

Indexed Journal with  
www.sjifactor.com  
Impact Factor  
8.045

ISSN 2278-3199

Volume - 14, Issue - 1, January - June, 2025

*A Half Yearly Single Blind Peer Reviewed Multidisciplinary Indexed  
National Research Journal of Social Sciences & Humanities...*

National Journal on ...

# **SOCIAL ISSUES AND PROBLEMS**



*Gondia Education Society's*

**SETH NARSINGDAS MOR ARTS, COMMERCE &  
SMT. GODAVARI DEVI SARAF SCIENCE COLLEGE**

**TUMSAR, DIST. BHANDARA - 441912.**

ISSN 2278-3199

Volume - 14, Issue - 01, January - June, 2025.

**A Half Yearly Singal Blind Peer Reviewed Multidisciplinary Indexed National  
Research Journal of Social Sciences & Humanities**

National Journal on.....

## **SOCIAL ISSUES AND PROBLEMS**

*Chief Editor*

**Dr. R. K. Dipte**

*Officiating Principal*

*S. N. Mor Arts, Commerce & Smt. G. D. Saraf Science College,  
Tumsar Dist. Bhandara.*

*Editor*

**Dr. Rahul Bhagat**

*Professor & Head, Department of Sociology,*

*S. N. Mor Arts, Commerce & Smt. G. D. Saraf Science College,  
Tumsar Dist. Bhandara – 441912*



*Published By*

**DEPARTMENT OF SOCIOLOGY**

**S. N. MOR ART, COMMERCE & SMT. G. D. SARAF SCIENCE COLLEGE, TUMSAR,  
DIST. BHANDARA - 441912.**

*Email-principalsnmorcollege@rediffmail.com / rjbhagat1968@yahoo.co.in*

*Website - www.snmorcollege.org.in*

*Phone No. - 07183-233300 / 07183-233301 Mobile - 09834988337 / 09420359657*

---

### **EDITORIAL BOARD**

**Chief Editor: Dr. R. K. Dipte,**

Officiating Principal, S. N. Mor Art, Commerce & Smt. G. D. Saraf Science College, Tumsar, Dist. Bhandara.

**Editor: Dr. Rahul Bhagat,**

Professor, S. N. Mor Art, Commerce & Smt. G. D. Saraf Science College, Tumsar, Dist. Bhandara.

#### **Editorial Advisory Board -**

**Dr. Pradeep Aglave**, Ex. Head, P. G. Dept. Dr. Ambedkar Thought, R. T. M. N. U., Nagpur.

**Dr. Suresh Waghmare**, Ex. Head Dept. of Soci., Rajshree Shahu Maharaj College, Latur (MS)

**Dr. Jagan Karade**, Head Department of Sociology, Shivaji University, Kolhapur (MS)

**Dr. Sanjay Salunkhe**, Department of Sociology, D. B. A. M. University, Aurangabad (MS)

**Dr. N. T. Kamble**, Professor, Department of Sociology, Swami Vevekanand College, Shirur Tajband.(M.S.)

**Dr. Sujata Gokhale**, Head Dept. of Sociology, S. N. D. T. University, Mumbai (MS)

**Dr. Shivcharan Meshram**, Principal, Kamla Nehru Govt. Girls College, Balaghat (MP)

**Dr. B. K. Swain**, Ex. Head Department of Sociology, R. T. M. Nagpur University, Nagpur.

**Dr. Smita Awchar**, Ex. Professor, D. B. A. Marathwada University, Aurangabad (MS)

**Dr. Prakash Bobde**, Ex. Professor and Head, Dept. of Sociology, R. T. M. N. U., Nagpur.

**Dr. Ramesh Makwana**, Department of Sociology, Sardar Patel University, Gujrat.

**Dr. S. P. Gaikwad**, Principal, Dayanand College of Arts, Latur.

**Dr. Archana Jagatkar**, Professor & Head, Department of Sociology, New College, Kolhapur. (MS)

**Dr. Anil Surya**, President, S. M. S. New Delhi.

**Dr. Kalyan Sakharkar**, Ex. Head Dept. of Sociology, P. N. College, Pusad Dist. Yeotmal (MS)

**Dr. Arun Chavhan**, Head Dept. of Sociology, Vidhyabharti Mahavidhyalaya, Amrawati (MS)

**Dr. Mahendrakumar Jadhao**, Head Dept. of Sociology, Night College of Arts & Commerce, Kolhapur.

#### **Editorial Board Member -**

**Prof. A. M. Khandve**, Dept. of English, S. N. Mor College, Tumsar.

**Prof. R. K. Ubale**, Dept. of Marathi, S. N. Mor College, Tumsar.

**Prof. R. O. Belokar**, Head Dept. of Pol. Science, S. N. Mor College, Tumsar.

#### **Associate Editors -**

**Dr. Saroj Aglave**, Ex. Head, Dept. of Sociology, Mahila Mahavidhyalya, Nandanvan, Nagpur.

**Dr. Dipak Pawar**, Head, Dept. of Sociology, Women's College, Nandanvan, Nagpur.

**Dr. M. V. Kolhe**, Ex. Principal, Br. Sheshrao. Wankhede College, Mohapa, Disi. Nagpur.

**Dr. Nalini I. Borkar**, Dept. of Sociology, Arts & Commerce Degree College, Petrolpump, (Bhandara)

**Dr. P. H. Gajbhiye**, Head, Dept. of Sociology, N.P. Shivaji College, Mowad Dist. Nagpur

**Prof. Priyadarshan Bhaware**, Head, Dept. of Sociology., Badrinarayan Barwale College, Jalna

**Dr. Rajkumar Bhagat**, Ex. Head, Dept. of Sociology., Rajiv Gandhi College, Sadak-Arjuni Dist. Gondia.

**Prof. Vinod Shende**, Head, Dept. of Sociology, H.B. T. College, Nagpur.

**Dr. Ajay Choudhary**, Assistant Professor, Deptt. Of Sociology, Hislop College, Nagpur.

*The Editors or Publisher do not assume responsibility for the opinions expressed by the authors of the papers.*

**- CONTENTS -**

<b>S.N.</b>	<b>Title of Paper</b>	<b>Author Name</b>	<b>Page</b>
1.	<i>In the UK Vialisbon: Migration Induced marital Challenges...</i>	Reyna Sequeira	...1
2.	<i>Migration and Socio-Cultural Transformation ....</i>	Manubhai Makwana	...6
3.	<i>Various Approaches and current Issues in Higher Education .....</i>	Jayshri Lataye	...17
4.	<i>Importance of General Insurance in Chhattisgarh</i>	Amritanjali Singh	...19
5.	<i>Changing Rituals and Practices in Indian Weddings.....</i>	Kinjal Mehta	...22
6.	<i>Working Women Protection in Working Place in India</i>	Laxmikant Chopkar	...25
7.	<i>Economic Resilience Post Pandemic...</i>	Manasi Kurtkoti Minal Bhosale	...29
8.	<i>Opportunities and Challenges for workers in Vietnam's Gig Economy</i>	Nguyen Thu Hao Nguyen Duy Thai Bushra Beegom	...33
9.	<i>Role of MTDC IN Promoting Tourism considering the current Tourism trends</i>	Sanket R. Kale Prajakta Parasnis Ashima Deshpande	...37
10.	<i>Economic Empowerment and Gender Justice...</i>	Premala Anil Kumar	... 43
11.	<i>New Social Movements in India...</i>	Prerna Ramteke	... 48
12.	<i>Class and Caste: A Critical Comparison of Social Stratification in India</i>	Ramakant Gajbhiye Chandrashekhar Gaikwad Sarthak Gajbhiye	...52
13.	<i>Technology in Professional Development of Teacher</i>	Saurabh Maurya,	...54
14.	<i>Actual problem of health among rural areas Women..</i>	Tithi Paul	...57
15.	<i>Assessing the malnutrition Status and Efficacy of Remedial Measures among Tribal Children...</i>	Amruta Jadhav Umesh Shinde	...60
16.	<i>Laughing along the Divide: Role of popular comedy in Reinforcing Gender Stratification</i>	Vaishali Joshi Durga Daundkar	...63
17.	<i>The Sociology of Caste-Based Violence in India...</i>	Vinayak Sakharkar	...67
18.	<i>Economic Resilience: Diversifying Trade Partners in an Era of Geopolitical Uncertainty</i>	Arun Chavhan	...71
19.	<i>Cultural Patterns and Emergent trends in Alcohol...</i>	Chitra Paul	...74
20.	<i>The Sociological Consequences of Indo-Pak Conflicts...</i>	Abhay Shende	...78
21.	<i>Sustainable Development in India.....</i>	Sunil Samag	...82
22.	<i>जातिवाद: एक सामाजिक समस्या</i>	दिव्या पारेकर	...84
23.	<i>लवारन की कृषक संरचना</i>	हरदयाल भाटी	...86
24.	<i>उज्जैन नगर के शासकीय एवं अशासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत विद्यार्थियों की संवेगात्मक परिपक्वता का अध्ययन</i>	मुकुंद गोखले	...90
25.	<i>गुजरात की लोककला भवई : एक अध्ययन</i>	संयुक्ता थोरात	...94
26.	<i>ग्रामीण कृषकों के विकास में सरकारी योजनाओं का योगदान...</i>	शैलेशकुमार डेडून	...98
27.	<i>भूमंडलीकरण और हिंदी भाषा</i>	लक्ष्मण पेटकुले	...101
28.	<i>विकासशील देशों में बेरोजगारी की समस्या....</i>	उषा किरण तिवारी	...103
29.	<i>भारत-पाकिस्तान संबंधों का विक्षेपणात्मक अध्ययन</i>	राजेंद्र बेलोकार	...106
30.	<i>छत्रपती राजश्री शाहूंची शेतकरी विकास विषयक.....</i>	नारायण कांबळे	...110
31.	<i>नगरपालिकेतील शाळांमध्ये शिक्षण घेत असलेल्या विद्यार्थ्यांसाठी....</i>	भारती गायकवाड	...113
32.	<i>अंध व मुकबधीर मुलांच्या शैक्षणिक समस्यांचे मूल्यमापन</i>	चेतना भट / नीना चवरे	...115
33.	<i>लिंग समानतेसाठी भारतातील सरकारी योजनांचे..</i>	ज्योती पोटे	...118
34.	<i>भारतीय ग्रामीण समाज: कुटुंबव्यवस्था व जातिव्यवस्थेतील</i>	मदन रामटेके	...121
35.	<i>कौटुंबिक विघटन: आधुनिक भारतासमोरील एक गंभीर समस्या</i>	नम्रता भुरे	...124
36.	<i>नागपूर मधील सहकारी पतसंस्थेमध्ये काम करणाऱ्या.....</i>	शुभांगी दहेकर/ पी.वाय.थोटे	...127
37.	<i>आंबेडकरी चळवळीच्या परिवर्तनाच्या नव्या वाटा: ग्रंथ समीक्षा</i>	आशा मडके	...130

## संपादकीय....

प्रिय प्राध्यापक व विद्यार्थी मित्रांनो,

सेठ नरसिंगदास मोर कला, वाणिज्य व श्रीमती गोदावरी देवी सराफ विज्ञान महाविद्यालय, तुमसर जि. भंडारा येथील समाजशास्त्र विभागातर्फे प्रकाशित होत असलेल्या 'नॅशनल जर्नल ऑन सोशल इश्युज अँड प्रॉब्लेम्स' या जर्नल ला १४ वर्ष पूर्ण होत आहेत. चौदाव्या वर्षातील जर्नल चा हा पहिला अंक व नियमित २८ वा अंक. या अंकासाठी देशभरातून अनेक संशोधकांनी आपले संशोधन निबंध पाठवून आम्हाला सहकार्य केले त्याबद्दल त्या सर्व लेखक आणि संशोधकांचे हार्दिक आभार.

मित्रांनो, आपले 'सोशल इश्युज अँड प्रॉब्लेम्स' हे जर्नल सिंगल ब्लाइंड पिअर रिव्ह्यूड आहे. विद्यापीठ अनुदान आयोगाच्या जुलै २०१८ च्या नव्या रेग्युलेशननुसार आता जर्नल यु. जी. सी. लीस्टेड नसले तरी ते जर पिअर रिव्ह्यूड असेल तरी प्राध्यापकांना अ. पी. आय. मध्ये १० मार्क मिळणार आहेत. यु. जी. सी. चे हे नोटीफिकेशन यु. जी. सी. च्या वेबसाईटवर आपल्याला पाहायला मिळेल. आता आपले शोधनिबंध प्रकाशित करण्यासाठी यु. जी. सी. लिस्टेड जर्नलची आवश्यकता नाही. आपण या जर्नलसाठी आपले शोधनिबंध पाठवू शकता. आपण आत्तापर्यंत आम्हाला भरपूर सहकार्य केले आहे, आणि आपल्या सहकार्यामूळेच आमच्या या प्रयत्नाला भरपूर यश प्राप्त झालेले आहे. आपला लोभ असाच असू द्यावा.

आपल्या सर्वांसाठी अजून एक महत्वाची व आनंदाची बातमी म्हणजे आपले 'सोशल इश्युज अँड प्रॉब्लेम्स' हे जर्नल आता [www.sjifactor.com](http://www.sjifactor.com) या जर्नलचे मुल्यांकन करणाऱ्या आंतरराष्ट्रीय संस्थेशी जुळले असून आपल्या जर्नल ला आता इम्प्याक्ट फॅक्टर सुध्दा प्राप्त झालेला आहे. या संदर्भातील प्रमाणपत्रे आपण [www.sjifactor.com](http://www.sjifactor.com) किंवा आमच्या महाविद्यालयाच्या [www.snmorcollege.org.in](http://www.snmorcollege.org.in) या वेबसाईटवर बघू शकता. 'National Journal on Social Issues and Problems' चे आत्तापर्यंतचे सर्व अंक आमच्या महाविद्यालयाचे संकेतस्थळ [www.snmorcollege.org.in](http://www.snmorcollege.org.in) या वेबसाईटवर ऑनलाईन उपलब्ध आहेत. वाचक व सदस्यांना ते डाउनलोड करून घेता येईल. यानंतरचा अंक डिसेंबर, २०२५ मध्ये प्रकाशित होत आहे. तेंव्हा या अंकासाठी सुध्दा आपण असेच सहकार्य कराल ही अपेक्षा. अंकाविषयीच्या सर्व प्रतिक्रियांचे स्वागत आहे.

धन्यवाद !

मुख्य संपादक  
डॉ. आर. के. दिपटे

संपादक  
डॉ. राहुल भगत

प्रतिक्रिया पाठविण्यासाठी पत्ता

डॉ. राहुल भगत

प्राध्यापक व विभाग प्रमुख, समाजशास्त्र विभाग

सेठ नरसिंगदास मोर कला, वाणिज्य व श्रीमती गोदावरी देवी सराफ विज्ञान महाविद्यालय,

तुमसर जि. भंडारा - ४४१९१२

Email – [rjbhagat1968@yahoo.co.in](mailto:rjbhagat1968@yahoo.co.in)

Mobile – 09420359657, 09834988337

## IN THE UK VIA LISBON: MIGRATION-INDUCED MARITAL CHALLENGES AMONG GOAN CATHOLICS LIVING IN LONDON

*Dr. Reyna Sequeira, Associate Professor, Department of Sociology Government College of Arts Science and Commerce Quepem Goa, 9822055871 [Reynasequeiraqueen@gmail.com](mailto:Reynasequeiraqueen@gmail.com)*

**Abstract:** *The migration of Goan Catholic couples to the United Kingdom is primarily driven by economic opportunities, rooted in Goa's historical ties to Portugal and access to European citizenship. While migration offers financial advantages, it also exposes couples to Western individualism, where family bonds are weaker and gender roles are less defined than in Goa's patriarchal society. As they pursue economic stability, they often struggle to balance their traditional Catholic commitments with secular influences. This study explores how different visa statuses impact marital commitments. Findings reveal that many Catholic marriages face significant challenges, with some breaking down irretrievably. A small fraction of couples withstands these pressures. Overall, migration reshapes Goan marital life, causing shifts in socio-economic dynamics with considerable effects on marriage stability and spiritual beliefs.*

**Keywords:** *Goans, Catholics, United Kingdom, Marriage, Lisbon*

**Introduction:** The migration from Goa underwent a significant transformation during Portuguese occupation, influenced by socio-economic pressures, religious persecution, epidemics, and threats from neighbouring kingdoms. The initial wave of migration, occurring in the sixteenth and seventeenth centuries, was instigated by Dutch blockades and prevailing insecurity. Subsequently, in the nineteenth and early twentieth centuries, the second phase of migration witnessed Goans relocating to British India and Africa in pursuit of railway construction opportunities, along with contributing factors such as elevated living costs and restricted educational opportunities in Goa.

Post-colonial migration from the 1960s onward was widespread, with Goans moving to the Gulf, the West, Australia, and New Zealand for economic advancement. The UK became a prime destination as newly independent East and South African countries introduced hostile policies marginalising Goans. Many migrants carried their wealth, culture, and Catholic heritage, which had been deeply ingrained through Portuguese colonisation.

Catholicism, a fundamental component of Goan identity, has significantly influenced migration patterns and social structures abroad. The faith has fostered enduring cultural connections between colonisers and the colonised, profoundly impacting Goan society. Research indicates that Goans residing in Canada maintain stronger affiliations with Catholicism than with markers of Indian culture. This article examines how Catholic

traditions shape Goan life and identity across generations and geographical locations.

**Research Focus:** India has persistently served as a significant source of migrants to the United Kingdom, consistently ranking among the top four countries (Sebastian & Meerabai, 2015). As of 2021, the Migration Observatory identified India as the predominant country of birth among UK migrants, with approximately fifty per cent choosing to settle in London. Nevertheless, the available data does not delineate regional contributions, including those from Goa. Goans are afforded the benefit of Portuguese nationality, which provides access to the European Union; however, India does not permit dual citizenship. Before Brexit, this arrangement facilitated migration to Europe and the United Kingdom.

Between 2016 and 2020, the uncertainty surrounding Brexit prompted a significant increase in migration from Goa under Portugal's National Act. Numerous couples entered marriage hastily to meet the qualifications for migration, frequently experiencing external pressure that resulted in challenges regarding their marital commitments.

This study examines how visa statuses influenced Goan Catholic couples who migrated to London (2016–2019) and affected their marital vows. It also explores whether migration to the UK's secular society strengthens or undermines these commitments, focusing on couples with differing passport statuses—one holding Indian citizenship and the other EU citizenship via Portugal—and whether this disparity disrupts sacramental marriage.

### **Literature Review:**

**Migration from Goa:** Goan migration has

been widely documented, covering various themes from precolonial times to the diaspora's encounters abroad. Researchers have explored migration's socio-economic and political effects (T. De Souza, 2013; T. R. De Souza, 2007; Festino *et al.*, 2018). However, there is little systematic research on how Goans struggle to settle in foreign lands (Rothermund, 2015). Mascarenhas (2018a) lists several works on the Konkani diaspora, with Frenz's (2014b) *Community, Memory, and Migration in a Globalising World* often cited as a pioneering study.

**Catholicism in Goa:** Catholicism is a defining characteristic in migration literature. GMS (2008) notes that Goan Catholics adapted easily to new environments due to high mobility, while Hindu migration remained limited. Mascarenhas-Keyes (2010) describes Goan society as a construct of Portuguese colonialism, with profound Christian influences. Catholicism shaped migration patterns and Goan identity, despite the post-colonial resurgence of Hinduism (Henn, 2005). Though Portuguese colonisation severed Sanskritic cultural ties (J. Fernandes, 2013), Catholicism remains integral to Goan life (J. K. Fernandes, 2015).

Recent events challenge assumptions about Goan Catholic commitment abroad, particularly concerning marriage. In 2021, activists highlighted cases of abandoned women who were exploited by their spouses overseas. The Indian government issued guidance booklets (Government of India, 2019a, 2019b; Jain, 2021), but for Goans, these challenges extend beyond civil issues—they touch upon their deep-rooted Catholic heritage.

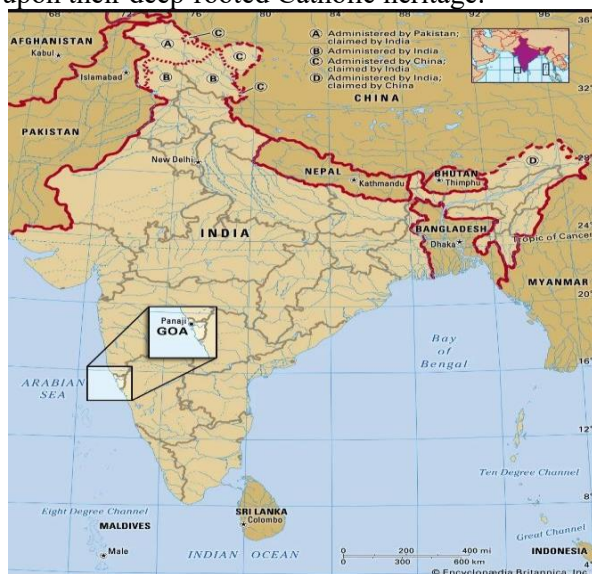


Figure 1 A Map of India showing the position of Goa and its capital city

**Marriage in Catholicism:** The Catholic understanding of marriage is legally defined in Title VII of the Code of Canon Law, which regulates matrimony as a Sacrament. This codification has remained unchanged through Church Councils and Papal Encyclicals. The Roman Catholic Church views marriage as having two ends: *finis operis* (procreation, intrinsic to marriage) and *finis operantis* (mutual love, fidelity, and support willed by spouses). Pope Pius XI (1930), in *Casti Connubii*, affirmed that secondary ends—mutual aid, love, and temperance—must be subordinated to the primary purpose.

The Council of Florence (1439) identified three goods of marriage: raising children in worship, fidelity, and indissolubility, symbolizing Christ's union with the Church. Marriage, a sacrament, was codified in 1917 and upheld in the 1983 Code of Canon Law. The Portuguese Civil Code defines marriage as a perpetual union, allowing divorce only in civil marriages, not Catholic ones.

**Marriage in the Portuguese Civil Code (1867) and the Goan Civil Code (1870):** The Portuguese implemented the *Código Civil Português* in 1867, adapting it as the Goan Civil Code (GCC) in 1870. This marked a significant shift in Goa's legal framework, distinguishing it from the rest of India. In 1910/11, family laws concerning marriage, child protection, and divorce were introduced. Unlike other states governed by religion-specific laws, Goa remains India's only state with an enforced Uniform Civil Code (UCC). Despite Article 44 of the Indian Constitution advocating a nationwide UCC, religious diversity complicates its implementation.

The Gulf Cooperation Council (GCC) grants spouses joint ownership of assets acquired before and during the marriage, meaning that, in the case of a divorce, each spouse is entitled to an equal share unless an antenuptial agreement stipulates otherwise. Despite the provisions of Section 494 of the Indian Penal Code, which criminalises bigamy, this practice remains common among Hindus, Muslims, and Catholics in Goa. Additionally, polygamy is legally permitted for Hindus under specific conditions, although no direct link can be established between this legal provision and the occurrence of bigamy.

**Goans and the Overseas Citizenship of India (OCI):** India does not permit dual citizenship but classifies Indians abroad as Non-Resident Indians (NRI), Persons of Indian Origin (PIO), and

*Overseas Citizens of India (OCI). NRIs possess Indian passports and reside outside India for at least 183 days in a financial year. PIOs are foreign nationals of Indian descent previously granted visa-free entry for 15 years; however, the PIO scheme ended in 2021, leaving only the OCI status.*

OCI holders are foreign citizens of Indian origin who are permitted to reside and work in India indefinitely, albeit without full citizenship rights. Goans benefit from Portugal's nationality provisions, enabling those with ancestry in Portuguese India before 1961 to obtain Portuguese citizenship. The 1974 India-Portugal Treaty recognised India's sovereignty over Goa, making Goans Indian citizens. However, since India does not permit dual nationality, Goans holding Portuguese passports can only retain OCI status, which limits their rights compared to full Indian citizens.

**Dual Citizenships and Different Passport Statues (DPS):** Portugal allows dual citizenship, but India does not. Goans can obtain Portuguese passports with specific documents based on birth year—proof of birth for those born before 18 December 1961 and residency certificates for later applicants. Different Passport Status (DPS) refers to Goan Catholic couples holding Indian and Portuguese (EU) passports, affecting UK job access and social benefits.

Settling in the UK disrupts traditional marital roles, replacing Goa's patriarchal structure with individualism. Many newcomers initially seek church support but later embrace newfound freedoms. Western norms empower women, shifting marital dynamics. Domestic violence allegations can lead to police intervention, unlike in Goa. Religious commitment is optional in a secular UK society, prompting couples to reassess their vows and identities.

**Portuguese Nationality Act (PNA):** The Portuguese Nationality Law (PNA) delineates the requirements for obtaining Portuguese citizenship. The version enacted in 2006 permits nationality through various avenues, including origin, naturalisation, and marriage. Individuals born to Portuguese parents or those who have rendered service to the Portuguese State are deemed eligible. Children of Portuguese citizens born abroad may assert their right to nationality, provided they are registered in Portugal's civil registry. Foreign-born individuals possessing at least one parent born in Portugal may acquire a state passport. Additionally, people of Goan descent with ancestral ties to

Portuguese India before 1961 could obtain citizenship. An amendment introduced in 2020 established new eligibility criteria, encompassing spouses who have been married to Portuguese citizens for six years.

**Marriage Laws of England:** The Matrimonial Causes Act 1973 (MCA) governs divorce in England and Wales, requiring proof of irretrievable breakdown. The Family Law Act 1996 introduced "no-fault divorce," but its provisions were deemed unworkable. In 2020, the Divorce, Dissolution and Separation Act removed fault-based divorce concepts, allowing couples to separate without assigning blame. It came into effect in April 2022. Marriage in England and Wales is legally recognised for both opposite-sex and same-sex couples. The Civil Partnership Act of 2004 granted same-sex couples equal rights, which was subsequently followed by the Marriage (Same-Sex Couples) Act of 2013, culminating in the first same-sex marriage that occurred in 2014.

**Limitation of Study:** This study investigates Goan Catholic couples who are legally married in the Roman Catholic Church in Goa. It specifically excludes mixed marriages, as the Indissolubility Clause is applicable solely to Catholic unions. The respondents encompass couples who have migrated to the United Kingdom, as well as spouses residing in Goa.

**Methodology:** This research utilises a convergent parallel design that integrates qualitative and quantitative methods. Data were gathered through structured questionnaires and oral interviews. Primary sources included responses from Goan Catholic couples in London, while secondary sources were obtained from libraries such as The British Library, SOAS, and church archives. Surveys yielded more data than interviews due to difficulties in securing commitments. They were distributed at places of worship, workplaces, and public gatherings, including Heathrow Airport's free travel zone. Of 900 surveys, 555 were completed by Catholic couples married in Goa. Incomplete or non-relevant submissions were excluded. Some respondents declined to participate, citing concerns about the benefits of involvement.

**Profile of the Respondents:** The research was conducted with a population of 555 Goan Catholic couples aged between 18 and 75 who were united in matrimony in Goa following Roman Catholic customs. Participants originated from ten regions in London that are characterised by substantial Goan communities. Eighty-seven per cent of the

respondents were between the ages of 26 and 55, and 55.7% had previously cohabited in Goa prior to their migration. A considerable number of husbands held Portuguese nationality, received higher salaries, and exhibited a tendency to work longer hours than their wives.

**Data Analysis:** Data analysis transforms raw data into meaningful insights using qualitative and quantitative methods. This research applies explanatory analysis to investigate relationships between variables, examining how migration impacts Goan Catholic marital vows. While not adhering to a strict framework, responses assist in assessing whether secular UK society strengthens or undermines these commitments. The study focuses on Goan couples cohabiting in the UK, analysing socio-economic factors that influence marriage stability beyond separation and divorce rates. A detailed discussion of the methodology is available in Taherdoost (2020).

**Dominant Population:** The migration of Goan Catholic couples to the UK has surged over the past five years, primarily due to the review of the Portuguese Nationality Act and uncertainties surrounding Brexit. Younger couples, motivated by economic aspirations, predominantly drive this migration. Data suggests that couples who have been married longer are less likely to migrate.

**Passport Status:** Portuguese passports are more commonly held among younger Goans, with a greater prevalence among men than women. Numerous women migrate under dependent visas, whereas children generally travel on Indian passports unless their father possesses Portuguese nationality. Within the surveyed couples, 487 husbands and 312 wives were Portuguese nationals. Both genders experience high employment rates; however, men are more frequently employed and receive higher wages. Respondents noted that although migration contributes to financial stability, it adversely affects the time spent together, influencing family dynamics in the United Kingdom.

**Income:** In the UK, Goan men benefit financially from EU citizenship, enhanced job prospects, and higher wages. Brexit provided no additional advantages for Indian citizens, leaving many Goan women dependent on visas. Men typically migrate first, securing stable employment, while women work part-time due to household responsibilities. Husbands wield greater economic power, while wives preserve stronger connections to Goa. Marital strain arises from financial

challenges, extended family dynamics, and childcare duties, with economic pressures either alleviating or resulting in crises.

**Family Life:** Approximately 60% of respondents indicated experiencing challenges in their family's spiritual life following their migration to the United Kingdom, primarily attributed to decreased church participation because of work commitments. Families face difficulties in attending services collectively, adversely affecting their children's moral upbringing. Financial constraints and work-related pressures significantly restrict family time, with rest predominantly occurring during weekends. Numerous couples encounter sleep deprivation due to irregular work shifts. Women, typically of childbearing age, tend to work fewer hours, primarily part-time, whereas men are more likely to work full-time. New immigrants typically undergo foundational training for construction, catering, and other physically demanding occupations.

**Marital Faithfulness:** Marital fidelity continues to present a significant challenge for Goan couples living in both Goa and the United Kingdom. The incidence of infidelity has surged, attributed to factors such as increased tourism and prolonged working hours abroad. Over seventy per cent of respondents acknowledge that the underlying causes of infidelity differ across these locations. It has been noted that some husbands cohabit with new partners while awaiting the return of their wives. Additionally, colder climates and extended business trips contribute to the occurrence of infidelity. Middle-aged women often cite financial status as a relevant factor, with certain men embracing a nouveau riche lifestyle that facilitates social mobility and heightens temptation. This situation frequently culminates in extramarital affairs and the birth of children outside of wedlock.

**Conclusion:** Goan Catholic couples who migrate to the United Kingdom frequently encounter unforeseen challenges that undermine their marital commitments. Although economic advancement remains the primary motivation for their relocation, cultural shocks often disrupt the stability of their relationships. The liberated society of the United Kingdom starkly contrasts with the patriarchal traditions of Goa, which provide women with enhanced opportunities but simultaneously engender tensions within marriages. Some individuals struggle to adapt to the evolving power dynamics, potentially resulting in emotional or physical conflicts. Economic pressures, cultural disparities, and diminished family time further

complicate their matrimonial vows. Over an extended duration, many individuals begin to align with societal expectations, gradually relaxing their adherence to traditional Catholic teachings regarding marriage.

#### References

1. De Souza, T. R. (2007). *Seeking a Home in Portugal*. In V. Rangel-Ribeiro (Ed.), *Goa* (pp. 205–208). Pragati Offset Pvt. Ltd.
2. Fernandes, J. K. (2015). *Making Good Indians out of Goan Catholics: The Catholic Church and the Formation of Indian Citizens in Goa*. *CES Contexto Debates*, 11(Olhares sobre o século XX português), 47–62.
3. Festino, C. G., Garmes, H., Melo e Castro, P., & Newman, R. (2018). *Introduction: Goans on the Move*. *Interdisciplinary Journal of Portuguese Diaspora Studies*, 7, 9–15.
4. Frenz, M. (2014). *Community, Memory, and Migration in a Globalising World. The Goan Experience, c. 1890–1980*. Oxford University Press.
5. Government of India. (2019). *Marriages to Overseas Indians - a guidance booklet*. Ministry of External. Haider Ali Zaidi, S., Ahmad, S., Ur Rehman, S., Wang, X.-Y., Ahmed, S., Rehman, S. U., Sajid, M., Hossein
6. Jain, M. (2021, October 15). 'He lives freely, I live in fear': the plight of India's abandoned wives. *The Guardian*.
7. Mascarenhas, M. C. (2018). *Reflections on a "Diaspora within" in India: The Context of Konkans in Coastal Karnataka*. *Interdisciplinary Journal of Portuguese Diaspora Studies*, 7, 185–195.
8. Mascarenhas-Keyes, S. (2010). *Colonialism, migration and the international Catholic Goan community*. *Goa 1556*.
9. Pius XII. (1930). *Casti Connubii: On Christian Marriage*. The Holy See.
10. Rothermund, D. (2015). *Book Review: Frenz, Margaret, Community, Memory, and Migration in a Globalizing World. The Goan Experience, c. 1890–1980*. *India Quarterly: A Journal of International Affairs*, 71(3), 272–274. <https://doi.org/10.1177/0974928415584026>
11. Sebastian, R., & Meerabai, M. (2015). *International Migration to and from the United Kingdom and the Case of the British Indian Population: A Closer Look*. *International Journal of Business and Administration Research Review*, 3(10), 269–274. <https://www.researchgate.net/publication/281711075>
12. Taherdoost, H. (2020). *Different Types of Data Analysis: Data Analysis Methods and Techniques in Research Projects*. In *International Journal of Academic Research in Management (IJARM)* (Vol. 9, Issue 1). [www.elvedit.com](http://www.elvedit.com)

---

## MIGRATION AND SOCIO-CULTURAL TRANSFORMATION OF THE 86-GAAM VANKAR SAMAJ IN VADODARA, GUJARAT

*Prof. (Dr.) Manubhai Hirabhai Makwana, 45, Aditya Bungalows, Chhani Jakatnaka Road, Vadodara24*

---

**Introduction:** The social fabric of India has been historically structured around a rigid caste system, which has shaped the social, economic, and cultural dynamics of the country for centuries. This system, with its hierarchical divisions, has profoundly influenced the lives and livelihoods of millions of people across India. Among the various castes, the Shudra Varna—traditionally associated with manual labor and artisanal crafts—has been a defining feature of rural economies and everyday life. Within this Varna, the Vankars, or weavers, occupied a particularly important position. These artisans were responsible for producing textiles, which were not only critical for daily use but also held a significant cultural and religious importance. In this context, the 86-Gaam Vankar Samaj, a distinct subgroup of the Vankar community, represents a fascinating narrative of migration, adaptation, and socio-economic transformation.

The 86-Gaam Vankar Samaj, as the name suggests, originates from a network of 86 villages spread across the Charotar region of Gujarat, an area known for its rich agricultural land and vibrant local economies. These villages were primarily inhabited by members of the Vankar community, who were engaged in the traditional craft of handloom weaving. The Vankars were not merely artisans, but they were also integral to the social structure of their villages. The handloom industry provided not only a livelihood but also a sense of identity and purpose for the community. Weaving was often passed down through generations, making it a deeply entrenched tradition. The textiles produced by the Vankars were used for a wide range of purposes, from everyday clothing to ceremonial garments for religious and cultural rituals. The fine craftsmanship and intricate designs that characterized Vankar products were highly regarded, both locally and in regional markets. However, the advent of industrialization in the late 19th and early 20th centuries led to significant disruptions in traditional industries across India, including handloom weaving. With the rise of factory-based textile production, the demand for handwoven fabrics declined, and traditional artisans, including the Vankars, were left grappling with the socio-economic consequences of industrialization. The mechanization of textile

production posed a direct threat to the livelihoods of handloom weavers, as the scale and speed of factory production far outstripped the capacity of manual looms. Additionally, the economic shifts brought on by industrialization resulted in the movement of people from rural areas to urban centers in search of better opportunities. In this context, the migration of the 86-Gaam Vankar Samaj from its rural roots in the Charotar region to urban centers such as Vadodara marks a significant turning point in the community's history. Vadodara, with its growing industrial base and expanding urban infrastructure, became an attractive destination for many rural communities, including the Vankars. This migration was not merely a response to economic hardship but also a complex process influenced by social, cultural, and educational factors. As the Vankars began to settle in Vadodara, they encountered new social dynamics and economic opportunities that would significantly alter their traditional way of life. The migration of the 86-Gaam Vankar Samaj represents more than just a movement from rural to urban settings; it also signals a profound transformation in the community's socio-cultural identity. Traditional practices, such as the caste-based occupation of weaving, became less central to the community's identity as urban life provided new avenues for employment and social mobility. As the community members integrated into the urban economy, many began to take up occupations in sectors such as trade, small-scale manufacturing, and even the service industry. This shift allowed for a diversification of skills and sources of income, which, in turn, led to an increased sense of economic independence and social mobility.

One of the most significant aspects of the Vankar Samaj's migration to Vadodara was the emphasis on education. In the rural setting, education was often limited, with many children following in their parents' footsteps and continuing the family trade. However, in the urban environment of Vadodara, the Vankar community realized the importance of formal education as a means of achieving social and economic advancement. Over time, members of the community began to prioritize education for their children, with a growing emphasis on academic

achievement as a tool for social mobility. This shift had far-reaching implications, not only for the community's economic opportunities but also for its social standing and cultural perceptions within the larger urban society. While the community's migration to Vadodara and their subsequent socio-economic mobility is marked by positive transformation, it has not been without its challenges. Despite their successful integration into urban society, the Vankars continued to face caste-based discrimination and prejudice. The social stigma associated with their lower-caste status often hampered their efforts to fully assimilate into mainstream urban life. This is especially true in a society that remains deeply rooted in caste hierarchies, despite legal efforts to eradicate caste-based discrimination. As a result, the Vankar Samaj found itself navigating a delicate balance between preserving its traditional values and practices, while simultaneously adapting to the pressures of modern urban life.

The history of the 86-Gaam Vankar Samaj's migration from Charotar to Vadodara reflects a broader socio-economic and cultural shift that many marginalized communities in India have undergone in response to industrialization and urbanization. This story is one of resilience, adaptability, and continuous negotiation between tradition and modernity. The Vankars' journey also underscores the complex role of caste in shaping social identities, and the ongoing struggles for equality and recognition within India's evolving social landscape. In addition to examining the community's migration and socio-economic transformation, this article also aims to highlight the role of oral histories and community archives in understanding the lived experiences of the Vankar Samaj. Oral histories, passed down through generations, offer a unique insight into the community's experiences, challenges, and triumphs. These stories provide a rich and nuanced understanding of how the Vankars have navigated the complexities of caste, migration, and modernity. By drawing on these historical and cultural records, this study hopes to provide a more comprehensive account of the Vankar Samaj's evolution and its contributions to the broader socio-economic development of Gujarat. Finally, the story of the 86-Gaam Vankar Samaj is not just the story of one community's migration and transformation, but a broader narrative of resilience, adaptation, and social change. From its origins as a traditional weaving community in the Charotar region to its

present-day urban presence in Vadodara, the Vankar Samaj exemplifies the challenges and opportunities faced by marginalized communities in a rapidly changing world. As the community continues to evolve, it serves as a testament to the strength of cultural identity, the importance of social mobility, and the ongoing struggle for recognition and equality in modern India.

## **2. Historical Background and Traditional Weaving**

**2.1 Origins and Mythical Lineage:** The 86-Gaam Vankar Samaj's identity is deeply intertwined with the revered figure of Maharshi Gritsamada, a figure of profound significance in both the community's historical consciousness and the broader tapestry of Indian cultural heritage. Gritsamada, whose contributions are recorded in the second mandala of the Rigveda, is regarded not only as a sage but also as the mythical progenitor of the Vankar's craft of weaving. According to the community's oral tradition, Gritsamada's contributions extend beyond spiritual enlightenment, with his pioneering efforts in weaving and textile production marking a critical point in the evolution of the craft. Legend has it that Gritsamada is credited with planting the first cotton plant in India, thus laying the foundation for the subsequent development of weaving as both an art form and a functional necessity. The story of his discovery is celebrated in the community's folklore, with the belief that Gritsamada introduced the art of spinning and weaving to his disciples in his ashram. This act, regarded as a divine gift to humanity, placed the community at the forefront of textile production, fostering a unique connection between the Vankars and the craft of weaving. The spiritual and cultural reverence for Maharshi Gritsamada is reflected not only in the community's collective memory but also in the technical and intellectual aspects of weaving itself. The community holds that their craft is divinely inspired, and their knowledge system surrounding weaving is highly sophisticated. This knowledge is evidenced in the unique and precise measurements and terminologies used in the Vankar weaving system. For instance, the unit of measurement known as the "jog" signifies the number of threads required to create a single fabric, where two threads are considered equivalent to one jog. Similarly, 40 "choks" make up one "visi," and 120 "visi" constitute one "poonj," forming a complex system that governs the creation of textiles. These specialized terms reflect not only the community's

practical expertise but also a deep intellectual engagement with the craft. They demonstrate an understanding of symmetry, proportion, and the technical intricacies involved in the weaving process, underscoring the Vankar artisans' technical prowess. The knowledge of these systems, passed down through generations, highlights the enduring importance of Gritsamada's teachings and the intellectual heritage that the Vankar community maintains. The community continues to revere this lineage, considering it a sacred bond between their craftsmanship and their cultural identity. This shared mythological foundation shapes the community's perception of weaving as not just a craft or livelihood but a spiritual practice, entwined with their sense of belonging and purpose in society.

**2.2 Traditional Practices and Tools:** The craft of weaving, as practiced by the Vankars, has always been more than just a means of livelihood. It holds profound religious, cultural, and social significance that transcends the boundaries of mere economic activity. Weaving, in the Vankar tradition, was considered a sacred art—a practice that linked the individual artisan to the divine. Ancient texts and ritual practices from Hinduism, such as the Vedas, accorded weaving with a sacred status, viewing the act of creation as an offering to the gods. As such, the weaving process itself was viewed as a form of prayer, with each thread spun and woven representing a step in the artist's spiritual journey. The tools used in traditional Vankar weaving were integral to this sacred and technical process. One of the most essential tools was the **charakha**, or spinning wheel, a device used for spinning cotton or silk threads. The charakha is symbolic not only as a practical tool for textile production but also as an object of spiritual significance. It is believed that spinning on the charakha connects the weaver to the divine and that the repetitive motion of the wheel aligns with the cycles of the cosmos. The charakha was not just a tool for the production of material goods but was imbued with a deep philosophical and spiritual meaning, embodying the principles of order, balance, and unity.

Another crucial tool in the Vankar weaving tradition was the **haathshaala**, or handloom, which is central to the process of weaving the threads into fabric. The haathshaala was meticulously designed, with each part of the loom playing a specific role in the intricate process of weaving. It allowed for the creation of textiles that were not only functional but aesthetically beautiful. The loom itself required significant skill and knowledge to operate, with the

weaver needing to master various techniques and methods of combining threads to produce different types of fabrics. In addition to these primary tools, the Vankars also used a wide variety of other instruments in their weaving process. Some of the most notable tools included the **giloli**, a wooden tool used for setting the threads on the loom, the **kanthlo**, used for measuring and adjusting thread tension, and the **phani**, a tool used for patterning the textile. Each of these tools had a specific role in the creation of high-quality fabrics, which were often used in both everyday life and ceremonial occasions. The Vankar community's reputation for excellence in weaving led them to be known by several other names, including **Ambarkar**, **Vishvabhar**, and **Tantuvak**, each of which reflects different aspects of their craft and social standing. The name **Ambarkar** derives from the word "ambar," meaning cloth or garment, highlighting the community's role in textile production. The term **Vishvabhar** signifies the community's widespread reputation and influence in the region, as they were recognized not only within their own villages but across a broader geographical area for their expertise in weaving. The term **Tantuvak** denotes the community's technical proficiency, as it refers to the act of weaving itself and underscores the artisan's skill in creating finely crafted textiles. The Vankars' mastery of weaving was reflected not only in the quality of their products but also in the diverse range of textiles they produced. These included everyday fabrics such as cotton sarees, as well as ceremonial garments used in weddings, religious festivals, and other social events. The fabrics created by the Vankars were often woven with intricate patterns, each telling its own story through design. The designs themselves were sometimes symbolic, representing the community's cultural and religious values. This ability to weave stories and spiritual significance into their textiles elevated the status of the Vankar community, both within their own villages and in the broader socio-economic fabric of Gujarat. The production of textiles also had utilitarian importance in the community. Weaving provided a means of economic stability for the Vankars, as they could sell their goods both locally and in distant markets. In rural areas, the sale of handwoven fabrics supported not just individual artisans but entire families and communities. The textile trade created a network of social and economic connections that were vital for the survival and growth of the Vankar Samaj. In sum, the traditional practices and tools of

the Vankar Samaj reflect a rich and complex weaving heritage that combines spiritual, intellectual, and technical elements. The deep reverence for the mythological figure of Maharshi Gritsamada and the highly specialized knowledge systems embedded in their craft highlight the intellectual sophistication of the Vankar artisans. Their tools, from the charakha to the haathshaala, were not only instruments of production but also sacred objects that connected the weaver to the divine, making the act of weaving a holistic, deeply meaningful practice. Through these tools and practices, the Vankars maintained their cultural identity and contributed to the socio-economic landscape of Gujarat. Their mastery of weaving is not only a testament to their technical skill but also to the enduring cultural significance of their craft.

### **3. Impact of Caste and Social Stigma**

#### **3.1 The Paradox of Purity and Impurity:**

Despite the revered status of weaving as a sacred and revered craft, the Vankars' position within the broader social hierarchy was paradoxical, shaped by the contradictions of the caste system. The Vankar community, like many other artisanal groups in India, found itself caught in a complex web of social stratification that undermined their otherwise indispensable role in society. While the craft of weaving was considered sacred, with religious and cultural significance, certain practices associated with the trade placed the Vankars in a paradoxical position in terms of caste purity and impurity. One of the central tenets of the caste system was the concept of purity and pollution, which determined the social standing and interactions between different castes. In this system, certain tasks and practices were deemed to be impure because they were associated with substances that were considered "polluting." For the Vankars, this impurity was often linked to the use of materials in the weaving process. For example, in some cases, fermented starch, which was used to stiffen threads, or animal fat, used in the finishing processes of cloth, were viewed as unclean substances. These associations with materials that were considered impure led to the Vankars being marginalized within the caste system, despite their invaluable contribution to society. The caste system not only defined the nature of their work but also the very worth of their labor. In the eyes of the orthodox caste hierarchy, the fact that the Vankars engaged in the production of textiles, which involved working with substances deemed polluting, relegated them to a lower social

status. This classification was paradoxical because while their craft was necessary and valued, the methods and materials they used were viewed as tainted. Consequently, despite their indispensable role in producing the fabrics that formed the very foundation of local economies, the Vankars were subjected to caste-based discrimination. The most severe impact of this social stigma was the categorization of the Vankars as "untouchables" in certain regions. This label, while not universally applied across India, was nonetheless an enduring and painful mark of social exclusion. In Gujarat, where the 86-Gaam Vankar Samaj originated, the community was officially recognized as a Scheduled Caste (SC), a legal classification that aimed to provide affirmative action and protective measures for historically marginalized communities. However, this designation was not consistent across all regions of India. In other parts of the country, particularly in northern and central India, Vankars were sometimes placed under the category of Other Backward Classes (OBC), a status that, while offering some benefits, did not afford the same level of legal protection or recognition as the SC category. This variability in classification further exacerbated the community's struggle with caste-based discrimination, as it led to inconsistent access to opportunities and resources. The designation of the Vankars as a Scheduled Caste, however, did not erase the social stigma they faced. Even within Gujarat, where the legal framework provided some protection, the Vankars continued to experience exclusion and marginalization in many social contexts. The paradox of their position—revered for their craft but devalued due to their caste—remained a constant source of tension and struggle for the community.

#### **3.2 Economic Functions and Social Mobility:**

*The Vankars, despite the caste-based stigma they faced, played a crucial economic role in the traditional agrarian economy. Their involvement in weaving textiles not only provided them with a livelihood but also played a pivotal role in local economies. In rural settings, particularly in the Charotar region, Vankars were often compensated through a share of the harvest rather than receiving fixed wages. This compensation system was deeply embedded in the agrarian economy, where many artisans and laborers were paid in kind, either with food or goods, depending on the agricultural output of the landowner. This form of compensation was not only a reflection of the caste-based nature of*

*labor but also an acknowledgment of the Vankars' indispensable role in the local economy. The woven fabrics they produced were essential for both practical and ceremonial purposes, and their skill was in high demand.*

With the transition to a more monetary-based economy during the colonial and post-independence periods, however, the Vankars began to experience a gradual shift in their economic standing. The introduction of cash wages and standardized pricing for labor brought some economic advantages to the Vankars, as they were no longer dependent solely on the agricultural cycles of harvest but could also receive a steady income for their work. However, this shift also came with its own set of challenges. The standardization of wages highlighted the disparities between the wages paid to the Vankars and those paid to higher-caste workers, thus reinforcing the economic inequalities that existed due to caste. In terms of economic functions, the Vankars were also involved in the trade of their products, establishing networks with higher-caste merchants and other artisan communities. These networks helped the Vankars secure access to larger markets, both local and regional, where they could sell their handwoven textiles. The ability to engage in trade allowed them to gain some degree of economic independence, and in some cases, Vankar families' accumulated significant wealth. This economic mobility, however, was not without its limitations. Even as some families managed to build up savings and extend credit to wealthier, upper-caste families, they were still constrained by the social barriers that caste imposed upon them. Many Vankars found themselves navigating the precarious balance between their economic success and the limitations imposed by their caste status. For instance, while some wealthier families in the community were able to extend credit to members of the upper echelons of village society, they were often still treated as social inferiors in other spheres of life. This paradox was one of the most persistent challenges faced by the Vankar community, as they could experience upward mobility in terms of wealth and economic position while simultaneously being subjected to caste-based discrimination and social exclusion.

The potential for social mobility was also severely limited by caste-based stigma. Despite their involvement in trade, economic production, and wealth accumulation, the Vankars continued to be viewed as inferior in the social hierarchy. This

was particularly evident in the realm of social relationships, where marriage alliances and community interactions were often restricted by caste. While wealth could buy access to certain privileges, it could not erase the social stigma associated with being a member of a "low" caste. In summary, the Vankars' journey within the caste system was marked by contradictions—on the one hand, their craft was revered, and on the other, they were subjected to the stigma of impurity. Their economic role as skilled artisans allowed them to establish networks with other communities, particularly higher castes, and gave them the potential for social mobility. However, despite these advances, caste-based discrimination continued to restrict their social opportunities, limiting the full extent of their economic success and reinforcing the inequities of the caste system. This paradoxical existence has remained a defining characteristic of the Vankar community's experience and continues to shape their social and economic realities today.

#### **4. Industrialization, Urban Migration, and Settlement Patterns**

##### **4.1 Disruption of the Handloom Industry:**

The colonial period was a pivotal moment for India's traditional industries, particularly the handloom sector, which had long been the backbone of artisan communities such as the Vankars. The British colonial policies of the 19th and early 20th centuries, which prioritized the establishment of mechanized mills, drastically altered the landscape of textile production. The introduction of mechanized mills led to a flood of mass-produced textiles that were sold at much cheaper rates than handwoven fabrics, rendering traditional handloom weaving increasingly uncompetitive. This shift had a profound impact on communities like the Vankars, whose livelihoods were deeply tied to the production of handwoven fabrics. For the Vankar community, this period marked the collapse of their established market structures. As mechanized textiles became the norm, demand for handwoven products decreased sharply. Vankar artisans, who had once thrived in rural economies by producing high-quality textiles for local use and trade, now found themselves unable to sustain their traditional methods of production. The disruption of the handloom industry led to a sharp decline in income for many families. This decline forced the Vankars to confront new economic realities and seek alternative forms of employment to survive. The collapse of the handloom industry was not just an economic crisis but also a cultural one. Weaving, as

a revered and sacred craft, had long been the core of Vankar identity. The loss of this central livelihood created a sense of dislocation within the community. The disruption affected not only the economic structure of the community but also its social and cultural fabric, as the very identity of the Vankars was intricately linked to their artisanal work. As their traditional role in the textile industry began to decline, the Vankars were faced with the harsh reality of economic instability. With few viable opportunities remaining in their native rural settings, many were forced to adapt by seeking new sources of income. This migration, which would eventually lead many Vankars to urban centers like Vadodara, was as much about survival as it was about maintaining their sense of purpose and identity in a changing world.

**4.2 The Urban Migration to Vadodara:** The early decades of the 20th century saw a dramatic shift in the settlement patterns of many artisan communities, including the Vankars. The collapse of the handloom industry in the rural heartlands of Gujarat, combined with the broader social and economic changes brought about by industrialization, prompted significant migration from rural to urban areas. The 86-Gaam Vankar Samaj, originally spread across over 450 villages in the Charotar region, was one of the communities most affected by these developments. This migration was driven by multiple factors, including economic necessity and social upheaval. In the wake of the disruption in the textile industry, many Vankars sought opportunities in urban areas where new forms of employment were emerging. In addition, internal social strife within their rural communities—fueled by caste-based discrimination and changing economic circumstances—encouraged families to leave their traditional villages and seek better prospects in urban settings. The desire for improved social mobility and better economic opportunities also played a role in the migration trend. One of the key locations that attracted these migrant families was Vadodara, an important urban center in Gujarat that was rapidly industrializing in the early 20th century. Vadodara was a hub for emerging industries, including railways, public works, and nascent manufacturing sectors. It offered the promise of steady employment and the possibility of upward mobility that was not available in their rural villages. Among the early migrants was a family from Rajupura (Vasad) who found employment in the construction of railway lines. This marked the

beginning of a trend in which the Vankar community, traditionally associated with the handloom industry, started to engage in a wide range of urban occupations. The move to Vadodara was not just an economic shift but also a significant social and cultural transformation. For the Vankars, migrating to an urban center meant navigating a new and unfamiliar social environment, which included adapting to different ways of life and dealing with the complexities of caste and class in an urban setting. Vadodara, with its growing industrial landscape, became a focal point for many Vankar families. The city's rapid development provided job opportunities in various sectors beyond the traditional realm of weaving, giving migrants the chance to diversify their sources of income. However, despite the opportunities, the process of migration was far from easy. The Vankars had to overcome significant social, cultural, and economic hurdles in order to make a successful transition to urban life.

**4.3 Settlement Dynamics and Occupational Shifts:** Upon arriving in Vadodara, the Vankar community initially settled in clusters within the city's outskirts. These early migrant settlements were typically characterized by modest housing arrangements, such as chawls or tenements, which were common for working-class communities during periods of rapid urbanization. These clusters were often located near major infrastructural developments, including railway yards, industrial zones, and factories, which provided accessible sources of employment for the migrants. These settlements, while offering shelter and proximity to work, were not without their challenges. The living conditions were often overcrowded, and the migrants had to contend with poor infrastructure, limited access to basic services, and urban poverty. Yet, despite these hardships, the Vankars found ways to adapt and build new social networks within their urban communities. Their settlement patterns reflected the changing nature of their identity—from a rural artisan community to one that was beginning to engage with the broader industrial economy. Employment opportunities in Vadodara extended beyond the traditional occupations of weaving to include jobs in the burgeoning industrial sector. Many Vankars found work in the construction of railways, as well as in emerging factories, public works projects, and the service sector. These new job prospects represented a significant departure from their previous roles as weavers and artisans in rural Gujarat. The shift from

handloom weaving to more industrialized forms of labor was not without its difficulties. The Vankars had to acquire new skills and adapt to the rhythms and demands of industrial work, which were often vastly different from the pace and precision required in traditional handloom weaving.

However, this transition to industrial and urban work also allowed the Vankars to break free from some of the limitations imposed by the rural caste system. In Vadodara, they were exposed to a more diverse range of people from various castes and communities, which offered opportunities for greater social mobility and interaction. Though the stigma of caste still existed, the urban environment provided a degree of anonymity and new forms of social capital that allowed the Vankars to begin carving out a new identity. Despite the social challenges of urban life, many Vankar families managed to gain economic stability and even prosper in their new urban environment. Over time, Vadodara became home to a significant number of Vankar families, who not only contributed to the city's economic development but also found ways to preserve their cultural identity amidst the pressures of modernization. Their ability to adapt to new occupational fields, while maintaining their sense of community and cultural heritage, is a testament to their resilience and adaptability in the face of dramatic social and economic changes.

## 5. Socio-Cultural Adaptation and Institutional Evolution

**5.1 Preservation of Cultural Identity:** Despite the challenges of urban migration, the 86-Gaam Vankar Samaj was able to preserve its cultural identity and heritage through various strategies that maintained a sense of community unity. One of the central ways in which the community preserved its cultural practices was by holding onto traditional religious observances that had been integral to their lives in rural Gujarat. These religious practices, deeply embedded in the Vankars' cultural consciousness, served as anchors in a rapidly changing social environment. Religious festivals like **Krishna Janmashtami** and the veneration of **Ramapir** remained pivotal to the community's sense of belonging. These celebrations were not only a way to honor their deities but also an opportunity for the community to come together, reinforcing the bonds of kinship and tradition. Krishna Janmashtami, the celebration of Lord Krishna's birth, was marked with devotional singing, prayers, and the enactment of rituals that had been passed down for generations. Similarly,

the worship of Ramapir, a revered figure in the Vankar community, was central to maintaining their spiritual connection and reinforcing their collective identity.

In addition to these religious observances, communal gatherings played a significant role in reinforcing the Vankars' sense of shared identity. **Bhajan mandals** (devotional singing groups), where people gathered to sing devotional songs and participate in religious discussions, became important spaces for spiritual and social bonding. These gatherings were critical in maintaining a sense of community cohesion, especially as the Vankar families spread out across different parts of the city and beyond. These devotional and cultural practices served as powerful mechanisms for sustaining a sense of belonging, even in an increasingly urbanized and fragmented environment. Festive processions, particularly during key religious events, allowed the Vankars to publicly display their solidarity. These processions were not just religious in nature but also served as a reaffirmation of their collective social presence, promoting a shared understanding of cultural continuity amidst the challenges of modernity. Such celebrations were an important part of the Vankar community's effort to preserve their traditions, helping to ensure that the cultural heritage was passed on to future generations, even in the face of urbanization and the pressures of assimilation into the broader city life.

**5.2 Establishment of Educational and Social Institutions:** With urban migration came the need for new systems of support and organization. Recognizing that education and self-help were crucial for the future of the Vankar community in the urban setting, the leadership of the 86-Gaam Vankar Samaj took proactive steps to establish institutions that could help uplift the next generation and provide resources for their economic and social betterment. One of the significant achievements in this regard was the establishment of the **Chhiyasi Gaam Vankar Kelavani Mandal** in 1962. Founded with the participation of 100 community members, this institution became the cornerstone of educational and social development for the Vankars in Vadodara. The primary focus of the Mandal was to enhance the educational opportunities available to the community's children, helping them access better learning resources and academic success. In order to disseminate information on social issues, educational advancements, and community events,

the Mandal also took the initiative to publish “Gnan Yajna”, a community magazine. This magazine became a vital tool for fostering awareness within the community, covering topics ranging from social issues to announcements about cultural programs and educational opportunities. The publication not only educated community members but also helped build a stronger sense of unity by keeping people informed about developments within the Vankar community and beyond. In addition to educational outreach, the Mandal established scholarship programs to assist meritorious students who showed promise in their academic endeavors. By offering financial support to bright students, the Mandal helped make education more accessible and encouraged students to pursue higher education, breaking the cycle of poverty that had often defined the community’s previous generations. These scholarship programs played a critical role in empowering the youth and expanding their horizons, providing them with opportunities that might have been out of reach for earlier generations.

In 1967-68, the community also took a step forward by establishing a **primary school** in the Ramwadi area, a move that signified a commitment to education at the grassroots level. The school was initially set up with support from community elders and through voluntary contributions, demonstrating the community’s investment in ensuring that their children had access to formal education. The school became a space where young Vankars could receive an education while also being grounded in their cultural traditions, bridging the gap between traditional knowledge and modern academic learning. These educational initiatives were complemented by the establishment of **cooperative societies**, which helped address some of the economic challenges faced by the Vankars in an urban setting. One of the most notable examples was the creation of the **Shri Chhiyasi Gaam Seva Samaj Co-Operative Credit Society Ltd.**, Vadodara. This credit society, which began as a small community-based financial assistance scheme, played a crucial role in providing small loans to members of the Vankar community, enabling them to invest in businesses, education, and other ventures that could improve their economic standing. The cooperative society not only facilitated access to credit but also promoted the principles of mutual support and collective responsibility. Over the years, the cooperative expanded its membership and played a significant

role in improving the economic agency of its members. It became an example of how community-based financial systems could support the collective well-being of marginalized groups, helping the Vankars gain economic independence and financial literacy. This evolution of institutional support reflects the broader trend of the Vankar community transitioning from a marginalized rural population to an urbanized community that could self-organize and support its members in new ways.

**5.3 Political Participation and Leadership:** Urban settlement also brought about significant changes in the political awareness and participation of the Vankar community. While the first generation of migrants was primarily employed in unskilled labor and was largely excluded from formal political processes, the second and third generations began to engage more actively with the political landscape of Vadodara. As Vankars became more settled in urban areas, they began to realize the importance of political representation in securing better public services and addressing the challenges they faced as a marginalized community. In the decades following their migration, individuals from the 86-Gaam Vankar Samaj began contesting local elections and securing positions in municipal governance. This political mobilization served multiple purposes: it allowed the community to demand better public services such as water, electricity, sanitation, and access to healthcare, and it provided a platform to challenge caste-based marginalization at the policy level. The first instances of political participation by members of the Vankar community marked a significant shift in their engagement with the political system. Over time, these political leaders worked to ensure that the voices of the Vankars were heard, and their needs addressed in the broader city infrastructure. Their involvement in local governance not only enhanced the community’s access to basic services but also increased their visibility and influence within the urban landscape of Vadodara. Through political participation, the Vankar community began to make strides in challenging the social hierarchies that had long confined them. By engaging in political processes, they were able to navigate the complexities of urban politics, gain leverage in local governance, and challenge long-standing caste prejudices at the institutional level.

**6. Economic Transformation and Occupational Diversification**

**6.1 Transition from Traditional Labor to New Occupations:** The transition from a

predominantly rural, handloom-based economy to a more diversified, urban one has had a profound impact on the 86-Gaam Vankar Samaj's economic standing. The decline of the handloom industry, particularly in the wake of colonial policies and industrialization, forced many members of the Vankar community to seek new forms of livelihood. This shift marked a significant turning point, as traditional weaving—once the heart of their economic identity—became increasingly unviable. In the early stages of their urban migration, the Vankars' involvement in manual labor was a direct consequence of the economic realities of urban living. The first generation of urban migrants, arriving in Vadodara in the early 20th century, primarily took up labor-intensive jobs in sectors such as railway construction, factory work, and construction projects. These jobs were essential for the functioning of the city's growing infrastructure but were often poorly paid and carried little social prestige. Despite the low wages, these occupations allowed the Vankars to establish themselves in Vadodara, where they formed the backbone of the city's nascent industrial and infrastructure sectors. However, over time, the Vankar community began to experience a gradual but significant shift in their occupational profiles. As education levels improved, particularly with the establishment of community-run schools and scholarship programs, the second generation of Vankars began to pursue more stable and diverse forms of employment. These individuals secured jobs in a variety of sectors, including government services, private enterprises, and commercial industries. For the first time, many Vankars were able to access white-collar jobs that offered greater job security and improved social mobility. As these second-generation migrants moved away from manual labor, they also began to venture into entrepreneurship. Small businesses began to emerge in fields such as retail, printing, and construction, and some Vankars even established themselves in emerging sectors like transport and hospitality. The expansion of entrepreneurship within the community reflected a growing sense of economic independence and the ability to leverage skills and resources in ways that had not been possible for earlier generations. The overall trend of occupational diversification not only helped individual families achieve higher standards of living but also contributed to the community's collective social and economic ascent. Many Vankar families who had previously struggled to

make ends meet now found themselves in a position to invest in their children's education and well-being, contributing to a more upwardly mobile and prosperous community overall. The improved socio-economic status of the community further helped mitigate the effects of caste-based discrimination, as economic success often led to greater acceptance within the broader urban society.

**6.2 Role of Cooperative Institutions in Economic Empowerment:** As the Vankar community transitioned into the urban setting, one of the most transformative developments was the establishment of cooperative credit societies. These institutions provided not just financial services but also a crucial foundation for the community's economic empowerment and solidarity. The creation of cooperative credit societies allowed the Vankar community to pool their resources together, creating a financial safety net and offering much-needed access to credit for their members. These societies were especially important in a context where formal financial institutions were often inaccessible to lower-caste or marginalized groups. By offering loans at lower interest rates, the cooperative societies enabled community members to invest in housing, education, and entrepreneurial ventures, helping them build a better future for their families. The cooperative credit societies also became vital centers for fostering a sense of community solidarity. As members contributed to and benefited from these financial networks, they formed stronger bonds, which in turn supported the overall social cohesion of the Vankar community. These cooperative structures not only helped individuals meet immediate financial needs but also contributed to longer-term economic strategies. For instance, loans facilitated homeownership, enabling families to move into better neighborhoods and secure more stable living conditions. Similarly, loans for business ventures helped foster entrepreneurial spirit, enabling some families to break into new markets and industries.

Data from recent annual reports of these societies highlight their impressive growth over the decades. Membership in these societies has grown substantially, reflecting the increasing number of Vankar families who are now participating in cooperative financial activities. In one particular instance, a credit society reported a membership exceeding 2,600 individuals, with a capital base surpassing INR 10 crores. This financial growth underscores the collective economic empowerment the community has achieved, allowing them to

invest in more than just immediate needs but also in future generations and long-term community projects. The success of the cooperative credit societies has also served as a model for other marginalized communities seeking to enhance their economic agency. By organizing themselves around a common economic goal, the Vankars were able to secure financial resources that were otherwise out of reach, enabling them to improve their living standards and gain access to opportunities previously unavailable. These institutions have had a lasting impact on the community's ability to navigate the challenges of urban poverty, creating a foundation for future generations to build upon. Moreover, the cooperative system created a sense of collective responsibility and self-reliance, which has been instrumental in fostering a culture of mutual support. In times of financial hardship or personal crises, members of the cooperative were able to turn to one another for help, ensuring that no one was left to struggle alone. This collective model of financial management has played a crucial role in lifting the entire community, ensuring that economic empowerment is not just an individual pursuit but a shared goal.

The economic transformation of the 86-Gaam Vankar Samaj from a rural handloom-dependent community to an urban, diversified group exemplifies the resilience and adaptability of marginalized communities in India. The shift from traditional manual labor to more varied occupations, coupled with the rise of cooperative credit societies, has greatly improved the socio-economic standing of the Vankar community. This diversification of both labor and financial resources has not only enhanced individual livelihoods but also fostered a collective sense of economic empowerment and solidarity. Through these mechanisms, the Vankars have not only navigated the challenges of urban migration but have also established a foundation for sustained economic growth and social progress in the years to come. These changes underscore the broader transformation of marginalized communities in India, where economic resilience and institutional support can provide the tools for overcoming historical social and economic disparities. The 86-Gaam Vankar Samaj's journey illustrates the power of community-led initiatives in empowering individuals and enhancing collective well-being.

## 7. Challenges and Future Prospects

**7.1 Persistent Caste-Based Constraints:** Despite significant strides in education, political

participation, and economic empowerment, the legacy of caste-based discrimination continues to affect the 86-Gaam Vankar Samaj. In many instances, historical prejudices still limit access to certain opportunities, both in the public and private sectors. Future policies aimed at inclusive growth must take these enduring barriers into account.

**7.2 Urbanization and Changing Lifestyles:** Urbanization has transformed not only the economic landscape but also the cultural and social practices of the community. Traditional practices are increasingly giving way to modern lifestyles, which has led to a gradual dilution of the community's cultural identity. At the same time, urban pressures such as rising housing costs, increased competition for jobs, and changing family structures pose challenges that require innovative policy interventions and community-based responses.

**7.3 The Role of Youth and Technological Integration:** The younger generations of the Vankar community are better educated and more technologically adept than their predecessors. There is considerable potential for leveraging digital tools and modern educational methodologies to further empower these young individuals. Initiatives such as skill development workshops, entrepreneurship training programs, and digital literacy campaigns could help bridge the gap between traditional practices and modern economic realities.

**7.4 Institutional Sustainability and Collective Action:** The sustainability of community institutions—such as schools, cooperative credit societies, and social service organizations—remains a critical area of concern. As economic and social conditions evolve, these institutions must adapt to meet new challenges. Strengthening institutional frameworks through transparent governance, enhanced capacity-building measures, and strategic partnerships with government agencies and private stakeholders is imperative for ensuring long-term socio-economic development.

**8. Discussion:** The historical journey of the 86-Gaam Vankar Samaj offers a compelling case study of community resilience and adaptive transformation. The community's transition from a traditional weaving society to a diversified urban population illustrates the interplay between cultural heritage and economic modernization. Several key insights emerge from this study:

1) **Resilience in the Face of Industrial Disruption:** The decline of the handloom industry

due to industrialization forced the Vankar community to reimagine its economic identity. Their subsequent migration and adaptation underscore a profound capacity for resilience and innovation.

**2) Importance of Community Institutions:** Educational initiatives, credit societies, and cooperative organizations have played a pivotal role in the community's socio-economic upliftment. These institutions have not only provided financial support but have also reinforced social cohesion and collective identity.

**3) Cultural Continuity Amid Modernization:** Despite urban pressures, the community has managed to preserve many of its traditional customs and rituals. However, the tension between cultural continuity and modernity remains a dynamic field of inquiry for future research.

**4) Political Mobilization as a Catalyst for Change:** Increased political engagement by the community has enabled them to advocate for improved public services and to challenge long-standing social inequities. The shift from manual labor to formal employment and political representation is a critical marker of social progress.

**9. Conclusion:** The evolution of the 86-Gaam Vankar Samaj in Vadodara is emblematic of the broader processes of migration, adaptation, and transformation that have affected many traditional artisan communities in India. From their origins in the ancient practice of weaving to their modern-day

struggles and achievements in an urban environment, the Vankars have demonstrated remarkable resilience and adaptability. This study has documented how the community navigated the dual challenges of industrial displacement and caste-based marginalization by embracing new occupational opportunities, building robust social institutions, and preserving cultural practices. The continued evolution of the community's economic, social, and political institutions will be essential in addressing future challenges posed by rapid urbanization and global economic shifts. In reflecting upon this rich history, it becomes clear that the journey of the 86-Gaam Vankar Samaj is not just a story of migration and survival, but also one of innovation, collective action, and the ongoing quest for dignity and justice. Future research should focus on comparative studies with other artisan communities, explore the role of digital technologies in community empowerment, and evaluate the long-term impact of institutional initiatives on socio-economic mobility.

---

#### References

1. Chauhan, D. P., Limbabbhai, R., & other community elders. (2022). *Oral interviews with community elders, including discussions with Mr. Dhulabhai Pasabhai Chauhan's sons, Mr. Ramjibhai Limbabbhai of Rajapura, and other key community leaders.*
  2. Makwana, M. H. (2024). *Vankar in Gujarat (3rd ed.)*. Baroda: Surbhi Publication.
  3. Makwana, M. H. (2005). *Scheduled Castes in Gujarat (2nd ed.)*. Baroda: Surbhi Publication.
  4. Makwana, M. H. (1997, April). *Post-Independence education among weavers*. *Samajkaran*
-

## VARIOUS APPROACHES AND CURRENT ISSUES IN HIGHER EDUCATION: A FOCUS ON EDUCATION FACULTIES

Jayshri Dilip Lataye, Priyadarshini College of Education, Sonegaon, Nagpur – 440022

Email: jayshreelataye18@gmail.com

**Abstract:** Higher education is undergoing transformative changes globally due to advancements in technology, shifting pedagogical approaches, and increasing demands for quality education. Education faculties, which play a critical role in preparing future educators, face unique challenges and opportunities in this landscape. This paper examines various approaches in higher education, such as competency-based learning, blended learning, and outcome-oriented education, with a particular focus on their relevance and implementation in education faculties. It further explores pressing issues such as inadequate funding, outdated curricula, faculty shortages, digital disparities, and the impact of globalization. By addressing these challenges, this paper highlights pathways to strengthen the quality and effectiveness of education faculties. The findings aim to provide insights for policymakers, educators, and academic leaders to shape sustainable and innovative education systems.

**Keywords:** Higher Education, Education Faculties, Competency-Based Education, Blended Learning, Curriculum Reform, Faculty Shortages, Digital Disparities, Globalization, Artificial Intelligence.

**1. Introduction:** Higher education is central to fostering innovation, economic development, and societal growth. Over the past few decades, universities have adopted new pedagogical strategies and technologies to respond to globalization and the demands of a knowledge-based economy. Among various disciplines, education faculties hold a significant position as they prepare future teachers who drive primary, secondary, and higher education systems forward. Despite their importance, education faculties often face systemic issues such as outdated pedagogies, resource constraints, and limited technological integration. This paper investigates emerging approaches to teaching and learning in higher education while critically examining the challenges education faculties face today.

### 2. Various Approaches in Higher Education:

**2.1 Competency-Based Education (CBE):** Competency-Based Education (CBE) emphasizes learning outcomes and measurable competencies rather than time-bound learning processes. This approach is particularly relevant in education faculties, where preparing future teachers with demonstrable skills is essential. CBE enables teacher candidates to master core teaching competencies, such as curriculum design, student engagement, and assessment strategies. Institutions like Western Governors University have successfully implemented CBE models that focus on practical skills rather than traditional lecture-based methods.

**2.2 Blended and Online Learning:** Blended

learning combines face-to-face teaching with online instruction, offering flexibility and scalability. In education faculties, blended learning provides pre-service teachers access to digital tools, virtual classrooms, and e-learning platforms. The COVID-19 pandemic accelerated the adoption of online learning worldwide, highlighting both opportunities and challenges. While online tools improve accessibility, education faculties often face issues such as digital literacy gaps, lack of robust Learning Management Systems (LMS), and insufficient digital infrastructure.

**2.3 Outcome-Based Learning (OBL):** Outcome-Based Learning (OBL) shifts the focus from content delivery to achieving specific learning outcomes. Teacher training programs are increasingly adopting OBL frameworks to ensure alignment with national standards and accreditation requirements. For instance, many teacher education programs now emphasize learning outcomes related to 21st-century skills such as critical thinking, collaboration, and technological fluency.

**2.4 Research-Led Teaching:** Research-led teaching integrates active research into the curriculum, encouraging students to engage in evidence-based practices. Education faculties benefit from this approach as it allows future educators to critically analyze theories, methods, and classroom practices. Research collaborations between faculty and students improve academic rigor while fostering innovation in teacher education.

**2.5 Internationalization of Teacher Education:** Globalization has led to increased

mobility of students and educators across borders. Internationalization strategies include student exchange programs, collaborative research, and transnational partnerships. Education faculties can enhance the quality of teacher training by exposing students to global best practices and diverse educational systems.

### **3. Current Issues in Higher Education with a Focus on Education Faculties:**

**3.1 Outdated Curricula:** Many education faculties continue to use traditional curricula that do not align with contemporary educational demands. Teacher candidates often receive insufficient training in areas such as digital pedagogy, inclusive education, and socio-emotional learning. Updating curricula to address these gaps remains a critical challenge for higher education institutions.

**3.2 Faculty Shortages and Burnout:** A significant issue facing education faculties is the shortage of qualified faculty members. Many experienced educators retire without sufficient replacements, and younger faculty often experience burnout due to heavy workloads, research pressures, and administrative responsibilities. Addressing faculty well-being through professional development programs and workload management is essential.

**3.3 Funding Constraints:** Higher education institutions, especially in low- and middle-income countries, face severe funding shortages. Education faculties often operate with limited budgets, impacting infrastructure, research opportunities, and student support services. Insufficient funding hampers the ability to implement innovative teaching methods and integrate technology.

**3.4 Digital Disparities:** Despite advancements in digital education, significant disparities exist in access to technology. Rural and underprivileged areas often lack internet connectivity and digital resources, limiting the effectiveness of online and blended learning. Bridging the digital divide requires substantial investment in infrastructure, teacher training, and student support.

**3.5 Globalization and Cultural Diversity:** While globalization provides opportunities for international collaboration, it also raises challenges related to cultural diversity and inclusivity. Education faculties must equip future teachers with skills to navigate diverse classroom settings and implement culturally responsive pedagogy. Failure to address these aspects may widen inequities in education.

### **3.6 Quality Assurance and Accreditation:**

Maintaining quality assurance and meeting accreditation standards are significant concerns for education faculties. Many institutions struggle to balance innovation in teaching methods with compliance to rigid regulatory frameworks. Accreditation processes often focus heavily on documentation rather than actual learning outcomes.

**3.7 Impact of Technology and Artificial Intelligence:** The integration of Artificial Intelligence (AI) in education presents both opportunities and risks. While AI-powered tools can enhance personalized learning and administrative efficiency, they also raise ethical concerns about data privacy and the role of teachers. Education faculties must adapt to train teachers who can effectively integrate technology into their classrooms while addressing potential risks.

### **4. Strategies to Address Current Issues:**

**4.1 Curriculum Reform:** Education faculties must collaborate with policymakers, practitioners, and researchers to update curricula. Integrating courses on digital pedagogy, inclusive education, and emerging technologies will prepare teacher candidates for 21st-century classrooms.

**4.2 Professional Development for Faculty:** Regular professional development programs can address faculty shortages and burnout by enhancing teaching skills, reducing workloads, and fostering research collaborations. Investing in faculty well-being improves job satisfaction and retention.

**4.3 Investment in Digital Infrastructure:** Governments and institutions must prioritize funding for digital infrastructure, particularly in underserved regions. Providing students and faculty access to reliable internet, modern devices, and LMS platforms will bridge digital disparities.

**4.4 Promoting Research and Innovation:** Strengthening research-led teaching and fostering innovation through research grants and partnerships will improve the academic quality of education faculties. Research-based practices ensure that teacher candidates are equipped to tackle classroom challenges effectively.

**4.5 Enhancing International Collaborations:** Education faculties should expand international partnerships through exchange programs, collaborative research, and global learning initiatives. Exposure to diverse educational contexts enhances students' adaptability and cross-cultural competencies.

**5. Conclusion:** Education faculties play a pivotal role in shaping the future of education by

preparing competent, innovative, and adaptable educators. While approaches such as competency-based learning, blended learning, and research-led teaching offer significant benefits, systemic challenges like outdated curricula, faculty shortages, and digital disparities persist. Addressing these challenges requires a collaborative effort from policymakers, academic leaders, and educators to implement sustainable reforms. By investing in curriculum development, digital infrastructure, faculty well-being, and internationalization, higher education institutions can empower education faculties to produce high-quality teachers ready to meet the demands of 21st-century learning environments.

#### References

1. Anderson, L. W., & Krathwohl, D. R. (2001). *A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives*. Longman.
2. Biggs, J., & Tang, C. (2011). *Teaching for Quality Learning at University*. McGraw-Hill.
3. Darling-Hammond, L., & Bransford, J. (2005). *Preparing Teachers for a Changing World: What Teachers Should Learn and Be Able to Do*. Jossey-Bass.
4. Garrison, D. R., & Vaughan, N. D. (2008). *Blended Learning in Higher Education: Framework, Principles, and Guidelines*. Jossey-Bass.
5. Graham, C. R. (2013). *Emerging practice and research in blended learning*. In *Handbook of Distance Education* (pp. 333-350). Routledge.
6. King, A. (1993). *From sage on the stage to guide on the side*. *College Teaching*, 41(1), 30-35.
7. Knight, J. (2008). *Higher education in turmoil: The changing world of internationalization*. Sense Publishers.
8. Marginson, S. (2016). *The worldwide trend to high participation higher education: Dynamics of social stratification in inclusive systems*. *Higher Education*, 72(4), 413-434.
9. OECD. (2019). *Trends Shaping Education 2019*. OECD Publishing.
10. Popenici, S. A. D., & Kerr, S. (2017). *Exploring the impact of artificial intelligence on teaching and learning in higher education*. *Research and Practice in Technology Enhanced Learning*, 12(1), 1-13.
11. Salmon, G. (2013). *E-tivities: The Key to Active Online Learning*. Routledge.
12. Schleicher, A. (2018). *World Class: How to Build a 21st-Century School System*. OECD Publishing.
13. UNESCO. (2020). *Education in a Post-COVID World: Nine Ideas for Public Action*. UNESCO Publishing.
14. Vygotsky, L. S. (1978). *Mind in Society: The Development of Higher Psychological Processes*. Harvard University Press.
15. Zhao, Y., & Watterston, J. (2021). *The changes we need: Education post COVID-19*. *Journal of Educational Change*, 22(1), 3-12.

## IMPORTANCE OF GENERAL INSURANCE IN CHHATTISGARH

*Dr. Amritanjali Singh, Principal, Bhoramdev Arts and Commerce College, Pairy, CG*

**Abstract:** In Chhattisgarh, the significance of general insurance cannot be overstated, given the state's susceptibility to various risks and uncertainties. With its fertile plains and agrarian economy, Chhattisgarh relies heavily on agriculture, making crop insurance a vital component of its socio-economic landscape. Crop failures due to unpredictable weather patterns, pests, and diseases pose significant threats to farmers' livelihoods, highlighting the crucial role of insurance in mitigating such risks and ensuring their financial security.

Furthermore, Chhattisgarh's industrial growth and urbanization bring their own set of challenges, including industrial accidents, road mishaps, and property damage. General insurance policies tailored to meet the needs of businesses, motorists, and homeowners play a pivotal role in mitigating the financial repercussions of such events, thereby fostering economic stability and growth.

Moreover, Chhattisgarh's vulnerability to natural disasters like floods, cyclones, and earthquakes underscores the importance of property insurance in safeguarding assets and properties against potential damages. By providing financial protection against unforeseen events, general insurance promotes resilience among individuals, businesses, and communities, enabling them to recover and rebuild in the aftermath of disasters.

In conclusion, general insurance plays a multifaceted role in Chhattisgarh, offering protection against diverse risks ranging from agricultural uncertainties to industrial accidents and natural calamities. Its importance lies in ensuring financial security, promoting economic stability, and fostering resilience, thereby contributing to the overall well-being and prosperity of the state and its people.

**Introduction:** In the heart of India lies Chhattisgarh, a state rich in cultural heritage and natural resources. Despite its vibrant tapestry of

traditions and landscapes, Chhattisgarh, like any other region, is not immune to unforeseen risks and challenges. From natural calamities like floods,

cyclones, and earthquakes to man-made threats such as accidents and thefts, the people of Chhattisgarh face a spectrum of uncertainties that can disrupt their lives and livelihoods in an instant. In light of these risks, the need for general insurance in Chhattisgarh becomes paramount, offering a safety net that safeguards individuals, businesses, and communities against financial losses arising from unexpected events.

One of the most pressing reasons for the necessity of general insurance in Chhattisgarh is the state's vulnerability to natural disasters. Situated in a region prone to floods and cyclones, the state witnesses frequent instances of property damage, crop loss, and displacement of communities. In such scenarios, general insurance policies covering property, crops, and livestock provide much-needed financial assistance to individuals and farmers, helping them recover and rebuild their lives after the calamity subsides.

Moreover, Chhattisgarh's burgeoning industrial sector and expanding urban centers bring with them a host of risks associated with modern living. Road accidents, fire outbreaks, and thefts are not uncommon occurrences in bustling cities and industrial hubs. General insurance policies tailored to meet the needs of businesses, motorists, and homeowners play a crucial role in mitigating the financial repercussions of such unfortunate events, ensuring that individuals and enterprises can bounce back from setbacks without facing crippling financial burdens.

Furthermore, the agrarian economy of Chhattisgarh, with its large swathes of farmland and rural communities, underscores the importance of agricultural insurance. Crop failures due to erratic weather patterns, pest infestations, or diseases can spell disaster for farmers, pushing them deeper into poverty. Agricultural insurance schemes offered by general insurers provide farmers with compensation for crop losses, enabling them to sustain their livelihoods even in the face of adversity and promoting resilience in the agricultural sector.

In addition to protecting against specific risks, general insurance fosters a culture of preparedness and resilience among the people of Chhattisgarh. By encouraging individuals and businesses to assess their vulnerabilities and invest in adequate insurance coverage, it promotes risk management practices that contribute to long-term stability and growth. Moreover, by pooling risks and distributing losses across a larger population, general insurance helps stabilize the economy of Chhattisgarh,

preventing the cascading effects of financial distress on the broader socio-economic fabric.

In short, the need for general insurance in Chhattisgarh cannot be overstated, given the diverse array of risks and uncertainties faced by its residents. From natural disasters to man-made accidents, the prevalence of unforeseen events underscores the importance of having robust insurance mechanisms in place to safeguard lives, assets, and livelihoods. By providing financial protection, promoting resilience, and fostering risk management practices, general insurance plays a vital role in supporting the socio-economic development and well-being of Chhattisgarh's populace.

**Types of General Insurance in Chhattisgarh:** In Chhattisgarh, a state marked by its diverse landscapes and economic activities, various types of general insurance cater to the unique needs and risks faced by its residents. Property insurance stands out as a cornerstone, offering protection against the frequent occurrence of natural disasters such as floods and cyclones. This form of insurance extends coverage to both residential and commercial properties, shielding owners from financial losses incurred due to damages caused by fire, theft, earthquakes, and other unforeseen events. Additionally, motor insurance plays a pivotal role in Chhattisgarh's urbanizing landscape, providing coverage for vehicles against accidents, theft, and damages, thereby ensuring road safety and financial security for motorists. Another crucial aspect of general insurance in Chhattisgarh is crop insurance, which safeguards the livelihoods of farmers against the uncertainties of nature, including crop failures due to adverse weather conditions, pests, and diseases. Health insurance holds significant importance in ensuring access to quality healthcare services without the burden of exorbitant medical expenses, contributing to the overall well-being of individuals and families across the state. Liability insurance, including public liability and professional indemnity, offers protection against legal liabilities arising from third-party claims, providing financial security to businesses and professionals operating in various sectors. Additionally, rural insurance products cater to the specific needs of rural communities, such as livestock insurance and weather-based crop insurance, supporting the agrarian economy and rural livelihoods. Together, these diverse types of general insurance play a crucial role in mitigating risks, promoting economic

stability, and enhancing the resilience of individuals, businesses, and communities in Chhattisgarh.

**Need of General insurance in Chhattisgarh:** General insurance holds paramount importance from the perspective of Chhattisgarh due to the diverse array of risks and challenges faced by its residents, businesses, and communities. Situated in a region prone to natural disasters like floods, cyclones, and earthquakes, Chhattisgarh is particularly vulnerable to property damage, crop loss, and displacement of communities. In such scenarios, general insurance provides a crucial safety net, offering financial protection against the adverse effects of these calamities. Moreover, with the state's burgeoning industrial sector and expanding urban centers, risks associated with modern living such as road accidents, fire outbreaks, and thefts are prevalent. General insurance policies tailored to meet the needs of businesses, motorists, and homeowners play a vital role in mitigating the financial repercussions of such unfortunate events, ensuring that individuals and enterprises can recover and rebuild without facing crippling financial burdens. Additionally, in an agrarian economy like Chhattisgarh, where agriculture is the primary source of livelihood for a significant portion of the population, agricultural insurance schemes are indispensable. These policies provide farmers with compensation for crop losses due to erratic weather patterns, pests, or diseases, thereby safeguarding their livelihoods and promoting resilience in the agricultural sector. Overall, general insurance plays a critical role in supporting the socio-economic development and well-being of Chhattisgarh's populace by providing financial protection, promoting resilience, and fostering risk management practices.

**Case Study: Enhancing Resilience through Crop Insurance in Chhattisgarh:** Chhattisgarh, known for its fertile plains and agrarian economy, faces significant challenges in sustaining agricultural livelihoods amidst unpredictable weather patterns and natural calamities. The implementation of a crop insurance scheme has emerged as a transformative solution, ensuring financial security for farmers and promoting resilience in the face of adversity.

**Background:** In recent years, Chhattisgarh has witnessed an increase in the frequency and intensity of weather-related risks, including droughts, floods, and unseasonal rains. These unpredictable climatic conditions pose a severe threat to the livelihoods of

millions of farmers dependent on agriculture for their sustenance. Recognizing the need to safeguard farmers against such risks, the government of Chhattisgarh collaborated with insurance providers to introduce a comprehensive crop insurance scheme tailored to the specific needs of the state's agricultural sector.

**Implementation:** The crop insurance scheme in Chhattisgarh operates on the principles of risk pooling and financial indemnity, offering protection to farmers against yield losses caused by natural calamities, pests, diseases, and other specified perils. Under the scheme, farmers are required to pay a nominal premium, while the remainder of the insurance cost is subsidized by the government and insurance companies. Crop cutting experiments (CCEs) and remote sensing technology are utilized to accurately assess crop losses and expedite the claims settlement process.

**Impact:** The implementation of the crop insurance scheme has had a transformative impact on the agricultural landscape of Chhattisgarh, empowering farmers with financial security and resilience. By providing a safety net against crop losses, the scheme has instilled confidence among farmers, encouraging them to adopt modern agricultural practices and invest in high-yielding crop varieties without the fear of catastrophic losses. Moreover, the timely payment of insurance claims has enabled farmers to recover swiftly from adverse events, preventing indebtedness and distress migration.

**Case Example:** Mr. Singh, a smallholder farmer from the Raipur district of Chhattisgarh, faced significant crop losses due to an unseasonal hailstorm that ravaged his paddy fields just before the harvest season. With the support of the crop insurance scheme, Mr. Singh was able to file a claim promptly and receive compensation for the damages incurred. The timely payout not only helped him cover the cost of replanting but also provided a crucial lifeline for his family during the lean months ahead.

**Conclusion:** The case study of crop insurance in Chhattisgarh exemplifies the transformative potential of general insurance in enhancing resilience and mitigating risks for vulnerable communities. By providing financial protection to farmers against the uncertainties of nature, the crop insurance scheme has bolstered agricultural livelihoods, promoted sustainable farming practices, and contributed to the overall socio-economic development of the state. As Chhattisgarh

continues its journey towards prosperity, the expansion and refinement of such insurance initiatives hold the key to building a resilient and inclusive future for all.

#### References

1. Darzi, T.A. "Financial Performance of Insurance Industry in Post Liberalization Era in India" Thesis, University of Kashmir, Hazratbal Srinagar.
2. T., & D. (2017). An Evaluation of Performance of Selected General Insurance Companies in India. *IJBARR*, 3(17), 28-35. <http://www.ijbarr.com/downloads/020520176.pdf>
3. Dr. Nalini Prava Tripathy and Prof. Prabir Pal. (2007). Insurance Industry - The Paradigm Shift. In D. N. Pal, *Insurance Theory and Practice* (pp. 26 - 37). New Delhi: Prentice Hall of India Private Limited.
4. Hook, L. (n.d.). <https://www.insurancebusinessmag.com/uk/news>. Retrieved from <https://www.insurancebusinessmag.com/uk/news/breaking-news/how-has-the-insurance-industry-changed-over-time-85380.aspx>
5. Joo, B. A. (2013). Analysis of Financial Stability of Indian Non Life Insurance Companies. *Asian Journal of Finance & Accounting*, 5(1). doi:10.5296/ajfa.v5i1.3366
6. Yadav, R. K., & Mohania, S. (2016). Impact of F.D.I. on Life Insurance Sector in India. *World Scientific News*, (47), 2nd ser., 190201. Retrieved from <http://www.worldscientificnews.com/wp-content/uploads/2015/10/WSN-472-2016-190-201.pdf>
7. Kavitha, M. T., Latha, D. A., & Jamuna, M. S. (2012). Customers' Attitude towards General Insurance - A Factor Analysis Approach. *IOSR Journal of Business and Management*, 3(1), 30-36. doi:10.9790/487x-0313036
8. <http://www.ibef.org/industry/insurance-sector-india.aspx>
9. <https://www.irda.gov.i>

## CHANGING RITUALS AND PRACTICES IN INDIAN WEDDINGS: A SOCIOLOGICAL OVERVIEW

Dr Kinjal Mehta, Maniben Nanawati Women's College, Vile-Parle West, Mumbai 400056

**Abstract:** Indian weddings have historically served as rich cultural events, embodying complex religious, familial, and regional traditions. However, rapid modernization, globalization, and economic change have significantly altered these rituals and practices, particularly among India's urban and younger populations. This paper investigates the shifting dynamics of Indian matrimonial ceremonies, emphasizing the social, economic, and cultural forces that reshape traditional norms. Utilizing a mixed-methods approach that includes both qualitative interviews and analysis of statistical data from national surveys and market reports, the study identifies trends such as personalization of rituals, commercialization of weddings, and the integration of digital technologies. The paper also explores generational shifts and regional differences in ritual adherence, offering sociological insights into how identity, class, and community evolve through the wedding ritual. Suggestions are offered for preserving cultural heritage while allowing flexibility for individual expression and changing societal values. This overview contributes to a broader understanding of how traditional practices adapt in the face of modern pressures in contemporary Indian society.

**Keywords:** Indian weddings, marriage rituals, modernization, globalization, youth, cultural change, sociology.

**Introduction:** Marriage in India has long been considered a sacrosanct institution, deeply embedded in religious teachings, familial obligations, and social customs. Historically, weddings have functioned as major rites of passage, accompanied by an intricate series of rituals that vary across caste, community, region, and religion. From the *Kanyadaan* in Hindu weddings to the *Nikah* in Muslim ceremonies, Indian weddings were often multi-day affairs involving extensive community participation.

These rituals have traditionally reinforced gender roles, kinship ties, and social hierarchies, serving not just as unions of individuals but of

families and even entire communities. However, as India undergoes economic liberalization, demographic transition, and exposure to global cultures, these rituals have begun to evolve. Increasing urbanization, rising educational attainment, inter-caste and inter-religious marriages, and technological proliferation have all played a role in reshaping marriage practices. This paper aims to provide a sociological overview of the changing rituals and practices in Indian weddings. It examines how weddings today reflect a hybrid of traditional and modern influences, with particular emphasis on the role of youth and the impact of commercialization. The study investigates these

changes by analyzing recent trends and proposing ways in which rituals can adapt while preserving cultural meaning.

**Research Design:** This study adopts a mixed-methods approach, combining quantitative data analysis with qualitative interviews and observations. This methodology allows for both a macro-level understanding of sociological patterns and a micro-level exploration of personal experiences.

### **Changing Wedding Practices: Key Sociological Themes**

**Personalization over Prescription:** One of the most notable shifts is the move from rigid ritualistic formats to flexible, personalized ceremonies. This is particularly evident among educated, urban youth who seek weddings that reflect their identities and values rather than just adhering to tradition. Rituals like the *haldi* or *mehndi* are retained but modified into fun, social events rather than solemn rites. Destination weddings, offbeat venues (e.g., beaches, forts), and themes (e.g., eco-friendly, Bollywood) now influence structure more than religion.

**The Commercialization of Sacred Practices:** The Indian wedding has become a significant commercial enterprise. The “wedding industry” is now estimated to be worth over ₹3.7 lakh crore (USD 50 billion), making it one of the largest unorganized sectors in the country. Everything from priest services to bridal entry songs is now marketable. Many rituals are choreographed for Instagram visibility, and traditional garments are replaced with designer couture. Rituals have increasingly become performances for guests and social media rather than purely spiritual acts.

**Technological Mediation:** Technology is now central to how Indian weddings are planned and experienced:

1) Digital Invitations via WhatsApp or websites are replacing traditional cards. This includes themes like save the date and countdown for the wedding day, all planned by the event organizers. The youth feel that this not only saves paper but also the precious time that the elderly spend on to go and distribute the wedding cards to near and dear relatives.

2) Live-streaming allows family abroad to “attend.” This trend has picked up post pandemic and is here to stay. For many elderly and other relatives who reside in another countries have the option to attend the wedding ceremony and other

events virtually. Owing to the hassle of not being able to travel because of old age restrictions, non-availability of visas, expensive travel arrangements or the like can be avoided with such facilities.

3) Wedding photography and videography now include drone footage, slow-motion rituals, and pre-wedding shoots. Unlike before where photographs were not so popular, to a time when albums were made with black and white photos, then coloured ones and now a time when pre wedding shoots along with live streaming of the wedding and other events on popular social media platforms is gaining immense popularity among the masses. The more the number of followers the account holder has, the more they’re likely to get likes, shares and comments.

While enhancing accessibility and creativity, technology also encourages performative rituals that may shift attention away from deeper cultural meanings.

**Youth, Agency, and Change:** Youth today have greater agency in choosing life partners, wedding formats, and rituals. Many opt for love marriages, inter-caste or inter-religious unions, or register marriages with limited ceremonies. They often resist rituals that reinforce patriarchy (e.g., *kanyadaan*, *mangalsutra*) or emphasize financial inequality (e.g., dowry, lavish gifts). Young women in particular challenge traditional gender roles, choosing modern vows over Sanskrit mantras or entering venues alongside their partners rather than being “given away.” There are so many couples who have set trends for Eco friendly weddings to do their bit to save and conserve environment. Many have opted for sustainable clothing for their wedding while others have preferred Met averse Weddings.

**Regional Variations and Cultural Hybridization:** While urban centers show more radical change, rural weddings often maintain traditional rituals, though even here there’s growing influence from social media and Bollywood. Cross-cultural weddings (e.g., North-South Indian unions) result in hybrid practices—Tamil Kashi Yatra and Punjabi Anand Karaj performed side by side. Religious diversity has led to blended or secular ceremonies in urban settings. While on the other hand there are a few who opts for court marriages in order to avoid all the unnecessary pomp and show which otherwise is a part of most modern marriages.

### **Suggestions:**

**Balance Tradition and Modernity:** Rather than abandoning rituals, efforts should be made to

reinterpret them meaningfully. For instance, *kanyadaan* can be accompanied by *putradaan*, signifying equality between bride and groom families. Young people can retain rituals with cultural significance while shedding outdated or patriarchal elements. There are so many young brides who opt to wear the traditional mangalsutra with a twist- maybe like a bracelet in the hand rather than in their neck. In this way culture is preserved but with a blend of tradition and modernity.

**Promote Cultural Literacy:** Educational programs, documentaries, or school curricula can be introduced to teach the history and symbolism of Indian wedding rituals. A deeper understanding may help youth retain and adapt traditions with respect rather than reject them outright. Every rite and ritual practiced at the time of marriage has a cultural significance and the emphasis of this has to be made clear to the younger generations. This will help restore the traditional notion of *Saptapadi* which the institution of marriage brings.

**Encourage Eco-conscious and Inclusive Weddings:** As discussed above one should promote sustainable weddings that limit waste and excess, and encourage interfaith and intercultural dialogue through inclusive ceremonies. NGOs and cultural organizations can develop ethical wedding guides that align rituals with environmental and social justice values. Right from the venue, to the selection of food menu, invitation to guests, decorations used for the wedding ceremony, outfits to be worn for different occasions should be chosen sustainably. This will also promote the idea of *Atmanirbhar Bharat* given by our Prime Minister Shri Narendra Modi.

**Document and Archive Diverse Rituals:** Given the rapid pace of change, anthropologists and sociologists should actively record regional

wedding traditions before they fade. State-run archives and oral history projects can preserve this knowledge for future generations.

**Conclusion:** Indian weddings are undergoing a profound transformation driven by modernization, commercialization, youth empowerment, and globalization. What was once a ritual-heavy, community-led institution is now increasingly individualized, performative, and hybridized? These changes reflect larger shifts in Indian society—urbanization, greater mobility, evolving gender roles, and exposure to global cultures.

Yet, amidst this flux lies an opportunity: to redefine wedding rituals in ways that honor both personal identity and cultural continuity. The sociological task is not to lament the loss of tradition but to understand how tradition evolves in dialogue with contemporary values. Future wedding practices in India will likely continue to blend the sacred and the secular, the intimate and the extravagant, the old and the new.

---

#### Références

1. Dua, J. (2012). *Social Factors Influencing the Choices of the Indian Hindu Women in Marriage*. University of Houston.
  2. Gandhi, M. (2023). *Changing Marriage Patterns in Hindu Society*. *International Journal of Research in Social Sciences and Humanities*. [https://ijrssi.in/upload\\_papers/03032023055806f\\_Monali%20Gandhi%20Paper.pdf](https://ijrssi.in/upload_papers/03032023055806f_Monali%20Gandhi%20Paper.pdf)
  3. KPMG. (2017). *The Indian Wedding Market Report*. KPMG India.
  4. National Sample Survey Office. (2022). *Household Consumption and Social Practices*. Government of India.
  5. Sharma, R. (2015). *A Sociological Study on Religious Aspects in Hindu Marriage System*. *International Journal of Applied Research*, 1(13), 440–443.
  6. Wedding Sutra. (2022). *Urban Wedding Trends Survey*. Retrieved from <https://www.weddingsutra.com>
  7. EY-FICCI. (2023). *The Big Fat Indian Wedding Industry Report*. Ernst & Young & FICCI.
-

## WORKING WOMEN PROTECTION IN WORKING PLACE IN INDIA

*Dr. Laxmikant Chopkar, Associate Professor, Kumbhalkar Social Work Evening College, Nagpur (Maharashtra) M. No. 9822928971 E-Mail : lchopkar@gmail.com*

**Abstract:** In recent years, there has been a growing awareness of the need to protect women in the workplace. Women have made significant strides in the workforce, but they continue to face unique challenges related to discrimination, harassment, and unequal pay. Employers have a responsibility to create safe and inclusive work environments where women can thrive and achieve their full potential. In India, women have been historically marginalized and discriminated against in various spheres of life, including the workplace. India has made great strides in empowering women and promoting gender equality in recent decades. However, the battle for equal rights and opportunities for women in the workplace is still an ongoing one. Apart from rape, there are many sexual assaults on women in the office. Certain persons and places are included under 'place of work'. Indian Constitution, along with various legal provisions, provides for the protection of women workers' rights. India has made significant strides in protecting the rights of women in the workplace over the years. The country's labor laws have been amended to ensure gender equality, and initiatives have been launched to promote women's economic empowerment. Despite these efforts, challenges remain, and women continue to face discrimination and harassment in the workplace. This blog will explore the current challenges faced by the women in India, the rules and measures for the state of protection for women workers in India and the measures being taken to improve their rights.

**Significance of the topic:** A study and examine working Women Protection Act the benefits of protecting women in the workplace, both for individual women and for society as a whole. Discrimination, Develop Women Friendly Culture in working place and educate on Women rights, and protecting women From Violence. However, the effectiveness of these laws has been hindered by inadequate .The lack of awareness among women about their legal rights and the dearth of robust grievance redressed mechanisms further compound the issue implementation and enforcement mechanisms.

**Methodology:** This article uses secondary data collection method. Reviews such working Women Act and discuss the working Protective Provision for women employee working Conditions.

**Conclusion:** India has made significant progress in protecting the rights of women in the workplace, but much remains to be done. Gender discrimination and harassment continue to be pervasive, and many women lack access to training and promotion opportunities. The government and employers must take steps to promote gender equality, provide a safe and conducive work environment for women, and ensure equal pay and benefits.

**Keywords:** Right to equal remuneration and opportunities, Maternity benefit and protection of employment, Health and safety, Right to harassment free work environment.

**Introduction:** The workplace rape and murder of a doctor in Kolkata sparked outrage across India. However, there are many sexual assaults on women in the office, apart from rape. Since 27 years ago we have had statutory notifications issued against it; but many people do not know the scope of this law. Certain persons and places are included under 'place of work'.

The rape and murder of a female doctor in a hospital in Kolkata has once again brought the issue of sexual harassment in the workplace into the limelight. 27 years ago on 13<sup>th</sup> August, the Supreme Court notified the 'Visakha Guidelines' in this regard and indicated that this is a human right. Gang rape of women was also the reason for issuing this notification.

Be it the recent incident (July 2024) of a

woman working in a bank ending her life after being verbally and mentally harassed by her superiors or the sexual exploitation and safety of women in Malayalam cinema, Justice K. Be it the questions raised by the Hema Committee. Such incidents point to women's workplace safety and their fundamental rights. For this reason, it is very important to understand the statistics of incidents of sexual harassment in various workplaces in India.

**Working Place:** The definition of workplace is also changing day by day. The definition given by law is that, workplace is the place of work where a person performs his professional duties. This location can be of various types, such as an office, factory, shop, bank or other business location where customer service, sales or business transactions take place.

Post-Corona, online working has become largely part of the mainstream. The negative effect of this was that the incidents of online harassment or harassment through email or chat started increasing and naturally complaints were registered against him. Social media is misuse sending obscene messages on chat or bantering using sexist words in meetings has become common. It is also important to understand the definition of sexual harassment in the workplace. Unwanted sexual behaviour includes verbal, non-verbal physical and digital harassment. It is also a part of demanding sexual pleasure for job related purposes i.e. promotion or transfer.

**Women Rights:** The Indian Constitution, under Articles 14, 15 and 16, enshrines the fundamental right to equality and non-discrimination based on gender. Article 14 of the Constitution guarantees equality before the law and equal protection of the laws to all individuals, which underpins the legal system's approach to fairness. Additionally, Article 15 specifically prohibits discrimination on grounds of religion, race, caste, sex or place of birth, thereby reinforcing a commitment to gender equality.

**Protection Law for Women work In India:** In India, female rights in the workplace are underpinned by a legal framework aimed at ensuring equality, safety, and fairness for women. Key legislations include the Constitution of India, Equal Remuneration Act, 1976, ensuring pay equity; the Sexual Harassment of Women at Workplace Act, 2013, mandating mechanisms for addressing sexual harassment; and the Maternity Benefit Act, 1961, providing generous maternity leave benefits and protection against employment discrimination.

**Protective Provisions for Women Employees:** Some of the important protective provisions for safeguarding the interests of working women are: Safety/Health Measures: Section 22(2) of the Factories Act, 1948 provides that no woman shall be allowed to clean, lubricate and Factories Act, 1948 states that no woman shall be required or allowed to work in any factory except between the hours of 6 a.m. and 7 p.m.

**Maternity Benefit:** The Maternity Benefit Act, 1961 regulates the employment of women in certain establishments for certain periods before and after child-birth and provides maternity benefits.

**Provisions for Separate Latrines and Urinals:** Provision for separate latrines and urinals

for female workers exist under the following: Rule 53 of the Contract Labour (Regulation and Abolition) Act, 1970. Section 19 of the Factories Act, 1948. Provisions for Separate Washing Facilities.

**Provision for Crèches:** Provision for crèches exists under the following: Section 48 of the Factories Act, 1948

**The Working Women (Protection, Basic Facilities and Welfare) Bill, 2009:** provide for the protection of women from discrimination, sexual exploitation and for the basic facilities like crèches, recreational facilities, maternity benefits, hostel and transport facilities, etc. and for the welfare measures to be taken by the employers and the State for the women employees working in government establishments, public sector enterprises including banks and ports, educational institutions including universities, colleges and schools, factories, mines, plantations, agricultural fields, orchards and such other places and for matters connected therewith and incidental thereto.

Sexual harassment includes any unwanted verbal or gestural sexual advances, sexually explicit and derogatory statements or remarks, avoidable physical contacts, touching or patting, suggestive remarks, sexually slanted and obscene jokes, comments about physical appearance, compromising invitations, use or showing pornographic material, demands for sexual favours, threats, innuendos, physical assault and molestation of and towards working women by their male superiors, colleagues or anyone who for the time being is in a position to sexually harass the working women.

**Recreational facilities:** The appropriate government shall ensure that every employer provides retiring rooms with facilities like bathroom, latrine, drinking water at the workplace or worksite of the working women and also provide recreational facilities like radio, television, etc. for them and their children

**Hostel and transport facilities:** The appropriate government as well as an employer shall provide hostel and residential facilities both for married and unmarried working women nearest to their place of work and shall also provide cheap, safe and quick transport facilities for such working women.

**Protection from health hazards:** The appropriate government shall ensure protection from health hazards particularly for the women working in factories or industries like beedi,

tobacco, stone mines, cashew, fish processing, salt, silk, construction projects and such other establishments as may be prescribed.

**Burden of proof:** Notwithstanding anything contained in any other law for the time being in force the onus of proving innocence shall be on the accused and the sexually harassed woman shall have the right to plead evidence in rebuttal. Some examples of sexual harassment include: Offensive comments or jokes, Inappropriate questions or remarks about a person's sex life, Displaying sexist or offensive pictures, posters, or emails, Intimidation, threats, or blackmail around sexual favours, Unwelcome social invitations with sexual overtones, Unwelcome sexual advances.

**Women Labour:** Women form an integral part of the Indian workforce. According to the information provided by the office of Registrar General & Census Commissioner of India, As per Census 2011, the total number of female workers in India is 149.8 million and female workers in rural and urban areas are 121.8 and 28.0 million respectively. Out of total 149.8 million female workers, 35.9 million females are working as cultivators and another 61.5 million are agricultural labourers. Of the remaining females' workers, 8.5 million are in household industry and 43.7 million are classified as other workers.

As per third and Fourth Annual Employment Unemployment Survey launched by Labour Bureau in October, 2012 and December, 2013, Female Labour Force Participation Rate has been increased from 22.6% to 25.8 % . As per Annual Employment Review conducted by Directorate General of Employment during 2012, total employment in the organized sector is 295.79 lakh. Out of total 295.79 lakh workers, employment of women in organized sector (Public and Private) is 60.54 lakh which constitute 20.5% of total employment in organized sector. Of this, 0.94lakh women were employed in whole sale and retail trade and restaurants & hotels during 2011-12. Protection of the interest of Women Workers

**Sexual Harassment:** The prevalence of sexual harassment in the workplace remains a significant concern, deterring many women from pursuing or remaining in their careers.

**Safety Concerns:** The lack of safe and reliable transportation options, especially in urban areas, can discourage women from seeking employment opportunities that require late-night or early-morning commutes.

**Lack of Mentorship and Support:** Women

often lack access to robust mentorship programs and support networks that can guide and empower them in navigating the professional landscape.

**Review of Literature:** The latest statistics obtained by various reports and surveys, as well as information provided by the National Commission for Women (NCW) show that there has been an increase in complaints of sexual harassment at the workplace in the last year 2023. Earlier this year, a 15 percent increase in complaints was reported compared to 2022. These complaints have mainly come from large companies, public sector undertakings and educational institutions.

According to a 2024 initial report by the Commission for Women, 40 percent of workplace sexual harassment complaints were reported to have occurred during office hours. It mainly features physical abuse as well as the use of vulgar and obscene language.

According to data from the Union Ministry of Family Welfare, more than 1,500 complaints related to workplace sexual harassment were collected in 2023. Investigation of 25 percent of these complaints i.e. 375 complaints has been completed, while action is still being taken on other complaints.

**Maternity benefit and protection of employment:** The Maternity Benefit Act, 1961, is a key piece of legislation in India that provides substantial maternity benefits to women employees, positioning it among the most generous globally. The act entitles eligible women to up to twenty-six weeks of paid maternity leave. Additionally, this benefit extends to surrogate mothers and women who adopt a child under three months old, who are eligible for twelve weeks of paid leave.

**Health and Safety:** Under the Factories Act, 1948, significant emphasis is placed on the health, safety and welfare of women in the workplace. Employers are required to provide separate washrooms, changing rooms and lockers for women.

**Right to harassment free work environment:** The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013, also known as the POSH Act, is a law that protects women from sexual harassment in the workplace in India. No woman should be subjected to sexual harassment at the workplace. Common is Sexual Harassment at Workplace; 52% Women experience Sexual Harassment at Workplace; 25% touched without invitation; 20% experienced sexual advances; Don't women report of 1 out of 5 do report it; 80% thinks outcome is poor; 16% said that

the situation worsened after they reported.

A study conducted by McKinsey and Business Standard has reported an increase in incidents of sexual harassment in the workplace. According to this study, in 2024, 30 percent of female employees described experiencing sexual harassment at their workplace. Delhi University conducted a survey in 2024 which reported a 25 percent increase in incidents of sexual harassment in the workplace. There is a need to raise the standard of workplace safety through effective measures, training programs and spreading awareness on this issue. It is important for every organization to follow Prevention of Sexual Harassment at the Workplace Act to create a safe and positive work culture.

**Conclusion:** The Government has taken several steps for creating a congenial work environment for women workers. A number of protective provisions have been incorporated in the various Labour Laws. Equal Remuneration Act was enacted on 1976 provides for payment of equal remuneration to men and women workers for same work or work of similar nature without any discrimination and also prevent discrimination against women employees while making recruitment for the same work or work of similar nature, or in any condition of service.

As a result, the number of working women in government services, factories, industries, commercial establishments, agriculture, mines, fish processing sector, silk industry and so on so forth is increasing day by day, but their conditions of employment need amelioration. Various basic and essential facilities which are supposed to be made available to the working women by the government and private employers are either absent or not adequate and satisfactory.

Sexual harassment is prevalent in the Indian workplace, and women are more likely to be victims of such harassment. They often face unwanted physical contact, derogatory comments, and gestures, or even rape. Women who complain about such harassment often face retaliation from their employers and colleagues, leading to further trauma and stress.

Approximately one percent of women report incidences of abuse and many are not aware of their rights or legislations protecting them from violence and harassment.

#### **Suggestion and Recommendations:**

1) Support services can also educate women on their rights and the legislation protecting them from violence and can assist them to make positive

changes in their lives and to respond to violence.

2) Awareness building programs around women's rights are essential to addressing the understanding causes of domestic violence. Employers are required to organize workshops, orientation programs, and other awareness programs to educate employees about sexual harassment and help complainants file police complaints.

3) The Pradhan Mantri Mudra Yojana provides loans to women entrepreneurs to start their businesses. These initiatives aim to promote women's economic empowerment and create more opportunities for women in the workplace.

4) Instead of making it overly expensive or operationally difficult to employ women, state governments can make sure that companies deploy safety measures such as CCTV and GPS-enabled transportation to ensure women's safety.

5) Employing women security guards at the factory entrance and exit: Assigning women supervisors or shift-in-charges for night shifts, regularly soliciting feedback from female employees about their health and safety concerns .Refrain from-Behaviour that may offend or hurt people at your workplace;

6) Women need to be made aware of their rights and creating a conducive environment for them to fight against sexual harassment will make it easier for them to raise their voices against oppression.

7) The problems of women working in unorganized sector are many and they are not protected there. There are some problems to be faced while enforcing the law in this place. So it is necessary to create awareness and come forward for your rights.

8) The Government and private organizations must implement policies that promote gender equality and diversity in the workplace. These policies should include measures to ensure equal pay, promotion opportunities, and safe working conditions. The government can also offer incentives to organizations that implement such policies.

9) Employers should conduct awareness and training programs to sensitize their staff to the issues women face in the workplace. Such programs should cover topics such as gender sensitivity, sexual harassment prevention, and women's health and safety. The training can help create a culture of inclusion and promote the participation of women in the workforce.

10) The Government and NGOs can run campaigns to promote the importance of women's economic empowerment and encourage families to support women's work. Such campaigns can help break down the social and cultural barriers that prevent women from participating fully in the workforce.

11) If we want to prevent sexual crimes, it will not only work through strict laws, but there should be concerted efforts in the society and in the family to change the behaviour that supports violence.

**References:**

1. Ritu Goyal (October 18, 2022), "Women in the Workplace", New Delhi
2. Ashwarya Arawal (May 3, 2024), "Female Rights in the Workplace in India"
3. Sneha Khandekar, (Dainik Lokstta Dated 24/08/2024), Chaturang Web "Is offices safe for Woman to Work"
4. Gayatri Lele (Dai. Laksatta Dated 13/08/2024) Chaturang Web, "Reclaim The Night"
5. Yojna (September-2021), "Nari Shakti", New Delhi.
6. [https://en.wikipedia.org/wiki/Sexual\\_Harassment\\_of\\_Women\\_at\\_Workplace\\_Act,\\_2013](https://en.wikipedia.org/wiki/Sexual_Harassment_of_Women_at_Workplace_Act,_2013).

## ECONOMIC RESILIENCE POST PANDEMIC: LESSONS AND STRATEGIES

*Dr. Manasi Kurtkoti, Dr D Y Patil Arts, Commerce and Science College, Pimpri Pune*

*Dr. Minal Bhosale, Dr D Y Patil Arts, Commerce and Science College, Akurdi, Pune*

**Abstract:** *The COVID-19 pandemic exposed significant vulnerabilities in global economic systems, prompting a re-evaluation of strategies for building economic resilience. This paper examines the multifaceted impact of the pandemic on various economic sectors, highlighting disparities between small and medium-sized enterprises (SMEs) and large corporations, as well as disruptions in global supply chains and labor markets. Drawing lessons from past crises, such as the 2008 financial collapse, the study emphasizes the critical role of government interventions, fiscal policies, and social safety nets in stabilizing economies. It also explores the accelerated adoption of digital technologies and the need for sustainable and inclusive growth models as essential drivers of recovery. Based on secondary data analysis, this research offers policy recommendations for governments and strategic insights for businesses, advocating for diversification, digitalization, and supply chain flexibility. The findings underscore the importance of innovation, technology, and targeted policy measures in fostering long-term economic resilience and preparing economies for future global disruptions. The authors have divided the paper in three parts. Part 1 explains the basic components of research paper like purpose and scope of the study, research methodology used et. Part 2 explains the impact of pandemic on manufacturing, service and agricultural sector. It reviews the impact on SME's vs large corporations and disruption in chain supply. Part 3 focuses on the key lessons learnt and business strategies for building economic resilience.*

**Keywords:**

*Economic resilience, Fiscal policy, Digital transformation, Supply chain flexibility, Inclusive growth*

**Introduction:** The COVID-19 pandemic caused a global economic crisis, with a 3.1% contraction in 2020—the worst since the Great Depression. Lockdowns and supply chain disruptions hit industries like tourism, aviation, and retail hard, while SMEs faced high closure risks. Unemployment surged, worsening inequality and poverty, especially in developing nations. Global supply chain vulnerabilities and reliance on specific regions were exposed. Governments responded with large fiscal and monetary interventions, increasing public debt. Recovery was uneven; developed countries rebounded quicker due to better healthcare and vaccine access, while

developing nations lagged behind due to limited resources and weaker healthcare infrastructures.

The pandemic accelerated digital transformation, compelling businesses to adopt remote work and digital services. It exposed both vulnerabilities and strengths in global economies, underlining the need for sustainable, inclusive, and diversified strategies to withstand future crises. This paper is divided into three parts: Part 1 outlines the research paper's purpose, scope, and methodology. Part 2 examines the pandemic's impact on the manufacturing, service, and agricultural sectors, with a comparative analysis of SMEs and large corporations, and supply chain

disruptions. Part 3 discusses key lessons learned and proposes business strategies for enhancing economic resilience in a post-pandemic world.

### **Part 1: Basic components of the research**

**Importance of economic resilience in crisis recovery:** Economic resilience is vital for managing and recovering from crises like COVID-19. It reflects an economy's ability to absorb shocks, adapt, and sustain long-term growth. Resilient economies protect livelihoods, maintain stability, and support vulnerable groups. Key features include diversified industries, strong social safety nets, and adaptable supply chains, enabling swift recovery and reduced sectoral dependence. Flexible labor markets and digital infrastructure helped some nation's transition smoothly to remote work. Resilience also boosts investor confidence, fosters innovation, and ensures inclusive recovery. Strengthening it through proactive policies, sustainability, and innovation is essential for enduring future disruptions and promoting long-term economic stability.

**Purpose and scope of the study:** This study analyses factors contributing to economic resilience post-COVID-19 and identifies strategies for recovery and long-term stability. It examines how economies responded to the crisis, focusing on government interventions, fiscal policies, innovation, and industry diversification. Covering both developed and developing nations, the study explores sectoral impacts and recovery strategies across healthcare, manufacturing, services, and technology. It also highlights the role of SMEs, supply chain management, and labor market flexibility in resilience. Emphasizing sustainable, inclusive, and adaptive approaches, the study aims to inform future policies and business strategies for building stronger, more equitable, and crisis-resistant economic systems.

**Literature Review:** Existing research on economic resilience and crisis management highlights the multifaceted strategies economies adopt to withstand and recover from disruptions. Rose (2007) defines economic resilience as the ability to absorb or cushion against shocks while maintaining core functions. Studies by Martin and Sunley (2015) emphasize the importance of adaptive capacity, noting that diversified economies recover faster due to reduced dependency on specific industries.

Research on the 2008 global financial crisis provides valuable insights into crisis management. Reinhart and Rogoff (2009) examined how fiscal

policies and regulatory frameworks influenced recovery trajectories, suggesting that proactive policy interventions are critical for resilience. Similarly, Brunnermeier et al. (2020) argue that financial stability measures and stimulus packages can mitigate economic downturns, but their long-term success depends on targeting vulnerable sectors.

In the context of the COVID-19 pandemic, studies by Carvalho et al. (2021) reveal how digital transformation and supply chain reconfiguration enhanced business continuity. OECD (2020) reports highlight the role of social safety nets and healthcare investments in economic stability. Furthermore, Mazzucato (2021) advocates for mission-driven innovation policies to build resilience through sustainable and inclusive growth.

Collectively, the literature underscores the importance of adaptive policies, innovation, and inclusive strategies in strengthening economic resilience against future crises.

The 2008 global financial crisis offers significant insights into economic recovery strategies. Reinhart and Rogoff (2009) highlighted the role of debt reduction and fiscal consolidation in stabilizing economies, while Aizenman et al. (2011) emphasized the importance of fiscal stimulus in jumpstarting growth. Countries with diversified economies and strong financial regulations recovered more swiftly (Claessens et al., 2010). Additionally, regulatory reforms, such as the Dodd-Frank Act in the U.S., improved financial system resilience (Laeven & Valencia, 2013). These studies underscore that timely government interventions, financial reforms, and economic diversification are critical for effective post-crisis recovery.

Despite extensive research on crisis management, significant gaps remain in understanding post-pandemic economic recovery. Existing study, largely focuses on short-term policy responses, with limited analysis of long-term resilience strategies, especially in developing economies. There is insufficient research on the role of digital transformation, sustainability, and inclusive growth in shaping recovery. Additionally, the impact of global supply chain reconfiguration and labor market shifts remains underexplored.

**Research Methodology:** This study employs a qualitative research methodology grounded in the analysis of secondary data to examine economic resilience and recovery strategies post-pandemic. Secondary data sources include peer-reviewed journal articles, policy reports, economic surveys,

government publications, and global economic databases from organizations such as the International Monetary Fund (IMF), World Bank, and the Organisation for Economic Co-operation and Development (OECD).

By analysing existing literature, case studies, and statistical data, the study identifies key factors influencing economic resilience and evaluates the effectiveness of various policy interventions and business strategies implemented during and after the COVID-19 pandemic.

## **Part 2: Impact of Pandemic on key sectors**

**Impact of the Pandemic on Global Economies:** The COVID-19 pandemic affected economic sectors unevenly, exposing vulnerabilities and sparking transformation. Healthcare faced surging demand and supply shortages but advanced in telemedicine and biotechnology. Manufacturing saw disruptions from lockdowns and labor shortages, especially in global supply chains, prompting shifts toward localization and automation. Services like tourism and retail were hit hard, while digital services, e-commerce, and remote work technologies grew rapidly. Financial services embraced digital innovation; real estate struggled with reduced commercial demand. Agriculture experienced supply chain issues but benefited from increased local demand. These trends highlight the need for sector-specific recovery strategies that promote innovation and sustainable development.

**Impact on SMEs vs. large corporations:** The COVID-19 pandemic disproportionately affected SMEs, which struggled with limited financial reserves, reduced demand, and operational disruptions. Sectors like retail, hospitality, and tourism, heavily reliant on physical interactions, were especially vulnerable. Many SMEs lacked access to credit and digital infrastructure, hindering adaptation. In contrast, large corporations showed greater resilience due to diversified income, strong reserves, and digital capabilities. Tech firms and e-commerce giants thrived amid rising remote work and online demand. They also accessed relief programs more easily. This disparity highlights the need for targeted SME support through improved financing, digital infrastructure, and capacity-building to bolster resilience against future shocks.

**Global supply chain disruptions and labour market shifts:** The COVID-19 pandemic severely disrupted global supply chains, causing shortages, delays, and rising costs. Lockdowns and transport restrictions hit industries like electronics,

automotive, and pharmaceuticals, exposing over-reliance on specific regions. Businesses began shifting toward diversification and nearshoring to reduce risks. Simultaneously, the labor market transformed, with remote work accelerating in the service sector. While some industries faced layoffs, sectors like tech and healthcare saw rising demand. The shift to digital platforms created new jobs but widened the skills gap. These changes underscore the need for resilient supply chains and policies focused on workforce upskilling and adapting to evolving labor dynamics.

## **Part 3: Key lessons and strategies**

### **Key Lessons Learnt**

**Role of government interventions and fiscal policies:** Government interventions and fiscal policies were crucial in mitigating COVID-19's economic impact. Fiscal stimulus packages—unemployment benefits, wage subsidies, and small business grants—helped sustain operations and preserve jobs. Alongside, monetary measures like interest rate cuts and quantitative easing promoted lending and economic activity. Countries with strong welfare systems and effective public health responses managed the crisis better. The pandemic highlighted the value of coordinated, flexible fiscal and monetary strategies. Timely, targeted interventions not only softened immediate economic damage but also accelerated recovery. Key takeaways include the need for adaptability, support for vulnerable sectors, and preparedness for future economic shocks.

**Digital transformation and technology adoption:** The COVID-19 pandemic accelerated digital transformation, compelling businesses to adopt new technologies rapidly. Remote work drove demand for digital tools and cloud services, benefiting companies already digitally equipped. E-commerce surged as retailers adopted online platforms and contactless solutions. Sectors like education, healthcare, and finance transitioned to digital services such as virtual learning and telemedicine. Innovation in AI, automation, and data analytics streamlined operations and improved customer experiences. With increased digital activity came a heightened focus on cybersecurity. The pandemic underscored technology's role in resilience and continuity, making ongoing digital investment essential for future growth and competitiveness in a rapidly evolving landscape.

**Importance of sustainable and inclusive growth models:** The COVID-19 pandemic highlighted the need for sustainable and inclusive

growth models. Sustainable growth focuses on meeting current needs without compromising future generations, emphasizing environmental stewardship and social equity. The pandemic revealed how unsustainable practices, such as overconsumption, heighten vulnerabilities in crises. Inclusive growth ensures that economic benefits are shared widely, especially with marginalized groups. The pandemic exacerbated inequalities, particularly in healthcare and economic access. Shifting towards inclusive growth can foster social mobility and create equitable opportunities. Integrating sustainability and social inclusion into recovery strategies builds resilience, enabling economies to recover effectively and thrive amidst future challenges.

### **Strategies for Building Economic Resilience**

**Policy recommendations for governments (stimulus, social safety nets):** To build economic resilience, governments must implement policies that balance immediate recovery with long-term stability. Fiscal stimulus, including targeted sectoral support and infrastructure investments, can stimulate demand and create jobs. Direct cash transfers and wage subsidies help households and workers during crises. Strengthening social safety nets, such as unemployment benefits and healthcare coverage, provides vital protection for vulnerable populations. Inclusive recovery policies are crucial to addressing inequalities, especially for marginalized groups. Long-term investments in healthcare, education, and digital infrastructure enhance resilience and better prepare economies to withstand future disruptions while promoting equitable growth.

**Business strategies (diversification, digitalization, supply chain flexibility):** To enhance economic resilience, businesses must adopt diversification, digitalization, and supply chain flexibility. Diversification spreads risk across various products, services, and markets, helping mitigate downturns in specific sectors. Digitalization, accelerated by the pandemic, enables businesses to improve efficiency, engage customers, and reduce costs through technologies like cloud computing and automation. Supply chain flexibility, including diversified sourcing and responsive logistics, ensures businesses can adapt to disruptions. Companies that embrace these strategies—by expanding into e-commerce, leveraging digital platforms, and building resilient supply chains—are better positioned to withstand future shocks and maintain stability and growth

during crises.

**Role of innovation and technology in economic recovery:** Innovation and technology are key drivers of economic recovery post-crisis, as the COVID-19 pandemic demonstrated. Digital technologies like e-commerce, cloud computing, and AI enabled businesses to maintain operations and adapt quickly. Healthcare innovations, such as rapid vaccine development and telemedicine, played a crucial role in health and economic recovery. Additionally, advancements in supply chain management, including real-time monitoring and automation, increased flexibility and resilience. Long-term recovery depends on continued investment in research, development, and digital infrastructure, as well as upskilling workers. By fostering innovation, economies can build greater resilience and sustainability to better handle future disruptions.

**Conclusion:** This study on post-pandemic economic resilience highlights several key findings. Government interventions, including stimulus packages, cash transfers, and wage subsidies, were crucial in stabilizing markets and supporting vulnerable populations. Businesses that embraced diversification, digitalization, and supply chain flexibility fared better in recovery, with digital technologies and adaptable supply chains ensuring continuity. Sustainable and inclusive growth models, focusing on environmental sustainability and social equity, were central to long-term recovery. Innovation, particularly in healthcare, digital infrastructure, and automation, accelerated resilience. In conclusion, adaptive policies, innovation, and inclusive, sustainable growth are essential for building economies resilient to future disruptions.

### **References**

1. Aizenman, J., Chinn, M., & Ito, H. (2011). *The emerging global financial architecture: Tracing the effects of the crisis on global monetary and financial systems*. *Journal of International Money and Finance*, 30(1), 4-31. <https://doi.org/10.1016/j.jimonfin.2010.10.010>
2. Brunnermeier, M. K., Eisenbach, T. M., & Sannikov, Y. (2020). *The COVID-19 crisis and the future of financial markets*. *Brookings Papers on Economic Activity*, 2020(2), 1-34. <https://www.brookings.edu/research/the-covid-19-crisis-and-the-future-of-financial-markets/>
3. Carvalho, V. M., Hansen, S., Nirei, M., & Saito, Y. (2021). *Supply chain disruptions and the COVID-19 pandemic: Evidence from the global supply chain survey*. *Journal of International Economics*, 133, 103520. <https://doi.org/10.1016/j.jinteco.2021.103520>
4. Claessens, S., Horen, N. V., & Garcia, M. P. (2010). *Cross-border banking in Europe: Implications for financial*

- stability and economic growth. *European Economic Review*, 54(3), 318-332. <https://doi.org/10.1016/j.euroecorev.2010.01.004>
5. Mazzucato, M. (2021). *Mission economy: A moonshot guide to changing capitalism*. Harper Business.
  6. Martin, R., & Sunley, P. (2015). *On the notion of regional economic resilience: Conceptualization and theory*. *Regional Studies*, 49(5), 733-748. <https://doi.org/10.1080/00343404.2013.853105>
  7. OECD. (2020). *The COVID-19 crisis and the global economy*. OECD Economic Outlook, 2020(2), 1-10. <https://doi.org/10.1787/0d8b8e2f-en>
  8. Reinhart, C. M., & Rogoff, K. S. (2009). *The aftermath of financial crises*. *American Economic Review*, 99(2), 466-472. <https://doi.org/10.1257/aer.99.2.466>
  9. Rose, A. (2007). *Economic resilience to natural and man-made disasters: Multidisciplinary origins and contextual dimensions*. *Environmental Hazards*, 7(4), 383-398. <https://doi.org/10.1016/j.envhaz.2007.10.004>
  10. Laeven, L., & Valencia, F. (2013). *Systemic banking crises database*. International Monetary Fund.
  11. Brunnermeier, M. K., & Sannikov, Y. (2016). *A macroeconomic model with a financial sector*. *The American Economic Review*, 106(2), 79-116. <https://doi.org/10.1257/aer.20130797>
  12. Aizenman, J., & Pasricha, G. K. (2010). *Financial contagion, monetary policy, and the International monetary system*. *Economic Policy*, 25(63), 89-125. <https://doi.org/10.1111/j.1468-0327.2010.00254.x>
  13. Dube, P., & Hite, J. (2014). *The role of government fiscal interventions in recovery during economic downturns*. *Journal of Economic Studies*, 41(5), 788-805. <https://doi.org/10.1108/JES-09-2013-0142>
  14. Carvalho, J. (2020). *Digital transformation and technology adoption in response to COVID-19*. *International Journal of Technology Management and Sustainable Development*, 19(2), 211-226. <https://doi.org/10.1504/IJTMSD.2020.111234>
  15. OECD. (2021). *Employment and social impacts of the COVID-19 crisis: A first assessment of the recovery*. OECD Employment Outlook, 2021. <https://doi.org/10.1787/5c227fc7-en>

## OPPORTUNITIES AND CHALLENGES FOR WORKERS IN VIETNAM'S GIG ECONOMY

*Nguyen Thu Hao, Dept. of Sociology, University of Kerala, India*

*Nguyen Duy Thai, Institute of Sociology, Vietnam Academy of Social Sciences (VASS)*

*Dr. Bushra Beegom RK, Department of Sociology, University of Kerala*

**Abstract:** *The rapid expansion of the gig economy in Vietnam—driven by digital transformation, the demand for flexible employment, and the impacts of COVID-19—has significantly reshaped the labor market. This paper explores the gig economy as an increasingly prevalent form of work, analysing both the opportunities it provides and the challenges it poses for workers and employers. The study highlights critical concerns from secondary data and sociological perspectives, including job precarity, lack of social protection, limited career advancement, ambiguous legal status, and weakened social cohesion among gig workers. Despite offering flexibility and diversified income sources, gig work often lacks stability and adequate safeguards. The paper also offers policy recommendations and management frameworks to effectively regulate the gig economy in the current context.*

**Keywords:** *Gig economy, opportunities and challenges, labor.*

**1. Introduction:** In traditional economies, individuals are typically assessed based on the nature of their employment—what they do, their working hours, the company or organization they are affiliated with, the physical workplace, workplace relationships, and the regularity of social benefits. There is an implicit assumption that one's job is full-time, stable, and constitutes a lifelong career. However, the gig economy introduces a markedly different paradigm. The term "gig economy" refers to a flexible labor model in which individuals engage in short-term, task-based work rather than holding permanent, full-time positions. Instead of functioning as formal employees, these individuals act as independent service providers who perform specific tasks under contractual

agreements with businesses, often on an as-needed basis. Gig workers frequently rely on digital platforms to connect with clients and may work simultaneously for multiple employers.

The rapid expansion of the gig economy has raised numerous pressing concerns, as both workers and businesses encounter challenges related to sustainable employment, labor rights, and the organization and management of human resources. These shifts not only reshape the structure and dynamics of the labor market but also introduce new demands on labor relations and the long-term strategic planning of enterprises. As a result, the gig economy has become a topic of interest for policymakers, corporate leaders, and academic researchers. This article analyzes the gig economy

as an increasingly prevalent form of employment while clarifying the opportunities and challenges workers and employers face. The paper also offers policy recommendations and management frameworks to regulate the gig economy in the current context effectively.

**2. Methodology:** This article synthesizes and analyses secondary sources, including international research published in English and domestic studies conducted in Vietnam. The data primarily derive from reports, surveys, and in-depth analyses of the gig economy, focusing on the opportunities and challenges workers and employers encounter in the current global and Vietnamese contexts.

Illustrative statistics are drawn from reputable research institutions such as the ADP Research Institute, the International Labour Organization (ILO), along with reports from digital labor platforms and thematic surveys on freelance labor in Vietnam.

The primary research method employed is a comparative synthesis of existing findings, incorporating qualitative and quantitative data to identify salient issues within the gig economy. This study does not involve original fieldwork; it relies on secondary data to establish a theoretical foundation and conduct practical analysis, from which management-oriented recommendations are proposed.

**3. Conclusion:** There is considerable debate surrounding the definition of the gig economy (also known as the contract economy), and no consensus on this terminology has yet emerged. Generally speaking. However, the gig economy is a labor market characterized by short-term, flexible, and irregular employment, typically compensated on a task-by-task basis. Cost-cutting pressures following the global financial crisis of 2008 significantly increased the prevalence of temporary contract labor, thus accelerating the expansion of the gig economy (Cunningham-Parmeter, 2016). Short-term, flexible, task-based employment is not new; it has long existed within certain occupations such as childcare, house cleaning, temporary agency staffing, and the creative industries. Nonetheless, the essential distinctions separating the gig economy from traditional forms of short-term employment primarily lie in the following aspects:

(i) The scope and scale of the gig economy encompass a broader range of industries and workers, particularly in low-skilled sectors (Andrew, 2019);

(ii) It is typically mediated through digital

technologies and platform-based systems;

(iii) It features a higher degree of flexibility and generally involves shorter-term engagements than traditional forms of employment.

In the gig economy, most businesses operate as intermediary platforms that utilize digital technologies and mobile applications to connect service seekers—individuals or organizations—with workers engaged under short-term contractual arrangements. This model is prevalent across various sectors, including transportation (e.g., Uber, Grab, Bee), cleaning services (e.g., Helping), and online tasks such as programming and data processing (e.g., Click worker). (Kuhn, 2016)

In this context, the gig economy offers favourable conditions and opportunities for individuals to pursue their ambitions and generate income, unencumbered by the long-term personal commitments often associated with traditional employment. This inherent flexibility is a defining characteristic. For many, the ability to work from home facilitates the care of children, elderly parents, or other personal obligations. Thus, the gig economy expands employment options for those prioritizing flexibility and seeking to avoid the structural constraints of conventional work environments (Graham & Dutton, 2014). This model provides employers access to a global talent pool of skills precisely tailored to specific tasks, unconstrained by gender, nationality, or economic background. Concurrently, the gig economy empowers workers to specialize in chosen fields within an autonomous and flexible environment where they can independently manage and coordinate their schedules. This autonomy reduces stress and significantly contributes to an improved work-life balance (Goswami, 2020). Although there are many opportunities in the gig economy, there are also many difficulties for employers and employees. The lack of an organized structure and a well-defined legal framework governing labor contracts are common characteristics of this model. Because "serious employment" is no longer limited to traditional office settings, the quick development of technology has changed how society views work. In this setting, contractual obligations become more flexible, employers' duties to employees tend to decrease, and it is relatively easy for both parties to end the working relationship. This economic model reshapes the employment structure and creates new opportunities for workers, businesses, and society. According to the International Labour Organization (ILO, 2024), approximately 777 digital labor

platforms were recorded globally in 2020—five times the number reported in 2010. These platforms enable service providers to directly connect workers with clients to perform specific tasks or assignments. The ILO also emphasizes that this model generates significant employment opportunities, particularly for vulnerable groups within the traditional labor market, such as women, persons with disabilities, migrants, and the unemployed (Ton Hien et al., 2021).

According to a survey conducted by Anphabe Joint Stock Company, approximately 14% of Vietnam's knowledge-based workforce are full-time freelance workers (fully gig workers). In addition, part-time gig work constitutes a substantial share of the labor force: 26% of full-time employees are willing to take on freelance jobs when appropriate, while 13% simultaneously maintain regular employment and engage in additional side work such as English tutoring, online business, insurance sales, accounting, or tax consulting (Hong, 2022). Vietnam's gig ecosystem is diverse: low-skilled workers who perform manual labor and are paid per task; semi-skilled workers who take on short-term administrative jobs to supplement their income; and highly skilled professionals who undertake specialized assignments based on their expertise and experience. The workforce participating in the gig economy in Vietnam is expanding rapidly, particularly among younger generations. Many recent graduates choose to freelance over more conventional career paths. According to data from Anphabe, approximately 53% of Vietnam's knowledge workers have engaged in gig-based employment (Tuoi Tre News, 2021). A study conducted by Edelman Intelligence in the United States, focusing on Upwork—a platform that connects businesses with freelance workers—reveals a clear generational shift in this trend: 50% of gig workers belong to Generation Z (ages 18–22), 44% are Millennials (ages 23–38), 30% belong to Generation X (ages 39–54), and 26% are Baby Boomers (ages 55 and older) (Lien, 2022). Vietnam's gig economy workforce is growing quickly, especially among younger workers. Many recent graduates choose freelancing over more conventional career paths. This website links companies with independent contractors: According to (Lien, 2022), 26% of gig workers are Baby Boomers (those aged 55 and over), 44% are Millennials (those aged 23 to 38), 30% are Generation X (those aged 39 to 54), and 50% are

members of Generation Z (those aged 18 to 22).

Freelancers—particularly young individuals working in non-essential service sectors such as fitness training and performing arts—are especially vulnerable during periods of crisis, such as the COVID-19 pandemic. Due to their work's flexible and loosely structured nature, many freelancers lack concrete financial planning or emergency savings, exposing them when employment is disrupted. In addition, prevailing social stigmas—especially from parents—often characterize freelance work as unstable and lacking long-term security. As a result, freelancers face considerable barriers in accessing credit or financial assistance programs, as they typically do not possess formal labor contracts to verify income (Minh Duc, 2020). More concurrently, most of these workers lack sufficient access to information and policies regarding social and health insurance: only 42% are aware of welfare provisions, and 67% are unclear about the specific benefits available (Thanh Tung, 2022). Contract flexibility and short-term characteristics may disrupt personal routines and work-life balance. When involved with the gig economy, workers may have to be constantly ready for a job at any time and always looking for another job. This ongoing uncertainty contributes to instability and heightened vulnerability—a significant concern when discussing the realities of contract-based, short-term employment models.

First, regarding career opportunities in the context of the gig economy. While this model offers flexibility and diversity in job types, it simultaneously limits career development, particularly upward mobility. Due to gig work's short-term and task-specific nature, employers tend to recruit based on immediate needs without offering formal training programs. As a result, workers primarily gain experience through hands-on tasks rather than structured skill development. The opportunity to explore various fields remains a notable advantage—especially for recent graduates or individuals seeking to broaden their career knowledge. However, the widespread use of short-term contracts often undermines workers' motivation to invest in professional skills. Even after dedicating time and effort to developing expertise in a specific field, they face a high risk of job loss. The instability in maintaining long-term employment reduces the practical value of skill investment. Despite varying perspectives on career prospects in the gig economy, it is generally not considered a viable path for long-term and stable

career advancement for most workers (Myhill et al., 2021).

Second, the involvement of digital platforms as intermediaries in the labor market raises significant legal concerns regarding the relationship between workers and employers. Companies often develop proprietary applications that control the entire process—from task allocation and wage determination to working conditions (Scheiber, 2017). These platforms typically set minimum standards—delivery times or task volumes—and retain the right to enforce disciplinary measures, including termination, if workers fail to meet expectations. Meanwhile, workers contribute time and labor without authority over wage-setting, which is dictated by the platform's supply-demand dynamics.

Third, gig workers face the challenge of limited access to social insurance and support typically afforded by formal employees. Since they operate as independent contractors, they do not qualify as employees under labor protection laws and the social security system. As a result, gig workers have lost benefits like health insurance, unemployment support, and maternity leave. Unlike regular employees, whether part-time or full-time, who are required to contribute to social insurance, gig workers are not legally bound to do so. Participation is often voluntary, irregular, and minimal, reflecting unstable income and precarious working conditions. Even when they do participate, the level of protection they receive is not equivalent to that of formal workers. Currently, Labor laws also place strict requirements on qualifying for unemployment benefits, such as having 12 months of contributions in the previous 24 to 36 months (depending on the type of contract).

Fourth, social cohesion is also adversely affected by the expansion of the gig economy. A cohesive society is characterized by equality, mutual trust, and shared goals among its members (Bieber & Moggia, 2021). However, particular aspects of the gig model take advantage of these key features. Gig workers often feel isolated in a fragmented work system where contract workers might see themselves as subordinate to regular employees. This inequality creates dissatisfaction and a sense of fragmentation among the labor force. Moreover, the episodic and short-term nature of gig work—where small tasks are distributed to individuals temporarily—contributes to the erosion of a sense of belonging between workers and organizations. For workers, it becomes much harder

to feel a sense of belonging when no sustained relationships can form, which makes collaboration and lasting commitment less likely.

The evolving structure of employment is becoming more flexible, but it also raises serious questions about livelihood and worker stability. The intensifying individualization of work within the gig economy contributes to growing social stratification, particularly highlighting the vulnerability of those without stable positions or adequate access to welfare (Corujo, 2017). From a sociological perspective, current research shows that gig work is complicated and multidimensional. The study explains that gig workers are at risk of low job quality and income insecurity, as well as potential concerns with social protection.

#### References

1. Andrew, B. D. (2019). *Summary Extracts from 'The Freelance Project and Gig Economies of the 21st Century' – Self Employed Australia*. <https://selfemployedaustralia.com.au/current-advocacy/the-gig-economy/summary-extracts-from-the-freelance-project-and-gig-economies-of-the-21st-century/>
2. Bieber, F., & Moggia, J. (2021). Risk Shifts in the Gig Economy: The Normative Case for an Insurance Scheme against the Effects of Precarious Work\*. *Journal of Political Philosophy*, 29(3), 281–304. <https://doi.org/10.1111/jopp.12233>
3. Corujo, B. S. (2017). The 'Gig' Economy and its Impact on Social Security: The Spanish example. *European Journal of Social Security*, 19(4), 293–312. <https://doi.org/10.1177/1388262717745751>
4. Cunningham-Parmeter, K. (2016). From Amazon to Uber: Defining employment in the modern economy. *Boston University Law Review*, 96, 1673–1728.
5. Goswami, M. (2020). WITHDRAWN: Revolutionizing employee employer relationship via gig economy. *Materials Today: Proceedings*, S2214785320371522. <https://doi.org/10.1016/j.matpr.2020.09.436>
6. Graham, M., & Dutton, W. H. (Eds.). (2014). *Society and the Internet: How Networks of Information and Communication are Changing Our Lives*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199661992.001.0001>
7. Hong, D. (2022). Lao động trẻ thích làm việc tự do. *Người Lao Động*. <https://nld.com.vn/cong-doan/lao-dong-tre-thich-lam-viec-tu-do-20220106190551434.htm>
8. ILO. (2024, April 10). Digital labour platforms can advance social justice by focussing on worker welfare | International Labour Organization. <https://www.ilo.org/resource/statement/digital-labour-platforms-can-advance-social-justice-focussing-worker>
9. Kuhn, K. M. (2016). The Rise of the "Gig Economy" and Implications for Understanding Work and Workers. *Industrial and Organizational Psychology*, 9(1), 157–162. <https://doi.org/10.1017/iop.2015.129>
10. Lien, V. (2022). Người trẻ với xu hướng "làm việc tự do." *Tạp Chí Điện Tử Sở Hữu Trí Tuệ và Sáng Tạo*. <https://sohuitritue.net.vn/nguoi-tre-voi-xu-huong-lam->

- viac-tu-do-d142943.html
11. Minh Duc. (2020, April 1). Nỗi lo của freelancer mùa đại dịch: Thu nhập bấp bênh, chẳng còn việc để “bán máu, bảo sức.” <https://kenh14.vn>. <https://kenh14.vn/loi-lo-cua-freelancer-mua-dai-dich-thu-nhap-bap-benh-chang-con-viec-de-ban-mau-bao-suc-20200331234330705.chn>
  12. Myhill, K., Richards, J., & Sang, K. (2021). Job quality, fair work and gig work: The lived experience of gig workers. *The International Journal of Human Resource Management*, 32(19), 4110–4135. <https://doi.org/10.1080/09585192.2020.1867612>
  13. Scheiber, N. (2017, April 2). How Uber Uses Psychological Tricks to Push Its Drivers' Buttons. *The New York Times*. <https://www.nytimes.com/interactive/2017/04/02/technology/uber-drivers-psychological-tricks.html>, <https://www.nytimes.com/interactive/2017/04/02/technology/uber-drivers-psychological-tricks.html>
  14. Thanh Tung. (2022). Hoàn thiện hệ thống an sinh xã hội, bảo vệ lợi ích của người lao động. *Báo Tuổi Trẻ Thủ Đức*. <https://tuoitrethudo.vn/hoan-thien-he-thong-an-sinh-xa-hoi-bao-ve-loi-ich-cua-nguoi-lao-dong-195678.html>
  15. Ton Hien, B., Thu Nga, T., Hai Ninh, N., Thi Ngọc Anh, T., Thu Huyền, L., Thi Hồng Hạnh, N., Hoàng Hieu, T., & Phương Thảo, T. (2021). Một số vấn đề việc làm trong nền kinh tế việc làm tự do ở Việt Nam: Nghiên cứu trường hợp lái xe/giao hàng công nghệ và giúp việc gia đình. *Hanns Seidel Foundation Vietnam and the Institute of Labour Science and Social Affairs of MOLISA*. [https://southeastasia.hss.de/download/publications/48\\_GiGEconomy.pdf](https://southeastasia.hss.de/download/publications/48_GiGEconomy.pdf)
  16. Tuổi Trẻ News. (2021). Only 40% of Vietnamese workers willing to return to office: Survey. <https://news.tuoitre.vn/only-40-of-vietnamese-workers-willing-to-return-to-office-survey-10364875.htm>

## TO UNDERSTAND THE ROLE OF MTDC IN PROMOTING TOURISM CONSIDERING THE CURRENT TOURISM TRENDS

**Prof. Sanket R. Kale, Dr. Prajakta Kedar Parasnis, Prof. Ashima Mandar Deshpande,**  
Bharati Vidyapeeth (Deemed to be University) Institute of Hotel Management & Catering Technology,  
Katraj-Dhankawdi, Pune - 411043, [ashimadeshpande2ndmay@gmail.com](mailto:ashimadeshpande2ndmay@gmail.com)

**Abstract:** Tourism is an age-old phenomenon undertaken by people across the globe. There are various reasons for which people travel from one place to another. The aim of the research is to understand the current trends in tourism and preferences of tourists. Further, the study explores the policies designed by MTDC (Maharashtra Tourism Development Corporation) to promote tourism on global platform and attract more tourists to Maharashtra.

Maharashtra is one of the significant states of India. It has rich heritage of religion, culture and history. Apart from that it has diverse landforms and thus has wide range of products to offer and attract the tourists to state of Maharashtra.

A structured questionnaire was designed to collect primary data and was floated through Google forms. The responses were collected from the tourists representing different demographic features. The responses were collected from 100 respondents to understand their preferences.

The data was statistically analysed and the findings reveal that the policies designed by MTDC are in line with the preferences of travellers and to cater to their needs and requirements.

**Keywords:** Tourism Trends, MTDC, MTDC Policies

**Introduction:** The phenomenon of tourism is age old and is being followed or used by different types of travellers. Traveling is done for various reasons and the trend is shifting with changing times. Thus, irrespective of the time, the tourism industry is growing at a very fast pace.

The tourist activities and the travel has multiple effects on the local population and the destination, ranging from impact on society and culture, economy, environment and political scenario.

Tourism industry has proven to be one of the fastest growing industries and still holding tremendous potential for progress. Also, it adds to

the foreign exchange earnings of the nation and to the GDP of locals. Thus, it is considered to be one of the most significant industries for socio-economic development of the country.

As mentioned earlier, there are various reasons for which people undertake traveling activity. It is also referred to as Travel Motivators. They are;

**Recreation** – Undertaken by people to relax and rejuvenate during the break from routine. Majority of the tourists travel for leisure during holidays or vacations. It is a break from regular routine.

**Business** – Another important reason for which

people travel is Business. They are frequent travellers and their travel plans are not bound with seasons or destinations.

**Cultural** – cultural tourism promotes the local culture and cultural exchanges between the locals and the visitors. It is one of the main motivators for travel.

**Health** – Taking various medical treatments is the objective of health tourism or also referred to as medical tourism.

**Sports/ Adventure** – This type of travel is undertaken by people who are interested in sports and adventurous activities.

**Incentive Travel** – This type of travel is generally undertaken by the corporates who get the travel vouchers or paid travel plans as reward or incentive on achieving the given targets or completing the goals in given time frame.

#### **Benefits of Tourism**

**Economic** - Tourism is a significant business contributing to revenue and employment generation for the region. It directly contributes to the GDP and total foreign earnings. The allied industries also provide employment and jobs along with the main tourism industry. This phenomenon of generating employment in multiple sectors and in multiple aspects is known as Economic Multiplier effect.

**Social & Cultural** - Tourism activity encourages exposure to various cultures and exchange of cultures. The visitors carry varied cultures to the destination across globe. The local citizens can gain acquaintance of their verbal communication art, talent, civilization etc. and vice-versa.

**Political:** India stands as a developing country in global trade. Tourism helps to represent the country in various parts worldwide. It helps to give the exposure to the country on global platform. This helps in increasing the inflow of foreigners and foreign exchange.

**Tourism potential of India:** India has a rich cultural and historical heritage since thousands of years. The diverse landforms and wide variety of landforms and flora & fauna gives it a wide environmental array. Apart from the conventional types of tourism India still holds tremendous potential in niche tourism and can use the same for the development of the region.

**Environmental miscellany:** India is a territory of wide natural attractions. It includes snow covered mountains, rapid and smooth rivers, lush green hills, deserts, dense forest offering a wide spread of offerings for nature tourism.

**Religious places:** India is a country with multiple religions, cultures and languages. It has religious places of significance present in almost every part of the country. Since it is a Hindu nation by origin, we have majority of Hindu temples across the country which are famous pilgrim places. Tourists visit these destinations to offer their prayers and services.

**Art and architecture:** India is one of the oldest cultures on the earth. Naturally, it will have rich heritage of various forms of art. It offers a wide variety of music, dance, instrumental music and dramatics. Architecture is an integral part of the culture.

**Tourism in Maharashtra:** Maharashtra is the third largest state of the nation. It has diverse landforms, pilgrim places and wide array for the tourists. The MTDC has initiated “MAHARASHTRA UNLIMITED!” as the slogan for the campaign to promote tourism in Maharashtra. Maharashtra has very rich historical past with significant dynasties ruling in Maharashtra thus providing many historical places and monuments being present here.

Maharashtra is a land of rich tradition, culture and festivals and is a major tourist and trade destination of India, drawing thousands of tourists from across the world.

**Maharashtra Tourism Development Corporation (MTDC):** MTDC - Maharashtra Tourism Development Corporation was established in 1975 by Government of Maharashtra. MTDC works as a central agency in developing and promoting various tourism aspects related to Maharashtra. It focuses on development of accommodation and transport facilities in the state and promotion of various destinations in the state.

**Policies of MTDC to Promote tourism in Maharashtra:** Maharashtra offers a platter to the tourists with varied interests. It is one of the few regions in the world which has diversity in the tourism products and experiences to offer at multiple destinations in Maharashtra. MTDC has the following

1. Identifying and promoting thrust sectors in tourism
2. Promoting cruise tourism
3. Branding & Promoting various destinations in Maharashtra
4. Encouraging the budding entrepreneurs and ensure sustainable tourism

The further chapter of Review of Literature is a secondary data collection and has reviewed

research papers, research articles, books, reports available in various media.

**Literature Review:** Vaishali Goel, Bhavana Jaiswal (2008) in the research paper “Impact of Socio-Demographic Factors and Marketing Strategies on Tourism Industry in India” seeks to provide insights into how socio-demographic factors can complement tourism industry and how various marketing strategies help them to retain the customers. The findings of this empirical study shows that middle age, highly educated, business and service class, males and even married couples frequently avail the services of tourism industry. The study concluded with the hope that various marketing strategies will be helpful in future to convert challenges into opportunities.

Ravichandran K (2008) in the research article “Travellers’ Perception on Travel Service Providers in Electronic Environment” specifically analyses the perception of travellers on traditional intermediaries and the internet facilitations for marketing travel and tourism. The study reveals the similarities as well as differences between the main categories of travellers such as the tourists, business travellers and additionally those who visited for other purposes.

Bhaskar Rao (2007) in the research paper “Tourist Perception towards Package Tours” intends to examine the perception of tourists, domestic as well as international, towards package tours. The study identifies the motivators of tourism and the relationship between the socio-demographic factors of tourists and their preference towards package tours. It finds the propensity of pleasure of a tourist in package tour and considered it as the most important motivator of tourism.

Michael Chiam, Geoffrey Soutar, Alvin Yeo’s (2009) in the research article “Online and Off-line Travel Packages Preferences: A Conjoint Analysis” examines the impacts of a number of elements such as price, package characteristics, travel agents and a seal of approval in online and off-line environments by using conjoint analysis. The findings of the study reveal that price had the biggest impact, although travel agent and airline reputation and trustworthiness also impacted on people’s preferences.

Elena Matei, Tamara Simons (2008) in the research paper “India in Romanis’s Travel Packages – An Analysis” examines in detail that India penetrates with difficulty in Romania’s tourism market even the country possessing strong cultural heritage, icon attractions and central image in global

marketing. The study reviewed several researches into the interaction between Romanian tour operating companies with India’s travel packages via internet.

Ljiljana Stankovic, Jelena Petrovic (2007) in the research article “Marketing of Tourism Destinations of Nis” considers necessary application of marketing in the development of tourist destination offers. Special attention has been paid to the application and development of integral marketing with the aim to create and successfully manage a brand of a tourist destination with special consideration given to the city of Nis.

Arabi U (2007) in the research article “Online Tourism Services in Developing Countries – Need for Website Marketing Infrastructure” explains the need to maintain and increase competitiveness of online tourism through the development of websites marketing in developing countries. It analyses the objectives such as the inter relationship between tourism and internet technology and strategies towards E-Tourism environment. The article recommends that the promotion of e-tourism is very essential to make tourism industry more profitable.

Joaquin Alegre, Maria Sard’s (2006) in the research paper “Tour Operator’s Price Strategies in the Balearic Islands” analyses the package tours’ price strategies of tour operators by taking samples from British and German tour operators. The paper shows the existence of persistent differences in the mean prices from tour operators, as well as price distributions with different dispersion and shape among tour operators and markets.

David Bowie, Jui Chi Chang (2005) in the research paper “Tourist Satisfaction – A View from a Mixed International Guided Package Tour” seeks to identify the variables that are related to customer satisfaction during a guided package tour service encounter, including the role of the tour leader and the service performance by suppliers. Data were gathered through participant observation during a mixed nationality tour of Scandinavian destinations. The findings of the study indicate that the tour leader is a significant determinant psychologically, spiritually and practically in influencing the success of the tour packages.

Nancy Chesworth (2000) in the research article “Value and Uses of Study Tours: A Glorified Vacation or A Valued Learning Experience?” has observed that to be a true professional in the tourism industry one must know what it is to be a tourist. This study looks at the student study tour as a means to enabling students to better understand tourists and tourism, and the impact of the tour on the

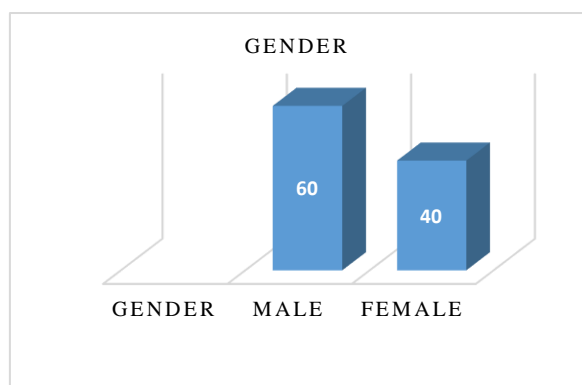
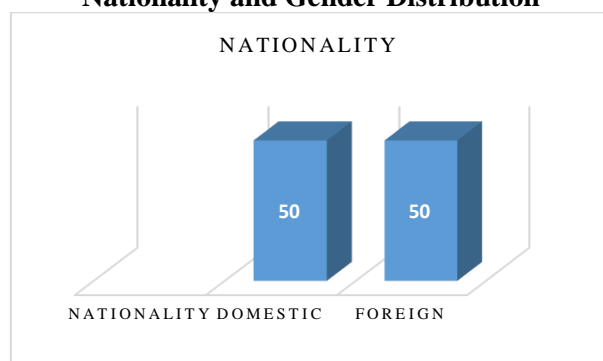
student's life and learning.

David Foster (2012) in the research paper “Measuring Customer Satisfaction in the Tourism Industry” seeks to outline the way in which customer satisfaction has been measured in the Australian tourism industry and the means by which this could be developed further to provide a measure of satisfaction with Australia as a destination.

**Research Methodology:** The present study was designed to undertake the study on tourism development in Maharashtra with special reference to Maharashtra Tourism Development Corporation (MTDC). The primary data was collected directly from the tourists and the officials and staff at (MTDC). Data regarding the tourist satisfaction with the quality of the tour packages offered by MTDC in Maharashtra and the Corporation’s contribution to the tourist’s inflows in the state by way of tour packages was collected with the help of structured questionnaire. Literature review was carried out to collect Secondary Data.

**Data Analysis and Interpretation:** Data analysis was carried out with statistical methods of calculating Average and Percentage from the responses which were received as Primary Data.

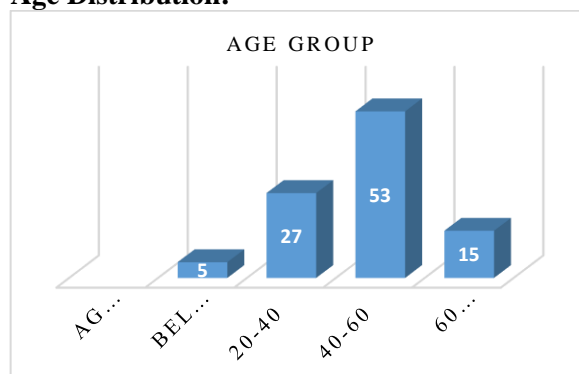
**Nationality and Gender Distribution**



The above figures show the nationality and gender distribution in which 50 % domestic and 50 % foreign tourists visited the Maharashtra state

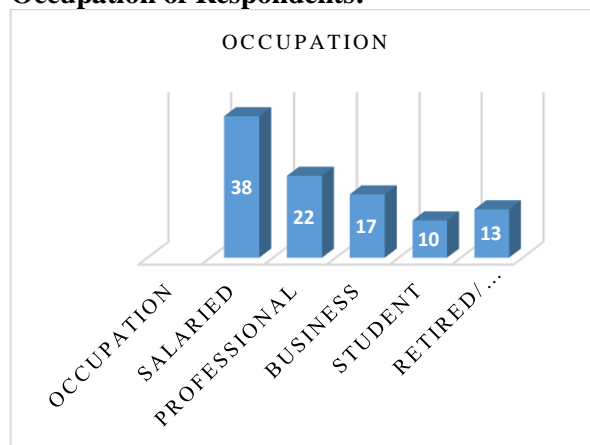
from which 60% are male and 40 % are female.

**Age Distribution:**



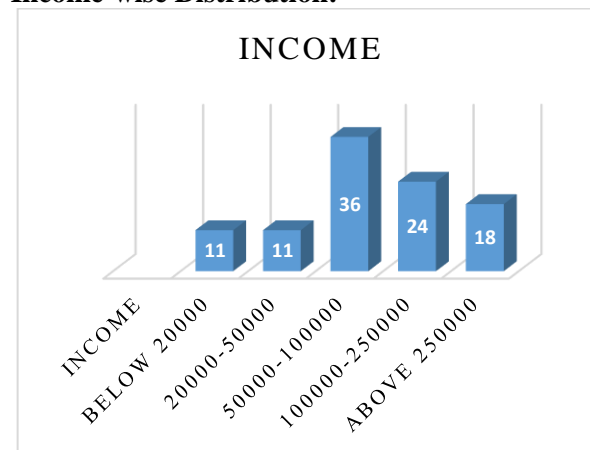
The above figure shows the distribution of age group. Highest number of tourists are from age group of 40 to 60 (53%) who have visited the Maharashtra state in comparison to other age groups.

**Occupation of Respondents:**



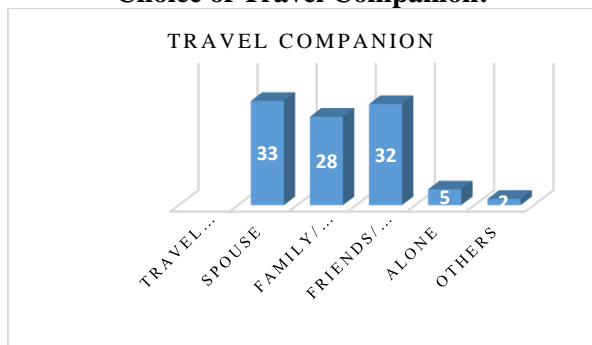
The above figure depicts the distribution as per the occupation of the respondents. The maximum respondents (38%) are Salaried people, followed by professionals (22%) and 17% are respondents who travelled for business purpose and visited various places in Maharashtra.

**Income-wise Distribution:**



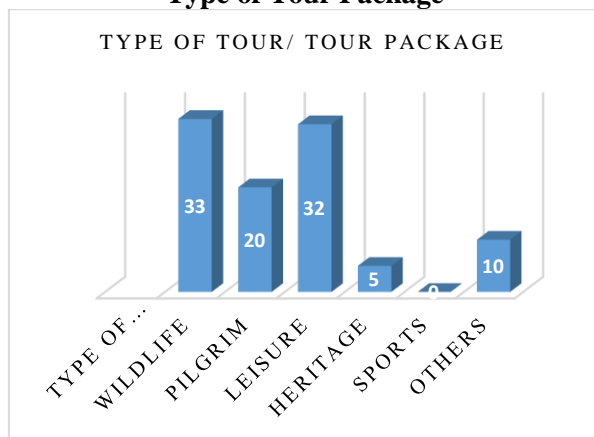
The above graph reflects that maximum respondents (36%) fall under the income group of fifty thousand to one lakh, followed by 24% respondents falling in the income bracket of one lakh to two lakh fifty thousand and 18% respondents are from the bracket of income above two lakh fifty thousand.

**Choice of Travel Companion:**



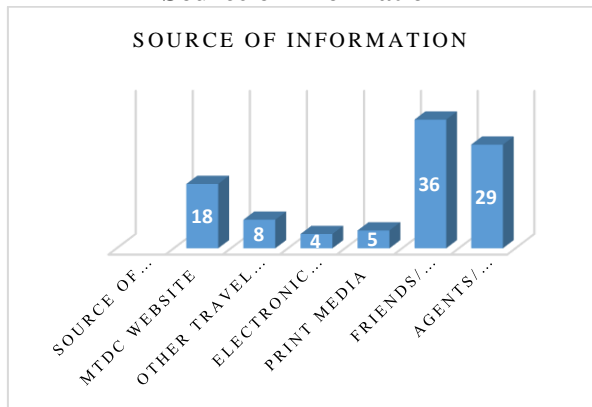
Maximum respondents prefer travelling with spouse (33%) and friends (32%) followed by 28% respondents prefer to travel with family.

**Type of Tour Package**



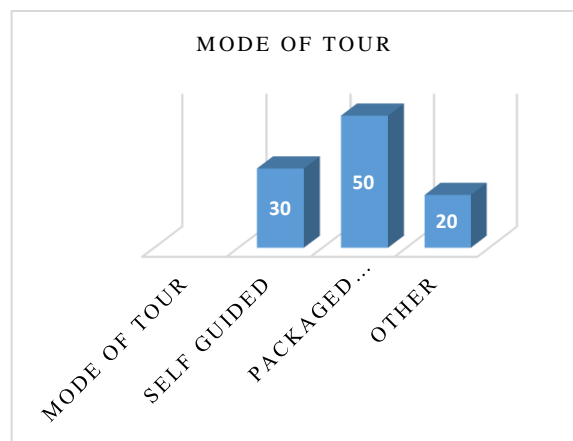
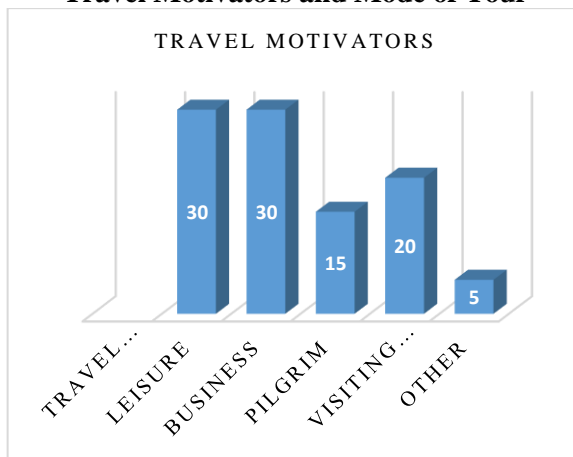
The above figure shows that maximum travelers (33%) choose Wildlife Tours, 32% respondents travel for Leisure followed by 20% tourists traveling to Pilgrim places and remaining respondents traveling for other reasons.

**Source of Information**



As the above graph depicts, the major source information for most of the respondents is through friends and relatives (36%) followed by the travel agents and other travel intermediaries (29%). The other sources from which the travelers gather information are MTDC website, electronic media and print media.

**Travel Motivators and Mode of Tour**



It is evident from the above graph that the major reason for people to travel is leisure and business wherein 30% respondents affirm that, followed by VFR (20%), pilgrimage (15%) and other travel reasons. And maximum respondents (50%) prefer to have package tours; self-organized tours are done by (20%) and remaining respondents go for other modes of tours.

**Conclusion:** The scientifically organized structure of the Corporation, with effective marketing department is successful in formulating and implementing strategies. This helped the Organization to contribute to the tourists' inflows in the state.

The quality of the tour packages has good standards and overall marketing strategy of Maharashtra Tourism Development Corporation (MTDC).

There is no significant difference between the

satisfaction levels of domestic and international tourists,

MTDC has focus on special health packages and less importance to pilgrims, sports, adventure, wildlife, culture packages.

The customers of the Corporation are from higher income groups. To maximise markets coverage, MTDC should expand the distribution networks, establish links relationships with tour operator, marketing agents and other intermediaries and by appointing new marketing executives and personal selling groups in both national and international markets.

In order to provide special care and attention for attracting tourists to the organization, Maharashtra Tourism Development Corporation (MTDC) should establish more tourist reception and information centres, accommodation units and helpline centres across the globe.

---

#### Bibliography

1. Alegre, J., & Maria, S. (2006) "Tour operators' price strategies in the Balearic Islands"
  2. Tourism marketing – Himalaya Publications
  3. Arabi, U. (2007) "On-line tourism services in developing countries: need for website marketing infrastructure" *Indian journal of marketing* vol 4 (2), pp 25-38
  4. David B., Chang, J.C., (2015) "Tourist satisfaction: A view from a mixed international guided package tour" *Journal of Vacation Marketing* vol 2 (4), pp 303-322
  5. Michael, C., Geoffrey, S., & Alvin, Y. (2009) "Online and off-line travel packages preferences: A conjoint analysis" *International Journal of Tourism Research* vol 11, pp 31-40
  6. Matei, E., & Tamara, S. (2008) "India in Romania's travel packages – an analysis" *South Asian Journal of Tourism and Heritage* vol 1 (1), pp 32-38.
  7. Rao, B. (2007) "Tourists perception towards package tours" *Indian Journal of Marketing* vol 37 (8) pp 28-31
  8. Ravichandran, K. (2008) "Travellers' perceptions on travel service providers in an electronic environment" *Indian Journal of Marketing* vol 37 (5), pp 21-28.
  9. Stankovic, L., & Petrovic, J. (2007) "Marketing of tourism destination of Nis" *Facta University Series: Economics and organisation*, vol 4 (1), pp 9-20
  10. Vaishali, G., & Jaiswal, B. (2008) "Impact of Socio-Demographic Factors and Marketing Strategies on Tourism Industry in India" *The Conference on Tourism in India – Indian Institute of Management, Calicut: IIMK, Vol 2 (1) pp 114-127*
  11. Website References
  12. <https://mtdc.co/en/tours-packages>
  13. [https://en.wikipedia.org/wiki/Maharashtra\\_Tourism\\_Development\\_Corporation](https://en.wikipedia.org/wiki/Maharashtra_Tourism_Development_Corporation)
  14. <https://www.scribd.com/document/515165570/14-chapter-5>
  15. <https://shodhganga.inflibnet.ac.in/handle/10603/226722>
  16. <http://www.kpmg.com/IN/en/IssuesAndInsights/ArticlesPublications/Documents/KPMG-CII-Travel-Tourism-sector-Report.pdf>
  17. [http://www.wttc.org/site\\_media/uploads/downloads/world2014.pdf](http://www.wttc.org/site_media/uploads/downloads/world2014.pdf)
  18. <http://www.traveltrade.com>
-

---

## ECONOMIC EMPOWERMENT AND GENDER JUSTICE: A SOCIOLOGICAL STUDY OF THE MUKHYAMANTRI MAJHI LADKI BAHIN YOJANA

*Dr. Premala Anil Kumar, Assistant Professor, P.G. Department of Sociology, Hislop College, Nagpur,  
Maharashtra E-mail- premalamoksha@gmail.com*

---

**Abstract:** This study aims to address the current problem by conducting a sociological evaluation of the Mukhyamantri Majhi Ladki Bahin Yojana, with a particular focus on: Assessing the economic and social impact of the scheme on women beneficiaries in Nagpur City. Investigating how caste, class, and geographical location influence access to and utilization of the scheme and also Exploring the role of the scheme in promoting gender justice and enhancing women's decision-making power within households and communities. The Relevance of the Study explains how The Mukhyamantri Majhi Ladki Bahin Yojana holds critical relevance in addressing the socio-economic challenges faced by women in Maharashtra, contributing to broader goals of gender equality, poverty reduction, and inclusive development. This study is essential for understanding the practical implications of the scheme and its potential to drive transformative social change in urban settings like Nagpur City.

**Key words:** Gender justice, development scheme, Inclusive growth, marginalization, poverty reduction.

---

**Introduction:** The Mukhyamantri Majhi Ladki Bahin Yojana is a flagship welfare initiative by the Maharashtra government aimed at fostering economic empowerment and gender equality among women. The scheme provides direct financial assistance to women aged 21 to 65 from economically weaker sections. By alleviating financial stress, the program seeks to enable women to play a more active role in household decision making, enhance their participation in the workforce, and reduce gender disparities in access to resources. This initiative is not just a financial support mechanism but also a step towards promoting gender justice and addressing intersecting inequalities faced by women based on their socio-economic background. The scheme targets vulnerable and marginalized women, reflecting the government's commitment to inclusive development and social welfare

**Review of literature:** The Mukhyamantri Majhi Ladki Bahin Yojana can be analyzed through multiple sociological lenses, offering insights into how welfare policies influence social structures, gender dynamics, and economic empowerment. This section delves into four key sociological theories that provide a comprehensive framework for evaluating the scheme:

**Feminist Theory:** Feminist theory serves as the cornerstone for analyzing welfare programs aimed at women's empowerment. Rooted in the belief that gender inequality is embedded within societal institutions, feminist theory examines how patriarchal structures limit women's access to

economic, social, and political opportunities. The Mukhyamantri Majhi Ladki Bahin Yojana aligns with liberal feminist approaches that advocate for policy reforms to promote gender equality. By providing financial assistance directly to women, the scheme challenges the traditional notion of male breadwinners and empowers women to exercise greater control over household finances.

**Economic Empowerment:** Feminist scholars argue that economic dependency perpetuates gender inequality. This scheme enhances women's financial autonomy, contributing to their broader participation in the workforce and fostering self-reliance. **Social Inclusion:** The scheme acknowledges the gendered division of labor, where women are often confined to unpaid domestic work. By offering monetary support, it recognizes and compensates women's contributions to society. **Intersectional Feminism:** Beyond gender, the scheme addresses class, caste, and regional disparities. Women from marginalized communities are prioritized, reflecting the intersectional nature of oppression. This ensures that economic benefits reach those who are doubly marginalized by their social identities. **Variables:** Gender equality, financial independence, social inclusion, and access to welfare resources.

**Capability Approach (Amartya Sen):** Amartya Sen's Capability Approach provides a holistic framework for evaluating development programs. Unlike traditional economic models that emphasize income or GDP, Sen's approach focuses on expanding individuals' capabilities – their real

freedoms to achieve well-being and lead the lives they value. The Mukhyamantri Majhi Ladki Bahin Yojana reflects this philosophy by not merely addressing poverty but enhancing women's abilities to make choices and shape their futures. Freedom and Choice: Financial assistance expands women's options, enabling them to pursue education, healthcare, or entrepreneurial activities. This empowerment fosters long-term development rather than temporary relief. Agency and Participation: Women are positioned as active agents of change. The scheme's design encourages autonomy in decision making, fostering a sense of self-worth and community participation. Removing Barriers: The program identifies structural barriers – lack of education, healthcare, and employment – and attempts to dismantle them through targeted financial support. Variables: Capability development, economic security, and decision-making power.

**Welfare State Theory:** The Welfare State Theory underscores the state's responsibility in redistributing resources and ensuring social justice. It posits that welfare programs are essential for addressing inequalities and promoting collective well-being. The Mukhyamantri Majhi Ladki Bahin Yojana exemplifies state intervention to rectify gender and economic disparities. Redistribution of Resources: By channeling state funds directly to women, the scheme redistributes wealth and reduces poverty. This aligns with the broader goal of creating an equitable society where vulnerable populations receive greater support. Reducing Social Risk: Women, especially in rural areas, face economic precarity. Welfare programs like this provide a safety net, protecting them from economic shocks, unemployment, or health crises. Investing in Human Capital: Welfare theorists argue that investing in women's empowerment yields intergenerational benefits. Educated and financially independent women are more likely to invest in their children's education and health, breaking cycles of poverty.

**Intersectionality (Kimberlé Crenshaw):** Intersectionality highlights how overlapping social identities – such as gender, caste, and class – create unique experiences of discrimination and privilege. The Mukhyamantri Majhi Ladki Bahin Yojana acknowledges that not all women experience oppression equally. Targeting Marginalized Groups: The scheme prioritizes women from Scheduled Castes (SC), Scheduled Tribes (ST), and Other Backward Classes (OBC), ensuring that those

at the intersection of gender and caste discrimination receive adequate support. Layered Oppression: Rural women face greater challenges than their urban counterparts. Limited access to education, healthcare, and employment exacerbates their vulnerability. The scheme tailors its outreach to address these regional disparities. Localized Implementation: Intersectionality informs the decentralized approach of the scheme. By involving local governance structures, the program adapts to the specific needs of different communities.

**Regional Context (Maharashtra and Vidarbha):** Mukhyamantri Majhi Ladki Bahin Yojana: Policy Analysis (2023) Government of Maharashtra, Welfare Department. This policy document outlines the objectives, eligibility criteria, and expected outcomes of the scheme. It highlights the financial assistance provided to economically disadvantaged women and its role in enhancing gender equality in Maharashtra. Women's Economic Upliftment in Vidarbha: A Case Study (2022) Joshi, R., & Deshmukh, A. – Journal of Rural Development and Social Change. This case study examines the socio-economic conditions of women in Vidarbha, emphasizing the challenges faced by rural and urban women. The findings align with the goals of the Majhi Ladki Bahin Yojana in addressing poverty and promoting self-reliance.

Gender Disparities in Urban Maharashtra (2021) Patil, S. – Economic and Political Weekly. The article explores gender-based economic disparities in urban centers like Nagpur. It underscores the need for targeted welfare schemes that address the financial vulnerabilities of women in marginalized communities.

**National Context (India-Wide Studies on Women's Empowerment):** National Women's Empowerment Schemes: Comparative Analysis (2020) Kumar, V., & Rao, P. Indian Journal of Public Policy. This comparative study reviews major women-centric welfare schemes in India, such as the Beti Bachao Beti Padhao and Pradhan Mantri Matru Vandana Yojana. It draws parallels to the Mukhyamantri Majhi Ladki Bahin Yojana, focusing on financial independence and social security. Financial Inclusion and Gender Justice in India (2019) Sharma, M. – Journal of Gender Studies. The paper highlights the role of direct financial assistance in promoting economic empowerment among women, reinforcing the necessity of state-led interventions. State-Led Welfare and Intersectionality (2021) Banerjee, N. – Social Science Review. This article applies an

intersectional lens to welfare policies, analyzing how caste, class, and gender intersect to shape access to resources. The study's insights are vital in understanding the multi-dimensional impact of the Majhi Ladki Bahin Yojana.

**Statement of Problem:** Women in India, particularly those from economically disadvantaged and marginalized communities, continue to face significant socio-economic barriers that hinder their progress toward financial independence and social equality. Despite various welfare schemes introduced at the national and state levels, the persistent gender gap in income, education, and employment opportunities highlights the inadequacy of existing interventions in addressing the root causes of gender-based economic inequality. The Mukhyamantri Majhi Ladki Bahin Yojana is a progressive step by the Maharashtra government aimed at providing direct financial assistance to women, empowering them to overcome economic constraints and achieve greater agency in their lives. However, there is limited empirical evidence on the scheme's effectiveness in urban contexts, particularly in cities like Nagpur, where diverse socio-economic conditions exist.

1. **Economic Vulnerability:** Women from marginalized sections of society continue to experience limited access to financial resources and job opportunities. The scheme's ability to alleviate this vulnerability requires in-depth examination.

2. **Awareness and Accessibility:** While the scheme is designed to be inclusive, awareness and outreach issues may prevent eligible women from fully benefiting, especially in urban slum areas and peri-urban regions.

3. **Intersectional Disparities:** Women's experiences are shaped by caste, class, religion, and geographic location. The scheme's effectiveness across diverse social groups remains unclear, necessitating a multi-dimensional analysis.

4. **Implementation Challenges:** Although the policy framework is robust, implementation challenges such as bureaucratic hurdles, lack of transparency, and resource allocation inefficiencies may limit the scheme's impact.

**Research Methodology:** The study will take place in Nagpur city, Maharashtra, where the Mukhyamantri Majhi Ladki Bahin Yojana has been implemented. The research will be conducted in various urban and semi-urban areas within the city, ensuring that the diversity of socio-economic backgrounds of the beneficiaries is represented.

Nagpur is an important urban center with diverse socio-economic demographics, making it an ideal location to study the implementation and impact of the Mukhyamantri Majhi Ladki Bahin Yojana. This research will be exploratory and descriptive in nature, as it aims to explore the effects of the Mukhyamantri Majhi Ladki Bahin Yojana on women's economic empowerment and gender justice. The study will describe how the beneficiaries experience the scheme and how it shapes their educational, economic, and social realities and this study will utilize the purposive sampling as it is particularly effective for gathering rich, in-depth information from participants who are directly involved with the Mukhyamantri Majhi Ladki Bahin Yojana. Sample Size is Given the qualitative approach, a smaller but carefully selected sample which is ideal. The sample will consist of approximately 450 beneficiaries. This sample size is sufficient to capture diverse perspectives while maintaining depth in each interview.

**Field report:**

**Table no.1: Religious Composition of Respondents**

Religion	No. of Respondents	Percentage (%)
Hindu	195	48.75%
Buddhist	110	27.5%
Muslim	75	18.75%
Christian	20	5.5%
Total	400	100%

The data reveals that Hindu women form the majority (48.75%) of the beneficiaries, which aligns with the general demographic pattern of the region. Notably, Buddhist women (27.5%) outnumber Muslims (18.75%), reflecting strong engagement from Dalit-Buddhist communities, many of whom fall under marginalized social categories. This suggests that the scheme successfully reaches women from historically disadvantaged religious groups. The representation of Christians (5.54%)—though minor—adds to the pluralistic outreach of the policy. The diversity in religious affiliation among respondents demonstrates the inclusive orientation of the scheme, ensuring that no major religious group is left behind.

**Table no. 2: Caste-wise Distribution of Respondents**

Caste Category	Number of Respondents	Percentage
Scheduled Caste (SC)	100	25%
Other Backward Class	185	46.25%

(OBC)		
Scheduled Tribe (ST)	10	2.5%
Unreserved (UR)	105	26.25%
Total	400	100%

(Source field data)

The above data clearly shows that the majority of respondents (36%) belongs to OBC Castes, indicating strong representation of marginalized communities. Unreserved groups form the second-largest group (26%), followed by SCs (25%). Only 2.5% of the respondents come from the ST category.

**Table No. 3 : Occupation of Respondents**

Occupation	Number of Respondents	Percentage (%)
Student	40	10%
Daily Wages Worker	50	12.5%
Housewife	206	51.5%
Domestic Helper	55	13.75%
Unemployed	49	12.25%
Total	400	100%

A majority of the respondents (51.5%) are housewives, which is typical in many rural and semi-urban areas where women may have limited access to formal employment opportunities. A significant number (12.25%) are unemployed, reflecting the economic challenges women may face in accessing employment or training opportunities. The diversity in occupation types reveals that while the majority of beneficiaries might face economic challenges due to lack of formal employment, the scheme can still offer opportunities to women across different occupational backgrounds.

**Drawbacks of the scheme:** Respondents pointed out that at the beginning of the scheme, only one woman per family was allowed to apply. Later, it was revised to allow two applicants from a family—one had to be an unmarried girl and the other a married, widowed, divorced, abandoned, or destitute woman. Because of this, in cases where there were two unmarried sisters, both could not apply, which many felt was unfair. They also shared that the required family income should be less than ₹2.5 lakh per annum, which they believed was quite low considering inflation and rising living costs. Additionally, some felt the minimum age limit of 21 years was too high and suggested it should have

been 18. These restrictions meant that a few of their acquaintances who were in need could not qualify, leading to a sense of disappointment. While some found the overall criteria understandable, these limitations made the scheme feel less inclusive for certain eligible women.

**Not education friendly:** Most respondents felt that the scheme did not significantly impact their educational prospects, especially given that a large number of beneficiaries were either above the age of 21 or had limited opportunities to pursue further education due to personal or familial constraints. Only a small section of the beneficiaries, around 8 women under the age of 30, felt they might have benefited from educational advancement, but even then, the amount of support was not enough to make a substantial difference. Moreover, many of the women felt that, while the financial aid provided some degree of economic independence, the amount offered was not large enough to bring about major changes in their lives. Many respondents felt that societal expectations and their gender often prevented them from fully establishing autonomy over these funds. Some women did not face this issue and were able to use the financial aid with more freedom, but for others, the economic empowerment was limited.

**No Assisting in learning skill development:** For the majority of beneficiaries, financial aid was not sufficient to invest in skill development or vocational training. Most respondents used the funds for immediate needs such as household expenses or education for their children, rather than for pursuing additional training. However, a few students and younger beneficiaries were able to use the financial support to cover the costs of short-term courses or skill development programs. These individuals felt that the scheme had opened opportunities to improve their skills and increase their employability, although the financial aid was not substantial enough to facilitate long-term or in-depth training. Overall, the financial support helped to some extent, but it was not enough to significantly impact vocational or skill-based growth for the majority of women.

**No Support for income generated activity:** Most women shared that the amount was not substantial enough to start any full-fledged income-generating activity. However, some daily wage workers stated that the amount was good and helped them manage work-related expenses more comfortably, such as purchasing tools, paying for transport, or covering basic needs during days when

work was not available. Others used the money in small but meaningful ways buying work materials like cloth or utensils, paying for phone charges to stay connected. A few homemakers noted that although they didn't directly use it for income generation, it gave them a sense of financial involvement and encouraged future work plans. Overall, while it wasn't sufficient for entrepreneurial ventures, the amount was seen as helpful support in sustaining or slightly improving current income-generating activities.

**Conclusion:** Many women expressed that receiving the financial assistance, though modest, brought a sense of recognition and self-worth. It was the first time for some of them to have money deposited directly into their accounts, which gave them a feeling of financial control, even if the amount was small. For housewives especially, this direct benefit made them feel seen and supported by the government.

However, a few women shared that true financial independence requires regular and substantial income, which the scheme does not provide. Still, the act of receiving money in their name — without needing to depend on a male family member — was empowering for many. Women working on low wages found this support reassuring and said it helped them feel a little more secure and capable in managing small household needs. So while it didn't drastically change their financial standing, it did contribute positively to

their self-image and confidence.

---

**References:**

1. Amartya Sen. (1999). *Development as Freedom*. Oxford University Press.
2. Crenshaw, K. (1991). *Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color*. *Stanford Law Review*, 43(6), 1241-1299.
3. Fraser, N. (1997). *Justice Interruptus: Critical Reflections on the "Post socialist" Condition*. Routledge.
4. Government of Maharashtra. (2023). *Mukhyamantri Majhi Ladki Bahin Yojana – Policy Document and Implementation Guidelines*. Mumbai: Department of Women and Child Development.
5. Kabeer, N. (2005). *Gender Equality and Women's Empowerment: A Critical Analysis of the Third Millennium Development Goal*. *Gender and Development*.
6. Ministry of Women and Child Development. (2022). *Annual Report on Gender Equality and Women Empowerment*. Government of India.
7. Maharashtra Times. (2024). *How Majhi Ladki Bahin Yojana is Transforming Lives in Maharashtra*. Retrieved from <https://maharashtratimes.com>
8. Patel, V. (2010). *Gender and Social Policy in India: A Study of Women's Welfare Schemes*. *Economic and Political Weekly*.
9. Sen, G., & Mukherjee, A. (2014). *No Empowerment Without Rights: A Review of Gender Equality Strategies in South Asia*. *Development*.
10. Sharma, A. (2018). *State-Led Welfare Interventions and Women's Economic Empowerment in Urban India*. *Journal of Social Policy*.
11. World Economic Forum. (2023). *Global Gender Gap Report 2023*. Geneva: World Economic Forum.
12. Yadav, S. (2020). *Understanding Welfare Schemes through the Lens of Intersectionality: A Study of Women Beneficiaries in Maharashtra*. *Indian Journal of Sociology*.

## NEW SOCIAL MOVEMENTS IN INDIA WITH FOCUS ON MAHARASHTRA: CASE STUDIES AND CRITICAL PERSPECTIVES

*Dr. Prerna Ramteke, Assistant Professor, (Department of Sociology) Maniben Nanavati Women's College, Vile Parle (w), Mumbai-56*

**Abstract:** *New Social Movements (NSMs) in India have arisen as a powerful response to the inadequacies of conventional political structures and economic paradigms. These movements are not new and they aim to address a wide range of issues including socio-economic-political injustice, environmental degradation, gender inequality and also human rights violations. These movements have taken place in all parts of India before and after Independence. The notable ones took place in Maharashtra under Shahu Maharaj, Mahatma Phule and Ambedkar. Maharashtra, a state known for its progressive history and active civil society, several significant NSMs have shaped the discourse on justice and equity. This paper explores the concept of NSMs in India with an in-depth focus on Maharashtra through prominent case studies such as the Dalit Panther Movement, Narmada Bachao Andolan, Save Aarey Movement, and the Anti-SEZ movement in Raigad. By analysing their genesis, ideological underpinnings, modes of protest, achievements, and setbacks, this study highlights the evolving nature of social mobilization in India. The paper also engages with relevant academic literature and debates, critically reflecting on the transformative potential and limitations of NSMs.*

**Keywords:** New Social Movements, Maharashtra, Dalit Panthers, Environmental Movements, Civil Society, Adivasi Rights, Land Rights, Identity Politics.

**Introduction:** New Social Movements signify a transformation in how collective action is organized and articulated in contemporary societies. Unlike traditional social movements which were often based on economic class divisions and headed by political parties or trade unions, NSMs emphasize the politics of identity, culture, rights, and environmental sustainability. They advocate for participatory democracy and often operate outside the formal political arena, challenging state-centric development and promoting inclusive governance.

In India, the rise of NSMs since the 1970s reflects a response to the disillusionment with state-led development and representative politics. These movements are frequently spearheaded by marginalized communities including Dalits, Adivasi's, women, and urban poor, demanding recognition, rights, and justice. Maharashtra, with its deep-rooted history of social reform movements led by figures like Jyotirao Phule, Shahu Maharaj and Dr. B.R. Ambedkar, continues to be a fertile ground for progressive activism. This paper focuses on key movements from Maharashtra to illustrate the broader trajectory of NSMs in India.

**Review of Literature:** The literature on New Social Movements spans several disciplines including sociology, political science, anthropology, and cultural studies. One of the earliest contributors to the understanding of NSMs was Alain Touraine (1985), who emphasized the

cultural and identity-oriented aspects of these movements. According to Touraine, NSMs are not simply about material gains but about redefining societal values, norms, and collective identities.

In the Indian context, Rajni Kothari (1984) played a pioneering role in recognizing the emergence of non-party political formations. The analysis stressed that these movements represent a democratic impulse that is critical of both the state and market forces. Kothari argued that such movements are rooted in a moral vision of politics and often emerge in response to the failure of institutional mechanisms.

Gail Omvedt's (1994) work brought a critical Dalit and feminist perspective into the mainstream analysis of social movements. Her scholarship emphasized that movements led by Dalits, Adivasi's, and women are not merely demands for inclusion but radical rejections of hierarchical and exclusionary social structures. Omvedt framed these as revolutionary struggles aiming to transform the foundations of Indian democracy.

Arturo Escobar (1992), through his idea of "post-development," brought an international lens to the understanding of NSMs. He argued that many grassroots movements reject not just specific development projects but the very paradigm of Westernized development imposed upon indigenous societies. His work resonates deeply with Indian environmental movements like the Narmada Bachao Andolan, which question the

developmental logic that justifies displacement and ecological degradation. Also relates to habitats taken away in the name of development and uprooting without relocations and compensations.

Anil Nauriya and Arundhati Roy have provided extensive critiques of state-led development in India. Roy, in particular, has chronicled the Narmada Bachao Andolan in her essays such as *The Cost of Living*, arguing that such movements represent the conscience of a nation in the face of economic rationality and political repression. Nauriya's work (2007) examines how resistance to development-induced displacement fits into a larger narrative of democratic rights and social justice.

Ramachandra Guha has contributed significantly to environmental history and the study of ecological movements in India. In his work, Guha differentiates between 'environmentalism of the poor' and 'bourgeois environmentalism,' arguing that movements like those by tribal and rural communities are fundamentally tied to survival and justice, unlike middle-class environmentalism which often focuses on aesthetics and consumer values.

Ashis Nandy adds another dimension by analysing NSMs through the lens of cultural resistance. He suggests that these movements often seek to preserve traditional ways of life, local knowledge systems, and non-modern forms of existence, thereby challenging the homogenizing tendencies of modernity and globalization.

Amita Baviskar's detailed ethnographic studies, especially *In the Belly of the River* (2004), provide ground-level insights into the lives of Adivasi communities affected by development. She integrates local narratives with macro-political analysis, showing how NSMs negotiate with both the state and civil society. Her work is invaluable for understanding the intersections of ecology, culture, and resistance.

Anand Teltumbde (2018) critiques the co-optation of Dalit politics by mainstream parties and neoliberal agendas. His analysis underscores how NSMs, particularly those rooted in caste consciousness, must maintain their ideological clarity to avoid being diluted or instrumentalized.

Thus, the literature points toward several converging themes in NSMs: identity and cultural politics, resistance to neoliberal development, the role of grassroots leadership, and the increasing reliance on legal and transnational frameworks. However, it also reveals gaps—particularly in

region-specific studies that contextualize these movements within localized histories and socio-economic conditions. The case studies from Maharashtra presented in this paper seek to fill that lacuna and further the discourse by offering empirically grounded insights.

### **Case Studies in Maharashtra:**

#### **1. Dalit Panther Movement (1972–1980):**

Inspired by the American Black Panther Party, the Dalit Panther Movement emerged in Maharashtra in the early 1970s to counter caste-based oppression and assert Dalit identity with dignity. Founded by Shri Namdeo Dhasal, J.V. Pawar, and others in Mumbai, it was a radical departure from the moderate approaches of older Dalit political organizations.

**The Objectives were to:** i) Combat caste-based violence and social discrimination. ii) Promote Dalit consciousness and Ambedkarite ideology. iii) Reject the Brahminical and upper-caste domination of institutions.

**Tactics used:** i) Use of literature and poetry as protest (Dalit Sahitya). ii) Street protests and public demonstrations. iii) Alliances with leftist and working-class organizations.

**Impact:** The movement played a key role in reshaping Dalit identity politics and inspired similar mobilizations across India. Despite its internal ideological splits and eventual dissolution, it left a lasting legacy in Indian socio-political thought.

#### **2. Narmada Bachao Andolan (1985–**

**Present):** Though pan-Indian in scale, the Narmada Bachao Andolan (NBA) had significant traction in Maharashtra's tribal belts. Led by Ms. Medha Patkar, this movement opposed the construction of the Sardar Sarovar Dam, which displaced thousands of Adivasis and marginalized communities. It attracted people from diverse groups to voice their opinions and build a strong base and solidarity.

**The Objectives were to:** i) Halt the dam construction and prevent forced displacement. ii) Promote alternative models of development. iii) Secure rehabilitation and compensation for affected people.

**Tactics:** i) Legal interventions (filing PILs in the Supreme Court). ii) Hunger strikes and padyatras (marches). iii) National and international solidarity campaigns.

**Its Impact:** Though unable to stop the building of the dam, NBA succeeded in bringing the issue of development-induced displacement into public debate and policy reforms. It also pioneered the use of the judiciary as a site of resistance.

### 3. Save Aarey Movement (2018–Present):

This urban environmental movement began as a citizens' protest against the cutting of over 2,000 trees in Aarey Forest in Mumbai for the Metro car shed project. Although initially the construction work did stop and government declared change of location, today the metro station is constructed and is functional from the very place.

**The Objectives were:** i) Protect Aarey's biodiversity and tribal lands. ii) Challenge environmentally unsound urban development. iii) Stop the infrastructure development inside the forest land and save biodiversity.

**Tactics:** i) Online petitions and social media campaigns. ii) Sit-ins, peaceful protests, and "tree hugging." iii) Collaboration with environmental scientists and legal experts.

**Its Impact:** The movement galvanized urban youth and middle-class citizens, leading to a temporary stay on the project and state reconsideration. It highlighted the potential of digital activism and urban environmentalism.

**4. Anti-SEZ Movement in Raigad (2005–2010):** This movement opposed the establishment of Special Economic Zones (SEZs) in Raigad by the Reliance group, which required land acquisition from farmers.

**The Objectives were:** i) Resist forced land acquisition under the SEZ Act. ii) Ensure local communities' rights to land and livelihood. iii) Keeping the land and ecosystem in safer hands.

**Tactics:** i) Mobilization of farmers and gram sabhas. ii) Legal petitions and awareness campaigns. iii) Coordination with Left and civil society groups.

**Its Impact:** Following sustained protests and a referendum, the SEZ project was scrapped. The movement demonstrated the strength of decentralized rural resistance against corporate encroachment.

**Discussion:** These case studies demonstrate that several NSMs in Maharashtra have evolved from confrontational street politics (as seen with the Dalit Panthers) to complex engagements with law, media, and transnational activism (as seen in the Narmada Bachao Andolan and Save Aarey Movement). Several key themes emerge:

1) **Identity and Assertion:** The centrality of caste, tribal, and ecological identities in articulating resistance.

2) **Legal and Institutional Engagement:** Movements increasingly engage with courts and legislative mechanisms rather than relying solely on

mass protest.

3) **Media and Technology:** Digital platforms now play a pivotal role in narrative framing and mobilization, expanding reach and visibility.

4) **Democratic Deepening:** These movements expand the boundaries of democracy by asserting rights outside electoral politics.

5) **State Repression and Co-optation:** Movements often face criminalization, surveillance, or co-optation, which test their resilience and ideological coherence.

**Conclusion:** New Social Movements in India, especially in Maharashtra, represent a transformative force in the country's democratic and developmental discourse. While they often emerge in reaction to specific grievances, they signify deeper contestations around justice, recognition, and the rights. Maharashtra's unique socio-political legacy and active civil society have made it a vibrant arena for such movements. From the streets of Mumbai to the forests of Raigad, these movements continue to challenge hegemonic power and advocate for inclusive alternatives. However, their future success will depend on their ability to remain autonomous, intersectional, and adaptive in the face of rising authoritarianism, corporate dominance, and environmental crises.

From a researcher's standpoint, the study of New Social Movements (NSMs) in India—particularly in Maharashtra—offers a fertile ground for examining the intersections of identity, resistance, and alternative democratic practices in the postcolonial context. These movements reveal how marginalized communities and concerned citizens reconfigure the political sphere beyond formal party politics, engaging in what Nancy Fraser calls a "subaltern counter public." The empirical cases studied—ranging from the radical identity politics of the Dalit Panthers to the ecologically driven Save Aarey campaign—reflect the diversity and adaptability of NSMs in responding to the ever-evolving socio-political landscape of India.

What distinguishes these movements is not merely their opposition to state policies or developmental models, but their broader challenge to hegemonic narratives of modernity, growth, and governance. For instance, while the Narmada Bachao Andolan critiques the paradigm of dam-centric development, it simultaneously proposes a moral critique of displacement and ecological erasure. Similarly, the Anti-SEZ movement in Raigad does not only protect agrarian land rights

but reclaims the very notion of citizenship by demanding democratic consultation and accountability in state decisions.

From a theoretical lens, Maharashtra's NSMs illustrate the ways in which global paradigms—such as Escobar's "post-development" or Touraine's "societal self-production"—manifest in localized forms shaped by caste hierarchies, historical memory, and regional political cultures. The Dalit Panther Movement, in particular, demonstrates how radical social theory can be reinterpreted through the lived experiences of caste violence and resistance, giving rise to unique articulations of subaltern agency. In contrast, the Save Aarey movement, largely urban and middle-class in composition, exemplifies the rise of environmentally conscious digital mobilization, signalling a new wave of urban NSMs that blend offline and online activism. Also underlying the presence of civil society in keeping an eye on governments programs.

A recurring challenge for these movements, however, lies in their sustainability and coherence. The risk of fragmentation, co-optation by political parties, or de-politicization through legal procedurals often dilutes their transformative potential. Moreover, state responses—ranging from surveillance and legal intimidation to symbolic concessions—test their resilience. The interface of NSMs with judiciary, media, and transnational advocacy networks shows both opportunities for scaling up and the risk of shifting away from grassroots realities.

Thus, NSMs in Maharashtra and across India are not monolithic but constitute a plural and contested field of democratic experimentation. They reflect a deeper crisis in India's development model and political representation, while

simultaneously offering glimpses of alternative imaginaries rooted in justice, ecology, and dignity. For scholars and practitioners alike, these movements demand a rethinking of what constitutes political action, who speaks for the people, and how democracy can be radically reimagined from below.

In conclusion, NSMs in Maharashtra serve not only as sites of protest but as laboratories of democratic innovation. Their continued relevance depends on their ability to remain inclusive, intersectional, and critically self-reflective. As India grapples with deepening inequalities, environmental precarity, and democratic backsliding, these movements will remain indispensable to any project of social transformation.

---

#### References:

1. Baviskar, A. (2004). *In the Belly of the River: Tribal Conflicts over Development in the Narmada Valley*. Oxford University Press.
  2. Escobar, A. (1992). *Encountering Development: The Making and Unmaking of the Third World*. Princeton University Press.
  3. Guha, R. (2000). *Environmentalism: A Global History*. Longman.
  4. Kothari, R. (1984). *Politics in India*. Orient Longman.
  5. Nandy, A. (1998). *The Intimate Enemy: Loss and Recovery of Self under Colonialism*. Oxford University Press.
  6. Offe, C. (1985). "New Social Movements: Challenging the Boundaries of Institutional Politics." *Social Research*.
  7. Omvedt, G. (1994). *Dalits and the Democratic Revolution*. Sage Publications.
  8. Roy, A. (1999). *The Cost of Living*. Modern Library.
  9. Telumbde, A. (2018). *Republic of Caste: Thinking Equality in the Time of Neoliberal Hindutva*. Navayana.
  10. Touraine, A. (1985). *An Introduction to the Study of Social Movements*. *Social Research*.
  11. Udupa, S. (2019). "Digital Politics and Counterpublics in India." *Media, Culture & Society*.
  12. Government of India Reports and Supreme Court judgments related to the Narmada Project and SEZ regulations.
-

---

## CLASS AND CASTE: A CRITICAL COMPARISON OF SOCIAL STRATIFICATION IN INDIA

*Dr. Ramakant Gajbhiye, Professor of Horticulture, College of Agriculture, Mul Dist. Chandrapur*

*Dr. Chandrashekhkar Gaikwad, Librarian, College of Agriculture, Nagpur*

*Sarthak Gajbhiye, UG Scholar, University of Delhi gajbhiyerp@rediffmail.com*

---

**Abstract:** *This paper critically examines the interplay between caste and class in India, tracing their historical evolution from ancient to contemporary times. Drawing on foundational Hindu texts such as the Vedas, Dharmashastras, and Puranas, the study explores how Varna and jati systems institutionalized caste hierarchies, reinforced through customs like Anuloma and pratiloma marriages. It investigates how Buddhism, Jainism, and rulers like Ashoka challenged these structures, while the Gupta era re-entrenched them. The paper further analyses the impact of Islamic rule, colonial administration, and orientalist scholarship in shaping caste and class distinctions. Post-Independence reforms and the liberalization era post-1991 are evaluated to understand the persistence of caste alongside emerging class dynamics. Through a historical and sociological lens, the paper argues that caste and class, though analytically distinct, are deeply interwoven in practice, sustaining hierarchies of privilege and exclusion. By examining key moments of resistance, codification, and transformation, the research highlights the resilience of caste within modern class-based frameworks and underscores the need for intersectional approaches to social justice in India.*

**Key words:** *Class, Caste, Critical Comparison, Social Stratification, India*

---

**Introduction:** The Indian subcontinent has long been characterized by complex systems of social stratification, particularly the notions of class and caste, which continue to shape the socio-economic and political landscape. While caste is often seen as a uniquely Indian hierarchical system, class reflects broader economic divisions found globally. Yet in India, both systems have historically intertwined, reinforced, and at times contradicted each other. To understand this interplay, one must delve into the foundational texts and practices that structured Indian society—ranging from the Vedas, Dharmashastras, and Puranas to the epics and legal codes—and explore how social norms such as anuloma (hypergamy) and pratiloma (hypogamy) marriages entrenched these divisions. The intersections of class and caste cannot be fully grasped without considering the influences of Buddhism, Jainism, the Mauryan and Gupta Empires, the Islamic era, colonial rule, and the transformations of post-Independence India before and after the economic reforms of 1991. The earliest codifications of social stratification appear in the Rig Veda, where the Purusha Sukta hymn introduces the concept of varna, the four-fold division of society: Brahmins (priests), Kshatriyas (warriors), Vaishyas (traders), and Shudras (servants). While these categories were initially fluid and function-based, over time, especially through the interpretations in the Dharmashastras and Puranas, they evolved into rigid caste-based

identities. The Dharmashastras, particularly the Manusmriti, codified caste hierarchy with explicit injunctions about duties, purity, pollution, and inter-caste relations. Anuloma marriages, which allowed upper-caste men to marry lower-caste women, were tolerated to a degree, while pratiloma marriages—lower-caste men marrying upper-caste women—were strongly condemned, reflecting both caste rigidity and gendered power hierarchies. The notion of jati, or birth-based sub-caste, eventually overshadowed the varna framework, fragmenting society into thousands of endogamous groups. Unlike varna, jatis were localized and occupational, suggesting a more complex and flexible interaction between economic functions and social status. However, this flexibility was largely theoretical, as mobility remained rare and jatis were enforced through social customs, religious prescriptions, and legal sanctions.

The age of the Buddha (6th century BCE) and the rise of Jainism presented significant critiques of the caste system. Both religious movements rejected Brahmanical orthodoxy and ritualism, emphasizing karma, non-violence, and spiritual egalitarianism. The Buddha admitted people from all castes into the Sangha, while Mahavira promoted asceticism over social status. Yet despite their inclusive philosophies, neither Buddhism nor Jainism fully dismantled caste in practice; rather, they created parallel communities that maintained hierarchical distinctions internally. Ashoka, the

Mauryan emperor, adopted Buddhism and emphasized dhamma (moral law) over caste, advocating for social welfare and respect for all religious sects. His inscriptions speak of compassion and tolerance but do not directly challenge caste as a social institution.

During the Gupta period (circa 320–550 CE), Hindu revivalism led to the re-entrenchment of Brahmanical orthodoxy. Sanskritization of social and religious practices reinforced varna ideology, and the caste system became more deeply embedded in rural and urban life. Temples, land grants to Brahmins, and religious texts all contributed to the sanctification of caste hierarchies. Economic roles began to mirror religious status more rigidly, cementing the overlap between caste and class. The Gupta period's reestablishment of caste as divine order through the Puranas and legal codes reaffirmed social immobility as a religious duty (dharma).

The medieval period introduced Islamic rule in large parts of India, which brought new dynamics into the caste-class equation. Islamic rulers, particularly under the Delhi Sultanate and the Mughal Empire, did not actively promote caste but often worked within the existing social hierarchies for administrative convenience. Converts to Islam from lower castes sought social mobility and escape from caste oppression, but caste-like practices persisted among Indian Muslims. The emergence of caste-based divisions among Muslims—Ashrafs (noble origin), Ajlafis (commoners), and Arzals (Dalits)—illustrates the persistence of caste idioms even in an ostensibly egalitarian religion. Additionally, Islamic rulers' patronage created new elites and economic classes, complicating the relationship between wealth, power, and traditional caste hierarchies.

Colonial rule fundamentally altered the interplay between caste and class by reifying and institutionalizing caste through administrative practices. The British census operations from 1871 onwards required rigid caste classifications, effectively freezing fluid social identities into fixed categories. British administrators, influenced by orientalist scholarship, viewed caste as a racial and hereditary system. Simultaneously, the colonial economy created a new class of intermediaries—zamindars, professionals, and English-educated elites—who often belonged to upper castes but were economically distinct from the traditional priestly class. Missionary and reform movements targeted caste injustices, and social reformers like

Jyotirao Phule, B.R. Ambedkar, and Periyar launched critical attacks on Brahmanical dominance, advocating for both caste annihilation and economic redistribution.

Ambedkar's analysis of caste and class in India highlighted the difference between social status and economic position. He argued that caste is not merely a division of labor but a division of laborers—a system that fragments society and restricts economic mobility. In contrast to Marxist class struggle, Ambedkar saw caste as a unique form of graded inequality that inhibits solidarity among the oppressed. While the Indian National Congress under Gandhi viewed caste reform through the lens of varna dharma and spiritual purity, Ambedkar demanded legal and political abolition of caste, culminating in the inclusion of caste-based protections and reservations in the Indian Constitution.

Post-Independence India witnessed attempts to blur caste boundaries through land reforms, affirmative action, and political democratization. However, the persistence of caste-based inequalities revealed the limitations of class-based developmental strategies. In the post-1991 liberalization era, economic growth created a new middle class that was ostensibly meritocratic and class-based. Yet caste continued to shape access to education, employment, and capital. The expansion of private education and employment sectors often bypassed affirmative action, reinforcing caste privilege under the guise of class mobility. Moreover, political mobilizations around caste identities—such as the rise of the Bahujan Samaj Party—illustrated that caste remained a potent force in democratic politics, often overlapping with but not reducible to class.

**Conclusion:** In contemporary India, the distinction between caste and class remains blurred but significant. While class is theoretically mobile and economic, caste is birth-based and social, though the two often coalesce. Upper castes are overrepresented among the economically privileged, while Dalits and Adivasis continue to face structural disadvantages despite economic advancements. Intersectional inequalities—where caste, class, gender, and religion interlock—complicate both academic analysis and policy interventions. The resilience of caste in modern institutions, from corporate boardrooms to matrimonial ads, suggests that caste is not an anachronism but a dynamic force adapting to modernity. The history of social stratification in

India reveals that caste and class are not isolated phenomena but interlinked systems that shape and reinforce each other. From Vedic texts and Dharmashastras to colonial censuses and neoliberal capitalism, the evolution of caste and class reflects deeper tensions between hierarchy and mobility, tradition and modernity, ritual status and material power. Understanding their interplay requires not only historical inquiry but also a commitment to dismantling the social and ideological structures that sustain inequality.

**References:**

1. Ambedkar, B. R. (1946). *Who Were the Shudras?* Thacker & Co.
2. Bayly, S. (1999). *Caste, Society and Politics in India from the Eighteenth Century to the Modern Age*. Cambridge

- University Press.
3. Dirks, N. B. (2001). *Castes of Mind: Colonialism and the Making of Modern India*. Princeton University Press.
4. Dumont, L. (1980). *Homo Hierarchicus: The Caste System and Its Implications*. University of Chicago Press.
5. Guha, R. (2007). *India After Gandhi: The History of the World's Largest Democracy*. Picador.
6. Jaffrelot, C. (2003). *India's Silent Revolution: The Rise of the Lower Castes in North India*. Columbia University Press.
7. Manu. (1886). *The Laws of Manu* (G. Bühler, Trans.). Oxford University Press.
8. O'Hanlon, R. (2011). *Caste, Conflict and Ideology: Mahatma Jotirao Phule and Low Caste Protest in Nineteenth-Century Western India*. Cambridge University Press.
9. Sharma, R. S. (1990). *Sudras in Ancient India: A Social History of the Lower Order Down to Circa A.D. 600*. Motilal Banarsidass.

## TECHNOLOGY IN PROFESSIONAL DEVELOPMENT OF TEACHER

*Dr. Saurabh Maurya, Assistant Professor (Sociology), Shri Mahanth Ramashray Das P.G. College, Bhurkura, Ghazipur, Uttar Pradesh. [saurabhmaurya202@gmail.com](mailto:saurabhmaurya202@gmail.com) 8400332153*

**Abstract:** 'Educational Technology' gives importance to teaching principles rather than learning principles on the basis of which we find that how educational technology influences a teacher. Teaching having the rights of educational technology can analyse the behaviour of students. Teacher can analyse the behaviour of student in the class, at home, at the playground and with his mates and friends. It is easier to understand him after analysing his behaviour. After which desired changes can be made to his behaviour. We can say that teacher can study the behaviour of his students through technology, he can understand them and can try to improve them. Therefore technology provides strength to this phase of education. Teacher should have the knowledge of behaviour; its analysis and the techniques for its improvement along with the course content. Education technology makes a teacher capable in this area.

**Keywords:** Programming of Teaching, Educational Technique, Teaching Methodology.

**Introduction:** The utility of technology is increasing day by day. Every country in the world is adopting it. The utility of technology in India is not an old concept. In India, this concept is being more important in terms of education. Kothari Commission (1966) commented, in the last few years in India, enough attention has been paid towards re-origin of class teaching or the re-originating techniques. The primary goal of fundamental education is to bring revolutionary changes to the entire environment and activities of primary schools and overall development of mind, body and soul of the child. The importance utility of technology has also been proved in this respect.

**Meaning and Definitions of Technology:** The word 'technology' is derived from the Greek words 'technic' (meaning art or skill) and 'logia' (meaning science or study). Thus, technology is the science or study of an art or skill. Following are some of the

important definitions of technology:

Hierra, A (1973): *Technology is the set of instruments and skills which are used to satisfy the needs of the community.*

Page, T (1976): *Technology is the application of scientific knowledge to a practical purpose (problem).*

Educational Technology is a system in education in which machines, materials, media, men and methods are interrelated and work together for the fulfilment of specific educational objectives. Educational Technical conventional scientific basis to the idea of teaching art to provide technical, academic effects of various policies, methods and devices is controlled through, develops and manufactures effective teaching process. Thus, it is moving always toward achieving educational goals.

Jacquetta Bloomer (1973), "Educational Technology is the application of scientific

knowledge about learning to practical learning situations.”

G. O. M. Leith (1967), “*Educational Technology is the systematic application of scientific knowledge about teaching-learning and conditions of learning to improve the efficiency of teaching and training.*”

Shiv K. Mitra (1968), “*Educational Technology can be conceived as a science of techniques and methods by which educational goals could be realized.*”

**Objectives:** i) Know the use of educational methods. ii) Know about the lesson planning. iii) Know about the teaching strategies. iv) Understand the direction and consultation.

**Teaching Technology:** i) It is a subsystem of educational technology. ii) It concerned with the systematization of the process of teaching. iii) It provides necessary theory and practice for the teachers to bring improvement in the task of teaching. iv) Teaching cannot be treated as a sum total of certain teaching skills. v) Teacher has to play the role of a technician by learning the art and science of teaching. - do his job effectively.

**Characteristics of Teaching Technology:** a) Teaching is a scientific process and its major components are content, communication and feedback. b) There is a close relationship between teaching and learning. c) It is possible to modify and improve and develop the teaching-learning activities. d) The terminal behaviour of the learner, in terms of learning structures, can be established by appropriate teaching environment. e) Teaching skills can be developed and strengthened by means of feedback devices with or without sophisticated techniques. f) Pre-determined learning objectives can be achieved by designing suitable learning activities. g) Use of achievement motivation techniques enhances the output of the teacher and the learner.

Education technology provides teachers the scientific knowledge in terms of teaching approaches, teaching strategies and teaching methods and helps teacher in the following way-

**Helpful in Use of Educational Approaches:** Teacher can distinguish between the teaching approaches on the basis of educational technology and can check which approach can be utilized in which situation such as hardware, software or system analysis. By using these, teachers and students will be able to use their time, efforts and resources in a right way. Its specific trait is – more teaching in less time with less efforts.

**Use of Educational Strategies:** With the help of educational technology, teacher uses such strategies by which he can attain his objectives and can bring desired changes to the students’ behaviour. It increases teacher’s working passion and teaching skills.

**Use of Educational Methods:** It is necessary for teacher that students take interest in his teaching. For this, it is necessary to develop skills and excellence in this area. Teaching methods are such means by using which students starts taking interest in the lesson, study material becomes clearer to them and they become able to learn the course content in a simple and easy way. Teaching methods are mainly used to make teaching more interesting, effective and successful but it is not possible without educational technology.

**Helpful in Making Effective Teacher-Student Communication:** Communication is the backbone of education. Both the education and teaching cannot be imagined without communication. The meaning of communication is sharing of information and ideas to each other. Education and teaching are impossible without sharing of information and ideas. As a teacher, you say something to your principle or students and students tells you something or reply or principles gives order after calling you, praises or criticizes. It means communication process is running so it can said that communication is that process in which a people mutually share their knowledge, expressions, ideas etc. and to understand the ideas and information thus obtained and use to send them. Communication is the backbone of education. A teacher creates a good communication by using the following material:

**1. Printed material:** News Paper, Journal, Work Books, Dictionary, Encyclopaedia, Atlas, Books, Hands out, Chart, poster, diagram, graph etc.

**2. Un-printed material:** Radio, Tape recorder, Overhead projector, Filmstrip projector, Television, Computer Internet, Video text, Video disk, Teleconferencing.

All these are developed by education technology and by using these, teacher makes his teaching more effective by developing his personality.

**Helpful in status-quo Education:** It is helpful in status quo education in artificial situation. In this, desired changes are brought to learner’s behaviour keeping spontaneity through sequential and collective learning experience. Developed by

educational technology, this method has been used to make teaching effective.

**Helpful in Developing Educational Skills:** It is necessary for a teacher to understand the meaning of educational skills, to be aware of their intentions and is capable to get right on them, only then he can become a good and efficient teacher. Skills are categorized through educational technology. Some of the important teaching skills are: 1) Introduction skills. 2) Discovery questioning skills. 3) Clarification skills. 4) Stimulus modification skills. 5) Reinforcement skills. 6) Instance skills. 7) Class arrangement skills.

With these, teacher can achieve efficiency by developing himself and can make his teaching more effective.

**Helpful in Making Lesson-Planning:** Teaching is primary function of teacher but even efficient teachers fail without lesson planning. Teacher explains the knowledge achieved by the students, innovative knowledge, questioning method, media, material etc. that which achievement he has to attain and by which media, these can be achieved as a result of class activities in a period of time.

**Helpful in Effective Research Study:** Today, we have Communicate with other countries. It is determined through technology what's going in the research of the same subject as is going in the research of that subject in our country. A comparative analysis is done on all the subjects whether it is T.V., radio, Internet, literature etc. In today's scientific age, without educational technology it is impossible to move forward a single in the areas such as education, research, medical science, physical science, bio-science, maths etc. so the honour for developing scientific views in teacher for researches goes to educational technology.

**Helpful in Developing Scientific Views:** The importance of educational technology has been increased in teacher in the development of scientific view. Teacher can develop scientific views in himself as well as in students through various technologies. Inspection is included in the scientific knowledge. Students consider any knowledge to be true when it meets right on the sense-experiential test. With scientific views, students considers such things to be correct which are objective. The meaning of objectiveness is that anybody can achieve that view. This view depends on the belief, logic and character of checker.

### **Helpful in Direction and Consultation**

**Process:** When teacher directs and consults then it becomes very necessary to be a person having specific abilities. For this, he has to go through various steps so that he can provides benefits to students such as oriented talks, interview, Psychological testing, analysis of school life, health testing, final interview, construction conference, accounts writing and follow-up. If teacher has the support of educational technology in collecting these steps properly then he definitely gets success.

**Helpful in Effective Assessment:** Teaching is controlled by the teacher. He determines that to what extent and how many objective achieved by him? How much effective are the methods of teaching management, organizations and progressions provided by him? Thus teacher uses assessment and measurement to check the efficiency of his teaching. As an organizer, teacher perform the following three main activities for controlling teaching- i) Assessment of learning system. ii) Measurement of learning. iii) Organizing through learning objectives.

**Conclusions:** The fact is that educational technology instructs and helps teacher in his activities at every phase, every aspect and at every step whether it is lesson planning, selection of teaching points, selecting good methods of teaching or to understand students or to resolve his teaching problems and to develop his teaching management. Today, teacher cannot move forward even a single step without educational technology.

### *References:*

1. Aggarwal, J.C. (2018). *Theory & Principles of Education*, Delhi: Vikas Publishing House Pvt Limited.
2. Aggarwal, J.C. (2015). *Essentials of Educational Technology*, Delhi: Vikas Publishing House Pvt Limited.
3. Elizabeth R. Hubbell (2012). *Using Technology with Classroom Instruction That Works*, Alexandria: ASCD Publisher.
4. Haynes, Philip & Smith, Jennifer Lewis (2014). *Online Learning and Teaching in Higher Education*, England: Open University Press.
5. Jonassen, David H. (2017). *Handbook of Research on Educational Communications and Technology*, Mahwah NJ: Lawrence Erlbaum Associates.
6. Mangal, S. K. and Mangal, Uma (2009). *Essentials of Educational Technology*, Delhi: PHI Learning Pvt. Ltd.
7. Singh, Yogesh Kumar & Upadhya, Brijesh (2008). *Educational Technology Management And Planning*, Delhi: Aph Publishing Corporation.
8. Young, Susan Brooks (2016). *Digital-Age Literacy for Teachers: Applying Technology Standards in Everyday Practice*, Eugene: International Society for Technology in Education.

## THE ACTUAL PROBLEM OF HEALTH AMONG RURAL AREAS WOMEN: THE NEED FOR BETTER AND AFFORDABLE HEALTH SERVICES

*Tithi Paul, Research Scholar, Sociology, Adamas University, Barasat, North 24 parganas, West Bengal.*

According to WHO (1948) 'Health is a state of completely physical, mental, social wellbeing and not merely absence of disease or infirmity'. In women's case the health issue is not merely a medical or physical phenomenon, but it is a complex social phenomenon. THE Effect of patriarchy system also great influence on the medical and health care system on women. The health of women has been neglected for a long time. According to C.S.W (commission on the status of women)1974, reported after three years survey 'All the available evidence leads us to conclude that high female mortality rate and decreasing female ratio after every census is due to the consistent neglect of Female Health.' The relationship between the health care attitude and status of women in society in the integral part of our cultural system. INDIA is one of the few countries where males significantly outnumber females (933 females for 1000 males), and its Maternal mortality rate in rural areas is among the World's highest. Women experienced with malnutrition, anaemia, infectious disease and illness more than men and less likely to receive timely medical treatment. Women especially poor and rural women often trapped in cycle of ill health exacerbated by child bearing and hard physical labour.

INDIA is one of the few countries where males significantly outnumber females (933 females for 1000 males), and its Maternal mortality rate in rural areas is among the World's highest. Women experienced with malnutrition, anaemia, infectious disease and illness more than men and less likely to receive timely medical treatment. Women especially poor and rural women often trapped in cycle of ill health exacerbated by child bearing and hard physical labour. "Women in developing countries are often in poor health and overburdened with work, they are tired, most are anaemic, and many suffer from malnutrition and chronic ill health from lack of personal attention and adequate health care especially during pregnancy and child birth. Early marriage, teenage pregnancy, repeatedly child bearing, ignorance, poverty, and manual labour.

The Global Commission on women's Health of the World Health Organization(WHO)was established in1992.Its objectives is to accelerate

action at the national and international level to improve women's health as their fundamental human right. Among the many areas of action such as nutrition, reproductive health, violence against women, ageing, lifestyle related condition of women and work environment, nutrition and reproductive health are the only ones that have researched and there are many areas where research has to be done. The benchmark global agreement to eliminate gender inequities, contained in the United Nations Conventions on the Elimination of all forms of Discrimination against Women was developed.

The relationship between the health care attitude and status of women in society is the integral part of our cultural system. Davis and Blake (1974) stated that "The cultural norms that particularly affect women's health are the attitude to marriage, age of marriage, the values attached to fertility and sex of the child, attitude of family planning and the ideal role demanded of the women within family organization and social conventions. They determine her place within the family, the degree of her access to medical care, education, nutrition etc.

It has been obvious that, after independence, although the Government of India has made considerable efforts to initiate and implement the health policies for women and children, such as to formulate 'separate division 'in planning commission for women and children, in 1978,'Health for all by 2000 AD", in 1983 to enact comprehensive Health Policy which has enunciated the long term demographic goals and other selected time bound programmes to elevate the health status of masses. Besides these measures, significant achievements have been made in the production of Drugs, vaccines, Hospital equipment's and trained medical personnel's and specialized doctors and surgeons.

The people living in below the poverty line make somewhat 40% of the total population of the country. Due to living in unhygienic conditions and malnutrition, the people of this section are more prone to disease. Most of the epidemics effect this poorer sections of the population in very serious proportion which effects to health status and

development process of the country. Because of poverty, backwardness and huge size, they require medical care correspondingly in more proportion from the government resources, which are already insufficient in quantity and quality both.

The mid –decade conference in Copenhagen in 1980 had done much to inform the world about women's issues and get people talking about the issues of women and health. The primary health care (1978) and the Health for All (HFA) strategy had great promises for the women. However the achievements of primary health care did not fully achieve its goals in many countries by the year 2000.

In the platform of rural society the main objectives to identify the health status and the health problem of women that emerged-

1. To assess the socio –economic status of women in rural areas.

2. To identify the indicators of women's health status.

3. To identify the reproductive behaviour and attitude towards general health care of women.

4. Increase women's access throughout the lifecycle to appropriate, affordable and quality health care.

5. Strengthen the preventive programmes that promote women's health.

6. Undertake gender sensitive initiatives that address the sexually transmitted disease (STD) and HIV/AIDS.

7. Promote research and disseminate information on women's health.

Increase resources and monitor follow up for women's health.

Some quantitative and qualitative both methods, and some case study of rural area in Kolkata in West Bengal are fruitful for the study. The interview method is used for data collection.

#### **The health problems among the women in rural area: Maternal Mortality and morbidity-**

The latest estimates issued by the WHO, the United Nations Population Fund (UNFPA), the United Nations Children's Fund (UNICEF) and the World Bank (WB) in September 2010 provide figures related to maternal death: globally, an estimated 287,000 maternal deaths occurred in 2010. Sub-Saharan Africa (56%) and southern Asia (29%) accounted for 85% of the global burden in 2010. At the country level two countries account for one – third of global maternal deaths. India at 19% and Nigeria at 14%. Maternal Mortality Ratio (MMR) measures the number of women aged 15-49 years

dying due to maternal causes per 100000 live births. Every year over 20 million women terminate unwanted pregnancies through unsafe abortions as result of lack of access to relevant care and services, such as family planning, costly contraceptive methods, and lack of information.

**Nutrition-**Globally, 51% of the pregnant and one third of women of reproductive age who are not pregnant suffer from anaemia. In developing countries 56% of pregnant women are anaemic. Discriminatory feeding practices in childhood sometimes lead to protein energy malnutrition, anaemia and other micronutrient deficiencies in girls. Stunting caused by protein energy malnutrition in girls is responsible for subsequent problems in childbirth leading to increased incidence of obstructed labour, and vesico-vaginal fistulae, birth asphyxia and other condition. Iodine deficiency is the most common preventable cause of mental retardation. At least 25% of adolescent girls in developing countries are effected by iodine deficiency and this causes cretinism.

**Anaemia-**Low and lower middle income countries bear the greatest burden of anaemia, particularly affecting populations living in rural settings, in poorer households and who have received no formal education. Globally, it is estimated that 37% of pregnant women mainly 15-49 years of age are effected by anaemia. The largest causes were the dietary iron deficiency, thalassaemia and sickle cell trait, and malaria.

**Reproductive Health-**The reproductive pattern of Indian women are commonly painted out as tales of pregnancy and childbirth. Which are too early, too soon, too many, too late. There is a widespread assumption that 'People in rural India go on producing children as long as they can'. Sexual and reproductive health problems are responsible for one third of health issues for women between the ages of 15 and 44 years. Unsafe sex is a major risk factor – particularly among women and girls in developing countries.

**Cancer-**The most common cancers afflicting women are breast, cervical, colorectal and stomach cancer. At least there are half a million cases of cancer of the cervical cancer annually. There are 300,000 deaths occurring each year due to breast cancer. And there are estimated 700,000 new cases each year.

**Reproductive tract infection and STD/HIV/AIDS-**The impact of sexually transmitted disease is particularly severe for young

women. Complications include pelvic inflammatory disease, infertility, pelvic pain, and life threatening ectopic pregnancy. One of the biggest challenges in this century is the problem of HIV/AIDS. Every minute two women get infected in HIV and every two minutes a woman dies of HIV. Three decades into the AIDS epidemic, it is young women who bear the brunt of new HIV infections. Too many young women still struggle to protect themselves against sexual transmission of HIV and to get the treatment they require.

**Ageing-**As life expectancy increases in most countries, it is estimated that the number of women over the age of 65 will increase from 330 million in 1990 to 660 million in 2015. Many of these elderly women will have experienced poor nutrition, reproductive ill health, dangerous working conditions, violence and life style related disease. Little data exists on the health conditions of the elderly female population except in industrialized countries from which extrapolation is made.

**Mental Health-**Women are more likely to experience mental health issues like depression and anxiety than men. Though changes in how you think and feel may occur at any time, women are especially vulnerable during and after pregnancy due to the fluctuation in hormones (perinatal and postpartum depression), as well as in the years leading up to menopause.

**Need for improvement and better health-** In the most of the rural and tribal area of India, people have some specific convictions and beliefs regarding the role of super-natural powers in day to day life of a person, group or community.

The beliefs regarding illness, disease and their treatment go parallel to the modern medical system of treatment almost in all the villages today.

But changes have come relatively in some areas while progress in other areas has been slow and sometimes painful. Many different factors affect women's health, and all of them are interrelated. The extent of investment in human resources, community participation and other several factors do play a part.

A quality care essential in ensuring that the women get and enjoy good reproductive health throughout their lives, as urged by the Global Commission motto that "No women should die of child birth."

Primary Health Care centres are the key source and an important constituent of the government health care system in the village's. As apparent from countrywide, these basic institutions are in very few number in the comparison to the needs of the people. So, immediate steps should be taken to increase the number of primary health centres and sub centres with full facilities.

Education is one of the urgent need of women, there is an urgent need of education and make it compulsory for women. Education can reduce the mortality and morbidity of women. Women need to be given more information and empowerment to make decision of their own.

Equity in the allocation of food between girls and boys be promoted.

Finally there is a need to develop community involvement and support groups to help women understand the problems they face and provide support not only for prevention but also treatment and rehabilitation. The NGO (non-government agency) which will need to actively involve and address these issues with total commitment.

#### References-

1. Sakhuja Swarn Lata, *The Medical and Health care of Women* (2024), Gyan press Delhi
2. Debnath Swarnali, *Care for the Elderly in West Bengal* (2024), Tandrita Bhaduri for Readers service.
3. Akram Mohammad, *Maternal Health in India contemporary Issues and Challenges* (2014) Rawat publications, New Delhi.
4. Singh Harshita yadav Richa, *Abortion unfolding Paradigm Laws in India*, (2023) Bluerose publishers.
5. Kothari Gopa, *Women's Health* (1989) in "Woman and Development", by R.K.Sapru, Ashis publishing House, Pungabi Bagh, N.Delhi.
6. Gopalan. c. and Ramachandran p. (1989) 'Nutrition in Pregnancy' Nutrition foundation in India, New Delhi
7. *Human Development Report* (1993), U.N.D.P oxford University press, p.16.

---

**ASSESSING THE MALNUTRITION STATUS AND EFFICACY OF REMEDIAL MEASURES AMONG TRIBAL CHILDREN OF TRIMBKESHWAR, NASHIK.**

*Amruta Uttamrao Jadhav, Ass. Professor KTHM College, Nashik [amruta13march@gmail.com](mailto:amruta13march@gmail.com)*

*Dr. Umesh Balasaheb Shinde, Ass. Professor KTHM College, Nashik, [umeshshinde@kthmcollege.ac.in](mailto:umeshshinde@kthmcollege.ac.in)*

---

**Abstract:** *Malnutrition is a condition that results from eating an unhealthy diet. Lack of nutrients is called undernutrition or undernourishment while a surplus of nutrients causes over-nutrition. Malnutrition is most often used to refer to undernutrition - when an individual is not getting enough calories, protein, or micronutrient. If undernutrition occurs during pregnancy, or before two years of age, it may result in permanent problems with physical and mental development.<sup>[1]</sup> Extreme undernourishment, known as starvation or chronic hunger, may have symptoms that include Wasting and Stunting.*

*This is related to high food prices and poverty, A lack of breastfeeding or poor nutrition to mother may contribute to undernourishment and infectious diseases such as gastroenteritis, pneumonia, malaria, and measles in children. There are two main types of undernourishment: protein-energy malnutrition and dietary deficiencies. Common micronutrient deficiencies include a lack of iodine, and vitamin A*

*Deficiencies may become more common during pregnancy, due to the body's increased need of nutrients. This project organized and collaborated between the Sociology and Microbiology department held on 9<sup>th</sup> of May-2022. We visited a total 3 gaon (Dhadoshi, Samundi and Paine). In total we had more than 100 students and staff of both the departments. All the collected data are mentioned in the reports. From that in each gaon more than 7-8 were malnourished. Among that 2-3 were under SAM (Severe Acute Malnourished) category whereas 3-4 were under MAM (Moderate Acute Malnourished) category. But in comparison with malnourished children's population of healthy babies was also present. Behind every 10 children 3-4 were malnourished and 4-5 were healthy and in between those 1-2 intermediate i. e neither they are healthy nor they are malnourished.*

*During these visits we encountered a case of women having 8 children's and the fact that half of them were suffering from Sickle cell anemia. 1-2 were malnourished. We help them in understanding the consequences of having the disease and made them aware with the facilities provided by the government for malnourished children's. In each house where we visited firstly we measured their height, weight, medical history. Then checked for Hemoglobin levels using Hemocytometer. In this whole process of measuring and collecting blood samples for records major help was done by Anganwadi sevika who helped us in comforting the people and importantly the small children's.*

**Key words:** *Malnutrition, Anthropometric measurements, stunting, underweight, wasting.*

---

**Introduction:** Since malnutrition kills or disables millions of children annually, it has emerged as a serious worldwide health concern. Millions more people are also deprived of their full potential in terms of intellect and productivity due to malnutrition. An estimated 20 million children under the age of five suffer from severe malnutrition, which causes about 1 million deaths among children each year<sup>1</sup>. Approximately two-thirds of India's under-five children suffer from malnutrition, with five to eight percent suffering from severe malnutrition. The remaining children are classified as mild or moderately malnourished. This indicates that malnutrition is one of the most prevalent conditions influencing the health of children.

Each child reaches the many developmental milestones at his or her own speed and in his or her own time. The environment, diet, and parental care all have an impact on a child's growth and

development, which does not happen in a straight line. These elements are essential to a youngster realizing their greatest potential. Recent research suggests that a healthy diet is essential for children's health, especially in the early years. The nutritional status of youngsters can really be seen as a reliable indicator of the general health of a community. One Anthropometry, or physical measurements like weight in relation to height or age, is typically used to describe a child's nutritional health.

Life cannot be sustained without an adequate nourishment child needs adequate food for growth and development.<sup>2</sup>

Breast milk offers all the essential nutrients required for an infant's healthy growth and development during the initial six months of life. According to the World Health Organization (WHO), exclusive breastfeeding during this period is crucial for optimal health outcomes. Additionally, the United Nations Children's Fund

(UNICEF) reports that children who are exclusively breastfed for the first six months have a significantly higher chance of survival compared to those who are not breastfed. Malnutrition, encompassing undernutrition and deficiencies in essential nutrients, occurs when a child's diet lacks adequate nutrients for growth and maintenance or when the body cannot fully utilize the consumed food due to illness.<sup>4</sup>

Malnutrition remains a significant public health concern in many developing nations, with children under the age of five being particularly susceptible to its consequences. Numerous cases often go unnoticed due to factors such as limited food access, poverty, and low levels of education. Research emphasizes the importance of prioritizing nutritional interventions for the youngest children to avoid long-term developmental setbacks (Victora et al., 2008). Undernourishment is also closely linked to socioeconomic disadvantage, as children from low-income families are more likely to suffer from inadequate sanitation and unsafe drinking water—conditions that contribute to illness and perpetuate the cycle of malnutrition (WHO, 1997; Wagstaff & Watanabe, 2000).

Therefore, nutrition programs should not only ensure adequate food intake for children but also address broader issues such as family support, community engagement, healthcare services, and fundamental factors like poverty (Bhutta et al., 2008). Childhood undernutrition can be assessed through anthropometric methods (Bose et al., 2007; Lee & Nieman, 2003), which are widely used to study biological and physical variation in humans. These techniques are globally applicable, non-invasive, and cost-effective (WHO, 1995). Common anthropometric indicators include Mid-Upper Arm Circumference (MUAC), MUAC-for-height, weight-for-age, height-for-age, weight-for-height, and Body Mass Index (BMI) as per Quetelet's index. These measurements are typically interpreted using standardized reference charts, such as those developed by the National Center for Health Statistics (NCHS) or the World Health Organization (WHO), to evaluate and predict nutritional outcomes (Hamill et al., 1979). The three most commonly used internationally recommended anthropometric indicators are stunting (low height-for-age), underweight

(Low weight for- age) and wasting (low weight-for-height). While stunting reflects a failure to reach linear growth potential due to suboptimal health or nutritional conditions, underweight

reveals low body mass relative to chronological age, which is influenced by both, a child's height and weight. Stunting is an indicator of chronic under nutrition, the result of prolonged food deprivation or disease/illness. Underweight thus cannot distinguish between a child that is small in weight relative to his/her height and a child that is low in height relative to his/her age, but who may be normal in weight-for-height. On the other hand, wasting is an indicator of acute under nutrition, the result of more recent food deprivation or illness; underweight is used as a composite indicator to reflect both acute and chronic under nutrition, although it cannot distinguish between them (WHO, 1995). However, because of their overlapping none is able to provide a comprehensive estimate of the number of undernourished children in a population; some children who are stunting will also have wasting or be underweight; some children who are underweight will also have wasting or become stunted and some children who have wasting will also be stunted and/or underweight (Nandy S M, et al 2005).

To evaluate the health impact of malnutrition, researchers calculate population attributable fractions (PAFs) by combining the prevalence of malnutrition with the relative risk of diseases and mortality associated with it. Anthropometric measurements—such as low birth weight in newborns, weight-for-age in preschool children, and body mass index (BMI) in adults—serve as key indicators of nutritional status. These measures are essential for assessing the extent of malnutrition within populations and informing public health strategies.

**Objectives:** This study investigate the Malnutrition and determination of factors responsible for it and the efficacy of the remedial measures taken. 1) The various anthropometric indicators, such as Mid- Upper Arm Circumference (MUAC), MUAC for height, weight for age, height for-age, weight for height, and body mass index of Queenlet determined for the level of malnutrition in the population groups. 2) the most important biochemical parameter the haemoglobin level was also be estimated for the above groups. 3) The questionnaire was filled for the ignorance of healthy diets, unhealthy feeding and caring practices. 4) The questionnaire was filled for the awareness and implementation of various government nutrition schemes. 5) The most effective remedial solutions for different malnutrition aspects will be executed.

6) The effectiveness efficiency of the suggested remedial measures will be evaluated by again screening the anthropometric indicators & biochemical parameters and comparing them with the earlier initial data gathered.

**Major Research Question /hypotheses:** In India about 2/3 portion of the under five children of our country is malnourished among them 5-8% is severely malnourished whole rest fall in the group of mild or moderate malnutrition so it can be said that malnutrition one of the most wide spread conditions affecting child health.<sup>5</sup>

In India nearly 75% of the populations reside in the village of the total rural population around 50% is still under the poverty lines. Majority of children in India are not in a position to get adequate nourishment because of very low per capita income of their families.

A significant proportion of these children live in economic and social environment

which impedes the child's physical and mental development, this condition include poverty, poor environment sanitation, diseases, infections, inadequate access to primary health care, inappropriate child caring and feeding practices.<sup>6</sup>The small population group will be subjected to evaluation of relevant indicators to assess the malnutrition status.

**Methodology:** This study was conducted for a period of six months (December 2020 to June 2021). Initial period of the study was devoted to extensive literature search. The data collection will be carried out for a period of six months. A community based cross sectional design will be adopted for this study. As per extensive literature search and the pilot studies, the total sample size will be fixed to 50 children (aged 0-5 years), conducted at Trimbakeshwar, Nashik, the studies will involve height and weight measurements i.e. stunting and wasting parameter, checking whether the children are anemic or not.

One Community Development Block (i.e. Trimbakeshwar- Pahine) is selected from Nashik District by simple random sampling method. In the selected village total enumeration of children age 0-5 years will be done to prepare a sampling frame. The required study subjects will be selected adopting probability proportion to size (PPS) sampling technique. In order to get required study subjects (50), systemic (every third) random sampling will be done. The ages of children will be recorded using birth / delivery records or aanganwadi / school records. Children whose age

could not be accurately known were excluded from the study. No other inclusion or exclusion criteria were applied. The ages of children was estimated to the most recently attained month

To measure the length of a child under two years, we will use a sliding board. Heights of children will be measured to the nearest millimeter using a right-angled head-plate non- stretchable tape fixed to the wall. Either a stadiometer or a portable anthropometry may be used for measuring. MUAC was measured to the nearest millimeter at the exact midpoint of the left arm using a narrow, flexible, and non-stretchable tape made of plastic (WHO 1976 and WHO 1983).

**Area of Research:** It was decided to visit total 3 gaon (Dhadoshi, Samundi and Pahine). This visit was held on 7<sup>th</sup> May 2022. The area encompassing Trimbakeshwar, including Samundhi, Dhadoshi, and Pahine, is part of the tribal belt of Nashik district, Maharashtra. These areas are characterized by a significant tribal population, particularly in tehsils like Trimbakeshwar, Kalwan, and Dindori, where over 50% of the population is tribal. The latitude of Trimbak, Maharashtra, India is 19.939142, and the longitude is 73.536819. Trimbak, Maharashtra, India is located at *India* country in the *Cities* place category with the gps coordinates of 19° 56' 20.9112" N and 73° 32' 12.5484" E.

**Remark, outcomes and conclusion:** 1) Malnutrition was prevalent in more than 7-8 individuals per village. 2) Within the malnourished group, 2-3 individuals were classified as Severe Acute Malnourished (SAM) and 3-4 as Moderate Acute Malnourished (MAM). 3) Despite the prevalence of malnutrition, there was also a population of healthy children observed. 4) Approximately 3-4 out of every 10 children were malnourished, while 4-5 were healthy, and 1-2 fell into an intermediate category. 5) During the visit, a woman with 8 children was encountered, half of whom suffered from Sickle Cell Anemia, while 1-2 were malnourished. 6) Efforts were made to educate the family about the implications of the disease and inform them about government-provided facilities for malnourished children. 7) Each household visited underwent height and weight measurements, medical history assessments, and Hemoglobin level checks using a Hemocytometer.

**References:**

1. *Facts for life (PDF) (4th ed.)*. New York: United Nations Children's Fund. 2010. pp. 61 and 75. ISBN 978-92-806-4466-1.
2. Young, E.M. (2012). *Food and development*. Abingdon, Oxon: Routledge. pp. 36–38. ISBN 978-1-135-99941-4
3. "Maternal, newborn, child and adolescent health". WHO. Retrieved July 4, 2014
4. *An update of 'The Neglected Crisis of Undernutrition: Evidence for Action'*(PDF). www.gov.uk. Department for International Development. October 2012. Retrieved July 5, 2014
5. Nandy S M, Irving M, Gordon D, Subramanian SV, Davey Smith G (2005). *Poverty, child undernutrition and morbidity: new evidence from India*. *Bull World Health Organ.*(83).pp. 210–216
6. Bhutta, ZA; Das, JK; Rizvi, A; Gaffey, MF; Walker, N; Horton, S; Webb, P; Lartey, A; Black, RE; Lancet Nutrition Interventions Review, Group; *Maternal and Child Nutrition Study, Group* (August 3, 2013). "Evidence-based interventions for improvement of maternal and child nutrition: what can be done and at what cost?". *Lancet*. 382 (9890): 452–77. doi:10.1016/s0140-6736(13)60996-4. PMID 23746776. S2CID 11748341.
7. Murarkar, S., Gothankar, J., Doke, P. et al. *Prevalence and determinants of undernutrition among under-five children residing in urban slums and rural area, Maharashtra, India: a community-based cross-sectional study*. *BMC Public Health* 20, 1559 (2020). <https://doi.org/10.1186/s12889-020-09642-0>

## LAUGHING ALONG THE DIVIDE: ROLE OF POPULAR COMEDY IN REINFORCING GENDER STRATIFICATION

*Dr. Vaishali Joshi, Associate Professor and Head, Research Centre in Women's Studies, St. Mira's College for Girls, Mumbai and Co-author – Ms. Durga Daundkar, St. Mira's College for Girls, Mumbai*

**Abstract:** *As products of society, humour and laughter are essentially sociological. Research across globe since past four decades has developed philosophical, linguistic and sociological conceptions and categories to explain the role of humour and laughter in social interactions. Comedy has long been a mirror reflecting societal norms, yet it can also act as an influential tool in shaping them. This article explores the ways in which Maharashtra's Hasyajatra, a popular Marathi television comedy show contributes to gender stratification by reinforcing traditional gender roles and perpetuating stereotypes. The findings indicate that despite moments of progressive representation, comedy frequently upholds patriarchal frameworks, often trivializing gender inequality through humour.*

**Keywords** – *gender stratification, comedy, media representation*

**Introduction:** As products of society, humour and laughter are essentially sociological. Research across globe since past four decades has developed philosophical, linguistic and sociological conceptions and categories to explain the role of humour and laughter in social interactions. Sociological research reiterates sociality of humour and laughter as driven by social institutions and interactions. Important inputs can be drawn from scholarly works (Zijderveld 1983; Fine and De Soucey 2005; Tavory 2014) to understand the complex dynamics of humour and laughter. As suggested by Paolucci and Richardson (2006), frameworks of fundamental sociologists like Durkheim and Goffman provide us a lens to understand humour as a key element in shaping mutual interactions and classification of social phenomenon.

Television comedy is a cultural artifact that entertains and informs audiences, shaping

perceptions of societal norms. The genre's widespread appeal and accessibility make it a significant medium for communicating ideas, values, and ideologies. At its core, comedy employs humour to connect with audiences, using exaggeration, satire, and irony to address various aspects of human life. However, these same comedic tools can also reinforce existing power structures, particularly those related to gender.

Gender stratification refers to the unequal distribution of power, resources, and opportunities based on gender, perpetuating systemic inequality. This phenomenon is deeply embedded in societal frameworks, and its representation in media, particularly in comedy, plays a crucial role in normalizing and perpetuating these inequalities. Popular television comedy, with its ability to reach diverse audiences and influence cultural conversations, serves as both a reflection and a driver of societal norms. It can amplify traditional gender roles, perpetuate stereotypes, and trivialize serious issues under the guise of humour. At its core, gender stratification is a structural

phenomenon that manifests across social, economic, and political domains. It dictates access to resources, influences occupational hierarchies, and shapes expectations surrounding behavior and roles. In many societies, patriarchal norms underpin these structures, privileging men over women and reinforcing rigid binaries. Media, as a cultural institution, both reflects and perpetuates these dynamics. Comedy, with its ability to distil complex issues into digestible narratives, often simplifies and reinforces these hierarchies, making them appear natural and inevitable rather than constructed and contestable.

Mainstream comedy often acts as an enforcer of gender hegemony by policing boundaries through ridicule. As Abedinifard (2016) argues, jokes targeting men who display “feminine” traits or women who reject traditional roles serve to reinforce patriarchal norms. Such humour disciplines those who deviate from expected behaviour, framing nonconformity as inherently laughable (Kotthoff, 2006).

Gendered humour also manifests in everyday social interactions. Crawford (2003) observes that men and women frequently engage in distinct types of humour—men’s jokes often emphasize dominance and aggression, while women’s humour tends toward self-deprecation or cooperation. These patterns reinforce traditional power dynamics, positioning male humour as assertive and female humour as accommodating.

Recent studies (Chaudhary 2017, Sirkar and Siraj 2022, James 2022) have highlighted the role of alternate platforms of comedy in subverting dominant narratives of gender and identity. However, mainstream television comedy is still largely associated with media representations normalizing gender hierarchies. This study seeks to uncover the dual nature of television comedy in the context of gender. On one hand, comedy holds the potential to challenge and subvert societal norms by presenting alternative narratives and critiquing existing inequalities. On the other hand, it frequently reinforces patriarchal values through its reliance on familiar tropes and stereotypes. By critically examining the content and narratives of Maharashtra Hasyajatra, a popular Marathi comedy show, this research aims to illuminate the subtle and overt ways in which humour contributes to gender stratification, ultimately shaping audience perceptions and societal attitudes.

Comedy has long been a medium through which societal norms and structures are both

challenged and reaffirmed. Maharashtra Hasyajatra, as one of the most influential comedy shows in Maharashtra, offers a lens through which to analyze the intersection of humor and gender stratification. Maharashtra Hasyajatra is a widely popular Marathi comedy show that has captivated audiences with its humour and satire since 2018. It often shows everyday life, including how men and women act and interact. While a lot of research has been done on gender in Bollywood or national media, not much has been written about regional comedy shows like Maharashtra Hasyajatra. Comedy, as a cultural artifact, often reflects and perpetuates societal norms, including gender stratification. This paper critically examines how the show reinforces gender-based stereotypes and inequalities through its portrayals of male and female characters, comedic narratives, and humour tropes. Using content analysis and sociological frameworks, the study explores the ways in which gender roles are depicted, reinforcing patriarchal structures in contemporary media. By analyzing selected episodes, the research aims to understand whether the show reinforces or challenges traditional gender roles.

**Objectives of the study:** 1) To analyze how gender roles and stereotypes are portrayed in Maharashtra Hasyajatra:- This objective focuses on examining how the show presents traditional ideas about what is considered appropriate behavior for men and women. Through the depiction of domestic scenes, relationships, and social interactions, the show often reflects the expectations placed on individuals based on their gender. 2) To examine whether comedy reinforces or challenges traditional gender norms:- Here, the focus is on understanding the dual role of comedy in shaping social perceptions. On one hand, humour can reinforce traditional gender norms by making stereotypes appear natural, harmless, or even desirable. On the other hand, comedy also holds the potential to question, subvert, and challenge these norms

**Theoretical Framework:** This study draws on the interconnected theoretical perspectives of the Sociology of Humour, and the feminist theory. Together, these frameworks provide a comprehensive lens to examine the relationship between comedy and gender stratification. The Sociology of Humour examines how humour reflects and shapes social structures. Humour often relies on shared cultural knowledge, making it a medium through which societal norms, including

gender norms, are reinforced. Feminist theory critiques the systemic structures that perpetuate gender inequality and interrogates media's role in maintaining patriarchal values. Feminist scholars argue that the representation of women and men in popular culture often reflects broader societal power dynamics. Television comedy, as a pervasive and influential medium, both mirrors and reinforces these dynamics. The gendered lens of feminist theory highlights how comedic tropes, such as the "nagging wife" or the "clueless husband," perpetuate traditional roles and diminish the complexity of gender identities. Integrating these frameworks allows for a nuanced analysis of how popular comedy both reflects and shapes gender stratification. By understanding the interplay between societal structures, cultural production, and humour, this study aims to uncover the mechanisms through which comedy influences gender perceptions.

**Methodology:** This study conducted within qualitative framework has used a content analysis method. Qualitative content analysis helps to study and interpret meanings, messages, and patterns within media content. It is used here to examine how gender roles are presented through the comedy skits in Maharashtra HasyaJatra. Episodes were selected based on viewership ratings and cultural impact, focusing on representations of gender roles, power dynamics, and the use of humour in addressing or perpetuating stereotypes. Coding was employed to identify patterns and recurring themes. This approach focuses on how ideas about gender are shown and communicated through humour.

#### **Findings and Discussion:**

**1) Reinforcement of Traditional Gender Roles and Stereotyping through Humor:** Most of the skits maintain traditional gender roles. The skits also reiterate that gender-based humour often relies on stereotypes. For example, in a skit showing a wife seeking her husband's advice on what she should wear for a function. The situation is portrayed in a light, humorous way, capturing a scene that many viewers would find common situation in many homes. But deep down the skit shows how women are often expected to prioritize their husband's opinions instead of deciding for themselves. This is presented through humor, making it easy for audiences to recognize and relate to. In a skit around a conversation between a husband and wife portrays women's inability to handle financial transactions properly, particularly how they struggle with basic math and calculations.

Though the same skit has shown a woman street vendor managing her livelihood, the humor is largely derived from mocking the mathematical abilities of the middle-class wife. The sketch portrays men as skilled at handling transactions and calculations, suggesting they are naturally good at math. In contrast, women are depicted as struggling with calculations, reinforcing the stereotype that women are not adept at math or financial transactions.

In another skit which features a conversation between a husband and wife, where the wife anonymously chats with her husband using a fake account. The sketch normalizes stereotypical ideas about gender roles. It portrays the husband as unfaithful and cheating on his wife. Though the skit uses satire to comment on traditional relationship expectations, encouraging viewers to think critically about trust, communication, and gender roles, ultimately the humour underlines being unfaithful as a common masculine trait.

These stereotypes are frequently framed as harmless exaggerations but have broader implications, subtly shaping audience perceptions of gender norms. Such humour minimizes individuality and reaffirms societal expectations surrounding gendered behaviours and attributes.

**2) Tokenism and limited representation:** Progressive portrayals are often tokenistic. For example, in a skit which shows a debate between a man and a woman about their respective rights, the common stereotypes are questioned. The skit tries to present a balanced view on gender equality. It questions use of gendered language, e.g. phrases like 'ladies first' or notions of beauty always associated with women, simple practices like women to have food after everyone has finished theirs. It highlights strengths of women and their ability to balance work and household. However, its message is mixed. While such discussions may initially appear as a step forward for representation, their depth is often sacrificed for comedic effect, reinforcing existing stereotypes rather than challenging them.

**3) Resistance and subversion:** Some skits do challenge traditional gender stratification and show a direction of breaking gender norms. For example, in one skit, a group of young girls confidently stand for themselves to practice their freedom of choice. In the scene, a male character attempts to impose his views on how girls should behave and dress, reflecting the ongoing societal pressure to regulate girl's choices. The girls stand up for themselves, refusing to follow societal expectations. The scene

powerfully depicts girls standing up against patriarchal norms and confidently standing up for themselves, defining their own identities. The male character represents the societal pressure on women to behave 'like a woman' in terms of proper clothing and hairstyle. The girls show both individuality and solidarity by openly challenging the man's authority and asking him to leave. The scene not only critiques traditional gender roles but also celebrates self-expression and autonomy, sending a clear message that women are not obligated to follow restrictive societal standards.

In another skit, a group of women includes a man in the Mangalagaur game due to a lack of female participants.

It breaks traditional notion that it's only for women. This challenges the gender-exclusive norm, bringing a fresh perspective. The sketch challenges gender norms by having a man join a traditionally female-dominated game, showing that cultural practices can be inclusive and adaptable. The man's participation shows that traditional customs can be enjoyed by anyone, regardless of gender, promoting a sense of shared cultural experience. However, these subversions are often isolated within the broader landscape of television comedy, limiting their capacity to challenge systemic gender stratification on a larger scale. These characters, while groundbreaking, are exceptions rather than indicative of a widespread shift in media representation.

The analysis of selected episodes from Maharashtrachi HasyaJatra shows that the show both reinforces and challenges gender norms through comedy. Many of the skits repeated traditional ideas about men and women. Male characters are often depicted as dominant, humorous figures who drive the comedic narrative. Female characters frequently assume subservient roles, such as nagging wives, naive young women, or overly emotional figures, reinforcing traditional gender expectations. For example, women were often shown asking for advice, struggling with money matters, or being emotional, while men were shown as smart, strong, and in control. These kinds of jokes make traditional gender roles look normal and acceptable to the audience, without questioning them. At the same time, some episodes clearly challenged these old ideas. There were skits where women made their own choices without needing men's approval or where men took part in activities usually seen as only for women. These moments show that gender roles are not fixed and can be

performed differently, which supports Judith Butler's idea that gender is something we "perform" again and again, not something we are born with.

By using humor that people find relatable, the show helps to spread both old and new ideas about gender. Overall, Maharashtrachi HasyaJatra presents a mixed picture. It sometimes supports traditional gender expectations and sometimes challenges them. Through humor, it opens a small space for people to think differently about what men and women can do.

**Conclusion:** The findings underscore that comedy often functions as a tool for reinforcing gender stratification. While moments of progressive representation exist, they are overshadowed by dominant narratives that uphold patriarchal values. Humour's reliance on stereotypes and trivialization of inequality perpetuates systemic biases, influencing audience perceptions.

Popular television comedy is a double-edged sword in the context of gender stratification. While it has the potential to challenge norms, it more frequently reinforces them through traditional roles, stereotypes, and humour that trivializes inequality. Future research should explore audience reception to understand how these portrayals influence societal attitudes toward gender. The popularity of gendered humour suggests its acceptance and normalization in mainstream society. Moving forward, comedy creators should be more conscious of gender-sensitive storytelling, promoting inclusivity and challenging regressive norms. Future research can explore how alternative comedic narratives can subvert gender stratification while maintaining entertainment value.

---

#### References:

1. Crawford, M. 2003 *Gender and humour in social context*. *Journal of Pragmatics*
  2. Fine, Alan and Mithaela De Soucey 2005 *Joking Cultures Humour Themes as Social Regulation in Group Life International Journal of Humour Research* 18(1): 1-22
  1. Kothoff, H. 2006. *Gender and Humour: The State of Art Journal of Pragmatics* 38(1) 4-25
  2. Paulucci, Paul and Richardson Margaret. 2006 *Sociology of Humour and a Critical Dramaturgy Symbolic Interaction* Vol 29(3) 331-348
  3. Sarkar, I., & Siraj, A. (2022). *Exploring Indian stand-up comedy through the lens of ideology, identity and gender: A discourse analysis*. *Comedy Studies*.
  4. Tavory, Iddo 2014 *The Situations of Culture: Humour and the Limitations of Measurability Theory and Society* 43(3-4) 257-89
  5. Zijderveld, Anton 1983 *The Sociology of Humour and Laughter Current Sociology* 31(3) 1-57
-

## THE SOCIOLOGY OF CASTE-BASED VIOLENCE IN INDIA: CAUSES AND SOCIAL IMPACT

**Dr. Vinayak R. Sakharkar, Associate Professor, Kumbhalkar Evening College of Social Work, Rajivnagar, Somalwada, Nagpur Email: [vinayak\\_sakharkar@yahoo.com](mailto:vinayak_sakharkar@yahoo.com)**

**Abstract:** *In India, the occurrence of caste-based violence is connected to the country's historical system of social hierarchy. Although some rules and laws should protect Scheduled Castes and Scheduled Tribes, they still face widespread discrimination and violence in India. This research looks at how social class, economic differences, political issues, and gender contribute to the occurrence of caste-based violence. In addition, the research investigates how war causes feelings of psychological distress, social isolation, migration, and a loss of democratic institutions. The study points out, after examining both structure and culture, that prompt action is required through new laws, greater awareness, and policies that help overcome caste-based discrimination and secure social justice.*

**Keywords:** *Caste-Based Violence, Social Stratification, Dalits and Marginalized Communities, Social Inequality, Untouchability*

**Introduction:** The caste system in India groups people according to their birth and provides roles, jobs, and positions based on this grouping. While the constitution guarantees people equality, dignity, and justice, caste often plays a key role in causing major discrimination in social matters. Sometimes, this deeply established social order leads to violence against people or groups, such as physical, psychological, sexual, and even symbolic attacks, primarily as a result of their caste identity.

Even now, caste-based violence is a major issue in India. Atrocities against Dalits and members of other oppressed castes are often reported in the news, though many others go unnoticed by people in positions of authority. Hate crimes vary from sometimes-unnoticeable social exclusion and daily shame to acts like evicting a group, sexual attacks, group lynching, and killing many individuals.

Caste-based violence helps to reinforce and maintain the inequity found in society by keeping lower groups below the others. Traditions, differences between the rich and poor, and struggles against reform are common factors that increase violence. When caste and gender are considered together, Dalit women are left especially prone to abuse that is meant to cause fear among many people.

The study is intended to examine caste-based violence by examining its social factors, causes, background, consequences for communities and the nation as a whole, and the nation's institutions. It points out that it is important to bring about real reforms in schools, police, politics, and society. Besides policies, addressing caste-based violence needs the whole community to abandon the philosophies that keep it from fading away.

**Objectives of the Research:** 1) To explore and analyze the sociological dimensions of caste-based violence in India. 2) To examine the historical and structural roots of caste-based violence in Indian society and its connection to traditional systems of social stratification. 3) To identify and analyze the major sociological causes that contribute to the persistence of caste-based violence, including social hierarchies, economic disparities, political marginalization, and cultural norms. 4) To investigate the various forms and manifestations of caste-based violence, including physical, psychological, sexual, and symbolic violence, particularly against Dalits and other marginalized communities. 5) To assess the social, psychological, and economic impacts of caste-based violence on victims, their communities, and broader Indian society. 6) To evaluate the effectiveness of existing legal frameworks and institutional mechanisms, such as the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, in preventing and addressing caste-based violence.

**Literature Review:** In the past few decades, experts have widely analyzed caste-based violence in India. Dr. B.R. Ambedkar (1936) argued in *Annihilation of Caste* that because caste is very violent, it ought to be destroyed entirely rather than just reformed. Omvedt (1994) underscored that the efforts of Dalits to stand strong politically often trigger a rise in caste violence. Ghanshyam Shah (2001) investigated situations where powerful castes used fear and violence to upset any changes Dalit activists tried to introduce. According to Anand Teltumbde (2010), by studying the Khairlanji massacre, it is clear that acts of violence that result from the suppression of caste and gender issues are too often accepted by society. According to Christophe Jaffrelot (2011), when it comes to

caste violence, it is often shaped by both political and electoral aspects. Kancha Ilaiah Shepherd (2009) stated how the dominance of Brahmins in different institutions led to an increase in caste suppression, supporting that the threat of violence helps them to keep public opinions within their own beliefs. Smita Narula (1999), in the report she wrote for Human Rights Watch called Broken People, revealed that Dalits suffered from widespread violence and that the justice system in India was failing to prevent these attacks on them. The research by Nidhi Sabharwal and Aasha Mehta discovered that those affected by poverty and marginalization also face stronger challenges because of caste. In 2007, K.S. Chalam argued that changes in the economy have not helped Dalits and, quite often, have worsened their isolation and made them more vulnerable to violence.

**Research Methodology:** This study uses a qualitative research approach to understand the sociological causes and social impact of caste-based violence in India. It uses in-depth interviews, case studies, and focus group discussions to identify underlying causes and examine their manifestations and impact on individuals and communities. The data is analyzed using thematic analysis, identifying themes like social exclusion, power dynamics, gender-based violence, institutional failure, and community resistance.

**The Sociology of Caste-Based Violence in India: Causes and Social Impact:** Caste-based violence in India is best analyzed using different disciplines to understand both its causes and how it happens daily. According to structural functionalism, each section of society contributes to keeping the whole community organized and steady. Yet, because of this, unjust treatment and exclusion have been built into society, which has led to disturbances.

According to conflict theory, because of class struggle, those in power sometimes attack those in a lower social standing. Since the Dalits are part of the marginalized laborers and can dream of moving up in society, higher castes sometimes use violence to keep them in poverty and firmly under control.

Symbolic interactionism explores how we give meaning to things and reaffirm these meanings by using symbols and daily behaviors. When boundaries created by society are broken, such as by practicing untouchability, separating those castes in daily activities, or shouting insulting remarks based on caste, violence can happen.

It stresses that caste-based violence is linked to issues such as gender, class, and religion. Women

from the Dalit community are subjected to sexism and caste-based hostility, and a part of their suffering is being exposed to caste-related sexual violence.

Research on caste-based violence in India has shown that such crimes are frequent and more Scheduled Caste and Scheduled Tribes are targeted than anyone else. Justice delivery in the country is facing several issues, including convicting fewer than 30 percent of those suspected in recent times, slow investigations, listlessness among police, threats to those who give testimony and social coercion.

The violence often targeted at people because of their caste leads to being shunned by the community, less job availability, mental disturbance and difficulty going to school or finding jobs, thus keeping the poor trapped in poverty. Caste-based violence should be dealt with using combined efforts by sociologists, legislators and policy makers who notice its structure and complexity in society.

**Causes of Caste-Based Violence:** In India, many factors related to society, wealth, politics and gender contribute to caste-based violence. The main reason is the unchangeable social structure that puts certain groups, including Dalits, at the bottom with no place among others. Despite those laws against untouchability, it is still widely practiced in Indian villages. Dalits are not allowed to join others in public areas and this rule is enforced by using violence.

The unequal distribution of land is a major factor that leads to cases of caste-based violence in India's farming communities. Such groups often perform low-paid agricultural work and have only a part of the land, so they rely on the upper-caste people. Should Dalits stand up for their economic rights, the dominant castes can become violent to guard their interests. Disputes over land often lead to violent situations and reflect the wider issue of inequality in resources and social justice.

Due to India's democracy and affirmative action, minorities can now share power and ask for their political needs and basic rights, often leading to violent responses from the majority group. There are often increased clashes and violence during elections, protests and reservation policy implementations for caste groups.

When women in the Dalit community are attacked for being women, it is meant to intimidate the whole community and keep them unarmed and under control. Rapes, molestations and sexual harassment suffered by Dalit women are just some

ways to keep certain communities at the bottom of the social scale.

**Forms of Caste-Based Violence:** There are many kinds of inequality, attacks and ostracism in India that are linked to the problem of caste-based violence. Their goal is to sustain the existing caste system and stop those who try to assert their rights.

Every day, Dalits experience caste violence when they deal with insults, are shamed and denied entrance to places everyone else can use. If Dalit individuals or families commit what the dominant caste considers to be wrong, the dominant caste members will cut them off from society and limit their ways of earning a living. These kinds of violence raise barriers to social equality.

When Dalits attempt to challenge traditionally accepted practices by Dalits and others such as owning land or voting in elections, the violence is generally in the form of physical assault and lynching. Lynching sends out a message to the community that caste rules are being sternly enforced. Rape, molestation and harassment against Dalit women are common forms of sexual violence against them. Land, resource or power disputes are among the main reasons why massacres and widespread violence, as the most severe kind of caste-based violence, take place. The Karamchedu massacre, the Khairlanji massacre and the Hathras case are just a few examples of the harsh way caste violence can be carried out. There are also examples when the justice system has failed, pointing out that there are biases and a lot of impunity when it comes to reports about crimes against Dalits.

**Social Impact of Caste-Based Violence:** Caste violence in India causes major problems for the victims and the country's society. This leads to negative outcomes for people mentally, in school, in society, on the job market and in political life, creating more inequality. Much of the time, victims suffer from mental trauma that lives on for a long time, causing them to feel separate from society and leading them to trust fewer social institutions. Since victims are afraid of being harmed again, they avoid telling anyone and do not report crimes which forges a weaker sense of shared community. Lack of access to education and job opportunities adds to the inequality already facing lower castes. Some children are compelled to leave school because they do not feel safe in their environment. Marginalization is noticed when members of certain communities experience employment barriers, receive less pay and are not allowed to join local trade groups. Once families have their resources destroyed and property damaged by conflicts, it

may be difficult for them to move forward which often locks them into poverty for years.

Under certain drastic scenarios, caste violence causes people within the same community to run away and live far from their homes. As a result, people experience an increase in hardships and feel left out in new urban or rural areas, due to the changes that happen to their traditional systems and cultures. When caste violence happens in India, it violates the main democratic values that the Constitution stands for. Denying marginalized people equal access to social, economic and political life weakens democracy through caste violence. Many criminals are not punished because of poor governance which leads people to distrust the law and its authorities.

**Legal and Institutional Framework:**

The country has laws in place to prevent actions and activities related to caste-based discrimination and violence. The Acts of October 2015 include the Protection of Civil Rights Act, 1955 which outlaw actions denying access to public places and facilities based on caste and also the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 which focuses on preventing any atrocities against Scheduled Caste and Scheduled Tribe members. Protections and the types of offenses covered by the law have become wider due to the amendments. Articles 15, 17 and 21 in the constitution serve to form the basis for addressing caste discrimination. Discrimination is not allowed in India based on religion, race, caste, sex or the place where a person is born. Besides, institutes like the National Commission for Scheduled Castes and local councils are formed to carry out these laws, spot any violations, advice on necessary changes and watch over the government. New police divisions and courts have been organized to address cases that are processed under the Prevention of Atrocities Act.

Nevertheless, implementing the laws is difficult because of apathy in politics, discrimination in society, lack of awareness and slow justice. If criminals are supported by politicians, justice cannot be served properly and the presence of caste prejudices among law enforcement officers results in fewer crime reports and limited action against complaints. Not everyone has legal aid or enough information to seek justice.

Action should be taken, including informing law enforcement and holding politicians accountable, increasing legal awareness and growing the capacity of institutions responsible for just and quick results.

**Role of Civil Society and Media:** Civil society and the media work to address issues of caste-based violence and defend social justice in India. They help the community learn about the issue, assist victims and ensure justice for those responsible. Activist groups, community organizations and NGOs are leading campaigns to protect communities that face violence due to caste. Rights organizations offer free legal support, education and have programs to distribute documents and organize local activities, workshops and campaigns.

The public relies on mainstream media to learn about caste-related violence, though it has been blamed for either covering less news on the subject or exaggerating it. Now, communities facing discrimination can quickly raise their concerns with the world. Among the main influences are fast reporting, forming online communities, supporting marginalized groups and ensuring accountability and pressure. At the same time, the industry still encounters issues such as lacking money, facing harassment from officials, dealing with government rules, industrial pressures, slanted presentation and the risk of spreading or encouraging more tensions. Occasionally, news media are driven by commercial interests or tend to have biased content and social media could lead to more problems if someone uses it irresponsibly. In summary, both civil society and the media help address and prevent caste-based violence in India.

**Conclusion:** In India, violent conflicts based on caste continue because of the country's history of inequality. Even with solid laws in place, it remains because of unfair attitudes in society, unequal economic conditions and power divisions. Various reasons for caste violence include differences in social stature, money, political power and discrimination against women. War harms communities by causing psychological distress, increasing social isolations, causing people to move from their homes and weakening democratic ideals. Such consequences prevent development in these communities and oppose India's respect for equality and justice. Although laws such as the Scheduled Castes and Scheduled Tribes Act help a lot, the way they operate is often not good enough

because of ineffective execution, involvement from politicians and society's prejudices. To address caste-based violence, we should focus on law enforcement, increasing socio-economic equality, encouraging many people to participate in politics and changing how society perceives various castes through learning and discussions.

---

References:

1. Adams, B. N., & Sydie, R. A. (2002). *Feminist sociological theory: Smith, Violence against collectives, and Collins* (pp. 544–573). In *Sociological theory*. New Delhi: Vistaar Publications.
  2. Adams, B. N., & Sydie, R. A. (2002). *Knowledge, truth and power: Foucault and feminist responses* (pp. 574–599). In *Sociological theory*. New Delhi: Vistaar Publications.
  3. Ambedkar, B. R. (2006). *Castes in India: Their mechanism, genesis and development*. In M. Mohanty (Ed.), *Class, caste, gender: Readings in Indian politics* (Vol. 5). New Delhi: Sage Publications.
  4. Brownmiller, S. (1977). *Against our will: Men, women and rape*. Harmondsworth: Penguin.
  5. Bryson, V. (1999). *Feminist debates: Issues of theory and political practices*. Basingstoke: Macmillan.
  6. Chakravarti, U. (2006). *Gendering caste: Through a feminist lens*. Stree.
  7. Chowdhry, P. (2010). *Contentious marriages, eloping couples: Gender, caste and patriarchy in northern India*. Oxford University Press.
  8. "Caste System in India: A Historical Perspective" 2004. By: Ekta Singh, ISBN-10:8178353016
  9. "Caste System in India: Problems and Perspectives" 2018. By: Gopu Sudhakar. ISBN:9789382968689
  10. "Gendering Caste" 2018. By: Uma Chakravarti. ISBN-10 : 9789381345443
  11. S. Janet Mary, 2018. "Caste System in Contemporary India". Mittal Publications
  12. "Social Mobility in the Caste System in India" by: James Silverberg.
  13. Gough, K. (2011). *The origin of the family*. In R. R. Reiter (Ed.), *toward an anthropology of women* (pp. 51–76). New Delhi: Aakar.
  14. Guru, G. (1995). *Dalit women talk differently*. *Economic and Political Weekly*, 30(41/42), 2548–2550.
  15. Greif, M. (2009). *On repressive sentimentalism*. *n+1 Magazine*. <https://nplusonemag.com/issue-8/politics/repressive-sentimentalism/> (Accessed January 1, 2014).
  16. Jackson, S., & Scott, S. (1996). *Sexual skirmishes and feminist factions: Twenty-five years of women and sexuality*. In S. Jackson & S. Scott (Eds.), *Feminism and sexuality: A reader* (pp. 1–31). Edinburgh: Edinburgh University Press.
  17. Marshall, G. (2004). *Gender*. In G. Marshall, *Dictionary of sociology*. New Delhi: Oxford University Press.
  18. Mohanty, M. (Ed.). (2006). *Class, caste, gender: Readings in Indian government and politics* (Vol. 5). New Delhi: Sage Publications.
  19. Srinivas, M. N. (2006). *Caste in modern India*. In M. Mohanty (Ed.), *Class, caste, gender: Readings in Indian government and politics* (Vol. 5). New Delhi: Sage Publications.
  20. Thapar-Bjorkert, S., & Sanghera, G. (2014). *The ascendancy of the Khap Panchayats in contemporary India*. *Intersections: Gender and Sexuality Studies in Asia and the Pacific*, 34.
  21. Walby, S. (1990). *Theorizing patriarchy*. London: Routledge.
-

---

## ECONOMIC RESILIENCE: DIVERSIFYING TRADE PARTNERS IN AN ERA OF GEOPOLITICAL UNCERTAINTY

*Arun Bhavsing Chavhan* (Assistant Professor in Economics) S. N. Mor Arts, Commerce and Smt. G. D. Saraf Science College, Tumsar. Dist. Bhandara

---

**Introduction:** In today's rapidly changing geopolitical landscape, countries are increasingly focusing on economic resilience by diversifying their trade partners. This strategy aims to mitigate risks associated with over-reliance on a single or a few trading partners, especially in the face of geopolitical tensions, trade wars, and supply chain disruptions.

**Local anxiety driving global decisions:** Globalization, once seen as a driver of prosperity, is increasingly viewed with suspicion by many, with electorates becoming more vocal about job security, fair trade and national sovereignty. These concerns have prompted leaders to pivot towards more domestically-oriented economic strategies. Policies encouraging companies to move production closer to home or to allied nations reflect this shift. While such moves may alleviate voter concerns in the short term, they often come at a high cost. The International Monetary Fund (IMF) estimates that increasing trade restrictions could reduce global economic output by a staggering \$7.4 trillion. The stakes are too high to let reactionary policies undermine long-term global growth

**Current Geopolitical Scenario: Trade Wars and Tensions:** The past decade has witnessed numerous trade conflicts, with the United States and China engaging in a notable trade war. Tariffs, sanctions, and trade barriers have disrupted global supply chains and forced businesses to reevaluate their trade relationships.

**Regional Conflicts and Sanctions:** Regional conflicts, such as the war in Ukraine, have led to significant trade disruptions. Sanctions imposed on Russia by Western countries have resulted in the collapse of trade between Russia and the West, prompting both sides to seek alternative markets.

**Rise of Geopolitical Blocs:** The world is increasingly divided into geopolitical blocs, with countries aligning themselves with major powers like the United States, China, and the European Union. This realignment affects global trade patterns and creates both challenges and opportunities for diversification.

### **Strategies for Diversification:**

**Friendshoring and Nearshoring:** Companies are adopting friendshoring and nearshoring practices to reduce dependency on distant and potentially unstable markets. By moving

production closer to home or to allied nations, businesses can mitigate risks and ensure more stable supply chains.

**Exploring New Markets:** Emerging markets, such as India, Brazil, and Southeast Asian countries, are becoming attractive alternatives for trade. These markets offer significant growth potential and can help diversify trade portfolios.

**Regional Trade Agreements:** Countries are entering into regional trade agreements to secure stable trade relationships. Agreements like the Comprehensive and Progressive Agreement for Trans-Pacific Partnership (CPTPP) and the Regional Comprehensive Economic Partnership (RCEP) aim to reduce trade barriers and promote economic cooperation.

**Benefits of Diversification: Risk Mitigation:** Diversifying trade partners minimizes the impact of geopolitical conflicts, trade restrictions, and other disruptions. It reduces the reliance on a single market and spreads risk across multiple partners.

**Economic Stability:** A diversified trade portfolio ensures a steady flow of goods and services from various sources, enhancing economic stability. It also helps countries navigate economic downturns and recover more quickly from shocks.

**Innovation and Growth:** Engaging with new markets fosters innovation and growth opportunities. Businesses can tap into new consumer bases, access diverse resources, and collaborate with a broader range of partners, driving economic development.

**Challenges and Considerations: Logistical Complexity:** Managing trade relationships with multiple partners can be logistically complex and costly. Businesses must navigate different regulatory environments, standards, and customs procedures, which can be challenging.

**Regulatory Differences:** Diverse regulatory frameworks and standards across countries can pose significant challenges for businesses. Compliance with varying regulations requires substantial effort and resources.

**Political Risks:** Even diversified trade partners are subject to geopolitical risks. Continuous monitoring and adaptation are necessary to navigate changing political landscapes and ensure stable trade relationships.

**Case Study: India as an Emerging Trade Partner:** India is emerging as a key player in the global trade landscape. Its large and growing economy, coupled with a young workforce and a burgeoning middle class, makes it an attractive trade partner. India's strategic position and proactive trade policies further enhance its potential as a diversified trade partner.

**India's Trade Initiatives:** India has been actively pursuing trade agreements and partnerships to strengthen its global trade presence. Initiatives like the "Make in India" campaign and the "Atmanirbhar Bharat" (Self-Reliant India) initiative aim to boost domestic production and attract foreign investment.

**Trade wars: A misguided solution:** Trump's imminent return to the White House now brings renewed attention to the topics of tariffs and trade wars as policy tools. Trump's rhetoric on tariffs as a panacea for economic disparities resonates with segments of the electorate, but risks igniting economic conflicts that hurt all parties involved.

During his first term as president, the US-China trade war disrupted supply chains, raised costs for businesses and imposed billions of dollars in economic damage on both sides. US farmers alone faced estimated losses exceeding \$12 billion annually, prompting federal subsidies to offset the impact.

**Towards a new framework for stability:**

1) The question we face is this: Can we establish stronger frameworks to promote stability and sustainable growth in an era of rising protectionism?

2) The answer lies in balance. We must heed the electorate's concerns without dismantling the systems that underpin global prosperity.

3) Diversifying supply chains: Resilience is key to mitigating shocks. Policies encouraging diversification across multiple regions – not just allied nations – reduce vulnerabilities while maintaining global interconnectedness.

4) Promoting energy independence: Energy is a cornerstone of economic stability. Investments in renewable energy and energy-efficient infrastructure can reduce reliance on volatile markets while creating jobs and spurring innovation.

5) Enhancing global cooperation: Institutions like the World Trade Organization (WTO) and the IMF need reinvigoration. They must adapt to current realities, ensuring that rules reflect shared goals of growth, equity and sustainability.

6) Encouraging private-public partnerships: Governments and businesses must work together to align economic policies with long-term development goals. Private sector innovation can complement public policy, driving solutions that benefit all stakeholders.

**The severe implications of failure:** If we fail to address these issues, the consequences will be severe. Rising trade barriers and economic fragmentation could lead to a prolonged global recession. The IMF warns that reduced trade opportunities could hinder productivity, suppress wages and stifle technological advancement.

For emerging economies, the impacts would be particularly devastating. Reduced trade opportunities could undermine industrialization efforts, exacerbate inequality and slow poverty reduction.

Many developing nations rely heavily on export-led growth; disruptions to global supply chains would compromise their access to critical markets, increasing unemployment and social unrest.

The broader implications are geopolitical as well as economic. Fragmented trade relationships risk deepening divides between nations, fostering mistrust and competition. In an interconnected world, such outcomes threaten the collective ability to address global challenges like climate change and energy transitions.

**A balanced approach to trade and cooperation:** To chart a sustainable path forward, we must embrace policies that strike a balance between local and global interests. Friend shoring and nearshoring can coexist with global cooperation if implemented thoughtfully. The goal should not be to isolate but to adapt – reshaping globalization to meet the needs of today's interconnected world.

Policy-makers must resist the allure of quick fixes. Instead, they should pursue policies that promote inclusivity, resilience and innovation. The global economy's momentum can only be maintained through collaboration and shared responsibility.

The current landscape is fraught with challenges, but it is also an opportunity to redefine the rules of engagement in the global economy. By addressing the root causes of voter anxieties and fostering international cooperation, we can build a more resilient and equitable system.

As we navigate this era of uncertainty, let us remember that long-term growth is the ultimate prize. To secure it, we must better understand and

navigate the interconnected nature of global shocks, electorate concerns and the need for cooperation.

The path forward is complex, but with pragmatic leadership and a commitment to shared prosperity, it is within reach.

**Opportunities and Challenges:** India's trade diversification offers significant opportunities for businesses seeking new markets. However, challenges such as infrastructure development, regulatory hurdles, and political stability must be addressed to fully realize its potential.

**Conclusion:** In an era of geopolitical uncertainty, diversifying trade partners is a crucial strategy for building economic resilience. By exploring new markets, forming regional trade agreements, and adopting friend shoring and nearshoring practices, countries and businesses can mitigate risks and ensure sustainable economic growth. Embracing diversification not only enhances economic stability but also drives innovation and growth, positioning economies to thrive in an ever-changing global landscape.

---

**References:**

1. Gopinath et al "Changing Global Linkages: A New Cold War?", IMF Working Paper No. 2024/076
  2. Arslanalp et al. "The Stealth Erosion of Dollar Dominance: Active Diversifiers and the Rise of Nontraditional Reserve Currencies" IMF Working Paper, No. 2022/058
  3. Arslanalp et al "Gold as International Reserves: A Barbarous Relic No More?", IMF Working Paper No. 2023/014.
  4. Bertaut and Judson." Analysts believe that part of the US securities holdings attributed to Belgium may belong to other countries, such as China or Saudi Arabia (2014), Sester (2016))
  5. GFSR April 2023 "Safeguarding Financial Stability Amid High Inflation and Geopolitical Risks"
  6. IMF Staff Discussion Note, "Goeconomic Fragmentation and the Future of Multilateralism", January 2023
  7. WEO April 2023, Chapter 4 "Goeconomic Fragmentation and Foreign Direct Investment"
  8. WEO October 2023, Chapter 3 "Fragmentation and Commodity Markets: Vulnerabilities and Risks"
  9. <https://www.imf.org>
  10. <https://www.weforum.org>
  11. <https://www.mckinsey.com>
-

## CULTURAL PATTERNS AND EMERGENT TRENDS IN ALCOHOL CONSUMPTION: AN ETHNOGRAPHIC STUDY FROM RURAL WEST BENGAL

Chitra Paul, Ph. D. Scholar, Adamas University

**Abstract:** Alcohol use is a complex worldwide public health issue that takes different forms in different cultures. Different locally produced beverages have both joyful and negative roles in community life in rural West Bengal. In this study, six villages in the Sundarban region are examined for cultural trends and recent changes in alcohol consumption. The research examined the types of alcoholic beverages consumed, including handia (locally brewed rice beer), tadi (palm wine), chullu (distilled country liquor), and Indian-made foreign liquor (IMFL), as well as the social contexts surrounding their use, using an ethnographic approach that combined participant observation, focus group discussions, and computer-assisted thematic coding. The findings show that although alcohol plays a natural and customary part in everyday and ceremonial activities, quick changes in socioeconomic conditions are causing a shift in behavior that defies social norms more and more. Research indicates that patterns of problematic consumption that show up as social unrest, marital violence, and family strife are influenced by development-related changes like better communication and transportation systems. These results cast doubt on the universality of Western clinical models of alcohol dependence and highlight the necessity for culturally sensitive public health measures.

**Keywords:** alcohol consumption, ethnography, rural India, cultural change, public health, Sundarban

**Introduction:** Worldwide, alcohol use has long been acknowledged as a serious public health concern. However, patterns of alcohol use in rural areas are intricately linked to local culture, tradition, and socioeconomic shifts, in contrast to the generally homogenized data from urban centers in developed nations. The relationship between traditional alcohol consumption and new issues related to modernity deserves special consideration in India, a nation with a remarkable diversity of cultural customs. Although a lot of research has been done on alcohol consumption patterns in cities (Babor et al., 2010), there is still a significant knowledge vacuum on the subtleties of alcohol consumption in rural areas. By investigating the social and cultural factors that influence alcohol consumption in six communities in the Sundarban region of West Bengal, this study seeks to close that gap. Alcohol has historically been used in a variety of ceremonies, rituals, and social gatherings. According to anthropologists like Heath (1987, 2001), drinking alcohol is ingrained in social customs that foster identity and camaraderie rather than being solely a personal choice. Later research by Room et al. (2002) and Bloomfield et al. (2006) also made the case that cultural context changes the way alcohol is viewed, shifting it from a social bonding agent to a behavior trigger that may cause family and community strife. Traditional drinks like handia, tadi, and chullu are not only symbols of cultural heritage in rural regions like West Bengal, but they also reflect socioeconomic changes brought about by development processes.

The economic and social environments of rural India have gradually changed as a result of recent

infrastructure advancements, such as improved communication and transportation networks. Although most residents see these changes as beneficial since they provide more options and connectivity, they are also linked to greater alcohol availability and changing use patterns. According to this study, traditional alcohol drinking patterns are being impacted more and more by external norms of "acceptable" versus "problematic" behavior as communities become more integrated with urban networks. For example, excessive consumption may now be seen from both a moral and a public health perspective, resulting in family strife and even domestic violence, even though moderate use during social gatherings is traditionally acceptable (World Health Organization [WHO], 2004; Chowdhury et al., 2001).

The study also investigates the consumption of commercially accessible IMFL and traditional, locally made alcohol by various social groups. Different socioeconomic groups may prefer to drink different beverages, according to prior research, which reflects larger class and cultural dynamics (Marshall, 1990a, 1990b). The two viewpoints of growing problem use and normative conduct influence our ethnographic investigation in this regard. As noted by Heath (2001) and Room et al. (2002), traditional Western clinical models frequently fall short of capturing these regionally entrenched nuances, making this approach particularly pertinent.

Given these complications, the study aims to answer the following two main questions: (1) How do contemporary and traditional alcohol consumption patterns coexist and change in these

rural communities? and (2) What effects do swift socioeconomic shifts have on the distinctions between problematic and culturally acceptable drinking patterns? In addition to adding to the expanding corpus of research on alcohol studies in developing nations, the study's answers to these questions help shape culturally aware policy interventions that strike a balance between long-standing customs and current public health demands.

**Method: Study Design and Setting:** In order to gain a thorough grasp of the alcohol drinking habits of six chosen villages from the Sagar and Gosaba Blocks in the Sundarban region of West Bengal, India, this qualitative study used an ethnographic design. A unique delta region known for its ecological singularity and socioeconomic difficulties is the Sundarban region. Even though it is regarded as a neglected and underdeveloped region, recent socioeconomic advancements have sparked changes in day-to-day living. This changing environment offered a great setting for investigating the ways in which customs and contemporary influences converge.

**Participants:** A diverse range of age groups, genders, and socioeconomic backgrounds were represented among the participants, who were drawn from the local population. To collect a variety of viewpoints on alcohol usage, both long-term residents and young persons who had recently experienced greater urban connection were included. Purposive sampling was used in the selection procedure to find people who are regarded as local informants or who had participated actively in community celebrations and events, guaranteeing that the insights were based on actual cultural experiences (Creswell, 2013).

**Data Collection:** The process of Data collection took place over eight months. In order to fully capture the complexity and range of regional practices, ethnographic methodologies were essential. The following were the main methods for collecting data:

**Participant Observation:** Researchers observed daily activities, holidays, and particular events where alcohol was a major factor for extended periods of time. In addition to detailing the circumstances around alcohol consumption, thorough field notes were maintained, documenting interactions, environmental cues, and patterns of nonverbal communication.

**Focus Group Discussions (FGDs):** A number of FGDs were conducted with separate groups divided based on age and gender. The community's

opinions on customs, the rise of problem drinking, and the impact of contemporary infrastructure improvements were all gathered throughout these sessions. Community members were able to contribute both positive and negative experiences related to local drinking habits using an open-ended conversation approach.

**In-depth Interviews:** Individual interviews were conducted with a select group of community people, especially local leaders and elders. These interviews provide historical perspectives on the changes in alcohol usage over time.

**Computer-assisted Thematic Analysis:** Qualitative analysis software was used to methodically code all qualitative data, including transcripts of interviews and focus group discussions. In order to ensure a comprehensive examination of both normative and problematic alcohol use, themes were constructed both deductively from the literature and inductively from the data.

**Data Analysis:** There were two steps in the analysis. In order to produce emergent themes about traditional consumption behaviors, socioeconomic impacts, and public health concerns, full transcripts and field notes were first carefully studied. Computer-assisted thematic coding was subsequently used to further clarify these themes, guaranteeing that the data were divided according to a planned research agenda. Different patterns of alcohol consumption were identified thanks to this analytical method, ranging from moderate, culturally acceptable drinking at festivals to excessive consumption that caused societal unrest. To ensure that interpretations were consistent across data sources, inter-coder reliability was also evaluated (Miles, Huberman, & Saldaña, 2014).

**Ethical Clearance:** Ethical clearance was obtained from the institutional review board prior to data collection. Informed consent was secured from all participants, and pseudonyms were used in reporting findings to ensure confidentiality. Respect for local customs was maintained throughout the research process, and community feedback was solicited both during and after the study to enhance validity and trustworthiness.

**Results: Cultural Significance of Alcohol:** The ethnographic investigation demonstrates how alcohol is ingrained in the social and cultural fabric of the communities under study. Traditional drinks like chullu (a type of home-distilled liquor), tadi (palm wine), and handia (a rice beer) have long been essential to both regular social interactions and important ceremonial occasions. Every beverage

has meanings associated with particular cultural identities and is frequently connected to the identity markers of the group that drinks it. For example, handia is usually connected to celebrations, where it is not only anticipated but also appreciated when moderately consumed. However, it has been noted that the drinking of commercially produced Indian-made foreign liquor (IMFL) occupies a distinct social niche and is frequently linked to more urbanized, modernized settings within the rural context (Heath, 2001; Marshall, 1990a).

**Changing Drinking Habits in Response to Socioeconomic Developments:** Despite the deep-rooted nature of traditional drinking, the study also identifies important signs of a paradigm change in alcohol use. According to the participants, more exposure to urban lifestyles has resulted from infrastructure upgrades such improved communication facilities and expanded road connectivity. According to a number of focus group participants, younger community members are becoming more likely to consume commercially available alcohol in excess, while elder community member's view increased exposure to industrial alcohol production with mistrust. A perceived sense of modernity and the demands of adjusting to economic change have been connected to this trend. These findings support the claims made by Room et al. (2002) that sociocultural changes have a major impact on patterns of alcohol consumption.

**The Consequences of Problematic Drinking on Society:** The rise in problematic alcohol use, which is characterized by disruptions to social and familial relationships, is one of the more alarming aspects of the study. Participants noted a number of negative consequences associated with binge drinking, such as conflict within the family, domestic abuse, and disturbances at the community level. Informants connected these unfavourable results to the more significant societal shifts that came with economic growth. We have always consumed alcohol at festivals, but the way that people use it now, particularly the younger generation, is different, according to one senior. It is now a reason for concern. These stories shed light on the conflict between upholding tradition and addressing contemporary issues.

**Differences in Social Stratification and Drink Consumption:** The distinction between beverages according to social class is one significant finding. The majority of traditional beverages are made locally, and they are connected to ritualized behaviour and communal celebration. IMFL, on the other hand, has become more well-

liked by people who want to live in cities because of its standardized production methods. This division highlights the ways in which consumption trends mirror wider societal divisions and the significance of cultural identity in defining appropriate conduct. These results support previous research by Marshall (1990b) and emphasize the significance of considering alcohol use as a socially constructed phenomenon.

**Emergent Themes from Thematic Analysis:**  
**The computer-assisted analysis revealed four dominant themes:**

**Modern Disruption vs. Cultural Continuity:** Although traditional customs preserve a high degree of cultural continuity, contemporary influences are changing how people consume. Modernity is seen as a source of social disintegration as much as a force for advancement.

**Young People and Urban Influence:** Younger people in the community are more likely to be exposed to urban consumption patterns, which is associated with a rise in the use of commercial beverages and riskier consumption practices.

**Gendered Dimensions:** According to focus group talks, drinking was socially acceptable in different ways depending on a person's gender. Women's alcohol intake was highly stigmatized, reflecting ingrained gender standards, but men's alcohol use, even in its harmful forms, was widely accepted.

**Public Health Concerns:** The rise in problematic drinking has been connected to more general public health concerns. In addition to visible societal unrest and family conflict, community health professionals voiced growing worries about alcohol-related diseases and accidents, which further strains the already scarce local healthcare system (WHO, 2018).

Together, these themes paint a complex picture of how traditional behaviors either adjust to or fail to adjust to the swift changes in the socioeconomic landscape, which ultimately impacts social cohesiveness and community health.

**Discussion:** The current study provides a thorough investigation of the cultural intricacies and changing patterns of alcohol consumption in West Bengali rural areas. The results show that, despite its lengthy history as a cultural artefact and social lubricant, alcohol's function is changing dramatically in reaction to contemporary pressures. This duality presents significant obstacles for public health policy, implying that treatments need to be customized to protect cultural sensibilities in addition to reducing harmful consumption.

**Traditional Practices and Modern Impacts:**

In many tribes, drinking has long been a part of social life, ingrained in festivals, rituals, and daily encounters. These customs serve as an ongoing tradition that strengthens group identification rather than being only relics of the past. Traditional ways, however, coexist with—and frequently compete with—commercially made alcohol as the community gets more exposed to urban habits. Aggressive marketing tactics combined with the increase in IMFL availability have led to a shift in consumption patterns, particularly among younger demographics. According to quantitative research conducted in comparable settings, modernization frequently results in a change from ritualistic, moderate usage to binge drinking and chronic abuse behaviors (Babor et al., 2010; Bloomfield et al., 2006).

**Public Health Implications:** Both participant observations and focus group conversations revealed the rise of problematic drinking behaviors, which have important public health ramifications. Increased alcohol abuse has been connected to a number of detrimental effects, such as increased social instability, mental health decline, and domestic violence. Notably, the institutional shortcomings of rural healthcare systems, which are ill-prepared to handle the growing prevalence of alcohol-related problems, exacerbate these health consequences (Chowdhury et al., 2001; WHO, 2004). This perspective is supported by studies by Marshall (1990a, 1990b) and Heath (2001), which makes the case for the creation of a unique intervention framework that tackles both the difficulties of modernity and cultural tradition. Public health interventions need to be context-specific and culturally responsive in a time when globalization and development are influencing cultural norms.

**Policy Recommendations:** A number of policy recommendations are made in light of the findings. - **First**, when designing intervention programs, public health policies should take ethnographic observations into account. By recognizing alcohol's twin functions as a cultural expression tool and a possible public health risk, governments can create more sophisticated preventative initiatives. For instance, community-based therapies that celebrate customs, include local leaders, and educate people about the dangers of binge drinking may be more popular and successful (Creswell, 2013). **Second**, it is obvious that educational initiatives aimed at younger audiences are needed. Since this demographic is more susceptible to the effects of contemporary

drinking patterns, programs that raise awareness of the dangers of alcohol use for health should be given top priority. These programs could be included into neighborhood community centers and schools, offering culturally appropriate material that speaks to the realities faced by young people in rural areas. **Third**, in order to properly manage alcohol-related ailments, rural areas' healthcare infrastructure needs to be reinforced. One way to lessen the harmful effects of the growing trend in problematic alcohol consumption is to train local health workers, improve funding for mental health services, and create support networks (WHO, 2018).

**Limitations and Future Research:** It is important to recognize the study's limitations even if it offers insightful information on how tradition and modernity interact to shape alcohol consumption. Because the study was qualitative and ethnographic, its conclusions are contextually specific and might not apply to all Indian rural environments. Furthermore, even though our computer-assisted thematic analysis yielded solid findings, quantitative surveys might be used in future studies to evaluate the frequency and seriousness of alcohol abuse on a broader scale.

Future research could potentially delve deeper into the gendered aspects of alcohol use. Given that the focus groups revealed notable differences in the socially acceptable ways that alcohol use is influenced by gender, a more thorough examination of the cultural and economic factors influencing these variations would be helpful. Additionally, long-term studies that monitor how consumption habits evolve over time may shed light on how modernization affects rural communities' social structures and public health in the long run.

**Conclusions:** This ethnographic study of rural villages in West Bengal's Sundarbans region highlights the intricacy of alcohol consumption patterns in a sociocultural environment that is changing quickly. Although traditional alcohol use has always been a part of ritual and communal life, contemporary influences are starting to change behavioural patterns by more closely combining harmful consumption with culturally acceptable actions. These trends' duality calls for context-specific and culturally responsive public health interventions. Techniques that honor regional customs while tackling the growing dangers of binge drinking have the potential to lessen the potentially negative impacts on family and community life.

This study's careful ethnographic investigation contradicts accepted Western clinical conceptions

of alcoholism by showing how socioeconomic shifts and cultural norms interact to create a distinct pattern of alcohol consumption in rural areas. For policymakers, public health experts, and social scientists to create successful, long-lasting initiatives that honor regional customs and tackle contemporary issues, they must take these cultural quirks into account.

#### References:

1. Babor, T. F., Caetano, R., Casswell, S., Edwards, G., Giesbrecht, N., Graham, K., Rossow, I. (2010). *Alcohol: No Ordinary Commodity – Research and Public Policy (2nd Ed.)*. Oxford University Press.
2. Bloomfield, K., Gmel, G., & Rehm, J. (2006). *The relationship between alcohol consumption and social outcomes: A review*. *Addiction Research & Theory*, 14(7), 95–118.
3. Chowdhury, A., Chakraborty, S., & Weiss, M. (2001). *Developing community mental health strategies in the Sundarban region: Issues and opportunities*. *International Journal of Social Psychiatry*, 47(3), 214–220.
4. Creswell, J. W. (2013). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches (3rd Ed.)*. Sage Publications.
5. Heath, D. B. (1987). *Social Context of Alcohol Use: An Anthropological Perspective*. Academic Press.
6. Heath, D. B. (2001). *Rethinking alcohol and its cultural significance: Traditional and modern insights*. *Substance Use & Misuse*, 36(11), 1507–1529.
7. Marshall, J. (1990a). *Rural alcohol consumption patterns in India: A preliminary report*. *Indian Journal of Public Health*, 34(2), 123–130.
8. Marshall, J. (1990b). *Alcohol use in rural communities: Socioeconomic and cultural perspectives*. *Journal of Rural Studies*, 6(4), 289–297.
9. Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook (3rd Ed.)*. Sage Publications.
10. Room, R., Babor, T., & Rehm, J. (2002). *Alcohol, culture and public policy: A critical review*. *British Journal of Addiction*, 97(5), 487–495.
11. World Health Assembly. (2005). *Global strategy to reduce the harmful use of alcohol*. Geneva, Switzerland: World Health Organization.
12. World Health Organization. (2004). *Cultural aspects of substance abuse: Evidence-based approaches for policy and practice*. Geneva, Switzerland: World Health Organization.
13. World Health Organization. (2018). *Global status report on alcohol and health 2018*. World Health Organization.

## THE SOCIOLOGICAL CONSEQUENCES OF INDO-PAK CONFLICTS: A REVIEW OF EFFECTS ON THE CIVILIANS

Dr. Abhay R. Shende, Associate Professor, Kumbhalkar Social Work Evening College, Nagpur.

**Abstract:** *This paper examines the multifaceted sociological consequences of the recurring conflicts between India and Pakistan on civilian populations. Drawing upon existing literature, it reviews the profound and often long-lasting effects of these conflicts, including displacement, trauma, social fragmentation, economic hardship, and the disruption of social institutions. The analysis explores how these conflicts exacerbate existing social inequalities, impact intergroup relations, and shape collective identities on both sides of the border.*

*The protracted and recurring conflicts between India and Pakistan have had far-reaching consequences beyond military and political domains, deeply impacting civilian populations on both sides of the border. This paper examines the sociological consequences of these conflicts, focusing on how repeated episodes of violence, militarization, and displacement have shaped the social fabric, collective identity, and daily lives of affected communities. Drawing on existing literature, case studies, and historical accounts, this review highlights the psychological trauma, loss of livelihood, disruption of education, and erosion of community cohesion faced by civilians. Special attention is given to vulnerable groups such as women, children, and displaced populations, who disproportionately bear the brunt of conflict-related hardships. The analysis also considers how cross-border hostilities have contributed to long-term mistrust, nationalistic fervor, and intergenerational trauma. This study underscores the need for comprehensive peacebuilding measures that prioritize the well-being and voices of civilians, advocating for a sociologically informed approach to conflict resolution in South Asia.*

*Furthermore, the review considers the differential impacts of conflict on various demographic groups, highlighting the vulnerabilities of marginalized communities. By synthesizing current research, this paper aims to provide a comprehensive understanding of the human cost of Indo-Pakistani conflicts and underscore the urgent need for conflict resolution and peacebuilding initiatives focused on civilian well-being.*

**Key Words:** *Indo-Pak conflicts, Sociological impact, Civilian suffering, Displacement, War trauma, Border communities, Refugee crisis, mental health, Human rights*

**Introduction:** The Indo-Pak conflicts, spanning from the partition of British India in 1947 to present-day skirmishes and political tensions, have deeply influenced the social fabric of both

nations. While much academic attention has been given to the geopolitical, military, and economic dimensions of these conflicts, their sociological impact on civilian populations remains an equally

critical yet underexplored area. War and prolonged hostility disrupt everyday life, displace communities, strain interethnic relations, and contribute to psychological trauma and social fragmentation.

This review aims to explore the wide-ranging consequences of Indo-Pak conflicts on civilian societies, particularly focusing on border populations, refugees, and religious minorities. It also examines how conflict-induced nationalism, media narratives, and state policies shape social identities and inter-group dynamics. Understanding these consequences is essential for informing peace building efforts, shaping inclusive narratives, and supporting affected communities on both sides of the border.

The sociological consequences of Indo-Pak conflicts have profound and lasting effects on civilians, impacting mental health, social structures, and inter-community relations. These impacts include psychological distress, increased suicidal ideation, and trauma that can persist for generations. Furthermore, conflicts exacerbate existing social tensions and can lead to displacement, loss of livelihoods, and disruptions in daily life.<sup>1</sup>

**Mental Health:** Studies show a significant prevalence of psychological distress, including symptoms like nervousness, tiredness, and being easily frightened, among civilians affected by conflict. Suicidal ideation is also a major concern, with a significant portion of individuals reporting thoughts of ending their lives. Trauma can lead to mental health problems like depression, anxiety, and PTSD, and these problems can be passed down through generations.

**Social Structures and Inter-community Relations:** Conflicts often disrupt social structures and exacerbate existing communal tensions. Displacement and loss of livelihoods can lead to further instability and resentment.<sup>2</sup> The 1971 Indo-Pakistani War, for example, led to deep scars in Pakistan, including a sense of dismemberment and undermined national self-confidence.

**Long-term Impacts:** The psychological and social impacts of conflict can extend far beyond the immediate period of violence. Trauma and mental health issues can persist for years, affecting individuals and communities long after the conflict has ended.

**Specific Examples:** The partition of India and Pakistan in 1947 led to one of the largest human migrations ever seen, resulting in significant loss

of life and social disruption. The ongoing conflict in Kashmir has had a devastating impact on the local population, leading to widespread mental health problems and social unrest.

#### **Ongoing Concerns:**

Despite efforts to de-escalate tensions and pursue peace, the two countries continue to face challenges in resolving their disputes, and the risk of further conflict remains a significant concern.

Indo-Pakistani conflicts have significant and diverse sociological consequences for civilians, including long-term impacts on children's education, increased psychological distress, and disruptions to daily life. These impacts are felt in various aspects, such as education, mental health, and even civil defense preparedness.

**Long-Term Impacts on Children:** i) Studies have shown that the Kargil War had a lasting negative effect on the educational attainment of children born to families of soldiers. ii) These effects were observed even ten years after the war, suggesting that the war-related stress experienced by military families impacted their children's education. iii) The research suggests that the impact was not solely due to economic hardship, but also potentially due to the psychological stress caused by the war.<sup>3</sup>

#### **Psychological Distress and Mental Health:**

i) Ongoing conflict in regions like the Indian Kashmir Valley has been shown to cause significant psychological distress among civilians. ii) This distress can manifest in various ways, including feelings of personal vulnerability and anxiety. iii) Community mental health programs are seen as a potential solution to address the mental health burden caused by conflict and improve the socio-economic functioning of affected individuals.

**Civilian Life and Preparedness:** i) Civilian preparedness during wartime is crucial, as conflicts can disrupt daily life in various ways. ii) Past conflicts have led to blackouts, the need for civil defense measures like safe water management, and the potential for epidemics. iii) Civil defense guidelines emphasize the importance of food inspection and mass inoculations during emergencies.<sup>4</sup> iv) Civilian drills and preparedness measures are aimed at helping individuals respond calmly and effectively during crises.

#### **Reviews:**

**Militants Kills Over Twenty-Six Tourists in Kashmir April 22, 2025:** The attack in the Indian-administered Baisaran Valley, a popular tourist destination, was the deadliest attack the territory has experienced in decades (Times of

India). Indian Prime Minister Narendra Modi condemned it as a terror attack and cut short a trip to Saudi Arabia to return to India (NYT). The "Kashmir Resistance," a lesser-known militant group in the region, claimed responsibility for the attack on social media.

**India Downgrades Ties With Pakistan After Terrorist Attack in Kashmir April 23, 2025:** India's foreign secretary, Vikram Misri, said the attack had "cross-border" links to Pakistan, and Indian police said they believed Pakistan-based group Lashkar-e-Taiba was responsible; media outlets were not immediately able to independently verify responsibility (NYT; NDTV). New Delhi announced the closure of the Attari border checkpoint, which serves as a primary border crossing between India and Pakistan; India also announced that it would suspend the Indus Waters Treaty, which delineated water distribution of the Indus river system (Reuters).

**Pakistan Responds to India's Dowgrading of Ties April 24, 2025:** Pakistan responded with countermeasures today, calling India's blame "frivolous [and] devoid of rationality" Islamabad will close its airspace for Indian owned or operated airlines, declare Indian military advisors in Pakistan persona non grata, suspend bilateral trade and visa-free travel, and close its side of a border post, the prime minister's office said (Hindustan Times) After India announced it would suspend the Indus Water Treaty, the Pakistani government said that any attempt to block or divert the flow of water amounted to "an act of war" (NYT)<sup>5</sup>

**Restrictions on Kashmir Tourism April 29, 2025:** India closed around half of the tourist sites in the portion of Kashmir it administers following militants' killing of twenty-six tourists last week, saying that it is carrying out a security review in the area. Indian Prime Minister Narendra Modi met with his country's security chiefs and told them they could decide how to respond to the attack.

**India and Pakistan Impose Trade Bans May 4, 2025:** India's foreign trade office announced on Saturday a ban on imports coming from or transiting through Pakistan as tensions continue to heat up following the killings of Hindu tourists in Kashmir last month (Reuters).

**UN Secretary-General Calls for Restraint Ahead of Security Council Meeting May 5, 2025 -** United Nations (UN) Secretary-General Antonio Guterres emphasized that "a military solution is no solution" while again condemning the militant attack on civilians in Kashmir on April 22;

the UN Security Council will convene later today to discuss India-Pakistan tensions (UN).

**India Launches Missiles on Pakistan and Pakistan-Administered Kashmir May 6, 2025:** The Indian government announced it had launched "Operation Sindoor," striking nine locations in Pakistan and Pakistan-administered Jammu and Kashmir (Reuters). Residents in Muzaffarabad, the capital of Pakistan-administered Kashmir, reported hearing jets flying overhead and explosions that appeared to target a former site of the Lashkar-e-Taiba (NYT). The strike was India's largest air attack on Pakistan in more than fifty years.

**Pakistan Responds to Indian Military Strike May 7, 2025:** A French official confirmed that Pakistan shot down one of its Rafale fighter jets, which the Indian Air Force flies, while local sources in Kashmir identified debris from three downed fighter jets; Pakistan had claimed earlier that its forces shot down five Indian fighter jets, which New Delhi has not confirmed (CNN). Pakistani forces also carried out shelling across the line that divides Kashmir (Economist).

**Methodology:** This study employs a **Qualitative Research Methodology** to explore and analyze the sociological consequences of the Indo-Pak conflicts on civilian populations. The approach is primarily **Descriptive and Analytical**, relying on secondary data sources to provide a comprehensive understanding of the civilian experiences during and after conflicts between India and Pakistan.<sup>6</sup> **Data Collection:** The research utilizes **secondary sources**, including: i) Scholarly articles and books on Indo-Pak relations and conflict studies. ii) Reports from human rights organizations (e.g., Amnesty International, Human Rights Watch). iii) Government and NGO reports. iv) News media archives.

**Limitations of the study:** i) The study is limited by its reliance on secondary data, which may reflect certain biases or limitations in scope. ii) Access to recent or classified government data remains restricted. iii) Variations in reporting and documentation across different regions may affect the consistency of findings.<sup>7</sup>

**Conclusion:** The Indo-Pak conflicts have had profound and enduring sociological consequences for civilian populations on both sides of the border. Beyond the immediate loss of lives and property, these conflicts have disrupted social structures, fueled displacement, and intensified communal tensions. The repeated cycles of violence have instilled a pervasive sense of insecurity, led to psychological trauma, and strained inter-

community relations. Moreover, militarization of border regions has hindered socio-economic development and created generations of civilians who grow up in environments shaped by fear and hostility. Importantly, media narratives and nationalist rhetoric often deepen divides, impeding efforts at reconciliation and peace building.

The recurring conflicts between India and Pakistan have inflicted profound and multifaceted sociological consequences on civilian populations on both sides of the border. These conflicts, stemming from historical grievances, territorial disputes, and political tensions, have consistently disrupted the social fabric, leading to widespread displacement, loss of life, and a pervasive climate of fear and insecurity.

Furthermore, the economic disruptions caused by conflict, including trade restrictions and instability, have disproportionately affected the livelihoods and well-being of ordinary citizens.

Addressing the deep-rooted sociological consequences necessitates a holistic approach that goes beyond political and military solutions. It requires sustained efforts in peacebuilding, promoting cross-border dialogue and understanding, and investing in community-level initiatives that foster resilience and social cohesion. Ultimately, a lasting resolution to the conflicts and the mitigation of their detrimental effects on civilians hinge on building trust, fostering empathy, and prioritizing the human cost of protracted animosity.

---

#### Academic References:

1. **Bose, Sumantra.** (2003). *Kashmir: Roots of Conflict, Paths to Peace.* Harvard University Press.
2. Offers insights into how the conflict has affected the lives of civilians, especially in Kashmir.
3. **Cohen, Stephen P.** (2004). *The Idea of Pakistan.* Brookings Institution Press.
4. Discusses the historical and sociopolitical development of Pakistan, with sections on the effects of Indo-Pak conflicts.

5. **Talbot, Ian, & Singh, Gurharpal.** (2009). *the Partition of India.* Cambridge University Press.
6. *Essential to understanding the origin of Indo-Pak tensions and their long-term sociological impact.*
7. **Ali, Imran.** (1988). *the Punjab under Imperialism, 1885–1947.* Princeton University Press.
8. *Provides background on pre-partition Punjab, useful for contextualizing the long-term civilian impacts.*
9. **Kazi, Seema.** (2009). *Between Democracy and Nation: Gender and Militarization in Kashmir.* Women Unlimited.

#### Reports:

1. **Amnesty International.** (2017). *Losing Sight in Kashmir: The Impact of Pellet-Firing Shotguns.* <https://www.amnesty.org>
2. **Human Rights Watch.** (2006). *Everyone Lives in Fear: Patterns of Impunity in Jammu and Kashmir.*
3. **United Nations Office of the High Commissioner for Human Rights (OHCHR).** (2018). *Report on the Situation of Human Rights in Kashmir.*
4. **Journal Articles:**
5. **Verma, Rahul.** (2018). "The Human Costs of the India–Pakistan Conflict." *Economic and Political Weekly*, 53(14).
6. **Zia, Ather.** (2019). "Kashmir's Right to Rage." *Critical Asian Studies*, 51(3), 353–360.

#### References (APA Style)

1. Ali, I. (1988). *The Punjab under imperialism, 1885–1947.* Princeton University Press.
  2. Amnesty International. (2017). *losing sight in Kashmir: The impact of pellet-firing shotguns.* <https://www.amnesty.org/en/documents/asa20/6874/2017/en/>
  3. Bose, S. (2003). *Kashmir: Roots of conflict, paths to peace.* Harvard University Press.
  4. Cohen, S. P. (2004). *The idea of Pakistan.* Brookings Institution Press.
  5. Human Rights Watch. (2006). *everyone lives in fear: Patterns of impunity in Jammu and Kashmir.* <https://www.hrw.org/report/2006/09/11/everyone-lives-fear/patterns-impunity-jammu-and-kashmir>
  6. Kazi, S. (2009). *Between democracy and nation: Gender and militarization in Kashmir.* Women Unlimited.
  7. Talbot, I., & Singh, G. (2009). *The partition of India.* Cambridge University Press.
  8. **United Nations Office of the High Commissioner for Human Rights.** (2018). *Report on the situation of human rights in Kashmir: Developments in the Indian State of Jammu and Kashmir from June 2016 to April 2018, and general human rights concerns in Azad Jammu and Kashmir and Gilgit-Baltistan.* <https://www.ohchr.org/en/documents/country-reports/report-situation-human-rights-kashmir-developments-indian-state-jammu>
  9. Verma, R. (2018). *The human costs of the India–Pakistan conflict.* *Economic and Political Weekly*, 53(14), 34–39.
  10. Zia, A. (2019). *Kashmir's right to rage.* *Critical Asian Studies*, 51(3), 353–360. <https://doi.org>
-

## SUSTAINABLE DEVELOPMENT IN INDIA: CHALLENGES AND OPPORTUNITIES IN THE CONTEXT OF CLIMATE CHANGE

Dr. Sunil Vyankatesh Samag, Assistant Professor & Head, Department of Sociology, Sant Ramdas College Ghansawangi Dist- Jalna 431209 Maharashtra. [svsama@gmail.com](mailto:svsama@gmail.com) 9423158205

**Abstract:** India's pursuit of sustainable development is intricately linked to its ability to address climate change, which poses existential threats to its economy, ecosystems, and population. This paper examines the intersection of India's developmental aspirations and climate resilience, focusing on systemic challenges such as resource depletion, urbanization, and energy transitions. It also highlights opportunities in renewable energy, sustainable agriculture, and policy innovation. By analyzing case studies and policy frameworks, the study argues that India can achieve equitable growth while mitigating climate risks through integrated strategies. The paper concludes with recommendations for strengthening governance, enhancing green financing, and fostering community-led adaptation.

**Keywords:** Sustainable Development, Climate Change, Renewable Energy, Policy Framework.

**Introduction:** Sustainable development, defined as "meeting the needs of the present without compromising the ability of future generations to meet their own needs" (Brundtland Report, 1987), is a pressing priority for India. As the world's most populous nation and a rapidly growing economy, India faces the dual challenge of lifting millions out of poverty while reducing its environmental footprint. Climate change exacerbates these challenges through rising temperatures, erratic monsoons, and extreme weather events. This paper explores how India can reconcile its developmental goals with climate action, emphasizing the need for innovative solutions that balance economic growth, social equity, and ecological sustainability.

**Objectives:** 1) To analyze the impacts of climate change on India's sustainable development trajectory. 2) To identify systemic challenges in energy, agriculture, and urbanization. 3) To evaluate opportunities in renewable energy, policy frameworks, and community resilience. 4) To propose actionable strategies for integrating climate resilience into India's development paradigm.

**Hypothesis:** India can achieve sustainable development in the context of climate change by leveraging its renewable energy potential, reforming policy frameworks, and empowering marginalized communities, provided there is coordinated action across governmental, private, and civil society sectors.

**Importance of the Subject:** 1) Global Relevance: India's success or failure in balancing development and sustainability will significantly impact global climate goals, given its population size and emissions trajectory. 2) Economic Stability: Climate-induced risks threaten key sectors like agriculture, which employs 45% of India's workforce (NITI Aayog, 2023). 3) Social Equity: Vulnerable groups, including small farmers

and coastal communities, face disproportionate risks, necessitating inclusive policies. 4) Environmental Security: India hosts 8% of global biodiversity but faces severe threats from deforestation, pollution, and water scarcity.

### Climate Change and Sustainable Development: Challenges:

#### 1. Environmental Degradation:

**Air Pollution:** 14 of the world's 20 most polluted cities are in India (IQAir, 2023), costing 1.4% of GDP annually in health impacts.

**Water Scarcity:** Over 60% of India's districts face groundwater depletion, affecting 600 million people (CGWB, 2022).

#### 2. Energy Transition Barriers:

**Coal Dependency:** Coal accounts for 55% of India's energy mix, hindering its pledge to achieve net-zero emissions by 2070.

**Financial Constraints:** Limited access to green financing slows renewable adoption, despite falling solar costs (₹2.5/kWh in 2023).

**3. Agricultural Vulnerabilities:** Erratic monsoons and soil degradation threaten food security. The 2023 heatwave reduced wheat yields by 15%, triggering export bans.

**4. Urbanization Pressures:** Cities contribute 70% of India's GDP but face climate risks like flooding (e.g., Chennai 2023 floods) and heat islands.

### Opportunities for Sustainable Development:

#### 1. Renewable Energy Leadership:

**Solar Power:** India ranks 4th globally in solar capacity (70 GW in 2023), targeting 500 GW by 2030.

**Green Hydrogen Mission:** A \$2.3 billion investment aims to position India as a global green hydrogen hub.

#### 2. Sustainable Agriculture Innovations:

**Zero-Budget Natural Farming (ZBNF):** Andhra Pradesh's 500,000 farmers practice chemical-free farming, improving yields by 20%.

**Climate-Resilient Crops:** Drought-tolerant millets are being revived under the National Millet Mission.

### 3. Urban Resilience Initiatives:

**Smart Cities Mission:** 100 cities are adopting IoT-based solutions for waste management and energy efficiency.

**Mumbai Climate Action Plan:** Aims for net-zero emissions by 2050 through mangrove restoration and public transport upgrades.

### Policy Advancements:

**National Action Plan on Climate Change (NAPCC):** Eight missions target solar energy, energy efficiency, and sustainable habitats.

**SDG Localization:** States like Kerala integrate SDGs into local governance, ensuring inclusive progress.

### Case Studies:

1. **International Solar Alliance (ISA):** Co-founded by India, ISA has enabled 9.5 GW of solar projects across 121 countries, reducing emissions by 12 million tons annually.

2. **Sikkim's Organic Farming Revolution:** Sikkim became India's first fully organic state in 2016, boosting farmer incomes by 30% and attracting eco-tourism.

### Recommendations:

1) **Strengthen Climate Governance:** Decentralize decision-making to empower local bodies in implementing adaptation plans.

2) **Scale Green Financing:** Leverage international funds like the Green Climate Fund and issue sovereign green bonds.

3) **Promote Agroecology:** Subsidize sustainable practices and create markets for organic produce.

4) **Enhance Urban Resilience:** Mandate climate-risk assessments in city planning and invest in green infrastructure.

**Conclusion:** India's journey toward sustainable development in the context of climate change is fraught with challenges but ripe with opportunities. By prioritizing renewable energy, sustainable agriculture, and equitable policies, India can mitigate climate risks while fostering inclusive growth. Success hinges on collaborative action, innovative financing, and a commitment to leaving no community behind. As an emerging global leader, India's strategies could offer a blueprint for other developing nations navigating similar challenges.

---

### References:

1. Brundtland Commission. (1987). *Our Common Future*. Oxford University Press.
  2. NITI Aayog. (2023). *India's Climate Resilience Strategy*.
  3. Central Ground Water Board (CGWB). (2022). *Annual Report on Groundwater Depletion*.
  4. International Solar Alliance. (2023). *Annual Progress Report*.
-

## जातिवाद : एक सामाजिक समस्या

प्रा. दिव्या हरीश पारेकर, सहायक प्राध्यापक (समाजशास्त्र), दयानन्द आर्य कन्या महाविद्यालय, जरीपटका नागपूर,  
४४००१४ मो. नंबर: ७८४०९१३६५९ [parekardivya5@gmail.com](mailto:parekardivya5@gmail.com)

**सारांश :** जातिवाद भारतीय समाज की एक गहरी जड़ें जमाई हुई सामाजिक समस्या है, जो व्यक्ति की जन्म आधारित पहचान को आधार बनाकर भेदभाव को जन्म देती है। यह सामाजिक संरचना व्यक्तियों को उच्च और निम्न वर्गों में बाँटती है, जिससे समानता, भाईचारा और सामाजिक एकता पर प्रतिकूल प्रभाव पड़ता है। जातिगत भेदभाव शिक्षा, रोजगार, राजनीति, स्वास्थ्य सुविधाओं और सामाजिक सम्मान जैसे क्षेत्रों में स्पष्ट रूप से दिखाई देता है।

निदानात्मक दृष्टिकोण से यह समस्या केवल सामाजिक नहीं, बल्कि मनोवैज्ञानिक, आर्थिक और सांस्कृतिक रूप से भी जटिल है। दलितों और पिछड़े वर्गों को लंबे समय से उत्पीड़न, अपमान और अवसरों की कमी का सामना करना पड़ा है। यद्यपि संविधान में समानता का अधिकार, आरक्षण प्रणाली और अनुसूचित जातियों/जनजातियों के संरक्षण के लिए विशेष कानून बनाए गए हैं, फिर भी व्यवहारिक स्तर पर जातिवाद अब भी व्याप्त है।

जातिवाद का समाधान केवल कानून से नहीं, बल्कि सामाजिक जागरूकता, शिक्षा और वैचारिक परिवर्तन से ही संभव है। सामाजिक संगठनों, मीडिया और शैक्षिक संस्थानों को जाति आधारित सोच को समाप्त करने में सक्रिय भूमिका निभानी चाहिए। युवाओं को समानता और मानवाधिकारों की शिक्षा देना अत्यंत आवश्यक है। अंततः, जब समाज सभी व्यक्तियों को एक समान दृष्टि से देखेगा, तभी जातिवाद जैसी कुप्रथा का समूल नाश संभव होगा।

**की वर्ड :** जातिवाद का प्रभाव, भेदभाव, सामाजिक समस्या, सामाजिक असमानता

**प्रस्तावना :** भारतीय समाज एक बहुस्तरीय, बहुसांस्कृतिक और बहुधार्मिक समाज है, जिसकी संरचना में जाति एक ऐतिहासिक और सामाजिक वास्तविकता रही है। जाति व्यवस्था की जड़ें अत्यंत प्राचीन हैं, जो प्रारंभ में कार्य-विभाजन के आधार पर उत्पन्न हुई थीं, लेकिन कालांतर में यह व्यवस्था सामाजिक भेदभाव, असमानता और उत्पीड़न का रूप लेने लगी। जातिवाद, अर्थात् जाति के आधार पर भेदभाव, वंचना और ऊँच-नीच का व्यवहार, आज भी भारतीय समाज की एक गंभीर सामाजिक समस्या बना हुआ है।

जातिवाद न केवल समाज के निचले तबकों को मानसिक, सामाजिक और आर्थिक रूप से प्रभावित करता है, बल्कि यह पूरे समाज की सामूहिक चेतना, एकता और विकास के मार्ग में भी बाधा बनता है। यह भेदभाव शिक्षा, रोजगार, स्वास्थ्य सेवाओं, राजनीतिक प्रतिनिधित्व, न्याय व्यवस्था और अन्य जीवन क्षेत्रों में स्पष्ट रूप से परिलक्षित होता है। विशेष रूप से ग्रामीण भारत में यह समस्या अधिक जटिल रूप में देखने को मिलती है, जहाँ जातिगत पूर्वाग्रह गहरे स्तर तक समाए हुए हैं।

चिकित्सकीय दृष्टिकोण से जातिवाद का अध्ययन अत्यंत आवश्यक है, क्योंकि यह न केवल सामाजिक स्वास्थ्य को प्रभावित करता है, बल्कि मानसिक और शारीरिक स्वास्थ्य पर भी प्रतिकूल प्रभाव डालता है।

जातिवाद के कारण न केवल सामाजिक विभाजन और टकराव की स्थितियाँ उत्पन्न होती हैं, बल्कि यह सामाजिक न्याय और समता के आदर्शों को भी चुनौती देता है। एक समावेशी और न्यायपूर्ण समाज के निर्माण हेतु आवश्यक है कि जातिगत भेदभाव को समाप्त किया जाए और सभी वर्गों को समान अवसर, सम्मान और अधिकार प्रदान किए जाएँ।

इस अध्ययन में हम जातिवाद को एक सामाजिक समस्या के रूप में समझने का प्रयास करेंगे, साथ ही यह भी विश्लेषण करेंगे कि यह समस्या चिकित्सकीय दृष्टिकोण से समाज और व्यक्ति को किस प्रकार प्रभावित करती है। इसके अंतर्गत हम यह जानने का प्रयास करेंगे कि किस प्रकार जातिवाद मानसिक स्वास्थ्य, सामाजिक व्यवहार और सामुदायिक संबंधों को प्रभावित करता है।

इस प्रकार, “जातिवाद एक सामाजिक समस्या – चिकित्सक अध्ययन” विषयक यह अध्ययन हमें न केवल एक सामाजिक कुरीति की गहराई से समझ प्रदान करेगा, बल्कि इसके संभावित समाधान और सुधार की दिशा में भी मार्गदर्शन करेगा।

**अध्ययन के उद्देश्य:** १) जातिवाद के सामाजिक प्रभावों का विश्लेषण करना। २) आर्थिक दृष्टिकोण से जातिवाद का मूल्यांकन करना। ३) जातिवाद और शिक्षा के बीच संबंध का विश्लेषण करना।

**उपकल्पना :** १) जातिवाद सामाजिक असमानता को बढ़ावा देता है और सामाजिक एकता में बाधा उत्पन्न करता है। २) निम्न जातियों से संबंधित व्यक्तियों को रोजगार, संपत्ति और आय में उच्च जातियों की तुलना में कम अवसर प्राप्त होते हैं। ३) निम्न जातियों के विद्यार्थियों को शिक्षा प्राप्ति में भेदभाव और अवसरों की कमी का सामना करना पड़ता है।

**नमूना पद्धति :** यह एक वर्णनात्मक सामाजिक शोध है, जिसमें जातिवाद एक सामाजिक समस्या – चिकित्सक अध्ययन की समस्याओं का विश्लेषण किया गया। जिसमें संख्यात्मक शोध से तथ्यों को एकत्रित किया गया।

**नमूने का आकार:** प्रस्तुत अध्ययन में प्राथमिक स्रोत में सर्वेक्षण, प्रश्नावली के माध्यम से तथ्य एकत्रित किए गये। द्वितीयक स्रोत सरकारी रिपोर्ट्स, एनजीओ रिपोर्ट्स,

सामाजिक शोध पत्रिकाएं, पुस्तकें, समाचार पत्र आदि का उपयोग किया गया। प्रतिशत, सारणीकरण, चार्ट एवं ग्राफ के माध्यम से किया गया।

तालिका क्र. १

क्र. क्या आपके समाज में जाति के आधार पर भेदभाव प्रतिशत होता है?

१ लड़के ४४ प्र.  
२ लड़कियां ४६ प्र.

उपरोक्त तालिका से यह स्पष्ट होता है कि, ४४ प्र. लड़के मानते हैं कि उनके समाज में जाति के आधार पर भेदभाव होता है। ४६ प्र. लड़कियाँ भी इसी बात से सहमत हैं। उच्च प्रतिशत यह दर्शाता है कि जातीय भेदभाव एक वास्तविक समस्या है जब समाज का लगभग आधा युवा वर्ग यह मानता है कि जाति के आधार पर भेदभाव होता है, तो यह स्पष्ट संकेत है कि यह समस्या आज भी व्यापक रूप से मौजूद है। लड़कियों का अनुभव थोड़ा अधिक तीव्र है (४६ प्र.) यह अंतर बताता है कि लड़कियाँ समाज में दोहरे भेदभाव का सामना कर सकती हैं। एक तो जाति के आधार पर, दूसरा लिंग के आधार पर। इससे उनके अनुभव और भी जटिल बन जाते हैं। यह आँकड़ा एक चेतावनी है कि हमें सामाजिक स्तर पर सुधार की ज़रूरत है। जातीय भेदभाव केवल कुछ व्यक्तियों की समस्या नहीं, बल्कि समाज की सोच में बदलाव की माँग करता है।

तालिका क्र. २

क्र. क्या जाति के कारण विवाह संबंधों में कठिनाइयाँ प्रतिशत आती हैं?

१ हाँ ८७ प्र.  
२ नहीं १३ प्र.

उपरोक्त तालिका से यह स्पष्ट होता है कि जाति के कारण विवाह संबंधों में कठिनाइयाँ आना आज भी एक महत्वपूर्ण सामाजिक समस्या है। सर्वेक्षण में भाग लेने वाले लोगों में से ८७ प्र. का मानना है कि जाति विवाह संबंधों में बाधा उत्पन्न करती है, जबकि केवल १३ प्र. लोगों का मानना है कि जाति से कोई कठिनाई नहीं होती। यह स्पष्ट संकेत देता है कि समाज में अब भी जातिगत भेदभाव और पूर्वाग्रह गहराई से मौजूद हैं, जो व्यक्तिगत स्वतंत्रता और सामाजिक समानता में बाधक हैं। इससे यह भी प्रतीत होता है कि भले ही आधुनिकता और शिक्षा ने कुछ हद तक सोच में बदलाव लाया हो, लेकिन जाति आधारित सोच अभी भी वैवाहिक निर्णयों में प्रभावी भूमिका निभाती है। समाज को इस दिशा में और अधिक जागरूकता और सहिष्णुता की आवश्यकता है।

तालिका क्र. ३

क्र. क्या जाति विशेष के लोगों को नौकरी पाने में प्रतिशत कठिनाई होती है?

१ हाँ ७२ प्र.  
२ नहीं २८ प्र.

उपरोक्त तालिका से यह स्पष्ट होता है कि प्रस्तुत आँकड़ों के आधार पर यह स्पष्ट होता है कि समाज का एक

बड़ा हिस्सा (७२ प्र.) यह मानता है कि जाति विशेष के लोगों को नौकरी प्राप्त करने में कठिनाई होती है। इसका अर्थ यह है कि जाति आधारित भेदभाव आज भी रोजगार की प्रक्रिया में एक महत्वपूर्ण बाधा के रूप में मौजूद है। वहीं, २८ प्र. लोगों का मानना है कि ऐसा कोई भेदभाव नहीं होता, जिससे यह संकेत मिलता है कि कुछ लोग या तो इस समस्या को अनुभव नहीं करते, या फिर वे इसे गंभीर नहीं मानते। यह सर्वे इस ओर इशारा करता है कि जाति आधारित असमानता और भेदभाव अभी भी भारतीय समाज में एक महत्वपूर्ण सामाजिक चुनौती बनी हुई है, विशेषकर रोजगार के क्षेत्र में। इससे निपटने के लिए अधिक समावेशी और निष्पक्ष नीतियों की आवश्यकता है।

तालिका क्र. ४

क्र. क्या आरक्षण आर्थिक असमानता को दूर करने में प्रतिशत सहायक है?

१ हाँ ६० प्र.  
२ नहीं ४० प्र.

उपरोक्त तालिका से यह स्पष्ट होता है कि ६० प्र. लोगों का मानना है कि आरक्षण आर्थिक असमानता को दूर करने में सहायक है, जबकि ४० प्र. लोग इससे सहमत नहीं हैं। यह संकेत करता है कि समाज का एक बड़ा हिस्सा आरक्षण को आर्थिक विषमता के समाधान के रूप में देखता है। हालांकि, एक महत्वपूर्ण हिस्सा ऐसा भी है जो इसकी प्रभावशीलता पर श्रद्धा उठाता है। इससे स्पष्ट होता है कि आरक्षण की भूमिका पर समाज में मतभेद है और आवश्यकता इस बात की है कि इसे और अधिक समावेशी, पारदर्शी तथा समयानुकूल बनाकर इसके प्रभाव को बढ़ाया जाए।

तालिका क्र. ५

क्र. क्या जाति के आधार पर छात्रों को शिक्षा संस्थानों में प्रतिशत भेदभाव का सामना करना पड़ता है?

१ हाँ ४५ प्र.  
२ नहीं ५५ प्र.

उपरोक्त तालिका से यह स्पष्ट होता है कि अधिकांश उत्तरदाताओं (५५ प्र.) का मानना है कि छात्रों को शिक्षा संस्थानों में जाति के आधार पर भेदभाव का सामना नहीं करना पड़ता, फिर भी एक महत्वपूर्ण संख्या (४५ प्र.) यह स्वीकार करती है कि ऐसा भेदभाव मौजूद है। यह आँकड़ा दर्शाता है कि समाज में जातीय भेदभाव की समस्या अभी पूरी तरह समाप्त नहीं हुई है। यद्यपि शिक्षा संस्थानों में समावेशिता की दिशा में प्रगति हुई है, फिर भी लगभग आधे छात्रों को जाति के आधार पर भेदभाव का अनुभव होना चिंताजनक है। इससे यह स्पष्ट होता है कि जातीय समानता और समावेशी वातावरण सुनिश्चित करने के लिए और अधिक जागरूकता, नीति-निर्माण और कठोर क्रियान्वयन की आवश्यकता है।

**निष्कर्ष:** जातिवाद एक गंभीर सामाजिक समस्या है जो न केवल सामाजिक असमानता को बढ़ावा देता है, बल्कि समाज की एकता और समरसता को भी खंडित करता है। निम्न जातियों के लोगों को शिक्षा, रोजगार, संपत्ति और आय

जैसे बुनियादी अवसरों से वंचित रखा जाता है, जिससे उनका समुचित विकास बाधित होता है। यह भेदभाव समाज में असंतोष और तनाव की स्थिति को जन्म देता है।

**सुझाव:** १) सभी वर्गों के विद्यार्थियों को समान शिक्षा सुविधाएं और अवसर उपलब्ध कराए जाएं। २) वंचित जातियों के लिए सरकारी सहायता और आरक्षण योजनाओं को प्रभावी ढंग से लागू किया जाए। ३) जातिवाद के विरुद्ध जागरूकता अभियान चलाए जाएं ताकि लोगों में समता और सहिष्णुता की भावना विकसित हो। ४) जातिवादी भेदभाव के मामलों में सख्त कानूनी कार्रवाई की जाए और निगरानी तंत्र को मजबूत किया जाए। ५) विभिन्न जातियों के बीच संवाद और सांस्कृतिक आदान-प्रदान को बढ़ावा दिया जाए ताकि आपसी समझ और सहयोग विकसित हो।

#### संदर्भ ग्रन्थ:

- भांडारकर पु. ल., १९८१, सामाजिक संशोधन पद्धति, महाराष्ट्र विद्यापीठ ग्रंथ निर्मिति मंडळ, द्वितीय आवर्ती, नागपुर
- खत्री हरीश कुमार, २०१५, शोध प्रविधि, प्रतिचयन पद्धतियां, कैलाश पुस्तक सदन, भोपाल
- डॉ. भीमराव अंबेडकर, २०१४, *Annihilation of Caste*, Navayana Publishing (संशोधित संस्करण)
- सुरेंद्र एस. जोधका, २०१२, *Caste: Oxford India Short Introductions*, Oxford University Press
- लोकमत समाचार, नवभारत टाइम्स, गूगल लिंक्स
- <https://ncert.infrexa.com/casteism-in-hindi>
- <https://www.yourarticlelibrary.com/caste/casteism-meaning-causes-solution-and-suggestion/34994>

## लवारन की कृषक संरचना: पश्चिमी राजस्थान के ग्रामीण समुदाय का समाजशास्त्रीय अध्ययन

डॉ. हरदयाल भाटी, समाजशास्त्र विभाग, जी. डी. मेमोरियल कॉलेज, जोधपुर, राजस्थान

रॉबर्ट रेडफिल्ड के अनुसार कृषक वे लोग हैं जो कम से कम इस बात में समान हैं कि कृषि उनकी आजीविका का साधन एवम् जीवन विधि है, जो अर्जित पूंजी का पुननिवेश करते हुए किसी विशिष्ट प्रकार की सामुदायिक स्थिति में निवास करते हैं। अतः कृषक की तुलना ऐसे व्यक्ति से की जा सकती है जो भूमि के साथ जुड़ा हुआ है और जिसका उस भूमि के साथ परम्परा तथा भावना द्वारा गहरा सम्बन्ध होता है। रेमण्ड फर्थ ने कृषक समुदाय को एक अर्द्ध स्वायत्त

एवम् विशिष्ट संस्कृति के रूप में स्थापित किया है तथा ऐसे समुदायों को सरल तकनीकी ज्ञान एवम् सीमित उत्पादन से परिलक्षित किया है।

कृषक संरचना का प्रमुख आधार कृषि भूमि का स्वामित्व, नियन्त्रण एवम् उपयोग है। लवारन में कुल भूमि का क्षेत्रफल १९५८८ बीघा १६ बिस्वा है। यह भूमि चार भागों में विभक्त है, जिन्हें क्षेत्रफल सहित निम्न तालिका में दर्शाया गया है:

#### तालिका संख्या ३.१

लवारन में भूमि विभाजन, खसरे खाते एवम् लगान दर सन् १९९७

क्र.सं.	भूमि विभाजन	क्षेत्रफल (बीघा में)	प्रतिशत (प्र.)	खसरे	खाते	लगान दर (रु.)
१	कृषि भूमि	१७८६७.९	९१.२२	५५९	२०४	१२३७.९४
२	शामलात भूमि	१६०९.०४	८.२१	३४	०६	लगान मुक्त
३	सा.नि.वि. भूमि	१०५.१०	०.५४	२६	०१	लगान मुक्त
४	सरकारी भूमि	६.१२	०.०३	०१	०१	लगान मुक्त
योग	-	१९५८८.१६	१००	६२०	२१२	१२३७.९४

स्रोत: पटवार मण्डल (देड़ा) से लवारन की जमाबन्दी (१९९७) पृष्ठ संख्या २७.

उपर्युक्त तालिका दर्शाती है कि लवारन के कुल भूमि के क्षेत्रफल १५८८.१६ बीघा में से सर्वाधिक क्षेत्रफल ९१.२२ प्र. कृषि भूमि का है एवम् शेष भूमि ८.७८ प्र. है। इस क्षेत्रफल के अनुपात में भूमि के छोटे-बड़े भाग खसरों के

रूप में ही है एवम् जमाबन्दी में अंकित खातों की संख्या भी भूमि विभाजन के अनुरूप ही है। लवारन की कृषि भूमि फसल उत्पादन की दृष्टि से निम्न चार भागों में विभाजित की जा सकती है:

#### तालिका संख्या ३.२ लवारन में कृषि भूमि के प्रकार, क्षेत्रफल एवम् लगान दर सन् १९९७

क्र.सं.	कृषि भूमि	क्षेत्रफल (बीघा में)	प्रतिशत (प्र.)	लगान दर प्रति वर्ष (रु.)
१	बरानी अब्वल	२८७४.५६	१६.०८७	३४४.९५
२	बरानी दोयम	५००५.८८	२८.०१६	४५०.५३
३	बरानी सोयम	४७६१.१४	२६.६५	२८५.६७
४	बरानी चारम	५२२६.३२	२९.२५	१५६.७९
योग	-	१७८६७.९	१००	१२३७.९५

स्रोत: पटवार मण्डल (देड़ा) से लवारन की जमाबन्दी पृष्ठ संख्या ३-२४ तक

उपर्युक्त तालिका दर्शाती है कि लवारन में कृषि भूमि के चारों प्रकारों में बरानी चारम कृषि भूमि सर्वाधिक है परन्तु इस कृषि भूमि के अधिक उपजाऊ न होने के कारण उपर्युक्त तीनों प्रकार की कृषि भूमियों में लगान दर सबसे कम है। बरानी अब्बल कृषि भूमि का क्षेत्रफल बरानी चारम कृषि भूमि की अपेक्षा कम है एवम् विभिन्न प्रकार की भूमियों में सबसे कम भी है, मगर इस पर लगान दर बरानी चारम कृषि भूमि से १ गुना ज्यादा है, क्योंकि यह कृषि भूमि सर्वाधिक उपजाऊ है एवम् कम पानी में पर्याप्त फसल देती है। बरानी दोयम कृषि भूमि का क्षेत्रफल बरानी चारम से अपेक्षाकृत कम है एवम् इस पर लगान दर से राज्य को सर्वाधिक आय प्राप्त होती है मगर यह लगान दर बरानी अब्बल कृषि भूमि की अपेक्षा कम है क्योंकि यह बरानी

अब्बल से कम उपजाऊ है। यह सख्त व लाल किस्म की मिट्टी है। बरानी सोयम कृषि भूमि का क्षेत्रफल बरानी चारम की अपेक्षा कम है मगर बरानी चारम कृषि भूमि की अपेक्षा इस भूमि का राजस्व अधिक है क्योंकि यह चारम की अपेक्षा अधिक उपजाऊ है।

लवारन में उपर्युक्त चारों प्रकार की कृषि भूमियों से राज्य को १२३७ रुपये ९४ पैसे की वार्षिक आमदनी होनी चाहिए मगर पिछले दस वर्षों से राजस्थान सरकार ने सम्पूर्ण राज्य में लगान दर की वसूली बन्द कर रखी है।

**भूस्वामित्व:** लवारन की जमाबन्दी में कृषि भूमि पर दो प्रकार का भूस्वामित्व दृष्टिगत होता है। इन दोनों श्रेणियों को निम्न तालिका में दर्शाया गया है:

तालिका संख्या ३.३

लवारन में निवास के आधार पर भूस्वामित्व का विभाजन सन् १९९७

क्र.सं.	भूस्वामित्व श्रेणियाँ	कृषि भूमि (बीघा में)	प्रतिशत (प्र.)
१	निवासी कृषि भूस्वामी	१६७२५.३७	९३.६१
२	अनिवासी कृषि भूस्वामी	११४२.५३	६.३९
योग	-	१७८६७.९	१००

स्रोत: पटवार मण्डल (देडा) से लवारन की जमाबन्दी (१९९७) पृ. स. ३-२४

उपर्युक्त तालिका से पता चलता है कि लवारन में कृषि भूमि के अधिकांश स्वामी स्थानीय हैं। अनिवासी भूस्वामी इस कृषि भूमि के प्रति अल्प मात्रा में दृष्टिगत होते हैं। इन अनिवासी भूस्वामियों में से अधिकतर ने कृषि भूमि का क्रय नहीं किया है वरन् इन्होंने इसे पुश्तैनी रूप में प्राप्त किया है। इनमें से अधिकतर समीप के कानोडियां गांव के निवासी हैं एवम् इनके गांवों से लगती कृषि भूमि अधिकतर लवारन गांव की भौगोलिक सीमाओं पर है।

**सिंचित एवम् असिंचित कृषि भूमि:** उपर्युक्त कृषि भूमि का सन् २००० में ४.३७ प्र. भाग सिंचित एवम् शेष

९५.६३ प्र. भाग असिंचित है, सिंचित कृषि भूमि का साधन ग्यारह ट्यूबवैल है, इन ट्यूबवैलों के अतिरिक्त सिंचाई का अन्य कोई साधन लवारन में उपलब्ध नहीं है। अतः वर्षा के अभाव में लवारन की उपर्युक्त कृषि भूमि का ९५.६३ प्र. भाग अनुत्पादक ही रहता है। इस सिंचित एवम् असिंचित कृषि भूमि की विस्तृत जानकारी तालिका संख्या ३.१० पृष्ठ ७३ पर दी गई है

**कृषक श्रेणियाँ:** कृषि भूमि के आकार के आधार पर लवारन में कृषक परिवार निम्न पांच कृषक श्रेणियों में विभक्त है:

तालिका संख्या ३.४

लवारन में कृषि भूमि के आकार पर आधारित कृषक श्रेणियाँ सन् २०००

क्र.सं.	कृषक श्रेणियाँ	कृषक परिवार (संख्या)	प्रतिशत
१	बड़े कृषक परिवार	१२९	४१.७५
२	मध्यम कृषक परिवार	६२	२०.०७
३	निम्न कृषक परिवार	९२	२९.७७
४	अत्यन्त निम्न कृषक परिवार	२२	७.१२
५	भूमिविहीन परिवार	०४	१.२९
योग		३०९	१००

स्रोत: अनुसंधानकर्ता द्वारा किया गया सर्वेक्षण

उपर्युक्त तालिका दर्शाती है कि पांच कृषक श्रेणियों में से एक श्रेणी में कुल परिवारों का ४१.७५ प्र. भाग सम्मिलित है एवम् शेष ५८.२५ प्र. कृषक चार अन्य कृषक श्रेणियों में स्थित है। २०.०६५ प्र. कृषक परिवारों में से १२ ऐसे परिवार हैं जो अपनी कृषि भूमि से सम्बन्धित कोई कार्य नहीं करते हैं क्योंकि वे लवारन में निवास नहीं करते हैं वरन् सरकारी नौकरी में होने के कारण परिवार सहित शहरों में निवास करते हैं। अतः इनकी कृषि भूमि पर अधिकतर उनके

भाई फसल के हिस्से के आधार पर अथवा कृषक श्रमिक कार्य करते हैं। इस समुदाय के ७.१२ प्र. परिवारों के पास कृषि भूमि पर्याप्त मात्रा में नहीं है, अतः ये लोग कृषि कार्य के लिए अन्य कृषकों से कृषि भूमि फसल में हिस्से पर लेते हैं अथवा दूसरे कृषकों के यहाँ श्रमिक के रूप में कार्य करते हैं। १.२९ प्र. परिवारों के पास कृषि भूमि का सर्वथा अभाव है ये लोग कृषक श्रमिक के रूप में हैं एवम् अन्य श्रम कार्य भी करते हैं।

संलग्न आरेख कृषि भूमि पर आधारित कृषक परिवार श्रेणियों को दर्शाता है

#### लवारन की कृषक जातियां एवम् भूविभाजन:

लवारन में निवास करने वाली कृषक भूस्वामी जातियों में राजपूत, मेघवाल, भील, राजपुरोहित, ढोली, लखारा, नाई, दर्जी, माली एवम् भील जनजाति प्रमुख हैं। इनमें से माली परम्परागत रूप से कृषि कार्य करते आ रहे हैं एवम् प्रत्यक्ष-अप्रत्यक्ष रूप से राजपूत, मेघवाल, राजपुरोहित एवम् भील जनजाति भी कृषि कार्य करती आ रही है। ढोली, लखारा, नाई एवम् दर्जी जाति का गुजारा अधिकतर जजमानी व्यवस्था से चलता था। ये जातियां

इससे होने वाली आय से अपना जीविकोपार्जन करती थी परन्तु वर्तमान समय में जजमानी व्यवस्था का ढांचा कमजोर होने के कारण इन चारों जातियों का झुकाव कृषि की ओर हो गया है एवम् अब ये चारों जातियां अधिकतर कृषि से होने वाले उपार्जन से अपना जीवन निर्वाह करती हैं। इनके अतिरिक्त भूमिविहीन सुथार एवम् जोगी जाति के कार्यशील व्यक्ति भी कृषि कार्य करते हैं। इन चारों जातियों की जनसंख्या, कार्यशील जनसंख्या, कृषि में संलग्न कार्यशील जनसंख्या एवम् इनके पास उपलब्ध कृषि भूमि के विश्लेषण से उपरोक्त कथन की सार्थकता प्रतीत होती है यथा:

तालिका संख्या ३.६ लवारन में सेवक जातियों की स्थिति सन् २०००

क्र.स.	जाति	जनसंख्या (संख्या)	जनसंख्या (प्र.)	कार्यशील व्यक्ति (संख्या)	कार्यशील (प्र.)	कृषि में संलग्न व्यक्ति (संख्या)	कृषि में (प्र.)	कृषि भूमि (बीघा में)	कृषि भूमि (प्र.)
१	ढोली	२८	२९.७९	१७	३६.९६	१५	४४.१२	१२०.१६	२३.३५
२	लखारा	२७	२८.७२	०९	१९.५७	०६	१७.६५	१४०.१९	२७.२४
३	नाई	२२	२३.४०	०९	१९.५७	०६	१७.६५	१४८.०२	२८.७८
४	दरजी	१७	१८.०९	११	२३.९०	०७	२०.५८	१०६.१६	२०.६३
योग		९४	१००	४६	१००	३४	१००	५१४.५३	१००

स्रोत: सर्वेक्षण एवम् पटवार मण्डल (देड़ा) से लवारन की जमाबन्दी (१९९७) पृष्ठ संख्या ३-२४ तक

उपर्युक्त तालिका से संकेत मिलता है कि चारों सेवक जातियों की जनसंख्या औसतन समान है और इन चारों जातियों की औसतन ४८ प्र. जनसंख्या विभिन्न व्यवसायों में कार्यशील है। इस कार्यशील जनसंख्या का ७३.९१ प्र. भाग कृषि व्यवसाय में संलग्न है। कृषि व्यवसाय में इस प्रतिनिधित्व को जातीय कार्यशील जनसंख्या के सन्दर्भ में देखने पर ज्ञात होता है कि ढोली जाति का ८८.२३ प्र., लखारा जाति का ६६.६७ प्र., नाई जाति का भी ६६.७७ प्र. एवम् दर्जी जाति का ६३.६४ प्र. प्रतिनिधित्व इस व्यवसाय में और शेष कार्यशील जनसंख्या का अन्य विभिन्न

व्यवसायों में प्रतिनिधित्व है और साथ ही कृषि भूमि का स्वामित्व भी इनके पास इनकी जनसंख्या के अनुपात में पर्याप्त मात्रा में दृष्टिगत होता है। इस प्रकार इन चारों सेवक जातियों की कार्यशील जनसंख्या का औसतन ६५ प्र. भाग कृषि व्यवसाय में संलग्न है एवम् इनके पास पर्याप्त मात्रा में कृषि भूमि भी है। अतः ये चारों सेवक जातियां कृषक जातियों में सम्मिलित होकर लवारन की कुल नौ कृषक जातियों का निर्माण करती हैं। इन नौ कृषक जातियों का भूस्वामित्व एवम् अनिवासी जातियों के भूस्वामित्व को निम्न तालिका में दर्शाया गया है:

तालिका संख्या ३.७ लवारन में निवासी एवम् अनिवासी कृषक जातियों का भूस्वामित्व सन् १९९७

क्र.स.	जाति	निवासी कृषि भूस्वामी (कृषि भूमि बीघा में)	प्रतिशत (प्र.)	अनिवासी कृषि भूस्वामी (कृषि भूमि बीघा में)	प्रतिशत (प्र.)
१	राजपूत	१२०३५.२७	७१.९६	२७५.९०	२४.१५
२	मेघवाल	३६१६.१८	२१.६२	३८.०	३.३३
३	भील	३४८.१५	२.०८	-	-
४	नाई	१४८.०२	०.८९	९०.१	७.८९
५	लखारा	१४०.१९	०.८४	-	-
६	माली	१२९.१८	०.७७	-	-
७	ढोली	१२०.१६	०.७२	-	-
८	दरजी	१०६.१६	०.६३	-	-
९	राजपुरोहित	८२.०६	०.४९	६७३.१३	५८.९२
१०	महाजन	-	-	२७.१९	२.३८
११	कुम्हार	-	-	२२.१२	१.९३
१२	स्वामी	-	-	१६.०९	१.४०
योग	-	१६७२५.३७	१००	११४२.५३	१००

स्रोत: पटवार मण्डल (देड़ा) से लवारन की जमाबन्दी (१९९७) पृष्ठ संख्या ३-२४ तक।

उपर्युक्त तालिका से पता चलता है कि निवासी कृषक जातियों में ७१.९६ प्र. कृषि भूमि राजपूत जाति के नाम है एवम् शेष २८.०४ प्र. कृषि भूमि अन्य आठ जातियों के नाम है, इसमें से २१.६२ प्र. कृषि भूमि पर मेघवाल जाति का स्वामित्व है। अतः शेष जातियों के पास लवारन की ६.४२ प्र. कृषि भूमि का ही स्वामित्व है जिसमें से २.०८२ प्र. स्वामित्व भील जनजाति का है तथा शेष जातियों के पास एक प्रतिशत से भी कम भूमि है। अतः यह कहा जा सकता है कि लवारन में कृषि भूमि पर राजपूत जाति का एकछत्र वर्चस्व है एवम् शेष नौ जातियों का २८.०४ प्र. भूस्वामित्व इनके समकक्ष गौण है।

अनिवासी कृषि भूस्वामियों में सर्वाधिक कृषि भूमि ५८.९२ प्र. राजपुरोहित जाति की है एवम् शेष ४१.०८ प्र.

तालिका संख्या ३.८ लवारन में परिवारों एवम् कृषि भूमि का तुलनात्मक प्रतिशत

क्र.स.	जाति	परिवार (प्र.)	कृषि भूमि (प्र.)
१	राजपूत	५४.४३	७१.९६
२	मेघवाल	३६.५२	२१.६२
३	भील	२.९१	२.०८
४	नाई	१.२९	०.८९
५	लखारा	१.२९	०.८४
६	ढोली	१.२९	०.७२
७	माली	०.६६	०.७७
८	दरजी	०.६६	०.६३
९	राजपुरोहित	०.६६	०.४९
योग	-	१००	१००

स्रोत: सर्वेक्षण एवम् पटवार मण्डल (देड़ा) से लवारन की जमाबन्दी (१९९७) पृष्ठ संख्या ३-२४ तक

उपर्युक्त तालिका में कृषि भूस्वामित्व एवम् परिवारों के प्रतिशत को एक साथ देखने पर पता चलता है कि राजपूत जाति के पास परिवारों के प्रतिशत से १७.५३ प्र. कृषि भूमि अधिक हैं वहीं मेघवाल जाति के पास परिवारों के अनुपात में १५.१० प्र. कृषि भू स्वामित्व कम है। भील एवम् माली जाति का परिवार एवम् भू स्वामित्व प्रतिशत औसतन समान दृष्टिगत है, जबकि अन्य पाँच जातियों का कृषि भूस्वामित्व प्रतिशत परिवार प्रतिशत के अनुपात में अपेक्षाकृत कम दृष्टिगत होता है।

**कृषक संरचना:** कृषि व्यवसाय में संलग्न नौ जातियों में से प्रत्येक जाति का औसतन ६५ प्र. प्रतिनिधित्व है। राजपुरोहित जाति का पूर्ण प्रतिनिधित्व इस व्यवसाय में है एवम् शेष व्यवसायों में उसके प्रतिनिधित्व का अभाव है। मगर इस व्यवसाय में संलग्न किसी भी जाति का प्रतिनिधित्व ६० प्र. से कम नहीं है। इस व्यवसाय में दो प्रमुख जातियों - राजपूत एवम् मेघवाल का संयुक्त रूप से ९१.८८ प्र. प्रतिनिधित्व है एवम् शेष नौ जातियों व भील जनजाति का मात्र ८.१२ प्र. प्रतिनिधित्व है। इस प्रकार लवारन की कृषि व्यवस्था में निम्न पाँच प्रकार के परिवार दृष्टिगत होते हैं:

१) **अस्थायी कृषक भूस्वामी परिवार:** ये परिवार सरकारी एवम् निजी सेवाओं व अन्य व्यवसायों के कारण

कृषि भूमि सात अन्य अनिवासी जातियों के भूस्वामित्व में विभक्त है, जिसमें से २४.१५ प्र. कृषि भूमि राजपूत जाति की है। इन अनिवासी जातियों में से राजपुरोहित, कुम्हार, नाई एवम् महाजन जाति की कृषि भूमि इनके गांवों से लगती भौगोलिक सीमाओं से ही हैं अतः ये लोग प्रतिवर्ष कृषि कार्य इस कृषि भूमि पर करते हैं। ये अनिवासी भूस्वामी अधिकतर समीप के कानोडियां, सेतरावा, खियांसरिया, बालेसर, सोलंकियातला एवम् जोधपुर के हैं।

लवारन में निवास करने वाली उपर्युक्त नौ कृषक जातियों के कृषि भूस्वामित्व को उनके परिवारों के सन्दर्भ में देखने पर निम्न तथ्य प्राप्त होते हैं:

नगरीय क्षेत्रों में निवास करते हैं। बरसात के समय ये परिवार मुखिया सहित लवारन लौट आते हैं, मुखिया कृषि कार्य आरम्भ करवा कर वापस चला जाता है एवम् शेष परिवार सदस्य भी कृषि कार्य समाप्त करके पुनः नगरों में लौट जाते हैं। ये लवारन की परिवार संख्या के २.२६ प्र. हैं।

२) **अकृषक भूस्वामी परिवार:** जो सरकारी नौकरी के कारण शहरों में निवास करते हैं एवम् अपनी कृषि भूमि अपने परिवारजनों या कृषक श्रमिकों को फसल के हिस्से के आधारपर पर देते हैं। ये कुल परिवारों के २.५८ प्र. हैं।

३) **सिंचित अकृषक भूस्वामी परिवार:** जिनमें भूस्वामी श्रम का कार्य कृषक श्रमिकों को फसल के हिस्से के आधार पर सौंप देते हैं एवम् स्वयं कृषि उत्पादन की आवश्यकताओं तथा बाह्य निरीक्षण का कार्य करते हैं। ये लवारन की परिवार संख्या के २.९० प्र. हैं।

४) **सिंचित कृषक भूस्वामी परिवार:** कृषि भूमि पर स्वयं कृषि कार्य करने वाले भूस्वामी हैं जो श्रमिकों की दैनिक मजदूरी पर कृषि सहायता लेकर कृषि उत्पादन करते हैं। ये लवारन की परिवार संख्या के ०.६५ प्र. हैं।

५) **भूमिविहीन कृषक परिवार:** इनके पास कृषि भूमि का सर्वथा अभाव है। ये कृषक वर्षा ऋतु में अन्य भूस्वामियों के यहां कृषि कार्य करते हैं। ये लवारन ही कुल परिवार संख्या के १.२९ प्र. हैं।

६) कृषक भूस्वामी परिवार: ये लोग प्रमुख रूप से इसी व्यवसाय पर आधारित हैं। इसके साथ सहयोगी व्यवसाय के रूप में ये लोग पशुपालन, श्रम, ठेकेदारी, व्यापार एवम् सरकारी सेवा भी करते हैं। मगर कृषि के साथ इन सहयोगी व्यवसायों को सीमित मात्रा में ही ये परिवार करते हैं एवम् इन परिवारों का कोई एक सदस्य किसी एक सहयोगी व्यवसाय में संलग्न रहता है और शेष सभी सदस्य खरीफ फसल से ही सम्बन्धित कोई न कोई कार्य वर्ष भर करते रहते हैं। अतः इन कृषक भूस्वामियों का केन्द्र बिन्दू कृषि व्यवसाय ही है। ये लवारन परिवार संख्या के ९०.३२ प्र. हैं।

संदर्भ ग्रंथ सूची:

१. रॉबर्ट रेडफील्ड, कृषक समाज तथा कृषक संस्कृति, राजस्थान हिन्दी ग्रन्थ अकादमी, अनुवादक यशदेव शल्य, जयपुर, १९७३.

२. मैकिम मैरियट, विलेज इण्डिया, यूनिवर्सिटी प्रेस, शिकागो, १९६७.
३. पी.सी. जोशी, एग्रेरियन सोशल स्ट्रक्चर, इन्सटीट्यूट ऑफ इकॉनामिक ग्रॉथ, दिल्ली, १९७१.
४. डेनियल थॉर्नर, एग्रेरियन प्रॉस्पेक्टस इन इण्डिया, अलायद पब्लिशर्स, दिल्ली, १९७६.
५. डी. एन. धनागरे, पिजेन्ट मूवमेन्ट इन इण्डिया, ऑक्सफोर्ड यूनिवर्सिटी प्रेस, दिल्ली, १९८३.
६. टियाँडॉर शानिन, पिजेन्ट एण्ड पिजेन्ट सोसायटी, पैनगुईम बुक्स, मिडलसेक्स, १९७३.
७. के.जी. गुरुमूर्थी, इण्डियन पिजेन्टी, बी.एन. पब्लिसिंग कॉर्पोरेशन, दिल्ली, १९८२.
८. आन्द्रे बैते, सिक्स एसेज इन कम्पेयरटिव सोशियोलोजी, ऑक्सफोर्ड यूनिवर्सिटी प्रेस, दिल्ली, १९८४.
९. पटवार मण्डल देडा गाँव से लवारन की जमाबन्दी (१९९७) जोधपुर।

## उजैन नगर के शासकीय एवं अशासकीय उच्चतर माध्यमिक विद्यालय मे अध्ययनरत विद्यार्थियों की संवेगात्मक परिपक्वता का अध्ययन

डॉ. मुकुंद गोखले, सहायक प्राध्यापक, निर्मला शिक्षा महाविद्यालय, उजैन

**सारांश:** इस अध्ययन के मुख्य उद्देश्य शासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता का अध्ययन करना, अशासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता का अध्ययन करना और शासकीय एवं अशासकीय उच्चतर माध्यमिक विद्यालय में कक्षा दसवीं में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता का अध्ययन करना है। प्रस्तुत शोध कार्य में सर्वेक्षण विधि का चयन किया गया है तथा न्यादर्श के रूप में उजैन नगर के शासकीय व अशासकीय उच्चतर माध्यमिक विद्यालय के १०० विद्यार्थियों (५० छात्र ५० छात्राएं) को यादृच्छिक विधि से चयनित किया गया तथा शोध उपकरण के रूप में संवेगात्मक परिपक्वता मापन हेतु स्वनिर्मित मानकीकृत प्रश्नावली का उपयोग किया गया। प्रस्तुत शोध कार्य में सांख्यिकीय विधियाँ मध्यमान, मानक विचलन और *t*-परीक्षण (*t-test*) अदि का प्रयोग किया गया। निष्कर्ष में पाया गया कि शासकीय उच्चतर माध्यमिक विद्यालय के छात्र तथा छात्राओं की संवेगात्मक परिपक्वता में सार्थक अंतर है, अशासकीय उच्चतर माध्यमिक विद्यालय के छात्र तथा छात्राओं की संवेगात्मक परिपक्वता में सार्थक अंतर नहीं है तथा शासकीय एवं अशासकीय उच्चतर माध्यमिक विद्यालय के छात्र तथा छात्राओं की संवेगात्मक परिपक्वता में सार्थक अंतर है।

**Key Words-** संवेगात्मक परिपक्वता, उच्चतर माध्यमिक

**प्रस्तावना :** आज के प्रतिस्पर्धी युग में संवेगात्मक परिपक्वता व्यक्ति के समग्र विकास में महत्वपूर्ण भूमिका निभाती है। विद्यार्थी जीवन में संवेगात्मक नियंत्रण और परिपक्वता उनके व्यक्तिगत, सामाजिक और शैक्षणिक जीवन को प्रभावित करती है। इस अध्ययन में उजैन नगर के हाई स्कूल के विद्यार्थियों के बीच संवेगात्मक परिपक्वता के स्तर का तुलनात्मक अध्ययन किया गया है। किसी बालक या व्यक्ति द्वारा अपने संवेगों पर नियंत्रण रखना तब अपने संवेगों को परिस्थितियों के अनुसार प्रदर्शित करना ही संवेगात्मक परिपक्वता कहलाता है। संवेगात्मक परिपक्वता किशोर के व्यक्तित्व को अभिप्रेरित करने का कार्य करती है। संवेगों का नियंत्रण उपयुक्त अभिव्यक्ति तथा परिस्थिति अनुसार विवेक प्रख व्यवहार। किशोरावस्था को अधिकतम अवसरों व दबाव से परिपूर्ण समय माना जाता है। अतः संवेगात्मकता इस उम्र में शारीरिक, मानसिक सामाजिक एवं संवेगात्मक विकास अपनी चरम सीमा पर होते हैं। जो भिन्न-भिन्न विद्यार्थियों में अलग-अलग होते हैं। संवेगात्मक

परिपक्वता न होने के कारण व्यक्ति शीघ्र ही उतेजित हो जाता है जिससे उसके व्यवहार में परिवर्तन आ जाता है जिसके कारण न केवल अभिगम क्षमता वरन सामाज्य करने की क्षमता भी प्रभावित होती है। आज का बालक कल का नागरिक है जिसे आने वाले समय में देश की बागडोर सम्हालना है। देश व समाज की प्रगति के लिये आवश्यक है कि बालक के समुचित विकास पर जीवन की प्रारंभिक अवस्थाओं से ही अत्यधिक ध्यान दिया जाये। विकास की सभी अवस्थाओं में किशोरावस्था सबसे महत्वपूर्ण अवस्था है। अभिभावकों के स्नेह से वंचित ऐसे बालक जिन्हें स्रोह व प्यार नहीं मिला है वह आक्रामक, जेत, झगडालू हो जाते हैं। जो कि परिवार, समाज व राष्ट्र के लिये समस्यात्मक बन जाते हैं। किशोरों में तीव्रता बढ़ रही संवेगात्मक असंतुलन की समस्या एवं लक्ष्यहीनता आज मनोवैज्ञानिकों एवं समाजशास्त्रियों के समक्ष एक चुनौती बन गई है। किशोरों की संवेगात्मक, परिपक्वता पद, अभिभावक-बालक सम्बन्ध, सम्बन्धों के प्रभाव। आज का बालक कल का नागरिक है

जिसे आने वाले समय में देश की बागडोर सम्हालना है। देश व समाज की प्रगति के लिये आवश्यक है कि बालक के समुचित विकास पर जीवन की प्रारंभिक अवस्थाओं से ही अत्यधिक ध्यान दिया जाये। विकास की सभी अवस्थाओं में किशोरावस्था सबसे महत्वपूर्ण अवस्था है। किशोर के आवेग एवं संवेग अत्यधिक तेजी से परिवर्तित होते हैं फलस्वरूप किशोरों के व्यवहार को समझना अत्यंत कठिन होता है। व्यक्तित्व निर्माण में परिवार का महत्व सर्वाधिक है। परिवार में उसे सुरक्षा मिलती है, अभिभावकों के साथ उनके अच्छे सम्बन्धों से उसे आत्मविश्वास एवं आत्मबल की ऊर्जा मिलती है। अभिभावकों की स्वीकृत अभिवृत्ति किशोरों में सकारात्मक मूल्यों को स्फुटित करती है तथा उनकी अस्वीकृत किशोरों में नकारात्मक मूल्यों को जन्म देती है। सकारात्मक मूल्य किशोरों में सृजनात्मक शक्ति का विकास करते हैं तथा नकारात्मक मूल्य विग्रह एवं तनाव पैदा करते हैं। अभिभावक-बालक सम्बन्ध जितने सरल, सुदृढ़ होते हैं बालक उतना ही अपने आपको सहज पाते हैं।

हमेशा से ही प्रत्येक समाज को विकसित होने के लिए एक अच्छे एवं सांवेगिक रूप से परिपक्व व्यक्तित्व वाले व्यक्ति की आवश्यकता रही है जिससे वे समाज व राष्ट्र के विकास में अपना योगदान दे सकें क्योंकि संवेगात्मक रूप से परिपक्व व्यक्ति ही जीवन की हर कसौटी पर खरा उतर सकता है। बालक के जीवन में शैशवावस्था से लेकर किशोरावस्था तक एक ऐसा काल है जिसमें बालक के सर्वांगीण विकास की आधारशिला स्थापित होती है। किशोरावस्था में विकास की गति तीव्र होती है जिसके कारण समायोजन की समस्या बढ़ती है। मनोवैज्ञानिकों ने किशोरावस्था को जीवन का सबसे महत्वपूर्ण एवं कठिन समय कहा है। यदि इस अवस्था में विवेक और संयम से कार्य नहीं लिया गया तो किशोरावस्था असंतुलित हो जाती है और किशोर को सम्पूर्ण जीवन इसका परिणाम भोगना पड़ता है। बालक को यदि परिवार से अभिभावकों के प्रेम, विश्वास एवं आत्मीयता में कमी महसूस होती है और तब वह एकाकीपन से इतना पीड़ित हो जाता है कि तनाव के इस चरमोत्कर्ष पर उसमें न तो विवेक रहता है और न ही सामाजिकता। अभिभावकों के नेह से वंचित ऐसे बालक जिन्हें स्नेह व प्यार नहीं मिला है वह आक्रामक, निर्दयी, कुसमायोजित, झगडालू हो जाते हैं जो कि परिवार, समाज व राष्ट्र के लिये समस्यात्मक बन जाते हैं। किशोरों में तीव्र गति से बढ़ रही संवेगात्मक असंतुलन की समस्या एवं लक्ष्यहीनता आज मनोवैज्ञानिकों एवं समाजशास्त्रियों के कई लोगों के लिए, परिपक्वता उम्र के साथ आती है। फिर भी, परवरिश से लेकर आनुवंशिकी तक के कारक इस बात को प्रभावित कर सकते हैं कि आप भावनात्मक परिपक्वता में कैसे बढ़ते हैं। यदि आप भावनात्मक परिपक्वता में सुधार करने पर काम करना चाहते हैं, तो जान लें कि यह अक्सर एक सीधा रास्ता नहीं होता है। आपको भावनात्मक चुनौतियों या असफलताओं का सामना करना पड़ सकता है, लेकिन ये बाधाएं प्रक्रिया का सामान्य हिस्सा हैं। शायद

सबसे महत्वपूर्ण बात यह है कि भावनात्मक परिपक्वता में सुधार के लिए, आत्म-करुणा, आत्म-जागरूकता और आत्म-प्रेम का अभ्यास करना सबसे अच्छा है। खुद से एक मजबूत संबंध के साथ, आप सुधार के क्षेत्रों की पहचान कर सकते हैं और ऐसे व्यवहार विकसित कर सकते हैं जो दर्शाते हैं कि आप भावनात्मक रूप से अधिक परिपक्व हैं। शिक्षा के क्षेत्र में शैक्षणिक उपलब्धि के साथ-साथ संवेगात्मक परिपक्वता को बढ़ावा देने के लिए तेजी से स्वीकार किया जा रहा है। वर्तमान समय में पुस्तकीय ज्ञान के साथ-साथ पाठ्यक्रम बच्चे के सर्वांगीण विकास पर जोर देता है केवल पुस्तकीय ज्ञान ही बालक के विकास के लिए संपूर्ण ज्ञान नहीं है। उच्च माध्यमिक विद्यालय में किशोरों के विकास में एक महत्वपूर्ण चरण का प्रतिनिधित्व करते हैं, जिसमें तीव्र शारीरिक, संज्ञानात्मक, सामाजिक और संवेगात्मक परिवर्तन होते हैं। इस पूरी अवधि के दौरान विद्यार्थियों को शैक्षिक दबावों से लेकर व्यक्तिगत संबंधों तक कई चुनौतियों का सामना करना पड़ता है, जो शैक्षणिक संसाधनों के लिए न केवल संज्ञानात्मक विकास बल्कि संवेगात्मक कल्याण को भी संबोधित करने की आवश्यकता को रेखांकित करता है। संवेगात्मक परिपक्वता में भावनाओं को प्रभावी ढंग से समझने, प्रबंधित करने और व्यक्त करने की क्षमता शामिल होती है, जिसके परिणाम स्वरूप आत्म जागरूकता, सहानुभूति, लचीलापन और पारस्परिक कौशल में वृद्धि होती है। संवेगात्मक परिपक्वता के ऊंचे स्तर वाले व्यक्ति बेहतर शैक्षणिक प्रदर्शन, स्वस्थ रिश्ते और बेहतर समग्र कल्याण प्रदर्शित करते हैं। स्कूल का माहौल, विशेष रूप से पाठ्यक्रम, या इनकौशलोंको विकसित करने के लिए एक संरचित ढांचा प्रदान करता है। पाठ्यक्रम एक माध्यम के रूप में कार्य करता है जिसके द्वारा बच्चे का सर्वांगीण विकास करना संभव है। संवेगात्मक परिपक्वता जीवन की सभी परिस्थितियों में भावनाओं को प्रभावी ढंग से समझने, संभाले और व्यक्त करने की क्षमता है। संवेगात्मक परिपक्वता में, पर्यावरण को देखने का दृष्टिकोण, पर्यावरण को समझने की क्षमता और माता-पिता की परवरिश का एक महत्वपूर्ण हिस्सा रहा है। संवेगात्मक परिपक्वता उम्र के साथ आती है। कुछ बहुत जल्दी परिपक्व हो को समय लगता है। भावना एक भावना या प्रभाव है। ऐसा तब होता है जब कोई व्यक्ति ऐसी बातचीत में शामिल होता है जो उसके लिए महत्वपूर्ण है, खासकर उसकी भलाई के लिए। भावनाएँ वे प्रेरक कारक हैं जो हमारे कार्यों, व्यवहार और किसी व्यक्ति के विचारों को प्रभावित करते हैं। वे हमारे मानसिक और शारीरिक स्वास्थ्य पर नकारात्मक और सकारात्मक दोनों तरह से प्रभाव डालते हैं। स्वस्थ संवेगात्मक विकास के लिए परिपक्वता महत्वपूर्ण है: यह एक प्रकार की प्रक्रिया है जो लोगों को संवेगात्मक स्थिति में अधिक मापन योग्य बनाती है। संवेगात्मक परिपक्वता न केवल व्यक्तित्व पैटर्न का प्रभावी निर्धारण है बल्कि वयस्कता के विकास को नियंत्रित करने में भी मदद करती है। संवेगात्मक: परिपक्वता में स्वयं की संवेगात्मक प्रतिक्रिया में संतुलन बनाए रखना और दूसरों की

भावनाओं को पहचानना, साथ ही भावनाओं को रचनात्मक रूप से प्रबंधित करने की क्षमता शामिल है। संवेगात्मक परिपक्वता से जुड़े व्यक्तियों में आत्म जागरूकता, सहानुभूति, लचीलापन और कुशल संचार कौशल शामिल होता है। संवेगात्मक रूप से परिपक्व व्यक्ति तनाव से रहित, सहानुभूति, अच्छे निर्णय लेने तथा कठिन परिस्थितियों में शालीनता से अपनाने में माहिर होता है। संवेगात्मक परिपक्वतास्वस्थसंबंधों को बढ़ावा देने और समग्र जीवन की पूर्ति के लिए महत्वपूर्ण है। संवेगात्मक परिपक्वता व्यक्ति के जीवन के सभी स्तर पर उसका साथ देती है तथा उसे हर परिस्थिति में स्वयं को ढालने के लिए तैयार करती है। परिपक्व व्यक्ति की सोचने की शक्ति अत्यधिक होती है। संवेगात्मक परिपक्वता को बढ़ाने के लिए विभिन्न युक्तियों का उपयोग किया जा सकता है जैसे; उच्चतर माध्यमिक विद्यालयों में पाठ्यक्रम विद्यार्थियों में संवेगात्मक परिपक्वता को बढ़ावा देने के लिए एक महत्वपूर्ण उपकरण के रूप में कार्य करता है संवेगात्मक बुद्धिमता, संवेगात्मक शिक्षा, अंकित आलोचनात्मक सोच, तनाव प्रबंधन और शिक्षक समर्थन जैसे विभिन्न घटकों में एकीकरण के माध्यम से, विद्यार्थिअपनी भावनाओं को प्रभावी ढंग से समझने, विनियमित करने और व्यक्त करने के लिए आवश्यक कौशल प्राप्त करते हैं। यह व्यापक दृष्टिकोण न केवल विद्यार्थियों की पारस्परिक गतिशीलता और निर्णय लेने की क्षमता में सुधार करता है बल्कि कठिनाइयों का सामना करते समय लचीलापन भी पैदा करता है। अतः पाठ्यक्रम उच्चतर माध्यमिक विद्यालय के विद्यार्थियों को न केवल शैक्षणिक उपलब्धि के लिए बल्कि वयस्कता में परिवर्तन के दौरान व्यक्तिगत विकास और समग्र कल्याण के लिए भी तैयार करने में महत्वपूर्ण भूमिका निभाता है।

**अध्ययन की आवश्यकता:** १) विद्यार्थियों के मानसिक स्वास्थ्य एवं व्यक्तित्व विकास को समझने हेतु। २) विद्यालयी शिक्षा में आवश्यक जीवन-कौशलों के विकास हेतु मार्गदर्शन प्रदान करने के लिए। ३) लिंग और विद्यालय प्रकार के आधार पर संवेगात्मक परिपक्वता में अंतर की पहचान हेतु।

**उद्देश्य:** १) शासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता का अध्ययन करना। २) अशासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता का अध्ययन करना। ३) शासकीय एवं अशासकीय उच्चतर माध्यमिक विद्यालय में कक्षा दसवीं में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता का अध्ययन करना।

**परिकल्पनाएँ:** १) शासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता में कोई सार्थक अंतर नहीं होगा। २) अशासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता में कोई सार्थक अंतर नहीं होगा। ३) शासकीय एवं अशासकीय उच्चतर माध्यमिक विद्यालय

में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता कोई सार्थक अंतर नहीं होगा।

**शोध की परिसीमाएँ :** १) प्रस्तुत शोध कार्य उज्जैन नगर तक सीमित रहेगा। २) प्रस्तुत शोधकार्य उज्जैन नगर के शासकीय व अशासकीय उच्चतर माध्यमिक विद्यालय तक सीमित रहेगा। ३) प्रस्तुत शोध कार्य शासकीय व अशासकीय उच्चतर माध्यमिक विद्यालयों के १०० विद्यार्थियों तक सीमित रहेगा। ४) प्रस्तुत शोध कार्य कक्षा ११ वी तक सिमित रहेगा।

**संबंधित साहित्य समीक्षा:** १) सिंह और भटनागर (२००८) के अध्ययन में यह पाया गया कि उच्च विद्यालयी विद्यार्थियों में संवेगात्मक परिपक्वता का सीधा संबंध उनके सामाजिक समायोजन और अकादमिक प्रदर्शन से है। २) शर्मा (२०११) ने अपने शोध में बताया कि लड़कियाँ भावनात्मक दृष्टि से अधिक परिपक्व होती हैं, विशेषकर किशोरावस्था के दौरान। ३) मेहता (२०१५) के अनुसार निजी विद्यालयों के विद्यार्थी संवेगात्मक रूप से अधिक स्थिर पाए गए, जो शिक्षा के वातावरण और पारिवारिक पृष्ठभूमि के प्रभाव को दर्शाता है। ४) राव और रेड्डी (२०१८) ने निष्कर्ष निकाला कि कक्षा स्तर में वृद्धि के साथ विद्यार्थियों की संवेगात्मक परिपक्वता भी बढ़ती है, जिससे विकासात्मक मनोविज्ञान का समर्थन होता है। ५) कुलकर्णी (२०२०) ने संवेगात्मक शिक्षा के महत्व को रेखांकित करते हुए विद्यालयों में जीवन कौशल शिक्षा को अनिवार्य बनाए जाने की सिफारिश की।

**शोध पद्धति:** प्रस्तुत शोध कार्य में सर्वेक्षण विधि का चयन किया गया है।

**न्यादर्श:** प्रस्तुत शोध कार्य हेतु उज्जैन नगर के शासकीय व अशासकीय उच्चतर माध्यमिक विद्यालय के १०० विद्यार्थियों (५० छात्र ५० छात्राएँ) को यादृच्छिक विधि से चयनित किया गया।

**उपकरण:** संवेगात्मक परिपक्वता मापन हेतु स्वनिर्मित मानकीकृत प्रश्नावली का उपयोग किया गया।

**सांख्यिकीय विधियाँ :** प्रस्तुत शोध कार्य में मध्यमान, मानक विचलन t-परीक्षण (t-test)अदि का प्रयोग किया गया।

**परिणाम एवं विश्लेषण:** प्रस्तुत शोध में सांख्यिकीय विश्लेषण हेतु मध्यमान, प्रमाणिक विचलन तथा मध्यमान के अंतर की सार्थकता (t -value) की गणना की गई है।

**परिकल्पना क्र. ०१:** शासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता में कोई सार्थक अंतर नहीं होगा।

तालिका क्र. १ : शासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता के प्राप्तांकों का सार्थकता का स्तर

क्र.	विवरण	संख्या	M	SD	t	SL
1	छात्र	25	28.025	2.04	22.73	0.01 विश्वास स्तर पर सार्थक अंतर है
2	छात्राएँ	25	18.225	1.80		

शासकीय उच्चतर माध्यमिक विद्यालय के छात्र तथा छात्राओं की संवेगात्मक परिपक्वता के मध्यमान क्रमशः 28.025 तथा 18.225, मानक विचलन 2.04 तथा 1.80 व t मान 22.73 प्राप्त हुआ। यह मान 48 df तथा 0.01 विश्वास स्तर पर प्राप्त मान 2.69 से अधिक है। अतः परीक्षण से प्राप्त निष्कर्ष से यह ज्ञात होता है की शासकीय उच्चतर माध्यमिक विद्यालय के छात्र तथा छात्राओं की संवेगात्मक परिपक्वता में सार्थक अंतर है। अतः परिकल्पना क्रमांक-01 अस्वीकृत होती है।

**परिकल्पना क्र. ०२** अशासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता में कोई सार्थक अंतर नहीं होगा।

तालिका क्र. २ : अशासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता के प्राप्तांकों का सार्थकता का स्तर

क्र.	विवरण	संख्या	M	SD	t	SL
1	छात्र	25	17.48	1.86	1.82	0.01 विश्वास स्तर पर सार्थक अंतर है
2	छात्राएं	25	18.225	1.80		

अशासकीय उच्चतर माध्यमिक विद्यालय के छात्र तथा छात्राओं की संवेगात्मक परिपक्वता के मध्यमान क्रमशः 17.48 तथा 18.225, मानक विचलन 1.86 तथा 1.80 व t मान 1.82 प्राप्त हुआ। यह मान 48 df तथा 0.01 विश्वास स्तर पर प्राप्त मान 2.37 से कम है। अतः परीक्षण से प्राप्त निष्कर्ष से यह ज्ञात होता है की अशासकीय उच्चतर माध्यमिक विद्यालय के छात्र तथा छात्राओं की संवेगात्मक परिपक्वता में सार्थक अंतर नहीं है। अतः परिकल्पना क्रमांक-0 2 की पुष्टि होती है।

**परिकल्पना क्र. ०३** शासकीय एवं अशासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता कोई सार्थक अंतर नहीं होगा।

तालिका क्र. ३ : शासकीय एवं अशासकीय उच्चतर माध्यमिक विद्यालय में अध्ययनरत छात्र छात्राओं की संवेगात्मक परिपक्वता के प्राप्तांकों का सार्थकता का स्तर

क्र.	विवरण	संख्या	M	SD	t	SL
1	शासकीय	५०	18.25	1.77	22.83	01 विश्वास स्तर पर सार्थक अंतर है
2	अशासकीय	५०	28.02	2.04		

शासकीय एवं अशासकीय उच्चतर माध्यमिक विद्यालय के छात्र तथा छात्राओं की संवेगात्मक परिपक्वता

के मध्यमान क्रमशः तथा 18.25 व 28.025 मानक विचलन 1.77 तथा 2.04 व t मान 22.83 प्राप्त हुआ। यह मान 98 df तथा 0.01 विश्वास स्तर पर प्राप्त मान 2.37 से अधिक है। अतः परीक्षण से प्राप्त निष्कर्ष से यह ज्ञात होता है की शासकीय एवं अशासकीय उच्चतर माध्यमिक विद्यालय के छात्र तथा छात्राओं की संवेगात्मक परिपक्वता में सार्थक अंतर है। अतः परिकल्पना क्रमांक-03 अस्वीकृत होती है।

**निष्कर्ष:** १) शासकीय उच्चतर माध्यमिक विद्यालय के छात्र तथा छात्राओं की संवेगात्मक परिपक्वता में सार्थक अंतर है। २) अशासकीय उच्चतर माध्यमिक विद्यालय के छात्र तथा छात्राओं की संवेगात्मक परिपक्वता में सार्थक अंतर नहीं है। ३) शासकीय एवं अशासकीय उच्चतर माध्यमिक विद्यालय के छात्र तथा छात्राओं की संवेगात्मक परिपक्वता में सार्थक अंतर है।

#### संदर्भ (References)

- सिंह, आर., & भटनागर, एस. (2008). स्कूल विद्यार्थियों में संवेगात्मक परिपक्वता का अध्ययन। भारतीय शिक्षा अनुसंधान पत्रिका।
- शर्मा, पी. (2011). लिंग के आधार पर संवेगात्मक परिपक्वता का विश्लेषण। शिक्षा मनोविज्ञान जर्नल।
- मेहता, के. (2015). निजी और सरकारी विद्यालयों के विद्यार्थियों में भावनात्मक भिन्नता। भारतीय शैक्षणिक समीक्षा।
- राव, एन. एस., & रेड्डी, जी. (2018). विद्यालयी शिक्षा में विकासात्मक पहलू। विकासात्मक मनोविज्ञान जर्नल।
- कुलकर्णी, वी. (2020). विद्यालयों में संवेगात्मक शिक्षा का महत्व। शैक्षणिक अध्ययन।
- कपिल, एच०के० (2006). सांख्यिकी के मूल तत्व, आगरा विनोद पुस्तक नन्दिरा।
- गुप्ता, एस०पी० (2008). आधुनिक मापन एवं मूल्यांकन इलाहाबाद शारदरा पुस्तक भवन।
- भार्गव, महेश (2001), आधुनिक मनोवैज्ञानिक परीक्षण एवं मापन, आगरा-एच०पी० भार्गव बुक हाऊस।
- Nanda, P.K. and Chawla, Asha (2010) Impact of age and family type of emotional maturity of unbar adolescent Girls, Industrial psychology journal vol. 19 Issue 1 PP-37-40 Do 1-104103/09726748.77634,
- Chaturvedi. Poonam & Kumar Narendra (2014). A study of higher secondary student's emotional maturity and. achievement International general of research and development in technology and management science kalish ISBN-978-1-63102-445-0 vol. 21 Issue01.

## गुजरात की लोककला भवई : एक अध्ययन

डॉ. संयुक्ता थोरात, विभाग अध्यक्ष एवं सहयोगी प्राध्यापक ललित कला विभाग और छंद मंदिर, राष्ट्रसंत तुकडोजी महाराज नागपूर विश्वविद्यालय, [sanyuktapihu@gmail.com](mailto:sanyuktapihu@gmail.com) 9372163566

**सारांश:** 'गुजरात की लोककला भवई : एक अध्ययन' शीर्षक अंतर्गत प्रस्तुत यह शोध प्रबंध एक प्राचीन, परंपरागत एवं समृद्ध लोकनाट्य शैली भवई के विभिन्न आयामों का गहन अध्ययन प्रस्तुत करता है। भवई गुजरात की लोकसंस्कृति का एक जीवंत उदाहरण है, जो न केवल मनोरंजन का माध्यम रहा है, बल्कि सामाजिक जागरूकता, धार्मिक आस्था, और व्यंग्यात्मक प्रस्तुति के द्वारा समाज-सुधार का एक प्रभावी माध्यम भी सिद्ध हुआ है।

इस अध्ययन में सर्वप्रथम भवई की ऐतिहासिक पृष्ठभूमि का विवेचन किया गया है, जिसमें यह स्पष्ट होता है कि १४ वीं शताब्दी में आसैत ठाकर द्वारा इस लोकनाट्य की नींव रखी गई थी। उन्होंने समाज में व्याप्त कुरीतियों, धार्मिक पाखंडों और वर्ग भेद के विरुद्ध इस कला को हथियार बनाया। भवई में नायक-नायिका, विदूषक, धार्मिक पात्र, सामाजिक किरदार आदि के माध्यम से कथा को जीवंत रूप से मंचित किया जाता है। शोध में भवई की संरचना, शैली, संवाद पद्धति, भाषा प्रयोग, पात्र रचना, संगीत, नृत्य, वेशभूषा और मंचन की विशेषताओं का विस्तृत वर्णन किया गया है। इसमें यह भी दर्शाया गया है कि भवई का मंचन प्रायः खुले मंच पर, न्यूनतम संसाधनों के साथ, किंतु अत्यंत प्रभावी अभिनय के माध्यम से होता है। इसकी संवाद शैली में दर्शकों के साथ प्रत्यक्ष संवाद, हास्य-व्यंग्य और प्रतीकात्मक भाषा का प्रयोग प्रमुख है।

**परिचय:** भारत की सांस्कृतिक विविधता में लोककलाएं एक महत्वपूर्ण स्थान रखती हैं। प्रत्येक राज्य की अपनी विशेष लोकशैली, नृत्य, नाटक और संगीत होते हैं, जो वहां की सामाजिक, धार्मिक और सांस्कृतिक धरोहर का प्रतिनिधित्व करते हैं। गुजरात की प्रसिद्ध लोककलाओं में भवई एक विशिष्ट और ऐतिहासिक लोकनाट्य परंपरा है, जिसकी जड़ें गुजरात की ग्रामीण संस्कृति में गहराई से जुड़ी हुई हैं। भवई एक रंगमंचीय लोककला है, जिसमें हास्य, व्यंग्य, सामाजिक संदेश और धार्मिक आस्थाओं का अद्भुत समन्वय देखने को मिलता है। इसकी शुरुआत लगभग 14वीं शताब्दी में आसैत ठाकर द्वारा मानी जाती है, जिन्होंने समाज में व्याप्त कुरीतियों, अन्याय और वर्गभेद के खिलाफ लोकशैली में आवाज़ उठाई।

भवई की प्रमुख विशेषता इसकी संवादात्मक शैली, मंचन की सादगी, पात्रों की तीव्र अभिव्यक्ति और दर्शकों से सीधा संवाद है। यह कला मुख्यतः खुले मैदान में, बिना भव्य मंच सजावट के प्रस्तुत की जाती है, जहाँ कलाकार अपने अभिनय कौशल, मुखाभिनय, गीत-संगीत और पारंपरिक वेशभूषा के माध्यम से लोगों को मनोरंजन के साथ-साथ सामाजिक शिक्षा भी देते हैं। भवई में धार्मिक, पौराणिक, सामाजिक और व्यंग्यात्मक कथाएं प्रस्तुत की जाती हैं, जिससे यह लोककला जनमानस के निकट पहुँचती है। (खोत : त्रिपाठी, विष्णुकांत शास्त्री. भारतीय नाटक और रंगमंच. वाराणसी : भारतीय ज्ञानपीठ, 2001.)

भवई की भाषा प्रायः गुजराती होती है, परंतु इसमें संस्कृत, हिंदी तथा उर्दू के शब्दों का भी उपयोग देखने को मिलता है। इसकी कथावस्तु ग्रामीण जीवन, सामाजिक समस्याएं, स्त्री-पुरुष संबंध, धर्म और जातिगत भेदभाव जैसे मुद्दों पर आधारित होती है। भवई में नाटकीय तत्वों के साथ-साथ संगीत, नृत्य और हास्य का सम्मिश्रण इसे एक समग्र लोकनाट्य बनाता है।

हालांकि आधुनिक युग में भवई जैसी पारंपरिक लोककलाएं तकनीकी विकास, शहरीकरण, आधुनिक

रंगमंच और जन माध्यमों के प्रभाव में धीरे-धीरे विलुप्ति की ओर बढ़ रही हैं। ऐसे में इस अध्ययन का उद्देश्य भवई की ऐतिहासिक पृष्ठभूमि, सामाजिक महत्व, संरचना, शैलीगत विशेषताएं और इसके समकालीन स्वरूप का विश्लेषण करना है। इसके अंतर्गत भवई के कलाकारों की सामाजिक स्थिति, वर्तमान चुनौतियां, संरक्षण की आवश्यकता और भविष्य की संभावनाओं पर विचार किया जाएगा। इस प्रकार, "गुजरात की लोककला भवई : एक अध्ययन" विषयक यह शोध न केवल एक पारंपरिक लोककला को समझने का प्रयास है, बल्कि इसे आनेवाली पीढ़ियों के लिए सुरक्षित रखने की दिशा में एक महत्वपूर्ण सांस्कृतिक पहल भी है। (खोत : सिन्हा, भास्करानंद. लोककला और संस्कृति. दिल्ली : राजकमल प्रकाशन, 2008.)

अध्ययन में यह भी स्पष्ट किया गया है कि भवई का उद्देश्य केवल मनोरंजन नहीं, बल्कि सामाजिक मुद्दों जैसे दहेज, नारी अधिकार, जातिवाद, गरीबी, अशिक्षा आदि पर जनचेतना फैलाना भी है। भवई के माध्यम से कलाकार समाज के आम जनमानस तक गंभीर विषयों को सरल एवं आकर्षक ढंग से पहुँचाते हैं।

वर्तमान परिप्रेक्ष्य में भवई को कई चुनौतियों का सामना करना पड़ रहा है, जैसे आधुनिक रंगमंच का प्रभाव, जनमाध्यमों का विकास, कलाकारों की सामाजिक व आर्थिक उपेक्षा, और युवाओं की घटती रुचि। शोध में भवई के कलाकारों की समस्याओं का अध्ययन करते हुए उनके संरक्षण हेतु उपायों की भी सिफारिश की गई है, जैसे – सरकारी सहयोग, सांस्कृतिक योजनाओं में समावेश, शैक्षणिक पाठ्यक्रमों में भवई का स्थान, और ग्रामीण स्तर पर प्रशिक्षण शिविरों का आयोजन। अंततः, यह शोध निष्कर्ष देता है कि भवई केवल एक लोककला नहीं, बल्कि गुजरात की सांस्कृतिक आत्मा का अभिन्न अंग है। इसके संरक्षण, प्रचार-प्रसार और पुनर्जीवन के लिए ठोस प्रयास आवश्यक हैं। यह अध्ययन लोककला प्रेमियों, शोधार्थियों तथा सांस्कृतिक संगठनों के लिए एक उपयोगी संदर्भ सिद्ध

हो सकता है, जो पारंपरिक कलाओं के संवर्धन की दिशा में गंभीर कार्य करना चाहते हैं। (स्रोत : जोशी, उमाशंकर. गुजरात की सांस्कृतिक धरोहर. अहमदाबाद : गुजरात विश्वविद्यालय प्रकाशन, 1982.)

**विषय का चुनाव:** भारतवर्ष की सांस्कृतिक विविधता में लोककलाओं का महत्वपूर्ण स्थान है। प्रत्येक क्षेत्र की लोककला न केवल वहां की सांस्कृतिक पहचान को प्रकट करती है, बल्कि उस समाज की जीवनशैली, आस्थाएं, संघर्ष, परंपराएं और सामाजिक मूल्यों को भी प्रतिबिंबित करती है। गुजरात राज्य अपनी समृद्ध सांस्कृतिक विरासत और विविध लोक कलाओं के लिए विशेष रूप से जाना जाता है। इन कलाओं में भवई एक अत्यंत प्राचीन और प्रभावशाली लोकनाट्य शैली है, जिसने न केवल गुजराती समाज का मनोरंजन किया है, बल्कि सामाजिक चेतना जागृत करने का कार्य भी किया है।

भवई का स्वरूप विशुद्ध रूप से जनजीवन से जुड़ा हुआ है। यह कला शताब्दियों से गुजरात के ग्रामीण क्षेत्रों में समाज के विभिन्न पहलुओं – जैसे धार्मिक पाखंड, सामाजिक कुरीतियां, जातीय भेदभाव, स्त्री की स्थिति, भ्रष्टाचार, एवं नैतिक मूल्यों – पर व्यंग्य और हास्य के माध्यम से प्रश्न उठाती रही है। भवई के मंचन में गहरी व्यावहारिकता, सहज संवाद, प्रतीकात्मकता, हास्य, गीत-संगीत, नृत्य, और अभिनय का सम्मिलित रूप देखने को मिलता है। आज जब आधुनिक संचार माध्यमों का प्रभाव बढ़ता जा रहा है और पारंपरिक कलाएं विलुप्ति की ओर बढ़ रही हैं, तब भवई जैसी लोककला को समझना, संरक्षित करना और उसका मूल्यांकन करना अत्यंत आवश्यक हो गया है। (स्रोत : राठीड, नरेन्द्र. भवई : गुजरात की लोकनाट्य विधा. जयपुर : लोकसंस्कृति अध्ययन केंद्र, 2010.)

इस शोध का विषय "गुजरात की लोककला भवई : एक अध्ययन" इसलिए चुना गया क्योंकि भवई न केवल रंगमंचीय दृष्टिकोण से महत्वपूर्ण है, बल्कि यह सामाजिक सरोकारों से भी गहराई से जुड़ी हुई है। इसके माध्यम से समाज के उपेक्षित वर्गों की समस्याओं को स्वर मिलता है और लोकजीवन के यथार्थ को अभिव्यक्ति मिलती है। इसके अलावा, भवई जैसी पारंपरिक लोककलाएं आधुनिकता की दौड़ में उपेक्षित होती जा रही हैं, जिनके संरक्षण और संवर्धन की आवश्यकता अत्यंत महत्वपूर्ण हो गई है। विषय का चयन करते समय यह भी विचार किया गया कि भवई पर प्रामाणिक और समग्र अध्ययन सीमित मात्रा में उपलब्ध हैं। इसके ऐतिहासिक, सामाजिक, सांस्कृतिक तथा रंगमंचीय पक्षों पर एक व्यवस्थित और अनुसंधानपरक दृष्टिकोण से अध्ययन करना वर्तमान समय की आवश्यकता है। यह विषय न केवल सांस्कृतिक अध्ययन के क्षेत्र में योगदान करेगा, बल्कि लोककलाओं के पुनरुत्थान, कलाकारों के सशक्तिकरण, और परंपरागत रंगमंच की समझ को भी समृद्ध करेगा। (स्रोत : शुक्ल, रामविलास. भारतीय नाट्य परंपराएं. लखनऊ : हिंदी संस्थान, 1999.) इस प्रकार, यह विषय लोककलाओं के अध्ययन में गहरी रुचि, सामाजिक

जागरूकता की भावना, और भारतीय सांस्कृतिक धरोहर के संरक्षण की दृष्टि से अत्यंत उपयुक्त एवं प्रासंगिक माना गया है।

**संशोधन के उद्देश:** १( भवई की उत्पत्ति और ऐतिहासिक पृष्ठभूमि का अध्ययन करना। २( भवई की रंगमंचीय रचनात्मकता का विश्लेषण करना। ३( भवई में प्रयुक्त भाषा, प्रतीक और शैलीगत विशेषताओं की पहचान करना। ४( भवई के सामाजिक और सांस्कृतिक महत्व का मूल्यांकन करना। ५( वर्तमान समय में भवई की स्थिति और चुनौतियों का विश्लेषण करना।

**गृहितक:** १( भवई एक प्रभावशाली लोकनाट्य शैली है जो केवल मनोरंजन नहीं, बल्कि सामाजिक जागरूकता का भी सशक्त माध्यम रही है २( भवई की कथावस्तु, पात्ररचना, और प्रस्तुति पद्धति जनमानस की समस्याओं को सरल, व्यंग्यात्मक और प्रतीकात्मक रूप में प्रस्तुत करती है। ३( समय के साथ भवई की लोकप्रियता में कमी आई है, जिसका प्रमुख कारण आधुनिक संचार माध्यमों का प्रभाव, नई पीढ़ी की घटती रुचि, और सरकारी उपेक्षा है। ४( भवई से जुड़े कलाकारों को अपेक्षित सामाजिक, आर्थिक और सांस्कृतिक समर्थन प्राप्त नहीं हो रहा है। ५( यदि भवई को उचित संरक्षण, मंच और प्रचार माध्यम मिले, तो यह लोककला पुनः जनचेतना का प्रभावी माध्यम बन सकती है।

**विषय विवेचन:** लोककला किसी भी समाज की आत्मा होती है, जो उसकी संस्कृति, परंपराएं, आस्थाएं और सामाजिक सरोकारों को जीवंत बनाए रखती है। भारत जैसे विविधता से भरपूर देश में प्रत्येक क्षेत्र की अपनी विशिष्ट लोककलाएं हैं, जो वहां के जनजीवन की झलक प्रस्तुत करती हैं। गुजरात राज्य की ऐसी ही एक समृद्ध और सशक्त लोकनाट्य परंपरा है – भवई। भवई केवल एक रंगमंचीय कला नहीं, बल्कि सामाजिक टिप्पणी का माध्यम, जनजागरण का साधन और सांस्कृतिक अभिव्यक्ति का प्रभावशाली रूप भी है। इस लोकनाट्य शैली की जड़ें १४ वीं शताब्दी में आसैत ठाकर द्वारा स्थापित परंपरा से जुड़ी मानी जाती हैं, जिन्होंने इसे सामाजिक विषमताओं और धार्मिक पाखंड के विरुद्ध आवाज के रूप में विकसित किया।

भवई की सबसे विशेष बात यह है कि यह मंच और भव्य साज-सज्जा पर नहीं, बल्कि कलाकारों की संवाद कला, भावाभिव्यक्ति, गीत-संगीत और शारीरिक अभिनय पर आधारित होती है। इसमें सामाजिक विडंबनाओं को व्यंग्य और हास्य के माध्यम से इस तरह प्रस्तुत किया जाता है कि दर्शक न केवल मनोरंजन प्राप्त करता है, बल्कि उसे सोचने पर भी मजबूर किया जाता है। भवई में स्त्री पात्रों की भूमिका भी प्रायः पुरुष कलाकारों द्वारा निभाई जाती है, जो इसकी विशिष्ट अभिनय शैली को दर्शाती है।

वर्तमान समय में जब डिजिटल मीडिया और आधुनिक रंगमंच का प्रभाव बढ़ा है, तब भवई जैसी लोककलाएं उपेक्षित हो रही हैं। इसका सीधा प्रभाव इस कला से जुड़े कलाकारों की सामाजिक और आर्थिक स्थिति पर भी पड़ा है। इसके बावजूद भवई आज भी ग्रामीण अंचलों में

लोकचेतना का वाहक बनी हुई है। इसमें स्थानीय बोली, लोकप्रिय लोकधुनें और पारंपरिक कथानक समाज से इसके गहरे संबंध को दर्शाते हैं। (स्रोत : मेहता, सुरेश. भवई और गुजरात का रंगमंच. अहमदाबाद : संस्कृति निधि प्रकाशन, 2005.)

इस शोध के अंतर्गत भवई के ऐतिहासिक, सामाजिक, सांस्कृतिक, और रंगमंचीय पक्षों का गहराई से अध्ययन किया गया है। साथ ही इसके वर्तमान स्वरूप, कलाकारों की स्थिति, दर्शकों की बदलती रुचि, और इसके भविष्य की संभावनाओं का भी विश्लेषण प्रस्तुत किया गया है। इस अध्ययन का उद्देश्य भवई जैसी परंपरागत लोककला को नई पहचान दिलाना और इसके संरक्षण व संवर्धन की दिशा में सार्थक प्रयास करना है। यह विवेचन इस लोककला के महत्व को रेखांकित करने के साथ-साथ इसके संरक्षण के प्रति समाज, सरकार और सांस्कृतिक संस्थाओं को जागरूक करने का प्रयास भी है।

**भवई का इतिहास और उद्भव:** भवई की उत्पत्ति १४ वीं शताब्दी में कवि आसैत ठाकर से मानी जाती है। आसैत ठाकर ने धार्मिक आख्यानों को लोकजीवन के जुड़ाव के साथ मंचित करने की विधा विकसित की। भवई एक प्रकार का लोकनाट्य है, जो कथा, गीत, नृत्य और संवाद का संयोजन है। इसकी विषयवस्तु धार्मिक आख्यानों के साथ-साथ सामाजिक कुरीतियों, अन्याय, भ्रष्टाचार, और जनजीवन की विविध समस्याओं पर व्यंग्यपूर्ण दृष्टिकोण प्रस्तुत करती है। भवई का मंचन पारंपरिक लोकगीतों और लोकसंगीत के साथ होता है, जो इसे दर्शकों के लिए आकर्षक बनाता है।

**भवई की विशेषताएं:** भवई के कुछ मुख्य विशेषताएं इस प्रकार हैं:

१( **साधारण मंच व्यवस्था:** भवई आमतौर पर खुले आँगन या खेत-खलिहानों में आयोजित की जाती है, जिसमें कोई महंगे उपकरण या मंच सज्जा नहीं होती।

२( **लघु कलाकार समूह:** कलाकारों की संख्या सीमित होती है और अधिकांश पात्र पुरुष कलाकार निभाते हैं, जिनमें कुछ स्त्री पात्र भी होते हैं।

३( **संवाद और गीत:** संवाद और गीत पारंपरिक भाषा में होते हैं, जो सीधे जनता की बोली से मेल खाते हैं।

४( **सामाजिक संदेश:** भवई के मंचन में हास्य और व्यंग्य का व्यापक उपयोग होता है, जिससे सामाजिक विसंगतियों और पाखंडों को उजागर किया जाता है।

५( **लोकप्रियता:** यह लोककला मुख्यतः ग्रामीण समुदाय में अधिक लोकप्रिय है और धार्मिक त्योहारों तथा उत्सवों के अवसर पर इसका मंचन होता है। (स्रोत : भारतीय लोककला कोश, खंड-3, भारतीय लोकनाट्य. संपादक : डॉ. विद्यानिवास मिश्र, दिल्ली : भारतीय लोकसंस्कृति संस्थान, 2003.)

**भवई का सामाजिक और सांस्कृतिक महत्व:** भवई न केवल मनोरंजन का साधन है, बल्कि यह सामाजिक जागरूकता और सुधार का माध्यम भी रही है। इसके माध्यम से निम्नलिखित सामाजिक विषयों पर प्रकाश डाला जाता है: १( जातिगत भेदभाव और सामाजिक असमानता २(

महिला उत्पीड़न और स्त्री विमर्श ३( धार्मिक अंधविश्वास और पाखंड ४( भ्रष्टाचार और सामाजिक अन्याय

**पारिवारिक समस्याएं और ग्रामीण जीवन की कठिनाइयाँ:** भवई की भूमिका सामाजिक सुधार और लोकमानस में सकारात्मक परिवर्तन लाने में महत्वपूर्ण रही है। यह लोककला सामाजिक संवाद को प्रोत्साहित करती है और जनता के सामने गम्भीर मुद्दों को सहज और प्रभावी तरीके से प्रस्तुत करती है।

**भवई का रंगमंचीय स्वरूप:** भवई की रंगमंचीय प्रस्तुति में पारंपरिक संगीत, नृत्य, वेशभूषा और शारीरिक अभिनय शामिल हैं। कलाकार अपनी अभिव्यक्ति के लिए शारीरिक हावभाव, गीत-संगीत के साथ संवाद प्रस्तुत करते हैं। नाटक की भाषा और गीत लोकल बोली में होते हैं, जो दर्शकों को सीधे संवाद करने जैसा अनुभव प्रदान करते हैं। इसकी प्रस्तुति में गायक, नर्तक, और संवादकर्ता का समन्वय होता है। इस कला में पात्रों की भूमिका और चरित्रांकन पारंपरिक तौर पर सटीक होते हैं।

**आधुनिक युग में भवई की स्थिति:** समय के साथ डिजिटल मीडिया, टेलीविजन, और आधुनिक रंगमंच के बढ़ते प्रभाव ने भवई जैसी लोककलाओं की लोकप्रियता को प्रभावित किया है। शहरीकरण के कारण ग्रामीण जीवनशैली में भी बदलाव आया है, जिससे लोकनाट्य की भूमिकाएं सीमित होती जा रही हैं। इसके अतिरिक्त, भवई के कलाकारों को आर्थिक और सामाजिक सुरक्षा नहीं मिल पाती, जिसके कारण युवा पीढ़ी इस कला में आकर्षित नहीं हो रही। भवई की प्रस्तुति में कमी और इससे जुड़ी संसाधनों की कमी भी इसके अस्तित्व के लिए चुनौती है।

**भवई कलाकारों की दशा:** भवई से जुड़े कलाकार, जो अधिकतर ग्रामीण और आर्थिक रूप से कमजोर वर्ग से होते हैं, आज आर्थिक तंगी और सामाजिक उपेक्षा का सामना कर रहे हैं। कलाकारों के लिए मंच की कमी, भुगतान न होना, और सांस्कृतिक संस्थानों का अभाव उनकी पेशेवर और व्यक्तिगत स्थिति को प्रभावित करता है। इस कारण भवई की विरासत खतरे में है, और कला धीरे-धीरे लुप्तप्राय होती जा रही है। (स्रोत : यादव, रामेश्वर. हास्य और व्यंग्य परंपरा में लोकनाट्य. पटना : जनशब्द प्रकाशन, 2014.)

**भवई के संरक्षण एवं संवर्धन की आवश्यकता:** भवई जैसी लोककला को संरक्षित और संवर्धित करने के लिए प्रभावी प्रयास आवश्यक हैं। इसके लिए निम्नलिखित कदम उठाए जा सकते हैं: १( सरकार और सांस्कृतिक संस्थानों द्वारा आर्थिक सहायता और प्रोत्साहन। २( भवई को शैक्षणिक पाठ्यक्रमों में शामिल करना और नाट्य प्रशिक्षण प्रदान करना। ३( लोकमंचों और सांस्कृतिक उत्सवों में भवई को प्राथमिकता देना। ४( डिजिटल माध्यमों के जरिए भवई का प्रचार-प्रसार करना। ५( कलाकारों के सामाजिक एवं आर्थिक अधिकारों की सुरक्षा सुनिश्चित करना।

इन प्रयासों से भवई की लोकपरंपरा को जीवित रखा जा सकता है और नई पीढ़ी को इसके प्रति जागरूक किया

जा सकता है। (स्रोत : ठक्कर, मनीष. गुजरात की लोकनाट्य धारा : एक समीक्षा. सूरत : लोकजीवन अध्ययन समिति, 2017.)

**निष्कर्ष:** भवई गुजरात की पारंपरिक लोकनाट्य परंपरा है, जो शताब्दियों से समाज की सामाजिक, सांस्कृतिक और नैतिक चेतना को प्रभावित करती आई है। इस अध्ययन के निष्कर्ष स्वरूप यह स्पष्ट होता है कि भवई न केवल एक मनोरंजन प्रधान कला है, बल्कि यह समाज की जटिलताओं, विडंबनाओं और विषमताओं पर व्यंग्यात्मक दृष्टि डालते हुए जनमानस को जागरूक करने वाली एक सशक्त विधा भी रही है। इसके कथानकों में हास्य और व्यंग्य का प्रयोग अत्यंत प्रभावी ढंग से होता है, जो दर्शकों को सोचने और आत्ममंथन के लिए प्रेरित करता है। भवई की प्रस्तुति में प्रयुक्त पारंपरिक गीत, लोकधुनें, स्थानीय भाषा और प्रतीकात्मक अभिनय शैली इसे जनमानस के और अधिक समीप ले आती है।

अध्ययन के दौरान यह भी ज्ञात हुआ कि भवई के प्रति लोगों की रुचि विशेषतः ग्रामीण क्षेत्रों में अब भी विद्यमान है, किंतु शहरीकरण, आधुनिक रंगमंच, टेलीविजन और डिजिटल माध्यमों के प्रभाव के कारण इसकी लोकप्रियता में उल्लेखनीय कमी आई है। इसके अतिरिक्त भवई से जुड़े कलाकारों को पर्याप्त आर्थिक एवं सामाजिक मान्यता न मिल पाना भी इस कला के क्षीण होते प्रभाव का एक मुख्य कारण है। फिर भी यह कला आज भी सांस्कृतिक चेतना का एक मजबूत आधार बन सकती है, यदि इसे संस्थागत संरक्षण, शैक्षणिक पाठ्यक्रमों में स्थान, और सरकारी योजनाओं के माध्यम से बढ़ावा दिया जाए।

इस अध्ययन के माध्यम से यह निष्कर्ष निकाला जा सकता है कि भवई न केवल गुजरात की सांस्कृतिक पहचान है, बल्कि भारतीय लोककलाओं की समृद्ध परंपरा का एक गौरवशाली प्रतीक भी है। इसे पुनर्जीवित करने के लिए आवश्यक है कि युवा पीढ़ी को इसके प्रति आकर्षित किया जाए, कलाकारों को प्रशिक्षण और मंच प्रदान किया जाए, और इस कला को आधुनिक संदर्भों में पुनर्संयोजित करते हुए जनजागरण तथा सांस्कृतिक संवाद का माध्यम बनाया जाए। भवई का भविष्य तभी सुरक्षित रहेगा, जब यह परंपरा संरक्षण और नवाचार के संतुलन के साथ आगे बढ़ेगी।

#### स्रोत:

1. दवे, द्वारिकाप्रसाद. भारतीय लोकनाट्य परंपरा. नई दिल्ली : साहित्य अकादमी, 1995.
2. त्रिपाठी, विष्णुकांत शास्त्री. भारतीय नाटक और रंगमंच. वाराणसी : भारतीय ज्ञानपीठ, 2001.
3. सिन्हा, भास्करानंद. लोककला और संस्कृति. दिल्ली : राजकमल प्रकाशन, 2008.
4. जोशी, उमाशंकर. गुजरात की सांस्कृतिक धरोहर. अहमदाबाद : गुजरात विश्वविद्यालय प्रकाशन, 1982.
5. राठौड़, नरेन्द्र. भवई : गुजरात की लोकनाट्य विधा. जयपुर : लोकसंस्कृति अध्ययन केंद्र, 2010.
6. शुक्ल, रामविलास. भारतीय नाट्य परंपराएं. लखनऊ : हिंदी संस्थान, 1999.
7. मेहता, सुरेश. भवई और गुजरात का रंगमंच. अहमदाबाद : संस्कृति निधि प्रकाशन, 2005.
8. भारतीय लोककला कोश, खंड-3, भारतीय लोकनाट्य. संपादक : डॉ. विद्यानिवास मिश्र, दिल्ली : भारतीय लोकसंस्कृति संस्थान, 2003.

## ग्रामीण कृषकों के विकास में सरकारी योजनाओं का योगदान: एक समाजशास्त्रीय अध्ययन (गुजरात राज्य के अरवल्ली जिले के मेघराज तहसील के संदर्भ में)

शैलेशकुमार डी. डेडून, पीएच. डी. स्कॉलर, समाजशास्त्र भवन, सौराष्ट्र विश्वविद्यालय, राजकोट.

**सारांश:** भारत देश में ७० प्रतिशत से अधिक आबादी ग्रामीण क्षेत्रों में कृषि कार्य में लगी है। ग्रामीण क्षेत्र में कई समुदाय रहते हैं। और वे अपने परंपरागत व्यवसायों में लगे हुए हैं। ग्रामीण क्षेत्रों में रहने वाले लोग आज भी स्वच्छ वातावरण में रहते हैं, और स्वच्छ धान, स्वच्छ सब्जियां, हल्दी, मिर्च, धनिया, जीरा जैसी कई चीजों का उत्पादन करते हैं। आज के आधुनिक युग में नई तकनीक के विकास के कारण कृषि के विकास में काफी इजाजा एवं क्रांति आ गई है। छोटे किसानों को सरकारी योजनाओं से नई तकनीक से कृषि उत्पादन में काफी इजाजा हुआ है, सरकारी योजनाओं से कृषि क्षेत्र में क्या परिणाम मिले हैं, कितने किसान नई तकनीक का उपयोग करते हैं। ग्रामीण किसानों को कृषि व्यवसाय से कितना लाभ मिलता है। इसके बारे में जानकारी प्राप्त करना आवश्यक है। ताकि समुदाय के किसानों को ग्राम सेवक द्वारा पर्याप्त जानकारी दी जाती है। जिसके कारण किसानों के उत्पादन में वृद्धि हो पाती है। यदि ग्रामीण किसानों का उत्पादन बढ़ाना है तो उन्नत बीज, जैविक खाद, खाद, ड्रिप विधि का उपयोग करना होगा, ग्रामीण किसान कृषि कार्य के प्रेमी होते हैं। कृषि कार्य करने का एक अलग ही अनुभव होता है। और अपने खेत की फसल को बेहतर बनाना है।

**मुख्य शब्द:** कृषि, योजना, ग्रामीण, गरीबी, सिंचाई, उपज।

**प्रस्तावना :** जनजातीय समुदाय भारत का मूलनिवासी है। वे प्रकृति उपासक हैं, जो प्रकृति को भगवान मानते हैं, और जय जोहार माँ जनजातीय समुदाय की देवी हैं। जनजाति समुदाय जिन्हें गिरिजन भी कहा जाता है, वे सुदूर जंगलों, पहाड़ियों और छोटी पहाड़ियों और आसपास के क्षेत्रों में रहते हैं। इनका मुख्य व्यवसाय कृषि एवं पशुपालन है। उनके सर्वांगीण विकास की दृष्टि से उन्हें आरक्षण का लाभ दिया जाता है। डॉ. बाबासाहेब अम्बेडकर ने गरीबों और पिछड़े वर्ग के लोगों के विकास के लिए एक सूत्र दिया: "शिक्षित बनो, संगठित रहो, संघर्ष करो।" उस संदर्भ में, सहयोग, श्रम और एकता ही विकास का स्रोत हैं। सत्य-अहिंसा के आधार पर आत्मनिर्भरता के लिए संगठित शक्ति आवश्यक है। आधुनिक युग में ग्रामीण क्षेत्रों में भी परिवर्तन देखने को मिल रहा है। आज शिक्षित वर्ग स्मार्ट फोन का प्रयोग करने लगा है। और सोशल मीडिया के जरिए वे देश-दुनिया की जानकारियों से रूबरू होते हैं। हाल ही में डिजिटल इंडिया के माध्यम से सरकार ने कई क्षेत्रों की जानकारी ऑनलाइन उपलब्ध करायी है। इसमें ग्राम पंचायत के विकास कार्यों की जानकारी हर ग्रामीण तक आसानी से पहुंचाने के उद्देश्य से 'मेरी पंचायत' नाम से एक मोबाइल एप्लीकेशन लॉन्च किया गया है।

वर्तमान अध्ययन का उद्देश्य यह पता लगाना है कि कितने किसानों को कृषि योजनाओं और कृषि मशीनरी के बारे में जानकारी, कटाई के बारे में जानकारी, उन्नत बीज और खतरनाक कीटों के बारे में जानकारी है। क्योंकि इन सभी कृषि योजनाओं की जानकारी किसानों तक पहुंचाने की जिम्मेदारी ग्राम सेवक को दी जाती है, ग्राम सेवक पंचायत के जनसंपर्क अधिकारी की भूमिका निभाता है, किसानों को कृषि के बारे में जानकारी देने और सरकारी योजनाओं का लाभ किसान को आसानी से मिले इसके लिए ग्राम सेवक को महीने में पंद्रह दिन खेत में काम करना होता है और महीने में पांच दिन गांव में रहना होता है और गांव

के लोगों को कृषि योजनाओं के बारे में जानकारी देनी होती है। सवाल उठता है कि अगर सरकार ने ऐसी व्यवस्था की है तो गांव के किसानों की हालत में बदलाव क्यों नहीं आ रहा है, ये जानना जरूरी है। वर्तमान समय में यह जानना जरूरी है कि जनजातीय समुदाय के किसान किन समस्याओं से जूझ रहे हैं और उन्हें खेती से कितना रिटर्न मिलता है। साथ ही वे कृषि के साथ-साथ अन्य कौन-कौन से कार्य करते हैं और वर्तमान युवाओं की आने वाली पीढ़ी के लिए पारंपरिक व्यवसाय में कितनी रुचि है, भूमि की मात्रा कम होने के कारण कुछ परिवारों के लिए कृषि का व्यवसाय विलुप्त होने के कगार पर है। अतः ऐसे परिवारों के भविष्य की दिशा की ओर ध्यान आकर्षित करना आवश्यक है। सवाल यह है कि सरकार गरीबी हटाने के लिए लगातार काम करती है और गरीबों के नाम पर करोड़ों रुपये का फंड भी मंजूर करती है, लेकिन गरीबी खत्म करने का सपना अभी तक पूरा नहीं हुआ है। कहीं न कहीं दूरदराज के इलाकों में सरकारी योजना को जरूरतमंद किसानों तक पहुंचाने में जागरुकता की कमी है।

**अध्ययन क्षेत्र का परिचय:** राजस्व विभाग की अधिसूचना संख्या जीएचएम/2013/69/एम/पीएफआर /102013/139/2-1, दिनांक 13/08/2013 से 15/08/2013 के आधार पर, साबरकांठा जिले से नया अरावली जिला बनाया गया है और इसका मुख्यालय मोडासा (गुजरात एलसी कोड 1879 की धारा-7 के तहत) रखा गया है। अरावली जिले में कुल 06 तालुका शामिल हैं। ये इस प्रकार हैं: मोडासा, बायड, धनसुरा, भिलोडा, मालपुर और मेघराज। 2011 की जनगणना के अनुसार साबरकांठा जिले के मेघराज तालुका की कुल जनसंख्या 167,115 है। इनमें से 84,987 पुरुष हैं जबकि 82,128 महिलाएं हैं। 2011 में मेघराज तालुका में कुल 31,360 परिवार रहते थे। मेघराज तालुका का औसत लिंग अनुपात 966 है। 2011 की जनगणना के अनुसार कुल जनसंख्या में से 6.8% लोग शहरी क्षेत्रों में रहते हैं जबकि 93.2% ग्रामीण क्षेत्रों में रहते

हैं। शहरी क्षेत्रों में औसत साक्षरता दर 86% है जबकि ग्रामीण क्षेत्रों में 68.3% है। इसके अलावा मेघराज तालुका में शहरी क्षेत्रों का लिंग अनुपात 948 है जबकि ग्रामीण क्षेत्रों का 968 है। मेघराज तालुका में 0-6 वर्ष की आयु के बच्चों की जनसंख्या 25441 है जो कुल जनसंख्या का 15% है। 0-6 वर्ष की आयु के बीच 13225 लड़के और 12216 लड़कियाँ हैं। इस प्रकार 2011 की जनगणना के अनुसार मेघराज तालुका का बाल लिंग अनुपात 924 है जो मेघराज तालुका के औसत लिंग अनुपात (966) से कम है। मेघराज तालुका की कुल साक्षरता दर 69.52% है। मेघराज तालुका में पुरुष साक्षरता दर 69.35% और महिला साक्षरता दर 48.16% है।

**अध्ययन के उद्देश्य:** १) सरकारी योजनाओं के बारे में लोगों का अभिप्राय जानने हेतु। २) गुजरात सरकार की आई खेडूट पोर्टल योजना से लाभ की जानकारी हेतु। ३) ग्राम सेवक के द्वारा किसानों को कृषि योजनाओं की जानकारी दी जाती है, जानकारी हेतु।

**अनुसंधान विधि:** प्रस्तुत अध्ययन में उद्देश्यपूर्ण प्रतिचयन विधि के माध्यम से सूचना प्राप्त करने का चुनाव है, अरावली जिले के मेघराज तहसील के पाँच गाव, जुनी बांक, भुवाल, धाँधिया, कदवाडी, हूँढेरा, इन क्षेत्रों में से प्रत्येक गाँव से १० सूचना दाता को चुना गया है, सभी मिलाकर  $10 \times 5 = 50$  उत्तरदाताओं से सूचना प्राप्त कर स्पष्टीकरण किया गया है।

#### सरकारी योजना:

**पंचवर्षीय योजना:** 1951 से 50 वर्षों की अवधि में आर्थिक विकास की औसत दर 3 प्रतिशत रही है। यद्यपि यह विश्व के 4 प्रतिशत की तुलना में बुरा नहीं है, तथापि विकासशील देशों के 7 से 10 प्रतिशत की तुलना में कम है। 1951-2000 के बीच हमारी वार्षिक राष्ट्रीय आय 3.5 प्रतिशत की दर से बढ़ी है, कृषि उत्पादन 2.7 प्रतिशत, औद्योगिक उत्पादन 6.1 प्रतिशत और प्रति व्यक्ति आय में 1.1 प्रतिशत की वृद्धि हुई है, यद्यपि सरकारने दावा किया है की गरीबी की सीमा रेखा से नीचे के लोगों की संख्या 1999 में 36 प्रतिशत ही थी, लेकिन क्योंकि बेरोजगार लोगों की संख्या में बढ़ोतरी हुई है, अतः हम यह नहीं कह सकते की गरीबी कम हो गई है। इसमें आश्चर्य नहीं कि आज अधिक लोग कुंठा का अनुभव करते हैं और प्रतिवर्ष आंदोलन बढ़ रहे हैं।

**बीस सूत्रीय कार्यक्रम:** इस कार्यक्रम को इन्दिरा गान्धी ने गरीबी और आर्थिक शोषण कम करने तथा समाज के कमजोर वर्ग के लोगों के उत्थान के उद्देश्य से जुलाई 1975 में प्रारंभ किया। इस कार्यक्रम के पाँच महत्वपूर्ण उद्देश्य थे (a) मुद्रा स्फीति नियंत्रण, (b) उत्पादन को प्रोत्साहन देना, (c) ग्रामीण जन कल्याण, (d) शहरी मध्यम वर्ग को सहायता देना और (e) सामाजिक अपराध नियंत्रण। 20 सूत्रीय कार्यक्रम में सम्मिलित कार्यक्रम थे : सिंचाई सुविधाओं में वृद्धि, अतिरिक्त भूमि का वितरण, भूमिहीन मजदूरों को न्यूनतम मजदूरी, बंधुआ मजदूरों का पुनर्वास,

परिगणित और परिगणित जनजाति का उत्थान, आवास सुविधाओं का विकास, शक्ति उत्पादन में वृद्धि, परिवार नियोजन कार्यक्रम बनाना, वृक्षारोपण, प्राथमिक स्वास्थ्य सुविधाओं का विस्तार, स्त्रियों और बच्चों के कल्याण के लिए कार्यक्रम, प्राथमिक शिक्षा में वृद्धि, वितरण प्रणाली को मजबूत करना, औद्योगिक नीतियों का सरलीकरण, काले धन का नियंत्रण, पीने के पानी की सुविधाओं को बेहतर बनाना, और आंतरिक संसाधनों का विकास करना।

**एकीकृत ग्रामीण कार्यक्रम:** एकीकृत ग्रामीण विकास कार्यक्रम गरीबी उन्मूलन के लिए सरकार का एक प्रमुख साधन है। इसका उद्देश्य प्राथमिक क्षेत्र में परिवारों को कृषि, फलोधान और पशु पालन जैसे स्वरोजगार उपक्रमों में लगातार गरीबी रेखा से ऊपर उठाना, द्वितीय क्षेत्र में कपड़ा बुनना तथा हस्तकला का विकास, और तृतीय क्षेत्र में नौकरी व व्यापार प्राप्त करने योग्य बनाना था। आई. आर.डी.पी का उद्देश्य है निश्चित समय सीमा और निवेश में न्यूनतम तय किए गए परिवारों को गरीबी की रेखा पार करना। इस प्रकार इसमें सम्मिलित तीन चर इस प्रकार हैं : (a) गरीब घरों की संख्या, (b) निवेश के लिए उपलब्ध संसाधन, और (c) समय अवधि जिसमें निवेशित पूंजी आय देने लगेगी जो परिवार को गरीबी रेखा पार करने योग्य बना देगी।

आई.आर.डी.पी कार्यक्रम केन्द्र सरकार के द्वारा 20 चयनित जिलों में मार्च 1976 में प्रारंभ किया गया लेकिन अक्टूबर 1982 से यह कार्यक्रम देश के सभी जिलों में विस्तृत कर दिया गया। यह कार्यक्रम परिवार को विकास की एक इकाई मानता है। एस कार्यक्रम के कार्यात्मक पक्ष का इस तथ्य से अनुमान लगाया जा सकता है कि 80 लाख से ऊपर परिवार 1993-94 और 1997-98 के बीच पाँच वर्षों में आर्थिक दशा सुधारने हेतु सहायता प्राप्त कर चुके थे।

**ग्रामीण युवकों को स्व रोजगार के लिए प्रशिक्षण संबंधी कार्यक्रम:** स्व-रोजगार के लिए मामीग मुवाओं को प्रशिक्षित करने की योजना 15 अगस्त 1979 में कृषि, उद्योग और व्यापार क्रियाकलापों के क्षेत्रों में प्रारम्भ की गयी थी। बेवल 18-35 बायु वर्ग के गरीबी रेखा से नीचे रहने वाले परिवारों से सम्बद्ध युवा इस प्रशिक्षण के लिए योग्य है। इस अनुसूचित एवं अनुसूचित जनजाति के लोगों, मूत्र पूर्व सैनिकों और नवीं कक्षा पास लोगों को अमन में प्राथमिकता दी जाती है। एक तिहाई स्थान स्त्रियों के लिए साक्षित रखे जाते हैं। प्रशिक्षुओं के लिए वजीफा राशि 75 रुपये से 2000 रुपये प्रतिमाह के बीस होती है। प्रशिक्षण सम्पन्न होने पर द्वाइसेस लाभार्थियों को आई आरडीपी के अन्तर्गत सहायता दी जाती है। 1052-93 और 1955-96 के मध्य चार वर्षों में दो लाख युवा प्रतिवर्ष प्रशिक्षित किए गए जिनमें से 45 प्रतिशत स्व रोजगार में लग गए और 30 प्रतिशत दिहाड़ी या रोजगार में लगे रहे (Economic and Political Weekly, 1995) | 1996-97 में 1999-2008) तक चार वर्षों में भी दो लाख से कुछ कम युवाओं को प्रशिक्षित किया गया है। इस कार्यक्रम के प्रमुख आलोचना बिन्दु इस प्रकार हैं (1) आवश्यकता के अनुसार इसका प्रसार

कम है। (३) मदन कुशलता मामीण औद्योगिकरण प्रक्रिया से जुड़ी हुई नहीं है। प्रशिक्षण अस्थाई तौर पर दिया जाता है और मदत कुशलता निम्न स्तर की होती है; और (i) बनीचे की राशि प्रशिक्षण पर जाने वाले युवाओं को मेरित करने के लिए अपर्याप्त है।

**राष्ट्रीय ग्रामीण रोजगार कार्यक्रम:** यह कार्यक्रम अतिरिक्त खाद्यान्न की सहायता से ग्रामीण क्षेत्रों में अतिरिक्त रोजगार अवसर पैदा करने के लिये नियोजित किया गया था। प्रारम्भ में इस कार्यक्रम को भोजन के लिए कार्य योजना (FWP) कहा गया था। यह योजना 1976-77 के अन्त में बनाई गई थी, लेकिन वास्तव में अप्रैल 1, 1977 को यह प्रभावी हुई। इस योजना के अन्तर्गत लाखों टन खाद्यान्न के उपभोग के द्वारा प्रतिवर्ष लाखों रोजगार के 'मानव दिवस' बनाए गए थे। खाद्यान्न संरक्षण, विद्यमान सड़कों का रख रखाव, नयी लिक सड़कों का निर्माण, सिंचाई सुविधाओं का सुधार, पंचायत घरों, स्कूल भवनों, स्वास्थ्य केन्द्रों का निर्माण तथा मामीण क्षेत्रों में सफाई दशाओं में सुधार, आदि इसके अन्तर्गत शुरू किए गए। इस कार्यक्रम में कुछ कमियों के कारण इसका (FWP) अक्टूबर 1980 में पुनर्निर्माण किया गया था और छठी योजना (1980-85) का हिस्सा मानते हुए इसका नाम एनआरईपी दिया गया। इसका उद्देश्य उन ग्रामीण गरीबों की चिन्ता करना था जो अधिकतर मजदूरी पर निर्भर होते हैं और जिनके पास कृषि को कमजोर अवधि में जीविका का कोई साधन नहीं होता। इस कार्यक्रम के क्रियान्वयन में इन प्रमुख बिन्दुओं पर बल दिया गया था (1) 10 प्रतिशत आवंटन केवल हरिजन बस्तियों में कुए बनाने और हरिजन क्षेत्रों में सामुदायिक सिंचाई योजनाओं के लिए निश्चित किया गया था। इसी प्रकार 10 प्रतिशत सामाजिक वानिकी और वृक्षारोपण के लिए निर्धारित किया गया था। (2) केवल ऐसे कार्य इसके अन्तर्गत लिए गए जिनमें कुछ टिकाऊपन हो। (3) धनराशि का आवंटन अन्तरराज्यीय और अन्तर्जनपद स्तर पर किया गया था। केन्द्र सरकार एन. आरईपी में से राज्य का हिस्सा प्रति तीन माह में नकद भुगतान करती (4) कार्यक्रम के अन्तर्गत निर्मित थी। (5) पंचायत राज संस्थाएं इस कार्यक्रम में सक्रिय रूप से सम्मिलित की गयीं। अब यह कार्यक्रम जवाहर रोजगार योजना (JRY) में विलय कर दिया गया है।

**ग्रामीण भूमिहीन रोजगार प्रत्याभूत कार्यक्रम:** इस प्रोग्राम का उद्देश्य सार्वजनिक कार्यों में लगे गरीबों को 3 रुपये प्रतिदिन की दर पर पूरक रोजगार उपलब्ध कराना था। महाराष्ट्र ऐसा राज्य था जिसने मामीण क्षेत्रों में बेरोजगार के लिए, भूमि राजस्व, बिक्री कर, मोटर वाहनों, सिंचित भूमि तथा पेशों पर रोजगार प्रत्याभूत योजना (EGS) सरचार्ज या वसूली लगाकर इस योजना का प्रयोग किया था। इस प्रकार संग्रहीत धनराशि तथा राज्य सरकार से प्राप्त ऐसे ही योगदान से रोजगार कार्यों को प्रारम्भ करने के लिए ई.जी.एस (EGS के साथ ही) जवाहर रोजगार योजना में विलय कर दिया गया है।

सरकारी योजनाओं की जानकारी का स्पष्टीकरण का विवरण तालिका .१

क्रम सं	विवरण	संख्या	प्रतिशत
१.	योजनाओं की जानकारी है।	१३	२६ %
२.	जानकारी नहीं है।	३७	७४ %
	कुल	५०	१०० %

उपरोक्त तालिका से स्पष्ट हो रहा है, की सरकारी योजनाओं की जानकारी प्राप्त उत्तरदाताओं का २६% प्रतिशत है, ७४% उत्तरदाताओं को सरकारी योजनाओं के बारे में जानकारी नहीं है। उपरोक्त आकड़ों के आधार से प्रतीत होता है, की सबसे कम उत्तरदाताओं को सरकारी योजनाओं के बारे में जानकारी थी। एवं सबसे अधिक ७४% प्रतिशत लोगों को योजनाओं के बारे में जानकारी नहीं है।

**आई खेडूत पोर्टल की जानकारी का स्पष्टीकरण का विवरण तालिका .२**

क्रम सं	विवरण	संख्या	प्रतिशत
१.	आई खेडूत पोर्टल से लाभ प्राप्त	२२	४४ %
२.	लाभ न मिलना	२८	६६ %
	कुल	५०	१०० %

उपरोक्त आकड़ों से प्रतीत हो रहा है, की आई खेडूत पोर्टल से सरकारी योजनाओं से लाभ प्राप्त लोगों की संख्या ४४ % प्रतिशत है। लाभ से वंचित लोगों का प्रतिशत ६६ % है, इस स्पष्टीकरण से कहा जा सकता है की सबसे कम लोग योजनाओं के लाभ ले रहे हैं, सबसे अधिक लोग लाभ से वंचित पाए गए हैं।

ग्राम सेवक कृषि योजनाओं के बारे में जानकारी देने का स्पष्टीकरण का विवरण: तालिका .३

क्रम सं	विवरण	संख्या	प्रतिशत
१.	ग्राम सेवक योजनाओं की जानकारी दे रहा है।	०२	०४ %
२.	ग्राम सेवक जानकारी नहीं देता है।	४८	९६ %
	कुल	५०	१०० %

उपरोक्त तालिका के विवरण से स्पष्ट हो रहा है, की ग्राम सेवक सरकारी योजना की जानकारी नहीं के बराबर दे रहा है, सरकारी योजनाओं की जानकारी से वंचित लोगों की संख्या सबसे अधिक है। उपरोक्त आकड़ों से प्रतीत होता है, की ग्राम सेवक ग्रामीण छोटे एवं माध्यम कृषकों को सरकारी योजनाओं की जानकारी नहीं दे रहा है।

**निष्कर्ष एवं सुचन:** १) उपरोक्त आकड़ों के आधार से प्रतीत होता है, की सबसे कम उत्तरदाताओं को सरकारी योजनाओं के बारे में जानकारी थी। एवं सबसे अधिक ७४% प्रतिशत लोगों को योजनाओं के बारे में जानकारी नहीं है। २) लाभ से वंचित लोगों का प्रतिशत ६६ % है, इस स्पष्टीकरण से कहा जा सकता है की सबसे कम लोग योजनाओं के लाभ ले रहे हैं, सबसे अधिक लोग लाभ से वंचित पाए गए हैं। ३) उपरोक्त आकड़ों से प्रतीत होता है,

की ग्राम सेवक ग्रामीण छोटे एवं माध्यम कृषकों को सरकारी योजनाओं की जानकारी नहीं दे रहा है।

उपरोक्त परिणामों से यह पता लगता है की सरकार की गरीब कृषकों के विकास के लिए बनाई गई योजना ग्राम पंचायत के ग्राम सेवक जानकारी नहीं दे रहे हैं, एवं छोटे एवं मध्यम किसानों को लाभ से वंचित रखते हैं, सरकार की नीति विफल करने में एवं जनता की समस्या कायम रखने में ग्राम सेवक एवं कुछ जगह स्थानिक स्वराज भी जिम्मेदार है। सरकार की सभी योजनाओं का लाभ १०० % प्रतिशत ग्रामीण गरीबों को मिलने लगे तो भारत देश जल्द गरीबी मुक्त देश बनने में सफलता मिलने की उम्मीद है।

#### संदर्भ सूची:-

१. जनजातीय डूंगरी गरासिया, २०२३, जनजातीय डूंगरी गरासिया पंच की और से प्रकाशित.
२. शैलेश कुमार डेडून, २०१६, ग्रामीण समुदायों में छोटे किसानों की वर्तमान स्थिति (एम फिल की डिग्री के लिए प्रस्तुत)
३. डॉ. जयंती लाल बामनिया, २०२०, आरक्षण का परिचय
४. दीपक कुमार पुल, अक्टूबर, २०२०, मानव संसाधन प्रबंधन विभाग, इस्लाम विश्वविद्यालय, मैमनसिंह बांग्लादेश,
५. समाजशास्त्रीय चिंतक एवं सिद्धांतकार, २०२३, हरीकृष्ण रावत
६. भारत के महान समाज सुधारक, २०२०, डॉ. सीमा शर्मा
७. Sociological Theories, २०१७, Dr. Y. A. Parmar

## भूमंडलीकरण और हिंदी भाषा

प्रा. लक्ष्मण के. पेटकुले, (हिंदी विभागाध्यक्ष), एस. एन. मोर महाविद्यालय, जि. भंडारा मो. ९९२१४१४२९८

**प्रस्तावना:** आज वर्तमान में पूरे विश्व में किसी न किसी माध्यम से एक दूसरे से जुड़ा हुआ है। और यही वैश्वीकरण है। वैश्वीकरण को भूमंडलीकरण के नाम से भी जाना जाता है। आज कोई भी देश आत्मनिर्भर नहीं है। वह एक दूसरों पर अवलंबित है। सूचना एवं तकनीकी के कारण हर कोई पूरे विश्व में एक दूसरे की मदद कर सकते हैं। और इसका निर्वहन करने के लिए भाषा महत्वपूर्ण माध्यम है। विश्व पर भले ही अंग्रेजी भाषा में अपना कब्जा जमाए रखा हो। लेकिन इसका मतलब यह नहीं है कि हिंदी भाषा को विश्व नजर अंदाज कर रहा है। विश्व में भारतीय संस्कृति और हिंदी भाषा का महत्व बढ़ गया है। इसका मूल कारण है, वैश्विक बाजार। यदि विदेशी कंपनियों को भारत में अपना व्यापार या व्यवहार बढ़ाना है तो हिंदी भाषा और यहां की संस्कृति से एक रूप होना उतना ही महत्वपूर्ण है। भूमंडलीकरण से तात्पर्य यह भी है कि आर्थिक उदारीकरण तथा निजीकरण है। आर्थिक उदारीकरण से तात्पर्य मुक्त बाजार या मुक्त अर्थव्यवस्था से है। मुक्त बाजार की अर्थव्यवस्था पर चलकर विश्व के अनेकों देशों ने संपन्नता हासिल की है हमारे देश में भी तत्कालीन वित्त मंत्री डॉ. मनमोहन सिंह ने 1991 में खुली आर्थिक नीति का अवलंब किया। वैश्वीकरण का आदर्श रूप भले ही मोहक हो लेकिन उसका यथार्थ रूप वह नहीं है आज भूमंडलीकरण नव पूंजीवाद का मोहक नाम मात्र है। इसीलिए भूमंडलीकरण मानवता का विस्तार नहीं बल्कि पश्चिमी देशों विशेष कर अमेरिका के आर्थिक साम्राज्य कारण की नीति है। भारत के लिए वैश्वीकरण मूलतः एक आर्थिक आक्रमण तो है ही साथ में सांस्कृतिक आक्रमण भी है। वैश्वीकरण सांस्कृतिक साम्राज्यवाद को जन्म दे रहा है। विश्व बाजार के साथ एक नई उपभोक्ता संस्कृति का प्रचार प्रसार बड़ी तीव्र गति से हो रहा है। जिसका सीधा प्रभाव अपने देश की संस्कृति, समाज और भाषा तथा साहित्य पर देखा जा सकता है।

आज का युग कंप्यूटर इंटरनेट और बाजार तंत्र का है इनकी भाषा अंग्रेजी है इसलिए यह आशंका व्यक्त की जा रही थी की हिंदी के स्थान पर अब अंग्रेजी देश की एकमात्र

संपर्क भाषा बन जाएगी। किंतु यह बात सही नहीं है हमारी संस्कृति, सभ्यता एवं भाषा को सक्षम बनाने के लिए वैश्वीकरण के परिप्रेक्ष्य में हिंदी भाषा की व्यवसाय, संचार माध्यम विज्ञान तथा तकनीकी और राजभाषा के रूप में विकास की नई संभावनाएं हैं।

१) **उद्योग व्यापार और हिंदी:** हिंदी का सही इतिहास देखा जाए तो वह राजश्रय की अपेक्षा जनाश्रय में पली बठी है। स्वतंत्रता पूर्व अंग्रेज राज में सरकार की भाषा हिंदी नहीं थी। व्यापार की भाषा थी। आज के वैश्वीकरण के दौर में भी हिंदी व्यापार की भाषा के रूप में ही अधिक प्रचलित है। लगभग 140 करोड़ से अधिक आबादी वाले इस देश में 100 करोड़ के ऊपर लोग हिंदी बोलते हैं। और समझते हैं। उस भाषा को बहुराष्ट्रीय कंपनियां नजर अंदाज नहीं कर सकते। चाहे वह इंग्लैंड हो, अमेरिका हो, फ्रांस हो या रूसिया। सभी ने हिंदी भाषा का महत्व जाना है। अर्थव्यवस्था की बदलती हुई स्थितियों में आने वाले दिनों में हिंदी एक व्यावसायिक भाषा के रूप में लोकप्रियता बढ़ाना और संदिग्ध है।

२) **संचार माध्यम और हिंदी:** संचार माध्यम चाहे वह मुद्रित हो, श्रव्य हो, या दृश्य श्रव्य। आज अपने आप में एक व्यवसाय बन गया है। और उद्योग व्यापार का प्रमुख माध्यम भी। विज्ञापन वैश्वीकरण के खुले बाजार का एक सशक्त माध्यम है। आरंभ में विज्ञापनों पर भी अंग्रेजी छाई हुई थी, लेकिन आज हिंदी तथा भारतीय भाषाओं ने उस पर कब्जा कर लिया है। हिंदी इसमें आग्रस्थान पर है। विज्ञापन जगत के एक डायरेक्टर नवीन माथुर ने कहा भी है "भविष्य में तमाम विज्ञापन एजेंसियों को इस बात को गहरे तौर पर समझना पड़ेगा की लगातार महंगे होते जा रहे हैं। विज्ञापनों के दौर में क्लाइंट को पूरा प्रतिफलन मिलना चाहिए। इसके लिए हिंदी के बिना काम नहीं चल सकता। गांव के बाजार को गंभीरता से ले जाना जरूरी है, वहां अंग्रेजी में संवाद संभव नहीं।"

समाचार पत्र - पत्रिकाएं रेडियो तथा टी.वी. अब एक व्यवसाय बन गया है। समाचार पत्रों में आज भी अंग्रेजी की प्रतिष्ठा है, लेकिन हकीकत यह है कि भारतीय भाषा और

हिंदी पत्र- पत्रिकाओं की खपत अंग्रेजी पत्र- पत्रिकाओं से कई गुना अधिक है। एफ. एम. रेडियो के रूप में रेडियो फिर वापसी की है। इनकी भाषा मुख्यतः हिंदी है। पूंजीपतियों के अब ध्यान में आया कि व्यापक उपभोक्ता तक पहुंचाने के लिए हिंदी को अपनाना आवश्यक है। मनोरंजन, फिल्म, संगीत, खेल, समाचार तथा ज्ञान- विज्ञान से संबंधित सभी चैनल हिंदी है।

३) सूचना प्रौद्योगिकी और हिंदी: सूचना प्रौद्योगिकी में पिछले कुछ वर्षों से क्रांतिकारी परिवर्तन हो रहा है। आधुनिक सूचना तंत्र एवं इलेक्ट्रॉनिक मीडिया के चलते आज समूचा विश्व मुट्टी में सीमट गया है। इस क्षेत्र में आज भी अंग्रेजी का बोलबाला है। लेकिन कंप्यूटर इंटरनेट की अपनी भाषा है, उसे विश्व की किसी भाषा द्वारा संचालित किया जा सकता है। हिंदी भाषा में कंप्यूटर प्रयोग के लिए राजभाषा विभाग की ओर से पुणे की सी. डयक द्वारा 'लीला हिंदी प्रबोध' का निर्माण कराया गया है। हिंदी शिक्षण के क्षेत्र में 'गुरु' बहु आयामी सी.डी. रोम है। यह हिंदी बोलना सीखाता है। इंटरनेट पर कई हिंदी वेबसाइट्स मौजूद हैं। इलेक्ट्रॉनिक मीडिया में दूरदर्शन वह जनसंचार माध्यम है जिसकी क्षमता अपूर्व है। अन्य संचार माध्यमों की तुलना में बेजोड़ ही नहीं, सौ कदम आगे है। इसका दूसरा कारण इसमें स्थित बोधगम्यता को मानना पड़ेगा। बच्चे, बूढ़े, स्त्री, पुरुष युवा सबको प्रभावित करने की एवं हिंदी से परिचित कराने की इसमें अनोखी अदा है। शिक्षित, अशिक्षित, अनपढ़ या ग्रामीण, शहरी समाज के सभी तक हिंदी पहुंचाने तथा उन्हें अपने प्रति खींचना आकर्षित करने वाला दूसरा सक्षम और बोध गम्य साधन दूरदर्शन के सिवा कौन हो सकता है? दूरदर्शन की उपायुक्तता उस समाज और राष्ट्र में अधिक है जहां अनपढ़ लोग अधिक मात्रा में हैं। देश के कोने-कोने में दूर दराज तक गांव कस्बों तथा नगरों महानगरों तक जिस माध्यम ने संदेश के लिए हो, या समाचार के लिए लोक रंजन के लिए हो, या लोक कल्याण के लिए हिंदी को जन-जन तक पहुंचाया। वह माध्यम दूरदर्शन ही है। हिंदी कार्यक्रमों को दर्शन प्रदान करने में इसकी भूमिका अपूर्ण है। इसने हिंदी धारावाहिकों के लिए कथा पटकथा तथा संवाद लेखन दिए हैं। गीतकार, संगीतकार, और गायक दिए हैं। दूरदर्शन हिंदी भाषा के विविध रूपों का वाहक है। इसमें साहित्य विज्ञान, प्रशासन, विज्ञापन, क्रीडा, फिल्म, संगीत आदि विविध क्षेत्रों में हिंदी अपना कर्तव्य पूर्ण क्षमता के साथ निभा रही है। इसके प्रति किसी का दुमत नहीं है।

४) विज्ञान तथा तकनीकी हिंदी: विज्ञान तथा तकनीकी क्षेत्र में विकास के लिए भारतीय भाषा को अपनाना आवश्यक है। यद्यपि 10 वीं तथा 12वीं तक की विज्ञान की शिक्षा के लिए भारतीय भाषाओं का प्रयोग किया जाता रहा है। इसमें हिंदी अग्रस्तान पर है। इसमें पाठ्यक्रम पुस्तक के भी लिखी गई है। इस दिशा में हिंदी के विकास में काफी संभावनाएं हैं। संविधान में राजभाषा के रूप में अष्टम सूची में शामिल 22 भाषाएं स्वीकृत हैं। हिंदी संघ की

राजभाषा है। केंद्र सरकार के सभी कार्यालय में हिंदी ही कामकाज की भाषा है। इसके अतिरिक्त 10 हिंदी भाषी राज्यों की भी राजभाषाएं भी हिंदी ही हैं।

वैश्वीकरण में मात्र पश्चिमी पूंजी का ही नहीं, पश्चिमी संस्कृति का भी विस्तारीकरण हो रहा है। हमारा देश विविधता का है। यहां भाषा, धर्म, संस्कृति की भी विविधता में एकता है। इस विविधता में एकता ही भारतीयता है। इसलिए कहा जा सकता है कि वैश्वीकरण में सबसे बड़ा खतरा भारतीय संस्कृति को है। पहले आधुनिकता के नाम पर भारतीय संस्कृति का पाश्चात्यीकरण हुआ। अब वैश्वीकरण के नाम पर भी अमेरिका की उपभोक्तावादी संस्कृति से संस्कारीत एक नई सभ्यता का विकास देखा जा रहा है। आज उपभोक्तावादी संस्कृति के संबंध में डॉ. शंभूनाथ कहते हैं- की "निः संदेह हम लोग मार्केटिंग के युग में जी रहे हैं। वे सभी सांस्कृति उत्पादन पीछड़ जायेंगे जिन्हें औद्योगिक या व्यापारिक कंपनियां प्रायोजित नहीं करेंगी वह सब धरा का धरा रह जाएगा जो वस्तु में नहीं बदल पाएगा। खेल-कूद, चित्रकला, संगीत की तरह साहित्य निर्माण को प्राचीन युगों- सा राजश्रय मिल सकता है। और न औद्योगिक व्यापारिक प्रयोजन सुलभ होंगे"। भाषा संस्कृति की संवाहक होती है। इसलिए वह संस्कृति की रक्षक भी होती है। अतः अब समय आ गया है कि हम सचेत हो जाएं।

**निष्कर्ष:** निष्कर्ष रूप में कह सकते हैं कि वर्तमान में भूमंडलीकरण का महत्व इतना बढ़ चुका है कि भूमंडलीकरण के बिना मुक्त अर्थव्यवस्था की कल्पना भी नहीं की जा सकती वैश्वीकरण के जितने फायदे हैं उतना हमारे देश की संस्कृति का नुकसान हुआ है। भूमंडलीकरण के कारण भले ही दुनिया के अधिकांश देश अपने आप को संपन्न बना रहे हैं। तो दूसरी ओर उस देश की संभ्रता को नुकसान पहुंचा है। भूमंडलीकरण के कारण अर्थव्यवस्था का हम विकास कर चुके हैं। जिस प्रकार से भूमंडलीकरण के कारण अर्थव्यवस्था मजबूत हो चुकी है वैसे ही हिंदी भाषा का प्रचार और प्रसार दुनिया के कई देशों में हुआ है। इसे नकारा नहीं जा सकता।

#### संदर्भ:

1. भूमंडलीकरण बाजार और हिंदी, सुधीश पचौरी, अनुराग प्रकाशन, नई दिल्ली, प्रथम संस्करण 2004।
2. हिंदी का राष्ट्रीय एवं अंतर्राष्ट्रीय परिदृश्य, प्रोफेसर प्रदोप श्रीधर, डॉ. शिखा श्रीधर, श्रुति बुक्स प्रकाशन, प्रथम
3. संस्करण, 2007 गाजियाबाद।
4. भारत का भूमंडलीकरण संपा. अभय कुमार दुबे, वाणी प्रकाशन, नई दिल्ली।
5. विश्व बाजार में हिंदी, महिपाल सिंह, देवेन्द्र मिश्रा, वाणी प्रकाशन, नई दिल्ली।
6. भूमंडलीकरण की चुनौतियां सच्चिदानंद सिन्हा, वाणी प्रकाशन, नई दिल्ली।
7. प्रवासी भारतीय हिंदी साहित्य संपा. विमलेश कांति वर्मा, भारतीय ज्ञानपीठ, नई दिल्ली।

## विकासशील देशों में बेरोजगारी की समस्या: कारण एवं समाधान

डॉ. उषा किरण तिवारी, समाजशास्त्र विभाग प्रमुख, वी. एम. रुईया गर्ल्स कॉलेज, मुंबई.

**सारांश:** विकासशील देशों में बढ़ती हुई बेरोजगारी एक बहुत बड़ी समस्या का रूप लेती जा रही है, जिसके बहुतेरे कारण एवं पक्ष हैं। भारत जैसे विकासशील देश में भी बेरोजगारी की समस्या दिन प्रतिदिन विकराल रूप धारण करती जा रही है। जिसका समाधान ज्ञात करने हेतु इसका कारण जानना अत्यंत आवश्यक है। बेरोजगारी एक ऐसी समस्या है जिसका प्रभाव सिर्फ सम्बंधित व्यक्ति पर नहीं पड़ता, बल्कि पूरा परिवार ही उसके दुष्प्रभावों का शिकार होता है। साथ ही सम्बंधित व्यक्ति और उसके परिवार की सामाजिक स्थिति भी प्रभावित होती है। प्रस्तुत शोधपत्र में भारत जैसे विकासशील देश में बेरोजगारी के कारणों को जानकर उसके समाधान को ढूँढने का प्रयत्न किया गया है। निदर्शन के रूप में ५० युवा उत्तरदाताओं का चयन किया गया है। शोध क्षेत्र हेतु मुम्बई के उपनगर नवी मुंबई का चयन किया गया है। तथ्यों की प्राप्ति के लिए सूचना के प्राथमिक श्रोतों का उपयोग किया गया है। साहित्य पुनरावलोकन हेतु तथ्यों के द्वितीयक श्रोतों का उपयोग किया गया है। शोध उपकरण हेतु प्रश्नावली प्रविधि का उपयोग किया गया है।

**मुख्य शब्द:** बेरोजगारी, समाज, युवा वर्ग, सरकार, अति जनसँख्या

**प्रस्तावना:** बेरोजगारी जैसी समस्या का सामना सभी विकासशील देशों को करना पड़ता है। किन्तु भारत जैसे विकासशील देश में यह समस्या निरंतर बढ़ती ही जा रही है। जन्म दर की वृद्धि और मृत्यु दर में कमी इसके लिए सर्वाधिक जिम्मेदार है। क्योंकि अशिक्षा, कौशल शिक्षा की कमी, स्व व्यवसाय के अवसरों की असुलभता, शिक्षा नीति का रोजगारपरक न होना इत्यादि कारण भारत में पहले भी मौजूद थे, किन्तु बेरोजगारों की संख्या इतनी बड़ी नहीं थी। जनसंख्या विस्फोट के साथ साथ बेरोजगारी की समस्या अपने चरम पर पहुँच गई है। बेरोजगारी को प्रमुखतः एक आर्थिक समस्या मान लिया जाता है पर बेरोजगारी एक आर्थिक समस्या होने के साथ साथ एक सामाजिक समस्या भी है और सामाजिक समस्या होने के कारण यह सम्पूर्ण समाज को प्रभावित करती है। प्रस्तुत शोधपत्र में इस समस्या के सामाजिक पक्षों को ज्ञात करने का प्रयास किया गया है।

प्रसिद्ध समाजशास्त्री सरला दुबे (१९७४) ने अपनी पुस्तक में लिखा है कि, "बेकारी वह दशा है जिसमें कि एक व्यक्ति काम करने योग्य होते हुए और उस समय प्रचलित मजदूरी या पारिश्रमिक की दर पर काम करने की इच्छा रखते हुए भी काम पाने में असफल होता है।"

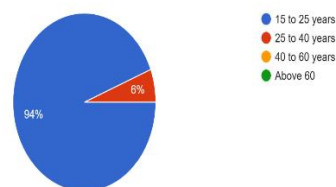
उपर्युक्त परिभाषा में बेरोजगारी की संकल्पना का निर्धारण अत्यंत सरल शब्दों में किया गया है। किन्तु वर्तमान में बेरोजगारी का निर्धारण इतनी आसानी से नहीं किया जा सकता। उदाहरण स्वरूप - "एक व्यक्ति जो काम करने योग्य है, पर अपने आलसीपन की वजह से काम नहीं करना चाहता, उसे बेरोजगार कहेंगे या नहीं?" साथ ही एक व्यक्ति जो काम तो करना चाहता है किन्तु उसे प्रचलित दर से अधिक वेतन चाहिए, उसे बेरोजगार कहेंगे या नहीं? मजदूरी की प्रचलित दर में भी इतनी अधिक विभिन्नताएं हैं, ऐसे में किस दर को प्रामाणिक मानेंगे?" इन सारे प्रश्नों के उत्तर इस परिभाषा से ज्ञात नहीं होते। वर्तमान में बेरोजगारी के इतने अधिक प्रकार हैं कि उनके लिए एक

सर्वमान्य परिभाषा का निर्माण करना अत्यंत कठिन कार्य है।

**शोध प्रविधि:** प्रस्तुत शोध में तथ्य संकलन हेतु सूचना के प्राथमिक श्रोतों का उपयोग किया गया है। साहित्य पुनरावलोकन हेतु तथ्यों के द्वितीयक श्रोतों का उपयोग किया गया है। शोध प्रविधि में प्रश्नावली प्रविधि का उपयोग किया गया है। प्रश्नावली में मिश्रित प्रश्नावली का उपयोग किया गया है, जिसके अंतर्गत बंद प्रश्न अर्थात बहुविकल्पीय प्रश्न एवं खुले प्रश्न दोनों का निर्माण किया गया है। प्रस्तुत शोध में तथ्यों के संकलन के लिए 'गूगल फॉर्म' का उपयोग किया गया है और तथ्य विश्लेषण हेतु भी गूगल फॉर्म द्वारा प्रस्तुत ग्राफ एवं चार्ट का उपयोग किया गया है। निदर्शन के रूप में सुविधाजनक निदर्शन का उपयोग किया गया है। निदर्शन हेतु 50 उत्तरदाताओं का चयन किया गया है।

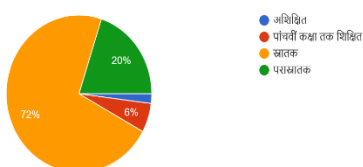
**तथ्य विश्लेषण:** प्रस्तुत शोध में बेरोजगारी के सम्बन्ध में उत्तरदाताओं से कुल २५ बंद और खुले प्रश्न पूछे गए और उनके उत्तरों के आधार पर बेरोजगारी जैसी सामाजिक समस्या के सम्बन्ध में प्राथमिक, वर्तमान, नवीन और प्रामाणिक जानकारी प्राप्त करने का प्रयत्न किया गया।

Age  
50 responses

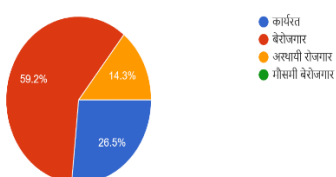


प्रस्तुत शोध में 15 से 25 आयु वर्ग के 96 प्रतिशत उत्तरदाता हैं, जबकि अन्य आयु वर्ग के सिर्फ 6 प्रतिशत उत्तरदाता हैं। वस्तुतः बेरोजगारी का सबसे बड़ा दुष्परिणाम युवाओं को ही सहन करना पड़ता है इसीलिए इस समस्या के सम्बन्ध में वही अधिक अच्छी तरह बता सकते हैं। साथ ही भारत जैसे विकासशील देश में युवा वर्ग का अत्यंत लघु भाग ही ऐसा है जिसे बेरोजगारी की समस्या का सामना

नहीं करना पड़ता। स्वयं अत्यंत तीव्र मेधा का स्वामी होने के कारण कुछ युवाओं को कैम्पस साक्षात्कार में ही नौकरी मिल जाती है और कुछ युवाओं को भाई-भतीजावाद या पक्षपात की वजह से भी आसानी से नौकरी मिल जाती है और उन्हें बेरोजगारी जैसे समस्या का सामना नहीं करना पड़ता। वस्तुतः अधिकांश युवा वर्ग को अपने जीवन में कम या अधिक समय के लिए बेरोजगारी का सामना करना ही पड़ता है। क्योंकि प्रत्येक युवा अपने भविष्य के लिए जो स्वप्न बुनता है, उसी के अनुसार नौकरी प्राप्त करना चाहता है और वैसी नौकरी की तलाश में उसे थोड़े समय के लिए बेरोजगार रहना ही पड़ता है। किन्तु एक बड़े युवा वर्ग को जब लम्बे समय तक अनेक प्रयत्नों के बावजूद भी नौकरी नहीं मिलती तो वह बेरोजगार हताश एवं निराश हो जाता है और बेरोजगारों की लम्बी लिस्ट में शामिल हो जाता है। कई बार तो कुछ बेरोजगार इतने निराश हो जाते हैं कि वे नौकरी के लिए प्रयास करना ही छोड़ देते हैं। आमतौर पर उनकी मानसिक स्थिति भी अत्यंत निराशमय हो जाया करती है।

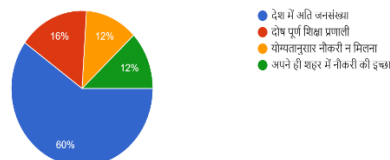
शैक्षणिक योग्यता  
50 responses

प्रस्तुत शोध में सर्वाधिक 72 प्रतिशत उत्तरदाता स्नातक हैं जबकि 20 प्रतिशत उत्तरदाता परास्नातक हैं। ज्ञातव्य है कि वर्तमान में शिक्षित बेरोजगारों में एक बहुत बड़ा वर्ग स्नातकों का है। शिक्षित होने के कारण इस वर्ग से उम्मीद की जाती है कि वह बेरोजगारी दूर करने के सभी सरकारी प्रयासों एवं नीतियों से परिचित होगा।

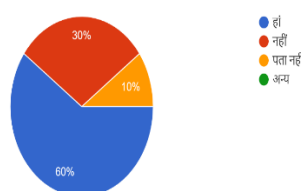
रोजगार की वर्तमान स्थिति  
49 responses

प्रस्तुत शोध में 59.2 प्रतिशत उत्तरदाता बेरोजगार हैं इसलिए उन्हें बेरोजगारी की समस्या का वास्तविक अनुभव है, और वे भारत में बेरोजगारी के कारणों एवं इस समस्या पर विस्तार से चर्चा करने में सक्षम थे। 26.5 प्रतिशत उत्तरदाता अलग अलग क्षेत्रों में कार्यरत हैं, उनके भी उत्तर इस शोध में अत्यंत मायने रखते हैं, क्योंकि वे इस समस्या का अनुभव भले ही नहीं कर रहे हैं, किन्तु वे इससे भलीभांति परिचित हैं साथ ही अपने आसपास वे इसका निरीक्षण कर सकते हैं। 14.3 प्रतिशत उत्तरदाता अस्थायी बेरोजगार हैं अर्थात् कभी उनके पास रोजगार होता है और कभी नहीं होता। सीमित अवधि हेतु भी उन्हें काम मिलता है तो वे कर

लेते हैं जिससे उतने समय के लिए वे बेरोजगार न रहें और उन्हें कुछ आर्थिक सहायता भी हो जाये। कई बार तो आमदनी अच्छी न होने या बिना वेतन के भी कुछ लोग काम करते हैं जिससे उन्हें अनुभव भी मिले और अपने बायोडाटा में लम्बे समय तक बेरोजगार न दिखें।

आपके अनुसार बेरोजगारी का क्या कारण है?  
50 responses

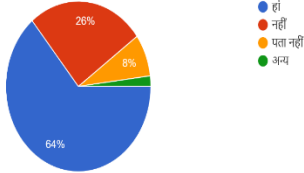
प्रस्तुत शोध में सर्वाधिक 60 प्रतिशत उत्तरदाता बेरोजगारी का कारण अति जनसंख्या को मानते हैं। ज्ञातव्य है कि भारत देश में जनसंख्या दिन प्रतिदिन बढ़ती ही जा रही है और जनसंख्या विस्फोट जैसी स्थिति होने के बावजूद जन्म दर कम करने के कुछ विशेष प्रयास सरकार या जनता द्वारा नहीं हो रहे हैं। 16 प्रतिशत उत्तरदाता बेरोजगारी का कारण दोषपूर्ण शिक्षा प्रणाली को मानते हैं। उनका मानना है कि यदि भारत की शिक्षा प्रणाली उचित होती तो सभी शिक्षित व्यक्ति किसी न किसी काम को करके अपनी आजीविका जुटाने में सक्षम होते और शिक्षित बेरोजगारों की संख्या नगण्य होती। 12 प्रतिशत उत्तरदाताओं का मानना है कि बेरोजगारी का एक बड़ा कारण योग्यतानुसार नौकरी न मिलना है। कठिन परिश्रम के बाद अर्जित की गई योग्यता के अनुसार जब नौकरी नहीं मिलती और घर की आर्थिक स्थितियां ठीक होती हैं, तो बहुत से युवा बेरोजगार रहकर भी अपनी योग्यतानुसार नौकरी मिलने की प्रतीक्षा करते हैं। 12 प्रतिशत उत्तरदाताओं का मानना है कि बेरोजगारी का एक कारण अपने ही शहर में नौकरी मिलने की इच्छा का होना है। बहुत से युवा अपने शहर से बाहर नौकरी नहीं करना चाहते और अपने ही शहर में नौकरी न मिलने की स्थिति में बेरोजगार रहकर अपने शहर में नौकरी मिलने की प्रतीक्षा करते हैं।

आपके अनुसार क्या सरकार रोजगार के अवसर उपलब्ध करा रही है?  
50 responses

प्रस्तुत शोध में सर्वाधिक 60 प्रतिशत उत्तरदाता यह मानते हैं कि भारत सरकार रोजगार के अवसर तो उपलब्ध करा रही है किन्तु वह सभी जरूरतमंदों तक पहुँच नहीं पा रहे हैं या सभी को उनकी जानकारी नहीं है। 30 प्रतिशत उत्तरदाता कहते हैं कि भारत सरकार रोजगार के पर्याप्त अवसर नहीं उपलब्ध करा रही है। जबकि 10 प्रतिशत उत्तरदाता कहते हैं कि उन्हें नहीं पता कि सरकार रोजगार

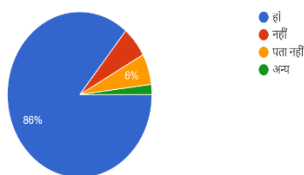
के अवसर उपलब्ध करा रही है या नहीं। स्पष्ट है कि बेरोजगारी दूर करने के सरकारी प्रयासों के सम्बन्ध में उत्तरदाताओं में मतभेद है। साथ ही यदि बेरोजगारी दूर करने के सरकारी प्रयास सभी बेरोजगारों तक नहीं पहुँच पा रहे हैं तो निश्चित रूप से उन सरकारी प्रयासों या योजनाओं में कुछ कमी है।

क्या बेरोजगार व्यक्ति स्वयं को समाज में उपेक्षित अनुभव करता है?  
50 responses



प्रस्तुत शोध में सर्वाधिक 64 प्रतिशत उत्तरदाता यह मानते हैं कि बेरोजगार व्यक्ति स्वयं को समाज में उपेक्षित अनुभव करता है। जबकि 26 प्रतिशत उत्तरदाता इससे इनकार करते हैं। 8 प्रतिशत उत्तरदाताओं ने कहा कि उन्हें नहीं पता कि बेरोजगार व्यक्ति स्वयं को समाज में उपेक्षित अनुभव करता है या नहीं। 2 प्रतिशत उत्तरदाताओं ने अन्य में उत्तर दिया। इससे स्पष्ट होता है कि बेरोजगार व्यक्ति को समाज हीन दृष्टि से देखता है और ऐसा समझता है कि अवश्य उस बेरोजगार व्यक्ति में ही कुछ कमी है जिससे उसे रोजगार प्राप्त नहीं हुआ है। यहाँ तक कि परिवार और समाज में अनेक महत्वपूर्ण अवसरों पर बेरोजगार व्यक्ति की कोई सलाह नहीं ली जाती क्योंकि वह स्वयं रोजगार प्राप्त करने में असफल रहा है तो दूसरों को क्या सलाह या मार्गदर्शन देगा। समाज की यह भावना जाने-अनजाने वह बेरोजगार व्यक्ति महसूस करता है और इसी कारण वह स्वयं को उपेक्षित अनुभव करता है।

क्या बेरोजगारी मानसिक स्वास्थ्य को प्रभावित करती है?  
50 responses



प्रस्तुत शोध में सर्वाधिक 86 प्रतिशत उत्तरदाता यह मानते हैं कि बेरोजगार व्यक्ति का मानसिक स्वास्थ्य उसकी बेरोजगारी की प्रस्थिति की वजह से प्रभावित होता है। परिवार और समाज में उसे सम्मान प्राप्त नहीं होता। पूरे समय खाली रहने के कारण उसके दिमाग में अनेक नकारात्मक विचार आते रहते हैं, जिसमें कई बार परिवारजन, पड़ोसी या समाज अपनी तरफ से भी नकारात्मकता बढ़ाने में भरपूर योगदान देते रहते हैं।

परिणामस्वरूप बेरोजगार व्यक्ति तनावग्रस्त हो जाता है या निरंतर चिंता में डूबा हुआ रहता है अथवा कई बार मानसिक रोगों का शिकार हो जाता है। कई बार तो ऐसा भी देखा गया है कि एक लम्बे समय तक बेरोजगार रहने के बाद रोजगार मिलने के बावजूद भी सम्बंधित व्यक्ति ठीक से काम नहीं कर पाता और नौकरी छोड़ देता है या नौकरी से निकाल दिया जाता है। क्योंकि उसे कई घंटे लगातार काम करने की आदत नहीं होती या वह लम्बे समय तक एक कार्य को एकाग्र रूप से नहीं कर पाता। उसे अधीनस्थ रहकर काम करने और बाँस या मालिक का आदेश मानने की आदत भी नहीं होती। ऐसी अवस्था में उसका मानसिक स्वास्थ्य और भी अधिक प्रभावित होता है।

**निष्कर्ष:** प्रस्तुत शोध में तथ्यों के विश्लेषण से यह ज्ञात हुआ है कि भारत में बेरोजगारी की समस्या काफी गंभीर हो चुकी है और अनेक सरकारी और गैर सरकारी प्रयत्नों के बावजूद इसका समाधान नहीं हो पा रहा है। शोध में चयनित अधिकांश उत्तरदाता जो उच्च शिक्षित हैं, बंद और खुले दोनों प्रश्नों के उत्तर में, भारत में बेरोजगारी की समस्या का मुख्य कारण बढ़ती हुई जनसँख्या को मानते हैं। अतः शोध निष्कर्ष के रूप में कहा जा सकता है कि भारत में बेरोजगारी का सबसे बड़ा कारण बढ़ती हुई जनसँख्या, दोषपूर्ण शिक्षा नीति, कौशल शिक्षा की कमी इत्यादि है और अगर इस समस्या का समाधान करना है तो सर्वप्रथम बढ़ती हुई जनसँख्या पर नियंत्रण पाना होगा। उसके बाद बेरोजगारों को स्व रोजगार या व्यवसायों के लिए प्रेरित करने तथा उनके लिए उचित आर्थिक सहायता एवं मार्गदर्शन प्रदान करने से ही बेरोजगारी की समस्या का समाधान हो पायेगा। वरना अभी तक जैसे- जैसे नौकरियों की संख्या में वृद्धि हुई है, वैसे वैसे भारत देश की जनसँख्या भी बढ़ी है और बेरोजगारी की समस्या अपनी पूर्व संख्या या उससे भी अधिक संख्या में ही मौजूद रही है। बेरोजगारी की समस्या के पूर्ण समाधान के बाद ही इससे सम्बंधित सभी सामाजिक समस्याओं का समाधान हो पायेगा और भारतीय समाज पूर्ण खुशहाल होने की दिशा में तेजी से कदम बढ़ाएगा। इस समस्या के हल होने से आर्थिक प्रगति भी तेज होगी और भारत देश विकासशील देश से विकसित देश बनने की दिशा में तेजी से कदम बढ़ा पायेगा।

#### संदर्भ ग्रंथ सूची

1. दुबे, सरला. (१९७४). सामाजिक विघटन. सरस्वती सदन. दिल्ली
2. Mukhi, H.R. (1976). Indian Society and Social Institutions (Indian Social System). Surjeet Book Depot. Nai Sarak. Delhi
3. Rao, M.S.A. (Ed.). (1974). Urban Sociology in India. Orient Longman Ltd. New Delhi
4. Vatsyayan (1975). Rural Urban Sociology. Kedar Nath Ram Nath. Meerut

## भारत - पाकिस्तान संबन्धो का विश्लेषणात्मक अध्ययन

डॉ. राजेंद्र ओंकार बेलोकार, सहाय्यक प्राध्यापक तथा राजनीति विज्ञान, विभागप्रमुख, सेठ नरसिंगदास मोर महाविद्यालय, तुमसर, जिल्हा-भंडारा

**सारांश:** भारत-पाकिस्तान सम्बन्ध न केवल भास्तीय उपमहाद्वीप में बल्कि यह समूचे अन्तर्राष्ट्रीय परिदृश्य में एक ज्वलन्त तथा संवेदनशील विषय हैं। स्वतन्त्रता प्राप्ति से वर्तमान तक इनके सम्बन्ध स्पर्धा, संघर्ष एवं युद्ध के दायरे से बाहर नहीं निकले हैं। जबकि दोनों ही राष्ट्र एक ही सांझी संस्कृति, सभ्यता और विरासत के अंग रहे हैं। भारत विभाजन के फलस्वरूप पाकिस्तान का जन्म १९४७ में हुआ। पाकिस्तान का जन्म भारत के प्रति घृणा तथा अविश्वास के कारण हुआ था। पाकिस्तान भारत का निकटतम पड़ोसी देश है, जिसके कारण प्रारम्भिक काल से ही पाकिस्तान के साथ भारत बेहतर सम्बन्ध स्थापित करना चाहता है। परन्तु भारत-पाकिस्तान के सम्बन्धों में सकारात्मक सुधार सम्भव नहीं हो सका। सन् १९६५, १९७१ एवं १९९९ में पाकिस्तान ने भारत पर आक्रमण कर शत्रुभाव का परिचय दिया यद्यपि इन दोनों ही युद्धों में भारतीय सेना ने पाकिस्तान को पराजित कर दिया। इसके बावजूद भी भारत ने पाकिस्तान के साथ संबंध बनाने कि कोशिश कि लेकीन समय के साथ भी उसमें कोई परिवर्तन देखने को नहीं मिलती। १९४७ से लेकर वर्तमान समय तक भारत और पाकिस्तान के बीच सीमा, सीमापार आतंकवाद, कश्मीर मुद्दा, अंतरराष्ट्रीय घटना का प्रभाव, चीन का पाकिस्तान में कॉरिडोर बनाना यह सारी बातों से भारत और पाकिस्तान संबंध में और खाई निर्माण करने का काम किया गया।

**उद्देश:** १) भारत-पाक संबंधों की ऐतिहासिक पृष्ठभूमि की जानकारी को समझना। २) विभिन्न मुद्दे और विषय जो दोनों देशों के बीच संघर्ष को समझना। ३) भारत-पाक युद्ध के बारे में जानकारी लेना। ४) सीमा पार आतंकवाद का मुद्दा।  
**कुंजी शब्द:** भारत, पाकिस्थान, युद्ध, आतंकवाद, प्रधानमंत्री, तणाव, संघर्ष

**प्रस्तावना:** भारत-पाकिस्तान के संबंध को दुनिया के किसी भी दो स्वतंत्र राज्यों के बीच सबसे जटिल संबंध में से एक माना जाता है। दोनों देशों में आपसी संबंधों को प्रभावित करने वाले ऐसे अनेक तत्व हैं जो विदेश नीति में निर्णय लेने की प्रक्रिया में अपनी अहम भूमिका निभाते हैं। दोनों देशों में परस्पर अविश्वास है, अनसुलझे मुद्दे हैं। उर्दू, पंजाबी, सिंधी और हिन्दी चार ऐसी भाषाएं हैं, जो भारत और पाकिस्तान दोनों देशों में बोली जाती हैं। दोनों राष्ट्रों के बड़े भू-भाग में एक ही प्रकार के कपड़े पहने जाते हैं तथा भोजन की आदतें, तौर तरीके, प्रथायें, मूल्य एवं मनोरंजन भी समान है। भारत विभाजन के फलस्वरूप पाकिस्तान का जन्म १९४७ में हुआ।<sup>१</sup> पाकिस्तान का जन्म भारत के प्रति घृणा तथा अविश्वास के कारण हुआ था। पाकिस्तान भारत का निकटतम पड़ोसी देश है, जिसके कारण प्रारम्भिक काल से ही पाकिस्तान के साथ भारत बेहतर सम्बन्ध स्थापित करना चाहता है। स्वाधीनता के उपरांत ही भास्तीय प्रधानमंत्री नेहरूजी ने पाकिस्तान के साथ मैत्रीपूर्ण सम्बन्ध स्थापित करने की चेष्टा की थी, परन्तु भारत-पाकिस्तान के सम्बन्धों में सकारात्मक सुधार सम्भव नहीं हो सका। सन् १९६५ व १९७१ में पाकिस्तान ने भारत पर आक्रमण कर शत्रुभाव का परिचय दिया यद्यपि इन दोनों ही युद्धों में भारतीय सेना ने पाकिस्तान को पराजित कर दिया।<sup>२</sup> इसी प्रकार सन १९७१ के बाद भारत और पाकिस्थान के साथ कश्मीर विवाद को लेकर गम्भीर सैन्य झड़पे हुईं।<sup>३</sup> इन विरोधाभासी सम्बन्धों के अतिरिक्त दोनों देशों के मध्य कई ऐसे कारक हैं, जो भारत-पाक संबन्धो को प्रभावित करते हैं जैसे- पाकिस्तान द्वारा रूस से विस्तृत प्रकार से रक्षा सहयोग एवं सैन्य प्रशिक्षण प्राप्त किया जाये। इसके अतिरिक्त चीन की विस्तारवादी नीतियों का पाकिस्तान द्वारा समर्थन

किया जा रहा है। जो भारत की राष्ट्रीय सुरक्षा के लिये महत्वपूर्ण चुनौती हैं अतः उक्त कारकों ने भारत-पाक सम्बन्धों को प्रभावित किया है।

**ऐतिहासिक पृष्ठभूमि:** सन १९४७ में भारत के विभाजन के बाद से ही भारत और पाकिस्तान के बीच संबंध तनावपूर्ण रहे हैं। विभाजन के साथ ही कश्मीर का मुद्दा उत्पन्न हुआ, जिसने दोनों देशों के बीच कई युद्धों का कारण बना। सन १९४७-४८, १९६५, और १९७१ के युद्धों ने इस तनाव को और बढ़ाया, जिसमें सन १९७१ का युद्ध विशेष रूप से महत्वपूर्ण है, जिसने बांग्लादेश के निर्माण को जन्म दिया। ऐतिहासिक घटनाओं का यह संदर्भ वर्तमान संबंधों को समझने के लिए महत्वपूर्ण है। १५ अगस्त, १९४७ को ब्रिटिश शासन की समाप्ति के पूर्व तक पाकिस्तान भारत का ही एक अंग था।<sup>४</sup> स्वतंत्रता के समय से ही भारत का पाकिस्तान के साथ संबंध संघर्ष और तनाव से भरा रहा है। भारतीय राष्ट्रीय कांग्रेस जिसने भारत के स्वतंत्रता आंदोलन का नेतृत्व किया था। जीन्होंने जोरदार ढंग से भारत के विभाजन का विरोध किया था जबकि मुस्लिम लीग ने 'द्विराष्ट्र सिद्धांत' के आधार पर पाकिस्तान की स्थिति आजादी के तुरन्त बाद अनेक समस्यायें- जैसे विधीय और सैन्य सम्पदा का विभाजन, दोनों देशों के बीच सीमा रेखा का निर्धारण और राजघरानों द्वारा संचालित राज्यों का सम्मिलित, कश्मीर विवाद, जल विवाद, अल्पसंख्यकों की सुरक्षा, साम्प्रदायिक मुद्दे इन विवादों के रहते ही दोनों देशों के बीच कुछ महत्वपूर्ण समझौते हुए। जैसे कि सन १९५० को नेहरू लियाकत समझौता,<sup>५</sup> १९६६ का ताश्कंद समझौता और १९७२ का शिमला समझौते के पश्चात की दोनों देशों के बीच आपसी मनमुटाव में कमी नहीं आयी और पाकिस्तान अपनी सुरक्षा को ध्यान में रखते हुए परमाणु

हथियार बनाने पर भी विचार करने लगा। जियाउल हक ने हालांकि भारत से बातचीत का दौर रखा, लेकिन समय-समय पर भारत विरोधी दुष्प्रचार और कश्मीर समस्या को और अधिक ज्वलंत बनाया।<sup>६</sup>

अपनी शान्तिप्रियता की नीति करते हुए भारतीय प्रधानमंत्री अटल बिहारी वाजपेयी जी ने पाकिस्तान के साथ मित्रता का हाथ बढ़ाने और सम्बन्धों को सहज बनाने का प्रयास किया परन्तु पाकिस्तान ने इस मित्रता का जवाब भारत को कारगिल के संघर्ष (१९९९) के रूप में दिया। इस युद्ध में भी पाकिस्तान को हार का सामना करना पड़ा। परवेज मुशरफ के कार्यकाल में पाकिस्तान की राजनीति अत्यन्त रोचक रहा है। पाकिस्तान की भारत नीति को एक नई दिशा प्रदान करने का प्रयास किया। उन्होंने अपनी कूटनीति का प्रयोग कर भारत के साथ नये सम्बन्ध स्थापित करने का प्रयास किया। उन्होंने १९९९ में पाकिस्तान के तख्तापलट किया और सत्ता संभाली।<sup>७</sup> मुशरफ ने भारत के प्रति हमेशा दोहरी नीति अपनायी। एक तरफ भारत के साथ सहयोग की बात की और दूसरी ओर भारत में आतंकवाद को प्रोत्साहित किया और अस्थिरता पैदा की। कश्मीर आतंकवादियों को स्वतंत्रता सेनानी बताया और जिहादियों को आई. एस. आई. के संरक्षण में रखकर दक्षिण एशिया ही नहीं बल्कि समूचे विश्व में आतंकवाद को फैलाया।<sup>८</sup>

भारत से अनुरक्षण की भावना को उजागर कर चीन से सैनिक सामग्री और अमेरिका से आर्थिक सहायता लेता रहा, भारत के मतभेद होते हुए भी व्यापार, , आर्थिक संबंध और सहयोग पर जोर देता रहा। भारत ने पाकिस्तान को १९९५ के मोस्ट फेवर्ड लेजन का दर्जा दिया लेकिन भारत के अनुरोध के बावजूद जनरल मुशरफ ने भारत को एम.एफ.एन. का दर्जा नहीं दिया।<sup>९</sup> जून २००३ में दानों देशों के मध्य पुनःकूटनीतिक सम्बन्ध स्थापित हुये तथा वर्ष २००४ में मित्रता की पहल भी की गयी, परन्तु यह मैत्रीभाव अधिक समय तक न चल सका क्योंकि २६ नवम्बर २००८ को मुम्बई के होटल ताज पर पाकिस्तानी आतंकवादियों द्वारा हमला किया गया।<sup>१०</sup>

सन् २०१८ में पाकिस्तान में फिर से आम चुनाव हुए जिसमें नवनिर्मित पार्टी तहरीक-ए-इन्साफ को बहुमत हासिल हुआ तहरीक-ए-इन्साफ का हिन्दी में मतलब न्याय के लिए आन्दोलन होता है।<sup>११</sup> पार्टी ने पूरे पाकिस्तान में भ्रष्टाचार के खिलाफ जोरदार अभियान चलाया जिसकी वजह से प्रधानमंत्री नवाज शरीफ को पद छोड़ देना पड़ा। इस प्रकार स्वतंत्र राष्ट्र के रूप में सात दशक बीत जाने के बाद भी पाकिस्तान लगभग ३७ सालों के लंबे कालवधि तक सेना के साये में जिंदा रहा। पाकिस्तान की सियासत केवल तीन धड़ो- सेना, धार्मिक गुट एवं राजनीतिक दलों के इर्द-गर्द में घूमती रही।<sup>१२</sup>

भारत की मध्य एशिया पर लंबे समय से रुचि रही है। इसकी प्राथमिक दिलचस्पी का कारण ऊर्जा क्षेत्र है। इसके अतिरिक्त भारत का मध्य एशिया में अपना प्रभाव स्थापित करने का मुख्य कारण इस क्षेत्र में पाकिस्तान के प्रभाव को

न्यूनतम करने और बाहरी शक्तियों को रोकना है। भारत अपनी ४ सी नीति के तहत पाकिस्तान को जोड़ने के लिए 4 सी नीति का संचालन प्रारंभ करने का प्रयास है।

सन् २०१४ के बाद भारत कि विदेश नीति पर प्रधानमंत्री ने अपना ध्यान केन्द्रित किया उन्होंने अपने कार्यकाल में कई देशों की यात्राएँ की और विदेशी संबंधों को मजबूत बनाने की पहल की। प्रधानमंत्री द्वारा वर्ष २०१६ में पाकिस्तान की यात्रा की गई। यह मात्रा १२ वर्षों बाद किसी भारतीय प्रधानमंत्री की पाकिस्तान यात्रा थी।<sup>१३</sup> इससे यह प्रतीत होता की भारत पाकिस्तान के साथ संबंध बनाए रखने के प्रति गंभीर हो। परन्तु प्रधानमंत्री की यात्रा के बाद भारत के पंजाब प्रांत के पठानकोट जनपद के स्थित एयरफोर्स स्टेशन पर आतंकवादी हमला हुआ, जिसमें पाकिस्तान के आतंकवादी संगठन जैश-ए-मोहम्मद का हाथ था। हमले के बाद भारत-पाकिस्तान के बीच प्रत्येक स्तर की वार्ता पर विराम लग गया। पाकिस्तान ने २०१६ के मध्य में कश्मीर में भयंकर-हिसंक गतिविधियों को अन्जाम दिया। इसी प्रकार पाकिस्तान सीमा पर आत्मघाती हमला किया, जिससे भारत सरकार द्वारा शुरू की गयी शांति प्रक्रिया प्रभावित हुयी। इस क्रिया-प्रतिक्रिया से दोनों देशों के अविश्वास को बढ़ावा मिला। १९७३ के बाद पहली बार भारत ने पाकिस्तान के बालाकोट के आतंकवादियों को बम से नष्ट किया।<sup>१४</sup>

**एक्ट ईस्ट पॉलिसी:** पूर्व की ओर देखों की नीति भारत द्वारा वर्ष १९९२ में अपनाई गई, परन्तु इसके क्रियान्वयन में अनेक प्रकार की बाधाएं बनी हुई है। इसलिए लुक ईस्ट पॉलिसी की जगह पर एक्ट ईस्ट पॉलिसी पर जोर दिया जा रहा है। जिससे भारत पाकिस्तान के संबंध और मजबूत बना। दोनों देशों के बीच शांति की उम्मीद फिर से कायम हुयी लेकिन जम्मू-कश्मीर में यास ३७० के घटने से दोनों देशों के बीच कूटनीतिक संबंध खत्म कर दिये गये। इसके बावजूद भी २०१९ के अंत में करतारपुर गलियारे को खोल कर 'सकारात्मक संकेत देने का प्रयास पाकिस्तान द्वारा हुआ, जिसमें सिक्ख समुदाय के लोग वहां यात्रा कर सके। यह शांति का गलियारा दोनों देशों की सरकारों के परस्पर समझौते द्वारा हुआ। दोनों देशों को एक-दूसरे की सम्प्रभुता का सम्मान करना होगा। इसके अलावा कोई विवाद नहीं है।<sup>१५</sup>

वी. आर. आई. निर्माण परियोजना पाकिस्तान अधिकृत कश्मीर में चल रही है जो पश्चिमी चीन के कामनगर को पाकिस्तानी ग्वादर बंदरगाह को जोड़ेगी। भारतीय सीमा प्रांत कश्मीर, लदाख, अरुणाचल प्रदेश, सिक्किम, उत्तराखंड और पंजाब की सीमाओं के पास चाँवालिस पुल बनाए जा रहे हैं। इसके पीछे रणनीतिक जरूरते हैं जिससे सैनिकों को हथियारों को आसानी से ले जाया जा सके।<sup>१६</sup>

अगस्त २०१९ में भारत द्वारा जम्मू कश्मीर के मानचित्र के बदलाव के बाद भी तनाव में अभी कमी नहीं आयी। वर्तमान में पाकिस्तान में लोकतांत्रिक सरकार है,

परन्तु यह आन्तरिक अस्थिरता, बाहरी दबाव, भारत के समानता एवं प्रतिस्पर्धा की भावना एवं साइकोलॉजिकल वारफेयर के कारण भारत के साथ मधुर सम्बन्ध नहीं बना रही है। प्रधानमंत्री इमरान खान भारत के साथ द्विपक्षीय वार्ता के माध्यम से भारत के साथ अच्छे सम्बन्ध बनाने की कोशिश करना चाहते हैं। परन्तु आई. एस. आई. ही वहां की राजनीति को तय करते हैं। पाकिस्तान अभी आर्थिक मंदी के दौर से गुजर रहा है। उसे आर्थिक व्यवस्था एवं प्रजातंत्र के सिद्धान्तों का प्रयोग करें जिससे उसके पड़ोसी देशों तथा आंतरिक समस्याओं से उसे निजात मिल सके। पाक अभी बलुचिस्तान, पख्तूनिस्तान, मुहाजिर की समस्या को लेकर संकट में हैं जिन्हें दबाये रखणे के लिए ढाई लाख सैनिक लगाने पड़ रहे हैं, वहीं सिंध में भी शासन एक सेना के विरुद्ध काफी नाराजगी है, इसलिए भारत के साथ युद्ध की हिम्मत तो उसे बर्बाद ही कर देगी।<sup>१७</sup>

**कश्मीर विवाद:** कश्मीर विवाद भारत-पाकिस्तान संबंधों का सबसे प्रमुख और दीर्घकालिक मुद्दा है। विभाजन के समय से ही कश्मीर पर दोनों देशों का दावा रहा है, जिससे लगातार संघर्ष और तनाव उत्पन्न होते रहे हैं। वर्तमान में, जम्मू और कश्मीर का विशेष दर्जा (अनुच्छेद ३७०) हटाने के बाद, स्थिति और भी जटिल ही गई है। जिससे पाकिस्तान ने कड़ी प्रतिक्रिया व्यक्त की है और अंतर्राष्ट्रीय मंचों पर इस मुद्दे को उठाया।<sup>१८</sup> भारत-पाकिस्तान संबंधों में सीमापार आतंकवाद एक और गंभीर मुद्दा है। भारत ने कई बार पाकिस्तान पर आतंकवादी समूहों को समर्थन देने का आरोप लगाया है, जो कि भारतीय क्षेत्र में आतंकी गतिविधियों करते हैं। उरी हमला, पुलवामा हमला, और बालाकोट स्ट्राइक जैसी घटनाएँ इस विवाद को और गहरा करती हैं।<sup>१९</sup> पाकिस्तान इन आरोपों से इनकार करता है और इसे भारत का आरोपण मानता है।

**सैन्य और सुरक्षा संबंध:** भारत और पाकिस्तान के बीच सैन्य संबंधों में लगातार तनाव बना रहता है। दोनों देशों के बीच परमाणु हथियारों की होड़ ने इस तनाव को और बढ़ाया है। सीमाओं पर सेना की भारी तैनाती और लगातार संघर्ष की स्थिति ने क्षेत्रीय स्थिरता के लिए गंभीर खतरे उत्पन्न किए हैं। दोनों देशों के बीच समय-समय पर होने वाले सैन्य संघर्ष ने दक्षिण एशिया में शांति और सुरक्षा के लिए गंभीर चुनौतियाँ पैदा की।<sup>२०</sup>

**कूटनीतिक और आर्थिक संबंध:** कूटनीतिक मोर्चे पर, भारत और पाकिस्तान के बीच संबंध तनावपूर्ण रहे हैं। शिमला समझौता, लाहौर घोषणापत्र, और आगरा शिखर सम्मेलन जैसे महत्वपूर्ण कूटनीतिक प्रयास भी दोनों देशों के बीच स्थायी शांति स्थापित करने में विफल रहे हैं। आर्थिक संबंधों के मामले में, दोनों देशों के बीच व्यापारिक गतिविधियाँ सीमित हैं, और विभिन्न प्रकार की व्यापारिक बाधाएँ भी सामने आती रहती हैं। भारत ने कई बार पाकिस्तान को मोस्ट फेवर्ड नेशन (MFN) का दर्जा देने से इनकार किया है।<sup>२१</sup>

**सांस्कृतिक और जनस्तरीय संबंध:** सांस्कृतिक संबंधों के क्षेत्र में, भारत और पाकिस्तान के बीच बहुत कुछ समान हैं, जैसे भाषा, संगीत, फिल्म, और कला। इन सांस्कृतिक समानताओं के बावजूद, राजनीतिक और सैन्य तनाव ने जनस्तरीय संबंधों को प्रभावित किया है। खेलों, विशेष रूप से क्रिकेट, ने दोनों देशों के बीच एक महत्वपूर्ण संबंध स्थापित किया है, लेकिन यह भी राजनीति और संघर्ष से अछूता नहीं रहा है।<sup>२२</sup>

**अंतर्राष्ट्रीय भूमिका:** संयुक्त राष्ट्र और अन्य अंतर्राष्ट्रीय संगठनों ने भारत-पाकिस्तान संबंधों में एक महत्वपूर्ण भूमिका निभाई है। संयुक्त राष्ट्र ने कश्मीर मुद्दे पर कई प्रस्ताव पारित किए हैं, लेकिन वे अभी तक किसी ठोस समाधान की ओर नहीं बढ़ पाए हैं। इसके अलावा, अमेरिका, चीन, और रूस जैसे प्रमुख देशों ने भी इस क्षेत्र में अपनी-अपनी रणनीतिक रुचियों के आधार पर हस्तक्षेप किया है। यह अंतर्राष्ट्रीय हस्तक्षेप कभी-कभी संबंधों को सुधारने में मददगार साबित हुआ है, तो कभी-कभी समस्याओं को और जटिल बना दिया है।<sup>२३</sup>

**वर्तमान परिप्रेक्ष्य:** वर्तमान समय में भारत-पाकिस्तान संबंधों में कश्मीर विवाद, सीमापार आतंकवाद, और सैन्य तनाव जैसे मुद्दे सबसे प्रमुख हैं। भारत द्वारा जम्मू और कश्मीर का विशेष दर्जा हटाने के बाद से दोनों देशों के बीच तनाव और बढ़ गया है। इसके अलावा, पाकिस्तान में राजनीतिक अस्थिरता और आर्थिक संकट ने भी संबंधों पर गहरा प्रभाव डाला है। अंतर्राष्ट्रीय समुदाय के दबाव और मध्यस्थता के बावजूद, दोनों देशों के बीच संबंधों में सुधार की संभावना फिलहाल कम ही नजर आती है।<sup>२४</sup>

**द्विपक्षीय संबंध:** सन २०१६ की दूसरी छमाही में भारत और पाकिस्तान के बीच राजनयिक संबंधों में भी गिरावट देखी गई। दोनों प्रधानमंत्रियों ने अगस्त में अपने-अपने स्वतंत्रता दिवस समारोह के अवसर का उपयोग सार्वजनिक रूप से दोनों देशों के बीच तनाव बढ़ाने के लिए किया। पाकिस्तान प्रधानमंत्री ने इस दिन को "कश्मीर की आज़ादी" के लिए समर्पित किया, जबकि भारत के प्रधानमंत्री ने फिर से भारत में कथित पाकिस्तान प्रायोजित आतंकवाद की निंदा की। विशेष रूप से उरी हमले ने भारत और पाकिस्तान के बीच राजनयिक तनाव में वृद्धि को चिन्हित किया। संयुक्त राष्ट्र महासभा की एक बैठक के दौरान, पाकिस्तान के प्रधानमंत्री ने व्यक्तिगत रूप से कश्मीर में भारतीय बलों द्वारा कथित मानवाधिकारों के हनन के खिलाफ बात की, एक ऐसा कदम जिसका जवाब तब दिया गया जब भारतीय दूत ने पाकिस्तान को "आतंकवाद के आइवी लीग" (हिंदुस्तान) के मेजबान के रूप में निंदा की।<sup>२५</sup>

**निष्कर्ष:** भारत और पाकिस्तान के संबंधों का विश्लेषण यह दर्शाता है कि इन संबंधों को प्रभावित करने वाले कई कारक हैं, जो कि समय-समय पर बदलते रहते हैं। कश्मीर विवाद, सीमापार आतंकवाद, और सैन्य तनाव इन संबंधों के प्रमुख मुद्दे हैं, जो इनकी जटिलता को बढ़ाते हैं। हालांकि,

दोनों देशों के बीच संबंधों में सुधार की संभावनाएँ कूटनीतिक प्रयासों और अंतर्राष्ट्रीय समुदाय के सहयोग पर निर्भर करती हैं। शांति और स्थिरता के लिए आवश्यक है कि दोनों देश अपने मतभेदों को सुलझाने के लिए बातचीत का रास्ता अपनाएँ और क्षेत्रीय स्थिरता को बनाए रखने के लिए आवश्यक कदम उठाएँ। इसके अलावा सुरक्षा के क्षेत्र में द्विपक्षीय होड़ और सैन्य, आर्थिक, तकनीकी और कूटनीतिक प्रभाव के मामले में दोनों देशों के बीच बढ़ते अंतर ने भारत और पाकिस्तान के रिश्तों में बदलाव की उम्मीदों को भी काफ़ी सीमित कर दिया है। भारत सरकार द्वारा कई बार गंभीर प्रयास करने के बावजूद भारत, पाकिस्तान के साथ अपने खराब रिश्तों को दुरुस्त कर पाने में नाकाम रहा है। इसके बजाय, भारत के तमाम प्रयासों की नाकामी ने पाकिस्तान के साथ बातचीत करने और रिश्ते सुधारने को लेकर भारत के सुरक्षा तंत्र के नाउम्मीदी भरे नज़रिए को ही मज़बूती दी है। भारत के प्रधानमंत्री की विदेश नीति में सबसे पहले पड़ोस की नीति रही है जो कि पड़ोसी राष्ट्रों के साथ मजबूत रिश्ते बनाने के लिए काफ़ी महत्वपूर्ण है। वर्तमान पाकिस्तान सरकार को भी चाहिए कि वह भी इन रिश्तों के थोड़ी मिठास भरकर अपने कदम आगे बढ़ाते हुए भारत के साथ रिश्ते मजबूत बनाने के लिए अपनी विदेश नीति में बदलाव लाये। जिस प्रकार वर्तमान भारत सरकार ने कश्मीर के मुद्दे को जिस शान्तिपूर्ण तरीके से खत्म करने का प्रयास किया है उसी प्रकार पाकिस्तान को इसमें पहल करने की आवश्यकता है।

#### संदर्भ:

१. डॉ. कुदेशिया कृष्ण, विश्व राजनीति में भारत, मध्य प्रदेश हिंदी ग्रंथ अकादमी, भोपाल, १९७२, पृ. १०५।
२. खन्ना वी एन, अरोडा लीपाक्षी, भारत कि विदेश नीति, विकास पब्लिशिंग हाउस, नई दिल्ली, २००८, पृ. ७६।

३. पवनकुमार, भारत की विदेश नीति, ओमेगा पब्लिकेशन, नई दिल्ली, २००६, पृ. २१०।
४. शाह, पूर्णिमा, दीपक परमानी, सार्क देशों के बीच सहयोग और संघर्ष, ए. एस. बी. आर. पब्लिकेशन, जयपुर, २००१, पृ. ४२।
५. डॉ. कुदेशिया कृष्ण, विश्व राजनीति में भारत, मध्य प्रदेश हिंदी ग्रंथ अकादमी, भोपाल, १९७२, पृ. ७९।
६. खन्ना वी एन, अरोडा लीपाक्षी, भारत कि विदेश नीति, विकास पब्लिशिंग हाउस, नई दिल्ली, २००८, पृ. ७९।
७. दत्त वी. पी., बदलती दुनिया में भारत की विदेशनीति, विकास पब्लिशिंग हाउस, नई दिल्ली, पृ. ११३।
८. भारद्वाज रामदेव, भारत और अंतरराष्ट्रीय संबंध, मध्य प्रदेश हिंदी ग्रंथ अकादमी, भोपाल, पृ. ९५।
९. विपिनचंद्र, आजादी के बाद का भारत, पृ. १४९
१०. उपरोक्त, पृ. १०७
११. पवनकुमार, भारत कि विदेश नीति, पृ. २१५
१२. पवनकुमार, पृ. २१६
१३. खत्री हरीश कुमार, भारत कि विदेश नीति, कैलाश पुस्तक सदन, भोपाल, पृ. ४८
१४. डॉ. शर्मा प्रभूदत्ता, विदेश नीतिया सिद्धांत एवं व्यवहार, कॉलेज बुक डीपो, जयपुर, पृ. ११५
१५. भारद्वाज रामदेव, भारत और अंतरराष्ट्रीय संबंध, पृ. ९८
१६. डॉ. शर्मा माटूरालाल, अंतरराष्ट्रीय संबंध, कॉलेज बुक डीपो, जयपुर, पृ. १०२
१७. दत्त वी. पी., बदलती दुनिया में भारत की विदेशनीति, विकास पब्लिशिंग हाउस, नई दिल्ली, पृ. ११७।
१८. Kaul B. M., *Confrontation with Pakistan*, Vikas Publication, Delhi, 1971, p. 78।
१९. डॉ. फाडिया बी. एल., भारत और अंतरराष्ट्रीय संबंध, साहित्य भवन पब्लिकेशन, आगरा, पृ. ३६
२०. डॉ. गहलोत बी. सिंह., भारतीय विदेश नीति, अर्जुन पब्लिशिंग हाउस, नई दिल्ली, पृ. २२
२१. डॉ. शर्मा प्रभूदत्ता, विदेश नीतिया सिद्धांत एवं व्यवहार, पृ. ११८
२२. डॉ. फाडिया बी. एल., भारत और अंतरराष्ट्रीय संबंध, पृ. ३९
२३. उपरोक्त, पृ. ४०
२४. खत्री हरीश कुमार, भारत कि विदेश नीति, पृ. ५२
२५. उपरोक्त, पृ. १२१

## छत्रपती राजर्षी शाहूंची शेतकरी विकासविषयक धोरणाची नीती

प्रा. डॉ. नारायण कांबळे, पदव्युत्तर समाजशास्त्र विभाग, स्वामी विवेकानंद महाविद्यालय, शिरूर तालुका, ता. अहमदपूर जि. लातूर.

इतिहासाच्या कालपटावर राजर्षी शाहू महाराजांच्या कार्याची यशोगाथा उगवत्या सूर्याप्रमाणे महातेजस्वी आहे. उगवणाऱ्या सूर्याची चाहूल पहाटेला लागतात रात्रीच्या गर्द अंधाराचे साम्राज्य विरळ होत ते नष्ट होते. तद्वत्च राजर्षी शाहू महाराजांच्या कार्याने शतकांशतकांचा दाटलेला पारंपरिक विचारांचा काळोख नष्ट होऊन पुरोगामी विचारांची प्रसन्न पहाट कोल्हापूर संस्थानात उगवली. ही पहाट म्हणजे महाराष्ट्राच्या आधुनिक पायाभरणीचा प्रारंभ होता. राजर्षी शाहू महाराजांची कारकीर्द प्रति छत्रपती शिवाजी महाराजांच्या कार्याचे स्मरण घडवणारी होती. राज्यातील कारभाराचा क्षणोक्षण आणि पै-पैसा रयतेच्या कल्याणाकरीता खर्च केला हे त्यांच्या कार्यावरून समजते. राजर्षी शाहू महाराजांच्या कार्याचा चढता आलेख आपण पाहता त्यांचे कार्य एखाद्या दीपस्तंभा प्रमाणे अखंड प्रेरणादायी आहे. काळ बदलेल, शतक बदलतील पण छत्रपती राजर्षी शाहू महाराजांनी शेतकऱ्यांच्या कल्याणासाठी केलेला विचार व कार्य कदापि बदलणार नाही. दि.०२ एप्रिल १८९४ ला छत्रपती राजर्षी शाहू महाराजांचे कोल्हापूर संस्थानी राज्यारोहण झाले.या वेळी त्यांचे वय अवघे वीस वर्षांचे होते. या वयात रयतेच्या कल्याणाप्रति वा विकासाप्रती असलेली निष्ठा आणि रयतेच्या प्रश्नाविषयीची असलेली तळमळ पाहिली की त्यांच्या समाज उद्धारक कार्याचे महत्त्व लक्षात येते. सत्तेवर आल्यानंतर प्रजेचे कायम हित पहात दैन्य व दारिद्र्य दूर करणे हे त्यांनी स्वतःची बांधिलकी कर्तव्य मानले. प्रजेला सुखी करण्याचा पहिलाच जाहीरनामा त्यांनी काढला त्यात ते म्हणतात," आमची सर्व प्रजा सतत तृप्त राहून सुखी असावी, तिचे कल्याणाची सतत वृद्धी व्हावी व आमचे संस्थानाची हरएक प्रकारे सदोदित भरभराट होत जावी अशी आमची उत्कट इच्छा आहे. हा आमचा हेतू परिपूर्ण करण्यास आमच्या पदरचे सर्व लहानथोर जहागीरदार, आम, सरदार,मानकरी, इनामदार, कामगार, व्यापारी आदिवरून तमाम प्रजाजन शुद्ध अंतःकरणापासून मोठ्या राजनिष्ठेने आम्हा सहाय्य करतील. अशी आमची पूर्ण उमेद आहे. ही आमची कारकीर्द दीर्घकाळपर्यंत चालवून सफल करावी, अशी मी त्या जगन्नियंत्या परमात्म्याची एकभावे प्रार्थना करितो" हा जाहीरनामा म्हणजे राजर्षी शाहू महाराजांनी राजा म्हणून स्वतःचे प्रजेविषयी असलेले प्रथम कर्तव्य सिद्ध केलेले आहे. राजेशाहीच्या काळात लोकांच्या कल्याणाला व विकासाला पहिली प्राथमिकता त्यांनी दिली.

छत्रपती राजर्षी शाहू महाराजांनी आपल्या संस्थानात राबविलेल्या चळवळी या परिवर्तनवादी विचारांच्या आणि मूलभूत विकासाचा पाया घालणाऱ्या होत्या. शेती विकासासाठी सहकार,जलसिंचन आणि उद्योगधंदे या त्रिसूत्री धोरणाचा अवलंब त्यांनी केला. शेतकऱ्यांच्या

हितासाठी काळाच्या पुढे जाऊन विचार करणारे राजर्षी शाहू महाराज होते. भारतीय इतिहासात शेतकऱ्यांच्या हिताचा विचार फारसा झालेला दिसत नाही. छत्रपती शिवाजी महाराज आणि त्यानंतर राजर्षी शाहू महाराजांच्या शिवाय शेती आणि शेतकऱ्यांच्या हिताचा विचार कोणीच केला नाही. म्हणून भारतीय भूमीत या दोन राजांचा काळ सोडला तर शेतकऱ्यांना चांगले दिवस आल्याचे कुठे पाहण्यास मिळत नाही. राजा म्हणून आपले जीवन ऐशोरामात न जगता, उपेक्षित, वंचित, गरीब, कष्टाळू जनतेच्या कल्याणासाठी उपयोगात आणले. त्यांची ही भूमिका लोककल्याणकारी होती. राज्यारोहणानंतर त्यांनी प्रथम संस्थानाचा दौरा केला.या दौऱ्यात खेड्यापाड्यातील शेतकऱ्यांची, डोंगराळ मुलखातील रयतेची सुखदुःखे समजून घेतली. दाजीपूर-पन्हाळ्याच्या दुर्गम परिसरांना भेटी दिल्या. रयतेचे दारिद्र्य, दुःख, अज्ञान व अंधश्रद्धेचे दर्शन या

दौऱ्यात महाराजांना झाले. यावर उपाययोजना कोणती करावी यावर त्यांनी सतत विचार केलेला दिसतो.

छत्रपती राजर्षी शाहू महाराजांना शेतकऱ्यांविषयी प्रचंड आस्था व सहानुभूती होती. त्यांनी शिक्षण व अस्पृश्य उद्धारासाठी जसे ऐतिहासिक कार्य केले, त्याप्रमाणे शेतकरी व शेती विकासासाठी ऐतिहासिक कार्य केले आहे. शेतकऱ्यांना यंत्रांची मदत व्हावी, शेतीत आधुनिक अवजारे असावी,शेती भरघोस पिकावी, शेतीत नवनवीन प्रयोग व्हावे, शेतकऱ्यांचे सर्व प्रश्न मिटावे असे छत्रपती राजर्षी शाहूंना सतत वाटत होते. कोल्हापूर संस्थान उसाच्या पिकासाठी प्रसिद्ध आहे. येथे उसाचे गुऱ्याळे जुन्या काळापासून होतात. उसाचे गाळप करताना चरकात हाताची बोटें सापडून माणसांचे हात थोटे होत असत.शेतकऱ्यांच्या जीवावर बेतलेल्या अशा प्रसंगाने महाराज व्यतीत होत, आणि यावर उपाय शोधण्यासाठी ते प्रयत्न करतात. याप्रसंगी राज्यातील हुन्नरी लोकांना आवाहन करताना महाराज म्हणतात, "घाण्यामध्ये हात सापडणार नाही, अगर सापडलाच तर त्यास इजा होणार नाही अशा तऱ्हेची त्यात काही यांत्रिक युक्ती तारीख ०१ जानेवारी १८९६ चे आत कोणी शोधून काढल्यास, ज्याची युक्ती सोपी, थोडक्यात खर्चात होणारी व पसंत अशी ठरेल, त्यास चांगले बक्षीस देण्यात येईल" महाराजांच्या आवाहनाला चांगला प्रतिसाद मिळतो. नवीन तयार झालेले घाणे महाराजांनी पाहून घेतले. त्यांना ते आवडले आणि या सर्व घाण्यांचे सरकारी खर्चाने शेतकऱ्यांच्यासाठी प्रदर्शन भरवले. आणि शेतकऱ्यांना आपल्या घाण्यात आवश्यक तो बदल करण्यासाठी आवाहनही केले. यावरून शेतीच्या कष्टाच्या कामातून शेतकऱ्यांची सुटका व्हावी व कायमचे अपंगत्व येऊ नये यासाठी महाराजांनी केलेली कार्ये तत्परता

सर्व जनतेच्या हिताची आणि दुःखातून मुक्त करणारी आहे. आपण जनतेचे राजे आहोत म्हणून प्रजेच्या सुख-दुःखाची काळजी घेणे आपले कर्तव्य आहे. दैनंदिन अपघातापासून प्रजेला वाचविले पाहिजे. आणि वाचविणे हे आपले कर्तव्य आहे असे त्यांना नेहमी वाटत होते.

सामान्य व शेतकरी समाजाच्या सुख-दुःखाशी महाराज समरस होत होते. रयतेच्या सुखात ते सुखी होत तर त्यांच्या दुःखात दुःखी होत. रयतेचे प्रश्न पाहून महाराज बेचैन होत असत. यावर उपाय शोधण्यासाठी युक्ती शोधत. संस्थानातील ज्ञानी व हुशार लोकांना आवाहन करून प्रश्नावर उपाययोजना करीत असत. रयत ही महाराजांची जशी शक्ती होती, तशी त्यांची कमजोरी ही होती. पण राजर्षी शाहू महाराजांनी अत्यंत कठीण प्रश्नापुढे हातबलता दाखविली नाही. तर सातत्याने रयतेच्या पाठीशी उभे राहून संरक्षण केले. स्वतःची शक्ती युक्ती आणि प्रसंगी राज्याची तिजोरी पणाला लावून

अविश्रांतपणे काम करून एक प्रकारे कल्याणकारी राज्याचा विकासाचा आदर्श पिढीसमोर ठेवला आहे. १८९६-९७ चा भीषण दुष्काळ व १८९८-९९ ची प्लेगची भयानक साथ या दोन संकटांचा सामना छत्रपती राजर्षी शाहू महाराजांनी धैर्याने केला. दुष्काळ आणि प्लेगच्या साथीत होरपळलेल्या रयतेचा शेतसारा माफ केला. गुरादोरांसाठी स्वस्त व सकस वैरणचाऱ्याची व्यवस्था केली. दुष्काळात अन्नधान्याची स्वस्त धान्य दुकाने काढली. रयतेच्या रोजगारासाठी रस्ते, विहिरी व तलावांची कामे काढून रोजगार दिला. महाराष्ट्रातील ही पहिली रोजगार हमीची योजना होती ती राजर्षी शाहू महाराजांनी प्रथम सुरू केलेली होती. प्लेगच्या आजाराविषयी समाजामध्ये जाणीव जागृती केली. प्लेगच्या आजाराबद्दल कोणती काळजी घ्यावी. उपचार पद्धती कशी घ्यावी व पारंपरिक अंधश्रद्धा दूर करण्याचा प्रयत्न राजर्षी शाहू महाराजांनी केला. आपल्या देशात आजार आणि त्याबद्दलची अंधश्रद्धा समाजात ठाण मांडून बसलेली आहे. परंतु राजर्षी शाहू महाराजांनी प्लेग आजाराच्या निमित्ताने समाजाचे प्रबोधन केले. एकाच वेळी शिक्षण, आरोग्य आणि समाज सुधारणा करणारा हा आगळावेगळा राजा होता. या आजारात अनेक गावांचे पुनर्वसन केले. दुष्काळ आणि प्लेगच्या आजारातून रयतेला वाचवण्यासाठी महाराजांनी जीवाचे रान केले. दुष्काळामुळे मुंबई प्रांतात अनेक लोक भुकेने तडफडून मरण पावल्याची नोंद सापडते, परंतु कोल्हापूर संस्थानात एकही भूकबळी घडल्याची नोंद नाही. यावरून राजर्षी शाहू महाराजांचे नियोजन दुष्काळ व आजारातून रयतेला वाचवण्यासाठी केलेल्या उपाययोजनांची तत्परता लक्षात येते.

शेती-शेतकरी, सिंचन व सहकार या त्रिसूत्री आधारित युरोपात शेती सुधारणा मोठ्या प्रमाणात घडून आली. इ.स. १९०२ मध्ये राजर्षी शाहू महाराजांनी बादशहा सातव्या एडवर्डच्या राज्यरोहन सोहळ्यास हजर राहण्यासाठी इंग्लंडला गेले होते. या सोहळ्याला राजांनी

हजेरी लावली पण त्यांनी युरोपातील शेती पाहून घेतली. इंग्लंड, इटाली व फ्रान्सचा शेती दौरा केला. विज्ञान आणि तंत्रज्ञानाने घडवून आणलेली हरितक्रांती युरोपात पाहून राजर्षी शाहू महाराज प्रभावित झाले. शेतीची सुधारणा ही पारंपरिक लागवडीत नसून ती आधुनिक तंत्रज्ञानात दडलेली आहे हे त्यांनी त्यावेळी ओळखले. मोठमोठी धरणे, नगदी पिके, उद्योगधंदे, समाजकल्याण पूरक सामाजिक संस्था, लोकशाही जीवन पद्धती आणि शिस्तप्रिय जीवनशैली या सर्वांचा छत्रपती राजर्षी शाहू महाराजांच्या मनावर विलक्षण प्रभाव पडला. या युरोपी शेतीचा फायदा भारतीय शेतकऱ्यांकरता करून घेण्याचा प्रयत्न महाराजांनी केला. हा प्रयत्न म्हणजे राष्ट्राचा उद्धार आहे. शेतकऱ्यांच्या बळावरच राजकीय साम्राज्य आणि स्वराज्य उभे राहिलेले आहे. शेतकऱ्यांच्या शक्तीवरच धार्मिक आणि सांस्कृतिक संस्कृती टिकून आहे. या देशाचे वैभव शेतकऱ्यांच्या कष्टातून उभे राहिलेले आहे हे राजर्षी शाहू महाराजांनी ओळखलेले होते. म्हणून शेतकरी हिताचा विचार त्यांनी केला. युरोपीय शेती पद्धती कोल्हापूर संस्थानात करण्याचा प्रयत्न त्यांनी सुरू केला. शेतकरी सुखी व्हावा आणि त्याच्या शेतीचे उत्पन्न वाढावे असे महाराजांना सतत वाटत होते. म्हणून शाहू महाराजांनी युरोपातून मायदेशी परतल्यावर इ.स. १९०२ मध्ये कोल्हापूर संस्थानाचे आणि देशातील पहिले "सार्वत्रिक पाटबंधारे धोरण" त्यांनी जाहीर केले. याचेच पुढे "पाटबंधारे खात्यात" रुपांतर करून स्वतंत्रपणे इरिगेशन

ऑफिसरची नेमणूक केली. नदी-नाल्यातून वाहणारे पावसाचे पाणी आडविण्यासाठी प्रयत्न सुरू झाले. संस्थानातील प्रत्येक गावाची पाटबंधारे योजनेसाठी पाहणी सुरू केली. नवे बंधारे तलाव बांधण्याची काम हाती घेतले. छत्रपती राजर्षी शाहू महाराजांच्या शंभर वर्षांपूर्वीच्या प्रयत्नामुळे आज कोल्हापूर जिल्हा शेती, सहकार व उद्योगधंद्यात प्रगत जिल्हा म्हणून ओळखला जातो आहे. राजर्षी शाहू महाराजांनी कोल्हापूर संस्थानात हरितक्रांती केली, म्हणून शाहू महाराज हे पहिले 'हरितक्रांतीचे जनक' ठरतात.

प्रजेला सुखी करण्याचे वास्तव स्वप्न अत्यंत कल्पकतेने व जागेपणी राजर्षी शाहू महाराजांनी पाहिले होते. त्यामुळे महाराज संस्थानाच्या दौऱ्यावर असू की विदेश दौऱ्यावर असो, ते नेहमी प्रजेला सुखदायी ठरणाऱ्या योजना संस्थानात कशा राबवायच्या याचाच प्रयत्न करतात. स्वतः घोड्यावर बसून संस्थानातील शेतकऱ्यांची स्थिती पाहणे, शेतकऱ्यांची अवस्था समजून घेणे, शेतकऱ्यांची शेती पद्धती, त्याच्या शेतीच्या पिकाची पाहणी करणे, शेतकऱ्यांशी हितगुज करणे हे महाराजांचे नेहमीच सुरू असायचे. शेतकऱ्यांच्या मध्ये महाराज मिसळल्यामुळे शेतकऱ्यांचे प्रश्न समजले. शेतीचे खरे दुखणे हे सिंचन व आर्थिक परिस्थितीत आहे हे त्यांनी ओळखले होते. शेतकऱ्यांच्या कल्याणासाठी जलसिंचनाची योजना 'राधानगरी धरण' बांधून त्यांनी वास्तवात साकार केले. राधानगरी धरणाचे काम म्हणजे

महाराजांच्या कल्पक शेती विकासाचा दाखला आहे. १९०२ च्या युरोप दौऱ्यात महाराजांनी मोठ-मोठी धरणे पाहिली होती. युरोपियन माणसांनी नैसर्गिक जलसंपत्तीचा उपयोग धरण बांधून केला होता. त्या धरतीवर कोल्हापूर संस्थानात राधानगरी धरण बांधण्याचा महत्त्वाकांक्षी प्रकल्प त्यांनी हाती घेतला. सह्याद्रीच्या माथ्यावर शेकडो ईंच पाऊस पडतो. पावसाळ्यात नद्या काठोकाठ भरून वाहतात पण, उन्हाळा येताच त्या कोरड्या पडतात. म्हणून भोगावती (पंचगंगा) नदीवर मातीचे धरण बांधण्याचा निर्णय शेतकऱ्यांच्या हितासाठीच महाराजांनी घेतला. या धरणाच्या निर्मितीने दुष्काळावर मात करण्याची शक्ती प्राप्त झाली. कोल्हापूर परिसर पूर्ण हरीत झाला.

या धरणाच्या कामातून शाहू महाराजांनी हरितक्रांतीचा संदेश संपूर्ण देशाला दिला. १९०९ मध्ये धरणाचे बांधकाम सुरू होऊन १८१८ सालापर्यंत १४ लाख खर्च करून ४० फुटापर्यंत बांधकाम झाले. या धरणात दरवर्षी सहाशे दशलक्ष घनफूट पाणी शेतीसाठी उपलब्ध झाले. हे धरण बांधून पूर्ण करणे हे छत्रपती राजर्षी शाहू महाराजांनी आपले जीवित कार्य मानले होते. दुर्धम्य इच्छाशक्ती व कणखर मनाने लोककल्याणाचे शिवधनुष्य महाराजांनी उचलले होते. हे धरण पूर्ण पाण्याने भरलेले पाहून महाराजांचे हरितक्रांतीचे स्वप्न साकार झाले.

राजर्षी शाहू महाराजांनी शेतीच्या क्षेत्रात आधुनिक तंत्रज्ञानाचा स्वीकार केला. विज्ञान आणि तंत्रज्ञानाची जोड शेतीच्या विकासात त्यांनी पहिल्यांदा घालून दिली. या तंत्रज्ञानामागे शेतकऱ्यांचा विकास हीच भूमिका होती. युरोपातील शेतीप्रमाणे भारतीय शेतकऱ्यांनी शास्त्रीय ज्ञानावर आधारित शेती करून अनेक पटीने अन्नधान्याचे उत्पादन घेतले पाहिजे. यासाठी १९१२ मध्ये कोल्हापूरात 'किंग एडवर्ड ॲग्रीकल्चर इन्स्टिट्यूट' ही संस्था स्थापन केली. यामार्फत महाराजांनी शेतीच्या आधुनिक ज्ञानाचा प्रसार शेतकऱ्यांना केला. आधुनिक शेती अवजारांचे एक संग्रहालय सुरू केले. शेतकऱ्यांना सुधारित अवजारे, बी-बियाणे, रासायनिक खते आणि आधुनिक मशागतीच्या पद्धतीने ज्ञान देण्यासाठी संस्थानामार्फत शेतकी अधिकाऱ्याची नेमणूक केली. शेतकऱ्यांना आधुनिक ज्ञानाच्या प्रोत्साहनासाठी महालक्ष्मी व ज्योतिबा यात्रेच्या निमित्ताने शेतकी प्रदर्शने भरविली. पारंपरिक जत्रायात्रांचा उपयोग महाराजांनी नव्या ज्ञानाच्या प्रसारा करता जाणीवपूर्वक करून घेतला. जत्रेचे पारंपरिक रूप बदलून त्याला नव्या तंत्रज्ञानाचे प्रसार केंद्र बनविले. शेतकऱ्यांना प्रोत्साहन देण्यासाठी उत्कृष्ट उत्पादनाच्या धान्याचे नमुने, उत्तम पैदाशीच्या जनावराचे प्रदर्शने भरवले. यामुळे मोठ्या प्रमाणात शेतकरी वर्ग या प्रदर्शनाकडे आकर्षित होऊन सकारात्मक विकासाची चळवळ त्यांच्यात निर्माण झाली. यातून आपोआपच उत्पन्नाची वाढ होऊन विकास साधला गेला.

शेतकऱ्यांच्या हितासाठी महाराजांनी अनेक प्रयोग केले. शेतकऱ्यांनी पारंपरिक पिके घेण्याऐवजी आधुनिक पिके घ्यावी. चहा, कॉफी, रबर, वेलदोडे व कोको यासारखी आधुनिक पिके घेऊन शेतकऱ्यांनी आपले उत्पन्न नगदी स्वरूपात वाढवून घ्यावे. संस्थानाच्या पन्हाळा भागात उतार जमिनीवर नगदी पिकांचे मळे त्यांनी तयार केले. नैसर्गिक हवामान व पर्जन्यमानाचा उपयोग महाराजांनी चहा, कॉफीच्या लागवडीसाठी करून घेतला आणि तो यशस्वी झालेला पाहून राजर्षी शाहू महाराजांना आनंद झाला. सातत्याने नवे नवे प्रयोग करून शेतकऱ्यांच्या जीवनात हरितक्रांती बरोबरच आर्थिक क्रांती करण्याचा त्यांनी प्रयत्न केला. उत्कृष्ट दर्जाचा पन्हाळा चहा नं.४ हा चहा कोल्हापूर संस्थानात निर्माण होऊ लागला. तो बडोद्याचे महाराज सयाजीराव गायकवाड यांच्या खास आवडीचा चहा झाला होता. राजर्षी शाहू महाराजांच्या समकालीन अनेक संस्थानिक, अनेक राजे होते पण या राजासारखा कल्पक, प्रयोगशील आणि अहोरात्र प्रजेच्या कल्याणाचा विचार करणारा दुसरा राजा होणे नाही.

छत्रपती राजर्षी शाहू महाराज सहकाराचे आद्य पुरस्कर्ते होते. सातत्याने जनतेच्या लोककल्याणाचा विचार केल्याने त्यांना रयतेच्या हिताच्या योजना सुचत होत्या. त्या कार्यान्वित करण्यासाठी कसोशीने प्रयत्न करित होते. १९०६ मध्ये कोल्हापुरातील कापड गिरणीच्या उद्घाटन प्रसंगी ते म्हणाले होते, "समाजात शासकीय यंत्रणेद्वारे उद्योग सुरू करण्याऐवजी लोकांनी पुढे येऊन सहकारी तत्त्वावर उद्योग सुरू करावे." सहकारी तत्त्वाद्वारे समाजांनी समाजाचे कल्याण करून घ्यावे. यामुळे समाजात सहकार्याची भूमिका वाढीस लागते. परिणामी समाज एकसंघ रहावा हा उद्देश यामागे होता. सहकारातून समाजाला एकसंघपणे जोडण्याचे काम राजर्षी शाहू महाराजांनी दृष्टेपणाने केले आहे. १९१८ ला मुंबईच्या कामगारांना संबोधित करताना सहकारी तत्त्वावर चालणाऱ्या पतपेढ्या प्रत्येक चाळीत व प्रत्येक कारखान्यात काढाव्यात असे मार्गदर्शन करून कामगार वर्गाला आत्मनिर्भर बनविले होते. सहकारी तत्त्वाच्या आधारे शेतकरी व कामगार वर्गांच्या भल्यासाठी अनेक सहकारी संस्था कायद्याने स्थापन होऊ लागल्या. यासाठी १९१२ मध्ये 'सहकारी संस्थाविषयक कायदा' स्थापन करून सहकारी निबंधकाची नेमणूक केली. १९१३ या वर्षी भास्करराव जाधव यांच्या नेतृत्वाखाली 'दि कोल्हापूर अर्बन कोऑपरेटिव्ह सोसायटी लि' ही देशातील पहिली सहकारी संस्था स्थापन केली. शेतकरी व कामगार गरीब व गरजू लोकांना यातून आत्मनिर्भर बनविले. शेतकऱ्यांना शेतीसाठी अर्थसाह्य दिले जाऊ लागले. छत्रपती राजर्षी शाहू महाराजांच्या या प्रयत्नांमुळे आज शेतकरी हिताच्या शेकडो सहकारी संस्था निर्माण झालेल्या आहेत.

कोल्हापूर संस्थानातील शेती व शेतकरी सुखी व्हावा, शेती कसण्या बरोबर अनेक जोडधंदे शेतकऱ्यांनी सुरू करावेत, शेतकऱ्यांच्या मालाला संस्थानात बाजारपेठ

उपलब्ध व्हावी यासाठी राजर्षी शाहू महाराजांनी जाणीवपूर्वक प्रयत्न केलेले दिसतात. महाराष्ट्रीयन समाजात शेती करणारा समाज आहे. पण आधुनिक युगात प्रगतीचा मूलमंत्र त्याने समजून घेतला पाहिजे. त्याने व्यापार उद्योगात सक्रिय झाले पाहिजे. १९१७ च्या खामगावच्या 'अखिल भारतीय मराठा शिक्षण परिषदेच्या अधिवेशनात' अध्यक्षीय भाषणात शाहू महाराज म्हणतात, "आम्ही शेतकरी किंवा सैनिकच होऊन राहावे ही स्थिती आम्हाला समाधानकारक नाही. म्हणून व्यापार, धंदे व इतर उच्च प्रतीचे व्यवसायात आम्हाला शिरण्याची जरूरी आहे. हल्ली आम्ही व्यापार व उदीम यात पडतच नाही. विसाव्या शतकात राष्ट्राची उन्नती व्यापार व तत्संबंधाची चळवळ यावर अवलंबून आहे" या भाषणातून महाराजांच्या चाणाक्ष विचारांची कल्पना येते. काळ बदलला की समाजानेही बदलले पाहिजे ही तळमळ त्यांची दिसून येते. राष्ट्राची प्रगती शेती पेक्षाही व्यापार आणि उद्योगात आहे हे त्यांनी शंभर वर्षांपूर्वी सांगितलेले आहे. यावरून त्यांचे दृष्टेपण लक्षात येते. व्यापार-उद्योगात बाहेरची माणसे येऊन आपले स्थान मजबूत करीत आहेत. त्यापेक्षा संस्थानातील कुणबी व इतर समाजाने यात उतरून आपले स्थान मजबूत करावे. शेतीवरील उपजीविकेचा भार हलका करून नवीन उत्पादनाचे स्रोत निर्माण करावे.

शेतकऱ्यांच्या उत्पादित मालाला हुकमी बाजारपेठ मिळावी म्हणून राजर्षी शाहू महाराजांनी १८९५ मध्ये रेल्वे स्टेशनच्या जागेत 'शाहूपुरी' ही बाजारपेठ वसवली. कोल्हापूर संस्थानातील शेतकऱ्यांना हा गुळ या स्थानिक बाजारपेठेत विकता येऊ लागला. पूर्वी हाच अप्रतिम

कोल्हापुरी गुळ कोकणात राजापूरच्या बाजारपेठेत विकतावा लागत होता, पण शाहूपुरी बाजारपेठ निर्माण केल्यामुळे संस्थानातील शेतकऱ्यांचे श्रम, पैसा आणि वेळ वाचला आणि देशभर कोल्हापुरी गुळ असे नामकरण झाले. अशाच नव्या बाजारपेठा त्यांनी 'कागल' व 'निपाणी' येथे उभ्या राहाव्या म्हणून व्यापारी वर्गास अनेक सवलती दिलेल्या आहेत. छत्रपती राजर्षी शाहू महाराजांच्या या युगप्रवर्तक कार्यामुळे शेतकरी, कामगार आणि रयत सुखी आणि संपन्न झाला. कोल्हापूर संस्थानाची देशात प्रगती झाली. स्वातंत्र्याच्या पूर्वकाळात अत्यंत विकासात्मक आणि कल्याणकारी दूरदृष्टीने छत्रपती राजर्षी शाहू महाराजांनी घेतलेले निर्णय, आखलेली धोरणे आणि केलेले प्रयोग हे लोक कल्याणासाठी आणि समाज विकासासाठीचे होते, एवढेच म्हणावेसे वाटते.

संदर्भ :

१. पवार, जयसिंगराव. (संपा.) 'राजर्षी शाहू स्मारक ग्रंथ'. कोल्हापूर : महाराष्ट्र इतिहास प्रबोधिनी.
२. साळुंके, पी.बी., (संपा.) १९७६. 'राजर्षी शाहू गौरव ग्रंथ' मुंबई : महाराष्ट्र राज्य शिक्षण विभाग, सचिवालय.
३. कांबळे, नारायण. २०१९. 'राजर्षी शाहू : संघर्ष पर्व'. सातारा : लोकायत प्रकाशन.
४. कांबळे, नारायण. २००८. 'राजर्षी शाहू: नव्या दिशा नवे चिंतन'. औरंगाबाद : चिन्मय प्रकाशन.
५. जाधव, रमेश. २००२. 'लोकराजा शाहू छत्रपती'. पुणे : सुरेश एजन्सी. दुसरी आवृत्ती.
६. कीर, धनंजय. १९७९. 'राजर्षी शाहू छत्रपती : एक समाज क्रांतिकारक राजा'. मुंबई: पॉप्युलर प्रकाशन. पहिली आवृत्ती.

## नगरपालिकेतील शाळांमध्ये शिक्षण घेत असलेल्या विद्यार्थ्यांसाठी शालेय समाजकार्यकर्त्यांची भूमिका व आवश्यकता

डॉ. भारती प्रमोद गायकवाड, सहयोगी प्राध्यापक, धनाजी नाना चौधरी विद्या प्रबोधिनी संचलित लोकसेवक मधुकरराव चौधरी समाजकार्य महाविद्यालय, जळगाव

**प्रस्तावना:** शालेय शिक्षण घेणारे लहान मुलं ओल्या मातीच्या गोळ्याप्रमाणे असतात. आपण त्याला जसा आकार देण्याचा प्रयत्न करू त्याप्रमाणे ते घडत जातात म्हणून मातीच्या गोळ्याला आकार देण्यात गुंतलेले हात देखील तितकेच कुशल असावे लागतात. यावरून बालकांना जाणिवपूर्वक आणि काळजीपूर्वक वळण लागणे खूप महत्वाचे आहे. पालक शिक्षक समाजातील इतर काही जबाबदार घटक आणि संपुर्ण बालकांच्या विकासाच्या दृष्टीने महत्वाचे ठरतात. कोणत्याही देशात मुलांच्या विकासाला सर्वाधिक प्राधान्य दिले जाते विद्यार्थी हे राष्ट्राचे भावी आधारस्तंभ आहेत, असे संबोधले जाते पर्यायाने विद्यार्थी म्हणजे राष्ट्राची संपत्ती या सर्व संपत्तीचे राखणदार म्हणजे शिक्षक त्यामुळे तो राखणदार आपल्या संपत्तीची राखण करण्यास सक्षम असायला हवा. राष्ट्र निर्माणाची

अतिशय महत्वपूर्ण आणि नाजूक जबाबदारी शिक्षकांवर असते नविन पिढी घडविण्याचे ते शिल्पकार आहेत. शिक्षकाचे व्यक्तीमत्व जेवढे संपन्न, विकसनशिल व प्रभावी तेवढेच विद्यार्थ्यांना ते प्रेरक ठरून विद्यार्थ्यांच्या मनावर त्याचा परीणाम झाल्याखेरीज राहणार नाही. शाळेत शिक्षक जेवढा महत्वपूर्ण घटक आहे तेवढाच महत्वाचा घटक शाळेत शालेय समाजकार्यकर्ता आहे. कारण पाश्चिमात्य देशात शालेय समाजकार्यकर्त्यांची संकल्पना त्या लोकांनी स्वीकारली आहे. परंतु भारतात अद्यापही या संकल्पनेला मूर्तरूप आलेले नाही.

१९३६ मध्ये भारतात मुंबई येथे The Tata Institute of Social Science या संस्थेद्वारे समाजकार्याच्या अभ्यासक्रमाची सुरुवात झाली. आज स्वातंत्र्य मिळून ७५ वर्षे पूर्ण झाली परंतु School Social Work या विषयाला

आजही पाहिजे तितके महत्व दिले गेले नाही किंबहुना इतरांना आवश्यकता वाटत नाही कारण सद्यस्थितीत ग्रामीण भाग व शहरी भागातील लोकांपर्यंत शालेय समाजकार्याची संकल्पना पोहचली नाही किंवा लोकांनी त्याचा स्विकार केला नाही.

आजच्या स्थितीला प्रत्येक शाळेत शालेय समाजकार्यकर्त्यांची अत्यंत गरज आहे. कारण आजच्या काळात नगरपालीकेच्या शाळेत जे मुलं शिक्षण घेत आहेत त्यातील काही विद्यार्थी अस्थिर, अबोल, अपंग, गैरवर्तन करणारे, बेशिस्त, घरात न ऐकणारे, घरापासून शाळा लांब असणे, वाईट संगत, घरातले वातावरण शैक्षणिक नसणे, आई-वडील सुशिक्षित नसतात त्यामुळे मुलांकडे दुर्लक्ष होते. अभ्यास केला काय आणि नाही केला काय ? याकडे लक्ष द्यायला तयार नसतात. अशा विद्यार्थ्यांना शिक्षक, पालक आणि शालेय समाजकार्यकर्ता यांची मदत मिळणे अत्यावश्यक आहे. शालेय स्तरावर व्यावसायिक समाजसेवेमध्ये समाजकार्याच्या पद्धतीचा उपयोग करून समस्याग्रस्त मुलांच्या समस्या सोडविण्याचा प्रयत्न केला जातो. शालेय समाजकार्यात विद्यार्थ्यांचा वयोगट, वृत्ती, क्षमता, वेळ, परिसर या साऱ्यांचा विचार करून व्यक्तीला अंतर्मुख करावे लागते त्यांच्या समस्यांचा शोध घ्यावा लागतो. त्यांच्यात असलेल्या सुप्तगुणांचा विकास व्हावा हेच शालेय समाजकार्याचे प्रमुख उद्दिष्ट आहे.

**अध्ययनाचे उद्देश:** १) नगरपालीकेच्या शाळेत शिकणारे विद्यार्थी हे झोपडपट्टी भागातील असल्याने त्यांच्या कौटुंबिक व आर्थिक स्थितीचा अभ्यास. २) शिक्षणाबाबतची स्थिती सुधारणासाठी शाळेत शालेय समाजकार्यकर्त्यांची गरज / आवश्यकता का आहे याचे अध्ययन करणे.

**अध्ययनाचे गृहीतकृत्य:** १) कुटुंबात शिक्षणाला पूरक वातावरण नसाल्यामुळे हे मुल शाळेत गैरहजर असतात. तसेच आर्थिक / पैसा कमविण्यासाठी मिळेल ते काम करतात. २) शालेय समाजकार्यकर्त्यांच्या माध्यमातून या मुलांमधिल न्युनगंडाची भावना दूर करून त्यांच्यातील उणीवांचा अभ्यास करून त्यांना मदत मिळेल आणि शिक्षणाबाबत रुची व शिक्षणाचे महत्व त्यांना कळेल.

**तथ्य संकलन:** सदर माहिती ही पुस्तकांमधून घेतल्याने संशोधन पेपरमध्ये दुय्यम स्वरूपाची माहिती घेण्यात आली आहे. प्रत्येक शाळेत जसे चित्रकलेसाठी ड्राईंग टिचर, शारिरीक शिक्षणासाठी Physical Education Teacher हे या कलागुणांना वाव देण्यासाठी विशीष्ट शिक्षकांची नेमणूक केलेली असते तसेच प्रत्येक शाळेतमध्ये शालेय समाजकार्यकर्त्यांची नेमणूक करणे गरजेचे आहे. कारण शहरी भागात नगरपालिकेच्या शाळेत येत असतात त्यामध्ये झोपडपट्टीतील राहणारे विद्यार्थी येत असतात बंडखोर, टवाळखोर, जुगार खेळणे, चोरी करणे, कमी वयात व्यवसनाधिनता या वाईट सवयी दूर करण्यासाठी तसेच त्यांच्यातील अतिभिन्नेपणा दूर करण्यासाठी अशा मुलांना शाळेकडून शालेय स्तरावर मदत दिली जात नाही.

त्यांना समजून कुणी घेत नाही. अशा वेळेस शालेयस्तरावर व्यावसायिक समाजसेवेमध्ये समाजकार्यकर्त्यांच्या पद्धतीचा उपयोग करून समस्याग्रस्त व्यक्तीच्या समस्या सोडविण्याचा प्रयत्न केला जातो. शालेय समाजकार्यात विद्यार्थ्यांचा वयोगट, वृत्ती, क्षमता, वेळ, परिसर या साऱ्यांचा विचार करावा लागतो. व्यक्तीला अंतर्मुख करावे लागते. त्यांच्या समस्यांचा शोध घ्यावा लागतो. त्यांच्यात असलेल्या सुप्तगुणांचा विकास व्हावा व त्याबरोबर शाळेत राहून शालेय समाजकार्यकर्त्याला मुलांच्या सामाजिक, मानसिक, भावनिक, शारिरीक सर्वांगीण प्रगतीसाठी कार्य करावे लागते. त्यासाठी त्याला शिक्षक पालक परिसर मित्र मैत्रिणी वातावरण वर्तणुकिचा अभ्यास करून, निदान करून उपचार करावे लागते. कौटुंबिक स्तरावर आई-वडील, भाऊ बहिण नातेवाईक यांचाही विचार त्याला करावा लागतो ह्यासाठी शालेय समाजकार्यकर्ता शिक्षक व पालक या मधील महत्वाचा दुवा असतो त्यासाठी त्याला दोघांशी जवळीक साधावा लागतो. शालेय समाजकार्यकर्ता योग्य मार्गदर्शक म्हणून शैक्षणिक, व्यावसायिक सामाजिक, भावनिक पातळीवर विद्यार्थी पालक शिक्षक या मदतीने विद्यार्थ्यांच्या सर्व समस्यांचा अभ्यास करून त्यावर निदान उपचार पाठपुरावा करतो आणि विद्यार्थ्यांचे जीवन यशस्वी करून त्याला योग्य व्यक्ती बनविण्याचे काम करू शकतो.

**निष्कर्ष:** १) विद्यार्थ्यांना योग्य अभ्यासाची गोडी लागावी म्हणून शाळेत विद्यार्थ्यांना सर्व सुविधा उपलब्ध करून द्याव्या. विद्यार्थ्यांना मदत करून त्यांच्या मध्ये समस्या दूर करण्याचे कार्य शालेय समाजकार्यकर्त्यांचे आहे. २) झोपडपट्टी भागात दिवसभर काम करून वडील घरी दारु पिवून येतात. मुलांकडे बघायला त्यांना सवड नसते आई-वडिल आणि मुल यांच्यात जिहाळ्याचे संबंध नसतात. ३) आई धुणी भांडी करणारी असते, दिवसभर घराबाहेर राहून कष्ट करते म्हणून शाळेत शिकणाऱ्या विद्यार्थ्यांकडे तिचे पुरेसे लक्ष नसते. ४) प्रत्येक शाळेत जर शालेय समाजकार्यकर्त्यांची नेमणूक झाली तर विद्यार्थ्यांच्या विविध समस्या म्हणजे अभ्यास न समजणे, चोऱ्या करणे, गैरहजर असणे, गृहपाठ न करणे या झोपडपट्टीतील मुलांची विचारपुस करणारा, शाबासकी देणारा, मायेचा हात फिरवणारा व्यावसायिक समाजकार्यकर्ता अभ्यास निदान उपचार करून तो विद्यार्थ्यांच्या समस्येवर उपाय शोधून मुलांचे आयुष्य, सुदृढ स्वास्थ्य व अपेक्षित उद्देश गाठू शकतो. ५) खेळाच्या माध्यमातून मनसोक्त खेळा म्हणजे आनंदी सुखी होता येईल या उपचारामध्ये मनातील ताण आणि अस्थिरता दूर व्हावी तसेच दुर्मुखलेल्यांना खुलविण्याचे काम शालेय समाजकार्यकर्ता करू शकतो.

#### संदर्भग्रंथ सुची:

१. प्रा. निलप्रभा लक्कावार, व्यावसायिक शालेय समाजकार्य.
२. प्रा. व्ही.बी. पाटील, मानवी हक्क, सागर पब्लीकेशन.
३. डॉ. शैलजा भंगळे, शालेय शिक्षणातील मुल्य निर्धारण आणि मुल्यमापन, प्रशांत पब्लीकेशन.

## अंध व मुक बधिर मुलांच्या शैक्षणिक समस्यांचे मूल्यमापन

प्रा. कु. चेतना म. भट, राजकुमार केवलरामानी कन्या महाविद्यालय, जरीपटका, नागपूर  
प्रा. डॉ. नीना सा. चवरे, कॅ. ना. अ. देशमुख महाविद्यालय, चांदूर-बाजार, जि. अमरावती

**प्रस्तावना:** शारीरिक किंवा मानसिक दोषांमुळे सर्वसाधारण व्यक्तीप्रमाणे आपली दैनंदिन कामे करणे ज्यांना दुष्कर किंवा अशक्यप्राय आहे, अशा व्यक्तींना 'अपंग व्यक्ती' म्हणतात. मुख्यतः अनुवांशिक वारसा, अपघात किंवा रोग या तीन कारणांनी अपंगता निर्माण होऊ शकते. अपंगांमध्ये, आंधळे, मुके-बहिरे आणि हातापायांने लुळे असलेले किंवा हातपायच नसलेले पांगळे-थोटे आणि मनाने दुर्बल असणाऱ्या व्यक्ती यांचा समावेश होतो. हृदय, फुफ्फुस, डोळे इ. महत्वाच्या अवयवांच्या चिरकारी व्याधींमुळे अकार्यक्षम झालेले स्त्री-पुरुष व शैक्षणिक दृष्ट्या कमकुवत असणारी मुले यांचाही अपंग व्यक्तींत समावेश करण्यात येतो. अपंग मुलाबाबतचा दृष्टीकोन त्याचे जीवन घडविण्याच्या दृष्टीने अत्यंत महत्वाचा असल्यामुळे त्याचा अभ्यास करणे अगत्याचे आहे.

अपंगतेच्या विविध प्रकारामुळे अपंगांना शिकविणाऱ्या शिक्षकांच्या, शैक्षणिक प्रशाशकांच्या आणि नियोजकांच्या पुढे नवे नवे प्रश्न उभे राहत आहेत. अपंगतेमुळे व शाळेच्या वातावरणाशी समरस न झाल्यामुळे मुलांच्या शारीरिक आणि मानसिक गरजांनुसार शिक्षणाचे वळण बदलावे लागते; काही वेळा मुलांची अपंगता तीव्र असल्यामुळे त्याला शाळेत येता येत नाही, अशा वेळी त्यास घरीच शिकवावे लागते. काही मुलांना त्यांच्या दुर्बलतेनुसार विशेष वैद्यकीय आणि शैक्षणिक उपचार करावे लागतात. काही अपंग मुले सामान्य शाळेच्या चौकटीत बसत नाहीत. म्हणून त्यांच्याकरिता वेगळ्या शाळा काढाव्या लागतात. अपंगांच्या शिक्षणाचे हे सारे प्रश्न अभ्यासून त्यांच्या शैक्षणिक प्रमेयांचे विश्लेषण करण्याचा प्रयत्न अलीकडे होत आहे. शिक्षकांची श्रेणी, शालेय व्यवस्था आणि शैक्षणिक नियोजन अशा साकल्यात्मक दृष्टीकोनातून अपंगांचे शिक्षण व पुनर्शिक्षण यांचा विचार करावयास हवा, अशी जाणीव निर्माण होऊ लागली आहे. गेल्या शतकात शिक्षणविषयक तत्वज्ञानात सर्वांत मोठा बदल मुलांविषयीच्या दृष्टीकोनात झाला आहे. एके काळी सामूहिक शिक्षण हा परवलीचा शब्द होता आता प्रत्येक मुलाचे वैयक्तिक विकसन हा शिक्षणपद्धतीचा पाया मानला गेला आहे. प्रत्येक मुलाचा विकास अनिर्बंधपणे व्हावा, प्रत्येक मुलाची वृद्धि, प्रवृत्ती आणि शैक्षणिक पात्रता ह्यांच्यानुसार त्याला जीवनविकासाची संधी मिळावी, असे मानले जाते. मुक-बधिर व अंध हे एक प्रकारचे अपंगच आहेत अशा मुलांना शिक्षण देत असतांना अनेक प्रकारच्या समस्या येतात. कारण अशा मुलांना फार लवकर राग येते कारण ते सामान्य मुलांसारखे स्वतः समजत नाही. शिक्षकांना शिकवत असतांना ही अनेक समस्या येतात तसेच पालकांना पण अनेक अडचणीतून जावे लागते त्यामुळे तसेच शिक्षकांच्या अध्यापन संबंधित अडचणी व त्याचा काय परिणाम

कार्यावर होतो हे जाणून घेण्यासाठी प्रस्तुत संशोधनकार्यात अंध व मुक बधिर मुलांच्या शैक्षणिक समस्यांचे अध्ययन करण्यात आले आहे.

**संशोधन कार्यपद्धती:** भारतातील अंध व मुक बधिर मुलांच्या शैक्षणिक समस्यांचे अध्ययन या मुलांच्या विकासाला पुरक ठरू शकते व याचे बाल विकासाच्याबाबतीत तात्त्विक व व्यावहारिक अशा दोन्ही दृष्टींनी महत्त्व आहे. याकरीता या अभ्यासात नागपूर जिल्ह्यांतर्गत असणाऱ्या अंध व मुक बधिर मुलांच्या शैक्षणिक समस्यांचा अभ्यास करण्यात आला आहे. संशोधन कार्यात निर्दोष माहिती मिळण्यासाठी प्रमाणिकृत संशोधन पद्धतीचा वापर करण्यात आला. प्रस्तुत संशोधनामध्ये नमुना निवड पद्धतीचा अवलंब करण्यात आला. संशोधनाची उद्दिष्टे अभ्यासून त्यानुसार सर्वेक्षण व विश्लेषण पद्धतीचा उपयोग करण्यात आला.

**अध्ययन क्षेत्र - नागपूर जिल्हा:** नागपूर जिल्ह्यात एकूण १४ तालुके असून त्यामधिल संशोधनाचे क्षेत्र म्हणून नागपूर शहरी क्षेत्र, नागपूर ग्रामीण क्षेत्र, काटोल, कळमेश्वर, खापरखेडा, सावनेर या भगांची निवड केली आहे.

**संशोधन आराखडा, अध्ययन विश्व, जनसंख्या, न्यादर्श पद्धती, व नमुना निवड:** प्रस्तुत संशोधनात अंशतः वर्णनात्मक संशोधन आराखड्याची निवड करण्यात आली. प्रस्तुत अध्ययनात नागपूर जिल्ह्यातील एकूण १४ तालुक्यातील संशोधनाचे क्षेत्र म्हणून नागपूर शहरी क्षेत्र, नागपूर ग्रामीण क्षेत्र, काटोल, कळमेश्वर, खापरखेडा, व सावनेर या ठिकाणांचा अध्ययन विश्व म्हणून विचार करण्यात आला. नागपूर जिल्ह्यांतर्गत असणारे सर्व अंध व मुक बधिर मुले जनसंख्येत मोडतात. प्रस्तुत संशोधनात गैरसंभाव्यता नमुना निवड पद्धतीतील सहेतुक नमुना निवड पद्धतीचा उपयोग करण्यात आला ज्यामध्ये सहेतुक पद्धतीने ५०० अंध व मुकबधिर विद्यार्थ्यांची/पालकांची निवड करण्यात आली.

**तथ्य संकलन:** प्रस्तुत अध्ययनात माहिती संकलित करण्याकरिता प्रमाणीकृत पद्धतीचा व प्रश्नावलीचा उपयोग करण्यात आला. अध्ययन उद्दिष्टांना अनुसरून व वापर करून प्रश्नावली तयार करण्यात आली व तथ्य संकलनासाठी या प्रश्नावलीचा उपयोग करण्यात आला.

**तथ्यांचे सांख्यिकीय विश्लेषण:** प्रस्तुत संशोधनामध्ये प्राथमिक तथ्यांचे विश्लेषणासाठी SPSS 20.0 या सांख्यिकीय सोफ्टवेअरचा वापर करण्यात आला. प्राप्त माहितीवरून वारंवारिता (Frequency) व बहुलक (Mode) काढण्यात आले. त्याचप्रमाणे माहितीच्या विश्लेषणाकरीता 'Chi-Square' test चा वापर करण्यात आला. संभाव्यता

पातळी ०.०५ (Significance Level 0.05) निर्धारित करण्यात आली.

**तथ्य संकलन व विश्लेषण:** शाळेद्वारे आकारण्यात येणारे शैक्षणिक शुल्क परवडण्या बाबत पालकांची प्रतिक्रिया:

सारणी क्र. १ : अंध व मुकबधिर विद्यार्थ्यांच्या शाळेद्वारे आकारण्यात येणारे शैक्षणिक परवडण्याबाबत पालकांच्या प्रतिक्रिया दर्शविणारी सारणी

अ.क्र.	प्रतिक्रिया	संख्या	टक्केवारी
१.	होय	३७	७.४
२.	नाही	२९९	५९.८
३.	सांगू इच्छित नाही	१६४	३२.८
	एकूण	५००	१००.००

काई-वर्गमूल्य: २०५.९८२ स्वातंत्र्यांश : २, तालिका मूल्य: ५.९९ p मूल्य: ०.०५

वरील सारणी क्र. १ मध्ये संशोधन कार्यात सहभागी झालेल्या नागपूर जिल्ह्यातील अंध व मुकबधिर विद्यार्थ्यांच्या शाळेद्वारे आकारण्यात येणारे शैक्षणिक शुल्क परवडण्याबाबत पालकांच्या प्रतिक्रिया दर्शविण्यात आली आहे. सारणीत दर्शविलेल्या माहितीनुसार ७.४ टक्के पालकांना शाळेद्वारे आकारण्यात येणारे शैक्षणिक शुल्क परवडणारे असून ५९.८ टक्के पालकांना शैक्षणिक शुल्क परवडणारे नसल्याचे आढळले. त्याचप्रमाणे ३२.८ टक्के पालकांनी याविधानाबाबत सांगू इच्छित नसल्याची प्रतिक्रिया दर्शविली.

#### शाळेतील शिक्षकांची संख्या:

सारणी क्र. २ : अंध व मुकबधिर विद्यार्थ्यांच्या शाळेतील शिक्षकांच्या संख्येबाबत माहिती दर्शविणारी सारणी

अ.क्र.	विवरण	वारंवारिता	टक्केवारी
१.	पर्याप्त	३३८	६७.६
२.	अपर्याप्त	१३७	२७.४
३.	सांगता येत नाही	२५	५.०
	एकूण	५००	१००.००

#### विद्यार्थ्यांच्या शैक्षणिक समस्यांची तीव्रता:

सारणी क्र. ४: अंध व मुकबधिर विद्यार्थ्यांच्या शैक्षणिक समस्यांची तीव्रता दर्शविणारी सारणी

समस्या	समस्येची तीव्रता							
	उच्च		साधारण		समस्या नाही		एकूण	
	संख्या	टक्के	संख्या	टक्के	संख्या	टक्के	संख्या	टक्के
शिक्षकांची कमतरता	१०८	२१.६	३०८	६१.६	८४	१६.८	५००	१००.००
शिक्षकेत्तर कर्मचाऱ्यांची कमतरता	९२	१८.४	१३४	२६.८	२७४	५४.८	५००	१००.००
संगणकांची कमतरता	२८४	५६.८	१६७	३३.४	४९	९.८	५००	१००.००
भौतिक सुविधांची कमतरता	३३७	६७.४	११२	२२.४	५१	१०.२	५००	१००.००
शालेय साहित्यांची कमतरता	१३४	२६.८	३०७	६१.४	५९	११.८	५००	१००.००
शाळेत समुपदेशकांची कमतरता	१६४	३२.८	२६९	५३.८	६७	१३.४	५००	१००.००
शाळेत मार्गदर्शकांची अनुपलब्धता	२१	४.२	४०३	८०.६	७६	१५.२	५००	१००.००
अभ्यासेत्तर कार्यक्रमाची कमतरता	३०९	६१.८	१५७	३१.४	३४	६.८	५००	१००.००

वरील सारणी क्र. ४ मध्ये संशोधन कार्यात सहभागी झालेल्या नागपूर जिल्ह्यातील अंध व मुकबधिर

काई-वर्गमूल्य: ३०१.८५३ स्वातंत्र्यांश: २, तालिका मूल्य: ५.९९ p मूल्य: ०.०५

वरील सारणी क्र. २ मध्ये संशोधन कार्यात सहभागी झालेल्या नागपूर जिल्ह्यातील अंध व मुकबधिर विद्यार्थ्यांच्या शाळेतील शिक्षकांच्या संख्येबाबत माहिती दर्शविण्यात आली आहे. सारणीत दर्शविलेल्या माहितीनुसार ६७.६ टक्के पालकांचा मते शाळेतील शिक्षकांची संख्या पर्याप्त असून २७.४ टक्के पालकांचा मते विद्यार्थी शाळेतील शिक्षकांची संख्या अपर्याप्त असल्याचे आढळले. तसेच ५.० टक्के पालकांनी याविधानाबाबत सांगता येत नसल्याची प्रतिक्रिया दर्शविली.

#### विद्यार्थ्यांच्या शाळेच्या कालावधीबाबत पालकांच्या प्रतिक्रिया:

सारणी क्र. ३ : विद्यार्थ्यांचा शाळेचा वेळ व कालावधीची योग्यता याबाबत पालकांच्या प्रतिक्रिया दर्शक सारणी

अ.क्र.	प्रतिक्रिया	संख्या	टक्केवारी
१.	होय	११९	२३.८
२.	नाही	२५४	५०.८
३.	अनिश्चित	१२७	२५.४
	एकूण	५००	१००.००

काई-वर्गमूल्य: ६८.८३, स्वातंत्र्यांश: २, तालिका मूल्य: ५.९९, p मूल्य: ०.०५

वरील सारणी क्र. ३ मध्ये संशोधन कार्यात सहभागी झालेल्या नागपूर जिल्ह्यातील अंध व मुकबधिर विद्यार्थ्यांच्या शाळेचा वेळ व कालावधीची योग्यता याबाबत पालकांच्या प्रतिक्रिया दर्शविण्यात आली आहे. सारणीत दर्शविलेल्या माहितीनुसार २३.८ टक्के पालकांच्यामते विद्यार्थ्यांचा शाळेची वेळ व कालावधी योग्य असून ५०.८ टक्के पालकांच्यामते विद्यार्थ्यांचा शाळेची वेळ व कालावधी योग्य नसल्याचे आढळले. त्याचप्रमाणे २५.४ टक्के विद्यार्थ्यांचा शाळेची वेळ व कालावधी योग्य आहे किंवा नाही याबाबत पालक अनिश्चित असल्याचे निदर्शनास आले.

**शिक्षकांची कमतरता:** सारणीत दर्शविलेल्या माहितीनुसार २१.६ टक्के पालकांचा मते विद्यार्थ्यांना शैक्षणिक समस्येमध्ये शिक्षकांचा कमतरतेमध्ये उच्च समस्या असून ६१.६ पालकांचा मते साधारण समस्या असल्याचे आढळले. त्याचप्रमाणे १६.८ पालकांचा मते विद्यार्थ्यांना शिक्षकांचा कमतरतेमध्ये समस्या नसल्याचे निदर्शनास आले.

**शिक्षकेतर कर्मचाऱ्यांची कमतरता:** सारणीत दर्शविलेल्या माहितीनुसार १८.४ टक्के पालकांचा मते विद्यार्थ्यांना शैक्षणिक समस्येमध्ये शिक्षकेतर कर्मचाऱ्यांचा कमतरतेमध्ये उच्च समस्या असून २६.८ पालकांचा मते साधारण समस्या असल्याचे आढळले. त्याचप्रमाणे ५४.८ पालकांचा मते विद्यार्थ्यांचा शिक्षकेतर कर्मचाऱ्यांचा कमतरते मध्ये समस्या नसल्याचे निदर्शनास आले.

**संगणकांची कमतरता:** सारणीत दर्शविलेल्या माहितीनुसार ५६.८ टक्के पालकांचा मते विद्यार्थ्यांना शैक्षणिक समस्येमध्ये शिक्षकेतर कर्मचाऱ्यांचा कमतरतेमध्ये उच्च समस्या असून ३३.४ पालकांचा मते विद्यार्थ्यांना साधारण समस्या असल्याचे आढळले. त्याचप्रमाणे ९.८ पालकांचा मते विद्यार्थ्यांना संगणकांचा कमतरतेमध्ये समस्या नसल्याचे निदर्शनास आले.

**भौतिक सुविधांची कमतरता:** सारणीत दर्शविलेल्या माहितीनुसार ६७.४ टक्के पालकांचा मते विद्यार्थ्यांना शैक्षणिक समस्येमध्ये भौतिक सुविधांचा कमतरतेमध्ये उच्च समस्या असून २२.४ पालकांचा मते साधारण समस्या असल्याचे आढळले. त्याचप्रमाणे १०.२ पालकांचा मते विद्यार्थ्यांना भौतिक सुविधांचा कमतरतेमध्ये समस्या नसल्याचे निदर्शनास आले.

**शालेय साहित्याची कमतरता:** सारणीत दर्शविलेल्या माहितीनुसार २६.८ टक्के पालकांचा मते विद्यार्थ्यांना शैक्षणिक समस्येमध्ये शालेय साहित्याचा कमतरतेमध्ये उच्च समस्या असून ६१.४ पालकांचा मते साधारण समस्या असल्याचे आढळले. त्याचप्रमाणे ११.८ पालकांचा मते विद्यार्थ्यांना शालेय साहित्याचा कमतरतेमध्ये समस्या नसल्याचे निदर्शनास आले.

**शाळेत समुपदेष्टकांची अनुपलब्धता:** सारणीत दर्शविलेल्या माहितीनुसार ३२.८ टक्के पालकांचा मते विद्यार्थ्यांना शैक्षणिक समस्येमध्ये शाळेत समुपदेष्टकांचा अनुपलब्धतेमध्ये उच्च समस्या असून ५३.८ पालकांचा मते साधारण समस्या असल्याचे आढळले. त्याचप्रमाणे १३.४ पालकांचा मते विद्यार्थ्यांना शाळेत समुपदेष्टकांचा अनुपलब्धतेमध्ये समस्या नसल्याचे दिसून आले.

**शाळेत मार्गदर्शकांची अनुपलब्धता:** सारणीत दर्शविलेल्या माहितीनुसार ४.२ टक्के पालकांचा मते विद्यार्थ्यांना शैक्षणिक समस्येमध्ये शाळेत मार्गदर्शकांचा अनुपलब्धतेमध्ये उच्च समस्या असून ८०.६ पालकांचा मते साधारण समस्या असल्याचे आढळले. त्याचप्रमाणे १५.२ पालकांचा मते विद्यार्थ्यांना शाळेत मार्गदर्शकांचा अनुपलब्धते मध्ये समस्या नसल्याचे निदर्शनास आले.

**अभ्यासेतर कार्यक्रमांची कमतरता:** सारणीत दर्शविलेल्या माहितीनुसार ६१.८ टक्के पालकांचा मते विद्यार्थ्यांना शैक्षणिक समस्येमध्ये अभ्यासेतर कार्यक्रमांची कमतरतेमध्ये उच्च समस्या असून ३१.४ पालकांचा मते साधारण समस्या असल्याचे आढळले. त्याचप्रमाणे ६.८ पालकांचा मते विद्यार्थ्यांना अभ्यासेतर कार्यक्रमांची कमतरतेमध्ये समस्या नसल्याचे निदर्शनास आले.

#### विद्यार्थ्यांच्या शैक्षणिक प्रगतीबाबत समाधान:

सारणी क्र. ५: अंध व मुकबधिर विद्यार्थ्यांच्या शैक्षणिक प्रगतीबाबत पालकांचे समाधान दर्शक सारणी

अ.क्र.	विवरण	संख्या	टक्केवारी
१.	अत्यंत समाधानी	८७	१७.४
२.	साधारण समाधान	२८४	५६.८
३.	समाधानी नाही	१२९	२५.८
	एकूण	५००	१००.००

काई-वर्गमूल्य: १२९.१८६, स्वातंत्र्यांश: २, तालिका मूल्य: ५.९९, p मूल्य: ०.०५

वरील सारणी क्र. ५ मध्ये संशोधन कार्यात सहभागी झालेल्या नागपूर जिल्ह्यातील अंध व मुकबधिर विद्यार्थ्यांच्या शैक्षणिक प्रगतीबाबत पालकांचे समाधान याबाबत दर्शविण्यात आली आहे. सारणीत दर्शविलेल्या माहितीनुसार १७.४ टक्के पालक विद्यार्थ्यांच्या शैक्षणिक प्रगतीबाबत अत्यंत समाधानी असून ५६.८ टक्के पालक विद्यार्थ्यांच्या शैक्षणिक प्रगतीबाबत साधारण समाधान असल्याचे आढळले. त्याचप्रमाणे २५.८ टक्के पालक विद्यार्थ्यांच्या शैक्षणिक प्रगतीबाबत समाधानी नसल्याचे निदर्शनास आले.

**निष्कर्ष:** प्रस्तुत संशोधन कार्यात संशोधिकेने, नागपूर जिल्ह्यातील अंध व मुकबधिर विद्यार्थ्यांच्या पालकांकडून प्राप्त झालेल्या माहितीचे विश्लेषण करून त्यानंतर सारणीकरण, पृथक्करण आणि निर्वचन केले. शोधनिबंधाच्या या भागात याच माहितीचे पृथक्करण आणि निर्वचन याआधारावर काढलेले निष्कर्ष, गृहितकृत्य परीक्षण, सूचना व शिफारशी प्रस्तुत करण्यात आल्या आहेत. संशोधनातील निष्कर्ष पुढीलप्रमाणे आहेत. १) संशोधन क्षेत्रातील बहुतांश (५९.८ टक्के) पालकांना शाळेद्वारे आकारण्यात येणारे शैक्षणिक शुल्क परवडणारे नाही. २) संशोधन क्षेत्रातील बहुतांश (६७.६ टक्के) विद्यार्थ्यांचा शाळेतील शिक्षकांची संख्या पर्याप्त आहे. ३) संशोधन क्षेत्रातील बहुतांश (५०.८ टक्के) विद्यार्थ्यांचा शाळेची वेळ व कालावधी योग्य नाही. ४) विद्यार्थ्यांच्या शैक्षणिक समस्यांची तीव्रता यासंदर्भात प्राप्त माहितीच्या विश्लेषणावरून असे निदर्शनास येते की, संशोधन क्षेत्रातील बहुतांश (८०.६ टक्के) विद्यार्थ्यांना शैक्षणिक समस्येमध्ये शाळेत मार्गदर्शकांचा अनुपलब्धतेमध्ये साधारण समस्या आहे. ५) विद्यार्थ्यांच्या शैक्षणिक प्रगतीबाबत समाधान या संदर्भात, प्राप्त माहितीच्या विश्लेषणावरून असे निदर्शनास येते की, संशोधन क्षेत्रातील बहुतांश (५६.८ टक्के) पालक विद्यार्थ्यांच्या शैक्षणिक प्रगतीबाबत साधारण स्तरावर समाधानी आहेत.

**संदर्भ ग्रंथ सूची:**

१. अंबिके म., (२०१५) मुलांची बुद्धिमत्ता विकसित करण्याच्या २१ पध्दती, मिरर प्रकाशन, प्रथमावृत्ती.
२. कश्यप सुभाष, (२००७) मुलांचे आरोग्य पालकांच्या हाती, राजहंस प्रकाशन, पुणे, दुसरी आवृत्ती जुलै.
३. गिजुभाई, वाईकर अनंत, (२०१२) मुलांच्या व्यक्तिमत्व विकास तुमच्या हाती आई वडिलांना, विद्याभारती प्रकाशन, लातूर.
४. गुप्ते ललिता, (२००७) पालकांशी शिक्षकांशी हितगुज, उन्मेश प्रकाशन, पुणे पुनर्मुद्रण, मार्च २००७.
५. गर्गे. स.मा. (२००७) भारतीय समाजविज्ञान कोश, २, सुनिल अनिल मेहता, मेहता पब्लिशिंग हाऊस, पुणे.
६. घाटोळे, रा.ना., (२००९-१०). समाजशास्त्रीय संशोधन तत्व व पध्दती, मंगेश प्रकाशन, नागपूर, प्रथमावृत्ती.
७. तारणेकर मीनाक्षी, (२०१०) बालविकास आणि बाल संगोपन, विश्व पब्लिशर्स अॅण्ड डिस्ट्रीब्युटर्स, नागपूर.
८. मालवी व., (२०१०) मुलांत सफलतेचे बी कसे पेराल?, सेल्फ डेव्हलपमेंट पब्लिकेशन्स, मुंबई.
९. लाठकर प्रियंवदा, (२०१४) मातृकला बालविकास व बालशिक्षण, विद्या बुक्स पब्लिशर्स, औरंगाबाद, २०१४.

**लिंग समानतेसाठी भारतातील सरकारी योजनांचे विश्लेषणसंशोधनात्मक अभ्यास :****डॉ. ज्योती अरविंद पोटे, समाजशास्त्र विभाग, पी. डी. कारखानीस महाविद्यालय, अंबरनाथ.**

**सारांश :** लिंग समानता ही भारतातील सामाजिक आणि आर्थिक विकासाची प्रमुख गरज आहे, परंतु लिंग आधारित भेदभाव अजूनही शिक्षण, रोजगार आणि राजकीय सहभागासारख्या क्षेत्रांत आव्हान आहे. हा संशोधन पेपर भारत सरकारच्या लिंग समानतेसाठीच्या प्रमुख योजनांचे विश्लेषण करतो, ज्यामध्ये बेटी बचाओ बेटी पढाओ, महिला आरक्षण अधिनियम २०२३, प्रधानमंत्री मुद्रा योजना आणि विज्ञान ज्योति यांचा समावेश आहे. दुय्यम तथ्य ., सरकारी अहवाल, आणि व्यष्टी अध्ययनाच्या आधारे, योजनांचे उद्दिष्ट, अंमलबजावणी, प्रभाव आणि मर्यादांचे मूल्यमापन केले आहे. निष्कर्ष . दर्शवतात की या योजनांनी लिंग अनुपात, आर्थिक सशक्तीकरण आणि राजकीय सहभागात प्रगती केली आहे, परंतु सामाजिक रूढी, अपुरा निधी आणि जागरूकतेचा अभाव यामुळे प्रभाव मर्यादित आहेत. कत्यांचा वापर करून योजनांचा प्रभाव स्पष्ट केला आहे, जसे की जन्मावेळी लिंग अनुपातात ९१८ वरून ९३४ पर्यंत सुधारणा. हा पेपर जागरूकता मोहिमा, लिंगसंवेदनशील धोरणे आणि सामुदायिक सहभाग वाढवण्याच्या शिफारसी सुचवतो. भारताला लिंग समानता साध्य करण्यासाठी सातत्यपूर्ण आणि समावेशक प्रयत्नांची गरज आहे.

**बीज शब्द :** लिंग समानता, बेटी बचाओ बेटी पढाओ, लिंग-संवेदनशील धोरणे, जागरूकता मोहिमा, पितृसत्ताक मानसिकता.

**प्रस्तावना :** लिंग समानता ही सामाजिक, आर्थिक आणि राजकीय विकासाची आधारशिला आहे. भारतासारख्या वैविध्यपूर्ण देशात, लिंग आधारित भेदभाव शिक्षण, रोजगार, आरोग्य आणि राजकीय सहभागासारख्या क्षेत्रांत आढळतो. युनायटेड नेशन्स डेव्हलपमेंट प्रोग्रामच्या २०२३-२०२४ च्या मानव विकास अहवालानुसार, भारत लैंगिक असमानता सूचकांकात १९३ देशांपैकी १०८ व्या स्थानावर आहे. ही आकडेवारी लिंग समानतेच्या दिशेने अधिक प्रभावी धोरणांची गरज दर्शवते.

भारत सरकारने लिंग समानतेला प्रोत्साहन देण्यासाठी अनेक योजना लागू केल्या आहेत, ज्यामध्ये बेटी बचाओ बेटी पढाओ (BBBP), महिला आरक्षण अधिनियम २०२३, प्रधानमंत्री मुद्रा योजना (PMMY), आणि विज्ञान ज्योति यांचा समावेश आहे. या योजनांचा उद्देश महिलांना शिक्षण, आर्थिक स्वातंत्र्य आणि राजकीय सशक्तीकरणाच्या संधी उपलब्ध करून देणे आहेत. तथापि ., सामाजिक रूढी, अपुरा निधी आणि अंमलबजावणीतील आव्हाने यामुळे या योजनांचा प्रभाव मर्यादित आहे. हा संशोधन पेपर या योजनांचे उद्दिष्ट, अंमलबजावणी, प्रभाव आणि मर्यादांचे सखोल विश्लेषण करतो. यामध्ये योजनांचे सामाजिक आणि आर्थिक परिणाम, यशाचे मूल्यमापन, आणि सुधारणांसाठी

शिफारसी यांचा समावेश आहेत. कत्यांचा वापर करून . योजनांचा प्रभाव आणि तुलनात्मक विश्लेषण स्पष्ट केले आहे.

**संशोधनाची उद्दिष्टे :** १) भारत सरकारच्या लिंग समानतेसाठीच्या प्रमुख योजनांचा अभ्यास करणे. २) या योजनांचा सामाजिक, आर्थिक आणि राजकीय प्रभाव मूल्यमापन करणे. ३) अंमलबजावणीतील आव्हाने ओळखणे आणि सुधारणांसाठी शिफारसी सुचवणे. ४) योजनांच्या यशस्वीतेचे तुलनात्मक विश्लेषण करणे आणि दीर्घकालीन परिणामांचा अंदाज घेणे.

**संशोधन पद्धती :** हा पेपर दुय्यम तथ्यांवर आधारित आहे, ज्यामध्ये सरकारी अहवाल, शैक्षणिक लेख, विश्वसनीय वेबसाइट्स Drishti IAS (जसे की), Policybazaar, Test (book, आणि आंतरराष्ट्रीय संस्थांचे प्रकाशने UNDP), विश्व आर्थिक मंचांचा (योजनांचे विश्लेषण उद्दिष्ट . समावेश आहे, लाभार्थी, प्रभाव आणि मर्यादांच्या आधारे केले आहे. प्रभावाचे मूल्यमापन . करण्यासाठी व्यष्टी अध्ययन, आकडेवारी आणि तक्त्यांचा वापर केला आहे. APA 7th edition संदर्भ . स्वरूपात दिले आहेत.

**प्रमुख सरकारी योजनांचे विश्लेषण :****१) बेटी बचाओ बेटी पढाओ (BBBP)**

**उद्दिष्ट आणि वैशिष्ट्ये :** २०१५ मध्ये पंतप्रधान नरेंद्र मोदी यांनी हरियाणातून सुरू केलेली BBBP योजना बाल

लिंग अनुपात (CSR) सुधारणे, कन्या भ्रूणहत्येला आळा घालणे आणि बालिकांच्या शिक्षणाला प्रोत्साहन देण्यावर केंद्रित आहे. यामध्ये जागरूकता मोहिमा, वित्तीय प्रोत्साहन आणि सामुदायिक सहभाग यांचा समावेश आहे (Policybazaar, 2023). कमी लिंग अनुपात असलेल्या जिल्ह्यांवर विशेष लक्ष दिले जाते.

**प्रभाव :** स्वास्थ्य आणि परिवार कल्याण मंत्रालयाच्या २०२१-२०२२ च्या आकडेवारीनुसार, जन्मावेळी लिंग अनुपात (SRB) २०१४-१५ मधील ९१८ वरून ९३४ पर्यंत सुधारला आहे (Ministry of Health and Family Welfare, (2022 हरियाणातील झज्जर आणि रेवाडी जिल्ह्यांमध्ये लिंग अनुपातात लक्षणीय सुधारणा दिसून आलीसुकन्या समृद्धि योजनेमुळे मुलींच्या शिक्षणासाठी . बचत वाढली आहे

**अंतर्गत जन्मावेळी लिंग BBBP अनुपात मधील सुधारणा**

वर्ष	SRB (प्रति १०००)
२०१४-१५	९१८
२०१६-१७	९२६
२०१८-१९	९३०
२०२१-२२	९३४

वरील तक्ता BBBP योजनेच्या अंमलबजावणीनंतर जन्मावेळी लिंग अनुपातातील प्रगती दर्शवतो १५-२०१४ . ते २०२१-२२ दरम्यान SRB मध्ये १६ युनिट्सची वाढ झाली, जे योजनेच्या यशाचे सूचक आहे (Ministry of Health and Family Welfare, (2022

**व्यष्टी अध्ययन :** हरियाणा: हरियाणातील झज्जर जिल्ह्यात, स्थानिक पंचायती आणि NGO यांच्या सहभागामुळे २०१४-२० दरम्यान लिंग अनुपात ८५० वरून ९०० पर्यंत वाढला (Drishti IAS), (2023a तथापि, ग्रामीण भागात पितृसत्ताक मानसिकता आणि अपुरी संसाधने यामुळे पूर्ण यश मिळाले नाही.

**आव्हाने :** १) सामाजिक रूढी आणि पितृसत्ताक मानसिकता. २) ग्रामीण भागात जागरूकतेचा अभाव. ३) स्थानिक पातळीवर समन्वय आणि निधीची कमतरता.

**२. महिला आरक्षण अधिनियम, २०२३**

**उद्दिष्ट आणि वैशिष्ट्ये :** संविधान )१२८ वा ( अधिनियम, २०२३ नुसार, हा कायदा लोकसभा आणि राज्य विधानसभामध्ये महिलांसाठी एक तृतीयांश जागा आरक्षित करतो (Drishti IAS), यामुळे राजकीय . (2023b क्षेत्रात महिलांचा सहभाग आणि निर्णय प्रक्रियेत त्यांचा .आवाज वाढेल

**प्रभाव :** विश्व आर्थिक मंचाच्या २०२३ च्या लैंगिक अंतर अहवालानुसार, भारताने राजकीय सशक्तीकरणात २५.३ टक्के समानता प्राप्त केली आहे (World Economic Forum, स्थानिक स्वराज्य संस्थांमध्ये ५० . (2023 टक्के महिला आरक्षणामुळे ग्रामपंचायतींमध्ये महिलांचा सहभाग वाढला आहे, आणि हा कायदा राष्ट्रीय स्तरावर हा प्रभाव वाढवेल.

**पंचायती राज संस्थांमध्ये महिला सहभाग**

वर्ष	महिला सरपंच (टक्के)
२००६	२० टक्के
२०१०	३५ टक्के
२०१५	४५ टक्के
२०२०	५४ टक्के

वरील तक्ता पंचायती राज संस्थांमध्ये महिला सरपंचांच्या टक्केवारीतील वाढ दर्शवतो ते २००६ . २०२० दरम्यान महिला सहभागात ३४ टक्के वाढ झाली, जी स्थानिक स्तरावरील आरक्षण धोरणांचे यश दर्शवते (Drishti IAS), (2023c

**व्यष्टी अध्ययन बिहार ::** बिहारमध्ये, पंचायती राज संस्थांमध्ये ५० टक्के आरक्षणामुळे २००६ दरम्यान २०- महिला सरपंचांची संख्या २० टक्के वरून ५४ टक्के पर्यंत वाढली (Drishti IAS), (2023c यामुळे ग्रामीण विकासात महिलांचा सहभाग वाढला, परंतु राजकीय प्रशिक्षण आणि सामाजिक स्वीकृतीचा अभाव अडथळा ठरला.

**आव्हाने :** १) कायद्याची अंमलबजावणी २०२९ पर्यंत लांबणीवर. २) राजकीय पक्षांमधील इच्छाशक्तीचा अभाव. ३) सामाजिक आणि सांस्कृतिक अडथळे.

**३. प्रधानमंत्री मुद्रा योजना (PMMY)**

**उद्दिष्ट आणि वैशिष्ट्ये :** २०१५ मध्ये सुरु झालेली PMMY सूक्ष्म आणि लघु उद्यमांना कोलॅटरल-मुक्त कर्ज प्रदान करते, विशेषतः महिला उद्योजकांना प्रोत्साहन देण्यासाठी (Bank of Baroda, 2023). यामध्ये शिशु (५०,००० रुपये), किशोर (५०,००० - ५ लाख), आणि तरुण (५-१० लाख) लोन श्रेणी आहेत.

**प्रभाव :** २०१९-२० मध्ये ६ कोटींहून अधिक कारोबारांनी याचा लाभ घेतला, ज्यामध्ये ६८ टक्के महिला होत्या (Ministry of Finance, 2020). उत्तर प्रदेश आणि तमिळनाडूसारख्या राज्यांमध्ये महिलांनी स्वतःचे लघु उद्योग सुरु केले, ज्यामुळे आर्थिक स्वातंत्र्य वाढले.

**अंतर्गत महिला लाभार्थींची टक्केवारी PMMY**

वर्ष	SRB (प्रति १०००)
२०१५-१६	६० टक्के
२०१७-१८	६५ टक्के
२०१९-२०	६८ टक्के
२०२१-२२	७० टक्के

वरील तक्ता अंतर्गत महिला लाभार्थींच्या PMMY महिला दरम्यान २२-२०१५ . टक्केवारीतील वाढ दर्शवतो लाभार्थी ६० टक्के वरून ७० टक्के पर्यंत वाढले, जे योजनेच्या लिंग समानतेसाठीच्या योगदानाचे सूचक आहे (Ministry of Finance), (2020

**व्यष्टी अध्ययन तमिळनाडू ::** तमिळनाडूतील तिरुचिरापल्ली येथे, PMMY अंतर्गत कर्ज घेऊन महिलांनी हस्तकला आणि खाद्यपदार्थांचे व्यवसाय सुरु केलेएका . NGO स्थानिक च्या अहवालानुसार, २०१८-२२ दरम्यान १२,००० महिलांनी स्वतःचे उद्योग स्थापन केले (Testbook), (2024

**आव्हाने :** १) कर्ज परतफेडीची क्षमता. २) बँकिंग प्रणालीतील जटिलता. ३) ग्रामीण भागात जागरूकतेचा अभाव.

**४. विज्ञान ज्योति कार्यक्रम: उद्दिष्ट आणि वैशिष्ट्ये :** विज्ञान आणि तंत्रज्ञान मंत्रालयाद्वारे सुरू केलेली ही योजना (विज्ञान) STEM, तंत्रज्ञान, अभियांत्रिकी, गणितक्षेत्रात (मुलींचा सहभाग वाढवण्यासाठी शिष्यवृत्ती, मार्गदर्शन आणि प्रशिक्षण प्रदान करते Drishti IAS),.(2023d

**प्रभाव :** २०२०-२३ दरम्यान, १०,००० हून अधिक मुलींनी या योजनेचा लाभ घेतला, आणि IIT आणि NIT सारख्या संस्थांमध्ये महिलांचा प्रवेश १५ टक्के वरून २१ टक्के पर्यंत वाढला (Ministry of Science and Technology, 2023). तथापि, STEM मधील लिंग अंतर अजूनही कायम आहे.

#### (IIT/NIT) मध्ये महिला प्रवेश STEM

वर्ष	महिला प्रवेश (टक्के)
२०१८	१५ टक्के
२०२०	१७ टक्के
२०२२	२० टक्के
२०२३	२१ टक्के

वरील तक्ता विज्ञान ज्योति योजनेच्या प्रभावामुळे IIT/NIT मध्ये महिला प्रवेशातील वाढ दर्शवतो २०१८ :-

#### तुलनात्मक विश्लेषण

योजना	उद्दिष्ट	प्रभाव २०२०)-२३(	प्रमुख आव्हान
BBBP	लिंग अनुपात, बालिका शिक्षण	SRB ९१८ वरून ९३४ पर्यंत सुधारला	सामाजिक रूढी, अपुरा निधी
महिला आरक्षण अधिनियम	राजकीय सहभाग	पंचायतीमध्ये ५४ टक्के महिला सरपंच	अंमलबजावणी लांबणीवर, सामाजिक अडथळे
PMMY	आर्थिक सशक्तीकरण	६८ टक्के महिला लाभार्थी	जागरूकतेचा अभाव कर्ज परतफेड,
विज्ञान ज्योति	मध्ये सहभाग STEM	मध्ये २० IIT/NIT टक्के महिला प्रवेश	ग्रामीण पोहोच, सामाजिक रूढी

#### अंमलबजावणीतील आव्हाने :

**१) सामाजिक रूढी :** पितृसत्ताक मानसिकता आणि लिंग भेदभाव अजूनही मोठे अडथळे आहेत उदाहरणार्थ ., हरियाणात कन्या भ्रूणहत्येचे प्रमाण कमी झाले, तरी पूर्णपणे थांबले नाही. **२) निधी आणि संसाधने BBBP :** आणि विज्ञान ज्योति यांना अपुरा निधी आणि संसाधनांचा अभाव भेडसावतो. **३) जागरूकता :** ग्रामीण आणि आदिवासी भागात PMMY आणि विज्ञान ज्योति योजनांबद्दल जागरूकता कमी आहे. **४) निगराणी आणि मूल्यमापन:** योजनांच्या प्रभावाचे नियमित मूल्यमापन आणि तथ्य संकलन यात सुधारणा आवश्यक आहे.

**शिफारसी :** **१) जागरूकता मोहिमा वाढवणे:** स्थानिक भाषांमध्ये आणि सोशल मिडियाद्वारे जागरूकता कार्यक्रम राबवावेत. **२) लिंग:संवेदनशील धोरणे-** शिक्षण आणि कार्यस्थळांमध्ये लिंगसंवेदनशील धोरणांना - .प्रोत्साहन द्यावे **३) निधी वाढवणे :** योजनांसाठी अधिक निधी आणि पारदर्शक वाटप सुनिश्चित करावे. **४)**

२३ दरम्यान प्रवेश १५ टक्के वरून २१ टक्के पर्यंत वाढला, परंतु ग्रामीण भागात योजनेची पोहोच मर्यादित आहे (Ministry of Science and Technology),.(2023

**व्यष्टी अध्ययनकर्नाटक ::** कर्नाटकातील बेंगळूरु येथे, विज्ञान ज्योति अंतर्गत प्रशिक्षण घेतलेल्या ५०० मुलींनी राष्ट्रीय स्तरावरील विज्ञान स्पर्धांमध्ये पुरस्कार जिंकले (Drishti IAS),.(2023d यामुळे मुलींमध्ये आत्मविश्वास वाढला, परंतु ग्रामीण भागात संसाधनांचा अभाव आहे.

**आव्हाने :** १) सामाजिक रूढी आणि लिंगआधारित - .व्यावसायिक भेदभाव २) ग्रामीण भागात संसाधनांचा अभाव. ३) दीर्घकालीन प्रभावासाठी निगराणीची कमतरता.

**योजनांचा एकूण प्रभाव :** या योजनांनी लिंग समानतेला प्रोत्साहन दिले आहे. विशेषतः शिक्षण, आर्थिक सशक्तीकरण आणि राजकीय सहभागात BBBP . मुळे लिंग अनुपात सुधारला, PMMY मुळे ग्रामीण महिलांना आर्थिक स्वातंत्र्य मिळाले, आणि महिला आरक्षण कायदा राजकीय सशक्तीकरणाला चालना देईल तथापि ., UNDP च्या २०२४-२४ अहवालानुसार, भारतातील लैंगिक असमानता सूचकांक आव्हानात्मक आहे UNDP), योजनांचा .(2023 .प्रभाव क्षेत्रीय आणि सामाजिक स्तरांवर असमान आहे

**सामुदायिक सहभाग :** स्थानिक समुदाय, NGO , आणि महिला गटांचा सहभाग वाढवावा. **५) प्रशिक्षण आणि क्षमता विकास** राजकीय आणि व्यावसायिक क्षेत्रात महिलांसाठी प्रशिक्षण कार्यक्रम राबवावेत.

**निष्कर्ष :** भारत सरकारच्या लिंग समानते साठीच्या योजनांनी शिक्षण, आर्थिक सशक्तीकरण आणि राजकीय सहभागात महत्त्वपूर्ण प्रगती केली आहे BBBP ., PMMY , महिला आरक्षण अधिनियम, आणि विज्ञान ज्योति यांनी महिलांच्या सशक्तीकरणाला चालना दिली आहेत तथापि ., सामाजिक रूढी, अपुरा निधी आणि अंमलबजावणीतील आव्हाने यामुळे प्रभाव मर्यादित आहे लिंग समानता साध्य . करण्यासाठी सातत्यपूर्ण प्रयत्न, सामुदायिक सहभाग आणि लिंगभ .संवेदनशील धोरणांची गरज आहे-विषयात, अधिक समावेशक धोरणांद्वारे भारत लिंग समानतेच्या दिशेने ठोस पावले उचलू शकतो.

**संदर्भ:**

1. Bank of Baroda. (2023). मुद्रा ऋण: प्रधानमंत्री मुद्रा योजना (पीएमएमवाई). <https://www.bankofbaroda.in/personal-banking/loans/mudra-loan>
2. Drishti IAS. (2023a). बेटी बचाओ बेटी पढ़ाओ: एक समीक्षा. <https://www.drishtias.com/hindi/to-the-points/Paper2/beti-bachao-beti-padhao>
3. Drishti IAS. (2023b). महिला आरक्षण अधिनियम, 2023 - राजनीति में महिलाएँ. <https://www.drishtias.com/hindi/daily-updates/daily-news-analysis/women-reservation-bill-2023>
4. Drishti IAS. (2023c). पंचायती राज में महिलाओं की भूमिका. <https://www.drishtias.com/hindi/to-the-points/Paper2/panchayati-raj-and-women>
5. Drishti IAS. (2023d). विज्ञान ज्योति: STEM में महिलाओं की भागीदारी. <https://www.drishtias.com/hindi/daily-updates/daily-news-analysis/vigyan-jiyoti-programme>
6. Ministry of Finance. (2020). Pradhan Mantri Mudra Yojana: Annual Report 2019-20. Government of India.
7. Ministry of Health and Family Welfare. (2022). National Family Health Survey (NFHS-5) 2019-21. Government of India.
8. Ministry of Science and Technology. (2023). Vigyan Jyoti Programme: Progress Report 2020-23. Government of India.
9. Policybazaar. (2023). बेटी बचाओ बेटी पढ़ाओ योजना - विशेषताएँ, पात्रता, आवेदन. <https://www.policybazaar.com/life-insurance/savings-plans/beti-bachao-beti-padhao/>
10. Testbook. (2024). लिंग संवेदीकरण - परिभाषा, संबंधित शब्द, महत्व, लाभ. <https://testbook.com/hindi/gender-sensitization>
11. United Nations Development Programme. (2023). Human Development Report 2023-24. <https://hdr.undp.org/content/human-development-report-2023-24>
12. World Economic Forum. (2023). Global Gender Gap Report 2023. <https://www.weforum.org/publications/global-gender-gap-report-2023/>

## भारतीय ग्रामीण समाज : कुटुंबव्यवस्था व जाती व्यवस्थेतील सद्यस्थिती

प्रा. डॉ. मदन दयाराम रामटेके, मु. पो. मौशी, तह. नागभीड, जि. चंद्रपूर. ९७६३४५६७०६

**सारांश:** स्वातंत्र्यपूर्व व स्वातंत्र्योत्तर काळात ग्रामीण समाजामध्ये शैक्षणिक क्रांती बरोबरच राजकीय, सामाजिक आर्थिक आणि सांस्कृतिक क्षेत्रात अनेक चळवळी झाल्या. ग्रामीण जीवनाचा विकास व्हावा हा मुख्य उद्देश या चळवळीमागे होता. भारतीय समाजात प्रामुख्याने ग्रामीण लोकांच्या सुख, दुःखांचा, व्यथा- वेदनांचा, श्रद्धा-अंधश्रद्धा, रूढी- परंपरांचा आणि कृषीनिष्ठ समाज व्यवस्थेचा अंतर्भाव या ग्रामीण समाज व्यवस्थेत होतो. ग्रामीण समाज रचनेत झालेला बदल आणि कुटुंब व्यवस्थेत झालेला बदल आणि भारतीय संविधानाच्या अधिकारामुळे प्रत्येक समुहातील जातीव्यवस्थेत आमुलाग्र परिवर्तन झाले. हे जरी खरे असले तरी आज ग्रामीण समाजातील कुटुंब व्यवस्थेत काहीसा बदल झाला असला तरी मात्र जातीव्यवस्थेत प्रत्येक जाती ह्या उग्ररूप धारण करू लागल्या असून जातीवाद पाडू लागले आहेत हे आजचे खरे वास्तव आहे. ग्रामीण जीवनात होणाऱ्या बदलामुळे आज ग्रामीण समाजासमोर नवी आव्हाने प्रश्न उभे राहिले आहेत.

**प्रस्तावना:** भारत हा ८० टक्के ग्रामीण खेड्यांचा देश आहे. भारतात सर्वत्र पसरलेल्या खेड्यापाड्यातील समाजाला त्यांचा व्यवसाय शेती रितीरीवाज यामुळे स्वतःची अशी एक संस्कृती आहे. फार पूर्वीपासून आपल्या देशात ग्राम आणि नागरी असा भेद आहे. प्राचीन काळातील नगराचे स्वरूप प्रचंड व्यवहाराने भरलेले आहे. त्यात खरेपणा, दांभिकता आहे. तसेच ती समृद्धीची केंद्र बनलेली आहेत. खेड्याचे मात्र तसे नाही. खेळाची रचना आणि संस्कृती भिन्न असल्यामुळे तिथला मानवी स्वभावही वेगळा आहे. शेतकरी हा ग्रामरचनेतला केंद्र असून इतर त्याच्या भोवती केंद्रवर्ती झाले आहेत.

आज जरी खेड्यापासून बदलाला प्रारंभ झाला असला तरी किंवा कितीही परिवर्तन झाले तरी कृषी केंद्रित रचना ही ग्रामीण समाजाच्या आणि ग्रामीण संस्कृतीचा शेतकरी हा केंद्रबिंदू आहे.

### ग्रामीण समाज म्हणजे काय?

ग्रामीण समाज म्हणजे काय? ग्रामीण जीवनाचे स्वरूप काय? त्यातील ग्रामीण वास्तवाचे स्वरूप कोणते? याबद्दल मात्र संभ्रम आहे. आजही आपल्या देशात ८० टक्के जनता खेड्यापाड्यातून राहते. तेव्हा या ग्रामीण भागातून सर्व दूर पसरलेल्या समाजातील स्वतःची अशी एक संस्कृती

निर्माण झाली आहे असे दिसते. भारतीय खेळाची रचना, समाज व्यवस्था बघितली तर पुष्कळ बाबी स्पष्ट होत जातील. या समाज रचनेची स्वतःची एक स्वतंत्र व स्वयंपूर्ण रचना आहे. हजारो वर्षांपासून चाललेल्या या रचनेत माणसे एक विशिष्ट पद्धतीने बांधली जातात त्यांची स्वतंत्र अशी एक ग्राम संस्कृती असते. त्या ग्राम संस्कृतीशी माणूस पक्का बांधला जाई. तो ग्राम संस्कृतीच्या आंतर रचनेमुळे विठ्ठल रामजी शिंदे यांनी या व्यवस्थेबद्दल गौरवोद्धार काढले आहेत ते म्हणतात. 'सरंजाम ही मराठ्यांची लष्करी घटना आहे. तर गावगाडा ही कुणब्यांची मुळची घटना आहे. खेड्याचा राजा पाटील ब्राह्मणांपासून ते महारामागांपर्यंत सर्व जातींचे अलुते बलुते उर्फ कारू नारू यांची वासरे ही गाव गाळ्याची घटना व परिभाषा फार पुरेसे आहे. या देशात अनेक राज्यव्यवस्था आल्या आणि गेल्या परंतु ग्रामव्यवस्था अजूनही कायमच राहिली.'

ग्रामीण समाज समजून घेतले पाहिजे ग्रामीण समाज काय हे नीट कळल्याशिवाय कौतुक तरी कसे करता येणार हा प्रश्नच आहे. ग्रामीण समाज नेमके काय? ग्रामीणत्व कशात आहे? याची समाजशास्त्रामध्ये फार विस्तृत चर्चा झालेली आहे. ग्रामीण समाज म्हणजे अज्ञान अंधश्रद्धा आणि रूढीप्रियता असे म्हटले जाते. पण या गोष्टी आज मुंबई

सारख्या महानगरामध्ये ही दिसतात त्यामुळे केवळ रुढीप्रियता केवळ अंधश्रद्धा म्हणजे ग्रामीण समाज जीवन नाही. याच्यापलीकडे कुठेतरी ग्रामीणतेचा शोध घ्यावा लागेल.

हा शोध घेत असताना प्राचीन काळापासून खेड्याची झालेली जडणघडण व त्यातून निर्माण झालेली जीवन जगण्याची पद्धती लक्षात घ्यावी लागेल ही जीवन पद्धती ग्रामीणत्व असे म्हणता येऊ शकेल. मात्र प्राचीन काळापासून नागर जीवनापेक्षा वेगळी आहे.

**ग्रामीण समाजाचे स्वरूप:** भारतीय समाजातील खेळाची रचना समाज व्यवस्था बघितली की, या जगण्याचे वेगळेपण लक्षात येते येथील माणसाची जगण्याची एक विशिष्ट शिस्त साकारलेली आहे. ग्रामीण समाजामध्ये काळी आणि पांढरी असे दोन शब्द जुन्या काळापासून प्रचलित आहेत. काळी म्हणजे भूमी, शेती या भूमीच्या दृष्टीने शेतीच्या दृष्टीने पांढरीची उभारणी होत असते. या पांढरीमध्ये कोणते घर कुठे असावे, मंदिर कुठे असावे, पाटलाचे घर कुठे असावे हे ठरलेल्या असते. ह्या बाह्यरचने बरोबरच एक आंतररचनाही साकार झालेली दिसते. ग्रामीण संस्कृती ही प्राचीन काळापासून कृषी केंद्रित संस्कृती होती. व या कृषी केंद्रित संस्कृतीच्या रचनेला गावगाडा असेही म्हटले गेले आहे.

या गावगाड्यामध्ये कारू नारू हे घटक महत्त्वाचे होते. या गाव गाड्यांचा अभ्यास शंभर वर्षांपूर्वी श्री वी.ना. अत्रे यांनी केला आहे. त्यामध्ये ते म्हणतात की, 'खेडे म्हटले की अगोदर चटकन काडीच डोळ्यापुढे उभी राहते शेती, पिके गवत, झाडे, गुरेढोरे, शेळ्या, मेंढ्या, मेंडके, शेतकरी, गुराखी, पार, विहिरी, नांगर, कुडव, मोट, मळा, गोफण वगैरे बळीराजाचे वैभव खेड्याचे नाव काढताच इतके मन व्यापून टाकते की खेड्यात शेतीखेरीज दुसरा रोजगार चालत असेल किंवा शेतकऱ्याने खरीच दुसरे कोणी राहत असेल असेही एकाएकी मनात येत नाही. कुणबी पुढे झाल्याखेरीज एकाही खेळाची वसाहत झाली नाही. त्याने धान्य पैदा करून इतरांच्या खाण्याची तरतूद केली तेव्हा इतर गोळा झाले.'

कृषी जीवन हेच ग्राम संस्कृतीच्या केंद्रस्थानी आहे किंबहुना कृषी जीवनाला केंद्रस्थानी ठेवूनच इथले सण, उत्सव, परंपरा, रुढी या गोष्टी निर्माण झाल्या आहेत. पोळा दसरा, दिवाळी, गुढीपाडवा, अक्षय तृतीया इत्यादी सणांचे नाते केवळ कृषी संस्कृतीशीच आहे हे उघड आहे. संपूर्ण भारतीय ग्रामीण समाजाचे मूळ कृषीनिष्ठ आहे. ग्रामीण भागातून दिसणाऱ्या मातृ पूजेचा संबंध ही शेतीशीच आहे. शेती म्हणजे निर्मिती जननी म्हणून स्त्री रूपाची आणि शेतीची सांगड पुरातन काळापासून घातली आहे.

साधारणता १९२० च्या दरम्यान ग्रामीण जीवन ठळकपणे वेगळे असल्याचे जाणवू लागले होते. इतकेच नव्हे तर या ग्रामीण जीवनातील घडणही वेगळी असल्याचे म्हटले जाऊ लागले होते. महात्मा गांधी यांनी खेड्याकडे चला अशी हाक या ऐतिहासिक टप्प्यावर दिली याचा अर्थ

शहरे आणि खेळी यामधील अंतर ठळकपणे यावेळेस नजरेस भरू लागल्याचे दिसते. प्राचीन काळापासून नागरी आणि ग्रामीण हे दोन्ही शब्द अस्तित्वात आहेत. प्राचीन काळात आणि मध्ययुगातील नगरे अस्तित्वात होती. भारताचे प्रमुख वैशिष्ट्य मानले गेलेल्या शेतीशी या नगरांचा दुरान्वयानेच संबंध यावा आणि येत असतो. अर्थात नागर आणि ग्रामीण समाज या दोन्ही विभागांमध्ये काही आदान प्रदान चालू होते हे उघड आहे.

**ग्रामीण समाजाची कुटुंबव्यवस्था:** ग्रामीण समाजाचा विचार करित असताना कुटुंब व्यवस्था ही महत्त्वाची ठरते. कृषी संस्कृतीचे एक महत्त्वाचे वैशिष्ट्य म्हणजे एकत्र कुटुंब व्यवस्थेचा विचार करता येईल. अधिक मनुष्यबळ शेतीसाठी आवश्यक असते. म्हणून मोठे कुटुंब असणे आवश्यक आहे. स्वाभाविकच स्त्रीला महत्त्वाचे स्थान प्राप्त होते. म्हणजे ग्रामीण समाज रचनेला माणूस नात्यागोतल्या शिवाय वेगळा राहू शकत नाही. आज ग्रामीण समाजात खेड्यापाड्यातून परिवर्तनामुळे विभक्त अशी छोटी छोटी कुटुंबे आकाराला येऊ लागली आहेत. तरी एकत्र कुटुंब पद्धती ग्रामीण समाजात वेगळेपणाने उठून दिसते. याशिवाय सगळ्या लोकांचा संबंध गावगाड्यांशी असतो. कुटुंब परंपरा जातीची परंपरा आणि गावगाडे ती रचना या सगळ्यांमधून ग्राम ग्रामीण समाजात घडणारी मानसिकता ही वेगळी अशी आहे. तसेच हे सगळं लोक आणि गावगाडा कृषी संस्कृतीत आलेले निसर्ग प्रमुख आहे. जत्रा, यात्रा विविध उत्सव या सगळ्यात मधून ग्रामीण समाजाचे वेगळेपण दिसते.

**ग्रामीण समाजातील जातिव्यवस्था:** ग्रामीण समाजात जाती व्यवस्था जाती रचना आधी ग्रामीण भागात दृष्टीस पडते. परिवर्तन घडूनही तीचे अस्तित्व नष्ट झालेले नाही. शिक्षणाचे लोन ग्रामीण समाजात प्रत्येक खेड्यापाड्यात पोहोचले तरी अजूनही जातीव्यवस्था आहे. प्रत्येक जातीची वेगळी अशी संस्कृती आहे. ग्रामीण समाजातील संस्कृती रितीरीवाज तिथल्या चालीरीती, रुढी परंपरा शहरी जीवनापेक्षा वेगळे आहेत.

ग्रामीण समाजामध्ये जातीनिहाय समाजरचना अतिशय पक्की दिसते. काही वेळा रोटी-बेटी व्यवहारही मान्य केला जातो. परंतु बेटी व्यवहार मात्र सर्व गोष्टी पाहूनच केला जातो. यामुळेच ग्रामीण समाज रचनेत नागरसमाजा इतका झटपट बदल झालेला दिसून येत नाही. तसेच त्यांची जातनिहाय कामाची विभागणी ही वेगळी वेगळी असते.

ग्रामीण भागात गावाकडची रचना अलुतेदार व बलुतेदार यांची मिळून बनलेली असते. कृषी केंद्रित समाज रचनेमध्ये बलुतेदाराला अधिक महत्त्व आहे. शेतकऱ्याला ज्या ज्या वस्तूची आवश्यकता असते उदाहरणार्थ लाकडी साहित्य सूताराकडून, कातडी काम चांभाराकडून म्हणजेच विविध कामे करून घ्यावे लागतात व हे पारंपारिक स्वरूपाचे असते. वडिलांचा व्यवसाय मुलाने चालवावा हा जणू अलिखित नियमच आहे. महारांनी सांगावा पोहोच

करावा तराडाने दवंडी पिटावी इत्यादी प्रकारची कामेही परंपरागत पद्धतीने चालविली जातात. ग्रामीण भागामध्ये त्यांच्या जातीवरून काही म्हणी तयार झालेल्या आहेत. ब्राह्मणा घरी लिहिणं, कुणब्या घरी दाणं, महारा घरी गाणं इत्यादी म्हणीवरून पारंपारिक व्यवसाय ओळखले जातात.

ग्रामीण समाजामध्ये शेतकरी हाच प्रमुख असल्याने त्यांचाच प्रभाव सर्व जातीसमोर पडलेला असतो. कृषी केंद्रितता हाच ग्रामीण समाज व्यवस्थेचा पाया आहे. बारा बलुतेदार व शेतकरी यांच्यात परस्पर पूरकता निर्माण होत असते. व यातूनच त्यांची जीवनमूल्ये सदैव होत राहतात. श्रेष्ठ कनिष्ठता हा ग्रामीण समाजाचा मुख्य भाग मानावा लागतो. यामध्ये महार मांग चांभार यांना अस्पृश्य मानले गेले. तसेच जे अल्पसंख्यांक किंवा दारिद्र्याने गांजलेले यांचीही काही समाज मिरवणूक करतो. आर्थिकदृष्ट्या सक्षम व प्रबळ नसल्याने त्यांना या गोष्टींना तोंड द्यावे लागते.

**ग्रामीण समाजाच्या कुटुंबव्यवस्था व जाती व्यवस्थेतील आजची स्थिती:** ग्रामीण समाजामध्ये माणसाचे मन हे संवेदनशील व श्रद्धाळू बनते. संस्कारातून संस्कृती व संस्कृतीमधून मनाची जडणघड होत असते. त्यातूनच व्यक्तीच्या मनाला आकार येत असतो व सामाजिक पातळीवरचे सहयोगी जीवन निर्माण होते. समूहजीवन ग्रामीण परिसराचे महत्त्वाचे वैशिष्ट्य आहे. ग्रामीण भागामध्ये धर्म संकेत विशेषत्वाने पहावयास मिळतात. ग्रामीण समाजामध्ये धर्माचे आचरणही असते. परंपरागत आचार विचारांना फाटा देण्याचे काम कुटुंब व्यवस्थेत व जातीव्यवस्थेत पाहावयास मिळते.

भारतीय ग्रामीण समाजामध्ये कुटुंब व्यवस्था व जातीव्यवस्थेतील आजच्या विद्यमान स्थितीचे चित्र फारच विदारक आहे. ग्रामीण समाजाच्या कुटुंब व्यवस्थेत झालेल्या बदलामुळे विभक्त कुटुंब पद्धतीमुळे घरातील ज्येष्ठ नागरिकांना आपले जीवन जगतांना अनेक परिस्थितीला सामोरे जावे लागत आहे. विभक्त कुटुंब पद्धतीमुळे ज्येष्ठ

नागरिकांना कौटुंबिक वात्सल्याला आणि मुला मुलींच्या प्रेमाला मुकावे लागत आहे.

प्रत्येक जातीच्या महापुरुषांनी मानवता अंगीकारून मानवाने मानवाशी प्रेमाने वागावे त्यांच्यासोबत मानवासारखे वागले पाहिजे तोच खरा मानवतावादी धर्म. मानवतावादी धर्म सांगून जाती नष्ट करून कायद्याने जातिवाद संपविला. भारतीय संविधानाने स्त्री-पुरुषांना समानतेचा अधिकार देऊन सर्व मानव आपण समान आहोत हे तत्त्व संविधानाने दिले. या संविधानिक शासन प्रणालीने जातीव्यवस्था नष्ट झाली असली तरी मात्र संविधानिक शासन प्रणाली चालविणाऱ्या आरएसएस प्रणित भाजपचे सरकार जातिव्यवस्थेला सातत्याने खतपाणी घालण्याचे धोरण राबवित आहे. यातून जाती व्यवस्था बळकट होऊन जातिवाद आपले उग्ररूप धारण करू लागला आहे. प्रत्येक जातीने आपले महापुरुष वाटून घेतल्याचे चित्र दिसू लागले आहे. आजच्या विद्यमान परिस्थितीत रंगांमध्येही जातिवाद फोफावलेला दिसून येतो आहे. प्रत्येक जाती समूहाने, धर्माने रंग वाटून घेतले आहेत हे आजचे विदारक वास्तव आहे.

**समारोप:** ग्रामीण समाज हा भारतीय समाज व्यवस्थेचा असा घटक आहे जो प्रामुख्याने शेती आणि नैसर्गिक वातावरणावर निर्भर असतो. यात ग्रामीण भागातील लोक एकमेकांशी सलोख्याचे व जवळचे नातेसंबंध प्रस्थापित करतात. भारतीय ग्रामीण समाजात लोकसंख्येची घनता शहराच्या तुलनेत कमी असते. या ग्रामीण समाजातील संस्कृती परंपरा आणि सामुदायिक जीवनाचे महत्त्व यात साकल्याने दिसून येते. ग्रामीण समाज जीवनातून फुलणारी व ग्रामीण वास्तवातून साकार होणारी ग्रामीण समाजाची कुटुंबव्यवस्था व जातीव्यवस्था होय.

संदर्भग्रंथ:

१. ग्रामीण साहित्य स्वरूप आणि समीक्षा -डॉ.आनंद यादव
२. नागनाथ कोतापल्ले ग्रामीण साहित्य स्वरूप आणि शोध
३. भारतीय ग्रामीण समाजशास्त्र -ए.आर. देसाई

## कौटुंबिक विघटन : आधुनिक भारतासमोरील एक गंभीर सामाजिक समस्या

प्रा. नम्रता ग. भुरे, श्री विज्ञानी सिटी कॉलेज, नागपूर

**सारांश:** प्रस्तुत शोधनिबंधात आधुनिक काळातील समाजात निर्माण होत असलेल्या 'कौटुंबिक विघटन' या समस्येचे परीक्षात्मक विवचन केल्या गेले. हा शोध निबंध सामाजिक व कौटुंबिक नातेसंबंधांमध्ये झालेल्या परिवर्तन दर्शविते. या परिवर्तनामुळे समाजात एक नवीन समस्या निर्माण होण्यास कारक ठरत आहे असे निदर्शनात येते. हा शोध निबंध मानसिक आणि शारीरिक अस्थिरतेमुळे तसेच समायोजनाच्या कमी अधिक क्षमतेमुळे कौटुंबिक विघटनाच्या वाढत्या प्रमाणावर प्रकाश टाकतो. कौटुंबिक विघटन या विषयावर संशोधन करताना विविध सांस्कृतिक आणि सामाजिक परिस्थितीत कुटुंबाच्या गरजा आणि समस्यांचा अभ्यास केला आहे. वेगवेगळ्या सामाजिक आर्थिक स्तरावरील कुटुंबावर कौटुंबिक विघटन कसा परिणाम करतो या याही संदर्भात काही घटक अभ्यासण्यात आले. संभाव्य गृहीतकांना समोर ठेवून कौटुंबिक विघटनाची कार्ये व उपाययोजना शोधण्यात आल्या. कौटुंबिक हिंसेचा परिणाम विघटनात्मक प्रवृत्तीकडे घेऊन जातो याची शहानिशा या शोध निबंधामार्फत करण्यात आली. तसेच कौटुंबिक विघटनाचे स्वरूप, लक्षण, परिणाम, कारणे व उपाययोजना शोधण्यात आल्या.

**मुख्य शब्द:** कौटुंबिक विघटन, हिंसा, परिवर्तन, समायोजन, उत्पन्न, विनियोग, तणाव परिणाम कलह, सकारात्मक वातावरण इ.

**प्रस्तावना:** भारतीय समाजात विकसनशील देश म्हणून ओळखला जातो. देशाच्या विकास प्रक्रियेत समाजाला त्याचा विकास करण्यासाठी अनेक समस्यांना समोर जावे लागत आहे या समस्यांमुळे त्याच्या विकासाच्या प्रक्रियेत अडथळे निर्माण होत आहे. त्यामुळे देशाचा ज्या प्रमाणात विकास अपेक्षित होता त्या प्रमाणात त्याचा विकास होऊ शकला नाही. आधुनिक युगात औद्योगिकीकरण व यांत्रिकीकरण झाले. पण भारतीय समाजातील समस्या आजतागायत कायम आहे. एका समस्येचे निराकरण झाले की लागलीच दुसरी समस्या समाजासमोर उभी असलेली दिसून येते. अशा अनेक सामाजिक समस्या भारतीय समाजाला पोखरून काढत आहे. याचा परिणाम भारताच्या विकासावर मोठ्या प्रमाणात दिसून येतो.

सामाजिक समस्या म्हणजे समाजामध्ये निर्माण होणारी अशी परिस्थिती की ज्यामुळे समाजात काही काळ गोंधळ आणि संकट निर्माण होते व त्या परिस्थितीकडे वेळीच लक्ष देणे आवश्यक ठरते. आधुनिकीकरण व यांत्रिकीकरणाच्या युगात कौटुंबिक विघटन ही एक समस्या म्हणून उभी आहे. समाजात होणाऱ्या सामाजिक, आर्थिक, शैक्षणिक बदलामुळे प्राप्त होणाऱ्या संध्या आणि अधिकारामुळे स्त्री - पुरुषांना वैयक्तिक विकास करण्यास वाव मिळाला. परंतु त्याचे दुष्परिणामही समाजात दिसायला लागले. बदलती जिवन शैली, बदलते सामाजिक मुल्य., स्वावलंबन यामुळे \* कौटुंबिक विघटन \* सारख्या समस्येला भारतीय समाजाला नव्याने तोंड द्यावे लागत आहे. त्यामुळे या समस्येक सुद्धा तेवढ्याच चिकित्सक वृत्तीने लक्ष द्यावे लागणार आहे. चांगल्या आणि वाईटसाठी कौटुंबिक संबंध संपूर्ण आयुष्यभर व्यक्तीच्या कल्पनाला आकार देण्यास मध्यवर्ती भूमिका बजावतात. त्यामुळे कौटुंबिक संबंध सर्व सदस्यांसाठी पोषक राहिल असे ठेवणे गरजेचे आहे. कौटुंबिक स्तरावर स्त्री -पुरुष यांच्यात

संमजस्य ठेवणे आवश्यक आहे. प्रत्येक कुटुंबात काही ना काही प्रमाणात मतभेद असतातच प्रत्येक स्त्री-पुरुषाचा विचार भावना आदर्श निष्ठात अगदी सारखेपणास राहत नाही त्यामुळे मतभेद त्याला संधी मिळते मतभेदातून परस्परांचे संबंध प्रभावित होतात. परिणामतः स्त्री किंवा पुरुषाला परित्याग करावा लागतो. आणि त्या परित्यागातून घटस्फोटाची संभावना वाढिस लागते. कुटुंब विघटनासाठी कोणतीही एक कारण उत्तरदायी नसते तर अनेक कारणांच्या मालिकेच्या परिणामातून कुटुंब विघटन होत असते. या विघटनासाठी कुटुंबाच्या आतील व कुटुंब बाह्य कारणे जबाबदार असतात.

**संशोधनाचा उद्देश:** १) कुटुंबाच्या संरचनेतील परिवर्तनातचे अवलोकन करणे. २) कौटुंबिक विघटनाचे कारणांचा शोध घेणे. ३) कौटुंबिक विघटनावर उपाय योजना सुचवणे. ४) विविध आर्थिक स्तरावरील कुटुंबांच्या समस्यांचा शोध घेणे.

**संशोधन पद्धती:** संबंधित शोधणे निबंधासाठी काही संदर्भग्रंथाचा आधार घेतला गेला. इंटरनेटवरील माहिती, विकिपीडिया वरील लेख इत्यादींच्या अनुषंगाने विषयासाठी आधार घेतला. दुय्यम तथ्य संकलनाची पद्धत वापरण्यात आली. तसेच मासिक व लेखाद्वारे तथ्य संकलन केल्या गेले.

**ग्रहितके:** १) कुटुंबातील स्त्री-पुरुषांच्या आर्थिक स्वावलंबन कुटुंब विघटनाला कारणीभूत ठरत आहे. २) कौटुंबिक जबाबदाऱ्या औपचारिक संस्थेकडे सोपवल्या जात आहे त्या कारणास्तव कौटुंबिक विघटन होत आहे. ३) पारंपारिक सामाजिक मूल्यांच्या ज्ञासाचा परिणाम कुटुंब विघटनावर होतो. ४) आर्थिक हानी कुटुंब कलहासाठी कारणीभूत आहे.

**कौटुंबिक विघटनाचा अर्थ व स्वरूप:** मानव समाजात कुटुंब हे अनौपचारिक शिक्षणाचे माध्यम समजले जाते. मानवाला सामाजिक प्राणी बनवण्यासाठी कुटुंब महत्वाची

भूमिका बजावत असते. कुटुंबाच्या अनेक प्रकारच्या कौटुंबिक संरचनेमध्ये होत असलेल्या स्थित्यंतरामुळे आधुनिक कुटुंबासमोर अनेक प्रकारची तणावपूर्ण पूर्वक परिस्थिती निर्माण होत आहे. शहरीकरण, आधुनिकीकरण, यांत्रिकीकरणामुळे मानवाच्या जीवनशैलीत परिवर्तन होत आहे. एकता, सहकार्याची भावना, त्यागाची भावना, आपुलकी या यंत्र युगात कुठेतरी कमी झालेली दिसत आहे. कुटुंबाच्या, आकारामध्ये, पती-पत्नीच्या संबंधांमध्ये, विवाह संस्था व लैंगिक संबंधाच्या मूल्यांमध्ये जे काही परिवर्तन आधुनिक काळात होत आहे त्यामुळे कौटुंबिक तणाव वाढवून कुटुंब विस्कळीत होताना दिसत आहे. आधुनिक युगामध्ये स्त्रिया, तरुण, वृद्ध इत्यादींच्या अधिकार व पदांमध्ये झालेल्या परिवर्तनाचा विपरीत प्रभाव कुटुंबाच्या संरचनेवर पडत आहे. इतर औपचारिक संस्थांनी कुटुंबाचे कार्य आपल्याकडे घेतल्यामुळे कुटुंब विस्कळीत होत आहे. सहकार्याची आणि रक्त संबंधाची जे महत्व कमी होत आहे त्यामुळे कुटुंबात सतत तणावाची परिस्थिती निर्माण होत आहे. कुटुंबामध्ये आपणास विघटनात्मक प्रवृत्ती वाढताना दिसत आहे. कौटुंबिक एकतेला भंग करणाऱ्या कोणत्याही परिस्थितीला कौटुंबिक विघटन असे म्हणतात. केवळ पती-पत्नीमध्ये निर्माण होणाऱ्या तणाव नव्हे तर मुलेबाळे व त्यांच्या आई-वडिलांमध्ये निर्माण झालेल्या तणावामुळे सुद्धा कौटुंबिक विघटन होत असतो. कुटुंबातील सदस्यांमध्ये मतैक्य न आढळणे, प्रेम त्याग, सहकार्य इत्यादी भावना नष्ट होणे म्हणजेच कौटुंबिक विघटन होय. शिवीगाळ, शारीरिक पीडा देणे, परित्याग, घटस्फोट इत्यादी रुपामध्ये कौटुंबिक विघटन झालेले दिसून येते.

**कौटुंबिक विघटनाची लक्षणे:** १) कुटुंबातील प्रत्येक सदस्यांच्या उद्दिष्टांमध्ये एकतेचा अभाव दिसतो. २) कौटुंबिक ध्येयामध्ये एकतेचा अभाव दिसतो. ३) व्यक्तिगत आकांक्षांमध्ये संघर्ष आढळतो. ४) कुटुंबाबद्दल उदासीनता निर्माण होते. ५) कुटुंबाच्या पारंपारिक मूल्यांमध्ये परिवर्तन घडवून येते. ६) कुटुंबाबाहेर लैंगिक इच्छांची पूर्ती करण्याचे प्रयत्न केले जातात. ७) सामाजिक आणि सांस्कृतिक मूल्यांकडे दुर्लक्ष केले जाते.

**कुटुंब विघटनाची वैयक्तिक, सामाजिक आणि सांस्कृतिक कारणे:** आधुनिक भारतीय समाजात स्त्री आपल्या पतीला मालक न समजता जीवनसाथी मानण्याची प्रवृत्ती समोर येत आहे. त्या सामाजिक बदलता मूल्यांमुळे कुटुंबांमध्ये तणावपूर्वक परिस्थिती निर्माण होत आहे. स्त्री-पुरुषांच्या स्वावलंबनाच्या अट्टाहासापोटी आपल्या कौटुंबिक जबाबदाऱ्या पार पाडण्यासाठी एक दुसऱ्यावर दोषारोपण केले जात आहे. स्त्रियांच्या वाढत्या दुहेरी भूमिकेमुळे तिच्यावर कौटुंबिक ताण वाढत आहे. याचा प्रभाव कुटुंबाच्या विघटनावर होत आहे.

**कुटुंब विघटनाचे व्यक्तिगत कारणे:**

१) **प्रेम विवाह:** व्यक्तिगत स्वातंत्र्य व स्वावलंबन, सामाजिक पारंपरिक नियंत्रणात झालेला बदल यासारख्या कारणांमुळे स्त्री-पुरुषातील अंतर कमी होऊन परस्परांच्या

संपर्क संपर्कात येण्याचे प्रमाण वाढले आहे. त्यामुळे स्त्री-पुरुष शारीरिक आकर्षणाने एकत्र येतात आणि प्रेमविवाह करण्यास प्रोत्साहित होतात तसेच चित्रपटाच्या वाढत्या प्रभावामुळे प्रेमविवाह केला जातो. काही दिवसानंतर ते आकर्षण संपून त्यांचा खरा स्वभाव दिसून येतो आणि तेथून वैचारिक मतभेद सातत्याने निर्माण होताना दिसते यातून कुटुंबात तणावाचे वातावरण निर्माण होऊन कौटुंबिक विघटनास कारणीभूत ठरते.

२) **विरोधी स्वभाव:** कुटुंबात सुख आणि आनंद प्रस्थापित करण्यासाठी पती-पत्नीचा स्वभाव सारखा असणे आवश्यक आहे. ज्यावेळी स्वभावात तफावत दिसते तेव्हा त्याचा परिणाम दोघांमध्ये असणाऱ्या संबंधावर झाल्याशिवाय राहत नाही आणि त्या कारणाने कुटुंबात तणावाचे वातावरण राहून त्याचा परिणाम कुटुंब विघटनाच्या स्वरूपात दिसून येतो.

३) **विकृत व्यक्तिमत्व:** पती-पत्नी यांच्यापैकी कुणा एकाचे व दोघांचे विकृत व्यक्तिमत्व कुटुंब विघटनाचे कारण ठरते राक्षसी वृत्ती, मारझोड, चंचल स्वभावामुळे त्यांच्या वर्तनात सैरपणा येऊन कुटुंबातील, प्रतिसादात बाधा निर्माण होते आणि कुटुंब विघटनाची प्रक्रिया यातून सुरू होते.

**कौटुंबिक विघटनाची सामाजिक आणि सांस्कृतिक कारणे:**

१) **आर्थिक तणाव:** कुटुंबाची आर्थिक प्राप्ती मर्यादित असेल तर त्याचा परिणाम पती-पत्नी माता-पिता व मुले यांच्या संबंधावर होतो याच्या अत्यंत दारिद्र्य बेकारी उत्पन्नाचा विनियोग नोकरी करणारी पत्नी अशा कारणांमुळे कुटुंबात तणाव दिसून येतो त्याचा परिणाम विघटनावर होतो.

२) **उत्पन्नाचा योग्य वापर:** उत्पन्नाचा वापर करण्याचा अधिकार कोणास असावा? असा प्रश्न समोर येताच आधुनिक समाजात पती-पत्नी कमावते असेल तर दोघांमध्ये उत्पन्नाचा विनियोग करण्यासंदर्भात वैचारिक मतभेद निर्माण होऊ शकतो. याउलट पत्नी जर पतीवर आर्थिक दृष्ट्या अवलंबून असेल अशावेळी तिची कुचंबना होईल यातून पती-पत्नीमध्ये मतभेद होऊन त्यांच्या तणाव निर्माण होते.

३) **अत्यंत दारिद्र्य व बेकारी:** आत्यंतिक दारिद्र्यामुळे पती-पत्नी त्रस्त होतात आपल्या मूलभूत गरजांची परिपूर्ती ते करू शकत नाही त्यामुळे कुटुंबात चिडचिडेपणा वाढतो दारिद्र्य हे पतीमुळे आहे असा आक्षेप पत्नीकडून केला जातो तेव्हा पती-पत्नीच्या संबंधात उत्कृष्ट येते बेकारीच्या कालावधीत विवाहित व्यक्तीचे उत्पन्न बंद झाल्यामुळे कुटुंबात आर्थिक कर्जपूर्ती करताना अडथळे येतात व त्यामुळे कौटुंबिक तणाव वाढवून तो कुटुंब विघटनास कारणीभूत ठरतो.

४) **भूमिका संघ:** पूर्वी स्त्री चूल आणि मूल या मर्यादित चौकटीत राहून आपली सामाजिक भूमिका पार पडत होती. परंतु आज मात्र स्त्रियाला मिळालेल्या अधिकाराच्या

बळावर त्यांना मर्यादित चौकटीच्या बाहेर जाऊन अनेक औपचारिक भूमिका पार पाडायच्या लागतात व त्यामुळे मानसिक तणाव निर्माण होतो. त्याचा परिणाम कौटुंबिक विघटनावर सुद्धा होताना दिसतो.

५) सामाजिक मूल्यांमध्ये परिवर्तन: पूर्वी पुरुषाच्या वर्चस्वाला स्वीकारल्या जात होते परंतु आज स्त्री पुरुष समानतेच्या अधिकारामुळे पुरुषाच्या वर्चस्वाला स्त्रिया स्वीकारण्यास इच्छुक नाही. नवीन सामाजिक मूल्यानुसार जीवन जगण्याचा प्रयत्न सतत चालला असतो. प्रेमविवाह, आंतरजातीय, विवाह, विवाहाला करार मानणे, स्वावलंबी होणे इत्यादी मुलांच्या स्वीकार केल्यामुळे त्यांना अनेक समस्यांना तोंड द्यावी लागते त्यामुळे कौटुंबिक विघटनाची वृत्ती वाढत असलेले दिसून येते.

६) पदामध्ये अंतर: पती-पत्नी दोघेही सामाजिक प्रतिष्ठा, पद, शक्ती प्राप्त करण्याकरता लाभोपाठ प्रयत्नशील असतात. त्यामुळे त्यांच्यात कौटुंबिक कर्तव्याची जाणीव कमी होत जाते त्यामुळे कुटुंबाच्या सदस्यांमध्ये असमाधान निर्माण होते व कौटुंबिक विघटनास कारक ठरते.

७) वयाचे अंतर: पती-पत्नीच्या वयामध्ये बरच अंतर असेल तर त्याच्या आवडीनिवडी आदर्श भावना इत्यादींमध्ये तफावत दिसून येते तसेच त्यांच्यात लैंगिक समायोजन होणे कठीण जाते त्यामुळे त्यांचे यशस्वीरित्या समायोजन होऊ शकत नाही व हे अयशस्वी समायोजन कौटुंबिक विघटनासाठी कारणीभूत ठरते.

८) गुन्हेगारी प्रवृत्ती: कौटुंबिक विघटनामुळे समाजात गुन्हेगारी व्यसनाधीनता आणि हिंसाचारासारख्या समस्या वाढत असतात.

९) सामाजिक संबंधात बाधा: सामुदायिक सामाजिक संबंध कमी होऊ शकतात.

**कौटुंबिक विघटनाचे परिणाम:** पती-पत्नी मुले व त्यांची इतर कुटुंबीयांसमोर कौटुंबिक विघटनामुळे अनेक समस्या निर्माण होतात. मानसिक तणावामुळे कुटुंबाच्या सदस्यांचा योग्य विकास घडवून येत नाही. काही वेळा मतभेद असले तरी एक जीवन व्यतीत करण्यात अनेक कुटुंबामध्ये एकत्र जीवन जगणे असह्य होते व त्याचा परिणाम घटस्फोटाच्या रूपामध्ये समोर येतो. कुटुंब विघटन परित्याग आणि घटस्फोटाच्या स्वरूपात होत असते. जेव्हा पती व पत्नी घर सोडून निघून जाते तेव्हा त्याला परित्याग म्हटले जाते तर कायदेशीर रीत्या पती किंवा पत्नीने एक दुसऱ्याचा नेहमीसाठी त्याग करणे म्हणजे घटस्फोट होय. परित्यागामध्ये समायोजनातून पती व पत्नी घरी परत येऊ शकते पण घटस्फोटात वारंवार समायोजन होऊनही ती वापस येऊ शकत नाही. घटस्फोटांमुळे व्यक्ती मानसिकरित्या खचलेला असतो. लैंगिक दृष्टीने त्याचे योग्य प्रकारे समायोजन होत नाही. घटस्फोटानंतर व्यक्ती व्यसनाधीन होऊ शकतो. घटस्फोटांमुळे मुलांचे संगोपनही व्यवस्थित होत नाही. अशा प्रकारे कौटुंबिक विघटनामुळे वैयक्तिक, सामुदायिक व सामाजिक विक्षेप होऊ लागतो. मुलांचे मानसिक आरोग्य चांगले राहत नाही. त्याचे

शैक्षणिक यश कमी होते. मुलांना एकटेपणाची आणि भितीदायक वातावरणाची जाणीव व्हायला लागते. यातून त्यांच्यातील आत्मविश्वास कमी होवून मुले भित्री बनतात. कधी कधी घराबाहेरील विकृत प्रवृत्ती ला बळी पडतात.

**कौटुंबिक विघटनावरील उपाय योजना:** १) कौटुंबिक संबंधात समंजस्य व समायोजन प्रवृत्ती असेल तर कौटुंबिक विघटन होत नाही. २) पुरुषांनी आपली पुरुषप्रधान मनोवृत्ती बदलविणे आवश्यक आहे. ३) स्त्रियांना आपले गुलाम न समजता सहधर्मिणी समजले पाहिजे. ४) आधुनिक काळात स्त्रियांनी आपल्या मनोवृत्तीत परिवर्तन करणे आवश्यक आहे इतर औपचारिक भूमिका पार पाडताना आपल्या कौटुंबिक चवळीकर कडे स्त्रियांनी लक्ष देणे आवश्यक आहे आपल्या मनोवृत्तीत परिवर्तन करणे आवश्यक आहे इतर औपचारिक भूमिका पार पाडताना आपल्या कौटुंबिक जबाबदारीकडे स्त्रियांनी लक्ष देणे आवश्यक आहे. ५) पती-पत्नीमध्ये सहिष्णूतेची भावना निर्माण करणे आवश्यक आहे. ६) स्त्रियांनीही सुशिक्षित होताना सुसंस्कृत सुद्धा व्हायला पाहिजे. ७) विवाहित धार्मिक संस्कार व पवित्र बंधन समजून स्त्री-पुरुषांनी त्याला शेवटास नेण्याचा प्रयत्न केला पाहिजे. ८) कुटुंबात सकारात्मक वातावरण असणे आवश्यक आहे यातून पती-पत्नीच्या संबंधात गोडवा कायम टिकला राहू शकतो. ९) कुटुंबात कुटुंब नियोजनाच्या मार्फत मुलांची संख्या मर्यादित ठेवली पाहिजे जेणेकरून उत्पन्नानुसार खर्च करता येईल. १०) जोडीदार निवडताना तरुण पिढीला योग्य मार्गदर्शन दिले पाहिजे. ११) प्रशिक्षित सामाजिक कार्यकर्त्यांनी कुटुंब सल्लागार ची स्थापना करून कुटुंबाच्या समस्यांना सोडविण्याची उपाय सुचवायला पाहिजे. १२) पती-पत्नीचे सल्लागार न्यायालयाद्वारे दोघांमध्ये सामाजिक ऐक्य निर्माण करण्याचा प्रयत्न करायला हवा. १३) कौटुंबिक विघटनाला कारणीभूत सर्व घटकांनी आपल्या विचारांमध्ये वर्तनांमध्ये बदल करून काही प्रमाणात पारंपारिक सामाजिक मूल्यांची जोपासणा करणे आवश्यक आहे. १४) कुटुंबातील सदस्यांमध्ये संवाद वाढवणे. १५) कौटुंबिक हिंसारावर नियंत्रण आणणे. १६) आर्थिक समस्यांवर उपाय योजना करून कमी खर्च करण्या संदर्भात कुटुंबातील सदस्यांसोबत चर्चा करणे.

**निष्कर्ष:** १) कौटुंबिक विघटन ही एक गंभीर समस्या आहे. २) कुटुंब विघटनामुळे कुटुंबातील सदस्यांच्या मानसिक आणि शारीरिक आरोग्याला हानी पोहचते. ३) कुटुंब विघटन टाळण्यासाठी संवाद आणि समुपदेशनाची आवश्यकता आहे. ४) कौटुंबिक सकारात्मक वातावरणामुळे कुटुंब विघटन टाळले जाऊ शकते. ५) कुटुंबातील मुलांचे योग्य संगोपन, शिक्षण व समायोजन यातून भविष्यात कुटुंब विघटनाचे प्रमाण कमी होईल. ६) नातेसंबंधात सुधारणा झाल्यास कुटुंब विघटनास आळा बसतो. ७) कुटुंबातील विघटन टाळण्यासाठी योग्य उपाययोजना करणे आवश्यक आहे जसे की कुटुंबातील सदस्यांमध्ये संवाद वाढवणे भावनिक आधार देणे आणि सामाजिक समस्यांवर लक्ष केंद्रित करणे. ८) कौटुंबिक विघटनामुळे कुटुंबातील मुले

गुन्हेगारी प्रवृत्तीकडे वळण्यास कारणीभूत ठरतात. ९) कौटुंबिक कलाहामुळे निर्माण झालेल्या असुरक्षिततेच्या भावनेपोटी मुले नैराश्यात जातात. १०) कुटुंबा व्यवस्था सामाजिक जीवनाचा मुलाधार आहे जोपर्यंत समाजाचे अस्तित्व आहे तोपर्यंत कुटुंबाचे अस्तित्वात पण टिकून राहिल त्यामुळे कुटुंबाचे विघटन होऊ नये यासाठी लक्ष केंद्रित करणे आवश्यक आहे विघटन होऊ नये यासाठी लक्ष केंद्रित करणे आवश्यक आहे. ११) वैयक्तिक विकासासाठी ही कुटुंबात समन्वय असणे आवश्यक आहे.

#### संदर्भग्रंथ

१. भारतीय सामाजिक समस्या : भा. की. खडसे
२. सामाजिक समस्या : प्रा. जी. के. पालकर
३. भारतातील सामाजिक समस्या : प्रा. रा. ज. लोटे
४. महिला सबलीकरण : डॉ. संभाजी देसाई
५. सामाजिक संशोधन पद्धती, आगलावे प्रदीप २००७, श्री साईनाथ प्रकाशन, नागपूर
६. भारतीय समाज संरचना आणि समस्या आगलावे प्रदीप २००३ श्री, साईनाथ, नागपूर
७. <https://unacademy.com>

## नागपूर मधील सहकारी पत संस्थेमध्ये काम करणाऱ्या कर्मचाऱ्याचे आर्थिक, सामाजिक व त्यांच्या कामासंबंधीच्या समस्याचे अध्ययन

शुभांगी उद्धवराव दहेकर, संशोधक विद्यार्थिनी, राष्ट्रसंत तुकडोजी महाराज नागपूर विद्यापीठ.  
मार्गदर्शक, डॉ. पी. वाय थोटे, पुरुषोत्तम थोटे समाजकार्य महाविद्यालय नरसाळा, नागपूर.

**प्रस्तावना:** सहकारी चळवळीला आज अनन्य साधारण महत्त्व आहे. देशाचा ग्रामीण व नागरी भागाचा कायापालट करणारी ही चळवळ सहकारी संस्थांच्या माध्यमातून देशातील समाजकारण, अर्थकारणात व राजकारणात महत्त्वाची भूमिका बजावत आहे. अर्थपुरवठा, निवारा, प्रक्रिया, उद्योग व सेवा या विविध क्षेत्रात सहकार चळवळ योगदान देत आहे. ग्राम पातळीवरील विविध कार्यकारी सहकारी संस्था, दुग्ध सहकारी संस्था, साखर कारखाने, सूतगिरण्या या शेतकरी व शेतमजुरांचे जीवनमान उंचावण्यात महत्त्वाची भूमिका बजावत आहे. तसेच नागरी भागात सहकारी बँका, गृहनिर्माण संस्था व नागरी पतपुरवठा संस्था या लक्षणीय भूमिका बजावत आहेत. सहकारी संस्था या संज्ञेचा अर्थ महाराष्ट्र सहकारी संस्था अधिनियमाद्वारे संयुक्त मालकी आणि लोकशाही नियंत्रण असलेल्या उपक्रमाद्वारे आपल्या सामाईक गरजा आणि आंकाक्षा पूर्ण करण्यासाठी आणि सहकारी तत्वांचे आणि मुल्यांचे अनुसरण करण्यासाठी स्वेच्छेने एकत्र आलेल्या व्यक्तीचा स्वायत्त अधिसंघ असलेली संस्था असा आहे.

**पत संस्था:** नागपूर जिल्ह्यात एकूण संस्था नागपूर नागरी पत संस्थांचे बरेच मोठे जाळे आहे. समान ध्येयाची माणसे एकत्र येतात. समान पातळीवर राहून योग्य त्या ठिकाणी योग्य त्या संख्येने आर्थिकदृष्ट्या फायदेशीर असे काम अंगिकारतात. यातून सर्वांचा फायदा होतो. चांगली माणसे नसतील तर चांगले कामही बिघडते म्हणून सहकारी संस्थेत काळजीपूर्वक माणसे निवडावी लागतात. चांगली घटना तयार करावी लागते व सर्व बाजूने लक्ष्मण रेषा ठरवून घ्याव्या लागतात. संस्थेचे व्यवस्थापन काळजीपूर्वक करावे लागते. अधिकार प्रदान करणे, त्यांचे प्रत्यायोजन करणे, याही बाबी महत्त्वाच्या आहेत हे प्रथम सर्वांचे विचारविनिमयाने करावे लागते. कारण या संस्था विधीप्रेरीत नाहीत. विधीप्रेरीत संस्थांचे नियम कायदयानेच ठरवून दिलेले असतात. त्यामुळे स्वयंप्रेरित पण विधीबंधीत संस्थांच्या सभासदांनी जागरूक राहून संस्थेची घटना

बनविली पाहिजे. सहकारी संस्थानी आपली पत व पैसा सांभाळला पाहिजे या संस्थांचे सभासद गरजू असतात म्हणून सहकारी संस्थांचे उद्दिष्ट्ये 'सेवा' हे असते.

सहकारी संस्था स्थापन होण्यास सामाईक गरजा आणि आंकाक्षा कारणीभूत ठरतात. जेणेकरून या सामाईक गरजा आणि आंकाक्षा पूर्ण करण्यासाठी काही व्यक्ती स्वेच्छेने एकत्र येऊन सहकारी तत्वांचे व मूल्यांचे अनुसरण करून संस्था गठीत करतात व तिचेवर त्यांची संयुक्त मालकी प्रस्थापित करून विविध उपक्रम हाती घेतात व त्यावर लोकशाही मार्गाने नियंत्रण ठेवतात. संस्था स्थापन करण्यास कारणीभूत ठरणाऱ्या व्यक्ती तसेच सामाईक गरजा आणि आंकाक्षा असणाऱ्या व्यक्ती या सभेच्या संभाव्य सभासद असतात. सर्व सभासदांची या संस्थेवर संयुक्त मालकी असते व कारभार पाहणीसाठी लोकशाही मार्गाने ते आपल्यातल्या काही व्यक्तींना निवडून देतात या निवडून आलेल्या व्यक्तींनाच पंचकमेटी किंवा नियामक मंडळ किंवा व्यवस्थापन समिती या नावाने संबोधले जाते. या व्यवस्थापन समितीने विश्वस्तांचे भूमिकेतून संस्थेचे कामकाज पाहणे आवश्यक असते व सर्वसाधारण सभेला ती उत्तरदायी असते.

सहकारी संस्थेत कर्मचाऱ्याची महत्त्वाची भूमिका आहे. सहकारी संस्थेत कर्मचाऱ्यांना जबाबदारीने कार्य करावे लागते. बऱ्याच कर्मचाऱ्यांचे तुटपुंजे पगार आहेत, संचालकांचा दबाव, अस्थायी स्वरूपात काम, पेन्शन व इतर कोणतेही भत्ते नाहीत, वृद्धापकाळात कोणत्याही सुविधा नाही. सरकार तर्फे कर्मचाऱ्यांच्या कोणत्याही हिताची तरतुद नाही त्यामुळे आर्थिक, सामाजिक व त्यांच्या कामासंबंधीचे अध्ययन करण्यासाठी या विषयाची निवड करण्यात आली आहे.

**पतसंस्थेची कार्ये:** १) पत संस्थेचा मुख्य उद्देश ठेवीदारांचे हित जपणे हा असून सभासदांमध्ये सामाजिक व आर्थिक प्रगती साधने व सदर प्रगती सहकाराच्या तत्वानुसार स्वतःसाठी व एकमेकांसाठी एकमेकांच्या

मदतीद्वारे साधने होय. २) सभासदांमध्ये काटकसर स्वावलंबन व सहकार्याची भावना वृद्धिंगत करणे. ३) सभासदांकडून ठेवी स्विकारणे त्यांचे विनियोग कर्ज देणे अथवा गुंतवणुक करणे. ४) कर्जाची उभारणी करणे. ५) सर्व प्रकारचे ठवदके कर्ज रोखे, वचन चिठ्या व इतर प्रकारच्या मौल्यवान वस्तु ठेवीच्या स्वरूपात अथवा स्विकारणे. ६) सुरक्षित तिजोरी घर व तदनुषांगिक सेवा उपलब्ध करून देणे. ७) सुरक्षा पत्रे व रोख रक्कमांची देवाण घेवाण करणे. ८) बचत गट स्थापन करणे तसेच शासकीय निमशासकीय किंवा अन्य कोणत्याही वित्त संस्थेकडून निधी उपलब्ध करणे. ९) सभासदांच्या संस्थेच्या आजी व माजी सभासदांच्या कर्मचाऱ्यांच्या हिताच्या दृष्टीने पुरक संघटना संस्था निधी विश्वस्त निधी स्थापन करणे. १०) सभासदांची आर्थिक परिस्थिती सुधारण्यासाठी विविध योजनावरून कर्जपूरवठा करणे. ११) रोजगार मिळण्याच्या दृष्टीने स्वयंरोजगार उद्योग उभारण्याकरिता मदत करणे. १२) संस्थेचे सभासद, ठेवीदार ग्राहक सार्वजनिक संस्था, इतर संस्था व कायदेशीर संगणक आधारित व तदनुषांगिक सेवा पुरविणे. १३) विमा कंपन्याबरोबर करार करून कोणतीही आर्थिक गुंतवणुक न करता कॉर्पोरेट पद्धतीनुसार विमा व्यवसाय अंगीकारणे. १४) पतसंस्थाना भाग भांडवल, निधी वर्गणी, ठेवी, कर्जे, देणग्या, अनुदान आर्थिक सहाय्य व पुनर्वित्त साधनांनी निधी उभारता येतील.

पतसंस्थेची कार्ये व पतसंस्थेची उद्दिष्ट पूर्ण करण्यात कर्मचाऱ्यांचा मोलाचा वाटा आहे. उपरोक्त कार्ये पार पाडण्यासाठी कामासंबंधीचे अध्ययन करण्यासाठी विषयाची निवड करण्यात आली आहे.

**कार्य:** अ) कर्ज देणे ब) ठेवी स्विकारणे क) गृह कर्ज देणे ड) सोने तारण.

मानव हा समाजशील प्राणी आहे समाजातील एक घटक म्हणून प्रत्येक व्यक्तीचे निरनिराळे उद्दिष्ट्ये असतात आणि ते पूर्ण करण्याकरीता प्रत्येक व्यक्तीला भौतिक, आर्थिक, शारीरिक, मानसिक अशा सर्व प्रकारच्या साधनांना मर्यादा असल्याने प्रत्येक व्यक्तींना इतरांची मदत घेणे आवश्यक असते. याकरीता अनेक व्यक्ती एकत्रित येणे, साधनांची जुळवाजुळव करणे. परस्परांना सहकार्य करणे तसेच संस्थांची मदत घेणे संस्थेमधील वर्तुळीचे नियम बनविणे व त्यांची अमलबजावणी करणे तसेच व्यक्तिगत उद्दिष्ट्ये यांच्या पूर्ततेकरीता योजना तयार करून त्यांची अमलबजावणी करणे म्हणजेच व्यवस्थापन होय. 'पूर्ण नियोजित उद्दिष्ट्ये साध्य करण्याकरीता संस्थेद्वारे आवश्यक कार्ये करणारी पद्धती म्हणजे व्यवस्थापन होय.'

मानव संसाधनाचे व्यवस्थापन हे व्यवस्थापनाचे कार्य आहे. मानव संसाधन व्यवस्थापनेचे कार्य उपक्रमावर विविध पातळीवर व विविध उद्देशासाठी कार्य करणाऱ्या मनुष्यबळाशी येतो. मानव संसाधनाच्या व्यवस्थापनात कामगारांच्या गुणवत्तेत तसेच संस्थेविषयी त्यांना वाटणाऱ्या अपुलकीत आणि निष्ठेत वाढ करण्यासाठी आवश्यक असणाऱ्या विविध बाबींचे व्यवस्थापन केले जाते.

हे व्यवस्थापन कर्मचाऱ्यांच्या दैनंदिन कामकाजाचे व्यवस्थापन हे कर्मचाऱ्यांच्या व्यवस्थापनाला आणि मानव संसाधनाचे व्यवस्थापन या एकाच नाण्याच्या दोन बाजू आहेत हे स्पष्ट होते. कर्मचारी व्यवस्थापन पुढील प्रमाणे आहे.

**डेल योडोर यांच्या मते:** 'शक्तीच्या इतर विविध स्त्रोतापेक्षा भिन्न असणाऱ्या शक्तींचे परीणामकारक नियंत्रण आणि उपयोगी यांच्याशी संबंधीत असणारी व्यवस्थापनाची अवस्था म्हणजे कर्मचारी व्यवस्थापन होय.'

**डॉ. सुधिर बोधनकर, प्रा. विविक अलोनी यांच्यामते:** या उपक्रमाची अंतिम उद्दिष्ट्ये किमान खर्चात पूर्ण करण्याच्या दृष्टीने कर्मचाऱ्यांची भरती, निवड, बढती, बदली, व्यवस्थापन, तक्रार निवारण, सामाजिक सुरक्षितता यासारख्या आणि वेळोवेळी उद्भवणाऱ्या कर्मचाऱ्यांना विविध प्रकारच्या समस्या कार्यक्षमतेने हाताळण्यासाठी असणाऱ्या व्यवस्थापनाच्या विभागाला 'कर्मचारी व्यवस्थापन' असे म्हणतात

**संशोधनाचा उद्देश:** १) प्रस्तुत अध्ययन खालील प्रमुख उद्देश लक्षात घेऊन करण्यात येईल. २) उत्तरदात्याच्या वैयक्तिक व सामाजिक समस्यांचे अध्ययन केले. ३) उत्तरदात्याच्या आर्थिक समस्यांचे अध्ययन केले. ४) उत्तरदात्याच्या कामासंबंधी समस्यांचे अध्ययन केले.

**गृहीतकृत्य:** १) पतसंस्थेमध्ये काम करणाऱ्या कर्मचाऱ्यांवर कामाचा ताण मोठ्या प्रमाणात आहे. २) पतसंस्थेमध्ये काम करीत असणाऱ्या कर्मचाऱ्यांना भविष्यकालीन असुरक्षितता वाटते.

**अध्ययनाचे विश्व:** नागपूर मधील सहकारी संस्थेत सन मध्ये काम करणारे कर्मचारी हे अध्ययनाचे विश्व होय.

सारणी क्र. १ : पतसंस्थेमध्ये काम करणाऱ्या कर्मचाऱ्यांवर कामाचा ताण कोणकोणता दिसून येतो

अ.क्र.	विवरण	वारंवारिताशेकडा प्रमाण
१	हिशोब पत्रके बरोबर तपासणे	१ १०
२	वसुली आली नाही त्याचा ताण	२ २०
३	जस्त काम	४ ४०
४	संचालकांच्या कामाचा ताण	१ १०
५	कुटूंबाचा आर्थिक तणाव	२ २०
	एकूण	१० १००

वरील तक्त्या वरून असा निष्कर्ष निघतो की, सर्वात जास्त ४० टक्के उत्तरदात्यांना कामाचा ताण हा मोठ्या प्रमाणात दिसून येतो.

सारणी क्र. २ : पतसंस्थेमध्ये काम करीत असणाऱ्या कर्मचाऱ्यांना भविष्यकालीन कोणती असुरक्षितता वाटते.

अ.क्र.	विवरण	वारंवारिताशेकडा प्रमाण
१	कामावरून काढण्याची भीती	१ १०
२	पगार कमी	३ ३०
३	भविष्य निर्वाह निधी नाही	२ २०
४	भविष्यकालीन सुविधा नाही	४ ४०
	एकूण	१० १००

वरील सारणी वरून असे निदर्शनास येते की, एकुण १० उत्तरदात्यांपैकी १० टक्के उत्तरदात्यांना कामावरून

काढण्याची भिती वाटते. तर ३ म्हणजे ३० टक्के उत्तरदात्यांना पगार कमी असे दिसून येते तर २ म्हणजे २० टक्के उत्तरदात्यांना भविष्य निर्वाह निधी नाही तर ४ म्हणजे ४० टक्के उत्तरदात्यांना भविष्यकालीन कोणत्याही सुविधा नाही.

वरिल सारणीवरून असा निष्कर्ष निघतो की, उत्तरदात्यांना भविष्यकालीन कोणत्याही सुविधांचा लाभ नाही व तसेच तुतपुंजा पगार आहे असे दिसून येते.

सारणी क्र. ३

जीवन जगत असतांना कोणत्या प्रकारच्या अडचणी येतात

अ.क्र. विवरण वारंवारिताशेकडा प्रमाण

१	शारिरीक	१	१०
२	मानसिक	३	३०
३	आर्थिक	४	४०
४	इतर	२	२०
	एकूण	१०	१००

वरील सारणी वरून असे निदर्शनास येते की, एकूण १० उत्तरदात्यांपैकी १ म्हणजे १० टक्के उत्तरदात्यांना जीवन जगत असतांना शारिरीक अडचणी येतात. तर ३ म्हणजे ३० टक्के उत्तरदात्यांना जीवन जगत असतांना मानसिक अडचणी येतात तर ४ म्हणजे ४० टक्के उत्तरदात्यांना जीवन जगत असतांना आर्थिक अडचणी येतात. तर २ म्हणजे २० टक्के उत्तरदात्यांना इतर प्रकारच्या अडचणी येतात.

वरिल सारणीवरून असा निष्कर्ष निघतो की, जास्तीत जास्त ४ म्हणजे ४० टक्के उत्तरदात्यांना जीवन जगत असतांना आर्थिक अडचणी येतात.

**निष्कर्ष:**

**उपकल्पनेची पडताळणी: १) पतसंस्थेमध्ये काम करणाऱ्या कर्मचाऱ्यांवर कामाचा ताण मोठ्या प्रमाणात आहे.** सारणी क्र. १ वरून असे लक्षात येते जास्तीत जास्त वरील तक्त्या वरून असा निष्कर्ष निघतो की, सर्वात जास्त ८० टक्के उत्तरदात्यांना कामाचा ताण हा मोठ्या प्रमाणात दिसून येतो. वरील सर्व लक्षात घेता वरील उपकल्पना ही सत्य ठरते.

**२) पतसंस्थेमध्ये काम करित असणाऱ्या कर्मचाऱ्यांना भविष्यकालीन असुरक्षितता वाटते.**

सारणी क्र. ४ वरून असे लक्षात येते की सर्वात जास्त कामावरून केव्हाही काढण्याची भीती, पगार कमी, भविष्य निर्वाह निधी नाही, भविष्यकालीन कोणत्याही सुविधा नाही, म्हणून ही उपकल्पना सत्य ठरते.

**सूचना व शिफारशी:** प्रस्तुत विषयावर शोध निबंध सादर करित असतांना कर्मचाऱ्यांच्या विकासाच्या दृष्टीने काही सूचना व शिफारशी सुचविणे आवश्यक वाटते. या सूचना व शिफारशी खालीलप्रमाणे: १) शासनाने प्रत्येक संस्थेमध्ये कर्मचाऱ्यांना किती पगार मिळतो किंवा त्यांच्या पात्रतेएवढा मिळतो काय याची सहनिशा करावी. २) प्रत्येक संस्थेकडून शासनाने कर्मचाऱ्यांबद्दल काय धोरण आहे हे माहीती करून घेवून कर्मचाऱ्यांचे हित जोपासण्याचा प्रयत्न करावा. ३) प्रत्येक संस्था कर्मचाऱ्यांचा विमा किंवा इतर सुविधा त्यांना खर्च मिळते काय याची सहकार विभागाने किंवा शासनाचे चौकशी करावी. ४) सहकारी संस्थेत काम करणाऱ्या प्रत्येक कर्मचाऱ्यांचा शासनाने विमा काढावा. जेणे करून त्यांचे भविष्य उज्वल होईल. ५) संस्था या कशा आर्थिक मजबूत होतील याकडे शासनाने लक्ष द्यावे. ६) सारांश: सहकारी पत संस्थेचे जाळे हे ग्रामिण तसेच शहरी भागात मोठ्या प्रमाणात आहे आणि त्यामुळे तेथे कर्मचारी सुद्धा मोठ्या प्रमाणात आहे परंतु या संपूर्ण गोष्टीचा जर विचार केला तर कमी पगार, काम जास्त, कोणतीही भविष्यकालीन सुरक्षा नाही, कधीही कामावरून काढले जाते, भविष्यकालीन काहीही तरतुद दिसत नाही ही सत्य परिस्थिती या संपूर्ण लेखातून दिसून येते हे विषेश

**संदर्भ सूची**

१. आगलावे डॉ. प्रदीप, सामाजिक संशोधन पद्धती, श्री साईनाथ प्रकाशन, नागपूर
२. घाटोळे रा. ना. (१९९२), समाज शास्त्रीय संशोधन तत्वे आणि पद्धती, श्री मंगेश प्रकाशन, नागपूर.
३. बोधनकर सुधिर, सामाजिक संशोधन पद्धती, श्री साईनाथ प्रकाशन, नागपूर
४. मेश्राम सुरेश, प्रात्याक्षिक समाजिक संशोधन, यश प्रकाशन नागपूर
५. डॉ. ए. बी. जोगदंड, व अँड एस पी. पाटील, महाराष्ट्र सहकार कायदा, अधिनियम 1960, महाराष्ट्र राज्य सरकारी संघ मर्या. पुणे.
६. महाराष्ट्र शासन, सहकारातून समृद्धीकडे, सहकार आयुक्तालय, पुणे.

## आंबेडकरी चळवळीच्या परिवर्तनाच्या नव्या वाटा शोधणारा ग्रंथ: 'आंबेडकरी चळवळी: बदलते प्रवाह आणि आव्हाने' (ग्रंथ समीक्षा)

अशा अर्जुनराव मडके, श्री. संत कबीर नगर, उदगीर जिल्हा लातूर.

प्रा. डॉ. नारायण कांबळे हे नाव आंबेडकरी चळवळीला शैक्षणिक आणि नैतिक अधिष्ठान प्रदान करणाऱ्या मोजक्या नावांपैकी एक होय. अत्यंत संयत आणि संतुलित व्यक्तिमत्त्वाचे धनी असलेल्या डॉ. नारायण कांबळे यांची अभिव्यक्तीही त्याच प्रकारची आहे. त्यांच्या लेखनात आणि भाषणात नेहमीच सर्वसमावेशकता असते. आंबेडकरी चळवळ म्हणजे केवळ व्यवस्थेला नकार नसून, नकार देणाऱ्याच्या आचार विचार प्रणालीमध्ये ससंदर्भ परिवर्तन घडवून त्याचे स्वीकारात रूपांतर घडविण्याची एक महत्त्वाची कार्यशैली आहे. या कार्यशैलीचे अवलंबन करणारे डॉ. नारायण कांबळे यांचे "आंबेडकरी चळवळी बदलते प्रवाह आणि आव्हाने" हे एक महत्त्वाचा संपादित ग्रंथ प्रकाशित झाला आहे. स्वामी रामानंद तीर्थ मराठवाडा विद्यापीठ नांदेडच्या सामाजिक, सांस्कृतिक आणि वैचारिक जीवनामध्ये त्यांनी स्वतःचे स्थान निर्माण केले आहे. स्वामी विवेकानंद महाविद्यालय शिरूर ताजबंदच्या नावलौकिकामध्ये त्यांनी महत्त्वाचे योगदान दिले आहे. राष्ट्रीय व आंतरराष्ट्रीय परिषदा व चर्चा सत्रांमध्ये त्यांनी आपला सहभाग नोंदवला आहे. त्यांच्या मार्गदर्शनाखाली अनेक विद्यार्थ्यांनी पीएच.डी. व एम. फील. या पदव्या प्राप्त केले आहेत. ते सिद्धहस्त लेखकही आहेत. मराठी भाषांमध्ये त्यांनी विपुल असे लेखन केले आहे. विविध विषयावर त्यांनी महाराष्ट्रभर व्याख्याने दिली आहेत. आज पर्यंत त्यांना अनेक पारितोषिकाने सन्मानित केले आहे. त्यानिमित्ताने.....

डॉ. बाबासाहेब आंबेडकर ज्या मानवतावादी मूल्यांची प्रस्थापना करण्यासाठी झगडत होते, त्या मूल्यांचा स्वीकार हा शिक्षणातून माणसात निर्माण होणाऱ्या विवेकातूनच सहज शक्य होते. त्यामुळे डॉ. बाबासाहेबांनी व्यक्तिगत तसेच सार्वजनिक स्तरावर सदैव शिक्षणाची कास धरली. व्यापक लोकशिक्षणासोबतच ते सत्याग्रह आणि सामाजिक चळवळीशी ते आग्रही राहिले. बाबासाहेबांच्या सामाजिक परिवर्तनाच्या दृष्टिकोनातून त्यांनी केलेल्या चळवळीचा साकल्याने वेध घेण्याचा प्रयत्न डॉ. नारायण कांबळे यांनी सदरील ग्रंथामध्ये घेतलेला आहे.

डॉ. नारायण कांबळे यांची अतिशय अभ्यासपूर्ण आणि वाचनीय संपादकीय प्रस्तावना वा भूमिका या ग्रंथाला लाभली आहे. डॉ. बाबासाहेब आंबेडकर यांनी चळवळीच्या व्यवहारांकडून केलेली अपेक्षा आणि पाहिलेले स्वप्ने डॉ. नारायण कांबळे यांनी या ग्रंथात सुमगतेने मांडले असल्याचे दिसून येते. त्यात स्वाभिमान, नैतिकता, प्रज्ञा, मानव मुक्ती, वैज्ञानिक दृष्टिकोन, डोळसपणा, धर्मनिरपेक्षता, समता, योग्यता, स्वातंत्र्य आणि सन्मान ही उद्दिष्टे अंतर्भूत आहेत. वैश्विक उदारमतवादी व समताधिष्ठित समाज निर्मितीची आंबेडकरी चळवळीकडूनची धारणा अधोरेखित करण्याचे

कार्य या ग्रंथाच्या माध्यमातून डॉ. नारायण कांबळे यांनी केल्याचे दिसते.

आंबेडकरी चळवळीने व्यक्तिगत व सामाजिक पातळीवर बदल घडवून आणले आहेत. चळवळीने व्यक्तिगत पातळीवर दलितांमधला न्यूनगंड घालविला व समाजात "आमची काही वेगळी अस्मिता" आहे ही मानसिकता शोषित वंचितांमध्ये तयार केली. आंबेडकरी चळवळीमुळे शोषित वंचितांची प्रतिमा बदलली. स्वाभिमानासाठी, माणुसकीसाठी व समाजात समानता प्रस्थापित करण्यासाठी लढणारी माणसे अशी त्यांची प्रतिमा तयार केली. आंबेडकरी समाज हा व्यक्तिवादी नसून समाजकेंद्रवादी आहे. हे आंबेडकरी चळवळीने दाखवून दिले होते. ही चळवळ पारंपारिक जाती व्यवस्थेमध्ये दलितांना मिळालेल्या अमानुष वागणुकीतून व संतापातून झालेला उद्रेक म्हणजे आंबेडकरी चळवळ आहे. या जाणिवेतून आंबेडकरी चळवळीचा उदय झाला याकडे डॉ. नारायण कांबळे लक्ष वेधतात. ते पुढे म्हणतात की, डॉ. बाबासाहेब आंबेडकरांनी सांगितलेला मानव मुक्तीचा मूलमंत्र आपण आपल्या स्वतःसाठी लढे उभारले पाहिजेत आणि हा लढा मानव मुक्तीचा असला पाहिजे. या जाणिवेतून आंबेडकरी चळवळीत स्वातंत्र्य, समता, बंधुता व सामाजिक न्याय या मूल्यांचा शोध घेणार हे आंबेडकरी चळवळीचा विद्रोह होता. दलितांना त्यांच्या अस्मितेची जाणीव व्हावी या व्यापक उद्दिष्टांभोवती आंबेडकर चळवळीचे सर्व लढे केंद्रीभूत झाले होते. अशा प्रकारची अभ्यासपूर्ण भूमिका डॉ. नारायण कांबळे यांनी आपल्या प्रस्तावनेमध्ये मांडलेली आहे

सामाजिक व सांस्कृतिक नेतृत्वाच्या जडणघडणीत आंबेडकरी चळवळीचे महत्वपूर्ण योगदान आहे. सामाजिक पेच प्रसंगावेळी नेहमीच आंबेडकरी चळवळीकडून मोठ्या अपेक्षा केल्या जातात. विद्यमान परिस्थितीत आंबेडकरोत्तर आंबेडकरी चळवळ एका विशिष्ट टप्प्यावर येऊन पोहोचली आहे. एकेकाळी या चळवळीमुळे संपूर्ण देशाला प्रेरणा मिळत होती; मात्र आज सांस्कृतिक बंधनातून मुक्ती आणि सक्षम राजकीय नेतृत्व ही मोठी ध्येय गाठण्यात आंबेडकरोत्तर चळवळीला सूर व गती सापडत नाही. एका अवर्तात ती सापडली आहे असे दिसते. स्वार्थ, आपमतलबी वृत्ती आणि आत्ममग्नता यामुळे या चळवळीत प्रचंड अस्थिरता निर्माण झाली आहे. या चळवळीचा प्रवाह रोखला गेला आहे. डॉ. बाबासाहेब आंबेडकरांच्या दूरदृष्टीने पाहिलेली अपेक्षित ध्येयही त्यांना गाठता आली नाहीत. बदलत्या सामाजिक, सांस्कृतिक आणि नव तंत्रज्ञानामुळे आज आंबेडकरी चळवळीसमोर अनेक आव्हाने निर्माण झाली आहेत. या परिस्थितीचा वेध घेऊन चळवळीला नवी

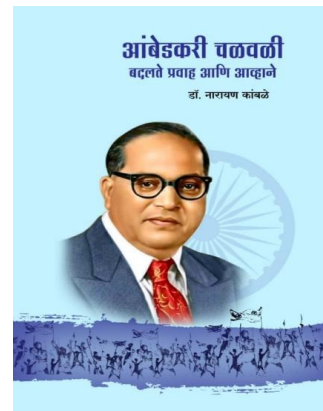
दिशा मिळेल अशा चिंतनाची उणीव आहे. आंबेडकरी चळवळीच्या झालेल्या दुफळीमुळे दलित राजकीय शक्ती विकलांग होण्याच्या मार्गावर आहे.

एका विशिष्ट कालखंडात या चळवळीला प्रचंड गती आलेली जाणवते; परंतु ही चळवळ पुन्हा त्याच गतीने मंदावते. चळवळीची दिशाहीनता हे मुख्य कारण यामागे आहे. निश्चित दिशा देण्यासाठी विचार व व्यवहार यात ऋणानुबंध निर्माण व्हावे लागते. चळवळीला टोकदारपणा आणण्यासाठी वास्तवाचे सम्यक आकलन करून घेऊन नेतृत्वाने स्वार्थीपणा, संकुचितपणा बाजूला सारून व्यापक चिंतनाची गरज निर्माण झाली आहे. समतामुलक समाज निर्माण करणे हेच उद्दिष्ट आंबेडकरी चळवळीचे, व विचारप्रणालीचे असायला हवे हे विसरता कामा नये. ही स्पष्ट भूमिका प्रस्तुत ग्रंथात अधोरेखित करण्याचे काम डॉ. कांबळे यांनी केल्याचे दिसून येते. पुढे ते असे म्हणतात की, आंबेडकरोत्तर आंबेडकरी चळवळ एका महत्त्वपूर्ण टप्प्यावर येऊन पोहोचली आहे. आज आंबेडकरी समाजाचे राजकारण गटबाजीचे व फाटाफुटीचे झाले आहे. दलितांचा आज एक सुद्धा दबाव गट नाही. स्वतःला नेते म्हणून घेणाऱ्या पुढाऱ्यातच नेतृत्वाची स्पर्धा सुरु झाली आहे आणि त्यातच आंबेडकरी राजकारणाची वाताहत होत आहे. या चळवळी समोर अनेक आ वासून आम्हाने उभी आहेत. असे सडेतोड समकालीन चित्र संपादकीय प्रस्तावनेमध्ये मांडले आहे. प्रस्तुत ग्रंथातील संपादकीय भूमिका खरंच वाचनीय स्वरूपाचे आहे हे मात्र ठामपणे सांगावे लागेल.

प्रस्तुत संपादित ग्रंथात चळवळीच्या अनुषंगाने एकूण ३२ विविध स्वरूपाचे लेख संकलित केले आहेत. विशेषता हे लेख महाराष्ट्रातील आंबेडकरी चळवळीतील मातब्बर विचारवंतांनी लिहिलेली आहेत. त्यामध्ये प्रामुख्याने डॉ. जनार्दन वाघमारे, मा. प्रकाश आंबेडकर, मा. अर्जुन डांगळे, डॉ. गोपाळ गुरु, मा. सुधाकर गायकवाड, डॉ. आनंद तेलतुंबडे, डॉ. पी.जी. जोगदंड, डॉ. प्रदीप आगलावे, डॉ. जगन कराडे, डॉ. पी. एस. कांबळे, डॉ. व्ही.एल. एरंडे, संजयकुमार कांबळे, मा. भगवान निळे, डॉ. राहुल भगत यांचा समावेश आहे. या सर्व मान्यवर सहलेखकांनी अगदी संशोधनात्मक दृष्टिकोनातून चळवळीची सैद्धांतिक संकल्पना मांडलेली आहे. यावरून डॉ. बाबासाहेब आंबेडकरांच्या कल्पनेतील वा त्यांना अभिप्रेत असलेल्या परिवर्तनवादी व समतावादी चळवळी विषयीचा आवाका वाचकाला लक्षात आल्याखेरीज राहत नाही. प्रस्तुत ग्रंथातील प्रत्येक लेखातून आंबेडकरोत्तर चळवळीचा आढावा व प्रत्येकांची समजावून सांगण्याची हातोटी ही अत्यंत सोपी, सहज आणि ओघवती असल्याने सर्व स्तरातील वाचकांसाठी ते समजणे सोपे होते. आंबेडकरी चळवळीच्या कार्यकर्त्यात व नेत्यात आत्मप्रतिष्ठेची भावना निर्माण झाली पाहिजे. अशी भूमिका या ग्रंथातील सहलेखकांनी सातत्याने मांडलेली दिसून येते. यातून समकालीन भारतातील आंबेडकरी चळवळीचे बदलते प्रवाह आणि आम्हाने याचे स्पष्ट चित्र उभे राहते. दलितांच्या

जीवनात महत्त्वाचे बदल झाले यावर सर्व मान्यवर अभ्यासकांचे एक मत दिसून येते. हा सर्वात महत्त्वाचा पैलू अनेक आंबेडकरी विचारवंत व अभ्यासकांनी त्यांच्या लेखामधून मांडलेला आहे, हे विशेषत्वाने जाणवते. प्रस्तुत ग्रंथ हा आंबेडकरी व आंबेडकरोत्तर चळवळीचे विविध पैलू, बदलते प्रवाह आणि आम्हाने आदींच्या बाबत आकलन होण्याच्या दृष्टीने निश्चितच आत्मभान आणणारा आहे. प्रस्तुत ग्रंथ आंबेडकरोत्तर चळवळीच्या अनुषंगाने मान्यवरांनी विवेकनिष्ठ विचारांनी केलेले चिंतनशील लेखन व समाजप्रबोधन हे समाजासाठी निश्चितच दिशादर्शक आहे. तरीपण सामाजिक चळवळीच्या प्रक्रियेचे भान फारच मोजक्या व्यक्ती असते. विवेकी अभ्यास तर त्यांच्या सोबतीला संशोधनाची जोड आणि चिंतनातून हे भान मिळविता येते. प्रस्तुत ग्रंथ नेमकं हेच काम करू पाहत आहे. आंबेडकरोत्तर आंबेडकरी चळवळीच्या प्रक्रियेचे सम्यक दृष्टीने परिशिलन करण्याचा प्रस्तुत ग्रंथाचा हेतू निश्चितच स्वागतपूर्ण आहे आणि प्रेरणादायी आहे. प्रगल्भ व समताधिष्ठित समाजाच्या निर्मितीसाठी अशा आंबेडकरोत्तर आंबेडकरी चळवळीची नितांत आवश्यकता आहे. मला वाचक म्हणून यातील सर्वप्रथम जी बाब भावली व जाणवली ती म्हणजे डॉ. नारायण कांबळे यांनी आंबेडकरी चळवळीत कार्य करताना ज्यांनी स्वतःला झोकून दिलं, त्या सर्व ज्ञात अज्ञात कार्यकर्त्यांना हे पुस्तक समर्पित केलं आहे. आंबेडकरी चळवळीतील ज्ञात अज्ञात कार्यकर्त्यांना त्यांच्या प्रति सद्भावना व आदरयुक्त भावना लक्षात ठेवून अशा स्वरूपाचा ग्रंथ समर्पित करणारा प्राध्यापक समकाळात दुर्मिळच! म्हणूनच अशा सद्भावना जपून सामाजिक दिग्दर्शन करणाऱ्या शिक्षकाच्या या ग्रंथाचे स्वागत आवश्यकच!

आंबेडकरी चळवळी: बदलते प्रवाह आणि आम्हाने  
डॉ. नारायण कांबळे (संपा.)  
शब्द शिवार प्रकाशन, मंगळवेढा जिल्हा सोलापूर  
पृष्ठे ३५६ किंमत : ४००/ रुपये





I S S N 2 2 7 8 - 3 1 9 9

Published By

DEPARTMENT OF SOCIOLOGY

***SETH NARSINGDAS MOR ARTS, COMMERCE &  
SMT. GODAVARI DEVI SARAF SCIENCE COLLEGE***

**TUMSAR, DIST. BHANDARA - 441912.**

Email-[principalsnmorcollege@rediffmail.com](mailto:principalsnmorcollege@rediffmail.com) / [rjbhagat1968@yahoo.co.in](mailto:rjbhagat1968@yahoo.co.in)

Website - [www.snmorcollege.org.in](http://www.snmorcollege.org.in) Journal Website: [www.journalsnmcsip.org.in](http://www.journalsnmcsip.org.in)

Phone No. - 07183-233300 / 07183-233301 Mobile - 09834988337, 09420359657