेले धैर्य आणि आत्मक्लेश सहन करण्याची शक्ती स्त्रियांकडे असल्याने स्वातंत्र्य लढयात स्त्रिया महत्वाची कामगिरी बजावू शकतील हे गांधीजींचे प्रतिपादन स्त्रियांना मनोमन पटले होते. जंगलतोड कायदा विरोध, परदेशी कपडयांची होळी, बहिष्कार, निरोधन, मिठाचा सत्याग्रह अशा सर्व निःशस्त्र प्रतिकाराच्या चळवळीत स्त्रिया मोठया संख्येने सहभागी झाल्या.

राजकीय चळवळी आणि स्त्रियांचा सहभाग -

राजकारणामध्ये महिलांचा सक्रीय सहभाग ही संकल्पना प्रथम रुजली ती भारतीय काँग्रेस पक्षामध्ये महात्मा गांधीजींच्या चले जाव चळवळ व त्यापूर्वीही दांडी मार्च किंवा मिठाचा सत्याग्रह यामध्ये आपणास स्वातंत्र्यपूर्वकाळापासूनही स्त्रियांची राजकीय भागीदारी दिसून येते. गांधीजींच्या स्वातंत्र्य लढयात सर्वसाधारण महिलांना सामील करून घेणारे गांधीजी हे किती दूरदृष्टी ठेवणारे होते हे आजही जाणवते. भिकाजी कामा, अॅनी बेझंट, कस्तुरबा गांधी, सरोजिनी नायडू, राजकुमारी अमृत कौर, मीरा बेन, कमला नेहरू, कमलादेवी, चट्टोपाध्याय, विजयालक्ष्मी पंडीत, अरुणा असफअली आदी महान महिलांनी स्वातंत्र्यपूर्व काळापासून काँग्रेस पक्षाला व देशाला दिलेले योगदान हे अतुलनीय आहे.

१९७५ साली आंतरराष्ट्रीय स्त्री वर्ष जाहीर झाले जागतीक पातळीवर स्त्रीवादाची चर्चा सुरु झाली. उदारमतवादी स्त्रीवाद, समाजवादी स्त्रीवाद, मार्क्सवादी स्त्रीवाद, जहाल स्त्रीवाद, उत्तर आधुनिक स्त्रीवाद असे विचार

प्रवाह स्त्रीवादात उदयाला आले. यातून महिलांच्या सबलीकरणास गती मिळाली. याच काळात भारताच्या माजी पंतप्रधान इंदिरा गांधी यांनी १९७५ साली आंतरराष्ट्रीय महिला वर्षाचा योग साधून अखिल भारतीय महिला कॉंग्रेस या महिला शाखेची स्थापना केली महिलांच्या प्रश्नांना प्राधान्याने स्थान देणे, महिलांवरील अत्याचार अन्याया विरुद्ध संघटीतपणे तोंड देणे समाजातील तळागातील स्त्रीला सहकाराचा हात देऊन तिची उन्नती करणे इ.उपक्रम समर्थपणे राबवले.

गेल्या वीस बावीस वर्षांच्या आधीही स्त्रिया राजकारणात होत्याच, वेगवेगळ्या चळवळीतून प्रश्नांतून स्त्रियां जागृतीचे काम करीत होत्या. त्या कामाला राजकीय पक्षांच्या विचारांचा आधार होता. त्यांनाही परिवार, घरच्या जबाबदा-या यातून मार्ग काढावा लागत होता. परंतु त्यातूनही समाजातील एकुण मोठया आव्हानांना सामोरे जाताना स्त्रियांनी मोठे योगदान दिले आहे. त्यामध्ये सरोजिनी नायडू, डॉ. अंजी बेझंट, मॅडम कामा, भारतातील पहिल्या महिला मंत्री विजयालक्ष्मी पंडील, स्वतंत्र भारताच्या पहिल्या पंतप्रधान इंदिरा गांधी, क्रांती दिनाच्या नायिका अरुणा असफअलि, रिपब्लिक पक्षाच्या निष्ठावान कार्यकर्त्या : शांताबाई दाणी, भारताच्या पहिल्या महिला राष्ट्रपती प्रतिभा पाटील, मृणाल गोरे, सोनिया गांधी इ.

७३ वी व ७४ वी घटना दुरुस्ती -

७३ व्या व ७४ व्या घटना दुरुस्तीनंतर साधारण १९९२ पासून स्थानिक स्वराज्य संस्थांत स्त्रियांना ३३ टक्के आरक्षण व त्यातही अनुसूचित जाती जमाती व इतर मागासवर्गीय यांना आरक्षण मिळाले. त्या आगोदर १९८५ मध्ये कर्नाटक राज्यात स्थानिक स्वराज्य संस्थेत स्त्रियांना २५ टक्के आरक्षण दिले होते. स्त्रियांच्या या आरक्षणाबाबत अनेकांनी शंका व्यक्त केल्या. पण कर्नाटकाच्या पहिल्या प्रयोगांतच निवडून आलेल्या स्त्रियांपैकी जवळ जवळ १० टक्के स्त्रियांच्या उपयुक्त कामाचा निर्वाळा मिळाला. त्यामुळे स्त्रिया पुरुषांच्या बरोबरीने राजकारण करू लागलेल्या आहेत. अजूनही विधानसभा, लोकसभा यामध्ये स्त्रियांना ३३ टक्के आरक्षण देणारे विधेयक मात्र आरक्षणात आरक्षण (मुस्लीम व दलीत) या प्रश्नावर वारंवार धक्के खात अधांतरीच राहिले आहे. त्यासाठी केलेल्या ८१ व्या घटनादुरुस्तीला अजून मंजूरी मिळालेली नाही. २०११ मध्ये झालेल्या महाराष्ट्र विधिमंडळाच्या अधिवेशनात महिलांना स्थानिक स्वराज्य संस्थात ५० टक्के आरक्षण देणारे विधेयक मंजूर करण्यात आलेले आहे.

राजकारणातील सहभाग -

स्त्रियांचा राजकारणात वाढलेल्या सहभागाचा मागील संदर्भ पाहिला तर तो राजकीय नाईलाज म्हणून स्वीकरलेला दिसतो आहे. त्याचप्रमाणे गेल्या २० वर्षांत म्हणजे आरक्षणा नंतरची परिस्थिती पाहिली तर आपण विविध स्तरावर विचार करायला हवा. स्त्रिया राजकारणात आल्यानंतर निर्णय प्रक्रियेला समजून घेऊ लागल्या, परंतु स्त्रियांना निर्णय घेता येतात, ती अधिकार गाजवू शकते, किंबहुना स्त्री एक उत्तम प्रशासक असू शकते ही वस्तुस्थिती समाजाने मान्य केलेली आहे पण आत्मसात केलेली नाही. स्त्रीने महिला, बालके त्यांचे हीत खाद्यपदार्थ, स्वच्छता यापुरता विचार करावा, हि बाब पुरुषांच्या मनात ठाम रुजलेली आहे. स्त्रियांना राजकारणात संधी मिळाल्यावर अधोरेखित केले की अशा चौकटीबद्ध राजकीय मर्यादांना त्या मानणार नाहीत. स्वीकरणार नाहीत. वक्तृत्व अभ्यास, समाजभिमुख कार्यक्षमता, कामासाठी वेळ याला अशा जातीचा-धर्माच्या मर्यादा नसतात. तशाच स्त्री पुरुषत्वाच्या मर्यादाही नसतात. ही वास्तविकता कधी सौम्यपणे, कधी कामांतून तर कधी संघर्षांतून समोर आली. स्त्रियांच्या संधीना महत्वाकांक्षेचे पंख फुटले. एकदा तुम्ही प्रवासाला निघालात की, तुम्हांला प्रवासाप्रमाणे तयारी करावीच लागते.

मतदार संघात तिकीट मिळवणे, त्यासाठी लोकांना वेळ देणे यासोबतच स्त्रियांना सातत्याने स्वतःची गुणवत्ता वाढवावी लागते. पक्षासमोर स्वतःचे कार्य सामोरे ठेवावे लागले, विकासाच्या योजना, पायाभूत सुविधा या कामासोबतच स्त्रियांच्या विशेष गरजांवरही लक्ष वेधले जाऊ लागले. नियोजनात सामाजिक विशिष्ट घटकांच्या गरजा यांचा विचार व्हायला हवा, हा विचार २००० सालापासून रुजू लागला. आजही त्या विचारात राजकीय इच्छाशक्तीची साथ मिळाली नसली तरी मुंबई, पुणे, सोलापूर, नागपूर, औरंगाबाद महानगरपालिका याबाबत उत्तम समज तयार असलेल्या कार्यकर्त्या निवडून आल्या व त्या आज महत्वाची भूमिका बजावताना दिसतात.

भारताच्या राजकारणात मात्र पारंपारीक पुरुषी चेहरा असलेले राजकारण आक्रमकपणे चालवू शकणा-या महिला अधिक यशस्वी होताना दिसतात. त्यामध्ये ममता बॅनर्जी-तृणमूल कॉंग्रेसच्या अध्यक्षा, मायावती-उत्तरप्रदेशच्या माजी

मुख्यमंत्री, जयललीता - आण्णाद्रमुक पक्षाच्या प्रमुख या स्त्रिया राजकारणात प्रभावी होत्या. शीला दिक्षीत- दिल्लीच्या माजी मुख्यमंत्री, मेनका गांधी - केंद्रीय मंत्री, श्रीमती. मीरा कुमारी, खा. सुप्रिया सुळे, श्रीमती. नंदीनी सत्पथी - ओरीसाच्या पहिल्या महिला मुख्यमंत्री, शशिकला काकोडकर - गोव्याच्या पहिल्या महिला मुख्यमंत्री, सौ.राबडी देवी - बिहाराच्या पहिल्या महिला मुख्यमंत्री व लालूप्रसाद यादव यांच्या पत्नी, प्रभा राव - लोकसभा सदस्य, राज्यपाल मंत्री म्हणून काँग्रेस पक्षात काम, रजनी पाटील - मूळच्या काँग्रेस कार्यकर्त्या माजी खासदार, केशराबाई क्षीरसागर - सदस्य, सुर्यकांता पाटील - मा.खासदार, आमदार शालिनीताई पाटील-माजी मंत्री, विजयाराजे शिंदे - भाजपा नेत्या राजस्थानच्या माजी मुख्यमंत्री, रेणुका चौधरी-लोकसभा सदस्या व माजी राज्यमंत्री, सुमित्रा महाजन - केंद्रीय मंत्री, सुषमा स्वराज - केंद्रीय परराष्ट्र मंत्री, फुलनदेवी - समाजवादी पक्ष व संसद सदस्य, राजिंदर कौर भट्ट - पंजाबची पहिल्या महिला मुख्यमंत्री, उमा भारती-मध्यप्रदेश माजी मुख्यमंत्री, नजमा हेपतुल्ला - राज्यसभा उपसभापती, श्रीमती. कमला बेनीवाल - राजस्थानच्या उपमुख्यमंत्री, वसुंधराराजे शिंदीया - राजस्थान मुख्यमंत्री केंद्रीयमंत्री, श्रीमती. बीनाकाक - राजस्थान - राज्यमंत्री उपमंत्री, गिरीजा व्यास - संसद सदस्य व राष्ट्रीय महिला आयोगाच्या अध्यक्षा, उषा सावंत - राज्य महिला आयोग अध्यक्ष, बी. एस.रमादेवी - राज्यपाल हिमाचलप्रदेश कर्नाटक, जया भादुरी (बच्चन) - समाजवादी पक्ष नेत्या राज्यसभा सदस्य, जया प्रदा - राज्यसभा सदस्य, प्रिया दत्त - संसद सदस्य - मागरिट अल्वा - राज्यसभा सदस्य, श्रीमती शारदा मुखर्जी - गुजरात राज्यपाल - राजमाता गायत्रीदेवी - संसद सदस्या, कोता कथुरिया - राजस्थान महिला आयोग अध्यक्ष, वैजयंतीमाला - संसद सदस्य, शबाना आझमी - राज्यसभा सदस्या, प्रतिभा भारती - राजदूत मंत्री आंध्र प्रदेश, रत्ना सिंह - खासदार, श्रीमती विजया चक्रवर्ती - राज्यमंत्री, बेगम नूरबानो - उत्तरप्रदेश लोकसभा सदस्य, रिना चौधरी - खासदार, सुशीला पटेल - लोकसभा सदस्य अशा अनेक स्त्रिया राजकीय क्षेत्रामध्ये काम करताना दिसतात.

देशाच्या पहिल्या महिला पंतप्रधान इंदिरा गांधी यांचा वारसा पुढे नेणा-या काँग्रेस अध्यक्षा श्रीमती. सोनिया गांधी, माजी राष्ट्रपती प्रतिभाताई पाटील, माजी लोकसभा अध्यक्षा मीरा कुमार यांच्यापासून ते विद्यमान लोकसभा अध्यक्षा सुमित्रा महाजन, केंद्रीय मंत्री स्मृती इराणी अशा अनेक प्रभावी राजकारणी महिलांची नोंद आपल्याला घ्यावी लागते. पंचायत राजमधील महिला आरक्षणाने महिला वर्गाची राजकीय समज नक्कीच वाढलेली आहे.

समारोप -

गेल्या वीस वर्षात स्त्रीचा राजकारणातला सहभाग लक्षात येईल इतक्या प्रमाणात वाढला आहे. झगडत, संघर्ष करत स्त्रियांसाठी राजकारणात त्यांनी जागा निर्माण केली आहे. राजकारणात त्यांनी आरक्षणासाठी संघर्ष केला आणि त्याचे फळ म्हणून स्थानिक स्वराज्य संस्थावर ती राजकारण करू लागली आहे. पाणी, आरोग्य, विकासाच्या योजना, पायाभूत सुविधा, बचतगट, महिला सुरक्षितता, स्त्री-भ्रणहत्या या सारख्या प्रश्नांवर लक्ष वेधले गेले आहे. शहरा सोबतच गेल्या दहा वर्षात ग्रामीण भागातही महिला सरंपचापैकी काहींनी दारु बंदीच्या लढाईलाही मूर्तस्वरूप दिले. ग्रामसभा घेतल्या दारुबंदीचे ठराव विजयी केले व गांव पातळीवरील समाज सुधारणे चे प्रयत्न केले. स्त्रीच्या राजकारणातील सहभागाविषयी वाढणा-या प्रतिकूलतेला स्त्रियांनी एक शक्ती बनवण्यात यश मिळवले आहे.

महाराष्ट्रातील स्त्रियांचे भारतीय राजकारणातील प्रतिनिधीत्व फारच कमी प्रमाणात आहे. सध्याच्या लोकसभेच्या निवडणुकीत महाराष्ट्रातून ४८ पैकी केवळ ५ स्त्रिया खासदार म्हणून निवडून गेलेल्या आहेत. तसेच विधान सभेच्या निवडणुमध्ये २८८ आमदारांच्या पैकी २० स्त्रिया आमदार म्हणून निवडून आलेल्या आहेत. राज्यसभेवरती महाराष्ट्रातून केवळ २ स्त्रिया निवडून आल्या आहेत. यावरून भारतीय राजकारणामध्ये स्त्रियांना १० टक्के प्रतिनिधीत्व प्राप्त झालेले आहे. स्त्री ही राज्याची अर्धी शक्ती आहे असे ग्रीक विचारवंत प्लेटो यांनी म्हणटले आहे. परंतू देशामध्ये व राज्यात स्त्रियांना समान प्रतिनिधीत्व प्राप्त झालेले नाही. त्यासाठी स्त्री चळवळ व त्यांच्या संघटनांनी राजकीय प्रतिनिधीत्वसाठी निकराचे प्रयत्न केले पाहिजेत. सामाजिक, आर्थिक, राजकीय अशा सर्वच क्षेत्रांत स्त्रियांचे सबलीकरण होण्यासाठी त्यांचे पुरेसे प्रतिनिधित्व संसदेत आणि विधानसभेत असणे नितांत गरजेचे आहे. यासाठी देशातील स्त्रियांनी संघटीत होणे आवश्यक आहे.

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भारतंबव परराष्ट्र धोरण - सातत्य आणि स्थित्यंतर
अलिप्ततावादी चळवळ : विकास आणि प्रस्तुतता

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9) प्रस्तावना :

अलिप्ततावाद हा भारतीय परराष्ट्रधोरणाचा एक महत्त्वपूर्ण सिंधदात आहे व नेहरूंच्या परराष्ट्रधोरणाचा आत्मा आहे. अलिप्ततावाद ही नेहरूंनी जगाला दिलेली खुप मोठी देणगी आहे. असे मायकल ब्रेशर मानतात. पण नेहरू स्वतः म्हणत की अलिप्ततावादाला नेहरू धोरण म्हणता येणार नाही पण तरीही अलिप्ततावाद ही नेहरूनीती म्हणुनच ओळखली जाते.

भारत जगातील एक विस्तृत भुभाग व विशाल लोकसंख्या असलेला देश आहे. त्यामुळेच कदाचित भारताच्या परराष्ट्रधोरणाचा परिणाम जगाच्या राजकारणावर नक्कीच पडला आहे. स्वातंत्र्यपूर्व कालखंडामध्ये भारताचे स्वतःचे परराष्ट्रधोरण नव्हते. कारण अर्थातच भारत ब्रिटिश सत्तेच्या आधीन होता. परंतु जगाच्या संदर्भात भारताची एक प्रदिर्घ परंपरा राहिली आहे याचा सांस्कृतिक भुतकाळ अत्यंत गौरवशाली राहिला आहे. केवळ शेजारील राष्ट्रांशी नाहीतर दूरवरच्या देशांशीही संबंध चांगले राहिले आहेत. आशिया-आफ्रिका खंडातील अनेक लोक नेहरूनी आणि त्यांच्या सरकारला 'शोषितांची मानवता' समजत होते. त्याचबरोबर राजकीय परावलंबीत्व आणि वसाहतवादाच्या विरुद्ध असलेल्या संघर्षाचे नैतिक व भौतिक समर्थनाची अपेक्षा करतात.

अंतिम सरकारची स्थापना करण्याच्या काही काळ आधी, म्हणजेच ७ डिसेंबर १९४६ ला आकाशवाणीवर प्रसारित करण्यात आलेल्या आपल्या पहिल्या शासकीय भाषणात नेहरूंनी म्हटले होते की, "आम्ही आंतरराष्ट्रीय परिषदांमध्ये एक स्वतंत्र राष्ट्र म्हणून स्वतःच्या मुल्याधिष्ठित धोरणानुसार भाग घेणार असून कोणत्याही राष्ट्राचे उपग्रह म्हणून भाग घेणार नाही. त्याचबरोबर यथाशक्ती गटांच्या राजकारणापासून अलिप्त राहण्याचा प्रयत्न करणार आहोत. एकमेकांच्याविरुद्ध संघटित झालेल्या गटामुळेचे महाभयंकर विनाश होणार आहे".

जेव्हा भारत स्वतंत्र झाला तेव्हा जग दोन गटात विभागले होते. एका गटाचे नेतृत्व अमेरिकेकडे होते तर दुस-या गटाचे नेतृत्व सोव्हिएत रशियाकडे होते. जगातील अनेक देश या विराधी गटात सहभागी झाली होते. आणि भीषण शीतयुद्धास 'प्रारंभ झाला होता. शीतयुद्धाचे क्षेत्र व्यापक होत जावु लागले व जग तिस-या महायुद्धाकडे झुकु लागले. नुकत्याच स्वतंत्र झालेल्या भारतासमोर एक मोठे संकट होते की, अशा स्थितीत भारताने कोणती भुमिका घ्यावी ? एक तर तो कोणत्याही एका गटात सामिल व्हावे नाही तर दोन्ही गटांपासून अलिप्त रहावे. भारताचे धोरण निश्चित करणा-यांनी स्पष्ट केले की ते कोणत्याच गटात सामिल होणार नाहीत. गटाच्या राजकारणात सहभागी होणे हे भारताच्याही दृष्टीने हिताचे नव्हते व जगाच्या दृष्टीनेही. आंतरराष्ट्रीय राजकारणाच्या सर्व प्रश्नावर वेगळे राहण्याची जी नीती अवलंबिली त्याला अलिप्ततावाद म्हटले जाते. भारताने अलिप्ततेचा स्वीकार का केला याचे काही सशक्त कारणे पुढीलप्रमाणे आहेत.

१) भारत कोणत्याही गटात सहभागी होवून जगात तणावाची स्थिती निर्माण करू इच्छित नाही.

२) भारत आपले मत व्यक्त करण्याचा अधिकार बाद करणार नव्हता. जर तो कोणत्याही एका गटात सामिल झाला असता तर त्या गटाच्या नेत्याचा दृष्टिकोण त्याला ऐकावा लागला असता.

३) भारत आपल्या आर्थिक विकासाच्या कार्यक्रमाची आणि योजनांची पूर्तता करण्यासाठी परदेशी सहाय्यतेवर खुप काही अवलंबुन होते. अलिप्ततावादामुळे सोव्हिएत रशिया व अमेरिका दोघांचीही मदत भारताला मिळाली.

४) भारताची भौगोलिक स्थिती अलिप्ततावाद स्वीकारण्यासाठी बांधील होती. कारण भारताच्या सीमा साम्यवादी राष्ट्रांनी व्याप्त होत्या तर पश्चात्य राष्ट्रांकडून भारताला मोठया प्रमाणात आर्थिक सहाय्यता मिळणार होती.

पं.जवाहरलाल नेहरूनी म्हटले होते की, “कोणत्याही गटाच्या करारात सामिल होणे म्हणजे त्याच्या हातातले कळसुत्री बाहूले होण्यासारखे आहे आणि स्वतःची स्वातंत्र्य नष्ट करण्यासारखे आहे. जेव्हा आम्ही अलिप्ततेची साथ सोडली, म्हणजे वाहत जाण्यासारखे आहे. कोणत्याही देशांशी बांधले जाणे म्हणजे आत्मसन्मान घालवण्यासारखे आहे”.

२) उद्दिष्टे :

- १) अलिप्तवादी चळवळीचा अर्थ समजावून घेणे.
- २) अलिप्तवादी चळवळीचा विकास व त्यातील भारताच्या भूमिकेचा अभ्यास करणे.
- ३) अलिप्तवादी चळवळीच्या प्रस्तूताचे नवीन आर्थिक धोरणाच्या साहाय्याने विवेचन करणे.

३) गृहितक :

शीतयुद्ध समाप्तीनंतर भारताचे परराष्ट्रविषयक अलिप्ततावादी धोरण हे आदर्शवादी न राहता वास्तवादी बनत चालले आहे.

४) अलिप्ततावादाचा अर्थ :

अलिप्ततावादाचा अर्थ आहे की, दोन्ही गटापैकी कोणत्याही गटात सहभागी न होणे. परंतु वेगळे राहून त्याच्यांशी मैत्री करणे व त्यांनी दिलेल्या मदतीवर आपला आर्थिक विकास करणे. भारताची अलिप्तता एक विधेयात्मक, सक्रिय आणि रचनात्मक धोरणे आहे. याचे ध्येय कोणत्याही नवीन गटाला जन्म देणे हे नाही तर दोन गटामध्ये संतुलनाची भुमिका वठवण्याचे आहे. अलिप्ततेचे हे धोरण सैनिक संधीपासून स्वतःला दूर ठेवणे परंतु शेजारील राष्ट्रांशी व इतर राष्ट्रांच्यामध्ये सर्व प्रकारच्या सहकार्याला प्रोत्साहन देते.

अलिप्ततावादाचा अर्थ आहे की, जगातील कोणत्याही गटाशी बांधील न होणे अर्थात नाते, सीटो किंवा वारसा संघटना, कोणत्याही सैनिक संधीमध्ये सहभागी न होणे हे असे धोरण आहे की जे जगात स्वतंत्र धोरणाचे अनुसरण करते आणि प्रत्येक प्रश्नावर आपले विचार व्यक्त करण्याचे आणि आपला स्वतःचा दृष्टिकोण अनुसरण्याचे स्वातंत्र्य आबाधित ठेवते. हे दृष्टिकोन कोणत्याच पुर्वग्रहांवर आधारलेली नसतात. अलिप्ततावादी वस्तुनिष्ठ दृष्टिकोणाचा स्वीकार करते व्यक्ती निष्ठ नाही.

अलिप्ततावादाचा अर्थ तटस्थता, विलगता, प्रथक्ता असा घेतला जातो. जॉर्ज लिस्का हे असे लेखक आहेत की, ज्यांनी अलिप्तता या शब्दाचा शास्त्रीय दृष्ट्या अर्थ स्पष्ट केला आहे. तरीही काहि विचारवंतांच्या व्याख्या पाहणे उपयुक्त ठरेल.

१) पीटर लायन :

यांच्यामते, “राजनयिक किंवा राजकीय तटस्थता म्हणजे दोन गटांमध्ये जेव्हा भांडण होत असते तेव्हा तिसरा गट त्यांच्यापैकी कुणाचीही बाजू न घेण्याचे धोरण ठरवीत असतो”.

२) श्वार्त्सनबर्जर :

यांनी अलिप्ततेचे विलगता, तटस्थता, तटस्थीकरण असंलग्नता, वचनबद्धता, एकपक्षता असे सहा प्रकार वर्णिलेले आहेत. परंतु श्वार्त्सनबर्जर यांनी अलिप्तता व वरिल सहा प्रकार यांच्यात भेद केला आहे. संधीपासून अलिप्त राहण्याचे धोरणे.

नेहरूंच्या मते, अलिप्ततावादाचा अर्थ म्हणजे तटस्थता नव्हे हे एक सकारात्मक परराष्ट्रसंबंधीचे धोरण आहे. ज्याचा अर्थ होता की, सत्तावादी धोरणापासून वेगळे राहणे तसेच सगळ्या राज्यांसोबत शातंतामय सह अस्तित्त्व आणि आंतरराष्ट्रीय सहकार्य करणे मग ते राष्ट्र अलिप्त असो की गटामध्ये सामील झालेले असो. “कोणत्याही एका गटात सामील होणे म्हणजे आपले विचारांचा त्याग करण्यासारखे आहे”.

अलिप्तता हे एक स्वतंत्र धोरण आहे. नवोदित राज्यांनी साम्राज्यवादी राज्यांकडे व बड्या राज्यांकडे न झुकता स्वतःची आर्थिक प्रगती करण्यासाठी व आपले स्वातंत्र्य आबाधित ठेवण्यासाठी निर्धारित केलेले हे एक धोरण आहे. अलिप्तता म्हणजे प्रथक्ता नव्हे किंवा विलगता असाही तिचा अर्थ होत नाही. तिला तटस्थता देखील म्हणता येणार नाही. ही तटस्थता सक्रीय स्वरूपाची तटस्थता होय.

५) अलिप्ततावादाचा विकास :

१९५६ मध्ये भारत, इजिप्त आणि युगोस्लाव्हिया हे तीन देश सुरक्षा परिषदेचे सदस्य होते. आणि या तीनही देशावर सतत महासत्तांमध्ये एका गटात सहभागी होण्यासाठी दबाव पडत होता. या दबावामुळे अनेक विकसनशील देश या गटांमध्ये सहभागी झाले होते. एकटे न पडता योग्य मार्गावर चालणे त्याचबरोबर अलिप्त राष्ट्रांमध्ये अंतर्गत सहकार्य आणि आंतरराष्ट्रीय प्रश्नांसंबंधी समान धोरण आखले जावे. या आवश्यकतेपोटी या चळवळीचा उदय झाला. भारताच्या पुढाकाराने १९४७ ला नवी दिल्ली येथे 'आशिया संबंध संमेलन' भरवण्यात आले. ज्यामध्ये अनेक राष्ट्रांचे प्रतिनिधी सहभागी झाले होते. ज्यामध्ये खंडातील राष्ट्रांची चिंता होती की, "आम्ही आशिया खंडातील राष्ट्र फार मोठ्या कालखंडापासून पाश्चात्य दरबारा मध्ये व दुतवासात विनंती करित राहिली आता ही गोष्ट जुनी झाली. आम्ही त्या सगळ्यांना सहकार्य करू जे आमच्याशी सहकार्य करतील. आम्ही दुस-यांच्या हातातील बाहुली बनणार नाही". १८ एप्रिल १९५५ ला बाण्डुंग संमेलन इंडोनेशिया मध्ये आयोजित करण्यात आले. जे या चळवळीचे पुढे पाऊल होते. या संमेलनात प्रकर्षाने पुढे आलेला विचार म्हणजे महासत्ता आपले धोरण व विचार दुस-यांवर लादणार नाही. कोरिया युद्ध आणि युनोमधील महासत्तांची धोरण यामुळे आशिया अरब राष्ट्रे जवळ आली आणि त्याचबरोबर आफ्रिकी राष्ट्रेपण यामध्ये सहभागी झाली. आज अलिप्त राष्ट्रांची संख्या ११५ झाली आहे.

१) अलिप्ततावादाची चळवळीची सुरुवात :-

अलिप्ततावादी चळवळीची आतापर्यंत झालेली शिखर संमेलने पुढीलप्रमाणे आहेत.

१) बेलग्रेड संमेलन :- (१९६१)

युगोस्लाव्हियाची राजधानी बेलग्रेड येथे झालेल्या संमेलनास २५ सभासद राष्ट्रांचे प्रमुख उपस्थित होते. या संमेलनात अलिप्ततेच्या सिद्धांतात पुढील धोरणाचा समावेश करण्यात आला.

या संमेलनात अशा प्रश्नावर जगाचे लक्ष केंद्रित केले गेले. ज्यामुळे महायुद्ध होवू शकते.

१) बर्लिनचा प्रश्न संयुक्त राष्ट्रसंघटनेत साम्यवादी चीनच्या सदस्यत्वाचा प्रश्न तसेच कांगोचा प्रश्न

२) निःशस्त्रीकरण तसेच अण्वस्त्रपरीक्षणार बंदी घालणे

३) जागतिक शांतता आणि सहकार्यपूर्ण सहअस्तित्वाच्या संकल्पनेचा विकास करणे.

४) अंतर्गत धोरणात परकिय हस्तक्षेप आणि वर्णव्येष्टाला विरोध.

५) आर्थिक, सामाजिक आणि राजकीय मागासलेपणा दुर करून अविकसित देशांची सामाजिक प्रगती करणे.

२) कैरो संमेलन :- (१९६३)

हे संमेलन ५ ते ११ ऑक्टोबरच्या दरम्यान १९६३ ला इजिप्तची राजधानी कैरो येथे झाले त्यामध्ये ४७ राष्ट्रांच्या प्रतिनिधींनी सहभाग नोंदवला.

१) वसाहतवाद व साम्राज्यवाद नष्ट करणे.

२) राष्ट्रीय स्वयंनिर्णयाचा हक्क सर्वांना उपलब्ध करून देणे.

३) वर्णभेदांच्या धोरणाचा विरोध करणे.

४) प्रत्येक राज्यांच्या स्वातंत्र्य व सार्वभौमत्वाचा आदर करणे.

५) आंतरराष्ट्रीय संघर्ष शांततेच्या मार्गाने सोडविणे.

३) लुसाका संमेलन :- (१९७०)

आफ्रिकेतील झांबियाची राजधानी लुसाका येथील अलिप्त राष्ट्रांच्या संमेलनात ६३ राष्ट्रांनी भाग घेतला या संमेलनात जगातील धनिक आणि निर्धन देशातील वाढत्या अंतरावर लक्ष केंद्रित करून अलिप्त राष्ट्रांच्या आर्थिक व संरक्षणात्मक आवश्यकतेवर भर देण्यात आला नववसाहतवादावर टीका करण्यात आली.

४) अल्जियर्स संमेलन :- (१९७३)

अल्जेरियाची राजधानी अल्जियर्समध्ये झालेल्या संमेलनात ७६ राष्ट्रप्रमुखांनी भाग घेतला. आज पर्यंतच्या संमेलनात हे सर्वात मोठे संमेलन होते. या संमेलनात कंबोडियाच्या निर्वासित शासनास मान्यता देण्याचा प्रश्न मांडण्यात आला. क्युबाने इस्त्रायलशी संबंध तोडल्याची घोषणा करण्यात आली. भारताच्या प्रधानमंत्री श्रीमती इंदिरा गांधी यांनी

महाशक्तीचा जगावरील वाढत्या प्रभावाचा विरोध करण्याचे सुचविले. या संमेलनात सभासद राष्ट्रांमध्ये आत्मविश्वास व आर्थिक अपेक्षा व्यक्त करण्यात आली.

५) कोलंबो संमेलन :- (१९७५)

ऑगस्ट १९७५ ला अलिप्त राष्ट्रप्रमुखांचे पाचवे शिखर संमेलन कोलंबो येथे आयोजित करण्यात आले. ह्या परिषदेत एकूण ८६ राष्ट्रप्रमुखांनी भाग घेतली अलिप्त राष्ट्रांच्या परस्परांतील संघर्षाबाबत ह्या परिषदेत चिंता व्यक्त करण्यात आली.

६) हवाना संमेलन :- (१९७९)

हवानामध्ये हे संमेलन ३ सप्टेंबर १९७९ ला सुरु झाले. यामध्ये जवळजवळ ६० राष्ट्रप्रमुख १३०० प्रतिनिधी आणि ६०० पत्रकारांनी सहभाग घेतला. तेल उत्पादक राष्ट्रांनी अलिप्त राष्ट्रांना कमी दरात तेल द्यावे त्याबरोबर या चळवळीतून इजिप्तला निलंबित करण्यात येईल हे या संमेलनात प्रामुख्याने घडले.

७) परराष्ट्रमंत्री सभा :- (१९८१)

३ फेब्रुवारी १९८१ ला अलिप्त राष्ट्रांचा परराष्ट्रमंत्र्यांची सभा भरली ही मंत्र्यांची सभा ९ फेब्रुवारी ते १३ फेब्रुवारी १९८२ पर्यंत चालली यामध्ये प्रामुख्याने हिंद महासागरातील सैनिकी हलचाली बंद करणे, अलिप्तराष्ट्रांनी महासागर क्षेत्रातील महासत्तांच्या नाविक हलचाली बंदीकरण्याचे अपील केले गेले. त्याचबरोबर महासत्ताची शस्त्रास्त्र स्पर्धा बंद करावी असे सुचविले गेले.

८) नवी दिल्ली संमेलन :- (१९८३)

सतवे अलिप्तवादी संमेलनाच्या अध्यक्षा होत्या स्व. श्रीमती इंदिरा गांधी हे संमेलन ७ मार्च १९८३ ला नवी दिल्लीत संपन्न झाले. या संमेलनात निःशस्त्रीकरण तसेच नवीन अर्थव्यवस्थेसंबंधीचे प्रस्ताव पारित केले गेले. इराण इराकमध्ये मध्यस्थी करण्यासाठी एक ८ सदस्यीय समिती नेमली गेले अफगाणिस्तानातील परदेशी हस्तक्षेप समाप्त करणे इस्त्रायल तसेच दक्षिण अफ्रिकेचा धोरणावर टिका करण्यात आले.

९) हरारे शिखर संमेलन :- (१९८६)

आठवी अलिप्त राष्ट्रांची शिखर परिषद बाब्वेची राजधानी हरारे येथे १ ते ७ सप्टेंबर १९८६ रोजी झाली १०१ अलिप्त राष्ट्रांचे प्रमुख ह्या संमेलनास उपस्थित होते. सिबाब्वेचे पंतप्रधान रॉबर्ट मुगांबे नाम संघटनेचे अध्यक्ष निर्वाचित झाले. या सभेत प्रिटोरिया यांच्या राजवटीविरुद्ध संयुक्त राष्ट्रांच्या सुरक्षा मंडळास सक्तीने प्रतिबंध घालावयाचे आहेत त्यात प्रामुख्याने त्या राष्ट्रांस कोणत्याही प्रकारची तांत्रिक मदत देणे बंद करावे त्या राज्यात निर्यात बंद करावी तेल विकणे बंद करावे हवाई मार्ग तोडावे यासारखे उपाय सुरक्षा मंडळाने अमलात आणावे असा आग्रह धरण्यात आला. तसेच नामिबियाला स्वातंत्र्य देण्यासंबंधी महासभेचे विशेष अधिवेशन आयोजित करावे असा ठराव संमत करण्यात आला.

या संमेलनात पॅलेस्टाईनच्या लोकांना त्यांच्या मातृभूमिस प्रस्थापित होवु द्यावे असा ठराव संमत करण्यात आला. सभेने १९८६ मध्ये अमेरिकेने लिबियावर केलेल्या आक्रमणाची टीका करण्यात येऊन लिबियाचे पुढारी कर्नल गडाकी यांच्या घरावर बॉम्ब टाकल्याबद्दल अमेरिकेची तीव्रनिंदा करण्यात आली.

१०) बेलग्रेड परिषद :- (१९८९)

अलिप्त राष्ट्रांची नवी शिखर परिषद ४ ते ७ सप्टेंबर १९८९ या तारखांना बेलग्रेड येथे आयोजित करण्यात आली. या परिषदेस १०२ राज्यांचे प्रमुख उपस्थित होते. या सभेत धनाठय राष्ट्रांनी सर्वच राज्यांच्या आर्थिक विकासात मदत करण्याचे व गरीब राष्ट्रांना कर्जमुक्त करण्याचे आवाहन करण्यात आले. त्याचप्रमाणे पृथ्वीवर मानवजातीचे रक्षणार्थ विश्वविनाशक शस्त्रास्त्रांचे ताबडतोब निःपक्षपाती आणि मुक्त निवडणुका होण्याच्या दृष्टिने संयुक्त राष्ट्रांनी पुढाकार होऊन तिथे तसे वातावरण निर्माण करावे असा आग्रह धरण्यात आला. तसेच अफगाणिस्तानचा प्रश्न सोडविण्याबाबत आणि लॅटिन अमेरिकन राज्याचे लोकशाही करणा बाबत ठराव संमत करण्यात आलेच पॅलेस्टाईनचा प्रश्न सोडविण्याबाबतही पुन्हा ठराव संमत करण्यात आला.

११) इण्डोनेशिया परिषद :- (१९९२)

१ ते ७ सप्टेंबर १९९२ पर्यंत जकीता येथे अलिप्त राष्ट्रांची शिखर परिषद झाली. या परिषदेस एकूण १०८ सभासद उपस्थित होते. या सभेत युगोस्लाव्हियाच्या प्रश्नाबाबत सभासदात मतभेद असले तरी बोस्तयाच्या प्रश्नावर एकमत होते. स्थानिक सर्वस यांनी वांशिक आधारावर चालविलेल्या चळवळीबाबत सर्वसचा नामोल्लेख न करता टीका करण्यात आली या भागातून सर्व परकीय फौजांनी निघून जावे व तिथे युनोच्या शांतता पथकास कार्य करू द्यावे यावर भर देण्यात आला.

१२) कोलंबिया परिषद :- (१९९५)

कोलंबियातील कार्टाग्ना शहरात ऑक्टोबर १९९५ मध्ये नाम राष्ट्रांची शिखर परिषद झाली. एकूण ११३ सभासद उपस्थित होते. या परिषदेत अन्नवस्त्रमुक्त प्रदेश निर्माण करण्यावर विचार झाला. जागतिक प्रदेश आणि आंतरराष्ट्रीय नाणेनिधी या संस्थातील विकसित राष्ट्रांना प्राप्त मताबाबतचा विशेषाधिकार काढून घ्यावा यावर भर देण्यात आला कारण या तरतुदीमुळे विकसनशील राष्ट्रांनी आपली भूमिका पार पाडता येत नाही असे विचार मांडण्यात आले.

१३) दर्बान परिषद :- (१९९८)

दक्षिण आफ्रिकेतील दर्बान या शहरात २ ते ४ सप्टेंबर १९९८ मध्ये नाम राष्ट्रांची शिखर परिषद झाली. यात आंतरराष्ट्रीय दहशतवाद जागतिक निःशस्त्रीकरण आणि आर्थिक जागतिकीकरणाच्या संदर्भात अलिप्त चळवळीच्या औचित्याचाही विचार झाला. आंतरराष्ट्रीय दहशतवादाला नियंत्रित करण्यासाठी जागतिक पातळीवर शिखर परिषद घ्यावी असे ठरले. संहारक अण्वस्त्रांचे संपूर्ण निःशस्त्रीकरणाबाबत १९९९ मध्ये शिखर परिषद घेण्याचे ठरले. शेवटी नामच्या औचित्यावर भर देण्यात आला.

६) अलिप्ततावादी चळवळ : प्रस्तुतता : स्थितंतर

जागतिक पटलावर जवळजवळ सर्व देश अमेरिका आणि सोव्हियत रशिया या शीत युद्धकालीन गटात विभागली गेली. नेहरूनी भारताच्या गरजा ओळखल्या आणि भारताला अमेरिका व रशिया या महासत्तांच्या जाळ्यात येऊ दिले नाही. नासर आणि टिटो यांच्या सहकार्याने अलिप्त राष्ट्रचळवळ उभी केली. वसाहतवादाला विरोध व लोकशाहिला पाठींबा हे प्रमुख उद्दिष्टे या चळवळीची होती. त्याचबरोबर नुकत्याच स्वतंत्र झालेल्या आशियाई आणि आफ्रिकी देशांना जागतिकीकरणात आपले म्हणणे स्वतंत्रपणे मांडता यावी अशी धारणा ही होती. जागतिक संघर्षापासून भारत दूर राहिला पाकिस्तानचे आक्रमण व पाकिस्तानला अमेरिकेच्या व्यूहतंत्रात्मक पाठिंब्यामुळे भारत रशियाच्या बाजूने झुकला पण भारताने आपली स्वतंत्र परराष्ट्रनिती बदलली नाही.

भारताची आर्थिक प्रगती जसजशी होत आहे तसे राष्ट्रीय हिताच्या कक्षा बदलत आहेत. प्रादेशिक भू राजकीय अनिवार्यता आणि शेजारील देशांशी असणा-या संबंधामध्येही बदल झाला आहे. त्याचबरोबर आंतरराष्ट्रीय परिस्थिती आणि तात्कालीन जागतिक सत्ता समीकरणे यामध्येही परिवर्तनशील बदल झाल्याचे दिसून येते. या पार्श्वभूमीवर विशेषत नव्वदच्या दशकानंतर उदारीकरण, जागतिकीकरण, पाठपुरावा करताना परराष्ट्र धोरणे बदलने ती बदलत्या काळाशी परिस्थितीशी सुसंगत करणे हेही गरजेचे होते. दुस-या महायुद्धानंतर १९४५-१९९० हा काळ शीतयुद्धाचा काळ म्हणून ओळखला जातो. दुस-या महायुद्धानंतर अमेरिका व रशिया यांच्या मध्ये जागतिक नेतृत्वासाठी निर्माण झालेली स्पर्धा, ताणतणावाचे वातावरण विचारप्रणालीतील संघर्ष म्हणजे शीतयुद्ध होय. १९९१ मध्ये रशियाचे विघटनाने ४५ वर्षे अमेरिका व रशियातील शीतयुद्धाचे राजकारण संपुष्टात आले. द्विध्रुवीकरणावर आधारित शीतयुद्धकाळातील सत्ता समतोलची व्यवस्था कोसळली. शीतयुद्धाच्या काळात निर्माण झालेले लष्करीगट, करार संपुष्टात आले व या लष्करी गटाची जागा विभागीय व्यापारसंधाने काबीज केली. पश्चिमी युरोपीय देशांनी व अमेरिकेने आर्थिक हितसंबंधाना महत्व प्राप्त झाले. भारतीय परराष्ट्र धोरणाचा आढावा पाहता लक्षात येत की १९४७ ते १९९१ पर्यंतचे भारताचे परराष्ट्र धोरण हे आदर्शवादी व त्यावर नेहरूंच्या विचारांचा नविन आर्थिक विश्वरचना विकसित होत आहे व त्याचा परिणाम म्हणून जगातल्या प्रत्येक राष्ट्राला आपल्या परराष्ट्र धोरणात बदल करावे लागत आहेत १९९१ ला भारताने जागतिकीकरणाचा स्विकार केल्यानंतर भारताला आपल्या परराष्ट्र धोरणात बदल करणे अपरिहार्य ठरले हा बदल एक प्रकारे आंतरराष्ट्रीय

परिस्थितीशी जुळवून घेण्याचा प्रकार आहे. त्यानुसार भारताला आपल्या परराष्ट्र धोरणात उद्दिष्टात बदल करावे लागले आहेत व यातूनच अलिप्ततावाद चळवळीच्या विचारसरणीवर ही खोलवर परिणाम झाला आहे. हा परिणाम खालील मुद्द्याच्या आधारे विचारात घेता येईल.

अ) विचारसरणी, तत्वज्ञान यापेक्षा हितसंबंधाला प्राधान्य :-

शीतयुद्धाच्या काळात विचारसरणीला महत्वाचे स्थान होते. तसेच राष्ट्रीय हितसंबंधाचे रक्षण हे कोणत्याहि राष्ट्राच्या परराष्ट्र धोरणाचे राजनयाचे प्रमुख उद्दिष्ट असते. आंतरराष्ट्रीय राजकारणाच्या वास्तववादी दृष्टिकोणानुसार विचारधारेपेक्षा हितसंबंधाला महत्वाचे स्थान असते. सी. राजमोहन २००३ च्या अहवालानुसार १९९१ नंतर भारताच्या परराष्ट्र धोरणात पाच बदल घडून आलेले आहेत.

- १) समाजवादाऐवजी आधुनिक भांडवलवादी व्यवस्थेकडे वाटचाल.
- २) राजकीय हितसंबंधापेक्षा आर्थिक हितसंबंधाला प्राधान्य.
- ३) सामूहिक हितसंबंधापेक्षा व्यक्तिगत हितसंबंध जोपासणे याला महत्त्व
- ४) पश्चिमी विरोधी धोरणाचा त्याग.
- ५) आदर्शवादी पेक्षा वास्तववादावर भर.

शीतयुद्धोत्तर काळात भारताच्या परराष्ट्रधोरणात राष्ट्रीय हितसंबंधाना महत्वाचे स्थान दिलेले आहे. शत्रू किंवा मित्र कायमचे नसून हितसंबंध मात्र कायमचे राहतात हे धोरण आंमलात आणण्यात आले उदा.

- १) १९९० नंतर भारत अमेरिका सुधारण - भारत अमेरिका नागरी अण्विक उर्जा करार - बराक ओबामा भेट.
- २) २६-११ च्या दहशतवादी हत्यात भारताला अमेरिकेचे सहकार्य.
- ३) २००६ च्या इराण प्रश्नावर भारताची भूमिका.
- ४) भारत फ्रान्स अनुउर्जा सहकार्य करार २०१०.

या सर्व बाबींवरून असे लक्षात येते की, भारताचे परराष्ट्रधोरण हे वास्तववादी बनत चालले आहे.

ब) आर्थिक उद्दिष्टांना महत्त्व :-

जागतिकीकरण, उदारीकरण, खाजगीकरण या प्रक्रियांचा भारताच्या परराष्ट्र धोरणावरील परिणाम म्हणजे भारताच्या परराष्ट्र धोरणाच्या नवीन उद्दिष्टांमध्ये आर्थिक आणि व्यापारी हितसंबंधाला महत्त्व प्राप्त झाले होते तर १९९० नंतर मात्र आर्थिक हितसंबंधाना महत्वाचे स्थान प्राप्त झाले भारताचे पाकिस्तान चीन या देशांशी सीमावाद या मुद्द्यावर ताणतणाव आहेत पण भारताने या देशाशी व्यापार करीत असताना अत्यंत अनुकूल देश असा दर्जा दिलेला आहे.

आर्थिक हितसंबंधाच्या रक्षणासाठी भारत आज राजकीय राजनयापेक्षा आर्थिक राजनयाचा अधिक वापर करीत आहे. पंतप्रधान मनमोहनसिंग यांचा दक्षिण-पूर्व अशियाचा दौरा २०१० इ. आर्थिक राजनयावर आधारलेले संबंध हल करण्यावर भर आहे. भारताचे पंतप्रधान इतर देशांच्या भेटीवर जातात किंवा इतर देशांचे प्रमुख भारताला भेट देतात तेव्हा कराराचे स्वरूप राजकीय न राहता आर्थिक राहते उदा. बराक ओबामाची भारतभेट २०१० हा आर्थिक राजनयाच्या वाढत्या सक्रियतेचा भाग आहे.

क) अमेरिकेबरोबर संबंध सुधारण्याचे प्रयत्न :

१९९० नंतरच्या कालखंडात अमेरिका व भारत यांच्या संबंधात बदल झाल्याचे आढळते. भारताने १९४५-१९९० च्या कालखंडात भांडवलशाही ऐवजी समाजवाद व अमेरिका ऐवजी रशियाशी हेतुपुरस्कर संबंध प्रास्थापित केले होते. १९९० नंतर मात्र या संबंधात बदल घडून आल्याचे जाणवते. यांची प्रमुख कारणे म्हणजे रशियाचे विभाजन होय त्याच बरोबर १९९० च्या दशकात घडलेल्या अनेक राजकीय सामाजिक आर्थिक घटना ह्या भारत व अमेरिकेस जवळ आणणा-या आहेत भारताचे नवीन आर्थिक धोरण, अमेरिकेतील बहुराष्ट्रीय कंपन्यांना गुंतवणुकीसाठी दिलेली संधी, भारतातील बाजारपेठ भारतीय सॉफ्टवेअर तज्ञ व इंग्रजी भाषेस प्रभुत्व, चीनचे वाढते सहकार्य आंतरराष्ट्रीय दहशतवादाच्या विराधात भारताने अमेरिकेला केलेले सहकार्य दहशतवादाविराधी माहिमेत अमेरिकेला संपूर्ण सहाय्य करण्यास भारताची मान्यता या अनुषंगाने भारताचा अमेरिकेने काश्मीर मधील दहशतवादाकडे लक्ष वळवण्याचा प्रयत्न भारत अमेरिका आण्विक उर्जा सहकार्य करार २००८ व बराक ओबामा भेट २०१० इ घटनांनी भारत व अमेरिकेच्या भारताची मदत

होऊ शकते. तसेच चीनचे सामर्थ्यास रोखण्यासाठी भारताच्या मदत व सुरक्षा परिषदेत कायम सदस्यत्व मिळवण्याचे स्वप्न अमेरिकेच्या सहकार्याने पूर्ण होऊ शकते. या अनुषंगाने भारत अमेरिकेशी संबंध प्रस्थापित करण्याचा प्रयत्न जाणीवपूर्वक करित आहे.

ड) दहशतवाद निर्मूलनचा प्रयत्न :

दहशतवादा विरुद्ध आंतरराष्ट्रीय जनमत संघटित करण्याचा प्रयत्न भारताने केलेला आहे. आंतरराष्ट्रीय दहशतवाद ही जगाला भेडसवणारी अत्यंत ज्वलंत समस्या आहे. कारण जम्मू काश्मिर मध्ये पाक पुरस्कृत दहशतवाद. हा भारत स्वतंत्र्य झाल्यापासून सुरू आहे. तसेच २६-११ मुबंई हल्ला, जर्मन बेकरी बॉम्बस्फोट, तसेच देशांतर्गत जातीयवादी व धर्मवादी संघटनाकडून केलेले हल्ले इ. ११ सप्टेबर २००१ च्या अमेरिकेवरील दहशतवादी हल्याने दहशतवादाचे आंतरराष्ट्रीय स्वरूप जगासमोर आले यातून मार्ग काढण्यासाठी भारताने दहशतवादाविरुद्ध अनेक देशांबरोबर व्दिपक्ष पातळीवर करार केले आहेत १९९० च्या भारताच्या परराष्ट्र धोरणात हे एक प्रमुख उद्दिष्ट्ये बनले आहे.

इ) सुरक्षा परिषदेत कायम सभासदत्व मिळवण्याचा प्रयत्न :

भारत हा युनोच्या संस्थापक सदस्य आहेच युनोच्या सुरक्षा परिषदेचा अस्थायी सदस्य म्हणून भारताची ६ वेळा निवड झाली आहे. ६वी निवड २०१० ला झाली. विकसनशील देशाकडून युनोच्या पुर्नरचनेची सतत मागणी होत आहे. याचाच परिणाम म्हणून भारताने सुरक्षा परिषदेचे कायम सदस्यत्व प्राप्त व्हावे म्हणून गेली दीड दशके प्रयत्न केले आहेत. पंतप्रधान पी. व्ही. नरसिंहराव यांनी युनोच्या आमसभेत सुरक्षा परिषदेला विस्तार करून भारताला स्थायी सभासदत्व देण्याची मागणी केली होती. या मागणीने समर्थनार्थ काही मुद्दे सांगता येतील त्यापैकी दक्षिण आशियाची उपखंडातील भारताचे भौगोलिक स्थान भारताची लोकसंख्या व संसदीय लोकशाही युनोच्या कार्यात भारताने दिलेले योगदान आर्थिक नवीन संरचना इत्यादी होत भारताच्या या मागणीला अमेरिका, इंग्लड, फ्रान्स, जपान इ अनेक राष्ट्रांचे समर्थन मिळाले आहे. सुरक्षा परिषदेचे कायम सभासदत्व प्राप्त करित असताना भारताच्या परराष्ट्र धोरणात १९९० पासून बदल झाला आहे.

ई) बहुध्रुवीय विश्वरचनेची निर्मिती :

सन १९४५ ते १९९० पर्यंत, दुस-या महायुद्धानंतर जागतिक शीतयुद्धाच्या काळात दोन महासत्ता निर्माण झाल्या १९९० ला भांडवलशाही लाट व रशियातील अंतर्गत आर्थिक पुर्नरचना कार्यक्रमांमुळे रशियाचे विभाजन झाले व जगात केवळ अमेरिका हो जागतिक महासत्ता म्हणून निर्माण झाली. अमेरिकेच्या प्रभावामुळे काही विचारवंतानी विश्वरचना ही एक ध्रुवीय विश्वरचना असल्याचा दावा करावयास सुरुवात केली. अमेरिकेच्या वाढत्या एकाधिकारशाहिय्या घटनांचा प्रतिसाद जगात उमटला आहे. याला शह देण्यासाठी रशिया चीन जपान व भारत मिळून बहुध्रुवीय विश्वरचना निर्माण करणे हे भारताच्या परराष्ट्र धोरणाचे उद्दिष्ट बनले आहे. आंतरराष्ट्रीय शांतता आणि सुरक्षितेसाठी विश्वरचनेची निर्मिती अत्यावश्यक असल्याचे भारताचे मत आहे. म्हणजे अलिप्ततावादी चळवळीचे नेतृत्व करणारा भारताला आज विश्वरचनेच्या निर्मितीमध्ये सहभागी व्हावे लागत आहे. स्वातंत्र्यप्राप्तीनंतर पं. जवाहरलाल नेहरूंच्या नेतृत्वाखाली भारताने आशिया आफ्रिका खंडातील अविकसित विकसनशील राष्ट्रांच्या आर्थिक हितसंबंधाचे प्रतिनिधित्व भारताकडे होते. १९९६ नंतर भारत विकसनशील राष्ट्रांच्या आर्थिक आणि व्यापारी हितसंबंधाचे प्रतिनिधित्व करित आहे.

वरील भारताच्या परराष्ट्र धोरणाचा सदंर्भातील मुद्दयाचा विचार करता भारताने १९४५-९० या कालखंडात आलिप्ततावादी चळवळीचे नेतृत्व केले पण आज भारताच्या परराष्ट्र धोरणात बदल होऊन ते अर्थकेद्रित बनत चालले आहे. आर्थिक सवलती मिळविणे निःशस्त्रीकरण, दहशतवाद, मानवधिकार व पर्यावरण संरक्षण हे परराष्ट्र धोरणाचे मुद्दे बनत आहेत भारत आलिप्तवादी चळवळी बरोबरच विभागीय व आंतरराष्ट्रीय घडामोडींवर लक्ष केद्रित करून परराष्ट्र धोरणाचे उद्दिष्टात बदल होत चालला आहे. म्हणजेच भारताचे परराष्ट्र धोरण आदर्शवादीच न राहता वास्तववादाकडे झुकत आहे.

२) अलिप्ततावादाची प्रस्तुतता : आवश्यकता

अलिप्ततावादाची प्रस्तुतता : २) उपयुक्तता

आंतरराष्ट्रीय राजकारणात आलेल्या परिवर्तनांमुळे अलिप्ततावादामुळे अलिप्ततावादाची प्रस्तुतता तपासून पाहणे हा एक महत्त्वपूर्ण प्रश्न व विचार करण्यासारखा मुद्दा बनला आहे. शीतयुद्धाचा अंत व्दि. ध्रुवीय विश्वव्यवस्थेच्या जागी एक ध्रुवीय व्यवस्थेचा उदय, सोव्हिएत युनियन पराभव इ. मुद्द्यामुळे ही प्रस्तुतता तपासून पाहणे महत्वाचे ठरले आहे. खाडी प्रश्न तसेच अफगाण प्रश्न यामध्ये अलिप्ततावादी चळवळीची कोणतेची विशिष्ट भूमिका राहिली नाही.

शीतयुद्धोत्तर काळात अस्तित्वात आलेल्या नवीन विश्वरचनेमध्ये अलिप्ततावादी चळवळ कालबाह्य झाल्याची चर्चा सर्वत्र होत आहे. अलिप्ततावादी राष्ट्रांमध्ये ऐक्य आणि एकमताचा अभाव असल्याचे गेल्या काही वर्षांतील अनेक घटनांमधून निदर्शनास येते. विशेषतः अण्वस्त्रप्रसारबंदी करार आणि सर्वसमावेशक अणूचाचणीबंदी करार या प्रश्नावर अलिप्ततावादी राष्ट्रांनी घेतलेली भूमिका या राष्ट्रांमधील ऐक्याचा अभाव दर्शवते. आर्थिक उदारीकरण आणि जागतिकीकरणाची प्रक्रीया विभागीय व्यापार संघाची निर्मिती आणि वाढती भूमिका गरीब अविकसीत अलिप्ततावादी राष्ट्रांचे आर्थिक मदतीसाठी श्रीमंत आणि विकसित राष्ट्रांवरील वाढते परावलंबित्व सोव्हिएत रशियाच्या विघटनानंतर अमेरिकेच्या एकमेव महासत्ता मध्ये झालेला उदय आणि अमेरिकेची वाढती एकाधिकारशाही आर्थिक आणि व्यापारी हितसंबंधाच्या संरक्षणाला दिलेले प्राधान्य इ. अनेक कारणांमुळे अलिप्ततावादी चळवळीच्या भवितव्यावर प्रश्नचिन्ह निर्माण झाले आहे. आशियाई आणि आफ्रिकी राष्ट्रे संपूर्ण आशिया आणि आफ्रिका खंडाच्या सामूहिकहितसंबंधापेक्षा व्यक्तिगत आणि उपविभागीय हितसंबंधना अधिक प्राधान्य देत आहे. खालील मुद्द्यांच्या आधारे अलिप्ततावादी धोरणांची आवश्यकता स्पष्ट करता येईल.

१) न्याय्य विश्वरचनेचे उद्दिष्ट अद्याप अपूर्ण :-

अलिप्ततावादी चळवळीचे अस्तित्व जरी वरील अनेक कारणांमुळे धोक्यात आले असले तरी देखील अलिप्ततावादी विचारधारा की केवळ तिस-या जगातील राष्ट्रांनी शीतयुद्धाच्या राजकारणापासून अलिप्त ठेवल्या नव्हती तर तिचा उद्देश एका न्याय्य विश्वरचनेच्या निर्मितीचा होता. तिस-या जगातील गरीब, अविकसीत आणि विकसनशील राष्ट्रांना आर्थिक आणि सामाजिक न्याय मिळवून देण्यासाठी हि विचारधारा विकसीत झाली होती. अशा न्याय विश्वरचनेच्या निर्मितीसाठी अलिप्ततावादी चळवळ सदैव प्रयत्नशील राहिली.

२) अमेरिकेची वाढती एकाधिकारशाही रोखण्यासाठी अलिप्ततावादाचे व्यासपीठ उत्तम :-

शीतयुद्धोत्तर काळात विकसित झालेली नवीन विश्वरचना हि विकसशील राष्ट्रांना खरीच आर्थिक आणि सामाजिक न्याय मिळवून देणारी आहे का, याविषयीचा विचार प्रत्येक अलिप्ततावादी राष्ट्राने करायला हवा अनुभव जगाला पावलोपावली घ्यावा लागत आहे. अमेरिकेचा आशियाई राष्ट्रांच्या अंतर्गत कारभारातील हस्तक्षेप वाढतो आहे. अफगाणिस्तान आणि इराकविरुद्ध अमेरिकेच्या लष्करी आशियाई राष्ट्रांना अलिप्ततावादी विचारधारेवर एकत्र येण्याशिवाय पर्याय नाही.

३) शीतयुद्धात्तर आढांन्याचा सामना करण्यासाठी अलिप्ततावादी विचारसरणीची उपयुक्तता:-

शीतयुद्ध जरी संपले असले तरी शीतयुद्धाच्या राजकारणाने गुंतागुतीचे बनलेले आणि प्रलंबित झालेले अनेक प्रश्न अद्याप सुटायचे आहेत. शीतयुद्धोत्तर काळात काही नवीन प्रश्नाची तीव्र रूपधारण केलेले आहे. उदा. दहशतवादाचा प्रश्न जो अनेक अलिप्ततावादी राष्ट्रांना भेडसावत आहे. अनेक आफ्रो आशियाई राष्ट्रे ही वांशिक संघर्षाला बळी पडलेली आहेत. या वांशिक संघर्षामधून लक्षावधी लोक मारले जात आहेत. धोका निर्माण झाला असून आर्थिक विकासाला खीळ बसली आहे. दहशतवाद वाढता धार्मिक मुलतत्त्ववाद आणि वांशिक संघर्ष यामुळे आशिया आणि आफ्रिका खंडात शस्त्रांस्त्रांच्या व्यापारला चालना मिळाली आहे. दहशतवादी संघटना वांशिक अशा शस्त्रास्त्र खरेदीसाठी लागणारा पैसा अमली पदार्थांच्या व्यापार देखील करीत आहेत. परिणामी अमली पदार्थांचा व्यापारदेखील फोफावला आहे. याशिवाय पर्यावरणाचे वाढते प्रदुषण आणि मानवधिकारांचे वाढते उल्लंघन या अलिप्ततावादी राष्ट्रांपुढच्या मोठ्या समस्या आहेत. या सर्व समस्यांचा सामना करण्यासाठी आफ्रा आशियाई राष्ट्रांनी अलिप्ततावादी चळवळीच्या व्यासपीठावर एकत्र येऊन सामूहिक प्रयत्न करणे आवश्यक आहे. आफ्रो आशियाई राष्ट्रांना भेडसावण्यात बहुसंख्य समस्यांचे स्वरूप समान असल्यामुळे त्यांच्यासाठी सामूहिक प्रयत्न उपकारक ठरणार आहेत.

४) सामाजिक न्यायासाठी अलिप्ततावादी चळवळ आवश्यक :-

न्याय विश्वरचनेच्या निर्मितीसाठी आणि आफ्रो आशियाई राष्ट्रांना आर्थिक आणि सामाजिक न्याय मिळवून देण्यासाठी खालील तीन उद्दिष्टांची पूर्तता होणे आवश्यक आहे.

अ) संयुक्त राष्ट्रसंघटनेचे लोकशाहिकरण

ब) विश्वव्यापाराची न्याय नियमावली तयार करणे.

क) बहुकेंद्री विश्वरचनेची निर्मिती

या तीन उद्दिष्टांच्या पूर्ततेसाठी आफ्रो आशियाई राष्ट्रांना एकत्र येऊन सामूहिक सौदेबाजी क्षमता वाढवावी लागणार आहे. संयुक्त राष्ट्रसंघटनेच्या लोकशाहीकरणाचा प्रश्न या शीतयुद्धोत्तर काळात तीव्र बनला. संयुक्त राष्ट्रसंघटनेवरील अमेरिकेचा एकाधिकारशाहीचे प्रतिरोधन करण्यासाठी संयुक्त राष्ट्रसंघटनेच्या लोकशाहिकरण होणे आवश्यक आहे. संयुक्त राष्ट्रसंघटनेच्या १९१ सदस्यापैकी ११३ सदस्य हे अलिप्ततावादी संघटनेचे सदस्य आहेत. याचाच अर्थ संयुक्त राष्ट्रांचे आहे. हि राष्ट्रे जर एकत्र आली तर संयुक्त राष्ट्रसंघटनेचे लोकशाहिकरण अवघड नाही. संयुक्त राष्ट्रसंघटनेच्या लोकशाहिकरणांतर्गत पहिली पायरी म्हणजे सुरक्षा परिषदेचा विस्तार सुरक्षा परिषदेमध्ये अमेरिका आणि युरोपियन राष्ट्रांचे बहुमत आहे. आफ्रिका आशिया आणि लॅटिन अमेरिकेची १०० हून अधिक राष्ट्रे संयुक्तराष्ट्र संघटनेचे सदस्य असताना सुरक्षा परिषदेमध्ये केवळ चीन हे एकमेव राष्ट्र त्यांचे प्रतिनिधित्व करीत आहे. या राष्ट्रांचे संयुक्त राष्ट्रसंघटनेमधील प्रमाण हे २/३ असून या प्रमाणानुसार त्यांना सुरक्षा परिषदेमध्ये प्रतिनिधित्व मिळायला अधिकाधिक राष्ट्रांना त्यामध्ये सामावून घेण्यासाठी अलिप्ततावादी संघटनेकडून सामूहिक प्रयत्न व्हायला हवेत.

५) अलिप्ततावादी चळवळ : सामूहिक सौदेबाजीचे साधन :-

विश्वव्यापार संघटनेच्या व्यासपीठावरून आंतरराष्ट्रीय व्यापाराची नियमावली तयार करण्यासाठी विकसित आणि विकसनशील राष्ट्रांमध्ये १९६६ पासून चर्चेच्या फे-या चालू आहेत. विकसित राष्ट्रे एकत्र येवून आणि आपल्या प्रभावाचा वापर करून हे नियम आपल्यासाठी सोईस्कर बनविण्याचा प्रयत्न करीत आहेत तसेच मानवाधिकार पर्यावरणाचे रक्षण, बालकामागार यासारखी अनेक कारणे पूढे करून विकसनशील राष्ट्रांच्या व्यापारावर बंधने टाकण्याचा प्रयत्न विकसित राष्ट्रे करीत आहे. विकसित राष्ट्रांचे हे प्रयत्न हाणून पाडण्यासाठी विकसनशील राष्ट्रांना अलिप्ततावादी विचार करायला हवेत. एकत्र आल्याने विकसनशील राष्ट्रांच्या सौदेबाजीची क्षमता वाढणार आहे. विकसनशील राष्ट्रांना आर्थिक न्याय प्राप्त करायचा असेल आणि नवीन आर्थिक विश्वरचनेचे स्वप्न साकार करायचे असेल तर पुन्हा एकदा अलिप्ततावादी संघटनेच्या व्यासपीठावर एकत्र यायला हवे.

६) बहुकेंद्री विश्वरचनेसाठी अलिप्ततावादी विचारधारा आवश्यक :-

आर्थिक आणि सामाजिक न्यायाच्या प्राप्तीसाठी बहुकेंद्री निर्मिती आवश्यक आहे बहुकेंद्री विश्वरचनेच्या निर्मितीसाठी अमेरिका व तिच्या इतर सहकारी राष्ट्रांची एकाधिकारशाही कमी होणार आहे. बहुकेंद्री विश्वरचना ही शह-प्रतिशहामधून सत्ता संतुलित करणारी आहे. बहुकेंद्री विश्वरचनेच्या निर्मितीसाठी भारत, चीन आणि रशियासारख्या मोठ्या राष्ट्रांकडून जे प्रयत्न होत आहेत त्याला सर्व अलिप्ततावादी राष्ट्रांनी पाठिंबा द्यायला हवा. बहुकेंद्री विश्वरचनेच्या निर्मितीमधूनच आफ्रिका, आशिया, खंडातील गरीब राष्ट्रांना आर्थिक आणि न्याय प्राप्त होणार आहे.

७) संदर्भ ग्रंथ :

१) डॉ. दवळाणकर शैलेन्द्र, आंतरराष्ट्रीय संबंध, विद्याबुक्स पब्लिशर्स, औरंगपुरा औरंगाबाद, २०१०

२) डॉ. रायपूरकर वसंत, आंतरराष्ट्रीय संबंध, श्री मंगेश प्रकाशन नागपूर, २००६.

३) डॉ. फडिया बी. एल. 'आंतरराष्ट्रीय संबंध' - प्रतियोगिता साहित्य, २००४.

४) डॉ. रासम वासंती, डॉ खापरे करिअप्पा, आंतरराष्ट्रीय संबंध आणि राजकारण, फडकेप्रकाशन, २००७.

५) प्रा. गायकवाड व्ही. डी. प्रबोधनप्रकाशन ज्योती, फेब्रुवारी २०११.

दलित चळवळीची स्थित्यंतरे

प्रा. डॉ. राहुल दत्ता मांडणीकर

राज्यशास्त्र विभाग प्रमुख,
श्री शहाजी छत्रपती महाविद्यालय, कोल्हापूर

Abstract

भारतीय समाजव्यवस्था ही जातीवर आधारीत असल्यामुळे जन्मावरूनच माणसाची जात व दर्जा ठरवला जातो. अस्पृश्य समजल्या गेलेल्या सर्वच जातींचा समावेश दलितांमध्ये होतो. भारतात पूर्वीच्या काळी अस्तित्वात असलेल्या वर्णव्यवस्थेत शुद्रांना सर्वात खालचे स्थान होते. जातीव्यवस्थेत त्यांना अवर्ण म्हटले जात असे. अतिशुद्र – नामशुद्र असाही उल्लेख केला जात असे. त्यांचा स्पर्श दुषित करतो असे मानले जात असे. त्यामुळे त्यांना अस्पृश्य असे संबोधण्यात आले. महात्मा गांधींनी इ.स. 1933 मध्ये अस्पृश्यांसाठी 'हरीजन' हा शब्द वापरला परंतु अस्पृश्यातील नेत्यांना मानहानीकारक वाटला. उलट त्यांनी 'दलित' म्हणजे दडपलेले, दळले गेलेले. पिळले गेलेले हा त्यांच्या समाजातील स्थितीदर्शक शब्द वापरणे पसंत केला.

दलित चळवळ ही एक सामाजिक चळवळ असून तीचे स्वरूप अविद्रोही स्वरूपाचे आहे. दलित चळवळ ही शांततामय मार्गाने पुढे आलेली आहे. उच्चवर्णीय वर्गाकडून दलित लोकांची पिळवणूक होऊ लागली. दलित समाजाने अन्यायाविरुद्ध आवाज उठविला पाहिजे, सामाजिक दर्जा मिळाला पाहिजे, पिळवणूक थांबली पाहिजे, माणसाला माणूस म्हणून जीवन जगता आले पाहिजे, मुलभूत अधिकाराची जाणीव झाली पाहिजे. राजकीय व्यवस्थेत सहभाग मिळाला पाहिजे. इत्यादी कारणासाठी दलित समाज सुसंघटीत होऊन एक वैचारिक चळवळ म्हणून या चळवळीची निर्मिती झालेली आहे.

एकोणिसाव्या शतकाच्या उत्तरार्धात महात्मा फुलेंनी आपल्या लिखाणातून प्रबोधनात्मक पद्धतीने जातीपद्धती विरुद्ध आवाज उठविला होता. महाराष्ट्रातील दलित चळवळीचा पहिला नेता गोपाळ कृष्ण वलंगकर यांनी ब्रिटिशांविरुद्ध पहिला आवाज उठविला. ब्रिटिशांनी भारतीय अस्पृश्यतांना बंदी केले त्या धोरणाला कडाडून विरोध करण्यात आला. 'अनार्य दोष परिहार' या संस्थेच्या माध्यमातून दलित समाजाला जागृत करण्याचे कार्य केले. भारतीय समाजातील दलितांमध्ये जागृती निर्माण करण्याचे कार्य महात्मा फुले, पेरीयार, रामास्वामी नायकर, नारायण गुरव, शाहू महाराज, सयाजीराव गायकवाड, कर्मवीर भाऊराव पाटील, महर्षि विठ्ठल रामजी शिंदे, शिवराम कांबळे, किसन बनसोडे इत्यादी सामाजिक सुधारकांनी केले.

डॉ.बाबासाहेब आंबेडकरांनी 1924 साली 'बहिष्कृत हितकरणी सभा' स्थापन करून दलितांचा स्वाभिमान जागृत केला. 'शिका, संघटीत व्हा आणि संघर्ष करा' हा कानमंत्र दिला. मूकनायक, बहिष्कृत भारत, प्रबुद्ध भारत आणि जनता या माध्यमातून दलितांमध्ये सुधारणा, शैक्षणिक जागृती निर्माण केली. मानव हा विज्ञाननिष्ठ व्हावा, त्याला मानवतेची व अस्मितेची जाणीव व्हावी यासाठी डॉ. आंबेडकरांनी चवदार तळ्याचा सत्याग्रह, काळाराम मंदिर, पुणे करार, दलित हक्काचा जाहीरनामा, समता सैनिक दल, शेड्यल कास्ट ऑफ फेडरेशन, मजूर पक्ष आणि भारताचे संविधान इत्यादी बाबत सर्व लढे केंद्रिभूत झालेले होते.

1960 नंतर दलित चळवळीचे नेतृत्व यामध्ये वैचारिक मतभेदामुळे ती विभागली गेली. खोब्रागडे गट, गवई गट, आठवले गट, आंबेडकर गट असे विभाजन झाले. दलित पॅथर, बहुजन महासंघ, बामसेफ इत्यादी गटात विभागणी झालेली दिसून येते. सामाजिक ऐक्यापेक्षा राजकीय ऐक्य महत्त्वाचे वाटू लागले.

दलितांच्या हितसंबंधाच्या रक्षणासाठी सुरुवातीला प्रभावशाली वाटणारी दलित चळवळ कालांतराने शांततामय स्वरूपाची वाटू लागली. दलित चळवळीचा भार दलितांनी शिक्षण घेऊन पुढे यावे असाच राहिला आहे. दलित वर्गात प्रबोधन, जाणीव जागृतीमुळे दलित वर्ग संघटीत झाला. आज दलित चळवळीला जे स्वरूप आले आहे त्यात आपल्याला व्यक्तीगत हेवेदावे, वैचारिक दिवाळखोरी, संघटनात्मक विस्कळीतपणा, नियोजनबद्ध कार्यक्रमाचा अभाव इत्यादी गोष्टीकडे प्रकर्षाने लक्ष द्यावे लागणार आहे.

दलित चळवळ ही अस्पृश्यतेचा प्रश्न सोडवून भारतातील जातीव्यवस्था सुधारण्याचा प्रयत्न करणारी चळवळ आहे. माणसाला माणूस म्हणून जीवन जगण्याचा हक्क प्राप्त करून देणारी चळवळ आहे. मानव हा विज्ञाननिष्ठ व्हावा, मानवतेची व अस्मितेची जाणीव करून देणारी विचारधारा होय. सामाजिक समरसता निर्माण करून वर्गव्यवस्था नष्ट करू पाहणारी विचारसरणी आहे. दलित चळवळीने दलित व पददलित लोकांना आपल्या हक्काची जाणीव करून दिली. दलित चळवळ ही एक सामाजिक स्वरूपाची चळवळ असून तीचे स्वरूप अविद्रोही स्वरूपाचे आहे. दलित वर्गाने जे काही संप केले, आंदोलने केली ती शांततेच्या मार्गाने केली आहेत. भारतीय समाजव्यवस्था ही जातीवर आधारित असल्यामुळे कामाची, व्यवसायाची विभागणी जातीवरच आधारलेली होती. त्यामुळे समाजात वरिष्ठ कनिष्ठ अशी वर्गवारी निर्माण झाली. कष्टाची कामे करणाऱ्या लोकांना कनिष्ठ समजण्यात येऊ लागले. वरिष्ठ जातीच्या लोकांकडून कनिष्ठ जातीच्या लोकांची पिळवणूक होऊ लागली. सामाजिक दर्जाच्या बाबतीत त्यांना सर्वात खाला दर्जा देण्यात येऊ लागला. राजकीय पातळीवर अस्पृश्यांना हिन दर्जाची अमानुष वागणूक मिळू लागली. उच्च जातीच्या लोकांकडून कनिष्ठ जातीतील लोकांचे शोषण होऊ लागले.

दलित समाजाची निर्मिती :

हिंदू धर्मातील एका जातीने दुसऱ्या जातीशी कसे वागावे याची नियमावली, कानून स्वरूपात धर्मग्रंथात ग्रंथीत केलेली आहे. वरिष्ठ जातीने कशाप्रकारे जीवन जगावे, ऐशआराम करावे, कनिष्ठ जाती सोबत कसे राहावे, कनिष्ठ जातीवर कोणत्या प्रकारचे निर्बंध लादावेत याविषयी यादी आढळून येते. कनिष्ठ जातींनी वरिष्ठ जातीची सेवा-चाकरी कशी व कोणत्या पद्धतीने करावी अशा बंधनांची स्पष्ट शब्दात नोंदी आढळतात. यात कनिष्ठ-श्रेष्ठ जातीची उतरंड आहे. यातूनच अस्पृश्यतेचा जन्म झाला. वरिष्ठ उच्चवर्णीय जाती सवर्ण मानल्या. कनिष्ठ जाती हीन जाती 'अस्पृश्य' म्हणून ठरविल्या. त्यांच्यावर अस्पृश्यतेचा कायमचा शिक्षा मारला. अस्पृश्यांना हीन, आंगळ, घाणेरडी, कमी दर्जाची कामे दिली. तीच कामे त्यांनी सेवाभावाने केली पाहिजेत अशी नोंद हिंदू धर्मशास्त्रातील धर्मग्रंथात ग्रंथीत केलेले दिसून येते.

अस्पृश्यतेच्या आगीत दलित वर्गाचे जीवन होरपळून निघाले आहे. 1932 साली महात्मा गांधींनी अस्पृश्यांसाठी 'हरिजन' हा शब्द वापरला आहे. परंतु अस्पृश्यातील नेत्यांना तो मानहानिकारक वाटला. उलट त्यांनी स्वतःसाठी 'दलित म्हणजे दडपडलेले' हा सामाजिक स्थितीदर्शक शब्द वापरला.

भारतीय समाजव्यवस्थेत दलितांना सामाजिक दर्जा पासून वंचित ठेवण्यात आले होते. उच्चवर्णीयांकडून दलित वर्गाला सामाजिक मानहानी स्वरूपाची वागणूक मिळत होती. दलितांचा स्पर्श म्हणजे विटाळ समजला जात असे. दलितांनी सामाजिक कार्य करू नये, दलितांनी निटनेटकेपणाने वागू नये, दलिताने उच्चवर्णीयांचा नोकर, चाकर म्हणूनच कार्य करावे. अशाप्रकारे दलितांना समाजापासून जेवढे दूर ठेवता येईल तेवढे दूर ठेवण्याचा प्रयत्न केला आहे. दलित वर्ग हा समाजापासून वंचित ठेवण्याचे कार्य उच्चवर्णीयांकडून करण्यात आले आहे. दलित वर्गाना जीवन जगण्याची साधने अपुऱ्या प्रमाणात होती. दलित वर्गांनी उच्चवर्गाची कामे करायची, त्यांनी त्या कामाचा मोबदला जे देतील तो घ्यायचा आणि आपला उदरनिर्वाह भागवायचा. दलित वर्गाची आर्थिक परिस्थिती ही अतिशय नाजूक आहे. दलित वर्गातील लोकांना शेती फार कमी प्रमाणात उपलब्ध होती. आर्थिक उत्पन्नाची साधने फार कमी प्रमाणात उपलब्ध होती.

दलित वर्गाला राजकीय व्यवस्थेपासून फारच दूर ठेवण्यात आले होते. राजकीय सहभागापासून वंचित ठेवण्यात आले होते. राजकीय हक्कापासून दलितांना दूर नेण्यात आले आहे. मतदानाचा अधिकार, निवडणूक लढवण्याचा अधिकार इ. अधिकार दलितांना मिळू दिले नाहीत. उच्चवर्णीयांकडून या अस्पृश्य वर्गाची निर्मिती करण्यात आलेली आहे. दलित वर्ग हा जातीयतेच्या कचाट्यातून उदयाला आलेला आहे.

दलित चळवळीची निर्मिती :

वरिष्ठ जातीतील लोकांकडून दलित लोकांची पिळवणूक होऊ लागली. सामाजिक, राजकीय, आर्थिक पातळीवर दलितांना हिन दर्जाची वागणूक मिळू लागली. उच्च जातीतील लोकांकडून दलितांचे शोषण करण्यात येऊ लागले. दलितांचे अधिकार हिराऊन घेण्यात आले. या उच्च जातीच्या वागणूकीविरुद्ध दलित समाज सुसंघटीत होऊन या चळवळीची निर्मिती झाली आहे. दलित समाजाने आपल्यावर होणाऱ्या अन्यायाविरुद्ध, पिळवणूकीविरुद्ध आवाज उठविला, उच्चवर्गातील लोकांनी हिरावून घेतलेले आपले अधिकार परत मिळविण्यासाठी संघर्ष केला. पारंपरिक जातीव्यवस्थेत मागासलेल्या लोकांना अमानुष वागणूकीतून व त्यांच्या संतापातून दलित चळवळीची निर्मिती झाली आहे.

भारतीय समाजामध्ये सामाजिक समता निर्माण करून दलितांचा समाजामध्ये समावेश करावा, माणसाला माणूस म्हणून जीवन जगता यावे, दलितांना सामाजिक दर्जा प्राप्त व्हावा, समताधिष्ठित समाजव्यवस्था निर्माण व्हावी याकरिता दलित वर्ग एकत्र येऊन या चळवळीची निर्मिती करण्यात आलेली आहे. समाजात समानतेची वागणूक मिळवून दिली पाहिजेत. दलित वर्गामध्ये आपल्या अधिकाराची जाणीव-जागृती करण्याच्या उद्देशाने दलित चळवळीचा उदय झालेला आहे.

दलित वर्गातील लोकांच्या मूलभूत अधिकाराचे संरक्षण व संवर्धन करणे. दलित लोकांचे अधिकार आबाधित ठेवण्यासाठी प्रस्तुत चळवळीचा उदय झालेला आहे. दलित वर्गाचा राज्यव्यवस्थेमध्ये सहभाग वाढविणे, त्यांना राजकीय हक्क प्राप्त करून देणे, राजकीय सत्ता प्राप्त करणे इत्यादी स्वरूपाचा उद्देश हा दलित चळवळीचा राहिलेला आहे. भारतीय समाजव्यवस्थेत केवळ खालच्या वर्गातील लोकांच्यासाठी दलित चळवळ निर्माण झालेली नसून ती संपूर्ण समाजासाठी कार्य करते.

दलित चळवळीचे स्वरूप :

दलित चळवळ ही सामाजिक स्वरूपाची चळवळ आहे. दलित चळवळ ही समाज सुधारणावादी चळवळ म्हणून ओळखली जाते. दलित चळवळ ही अस्पृश्यापुरती मर्यादित न राहता सार्वजनिक स्वरूपाची चळवळ म्हणून उदयाला आली. दलित चळवळ ही विद्रोही स्वरूपाची नसून ती शांततामय स्वरूपाची आहे. दलित चळवळीने हिंसक मार्गाचा अवलंब कधीही केला नाही. धर्मातराच्या मार्गाने शतकानुशतकाच्या सामाजिक आणि आर्थिक गुलामगिरीतून बाहेर पडण्याची संकल्पनात्मक पद्धतीची चळवळ आढळून येते. दलित चळवळ ही स्वेच्छेने निर्माण झालेली चळवळ आहे. दलित वर्गाने जाणीवपूर्वक निर्माण केलेली चळवळ आहे. दलित चळवळीमध्ये सहभागी होण्यासाठी कोणत्याही वर्गातील लोकांना सक्ती केली जात नव्हती. ते लोक स्वेच्छेने या चळवळीत हिरीरीने सहभागी होत होते. दलित चळवळ ही वैचारिक स्वरूपाची चळवळ म्हणून पुढे आलेली आहे. दलित चळवळीने समाजपरिवर्तनाला चालना दिलेली आहे. भारतीय समाजातील उच्च जातीतील लोकांच्या वैचारिकतेत बदल करण्याचे कार्य या चळवळीने केलेले आहे. मागासवर्गातील लोकांच्या विचारात बदल करण्याचा प्रयत्न दलित चळवळीने केलेला आहे. दलित चळवळ ही मूल्याधिष्ठित स्वरूपाची चळवळ आहे. दलित चळवळीत न्याय, स्वातंत्र्य, समता, आणि बंधुता या तत्वांचे पालन केले जाते. दलित चळवळ ही सामाजिक नितीमूल्ये याची जपणूक करण्याचे कार्य करते. समाजातील कोणत्याही वर्गातील लोकांवर अन्याय झाला असेल तर त्या अन्यायकारक वर्गातील लोकांना न्याय मिळवून देणे यासाठी ही चळवळ कार्यरत आहे. दलित चळवळ ही आदर्शवादी स्वरूपाची चळवळ नसून ती वास्तववादी चळवळ आहे.

दलित चळवळीची भूमिका :

भारत स्वतंत्र होण्यापूर्वीच्या कालखंडातसुद्धा सामाजिक विभिन्नता दिसून येत होती. या सामाजिक विषमतेत समता साधण्याच्या उद्देशाने काही प्रमाणात कार्य घडून आलेले आहे. समाजातील खालच्या थरातील लोकांना अस्पृश्य म्हणून ओळखले जात होते त्यांच्यावर अन्याय, अत्याचार केला जात होता. तो

अन्याय थांबविण्यासाठी काही लोकांनी अस्पृश्यता निवारणाचे कार्य केले आहे. 1880 ते 1920 या काळात अस्पृश्यताविषयी शिक्षण प्रसार झाल्यामुळे बऱ्याच प्रमाणात जागृती झाली. गोपाळ कृष्ण वलंगकर यांनी कोकणातील दापोली येथे 'अनार्य दोष परिहार समाज' या संस्थेची स्थापना करून संपूर्ण महाराष्ट्रभर पसरविण्याच्या उद्देशाने द्वारा केला. त्यातूनच अस्पृश्यामध्ये जागृती झाली. पुण्याचे शिवराम कांबळे यांनी अस्पृश्योद्धाराची चळवळ सुरु केली. सोमवंशी मित्त हे मासिक चालवून त्यांनी अस्पृश्यता नष्ट करणे, शैक्षणिक, सामाजिक, धार्मिक प्रगती साधण्याच्या उद्देशाने लिखाण केले. 'सोमवंशी समाज' या संघटनेच्या माध्यमातून स्वउद्धाराची चळवळ सुरु केली.

भारतीय समाजातील अस्पृश्यामध्ये जाणीव, जागृती करण्याचे त्यांच्या उद्धाराचे कार्य सर्वप्रथम महात्मा फुले, पेरीयार, रामास्वामी नायकर, नारायण गुरु यांनी केलेले आहे. महात्मा फुले यांनी लहूजी वस्ताद आणि राणबा यांच्या साथीने दलित लोकांमध्ये शिक्षणाविषयी जिज्ञासा निर्माण केली. सत्यशोधक समाजाची स्थापना करून शिक्षणाची संधी उपलब्ध करून दिली. जनजागृती घडवून आणण्याचे कार्य केले आहे. महात्मा फुल्यानंतर राजर्षी शाहू महाराज, सयाजीराव गायकवाड, महर्षि विठ्ठल रामजी शिंदे, कर्मवीर भारुराव पाटील यांनी दलितांच्या उद्धारासाठी शिक्षणाचे कार्य केले. दलित वर्गातील लोकांनी आपल्याच वर्गातील वरिष्ठांवर आधारित न राहता स्वतःच्या कर्तृत्वावर आपले न्याय हक्क प्राप्त करण्यासाठी त्यांना परावृत्त करण्यात आले. याच काळात महादेव गोविंद रानडे यांनी मद्रास प्रांतात ब्रिटिशांनी अस्पृश्याच्या लष्कर भरतीवर लावलेले निर्बंध उठवण्यासाठी सरकारकडे त्याविषयी विनंतीवजा अर्ज सादर केला होता. अशा पद्धतीने काही अंशी प्रमाणात अस्पृश्य समाजाच्या उद्धारासाठी काही समाजसुधारकांनी कार्य केलेले दिसून येते.

अस्पृश्य समाजातील लोकांना जीवन जगण्यासाठी संघर्ष करावा लागतो याची जाणीव करून देण्याचे कार्य शिक्षणाच्या माध्यमातून अनेक समाजसुधारकांनी केले आहे. अस्पृश्य समाजाविषयी लिखाण करून काही दलित लेखकांनी अस्पृश्य निर्मुलनाविषयी कार्य केलेले आहे.

19 व्या शतकात डॉ. बाबासाहेब आंबेडकरांनी अन्यायाचा प्रतिकार करण्यासाठी आणि आपल्या न्याय हक्काच्या परिपूर्तीसाठी दलितांना जागृत करण्याचे कार्य केले. 1924 साली बहिष्कृत हितकरणी सभा स्थापन करून दलितांमध्ये शिक्षण प्रसाराचे कार्य केले. मूकनायक, बहिष्कृत भारत, प्रबुद्ध भारत आणि जनता या वृत्तपत्राच्या माध्यमातून दलित वर्गातील लोकांवर होणाऱ्या अन्याय व अत्याचारासंबंधी मोठ्या प्रमाणात कार्य केलेले दिसून येते. भारतीय समाजव्यवस्था सुधारण्याच्या अनुषंगाने कार्य केले आहे. दलितांना हिंदू धर्मातील मंदिरात प्रवेश द्यावा, दलितांना भक्ती-भावना जोपासू देणे याकरिता डॉ. बाबासाहेब आंबेडकरांनी 1930 साली काळाराम मंदिर प्रवेश सत्याग्रह केला. हा सत्याग्रह शांततेच्या मार्गाने करण्यात आला. या चळवळीत महिला व सर्वर्ण यांचाही सहभाग होता.

20 मार्च 1927 रोजी बहिष्कृत हितकरणी सभेद्वारे महाडच्या चवदार तळ्याचा सत्याग्रह केला. दलितांना या तळ्यातील पाणी प्राशन करण्याचा अधिकार बहाल करण्यात आला. या सत्याग्रहामुळे दलितांना नैसर्गिक अधिकार आबाधित ठेवण्याचे कार्य केल्याचे दिसून येते. महाडच्या चवदार तळ्याचा सत्याग्रह हा गांधीजींच्या सत्याग्रहाच्या सिद्धांतानुसारच होता. दलितांमध्ये राजकीय जाणीव निर्माण होण्यासाठी आंबेडकरांनी भारतीय रिपब्लिकन पक्षाची स्थापना केली. स्वतंत्र मजूर पक्ष, शेड्युल्ड कास्ट फेडरेशन, गोलमेज परिषद इत्यादी तंत्राच्या माध्यमातून दलित-पददलित वर्गातील लोकांमध्ये राजकीय हक्कांविषयी जाणीव जागृती केली. मानव हा विज्ञाननिष्ठ व्हावा त्याला मानवतेची व अस्मितेची जाणीव व्हावी यासाठी डॉ. आंबेडकरांनी सामाजिक सुधारणांविषयी कार्य केले. महाराष्ट्रात डॉ. बाबासाहेब आंबेडकरांच्या नेतृत्वात जी दलित चळवळ निर्माण झाली तीच देशाच्या सर्व भागामध्ये पसरली. 1970 साली महाराष्ट्रात दलित पॅथर चळवळ सुरु झाली. नंतर ही चळवळ गुजरात, कर्नाटक, आंध्रप्रदेश, उत्तरप्रदेश इत्यादी राज्यात पसरली.

दलित पँथर ही दलित चळवळीतूनच निर्माण झालेली चळवळ आहे. दलित किसानांच्या जमिनीच्या प्रश्नाला हात घालणे, खेड्यातील सरंजामशाही पद्धतीचे अवलोकन बंद झाले पाहिजे, भूमीहीन शेतकऱ्यांना जमिनी वाटप केल्या पाहिजेत, सर्व उत्पादकाची साधने दलितांच्या मालकीची झाली पाहिजेत, सर्व दलितांना रोजगाराची हमी मिळाली पाहिजे, सुशिक्षित दलितांना बेकार भत्ता मिळाला पाहिजे, सर्व दलितांना मोफत शिक्षण मिळाले पाहिजे, स्वस्त धान्य मिळाले पाहिजे. धार्मिक आणि जातीय वाड्मयावर बंदी घातली पाहिजे. जनतेचे आर्थिक शोषण करणाऱ्याचा नायनाट केला पाहिजे इत्यादी कार्य दलित पँथरच्या माध्यमातून करण्यात आले आहे.

दलित पँथरचा जाहीरनामा हा काहीसा डाव्या विचारसरणीशी सलग्गी करणारा होता. म्हणून डॉ. बाबासाहेब आंबेडकरांच्या विचाराविरोधी आहे असा गोंधळ उडाला व त्यातूनच दोन गट निर्माण झाले. दलितांच्या प्रश्नासंबंधी जे कार्यक्रम राबविले त्यामध्ये धरसोड वृत्ती होती. नामांतराचा प्रश्न, झोपडपट्टीवाशीयांचे प्रश्न याबाबतीत दलित पँथरने आक्रमक भूमिका घेतलेली दिसते. 1974 हे वर्ष दलित पँथरने विद्रोही वर्ष म्हणून घोषित केले. दलित नेतृत्वामध्ये वैचारिक मतभेदावरून यामध्ये फूट पडून दलित पँथर चळवळ काही प्रमाणात निष्क्रिय झाली.

दलित चळवळीचे मूल्यमापन :

दलित चळवळ ही भारतातील समाजव्यवस्था व जातीव्यवस्था सुधारण्याच्या उद्देशाने निर्माण झाली होती तो उद्देश काही अंशी प्रमाणात यशस्वी झालेला आहे. समाजातील उच्चवर्गीयाकडून दलित वर्गातील लोकांवर अन्याय, अत्याचार करण्याचे प्रमाण थांबले आहे. दलितांना त्यांचे अधिकार मिळवून देण्यात आले. दलितांना माणूसकीची वागणूक मिळू लागली आहे. दलित माणूस हा माणूस म्हणून जीवन जगू लागला आहे. दलित वर्गात आपल्या हक्काची जाणीव जागृती निर्माण झाली. राजकीय व्यवस्थेमध्ये दलितांना संधी मिळू लागली. दलित समाजाला शिक्षण घेण्याची संधी प्राप्त झाली आहे. थोडक्यात दलित चळवळीमुळे दलित वर्गात नवचैतन्य निर्माण झाले आहे.

दलित चळवळीचे नेतृत्व बहुतांश दलित नेत्यानीच केलेले दिसून येते. या चळवळीचे नेतृत्व दलितेतर नेत्यांनी केले असते तर दलित चळवळीला राष्ट्रीय चळवळ म्हणून मान्यता प्राप्त झाली असती. दलित नेत्यांनी बहुतांशपणे दलितांविषयी कार्य केलेले दिसून येते. दलित चळवळीतील नेतृत्वात वैचारिक मतभिन्नता, अंतर्गत कलह, वाद-विवाद काही प्रमाणात दिसून येतो. अंतर्गत बंडाळी, वादविवाद, व्यक्तीगत हेवेदावे हे दलित चळवळीसाठी मारक ठरू शकते. दलित नेत्यांनी पुन्हा एकत्र येण्याची आवश्यकता आहे. दलित ऐक्यासाठी विचारांची एकता होण्याची गरज आहे. समाजहित हेच दलित चळवळीचे साध्य आहे. यासाठी दलितांनी पुन्हा एकत्र येऊन कार्य करावे. डॉ. बाबासाहेब आंबेडकरांच्या विचाराचा वसा व वारसा पुढे नेण्याचे कार्य दलित नेते, कार्यकर्त्यांनी करावे.

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छोडो भारत, प्रतिसरकार आणि शिराळा पेठा

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प्रस्तावना :-

ब्रिटीशकालीन शिराळा पेठा झाडाझुडपांनी, डोंगरदऱ्यांनी, पशुपक्षांनी वेढलेला दुर्गम भाग होता. शिराळा पेठात ९० गावांचा समावेश होता. भारतीय स्वातंत्र चळवळीच्या इतिहासात शिराळा पेठा हा नेहमीच अग्रभागी राहिलेला दिसतो. १९३० च्या सुप्रसिध्द झेंडा सत्याग्रहामुळे बिळाशी गाव इंग्लंडच्या पार्लमेंटमध्ये गाजले होते. तर १९३२ साली पेंटलोड गावच्या पश्चिमेला 'आंबोळी जंगल सत्याग्रह', प्रचितगडावर तिरंगा झेंडा फडकविला गेला. छोडो भारत चळवळ व प्रतिसरकार आंदोलनातही शिराळा पेठा सर्वात पुढे असलेला दिसतो. श्री.पांडू मास्तर, बर्डे गुरूजी बाबूराव चरणकर, व गणपतराव पाटील हे स्वातंत्र्य चळवळीतील सातारा जिल्ह्याची भूषणे होती शिराळा पेठातील क्रांतीचे अध्वर्यू होते. त्यांनी स्वातंत्र्याचे लोण खेडयापाडयात नेले.

छोडो भारत चळवळ :-

महात्मा गांधीजींनी ८ ऑगस्ट १९४२ ला मुंबईतील गवालिया टँक मैदानावर 'अग्नेजो भारत छोडो' ही घोषणा दिली. भारतीय जनतेला 'करेंगे या मरेंगे' हा मंत्र दिला. बर्डे गुरूजींनी ही चळवळ एका नव्या कल्पना शक्तीतून लढवावी म्हणून बिळाशीला एक बैठक घेतली. या बैठकीस बाबूराव चरणकर, नेमीनाथ कल्ले, बापू सोमाजी शेडगे, दत्तात्रय बळवंत लोहार, दत्तात्रय विठ्ठल पोतदार, जोशीकाका, बापू हसन मुलाणी हे सर्व कार्यकर्ते उपस्थित होते. या बैठकीत लढयाची दिशा ठरविण्यात आली.^१

शिराळा पेठा कचेरीवर मोर्चा :-

आर.बी.सोमण यांनी बाबूराव चरणकर यांना शिराळा पेठाच्या कचेरीवर मोर्चा काढण्यासाठी ५० रू. पाठविले होते. बाबूराव चरणकरांनी हा मोर्चा संघटीत केला होता. ते भूमीगत असल्याने त्यात सहभागी झाले नाहीत. मोर्चाचे नेतृत्व महादेव सावळा सातपुते, ईश्वरा कृष्णा मगदूम व गजानन वामन कुलकर्णी यांनी केले. १० सप्टेंबर १९४२ रोजी शिराळा मामलेदार कचेरीवर १०० लोकांचा मोर्चा नेण्यात आला.^२ मोर्चाचे नेतृत्व करणाऱ्यांना पोलीसांनी अटक केली. मोर्चा विसर्जित केल्यावर लोक शांततेने घरी परतले. या मोर्चास अल्पप्रतिसाद मिळाला त्याचे कारण म्हणजे प्रतिकात्मक कार्यक्रमांच्या यशामुळे निर्माण होणारी यशाची भावना क्षणभंगूर असते. तसेच या मोर्चात प्राणहानीचा धोका होता. प्रतिकात्मक मोर्चातून पर्यायी सरकार निर्माण होणार नव्हते.

प्रतिसरकाचा उगम शिराळा पेठा :-

शिराळा पेठातील भूमिगत कार्यकर्त्यांची एक बैठक बिळाशी येथे सप्टेंबर १९४२ साली झाली. या बैठकीत सर्वांनी भूमिगत होण्याची व स्वराज्य मिळेपर्यंत घरी परत न जाण्याची शपथ घेतली.^३ बर्डेगुरूजींनी 'प्रत्येकाने स्वतःला नेता समजून इंग्रजी सत्तेचे उच्चाटन केले पाहिजे. सरकारच्या गावातील शेवटचा दुवा नष्ट केल्यास गावचा राज्यकारभार आपोआप बंद पडेल' तेव्हा दिवाणी व फौजदारी सत्ता आपण चालवावी अशी भूमीका मांडली या कल्पनेस प्रतिसरकार हे नाव दिले : १२ सप्टेंबर १९४२ रोजी भारतातील पहिले प्रतिसरकार शिराळा पेठात स्थापन झाले.^४

८६ पोलिस पाटीलांचे राजीनामे घेतले :-

गावोगावचे पाटील हे ब्रिटिश प्रशासनाच्या साखळीचे शेवटचे टोक होते. ब्रिटिश शासन व गावे यांच्यामधील पाटील हा दुवा होता. पाटलांच्यामुळे ब्रिटिश आदेशाची अंमलबजावणी केली जात होती साम्राज्यविषयी निष्ठेचे पाटील हे प्रभावी साधन बनले होते. बर्डे गुरूजी बाबूराव चरणकर व जोशीकाका यांनी ब्रिटिश प्रशासनाचा खेडयातील हा दुवा किंवा साखळीच तोडण्याचा निर्धार केला. शिराळा पेठातील

पोलीस पाटलांना राष्ट्रभक्तीवर आवाहन केले. त्यांनी आपल्या पदाचा ताबडतोब राजीनामा देऊन चळवळीत सामील होण्याचे आवाहन केले.

नेमीनाथ कत्तेनी बिळाशीचे पोलीसपाटील गणपतरावांच्या राजीनाम्यासाठी उपवास सुरू केला. गणपतराव हे सातारा जिल्हालोकल बोर्डाचे सभासद व त्याभागातील प्रमुख होते. त्यांचा राजीनामा फार महत्वाचा होता. नेमीनाथ कत्तेनी गणपतरावांना निर्वाणीचा इशारा देताना सांगितले. की “जर तुम्ही राजीनामा दिला नाहीत तर तुमच्या दारात मरेपर्यंत उपोषण करून मी माझे प्राणसोडीन”.⁴ त्यांनी प्रेमाने गणपतरावांचे मन वळविले गणपतरावांनी १९ सप्टेंबरला पाटीलकीचा व जिल्हाबोर्डाच्या मेंबरशीपचा राजीनामा स्वखूशीने दिला. बापू शेडगे यांनी कोकरूडच्या पाटलांचा राजीनामा घेतला बर्डे गुरूजीनी चरणच्या पाटलांचा तर जोशीकाकांनी आरळ्याच्या पाटलांचा राजीनामा घेतला.⁵ चार मोठ्या गावच्या पोलीस पाटलांनी पाटीलकीचे राजीनामे दिले. त्यामुळे अन्य गावच्या पाटलांनीही आपल्या पोलीसपाटीलकीचे राजीनामे देण्याचा सपाटा लावला. एकुण ९० महसूली गावापैकी ८६ गावच्या पाटलांनी आपले पाटीलकीचे राजीनामे दिले.⁶ या कामात दत्तात्रय लोहार, बापू मुलाणी, शेखकाका, बाबूजी पाटणकर, दत्तात्रय पोतदार, चांदभाई पटेल, अंतुकाका बर्डे, पांडुरंग रा. शिंदे, रामचंद्र दुकाने, अंतु पाटील, गोविंद लोकरे, आण्णा बर्डे, शांतीनाथ पाटील,यांनी फार मोठी मदत केली.

प्रतिसरकारची कामगिरी:-

शिराळा पेठातील ८६ गावच्या पाटलांनी राजीनामे दिले. त्यामुळे ब्रिटिश शासन कोलमडून पडले. ब्रिटिशांची सत्ता शिराळा पेठयातून हदपार झाली. शिराळाचे महालकरी शेख यांनी प्रतिसरकारच्या राज्यात प्रवेश केला. बर्डेगुरूजींनी टाकवे चावडीत त्यांना अटक केली व दिवसभर कैदेत ठेवले.⁷ शिराळा पेठातील प्रत्येक गावामध्ये ग्रामसभा स्थापन केल्या. गावातील सर्व दिवाणी व फौजदारी स्वरूपाची भांडणे सरकार दरबारी न नेता गावातील लोकांना एकत्र करून त्यांच्या ग्रामसभेपुढे चालविण्याची प्रथा सुरू केली.⁸ मोठ्या गावाकरिता एक किंवा लहान गावाकरिता मध्यवर्ती ठिकाणी एक अशी न्यायदान मंडळे सुरू केली.⁹ शिक्षा किंवा निवाडा देताना कटाक्षाने सुधारणावादी व मानवतावादी दृष्टीकोण जपला. खाजगी मालमत्तेबदल अभिलाशा बाळगली नाही. निर्णयाची कठोर अंमलबजावणी करण्यात आली.

शिराळा पेठयात भूमिगतांचा स्वतंत्र राज्यकारभार सुरू झाला. भूमिगतांनी शिराळच्या महालकऱ्यास अटक केली. पोलिसांच्या बंदुका काढून घेतल्या लेव्हीचे धान्य कोठार लुटून गोरगरीबांना वाटले. सर्वांना जंगले खुली केली. दिवाणीवादाचे तंटे विचारविनिमयाने व तडजोडीने सोडविले. दारूबंदीवर विशेष भर दिला गेला. फितूर झालेल्या मारूती तलाठयाच्या नाकाचा शेंडा कापला त्याचा उद्देश फितुरांना दहशत बसावी हा होता.¹⁰ म्हादू रामोशी, सावळया धनगर, भिवाकादेकर, सखाराम बारवट्टे व अन्य अनेक खुनी फरान्यांचा बंदोबस्त प्रतिसरकारने केला वाटेगांव व बिळाशी ही दोन गावे प्रतिसरकारची प्रमुख केंद्रे होती.

प्रत्येक गावामध्ये सेवादल, तुफान सेना महिला सेवादल यांचेवर्ग सुरू केले. प्रौढ साक्षरतेच्या रात्रशाळा व वाचनालये सुरू केली. वाटेगाव येथे महिलांचे प्रौढ शिक्षणवर्ग सुरू करणेत आले. गांजाओढायला बंदी, दारूबंदी या सारखे व्यसनमुक्तीचे कार्यक्रम हाती घेतले याकामी पांडु मास्तरांची पत्नी व शिराळा पेठयातील दलीत समाजाची मुक्ताबाई साठेची मदत झाली. कर्जबाजारीपणा कमी करण्यासाठी कमी खर्चाची ‘गांधीलन पध्दत’ सुरू केली. अस्पृश्यता निवारण, सूतकताई व स्वदेशीला प्राधान्य दिले गेले.¹¹ गुणपाल आण्णा चौगुले हे वाटेगावच्या राष्ट्र!सेवादलाचे शिक्षक होते. तरूणांमध्ये नीती, चारित्र्य, देशप्रेम निर्माण करण्याचे कार्य त्यांनी मोठया जिद्दीने केले.

प्रतिसरकारच्या कारभाराने लोकांचे जीवन, वित्त व अबु यांचे संरक्षण होऊ लागले. त्यामुळे जनतेचा त्यांना पाठींबा मिळू लागला. अल्पावधीत शिराळपेठा, मलकापूर संस्थान, शाहूवाडी महाल, पाटण तालुका, कराड व वाळवे तालुका, यांचा काही भाग अशा भागातील ५०० ते ६०० गावांचा टापू प्रतिसरकारने व्यापला होता.¹² शिराळा पेठातील प्रतिसरकाची ख्याती जिल्हाभर पसरली. उत्तम कारभारामुळे शिराळा पेठा आंदोलनाच्या दृष्टीने सुरक्षित झाला. भूमिगत नेते उघडपणे शस्त्रे घेऊन संचार करू लागले. इतर ठिकाणचे भूमिगत निर्धास्तपणे येथे राहू लागले. ‘आपल्या स्वराज्यात चला’ असे सांगून जोशीकाकांनी धन्यंतरी, जी.डी.लाड, नागनाथ नायकवडी व अन्य अनेक कार्यकर्त्यांना शिराळापेठात आणले होते.¹³

“क्रांतीकारक भूमीगतानी शिराळा पेठात उभारलेला प्रतिसरकारचा हा दीपस्तंभ सातारा जिल्हयातील लोक व भूमिगतांना प्रकाश देत राहिला”.^{१५}

सहाकलमी कृती कार्यक्रम:-

आण्णासाहेब सहस्रबुध्दनी नोव्हेंबर १९४२ मध्ये मुंबईत यशवंतराव चव्हाणांची भेट घेतली. भारत छोडो आंदोलनाच्या पुढील स्वरूपाविषयी चर्चा केली. डिसेंबर १९४२ च्या पहिल्या आठवडयात आण्णासाहेबांनी भूमीगतांची एक बैठक घेतली, यात सहाकलमी ठोस कृती कार्यक्रम जाहिर केला. बर्डे गुरुजी, बाबुराव चरणकर, गणपती पाटील, जोशी काका व त्यांच्या सहकाऱ्यांनी एकत्रित येऊन कामाची आखणी व कार्यवाही केली. त्यानुसार —

१. शिराळा व कामेरी हद्दीत फोन व तारायंत्राच्या तारा दोन वेळा तोडल्या.
२. चरण गावाजवळ रनरला लुटले.
३. कोल्हापूर व मलकापूर दरम्यान मलकापूर टपालगाडी लुटली गेली.
४. लोकांना त्रास देणाऱ्या मणदूरच्या तलाठयाचे नाक कापले गेले.
५. चरण गावच्या चावडीवर २१ जानेवारी १९४३ रोजी ३० ते ४० भूमीगतांनी हल्ला केला. महसूल नेण्यास आलेल्या चार पोलिसांच्या सशस्त्र तुकडीवर हल्ला केला. तलाठयास पळवून लावले. जमादार व तीन पोलिसांना धरून ठेवले. पोलिसांच्या बंदुका, काडतुसे, कपडे, कोट, टोप्या, पट्टे, काठया ताब्यात घेतल्या. भूमीगतांच्या हातात केवळ १५ रूपये २ आणे १ पैसा एवढीच रक्कम मिळाली.^{१६} रक्कम, वस्तू घेऊन भूमीगत अज्ञात स्थळी रवाना झाले.

या धाडसी हल्ल्यानंतर सातारच्या डी.एस.पी. नी दुसऱ्या दिवशी चरण गावात भेट दिली. त्याने सातारच्या डिस्ट्रीक्ट मॅजिस्ट्रेटला दि. २३/०१/१९४३ ला एक पत्र पाठविले. “सातारा जिल्हयातील शिराळा पेठा हा एकच भाग असा आहे की, ज्यात मला खरा शत्रूभाव आढळतो. चरण, बिळाशी, आरळा ही गावे चळवळीचे केंद्र आहे. त्यांना बाबूराव चरणकर यांच्या चळवळीचे चांगलेच प्रशिक्षण मिळाले आहे.”^{१७}

क्रांतीकेंद्रांना सरकारने सामुहिक दंड बसविला:-

चरण चावडी हल्ल्यानंतर गिल्बर्ट या सातारच्या डी.एस.पी. ने प्रतिसरकारच्या क्रांतीचे केंद्रबिंदू असलेल्या चरण, बिळाशी व आरळे या गावांवर दंड आकारला. चरणास २०००/- रू. बिळाशीस ४५००/- रू. तर आरळेस १५००/- रूपये दंड बसवून सक्तीने वसूल केला.^{१८}

क्रांतीकारकांना पकडण्यासाठी इनाम रक्कम ठेवली :-

शिराळा पेठातील भूमीगत क्रांतीकारकांना पकडण्यासाठी इंग्रज सरकारने इनाम रक्कम जाहिर केली. बाबूराव चरणकरांना १०००/- रूपयांपासून ते ५०००/- रूपयांपर्यंत इनाम रक्कम वाढवली गेली. बर्डे मास्तरांना पकडण्यासाठी १०००/- रूपयांपासून ते ५०००/- रूपयांपर्यंत इनाम रक्कम वाढवली गेली तर गणपती पाटीलसाठी १०००/- रूपयांपासून ३०००/- रूपयांपर्यंत इनाम रक्कम वाढवली गेली.^{१९} काँग्रेस मंत्रिमंडळे सत्तेवर आल्यावर ही पकड वॉरंट मागे घेतली.

किसन आहिर व नानकसिंग यांचे हौतात्म्य :-

क्रांतीवीर नागनाथ नायकवडी हे कट्टर गांधीवादी व अहिंसेचे पुजारी होते. इंग्रजांनी १९४२ च्या छोडो भारत आंदोलनात वडूज व इस्लामपूर च्या निःशस्त्र व शांततेने चाललेल्या मोर्चावर गोळीबार केला ते दृष्य पाहून नागनाथ नायकवडीचा भ्रमनिराश झाला. अहिंसेने स्वातंत्र्य मिळणे अशक्य आहे. त्यासाठी सैन्य उभे करून जशास तसे उत्तर देण्याचे त्यांनी निश्चय केला. धुळे खजिना लुटीत त्यांनी १,६०,०००रू.याची रक्कम हाती लागली.^{२०}

या पैशातून त्यांनी गोव्यातून देशी व विदेशी शस्त्रे खरेदी केली आणि सेनादल उभारण्याचे ठरविले. वल्लभाई पटेलांची कन्या श्रीमती मणिबेन दिल्ली येथे आझाद हिंद सेनेच्या सैनिकांचे बचावासाठी खटले चालवित होत्या. नागनाथ आण्णांनी त्यांची भेट घेतली आणि आझाद हिंद फौजेतील माजी शिपाई प्रशिक्षक म्हणून देण्याची विनंती केली श्रीमती मणीबेननी ‘हे गांधीच्या तत्वप्रणालीत बसत नाही’ म्हणून

नकार दिला. तेव्हा नागनाथ आण्णांनी नानकसिंग व मनसासिंग या दोन शीख जवानांना गाठले व त्यांना सातारला घेऊन आले.^{२१}

नागनाथ आण्णांनी भूमीगत स्वतंत्र लष्कर उभारणी सुरू केली. नानकसिंग या कॅप्टनच्या मार्गदर्शनाखाली फौजी कॅम्प सुरू केला. या सेनेचे संचलन कणदूर —मणदूर रेटरेडरण, शिराळापरिसरातील डोंगराळभागात सुरू झाले.^{२२} सुरूवातीस हा कॅम्प ऐतवडे बुद्रुक गावाजवळील ढगेवाडीच्या जंगलात सुरू केला.^{२३} आसपासच्या परिसरातील अनेक भूमीगत या छावणीत सामील झाले. प्रशिक्षणार्थींना कपडे आणि जेवण पुरविण्याची जबाबदारी श्रीमती राजमती पाटील यांनी उचलली. ढगेवाडीच्या जंगलात सहा ते आठ आठवडे लष्करी प्रशिक्षण देण्यात आले. या लष्करी प्रशिक्षणाचा सुगावा पोलिसांना लागला. तेव्हा हा कॅम्प शाहूवाडी महालातील कानसा नदीच्या काठावर असलेल्या थाबड या गावाजवळ हलविण्यात आला.^{२४} या सपाट जागेच्या चोहोबाजूने पवनाई व चोपडाई हे डोंगर, शिंब्राईचे पठार आणि कांडवनचे जंगल होते. या ठिकाणी प्रशिक्षण सकाळी लवकर सुरू व्हायचे आणि बारा वाजता थांबायचे, भोजनानंतर १५ ते २० जणांचा गट करून शेजारच्या गावांना भेटीदेत आणि राष्ट्रद्रोह, छळकरणारे आणि समाजकंटक यांची माहिती गोळा करून त्यांना शिक्षा करित त्यामुळे थाबड ग्रामस्थ या सैनिकांना मदत करू लागले. प्रशिक्षण पूर्ण झाल्यानंतर प्रत्येक सैनिकाने एक गाव निवडायचे होते. आणि ब्रिटिश सत्ता नष्ट करण्याकरिता शेतकऱ्यांचे सैन्य संघटीत करावयाचे होते. आणि त्या गावचे प्रशासन आपल्याकडे घ्यायचे होते.^{२५} एक—दोन महिने सैनिकी कवायतीचे शिक्षण बिनधास्त सुरू होते. या कॅम्पचाही पोलीसांना सुगावा लागला तेव्हा थाबडयाच्या जंगलातील फौजी कॅम्प शिराळा पेठातील मणदूरच्या जंगलात हलविण्याचे ठरले.

किसन अहिर यांना २३ फेब्रुवारी १९४६ रोजी मणदूरच्या जंगलाकडे जागेची पाहणी करण्यासाठी पाठविले. जागेची पाहणी करून परतत असताना त्यांना पांडू मास्तर भेटले. त्यांनी शिराळा कॉन्स्टेबल एस.बी.खोचे हा भूमीगताच्या मागावर असल्याची माहिती किसन अहिरांना दिली. पांडू मास्तरांनी त्या पोलीसाची बंदूक हिसकावून घेतली. त्याचा गणवेश फाडला व सायकलही मोडून टाकल्याची हकिकत किसन अहिरांना सांगितली.^{२६} ते दोघे मणदूरला चंद्रबुवांच्या घरी गेले. खोचे या पोलीसाने घडलेली हकीकत शिराळा पोलिस ठाण्याला सांगितली शिराळा पोलिसपार्टीने पांडूमास्तरांना पकडण्यासाठी मणदूरला वेढा दिला.

किसन अहिर ठरल्याप्रमाणे कॅम्पवर परत न आल्याने त्यांच्या शोधासाठी रामचंद्र अहिर, ज्ञानदेव नाईकवडी व शामराव आप्पा मणदूरकडे निघाले. पोलिसांनी त्यांना पकडले ही बातमी समजताच पांडू मास्तर व किसन अहिर आपल्या सहकाऱ्यांना सोडविण्याकरिता पेटलोनला न जाता परत फिरले. थाबडयाच्या कॅम्पमधील भूमीगत २०० सैनिकही पोलिसांच्या ताब्यातून आपल्या सहकाऱ्यांना सोडविण्याकरिता २५ फेब्रुवारी १९४६ च्या रात्री मणदूरकडे निघाले किसन अहिर त्यांना भेटले.

मणदूरपासून एक मैल अंतरावर एक ओढा होता. ओढयाचा परिसर झाडाझुडपांनी वेढलेला होता. पोलिसपार्टी या मार्गावरूनच शिराळला जाणार होती. क्रांतीकारक दोन गटात विभागले. एक गटाचे प्रमुख किसन अहिर व नानकसिंह होते. ओढयातून जाणाऱ्या रस्त्याचा उत्तरेकडील चरीत ते दबा धरून बसले. दुसऱ्या गटाचे नेतृत्व नागनाथ आण्णा व मनसासिंग यांनी केले. ओढयातून जाणाऱ्या रस्त्याचा दक्षिणेकडील घळीत ते बसले होते.

पोलिसांनी दुपारी ३.०० वा.मणदूर सोडले व शिराळाकडे निघाले. पोलिसपार्टी ओढयाकाठी आली. त्यांना संशयास्पद हालचाली दिसू लागताच ते दुसऱ्या बाजूने निघाले. क्रांतीकारकांनी त्यांना घेरले. पी.एस.आय.व इतर कॉन्स्टेबल हात वरती करून शरण आले. शरण आलेल्या पोलिसांच्या बंदूका, गोळया काढून घेण्याकरिता किसन अहिर व नानकसिंग पुढे गेले. त्यावेळी तारळकर या पोलीसाने एकापाठोपाठ एक अशा गोळया झाडल्या. दोघेही खाली कोसळले. भूमीगत स्वातंत्र्यसैनिक मोठया संख्येने असल्यामुळे पोलिसपार्टी घाईघाईने निघून गेली. किसन अहिर व नानकसिंग यांच्या पार्थिव देहाची अवहेलना होऊ नये म्हणून शितूरच्या जंगलात लष्करी मानवंदना देऊन त्यांना अग्नी दिला गेला.^{२७}

सारांश:-

भारतीय स्वातंत्र्य चळवळीच्या इतिहासात शिराळा पेठा हा नेहमीच अग्रभागी राहिलेला दिसतो. बिळाशी गावी १९३० साली झालेला झेंडा सत्याग्रह इंग्लंडच्या पार्लमेंटमध्ये गाजला. आंबोळी जंगल सत्याग्रह प्रचितगडावर तिरंगा फडकविणे हा स्वातंत्र्य आंदोलनाचा दैदीप्यमान इतिहास आहे. छोडोभारत चळवळीमध्ये शिराळा पेठा अग्रभागी राहिला. ८६ पोलिसपाटलाचे राजीनामे घेऊन ब्रिटिश सत्तेला जबरदस्त हादरा दिला. भारतातील पहिले प्रतिसरकार शिराळा पेठात स्थापन झाले. या प्रतिसरकाराने केलेली कामगिरी पाहून कुंडल, कराड, सातारा गटाचे नेते आवाक झाले. शिराळा पेठात उभारलेला प्रतिसरकारचा हा दिपस्तंभ सातारा जिल्हयातील लोकांना व भूमीगतांना प्रकाश देत राहिला. बाबूराव चरणकर, बर्डे गुरूजी, पांडू मास्तर व गणपतराव पाटील हे शिराळा पेठातील क्रांतीचे अर्ध्वयू होते. स्वातंत्र्याच्या अग्नीकुंडात किसन अहिर व नानकसिंगानी आपले हौतात्म्य दिले. भारतीय स्वातंत्र्य चळवळीत बंगालनंतर सशस्त्र क्रांतीकारकांचे ठिकाण म्हणून शिराळा पेठा ओळखला जातो.

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८. उपरोक्त पृ.७५
९. देशपांडे मा. जोशीकाका, उपरोक्त पृ.११९
१०. पाटील डी.एम. सातारचे पहिले लोकराज्य उपरोक्त पृ.७९
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१२. गुरूड शांताराम, १९४२चा लोकलढा आणि सातार्याचे प्रतिसरकार, उपरोक्त पृ.१८०
१३. उपरोक्त पृ.८
१४. डॉ.शिंदे आबासाहेब, क्रांतीसूर्य, उपरोक्त पृ.१०३
१५. पाटील डी.एम. सातारचे पहिले लोकराज्य, उपरोक्त पृ.७७
१६. डॉ.शिंदे आबासाहेब, प्रतिसरकारचा इतिहास, उपरोक्त पृ.१७१
१७. सातारा जिल्हा पालिसप्रमुखानी सातारा जिल्हामॅजिस्ट्रेट यांना पाठविलेला दैनिक अहवाल क्र.सी/७१८ २३/१/१९४३
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१९. उपरोक्त पृ.३२३
२०. पाटील डी.एम. सातारचे पहिले लोकराज्य, उपरोक्त पृ.८६
२१. उपरोक्त, पृ.८७
२२. पवार बा.ग. क्रांतीसिंह नाना पाटील प्रतिसरकारचा रोमांचकारी इतिहास, मातृभूमी प्रकाशन पुणे, २००१ पृ.१३५
२३. उपरोक्त पृ.२७७
२४. उपरोक्त पृ.२७७
२५. डॉ.शिंदे आबासाहेब सातारचे प्रतिसरकार उपरोक्त पृ.२७८
२६. पवार बा.ग. क्रांतीसिंह नानापाटील , उपरोक्त पृ.१७३
२७. उपरोक्त, पृ.७५

महाराष्ट्रातील पर्यावरण चळवळी

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प्रस्तावना:—

मानव हा पर्यावरणाचा अविभाज्य घटक आहे. पर्यावरण या संकल्पनेत आपल्याभोवती असणा—या सर्व घटकांचा समावेश होतो. यामध्ये जंगल झाडे, प्राणी, पक्ष, पर्वत व खोरी, कीटक, माती, खनिजे, व लाव्हा सागर व लाटा वारा, अथांग वाळवंटे, बर्फाच्छादीत धुव्रीय प्रदेश, वातारण, आकाश, सौर प्रणाली, आकाशगंगा इत्यादी सर्व घटक येतात. या सर्व पर्यावरणाच्या घटकांवर सर्वांचा हक्क आहे. त्याचबरोबर पर्यावरण रक्षणाची जबाबदारी ही सर्वांची आहे. पर्यावरणासंबंधी आजची स्थिती ही चिंतनशील बनली आहे. कारण विकसीत राष्ट्रांनी स्वविकासासाठी नैसर्गिक संसाधनांचा अतिवापर केला आहे. त्यामुळे विकसनशील व अविकसीत राष्ट्रांमध्ये संसाधनांच्या कमतरतेमुळे विकासाची प्रक्रियाच धोक्यात आली आहे. तसेच नैसर्गिक संसाधनांचा —हास हे मानवतेसमोरील सर्वांत मोठे आव्हान मानले जाऊ लागले आहे.

आपली प्रत्येक व्यक्तिगत किंवा संघटीत कृती ही प्रत्यक्ष किंवा अप्रत्यक्षरित्या पर्यावरणावर परिणाम करत असते. पर्यावरण —हासामुळे मानवजातीला प्रखर व सातत्याने वाढणा—या समस्येला तोंड द्यावे लागत आहे. पर्यावरणाचा —हास हा मुख्यतः मनुष्याच्या रोजच्या जीवनातील विविध कृतींचा पर्यावरणावर होत असलेला नकारात्मक परिणाम आहे. थोडक्यात पर्यावरणातील संख्यात्मक व गुणात्मक बदल कायमस्वरूपी व न बदलता येण्याजोगे असतात असे म्हटले तरी चुकीचे ठरणार नाही. आज तंत्रज्ञानाचा विकास झाला आहे. असे असून सुद्धा निसर्गातील बदलाविषयीचे ज्ञान अत्यंत मर्यादीत आहे. आज आपण तंत्रज्ञानाच्या माध्यमातून पर्यावरणात घडणा—या सर्व घडामोडीची माहिती, वृत्तपत्रे, मासिके, टी.व्ही, रेडिओ इत्यादींच्या माध्यमातून घेतो परंतु ती मर्यादित स्वरूपाची असते. पर्यावरणातील अनेक सुक्ष्म हालचालीचे ज्ञान आपण घेवू शकलेले नाही.

पर्यावरणाच्या अतिरिक्त —हासामुळे पर्यावरण संरक्षणाची जाणीव वैश्विक बनली आहे. यासाठी स्थानिक पातळीपासून आंतरराष्ट्रीय पातळीपर्यंत पर्यावरण संरक्षणाविषयी चळवळी, पर्यावरणवादी राजकीय पक्ष निर्माण झालेले आहेत. सद्य स्थितीत प्रत्येक राष्ट्राने आपल्या अंतर्गत व परराष्ट्र धोरणामध्ये लष्करी सुरक्षेपेक्षा पर्यावरणाच्या सुरक्षेला प्राधान्य दिले आहे. पर्यावरणातील हवा, पाणी, जंगले, पर्वते हे घटक राष्ट्रांमध्ये परस्परावलंबित्व वाढवणारे घटक आहेत. पर्यावरणामुळे राष्ट्रांमध्ये सलगता जरी वाढत असली तरी विकसीत विकसनशील राष्ट्रात औद्योगिकीकरण मोठ्या प्रमाणात झालेले आहे. त्यामुळे भौतिक, रासायनिक घटकांचा प्रभाव हवा, पाणी, जमिनीवर होत असतो यामुळे प्रत्येक राष्ट्राला हवेचे प्रदुषण पाण्याचे प्रदुषण, जमिनीचे प्रदुषण इत्यादी समस्यांना तोंड द्यावे लागते.

पर्यावरणवाद आणि स्वरूप:—

पर्यावरणवाद ही विचारसरणी सन १९६० आणि १९७० च्या दशकामध्ये पश्चिम युरोप आणि अमेरिकेमध्ये उदयाला आली. १९७० मध्ये व्हिएतनाम युद्धामध्ये अमेरिकेने 'एजेंट ऑरेंज' या वनस्पतीनाशक कीटकनाशकाचा वापर केला. यामुळे व्हिएतनाममधील नद्या प्रदुषित झाल्या पर्यावरणाचा मोठा —हास झाला युद्धानंतर निःशस्त्रीकरण, अण्वस्त्रप्रसारबंदी, पर्यावरणाचे संरक्षण याविषयीच्या जाणीवा तीव्र होत गेल्या तत्कालीन स्थितीत पर्यावरण संरक्षणाविषयी जनजागृती करण्यासाठी रॅशेल कारसनची 'सायलेंट स्प्रिंग' तसेच पॉल राहरिशची 'द पॉप्युलेशन बॉम्ब' अशा साहित्यकृतींनी मोठी भर घातली.

पर्यावरणवाद ही विचारसरणी आज एक महत्वाची राजकीय शक्ती म्हणून विकसीत होत आहे. तसेच ही विचारसरणी हरित चळवळ किंवा हरित राजकीय विचार या नावानेही ओळखली जाते. पर्यावरण संरक्षणासाठी अनेक दबावगट व राजकीय पक्ष राजकारणात सक्रीय होत आहे. काहीवेळा राजकीय पुढा—यांनीच उभ्या केलेल्या औद्योगिक वसाहतीमुळे निर्माण झालेल्या समस्या असतात आणि त्या

सोडविण्याचे आश्वासन देवून निवडणूका लढवल्या जातात थोडक्यात पर्यावरणाचा —हास होण्यात यांच्या औद्योगिक वसाहतीचाही थोडासा हातभार असतो. परंतु हा भाग प्रकाशात न आणता वरवर समाजाच्या समस्या आम्ही सोडवू असे भाष्य केले जाते थोडक्यात पर्यावरण संरक्षणासाठी कमी पण सत्तेसाठी पर्यावरणवादी विचारसरणीच्या उपयोग केला जातो.

महाराष्ट्रातील पर्यावरणवादी चळवळी:-

महाराष्ट्र राज्य निर्माण झाल्यावर शासनातर्फे जनतेच्या समस्या दूर करणा—यासाठी योजना आखल्या पण समस्या दूर करू पाहणा—या योजनांच्या सदोष आणि अन्यायकारक अंमलबजावणीमधून नव्या समस्या जन्माला आल्या रोगाशी सामना करायला अॅन्टीबॉयटीक तयार व्हाव्यात तशा समाजात सामाजिक संस्था, संघटना, चळवळी अस्तित्वात आल्या यामध्ये विचार करावयाचा झाल्यास महाराष्ट्रात कामगार चळवळ, आदिवासी चळवळ दलित चळवळ, शेतकरी चळवळ, साहित्य चळवळी

अशा अनेक चळवळी आपले हक्क मिळविण्यासाठी चळवळी घडून आणल्या तसेच आपल्या हक्काबरोबरच पर्यावरण संवर्धन सुध्दा होणे गरजेचे असून नागरिकांच्या लक्षात आल्याने पर्यावरण संवर्धनासाठी अनेक चळवळी निर्माण झाल्या. त्यामध्ये महाराष्ट्राच्या बाबतीत विचार करावयाचा झाल्यास महाराष्ट्रात पर्यावरणाविषयी पुढील चळवळी उभ्या राहिल्या त्या पुढीलप्रमाणे

१) जैतापूर प्रकल्प:-

जैतापूर प्रकल्पाला २००६ मध्ये मान्यता मिळाली. हा प्रकल्प कोकणचा विकास करण्याच्या दृष्टीने सुरु करण्यात आला. सुरवातीला १०००० मेगावेट अणुऊर्जा तयार करण्यासाठी दोन प्रकल्प उभारण्यात येणार होते. सदर प्रकल्पांतर्गत ९३८ हेक्टर जमिन या प्रकल्पांतर्गत येणार होती. तसेच हा प्रकल्प सुरु झाल्यावर परिणामाचा विचार केल्यास सुमारे १५० विविध जातींच्या पक्षांची घरे, ३०० विविध प्रकारच्या औषधी वनस्पती व १२० गावे जाणार होती या परिणामांचा पर्यावरणवाद्यांनी विचार केला व हा प्रकल्प होऊ नये यावर भर दिलेला आपल्याला दिसून येतो.

२) ए.व्ही.एच.प्रकल्प:-

चंदगड तालुक्यात ए.व्ही.एच. केमिकल कारखाना सुरु करण्यात आला. सदर प्रकल्प हा इतर १३ राज्यांनी या प्रकल्पांच्या परिणामामुळे नाकारला होता. या प्रकल्पांतर्गत जे केमिकल्स तयार होणार आहे याचा परिणाम पर्यावरणाबरोबरच मानवाच्या शरिरावर कर्करोग या सारख्या रोग होण्याचा संभवया परिणामाचा विचार करून पर्यावरणवाद्यांनी या प्रकल्प मोठ्या प्रमाणात विरोध केला व हा प्रकल्प बंद पाडण्यासाठी मोठ्या प्रमाणात हिंसक चळवळीचे स्वरूप आलेले आपल्याला दिसून येते.

पर्यावरणवादाची वैशिष्ट्ये:-

१) औद्योगिकीकरणाला प्रतिबंध:- १८ व्या शतकात युरोपमध्ये औद्योगिक क्रांती झाली त्यानंतर विकसीत राष्ट्रातील औद्योगिक वसाहती मोठ्या प्रमाणात वाढत गेल्या. औद्योगिकीकरणामुळे आर्थिक विकास झाला परंतु दुस—या बाजूला पर्यावरणाचा प्रचंड —हास झाला औद्योगिकीकरणामुळे पर्यावरणाचा समतोल बिघडला व प्रदुषणात भर पडली १९ व्या शतकात पर्यावरण संरक्षणासाठी औद्योगिकीकरणाच्या विरोधात आंदोलने उभे राहिली यातच पर्यावरणवादी विचारसरणी मूळ धरत होती.

२) भांडवलशाहीला विरोध:- पाश्चात्य राष्ट्रातील औद्योगिकीकरणाची प्रक्रिया ही भांडवलशाही विचारसरणीवर आधारलेली आहे. भांडवलशाहीत आर्थिक विकास म्हणजे विकास आणि अशी संकुचित संकल्पना केली जाते. या संकुचित विकासासाठी विकसीत राष्ट्रांनी नैसर्गिक साधनसंपत्तीचा अतिरिक्त वापर केला परिणामी पर्यावरणाचा समतोल बिघडत गेला याचा परिणाम मानवी जीवनावर होत गेला. त्यामुळे पर्यावरणवादी विचारसरणीने प्रथम भांडवलशाही विचारसरणीला विरोध केला.

३) मानवी संस्कृतीची चिंता:- मानवी कृतीमुळे पर्यावरणाच्या अनेक समस्या निर्माण झाल्या आहेत. पर्यावरण प्रदुषणामुळे व्यक्तीचा जीवनस्तर घसरत आहे. दैनंदिन जीवन जगत असताना अनेक समस्यांना सामोरे जावे लागत आहे. थोडक्यात मानवी संस्कृती थोडक्यात आली आहे असे वाटते.

४) **निसर्गकेंद्रीत विचारसरणी:**— पर्यावरणवादी विचारसरणी ही निसर्गकेंद्रीत आहे. या विचारामध्ये व्यक्तिला महत्वाचे स्थान दिले आहे. कारण व्यक्तिके अस्तित्व तिच्या सभोवतीच्या पर्यावरणावरती अवलंबून असते. म्हणून व्यक्तीबरोबरच निसर्गही महत्वाचा आहे.

५) **सुधारणावादी दृष्टीकोन:**— पर्यावरणवाद हा सुधारणावादी दृष्टीकोन आहे. पर्यावरणातील वाढते प्रदुषण, समस्या कमी करून पर्यावरणामध्ये सुधारणा घडवून आणणे हा मुख्य उद्देश पर्यावरणवादी चळवळीचा आहे.

६) **निःशस्त्रीकरणाचे समर्थन:**— पर्यावरणवादाचा उदयच निःशस्त्रीकरण चळवळीचा माध्यमातून झाला आहे. त्यामुळे शस्त्रीसंबंधी व निःशस्त्रीकरणाला पर्यावरणवाद्यांचे समर्थन आहे. अणुचाचणी अणुतंत्रज्ञानाचे हस्तांतरण थांबावे यासाठी पर्यावरणवाद्यांनी अनेक आंदोलने केली आहेत.

पर्यावरण संरक्षणासाठी ज्याप्रमाणे स्थानिक, राष्ट्रीय पातळीवर प्रयत्न झाले आहेत. त्याप्रमाणे आंतरराष्ट्रीय पातळीवरही प्रयत्न झाले आहेत. यामध्ये अंटार्क्टिका संरक्षण करार (१९५९), स्टॉकहोम पर्यावरण परिषद (१९७२), नैरोबी पर्यावरण परिषद (१९८२), मॉन्ट्रॅल ठराव (१९८७), आम्ल पर्जन्यविषयीचा करार (१९८८), रिओची वसुंधरा परिषद (१९९२), क्योटो करार (१९९७) इत्यादी.

भारतामध्ये पर्यावरण संरक्षणाची जाणीव १९७० नंतर विकसीत झाली. स्वातंत्र्योत्तर काळात भारतात आर्थिक व औद्योगिक विकास झाला. त्यासाठी पंचवार्षिक योजनाद्वारे विकास योजना राबविल्या भारतातील वाढती लोकसंख्या, शहरीकरण, पर्यावरण संरक्षणविषयीचे अज्ञान, वृक्षतोड, शेतीमधील रासायनिक खतांचा अतिवापर मोठी धरणे विद्युत प्रकल्प इ. मुळे पर्यावरणाचे प्रदुषण वाढले १९७० मध्ये मात्र भारताने पर्यावरण संरक्षणाच्या दृष्टीकोनातून काही कायदे केले यामध्ये वन्यजीवन संरक्षण कायदा (१९७२), वायू प्रदुषण कायदा (१९८१), पर्यावरण व्यवस्थापन आणि समन्वयासाठी राष्ट्रीय समिती, पर्यावरण संरक्षण कलमाचा राज्यघटनेमध्ये समावेश पर्यावरण संरक्षणासाठी केंद्रीय समिती, पर्यावरण संरक्षण कायदा (१९८६), जलप्रदुषण नियंत्रण कायदा (१९७४) इत्यादी स्वरूपाचे कायदे अस्तित्वात आले.

पर्यावरण आणि समस्या:—

प्रचंड प्रमाणात वाढणारी लोकसंख्या आणि त्यांच्या वाढत्या गरजा यामुळे भविष्यातील सामान्य व्यक्तिला मुलभूत गरजा भागविणे ही कठीण होईल. तंत्रज्ञानातील प्रगतीमुळे व्यक्तिके गरजा वाढत असल्याने नैसर्गिक संसाधनाचे अतिशोषण होत आहे. त्यातून अनेक समस्या उभ्या रहात आहेत.

१) **वन्य संसाधनाचा अतिवापर:**— आजच्या काळात वनांची संख्या कमी होत आहे. याचे कारण म्हणजे वनांचे शेतीमध्ये रूपांतर लाकडाचा व्यावसायिक अतिवापर, कुरणांसाठी वापर, जलसिंचन, जलविद्युत आणि इतर प्रकल्प वसाहतीसाठी इ. यामुळे प्रचंड प्रमाणात वृक्षतोड होत आहे. वनांच्या —हासामुळे प्रामुख्याने हिमालयाच्या पायथ्याशी, पश्चिम घाटात असलेल्या जागांचे नापीक जमिनीत रूपांतर होत आहे.

२) **जल संसाधनाचा अतिरिक्त वापर:**— पाणी हे जीवनासाठी अतिरिक्त संसाधन आहे. पृथ्वीचा मोठा भाग महासागर व समुद्राने व्यापलेला आहे. थोडक्यात पृथ्वीवरील ९७.२७% खारट पाणी आणि २१.२५% गोठलेल्या बर्फाच्या स्वरूपात तसेच ०.६५% गोडेपाणी आहे. आजची वाढती लोकसंख्या व बदलते राहणीमान यामुळे पाण्याचा अतिरिक्त वापर केला जातो. पाण्याची गरज भागविण्यासाठी नैसर्गिक स्रोताबरोबरच भूगर्भातील पाण्याचाही मोठया प्रमाणात उपयोग केला जातो. यामुळे प्रदुषित व खा—या पाण्याचा आत घुसण्याचा धोका संभवतो. पाण्याच्या अतिवापरामुळे भूगर्भातील पाण्याची पातळीही कमी होऊ लागली आहे.

३) **खनिज संसाधने आणि समस्या:**— खनिज साधनेही आर्थिकदृष्ट्या महत्वाची आहेत. खनिज संसाधनात अनेक धातूंचा समावेश होतो. खनिज साधनसंपत्तीही मर्यादीत स्वरूपाची आहे. खनिजे आणि कमी प्रमाणात मिळणा—या मुलद्रव्यांमुळे भूगर्भातील पाणी प्रदुषित होऊ शकते. भूगर्भातील पाण्याची पातळी कमी होऊ शकते.

४) **हवा प्रदुषण:**—हवा प्रदुषण हे मानवनिर्मित आणि नैसर्गिक अशा दोन्ही स्वरूपाचे असू शकते यामध्ये रासायनिक कारखाने, साखर कारखाने, कागद कारखाने खत प्रकल्प, टेक्सटाईल्स मिल्स, खनिज तेल,

कोळसा, घरगुती गॅस इत्यादीमुळे हवा प्रदुषणात भर पडत असते. हवा प्रदुषणाचे परिणाम दूरगामी असतात.

५) **माती प्रदुषण:**—औद्योगिक कचरा, शहरी कचरा, आधुनिक शेती पध्दती खाणकाम किरणात्सारी प्रदुषके इत्यादीमुळे मृदा प्रदुषण होत असते. खते आणि कीटकनाशके यांच्या अतिवापरामुळे जमिनीचा पोत खालावतो. नत्रयुक्त खतातील नायट्रेट नदी व तळ्यातील पाण्यात गेल्यामुळे मनुष्य प्राण्यामध्ये मिथॉहिमोग्लोबिनिमिया हा आजार होतो.

६) **ध्वनी प्रदुषण:**—ध्वनी प्रदुषण औद्योगिक वसाहती, घरगुती साधने इत्यादीमुळे होत असते. याचा परिणाम मानवी श्रवण प्रक्रियेवर, उच्च रक्तदाब, मानसिक शारिरीक अस्वस्थता इ. अशा मानवी आरोग्याशी संबंधीत समस्या निर्माण झालेल्या दिसतात.

७) **ओझोन थराचा क्षय:**—सर्वसाधारणपणे स्थितांबरीय ओझोन हा ऑक्सीजनचे रेणू, अणू व सूर्यकिरणे यांच्या प्रक्रियेने बनला आहे. अलिकडील पर्यावरणातील प्रदुषणामुळे UVB या अतिनिल किरणांचा प्रभाव वाढतो आहे. त्यामुळे ओझोनचा थर कमी होतो आहे. याचा परिणाम मानवी जीवनावर होतो आहे.

वरील समस्यांबरोबरच अनेक जटील प्रश्न मानवी जीवनामुळे उभे राहिलेले आहेत.

पर्यावरणातील समस्यांवरील उपाय:—

- १) हवा प्रदुषण कमी करण्यासाठी खनिज तेलाचा योग्य प्रमाणात वापर करावा.
- २) औद्योगिक वसाहती, खाणकाम प्रक्रिया, अणूचाचणी दळणवळण इ. गोष्टी राहत्या वसाहतीपासून, जंगलापासून दूर असल्या पाहिजेत.
- ३) सौर ऊर्जेसारखा पुननिर्मित, प्रदुषणमुक्त पर्यायी स्रोताचा वापर करावा.
- ४) मानवनिर्मित हवा प्रदुषण नियंत्रणात आणण्यासाठी मोठ्या प्रमाणात जनजागृती करावी.
- ५) वैयक्तिक पातळीवर पाण्याचा गैरवापर आणि अतिवापर टाळावा.
- ६) जलव्यवस्थापनासाठी चर्चासत्रे, कार्यशाळेचे आयोजन करावे.
- ७) मृदासंवर्धन करण्यासाठी जैविक खते, कीटकनाशके इ.चा वापर करावा त्यामुळे जमिनीची सुपिकता वाढेल.
- ८) जलप्रदुषण थांबविण्यासाठी सांडपाणी, घरगुती कच—याचे किना—यावरील विल्हेवाटावर नियंत्रण ठेवणे.
- ९) कृत्रिम साबण, रासायनिक खते, कीटकनाशके यांचा योग्य प्रमाणात वापर
- १०) प्लॅस्टिक जाळ्या इत्यादीसारखा कचरा टाकण्यावर बंदी
- ११) जनजागृती जनसहभाग, जनतेचा दृष्टीकोन बदलणे
- १२) घनकच—याचे योग्य व्यवस्थापन करणे
- १३) लोकसंख्या वाढीवर नियंत्रण ठेवणे
- १४) पर्यावरणीय प्रदुषण प्रतिबंध नियंत्रण करण्यासंबंधी पुस्तिका, नियम किंवा मार्गदर्शक तत्वे तयार करणे
- १५) पर्यावरणीय प्रदुषणाच्या प्रश्नांशी निगडीत तपास व संशोधन करणे आणि प्रायोजित करणे
- १६) धोकादायक वस्तुच्या हाताळणीकरीता कार्यप्रणाली व संरक्षक तरतूदी ठरविणे
- १७) उत्सर्जन/कोणत्याहीनिरनिराळ्या मार्गांनी होणा—या पर्यावरणीय प्रदुषकाचे प्रमाण ठरविणे.
- १८) पर्यावरणाच्या दर्जाचे मानदंड ठरविणे.
- १९) पर्यावरणीय प्रयोगशाळांची स्थापना करणे व त्यांना मान्यता देणे.
- २०) पर्यावरणीय प्रदुषणासंबंधी माहिती गोळा करणे आणि तिचा प्रसार करणे.

सारांश:—

पर्यावरण आणि विकास या परस्परांवर अवलंबून असलेले विषय आहेत. औद्योगिकीकरण व आधुनिक तंत्रज्ञानाचा वापर करून व्यक्तित्ते जीवनमान उंचावले आहे. परंतु विकासासाठी वापरलेल्या पध्दतीमुळे पर्यावरणाचा —हास होतो आहे. जागतिक समितीने अनेक स्तरांवर पर्यावरण समस्यांच्या

निवारणासाठी प्रयत्न केले आहेत. यामध्ये तापमानातील वाढ, तापमानातील बदल, वाळवंटीकरण आम्हिले पर्जन्य, प्रदुषण पर्यावरणाचा —हास इ. चा समावेश होतो. अलिकडे जोहान्सबर्ग परिषदेपासून जागतिक समितीने संयुक्त राष्ट्रतर्फे पर्यावरण आणि विकासावर चर्चा करण्यास सुरुवात केली आहे. सर्व राष्ट्रांमध्ये पर्यावरण रक्षणाबरोबरच पर्यावरण कायद्यांनाही महत्व दिले आहे. भारतीय संसदेने नैसर्गिक हवा, पाणी, जमिन, वन्यजीव, जैवविविधता, खनिजसंपत्ती वाचविण्यासाठी अनेक कायद्यांची तरतूद केली आहे.

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- ४) ढाके आणि पाटील, 'पर्यावरण', प्रशांत पब्लिकेशन्स, जळगाव २००४
- ५) एन.एफ. ओझा, 'भारत एवं विश्व आंतरराष्ट्रीय मुद्दे, एवं आंतरराष्ट्रीय संस्थाए, क्रॉनिकल पब्लिकेशन, नवी दिल्ली

धनगर समाजाच्या आरक्षण चळवळीचा समाजशास्त्रीय अभ्यास

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प्रस्तावना :-

एखादया समाजात निर्माण झालेल्या समस्यांचे निर्मूलन करण्यासाठी मोठया स्तरावर बहुसंख्य लोकाद्वारा केलेला जाणारा सामुहिक प्रयत्न म्हणजे सामाजिक चळवळ होय. सामाजिक चळवळ ही खऱ्या अर्थाने आहेत्यापरिस्थित सुधारणा किंवा परिवर्तन करण्यासाठी किंवा यास विरोध करण्यासाठी निर्माण होत असते. सामाजिक चळवळीचे उद्देशानुसार अनेक प्रकार पाडले जातात. उदा. शेतकरी चळवळ, आरक्षण चळवळ, आदिवासी चळवळ, दलित व महिला चळवळ इ. या चळवळींचा मुख्य उद्देश म्हणजे एखादया समाजाच्या किंवा जातीच्या – सामाजिक, आर्थिक, राजकीय क्षेत्रात पुर्णतः किंवा अंशीक परिवर्तन करणे हा असतो. यातून सामाजिक परिवर्तन घडून येते तेव्हा चळवळीला यश प्राप्त होते.

भारतीय समाजाचा अविभाज्य घटक असणाऱ्या धनगर समाजानेही आपल्या आहे त्या परिस्थितीपरिवर्तन घडवून आणण्यासाठी बऱ्याच वर्षांपासून आरक्षणच्या मागणीसाठी महाराष्ट्रभर विविध ठिकाणी आंदोलने केली आहेत. पण आजपर्यंत या समाजाच्या आरक्षण चळवळीला पाहिजे तेवढे यश प्राप्त झाले नाही. आरक्षण हे घटनेने दिलेले संविधानात्मक अधिकार आहे. ज्या समाजावर हजारोवर्षांपासून सामाजिक अन्याय झाला, त्यांच्या अनेकपिढया या आत्याचारात बरबाद झाल्यामुळे हा समाज आज विविध ठिकाणी आंदोलने करून आपल्या न्याय हक्क मागण्यासाठी सामुहिकरित्या प्रयत्न करतो. तेव्हा त्यास आरक्षण चळवळीचेस्वरूप प्राप्त होते.

भारतीय समाजातील विषमतेचे उच्चाटन करून सामाजिक न्याय व समता प्रस्थापित करण्यासाठी आरक्षणाचे धोरण स्विकारण्यात आले. हे धोरण स्विकारण्या आगोदर महात्मा फुले यांनी समाजातील उपेक्षित घटकासाठी म्हणजे शुद्र व स्त्रिया यांच्यासाठी खास सवलती दिल्या. राजर्षी शाहू महाराज यांनी भारतात सर्वप्रथम आपल्या संस्थानामध्ये 50 टक्के अरक्षणाची तरतुद केली. डॉ. बाबासाहेब आंबेडकरांनी घटनात्मक तरतुद करून आरक्षणाचा पुरस्कार केला. पण आजही कांही जाती जमातीना प्राप्त आरक्षणाच्या सोयी सुविधा मिळू शकल्या नाहीत. त्या मिळण्यासाठी जे आंदोलने करावी लागत आहेत त्याचाल आरक्षण चळवळ म्हटले जात आहे.

उद्दिष्टे :-

- 1) सामाजिक चळवळ व आरक्षण चळवळीची संकल्पना स्पष्ट करणे.
- 2) धनगर समाजाच्या आरक्षण चळवळीचा आढावा घेणे.

गृहितकृत्ये :-

- 1) आरक्षण चळवळ ही सामाजिक चळवळीचा एक भाग आहे.
- 2) महाराष्ट्रातील धनगर समाज अनुसूचित जमातीच्या सवलतीपासून वंचित आहे.

संशोधन पध्दती :-

सदरील शोधनिबंधासाठी द्वितीय तथ्यांचा आधार घेण्यात आला आहे. त्यात दुर्मिळ संदर्भ ग्रंथ, क्रमिक पुस्तके, मासिके, वर्तमानपत्रे व इंटरनेट इ. चा समावेश आहे.

सामाजिक चळवळ व आरक्षण चळवळीची संकल्पना:-

जेव्हा मोठ्या संख्येने लोक विद्यमान संस्कृतीत वा सामाजिक व्यवस्थेत किंवा त्याच्या एखाद्या भागात परिवर्तन करण्यासाठी किंवा दुसरी व्यवस्था वा भाग स्थापन करण्यासाठी एकसंध प्रयत्न करतात त्यास सामाजिक चळवळ असे म्हटले जाते.

- 1) हर्बर्ट ब्लुमर :-
“जीवनात एक नवीन व्यवस्था स्थापन करण्यासाठी केलेला सामुहिक प्रयत्न म्हणजे सामाजिक चळवळ होय.”
- 2) ‘ज्यांच्या वाट्याला शोषणाचे व गुलामीचे जीवन आले, ज्यांना शिक्षण, शस्त्र, शास्त्र, सत्ता आणि संपत्तीच्या महत्त्वपूर्ण अधिकारांपासून वंचित ठेवण्यात आले. आशा दुर्बल घटकांना त्यांची प्रगती साधता यावी, त्यांची सामाजिक, आर्थिक, शैक्षणिक विषमता दूर व्हावी यासाठी केलेली उपाय योजना म्हणजे आरक्षण होय. तर हा संविधानात्मक अधिकार मिळविण्यासाठी केलेले सामुहिक आंदोलन म्हणजे आरक्षण चळवळ होय.’
- 3) ‘सर्व नागरीकांना विशिष्ट क्षेत्रात समान लोकसंख्येच्या प्रमाणात समान प्रतिनिधत्व प्राप्त करण्यासाठी दिली जाणारी संधी म्हणजेच आरक्षण होय. जर हे आरक्षण सहज मिळत नसेल तर त्यासाठी सामुहिक प्रयत्न करण्याच्या प्रक्रियेलाच आरक्षण चळवळ असे म्हटले जाते.’

धनगर समाजाच्या आरक्षण चळवळीचे स्वरूप

महाराष्ट्र ‘शासनाच्या अनुसूचित जमातीच्या यादीत परिशिष्ट दोन मध्ये अनुच्छेद 14 वर ‘धनवार’ तर अनुच्छेद 36 वर ‘धनगड’ अशी स्पष्ट नोंद असून देखील धनगर समाजाला राज्यात एनटी केंद्रात ओ.बी.सी. ठरवून एस.टी. च्यासवलती पासून वंचित ठेवले आहे. भारतातच नव्हे तर संपूर्ण जगात ‘धनगड’ ही स्वतंत्र जात कुठेच आढळत नाही. ‘धनगर’ या शब्दाच्या ‘धनगड’ उच्चारण करून शब्दछळ केला. व 1950 पासून अनुसूचित जमातीच्या सवलती पासून दूर ठेवण्याचा जाणीपूर्वक प्रयत्न केला. खरे तर ‘र’ ऐवजी ‘ड’ चा दैनंदिन व्यवहारात उच्चार होणारे अनेक शब्द आहेत. उदा: बीर – बीड, एकर – एकड, ओडिसा – ओरिसा, बडोदा – बरोडा या असे अनेक शब्दावरून आपणास लक्षात येईल की, धनगरचा ‘धनगड’ झाले आहे. कारण यावर हिंदी भाषेचा प्रभाव दिसून येतो.

कर्नल डल्टर यांचा ‘डिस्कॉन्टिन्व्हे एथनॉलॉजी ऑफ बॅंगॉल हा ग्रंथ 1872 मध्ये सरकारने प्रसिध्द केला. त्यात पुर्व भारतातील धनगरांना ‘ओरॉन’ असे संबोधले जात असल्याचा उल्लेख आहे. 1955 मध्ये कालिलकर आयोगाने धनगर ही अत्यंत मागास व पूर्णपणे समाजात मिसळू शकली नाही. म्हणून तीचा समावेश अनुसूचित जमातीच्या यादीत करा अशी शिफारस केली. 1 मे 1960 ला महाराष्ट्र राज्याची स्थापने नंतरच्या अनुसूचित जमातीच्या यादीत 27 व्या क्रमांकावर पुन्हा ‘ धनगड ’ असा उल्लेख करून दिशाभूल करण्यात आली. 1965 मध्ये वी.एन. लोकरु समिती स्थापन झाली. त्यांनी महाराष्ट्राच्या अनुसूचित जमातीच्या यादीतून ‘ओरॉन’ शब्द उल्लेख वगळावा कारण, ओरॉन, धनगड, व धनगर हे एकच आहेत. अशाप्रकारची शिफारस केली. पण त्याची अमलबजावणी आजपर्यंत झालीच नाही.

महाराष्ट्र सरकारने 20 जून 1966 ला भारत सरकारला अनुसूचित जमातीच्या यादीत धनगर समाजाचा समावेश करावा अशी शिफारस केली. पण ते घोंगडे आजपर्यंत भिजतच राहिले आहे. तोपर्यंत धनगर समाजात असंतोष निर्माण झाला होता. भोळ्या –भाबड्या समाजाचा फक्त राजकीय स्वार्थासाठी वापर होतो, याची जाणीव झाल्यामुळे 13 सप्टेंबर 1982 रोजी बी.के.पडळकर आणि त्यांच्या सहकार्यांनी विधान सभेवर काढलेला धनगर समाजाचा प्रचंड मोर्चा हा या अरक्षण चळवळीला नवीन वळन देण्याचे कारण ठरले.

धनगर समाजाचा समावेश अनुसूचित जमातीमध्ये पुर्वीपासूनच आहे. फक्त त्यांची अमलबजावणी करावी या रास्त मागणीसाठी पुन्हा 17 ऑक्टोबर 1989 मध्ये नागपूरला विधान सभेवर भव्य मोर्चा काढला

तेंव्हा शासनाला या समाजाची ताकद कळाली. म्हणून पुढे 25 मे 1990 तत्कालीन मुख्यमंत्री मा. शरद पवार यांनी अनुसूचित जमातीच्या सवलती देण्याऐवजी भटक्या विमुक्त जाती व जमातीच्या 29 व्या क्रमांकावर धनगरांचा समावेश करून एन.टी. च्या आरक्षणाचे गाजर हातात दिले. तेंव्हापासून आजपर्यंत धनगर समाजाची फार मोठी दिशा भुल झाली व आरक्षण चळवळ शांत करण्यात ते यशस्वी ठरले. म्हणजेच 17-20 टक्के धनगर समाजाला फक्त 3.5 टक्के आरक्षण देवून समाजाचेतोडबंद करण्यात आले.यातूनच बी.के. कोकरे यांचा राजकीय बळी गेला व अनुसूचित जमातीचा मूळ मुद्दा जो अननुसूचित जमातीच्या सवलतीचा होता तो बाजूला राहिला.

6 सप्टेंबर 2004 मध्ये महाराष्ट्र शासनाने पुन्हा दुटप्पी भुमिका घेवून धनगर समाजास तिस-या परिशिष्ट मध्ये समावेशाचा प्रस्ताव ठेवला. पण तो प्रस्ताव धनगर समाजाने अमान्य करून मे. 2008 मध्ये मुंबईत विधान भवनावर अंदोलन केले. या तीव्र अंदोलनाचा परिणाम पाहून शासनाने अनुसूचित जमातीचा प्रस्ताव केंद्रास पाठविला आहे. असे सांगून धनगर समाजाचा विश्वास घात केला. 2 जूलै 2008 रोजी रेणके आयोगाने धनगर समाजाच्या बाजूने अहवाल सादर केला तेंव्हा सरकार नवी खेळी करून 28 ऑगस्ट 2008 ला उच्च न्यायालयाच्या निवृत्त न्यायमूर्तीची नवीन आयोग नेमण्यात येईल अशी घोषणा केली. सरकारचे चाल ढकल धोरण समाजाच्या लक्षात येत होते. समाजातील तरुण पिढी एकत्र येवून 2010 ते 2013 या 4 वर्षांत वेळोवेळी बैठका, मोर्चा, निवेदन, रस्तारोखो, राजीनामासत्र इ. पध्दतीने आंदोलन सुरुच ठेवले. त्यातच लोक सभेच्या 2014 ची निवडणूक ऐतिहासिक ठरली. आजचे मुख्य मंत्री देवेंद्र फडणवीस यांनी व तत्कालीन बीजेपीचे प्रदेशाध्यक्ष बारामतीच्या मोर्चात भाजपा सत्तेवर आल्यास पहिल्या बैठकीत धनगर समाजाला अनुसूचित जमातीच्या सवलती दिल्या जातील अशा प्रकारची आरोळी ओकली व संपूर्ण समाज बीजेपीच्या पाठीशी राहिला पण सत्येवर आल्यावर यांनीही विश्वास घात केल्यामुळे आजपर्यंत त्याचा परिणाम समाज भोगत आहे.

सारांश –

धनगर समाजाच्या आरक्षण चळवळीचा विचार करता असे लक्षात येते की, धनगर समाजाने अनुसूचित जमातीच्या सवलतीची अमलबजावणी करण्यात यावी यासाठी विविध आंदोलन केली. पण मुत्सुदी राजकारणी व शासनाने मात्र त्यांना भटक्या जमातीचे आरक्षण दिले. खरे म्हणजे धनगर ही निमभटकी जमात आहे. अनुसूचित जमातीच्या यादीक्रमांक 36 वर ओरॉन –धनगड (धनगर) असा उल्लेख असूनही गेली 67 वर्ष हा समाज एस.टी. च्या सवलतीच्या प्रतिक्षेत आहे. यासाठी वेळोवेळी पाठ पुराव करून देखील शासन वेळखाऊपणा करत आहे. तसेच नवीन मुद्दे उदा: सोलापूर विद्यापीठ नामाविस्ताराचा प्रश्न उपस्थितीत करून मूळ मुद्दयावर धनगर समाजाचे लक्ष विचलित करण्याचा प्रयत्न जाणीव पूर्वक करत असल्याचे दिसून येत आहे.

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दारुबंदी चळवळ – आर्थिक आणि सामाजिक परिणाम

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सारांश

ब्रिटीश राजवटीत स्त्रियांच्या गुलामीविरुद्ध पुरुष समाजसुधारकांनी समाजसुधारणेची चळवळ सुरु केली. त्यांनी बालविवाह, विधवांचे केशवपन, जरठकुमारी विवाह, पुनर्विवाहास असलेली बंदी अशा अनिष्ट प्रथा आणि चालींवर कडाडून टिका केली. स्त्रियांवर होणा-या अन्यायाला वाचा फोडण्याचा जाणीवपूर्वक प्रयत्न केला. माणूस म्हणून स्त्रिला तिचे हक्क-अधिकार मिळाले पाहिजेत अशी समाजसुधारकांची भावना होती. महात्मा गांधीजींनी स्वातंत्र्याच्या चळवळीत स्त्रियांना सामावून घेतले. 1930 च्या दरम्यान महात्मा गांधीजींनी दारुधंदे बंद पाडण्यासाठी स्त्रियांच्या नेतृत्वाखाली चळवळ उभी केली. स्वातंत्र्योत्तर काळात लोकशाहीचा प्रचार आणि प्रसार झाल्यामुळे स्त्रिया शिक्षित झाल्या, संघटीत झाल्या आणि संघर्ष करू लागल्या. अशीच स्त्रियांची एक संघर्षात्मक चळवळ म्हणून दारुबंदी चळवळीचा अभ्यास करावा लागेल.

2007-2008 सालापासून स्त्रियांच्या नेतृत्वाखालील या दारुबंदी चळवळीने आजपर्यंत कोल्हापूर जिल्हयातील 39 गावांमध्ये दारुबंदी यशस्वी केली आहे. आडव्या बाटलीमुळे या गावांमधील आर्थिक परिस्थिती व सामाजिक परिस्थिती बदलल्याचे दिसून आले. दारुवर खर्च होणारा पैसा शिल्लक राहिल्याने बचत क्षमता वाढली असून कौटुंबिक राहणीमानाचा दर्जा सुधारला आहे. त्याचबरोबर सामाजिक स्वास्थ्य ही चांगले राहिल्याचे दिसून आले.

प्रस्तावना :

ब्रिटीश राजवटीत स्त्रियांच्या गुलामीविरुद्ध पुरुष समाजसुधारकांनी समाजसुधारणेची चळवळ सुरु केली. त्यांनी बालविवाह, विधवांचे केशवपन, जरठकुमारी विवाह, पुनर्विवाहास असलेली बंदी अशा अनिष्ट प्रथा आणि चालींवर कडाडून टिका केली. स्त्रियांवर होणा-या अन्यायाला वाचा फोडण्याचा जाणीवपूर्वक प्रयत्न केला. माणूस म्हणून स्त्रिला तिचे हक्क-अधिकार मिळाले पाहिजेत अशी समाजसुधारकांची भावना होती. महात्मा गांधीजींनी स्वातंत्र्याच्या चळवळीत स्त्रियांना सामावून घेतले. 1930 च्या दरम्यान महात्मा गांधीजींनी दारुधंदे बंद पाडण्यासाठी स्त्रियांच्या नेतृत्वाखाली चळवळ उभी केली. स्वातंत्र्योत्तर काळात लोकशाहीचा प्रचार आणि प्रसार झाल्यामुळे स्त्रिया शिक्षित झाल्या, संघटीत झाल्या आणि संघर्ष करू लागल्या. अशीच स्त्रियांची एक संघर्षात्मक चळवळ म्हणून दारुबंदी चळवळीचा अभ्यास करावा लागेल.

1. अभ्यासविषय – दारुबंदी चळवळीचे आर्थिक आणि सामाजिक परिणाम

1.1 समस्येचा परिचय : बदलते राहणीमान, नागरिकीकरण सामाजिक इतर कारणांमुळे समाजामध्ये सहजासहजी उपलब्ध होत असलेल्या दारुमुळे समाजातील बहुतांश नागरिक व्यसनाधिन बनले आहेत. चो-या, दरोडे, दहशतवाद, खून, मुली-स्त्रियांची छेडा-छेडी, बलात्कार, वाहनांचे अपघात इत्यादींचे प्रमाण वाढले आहे. दारुच्या व्यसनाधिनतेमुळे नव्या पिढीतील युवावर्ग ऐन तरुणाइत दुर्धर आजारांनी ग्रासू लागला आहे. कौटुंबिक हिंसाचाराचे प्रमाण वाढले आहे. याचा परिणाम महिला वर्गाला जास्त सहन करावा लागत आहे. म्हणूनच दारुबंदी चळवळीचे स्वरूप व्यापक बनत चालले आहे. ज्यामध्ये स्त्रियांची भूमिका सक्रिय आहे.

1.2 गृहितक : दारुबंदी चळवळीमुळे आर्थिक आणि सामाजिक परिस्थितीमध्ये बदल दिसून येतो.

- 1.3 उद्दिष्टे : 1) दारूबंदी चळवळीचा अभ्यास करणे.
2) दारूबंदी चळवळीचे आर्थिक परिणाम अभ्यासणे.
3) दारूबंदी चळवळीचे सामाजिक परिणाम अभ्यासणे.

1.4 संशोधन पद्धती : सदर शोध अभ्यास हा प्राथमिक व दुय्यम स्त्रोतांवर आधारित आहे. कोल्हापूर जिल्हयातील 39 गावांमध्ये झालेल्या दारूबंदी चळवळीपैकी 5 गावातील 10 महिलांच्या व चळवळीकरीता सक्रिय मदत करणा-या 2 नेत्यांच्या मुलाखतींचा अभ्यास सदर शोधपत्रिकेकरीता करण्यात आला आहे.

2. दारूबंदी चळवळीची आवश्यकता किंवा गरज :

नॅशनल इन्स्टिट्यूट ऑफ मॅटल हेल्थ अँड न्युरो सायन्सीस म्हणजेच 'निम्हान्स' या बेंगलोर येथील संस्थेतील संशोधकांनी दारू या व्यसनाबद्दल भारताचा सर्व्हे केला. यामध्ये भारतातील 5 मोठ्या शहरांचा समावेश आहे. सुरत (गुजरात), धुळे (महाराष्ट्र), गंगटोक (सिक्किम), कुट्टक (ओडिशा) आणि विशाखापट्टणम (आंध्र) या शहरातील 8500 कुटुंबातील 20,000 लोकांच्या भेटी घेवून तपासणी केली आहे. त्यानुसार राष्ट्रीय स्तरावर 32% भारतीय नियमित दारू पिणारे आहेत. दारू पिणा-या भारतीयांपैकी 50% ते 85% लोकांपासून दारूच्या व्यसनाने सामाजिक आरोग्य आणि स्वास्थ्याला धोका पोहचत आहे. कौटुंबिक खर्चातील 50% रक्कम दारूवर खर्च होत असल्याने मद्यपी लोकांच्या कौटुंबिक जीवनमानाचा दर्जा अतिशय निकृष्ट असल्याचे दिसून आले. दारूच्या व्यसनाधिनतेमुळे 90 प्रकारचे रोग होत असल्याचे डॉक्टरांचे मत असून त्यांच्याकडे उपचारासाठी येणा-या लोकांपैकी किमान 30% लोक दारूच्या व्यसनाने बाधित असणारे रूग्ण असतात. दारूच्या असे व्यापक दुष्परिणाम कमी करण्याकरीताच दारूबंदी चळवळीची गरज निर्माण झाली आहे.

3. दारूबंदी चळवळीची प्रक्रिया :

कोल्हापूर जिल्हयामध्ये झालेल्या दारूबंदी चळवळीमध्ये महिलांचा सहभाग प्रामुख्याने जास्त आहे. किंबहुना ही चळवळ खऱ्या अर्थाने महिलांनीच हाती घेतली आहे. दारूबंदी करण्याकरीता मतदानाची प्रक्रिया पार पाडली जाते. ज्यामध्ये सर्वप्रथम ज्या गावामध्ये दारूबंदीकरीता मतदान घ्यावयाचे आहे. तेथे एक ग्रामसभा घेऊन त्यामध्ये महिलांना दारूच्या दुष्परिणामाची माहिती दिली जाते तसेच दारूबंदीची आवश्यकता पटवून दिली जाते. नंतर या ग्रामसभेचा ठराव, 1/4 सहयांचा प्रस्ताव मंजूर झाल्यानंतर मतदानाची वेळ व तारीख निश्चित केली जाते. ज्यामध्ये गावच्या लोकसंख्येपैकी 50% मतदान होणे गरजेचे असते व ते गुप्त रीतीने चालते. 2007-2008 साली या मतदानाचे स्वरूप उघड व ग्रामसभेपर्यंतच मर्यादित असल्याने त्यावर आक्षेप घेण्यात आले होते. परंतु त्यानंतर गुप्त पद्धतीच्या मतदानातून (50%) 39 गावांमध्ये दारूबंदी चळवळ ही यशस्वी झाली. त्यापैकी सातवे सावर्डे, उद्गाव, नेज, कुंभोज व वाठार या गावांमधील दारूबंदी चळवळीचा आढावा व आर्थिक सामाजिक परिणामांचा अभ्यास सदर शोध पत्रिकेमध्ये केला आहे.

4. दारूबंदीचे आर्थिक परिणाम :

गुलाटी इन्स्टिट्यूट ऑफ फायनान्स अँड टॅक्सेशनचे प्रा. जोश सेबस्टेन यांच्या अभ्यासानुसार बहुतेक राज्यांच्या उत्पन्नामध्ये 20% वाटा हा अंमली पदार्थांच्या उत्पादनापासूनचा आहे. महाराष्ट्र राज्याला 20,000 करोड इतके उत्पन्न या स्त्रोतापासून मिळते. The Lancet Magazine च्या अहवालानुसार जागतिक पातळीवर 2/3 इतके भारतीय दारूचा उपभोग घेतात. व्हीस्की पुरवठा करणारी एक मोठी बाजारपेठ म्हणून भारतामध्ये परदेशी वाइन व व्हिस्की साठी मोठी मागणी आहे. भारतातील दारू पिणाऱ्या लोकांची सवय व पद्धत ही चिंताजनक असल्याचे मत जॉन्सन येडायरणमुला Director of Alcohol & Drug Information यांनी व्यक्त केले. देशामध्ये प्रत्येक 96 व्या मिनिटाला 1 व्यक्तीचा मृत्यु हा दारू

सेवनाने होतो. (Govt. Health Report). National Institute of Mental Health & Neurological Science Study च्या अहवालानुसार जर प्रत्येक बाटलीमागे सरकारला 1 रु उत्पन्न मिळत असेल तरी 2 रु. पेक्षा अधिक रक्कम आरोग्यावरील खर्चाकरीता केली जाते.

दारूच्या व्यसनाधिनतेकडे वळलेला समाज पाहता यामध्ये प्रामुख्याने कष्टकरी समाज दिसून येतो. शारीरिक त्रास, नैराश्य, राहणीमानाचा निकृष्ट दर्जा इ. विविध कारणांनी हा तळागाळातील कष्टकरी वर्ग, रोजंदारीवर अवलंबून असणारा समाज दारूच्या अधीन गेला आहे. ज्यामुळे दैनंदिन मिळणारी रोजंदारी दैनंदिन वेतन (100 ते 250) रु दररोज दारूसाठी खर्च केले जातात. $100 \times 30 = 3000$ महिना किंवा $250 \times 30 = 7500$ महिना इतकी रक्कम कौटुंबिक गरजा न पूर्ण करता दारूसाठी खर्च केला जात होता. दारूमुळे झालेल्या दुर्घट आजाराकरीता लाखो रुपयांचा खर्च होत असल्याचे मत काही स्त्रियांनी व्यक्त केले त्यामुळे दारूबंदीच्या चळवळीचा परिणाम म्हणून हा दररोज दारूवर खर्च होणारा पैसा आता शिल्लक राहू लागल्याने बचतगटातील महिलांचे असणारे बचतीचे प्रमाण वाढल्याचे मत महिलांनी व्यक्त केले. कौटुंबिक गरजांची पूर्तता होवू लागली. आरोग्य शिक्षण, राहणीमानाचा दर्जा यामध्ये सुधारणा झाल्याचेही मत महिलांनी स्पष्ट केले.

5. दारूबंदीचे सामाजिक परिणाम :

दारूच्या उत्पादनापासून सरकारला मिळणारे उत्पन्न हे जरी जास्त असले तरी या व्यसनाधिनतेमुळे सामाजिक स्वास्थ्य संपुष्टात आले आहे. सामाजिक नैतिकता लोप पावत चालली आहे. चैनबाजीच्या उद्दिष्टाकरीता किंवा व्यसनाच्या आहारी गेल्याने, अंमली पदार्थ मिळविण्याकरिता चोरी, दरोडे, घरफोड्या इ.सारख्या घटनांमध्ये वाढ होत आहे. नशेच्या आहारी गेल्याने मुली व महिलांची छेडछाड, बलात्कार, खून इ.सारख्या घटनाही घडत आहेत. अगदी परवाच कोल्हापूर शहरामध्ये स्वतःच्या आईचा खून करून तिच्या देहाचे तुकडे करण्याची हृदयद्रावक घटना घडली याला दारूचे व्यसन हेच प्रमुख कारण होते.

दारू पिल्यामुळे होणाऱ्या अपघातांचे प्रमाण हे वार्षिक 1514 इतके आहे. ज्या अपघातांमध्ये दारू न पिणाऱ्या निष्पाप लोकांचाही हकनाक बळी जातो. दारूमुळे मृत्युमुखी पडणाऱ्या लोकांची संख्या 20. 5% इतकी आहे. अशा Drunk driving च्या अपघाताच्या यादीमध्ये भारत दुसऱ्या क्रमांकावर आहे. म्हणून हायवेवर किंवा रस्त्यावर दारूमुळे होणाऱ्या अपघातांचे प्रमाण कमी करण्याकरीता 'हायवे लिकर बॅनचा कायदा' सरकारने अंमलात आणला आहे. हायवेवरील व हायवेजवळील 500 मीटर पर्यंतच्या अंतरामध्ये किंवा या परिसरातील दारू दुकाने प्रत्यक्षरित्याच बंद करावीत असा हा नवीन कायदा Licquer Bann आहे. ज्यामुळे हायवेवरील अपघातांचे प्रमाण थोडेफार कमी झाले आहे.

जागतिक आरोग्य संघटनेच्या अहवालानुसार 90% आजार हे दारूच्या सवयीमुळेच उद्भवतात. त्याचबरोबर आजारी लोकांमध्ये 30% लोक हे दारूच्या व्यसनाने बाधित आजारी रूग्ण असतात आणि म्हणूनच WHO (World Health Organization) संघटनेने 2025 पर्यंत दारूच्या एकूण धोक्यात 10% कपात होईल असे प्रयत्न करण्याबद्दल भारताला निर्देश दिले आहेत.

दारूच्या विविध दुष्परिणामांची चर्चा केल्यानंतर दारूबंदी चळवळ किती महत्त्वपूर्ण आहे याची कल्पना येते. कै. कॉम्रेड गोविंद पानसरे, हमीद दाभोळकर, गिरीष फोंडे, जैव इंधन शेतकरी संघटनेचे शामराव देसाई, स्वाती क्षीरसागर, सौ. अरिफा इ. व्यक्तींनी या चळवळीमध्ये आपले सक्रीय योगदान दिले आहे.

निष्कर्ष :

1. सामाजिक व कौटुंबिक स्वास्थ्य टिकवून ठेवायचे असेल तर दारूबंदी चळवळ व्यापक स्वरूपात होणे गरजेचे आहे.

2. दारुबंदीमुळे आर्थिक परिस्थिती सुधारत आहे.
3. दारुबंदी चळवळीमुळे सामाजिक स्वास्थ्य टिकवून ठेवण्यास मदत होते.
4. दारुबंदी चळवळ ही केवळ दारु दुकाने बंद करून चालणार नाही. तर लोकांमध्ये जागृतीही होणं गरजेचे आहे.
5. दारुबंदी चळवळ कोल्हापूर जिल्हयातील 39 गावांमध्ये यशस्वी झाली आहे.

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नारी मुक्ति आंदोलन : उद्भव और विकास

प्रा.अनिल प्रभाकर कांबळे

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माळशिरस, जि.सोलापुर।

प्रस्तावना :

इतिहास साक्षी है कि समाज में शोषण, अन्याय, अत्याचार और दमन का कुचक्र तेज गति से घूमने लगता है, तब – तब शोषित, पीड़ित, दमित लोगों ने आंदोलन के अस्त्र का प्रयोग कर इस प्रवृत्ति को समाप्त करने की कोशिश की है। नारी मुक्ति आंदोलन भी समाज की इसी प्रवृत्ति से उद्भूत आंदोलन है।

नारी मुक्ति आंदोलन : उद्भव और विकास :

सदियों से समाज में पुरुष को प्रथम स्थान पर माना गया है और नारी को द्वितीय स्थान पर। इतना ही नहीं तो नारी मानवी रूप में, व्यक्ति रूप में कभी मानी ही नहीं गयी। वह या तो बेटी है, पत्नी है, बहन है, बहू है या माँ है। इससे अलग उसकी पहचान ही नहीं। पुरुष के समान वह भी एक व्यक्ति है, उसको भी मन, भाव, भावनाएँ, विचार हैं, इस दृष्टिकोण से पुरुष ने कभी सोचने की आवश्यकता नहीं महसूस की। नारी जीवन की बागडोर हमेशा पुरुष ने अपने हाथों में रखी।

कभी देवी के रूप में उसे प्रशंसित कर सोने – चांदी के कटघरों में या मंदिरों में उसे कैद किया, तो कभी उसे उपभोग की वस्तु बनाकर हरी या पीली मंडी की चौखट में बंद किया। कभी पत्नी के रूप में गृहलक्ष्मी कह कर उसे दासी या पैरों की जूती का स्थान दिया, तो कभी उसे बहू बनाकर जिंदा गाड़ने या जलाने की हवस पूरी की। विवश, लाचार, कुंठित बनी अबला नारी का हृदय समाज की इस पाशविक प्रवृत्ति से विद्रोही बनना स्वाभाविक है। इसी विद्रोह की अग्नि ने उसे आंदोलन करने पर विवश बनाया और नारी अपने अधिकारों और हकों के लिए लड़ने लगी। वह केवल नारी की अपेक्षा व्यक्ति नारी बनने की चाह से उठी और सदियों से पहनाई गयी जंजीरों को तोड़ने के लिए उद्युक्त हुई। यही नारी मुक्ति आंदोलन की प्रथम सीढ़ी है। यह आंदोलन किसी एक साल, माह, दिन या क्षण में नहीं हुआ तो इसके पीछे सेकड़ों साल की परंपरा है। इस परंपरा का मूल विदेश में प्राप्त होता है।

डॉ. शंकर प्रसाद के अनुसार पश्चिम में 16 वीं शताब्दी में ही नारी मुक्ति आंदोलन की शुरुआत हुई। नारी स्वतंत्रता तथा समानता के लिए ही यह क्रांति शुरू हुई। सन 1620 में 'हिक मुलियर' और 'हेक वीर' नामक पर्चे में औरतों की स्वतंत्रता की बात कही तथा यह घोषित किया कि नारियों को समानता का अधिकार है। वे पुरुष की दासियाँ नहीं। पश्चिम में पर्चों पुस्तकों द्वारा ये बातें निरंतर उठने लगीं।

डॉ. आशाराणी व्होरा ने नारी मुक्ति आंदोलन पर प्रकाश डालते हुए स्पष्ट किया है कि 1844 में फ्रान्स में एक महिला संघटन योजना चलाई गयी पर वह सफल नहीं हुई। 1849 में जेन डेराउन नामक नारी संवाद सदस्या के लिए खड़ी हुई पर उसे जेल भेजा गया। 8 मार्च 1957 में न्यूयार्क में मजदूर कामगार नारियों ने अधिक वेतन और काम के घंटों की समस्या को लेकर प्रदर्शन किया। विश्व में महिलाओं का वह प्रथम प्रदर्शन माना जाता है। इसी कारण 8 मार्च अंतर्राष्ट्रीय महिला दिवस कहलाया जाता है।

इन्हीं दिनों में इंग्लैंड में भी महिला समानाधिकार के लिए आंदोलन चलाया गया पर वह असफल रहा। 1865 में एलिजाबेथ मिलर आदि महिलाओं ने यह आंदोलन आगे बढ़ाया। महिला

मताधिकार की मांग की परिणामतः केवल टैक्स भरने वाली नारियों को छूट देने का अधिकार मिला । इसी समय इंग्लैंड , जर्मनी, फ्रान्स में शिक्षा प्राप्त नारियों आंदोलन में हिस्सा लिने लगी। 1890 में समाजवादी महिला की कॉन्फरन्स में 8 मार्च को महिला संघर्ष दिवस के रूप में स्वीकृत किया गया।

निष्कर्ष :

इस प्रकार नारी मुक्ति आंदोलन की शुरुआत 16 वीं शताब्दी में हुई है और आज भी यह आंदोलन विश्व के सभी देशों में कम – अधिक रूप में जारी है। भारत भी इस आंदोलन में पीछे नहीं परंतु भारतीय नारी मुक्ति आंदोलन और विदेशी नारी मुक्ति आंदोलन में बहुत अंतर है । विदेश में नारी अपने जातीय अधिकारों के लिए लड़ रही है। वहाँ पुरुष उसका प्रतिव्वंद्वी है। यहाँ की नारी पुरुष की प्रतिव्वंद्वी नहीं , सहयोगिनी के रूप में उसके कंधे के साथ कंधा भिड़ते हुए देश के आजादी के लिए, राष्ट्र की मुक्ति के लिए लड़ी और लड़ रही है।

संदर्भ :

1. डॉ. शंकर प्रसाद – सामाजिक उपन्यास और नारी मनोविज्ञान ।
2. डॉ. आशारानी व्होरा – भारतीय नारी : दशा दिशा ।
3. डॉ. सुरैया शेख – इक्कीसवीं सदी का कथा साहित्य ।
4. रामचंद्र वर्मा – मानक हिंदी कोष ।

भारतातील सहकारी चळवळ

प्रा.पद्माकर बळीराम तटाळे
अर्थशास्त्र विभाग,
विठ्ठलराव पाटील महाविद्यालय, कळे
ता.पन्हाळा, जि.कोल्हापूर.

प्रस्तावना

जागतिक अर्थव्यवस्थेचा विचार करता जगात प्रामुख्याने भांडवलशाही, समाजवादी अर्थव्यवस्था कार्यरत असल्याचे दिसून येते. स्वातंत्र्यानंतर भारताने या दोन्ही अर्थव्यवस्थेचा अभ्यास करून या अर्थव्यवस्थेतील काही चांगल्या बाबी धेऊन मिश्र अर्थव्यवस्थेचा स्वीकार केला. इंग्लंडमध्ये औद्योगिक क्रांती सर्वप्रथम झाली व यातूनच आर्थिक व सामाजिक दृष्टीरिणाम निर्माण झाले. त्यातच सहकाराचा उदय झाला. इंग्लंडमधील रद्दशेडेल येथे सर्वप्रथम सहकारी तत्त्वावर चालणारी पहिली सहकारी संस्था स्थापन झाली व त्यानंतर सर्व जगभर या सहकाराचा विस्तार होण्यास सुरुवात झाली. भारताचा विचार करता १९ व्या शतकाच्या अखेरीस सहकार उदयास आला. त्या दृष्टिकोनातून विविध क्षेत्रात सहकाराचा अवलंब करण्याच्या शिफारशी करण्यासाठी १८८२, १८९२, १९०० मध्ये नेमलेल्या अनुक्रमे विलियम वेडरबर्न, फंडरिक निकोल्सन व एडवर्ड समितीने शिफारशी केल्या. परंतु भारतातील सहकार चळवळीस मुर्त स्वरूप देणारा सहकाराचा कायदा भारत सरकारने १९०४ मध्ये मंजूर केला. तसेच भारत सरकारने सहकारी संस्थांचा विकास व समन्वय याचा अभ्यास करण्यासाठी १९४५ मध्ये आर. सी. सरैया यांच्या अध्यक्षतेखाली समिती नेमली व या समितीस 'सहकारी नियोजन समिती' असे देखील म्हणतात. या समितीने सहकारी संस्थांच्या संदर्भात अतिशय महत्त्वपूर्ण शिफारशी केल्या.

संशोधन लेखाचे उद्देश

सदर संशोधन लेख खालील उद्देश समोर ठेवून करण्यात आला आहे.

१. सहकाराचा अभ्यास करणे.
२. सहकाराची वैशिष्ट्ये अभ्यासणे.
३. भारतातील पतपुरवठ्याचा अभ्यास करणे.

संशोधन पद्धती

प्रस्तुत शोधनिबंध लिहित असताना प्रामुख्याने दुय्यम आधार सामुग्रीचा आधार घेण्यात आला आहे. यात प्रामुख्याने विविध संदर्भग्रंथ मासिके व इंटरनेटवरील माहितीचा वापर करण्यात आला आहे.

सहकाराचा विचार करता सहकार ही संकल्पना ही मुळात फार प्राचीन काळापासून प्रचलित असल्याचे दिसून येते. एखादे काम ऐकट्याने करण्यापेक्षा सर्वांनी एकत्र येऊन केले तर ते लवकर व योग्यरितीने पूर्ण होते हे लक्षात येते. याचाच विचार करून संत तुकाराम म्हणतात, "एकमेका साहाय्य करून अवधे धरू सुपंथ" असेच तत्त्व सहकारामध्ये देखील पाळले जाते.

सहकाराच्या प्रमुख व्याख्या

सहकाराच्या व्याख्या विविध विचारवंतांनी केल्या आहेत. त्यातील प्रमुख व्याख्या पुढीलप्रमाणे -

एच. कॅलव्हर्ट : "व्यक्तींनी स्वेच्छेने एकत्र येवून आपल्या आर्थिक हितसंबंधाच्या संवर्धनासाठी समानतेच्या तत्त्वावर स्थापन केलेली संधटना म्हणजे सहकार होय."

व्ही. एल. मेहता : "समान गरजा असलेल्या व्यक्तींनी आपली समान आर्थिक उद्दिष्ट्ये साध्य करण्यासाठी स्वेच्छेने संधटीत होवून स्थापन केलेली संधटना म्हणजे सहकार होय."

भारतीय सहकार कायदा १९१२ : "आपल्या सभासदांचे आर्थिक हितसंदर्भात करणारी संस्था म्हणजे सहकार होय."

वरील व्याख्याचा विचार करता सहकाराची वैशिष्ट्ये सांगता येतील. सहकार म्हणजे व्यक्तीचे संधटन समाजातील आर्थिक दुर्बल धटक एकत्र येवून स्वतःचा आर्थिक उन्नतीसाठी प्रयत्न करतात. यात प्रत्येक सभासद आपल्या कुवतीप्रमाणे भांडवल पुरवते. यात भांडवलाला महत्त्व दिले जात नसून व्यक्तीच्या एकत्रीकरणाला महत्त्व दिले जाते.

सहकारी संस्थांची नोंदणी करणे महत्त्वाचे आहे. जर नोंदणी केली गेली नाही तर अशा संस्थेस कायदेशीर अस्तित्व प्राप्त होत नाही.

यात अनेक व्यक्ती एकत्र येवून सहकारी संस्था स्थापन करतात. परंतु येथे सभासद होण्यासाठी कोणावरही सक्ती केली जात नाही. जर सभासदाला वाटले की, आपले हितसंबंध किंवा हक्क अबाधीत / सुरक्षित राहत नाहीत तर तो सभासद केव्हाही संस्थेस सोडून जावू शकतो.

लोकशाहीत ज्याप्रमाणे कारभार चालतो. त्याचप्रमाणे या संस्थेत कारभार चालतो. प्रत्येक व्यक्तीच्या मताला या ठिकाणी किंमत दिली जाते. एक व्यक्ती एक मत या तत्त्वाचा वापर या ठिकाणी केला जातो. येथे जात, लिंग, धर्म, आर्थिक स्थिती यावरून भेदभाव केला जात नाही.

या सहकारी संस्थेत नफ्यापेक्षा ग्राहक हितावर भर दिला जातो. सहकारी संस्थेचा मुख्य उद्देश नफा मिळवणे हा नसून ग्राहकांना उत्तम सेवा उपलब्ध करून देणे हा आहे. इतर व्यापारी संस्थेचा विचार करता ह्या संस्थेची स्थापना नफा मिळवणे ह्या उद्देशाने झालेली असते. परंतु सहकारात नफ्यापेक्षा सभासदांना कमीत कमी किंमतीत चांगल्या सेवा कशा प्रकारे मिळतील याकडे विशेष लक्ष दिले जाते.

आपल्या सभासदाचे समान हित साध्य करणे हा सहकारी संस्थेच्या कार्याचा प्रमुख उद्देश असतो. याचबरोबर समान गरजा व उद्दिष्टे साध्य करणारी ही संधटना आहे.

सहकारात मुळात व्यवहारात दिसून येणारे मध्यस्थ व या मध्यस्थांचे उच्चाटन करणे हा सहकाराचा मूळ हेतू आहे. कारण मुळात उत्पादकापेक्षा मध्यस्थ जास्त नफा मिळवित असल्याचे दिसून येते. मात्र सहकारात मध्यस्थांचे उच्चाटन केले जाते व सभासदांचा फायदा करून दिला जातो.

थोडक्यात, सहकार म्हणजे व्यक्तीचे संधटन, स्वातंत्र्य, कायदेशीर अस्तित्व, लोकशाही तत्त्व, ऐच्छिक संधटन, लोकशाहीचा वापर, ग्राहक हिताला प्राधान्य, समता, नितीमूल्य, मध्यस्थांचे उच्चाटन हे सहकाराची महत्त्वाची वैशिष्ट्ये सांगता येतील.

भारतातील सहकारी पतपुरवठा

भारतातील सहकारी संस्थेचा पतपुरवठा पुढीलप्रमाणे सांगता येईल. भारतात पतपुरवठा संस्थांची रचना त्रिस्तरीय स्वरूपाचा आहे. स्थानिक पातळीवर म्हणजे ग्रामस्तरावर प्राथमिक कृषि पतपुरवठा संस्था, जिल्हास्तरावर जिल्हा मध्यवर्ती बँका तर राज्य स्तरावर राज्य सहकारी बँक कार्य करताना दिसून येतात. ही बँक राज्यातील सहकारी चळवळीचे नेतृत्व करते. म्हणून हिला 'शिखर बँक' म्हणून देखील ओळखले जाते.

प्राथमिक कृषि पतपुरवठा संस्थांची प्रगती (कोटी रुपयात)

सन	पतपुरवठा संस्थांची संख्या	सभासद संख्या	ठेवी	कर्ज पुरवठा
१९५०-५१	१.०५ लाख	५१.४० लाख	४२८ कोटी	२३ कोटी
२०००-०१	९८८४३	९९९१८	३८८३५.२	२५६९८३.१
२००५-०६	१०६३८४	१२५१९७	५६४४२.५	४२९१९५.९
२०१०-११	९३४१३	१२१२२५	७५५११.७	९१३०३८२
२०१३-१४	९३०४२	१३०१२०	९७८८८.०	१७१४९५.६

Source : National Federation of State Co-operative Banks Ltd.

वरील तक्त्याचा विचार करता १९५०-५१ मध्ये भारतात प्राथमिक कृषि पतपुरवठा करणाऱ्या संस्थांची संख्या १.०५ लाख होती. २०१३-१४ मध्ये ९.३ लाख झाली. याचा अर्थ या काळात प्राथमिक कृषि पतपुरवठा करणाऱ्या संस्थांची

वाढ झालेली दिसून येते. याचप्रमाणे १९५०-५१ मध्ये सभासदांची संख्या ५१.४० लाख होती. त्यात ही वाढ झालेली दिसून येते. याचबरोबर १९५०-५१ मध्ये या संस्थेने २३ कोटी रुपये कर्जपुरवठा केला होता. यात वाढ होवून १७१४१९५ इतकी वाढ झाल्याचे दिसून येते.

थोडक्यात, भारतात सहकारी चळवळीस सरकार विविध मार्गांनी मदत करताना दिसून येते. त्यात कायदेशीर साहाय्य, आर्थिक साहाय्य, भाग भांडवलातील भागीदारी, सरकारी अनुदाने, करविषयक सवलती, सरकारची हमी यांसारख्या बाबींचा वापर करून सरकार सहकार वाढविण्यासाठी मदत करताना दिसून येते.

संदर्भ :

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माहितीचा अधिकार एक सामाजिक चळवळ

प्रा.डॉ.मधुकर धुतुरे

समाजशास्त्र विभाग प्रमुख

विठ्ठलराव पाटील महाविद्यालय, कळे,

ता.पन्हाळा, जि.कोल्हापूर.

प्रस्तावना

‘माहितीचा अधिकार’ सामाजिक, आर्थिक व राजकीय न्यायाच्या प्राप्तीने एक प्रभावी माध्यम आहे. याला साकार करण्यासाठी विभिन्न देशांनी व प्रदेशांच्या प्रशासनाने संवेदनशील, पारदर्शकता, उत्तरदायित्व व लोकसहभाग या सिद्धांतांना वास्तवात आणण्यासाठी सामान्य व्यक्तीला माहिती प्राप्त करण्याचा संविधानात्मक वैधानिक अधिकार प्राप्त केला. ज्या ‘प्रेसचे स्वातंत्र्य’ या संबंधी कायदा निर्मितीचे क्षेत्र स्वीडन या देशाला जाते. हा कायदा स्वीडन देशामध्ये इ.स. १७६६ मध्ये तयार करण्यात आला. स्वीडन हे संविधान माहितीचे स्वातंत्र्य प्रदान करणारे जगातील सर्वात प्राचीन संविधान आहे. या कायद्यामध्ये शासकीय व्यवस्थेला पारदर्शी बनविण्यासाठी सामान्य व्यक्तीला माहिती देण्याची तरतूद केली आहे. संयुक्त राष्ट्रसंघाने १० डिसेंबर १९४८ रोजी ‘मानवाधिकाराचा जागतिक जाहीरनामा’ घोषित करून माहितीच्या अधिकाराला एक मानवी हक्क म्हणून जागतिक व्यासपीठावर शिक्कामोर्तब केला. त्यासोबतच जगातील सर्व सदस्या राष्ट्रांनी माहितीचा अधिकार आपआपल्या देशातील जनतेला प्रदान करण्याचे सुचविले.

भारतात माहितीचा अधिकार वास्तविकतः एक ऐतिहासिक वाक्य आहेत. संविधानातील कलम १९ (१) व कलम २१ चा भाग मानून माहितीचा अधिकार हा जनतेचा ‘मूलभूत अधिकार’ असल्याचे अनेक निर्णयाद्वारे स्पष्ट केले. माहितीचा अधिकार सत्तेत भागीदारी दर्शवितात. संविधान कलम १४ चा सुद्धा आधार या अधिकाराला लाभला आहे. संपूर्ण जगात २८ सप्टेंबर हा दिवस माहिती हक्क दिवस म्हणून साजरा केला जातो. शतमकवड वी पदवितउंजपवद ।कअवबंजम छमजूवता या आंतरराष्ट्रीय संस्थेने ह्या दिवसाचा प्रारंभ केला. लोकशाही व्यवस्थेत जनतेचा सहभाग सुद्धा महत्त्वपूर्ण अधिकार आहे. १९९९ मध्ये डर्बन येथे झालेल्या Common Wealth Freedom of Information Principles मध्ये सांगितले गेले की, शासनाने माहितीचा अधिकार एक वैधानिक अधिकाराच्या स्वरूपात लागू करावा.

या शोधनिबंधात सामाजिक संशोधनातील दुय्यम तथ्य संकलनाचा वापर करण्यात आला आहे.

संशोधनाची उद्दिष्ट्ये :-

१. माहिती अधिकाराची संकल्पना समजावून घेणे.
२. भारतीय संविधानाच्या संदर्भात माहितीचा अधिकार समजून घेणे.
३. माहिती अधिकारासंदर्भात प्रसार माध्यमाची भूमिका.
४. माहिती अधिकाराच्या अंमलबजावणीतील समस्या.

मूलभूत अधिकाराच्या माध्यमातून नागरिकांना मानवी हक्काची पर्यायाने माहितीच्या अधिकाराची प्राप्ती व्हावी या अनुषंगाने संविधानाकरांनी कलम १४ चा समावेश केला. त्याचप्रमाणे या माध्यमातून सामाजिक न्यायाची स्थापना होत आहे.

भारतीय संविधानातील कलम १९ (१) (क) मध्ये माहितीचा अधिकार अंतर्भूत आहे. विचार व अभिव्यक्ती स्वतंत्र्यामध्ये विचारांचे संप्रेषण व प्रसारण करण्याचे स्वतंत्र्य सुद्धा समाविष्ट आहे. नागरिकांकरिता माहितीचा अधिकार एक मूलभूत अधिकार मानला गेला आहे. विचार व अभिव्यक्ती स्वातंत्र्य केवळ आपल्या विचारांना प्रसारीत करण्याच्या स्वातंत्र्यापर्यंत मर्यादित नाही तर दुसऱ्यांचा प्रचार, प्रसार व प्रकाशनाचे स्वातंत्र्य समाविष्ट आहे.

कलम २१ नुसार माहितीचा अधिकार जीविताच्या हक्काचा भाग मानला जातो. व्यक्तिला न्याय मिळावा याकरिता माहितीच्या अधिकाराची माहिती सर्व भारतीयांना झाली. जीविताच्या संबंधाची माहिती ४८ तासात प्राप्त करण्याची तरतूद माहितीचा अधिकार अधिनियम २००५ या कायद्यात करण्यात आली आहे. सन्मानपूर्वक जगण्याचा अधिकार, शिक्षणाचा

अधिकार, शुद्ध पाणी पिण्याचा अधिकार, आरोग्याचा अधिकार, पर्यावरणाचा अधिकार, अन्नाचा अधिकार, प्राधान्यतेचा अधिकार आणि माहितीचा अधिकार अशा अनेक हक्काचा समावेश जीवित्यांच्या हक्कामध्ये करण्यात आला आहे.

अशोक गहलोत - सूचना का अधिकार लोकतंत्र में जनता का बुनियादी हक्क ही नहीं है बल्की इसके जरिए लोकतंत्र को मजबूत भी दिया जा सकता है। आज हमारे लोक तंत्र में जो खामियाँ नजर आ रही हैं, उनको दूर करने के लिए जनता की सहभागीता जरूरी है।

माहितीच्या अधिकाराच्या संदर्भात प्रसार माध्यमाची भूमिका

प्रसार माध्यमाच्या स्वातंत्र्याकरिता माहितीच्या अधिकाराची भूमिका सर्वांगीणदृष्ट्या महत्त्वपूर्ण आहे. माहितीच्या अधिकाराच्या माध्यमातून सुशासनाची निर्मिती होऊ शकते. माहिती अधिकाराच्या संदर्भात प्रसार माध्यमाची भूमिका अन्यन्यसाधारण अशी आहे. प्रसार माध्यमे जनतेला सतत जागृत ठेवण्याचे काम करतात. त्यामध्ये विशेष प्रिंटमिडिया भूमिका अधिक महत्त्वाची आहे. वृत्तपत्रे, साप्ताहिके, मासिके याद्वारे जनसामान्यांमध्ये जागृती निर्माण होते. आज माहितीच्या अधिकाराला जी लोकप्रियता प्राप्त झाली आणि अल्प प्रमाणात का होईना त्या विषयाची जागृती निर्माण झाली. जनतेच्या हक्कासंबंधी व अधिकारासंबंधीची माहिती उपलब्ध करून देणाऱ्या माध्यमाविषयी जनतेला अधिक स्थान असते; परंतु माहितीच्या अधिकाराची नोंद सर्वच प्रकारच्या माध्यमांनी घेतली आहे.

दूरदर्शनवरील जय महाराष्ट्र या कार्यक्रमातून माहितीच्या अधिकाराची संपूर्ण माहिती, त्यांचे महत्त्व जनतेपर्यंत पोहचवण्यासाठी जेष्ठ समाज सेवक आण्णा हजारो यांनी दिले आहे. लोकसत्ता वृत्तपत्रामध्ये माहितीचे अधिकाराचे सत्र राबवले जाते. अशाप्रकारे माहितीचा अधिकाराचा प्रसार व प्रचार सर्वदूर झाल्याचा पहावयाला मिळतो.

माहिती अधिकाराच्या अंमलबजावणीतील समस्या

भारतीय संविधानाच्या निर्मात्यांनी आपल्या पहिल्या दिवशीच्या चर्चेत विषय मांडला होता. या देशातील सामान्य माणसाला जागरूक, सक्षम आणि जबाबदार नागरीक धडवण्याचा व त्यासाठी त्यांनी सामान्य माणसाला पुरेसे अधिकार देणाऱ्या तरतुदी केल्या. राज्यघटनेतील मार्गदर्शक तत्त्वामध्ये व मूलभूत अधिकारामध्ये माहितीचा अधिकार हा त्या मार्गदर्शक तरतुदीमधून उत्पन्न होत होता.

भारतीय संविधानाच्या निर्मात्यांनी आपल्या पहिल्या दिवशीच्या चर्चेत विषय मांडला होता तो या देशातील सामान्य माणसाला जागरूक, सक्षम आणि जबाबदार नागरिक धडविण्याचा व त्यासाठी त्यांनी सामान्य माणसाला पुरेसे अधिकार देणाऱ्या तरतुदीदेखील केल्या. पण या सर्व तरतुदी होत्या राज्यघटनेतील मार्गदर्शक तत्त्वांमध्ये वा मूलभूत अधिकारामध्ये माहितीचा अधिकार हा त्या मार्गदर्शक तरतुदीमधून उत्पन्न होत होता. तरीदेखील सर्वसामान्य नागरिकांना त्याचा प्रत्यक्षात अवलंब करता यावा यासाठी घटनेतील तत्त्वांचा व तरतुदींचा किंवा सर्वोच्च न्यायालयाच्या निकालाचा व्यापक प्रमाणात अवलंब करता यावा यासाठी घटनेतील तत्त्वांचा व तरतुदींचा किंवा सर्वोच्च न्यायालयाच्या निकालाचा व्यापक प्रमाणात अवलंब होत नव्हता. तीच परिस्थिती आज माहितीचा अधिकार कायदा प्राप्त होऊनही निर्माण झाल्याचा भास होत आहे. कारण माहिती अधिकाराच्या अंमलबजावणीत अनेक समस्या निर्माण झाल्या आहेत. आपल्या संविधान निर्मात्यांना, माहिती अधिकारविषयक कार्यकर्त्यांना, समाजसेवकांना, स्वयंसेवी संघटनांना जी अपेक्षा होती तिचा भंग होत असल्याचे चित्र निर्माण होत आहे. माहितीचा अधिकार सर्वसामान्यांना मिळालेले प्रभावी अस्त्र आहे असे म्हटले जाते. परंतु 'कुंपण शेत खात आहे' अशी स्थिती माहितीच्या अधिकाराच्या दुरुपयोगामुळे निर्माण झाली आहे. अर्थात माहिती अधिकाराच्या अंमलबजावणीत अनेक समस्या निर्माण झाल्या आहेत. त्यांचे वर्णन पुढीलप्रमाणे करता येईल.

9. बहुसंख्य भारतीय जनता ही ग्रामीण, आदिवासी, मागासलेल्या भागात वास्तव्यास आहे. माहिती अधिकाराचा कायदा सर्वसामान्य नागरिकांकरिता आहे. तरीसुद्धा या कायद्याच्या संदर्भात ग्रामीण, आदिवासी, मागासलेल्या भागातील बहुतांश नागरिक, स्त्रीया, तरुण-तरुणी अनभिज्ञ आहेत. या कायद्यासंदर्भात शासन, प्रशासन व स्वयंसेवी संस्थांनी म्हणावी तशी जनजागृती केलेली आढळत नाही.
२. समाधान होईपर्यंत माहिती हे या कायद्याचे वैशिष्ट्य आहे. पाल्हाळ न लावता नेमकी माहिती मागवणारे नेमके प्रश्न विचारणे आवश्यक असते. परंतु काही पिढीजात श्रीमंत अथवा चिवट बुद्धीवादी लोकांकडून माहिती

- अधिकाराचा दुरुपयोग होत आहे. माहिती अर्जाकरिता कमी शुल्क आकारलेले असल्यामुळे एकापेक्षा जास्त अर्ज केले जातात किंवा अनावश्यक माहिती मागवितात. परिणामतः गरजू व्यक्तीला माहिती मिळण्यास विलंब लागतो.
३. ज्या नागरिकांकडे दारिद्र्य रेषेचे कार्ड आहे, अशा बहुसंख्य नागरिकांना माहितीच्या अधिकाराची जाणीवच नाही. तरीही दारिद्र्यरेषेखालील लोकांच्या नावावर माहिती अधिकाराचे अर्ज दाखल होतात. परंतु मुळ बाब अशी आहे की, दारिद्र्य रेषेचे कार्ड ज्याचे आहे त्याच्या नावावर दुसरी व्यक्तीच विनामूल्य माहिती प्राप्त करते.
 ४. गरजू व्यक्तींना जी माहिती आवश्यक आहे, त्या माहितीशी संबंधित सार्वजनिक प्राधिकरण त्या व्यक्तीच्या परिसरात असलेच असे नाही, म्हणजेच वेळ, वित्त, शक्ती या दृष्टीने माहिती प्राप्त करण्याच्या स्थळाबाबतच्या मर्यादा स्पष्ट होतात.
 ५. अनेक सार्वजनिक प्राधिकरणांमध्ये प्रलेखांचे व्यवस्थापन करण्याचे तंत्रशुद्ध ज्ञान असलेल्या कर्मचाऱ्यांचा अभाव आहे.
 ६. माहिती अधिकार कायद्यातील कलम - ४ (१) प्रमाणे सरकारी यंत्रणेबरोबरच शैक्षणिक संस्था, सहकारी संस्था, सार्वजनिक बँका, स्वयंसेवी संस्था यांनी त्यांचेकडील सर्व अभिलेखांची विषयवार विभागणी सूचीबद्ध पद्धतीने केली आहे.

‘माहितीचा अधिकार अधिनियम -२००५’ या कायद्याच्या माध्यमातून भारतातील (जम्मू-काश्मीर वगळता) भारतीय संविधानातील कलम - १४, १९ व २१ मधील विविध तरतुदींचा लाभ मिळत आहे. प्रशासनात पारदर्शकता येऊन सुशासनाची स्थापना होत आहे. शासकीय योजनांची अंमलबजावणी व्यवस्थितपणे होत आहे. श्रष्टाचाराची प्रकरणे बाहेर येत आहेत. शासन, प्रशासन व जनता जागृत बनली असून प्रसारमाध्यमे आणि स्वयंसेवी संस्था माहिती अधिकाराविषयक जागृतीकरिता सकारात्मक प्रयत्न करीत आहेत. भारतीय लोकशाही व्यवस्थेत माहितीच्या अधिकाराचे अनन्यसाधारण महत्त्व आहे. सामाजिक, आर्थिक, राजकीय, प्रशासकीय व शैक्षणिक क्षेत्रांमध्ये माहितीचा अधिकार पारदर्शी व्यवस्थेची निर्मिती करीत आहे. श्रष्टाचार निर्मूलनाची प्रक्रिया सुरु झालेली आहे. माहितीचा अधिकार ग्रामीण विकासाकरिता वरदान ठरत आहे. स्वयंसेवी संस्था व प्रसार माध्यमांनी विविध प्रकारच्या उपक्रमांच्या माध्यमातून माहिती अधिकार विषयक जनजागृती करण्याचे यशस्वी प्रयत्न चालविले आहेत. माहिती तंत्रज्ञानाच्या युगात माहितीचे अनन्यसाधारण महत्त्व आहे. माहिती व माहितीच्या अधिकाराचे महत्त्व स्पष्ट करताना युनेस्कोच्या महानिर्देशकांनी म्हटले आहे की, लोकशाही समाजाकरिता माहितीचा अधिकार प्राणवायू (अक्सीजन) प्रमाणे महत्त्वाचा वा आवश्यक आहे.

माहितीच्या अधिकाराविषयी तथ्य संकलन करताना समाजातील सर्व क्षेत्रातील सर्वांगीण स्तरावरील नागरिकांशी संवाद साधण्यात आला. त्यावरून असे लक्षात आले की, लोकशाहीच्या मजबूतीकरणासाठी माहिती अधिकाराचे शस्त्र वापरण्यास नागरिक तयार आहेत. परंतु बहुतांश नागरिकांना विशेषतः ग्रामीण भागातील तरुण वर्ग व महिलांना माहितीचा अधिकार हा आपला मूलभूत मानवी अधिकार आहे याची जाणीव नाही. तसेच ‘माहितीचा अधिकार अधिनियम - २००५’ या कायद्यापासून ग्रामीण व अशिक्षित जनता अनभिज्ञ आहे. माहितीच्या अधिकाराचा उपयोग करणारे चार-दोन नागरिक त्याचा नकारात्मक भूमिकेतून अवलंब करीत आहेत. त्यामुळे या कायद्याच्या निर्मितीच्या उद्देशांना तडा जात आहे. जनहिताच्या नावावर अनेकांनी माहिती अधिकाराच्या उपयोगाला आपला व्यवसाय वा उदरनिर्वाहाचे साधन बनविले आहे. अशा लोकांमुळे शासकीय अधिकारी व कर्मचाऱ्यांना नाहक त्रास सहन करावा लागत असून त्याचे दैनंदिन कामाकडे दुर्लक्ष होत आहे. यामुळे माहितीच्या अधिकाराच्या अंमलबजावणीत अनेक अडचणी व समस्या असल्याचे आढळते.

शिफारशी

माहिती अधिकाराच्या अंमलबजावणीत अनेक समस्या आहेत. या समस्यांमुळे शासन व प्रशासनाला माहिती अधिकाराविषयक कामकाज योग्य रितीने पार पाडण्यास अडचण येत आहे.

प्रशासनातील कामाचा ताण वाढला आहे. श्रष्टाचार विरोधी जनआंदोलन ज्या दिशेने जनजागृती करीत आहे. त्यामध्ये परिवर्तन करून गती वाढविणे आवश्यक आहे. त्याचप्रमाणे माहिती अधिकाराविषयी मोठ्या प्रमाणात अनभिज्ञ आहे. त्यांना माहिती अधिकार म्हणजे काय? त्याचा उपयोग कशा पद्धतीने व कशासाठी करावा? त्याचा दुरुपयोग

केल्याने काय परिणाम होतील. याविषयी जनतेला सविस्तर ज्ञान मिळणे व जाणीव होणे आवश्यक आहे. नियोजनबद्ध असा कार्यक्रम तयार करून परिवर्तनाची दिशा व गती निश्चित केल्यास ही बाब सहज धडून येईल. माहिती अधिकाराच्या अंमलबजावणीतील समस्यांच्या सोडवणुकीकरिता पुढील शिफारशींची मांडणी करण्यात आली. ह्या शिफारशींचा शासन, प्रशासन, भ्रष्टाचार विरोधी जनआंदोलन व जनता यांनी सकारात्मक दृष्टिकोनातून स्वीकार करून त्या अंमलात आणल्यास निश्चितच “माहितीचा अधिकार अधिनियम - २००५” हा कायदा लोकाभिमुख व पारदर्शी ठरेल.

1. कुठल्याही सजग व्यक्तीला बुरसटलेली व्यवस्था नको असते पण प्रत्येकाकडेच ती बदलण्याची क्षमता असतेच असे नाही. कुणीतरी बदलांसाठी धडपडतोय असं बधितल्यावर माणसे त्या नक्की सामील होतात. फक्त कोटून तरी सुरुवात होण्याची आवश्यकता असते. उदा. एखादी व्यक्ती स्वतःच्या मुलाला / मुलीला दहा रुपये दिले तर ते त्याने / तिने कुठे व कसे खर्च केले? योग्य प्रकारे खर्च केले ना? याची न विसरता चौकशी करित असते. मग आपला पैसा आपल्यासाठी निर्माण झालेले सरकार कशा पद्धतीने खर्च करते हे विचारायला नको का? माहितीचा अधिकार याचसाठी आहे ! याकरिता या देशातल्या प्रत्येक माणसाला त्याच्या हक्कांबरोबरच जबाबदाऱ्यांचीही जाणीव करून देणे आवश्यक आहे. त्यासाठी माहितीचा अधिकार प्रभावी माध्यम आहे.
2. माहितीच्या अधिकारावरील मंथनाकरिता सामाजिक, आर्थिक, राजकीय, प्रशासकीय आणि शैक्षणिक क्षेत्रात कार्यशाळा, चर्चासत्र, परिसंवाद आणि संमेलने आयोजित करणे आवश्यक आहे.
3. ग्रामीण भागामध्ये माहिती अधिकाराच्या जागृतीकरिता सभा, चर्चासत्रे होणे आवश्यक आहे. त्यामध्ये विशेषतः तरुणांना माहितीचा अधिकार समजावून सांगण्याची आवश्यकता आहे. जेणेकरून देशातील भावी पिढी जागृत बनू शकेल.
4. अपिलीय अधिकारी त्याच कार्यालयातील असल्यामुळे संबंधित अधिकारी योग्य निर्णय घेताना दिसत नाही. करिता अपिलीय अधिकारी हा अतिरिक्त जिल्हाधिकारी (Additional Collector) स्तरावरचा अधिकारी असावा. त्याची शासनाने स्वतंत्ररित्या नेमणूक करावी. जेणेकरून निःस्पक्ष निर्णयाद्वारे ग्रस्त व्यक्तीला न्यायाची प्राप्ती होऊ शकेल.
5. माहितीच्या अधिकाराचा उच्च माध्यमिक व महाविद्यालयीन अभ्यासक्रमात अनिवार्य धटक म्हणून समावेश करावा. त्याचप्रमाणे शाळा व महाविद्यालयांमध्ये विद्यार्थ्यांकरिता माहिती अधिकारविषयक अभ्यासवर्ग आयोजित करण्यात यावे. यासाठी शिक्षक, मुख्याध्यापक व प्राचार्यांनी पुढाकार घेणे आवश्यक आहे.
6. स्वयंसेवी संस्थांनी (NGO) माहितीच्या अधिकाराच्या प्रचार व प्रसाराकरिता पथनाट्या, प्रशिक्षण वर्ग, निबंध स्पर्धा, वादविवाद स्पर्धा, कार्यशाळा व चर्चासत्रांचे आयोजन सातत्याने करणे आवश्यक आहे.
7. प्रसार माध्यमांनी माहितीच्या अधिकारासंबंधी योग्य कार्यक्रमांच्या माध्यमातून सर्वसामान्यांमध्ये जनजागृती करणे आवश्यक आहे. माहिती तंत्रज्ञानाच्या युगात प्रसार माध्यमांप्रमाणे प्रभावी कार्य कोणीच करू शकत नाही.
8. माहिती अधिकारासंबंधी कार्य करणाऱ्या स्वयंसेवी संस्थांना ;छळबद्ध प्रभावी व गतिमान कार्य करण्याकरिता शासनाकडून योग्य आर्थिक सहाय्य देण्यात यावे.
9. माहिती आयोगाने पारदर्शी पद्धतीचा अवलंब करून प्रलंबित प्रकरणे विनाविलंब सोडविणे आवश्यक आहे.
10. माहिती मागणाऱ्या व्यक्तीला माहिती मागण्याचे कारण स्पष्ट करण्याचे सांगितल्यास विनाकारण माहिती मागण्याचे प्रकार बंद होऊन गरजूंना लवकरात लवकर माहिती देता येईल.
11. माहिती अधिकाराच्या नकारात्मक उपयोगाऐवजी सकारात्मक भूमिकेतून उपयोग व्हावा याकरिता नागरिकांना स्वातंत्र्य, समता आणि बंधुता या लोकशाही मूल्यांची जाणीव करून देणे आवश्यक आहे.
12. समाजातील सुशिक्षित तरुणांनी माहितीच्या अधिकारविषयक कायद्याचा सुक्ष्म अभ्यास करून जनसामान्यांमध्ये योग्य प्रतिमा रुजविल्यास माहितीच्या अधिकाराचा दुरुपयोग कमी होईल आणि तरुणवर्गाकडून देशसेवेचे कार्यही धडेल.

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नोटबंदी : यश अपयश

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प्रास्ताविक :

८ नोव्हेंबर २०१६ ५०० व १००० रु. च्या नोटबंदीचा निर्णय हा भारतीय अर्थव्यवस्थेच्या आर्थिक इतिहासातील एक धक्कादायक, अविस्मरणीय दिवस ठरला. त्या दिवसाच्या रात्रीपासून या नोटा चलनातून रद्द होणार असल्याने आपले सर्व दैनंदिन व्यवहार बाजूला ठेऊन प्रथम नोटा बदलून धेणेसाठी उडालेली धावपळ आयुष्यभर स्मरणात राहिल हे मात्र सत्य आहे. यापूर्वीही आपल्या देशात १९७८ मध्ये पंतप्रधान श्री मोरारजी देसाई च्या काळात ५००० व १०००० उच्च मूल्याच्या नोटा रद्द केल्या होत्या. परंतु त्या काळात आजच्याप्रमाणे तणावाचे, अविश्वासाचे व धावपळीचे वातावरण नव्हते कारण त्याकाळी शिस्तबद्ध व शास्त्रशुद्ध असे नियोजन केले होते. त्यामुळे लोकांचा विश्वास व सहकार्य मिळाले होते. पंतप्रधान मोदींनी 'सर्जिकल स्ट्राईक' मिशनचा निर्णय घेतला त्यामागील कारणमिमांसा उद्देश, अर्थव्यवस्थेवरील परिणाम या धटकाचा आढावा घेण्याच्या उद्देशाने प्रस्तुत शोधनिबंधामध्ये प्रयत्न केला आहे.

संशोधन पध्दती :-

प्रस्तुत शोध निबंध, दुय्यम तथ्य संकलन पद्धतीवर आधारित आहे. यामध्ये संबंधित संदर्भग्रंथ, नियतकालीके, मासिके, साप्ताहिके व इंटरनेटचा वापर केला आहे.

उद्दीष्टे :-

१. नोटबंदी करण्यामागील उद्देश अभ्यासणे.
२. नोटबंदीचे अर्थव्यवस्थेवरील परिणाम अभ्यासणे.
३. नोटबंदीचे वैधानिक स्वरूप अभ्यासणे.

नोटबंदीची ऐतिहासिक पार्श्वभूमी

भारतात स्वातंत्र्यपूर्व काळात १९४६ साली १०००, ५००० व १०००० मूल्यांच्या नोटा रद्द केल्या होत्या. १९७८ पंतप्रधान मोरारजी देसाईच्या काळात याच किमतीच्या नोटा रद्द केल्या. १९९७ मध्ये अर्थमंत्री पी. चिदंबरम यांनी स्वेच्छा उत्पन्न जाहिर करण्याची योजना जाहिर केली. २०१५ मध्ये मोदीने काळा पैसा बाहेर काढण्यासाठी करमाफी योजना जाहिर केली. यानुसार जमा होणाऱ्या बेहिशेबी पैशावर दंड आणि ६० टक्के रक्कम भरून काळा पैसा पांढरा करण्याची सोय केली होती. मात्र या योजनेद्वारे फक्त चार हजार कोटी पैसा बाहेर आला. या प्रयत्नांना फारसे यश न आल्याने नोटबंदीचा सर्जिकल स्ट्राईक निर्णय घेतला गेला.

नोटबंदीची कारणमिमांसा

● काळया पैशाचे उच्चाटन करणे-

काळा पैसा बाहेर काढणे आणि पांढरा करणे या महत्वाचा उद्देशाने नोटबंदीचा निर्णय घेतला. ज्या उपत्पन्नावर कर भरणे आवश्यक असते. परंतू कर भरला जात नाही. कर चुकवेगिरीतून काळा पैसा निर्माण होतो. याला आपण सर्वजन प्रत्यक्ष अप्रत्यक्ष हातभार लावत असतो. उदा. बांधकाम व्यावसायिक, शिक्षण क्षेत्र, प्रहूपटी उलाढाल करणारे एजंट, पर्यटन व्यावसायिक, विना बील व्यापार करणारे व्यापारी, स्मगलर, राजकिय नेते, पगारदार देशहितापेक्षा स्वहितला प्राधान्य देणाऱ्यांकडून हे धडत असते.

● **बनावट नोटांचे निर्मूलन करणे-**

सन २०१५-१६ मध्ये साडेदहा लाख बनावट नोटा बँक कर्मचाऱ्यांच्या निदर्शनास आल्या. अशा नोटा प्रत्यक्षपणे किती असतील हा प्रश्न उपस्थित झाला. या नोटांचा वापर अतिरेकी कारवाया, ड्रग्स व्यवसाय या ठिकाणी केला जातो. १०००, ५०० च्या नोटा रद्द केल्याने बनावट नोटांचा प्रश्नच राहणार नाही. अतिरेक्यांचा बीमोड होईल या उद्देशाने नोटबंदीचा निर्णय घेतला व नवीन नोटांच्या छपाईसाठी जर्मन सप्लायरकडून कागद घेतला जातो त्याच्यावर तो कागद इतर कोणालाही विकला जाणार नाही. असे निर्बंध धातले.

● **दहशतवाद्यांना होणाऱ्या वित्त पुरवठ्याचे निर्मूलन-**

भारताच्या विकासात दहशतवाद ही एक मोठी समस्या आहे. नक्षलवाद्यांच्या हातामध्ये काळा पैसा आणि बनावट नोटा मुबलक असल्याने त्यांचा गैरवापर होतो. त्यामुळे देशाचा विकास खुंटला आहे. भारतावरील कर्जाचा बोजा वाढत आहे त्यामुळे जनता सुरक्षित नाही हे धोके टाळण्यासाठी अधिक किंमतीच्या नोटा रद्द करण्याचा निर्णय घेतला.

● **रोखविरहित विनिमय व्यवहारात वाढ करणे-** कॅशलेस व्यवहाराच्या दिशेने वाटचाल करणे हा नोटबंदी मागील उद्देश होता. क्रेडिट कार्ड, डेबिट कार्ड, चेकसू, डिजिटल बँक पध्दत या साधनांच्या वापरामुळे काळ्या पैशावर नियंत्रण ठेवणे शक्य होईल अशी अपेक्षा आहे.

● **नोटाबंदी व तज्ञांची मते**

१. **डॉ. अमर्त्य सेन-**

नोबेल पारितोषक विजेते डॉ. अमर्त्य सेन यांच्यामते हा निर्णय अयोग्य असून हुकूमशाहीकडे वाटचाल करणारा वाटतो. सामान्य नागरिकांच्यावर अनिष्ट परिणाम करणारा आहे.

२. **डॉ. मनमोहन सिंग-**

माजी पंतप्रधान व अर्थमंत्री डॉ. मनमोहन सिंग त्यांच्यामते हा निर्णय व्यवस्थापनाचे मोठे अपयश असून एक प्रचारे लोकांची कायदेशीर लूट आहे. नोटाबंदीमुळे आर्थिक विकासाला दर धटेल असे व्यक्त केले. In the long run, we all are dead लॉर्ड केन्सच्या वाक्याचे समर्थन केले.

३. **डॉ. राव-**

चौदाव्या वित्त आयोगाचे माजी सदस्य यांच्यामते जागतिक बँकेच्या अहवालानुसार देशाच्या राष्ट्रीय उत्पन्नाच्या २० टक्के काळा पैसा आहे. परंतु त्यातील फक्त ६ टक्केच काळ्या पैशावर नोटबंदीच्या माध्यमातून सर्जिकल स्ट्राईक केले. नोटबंदीच्या भीतीमुळे मोठ्या प्रमाणात बँकामध्ये निधी जमा झाला. परंतु त्यावर बँकांना व्याज द्यावे लागणार आहे. परंतु एकवेळ घेतलेल्या निर्णया पासून सरकारला मागे हटता येणार नाही. झपाटयाने आर्थिक सुधारणा करणे आवश्यक आहे.

४. **माजी अर्थमंत्री पी. चिदंबरम-** यांच्यामते हा निर्णय चुकीचा आणि अनावश्यक आहे. त्यामुळे अर्थव्यवस्थेवर प्रतिकूल परिणाम होतील.

५. **प्रा. कौशिल बसू-** भारत सरकारचे माजी आर्थिक सल्लागार व जागतिक बँकेचे वर्तमान सल्लागार यांच्या मतेही हा निर्णय अयोग्य होता अशी भूमिका आहे.

६. **डॉ. भालचंद्र मुणगेकर-** मुंबई विद्यापीठाचे माजी कुलगुरु राज्यसभेचे माजी खासदार डह. भालचंद्र मुणगेकर यांनीही हा निर्णय चुकीचा वाटतो असे मत व्यक्त केले.

● **नोटबंदीचे भारतीय अर्थव्यवस्थेवरील परिणाम -**

मोदी सरकारने 'सर्जिकल स्ट्राईक' मिशन मुळे अर्थव्यवस्थेवर अनेक बरे वाईट परिणाम झाले. विविध तज्ञांनी नोट बंदीचे अनूकूल प्रतिकूल परिणाम व्यक्त केले आहेत. जसे नाण्याला दोन बाजू असतात. त्या पध्दतीने एखाद्या धोरणात्मक निर्णयामुळे अनूकूल व प्रतिकूल परिणाम होतात. त्यातील अनूकूल परिणाम पुढीलप्रमाणे :-

- भ्रष्टाचार कमी होईल बिनहिशेबी बेकायदेशीर पैशाचे प्रमाण कमी होईल कर न भरता कायद्याचे उल्लंघन करुन भ्रष्टाचार करुन जो पैसा मिळवला जातो तो अधिक मूल्याच्या नोटा ५००० व १००० रु च्या नोटा ज्यामध्ये ८६ टक्के चलन आहे. ते रद्द केल्यास भ्रष्टाचार कमी होईल. त्यामुळे अर्थव्यवस्थेवर चांगला परिणाम होईल.
- दहशतवाद कमी करता येईल- मोठ्या मुल्यांच्या नोटांच्या आधारे दहशतवाद हिंसा याला उत्तेजन मिळते. ते नोटबंदीच्या मार्गाने कमी करता येईल. असे वाटते.
- विकासदर वाढेल- तज्ञांच्या मते अल्पकाळात नोटबंदीमुळे देशाच्या विकासाचा दर धटत आहे. परंतु दीर्घकाळात विकासाचा दर गतीमान होईल. अशी अपेक्षा आहे.
- आर्थिक विषमता कमी होण्यास मदत होईल नोटबंदीमुळे अपत्रातील विषमता, संपत्तीमधील विषमता कमी होण्यास मदत होईल, दारिद्र्याचे प्रमाण कमी होईल.
- गुंतवणूक वाढेल- नोटबंदीमुळे लोकांच्याजवळील रोख रक्कमेचे प्रमाण कमी होऊन सीमांत उपभोग प्रवृत्ती कमी होण्यास मदत होईल, बचत वाढेल परिणामी गुंतवणूक वाढेल. गुंतवणूक वाढीतून भांडवल निर्मिती होऊन विकास साधने शक्य होईल.
- बनावट नोटांचे उच्चाटन होईल- नवीन नोटांच्या छपाईसाठी जर्मनीकडून कागद खरेदी केला जातो. तो कागद इतर कोणालाही विकला जाणार नाही असे निर्बंध धातले गेल्याने बनावट नोटा तयार होण्याची शक्यता नाही. त्यामुळे इतर देशातूनप अतिरेकी संघटनाकडून भारतात आणल्या जाणाऱ्या नकली नोटा बंद होतील.
- कर चुकवेगिरीतून मिळविलेला पैसा, विदेशातील काळा पैसा, निवडणूकीत वापरला जाणारा पैसा बँकामध्ये येण्यास मदत होईल.
- भाववाढ नियंत्रित होण्यास मदत होईल- श्रष्टाचाराने मिळविलेल्या पैशातून चैनीच्या वस्तूंची मागणी वाढून भाववाढ होते ती रोखण्यास मदत होईल.
- मूलभूत सुविधामध्ये वाढ होईल- वाढीव करातून मिळालेल्या महसूलातून पायाभूत सुविधांचा विस्तार करणे शक्य होईल हा पैसा गरीबी निर्मूलन यावर खर्च करता येईल.

प्रतिकूल परिणाम-

- नोटाबंदीचे काही दुष्परिणामही विचारात घेणे महत्वाचे आहे ते पुढीलप्रमाणे:-
- सामान्य जनतेवर अनिष्ट परिणाम - नोटबंदीमुळे सर्व सामान्य जनतेचे अधिक हाल झाले त्यामध्ये काही लोकांना जीव गमवावा लागला. बँक कर्मचाऱ्यांच्यावर अधिक ताण पडला, त्यातून अनेक सामाजिक, कौटुंबिक तणाव निर्माण झाले. अजूनही त्याची तीव्रता नष्ट झाली आहे.
- नोटबंदीमुळे आर्थिक विकासाचा वेग मंदावत आहे. मागणीवर परिणाम झाल्याने उत्पादन वाढीला चालना मिळत नसून अल्पकाळात विकासाचा दर कमी होत आहे. विकास दर धटेल असे भाकीत रिझर्व्ह बँक अहफ इंडिया ने जाहिर केले आहे. अर्थतज्ञ केन्स च्या मते अल्पकालीन विकास महत्वाचा असतो. दीर्घकाळात आपण असो नसो.
- श्रष्टाचार नियंत्रित होईल ही कल्पना फोल ठरली असल्याने ५००, १००० च्या नोटा अधिक मूल्याच्या म्हणून त्या चलनातून रद्द केल्या आणि २००० ची नोट चलनात आणली तर भविष्यकाळात श्रष्टाचार कमी होण्याऐवजी वाढेल.
- बँका बरोबरच चलनावरीलही लोकांच्या विश्वासाला धक्का पोहचला आहे. चलन व बँकिंग दोन्ही धटक लोकांच्या विश्वासावर कार्यरत असते. परंतु नोटबंदीमुळे या धटकावर अविश्वास निर्माण झाला आहे.
- औद्योगिक विकासाचा वेग धटल्याने रोजगार निर्मितीत धट झाली आहे. वेतन नियंत्रणाने कामगारांना धोक्का पोहचत आहे.
- अल्पकाळात देशातील असंधटित क्षेत्र, ग्रामीण आणि रोख व्यवहार विभागावरही प्रतिकूल परिणाम झाला आहे.

- नोटबंदीमुळे भारतीय चलनाबदल शासंकता निर्माण झाली असून डहलर व पौंड स्वरुपात रुपयाचा विनिमय दर धतत आहे. त्यामुळे चालू खात्यावरील तूटीचे प्रमाण वाढू शकते.
- नोटबंदीमुळे केलेले चलन रद्द करणे, नवीन चलन छपाई करणे, कॅशलेस प्रक्रिया राबविणे यावरील खर्चाचा अंदाज वाढत आहे.

समारोप:

अर्थव्यवस्थेतील काळा पैसा, दहशतवाद, भ्रष्टाचार नाहीसा करून आर्थिक विकास साधने या उद्देशाने नोटाबंदीचा धेतलेला निर्णय योग्य असला तरी या धोरणामागे नियोजनाचा अभाव असल्याने गोंधळाची परिस्थिती निर्माण झाली. त्यामुळे निर्णय चांगला असला तरी अंमलबजावणी योग्य पध्दतीने करता आली नाही असे वर्णन करावे लागेल. नोटबंदीचा सर्वाधिक प्रतिकूल परिणाम सामान्य जनतेवर, शेतकरी वर्गावर, मोल मजुरी करणाऱ्यांवर झाला. अचानकपणे सरकार अधिक मूल्यांचे चलन रद्द करत असेल तर शासनावरील व राज्यकर्त्यांवरील जनतेचा विश्वास डळमळीत होतो. काही काळाने काळ्या पैशाचे नवे धारक निर्माण होतील. काळ्या पैशाचे व्यवहार करणारे बहुतेकजन पैशा जवळ न ठेवता त्याची गुंतवणूक जमीन, जागा, सोने, इमारत, रोखे, खरेदी मध्ये करतात. चतुर व्यक्ती यातून सुटतात. अर्थात काळा पैसा हे सत्ता खरेदी करण्याचे साधन असते. हे सर्व परिचित आहे. थोडक्यात काळ्या पैसाची माहिती या सर्व प्रक्रियेत फेर वितरित होईल. अल्प काळात पांढऱ्या पैशाच्या धारकांची धावपळ, मनस्ताप होणार हे वास्तव आहे. गुन्हेगारी एकाची व शासन दुसऱ्यास असेच दुदैव्याने व्यवहार होणार आहेत असे वाटते.

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स्वातंत्र्यसैनिक अरूणा असफ अली यांचे जीवन व कार्य

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भारतीय स्वातंत्र्य लढ्यात पुरुषांच्या खांद्याला खांदा लावून अनेक पराक्रमी महिलांनी मोठे योगदान दिले. १९४२ च्या भारत छोडो आंदोलनात महिलांनी आपल्या कर्तृत्वाची झलक दाखवून महत्वपूर्ण भूमिका बजावली या लढ्यातील स्वातंत्र्यसेनानी महिलांमध्ये पहिल्यांदा अरूणा असफ अली यांचे नाव घेतले जाते. दृढ संकल्पशक्ती निर्भिडपणे आणि हिंमतीने स्वातंत्र्यासाठी लढणाऱ्या अरूणा असफ अलीने सर्वासमोर अनुपम उदाहरण दाखवून दिले. आपले सर्व जीवन मातृभूमीसाठी व नवनिर्मितीसाठी खर्च केले म्हणून त्यांचे नाव सुवर्णाक्षरांनी झळकत आहे.

जन्म व बालपण -

स्वातंत्र्यासाठी संघर्ष करणाऱ्या भारतीय वीरांगना अरूणा गांगुली यांचा जन्म बंगालमधील कालका येथे १६ जुलै १९०९ रोजी एका श्रीमंत बंगाली ब्राम्हण कुटुंबात झाला.^(१) त्यांचे वडील उपेंद्रनाथ गांगुली हे हॉटेलमालक होते तर आईचे नाव अंबिकादेवी होय. अरूणाच्या बालवयातच त्यांच्या वडीलांचे निधन झाल्यामुळे आईने खूप कष्टाने अरूणाच्या शिक्षणाची सुरुवात केली.^(२) त्याकाळात स्त्रियांना फारसे शिकविले जात नव्हते. त्यांना घराबाहेर पडण्यासही प्रतिबंध होता. अशा परिस्थितीतच त्यांना लाहोरच्या एका कॉन्व्हेंटस्कूलमध्ये शिक्षणासाठी घातले. तेथील प्राथमिक शिक्षण पूर्ण झाल्यावर माध्यमिक शिक्षणासाठी नैनिताल येथील प्रॉटेस्टंट विद्यालयात घातले. त्यानंतर कलकत्याच्या गोखले स्मारक कन्या पाठशाळेत अध्यापनाचे काम केले.^(३) अरूणाबेन व त्यांची धाकटी बहीण पोग्निमा यांचे एकमेकींवर खूप प्रेम होते. आपल्या ताईच्या धाडशी स्वभावाबद्दल छोट्या पोग्निमेला खूप आकर्षण होते.^(४)

विवाह -

अलाहाबाद लहान बहीणीच्या लग्नात एक कॉंग्रेसचे पुढारी असफ अली यांच्याशी त्यांची ओळख झाली ते दिल्लीतील प्रसिद्ध वकील होते. त्यांच्याशी वयाच्या १९ व्या वर्षी त्यांनी अंतरधर्मिय विवाह केला विवाहानंतर त्या आपल्या पतीबरोबर दिल्लीस आल्या व दिल्ली हेच त्यांचे कार्यक्षेत्र बनले.^(५) परंपरागत रूढी मोडून त्यांनी सर्वांना आश्चर्याचा धक्का दिला त्यांनी स्वतःच्या लग्नाच्या वेळी सर्वांना पटवून दिले की लग्न म्हणजे नुसता करार नाही तर दोन जिवांचे पवित्र मिलन आहे. आपली परखड मते केवळ फक्त मांडली नाहीत तर सिध्द करून दाखविली असफ अलीच्या पावलावर पाऊल ठेवून काही करून दाखविण्याचे ध्येय अरूणाजींनी ठेवले व अन्यायाचा सतत प्रतिकार केला.^(६)

भारतीय स्वातंत्र्य लढ्यातील त्यांचे कार्य -

असफ अली नेहरू- गांधीजींच्या विचाराने प्रभावित होऊन वयाच्या १८ वर्षीय स्वातंत्र्य आंदोलनात सहभाग घेतला होता. त्यांचा साहसी स्वभाव, उत्साह, जोश स्वातंत्र्यचळवळीसाठी उपयुक्त ठरला.

१) १९३० असहकार चळवळ -

१९३० मध्ये अरूणा व त्यांचे पती यांनी दोघांनाही मिठाच्या सत्याग्रहात सक्रिय भाग घेतला होता. त्यामुळे इंग्रजांच्या नितीनुसार त्या या सत्याग्रहात सहभागी झाल्या म्हणून त्यांना अटक झाली. त्यांना लाहोरच्या तुरुंगात ठेवण्यात आले. तेथे त्यांनी महिला कैदींना शिकवायला मार्गदर्शन करायला सुरुवात केली. गुन्हेगारीचा मार्ग सोडून सरळ मार्गावर यावे यासाठी प्रयत्न केले.^(७) एक वर्षांनी त्यांची सुटका झाली. पुन्हा त्यांना १९३२ मध्ये अटक होऊन सहा महिन्यांची शिक्षा झाली. तेथे त्यांनी उपोषण करण्यास सुरुवात केली कारण त्यांचे असे म्हणणे होते की सर्व राजकीय कैद्यांना माणुसकीची वागणुक द्यावी, त्यांच्या या पावित्र्यामुळे इंग्रज सरकारने त्यांची अंबला जेलमध्ये बदली केली. तुरुंगातून सुटल्यावर आपल्या पतीसमवेत स्फुर्तीने आंदोलनात उतरल्या. समाजवादी नेत्यांशी विचार-विनिमय करू लागल्या.^(८)

२) १९४० वैयक्तिक सत्याग्रह -

१९४० मध्ये म. गांधीजींनी वैयक्तिक सत्याग्रह चळवळ सुरू केली. इंग्रजांनी अनेक नेत्यांची धरपकड सुरू केली. या चळवळीत अरूणा असफ अलीचा सहभाग होता. त्यांना इंग्रजांनी पकडले व सोडून दिले.

३) १९४२ चले जाव आंदोलन -

८ ऑगस्ट १९४२ ला मुंबईमध्ये अखिल भारतीय काँग्रेसचे अधिवेशन झाले त्यावेळी अरूणा असफ अली व त्यांचे पती या बैठकीत उपस्थित होते. ९ मे रोजी देशातील सर्व प्रमुख नेत्यांची धरपकड झाली असताना कायदाकानून, मनाईहुकूम कशाचीही पर्वा न करता अरूणाजींनी गोवालिया टँक मैदानावर तिरंगा फडकावून भारत छोडो आंदोलनाचा तेथे प्रारंभ केला. एवढेच नव्हे तर लाठीमाराच्या व अश्रुधुराच्या तावडीतुन निसटण्यासाठी अत्यंत शौर्याने सामना करून पोलीसांच्या डोळ्यात धुळ फेकून सटकल्या त्यावेळी त्यांना १९४२ चा 'स्कार्लेट पिम्परनेल' हा किताब मिळाला. (स्कार्लेट पिम्परनेल हा इंग्रजी साहित्यातील एक धाडशी व चपळ नायक आहे)

अरूणाजींनी जो काँग्रेस ध्वज फडकविला होता तो फाडून छिन्नविछिन्न करण्याची प्रतिज्ञा एक इंग्रज सार्जंटने घेतली होती. काही दिवसांनी त्या दिल्लीला गेल्या त्यानंतर त्या भूमिगत झाल्या. अनेक काँग्रेस कार्यकर्त्यांना व स्वयंसेवकांना त्यांच्या मार्गदर्शनाची आवश्यकता होती त्यावेळी त्यांच्याबरोबर अच्युतराव पटवर्धनही भूमिगत झाले होते. (९)

काँग्रेसच्या नामवंत नेत्यांची इंग्रजांनी धरपकड करायला सुरुवात केली. त्यातील काही नेते भूमिगत होते. त्यामध्ये राममनोहर लोहिया, जयप्रकाश नारायण, सुचिता कृपलानी, डॉ. गिल्डर, खुर्शिदबहेन, नौरोजी, गिडवानी, प्यारेलाल, सादिक अली, गोपीनाथ बारडोलाई, कालीपाद मुखर्जी यांचा समावेश होता. या सर्वांनी एका कामचलाऊ अखिल भारतीय काँग्रेस समितीची स्थापना केली व १२ मुद्द्यांचा कार्यक्रम जाहीर केला. (१०)

१९४५ च्या डिसेंबर महिन्यात मौलाना आझाद यांना अच्युतराव पटवर्धन व अरूणाजींनी आपल्या कामगिरीविषयी कळविताना लिहीले स्वातंत्र्यासाठी असलेल्या विशाल जनसमुदायाला मार्गदर्शनाची गरज आहे. तुमच्या प्रमुख नेत्यांच्या धरपकडीनंतर वारंवार आम्ही काँग्रेस रेडिओवरून प्रसारण करून स्वातंत्र्यलढ्यात भाग घेण्यासाठी उत्सुक असलेल्या लोकांना मार्गदर्शन करतो त्यांना आवाहन करतो व बातम्यांचे प्रसारण करून माहिती देतो.

पुढाकार घेतलेल्या या भूमिगत नेत्यांनी एका मध्यस्थी मार्गदर्शक मंडळाची स्थापना केली त्याच्या अरूणाजी सभासद होत्या.

भारत छोडो आंदोलनाचे मुख्य केंद्रस्थान मुंबई होते. येथुनच कार्यक्रमाचे सुत्रसंचालन होत असे. बंगाल, मुंबई, सिंध पंजाब, कर्नाटक, उ.प्रदेश, महाराष्ट्र, गुजरात, कलकत्ता, दिल्ली इ. शहरांशी संपर्क साधला जात होता. दिल्ली राजधानीचे शहर असल्यामुळे देशभरातील कार्यकर्त्यांना सरकारच्या गुप्त बातम्या पोहोचविल्या जाणे महत्वाचे होते त्यासाठी दिल्ली हे मार्गदर्शक केंद्राचे विभागीय जबाबदारी अरूणाजी व गुगलकिशोरजी यांच्यावर सोपविण्यात आली होती.

अरूणा यांनी सतत एका ठिकाणाहून दुसऱ्या ठिकाणी फिरत इंग्रजांच्या चतुर नजनेतून त्या युक्त्या करून निसटत असत. स्वतःच्या नावाचा वापर न करता टोपण नाव वापरत. फक्त पक्षातील नेत्यांनाच त्यांच्या नावाची माहिती असे. काँग्रेसमधील नेत्यांचे नातेवाईक भूमिगत कार्यकर्त्यांना मदत करत असत. त्यांना आपल्या घरी रहायला जागा देत अशावेळी इंग्रज अधिकारी चौकशीस येत, अशा स्थितीतही अरूणाजी तेथून निसटून जात. सरकारने त्यांची संपत्ती जप्त केली. त्यांना पकडण्यासाठी ५००० रू. बक्षिस जाहिर केले. (११)

असुरक्षित आयुष्य काढताना त्यांची प्रकृती बिघडली त्यांच्या आईचा मृत्यू झाला खूप कष्ट सहन करावे लागले. गुप्तचरामुळे कधी कधी एका ठिकाणी काही तासही थांबणे अशक्य होते. धावते व असुरक्षित आयुष्य कंठताना त्यांची तब्येत खालावत गेली. गांधीजींना हे कळल्यावर पोलिसांपुढे शरणागती पत्करण्याचा सल्ला अरूणाजींना दिला. पण तो न मानता त्या अत्यंत नेटाने प्रतिकार करत राहिल्या याबाबतीत त्यांचे अनेक रोचक किस्से प्रसिध्द आहेत त्यांचे भूमिगत आयुष्य साहस, धैर्य व चातुर्याने पार पाडले. (१२)

१९४६ मध्ये प्रदेश काँग्रेस सरकारने बनली तेव्हा ब्रिटीश सरकारने अरूणाजी विरूद्ध असलेला आदेश मागे घेतला तेव्हा त्या समाजापुढे आल्या. अनेक ठिकाणी जनतेने त्यांचे स्वागत केले. विशाल सुभा व समारंभाचे आयोजन केले. आपल्या वक्तृत्वशैलीतून त्या 'भारताला पूर्ण स्वतंत्र करण्यासाठी जनतेने असाच संघर्ष चालू ठेवला पाहिजे असे' आवाहन करू राहिल्या. आम्हाला आपल्या स्वातंत्र्याचा दिवस नक्की करायचा आहे असे त्या बजावत राहिल्या. 'दैनिक हाल' ही साप्ताहिक पत्रिकाही सुरू केली.^(१३)

४) समाजोद्धारचे कार्य -

समाजसेवेशी निगडीत अनेक कामे त्यांनी केली. गरीब व निराधार महिलांसाठी सरस्वती भवनाची स्थापना केली. रेड्डी इर्विन कॉलेजची स्थापना केली तेथे तरूणींसाठी शिक्षणाबरोबरच गृहीणीपदाचेही शिक्षण दिले जात होते.

५) स्वातंत्र्योत्तर कार्य -

भारताला स्वातंत्र मिळाल्यानंतर त्यांनी कोणतेही अधिकाराचे पद घेणे टाळले. पण अनेकांनी मन वळविल्यामुळे १९५८ मध्ये दिल्लीच्या महापौर झाल्या. त्यावेळी प्रशासनात अनेक महत्वाचे बदल घडवून आणले. परदेशात गेलेल्या अनेक शिष्टमंडळातून भारताचे त्यांनी प्रतिनिधीत्व केले व भारताची भूमिका चातुर्याने मांडली. १९४८ नंतर काँग्रेसमधून बाहेर पडून आचार्य नरेंद्रदेवांच्या सोशॅलिस्ट पार्टीमध्ये सहभागी झाल्या. त्यानंतर कम्युनिष्ट पुन्हा समाजवादी त्यानंतर पुन्हा काँग्रेसमध्ये प्रवेश केला. त्यांनी लिंक हे वृत्तपत्र सुरू केले.^(१४)

६) पुरस्कार -

१. १९५५ मध्ये 'सोव्हिएट लॅंड नेहरू पुरस्कार'
२. १९७५ मध्ये 'लेनिन शांतता पुरस्कार'
३. १९९१ मध्ये आंतरराष्ट्रीय सामंजस्याचा 'जवाहर नेहरू पुरस्कार'
४. १९९२ मध्ये 'पद्मविभूषण पुरस्कार'
५. २४ जुलै १९९७ मध्ये 'भारतरत्न पुरस्कार'
६. १९९८ मध्ये त्यांच्या आठवणी प्रित्यर्थ एक डाक टिकट काढले.^(१५)
७. त्यांच्या आठवणी प्रित्यर्थ दिल्लीतील एक रस्त्याला अरूणा असफ अली मार्ग असे नाव देण्यात आले.

७) मृत्यू -

अरूणाजींना आपल्या अखेरच्या पर्वात दिल्लीतील झोपडपट्ट्यात प्रौढ साक्षरता, वैद्यकीय मदत रोजगार निर्मिती अशा सामाजिक कार्यात सक्रीय होत्या. २९ जुलै १९९६ रोजी त्यांचा मृत्यू झाला. भारताच्या स्वातंत्र्यलढयात प्रभावीपणे काम करणाऱ्या अरूणा असफ अली यांचे कार्य भारताच्या इतिहासात अजरामर राहिले.

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- ७) तत्रैव पृ. ४३
- ८) तत्रैव पृ. ४३
- ९) तत्रैव पृ. ४४
- १०) तत्रैव पृ. ४४
- ११) तत्रैव पृ. ४५
- १२) आपटे पल्लवी पृ. १२७
- १३) कवी माधवी पृ. १५१
- १४) आपटे पल्लवी पृ. १२८
- १५) कवी माधवी पृ. १५१

डॉ. बाबासाहेब आंबेडकर यांची धर्मविषयक भूमिका

प्रा.डॉ.डी.पी.खराडे

इतिहास विभाग प्रमुख

बाबासाहेब चितळे महाविद्यालय भिलवडी.

डॉ.बाबासाहेब आंबेडकर हे नाव केवळ भारतीयांच्या दृष्टीनेच नव्हे तर संपूर्ण जगाच्या दृष्टीकोणातून महत्वाचे नाव आहे. डॉ. आंबेडकर म्हणजे उपेक्षितांना माणसाचे जीवन प्राप्त करून देणारा महामानव, हजारो वर्षे उपेक्षित आणि शोषित राहिलेल्या दलित समाजाला सन्मानाने आणि संविधानात्मक पध्दतीने इतर भारतीयांच्या बरोबरीने आणणारा थोर समाजशास्त्रज्ञ, हिंदू धर्मातील सर्व अनिष्ट रूढी परंपरेचा धिक्कार करून भारतीय समाजाला आधुनिक बनवणास भारतीय राज्यघटनेचा शिल्पकार अश्या कितीतरी उपाध्यांनी बाबासाहेब भारताला आणि जगाला ज्ञात आहेत. डॉ. आंबेडकरांनी आधुनिक भारतावर केलेले जे प्रचंड उपकार आहेत.त्याचा विचार केला तर बूध्दानंतरचा मानवता धर्म समजलेला महामानव मो हाच. असे म्हटल्यास वावगे ठरणार नाही. डॉ. आंबेडकरांचे बालपण ज्या वातावरणात गेले त्या वातावरणात बाबासाहेबांना लहान वयापासूनच धर्म म्हणजे काय? धर्माची मानवी जीवनात भूमिका काय ? धर्माची माणसाला कश्यासाठी गरज असते, धर्म हे मानवाच्या शोषणाचे आणि पिळवणूकीचे साधन कसे काय होऊ शकते? धर्म आणि नैतिकता यांचा संबंध काय? हे सर्व प्रश्न अत्यंत समंजस असलेल्या बाबासाहेबांना लहानपणीच सतावू लागले. घरातील वातावरण अत्यंत धार्मिक असले तरी आणि त्यांचे वडील रोज भजन किर्तन आणि धार्मिक अध्यात्मिक व दार्शनिक चर्चा आणि वाचनात व्यस्त असले तरी भक्ती चळवणी विशेषतः मूकतीच्या संकल्पनेने बाबासाहेब लहानपणापासूनच प्रभावित झाले होते. आपला धर्म चूकीच्या गोष्टीसाठी माणसाकडून माणसावर अन्याय करवितो ही गोष्टच बाबासाहेबांच्या बालमनांनी नाकारली. बाल वयापासूनच चातूर वर्ण व्यवस्थेची अत्यंतिक तिटकारा बाबासाहेबांच्या मनात निर्माण झाला बालवयातच दापोली परिसरातील धार्मिक वाद—विवाद बाबासाहेबांच्या मनात हिंदू धर्माबद्दल शाशंकता निर्माण करून गेले.पुढे सातारा येथे आंबेडकरांच्या वडीलांनी नाथ पंथ सोडून कबीर पंथाची दीक्षा घेतली.^२ हे असे का होते किंवा का करावे लागते यामुळे बाबासाहेब बैचेन झाले.

बाबासाहेबांनी लहानवयापासूनच अस्पृशतेचे प्रचंड चटक सहन केले होते. लहानग्या बाबासाहेबांना सर्वण हिंदूना कूत्रा, मांजर, गाय या पाळीव जनावरांचा स्पर्श जर विटाळ वाटत नाही तर अस्पृशांचा स्पर्श का विटाळ वाटतो? स्पृश हिंदू मृंग्याना देखील साखर अर्पणं करतो मात्र अस्पृशांची सावली देखील वावरू शकतात मात्र अस्पृश्यांना तेथे प्रवेश नसतो. असे का ? एवढेच नव्हे तर अस्पृश्यांच्या मूलांना शाळेत प्रवेश नाही देवळात प्रवेश नाही.^३ ढवळून निघाले आणि बालवयातच त्यांनी प्रतिज्ञा केली, मी अस्पृश्यांना चातूर वर्ण व्यवस्था नाकारून स्पृश्यांच्या बरोबरीचे स्थान प्राप्त करून देईन.

डॉ. आंबेडकरांनी विद्यार्थी दशे पासूनच हिंदू धर्मातील या प्रचंड विषमतेवर आधारलेल्या समाज व्यवस्थेचा आणि धर्म व्यवस्थेचा धिक्कार करायला सुरुवात केली. आंबेडकरांच्या सातार मूकामी आंबेडकरांच्या वैचारीक जडणघडणीला सुरुवात झाली. बाबासाहेबांच्या मातोश्रींचे झालेले निधन आणि वडीलांनी केलेला पूर्णविवाह याचाही मोठा आघात बाबासाहेबांच्या बालमनावर झाला. बालवयातच अस्पृश्यतेच्या मिळणाऱ्या वागणूकी बद्दलच्या अनेक नोंदी बाबासाहेबांनी मनात करून ठेवल्या त्यातीलच एक हद्द प्रसंगच म्हणजे आई सोबत बाबासाहेब बाजारात कपडे घ्यायला गेले. दूकानदाराने आईच्या पुढे लांबूनच कापड टाकले.^४ ही गोष्ट बाबासाहेबांना अस्पृश्यतेचे जाणीव देऊन गेले. पुढे अनेक वेळेला बाबासाहेब असे अपघात्मक प्रसंगाना तोंड दयावे लागले. बाबासाहेबांनी जरी हे चटक सहन केले तरी त्यांनी अनेक वर्षे हिंदू धर्मातील सुधारणांचा अन्याहत पाठलाग केलेला दिसतो. बाबासाहेबांनी घेतलेली प्रारंभिक भूमिका धर्मविरोधी नव्हती. हिंदू धर्म मार्तडाकडून बाबासाहेबांना अपेक्षित प्रतिसाद

कधीच मिळाला नाही. म्हणून डॉ. बाबासाहेबांनी मी हिंदू मृगुत जन्माने असलो तरी हिंदू म्हणून मरणार नाही ही प्रतिज्ञा केली.

बाबासाहेबांनी लहान वयापासूनचे सर्व वाईट अनुभव फक्त मनात नोंद केले असे नाही तर त्या प्रतेक अनुभवाला. कोणताही आणि कसलाही धार्मिक आधार नाही. हे ही बाबासाहेबांनी शोधून काढले. बाबासाहेबांनी या ही संदर्भात अनेक वेळेला हिंदू धर्म मंताडारी विचार विनिमय करायचा प्रयत्न केला मात्र हिंदू धर्म मार्तंडांनी एका अस्पृश्य विद्यार्थ्यांशी काय बोलायचे म्हणून त्याची बोळवण केली. शाळातील अनेक शिक्षकांत पैकी एक शिक्षक त्यांना म्हणत “ अरे तु महार तुला शिकून काय करायचे आहे.? तु आपला शाळा सोडून जा !” तेजस्वी बाबासाहेबांनी उत्तर दिले. “महाराज, तुम्ही आपलं काम करा कंस. नस्ती उठाटेव करायला तुम्हाला सांगितले कुणी?”^४ या उत्तराने इतरही शिक्षकांना योग्य ते उत्तर मिळाले. शाळेत पेडसे ब्राम्हण शिक्षक बाबासाहेबांवर मनस्वी प्रेम करत असत. पुढे माध्यमिक शाळेत डॉ. आंबेडकर नावाचे ब्राम्हण शिक्षक बाबासाहेबांवर प्रचंड प्रेम करित याच आंबेडकर गुरूजीतरी भिमरावाचे आडनाव आंबावडेकर हे ठीक नाही म्हणून त्याने आंबेडकर हे सुटसुटीत नाव लावले असे गुरूजींनी सुचविले.^५ आणि त्यानंतरचा आंबेडकर यानावाचा इतिहास आपल्या समोर आहेच. या गुरूजीचे आणि आंबेडकरांचे प्रेम पुढे आयुष्यभर टिले.बाबासाहेब गोळमेज परिषदेला दलितांचे प्रतिनिधी म्हणून जायला निघाले तेव्हा या गुरूजींनी बाबासाहेबाना शुभेच्छा दर्शक आणि अभिनंदनपत्रे पाठविले होते. हे पत्र एक आमोल ठेवा म्हणून बाबासाहेबांनी ठेवले होते. कदाचित काही सवर्ण शिक्षकांकडून भिलेल्या या प्रेमळ वागणुकी मुळेच आंबेडकरांच्या मनात फार कटुता सर्वाणाबद्दल राहिली असे वाटते.

इ.स. १९०७ साली बाबासाहेब मॉट्रिकची परीक्षा उतींण झाले. अस्पृश्य समाजातील मॉट्रिक पास होणारे हे पहिलेच विद्यार्थी ठरले. पुढे बाबासाहेबांनी महाविद्यालयातील शिक्षण १९१२ मध्ये पुर्ण करून बी.ए.ची पदवी मिळविली.^६

पदविधर झालेल्या बाबासाहेबांनी वडिलांच्या इच्छेविरुद्ध बडोदे सरकारच्या मृत्युमुळे ही नोकरी त्यांना सोडावी लागली मात्र बडोदा संस्थानने त्यांना शिष्यवृत्ती देऊन अमेरिकेत पुढील अभ्यासाला पाठवले.^७ त्यावेळी बडोदे संस्था तशी बाबासाहेबांनी पुढील दहा वर्षे नोकरी करण्याचा करार शिष्यवृत्तीच्या बदल्यात केला.१९१३ मध्ये बाबासाहेब न्ययॉर्कला पोहोचले.पाश्चात खुल्या वातावरणाचा, तेथील समानतेचा,विद्याभ्यासाचा महत्वाचा मोठा पगडा बाबासाहेबांच्या मनावर निर्माण झाला. अमेरिकेतील या वास्तव्यात बाबासाहेब या मताला येऊन पोहोचले की आपल्या अस्पृश्य समाजातील प्रत्येक कार्यकर्त्याने शिक्षण प्रसासासाठी झटली पाहिजे.शक्सपिअरच्या नाटकातील एका वाक्याने बाबासाहेबांना झपाटून टाकले.ते वाक्य म्हणजे, ‘प्रत्येक माणसाच्या आयुष्यात जेव्हा संधीची लाट येते. तेंव्हा त्या संधीचा योग्य प्रकारे उपयोग त्याने केला तर या मनुष्यास वैभव प्राप्त होते.’^८ अस्पृश्य समाजातील प्रत्येकांनी शिक्षणाची संधी घ्यावी, त्याचा आपल्या बांधवांमध्ये प्रसार आणि प्रचार करावा आपल्या मुलींच्याही शिक्षणाचा अधिक विचार, प्रसार,प्रचार करावा असे प्रतिपादन बाबासाहेबांनी अमेरिकेतून केलेल्या पत्रव्यवहारातून केली.

बाबासाहेबांनी या कालावधीतच खुल्या पारण्यात वातावरणाशी भारतीय वातावरण आणि भारतीय धर्मसंकल्पना पडताळून पाहिल्या परदेशातील माणसामाणसामधील समानता, प्रत्यक्ष जीवनात धर्मकारण व राजकारण यांच्यामध्ये झालेली फारकत बाबासाहेबांनी अनुभवली होती. परदेशात बाबासाहेब एक “कष्टाळू आणि अभ्यास विद्वान होते.तेच बाबासाहेब भारतात आल्यावर मात्र केवळ अस्पृश्यच होते.”^९ बाबासाहेबाना हा फरक वेदनादायी तर ठरलाच ठरला तसेच बडोद्या आणि मुंबईत झालेली कटु अनुभव पाहाता बाबासाहेब या मताला पोहोचले “जो पर्यंत हिंदू धर्मातील जाती व्यवस्था नष्ट होत नाही तो पर्यंत या समाजाची प्रगती होणे शक्य नाही”^{१०} अर्थातच या सर्व कटु अनुभवा नंतर ही आंबेडकराची विद्या अभ्यासाची आणि धर्म सुधारणांची भुख वाढतच होती. १९१८ च्या अस्पृश्यता निवरण परिषदेत डॉ. आंबेडकरांची भुमिका योग्य आहे आणि अस्पृश्यता निवरण झालेच पाहिजे या गोष्टीला परिषदेतच लोकमान्य टिळकांनी आणि बाबासाहेब खापर्डे यांनी मान्यता दिली.स्वतः बाबासाहेबांनी मात्र या परिषदेत

भाग घेतला नव्हता कारण बाबासाहेब स्वतः अस्पृश्य उध्दारासाठी सर्वांनी चालविलेल्या चळवळी विषयी उदासीन आणि साशंक होते.^{१२} बाबासाहेब परदेशात असताना सुध्दा त्याचे लक्ष भारतीय अस्पृश्यांच्या विकासाकडेच होते. भारतात परत आल्यानंतर बाबासाहेबांनी अस्पृश्यांना हक्क मिळवून देण्यासाठी आक्रमक भुमिका स्विकारली, बाबासाहेबांनी धार्मिक सुधारणा आणि अस्पृश्यांचे शिक्षण यावर भर दिला. महाडच्या चवदार तळ्यावरून झालेल्या सर्व गोष्टी पाहिल्यानंतर बाबासाहेबांनी असे ठरवले. की अस्पृश्यांना स्पृश्यांच्या बरोबरची हक्क मिळवून देण्यासाठी संघर्षच करावा लागणार. महाड नगरपालिकेने अनेक चांगल्या गोष्टी एकत्रित करून काही चांगल्या गोष्टी ठरावात आणल्या मात्र चवदार तळे अस्पृश्यांना खुल्ले करण्याबाबत मात्र एकमत होत नव्हते. बाबासाहेब म्हणतात “चवदार तळ्यातील पाणी पशुपक्षी, गोहत्या करणारे मुसलमान आणि ख्रिश्चन या सर्वांना खुले आहे. मात्र अस्पृश्यांना नाही.”^{१३} बाबासाहेबांनी तमाम हिंदूंचा विरोध पत्करून चवदार तळ्यातील एक ओजळभर पाणी प्राशन करून ते तळे २० मार्च १९२७ रोजी तळे अस्पृश्यांसाठी सुले केले.

बाबासाहेबांची ही कृती तमाम हिंदूंना अस्पृश्य विरोधी करणारी ठरली. मात्र बाबासाहेबांनी यातील एकाही गोष्टीला न जुमानता पुढे जाऊन नाशिकच्या काळाराम मंदिराची सहज प्रवेश उपलब्धी अस्पृश्यता करून दिली या काळात संपूर्ण महाराष्ट्रात आंबेडकरी विचारावर हलके ही होऊ लागले. आणि दुसऱ्या बाजूने आंबेडकरी विचारांच्या बाजूनी देखील विचार—मंथन सुरू झाले. बहिष्कृत भारतातून बाबासाहेब म्हणतात “जो पर्यंत आम्ही आपणास हिंदू म्हणवित आहोत आणि तुम्ही आम्हास हिंदू समजत आहात, तो पर्यंत देवळात जाऊन देवदर्शन घेणे हा आमचा हक्क आहे. आम्हाला जे समाज हक्क हावेत ते आम्ही हिंदू समाजात राहूनच मिळविणार, न मिळाल्यास हिंदुत्वावर पाणी सोडण्याची वेळ आली तरी ते सोडून आम्ही आमचे अधिकार मिळवणारच.”^{१४} बाबासाहेबांच्या मनात या प्रसंगा पासूनच हिंदू धर्म सोडण्याचे विचार येवू लागले होते. असे असले तरी पुढची २५ वर्षे हिंदू धर्म त्याजण्यासाठी घालविलेली दिसतात. या २५ वर्षात बाबासाहेब बौध्द धर्माकडे आकर्षित झालेले दिसतात. या दरम्यान बाबासाहेबांनी इस्लामाचा स्वीकार करावा, शीख धर्माचा स्वीकार करावा. यासाठी शेकडो धर्मगुरूंनी प्रयत्न केलेला दिसतो. १९९६ च्या पुणे येथील महाराष्ट्र अस्पृश्य युवक परिषदेत बाबासाहेबांच बौध्द धर्मांतर घोषणेच्या पाठिव्याची शेकडो भाषणे झाली. या परिषदेतील बाबासाहेबांचे भाषणे झाले. ते म्हणाले “ मुसलमान झाल्यावर सर्वच नवाब होत नाहीत, शीख झाल्यावर सरदार होत नाहीत आणि ख्रिश्चन झाल्यावर पोप होत नाहीत. दुसऱ्या धर्मायांनी किती ही आमिषे दाखविली, तरीही मी समतावादी धर्मच स्विकारेन. आपला निर्णय ठाम आहे. आपण बौध्द धम्मच स्विकारणार आहोत.”^{१५} अर्थात या परिषदे नंतर देखील अनेक वर्षांनी बाबासाहेबांनी बौध्द धम्म स्विकारला. १४ ऑक्टोबर १९५६ या विजयादशमी दिवशी बाबासाहेबांनी दीक्षा घेतली आणि त्यानंतर त्यांच्या लाखो अनुयायांनी बौध्द धम्म स्विकारला. बाबासाहेबांची ही भुमिका विचारांत घेता. आज २०१६ मध्ये ही असे म्हणावे लागते की ज्या हिंदू धर्मांनी बाबासाहेबांना आपमानास्पद वागणूक दिली तो हिंदू धर्म जरी बाबासाहेबांनी त्याला तरी या मातीतीलच बौध्द धर्म स्विकारून भारतीय राष्ट्र एक राहण्याची हमीच यारूपाने बाबासाहेबांनी भारताला दिली असे म्हटल्यास वावगे ठरू नये.

संदर्भ

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स्त्री समाजसुधारणा-एक सामाजिक चळवळ

प्रा. श्री. बळवंतराव कुंडलिक जाधव,

सहा. प्राध्यापक,

नेमगोंडा दादा पाटील नाईट कॉलेज ऑफ आर्ट्स अँड कॉमर्स,

सांगली

प्रस्तावना :

समाजातील बहुसंख्य व्यक्तीकडून समाजातील काही महत्त्वपूर्ण घटकामध्ये बदल घडवून आणण्यासाठी किंवा या घटकामध्ये होणाऱ्या बदलांना संघटितपणे विरोध करण्याचा हेतूतः केलेला प्रयत्न म्हणजे सामाजिक चळवळ होय. समाजात सामाजिक, आर्थिक, राजकीय, शैक्षणिक, धार्मिक या सर्व क्षेत्रात स्त्रियांना संधीपासून वंचित ठेवले गेल्याने स्त्रियांना दुचयम स्थान मिळत गेले. या दुचयम स्थानांत सुधारणा घडवून आणण्यासाठी विविध समाजसुधारकांनी स्त्री समाज सुधारणा चळवळी घडवून आणल्या.

स्वातंत्र्योत्तर काळात भारतीय राज्यघटनेच्या कलम १४, १५, १६ ने स्त्रियांना पुरुषाच्या बरोबरीचे स्थान दिले. शिक्षणामुळे कर्तृत्वाला संधी मिळाल्याने अनेक कर्तृत्व संपन्न स्त्रियांनी स्वातंत्र्योत्तर काळात महत्त्वाची कामगिरी बलावलेली जाणवून येते. स्त्री पुरुषापेक्षा कमी आहे ही धारणा तदभूत कमीपणा स्त्रीवर लादलेला आहे याचे भान स्त्रीला येऊ लागले. हे भान आलेल्या अल्पसंख्य स्त्रियांनी समाजजागृतीसाठी आणि हक्कासाठी विविध प्रकारच्या चळवळी सुरू केल्या. स्त्रियांना समाजात मानाचे स्थान मिळावे, त्यांना सन्मानाने वागविले जावे यासाठी समाजातील समाजसुधारक व संघटना, स्त्री कार्यकर्ते यांनी स्त्री समाज सुधारणा चळवळी चालू केल्या.

स्वातंत्र्यापूर्वी महात्मा फुले व सावित्रीबाई फुले या दांपत्यांनी १९४८ साली पहिली मुलीची शाळा पुणे येथे भिडे वाड्यात चालू केली. तसेच इंग्रजांनी स्त्रीयांवरील अत्याचाराच्या प्रथा नष्ट केल्या. कामगार कायद्यात स्त्रीयांसाठी विशेष तरतुदी करण्यात आल्या. गर्भपात, बालहत्या, बलात्कार या विरोधी कायदे करून स्त्रीयांना संरक्षण देण्यात आले. महात्मा जोतिबा फुले, राजाराम मोहन रॉय, शंकर शेठ, डॉ. बाबासाहेब आंबेडकर या सारख्या समाज सुधारकांनी स्त्रीयांच्या उन्नतीसाठी विशेष प्रयत्न केले.

गेल्या वीस वर्षात स्त्रीयांना संरक्षण देणारे अनेक कायदे करण्यात आले तसेच काही घटना दुरूस्त्या झाल्या. उदा. १९९२ साली ७३ वी व ७४ वी भारतीय राज्यघटना दुरूस्ती. भारतीय संविधानाच्या चौकटीत स्त्रीयांसाठी खूप काही करणे शक्य आहे हे सर्वच स्त्रीवादी संघटनांनी ओळखले आहे. स्त्री हक्कांचे संरक्षण करणारे कायदे पाहिजेत आणि त्याची त्वरीत व योग्य आमलंबजावणी व्हावी अशीच स्त्री चळवळीची मागणी आहे.

स्त्री समाज सुधारणा चळवळीमुळे स्त्री शिक्षणात वाढ होत आहे. तसेच या चळवळीमुळे स्त्रीयांकडे पाहण्याचा समाजाचा दृष्टिकोन बदलत आहे. उच्च शिक्षण घेतलेल्या स्त्रीयांचा राजकारणात प्रवेश वाढू लागला आहे. स्त्रीयांचा सामाजिक, आर्थिक, राजकीय स्थर उंचावण्यासाठी समाज सुधारणेद्वारे प्रयत्न करण्यात येत आहेत.

व्याख्या :

स्त्री समाजसुधारणा : " महिलांच्याकडे पाहण्याचा समाजाचा दृष्टिकोन बदलणे म्हणजे स्त्री समाज सुधारणा होय."

स्त्रीयांच्या जगण्याच्या संदर्भामध्ये बदल होणे त्यामुळे समृद्ध असे मानवी जीवन जगण्याच्या तिच्या क्षमतेत वाढ होणे.

संशोधनाची उद्दिष्टे :

१. स्त्री समाज सुधारणा घडवून आणलेल्या समाज सुधारकांच्या चळवळीचा अभ्यास करणे.
२. स्त्रीयांसाठी केलेल्या विविध कायदांचा अभ्यास करणे.
३. स्त्री सुधारणाबाबत शासन धोरण व्यवस्थेचा अभ्यास करणे.
४. ७३ वी व ७४ वी भारतीय राज्यघटना दुरूस्तीचा आणि स्त्री सुधारणा यांचा अभ्यास करणे.

गृहीतके :

१. स्त्री समाज सुधारणा चळवळीमुळे स्त्री शिक्षणात वाढ होत आहे.
२. स्त्री समाज सुधारणा चळवळीमुळे स्त्रीकडे पाहण्याचा समाजाचा दृष्टिकोन बदलत आहे.
३. ७३ वी व ७४ वी भारतीय राज्यघटना दुरूस्तीमुळे स्थानिक स्वराज्य संस्थामध्ये स्त्रीयांचा टक्का वाढत आहे.

४. स्त्रीयांचा सामाजिक, आर्थिक, राजकीय स्थर उंचावत आहे.
५. स्त्री समाजसुधारणा करण्यामध्ये शासनाची भूमिका महत्वाची ठरत आहे.
६. अजूनही स्त्रीया अंधश्रध्दा, बुवाबाजी व स्त्री भ्रूणहत्येमध्ये गुंतलेल्या आहेत.

संशोधनाची अभ्यास पध्दती :

स्त्री समाज सुधारणा चळवळीचा अभ्यास करण्यासाठी ऐतिहासिक कालखंडातील संदर्भाचा तसेच आधुनिक काळातील माहितीचा समावेश सदर शोध निबंधात केला आहे.

सदर विषयाची माहिती गोळा करण्यासाठी प्राथमिक साधनांचा वापर करण्यात आला. प्राथमिक साधानामध्ये सर्वेक्षण पध्दती, वर्णनात्मक पध्दती, अनुसूची इ. वापर करण्यात आला आहे.

तसेच दुय्यम साधानामध्ये आत्मचरित्र, लेख, वर्तमानपत्र, इंटरनेट, जर्नल्स, शासकीय योजना इ. वापर सदर शोध निबंधाची माहिती गोळा करण्यासाठी करण्यात आला.

अ) स्त्री समाज सुधारणा घडवून आणलेल्या समाज सुधारकांच्या चळवळीचा अभ्यास करणे.

स्त्रीयांमध्ये समाज सुधारणा घडवून आणण्यासाठी अनेक समाज सुधारकांनी चळवळी केल्या. त्यामध्ये भगवान गौतम बुद्ध हे ही महत्वाचे आहेत. भगवान गौतम बुद्ध हे महान्याय वादी होते. ते समता व न्यायाचे प्रतीक होते. बुद्धांनी स्त्रीयांना परिव्रजा होण्याची परवानगी दिली व शिक्षण आध्यात्मिक मुक्तीचा मार्ग मोकळा केला. परिव्रजेचा हक्क देऊन स्त्री गुलामीच्या मुळावरच बुद्धांनी धाव घातला. सर्व स्त्रिया परिव्रजीत होऊ लागल्या. ज्ञान मिळवून आध्यात्मिक प्रगती साधू लागल्या. स्वतःचा व पर्यायाने समाजाचा विकास साधू लागल्या. कारण स्त्रीला कधीही अपवित्र किंवा शुद्र समजले नाही. बुद्धांच्या मते " मुलगी मुलापेक्षा जास्त प्रभावी आणि सद्गुणी होईल." अशा मुलाला जन्म देईल की, तो मोठा कर्तृत्वान होईल आणि विस्तीर्ण प्रदेशाचा राजा होईल. हे बुद्धांचे मत होते. आमची प्रेरणा स्थान जिजाऊमाता यांना हे मत लागू पडते. जिजाऊमातेने आपल्याला एक स्वाभिमानी व कर्तृत्वान राजा दिला.

काही भागात नवजात बालिकांची हत्या केली जाईल. शिक्षणाचा अभाव हे स्त्रीयांच्या दुःस्थितीचे कारण होते. अज्ञानामुळे अंधश्रध्देत वाढ झाली, तसेच उपजीविकेचे साधनही स्त्रीयांना उपलब्ध होऊ शकले नाही. तसेच शिक्षणाचा लवलेशही गवसला नाही. अशा या काळात महात्मा जोतिराव फुले व सावित्रीबाई फुले यांचा जन्म झाला. त्यांनी या अन्यायाला चिरडून टाकले. आणि समाजाला ज्ञानाचा प्रकाश दिला. सावित्रीबाईंनी स्वतः महात्मा जोतिराव फुले यांच्याकडून शिक्षण घेऊन त्यांनी मुलींच्या शाळेत शिक्षिका म्हणून काम करण्यास सुरुवात केली आणि शेकडो वर्षांनंतर भारतीय स्त्रीयांच्या सार्वजनिक जीवनाचा प्रारंभ झाला. विधवांच्या प्रश्नांकडे मानवतेच्या व्यापक दृष्टिकोनातून पाहिले, विधवांचे केशवपन बंद करण्यासाठी त्यांना नाभीकांचा संप घडवून आणावा लागला. विधवा माता व त्यांच्या बालकांना आश्रय देण्यासाठी पुण्यात 'बालहत्या प्रतिबंध गृह' स्थापन केले. स्त्रीयांचा उधारकर्ता स्त्री शिक्षणाचा टाहो पुरुष म्हणून महात्मा जोतिबा फुले यांना ओळखले जाते.

भारतीय राज्यघटनेचे शिल्पकार डॉ. बाबासाहेब आंबेडकर हे एक असे नाव आहे की, त्यांच्या कार्याला जगाच्या इतिहासात तोड नाही. त्या डॉ. बाबासाहेब आंबेडकरांनी भारतीय राज्यघटना लिहून स्त्री पुरुष भेदाला राज्यघटनेच्या माध्यमातून मूटमाती दिली. आज भारतीय स्त्रियां जे काही स्वातंत्र्य उपभोगत आहेत ते केवळ डॉ. बाबासाहेब आंबेडकर यांच्या संविधानामुळे भारतीय राज्यघटनेचे कलम १४ नुसार कायद्यापुढे सर्व समान आहेत. तसेच कलम ३६ नुसार पुरुष व स्त्रिया या दोघांनाही समान कामाबद्दल समान वेतन मिळावे. किती सुंदर संविधान आपल्यासाठी आहे जिथे कुठेच आपल्याला भेदभाव दिसत नाही.

ब) स्त्री समाज सुधारणा-वर्गीकरणात्मक विश्लेषण:

१. शैक्षणिक सुधारणा : २१ व्या शतकापासून स्त्रियांच्यात मोठयाप्राणात

सुधारणा व बदल घडून आला आहे. शिक्षण घेण्याचा त्यांचा सहभाग वाढला आहे. आणि स्त्रियांनी शिक्षण घ्यावेही काळाची गरज बनली आहे असे समाजातील लोकांना जाणवत आहे. कारण घरामधील एक स्त्री शिकली तर सारे घर सुशिक्षित होते. आज जगामध्ये असे कोणतेही क्षेत्र नाही त्या क्षेत्रामध्ये स्त्रियां नाहीत. अगदी चंद्रावरही स्त्री पोहचली आहे तसेच सैनिक, पोलीस, रेल्वे ड्रायव्हर, आय. पी. एस., आय. ए. एस., भारताची राष्ट्रपतीदेखील महिला होती. (प्रतिभाताई पाटील), आज भारताचे संरक्षण मंत्री (निर्मला सितारमण), परराष्ट्रीय व्यवहार मंत्री (सुषमा स्वराज) ही महत्वाची पदे देखील स्त्रियां भूषावत आहेत. त्यामुळे एकदरीत स्त्री समाज सुधारणा चळवळीचा परिणाम स्त्रियांच्या शिक्षणांवर सकारात्मक झालेला दिसून येत आहे.

२. **आर्थिक सुधारणा** : स्त्रियांची शिक्षण क्षेत्रात भरारी असल्याने त्या स्वतः मोठ्या पगाराची नोकरी करित असल्याने त्यांची आर्थिक सुधारणा झाली आहे. त्याबाबतीत त्या दुसऱ्यावर अवलंबून न राहता स्वतः आर्थिक स्वावलंबी झाल्या आहेत. तसेच बचत गटांची स्थापना झाल्याने ग्रामीण भागात व शहरी भागात स्त्रियां आर्थिक व्यवहार स्वतः करू लागल्या आहेत. तसेच बचत गटांमार्फत कर्ज घेऊन छोटे मोठे व्यवसाय देखील करित आहेत. स्त्रियांना आज बचत गटांमार्फत कर्ज मिळत असल्यामुळे स्त्रियां सावकारांकडून कर्ज न घेता बचत गटातून कर्ज घेत आहेत.

३. **सामाजिक सुधारणा** : समाजातील लोकांचा स्त्रियांकडे बघण्याचा दृष्टिकोन बदलेला आहे. त्या समाजात आपली मते मांडू लागल्या आहेत. त्यांच्या चांगल्या वाईटांचा विचार समाजात केला

जाऊ लागला आहे. त्यांना समाजात मानाचे स्थान मिळत आहे. आज ग्रामीण भागात हुंड्यासारखी प्रथा बंद झालेली दिसून येत आहे त्यामुळे स्त्रियांना चांगली वागणुक मिळत आहे. खेड्यामध्ये होणाऱ्या ग्रामसभेमध्ये आपली मते मांडण्याचा अधिकार मिळाला आला. स्त्री-पुरुष समानतेमुळे समाजात समता निर्माण झाली आहे. त्यामुळे स्त्रियांचा सामाजिक विकास झालेला दिसून येत आहे.

क) स्त्रियांसाठी शासनाने केलेल्या विविध कायदांचा व शासन धोरणांचा अभ्यास करणे.

बचत गटांमार्फत स्त्री आपले सबलीकरण घडवून आणण्याचा प्रयत्न करित आहे. बचत गटांमुळे त्यांचा आर्थिक, सामाजिक विकास झालेला दिसून येत आहे. १९६८ मध्ये देशात शिक्षण विषयक पहिले राष्ट्रीय धोरण तयार करण्यात आले. १९५० साली सर्वांना मुलभूत शिक्षण देण्याचा प्रकल्प स्थापन केला. १९७६ मध्ये समान वतेन कायदा केला. घरगुती हिंसाचार कायदा २००५ मध्ये केला. शिक्षणाचा अधिकार २००५ मध्ये केला. बालविवाह प्रतिबंध कायदा २००६ मध्ये केला. बालविवाहास बंदी, मातृत्व लाभ सुधारणा विधयक, मातृत्व रजा १२ आठवड्यावरून २६ आठवडे केली, बेटी बचओ-बेटी पढाओ.

गर्भ लिंग प्रतिबंध कायदा १९९४, हुंडा प्रतिबंध कायदा १९६१, स्त्रियांचे अश्लील प्रदर्शन कायदा १९८६ अशा प्रकारचे कायदे शासनाने करून स्त्रियांचा विकास करण्याचा प्रयत्न शासनाने केलेला आढळून येतो.

ड) ७३ वी व ७४ वी भारतीय राज्यघटना दुरुस्तीचा आणि स्त्री सुधारणा यांचा अभ्यास करणे.

१९९२ साली भारतीय राज्यघटनेची ७३ वी व ७४ वी घटना दुरुस्ती झाली त्यामुळे स्त्रियांना त्यांच्या राजकीय विकासासाठी खूप मदत झाली आहे. या दुरुस्तीने स्त्रियांना जिल्हापरिषद, पंचायतसमिती, ग्रामपंचायत, महानगरपालिका, नगरपालिका, नगरपंचायत मध्ये स्त्रियांना ३३ टक्के आरक्षण मिळाले. (महाराष्ट्रात आता ५० टक्के आहे.) या आरक्षणांमुळे स्त्रियांचा राजकारणातला टक्का वाढला आहे. जो पूर्वी १० ते १५ टक्के असणारा घटना दुरुस्तीमुळे थेट ५० टक्क्यावर गेला त्यामुळे ग्रामीण व शहरी स्थानिक स्वराज्य संस्थेत आता ५० टक्के जिल्हा परिषद अध्यक्ष व सदस्य तसेच पंचायतसमिती सभापति व सदस्य, सरपंच तसेच सदस्य तर शहरामध्ये महापौर-नगरसेवक, नगराध्यक्ष-नगरसेवक या स्त्रियां आहेत. या स्थानिक स्वराज्य संस्थामध्ये ५० टक्के पदाधिकारी महिला असल्यामुळे ग्रामसभा व वार्डसभामध्ये स्त्री नागरीकांची उपस्थिती मोठ्या प्रमाणात वाढून स्त्रियां त्यांचे प्रश्न स्वतः मांडू लागल्या आहेत. उदा. सार्वजनिक ठिकाणी बाजारात पुरुषांप्रमाणे स्वच्छता गृहे बांधावीत, दारू बंदी करावी, स्वच्छ पाणी पुरवठा करावा, गॅस टंचाई दूर करावी, शाळा-कॉलेज समोरील टवाळ मुलांच्या टोळक्यांना प्रतिबंध घालावा, प्राथमिक आरोग्य केंद्र सुसज्ज असावीत अशा प्रकारचे महत्वाचे प्रश्न स्त्रियां स्वतः ग्रामसभा व वार्डसभामध्ये मांडून स्त्रियां प्रशासनवर नियंत्रण ठेवत आहेत.

७३ वी व ७४ वी राज्यघटना दुरुस्तीमुळे स्त्रियांच्या सामाजिक सुधारणेला खूप मोठे पाठबळ मिळाले आहे. या राजकीय सुधारणेमुळे स्त्रियांचा विकास झालेला दिसून येतो.

निष्कर्ष : स्त्री निसर्गतः नाजूक, कमजोर, लाजरी, मर्यादाशील, सहनशील, नम्र इ. असते. या सर्व कल्पना पुरुषप्रधान समाज व्यवस्थेनेच स्त्रीवर लादल्या आणि त्याच संस्कारात वाढलेल्या स्त्रीनेही मुकाट्याने मान्य केल्या. परंतु ही परिस्थिती स्त्री समाज सुधारणा चळवळीमुळे बदल आहे. मुळात नर आणि मादी हे भेद निसर्गतः आहेत परंतु स्त्री आणि पुरुष या संकल्पना मात्र समाज निर्मितीत आहेत. परंतु या समाज निर्मितीत संकल्पनाच कालांतराने निसर्गनिर्मित ठरवण्यात आल्या. हा पुरुष प्रधान समाज व्यवस्थेचाच कावा होता. म्हणून सिमान द बोव्हुआर म्हणतो की, स्त्री ही स्त्री म्हणून जन्माला येत नाही तर ती स्त्री म्हणून घडवली जाते.

१९ व्या शतकाच्या उतरार्धात मात्र स्त्रिया चळवळीत उतरून नेतृत्व करू लागल्या. त्यासाठी त्यांनी अनेक संघटनाही स्थापन केल्या. १९०४ मध्ये भारत महिला परिषेद, १९१० मध्ये भारतीय स्त्री महामंडळ, १९१७ मध्ये ॲनी बेझन्ट यांच्या नेतृत्वाखाली वुमेनस इंडियन असोशियसन्स, १९२५ मध्ये नॅशनल कौन्सिल ऑफ वुमेन इन इंडिया इ. चळवळी स्त्रियांच्या विकासाकरीता उभारल्या गेल्या . या चळवळी स्त्रियांच्या सामाजिक विकासासाठी होत्या.

स्वातंत्र्यानंतर स्त्रीयांच्या चळवळीत मागण्या बदलल्या त्या मागण्या संपत्तीमध्ये समान वाटा, शिक्षणाचा हक्क, स्त्री पुरुष समानता, घटस्फोट, सुरक्षा इ. होत्या. यासाठी अखिल भारतीय महिला फेडरेशन, समाजवादी महिला सभा, श्रमिक महिला संघ, जनवादी महिला संघटना, शेतकरी महिला आघाडी इ. संघटना सामील झाल्या असे दिसते.

महाराष्ट्रातील स्त्री संघटना नारी केंद्र, मोलकरीण संघटना, बलात्कार विरोधी मंच, तलाकमुक्ती, क्रांतीकारी संघटना इ. संघटना काम करतात.

स्त्रियांना त्यांचा हक्क मिळावा, घटस्फोट, एकच विवाह, वारसाहक्क, वडिलांच्या मालमत्तेत समान हक्क, स्त्रीला दत्तक घेण्याचा अधिकार, पोटगीचा हक्क यासाठी डॉ. बाबासाहेब आंबेडकरांनी संसदेत हिंदू कोड बिल मांडले परंतु हे बिल पास होत नसल्याचे पाहून २९ सप्टेंबर १९५१ ला डॉ. बाबासाहेब आंबेडकरांनी मंत्री पदाचा राजीनामा दिला.

भारतभर स्त्रियांच्या हक्कांसाठी मोठमोठ्या सामाजिक चळवळी उभ्या केल्या. या चळवळींनी स्त्रियांना जागृत केले पण अलीकडच्या काळात हरियाणामध्ये डेरा सच्चा प्रकरण हे गुरमित रामरहीमचे बघून तसेच सांगली जिल्हातील म्हैसाळ गावामध्ये डॉ. खिद्रापुणे यांनी केलेले गर्भपात पाहता असे दिसून येते की, स्त्रियांचा राजकीय विकास झालेला आहे पण आजून सामाजिक विकास झालेला दिसून येत नाही. स्त्री समाज सुधारणा चळवळींना भारतात काम करण्यास आजूनही खूप मोठी संधी आहे.

संदर्भ :

१. भारतातील सामाजिक चळवळी-घन:शाम शहा
२. स्त्री सत्तेची पहाट-विजय चोरमोरे
३. स्त्रीवाद-संकल्पना व स्वरूप-डॉ. रचना माने
४. महिलाविषयक कायदे-महिला व बालविकास विभाग, कोल्हापूर
५. योजना अंतिमसत्य-समाधान निमसरकर
६. भारतीय राज्यघटना
७. विविध वर्तमानपत्रे
८. इंटरनेट

शिक्षण आणि सामाजिक व राजकीय बदल शिक्षणाचे जागतिकीकरण

प्रा.नांगरे नुतन कृष्णराव
आझाद कॉलेज ऑफ एज्युकेशन, सातारा.

जागतिकीकरण ही 21 व्या शतकातील एक सापेक्ष संकल्पना आहे. सापेक्ष याचा अर्थ प्रत्येकजण याचा अर्थ वेगवेगळ्या पद्धतीने घेऊ शकतो.

आजपर्यंतच्या जगाच्या इतिहासात ज्ञानोपासक मग तो कोणत्याही देशातील असो, धर्माचा असो, पण त्याने केलेले संशोधन, लावलेला शोध यातून जगाच्या ज्ञानात भर टाकलेली दिसून येते. 'विद्यान सर्वत्र पूज्यते' अशा काही विशिष्ट हेतून संपूर्ण मानवजात एकत्र येत आहे. यातून जागतिकीकरण, खाजगीकरण, उदारीकरण या संकल्पनांचा उदय झालेला दिसून येतो.

दुसऱ्या महायुद्धानंतर UNO, GATT, जागतिक बँक इ. जागतिक संघटना स्थापन करण्यात आल्या या सर्वांचा उद्देश जगातील विविध प्रकारचे व्यवहार एकमेकांत करावेत. यामुळे जागतिकीकरण हा 20 व्या शतकाच्या अखेरचा व 21 व्या शतकाच्या प्रारंभीचा शब्द आहे.

जागतिकीकरण – व्याख्या आणि अर्थ

- अर्थव्यवहारांच्या संबंधातून उदयास आलेली संकल्पना.
- WTO (World Trade Organization) o GATT (General Agreement On Tariffs & Trade) याची भूमिका याबाबत महत्त्वाची आहे.

व्याख्या –

1. WTO –

जागतिकीकरण म्हणजे

अ) उपभोग्य वस्तूच्या समावेशासह सर्व वस्तूंच्या वरील आयात नियंत्रणे हळूहळू रद्द करणे.

ब) आयात, जकातीचे कर कमी करणे.

क) सार्वजनिक क्षेत्रातील उपकरणांचे खाजगीकरण करणे.

1. Change – 'Globalization may refer to the transfer, adaptation & development behavioral norms across countries & Societies in different parts of the world'

2. C.T. कुरियन – जागतिकीकरण म्हणजे देशाच्या राजकीय सीमेबाहेर आर्थिक व्यवहारांचा विस्तार करणे होय.

वरील व्याख्यांवरून जागतिकीकरण म्हणजे.

1. व्यापारावरील बंधने कमी करावीत. ज्यायोगे देशाच्या सीमा बाहेर वस्तूंचा प्रवाह मुक्त होईल.
2. तंत्रज्ञानाच्या मुक्त प्रवाहास परवानगी देऊन योग्य वातावरण तयार करणे.
3. जगातील विविध देशांत कामगारांचा मुक्त संचार होण्यासाठी योग्य वातावरणाची निर्मिती करणे.
4. जागतिकीकरणाचे घटक म्हणून तंत्रज्ञान, अर्थव्यवस्था, ज्ञान, कौशल्ये, लोक, मुल्ये, कल्पना, शिक्षण इ. क्षेत्रांच्या आंतरराष्ट्रीय पातळीवर मुक्त प्रवाहास वाव मिळावा असे वातावरण निर्माण करणे.

थोडक्यात जे जे काही आपल्या देशांमध्ये आहे. ते जगामध्ये जाण्याचा मार्ग मोकळा करणे व जगामध्ये जे जे काही आहे ते आपल्या देशांमध्ये येण्याचे मार्ग मोकळे करणे.

जागतिकीकरणाचे शैक्षणिक स्वरूप –

जागतिकीकरण आणि आर्थिक उदारी करण्याचे फार दूगामी परिणामी भारतीय शिक्षणव्यवस्थेवर दिसू लागले आहेत. विशेषतः गेल्या दोन दशकांत (1991–2010) अर्थव्यवस्थेतील संरचनात्मक स्थित्यतरांचा सगळ्यात लक्षणीय परिणाम भारतातील उच्च शिक्षण क्षेत्रावर पडला आहे पडत आहे.

प्रामुख्याने सुरुवातील उच्चशिक्षणाचे जागतिकीकरण झाले. शिक्षण हा एक व्यापार समजून काही परदेशी विद्यापीठे, संस्था, संघटना शिक्षण देण्याकामी भारतात येत आहेत. तर काही भारतीय संस्था परदेशात जात आहेत. एवढेच नव्हे तर प्राथमिक आणि माध्यमिक शिक्षणांवरही जागतिकीकरणाचे पडसाद उमटलेले दिसतात. उदा. वाढते इंग्लिश मिडीयमचे सत्र परदेशी शाखा इ.

शिक्षणक्षेत्रावरील परिणाम :-

- 1) सर्व प्रथम उच्च शिक्षण आता व्यवसायाभिमुख करण्यावर सर्वाधिक भर दिला जाऊ लागला आहे. कला, वाणिज्य आणि विज्ञान या पारंपारिक विद्याशाखांचे महत्त्व हळूहळू कमी होत आहे. म्हणजे शिक्षणाची जागा प्रशिक्षणाने घेतली हा पहिला बदल.
- 2) शिक्षणक्षेत्रात विशेषतः उच्च शिक्षणात खाजगीकरणाचे वारे फार वेगाने वाहू लागले.
- 3) कारखाने आणि उद्योगधंद्यासाठी कुशलतंत्रज्ञ, मनुष्यबळ तयार करणे, त्यांच्या गरजांनुसार अभ्यासक्रमांची आखणी सुरु झाली.
- 4) खाजगीकरणातून उच्च शिक्षणाचे व्यापारीकरण होत आहे आणि त्यात नफेखोरीला अग्रक्रम देताना 'शैक्षणिक दर्जा-गुणवत्तेला मूठमाती देणे सुरु आहे.'
- 5) खाजगीकरणामुळे शिक्षण खर्चिक झाले आहे.
- 6) उच्च शिक्षणाचे धोरण ठरविणे, नियमन करणे, प्रमाणीकरण करण्याच्या नावाखाली राज्यव्यवस्थेचा आणि शासकीय यंत्रणेचा अवास्तव हस्तक्षेप वाढत चालला आहे.

जागतिक शिक्षणाची ध्येये –

- 1) जागतिक स्तरावरील ज्ञान, तंत्रज्ञान, साधनसामुग्री आणि आपले मनुष्यबळ यांचा एकत्रित उपयोग करून विकासाची गती वाढविणे.
- 2) माहिती तंत्रज्ञानाची माहिती करून घेऊन संपर्क कौशल्ये वृद्धिंगत करणे.
- 3) जगातील विविध मानव समूहांच्या विविध संस्कृतीमधील चांगल्या गोष्टींचे संवर्धन करणे.
- 4) जाणीव, शांतता, सलोखा, जागतिक पर्यावरण समतोल व चिरंजीवी विकास यासंदर्भात नव्या जाणीवांची निर्मिती करून जागतिक मानव, विश्व नागरिक ही संकल्पना साकार करणे.

जागतिक शिक्षणाचा अभ्यासक्रम –

- 1) अभ्यासक्रम अनुदेशनाची भाषा इंग्रजी असेल.
- 2) विज्ञानाच्या प्रात्यक्षिकांवर व कौशल्यांवर भर.
- 3) तंत्रज्ञानयुक्त स्वावलंबी अभ्यासक्रम
- 4) बदललेल्या आणि बदलत चाललेल्या संस्कृतीचा परिचय करून देणारा अभ्यासक्रम असावा.

जागतिक शिक्षणासाठी अध्ययन, अध्यापन पद्धती –

- 1) Learning to Know
- 2) Learning to be
- 3) Learning to do
- 4) Learning to live together.

जागतिकीकरणाच्या आव्हानांना तोंड देण्यासाठी उपाय –

- 1) संस्थांची पुर्नरचना करणे.
- 2) मूल्यमापन पद्धतीत सुधारणा व बदल करणे.
- 3) सहअध्ययनावर भर द्यावा.
- 4) संस्थांचे मूल्यमापन करणे.
- 5) इंग्रजी भाषेवर प्रभुत्व निर्माण करणे.
- 6) अध्ययन अध्यापनात माहिती तंत्रज्ञानाचा वापर
- 7) व्यवसायाभिमुख शिक्षण देणे.
- 8) इ लायब्ररी, इंटरनेट यासारख्या सुविधांमध्ये वाढ करणे.
- 9) विद्यार्थ्यांना स्पर्धेस तोंड देण्यासाठी तयार करणे.
- 10) परदेशगमनाची संधी शिक्षकांना व विद्यार्थ्यांना देणे.

समारोप –

भारतीय संस्कृतीत शिक्षण व शिक्षकीपेशा यांना विशेष स्थान आहे. विद्वत्ता, पवित्रता, त्याग, समाजहित यासारख्या मूल्यांवर आधारलेले हे क्षेत्र आता पूर्ण व्यावसायिक व बाजारी तत्वांवर वाटचाल करत आहे. सध्या हे जागतिकीकरण शिक्षणातील सर्व विभागांमध्ये आले आहे.

संदर्भ पुस्तके –

- 1) नवीन जागतिक समाजातील शिक्षणाचे – प्रा. अरूण सांगोलकर
- 2) उच्चशिक्षण – ध्येयवादाकडून बाजारपेठेकडे – द. ना. धनागरे.

इतिहास और समय की दस्तक : कितने पाकिस्तान

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प्रास्ताविक

हिंदी साहित्य की उपन्यास विधा सबसे सशक्त विधा मानी जाती है। आधुनिक काल में विकसित यह विधा आज अपने चरमोत्कर्ष पर है। हिंदी का हर एक कलाकार अन्य विधाओं के साथ ही उपन्यास में अपना योगदान देना चाहता है। स्वातंत्र्योत्तर काल में जीवन के हर एक पहलु को बड़ी सफलता से उपन्यास ने चित्रित किया है। उपन्यास एक ऐसी विधा है जो पूरे जीवन को चित्रित करने में सक्षम है। सन १९४७ को भारत आजाद हुआ। इस आजादी को लेकर कई लोगों ने कई सपने देखे थे पर कुछ ही दिनों में एक-एक सपना टूटता गया, पीछे पडता गया। इस मोहभंग के साथ ही राजनीतिक, आर्थिक, सामाजिक बदलाव और बढ़ती अपेक्षाओं को पूरा न करता शासन इस उलझन में सारा देश प्रभावित हो गया। इसी दौरान देश का विभाजन हो गया और उसके परिणाम आज भी भुगतने पड रहे हैं। इन सारी बातों को अपने साहित्य का आधार बनाकर कई सारे लेखकों ने उपन्यास के माध्यम से पाठकों के सामने रखा।

कितने पाकिस्तान' यह शीर्षक ही प्रतीकात्मक है। इस उपन्यास का फलक (कॅनवास) बहुत बड़ा है। मनुष्य की उत्पत्ति से लेकर आज तक की मनुष्य की यात्रा को पकड़ने का प्रयत्न यहाँ हुआ है। अर्थात केंद्र में भारत है, यहाँ की संस्कृति है। आर्यों से लेकर कारगील युद्ध तक के कालखंड को यहाँ स्वीकारा गया है। प्रत्येक कालखंड में मनुष्य और मनुष्य के बीच दीवारें खड़े करनेवालों को यहाँ काल के कट घरे में खड़ा किया गया है। और एक उपद्वीप-एक साहित्यकार इन्हें सच्चाई बयान करने के लिए कह रहा है। विभिन्न काल के प्रतिष्ठित लोग यहाँ कटघरे में खड़े हैं और इनसे पूछा जा रहा है कि बताओ उस समय क्या हुआ था। "फिर उसने डिस्पैचेज पढ़े.... वही फिर हुआ था सन १९४८, १९६५ और १९७२ की तरह !9 कारगील युद्ध की घटना को सामने रखकर प्रधानमंत्री और रक्षामंत्री को खत लिखकर सवाल करते हुए वह कहता, "प्रिय प्रधानमंत्री और रक्षामंत्री जी! आप दोनों के नाम हम यह खुला खत बहुत भारी दिल और अफसोस के साथ लिख रहे हैं! हमने पिछले सप्ताह अपने पाठकों को कारगील की भयानक युद्धस्थिति की वह खबरें और जानकारी दी थी जिससे आप दोनों बेखबर हुए थे।" (वही, पृ.98) पिरामिड के इतिहास से भी प्राचीन प्रेम का इतिहास है। सम्राट गिलगमेश मृत्यु से मुक्ति पाने की औषधि ढूँढने का प्रयास करता है। वह पाता है कि प्रेम ही वह नव संजीवनी है जो कभी खत्म नहीं होती इसका दाखिला लेखक ने देवदासी रुना और वन्य पुरुष एकिंदू के प्रेम का उदाहरण देते हैं। उनकी प्रेम कहानी दुनिया की प्रथम प्रेम कहानी है जिसके बाद मित्र में पिरामिड बनें। यथ: "पिरामिडों के इतिहास में जादा बड़ा और पुराना है मनुष्य के प्रेम का इतिहास। देवदासी रुना और वन्य पुरुष एकिंदू के वे एकांत क्षण, जब वासना के बाद उन्होंने एक दूसरे की आँखों में अपने अस्तित्व की तलाश की थी और उसे प्राप्त किया था। प्रेम की यही शाश्वत कहानी तब से साँस ले रही है!" (वही, पृ.३६)

इसी बीच बूटासिंह और रेतपरी कहानी के माध्यम से देश विभाजन, पाकिस्तान की निर्मिति, उसी समय हुई मनुष्य हानि, धर्मांधता, मनुष्य-मनुष्य के बीच आया अलगाव और हुआ रक्तपात चित्रित करते हुए लिखा है "बूटासिंह जब जेनिब के लिए कपडे लेने निकला तब तक पाकिस्तान नाम की लकीर तो खिंच चुकी थी। मौसम विशेषज्ञों की भविष्यवाणी सही साबित हुई। रक्त की वर्षा हो रही थी।" (वही, पृ.४९) आज भी कश्मीरी लोग पहचान के लिए संघर्ष कर रहे हैं। भारतीय उन्हें कश्मीरी कहते हैं तो कश्मीर में हिंदू और मुस्लिम धर्म को लेकर हर बार झगडा ही होता है। धर्म के नाम पर काटने-मारने को तैयार कश्मीरियों की तहकीकात बताते हुए लेखक ने लिखा है, "अदालत ने पूछा - तुम कौन हो? उन्होंने उत्तर दिया - हम कश्मीर में हिंदू है पर हिंदुस्तान में कश्मीरी कहलाते है।" (वही, पृ.६२) इसी पहचान को लेखक बाबर तक खिंचता लेकर चला गया। बाबर ने भारत पर आक्रमण करके मुगल तख्त की स्थापना के साथ ही इस देश में मुस्लिम धर्म की नींव डाली, प्रसार किया। उसी वजह से आज भी मुसलमान और हिंदू दोनों में अधिकार को लेकर झगडा हो रहा है। लेखक बाबर से सवाल करते हैं कि उसने भारत पर आक्रमण क्यों किया?

“अदालत में जब बाबर हाजिर हुआ तो बहुत थका हुआ और नाराज था। कब्र से निकल कर आने में उसे बहुत तकलीफ हुई थी। उसे अच्छा नहीं लगा था कि मर जाने के बाद भी उसके चैन में खलल डाला गया था। वह काबुल से चलकर आया था।.....” (वही,पृ.६८)

यहाँ एक बात स्पष्ट होती है आज के नेता जनता की गर्दन मरोडना अच्छी तरह से जानते हैं। लोगों का शोषण करना जैसे उनका कर्तव्य बन गया है। औरंगजेब की धर्मांधता को स्पष्ट करते हुए कहा है - “यह पहला शहंशाह था जिसने धार्मिक सेंसर लगाया!” आज भी जिसका पालन किया जा रहा है। माना जाता है, आज का युग कलियुग है। कलि याने बुराई का प्रतीक। इसी युग की पहचान ही बुराई है इसी बात को पाठकों के सामने लाने का प्रयास करते हुए लेखक लिखता है -

“जी हाँ हुजूर! मैं कलियुग हूँ!

अदीब एकदम चौंका। उसे देखकर बोला - तुम कलियुग हो! लेकिन तुम तो वक्त हो - वक्त! समय!

(वही,पृ.२३०)

आज हम मानते हैं कि पाकिस्तान की निर्मिति सन १९४७ के बाद हुई पर असल में यह निर्मिति सदियों पहले की है जब हिंदू और मुसलमान के झगड़े शुरू हुए तब से। पाकिस्तान की निर्मिति को लेकर हम माऊंट बेटन पर आरोप लगाते हैं। शायद उसमें सत्यता भी है भौगोलिक सीमा खिंचने का काम माऊंटबेटन ने ही किया। उस पर खुद भगतसिंह आरोप लगाते हैं -

“नहीं-नहीं। यह सरासर गलत है... माऊंटबेटन चीखा।

-नहीं! यह गलत नहीं है, क्योंकि तुम और तुम्हारी साम्राज्यवादी सत्ता, हमसे, हमारी १८५७ की कौमी एकता का बदला लेना चाहती थी (वही,पृ.२८६) माऊंटबेटन सिर्फ निमित्तमात्र था लेकिन यह लकीर सन १८५७ में खिंची गयी थी यह आरोप भगतसिंह लगाते हैं। इस सीमा को सन १७५७ जहाँगीर के समय तक पीछे ढकेलते हुए लेखक कहता है - “यह खता जहाँगीर ने की थी। अर्दली पागलों की तरह चीख रहा था - जब हमने इन अंग्रेज व्यापारियों को सूरत के बंदरगाह पर लंगर डालने और गोदाम बनाने की इजाजत दी थी!” (वही,पृ.२८७) अतः इससे स्पष्ट होता है कि व्यापार करने को आए अंग्रेजों ने व्यापार के साथ ही यहाँ की स्थिति का फायदा उठाकर राजनीतिक अधिपत्य स्थापन करके शासन करते हुए भारत का शोषण तो किया ही, साथ ही देशविभाजन और हर एक मनुष्य के मन में धर्मांधता का बीज बोकर गए। अगर उनको यहाँ व्यापार करने की इजाजत न दी होती तो ये सभी टाला जा सकता था ऐसा लेखक सूचित करना चाहता है।

दूसरे महायुद्ध की विभिषिका को प्रस्तुत करते हुए लेखक ने हिरोशिमा पर किए अणु हमले का उदाहरण देते हुए उससे हुआ संहार उसके परिणाम आदि बातों के साथ ही वैज्ञानिकों के प्रतिभा का स्वागत भी करना क्यों जरूरी है यह बताया है-

विज्ञान कितना भी भयानक क्यों न हो उसका प्रयोग कैसे किया जाता है उसपर उसका महत्त्व अवलंबित होता है। अणु की निर्मिति मानव की ताकद बढ़ाने में की थी लेकिन उसका गलत प्रयोग करने से क्या हो सकता है उसका उदाहरण हिरोशिमा है। अंत में लेखक कबीर के माध्यम से शांति का महत्त्व प्रस्तुत करते हुए बोधिवृक्ष लगानेवाले कबीर को हमारे सामने लाते हैं। कबीर जो अंधा है पर अदालत की हर बात को सुन रहा है उसने मित्र से लेकर भारत, हिरोशिमा, दूसरा महायुद्ध, भारत की आझादी, देश विभाजन आदि कई बातों को समझा है इसलिए वह इन सबसे दूर जाना चाहता है और बोधिवृक्ष लगाकर शांति प्रस्थापित करना चाहता है-

कबीर ने उसका प्रश्न ताड लिया और खुद ही उत्तर दे दिया - कुछ पागल लोग है पोखरन में शक्तिपीठ की स्थापना करना चाहते हैं। विस्फोट की जहरीली राख रज की तरह बाँटना चाहते है.... तुमने अखबारों में देखा नहीं यह सब उन्हीं धर्मांध पागलों के चेहरे हैं जिन्होंने कई साल पहले सोमनाथ से रथयात्रा निकाली थी.... और वहाँ से चलकर बाबरी मस्जिद गिराई थी.....

उपन्यास की शुरुआत लेखक ने कारगिल युद्ध की घटना से की है तो अंत पोखरन, बाबरी मस्जिद के गिराने की घटना से। अतः यहाँ एक बात स्पष्ट हो जाती है कि लेखक धर्म का आधार बनाकर मनुष्य-मनुष्य में झगड़े लगानेवालों को पाठकों की अदालत में पेश किया है।

निष्कर्ष

स्पष्ट है कि साहित्य अकादमी द्वारा पुरस्कृत यह उपन्यास पाठकों को गंभीर करता है कि क्या जीवन में युद्ध ही उपाय है? धर्म का आधार लेकर मनुष्य-मनुष्य में संघर्ष करानेवाले क्या पाना चाहते हैं? क्योंकि यहाँ समस्या है बँटने की, टूटने की, एक दूसरे से अलग होने की, बिछुडने की है। मनुष्य को मनुष्य से तोड़ने का काम धर्म के नाम पर राजनीति करनेवाले लोग करते रहे हैं और आज भी कर रहे हैं यह दिखाया है। इस उपन्यास ने न केवल देश को लौंघा है अपितु भूगोल, इतिहास और काल को भी लौंघ दिया है। यहाँ एक संवेदनशील साहित्यकार ने अपनी प्रतिभा द्वारा इतिहास को खंगाल कर देखना चाहा है कि आखिर आम आदमी को बँटनेवालों का उद्देश्य क्या था? यहाँ धर्म अथवा धर्म प्रमुख की अवहेलना नहीं है, उनके प्रांत पूर्ण सम्मान का भाव है, आदर है। धर्म के नाम पर आम आदमी को ठगनेवालों पर सवाल उठाया है। गुरु धर्म के नाम पर गुलाम बनानेवाले, वर्णाश्रम धर्म की स्थापना करनेवाले, द्वेष फैलानेवाले, दंगे करनेवालों का पर्दाफाश किया है। वह कोई भी हो उन्हें बक्शा नहीं गया है। इस धरती पर आज आम आदमी आराम से जीना चाहता है परंतु प्रत्येक काल में और प्रत्येक देश में एक ऐसा तबका रहा है, जो इस आम आदमी का उपयोग करते हुए सारे सुख सारी सत्ता केवल अपनी ओर बटोरना चाहता है, इस वर्ग का असली चेहरा कमलेश्वर जी ने बतलाया है।

कमलेश्वर के ३६३ पन्नोंवाले इस उपन्यास का लेखन सोद्देश्यपूर्ण है। केवल इस देश के संवेदनशील लोगों के सम्मुख ही नहीं अपितु विश्वभर के ऐसे लोगों के सम्मुख यह प्रश्न चुनौती के रूप में खड़ा है कि सामान्य मनुष्य की नियत क्या होगी? कुछ मुठ्ठीभर लोग धर्म तथा सत्ता के नामपर जो खेल कर रहे हैं उससे बहुसंख्य के जीवन पर असुरक्षितता के बादल मंडरा रहे हैं। लेखक ने कारगिल की घटना को भी प्राचीन घटनाओं से संबंधित दिखाया है। मिस्र के पिरामिड, प्रेम और शांति का संदेश, वर्णाश्रम व्यवस्था, बोधिवृक्ष का महत्त्व, कबीर का धर्म, मुगल शासक-शासन, अँग्रेजी शासन व्यवस्था, देशपर हुए आक्रमण, सन १९४७ में हुआ देश विभाजन आदि कई बातों को हमारे सामने लाते हुए लेखक हमें सोचने को मजबूर कर रहा है। औपन्यासिक विशेषता से भरा हुआ यह उपन्यास बीसवीं शती के अंतिम दशक का एक महान उपन्यास कहा जा सकता है। जिसमें इतिहास को खंगालकर समय को कटघरे में करके मानव मस्तिष्क पर दस्तक देते हुए वास्तव जीवन का दर्शन कराया है।

संदर्भ-

9. कमलेश्वर - कितने पाकिस्तान, दसवां संस्करण, २००७

नोटाबंदी निर्णयामुळे निर्माण झालेल्या आर्थिक चळवळीचा लेखाजोखा

डॉ.दिनकर एम.कांबळे

अजय सुनिल धोंड

संग्राम शिवाजी गुरव

न्यू कॉलेज, कोल्हापूर

प्रस्तावना:

भारतात चलन विषयक धोरण फार महत्वाचे मानले जाते, कारण अनेक वर्षांपासून या चलनात असणान्या चलनी नोटा, यांचे असणारे प्रमाण व त्यांच्यामुळे होणारे व्यवहार याचा विचार करावा लागतो. सरकारने नोटाबंदीचा निर्णय दि. 8 नोव्हेंबर 2016 ला घेतला. या निर्णयामुळे चलनात असलेल्या 500रु व 1000रु ची नोटा चलनातून रद्द करण्यात आली. हा निर्णय कोणतीही पूर्वकल्पना न देता घेतल्याने या निर्णयाला अनेक राजकिय पक्ष, संघटना यांनी विरोध केला. सरकारने हा निर्णय घेताना असे सांगिले की, देशातील भ्रष्टाचार, काळापैसा, दहशतवाद व नक्षलवाद यावर पायबंद घालण्यासाठी घेतला आहे. या निर्णयामुळे सर्वसामान्य जनता सुखावली कारण त्यांच्याकडे कोणताही काळापैसा नव्हता, पण देशातील राजकिय, उद्योगपती (विजय मल्या) यासारखे अनेकजण देशाच्या हिताला बाधक आहेत त्यांच्यावर कारवाई होईल अशी आशा सर्वसामान्य जनतेला होती. म्हणून त्रास होऊनही जनता या निर्णयाच्या बाजूने उभी राहिली, पण सरकार विजय मल्यासारख्या कर्जबुडव्या उद्योगपतीला देशात परत आणण्यात अपयशस्वी ठरले तर स्वीस बँकेतील राजकारण्यांचा काळा पैसा परत कशा आणला जाईल. यांची फक्त कल्पना करत बसण्या पलीकडे जनतेच्या हातात काहीही नाही.

पार्श्वभूमी:

डॉ. बाबासाहेब आंबेडकर यांच्या 'Problems of Rupees' (रुपयाचा प्रश्न) या ग्रंथाच्या आधारे RBI ची स्थापना केली, त्यामध्ये दर 10 वर्षांनी नोटा बदलल्या पाहिजेत. कारण कोणतेही गैर व्यवहार होणार नाहीत. त्यानंतर 1954 मध्ये 1000, 5000 व 10,000 या नोटा चलनात आणल्या होत्या. 16 जानेवारी 1978 ला मोरारजी देसाई पंतप्रधान होते त्यावेळी त्यांनी नोटाबंदीचा निर्णय घेतला होता मात्र त्यावेळी या नोटा अत्यंत कमी प्रमाणात असल्यामुळे सर्वसामान्यांना दिसत नव्हत्या त्यामुळे हा निर्णय यशस्वी झाला नव्हता. त्यानंतर 2000 साली महात्मा गांधींचा फोटो असलेल्या 1000 व 500 च्या नोटा चलनात आणल्या गेल्या. मागील 5 वर्षांत म्हणजे 2011 ते 2016 मध्ये 500 व 1000 च्या नोटांचे प्रमाण जवळ-जवळ 40 टक्के झाले. त्यामध्ये 500 च्या नोटा 76 टक्के तर 1000 च्या 109 टक्के इतक्या वाढल्या यामुळे अर्थव्यवस्थेचा विकासात 30 टक्के वाढ झाली. त्यामुळे दि. 8 नोव्हेंबर 2016 ला घेतलेला नोटाबंदीचा निर्णय ऐतिहासिक म्हणता येईल का? हा प्रश्न निर्माण होतो.

विषयाची निवड:

काळापैसा, भ्रष्टाचार, नक्षलवाद व दहशतवाद यावर उपाय म्हणून सरकारने हा निर्णय घेतला होता. त्याचे सर्वसामान्य जनतेने स्वागत केले पण त्यांना योग्य फायदे झालेत का? हे जाणून घेण्यासाठी आम्ही करवीर, कागल, राधानगरी व कोल्हापूर शहर या परीसरातील किराणा दुकानदार, व्यापारी, भाजीपाला विक्रेते, टी स्टॉल, नोकरदार, बेकरी, हॉटेल, स्टेशनरी, इतर (ग्राहक, जनता) इत्यादी 100 जणांच्या मुलाखती घेतल्यानंतर दिसून आलेले वास्तव मांडण्याची हा विषय निवडण्यात आला.

संशोधनाचे उद्देश:

1. सरकारने घेतलेल्या नोटाबंदी निर्णयाचा जनतेला झालेल्या फायद्याच्या अभ्यासाकडे दृष्टिक्षेप टाकणे.
2. नोटाबंदी निर्णयामुळे झालेल्या तोट्यांचा आढावा घेणे.

3. काळापैसा, भ्रष्टाचार व दहशतवाद यासाठी घेतलेला निर्णय याची चिकित्सा करणे.

नोटाबंदी निर्णयामुळे निर्माण झालेल्या आर्थिक चळवळीचे स्वरूप:

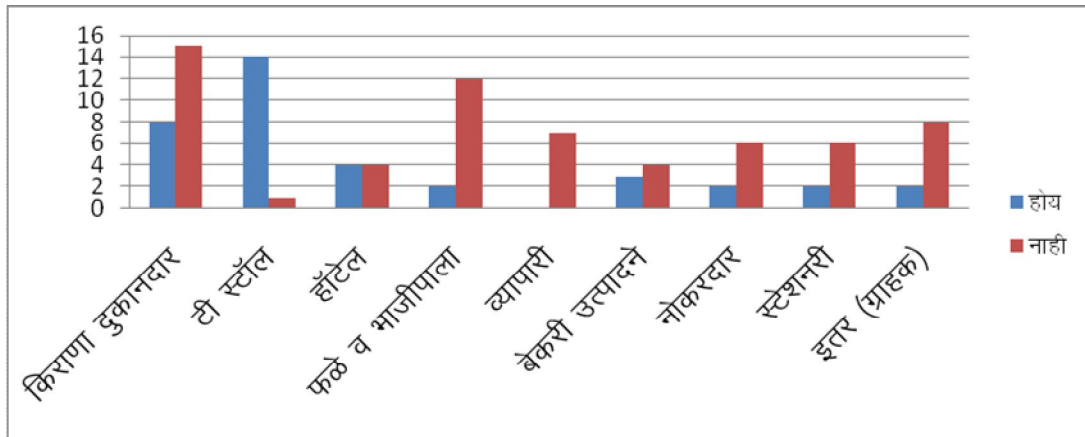
नोटाबंदीच्या निर्णयानंतर सर्वसामान्य जनतेला कोणकोणत्या समष्टेला तोंड द्यावे लागले यासाठी वेगवेगळ्या गावात व शहरात जावून वेगवेगळ्या किराणा दुकानदार, व्यापारी, भाजीपाला विक्रेते, टी स्टॉल, नोकरदार, बेकरी, हॉटेल, स्टेशनरी, इतर (ग्राहक, जनता) असे 100 व्यक्तित्ची मुलाखत घेण्यात आली त्यांच्याकडून मिळालेल्या उत्तरांच्या माध्यमातून आलेखांच्या आधारे स्पष्टीकरण करण्यात आलेले आहेत.

नोटाबंदीचा निर्णय योग्य

टेबल क्र.1

क्र.	व्यवसाय	होय	नाही
1	किराणा दुकानदार	8	15
2	टी स्टॉल	14	1
2	हॉटेल	14	1
3	फळे व भाजीपाला	4	4
4	व्यापारी	0	7
5	बेकरी उत्पादने	3	4
6	नोकरदार	2	6
7	स्टेशनरी	2	6
8	इतर (ग्राहक)	2	8
	एकूण	37 %	63%

संदर्भ: मुलाखत सर्वेक्षण (प्राथमिक माहिती)



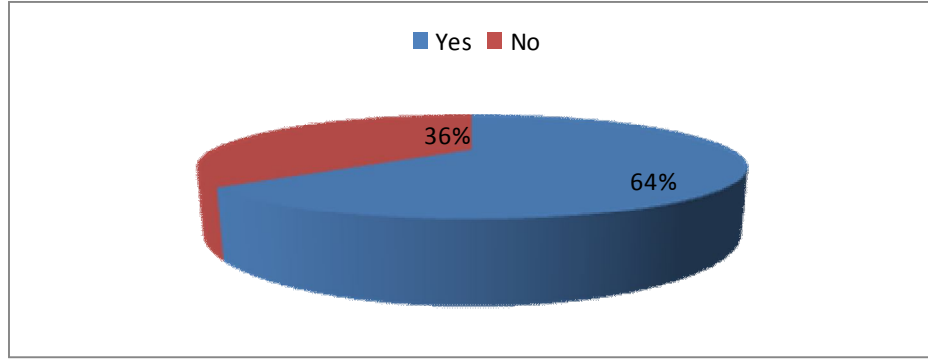
नोटाबंदीचा निर्णय योग्य आहे की नाही हा प्रश्न विचारल्यानंतर किराणा दुकानदारांमध्ये 34.78 टक्के लोक योग्य निर्णय आहे, तर 65.22 टक्के दुकानदारांनी हा निर्णय योग्य नाही असे सांगितले, टी स्टॉल वाले यांनी 93.34 टक्के होय व 6.66 टक्के नाही, हॉटेल मालक व चालक यांनी 50 टक्के होय व 50 टक्के नाही, फळे-भाजीपाला विक्रेते 14.28 टक्के होय तर 85.72 टक्के नाही, व्यापारी 100 टक्के नाही, बेकरी 42.85 टक्के होय तर 57.15 टक्के नाही, नोकरदार व स्टेशनरी मध्ये 25 टक्के होय तर 75 टक्के नाही व इतर ग्राहकांच्या 20 टक्के होय आणि 80 टक्के नाही असे दिसून आले. एकूण सर्वेक्षण लक्षात घेता असे दिसून येते की, नोटाबंदीचा निर्णय हा 37 टक्के योग्य आहे आणि 63 टक्के योग्य नाही.

व्यवसायावर नोटाबंदीमुळे परिणाम

टेबल क्र. 2

क्र.	व्यवसाय	होय	नाही
1	किराणा दुकानदार	15	8
2	टी स्टॉल	5	10
2	हॉटेल	6	2
3	फळे व भाजीपाला	10	4
4	व्यापारी	7	0
5	बेकरी उत्पादने	3	4
6	नोकरदार	6	2
7	स्टेशनरी	4	4
8	इतर (ग्राहक)	8	2
	एकूण	64 %	36 %

संदर्भ: मुलाखत सर्वेक्षण (प्राथमिक माहिती)



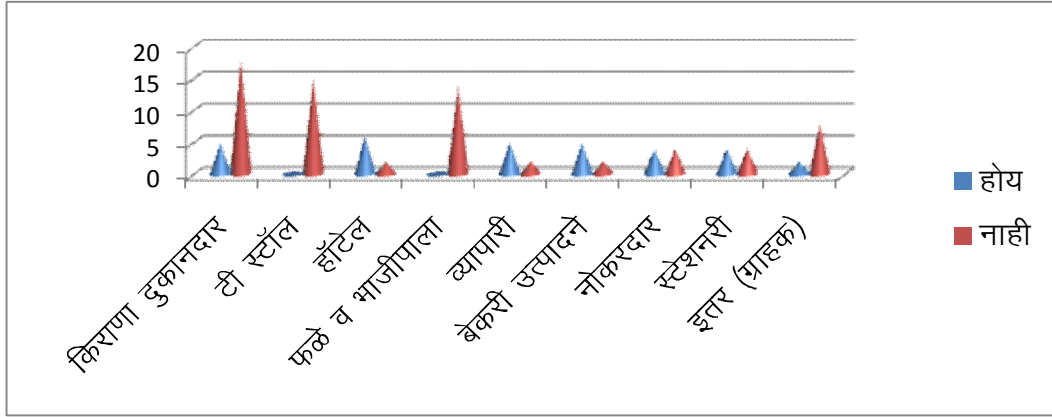
एकूण सर्वेक्षण लक्षात घेता असे दिसून येते की, नोटाबंदीचा निर्णयामुळे व्यावसायिकांच्या व्यापारावर परिणाम झाला असे मत 64 टक्के लोकांचे आहे तर 36 टक्के लोकांच्या मत काहीही परिणाम नाही.

कॅशलेस व्यवहार करणे सोईस्कर आहे का?

टेबल क्र. 3

क्र.	व्यवसाय	होय	नाही
1	किराणा दुकानदार	5	18
2	टी स्टॉल	0	15
2	हॉटेल	6	2
3	फळे व भाजीपाला	0	14
4	व्यापारी	5	2
5	बेकरी उत्पादने	5	2
6	नोकरदार	4	4
7	स्टेशनरी	4	4
8	इतर (ग्राहक)	2	8
	एकूण	31 %	69 %

संदर्भ: मुलाखत सर्वेक्षण (प्राथमिक माहिती)



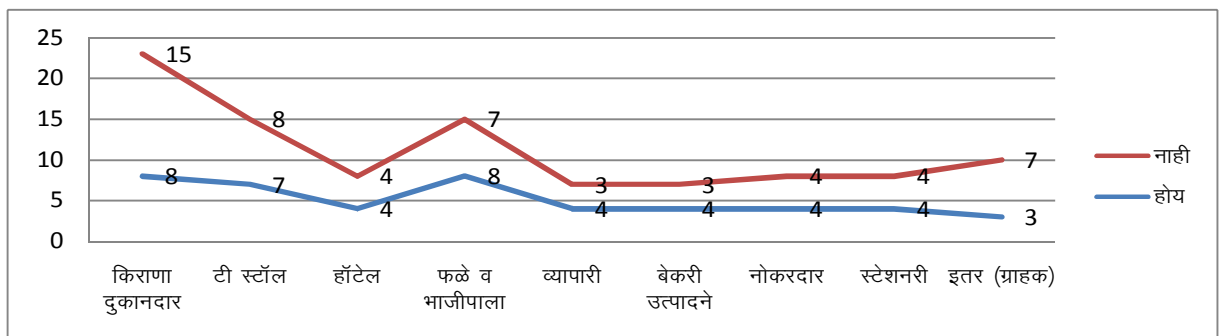
एकूण सर्वेक्षणावरून असे लक्षात येते की, सरकारने नोटाबंदीबरोबर कॅशलेस व्यवहार करावा यासाठी जाहिरातीच्या माध्यमातून प्रबोधन करण्याचा प्रयत्न केला त्यामुळे कॅशलेस व्यवहार तुमच्या व्यवसायाला आणि तुम्हाला सोईस्कर वाटतो का? अशा प्रश्नाच्या उत्तरासाठी दिलेल्या प्रश्नावलीमध्ये 31 टक्के व्यावसायिकांनी सोईस्कर आहे असे नमुद केले तर 69 टक्के व्यावसायिकांनी योग्य नाही असे मत मांडले.

नोटाबंदीमुळे काळापैसा, भ्रष्टाचार व दहशतवाद थांबेल का?

टेबल क्र. 4

क्र.	व्यवसाय	होय	नाही
1	किराणा दुकानदार	8	15
2	टी स्टॉल	7	8
2	हॉटेल	4	4
3	फळे व भाजीपाला	8	7
4	व्यापारी	4	3
5	बेकरी उत्पादने	4	3
6	नोकरदार	4	4
7	स्टेशनरी	4	4
8	इतर (ग्राहक)	3	7
	एकूण	46	54 %

संदर्भ: मुलाखत सर्वेक्षण (प्राथमिक माहिती)



या नोटाबंदी निर्णयामध्ये देशातील भ्रष्टाचार, काळापैसा, दहशतवाद व नक्षलवाद यांना होणारा आर्थिक पैसाचा पुरवठा थांबवण्यासाठी घेतल्याचे सरकारकडून सांगण्यात आले. तर नोटाबंदी मुळे दहशतवाद, भ्रष्टाचार, काळापैसा व नक्षलवाद कमी होईल असे विचारले असता व्यावसायिकांच्या मते 46 टक्के हे कमी होईल तर 54 टक्के व्यावसायिकांच्या मते सरकार फक्त जाहिरातबाजी करते पण अशा पध्दतीने भ्रष्टाचार, दहशतवाद, काळापैसा व नक्षलवाद कमी होणार नाही. कारण काळापैसा हा बाहेरच्या देशात ठेवण्यात आलेला आहे. तर सरकार यावर एक ही शब्द बोललेले नाही असे त्यांनी सांगितले.

निष्कर्ष:

करवीर, कागल, राधानगरी व कोल्हापूर शहर या परीसरातील किराणा दुकानदार, व्यापारी, भाजीपाला विक्रेते, टी स्टॉल, नोकरदार, बेकरी, हॉटेल, स्टेशनरी, इतर (ग्राहक, जनता) यांच्या मुलाखत दात्यांची मते विभन्न असल्याची दिसून आली त्यामध्ये सरकारने घेतलेले निर्णय हे गडबडीने घेऊन त्याचे विविध परिणाम जनतेला भोगावे लागले.

1. भारताचा आर्थिक विकासाचा दर 7.1 टक्के वरून 5.7 टक्के पर्यंत कमी झाला आहे. तर देशातील लाखो तरुणांचे रोजगार गेले आणि ते बेकार झाले,
2. काळापैसा बाहेर येईल असे सांगण्यात आले होते पण सरकार अजूनदेखील किती पैसा जमा झाला हे सांगत नाही.
3. स्विस बँकेत असलेला काळापैसा हा सर्व वेगवेगळ्या नेत्यांचा आहे त्यावर सरकार एकही शब्द बोलत नाही किंवा तो परत भारतात आणण्याचा विचार देखील करत नाही.
4. नोटाबंदीच्या काळात शेतकरी वर्गाला तर सर्वात जास्त तोटा व त्रास सहन करावा लागला. तर काही ग्रामीण भागात वेळेवर पैसे उपलब्ध न झाल्याने त्यांना जीवनावश्यक वस्तु देखील खरेदी करता आल्या नाहीत.
5. नोटाबंदीच्या काळात कोणताही राजकिय पक्ष, नेता यामुळे रस्त्यावर दिसला नाही, म्हणजे सरकारने त्यांना सुट दिली होती की काय असा प्रश्न सामान्यांच्या मनात निर्माण होतो.
6. नोटाबंदीच्या निर्णयामुळे अनेक लोकांना आपले जीव गमवावे लागले.
7. सरकार उद्योगधंद्यांच्या फायद्यासाठी सर्व निर्णय घेते व सर्वसामान्य, गरीब जनतेला त्रास होईल असे निर्णय घेण्यात पुढाकार घेते.
8. काही व्यापारांना सणासुदीच्या काळात तोटा सहन करावा लागला.

समारोप:

भारत सरकारने नोटाबंदी करताना अनेक कारणे सांगितली होती त्यात काळापैसा, भ्रष्टाचार, दहशतवाद व नक्षलवाद यांना होणारा पैसाचा पुरवठा थांबविणे हा होता, पण नोटाबंदी केल्यानंतर काही दिवसात दहशतवादींच्या कारवाई वाढल्या व त्यांच्याकडून 2000रु. च्या डुप्लीकेट नोटा जप्त केल्या, मग सरकारने घेतलेला निर्णय किती योग्य, तर भ्रष्टाचारामध्ये 2000रु ची नोट आल्यावर कोल्हापूरातच 2000 ची एक नोट व 100 च्या 5 नोटा देऊन (लाच) भ्रष्टाचार झाल्याची बातमी वाचण्यात आली. काळापैसा तर बाहेर आलाच नाही मग हा सारा खटाटोप का केला? आणि सरकारने जनतेला का वेटीस धरले असे अनेक प्रश्न जनतेच्या मनात निर्माण झालेले होते त्यांना वाट मोकळी करण्यासाठी आम्ही या विषयाची निवड केलेली आहे.

जनतेकडे 1000रु व 500 रु ची नोट होती पण त्या ठिकाणी 2000 रु ची नवीन नोट आल्यामुळे खरेदी-विक्रीसाठी अनेक अडचणी आल्या. तर त्याच वेळी सरकारच्या मंत्र्यापैकी काहींच्या मुलांच्या लग्न समारंभासाठी लाखो रुपये आले कोणाकडून असा प्रश्न निर्माण होतो. कारण कोणताही मंत्री, आमदार, खासदार किंवा राजकिय नेते मंडळी चलन बदलण्याच्या प्रक्रियेत रस्त्यावर रांगेत दिसून आलेले नाहीत.

संदर्भ:

1. करवीर, राधानगरी, कागल व कोल्हापूर शहर यातील व्यावसायिक यांच्या मुलाखती
2. दै. विविध वृत्तपत्रे, मासिके, साप्ताहिक व पुस्तके
3. डॉ. बाबासाहेब आंबेडकर (1923) 'Problems of Rupees' (रुपयाचा प्रश्न)
4. उत्क्रांती प्रकाशन, कोल्हापूर
5. जेष्ठ विचारवंतांच्या मुलाखती व टी. व्ही. चॅनेल वरील चर्चा
6. आकशवाणी वरील 'मन की बात'

निर्मात्य आणि विसर्जित गणपती मूर्तिदानाची चळवळ

दत्तात्रय भैरवनाथ घुटुकडे,
अभिषेक राजेंद्र मिठारी

प्रस्तावना:

मानवी जीवनात सण, समारंभ, उत्सव यांना फार मोठे स्थान आहे. सण, समारंभ, उत्सव हे आपल्या संस्कृतीचे एक अविभाज्य अंग आहेत. सण-समारंभाचे मानसशास्त्रीय महत्व तर आहेच पण, यामुळे सामाजिक ऐक्यासही मोठी मदत होत असल्याने समाजशास्त्रीय महत्वही आहे. इतिहासाच्या आणि राज्यशास्त्राच्या अंगानेही सण-समारंभ, उत्सव यांचे विश्लेषण करता येते. परंतु असे सण साजरे करताना कालविसंगत प्रथंमुळे पर्यावरणाचे प्रदुषण होते व राष्ट्रीय संपत्तीचे नुकसान होते. या दोन्ही गोष्टी टाळून आपले सण समारंभ आनंदाने साजरे करता येणे शक्य आहे. त्यासाठी प्रथांना काल सुसंगत पर्याय देणे आवश्यक आहे. असाच पर्याय निर्मात्य आणि विसर्जित गणपती मूर्ती दानाच्या लोकचळवळीने दिला आहे. पर्यावरणाचा न्हास आणि विकास यावरच मानवी संस्कृतीचा न्हास आणि विकास अवलंबून आहे, हे ओळखलेल्या विविध पर्यावरण आणि परिवर्तनवादी संस्थांनी शाळा-महाविद्यालयांच्या व्यापक पुढाकाराने सुरु केलेल्या चळवळीला महाराष्ट्र शासन, स्थानिक स्वराज संस्था यांनी हातभार लावला. जन-सामान्यांनी, भाविकांनी पर्यावरणपुरक गणेशोत्सवाच्या आवाहनाला प्रतिसाद देत चळवळ उचलून धरली. विद्यार्थी-युवक आणि शिक्षक या चळवळीचे वाहक बनले. अनेक सामाजिक संस्था, संघटना आणि कार्पोरेट कंपन्या पुढे आल्या. 1998-99 साली कोल्हापूरात सुरु झालेली ही चळवळ एकविसाव्या शतकाच्या दुसऱ्या दशकात लोकचळवळ म्हणून उदयास आली.

पार्श्वभूमी:

प्रसिध्द विचारवंत कार्लोईल म्हणतात, 'प्रत्येक पिढी हे एक नवे राष्ट्र असते, आणि काल प्रवाहातील स्वतःची मते घेऊन चालू लागते.' नव्या पिढीला नाविन्याची आस असते. नवे प्रश्न असतात, प्रश्नांची नव्याने मिळालेली उत्तरे असतात, उत्तरांवर अधारित नवनिर्माणासाठी ते उताविळ असतात. त्यासंदर्भाने 'शिक्षण हे समाज परिवर्तनाचे प्रभावी साधन आहे,' असं म्हटलं तर त्याच्या जाणिवेच्या पुरक मुल्याधिष्ठीत शिक्षण मिळणे महत्वाचे असते. संविधानाने स्विकारलेली मुल्ये नव्याने रुजवीत असताना असे विधायक उपक्रम समाजात मोठे परिवर्तन घडवून आणतात.

या चळवळीची सुरुवात लोकसहभागातून निर्मात्यदानाने कोल्हापूर मध्ये 1992 साली झाली. लोकांचा सकारात्मक प्रतिसाद पाहून महाराष्ट्र अंधश्रध्दा निर्मुलन समितीने याकामी पुढाकार घेतला. मुर्तीदानाचा उपक्रम सुरु करण्यापुर्वी काही वर्षे अगोदर शिवाजी पेटेतील राजे संभाजी तरुण मंडळाने 'रंकाळा बचाव व संवर्धन समिती' अंतर्गत आपल्या गणेश मूर्तीचे पर्यावरणपुरक विसर्जन केले. नंतर मुर्तीदान उपक्रमाची सुरुवात 1998-99 मध्ये झाली. यावेळी कोल्हापूरच्या महापौर कांचनताई कवाळे यांनी आपला विसर्जित गणपती प्रथम दान करून सुरुवात केली. त्यावर्षी मोठया प्रमाणात मूर्तीदानाला प्रतिसाद मिळाला. दान मिळालेल्या मूर्तीची निर्गत महानगरपालिकेच्या वतीने चांगल्या प्रकारे करण्यात आली. पुढे या दोन्ही चळवळीचे लोकचळवळीत रूपांतर झाले. शिक्षक आणि विद्यार्थी या चळवळीचे केंद्रबिंदू आहेत.

शिक्षकांनी हा उपक्रम विद्यार्थ्यांना समजावून सांगितला. त्यांच्यामार्फत ही बाब पालकांपर्यंत गेली. महानगरपालिकेने शहरात तर जिल्हा परीषदेने हा उपक्रम जिल्हयामध्ये नेला. हे सर्व प्रबोधनाच्या पातळीवर केले गेले. दिवंगत जेष्ठ विचारवंत गोविंद पानसरे, माध्यमिक शाळा मुख्याध्यापक संघाचे आधारस्तंभ डी. बी. पाटील व त्यांचे सहकारी आर. वाय. पाटील यांचेही या चळवळीत मोठे योगदान आहे. प्राथमिक शिक्षक समितीचे नेते प्रभाकर आरडे, विज्ञान प्रबोधिनीचे उदय गायकवाड व निसर्गमित्र

संस्थेचे अनिल चौगुले यांचे या चळवळीला सुरवातीपासूनच योगदान आहे. पंचगंगा घाट संवर्धन समिती, पेठा-पेठांतील तरुण मंडळे, तालीम, संस्था यांचाही सहभाग मोठा आहे.

विषयाची निवड:

गणेशोत्सव हा महाराष्ट्रातील सर्वात मोठा सार्वजनिक उत्सव आहे. गणेश विसर्जनाच्या दिवशी निर्माल्य आणि मूर्ती नदी आणि तलावांच्या ठिकाणी विसर्जित केल्याने पाण्याचे साठे मोठ्या प्रमाणावर दूषित होत आहेत. यातून आरोग्यासंबंधी गंभीर प्रश्न निर्माण होत आहेत. या पार्श्वभूमीवर निर्माल्य आणि गणपतीमूर्ती दान या उद्योन्मुख लोकचळवळीचा आढावा घेण्यासाठी हा विषय निवडण्यात आला आहे.

संशोधनाचे उद्देश:

4. प्रस्तुत अध्ययनानुसार महाराष्ट्रातील 'निर्माल्य आणि गणपतीमूर्तीदान' या उद्योन्मुख लोकचळवळीवर दृष्टिक्षेप टाकणे.
5. या कालसुसंगत चळवळीचे महत्व आणि त्यापुढील आव्हाने विषद करणे.
6. या चळवळीच्या ऐतिहासिक बाजू समजून घेणे व चळवळीच्या प्रचार-प्रसाराचा वेध घेणे.

चळवळीचे सद्यस्थितीतील व्यापक स्वरूप:

चळवळीने सुरवातीपासूनच लोकांच्या मनाचा ठाव घेतला आहे आणि दरवर्षी त्याचे स्वरूप सकारात्मकपणे वाढत आहे. आता महाराष्ट्रातील प्रत्येक जिल्ह्यांत हा उपक्रम राबविला जात आहे. विभागनिहाय त्याचे स्वरूप कमी-जास्त आहे, परंतु मोठ्या शहरांप्रमाणेच ग्रामीण भागातही लोक उत्फूर्तपणे सहभागी होत आहेत. त्यासाठी पुढील दोन उदा.

पुणे – शहरात या वर्षी 255 ठिकाणी विसर्जनाची सोय केली होती, 600 किलो निर्माल्य गोळा केले, 12 दिवसांच्या कालावधीत दान झालेल्या मूर्त्या 1,46,496 हौदांमध्ये, 67,339 लोखंडी टाक्यांमध्ये अशाप्रकारे घरच्या घरी व इतर ठिकाणीच्या या उपक्रमातून सव्वा दोन लाख विसर्जित गणपती मूर्ती दान करण्यात आल्या.

कोल्हापूर – जिल्ह्यात यावर्षी एकूण चार लाख मूर्ती दान झाल्या तर त्यापैकी ग्रामिण भागात 2,46,942 मूर्त्या दान झाल्या. त्याचबरोबर 1148 ट्रॉली निर्माल्य दान व 64,030 शाडूच्या मुर्त्यांचीही प्रतिस्थापना केली गेली होती.

या आकडेवारीचा विचार करता असे लक्ष्य येते की, या उपक्रमात सहभाग दिवसेंदिवस मोठ्या प्रमाणात वाढत आहे.

आव्हाने:

1. दिवसेंदिवस उत्सावाला येणारे बिभत्स स्वरूप.
2. जन-जागृतीला पडणाऱ्या मर्यादा
3. अभ्यासक, मार्गदर्शक, कार्यकर्त्यांची मर्यादित संख्या.
4. 'धर्माधते'चा अनाटायी विरोधाला विरोध म्हणून केला जाणारा प्रचार.
5. सुयोग्य नियोजन व साधनांच्या उपलब्धतेचा अभाव
6. प्रशासनावर येणारा ताण

समारोप:

आशा तऱ्हेने कोल्हापूराला 1992 साली रोवलेल्या बिजाचे आज वटवृक्षात रूपांतर झालेले आहे. या चळवळीने संपूर्ण महाराष्ट्रात लोकचळवळीचे स्वरूप धारण केलेले आहे.

संदर्भ:

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2. डॉ. नरेंद्र दाभोळकर, 'लोकप्रभा' मासिकातील लेख ऑगस्ट 2013
3. के.डी खुर्द 'निर्माल्य, मुर्तीदानाची लोकचळवळ' दै. महाराष्ट्र टाईम्स, रविवार दि. 03 सप्टेंबर, 2017
4. महाराष्ट्र प्रदूषण नियंत्रणे मंडळाने तयार केलेली मार्गदर्शक तत्वे.
5. महाराष्ट्र शासन, जिल्हा प्रशासन, जिल्हा परिषद, महानगरपालिका व पर्यावरणवादी संस्था यांची आवाहन, परिपत्रके इत्यादी.
6. जेष्ठ सामाजिक कार्यकर्त्यांच्या मुलाखती.

महाराष्ट्रातील शेतकरी चळवळ एक समाजशास्त्रीय अभ्यास

प्रा.डॉ.बाबासाहेब एस. शिंदे

समाजशास्त्र विभागप्रमुख,
स.ब.खाडे महाविद्यालय,
कोपाडे, ता.करवीर, जि.कोल्हापूर.

प्रस्तावना

सामाजिक चळवळीचा इतिहास पाहिला तर त्याचा प्रारंभ हा फ्रान्सच्या पहिल्या क्रांतीपासून झालेला दिसतो. सामाजिक, धार्मिक, आर्थिक क्षेत्रात परिवर्तन घडवून आणण्यासाठी चळवळी झालेल्या आहेत. भारत हा कृषिप्रधान देश म्हणून ओळखला जातो. त्यामुळे शेती आणि येथील शेतकरी या देशाचा कणा आहे. आजही ५५ ते ६० टक्के लोक शेती आणि शेतीशी निगडित व्यवसायावरील आपली उपजीविका करतात; परंतु स्वातंत्र्यपूर्व आणि स्वातंत्र्योत्तर कालखंडातील शासनाने शेती आणि शेतकऱ्यांकडे जाणूनबुजून दुर्लक्ष केले. शेती आणि शेतकरी मागास राहिला.

जोपर्यंत शेती आणि शेतकऱ्यांच्या हितताची धोरणे राबविली जाऊ शकत नाही तोपर्यंत या देशात कोणतेही परिवर्तन होऊ शकणार नाही. भारतीय अर्थव्यवस्थेत अद्यापही शेती क्षेत्राचे महत्त्व अनन्यसाधारण असे आहे; परंतु तरीही जाणीवपूर्वक शेती क्षेत्राकडे दुर्लक्ष करण्यात आले. भारतीय शेती ही निसर्गावर अवलंबून आहे. भारतात निसर्गाच्या लहरीपणा पहायला मिळतो. कधी प्रचंड पाऊस तर कधी दुष्काळ यामुळे उत्पन्न मिळत नाही. दुष्काळावर मात करण्यासाठी सरकारने फारसे प्रयत्न केले नाहीत. तसेच वादळ, टोळधाड, पिकांवर पडणारी कीड अशा अनेक आपत्तीमुळे शेतमालाच्या उत्पादनात फार धट होते. त्यामुळे शेतकऱ्यांचे आर्थिक नुकसान होऊन व त्यांच्या कुटुंबावरील कर्जाचा बोजा वाढत जातो व दारिद्र्यात वाढ होते. शेती फायदेशीर नाही हे समजून सुद्धा दुसरा पर्याय नाही म्हणून लहान शेतकरी शेतीचा व्यवसाय करतात.

२० व्या शतकातही भारतात शेती ही जुन्या पद्धतीनेच होते. शेतीची अवजारे, उपकरणे, जुन्या पद्धतीची आहेत. तसेच शेतकऱ्यांचा शेतीविषयक दृष्टिकोनही जुनाच आहे. शेती क्षेत्रामध्ये पुरेशी भांडवल गुंतवणूक होत नसल्यामुळे शेतीचा मागासलेपणा संपत नाही.

हा संशोधन पेपर सामाजिक संशोधनातील दुय्यम तथ्यांच्या आधारे तयार करण्यात आला आहे.

संशोधनाची उद्दिष्टे

१. महाराष्ट्रातील शेतकरी चळवळीचा इतिहास जाणून घेणे.
२. शेती आणि शेतकरी यांच्याकडे पाहण्याचा सरकारचा दृष्टिकोन जाणून घेणे.
३. महाराष्ट्रातील शेतकरी चळवळीचे यशापयश जाणून घेणे.

भारतातील वेगवेगळ्या राज्यात १९७० च्या सुरुवातीला शेतीच्या आर्थिक स्थितीसाठी शेतकऱ्यांनी संघटना तयार केल्या.

भारतातील शेतकऱ्यांची नवी चळवळ १९७० च्या उत्तरार्धात तामिळनाडू, पंजाब, कर्नाटक, आंध्रप्रदेश आणि उत्तरप्रदेश यांच्या पाठोपाठ झाली आणि १९८० च्या दशकाच्या सुरुवातीला कांदा आंदोलन होऊन महाराष्ट्रामध्ये शरद जोशींनी शेतकरी संघटना आणि चळवळ झंझावाती पद्धतीने सुरू केली.

महाराष्ट्राच्या राजकीय, सामाजिक, आर्थिक जीवनामध्ये शेतकरी संघटनेचा झालेला उदय ही एक महत्त्वपूर्ण घटना मानली जाते. प्रसिद्ध विचारवंत गेल अहमबेट यांनी या चळवळीचे स्वरूप स्पष्ट करताना अलेक्झांडरच्या अभ्यासाचा संदर्भ दिला आहे.

"As Alexander's studies of south India show these were of at least three different types: The new non party ones those that arose as defensive organizations of landowners against agricultural labours (Primary the Misaradar's associations of Thanjavur district, which was highly ingatitatrian in its social structure and saw the

strongest agricultural labourer organizing) and party linked organizations, including not only those of the left but also peasant organizations floated by right wing parties such as swatantra and the Jan Sangh BJP."

कोणतीही चळवळ मग ती सामाजिक, धार्मिक, राजकीय असो आर्थिक असो ती अचानक होत नसते तर तिच्या उदयाच्या पाठीमागची कारणे विशिष्ट परिस्थिती निर्माण झालेली असते. त्याचा परिणाम म्हणून ती उदय पावत असते. शेतकरी संघटनेच्या चळवळीचा इतिहास पाहता असे लक्षात येते की, देशाला स्वातंत्र्य मिळाल्यापासून सरकारने शेती आणि शेतकऱ्यांच्याकडे अक्षम्य दुर्लक्ष केले. देशाच्या अर्थसंकल्पात शेतीसाठी फक्त अडीच टक्के अशी तरतूद केली गेली. स्वातंत्र्यानंतर अशा पद्धतीने शेती क्षेत्राला सापत्नपणाची वागणूक दिल्यामुळे शेतीवरती उपजिवीका करणाऱ्या शेतकऱ्याला प्रचंड मोठ्या प्रमाणावरती दैन्यावस्था प्राप्त झाली. त्यामुळे शेतकऱ्यांच्या / सामान्य जनतेच्या मनात सर्व राजकीय पक्षांविषयी निराशा निर्माण झाली. तशाच प्रकारची राजकीय अस्थिरता कमी अधिक फरकाने महाराष्ट्रामध्ये निर्माण झाली.

शरद जोशींच्या मते, शासन शेतकऱ्यांना फसवित आहे असे वाटले. त्यांनी उत्पादन खर्चावर आधारित शेतीमालाला भाव मिळाला पाहिजे. अशा प्रकारची मागणी धेऊन महाराष्ट्रातील शेतकऱ्यांचे संघटन केले. हे संघटन करीत असताना त्यांनी वेगवेगळी आंदोलने अभिनव आणि अतिशय कल्पक पद्धतीने उभी केली. त्यामुळे अतिशय कमी कालावधीमध्ये शेतकरी संघटनेची चळवळ संपूर्ण महाराष्ट्रभर पोहचली. शेतकरी संघटनेची चळवळ उभारत असताना शरद जोशींनी देशातील दारिद्र्यात मुळ ह्या कोरडवाहू शेतीमध्ये आहे असे त्यांना वाटत होते. कारण भारतातील ६० टक्के लोक शेती क्षेत्रात काम करतात व एकूण लोकसंख्येपेकी जास्त लोक खेड्यात राहतात. तेथे शेतकऱ्यांचा विचार म्हणजे राष्ट्रीय विचार होतो आणि म्हणून शेतीमालाच्या उत्पादन खर्चावर आधारित भाव मिळाला पाहिजे, अशी धोषणा त्यांनी केली. आजवरच्या शेतकरी चळवळीच्या इतिहासात अनेक प्रश्नांवरील आंदोलने झाली; परंतु शेतीमालाला उत्पादन खर्चावर आधारित किंमत मिळाली पाहिजे. ही भूमिका प्रथमतः पुढे आली. शेतकऱ्यांचे पहिले कांदा आंदोलन चाकण येथे १९८० मध्ये झाले. १९८० चे दशक हे एका अर्थाने नव सामाजिक चळवळीचे दशक ठरले.

महाराष्ट्राच्या ग्रामीण जीवनात बिगर राजकीय क्षेत्रात एक महत्त्वपूर्ण चळवळ म्हणून शेतकरी संघटनेचा विचार केला जातो. संघटनेचा उगम महाराष्ट्रातील उत्पादक शेतकरी वर्गाच्या आर्थिक मागण्यातून झाला. शेतीमालाच्या भावाच्या कार्यक्रमाभोवती संघटनेने आंदोलनाची उभारणी केली. आंदोलनाला बागायतदार, जामीनदार, मध्यम अल्पभूधारक शेतकरी यांचा फार मोठा प्रतिसाद मिळाला. लाखो शेतकरी आपापसातील धर्म, जातपात, भाषा विसरून आंदोलनात सहभागी झाले. शेतकरी आंदोलनाचा हेतू केवळ शेतकऱ्यांना फायदा करून देणे हा नसून सर्व देशातील गरिबी हटविणे हे उद्दिष्ट आहे. हा व्यापक आणि क्रांतीकारी विचार चळवळीने मांडला. त्यामुळे स्वातंत्र्योत्तर भारतात सर्वसामान्य ग्रामीण भागातील लोकांच्यापर्यंत जाऊन पोहचलेली ही पहिली बिगर राजकीय चळवळ ठरली.

शेती व शेतकऱ्यांकडे पाहण्याचा सरकारचा दृष्टिकोन

प्राचीन काळापासून भारतीय शेतकरी शेतीचा व्यवसाय करीत असूनही आजही त्याला मागासलेला समजला जातो. भारतीय शेती ही निसर्गावर अवलंबून असल्यामुळे तिचे वर्णन 'A gamble in the monsoons' असे केले जाई. अशा प्रकारची शेती करणारा भारतीय शेतकरी हा अडाणी, अंधश्रद्धाळू व नव्या तंत्रज्ञानाचा स्वीकार सहजासहजी न करणारा व दरिद्री होता. त्याशिवाय शेतजमिनीचे लहान लहान तुकडे, जमीनदारी, आधुनिक तंत्रज्ञानाचा व खत वगैरेचा अभाव इत्यादी कारणांनी भारतीय शेतीच्या मागासपणाच्या मूळाशी होती. या मागासलेल्या शेती विषयाकडे सुरुवातीच्या काळात इंग्रज सरकारचे लक्ष नव्हते. जमिनीच्या मालकी संबंधीचे न्यायदान, जमीन महसुलीची वसुली या पुरताच सरकारचा शेतीशी संबंध येई.

स्वातंत्र्यानंतर भारताचा आर्थिक विकास करण्यासाठी त्यावेळच्या सरकारने रशियाच्या धर्तीवरती आर्थिक नियोजनाचा मार्ग स्वीकारला. तेव्हा देशासमोर शेतीचे काही मूलभूत प्रश्न होते.

१. मोठ्या जमीनदारीमुळे शेतजमिनीच्या मालकीचे केंद्रीकरण झाले होते. त्यामुळे जमीनदारी नष्ट करून कुळांच्या हक्काचा प्रश्न.
२. शेतकऱ्यांचा सावकारी स्वरूपाचा कर्जबाजारीपणा.

३. शेतीतील कमी भांडवल गुंतवणूक.
४. शेतीची मागासलेली पद्धत.
५. शेतीच्या पाण्याच्या अपुऱ्या सोयी.
६. शेती व्यवसायावर अवलंबून असणाऱ्यांचे प्रमाण जास्त.

शेती क्षेत्राशी संबंधित वरील प्रश्नांची सोडवणूक करण्यासाठी आर्थिक नियोजनांतर्गत पंचवार्षिक योजनांमध्ये विविध कार्यक्रम आखण्यात आले. विकसित देशांमध्ये शेतीला दोन ते तीन टक्के व्याजदराने कर्जपुरवठा केला जातो. परंतु भारतात मात्र शेतीसाठी व्याजदर १२ ते १५ टक्के अशा प्रकारची परिस्थिती आहे. शेतीप्रधान म्हणून ओळखल्या जाणाऱ्या भारताच्या दृष्टीने ही दुर्दैवाची बाब आहे; परंतु अर्थव्यवस्थेत आज जी परिवर्तने होऊ लागले आहेत. ती शेती सोडून अन्य विषयावरच आमच्या राज्यकर्त्यांचे, धोरणकर्त्यांचे लक्ष केंद्रित झाले आहे, असे दिसते.

विकसित राष्ट्रात शेतीसाठी अनुदान वाढविण्यात येत असताना भारतात मात्र ते कमी केले जात आहे व वाढलेली महागाई, न परवडणारे व्याजदर, शेती कामासाठी मजूर न मिळणे, शासनाची उदासीनता यामुळे शेतकऱ्यांची दयनीय व हालाखीची स्थिती निर्माण झाली आहे. शेतकऱ्यांचा हा प्रश्न सोडविण्यासाठी प्रामाणिक प्रयत्नांची गरज होती. परंतु असे प्रयत्न फारसे झाले नाही.

भारताच्या कृषिव्यवस्थेत कुळांची परिस्थिती अतिशय दयनीय होती. ते कसत असलेली जमीन त्यांच्याकडे राहिल याची शाश्वती नव्हती. कुळविषयक सुधारणा करण्यासाठी गावपातळीवरपर्यंत यंत्रणा करूनही कुळ कायद्याची अंमलबजावणी प्रभावीरित्या घेऊ शकली नाही व तसेच सरकारकडून कमाल जमीन धारणा कायद्याची अंमल बजावणी योग्य पद्धतीने झाली नाही. त्यामुळे अनेक भूमीहीन लोकांना जमीन मिळाली नाही. त्यामुळे ते दारिद्र्यातच राहिले.

भारतामध्ये धारण क्षेत्राचे वारसा हक्क पद्धतीमुळे किंवा इतर अनेक कारणामुळे जमिनीचे होणारे तुकडे ही गोष्ट शेती उत्पादनाला मारक आहे. त्यामुळे शेती अविकसित राहते. मोठ्या प्रमाणात उत्पन्न निधत नसल्यामुळे शेतकरी दरिद्री राहतो. जमिनीच्या तुकड्यांचे एकत्रीकरण करण्याची प्रक्रिया ही जटील आणि गुंतागुंतीची असल्यामुळे शेतकऱ्यांनी तिला विरोध केला. कारण त्यांची जमीन कोणत्याही प्रकारची (सुपीक, मुरुमाची, नदीकाठाची) असो तिच्याविषयी त्याला प्रचंड ओढ व आत्मीयता असते. त्यामुळे ही योजनाही फारशी यशस्वी झाली नाही.

भारतात बहुतांश शेतकऱ्यांची शेती ही कोरडवाहू आहे. ही शेती आज शाश्वत शेती मानली जात नाही. कारण बऱ्याच अशा बाबी आहेत की, ज्यामुळे कोरडवाहू शेतीतील उत्पादनात अस्थिरता राहते. आज कोरडवाहू शेतीवर अवलंबून असणारा शेतकरी उत्पादनाच्या बाबतीत चिंताग्रस्त आहे. तसेच वारंवार पडणाऱ्या दुष्काळामुळे जनतेच्या हाल अपेष्टात दिवसेंदिवस भर पडत गेली. दुष्काळ आणि पुरासारखी नैसर्गिक आपत्ती आल्यास पुन्हा त्यांच्या संकटात भर पडते. शेतकरी निराधार बनतात. जोपर्यंत कमकुवत आर्थिक पायावर आणि शेती अर्थव्यवस्थेवर अशा लक्षावधी शेतकऱ्यांचे जीवन अवलंबून आहे तोपर्यंत अशा अर्थव्यवस्थेचे गाडे चालविणे अवघडच जाणार आहे. धोरण ठरविणाऱ्या राज्यकर्त्यांना व तज्ज्ञांना हे समजू नये हे देशाचे दुर्दैव आहे.

आपल्या देशात अतिशय स्वस्त दराने शेतकऱ्यांकडून शेतीमाल खरेदी केला जातो. त्यामुळे शेतकऱ्याला काहीही शिल्लक राहत नाही. यातूनच शेतकऱ्यांच्या मालाला योग्य भाव मिळावा. वीज व पाणी कर कमी करावा यातूनच शेतकऱ्याची चळवळ उभी राहिली.

महाराष्ट्रातील शेतकरी चळवळीचे यशापयश

भारत हा कृषिप्रधान देश असल्यामुळे भारतीय अर्थव्यवस्थेत शेतीक्षेत्राचे अनन्यसाधारण असे महत्त्व आहे. परंतु तरीही स्वातंत्र्योत्तर कालखंडात शेती आणि शेतकऱ्यांच्या प्रश्नाकडे सातत्याने दुर्लक्ष करण्यात आले. शासनाने केलेल्या किरकोळ स्वरूपाच्या सुधारणामुळे शेतकऱ्यांच्या परिस्थितीत फारसे परिवर्तन येऊ शकले नाही. देशात हरितक्रांती होवूनही लहान शेतकऱ्याला मात्र त्याचा फायदा झाला नाही. शासनाची भूमिका फारशी शेतकऱ्यांच्या हिताची व विकासाची नव्हती. त्यामुळे शेतकऱ्यांच्या मनात शासनकर्त्यांच्या विरोधात असंतोषाची भावना वाढत गेली व देशात अनेक ठिकाणी शेतकरी आंदोलने उभी राहिली.

शेतीमालाला उत्पादन खर्चावर आधारीत रास्त भाव मिळावा अशा प्रकारची मागणी घेऊन श्री. शरद जोशींनी शेतकरी संघटनेच्या माध्यमातून एक व्यापक शेतकरी आंदोलन महाराष्ट्रात उभे केले. अतिशय कमी कालावधीत महाराष्ट्रामध्ये संघटनेच्या विचारांना मानणारा सर्वसामान्य वर्ग मोठ्या प्रमाणात आकर्षित झाला. महाराष्ट्राचे राजकारण संघटनेने प्रभावित केले. आरंभीच्या काळापासून संघटनेने सरळसरळ सरकारविरोधी भूमिका घेतली. सरकारी सहकार्याने चालणाऱ्या सहकारासारख्या क्षेत्रालाही विरोध केला.

सुरुवातीच्या कालखंडामध्ये ग्रामीण भागात सर्वच राजकीय पक्षांना विरोध करणारा वर्ग संघटनेने निर्माण केला व व्यापक जनसंघटन उभे केले. मोठ्या शेतकऱ्यांसोबत लहान, कोरडवाहू व अल्पभूधारक शेतकरी चळवळीकडे आकृष्ट झाला. या वर्गाचे प्रश्न बागायतदार शेतकऱ्यांपेक्षा वेगळे असूनही हा वर्ग वळविण्यात संघटनेला यश आले. संघटनेकडून पुढारी आणि अधिकाऱ्यांना गावबंदी कार्यक्रम व्यापक प्रमाणात राबविण्यात आला. दारू दुकान बंदी सारख्या कार्यक्रमात महिलांनीही हिरीरीने सहभाग घेतला. स्त्री आंदोलनासाठी बाहेर धराबाहेर पडली. संघटनेच्या दृष्टीने हे मोठेच यश होते.

संघटनेने वेळोवेळी वेगवेगळी आंदोलने अतिशय कल्पक आणि प्रभावी पद्धतीने व लोकशाही मार्गाने, शेती मालाच्या प्रश्नावर आवाज उठवून शेतकऱ्यांचा आर्थिक फायदा करून देण्याचा प्रयत्न केला. त्या दृष्टीने विचार केल्यास आर्थिक आधाडीवरती संघटनेला बऱ्यापैकी यश आले असे म्हणता येईल.

परंतु इतर अनेक आधाड्यांवरती संघटनेला अपयश आले. राजकीय आधाडीवरती संघटनेने कमालीचा धरसोडपणा दाखविला. अनेकवेळा आपले मित्र बदलले. संघटनेचे श्री.शरद जोशी निवडणुकीत पराभूत झाले. त्यामुळे पक्षामध्ये नैराश्याचे वातावरण निर्माण होऊन अनेक प्रमुख नेत्यांनी संघटनेचा राजीनामा दिला. एकूण विचार करता राजकीय आधाडीवरती संघटना निष्प्रभ झाल्याचे दिसते. तसेच संस्था संघटनाचे जाळे ही संघटनेकडे नव्हते. हा धटकही संघटनेच्या राजकीय अपयशाला कारणीभूत ठरला. जेव्हा संघटना राजकारणात सक्रीय झाली तेव्हा संघटनेची जनमानसातील प्रतिमा कमी झाली. या चळवळीला आर्थिक आधाडीवरील मिळालेले तुरळक यश सोडता अनेक बाबतीत अपयश आल्याचे स्पष्ट झाले.

निष्कर्ष :

1. खुल्या अर्थव्यवस्थेचे समर्थन करून, शेतकऱ्यांनी जागतिक बाजारपेठेत उतरावे. त्याचा फायदा होईल असे आवाहन केल्यामुळे संघटनेवर मोठ्या प्रमाणात टीका झाली.
2. विशेषतः संघटनेचा ऊस पिकास व पश्चिम महाराष्ट्रातील शेतकऱ्यांना याचा अधिक फायदा झाला. परंतु संघटनेचे इतर पिकांकडे दुर्लक्ष झाले.
3. ग्रामीण भागातील शेतकऱ्यांमध्ये साक्षरतेचे प्रमाण कमी असल्याचे दिसून येते.
4. आजपर्यंतच्या शेतकरी संघटनेच्या इतिहासात पाहिले तर असे दिसून येते की, या शेतकरी संघटना एकसंध राहिल्या नाहीत. कारण त्यामध्ये नेत्यांचा वैयक्तिक स्वार्थ, अहंकार यामुळे संघटनेत सातत्याने फाटाफूट झालेली दिसून येते.
5. शेतकऱ्यांच्या शेतमालाला योग्य भाव मिळत नसल्याने शेतकऱ्यांमध्ये नैराश्य येऊन शेतकरी आत्महत्येमध्ये मोठ्या प्रमाणात वाढ झालेली दिसते.
6. भारतीय शेती ही निसर्गावर आधारीत असणारी शेती आहे. त्यामुळे शाश्वत स्वरूपात शेतकऱ्याला शेतामधून उत्पन्न हमखास मिळेल याची खात्री मिळत नाही.
7. महाराष्ट्रातील शेतकऱ्यांमध्ये आधुनिक शेतीविषयक तंत्रज्ञानाचा अभाव असल्याचे दिसून येते. उदा. माती तपासणी, खत व्यवस्थापन, जल व्यवस्थापन, वित्त व्यवस्थापन व उत्पादित माल साठवणुकीची व्यवस्था मोठ्या प्रमाणात नाही.

शिफारशी

1. शेतकऱ्यांना प्रगत शेती करण्यासाठी सुधारित / आधुनिक तंत्रज्ञानाची माहिती शेती विभागामार्फत करून द्यावी व शेतकरी प्रशिक्षणाची यंत्रणा ग्रामीण भागात उभी करावी.

२. शेतमालाच्या विक्रीमधील मध्यस्थांची साखळी कमी करण्यासाठी APMC मध्ये शेतकऱ्यांची स्वतःची विक्री केंद्रे स्थापन करण्यासाठी सरकारने मदत करावी.
३. सरकार ज्या पद्धतीने उद्योगांना सवलती व अर्थसाहाय्य देते त्याचप्रमाणे त्याच न्यायाने शेतीविषयक योजनांना अर्थसाहाय्य / अनुदान स्वरूपात मदत करावी.
४. शेतकऱ्यांच्या शेतमालाला हमीभाव मिळणेसाठी स्वामीनाथन आयोगाची अंमलबजावणी लवकरात लवकर करावी की, जेणेकरून उत्पादन खर्च अधिक ५० नफा मिळून शेतकऱ्यांना आर्थिक स्थिरता मिळेल.
५. शाश्वत शेतीसाठी कृत्रिम जलसिंचनांच्या सुविधा शेतकऱ्यांना मोठ्या प्रमाणात उपलब्ध होणे गरजेचे आहे. शेतीच्या पाण्याचा योग्य वापर करण्यासाठी ठिबक सिंचनाच्या सुविधा/अनुदान मोठ्या प्रमाणावर उपलब्ध करून देणेत यावे.
६. शेतकऱ्यांच्या हिताच्या दृष्टिकोनातून शेतकऱ्यांच्या संधटना कार्यक्षम असणे अत्यंत महत्त्वाचे आहे. त्यासाठी शेतकरी संधटनांच्या नेत्यांनी वैयक्तिक स्वार्थ, अहंकार, सत्तेची लालसा यापासून संधटना अलिप्त ठेवाव्यात. तसेच शेतकऱ्यांसाठी सर्व शेतकरी संधटनांमधील शेतकरी नेत्यांनी एकत्र येऊन सर्वसमावेशक संधटनेची पुर्नरचना करावी.

संदर्भ :

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महाराष्ट्रातील शेतकरी चळवळीचे राजकारण

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प्रास्ताविक :

महाराष्ट्र राज्य हे देशातील सामाजिक व राजकीय चळवळीचे केंद्र मानले जाते. परंतु स्वातंत्र्यपूर्व कालखंडापासून महाराष्ट्रातील शेतकरी दुर्लक्षित राहिला. स्वातंत्र्यानंतर भारतातील शेतकऱ्यांची दुरावस्था दूर होईल अशी रास्त अपेक्षा शेतकऱ्यांची होती. भारत सरकारने लोकशाहीच्या चौकटीत राहून जमीन सुधारणा घडवून आणल्या मात्र त्या सुधारणांचे फायदे गरीब शेतकऱ्यांपेक्षा श्रीमंत शेतकऱ्यांना अधिक मिळाले असे चित्र पहिल्या पंचवार्षिक योजनेच्या अमलबजावणीतून पुढे आले. निसर्गाचा लहरीपणा, दुष्काळ, पुर, शेतमालाचे दर स्थिर नसणे, बि-बियाणे खते यांच्या वाढत्या किंमती, शासनाचे शेतीसाठी असलेले उदासीन धोरण यामुळे भारतातील शेतकऱ्यांचे दारिद्र्य दूर झाले नाही. 1936 साली काँग्रेसच्या पाठिंब्याने उभी राहिलेली अखिल भारतीय किसान सभा पुढे साम्यवादाच्या नियंत्रणाखाली गेली. समाजवादाची हिंदू किसानसभा पंचायत व मार्क्सवादाची किसान सभा महेंद्रसिंग हिकारित यांची भारतीय किसान युनियन यासारख्या संघटना भारतात स्थापन झाल्या परंतु शेतकऱ्यांचे अनेक प्रश्न तसेच राहिले.

महाराष्ट्रातील शेतकरी चळवळीचा उदय व विकास

1948 साली स्थापन झालेल्या शेतकरी कामगार पक्षाने सुरवातीच्या कालखंडात शेतकऱ्यांच्या अनेक समस्या बाबत आंदोलन केले. परंतु शेतकरी कामगार पक्षातील अनेक नेते पुन्हा काँग्रेसमध्ये आले त्यामुळे शेतकरी कामगार पक्षाच्या -हासाला सुरवात झाली. 1980 पर्यंत या पक्षाने शेतकऱ्यांच्या प्रश्नाला वाचा फोडण्याचे काम केले. 1972 साली शरद जोशी यांनी युनोच्या आंतरराष्ट्रीय सेवेतून स्वेच्छानिवृत्ती घेऊन पुणे जिल्ह्यातील चाकण जवळील आंबेढाण येथे शेती सुरु केली. ग्रामीण भागातील लोकांच्या व शेतकऱ्यांच्या अडचणीचा शोध घेवून त्यावर उपाययोजना करण्याचा प्रयत्न सुरु केला. या प्रयत्नांचा एक भाग म्हणून श्री.शरद जोशी यांनी 1978 पासून खेड तालुक्यातील धामणे - चाकण परिसरात बाबूलाल परदेशी व शंकरराव वाघ यांना बरोबर घेवून शेतकऱ्यांच्या दारिद्र्याचा मागोवा घेण्यास सुरवात केली. शेतकऱ्यांचे दारिद्र्य निसर्गदत्त नसून मानव निर्मित आहे. या सर्व दारिद्र्यातून सुटायचे असेल तर शेतकऱ्यांची संघटना होणे आवश्यक आहे अशी कल्पना शरद जोशींनी मांडली. 1978 साली केंद्र शासनाने कांद्याला निर्यात बंदी केली. कांद्याचे भाव कोसळले यावेळी चाकण परिसरातील शेतकऱ्यांनी संघटीत करून लढ्याचा कार्यक्रम जाहीर केला व शासनाने याची दखल घेत नाफेडला कांदा खरेदी आदेश दिला. शरद जोशींनी शेतकऱ्यांच्या आंदोलनाच्या जोरावर 9 ऑगस्ट 1979 क्रांती दिनी. चाकण जि.पुणे येथे शेतकरी संघटनेची स्थापना केली.

1977 ते 1980 हा कालखंड राजकीय अस्थिरतेचा कालखंड होता. शेतकऱ्यांच्या प्रश्नाकडे दुर्लक्ष झाले होते. राजकीय सत्तेत नाराज झालेल्या गटांनी शेतकरी संघटनेला पाठिंबा दिला होता. महाराष्ट्रात स्वातंत्र्यानंतर शरद जोशींच्या शेतकरी संघटनेशिवाय एकही प्रभावी शेतकरी संघटना नव्हती. शेतकरी संघटनेने परंपरागत शेतकरी चळवळीचा मार्ग नाकारून खुल्या बाजार पेठेचा पुरस्कार करून सरकारी हस्तक्षेप व कल्याणकारी समाजवादी राज्याला विरोध केला. संघटनेच्या मते संपूर्ण देशातील दारिद्र्य निर्मूलनासाठी शेतमालाला रास्त भाव मिळाला पाहिजे' 27 मे 1984 रोजी संघटनेची मध्यवर्ती समिती नियुक्त करण्यात आली. या समितीत शरद जोशीसह संघटनेच्या कार्यकर्त्यांचा समावेश केला. संघटनेच्या

अध्यक्षपदी भास्करराव बोरावके व उपाध्यक्षपदी श्रीरंग मोरे, विजय जावंधिया, अनिल गोटे यांची नियुक्ती केली. शेती उत्पादनाला खर्चावर आधारीत भाव मिळाला पाहिजे हे संघटनेचे उद्दिष्ट आहे. 'शेतकरी संघटनेचे पहिले आंदोलन जानेवारी 1980 साली चाकण जि.पुणे परिसरात भामणहार खो-यातील पक्का रस्ता यासाठी केले होते.'² त्यानंतर संघटनेच्या आंदोलनाची मालिकाच सुरु झाली. कांदा – चाकण(पुणे), नाशिक ऊस, अहमदनगर तंबाखू, निपाणी, बेळगाव कापूस विदर्भ, दूध धुळे अशी शेतक-यांची आंदोलने उभारली या आंदोलनात शेतक-यांचा प्रचंड पाठिंबा मिळाला. ही आंदोलने यशस्वी झाली अल्पावधित शेतकरी संघटनेचा विस्तार संपूर्ण महाराष्ट्रभर झाला. संघटनेने केलेल्या विविध आंदोलनात 1984 सालापर्यंत 28 शेतक-यांचे बलिदान गेले. 1984 पासून शेतकरी संघटनेने आपल्या आंदोलनात तंत्रात बदल केला. गावबंदी, धान्यबंदी, वीजबंदी, कर्जमुक्ती इत्यादीचा समावेश केला. शेतकरी संघटनेत शंकरराव धोंडगे, पाशा पटेल, लक्ष्मणराव वडले, अनिल गोटे इत्यादी कार्यकर्त्यांची एक भक्कम टीम तयार झाली. संघटनेच्या वाढत्या दबाबामुळे देशपातळीवर कृषिमूल्य आयोगाची रचना व कार्यपध्दतीत बदल करून त्या जागी कृषिमूल्य व उत्पादन खर्च आयोग स्थापन करण्यात आला.

शेतकरी संघटनेचे राजकारण :

1984 नंतर शेतकरी संघटनेने प्रत्यक्ष राजकारणात भाग घेण्यास सुरुवात केली. त्यामुळे राज्याच्या राजकारणात शेतक-यांच्या प्रश्नासाठी वेगळा पर्याय तयार झाला. 1984 च्या लोकसभा व 1985 च्या महाराष्ट्र विधानसभेच्या निवडणूकीत पुरोगामी लोकशाही दल पक्षांना पाठिंबा दिला. यामुळे काँग्रेसचे विधानसभेतील संख्याबळ 200 वरून 162 वर गेले. यामुळे शेतकरी संघटनेचा राजकारणातील आत्मविश्वास वाढला. शेतक-यांचे प्रश्न आंदोलन, मोर्चे काढून सोडवण्याबरोबरच सत्तेत सहभागी होऊन सोडवायचे असा विचार संघटनेने केला. संघटनेचे नेते शरद जोशी यांनी 'इंडिया विरोधी भारत' असा शोषणाचा सिंध्दात मांडला. श्रीमंत विरुद्ध गरीब, शहरी विरुद्ध ग्रामीण अशी समाजाची विभागणी सरकारने केली आहे. अशी टीका तत्कालीन सरकारवर केली. 26 मार्च 1985 ला शेतकरी संघटनेने स्त्रीयांना आंदोलनात सहभागी करून घेण्यासाठी एक विषय विभाग निर्माण केला. या महिला आघाडीच्या माध्यमातून स्त्रीयांसाठी स्त्री हक्क आंदोलन, महिला प्रशिक्षण शिबीर, दारु दुकान बंदी आंदोलन, स्थानिक स्वराज्य संस्था निवडणूक आंदोलन अशाप्रकारे अनेक कार्यक्रम राबविले. 5 सप्टेंबर 1987 रोजी सटाणा येथे शेतक-यांचा मेळावा घेवून व्ही.पी. सिंगाच्या नेतृत्वाखाली राष्ट्रीय मोर्चा सरकार स्थापन झाले. शरद जोशींची कृषी धोरणे स्थायी सल्लागार समितीचे अध्यक्षपदी नेमणूक केली यालाच एक भाग म्हणून देशातील सर्व शेतक-यांचे 3800 कोटीचे कर्ज माफ केले.

1990 च्या विधानसभा निवडणूकीत शेतकरी संघटनेने व विरोधी पक्षांनी एकत्र येवून पुन्हा पुरोगामी लोकशाही आघाडी स्थापन केली. शेतकरी संघटनेचे 50 कार्यकर्ते जनता दलाच्या चिन्हावर उभे राहिले. त्यातील पाच उमेदवार विजयी झाले. यामध्ये प्रामुख्याने मोरेश्वर टेमुर्डे, वामनराव चटप, वसंतराव बोंडे, सरोज काशीकर, शिवराज तोंडचिरकर यांचा समावेश होता. 1991मध्ये संघटनेने खुल्या अर्थव्यवस्थेचे समर्थन केले. या मुदयावरून संघटनेचे प्रमुख कार्यकर्ते अनिल गोटे व विजय जावंधिया संघटनेतून बाहेर पडले येथूनच संघटनेच्या –हासास सुरुवात झाली.

शेतकरी संघटनेने राजकीय पक्षाच्या संधी साधूपाण्याच्या धोरणाला कंटाळून राजकीय आघाडी म्हणून 28 मे 1994 रोजी मुंबई येथे स्वतंत्र भारत पक्षाची स्थापना केली. 'स्वतंत्र भारत पक्षाची पार्श्वभूमी सांगताना श्री शरद जोशींनी आपला पक्ष चक्रवर्ती राजगोपाचारीच्या स्वतंत्र पक्षाचा वैचारिक वारसा चालविणार असल्याचे नमूद केले.'³ या पक्षाने कधी स्वतंत्रपणे तरी कधी समविचारी पक्षांशी मैत्री करून निवडणूकीत भाग घेतलेला होता. 1995 च्या विधानसभा निवडणूकीत स्वतंत्रपणे 200 मतदार संघात आपले उमेदवार घोषित केले यापैकी फक्त दोनच उमेदवार वामनराव चटप (राजुरा) आणि दिलीप बोरसे (बागलाण) विजयी झाले. 1996 च्या लोकसभा निवडणूकीत पक्षाने सुब्रह्मण्यम स्वामी यांच्या नेतृत्वाखाली जनता पक्षाशी निवडणूक आघाडी केली. पक्षाने तिस-या आघाडीतून 17 उमेदवार लोकसभेसाठी उभे

केले. परंतु पक्षाला अपयश आले. 1998 ची लोकसभा स्वतंत्र लढवली व 1999 ची लोकसभा व विधानसभा राष्ट्रवादी कॉॅंग्रेसशी हातमिळवणी करुन लोकसभेच्या तीन व विधानसभेच्या पाच जागा लढवल्या परंतु त्यामध्ये अपयश आले. शंकरराव धोंडगे यासारखे प्रमुख कार्यकर्ते शेतकरी संघटनेतून बाहेर पडले. 1999 च्या लोकसभा निवडणूकीत केंद्रात भा.ज.प. मित्र पक्षांचे राष्ट्रीय लोकशाही आघाडी सत्तेवर आली. शरद जोशींनी भा.ज.प. बरोबर हातमिळवणी केली. या सरकारने कृषी कृतिदल स्थापन करुन त्याच्या अध्यक्षपदी शेतकरी संघटनेचे नेते शरद जोशी यांची नियुक्ती केली. या कालखंडात शरद जोशींना राष्ट्रीय लोकशाही आघाडीने राज्यसभेचे सदस्यत्व दिले. शरद जोशींचे विश्वासू सहकारी पाशा पटेल यांनी भाजपात प्रवेश केला. अशाप्रकारे शरद जोशींनी वारंवार मित्रपक्ष बदलण्याच्या भूमिकेने नेतृत्वाची विश्वासर्हता व पक्षाचे सामर्थ्य घटले परिणामी कार्यकर्त्यांच्या मनोबलावर विपरीत परिणाम झाला. शेतक-यामधून नाराजी प्रकट होवू लागली. स्वतंत्र भारत पक्ष म्हणून महाराष्ट्रातील शेतक-यांच्या जनाधार घटला.

स्वाभिमानी शेतकरी संघटनेचा उदय व विकास

शरद जोशी यांनी 1999 च्या निवडणूकीत भा.ज.प.ला पाठिंबा दिला या कारणावरून राजू शेटी शेतकरी संघटनेतून बाहेर पडले. कोल्हापूर जिल्ह्यातील शिरोळ तालुक्यात शेतकरी संघटनेचे कार्य मोठया जोमाने सुरु केले होते. त्या परिसरातील शेतकरी त्यांच्या पाठीशी खंबीरपणे उभा होते. 2001-2002 च्या स्थानिक स्वराज्य संस्था निवडणूकीत त्यांनी शिरोळ तालुक्यातील उदगाव जिल्हा परिषद मतदार संघातून निवडणूक लढविली त्यात ते विजय झाले. शाहू महाराजांनी निर्माण केलेल्या सुधारणावादी जिल्ह्यांनी राजू शेटीच्या नेतृत्वाला बळ दिले. 2004 साली राजू शेटींनी सदाभाऊ खोत, उल्हास पाटील, सावकार मदनईक अशा कार्यकर्त्यांना सोबत घेऊन स्वाभिमानी शेतकरी संघटना स्थापन केली. स्वाभिमानी शेतकरी संघटनेने ऊसदरारासाठी पश्चिम महाराष्ट्रात मोठे आंदोलन उभा केले. त्यामुळे ऊसाच्या प्रश्नावर महाराष्ट्र ढवळून निघाला. स्वाभिमानी संघटना महाराष्ट्रात एक दबाव गट म्हणून काम करू लागली. 2004 साली राजू शेटींनी विधानसभा निवडणूक शिरोळ मतदार संघातून लढविली यामध्ये ते विजयी झाले. 2007 साली या संघटनेने स्थानिक स्वराज्य संस्था निवडणूकीत आपले उमेदवार उभा करुन कोल्हापूर जिल्हा परिषदेत आपले स्थान निर्माण केले. संघटनेच्या माध्यमातून दूध आंदोलन, शेतक-यांच्या विजेचा प्रश्न यावर मोठया प्रमाणात आंदोलन करुन सरकारचे लक्ष वेधले. 'भिक नको घेवू घामाचे दाम' असे ब्रीद वाक्य स्विकारुन शेतकरी बंधूना एकत्र येण्याचे आवाहन केले. ज्याप्रमाणे शरद जोशींनी कार्यकर्त्यांना निवडणूक लढविण्यासाठी स्वतंत्र भारत पक्षाची स्थापना केली त्याप्रमाणे राजू शेटींनी स्वाभिमानी शेतकरी पक्षाची स्थापना केली. 2009 ची लोकसभा निवडणूक त्यांनी इचलकरंजी मतदार संघातून निवेदिता माने यांच्या विरुद्ध लढविली त्यामध्ये ते विजय झाले. शेतकरी संघटनेमार्फत शेतक-यांकडून लोकसभेवर निवडून गेलेले महाराष्ट्रातील एकमेव प्रतिनिधी आहेत. त्यामुळे जनमानसात संघटनेची विश्वासर्हता वाढली.

2012 च्या स्थानिक स्वराज्य संस्था निवडणूकीत स्वाभिमानी शेतकरी संघटनेने आपले स्थान निर्माण केले होते. कोल्हापूर जिल्ह्यात चार जिल्हापरिषद सदस्य निवडून आले आहेत. शिरोळ पंचायत समितीवर सत्ता स्थापन केली आहे. सोलापूर जिल्ह्यात माळशिरस तालुक्यात चार जिल्हा परिषद सदस्य व माढा तालुक्यात एक जिल्हा परिषद सदस्य निवडणू आले होते. माळशिरस पंचायत समितीमध्ये निम्मे पंचायत समिती सदस्य निवडून आले व उपसभापती पद संघटनेला मिळाले अशाप्रकारे पश्चिम महाराष्ट्र व मराठवाडयातील लातूर, उस्मानाबाद, बीड अशा जिल्ह्यात संघटनेचा प्रभाव जाणवतो. 2013 च्या दुष्काळी प्रश्नावर मोठया प्रमाणात आंदोलन केल्याचे दिसून येते. विदर्भातील धान व कापूस या पिकासाठी आंदोलने करुन त्यांना दर प्राप्त करुन दिला.

स्वाभिमानी शेतकरी संघटना राष्ट्रवादीची विरोधक, साखर कारखानदाराची कर्दनकाळ आणि बळीराजासाठी तारणहार म्हणूनच दक्षिण महाराष्ट्रात कार्यरत होती. लोकसभेत राजू शेटींनी

शेतक-यांच्या प्रश्नावर आवाज उठविला याच दरम्यान देशभर काँग्रेस विरोधाची लाट तयार झाली होती. महाराष्ट्राच्या राजकारणात गोपीनाथ मुंडे यांनी सर्व काँग्रेस विरोधकांना एकत्र केले. भा.ज.प., शिवसेना, स्वाभिमानी शेतकरी संघटना, रिपब्लिकन पार्टी ऑफ इंडिया, राष्ट्रीय समाजपक्ष अशी महायुती आकाराला आली. 2014 ची लोकसभा निवडणूक लढविली. यामध्ये स्वाभिमानी शेतकरी संघटनेने दोन जागा लढविल्या. त्यामध्ये हातकणंगले लोकसभा मतदार संघातून विजय झाले व सदाभाऊ खोत हे माढा मतदार संघातून विजयसिंह मोहिते -पाटील या मातब्बर उमेदवाराच्या विरोधात निवडणूक लढविली. 40,000 मतांनी सदाभाऊ खोत पराभूत झाले. 2014 च्या विधानसभा निवडणूकीत ही महायुतीने निवडणूका लढविल्या यामध्ये स्वाभिमानी शेतकरी संघटनेला तेरा जागा मिळाल्या. संघटनेने मूळ कार्यकर्त्याला उमेदवारी डावल्यामुळे कार्यकर्ते नाराज झाले. त्यामुळे हक्काची शिरोळ मतदार संघाची जागा बंडखोर उमेदवारांमुळे पराभूत झाली. संघटनेला एकाही जागेवर विजय मिळाला नाही. 'आम्ही भाजप उमेदवारांच्या प्रचारासाठी राज्यभर फिरलो पण भाजप नेत्यांनी स्वाभिमानीच्या उमेदवारांसाठी एकाही मतदारसंघात सभा घेतील नाही.'⁴ अशी खंत राजू शेटीनी निवडणूक निकालानंतर व्यक्त केली.

विधानसभा निवडणूकीत संघटनेची मोठी हानी झाली परंतु स्वाभिमानी शेतकरी संघटनेबरोबर युती केल्यामुळे भाजपचा मोठा फायदा झाला. विधानसभा निवडणूकीनंतर संघटनेतील नाराज कार्यकर्ते एकत्र आले. त्यांनी बळीराजा शेतकरी संघटना स्थापन केली. यामध्ये पंजाबराव पाटील, संजय पाटील, बी.जी.पाटील हे कार्यकर्ते स्वाभिमानीतून बाहेर पडले. ज्या अपेक्षेने भाजप सरकारला पाटिंबा दिला त्याचा अपेक्षाभंग भा.ज.प. सरकारने स्वाभिमानी शेतकरी संघटनेचा केला. 2014 पासून 2017 पर्यंत म्हणजे पहिली अडीच वर्षे संघटनेला सत्तेत सहभागी केले नाही. परंतु अनेक वाटाघाटीनंतर सदाभाऊ खोत यांना राज्यमंत्रीपद देऊन विधानपरिषदेवर आमदार केले. परंतु सदाभाऊ खोत मंत्री झाल्यापासून राजू शेटी यांच्याबरोबर अनेक विषयावर मतभेद झाले. त्यामुळे सदाभाऊ संघटनेपेक्षा भा.ज.प. पक्षाच्या जवळ गेले. त्यामुळे सदाभाऊ खोत यांना संघटनेतून काढून टाकले. संपूर्ण कर्जमाफी झाली पाहिजे यासाठी संघटनेने भा.ज.प. सरकार विरोधी आंदोलन पुकारले आहे. सदाभाऊ खोत यांच्यासारख्या प्रभावी वक्तृत्व व लढवय्या कार्यकर्ता संघटनेतून काढून टाकल्यामुळे संघटनेत फार मोठी पोकळी तयार झाली आहे. सदाभाऊ खोत यांनीही स्वाभिमानी किसान संघटना स्थापनेची घोषणा केली आहे.

सारांश :

महाराष्ट्राच्या राजकारणात शेतक-यांचे प्रश्न आणि दुःख सरकार व माध्यमासमोर मांडण्याचे महत्वपूर्ण काम शरद जोशी यांनी केले. शेतीमालाला उत्पादन खर्चावर आधारित रास्त भाव मिळाला पाहिजे. शेतक-यांचे जीवनमान सुधारले पाहिजे यासारख्या प्रश्नांना वाचा फोडून शेतकरी चळवळीला वैचारिक अधिष्ठान प्राप्त करून दिले. त्यामुळे शेतकरी शेतीमाल भावाबाबात जागृत झाला आहे. सर्वच शेतकरी संघटनेने शेतकरी आंदोलनातून शेतक-यांचे व्यापक संघटन केले. शेतक-यांच्या पिळवणूकीस व शोषणास वाचा फोडली आहे. स्वाभिमानी शेतकरी संघटनेच्या माध्यमातून शरद जोशीच्या संघटनेमुळे शेतक-यांच्या प्रश्नासंदर्भात जी राजकीय पोकळी निर्माण झाली होती. ती भरून काढली आहे. महाराष्ट्राच्या राजकारणात स्वाभिमानी संघटनेने एक वेगळा राजकीय पर्याय निर्माण करण्याचा प्रयत्न केला आहे. वरील विश्लेषणाच्या अभ्यासाअंती असे म्हणता येईल की शेतकरी आंदोलनाचा फायदा महाराष्ट्रातील श्रीमंत शेतक-याला झाला आहे. लहान शेतकरी, कष्टकरी, शेतमजूर, कारागीर, दलित इत्यादी समाजघटक संघटनेकडे आकर्षित झाला नाही या संघटनेच्या मर्यादा येथे स्पष्ट होतात. राज्याच्या राजकारणात एक दबाव गट म्हणून शेतकरी संघटना काम करताना दिसते. तिला व्यापक जनाधार प्राप्त होत नाही. शेतकरी संघटनेच्या अभ्यासाअंती असे दिसून येते की संघटना जेव्हा राजकीय सत्तेत सहभागी झाली आहे. तेव्हा शेतक-यांच्या प्रश्नाकडे दुर्लक्ष झाले आहे व संघटनेची व्याप्ती कमी होताना दिसते. राजकीय पक्षाबरोबर युती करून संघटनेला तोटा होतो व राजकीय पक्षाला त्याचा मोठा

फायदा झाला आहे. त्यामुळे भविष्यात शेतकरी संघटनेने आपले स्वतंत्र अस्तित्व ठेवून राजकीय पक्षाबरोबर युती करणे महत्त्वाचे आहे.

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जागतिक व भारतीय ग्रंथालय चळवळीचा इतिहास व विकास

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सारांश

सदर लेखात जागतिक ग्रंथालय चळवळीचा इतिहास, भारतातील प्राचीन काळातील ग्रंथ, भारतातील ग्रंथालय चळवळीचा इतिहास, ग्रंथालय चळवळीतील डॉ.रंगनाथन यांचे योगदान, राजाराममोहन रह्य प्रतिष्ठानचे योगदान याविषयी माहिती दिली आहे. ग्रंथालय चळवळीचा इतिहास हा अतिशय वैविध्यपूर्ण असा आहे.

जागतिक ग्रंथालय चळवळीचा इतिहास

ग्रंथालयाचे अस्तित्व प्राचीन काळपासून असले तरी ग्रंथालय चळवळ मात्र आधुनिक काळातील आहे. ग्रंथालय हे सामाजिक जीवनाचा अविभाज्य धटक आहे. त्या दृष्टीने व्यक्तीच्या जीवनात ग्रंथालयाचे महत्त्वाचे स्थान असून ग्रंथालय सेवा मोफत मिळविणे हा व्यक्तीचा हक्क व राष्ट्राची जबाबदारी होय. ग्रंथालयविषयक हा दृष्टीकोन इंग्लंड, अमेरिका या स्तराच्या प्रगत राष्ट्रात मान्य झाला व ग्रंथालय चळवळीचे मुळ तेथे रुजत गेले. सार्वजनिक मोफत ग्रंथालय म्हणजे ह्या चळवळीचे मृत स्वरूप होय.

सार्वजनिक ग्रंथालयाची स्थापना करणे, ग्रंथालय सेवक व वाचक या धटकात सुसंवाद राखून ग्रंथालय समृद्ध करणे. त्यांना चिरस्थायी स्वरूप प्राप्त करून देणे इ. ग्रंथालय चळवळीची उद्दिष्टे होत. त्या दृष्टीने व्यक्ती, ग्रंथालयासारख्या खाजगी संस्था व शासकीय संस्थांनी केलेल्या कार्याचा इतिहास म्हणजे ग्रंथालय चळवळीचा इतिहास होय.

रोमन सम्राटांनी सार्वजनिक ग्रंथालये स्थापन केली होती. असिनिअस पोलिओ या सम्राटाने पहिले सार्वजनिक ग्रंथालय स्थापले. चौथ्या शतकाच्या मध्याला रोम या एकाच शहरात अष्टावीस सार्वजनिक ग्रंथालये होती. इटलीमध्ये व अन्य शहरातून अशीच सार्वजनिक ग्रंथालये स्थापन झाली होती.

इंग्लंडमध्ये एफ.ए.एवर्ट व एडवर्ड यांच्या प्रयत्नामुळे 1850 मध्ये सार्वजनिक ग्रंथालयाविषयी पहिला कायदा मंजूर झाला. या कायद्यान्वये जनतेकडून कर वसूल करून स्थानिक स्वराज्य संस्थामार्फत ग्रंथालये स्थापन करण्यात आली. 1877 साली स्थापन झालेल्या ब्रिटीश ग्रंथालय संधाने, ग्रंथालयाची स्थापना, ग्रंथालय शास्त्राचे शिक्षण, आंतरग्रंथालयीन देवधेव आणि ग्रंथालय परिषदा या मार्गांनी ग्रंथालय चळवळीस मोठा हातभार लावला.

अमेरिकेत 1848 मध्ये मॅसेचुसेट्स् येथे ग्रंथालय कायदा मंजूर झाला व त्यानुसार बॉस्टन येथे सार्वजनिक ग्रंथालयाची स्थापना करण्यात आली. मेलविल ड्यूई यांनी ग्रंथालय चळवळीस मोठी चालना दिली. ॲन्ड्यू कार्नेजी व जहन रायलंड्स यांच्यासारख्या देणगीदारांच्या मदतीने अनेक ग्रंथालये स्थापन झालीत, कार्नेजी यांनी 1886-1919 या काळात अमेरिकेत सार्वजनिक ग्रंथालयाच्या इमारत बांधणीसाठी कोट्यावधी डॉलर्सच्या देणग्या दिल्या. ग्रंथालये स्थापन करण्यासाठी स्वतंत्र समित्या नेमल्या व थोड्याच अवधीत प्रत्येक शहरात, खेड्यात स्थानिक संस्थांच्याद्वारा ग्रंथालये निर्माण झाली.

रशियात जगातील इतर कोणत्याही देशापेक्षा अधिक म्हणजे सुमारे चार लक्ष ग्रंथालये असून त्यापैकी एक लक्ष पस्तीस हजार सार्वजनिक ग्रंथालय आहेत व बाकीची विशेष व विद्यापीठ ग्रंथालये आहेत. अन्य पाश्चात्य देशातही सार्वजनिक ग्रंथालय चळवळीने विसाव्या शतकाच्या पूर्वार्धात मोफत ग्रंथालय सेवेचे ध्येय साध्य केले. (जोशी, 1976)

भारतातील प्राचीन काळातील ग्रंथालये

भारतातील सिंधू संस्कृती सर्वात जुनी संस्कृती आहे. 1922 मध्ये जहन मार्शल यांनी मोहेंजोदडो व हडप्पा येथे उत्खनन केले. या उत्खननातून ब्राँझ संस्कृतीची माहिती मिळाली. तसेच येथे विविध मुद्रावर व मडक्यांवर, खापरंवर लिहिलेले लेख व प्राण्यांची, पक्षांची चित्रे आढळली.

प्राचीन भारतात जी विविध विद्यापीठे स्थापन झाली त्या विद्यापीठांमधून ग्रंथलेखन व ग्रंथसंग्रह निर्माण होण्यास मदत झाली. यामध्ये तक्षशीला विद्यापीठ, नालंदा विद्यापीठ, विक्रमशील विद्यापीठ, उदंतपुरी विद्यापीठ, सोमपुरी विद्यापीठ, जगद्वल विहार येथे व अन्य काही ठिकाणी प्राचीन काळातील ग्रंथसंग्रहाचे जतन व संवर्धन केले जात होते. येथे ग्रंथसंग्रहासाठी स्वतंत्र ग्रंथालये अस्तित्वात होती.

मध्ययुगीन भारतातील ग्रंथालये

मोगल सम्राटांनी भारतामध्ये ग्रंथालये स्थापन करण्याचे कामी चांगले योगदान दिलेले आहे. मुस्लिम राज्यकर्त्यांनी सामाजिक व राजकीय क्षेत्राबरोबरच शिक्षण आणि ग्रंथालयांच्या संदर्भात मोठ्या प्रमाणात बदल केले. महमद तुधलकाच्या कारकिर्दीत (इ.स.1200-1320) दिल्लीच्या परिसरातून सुमारे एक हजार किताबखाने शाळांमधून होते. बाबराने पहिली इम्पिरियल लायब्ररी 1526 मध्ये स्थापन केली. हुमायुन याचेही आगच्याला खाना-ई-सदान मध्ये ग्रंथालय होते. अकबर, जहाँगीरच्या काळातही ग्रंथालयाचा विकास झाला. विजापूरचा अली आदिलशाहा यांनी आपल्या शाही किताबखान्याचा ग्रंथपाल म्हणून नांदेडच्या शेष धराण्यातील वामन अनंत यांची निवड केली होती. पेशवेही मोठे विद्याप्रेमी होते. बाजीराव पेशवे यांच्या अनेक खात्यापैकी एक खाते पुस्तकशाळेचे होते. शनिवारवाड्यात पुस्तक शाळेची व्यवस्था गोविंदराव आपटे हे पहात होते. (शेवाळे, 2011)

भारतातील ग्रंथालय चळवळीचा इतिहास

क्षेत्रीशांनी सर्वप्रथम मुंबई, कलकत्ता, मद्रास येथे विद्यापीठांची व नेटिव्ह लायब्ररीची स्थापना केली. तसेच अठराव्या शतकाच्या उत्तरार्धात ॲड्यूज लायब्ररी (1855), लांग लायब्ररी (1856), राजकोट, कोनमेरा पब्लिक लायब्ररी (1860), मद्रास, गर्व्हनमेंट लायब्ररी (1867), मद्रास दहीलक्ष्मी लायब्ररी (1867) नादियाड तसेच अप्पाराव भोलानाथ लायब्ररी अहमदाबाद, स्कुअर्ट लायब्ररी, अंकलेश्वर, व्हिक्टोरिया डायमंड जलालपूर येथे नेटिव्ह लायब्ररीची स्थापना झाली. नेटिव्ह जनरल लायब्ररीचा ब्रिटीशांनी अधिक विकास केला. कारण या ग्रंथालयातील बहुसंख्य ग्रंथ इंग्रजी भाषेतील होते. त्यावेळी भारतातील निरक्षरतेचे प्रमाण अधिक होते. यापैकी 1867 या प्रेस ॲन्ड रजिस्ट्रेशन ऑफ बुक ॲक्ट संमत केल्यामुळे सदर ग्रंथालयातील ग्रंथ संख्या वाढण्यास मदत झाली व ग्रंथालय चळवळीस गती मिळाली.

“भारतातील ग्रंथालय चळवळीचा प्रारंभ बडोद्याचे श्रीमंत सयाजीराव गायकवाड यांनी आपल्या संस्थानात केलेल्या योजनाबद्ध अशा मध्यवर्ती तसेच जिल्हावार, तालुकावार व ग्रामवार ग्रंथालयाच्या स्थापनेत झाला. विसाव्या शतकाच्या पहिल्या दशकात चळवळीचे हे पाऊल पडले. तत्पुर्वी मुंबई सरकारने 1808 मध्ये केलेली ग्रंथालयाच्या नोंदीची तरतूद, एकोणिसाव्या शतकात भारतातील प्रमुख शहरात स्थापन झालेल्या नेटिव्ह जनरल लायब्ररीज, 1867 मध्ये मंजूर झालेला प्रेस ॲन्ड रजिस्ट्रेशन अहफ बुक्स ॲक्ट, इंपिरिअर लायब्ररीची स्थापना इ. गोष्टी ग्रंथालय चळवळीच्या दृष्टीने महत्त्वाच्या आहेत.

बडोदा संस्थानात सुरू झालेल्या ग्रंथालय चळवळीचे पडसाद इतरत्रही उमटले व त्या त्या प्रदेशात शैक्षणिक गरजा व प्रगती यानुसार ग्रंथालय चळवळीची पावले पुढे पडत गेली. विशेषतः मद्रास, बंगाल, पंजाब व मुंबई या प्रांतांनी स्वातंत्र्यपूर्व काळात ग्रंथालयाच्या क्षेत्रात मोठी प्रगती केली. बडोदा संस्थानचे राजे सयाजीराव गायकवाड तिसरे यांनी सुरुवात केली. विलायतेतील प्रवासानंतर परदेशातील सार्वजनिक ग्रंथालयाची उपयुक्तता पाहून आपल्या संस्थानमध्ये ग्रंथालय चळवळ स्थापनेसाठी अमेरिकन ग्रंथपाल डॉ.बहर्डन यांना आमंत्रित केले. 20 वर्षांच्या कालावधीत सर्व म्हणजे 45 तालुक्याच्या ठिकाणी 818 खेड्यात ग्रंथालये निर्माण झाली.” (प्रियोलकर,1964)

भारतातील पहिले सार्वजनिक ग्रंथालय, कलकत्ता येथे स्थापन झाले. 1835 मध्ये खाजगी व्यक्तींनी एकत्र येवून कलकत्ता पब्लिक लायब्ररी या ग्रंथालयाची स्थापना केली. त्यांच्या अनुकरणाने भारतातील प्रमुख शहरात ग्रंथालये स्थापन झालीत.

मद्रास प्रांतात 1928 मध्ये ग्रंथालय संघ स्थापन झाला. भाषणे, प्रचार, दौरे, विद्यार्थ्यांना आणि सार्वजनिक ग्रंथालयांना उपयुक्त ठरेल असे सूचिकार्य इ.मार्गांनी ग्रंथालय चळवळ वाढवण्याचे कार्य या संघाने केले. 1929 मध्ये या

संधाने ग्रंथपालनाचे वर्ग सुरु केले. या संधाशी निगडित असलेले डॉ.रंगनाथन हे आधुनिक भारतीय ग्रंथालय चळवळीचे अध्वर्यु होते. त्यांनी ग्रंथालय शास्त्राविषयक विपूल लेखणही केले आहे. 1948 मध्ये मंजूर झालेला कायदा निरनिराळ्या विद्यापीठांनी सुरु केलेले ग्रंथालय शास्त्राचे अभ्यासक्रम इ. कारणांनी ग्रंथालय चळवळीला व्यापक स्वरूप प्राप्त झाले आहे.

डॉ.एस.आर. रंगनाथन यांचे योगदान

“ग्रंथपाल आणि भारतीय ग्रंथालय शास्त्राचे जनक असलेल्या डॉ.एस.आर.रंगनाथन यांचा जन्म दिनांक 9 अहमदगट 1892 मध्ये तामिळनाडूतील शियाली येथे झाला. लंडन येथे ग्रंथालय शास्त्राचे शिक्षण घेऊन त्यांनी अध्यापनही केले. त्यानंतर भारतामध्ये तामिळनाडू, बनारस, दिल्ली विद्यापीठात ग्रंथालय शास्त्राचे अभ्यासक्रम सुरु केले. ग्रंथालय शास्त्रामध्ये कोलन वर्गीकरण पद्धती डह.रंगनाथन यांनी स्थापन केली. नवी दिल्ली येथे राष्ट्रीय ग्रंथालयाची स्थापना करून भारतात प्रकाशित होणारे सर्व साहित्य येथे जमा केले जाईल. यासाठी कायदा करवून घेतला. ग्रंथालय शास्त्रातील मौलिक कामगिरीबद्दल भारत सरकारने त्यांना पद्मश्री किताब दिला. ग्रंथालय शास्त्राचे जनक व राष्ट्रीय अध्यापक म्हणून त्यांची ख्याती आहे.”(अढाव, 2002)

भारतातील ग्रंथालय शास्त्राचे पितामह डॉ.रंगनाथन यांच्या अथक प्रयत्नाने 1930 मध्ये बनारस येथे भरलेल्या पहिल्या आशिया शिक्षण परिषद मध्ये पब्लिक लायब्ररी ॲक्टची निर्मिती केली. कायद्याचा आधार असल्याशिवाय सार्वजनिक ग्रंथालयाची प्रगती होणार नाही, याची जाणीव रंगनाथन यांना होती. म्हणूनच त्यांनी मॉडेल युनियन पब्लिक लायब्ररी ॲक्ट (1950), मद्रास पब्लिक लायब्ररी बिल (1946), कोचीन राज्य ग्रंथालय बिल (1947), हैद्राबाद पब्लिक लायब्ररी बिल (1956), पश्चिम बंगला पब्लिक लायब्ररी बिल (1958), म्हैसूर पब्लिक लायब्ररी बिल (1963) आसाम पब्लिक लायब्ररी बिल (1964) तयार करण्याच्या कामी पुढाकार घेतला होता. ग्रंथालय शास्त्रात मूलभूत पाच सिद्धांत मांडले. याशिवाय अनेक मौलिक ग्रंथ त्यांनी लिहिले म्हणून त्यांना ग्रंथालय शास्त्राचे पितामह असे म्हटले जाते.

ग्रंथालयाचा विस्तार करण्यासाठी फॅजी यांच्या नेतृत्वाखाली फॅजी समितीची नेमणूक केली. या समितीच्या शिफारशीमुळे मध्यवर्ती प्रादेशिक ग्रंथालय तालुका ग्रंथालय, शहर ग्रंथालय अशी ग्रंथालयाची साखळी, अनुदान पद्धतीने अस्तित्वात आली. परिणामी ग्रंथालय प्रणाली भक्कम होऊन ग्रंथालय चळवळ वाढविण्यास मदत झाली. डॉ.रंगनाथन यांनी 1929 साली ग्रंथपालन वर्ग सुरु केले. त्यामुळे ग्रंथालय शास्त्राचा प्रसार झाला. तसेच त्यांनी अनेक मौलिक ग्रंथ त्यांनी लिहिले आहेत. ग्रंथालय कायद्याचा विकास धडवून आणण्यासाठी डॉ.रंगनाथन यांनी सतत प्रयत्न केले.

राजाराम मोहन रॉय प्रतिष्ठानचे योगदान

“चौथ्या पंचवार्षिक योजनेच्या काळात भारत सरकारने राजाराम मोहन रॉय ग्रंथालय प्रतिष्ठान 20 मे 1972 रोजी कलकत्ता येथे स्थापन केले. या प्रतिष्ठानची महत्त्वाची उद्दिष्टे खालीलप्रमाणे आहेत.

भारतातील ग्रंथालय चळवळीला उत्तेजन देणे. राष्ट्रीय ग्रंथालय धोरण ठरविणे आणि त्याची राज्य आणि केंद्रशासित प्रदेशातील शासनाद्वारे अंमलबजावणी होईल अशा दृष्टीने प्रयत्न करणे. ग्रामग्रंथालयापासून राष्ट्रीय ग्रंथालयापर्यंत उत्कृष्ट प्रतीची ग्रंथालयांची साखळी तयार करणे. त्यासाठी ग्रंथालय सेवा माध्यमांचा वापर करणे. सर्व राज्य व केंद्रशासित प्रदेशांनी ग्रंथालय कायदा करावा यासाठी प्रयत्न करणे. ग्रंथालय संधटना व विकासाचे कार्य करणाऱ्या इतर संधटना यांच्या कार्यासाठी आर्थिक साहाय्य देणे. भारतामध्ये व भारताबाहेरील ग्रंथालय विकासासाठी पुरक केंद्र म्हणून कार्य करणे. ग्रंथालयाच्या विविध समस्यांवर संशोधन करण्यासाठी प्रोत्साहन देणे. ग्रंथालय विकासासाठी आवश्यक असलेल्या सर्व बाबींकरिता भारत सरकारला मार्गदर्शन करणे.

ग्रामीण ग्रंथालये आर्थिक अडचणीमुळे वाचकांना मौलिक ग्रंथ पुरवू शकत नाहीत. पण साखळी योजनेमार्फत ग्रामीण वाचकांच्या हाती मौलिक ग्रंथ पोहचविण्याचे महत्त्वाचे कार्य आज राजाराम मोहन रॉय प्रतिष्ठानने केले आहे. याबद्दल प्रतिष्ठानला धन्यवाद द्यावे तेवढे थोडेच होतील. (विचारे, 2005)

राज्य शासनाने दिलेल्या अंशदानाइतकी रक्कम प्रतिष्ठानतर्फे ग्रंथ साहाय्याच्या योजनेसाठी उपलब्ध करून दिली जाते. सार्वजनिक ग्रंथालयांना या प्रतिष्ठान तर्फे विविध योजनांसाठी अर्थसाहाय्य दिले जाते.

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ब्रिक्स बँक : एक अन्वयार्थ

डॉ. विजय जालिंदर देते

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पार्श्वभूमी :

ब्राझील, रशिया, भारत, चीन या अतिशय झपाट्याने प्रगती करणाऱ्या विकसनशील देशांचा एकत्रित उल्लेख करण्यासाठी 'BRIC' या संक्षेपार्थाचा शब्द सर्वप्रथम 2001 साली 'गोल्डमन सॅक असेट मॅनेजमेंट'चे अध्यक्ष जीम ओनिल यांनी वापरला. ब्राझिल, रशिया, इंडिया, चीन या चार वेगवेगळ्या राष्ट्रांच्या अर्थव्यवस्थेचा वेगवेगळा व एकत्रित संशोधन अभ्यास करून 'BRIC' हे प्रमेय मांडले. या प्रमेयाचा वेळोवेळी अभ्यास करून त्यात सुधारणा केल्या. या प्रमेयामुळे ही राष्ट्रे परस्परांच्या जवळ येत गेली व 'BRIC' या प्रमेयाची पकड घट्ट होत गेली. या चार राष्ट्रांनी काय करावे हे कधीच जीम ओनिल यांनी सुचवलं नाही. मात्र प्रमेय दिवसेंदिवस मजबूत होत गेले. 2008 साली सर्वप्रथम 'BRIC' मधील चार राष्ट्रांचे परराष्ट्रमंत्री एकत्र आले. दरम्यानच्या काळामध्ये जगभर मंदीची लाट निर्माण झाली. या पार्श्वभूमीवर 'BRIC' संकल्पनेतील सदस्य राष्ट्रे अधिकाधिकच जवळ येत गेली. 16 जून 2009 साली चार राष्ट्रांच्या राष्ट्रप्रमुखांची पहिली शिखर परिषद रशियामधील एकातरीनबर्ग येथे संपन्न झाली. या परिषदेमध्ये एकत्र येवून या राष्ट्रांनी गोल्डमन सॅक असेट मॅनेजमेंट यांच्या संशोधनानुसार 'BRIC' संघटना स्थापनेसाठी अनुकूल अशा हालचाली सुरू केल्या. 2011 साली 'BRIC' मध्ये द. आफ्रिकेचा समावेश करण्यात आला. त्यामुळे 2011 साली 'BRICS' असे संघटनेचे नाव झाले. 2009 पासून 2017 पर्यंत या संघटनेच्या 9 शिखर परिषदा पार पडल्या. 'BRICS' मधील दक्षिण आफ्रिका वगळता चारही राष्ट्रे जी-20 या प्रगतीपथावर असणाऱ्या राष्ट्रांच्या अनौपचारिक राष्ट्रसमुहाचे सदस्य आहेत. ब्रिक्सच्या पहिल्या शिखर परिषदेमध्ये चीन आणि भारत यांनी जगाच्या अर्थमंचावर असलेले ब्रिक्सचे स्थान त्याला मिळालेच पाहिजे या दिशेने वाटचाल केली.

जीम ओनिल च्या प्रमेयानुसार ब्रिक्समधील प्रगतीपथावर असणारी चारही राष्ट्रे 2050 सालापर्यंत जगातील सर्वात जास्त आर्थिक शक्तीशाली बनतील. जगावर आलेल्या मंदीच्या आर्थिक संकटाची समीक्षा केल्यानंतर गोल्डमन सॅकच्या अर्थतज्ञांनी चीन व भारत यांच्या प्रगतीच्या दरचा आढावा घेऊन आपले आधीचे अंदाज बदलले व भारताची अर्थव्यवस्था 2047 साली अमेरिकन अर्थव्यवस्थेला मागे टाकेल तर ब्रिक्स राष्ट्रसमुह जी-7 या प्रगत राष्ट्रसमुहाला 2020 साली मागे टाकेल तसेच चीन 2027 साली जगातील आर्थिक महासत्ता म्हणून पहिल्या क्रमांकावर असेल असे म्हटले आहे. जगाची अर्थव्यवस्था 1.1 टक्के घसरले तर ब्रिक्स राष्ट्रसमुहाच्या अर्थव्यवस्था 4.8 टक्क्याने विकसित होतील.

विश्व बँक व आंतरराष्ट्रीय नाणेनिधीची स्थापना 70 वर्षापूर्वी 44 देशांच्या प्रतिनिधींनी केली. त्यानंतर या संस्थांना समांतर अशी संस्था स्थापण्याचा प्रयत्न प्रथमच ब्रिक्स बँकेच्या रूपाने झाला. अमेरिका आणि पाश्चिमात्य राष्ट्रांनी आपला आर्थिक अजेंडा नेहमीच या संस्थांवर निर्माण केला आहे. जगभरातील अनेक राष्ट्रांनी प्रत्यक्ष व अप्रत्यक्षपणे अशी नाराजी जाहीर केलेली आहे. याच पार्श्वभूमीवर ब्रिक्स बँकेला जागतिक स्तरावर मोठे व्यासपीठ मिळेल यात शंका नाही.

ब्रिक्समधील पाचही सदस्य देशातील विविध प्रकल्पांना ब्रिक्स बँकेकडून अर्थसहाय्य केले जाणार आहे. ज्यामुळे या देशांच्या अर्थव्यवस्थेला चालना मिळणार आहे. एकीकडे जागतिक बँक आणि आंतरराष्ट्रीय नाणेनिधीमुळे जगातील सर्वच देशांना अर्थसहाय्य करताना अनेकदा विचार केला जातो. ब्रिक्स बँकेच्या स्थापनेमुळे ब्रिक्स देशांची आर्थिक टंचाई दूर होणार आहे. परकिय चलनसाठा वाढविणे आणि सदस्य देशांना कर्जपुरवठा करण्याच्या उद्देशाने या बँकेची स्थापना केली गेली आहे.

चलन परिवर्तन नाही :

ब्रिक्स गटातील एखाद्या देशाला किंवा त्या देशातील उद्योजकांना आर्थिक मदतीची गरज भासल्यास ही मदत देताना यापुढे चलन परिवर्तन करावे लागणार नाही. त्यामुळे परिवर्तन करताना कमीअधिक होणारे मूल्य व त्यामुळे मिळणारे कमीअधिक अर्थसहाय्य ही अडचण दूर होण्यास मदत मिळणार आहे. याचा थेट लाभ ब्रिक्स गटातील उद्योजकांना उठवता येणार आहे. विशेषतः भारत व चीन यांच्यातील परस्पर व्यापार वृद्धिंगत होण्यास हे लाभदायक ठरणार आहे. या निर्णयापूर्वी ब्राझील, रशिया, भारत, चीन व दक्षिण आफ्रिका यांच्यातील चलन संपूर्णतः परिवर्तनीय असेल तरच एकमेकांना हे देश वित्तसहाय्य करू शकत होते, परंतु आता ही अडचण दूर झाली आहे. ब्रिक्स संघटनेच्या 9 व्या शिखर परिषदेमध्ये दहशतवादाच्या विरोधात एकमताने ठराव मंजूर करण्यात आला. या परिषदेमध्ये भारताला राजनैतिकदृष्ट्या मोठ्या प्रमाणात यश प्राप्त झाले. कारण पाकिस्तान पुरस्कृत जैश-ए-महम्मद, लष्कर-ए-तोयबा या दहशतवादी संघटना असल्याचे ब्रिक्स परिषदेमध्ये एकमताने मान्य केले.

ब्रिक्स संघटनेतील राष्ट्रांविषयी :

1) ब्राझील :

दक्षिण अमेरिका खंडातील सर्वात मोठा देश म्हणून ब्राझीलची ओळख आहे. क्षेत्रफळानुसार व लोकसंख्येनुसार जगातील पाचवा देश म्हणून ब्राझीलची ओळख आहे. तसेच लोकशाही देशामध्ये जगातील सर्वात मोठा चौथा देश म्हणून ब्राझीलची गणना केली जाते. जागतिक अर्थव्यवस्थेनुसार व आंतरराष्ट्रीय नाणेनिधी व जागतिक बँकेच्या मतानुसार ब्राझील ही जगातील सातवी मोठी अर्थव्यवस्था आहे. ब्राझीलचे वार्षिक दरडोई उत्पन्न 10,513 अमेरिकन डॉलर्स इतके आहे. जगातील झपाट्याने आर्थिक प्रगती करणाऱ्या राष्ट्रांपैकी ब्राझील हा एक प्रमुख देश आहे. तसेच भविष्यातील आर्थिक महासत्तांमध्ये चीन व भारत यांच्या बरोबरीने ब्राझीलची गणना केली जाते. ब्राझीलकडे मुबलक नैसर्गिक साधनसंपत्ती असून त्याची आर्थिक ताकद औद्योगिक कच्चा माल आहे. ब्राझीलची अर्थव्यवस्था मिश्र अर्थव्यवस्था म्हणून ओळखली जाते.

2) रशिया :

रशिया हा देश क्षेत्रफळाच्या दृष्टीने जगातील सर्वात मोठा देश म्हणून ओळखला जातो. सद्यःकाळामध्ये रशियात लोकशाही असून तेथे संघीय अध्यक्षीय प्रजासत्ताक पद्धती अस्तित्वात आहे. जागतिक लोकसंख्येचा विचार करता 9 व्या क्रमांकाची लोकसंख्या या देशामध्ये आहे. (16 कोटी). रशियाचे दरडोई उत्पन्न 14,919 अमेरिकन डॉलर असून अर्थव्यवस्थेचा विचार करता जगात 10 व्या क्रमांकावर हा देश आहे. रशियामध्ये नैसर्गिक वायू मोठ्या प्रमाणात सापडतो. त्यामुळे रशियाची आर्थिक ताकद तेल व नैसर्गिक गॅस आहे.

3) भारत :

जगातील लोकसंख्येने सर्वात मोठे लोकशाही राष्ट्र म्हणून भारताची ओळख आहे. जागतिक लोकसंख्येचा विचार करता चीन नंतर भारताचा क्रमांक लागतो (132 कोटी). क्षेत्रफळाच्या तुलनेत भारताचा जगात सातवा क्रमांक असून अर्थव्यवस्था तिसऱ्या क्रमांकाची आहे. जगातील झपाट्याने प्रगती करणाऱ्या देशांच्या यादीमध्ये दुसरा क्रमांक असून भविष्यातील आर्थिक महासत्ता म्हणून भारताकडे पाहिले जाते. भारताचे दरडोई उत्पन्न 3344 अमेरिकन डॉलर आहे. भारताची आर्थिक ताकद सेवाक्षेत्र ही आहे.

4) चीन :

साम्यवादी व्यवस्था असूनही जगातील झपाट्याने प्रगती करणारा देश म्हणून चीनची ओळख जगभर आहे. क्षेत्रफळाच्या दृष्टीकोनातून तिसरा व लोकसंख्येमध्ये पहिला क्रमांक चीनचा लागतो. (138 कोटी). जगाच्या अर्थव्यवस्थेचा विचार करता दुसऱ्या क्रमांकाची अर्थव्यवस्था चीनची आहे. चीनचे लष्करी

बळ मोठ्या प्रमाणात वाढत असून जागतिक स्तरावर तो चर्चेचा विषय बनत चाललेला आहे. जागतिक बाजारपेठेत सर्वच क्षेत्रातील उत्पादनाच्या बळावर चीनने नवी आर्थिक ताकद निर्माण केलेली आहे.

5) दक्षिण आफ्रिका :

आफ्रिका खंडातील एक प्रमुख लोकशाही राष्ट्र म्हणून दक्षिण आफ्रिकेची ओळख आहे. दक्षिण आफ्रिकेचा क्षेत्रफळामध्ये 25 वा व लोकसंख्येमध्ये 24 वा क्रमांक लागतो. या देशाची अर्थव्यवस्था चांगल्या प्रकारची आहे. दक्षिण आफ्रिकेचे वार्षिक दरडोई उत्पन्न 10243 अमेरिकन डॉलर इतके आहे. या देशाची आर्थिक ताकद म्हणून कृषी व खणन व्यवसाय प्रसिद्ध आहे.

ब्रिक्स देशांच्या शिखर बैठका पुढीलप्रमाणे

अ.क्र.	शिखर परिषद दिनांक	आयोजित देश व ठिकाण	अध्यक्ष
1.	16 जून 2009	रशिया (ऐकातरीनबर्ग)	दिमेत्री मेदवेद
2.	15 एप्रिल 2010	ब्राझिल (ब्रासिलिया)	लुईज इनकीओ लूला दा सिल्वा
3.	14 एप्रिल 2011 (द. आफ्रिकेचा ब्रिक्समध्ये समावेश करण्यात आला)	चीन (सानया)	हु जिंतोओ
4.	29 मार्च 2012	भारत (नवी दिल्ली)	डॉ. मनमोहनसिंग
5.	26 व 27 मार्च 2013	दक्षिण आफ्रिका (डरबान)	जेकोब जुमा
6.	14 व 15 जुलै 2014	ब्राझिल (फोर्टलेझा)	दिल्मा रूईसेफ
7.	8 व 9 जुलै 2015	रशिया (युफ)	ब्लादमिर पुतीन
8.	15 व 16 ऑक्टोबर 2016	भारत (गोवा)	नरेंद्र मोदी
9.	3 व 5 सप्टेंबर 2017	चीन	जिनपिंग

ब्रिक्स डेव्हलपमेंट बँक :

26 व 27 मार्च 2013 मध्ये ब्रिक्सची 5 वी शिखर परिषद दक्षिण आफ्रिकेतील डरबान या ठिकाणी पार पडली. भारताचे प्रतिनिधी म्हणून डॉ. मनमोहनसिंग उपस्थित होते. या परिषदेमध्ये भारताने ब्रिक्स देशातील पायाभूत सुविधांच्या विकासाला आर्थिक पाठबळ पुरवण्यासाठी 'ब्रिक्स डेव्हलपमेंट बँक' स्थापनेची संकल्पना मांडली. जागतिक बँकेच्या धर्तीवर ब्रिक्स देशांना प्रगतीपथावर आणण्यासाठी आवश्यक असलेल्या सामाजिक बँकेला पाचव्या परिषदेमध्ये सदस्य देशांनी एकमताने मान्यता दिली.

ब्रिक्स देशांची सहावी शिखर परिषद 14 व 15 जुलै 2014 रोजी ब्राझिल (फोर्टलेझा) मध्ये पार पडली. ब्रिक्स देशांच्या या परिषदेमध्ये विकास बँक स्थापन करण्याच्या निर्णयावर शिक्कामोर्तब झाला. या बँकेची कल्पना सर्वप्रथम भारतानेच मांडली असल्यामुळे या बँकेचे सुरुवातीपासूनच समर्थन केले असून त्यावर कोणत्याही एका देशाचे वर्चस्व नको, अशी भूमिका घेतलेली आहे. ब्रिक्स देशांनी भारताच्या या भूमिकेचा विचार केला आहे. या बँकेचे मुख्यालय चीनमधील शांघाय येथे असून बँकेचा पहिला अध्यक्ष भारत आहे. तसेच बँकेच्या पहिल्या संचालक मंडळावर ब्राझिलचे वर्चस्व राहिल. बँकेचे एक उपकेंद्र दक्षिण आफ्रिकेत आहे.

ब्रिक्स बँकेचा उद्देश :

ब्रिक्स बँक उभारण्यामागचा उद्देश ब्रिक्समधील राष्ट्रांना संकटकालिन आर्थिक तरतूद करण्याचा आहे. आंतरराष्ट्रीय नाणेनिधी (IMF) आणि जागतिक बँकेवर अवलंबून राहण्याची गरज या बँकेमुळे कमी होईल. ब्रिक्स देशाची अमेरिका व युरोपिय देशांवरील अवलंबित्व कमी होण्यास मदत होईल.

ब्रिक्स अर्थव्यवस्था :

जागतिक लोकसंख्येची तुलना करता 43 टक्के लोकसंख्या ब्रिक्समधील देशांमध्ये आहे. तर जागतिक एकूण देशांतर्गत उत्पादनामध्ये (GDP) ब्रिक्स देशांचा वाटा 27 टक्के आहे. ब्रिक्समधील देशांजवळ परकीय चलनसाठा 5 लाख डॉलर असून 2017 मध्ये ब्रिक्समधील व्यापारी उलाढाल सुमारे 400 अब्ज डॉलर आहे. अशा प्रकारची ब्रिक्सची अर्थव्यवस्था असून ब्रिक्स डेव्हलपमेंट बँकेच्या माध्यमातून या देशातील विकास दर वाढवण्याच्या दृष्टीने या बँकेची भूमिका महत्त्वाची ठरणार आहे.

भविष्यातील जागतिक बँक :

ब्राझिल, रशिया, भारत, चीन व द. आफ्रिका या उगवत्या अर्थव्यवस्थेच्या देशांनी एकत्रित येऊन सुरु केलेल्या ब्रिक्स गटातर्फे जागतिक बँकेच्या धर्तीवर ब्रिक्स डेव्हलपमेंट बँक स्थापन केली आहे. या बँकेची प्रत्यक्ष कार्यपद्धती 2016 पासून सुरु झाली. ही बँक केवळ ब्रिक्स देशांपुरती मर्यादित न राहता या बँकेचा काही वर्षांमध्ये व्यवसाय वाढेल. तसेच ब्रिक्स बँक विकसनशील देशांमध्ये लोकप्रिय होऊ शकते असा अंदाज जीन ओनिल यांनी व्यक्त केला आहे. ब्रिक्स मधील प्रत्येक देश अब्जावधी डॉलरची गुंतवणूक करणार आहे. सहाय्या शिखर परिषदेमध्ये ठरल्याप्रमाणे एकूण रकमेच्या 49 टक्के चीन, भारत 25 टक्के, रशिया 12 टक्के, ब्राझिल 9 टक्के व द. आफ्रिका 5 टक्के गुंतवणूक करणार आहे. ब्रिक्स समूहातील देशांबरोबरच प्रगतीपथावरील अन्य देशांना विकास प्रकल्पांसाठी व पायाभूत सुविधांसाठी या बँकेद्वारे आर्थिक मदत केली जाणार आहे. ब्रिक्स बँकेचा निर्णय व स्थापना स्वागताह असून तिच्या सोबत काम करायला तयार असल्याचे जागतिक बँकेने म्हटले आहे. ब्रिक्स देशांच्या व्यापारवाढीसाठी ही बँक फायदेशीर ठरेलच परंतु भविष्यात जागतिक बँक ठरू शकते.

सारांश :

जागतिक उत्पादनाच्या तुलनेत (GDP) ब्रिक्स समूहातील देशांचा एकत्रित वाटा 27 टक्के असल्याने ब्रिक्सच्या वाटचालीवर आंतरराष्ट्रीय समुदायाचे लक्ष आहे. तसेच जागतिक लोकसंख्येपैकी 43 टक्के लोकसंख्या ब्रिक्स देशांत राहत असल्याने हा समूह महत्त्वाचा बनला आहे. ब्रिक्समधील सर्व देशांचा विकासदर वेगवान असला तरी या देशांमधील राजकीय व सामाजिक स्थिती वेगवेगळी आहे. ब्रिक्स समूहातील प्रत्येक देशाचा या मागचा अंतःस्थ हेतुही लक्षात घेणे आवश्यक आहे. कारण चीन हा एकाधिकारशाही असलेला देश असून, आपले साम्राज्य त्याला उभे करायचे आहे तसेच आफ्रिका खंडात चीनला मोठा रस आहे. एकाधिकारशाही असल्याने निर्णय घेण्यास त्याला विलंबही लागणार नाही. त्यामुळे ब्रिक्स बँकेचा लाभ घेऊन तो आफ्रिकेतील आपला आर्थिक विस्तार वाढवू शकतो. एवढेच नाही तर आर्थिक हितसंबंधाबरोबरच राजकीय हितसंबंध निर्माण केले आहेत. रशियात सध्या लोकशाही असली तरी ती एकाधिकारशाहीपेक्षा वेगळी परिस्थिती नाही. भारत, द. आफ्रिका व ब्राझिल या देशांमध्ये कमालीचे वैविध्य आहे. उदयोन्मुख अर्थव्यवस्थांच्या समान धाग्याने हे देश एकत्रित आले असले तरी त्यांचे देशांतर्गत प्रश्न खूपच मित्र आहेत. या पार्श्वभूमीवर ब्रिक्स समूह व त्यांची बँक यामध्ये अधिकाधिक पारदर्शकता निर्माण करित विकसनशील देशांचे खरोखरच भले होईल अशा प्रकारची वाटचाल ब्रिक्सकडून अपेक्षित आहे. जागतिक राजकीय व आर्थिक सत्तासमीकरणात संतुलन साधण्यासाठी हे पाऊल महत्त्वाचे ठरणार असले तरी ते काळजीपूर्वक उचलणे आवश्यक आहे.

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पबना उठाव : एक शेतकरी चळवळ

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प्रस्तावना :-

शेतकरी संघर्ष हा भारतीय ग्रामीण व्यवस्थेतील एक अपूर्व असा भाग आहे की, ज्याने देशाच्या वेगवेगळ्या भागात प्रदीर्घ काळ संघर्ष केला. भारतावर ब्रिटीशांचे राज्य स्थापन झाल्यानंतर ब्रिटीशांनी ग्रामीण कृषि व्यवस्थेत जे व्यापक परिवर्तन केले. त्यामुळे भारतीय खेड्यांच्या पारंपारिक संरक्षणाच्या पोलादी चिलखताचे तुकडे झाले.

वसाहतवादी शासनाची आर्थिक धोरणे, जमिन महसूलाच्या नव्या पद्धती, वसाहतवादी प्रशासन व न्यायपद्धती, भारतीय हस्तोदयोगांचा न्हास आणि त्यामुळे शेतीवर पडलेला लोकांचा अतिरिक्त भार याचा भारतीय कृषिव्यवस्थेवर प्रतिकूल परिणाम झाला. शेतकरीदारिद्र्याच्या दृष्टचक्रात अडकून अधिकअधिक दरिद्री बनत गेला.

कायमधारा जमिनमहसूल प्रचलित असलेल्या प्रदेशामधील शेतकऱ्यांचे जीवन सर्वस्वी जमिनदारांच्या मर्जीवर अवलंबून असे. जमिनदार शेतकऱ्यांकडून वाढत्या दराने जमिनमहसूल गोळा करीत. त्यांना त्यांच्या जमिनीच्या पट्ट्यावरून बेदखल करीत. वेठबिगारी प्रथेनुसार त्यांना जमिनदारांची विनामोबदला सेवा करावी लागत. रयतवारी व महालवारी महसूल पद्धत प्रचलित असलेल्या प्रदेशांमध्ये शेतकऱ्यांची यापेक्षा फारसी वेगळी परिस्थिती नव्हती. या वेगवेगळ्या संकटातून बाहेर पडण्यासाठी, जमिन महसूलरोख भरण्यासाठी आणि आपल्या उपजिविकेसाठी सावकारांकडून कर्ज घेणे हा एकमेव मार्ग भारतीयशेतकऱ्यांसमोर होता. हे सावकार अडचणीत सापडलेल्या शेतकऱ्यांना भारी व्याजदराने कर्ज देऊन त्यांना कर्जाच्या जाळ्यात अडकवत असत. अनेक प्रसंगी शेतकऱ्यांना आपली जमिन तसेच पशु व घरसुद्धा गहाण ठेवावे लागत असत. बऱ्याचवेळा हे सावकार गहाण ठेवलेली शेतकऱ्यांची संपत्ती जप्त करित असत. त्यामुळे जमिनीची प्रत्यक्ष मशागत करणारा शेतकरी हळूहळू जमिनदार व सावकारांच्या मर्जीवर अवलंबून असणारा कुळ व भूमिहीन निर्धनशेतमजूर या अवस्थेप्रत जाऊन पोहोचला तर जमिनदार, सावकार व श्रीमंतशेतकरी यांचा एक कुळांच्या कष्टावर पोसलेला अनुपस्थित जमिन मालकांचा वर्ग निर्माण झाला.

या सर्व कारणांमुळे शेतकरी हळूहळू निर्धत करदाता व शेतमजूर बनले. अनेकशेतकऱ्यांनी शेती करणे सोडून दिले. त्यामुळे शेती उत्पादनात घटहोऊ लागली. या सर्व गोष्टी सहन होईनाशा झाल्यावर कशेतकऱ्यांनी जुलूम-जबरदस्ती, अत्याचार व शोषण यांचा प्रतिकार केला. आपल्या शोषणाचे प्रमुख कारण कोण या निष्कर्षाप्रत आल्यावर त्यांनी वसाहतवाद व त्यामुळे निर्माण झालेल्या व्यवस्थेत परिवर्तन करण्यासाठी उठाव, चळवळी केल्या. त्यामुळे भारतीय शेतकऱ्यांना परकिय वसाहतवादाबरोबरच स्वकिय शोषकांबरोबरही संघर्ष करावा लागला.

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1870 व 1880 च्या दशकामध्ये पूर्व बंगालमधील फार मोठ्या भुभागातील शेतकऱ्यांमध्ये असंतोष पसरला होता. पबनामध्ये देखील यापेक्षा वेगळी परिस्थिती नव्हती. 1793 ते 1873 या काळात जमिनदारांनी जमिन महसूलामध्ये सात पट वाढ केलेली होती. कायद्याने निश्चित केलेल्या प्रमाणापेक्षा अधिक प्रमाणात

जमिनीच्या खंड वाढविण्याचा आणि 1859 च्या 10 व्या कलमान्वये शेतकऱ्यांना मिळणारा वहिवाटीचा हक्क हिरावून घेण्याचा जमिनदारांनी केलेला प्रयत्न ही या असंतोषाची प्रमुख कारणे होती. 1859 च्या 10 व्या कलमातील उणीवांचा फायदा घेऊन जमिनदार कुळांना मिळालेल्या वहिवाटीच्या हक्कापासून दूर ठेवत असत. तसेच कुळांना त्यांच्या जमिनीवर हुसकावून लावणे, खंडाव्यतिरिक्त इतर करामध्ये वाढ करणे, खंडाची जबरदस्तीने वसूली करणे, कुळाची गुरेढोरे जप्त करणे यासारखेजुलमी व बेकायदेशीर मार्ग जमिनदारांनी अवलंबिले होते.² या सर्वांमुळे 1859 च्या खंड कायद्याने (Rent Act) सुरक्षेच्या कुळांना शेतीबाबत मिळालेल्या हक्कावर सुरक्षेच्या दृष्टीने आघात झाला.

पाबना हा पुर्व बंगालमधील एक समृद्ध भाग होता. येथे होणारे दुहेरी उत्पादन, तागाची लागवड आणि तागाच्या व्यापारामुळे हा भाग समृद्ध बनला होता.³ ताग या नगदी पिकांने पाबना उठावासाठी महत्वाची भूमिका बजावली. तागाच्या अर्थव्यवस्थेमुळे शेतकऱ्यांमध्ये एक नवा ग्रामीण मध्यमवर्ग निर्माण झाला की, ज्यांनी जमिनदारांच्या अधिकारास विरोध चालविला. सन 1873 पासून तागाच्या किमती कोसळू लागल्या. तागाच्या बाजारपेठेतील किंमती घसरल्यामुळे शेतकरी कुळांची अवस्था दुष्काळाने घेरलेल्या परिस्थितीप्रमाणे झाले. त्यामुळे त्यांची खरेदीशक्ती कमी झाली. पण जमिनदार हे कुळांच्या खालावलेल्या परिस्थितीला मानावयास तयार नव्हते तसेच आपल्या मागण्यांनी कमी करावयास तयार नव्हते. अशी परिस्थिती असतानाही पबनामधील काही जमिनदारांनी कर वाढविले. त्याच्या परिणाम शेतकरी कुळांवर झाल्याशिवाय राहिला नाही.

याचवेळी पबनामधील उकंडी गावातील 43 शेतकरी कुळांनी वाढीव कराविरोधी न्यायालयीन कायदेशीर लढाई चालविली. या शेतकरीकुळांना जेवढे कर कायदेशीर वाटत होते. तेवढे त्यांनी न्यायालयात जमा केले.जमिनदारांनीही आपल्या बाजूनी न्यायालयामध्ये कागदपत्रे सादर करून आपली बाजू मांडली. याचा परिणाम शहजादपूर न्यायालयातील मुन्शिफांनी एप्रिल 1872 मध्ये जमिनदारांच्या बाजूने न्याय दिला. पणशेतकरी कुळांनी पुढे अपील केल्याने, डिसें. 1872 मध्ये, राजशाही सिव्हील न्यायालयाने शहजादपूर न्यायालयाने दिलेला निकाल फिरवून⁴ जमिनदारांनी सादर केलेली कागदपत्रे बनावट असल्याचे म्हटले. न्यायालयाच्या या निकालानेशेतकरी कुळांचा नैतिक विजय झाला. या विजयामुळे पाबना उठावाला एक पार्श्वभूमी तयार झाली.

मे, 1973 मध्ये पाबनामधील 'युसुफ सराय' येथीलशेतकरी कुळांनी एकत्र येऊन 'कृषक संघ' Agririan League ची स्थापना केली.⁵ ज्याचा मुख्य उद्देश जमिनदारांविरोधात न्यायालयीन खटला चालविण्यासाठी पैसे गोळा करणे आणि सभा आयोजित करून लोकांमध्ये जागृती निर्माण करणे. या सभांची सूचना गावकऱ्यांना शिंगे व ढोल वाजवून आणि रात्रीच्या वेळी एका गावातून दुसऱ्या गावात हाक मारून दिली जात असत. थोड्याच काळात पूर्व बंगालमधील ढाका, मैमनसिंह, बकेरगंज, फरिदपुर, बोगरा तसेच राजशाही या जिल्हयांमध्ये कृषक संघांची स्थापना झाली.⁶ या कृषक संघानी प्रथमतः सरकारकडे अर्ज मागण्या करून जमिनदारांच्या डोईजड कराविरोधी व शोषणाविरोधी शेतकऱ्यांना संरक्षण देण्याची मागणी केली. कायदेशिरमार्गाने जमिनदारांविरोधात लढण्यासाबरोबरच कायमधारा पध्दतीनुसार जमिनदारांकडे भरल्या जाणाऱ्या खंडास नकार, त्यावर बहिष्कार घालणे यासारख्या मार्गाचाही अवलंब करण्यात आल्या. पाबना जिल्हयात प्रथमतः मे जून मध्ये 1873 मध्ये खंड भरण्यावर बहिष्कार घालण्यात आला. याचा प्रभाव पूर्व बंगालमधील बहुतांशी भागामध्ये पडला.

बंगालचे लेफ्टनंट गर्व्हनर सर जॉर्ज कॉम्पबेलने 4 जुलै 1873 मध्ये एक जाहिरनामा प्रसिध्द केला.⁷ यामध्ये जमिनदारांकडून अतिरिक्त प्रमाणात आकारल्या जाणाऱ्या करांविरोधी शेतकऱ्यांना पाठिंबा देऊन जमिनदारांनी बेकायदेशीर कर आकारू नयेत असा सल्लाही जमिनदारांना दिला होता.

पाबना उठाव 1876 पर्यंत चालला. सरकारने यात हस्तक्षेप करून कुळांना संरक्षण देण्याचा कायदा करण्याचे आश्वासन दिल्यानंतर शेतकरी कुळांनी ही चळवळ थांबविली. तरीही 1885 पर्यंत

शेतकऱ्यांचा असंतोष धुमसत राहिला. याचाच एक भाग म्हणून 1885 मध्ये बेगांल टेनन्सी ॲक्ट⁸ हा काहीसा अपुऱ्या स्वरूपातील कायदा करून सरकारने दिलेले वचन पाळले.

बंगालमध्ये उदयास आलेल्या बुद्धिजीवी वर्गाकडून या उठावासंबंधी वेगवेगळ्या प्रतिक्रिया आल्या. जमिनदारांच्या वर्चस्वाखाली असलेल्या ब्रिटिश इंडियन असोसिएशनने या उठावाला तीव्र विरोध केला. याचे मुखपत्र असलेल्या 'हिंदू पैट्रियट' ने या आंदोलनाला हिंदू जमिनदारांच्या विरुद्ध मुसलमान शेतकरी असे सांप्रदायिक जातीयवादी स्वरूप देण्याचा प्रयत्न केला.⁹ पण वास्तवात बहुसंख्य जमिनदार टागोर, सानियाल, बॅनर्जी हे हिंदू तर शेतकरी कुळे ही बहुसंख्येने मुस्लीम असली तरीही या संघर्षाचे स्वरूप जातीयवादी नसून दे वर्गसंघर्षाचे होते. कारण पाबना उठावातील ईशानचंद्र रॉय, ग्रामप्रमुख शंभुपाल आणि मुल्ला या तीन प्रमुख नेत्यापैकी दोन हिंदू होते.

बंगालमध्ये उदयास आलेला बुद्धिजीवी वर्ग हा शहरात राहत होता. त्यांनी पारंपारिक जमिनीशी संबंध तोडले होते. हा वर्ग सुधारणावादाचा पुरस्कर्ता होता. बुद्धिजीवी वर्गाने या उठावाला दिलेला पाठिंबा हे पाबना उठावाचे एक वैशिष्ट्य होते. या वर्गाने या उठावाला पाठिंबा देऊन सहानुभूती दाखविली. बंकिमचंद्र चटर्जी आणि आर.सी.दत्त यासारख्या बुद्धिजीवी तरुणानी या चळवळीला पाठिंबा दिला. आर.सी.दत्त यांनी कुळाच्या बाजूनी 1880 मध्ये पेजेंट्री ऑफ बेंगाल हे पुस्तक लिहिले. 1880 च्या दशकाच्या पूर्वार्धात बंगाल टेनन्सी बिलावर (Bengal Tenancy Bill) चर्चा सुरु असताना सुरेंद्रनाथ बॅनर्जी, व्दारकानाथ गांगुली, आनंद मोहन बोस यांच्या नेतृत्वाखाली असलेल्या इंडिया असोसिएशनने शेतकऱ्यांच्या संघटना उभारण्यास मदत केली. खंडांसंबंधीच्या विधेयकास पाठिंबा व्यक्त करण्यासाठी त्यांनी 20-20 हजार शेतकऱ्यांच्या सभा सर्व जिल्हयात भरविल्या आणि शेतकऱ्यांच्या हक्कासाठी मोहिम उघडली. इंडिया असोसिएशन व राष्ट्रीय वृत्तपत्रापैकी अनेकांनी त्याही पुढे जाऊन कुळाचे हक्क कायमस्वरूपी निश्चित करण्याची मागणी केली.¹⁰

हिंसेच्या घटना फारच तुरळक प्रमाणात झाल्या. पण ज्या ठिकाणी शेतकऱ्यांकडून हिंसाचार झाला त्या ठिकाणी सरकार जमिनदारांच्या पाठीशी उभे राहिले. अशा ठिकाणी शेतकऱ्यांना मोठया प्रमाणात अटक करण्यात आली. अहिंसक व कायदेशीर मार्गाने चालविलेल्या चळवळीबाबत मात्र सरकारने तटस्थ भूमिका स्विकारली. जमिनदारी पद्धतीच्या जुलूम जबरदस्तीपासून कुळांचे रक्षण करण्यासाठी आवश्यक ते कायदे करण्याचे वचन सरकारने दिले.

शेतकऱ्यांनी आपल्या तत्कालीन मागण्या या कायदेशीर मार्गाने मिळविणे एवढयापुरतीच ही चळवळ मर्यादित असल्याने जमिनदार व वसाहतवादी सरकार यांनी तिच्याशी मिळतेजुळते घेतले. चळवळीचा रोख जमिनदारी पद्धतीविरुद्ध नव्हता. तसेच चळवळीच्या कोणत्याही अवस्थेमध्ये तिला वसाहतवादाच्या विरोधाची राजकिय धार नव्हती. शेतकऱ्यांनी कायद्याच्या चौकटीत राहून कायदेशीर मार्गांनीच जमिनदारांविरुधी लढा दिला. आपला विरोध सरकारला नसून जमिनदारानी आकारलेल्या ज्यादा खंडाला आहे. असा युक्तीवाद शेतकऱ्यांचे नेते वारंवार करित होते. तसेच शेतकऱ्यांना ब्रिटीश महाराणीचे आणि फक्त तिचेच प्रजाजन म्हणून राहणे आवडेल,¹¹ अशा घोषणा शेतकऱ्यांचे नेते करित असत. केवळ या कारणासाठीच सरकारी कारवाई भारतीय दंडसंहितेच्या कारवाईपुरतीच मर्यादित राहिली. आणि संथाळ व मुंडा यांचे बंड जसे सशस्त्र दडपशाहीने दडपून टाकण्यात आले तसे या चळवळीच्या बाबतीत घडले नाही.

निष्कर्ष :

पाबना उठावाने पूर्व बंगालमध्ये काही काळ अशांतता निर्माण केली. 1885 चा Bengal Tenancy Bill हा या उठावाचा विजयच होता.

या उठावाचे महत्वाचे वैशिष्ट्य म्हणजे ज्यावेळी किसान सभा आस्तित्वात नव्हती किंवा कोणत्याही राजकिय चळवळीने शेतकऱ्यांना एकत्र केले नव्हते. किंवा कोणत्याही राजकिय चळवळीचा

अजेंडा नव्हता. अशा वेळी या शेतकरी कुळांनी एकत्र येऊन कृषक संघाची स्थापना केली व एक मॉडेल पुरविले. त्याचबरोबर जातीय ऐक्याचाही आदर्श घालून दिला.

असे असले तरी या उठावातील शेतकरी कुळांच्या मागण्या ह्या मर्यादित असून त्या आर्थिक समस्यांशी निगडित होत्या आणि त्यांचा सरळ रोख आपल्या मागण्या पूर्ण करण्याकडे होता.

वसाहतवाद हे या चळवळीचे लक्ष्य नव्हते. कारण वसाहतवादाचे मूलभूत स्वरूपच या चळवळीतील प्रमुख नेत्यांना व शेतकऱ्यांना समजले नव्हते. त्यामुळे व्यवस्थाच बदलण्याचे उद्दिष्ट या चळवळीचे नव्हते. त्यामुळे कायद्याच्या चौकटीत राहूनच ही चळवळ झाली. त्यामुळे सरकार या उठावाचे लक्ष्य नव्हते. त्याचबरोबर नवीन सामाजिक, आर्थिक, राजकिय कार्यक्रम आणि नवीन विचारसरणी या चळवळीची नव्हती.

असे असले तरी शेक-यामध्ये आपल्या हक्कांबद्दल जाणिवा, जागृती निर्माण होऊ लागली. यातूनच स्वातंत्र्य चळवळीची पायाभरणी होत गेली.

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