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IMPACT OF FINTECH ON BANKING SECTOR

1st Author : Ms. Rohini Nitin Misal

Qualification : M.B.A., M.Phil, [Ph.D]
Designation : Research Scholar
Institute : Bharati Vidyapeeth (Deemed to be University), Pune
Yashwantrao Mohite Institute of Management, Karad
Email : rrohinitin@gmail.com
Contact No. : 9545553800/8788321531

2nd Author : Dr. Rajesh Kanthe

Qualification : M.B.A., Ph.D
Designation : Director
Institute : Bharati Vidyapeeth (Deemed to be University), Pune
Yashwantrao Mohite Institute of Management, Karad
Email : drrajeshkanthe@gmail.com
Contact No. : 9422411133

ABSTRACT

The banking sector of Indian has recently been hospitable historic transformation. For examples e-developments are emerging and advancing sooner altogether areas of monetary intermediation and financial markets: e-finance, e-money, E-banking, e-brokering, e-insurance, e-exchanges, and even e-supervision. The Information Technology revolution has had an excellent impact on the banking industry in India. For the banking sector, technology has emerged as a strategic resource for successfully achieving higher efficiency, control of operations, productivity and profitability. For bank customers, it is the realization of their 'Anywhere, Anytime, Anyway' banking dream. This has prompted the banks to adopt and accept technology to meet the increasing customer expectation.

This paper is predicated on the recent developments in Banking Sector and adoption of Financial Technology by banks for improving the performance. The paper suggested also some future research proposals about the effect of FinTech on the financial industry and banking sector in India.

Keywords – Banking Sector, Financial Technology, Development, Customer Expectations

I. INTRODUCTION

Banking Sector plays a really very important role in building the economy of an individual as well as nation. A strong Banking sector is vital growth, creation of jobs, generating wealth, eradication of poverty, enhancing entrepreneurs, growth in GDP and all necessary factors for nation to emerge as a developed one.

The Information Technology revolution has had an excellent impact on the banking industry in India. To meet diverse financial needs banks offers services through financial technological innovations. For bank customers, it is the realization of their 'Anywhere, Anytime, Anyway' banking dream. This has prompted the banks to adopt and accept technology to meet the increasing customer expectation.

The many use of online and mobile banking has created an entire new world of experience. Having said that, we'll now check out some areas on how technology in banking system has had a wonderful impact.

Technology within the banking sector has always existed and this is often because banks have enormously relied on computers to record transactions. It's also helped in gaining quick and straightforward access to tip. The Importance of technology in banking sector are often seen with the launch of internet banking, ATM's, mobile banking, debit and credit cards. However, within the previous couple of years there has been tremendous transformation in financial services; technology has revolutionized within the way we maintain our finances.

II. OBJECTIVES OF THE STUDY

The objectives of this paper are to:

1. To explain about the recent financial technology trends in banking sector.
2. *To study the impact of FinTech on the betterment of banking sector.*

III. METHODOLOGY

This research paper is conceptual in nature. It is based on secondary data the information has been taken from secondary sources.

IV. FINANCIAL TECHNOLOGY (FINTECH)

"FinTech an economic industry composed of companies that use a technology to form financial systems simpler and efficient." (McAuley, D Wharton FinTech, Online 2014).

The concept "FinTech" describes companies or representatives of companies that combine financial services with modern, innovative technologies (Dorfleitner et al., 2017). The term Financial Technologies or "FinTech" is wont to describe variety of innovative business models and emerging technologies that have the potential to rework the financial services industry (IOSCO 2017).

"Financial Technology, also mentioned to as 'FinTech', may be a new sector in financial industry that comes with the whole plethora of technology that's utilized in finance to facilitate trades, corporate business or interaction and services provided to the all retail consumers." (Micu and Micu 2016)

FinTech is that the latest buzzword within the world of finance, where digitization has gained significant momentum. FinTech is brief for financial technologies, people who are destroy traditional financial services, including mobile payments, money transfers, loans, fundraising and asset management.

When FinTech came into existence within the 21st Century, the term was initially applied to the technology employed at the back-end systems of established financial institutions. Since then, however, there has been more attention towards consumer-oriented services and thus a more consumer-oriented definition. Now FinTech includes in several sectors and industries few of them are education, retail banking, fundraising and nonprofit, and investment management.



Fig.1 FinTech

V. THE EVOLUTION OF FINTECH IN BANKING SECTOR IN INDIA

The foundation of the FinTech sector in India had been began by liberalizing its banking industry post-1990 with the introduction of technology-savvy banks. The government also took legislative action to spice up the banking industry and pushed new technology like MICR, electronic funds transfer and other electronic payments that revolutionized the banking system which resulted within the great digital revolution in the Indian economy. However, for 2 decades from 1991, the technological innovation in financial services and banking were government-driven and witnessed slow growth.

The 1950s saw the dispatch of credit cards and 10 years later, ATMs changed the way during which cash was withdrawn from banks. The proliferation of the web during the 1990s propelled the FinTech business to a further level; electronic installment framework, web-based business models, web-based shopping, portable banking, and digitization of banks have brought about a significant revolution.

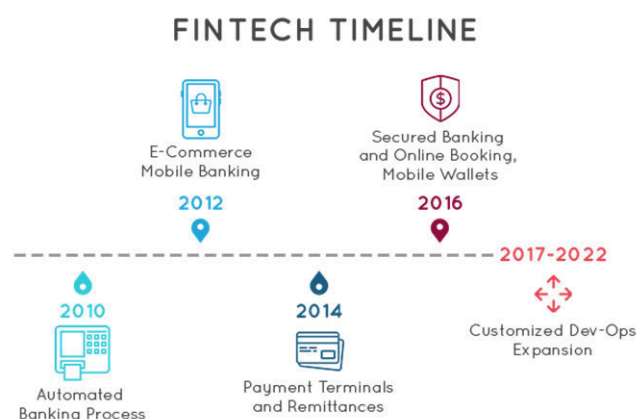


Fig.2 FinTech Timeline

VI. IMPACT OF FINTECH ON BANKS

The rise of FinTech has changed every aspect of financial services and banking.

Loans: It's transformed the way the banks operate and has opened an enormous new marketplace for market-based lending. With the entry of FinTech companies, loans and related services are often easily availed by consumers. Alternative models are being created to supply consumers with capital, whether it's a business or an individual. These companies are devoted to improving customer experience, financial products and speedy approval of loans.

Payment Services: FinTech services has impacted how the payments are made. Now, payments are made online using internet or through smartphones, alleviating the necessity for merchant accounts. Money are often transferred on to directly bank account, which reduces the probabilities of frauds and transaction fees.

Wealth management: With the increase of FinTech, the way people save money, manage assets, and invest their capital is changing. Using the new financial technology, these companies aim to supply customized solutions of managing their own wealth and investments. FinTech software also helps in comparing options so as to make the simplest investment plans for private finance.

Remittance Transfers: For years, banks and people have struggled with traditional remittance services which will be expensive and complicated. Over the years, FinTech companies have strived to make these inbound and outbound transactions simple and affordable.

Insurance Services: Acquiring insurance has now become a less complex procedure. With customized plans, all are often done on the web. From the appliance process to the payment of premiums periodically, this paper-extensive service has evolved with FinTech innovations massively.

Financial Inclusion: FinTech plays an important role in obliterating barriers like financial unawareness, policy gaps, and scalding costs of conventional banking services. It provides the poor and unbanked, remunerative shots at life. In addition to financial inclusion, the government also aims to smell out corruption and fraud.

The shift proves to be lucrative for people from SMEs and MSMEs to self-employed individuals and rural entrepreneurs. MSMEs are responsible for approximately 24.63% of the GDP of India. Despite playing such a critical part within the country's economy, MSMEs continues to face innumerable obstacles just like the lack of capital. That is where FinTech startups are available and make it easier for MSMEs to get loans.

Enhanced Customer Experience : FinTech is much more customer-centric in comparison to traditional banks. FinTech services have time and again demonstrated the flexibility with which they perform proceedings.

These are the number of the ways by which the consumer benefits:

- Economizes time and cost.
- One point of access.
- Personalized services.
- Improved security.
- Lesser red tapes.
- Usage of NLP based chatbots.

- Other cloud banking facilities.

VII. FINTECH EXPERIENCE IN INDIA

- India has been at the forefront of this revolution. In terms of FinTech adoption, a recent global survey ranks India second with an adoption rate of 52 per cent. It is reported that in India there are as many as 1218 FinTech firms that have created an outsized number of jobs. They are also generating a healthy appetite for investment.
- The Reserve Bank has over the years encouraged greater use of electronic payments so as to achieve a “less-cash” society. The objective has been to supply a payment system that mixes the attributes of safety, security, enhanced convenience and accessibility, leveraging technology solutions that enable faster processing. Affordability, interoperability, and customer awareness and protection have also been other focus areas. Banks are the normal gateway to payment services.
- However, with the fast pace of technological changes, this domain is no longer the monopoly of banks. Non-bank entities are cooperating also as competing with banks, either as technology service providers to banks or by directly providing retail electronic payment services. The regulatory framework has also encouraged this enhanced participation of non-bank entities within the payments domain.
- In recent years, a focused effort has been made to develop a state of the art national payments infrastructure and technology platforms, be it Immediate Payments Service (IMPS), Unified Payments Interface (UPI), Bharat Interface for Money (BHIM), Bharat Bill Pay System (BBPS), or Aadhaar-Enabled Payment System (AePS). This has changed the retail payments scenario of the country. The total volume of retail electronic payments witnessed about nine-fold increase over the last five years.
- The RBI has granted licenses and permitted some purely digital loan companies (NBFCs) to commence operations. These technology-led banks use FinTech, both while onboarding customers also as while completing operations.
- Invoice trading is another nascent area of FinTech application in India. It assists MSMEs which often have working capital and cash flow problems due to delayed payments. The Reserve Bank has set up the Trade Receivables Discounting System (TReDs), which is an innovative financing arrangement where technology is leveraged for discounting bills and invoices. Three entities have been authorised for this purpose and therefore the volumes are slowly gaining traction.

CONCLUSION:

The paper main aim is to shed light on this wave of development in Banking industry that combined with technology. It aims also to clarify the impact of FinTech within the banking sector. The lot of changes took place after the adoption of FinTech in the Banking sector and that was experienced in terms of developments in India.

The chance for FinTech lies in expanding the market, shaping customer behavior, and effecting future changes within the financial industry. Unless banks and FinTech firms recover at working together, neither will reap the complete benefits of innovation.

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Kashmir & Lesser Irritants of Indo-Pak Relations : Towards Solution or Crisis?

Dr. Sheo Harsh Singh

Associate Professor

Department of Pol. Sc.

ISDC (A.U.), Allahabad

Kashmir Contention is not only a cancer in the Indo-Pak Body Politic but a Schism in the Soul of South Asian Sub-continent. Kashmir has Probably been the most important Single factor in India's foreign relations.

It has perpetually bedeviled relations between India and Pakistan since 1947. Kashmir problem is the most insurmountable stumbling block in the way to overall normalization of Indo-Pak relation, to the progress of SAARC as well as to the spirit of regionalism in South Asia. It has significantly contributed to the nuclearization of the region and remains the most intractable hindrance to the success of any significant arms control measures as well as CBMs. At the same time it gives the external powers a chance to dabble in the regional politics especially on the pretext of it being South Asia is tinderbox that could be the flashpoint of a nuclear conflagration.

The politics of this only Muslim majority state in India is characterized by two parallel and equally strong elements: its demand for autonomy and its pro-Pakistanism. Religion of Islam provides rallying point and anchor to the separatists and Pro-Pak elements as well to Pakistan who sharpen two nation theory. Separatists say, "Our religion is our inspiration and we consider Islamic ideology and right of self-determination interlinked."¹ Together, these above elements have serious implications for Indo-Pak relations in particular and for regional peace and cooperation in general as well as for Hindu-Muslim communal harmony in the state in particular and whole of India in general including Indian secularism. The resolution of Kashmir conundrum to the satisfaction of the concerned Parties (India, People of J&K and Pakistan) is a sine qua non for South Asian peace security and development.

In 2006, opportunity knocked loudly at India's doors. A settlement of the Kashmir dispute was within reach without any detriment to the national interest and on terms acceptable to all the parties concerned - India, Pakistan and the people of Kashmir. Prime Minister Manmohan Singh had, therefore, wisely convened an all-party conference on Kashmir on February 25.

Five years earlier, the then Prime Minister, Atal Bihari Vajpayee promised in the Kumarakom Musings "to seek a lasting solution to the Kashmir problem". In this quest "both in its external and internal dimensions, we shall not traverse solely on the beaten track of the past"² He did not indicate the new track. One hopes he will publicize it now in a constructive contribution to the discussion. He put paid to the falsehood that Kashmir is a domestic matter and a closed chapter Paragraph 6 of the Shimla Pact (1972) explicitly binds the two countries to seek "a final settlement of Jammu and Kashmir."

In retrospect, Prime Minister Manmohan Singh's interview to Jonathan Power, published the day he was to take oath, has proved to be of seminal importance. His views were based on national consensus on Kashmir, and defined the limits beyond which India cannot go. His emphasis was on creativity; on opportunity, not on obstacles.

The Prime Minister's remarks deserve quotation in extenso: "Then we have to find a way to stop talking of war with Pakistan. This is stopping us from realizing our potential. Two nuclear-armed

powers living in such close proximity is a big problem. We have an obligation to ourselves to solve the problem”³. He was only too right. A few months earlier, on December 13, 2003; former U.S. Secretary of State Madeleine Albright said in New Delhi that India should enter the U.N. Security Council as a permanent member but agree to a plebiscite in Kashmir⁴. Her recipe is outdated; the stipulation- a Kashmir accord- is tacitly shared by all.

Jonathan Power reported: “I pushed him on how he himself would accept compromise with Pakistan over Kashmir. ‘Short of secession, short of re-drawing boundaries, the Indian establishment can live with anything. Meanwhile, we need soft borders- then borders are not so important’”⁵ He ruled out both, plebiscite in, and independence for, Kashmir.

President Parvez Musharraf is the first leader of Pakistan to: (a) opt for self-governance in preference to self-determination which implies change of borders; (b) keep the U.N. resolutions aside; (c) give up plebiscite as well as independence; (d) desist from demanding any territory for Pakistan; (e) reject the communal criteria; (f) not demand Kashmir’s secession from India; and (g) encourage Kashmiris to talk to New Delhi.

But, just as no government of India can accept Kashmir’s secession from the union, no government of Pakistan can accept the Line of Control (LoC) without more as a “permanent border” The crucial question is whether New Delhi is prepared to make those concessions which would make it possible for Islamabad to accept Manmohan Singh’s criteria. Musharraf has, in one statement after another, carefully moved Pakistan’s position till it has come to meet those criteria. The question, to repeat, is what is India prepared to offer him in order to arrive at a settlement of the Kashmir problem?

There are four harsh truths, which all sides will have to reckon with honestly, realistically if a compromise is to be arrived at. One concerns the people’s alienation. There is another truth which time has established. India simply cannot allow Kashmir to secede from the Union. If the third truth is an aggrieved Pakistan, the fourth is one least understood-the yearning for unity not only among Kashmiris in both parts of the State, but as deeply among the Jammuites. We have to reckon with all the four truths to devise a solution which satisfies none completely, has its drawbacks, yet addresses their concerns in so substantial a measure as to make it acceptable. It is preposterous to tout pie-in-the-sky solutions. A ‘perfect’ solution to so complex, intractable a problem is impossible. Foreign models are instructive to distil principles for resolving problems; harmful for blind imitation. The actual conditions and the minds and emotions of the people must be borne in mind. A Kashmir accord will have to be endorsed by parliaments of both countries and ‘by Kashmir’s Assembly. It must be a final settlement, clear and practicable. Musharraf’s ideas blend the Aalands’ and South Tyrol’s schemes- mutual guarantee of autonomy while confirming existing sovereignties - with the Northern Ireland accord of 1998, based on the status quo. Reunification of Ireland is formally abandoned. But a consultative North-South Ministerial Council on matters of common interest is also established.

Clearly, the problem is now ripe for solution. Involved are three factors—political, diplomatic and constitutional Politically, the leadership must have the will to settle, and determination and consistency in a process which is certain to take time and invite obstruction and even sabotage from within and without the system An educative effort must be launched to prepare public opinion. Elements in the Irish Republican Army repeatedly launched attacks in London and elsewhere during the peace process. Diplomatic creativity of a high order is required. Constitutionally, an accord on the lines of the Manmohan Singh- Musharraf convergence would be perfectly valid.

As a salve to the wound, it would be appropriate to record the irrelevance of the line. It would divide sovereignties, not people. The India-Pakistan accord should record respect for the sentiments of the people of Jammu & Kashmir and their desire for free interaction as one people across a frontier which history imposed in order to resolve a tragic dispute. This principle should be extended to a solution to the dispute itself- acceptance of the interest of each country in the maintenance of self- governance by the other in its part of the state.

A lot of horse-trading will be inevitable on the drawing of the line. But it is best done as a part of the dispute's resolution. If postponed, the LoC will become final in all its hideousness. The "international boundary through Kashmir", an expression used in the 1963 talks, will be defined with a map attached in an annexure to the Agreement on the Final Settlement of Jammu & Kashmir, the Shimla phraseology.

It would (a) contain provisions defining self-governance for both parts of the state, (b) provide for consultative bodies between them and between New Delhi and Islamabad; and (c) establish machinery for conflict resolution. The consummation should be crowned with a Treaty of Friendship and Cooperation of India and Pakistan, signed simultaneously with the Kashmir Agreement.

This brings us to the nitty-gritty of the accord, in its internal and external dimensions. Once the substantive part is agreed, the procedure whereby it can be finalized must also be agreed. Last, but not the least, the constitutional hurdles which must be crossed in the satisfactory stage must be understood clearly. A Kashmir settlement based on a blend of Manmohan_Singh-Musharraf criteria poses no problem, which is not soluble, and not hurdle which cannot be overcome. The part of Kashmir which was given to China will not be adversely affected by any decision that is arrived upon, because the Pakistan and China agreement is subject to the final settlement of J & K problem.

It is necessary to put paid to the false notion that Kashmir already enjoys autonomy and article 370 protects it. One of its architects, Nehru, himself admitted in the Lok Sabha on November 27, 1963, that Art. 370 "has been eroded... This progress of gradual erosion of Article 370 is going on"⁶ Art. 370 is only provision which represented a compact negotiated between Nehru and Sheikh Abdullah between May and October 1949. Designed to protect autonomy, it was freely used to destroy it. It is insulting to offer this husk of Art. 370 as a substitute of "self governance" or "autonomy". There is no guarantee against future abuse. There is now a total collapse of the entire constitutional scheme of the relations between Kashmir and Union and within Jammu & Kashmir itself. The Sadar-e-Riyasat, elected by the State assembly, has been replaced by a Governor handpicked by New Delhi. A new constitutional set-up is called for. It is possible to devise it consistently with the Constitution of India.

No settlement of the Kashmir problem is possible unless the falsehoods about Article 370 are first laid to rest; such as that "self-rule is embedded in Art. 370", whereas it has enabled the center, for over 50 years, to amass for itself powers which fall within the State List of subjects for legislation merely by securing consent of the state government and without any constitutional amendment. This is impossible in regard to the other states. This is the special status, which the husk of Art. 370 confers on Kashmir today. In contrast, the Prime Minister spoke at his conference on February 25, 2006 of the "vast flexibilities provided by the constitution\ "in order to give "real empowerment to the people", This is statesmanship.

Not surprisingly, In Kashmir "autonomy" has become synonymous with Art. 370 and a subject of partisan debate. Pervez Musharraf himself treated the two concepts synonymously. So do authorities on law. Thomas Musgrave holds: "Autonomy involves self-government for a specific part of the population of a state, within which it may be established on either a territorial or personal basis. Autonomy appears to

be able to satisfy the aspiration of particular ethnic groups while preserving the territorial integrity and sovereignty of the state, and is, therefore, often suggested as a means of resolving the conflict between demands for ethnic self-determination and the principle of the territorial integrity of states. Some jurists have argued that it should be considered as an alternative form of self-determination at international law”⁷

The settlement will satisfy all sides. Kashmir’s membership of the Union would be put beyond challenge. Pakistan could declare that Kashmir’s Azadi was substantively recognized and so was Pakistan’s locus standi. Kashmiris in both parts would welcome the guaranteed autonomy they would now receive in domestic law as well as by bilateral accord. It poses no constitutional problem whether because of: (a) Parliament’s resolutions; (b) constitutional limitations on ceding areas or (c) on constitutional amendments to implement it.

The alternatives are grim - continued strife; an estranged neighbour snubbed for its overtures for peace; and an alienated populace to whom nothing is offered - not even relief from violation of human rights. Only the political will needs to be mustered. The Constitution facilitates accord. Such a moment has now arrived in the relations between India and Pakistan and a great act of faith is required of both.

While autonomy will be the major component of an internal political settlement in Jammu & Kashmir, it will not by itself provide an answer to the bilateral tensions between India and Pakistan. However, if the two countries are prepared to accept a pragmatic, long term approach, autonomy and democracy can provide the basis of an eventual solution. If the autonomy and democracy are instituted on both sides of the Line of Control, the path will be Open for gradual, long-term convergence of political systems in the two parts of Jammu & Kashmir. This would also facilitate a progressive softening of existing borders. Freer movement of people and limited border trade could start as soon as terrorist infiltration across the Line of Control is halted. If there is a convergence of political systems, it is quite possible to conceive of a much closer relationship between the two parts of the state - and, indeed, between Pakistan and India as a whole. Thus, arrangements could be worked out not only for free trade, free capital flows, and free movement of people, but also for the coordination of local laws and regulations, rights of residence, etc. Western Europe provides an excellent example of the way in which nations can resolve deeply rooted territorial and political issues in an overarching framework of cooperation and good neighborliness. It is not possible at this point in time to predict the extent of autonomy or the precise nature of the ties that may eventually emerge between the two parts of the state of Jammu & Kashmir. The point is that convergence based on autonomy and democracy, coupled with a progressive softening of borders, can effectively satisfy Kashmiri aspirations of self-rule and restoration of ties across the Line of Control.

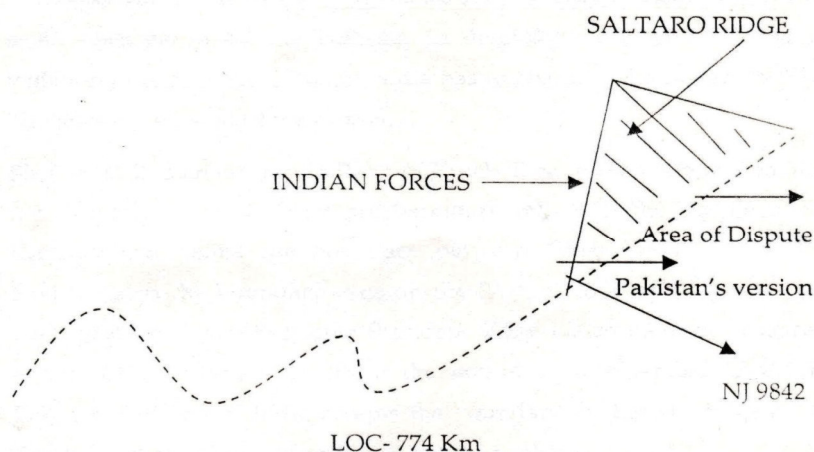
The recent political changes in Pakistan augur very well for the overall improvement of Indo-Pak relations which is a sine qua non for South Asian peace. In a very heartening statement made by PPP co-chairman, Asif Ali Zardari said in an interview given to a private television channel of India, that he is prepared to set aside the Kashmir issue to focus on other aspects to improve relations with India. He further said that relations between India and Pakistan should not be held hostage to the Kashmir issue. He also added that relations between two countries can wait so that the future generations resolve the dispute in a mature manner in an atmosphere ‘of trust. Zardari’s statements are in stark contrast to the repeated utterances of the previous government that Kashmir was the “core issue” in the Indo-Pak dispute. However, Zardari’s statements seem to have created a flutter among the Kashmiri leaders, who felt that the Kashmir issue should not be left in the backburner. Whatever may be the viewpoints of the

leaders of Kashmir, it does appear that the new government would be less inclined to hold Indo-Pak relations hostage to Kashmir.

Other irritants of Indo-Pak Relations:

There are several smaller contentions between India and Pakistan which are far more lesser in gravity and complexity than the Kashmir issue but they also play their role in bedevilling Indo-Pak relations. They can be discussed briefly under the following heads.

1984-Occupation of Siachin: As the LoC was not marked and merely agreed that it extended 'Northwards' from Grid Reference NJ 9842, Indian forces occupied Saltaro Ridge on Siachin as it was a dominating feature. The Pakistan objected to the occupation saying it violated Shimla Agreement.



Siachin is the highest battleground on the earth. India is dominating Pakistan as it has occupied advantageous position. India spends Rs. 4 crores per day whereas Pakistan spends half of it to maintain their respective troops. Both sides are losing more men to the adverse weather conditions (-30°C to -50°C temperature) than the bullets of each other. The highest battleground should be turned into 'The Mountain of Peace', the PM Manmohan Singh when he visited Siachin in June 2005 India wants Pakistan to authenticate the Indian position along the Saltaro Ridge, which Pakistan is not ready as it alleges that India has occupied their area. In spite of the urgency shown by our PM and the President Musharraf on Siachin, there is no breakthrough on Siachin.

Tul Bul - Project (Woolar Barrage): We Indians do not agree even with the name - Pakistanis call it Woolar barrage. (Woolar is an important lake near Kupwara) and we call it Tul-Bul Project. Here, India was trying to divert some of the water of Jhelum River into Woolar Lake during the months Dec-Jan to increase the level of Woolar Lake so that subsequently during lean period, when water level decreases (during Feb. to May), the water level could be increased to four feet by releasing water from Woolar Lake. The aim is to help the villagers around Kupwara to use the river as a navigational aid to ferry their vegetables and fruits up to Baramulla. It was again objected to by the Pakistan as diversion of water amounts to violation of Indus-Water Treaty. India has to abandon the project in 1987. The talks are on to start the project.

Sir Creek: It is an estuary in Rann of Kutch. Due to the marshy area, it is not properly marked. There are boundary pillars in the middle of Sir Creek which define the boundary between Gujarat and Sindh. The Pakistan says the boundary runs on the Eastern edge of the Creek. The main problem is the Exclusive Economic Zone which gives all resources within 200 Nautical Miles from the boundary into Arabian Sea.

The Pakistan will gain if India accepts the boundary on Eastern Edge of the Creek. The joint survey is on to sort out the problem.

Baglihar Project:⁸ Water disputes are poised to be the triggers of war in the future and a short while ago it appeared as if Baglihar Power Project would be a flashpoint of the first water war between India and Pakistan. But for now, both rivals don't face any such possibility. The verdict delivered by a World Bank-appointed neutral expert Raymond Lafitte on February 12, 2007, which has diplomatically satisfied both India and Pakistan, has cleared decks for the Rs. 4,500 crore Baglihar power project on the river Chenab in Doda district of Jammu and Kashmir. The 450MW power project which was hanging fire for 15 years now promises to bring power to the state.

It had become a bone of contention between the two neighbours and despite several rounds of diplomatic and technical parleys, the two countries had failed to resolve the dispute bilaterally. Pakistan then sought the intervention of the World Bank, which was a signatory to the Indus Water Treaty (IWT) 1960, that governs the sharing of the water of river Indus and its tributaries. According to the treaty, while India has rights on waters of Ravi, Beas and Sutlej, Pakistan has the right over Indus, Chenab and Jhelum. However water from these rivers can be used for domestic purposes such as irrigation and power generation since they pass through India. Pakistan had apprehensions that India's plan to build dams on its rivers may lead to water shortage and even floods if India released excess water.

Lafitte suggested that the height of the dam be reduced by 1.5 metre from 4.5 metre to conform to the guidelines set by International Commission of Large Dams. The total dam height is planned to be 144.5 metre.

While both sides are claiming victory, India believes that the ruling strengthens its case for other water projects which Pakistan has objected to. For instance, the Tul Bul navigation project on the mouth of Woolar Lake, where India has sent revised designs to Pakistan. On the Kishanganga Project near Srinagar too, while India has submitted design of the project, Pakistan has raised some objections. "It's a moral victory for us. The award will deeply influence all future interpretations of the IWT."

Technically the verdict augurs well for Delhi. It will help India effectively tackle the problem of sedimentation in its future projects as Lafitte has given a thumbs-up to India's design of large bottom outlets as the most important techniques to be employed to tackle the problem of sedimentation common in the Himalayan rivers. Baglihar also has big political dimension, considering that it will act as a catalyst for Delhi's plan for economic progress in J&K.

Even as the game of one-upmanship continues, the bottom-line is that the two countries ended up spending tax payers' money, which could have been used elsewhere, for the arbitration of the dispute. The two neighbours need to trust each other and settle issues bilaterally for tackling bigger issues that divide them. This will only create the platform for tackling bigger issues that divide them

FRAMEWORK FOR OVERALL IMPROVEMENT OF INDO-PAK RELATIONS

Though India does not consider Kashmir as the most serious issue of Indo-Pak relations and vehemently opposes to accord priority to Kashmir dispute during any round of bilateral talks, but in reality all the talks have been foundering at the rock of Kashmir during the last 50 years.

During mid-October and mid-November, 1998 when an intense round of secretary level talks were held between India and Pakistan. This composite dialogue addressed the issues of Siachin, Sir Creek, Tulbul Navigation Project, terrorism and drug trafficking as well as barriers to bilateral trade and commerce. Almost nothing transpired out of these secretary level talks because of Pakistans usual twin

obsessions viz Kashmir first and inevitability of third party mediation. India's effort in the words of foreign secretary K. Raghunath, is to resolve the disputes the way they are done elsewhere by "moving from easier to difficult" but Pakistanis have a different idea: resolve the most contentious, Kashmir and presto, all problems will vanish.⁹ As the Pakistani foreign secretary Shamshad Ahmad said that to get into 'fourth gear one had initially to go into the "first gear".¹⁰ India's response to such a line of argument has always been that "it does not generally help in international relations to frontload the process with problems that are unduly complicated. This is a basic commonsense idea."¹¹

If the Indo-Pakistani dialogue process is to provide some relief to common people of India and Pakistan, then there needs to be a shift in the "Kashmir only" approach. And it is a heartening fact that despite efforts by the government and media to keep Kashmir issue uppermost in peoples minds, the majority of the people of Pakistan no longer appear to view the issue as an unsolvable one and they also tend not to keep the issue uppermost in their minds. But tragedy is that the Pakistani Government that be does not want to heed and hear the sentiments and sufferings of public and continues to stay in power by whipping up public passion, recreating the trauma of partition and thereby generating hatred towards India often by government-controlled media, Madrasas and cooked up history books.

Hence at this juncture of time there is an urgent need of writing objective history books and making them easily available to the common people as well as elites on both sides of Indo-Pakistani divide. It is tragic that eminent writers like Alastair Lamb too have not been free from prejudices while writing history of the subcontinent. A public informed with factual and objective history will call the bluff of their respective Government. History bears out that a certain kind of literature can bring about revolutionary changes in people's way of thinking who thereby move with great force to bring about changes favourable to their welfare.

Perhaps the most urgent and earnest efforts required both on the part of India as well as Pakistan towards the redressal of their bilateral ties, are in the field of Confidence Building Measures (CBM). Both the countries must strive hard to put in place as many CBMs as possible between them. The task of CBMs should be taken up more earnestly by India than Pakistan; firstly, because India is the source of all the suspicion among her smaller neighbours. Secondly, though India keeps on reiterating on all the available international forums her peaceful intentions but they hardly carry any conviction among her South Asian counterparts. Once a number of CBMs are in place they will themselves speak for India's peaceful intentions. Thereafter much emphasis will not be required on the part of India to impress upon her neighbours that her giant geographical size, king-size economy and her nuclear status are not meant for the subversion of territory and economy of her neighbours and that she is really interested in peaceful coexistence with her South Asian sisters. CBMs between India and Pakistan as well as Nepal Bangladesh and Sri Lanka are the surest way to instill in the minds of smaller nations of the region that India is not only interested in her own aggrandizement and instead she identifies her development with the overall development of South Asia.

The concept of CBMs would include any agreement or understanding that helps build confidence between adversaries about their intent, about their willingness to settle bilateral disputes peacefully and equitably.¹² In practice, this concept has been used not only in this broad sense but also in relation to measures that may not necessarily help boost mutual confidence. Thus it has been aptly remarked by Michael Krepon that 'perhaps it is best to characterize initial steps to avoid unwanted wars and unintended escalation as conflict avoidance measures (CAMs) rather CBMs.'¹³ He suggests that "the Indo-Pakistan agreement on prior notification of military exercises could be better defined as a CAM."¹⁴

Be they CAMs or CBMs, India and Pakistan must step out along the road of distrust dissipation hand in hand and that too without wasting much time. If they are really serious about peace between them and around them in the South Asian region. Side by side the governmental level efforts towards CBMs, the track II and track III diplomacy, that is, influential and common people level efforts towards CBMs ought to be encouraged by both the countries. Track II and Track III level diplomacy will clear the pitch and provide a congenial background as well as atmosphere to conduct Track I or government to government dialogue.

The major CBMs proposed by India to Pakistan during their various rounds of dialogue are :¹⁵ a "no-first use" (n.f.u.) arrangement in the case of nuclear weapons, extension of the present hotline between the Directors-General of Military operations (DGMOs) to divisional and sectorial commanders, securing the existing lines between the DGMOs, reviving the hotline between the foreign secretaries, giving advance notice before the missiles with a range of 200 km or more are tested, extending the existing 1991 arrangement on non-attack on nuclear installations to population and economic centers, renewing an invitation to Pakistan's Army Chief to visit India, exchange of officers between the National Defence Colleges, an immediate end to terrorist activity in Kashmir and measures to cease hostile propaganda. India also suggested that the two countries exchange views on security concepts and nuclear doctrines, work out nuclear and conventional CBMs, increase information exchange in the nuclear field to facilitate greater transparency, and set up a consultative machinery to review and implement CBMs.

Pakistan's response to all these CBMs proposed by India has always been less than lukewarm because of the same old reasons - agreement on anything means bilateralism is working between the two states and disagreeing on every thing attracts international attention and thereby Pakistan makes the point that bilateral framework is futile to settle any dispute between India and Pakistan. Hence, the irony is that agreement on CBMs itself requires some confidence and mutual trust as a prerequisite. As Dhruva Kumar of Tribhuvan University has aptly remarked that "unless political, instead of technical solution to the problem is found, CBMs would function in the periphery in the context of articulating their core objective of building trust."¹⁶

Success on the front of CBMs is a must for any qualitative improvement in Indo-Pak ties but for this Pakistan has to convince herself that she is not always going to receive a raw deal out of bilateral agreements. For the encouragement to move along bilateral path to peace with India Pakistan can look back to Shimla agreement where she obviously received a fair deal at the hands of India.

Gradual strengthening of democratic forces in Pakistan offers a hope that in future Pakistan will feel confident enough to seriously indulge in bilateral bargain with India. But for this hope to survive Pakistan must not fail economically. It is in this sense that a democratically and economically shattered Pakistan is neither in the interest of India nor South Asia.

Another problem regarding the CBMs between India and Pakistan is the lack of their willingness to adhere to them. Stephen Philip Cohen has remarked that "it is wrong to argue that they (India and Pakistan) lack CBMs, they do however lack, the will to abide by the measures that have been in place for more than forty years. Indeed, a retrospective of project on Brasstacks (1986-87) discovered that the letters between the Indian and Pakistani army chiefs concerning prenotification were ignored by New Delhi."¹⁷ Such an attitude of irresponsibility must be abandoned forthwith by New Delhi and Islamabad otherwise the Holy Grail of South Asian security and stability will remain elusive. Given that the stakes for both the sides are very high and now that both the sides are nuclearly armed also the existing CBMs must be adhered steadfastly by both the sides and together they should strive hard to put more CBMs in place.

Much can be done to address the technical causes of instability, mostly by preventing the regions move into a new generation of inherently destructive and unstable weapons and delivery systems. But it is not easy to build decision making systems that function coolly under pressure or to change inherently unstable strategic structure of South Asia. Perhaps the best hope is time, With advent of major economic reforms in both India and Pakistan and phasing out of leaders obsessed with the defeats of the past (which is occurring faster in India than in Pakistan), we may yet see the emergence of a new generation of regional leaders that is prepared to take a fresh look at the region's underlying disputes and take steps to ameliorate or even resolve them.

If we contrast the above suggested framework for the improvement in Indo-Pak ties with the recently initiated and continuing peace process the prospects of Indo-Pak cooperation and consequent improvement in relations appear to be quite heartening.

The Recent Problems in Indo-Pak Relations and the Continuing Peace Process:

The recent Indo-Pak peace process was kicked off by the prime minister Atal Behari Vajpayee with his Lahore Bus Yatra on 19 February, 1999. 'This came to be popularly known as Mr. Vajpayee 's Bus Diplomacy. This peace process was punctured and punctuated by many unfortunate events like Kargil conflict, Agra Summit fiasco, Terrorist attacks on Jammu and Kashmir Assembly and Indian Parliament as well as various other terrorist activities with manifest Pakistani complicity. But, the peace process has been moving on, though haltingly and is still continuing under UPA (United Progressive Alliance) government which succeeded.

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**Traders of Western Himalayas: Study of Land Routes and Commodities of Trade in
Sirmaur region in Himachal Pradesh**

Neelam *

Anjali Verma**

Abstract

The geographic location of district of Sirmour in Himachal Pradesh in Western Himalayan region has provided link routes between Himachal Pradesh, Uttar Pradesh and Haryana. Traders of Sirmour never left their agricultural occupation and traded only the commodities of need, not luxury in the past. The present paper is a literary and empirical study of traders involved in various occupations and commodity exchange from colonial period to till today. The present study covers various land routes crossing various villages from Sirmur to Sarahan (in Himachal Pradesh), to Saharanpur (in Uttar Pradesh) and Jagadhari (in Haryana) for import and from Dadahu to Ambala (Haryana), Shimla and Yamunanagar (Haryana) for export. The formation of small *haats* and bazaars in-between provided spaces for exchange, inter-change and addition to their trade commodities for the next station that forms the base of this panoramic study.

It concludes that trade routes formed the life-line for import-export, exchange and purchase for new commodities in and around Sirmaur area with many neighbouring states. The present study involves besides available literary sources, the interview of a traders who remained involved in trade activities for more than six decades of their life. Present paper is the narration of their experiences as a trader. It concludes with important observation of change in life-style, attitude, economy and income of people from colonial times to the present century.

Keywords: Commodities, Export, Import, Sirmaur, Trade, trade-routes, Western Himalaya

Introduction

Sirmour, is one of the districts of Himachal Pradesh, but its socio-cultural and economic spheres extended far beyond its political boundaries to the adjoining parts of Uttar Pradesh, Haryana, Punjab and Uttarakhand. The references of trade activities in this region are scanty due to want of literary, numismatic and epigraphic sources. Still paper tries to streamline the facts involved in trade activities in this region through available literary sources and field interviews for better empirical understanding.

None of the hill states during colonial period in western Himalayan region was economically self-sufficient. It can be admitted that traders' class initially was not existing in Sirmaur. Agriculturists used to deal in various small trade/ occupations when they were free from their seasonal agricultural activities. Potters, weavers, tanners were part of village economy but were not traders in real sense as their consumers were their villagers only. They were a part of symbiotic relation of village agriculturist economy. Traders of Sirmaur were basically agriculturists who never left their agricultural occupation and traded only the commodities of need, not of luxury.

Slowly, with the rise of population, demands for production of various items increased. Communication and transportation gave further impetus to it. Trade was both external and internal, within Sirmour and with the markets of other adjoining towns like Shimla, Nalagarh, Solan and other adjoining states of Himachal Pradesh from colonial times onwards. This involved both export and import of goods and commodities. Goods of trade with the princely state of Sirmour to other states were carried generally manually on mules, ponies and goats. Sometimes asses, camels and bullock were also employed for this work. Few important and costly items like gems and medicinal herbs traders used to carry on their back for safety reasons. With the passage of time, trade activities expanded in this region and agriculturists became wealthy merchants. During British time, they had say in political circles of the state. It was due to their influence that the local rulers had built inns– the *Sarais* at regular intervals on the trade route tracts. These inns used to be a resting and communication place for different traders. In the course of time, these staging-points developed into regular settlements as villages expanded. Thus, one would find not less than half a dozen inns (*Sarais*) at different places in Himachal Pradesh which, in the past had been the night-halts for travellers. Of these numerous inns (*Sarais*), the two still remain famous in the present Sirmour. There is one in a midway station on Shimla-Nahan road which is being used as store-house for fruits and vegetables now-a-days by local agriculturists. Besides there is one below Churdhar in Chaupal.

In Sirmour district, from village to town trade, traders also used the *Hatts*, *Chaani* (huts) for their shelter during the trade. The concept of *Haat* though not new but with the passage of time, people of Sirmour with trade occupation were called *Hatti*. This community is still existing with the same name. These *Hattis* used to stay in the houses of local traders where they developed better trade and family relations.

Trade Routes

Geography plays an important part in the evolution of a culture. The changing climate not only affects the life of the people but also influences their life-style, culture, and society and thought process. It is difficult to ascertain the time taken in the evolution of trade routes in Himachal Pradesh, though ages must have passed in this evolution and innumerable tribes must have participated in giving them their distinctive character. It can be ascertained from the items of export and import at local level trade fairs.

When we think of ancient routes of which our traders, rulers, pilgrimage, shepherds and wanderers made use in western Himalayan region, then one cannot forget about our modern roads passing through similar fields, villages, towns and cities of Himachal Pradesh and Uttarakhand. During ancient times, this region hardly notices existence of any big cities and majority of the people lived in villages and most part of this area was covered with dense forests through which the *kuchha* roads passed. During Saltanate period, Mewat and adjoining regions in northern India became unsafe as the ordinary routes of travel, merchants and other travellers proceeding to Kashmir and north west frontier areas adopted routes which passed through the outer hills near Nahan and passed through Bilaspur, Nadaun, Haripur (Guler) and Nurpur to

Basohli on the Ravi and then to Jammu. This has been, in fact, an ancient trade-route but, it probably fell in disuse during the settled times of the Mughal rule.

Interesting accounts of many ancient trade routes, which remained active till the British time and afterwards, have been left by many European travellers and adventures. James Baillie Fraser, a civilian officer with British army, intensively travelled in Sirmour, Shimla hills, Bushahr and Garhwal during the Gurkha war in 1814-15 AC. William Moor-craft was a veterinary doctor in the service of East Indian Company who travelled in 1820 AC from Calcutta to Ladakh and Iskardu via Sirmour, Bilaspur, Naudaun, Mandi, Kullu, Lahaul in the guise of a horse trader. Godfrey Charles Mundy travelled from Nahan to Shimla and then to Kinnaur via Rohru in 1828 AC.

The southern trade of the hill states with the Indian mainland was mostly confined to the markets in Punjab and eastern united provinces which is present day Uttar Pradesh and Uttrakhand. The main markets were Lahore, Amritsar, Jalandhar, Hoshiarpur, Phathankot, Sarhind, Sirsa, Ambala, Jagadari, etc. Mostly the traders from Chamba, Kangra, Mandi, Kullu and Bilaspur traded in Punjab and Kashmir whereas traders from the Shimla hills and Sirmour used the trade markets of Ambala, Jagadhri, Yamunanager (all three in Haryana), Saharanpur (UP) and Dehradun (Uttrakhand) etc.

The traders from the eastern Shimla hill states have been travelling to Haridwar, Jagadari, Saharanpur and other centres of the eastern Uttar Pradesh through the Pabber and Tons river valley routes passing through Rohru, Hatkoti, Arakot, Tuini, Dakpathar, Minus and then to Dehradun and Haridwar. There was another road which started from Shimla and passed through Fagu, Sain, Chopal, Tikri, Maindrot, Katiyan, Kinanipani and Chakrata. This route was known as the Shimla-Chakrata road. Traders from Sirmour used the Pounta-Dehradun road also called Doon road, for trade in Uttar Pradesh and the Nahan-Kala-amb-Ambala road for trade with eastern Punjab trade-marts. Sirmour with its capital at Nahan was also an important trade centre for local people as well as for the traders of adjoining areas of the plains and hills both. All roads and routes to the interiors of the state off took from there. The important routes in Sirmour state had been as follows:

External Roads and Routes

Nahan-Subathu-Shimla road has been an ancient trade route in the interiors of Sirmour-Mahasu hills. Captain Godfrey Charles Mundy and major archer accompanied Lord Viscount Combermere on this road to the interior of the hill in 1828 AC. They reached Nahan on the 24th April, 1828 AC and from there travelled to Shimla. They also paid a visit to the Raja of Sirmour who informed them that the road from Nahan to Subhathu was four marches. Captain Mundy mentioned that the road was built in proper condition by the Raja of Nahan. He observes that it was remarkably well constructed. French traveller Victor Jacquemont also travelled in 1829-30 AC from Nahan to Shimla and then Rohru and Kinnaur. Victor Jacquemont was accompanied by his sister, Emil Eden who maintained a diary of his travels. In 1838 AC lord Auckland, the governor general also travelled on this route from Nahan to Shimla. It appears that in those early days of 19th century there were two or three routes which connected this part of the hill country

with Nahan and beyond with Pounta, Shimla, Dehradun and Haridwar. Another Shimla-Nahan road took off from Fagu through state to Bhojal. The stages on this road were Tirri, Lana-Chata (famous for iron mines), annum, Ponyal, Mahipur.

Internal Roads were:

1. Nahan to Rainuka roads
2. Nahan to dadahu- rajban road
3. Nahan Rampur road, this road between Nahan and Rampur Ghat has been in an excellent condition.

Interior Routes and Footpaths (Village Routes)

The village people of Sirmour used the interior paths from village to town Nahan, Dadahu, and routes outside the district. They carried their trade goods down to the Nahan and Dadahu and sold their products to the local shopkeepers. The list of sold products included ginger, *sounth* (dry ginger), food grains, walnuts etc. The local shopkeeper exported these goods outside the district. Village traders imported many goods of daily and occasional needs from Nahan and also from the other adjoining states like Uttar Pradesh Uttarakhand, Haryana and Punjab. Maximum villagers imported their needy goods from U.P. (Chuharpur), Jagadari (Haryana), and Ambala (Punjab). To get various things exchanged, village traders used different routes to reach Chuharpur of Uttar Pradesh.

For present context, field survey was conducted during June 2019-March 2020 on few traders who are trading various goods since last four-five decades. A villager-cum-trader Gyaruram (78 years) explained his own experience of village trade from Pumbhari village to Chuharpur district of Uttar Pradesh. He mentioned the many internal village routes passing from different villages to Chuharpur district of Uttar Pradesh. He explained the route he used from his starting village point Pumbhari.

1. Pumbhari (Daya, Kuhat, Kandi)
2. Lorah
3. Chikaad
4. Noeda
5. Kaffota
6. Trilordhar
7. Khalkado
8. Balh
9. Nigali
10. Bharli
11. Agero
12. Jamuna Tat
13. To Chuharpur

He used a boat to reach Chuharpur district of Uttar Pradesh, the other side of the Yamuna River. Mostly villagers went to the *Haat*, to purchase things of common utility in house or fields. This was the form of trade. The group of traders was known as *Haati*, which is almost same as

the caravan of ancient trader organization. In the caravan, there was a chief person who controlled the whole organization, who was known as *Sarthavaha*. But in this group *Haati*, there was no chief. All traders were individually dealing without any head. They went in a group for trade only because of the fear of looting in the dense forest routes. In this group of traders *Haati*, included all the male members of many castes or communities. They were khasha, koli, bhat, lohar, and deve etc. During the *Haat*, each member of *Haati*, carried his own luggage which is known as *Shaamal* in Pahari dialect. In *Shaamal* many things are included like, Bichana, Duod, food items, Goshu (which is used for fire) and Tirpal. Sometimes *Haati* also carried fire woods especially during winters.

This trading journey of *Haati* lasted for four to five days. They used the same route to return home. On this route (which is mentioned above), maximum traders used the place Chormue ka Pani (Nigali) for having their lunch, and Noeda for having their dinner. After two days march they reached Chuharpur and on third day they sold their products to local shopkeepers and bought goods of their needs. Shri Gyar Ram told us that many shopkeepers of Chuharpur like Charan ji, Krishan ji and many others were the permanent buyers of their goods. They mostly used the money to buy the product but barter system also exists. The shopkeepers were very humble towards the *Haati*. They gave their products to *Haati* on loan.

Commodities of Trade in Sirmour

During the nineteenth century, the state had no significant trade and industry of its own. The main cause was lack of proper roads and transport facilities. Import and export of surpluses production in and out of the district was carried by *Haatis* at their own level without state protection. But after the arrival of Britishers in this region, things started changing. Maharaja Shamsheer Prakash in 1875 AC established the first foundry in this region. After the establishment of Nahan foundry, the trade of Sirmour was highly increased. The foundry mainly manufactured sugarcane crushing machines of a very high standard which was very popular throughout northern India. Besides this, it manufactured leathers, planning machines, fanes vices, chaff cutters, *Angithiee* etc. It carried on an extensive business in sugarcane crushing machines inside as well as outside the state. These articles were generally supplied to various customers in the Punjab, Uttar Pradesh, Bhawalpur, Bikaner and the other states of India.

Conclusion

Sirmour remained self-sufficient producer for various articles before the industrialisation as it was dependent on village economy. Certainly, village economy like rest of the parts of India sustained the economy of the region for a very long time and still continuing. After arrival of industrial advancement job opportunities were created but for meagre population only. It further led to interest of people towards cash crops. Migration of people to various cities was also noticed for reasons like, attraction towards the government jobs due to security of better future. Attraction towards private sector jobs for better income. All these reasons forced people to leave their traditional occupations. It affected the surplus production of grains or even the enough production for their own requirements. So trade automatically tilted one sided now-a-days. People started only importing of the articles from different places. Export became low for want

of man power and zeal of people to opt traditional occupations. Now-a-days though few articles like ginger, saunth or walnuts are exported. Government is also running several schemes to give impetus to export and to retain people to their home-lands but import is still high as compared to export. Chuharpur, Jagadari and Ambala are still the preferred markets of Sirmour though few new places for people of Sirmour emerged, like, Saharanpur, Vikasnager, Chandighar, Dehradun, Chakrata, Shimla, Solan.

The geographical location of Sirmour is certainly advantageous for trade opportunities of people of Sirmour historically. With the rise in industry and migration, life style of people in the area has changed and so are their preferences. Government's efforts to bring peasantry back to its roots/soil is surely bringing better results in future to come.

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* Research Scholar, Department of History, Himachal Pradesh University, Summer Hill, Shimla-5. neelamsukhan123@gmail.com Contact no. +918627940873.

** Assistant Professor, Department of History, Himachal Pradesh University, Summer Hill, Shimla-5. verma.anjalihp@gmail.com Contact No. +918130333540.

Transparent And Responsive Administration: Two Pillars Of Good Governance/Democratic Government

Dr. Meenakshi Yadav
Assist. Prof. Public Administration
GAGC, Kota, Rajasthan

ABSTRACT

The concept of transparency and responsiveness in administration, are central to the very idea of democratic government and its absence is likely to succumb to corruption and general abuse of power. In a democratic government the presence of elections are not sufficient. It is must that transparency must be included as a part of the definition of political regime. Transparency in the government and administration is important. It adds clarity as well as generates public value also. Transparency and accountability reduces occurrences of nepotism, favoritism and improves the accountability in the staff and transparency in procedures and decisions. Transparency in public administration is the right of people. For a government to be good and fair, it is essential that their systems and sub-systems of administration are efficient, ethical and responsive. In this responsiveness along with transparency and accountability become valuable components of democratic welfare government as well as welfare administration.

To achieve we should take a wide view of government, investigating the role that transparency plays at frontline level in terms of the organizational culture and management practices, spatial-temporal government, and the organization of team work along with performance targets and follow up practices.

KEY WORDS-

Democracy, transparency, accountability, responsiveness, government, public, administration, bureaucracy, policies

INTRODUCTION

Progress of a nation depends on the quality and quantity of decision made by the government in its interest. The decisions are backbone of responsible government system which involves Central Cabinet to Gram Panchayats as central idea. The government decisions can be of any kind like-decisions withheld, creative and innovative decisions taken in the interest of the State, decision taken on time etc. Such decisions are the essential bricks important for constructing any structure whether it is government business or personal lives.

Decisions are very important in a democratic government—it mans by whom and when these decisions are taken and the way they are implemented is something more important than it. In a democracy, the principle of accountability holds that government officials responsible to the citizenry for their decisions and actions. In order that officials may be held accountable, the principle of transparency requires that the decisions and actions of those in government are open to public scrutiny and the public has a right to access government information and on the other side the government and administration is made responsible and responsive too for all the decisions and actions taken and implemented by them.

Both the concepts- transparency and responsiveness in administration is core to the very idea of democratic government. Without accountability, transparency and responsiveness, democracy is impossible. The people must also have the right to know about government proceedings and have the right

to gain access to government information. Democracy works best when people have all the information that the security of the nation permits. No one should be able to pull the curtains of secrecy around decisions which can be revealed without injury to the public interest. Absence of accountability and transparency, along with responsiveness in government and administration is likely to succumb to corruption and general abuse of power. This has occurred throughout history when no controls have been placed on government and administrative actions. Leaders and administrators have sought merely to retain their positions of power and privilege. Accountability and transparency tends to help create better policies and stop the abuse of power. The more public knows about the government's actions, the better judgment it can make about public policy.

The present day government cannot afford to treat the public in the same manner as the imperialist and autocratic government. It has to project itself in a different incarnation altogether. Conversely even if the government is right and just a perceived lack of transparency on its part can incite the people to revolt against the system. The presence of election is not sufficient for a country to be considered democratic. It is must that transparency must be included as a part of the definition of political regime. Democratic government relates to the management of all the processes that, any society define the environment which permits and enables individuals to raise their capacity levels, on one hand, and provide opportunities to realize their potential and enlarge the set of available choice, on the other. Bureaucracy can change the mood of the public. Nowhere in the world is the bureaucracy the darling of the public. Every government servant is expected to make all efforts to make sure that the reasonable rights of the public are concluded in a manner that will trigger off a comfortable and friendly public disposition towards the government a whole. Even when a demand or a request from the public cannot be accepted, the relevant facts can be conveyed to the concerned party, without mincing the words. It is no hidden fact that official language is one of the biggest barriers between the government and the public. In a welfare and democratic state, government process and re-engineering the administration is an important measure to provide a transparent and responsive administration. And the way not only the government but the administration is also committed towards providing transparent, effective and responsive administration.

TRANSPARANCY: PILLAR OF STRENGTH

In public administration transparency refers to unfettered access by the public to timely and reliable information on decisions and performance of governmental institutions. In today's era, freedom of information is the right to citizens to access information held by public authorities. Transparency in government and administration is important. Governmental transparency means placing all financial and public information reality in understandable system that gives citizens the ability to hold their elected officials accountable. A system is 'transparent' if it is easy for citizens to access and understand. In this way it adds clarity and accountability as well as generates public value also. It is to a large extent a condition for effective control, in relationship with government and citizens.

Ideal of transparency requires transparency so that citizens may execute control and co-participation in relation to democratic institutions. It is also required in order to control the lawfulness of decisions, providing equal treatment and preventively misuse of powers. It is a fundamental condition for all organization that permits to live up expectations about accountability and legitimacy in relation to their surroundings. It is the pre-condition for establishing accountability which generates responsiveness in administration. Transparency and accountability in the governance reduces occurrences of corruption, favoritism, nepotism and improves the accountability in the staff and transparency in procedures and

decisions. The government improvement efforts are generally countered by corrupt elements in the system of governance. Thus, transparent government and corruption can't stay together. For last few decades or so, the values of transparency and accountability have been dominant paradigm in public administration. Sound government involves public trust. Without any doubt transparency and accountability of public administration are pre-requisite to and under pin, public trust as a keystone of good governance.

Transparency in public administration is the right of people. It can be better called as the right of public access to the key information. It induces deep trust on the actions of system. In a democratic set up, the system is there for people, of people and it has to work in accordance with the needs of people. Today public administration can be termed as more bureaucratic run and governed by the executive democracy. In public administration, transparency has to be implemented in terms of both public and in the system as well. Transparency is always for good and especially in case of public administration in democracy, it makes officials more responsible. In this way, it allows the democratic government to have a stable foundation for its people. It provides the power in the hands of public and this way the free flow of information will wipe out the complex problems existing in the system.

Healthy system of the government is an open government that allows all who desire to know to find the information they are seeking. In empowers the poor and vulnerable to get information about the public policies and actions and leads to their welfare. Transparency is an essential ingredient of a democratic system of government. No modern government can lose sight of it. And the job of the bureaucracy is to be instrumental in enabling the elected government to achieve what it intends to for the good of the public.

RESPONSIVE ADMINISTRATION

The primary concern of the citizens in good civil society is that their government must be fair and good. For a government to be good it is essential that their systems and sub-systems of administration are efficient, ethical, responsive. Today, good governance implies accountability to the citizens of a democratic polity and their involvement in decision-making, implementation and evolution of projects, programs and public policies. In this responsiveness along with transparency and accountability become valuable components of democratic welfare government as well as welfare administration.

It is not require to be emphasized that the administration needs to be more responsive- to the public and the agencies activity on their behalf. Responsiveness is parallel to sensitivity. A successful government official is one who responds to any situation, normal or abnormal, easy or difficult, adequately with the single objective of 'maximum good of the maximum people'. The real initiative to make administration responsive comes from each and every government servant.

A government servant cannot live in an ivory tower, aloof from the public. He is there for public. The service he is to render to the public. The service he is to render to the public overrides everything else. Like charity, responsiveness too begins at home. It depends on how one cultivates it as a habit and as personality trait. Irrespective of one's standing in the bureaucratic order in administration each bureaucrat (all government servants) influences a number of other bureaucrats (other government servants) around him. And if he has robust positive characteristics, there is no reason why he should not be able to influence group behaviors itself. Apart from this he will vigorously pursue all public welfare projects and schemes under his jurisdiction with single minded devotion. He will not turn out anyone from the public coming to him any information he should be genuinely interested in. here, though we are taking about government servant or bureaucrats but as whole we meant to say administration as they are the core part of administration.

History has shown that any administration that had been insensitive and irresponsible to the public had to give up its intransigence, even before democratic elections, based on universal adult franchise started ruling the roost in most of the countries in the world.

We all look forward to a brighter tomorrow but forget the fact that it can be near certainly only if today is bright. We have to make a new beginning today. The government servants should realize this fact. A responsive and effective administration is essential for a democratic polity. A lean but efficient and committed administration is vital for speedy social and economic development. A responsive administration is tested most at the point of interface between the administration and the people. Therefore, it is essential to hone the cutting edge of the administration. The government has, as part of its efforts to bring about a responsive administration, set up a Staff Grievances Machinery and Public Grievances Machinery in all government departments and organizations. But that cannot be the end of the matter. It is, at a beginning.

CONCLUSION

It is very important that administration and the government should be closer to the citizen so that they become more active participants in the governing process. Citizen participation is fundamental to all democracy. It is not linked to electing leaders rather it also entails holding their officials accountable and ensuring a responsive and transparent government. In a country like ours, government and administration should reiterate their commitment towards providing transparent, effective, accountable and responsive government and administration. A democratic government is committed to providing a transparent and accountable administration which works for the betterment and welfare of the common citizen. 'Citizen First' should be the mantra, motto and guiding principle.

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The Social Liberation Of Women At The Threshold Of English Literature

***Mr. Sulok B. Raghuwanshi**

Asst. Prof. in English,
Orange City College
of Social Work,
Nagpur

Mob:9850394582

E-Mail:sulokraghuwanshi@rediffmail.com

****Mr. Amolsingh Rotele**

Asst. Prof.in Social Work,
Athawale College of Social Work, Bhandara
Mob:9423636640

E-Mail: amolsinghrotele@gmail.com

Abstract: The term "women's liberation movement" is often used synonymously with "women's movement" or "[second-wave feminism](#)," although there were actually many types of feminist groups. Even within the women's liberation movement, women's groups held differing beliefs about organizing tactics and whether working within the [patriarchal establishment](#) could effectively bring about the desired change. Many feminists and historians trace the roots of the women's liberation movement to the New Left and the civil rights movement of the [1950s and early 1960s](#). Women who worked in those movements often found that they were not treated equally, even within liberal or radical groups that claimed to fight for freedom and equality. Women have written fiction, nonfiction, and [poetry](#) about ideas of the 1960s and 1970s women's liberation movement. A few of these feminist writers were Frances M. Beal, Simone de Beauvoir, Shulamith Firestone, Carol Hanisch, Audre Lorde, Kate Millett, Robin Morgan, [Marge Piercy](#), Adrienne Rich, and Gloria Steinem. In her classic essay on women's liberation, Jo Freeman observed the tension between the *Liberation Ethic* and the *Equality Ethic*. The rhetorical use of 'empowerment' in the development discourse started taking shape in the mid 20th century, as a means to challenge power structures for the public good. Since the mid 1990s it has been used profusely across all sectors (including corporations), giving it the nuance of a cliché. In the same rhetoric, the debate on women empowerment has intensified as a fundamental approach for transforming power relations in favour of women.

Keywords: Social Liberation, Women, English Literature

Introduction:

For centuries, social issues have been the heart of innumerable works of art which deal with several worries concerning this natural aspect of human life. Through literary circles men and women of all times have given expression to what has been happening in the history of humanity

in different places since writing was invented. The meaning of this vital function of literature is revealed by the strong voice acquired by their words in every sentence that is pronounced. From ancient times till now literature has shown what the authors have to say about what is going on in their own reality from different points of view in order to describe a certain social group or a specific situation that affects people's quality of life, or directly protest against what they believe it is not fair for a harmonic development of people's life. Starting from this premise; the two masterpieces that are going to be compared, F. Scott Fitzgerald's classic "The Great Gatsby" and the autobiographic "The Motorcycle Diaries" by Ernesto "Che" Guevara, deals with these types of social issues presented during the course of their particular stories. That is how for both cases, narrative became a voice for who wanted to tell the world a story that had to be listened all around the world and throughout the passage of time. Due to this affirmation, it is appropriate to assure that both books cover these matters in a very similar way of accomplishing this inherent effect of literature on social environment but show us substantial differences in the social realities that both stories describe www.ukessays.com (2018).

The term "women's liberation movement" is often used synonymously with "women's movement" or "[second-wave feminism](#)," although there were actually many types of feminist groups. Even within the women's liberation movement, women's groups held differing beliefs about organizing tactics and whether working within the [patriarchal establishment](#) could effectively bring about the desired change. The term "women's lib" was used largely by those opposing the movement as a way of minimizing, belittling, and making a joke of it.

Women's Liberation vs. Radical Feminism:

The women's liberation movement is also sometimes seen as being synonymous with [radical feminism](#) because both were concerned with freeing members of society from oppressive social structure. Both have sometimes been characterized as a threat to men, particularly when the movements use rhetoric about "struggle" and "[revolution](#)."

However, feminist theorists overall are actually concerned with how society can eliminate unfair sex roles. There is more to women's liberation than the anti-feminist fantasy that feminists are women who want to eliminate men.

The desire for freedom from the oppressive social structure in many women's liberation groups led to internal struggles with structure and leadership. The idea of full equality and partnership being expressed in a lack of structure is credited by many with the weakening power and influence of the movement. It led to later self-examination and further experimentation with leadership and participation models of organization.

The connection with a Black liberation movement is significant because many of those involved in creating the women's liberation movement had been active in the civil rights movement and the growing Black power and Black liberation movements. They had experienced disempowerment and oppression there as women. The "rap group" as a strategy for consciousness within the Black liberation movement evolved into consciousness-raising groups

within the women's liberation movement. The [Combahee River Collective](#) formed around the intersection of the two movements in the 1970s.

Many feminists and historians trace the roots of the women's liberation movement to the New Left and the civil rights movement of the [1950s and early 1960s](#). Women who worked in those movements often found that they were not treated equally, even within liberal or radical groups that claimed to fight for freedom and equality.

Feminists of the 1960s had something in common with feminists of the 19th century in this respect: Early women's rights activists such as [Lucretia Mott](#) and [Elizabeth Cady Stanton](#) were inspired to organize for women's rights after being excluded from men's anti-slavery societies and [abolitionist](#) meetings.

Indispensability of Feminism in English Literature:

Women have written fiction, nonfiction, and [poetry](#) about ideas of the 1960s and 1970s women's liberation movement. A few of these feminist writers were Frances M. Beal, Simone de Beauvoir, Shulamith Firestone, Carol Hanisch, Audre Lorde, Kate Millett, Robin Morgan, [Marge Piercy](#), Adrienne Rich, and Gloria Steinem. In her classic essay on women's liberation, Jo Freeman observed the tension between the *Liberation Ethic* and the *Equality Ethic* Linda Napikoski (2019)

Literature has witnessed the roles of women evolving through ages, but until recent times, most of the published writers were men and the portrayal of women in literature was without doubt biased. A lot of it has to be blamed on the fact that in the ancient world, literacy was strictly limited, and the majority of those who could write were male. However, the contribution of women to oral folklore cannot be taken for granted – in folk songs, stories, poetry and literature in general. Here's a look at how women were portrayed in literature through eras.

During the Victorian era, there was an unending debate over the roles of women. While the era was dominated by writers who treated women as angelic figures- innocent, physically weaker and nothing less than household commodities; Edwardian poetry spoke of women's rights gathering much attention, feminism and females getting out of their homes during the war times. Christina Rossetti's 'Goblin Market' and Lord Tennyson's 'Lady of Shalott' from the Victorian era centred around women involved a quest to attain some higher knowledge, which is limited to men and how in their attempt, they lose their ability to get back to the womanhood they were proud of. The Probationer, by AM Irvine is the best example of state of women in the post-Victorian era. Signalling the beginnings of Modernism, the novel also showcases characteristics of the modern women's rights by portraying an independent and gifted female protagonist's professional and personal coming-of-age.

According to author Anita Nair, "Literature has always been ambivalent in its representation of women. Good women as in ones who accepted societal norms were rewarded with happily ever after. Even feisty heroines eventually go onto find content and life's purpose in a good man's arms, be it Elizabeth Bennett (Pride and Prejudice) or Jane Eyre (Jane Eyre). Alternatively, they

are left to rue their lot with a contrived courage as with Scarlett O Hara (Gone with the Wind) or have to take their lives like Anna Karenina or Karuthamma (Chemmeen) or Emma Bovary."

Author Jaishree Mishra feels if literature is doing its job as a mirror to society then, obviously, the depiction of women in books has changed along with society, from Jane Austen's seemingly demure heroines onto Henry Fielding's openly scatty, mouthy Bridget Jones, a modern-day reworking of 'Pride & Prejudice'.

Speaking of depiction of women in Indian poetry, it was freedom-fighter, educationist and activist Mahadevi Varma, who became the torchbearer of Hindi poetry on women issues. She also wrote on issues of women's emancipation and female sexuality - one that pretty much existed outside marriage. The great poetess took drew inspiration for her subjects from traditional Hindu literature, which talked about liberating images.

Jai Shankar Prasad, who was famous for his strong portrayals of women became popular for famously glorifying women. A popular verse from one of his most widely read poems, 'Kamayani' reads - "Nari! tum kewal shraddha ho, Vishwas-rajat-nag-pal-tal mein, Piyush strot si baha karo, Jeevan ki sundar samtal mein. (Oh woman! You are honour personified, Under the silver mountain of faith, Flow you, like a river of ambrosia, On this beautiful earth)".

Poetess Amrita Pritam proved to be one of the leading voices in Indian regional poetry in the 20th century. Her Punjabi verses, which spoke of the aftermath of the India-Pakistan partition in the region of Punjab and the women oppressed in due course achieved a cult status amongst poetry lovers and late Kamala Das paved way for a heart-rending style of feminine confessional poetry, in which a common theme was the exploration of the man-woman relationship. This style was subsequently taken up by other women poets such as Gauri Deshpande and Chitra Narendran.

Long ago, famous Hindi writer, Mridula Garg had mentioned in her bestselling novel 'Chittacobara', "When we reach the zenith of civilisation all our crimes will be committed in unison with mutual consent to the sound of popular approbation," and the legendary writer thinks that's true of the depiction of women in literature today. "There is greater concern with proving oneself on the right side of Feminist discourse than a compassionate account of both man and women, who dare to dissent from the opinion of the many. Superficially there is franker depiction of both sexuality and general independence of women. But female sexuality has got reduced to freedom of the body, including the outspoken if inconsequential depiction of body functions such as menstruation, sexual desires and sexual assault. The real independence which stems from taking decisions without deference to the canons of discourses, religious, social, patriarchal or feminist is missing," says Garg.

"In the works of Mirabai, and later Krishna Sobti, Amrita Pritam and myself, there was no guilt felt by women not conforming to moral strictures but men were treated with as much empathy as

women. There is much more confrontation now and also open and loud avowal of Feminism. But there are positive aspects of that. Savita Singh, who delights in calling herself a Feminist poet says in one of her poems, "Who can know the body as a woman does." and goes on to add "It is only she who can free the body from the body..." The second sentence is the positive part," concludes Garg.

More recently, contemporary popular fiction Indian writers like Chetan Bhagat and Anita Nair have showcased the new woman in their books. While Chetan portrays his women characters as harbingers of social change and equality, an aspect which is evident in his book 'One Night @ the Call Centre', where men and women are treated equally and work in night shifts. Nair's characters have their own pain and sorrow but they overcome their entire struggle, a fact you'll notice especially in her bestseller, Ladies Coupe.

Nair feels nothing has changed in the terms of mentality, "That a woman could live a fulfilled life on her own terms was a concept writers seemed unable to conceive or unwilling to explore. Sadly, very little has changed. Women in fiction may have shrugged some of the strait jacketed representations but anytime a woman character chooses to live life on her terms, readers tend to get agitated. In my own fiction, I have had my characters Akhila (Ladies Coupe), Radha (Mistress) or Lena (Alphabet Soup for Lovers) being ticked off for choosing to swerve off the conventional path."

Mishra is of the opinion that women writers still feel pressurised in the world of literature. "I find it curious that some of the constant literary bestsellers are stories with women protagonists (all the Bronte & Austen books and even some written by men, like Flaubert's 'Madame Bovary') while, in today's publishing climate, editors balk terribly at that, even advising their writers to use male pseudonyms (eg J K Rowling) as readers are apparently put off by women writers and woman-centric stories. Whoever came up with that should be shot," adds Mishra.

Also, unignorable has been Shobhaa De's unabashed description of the womenfolk in her novels. De's women range from traditional, subjugated and marginalized to the extremely modern and liberated women. De's novels take a leaf the urban life and represent realistically an intimate side of urban woman's life, also revealing her plight in the present day society. Also, interesting is the way she highlights a woman's role in the oppression and suffering of fellow women, an aspect showcased in De's novel 'Starry Nights'. The women in De's novels revive their lost fortunes, look glamorous, act different, break the norms, are sexually liberated and free thinkers Ankita Shukla (2016).

Conclusion: The rhetorical use of 'empowerment' in the development discourse started taking shape in the mid 20th century, as a means to challenge power structures for the public good. Since the mid 1990s it has been used profusely across all sectors (including corporations), giving it the nuance of a cliché. In the same rhetoric, the debate on women empowerment has intensified as a fundamental approach for transforming power relations in favour of women. However, while the term 'women empowerment' has been used frequently by policy makers, professionals, and academics; there is little clarity as to how it can be achieved.

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मराठी विषयाच्या पाठ्यपुस्तक निर्मिती व परीक्षणात विचारात घ्यावयाच्या बाबींचा अभ्यास

प्रा.डॉ. पठाण एम.आर.

वसंतराव नाईक अध्यापक महाविद्यालय, जालना

१.१ प्रस्तावना:

जेव्हा एखादी समस्या हाती घेतली जाते तेव्हा अनेक गोष्टींची पुर्व तयारी करावी लागते. यात सर्वप्रथम समस्येच्या संदर्भात परिपूर्ण अभ्यास होण्याच्या दृष्टीने समग्र संदर्भ साहित्याचा विचार करून समस्येची खोली माहिती करून घेतली जाते. समस्येच्या संदर्भात काही टीपने काढली जातात. तसेच संबंधीत साहित्याचा आढावा व पुर्व संशोधनाचा आढावा यास अनन्य साधारण महत्व आहे. कोणत्याही विषयांवरील संशोधन हाती घेतल्यास पुर्वी व नंतर काय अभ्यास केला आहे. याद्वारे संशोधन कार्यास याचा संशोधन पाया मजबुत होण्यास मदत होते.

संशोधनाची उद्दिष्टे, गृहीतके, परिकल्पना, ठरविण्यास मदत ही पुर्वी झालेल्या संशोधनामधुळे होते तुलनात्मक माहिती योग्य संशोधन पद्धत या कार्यात्मक तंत्राबद्दल निश्चित कल्पना येते. त्यामुळे कार्य पद्धतशीर व शास्त्रशुद्ध होते. त्यामुळे संशोधन करतांना पुर्वी झालेल्या संशोधनाचा आढावा घेण्याची गरज आहे.

ज्ञानाच्या कोणत्याही क्षेत्रात संशोधन करीत असतांना विविध प्रकारच्या माहिती आवश्यकता भासते व अशी माहिती विविध ठिकाणाहुन मिळवावी लागते त्यासाठी जे स्वतंत्र स्थान आहेत ते म्हणजे

१) क्षेत्रीय स्रोत २) लिखित स्रोत

क्षेत्रीय स्रोतामध्ये अदयावत पडणा-या घटना तसेच व बदलांचे अदयावत ज्ञान असणा-या व्यक्ती येतात. तर लिखित स्रोत हे प्रकाशित किंवा अप्रकाशित स्वरूपात उपलब्ध असणारे माहितीची साधने असतात.

माहितीच्या या दोन प्रमुख स्रोतांपैकी संशोधनासाठी लिखित स्रोतांवरच संशोधनिकेस मोठ्या प्रमाणात अवलंबून रहावे लागते हे स्रोत म्हणजे नियतकालीके, प्रबंध, शासकीय प्रकाशने, ग्रंथ- ज्ञानकोश, ग्रंथसुची, सार संग्रह वार्षिक, निर्देश इ. होत. प्रस्तुत संशोधनासाठी संदर्भात अस्तित्वात असलेल्या वाङ्मयाच्या आत्मविश्वास पुर्वक अधिकाधिक अभ्यास केल्यामुळे आवश्यक ती माहिती उपलब्ध झाली.

१.२ संबंधित साहित्याचा आढावा:-

मराठी अध्यापनाची उद्दिष्टे :

१. श्रवण, भाषण, संभाषण, वाचन (प्रकट व मूक) आणि लेखन.
२. आकलनशक्ती.
३. स्वतंत्र अभिव्यक्ती कौशल्ये.
४. योग्य उच्चार आणि निर्दोष लेखन.
५. शब्द संग्रह विकास.
६. अवांतर वाचन.
७. विविध साहित्य प्रकाराचा परिचय आणि साहित्याचा आस्वाद.
८. संपन्न व व्यापक जाणीव जागृती.
९. दैनंदिन भाषीक व्यवहारांसाठी आवश्यक कौशल्ये.
१०. पर्यावरण विषयक जाणीव.
११. सर्वधर्म समभाव, सहिष्णुता, आज्ञापालन, आदरभाव, परस्पर- सहकार्य, स्त्री-पुरुष, समानता न्याय, समता, बंधुभाव-सामाजिक जाणीव हे सदगुण.

अभ्यासक्रम व पाठ्यक्रम संबंध :

उद्दिष्टानुसार विद्यार्थ्यांना वर्तनात सुधारात्मक बदल घडवून आणण्यासाठी शिक्षकांच्या हातात असलेले साधन म्हणजे अभ्यासक्रम होय. अभ्यासक्रमांवर आधारित पाठ्यक्रम तयार केले जाते म्हणून पाठ्यक्रम हा अभ्यासक्रम व पाठ्यपुस्तक यामधील दुवा ठरतो.

पाठ्यपुस्तक :

पाठ्यपुस्तक हे अध्ययन अध्यापनाचे महत्वाचे साधन आहे. विद्यार्थ्यांचे शिक्षक, पालक या सर्वांना पाठ्यपुस्तक मार्गदर्शक ठरते.

पाठ्यपुस्तकाची उद्दिष्टे :

१. मराठी साहित्याचा परिचय होतो.
२. वाङ्मयीन अभिरुची निर्माण होते.
३. विविध मुल्य संस्कार करणे.
४. व्यक्ती संपन्न होऊन निकोप जीवन दृष्टी विकसीत होणे.
५. सामाजिक जाणीव विकसीत करणे.
६. मातृभाषा समाज, राष्ट्र यांच्याविषयी डोळस अभिमान वृद्धीगंत होते.

पाठ्यपुस्तकात इतिहास :

इ. स. १९०० च्या सुमारास मुंबई इलाखात त्यावेळेसच्या सरकारने पाठ्यपुस्तकाची एक माला तयार करून घेतली. इ. स. १९२१ पासून शिक्षणखाते स्वतंत्रपणे अस्तित्वात आल्यावर विविध प्राक्शन संस्थांना पाठ्यपुस्तक तयार करण्याची परवानगी मिळाली. १८६७ मध्ये पाठ्यपुस्तक मंडळाची स्थापना झाली.

१९८६ चे राष्ट्रीय शैक्षणिक धोरण :

१९८६ च्या धोरणानुसार सुपुर्ण देशासाठी एक राष्ट्रीय एक शैक्षणिक व्यवस्था असावी तसेच शिखणाचा विविध टप्प्यांवर क्षमता आणि मुल्यांचा विकास करावा ही अपेक्षा.

वैशिष्ट्याये :

१. सुदृढ लोकशाहीसाठी शिक्षण.
२. राष्ट्रीय एकात्मता.
३. समानतेसाठी शिक्षण.
४. सांस्कृतिक वारशाची जपवणुक.
५. मनुष्य बळाचा योग्य विकास.
६. राष्ट्रीय साधन संपत्तीचा योग्य विकास व वापर.
७. निरंतर शिक्षण.
८. शिक्षणात समाजाचा सहभाग.
९. व्यावसायीकरण.
१०. राष्ट्रीय शिक्षण पद्धतीचा पुरस्कार.
११. आरोग्य शारीरिक शिक्षण व कार्यानुभव.

गाभाभुत घटक :

१. भारतीय स्वातंत्र्य चळवळीचा इतिहास.
२. भारतीय संविधानात्मक जबाबदा-या.
३. राष्ट्रीय अस्मितीत जोपाण्यास आवश्यक आशय.
४. भारताचा सांस्कृतिक सामायिक वारसा.
५. समानता, लाकशाही, धर्मनिरपेक्षता.

६. स्त्री -पुरुष समानता.
७. पर्यावरणाचे संरक्षण.
८. सामाजिक अडसरांचे निर्मूलन.
९. छोट्या कुटुंबांचे प्रमाणक.
१०. वैज्ञानिक दृष्टिकोनाचा आदर्श.

मराठीच्या चांगल्या पाठ्यपुस्तकाचे निकष :

पाठ्यपुस्तक हे अध्ययन अध्यापनाचे एक अनिवार्य साधन आहे. भाषा विषयाच्या पाठ्यपुस्तकांतून विविध मूल्य संस्कार विद्यार्थ्यांच्या मनावर बिंबवायचे असतात. विविध मूल्य संस्कार विद्यार्थ्यांच्या मनावर बिंबवायचे असतात. विविध साहित्य प्रकारांचा विद्यार्थ्यांना परिचय करून द्यायचा असतो. त्यामूळे पाठ्यपुस्तक हे आवश्यक आहे. पाठ्यपुस्तकाचे १. अंतरंग २. बहिरंग असे दोन भाग पडतात. त्या पुस्तकाच्या बाह्यांगाकडे जाते म्हणजेच बहिरंग या बहिरंगातील घटक पुढील प्रमाणे आहेत.

१. मुखपृष्ठ-

नविन पाठ्यपुस्तक हातात पडलेली विद्यार्थ्यांचे लक्ष प्रथमतः पुस्तकांच्या बाह्यांगाकडे जाते. पाठ्यपुस्तकाचे वेष्टन कसे आहे. चित्र आकर्षक आहे का? पाठ्यपुस्तकाचे मुखपृष्ठ प्रतिकात्मक आहे का ? विशेषतः ते सुंदर दिसते का इकडे विद्यार्थ्यांचा कल असतो.

२. मलपृष्ठ-

मुखपृष्ठा प्रमाणेच मलपृष्ठ देखाल आकर्षक चित्रस्वरूप असावे कारण यावरून विद्यार्थी त्याकडे आकर्षित जाऊन ते पाठ्यपुस्तक वाचण्यासाठी उत्सुक होतात.

३. किंमत:-

पाठ्यपुस्तकाची किंमत ही सर्व विद्यार्थ्यांना परवडणारी असावी म्हणजे किंमत ही माफक असावी.

४. आकार:-

आकार मुलांना हाताळण्यास व बाळगण्यास योग्य असावा.

५. उत्तम व निर्दोष छपाई:-

पाठ्यपुस्तकांसाठी वापरावयाचा कागद स्वच्छ, पांढरा व जाड असावा त्यावर मृद्वण स्पष्ट स्वच्छ, शुद्ध व सुबक असावे. त्याकरता वापरला जाणारा अक्षरांचा आकार विद्यार्थ्यांच्या वयानुसार मोठ्याकडून हळूहळू लहान होत जावा. लहान मुलांकरिता ठराविक मोठा आकार हवा.

६. बांधणी:-

पाठ्यपुस्तकाची शिवण मजबूत असावी. पुस्तक उघडतांना अडचणी निर्माण होऊ नये.

७. अंतर्गत छपाई:

पाठ्यपुस्तकाची प्रत्येक पानावर शब्द संख्या, ओळी तसेच प्रत्येक ओळीतील दोन शब्दातील अंतर पानाच्या चारी अंगाना सोडलेला समास, स्वतंत्र विचारासाठी स्वतंत्र परिच्छेद, अक्षरांचा आकार, पानांच्या दोन्ही बाजूस छपाई करतांना ठळकपणा या सर्व गोष्टींचा संबंध पाठ्यपुस्तकांच्या बहिरंगातच येतो.

अशारितीने पाठ्यपुस्तक वाचनाच्या दृष्टीने अतिशय सोयीचे असावे. डोळ्यांना कोणत्याही प्रकारचा त्रास पडणार नाही असे अल्हाददायक आकर्षक, रेखीव, नीटनेटकेपणा असे पुस्तकाचे बहिरंग असावे.

८. अंतरंगाचे निकष:

पाठ्यपुस्तकाचे बाह्यस्वरूप पाहून विद्यार्थी पाठ्यपुस्तक हातात घेईल. उत्सुकतेने ते चालू लागले. अशावेळी पुस्तकाचे अंतरंग ही तेवढेच वेधक व परिणामकारक असायला पाहिजेत. पाठ्यापुस्तकाचा अंतरंगाचा विचार करतांना आपणास अनेक मुद्दे विचार घ्यावे लागतात.

९. वेच्यांची निवड:

पाठ्यपुस्तकातील वेच्यांच्या निवडीचे मातृभाषेच्या पुस्तकात अनन्य सधारण महत्व आहे. पाठ्यपुस्तक मंडळाने नेमलेली मराठी भाषा समिती वेच्यांचीच निवड करते. वेच्यांची निवड विद्यार्थ्यांना भावनिक विकास व्हावा. भाषा ज्ञानात भर पडावी. मराठी भाषेतील साहित्या विषयी अभिरुची व्हावी. पाठ्यपुस्तकांतून जिज्ञासापूर्ती व जाणिव व्हावी. यासर्व गोष्टींच्या पूर्ततेसाठी साहित्यातून वेच्यांची निवड करतांना विद्यार्थ्यांचे वय, आवड, आकलन, शब्दसंपत्ती इ. गोष्टींचा विचार घ्यावा लागतो.

१०. शब्दार्थ संदर्भ टिपा:

विद्यार्थ्यांच्या शब्द संग्रहाबाबत जाणिवपूर्वक लक्ष दिले पहिजे. त्यांचा शब्द संग्रह वाढावा यासाठी संदर्भ टिपा देणे गरजेचे आहे. त्यासाठी विविध शब्दांचे अर्थ सांगून त्याचा वाक्यात उपयोग कसा केला जावू शकतो या साठी संदर्भ टिपा देणे गरजेचे आहे.

११. प्रश्न, स्वाध्याय उपक्रम:-

दिलेल्या उता-याचे आकलन कितपत झाले हे पाहण्यासाठी क्रमीक पुस्तकात प्रश्न देण्याची पुस्तक पद्धती आहे. परीक्षेच्या प्रकारचे प्रश्न येतात त्या प्रकारचे प्रश्नही पुष्कळ वेळा पाठ्यपुस्तकात पाठाच्या शेवटी दिलेले असतात. स्वयंअध्ययनासाठी या प्रश्नांचा उपयोग होतो.

१.३ संदर्भ साहित्याचा आढावा :

१.३.१ गणित इयत्ता ६ वी ते ८ वी १९८८ च्या अभ्यासक्रमाच्या पुनर्रचना

श्री. र.मो.वर्मा औरंगाबाद, महाराष्ट्र राज्य पाठ्यपुस्तक निर्मिती व अभ्यासक्रम संशोधन मंडळ पुणे.

उद्दिष्टे:

१. इयत्ता सहावी व सातवीगणित प्रचलीत अभ्यासक्रमाचा अभ्यास करणे.
२. शिक्षक व तज्ञांची मते घेऊन प्रस्तुत अभ्यासक्रमात फेरबदल आवश्यक का ते पाहणे.
३. वरील उद्दिष्टांच्या संदर्भात या अभ्यासक्रमाची पुनर्रचना करण्यात आली.

निष्कर्ष:

१. विद्यार्थ्यांत मूल्य शिक्षण रुजविण्यासाठी आयोजित करावयाच्या उपक्रमांना प्रमुख स्थान देण्यात आले आहे.
२. दोन्ही अभ्यासक्रमामध्ये मूल्य शिक्षणावर पुरेसा भर देण्यात आला आहे.

१.३.२ इयत्ता नववीच्या नविन इतिहास पाठ्यपुस्तका चिकित्सक अभ्यास

पडोळे के.आर. (एम एड) डॉ. बा. आ. म. वि. औरंगाबाद (२००६)

संशोधनाची उद्दिष्टे :

१. इयत्ता ९ वी च्या इतिहासाच्या पाठ्यपुस्तकाच्या मुल्यमापनाच्या निकषाला अनुसरून इतिहास अध्यापना करणा-या शिक्षकांची मते अभ्यासणे.
२. इयत्ता ९ वी इतिहासाच्या पाठ्यपुस्तकाची अंतरंग व बहिरंग ची निकषनिहाय चिकित्सा करणे.
३. इयत्ता ९ वी इतिहास पाठ्यपुस्तकांतील वैशिष्ट्यपूर्ण बाबींचा शोध घेणे.
४. इयत्ता ९ वी च्या इतिहास पाठ्यपुस्तकातील उणिवांचा शोध घेणे.
५. पाठ्यपुस्तकांतील उणिवा दूर करण्याच्या हेतूने उपाय सुचविणे.

निष्कर्ष :

१. इतिहास अध्यापनाची ध्येय व उद्दिष्टांचा विचार करून इयत्ता ९ वी च्या इतिहास पाठ्यक्रमाच्या मुलभुत संकल्पनांचा तसेच आवश्यक कौशल्यांचा विचार करण्यात आलेला आहे. मात्र अपेक्षित उद्दिष्ट शक्य तितक्या प्रमाणात जाणवत नाही.
२. भौगोलिक शोध पाठांतून शोधक वृत्तीस चालना मिळते.

३. इजिप्तची संस्कृती या पाठातुन राष्ट्रीय वैश्वीक मुल्यसमुहाचा गुणवत्ता पुर्ण सामाजिक दृष्ट्यां परिणाम कारक व्यक्तीमत्व विकसित होतांना दिसत नाही.
४. इयत्ता ९ वी इतिहास पाठ्यपुस्तकातील मुदयांच्या तार्किक मांडणीच्या प्रमाणात विचार केला नाही. उपमुदयांची मांडणी योग्य प्रमाणात आहे.

१.३.४ इयत्ता ९ वी च्या मराठी विषयाच्या जुन्या व नविन पाठ्यपुस्तकाच्या तुलनात्मक अभ्यास सोनावणे व्हि. पी. (एम.एड)डॉ. बा. आ. म. वि. औरंगाबाद (२००६)

संशोधन समस्येची उद्दिष्टे :

१. मराठीच्या जुन्या पाठ्यपुस्तकाच्या आढावा घेणे.
२. मराठी विषयाच्या नविन पाठ्यपुस्तकाचा आढावा घेणे.
३. पाठ्यपुस्तक परिक्षणाचे निकष निश्चित करणे.
४. मराठी जुन्या व नविन पाठ्यपुस्तकाच्या अनुषंगाने शिक्षकांची मते आजमावणे.
५. जुन्या व नविन पाठ्यपुस्तकांच्या गुणवैशिष्ट्यांची तुलना.

निष्कर्ष :

१. जुन्या पाठ्यपुस्तकाच्या तुलनेत नविन पाठ्यपुस्तकाचे मुखपृष्ठ व मलपृष्ठ आकर्षक आहे.
२. जुन्या पाठ्यपुस्तकाची नविन पाठ्यपुस्तकाची पृष्ठ संख्या व किंमत अधिक आहे. परंतु बांधणी मजबुत नाही.
३. जुन्या पाठ्यपुस्तकाच्या तुलनेत नविन पाठ्यपुस्तकांतुन अध्यापन उद्दिष्टे साध्य करण्याचा प्रयत्न केला आहे.
४. जुन्या व नविन पाठ्यपुस्तकांतील आकार व छपाई सारखीच नाही.
५. जुन्या व नविन पाठ्यपुस्तकांतुन (गद्य व पद्य) मुल्यसंस्कार करण्यात आले आहेत.
६. जुन्या व नविन पाठ्यपुस्तकात विविध वाङ्मय प्रकार परिचय दिला आहे.

1.3.5 PONKSHE D. B.

A critical evaluation of geography text book of standred vi college of educational dhule 1972 (MSDITPCR – financed)

Gefö's :

१. इ. ६ वी च्या भूगोल विषयाच्या पाठ्यपुस्तकाचे पाठ्यक्रमाच्या उद्दिष्टांनुसार विश्लेषण करणे.
२. विद्यार्थ्यांच्या आकलना संदर्भात इयत्ता ६ वी च्या पाठ्यपुस्तकाचा अभ्यास करणे.
३. पाठ्यक्रमाच्या उद्दिष्टांमध्ये काही बदल करणे आवश्यक आहे का ? ते पाहणे.
४. पाठ्यक्रम व पाठ्यपुस्तक दोन्हीमध्ये सुधारणा करण्याबाबत शिफारशी सुचविणे.

निष्कर्ष :

१. पाठ्यक्रमानुसार पाठ्यपुस्तक लिहीलेले नाही.
२. पाठ्यक्रमांची विविध प्रकारची उद्दिष्टे साध्य करण्यासाठी हे पाठ्यपुस्तक अतिशय उपयोगी आहे परंतु कार्यकारण संबंध लक्षात घेता प्रतिसादकाची निरीक्षण क्षमता आणि नकाशा वापरावयास प्रोत्साहन दिलेले नाही.
३. विद्यार्थ्यांना समजेल अशी सोपी भाषा आहे.

1.3.6 EKBOTE N.T. linguistic analysis of the text books of marathi, mother tongue presecribel for standred to X by the maharashtra state board of secondary and education , ph. D. , eduaction, mag. U , 1985

संशोधन समस्येची उद्दिष्टे :

१. भाषिक पाठ्यपुस्तकाच्या प्रामुख्याने भाषिक मुदयांच्या दृष्टीने अभ्यास करणे.
२. विविध पाठांतील अनोळखी शब्द शोधून अंक देणे.
३. शब्दांचे वर्गीकरण करून (फार्शी, इंग्रजी, उर्दू, कन्नडी, संस्कृत) धर्मिक व सांस्कृतिक दृष्टीने अर्थ लक्षात घेऊन संपूर्ण पुस्तकातील शब्दांना अंक देणे.
४. पाठ्यपुस्तकातील शब्दांचे वर्गीकरण प्रमाणात शब्द संग्रहाचा आधार करणे.
५. वाक्याचा संदर्भ अर्थ त्या पाठाच्या दृष्टीने पुस्तकाच्या दृष्टीने शोधणे.
६. वेगवेगळे प्रकारच्या वाक्याचा संदर्भाने अर्थ शोधून अंक देणे.
७. शास्त्रीय व ऐतिहासिक संदर्भाने त्यांचे विश्लेषण करणे.

निष्कर्ष :

१. विविध घटकांनुसार पाठ्यपुस्तकाचे एकही चुक नाही, असे एकही पुस्तक नाही.
२. पाठ्यपुस्तक निर्मितीच्या वेळी भाषा विकास प्रक्रीयेची तत्वे लक्षात घेतलेली नाही.
३. पारंपारीक पद्धतीनुसार पाठ्यपुस्तक निर्माण केले आहे.
४. पाठ्यपुस्तक निर्मितीच्या वेळी विविध घटकांमधील विकास क्रम पाळला गेला नाही.
५. विद्यार्थ्यांच्या भाषा विकासासाठी हे पाठ्यपुस्तक अपूर्ण व अयोग्य आहे.

संदर्भ ग्रंथ सूची

- १) कुंडले म.बा.अध्यापन पद्धती-मराठी(१९९७) पुणे विद्या प्रकाशन
- २) महाराष्ट्र राज्य पाठ्यपुस्तक निर्मिती व अभ्यासक्रम संशोधन मंडळ, इयत्ता ८ वी मराठी, जुने पाठ्यपुस्तक.
- ३) करंदिकर सुरेश (१९९६) अध्यापन पद्धती मराठी , कोल्हापूर, फडके प्रकाशन.
- ४) डॉ.शोभना जोशी,(२००४) मराठी भाषेचे अध्यापन, मृणमयी प्रकाशन, औरंगाबाद

शाळेत राबविल्या जाणा-या सहशालेय
उपक्रमांचा आढावा

प्रा.डॉ. पठाण एम.आर.

वसंतराव नाईक अध्यापक महाविद्यालय, जालना

१.१ प्रास्ताविक :

शालेय स्तरावर राबविल्या जाणा-या सहशालेय उपक्रमांमुळे विद्यार्थ्यांच्या सर्वांगीण विकासास गती मिळते त्यासाठी विविध स्वरूपाची सहशालेय उपक्रम शालेय स्तरावर राबविले जातात. यासाठी प्रस्तुत लेखामध्ये शाळेत राबविले जाणारे सहशालेय उपक्रम कोणते. सहशालेय उपक्रम राबविल्याने कोणता फायदा होतो. याचा गोष्टीवार प्रस्तुत अहवालातून घेण्याचा प्रयत्न केला आहे.

१.२ साहित्याचा आढावा:

१.२.१ शाळेतील उपक्रम

शाळेच्या माध्यमापासून विद्यार्थ्यांच्या सर्वांगीण विकास साधने हे शिक्षणाचे सर्व सामान्य ध्येय आहे. विद्यार्थ्यांना विकासास शरीर बुद्धी मन व आत्मा यांचा विकास अपेक्षित आहे. शरीर, बुद्धी, मन व आत्मा हे विद्यार्थ्यांच्या व्यक्तीमत्वाचे घटक आहेत.

परंतु प्रत्येक विद्यार्थी शरीर, मन, बुद्धी, व आत्मा यांच्या बाबतीत भिन्न असतो. त्यामुळे सर्वांचा एकाच पध्दतीने विकास साधणे शक्य नसते त्यामुळे विद्यार्थ्यांत असलेल्या शारीरिक, मानसीक, बौद्धिक व आत्मीक क्षमतांचे प्रकटीकरण करीता व विकासा करीता संधी देणे व मार्गदर्शन करणे आवश्यक ठरते या साठी शाळेमध्ये अभ्यासपुरक व सहशालेय उपक्रमांचे नियोजन करून राबवावे लागतात.

१.२.२ अभ्यासपुरक उपक्रम :

शाळेत प्रत्येक विषयात जे शिकविण्यात येते त्याची अभिवृत्ती ज्या कार्यक्रमातून होते व ज्या कार्यक्रमातून या अभिवृत्तीचे प्रकटीकरण होते अशा सर्व कार्यक्रमांना अभ्यासपुरक कार्यक्रम म्हणतात उदा. शाळेत मातृभाषा शिकविण्यात येते. त्यात गद्यपाठातून अनेक उतारे , गोष्ट व पदय पाठातून काही पाठ्यांश अभ्यास केला जातो हा झाला अभ्यास परंतु विद्यार्थी हे उतारे ज्या लेखातून वा पुस्तकातून घेतले आहेत. पाठ्यांश ज्या कवितेतून घेतले आहेत त्यांचे वाचन करतो. हा झाला पुरक कार्यक्रमाचा भाग असे वाचन त्याने करावे म्हणून अशी पुस्तके ग्रंथालयातून उपलब्ध करून देणे त्या वाचनासंबंधी स्पर्धा ठेवणे ह्या बाबी अभ्यास पुरक कार्यक्रमाचा भाग ठरतील.

१.२.३ अभ्यासपुरक कार्यक्रमाचे घटक

अ) वाचन :

प्रत्येक विषयातील विविध घटकांशी संबंधीत विविध घटकांशी संबंधीत विविध लेखकांच्या पुस्तकांची यादी विद्यार्थ्यांच्या पुरक वाचनाकरीता तयार करून ठेवावी. शिक्षकांनी शिकवित असतांना त्या घटकांच्या संदर्भात ह्या यादीतील वाचावयाची पुस्तके विद्यार्थ्यांना सांगावीत ग्रंथालयात सर्व पुस्तके उपलब्ध करून द्यावीत.

ब) लेखन :

विद्यार्थ्यांनी केलेल्या या अवांतर वाचनाची टिपणे काढण्यास विद्यार्थ्यांना सांगण्यात यावे. विषयांशी संबंधीत नवीन माहितीचे आवर्जून टिप करण्यास सांगावे

क) संभाषण व चर्चा :

इतर विद्यार्थी पालक विषयांची विशेष माहिती असलेले इतर लोक त्यांच्याशी चर्चा करून बोलुनही अनेकदा आपल्या ज्ञानाची अभिवृत्ती करता येते. त्यामुळे योग्य व्यक्तीशी चर्चा करण्याविषयी विद्यार्थ्यांना प्रोत्साहन द्यावे व अशा संभाषणातून व चर्चेतून मिळालेल्या विविध विषयांशी संबंधीत टी. व्ही. व रेडीयोवर अभ्यासपुरक कार्यक्रमाचे आयोजन येते ते पाहून टिपणी ठेवण्याची सवय विद्यार्थ्यांना लावावी.

ड) अभ्यास व प्रयोग :

शालेय विषयांशी संबंधीत प्राप्त झालेल्या विशेष ज्ञानाचा अभ्यास व प्रयोग करण्याच्या बाबतीतही विद्यार्थ्यांना प्रोत्साहन व मार्गदर्शन देण्यात यावे. शारीरीक शिक्षणाच्या बाबतीत असा अभ्यास विविध व्यायाम शाळेत क्रीडा मंडळात करता येते.

इ) प्रकटीकरण :

या विशेष प्रयत्नातून प्राप्त झालेल्या ज्ञानाच्या व कलेच्या प्रकटीकरणाची संधी विद्यार्थ्यांना उपलब्ध करून द्यावी व प्रकटी करणाच्या वेळेस विद्यार्थ्यांचे कौतुक केल्यास आत्मविश्वास वाढतो.

१.२.४ सहशालेय उपक्रम

सहशालेयउपक्रम म्हणजे शालेय उद्दिष्टांना धरून परंतु ज्या कार्यक्रमांचा अभ्यास क्रमात विशेष स्थान नसते किंवा ज्यांच्या या अभ्यासाकरीता व्यवस्था करणे शक्य नसते. असे कार्यक्रम म्हणता येईल.

विद्यार्थ्यांच्या व्यक्तीमत्त्व विकासातील ज्या पैलूंचा अभ्यास किंवा शालेय अभ्यास क्रमांतून शाळेच्या तासात साधता येत नाही अशा पैलूंचा अध्ययन विकास करण्याची संधी या कार्यक्रमातून देता येते.

अभ्यासपुरक कार्यक्रम व सहशालेय कार्यक्रमातील अंतर लक्षात घ्यावयास हवे. अभ्यासपुरक कार्यक्रमातून विषयात विशेष रुची असलेल्या विद्यार्थ्यांचा ह्या विषयाच्या बाबतीत विशेष विकास घडावा हा उद्देश आहे.

तर सहशालेय कार्यक्रमातून शालेय अभ्यासक्रमा बाहेरील परंतु विद्यार्थ्यांच्या व्यक्तीमत्त्व विकासासंबंधीच्या कार्यक्रमाची आखणी करावयाची असते. विद्यार्थ्यांतील सुप्त गुणांचा विकासाकरीता शाळेत जे विविध कार्यक्रम आखण्यात येतात हे सर्व कार्यक्रम सहशालेय ठरतात.

१.२.५ संकल्पना

शालांत परिक्षेसाठी नेमलेल्या सौध्दांतिक अभ्यासक्रम पूर्णकरण्या व्यतीरिक्त विद्यार्थ्यांच्या सर्वांगीण उन्नती करण्यासाठी अनेक कार्यक्रमाचे आयोजन केले जाते. अशा कार्यक्रमांना अभ्यासपुरक कार्यक्रम असे संबोधले जाते.

१.२.६ सहशालेय कार्यक्रमांचे वर्गीकरण

१. वैयक्तीक कार्यक्रम

आधी दिलेल्या विषयावर भाषण, हस्ताक्षर स्पर्धा, प्रकट वाचन, निबंध लेखन, गायन स्पर्धा, पाठांतर स्पर्धा, विविध बाबींचा संग्रह करणे, नाटय वाचन, कथाकथन, विविध शारीरीक स्पर्धा वैयक्तीक नृत्य, नकला, फॅन्सी ड्रेस, पाककला इ.

२. सामाजिक स्वरूपाचे कार्यक्रम

यात इतराबरोबर केलेल्या कार्यक्रमाचा समावेश होतो.विविध सफाईची कामे यात वर्ग, शाळा, आवार, क्रीडांगण, ग्राम इ. सामुहीक सफाई अपेक्षीत आहे. समुहगायन, एकांकीका, नाटय प्रदर्शन, हस्तलिखित, बालवीर पथक, सहल, कवायत, सांघिक खेळीसाठी उत्सव व राष्ट्रीय दिवस साजरे करणे, विविध सप्ताह उदा. आरोग्य शारीरीक शिक्षण साजरे करणे, जयंत्या, पुण्यतिथ्या, साजरी करणे, वनमहोत्सव, वृक्षारोपन, सांघिक नृत्य, लोकनृत्य, चर्चा, वादविवाद, कथाकथन, पाठांतर, शालेय हस्तलिखित, निबंध, नाटय वाचन, गीत स्पर्धा, अंताक्षरी स्पर्धा, विविध गुण दर्शन, संगीत, नृत्य चित्रकला, पेंटिंग, मातीकाम, बँड,पथक, फलांची रचना, लोकनृत्य, लोकगीत, वेशभूषा प्रदर्शन, नाटय वाचन, सामुहीक प्रार्थना, बालवीर पथक, ग्रामसफाई, प्रथमोपचार, तिकीटे जमा करणे, नानी गोळा करणे, शाळा पंचायत, विद्यार्थी सभा, शाळा स्वच्छता मोहीम, प्रदर्शनाला भेट, ऐतिहासीक ठिकाणांना भेट, भरतकाम, नक्षीकाम, कपडे शिवणे, खेळणी बनविणे, लाकुड काम, चमड्याचे काम, माती काम, बागकाम, टोपल्या विणणे इ.

१.२.७ सहशालेय कार्यक्रमाचे फायदे व आवश्यकता:

१. सहशालेय कार्यक्रमाचे शैक्षणिक मुल्य सहशालेय कार्यक्रमांमुळे पुढील बाबीसंबंधी विद्यार्थ्यांना सराव व प्रत्यक्ष कर्ता करण्याची संधी मिळते. नेतृत्व आपल्या आजुबाजुच्या जिवनाचे व निसर्गाचे निरक्षिण करणे, सौधनिक ज्ञानाचा प्रत्यक्ष वापर करणे, मौखिक अभिव्यक्ती करणे, प्रभावपूर्ण रीतीने बोलणे.
२. सहशालेय उपक्रमांमुळे शारीरीक क्षमतांचा विकास करण्याची संधी मिळते.
३. सहशालेय उपक्रमांमुळे नागरिकत्वाचे शिक्षण मिळते.
४. सहशालेय कार्यक्रमांमुळे फुरसदीचा वेळ कसा घालवायचा याचे शिक्षण मिळते.
५. सहशालेय कार्यक्रमांमुळे सहज प्रवृत्तीचे उन्नयन होण्यास मदत मिळते. उदा. खेळांमुळे युध्द करण्याच्या प्रवृत्तीने उन्नयन होते.
६. सहशालेय कार्यक्रमांमुळे विद्यार्थ्यांत सहकार्याने कार्य करण्याची वृत्ती वाढते.
७. विद्यार्थ्यांचे मानसिक स्वास्थ चांगले राहते. कारण त्यांच्यातील अतिरिक्त शक्ती खर्च होण्यास मदत होते.
८. विद्यार्थ्यांत आत्मविश्वास निर्माण होतो.
९. विद्यार्थ्यांच्या सामाजिकीकरणास चालना मिळते.
१०. सहशालेय कार्यक्रमांमुळे चारित्र्याचा विकास होतो.
११. विद्यार्थ्यांत शिस्त निर्माण होण्यास मदत मिळते.
१२. विद्यार्थ्यांचा सांस्कृतिक विकास होतो.
१३. विद्यार्थ्यांच्या विचार शक्तीचा विकास होतो.
१४. विद्यार्थ्यांचे व्यवहारीक ज्ञान वाढते.

१.२.८ सहशालेय उपक्रमाच्या मर्यादा

सहशालेय उपक्रमांचे नियोजन काळजीपूर्वक करावे त्याचे प्रमाणबाह्य अधिक्यही हानीकारक होवु शकते. त्यांचे इतके ही अधिक्य होवु नये, शाळेवर इथे मधुन मधुन शिकविले जाते. अशी पाटी लावावी लागते. सहशालेय उपक्रमाची जबाबदारी घेणा-या शिक्षकांच्या कार्याचे महत्व जाणावे.

सहशालेय कार्यक्रमात भाग घेणा-या विद्यार्थ्यांना त्याबद्दल गुण देण्याची अदयाप व्यवस्था नाही. त्यामुळे बरेच विद्यार्थी कार्यक्रमापासुन दुर राहण्याच्या संभव असतो.

सहशालेय कार्यक्रमातील भाग घेणा-या विद्यार्थ्यांना आवडीनुसार त्यांच्या वर सोबत असु नये.

बरेच विद्यार्थी व पालक यांना सहशालेय कार्यक्रम नेहमीच्या अभ्यास अडथळा आणतात असे वाटते. त्यांना सहशालेय कार्यक्रमाचे महत्व समजावुन सांगावे. ब-याचठिकाणी अशा कार्यक्रमासाठी योग्य सोयी उपलब्ध नसतात. सहशालेय कार्यक्रमाची जबाबदारी फक्त तरुण शिक्षकांचीच आहे अशी भावना जेव्हा शिक्षकांत असते. सर्व शिक्षकांना यात सहभाग घ्यावा अशी जेष्ठ शिक्षकात असते. सर्व शिक्षकांनी यात सहभाग घ्यावा अशी परिस्थिती निर्माण करावी. सहशालेय उपक्रमात नियमित वेळापत्रकात स्थान दिलेले नसते व त्यासाठी वेळ ठेवलेला नसतो. त्यामुळे शाळा सुटल्यानंतर अशा कार्यक्रमांचा सराव करावा लागतो.

१.२.९ वैयक्तीक व सामुहीक सहशालेय उपक्रमांची आखणी व कार्यवाही

१. विद्यार्थ्यांतील वैयक्तीक फरक लक्षात घेऊन विविध प्रकारच्या सहशालेय उपक्रमांची सोय उपलब्ध करुन दयावी.
२. कार्यक्रमाचे प्रमाणा बाहेर अधिक्य वा कमतरता असु नये.
३. कार्यक्रमाची आखणी करत असतांना त्यासाठी आवश्यक (आंतरसंरचना, साहित्य, वेळ, पैसा, मानव संसाधन) उपलब्ध आहे किंवा नाही याचा शोध घ्यावा.
४. सहशालेय उपक्रमाचे शैक्षणिक मुल्य व उद्दिष्टाये शिक्षकांना समजावुन सांग्रवीत.
५. सहशालेय कार्यक्रमाचे वेळापत्रक तयार करुन तची कल्पना शिक्षक व विद्यार्थ्यांना प्रारंभापासुनच दयावी.
६. एखादा कार्यक्रम संपला की, विद्यार्थ्यांबरोबरच करुन, त्या कार्यक्रमाचे मुल्यांकन करावे त्यामुळे आपण कोठे कमी पडतो. याची विद्यार्थ्यांना कल्पना येते व भविष्य काळात कोणती काळजी घ्यावी याची जाणीव उत्पन्न होते.

१.२.१० शिक्षणाची उद्दिष्टे साध्य करण्यात सहशालेय उपक्रमांची सहाय्यता :-

ईश्वरभाई पटेल समितीने प्राथमिक शिक्षणाची इ. १ली ते ८ वी साठी उद्दिष्टे सांगितली आहेत. त्यातील पुढील उद्दिष्टे साध्य करण्यास विविधशालेय सहशालेय उपक्रम मदत करतात.

१. सामाजिक व नैसर्गिक शास्त्राच्या संदर्भात निरीक्षण अभ्यास प्रयोग यांच्या माध्यमातून ज्ञान प्राप्त करणे, सहल, उपकरणे तयार करणे, प्रदर्शन भरविणे, इ. उपक्रमातून ही उद्दिष्टे साध्य होते.

२. खेळ क्रिडा द्वारा शारीरिक शाब्दीक व समुह भावनेचा विकास करणे उपक्रम विविध खेळ क्रीडाच्या स्पर्धे, सामुहीक कवायत.

३. शिक्षणास कार्याधिष्ठीत करण्याच्या दृष्टीने सामाजिक दृष्ट्या उत्पादक कार्याचे नियोजन व अंमलबजावणी करण्यासाठी आवश्यक कौशल्ये प्राप्त करणे, सर्व प्रकारच्या उपक्रमाचे मूल्यमापन करण्यामुळे निरीक्षण कौशल्यांचा विकास होतो.

४. कुटुंब शाळा व समाजाबाहेर वागवण्यासाठी सवयी लावणे, सामुहीक कार्यक्रमात भाग घेतल्यामुळे सहकार्याची भावना वाढीस लागते.

५. कलात्मक कार्यक्रमात भाग घेऊन व निसर्गाचे निरीक्षण करणे. उपक्रम, संगीत, नाट्य, चित्रकला व पेटिंग, लेखन विषयक स्पर्धा.

६. सामाजिक जीवनाच्या उत्पादक व इतर प्रक्रियांत भाग घेण्याच्या तसेच सामाजिक सेवा करण्याच्या इच्छेचा विकास करणे, उपक्रम कार्यानुभव समाजसेवा, ग्राम सफाईचे कार्यक्रम.

१.३ संदर्भसंशोधनाचा आढावा:

१. संशोधक जोशी अ. श. पी.एच. डी. साठी १९८३-८५ स्थळ नागपुर विद्यापीठ

शिर्षक : सहशालेय उपक्रमांतून शिक्षण समस्यांची समस्या

संशोधनाची उद्दिष्टे

१. सहशालेय उपक्रमांबद्दल जे विविध गैरसमज आहेत त्याचे निराकरण करणे.

२. सहशालेय उपक्रमांविषयी विद्यार्थ्यांच्या शिक्षकांच्या व पालकांच्या मनात आस्था व आदर निर्माण करणे.

३. सहशालेय उपक्रमांतून विद्यार्थ्यांचा व्यक्तीमत्त्व विकास घडवून मनाची सदगुण व सदभाव यांच्या आधारावर अखेर जगाचे प्रश्न सोडविले जाऊ शकतात असा विश्वास निर्माण करणे.

संशोधन पद्धती :

प्रस्तुत संशोधन पुर्ण करण्यासाठी संशोधकाने सर्वक्षण व प्रायोगिक पद्धतीचा वापर केला आहे.

संशोधनाचे निष्कर्ष

१. सर्वसामान्य विद्यार्थ्यांचे वर्तन व जीवनक्रम तसेच त्यांच्या मानसिक वर्तन व वैचारिक स्थितीचे प्रतिबिंदु मोठ्या प्रमाणात का होईना वेगळे आढळून आले.

२. विद्यार्थ्यांच्या अंगी शिस्त लावली गेली.

३. सहशालेय उपक्रमांतून विविध गुणांची जोपासना होते. अशी भावना विद्यार्थ्यांच्या मनात वाढीला लागली.

२. संशोधक डहाके कावेरी एम. पी.एच. डी. २००१-०४

स्थळ - डॉ बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ औरंगाबाद.

अबंड तालुक्यातील माध्यमिक शाळांमध्ये सहशालेय उपक्रम राबवितांना येणा-या अडचणींचा शोध - एक अभ्यास

संशोधनाची उद्दिष्टे :

१. माध्यमिक शाळांमधून घेतल्या जाणा-या सहशालेय उपक्रमांचा शोध घेणे.

२. सहशालेय उपक्रमांमुळे विद्यार्थ्यांच्या वृत्ती व सवयी मध्ये होणारा बदल अभ्यासणे.

३. सहशालेय उपक्रमांमुळे विद्यार्थ्यांच्या क्रीयाशिलतेत होणारा परिणाम अभ्यासणे.

४. विद्यार्थ्यांच्या व्यक्तीमत्त्व विकासावर सहशालेय उपक्रमांचा होणारा परिणाम अभ्यासणे.

५. विद्यार्थ्यांच्या व्यक्तीमत्त्व विकासासाठी नवीन उपक्रम सुचविणे.

संशोधन पद्धती

प्रस्तुत संशोधनासाठी संशोधकाने सर्वेक्षण व प्रायोगिक पद्धतीचा अवलंब केला आहे.

निष्कर्ष

१. १०० टक्के शाळेमध्ये सहशालेय उपक्रम घेतले जातात.
२. सहशालेय उपक्रमाचा विद्यार्थ्यांच्या क्रीयाशिलतेवर सकारात्मक परिणाम होतो.
३. सहशालेय उपक्रम विद्यार्थ्यांच्या व्यक्तीमत्त्व विकासात सहाय्यभूत ठरतात.
४. शाळांमध्ये सहशालेय उपक्रम राबविण्याची गरज आहे.
५. काही शाळांमध्ये सहशालेय उपक्रम राबविण्यासाठी भौतिक सुविधा व आर्थिक मदत मिळते.
६. हेतुपूर्वक उपक्रम राबविले पाहीजे तर त्यांचा विद्यार्थ्यांच्या व्यक्तीमत्त्व विकासावर चांगला परिणाम होतो.

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कोविड-१९ महामारीचा नवी मुंबई येथील विद्यार्थ्यांच्या मानसिक आरोग्यावर झालेल्या परिणामाचा अभ्यास

सुधा किशन पवार

(M.Sc., M.Ed., SET (Education))

Email : sudhachavanr@gmail.com

मो.क्र. ८९६९५५५७४

प्रस्तावना :

कोरोना या महामारीच्या (**Pandemic**) सुरुवात चीन देशातील वूहान शहरातून ३१ डिसेंबर २०१९ ला झाली. शहरातील रुग्णांना ताप, सर्दी, खोकला असे सामान्य लक्षण दिसून आल्याने रुग्णाला निमोनिया झाला आहे असे गृहीत धरले गेले. आणि रुग्णालयात भरती केले गेले. परंतु जेव्हा रुग्ण संख्येत चिंताजनक वाढ होत गेली तेव्हा मात्र आंतरराष्ट्रीय आरोग्य विभागाने या विभागाने या आजारावर गांभीर्याने विचार केला. भारत देशातील केरळ राज्यात कोरोना व्हायरस ची पहिली केस जानेवारी २०२० ला आढळून आली. दोन महिन्यातच ११४ देश कोरोना ने ग्रासले गेले. मृत्युदर वाढत गेला आणि कोरोना मुळे संपूर्ण जगभरात भयावह परिस्थिती निर्माण झाला. ११ मार्च २०२० ला जागतिक आरोग्य संघटनेने या आजाराला महामारी (**Pandemic**) म्हणून घोषित केले. कोरोना रोग हा व्हायरस एखाद्या व्यक्तीला सर्दी खोकला होऊन त्यांच्या शिंकेतून जे थेंब पडतात व त्या थेंबांना स्पर्श झाल्याने दुसऱ्या व्यक्तीमणसे प्रवेश करतो. म्हणजे हा संसर्गजन्य रोग आहे हे माहित झाले.

अनेक देशातील शास्त्रज्ञांनी या महारोगावर लस आणि औषध तयार करण्याचा प्रयत्न केला परंतु त्यासाठी आठ ते नऊ महिन्यांचा कालावधी लागला. केंद्र सरकार आणि राज्य सरकार कडून लोकांना मास्क लावणे, ६ फीट चे अंतर ठेवणे अनिवार्य करण्यात आले. कोरोना व्हायरस ला थांबवायचे असेल तर मृत्यु दर कमी करायचा असेल तर मानवी साखळी तोडावी लागणार असे आवाहन करण्यात आले म्हणून देश देशात संचारबंदी करण्यात आली. २५ मार्च २०२० ला देशांतर्गत संचारबंदी करण्यात आली. फक्त अत्यावश्यक सेवा आणि मुलभूत गरज भागातील अशा पध्दतीने सुपर मार्केटस आणि औषधाची दुकाने उघडी ठेवण्यात आली परंतु पहिल्या संचारबंदीच्या काळात भारताची आर्थिक स्थिती ढसळली.

सामाजिक अंतर विलगीकरण सेल्य आसोलेशन कामाची ठिकाणे, वाहतूक बंद, शाळा कॉलेज बंद या सर्वांचा कुठेतरी लोकांच्या मानसिकतेवर परिणाम होऊ लागला. कारण यामुळे व्यक्तीमध्ये

एकटेपणा सामाजिक संबंध कमी होणे विध्वंसक वृत्ती मध्ये वाढ होऊ लागली या सर्वच परिणाम होऊन व्यक्तीमध्ये ताण तणाव, बेचैनी, नैराश्याची भावना निर्माण झाली.

प्रस्तुत संशोधनात १६ ते २५ वयोगटातील विद्यार्थ्यांमध्ये आढळून येणारा ताण तणाव, बेचैनी, नैराश्य क्षमतेचा अभ्यास करण्यात आलेला आहे.

या सर्व घटकांचा नकारात्मक परिणाम विद्यार्थ्यांच्या शारीरिक आणि मानसिक आरोग्यावर कसा होतो याचा अभ्यास करण्यात आला आहे.

कोविड-१९ संचारबंदीच्या काळात शैक्षणिक संरचनेत परीक्षा आणि साधन सुविधा चा तुटवाडा या घटकांमध्ये झालेल्या बदलांचा थेट विद्यार्थ्यांच्या बेचैनी, ताणतणाव, नैराश्य, उदासीनता या मानसिक घटकावर झालेल्या परिणामाचा अभ्यास करण्यात आला आहे. या अभ्यासाद्वारे विद्यार्थ्यांना या महामारी च्या काळात कशा पद्धतीने मानसिक आरोग्य ढासळू देऊ नये. तसेच सामाजिक आणि मानसिकरित्या होणार परिणाम कशा पद्धतीने हाताळावा यांचे आश्वासन देणे महत्वाचे वाटते.

संशोधनाची गरज :-

कोरोना रोगाने माणसाचे आयुष्य बदलून टाकले. कोरोनाने मानवाला जीवन जगण्याचा खरा मार्ग दाखविला. दैनंदिन जगात असलेल्या जीवनात अमूलाग्र बदल घडून नवे विचार मानवी जीवनावर झाले आहेत. मानवातील पद, पैसा, प्रतिष्ठा, गर्व, मीपणा, स्वार्थी वृत्ती या कोरोनाने धूळीस लावत केवळ माणूस म्हणून जगायला शिकवले. चांगले काम, वाईट काम, कशाला महत्त्व आहे याची जाण कोरोनामुळे झाली. स्वच्छतेचे प्रमाण वाढले. वायफळ खर्चाला लगाम लागला, लॉकडाऊनमुळे केवळ जीवनाश्यक बाबींवरच खर्च होत असल्याने अनेकांना अनावश्यक बाबींवर खर्च होत असल्याने अनेकांना अनावश्यक बाबींवर केली जाणारी पैशांची उधळपट्टी करताना दिसत आहे. आरोग्याबाबत सजगता वाढली. त्मसनाच्या दुष्परिणामाची जाणीव कोरानाच्या पार्श्वभूमीवर झाली. आणखी एक महत्वाची गोष्ट म्हणजे कोरोना मुळ शिक्षणात झालेला बदल शाळा व कॉलेज ऑनलाईन अभ्यासी वर्ग पद्धतीने सुरु झाले. आपल्या देशाचे भवितव्य घडविणारे विद्यार्थी आज आभासी वर्ग पद्धतीने शिकतायत यात १६ ते २१ वयोगटातील विद्यार्थी जे आपले भवितव्य घडविण्याच्या वळणावर असताना त्यांच्या मानसिक आरोग्यावर बहुतांशी परिणाम होऊ शकतो असे विद्यार्थी यांना लॉकडाऊन व कोरोना विषयी सामान्य माहिती मिळवावी लागते म्हणजे त्यांच्यावर सामाजिकरित्या परिणाम होऊ लागला त्यांच्या रोजच्या दैनंदिन व्यवहारात बदल कारावा लागत आहे. आर्थिक स्थिरता व मिळकत याविषयी चिंता त्यांच्या मनात आली असावी का? या सर्व परिस्थितीशी सातवा ते कशा पद्धतीने करताना विद्यार्थी १० वी, १२ वी मध्येच ठरवतात मला इंजिनिअर डॉक्टर, सी.ए. बनावच, परंतु

सर्व क्षेत्रातील लांबणीवर गेलेल्या कामामुळे त्यांची स्वप्ने चूर झाली आहेत. ताणतणाव व बेचैनी लक्षणे कौशल्य त्याच्यात येऊ शकते. व्यसनाधीन सुद्धा होऊ शकतात. एकंदररित्या विद्यार्थ्यांच्या मानसिक आरोग्यावर परिणाम होऊ शकतो. देशाच भवितव्य घडविणाऱ्या विद्यार्थी कशा पद्धतीने कोरोना परिस्थितीत कोणकोणत्या गोष्टींचा सामना करत आहेत त्यांचा विद्यार्थ्यांच्या मानसिक आरोग्यावर परिणाम होत आहे का? हे जाणून घेणे गरजेचे वाटते.

संशोधनाची उद्दिष्टे :

१. कोविड - १९ महामारीचा अभ्यास करणे
२. कोविड - १९ महामारीचा नवी मुंबई येथील लोकजीवनावर झालेल्या परिणामांचा अभ्यास करणे.
३. कोविड-१९ महामारीचा नवी येथील १६-२५ वयोगटातील विद्यार्थ्यांच्या सामाजिक जीवनात झालेल्या परिणामांचा अभ्यास करणे.
४. कोविड-१९ महामारीचा नवी मुंबई येथील १६-२५ वयोगटातील विद्यार्थ्यांच्या वैयक्तिक जीवनात झालेल्या परिणामांचा अभ्यास करणे.
५. कोविड-१९ महामारीचा नवी मुंबई येथील १६-२५ वयोगटातील विद्यार्थ्यांच्या मानसशास्त्रीय दृष्टिकोनात झालेल्या परिणामांचा अकोविड अभ्यास करणे.
६. कोविड-१९ महामारीचा १६-२५ वयोगटातील विद्यार्थ्यांच्या मानसिक आरोग्यावर झालेल्या एकंदर परिणामांचा अभ्यास करणे.

संशोधन पद्धती :-

प्रस्तुत शोध निबंधासाठी सर्वेक्षण पद्धतीचा अवलंब करण्यात आला.

संशोधनाची साधने :-

प्रस्तुत शोध निबंधासाठी माहितीचे संकलन हे कोरोना चे नियम पाळून विद्यार्थ्यांशी वैयक्तिक संपर्क साधून आणि ऑनलाईन पद्धतीने प्रश्न विचारणा करून माहिती गोळा केली.

प्रस्तुत शोधनिबंधासाठी प्रश्नावली व पदनिश्चयन श्रेणी या साधनांचा वापर करण्यात आला.

निष्कर्ष :-

१. कोविड-१९ महामारीच्या काळात नवी मुंबई येथील १६-२५ वयोगटातील विद्यार्थ्यांना क्वारंटाईन, विलगीकरण, सामाजिक अंतरचे नियम याबाबत माहिती आहे. तसेच अनलॉक-१ च्या काळात विद्यार्थ्यांना सामाजिक अडथळ्याची ओळख झाली.

२. कोविड-१९ महामारीच्या काळात नवी मुंबई येथील १६-२५ वयोगटातील विद्यार्थ्यांना आपल्या दैनंदिन व्यवहारामध्ये समायोजन कशा पध्दतीने करावे लागते याचा अनुभव आला. अतिझोप, आरोग्याची काळजी, भविष्याची चिंता हे निरिक्षणात आले.
३. कोविड-१९ महामारीच्या काळात नवी मुंबई येथील १६-२५ वयोगटातील विद्यार्थ्यांमध्ये ताण तणाव, चिंता, बेचैनी ही लक्षणे मोठ्या प्रमाणात दिसून आला व मानसिक परिणाम झालेले उत्कर्षाने जाणवले.
४. कोविड-१९ महामारीच्या काळात नवी मुंबई येथील १६-२५ वयोगटातील विद्यार्थ्यांच्या सामाजिक वैयक्तिक जीवनात आणि मानसशास्त्रीय दृष्टीकोनात लक्षणीय बदल होऊन एकंदरीत्या त्यांच्या मानसिक आरोग्यावर परिणाम झालेला जाणवले.

विद्यार्थ्यांच्या उत्तम आरो यासाठी प्रा पायामाचा उप, म

प्रदीप रभारी त्रिभुवन

प्रस्तावना :

यशस्वी हो यासाठी निरो पी निरामय आरो याचा अनमोल ठेवा जपायला हवा. उच्च ध्येयप्राप्तीसाठी विद्यार्थ्याला चांगला अभ्यास करावा लागतो. ठोर परिश्रम करावे लागतात. त्यासाठी शारीरिक व मानसिक आरो य करा पायला हवे याचे भान मात्र आजच्या विद्यार्थ्याला असलेले दिसत नाही. आमच्या नेमळे हायस्कूलमध्येही बरेच विद्यार्थी मजोर व अशक्त असल्यामुळे ते वारंवार आजारी पडत अल्याचे आढळले. वारंवार सर्दी हो ते, दम लागते, पोटात येते, हात, पाय, ंबर, गुडघ, ंजन वा डोळे दुखणे अशा बारी बारी त, रींनी विद्यार्थी त्रासलेले आढळले. प्रार्थनेच्या वेळी ही अशक्त विद्यार्थी चक्र र येऊन ाली तेसळायचे. विद्यार्थ्यांची ही समस्या दूर ाशी रता येईल याचा विचार लेली तीन - चार वर्षे शाळेतील आम्ही शिा रीत होतो.

दरम्यान योागुरू स्वामी रामदेव बाबांच्या प्रा पायाम योासनांचे योाशिा प्रशिाा शिबिर सिंधुदुर्ा जिल्हा पतंजली योा समितीचे अध्यक्ष श्री परशुराम साधले यांच्या मार्दर्शना ाली २ वर्षांपूर्वी पूर्ा ंल्यावर जिल्हा पतंजली योा समितीचा प्रभारी शिा म्हून माझी नियुक्ती झाली. सर्वांना चांगले आरो य लाभावे या रिता ठि ठिापी आम्ही विनाशुल योाशिबिरे भविली तेव्हा ल ात आले प्रा पायामुळे शिबिरार्थ्यांच्या बारी बारी त, रीच नव्हे तर शारीरिक आािा मानसिक आजारही दूर होत आहेत. हा उप, म आपल्या शाळेतील ही विद्यार्थ्यांवर राबवून पाहावा असे वाटले. शाळेचे मु याध्याप श्री. दीप साधले आािा शारीरिक शिाा विषयाचे शिा श्री. राम राठोड यांच्याशी चर्चा लेली. त्यांचे आािा शाळेतील अन्य शिाांचे सह ार्य घेऊन सदर प्रा पायामाचा उप, म शाळेत राबविला.

उप, माची व्याप्ती आािा मर्यादा :

सिंधुदुर्ा जिल्ह्यातील, सावंतवाडी तालुक्यातील सावंतवाडी शहरापासून १० ि मी. अंतरावर असलेल्या नेमळे ावच्या नेमळे पंच,ोशी माध्यमि विद्यालयातील सन २००८-०९ या शैािा वर्षातील इयत्ता नववी 'ब' च्या तु डीतील सर्वच्या सर्व ४५ विद्यार्थ्यांवर १० सप्टेंबर ते १० ऑक्टोबर २००८ या ए महिन्याच्या ालावधीत हा नवोप, म राबवून पूर्ा लेला.

उप, माची उद्दिष्टे :

- विद्यार्थ्यांना फुफ्फुसांचे शरीरातील स्थान, रचना व त्यांची ार्य ामता समजाव ते.
- फुफ्फुसांची ार्य ामता वाढवि याची रज त्यांच्या ल ात आून दे ते.
- प्रा पायाम म्ह ाजे ाय व फुफ्फुसांची ार्य ामता प्रा पायामामुळे ाशी वाढवता येते हे समजाव ते.
- प्रा पायाम रताना घ्यावयाची द ाता विद्यार्थ्यांच्या ल ात आून दे ते.

इ) प्राणायाम सा रावा हे समजाव ते. प्राणायाम र यास प्रवृत्त र ते.

उपमाची कार्यवाही :

उपमा म सुरु र याच्या पहिल्या दिवशी या वातावर सल १४ तास १ घेतल्या. विद्यार्थ्यांना प्रथम श्वसन संस्थेतील सर्वात महत्वाची असलेली इंद्रिये म्हणजे फुफ्फुसे, त्यांचे शरीरातील स्थान, त्यांची रचना आणि आवश्यक तेपे प्राणमी असलेली कार्यमत्ता याविषयी विस्तारपूर्वक माहिती दिली.

आपल्या फुफ्फुसांमध्ये ७ गॅलॉन, ३० ला. १ सूक्ष्म वायु शोष असतात. हे वायु शोष असतात. हे वायु शोष हृदया डून आलेले अशुद्ध रक्त शुद्ध रक्त याचे कार्य रत असतात. रक्तातील कार्बनडाय ऑक्साईड वायू आणि अशुद्ध द्रव्ये बाहेर टाकून रक्ताला ऑक्सिजनचा पुरवठा रक्त याचे कार्य हे अतिसू त दिस पारे वायु शोष रत असतात. हृदयाच्या पंपाद्वारे शुद्ध रक्त शरीरभर पोळते ठेवून जीनावश्यक प्राणवायूचा पुरवठा शरीराला ेला जातो. महत्वाचे असे ी मेंदूला हो पारा ऑक्सिजनचा पुरवठा ३ मिनिटे थांबला, तर मेंदूचे कार्यच बंद पडते. जसे मेंदूचे तसे शरीराच्या प्रत्ये अवयवाला ऑक्सिजनची मीअधि प्रमाणात गरज असतेच. आपली फुफ्फुसे ही जर कार्यमत्त असतील तर ही गरज चांगल्याप्रकारे भावली जाऊ शकते.

फुफ्फुसांचे कार्य पूर्ण मतेने चाल यासाठी आपला श्वसन मार्ग मोळा असायला हवा. पण तो मार्ग तसा मोळा नसतो. त्यामुळे आपली फुफ्फुसे फक्त ए चतुर्थांश इतकीच कृतीशील राहतात तर तीन चतुर्थांश फुफ्फुस निष्क्रिय राहतात. याचाच अर्थ असा ी फुफ्फुसातील फक्त २ गॅलॉन वायु शोष कृतीशील राहतात तर सुमारे ५ गॅलॉन ३० ला. १ वायु शोष काम करू शकत नाहीत. याचा परिणाम असा होतो ी, शरीरातील अशुद्ध द्रव्ये शरीराच्या बाहेर फेकली जात नाहीत. तसेच शुद्ध ऑक्सिजनचा पुरवठाही आपल्या शरीराला होऊ शकत नाही. त्यामुळे आपण आजारी पडायला लागतो. आपण उत्साहाने काम करू शकत नाही त्यामुळे चांगला अभ्यासही होऊ शकत नाही हे विद्यार्थ्यांना समजावून दिले. आपल्याला निरोपी, निरामय आणि उत्साहवर्धक जीवन जाणे असेल तर मुन्य म्हणजे आपली श्वसनक्रिया चांगली असायला हवी. फुफ्फुसांची मत्ता त्यासाठी वाढवायला हवी. फुफ्फुसातील वायु शोष अधि अधि कृतीशील व्हायला हवेत. नियमितपणे प्राणायाम ेल्यामुळे या सर्वच गोष्टी शक्य होतात, हे पटवून दिले. प्राणायाम म्हणजे प्राणाचा आयाम, श्वासावर नियंत्रण, श्वास साध्यावा याचे आपल्या ऋषिमुनींनी आपल्या बहाल ेलेले जाणारे शास्त्र. प्राणायामाच्या अभ्यासाने पाल्लेल्या अन्नाचे नीट पचन होते. शरीरातील सप्तधातू वाढतात. शरीराचे वजन संतुलित होते. आपले शरीर हे बलिष्ठ आणि निरोपी होते, हे समजावले.

त्यानंतर प्राणायाम रताना ध्यावयाची दृष्टा विद्यार्थ्यांना समजावून दिली. ती अशी - प्राणायाम शक्यतो पहाटेच्या वेळी रते चांगले पार त्यावेळी वातावरणात ओझोन वायू असतो. रिम्या पोटी, स्वच्छ व शुद्ध पाणी जमिनीवर सतरंजी अंथरून त्यावर बसावे व प्रसन्न मनाने देवाचे नामस्मरण करीत

प्राणायाम रावा. प्राणायाम रताना शरीरावर व मनावर ता १ येऊ देऊ नये असे सांगून प्राणायामाचे आठ प्रकार १) भस्त्रि २) पालभारती ३) बाह्य प्राणायाम ४) अनुलोम विलोम ५) उज्जाई ६) भ्रामरी ७) उद्धीथ व ८) प्राणवर्धन विद्यार्थ्यांना समजावले.

त्यानंतर ११ सप्टेंबर पासून एका महिना दररोज विद्यार्थ्यांना शाळेत येताना पेज, दूध किंवा तत्सम पदार्थ थोडेसे पिऊन या, मधल्या सुट्टीत प्राणायामासाठी डबे आणून असे सांगितले होते. त्याप्रमाणे शाळाभर यापूर्वी अर्धा तास विद्यार्थी लवकर येऊ लागले. प्राणायामाचे महत्त्वाचे फक्त तीनच प्रकार २० मिनीटांत मिळत असे. त्या तीन प्रकारांची विद्यार्थ्यांना दिलेली माहिती अशी -

भस्त्रि १ प्राणायाम :

मध्यम गती आणि मध्य शक्तीने दोन्ही नासिकांनी दीर्घ श्वास छातीत भरावा. पोट फुलू नये. श्वास छातीमध्ये रोखून न धरता म्हणजे पुंभन रताना मध्यम गतीने आणि मध्यम शक्तीने उच्छ्वास बाहेर सोडावा. अशी तीन मिनिटे आवर्तने रावीत. अपेक्षित लाभ - या प्राणायामामुळे सर्दी, सायनस, पडसे, दर्मा, अॅलर्जी, थायरॉईड, टॉन्सिल्स हे आजार दूर होतात. हृदय आणि मेंदूच्या आजारातून मुक्तता होते. आपली फुफ्फुसे सशक्त होतात. आपले प्राण व मन स्थिर होते.

पालभारती प्राणायाम :

मध्यम गती आणि मध्यम शक्तीने (फुंर मारल्याप्रमाणे) श्वास नासिके बाहेर सोडावा. श्वास सोडताना डोसाला निद्रित रावे. श्वास बाहेर सोडताना पोटाचे स्वाभाविक षोचन व्हायला हवे. उच्छ्वासाबरोबर साळ्या व्याधी, आजार आणि शरीरात असलेले षड्रूप बाहेर पडत आहेत असा विचार रत ३ ते ५ मिनिटे पालभारती प्राणायाम रावा. अपेक्षित लाभ - थकवा निघून जातो. चेहऱ्यावर तेज, ओज आणि सौंदर्य होते. हृदय आणि फुफ्फुसांचे साळ्या आजार दूर होतात. लठ्ठपण, मधुमेह, बद्धशेष्टता दूर होते. मूत्रविरार, वातविरार दूर होतो. दमा, श्वास, अॅलर्जी, षण्पवात आणि सायनससारणे आजार दूर होतात.

अनुलोम-विलोम प्राणायाम - उजव्या हाताच्या अंगठ्याने उजवी नासिका पुडी बंद करून मध्यम गतीने आणि मध्यम शक्तीने डाव्या नासिका पुडीने दीर्घ श्वास आत घ्यावा. नंतर श्वास रोखून ठेवता मध्यमा व अननामिने डावी नासिका पुडी बंद करून उजव्या नासिका पुडीने बाहेर सोडावा. नंतर उजव्या नासिका पुडीने श्वास घेऊन डाव्या नासिका पुडीने श्वास सोडावा. अशी पाच मिनिटे आवर्तने रावीत. शेवटी डाव्या नासिका पुडीने श्वास थांबावे. अनुलोम विलोम प्राणायाम रताना विश्वनियंत्या परमेश्वराच्या दिव्य शक्तीची आणि अमृताची वृष्टी सर्व बाजूंनी आपल्यावर होत आहे असा शिवसंल्प रावा. अपेक्षित लाभ - आपल्या शरीरातील ७२ कोटी, ७२ लाख, १० हजार २१० या साळ्या नाड्या शुद्ध होतात. आपले शरीर निरोगी,

तिमय आि बलिष्ट होते. स्नायूंची दुर्बलता, मूत्र रोा, धातू रोा नष्ट होतो. नारात्म चिंतनाचे सारात्म चिंतनात परिवर्तन होते. स्मरशक्ती वाढते. मेंदूलाचांले आरोग्य प्राप्त होते.

एा महिन्यात प्राप्त झालेल्या २४ ामाच्या दिवसांत आि त्या ाळात प्राप्त झालेल्या रिक्त तासिंत विद्यार्थ्यांना फुफ्फुसांची ामता प्रााायामाने शी वाएते हे वारंवार समजावले. बैठी ाम र ान्यांच्या हृदयाचे ठेे एा मिनिटाला ७२ पडतात तर मेहनतीचे ाम र ान्यांच्या हृदयाचे ठेे ५० ते ६० एवढेच पडतात. ज्यांच्या हृदयाचे ठेे मी पडतात त्यांना हृदयविाचाची भीती मी असते. सातत्याने प्राायाम ेल्यामुळे हृदयाचे ठेे मी पडू लाातात आि आपा निरोी होायास मदत होते. हृदयाचे ार्यचांले चालायासाठी हृदयाच्या भितीच्या स्नायूंना पुरेसा ऑक्सिजन मिळायला हवा. त्यासाठी रक्ताभिसर ािया सुरळीत व्हायला हवी. रक्ताभिसर ािया सुरळीत होायासाठी नियमितपेे प्राायाम रायला हवा हे त्यांना अधून मधून सांात होतो.

ासन एा मिनिटाला फक्त ३ ते ४ वेळा श्वासोच्छ्वास रतेपाजते मात्र ४०० वर्षे! आपाही प्राायाम रायला लााल्यावर श्वासोच्छ्वासावर नियंत्रा ठेवू शातो. त्यामुळे आपले आयुष्य वाढायास मदत होते. अशा ाोष्टी सांाून प्राायामाचे तीन प्राार विद्यार्थ्यांाडून नियमितपेे रून घेत होतो. प्राायाम रून घेतेवेळी हृदयाला भिडपारी भजनीते स्वतःाात होतो. अंक्युप्रेषरचीीतेही टाळ्या वाजवत त्यांच्यााडून म्हावून घेत होतो. विद्यार्थ्यांनी दररोज आपल्या घरीािमानाही प्राायाम रावाअसे त्यांना बजावले होते व नियमितपेे प्राायाम र ान्या विद्यार्थ्यांना प्रोत्साहन देायाचा मी प्रयत्न रीत होतो.

शेवटी १० ऑक्टोबर २००८ रोजी विद्यार्थ्यांचे वजन, मुलााती आि अभिप्राय घेऊन नवोपााचाचे यशोपयश अजमावले.

निष्कर्ष :

१. विद्यार्थ्यांना शरीरातील फुफ्फुसांचे स्थान, रचना व त्यांची मी असपारी ार्य ामता समजली.
२. निरोी जीवन जाायासाठी फुफ्फुसांची ार्य ामता वाढायाची ारज विद्यार्थ्यांच्या लाात आली.
३. ४५ पैी ४० विद्यार्थ्यांनी फुफ्फुसांची ार्य ामता वाढवायासाठी व ाांत आवडीने प्राायाम ेले. ३२ विद्यार्थ्यांच्या वजनात १ ते ३ ि.ग्रा. इतकी वाढ झाली. तीन विद्यार्थ्यांच्या वजनात ाहीशी घट झालेली आढळली. प्राायामाच्या नियमित ेलेल्या अभ्यासाने आपले वजन आवश्यक तेवढे राहते हे यातून सिद्ध झाले.
४. प्राायाम रताना घ्यावयाची दाता विद्यार्थ्यांच्या नीट लाात आली. ते योय पद्धतीने प्राायाम रुलाले. त्यामुळे त्यांनाचांाली भूलाायला लााली. पहाटे लवराजाायायला लााली. त्यांच्यातील अशक्तता निघून ेली. त्यांचा उत्साह वाढीस लााला. त्यांच्या बारी सारी शारीर

तःरी दूर झाल्या. मात्र ल ापूर्व प्रा ायाम न ेल्यामुळे ४ विद्यार्थ्यांवर ाहीच परि ाम होऊ
श ा नाही.

५. उपः मा ाळात सर्व विद्यार्थ्यांना आपल्या घरी पहाटे १५ मिनिटे प्रा ायामाचा अभ्यास र यास
सांितले होते. मात्र ेवळ ५ ते ६ विद्यार्थी घरी प्रा ायामाचा अभ्यास रीत असल्याचे दिसून
आले. उपः मानंतर घरी प्रा ायाम र ाऱ्यांची सं या फक्त चारवर आली आि महिनाभरात ती
सं या शून्यावर आली.

शिफारस :

विद्यार्थ्यांचे आरोग्य चांिले असेल तर तो चांिला अभ्यास रु शेल. त्यामुळे आपले ध्येय तो
चांिल्या प्र ारे प्राप्त रु शेल आि आपल्या ाटुंबाला चांिला आधार देऊ शेल. विद्यार्थ्यांचे आरोग्य
चांिले राह यासाठी सर्व शि ा अभियान अंत ित पोष ा आहाराची ए ांिली योजना अस्तित्वात आली हे
बरे झाले प ा या योजनेबरोबर शाळा भरतेवेळी हो ाऱ्या परिपाठाच्या वेळी फक्त १५ मिनिटे विद्यार्थ्यांचा
प्रा ायामाचा अभ्यास घेतला तर विद्यार्थ्यांचे डोळे बंद असल्यामुळे परिपाठाचा अभ्यासही होईल आि
प्रामायामही होईल. मधल्या सुद्धीत विद्यार्थ्यांना स स पोष ा आहार दिला तर या दोन्ही उपः मांमुळे
विद्यार्थ्यांच्या आरोग्यात ल ा िय सुधार ा होईल.

Bama's Christian-Dalit Struggle Of Existence In *Karukku*

Dr. Sanjay B. Urade

Sardar Patel Mahavidyalaya,
Chandrapur

Email: sanjayurade29@gmail.com

Abstract:

Karukku, an autobiography, of Bama Faustina Soosairaj, a Tamil Dalit-Christian woman writer known as Bama. The word *Karukku* is Tamil term and means palmyra leaves having both sides sharpened, double-edged as a sword. The word of the autobiography is used to symbolize the difficult condition of Dalits in southern India who adopted to Christianity from untouchability. Bama's forefathers were converted to Christianity for their liberty, equality, fraternity and justice but these ideals in Christianity remain ideals. The converted Dalit Christian come across the negativity of expected ideals in real life. As Bama lead her life by Christian principles and beliefs, she found that there is no equality but disparity and difference between Dalit Christian and others. She is a marginalized and subaltern and subjugated as a Dalit Christian, as a woman by gender and as a poor by class. This research paper shows light on the life of converted Christian from Dalit to Christianity. It discusses religion, casteism in India which denied human rights to Dalit in India.

Key words: Dalit-Christian, caste, untouchability, religion.

Introduction:

Dalit Literature is the expression of exploitation, humiliation and injustice to mankind throughout India. It started in Maharashtra in 1960 and spread all over India. The first autobiography in Tamil Dalit literature is Bama's *Karukku*. It follows the track of Marathi Dalit Literature and narrates her past time to her present time in exploring the various incidents in the life of Bama which has taken place in her life. It depicts the suppression, humiliation and exploitation of Dalits as a human in India as a general and throws light on the condition of the Southern exploitation and suppression of Dalits.

The tale of Bama's life is being with double-crossed promise of Indian freedom, equality, and dignity. *Karukku* is about a Christian Dalit woman who realizes that her identity as a Christian is heavily mediated by her identity as a Dalit, and that she must fight the discriminatory practices both within the Church and outside, and that this is all the more tough as a woman (<https://journals.sagepub.com/doi/full/10.1177/2455328X19898418#:~:text=Karukku%20is%20a%20Christian,more%20tough%20as%20a%20woman.>). The fact that her life was betrayed by the Christen monastery and the Church is even more heartbreaking. Bama's Catholic spiritual development and realization of herself as a Dalit are described in *Karukku* from her childhood. Religious ceremonies and festivals, which have become part of the regular year, continue to structure the child life of Bama. Bama discusses social and religious life treated them as Dalits and untouchables.

The self-narrated autobiography *Karukku* centers around caste and religion, two important aspects, of Bama's life which are cause of great torment and severe pain in Bama's life. "It grows out of a particular moment: a personal crisis and watershed in the author's life which drives her to make sense of her life as woman, Christian, Dalit" (<https://www.outlookindia.com/website/story/introduction-to-karukku/211413>). Bama has brought up in the Dalit community, but she never come across and understood of terrible untouchability until age nine. As Bama was getting back from school, she met a Dalit from her

road who holds a small snacks packet in his hand holding it in string and to not touching the packet. He was giving it to a Naicker, upper caste person, in the village. Bama could not stop herself from laughing, looking at the funny sight of an elderly man on the road. Bama writes, "Just then, an elder of our street come along from the direction of the bazaar. The manner in which he was walking along made me want to double up". (Karukku, 1992, 13) The self-questioning has begun in Bama with wonder. The pathetic condition of Dalits in the Village makes her more thoughtful about the caste in the village. Bama thinks: "What did it mean when they called us 'Paraiya'? had the name become that obscene? But we too are human beings. Our people should never run these petty errands for these fellows. We should work in their fields, take home our wages, and leave it at that" (Karukku, 1992, 13). These questions made her think about her freedom, fraternity, equality and justice and understood that these principles are denied to Dalit being as human being.

Bama begins to think and find out ways to raise herself individually and her Dalit caste people from this pathetic life. She talked about it to her brother and her elder brother advised her that education only can change the life of Dalits and bring equality, fraternity and justice. Bama writes the opinion of her elder brother as,

"Because we are born into the Paraiya jati, we are never given any honour or dignity or respect. We are stripped of all that. But if we study and make progress, we can throw away these indignities. So study with care, learn all you can. If you are always ahead in your lessons, people will come to you of their own accord and attach themselves to you. Work hard and learn" (Karukku, 1992, 15).

Bama's elder brother is an educated one and understood the importance of education. Bama's elder brother's advice influenced her to make an extremely profound connection with his thinking. She deeply thought, on her elder brother's advice, on the condition of the Dalit and their pathetic life as human beings. she comes to conclusion that education is the only means which can uplift her and the community. Bama decides, here, to take her education very seriously and prepare for the examination in very serious way. She become committed to education.

Bama discover throughout her education that any place she goes, there is a painful condition of people of the community due to untouchability. The people of the high caste community differentiate and treated them with hate and contempt. She describes one incident of her schooling in her biography. According to the norms of the government, the teacher of the school organized tuition classes for the Harijan and inform the student of the school about the special tuition. It makes humiliation to Bama because it reveals the identity of her caste. It caused more embarrassment than encouragement to her. Bama writes once the identity revealed to the higher community, they treated them with contempt and rage. She writes, "Among the other students, a sudden rustling; a titter of contempt. I was filled with a sudden rage" (Karukku, 1992, 19).

Bama finished her under graduation and B.Ed against many odds in society and decides to pursue a career of a teacher as a profession. She is employed by a Christian Missionary convent. The nuns who work there, Bama finds, constantly oppress and mistreat the Dalit

students. She remembers the nuns making bad comments about the Dalit students, in her eighth class, when she was in the hostel for education. Bama expresses her grief and noted it as,

“The warden-sister of our hostel could not abide low-caste or poor children. She’d get hold of us and scold us for no rhyme or reason. If a girl tended to be on the plump side, she’d get it even more. These people get nothing to eat at home; they come here and they grow fat, she would say publicly. When we returned to the school after the holidays, she would say, look at the Cheri children! When they stay here, they eat the fill and look as round as potatoes. But look at the state in which they come back from home just skin and bone (Karukku, 1992, 17-18).

As a matter of the fact, Bama is extremely happy to see the majority of the students are from the untouchable community. Bama enjoyed teaching them. She is very skillful and has a good track record as a teacher. The nuns used to put a lot of pressure and suppress Dalit children and Dalit teachers very much. On seeing the mistreatment of the untouchable Bama is struck by the thought to become a nun for the service of the community and sacrifice her life. she decides to serve the poor and Dalits students in the community. She writes, "I wanted to be like her, living only for the poor and downtrodden; so I entered that particular order." (Karukku, 1992, 20-21).

Bama is a nun in a Christian monastic order where the Tamil nuns are treated as inferior and lower, especially the Tamil Paraiyar nuns are considered the lowest of the low and inferior. Her life as a Catholic Christian girl and woman is arbitrated by the fact that she is a Dalit. On the other hand, her growing awareness of the Dalit identity marks her ventures into the Church, and aggravates her re-examination and reconstruction of what devotion to God means and of the role of faith and belief in her life. (<https://journals.sagepub.com/doi/full/10.1177/2455328X19898418#:~:text=Karukku%20is%20a%20Christian,more%20tough%20as%20a%20woman>). The Paraiya caste nuns are not given any kind of respect, positions and important work in the convent. There is no equality between upper caste and lower caste nuns. Casteism is noticed by Bama in the convent. When it comes to Dalit nuns, they get different treatments. Dalit nuns are not seen as human beings by the upper caste nuns.

Although very pathetic conditions are in the monastery, Bama remains in the monastery due to her strong desire, dedication and determination to help poor and Dalit students. The nuns who are training with Bama to become nuns are anxious to ask a question about her caste. she answers it genuinely and actually without a second thought. There is a reservation in the monastery to become nuns for untouchables. Bama writes in the words of a particular sister, “They would not accept Harijan women as prospective nuns and that there was even a separate order for them somewhere (Karukku, 1992, 22). Bama is accepted in the religious order only after she gets affirmation from the convent. The convent has asked for her services. she offers her services of love and help to the destitute but come to know that there is a difference between the services to the lower caste people.

There are various experiences in the autobiography of Bama that shows that Dalits are not treated as equal human being in Christianity but as low caste people are different from than upper caste.

Bama becomes reflective when she listens to the words of her grandmother who serve as a servant in Naicker family. Even small children would call her by name, order her and command her. All these things are done to elders of lower caste because the little ones belong to Naicker family, the upper caste. She describes even more pathetic conditions of the lower cast. If the Paraiya women ask for drinking water, the Naicker women pour out drinking water from a height of four feet. When Bama protest it, her grandmother tells her: "These people are the Maharajas who feed us our rice without them, how will we survive? Haven't they been upper-caste from generation to generation, and haven't we been lower-caste? Can we change this? (Karukku, 1992, 14).

Conclusion:

The life narrated in *Karukku* bring forth the most miserable lives of the Dalits Christian in India. Karukku should be perceived as an illustrative experience of caste system in India which prevail everywhere. It is characteristic of sad circumstance of Dalit woman and needs to be improved for better life of Dalits.

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ग्रामीण रस्ते वाहतुकीची समस्या व तिचा शेती व्यवसायवारील प्रभाव

हनुमंत रघुनाथ गुट्टे

रा. नंदनज, ता. परळी वैजनाथ,
जिल्हा - बीड, ४३१५१५

प्रस्तावना -

ग्रामीण वातावरण हे बहुधा देशाच्या विकासाचे इंजिन असते. प्रामुख्याने देशाचा अन्न पुरवठा ग्रामीण भागाकडून होत असतो. ग्रामीण लोक हे पर्यावरण आणि परिसंस्थांचे संरक्षक असतात. ग्रामीण भाग दुर्गम असल्याने आणि या भागात लोकसंख्या विरळ असल्याने विकासाचा दर कमी आहे. रस्ते निर्माण करणे आणि त्यांची देखभाल करण्यात अनेक अडचणी आहेत. ज्या भागात त्यांना आवश्यक आहे तेथे प्रवेश करणे अनेकदा कठीण असते, वाहतूक गुंतागुंतीची बनते, स्थानिक पातळीवर रस्ते निर्माण क्षमता मर्यादित असते. विशेषतः रस्त्यासाठी जमीन आणि आर्थिक रसद उपलब्ध नसणे ही प्रमुख अडचण असते. याचा परिणाम ग्रामीण भागातील व्यवसायांवर होत असतो. ग्रामीण भागात प्रामुख्याने शेती हा व्यवसाय केला जातो. या व्यवसायातून देशासाठी आवश्यक असलेल्या अन्नधान्याचा पुरवठा होतो. त्यामुळे शेती हा व्यवसाय अतिशय महत्वाचा आहे.

संशोधनाची गरज -

ग्रामीण विकासाच्या नियोजकांना ग्रामीण विकासाच्या परस्पर जोडणाऱ्या प्राधान्यक्रमांच्या गुंतागुंतीचा सविस्तर अभ्यास करणे आवश्यक आहे. रस्त्यांची तरतूद ग्रामीण विकासाच्या मोठ्या उद्दिष्टांमध्ये आणि आर्थिक आणि सामाजिक विकासाच्या प्राधान्यांमध्ये कशी बसते हे जाणून घेणे आवश्यक आहे. तसेच ग्रामीण भागासाठी सेवा पुरवठादार व प्रतिभावान व्यक्ति कमतरता असल्याने ग्रामीण विकासासाठी आकर्षित करणे आवश्यक आहे. शेती या व्यवसायावर रस्ते वाहतुकीचा प्रभाव असतो. शेती व्यवसायाच्या यशस्वी नियोजनासाठी सदर संशोधन आवश्यक आहे.

संशोधनाचे महत्त्व -

ग्रामीण विकासातील प्रमुख अडथळा रस्ते वाहतुकीची समस्या असून तिचा शेती व्यवसायावर सुद्धा परिणाम होतो. म्हणून सदर संशोधनाद्वारे ग्रामीण भागातील रस्ते वाहतुकीची समस्या अभ्यासून त्यावर उपाय योजना करणे आवश्यक आहे. जेणेकरून शेती व्यवसाय रस्ते वाहतुकीच्या समस्यांने प्रभावित होणार नाही. तसेच या अभ्यासाने ग्रामीण रस्ते वाहतुकीचे शेती व्यवसायातील महत्त्व लक्षात येईल शेती व्यवसायाच्या विकासातील एक अडथळा दूर करता येईल.

संशोधनाची उद्दिष्टे -

- १) ग्रामीण रस्त्यांचे जाळे अभ्यासणे.
- २) ग्रामीण रस्ते वाहतुकीची समस्या अभ्यासणे.
- ३) ग्रामीण रस्ते वाहतुकीचा शेती व्यवसायावर होणार प्रभाव अभ्यासणे.
- ४) ग्रामीण रस्ते वाहतूक सुधारण्यासाठी उपाय योजना सुचवणे.

संशोधन पद्धती -

सदर संशोधन सर्वेक्षण पद्धतीने करण्यात येईल. शेती व्यवसायात पूर्णवेळ गुंतलेल्या शेतकऱ्यांच्या शेती व्यवसायावर रस्ते वाहतूक सुविधेचा प्रभाव कश्या स्वरूपाचा आहे? याचा अभ्यास करण्यासाठी शेतकऱ्यांची मुलाखत घेऊन प्राथमिक माहिती संकलित केली आहे. तसेच सार्वजनिक शासनाच्या रस्ते वाहतूक सुविधा निर्माण व देखभाल करणाऱ्या विभागातील अधिकार्यांच्या मुलाखती घेऊन रस्ते वाहतूक समस्या अभ्यासाली आहे. तसेच बीड जिल्ह्यातील निवडक ग्रामीण भागातील रस्त्यांचा पाहणी सर्वे केला आहे.

संशोधन जनसंख्या व नमूना -

सदर संशोधनाची जनसंख्या ही बीड जिल्ह्यातील शेतकरी आहेत. त्यातून कोरडवाहू शेती करणारे शेतकरी - ५०; सिंचनाखाली असलेली शेती करणारे शेतकरी - ५० आणि हंगामी सिंचनाखाली असलेली शेती करणारे शेतकरी - ५० असा एकूण १५० शेतकऱ्यांचा नमूना निवडक मंडळामधून सहेतुक पद्धतीने निवडला आहे. बीड जिल्ह्यातील रस्ते निर्माण करणाऱ्या व जागा उपलब्ध करून देणाऱ्या विभागातील अधिकारी - ६ असा नमूना सदर संशोधनासाठी निवडला आहे.

संशोधनाचे प्रमुख निष्कर्ष -

- १) मर्यादित क्षमता आणि कमी भांडवली खर्चाची उपलब्धता या कारणाने बीड जिल्ह्यातील ग्रामीण रस्त्यांचे ९०% पेक्षा जास्त रस्त्यांचे जाळे कच्चे आहे.
- २) बीड जिल्ह्यातील बहुतेक ग्रामीण रस्त्यांवर खड्डे आहेत.
- ३) बहुतेक शेतकऱ्यांच्या शेताला रस्ताच नाही.
- ४) ग्रामीण भागात शेतकऱ्यांच्या शेताला रस्ता उपलब्ध करून देण्यास शासनाचा संबंधित विभाग उदासीन आहे/ असक्षम आहे/ शेतकऱ्यांचे जमिनीचे वाद आहेत.
- ५) रस्त्या शेजारी शेती असणाऱ्या शेतकऱ्यांना त्यांना अपेक्षित पिके घेण्याचे पूर्ण स्वातंत्र्य मिळते.
- ६) शेताला रस्ता नसलेल्या/ रस्त्यापासून दूर शेती असणाऱ्या शेतकऱ्यांना रस्त्यापासूनच्या अंतरानुसार वाहतुकीचा विचार करून पिकाची निवड करावी लागते.
- ७) रस्त्यांची समस्या शेतीवर पीक प्राणलीच प्रभावित करते.
- ८) रस्ता उपलब्ध असलेल्या शेतकऱ्यांनी पूर्वीपेक्षा जास्त उत्पादन मिळवले आहे.

चर्चा -

रस्ते निर्मिती मध्ये कौशल्याचा अभाव आणि कार्याच्या सुलभतेसाठी, कदाचित अधिक जटिल उपायांना प्राधान्य दिले जात नाही. ग्रामीण भागाची समस्या केवळ वाहतुकीची नाही. तर चांगले रस्ते बांधणे, त्यांची देखभाल करणे, या रस्त्यांना सर्व हवामानात उपयोगात आणता येणाऱ्या स्थितीत ठेवणे अधिक कठीण होत चालले आहे. कारण रहदारी वाढत असताना चांगली संसाधने कमी होत आहेत. यामुळे घटत्या गुणवत्तेचे साहित्य रस्ते बांधणी आणि देखभाल या दोन्हीसाठी वापरले जातात आणि रस्ते खराब होण्याच्या चक्रात सतत वाढणारी वारंवारता आणि दुरुस्तीची आवश्यकता असते. शाश्वत प्रवेश सुनिश्चित करणाऱ्या मानकापर्यंत कच्च्या रस्त्यांची देखभाल करणे हे दिवसेंदिवस कठीण काम होत आहे. म्हणून ग्रामीण रस्त्यांकडे दुर्लक्ष केले जात आहे.

रस्ते वाहतूक समस्येवर उपाय योजना -

क्षमता आणि दर्जेदार प्रक्रियांबद्दल मर्यादित ज्ञान लक्षात घेण्यासाठी आम्हाला आमची रचना आणि बांधकाम तंत्रे ठेवण्याची गरज आहे.

- १) कमी देखभाल व्यवस्थांसह साधे, उच्च त्रुटी मार्जिन तंत्रे डिझाइन करा
- २) शक्य तितक्या स्थानिक साहित्य वापरा
- ३) आर्थिक विश्लेषण किंवा रहदारीचे आकडे विचारात घेऊन निवडलेला स्वस्त पर्याय हा कदाचित सर्वात वाईट पर्याय ठरू शकतो.
- ४) खडी रस्त्यांची समस्या अशी आहे की ते बऱ्याचदा वेगाने खराब होतात, विशेषतः ओल्या मोसमात, वाहतूक सेवा विस्कळीत करतात आणि आरोग्य केंद्रे आणि बाजारपेठेपर्यंत पोहोचण्याची सर्वात जास्त गरज असते.
- ५) पारंपारिक बांधकामांवर अवलंबून न राहता स्थानिक पातळीवर उपलब्ध असलेल्या पर्यायांचे विश्लेषण करून टिकाऊ पायाभूत सुविधा तयार करण्यासाठी अधिक अभियांत्रिकी आणि व्यवस्थापकीय कौशल्य आवश्यक आहे.

संदर्भ -

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- २) <https://blogs.worldbank.org/transport/the-problem-with-rural-transport-is-that-it-is-rural-the-solution-is-in-branding>
- ३) <https://www.ruralhealthinfo.org/toolkits/transportation/1/use-in-rural>
- ४) https://www.mkgandhi.org/village_swaraj/21village_transport.htm