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वंशवाद और लोकतन्त्र

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सारांश

वंशवाद या परिवारवाद शासन की वह पद्धति है जिसमें एक ही परिवार, वंश या वर्ग से एक के बाद एक कई शासक बनतें जाते है, जो आधुनिक लोकतांत्रिक तथा प्रगतिशील समाज के खिलाफ है। लोकतंत्र व्यक्ति के व्यक्तित्व की मान्यता पर आधारित लोककल्याण की दिशा में राजसत्ता के प्रयोग का एक व्यावहारिक एवं रचनात्मक मार्ग है, जिसके स्वतंत्रता, समानता, न्याय तथा बन्धुता आदर्श है। लेकिन लोकतंत्र को जातिवाद, भाषावाद, क्षेत्रवाद, और वंशवाद जैसी विषमताओं ने रूग्ण बना दिया है। वर्तमान में राजनीति का लक्ष्य चुनाव में विजय प्राप्त करना रह गया है। इसके लिए कोई भी साधन अपनाया जाने लगा है। इसलिए मूल्यपरकता, नैतिकता तथा पारदर्शिता का कोई मायने नहीं रह जाते है। दूसरी ओर, वंशवादी राजनीति में योग्य, ईमानदार, शिक्षित, लोगों के लिए कोई स्थान नहीं है। अतः लोकतंत्र को मजबूत करना है तो योग्य, सेवा भावी, शिक्षित, ईमानदार व ऊँच–नीच, जांत–पांत से ऊपर उठकर प्रत्याशी का चयन करना होगा। तभी सबका कल्याण हो सकता है।

मुख्य शब्द :   लोकतंत्र, वंशवाद, व्यक्ति पूजा, भ्रष्टाचार, मेडियाक्रेसी, वाग्वीरा, नौसिखिए, मुखिया, राजनेता, तुष्टिकरण, भ्रष्टाचार, दरबारी संस्कृति, संवेधानिक, बहुधर्मी, समावेशी, राजतंत्र, तानाशाही, प्रदत्त, अर्जित राजनीतिक विरासत, अन्याय, शाख, मसीहा, नेतृत्व, तार्किकता, कबीला, राजतंत्र,

किसी भी देश की राजनीति का उद्भव, वहां की ऐतिहासिक परम्परा, सामाजिक संचरना तथा सांस्कृतिक मूल्यों से होता है। इतिहास राजनीति की प्रयोगशाला है। प्राचीनकाल से ही भारतीय सामाजिक व्यवस्था वर्ण तथा जाति पर आधारित रही है। इन वर्णों के कार्यों का विभाजन धर्मानुसार निर्धारित था। ब्राह्मण का कर्म समाज को शिक्षा, धर्म, पूजा पाठसिखाना, क्षत्रियों का, देश की रक्षा अर्थात सैनिक का कार्य, वैश्य–व्यापार तथा कृषि और शूद्र वर्ग का काम, इन तीनों वर्णों की सेवा सुश्रूषा करना है।[1] जिस देश की प्राचीन सामाजिक संरचना में वर्ण, जाति, धर्म तथा वंश समाहित है, उसका प्रभाव वर्तमान राजनीति में परिलक्षित होना लाजमी है।

प्राचीन भारत में राजनीतिक व्यवस्था क्रमशः वैदिक काल, उत्तर वैदिक काल, सूत्रकाल, रामायण–महाभारतकाल, से आधुनिक काल तक चलती रही है। वैदिक काल में राष्ट्र या जनपद का मुखिया राजा होता था। जो पिता (राजा) की मृत्यु उपरान्त राजा बनता था।[2] ब्राह्मण ग्रन्थों में उल्लेख मिलता है किमहाराजा या सम्राट बनने के लिए राजसूय यज्ञ का आयोजिन अनिवार्य था, इसके अभाव में कोई भी व्यक्ति सम्राट का पद प्राप्त नहीं कर सकता था। शतपथ ब्राह्मण में बताया कि राजसूय यज्ञ से सम्राट बनता है, जहाँ राज्य हीन है सम्राट श्रेष्ठ है। इसीलिए सभी लोग राजा के सम्राट बनने की कामना करे।[3]उत्तर वैदिक काल में गणतंत्रीय शासन प्रणालियों का विकास हो गया था। रामायण तथा महाभारतकाल में भी शासन की राजतंत्रीय और गणतंत्रीय प्रणालियाँ थी। राजा को अपना शासन कार्य परिषदों की सहायता से करना पड़ता था। महाभारत कालीन गणराज्य प्रायः एक ही वंश अथवा जाति के होते थे।

बौद्धकालीन राजत्रंतीय प्रणाली में राजा प्रायः वंशानुगत होते थे, लेकिन राज्यकार्य संचालन की योग्यता आवश्यक थी। योग्यता के अभाव में राजा को अमर्त्य लोग पद से हटा भी सकते थे। उदाहरण

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के तौर पर वाराणसी के अयोग्य शासक पांदजलि को राजगद्दी न देकर बोधिसत्व को राजा बनाया था।[4] इस प्रकार भारत में प्राचीनकाल से लेकर स्वतंत्रता प्राप्ति से पूर्व तक, वंशानुगत राजतंत्रीय शासन प्रणालियां थी जहां राजा का बेटा राजा ही होगा। यही धारणा आजाद भारत में भी जारी है जैसे राजनेता का बेटा भी राजनेता ही होगा।

आजादी के बाद हमारे देश में, लोकतांत्रिक प्रणाली को अपनाया जो शासन की एक सर्वोच्च व्यवस्था मानी जाती है। यह व्यवस्था राजतंत्र या तानाशाही से इस रूप में भिन्न होती है कि जहाँ राजतंत्र में एक ही परिवार/वंश के लोगों का राज, पीढ़ी दर पीढ़ी चलता रहता है, वहीं लोकतंत्र में जनता अपने प्रतिनिधियों को चुनती है। लोकतंत्र में भी दो तरह की सामाजिक–राजनीतिक परिस्थितियाँ होती है, (1) प्रदत्त (2) अर्जित। पहली परिस्थिति में व्यक्ति को पद, प्राधिकार और प्रतिष्ठा, जन्म, वंश या जाति के आधार पर प्राप्त होते है, न कि गुण, क्षमता और कार्य निष्पादन के आधार पर। वहीं दूसरी ओर, अर्जित परिस्थितियों में चीजें परिवार/वंश से नहीं अपितु गुण, कार्य क्षमता, नेतृत्व कला, तार्किकता तथा समझ से प्राप्त होती है। राजनीतिज्ञों का मानना है कि प्रदत्त परिस्थिति बंद समाजों जैसे – कबीला, राजतंत्र और तानाशाही आदि की विशेषता होती है, जबकि अर्जित परिस्थितियाँ खुले समाजों अर्थात आधुनिक लोकतांत्रिक व्यवस्था के अनुकूल है। दुर्भाग्यवश भारत अथवा तीसरी दुनिया के विभिन्न देशों में लोकतंत्र के बावजूद प्रदत्त परिस्थिति हावी है। उदाहरणतः भारत में नेहरू– गाँधी परिवार, नेपाल में कोइराला परिवार, बांग्लादेश में शेख मुजीबुर्रहमान तथा शेख जियाउर्रहमान परिवार, श्रीलंका में भंडारनायके एवं जयवर्द्धने परिवार और पाकिस्तान में भुट्टो तथा नवाज शरीफ परिवार के प्रभाव को इसी परिपेक्ष्य में देखा जा सकता है। वंशवाद या परिवारवाद शासन की वह पद्धति है जिसमें एक ही परिवार, वंश या समूह से एक के बाद एक कई शासक बनते जाते है। यहीं वास्तविक रूप में वंशवाद तथा परिवारवाद है, जो आधुनिक लोकतांत्रिक एवं प्रगतिशील समाज के खिलाफ है। लोकतंत्र व्यक्ति के व्यक्तित्व की मान्यता पर आधारित लोककल्याण की दिशा में राजसत्ता केप्रयोग काव्यावहारिक एवं रचनात्मक मार्ग है, जिसके स्वतंत्रता, समानता, न्याय एवं बन्धुता आदर्श है, लेकिन जातिवाद, सम्प्रदायवाद, भाषावाद, क्षेत्रवाद और वंशवाद की सामाजिक विषमताओं से पोषित इस लोकतंत्र को अनैतिकता, स्वार्थ, अपराध, भ्रष्टाचार, अन्याय, शोषण, असुरक्षा तथा निरंकुशता ने रूग्ण बना दिया है। लोकतंत्र में वंशवाद/परिवारवाद के लिए कोई स्थान नहीं होने के बावजूद भी विश्व के अनेक देशों में वंशवादी शासन संचालित है। वंशवाद एक 'निकृष्ट कोटि का आरक्षण' है जो प्रगतिशीलता, समानता तथा सामाजिक उन्नति को रोकता है। इन तमाम बुराईयों के बावजूद वंशवादी लोकतंत्र का मूल स्रोत भारतीय समाज है जिसके निम्नलिखित कारण है–

— व्यक्ति पूजा – भारतीय मतदाता अपने–अपने नेताओं के समर्थक ही नहीं होते है अपितु उनकी पूजा भी करते है, और उनके लिए अपनी जान भी दे देते है,जैसे एम.जी. रामचन्द्रण, एन.टी. रामाराम, वाई.एस. राजशेखर रेड्डी तथा सुश्री जयललिता आदि के मरणोपरान्त अनेकों अनेक कार्यकर्ताओं ने अपनी जान भी दे दी थी।

— सामंती सामाजिक संरचना–भारत में आज भी सामंती मूल्य व अंधविश्वास प्रचलित है जिसके चलते कोई भी राज्य वंशवादी/परिवारवादी राजनीति से अछुता नहीं है।

— राजवंशों द्वारा वंशवादी शासन को बढ़ावा देना– हमारे देश में कितने ही ऐसे घराने है जो अपने बेटे बेटियों, पत्नि या रिश्तेदारों को अपनी पार्टी में शीर्ष स्थान पर रखते है, जैसे सपा, राजाद, शिवसेना, झामुमों, बीजद, इत्यादि।

— राजनीतिक दलों में आंतरिक लोकतंत्र का अभाव– किसी भी राजनीतिक पार्टी में अध्यक्ष या अन्य पदाधिकारियों का चुनाव नहीं होता है बल्कि मनोनयन किया जाता है।

— चुनावी खर्च का बढ़ना– आजकल चुनाव लड़ना आम मतदाता के बूते से बाहर है। बढ़ते चुनावी खर्च के चलते राजनीतिक भ्रष्टाचार चरम पर है।

— राजनीति का पेशे में बदलना– आज राजनीति, सेवा का माध्यम न होकर लाभगत पेशे में तब्दील हो गई है।

— जाति आधारित राजनीति–मतदाता भी प्रत्याशी की योग्यता, शिक्षा और ईमानदारी न देखकर जाति के आधार पर मतदान करते है।

लोकतंत्र में वंशवाद/परिवारवाद का तब तक कोई स्थान नहीं हो सकता जब तक इसे संचालित करने वाली जनता की निगाहों में उस वंश की साख किसी भी आशंका से परे न हो। दुनिया के जिस भी देश में वंशवादी लोकतंत्रीय प्रणाली है, वहाँ कि राजनीतिक विरासत का सीधा संबंध उसके पुरखों के राष्ट्र के प्रति समर्पण अथवा कुर्बानियों से रहा है। भारत में नेहरू– गाँधी परिवार पर जो भी वंशवाद या परिवारवाद का आरोप अन्य दलों द्वारा लगाये जाते है, उसको भारतीय जनता ने अस्वीकार कर दिया है। वंशवाद हमारी सामाजिक राजनीतिक सोच में व्याप्त होने के कारण मुखिया का बेटा मुखिया होता है। हरेक व्यक्ति अपनी वंश परम्परा को कायम रखना चाहता है। जातिवाद ने इस परम्परा को और मजबूत किया है।[5]इसलिए लोकतंत्र में अगर एक ही वंश के व्यक्ति लगातार चुनाव जीतकर शासन की बागडोर संभालते है, तो उसको हम भले ही नापसंद करे परन्तु उस पर उंगली नहीं उठाई जा सकती।[6]यदि भारत की जनता को वंशवाद पसंद नहीं है तो उसे 'एक व्यक्ति एक मत' के आधार पर वंशवादी लोगों को चुनना नहीं चाहिएऔर न ही राजनीतिक दलों को वंश/परिवार के आधार पर टिकट देनाऔर न नेता का चयन करना चाहिए। वंशवादी लोकतंत्र की बेल आज सभी राजनीतिक दलों में अपनी जड़े जमा चुकी है जैसे नेहरू परिवार से प्रारंभ होकर बाला साहब ठाकरे, शरद पंवार, देवीलाल,भजनलाल,करूणानिधि, चरणसिंह, अर्जुनसिंह, फारूख अब्दुल्ला, मुलायम सिंह, लालूप्रसाद यादव, राजेश पायलेट, वसुंधरा राजे, राजनाथ सिंह, मेनका गाँधी आदि तक वंशवादी लोकतंत्र की परम्परा मजबूत होती दिखाई पड़ रही है। यह सर्वव्यापीअर्थात सभी दलों में व्याप्त है। भाजपा का मानना है कि वंशवाद से लोकतंत्र समानता और न्याय के मूल्यों को ठेस पहुंचाती है। जबकि लोकतंत्र में समानता का भाव जागरूक मतदाता से आता है जब नागरिक लोक मसलों पर प्रतिबद्ध होते है, वहाँ पर वंश जाति या परिवार को महत्व नहीं दिया जाता है बल्कि इन्हें बोझ समझा जाता है। आज विरोध की राजनीति के चलते अच्छे लोग चुनावी राजनीति से दूर चले गये है। वंशवादी लोकतंत्र के समर्थकों का तर्क है कि यदि नेता पुत्र–पुत्री या अन्य सगे संबंधी को बिना लोकतांत्रिक प्रक्रिया के राजनीति में प्रवेश देते है तो गलत है और यदि नेताओं के सगे संबंधी चुनाव में खड़े होकर जनता के सहयोग से चुनाव जीतते है तो यह एक लोकतांत्रिक प्रक्रिया है। इसलिए उन पर वंशवाद का आरोप लगाना उचित नहीं है। वहीं इसके विरोधियों का मानना है कि राजनीतिक दलों के वरिष्ठ नेतागण संगठनों पर ऐसी कुण्डली मारे बैठे हुए है कि योग्य, ईमानदार एवं जमीनी कार्यकर्ताओं को कोई मोका नहीं मिलता है। यह नेता अपने परिवार के सदस्यों को टिकिट दिलवाकरचुनाव जीतवा देते है जिसे लोकतांत्रिक प्रक्रिया कदापि नहीं माना जा सकता है जबकियह तो लोकतांत्रिक ढांचे में सामंती परम्परा है। वंशवाद में उत्तराधिकारी का चयन योग्यता, दक्षता तथा नेतृत्व कला के आधार पर नहीं अपितु वंश परम्परा के आधार पर होता है। भारतीय संविधान के 73वें तथा 74वें संवैधानिक संशोधन से स्थानीय ईकाईयों में वंशवाद/परिवारवाद की राजनीति में बलदाव आया है। बरसों से सरपंचाई कर रहे परिवारों को आरक्षण के कारण अपनी परम्परागत सीट से चुनाव लड़ने से हटना पड़ा है।[7]वंशवाद के कारण योग्य, शिक्षित, ईमानदार लोगों को राजनीति में आगे आने का अवसर नहीं मिलता है। इस प्रकार अयोग्य, अक्षम, तथा बेईमान लोग देश पर शासन करते है जिससे प्रतिभा की जगह मेडियाक्रेसी को बढ़ावा मिलता है। इससे लोकतंत्र के सिद्धांत स्वतंत्रता, समानता, बन्धुत्व तथा न्याय को ठेस पहुंचती है। वंशवाद के संरक्षण, और पोषण वाले नियमों के निर्माण से समाज में कुन्ठा पैदा होती है तथा तंत्र में भ्रष्टाचार, धनबल तथा चमचागिरी को बढ़ावा मिलता है। वंशवाद की वजह से राजनीति में नेताओं की अंडरपरफॉर्मेन्स होती है परन्तु यह बात सभी नेताओं पर लागू नहीं होती है जैसे मोतीलाल नेहरू के पुत्र तथा भारत के प्रथम प्रधानमंत्री जवाहर लाल नेहरू एक योग्य शिक्षित तथा वैज्ञानिक सोच के नेता थे जिनके नेतृत्व में भारत ने चहुंमुखी विकास किया। उनकी योग्यता, समझ तथा कार्यक्षमता का लोहा भारतीय ही नहीं अपितु पूरा संसार मानता है। प्रधानमंत्री लाल बहादूर शास्त्री की मृत्यु के बाद इन्दिरा गाँधी, जिन्हें द्वारिका मिश्र ने 'गूंगी गुड़िया' बताया था, को सत्ता मिली तो लोगों को उनकी योग्यता पर संशय था परन्तु उन्होंने आंतरिक और बाहरी दोनों स्तरों में अपनी कार्य कुशलता, निर्णय क्षमता का लोहा मनवाया है। नेहरू–गाँधी परिवार के तीसरे व्यक्ति राजीव गाँधी प्रधानमंत्री बने तो लोगों ने वंशवाद का आरोप लगाकर कांग्रेस को कोसा था कि राजीव तो राजनीति में नौसिखिए है उन्हें यहाँ कि राजनीति का ककहरे भी नहीं आता है क्या यह माना जाए कि उनकी योग्यता इन्दिरा गाँधी के ज्येष्ठ पुत्र होना ही है।उनके लिए विशाल देश को चलाना आसान नहीं होगा लेकिन थोड़े

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ही समय में यह आरोप गर्त में चले गये जब राजीव गाँधी ने एक से बढ़कर एक फैसले लेकर भारत को इक्कीसवीं सदी तथा दुनिया के समकक्ष खड़ा करने का प्रयास किया तो विपक्षी दलों ने उनकी योग्यता पर उंगली उठाना बन्द कर दिया। उन्होंने नई संचार क्रान्ति, कम्प्यूटर शिक्षा, 18 वर्ष के युवाओं को मताधिकार, 73 व 74 वें संशोधन द्वारा स्थानीय निकायों में दलितों, पिछड़ो तथा महिलाओं को आरक्षण देकर लोकतांत्रिक प्रक्रियाओं में सबकी भागीदारी सुनिश्चित की। हालाकि स्थानीय निकायों में दिये गये आरक्षण से कांग्रेस के परम्परागत 'वोट बैंक' में बिखराव आने से स्थानीय स्तर पर पार्टी कमजोर भी हुई जिसका असर पार्टी में आज तक दिखाई दे रहा है। सन् 1991 के आम चुनाव प्रचार के दौरान तमिलनाडु में राजीव गाँधी की हत्या से सारा देश स्तब्ध था। देश तथा कांग्रेस के समक्ष नेतृत्व का प्रश्न खड़ा हो गया था? सोनिया गाँधी ने भी सक्रिय राजनीति में आने के कांग्रेस प्रस्ताव को नकार दिया था। तत्कालीन घटनाओं से कांग्रेसजन, उदास, मायूस तथा दिशाहीन सा हो गया था। कांग्रेस पार्टी का जनाधार व संगठन टूटने लगा था। बिखरते जनाधार तथा टूटते संगठन के बीच बार–बार कांग्रेसजनों तथा कार्यकर्ताओं की मांग पर आखिरकार सोनिया गाँधी ने 14 मार्च 1998 को कांग्रेस अध्यक्ष का पद स्वीकारा। सोनिया गाँधी ने जैसे ही अध्यक्ष पद स्वीकारा विपक्षी दलों ने आरोप लगाया कि कांग्रेस ने वंशवाद/परिवारवाद के साथ–साथ विदेशी मूल की महिला को संगठन का मुखिया बनाकर योग्यता को नकारा है। आरोप प्रत्यारोप के बीच सोनिया गाँधी ने संगठन को अनुशासित जिम्मेदारीपूर्ण विकेन्द्रीकृत, मूल्यपरक सोच पर आगे बढ़ाकर कांग्रेस पार्टी को सत्ता तक पहुंचाया। और उन्होंने प्रधानमंत्री का पद त्याग कर भारत ही नहीं अपितु दुनिया भर में एक मिशाल कायम की है। सोनिया गाँधी ने बढ़ती उम्र व गिरते स्वास्थ्य के कारण अपने पुत्र राहुल गाँधी को कांग्रेस संगठन का अध्यक्ष पद सौंपा था।तत्कालीन परिस्थितियों में कांग्रेस पर भ्रष्टाचार के लगते आरोप तथा प्रधानमंत्री मनमोहन सिंह की सादगीपूर्ण राजनीति, वहीं दूसरी ओर, विपक्षी दलों का वंशवाद को लेकर कांग्रेस पर हल्ला बोल कार्यक्रम तथा अन्ना हजारे व रामदेव का भ्रष्टाचार, लोकपाल बिल को लेकर जन आन्दोलन तथा मीडिया की अतिसक्रियता के चलते राहुल गाँधी अपनी राजनीतिक कुशलता, क्षमता तथा सोच को प्रकट नहीं कर पाये है।

कांग्रेस पार्टीसंगठन तथा सरकार दोनों स्तरों पर विपक्षी दलों के निशाने पर थी, वहीं भाजपा ने गुजरात के तेजतर्रार, वाग्वीरा नेता नरेन्द्र मोदी को स्टार प्रचारक बनाकर कांग्रेस पर वंशवाद, परिवारवाद, भ्रष्टाचार, लोकपाल, कश्मीर जैसे मुद्दों पर हमला तेज कर जनमानस को अपनी ओर खींच लिया है। सन् 2014 के आम चुनाव में कांग्रेसनीत सरकार सत्ता से बाहर हो गई और नरेन्द्र मोदी के नेतृत्व में भाजपानीत सरकार का गठन हुआ। भाजपा ने अपनी विचारधारा तथा घोषणाओं के अनुरूप कार्य करना शुरू किया जैसे स्वच्छ भारत मिशन, तीन तलाक की समाप्ति, राम मंदिर निर्माण, जम्मू कश्मीर में 370 धारा हटाना तथा सर्जिकल स्ट्राइक जैसे मुद्दों के साथ–साथ कांग्रेस पर मुस्लिम तुष्टिकरण, भ्रष्टाचार तथा वंशवाद का आरोप भी लगाया। अप्रैल–मई 2019 के आम चुनाव में राष्ट्रवाद, पाकिस्तान, हिन्दू–मुस्लिम जैसे मुद्दों के साथ–साथवंशवाद/परिवारवाद भी चुनावी मुद्दा बना था। दिनांक 06.04.2019 को सायं 6.40 बजे राष्ट्रीय टेलीविजन टीवी 9 भारतवर्ष परचुनावी चर्चा के दौरान कांग्रेस के वरिष्ठ नेता और पूर्व मंत्री कपिल सिब्बल से जब एंकर ने पूछा कि कांग्रेस पार्टी में एक ही परिवार या वंश का नेतृत्व क्यों है? जबकि कांग्रेस पार्टी में कई अनुभवी योग्य दिग्गज नेता है इसके उत्तर में कपिल सिब्बल ने बड़ी ही बेबाकी से बताया कि हमारी पार्टी में वंशवाद नहीं है यह तो आर.एस.एस. और भाजपा में है जहां मुख्यमंत्री, राज्यपाल तक नागपुर की अनुमति के बिना शपथ नहीं लेते है। संघ परिवार का बड़ा और व्यापक परिवारवाद है। जहां इसके शिखर पद पर सवर्ण ही आसीन होते है दलित अल्पसंख्यक तथा महिलाएँ नहीं। वैसे तो घोषित रूप से संघ एक सामाजिक सांस्कृतिक संगठन है, लेकिन सन् 1980 में भाजपा की स्थापना के साथ देश की राजनीति ने संघ का स्वतंत्र अस्तित्व स्थापित हो गया है। संघ से ही जनसंघ था और संघ से ही भाजपा है। यह सर्वविदित है कि भाजपा की आंतरिक निर्णय प्रक्रियाओं से परे तथा ऊपर संघ की निर्णय प्रक्रिया है। भाजपा का राष्ट्रीय अध्यक्ष, संगठन महामंत्री से लेकर प्रदेश, ब्लॉक स्तर का अध्यक्ष एवं पदाधिकारी संघ के अनुमोदन के बिना नहीं बनते है। भाजपा के संस्थापक स्तम्भ सदस्य लाल कृष्ण आडवाणी तथा पूर्व मंत्री और भाजपा के दिग्गज नेता जसवंतसिंह संघ की नाराजगी के कारण ही राजनीति के हासिये में ढकेल दिये गये है। इनका कसूर इतना सा था कि इन्होंने जिन्ना की राजनीतिक सोच का जिक्र मात्र कर दिया जो

संघ को नागवार लगा। इस प्रकार संघ से भाजपा है भाजपा से संघ नहीं। कांग्रेस पर जितना नियंत्रण नेहरू गाँधी परिवार का है उससे ज्यादा तथा व्यापक नियंत्रण भाजपा पर संघ का है।[8]

वंशवाद / परिवारवाद लोकतांत्रिक मूल्यों तथा चुनावी राजनीति के खिलाफ है क्योंकि वंशवाद से प्रेरित राजनीतिक दलों के लिए देशहित की तुलना में परिवारहित अधिक महत्व रखता है। वंशवादी राजनीति एक ऐसी दरबारी संस्कृति को जन्म देती है जिसका मुख्य काम उस परिवार की सेवा तथा गुणगान करना मात्र होता है। वंशवाद के प्रभाव के चलते योग्यता प्रतिभा समान अवसर की धारणा हासिये पर चली जाती है और चाटुकारिता, गरीबी, अयोग्य नेतृत्व को बढ़ावे के साथ साथ संवैधानिक संस्थाऐं भी पंगु हो जाती है। इसलिए लोकतंत्र के मूल में जनता का निर्णय ही सर्वपरि होता है तो फिर वंशवाद / परिवारवादी राजनीति के लिए कोई स्थान नहीं होना चाहिए।

हमारे संविधान में किसी भी वंश, वर्ग, परिवार, क्षेत्र व व्यक्ति के एकाधिकार को नकारते हुए लोकतांत्रिक मूल्यों, संस्थाओं के निर्माण की प्रक्रिया पर विशेष बल दिया है। संस्थाओं के पंगु होने का मतलब है कि किसी व्यक्ति, परिवार वंश धर्म क्षेत्र का एकाधिकार स्थापित होना। भारत में लोकतंत्र की यात्रा, संस्थाओं के निर्माण से प्रारंभ होकर परिवार और अब व्यक्ति केन्द्रित होती जा रही है।[9] जो भारत जैसे बहुधर्मी, विविधता वाले देश के लिए उपयुक्त नहीं है। पिछला आम चुनाव व्यक्ति केन्द्रित अर्थात मोदी V/S राहुल हो गया था व्यक्तिवादी राजनीति लोकतंत्र के अनुकूल तो कदापि नहीं है। वर्तमान में राजनीतिक दलों के लिए मूल्यों की बजाय सत्ता पाना ही लक्ष्य हो गया है। चुनावों में उम्मीदवारों का चयन का मापदण्ड जिताऊ है, फिर चाहे उम्मीदवार दागी, बागी, अपराधी ही क्यों न हो?सभी राजनीतिक दल चुनाव जीतने के लिए बड़े बड़े राजघराने के लोगों को अपनी और खींचने के प्रयास में लगे रहते है। 13वीं लोकसभा के चुनाव 1999 में कांग्रेस के 36 तथा भाजपा के 31 सांसद, इसी तरह सन् 2009 के आम चुनाव में कांग्रेस ने 12% तथा भाजपा ने 11% सांसदों को उम्मीदवार बनाया था जो किसी न किसी राजघराने या वंशवाद से संबंधित थे। 14वीं लोकसभा में कांग्रेस ने 13% तथा भाजपा ने 7% सांसदों को उम्मीदवार बनाकर वंशवादी राजनीति को बढ़ावा दिया।[10] 15वीं लोकसभा में भी कांग्रेस के 47% , भाजपा के 40% बीजू जनता दल के40%तथा एनसीपी के33%सांसद वंशवाद के मार्ग से लोकसभा पहुंचे।[11] कमोबेश यही स्थिति 16वीं व 17वीं लोकसभा में भी देखने को मिली। सन् 2019 के लोकसभा चुनाव में कुल 2189 प्रतिनिधियों ने भाग लिया जिसमें से 389 प्रतिनिधि (18%)वंशवादी राजनीति से सम्बद्ध थे। दोनों राष्ट्रीय पार्टियाँ कांग्रेस ने 31.19%और भाजपा ने 22.02%सांसदोंको टिकिट देकर लोकसभा में पहुंचाया है।

लोकतांत्रिक चुनाव प्रणाली में वंशवाद तथा परिवारवाद का कोई स्थान नहीं होता है इसलिए राजनीतिक दलों को अपने दल के भीतर लोकतंत्र स्थापित करना चाहिए। भारतीय जनता भी सामाजिक शैक्षणिक व राजनीतिक रूप से जागरूक बने, ताकि राजनीतिक दलों की कार्य योजना को जानकर सही, गलत का निर्णय ले सके। जिससे भारत का समावेशी विकास हो सके। लोकतंत्र का आशय केवल मतदान और चुनाव ही नहीं है उसमें सार्वजनिक बहस और तर्क संगत बातें होना भी जरूरी है। राजनीतिक उदासीनता लोकतंत्र के स्वास्थ्य के लिए ठीक नहीं है। राजनीति का चरित्र बदलकर उसे अधिक समतावादी,लोकतांत्रिक बनाने की आवश्यकता है, नहीं तो यहाँ पर,कभी कोई मसीहा बन जायेगा या कभी किसी को मसीहा बनाने की कोशिश होगी।

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शिक्षानीति एवं राष्ट्रनिर्माण

डॉ. उमेश गणेश लिखार

अधिक्षक

गोंडवाना विद्यापीठ, गडचिरोली

सारांश – शिक्षानीतिका राष्ट्रीय चरित्र पर प्रत्यक्ष परिणाम होता है|विकसित राष्ट्रों की आधारशिलामात्र पूंजी निर्माण नहीं है, अपितु इन राष्ट्रोंकीसशक्त शिक्षानीति है|वैश्वीकरण के दौर में विकसित राष्ट्रों के साथ प्रतियोगिता करने की क्षमता का संवर्धन क्या हमारी शिक्षानिति करती है, इसकी चिकित्सा करने का प्रयत्न प्रस्तुत शोधपत्र का उद्देश है|

शिक्षानीति राष्ट्रीय संस्कृति का आधार होती है|योग्य शिक्षा पद्धती सामाजिक उत्थान तथा विकास में उत्तरदायी होने के सशक्त प्रमाण उपलब्ध है| पुरातनकाल में भारतवर्ष में प्रचलित शिक्षापद्धती इस तथ्य का उत्कृष्ट उदाहरण है|यह शिक्षा मात्र पुस्तकों तक सिमित नहीं थी, अपितु इसका मूल आधार व्यावहारिकता थी, यहीकारण था की गुरुकुलों में छात्रों को शास्त्रज्ञान के साथ शस्त्र, संगीत, वास्तुकला, इत्यादीविषयों से भी अवगत कराया जाता था| छात्रों के संपूर्ण व्यक्तित्व विकास में सहायक इसप्रकार की शिक्षा पद्धतीका अस्तित्व अन्य विकसित संस्कृतियों में भी दृष्टीगोचर होता है|

भारतमें शिक्षा पद्धती में निरंतर परिवर्तन हुआहै|कालानुरूपपरिवर्तीत शिक्षा पद्धतीमें गुण एवं दोष दोनोंसमाहीत थे|भारत में अंग्रेजो का आगमन ऐसी घटना थी की जिसने भारतीय शिक्षा पद्धती का संपूर्ण स्वरुप ही बदल डाला|यह कहना उचित नहीं होगा की अंग्रेजो व्दारा प्रतिपादीत शिक्षा पद्धती में मात्र दोष थे, स्वाभाविक रूप से अंग्रेजो ने प्रशासकीय कार्यों में सहायकइस प्रकार की शिक्षा पद्धती का विकास किया एवं जैसा आमतौर परकहाँ जाता है, मात्र बाबुओं की फ़ौज का निर्माण किया|इसकेदूसरे पहलू पर गौर करने पर हम पाते है की अंग्रेजी शिक्षा ने भारतीयों के लिये पाश्चात्य ज्ञान केव्दारखोले तथा इस ज्ञान कोआमआदमी तक पहुँचाया|परंतु स्वतंत्रता प्राप्ती केपश्चात् राष्ट्रनिर्माण में सहायक शिक्षा पद्धती का अभाव प्रखरता से अनुभव किया गया तथा वर्तमान समय में भी हमारी शिक्षा पद्धती बाबूनिर्माण में ही सहायक होती प्रतीत होती है| वर्तमानशिक्षा पद्धती में आमूलाग्र परिवर्तन की आवश्यकताहै|

राष्ट्रनिर्माण तथाव्यक्तीगत चरित्र निर्माण में सहायक शिक्षानीतिकेनिर्धारण हेतू निम्नसुझावप्रस्तुत हैं|चरित्र निर्माण तथा मूल्यों का संवर्धन शिक्षा का मुख्य उद्देशहै|मूल्यवर्धित एवं सशक्त चरित्रवाला व्यक्ती अथवा समाज ही उन्नति सम्पादित करता है| दुर्भाग्यसेमौजूदाशिक्षानीतिचरित्रनिर्माणतथामूल्यों के संवर्धन के प्रति उदासीन है| विशेषतः उच्चशिक्षा में यह कमी स्पष्ट रूप से इंगितहोतीहै|रामायण, महाभारत, गीता एवं अन्य धर्मग्रंथो को पाठ्यक्रम से वंचित रखना इस समस्या का प्रमुख कारण है|हमारे धर्मग्रन्थ मात्र धार्मिक किताबे नहीं है, अपितु यह उच्चकोटि के संवर्धित मूल्यों का खजाना है|अतः प्राथमिक शिक्षा से लेकर उच्चशिक्षा तक इन धर्मग्रंथो के अभ्यास का समावेश पाठ्यक्रम में होना चाहिये|

भारतमें प्रतिवर्ष बड़ी तादाद में छात्र पदवीधर होते है, परंतु हमारे देश के मानव संसाधन की गुणवत्ता अत्यंत कम है|भारतीयउद्योग महासंघ अर्थात सी.आय.आय, लिंक्डइन, पीपलस्ट्राग एच.आरसर्विसेस प्रा. लि. और असोसिएशन ऑफ इंडियन यूनिवर्सिटीज के सहकार्य से व्हीबॉक्सने इंडियन स्किल्स रिपोर्ट २०१६ तैयार

कीहै| इस रिपोर्ट का अहवाल चिंता का विषय है, एक समस्या है, तथा, मात्रकिताबीज्ञान तक सिमित मौजूदा शिक्षानितिकी यह फलश्रुति है|इस रिपोर्ट के अहवाल के अनुसार महाराष्ट्र सरकार में सेवारतसंपूर्ण कर्मचारियों में से मात्र४०% कर्मचारी नौकरी करने योग्यहै|वर्ष २०१४ में नौकरी योग्य कर्मचारियों का अनुपात४४% था| इस रिपोर्ट के लिए व्हीबॉक्स ने २९ राज्य एवं ७ केंद्रशासित प्रदेशो के ५.२ लाख कर्मचारियों का सर्वेक्षण किया|सर्वेक्षण के दौरान इन कर्मचारियों कीसांख्यिक और तर्क क्षमता, संवाद एवं संभाषण क्षमता तथा सेवाविषयक ज्ञान का आकलन किया गया तथा ६०% से अधिक गुण नौकरी की योग्यता का पैमाना निश्चित किया गया| इस रिपोर्ट के अनुसार नौकरी योग्य कर्मचारियों की सूचि में महाराष्ट्र राज्य का दसवा स्थान है, तथासरकारीनौकरी योग्य कर्मचारियों का राष्ट्रीय औसत ३८%है| यह राष्ट्रीय समस्या है तथा शिक्षा निति से इसका प्रत्यक्ष संबंधहै| निम्न दर्जे का मानवसंसाधन राष्ट्रीय आर्थिक एवं सामाजिक विकास में सबसे बड़ा रोड़ा है|उच्च दर्जेके मानवसंसाधन का निर्माण एक निरंतर एवं प्रदीर्घ प्रक्रिया है, जिसका आरंभ छात्र जीवन से ही होना चाहिए|प्रत्येक वर्ष के पाठ्यक्रम में अंकगणित, सांख्यिकी, संभाषण, तार्किकक्षमताइत्यादि गुणों का विकास करने करने वाले विषयों का समावेश होना चाहिए| छात्र की क्षमता तथा रुचि के अनुसार उसे रोजगारपरक शिक्षाप्राथमिक वर्षों से ही मुहैया कराने की व्यवस्था हमारी शिक्षानीति में होनी चाहिये|

वैश्वीकरण के इस दौर में विशेषता या जिसे अंग्रेजी में स्पेशलाइजेशन कहते है, अत्यंत महत्वपूर्ण है| कम से कम लागत में उच्चाकोटी का परिणाम स्पेशलाइजेशन के अंगीकरण से ही संभव है| इसके लिए निरंतर नविन शोध या रिसर्च की आवश्यकताहै| दुर्भाग्यसे हमारेछात्रोंमेंशोध प्रवृत्ति का क्षय हो रहा है| छात्रोंके शोधप्रबंध मात्र पुरानेशोधप्रबंधो की नक़ल है| इसप्रकार की व्यवस्था के कारण छात्र किसीभी विषय में प्रवीण होने में असमर्थ है| इस समस्या के समाधान हेतू राष्ट्रीय स्तरपर मात्र एक विभाग का गठन किया जाना चाहिए, तथाभारत के सभी विश्वविद्यालयोंके शोध प्रबंधो को परिक्षणहेतूवहां भेजा जाना चाहिए| इसप्रकार के विभाग की कठोर परिक्षण नीति से ही हमारे देश में होने वाले रिसर्चकी गुणवत्ता एवं स्वीकार्यता बढ़ सकती है|

अनुसंधान, शोध या रिसर्च के लिए विषय को आत्मसात करना, विषय का चिंतन मनन करना आवश्यक है| हमारे देश में विशेषतः ग्रामीणछात्रों में इसका अभाव दृष्टीगोचर होता है|इसकाकारण है, अंग्रेजी भाषाशिक्षा का माध्यम होना|विशेषतःविज्ञान जैसे विषयों को अंग्रेजी माध्यम मेंपढ़ाने से छात्र परीक्षा में उत्तीर्ण तो होते है, परंतु विषय आत्मसात नहीं कर पाते एवं रिसर्च में खुद को अक्षम पातेहै| अतः अंग्रेजी से साथ ही हिंदी भाषाभी शिक्षा का माध्यम होना चाहिए| अभियांत्रिकी तथा चिकित्सा शास्त्र के शिक्षा का माध्यमभी यदि अंग्रेजी के साथ हिंदी भाषा भी हो तो इसके अच्छे परिणाम अवश्य दिखेंगे|

उपरोक्त सुझावों के साथ ही विद्यालयों, महाविद्यालयों एवं विश्वविद्यालयो की गुणवत्ता को प्राथमिकता देना भी अनिवार्य है, तो ही राष्ट्रनिर्माण कारकशिक्षानीतिका निर्माण संभव है|

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''महाराष्ट्रातील प्रादेशिक वनक्षेत्र व सामाजिक वनीकरण — एक भौगोलिक अध्ययन''

डॉ. वनश्री एन. लाखे

भूगोल विभागप्रमुख,

सरदार पटेल महाविद्यालय, चंद्रपूर

मनुष्याच्या अनेकविध गरजा प्राचीन काळापासून भागविण्याचे सामर्थ्य वनात आहे. जंगल ही राष्ट्राची संपत्ती असते. वनसंपत्तीचा विकास व राष्ट्राचा आर्थिक विकास यांचा निकटचा संबंध असतो. त्यादृष्टीने सन १९५० मध्ये श्री के एम मुन्शी यांनी वन महोत्सवाला सुरूवात केली. वनधोरणानुसार नैसर्गिक समतोल राखण्यासाठी एकूण जमिनीचा ३३टक्के भाग वनाखाली असावयास पाहिजे. नैसर्गिक वनस्पती ही नैसर्गिक संपत्तीचा महत्वाचा घटक आहे. संरक्षण, उत्पादन, सामाजिक आणि जैव सौंदर्याची कार्ये वने करतात. महाराष्ट्र राज्यात असलेल्या वनांच्छादनाची प्रादेशिक विषमता आणि त्यावर वाढत असलेला जैविक ताण यामुळे वनक्षेत्र पडित होण्याची भिती आहे प्रस्तुत शोध निबंधात महाराष्ट्रातील वनांविषयी व सामाजिक वनीकरण कार्यप्रणालीचा अभ्यास करण्यात आलेला आहे. सन १९९२ पासून महाराष्ट्रात खाजगी पडीत जमिनीवर वृक्ष लागवड व कुरण विकास योजना अंमलात आणलेली आहे. सामाजिक वनीकरणांमुळे पर्यावरण संतुलन व ग्रामीण भागात रोजगार मिळण्यास मदत होईल पर्यावरणाचा समतोल राखण्यामध्ये सामाजिक वनीकरण विभागाची महत्वपूर्ण भूमिका आहे.

बीज शब्द :— वनमहोत्सव, जैव सौंदर्य, वनक्षेत्र

प्रस्तावना :—

महाराष्ट्राचे भूमी उपयोजनात कृषीनंतर वानिकी विभागाचा दुसरा क्रमांक आहे. महाराष्ट्रामध्ये सामाजिक वनीकरण कार्यक्रम वर्ष १९८७ पासून सुरू करण्यात आला. ग्रामीण जनतेची वैरणाची गरज भागविण्यामध्ये सामाजिक वनीकरण विभागाची महत्वाची भूमिका आहे.

भारतातील २९ घटक राज्यापैकी महाराष्ट्र हे एक राज्य आहे महाराष्ट्राचे भौगोलिक स्थान १५° ४८' उत्तर अक्षवृत्त ते २२° ६' उत्तर अक्षवृत्त असून रेखांश विस्तार ७२° ३६' पूर्व रेखावृत्त ते ८०°'५४' पूर्व रेखावृत्त आहे. महाराष्ट्राची पश्चिम पूर्व लांबी सुमारे ८०० किमी. असून दक्षिणोत्तर रूंदी सुमारे ७२० किमी आहे. महाराष्ट्राचे क्षेत्रफळ ३०७७१३ चौ.कि.मी. आहे महाराष्ट्र उष्ण कटिबंधीय वर्षारण्य निम्न शुष्क हवामान प्रदेश व मान्सुन सॅव्हाना हवामान विभागात मोडतो संदर्भ :— महाराष्ट्राचा भूगोल ए. बी. सवदी सर

अभ्यास क्षेत्र :—

भारताच्या साधारण मध्यवर्ती भागात महाराष्ट्र असून उत्तर भारत व दक्षिण भारताला एकत्रित आणणारी विशाल भूमी आहे. भारतीय व्दीपकल्पाचा एक भाग महाराष्ट्र पठार आहे. देशाचा पश्चिम व मध्य भाग व्यापलेल्या महाराष्ट्र राज्यास पश्चिमेकडील सह्याद्री पर्वताच्या रांगा उत्तरेकडे सातपुडा पर्वताच्या रांगा पूर्वेस भामरागड चिरोली गायखुरी या डोंगररांगा राज्याच्या नैसर्गिक सीमा आहे महाराष्ट्रातील प्राकृतिक रचना, हवामान, वनस्पती व

अरण्याच्या प्रकारातील विविधता यामुळे वन्य पशु–पक्ष्यांची संमृध्दी जोपासण्यास योग्य आहे या राज्यात ८५ जातीचे सस्तन वन्य पशु व ४६० जातीचे पक्षी आहेत. याशिवाय जमिनीवर सरपटणारे जल व स्थलात राहणारे अनेक जातीचे प्राणी व किटक वनांमध्ये आहेत. महाराष्ट्रातील ५२.०१ लाख हेक्टर जमीन वनांखाली आहे.

प्रस्तुत शोध निबंधात महाराष्ट्रातील वनक्षेत्र व सामाजिक वनीकरणाचा अभ्यास खालील उद्दिष्टांना अनुसरून केला आहे.

उद्दिष्टये :–

१. महाराष्ट्रातील प्रादेशिक विभागानुसार वनक्षेत्र व वन्यविभाग अभ्यासणे.

२. वन्यजीव व जैवविविधता संवर्धन महाराष्ट्रातील राष्ट्रीय उद्यानाच्या संदर्भात अभ्यासणे.

३. महाराष्ट्रातील वनविभागाचे वर्गीकरण वनप्रकारानुसार पाहणे.

सांख्यिकी माहिती व संशोधन पद्धती :–

सदर शोध निबंधासाठी प्राथमिक व दुय्यम माहितीचा उपयोग केलेला आहे याशिवाय निरीक्षण तंत्राचा अवलंब करण्यात आला आहे. प्रस्तुत शोध निबंधात दुय्यम आकडेवारी प्राप्त करून त्याचे विश्लेषण करण्यात आले त्या आधारे विविध नकाशा शास्त्रीय पध्दतीचा वापर केलेला आहे महाराष्ट्रशासन महसुल व वनविभागा अंतर्गत महाराष्ट्र राज्याचे वनधोरण २००८ यातून माहिती घेण्यात आली याशिवाय संदर्भ पुस्तके, विविध लेख, नियतकालिके यावर आधारित लेख इत्यादींचा संदर्भ साहित्य म्हणून वापर केलेला आहे. संकलित माहितीच्या आधारे तक्ते तयार करून विश्लेषण करण्यात आलेले आहे.

महाराष्ट्रातील वृक्षारोपण :–

वृक्षारोपण हा २० कलमी कार्यक्रमाचा एक भाग असून याची अंमलबजावणी मुख्यत: महाराष्ट्र वन विभाग महानिर्देशक व सामाजिक वनीकरण संचालनालयामार्फत करण्यात येते. महाराष्ट्र शासनातर्फे ३३ करोड वृक्षरोपनाचे उद्दिष्ट ठरविण्यात आले होते आणि या उद्दिष्टाला पूर्ण करून ३३.१२ करोड वृक्षारोपण करण्यात ९२.३२ लाख लोकांनी सहभाग दिला असून याकरिता २.७८ लाख site चा सहभाग होता.

<div align="center">

महाराष्ट्रातील वृक्षारोपणांतर्गत क्षेत्र

वर्ष	वनविभाग क्षेत्र (हेक्टरमध्ये)	म. व. वि. महानिर्देशक क्षेत्र हेक्टरमध्ये
२०१०—११	३०१९०	३२२३
२०११—१२	३१३६९	४०११
२०१२—१३	७०१५३	४८४७

(आधार :– सामाजिक वर्गीकरण संचालनालय महाराष्ट्र शासन)

</div>
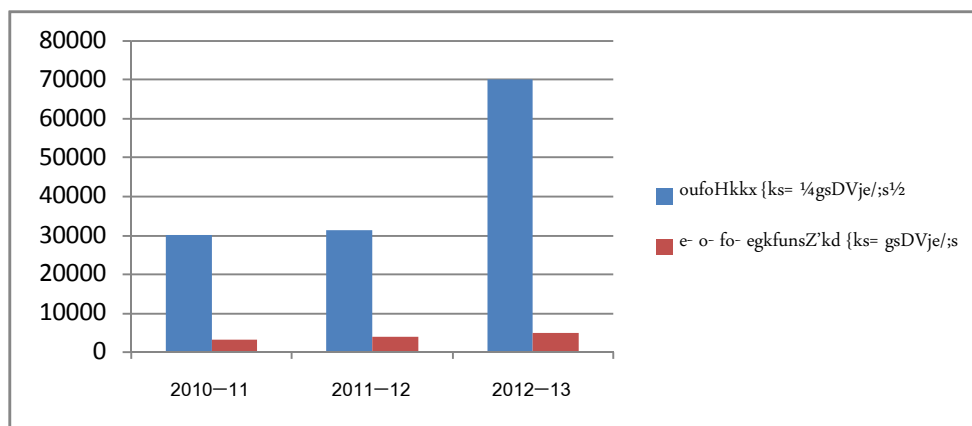
वरील तक्त्यावरून हे निदर्शनास येते की, २०१०—२०११ या वर्षात वनविभाग अंतर्गत ३०१९० हेक्टर क्षेत्र होते तर २०१२—१३ मध्ये ७०१५३ हेक्टर एवढी वाढ झालेली दिसुन येते.

महाराष्ट्रातील वनक्षेत्र व जैवविविधता :—

महाराष्ट्रातील वनविभागाचे मुख्य कार्यालय नागपूर येथे आहे. या व्यतिरिक्त अकरा वनवृत्त विभागाचे कार्यालय असुन अमरावती, औरंगाबाद, चंद्रपूर, धुळे, गडचिरोली, कोल्हापुर, नागपुर, नाशिक, पुणे व यवतमाळ येथे आहे तसेच तीन वन्यजीव विभाग म्हणजे बोरीवली, नागपूर व नाशिक येथे आहे.

महाराष्ट्रातील राष्ट्रीय उद्याने व क्षेत्र

राष्ट्रीय उद्याने	एकुण क्षेत्र (चौ.कि.मी.)
नवेगाव	१३३.८८
पेंच	२५७.२६
संजय गांधी	८६.९६
ताडोबा	११६.५५
गुगामाल	३६१.६७६
चंदोली	३१७.६७०
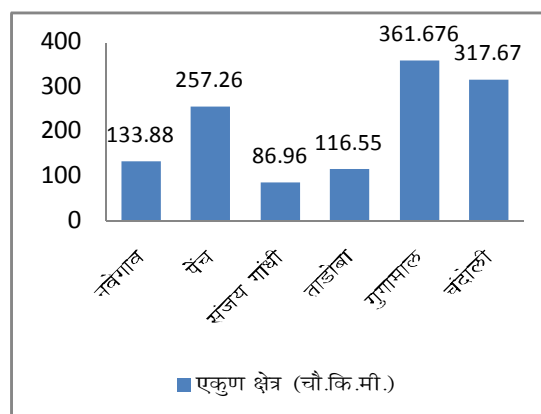
महाराष्ट्रात राष्ट्रीय उद्याने जैवविविधतेत प्रथम क्रमांकात असुन ताडोबा व भामरागड क्षेत्र विशेष आहे. संरक्षित व राखीव क्षेत्राबाहेरील वन्यजीवांचे महाराष्ट्र संरक्षण व व्यवस्थापन संदर्भात जैवविविधता संवर्धनात विशेष काळजी घेणे आवश्यक आहे जीवशास्त्र सर्वेक्षणानुसार १०६५ जाती वनस्पतीच्या व ६४२ (इतर) जातीमध्ये येतात. पश्चिम घाट परिस्थितीकी जैवविविधतेत मुख्यत: महत्त्वाचा आहे. सध्याच्या सर्वेक्षणानुसार २१ नवीन प्राण्याच्या जातीचा शोध लागलेला दिसुन येतो. या व्यतिरिक्त ५०० नवीन जाती वनस्पती व प्राण्याच्या आहे. महाराष्ट्रात १७ वन्यजीव अभयारण्य व राष्ट्रीय उद्याने आहेत. त्यात फुलांच्या व वनस्पतीच्या असंख्य जाती आहेत. राष्ट्रीय उद्यानाचे एकुण क्षेत्रफळ १२७६.०५५ चौ.कि.मी. असून अभयारण्याचे क्षेत्रफळ

७७१८.९७८ चौ.कि.मी. आहे. महाराष्ट्रातील अभयारण्ये व राष्ट्रीय उद्यानाचे एकूण क्षेत्रफळ ८९९५.०३३ चौ.कि.मी. आहे

महाराष्ट्रातील प्रादेशिक विभागानुसार वनक्षेत्र :—

विदर्भात २०११–१२ नुसार सर्वात जास्त वनक्षेत्र ३३१९८ चौ.कि.मी. आहे. महाराष्ट्राच्या एकूण वनक्षेत्राशी विदर्भाची वन टक्केवारी ५४.११ आहे. तर महाराष्ट्राच्या भौगोलिक क्षेत्राशी याचे प्रमाण १०.७९ टक्के आहे मराठवाड्यात वनक्षेत्र सर्वात कमी असुन ते २८८३ चौ.कि.मी. आहे. महाराष्ट्राच्या एकूण वनक्षेत्राशी मराठवाडा वन टक्केवारी फक्त ४.७ आहे तर महाराष्ट्राच्या भौगोलिक क्षेत्राशी याचे प्रमाण फक्त ०.९४ टक्के आहे पश्चिम विभागात या भागाचे वनक्षेत्र प्रशासकीय विभागांनुसार सर्वात जास्त वनक्षेत्र नागपूर विभागात २७५५९ चौ. कि. मी. आहे. तर सर्वात कमी वनक्षेत्र औरंगाबाद विभागात २९१३ चौ. कि. मी. आहे. नाशिक, अमरावती, पुणे विभागात अनुक्रमे ११८२१, ९७२२, ६२३७ चौ.कि.मी वनक्षेत्र आहे. जिल्ह्याचा विचार करता राज्यात सर्वात जास्त वनक्षेत्र गडचिरोली जिल्ह्यात १३००० चौ. कि. मी. आहे.

महाराष्ट्रातील जिल्हानिहाय भौगोलिक कक्षेनुसार घनदाट खुले क्षेत्र

जिल्हा	भौगोलिक क्षेत्र	घनदाट क्षेत्र	खुले क्षेत्र	एकूण	मॅग्रोव्ह		काटेरी
					घनदाट	खुले	
अहमदनगर	१७०४८	१९४	११९	३१३	....	....	३७९
अकोला	५३९०	२०४	१५७	३६१	....	....	३९
अमरावती	१२२१०	२१९३	९४४	३१३७	....	....	१३६
औरंगाबाद	१०१०७	१४८	३४१	४८९	....	....	३७१
भंडारा	३५८८	६८६	२४१	९२७	....	....	२९
बीड	१०६९३	२०६	५५	२६१	....	....	३८९
मुंबई शहर	१५७	००	०१	०२	००	०१	००
मुंबई	४४६	५३	२९	८२	१५	११	०३
बुलढाणा	९६६१	२३३	३८६	६१९	....	....	७७
चंद्रपूर	११४४३	२७५५	११९२	३९४७	....	....	८४
धुळे	७१८९	९६	३९७	४९३	....	....	१५१
गडचिरोली	१४४१२	७८५२	२२०४	१००५६	....	....	५४
गोंदिया	५७३३	१६३६	५३८	२१७४	....	....	४३
हिंगोली	४६८६	४८	६९	११७	....	....	७४
जळगाव	११७६५	४५१	७९१	१२४२	....	....	१०६
जालना	७७१८	८५	१७	१०२	....	....	६०
रायगड	७१५२	१२१४	१०७४	२२८८	३१	०३	३७५
कोल्हापुर	७६८५	११४५	६६९	१८१४	....	....	१३१

आधार — (Maharashtra Forest Department, Government of Maharashtra)

प्रस्तुत शोध निबंधात वरिल सारणीचा अभ्यास करतांना महाराष्ट्रात सर्वात जास्त भौगोलिक क्षेत्राचे प्रमाण अहमदनगर जिल्ह्याचे असून घनदाट वन व खुले वनाचे प्रमाण कमी आहे पण गडचिरोली जिल्ह्याचे भौगोलिक क्षेत्र १४४१२ चौ.कि.मी असुन घनदाट व खुले वनाचे प्रमाण १००५६ चौ.कि.मी. आहे. त्याखालोखाल महाराष्ट्र राज्यात चंद्रपूर जिल्ह्यात

वनाखालील क्षेत्र ३९४७ चौ.कि.मी आहे या व्यतिरीक्त काटेरी खुरटी वनस्पती अहमदनगर रायगड जिल्हयात दिसुन येते.

<div align="center">महाराष्ट्र राज्य भौगोलिक वनक्षेत्रानुसार वनांचे प्रकार</div>
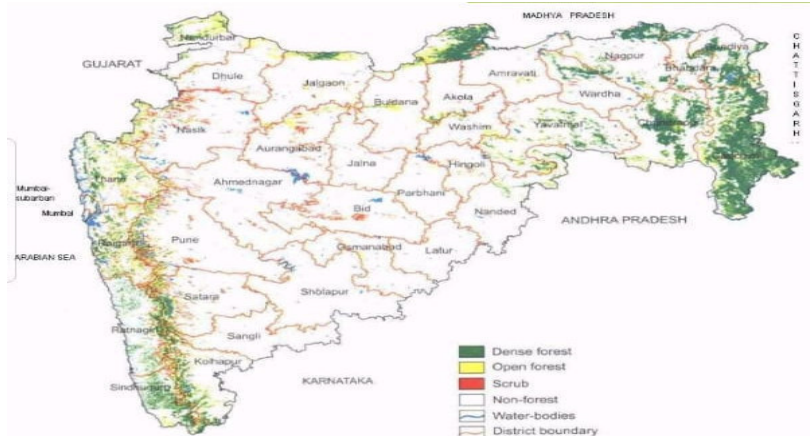
<div align="center">आधार — (Maharashtra Forest Department, Government of Maharashtra)</div>

महाराष्ट्र राज्यातील वनक्षेत्रात कमालीची घट :—

राज्यातील वनक्षेत्र सातत्याने कमी होत आहे. गेल्या तीन वर्षात राज्यातील ६३३ चौ. कि. मी. इतके वनक्षेत्र कमी झाले वनखाते व Forest Department, Corporation of Maharashtra यांच्या निर्देशनास आले आहे.

आर्थिक अहवाल २०१७ आणि २०१८ नुसार राज्यातील एकुण वनक्षेत्र ६१३६९ चौ. कि. मी. इतके आह हे क्षेत्र राज्याच्या एकुण क्षेत्रफळाच्या १९.९ टक्के इतके भरते.

<div align="center">वनविभागाअंतर्गत क्षेत्र</div>

१.	वनखात्याअंतर्गत	५५४३१ चौ.कि.मी.
२.	फॉरेस्ट डेव्हलपमेंट कॉर्पोरेशन ऑफ महाराष्ट्र	३६०४ चौ.कि.मी.
३.	खाजगी वने	७२१ चौ.कि.मी.
४.	महसुल खात्याच्या अखत्यारीत	१६१३ चौ.कि.मी.
	एकुण	६१३६९ चौ.कि.मी.
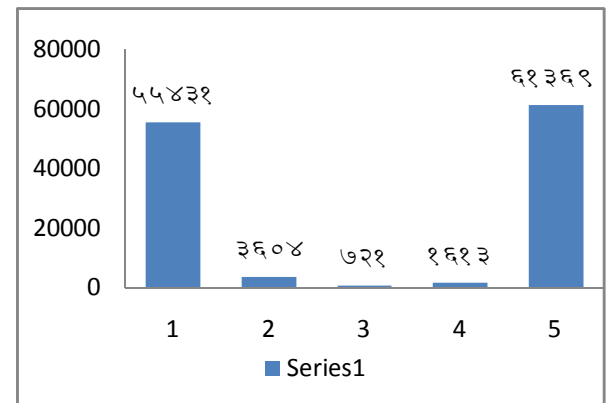
सन २००९–१० व २०१७–१८ च्या आर्थिक अहवालानुसार राज्यातील ५८१ चौ.कि.मी. इतके जंगलक्षेत्र कमी झाले. इंडियन स्टेट ऑफ फॉरेस्ट २०११ (केंद्रसरकारच्या अहवाल) या वर्षी एकुण वनक्षेत्र ६०९४५ चौ.कि.मी. होते तर १९८४–८५ मध्ये जंगलाखालील क्षेत्र ६२९७१ चौ. कि.मी. होते. तीन दशकात राज्यातील १६०२ चौ.कि.मी. इतके जंगलक्षेत्र कमी झाले. १९८५ नुसार एकुण क्षेत्रफळाच्या ३३ टक्के क्षेत्र वनाखाली असणे आवश्यक आहे पण आता मात्र कमी झाले आहे.

महाराष्ट्रातील प्रादेशिक विभागानुसार घटलेले वनक्षेत्र

१.	पुणे	१३१ चौ.कि.मी.
२.	सातारा	१९३ चौ.कि.मी.
३.	सांगली	२१० चौ.कि.मी.
४.	कोल्हापूर	९७ चौ.कि.मी.

(स्त्रोत — www._
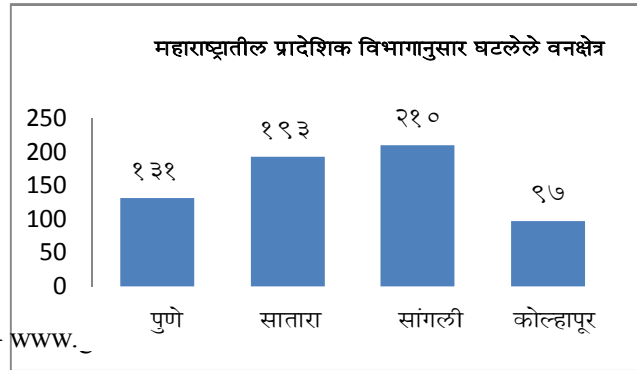
महाराष्ट्र राज्य वनधोरण —२००८ कार्यप्रणाली

महाराष्ट्रराज्य वन धोरणांतर्गत राज्यातील ३३ टक्के भौगोलिक क्षेत्र वृक्षांच्या व्याप्तीखाली आणण्याचा प्रयत्न राज्य शासनातर्फे केला जाईल. जे राष्ट्रीय वन धोरण १९८८ च्या उद्दीष्टानुसार असेल ३३ टक्के वृक्ष व्याप्तीचे उद्दीष्टय साध्य करण्यासाठी जिल्हावार योजना बनविल्या जातील.

१. वन आणि वनोत्तर पडीक जमीनीवर तसेच क्षार व पाणी यामुळे दुष्प्रभावीत झालेल्या अनुत्पादक शेतजमिनी वृक्षाच्छादनाखाली आणल्या जातील.

२. रेल्वे, राज्य व राष्ट्रीय महामार्ग तसेच कालव्या लगतच्या जमिनी आणि राज्य सरकार किंवा खाजगी मालकीच्या वापरात नसलेल्या इत्यादी सर्व जमीनीवर वृक्षारोपण करण्यास उत्तेजन दिले जाईल.

३. शहरी व औद्योगिक क्षेत्रात निर्माण होणारे कार्बन शोषून घेण्यासाठी योग्य त्या वृक्षाचे 'हरीतपटटे' निर्माण करून होणाऱ्या पर्यावरण प्रदुषणावर आळा घालण्यात येईल.

४. नैसर्गिक/मानवनिर्मित वनांचे संरक्षण व व्यवस्थापन करणे.

५. पाणलोट क्षेत्राचे व्यवस्थापन आणि मृदा संधारण करणे.

६. वन्यजीव आणि जैवविविधता संवर्धन करणे.

७. वनसंशोधन, वनविषयक प्रसिध्दी आणि विस्तार करणे.

निष्कर्ष :—

१. महाराष्ट्रातील वनक्षेत्राअंतर्गत गुंगामाल राष्ट्रीय उद्यानाचे एकूण क्षेत्र ३६१.६७६ चौ. कि. मी. असुन सर्वात कमी संजय गांधी राष्ट्रीय उद्यानाचे एकूण क्षेत्र ८६.९६ चौ.कि.मी आहे.

२. राष्ट्रीय उद्यानातील जैवविविधतेत प्रथम क्रमांक ताडोबा व भामरागड क्षेत्राचा लागतो.

३. संरक्षित व राखीव क्षेत्राबाहेरील वन्यजीव संरक्षण व व्यवस्थापण संदर्भात १०६५ वनस्पतीच्या जाती व ६४२ इतर जाती आढळतात.

४. पश्चिम घाट परिस्थितीकी जैवविविधतेत मुख्य असुन सध्याच्या सर्वेनुसार २१ नविन प्राण्यांच्या जातीचा व ५०० नवीन वनस्पती व प्राण्याच्या जाती आहेत.

५. महाराष्ट्रातील प्रादेशिक विभागानुसार विदर्भात २०११—१२ नुसार ३३१९८ चौ.कि.मी. वनक्षेत्र असुन एकुण वनक्षेत्राच्या टक्केवारीत ५४.११ आहे सर्वात जास्त वनक्षेत्र औरंगाबाद विभागात २९१३ चौ.कि. मी आहे.

६. राज्यातील वनक्षेत्रात कमालीची घट देखिल दिसुन येत आहे. आर्थिक अहवालानुसार २००९—२०१०च्या तुलनेत २०१७—१८ मध्ये ५८१ चौ.कि. मी क्षेत्र कमी झाले तसेच इंडियन स्टैट ऑफ फॉरेस्ट केंद्रसरकारचा अहवालानुसार १९८४—८५ मध्ये जंगलाखालील क्षेत्र ६२९७५ चौ.कि.मी. होते सन २०११ मध्ये एकुण वनक्षेत्र ६०९४५ चौ.कि.मी. राहिले

७. गेल्या तीन दशकात राज्यातील १६०२ चौ.कि.मी वनक्षेत्र कमी झाले आहे.

उपाययोजना :—

महाराष्ट्र राज्याच्या वनधोरणाच्या उद्दिष्टाच्या आधारावर खालील उपाययोजना करण्यात याव्यात

१. नैसर्गिक आणि मानव निर्मित वनांचे पुरेशा शास्त्रशुध्द व्यवस्थापन नविन तंत्रज्ञानाचा वापर करून करण्यात यावे.

२. सर्व पडीक निकृष्ट आणि अनुत्पादक जमीनीचे जल व मृदा संधारण होण्यासाठी पाणलोट क्षेत्र निहाय पुनर्वनीकरण करण्यात यावे.

३. वनजमिनींची व वनांतील बृक्षांची उत्पादन क्षमता वाढविण्यात यावी.

४. ग्रामीण क्षेत्रातील गरीबांची आणि आदिवासीच्या जळावू लाकडाबाबत, चाऱ्याबाबत असलेल्या या मुलभूत गरजा भागविण्यासाठी या वनोपजांच्या मागणी आणि पुरवठयामधील तुट कमी करण्यात यावी.

५. जिल्हयाच्या ठिकाणी दहा हेक्टर क्षेत्रात स्मृती वनांची निर्मिती करण्यात यावी.

६. जल व मृद संधारण कामाव्दारे जलाशयाच्या पाणलोट क्षेत्राची होणारी जमिनीची धुप थांबविण्यासाठी प्रयत्न करण्यात यावे.

संदर्भ साहित्य :—

१. सवदी, ए. बी. (२०१४) : महाराष्ट्राचा भूगोल.

२. भारतीय भूवैज्ञानिक सर्वेक्षण (मध्यक्षेत्र) २००८:जिला संसाधन मानचित्र.

३. महाराष्ट्र शासन, महसून व वन विभाग (२००८):महाराष्ट्र राज्याचे वनधोरण.

४. डॉ. मोरे, दि. मा, 'सिंचन साधने' : महाराष्ट्र सिंचन सहयोग.

५. www.maharashtra.madesh.gov.in

महाराष्ट्रातील जलसिंचन अनुशेष व प्रादेशिक असमतोल

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सारांष :

महाराष्ट्रातील विदर्भ व मराठवाडा या मागास प्रदेशाचा गेल्या 50 वर्षात असमतोल व समन्यायी पद्धतीने विकास झाला नाही. महाराष्ट्र राज्यात जो विकास झाला आहे तो प्रामुख्याने विकेंद्रित स्वरूपाचा न होता केंद्रीय स्वरूपाचा झालेला आहे. महाराष्ट्र राज्यात सर्वच क्षेत्राच्या अनुशेषाच्या गोषवा–यामध्ये सिंचन क्षेत्राचा अनुशेष जास्त आहे. शिवाय हा सिंचन अनुशेष पश्चिम महाराष्ट्राच्या तुलनेत मराठवाडा व विदर्भ या भागात शिल्लक असून तो वाढत आहे. यावरून महाराष्ट्रामध्ये झालेला विकास हा प्रामुख्याने पश्चिम महाराष्ट्रात झालेला विकास दिसतो तर मराठवाडा व विदर्भ हा प्रदेश विकासाच्या प्रक्रियेमध्ये अप्रगत व मागासलेला दिसून येतो. प्रस्तुत लेखामध्ये महाराष्ट्रातील जलसिंचन अनुशेष व त्यामुळे निर्माण झालेला प्रादेशिक असमतोल यांचा प्रामुख्याने अभ्यास करण्यात आलेला आहे.

कि वर्ड : जलसिंचन, अनुशेष, प्रादेशिक असमतोल.

प्रस्तावना :

महाराष्ट्र राज्यात उद्योग, सेवा क्षेत्राचा विकास अतिशय जलद गतीने झाला मात्र कृषी क्षेत्राचा विकास त्यातुलनेत मागे राहिला आहे. यामागे मुख्य कारण म्हणजे महाराष्ट्राच्या ग्रामीण भागात सिंचन सुविधांचा अतिशय मंदगतीने झालेला विकास होय. सध्या भारतात एकूण लागवडीखालील क्षेत्रापैकी साधारणपणे 40.00 टक्के क्षेत्राला सिंचन सुविधा उपलब्ध आहेत. परंतु महाराष्ट्रामध्ये हेच प्रमाण एकूण लागवडीखालील क्षेत्राच्या केवळ 17.00 टक्के आहे. महाराष्ट्र राज्यातील विभागीय असमतोल आणि अनुशेषाचा सर्वात मोठा भाग सिंचन क्षेत्राचा आहे. विशेषतः पश्चिम महाराष्ट्राच्या तुलनेत विदर्भ व मराठवाड्यातील कोरडवाहू शेती लाभदायक ठरत नसल्यामुळे शेतकरी आर्थिक संकटात येऊन आत्महत्या करीत आहेत. ही परिस्थिती सुधारण्यासाठी या मागास भागातील सिंचन क्षमता वाढविण्याबरोबरच सिंचन अनुशेष दूर करणे अतिशय महत्त्वाचे आहे.

महाराष्ट्राची आर्थिक पाहणी 2008–09 नुसार महाराष्ट्रातील ओलिताखालील जमीनीचे एकूण लागवडीखालील जमीनीशी 1960–61 मध्ये असलेले प्रमाण हे 6.48 टक्के होते ते हळूहळू वाढत जाऊन 2006–07 च्या सुमारास 17.55 टक्के असल्याचे दिसून येते. महाराष्ट्रात गेल्या पाच दशकांमध्ये ओलिताखालील क्षेत्र वाढत असले तरी ही वाढ समाधानकारक नाही. याशिवाय महाराष्ट्राच्या सर्व भागात जलसिंचन सुविधांमध्ये मोठ्या प्रमाणात प्रादेशिक असमतोल आढळतो. जलसिंचन सुविधा आवश्यक त्या प्रमाणात निर्माण झालेल्या दिसून येत नाही. विशेषतः जलसिंचन सुविधा बाबत पश्चिम महाराष्ट्र तुलनेने अग्रेसर असला तरी मराठवाडा व विदर्भात मात्र या सुविधा पुरेशा प्रमाणात उपलब्ध नाही.

मराठवाडा व विदर्भ हे दोन प्रदेश महाराष्ट्रात सामील होतांना अतिशय मागासलेले होते. त्यामुळे नवनिर्मित महाराष्ट्र राज्यात त्यांच्या विकासाची हमी देणारा ऐतिहासिक नागपूर करार 1953 साली मान्य करण्यात आला. नागपूर करारातील एक महत्त्वाचे वैशिष्ट्य हे होते की, महाराष्ट्र राज्य शासनाच्या असलेल्या गरजा लक्षात घेऊन विदर्भ, मराठवाडा व उर्वरित महाराष्ट्र या तीन विभागातील खर्चासाठी निधीची तरतूद करतांना विभागवार लोकसंख्येच्या प्रमाणात ती केली जाईल शिवाय मराठवाड्याचा अविकसित भाग विचारात घेऊन त्या विभागाच्या सर्वांगीण विकास साधण्याकडे विशेष लक्ष दिले जाईल. 1 मे 1960 रोजी महाराष्ट्र राज्याची निर्मिती झाली आणि महाराष्ट्रातील सर्व संलग्न प्रदेशांच्या विकासासाठी ख–या अर्थाने त्या दिवसापासून संकल्प केला गेला. पश्चिम महाराष्ट्र, कोकण, मराठवाडा आणि विदर्भाचा विकास होईल अशी अपेक्षा होती. परंतु पुढे मात्र पश्चिम महाराष्ट्राचा मोठ्या प्रमाणात विकास झाला आणि बाकीच्या प्रदेशांचा विकास झाला नाही. त्यामुळे विभागीय असमतोलाचा प्रश्न निर्माण झाला.

अनुशेष म्हणजे काय? :

सरकारी पातळीवर अनुशेषाच्या अर्थ सरळ व साधा लावण्यात आला आहे. त्यानुसार ''राज्यातील अंदाजपत्रकात विकास कार्यासाठी एखाद्या विशिष्ट वर्षाकरिता आणि एखाद्या विशिष्ट विकास कार्यावर खर्च

करण्यासाठी मंजूर केलेली रक्कम त्या वर्षात आणि त्या कार्यावर खर्च झाली नसेल किंवा खर्च केली नसेल तर हा खर्च न झालेल्या रकमेला किंवा कार्याला अनुशेष म्हणावे.''

विदर्भ विकास महामंडळाने मात्र अनुशेषाची व्यापक व्याख्या पुढीलप्रमाणे केली आहे. ''न्याय तत्त्वाच्या आधारे राज्यातील अंदाजपत्रकात एक विशिष्ट भौगोलिक प्रदेशातील विकास कार्यासाठी जेवढ्या निधीची तरतूद करणे आवश्यक असेल त्यापेक्षा कमी निधीची तरतूद केली गेल्यास अनुशेष निर्माण होतो किंवा योग्य निधीची तरतूद होऊनही विकास कार्यक्रमावर प्रत्यक्ष खर्च कमी झाला असल्यास किंवा तरतूद अपुरी असल्यास आणि त्या अपु–या तरतुदीचे देखील पूर्णपणे नियोजन झाले नसल्यास अनुशेष निर्माण होतो.''

सिंचन अनुशेषासंदर्भात महाराष्ट्रातील प्रादेशिक असमतोल :

विभागीय असमतोलाचा अभ्यास करण्यासाठी एक सत्यशोधन समिती स्थापन करण्याचा निर्णय सरकारने घेतला आणि जून 1984 मध्ये या समितीचा अहवाल सरकारला सादर करण्यात आला. डॉ. वि. म. दांडेकर हे या समितीचे अध्यक्ष होते व राज्याची सरासरी टक्केवारी निश्चित करून प्रादेशिक विकासाच्या बाबतीत असलेला असमतोल आणि विकासाचा अनुशेष अतिशय विस्तारपूर्वक दाखविण्यात आला आहे. हा अनुशेष भौतिक परिमाणामध्ये आणि रूपयात किंमतीच्या मापदंडामध्ये दाखविण्यात आला आहे. या समितीने चालू सिंचन प्रकल्प व भविष्यकाळातील सिंचन प्रकल्प दोन्हीच्या अंदाज घेऊन राज्याच्या एकूण अनुशेष 1,368 रूपये कोटीचा मोजला आहे. त्यात कोकण, विदर्भ आणि मराठवाडा मिळून 950 रूपये कोटीचा म्हणजे 59.00 टक्के अनुशेष आहे. महाराष्ट्राच्या माननीय राज्यपालांनी वर्ष 2000 मध्ये काढलेल्या विभागनिहाय अनुशेषाचा सिंचन क्षेत्राची टक्केवारी मराठवाड्यात 61.00 टक्के तर विदर्भात 68.00 टक्के होती. 1996–97 ते 2003–04 या सात वर्षांमध्ये सिंचन क्षेत्रावर अंदाजे 19,523 कोटी रुपये खर्च झाले असून त्यापैकी 11.00 टक्के निधी मराठवाड्यावर, 28.00 टक्के विदर्भावर तर 61.00 टक्के निधी पूर्व महाराष्ट्र प्रदेशावर खर्च झालेले आहेत. मागासलेल्या विदर्भ व मराठवाड्यावर सिंचनाचा निधी अधिक प्रमाणात खर्च न होता तो उर्वरित महाराष्ट्रावर झालेला आहे. त्यामुळे प्रादेशिक असमतोल मोठ्या प्रमाणात वाढ झाली आहे.

महाराष्ट्रातील विविध जलसिंचनाचे प्रकल्प पूर्णत्वास नेण्यासाठी राज्य सरकारने फेब्रुवारी 1996 ते ऑगस्ट 1998 दरम्यान महाराष्ट्र कृष्णा खोरे विकास महामंडळ, कोकण जलसिंचन विकास महामंडळ, तापी जलसिंचन विकास महामंडळ, गोदावरी मराठवाडा जलसिंचन विकास महामंडळ व विदर्भ जलसिंचन विकास महामंडळ अशा पाच जलसिंचन विकास महामंडळाची स्थापना राज्याच्या सर्व विभागात केली आहे. मराठवाडा व विदर्भातील या वाढत्या अनुशेषाची दखल घेऊन माननीय राज्यपालांनी डिसेंबर 2001 मध्ये जलसिंचनाकरीता निधी वाटप करतांना उर्वरित महाराष्ट्रात नवीन प्रकल्प सुरू करू नयेत असे निर्देश दिले असतांना वर्ष 2004 मध्ये महाराष्ट्र शासनाने कृष्णा, भिमा, स्थैर्यीकरण प्रकल्पाला मान्यता देऊन त्याचे काम सुरू केले. या प्रकल्पाची अंदाजे किंमत 12,000 कोटी रुपये आहे. एकूणच ज्या पाच पाटबंधारे विकास महामंडळाची स्थापना केली आहे. त्याच्या नियोजित आराखडा विचारात घेता भविष्यामध्ये सिंचन अनुशेष अधिकच वाढ होण्याची शक्यता आहे.

हेक्टरमध्ये रब्बी समतुल्य आधारावर सिंचन अनुशेष संदर्भात विभागीय असमतोल निश्चित करण्यासाठी 1983 मधील डॉ. वि. म. दांडेकर समितीने महाराष्ट्र राज्यातील अनुशेष 9,24,290 हेक्टर इतका काढला होता. यामध्ये विदर्भ व मराठवाडा यातील सिंचन अनुशेषाचे प्रमाण अनुक्रमे 57.5 टक्के व 28.20 टक्के हेक्टर होते. तर उर्वरित महाराष्ट्राचे प्रमाण 14.75 टक्के हेक्टर होते. यानंतर सिंचन अनुशेष 1994 मध्ये निर्देशांक अनुशेष समितीने काढला. या समितीनुसार 1994 चा सिंचनाचा महाराष्ट्र राज्यातील अनुशेष 13,93,230 हेक्टरचा होता. यामध्ये सुद्धा विदर्भ, मराठवाडा व उर्वरित महाराष्ट्र यांचे प्रमाण अनुक्रमे 57.4 टक्के, 30.91 टक्के व 12.05 टक्के हेक्टर असल्याचे दिसून येते. जून 2010 मध्ये महाराष्ट्र शासनातर्फे सिंचन अनुशेष मोजण्यात आला. हा सिंचन अनुशेष 11,04,450 हेक्टर पर्यंत वाढलेला आहे. यामध्ये सर्वात जास्त अनुशेष विदर्भाचा म्हणजे 60.81 टक्के हेक्टरचा आहे. तर मराठवाड्यातील सिंचन अनुशेष 27.76 टक्के हेक्टर व उर्वरित महाराष्ट्रातील सिंचन अनुशेष 11.52 टक्के हेक्टरचा आहे. राज्यातील विदर्भ व मराठवाडा विभागात 1992 पासून तर 2010 पर्यंत सिंचनाच्या अनुशेष शिल्लक असून तो वाढत असल्याचे दिसून येते.

महाराष्ट्र राज्यातील विदर्भ व मराठवाड्यातील सिंचन अनुशेष दूर करण्यासाठी सरकारने प्रयत्न केलेले आहेत. मात्र सिंचन अनुशेष दूर करण्यामध्ये सरकार अयशस्वी ठरली आहे. विदर्भ व महाराष्ट्रातील

अनुशेष कमी करण्यासाठी वर्ष 2018 मध्ये केंद्र सरकारने राज्यातील आत्महत्या ग्रस्त जिल्ह्यातील व अपूर्ण सिंचन प्रकल्प पूर्ण करण्यासाठी मंजुरी दिली असून त्यासाठी 13,652 कोटी रुपये मंजूर केलेले आहेत. त्यासाठी विदर्भातील 66 व मराठवाड्यातील 17 सिंचन प्रकल्प पूर्ण करण्याचे लक्ष आहे. विदर्भातील 66 सिंचन प्रकल्पांसाठी 3,106 कोटी रुपये व मराठवाड्यातील 17 प्रकल्पांसाठी 1,023 कोटी रुपये मंजूर करण्यात आले आहेत. हे प्रकल्प पूर्ण झाल्यावर 10 लाख एकर जमीन ओलीताखाली येईल असा अंदाज आहे. हे प्रकल्प वर्ष 2022–23 पर्यंत पूर्ण करायचेया योजनेचे यशापयश येणारा काळच सांगणार आहे.

निष्कर्ष :

मराठवाडा, विदर्भ व कोकण या जिल्ह्यातील अनुषेश ब–याच प्रमाणात वाढत गेल्याचे दिसते. त्याचे स्पष्टीकरण वेगवेगळ्या समितीने वेगवेगळ्या आकडेवारीच्या द्वारे स्पष्ट केले आहे. समितीने निश्चित केलेला असमतोल दूर करत करण्यासाठी तो पुन्हा होऊ नये म्हणून शासन स्तरावर योग्य नियोजनाची गरज आहे. विकासाचा अनुशेष दूर करावयाचा असेल तर मागास जिल्ह्याचा विकासाचा वेग काही प्रमाणात वाढला पाहिजे. उपलब्ध असलेल्या वित्तीय तरतुदीच्या मर्यादित विवक्षित अनुशेष भरून काढायचा किंवा कमी करायचा असेल तर प्रत्येक विवक्षित क्षेत्र, उपक्षेत्र योजना कार्यक्रम यासाठी केलेली तरतूद ज्या कामासाठी ज्या जिल्ह्यांमध्ये अनुशेष आहे. त्या कामावर व त्या जिल्ह्यांमध्ये खर्च झाली पाहिजे.

अनुशेष असलेल्या जिल्ह्यांमध्ये चालू असलेली कामे व प्रकल्प पूर्ण करण्यासाठी आणि स्वाभाविक वाढ विस्ताराच्या गरजांची पूर्तता करण्यासाठी राज्य पातळीवर निधीमधून 15.00 टक्के रक्कम राखून ठेवावी. विवक्षित अनुशेष भरून काढण्यासाठी उपलब्ध असलेली 85.00 टक्के रक्कम सर्वात मागे पडलेल्या जिल्ह्यापासून वितरित करावी.

महाराष्ट्रातील सर्व क्षेत्राच्या अनुषेषाच्या घोषवा–यामध्ये सिंचन क्षेत्राचा अनुशेष मोठा आहे. अनेक योजना सरकारी स्तरावर होत असल्या तरी महाराष्ट्रातील सिंचन अनुशेष विभागानुसार बाकी असल्याचे समजते. पश्चिम महाराष्ट्रातील सिंचन क्षेत्र आघाडीवर आहे. विदर्भ व मराठवाडा सिंचन क्षेत्रात मागासलेले आहेत. शासन स्तरावरून सिंचन अनुशेष भरून काढण्याकरिता प्रयत्न होत असले तरी त्यात आणखी मोठ्या प्रमाणात वाढ होण्याची आवश्यकता आहे. लोकप्रतिनिधींनी उपलब्ध भागाच्या विकासासाठी सतत कार्यशील व जागृत राहणे आवश्यक आहे. सध्याच्या माहितीप्रमाणे विदर्भातील एकूण 147 सिंचन प्रकल्पाचे काम वन जमिनीमुळे अडकलेले आहे. प्रकल्पाची निर्माण होणारी सिंचन क्षमता 12,17,599 हेक्टर असून या प्रकल्पांना लागणारी वनजमीन 24,873 हेक्टर आहे. जी विदर्भातील एकूण वनजमिनीच्या अर्धा टक्का सुद्धा नाही. वनसंवर्धन कायदा 1980 मुळे जर विदर्भाच्या सिंचनाच्या विकासाला हा कायदा आड येत असेल तर तो बदलला पाहिजे कारण प्रकल्पाकरिता वनाची जमीन संपादन केल्याने वनांचे क्षेत्र कमी होते. ही धारणा सुद्धा चुकीची आहे. कारण पर्याय वणीकरणामुळे तेवढ्याच किंवा त्याहून अधिक नवीन जागेवर वन तयार करण्यात येते. ठिकठिकाणी सिंचन प्रकल्पाद्वारे पाण्याचे साठे निर्माण झाले तर सभोवताल वनांची संख्या व गुणवत्ता वाढते. एकूणच राज्याच्या विकासाकरिता सिंचन विकासाला प्राधान्य देणे आवश्यक आहे.

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सारांष :

शिक्षण म्हणजे शाळेत किंवा महाविद्यालयात जाऊन शिक्षण घेणे. ही संकल्पना मागे पडून ज्ञान, कौशल्य, आकलन, संस्कार, सद्गुन, सद्वर्तन, सुसंस्कृतपणा, मूल्यांची जोपासना, रोजगाराभिमुख शिक्षण, विवेक निर्मिती या नवीन संकल्पनांचा वर्तमान शिक्षण पद्धतीत अंतर्भाव झाला आहे. शिक्षण ही सर्वव्यापी संकल्पना असून भूतकाळ, वर्तमानकाळ आणि भविष्याचा वेध घेणारी आहे. कोणत्याही देशाचे भवितव्य हे त्या देशातील नेतृत्वावर अवलंबून असते. उत्तम नेतृत्व तयार होण्यासाठी सामाजिक, सांस्कृतिक, राजनैतिक, आर्थिक क्षेत्रांचा विकास करणे गरजेचे असते. व्यक्तिगत हितापेक्षा समाज, समूह आणि राष्ट्रहिताला अग्रक्रम देण्याची वृत्ती विद्यार्थ्यांमध्ये शिक्षणामुळे निर्माण करता येते. म्हणूनच प्राथमिक शिक्षणाबरोबर उच्च शिक्षण हे उद्दिष्ट ठेवून शिक्षणाच्या दर्जात वाढ करण्याकरीता कशाप्रकारे उपाय करता येतील या संदर्भात प्रस्तुत शोधनिबंधात विश्लेषण केले आहे.

कि वर्ड : भारतीय शिक्षण, उच्च शिक्षण, विविध शिक्षण आयोग

प्रस्तावना :

राष्ट्रीय नियोजनात शिक्षणाला प्राधान्य देण्यात आले आहे. वैयक्तिक व सामाजिक विकास करण्याकरिता शिक्षणाची महत्त्वाची भूमिका असते. म्हणूनच व्यक्तीच्या मूलभूत गरजासोबतच शिक्षण या गरजेचा समावेश केला जाऊ शकतो. भारतातील शैक्षणिक प्रक्रिया ही पूर्व–प्राथमिक – प्राथमिक – उच्च प्राथमिक – माध्यमिक – उच्च माध्यमिक – पदवी आणि पदव्युत्तर अशा विविध स्तरातून चालते. स्वातंत्र्यपूर्व काळात आणि स्वातंत्र्योत्तर काळात प्राथमिक शिक्षणावर खूप विचार झाला. मात्र आज ज्या वेगाने जगातील देशांचा विकास होत आहे. या जागतिकीकरणाच्या काळात प्राथमिक – माध्यमिक – उच्च माध्यमिक शिक्षणासोबतच उच्च शिक्षणाला विशेष महत्त्व प्राप्त झाले आहे. वर्तमान शिक्षण व्यवस्थेत नुसतं शिक्षण घेऊन चालत नाही तर शिक्षणासोबतच कौशल्य सुद्धा आवश्यक आहे. कौशल्याधिष्ठित शिक्षणाने रोजगाराच्या संधी वाढतात.

भारतातील उच्च शिक्षणाचा विचार करता बहुतेक राज्यातील उच्च शिक्षणाची स्थिती 1990 च्या दशकात दयनीय होती. उच्च शिक्षणाची स्थिती सुधारण्यासाठी केंद्र सरकारने अकरा वेळा निधी वाढवून दिला तरी सुद्धा अपेक्षित सुधारणा दिसून आली नाही. म्हणूनच उच्च शिक्षणाला बिकट अवस्थेतून बाहेर काढण्यासाठी 2013 मध्ये सरकारने एक विशेष योजना आखली तिला राष्ट्रीय उच्चतर शिक्षा अभियान म्हणजे रुसा असे संबोधले गेले. विद्यापीठ, सरकारी आणि खाजगी अनुदानित महाविद्यालयांना निधी देणे हे रुसा चे उद्दिष्ट आहे. यासोबतच उच्च शिक्षणाच्या विस्तारात दर्जा आणि समान संधीवर भर देणे हे रुसाला अभिप्रेत आहे. यासोबतच महिला, अल्पसंख्यांक आणि अपंगांना उच्च शिक्षणासाठी प्रोत्साहित करून अनुसूचित जाती–जमातींबरोबरच सामाजिक – शैक्षणिकदृष्ट्या मागास वर्गांना उच्च शिक्षणामध्ये पुरेशा संधी निर्माण करणे, हे रुसा चे ध्येय आहे. 2016–17 च्या आकडेवारीनुसार, महाराष्ट्रात 48 विद्यापीठे आणि तत्सम शैक्षणिक संस्था आहेत. त्यापैकी 21 (44.00 टक्के) सरकारी विद्यापीठे आहेत. त्यातील विद्यार्थ्यांचे प्रमाण 85 टक्के होते. महाराष्ट्रात 4,066 महाविद्यालय आहेत. त्यापैकी 44.00 टक्के महाविद्यालय सरकारी आणि खाजगी अनुदानित आहेत. अशाप्रकारे सुमारे 44.00 टक्के विद्यापीठ आणि 44.00 महाविद्यालय रुसाच्या अनुदानित अनुदान यादीत येतात.

रूसाच्या अनुदानासाठी मात्र राष्ट्रीय मूल्यांकन व मान्यता परिषदेची (नॅक) मान्यता बंधनकारक आहे. त्याचबरोबर कोणतेही अनुदान मिळविण्यासाठी 40.00 टक्के वाटा त्या–त्या महाविद्यालयांनी उचलणे आवश्यक असते. मनुष्यबळ विकास मंत्रालयाने अनुदान पात्रतेसाठी तयार केलेले हे निकष सर्वांना शिक्षण देण्याच्या उद्दिष्टात बाधा आणू शकतात. रूसाच्या निकषानुसार 40.00 टक्के निधी उभा करणे काही संस्थांना अशक्य असल्याने राज्य सरकारने अनुसूचित जाती – जमाती – ओबीसींनी असलेल्या खास तरतुदीमधून व्यवस्था करायला हवी. ज्याप्रमाणे रूसाकडून विशेष राज्यासाठी योजना आहे, त्याप्रमाणे 100.00 टक्के अनुदानाची

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तरतूद ग्रामीण भागातील शिक्षण संस्था आणि अनुसूचित जाती – जमाती – ओबीसी किंवा भटक्या विमुक्त विद्यार्थ्यांना शिक्षण देणा–या संस्थांना लागू करण्याची आवश्यकता आहे.

राज्यातील उच्च शिक्षणाची वर्तमान स्थिती चिंताजनक असून त्याकडे लक्ष देण्याची गरज आहे, उच्च शिक्षणातील विद्यार्थ्यांच्या उपस्थितीला प्रश्न, योग्य पात्रताधारक व प्रशिक्षित प्राध्यापकाची कमतरता, कौशल्यावर आधारित शिक्षणाचा अभाव यामुळे शिक्षणाचा दर्जा घसरत चालला आहे. देशात उच्च शिक्षणाचे सक्षमीकरण झाल्याशिवाय राज्य आणि देश प्रगतीपथावर जाणार नाही.

भारतीय शिक्षणाचा इतिहास :

अ) स्वातंत्र्यपूर्व काळातील शिक्षण पद्धती :

शिक्षण ही अनंत काळाची प्रक्रिया असून समाजाच्या अपेक्षा शिक्षणातून पूर्ण व्हाव्या या हेतूनेच शिक्षणाचे कार्य चालते. कोणत्याही समाजात शिक्षण हे त्या समाजाच्या गरजांशी निगडित असते. भारतीय शिक्षण पद्धतीत औपचारिक शिक्षणाच्या विचार करता वैदिक काळापासून सुरू झालेले शिक्षण ते आजचे आधुनिक शिक्षण, जगातील शिक्षणापर्यंतचा प्रवास अभ्यासणे गरजेचे आहे.

भारतातील शिक्षण प्रक्रियेत साधारणपणे चार हजार ते अडीच हजार वर्षापर्यंतचा काळ म्हणजे वैदिक काळ याच काळात शिक्षणाची सुरुवात झाली. वैदिक काळामध्ये आत्मज्ञानासाठी, परमेश्वर प्राप्तीसाठी, आत्मसाक्षात्कारासाठी शिक्षण दिले जात होते. या काळात स्त्रीशिक्षण फारसे महत्त्वाचे समजले जात नव्हते. इ. स.पू. 3000 ते इ.स.पू. 2000 हा भारतीय विद्वानांचा काळ समजला जातो. या काळात वर्णव्यवस्था दृढ झाली, वैदिक कर्मकांडाला उधान आले यालाच ब्राम्हणकालीन शिक्षण म्हणतात. इ.स.पू. 1200 ते इ.स.पू. 600 पर्यंतच्या कालावधी हा उपनिषद काळातील शिक्षणाचा ओळखला जातो. याच कालावधीपासून प्राथमिक शिक्षण सुरू झाले. न्याय शिक्षणाबरोबर स्त्री शिक्षणाचे प्रमाण वाढले आणि आणि इतर लोकांना शिक्षण देण्याची पद्धत सुरू झाली. इ.स.पू. 6 व्या शतकात धर्मव्यवस्थेला आणि समाजव्यवस्थेला बौद्ध धर्म आणि जैन धर्माच्या उदयामुळे धक्का बसला. या काळातील शिक्षणासाठी भेदभाव नसून सर्वांना शिक्षण ही पद्धत रूढ झाली. या पद्धतीत 8 व्या वर्षी शिक्षणाची सुरुवात होऊन 22 वर्षानंतर शिक्षण संपत असे. निर्वाण, प्राप्ती, नैतिक गुणांचा विकास, चारित्र्याची जडणघडण, सदाचारी जीवन घडविणे, शरीर स्वास्थ्य व संवर्धन, औद्योगिक तांत्रिक शिक्षण, कौशल्यांच्या विकास ही बौद्धकालीन शिक्षणाची महत्त्वाची ध्येय होते. शिक्षण प्रक्रियेच्या विकासातून बौद्धकालीन शिक्षण पद्धतीनंतर जैन शिक्षण पद्धती महत्त्वाची आहे. भारतीय संस्कृतीच्या विकासासाठी जैनांचे मोठे काम असून भारताचे कलावैभव जोपासण्यात आणि वाढविण्यात त्यांचा मोठा वाटा आहे. या शिक्षण व्यवस्थेत धार्मिक शिक्षणाला अवास्तविक महत्त्व दिल्यामुळे तांत्रिक, औद्योगिक शिक्षणाकडे दुर्लक्ष झाले. यानंतर इ.स. 7 व्या शतकात मुसलमान काळातील शिक्षण महत्त्वाचे आहे. निश्चित असे शैक्षणिक धोरण या काळात नव्हते. शिस्त आणि शिक्षा याला महत्त्व होते ज्ञानाच्या प्रसाराबरोबरच इस्लाम धर्माचा प्रसार, मुस्लिम संस्कृतीचा प्रसार हे या शिक्षण पद्धतीचे ध्येय होते.

वरील विविध कालावधीतील शिक्षण पद्धतीचा विचार करता दिसून येते की, धार्मिक शिक्षणाला सर्व काळामध्ये महत्त्व देण्यात आले. आजच्या काळातील शिक्षण पद्धतीचा विचार करता शिक्षणाची ध्येये व उद्दीष्टे ब–याच प्रमाणात बदललेली दिसतात. गुरुकुल पद्धतीचे रूपांतर शाळा, महाविद्यालयांमध्ये झाले आहे.

ब) स्वातंत्र्योत्तर काळातील शिक्षण पद्धती :

भारतीय राज्यघटनेतील 45 वे कलम शिक्षण विषयी असून त्यामध्ये 10 वर्षाच्या आत सर्व मुलांना त्यांच्या वयाची पंधरा वर्ष पूर्ण होईपर्यंतच्या काळात मोफत आणि सक्तीचे शिक्षण देण्याची तरतूद आहे. स्वातंत्र्योत्तर काळातील शिक्षणावर आधुनिक काळातील शिक्षणाचे वर्चस्व दिसून येते. आधुनिक काळ हा इंग्रजी सत्तेचे भारतातील आक्रमण व वर्चस्व यासाठी ओळखल्या जातो. या काळामध्ये ब्रिटिश राज्यकर्त्यांनी त्यांची सत्ता टिकवून ठेवण्यासाठी कारकून निर्माण करण्यासाठी इंग्रजी शिक्षण देण्यास सुरुवात केली. भारतीय शिक्षण व्यवस्थेत आयुष्यात बदल घडवून आणण्यासाठी विविध आयोग व स्थापन केल्या गेल्या यामध्ये पहिला राधाकृष्ण आयोग (1948), माध्यमिक शिक्षण आयोग (मुदलियार आयोग 1952), कोठारी आयोग (1964) राष्ट्रीय शैक्षणिक धोरण (1968), पुनरावलोकन समिती (ईश्वर भाई पटेल समिती 1977), उच्च माध्यमिक शिक्षणावरील राष्ट्रीय पुनरावलोकन समिती (1978), राष्ट्रीय शैक्षणिक धोरण (1986) राष्ट्रीय शैक्षणिक धोरण राममूर्ती पुनरावलोकन समिती (1990), केंद्रीय शिक्षण सल्लागार मंडळाचा धोरणविषयक अहवाल (जनार्दन

समिती 1992), यश पाल समिती अहवाल (1993) या विविध आयोग व समित्यांनी दिलेल्या सुचनांमुळे, योगदानामुळे, भारतीय शिक्षण व्यवस्था मजबूत होऊन शिक्षणाची संख्यात्मक आणि गुणात्मक पातळी वाढली आहे. तरी सुद्धा उच्च शिक्षणाचा विचार करता राधाकृष्ण आयोगाने ज्याप्रकारे कार्य केले त्याप्रमाणे इतर आयोगामध्ये उच्च शिक्षणाच्या विस्ताराकरीता कार्य झाल्याचे दिसून येते नाही.

एकूण अंदाजपत्रकीय खर्चातील उच्च षिक्षण व एकूण षिक्षणावरील खर्चाची टक्केवारी

वर्ष	उच्च शिक्षणावरील खर्चाची टक्केवारी	एकूण शिक्षणावरील खर्चाची टक्केवारी
1980—81	1.9	12.9
1990—91	1.78	13.3
2000—01	1.79	12.9
2009—10	1.5	11.9
2010—11	1.40	11.69
2018—19	1.43	14.63

Source: - Analysis of Budgeted Expenditure (different year) Ministry of Human Resources Development, Varous Reports, RB

मानव संसाधन विकास मंत्रालयाच्या अहवालानुसार दिसून येते की, भारतात शिक्षणावरील खर्च कमी आहे. त्यामध्येही उच्च शिक्षणावरील खर्च आणखीच कमी दिसून येतो. 1980—81 मध्ये अंदाजपत्रकात शिक्षणावरील खर्च 12.7 टक्के होता. तर उच्च शिक्षणावरील खर्चाची टक्केवारी फक्त 1.9 टक्के होती. पुढील काही दशकात सुद्धा हीच स्थिती असल्याचे दिसते. पुढे 2018—19 मध्ये शिक्षणावरील खर्चात थोडी वाढ होऊन ती 14.63 टक्के झाली असल्याचे दिसते. मात्र उच्च शिक्षणावरील खर्च 1.43 टक्के म्हणजे जवळपास मागील अनेक वर्षाएवढेच दिसून येते. उच्च शिक्षणावरील हा खर्च कमी असून यामधून शासनाची उदासिनता दिसून येते.

निष्कर्ष :

एकंदरीत भारतीय शिक्षण व्यवस्थेत परिवर्तन करण्याकरीता अनेक आयोग स्थापन केले गेले असले तरी उच्च शिक्षणात हवे ते बदल झाल्याचे दिसत नाही. देशाच्या अंदाजपत्रकीय खर्चात देखील उच्च शिक्षणावरील खर्चात विशेष वाढ दिसून येत नाही. परिणामी ज्या प्रमाणात शिक्षणाचा दर्जा वाढायला पाहिजे त्या प्रमाणात दर्जा वाढत नसल्याचे दिसते. म्हणूनच सरकारने उच्च शिक्षणावर विशेष लक्ष देऊन सामाजिक न्यायाच्या संकल्पनेनुसार उच्च शिक्षणावरील खर्चात वाढ करून कौशल्यावर आधारीत शिक्षणात वाढ करायला पाहिजे, अनुदानामध्ये पारदर्शकता आणावी, उच्च शिक्षणाची टक्केवारी वाढवावी, प्रशिक्षणाच्या सुविधात वाढ करावी, प्रशिक्षकांची नेमणूक करणे यासारखे उपाय करण्याची आवश्यकता आहे.

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सारांश :

महाराष्ट्र हे प्रगत राज्य असले तरी वास्तविकता पाहता प्रादेशिक असंतूलन निदर्शनात येते. महाराष्ट्रातील जिल्ह्यांच्या सामाजिक–आर्थिक विकासामध्ये भिन्नता प्रकर्षाने दिसून येते. पूर्व विदर्भातील भंडारा जिल्हा एक सामाजिक व आर्थिकदृष्ट्या मागासलेला जिल्हा म्हणून गणल्या गेला आहे. या जिल्ह्यातील दरडोई उत्पन्न, शिक्षण, आरोग्य, गरीबी व रोजगार यांची स्थिती कशी आहे? जिल्ह्याच्या सामाजिक–आर्थिक विकासासाठी कोण–या घटकांचा अधिक जलद गतीने विकास करणे आवश्यक आहे? त्याचा मागोवा घेण्याचा प्रयत्न या लेखात केला आहे.

बिजषब्द : सामाजिक–आर्थिक विकास, दरडोई उत्पन्न, शिक्षण, आरोग्य

प्रस्तावना :

महाराष्ट्र राज्याचे प्रतिव्यक्ती उत्पन्न इतर राज्याच्या तुलनेत जास्त असले तरी दारिद्रय रेषेखालील लोकसंख्येचे प्रमाण 31.00 टक्के भारतापेक्षा जास्त आहे. हे प्रमाण जास्त असल्याचे कारण म्हणजे रोजगारीचे प्रमाण कमी आहे. शिक्षण, आरोग्य अशी सामाजिक क्षेत्रातील गुंतवणूक वाढली तरी समाजातील सर्व स्तरावर सर्वसमावेशक विकास होईल अशी गुंतवणूक दिसून येत नाही. आज महाराष्ट्र राज्यात सामाजिक व आर्थिक विकास कोणत्या क्षेत्रात व कोणत्या विभागात झाला आहे, हा महत्वाचा प्रश्न आहे. एकूणच महाराष्ट्र राज्यात संपत्तीच्या असमान वाटपामुळे मोठया प्रमाणावर विषमता निर्माण झाली आहे. ही विषमता प्रतिव्यक्ती उत्पन्न, शिक्षण, आरोग्य या बाबतीत निदर्शनात येते.

महाराष्ट्राच्या पूर्व दिशेला असलेला व निसर्गरम्य तलावांनी समृद्ध असलेला भंडारा जिल्हा तांदूळही मोठया प्रमाणात पिकवित असल्यामुळे 'तांदळाचे कोठार' म्हणून प्रसिद्ध आहे. भंडारा जिल्ह्याला फार प्राचीन संस्कृती लाभली असून महानुभाव पंथाचे प्रवर्तक चक्रधर स्वामी आणि मराठीचे आद्यकवी मुकुंदराज यांच्या वास्तव्याने भंडारा जिल्हा प्रसिद्धी पावला आहे. पूर्व विदर्भातील नागपूर, वर्धा, चंद्रपूर, गडचिरोली, भंडारा व गोंदिया हे जिल्हे नागपूर महसूल विभागात मोडतात. यामध्ये भंडारा जिल्हा आर्थिकदृष्ट्या मागासलेला असून संपूर्ण जिल्ह्यात कोणतेही मोठे उद्योग नाही. लोकांचा मुख्य व्यवसाय शेती आहे. भंडारा जिल्ह्यात भंडारा, तुमसर, मोहाडी, साकोली, लाखनी, लाखांदूर व पवनी असे सात तालुके असून जिल्ह्यात 2011 च्या जनगणनेनुसार 771 वस्ती असलेली गावे, 93 ओसाड गावे आणि 9 गणणा शहरे, 3 नगरपरिषदा आहेत.

2011 च्या जनगणनेनुसार भंडारा जिल्ह्याची एकूण लोकसंख्या 12,00,334 असून त्यापैकी 6,05,520 पुरूष व 5,94,814 स्त्रिया आहेत. 2001 ते 2011 या दहा वर्षात लोकसंख्या वाढीचा दर 5.52 टक्के आहे. जिल्ह्यातील एकूण लोकसंख्येच्या तुलनेत ग्रामीण भागातील लोकसंख्येचे प्रमाण 81 टक्के इतके आहे. तर नागरी भागातील लोकसंख्येचे प्रमाण 19 टक्के इतके आहे. या जिल्ह्याकरीता लोकसंख्येच्या प्रती चौ. कि. मी. मधील घनता 294 एवढी आढळते. तसेच जिल्ह्यात दर हजार पुरूषामागे स्त्रियांची संख्या 982 आहे, हेच प्रमाण ग्रामीण भागात 983 व शहरी भागात 981 आहे. जिल्ह्यातील साक्षरतेचे प्रमाण 83.8 टक्के आहे. त्यापैकी पुरूष व स्त्रियांची टक्केवारी अनुक्रमे 90.4 व 77.1 इतकी होती. जिल्ह्यात नागरी भागात 90.7 व ग्रामीण भागात 82.1 टक्के साक्षरता दिसून येते.

मानव विकास :

विकास ही जगातील सर्वात महत्वाची बाब आहे. विकासात उत्पन्न वाढीला महत्व दिले जातेच परंतू ते पुर्णतः पुरेसे नाही. कारण एखाद्या देशाचे उत्पन्न जास्त असूनही दारिद्रयाचे प्रमाण अधिक असते तसेच आरोग्य, साक्षरतेचा दर कमी असते. म्हणजेच विकासाची अनुभूती ही पुर्णतः येत नाही. त्यामुळे विकास या संकल्पनेत केवळ उत्पन्न वाढीचा विचार न करता मानव विकास या संकल्पनेचा विचार करावा लागतो. शिक्षण, आरोग्य आणि उपजिविकेचे साधन या तीन पैलूंसाठी दिलेला लढा आणि त्याची प्रत्यक्षात आलेली पूर्तता याचा मिलाफ म्हणजे मानवी विकास होय. तसेच लोकांना मिळणा–या संधीचा परीघ मोठा करण्याची

प्रक्रीया अशी मानवी विकासाची व्याख्या करण्यात आली आहे. लोकांचे प्रतिव्यक्ती उत्पन्न, शिक्षण आरोग्य व पोषण कौशल्य जेवढे उच्च दर्जाचे राहिल तेवढी मानव विकासाला मदत होत असते.

महाराष्ट्र शासनाने पहिला मानव विकास अहवाल 2002 व दूसरा मानव विकास अहवाल 2012 मध्ये तयार केला. तक्त्यावरून स्पष्ट होते की, महाराष्ट्र राज्याच्या मानव विकास अहवालामध्ये सन 2001–02 ते 2011–12 या कालावधीत राज्याचा मानव विकास निर्देशांक 0.666 वरून 0.772 पर्यंत वाढला आहे. साक्षरता दर, शाळांची पटसंख्या, अर्भक मृत्यु दर या सर्व निर्देशांकामध्ये या कालावधीत राज्यातील सर्व जिल्हयांमध्ये सुधारणा झाली आहे. नागपूर जिल्हयांचा मानव विकास निर्देशांक वर्ष 2002 व 2012 मध्ये अनुक्रमे 0.691 व 0.686 आहे व राज्याच्या सर्व जिल्हयामध्ये अती उच्च मानव विकास निर्देशांक असणा–या जिल्हयाच्या यादीमध्ये याचा समावेश होतो.

मानव विकास निर्देषांकासंबंधी जिल्हानिहाय दर्जा

जिल्हा	मानव विकास निर्देशांक			
	2001 चा निर्देशांक	दर्जा	2011 चा निर्देशांक	दर्जा
गडचिरोली	0.538	निम्न	0.608	निम्न
गोंदिया	0.617	मध्यम	0.701	मध्यम
भंडारा	0.623	मध्यम	0.718	मध्यम
वर्धा	0.634	उच्च	0.723	उच्च
चंद्रपूर	0.637	उच्च	0.718	मध्यम
नागपूर	0.691	अती उच्च	0.786	अती उच्च
महाराष्ट्र	0.666	—	0.752	—

आधार : मानव विकास अहवाल महाराष्ट्र 2002 व 2012

मानव विकास अहवाल 2002 व मानव विकास अहवाल 2012 नुसार विदर्भातील नागपूर जिल्हा सोडल्यास अन्य कोणताही जिल्हा राज्य सरासरीच्या बरोबरीला वा त्यापेक्षा अधिक निर्देशांक असलेला नाही. नागपूर विभागात भंडारा जिल्हयाचा मानव विकास निर्देशांक वर्ष 2002 मध्ये 0.623 व वर्ष 2011 मध्ये 0.718 आहे. भंडारा जिल्हयाचा मानव विकास निर्देशांक महाराष्ट्र राज्यापेक्षा व नागपूर जिल्हयापेक्षा खूप कमी आहे. यावरून नागपूर जिल्हयाच्या तुलनेत भंडारा या जिल्हयातील मानवी विकासाची गुणवत्ता खूप कमी आहे. याचाच अर्थ जिल्हयातील शिक्षण, आरोग्य, दरडोई उत्पन्नाची स्थिती (राहणीमान) चांगली नाही. सन 2002 व 2012 च्या मानव विकास अहवालानुसार भंडारा जिल्हयातील मानव विकास निर्देशांकामध्ये वाढ जरी झाली असली तरी दोन्ही वर्षात जिल्हयाचा समावेश मध्यम वर्गामध्येच होत आहे.

सामाजिक–आर्थिक विकासाचे काही निर्देषक घटक :

1) दरडोई उत्पन्न :

स्थूल उत्पन्नाला लोकसंख्येने भागले असता दरडोई उत्पन्न कळून येते. आर्थिक विकासाची कल्पना ही स्थूल उत्पन्नापेक्षा दरडोई उत्पन्नावरून अधिक चांगल्या प्रकारे येते. लोकांच्या दरडोई उत्पन्नात वाढ झाल्यास लोकांचे राहणीमान उंचावते, बेरोजगारी कमी होते आणि द्रारिद्रेरेषेखालील लोकांचे प्रमाण घटते. नागपूर विभागातील भंडारा जिल्हयाची तुलना नागपूर, चंद्रपूर, वर्धा या जिल्हयाशी करता भंडारा जिल्हयातील दरडोई उत्पन्नाचे प्रमाण कमी आहे. वर्ष 2017–18 मध्ये महाराष्ट्र राज्याचे दरडोई उत्पन्न 1,76,102 रू. व नागपूर विभागाचे दरडोई उत्पन्न 1,53,747 रू. असतांना भंडारा जिल्हयाचे दरडोई उत्पन्न 1,12,906 रू. आहे. यावरून महाराष्ट्र राज्याच्या व नागपूर विभागाच्या दरडोई उत्पन्नापेक्षा भंडारा जिल्हयाचे दरडोई उत्पन्न फारच कमी आहे.

विभागांतर्गत व जिल्हयांतर्गत स्थूल उत्पन्न व दरडोई उत्पन्न (चालू किमतीनुसार)

जिल्हे	दरडोई उत्पन्न (रू.) 2017–18
वर्धा	1,37,459
नागपूर	2,05,878
भंडारा	1,12,906
गोंदिया	1,08,341

चंद्रपूर	1,31,908
गडचिरोली	85,727
नागपूर विभाग	1,53,747
महाराष्ट्र राज्य	1,76,102

Source : Economic Survey of Maharashtra – 2018-19,

2) दारिद्रय :

अर्थशास्त्रज्ञांच्या मते, दारिद्रय ही एक आर्थिक समस्या आहे. ही समस्या व्यक्तीला मिळणा–या अत्यल्प उत्पन्नामुळे निर्माण होते. कमी उत्पन्न असल्यामुळे व्यक्ती आपल्या अन्न, वस्त्र व निवारा या आवश्यक गरजांची पूर्तता करु शकत नाही. कमी उत्पन्न असणा–या व्यक्तीच्या जीवनमानाचा स्तर हा निम्न दर्जाचा असतो. दारिद्रय ही व्यक्ती, कुटुंब आणि समाजाला ग्रासणारी समस्या आहे. वर्ष 2018 मध्ये भंडारा जिल्हयात शहरी व ग्रामीण कुटुंबाची एकुण संख्या 2,60,033 आहे. यामध्ये एकूण दारिद्रय रेषेखालील कुटुंबांची एकूण संख्या 1,27,077 आहे. जिल्हयातील एकूण कुटुंबाच्या सख्येमध्ये दारिद्रय रेषेखालील कुटुंबांचे प्रमाण 48.86 टक्के आहे. यावरून जिल्हयातील जवळजवळ अर्धे कुटुंब हे गरीबीत जगत आहेत. मानव विकास अहवाल 2012 नुसार वर्ष 2004–05 मध्ये दारिद्रयाचे प्रमाण महाराष्ट्र राज्याच्या ग्रामीण भागात 24.2 टक्के असतांना भंडारा जिल्याच्या ग्रामीण भागात याचे प्रमाण 30.1 टक्के आहे. तसेच महाराष्ट्र राज्याच्या व भंडारा जिल्हयाच्या शहरी भागात दारिद्रयाचे प्रमाण अनुक्रमे 28.9 टक्के व 43.4 टक्के आहे.

3) रोजगार :

रोजगाराची गरज ही माणसाच्या काही मुलभूत गरजांपैकीच एक आहे. दारिद्रय, विषमता, कुपोषण इ. मुलभूत आर्थिक समस्याच्या सोडवणुकीच्या दृष्टीने मोठया प्रमाणात रोजगार निर्मिती होणे आवश्यक आहे. महाराष्ट्रासारख्या सर्वात जास्त औद्योगिकरण झालेल्या राज्यात बेकारीचे प्रमाण राष्ट्रीय सरासरीपेक्षा जास्त असल्याचे दिसून येते. महाराष्ट्रातील जिल्हयांचे व भारतातील राज्यांचे निवडक निर्देशांक अहवाल 2015–16 नुसार भंडारा जिल्हयातील एकूण लोकसंख्येमध्ये मुख्य काम करणा–या लोकांचे प्रमाण 34.5 टक्के आहे. हेच प्रमाण नागपूर विभागात व महाराष्ट्र राज्यात अनुक्रमे 36.0 टक्के व 38.9 टक्के आहे. तसेच एकूण काम करणा–या लोकसंख्येमध्ये कृषीव्यतिरिक्त इतर क्षेत्रात काम करणा–या लोकांचे प्रमाण भंडारा जिल्हयात 27.1 टक्के तर नागपूर विभागात व महाराष्ट्र राज्यात अनुक्रमे 42.1 व 47.3 टक्के आहे. तसेच याच अहवालानुसार प्रतिलाख लोकसंख्येमागे कारखान्यातील कामगारांची संख्या भंडारा जिल्हयात 497 इतकी आहे तर नागपूर विभागात 1,071 व महाराष्ट्र राज्यात 1,735 इतकी आहे. महाराष्ट्र राज्याच्या कारखान्यातील कामगारांच्या संख्येमध्ये भंडारा व नागपूर विभागातील कारखान्यातील कामगारांचे प्रमाण अनुक्रमे 0.3 टक्के व 6.4 टक्के आहे.

4) आरोग्य :

अनेक वैद्यकीय सेवा–सुविधा उपलब्ध झाल्यामुळे असाध्य रोगावर उपचार होऊन लोकांमधील यातना मोठयाचा प्रमाणात कमी झाल्या. व्यक्तीचे किंवा समाजाचे आरोग्य कसे आहे? हे निश्चित करण्यासाठी उपलब्ध वैद्यकीय सुविधा व मृत्युदर हे महत्वाचे निकष वापरले जातात. महाराष्ट्र पायाभूत सांख्यिकी अहवालानुसार वर्ष 2009–10 व वर्ष 2016–17 नुसार भंडारा जिल्हयात रूग्णालयाच्या संख्येत 38 ने व विविध सस्थांमधील खाटांच्या संख्येत 92 ने वाढ झाली असल्याचे दिसून येते. महाराष्ट्रातील जिल्हयाचे व भारतातील राज्याचे निवडक निर्देशांक अहवाल वर्ष 2015–16 नुसार दरलाख लोकसंख्येमागे विविध वैद्यकीय संस्थांमधील खाटांची संख्या भंडारा जिल्हयात 86, नागपूर विभागात 119 व महाराष्ट्र राज्यात 102 आहे. तसेच याच अहवालानुसार दरलाख लोकसंख्येमागे सर्व प्रकारच्या आजारामुळे नोंदणीकृत मृतांची संख्या भंडारा, नागपूर विभाग व महाराष्ट्र राज्यात अनुक्रमे 757, 721 व 556 इतकी आहे.

5) षिक्षण :

'शिक्षण हे व्यक्तीच्या सामाजिक व आर्थिक विकासाचे माध्यम असून त्याद्वारे व्यक्तीला ज्ञान व कौशल्य प्राप्त करता येतेच परंतू उत्पादक अशा रोजगाराच्या संधी देखील उपलब्ध होतात. शिक्षण हे सामाजिक, प्रादेशिक व लिंगभेदातील अंतर कमी करण्याच्या प्रयत्नांचा मुख्य स्त्रोत बनून सर्व व्यक्तींच्या क्षमतांचा विकास घडवून आणु शकते. मात्र प्राप्त आकडेवारीवरून शिक्षणाबाबतही प्रादेशिक विषमता आढळून

येते. महाराष्ट्र पायाभूत सांख्यिकी अहवालानुसार वर्ष 2010–11 व वर्ष 2016–17 मध्ये अवघ्या सहा वर्षात भंडारा जिल्ह्यातील शाळांची संख्या 70 ने वाढल्याचे दिसून येते. महाराष्ट्रातील जिल्ह्यांचे व भारतातील राज्यांचे निवडक निर्देशांक अहवाल 2015–16 नुसार दरलाख लोकसंख्येमागे शैक्षणिक संस्थांची संख्या भंडारा जिल्ह्यात व नागपूर विभागात सारखीच 106 आहे तसेच महाराष्ट्र राज्यात 91 एवढी आहे. जनगणना अहवालानुसार 2001 मध्ये भंडारा जिल्ह्यातील साक्षरतेचे प्रमाण 78.47 होते. यावेळी स्त्री साक्षरतेचे प्रमाण 67. 82 होते. त्यानंतर जिल्ह्यातील साक्षरतेचे प्रमाण 2011 च्या जनगणनेनुसार 83.3 टक्के पर्यंत वाढले आहे. यामध्ये स्त्री साक्षरतेचे प्रमाण 77.1 टक्के होते. प्रथम या संस्थेच्या वतीने प्रकाशित करण्यात आलेल्या असरच्या अहवालानुसार भंडारा जिल्ह्यातील शिक्षणाच्या गुणवत्तेची स्थिती निम्न स्तरावर असल्याचे स्पष्ट केले आहे.

निष्कर्ष :

एकंदरीत शिक्षण, आरोग्य व उत्पन्न यासारख्या सामाजिक व आर्थिक क्षेत्रात महाराष्ट्र राज्यात प्रादेशिक असमतोल प्रकर्षाने दिसून येतो. महाराष्ट्र राज्याशी तुलना करता भंडारा जिल्ह्याचा सामाजिक व आर्थिक विकास कमी असल्याचे जाणवते. शिक्षणाच्या क्षेत्रात ब–याच प्रमाणात स्थिती समाधानकारक असली तरी आरोग्याच्या बाबतीत असमाधानकारक अवस्था आहे. जिल्ह्यात आरोग्य सुविधा उपलब्ध होण्याच्या दृष्टीने वैद्यकीय सुविधांमध्ये आणखी वाढ करण्याची व ती अद्यावत करण्याची गरज आहे. रोजगार व स्वयंरोजगाराच्या संधी जिल्ह्यात निर्माण झाल्या नाहीत. वास्तविकता जिल्ह्यातील धान उत्पादनावर प्रक्रिया उद्योगधंदे निर्माण होण्यास मोठा वाव आहे. तसेच जिल्ह्यातील उपलब्ध खनिज संपत्ती आणि जंगले यावर आधारित लघु उद्योग उभे राहिल्यास दरडोई उत्पन्नात वाढ होण्यास मदत होऊ शकते. यासाठी सरकारला अनेक महत्त्वकांक्षी विकास योजना जिल्ह्यात आणाव्या लागतील. या जिल्ह्यातील वंचितांचा, उपेक्षितांचा आणि खालच्या तळातील लोकांच्या स्थितीचा विचार करून लोक कल्याणकारी दृष्टीकोणाचा पाया अधिक मजबूत करण्याची गरज आहे.

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अलिकडच्या काळात भारतातील ट्रेंड आणि बँकिंग सिस्टम मध्ये झालेला विकास

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गोंडवाना विद्यापीठ, गडचिरोली

प्रस्तावना :-

आधुनिक काळात अर्थव्यवस्थेत बँकाची महत्वपूर्ण भूमिका आहे. बँका बदलत्या काळानुसार पैशाचा पुरवढा करीत आहेत. बँकेचे कार्य फक्त कर्ज देणे किंवा कर्ज घेणे ऐवढेच नसून इतर कार्य सुध्दा आहेत. जसे विमा व्यापारी बँकींग, भाडेपट्टी, इलेक्ट्रॉनिक बँकींग इत्यादी. प्रत्येक बँक आपल्या कार्यात तांत्रीक ट्रेंडचा वापर करून तंत्रज्ञान, ई-चॅनेल द्वारे बँकींगची अट घालत आहे. अलिकडच्या काळात ई-बँकिंगला अंत्यत महत्व प्राप्त झालेले आहे. बँकेद्वारे पुरविण्यात येणा-या पुरवढा आणि वितरीत करणा-या सेवांमुळे ग्राहकांना उत्पादने आणि सेवा विविध इलेक्ट्रॉनिकद्वारे त्यांच्या ऑफिरवर किंवा अटीवर ग्राहकांना उपलब्ध आहेत. बँकांमध्ये इलेक्ट्रॉनिक्स उपकरणांचे वापर करण्यावर अधिक भर देण्यात येत आहे. बँकींग क्षेत्रातील स्पर्धा, जोखीम आणि क्रांतिकारक बदल हे प्रत्येक बँकेस बँक अदयावत ठेवण्याकरीता बाधित करीत आहे. बँकेत चांगले वातावरण निर्माण करून ग्राहकांच्या तक्रारी लवकरात लवकर सोडविण्यास तसेच नविनत्तम तांत्रिक नवकल्पनांच्या सहायाने ग्राहकांना चांगली सेवा प्रदान करणे. बँकामध्ये प्रतीदिन येणारे बदलाव दुर करण्यासाठी अदयावत तंत्रज्ञान प्रणाली वापरण्यात येत आहे.

आधुनिक युगामध्ये जागतिकीकरण आणि उदारीकरण बँकांना तंत्रज्ञानाच्या फायदाच्याद्रष्टीने विचार करण्यास भाग पाडते. तसेच बँकेद्वारे ग्राहकांना दर्जेदार सेवा देणे हे एक आवाहन आहे. बँकींग उधोग हा व्यवहार इतर विविध प्रणालीवर प्रक्रिया करण्यास मदत करते. दैनंदिन बँकेचे कार्य करण्यासाठी बँकेकडून वापरली जाणारी भिन्न तंत्रज्ञान प्रणाली बदलती राहते अत्याधुनिक युगामध्ये इलेक्टानिक वाहीन्यांद्वारे बँकिंगला वाढती लोकप्रियता मिळालेली आहे सदर प्रणालीला ई-बँकिंग म्हणून लोकप्रियता मिळाली आहे बँकींग सेवा अधिक व्यापकपणे वितरित करण्यासाठी पर्याय म्हणून उपलब्ध आहेत.

भारतीय बँकावर देखरेख राखणे हे भारतीय रिझर्व्ह बँकेचे कार्य आहे. भारतीय रिझर्व्ह बँक किंमतीची स्थिरता आणि पतपुरवढा पुरेसा ठेवण्याकरीता मॉनिटरींग पॉलीसी ठरविते. तसेच रिझर्व्ह बँक दर, रेपो रेट, राखीव रेपो रेट, महागाई कमी करणे इत्यादी महत्वाचे कार्य करते.

अभ्यासाची उदिष्टये :-

१) भारतीय बँकींग क्षेत्रामध्ये वापरण्यात येणारी विविध तंत्रज्ञाने समजून घेणे.

2) भारतीय बँकींग उद्योगासमोरील आवाहनांचा अभ्यास करणे.

संशोधन कार्यप्रणाली :-

सदर शोधनिबंध हे वर्णनात्मक विशेषण आणि विविधांकडील विविध दुययम स्त्रोत माहिती घेवून तयार करण्यात आलेले आहे. यात शोधनिबंध, जर्नल्स आणि मासिके, इंटरनेट बँकिंग आणि वाणिज्य ई-सेवा जर्नल, आरबीआयचे विविध मुद्रदे तसेच विविध बँकांच्या संकेतस्थळाचा समावेश आहे.

भारतीय बँकामध्ये घेण्यात आलेल्या सोयी :-

सदयास्थितीत भारतीय बँकींग उदयोग सतत विकासाच्या दिशेने अग्रेषीत आहे. अशा परिस्थितीत तांत्रिक बदल आणि बँकींग प्रणाली मध्ये सुधारणा करणे आवश्यक आहे. त्यामुळे कार्यक्षमता वाढते. तसेच तंत्रज्ञानाचा वापर करून बँकाचा खर्च, वेळ आणि श्रम सुध्दा कमी होते. बँकींग व्यवसायात तंत्रज्ञानाचा वापर करण्यात आल्यामुळे

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बँकींग व्यवसायाचे स्वरूप व कार्यशैली बदललेली आहे. वितरणाची यंत्रणा आणि वित्तीय बाजारपेठामध्ये, संस्थांमध्ये आणि उत्पादंनामध्येही बदल झाले आहे.

पारंपारिक बँकींग विरूध्द व्हर्च्युअल बँकींग :-

पारंपारिक बँकींग मध्ये लोक जवळच्या बँकेमध्ये जावून आपले खाते उघडून बँकेंच्या सेवा घेतात. यात स्वत: जावून बँकेचे व्यवहार आणि सेवांचा उपभोग घ्यावयाचा आहे. तर **व्हर्च्युअल बँक ही पुर्णपणे स्वयंचलित बँकींग सेवा असून त्यात एटीएम, इंटरनेट ची तरतुद करण्यात आलेली आहे. या बँकींग प्रणालीमध्ये प्रवेश, सुलभ, सोयीस्कर आणि ऑनलाईन सुरक्षित ग्राहकांसाठी तंत्रज्ञान चा वापर करण्यात येत असून ग्राहकांना चोविस तास सेवा पुरवित आहे.**

भारतात बँकींगच्या तंत्रज्ञानाचा विकास :-

भारतीय बँकाचे आधुनिकीकरण, तंत्रज्ञानाची जाहिरात करण्यासाठी प्रारूप तयार करणे बँकींग क्षेत्रातील तंत्रज्ञानातील नाविन्यता केवळ ग्राहक बँकींग आणि व्यापक प्रवेशात मदत करते. आर्थिक सेवा तत्परतेने पुरविण्यासाठी मदत करते. खालील नमुद प्रमाणे आर्थिक सेवा आणि उत्पन्नांचा वितरण दिलेला आहे.

१) स्वयंचलित टेलर मशिन (एटीएम) :– भारतामध्ये एटीएम चा वापर मोठया प्रमाणात केला जातो. बँकेतून पैसे काढण्यासाठी आणि बँकेमध्ये पैसे जमा करण्यासाठी एटीएम मशिनचा वापर केला जातो. याकरीता बँका आपल्या ग्राहकांना एटीएम कार्ड उपलब्ध करून देतात. एटीएम मुळे बँक ग्राहकांना आवश्यक त्या वेळी पैसे काढता येतात. त्यामुळे बँकेंतील गर्दी कमी झालेली आहे. तसेच प्रवाशांना सुध्दा याची मोठी मदत होते. कारण त्यांना आपल्याजवळ रोख रक्कम बाळगण्याची गरज नसते. तर त्यांना एटीएम मधून कोणत्या शहरात, राज्यातून आणि देशामधून तसेच विदेशातून सुध्दा रक्कम काढता येते.

२) डेबिट कार्ड आणि केडिट कार्ड :- डेबिट कार्ड हे प्रिपेड कार्ड असून उपभोक्त्याचे संग्रहीत मुल्य त्यात असते तर केडिट कार्ड निश्चित मर्यादित पेसे परत देण्याच्या अटीवर निर्गमीत केले जाते.

३) इलेक्ट्रॉनिक फंड ट्रॉन्सफर (ईएफटी) :- ही रक्कम दुस-या व्यक्तीच्या खात्यामध्ये ट्रॉन्सफर करण्याची प्रक्रिया असून रिझर्व्ह बँकद्वारे बँकाना ही सुविधा पुरविण्यात येते सदर प्रक्रियेद्वारे तातळीने रक्कम एका खात्यातून दुस-या खात्यात ट्रॉन्सफर केली जाते. सदर प्रणालीमुळे मोठी रक्कम ट्रॉन्सफर केली जात असल्यामुळे रोखीचे व्यवहार करण्याची आवश्यकता राहत नाही.

४) ई-चेक :- ज्या व्यक्तीला पैसे दयावयाचे आहेत अशी व्यक्ती इंटरनेट दवारे देय केलेल्या डिजीटल चेकला ई-चेक असे म्हणतात. ब-याच बँका ई-चेक वापरतात सदर ई-चेकद्वारे पैसे जमा करणे, पेमेंट करणे आणि रोख प्रवाह हस्तांतरित करणे असे कार्य केले जातात. ई-चेकचे संपुर्ण व्यवहार इंटरनेटद्वारे केले जातात.

५) इलेक्ट्रॉनिक क्लिअरींग सर्विस (ईसीएस) :- बँकिंग क्षेत्रामध्ये देयके आणि पगाराच्या पावती रोख करण्यासाठी सदर प्रणालीचा वापर करण्यात येतो. इलेक्ट्रॉनिक क्लिअरींग सर्विस दवारे केले जाते.

६) इलेक्ट्रॉनिक डेटा इंटरचेंज (ईडीआय) :- ईडीआय प्रणाली दवारे दस्तऐवजांची इलेक्ट्रॉनिक एक्सचेंज होते. पावत्या, खेरदी आर्डर, शिपींग नोटीस, सल्ला प्राप्त करणे इत्यादी कार्य ईडीआर द्वारे केले जातात. ईडीआर द्वारे इलेक्ट्रॉनिक स्वरूपात आर्थिक माहिती आणि देयके ठेवली जातात.

७) टेली बँकींग :- सदर बँकींग प्रणाली ही ग्राहकांना विना-रोकड संबंधीत बँकींग टेलिफोनद्वारे करण्याची सुविध उपलबध करून देते. या प्रणालीत स्वयंचलित व्हाईस रेकॉर्डरचा वापर सोप्या क्वेरी आणि व्यवहारासाठी केला जातो.

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८) मोबाईल बँकींग :- सदर सुविधा ही बँकेद्वारे आपल्या ग्राहकांना पुरविण्यात येते. मोबाईल पचा वापर करूनदुरस्थपणे व्यवहार स्मार्टफोन किंवा टॅबलेटचा वापर करून करता येते. सदर सुविधेचा वापर करतांना इंटरनेट सेवेची अत्यंत आवश्यकता आहे.

भारतात बँकादवारे आव्हानांची पुर्तता :-

१) भारतीय बँकाना अदयावत करण्यासाठी ज्याप्रमाणे तंत्रज्ञानाचा वापर करण्यात येत आहे. त्यामुळे बँकामध्ये सुरक्षीततेची चिंता सुध्दा निर्माण झाली आहे.

२) बँकेमध्ये वापरण्यात येणा-या आधुनिक तंत्रज्ञानाच्या वापराविषयी कर्मचा-यांना पुरेशी माहिती.

३) बँकेद्वारे आपल्या ग्राहकांना पुरविण्यात येणा-या आधुनिक तंत्रज्ञानाच्या वापराच्या सावधगिरीच्या उपायांसाठी आणि योग्य चौकटीबदल शिक्षण दयावे.

सुरक्षा उपयांसाठी मार्गदर्शक तत्वे :-

१) बँकांमध्ये मोठया प्रमाणावर संगणकीय तंत्रज्ञानाचा अवलंब केल्यामुळे हार्डवेअर, सॉफटवेअर आणि देखभाल करणे आवश्यक झालेले आहे.

२) ग्रामीण भागात साक्षरतेचा अभाव असल्यामुळे बँकींग तंत्रज्ञानाचा पाहिजे तसा वापर होत नाही.

३) बँकींगमध्ये वापरण्यात येणा-या आधुनिक तंत्रज्ञानाबाबत संशयास्पद द्रष्टीकोनाने पाहिले जाते.

४) बँकींग तंत्रज्ञानाचा वापर करण्यसाठी वीज आणि इंटरनेट नेटवर्क ही एक समस्या आहे.

निष्कर्ष:-

तंत्रज्ञानाचा वापर करणा-या बँकांना माहिती आहे की, भविष्यात बँकींग व्यवसायात ते उच्चांक गाठु शकतील. कारण वित्तीय क्षेत्रातील सर्व व्यवहार करतांना तंत्रज्ञानाचा सटीक वापर केल्यामुळेच वेळ, मनुष्यबळ आणि खर्च वाचविणे शक्य आहे. माहिती तंत्रज्ञानाच्या वापरामुळे भविष्यात बँका अधिक अत्याधुनिक सेवा ग्राहकांना उपलब्ध करून देतील. बँकाद्वारे तंत्रज्ञानाचा वापर करून नविन कल्पना अमलांत आणल्यामुळे ग्राहकांना जणु काही त्या गिफट स्वरूपात प्राप्त होत आहेत. खरेदीदारांना बाजार, क्लास बँकिंग ते मास बँकिंग, पुढच्या काही वर्षात ई-बँकिंगच्या वापरामुळे भारतीय बँकींग प्रत्येकापर्यंत पोहोचण्यसाठी व्हिझेनद्वारे संगणकीय प्रक्रिया स्वीकारली जाईल. तसेच मोबाईल बँकींगद्वारे भविष्यात जणु काही ग्राहकांच्या हातात बँक असल्याचा अनुभव ग्राहकांना घेणे शक्य होईल.

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राष्ट्रीय विकासात ग्रामीण विकासाचे महत्व
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सारांश : राष्ट्रीय विकास म्हटले की, कृषीक्षेत्र, उद्योग क्षेत्र, सेवा क्षेत्र इत्यादींचा एकत्रीत विचार करावा लागतो. यात भारतासारख्या कृषीप्रधान देशाचा विचार केला तर राष्ट्रीय विकास घडवून आणतांना कृषीक्षेत्राला अग्रक्रम देणे अगत्याचे ठरते. औद्योगिक क्षेत्र असो की सेवा क्षेत्राचा विकास असो तो कृषीक्षेत्राच्या विकासावरच अवलंबून असतो. देशात सातत्याने औद्योगिक विकास होत असला तरी वाढत्या लोकसंख्येला हे क्षेत्र सामावून घेवू शकले नाही ते सत्य आहे, त्यामुळे औद्योगिक क्षेत्राच्या विकासामुळे कृषीक्षेत्रावरील अवलंबीत्व कमी होतांना दिसत नाही. ग्रामीण विकासाबद्दल अभ्यास करताना शेतीचा सर्वांगीण विकास, शिक्षणाचा प्रसार, दळणवळणाची सोय, आरोग्यासंबंधी अद्ययावत माहिती, समाजकल्याण, घरबांधणी योजना, ग्रामीण व कुटीर उद्योगधंदे इत्यादी बार्बीचा अगत्याने विचार करावा लागतो.

ग्रामीण विकास साध्य करतांना जाती धर्म, गटबाजी, अज्ञानता, कृषीक्षेत्र, उद्योग, व घरगुती वापरासाठी विजेची कमतरता, शासकीय योजजनांची प्रभावीपणे अंमलबजावणीतील अपयश, परंपरागत व्यवसायांना चिकटून राहण्याची मानसीकता, शेत जमीनीचे असमान वाटप यासारखे अनेक घटक अडथळा ठरत आहेत. ग्रामीण विकासात असे अनेक अडथडे असले तरी त्यावर मात करून विकासाचे लक्ष्य गाठण्यासाठी ग्रामीण विकासावर भर देणे गरजेचे आहे.

ग्रामीण क्षेत्रात उद्योगाची निर्मिती करून रोजगार उपलब्ध करणे, विकासाच्या योजना राबविणे, उमदे व होतकरू उद्योजकांना माफक दरात अर्थपुरवठा करणे, विकास कार्यक्रमांची माहिती लोकांपर्यंत पोहचविणे व सिंचनाच्या पुरेशा सोयी निर्माण करणे आवश्यक आहे. तसेच ग्रामीण विकासाच्या कार्यक्रमात राजकीय हस्तक्षेप टाळला तर निश्चीतपणे ग्रामीण विकासाला एक दिशा व चालना मिळू शशकते.

भारत हा खेड्यांचा देश असल्याने राष्ट्रीय विकास साध्य करण्यासाठी खेड्यांचा विकास होणे आवश्यक आहे. कृषी विकास, ग्रामीण संस्कृती, नियोजनाची अंमलबजावणी, ग्रामीण रस्ते, दळणवळण, दुरसंचार, संदेशवहन, शिक्षण, अर्थपुरवठा करणाऱ्या संस्था इत्यादी घटकांचा ग्रामीण विकासावर प्रभाव पडतो. त्यामुळे ही सर्व घटके ग्रामीण विकासाकरिता महत्वाचे आहेत. ग्रामीण विकास झाला तर उद्योग क्षेत्राला आवश्यक कच्चामाल सहजरित्या व कमी दरात उपलब्ध होऊ शकतो. तसेच सेवा क्षेत्रालासुध्दा हातभार लागू शकतो. त्यामुळे राष्ट्रीय विकासात ग्रामीण विकासाचे अनन्य साधारण महत्व आहे हे लक्षात येते.

➢ **प्रास्ताविक :**

अति प्राचिन काळापासून भारतीय लोकांचा मुख्य व्यवसाय म्हणून शेतीकडे पाहिले जाते. ग्रामिण भागातील लघु व कुटीर उद्योग हे शेती उत्पादनावर अवलंबून होते. भारतातील ७० टक्के लोक ग्रामीण भागात राहून शेती व्यवसाय करून उपजिवीका करतात. म्हणूनच भारताचा आर्थिक विकास शेती व्यवसायावर अवलंबून आहे. त्यामुळेच महात्मा गांधीनी शेती हा भारताचा आत्मा आहे असे म्हटले होते. देशाच्या एकूण आर्थिक विकासाचा विचार करतांना कृषी क्षेत्राचा विकास, औद्योगिक विकास व सेवा क्षेत्राचा विकास यांचा संयुक्तपणे अभ्यास करावा लागतो. औद्योगिक क्षेत्राचा विकास असो की, सेवा क्षेत्राचा विकास तो कृषी क्षेत्राच्या विकासावरच अवलंबून आहे. भारतात औद्योगिककरणात वाढ होत असली तरी शेतीवरील अवलंबीत्व कमी होतांना दिसत नाही. म्हणजेच देशातील औद्योगिक विकास व इतर क्षेत्राचा विकास झाला त्यामुळे रोजगारात वाढ झाली परंतू वाढत्या लोकसंख्येला ते सामावून घेऊ शकले नाहीत.

स्वातंत्र्यपुर्व काळापासून ग्रामीण क्षेत्राचा विकास करण्याचे प्रयत्न करण्यात आले. परंतु त्यात पुरेश यश आले नाही. कारण विविध विभागांमध्ये कार्य करणाऱ्या सरकारी नोकरांच्या मार्फतीने शेतकऱ्यांपर्यंत पोहोचण्याचा प्रयत्न केला जाई. या विभागांमध्ये कार्य करण्याच्या बाबतीत एकसुत्रीपणा नव्हता. ग्रामीण जनतेशी संपर्क येणाऱ्या सरकारी नोकरांना विकास कार्यक्रमाविषयी पुरेशी माहिती व ज्ञान नव्हते. त्यामुळे ग्रामीण क्षेत्राचा विकास करण्याचे काम एकसुत्रीपणाने न होता तुकड्यातुकड्याने होत असे. ग्रामीण क्षेत्राचा विकास करावयाचा असेल तर ग्रामीण जीवनातील विविध प्रश्नांकडे विशेष लक्ष दिले पाहिजे व एका यंत्रणेद्वारे विकास यंत्रणा राबविली पाहिजे. भारतासारख्या देशामध्ये विकासाचे महत्व केवळ राज्यकर्त्यांनीच समजून चालणार नाही तर ते ग्रामीण व अडाणी जनतेलाही समजले पाहिजे व त्यादृष्टीने प्रयत्न झाले पाहिजे तर अपेक्षीत यश प्राप्त होऊ शकते. म्हणजेच देशाचा विकास साध्य करण्यासाठी संपूर्ण ग्रामीण क्षेत्राचा विकास होणे अपेक्षीत आहे. ''खेड्यांचा विकास म्हणजेच देशाचा विकास होय'' असे म्हटले तर वावगे होणार नाही.

ग्रामीण क्षेत्राचा विकास साध्य करण्यासाठी अधिकाधिक लोकांचे महत्तम कल्याण साधणे आवश्यक आहे. लोकांच्या गरजांची पुर्तता करण्याकरिता पैसा व उपयोगी वस्तूंची निर्मिती करणे व त्यांचे लोकांपर्यंत योग्य पध्दतीने वाटप होणे याविषयी खबरदारी घेणे ही बाब सुध्दा तेवढीच महत्वाची आहे. उपयोगी वस्तूंची निर्मिती करण्यासाठी ग्रामीण क्षेत्रातील नैसर्गिक संपत्तीचा महत्तम उपयोग करून घेतला पाहिजे. शेती करण्यायोग्य सर्व शेतजमीन लागवडीखाली आणून अधिकाधिक कृषी उत्पादन घेतले पाहिजे. दळणवळण व वाहतूक क्षेत्र माणसांमध्ये संस्कृतीची देवाणघेवाण घडवून आणते. आर्थिक विकास दळणवळणावर अवलंबवून असते. दळणवळणाच्या विकासामुळेच आज जग लहान झाले आहे.

बिजषब्द : आर्थिक विकास, ग्रामीण विकास, कृषी क्षेत्र, रोजगार, दळणवळण, समाजकल्याण, उद्योग क्षेत्र, सेवा क्षेत्र

➤ **ग्रामीण विकासाची व्याप्ती** : ग्रामीण विकासाची व्याप्ती ठरवितांना साधारणत: खालिल बाबींचा विचार करावा लागतो.

- शेतीचा सर्वांगीण विकास
- शिक्षणाचा प्रसार
- दळणवळणची सोय
- आरोग्यासंबंधी अद्ययावत माहिती
- समाजकल्याण
- घरबांधणी योजना
- ग्रामीण उद्योगधंदे

वरीलप्रमाणे ग्रामीण भागात योजना राबविल्या व त्यांची योग्य अंमलबजावणी केली तर भारतातील ग्रामीण जनतेच्या मुलभूत गरजा पूर्ण होतील व पर्यायाने भारताची आर्थिक स्थिती सुधारण्यास मदत होईल.

➤ **ग्रामीण विकासातील अडथळे :**

- ग्रामीण भागात जातधर्म व गटबाजी या भावना आजही तिर्व आहेत. यामुळे हवा तो विकास साधला जात नाही.
- आजपर्यंत पंचायत राज संस्थाना मर्यादित अधिकार व सत्ता दिली गेली नाही त्यामुळे पाहिजे त्या योजना राबविणे अवघड झाले.
- निवडणूकीमुळे जातीयता, दंगली, हेवेदावे व लोकशाहीविरोधी प्रवृत्ती वाढीस लागली हा देखील ग्रामीण विकासातील मोठा अडथळा सांगता येईल.
- ग्रामीण क्षेत्रातील जनता अज्ञानी असल्यामुळे सावकार, व्यापारी व मोठे शेतकरी या अज्ञानाचा गैरफायदा घेतात व त्यांची लुबाडणुक व फसवणुक करतात.
- राष्ट्रीय व राज्य सरकार, लोकप्रतिनिधी, योजनाकार, प्रषासक व प्रसार माध्यमे या सर्वांनीच पशूधन विकासाकडे व व्यवस्थापनाकडे दुर्लक्ष केले.

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- ग्रामीण भागात शेती, ग्रामीण उद्योग, वाहतूक, व घरगुती वापर इत्यादी कारणांसाठी उपलब्ध असलेल्या उर्जेची कमतरता.

- नियोजन काळात शासनाने ग्रामीण विकासाचे अनेक कार्यक्रम व योजना सुरू केलेल्या आहेत. परंतू हे कार्यक्रम व योजना चिकाटीने, निःस्वार्थपणे व प्रामाणिकपणे राबविल्या जात नाही.

- ग्रामीण भागातील मानवी संसाधनाचे योग्य नियोजन केले जात नाही. ग्रामीण जनतेच्या सर्वांगीण विकासाच्या दृष्टीने त्यांचा योग्य वापार करून घेण्याचे विषेश प्रयत्न किंवा धोरणांचा विचार केलेला नाही.

- शेतजमीनीचे असमान वाटपदेखील ग्रामीण भागाच्या मागासलेपणाचे कारण सांगता येईल.

- ग्रामीण भागातील परंपरागत व्यवसायांचा झपाटयाने न्हास होत आहे. परंतू आपला व्यवसाय सोडून इतर व्यवसाय करण्याची मानसीक तयारी नसल्यामुळे ते परंपरागत व्यवसायांनाच चिकटून राहतात.

➢ **ग्रामीण विकासातील अडथळे दुर करण्याचे उपाय :**

- ग्रामीण भागात दुरवरच्या व दुर्गम भागांमध्ये लघुउद्योगांची स्थापना करण्यावर भर दिला जावा. अशा लघुउद्योगांमध्ये स्थानिक व परिसरांतील लोकांना अधिक प्रमाणात रोजगार देऊन त्यांना कायम उत्पन्नाचे साधन मिळवून दिले पाहिजे.

- विकासाच्या योजनेचे लाभ देण्यासाठी पात्र व योग्य लाभार्थींची निवड होणे आवश्यक आहे. ग्रामीण भागात विकास कार्याचे करण्यात येणाऱ्या नियोजनात स्थानिक लोकांनाही सहभागी करून घेणे महत्वाचे आहे.

- अतिशय व्यापक व महत्वाकांक्षी उद्दिष्टे डोळयासमोर ठेवून विकासाच्या योजना तयार केल्या जातात. ही उद्दिष्टे गाठण्याकरिता पुरेशा प्रमाणात व नियमितपणे अर्थपुरवठा उपलब्ध होणे आवश्यक आहे.

- माहितीच्या व तंत्रज्ञान ज्ञानाच्या अभावामुळे लाभार्थ्यांना मिळालेल्या कर्जाचा व योजनांचा योग्य उपयोग करता येत नाही. त्यामुळे लाभार्थींच्या कर्ज प्रकरणांची योग्य छानणी होणे आवश्यक आहे. त्यानंतर आढळलेल्या उणिवा दुर करण्यासाठी लाभार्थींना वेळोवेळी योग्य मार्गदर्शन केले पाहिजे.

- कृषीमध्ये बारमाही उत्पादन घेण्यासाठी सिंचनाची पुरेशी सोय उपलब्ध असणे आवश्यक आहे. कृषीमध्ये कायम स्वरूपी सिंचनाची सोय उपलब्ध झाल्यास कृषीचे निसर्गावरील अवलंबीत्व कमी होईल व कृषीची उत्पादकता वाढण्यास मदत होईल.

- विकास कार्यक्रमाची अंमलबजावणी करण्यापुर्वी प्रसार माध्यमांच्या साहाय्याने लोकांना विकास कार्यक्रमाची योग्य प्रकारे माहिती देऊन, त्यांच्यात जागरूकता निर्माण करून त्यांच्याकडून योग्य प्रतिसाद मिळवावा.

- विकासाचा कार्यक्रम एकदम लागू करण्याऐवजी तो टप्प्याटप्प्याने लागू करावा. यामुळे पहिल्या टप्प्यात मिळालेले यशापयश, लोकांचा प्रतिसाद, अडचणी, उणिवा इत्यादींचा विचार करून नंतरचा टप्पा यशस्वीपणे सुरू करण्यास साहाय्य होईल.

- विकास कार्यक्रम कालबद्ध असावा व त्याप्रमाणेच तो अंमलात आणावा. कार्यक्रमाच्या अंमलबजावणीचे नियमितपणे मुल्यमापन केले जावे.

- कार्यक्रमाच्या अंमलबजावणीत राजकीय हस्तक्षेप होऊ नये व त्यावर राजकीय सत्ता बदलाचाही परिणाम होऊ नये.
    अशा पध्दतीने विचारपुर्वक विकास कार्यक्रमाचे नियोजन करून स्थानिक लोकांना मानसिक व शारिरीकदृष्टया सहभागी करून घेतल्यास ग्रामीण विकासाला अवश्य चालना मिळू शकेल. विकास म्हणजे ग्रामीण भागातील लोकांचा केवळ आर्थिक विकास नव्हे तर आर्थिक विकासासोबतच सामाजिक, सांस्कृतिक, राजकीय व मानसीक असा सर्वांगीण विकास की ज्यामुळे जीवन सुखकर होईल.

- ग्रामीण विकासाचे महत्व :

स्वातंत्र्योत्तर काळात भारताच्या नियोजित आर्थिक विकासाला प्रारंभ झाला. देशाचा मागासलेपणा दुर करून आर्थिक विकास साध्य करण्यासाठी नियोजनाचे कार्यक्रम आखले जाऊ लागले. १९५१ पासून पंचवार्षिक योजनांची अंमलबजावणी सुरू झाली. भारत हा खेडयांचा देश असल्याने खेडयांच्या विकासाशिवाय भारताचा विकास होणार नाही हे ओळखूनच आपल्या देशात राष्ट्रीय विस्तार योजना, समाज विकास योजना, एकात्मिक ग्रामीण विकास योजना यासारख्या योजनांच्या माध्यमातून प्रयत्न करण्यात आले. खेडयांच्या म्हणजेच ग्रामीण भागाच्या विकासाशिवाय राष्ट्रीय विकास साध्य करणे शक्य नाही. खालिल मुद्यांच्या आधारे राष्ट्रीय विकासात ग्रामीण विकासाचे महत्व स्पष्ट करता येईल.

- शेती विकास : भारतीय अर्थव्यवस्था शेतीप्रधान आहे. शेतीच्या विकासाशिवाय आर्थिक विकासाला चालना मिळणार नाही ही वस्तुस्थिती आहे. मात्र दिर्घकाळ शेती क्षेत्र दुर्लक्षीत राहिल्याने आर्थिक विकासावर त्याचा प्रतिकून परिणाम झाला. शेती विकासाव्दारे ग्रामीण विकास व त्यातून राष्ट्रीय विकास साध्य होईल. ग्रामीण विकासामध्ये शेतीक्षेत्राचे महत्व ओळखून विकासाच्या योजना तयार केल्या पाहिजे.

- ग्रामीण भागाचा विकास : आजपर्यंत राबविण्यात आलेल्या पंचवार्षिक योजना व झालेले शास्त्रीय संशोधनाचा लाभ प्रामुख्याने शहरी भागालाच झाला. ग्रामीण भागातील समस्यांचे स्वरूप व गांभीर्य लक्षात न घेतल्यामुळे त्या सोडविण्याच्या दृष्टीने प्रयत्न केले नाही. परिणाम स्वरूप 'शहरी भारत' व 'ग्रामीण भारत' यांच्यातील दरी वाढत गेली. रूंदावलेली दरी कमी करण्यासाठी शहरी व ग्रामीण भाग विकासाच्या दृष्टीने एकाच पातळीवर आणण्यासाठी ग्रामीण विकासाची आवश्यकता आहे.

- नियोजनाची अंमलबजाणी : स्वातंत्र्योत्तर काळात भारताच्या नियोजित आर्थिक विकासाला प्रारंभ झाला. १९५१ पासून पंचवार्षिक योजनांची अंमलबजावणी सुरू झाली. भारत हा खेडयांचा देश असल्याने खेडयांच्या विकासाशिवाय भारताचा विकास होणार नाही हे ओळखूनच आपल्या देशात राष्ट्रीय विस्तार योजना, समाज विकास योजना, एकात्मिक ग्रामीण विकास योजना यासारख्या योजनांच्या माध्यमातून प्रयत्न करण्यात आले.

- भारतीय संस्कृतीचा आधार : ग्रामीण संस्कृतीची अनेक विषेश अशी वैशिश्टये आहेत. भारतीय संस्कृतीचा अभ्यास करतांना ग्रामीण संस्कृतीच्या अभ्यासाला आपोआप महत्व प्राप्त होते. ग्रामीण विकासांमध्ये सांस्कृतीक विकासाचा अंतर्भाव होत असल्यामुळे ग्रामीण संस्कृतीचा अभ्यास जाणीवपुर्वक करणे आवश्यक आहे.

- ग्रामीण संस्कृतीची भिन्नता : भारत हा देश खंडप्राय असल्यामुळे विविध भागांतील संस्कृती भिन्न भिन्न असल्याचे प्रकर्षान जाणवते. प्रत्येक भागातील जीवनपध्दती व सांस्कृतिक मूल्य भिन्न असल्यामुळे त्यांचा स्वतंत्रपणे विचार करणे महत्वाचे आहे. सांस्कृतीक मूल्यांतील भेदामुळे काही प्रसंगी विविध भागांमध्ये संघर्शाची परिस्थिती निर्माण होऊ षकते. ग्रामीण विकासामध्ये या सारख्या संभाव्य गोष्टींचा अभ्यास करून संभाव्य संघर्ष टाळण्याचे प्रयत्न करता येतील.

➤ **निष्कर्ष :**

देशाची अर्थव्यवस्था सुधारण्यासाठी, विकसीत करण्यासाठी भारताच्या ग्रामीण भागाचा म्हणजे खेडयांचा विकास होणे आवश्यक आहे. त्याशिवाय राष्ट्रीय विकासाची कल्पनाही करू शकत नाही. शासन, शासकीय यंत्रणा, सामाजिक संस्था, उद्योजक इत्यादी घटकांनी ग्रामीण विकासाला प्राधान्य देण्याची गरज आहे. त्याशिवाय कृषी क्षेत्राावरील लोकसंख्येचा अतिरीक्त भार कमी होणार नाही व दरडोई उत्पन्न व राष्ट्रीय उत्पन्नात वाढ होणार नाही.

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To evaluate the perception regarding Cleanliness to avoid COVID-19 Pandemic, Impact of Health Care Commodities marketed in the Miraj City

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Keywords: Sanitizers, Soaps , Masks , Disinfectant liquids like Dettol ,Lizol and Other Health Care Commodities.

Abstract:

Background:

The new corona virus is a respiratory virus which spreads primarily through droplets generated when an infected person coughs or sneezes, or through droplets of saliva or discharge from the nose. To protect yourself, clean your hands frequently with an alcohol-based hand rub or wash them with soap and water. The virus that causes COVID-19 infects people of all ages. However, evidence to date suggests that two groups of people are at a higher risk of getting severe COVID-19 disease. These are older people (that is people over 60 years old); and those with underlying medical conditions (such as cardiovascular disease, diabetes, chronic respiratory disease, and cancer). The risk of severe disease gradually increases with age starting from around 40 years. It's important that adults in this age range protect themselves and in turn protect others that may be more vulnerable. WHO has issued advice for these two groups and for community support to ensure that they are protected from COVID-19 without being isolated, stigmatized, left in a position of increased vulnerability or unable to access basic provisions and social care. This advice covers the subject of receiving visitors, planning for supplies of medication and food, going out safely in public and staying connected with others through phone calls or other means. It is essential that these groups are supported by their communities during the COVID-19 outbreak. WHO emphasizes that all people must protect themselves from COVID-19, which will also protect other Guidance includes practical actions and checklists for administrators, teachers, parents and children society as whole.

• It has observed that all the Pharmacists shops and branded companies create huge market for health care commodities due to WHO issues guidelines about maintaining hygiene among the society. Seeing a surge in demand, the government had listed hand sanitizers and masks as essential commodities to ensure steady availability, and prevent the hoarding and black marketing of such products.

• So hence researcher focuses on new health care commodity market enter in the society along with all types of medicine.

The Centre can include new commodities as and when the need arises, and take them off the list once the situation improves. For instance, **masks and hand sanitizers' were declared as essential commodities** on March 13, 2020. This is due to a shortage of these commodities in the wake of the COVID-19 pandemic. 2 ply and 3 ply surgical masks, N95 masks and hand sanitizers have also been included in the list of items under ECA till June 30, 2020.The State has also issued an advisory under the Legal Metrology Act to ensure these items are not sold for more than their MRP. The ECA gives consumers protection against irrational spikes in prices of essential commodities.

Results:

The study included 100 customers who visited the selected pharmacies for purchase of health care commodities . Our survey showed that most of the customers (64.16%) were in favor

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of hygiene and cleanliness so hence demand is increasing such commodity. Majority of the customers (69.10%) were aware that branded health care commodities are bioequivalent and that there exits significant price difference between them. Practitioners did not report a significant pressure from patients to prescribe either brand or health commodities (45.1%). Majority of the customers were of the belief that the cheaper health commodities are of lower quality (64.2%). Majority of the customers were of the belief that there is difference in side effects between local branded commodities and branded health care commodities.

Conclusions:

It is concluded that due to frequent use of health care commodities such as: Sanitizers, Soaps , Masks , Disinfectant liquids like Dettol ,Lizol etc.reduces the chances of such viral infections.

Although majority of society were strongly in favor with hygiene commodity and other substitution, concern regarding their quality standards is break down the spread of virus from doing the same. The government can play a major role by improving the standard operating procedures for manufacturing the health care commodities thereby assuring the practitioners about their quality

As per our literature review, our research focused on consumer confidence and knowledge about health care and their use. Mass education efforts, financial incentives and greater communication between patients and health care professionals were seen as major influences on the uptake of health care commodities among consumers of the society. Safety and efficacy issues were viewed as major barriers to the acceptance of local non branded substitutions.

The following conclusions and recommendations are provided on the basis of our analyses of the literature published over the past three months after entered covid-19 related to consumers' views of health care commodities..

- An extensive research about consumers' views on maintain hygiene commodities should be carried out in whole world to maintain health of the society .
- Consumers' decision-making processes regarding health care should be considered by the researchers for further study

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- There should be better communication between different healthcare professionals like doctors, paramedical staff, nurses and patients regarding health care commodities . This will help to make patients more aware about safety health care commodities.

- Mass educational efforts should be undertaken by government to educate patients and non patients of covid-19 and all society regarding the importance of hygiene and cleanliness to breakdown and safe away from like covid-19 and other viral infections which are harmful for society.

    SO STAY HOME STAY SAFE WITH SOCIL DISTANCE WITH MAINTAINING HYGENE AND CLEANLYNESS.

वैचारिकतेला आव्हान करणारे नाटककार: प्रा. एलकुंचवार

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प्रस्तावना:

नाटक म्हणजे केवळ सादरीकरणाची तंत्रशैली नसून तो एक वाड्मय प्रकार आहे. नाटक या शब्दाला विशेष महत्त्व आहे. नाट्य, अविष्कार, लोककलांची सर्जनशीलता या प्रवाहांनी काही महत्त्वाच्या नाट्यकृतीला जन्माला घातला असल्या तरी ७० च्या दशकात त्यातून एक प्रकारचा साचेबंदपणा निर्माण झाल्याचे दिसून येते. हा साचेबंदपणा घालवण्याचा समर्थ प्रयत्न करणारे महत्त्वाचे नाटककार प्रा. महेश एलकुंचवार होत.

विदर्भाच्या मातीमध्ये जी साहित्यरत्न जन्माला आलीत त्यात प्रतिभा कुलकर्णी, मधुकर आष्टीकर, म ना लोही, नाना जोग, शुभांगी भडभडे, विद्याधर गोखले, दिनकर देशपांडे, वीर वामनराव जोशी, नारायण बामनगावकर, पु.भा. भावे, वेंकटेश दारव्हेकर, सोनतीबाई धनवटे, हिराबाई पेडणेकर, प्रेमानंद गजवी, पद्माकर डावरे, प्रा. महेश एलकुंचवार या सर्वांपैकी एलकुंचवार यांची नाटक हे अंतस्थ खडबड माजविणारी अव्याहत वाहणाऱ्या निर्जरा प्रमाणे शाश्वत सत्याचा शोध घेणारी आहे. त्यांच्या नाटकाला अभिजातता प्राप्त होते. हेच त्यांच्या नाटकाचे प्रतित यश आहे.

प्रा. महेश एलकुंचवार यांची नाटके भावनांना नव्हे तर वैचारिकतेला आव्हान करताना दिसून येते. मानवी अस्तित्वाचा शोध त्यांच्या नाटकांचा आशयधन आहे. मानवी जीवनातील निरर्थकता, चिंता, व्याकुळता, परामात्मा, एकटेपणा, दिशाहीनता व विसंगती या जाणिवाचा शोध एलकुंचवार यांनी आपल्या नाटकातून घेतला आहे. यासंदर्भातून डॉ. संध्या अमृते म्हणतात. "प्रा. महेश एलकुंचवार यांची नाट्यसृष्टी, नाट्य जाणीव व नाट्य संकल्पना ही पूर्वकालीन व समकालीन नाटककरांच्या तुलनेने अधिक सूक्ष्म, सखोल, व्यापक व प्रगाढ आहे. या त्यांच्या व्यापक नाट्यजाणिवांची वैशिष्ट्यपूर्ण नाट्य दृष्टीने स्वतंत्र समृद्ध, सखोल व प्रगल्भ नाट्यकृतींना जन्म दिला."**१**

प्रा. एलकुंचवार यांच्या नाटकांचा संदर्भात सांगायचे झाल्यास रुद्रवर्षा, गार्बो, वासनाकंड या नाटकांनी श्रोत्यांना अस्वस्थ करून टाकले तर पार्टी, वाडांचिरेबंदी आणि 'आत्मकथा' या नाटकांची रसिकांना जीवनसन्मुख केले. त्यांच्या सुलतान, झुंबर, एका म्हाताऱ्याच्या खून, एक ओसाडगाव, यातनाघर, रक्तपुष्प कैफीयत व प्रतिबिंब या लघुनाट्य व क्षितिजापर्यंत समुद्र हे काव्यनाद प्रकाशित आहे.

रुद्रवर्षा हे वाडा चिरेबंदी पर्यंतचा प्रवास हा आत्मशोधाचा असून आंतरिक दुःखाला वाट देऊन प्रेममय करुणेचा साक्षात्कार या नाट्यकृतीतून एलकुंचवार यांनी घडविला आहे. प्रा. एलकुंचवार यांचे रुद्रवर्ष हे पहिले स्वतंत्र सामाजिक नाटक एका वैचारिक नाटकाची निर्मिती झाली आहे. यातील सर्व पात्र भावनाशील आहेत. त्यांचे पहिलंच नाटक असले तरी त्याची नाट्यसंवाद शैली वाखानण्यासारखी आहे.

गार्बो हे एलकुंचवारांचे दुसरे नाटक या नाटकांमध्ये हिंस्र व लैंगिक मानवी मूळ प्रेरणांची जाज्वल्य अतिवास्तव, भेदक, कडवट व दाहक नाट्यभूमी गार्बोमध्ये अवतरली आहे. प्रेरणा जरी पाश्चात्त्य असली तरी नाटकांची निर्मिती ही मराठी रंगभूमीच्या पारंपारिकतेला छेद देऊन नवीन आशय कल्पना मांडण्याचा प्रयत्न या नाटकातून केला आहे. माधव मनोहराना हे नाटक लोक विलक्षण नाटक वाटते २ तर शशिकांत नार्वेकरांना गार्बो अस्वस्थ करून टाकणारा नाट्यनुभव आहे असे वाटते. ३ गार्बो हा बैचन करणारा नाट्यनुभव असून मानवी जीवनातील भयानक अपयशाने खचल्याने वैफल्यातून निर्माण झालेला हा शोधात्मक अनुभव आहे असेच म्हणावे लागेल.

'वासनाकांड' हे नाटक १९७४ ला रंगभूमीवर आले. एक निश्चित व नाम वैचारिक भूमिका असलेले नाटक असून स्थलकालाचे वास्तव भान त्यात लुप्त आहे. वासनाकांड हे नाटक बहीण भावाच्या अगत्यआत्म संभोगावर आधारले आहे. दोघांच्या वैचारिकतेतून घडणारा हा नाट्य संघर्ष शारीरिक, मानसिक व आत्मिक स्वरूपाचा आहे. या नाटकाचा प्रारंभापासून शेवटपर्यंत भावा-बहिणीचा अनैसर्गिक संबंधाचे हे नाट्य असून पाप संकल्पनेचा वेद एलकुंचवारांनी घेतला आहे.

पार्टी या नाटकात लेखकांनी प्रत्येक माणसाच्या भावनांचा परिवर्तनाचा वेध घेत असताना दिसून येतात. या नाटकातून आशय आणि अविष्कार यांचा सुरेख संगम साधला आहे. शाश्वत जीवनमूल्यांचा शोध हा नाटकाचा केंद्रबिंदू आहे. वैचारिकता, विचार प्रवृत्त करणारी वृत्ती हे नाटकाचे सूत्र आहे. पार्टीत वावरणारी पात्रे एकमेकांशी भावनिकरित्या निगडित असली तरी ते उघडपणे न स्वीकारणारे आहे. प्रत्येकजण दुसऱ्याला कमी लेखून स्वतःचे महत्त्व वाढविण्याचा प्रयत्न करतो. एलकुंचवारानी सर्व भाव-भावनांचे पृथक्करण अत्यंत चातुर्याने व विवेकाने केले आहे. जीवनाच्या शाश्वत चिरंतन व वैश्विक जीवनमूल्यांचा शोध कलेच्या व निर्मितीच्या माध्यमातून त्यांनी साधला आहे हेच पार्टीचे घवघवीत यश आहे.

'क्षितिजापर्यंत समुद्र' ही नाट्यकृती १९७८ मध्ये प्रकाशित झाले. या नाटकाच्या सर्व संवादाची धारणी ही काव्यरूप असल्याने त्यांना काव्य नाट्य असे संबोधले जाते. भावनिक तरलतेला गवसणी घालवण्यासाठी संवादाना भावकाव्यरूप बनविले आहे. त्यांचा नाट्यकलाकृतीचे मर्म त्यांचा प्रतीकात्मतेत दडले आहे. त्यांच्या नाटकातून अस्तित्ववादी जाणिवांचा, शून्यवादाचा, जीवनाचा व्यस्ततेचा, एकटेपणाचा, असहायतेचा, अर्थहिनतेचा प्रत्यय येतो. विशिष्ट वैचारिकता प्रक्षेपित करणे हेच निर्मात्याचे ध्येय असल्याने एलकुंचवारांच्या नाट्यकृतीतून भावना, संवेदना, विकार, वासना हे भाव संबंध वाचकाच्या मनात वलय निर्माण करते. एवढेच नाही तर विचार, चिंतन, प्रमेय, तर्क व सिद्धांत मनात रुंजी घालवतात. एकंदरीत म्हणजे वैदर्भीय नाटकारांचा अखिल महाराष्ट्रीय स्तरावरचा सुरम्य प्रवास आहे. त्यांच्या नाट्यकृतीच्या योगदानाने मराठी रंगभूमी जीवनप्रवण झालेली आहे. समृद्ध झाली आहे.

संदर्भ

१) संध्या अमृते, एलकुंचवारांची नाट्यसृष्टी, विजय प्रकाशन नागपूर, पृष्ठ २

२) मनोहर माधव, गार्बो नाट्यसंहिता नाट्य प्रयोग, १९७३, पंचम पृष्ठ ९

३) नार्वेकर शशिकांत, गार्बो एक अस्वस्थ करून हरवलेला अनुभव मुंबई 2 सप्टेंबर १९७३ पु.५

संचार माध्यमों में कृषि विषयक प्रसारण, कृषकों द्वारा अधिग्रहण एवं कृषि व्यवहार प्रभाव का अध्ययन

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सारांश

सूचना देश का विकास कर सकती है तथा देश की संस्कृति को दूसरे देशों तक पहुँचा भी सकती है। बड़े स्तर पर यह कार्य आकाशवाणी के माध्यम से तो हो रहा है, पर जब हम बहुत सारे लोगों की बात कहते हैं तो कई चीजें छूट जाती है और कई लोग छूट जाते हैं। ऐसे में किसी समुदाय को लेकर चला जाय तो सहभागिता आसान हो जाती है। अध्ययन का मुख्य उद्देश्य संचार माध्यमों में कृषि विषयक प्रसारण का अध्ययन, कृषकों द्वारा अभिग्रहण का अध्ययन व कृषि व्यवहार प्रभाव का अध्ययन का अध्ययन करना था। प्रस्तुत शोध एक मात्रात्मक शोध है। शोध हेतु आकंड़े एकत्रित करने के लिए ऑनलाइन सर्वे तकनीक अपनाई गई। परिणामों में देखा गया की कृषि विषयक जानकारी प्राप्त करने के लिये संचार माध्यमों के प्रयोग के प्रश्न पर पुरूष व महिला कृषकों द्वारा प्राप्त आंकडों का परिकलित काई वर्ग मान सार्थक पाया गया। विगत वर्षों में शासन द्वारा भूमि अधिग्रहण के प्रश्न पर पुरूष व महिला कृषकों द्वारा प्राप्त आंकडों का परिकलित काई वर्ग मान .05 सार्थकता स्तर पर सार्थक पाया गया। कृषि संबंधी उत्पादन के विक173 प्राप्त हुआ जोकि .05 सार्थकता स्तर पर सार्थक पाया गया।

Keywords- संचार माध्यम, कृषि विषयक प्रसारण, कृषकों द्वारा अभिग्रहण, कृषि व्यवहार

प्रस्तावना

वर्तमान युग 'सूचना विस्फोट' का युग है। हमें कई स्रोतों से जानकारी मिलती है। इसमें टेलीविजन सूचना का एक बडा स्त्रोत है। इस उपकरण का आविष्कार जॉन एलबेयर्ड ने 1925 में किया था। इस अविष्कार ने कृषि क्षेत्र में बदलाव लाने के लिए महत्वपूर्ण भूमिका निभाई है। सूचना के विभिन्न मास मीडिया स्रोत जैसे समाचार पत्र, रेडियो और टेलीविजन और आधुनिक सूचना और संचार प्रौद्योगिकी (आईसीटी) कृषक समुदाय के लिए समय से पहले प्रासंगिक जानकारी के प्रसार में महत्वपूर्ण भूमिका निभाते हैं। जनसंचार संचार को कृषि प्रौद्योगिकी के हस्तांतरण में सबसे महत्वपूर्ण तरीकों में से एक के रूप में मान्यता प्राप्त है। जनसंचार को जागरूकता पैदा करने और प्रौद्योगिकी प्रसार के लिए आमलोगों के लिए लक्षित किया जाता है। ये प्रौद्योगिकियां फसलों, पशुधन, मत्स्य पालन, वानिकी और मौसम संबंधी सूचनाओं से संबंधित हो सकती हैं जिनका कृषि विकास पर प्रभाव पड़ता है।

कृषि प्रौद्योगिकी प्रसार में जनसंचार माध्यम के रूप में टेलीविजन बहुत आवश्यक है। हाल के वर्षों में, मास मीडिया, विशेष रूप से टेलीविजन के उपयोग से कृषक समुदाय के बीच फसल और पशुधन उत्पादन के विभिन्न पहलुओं के बारे में ज्ञान बढ़ रहा है। टेलीविजन कृषि, स्वास्थ्य, शिक्षा, औद्योगीकरण और कई अन्य से संबंधित अपने विभिन्न कार्यक्रमों के माध्यम से आसानी से समझने के लिए सूचनाओं का प्रसार करता है। ये कृषि कार्यक्रम किसानों की क्षमता निर्माण को बढ़ाते हैं। प्रसारित की गई जानकारी कृषक समुदाय के बीच ज्ञानवृद्धि और निर्णय लेने की ओर ले जाती है। देश में आईसीटी आधारित प्रौद्योगिकियों का उपयोग बढ़ रहा है, लेकिन अध्ययनों से पता चलता है कि ग्रामीण क्षेत्रों में अधिकांश किसान अभी भी ग्रामीण क्षेत्रों में कृषि के बारे में जानकारी के लिए टेलीविजन, समाचार पत्र और रेडियो पर निर्भर हैं। प्रिंट और इलेक्ट्रॉनिक मीडिया अभी भी ग्रामीण क्षेत्रों में किसानों के बीच कृषि जानकारी प्राप्त करने का मुख्य स्रोत है।

अध्ययन का महत्व

कृषक चेतना में जनसंचार माध्यमों का कितना योगदान रहा है ये जानने के लिए हमें पारंपरिक रूप से खेती कर रहे किसान के आधुनिक किसान बनने के पीछे की कहानी को समझना होगा। आजादी के समय समाचार पत्रों ने जन चेतना में अहम भूमिका निभाई थी, इसी तरह हरित क्रांति के दौर में समाचार पत्रों और रेडियो ने प्रयोगशाला और खेत की दूरी को कम करने में महत्वपूर्ण किरदार निभाया। 1959 में भारत में टेलीविजन प्रसारण के साथ ही टेलीविजन के जरिए भी किसानों की चेतना को जागृत करने वाले कार्यक्रम प्रसारित किए जाने लगे। इस तरह कृषक चेतना में संचार के विभिन्न माध्यमों ने समय–समय पर असरदार तरीके से अपना कार्य किया है और परंपरागत किसान के आधुनिक किसान बनने में एक अहम किरदार निभाया है। कृषि विकास में जनसंचार माध्यमों के योगदान को विस्तार से समझने के लिए हम इसे तीन भागों में बांट सकते हैं।

1. प्रिंट मीडिया
2. रेडियो
3. टेलीविजन।

अध्ययन का उद्देश्य

1. संचार माध्यमों में कृषि विषयक प्रसारण का अध्ययन करना।
2. कृषकों द्वारा अभिग्रहण का अध्ययन करना।
3. कृषि व्यवहार प्रभाव का अध्ययन का अध्ययन करना।

शोध प्रश्न

1. कृषि विषयक जानकारी प्राप्त करने के लिये आप किस संचार माध्यम का प्रयोग अधिक करते हैं?
2. क्या विगत वर्षों में आपकी भूमि का शासन द्वारा अधिग्रहण किया गया है?
3. कृषि संबंधी उत्पादन का विक्रय आप कहां करते हैं?

शोध प्रविधि

प्रस्तुत शोध एक मात्रात्मक शोध है। शोध हेतु आकंड़े एकत्रित करने के लिए ऑनलाइन सर्वे तकनीक अपनाई गई।

आंकड़ों का विश्लेषण एवं व्याख्या

1. कृषि विषयक जानकारी प्राप्त करने के लिये आप किस संचार माध्यम का प्रयोग अधिक करते हैं?

तालिका क्रमांक – 1
कृषि विषयक जानकारी प्राप्त करने के लिये संचार माध्यमों के प्रयोग के प्रश्न पर प्राप्त परिणामों को दर्शित करने वाली सारिणी

			विकल्प			कुल
			प्रिंट मीडिया	रेडियो	टेलीविजन	
जेंडर	पुरूष कृषक	आवृत्ति	3	11	6	20
		अपेक्षित आवृत्ति	2.5	6.0	11.5	20.0
		जिले में प्रतिशत	15.0%	55.0%	30.0%	100.0%
		अनुक्रियाओं में प्रतिशत	60.0%	91.7%	26.1%	50.0%
		कुल प्रतिशत	7.5%	27.5%	15.0%	50.0%
	महिला कृषक	आवृत्ति	2	1	17	20

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		अपेक्षित आवृत्ति	2.5	6.0	11.5	20.0
		जिले में प्रतिशत	10.0%	5.0%	85.0%	100.0%
		अनुक्रियाओं में प्रतिशत	40.0%	8.3%	73.9%	50.0%
		कुल प्रतिशत	5.0%	2.5%	42.5%	50.0%

तालिका क्रमांक – 2
कृषि विषयक जानकारी प्राप्त करने के लिये संचार माध्यमों के प्रयोग के प्रश्न पर प्राप्त काई वर्ग को दर्शित करने वाली सारिणी

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	13.79[a]	2	.001
Likelihood Ratio	15.43	2	.000
Linear-by-Linear Association	7.05	1	.008
N of Valid Cases	40		

आरेख क्रमांक – 1
कृषि विषयक जानकारी प्राप्त करने के लिये संचार माध्यमों के प्रयोग के प्रश्न पर प्राप्त परिणामों का आरेखीय प्रदर्शन
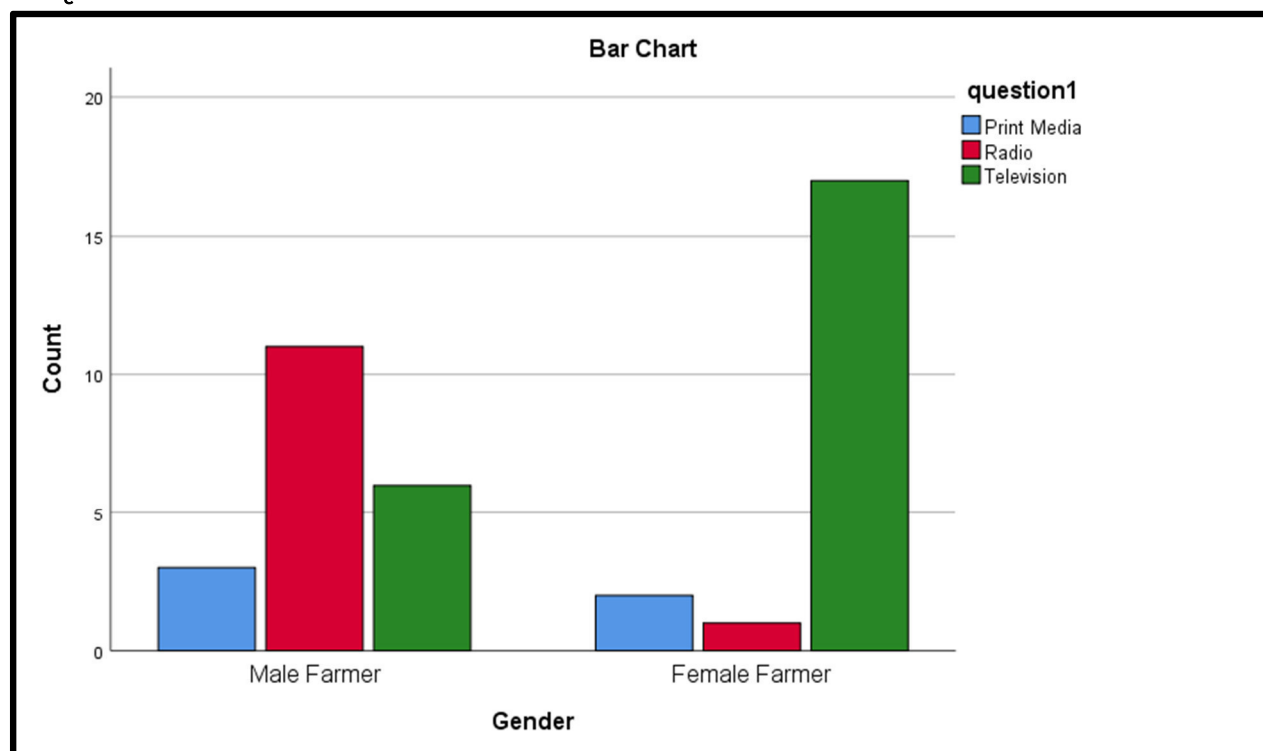
तालिका व आरेख क्रमांक – 1 से स्पष्ट है की कृषि विषयक जानकारी प्राप्त करने के लिये संचार माध्यमों के प्रयोग के प्रश्न पर पुरूष कृषकों से दिये गये तीन विकल्पों– प्रिंट मीडिया, रेडियो व टेलीविजन पर आवृत्ति क्रमशः 3, 11 व 6 प्राप्त हुआ। इसी प्रकार प्रिंट मीडिया, रेडियो व टेलीविजन पर अपेक्षित आवृत्ति क्रमशः 2.5, 6.0 व 11.5 प्राप्त हुई। प्रिंट मीडिया, रेडियो व टेलीविजन पर जिले में प्रतिशत क्रमशः 15.0%,

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55.0% व 30.0% प्राप्त हुआ। प्रिंट मीडिया, रेडियो व टेलीविजन पर अनुक्रियाओं में प्रतिशत क्रमशः 60.0%, 91.7% व 26.1% प्राप्त हुआ।

महिला कृषकों से दिये गये तीन विकल्पों– प्रिंट मीडिया, रेडियो व टेलीविजन पर आवृत्ति क्रमशः 2, 1 व 17 प्राप्त हुआ। इसी प्रकार प्रिंट मीडिया, रेडियो व टेलीविजन पर अपेक्षित आवृत्ति क्रमशः 2.5, 6.0 व 11.5 प्राप्त हुई। प्रिंट मीडिया, रेडियो व टेलीविजन पर जिले में प्रतिशत क्रमशः 10.0%, 5.0% व 85.0% प्राप्त हुआ। प्रिंट मीडिया, रेडियो व टेलीविजन पर अनुक्रियाओं में प्रतिशत क्रमशः 40.0%, 8.3% व 73.9% प्राप्त हुआ।

तालिका क्रमांक–2 से स्पष्ट है कि कृषि विषयक जानकारी प्राप्त करने के लिये संचार माध्यमों के प्रयोग के प्रश्न पर पुरूष व महिला कृषकों द्वारा प्राप्त आंकड़ों का परिकलित काई वर्ग मान 13.79 प्राप्त हुआ जोकि .05 सार्थकता स्तर पर सार्थक पाया गया।

2. क्या विगत वर्षों में आपकी भूमि का शासन द्वारा अधिग्रहण किया गया है?

तालिका क्रमांक – 3

विगत वर्षों में शासन द्वारा भूमि अधिग्रहण के प्रश्न पर प्राप्त परिणामों को दर्शित करने वाली सारिणी

			विकल्प		कुल
			हां	नहीं	
जेंडर	पुरूष कृषक	आवृत्ति	3	17	20
		अपेक्षित आवृत्ति	2.5	17.5	20.0
		जिले में प्रतिशत	15.0%	85.0%	100.0%
		अनुक्रियाओं में प्रतिशत	60.0%	48.6%	50.0%
		कुल प्रतिशत	7.5%	42.5%	50.0%
	महिला कृषक	आवृत्ति	2	18	20
		अपेक्षित आवृत्ति	2.5	17.5	20.0
		जिले में प्रतिशत	10.0%	90.0%	100.0%
		अनुक्रियाओं में प्रतिशत	40.0%	51.4%	50.0%
		कुल प्रतिशत	5.0%	45.0%	50.0%

तालिका क्रमांक – 4

विगत वर्षों में शासन द्वारा भूमि अधिग्रहण के प्रश्न पर प्राप्त काई वर्ग को दर्शित करने वाली सारिणी

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	.229[a]	1	.633
Continuity Correction[b]	.000	1	1.000
Likelihood Ratio	.230	1	.632
Fisher's Exact Test			
Linear-by-Linear Association	.223	1	.637
N of Valid Cases	40		

आरेख क्रमांक – 2

विगत वर्षों में शासन द्वारा भूमि अधिग्रहण के प्रश्न पर प्राप्त परिणामों का आरेखीय प्रदर्शन

Bar Chart
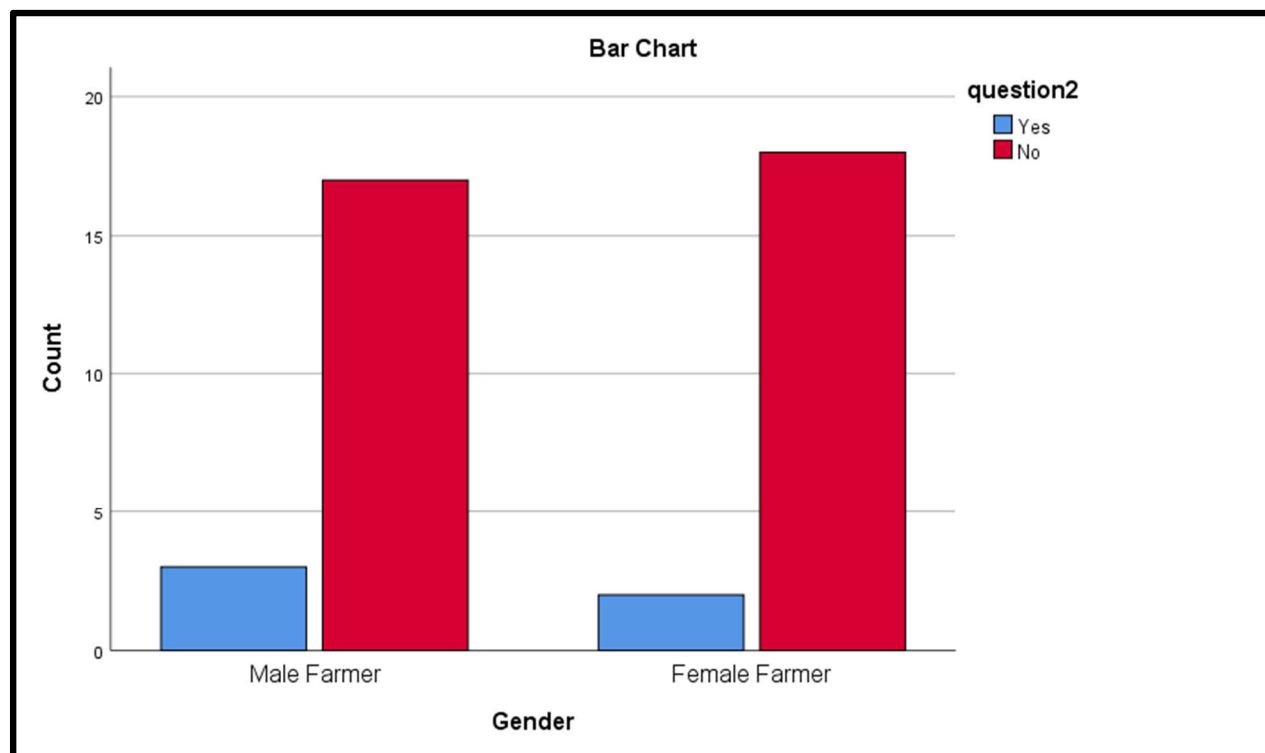
तालिका क्रमांक – 3 एवं आरेख क्रमांक–2 से स्पष्ट है कि विगत वर्षों में शासन द्वारा भूमि अधिग्रहण के प्रश्न पर पुरूष कृषकों से हां व नहीं के विकल्पों पर आवृत्ति का मान क्रमशः 3 व 17 प्राप्त हुआ। इसी प्रकार अपेक्षित आवृत्ति का मान हां व नहीं के विकल्पों पर क्रमशः 2.5 व 17.5 प्राप्त हुआ। हां व नहीं विकल्पों पर जिले में प्रतिशत का मान क्रमशः 15.0% व 85.0% प्राप्त हुआ। हां व नहीं के विकल्पों पर अनुक्रियाओं में प्रतिशत का मान क्रमशः 60.0% व 48.% प्राप्त हुआ।

महिला कृषकों से हां व नहीं के विकल्पों पर आवृत्ति का मान क्रमशः 2 व 18 प्राप्त हुआ। इसी प्रकार अपेक्षित आवृत्ति का मान हां व नहीं के विकल्पों पर क्रमशः 2.5 व 17.5 प्राप्त हुआ। हां व नहीं विकल्पों पर जिले में प्रतिशत का मान क्रमशः 10.0% व 90.0% प्राप्त हुआ। हां व नहीं के विकल्पों पर अनुक्रियाओं में प्रतिशत का मान क्रमशः 50.0% व 45.% प्राप्त हुआ।

तालिका क्रमांक–4 से स्पष्ट है कि विगत वर्षों में शासन द्वारा भूमि अधिग्रहण के प्रश्न पर पुरूष व महिला कृषकों द्वारा प्राप्त आंकडों का परिकलित काई वर्ग मान .22 प्राप्त हुआ जोकि .05 सार्थकता स्तर पर सार्थक पाया गया।

3. कृषि संबंधी उत्पादन का विक्रय आप कहां करते हैं?

तालिका क्रमांक – 5

कृषि संबंधी उत्पादन के विक्रय के प्रश्न पर प्राप्त परिणामों को दर्शित करने वाली सारिणी

			विकल्प		कुल
			मंडी में	खुले बाजार में	
जेंडर	पुरूष कृषक	आवृत्ति	17	3	20
		अपेक्षित आवृत्ति	16.5	3.5	20.0
		जिले में प्रतिशत	85.0%	15.0%	100.0%
		अनुक्रियाओं में प्रतिशत	51.5%	42.9%	50.0%

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|				
	कुल प्रतिशत	42.5%	7.5%	50.0%
महिला कृषक	आवृत्ति	16	4	20
	अपेक्षित आवृत्ति	16.5	3.5	20.0
	जिले में प्रतिशत	80.0%	20.0%	100.0%
	अनुक्रियाओं में प्रतिशत	48.5%	57.1%	50.0%
	कुल प्रतिशत	40.0%	10.0%	50.0%

तालिका क्रमांक – 6

कृषि संबंधी उत्पादन के विक्रय के प्रश्न पर प्राप्त काई वर्ग को दर्शित करने वाली सारिणी

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	.173[a]	1	.677
Continuity Correction[b]	.000	1	1.000
Likelihood Ratio	.174	1	.677
Fisher's Exact Test			
Linear-by-Linear Association	.169	1	.681
N of Valid Cases	40		

आरेख क्रमांक – 3

कृषि संबंधी उत्पादन के विक्रय के प्रश्न पर प्राप्त परिणामों का आरेखीय प्रदर्शन
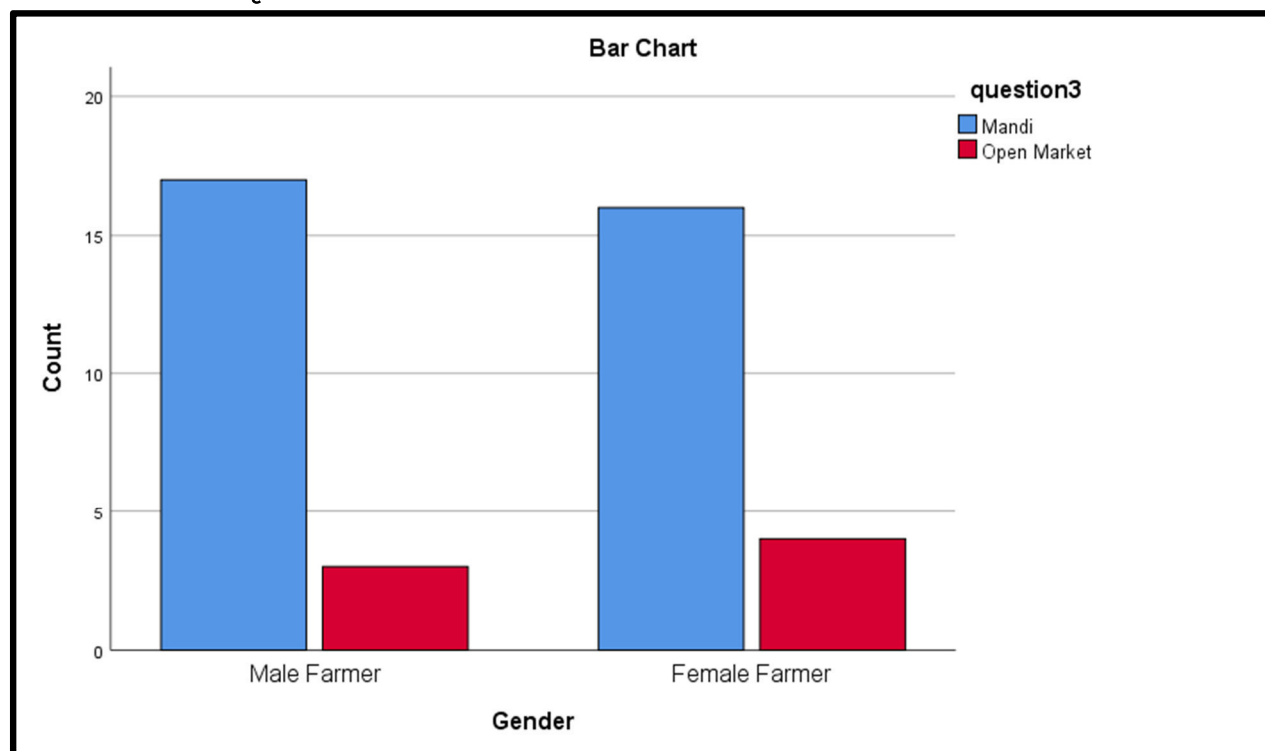
तालिका क्रमांक – 3 एवं आरेख क्रमांक–2 से स्पष्ट है कि कृषि संबंधी उत्पादन के विक्रय के प्रश्न पर पुरुष कृषकों से मंडी में व खुले बाजार में के विकल्पों पर आवृत्ति का मान क्रमशः 17 व 3 प्राप्त हुआ। इसी

प्रकार अपेक्षित आवृत्ति का मान मंडी में व खुले बाजार में के विकल्पों पर क्रमशः 16.5 व 3.5 प्राप्त हुआ। मंडी में व खुले बाजार में विकल्पों पर जिले में प्रतिशत का मान क्रमशः 85.0% व 15.0% प्राप्त हुआ। मंडी में व खुले बाजार में के विकल्पों पर अनुक्रियाओं में प्रतिशत का मान क्रमशः 51.5% व 42.9% प्राप्त हुआ। महिला कृषकों से मंडी में व खुले बाजार में के विकल्पों पर आवृत्ति का मान क्रमशः 16 व 4 प्राप्त हुआ। इसी प्रकार अपेक्षित आवृत्ति का मान मंडी में व खुले बाजार में के विकल्पों पर क्रमशः 16.5 व 3.5 प्राप्त हुआ। मंडी में व खुले बाजार में विकल्पों पर जिले में प्रतिशत का मान क्रमशः 80.0% व 20.0% प्राप्त हुआ। मंडी में व खुले बाजार में के विकल्पों पर अनुक्रियाओं में प्रतिशत का मान क्रमशः 48.5% व 57.1% प्राप्त हुआ।

तालिका क्रमांक–4 से स्पष्ट है कि कृषि संबंधी उत्पादन के विक्रय के प्रश्न पर पुरूष व महिला कृषकों द्वारा प्राप्त आंकडों का परिकलित काई वर्ग मान .173 प्राप्त हुआ जोकि .05 सार्थकता स्तर पर सार्थक पाया गया।

निष्कर्ष

1. कृषि विषयक जानकारी प्राप्त करने के लिये संचार माध्यमों के प्रयोग के प्रश्न पर पुरूष व महिला कृषकों द्वारा प्राप्त आंकडों का परिकलित काई वर्ग मान 13.79 प्राप्त हुआ जोकि .05 सार्थकता स्तर पर सार्थक पाया गया।

2. विगत वर्षों में शासन द्वारा भूमि अधिग्रहण के प्रश्न पर पुरूष व महिला कृषकों द्वारा प्राप्त आंकडों का परिकलित काई वर्ग मान .22 प्राप्त हुआ जोकि .05 सार्थकता स्तर पर सार्थक पाया गया।

3. कृषि संबंधी उत्पादन के विक्रय के प्रश्न पर पुरूष व महिला कृषकों द्वारा प्राप्त आंकडों का परिकलित काई वर्ग मान .173 प्राप्त हुआ जोकि .05 सार्थकता स्तर पर सार्थक पाया गया।

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Chhatrapati Shahu Maharaj: Great Educationist Of India For Social Change

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Introduction:

Chhatrapati Shahu Maharaj said that education is the solution not only to strengthen the social and religious reforms in the foundation of modern Maharashtra but also to make these reforms a reality in a real sense. Shahu Maharaj recognized that if we want to make social and economic reforms, we should educate the people first. Bahujan society should be advanced by getting an education. Social, economic, and all-around progress can be achieved only if active eloquence is useless. Rajarshi Shahu was a dynamic philosopher. As education is the key to progress, for the development of the soil from which man grows up based on the food grown, for the development of the innate arts in the hearts and hands of the artists and the natural intelligence in the people's place. For this growth and development and for the complete flourishing of the cultured mind, the network of education was to be spread from village to village.

While the monopoly of education is limited to a particular society, Rajarshi Shahu Maharaj brought about educational reforms in the Kolhapur Institute by implementing the same educational policy for all sections of the society. And because of the economic reforms, his work was not limited to Kolhapur institution but he reached all the corners of India and the imprint of his unparalleled work spread across the entire sky like East, West, North, and South. Rajarshi Shahu Maharaj's contribution to the making of modern India is a beacon for the entire Indian society as Shahu Maharaj realized that this is not possible without first bringing about educational reforms in them to make them progress. Fixed like a pillar

During his tenure, Shahu Maharaj brought many social, religious, economic and cultural reforms, among which educational reforms are on the top priority. Rajrishi Shahu Maharaj while emphasizing the importance of education said that I am of the firm opinion that education is our essence. As History tells us that no country has progressed without education. Great diplomats and warriors will never be born, that is why compulsory and free education is very necessary for India. Our past is a dark night in history. Only upper caste took control of education and education system. Many scholars, using their own forms, framed restrictions binding the behaviour of different castes according to the social system of the time and even stopped reading their separate scriptures mainly because any religion. His educational thoughts were for the existence of Navbharata the New India by creating awareness in the society which is trying to find the existence of self which is trapped at the grassroots level.

Primary educational work

In 1854, Phule Shahu had insisted on compulsory primary education after the British had opened the doors of education forever to everyone. He was of the firm opinion that compulsory and free primary education is very necessary for Bahujan society to break the heavy and oppressive yoke imposed on the intellect and knowledge of the people. Rajarshi Shahu Maharaj was careful and conscious about primary education and that he not only passed the Primary Education Act to make primary education free and compulsory in his state, but he also he appointed three educationalists were assigned different responsibilities for the implementation of the Act by making regulations and at the same time Rajkatsha reviewed it from time to time. When the Primary Education Act was passed, there were 27 schools and 1296 children were studying but in the year 1921 from 22 school increases to 420 school and 22007 children were studying. He took up the auspicious work because of his inherent public awareness. Chhatrapati Shahu was a true sage and all-rounded people king. Chhatrapati Shahu was a pioneer of active pursuits among princes, social reformers, educationalists and untouchables. The seeds of consciousness of people's awareness were sown all over Maharashtra and many vigorous saplings and buds sprouted. And Rajarshi Shahu started village-to-village primary education for those who were knocking on the doors of education.

Secondary and Higher Education

Like primary education, Shahu Maharaj's work was very important for secondary and higher education, so that the future structure of education should be strong, he first laid emphasis on primary education, but it cannot be said that he did not pay attention to secondary and higher education. Although given, "my attention to secondary and higher secondary education is not less, my campaign to spread primary and higher education among my subjects is going on very fast". In the year 1851, English medium School was started and it was converted into Rajaram College and this college was given 50 thousand rupees annually by Kolhapur State. Before handing over the college to the Arya Samaj, Rajarshi Shahu, from the post of President of the eleventh session of the All India Education Council, said that what we have to do to achieve our goals in the present situation is to educate our society and form their minds to get to the root of the most important question. As there is only one way, efforts are very necessary for every society for the benefit of every person in our society, so we should complete the education we have undertaken today and all the society should take full steps towards the upliftment of the society. Because they knew that education is the best investment for the future. The river of primary, secondary and higher secondary education started by Shahu in such a way that it went on to become a big abyss was the winning chariot of Rajarshi Shahu's strong determination.

Industrial Education

Rajarshi Shahu Maharaj always felt that if we want to make India famous in the world without educating our subjects as farmers, soldiers and artisans, then we should provide industrial education along with this traditional education and promote the industries that our subjects have, so that new industries and trades can also be started in our state. He started industrial education with the belief that the Bahujan society will move towards progress. There is no field that does not require education and he was of the firm belief that education is needed for every industry that is helpful for human welfare. Shahupuri has been created as a trading house in the institute,

he further said that labourers and artisans should move forward to learn new skills, technical knowledge and science. Economic prosperity depends on industrialization. The fact that the Lhapur Institute is ready to provide all kinds of help for that shows how visionary Shahu Maharaj remained. Keeping in view the future industrial needs, Rajarshi Shahu established Jaisingrao Ghatge Technical Institute in 1912 and Rajarshi proclaimed the provision of industrial education. Rajarshi Shahu's welfare vision was that the doors of industrial education should be opened to the general public and the society should be improved by opening the doors of industrial education to the poor students who should apply with the schoolmaster's certificate for passing Marathi 4th standard.

Academic work outside the institute

Shahu Maharaj's vision was to strive for the welfare of the entire human race. Along with the educational progress of his Karveer Sansthan, whenever Shahu Maharaj got an opportunity to serve through educational work for the betterment of all mankind, Rajarshi Shahu seized that opportunity by doing substantial educational work outside the Sansthan and left his indelible mark. Apart from helping financially as much as he could while serving as the President of Deccan Education Society, he also did great work by donating to many educational institutions in Nashik, Ahmednagar, Vidarbha and Nagpur in Vidarbha with noble intentions and generous pious contributions from a humanitarian perspective.

Conclusion

As mentioned above, the contribution of Rajarshi Shahu in the field education was invaluable for the upliftment and growth of the Bahujan society. There is no fault in bringing the network of education to the doors of the Bahujans. This holy river of knowledge along with numerous educational institutions has been beneficial for the revolutionary transformation and unprecedented prosperity of the Bahujan society.

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Piezoelectricity in Carbon Nanotube

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Abstract

The study of the electromechanical characteristics of nanoscale materials that don't have piezoelectric capabilities in bulk has become more popular as a result of recent developments in nanotechnology. The loss of structural symmetry on surfaces and interfaces is the cause of anomalous piezoelectric capabilities in non-piezoelectric materials. Carbon nanostructures with various variations have drawn a lot of attention in this regard due to their great mechanical strength and flexibility. A carbon nanotube can exhibit surface piezoelectricity and flexoelectricity when non-centrosymmetric pores are generated in it, when a bending moment and biaxial strain are produced, and by the selective surface adsorption of atoms. This has been demonstrated both experimentally and theoretically. We want to summarise these recent studies that showed carbon nanotubes to have piezoelectric characteristics in this context.

Keywords: Carbon Nanotubes, Piezoelectricity, flexoelectric effect

Introduction

Nanoscaling of electronics has resulted in the significant influences of the surface piezoelectric effect, which is negligible in bulk materials due to the small "surface/volume" ratio, and the flexoelectric effect, which determines the relationship between polarisation and strain gradient. As a result, a brand-new branch of contemporary electronics called nanopiezotronics has developed. This branch makes use of the connection of piezoelectric and flexoelectronic capabilities of nanostructures to create novel tools and equipment. A two-electrode structure is the fundamental building block of nanopiezotronics, which uses the internal electric field that develops in a nanostructure under strain as a voltage to regulate the movement of charge carriers. Although the core concepts of nanopiezotronics were created less than 10 years ago, the quest for materials to enable the actual application of this field of study is still ongoing. The field effect transistor-based nanopiezotronics are depicted in Figure 1.

This field of study takes into account nanostructures made of conventional piezoelectric materials as well as those made of substances that lack volumetric piezoelectric capabilities. The source of this, independent of the kind of lattice symmetry, is electronic polarisation brought on by the advent of the flexoelectrical effect in nanostructures during the generation of their strain gradient. This field focuses primarily on carbon nanostructures because they nevertheless show anomalous flexoelectric and piezoelectric capabilities despite being centrosymmetric materials.

They are a potential material for nanopiezotronics due to a well-established method for producing carbon nanostructures, as well as high values for strength and elasticity and permitting 25% strain. Graphene is currently verified to be polarised under strain as a result of the development of flexoelectric and surface piezoelectric phenomena both theoretically and empirically. The mechanism causing the surface piezoelectric effect of graphene to manifest in this situation is distinct from the traditional volume effect and is likely connected to the asymmetric redistribution of the electron density while graphene is under strain. In turn, this

causes the screening length to significantly rise and the creation of an area with a low carrier density [1].
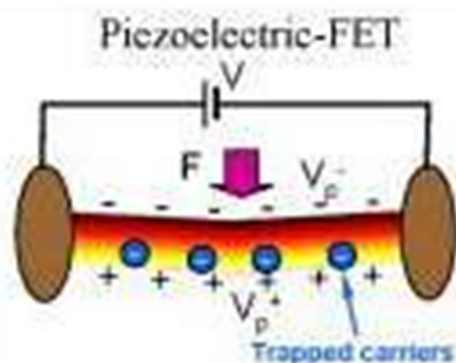

Figure 1. Field effect transistor based nanopiezotronics.

Recent theoretical investigations have demonstrated that when a graphene sheet is bent to produce a carbon nanotube, a similar redistribution of electron density is also seen. Because of the cylindrical symmetry of the carbon nanotubes (CNT), each carbon atom creates its own electric moment, and the total internal electric field of the CNTs is zero. However, a large amount of polarisation can result from disrupting the cylindrical symmetry of CNTs. According to the aforementioned research, a non-uniform strain on CNTs will cause a breach of its cylindrical symmetry, which will result in the formation of flexoelectric and/or surface piezoelectric effects as well as an internal electric field within the nanotubes.

According to this study, the CNT has a piezoelectric coefficient of 0.107 0.032 C/m2, which is equivalent to that of the fundamental piezoelectric nanomaterials. These findings served as the foundation for our investigation and creation of memristive structures utilising CNTs under non-uniform strain. We discovered that the development and subsequent redistribution of a non-uniform elastic strain and piezoelectric charge in a nanotube under the influence of an external electric field are connected to memristive switching of a carbon nanotube.

Additionally, the hysteresis of the current-voltage characteristics in the study of the emission properties of vertically aligned carbon nanotubes and electric parameters of nanotube bundles, which still has not been clearly explained, could be explained by the presence of flexoelectric and piezoelectric properties in CNTs. Carbon nanotubes are seen in the SEM picture in Figure 2.
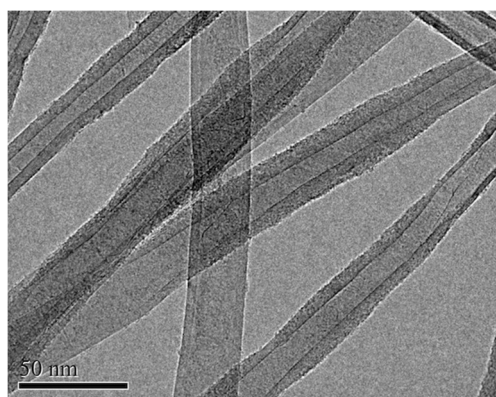

Figure 2. SEM image of carbon nanotubes.

Piezoelectric Testing

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The reversible shift in polarisation that a material undergoes in response to a change in applied stress is known as the direct piezoelectric coefficient. However, in reality, the charge Q generated on a sample of cross-sectional area A that is experiencing a change in stress is what determines this impact.24 Piezoelectric measurements were performed using a quasi-static experimental setup (Figure 2) in which samples were fixed from the top and a 47 g mass was hanging from the bottom to pull the sample along its length.12 A steady force of 0.46 N was applied during a period of 10 ms.

Leads were fastened to the surface electrodes, and a capacitor was linked in parallel with a Rigol oscilloscope to measure the resultant voltage. Since the samples' capacitance was so low, practically all of the charge that built up on their electrodes during loading and unloading was transferred to the capacitor, resulting in a voltage that the oscilloscope could monitor. Each weight percent had five samples examined, and all of the standard deviations were less than 5%. The setup for piezoelectric testing is shown in Figure 3 [2].
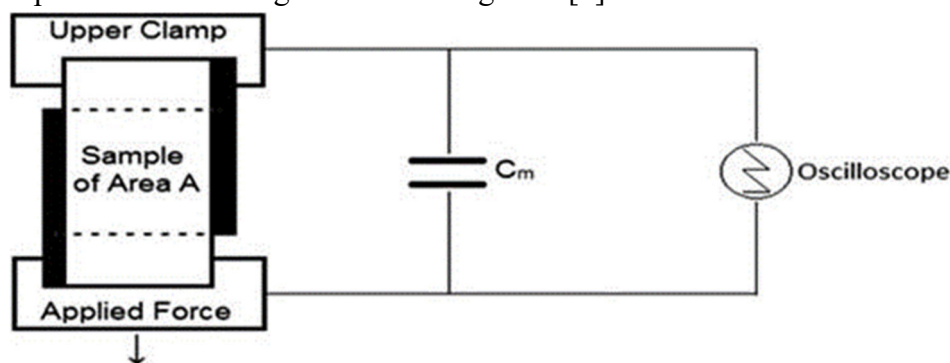

Figure 3. Set up for piezoelectric testing.

Some Noteworthy Reports

The piezoelectric characteristics of aligned multi-walled carbon nanotubes were recently described by Marina et al. This work shows that when the core symmetry of carbon nanostructures is broken, they exhibit anomalous piezoelectric characteristics. With initial substantial curvature of the graphene sheet surface, which results in an asymmetric redistribution of the electron density, carbon nanotubes (CNTs) are the subject of particular attention. The findings of investigations into the piezoelectric characteristics of aligned multi-walled CNTs are presented in this publication. The effective piezoelectric coefficient of CNTs may be calculated using a novel method that is given.

The resistance of CNTs was evaluated at various tensile deformation values ranging from 0.5 to 2.0 nm in order to compute the diagonal component of the effective piezoelectric coefficient e. When the initial deformation of the CNTs results in an internal electric field that is totally balanced by the external electric field as a result of the redistribution of the CNT deformation, the minimal resistance of the CNTs in a low-resistance state is reached. The uncompensated initial deformation of the CNT and the internal electric field control how much more resistance CNTs exhibit in a low-resistance condition.

Since a CNT's internal resistance is unrelated to its piezoelectric capabilities, its minimal resistance in a low-resistance state merely describes a CNT's internal resistance. The internal electric field $E_{def} = U_{piezo}/L$ and the nanotube resistance R both rise in response to changes in

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the initial deformation of CNTs. The current produced when CNTs are being deformed is seen in Figure 4 [3].
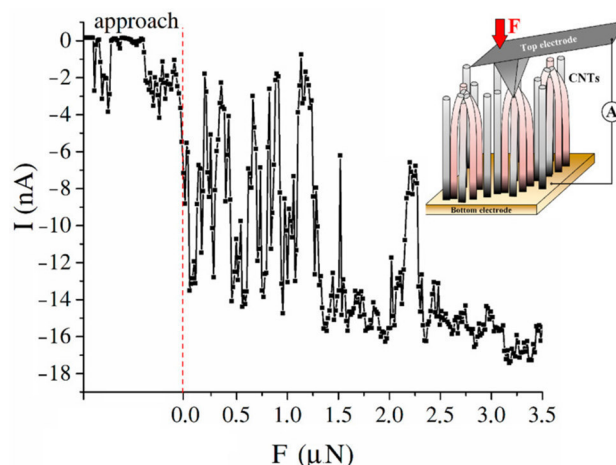

Figure 4. Dependence of the current generated during the deformation of CNTs grown at a temperature of 615 °C and a catalytic nickel layer thickness of 15 nm on the pressing force of the AFM probe to the CNT array surface. The inset shows a schematic representation of the measurement process.

Recently, Han et al. investigated the strong piezoelectricity of carbon nanotube/halide nanocrystal/P(VDF-TrFE) composite nanofibers intended for pressure sensors and bending energy harvesters. For effective energy conversion, many nanostructures have been used in piezoelectric energy harvesters. Here, we investigated high-performance bending-driven power-generation and physiological current-sensing using nanofiber composites made of two fillers of inorganic perovskite halide $CsPbBr_3$ nanocrystals and carbon nanotubes in a matrix of poly(vinylidene fluoride-trifluoroethylene) (P(VDF-TrFE)). Figure 5 shows the piezoelectricity in carbon nanotube/halide nanocrystal composite nanofibers [4].
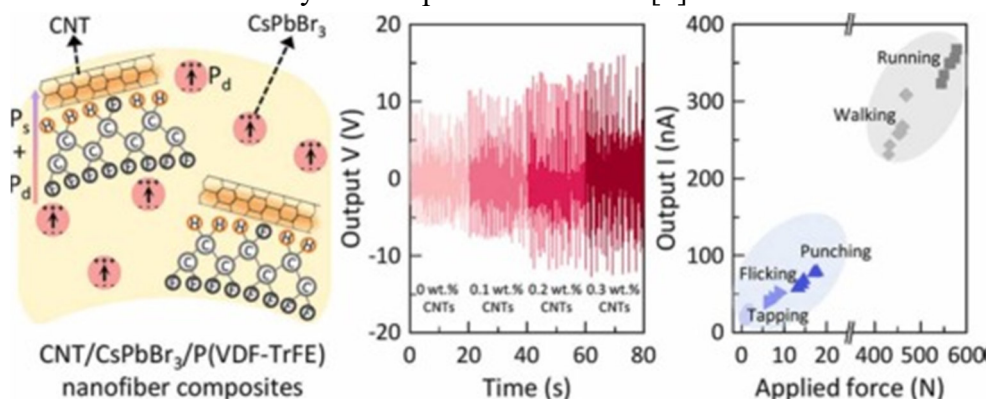
Figure 5. Piezoelectricity in carbon nanotube/halide nanocrystal composite nanofibers.

Similar measurements for the piezoelectric response were made on a substrate that had been mechanically stripped of nanotubes in order to exclude the impact of the AFM measuring instrument on the measurement findings. The carbon nanotubes detached from the substrate and migrated outside the scanned region as a result of the 20 20 m2 area of the array being scanned

for this purpose in the AFM force lithography mode (Figure 6). A 10 10 m2 area was then re-scanned inside this region to entirely eliminate the broken nanotubes from the substrate surface. Figure 6(a) depicts the SEM picture of the 10 by 10 m2 region that has been freed of CNTs. [5]
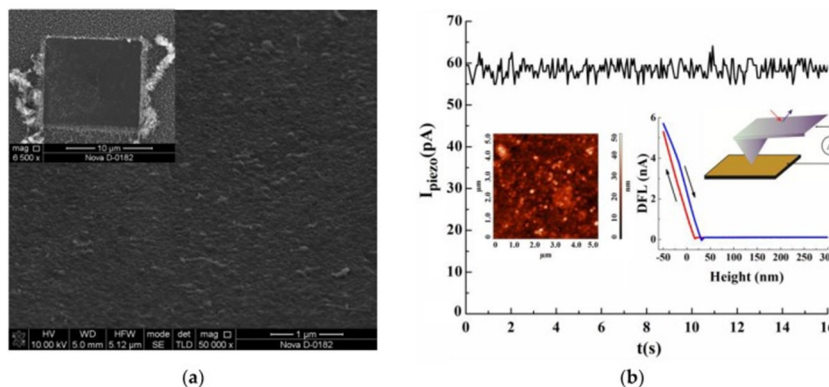

(a)   (b)

Figure 6 The results of the piezoelectric response of the mechanically purified substrate: (a) SEM image of the purified area. (b) the current-time correlation of the substrate straining in the AFM force spectroscopy mode.

Conclusions

In conclusion, carbon nanotubes are a material that might be used in piezoelectric applications to develop promising components of nanoelectromechanical systems (nanogenerators, sensors, actuators, etc.). Furthermore, it is stated that by altering the surface of carbon nanotubes with different metal oxide nanoparticles, there is enormous potential for researchers to work in this field.

Acknowledgement

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Use and Impact of E-ShodhSindhu

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Abstract: *E-ShodhSindhu is a digital library consortium initiated by the Ministry of Education, Government of India, to provide access to scholarly literature and research materials to academic institutions across the country. This platform has had a significant impact on the academic community in India. E-ShodhSindhu was launched to bridge the digital divide in the academic world by offering access to a vast repository of e-resources, including journals, databases, and e-books, to universities, colleges, and research institutions. This initiative has revolutionized the way scholars and students access information, making research materials easily accessible at their fingertips. One of the primary impacts of E-ShodhSindhu has been on research productivity. With access to a wide range of academic databases and journals, researchers can explore the latest developments in their fields, facilitating high-quality research. This has led to an increase in the quantity and quality of research output from Indian institutions. E-Shodh Sindhu has played a pivotal role in enhancing the learning experience for students. It provides them with access to a wealth of academic resources, helping them in their coursework and research projects. This not only improves the quality of education but also nurtures a culture of research and innovation among students. E-Shodh Sindhu has contributed to reducing the cost burden on institutions and students. Access to e-resources eliminates the need for purchasing expensive print materials, making education more affordable and sustainable. E-Shodh Sindhu has had a profound impact on the academic landscape in India. It has democratized access to knowledge, boosted research productivity, improved the quality of education, and reduced costs. This digital library consortium is a testament to the power of technology in advancing education and research in the modern era.*

Keywords*: E-ShodhSindhu, Research access, Digital libraries, Scholarly publications, Academic institutions, Knowledge dissemination.*

Introduction: E-ShodhSindhu is a digital platform in India that has transformed the landscape of academic research and scholarly communication. Launched by the National Library and Information Services Infrastructure for Scholarly Content (N-LIST) project, E-ShodhSindhu provides access to a vast array of scholarly content, including academic journals, e-books, and databases, to universities, colleges, and research institutions across the country. This initiative aims to bridge the digital divide and democratize access to knowledge by offering a wide range of resources across various disciplines, from science and technology to humanities and social sciences. E-ShodhSindhu facilitates academic research by providing researchers with access to cutting-edge information and research materials, reducing the dependence on physical libraries and printed materials. The impact of E-Shodh Sindhu on academic institutions and research scholars has been profound. It has accelerated the pace of research, enabling scholars to stay updated with the latest developments in their fields. Moreover, it has expanded the scope of collaboration and interdisciplinary research by breaking down geographical barriers. Researchers

can access resources from anywhere, fostering a more inclusive and collaborative academic environment. E-ShodhSindhu has revolutionized the way research is conducted in India, making scholarly content more accessible and enhancing the quality and impact of academic research. Its role in advancing knowledge dissemination and fostering research excellence cannot be overstated.

E-ShodhSindhu Overview: E-ShodhSindhu is an initiative by the Government of India, specifically under the Ministry of Education, aimed at providing access to a vast array of scholarly content and academic resources to educational and research institutions in India. It was officially launched in 2015 as a part of the National Mission on Education through Information and Communication Technology (NMEICT). E-ShodhSindhu's inception was driven by the need to bridge the digital divide in the academic and research community, ensuring that students, faculty, and researchers across India have equitable access to high-quality research publications, journals, databases, and e-books. It serves as a consortium of subscription-based electronic resources, negotiating deals with various publishers and content providers to offer these resources at subsidized rates or for free to eligible institutions. Over time, E-Shodh Sindhu has evolved to become a crucial component of the Indian academic ecosystem. It has expanded its database to include a diverse range of disciplines, including science, technology, social sciences, humanities, and more. This expansion has enriched the research capabilities of Indian scholars and has helped foster innovation and academic excellence. The impact of E-Shodh Sindhu on education and research in India has been profound. It has democratized access to information, empowering researchers and students to explore the latest developments in their fields. This, in turn, has contributed to the growth of Indian scholarship and has enabled institutions to produce high-quality research. Additionally, it has reduced the financial burden on educational institutions, making it easier for them to access expensive academic resources. E-ShodhSindhu has emerged as a vital platform in India's academic landscape, promoting knowledge dissemination, research, and learning. Its inception and subsequent evolution reflect the government's commitment to advancing education and research by leveraging technology and digital resources.

Objectives:

E-ShodhSindhu is an initiative by the Government of India aimed at achieving several primary objectives:

Promoting Access to Scholarly Literature: E-ShodhSindhu's main goal is to provide access to a vast repository of scholarly literature, including research papers, journals, and academic publications. It aims to ensure that researchers, students, and academicians can easily access these resources to enhance their knowledge and academic pursuits.

Reducing Research Costs: By offering access to a wide range of academic materials, E-ShodhSindhu helps reduce the financial burden on academic institutions and individuals. Researchers no longer need to purchase expensive subscriptions or access materials through paid platforms, which can significantly lower research costs.

Fostering Collaboration Among Academic Institutions: E-ShodhSindhu promotes collaboration and knowledge-sharing among various academic institutions and universities. It creates a

platform where researchers from different institutions can access and share research, leading to a more collaborative and productive academic environment.

Supporting Academic Excellence: The initiative contributes to improving the quality of research and education in India by providing scholars with access to the latest research findings, which can be integrated into their work, leading to higher academic standards.

E-Shodh Sindhu plays a crucial role in advancing research and education in India by making scholarly literature more accessible, affordable, and conducive to collaboration among academic institutions.

Content Repository:

E-ShodhSindhu is a digital content repository designed to provide access to a wide range of academic resources. It includes an extensive collection of journals, articles, databases, and more. This repository serves as a valuable resource for researchers, scholars, and students in various academic disciplines. Its impact can be seen in:

Access to Quality Content: E-ShodhSindhu offers access to high-quality research articles, journals, and databases, allowing researchers to stay updated with the latest developments in their fields.

Enhanced Research: The repository aids researchers in conducting comprehensive literature reviews and in-depth research, thereby improving the quality of academic work.

Cost Savings: By providing access to paid academic resources, E-ShodhSindhu reduces the financial burden on institutions and individuals who would otherwise have to purchase expensive subscriptions.

Wider Dissemination: Researchers can share their findings more widely as the repository enables access to their work, increasing the dissemination and impact of their research.

Interdisciplinary Collaboration: It fosters collaboration and interdisciplinary research by offering resources from various domains, promoting a holistic approach to academic inquiry.

Supporting Education: Students benefit from E-ShodhSindhu by gaining access to a wealth of academic materials, which aids their learning and research efforts.

E-Shodh Sindhu plays a crucial role in expanding access to academic resources, facilitating research, and advancing knowledge across various fields, ultimately contributing to the growth and development of the academic community.

Access Benefits:

E-ShodhSindhu, an initiative by the Ministry of Education, Government of India, has significantly improved access to academic materials for researchers and students in the country. Here are some of the key benefits and impacts:

Access to a Wide Range of Resources: E-ShodhSindhu provides access to a vast repository of academic content, including research journals, databases, e-books, and more. This ensures that researchers and students have access to a diverse set of resources, covering various disciplines.

Reduced Costs: By centralizing access to academic materials, E-ShodhSindhu has helped reduce the financial burden on educational institutions and individual researchers. It eliminates the need for multiple subscriptions, making it cost-effective.

Remote Access: One of the significant advantages is the ability to access academic materials remotely. This is especially important in situations like the COVID-19 pandemic, where physical access to libraries may be restricted.

Enhanced Research: Researchers can now access the latest research findings and publications from around the world, leading to improved quality and relevance of their work. This promotes academic excellence.

Increased Collaboration: E-ShodhSindhu fosters collaboration among institutions and researchers by providing a common platform for access to academic resources. It encourages knowledge-sharing and interdisciplinary research.

Equity in Education: It narrows the digital divide by ensuring that educational materials are accessible to institutions and students across India, regardless of their location. This promotes inclusivity and equal learning opportunities.

Data Analytics: E-ShodhSindhu offers analytics tools, allowing institutions to track usage patterns. This data can help in making informed decisions about resource allocation and improving the efficiency of academic libraries.

Global Recognition: Access to international research journals and databases through E-ShodhSindhu enhances the visibility of Indian research and institutions on the global stage.

E-ShodhSindhu has revolutionized access to academic materials in India, empowering researchers and students with a wealth of knowledge, reducing costs, and fostering collaboration. It plays a crucial role in advancing education and research in the country.

Impact on Research:

E-Shodh Sindhu has had a significant positive impact on academic research in India. Here are some key ways it has benefited researchers:

Access to a vast repository of academic content: E-ShodhSindhu provides researchers with access to a wide range of academic journals, articles, and publications. This extensive database enables researchers to explore a diverse set of sources, helping them find relevant and up-to-date information for their studies.

Increased productivity: With E-ShodhSindhu, researchers can access scholarly materials online, reducing the need for physical visits to libraries and interlibrary loan requests. This convenience has significantly increased research productivity, allowing scholars to access information quickly and efficiently.

Comprehensive literature reviews: E-ShodhSindhu offers a comprehensive collection of academic literature, making it easier for researchers to conduct thorough literature reviews. They can explore multiple perspectives on their research topics, identify gaps in existing knowledge, and synthesize findings more effectively.

Enhanced interdisciplinary research: The platform covers a wide range of disciplines, promoting interdisciplinary research. Researchers can access materials from various fields, fostering collaboration and innovative approaches to complex problems.

Cost-effective access: E-ShodhSindhu often provides free or subsidized access to research content, reducing the financial burden on researchers and institutions. This affordability ensures

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that even smaller institutions and researchers with limited resources can benefit from the platform.

Global visibility: Researchers using E-ShodhSindhu can publish their work in journals indexed by the platform, increasing the visibility of their research on a national and international scale.

E-ShodhSindhu has revolutionized the research landscape in India by providing easy access to a vast repository of academic resources. This has enhanced research productivity, facilitated comprehensive literature reviews, and promoted interdisciplinary collaboration, ultimately contributing to the advancement of knowledge in various fields.

Cost Savings :

The cost savings achieved by academic institutions and libraries through their participation in E-ShodhSindhu can vary widely depending on several factors, including the size of the institution, the resources they access, and their previous subscription costs. However, some potential cost-saving benefits include:

Reduced Subscription Costs: E-ShodhSindhu provides access to a wide range of electronic resources, including journals, databases, and e-books, often at reduced subscription rates or as part of consortia agreements. Institutions can save substantial amounts by not having to individually purchase subscriptions to these resources.

Elimination of Print Costs: By accessing digital versions of academic materials, institutions can significantly reduce expenses associated with purchasing and maintaining physical copies of journals, magazines, and books.

Interlibrary Loan Savings: E-ShodhSindhu facilitates resource sharing among member institutions, reducing the need for costly interlibrary loans and document delivery services.

Infrastructure Savings: Institutions can save on infrastructure costs related to storing, organizing, and maintaining physical library collections when they transition to digital resources.

Enhanced Resource Utilization: Digital access allows for more efficient utilization of resources, as multiple users can access the same material simultaneously, reducing the need for redundant purchases.

Quantifying these savings precisely would require detailed financial data from individual institutions, but overall, E-ShodhSindhu can lead to significant cost reductions, contributing to the financial sustainability of academic institutions and libraries. Each participating institution needs to conduct its cost analysis to measure the specific impact on its budget.

Challenges and Limitations:

E-ShodhSindhu is a digital library consortium in India that provides access to a wide range of academic and research content. While it has several advantages, it also faces challenges and limitations:

Subscription Costs: One of the primary challenges is the subscription costs associated with E-ShodhSindhu. Many institutions, especially smaller ones with limited budgets, may find it challenging to afford these subscriptions, which can restrict access to valuable research resources.

Access Issues: Not all academic institutions in India have equal access to E-Shodh Sindhu due to variations in funding and infrastructure. This can create disparities in research opportunities, disadvantaging institutions with limited access.

Limited Content Coverage: While E-ShodhSindhu offers a substantial collection of academic journals and databases, there may still be gaps in content coverage, especially in niche or emerging fields of study. Researchers may need to look elsewhere for specialized resources.

Technical Challenges: Users might face technical issues such as slow website performance or difficulty navigating the platform. Technical support and user training are crucial to mitigate these challenges.

Dependency on External Publishers: E-ShodhSindhu relies on partnerships with external publishers and providers for its content. This dependency can lead to issues like fluctuating subscription costs or changes in available resources.

Content Availability: Access to specific journals or databases may be limited to certain periods or may change over time. This can disrupt researchers' work and necessitate adaptation to new resources.

E-Shodh Sindhu has undoubtedly had a significant impact on the Indian academic and research community by improving access to a wealth of scholarly content. However, addressing these limitations is essential to ensure equitable access and usability for all users.

Future Prospects:

E-Shodh Sindhu has played a significant role in providing access to scholarly resources for the academic community in India. Looking ahead, there are several potential areas for expansion and further impact:

Content Diversification: E-ShodhSindhu could expand its offerings by including a broader range of academic content. This might include more international journals, interdisciplinary research, and multimedia resources to cater to diverse research needs.

Enhanced Access: Improving the accessibility of E-ShodhSindhu resources, such as ensuring compatibility with various devices and screen readers, can make it more inclusive and beneficial for researchers with disabilities.

Collaborative Tools: Incorporating collaborative tools and features for researchers to connect and work together on projects could foster greater collaboration within the academic community.

Analytics and Data Integration: E-ShodhSindhu could provide data analytics tools to help researchers analyze trends in academic literature, facilitating data-driven research.

Open Access Initiatives: Expanding support for open-access publications and open educational resources can promote transparency and affordability in academic research.

Regional Language Support: Expanding language coverage to include more regional Indian languages can make academic resources more accessible to researchers in non-English-speaking regions.

Integration with Learning Management Systems: Integrating E-ShodhSindhu with educational platforms and learning management systems used by universities could streamline access for students and educators.

Feedback Mechanisms: Regular feedback from users and institutions can help E-ShodhSindhu adapt and improve its services to meet evolving needs.

Public Awareness: Creating awareness campaigns and educational programs to inform students and faculty about the benefits of E-ShodhSindhu and how to make the most of its resources.

Global Outreach: Exploring partnerships and collaborations with international academic institutions and publishers to expand the repository's global reach.

E-ShodhSindhu has the potential to evolve and offer even more valuable resources and tools to the academic community in India. By staying responsive to the changing needs of researchers and institutions, it can continue to play a pivotal role in advancing academic knowledge and collaboration.

Case Studies:

E-ShodhSindhu is an initiative by the Government of India that provides access to a wide range of scholarly resources and e-journals to participating institutions. While I don't have access to specific case studies or examples beyond my last knowledge update in September 2021, I can provide you with some general insights into its use and potential impact:

Increased Access to Research: E-ShodhSindhu expands access to academic journals, databases, and research materials, enabling scholars and researchers to access a broader spectrum of information, which is particularly valuable for institutions with limited physical resources.

Cost Savings: Participating institutions can save significantly on subscription costs for individual journals and databases. This allows them to allocate their budgets more efficiently, potentially freeing up resources for other academic endeavours.

Enhanced Research Productivity: Researchers can access a wealth of resources, which can lead to increased research productivity. This is particularly beneficial for scholars working on diverse topics and interdisciplinary projects.

Quality Improvement: By having access to a broader array of high-quality academic materials, institutions can improve the quality of research and education provided to their students.

Global Collaboration: E-ShodhSindhu can facilitate collaboration between Indian institutions and researchers worldwide. Access to international journals and databases fosters global academic connections and partnerships.

Remote Learning: In situations like the COVID-19 pandemic, when physical access to libraries and resources is restricted, E-ShodhSindhu becomes even more critical for remote learning and research continuity.

To find specific case studies and examples of how institutions or researchers have benefited from E-ShodhSindhu since 2021, I recommend visiting the official E-ShodhSindhu website or contacting the participating institutions directly. They may have published reports or studies showcasing the impact of this initiative on their academic activities.

Conclusions:

E-Shodh Sindhu has emerged as a transformative tool for advancing academic research in India. This digital library consortium, initiated by the Ministry of Education, Government of India, has played a pivotal role in bridging the gap between researchers and scholarly resources. E-ShodhSindhu has significantly expanded access to a vast array of academic journals, databases,

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and e-books. This extensive collection has empowered researchers across various disciplines, enabling them to delve into a wealth of information that was previously inaccessible. E-ShodhSindhu has facilitated collaborative research by fostering a culture of information sharing. Researchers from different institutions can now seamlessly access and share knowledge, transcending geographical boundaries. This has led to a rich exchange of ideas and a heightened level of academic discourse. The cost savings achieved through E-ShodhSindhu have been substantial. Institutions no longer need to invest heavily in procuring individual subscriptions to multiple journals, thereby freeing up resources for other critical research endeavours. E-Shodh Sindhu has revolutionized the landscape of academic research in India. It has democratized access to knowledge, promoted collaboration, and made research more cost-effective. Its importance in advancing academic research cannot be overstated, as it has empowered scholars and institutions alike to push the boundaries of knowledge and contribute significantly to the global academic community. E-ShodhSindhu stands as a shining example of how digital initiatives can transform and elevate the academic landscape in the 21st century.

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Education of the Refugees in Danadakaranya: A brief Analysis

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Background

The migration of refugees has become a universal phenomenon in present times. The idea of modern definition of refugees we get from United Nations High Commissioner for Refugees (UNHCR) in 1921 and the refugee Convention, 1951 adopted the definition of "refugee". Later, the legal concept was expanded by the UN Protocol regarding the status of refugees in 1967.[1]

India did not sign even the 1951 Convention on Refugees and 1967 Protocol. In absence of a specific refugee legislation in India, led the Government in a fix but to adopt the directives on refugees by UNHCR. The legal status of the refugees in India is maintained by the Foreigner's Act, 1946 and the Citizenship Act, 1955.[2]

A massive exchange of population was happened during the formation of two nations namely India and Pakistan and following immediate partition held in the year, 1947.[3] It is estimated that about 14.5 million people crossed the border to each other countries after they had hoped safety of religious majority. According to 1951 Census of displaced people, 7.226 million Muslims went to Pakistan from India while 7.249 million Hindus and Sikhs moved to India from Pakistan immediately after the partition in 1947. Census report also shows that 11.2 million or 78% of the population transfer was on the west side of India. While in the east side, 3.5 million Hindus moved to India from East Pakistan and 0.7 million Muslims came to East Pakistan from India. Majority of the immigrants came from West Pakistan and settled in the western Border States especially in Punjab and the rest are in Haryana, Rajasthan and Gujarat. In the east side, majority of the immigrants were settled in West Bengal, Assam, Meghalaya, Tripura and North-East States of India.[4]

Annual Report of the Department of Rehabilitation, 1965-66, Govt. of India defined the 'Displaced Person' as: "A displaced person is one who had entered India (who left or who was compelled to leave his home in East Pakistan on or after October 15, 1947) for disturbances or fear of such disturbances or on account of setting up of the two dominions of India and Pakistan."[5]

The Bengali refugees are those of whose mother tongue is Bengali and who came in India from erstwhile East Pakistan after partition of India. Most of the people of East Pakistan now Bangladesh speaks in Bengali.[6]

The status of refugees in India is governed mainly by the political and administrative decision rather than codified model of conduct. As such sometimes the Government approach has led to varying treatment of different refugee groups are granted a full of benefits including legal residence and the ability to be legally employed, whilst others are criminalized and denied access to the basic social resources.[7]

The refugees who were not facilitated to resettle in West Bengal just due to saturation theory,[8] were pushed to outside of Bengal for rehabilitation and a group of them were sent to Dandakaranya for resettlement.[9]

This paper will be discussed mainly on the education of the Bengali refugees in Dandakaranya.

The Danadakaranya Development Authority (DDA) was established on 12th September, 1985 giving an autonomous status with a view to rehabilitate the Bengali refugees. Its area was 78000 Sq. miles consisting of the Districts of Koraput and Kalahandi in Orissa and the District of Baster in Madhyapradesh.[10] Initially the Project Cost of Danadakaranya was Rs.100 crores out of which 23 crores went to administrative cost.[11]

The Danadakaranya Plan was made with the following Zones along with allotted Lands:[12]

States	Zones	Land in acres
Orissa	Umarkot Zones	20,392 acres
	Roygarh Zones	27,376 acres
	Malkangiri Zones	43884 acres
Madhyapradesh	Parulkot	55,279 acres
	Pharasgaon	4,930 acres
	Jamri	3,455 acres
Total	06	1,55,316 acres

Out of this released land 1,29,400 acres were found to be suitable for agriculture. Ultimately, 1,10,330 acres of land were fully reclaimed where 217 new villages for displaced persons and 61 villages for the Adivasis were established.[13]

In all 42,000 refugee families consisting of almost 2,25,000 refugees were moved to Dandakaranya and most of them belonged to Namasudra and Poundra communities with the profession of agriculture and fishery.[14]

But it is to have reported that the Dandakarany Project could not achieve its desired success. The primary report of the Sixth Planning Commission expressed that till date 42,213 refugee families came to Danadakaranya out of which 30,159 refugee families got resettlement and out of the resettled families 8,836 refugees fled the resettlement site. And the refugees who were waiting in the camp for resettlement, numbered nearly 12,000, of those 7,075 refugee families abandoned the camp and went away.[15] The economic hardship mainly compelled the refugees to leave Dandakaranya.[16] Most of the deserted refugees came up at Marichjhapi iland of West Bengal for resettlement but they faced there a obstruction raised by local administration & which is called Marichjhapi Massacre.[17]

Number of Bengali Refugees in Dandakaranya [18]

Districts	1951	1961	1971
Baster	408	6072	52873
Koraput	3995	5951	72598
Kalahandi	466	399	525

Source: Census of India 1951, 1961, and 1971

A few notable studies related to this study have been reviewed and their main observations/findings /Quotations are mentioned below.

Paul, Babul Kumar, "Borishal Theke Dandakaranya,Purbobanger Krishijibi O Udbastur Punorbason Itihas",2009: In his Book a brief statement on partition of India and influx of refugees in India has been given. The problem of refugees and the background of the history of rehabilitation of the refugees in Dandakaranya have been brought to light.

A short account of the role of refugees in the development of agriculture and a brief idea on the culture of the refugees in Danadakaranya also have been highlighted in the Book.

Mallick Ross, "Refugee Resettlement in Forest Reserves: West Bengal Policy Reversal and the Marichjhapi Massacre"-The Journal of Asian Studies, Vol.58 No.1 Feb,1999: The Book raised the moral question how the Left front changed their stance on refugees after they had gone in power. The story of a massacre of the refugees living in the Sundarbans of West Bengal has been narrated in the book as a tale of environmental conservation and social injustice. The massacre of Marichjhapi has been revealed by the author how wilderness and conservation policies and politics adversely impact poor and disempowered people. The author stated that the reason of detraction to the Marichjhapi refugees was political and its inner meaning was the refugees were lower caste.

Halder Deep, Blood Island: An Oral History of the Massacre, 2019: A vivid real ground picture on Marichjhapi killing has been brought to light in the Book. The author has taken oral statement from the refugees who were victimized in the Marichjhapi massacre.

Paul, Madhumay, "Marichjhapi, Chhinna Desh,Chhinna Itihas"2Chhinna Itihas"2, Kolkata,2019.

This Book contains number of article on Dandakaranya. The status of agriculture in present time in Dandakaranya is also highlighted in the Book.

Gupta, Saibal Kumar, 'Dandakaranya : A Survey of Rehabilitation-I The State of Agriculture,'1965, The Economic Weekly.

The writings have expressed the pattern of rehabilitation of refugees in Danadakaranya. The difficulties initially faced by the refugees as agriculturists in the soil of new settlement has been viewed there with field experience. He has opined that the quality of land was not suitable for agriculture and there was acute shortage of Drinking water.

Revisiting the Dandakaranya and the Marichjhapi issue, published by Institutional Repository, NBU: Quoted "The last three months of the year 1965 witnessed the desertion of the 1400 refugees, of these 163 refugees fled from camps. The number of refugees fled from Umorkot was 256; 957 refugees fled from Malkangiri, and the number of refugees fled from Kondagaon and the Parulkot was few and far between. The number of absconders in the second quarter of 1966 was 2,170; of these 233 refugees fled from the camp, 384

refugees fled from Umorkot and 1,482 refugees from Malkangiri. This time also the number of absconders from Kondagaon and Parulkot was negligible,'

"Report of the Working Group on the Residual problem of Rehabilitation in West Bengal" in "Desh Bhag O Udbastu Somossa: Prosonga Nadia Zila "by Biswas Subhas,2016, Quoted,"

The greatest hurdle in the way of rehabilitation in West Bengal has been the acute scarcity of land. The pressure in the State was already very high, and therefore, the scope of absorption of millions of additional people was extremely limited. On the other hand, the old migrants showed a strong disclamation to move out of West Bengal. Used to plenty of water and fertile soil they found it difficult to adjust themselves totally to different conditions and environments that obtained in places outside West Bengal."

Sinha, Kankar, "Deshbhag Sankhyalagu Sankat Bangladesh, Amar Ek Sachetan Prayas: "Kolkata, 2001

" Eto kalponay chilona kakhona oder. Charidike jatodur choke jay shudu pahar parbat jungle bhara. Pathar balir desh. Ruksha ei Danadakaranya. Jal-kada, Khal-bil, nadi-nala, sabujer samaroho chhara desh hoy, emon dharona chhilona aage." (It was even not in their imagination for a while. The distance in all directions that can catch the eye sight is full of hill-Mountain and jungles. The country is full of stones and sand. Arid is this Dandakaranya. Earlier it was beyond imagination that a country can be without water-clay, strait-marsh, river-canal, grand assemblage of green.)– Translated version taken from Institutional Repository,NBU.

Rationale of the Study:

Different aspects of refugees are focused by the researchers in their papers and books such as the period of influx of refugees in India, problem faced by the refugees in India, refugees' laws etc. But a good side of knowing of refugees is unopened and is not reached to the masses. Like these, a glorious story of the refugees of Dandakaranya is to be focused how they played an important role in the development of agriculture in the barren land of Danadakaranya and how they adapted themselves with the Indian people in a new set up of cultural ecology.

It appears from the above background that the migrated refugees were initially at a loss which persuaded the present investigator to raise the following issues such as:

How did the refugees lead their life in Dandakaranya ?

How did the refugees settle themselves in Dandakaranya?

How did they develop the barren land into a cultivable land for producing food grains?

What were the rate of production in those lands?

How far those refuges were able to provide education to their children.

To find out the answers of the above questions or issues, the present study "Education of the refugees of Dandakaranya: A brief Analysis" is developed with the following objectives:

So, with a view to give a new interpretation of the refugees to the common men those Indian refugees play an important role in developing Indian economy and in the field of socio -cultural upliftment which needs to be reached to all.

In the light of hypothesis of all the views and statements of authors and reports of Govt, authorised officials, the present study entitled, 'Education of Refugees of Danadakaranya" has been designed with the following objectives.

Objectives of the Study:

1. To study the major reasons which were liable for desertion of Refugees from Dandakaranya.
2. To study the status of Agricultural development in Dandakaranya and its other related issues.
3. To study the educational status of the refugees in Dnadakaranya.

Empirical Analysis:

A few number of households of Malkangiri have given their opinion on the reasons which caused the refugees deserted from Dandakaranya :

Table-1

No. of HH	Persons involved	Land not suitable for cultivation	Non arrangement of economic program	Unfavorable ecological & Cultural setting	Distant gap among settled villages
14	184	89%	82%	79%	36%

Acute deficiency of drinking water	Delay of infrastructural development	Uncertainty of children's education in mother tongue	Delayed voting right of the refugees	Delayed distribution of title deeds of land
81%	42%	78%	61%	45%

Source: Field Survey

It appears from the Table-1 that 89% of the HH have given the opinion that unsuitability of land of Danadakaranya is one of the most reasons of desertion of refugees from Danadakaranya and which ranks the highest position according to percentage of opinion for reasons of desertion.

Non arrangement of economic program has secured second position obtaining 82% and acute deficiency of drinking water has emerged as the third position securing 81%. Unfavourable ecological and cultural setting and Uncertainty of children's education in

mother tongue has held the fourth and fifth position acquiring 79% and 78% respectively. Other reasons hold decreased according to opinion percentage but they are also the reasons for desertion of Refugees from Danadakaranya.

Table-2

Production of Paddy in Dandakaranya:

Year	Zone	Production per acre
1964-65	Parashgaon	3.37 mon
,,	Umorkot	10.3 ,,
,,	Parulkot	8.35 ,,
,,	Malkangiri	5.85 ,,

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Source: From the Book " Dandakaranya: A Survey of Rehabilitation-1 The State of Agriculture" by Gupta,Saibal Kumar.

It indicates from the Table -2 that in the year 1964-65, 3.37 mon Paddy per acre were produced in Parashgaon Zone and 10.3 mon per acre in Umorkot Zone and 8.35 mon per acre in Parulkot Zone and 5.85 mon per acre in Malkangiri Zone in the same year.

Table-3

Year	Zone	Production of Paddy per acre
2005-06	Malkangiri	50-60 mon
,,	Parukot	60-90 ,,
,,	Umorkot	50-60 ,,

Source: Field survey report from the Book,'Barishal Theke Dandakaranya' by Babul Kumar Paul.

Table-3 shows that in Malkangiri Zone ,50-60 mon (40 Kg) Paddy per acre were grown in the year 2005-06 and 60-90 mon Paddy per acre were grown in Parulkot Zone and 50-60 mon Paddy per acre were produced in Umorkot Zone in the same year.

Table-4

No. of House holds	Persons involved	Agricultural development may be achieved better if irrigation system modernized	Agricultural productions is better than earlier	Relation between Adibasis and the refugees
10	137	Yes-91%	Yes-85%	Good-64%

More allocation of land is needed to settlers as family members enhanced	Whether training and awareness is required on agriculture for skillness	Whether Parulkot is the most successful rehabilitation zone In Danadakaranya	Whether the most refugee participation in business in Parulkot
Yes-85%	Yes-74%	Yes-95%	Yes-86%

Source: Field survey

In Table-4, it indicates that 91% HH has opined that agricultural development may be achieved better if irrigation system is modernized. 85% HH has given opinion that agricultural production in Dandakaranya is better than earlier. 64% HH has voted that relation between Adibasis and the refugees is good. 85% HH has commented that more lands is to be allocated to enhanced families. 74% HH has given opinion that training and awareness on agriculture is required. 95% HH has opined that Parulkot is the most successful zone in Dandakaranya. 86% HH has expressed that most refugee participation in business is in Parulkot zone.

It is also appeared from the Table that average opinion percentage in each column is more than 50%.

Parulkot is the most successful rehabilitation zone than Malkangiri and Umorkot.

Comparatively Parulkot got the most successful resettlement zone in Dandakaranya.[19]

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So, it has come up to scope for discussion that the refugees of Dandakaranya have able to overcome all obstacles and became successful in growing crops in the arid land of Dandakaranya by dint of their hard labour and past experience. And they have become truly an inhabitant of Dandakaranya.

An educational field level survey report of three zones viz. Malkangiri, Umarkot and Parulkot zone:

Table-5

(i) Malkangiri zone:

No. of HH	Persons involved	Pry. Education	M. Education
14	184	66%	19%

Higher Sec. Education	Degree	Service
8.6%	3.8%	5.9%

It appears from the above table that the Literate percentage in Malkangiri is 66%, M. Edu 19%, Degree 3.8%, and Service 5.9%.

(ii) Umorkot Zone:

No. of HH	Persons involved	Pry Education	M. education
11	160	79%	26.25%

Higher sec. education	Degree	Service
15.62%	6.87%	15.62%

The above Table shows that Primary Education is 79%, M. Education is 26.2%, Degree is 6.8% and Service is 15.62% in Umorkot zone.

(iii) Parulkot Zone:

No. of HH	Persons involved	Pry. Education	M. Education
12	167	100%	19.7%

Higher sec education	Degree	Service
13.17%	7.18%	1.19%

Source: Field survey report from the Book,'Barishal Theke Dandakaranya' by Paul Babul Kumar.

It comes up from the above Table that In Parulkot zone Primary Education is 100%, M. Education is 19.7%, Degree is 7.18% and Service is 1.19%.

Survey report reveals that the most literate zone is Parulkot and it holds the highest number of Degree holders but its employment position is less than other two zones and its employment is just 1% plus.

Note: Standard and qualification of being a literate as per Census, 2011 is a person aged seven and above who can both read and write with understanding in any language, is treated as literate.

Concluding remarks:

In the final analysis it may be concluded that the reason which was most liable for desertion of refugees from Danadakaranya was unsuitability of land for agriculture. And the second highest and third highest reasons emerged as non-arrangement of economic program and acute deficiency of drinking water respectively. And the other two next reasons which exist nearby are social and cultural setting and the reason of education of children not through mother tongue. Other reasons went down according to voted percentage but are also liable for desertion of refugees from Danadkaranya.

Survey report reveals that the maximum households have voted in favour of the idea that Danadakaranya has achieved development in agriculture more than it had existed earlier and the refugees have rightly used their unfertile allotted land to making into agricultural land. And the ecological and cultural setting between the Adibasis and the refugees has gone up to a good level.

Education of Bengali refugees through mother tongue has been confined & controlled by the policies and intention of the authority in all the three zones.

Parulkot , in spite of being a most successful zone of rehabilitation has emerged the least service men zone than Malkangiri and Umorkot due to variation of facilities in service level there in respect to Malkangiri and Umorkot.

Scientific development of irrigation system and allotment of more lands if available to settlers may find better success of agricultural production in Danadakaranya. Modified policies and intention of the authority concerned may show the path of taking instinctive opening of education of the refugees through their mother tongue. And necessary policies may be adopted in the least service holder zone with a view to cover up and reach to the employment bench mark of other two zones.

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West Bengal's Secondary Education: Tracing its Historical Development

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Abstract*: The historical development of secondary education in West Bengal is a fascinating journey that has seen significant transformations over the years. This abstract provides a concise overview of the key milestones in this evolution. The roots of secondary education in West Bengal can be traced back to the colonial era when the British established the first secondary schools in the region. These schools primarily catered to the elite, and the curriculum was heavily influenced by Western education models. Post-independence, there was a concerted effort to expand secondary education access. The government initiated policies to promote literacy and enrollment, leading to the establishment of numerous government and government-aided schools. This era also witnessed a shift towards a more standardized curriculum. In the late 20th century, West Bengal's secondary education system underwent significant reforms. The state government introduced innovative programs to improve the quality of education and access to resources. Additionally, vocational education gained prominence to prepare students for practical skills. The 21st century has seen a digital revolution in secondary education, with the incorporation of technology into teaching and learning. E-learning platforms and digital resources have become integral components of the education landscape. West Bengal's secondary education has evolved from its colonial origins to become a diverse and dynamic system, striving for inclusivity and quality. This abstract provides a glimpse into the rich historical tapestry of secondary education in the state, setting the stage for a deeper exploration of its development.*

Keywords: *West Bengal, Secondary Education, Historical Development, Education System, Educational Institutions, Curriculum Changes.*

Introduction:

West Bengal's secondary education system has undergone significant historical development, reflecting the state's rich cultural and educational heritage. This journey can be traced back to the pre-independence era when the region was part of undivided Bengal. During British rule, Bengal played a pivotal role in the spread of education in India. Calcutta (now Kolkata) emerged as a prominent educational hub, with institutions like Presidency College and Scottish Church College laying the foundation for modern education in the region. However, this educational landscape was marked by disparities, as access to quality education was limited to the elite. Post-independence, West Bengal witnessed a radical transformation in its educational policies. The

state government prioritized the expansion of secondary education to bridge the gap between urban and rural areas. The introduction of the West Bengal Board of Secondary Education (WBBSE) in 1951 was a significant milestone, standardizing secondary education and ensuring uniformity in curriculum and examinations.

The 1970s and 1980s saw a surge in the number of secondary schools, promoting inclusivity and accessibility to education. West Bengal adopted a progressive approach by emphasizing vocational education, which aimed to equip students with practical skills alongside traditional academic knowledge. Another noteworthy development was the establishment of the West Bengal Council of Higher Secondary Education (WBCHSE) in 1975, which streamlined higher secondary education in the state, providing a stepping stone for students to pursue higher studies. West Bengal has continued to evolve its secondary education system. The government has focused on improving the quality of education, teacher training, and modernizing infrastructure. Initiatives like the Kanyashree Prakalpa have aimed to empower girls by providing financial incentives to continue their education beyond secondary levels. West Bengal's secondary education system has a rich historical tapestry, evolving from its colonial roots to a more inclusive and modernized structure today. This journey reflects the state's commitment to providing quality education to its diverse population and ensuring a brighter future for its youth.

Objectives:

- To trace the evolution of secondary education in West Bengal from its inception to the present day.
- To analyze the key historical events, policies, and stakeholders that have shaped the secondary education system in West Bengal.
- To examine the role of government agencies, educational institutions, and civil society in promoting secondary education in the region.
- To assess the impact of socio-economic, political, and cultural factors on the development of secondary education in West Bengal.
- To compare the historical development of secondary education in West Bengal with that of other Indian states or regions.
- To identify challenges and obstacles faced during different phases of development and the strategies used to overcome them.
- To explore the contribution of educational reformers, scholars, and institutions in shaping the curriculum and pedagogy of secondary education.

Colonial Era:

The historical development of secondary education in West Bengal during the colonial era:

Pre-Colonial Bengal:

- Pre-colonial Bengal had a rich tradition of education with an emphasis on Sanskrit and Persian learning.
- Education was primarily imparted through traditional systems like Gurukuls and Madrasas, focusing on religious and literary studies.

British Colonial Influence:

- With the arrival of the British East India Company in the late 18th century, significant changes occurred in Bengal's education system.
- The British introduced Western-style education and established institutions based on the English education model.
- The 1813 Charter Act allocated funds for promoting education in India, leading to the establishment of more schools in Bengal.

Introduction of English-Medium Education:

- Lord Macaulay's Minute of 1835 played a pivotal role in promoting English education in India, including Bengal.
- English-medium education was seen as a means to create a class of Indians who could assist in colonial administration and serve as intermediaries between the British and the local population.
- English became the medium of instruction in many schools and colleges, gradually replacing Sanskrit and Persian.

Role of Early Missionary and Government Schools:

- Missionary schools, such as those run by William Carey, played a significant role in spreading Western education in Bengal. Carey's Serampore Mission School is a notable example.
- The government also established schools like the Hindu College in Calcutta (now Kolkata) in 1817 and the General Assembly's Institution (now known as Presidency University) in 1817 to promote Western education.
- These institutions laid the foundation for a modern education system in West Bengal.

The colonial period in West Bengal witnessed a transformation in education, with the introduction of English-medium education and the establishment of missionary and government schools, which marked the beginning of modern secondary education in the region.

The Vernacular Debate:

The debate over vernacular languages versus English in education has a rich history in West Bengal's secondary education. During the colonial era, English was promoted as the medium of instruction, leading to a significant divide in opinion.

Vernacular Language Advocates: Leaders like Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar played pivotal roles in advocating for vernacular education. They believed that teaching in vernacular languages, such as Bengali, would empower the masses and promote a sense of cultural identity. Vidyasagar's efforts in simplifying and standardizing the Bengali script made it more accessible for education.

English as a Medium: On the other hand, proponents of English argued that it was necessary for modern education and career opportunities. English-medium schools were often considered prestigious, leading to social stratification.

British Policy: The British colonial administration initially favoured English-medium education, viewing it as a means to maintain control and produce a class of loyal administrators. However, they faced opposition from local leaders and educators.

Shift in Policies: Over time, due to pressure from vernacular language advocates and changing educational needs, there was a gradual shift towards promoting vernacular languages in education. This led to the establishment of schools and colleges that taught in Bengali and other regional languages.

The debate between vernacular languages and English in West Bengal's education system reflects the broader socio-political context of colonial India. Leaders like Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar played crucial roles in advocating for vernacular education, ultimately contributing to the preservation and promotion of regional languages and culture.

Post-Independence Period:

After India gained independence in 1947, there were significant changes and developments in secondary education in West Bengal. Here are some key points:

Expansion of Education: The government of West Bengal prioritized the expansion of education in the state. Efforts were made to increase the number of schools and improve accessibility for students, especially in rural areas.

Language Policy: West Bengal placed a strong emphasis on the use of the Bengali language in education. Bengali became the medium of instruction in most schools, ensuring that students could learn in their native language.

Free and Compulsory Education: The government implemented policies to make education free and compulsory up to a certain age. This was aimed at increasing enrollment rates and reducing dropout rates.

Teacher Training: Initiatives were taken to improve the quality of education by providing training to teachers. This included both pre-service and in-service training programs.

Curriculum Development: The curriculum for secondary education was updated to reflect the changing needs of society and to ensure that students were receiving a relevant and well-rounded education.

Infrastructure Development: The government invested in the construction and improvement of school infrastructure, including classrooms, libraries, and laboratories.

Scholarships and Financial Assistance: To promote education among economically disadvantaged students, various scholarship programs and financial assistance schemes were introduced.

Girls' Education: Special attention was given to the education of girls. Initiatives were launched to encourage the enrollment and retention of girls in schools.

Vocational Education: Vocational education and skill development programs were introduced to prepare students for the workforce and reduce unemployment.

Monitoring and Evaluation: Mechanisms for monitoring and evaluating the quality of education and the performance of schools were established to ensure accountability.

These policies and initiatives taken by the government of West Bengal played a crucial role in promoting secondary education in the state and contributed to its overall development in the post-independence period.

Role of Institutions:

The historical development of secondary education in West Bengal has been marked by the growth of various educational institutions, both government and private, along with the establishment of notable universities like Calcutta University and Visva-Bharati University.

Government Schools: The British colonial era saw the establishment of government schools in West Bengal, which laid the foundation for secondary education in the region. These schools played a crucial role in providing education to a wider population.

Private Schools: Alongside government schools, private schools also proliferated. Many missionary schools and institutions were instrumental in providing quality education, contributing to the diversity of educational offerings in the state.

Calcutta University: Founded in 1857, Calcutta University played a pivotal role in shaping secondary education. It set academic standards, conducted examinations, and provided a benchmark for educational excellence. Many secondary schools were affiliated with Calcutta University, ensuring uniformity in curriculum and evaluation.

Visva-Bharati University: Established by Rabindranath Tagore in 1921, Visva-Bharati University emphasized a holistic and creative approach to education. It promoted arts, culture, and a unique form of pedagogy, influencing secondary education and fostering a spirit of innovation.

The significance of these institutions lies in their contributions to the growth and development of secondary education in West Bengal:

- *Academic Standards:* Calcutta University set high academic standards, which had a cascading effect on secondary education. Schools aligned their curriculum and teaching methods to meet these standards, ensuring quality education.

- *Cultural and Artistic Influence*: Visva-Bharati University introduced a more holistic and culturally enriched educational approach. This influenced the inclusion of arts, literature, and culture in secondary education, enriching the curriculum.

- *Diversity of Educational Options:* The presence of both government and private schools provided parents and students with choices, contributing to a diverse educational landscape.

The growth of educational institutions, including government and private schools, and the establishment of renowned universities like Calcutta University and Visva-Bharati University, have been pivotal in shaping the historical development of secondary education in West Bengal, setting standards and enriching the educational experience.

Language and Curriculum:

West Bengal's secondary education has seen significant changes in curriculum and language over the years. The evolution of the curriculum can be traced through various stages, with the influence of cultural and regional factors playing a crucial role.

Colonial Influence: During the colonial period, the British introduced an education system in Bengal that favoured English as the medium of instruction. This had a profound impact on the language aspect of education. English became the dominant language in secondary education, and the curriculum was heavily influenced by British educational norms.

Post-Independence Era: After India gained independence in 1947, there was a push to promote regional languages in education. This influenced the curriculum by emphasizing the use of

Bengali as the medium of instruction in secondary schools. The cultural identity of Bengal played a significant role in this shift.

Cultural and Regional Factors: Bengal has a rich cultural heritage, and this has influenced the curriculum in various ways. Literature, arts, and history of Bengal are often integrated into the curriculum to preserve and promote the cultural heritage of the region. Additionally, regional factors such as the availability of resources and the needs of the local population have shaped the curriculum to be more contextually relevant.

Globalization and Modernization: In recent years, globalization and the need for a more competitive workforce have led to changes in the curriculum. There is a growing emphasis on science, technology, engineering, and mathematics (STEM) subjects, as well as the inclusion of global languages like English to prepare students for a globalized world.

Technological Advancements: The integration of technology in education has also influenced the curriculum. West Bengal has made efforts to incorporate digital learning tools and online resources into the curriculum to keep pace with modern educational trends.

West Bengal's secondary education has evolved due to a complex interplay of historical, cultural, and regional factors. The role of language has shifted from English during the colonial era to a stronger emphasis on Bengali post-independence. Cultural and regional factors have contributed to the content of the curriculum, while globalization and technology have brought about more recent changes. These dynamics continue to shape the educational landscape in West Bengal.

Socio-Economic Factors:

West Bengal's secondary education system has been influenced by various socio-economic factors over the years. These factors have played a significant role in shaping the accessibility and inclusivity of secondary education in the region.

Economic Disparities: Socioeconomic disparities have been a major obstacle to accessing secondary education. Many economically disadvantaged families struggle to afford the costs associated with secondary education, such as tuition fees, textbooks, and uniforms. This has resulted in a gap in enrollment rates between different economic strata.

Rural-Urban Divide: Rural areas in West Bengal often face challenges in providing quality secondary education. Limited infrastructure and qualified teachers in rural schools can hinder access to quality education. This divide has exacerbated educational inequalities.

Gender Disparities: Historically, gender bias has affected girls' access to secondary education. Social norms and economic pressures have discouraged the education of girls, leading to lower enrollment and higher dropout rates among them.

Caste and Ethnicity: Caste-based discrimination and the marginalized status of certain ethnic groups have also impacted access to education. These groups often face social exclusion, which affects their ability to enrol and succeed in secondary schools.

Efforts to Bridge the Education Gap:

Government Initiatives: The West Bengal government has implemented various schemes and initiatives to promote equity and inclusivity in education. Programs such as free textbooks, scholarships, and mid-day meals aim to reduce financial barriers for marginalized students.

Reservation Policies: Reservation policies in educational institutions aim to provide opportunities for underprivileged communities. By setting aside seats for scheduled castes, tribes, and other marginalized groups, these policies seek to address historical inequalities.

Awareness Campaigns: NGOs and community organizations have launched awareness campaigns to change social attitudes toward education. These campaigns focus on the importance of education for all, regardless of gender, caste, or economic status.

Improving Infrastructure: Investments in infrastructure development, particularly in rural areas, are crucial to improving access to secondary education. Better-equipped schools with qualified teachers can attract and retain students.

Skill Development Programs: To address the needs of marginalized communities, skill development programs are being introduced alongside traditional education. These programs equip students with practical skills that can lead to better employment opportunities.

Socio-economic factors have historically posed challenges to equitable access to secondary education in West Bengal. However, various governmental and non-governmental efforts have been made to bridge the education gap and promote inclusivity. Continuous investment in education infrastructure and awareness campaigns will be essential in ensuring that all students, regardless of their socio-economic background, have equal opportunities in secondary education.

Educational Reforms:

West Bengal has a rich history of educational reforms and policies. Here are some major highlights:

Pre-Independence Era: West Bengal's educational journey began during British colonial rule. The Calcutta University Act of 1857 was significant, establishing Calcutta University as one of the first modern universities in India.

Post-Independence Era: After independence, West Bengal continued to prioritize education. The Kothari Commission in 1966 played a pivotal role in shaping the state's educational policies, emphasizing the universalization of elementary education.

1970s-80s: The Left Front government in West Bengal introduced significant reforms. The Naxalbari movement and subsequent government initiatives aimed at enhancing rural education and empowering marginalized communities.

1990s: The state underwent educational reforms to modernize the curriculum and examination systems. The West Bengal Board of Secondary Education (WBBSE) played a crucial role in standardizing school education.

Sarva Shiksha Abhiyan (SSA): SSA, a nationwide program, aimed at achieving universal elementary education, significantly impacted West Bengal's educational landscape.

Mid-Day Meal Scheme: The implementation of the Mid-Day Meal Scheme improved school attendance and nutritional levels among students.

Computerization: The state government took steps to computerize administrative and examination processes, making education more accessible and efficient.

Higher Education Reforms: West Bengal also focused on higher education, with institutions like Jadavpur University and Presidency University being centres of excellence.

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Vocational Education: Initiatives like vocational education and skill development programs aimed at enhancing employability among students.

Digital Learning: The digital revolution led to the integration of technology into education, with online classes and e-learning platforms becoming prominent.

The West Bengal Board of Secondary Education (WBBSE) has been instrumental in regulating and supervising secondary education in the state. It conducts board examinations, prescribes textbooks, and develops the curriculum. WBBSE's role is pivotal in maintaining educational standards and ensuring uniformity across schools. West Bengal's educational development has seen several phases of reforms and policies, addressing various challenges and evolving with changing times. The West Bengal Board of Secondary Education continues to be a key player in shaping the state's education system.

Contemporary Challenges:

Some of the key issues include:

Teacher Shortages: There is a shortage of qualified teachers, which affects the quality of education. Recruiting and retaining skilled educators is essential.

Infrastructure: Many schools lack proper infrastructure, including classrooms, libraries, and sanitation facilities. Investments are needed to improve these conditions.

Digitalization: The digital divide is a significant challenge, with many students lacking access to technology and the Internet for online learning. Bridging this gap is vital, especially after the experiences of the COVID-19 pandemic.

Curriculum Relevance: Ensuring that the curriculum remains relevant to the changing needs of the job market is essential. Updating and modernizing the curriculum can help prepare students for the future.

Quality of Education: Maintaining and improving the quality of education is a continuous challenge. Regular teacher training, curriculum reforms, and standardized testing can contribute to this.

Inclusivity: Ensuring that education is accessible to all, including marginalized groups and those with disabilities, is a priority.

Dropout Rates: High dropout rates, particularly among girls and economically disadvantaged students, need to be addressed through targeted interventions.

Education Governance: Effective governance and management of educational institutions are crucial for addressing these challenges. Administrative reforms can streamline processes and improve accountability.

Parental Engagement: Encouraging parental involvement in their children's education can have a positive impact on student outcomes.

Budget Constraints: Adequate funding is essential to address these challenges effectively. Allocating sufficient resources to the education sector is a priority.

Addressing these issues requires a multi-pronged approach involving government policies, community engagement, and collaboration with stakeholders. It's essential to create a conducive environment for quality secondary education in West Bengal.

Future Prospects:

Some potential prospects and reforms include:

Quality Enhancement: Focus on improving the quality of education by enhancing teacher training, curriculum development, and the use of modern teaching methods and technology.

Infrastructure and Facilities: Investment in upgrading school infrastructure, including classrooms, libraries, laboratories, and digital resources to provide students with a conducive learning environment.

Inclusivity: Ensuring inclusivity in education, especially for marginalized communities, through the implementation of special programs, scholarships, and provisions for students with disabilities.

Digital Literacy: Integrating digital literacy and technology into the curriculum to prepare students for the digital age and online learning.

Assessment and Evaluation: Reforming the assessment and evaluation system to focus on holistic development rather than rote learning, encouraging critical thinking and problem-solving skills.

Vocational Education: Expanding vocational education opportunities to equip students with practical skills that can lead to employment or entrepreneurship.

Teacher Development: Continuous training and professional development for teachers to keep them updated with the latest teaching methodologies and subject knowledge.

Government-Public Partnership: Collaboration between the government and private organizations to improve the quality of education and bridge gaps in resources.

Community Engagement: Encouraging active involvement of parents, communities, and local stakeholders in the education system to create a sense of ownership and accountability.

Policy Reforms: Regularly reviewing and updating education policies to align with changing needs and global best practices.

Research and Innovation: Promoting educational research and innovation to develop strategies and practices that can enhance the effectiveness of the education system.

Measuring and Monitoring: Implementing robust mechanisms for monitoring and evaluating the progress of educational reforms to ensure accountability and transparency.

These prospects represent a comprehensive approach to improving West Bengal's secondary education system. Policymakers, educators, and stakeholders need to work collaboratively to implement these reforms effectively. For the most current information and updates, I recommend consulting official government sources and educational organizations in West Bengal.

Conclusion:

The historical development of secondary education in West Bengal is a complex narrative that spans several centuries. From its early roots in indigenous education systems to its modernization under British colonial rule and subsequent evolution in independent India, the trajectory of secondary education in this state has been marked by both continuity and change. One significant aspect of West Bengal's secondary education history is its rich indigenous tradition of education, which existed long before the arrival of the British. This tradition encompassed vernacular languages, Sanskrit, and Persian education. However, the formalization and spread of modern secondary education began during the British colonial period. Under British rule, the introduction

of English as a medium of instruction had a profound impact on secondary education. The establishment of prestigious institutions like Presidency College and the growth of missionary schools played a pivotal role in shaping the educational landscape of the region. The post-independence period witnessed further reforms and expansion of secondary education in West Bengal. The state government, led by visionaries like Dr Bidhan Chandra Roy, took initiatives to promote education and establish a network of government schools. This period also saw the emergence of a vibrant student political movement that advocated for educational rights and reforms. One key development was the 10+2 system, which was introduced to align secondary education with national standards. This system aimed to provide a broader and more practical education to students, preparing them for higher studies or vocational careers. West Bengal has continued to adapt its secondary education system to meet the challenges of the 21st century. Efforts have been made to modernize the curriculum, incorporate technology, and improve the quality of education. West Bengal's secondary education has undergone a remarkable transformation, from its indigenous roots to its current form. The state has a rich heritage of education, and its journey reflects the broader evolution of education in India. As it moves forward, West Bengal's commitment to providing quality secondary education remains a crucial factor in shaping the future of its youth and the state as a whole.

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Empowering Women in Panchayati Raj: A Path to Equality

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Abstract: *Gender equality is an essential element of any thriving society. In India, the Panchayati Raj system, a decentralized form of local governance, presents a unique opportunity to address gender disparities and empower women at the grassroots level. This abstract explores the significance of empowering women within the Panchayati Raj institutions as a pathway to achieving equality. The Panchayati Raj system, established under the 73rd Amendment to the Indian Constitution, mandates the reservation of seats for women in local governance bodies, ensuring their participation in decision-making processes. This affirmative action has resulted in a substantial increase in the representation of women in village councils, panchayats, and municipalities across India. Empowering women within these institutions has far-reaching implications for social, economic, and political development. It enhances their participation in local governance, enabling them to influence policies that directly impact their communities. This increased involvement can lead to better allocation of resources, improved access to education, healthcare, and sanitation, and the initiation of women-centric development projects. Women's participation in Panchayati Raj promotes political awareness and leadership development, which can pave the way for their participation at higher levels of governance. By breaking traditional gender norms and challenging stereotypes, these empowered women become role models, inspiring the younger generation to aspire to leadership roles. Empowering women in Panchayati Raj institutions is a crucial step towards achieving gender equality. It not only addresses local issues but also contributes to broader societal changes. This abstract highlights the importance of further research and initiatives to ensure that women's empowerment in Panchayati Raj becomes a sustainable path to equality in India.*

Keywords: *Empowering Women, Panchayati Raj, Equality, Gender Equality, Women's, Participation, Rural Governance.*

Introduction:

Panchayati Raj, a system of local self-governance in India, plays a pivotal role in decentralizing power and fostering grassroots democracy. The term "Panchayati Raj" translates to "village self-governance" and embodies a three-tiered structure, including the Gram Panchayat at the village level, the Panchayat Samiti at the intermediate level, and the Zila Parishad at the district level. Established by the 73rd Amendment to the Indian Constitution in 1992, this system empowers rural communities to manage their affairs, make decisions, and allocate resources, thereby enhancing local development and citizen participation. Despite its noble intentions, Panchayati Raj has historically been marred by gender disparities, with women's participation in these institutions remaining dismally low. This underrepresentation has deep historical roots, perpetuated by traditional societal norms and patriarchal structures that relegated women to domestic spheres, marginalizing their voices in public affairs. As a result, women's engagement

in Panchayati Raj institutions was minimal or tokenistic, inhibiting their contributions to the decision-making processes that significantly impacted their lives. The historical underrepresentation of women in Panchayati Raj is a grave concern, as it not only stifles gender equality but also hinders the broader objectives of local self-governance. The 73rd Amendment recognized this issue and sought to address it by mandating reservations for women at the village, intermediate, and district levels. These reservations have opened the doors for women to actively participate in local governance, thereby transforming Panchayati Raj into an instrumental vehicle for women's empowerment. This essay delves into the evolution of Panchayati Raj and the historic lack of women's participation within the system, highlighting how the implementation of reservations has catalyzed change, paving the way for gender equality in the heart of India's grassroots democracy. It will explore the impact of these reforms, the challenges that persist, and the overarching significance of empowering women within the Panchayati Raj system.

Objectives:

To assess the current participation and representation of women in Panchayati Raj institutions.

To examine the impact of women's participation in Panchayati Raj on local governance and decision-making processes.

To identify the challenges and barriers faced by women in effectively participating in Panchayati Raj.

To analyze the role of government policies and initiatives in promoting gender equality within Panchayati Raj.

To investigate the socio-economic outcomes of women's empowerment through Panchayati Raj institutions.

Legal Framework:

Women's participation in Panchayati Raj is supported by several constitutional and legal provisions in India. The key provisions include:

73rd and 74th Amendments: These amendments to the Indian Constitution in 1992 mandated the reservation of seats for women in rural and urban local bodies. They ensure that a significant proportion of seats in Panchayats and Municipalities are reserved for women, generally around one-third of the total seats.

Article 243D: This article in the Constitution, post the 73rd Amendment, mandates the reservation of seats for women in Panchayats. It ensures their direct participation in the decision-making process at the grassroots level.

Article 243T: This article, added after the 74th Amendment, provides for the reservation of seats for women in Municipalities, ensuring their participation in urban local governance.

The Panchayati Raj Act, 1993: This Act operationalizes the provisions of the 73rd Amendment at the state level, specifying the structure, functions, and powers of Panchayats, including the reservation of seats for women.

The Nagarpalika Act, 1994: Similar to the Panchayati Raj Act, this legislation puts the provisions of the 74th Amendment into practice for urban local bodies.

These legal frameworks create the foundation for women's active involvement in Panchayati Raj institutions, promoting their empowerment and equality in local governance.

Empowerment through Reservation:

The reservation system for women in Panchayati Raj, which is the local self-government system in India, was introduced to empower women and promote gender equality in rural governance. It involves reserving a certain percentage of seats for women in Panchayat elections. Here's an explanation of the system and its impact:

Reservation System: The 73rd Amendment to the Indian Constitution in 1993 mandated a reservation of one-third of the seats for women in Panchayats (local councils) at the village, intermediate, and district levels.

Impact on Participation:

- Increased Participation: The reservation system significantly increased women's participation in local governance. Women who might not have considered entering politics are now getting the opportunity to serve as elected representatives.
- Empowerment: It empowers women by giving them a voice in decision-making, addressing issues that directly affect them, and breaking traditional barriers that hinder their involvement in public affairs.

Positive Outcomes:

- Improved Governance: Women representatives have been instrumental in addressing issues like water supply, sanitation, and health, leading to improved public service delivery in many areas.
- Gender-sensitive Policies: Women leaders often prioritize policies and projects that benefit women and children, such as education and healthcare.
- Social Change: The visibility of women in leadership roles challenges gender stereotypes and promotes gender equality in society.

Case Studies:

- The success story of Gram Panchayat Kila, Rajasthan, where women-led initiatives transformed the village with improved infrastructure, sanitation, and female literacy rates.
- Kerala's Kudumbashree program, where women's participation in local governance led to effective poverty alleviation and social development.
- In Odisha, women's participation in Panchayats resulted in the construction of safe drinking water sources and reduced domestic violence cases.

The reservation system for women in Panchayati Raj has been a crucial step towards gender equality and women's empowerment in India. It has not only increased women's participation in politics but also led to tangible improvements in rural governance and the overall development of local communities.

Challenges Faced by Women Representatives:

Women in Panchayati Raj institutions face several challenges:

Gender Bias: Women often encounter gender bias, with male counterparts doubting their leadership abilities solely based on their gender.

Social Norms: Deep-rooted patriarchal norms can limit women's participation and influence within these institutions, restricting their decision-making power.

Political Constraints: Many women representatives face political constraints, as they may be overshadowed by male colleagues or have limited access to resources and support.

Lack of Education: Limited access to education can hinder women's understanding of complex issues and policies, impacting their effectiveness in governance.

Family and Cultural Pressures: Balancing family responsibilities and cultural expectations can be challenging for women in these roles, making it harder to commit to their duties.

Economic Dependence: Economic dependence on male family members can undermine their independence and decision-making capacity.

Addressing these issues requires a multifaceted approach, including awareness campaigns, capacity-building programs, and policy changes to promote gender equality in Panchayati Raj institutions.

Impact on Gender Equality:

The increased participation of women in Panchayati Raj, or local governance, has had a significant impact on gender equality in India. Here's an analysis of how it contributes to gender equality and some evidence of its effects:

Representation and Decision-Making: When women are elected to Panchayats (local councils), they provide a voice for women's issues and perspectives in decision-making. This leads to more gender-sensitive policies and programs.

Improved Welfare Programs: With greater representation of women, there's a stronger focus on welfare programs that specifically target women's needs, such as maternal and child healthcare, nutrition, and education. Evidence shows increased allocation of resources for these programs.

Infrastructure Development: Women's participation often results in improved infrastructure, such as better sanitation facilities and safe drinking water, which directly impacts women's quality of life.

Social Justice: Women leaders are more likely to address social justice issues, such as domestic violence and discrimination, through legal reforms and community awareness programs.

Economic Empowerment: Empowering women in local governance can lead to economic empowerment through initiatives like self-help groups and micro-credit programs.

Evidence for these impacts can be found in various studies and reports:

1. A study by the World Bank found that increased female participation in Panchayats is associated with a higher likelihood of villages investing in public goods like water and sanitation.

2. The Indian government's data shows an increase in the number of women accessing welfare schemes and services, indicating improved outreach.

3. Research by organizations like the International Centre for Research on Women (ICRW) has demonstrated how women in Panchayats have advocated for women's rights and have made changes in local laws to address gender-based violence.

4. Case studies from different states in India highlight success stories where women leaders have made substantial contributions to their communities' development.

The increased participation of women in Panchayati Raj has not only advanced gender equality but has also improved the overall development of local communities by addressing gender-specific issues and promoting inclusive governance.

Economic Empowerment:

Women's involvement in Panchayati Raj institutions can play a pivotal role in economic empowerment through various means:

Resource Allocation: Women representatives can influence the allocation of resources, directing funds towards projects that benefit women, such as skill development programs, microcredit initiatives, and income-generating activities.

Livelihood Opportunities: They can prioritize initiatives that promote women's livelihoods, like setting up self-help groups, cottage industries, and agricultural cooperatives. This can lead to increased income and economic independence.

Access to Government Schemes: Women leaders can ensure that women in their communities have better access to government schemes, subsidies, and programs that support income generation and entrepreneurship.

Entrepreneurship Support: Panchayati Raj institutions can facilitate training and support for women entrepreneurs, enabling them to start and manage businesses effectively, which in turn can boost local economies.

Market Linkages: By creating opportunities for market linkages and value addition, women can enhance their income by selling their products and services to a broader customer base.

Skill Development: Panchayats can organize skill development programs, equipping women with the skills needed for higher-paying jobs or entrepreneurial ventures, thus improving their economic prospects.

Agricultural Enhancement: In rural areas, women can be encouraged to adopt modern farming practices, diversify crops, and engage in animal husbandry, which can increase agricultural productivity and income.

Financial Inclusion: Encouraging financial literacy and inclusion can empower women to manage their finances better and access credit, which is essential for economic growth.

Women's active participation in Panchayati Raj not only promotes gender equality but also contributes significantly to economic empowerment by creating opportunities for income generation, skill development, and better access to resources and services.

Role in Social Transformation:

Women's participation in Panchayati Raj institutions plays a crucial role in social transformation by challenging stereotypes and influencing social norms in several ways:

Breaking Stereotypes: Women in leadership positions challenge traditional gender stereotypes that limit their roles to domestic spheres. Their active participation shatters preconceived notions about women's abilities and empowers them to engage in public affairs.

Empowering Women: Women representatives serve as role models, inspiring other women and girls to participate in local governance and pursue leadership roles, fostering a sense of self-worth and confidence.

Focus on Gender-Specific Issues: Women representatives often prioritize issues like women's health, education, sanitation, and safety, leading to policies and projects that directly address gender disparities within their communities.

Influencing Decision-Making: By actively participating in Panchayati Raj meetings and decision-making processes, women representatives ensure that their voices are heard, helping to create gender-sensitive policies and projects.

Examples of initiatives led by women representatives that have brought about positive changes:

- *Women's Self-Help Groups (SHGs):* Women leaders have promoted and led SHGs, enabling economic empowerment and financial independence for women in rural areas. These groups facilitate savings, microfinance, and entrepreneurship opportunities.

- *Girl Child Education Programs:* Women leaders have initiated campaigns to promote girl child education, leading to increased school enrollment and reduced dropout rates among girls.

- *Sanitation and Hygiene Programs:* Women representatives have spearheaded efforts to improve sanitation and hygiene in their villages, addressing issues like open defecation and menstrual hygiene, leading to better health outcomes for women and girls.

- *Community Health Initiatives:* Through their leadership, women representatives have advocated for improved healthcare services, maternal care, and family planning, contributing to better health outcomes for their communities.

- *Awareness Campaigns Against Gender-Based Violence:* Women leaders have organized campaigns and workshops to raise awareness about gender-based violence and promote women's safety, challenging societal norms and behaviours.

Women's active participation in Panchayati Raj institutions has a profound impact on challenging stereotypes and influencing social norms. Their initiatives and leadership bring about positive changes in communities, promoting gender equality and social transformation.

Recommendations:

Here are some policy measures and strategies to consider:

Reserved Seats for Women: Continue to reserve one-third of Panchayati Raj seats for women, as mandated by the 73rd Amendment Act. This ensures their participation at the grassroots level.

Capacity Building: Provide training and capacity-building programs for women elected representatives to enhance their leadership and governance skills.

Financial Inclusion: Facilitate access to credit and financial resources for women in Panchayati Raj, enabling them to implement developmental projects.

Women's Health and Sanitation: Allocate funds and resources for healthcare facilities and sanitation programs, with a focus on women's health, maternal care, and hygiene.

Education and Awareness Campaigns: Promote literacy and awareness among women through campaigns, especially in rural areas, to enable them to make informed decisions and participate effectively.

Legal Support and Protection: Ensure legal support and protection against discrimination, harassment, and violence faced by women in Panchayati Raj institutions.

Gender-Sensitive Budgeting: Implement gender-sensitive budgeting to address the specific needs and priorities of women in rural areas.

Engage Male Allies: Encourage men to actively support women's participation and leadership in Panchayati Raj, fostering gender equality.

Data Collection and Monitoring: Establish a robust system for data collection and monitoring to track the progress and challenges faced by women in Panchayati Raj.

Women's Cooperatives: Promote the formation of women's cooperatives and self-help groups to empower them economically and socially.

Technology Adoption: Harness technology to facilitate women's participation, like digital platforms for information sharing and communication.

Media and Public Awareness: Utilize media and public awareness campaigns to celebrate women leaders' achievements and inspire more women to participate.

These measures, along with a strong emphasis on education and awareness campaigns, can help women in Panchayati Raj take on more active and influential roles in local governance, ultimately contributing to greater gender equality and socio-economic development

Future Prospects:

The potential for further strengthening women's participation in Panchayati Raj in the future is significant. Here are some key prospects:

Legislative Support: Future legislative reforms can mandate and ensure a certain percentage of seats for women in Panchayati Raj institutions. This can further enhance their representation.

Capacity Building: Continued efforts to provide training and capacity-building programs for women in leadership roles can empower them with the necessary skills and knowledge to govern effectively.

Awareness and Sensitization: Public awareness campaigns can be intensified to change societal attitudes and promote the importance of women's participation in local governance.

Financial Inclusion: Access to financial resources and credit for women can be expanded, enabling them to implement development projects and manage local finances effectively.

Technological Integration: The use of technology, such as e-governance platforms, can make it easier for women to participate and engage with their constituencies.

Support Networks: Building support networks for women leaders, both at the community and national levels, can help them address challenges and share best practices.

Research and Data: Ongoing research on the impact of women's participation can provide evidence to support policy decisions and guide future initiatives.

Community Engagement: Encouraging communities to actively support women leaders can create an environment where their leadership is accepted and respected.

Gender-Responsive Policies: Formulating policies that specifically address the unique needs and concerns of women in rural governance can foster their continued engagement.

International Cooperation: Learning from successful models of women's participation in local governance from around the world and adapting those lessons to the Indian context.

The prospects for strengthening women's participation in Panchayati Raj are promising, with the potential to create more inclusive, equal, and effective local governance systems

Conclusion:

The empowerment of women in Panchayati Raj has proven to be a pivotal path towards achieving gender equality in India. This essay has explored key findings that underscore the crucial role women play in local governance and the necessity for ongoing efforts to further their empowerment. The participation of women in Panchayati Raj institutions has led to positive changes in rural areas. Women leaders have championed various issues, including education, healthcare, and sanitation, which are central to the development of their communities. The key findings indicate that women's involvement has brought about policies and initiatives that are more inclusive and responsive to the needs of the marginalized, ultimately contributing to greater equality. Women's representation in Panchayati Raj serves as an essential catalyst for social transformation. They not only bring unique perspectives and experiences to the decision-making process but also serve as role models for the younger generation. By breaking traditional gender norms and stereotypes, they inspire and encourage other women to actively engage in politics and local governance. The need for sustained efforts in empowering women in Panchayati Raj cannot be overstated. While significant progress has been made, there are still hurdles to overcome. Women continue to face challenges, including social biases, limited access to resources, and political underrepresentation. Continued support through training programs, capacity building, and legal reforms is vital to bridge these gaps and ensure that women can effectively participate in local governance. Society must recognize that gender equality is not just a women's issue; it is a fundamental human rights concern. Men, as well as the broader community, must actively support and champion the cause of women's empowerment in Panchayati Raj. Only through collective efforts can true equality be achieved. The participation of women in Panchayati Raj is a beacon of hope in the journey towards gender equality in India. Their role in shaping policies, improving community development, and challenging traditional gender norms is of paramount importance. However, this path to equality is an ongoing one. To truly empower women in local governance and advance the cause of gender equality, continued dedication and concerted efforts are required from all segments of society.

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Socio-economic Development of Mahali Tribes in West Bengal

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Abstract: *The socio-economic development of Mahali tribes in West Bengal is a critical aspect of the state's social landscape. This abstract aims to provide a concise overview of the challenges, initiatives, and progress in this regard. The Mahali tribe, primarily residing in the districts of West Midnapore and Purulia in West Bengal, has historically faced marginalization, poverty, and a lack of access to basic amenities. Their traditional occupations primarily revolve around agriculture, handicrafts, and forest-based livelihoods. These communities have suffered from landlessness, limited educational opportunities, and poor healthcare facilities, which have hindered their overall development. In recent years, various government and non-governmental organizations have made concerted efforts to uplift the Mahali tribes. Initiatives include land redistribution, skill development programs, and schemes to enhance agricultural productivity. These efforts aim to provide sustainable livelihood options and reduce poverty. Education is another critical facet of development. The government has established schools in these areas, aiming to increase literacy rates and empower the younger generation with skills necessary for better employment opportunities. Healthcare services are also being extended to these communities to improve their overall well-being. Although substantial progress has been made, challenges such as land disputes, social discrimination, and the preservation of indigenous culture persist. Sustainable development for the Mahali tribes in West Bengal requires a holistic approach that addresses economic, social, and cultural dimensions*, ensuring their integration into mainstream society while respecting their unique heritage.*
Keywords: *Mahali tribes, Socio-economic development, West Bengal, Indigenous communities, Tribal welfare, Empowerment initiatives.*

Introduction:

The socio-economic development of Mahali tribes in West Bengal is a critical issue that demands attention and concerted efforts. The Mahali tribes, also known as Mal Paharia or Maler, primarily inhabit the hilly and forested regions of West Bengal. Historically, these indigenous people have faced numerous challenges, including marginalization, poverty, and lack of access to basic amenities. This introduction aims to provide an overview of the Mahali tribes and their socio-economic development in West Bengal. The Mahali tribes are among the Adivasi communities of India, with a distinct culture and way of life. They have traditionally relied on subsistence farming, forest resources, and artisanal activities for their livelihood. However, over the years, these traditional livelihoods have come under pressure due to deforestation, land encroachment, and changing agricultural practices. As a result, the Mahali tribes often find themselves in a

precarious socio-economic situation. One of the most pressing issues facing the Mahali tribes is poverty. They often live in remote and economically disadvantaged areas with limited access to healthcare, education, and employment opportunities. The lack of proper infrastructure and basic services further exacerbates their plight. High rates of illiteracy and malnutrition are common among the Mahali communities. Efforts to address these challenges have been made by the government and various non-governmental organizations. Initiatives aimed at improving education, healthcare, and livelihood opportunities have been launched, but more needs to be done to ensure sustainable development for the Mahali tribes. The socio-economic development of the Mahali tribes in West Bengal is an issue of paramount importance. It necessitates a comprehensive approach that not only addresses immediate needs but also focuses on long-term sustainability. This paper will delve deeper into the challenges faced by the Mahali tribes and explore the various strategies and interventions that can contribute to their socio-economic development.

Objectives:

- To assess the current socio-economic status of Mahali tribes in different regions of West Bengal.
- To analyze the historical and cultural factors influencing the socio-economic development of Mahali tribes.
- To identify the key challenges and obstacles faced by Mahali tribes in accessing education, healthcare, and employment opportunities.
- To investigate the impact of government policies and interventions on the socio-economic development of Mahali tribes.
- To examine the role of traditional livelihoods and practices in the economic sustainability of the Mahali community.

Historical Background:

The Mahali tribes, also known as the Mal Paharia, are an indigenous community in West Bengal, India. Here's a historical overview of the Mahali tribes and their traditional lifestyle and cultural practices:

Historical Background:

- Origin: The Mahali tribes are believed to have ancient roots in the Chota Nagpur Plateau and the hilly regions of West Bengal. They are primarily concentrated in the districts of Purulia, Bankura, and West Midnapore.
- Indigenous Status: Mahalis have been recognized as a Scheduled Tribe in India, which grants them certain constitutional protections and affirmative action policies.

Traditional Lifestyle:

- Agriculture: Historically, the Mahali people have been subsistence farmers, relying on shifting cultivation and traditional farming practices to sustain their livelihoods. They cultivate crops like paddy, millet, and pulses.
- Hunting and Gathering: Traditionally, hunting, gathering forest produce, and fishing were important aspects of their lifestyle. These activities played a significant role in their diet.

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- Housing: Mahali tribes typically lived in small hamlets and constructed their houses using locally available materials like bamboo and mud. Their houses were often raised on stilts to protect against wild animals and floods.

Cultural Practices:

- Language: The Mahali tribes have their language, which is a part of the Austroasiatic language family. However, due to assimilation and the influence of the dominant Bengali culture, their native language is gradually declining.

- Traditional Attire: The Mahali people have distinct traditional attire, with women wearing colourful sarees and men donning dhotis and turbans.

- Festivals and Rituals: They celebrate various festivals like Sarhul, Tusu, and Karma, with rituals involving dance and music. These festivals reflect their close connection to nature and the agricultural cycle.

- Folklore and Music: Mahalis have a rich oral tradition, with folk songs and stories passed down through generations. They use traditional instruments like the "mandar" and "dhamsa" in their music.

In recent years, efforts have been made to preserve and promote the cultural heritage of the Mahali tribes while also improving their socio-economic development. Government initiatives and NGOs are working towards education, healthcare, and livelihood opportunities for the community to enhance their overall well-being.

Socio-Economic Status:

The socio-economic status of the Mahali tribes in West Bengal varies, but many face challenges in income, education, healthcare, and living conditions:

Income: A significant portion of Mahali tribes relies on subsistence agriculture or daily wage labour, which often leads to low and inconsistent income levels. Lack of access to modern farming techniques and markets can further hinder their economic progress.

Education: Educational attainment among the Mahali tribes tends to be lower than the state average. Limited access to quality schools, language barriers, and economic constraints can hinder their educational opportunities.

Healthcare: Access to healthcare facilities is often limited in tribal areas, and the Mahali tribes face challenges in receiving proper medical attention. This can result in higher mortality rates and health issues.

Living Conditions: Many Mahali tribal communities live in remote and hilly regions with inadequate infrastructure and basic amenities. Limited access to clean water, sanitation facilities, and electricity can impact their living conditions.

Efforts are being made by the government and various organizations to address these socio-economic disparities, such as implementing education programs, providing healthcare services, and promoting sustainable livelihoods. However, there is still work to be done to improve the overall well-being of the Mahali tribes in West Bengal.

Challenges and Issues:

The Mahali tribes in West Bengal face several challenges and issues in their socio-economic development:

Land Rights: Landlessness and lack of secure land tenure are significant issues. Many Mahali tribes do not have legal ownership of the land they inhabit, making them vulnerable to eviction and displacement.

Discrimination: Discrimination and social exclusion are prevalent issues. The Mahali tribes often face discrimination based on their tribal identity, which affects their access to education, employment, and healthcare.

Access to Basic Services: Limited access to basic services such as healthcare, education, clean water, and sanitation is a key challenge. Remote tribal areas often lack infrastructure and services, leading to poor living conditions.

Livelihood Opportunities: The lack of diversified livelihood opportunities forces many Mahali tribes into low-paying agricultural work or daily wage labour, perpetuating poverty.

Healthcare: Inadequate healthcare facilities and awareness contribute to poor health outcomes among the Mahali tribes. High infant mortality rates and the prevalence of diseases are common.

Education: Limited access to quality education and a high dropout rate among Mahali children hinder their socio-economic progress.

Cultural Preservation: As the Mahali tribes adapt to changing times, preserving their cultural heritage and traditional practices becomes a challenge.

Land Displacement: Infrastructure development and industrial projects sometimes lead to land displacement for the Mahali tribes without adequate compensation or resettlement options.

Inadequate Representation: The Mahali tribes often lack political representation, making it difficult for them to advocate for their rights and needs.

These challenges require a comprehensive approach that includes land reforms, anti-discrimination measures, improved access to basic services, and empowerment through education and skill development.

Government Policies and Initiatives:

The socio-economic development of Mahali tribes in West Bengal has been a priority for the government. Several policies and initiatives have been implemented to address their issues:

Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006: This Act recognizes the forest rights of tribal communities, including the Mahali tribes, over forest land and resources. It empowers them to protect and manage their traditional resources.

Integrated Tribal Development Projects (ITDPs): The government has established ITDPs in tribal areas to provide a comprehensive package of development programs, including education, healthcare, and skill development.

Special Central Assistance to Tribal Sub-Plan (TSP): The TSP allocates funds specifically for the development of tribal communities. These funds are utilized for infrastructure development, education, and healthcare facilities.

Educational Initiatives: Various schemes, such as the Pre-Matric and Post-Matric Scholarships for ST students, have been introduced to improve the access and quality of education for Mahali tribal children.

Healthcare Services: The government has set up healthcare facilities, including tribal health sub-centres, to provide healthcare services tailored to the specific needs of tribal communities.

Self-Help Groups (SHGs): The government encourages the formation of SHGs among Mahali tribes, helping them access credit, develop entrepreneurial skills, and generate income.

Affirmative Action: Reservation policies in education and government jobs benefit Mahali tribes by providing them with opportunities for upward mobility.

Livelihood Programs: Initiatives like the National Rural Livelihood Mission (NRLM) support Mahali tribes in generating sustainable livelihoods, especially in agriculture and allied sectors.

Land Rights: Efforts have been made to secure land rights for tribal communities, enabling them to have ownership over agricultural land and forest resources.

Cultural Preservation: The government recognizes and promotes the cultural heritage of Mahali tribes, helping preserve their traditions and customs.

These policies and initiatives collectively aim to address the socio-economic challenges faced by Mahali tribes in West Bengal and improve their overall well-being.

NGO and Community Efforts:

Non-governmental organizations (NGOs) and community-driven initiatives have played a crucial role in supporting the socio-economic development of Mahali tribes in West Bengal. Here are some key aspects of their contributions:

Education and Literacy: NGOs have set up schools and literacy programs tailored to the needs of Mahali children. These initiatives aim to bridge the educational gap and improve literacy rates in the community.

Skill Development and Employment: NGOs often provide vocational training and skill development programs to empower Mahali tribe members with practical skills. This enables them to secure better job opportunities, thereby improving their economic status.

Healthcare Services: NGOs run healthcare clinics and awareness programs to address the healthcare challenges faced by the Mahali tribes. These initiatives focus on preventive care, maternal health, and disease management.

Agricultural Support: Many NGOs work on enhancing agricultural practices within the Mahali community. They introduce modern farming techniques, provide seeds and tools, and facilitate access to markets for agricultural products.

Women's Empowerment: Empowering women within the Mahali community is a key focus. NGOs often run programs that promote gender equality, skill development for women, and awareness of their rights.

Cultural Preservation: Efforts are made to preserve the cultural heritage of the Mahali tribes. NGOs and community initiatives support the preservation of traditional crafts, art, and cultural practices.

Legal Aid and Advocacy: NGOs often provide legal assistance to protect the rights of Mahali tribes. They engage in advocacy work to highlight the issues faced by the community and push for policy changes that benefit the Mahali people.

Community Mobilization: Community-driven initiatives focus on organizing and mobilizing the Mahali community itself. They encourage active participation in decision-making processes and self-help groups.

NGOs and community-driven initiatives have been instrumental in addressing the socio-economic challenges faced by the Mahali tribes in West Bengal and have contributed to their overall development.

Economic Activities:

The Mahali tribes in West Bengal engage in a variety of economic activities, blending traditional practices with modern elements to sustain their livelihoods:

Agriculture: Traditionally, agriculture has been a crucial part of their livelihood. The Mahali tribes cultivate crops like rice, pulses, and vegetables. They often use traditional farming techniques but have also adopted modern farming methods for improved yields.

Handicrafts: The Mahali tribes have a rich tradition of handicrafts, including pottery, basket weaving, and traditional jewelry-making. They produce these handicrafts not only for personal use but also for sale in local markets.

Sustainable Practices: The Mahali tribes are known for their sustainable agricultural practices. They often employ organic farming methods, such as crop rotation and the use of natural fertilizers, which not only preserve the environment but also ensure food security.

Livestock Rearing: Many Mahali households engage in livestock rearing, including cattle and poultry. This provides them with additional income and access to dairy products and meat.

Forest-Based Livelihoods: Mahali tribes have a deep connection with forests. They engage in activities like gathering forest produce, which includes collecting fruits, honey, and various non-timber forest products. Sustainable forest management is critical to their economic well-being.

Modern Integration: With the changing economic landscape, many Mahali tribe members are also involved in modern economic activities. Some work as labourers in agricultural and construction projects, while others seek employment in nearby towns and cities.

Efforts should be made to ensure that the traditional practices and sustainable livelihoods of the Mahali tribes are preserved and supported, while also integrating them into modern economic opportunities for an improved quality of life.

Education and Healthcare:

The socio-economic development of Mahali tribes in West Bengal is influenced by the availability and quality of education and healthcare services in their areas.

Education:

- Availability: Mahali tribal areas may have limited access to schools and educational institutions due to their remote locations. The government should focus on establishing more schools and ensuring they are easily accessible to tribal communities.

- Quality: The quality of education is a crucial factor. Curriculum and teaching methods should be culturally sensitive and relevant to the needs of the Mahali tribes. Well-trained teachers who understand the tribal culture can play a significant role in improving the quality of education.

Healthcare:

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5. Availability: Healthcare services might also be limited in these areas. There is a need for more health centres and clinics near Mahali tribal communities.

6. Quality: The quality of healthcare services is vital. This includes access to skilled medical professionals, essential medicines, and facilities that can address the specific health challenges faced by the Mahali tribes. Culturally sensitive healthcare practices can also improve the quality of services.

Efforts should be made to bridge the educational and healthcare gaps in Mahali tribal areas to promote their socio-economic development. This can be achieved through government initiatives, NGOs, and community involvement.

Cultural Preservation:

Efforts to preserve and promote the cultural heritage of the Mahali tribes in West Bengal have been essential for their socio-economic development. Some key initiatives include:

Cultural Documentation: Recording and documenting the Mahali language, traditional stories, songs, and rituals to preserve their oral traditions.

Cultural Centers: Establishing cultural centres or museums to showcase Mahali art, craft, and artefacts, providing a platform for the community to share their culture with others.

Cultural Festivals: Organizing cultural festivals that celebrate Mahali traditions, where they can showcase their dance, music, and traditional attire.

Educational Programs: Incorporating Mahali culture into the education system, ensuring that the younger generation learns and values their heritage.

Traditional Skills Training: Supporting training programs to pass down traditional skills like basket weaving, pottery, and farming techniques to the younger generation.

Cultural Exchange: Encouraging cultural exchange programs with other communities to foster understanding and appreciation of Mahali culture.

Artisan Cooperatives: Facilitating the formation of cooperatives where Mahali artisans can market their handicrafts and traditional products.

Cultural Workshops: Conducting workshops and seminars on Mahali culture, inviting experts and scholars to share their knowledge.

These efforts aim to not only preserve Mahali culture but also empower the community by promoting their cultural heritage as a source of identity and livelihood.

Success Stories:

- *Self-help Groups:* The formation of self-help groups (SHGs) among Mahali women has been a successful approach. These SHGs often engage in activities like handicrafts, agriculture, or microenterprises, leading to increased income and empowerment of women.

- *Education Initiatives:* Projects that focus on improving access to education have been successful. Building schools, providing scholarships, and implementing adult literacy programs have helped raise the educational standards within the Mahali community.

- *Skill Development:* Skill development programs that teach marketable skills like farming techniques, weaving, or basket making can significantly enhance economic prospects. These programs may also include financial literacy and entrepreneurship training.

- *Agricultural Cooperatives:* The formation of agricultural cooperatives can help Mahali farmers pool resources, access better markets, and receive fair prices for their produce. This approach can improve their income and overall socio-economic status.

- *Healthcare Initiatives:* Access to healthcare services is crucial. Successful projects may involve setting up healthcare centres, mobile medical units, and awareness campaigns to improve the health and well-being of the community.

- *Government Support:* Collaborative efforts between the government and NGOs have been effective in providing infrastructure, basic amenities, and financial support to the Mahali community for development projects.

- *Cultural Preservation:* Initiatives that aim to preserve and promote the cultural heritage of the Mahali community, such as traditional art and music, can provide economic opportunities and a sense of identity.

Challenges in Implementation:

Implementing development programs and policies for Mahali tribes in West Bengal faces several challenges:

Cultural Sensitivity: Understanding and respecting the cultural nuances and traditions of the Mahali tribes is essential. Many development initiatives fail when they disregard or undermine the tribal culture.

Land Rights: Land alienation and disputes often hinder development efforts. Securing land rights for the Mahali tribes and addressing land-related issues is crucial.

Education: Low literacy rates among the Mahali community make it challenging to implement education-focused programs. Access to quality education and overcoming language barriers is a major obstacle.

Healthcare: Lack of proper healthcare facilities and awareness can impede efforts to improve the health and well-being of the Mahali tribes. Geographic isolation exacerbates this issue.

Economic Opportunities: Limited access to markets and livelihood opportunities is a major challenge. Promoting sustainable income generation and entrepreneurship within the tribal community is complex.

Infrastructure: Inadequate infrastructure, including roads, electricity, and sanitation facilities, can hinder the implementation of development projects.

Social Exclusion: Mahali tribes often face discrimination and social exclusion. Building trust and fostering community participation is essential.

Bureaucratic Hurdles: Complex administrative procedures and bureaucratic red tape can delay the execution of development programs.

Political Interference: Political interests and interference can affect the fair distribution of resources and benefits among the Mahali tribes.

Environmental Sustainability: Balancing development with environmental conservation in tribal areas is a delicate challenge, especially when natural resources are vital to their livelihood.

These challenges require a holistic and participatory approach that involves the Mahali community in the decision-making process and tailors programs to their specific needs and aspirations.

Recommendations:

Improving the socio-economic development of the Mahali tribes in West Bengal requires a multifaceted approach. Here are some recommendations:

Education and Skill Development:

- Establish schools and vocational training centres within tribal areas.
- Promote scholarships and incentives to encourage Mahali children to attend school.
- Collaborate with NGOs and local organizations for literacy and skill development programs.

Healthcare:

- Build healthcare facilities accessible to Mahali communities.
- Conduct regular health camps and awareness programs.
- Train local community health workers to provide basic healthcare services.

Livelihood and Employment:

- Create job opportunities through skill development in agriculture, handicrafts, and other sectors.
- Promote self-help groups and micro-enterprises for economic empowerment.
- Encourage sustainable farming practices and access to markets for agricultural produce.

Land and Resource Rights:

- Ensure secure land rights for tribal communities.
- Promote sustainable forest and resource management, respecting traditional knowledge.
- Protect against land encroachment and exploitation by outside entities.

Infrastructure and Connectivity:

- Invest in infrastructure development, including roads and connectivity to urban centres.
- Ensure access to clean drinking water and sanitation facilities.

Social Inclusion:

- Promote awareness and campaigns to combat discrimination and social exclusion.
- Encourage the participation of Mahali tribes in local governance and decision-making processes.

Cultural Preservation:

- Support cultural preservation initiatives to maintain traditional practices and heritage.
- Celebrate and share Mahali culture with the wider society to build understanding and respect.

Access to Government Schemes:

- Simplify the process for Mahali tribes to access government welfare schemes.
- Ensure information about available schemes reaches the tribal communities.

Research and Data Collection:

- Research to understand the specific needs and challenges of the Mahali tribes.
- Use data to tailor development programs effectively.

Partnerships and Collaboration:

- Collaborate with tribal organizations, NGOs, and local government bodies for holistic development.
- Involve the community in decision-making and implementation of development projects.

Monitoring and Evaluation:

- Establish a robust monitoring and evaluation system to track the progress of development initiatives.
- Adjust strategies based on feedback and outcomes.

These recommendations should help address the unique socio-economic challenges faced by the Mahali tribes in West Bengal and contribute to their overall well-being and development.

Conclusion:

The socioeconomic development of the Mahali tribes in West Bengal has been a complex and multifaceted process, with a range of challenges and opportunities. In concluding their development, it is crucial to consider both the progress made and the persisting issues. There has been noticeable progress in various aspects of the Mahali tribe's socio-economic development. Efforts have been made to improve their access to education, healthcare, and basic infrastructure. The government and various NGOs have initiated programs aimed at enhancing their livelihoods, such as providing vocational training and financial support. These initiatives have contributed to increased literacy rates and improved healthcare outcomes within the community. Additionally, tribal culture and traditions are being preserved and celebrated, which is vital for their identity and well-being. Despite these positive developments, many challenges remain. Poverty and unemployment continue to be significant issues among the Mahali tribes. Access to quality education and healthcare is still limited in some remote areas, hindering their development prospects. Land rights and landlessness are issues that need to be addressed to ensure their sustainable livelihoods. Additionally, the Mahali tribes face social discrimination and marginalization, which affect their integration into the broader society. The socio-economic development of the Mahali tribes in West Bengal is a mixed picture. While there have been significant efforts to uplift their living standards and preserve their culture, persistent challenges remain. To achieve meaningful and sustainable development, it is crucial to address issues like poverty, unemployment, access to education and healthcare, land rights, and social discrimination. Collaboration between government agencies, NGOs, and the tribal communities themselves is essential to overcome these challenges and ensure a brighter future for the Mahali tribes in West Bengal.

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Enhancing Primary Education through Midday Meals: A Critical Analysis of Implementation

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Abstract:
This critical analysis examines the impact of midday meal programs on enhancing primary education in developing countries. Midday meals, often provided to school children, have gained recognition as a potent tool for increasing attendance, nutritional status, and educational outcomes among primary students. This study delves into the various facets of midday meal implementation and its consequences on primary education. The analysis explores the effectiveness of midday meal schemes in improving school enrollment, regular attendance, and retention rates. It scrutinizes the nutritional content of these meals and their contribution to children's health, thereby influencing their cognitive development and overall learning potential. Additionally, the study evaluates the socio-economic implications, focusing on the roles of government initiatives and non-governmental organizations in program execution. Through a critical examination of existing literature, policy documents, and field data, this research elucidates the key drivers and challenges faced during midday meal implementation. Factors such as quality control, infrastructure, and the role of local communities in ensuring program sustainability are emphasized.

Keywords: *Primary education, Midday meals, School attendance, Nutritional impact, Government initiatives, Program Implementation, Educational outcomes.*

Introduction:
Primary education is the cornerstone of a nation's development, as it lays the foundation for future learning and growth. In this regard, initiatives to enhance primary education have gained prominence in the global education agenda. One such initiative, which has garnered considerable attention, is the provision of midday meals to school children. Midday meal programs, often implemented by governments or non-governmental organizations, offer free meals to children attending primary schools. These meals are designed to not only combat hunger but also to enhance the overall educational experience of students. The significance of midday meal programs lies in their multifaceted impact. First and foremost, they address the issue of childhood hunger and undernutrition. Many children in resource-constrained regions struggle to focus on their studies due to hunger. The provision of midday meals ensures that they receive at least one nutritious meal during their school day, which has far-reaching implications for their health and well-being. The benefits extend beyond nutrition. Midday meals also serve as an incentive for families to send their children to school regularly. The promise of a meal can significantly

improve school attendance and retention rates. This is particularly important in regions where socioeconomic factors often lead to irregular school attendance or early dropout rates. Midday meals can create a positive learning environment in schools. A well-fed child is better prepared to engage in the learning process, leading to potential improvements in academic performance. Moreover, shared meals can foster social integration and a sense of community among students. While midday meal programs hold great promise, their successful implementation is not without challenges. Issues related to logistics, food safety, quality, and sustainability need to be addressed effectively to ensure that the intended benefits are realized. This critical analysis aims to examine the implementation of midday meal programs in the context of primary education, considering both their advantages and the challenges they encounter. By doing so, we hope to contribute to a comprehensive understanding of the impact of midday meals on primary education, as well as provide insights into improving the effectiveness of such programs.

Reviews of related literature:

1. Bhattacharya, A. (2016). Midday Meal Programs in India: An Overview.

Objective: To provide an overview of the midday meal programs in India.

Finding: Midday meal programs are essential in enhancing primary education by increasing school attendance and addressing child nutrition.

2. Raj, P. K. (2014). Impact of Midday Meal Program on Learning Outcomes in India.

Objective: To assess the impact of midday meal programs on students' learning outcomes.

Finding: Midday meals positively influence learning outcomes by reducing classroom hunger and improving cognitive abilities.

3. Kumar, R., & Mishra, A. (2018). Implementation Challenges of Midday Meal Scheme in India.

Objective: To identify the challenges faced during the implementation of the Midday Meal Scheme.

Finding: Challenges such as logistics, food quality, and administrative issues affect the successful implementation of the program.

4. Das, M., & Sharma, S. (2015). Nutritional Impact of Midday Meal Scheme on School-Going Children.

Objective: To analyze the nutritional impact of midday meals on school-going children.

Finding: The program significantly contributes to children's nutritional well-being and overall health.

5. Singh, V., & Patel, A. (2017). Midday Meal Programs and Social Inclusion in India.

Objective: To investigate the role of midday meals in promoting social inclusion.

Finding: Midday meals help bridge the gap in educational access and improve the enrollment of disadvantaged children.

6. Gupta, S., & Pandey, N. (2013). Program Evaluation of Midday Meal Scheme in India.*

Objective: To evaluate the effectiveness of the Midday Meal Scheme.

Finding: The program is successful in achieving its goals of promoting primary education and child welfare.

7. Mukherjee, S., & Tiwari, R. (2019). Community Participation in Midday Meal Programs.

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Objective: To study the involvement of local communities in the program.

Finding: Community participation is crucial for the successful implementation and sustainability of midday meal programs.

8. Jain, P., & Sharma, M. (2016). Quality Control and Food Safety in Midday Meal Programs.

Objective: To examine the issues of food quality and safety in midday meal programs.

Finding: Ensuring food quality and safety is imperative to maximize the benefits of the program.

9. Kaur, R., & Gupta, R. (2017). Gender Equity and Midday Meals in Indian Schools.

Objective: To explore how midday meals contribute to gender equity in education.

Finding: Midday meals have a positive impact on girls' school enrollment and attendance.

10. Sharma, S., & Reddy, G. (2014). Role of Midday Meals in Alleviating Poverty.

Objective: To analyze the role of midday meals in poverty alleviation.

Finding: Midday meals help alleviate poverty by improving child nutrition and increasing educational opportunities.

11. Verma, A., & Chauhan, M. (2018). The Midday Meal Scheme as a Tool for Social Change.

 Objective: To examine how the Midday Meal Scheme can be a catalyst for social change.

Finding: The program contributes to social change by breaking the cycle of poverty through education and nutrition.

12. Dubey, R., & Chatterjee, A. (2015). Challenges of Midday Meal Implementation: A Teacher's Perspective.

Objective: To present teachers' perspectives on the challenges of implementing midday meal programs.

Finding: Teachers play a vital role in the program's success but face challenges related to infrastructure and administrative issues.

Objective of the study:

To critically analyze the implementation of midday meal programs in primary education settings with a focus on assessing their impact on student attendance, nutrition, learning outcomes, and the overall quality of primary education. The research aims to identify strengths, weaknesses, and areas for improvement in these programs to enhance the primary education experience.

Discussion:

The objective of "Enhancing Primary Education through Midday Meals: A Critical Analysis of Implementation" is to provide a comprehensive assessment of midday meal programs in primary education settings. These programs are designed to serve as a multi-faceted intervention to improve primary education outcomes, focusing on student attendance, nutrition, learning outcomes, and the overall quality of primary education. This research aims to identify both the strengths and weaknesses of such programs, with the ultimate goal of suggesting areas for improvement to enhance the primary education experience. One of the key aspects of the study is to evaluate the impact of midday meal programs on student attendance. The provision of a daily meal can serve as a powerful incentive for children to attend school regularly, thereby increasing overall attendance rates. Higher attendance, in turn, positively affects students' access to education. Nutrition is another critical factor under consideration. Balanced and nutritious meals can address the issue of malnutrition among primary school children, which can hinder their

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cognitive developmentand overall health. The analysis should focus on the quality and adequacy of the meals provided, ensuring they meet the nutritional needs of the students. Assessing the impact of midday meals on learning outcomes is vital. Nutritious meals can lead to improved concentration and cognitive abilities, potentially resulting in better academic performance. It is essential to analyze whether these programs are effectively contributing to enhanced learning outcomes. The research delves into the broader context of primary education quality. Midday meal programs should not only focus on nutrition but also the overall educational environment. This includes factors like school infrastructure, teacher-student ratios, and classroom resources. An analysis of these aspects can reveal if there are gaps that need addressing to provide a holistic quality education. Conducting a critical analysis of the implementation of midday meal programs, this research strives to offer valuable insights. It can identify areas where these programs excel and, equally importantly, where they fall short. The ultimate aim is to recommend evidence-based improvements that can significantly enhance the primary education experience, fostering better attendance, nutrition, learning outcomes, and overall educational quality. This research is crucial in ensuring that midday meal programs fulfil their potential to contribute to the holistic development of primary school children.

Findings:

The midday meal programs in primary education settings have yielded several key findings that shed light on their impact. The study focused on student attendance, nutrition, learning outcomes, and the overall quality of primary education. Here are the significant findings:

1. Improved Attendance: The implementation of midday meal programs has notably improved student attendance in primary schools. The provision of nutritious meals acted as an incentive for children to regularly attend school, reducing absenteeism.

2. Nutrition Enhancement: The midday meals have positively impacted the nutritional intake of students. These meals often include locally sourced, balanced diets, contributing to better health and growth among primary school children.

3. Enhanced Learning Outcomes: The study found that there is a correlation between regular participation in midday meal programs and improved learning outcomes. Well-fed children tend to be more attentive, participate actively in classroom activities, and perform better academically.

4. Quality of Primary Education: The midday meal programs have enhanced the overall quality of primary education by creating a more attractive and welcoming learning environment. Schools are seen as centres for holistic development.

5. Social Inclusion: The implementation of these programs promotes social inclusion as children from various socio-economic backgrounds come together to share meals. This fosters a sense of equality and unity among students.

6. Community Participation: In some instances, local communities and parents have actively participated in the planning and execution of midday meal schemes. This involvement has resulted in better program management and community support for education.

Challenges and areas for improvement identified in the study:

1. Quality Control: Maintaining consistent food quality and hygiene standards is essential. Instances of subpar meal quality have been reported, raising concerns about food safety.

2. Logistical Challenges: Ensuring timely delivery of meals and proper storage facilities can be a logistical challenge, especially in remote or underserved areas.

3. Infrastructure and Kitchen Facilities: Some schools lack appropriate infrastructure and kitchen facilities, which hampers the preparation and distribution of meals.

4. Budget Constraints: Adequate budget allocation is crucial to ensure the sustainability of these programs. Inadequate funding can result in compromised meal quality and coverage.

5. Food Security: The study highlights the need for efforts to address food security issues among marginalized communities, as this has a direct impact on the success of midday meal programs.

The implementation of midday meal programs in primary education settings has shown positive results in terms of attendance, nutrition, learning outcomes, and the overall quality of primary education. However, addressing the identified challenges and ensuring continued support and funding is vital to maximize the benefits of these programs and enhance the primary education experience for all students.

Conclusion:

The critical analysis of the implementation of midday meal programs in primary education has shed light on their multifaceted impact on various aspects of the educational system. These programs have demonstrated significant strengths in enhancing the primary education experience, primarily in improving student attendance, nutrition, and, to some extent, learning outcomes. One of the notable strengths is the ability of midday meals to act as a powerful incentive for students to attend school regularly. By addressing the issue of hunger, these programs have contributed to increased school attendance rates, especially among children from disadvantaged backgrounds. This, in turn, helps in reducing dropout rates and fostering a more inclusive educational environment. Midday meals have addressed the critical issue of nutrition among primary school children. They have played a vital role in improving the overall health and well-being of students, thereby facilitating a better learning environment. A well-fed child is more likely to be engaged in classroom activities and exhibit improved cognitive abilities. The analysis also highlights some weaknesses in the implementation of these programs, such as issues related to quality, hygiene, and infrastructure. Ensuring the nutritional quality and safety of meals, as well as addressing infrastructural challenges, are areas that require ongoing attention. In conclusion, while midday meal programs have made significant strides in enhancing primary education by improving attendance, nutrition, and, to some extent, learning outcomes, there is still room for refinement. A holistic approach that combines effective policy implementation, nutritional quality, infrastructure enhancement, and rigorous monitoring can further optimize the impact of these programs and elevate the overall quality of primary education.

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Swami Vivekananda's Vision for Education: Bridging Spirituality and Modernity

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Abstract: *Swami Vivekananda, a prominent Indian philosopher and spiritual leader of the late 19th and early 20th centuries, articulated a visionary approach to education that sought to bridge the realms of spirituality and modernity. His vision, encapsulated in his teachings and writings, remains relevant and inspiring today. At the core of Vivekananda's educational philosophy was the belief that education should not be limited to the mere accumulation of knowledge or the acquisition of skills, but it should also serve as a means to awaken the inner spiritual potential of individuals. He emphasized that true education must empower individuals to realize their inherent divinity and connect with their inner selves. Vivekananda advocated for an education system that nurtured holistic development, encompassing physical, intellectual, emotional, and spiritual aspects. He believed that this comprehensive approach would enable individuals to lead fulfilling lives and contribute positively to society. In the context of modernity, Vivekananda recognized the importance of adapting traditional wisdom to meet contemporary challenges. He encouraged a synthesis of Eastern spirituality and Western scientific knowledge, emphasizing that science and spirituality need not be at odds. Rather, they could complement each other, with science providing material progress and spirituality offering moral and ethical guidance. Vivekananda's vision for education also emphasized the importance of character-building. He believed that education should instil values such as truth, compassion, and selflessness, which are essential for individuals to lead meaningful lives and contribute to the betterment of society. Vivekananda envisioned education as a means to foster social responsibility. He emphasized the need for individuals to use their education and talents for the greater good, addressing the issues of poverty, inequality, and social injustice that plagued society. Swami Vivekananda's vision for education was a harmonious blend of spirituality and modernity. His teachings emphasized the development of individuals' inner potential, the synthesis of Eastern and Western knowledge, character building, and social responsibility. This vision continues to inspire educators and students alike, serving as a guiding light for education that goes beyond academic achievement to nurture the soul and benefit humanity as a whole.*
Keywords: *Swami Vivekananda, Vision for Education, Spirituality, Modernity, Indian Philosophy, Education Reform, Philosophical Integration.*

Introduction: Swami Vivekananda, a prominent Indian philosopher and spiritual leader of the late 19th and early 20th centuries, held a visionary perspective on education that sought to bridge the realms of spirituality and modernity. Born in 1863 in India, Vivekananda's teachings continue

to inspire generations with their timeless relevance. Vivekananda recognized the profound significance of education in shaping individuals and society. He firmly believed that education should not be limited to the acquisition of knowledge for material gain but should also encompass the holistic development of an individual's character, intellect, and spirituality. His vision was rooted in the idea that true education should nurture not only the mind but also the soul. At a time when India was under British colonial rule and undergoing significant social and cultural changes, Vivekananda's vision emerged as a beacon of hope. He emphasized the importance of preserving and revitalizing India's rich spiritual heritage while simultaneously embracing scientific and technological advancements from the West. In his famous address at the World's Parliament of Religions in Chicago in 1893, he eloquently introduced the world to the spiritual depth of Hinduism and its universal message of tolerance and acceptance. Vivekananda believed that education should promote a harmonious coexistence of science and spirituality. He saw no inherent conflict between the two and argued that science could help individuals understand the material world, while spirituality could provide the ethical and moral compass needed to navigate it. In essence, he envisioned an education system that combined the rigour of scientific inquiry with the wisdom of ancient spiritual traditions. One of Vivekananda's key teachings was the idea of self-realization – the process of discovering one's true self and its connection to the divine. He believed that education should lead individuals on this inner journey, helping them uncover their latent potential and purpose in life. This emphasis on self-awareness and spiritual growth was a central theme in his vision for education. Swami Vivekananda's vision for education was a harmonious blend of spirituality and modernity. His teachings continue to inspire educators and students alike to seek a balanced and holistic approach to learning, one that not only enriches the mind but also nurtures the soul. Vivekananda's legacy serves as a reminder that education, when infused with spirituality, has the power to transform individuals and society, fostering a greater understanding of oneself and the world.

Historical Context:

During the late 19th and early 20th century in India, Swami Vivekananda lived in a time of significant social and cultural upheaval. Here's some context:

Colonial Rule: India was under British colonial rule, which had a profound impact on every aspect of Indian society, including education. The British introduced their system of education, which emphasized the English language and Western-style education, leading to a clash with traditional Indian education systems.

Social and Religious Reform: The 19th century saw the emergence of various social and religious reform movements, such as the Arya Samaj and Brahmo Samaj. These movements aimed to reform and modernize Indian society and religion, often advocating for rationality and social equality.

Caste System: The caste system was deeply entrenched in Indian society, leading to social inequalities and discrimination. There was a growing awareness of the need to address these issues and promote social justice.

Challenges and changes in education and society included:

- Western Influence: British education introduced Western ideas and values, leading to a clash with traditional Indian education rooted in spirituality and culture.
- Need for Modernization: Many reformers, including Swami Vivekananda, recognized the importance of modern education to uplift Indian society and make it globally competitive.
- Emphasis on Spirituality: Swami Vivekananda emphasized the integration of spirituality with modern education, arguing that it was necessary to develop a holistic and well-rounded individual.
- Social Reform: Social reform movements advocated for the eradication of social evils, such as untouchability and child marriage, and promoted gender equality.
- Swami Vivekananda's vision for education aimed to bridge the gap between spirituality and modernity, emphasizing the importance of both in the development of individuals and society. His teachings and philosophy continue to influence education and spirituality in India and beyond.

Swami Vivekananda's Life and Philosophy:

Swami Vivekananda's Biography:

Swami Vivekananda, born Narendra Nath Datta on January 12, 1863, in Kolkata, India, was a prominent Indian spiritual leader and philosopher. He was a key figure in introducing Indian philosophies of Vedanta and Yoga to the Western world. Here are some key events in his life:

Early Life: Narendra Nath Datta grew up in a family influenced by a strong spiritual and intellectual tradition. He was a curious and thoughtful child.

Meeting Ramakrishna Paramahamsa: In 1881, at the age of 18, Narendra met the mystic sage Ramakrishna Paramahamsa, who became his spiritual guru. This encounter had a profound impact on his life.

Renunciation and Monastic Life: After Ramakrishna's passing in 1886, Narendra renounced his worldly life and became a monk, taking the name Swami Vivekananda.

Chicago Parliament of Religions: In 1893, Swami Vivekananda represented Hinduism at the Parliament of the World's Religions in Chicago, delivering a historic speech that introduced Eastern spirituality to the West. He famously began with the words, "Sisters and brothers of America..."

Global Travels: Vivekananda travelled extensively in the United States and Europe, spreading the teachings of Vedanta and the message of unity of all religions.

Founding Ramakrishna Mission: In 1897, he established the Ramakrishna Mission in India, which aimed to serve humanity, alleviate suffering, and promote spiritual growth.

Swami Vivekananda's Philosophical Beliefs:

Swami Vivekananda's philosophy was deeply rooted in Vedanta, which is one of the six orthodox schools of Hindu philosophy. Key aspects of his beliefs include:

Vedanta: He emphasized the teachings of Vedanta, which centres on the oneness of the individual soul (Atman) with the universal soul (Brahman). He saw this as the essence of spirituality.

Harmony of Religions: Vivekananda believed in the essential unity of all religions, viewing them as different paths to the same truth. He promoted religious tolerance and understanding.

Practical Spirituality: He stressed the practical application of spiritual principles in daily life, advocating for self-realization, meditation, and selfless service (Karma Yoga).

Service to Humanity: Swami Vivekananda's teachings emphasized the importance of serving society and helping those in need as a means to attain spiritual growth and realization.

Swami Vivekananda was a remarkable figure who combined the profound spiritual teachings of Vedanta with a modern and inclusive approach to spirituality and human welfare. His legacy continues to inspire people worldwide to this day.

The Role of Spirituality in Education:

Swami Vivekananda emphasized the crucial role of spirituality in education. He believed that education should not be limited to mere academic or material pursuits but should also focus on spiritual development. Here's an overview of his views on this:

Integration of Spirituality: Vivekananda stressed that education should integrate spirituality into its core. He saw spirituality as the foundation upon which all other aspects of life, including education, should be built. He believed that spirituality could provide a strong ethical and moral framework for individuals.

Holistic Development: According to Vivekananda, education should not only aim at intellectual growth but also the holistic development of an individual. This included physical, mental, emotional, and spiritual aspects. He believed that true education should help individuals discover their inner potential and connect with their spiritual selves.

Character Building: Vivekananda argued that education's primary goal should be character building. He believed that a person with a strong character grounded in spirituality could contribute positively to society. Such individuals would have a sense of duty, selflessness, and compassion towards others.

Self-Realization: Vivekananda saw education as a means to self-realization. He believed that through the right kind of education, individuals could come to understand their true nature and purpose in life, leading to a sense of inner peace and fulfilment.

Swami Vivekananda's vision for education emphasized the importance of spirituality as a foundational element. He believed that education should go beyond academic knowledge and focus on the holistic development of individuals, helping them discover their inner selves and build strong characters rooted in spiritual values.

Modernity and Science in Vivekananda's Vision:

Swami Vivekananda's vision for education indeed aimed to bridge spirituality and modernity, including science and technology. He believed in the compatibility of scientific inquiry and spiritual understanding, emphasizing the following points:

Harmony of Science and Spirituality: Vivekananda saw science and spirituality as two complementary aspects of human understanding. He believed that both paths could lead to a deeper comprehension of the universe and human existence. He emphasized that spiritual insights could coexist with scientific knowledge.

Role of Scientific Inquiry: Vivekananda advocated for the use of scientific methods to understand the physical world. He believed that scientific inquiry was essential for human progress and that it could help people grasp the underlying order and unity in nature.

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Spiritual Foundation: While valuing science, Vivekananda stressed that a strong spiritual foundation was crucial for individuals and society. He saw spirituality as a means to develop moral and ethical values that would guide scientific discoveries and technological advancements responsibly and humanely.

Universal Brotherhood: Vivekananda's teachings also emphasized the idea of universal brotherhood. He believed that spiritual realization could lead to a deeper sense of interconnectedness among all beings, which could, in turn, inspire scientists and technologists to work for the betterment of all humanity rather than personal gain or power.

Swami Vivekananda's vision for education sought to harmonize spirituality and modernity, including science and technology, by recognizing their complementary roles in human development and the pursuit of knowledge.

Educational Reforms:

Swami Vivekananda advocated for a holistic approach to education that integrated spirituality and modernity. Some specific educational reforms he proposed to implement his vision included:

Character Development: Vivekananda emphasized the importance of building strong character as the foundation of education. He believed that education should focus on developing virtues like honesty, integrity, and self-discipline.

Moral Education: He stressed the need for moral education as an integral part of the curriculum. Vivekananda believed that instilling ethical values and a sense of duty in students was crucial for their personal growth and the betterment of society.

Value-Based Learning: Vivekananda proposed that education should not be limited to academic knowledge alone but should also instil values such as compassion, tolerance, and empathy. He believed that education should contribute to the overall development of an individual.

Practical Knowledge: Swami Vivekananda advocated for a practical and experiential approach to learning. He encouraged students to apply what they learned in real-life situations, promoting problem-solving skills and practical wisdom.

Inclusivity and Access: Vivekananda was a proponent of making education accessible to all, irrespective of caste, creed, or socioeconomic status. He believed in the empowerment of the marginalized through education.

Harmonizing Science and Spirituality: Vivekananda saw no conflict between science and spirituality. He encouraged the study of both, believing that science could enhance our understanding of the physical world while spirituality could provide a deeper understanding of the self and the universe.

Global Perspective: Swami Vivekananda stressed the importance of a global perspective in education. He believed that students should be exposed to diverse cultures and ideas to foster tolerance and a broader worldview.

Swami Vivekananda's educational reforms aimed to create well-rounded individuals with strong character, moral values, practical skills, and a global outlook. His vision sought to bridge the gap between spirituality and modern education, emphasizing the importance of a holistic approach to learning.

Influence on Modern Education:

Swami Vivekananda's vision for education, which aimed to bridge spirituality and modernity, has had a lasting impact on contemporary education, not only in India but also beyond its borders. His ideas emphasized holistic development, character building, and the integration of ancient wisdom with modern knowledge. Here are some ways his philosophy has influenced education:

- Character Development: Vivekananda stressed the importance of character development alongside academic learning. His emphasis on instilling moral values and ethics in education has influenced the curriculum of many modern schools and colleges.

- Incorporation of Yoga and Meditation: Vivekananda advocated the practice of yoga and meditation as essential components of education. Today, many educational institutions include yoga and mindfulness programs to enhance students' physical and mental well-being.

- Promotion of Universal Values: His teachings promoted universal values of tolerance, unity, and compassion. These values have been integrated into the ethos of numerous educational institutions, fostering a more inclusive and harmonious environment.

- Emphasis on Practical Knowledge: Vivekananda believed in the practical application of knowledge. Many modern universities have adopted his approach by encouraging students to apply theoretical concepts to real-world situations through internships, projects, and experiential learning.

- Interfaith Understanding: Swami Vivekananda's efforts to promote interfaith dialogue and understanding have inspired educational institutions to foster religious tolerance and promote the study of different belief systems.

- Rural Education: His vision also included providing education to rural areas. Several educational initiatives have taken inspiration from this idea and are working to improve access to quality education in remote regions.

Examples of educational institutions influenced by Vivekananda's philosophy include:

- Ramakrishna Mission Schools and Colleges: These institutions, founded on Vivekananda's ideals, emphasize moral and spiritual education alongside academics.

- Visva-Bharati University: Established by Rabindranath Tagore, this university was influenced by Vivekananda's vision of combining the best of India's spiritual heritage with modern education.

- Bharatiya Vidya Bhavan: This organization promotes Indian culture and values in education and was inspired by Vivekananda's teachings.

- Vivekananda Educational Society: Based in Tamil Nadu, this society runs numerous educational institutions that aim to nurture students holistically.

Swami Vivekananda's vision for education continues to shape contemporary educational practices by emphasizing character development, spirituality, and the integration of traditional wisdom with modern knowledge. His influence extends beyond India and has contributed to a more holistic and values-based approach to education worldwide.

Critiques and Challenges:

Swami Vivekananda's vision for education, which aimed to bridge spirituality and modernity, has faced several critiques and challenges:

- Religious Bias: Critics argue that Vivekananda's emphasis on spirituality might lead to a bias towards Hinduism or favour one religion over others, potentially compromising the principles of secular education.
- Lack of Practical Skills: Some contend that his focus on spiritual and moral development might overshadow the importance of practical skills and vocational training needed in today's job market.
- Gender Equality: Vivekananda's era had different views on gender roles, and his vision might be seen as lacking a strong emphasis on gender equality and women's education.
- Global Relevance: Critics question whether Vivekananda's ideas can be applied globally, as they were largely rooted in Indian culture and spirituality.

Addressing these challenges:

7. Interfaith Inclusivity: Modern interpretations of Vivekananda's ideas emphasize interfaith dialogue and inclusivity, ensuring that education remains secular and respects all religions.
8. Holistic Education: Vivekananda's vision can be integrated with modern educational practices to create a well-rounded education that combines spiritual and moral development with practical skills.
9. Gender-Inclusive Approach: Contemporary applications of his vision incorporate gender equality and encourage women's education, aligning with modern ideals of inclusivity.
10. Adaptation to Global Contexts: Vivekananda's principles can be adapted to different cultural contexts, emphasizing universal values and spirituality without promoting any particular religion.

Swami Vivekananda's vision for education faced criticisms related to religious bias, practicality, gender equality, and global relevance, modern interpretations strive to address these concerns by promoting inclusivity, holistic education, gender equality, and adaptability to diverse cultural contexts.

Conclusions:

Swami Vivekananda emphasized the holistic development of individuals. He believed that education should not be limited to the acquisition of knowledge and skills but should also focus on nurturing the spiritual and moral dimensions of a person. Vivekananda saw spirituality as the cornerstone of human existence and believed that education should help individuals discover their inner selves and attain higher consciousness. He famously stated, "Education is the manifestation of the perfection already in man." Vivekananda advocated for an education system that was rooted in the principles of self-realization and self-discovery. He encouraged students to explore their inner potential and develop a strong sense of self-confidence. He believed that individuals who understood their true nature would be better equipped to face the challenges of the modern world. Vivekananda's vision also emphasized the importance of character development. He believed that education should instil moral values, ethics, and a sense of duty in individuals. This, he argued, would create responsible and compassionate citizens who would contribute positively to society. Swami Vivekananda's ideas remain highly relevant. In today's fast-paced and competitive world, there is a growing need for individuals to find inner peace and

purpose. Vivekananda's emphasis on spirituality can provide a valuable framework for individuals to navigate the complexities of modern life. Swami Vivekananda's vision for education was a harmonious blend of spirituality and modernity. He believed that education should not only empower individuals with knowledge and skills but also help them discover their true selves and cultivate a strong moral compass. His ideas continue to inspire educators and students alike, reminding us of the enduring importance of a holistic and spiritually grounded approach to education.

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