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Editor

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अशोक मारोती इंगोले
संशोधक विद्यार्थी
म. फुले व डॉ. बा. आंबेडकर

प्रस्तावना :

व्यक्तीला समाजात जीवन जगत असताना मूलभूत अधिकाराची (हक्क) आवश्यकता असते. हॉब्स, लॉक आणि रूसो या विचारवंतांनी 'सामाजिक करार सिद्धांतांमध्ये व्यक्तीच्या जिविताच्या अधिकाराचे समर्थन केल्याचे आपल्याला दिसून येते. रूसो म्हणतो, 'मनुष्य जन्मताच स्वातंत्र्य असतो परंतु नंतर तो बंधनात अडकतो' यावरून असे लक्षात येते मनुष्य हा मुळात जन्मताच स्वातंत्र्य असतो; परंतु त्यांच्यावर विविध बंधने लादली जातात. हॉब्स, लॉक आणि रूसो या विचारवंतांनी प्रारंभ केलेल्या व्यक्ती स्वातंत्र्याची चळवळ पुढे विविध विचारवंतांनी पुढे नेण्याचे कार्य केले.

मानवी हक्काचा इतिहास हा लोकांच्या 'स्वातंत्र्य व मूलभूत हक्क प्राप्तीचा संघर्ष आहे. ज्याची सुरुवात इंग्लंडमधील मॅगनाकार्टा 1213, विल ऑफ राईट्स 1688, फ्रान्समधील घोषणापत्र 1789 आणि विल ऑफ राईट्स इन युनायटेड स्टेट्स 1791 झाली. या सर्व देशांच्या मूलभूत हक्कांचे प्रतिबिंब भारतीय राज्य घटनेच्या भाग तीन व चार ज्यात मूलभूत हक्क व मार्गदर्शक तत्त्वांचा समावेश आहे. दुसऱ्या महायुद्धानंतर मानवी हक्क या संकल्पनेचा विकास फार मोठ्या प्रमाणात सुरू झाला. सन 1920 राष्ट्रसंघ आणि 1945 युनोच्या स्थापनेनंतर मानवी हक्कांना वैधानिक स्वरूप प्राप्त झाले. सन 1948 रोजी वैश्विक मानवाधिकार घोषणापत्र (UDHR) संमत केले. 1976 ला

मानवाधिकार समिती स्थापन करण्यात आली. युनोचे कलम 55 व 56 नुसार मानवी हक्कांची अंमलबजावणी करणे व त्यासाठी राष्ट्रीय मानवाधिकार आयोगाची राज्य मानवाधिकार आयोग, राष्ट्रीय महिला आयोग, राष्ट्रीय बाल आयोग, राष्ट्रीय अल्पसंख्यांक आयोग आणि मानवाधिकार न्यायालये स्थापन करण्यात आली. मानवाधिकारांच्या उल्लंघना संदर्भात कार्यवाही करण्यासाठी किती तरी यंत्रणांची निर्मिती करण्यात आली. परंतु मानवाधिकारांच्या सतत उल्लंघन होत आहे आणि युनो ही महासत्तांच्या हातचे बाहुले बनली आहे. त्यामुळे ती शांततेच्या आव्हानापलीकडे काहीही करू शकत नाही. उदा. रशिया-युक्रेन युद्ध 2022, सिंहली-तामिल संघर्ष, रोहिंग्या चा बांग्लादेश-भारत प्रश्न त्यामुळे मानवी हक्क ही समस्या उग्ररूप धारण करीत आहे.

संशोधनाची उद्दिष्टे :

१. मानवी हक्क या संकल्पेनचा अभ्यास करणे.
२. मानवी हक्क या संकल्पने समोरील समस्या व आव्हानाचा अभ्यास करणे.
३. मानवी हक्काची सद्यःस्थितीचा शोध घेवून उपाययोजना सूचविणे.

संशोधन पद्धत :

प्रस्तुत शोध निबंधासाठी वर्णनात्मक व विश्लेषणात्मक पद्धतीचा अवलंब केला आहे. तसेच सदर शोध निबंधासाठी प्राथमिक व द्वितीय साधनांचा वापर केला आहे. प्राथमिक साधनामध्ये मानवी हक्क निर्मितीचा इतिहास, विविध देशातील मानवी हक्क सनद आणि यावर आधारित विविध लेखकांनी प्रकाशित केलेले लेख, ग्रंथ व संदर्भ साहित्याची द्वितीय साधने म्हणून उपयोग करण्यात आला आहे.

मानवी हक्क (अधिकार) व्याख्या :

सर्वसाधारणपणे मानवाधिकार म्हणजे व्यक्ति विकासाला पोषक असणारी परिस्थिती ज्यामध्ये जिविताचा अधिकार, स्वातंत्र्य-अभिव्यक्त संचार आणि वास्तव्य करण्याचा अधिकार होय. अमर्त्य सेन च्या मते, "अधिकार

म्हणजेच अधिकृत पात्रता होय व ती कर्तव्याला जोडून असते." थोडक्यात मानवाधिकार (हक्क) व्यक्तिगत, विवेकाधिष्ठित वैश्विक व निरपेक्ष अधिकार होत.

मानवी हक्क समस्या :

मानवी हक्क व्यक्तीच्या सर्वांगिण विकासासाठी राज्यांनी दिलेले असतात व ते कार्यान्वित करण्याची सर्वस्वी जबाबदारी हि राज्याची असते असे बंधन राज्यघटनेने सरकारवर टाकलेले असते. परंतु भारतात मानवी हक्काचे जे उल्लंघन होते किंवा उपेक्षा होत आहे. त्यास अनेक घटक व समस्या जबाबदार आहेत. उदाहरणार्थ भारतात गरिबी, निरक्षरता, बेरोजगारी, सामाजिक व सांस्कृतिक रूढी, हिंसाचार, दहशतवाद आणि श्रमिकांचे शोषण होय.

भारतात अनुसूचित जाती, जमाती आणि मागास जातीवरील अत्याचार, मानवी हक्कासमोरील मोठे आव्हान आहे. भारतीय राज्यघटनेने त्यांना इतरांप्रमाणे मूलभूत अधिकार दिले असले तरी त्यांचे हे अधिकार येथील जातमूलक सामाजिक व्यवस्था नाकारत असते. शतकानुशतके भेदभाव, छळ, हिंसाचार अशा स्वरूपाची वागणूक मिळत असते. जातीय भावना खोलवर रूजल्यामुळे ऑनर किलिंगचे प्रकार फार मोठ्या प्रमाणात घडत आहेत. दलित, मागासवर्गीय महिलांवर अत्याचाराचे प्रमाण दिवसेंदिवस वाढत आहेत. भारतात दररोज 86 आणि जगात 1 मिनिटाला 3 अत्याचाराची नोंद होते.

भारतातील सर्वात मोठी समस्या गरिबीची आहे. 60 टक्केच्या वर लोक आपले जीवन गरिबीत व्यतीत करतात व त्यामुळे त्यांच्या मुलभूत गरजा पूर्ण करण्यापासून वंचित राहतात. गरिब-श्रीमंतीमुळे समाजात विषमतापूर्ण स्थिती निर्माण होते. गरिबीमुळे लाखो लोकांना दोन वेळच्या जेवणाची सोय उपलब्ध होत नाही. शासन एकीकडे राष्ट्रीय अन्न सुरक्षा कायदा (NFSA) -2013 च्या नुसार सर्वांना अनुच्छेद 21 अंतर्गत जीवन जगण्यासाठी अन्न सर्वांना मोफत व सुरक्षित देण्याचा कायदा करते परंतु त्यांची अंमलबजावणी

योग्य पद्धतीने होताना दिसत नाही. आजही हजारो लोक भुकवळीने मरण पावतात.

बेरोजगारी ही संकल्पना दारिद्र्यांच्या जवळची आहे. बेरोजगारीमुळे सामाजिक व आर्थिक विकास ठप्प होतो. गुणवत्ता असूनही हाताला काम न मिळाल्यामुळे हताश होऊन हजारो तरुण आत्महत्या करीत आहेत. भारताचा बेरोजगारीचा दर 2022 चा 10.09 ग्रामीण तर शहरी 8.96 टक्के आहे ही फक्त शासन स्तरावरील आकडेवारी आहे वास्तविकता फार विदारक आहे.

भारतात अनेक सामाजिक, सांस्कृतिक व धार्मिक रुढी प्रथा आहेत. या रुढीवादी व पारंपारिकेत गुंतलेल्या समाजात व्यक्तिउपेक्षा व काही व्यक्ती समुदायाची उपेक्षा मोठ्या प्रमाणात होते. त्यामुळे मानवी हक्कांची स्थिती फारच दयनीय आहे. रुढी परंपरांचे सर्वात जास्त बळी स्त्री आहे. लिंगभेद, जातिभेद आणि अंधश्रद्धाचे बळी आहेत. वैश्विक मानवाधिकार घोषणा पत्र (UDHR) प्रमाणे विचार केला तर स्त्री- पुरुष समानता कोणताही भेदभाव अमान्य, समान श्रमासाठी समान वेतन दिले पाहिजे. समान दर्जा व प्रतिष्ठा प्रत्येकाला मिळाली पाहिजे अशा तरतुदी आहेत. पण आपण हे पाहतो की भारतात विषमता कुठे नाही. स्त्रियांना या विषमतेचा पदोपदी सामना करावा लागतो. त्यांचा छळ कुटुंब व समाजात होत असतो. सामाजिक अंधश्रद्धेच्या त्या बळी ठरतात. कुमकुवत कुटुंबातील स्त्रियांना वैश्याव्यवसायामध्ये ढकलले जाते. मध्यप्रदेश व कर्नाटकात स्त्रियांना बाजारात व गावाच्या प्रदर्शनात उभे केले जाते त्यांच्या विवाहासाठी हुंडा मागीतला जातो. राजस्थानमध्ये पतीच्या मृत्यूनंतर सती जाण्याची पद्धत अगदी अलीकडच्या काळापर्यंत सुरु होती. स्त्रियावरील हिंसाचार हा भारतीय समाजाच्या पितृसत्ताक सरंजामशाही प्रवृत्तीचा परिणाम आहे. स्त्रियांना सार्वजनिक क्षेत्रात सतत नाकारण्याचा प्रयत्न होतो. तिचे नागरी व राजकीय अधिकार नाकारणे हे पुरुषप्रधान प्रवृत्तीचे द्योतक आहे. या सर्व कारणामुळे स्त्रियांच्या मानवी हक्कांचे उल्लंघन होताना दिसते.

स्त्रियानंतर मुलांच्या मानवाधिकाराचे मोठ्या प्रमाणावर उल्लंघन होताना दिसते. भारतीय राज्यघटनेच्या 24 व 25 व्या कलमाप्रमाणे त्यांना संरक्षण दिले आहे. ते 1992 च्या आंतरराष्ट्रीय परिषदेतील कराराप्रमाणे स्विकारले आहे. तथापि, अलिकडच्या काळात मुलांवरील गुन्ह्यांचे प्रमाण वाढले आहे. बालिकांवर अत्याचार, मुलांमुलींचे अपहरण, लैंगिक छळ, डांबुन ठेवणे इत्यादी गुन्हे पाहावयास मिळतात. 20 ते 100 दशलक्ष मुले आरोग्यास अपाय पोहोचणाऱ्या व्यवसायात, कारखान्यात व अन्य गलिच्छ व्यवसायात कामाला आहेत.

सारांश :

भारतातील मानवी हक्कांसमोर सर्वात मोठे आव्हान लोकसंख्या नियंत्रणाचे आहे. लोकसंख्येच्या विस्फोटामुळे सरकारला लोकांच्या समस्यांवर उपाययोजना करण्यास वेळ व पैसा खर्च करावा लागतो. लोकसंख्येमुळे निरक्षरता, बरोजगारी अंधश्रद्धा, जातीवाद, धर्मवाद वाढीस लागतो. आणि उच्च-नीचतेच्या नावाखाली मानवी अधिकाराचे उल्लंघन होते. यासाठी सामाजिक व राजकीय संस्कृती जबाबदार आहे. याचबरोबर राष्ट्रीय यंत्रणांची ठोस भुमीकेचा अभाव आणि न्यायदानाची क्लिष्टता आहे. वैज्ञानिक दृष्टीने शिक्षणाचा प्रसार आणि लोकसंख्या नियंत्रणातून मानवी हक्क सुरक्षित केले जाऊ शकतात.

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SUSTAINABLE DEVELOPMENT PILLARS, IMPORTANT & BENEFITS: A GEOGRAPHICAL REVIEW

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Introduction

The concept of sustainable development has been there for decades and as a modern concept, it was originally brought forward by the Brundtland Report in 1987 in which it was simply defined as "development that meets the needs of the present world without compromising the ability of future generations to meet their own needs". Sustainable development can be facilitated through five guiding principles, i.e. living within environmental limits, ensuring a strong, healthy and just society, achieving a sustainable economy, promoting good governance and utilizing information communication technology as a social responsibility. This blog delves deeper into what the concept of sustainable development entails, why is it important as well as its major types and benefits. The concept of sustainable development can be interpreted in many different ways, but at its core is an approach to development that looks to balance different, and often competing, needs against an awareness of the environmental, social and economic limitations we face as a society. All too often, development is driven by one particular need, without fully considering the wider or future impacts. We are already seeing the damage this kind of approach can cause, from large-scale financial crises caused by irresponsible banking, to changes in global climate resulting from our dependence on fossil fuel-based energy sources. The longer we pursue unsustainable development, the more frequent and severe its consequences are likely to become, which is why we need to take action now.

What is Sustainable Development?

Sustainable development refers to meeting the demands of current generations without putting the demands of future generations at stake. This can be achieved by maintaining the ecological balance and exhibiting concern and care for other living beings. Human life has direct relationship and dependence upon the natural environment they sleep in. Industrial development, which most will comply with to a greater extent, contributes towards degrading and worsening the natural environment. Sustainable development has emerged in the new millennium because of

the major challenge for international development to the alarming call of natural, social, and economic environment. Global environmental threats of this kind have stood up due to industrial development patterns, resource degradation and depletion, widening economic gaps between and within industrial and developing countries, and resource-driven conflicts. Global challenges including water scarcity, global warming, pollution, inequality and poverty are to be addressed under sustainable development goals which are a commitment towards social and environmental progress. These

measures are aimed at retaining ecological balance and for ensuring economic progress thus creating a win-win situation for all.

Pillars of Sustainable Development

The concept of sustainable development is rooted in three main pillars that aim to achieve inclusive growth as well as create shared prosperity for the current generation and to continue to meet the needs of future generations. These three pillars are Economic, Social and Environmental Development and are interconnected and reflect the goals of community development and social and environmental stability. Let's take a look at these the pillars of sustainable development in further detail:

Economic Sustainability

Economic sustainability strives to promote those activities through which long-term economic growth can be achieved without having a negative impact on the environmental, social, and cultural aspects of the community. As a key facilitator for the concept of sustainable development, the basic fundamentals of economic sustainability are as follows:

1. Finding effective solutions for hunger and poverty in the world in environmentally sound ways;
2. Economics is the study of how societies use their resources (water, air, food, fuel, etc.) and when combined with the concept of sustainable development, it focuses on attaining economic growth which is only sustainable and simultaneously improves our quality of life and environment;
3. Economic sustainability is grouped into three general categories to encompass sustainable growth, i.e values and valuation, policy

instruments and poverty and environment.

Social Sustainability

Social sustainability is a form of social responsibility that significantly takes place when a community's stable and unstable components need a revival of depleted resources. It combines the design of the physical environment with the social environment and focuses on the needs of different sections in a community and puts special emphasis on providing the right infrastructure and required support to weaker section. It is another parameter involved in understanding the concept of sustainable development and the key fundamentals of social sustainability are:

1. Systematic community participation
2. Strong civil society, including government
3. Commonly accepted standards of honesty (tolerance, compassion, forbearance, love)
4. Gender equality

Cultural Sustainability

Culture is one of the main components of the concept of sustainable development. The need for cultural sustainability arises from the growing awareness of the importance of cultural rights and the preservation of cultural heritage. Some of the major factors that cultural sustainability is based on are:

1. Cultured Individual: A developed state of mind can result in increasing awareness among communities which will protect and promote cultural diversity vital to universal human rights
2. Globalization: With diverse cultures spread across different countries, the effects of globalization need to be imperatively discussed to address the rise of the multicultural nations

as well as the different issues faced by them.

Importance of Sustainable Development

The goals of sustainable development were first adopted by the United Nations Member States in 2015. The concept of sustainable development aims to encourage the use of products and services in a manner that reduces the impact on the environment and optimizes the resources in order to satisfy human needs. To understand why sustainable development is the need of the hour, take a look at the following key pointers that elucidate upon its importance:

1. Development of non-polluting renewable energy systems
2. Population stabilization
3. Integrated land-use planning
4. Healthy cropland and grassland
5. Woodland and re-vegetation of marginal lands
6. Conservation of biological diversity
7. Control of pollution in water and of the air
8. Recycling of waste and residues
9. Ecologically compatible human settlements
10. Environmental education and awareness at all levels

Benefits of Sustainable Development

Sustainability maintains the health and bio capacity of the environment. Sustainability supports the well-being of individuals and communities. Sustainability promotes a better economy where there is little waste and pollution, fewer emissions, more jobs, and a better distribution of wealth. Here are some of the pivotal benefits that can be reaped by implementing the concept of sustainable development:

1. **Global Equity:** Environmental benefits need to equitably distribute over the present and future generations.
2. **Ethical Principle:** Incorporation of Guiding characteristics and values of the people - associate with most ethical behaviour democracy, equality or social justice.
3. **Physical Sustainability:** Recognition of the limits to nature and striving towards an overall global ecological balance.
4. **Intergeneration Equity:** Environmental resources and economic welfare should be available for future generations at least equal to the present ones.

How to Achieve Sustainable Development

Many of the challenges facing humankind, such as climate change, water scarcity, inequality and hunger, can only be resolved at a global level and by promoting sustainable development: a commitment to social progress, environmental balance and economic growth. As a part of a new sustainable development roadmap, the United Nations approved the 2030 Agenda, which contains the Sustainable Development Goals, a call to action to protect the planet and guarantee the global well-being of people. These common goals require the active involvement of individuals, businesses, administrations and countries around the world.

Conclusion

Development cannot stop for the sake of the environment what is needed is to stress the choosing of method that would ensure minimum environmental damage while maximum developmental

The major concern is to redress the situation rather than attribute problems. With the conviction that there is a limit bearing capacity of the environment, the damage must not happen. In developing countries the damage to the environment has not been very much, and there is still time to undertake some preventive and even curative measures. The nature of the development and environmental impact vary significantly among developing countries but there is so badly impact on whole world. Hence, sustainable development refers to development activities that do not impair environmental resources quality. This includes maintaining ecological processes, preserving biodiversity, and protecting species and ecosystems.

Development is must to enhance the human need and greed, but if it harmful to human existence it's very dangerous. Development and environmental sustainability is not going with hand in hand. If we apply some technique in our society I think it's better to our future for sustainable development. By planting more trees. Rainwater harvesting. Reduce, Reuse, and Recycle. By reducing the use of chlorofluorocarbons. Reduce fuel consumption. Treating the industrial effluents before dumping them in water bodies. Reducing the use of fertilizers. Control population growth.

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Editor

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PREFACE

Dear friends,

It gives us an immense privilege and pleasure to welcome you all at this SPPU sponsored National Workshop on “Implementation of National Education Policy 2020 under Multidisciplinary Education” on behalf of Loknete Dr. Balasaheb Vikhe Patil (Padma Bhushan Awardee) Pravara Rural Education Society’s Padmashri Vikhe Patil College of Arts, Science and Commerce Pravaranagar. In fact we had a very little span to organize such a big event. Moreover, our management and the College have taken sound efforts for organization of this workshop and lead to make available open platform for an academician, researchers, scientists, industrialists and policymakers to sensitize and explore the major issues and challenges of NEP 2020 before the country.

This is high time to discuss the Implementation of the National Education Policy 2020. As all, we know that society is vibrant in nature. Teaching community has to change their mindset, education system, policy and planning accordingly. As our young nation strides towards development and advancing our potentiality inclusively, it becomes imperative to take inspiration from our ancient heritage and cultural values to transform the existing status quo with a modern and sustainable approach. In the present day, Indian educationists and reformers believe that to keep up and transform according to its social environment, a new modern education system is needed.

After Independence, several steps were taken by successive governments to decolonize the education system, including through the University Education Commission (1948-49), Secondary Education Commission (1952-53), and D.S. Kothari Commission (1964-66); the National Policy on Education 1968, 1986 and revised policy 1992. Former President of India Dr. APJ Abdul Kalam had emphasized the need for a value-based education that could be produced young age to make a culturally adapted citizenship and enable for transforming India into a prosperous, peaceful, secure, happy and developed nation. The NEP 2020 says recognizing the urgency of foundational learning, the shift from the 10+2 system to the 5+3+3+4 - with foundation, preparatory, middle, and secondary stages—will focus on a more holistic development of children. The emphasis on skills like analysis, critical thinking, conceptual clarity and co-curricular and vocational subjects will diversify their learning. Universal access at all levels of school education will be guaranteed, and drop out will be brought back into the education system. The multiple exit and re-entry system, credit transferability across the Universities, and multidisciplinary in the higher education system have provided flexibility to students. Internationalization of education will be facilitated through institutional collaborations, student and faculty exchange programmes. Such prompt measures will ultimately bridge the gap between industry and academia and harness our demographic dividend.

The mandatory teaching of an Indian language will protect and promote our linguistic and cultural diversity. India has thousands of languages and dialects, and each language has its significance and identity. India takes pride in this. But on the other hand, 196 languages in the country have been included in the list of endangered languages by UNESCO. The NEP 2020 emphasis on local languages will address these co-education system will pave the way for

addressing the pending demands of recognizing many languages under the Eighth Schedule of the Indian Constitution.

It is our responsibility to communicate this vision to the public so that the people whose lives are affected by our discoveries will understand and support to our research and educational missions under the NEP 2020. Technology has greatly shaped society and the environment, addressed many problems but also added new problems. The future of research should be bright one, full of great promise for making a significant difference in the quality of life on a global scale. Technology is the major cultural products of human history and all citizens, independently of their occupational 'needs', should be acquainted with them as elements of human culture. It is also important for economic well-being and from the perspective of a broadly based liberal education. There is the enticing prospect of novelty and better times ahead, but at the same time the concern of losing the good of the past.

So this is high time to discuss on the implementation of the National Education Policy 2020 among staff, academicians and policy makers. It is with these sentiments we take over as the organizers from Pravara group of institutions who for a last several decades has cleverly and effectively lead the educational trust organizing the National Workshop on "Implementation of National Education Policy 2020. In this context we have received more than 50 articles/research paper from the participants. We feel its overwhelming creative interest and well wishes from all of you. The deliberations to be held during the workshop will bring new insights and help the researchers in the various fields to implement the NEP 2020 under a multidisciplinary approach. We wish to express our gratitude to Hon'ble Chairman of our society Namadar Shri Radhakrishna Vikhe Patil for their moral support. We are grateful to the Savitribai Phule Pune University Pune and those who directly or indirectly boosted us to organize this event.

Thanking you,

Dr. Pradeep M. Dighe

Dr. Anil Kurhe-

Dr. Goraksh Pondhe -

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Fish Diversity and Potentiality of Pisciculture in Bhojapur Reservoir, Tal. Sinner District Nasik, Maharashtra

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Abstract: The sampling Program was conducted to determine the diversity and relation to Pisciculture of fresh water fishesh in reservoir. In the present study 23 fish species have been identified from Bhojapur reservoir and represented in lab. These 23 fish species belonging to 18 genera, 9 families and 6 orders were reported from the Bhojapur reservoir. The order Cypriniformes was dominant with 14 species followed by order Siluriformes and Perciformes with 3 each and Mugiliformes, Beloniformes and Synbranchiformes with 1 species each. Among the 9 families (Fig. 1), family Cyprinidae was dominant with 14 species followed by family Bagridae with 2 and siluridae, Mugilidae, Belonidae, Mastacembelidae, Cichlidae, Gobiidae and Channidae with 1 species each. Dominance of fish species belonging to family Cyprinidae was also reported from other freshwater bodies. Bhojapur reservoir is a rain fed freshwater body containing water throughout the year and constitutes as a major water resource for domestic, drinking, agriculture and fishing activities.

Keywords: fish diversity, Pisciculture, Bhojapur reservoir, Maharashtra.

Introduction: Fishes are one of the important elements in the economy of many nations as they have been a stable item in the diet of many people. For sustained exploitation and simultaneous conservation of fisheries resources, basic scientific information on biodiversity is vital (Sone and Malu, 2000; Shendge, 2008). Contemporary freshwater fish diversity has seen a constant decline in recent years due to destruction of habitat on account of various natural and anthropogenic factors (Dudgeon *et al.*, 2006). The pollution adversely affects the water quality and its biota including benthos fauna. The discharges of industrial effluents, sewage, domestic wastes etc., have not only affect only water quality and its aquatic life including micro and macro invertebrates and vertebrates such as fish community etc., but makes the river a threat to human health.

Many fish species are extremely sensitive to pollution and respond to it very quickly. In the benthic study, fishes constitute one of the major groups. Benthos are used as indicator organisms in pollution studies as reported by Gaufin and Tarzwell (1952, 56) and Verma and Dalela (1975). Several workers had also pointed out that macro benthic fauna provides a valuable tool as indicator of past and present water quality from pollution and stress view point (Das, 1978; Mahadevan and Krishna Swamy, 1984; Chandrasekhar, 1994).

Fishes are affected by pollutants both directly and indirectly in various ways. An increase in the osmotic pressure, violent alteration in the pH of water, reduction in oxygen

content in water by substances with a high oxygen demand, specific toxic ingredients, which may injure the gills and other external structures, cause death either from anoxemia or by intake and absorption. Fishes are affected indirectly when its habitual food organisms are destroyed. The covering of the bottom of a water body by a coating of waste matter greatly reduces the food supply of the fish. Destruction of spawning grounds can be serious in respect of major carps and other fishes which require special environment for breeding (Muduii *et al.*, 2006).

Earlier studies on fish diversity of some reservoir in relation to fish culture were made by Pawar and Pandharkar (2010), Pawar (2011), Jitendrakumar *et al* (2013) and Yadav *et al* (2014). Bhojapur reservoir is a rain fed freshwater body containing water throughout the year and constitutes as a major water resource for domestic, drinking, agriculture and fishing activities. Some of the diffused pollution sources such as agricultural pollution and various in stream uses of water such as cattle wading, bathing, open defecation and cloth washing add to the deterioration of reservoir water quality. No investigation is so far taken upon the fish diversity of this reservoir. Hence, in the present study an attempt has been made to study the fish diversity of Bhojapur reservoir and should lead to development of strategies for their conservation.

Study area: Bhojapur reservoir (Plate: I and II), selected as a fresh water body for the present investigation, located (between latitude 19°40'52.7"N and longitude 74°03'13.9"E) at Bhojapur village, Taluka Sinner, District Nasik, Maharashtra. This reservoir was made by constructing earth fill dam on Mahalungi River. The height of the dam above lowest foundation is 32.41 m (106.3 ft) while the length is 733 m (2,405 ft). The volume content is 449 km³ (108 cu mi) and gross storage capacity is 13,730.00 km³ (3,294.00 cu mi). This reservoir lies in the hilly region and is a rain fed freshwater body containing water throughout the year and constitutes as a major water resource for domestic, drinking, agriculture and fishing activities. The reservoir remains with full of water during continuous period of rain and winter season.

Biotic analysis: For the present study Fishes were collected with the help of fishermen (Plate: III). After noting their original colour and general pigmentation, the specimens brought to the laboratory, photographed and preserved in 5% formaldehyde solution (Plate : IV). Identification of fishes was done with the help of standard texts (Dutta Munshi and Srivastava, 1988; Day, 1994; Jayaram, 1999).

Plate I : Road map of Bhojapur reservoir





Satellite Photograph of Bhojapur reservoir

Results and Discussion: The present investigation involves the assessment of a Bhojapur reservoir in order to find out its potential towards Pisciculture and fish diversity. The fish fauna is an important aspect of fishery potential of a water body. It was observed that the distribution of fish species is quite variable due to geographical and geological conditions. In the present study 23 fish species belonging to 18 genera, 9 families and 6 orders have been identified from Bhojapur reservoir and represented in table 1 and plate V to XVI. The order Cypriniformes was dominant with 14 species followed by order Siluriformes and Perciformes with 3 each and Mugiliformes, Beloniformes and Synbranchiformes with 1 species each. Among the 9 families (Fig. 1), family Cyprinidae was dominant with 14 species followed by family Bagridae with 2 and siluridae, Mugilidae, Belonidae, Mastacembelidae, Cichlidae, Gobiidae and Channidae with 1 species each. Dominance of fish species belonging to family Cyprinidae was also reported from other freshwater bodies (Ahirrao and Mane, 2000; Khedkar, 2005; Kadam and Gaikwad, 2006; Mishra and Gupta, 2007; Srikanth *et al.*, 2009; Pawar and Pandarkar, 2010; Sayeswara *et al.*, 2011).

The collected fish species (Table 1) were classified according to their food and feeding habits like predatory, herbivorous, weed fishes and omnivorous. Four fish species were found to predatory, 5 species were herbivorous, 3 species were weed fishes and 6 species were omnivorous. The weed fishes are found more active competitors with the major carps. They generally consume large quantities of zooplanktons, the main food of carp spawn. The young weed fishes directly feed on carp hatchlings and spawn. On the basis of relative abundance (Table 1) the fish species were classified in to abundant, moderate and rare. Among the different species, 15 species were abundant, 6 species were moderate and 2 species were rare. on the basis of their economic importance (Lagler, 1956), collected fish species were classified in to coarse food, fine food, commercial food, larvivorous, aquarium.

Table 1 : Systematic fish diversity, feeding habits, relative abundance and economic importance of fish species from Bhojapur reservoir.

Name of the fish	Common Name	Feeding habits	Relative abundance	Economic importance
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Class : Actinopterygii				
Sub class : Neopterygii				
Division : Teleostei				
Sub division : Euteleostei				
Order – I : Cypriniformes				
Family : Cyprinidae				
1. <i>Amblypharyngodon microlepis</i> (Bleeker)	Indian carplet		A	LV
2. <i>Barilius barila</i>		W	M	CF, LV
3. <i>Catla catla</i> (Ham-Buch.)	Catla	H	A	CO, FF
4. <i>Cirrhinus mrigala</i> (Ham-Buch.)	Mrigal	O	A	CO, FF
5. <i>Cyprinus carpio</i>	Carp	O	A	CO, FF
6. <i>Garra gotyla</i> (Gray)			M	
7. <i>Labeo batta</i> (Hamilton)	Batta	H	M	CO
8. <i>Labeo boga</i> (Bloch.)	Boga		A	CO, FF
9. <i>Labeo calbasu</i> (Hamilton)		O	A	CO, FF
10. <i>Mystacoleucus argentens</i> (Day)			M	
11. <i>Puntius sophore</i> (Ham-Buch.)	Carp Minnows	H, W	A	CF, AF, BT, MV, LV
12. <i>Puntius ticto</i> (Ham-Buch.)		O	A	CF, AF, BT
13. <i>Salmostoma acinaces</i> (Val.)		H	M	
14. <i>Salmostoma bacaila</i> (Hamilton)	Chilwa	H, W	A	LV, CF
Order - II : Siluriformes (Cat fishes)				
Family – I : Bagridae				
1. <i>Mystus bleekeri</i> (Day)	Cat fish	P	A	FF, CO
2. <i>Mystus cavasius</i> (Hamilton)			M	FF
Family – II : Siluridae				
1. <i>Ompok bimaculatus</i> (Bloch.)			A	
Order – III : Mugiliformes				
Family : Mugilidae				
1. <i>Rhinomugil corsula</i> (Ham-Buch.)	Mullet	O	R	
Order – IV : Beloniformes				
Family : Belonidae				
1. <i>Xenentodon cancila</i> (Hamilton)		W	R	FF
Order – V : Synbranchiformes				
Family : Mastacembelidae				
1. <i>Mastacembelus armatus</i> (Lecepede)	Freshwater eel	P	A	CO, FF
Order – VI : Perciformes (Trash fishes)				
Family – I : Cichlidae				
1. <i>Oreochromis mossambica</i> (Peter)		O	A	CO, FF
Family – II : Gobiidae				

1. <i>Glossogobius giuris</i> (Ham-Buchanan)	Tank goby	P	A	FF, LV
Family – III : Channidae				
1. <i>Channa punctatus</i> (Bloch.)	Kabra	P	A	CO, LV, FF

- 1 P – Predatory fish; H – Herbivorous fish; O – Omnivorous; W – Weed fish.
- 2 A – Abundant; M – Moderate; R – Rare.
- 3 CF – Coarse food; FF – Fine food; CO – Commercial food.
- 4 LV – Larvivorous; AF – Aquarium fish; MV – Medicinal value; BT - Bait.

Fig. 1 : Number of fish species in a family from Bhojapur reservoir.



Fishes are having medicinal value and used as bait (Table 1). Out of 23 species recorded, 10 species were found commercially important. All these commercial fish species and another two species were observed having food value. Four species of fishes have been classified as coarse food fishes that are of minor importance as food fish but form a substantial protein rich food for the poor people of this region. Two fish species have ornamental value due to small size and bright colours, suitable for aquarium purpose. Six fish species are useful in public health as carnivorous fishes. One species having medicinal value and 2 species used as bait.

Rajbanshi (1996) reported that all most all carnivorous fishes are dangerous as they go on hunting the fries, fingerlings and yearlings of cultivable fishes. Among the carnivorous fish, *Mystus* species are most dangerous wild fish and these fishes must be avoided from the fish pond. The presence of such carnivorous fishes in the fish pond especially in nursery and rearing ponds causes serious loss of fries and fingerlings. Sometimes due to negligence, some of these fishes enter the ponds and while harvesting only a limited number of carnivorous fishes are obtained out of the stocked and causes a big loss in fish culture.

CONCLUSION: The observations on the Bhojapur reservoir selected for present study revealed that:

1. The occurrence of total 23 fish species indicated good fish diversity.
2. Fishes belonging to order Cypriniformes and family Cyprinidae dominated the reservoir.

3. In order to carp culture, the population of predatory and weed fishes should be under control.
4. fish diversity in the reservoir is good, Hence, it is necessary to maintain, conserve and improve the fish fauna by adopting the conservation strategies.

Conservation strategies:

If proper conservation measures are not taken, the reservoir will deteriorate and may affect the fish diversity and aquaculture practices. Some of the measures, which demand immediate attention, are as follows:

Changes in agricultural practice: Agriculture is main source of non-point pollutants reaching river ecosystem. It is necessary to change the agriculture practice in order to reduce the non-point pollutants from this source (Jorgensen, 1990). The use of chemical fertilizers and pesticides on the field particularly those which are adjacent to the reservoir should be controlled and reduced. Organic farming in these areas may be encouraged.

Awareness generation: Environmental awareness programmes for the local communities can be organized. The local community may be encouraged to participate in the conservation and management activities of the reservoir.

Conservation of biological diversity is considered to be one of the major goals for sustainable management freshwater renewable resource. Therefore, for the conservation of the fish diversity overexploitation by harvesting should be prevented and exploitation of juveniles should be curbed entirely. Since the fishes are the important resources as food and ornamental items, it is the need of hour to conserve their population which at present is under intense anthropogenic pressure.

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प्रस्तावना-

कोणतेही साहित्य समाज आणि संस्कृतीच्या अनुबंधातून निर्माण होते. किंबहुना त्याचीच अभिव्यक्ती असते. त्यामुळे समाजाला किंवा संस्कृतीला वगळून साहित्य निर्माण होत नाही. कारण समाज हाच जीवनाचा प्रमुख आधार घटक असतो. समाजातच व्यक्तीची जडणघडण होते. लेखक ही ज्या समाजात राहतो त्या समाजा संदर्भात क्रियाप्रतिक्रिया अभिव्यक्त करतो असतो. लेखक ज्या परिस्थितीत जगतो अनुभव घेत असतो. परिस्थितीचे आकलन करतो आणि त्याचीच अभिव्यक्ती तो करीत असतो. या संदर्भात मराठी साहित्य इतिहास आणि संस्कृती या ग्रंथात म्हटल्या प्रमाणे "केवळ साहित्यकृती त्याचे लेखक साहित्य विषयक चळवळी, साहित्य वितरणाची व्यवस्था, इतक्याच गोष्टी साहित्याच्या इतिहासाचे लेखन पूर्ण होत नाही. तर समान त्याची संस्कृती धर्मकल्पना तत्वज्ञान आर्थिक स्थिती राजकीय घडामोडी वर्णवर्ग वाङ्मयीन व कला परंपरा नैसर्गिक वातावरण पर्यावरण इत्यादी गोष्टींचा संदर्भ या लेखनाला असला पाहिजे साहित्य हे समाजाचीच अभिव्यक्ती असल्याने समाजाला वगळून साहित्याच्या इतिहासाचे लेखन होऊ शकत नाही"१ त्याच प्रमाणे लेखकाला ही ही आपली साहित्य निर्मिती करताना समाज आणि संस्कृती वगळून लेखन करता येत नाही किंवा ते होऊच शकत नाही. व्यक्ती ही समूहाचा समाजाचा संस्कृतीचा भाग असल्याने व्यक्तीवर त्याचा प्रभाव

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परिणाम असतो. सर्व मानवांची संस्कृती एकच नाही. वेगवेगळ्या मानव समूहाची वेगवेगळी संस्कृती असू शकते. संस्कृती म्हणजे समाजाची समग्र जीवनरिती होय. विचार, भावना, श्रद्धा याची ती सारणी होय, समाजातील चालीरीती, रूढी, परंपरा, संस्कार, जागल्याच्या संदर्भात उभे केलेले आदर्श तत्त्वज्ञान धर्म, नीती, कायदा, नियम आपल्या भोवती असलेले मनोरंजनाची साधने, भाषा वर्तन पद्धती, पर्यावरणाशी जुळवून घेण्यातल्या अथवा एकत्र राहण्याच्या समस्या या सर्वांचा समावेश होतो आणि या सर्वांचा परिणाम लेखकावर व लेखन निर्मितीवर होत असतो. मराठी साहित्याचा विचार करताना असे दिसते की स्वातंत्र्योत्तर काळात संस्कृतीकडे व समाज जीवनाकडे आणि वाङ्मयाकडे बघण्याची गोष्टीच बदललेली आहे. महात्मा फुले, डॉ. बाबासाहेब आंबेडकर यांच्या वैचारिक जागृती कार्यामुळे समाजात परिवर्तन होऊ लागले. शिक्षण व लोकशाही प्रणाली यामुळे लोकांमध्ये जाणीव होऊ लागली. त्यामुळे अनेक मुक्त समाज बोलू लागले लिहू लागले, वाङ्मयाने या पूर्वी कधी ही स्पर्श न केलेल्या जीवनाचे चित्रण साहित्यात येऊ लागले. सामान्य शोषित आणि तळागाळातील भटक्या जाती जमातीतील माणसाच्या भाव भावना, जाणिवा, व्यथा, वेदना, मुकुर होऊ लागल्या. हा अविष्कार विविध वाङ्मय प्रकारातून होऊ लागला. कथा, कविता, कादंबरी, नाटक, आत्मकथन वगैरे मधून होऊ लागला. परंतु सर्वात अधिक आणि प्रभावी पणे अविष्कार होत आहे तो आत्मकथनातून म्हणून प्रस्तुत लेखात आत्मकथनाचा विचार केला आहे.

संशोधनाची उद्दिष्टे-

- १) भटक्या विमुक्त जाती - जमातीच्या साहित्याच्या प्रेरणेचा शोध घेणे.
- २) भटक्या विमुक्त जाती - जमातीच्या साहित्यातून आलेल्या समस्येचा शोध घेणे.

३) भटक्या विमुक्त जाती जमातीतील आत्मकथनातील आशय व विषयाचा शोध घेणे.

४) भटक्या विमुक्त जाती जमातीचे आशय व विषय इतर जमाती पेक्षा कसे वेगळे आहेत याचा शोध घेणे .

भारतभर भटक्या विमुक्त च्या विविध जाती आढळून येतात. या जाती जमाती आपले पारंपारिक व्यवसाय करून आपला उदरनिर्वाह करतात. भटक्यांच्या त्या त्या जाती-जमातीतील त्यांची स्वतंत्र अशी गडद व दृढ असलेली संस्कृती आहे. आणि त्यावरच त्यांचे आचरण व न्याय निवाडा सण, उत्सव आदी बाबी चालत असतात. व त्या परंपरा एका पिढीकरून दुसऱ्या पिढीकडे हस्तांतरित होत असतात. भटक्या विमुक्त जमाती भारत देश स्वातंत्र्य करण्यासाठी ब्रिटिशांविरुद्ध लढले त्याचा राग ठेवून ब्रिटिशांनी १८७१मध्ये गुन्हेगारी जमात कायदा आणून भटक्यांना जन्मजात गुन्हेगार म्हणून घोषित केले. यामुळे या भटक्यांच्या भागे पोलीस व संबंधित यंत्रणा लागायची यांना गुंगारा देण्यासाठी ही जमात डोंगर कपारी राणावनात व आती दुर्गम भागात राहू लागली. आपल्या उदरनिर्वासाठी व त्या त्या परिस्थिती नुसार जंगलातील वनसंपदा तर काही छोटे मोठे व्यापार व करमणुकीचे काम करू लागले कधी कधी काम न मिळाल्याने पोट्यासाठी छोऱ्या मोठ्या चोऱ्या ही करत हे सर्व उद्योग करत असताना त्यांना पोलीस पाटील व एकंदरीत सरकारी कर्मचाऱ्यांच्या कडून बराच जाच होत असेत्यामुळे कदाचित ते गुन्हेगारी कडे वळत असत. भटक्यांची सामाजिक स्थिती व त्याचे आर्थिक परिस्थिती हलाखीची असल्यामुळे त्यांची प्रगती झालेली दिसत नाही.

भारतात १९४७ रोजी स्वातंत्र्य मिळाले परंतु भटक्या विमुक्तांना त्या प्रमाणात स्वातंत्र्य उपभोक्ता आले नाही याचे कारण म्हणजे पूर्वीच्या इंग्रज सरकारने गुन्हेगार जमात म्हणून मारलेला शिका व पोलिसांचा समेतीरा चुकविण्यासाठी सततची करावी लागणारी भटकंती यामुळे

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त्यांना स्वातंत्र्य काय असते याची कल्पनाच नव्हती. अखेर ३१ ऑगस्ट १९५२ रोजी या कायद्यात बदल करण्याचा निर्णय घेण्यात आला. या दिवशी स्वातंत्र्य भारताचे पहिले पंतप्रधान पंडित नेहरू आपल्या भाषणात म्हणाले "आम्ही सर्वजण भारताला स्वातंत्र्य मिळवल्या नंतर मुक्त आहोत; पण या गुन्हेगार जमातीचे लोक स्वातंत्र्याचा लढा लढणारे असल्याने हे आज पासून विशेष मुक्त आहेत असे मी या देशातील सर्व समाजाच्या लोकांना सांगतो."२ इथे पासून या गुन्हेगार जमातींना विमुक्त म्हणजेच विशेष मुक्त हे नाव देण्यात आले. भटक्या विमुक्त समाजाचे प्रश्न हे इतर समाज सारखे असले तरी त्यात अधिक गांभीरता आहे. याचे कारण म्हणजे हा समाज आपल्या उदरनिर्वासाठी पोलिसांचा ससेमीरा चुकविण्यासाठी किंवा अन्य कारणामुळे सतत भटकंतीवर राहतो गावगाड्यातील अस्पृश्यांचे वास्तव्य जरी वेशी बाहेर असले तरी त्यांचे दुःख देण्याची जाणीव समाजातील इतर लोकांना लवकर होते. परंतु भटक्या विमुक्तांमध्ये काही जाती जमाती अस्पृश्य पेक्षा ही हालाखीचे जीवन जगत असून गावगाड्यांनी त्यांना गावातील रहिवासी म्हणून मान्यता दिलेली नाही. ते अस्पृश्य पेक्षा ही जास्त अस्पृश्य आहेत. याबाबतीत दादासाहेब मोरे म्हणतात "भारतीय समाज व्यवस्थेतील वर्णव्यवस्थेत आणि जाती व्यवस्थेत या भटक्या विमुक्तांचा समावेश दिसत नाही म्हणजेच या जमाती अवर्ण आहेत. जाती व्यवस्थेच्या उतरंडीमध्ये या जमाती येत नसल्यामुळे या जमातींना अस्पृश्य मानले गेले नाही. असे असले तरी विषमताधिष्ठित समाज व्यवस्थेने या जमातीचे मानवतेचे हक्क हिरावून घेतले आहे. त्यामुळे यांना कठोर परिश्रमा बरोबरच जगण्यासाठी या जमातींना हजारो वर्षे स्थिर समाजाचा, गावगाड्याचा आश्रय घ्यावा लागत असल्याने या जमातींना जाती व्यवस्थेच्या दहाक वास्तवाला सतत सामोरे जावे लागत आहे."३ महात्मा गांधींच्या खेड्या कडे चला या घोषणे नंतर व भारतीय स्वातंत्र्या नंतर खेड्यांचे चित्र बदलायला लागले. शिक्षणाचा प्रसार प्रचार

झाला. लोक शिकू लागली यात भटकेही शिकले व १९८० च्या दशकात भटक्या विमुक्तांची नव शिक्षित तरुण पिढीला आपल्या मागासलेपनाची आदीम, रानटी जीवनाची त्यांच्यातील अज्ञानाची, दारिद्र्य, अंधश्रद्धा, रूढी परंपरा अस्थिरता व त्यातून आपल्या वाट्याला आलेली अगतिकता याची जाणीव झाली. अनेक जाती जमातीतील विभागलेल्या असंघटित व अस्थिर समाजाच्या समस्यांना वाचा फोडावी त्यात त्यांचे प्रश्न ऐकून त्यांच्या भाळी असलेल्या समस्या या समाज व्यवस्थेने निर्माण केलेल्या आहेत याची जाणीव स्थिर समाजाला करून द्यावी असे नवशिक्षित तरुणांना वर्गाला वाटत गेले. व त्या अनुषंगाने त्यांची साहित्य निर्मिती झाली. भटक्या विमुक्तांच्या साहित्याचे प्रेरणा स्थान हे दलित साहित्यातच आहेत. त्याच "महात्मा फुले, छत्रपती शाहू महाराज, डॉ. बाबासाहेब आंबेडकर, यशवंतराव चव्हाण, पेरियार स्वामी, वसंतराव नाईक या समाज सुधारकांच्या विचारामुळे त्यांची वैचारिक मशागत होत गेली व आपण ही आपले जीवनानुभव व साहित्यातून आविस्कृत करावे. वेदनेला शब्दरूप द्यावे या उद्देशाने व प्रेरणेने त्यांनी लेखणी हातात घेतली व मनाला टोचणारे असा ही दुःख साहित्याद्वारे अभिव्यक्त केले."४

त्याच प्रमाणे भटक्या समाजातील नवशिक्षित तरुण ज्या समान वाच्या आवश्यक गरजा व संबंधितांचा अर्थ माहिती असून ते मिळवण्यासाठी संघर्ष करण्याची तयारी आहे. या सर्वांच्या विचाराने भटक्या समाजाची वैचारिक मशागत होत गेली. दलित साहित्यातील लेखकाचे अनुभव वाचून भटक्या लोकांच्या नवससाक्षर पिढीला आपले ही जीवनाअनुभव साहित्यातून मांडावे त्याला शब्दरूप द्यावे या आंतरिक व आपल्या हक्काची जाणीव झाल्याने व आपले ही दुःख, दैन्य, आपल्या परंपरा संस्कृतीवर जात पंचायत, न्याय निवाडे, उपभोग्य दुःख भोगलेल्या खस्ता समाजाकडून व अन्य वर्गाकडून मिळणारी वागणूक सरकारी कर्मचारी पोलीस व अन्य यंत्रणेकडून होणारी पिळवणूक व अन्याय याची

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जाणीव इतर समाजाला व्हावी या भावनेने नव लेखक लिहू लागले व आपल्या वेदनेचा, करुणतेचा व एकंदरीत मानवी मूल्यांची जोपासना करणाऱ्या साहित्याची निर्मिती झालेली दिसते.

साहित्याचे प्रेरणा सांगताना दादासाहेब मोरे म्हणतात "आपण जगत असलेल्या जीवनाचे वर्णन करावे, त्यातील आनंदाचे ,दुःखाचे प्रसंग एकमेकांना सांगावेत, कुटुंब जीवनातील भावबंध शब्दबद्ध करावेत. त्याला मूळचाच एक नाद वलय असेल तो घ्यावा थोड्या फार फरकाने असेच आजच्या भटक्या विमुक्त्याच्या साहित्याची ठळक प्रयोजन दिसून येते."५ भटक्या विमुक्तांच्या साहित्याची निर्मिती होताना त्या त्या उपसमूह समाजातील भाषा त्यांच्या चालीरीती त्यांच्यातील म्हणीचा वापर व बोली भाषासह आपली आंतरिक तळमळ व्यक्त केलेली दिसते .

याबाबत एंगल्स प्रतिपादन करताना म्हणतात" सामाजिक जीवनातील स्थिती गतीच्या संघर्षातून परिस्थितीचा जो रेटा निर्माण होतो. त्याचे परिवर्तन साहित्यातून विशेषता काव्यातून होते. परिस्थिती तील बदल घडवून आणण्यासाठी अथवा परिवर्तन घडवून आणण्यासाठी जेव्हा प्राप्त परिस्थितीत कोणतीही राजकीय कृती शक्य नसते तेव्हा हे कार्य साहित्यातूनच होत असते."६ हे म्हणणे अधिक संयुक्तिक वाटते. कारण दलित साहित्याने मानसिक परिवर्तन घडविण्यासाठी दिलेले योगदान वाखण्याजोगे आहे. आणि याच मार्गाने भटक्या मुक्तांच्या साहित्याची वाटचाल सुरू झालेली दिसते हीच महत्त्वाची प्रेरणा घेऊन भटक्या विमुक्तांच्या साहित्यातून विद्रोहाची भूमिका व जीवनात सहन केलेल्या यातना व ही परंपरा निर्माण करण्याच्या व्यवस्थेला नकार देण्याचे सामर्थ्य भटक्या विमुक्तांच्या साहित्यातून प्रभावी पणे मांडण्याचा प्रयत्न सुरू आहे. भटक्या विमुक्त समाजाच्या प्रश्नाला वाचा फोडण्याचे कार्य लक्ष्मण माने उपरा, लक्ष्मण गायकवाड उचल्या, जनाबाई गिरे मरणकळा या सारख्या साहित्यकृतीतून प्रचलित समाज व्यवस्थेत भटक्या विमुक्तांच्या विदारक

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स्थिती गतीचा आलेख मांडलेला असून हे साहित्य वाचून नवसाक्षर पिढी आपापल्या जातीतील जीवन व त्याच्या समस्या मांडण्याचा प्रयत्न केलेला आहे. यात बाराबलुतेदार व अन्य उपसमुहाची वेदना मुखर करणारी ऐरणीच्या घना ही लोहार, गाडी लोहार, घिसाडी यांनी देशातील बलुतेदाराची नागराची फाळ, पासशेती अवजारे बनवणे तसेच देशाच्या संरक्षणासाठी तलवारी, भाले बरच्या व वाघ नखे बनवली परंतु इथल्या समाज व्यवस्थेत या समाजाला कुठेच स्थान नाही याची खंत वैजनाथ कळसे यांनी व्यक्त केलेली आहे. त्याच प्रमाणे उपेक्षिताचे अंतरंग मध्ये कातकरीगाव शिवमध्ये भामटा फासे पारधी चित्रकथी, कुडमुळे जोशी, गोसावी, वासुदेव गंधेळी होलार या विमुक्त आणि भटक्या जमातीचे चित्रण आलेले आहे. तडीपार या कथा संग्रहातून कोल्हाटी वडार भामटा डोंब्यारी वैदूमा कडवाले बेलदार कैकाडी मांगगारुडी या जमातीचे जीवन चित्रण आलेले आहे.

डॉ. आवेडकरांच्या प्रेरणेतून मोठे सामाजिक सांस्कृतिक वैचारिक अभिसरण झाले. महाराष्ट्रभर विखुरलेल्या या भटक्या विमुक्त जमातीतील लोक हळूहळू शकत आहेत लिहित आहेत आपली कथा सांगत आहेत आपले जीवन लोकांसमोर समाजासमोर मांडत आहेत. त्यामुळे मराठी साहित्यात नवेनवे अनुभव ही साकारत आहेच जे जे अपरिचित होते किंवा माहित असूनही त्याची कुणी दखल घेतली नाही अशा विविध अनुभवांचे भर साहित्यात पडत आहे हे अनुभव त्यांच्याच भाषेत अवतरत आहेत. त्यामुळे एका बाजूने समाज परिवर्तन दुसऱ्या बाजूने साहित्य परिवर्तन होताना दिसत आहे. प्रा. दत्ता भगत म्हणतात "परिवर्तनाच्या चळवळीमुळे जे आत्ममान प्राप्त झाले. त्याचा परिणाम म्हणून दलित लेखक आपल्या सभोवतालीचे वास्तव न्याहळू लागला त्या वास्तवाचे आपले नाते संबंध शोधू लागला, इतिहासात आपलं स्थान शोधू लागला जी संस्कृती आपली आहे असे हजारो वर्षे तो मानत आला त्या संस्कृतीशी असणारा आपला

नाते संबंध न्याहळू लागला हा शोध म्हणजे आत्म शोध"७ या आत्मशोधनाची विविध पातळीवरील रोपे आपणास दलित साहित्यात दिसून येतात,

तर शंकर विभुते यांनी म्हटल्या प्रमाणे "साहित्य हा समाजाचा आरसा असतो एवढेच नाही तर आजूबाजूची परिस्थिती पाहूनच कलावंत साहित्यिक आपली कलाकृतीचे रेखाटन करीत असतो. साहित्यातून आजूबाजूच्या परिस्थितीचे व घटना तथा काळाचे प्रतिबिंब साहित्यात पडते."८

या दृष्टीने विचार केल्यास भटक्या विमुक्तांच्या आत्मकथने मराठी साहित्यात मोलाची भर घातलेली दिसते. या आत्मकथनातून स्वतःचे संपूर्ण जीवन मांडण्याचा प्रयत्न केला आहे. त्यामुळे त्यात विविधता आलेली आहे. शिवाय आपले अनुभव समाजा समोर त्याच माडतांना सामाजिक संबंधातून निर्माण होणाऱ्या दुःखावर अधिक लक्ष केंद्रित केले आहे. व्यक्तीच्या दुःखाला ती व्यक्ती स्वतःच कारण आहे की सामाजिक संरचना आचार विचार की इतर व्यक्तीची वर्तने याचा शोध सुरू झालेला दिसतो. हा शोध अंतर्मुख करणारा असून भारतीय व्यवस्थेचे दिशा दर्शन झाले असे सुरुवातीला काही काळ कादंबऱ्यातून असे चित्र उमटलेले दिसते. भटक्या विमुक्त जमातीचे जीवन विश्व त्याच समाजातील लेखकांनी साहित्याच्या माध्यमातून चित्रित केले आहे. लक्ष्मण माने उपरा दादा साहेब मोरे गबाळ के. ओ. गिरे भटक्या, जनाबाई गिरे मरणगळा विमल मोरे तीन दगडाची चूल, लक्ष्मण गायकवाड उचल्या, गजानन जाधव फिरस्ता, आत्माराम राठोड तांडा या आत्मकथने भटक्या विमुक्त जमातीची कहाणी चित्रित करणारी आहेत. याशिवाय इतर अनेक साहित्य प्रकारातून अनेक लेखकाने भटक्या जमातीचे जीवन उडवण्याचा प्रयत्न केलेला आहे.

उपरा, गबाळ, उचल्या, तांडाभटक्या, फिरस्ता, मरणगळा तीन दगडाची चूल या आत्मकथनातून त्या जमातीच्या जीवन कहाण्या त्यांच्या

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व्यथा, वेदना, दुःख गरजा आणि व्यवसाय याची ओळख होते. ही आत्मकथने जीवन कहाणी कथन करतात. त्याच बरोबर सामाजिक, सांस्कृतिक, शैक्षणिक, पौराणिक आणि भविष्यकालीन जीवना विषयी भाष्य करतात. बदलत्या काळानुसार बदलत असणाऱ्या त्यांच्या जीवनाचा आलेख ही आत्मकथने मांडत आहेत. भटक्या विमुक्तच्या चळवळी संघटना शिक्षणा विषयी जागृती शिक्षणाने होत असणारा बदल स्थिर होऊ पाहणारा भटका समाज, स्त्री जीवनातील बदल, विज्ञान युगाशी जुळवून घेत असलेले शिक्षित, अनिष्ट रूढी परंपराशी त्यांनी घेतलेली फारकत ही पुढच्या पिढीसाठी नवशिक्षतासाठी अस्थिर भटक्या विमुक्तांसाठी त्यांच्या वाटचालीसाठी महत्त्वाची दिशा देणारी आहे. त्यादृष्टीने ही आत्मकथनी दिशा दर्शक ठरली आहेत. भटक्या विमुक्त समाजात जागृती होण्यासाठी या आत्मकथनाचे आणि आत्मकथनकरांचे महत्त्वाचे योगदान आहे. सर्व भटके जमातीच्या अन्न, वस्त्र, निवारा या गरजा पूर्ण झालेल्या नाहीत. त्यांना संरक्षण मिळालेले नाही. त्यांच्याकडे माणूस म्हणून स्थिर समाज बघत नाही ते अस्थिर असल्याने त्यांना कायमस्वरूपी निवारा, रोजगार मिळत नाही. गुन्हेगार चोर म्हणून त्यांच्याकडे पाहिले जाते. त्यांची गणनागाड्यांमध्ये ही होत नाही. त्यांना माणूस म्हणून वागणूक मिळत नाही. भटक्या विमुक्त जमातीतील स्त्रियांचे जीवन ही अस्थिर आहे ती पुरुषा बरोबरच काबाड कष्ट करीत राहते. अन्न, वस्त्र आणि निवारा याचा शोधात ते असतात. स्थिर समाजाकडून भटक्या विमुक्त समाजातील स्त्री आणि पुरुष या दोघांवर अन्याय होताना दिसतो. त्यांच्या कुटुंबातील पुरुषाकडून त्या स्त्रियांचा छळ होतो. व्यसनाधीनता, विकृती आणि छळया पुरुषाच्या कृतीला त्याबळी पडताना दिसतात. त्यांना आरोग्याची सुविधा मिळत नाही. मुले जन्माला घालणे, काबाडकष्ट करणे, घरचालविणे, स्वतःचे पतीचे व मुलाचे पोट भरण्यासाठी हरतर्हेची कामे करणे. त्यांच्या जात पंचायत मध्ये स्त्रियांना दुय्यम स्थान दिलेले असते. रूढी, परंपरा,

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अंधश्रद्धा, देवभोळेपणा यांना हा समाज बळी पडलेला जाणवतो. सततच्या भटकंतीमुळे या जमातीत मुलांना शिक्षण मिळत नाही. हे सर्वच आत्मकथातून दिसून येते. भटक्या विमुक्तांच्या जमातीचे जीवनमान उंचावण्यासाठी त्यांची भटकंती थांबवणे त्यांना कायमस्वरूपी निवारण मिळणे, रोजगार उपलब्ध होणे. मोफत आणि सत्तेचे प्राथमिक माध्यमिक आणि उच्चशिक्षण मिळणे, नोकरीची संधी मिळणे. व्यवसायासाठी अनुदान आणि इतर स्वरूपाच्या सवलती मिळणे. स्थिर समाजाशी समन्वय राखणे, स्त्रियांच्या जीवनाकडे विशेष लक्ष पुरविणे त्यांच्या शैक्षणिक व आरोग्य विषयक गरजा पूर्ण करणे. नोकरी व्यवसाय यामध्ये स्त्रियांना संधी देणे. स्त्री आणि पुरुष यांच्या मधील भेद भाव नष्ट करणे. या जमातीतील लेखक संशोधक यांना प्रोत्साहन देणे. यांच्यातील कलागुणांचा विकास करण्यासाठी त्यांना संधी मिळवून देणे. अशा काही बाबी भटक्या विमुक्तांचे जीवन मान उंचावण्यासाठी आवश्यक असल्याचे त्यांच्या आत्मकथनातून जाणवते. भटक्या विमुक्त जमाती महाराष्ट्राच्या विविध भागांमध्ये आढळून येतात. त्यांचे व्यवसाय आणि भटकंतीचे मार्ग वेगळे आहेत. त्यांच्या जगण्याच्या पद्धती देव- देवता, आवडी परंपरा ही वेगवेगळे आहेत. तसेच त्यांची बोली भाषाही वेगळी आहे. त्यांच्या असलेल्या कला ते करीत असलेले व्यवसाय याचे संवर्धन होणे गरजेचे आहे. प्रत्येक भटक्या जमातीची त्यांच्या जगण्यातून निर्माण झालेली संस्कृती वेगवेगळे दिसते. तिचे संवर्धन होणे विकास करणे त्याच बरोबर प्रत्येक भटक्या जमातीमध्ये मौखिक परंपरेने लोककथा प्रचलित आहेत त्याजिवना विषयी समाजाविषयी माणसाविषयी बोध देणाऱ्या असतात. त्याची लोकगीते ही जीवनाविषयी मौलिक आहेत. भटक्या विमुक्त समाजाची बोलीभाषा आहे. त्या त्या समाजाची आहे. त्यांच्या मध्ये सांकेतिक भाषा असलेली आढळते. त्यांचा अभ्यास होणे व संवर्धन होणे आवश्यक आहे. भटक्या विमुक्त जमाती त्यांची विविधांगी संस्कृती, विविध बोलीभाषा

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सांकेतिकभाषा कला, लोककथा, लोकगीते रूढीपरंपरा ह्या त्यांच्या आत्मकथनातून ठळकपणे आलेल्या आहेत,

समारोप व निष्कर्ष-

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- २) भारताच्या प्राचीन संस्कृतीमध्ये या जमातींना महत्त्वाचे स्थान आहे.
- ३) स्वातंत्र्य चळवळीतील या जमातीचे कार्य महत्त्वपूर्ण आहे.
- ४) सत्तरच्या दशकात आत्मकथन लेखनातून क्रांतिकारक विचार आलेले आहेत
- ५) भटक्या विमुक्तांच्या आत्मकथनातून त्यांच्या जीवनातील व्यथा, वेदना, दुःख, अवहेलना, समस्या आलेल्या आहेत.
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- ७) भटक्या विमुक्तांच्या आत्मकथनातून धर्म, रूढी परंपरा, वर्णव्यवस्था यांना लेखक नकार देताना दिसतात.
- ८) भटक्या विमुक्तांच्या आत्मकथनाने माणूस हेच मूल्य जोपासले आहे. माणसाचे स्वातंत्र्य हेच दलित साहित्याचे मूल्य आहे.
- ९) भटक्या विमुक्त जमातीच्या आत्मकथनामधून सामाजिक विषमते विरुद्ध व जातीयते विरुद्ध लेखकांनी वाचा फोडली व आपले जीवन राहणीमान कसे आहे हे जगाला दाखवून दिले.

संदर्भ ग्रंथ-

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CHAPTER - 9
MERITS AND DEMERITS OF NATIONAL EDUCATION
POLICY 2020

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Abstract:

The New Education Policy announced by Government of India (NEP 2020) was a welcoming change and fresh news amidst all the negativities surrounding the world due to the challenges posed by Covid-19 pandemic. The announcement of NEP 2020 was purely unexpected by many. The changes that NEP 2020 has recommended were something that many educationists never saw coming. Though the education policy has impacted school and college education equally, this article mainly focuses on NEP 2020 and its impact on Higher Education. This paper also outlines the salient features of NEP and analyses how they affect the existing education system.

Key words: *National, Education, Policy, advantage, disadvantage.*

Introduction:

Recently many changes have been introduced in the academic system of India starting from the school to college level. New National Education Policy has been approved by the Union Cabinet reflecting all the changes. This newly approved plan talks about major transformational reforms in the Indian academic sector which are appreciated by many. Along with appreciation, there is also criticism which focuses on the drawbacks of this new education policy.

Advantaged and Disadvantaged of New Education Policy 2020

Advantages:

1. The Government aims to make schooling available to everyone with the help of NEP 2020.
2. Approximately two crore school students will be able to come back to educational institutes through this new approach.
3. According to the national education policy 2020, the 5+3+3+4 structure will replace the existing 10+2 structure. This structure is focused on student's formative years of learning. This 5+3+3+4 structure corresponds to ages from 3 to 8, 8 to 11, 11 to 14 and 14 to 18. 12 years of schooling, 3 years if Anganwadi and pre-schooling are included in this structure.
4. For children up to the age of 8, a National Curricular and Pedagogical Framework for Early Childhood Care and Education will be designed and developed by NCERT.
5. According to the national education policy 2020, the Education Ministry is to set up a National Mission on Foundational Literacy and Numeracy. The responsibility for successful implementation for achieving the foundation of numeracy and literacy for all students till class three falls upon the states of India. This implementation is scheduled to be done by 2025.
6. One of the merits of NEP 2020 is the formation of the National Book promotion Policy in India.
7. Appropriate authorities will conduct the school examinations for grades 3, 5 and 8. The board exams for grades 10 and 12 will continue but the NEP 2020 aims to re-design the structure with holistic development.
8. Parakh national education policy is to be set up by the Government.
9. Special daytime boarding school "Bal Bhavans" to be established in every state/ district in India. This boarding school will be used for participation in activities related to play, career, art.

10. According to the national education policy 2020, an Academic Bank of Credit will be established. The credits earned by the students can be stored and when the final degree gets completed, those can be counted.
11. According to the national education policy 2020, Multidisciplinary Education and Research Universities at par with the IITs and IIMs will be set up in the country. These are scheduled to be set up for introducing multidisciplinary academic.
12. The same list of accreditation and regulation rules will be used for guiding both the public and private academic bodies.
13. phased out college affiliation and autonomy will be granted to colleges.
14. By the year 2030, it will be mandatory to have at least a four year B. Ed degree for joining the occupation of teaching.
15. For making the students prepared for future pandemic situations, online academic will be promoted on a larger scale.

Drawbacks:

1. In the National Education Policy 2020, language is a negative factor as there is a problematic teacher to student ratio in India, thus introducing mother languages for each subject in academic institutes is a problem. Sometimes, finding a competent teacher becomes a problem and now another challenge comes with the introduction of the NEP 2020, which is bringing study material in mother languages.
2. According to the national education policy 2020, students willing to complete their graduation have to study for four years while one can easily complete his/ her diploma degree in two years. This might encourage the pupil to leave the course midway.
3. According to the national education policy 2020, students of the private schools will be introduced to English at a much earlier age than the students of the Government schools. The academic syllabus will be taught in the respective regional

languages of the Government school students. This is one of the major new education policy drawbacks as this will increase the number of students uncomfortable in communicating in English thus widening the gap between sections of the societies.

Implementation:

The new education policy in 2020 came after 30 years and is all set to change the existing academic system of India with the purpose of making it at par with the international standard of academic. The Government of India aims to set up the NEP by the year 2040. Till the targeted year, the key point of the plan is to be implemented one by one. The proposed reform by NEP 2020 will come into effect by the collaboration of the Central and the State Government. Subject wise committees will be set up the GOI with both central and state-level ministries for discussing the implementation strategy.

Conclusion: With the introduction of NEP 2020, many changes have been made and one of those is the discontinuation of the M. Phil course. Even though there are many drawbacks to the new education policy, the merits are more in number. It is believed by many that by implementing these changes, the Indian academic system will be taken a step higher⁽¹⁾

II. Salient Features of NEP Related to Higher Education:

The new NEP has been introduced with an aim to formalize changes in the system from school level to college/university level. Keeping in mind the developing scenario, education content henceforth, will focus on key-concepts, ideas, applications and problem-solving angles. The National Education Policy is expected to bring positive and long-lasting impact on the higher education system of the country. The fact that foreign universities will be allowed to open campuses in India is a commendable initiative by the government. This will help the students experience the global quality of education in their very own country. The policy of introducing multi-disciplinary institutes will lead to a renewed focus on every field such as arts, humanities and this form of education will help

students to learn and grow holistically. Thus, students will be equipped with stronger knowledge base. The introduction of single common entrance test is another positive step which will reduce the stress of multiple competitive exams and ease off the pressure of preparing for so many of them. It will also ensure a level playing ground for all student applicants going forward. Establishing Academic Bank of Credit (ABC) is definitely a robust idea to store the academic credits that students earn by taking courses from various recognized higher education institutions. A student can earn scores by completing a course and these will be credited to the ABC account. One can then transfer these credits if he/she decides to switch colleges. If a student ever drops out for some reasons, these credits will remain intact which means he/she can come back years later and pick up from where the student had left.

The new higher education regulatory structure will ensure that distinct administrative, accreditation, financing, and academic standard-setting roles are performed by separate, autonomous, and empowered bodies. These four structures will be established as four independent verticals within a single umbrella institution, India's Higher Education Commission (HECI). There are a lot of reforms and new developments which have been introduced by NEP in the higher education sector. Some of the salient features are

Single regulatory body for higher education:

- The NEP aims to establish Higher Education Commission of India which will be the single
- Regulatory body except for legal and medical education.

Multiple entry and exit programme:

There will be multiple entry and exit options for those who wish to leave the course in the Middle. Their credits will be transferred through Academic Bank of Credits.

Tech- based option for adult learning through apps, TV channels:

Quality technology-based options for adult learning such as apps, online courses/modules, Satellite-based TV channels, online books, and ICT-equipped libraries and Adult Education Centres, etc. will be developed.

E-courses to be available in regional languages:

Technology will be part of education planning, teaching, learning, assessment, teacher, school, and student training. The e-content to be available in regional languages, starting with 8 major languages – Kannada, Odia, Bengali among others to join the e-courses available in Hindi and English.

Foreign universities to set-up campuses in India:

World's top 100 foreign universities will be facilitated to operate in India through a new law. According to the HRD Ministry document, "such (foreign) universities will be given special dispensation regarding regulatory, governance, and content norms on par with other Autonomous institutions of India."

Common entrance exam for all colleges:

The common Entrance exam for all higher education institutes to be held by National Testing Agency (NTA). The exam will be optional.

A Higher Education Council of India (HECI) will be set up to regulate higher education.

The council's goal will be to increase gross enrollment ratio. The HECI will have 4 Verticals:

- a) National Higher Education Regulatory Council (NHERC), to regulate higher Education, including teacher education, while excluding medical and legal Education.
- b) National Accreditation Council (NAC), a "meta-accrediting body".
- c) Higher Education Grants Council (HEGC), for funding and financing of universities and colleges. This will replace the existing National Council for Teacher Education, All India

Council for Technical Education and the University Grants Commission.

- d) General Education Council (GEC), to frame "graduate attributes", namely the learning outcomes expected. It will also be responsible in framing a National Higher Education Qualification Framework (NHEQF). The National Council for Teacher Education will come under the GEC, as a professional standard setting body (PSSB)

Issues of NEP 2020

- Early streaming of students into different disciplines.
- Lack of access to HE, especially in socio-economically disadvantaged areas which resulted in the current gross enrolment ratio (GER) of 25% only
- Lack of teacher and institutional autonomy to make innovations in HE to attract many students.
- Insufficient mechanisms for career management and progression of faculty and institutional leaders.
- The lack of research and innovations at most of the universities and colleges.
- Suboptimal levels of governance and leadership at higher education institutions

A corrupted regulatory system allowing fake colleges to thrive while constraining excellent, innovative institutions.

Approaches of NEP 2020

1. Curriculum and Content. The NEP seeks to introduce a shift from 10+2 structure to 5+3+3+4 structure, where early childhood education will be a part of formal education. In addition, the NEP 2020 focuses on reducing the curriculum content to make space for critical thinking and in turn, develop individuals with 21st-century skills instilled in them. Hence, all aspects of the curriculum and pedagogy need to be restructured to attain these goals. The challenges in successfully implementing these changes include modifying the curriculum in accordance with the National Curriculum Framework. Also, educators need to rethink the learning content rubric and modify the textbooks accordingly.

2. Teacher Availability and Training The policy envisages the redesign of the

school curriculum. However, in order to deliver the curriculum effectively, schools and concerned authorities need to train teachers and understand the pedagogical needs to make a smooth transition to the new education system. Furthermore, they need to shift the focus from teacher-centred learning to student-centred learning to foster collaborative skills, critical thinking, and problem-solving and decision-making abilities in the youth. A study suggests that over 250 million students are estimated to enroll in K-12 schools in India by 2030. This means that we need nearly 7 million more teachers to handle this burgeoning student population. Since teaching is one of the low-paid professions in India, experiential learning and concept-oriented teaching will be a challenging task. Until the teacher remuneration is revised, the implementation of the NEP 2020 will be quite challenging.

3. Technology The NEP 2020 lays emphasis on leveraging the advantage of technology in making the youth future-ready. But, developing digital infrastructure such as digital classrooms, remote expertise-driven teaching models, AR/VR tools to bridge gaps in physical teaching and laboratory infrastructure is a great challenge because the majority of the schools don't have a proper set-up to support these tools. Also, the cost associated with building digital infrastructure might not be affordable for all schools across the country. Moreover, in rural areas of the country where the Internet connectivity is nearly absent, deploying digital learning tools is out of the question. Hence, the government should work on improving the basic infrastructure that will support the digital infrastructure in all areas.

4. Examination Structure The NEP focuses on formative assessment for learning rather than summative assessment. The primary purpose of changing the assessment system is to promote continuous tracking of learning outcomes. However, continuous assessment requires schools and teachers to use innovative evaluation approaches and assignments. These approaches demand technological intervention and active involvement of teachers and students. According to a study, out of the 1.5 million schools in India, 75 per cent are run by the government. Of the remaining 400,000

private schools, nearly 80 per cent schools are 'budget private schools. Hence, deploying a continuous assessment framework is a challenging task in these schools⁽³⁾

Challenges of NEP 2020

1. Opening universities every week is a herculean task India today has around 1,000 universities across the country. Doubling the Gross Enrolment Ratio in higher education by 2035 which is one of the stated goals of the policy will mean that we must open one new university every week, for the next 15 years. Opening one University every week on an ongoing basis is an undoubtedly massive challenge.
2. The numbers are no less daunting in reforms to our school system The National Education Policy 2020 intends to bring 2 crore children who are currently not in schools, back into the school system. Whichever way you look at it, accomplishing this over 15 years requires the setting up of around 50 schools every week.
3. Funding is a big challenge in the Covid era from a funding standpoint; this is not a challenge for the faint-hearted. The National Education Policy 2020 envisages an increase in education spending from 4.6% to 6% of GDP, which amounts to around INR 2.5 lakh crores per year. This money will be well-spent building schools and colleges across the country, appointing teachers and professors, and for operational expenses such as providing free breakfast to school children. What makes things tricky is that this policy comes into being at a time when the economy has been battered by Covid-19 related lockdowns, government tax collections are abysmally low, and the fiscal deficit was high even pre-Covid.
4. Current focus on healthcare and economic recovery to lower the execution speed Economists have been calling for large stimulus packages amounting to double-digit percentages of GDP, despite the strain on the exchequer.
5. Need to create a large pool of trained teachers In school education, the policy envisages a sweeping structural re-design of the curriculum a very welcome step. But in order to deliver this curriculum effectively, we need teachers who are trained in and understand the pedagogical needs. Many of the curricular changes require substantial mindset shifts on the part of teachers, as well as parents.
6. Inter-disciplinary higher

education demands for a cultural shift In higher education, the National Education Policy 2020's focus on inter-disciplinary learning is a very welcome step. Universities, especially in India, have for decades been very silo-ed and departmentalized. The National Education policy 2020 has many initiatives to improve the quality and the broadness of the education system in India. The objectives of this study on National Education Policy 2020 are:

- 1) To highlights and overview the policies of the newly accepted higher education system (NEP 2020.
- 2) To compare National Education Policy 2020 with the currently adopted policy in India.
- 3) To identify the innovations in new national higher education policy 2020
- 4) To predict the implications of NEP 2020 on the Indian higher education system.
- 5) To discuss the merits of Higher Education Policies of NEP 2020.
- 6) Suggestions for further improvements for the effective implementation of NEP 2020 to realize its goal⁽⁴⁾

Many modifications have recently been made to India's educational system, ranging from elementary school to college. The Union Cabinet has approved a new National Education Policy that incorporates all of the revisions. The policy is extensive, integrative, and robust, and it has the potential to play a key role in the country's future growth and development. Many people applaud this freshly authorized plan because it talks about big transformational adjustments in the Indian academic sector. Along with praise, there comes criticism, which focuses on the shortcomings of this new educational approach. This article talks about the list of advantages and drawbacks of the NEP, 2020.

Benefits of the NEP, 2020:

With the support of NEP 2020, the government hopes to make schooling accessible to all. The 5+3+3+4 structure will replace the existing 10+2 structure. The existing schooling structure basically starts from when the children are 6 years old.

However, the NEP 2020 suggests the start of schooling for children from when they are 3 years old. The explanation is basically –

- Pre School: 3 years to 8 years
- Pre- Primary Stage: 8 years to 11 years
- Primary Stage: 11 to 14 years.
- Secondary School: 14 to 18 years.

1. Ensuring A Strong Educational Foundation

According to the national education policy 2020, the states of India are responsible for ensuring that all students in grades one through three have a solid foundation in numeracy and reading. This project is expected to be successfully completed by 2025.

2. Flexibility In Higher Education

Our existing education system narrows down higher education into the fields of Science, Commerce, and Humanities. Students usually have interests in versatile fields which makes it difficult for them to pick the one that they prefer. However, with India's new education strategy 2020, the government has modified this in a way where the students can pick their preferred subjects without having to face these barriers. Students would now have a lot more options to choose from.

3. Holistic Evaluation

On the progress report card, the teacher evaluates how the student fared during the year, in accordance with them. With the introduction of NEP, not only teachers will assess students, but students will also self-evaluate and remark on how they performed throughout the year and on their consistency with their goals. The remaining students in the category will also analyze and comment on how a particular student performed. The attitude of the remaining students will also be included in the report. This will promote the need for holistic development in students.

4. Conceptual Learning To Replace Rote Learning

Till now, the Indian educational system has been hampered by rote learning. The information retained by rote learning things vanishes after a short span of time, leaving us unable to recall the actual concepts. Understanding that passing tests is not the goal of education NEP has advocated that the exam pattern be redesigned in such a way that a student's true and actual knowledge can be tested.

5. Emphasis On Technology

The NEP's 'Technology Use and Integration' section presents a vision for the role of technology in a new and enhanced education sector. Securing digital infrastructure, developing digital skills, and promoting digital safety are all important aspects of realizing the potential of technology in education. It also wants school management committees to have more authority and play a more active role.

Drawbacks of The NEP, 2020

1. Language Barrier

India has a challenging teacher-to-student ratio, making it difficult to implement mother tongues for each topic in academic institutions. It can be difficult to find a qualified instructor to implement NEP, 2020 which includes publishing study materials in vernacular languages. This has exacerbated the problem.

2. Course Duration

According to the national education policy 2020, students who wish to complete their education must study for four years, whereas a diploma degree can be completed in as little as two years. This may encourage the student to drop out of the course in the middle.

3. Medium of Communication

Youngsters in private schools would be introduced to English at a far younger age than students in government institutions, according to the national education policy 2020. The academic curriculum will be taught to Government school students in their various regional languages. This is one of the

biggest new education policy flaws since it will increase the number of pupils who are uncomfortable talking in English, deepening the social divide.

Take Away

Many adjustments have been made as a result of the implementation of NEP 2020. Even while the new education policy has a lot of flaws, it also has a lot of benefits. To bring about change in the schools, the federal government and state governments must collaborate. If all goes according to plan and the policy is properly executed, it will open up new avenues for India to become a vibrant knowledge center.(5)

Advantages of National Education Policy 2020

- **More Spending on Education Sector:** At present, the education sector in India gets only a 3% share from GDP, but with the implementation of NEP 2020, spending will increase to almost 6% which is going to breathe a new life into the education sector.
- **Changes in the School Structure:** The current structure of 10+2 school education will be replaced with the 5+3+3+4 pattern, to reduce students' burden of board exams. There will also be a focus on vocational learning right from class 6 to 8, so that the students can learn practical skills such as gardening, carpentry, plumbing, artists, potters, etc., to introspect and understand their interests while developing a better understanding, respect for these skills.
- **Broader Options to Learn:** The children in classes from 9 to 12 will now have multidisciplinary course options available to them, which means that the different streams will be more porous with various subject combinations. Any student will be able to take up subjects of their interest, even if they are outside of their core discipline without strict adherence to the streams of Arts, Science and Commerce; a science student will be able to study history and an art student shall be free to pursue biology.
- **Focus on Critical Thinking:** The board exams system that primarily tested the memorization and rote learning ability of

students will be replaced to develop critical thinking, rationalization, and creativity of students with the practical application of their knowledge.

- **Making Education a Basic Right:** At present, the Government ensures that children from the age of 6 to 14 years may get compulsory education for which numerous programs were successfully carried out, including the one such as "Sarva Shiksha Abhiyan". But it left out several children from the education system. Therefore, the updated NEP promises to universalize education to include the children from 3 years of age till 18 to provide them with free education at government-run establishments.
- **Option to Learn Coding in School:** The introduction of computers and coding classes as early as class 6 will be in the curriculum will be a positive step towards upgrading the learning process.
- **Entrance Tests for Colleges:** Instead of countless independent entrance tests for getting admission in colleges, standard entrance tests will be put in place and administered by National Testing Agency (NTA) for uniformity and better clarity, which in the long run, will support students in getting into the disciplines and educational institutes of their choice as expensive, sometimes exploitative entrance tests can be ended.
- **Upgraded Undergraduate Program:** The 3-year undergraduate program will be replaced with a 4-year program that will give the option to have a one-year degree after completing the 1st year, a diploma after completing the 2nd year, and a degree for the completion of 3 years. The fourth-year will be research-based. The students will also have the option to change their discipline, their accrued credits will be transferable and available till their education pursuit is active.
- **Regulating the Fees:** The implementation of NEP will put a ceiling on the extent fee is charged, so that the private institutions may not charge exuberantly for higher education.

This step will make education more accessible and affordable, even to economically disadvantaged students.

- **More Scope for Global Education:** The new NEP will welcome the global educational institutions and foreign universities to set up their campuses in India. The Indians will have a better reach to quality education in their nation, making the dream affordable to more students as it may even reduce the brain drain.
- **More Inclusive Policy:** The new NEP delves into the provision of funds and the creation of special education zones, gender inclusion funds for the underprivileged students to give them access to learning and growth. Even the creation of the bal bhavans in every state will be a welcome step that will support the students residing in remote regions.
- **Propagation of Culture and Ethos:** The Indian culture and ethos will be part of the learning curriculum so that the students will be able to learn about India's ancient history and its glorious past, a step towards reviving our traditions and promote unity and brotherhood right at the early stage.
- **Improvement in Teaching Quality:** By 2030, B.Ed. will be made a mandatory 4-year course to improve the quality of education for teachers and steps will be taken to make them capable of tackling various issues of the education system, including providing support and mentorship to the students, as well as being trained to teach the students with disabilities.
- **Possible Disadvantages of the NEP 2020**

The National Education Policy 2020 has been praised for its numerous proposals, though many of its segments have caused some concern and it has received staunch criticism as well, which have been termed as major loopholes in the policy.
- **Enforcement of Languages:** The NEP emphasizes the introduction of mother tongue in the primary classes which will be used to teach the principal subjects, while English will

be taught at a much later stage. Unlike other nations such as Germany, Russia, Japan, China, France, etc., which have one common mother tongue, India is a diverse nation with 22 major languages and thousands of dialects. So, converting the basic subjects to these various regional languages (and mother tongues) will be a monumental task that will require a considerable amount of time, effort, and skilled professionals. One more factor that has caused some people to be vocal against the NEP is that the enforcement of mother tongue and regional languages is seen as the central government's move to enforce Hindi on the non-Hindi speaking states

- **Delay in Teaching of English:** The NEP suggests that the government schools will start teaching English after class 5, which is going to be a setback for the students who can only afford to go to government-run institutes. While the private schools will keep on with the practice of introducing English right from the beginning, which is going to be highly beneficial for their students. It will widen the chasm between the different socio-economic groups and reduce several opportunities that could have been beneficial for the government school students if they were to teach English, the global language, at the early stages of their learning.
- **Focus on Digital Learning:** Though it sounds practical and the need of the hour, but the focus on digitization of education and the promotion of e-learning under the NEP 2020 seems to overlook the fact that just about 30% of Indians can afford smartphones and fewer still have access to computers. Then the schools run by the government do not have a strong IT infrastructure, so the students in remote regions or underprivileged socio-economic backgrounds won't be able to acclimatize to the IT-based learning till such a facility is made available at the earliest.
- **The Updated Terms of Undergraduate Program:** Since under the updated policy a student can exit from the graduate program and still get a certification or diploma, this

can cause the students to quit without completing their education, leading to their non-seriousness and a high drop-out rate⁽⁶⁾

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SMALL SETUP AND BIG IMPACT: AGRICULTURAL STARTUPS IN INDIA

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ABSTRACT

The start-ups are an exemplar that great things are done by a series of small things brought together. Taking one small step at a time, moving from one problem to another and solving the issues by disruptive innovation is what these startups are trying to achieve. The start-ups are not only creating new jobs which means more employment but are also leaving a ripple effect on the socio-economic fabric of the demography in which they are operating. The world has become a playfield for these young entrepreneurs as the global startup revolution continues to grow. Underneath this continued growth, fundamental shifts are occurring.

Keywords: Agritech, Startup, revolution, in India

INTRODUCTION

As the famous saying goes, big things comes in small packages. This proves to be very true for the emerging startup companies. The startups are proving to be the change engines of the world. These small setup companies are revolutionizing their industries with new ideas and development of disruptive technologies. Some of the most impressive new companies made waves recently, and with their innovation, it's easy to see why these are the startups changing the world (Kastelet, 2017). According to Didar (2016), it's a general perception that startups needs to be in developed country where all resources are available. But in reality, startups need to be in

countries with greater needs which provide excellent opportunities. Underdeveloped or developing countries, countries in conflict or countries new to technological advancement prove to be an exceptional breeding ground for the startups. Each of these countries with their needs offer untapped problems that startups could offer and take advantage not to only just make profit but also make an impact on the socio-economic status of the country. It is well known that startups are small companies but they play a significant role in the economic growth. They are responsible for creating new jobs which mean more employment which leads to improved economy. Not only these startups promote economics but also spur innovation and generate competition. Startups create a ripple effect on the socio-economic fabric of the demography in which they operate (Kola, 2014). Startups have a direct-impact on the cities that they make their homes. Look at how Infosys has changed Bangalore, Alibaba impacted Hangzhou, Microsoft changed Redmond and Google transformed Mountain View, California. They directly impact the growth of cities in which these startups grew. Employment opportunities increased, experienced talents also started moving to these places in pursuit of challenging and high growth career. As the demand for highly talented people increased in these cities, it saw a surge in inflow of recent graduates. As more and more college graduates started settling down in these cities, lifestyle patterns and culture also saw a wave of change. Startups can contribute to structural change by introducing new knowledge-intensive products and services (OECD 2013). These startups boosted the economy with revolutionary technology and created new industries over time. And when they went public, they truly became money-making engines for not just the owners but also for the employees and shareholders. A research by the Global Entrepreneurship Monitor South Africa (2012) states that one third of dynamics of countries' economic growth can be attributed to the dynamics of startup entrepreneurship. They also contribute to the promotion of the research and innovation system and introduce values of proactivity into the society. Startup companies are thus those that have ambition and potential to become gazelles that can, with quick growth, create a large number of new jobs. The majority of developed countries in a knowledge-based society encourage startup ecosystem from the aspect of investment into the future as well as from the aspect of actively designing long-term economic policy. This prompts for the underdeveloped as well as developing countries to increase investment in these startups to promote innovation.

OBJECTIVES OF THE STUDY

- To Study Agri Startups In India
- To case study Successful Agritech Startups in India

RESEARCH METHODOLOGY

The research paper is based on the secondary data compiled from diverse sources of Agricultural finance, journals, newspapers and relevant websites etc. The data were compiled from the Agricultural Statistics the Department of Agriculture and Co- operation, Ministry of Agriculture, Government of India (GOI), Reports on Currency and Finance, published by Reserve Bank of India (RBI) and various annual reports of National Bank for Agriculture and Rural Development (NABARD) and various website.

GROWTH OF AGRIECH STARTUPS IN INDIA

The Agritech sector is a fast-growing sector with great potential to benefit Indian agriculture and eventually raise farmers' incomes. Currently, India has 450 Agritech startups and is reported to grow by 25% every year by NASSCOM.

A wave of Agritech startups has emerged in the last few years in India. In India Agritech sector has come a long way with 43 startups in 2013 to more than 1000 startups in 2020, driven by rising in rural internet penetration, a rise in post-harvest and supply chain losses, a growing number of investors interest in the sector, etc.

They are now able to solve agricultural problems such as the use of outdated equipment, supply chain management, lack of proper infrastructure, and farmers unable to access a wider range of markets with ease.

According to the latest report, over 3.23 billion dollars were invested in the agriculture sector worldwide. Of this, 53 Indian Agritech startups raised 313 million dollars. This is a huge breakthrough for Indian startups and these figures will inspire young entrepreneurial minds of our country to seek in the direction of agricultural technology.

CASE STUDY ON SUCCESSFUL AGRICULTURAL STARTUPS

Case study No.1.


 The logo for Ninjacart, featuring the word "ninjacart" in a lowercase, sans-serif font. The letters are white and set against a dark grey rectangular background.
Ninjacart

Ninjacart began as a B2C hyperlocal food delivery service in June 2015, founded by Thirukumaran Nagarajan, Kartheeswaran K K, Ashutosh Vikram, Sharath Loganathan, and Vasudevan Chinnathambi. It was developed into a B2B agritech startup to solve new agricultural produce supply chain problems for farmers and retailers. Ninjacart has received \$164.2 million in funding from Tiger Global Management, Accel, Qualcomm Ventures, and Steadview Capital.

Ninjacart, a business-to-business marketplace for agricultural commodities, announced that it had launched a staff equity ownership plan worth Rs 100 crore (about \$13.4 million) (Esop). Employees who have vested ESOPs as of December 2021 can sell all of their vested ESOPs.

Retailers and foodservice businesses can use the Ninjacart app to order quality graded veggies and fruits for their establishments.

Ninjacart has a lot to offer:

Large Selection of Vegetables and Fruits

Competitive Prices

Large Selection of Vegetables and Fruits

Hassle-Free Payments

Easy Supply Management

Daily Stock Replenishment

Wide Variety:

Ninjacart offer a wide variety of vegetables and fruits hygienically handled in crates sourced from farms across the country.

4. DeHaat

DeHaat was founded in 2012 by Shashank Kumar and Amrendra Singh to provide agricultural services such as economic agrarian inputs such as seeds and fertilisers, individualised guidance, soil testing, weather updates, microfinance, and insurance. DeHaat has raised \$19.3 million to help Indian farmers.

The company, which runs a hotline for farmers, also has an Android app with the same name available in other languages. In Bihar, Uttar Pradesh, Jharkhand, and Odisha, DeHaat promises to help over 650,000 farmers. There are around 850 different agribusinesses on its website.

DeHaat is one of India's fastest-growing Agri Tech firms and one of the few companies that offers end-to-end farming solutions and services. They are developing AI-enabled technology to change the farm sector's supply chain and production efficiency. DeHaat already have 650,000 farmers in their service network in Bihar, UP, Odisha, and West Bengal, and its goal is to reach 5 million farmers by 2024.

It is now a fully funded startup with a growth rate of 3-4x annually, founded by alumni from IIT Delhi, IIT Kharagpur, IIM Ahmedabad, and other premier institutes. NASSCOM, Forbes, ET, Niti Aayog, and the Bill Gates Foundation are some others, have recognised and praised the impact DeHaat have made at the grassroots level throughout the last eight years of its activities.

Case Study No.5



Aibono

Aibono, founded by Vivek Rajkumar in 2014, is credited for pioneering the seed-to-plate concept. It assists farmers in increasing crop productivity while also selling the product to shops. The company collects farm data using soil sensors, IoT devices, and imaging drones then transmits it to their cloud platform, which employs predictive analytics to assist farmers in making better agricultural

decisions. Aibono has received \$3.5 million in funding.

With its disruptive Seed-to-Plate™ platform, AIBONO, India's first AI-powered aggregator of fresh produce, is moving the \$250 billion fruits and vegetable chain towards transformation. By providing precise insights derived from AI and shared farm intelligence on what to produce and how to produce it, this empowers communities of farmers to achieve two times the yield, two times the income, and less than half the wastage as before, while also enabling retailers and consumers to source super fresh farm produce all year from a traceable aggregated basis.

CONCLUSION

The Indian agritech sector has huge untapped potential. Agritech seems to have reached that inflection point where it is gaining significant momentum among venture capitalists and government grants. Agriculture is an important industry in India's economy and start-ups are playing a pivotal role in easing the burden on farmers by digitising the entire supply chain with use of new technologies such as artificial intelligence, internet of things, Big Data analytics and engineering innovations. The transparency and operational efficiencies being introduced and implemented are transforming India's agricultural landscape.

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The Exploitation in Higher Educational System

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Abstract

As we know that higher education in any country is the backbone of development. Since the pre-independence era, the sphere of higher education has gradually been developed in our Country. But still the impact of British education policy has been persisting in higher education. The focus of their policy was to create only clerks to run the administrative works of the British Empire. After Independence the scenario has not changed yet. The purpose of this research paper is to expose the exploitation in higher education in our country. Researcher wants to explore the aspects of rotten bureaucracy, interfere with politics, rigid structure of teaching learning process and particularly focus on the worst socio-economic situation of part time, advoc, contract basis and C. H.B. Faculty in our country.

Introduction

We have been following the traditional educational system since the colonial orthodoxical and conservative approach has not yet changed. Nowadays there are various kinds

of evil practices in our higher educational system. There is one prominent problem of corruption which is dominating our era. Academic and administrative system has completely failed to provide quality education to the students. Faulty planning of government and orthodox attitude of bureaucracy is the major obstacle for academic progression. Affiliated colleges have not maintained any kind of infrastructural progress, as well as discipline among the students. The professors and the head of the institutions are indulging in vindictive politics. There is a myth of giant Bhasmasura in our mythology, *Bhasmasura politics* will one day demolish the roots of our system. What we see in universities the focus is on the growth of quantity rather than quality. Though there is some exception to this fact, but the whole scenario becomes worse. The focus of the educational policy is on examinations. But the goal of the education must be to imbibe the moral values with discipline to the students. The policies of the government are responsible for killing the basic intuition of the teacher for teaching students ethical values.

Corruption in the selection of faculty and Non-teaching staff

Corruption is a hazardous disease like cancer for our country. Higher educational system is no exception to this fact. Though there are some exceptions to this fact but overall picture is not good. Manipulation in the process of the appointment and lack of transparency makes it worse. Policy of appointment of C. H. B. faculty and contract base faculty has made this scenario complicated.

Issue of the lack of transparency in the process of appointment has created a chaotic situation in our country. To change this scenario appointments of faculty should be conducted through central agencies like M.P.S.C and U.P.S.C. It is a severe defect in our system. Equal pay should provide for equal work. This discrimination is major stigma on our socio-economic structure. Government's approach towards the privatization of the whole higher education system is remarkable. If this scenario continues there will be a threat for loss of education to the masses. In universities visiting lectures also are appointed on a temporary basis

Policy of government for Non-grant Colleges

Since last decade the central government as well as state governments give permission to the educational institutes on the permanent non grant basis. This policy is responsible for the exploitation of teachers. Teachers are exploited financially. Teachers' salary is low enough that they have been compelled to do other jobs to earn their daily bread and butter. This is a severe situation of higher education. In our country, particularly in state universities thousands of posts are vacant. The state government is not recruiting faculty regularly. Thousands of vacant posts are available for recruitment but the state government is not recruiting faculty. This is one of the major challenges before us.

Lack of central Monitoring Higher Authority for the recruitment of teaching and non-teaching staff in universities and affiliated colleges

In our country UGC was established in 1956 to provide recognition and maintain standards in higher education. It also provides grants to the universities and autonomous and affiliated colleges. The UGC only provides guidelines, rules and regulations for the recruitment of faculty and non-teaching staff in our country. It does not conduct the process of recruitment. Lack of central agency like M. P. S.C and U. P. S.C in higher education has given out the scope for corruption. This is one of the major obstacles in the process of improving the quality in the higher education process.

Lack of Uniformity in the syllabus throughout the country

In our country UGC gives autonomy to the universities to form their own syllabus. Lack of uniformity in the syllabus creates a chaotic situation. It is not useful for all the stakeholders of higher education. Those who want to cope up with the syllabus of competitive examinations rarely find it easy to face the examination. This is the grim challenge before higher education. Urbanized based syllabus is imposed on the rural, semi-urban and tribal

students. It is not easy for them to cope up with the syllabus. We can regard it as the major challenge before higher education.

Conclusion

Above all discussed issues are naked truth of higher education. The prime object of education is to develop well civilized human-beings. In upcoming years due to the excessive pressure of the privatization these challenges will unavoidable. To cope up with all these challenges we should give humanistic face to our educational system



ANNA BHAU SATHE

A Voice for Voiceless

Dr. Sachin Shesherao Ghuge
Dr. Shrikant Jitendra Jadhav
Ms. Aishwarya Vasant Rao Sanap

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CHAPTER-23

Anna Bhau Sathe: A Critical Investigation of Chitra

-Dr. Ramesh Achyutrao Landage*

Abstract

Anna Bhau Sathe, a leading *Dalit* writer in Marathi literature, was born on 1st August 1920 at Wategaon, Walva tahsil of Sangli district; nowadays it is a part of Satara district. Bhaurao and Valubai are the names of his parents. Though born into untouchable *Mang* community and lack of formal education, he wrote 35 novels, one among which was *Fakira* (1959), received a state government award in 1961. 15 short story collection. Besides novels and short stories, he wrote a play, a travelogue on Russia, 12 screenplays, and 10 *powade* (ballads). As a result of this, his writings created a new consciousness that proved to be a significant factor in framing the contemporary Socio-political and cultural movement in Maharashtra. He sacrificed his entire life for society in general and workers

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in particular. Thus, his literary work remains a source of inspiration for humankind. The present research explores poverty, injustice, humiliation and exploitation in Anna Bhau Sathe's novel *Chitra* and *Vaijayanta*

Key words: poverty, injustice, humiliation and exploitation

Introduction

Anna Bhau Sathe, a leading *Dalit* writer in Marathi literature, was born on 1st August 1920 at Wategaon, Walva tahsil of Sangli district; nowadays it is a part of Satara district. Bhaurao and Valubai are the names of his parents. His father worked as a *Mali* (gardener) at the residence of a British family in Mumbai while his family lived in the village Wategaon. As Bhaurao was worked in Mumbai, the Sathe family was slightly better off than others of their caste. Being impressed the lifestyle of British; Bhaurao was thinking to educate his son. Once, Bhaurao came to Wategaon, his wife Valubai suggested him to enroll the name of Anna Bhau in a school. But the Kulkarni Master was not willing to admit the name of Anna Bhau only because of his cast. After many requests, the name of Anna Bhau has been enrolled in a school. Brahmanical dogma does not accept to teach Anna Bhau in a school therefore Anna Bhau taught a lesson to Kulkarni Master (teacher) and leave the school for forever. Born in such untouchable and marginalized community, he wrote "32 novels, 14 collection of short stories; *Inamdar*, *Pengyache Lagin*, and a few other grounded realist plays; eleven or so street plays such as *Akliche Ghost*; *Stalingradcha Povada*, *Maharastracha povada*, *Mazi maina gavar rahili* and other songs and *Lavinis* created a storm in Maharashtra." (Awad, Preface, XIV) Anna bhau left the school for forever and therefore Sathe family migrated from Wategao to Mumbai. "In the village, no one gave them work as they were Untouchables. But there was no dearth of work in Mumbai. Anna worked as a porter and did the dishes in

hotels. He became a waiter and a domestic help and the keeper of the dogs of a rich man. He also went from door to door selling goods. He shined shoes." (www.forwardpress) while living in Mumbai, Anna Bhau did all kinds of work. As a result of this, he became leading writer in Marathi literature.

Research Methodology

This research contains the collection of primary and secondary data, which has been collected from books, journals, other e-resources. The researcher has used a thematic, interpretative and evaluative method to evaluate the short bio-note of Anna Bhau Sathe and to examine the novel *Chitra*.

Anna Bhau Sathe's *Chitra*: A Reading

Anna Bhau Sathe's fiction *Chitra* (1951) is based on the real lives. It is an account of poor and unfortunate girl Chitra belonging to lower class. She was brought to metropolitan city Mumbai and sold to brothel during the World War II by her *Mama* (uncle). It portrays the adverse and evil effects of Industrialization. The protagonist Chitra was one of the unfortunate women, exploited physically and mentally by capitalists in terms of many aspects. Jaya is another character in the novel who belonging to working class. Jaya is a mill worker and is shown very honest and hard worker. However, in many events of the novel Jaya is seen to be exploited by the capitalists but due to Jaya's brave nature who later turned to be a leader of mill workers. Throughout this novel, Anna Bhau Sathe tries to show how to fight against the exploitation to bring out the feeling of classless society. In short, the novelist provides a lot of positive and optimistic energy to the readers and so that the readers involves in the reading with curiosity. The novel has been explores the social situation of Second World War which brought social problems like poverty, exploitation,

capitalism, industrialism and oppression which spread everywhere in the globe.

The novel *Chitra* has describes the picture of poverty in a realistic manner. Sona, Chitra and her mother Sakhubai were the victims of poverty. After the death husband, Sakhubai came for shelter to her brother Krishna and she was living in a hut near the house of Krishna. She was doing menial work to feed herself and her two daughters named Sona and Chitra. There was nothing in the hut except a few pots for cooking food. When Sona and Chirta became young, they started to work as laborers in the farmlands of other people. Sakhubai suffered from *ashtma* and it became difficult for her to work. Taking the undue advantage of the situation, Krishna, Sakhubai's brother, sold Sona in a brothel of Mumbai and he tried to sell Chitra too. This frightening picture of poverty has been depicted by Anna Bhau Sathe.

There was poverty in and around Chitra right from her childhood days. Her mother Sakhubai came for shelter to the village of her brother after the death of her husband. She was doing menial work and Chitra and Sona also started doing menial work when they became young. Chitra got married but she couldn't become happy. There was poverty in the house of her husband also. Her husband died when a centipede went into his ear. Then she had to come back to her mother's house. Chitra's maternal uncle Krishna planned to sell Chitra in a brothel of Mumbai. Krishna told his sister that he would find a suitable husband for Chitra in Mumbai. He deceptively took Chitra to Mumbai with him. When Chitra was going to Mumbai, her mother Sakhubai told her to save her chastity at any cost. It was quite difficult for Chitra to stick to the advice given by her mother because she had entered into a brothel. However, Chitra tried everything to keep her self-pride and chastity. Once, the rich person Kantilal proposed to marry Chitra. But in fact, he was an impotent man and wanted to marry

Chitra to hide from the other people in the society that he was an impotent. Chitra showed her self-pride. She didn't give importance to the wealth of Kantilal. She rejected the proposal and went away from that place. She went to old Tanubai and her grandson Jaya. Both of them were working in a mill. Chitra liked the life of workers and she stayed with Tanubai and became a worker in a mill. Finally Chitra decided to marry Jaya.

After the Second World War, there is the rise and growth of industrialization, capitalism and consumerism everywhere. The novelist explores how relatives become selfish. Another character like Laliya and General represent lust and avarice. Young Jaya represents the working class and he shows heroism in the strife against the British forces. Chitra likes the world of workers. She herself starts working in a mill with Tanubai and becomes part of the working class. Finally, she decides to marry Jaya and to follow the respectful life of workers. Thus, the novelist glorifies the working class. The workers in Mumbai support the strike of the sailors and they start active agitation against the British government and they declare strike of the mill workers. They fight without weapons against the British armed forces. Hundreds of workers and innocent people are killed in the riot.

Conclusion

Anna Bhau Sathe's literary writing is a woman centric. There are 16 novels are explores the life and pathos of women. *Chitra* is one of them which describe the women's unfortunate destiny. His all woman characters are struggling against their destiny and male dominated society. Regarding to this Dr. Ujjwala Hatagale wrote in her paper *Anna Bhau Sathe - A great writer with social orientation*, 'The woman portrayed in the novels are seen fighting against injustice, brave, defiant, not bowing to the situation, dynamic, magnanimous, simple attitude and

doggedly fighting against all odds. Today, women are literate but not safe. There are those who come forward to protect them but these are few and far between. Therefore, it is necessary for today's woman to inculcate the brave and forthright attitude of the heroines of Annubhau Sathe's novels." (<https://indusscrolls.com>) Anna Bhau said that I write only what I live, see and experience in life. "All my characters are real, alive, he said." (<https://velivada.com>) Chitra is also real character who meets Anna Bhau Sathe on the road of Satara said by Anna Bhau Sathe in the preamble of *Chitra* novel.

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GREEN METHOD FOR THE SYNTHESIS OF IMIDAZOLE

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Abstract:-

In this study, a Substituted imidazole was synthesized by aromatic aldehydes, Benzil and Ammonium Acetate using commercially available chitosan in 2% acetic acid in aqueous media at 60–65°C. Chitosan (CS) is a natural cationic amino polysaccharide which obtained by alkaline N-deacetylation of chitin. The products were then investigated for antibacterial activity against *A. Niger* and *F. Oxysporum* and antibacterial activity against *S. aureus* and *B. subtilis* using Kirby-Bauer disc diffusion method. Use of a green Catalyst, mild reaction conditions and simple and chromatography free work-up procedure.

Introduction:-

Imidazoles are an important heterocyclic structural motif in functional molecules and are utilized in a diverse range of applications[1] Substituted imidazoles exhibit a variety of valuable pharmacological properties such as antiparasitic, antifungal, and antimicrobial activity[2]. Imidazole is one of the most important N-based heterocyclic aromatic compounds. Recently, imidazole scaffold has captured the attention of many scientists due to having biological activities and different types of industrial applications. It was first synthesized by Debus, in 1858, who isolated the derivatives from the three-component compounds like dicarbonyl, aldehyde, ammonia, or its salts[3] imidazoles have been synthesized by using modest, effectual, clean, globally approachable, and green protocols. Using this key solution for large scale reaction, there is possibility to overcome from pollution problem. For this reason, recently, many protocols have been developed for the synthesis of imidazole derivatives catalyzed by ionic liquids, using a green catalyst, without the catalyst, reaction under microwave irradiation[4]. Chitosan is a linear polysaccharide of glucosamine produced from chitin deacetylation in alkaline media. Chitin is obtained from the exoskeleton of shrimps, crabs, and squids. Therefore, chitosan is environmentally benign and biodegradable Catalyst [5] Chitosan is an abundant, biodegradable, and renewable green material with diverse functionalities. It is a valuable substance used prolifically in numerous applications, such as catalysis, adsorption, delivery of therapeutic agents, and remediation[6]. Chitosan has been attracted much attention due to the unique attributes such as affordability, accessibility, hydrophobicity, biocompatibility, and thermal stability[7]

Chitosan as a sustainable organocatalyst have been used[8] Singh and Rajput prepared a magnetic chitosan/Fe₃O₄ support followed by modification with glutaraldehyde and immobilization of cobalt acetate. Three-component reactions with Benzil, Aromatic aldehydes, and Ammonium acetate afforded 2,4,5-trisubstituted imidazole with medium to high yields[9] Due to such a wide range of applicability, there has been increasing interest in the developments of efficient methodologies for the synthesis of imidazole derivatives.

because large numbers of developments of imidazoles methodologies in heterocyclic syntheses are presented in a concise systematic manner. It is due to their versatility and utility in a number of these areas that expedient methods for the synthesis of imidazole are both highly topical and necessary. The present article is intended to briefly review on recent research progress concerning the synthesis of various imidazole derivatives using Green Catalyst Chitosan methodology, which mainly includes substituted imidazole synthesized. They were synthesized by using the green methodology.

Material and Methods:-

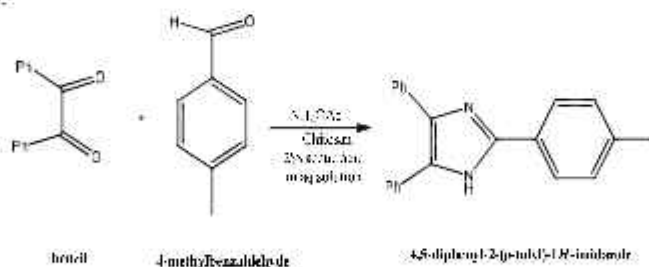
All the chemical of analytical grade. Benzil, 4-methoxybenzaldehyde, Ammonium Acetate (Sigma-Aldrich) were purchased from Sigma-Aldrich and used without further purification. IR Spectra recorded on Perkin Elmer Spectrometer in range 4000-400 cm⁻¹ KBr pellets. Room Temperature magnetic moments by Guoy's method in B.M. Electronic Spectra using DMSO on Varian Carry 5000 Spectrometer. Molar Conductance measurements in dry DMSO having 1×10⁻³ concentration on Systronics conductivity bridge at room temperature. Elemental analysis (C, H, N) were carried out by using perkin Elmer 2400 elemental analyzer.

Antimicrobial Activity:-

2-(4-methoxyphenyl)-4,5-diphenyl-1H-imidazole was evaluated in vitro their antibacterial activity against two Gram-Positive bacteria, viz. B. Subtilis; S. aureus, Two fungal strains A. niger and F. oxysporum by Kirby-Bauer disc diffusion method[19]. The experimental value compare with standard drug value Miconazole for the Antifungal activity and Ciprofloxacin for the antibacterial activity.

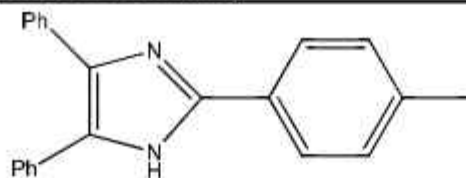
Synthesis of 4,5-diphenyl-2-(p-tolyl)-1H-imidazole:-

4-methylbenzaldehyde (0.24 g, 2 mmol), benzil (0.42 g, 2 mmol) and ammonium acetate (0.32 g, 4.2 mmol) were added in a round-bottom flask with 0.08g of chitosan in 2% aq. acetic acid solution[10]. The reaction mixture was stirred at room temperature for 5 min. Then reaction mixture was heated at 65-70°C for 3 h. The reaction was allowed to cool to room temperature. The resulting precipitate was collected by filtration and washed with cold ethanol to afford the product. The crude product was purified by recrystallization from ethanol (Scheme.1).



Results and Discussion:-

4,5-diphenyl-2-(p-tolyl)-1H-imidazole is prepared (Table.1). Imidazole is stable at room temperature in solid state. The Imidazole is soluble in organic solvent DMSO, DMF. The solid imidazole products, which separated out, were filtered, washed with water and dried. The crude products, thus isolated, were pure (single spot on TLC). After completion of the reactions, solid mass was filtered and the filtrate having chitosan catalyst was reused in the next run as such without any further treatment. Recycled chitosan catalyst was reused for 10 times. Acetic acid was used in this reaction only for homogenizing the chitosan catalyst and itself did not work as catalyst which has already been studied in experiment.



4,5-diphenyl-2-(p-tolyl)-1H-imidazole

Table 1: Table 1: Proposed Structures of Substituted Imidazole

Characterization of 4,5-diphenyl-2-(p-tolyl)-1H-imidazole:-

White Solid; C₂₂H₁₈N₂O, M.P.:96oC; Yield:96%; IR(KBr Cm-1): 1216,1642,2474,2878,3400,3410; ¹H NMR (400 MHz,DMSO d₆) δ ppm: δ¹H NMR (CDCl₃/DMSO-d₆, 200 MHz) δ 2.42(s,3H), 6.88–6.97(d, J=8.8 Hz,2H), 7.27–7.65(m,10H),8.02–8.09 (d, J= 8.8 Hz, 2H), 12.56 (brs, 1H); ¹³C NMR(CDCl₃/DMSO-d₆, 400 MHz) δ 22.1, 112.4, 121.8, 125.5,127.7, 127.6, 127.7, 133.8, 146.7, 158.4; C₂₂H₁₈N₂:calcd C, 85.13, H, 5.85, N, 9.03; found C, 85.02, H, 5.78, N, 9.01.

IR Spectra of 4,5-diphenyl-2-(p-tolyl)-1H-imidazole is show peak at 3410 Cm⁻¹ for imidazole ring nitrogen atom confirms the formation of Imidazole also different peak also suggest at 1216,1642,2474,2878 Cm⁻¹ imidazole compound is formed[11]. ¹H NMR Peak at δ 2.42 for s for 3H of methyl group attached to aromatic ring. Aromatic ring peak observed in between range of δ 6.88–6.97(d, J=8.8 Hz,2H). δ 7.27–7.65 is m,for 10H of two phenyl ring proton. δ 12.56 is for 1H attached to nitrogen atom confirms the formation of imidazole. ¹³C-NMR spectra of imidazole show peak at δ 22.1 for methoxy carbon attached to benzene ring. Aromatic carbon attached to methoxy oxygen and imidazole ring carbon show peak in between range δ 112-148[12]. Mass Spectra of imidazole shows peak at m/z 310.10 [M+H,100%], which is M+H peak at 100% intensity this peak support to the structure of the ligand.[13]

Antimicrobial Activity:-

The antimicrobial activity in vitro on selected two gram positive bacteria *S. aureus* and *B.Subtilis* two fungi *A. niger* and *F.Oxysporum* was carried out shown in table.2.The substituted imidazole is having good antimicrobial activity [14].

Table 2. Antimicrobial activity of ligand and its Metal Complexes

Compounds	Antibacterial Activity		Antifungal Activity	
	<i>S.aureus</i>	<i>B.subtilis</i>	<i>A.niger</i>	<i>F.oxysporum</i>
	Diameter of inhibition Zone in mm	Diameter of inhibition Zone in mm	Diameter of inhibition Zone in mm	Diameter of inhibition Zone in mm
	500 ppm	500 ppm	500 ppm	500 ppm
S.Imidazole	23	25	27	21
Ciprofloxacin (Standard)	34	33	---	---
Miconazole (Standard)	---	---	31	27

Conclusions:-

The synthesized 4,5-diphenyl-2-(p-tolyl)-1H-imidazole show moderate activity against the tested Bacteria *S.aureus*, *B.subtilis* and Fungi *A.niger*, *F.oxysporum*. So, The present method have several advantageous such as reusability of the catalyst for several times, high-to-excellent yields, mild reaction conditions and simple work up procedure.

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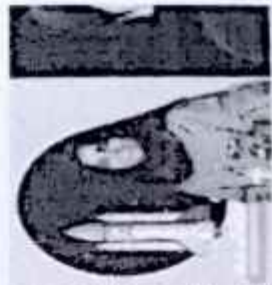
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**PERCEPTION OF ADOLESCENTS REGARDING CLOTHING
FASHION AND CULTURE; A STUDY**

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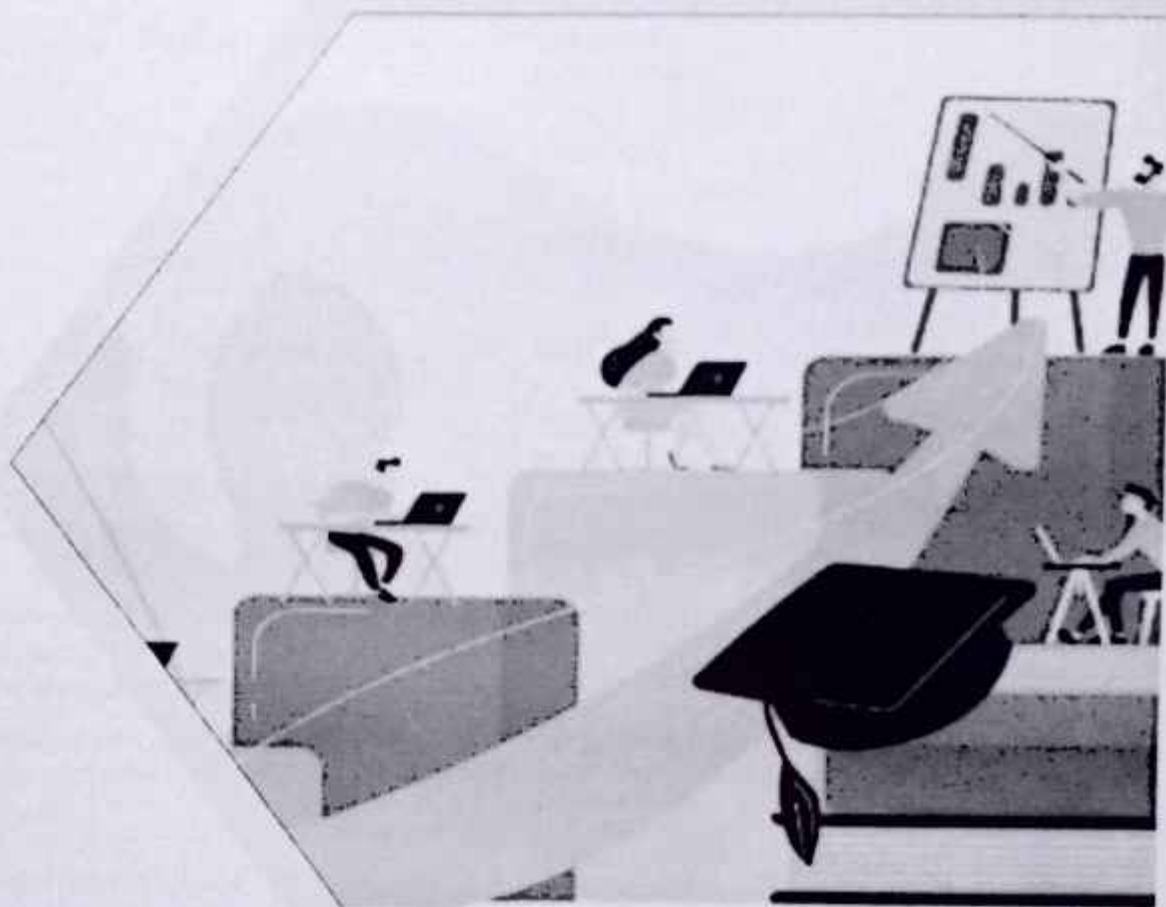
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ABSTRACT:

The current article presents the perception of adolescents for fashion and culture from 12 to 18 years. It is an effort to recognize adolescent's trend regarding clothing preferences and the factors that have been influencing their choices in the past and in the current time. Early adolescents were considered to be awkward, person with super hormones and with bad decision making ability. Adolescents use to find rewards more heartwarming than adults. But today there has been a remarkable change in adolescents thus there is a huge difference in the adolescents of today and earlier time. Adolescent clothing comprise of dresses, suits, jean pants, tee-shirts, tops, shorts and crops, skirts, sweaters, cardigans, jackets, coats, shirts, pants, hoodies, sweatshirts, workout clothes, school uniforms, swimwear and lingerie. Society recognizes the role of clothing as a communicator of information during social interaction and as an aid in the establishment of self-identity. As an adolescent builds self-identity, self-esteem and use of clothing to affect its enhancement become important aspects of his/her development. Dresses differ by region, whether it is a variation in wrapping sari or dhoti; the cut of the design; the hair dressing or the body markings. Caste, religious, regional, or ethnic identity of most rural and some urban people is revealed in the design of their tattoos, jewelry, or headdress. Clothing style often communicates the same information. This entry focuses on popularly worn garments and major fashion trends of the recent

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NATIONAL EDUCATION POLICY 2020; HOME SCIENCE, A CONCRETE WAY FOR EXPERIENTIAL AND SKILL BASED LEARNING

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INTRODUCTION:

To overcome the skill gap that is influencing employability in every sector, reformation of the education system becomes significant. The National Education Policy 2020 recommends the modification and refurbishment of all features of education, along with the educational structure, policy and governance, creating a new system aligning with the inspirational goals of 21st century students. The policy aims revelation to skill education, to at least 50% of learners through the school and higher education system by 2025 and for that a clear action plan with an objective and specific timeline has to be developed. NEP 2020 aims to triumph over the hierarchy related with skill education and it's integration into conventional education in educational institutions.

Professional education will be incorporated right from the secondary schools in a segmented way over the next decade. Academic and professional capacities will go hand-in-hand with other capacities. For achieving this goal, collaboration between secondary schools and Industrial Training Institutes (ITIs) like, Polytechnics, Local Industry, etc should be developed. Skill labs incubation centers shall be created and developed in the schools and higher education institutions that will be helpful to other schools and colleges also. Higher education institutions can offer vocational education on their own or in collaboration with industry and other institutions. (1)

By 2030 a 29 million Skill deficit is predicted by expert opinion data of International Labor Organization (ILO) and the National Council for Skill Development and Entrepreneurship (NCSDE). Today the skill gap is having an impact as, 53% of Indian businesses are unable to appoint apposite candidates because of the lack of future skills. So to fill this gap, the mentoring platform comes as consent to help an individual to achieve professional skills and surpass personal and professional goals. Furthermore, it also encourages solutions to fill in the skill gap for future growth (2). But before implementing Skill education in educational institutions we have to first have a view of recommendations of National Education Policy 2020.

RECOMMENDATIONS FRO SKILL EDUCATION BY NATIONAL EDUCATION POLICY 2020

The National Educational Policy 2020 disseminates experimental and skill-based learning. Putting forward such a disrupting plan is certainly a bold move by the Indian government that surely deserves a positive reception and executing this courageous



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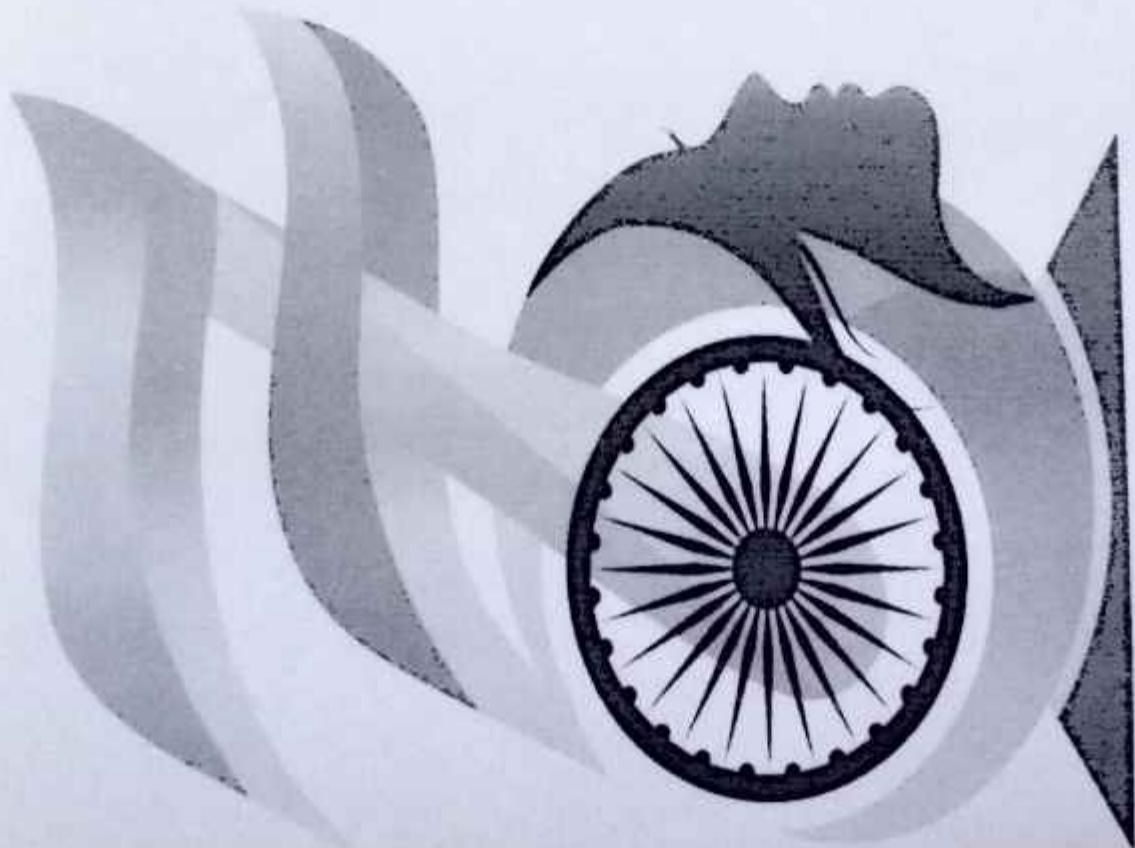


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HEALTH ISSUES AND CAUSES OF WOMEN DISTRESS

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ABSTRACT:

An estimated 5-6 lakh people, including pregnant and lactating women, migrate from Beed to other parts of Maharashtra, and border areas of Karnataka, to work as sugar-cane cutters. Continuous drought and not having many avenues of employment, Beed residents continue to live in abject poverty and have to rely on sugar-cane cutting to make a living. These situations are worst especially for women workers which are of grave concern. Higher level of malnutrition, health problems both physical and emotional, sex trafficking, disruption of child education, with additional heavy burden of work is being borne by the women. More than men, women spend time in fields with heavy work patterns such as chopping sugar cane, tying in bunches and loading it in trucks without any time limits even in nights. This may cause serious injuries to them but still they have to work as they don't have any choice. The situation is same even for cotton pickers. Beed hit the headlines recently when reports emerged of an unusually high rate of hysterectomies among its women, especially those who migrate to nearby districts to cut sugar cane. Various fields where women work don't have toilet facilities, even during menstrual cycle women have to perform the work.

In Maharashtra in last three years 4,605 women have had their uterus removed in Beed its percentage is 14 times more. This came under the scanner this May after reports came to light about the unusually high rate of hysterectomies among women in Beed district, especially among migrant women. It



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CHAPTER - 3
NATIONAL EDUCATION POLICY (NEP) 2020 &
CHALLENGES BEFORE RURAL EDUCATION
INSTITUTIONS

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Abstract:

NEP 2020 aspires to bring a comprehensive change in education system of India, but there are considerable challenges, quantitative as well as qualitative, in its implementation. The National Education Policy (NEP) 2020 aims in transforming Indian education system into a contemporary, accelerating and impartial one. This new policy focus on recuperating poor literacy and attainment outcomes linked with primary schools, minimizing dropouts in middle and secondary schools and initiating multi-disciplinary approach in higher education system. Moreover, the policy also emphasizes on early childhood education, reforming curriculum and pedagogy, restructuring the assessment process and providing training to teachers. The new National Education Policy (NEP) 2020 is fetching an ambitious change that might change the education system. But what matters is its proper functioning and execution. There are around 350 million students school-going or college-going in India today and the NEP aims for a large-scale execution of a magnitude that has been never before tried anywhere in the world. So through this paper we are trying to explicate some of the key challenges in the functioning of NEP 2020.

Key Words: *NEP 2020, Challenges of NEP 2020, Highlights of NEP 2020, Higher education and NEP 2020.*



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EFFECT OF ECONOMIC STATUS ON DIET PATTERN OF ADOLESCENT GIRLS; WITH SPECIAL REFERENCE TO BEED DISTRICT

Dr. Chetana V. Donglikar

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ABSTRACT:

Estimated 1.2 billion number of adolescents (10-19 years) are in the world. Around 253 million of them live in India. Today we are on the cross roads between losing out the potential of a generation or nurturing them to transform society. If we want to meet sustainable development growth and want to end poverty, hunger and achieve equality, the adolescents of India should be flourished, along with their communities, and all of us have a collective responsibility in ensuring that adolescence does in fact become an age of opportunity. Improving adolescents' food habits is of great importance in addressing overweight and chronic diseases. Because food habits established in the early years tend to continue into adulthood. Generally it is seen that social inequalities in food habits are found to be less robust during teenage compared to other periods in life. But still Environmental and adaptable factors need to be considered to develop effective healthy-eating interventions. This study examines the contributions of different factors which influence adolescent food consumption patterns especially family socioeconomic status.

KEY WORDS: Diet pattern of Adolescents, Diet Pattern and Socio- Economic Status, Factors Effecting Diet Pattern of Adolescents

INTRODUCTION:

From last few decades, the quality of adolescent's diet has been declined and the energy intake has increased due to consumption of fast food, soft drinks, and salty snacks, also we could see the decreased fruit and vegetable intake. A significant change in the lifestyles and the dietary habits of urban Indians has been triggered by a complex mix of marketing, social, and economic policies and the Indian nutrition transition (1).

Because of the increased growth rate and changes in body composition associated with puberty, Nutritional needs during adolescence are increased. Researchers have proved that Sound nutrition plays a important role in the prevention of several chronic diseases, such as obesity, cerebrotvascular, high blood pressure, osteoporosis, caries, iron-deficiency anemia or a lower resistance to infections, coronary heart disease, certain types of cancer, stroke, and type 2 diabetes (2). So this makes nutrition an important objective for Healthy People 2020 campaign (3, 4). Variance of food consumption in Adolescents' is visible according to gender (5). Studies have consistently shown that females' dietary patterns are healthier than those of males (6).

It is evident that prosperity of family is a significant caution for daily fruit and vegetables consumption and breakfast intake among adolescents. It is observed that there is a close relation between parent's education and adolescents' fruit and vegetables consumption (8), soft drink intake and being overweight (10). Food-related parenting practices in the home also affect diet consumption patterns of adolescents. (11).

Along with socio economic status, adolescence need for increased independence is also important factor associated (12) with implications of food choices, (13) their school environment and their peers as they mature (14). Social networks can negatively affect adolescent eating behaviors.

Materials and Methods

The present study comprised of assessing the nutritional status of adolescent girls belonging to 16-18 years of age group, studying in school and colleges.

Local and Sample Selection:

The study was conducted in 11 talukas of Nanded district among 250 girls selected by stratified Random Sampling Method.



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आणि

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Rebellious Consciousness in Anna Bhau Sathe's Literature: A Reading

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Introduction:

Literature, mirror of society, portrays human life and action through characters who, by their words, action and reaction, convey certain messages for the purpose of education, information and entertainment. Anna Bhau Sathe is a dominant literary figure in Indian Literature. A self educated without any formal education and swam deep into the ocean of literature to bring out many literary unique diamonds. After 1940, regional literature has developed in every sphere and becomes matured. During that span of time poem, story, drama and novel has emerged in new perspective. Many authors have used their own idea in concerned to literary writing and rose as a writer. With the writings of B.C. Mardhekar, Gangadhar Gadgil, Narayan Surve, Venkatesh Madgulkar, and Anna Bhau Sathe have been emerged as writer. Among them only Anna Bhau Sathe strives hard to expose the reality of the society in order to bring revolutionary change. Thus, marginal literature, literature of the third world, Black literature, *Dalit* literature, Women's literature, Literature of oppressed have tried to give voice to the plight of depressed and marginalized people.

Pioneer of *Dalit* Literature:

Anna Bhau Sathe, one of the pioneers of *Dalit* Literature in Marathi Language, not only exposed the world of depressed common people but also brought into light the suffocation of the suffering society of the subaltern section through his literary work. He has imprinted his mark on socio political, cultural and world literature as a social reformer and writer. Though born in marginalized community, his work, which has been translated into Indian and foreign languages, is a source of inspiration for humankind. His writings created a new rebellious consciousness that proved to be a significant factor in framing the contemporary Socio-political and cultural movements in Maharashtra. Apart from the literary writing, Annabhau Sathe played a vital role in Quit India Movement and *Sayunkta Maharashtra Movement*. He led a massive rally of workers on Assembly on 16th August, 1947. Karl Marx, Maxim Gorky and Dr. Babasaheb Ambedkar had great impact on Annabhau Sathe. His masterpiece *Fakira* dedicated to the revolutionary writing of Dr. Babasaheb Ambedkar, song *Jag Badal Ghaluni Ghav, Sangun Gele Maj Bhimrao* highlights his association and respect for Dr. Babasaheb Ambedkar's

thoughts. Such rebellious writer, philosopher, social reformer was the voice of workers and deprived, marginalized people. The aim of this research paper is to discuss the relevance of Annabhau Sathe in today's global context and rebellious consciousness in Anna Bhau Sathe's literature.

Statement of the Problem:

Human being and their efforts for survival is the subject of Anna Bhau Sathe's literary writing. So the human became the center of his literary work. According to him, socio-economic development is only possible when the exploitation by a human to human will stop. He was aware of all these facts and therefore he protested against inequality. That is the reason why he comes close to Marxism but at the last moment he understood that Marxism could not solve the problem of deprived section of the society therefore he comes in contact with Ambedakrite ideology. Therefore, he gave new rebellious consciousness to the society in his writing.

The Concept 'Rebellion':

The term 'rebellion' comes from the Latin word 'rebello' and 'bello' which means 'I revolt'. As a natural human psychology, it seems to have its roots in the stout of 'Man's first disobedience'. (<http://shodhganga.inflibnet.ac.in/bitstream/10603/>) The term rebellion also refers to the ensemble of rebels in a state of revolt. A rebellion originates from a sentiment of indignation and disapproval of a situation and then manifests itself by the refusal to submit or to obey the authority responsible for this situation. Rebellion can be individual or collective, peaceful (civil disobedience, civil resistance, and nonviolent resistance) or violent (terrorism, sabotage and guerrilla warfare.) At the outset, the typological term rebellion, it may be a parcel of human consciousness. Albert Camus in *The Rebel* writes rebellion as,

The problem of rebellion only seems to assume a precise meaning within the confines of Western thought.... In fact for the Inca and [Hindu] pariah the problem of revolt never arises, because it has been solved by tradition before they had time to raise it - the answer being that tradition is sacrosanct. (Camu, 1958: 25-26)

Rebellious Consciousness:

Dalit writing is a post-Independence literary phenomenon. It is not a writing of beauty, but experience of harsh reality. The most significant characteristic is that the Dalit literature displays Dalit consciousness. It is a belief in rebellion against the caste system, recognizing the human being as its focus. 'Ambedkarite thought is the inspiration for this consciousness.' (Mandavkar, Apr. 2015: 47) Dalit literature is a new discourse which represents the real suffering of the deprived people as well as rebellion is built through it against the power, suppression and

humiliation. Dr. B. R. Ambedkar in his *Speech at Mahad* on 25 December 1927, which is still considered to be the beginning of revolt against the caste system, We must uproot four caste system and Untouchability, and set the society on the foundation of the two principles of one caste only and of equality ... Our work has been begun to bring about a real social revolution. No one can now arrest it. I pray to God that the social revolution which begins here today fulfill itself by peaceful means. (Dangle, P 68-69)

However, Dalit consciousness is political consciousness that is expressed politically during the course of the Dalit movement. Besides this, rebellious consciousness is expressed socially during the course of human society. Dalit literature is the literature of revolt against exploitation. Today Dalit literature includes not only the writings about Indian deprived people but also other groups throughout the world that are relegated to a secondary position by the privileged classes.

Rebellious Consciousness in Anna Bhau Sathe's Early Life:

Anna Bhau Sathe plays a vital role in the development of Indian literature. Despite lack of formal education, he wrote 35 novels, 15 short story collection, of which a large number have been translated into many Indian and as well as many 27 non-Indian languages. Besides novel and short stories, he wrote a play, 12 screens play a travelogue and ballad. His *Ballad of Stalingrad* (1942) felicitated by Russian Government in Russia was then translated into Russian language. His use of folkloric narrative styles such as *Powada* and *Lavani* popularized these forms. His world famous *Ballad of Chhtrapati Shivaji Maharaj*, *Bangal's Call* (1944) and *Ballad of Barlin* (1946) were composed to unite the people.

'Man' and 'Human Life' is the key subject matter of Anna Bhau Sathe's discussion. Therefore, man and his life is the center of his literary writing. He believes that without exploitation of human being, we could make the economic, social equalities in the society. Therefore, he hammered on inequality and comes in contact with Marxism. Ambedkarite ideology has also inspired him because Indian economic inequality has been depending on the social equality.

Fakira, maternal uncle of Anna Bhau Sathe, is a most wanted thief and robber in the reign of British Government who distributes the loot (treasure) equally among all Dalits. He fights against injustice be it against them or be it even for others. He demonstrates anger, rejection, rebelliousness, sacrifice for community and humanity hence are the epitome of morals and values. The fight against Britishers and pillaging there, actually Indian, wealth for the sake of poor peasants, workers is a huge venerable and courageous act they put on display. Once, on the occasion of Anna Bhau's Birthday, Fakira has given *Don Onjali Surati Rupay* to the *Akka* (Mother of Anna Bhau). It means, Anna Bhau Sathe got *Bal Ghutti'* (first lesion of

rebellious consciousness) from the treasure of British Government looted by Fakira.

Rebellious Consciousness in Anna Bhau Sathe's Literature:

Anna Bhau Sathe has started his literary writing with *Shahiri* (). At the beginning of career, he has tried to write *Lavnya*, *Powade*, *Gani*, and *Tamashe*. After *Shahiri*, he turns towards the Short story writing. He has inspired the translation of Maxim Gorky's story writing. He wrote his first story in 1949 and it was published in the same year. After that his first Volume of Story has published in 1957 entitled 'Khulwandi' and becomes a renowned short story writer. There are 26 Volume of short story on his credit. Throughout the short story, he was trying to expose humiliation, exploitation and suffering of woman. Anna Bhau described many heroes like Fakira, Sawala, Nilu, Piraji, Umaji, Sattu and Hindurao who were struggling against the circumstance and registered their rebel through various activities. Their revolt was against the injustice and exploitation of British Government. But during these days they were condemned by so called established people from Indian society. Not only that but they were treated as criminals and neglected deliberately. Ultimately these people suffered in poverty, starvation and remained aloof from main stream of the society, though they were patriots. Annabhau Sathe made an attempt to expose these things through his writings. In one of the stories named *Khulawadi* he states: "These people are not dead crops, but they are living beings of blood and flesh; they can even ride a notorious horse and one cannot dominate them by sword" (Sathe, 2004: 52). These thoughts are not only realistic but also indicate fearlessness and rebellious traits of his personality. Thus, rebellious consciousness is the central theme of his all short stories.

Novel is the most important literary genre of literature, normally written in prose form. Anna Bhau Sathe wrote 35 novels among them *Fakira* (1959) is world famous novel. It received a state government award in 1961. It is the interesting novel which tells the story of the protagonist named Fakira. The novel *Fakira* depicts Fakira's fighting spirit against the British Government and its injustices.

Fakira' the prize winning novel of Annabhau successfully depicts the social reality of how historically Dalits occupied the social periphery, and have been excluded from the core of politics and economy. It is the most encouraging, moving, realistic delineation of the dalit life, troubles, tortures, their exploitations by the upper caste so called authorities in the villages and yet the intact moral values among dalits, the strong fervor to live life and not to give up hopes are the aspects of novel 'Fakira'. (Gaikwad, 2013: 2)

Besides novels, he has also penned down some of the finest short stories which have been translated in various Indian and foreign languages as well. In addition to

short stories and novels, he also wrote a travelogue on Russia, 10 ballads, 12 screenplays, and a play in Marathi language.

Annabhau Sathe adapted folkloric narrative style in his writings like lawani and powada which helped him become popular and also make sure that his work is accessible to maximum communities in Maharashtra. Instead of Traditional *Shree Ganesh* in *Tamasha* (Farce), Annabhau prefer to use the name of Chhatrapati Shivaji in any folk program. Thus, Anna Bhau gave a new perspective to the *Tamasha*. The first stanza comprises the motherland, the martyrs and saints. Anna Bhau removed the praising of Lord Krishna and his companions from earlier verses (Gavlan). By discarding *Gavlan* (type folk song), he started the new tradition of praising motherland and Shivaji. Like,

Prathama māyabhūmīcyā charaṇā
chatrapatī śivājī charaṇā
smarōnī gātō kavaṇā ()

Ambedkari Jalsa plays vital role in Ambedkarite movement, which took the revolutionary tradition of reformation in society. Anna Bhau has developed the elite white cellular class of Marathi and Indian literature. Therefore, the literature of Anna Bhau was translated into English, Russian, French, Czech and other languages. In relation to this, Baburao Bagul, the pioneer of Marathi literature and the Dalit literature in Marathi, compared Annabhau's to the well-known Russian literary Maxim Gorky and honored him as the 'Maxim Gorky of Maharashtra'. () This rebellious consciousness has developed day by day and becomes one of the most revolutionary ideas of Anna Bahu Sathe.

After getting massive career as a writer, he became an advocate of Dalits and started penning down the stories based on the life experiences of workers and Dalits. Anna Bhahu Sathe inaugurated the first *Dalit Sahitya Sammelan* (Literary Conference) held at Mumbai in 1958. In his inaugural speech, he emphasized the importance of workers and Dalits in building global structures. Further, he emphatically expressed two rebellious ideas that the "The earth is not balanced on the snake's head but on the strength of Dalit and working class people". (Opp. Cite, 2013: 1) This is the best example of rebellious consciousness in Anna Bhau Sathe's life. Other incident of rebellious consciousness could found on August 16, 1947, the rainy season was marked by a rainstorm on Shivaji Park, Mumbai where the slogan of Anna Bhau was: 'This liberty is fake; the people of country are hungry.' () Still, Anna Bhau did not go back. His literature was a true testimony of

Dalit resistance and self-respect. He is arguably one of the biggest icons of Dalits and especially to the caste (Mang) in which he was born.

Conclusion

To sum up, an entire literary writing of Anna Bhau Sathe is based on rebellious philosophy. He has inspired from Marx, Gorky, Mahatama Phule and Dr. Babasaheb Ambedkar and used this ideology in his writing. This rebellious cultural tradition has been start with King Bali and developed by Charwak, Mahavi, Gautam Buddh, Kabir, Saint Tukaram, Karl Marx, Mahatama Phule, Rajrshi Shau Maharaja and Dr. Babasaheb Ambedkar. Anna bhau is one of them who has refused the exploitation of human being and becomes the successor of rebellious cultural tradition.

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**ROLE OF NUTRITION REHABILITATION CENTER IN CURING
MALNURISHED CHILDREN.**

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ABSTRACT:

Severely malnourished children are often dying because of lack of specialized treatment practices that are not similar for most children, but suitable for severely malnourished (SAM) children. Nutrition Rehabilitation Centers (NRC) are established in Health Facilities to provide appropriate and facility based case management to children with SAM for all under 5 children. Malnutrition occurs when children do not consume enough calories, protein or micronutrients to maintain good health .The WHO estimates that malnutrition accounts for 54 percent of child mortality worldwide which is about 1 million children .The main cause of malnutrition is poverty, Unsafe water, Inadequate sanitation, Insufficient hygiene, factors related to society, diseases, maternal factors, gender issues, as well as other factors.Under National Rural Health Mission, Nutrition Rehabilitation Centers have been set up at health facilities in many districts. Program managers have expressed a need to have clear operational guidelines on setting up and managing Nutrition Rehabilitation Centers. In response to this need, Reproductive and Child Health Program,Ministry of Health and Family Welfare, Government of India in collaboration with the United Nations Children'sFund (UNICEF) and the World Health Organization (WHO), child nutrition and health experts and program managers have drafted guidelines.As per the health expert severely malnourished children should give treatment differently than other children so they established NRC .In Beed

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HEALTH ISSUES AND CAUSES OF WOMEN DISTRESS

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ABSTRACT:

An estimated 5-6 lakh people, including pregnant and lactating women, migrate from Beed to other parts of Maharashtra, and border areas of Karnataka, to work as sugar-cane cutters. Continuous drought and not having many avenues of employment, Beed residents continue to live in abject poverty and have to rely on sugar-cane cutting to make a living. These situations are worst especially for women workers which are of grave concern. Higher level of malnutrition, health problems both physical and emotional, sex trafficking, disruption of child education, with additional heavy burden of work is being borne by the women. More than men, women spend time in fields with heavy work patterns such as chopping sugar cane, tying in bunches and loading it in trucks without any time limits even in nights. This may cause serious injuries to them but still they have to work as they don't have any choice. The situation is same even for cotton pickers. Beed hit the headlines recently when reports emerged of an unusually high rate of hysterectomies among its women, especially those who migrate to nearby districts to cut sugar cane. Various fields where women work don't have toilet facilities, even during menstrual cycle women have to perform the work.

In Maharashtra in last three years 4,605 women have had their uterus removed in Beed its percentage is 14 times more. This came under the scanner this May after reports came to light about the unusually high rate of hysterectomies among women in Beed district, especially among migrant women. It

Comparison of Radar Backscattering Models IEM, Oh & Dubois for Synthetic Aperture Radar (SAR) Data

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ABSTRACT

Synthetic aperture radar (SAR) observations have been used in numerous studies to estimate soil moisture and surface roughness, because of their important roles in many aspects. The objective of this paper is to compare the most used radar backscattering models: Oh et al., Dubois et al., and the Integral Equation Model (IEM) using a wide dataset of SAR (Synthetic Aperture Radar) data. These forward models reproduce the radar backscattering coefficients (σ^0) from soil surface characteristics (dielectric constant, roughness) and SAR sensor parameters (radar wavelength, incidence angle, polarization). This comparison shows that the IEM is the most adequate to estimate soil moisture & roughness from SAR data.

Keywords: Oh Model, Dubois Model, Integral Equation Model (IEM); Synthetic Aperture Radar (SAR), Soil moisture, Backscattering Coefficients, Surface Roughness.

I. INTRODUCTION

Soil moisture and surface roughness play important roles in various applications such as agronomy, hydrology, agriculture, risk prediction, etc. The radar signal, which depends on several radar parameters (incidence angle, frequency, polarization), is also correlated with soil surface roughness and moisture content. Synthetic Aperture Radar (SAR) data was used widely and successfully used for monitoring the spatial and temporal evolution of soil moisture and roughness. The estimation of soil moisture & roughness is done by inverting the measured SAR backscatter through SAR backscattering models (both empirical and physical).

A number of radar backscattering models have been reported in the literature. The most frequently used empirical models are those developed by Oh et al. [1–4], Dubois et al. [5], and the most popular physical models are the Integral equation model (IEM) [6]. These models are supposed to reproduce the radar backscattering coefficient and allow the estimation of soil surface parameters (moisture content and roughness) from SAR images. Several studies reported important discrepancies between backscattering model simulations and SAR observations [11 – 13].

Most studies have been carried out to evaluate and compare the robustness of the backscattering models such as Oh, Dubois, and IEM. Zribi et al. [13] evaluated the Oh model and IEM using L-, C- and X-band SAR data and in situ measurements. Results show that the IEM provides accurate simulations (RMSE about 2.0 dB) only over smooth surfaces. In addition, for rough surfaces and medium incidence angles, Oh model simulations retrieve backscattering values very close to the measured ones, while showing poor correlation with measured backscattering coefficients over smooth areas. Baghdadi and Zribi evaluated the backscattering models IEM, Oh, and Dubois by using large C-band SAR data and in situ measurements. Results showed that these models frequently tend to over-estimate or under-estimate the radar signal and the errors in model simulation depend on height, surface roughness, rms, soil moisture, mv, and/or incidence angle. This study aims to evaluate the most popular backscattering SAR models (Oh, Dubois, and IEM) by using a wide range of SAR data. Most of the methods for soil moisture mapping are based on backscatter models for soil moisture estimations. The objective of our study is to evaluate the most common backscatter models using a wide dataset of SAR data acquired from numerous agricultural sites. Thus, this study should be of great importance to the scientific community since it helps to understand the backscatter model's performance for a wide range of soil surface conditions, acquired for several study areas throughout the world by numerous SAR sensors.

II. SYNTHETIC APERTURE RADAR (SAR)

Backscattering signals measured using SAR are affected by land surface characteristics i.e. dielectric constant, the soil surface roughness of the soil, and the physical and geometrical properties of vegetation, size, shape, orientation, etc. [15] The main characteristics of the currently operating spaceborne SAR sensors along with some past and future sensors are summarised in Table 1. [16] SAR remote sensing has the following characteristics and advantages [18][15]: (a) estimating SM change using repeat observations, (b) correcting the effects of surface roughness based on a multi-incidence angle (c) a combination of high spatial-spatial resolution observations from active microwave sensors and coarse observations from passive microwave sensors, (d) measuring SM for bare soil quantitatively using dual polarization L-band or three- polarization.

Table 1. Characteristics of major spaceborne SAR systems.

Platform	Sensor	Polarization	Band(s)	Highest Spatial Resolution(m)	Swath Width (km)	Mission
SEASAT	SAR	HH	L	25	100	June-Oct 1978
SIR-A	SAR	HH	L	40	50	Nov 12-15th 1981
SIR-B	SAR	HH	L	25	30	Oct 5-13th 1984
Almaz-1	SAR	HH	S	13	172	Mar 31st 1991- Oct 17 th 1992

ERS-1	AMI	VV	C	30	100	July 17 th , 1991- Mar 10 th 2000
JERS-1	SAR	HH	L	18	75	Feb 11 th , 1992- Oct 12 th 1998
SIR-C/X-SAR	SIR-C X-SAR	VV,HH,HV, VH, HH	L, C, X	30	10-200	April 1994 Oct 1994
ERS-2	AMI	VV	C	30	100	April 21 st 1995-
RADARSAT-1	SAR	HH	C	10	100-170	Nov 28 th 1995-
SRTM	C-SAR X-SAR	VV, HH HH	C, X	30	50	Feb 11 th – 22 nd 2000
ENVISAT	ASAR	VV,HH,HH/V V	C	30	100-400	Mar 1 st 2002-
ALOS	PALSAR	HV/HH,VH/V V Quad-pol	L	10	70	Jan 24 th 2006-
TerraSAR-X	X-SAR	Quad-pol	X	1	10-100	June 15 th 2007-
RADARSAT-2	SAR	Quad-pol	C	3	10-500	Dec 14 th 2007-
COSMO/ SkyMed Series TecSAR	SAR-2000 SAR	Quad-pol HH, HV, VH, VV	X X	1 1	10-200 40-100	June 8 th & Dec 8 th 2007- 21 st Jan 2008
SAR-Lupe	SAR	-	X	<1	-	Dec 2006 & Jul 2008-
Kondor-5	SAR	HH,VV	S	1	-	2009
TanDEM-X	SAR	Quad-pol	X	1	10-150	2009
RISAT	SAR	Quad-pol	C	3	30-240	2009
HJ-1C	SAR	HH, VV	S	20	-	2009
ARKON-2	SAR	-	X, L, P	2	-	2011
MapSAR	SAR	Quad-pol	L	3	20-55	2011
KompSAT-5	SAR	HH, HV, VH, VV	X	20	100	2011
SAOCOM-1	SAR	Quad-pol	L	7	50-400	2011
RADARSAT	SAR	Quad-pol	C	3	20-500	2012 – 2014
Constellation Mission SMAP	SAR	HH, HV, VV	L	3km	30-1000	2012
Sentinel-1	SAR	Quad-pol	C	5	400	2013
Sentinel-1A	SAR		C			2014
Sentinel-1B	SAR		C			2016

DESDynl	SAR	Quad-pol	L	25	>340	2015
RADARSAT-Constellation (3 Satellites)	SAR	Quad-pol	C	1-3	350	2018

III. IN-SITU MEASUREMENTS

Most of the techniques have been used for measurements of soil moisture and surface roughness using active microwave-based models.

3.1 Soil Moisture Measurements

The soil moisture is described as the level of saturation in the upper soil layer relative to the soil field capacity and is regulated by the precipitation and potential evaporation and is highly variable in space and time. Most of the studies have compared the estimation of soil moisture using active microwave sensors like (Shoshany et al., 2000; Kelly et al., 2003; Baghdadi et al., 2006; Rahman et al., 2008; Zribi et al., 2011; Das and Paul, 2015). Shoshany et al. (2000) have estimated Gravimetric SM converted into volumetric SM (%).

Gravimetric residual moisture method and volumetric moisture content have been widely used for SM measurements. Gravimetric SM (mg) values were obtained from laboratory analysis and converted into volumetric soil moisture (V_{sm}): [20]

$$V_{sm} = mg * sbd \quad (1)$$

Where, sbd multiplying bulk density.

Further, Mohan et al. (2015) have estimated gravimetric soil moisture (G_{SM}) as:

$$G_{SM} = \frac{M_{water}}{M_{soil}} = \left[\frac{W_{wet} - W_{dry}}{W_{dry}} \right] \quad (2)$$

Using simple formula volumetric soil moisture can be calculated as:

$$\frac{Wet\ weight - Dry\ weight}{height} \quad (3)$$

3.2 Roughness Measurement:

After the soil moisture, the surface roughness is another important factor that affects the backscattering SAR signature, because it determines how the incidence wave interacts with the surface. There are several ways to describe the natural surface roughness, and two frequently used methods are: fractal geometry theory and statistical description [21]. The fractal geometry theory describes the complicated surface roughness structure, especially for irregular and fragmented soil structures [22]. The surface roughness model helps to describe the surface height variations with respect to the ground surface level.

IV. BACKSCATTERING COEFFICIENTS

The backscattering coefficient of soil represents the relationship between soil properties and the scatterometer responses [23]. Some of the factors that are known to govern backscattering behavior are: i) dielectric constant of the vegetation material which is strongly influenced by moisture content; ii) the shape

distribution; iii) orientation distribution. iv) size distribution of the scatterers and roughness and dielectric constant of the underlying soil surface [24]. From the backscattering coefficient, we can directly calculate the soil dielectric constant [25]. It shows a linear relationship with SM as [20].

$$\sigma^{\circ} = A + B \cdot W \quad (4)$$

Where A is the σ° of a completely dry soil surface and B is the sensitivity of σ° to change with the surface SM content.

Description of scattering models:

The most common approaches used to develop models for soil moisture retrieval are developing direct theoretical or physical models by simulating the backscattering coefficients in terms of soil attributes such as the dielectric constant and the surface roughness for an area with known characteristics. The dielectric constant of the soil surface and hence the soil moisture content can be estimated from mathematical inversion of these models.[26]

1. The Semi-Empirical Oh model

Oh, et al. developed from 1992 to 2004 several versions of a semi-empirical backscattering model. Based on theoretical models, scatterometer measurements, and airborne SAR observations, the Oh model is built over a wide variety of bare soil surfaces. The Oh model relates the co-polarized ratio p ($=\sigma_{HH}^0/\sigma_{VV}^0$) and the cross-polarized ratio q ($=\sigma_{HV}^0/\sigma_{VH}^0$) to incident angle (θ), wave number (k), the standard deviation of surface height (H_{rms}), correlation length (L), soil moisture (m_v), dielectric constant (ϵ_r), Γ_0 is the Fresnel reflectivity. The initial version of the Oh model is defined as:

$$p = \frac{\sigma_{HH}^0}{\sigma_{VV}^0} = \left[1 - \left(\frac{\theta}{90^\circ} \right)^{\frac{1}{2}\Gamma_0} e^{-k \cdot rms} \right]^2 \quad (5)$$

$$q = \frac{\sigma_{HV}^0}{\sigma_{VH}^0} = 0.23 \sqrt{\Gamma_0} (1 - e^{-k \cdot rms}) \quad (6)$$

Where,

$$\Gamma_0 = \left(\frac{1 - \sqrt{\epsilon_r}}{1 + \sqrt{\epsilon_r}} \right)^2 \quad (7)$$

Oh et al. [14] proposed a new expression for q to incorporate the effect of the incidence angle:

$$q = 0.25 \sqrt{\Gamma_0} (0.1 + \sin \theta^{0.9}) (1 - e^{-[1.4 - 1.6\Gamma_0]k \cdot rms}) \quad (8)$$

The expressions for p and q were again modified in 2002, and an expression was proposed for the cross-polarized backscatter coefficient (Oh et al. 2002):

$$p = 1 - \left(\frac{\theta}{90^\circ} \right)^{0.35 m_v^{-0.65}} e^{-0.4(k \cdot rms)^{1.4}} \quad (9)$$

$$q = 0.1 \cdot 0.1 \left(\frac{rms}{L} + \sin 1.3\theta \right)^{1.2} (1 - e^{-0.9(k \cdot rms)^{0.8}}) \quad (10)$$

$$\sigma_{HV}^0 = 0.11 m_v^{0.7} \cos^{2.2} \theta (1 - e^{-0.32(k \cdot rms)^{1.8}}) \quad (11)$$

Given that the measurement of the correlation length is not exact and that the ratio q is insensitive to the roughness parameters, Oh (2004) proposed a new formulation for q that ignores the correlation length:

$$q = 0.095 (0.13 + \sin 1.5\theta)^{1.4} (1 - e^{-1.3(k \cdot rms)^{0.9}}) \quad (12)$$

Oh's models were compared with the experimental database using the ratios p and c. The ratio of c is defined from the semi-empirical formulations of p and q.

2. The semi-empirical Dubois model:

Dubois et al. (1995) suggested a semi-empirical approach for modelling radar backscatter coefficient for co-polarised backscatter only, using scatterometer data collected at six frequencies between 2.5 GHz and 11GHz [25]. The expressions involve the angle of incidence, the dielectric constant, the rms surface height and the wavelength:

$$\sigma_{HH}^c = 10^{-2.75} \left(\frac{\cos^{1.5} \theta}{\sin^3 \theta} \right) 10^{0.028 \varepsilon_r \tan \theta} (k \text{ rms } \sin \theta)^{1.4} \lambda^{0.7} \quad (13)$$

$$\sigma_{VV}^c = 10^{-2.75} \left(\frac{\cos^3 \theta}{\sin^3 \theta} \right) 10^{0.046 \varepsilon_r \tan \theta} (k \text{ rms } \sin \theta)^{1.1} \lambda^{0.7} \quad (14)$$

3. The Integral Equation Model (IEM):

The IEM is a physically based radioactive transfer backscattering model application to a wide range of roughness values (Fung et al. 1992). The parameters required to compute the backscattering coefficient from the IEM model are correlation length, rms surface height, dielectric constant, polarisation and incidence angle and surface parameters. Over bare soils in agricultural areas, the backscatter coefficients of the surface contribution are expressed as:

$$\begin{aligned} \sigma_{pp}^c &= \frac{k^2}{2} |f_{pp}|^2 e^{-4 \text{rms}^2 k^2 \cos^2 \theta} \sum_{n=1}^{+\infty} \frac{(4 \text{rms}^2 k^2 \cos^2 \theta)^n}{n!} W^{(n)}(2k \sin \theta, 0) \\ &+ \frac{k^2}{2} \text{Re} (f_{pp}^* F_{pp}) e^{-3 \text{rms}^2 k^2 \cos^2 \theta} \sum_{n=1}^{+\infty} \frac{(4 \text{rms}^2 k^2 \cos^2 \theta)^n}{n!} W^{(n)}(2k \sin \theta, 0) \\ &+ \frac{k^2}{8} |f_{pp}|^2 e^{-2 \text{rms}^2 k^2 \cos^2 \theta} \sum_{n=1}^{+\infty} \frac{(\text{rms}^2 k^2 \cos^2 \theta)^n}{n!} W^{(n)}(2k \sin \theta, 0) \end{aligned} \quad (15)$$

Where p is H and V polarisation, k is the radar wave number ($k=2\pi/\lambda$), rms is the standard deviation of surface height, θ is the radar angle of incidence, $W^{(n)}$ is the Fourier Transform of the nth power of the surface correlation function, f_{pp} is a function of the incidence angle and the Fresnel reflection coefficient and F_{pp} is a function of the incidence angle, ε_r is the dielectric constant of the soil, μ_r is the relative permittivity.

Where,

$$f_{hh} = \frac{-2R_h}{\cos \theta}$$

$$f_{vv} = \frac{2R_v}{\cos \theta}$$

$$f_{hh} = 2 \frac{\sin^2 \theta}{\cos \theta} \left[4R_h - \left(1 - \frac{1}{\varepsilon_r} \right) (1 + R_h)^2 \right]$$

$$f_{hh} = 2 \frac{\sin^2 \theta}{\cos \theta} \left[\left(1 - \frac{\varepsilon_r \cos^2 \theta}{\mu_r \varepsilon_r - \sin^2 \theta} \right) (1 - R_h)^2 - \left(1 - \frac{1}{\varepsilon_r} \right) (1 + R_v)^2 \right]$$

$$R_h = \frac{\mu_r \cos \theta - \sqrt{\mu_r \varepsilon_r - \sin^2 \theta}}{\mu_r \cos \theta + \sqrt{\mu_r \varepsilon_r - \sin^2 \theta}} \quad : \quad \text{Fresnel reflection coefficient at horizontal polarization}$$

$$R_v = \frac{\varepsilon_r \cos \theta - \sqrt{\mu_r \varepsilon_r - \sin^2 \theta}}{\varepsilon_r \cos \theta + \sqrt{\mu_r \varepsilon_r - \sin^2 \theta}} \quad : \quad \text{Fresnel reflection coefficient at vertical polarization}$$

$W^n(a, b) = \text{Fourier transform of the } n\text{th power}$

$$W^a(a, b) = \frac{1}{2\pi} \iint \rho^n(x, y) e^{-i(ax+by)} dx dy \quad (16)$$

The distribution of $\rho(x, y)$ is exponential for low surface roughness values and Gaussian for high surface roughness values. The correlation functions for one-dimensional roughness profiles are defined as follows:

$$\rho(x) = e^{-(x/L)^\tau} \quad (17)$$

where L is the correlation length.

The backscattering IEM has a large validity domain. Baghdadi et al. (2004) and Zribi (1998) showed that, for bare soil in agricultural areas, IEM performs better with a fractal autocorrelation function. This is the function used in the present study. For retrieving surface roughness and soil moisture from SAR data, authors often use the original version of the IEM model.

V. CONCLUSION

The semi-empirical models of Oh and Dubois as well as the IEM physical backscattering model were evaluated using SAR data. The objectives of this paper are to compare the three models Oh, Dubois and IEM models. Comparison between the radar data by the three most commonly used surface radar backscattering models (Oh, Dubois and IEM) concludes that IEM performs better from overview of literatures.

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स्वातंत्र्योत्तर भारताचा इतिहास
व सामाजिक परिणामकारकता

मुख्य संपादक

प्राचार्य डॉ. आनंद घन

संपादक

डॉ. गणेश माने

सहसंपादक

डॉ. वसंत सरवदे

डॉ. विजयकुमार सोन्नर

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स्त्रीवादी साहित्य चळवळ एक आकलन

डॉ. नवनाथ जानोबा पवळे

कालिकादेवी कला वाणिज्य विज्ञान महाविद्यालय भिरुर का.

प्रस्तावना

स्त्रियांने, स्वतःच्या वेगळेपणाची जाणीव प्रकटाने व्यक्त करणारे व स्वतःचा शोध घेऊ पाहणारे साहित्य म्हणजे स्त्रीवादी साहित्य होय. साहजिकच पुरुषी साहित्यातून ते स्वरूपतः वेगळे ठरते तथापि स्त्रीवादी साहित्य याचा अर्थ केवळ स्त्री निर्मितसाहित्य नव्हे, तर पुरुष केंद्री विचार व्यूहातून मुक्त अशा परिप्रेक्ष्यातून कोणीही स्त्रीवा पुरुषाने निर्माण केलेले साहित्य म्हणजे स्त्रीवादी साहित्य असे ही व्यापक अर्थाने म्हणता येईल. सामाजिक साहित्याच्या आविष्कारातील कोणत्या साहित्यांना स्त्रीवादी साहित्य म्हणता येईल, हा एक गुंतागुंतीचा प्रश्न आहे परंतु एवढे निश्चित म्हणता येईल, की मानव म्हणजे पुरुष स्त्री हे त्याचे उपांग ह्या विचारांना छेद देणारे, त्याबद्दल प्रश्न उपस्थित करणारे, स्वातील जटिलता, धूसरता यांची जाणीव करून देणारे साहित्य स्त्रीवादी साहित्य म्हणता येईल. बार्डच्या असण्याचा, होप्याचा म्हणजेच अस्तित्वाचा, स्वत्वाचा व अस्तित्वाचा समग्रतेने वेध घेणारे, तिच्या आत्म शोधाचा प्रवास पाहण्याची आविष्कार म्हणून मांडणारे लेखन स्त्रीवादी म्हणता येईल परंतु स्त्रियांच्या दुःखाच्या करुण कहाण्या पराभूत निवृत्तिवादी दृष्टिकोणातून मांडणारे, त्यांच्या विपत्ती केवळ दया, सहानुभूती निर्माण करणारे, तसेच उद्धारकाच्या भूमिकेतून केलेले लिखाण हे स्त्रीवादी साहित्य म्हणता येणार नाही. स्त्रीच्या देहाव्यते भोवती गुंता उभारून मूळ दडपणुकीचे वास्तव धूसर करणारे साहित्य स्त्रीवादाच्या कसोटीच्या उतरणारे नव्हे.

स्त्रीवाद ही एक समाज परिवर्तन घडवू पाहणारी 'राजकीय' जाणीव आहे. या स्त्रीवादी जाणिवेचा विविध दृष्टिकोणांतून, विधभिन्न पातळणांवरचा आविष्कार स्त्रीवादी साहित्यात आढळून येतो. उदारमतवादी, मार्क्सवादी, समाजवादी, उत्तर-आधुनिक अशा अनेक विचार प्रणालींमध्ये स्वतःची भर घालून, स्त्रीवादी भान स्त्री-पुरुष विषयतेच्या प्रश्नाची सीमांता करते. म्हणून काळाच्या प्रत्येक टप्प्यावर स्त्रीवादाची भिन्न रूपे तर दिसतातच परंतु त्यांच्यात अनेकदा परस्पर विरोध ही आढळून येतो. ह्याचच प्रतिविंब वेगवेगळ्या काळांत लिहिल्या गेलेल्या स्त्रीवादी साहित्यात दिसते. ह्या भिन्नभिन्न स्त्रीवादी जाणिवा व्यक्त करणारे साहित्य म्हणजे स्त्रीवादी साहित्य. पुरुषाच्या आधारा शिवाय स्त्रीच्या व्यक्तिमत्त्वाचा परिपूर्णता घेऊ शकते आणि प्रेमा इतकीच, माणना सारखे असण्याची भूक स्त्रीला ही असते हे दर्शविणारे आणि स्त्री म्हणून घडताना आलेल्या विविध अनुभवांना अभिव्यक्त करणारे साहित्य म्हणजे स्त्रीवादी साहित्य. पुरुष प्रधानतेला विरोध करणारे आणि स्त्रीचे माणूस म्हणून चित्रण करणारे साहित्य, मग ते पुरुषाने लिहिले असले तरी स्त्रीवादी ठरेल कारण तत्त्वतः स्त्रीवादी जाणीव स्त्री व पुरुष दोतांमध्ये ही विकसित होऊ शकते परंतु पुरुषी दृष्टीच्या अनुभव दाई होऊन घेणे स्त्रीला अधिक तर्क्य पणे करता येते, असे ही मानले जाते. त्यामुळे स्त्रियांचे लेखन अधिक मेमके, धारदार व प्रखर होते. जहाल स्त्रीवादांच्या मते स्त्रियांची बार्डपणाच्या भागातून निर्माण झालेली भाषा, प्रतीके, प्रतिमा खऱ्या अर्थाने विकसित होण्यासाठी काही काळ तरी जाणीव पूर्वक अवगता वादी भूमिका घेणे इष्ट ठरेल.

संशोधनाची उद्दिष्टे

१) स्त्रीवादी साहित्य चळवळीचा उदय समजून घेणे

- २) स्त्री वादी साहित्य चळवळीची भूमिका समजून घेणे
- ३) स्त्री वादी साहित्य चळवळीतून मांडलेल्या समस्यांचे अकलम कलम घेणे
- ४) स्त्रीवादी चळवळ आणि इतर साहित्य चळवळ यांना अनुबंध तपावणे
- ५) स्त्रीवादी मराठी साहित्याचा शोध घेणे.

पाश्चात्य देशांत स्त्रीवादाचा उदय साधारणपणे १९६० च्या आगगाव साल्या व भारतात स्त्रीवाद नु. १९७५ मधून सुरूना. असे असते, तरी स्त्रीवादी जाणीव तत्पूर्वी अस्तित्वात नव्हती, असे मात्र नव्हते. अन्निगत पाठवळीवर विचारां आपल्या वाठ्याला जालेल्या दुय्यमत्वाची, गौण स्थानाची जाणीव होतीच आणि ती त्यांच्या साहित्यातून व्यक्त ही होत होती पण आपला हा अनुभव व त्याचा अविष्कार व्यक्तिगत आहे, असे त्यांना वाटत होते. स्थलात्मक चळवळीचे स्वरूप प्राप्त झाले नव्हते. मात्र जे खाजगी आहे, ते राजकीय आहे हे भान स्त्री जातीला अजून नसत नाही. स्त्रीवादी तत्त्वज्ञानाचा उदय झाला. "साहित्य आणि समाजाचा अन्वय असा संबंध आहे. त्या त्या काळात निर्माण झालेल्या समस्या त्या त्या काळामध्ये साहित्यामध्ये प्रतिबिंबित होत असतात. स्त्रीच्या संदर्भात हेच दिसून येते. स्त्रींना पुरुषाबरोबर स्थान व वाटा मिळावा ही मागणी जाहीरपणे पुढे आली त्यातून स्त्री चळवळीची गरज समजली आणि पुरुषाच्या असंतोखातून स्त्री वाद जन्माला आला".

स्त्रीवादी जाणीव झाला म्हणायचे, हे आधी स्पष्ट केले पाहिजे. जगभर प्रदीर्घकाळ जी पितृमत्ताक समाज अस्तित्वात आहे, त्या व्यवस्थेने जैविक लिंगभेदाचा (सेक्स) सांस्कृतिक लिंगभेदाचे (जेंडर) रूपधरेने आपले लिंग संबंध जपण्यासाठी स्त्री-पुरुष यांच्यात एक विशिष्ट सत्ता संबंध रचला. या सत्ता संबंधात स्त्रीला गौण व दुय्यम स्थितीने घेतले. स्त्रीचा स्वभाव, लक्षण, कार्यक्षेत्रे, कर्तव्ये या सत्तेने निश्चित केली व स्त्रीवर चादनी, यागोष्टीची जाणीव अजूनही स्त्रीवादी जाणीव होय. 'स्त्री ही स्त्री म्हणून जन्मत नाही, तर ती पडवली जाते' (वन डब नाट बॉन अबुमन, गरा वन विकमा अ तुमन). हे फ्रेंच स्त्रीवादी लेखिका सीमॉन द बोव्हार चे विधान म्हणजे स्त्रीवादी जाणिवेचे सत्ताचे प्रमेय आहे. स्त्रीवादा विषयी वेगवेगळ्या विचारवंतांनी मांडलेल्या विचारांमधून ही संकल्पना स्पष्ट होण्यास मदत होईल. रा. गजाधर यांनी 'स्त्रीवाद ही समाजाच्या व संस्कृतीच्या व्यापक परिघाला पूर्ण ग्रामणारी सांस्कृतिक परिवर्तनाची प्रणाली आहे ही केवळ बांगमयीन प्रणाली नाही असे मत मांडले आहे".

स्त्रीवादी जाणीव ही स्त्री व पुरुष या दोघांत उदित होऊ शकते. पुरुष या जाणिवेचा समर्थक होऊ शकतो पण या जाणिवेचा अनुभव मात्र स्त्रीच घेत असते. स्त्री - पुरुष विषमतेचे भान येणे, ही या जाणिवेची पहिली अवस्था होय. पुरुष रचित स्त्रीत्वाच्या कल्पनेला नकार देणे, ही या जाणिवेची दुसरी अवस्था, तर एक व्यक्ती म्हणून त्याचा शोध घेता घेता स्त्रीत्वाचा शोध घेणे, ही स्त्रीवादी जाणिवेची या पुढील व अंतिम अवस्था म्हणता येईल. या अवस्थांमधून जात असताना स्त्री-पुरुष समतेच्या तत्वावर आधारलेल्या नवसमाजाची निर्मिती करणे, हे स्त्रीवादाचे उद्दिष्ट आहे. स्त्रीवादी जाणिवेच्या या तिन्ही अवस्थांचे जाणिवेकार वाद्दयैतिहासाच्या वेगवेगळ्या टप्प्यांचर, पाठवळीच्या कालखंडांत आढळून येतात.

स्त्रीवादी मराठी साहित्य-

मराठी साहित्यात साधारणतः १९६० नंतरच्या दशकांत स्त्रीवादी साहित्य जाणीव पुरवक विहिते जाऊ लागले आणि सत्तर - तेाशी च्या व नंतरच्या दशकांत ही स्त्रीवादी साहित्याचा प्रवाह काव्य, कथा, कादंबरी अशा प्रकारांत जोराने विकसित होऊ लागला. मात्र तत्पूर्वी ही स्त्री केंद्री साहित्याची निर्मिती जगदी प्राचीन काळापासून



साहित्यिक वा विद्वित स्वरूपात होत होनी, असे विमूढ येते. स्त्रियांच्या साहित्याचे मूळ प्राचीन काळापर्यंत जाऊन पोहोचते. स्त्री आपल्याशीच किंवा आपल्या साररूपाच दुसरीशी वाचलेल्या संवादातून 'बाई अस्पृशाचा', 'बाईपणाचा' अर्थ व्यक्त करित आनी आहे. मराठी लोकगीतात हा स्त्रीवाचा स्वर मतत ऐकु येतो. अन्याय, वंध्यने, शिक्षा, दंड, तक्रार, शोषण, पुरुषांकडून मिळणारी अन्यायकारक व अपमानास्पद वागणूक, मततची अवहेलना व उपेक्षा, अपाय, इजा, आपल्या कडून चुक वा अपराध घडेल का ह्या बी स्त्रीना वाटणारी धास्वी इ. स्त्रियांच्या अनुभव विभाळाच्या कक्षेतील अशा अनेक भावना आणि तथ्ये त्यांनी लोकवाङ्मयातून शब्दांकित केलेली दिसतात. समाजाने दुर्लक्षित केलेले हे वाङ्मय स्त्रीवादी समीक्षकांनी शोधून त्यावर नवा प्रकाश टाकला आहे. मराठीत तारा भवाळकर, कुमुद पावडे, सरोजिनी वावर इत्यादींनी लोकगीतांचे संशोधन केले आहे. शिरीन कुडचेडकर या संदर्भात म्हणतात "स्त्रीवाद ही केवळ एक सैद्धांतिक विचार प्रणाली नसून ती गतिशील आणि कृतिनिष्ठ स्वरूपाची आहे. आपल्या भोवतालचे जग केवळ समजून घेणे एवढ्या पुरते तिचे उद्दिष्ट मर्याद नसून ते जग बदलण्याचा प्रयत्न करणारी विचार प्रणाली आहे".³

महाराष्ट्रातील महदंदा, मुक्ताबाई, जनाबाई इत्यादींनी तसेच एकोणिसाव्या शतकाच्या उत्तरार्धात ताराबाई शिंदे, पंडिता रमाबाई, लक्ष्मीबाई टिळक इ. लेखिकांनी ललित व वैचारिक पातळीवर स्त्री-पुरुष विषयतेचे, पुरुष सत्ताक समाज व्यवस्थेचे, तसेच स्त्रियांवरील अन्याय, कुण्ठ, शोषण व त्यांनून स्त्रियांदा भोलाकी जागणारी दुःखे, वेदना यांचे प्रभावी चित्रण केले. एकोणिसाव्या शतकाच्या अखेरीस ताराबाई शिंदे यांनी स्त्री पुरुष तुलना ह्या संघात पुरुष सत्ताक समाज व्यवस्थेत स्त्रियांच्या होत असलेल्या शोषणा विरुद्ध विद्रोह, स्त्री शोषणाचे विद्रोषण करणारी सैद्धांतिक मांडणी केली. मालतीबाई बेंद्रेकर म्हणजेच विभावरी शिरूरकर यांच्या लिखाणात ही (हिंदोळपावर, १९३४ कारदवरी) पुरुषांकडून स्त्रींचा शारीरिक व मानसिक पातळीवर होत असलेल्या शोषणाची जाणीव व्यक्त झाली आहे. लक्ष्मीबाई टिळकांच्या 'भरणी वाग' कवितेत स्त्री-पुरुष भेदावर भाष्य आहे, तर स्मृति चित्रे (४ भाग; १९३४, १९३५, १९३६) मध्ये विनोदाच्या, उपरोधाच्या अंगाने स्त्री-पुरुष विषयतेचे चित्रण आहे. शर्जिनिया बुल्डना सिद्धांत — स्त्रियांनी उपरोध, विनोद ही शब्दे वापरून आपल्या व्रथा, शोषण, अत्याय यांना वाचा फोडावी इथे मराठीत प्रत्यक्षात आला आहे. अस्वीकट्या काळात मंगला गोटवोले यांच्या लिखाणात ही पुरुष प्रधान व्यवस्थेतील रुढी, परंपरांचा निषेध करताना विनोद, उपरोध यांचा वापर केला आहे.

विनाच्या शतकातील आधुनिक स्त्रीवादी साहित्यात कमल देसाई, गौरी देशपांडे, श्रान्ता गोखले, कविता महाजन, प्रिया तेहुलकर, सानिया (मुनंदा कुलकर्णी), मेघना पेटे, नीरजा यांच्या कथा कारदवरींनी मोलाची भर घातली आहे. कमल देसाईंच्या काळा मूर्ध आणि हॅट घालणारीबाई (१९७५) या कारदवरीत प्राचीन मिथ्यकथांना नवे स्त्रीवादी अर्थ दिले आहेत. काळामूर्ध वा कारदवरीची नाविका श्वेती गावातील पुरातन मंदिर तोडून टाकते आणि स्वतःही मरते. हे गिल्बर्ट-सुवरच्या 'मॅड बुमन' प्रतियेचे मराठीतील उदाहरण म्हणता येईल. अरुणा हेरे, गौरी देशपांडे, श्यामला बनारसे यांनी त्यांच्या साहित्य कृतीत ही प्राचीन पुराण कथांचे स्त्रीवादी दृष्टि-कोणातून नवे अन्वयार्थ लावले आहेत. गौरी देशपांडे यांच्या कथा-कारदवरीत स्वतंत्र, मुक्त, प्रगल्भ स्त्रीची अनेक रूपे आढळतात. स्त्रीवादी दृष्टिकोणातून स्त्रियांचे अनेक प्रश्न व जाणिवे यांची अभिव्यक्ती, पुरुष सत्ताक व्यवस्था व पुरुषी मानसिकता यांची उपरोध पूर्ण टिगणटवाळी, करिअरवा प्राधान्य देणाऱ्या स्त्रींच्या समस्या व अशा यांचे प्रभावी चित्रण ही त्यांच्या स्त्रीवादी साहित्याची ठळक वैशिष्ट्ये होत.

जाता गोखले यांच्या रीटा वैशिष्ट्यकार या कादंबरीची मानसशास्त्रीय तसेच समाजशास्त्रीय स्वीवारी
 अविचलित चिकित्सा करता येते. स्वीवारीतील 'भगिनी भाव' या संकल्पनेचा पुरस्कार करणारी ही कादंबरी आहे.
 काला संगे यांची भूमी ही कादंबरी, तसेच प्रिया तेजुनकरांच्या कथा (ज्यांचा त्यांचा ग्रंथ व जन्मलेल्या प्रत्येकाचा
 (१९९१) हे कथा संग्रह) यांचे मूल्य मापन भारतीय स्वीवारी परिप्रेक्ष्यातून करता येते. कविता महाजन यांची ब्रह्मी
 कादंबरी भारतीय व समाजशास्त्रीय अशा द्विविध स्वीवारी दृष्टिकोणांतून अभ्यासता येते. मधना वेंठे यांच्या
 शिवापात (हम अकेला - कथा संग्रह व नाविचरा मिही कादंबरी) मुक्त जीवन पद्धती, विवधान्त जीवन शैली यांचा
 पुरस्कार आढळतो. नीरजा ह्या अलीकडच्या स्वीवारी साहित्य प्रवाहातील एक प्रमुख व महत्त्वाच्या कवयित्री व
 कथाकार (ओल हरवलेली माती - कथासंग्रह) असून, स्वीवारी प्राणिवांचे विविध पैलू त्यांनी वास्तववादी,
 शिवावारी पद्धतीने व्यक्त केले आहेत. साठोत्तरी काळखंडात, १९७०-८० च्या दशकांत व नंतरच्या काळात ही
 कथा निर्मिती करणाऱ्या अनेक कवयित्रींनी स्वीवारी काव्याचे दालन समृद्ध केले आहे. त्यांनीच काही प्रमुख
 कवयित्री अशा : अनुराधा पाटील, रजनी परळेकर, मलिका अमर श्रेष्ठ, प्रभा गणोरकर, अरुणा हेरे, नीरजा, प्रजा
 खंडे, कविता महाजन, आसावरी काकडे, निमिषिया काव्हापो इत्यादी. स्वीवाचे, स्वीवारी प्राणिवेचे, स्वीच्या
 शिष्ट अनुभव - विश्वाचे वेगवेगळ्या पातळ्यांवरचे, मिश्रभिन्न स्वरूपाचे विविध त्यांच्या कवितांत आढळते. व्यक्ति
 शिष्ट तसेच सामाजिक-सांस्कृतिक वास्तवाचे थेट चित्रण करणाऱ्या या कविता स्वीवाचा आत्मभान युक्त स्वर
 अडवणाऱ्या आहेत. बाईचे सामर्थ्य व अनेक विघ्नशमनांच्या शक्यता नूचित करणाऱ्या भविष्य श्रेणीक विता काही
 कवयित्रींनी सिद्धिल्या आहेत. बाईतील अपार कठणा, तिची सर्जनशीलता, नवनिर्मितीची क्षमता ही तिची बलस्थाने
 अनेक कवितांतून व्यक्त झाली आहेत. १९८०-९०च्या दशकांत स्वीवारी प्राणिवेच्या काव्याचा प्रवाह लक्षणीय
 होता. स्वी केंद्री काव्य लेखनाचे प्रमाण उत्तरोत्तर वाढतच गेले.

शिवांच्या आत्मकथनांनी स्वीवारी साहित्यात मोलाची भर घालली आहे. उदा., सुनीता देशपांडे यांचे आहे
 सोडर तरी (१९९०), कमलपाध्ये यांचे बंधनबंध ही आत्मकथने उल्लेखनीय आहेत.

शिव शिवांची आत्मकथने ही स्वीवारी साहित्यातील एक महत्त्वाचा दर्जाचे आहे. वेची कावळे (जिणे
 अमचे), कुमुद पावळे (अंतःस्फोट), शांताबाई कावळे (माझ्या जन्माची चित्तर कथा), मुक्ता सर्वगौड (मिटलेली
 कवाडे), अर्मिला पवार (आयदान), सिंधुताई सपकाळ (मी बनवामी) इत्यादीचे स्वीवारी साहित्याच्या भंडारात
 सत्त्वाचे योगदान आहे. भारतीय व समाजशास्त्रीय अशा दुहेरी स्वीवारी भूमिकांतून त्यांचे मूल्यमापन होणे गरजेचे
 आहे. स्वीवाचा अड्यावट्टल अनेकांच्या मनात अनेक गैर समज आहेत. त्यामुळे स्वीवारी लेखन करणाऱ्या काही
 शिवा ही आपण स्वीवारी नाही, असे सांगतात. स्वीवाद म्हणजे काय आहे आणि काय नाही, पावट्टलच्या संकल्पना
 स्पष्ट असल्या तर स्वीवारी असल्याचे अभिमानाने सांगता येईल.

- १) शिवांचे आंदोलन म्हणजे पुरुषां विरुद्ध मूढ उगावणे नाही. शिवांना न्याय हवा आहे, पण अन्यायाचा
 प्रतिकार अन्यायाने करता येत नाही याची त्यांना जाणीव आहे. एका दमन चक्राने उत्तर दुसरे दमनचक्र
 नाही.
- २) स्वीवाद पुरुषांना दोष देत नाही, तर पुरुषसत्ताक व्यवस्थेला दोष देतो. पुरुषसत्ताकामुळे पुरुष हा स्त्री पेक्षा
 थेट आहे. स्त्री ही स्वातंत्र्या स्तरावर आहे, आणि स्त्री हे पुरुषाच्या भोगाचे स्थान आहे, अशी शिवांच्या
 पुरुषांच्या मनात विचवली जाते.

- ३) दोन वर्ग, दोन देश, दोन जाती, दोन धर्म या लढायां प्रमाणे स्त्री-पुरुष ही लढाई नाही. कारण अशा लढायेत एकाची हार व दुसऱ्याची जीत अपेक्षित नाही. इथे दोघांचे हित संबंध एकच आहेत. कुटुंबातील सदस्यांक व मुले यांच्या संबंधाने दोघांची कर्तव्ये सांख्यीच आहेत. म्हणून सत्तेचे हस्तांतर हा स्त्रीवादामुळे घडत नाही. उलट, शांतता पूर्ण मह् अस्तित्व व सामंजस्य अधिक महत्त्वाचे आहे. परस्परांचा सन्मान राखून व संपत्तीचा पायावर आधारलेल्या नात्वाने हे घडू शकते.
- ४) स्त्रियांना पुरुष व्हायचे नाही. स्त्रियांचे जे जे नैसर्गिक वैशिष्ट्य आहे, त्यात लाज वाटण्यासारखे काही नाही. स्त्रियांवर निमग्नतेने सोपवलेल्या जबाबदाऱ्या स्त्रिया नाकारत नाहीत. स्त्रिया व पुरुष यांच्यात धार्मिक भिन्नता असली तरी व्यक्ती म्हणून दोघांत समता नांदू शकते. गुरुवातीचा पुरुष हे स्वातंत्र्याचे प्रारूप होते, म्हणून गुरुवातीचा काळ अनुकरणाचा होता.
- ५) स्त्रीवाद म्हणजे साहित्यातील सवतासुभावा वेगळी चूल नव्हे. पण साहित्याच्या मुख्य प्रवाहात स्त्रियांच्या साहित्याकडे सतत दुर्लक्ष झाल्यामुळे स्त्रियांच्या साहित्यातील वैशिष्ट्य अधोरेखित करणे, ही स्त्रीवादाची गरज आहे.
- ६) स्त्रीवाद हा आंदोलनातील वा लेखनातील काही स्त्रियांपुरता मर्यादित नाही. आणि केवळ स्त्रीवादी वा विशेषणापुरता ही सीमित नाही. तळागाळातील स्त्रियांच्या स्तरापर्यंतचा त्याचा विस्तार आहे. स्त्रीवादाला अपेक्षित असलेला भगिनी भाव देश, काल, जाती, धर्म, वर्ग यांच्या पलीकडे निर्देश करतो. स्त्रियांचे भावनिक, मानसिक, नैतिक, आर्थिक, भाषिक आणि अस्मिते संबंधीचे प्रश्न जगात सगळीकडे सारखेच आहेत.
- ७) स्त्रीवादी म्हणजे कुटुंब मोडणाऱ्या, स्वातंत्र्य म्हणजे स्वैराचार मान्य असणाऱ्या, किंवा स्वतःच्या वैयक्तिक आयुष्यात नैराश्य आलेल्या स्त्रियांनी अंतर्कारलेली विचारसरणी नव्हे. असे मानणे हा स्त्रीवादाला अपप्रचार आहे. नवे कोणतेही विचार समजून घेण्यातील भीती या मागे आहे. कुटुंब व समाज यातील आपले वर्चस्व कमी होईल अशी भीती पुरुषांना वाटते. स्त्रीवाद हा प्रत्येक स्त्रीचा व्यक्ती म्हणून विचार करणे. त्यामुळे स्त्रीवाद ही जगातल्या प्रत्येक स्त्रीशी जोडली गेलेली कल्पना आहे असे गांधीजी म्हणत. त्याच प्रमाणे स्त्रीवादी चळवळ हा फक्त स्त्रियांचा प्रश्न नसून, पुरुषांची मानसिकता बदलण्याचा तो प्रयत्न आहे.
- ८) स्त्रीवादी विचारसरणी फक्त पाश्चात्य नव्हे. खरेतर आपली आजची जीवन शैलीच पाश्चात्य आहे. एकोणिसाव्या शतकापासूनच सुधारणांचा एक प्रवाह स्त्रियांना ब्रिटिश महिलां प्रमाणे वेडी बनवू इच्छितणाऱ्यांचा होता. आता तर जग इतके जवळ आले आहे, की प्रभावी विचारसरणीचे अनुकरण होणे सहज आहे. पण भारतीय संदर्भात हा पूर्णपणे पाश्चात्य विचार नाही. महात्मा जोतिबा फुले, माकड्याई फुले, प्राचार्य गोपाळ कृष्ण आगरकर, महात्मा गांधी, दादाधर्मा धिकारी, वि. का. राजवाडे यांनी शतकापूर्वी पानून स्त्री-पुरुष समता व स्त्रीचे स्वातंत्र्य याबद्दल अतिशय उदारमतवादी विचारांची मांडणी केली आहे. ती आपण आचरणाने आणली नाही.

संदर्भग्रंथ-

- 1) डॉ. मोना चिमटे- "स्त्रीवाद आणि मराठी स्त्रीवाद लेखन" अक्षर वैश्वी जून 2007
- 2) रा. ग. जाधव "निवडक समीक्षा" प्रथम आवृत्ती पृष्ठ 351



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History and Social Effectiveness of Post-Independence India

स्वातंत्र्योत्तर भारताचा इतिहास व सामाजिक परिणामकारकता



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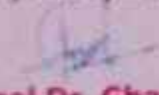
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अण्णा भाऊ साठे यांच्या साहित्यातील नायक**डॉ नवनाथ ज्ञानोबा पवळे**

कालिकादेवी कला, वाणिज्य व विज्ञान महाविद्यालय शिरूर का.

प्रस्तावना-

अण्णा भाऊ साठेचा जन्म १ ऑगस्ट १९२० रोजी सांगली जिल्ह्यातील वाळवा तालुक्यातील त्राटेगाव या गावी झाला. त्यांच्या वडिलांचे नाव भाऊराव साठे व आईचे नाव बालुबाई साठे होते. साठे हे शाळेत शिकलेले नाही, केवळ दीड दिवस ते शाळेत गेले नंतर तेथील सवर्णाद्वारे होणाऱ्या भेदभावामुळे त्यांनी शाळा सोडून दिली. अण्णा भाऊ साठे यांनी मराठी भाषेत ३५ कादंबऱ्या लिहिल्या. त्यामध्ये फकिरा (१९५९) नमाविष्ट आहे. जिला इ.स. १९६१ मध्ये राज्य सरकारच्या उत्कृष्ट कादंबरीचा पुरस्कार मिळाला आहे. अण्णा भाऊ साठेच्या लघु कथांचा संग्रह १५ आहे, ज्यामध्ये मोठ्या संख्येने बऱ्याच भारतीय भाषांमध्ये आणि २७ अ-भारतीय भाषांमध्ये भाषांतरित केल्या गेल्या आहेत. कादंबरी आणि लघुकथा यांच्याव्यतिरिक्त साठे यांनी नाटक, रशियातील भ्रमंती, १२ पटकथा आणि मराठी पोवाडा शैलीतील १० गाणी लिहिली. अण्णा भाऊ साठेच्या पोवाडा आणि लावणी यांसारख्या लोककथात्मक कथा शैलीच्या वापराने लोकांमध्ये ते लोकप्रिय बनले व त्यांचे कार्य अनेक समुदायांपर्यंत पोहोचण्यास मदत झाली. डॉ. बाबासाहेब आंबेडकरांच्या मुंबार लेखणीला अर्पण केलेल्या 'फकिरामध्ये, अण्णा भाऊ साठेनी आपल्या समुदायाला पूर्ण भुखमरीपासून वाचवण्यासाठी ग्रामीण रुढिवादी प्रणाली आणि ब्रिटिश शासनाच्या विरुद्ध विद्रोह करणाऱ्या नायक फकिराला चित्रित केले. नायक आणि त्याच्या समुदायाला नंतर ब्रिटिश अधिकारी द्वारे अटक आणि छळ दिला जातो, आणि अखेरीस फकिराला फाशी देऊन ठार मारले जाते. मुंबई मधील शहरी पर्यावरणाने त्यांच्या लिखाणावर लक्षणीय प्रभाव टाकला. त्यांनी तो डायनोसोरियन परिवाराच्या रूपात दाखवला. त्यांनी त्यांच्या 'मुंबईची लावणी' आणि 'मुंबईचा गिरणीकामगार' या दोन गोष्ट्यांतून मुंबईला 'दुर्बवहारी, शोषणकारी, असमान और अन्यायपूर्ण' असे म्हटले आहे. अण्णाभाऊ साठे त्या काळातील कलावादि व जीवनवादी या वादात न राहता ते मात्र सरळ राष्ट्रीय लढाशी जोडले गेले, याबद्दल पद्मश्री मारायण सुर्वे म्हणतात "सर्वसामान्य माणसे मग ती कष्टकरी जनता असे किंवा ग्रामीण भागातील गरीब शेतकरी त्यांनी आपल्या अवती-भवतीचा नावरणारा समाज स्वतःच्या लेखनात परिपूर्णतेने उभा करण्याचा प्रयत्न केला. त्या समाजाच्या सुखदुःखाची, हितसंबंधाची स्वतःची नाळ जोडून घेतली"।

शोधनिबंधाचे उद्दिष्टे-

- 1) अण्णाभाऊ साठे यांच्या साहित्यातील नायकाची भूमिका समजून घेणे.
- 2) अण्णाभाऊ साठे यांच्या साहित्यातील नायकाची वृत्ती प्रवृत्ती समजावून घेणे.
- 3) अण्णाभाऊ साठे यांच्या साहित्यातील नायक हे परिवर्तनवादी आहेत का याचा शोध घेणे.
- 4) अण्णाभाऊ साठे यांच्या साहित्यात शोषित पीडित व संपित पटकातील नायकांच्या बंडखोर वृत्तीचा शोध घेणे.
- 5) अण्णाभाऊ साठे यांचे साहित्य यांच्या साहित्यात सामाजिक वास्तव मांडले आहे त्याचा शोध घेणे.

संशोधन पद्धती:

प्रस्तुत शोधनिबंधात दुतीय श्रोत अंतर्गत संदर्भ ग्रंथ, वर्तमानपत्रे, मासिके, इत्यादींचा आवश्यकतेनुसार वापर केलेला आहे. तसेच सामाजिक समीक्षा पद्धती व अकलनात्मक समीक्षा पद्धतीचा वापर केलेला आहे. शब्दांला आपले शब्द शब्दांला वाचा देणारे, शब्दांची व्याख्या, शब्दांची जाण आणि बहुजन समाजातील संघर्षाची घगधगती आग आणि वास्तव जीवनातील सत्य घटनांवर आधारित अण्णा भाऊ साठे यांनी कथा आणि कादंबऱ्यांचे लेखन केले. अण्णा भाऊ साठे यांच्या साहित्यातील नायकांना लक्ष

मान्य होता रडमाणे नाही. त्यांच्या साहित्यातील नायक हा दलित, शोषित, वंचित समाजाचा आहे. परंतु, स्वाभिमानाने जगणारा आहे. इतरांसाठी लढणारा आहे, त्यागी समर्पित भावना ठेवून वेळ पडली तर जीवसुद्धा देणारा आहे. अण्णा भाऊ साठे यांचे साहित्य तरुण पिढीला आदर्श ठरत आहे. मराठी साहित्यातील दलित, शोषित, कटकऱ्यांचा तुलंद आवाज. उपेक्षित, वंचित समाजाचे दुःख, वेदना यांना वाचा फोडण्याचे आणि त्याला साहित्याचा विषय बनवून वंचित बांधवाला 'नायक' करणारे अण्णा भाऊ यांच्या साहित्यनिर्मितीमाने तत्त्वज्ञान आहे. समतेचा दृष्टिकोन आहे. अण्णा भाऊ यांच्या साहित्यातील नायक हा वैज्ञानिक दृष्टिकोन असणारा आहे. समतेचा आणि समतेचा व अतिशय संवेदनशील मनाने मानवतावादी विचारावर जगणारा आहे. मानवतावादी तत्त्वज्ञान आणि जग बदलण्याची जिद्द अण्णा भाऊ यांच्या नायकामध्ये आपल्याला दिसून येते. ध्येयवादी लढवय्ये आणि स्वाभिमानाची जीवन जगणे हा मूलमंत्र उराशी बाळगणारा अण्णा यांच्या कादंबरीचा नायक होता. 'वारणेचा बाघ, फकिरा, गुलाम, बैर, अघात, आवडी, अग, अघात, संघर्ष, वारणेचा झोऱ्यात, बंदन आणि मारुडीचा माळ या अशा असंख्य कादंबऱ्यांमध्ये... बहुबलन समाजाचे वंचित, शोषित कटकरी नायक आपल्या समोर मांडले आहेत. अण्णाभाऊंच्या साहित्याविषयी डॉ. सुभाष सावरकर म्हणतात "या वीस-बारावीस वर्षांच्या कालखंडापुरते आपल्या प्रखर क्रांतिकारी जननिष्ठेच्या व जीवन निष्ठेच्या बळावर जन साहित्याच्या कथात्म दालनाचे अछिनायक पद अण्णाभाऊ साठे यांनी भूषविले, त्यांच्या प्रतिभेवरून आकारास आलेल्या व चैतन्याने सळसळणाऱ्या 15 जनकथा 11 जनकादंबऱ्या म्हणजेच जन साहित्याचे अनमोल लेखीय हौय" २ वारणेच्या झोऱ्यात'तील नायक हा लढणारा आहे. त्या नायकाच्या माहसाचं चित्रण करणारा त्यांच्याकडे वास्तववादी जीवन दृष्टिकोन आहे. 'वारणेच्या झोऱ्यात' प्रतिसरकार स्थापन करणाऱ्या हिंदुराव हे ध्येयवादी आणि लढवय्ये आहेत. ते शक्तिमान आणि मीतिमान, देशप्रेमी व त्यागी समर्पित आहेत. क्रांतिकारी हिंदुरावांनी तरुणांची पळवळ उभी करून सरंजामासाठी वृत्तीच्या विरुद्ध बंड पुकारले आहे. मूळचे शेतकरी असलेले हिंदुराव बंडखोर आणि अन्यायाविरुद्ध लढणारे आहेत आणि शोषित लोकांना त्यांचे हक्क प्राप्त करून देणारा नायक म्हणून हिंदुराव अण्णा भाऊ साठे यांनी मांडला आहे. तसेच 'फकिरा हा मानवतावादी विचारांवर चालणारा अतिशय संवेदनशील तसेच धाडसी नायक आहे. सत्य घटनेवर आधारित ही वास्तववादी कादंबरी आहे. ग्रामपातळीवर संघर्षाची कथा आहे. गावाला समृद्धी मिळाली पाहिजे.

तसेच गावाचा सामाजिक आणि सांस्कृतिक विकास व्हावा म्हणून 'फकिरा'चे वडील आपल्या जीवाची पर्वा न करता गावाला जेव्हा मान मिळाला पाहिजे म्हणून राघोजी आपला जीव गमावतात आणि गावात इज्जत मिळवतात. परंतु, गावातील जातीपवादी उतरंदाच्या झळा पुढे घालून गरिबांना कशा भोगायला भाग पाडतात आणि उपाशी पोटी मरणवातना भोगायला लावतात. त्यामुळे 'फकिरा' सारखा बलाढ्य तरुण मजबूर होऊन चोरी करतो, अस्पृश्यांच्या वाठ्याला आलेली जवहेलना, गुनामी, अपमान नाकारून त्याविरुद्ध बंड करून पेटून उठणारा महानायक 'फकिरा' हा मानवतावादाचे प्रगल्भ दर्शन देणारा आहे. सहकाऱ्यांना सोबत घेऊन स्वाभिमानाने पराक्रामाने, धाडसाने लढणारा 'फकिरा' हा क्रांतिनायक आहे. बाटेमावची शान आणि आदर्श आहे. अण्णाभाऊ यांनी आपल्या सनघ साहित्यातून वास्तवतेची मर्मगाही मांडणी केली. कल्पकतेपासून ते जाणीवपूर्वक दूर राहिले. त्यांच्याकडे प्रतिभा होती त्याचबरोबर वास्तव जीवनानुभव होता. याबद्दल स्वतः अण्णाभाऊ म्हणतात "प्रतिभेला सत्याचं जीवनचं दर्शन नसेल तर प्रतिभा अनुभूती बरीच शब्द निरर्थक आहेत. असा माझा अनुभव आहे कारण सत्याला जीवनाचा आधार नसला की प्रतिभा अंधारातील आरशाप्रमाणे निरुपयोगी ठरते. मग कितीही प्रयत्न करून त्यात प्रतिबिंब दिसत नाही आणि कल्पकता निर्बल होते. जगची पंथ विरहित पाखराप्रमाणे ती उडूच शकत नाही. नी डरी अशी भरारी मारण्यात भलताच जड आहे." ३ फकिरा हा नैतिकता जपणारा, तसेच आपल्या अजख दाकडीचा महामेरू आणि वीनदलितंसाठी व उपेक्षित समाजासाठी लढणारा धैर्यशील जननायक आहे. 'फकिरा' हा नायक दुष्काळ आणि रोसाच्या साथीत बडकनेल्या मांग, महार, रामोशी समाजाला जगवण्यासाठी धान्यची गोदामं लुटतो आणि ते धान्य सर्वांना समान वाटतो. ही त्यांची न्यायिक भूमिका तरुणांना आदर्श ठरत आहे. गोरवरीब समाजाला उपासमार होत आहे म्हणून आणि ब्रिटिश गरिबांना

ग्राम देत आहेत म्हणून 'फकिरा' यांनी सोवतीला जीवलय मित्र घेऊन ब्रिटिशांचा खजिना लुटला. आणि गोरगरिबांना समान वाटला. त्यामुळे चिटलेल्या ब्रिटिश सरकारने 'फकिरा'ला पकडण्यासाठी गावातील गरिबांना डांकून ठेवले. ही बातमी 'फकिरा'ला समजली आणि आपल्यामुळे निष्पाप माणसाचे बळी जातीत म्हणून 'फकिरा स्वतः समर्पित झाले आणि गोरगरिबांना समाजाला सोडून देण्याची इच्छा व्यक्त केली. अशा अतिशय प्रामाणिकपणे समाजासाठी जीव देणारी माणसं अण्णा भाऊ यांनी आपल्या साहित्यात मांडली आहेत. चारणेचा बाध'मधील सत्यबा हा कुजबी समाजाचा आहे. परंतु, अन्यायाच्या विरोधात बंड करणारा नायक आहे. पोटात बाल असताना महार समाजाच्या स्त्रीवर अन्वार होतो आहे. भर उन्हात तो प्रस्थापित नराध्यत त्या असाहाय्य महिलेला मारत आहे ही घटनाच सत्यबाचा सहज झाली नाही आणि मारणाऱ्याचा खून करून चारणेचा बाध बनलेला नीतिवान सत्यबा म्हणजे अण्णा भाऊ साठे यांच्या साहित्यातील महानायक आहे

आबडीचा धनाजी जीवाची पर्वा न करता आबडीच्या चुनाचा बदला घेतो. रत्नाच्या नात्यापेक्षा प्रेमाचे नाते श्रेष्ठ आहे हा संदेश देणारी धनाजी हा प्रेमिकांसाठी आदर्श नायक ठरला आहे. 'दर कादंबरीमध्ये इमानदार व त्यांना साब देणारे गरिबांना कसे फसवितात हे चित्र रेखाटलेले आहे. तसेच आपतातील दर नष्ट व्हावे देश सुखी संपन्न व्हावा, हेवेदाचे संपुष्टात घावे आणि येथे नंदनवन फुलावे, ही भावना अण्णा भाऊ यांनी मनात ठेवून त्यांनी ही कादंबरी लिहिली आहे. 'माकडीचा माळ' ही कथा एका भटक्या समाजातील यंकु माकडवाल्याची आहे. या कथेचे वैशिष्ट्य म्हणजे, सुगीच्या दिवसात गावाच्या बाहेर पाल ठोकून राहणाऱ्या फिरत्या जमातीचे जगण्याचे चित्र आहे. तसेच नीतिसंपन्न तरुणाची कहाणी आहे. माणसापेक्षा जनावर आणि पशुपक्षांवर प्रेम करतं हा संदेश देणारी कथा आहे. यंकु माकडवाल्याच्या दुर्गावर प्रेम करणारा नायक प्रेमाचं पावित्र्य जपतो. यंकु माकडवाला आणि दुर्गावर जेव्हा जेव्हा कठीण प्रसंग येतात, तेव्हा यमु दुर्गावर प्रेम करणारा त्यांना निःसंकोचपणे मदत करतो. त्यांच्या पाठीशी उभा राहतो. पोटासाठी रानोमाळ भटकणारे जीवन व्यवहारतही यंकु आणि दुर्गाची निष्ठापूर्वक अन्वत दर्जाची तीही अतिशय प्रामाणिकपणे प्रेमाचे पावित्र्य जपणारी कहाणी आहे. मुळात ती प्रेमकहाणी वाटत असली तरी भटक्या जातीतली पालात राहणार, पण स्वाभिमानी जीवन जगणारे माकडवाल्याची दुःखद कहाणी आहे. अन्यायाविरोधात उदळपारी आणि मातीशी इमान राखणारी घावे अण्णा भाऊ यांनी आपल्या साहित्यात रेखाटली आहेत, त्या साहित्यातील अन्तिरेखा गरीब आहेत, पण लाचार नाही. अन्यायाविरोधात बंड करणारे आहेत. 'जुलमाचे सांगा कारण, मम खुशाल घावे मरण हे ठगकावून सांगणारे पाल म्हणजे बरोबर प्रामाणिकपणाचे कळस होते. कारण, दिलेला शब्द पाळला पाहिजे म्हणून आपल्यालाही वेळ प्रसंगी मरण आले तरी चालेल हा संदेश देणारा सर्व बहुजन समाजातील उपेक्षित नायक म्हणजे अण्णा भाऊ साठे यांच्या साहित्यातील आत्मा होते. म्हणूनच असा जंगलाचा राजा सिंह, पक्षांचा राजा मोर, फळांचा राजा आंबा, फुलांचा राजा गुलाब, तसेच शब्दांचा राजा, साहित्यरस अण्णा भाऊ साठे होते. अण्णा भाऊंनी जनसामान्यांच्या वैचारिक वावरात, प्रतिभा आणि प्रतिभेची पेरणी केली. तसेच संघर्षांच्या गोफणीने विषमताचादी टोळ्यांना पिटाळून नावले. तळामाळापर्यंत बहुजनांना जागे करण्यासाठी त्यांनी लोकप्रबोधन करणारे साहित्य लिहिले

समारोप निष्कर्ष:

- 1) अण्णाभाऊ साठे यांच्या साहित्यातील नायकाची भूमिका समजून घेतली आहे.
- 2) अण्णाभाऊ साठे यांच्या साहित्यातील नायकाची कृती प्रवृत्ती समजावून घेतली आहे.
- 3) अण्णाभाऊ साठे यांच्या साहित्यातील नायक हे बंडखोर व परिवर्तनवादी आहेत.
- 4) अण्णाभाऊ साठे यांच्या साहित्यात शोधित पीडित वंचित घटकांची नायकांच्या व्यथा मांडल्या आहेत.
- 5) अण्णाभाऊ साठे यांच्या साहित्यातील नायक हा शोषणाविरुद्ध बंडखोर वृत्तीने पैतृक उठतो.
- 6) अण्णाभाऊ साठे यांच्या साहित्यात सामाजिक बांधिलकी बांधील बांधील की जोपासनेली आहे.

अशाप्रकारे आपणास अण्णाभाऊ साठे यांच्या साहित्यातील नायकाचा अभ्यास करताना वरील निष्कर्ष हाती आले आहेत

अण्णाभाऊ साठे यांनी शोधित पिढीत वंचित घटकातील बंडखोर नायकांना बोलते केलेले आपणाम दिसून देते त्यांच्या साहित्यातील नायक सुवर्णा विरुद्ध व अन्यायाविरुद्ध बंडखोर वृत्तीने पेटून उठताना दिसून येतो अण्णाभाऊ साठे यांनी आपले साहित्य लेखन करताना सामाजिक बांधिलकी जोपासलेली असे आहे.

संदर्भ ग्रंथ-

- 1) सुर्वे नारायण- कादंबरीकार अण्णाभाऊ साठे जननायक अण्णाभाऊ साठे संपा.डॉ. शिवाजी जवळगेकर प्रथम आवृत्ती 1 ऑगस्ट 2008 पृष्ठ क्र-70
- 2) सावरकर सुभाष- कादंबरीकार अण्णाभाऊ साठे जननायक अण्णाभाऊ साठे संपादन डॉ. शिवाजी जवळगेकर प्रथम आवृत्ती 1 ऑगस्ट 2008 क्रमांक- 91
- 3) साठे अण्णाभाऊ- फकीरा सुरेश एवन्सी पुजे 25 वी आवृत्ती ऑगस्ट 2008 कैफियत



Aharsik Shiksha Samithi Beed's

**KALIKADEVI ARTS, COMMERCE & SCIENCE COLLEGE, SHIRUR (KA.)
TQ. SHIRUR (KA.), DIST. BEED (MS)**

Affiliated to Dr. Babasaheb Ambedkar Marathwada University Aurangabad (MS)

**IQAC, Department of Languages and Social Sciences
Organizes**

**One Day Interdisciplinary National conference on
Anna Bhau Sathe: Life, Literature and Thoughts**

Monday, 6th October 2022

CERTIFICATE

This is to certify that Mr./Ms./Dr./Prof. दिव्या रानोबा उर्वळे
of कालिकादेवी महाविद्यालय शिरूर तालुका, जि. बीड.
has participated in One Day Interdisciplinary National conference on "Anna Bhau Sathe: Life,
Literature and Thoughts" organized by IQAC, Department of Languages and Social Sciences on 6th
October, 2022 at Kalikadevi College, Shirur (Ka.), Dist. Beed (M.S.). He / She has presented the
research paper entitled सणा आठवडा यांच्या साप्ताहिकीत सायक.

Dr. Ramosh Landage
(Convener)

Dr. Chetana Dongalikar
(Convener)

Principal (Dr.) Vishwas Kandhare
(Organizing Secretary)

स्वच्छता आणि भारतीय जाती व्यवस्था

डॉ. विठ्ठल स. जाधव

सहयोगी प्राध्यापक, लोकप्रशासनशास्त्र विभागप्रमुख,
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सारांश (Abstract)

भारतीय जाती व्यवस्था ही प्राचीन काळापासून अस्तित्वात असलेली दिसते. त्याचबरोबर ती व्यवसायावर आधारित असून प्राचीन काळापासून कार्यरत असलेली दिसून येते. भारत देशात गरिबी हा महत्त्वपूर्ण विषय आहे. या गरिबी बरोबरच स्वच्छता जोडलेली आढळते. अन्न वस्त्र निवारा या गरिबांच्या निकटच्या गरजा आहेत. म्हणून या संशोधन पेपर मध्ये व्यक्ती, समाज, राहणीमान, स्वच्छता व जातीय व्यवस्था या घटकावर विचार मांडल्या जाणार आहेत. उदाहरणार्थ भारतात कापू जाती ह्या गुन्हेगारी जमाती म्हणून घोषित होत्या. त्याचबरोबर भारतीय संविधानात त्यावर उपाय म्हणून काही कायदे केले गेले व यावरील गुन्हेगारी जमातींचा ठपका पुसण्याचे कार्य झाल्याची दिसून येते. भारतीय समाजामध्ये गरिबी, दारिद्र्य, जातीय व्यवस्था, उच्चनीचता विधमता या संकल्पना उत्पन्न होत गेल्या. त्याचबरोबर स्वच्छतेचे राहणीमानाचे पक्ष निर्माण झाले. यावर उपाय करावयाचा असेल तर मोफत व सक्तीचे शिक्षण होणे आवश्यक आहे. यामुळे स्वच्छतेचा जातीय व्यवस्थेचा आणि त्यावर आधारित समस्यांचे निराकरण होण्यासाठी शिक्षण हे महत्त्वाचे साधन मानले आहे. तसेच सर्व स्तरातील शिक्षणावर खर्च मोठ्या प्रमाणावर तरतुदी केल्या पाहिजेत. तरच या समस्या सुटतील असे वाटते. यावरच काही उपाय सांगितल्या जाणार आहेत.

सूचक शब्द -

भारतीय जातीय व्यवस्था, स्वच्छता, शिक्षण, संविधान मूल्य, गरिबी, दारिद्र्य

प्रस्तावना -

सामाजिक न्याय ही तुलनात्मक दृष्ट्या आधुनिक संज्ञा आहे आणि ती समाजाच्या एका लोक विभागाला न्याय आणि सम्यपनाची वागणूक देणे ही सुचित करते. या संज्ञेमध्ये अशी सामाजिक व्यवस्था गृहीत धरलेली असते की जी भेदभाव विरहित आणि लोकाभिमुख असते. ज्या व्यवस्थेमध्ये समाजजीवन आणि सामाजिक संस्थांच्या

सामाजिक, आर्थिक आणि इतर पैलूंमध्ये विधमता आणि अन्याय अस्तित्वात नसतो. या संज्ञेवर आपल्या संविधानात विशेष जोर देण्यात आल्याची आठवते. संविधानाची प्रस्ताविका भारतीय लोकांच्या वतीने देशातील सर्व नागरिकांचा या सामाजिक, आर्थिक आणि राजकीय न्यायाच्या रक्षणाचा कळकळीचा निधे असल्याचे जाहीर करते आणि घटनेतील 38 वे कलम शासन संस्थेवर अशी समाजव्यवस्था आणण्यासाठी योग्य ती आणि परिणामकारक पावले टाकण्याची जबाबदारी टाकते की ज्या समाज व्यवस्थेत राष्ट्राच्या जीवनाचा आणि राष्ट्रीय संस्थांचा सामाजिक, आर्थिक आणि राजकीय न्याय हा अविभाज्य भाग होईल.

जातीची व्याख्या सामाजिक स्त्रीकरणाची अशी व्याख्या म्हणून करता येईल की जिच्यात उच्चनीचता, जन्माधिष्ठितता, एक किंवा काही नेमक्या व्यवसायास बांधिलकी, विधमता, सजातीय विवाह, भिन्न जातीयांकडून अन्नग्रहणास प्रतिबंध आणि उच्चनीचतेशी संबंधित पावित्र्य आणि विटाळ या समज यांचा समावेश आहे. तथापि आर्य पूर्व काळातील परिपक्व हडप्पा संस्कृतीमध्ये पूर्णपणे विकसित वर्ग समाजाचे अस्तित्त्व असूनही, त्या ठिकाणाच्या उपलब्ध पुरातत्वीय पुराव्यांच्या साहाय्याने, तेथे सापडलेल्या पुरातत्त्वातील तिपी वाचून उलगडा होऊन न शकल्यामुळे हडप्पा संस्कृती मध्ये जात आणि अस्पृश्यता यांचा उगम झाला. या गृहीत प्रमेयाला काही आधार नाही.

या संशोधन पेपर मध्ये जातीय व्यवस्था आणि स्वच्छता हा विषय चर्चेला घेण्यात आला आहे. त्यात प्राचीन काळापासून उच्च नीच हा भेद असल्यामुळे उच्च वर्गाच्या सेवेला कनिष्ठ वर्गातील सेवक असत. त्यास काही कारण असत. उच्च वर्गाकडे जमीन, धन, धान्य इत्यादी गोष्टी परंपरागत असत. त्यांच्या सेवेची चाखरी केली म्हणजे उदाहरणार्थ वाड्याची स्वच्छता पाणी भरणे झाडलोट करणे इत्यादी कामे हा कनिष्ठ वर्गातील सेवक करीत असे. म्हणून संशोधकाचे असे मत आहे की भारतीय जातीय व्यवस्था व स्वच्छता या विषयावर चर्चा करताना आपणास उच्चवर्ग

आहे. त्यांची चूक ही की समूह अंतर्गत जातीची घडण ही एक समूह म्हणून झालेली नसून स्वतंत्रपणे जातीची निर्मिती झाली हे तत्त्व दुसऱ्यांनी दर्शविलेले आहे. वरील प्रत्येक व्याख्येतील सर्व जातींना समान जातीची वैशिष्ट्ये तेवढीच मी विचारा करिता घेईन व त्यांचे त्याचप्रमाणे मूल्यमापन करेल. सेनाट पामून प्रारंभ करू एक स्वाभाविक वैशिष्ट्य म्हणून तो आपले लक्ष विटाळाच्या कल्पनेकडे वळवितो. या मुद्द्याकडे लक्ष दिल्यास असे निर्विवादपणे म्हणता येईल की कुठल्याही परीने विटाळाला जातीचे वैशिष्ट्य म्हणता येणार नाही. विटाळ सामान्यतः पूजा समारंभा संबंधात उद्भवतो व शुद्धतेच्या सामान्य तत्वाशी संबंधित आहे. परिणामतः या कल्पनेचा संबंध जातीशी नाही. जातीच्या कार्यकलापांशी विसंगती न धरता जातीशी विटाळाचे अविभाज्य संबंध नाकारले जाऊ शकते. विटाळाच्या कल्पनेचा संबंध जातीशी जोडण्यात आला आहे. कारण ते फक्त यामुळे की सर्वांत उच्च दर्जा भोगणारी जात ही पुरोहितांची जात आहे अर्थात आपणास हे माहीतच आहे की पुरोहित आणि पवित्रता यांचे सद्बन्ध हे जुनेच आहे. म्हणूनच आपण या निष्कर्षापर्यंत येतो की, विटाळाची कल्पनाही फक्त तेव्हाच जातीचे स्वभाव वैशिष्ट्य बनते, जोपर्यंत जातीला धार्मिकतेचे वलआवरण असते. नैसर्गिकच्या जातीचे वैशिष्ट्य म्हणून मुद्द्याचे नाविले जमेसधरून सुद्धा आपल्याला म्हणावे लागेल की, नैसर्गिक यांनी कारणाच्या जागी कार्य आणण्याची चूक केलेली आहे. जात हा एक स्वयमंबंदिस्त असा घटक असल्याकारणाने स्वाभाविकच तिच्या अंतर्गत सदस्यांच्या सहयोजनाही सवयीवर मर्यादा पडतात परिणामतः जातबाह्य खानपानावरून रोटी बंदी प्रतिबंध हा मिन्नतेमुळे नसून त्याला धार्मिकतेचे तत्त्व जोडलेले आहे. परंतु हे तत्त्व नंतर जोडण्यात आले. सर एच दिसले हे विशेष लक्ष देण्यासारखा असा कोणताही नवा मुद्दा मांडत नाहीत. आता आपण ज्यांनी या विषयावर खूप कार्य केले आहे त्या डॉ. कैतकरांच्या व्याख्येचे विश्लेषण करू. केवळ ते भारतातील रहिवासी आहे असे नव्हे तर त्यांची जातीविषयक विचार गहन अध्ययनातून व चिकित्सक दृष्टिकोन आणि बुद्धी कौशल्याचा वापर करून निर्माण झाले आहे. त्यांची व्याख्या विचारात घेण्या योग्यतेची आहे कारण जातीचे विश्लेषण त्यांनी जातीव्यवस्थेशी असलेल्या तिच्या संबंधातून केलेले आहे. त्यांनी अनावश्यक बाबींना वगळले आहे. त्यांच्या वैचारिकतेतील किंचित गोंधळ सोडला तर त्यांचे विचार सुबोध आणि बेबंदीबद्दल

बोलतात. माझ्या मते दोन्ही बाबी एकच होत. अंतर संबंधाबाबत निषेध तसेच अंतरविवाहाला सुद्धा प्रतिबंध करणे या दोन्हीही बाबी एकाच नाण्याच्या दोन बाजू आहेत.

जातीच्या विविध स्वभाव वैशिष्ट्यांच्या चिकित्सक मूल्यमापनातून या गोष्टीबद्दल संशय निर्माण होत नाही की आंतरविवाहाचा अभाव अथवा निषेध व सजातीय विवाहाचा नियम हेच जातीचे मूळ आहे. परंतु लोक मानव शास्त्रीय भूमिकेवरून हे नाकारतील कारण जातीची समस्या न अनुभवता देखील सजातीय विवाह हे करता येऊ शकतात. समाजात अशी संभव आहे की, एखाद्या सजातीय विवाह समर्थक समाज, सांस्कृतिक दृष्ट्या वेगळा राहून सुद्धा वस्ती करू शकतो. याबद्दलचे तर्कपूर्ण उदाहरण भारतीय काळे अमेरिका (रेड इंडियन) व नियो म्हणविले जाणारे गोर लोक इत्यादी सांस्कृतिक दृष्ट्या मिन्न समाज अमेरिकेत अस्तित्वात आहे. परंतु भारतात मात्र परिस्थिती निश्चितच वेगळी आहे. याबद्दल आपण भ्रमित होता कामा नये. आधीच दाखवून दिल्याप्रमाणे भारतातील लोकसमूह हे सजातीय विवाह प्रथेचे पालन करतात. भारतातील अनेक प्रजाती

ह्या काही निश्चित प्रदेशात निवास करतात व त्यांच्याच अंतर्गत देवाण-घेवाण सांस्कृतिक एकता आहे. जो सजातीय समाजाचा मापदंड आहे. अशा सजातीय विवाह समर्थक प्रथा असलेल्या लोकात आणि जाती असलेल्या लोकांत निश्चितच मिन्नता आहे. भारतातील जाती प्रथेचा अर्थ आहे. समाजाला कृत्रिमरीत्या विभाजित करणे जे वैवाहिक रीती संबंधाने एकमेकांपासून वेगवेगळे असले पाहिजेत. अशाप्रकारे हा निष्कर्ष अटळ आहे. की सजातीय विवाह हा कशा प्रकारे टिकविला गेला हे दाखविण्यात जर आपण यशस्वी झालो तर आपण जातीची उत्पत्ती आणि जडणघडण हे सुद्धा वस्तूला सिद्ध केलेले असेल. सजातीय विवाह हे जातीय व्यवस्थेचे मूळ काम आहे असे मी मानतो. याची खात्री तुम्हास आता झालेली असेल. तुम्हास अधिक पेशात न पडता व विषयावर मी अधिक प्रकाश पाडू इच्छितो. भारत वगळता आज जगातील कुठलाही देश आदी मान्यतांना घिटून राहिलेला नाही. भारतीयांचा धर्ममूलता आदीम काळातील आहे. आणि त्यांचे आदिम संकेत आज सुद्धा आधुनिक काळात मोठ्या जोमाने भारतीय समाज पाळत आहे. वहीगात्र विवाहाचे प्रचलन भारतीय समाजात पूर्वीपासून अस्तित्वात आहे. हे सर्वांनाच माहित आहे. काळाच्या प्रवाहात या प्रथेचे महत्त्व कमी

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कमी होत गेले आणि जवळचे रक्त संबंधी वगळता त्या संबंधात विवाहात प्रतिबंध राहिलेला नाही. भारतीय विवाह पद्धती जी गोत्र बाह्यविवाह वर आधारित आहे याचे प्रमाण आहे. भारतात केवळ सजातीय (रक्तआप्त)मध्येच विवाह होऊ शकत नाही तर सगोत्रा (एकाच वर्गाच्या) मधील विवाह सुद्धा निशिद्ध मानण्यात येतो. म्हणूनच भारतीय जनतेला सजातीय विवाहाचा प्रकार हा फरक आहे ही एक महत्त्वपूर्ण गोष्ट आपणास लक्षात ठेवायचे आहे. भारतात नानाविध गोत्रे आहेत आणि हे गोत्र बाह्यविवाहाला अवलंबून करतात. या प्रकारचे इतर वर्ग सुद्धा आहेत. जे कुदेयतांना मानतात भारतीय जनतेत गोत्र बाह्यविवाह करणे हे एक विधान आहे आणि याचे उल्लंघन होणे शक्य नाही. एवढेच नाही तर सजातीय विवाह प्रथा प्रचलित असताना सुद्धा गोत्र बाह्य विवाह पद्धतीने शक्तीने पालन करण्यात येते. गोत्र बाह्यविवाहाच्या नियमांचा भंग केलेल्यांना विजातीय केलेल्या पेक्षा कठोर दंडाचे प्रावधान आहे. आपणास माहित आहे की गोत्र बाह्यविवाहाचा अर्थ घरस्पर्श एकाच भवन होय, परंतु आपल्यामध्ये जाती प्रथा आहे. जातीपर्यंत भारतात संबंध आहे परिणाम ह्या निघती की बहिर गोत्र विवाहाचा नियम एक विधान असताना देखील याच्या शिवाय सजातीय (गटांतर्गत) विवाहाचा नियम जोडलेला आहे. वास्तविक पाहता गोत्र बाह्य विवाह करणाऱ्या समाजाला सजातीय गटांतर्गत विवाहाचे पालन करणे सहज शक्य आहे. ते जातीव्यवस्थेचे मूळ आहे आणि वस्तुतः मूलभूत समस्या आहे. या नियमांमुळेच गोत्र बाह्यविवाहाचे प्रचलन असताना देखील सजातीय गटांतर्गत विवाह हे शक्य होता. या मुद्द्यावरच विचार करून आपणास जातीच्या निर्मितीच्या रहस्याचा उलगडा होऊ शकतो अशाप्रकारे समाजातील गटांतर्गत विवाह प्रथेचे गोत्र बाह्यविवाह करण्याच्या स्टीवर मिळविलेला विजय म्हणजेच जातीची निर्मिती होय.²

स्वच्छता व भारतीय जातीय व्यवस्था-

भारतीय समाज व्यवस्थेत असंख्य जाती व धर्म असलेले दिसतात. त्यात भारताची लोकसंख्या ही दिवसेंदिवस वाढत चाललेली आहे. या लोकसंख्येमुळे अनेक समस्या उदा. स्वच्छता, लोकसंख्या, बेरोजगारी, दारिद्र्य, गरिबी इत्यादी समस्या उद्भवलेल्या आहेत. भारतीय जातीय व्यवस्था ही पूर्वीपासून अस्तित्वात असलेली दिसून येते. याचे मूळ आपण पाहत असताना जाती, वर्णव्यवस्था यात जाती आधारित व्यवसाय निर्माण केले गेले. अज्ञान व अंधश्रद्धा स्वच्छतेमुळे ही लोक एकमेकांचा द्वेष करतात. भारतात

काही गुन्हेगारी जमातीवर जो ठपका ठेवला आहे. त्यांना अज्ञानात ठेवले गेले शिक्षणापासून वंचित केले गेले. त्यामुळे ज्ञानापासून दूर असलेला समाज हा स्वच्छते पासूनही कोसो दूर असलेला दिसतो. म्हणून अज्ञानामुळे स्वच्छतेचे महत्त्व कळत नाही. भारतीय जातीव्यवस्थेने त्यांना अज्ञानात ठेवले. त्यामुळे त्यांना स्वच्छतेचे ज्ञान नसणे, अज्ञान असणे, गरिबी दारिद्र्य या सर्व गोष्टीमुळे त्यांचा विकास खुंटलेला दिसतो आहे. भारतामध्ये स्वच्छतेचा विषय आज राष्ट्रीय पातळीवरून प्रधानमंत्री यांना हाताळायला लागत आहे. भारतीय जातीय व्यवस्थेने अज्ञानी जमाती ह्या जाणवपूर्वक शिक्षणापासून दूर ठेवल्या. त्यामुळे त्यांच्यात शिक्षणाचे प्रमाण हे अत्यल्प असलेले दिसून येते. त्यामुळे त्यांच्यात अज्ञान वाढते. त्याचबरोबर अस्वच्छता वाढते. उदाहरणार्थ मसनजोगी, सर्व फसेपारधी जमाती, भटक्या जमाती इतर मागास वर्गातील काही जाती आणखी ज्ञानापासून कोसो दूर असलेल्या दिसून येत आहेत. त्यात तिरमल, मुस्लिमांमधील जाती उदा. तांबोळी, आतार, खाटीक इत्यादी जमाती शिक्षणापासून दूर दिसत आहेत. या अज्ञानापोटी त्यांना स्वच्छतेचे धडे मिळत नाहीत.

स्वच्छता, मानसिकता व जातीय व्यवस्था-

या मुद्द्यांचे विश्लेषण करताना जातीय व्यवस्थेतील मागास जातीतील मानसिक स्थिती ही जबाबदार असलेली दिसून येते. ही एक घटक असलेले दिसते. अज्ञान असल्याने शिक्षणापासून दूर, त्यामुळे त्यांनी मानसिक दृष्ट्या स्वतःला कमकुवत समजून घेतले आहे. ते स्वतःला कमी लेखतात. शिक्षणाचे महत्त्व त्यांच्यापर्यंत न पोहोचणे. आजही समाज माध्यम सक्षम झाले. सर्व क्षेत्र विकसनशील अवस्थेत असलेले दिसते. विकसित होण्याचा भारत मोठ्या प्रमाणात प्रयत्न करत आहे. सर्व क्षेत्रात प्रगती आढळून येत आहे. आपण 21 व्या शतकात प्रवेश केला परंतु स्वच्छतेचे प्रश्न आपण गेल्या सात दशकापासून सोडू शकलेलो नाही. स्वातंत्र्यानंतरच्या सात दशकापासून आपण जातीय व्यवस्था संविधानाद्वारे मोडण्याचा प्रयत्न करत आहोत. दिवसेंदिवस वाढत चाललेली लोकसंख्या यामुळे अपुरे पडत चाललेली साधने, एकीकडे प्रगतीचा मार्ग धरलेला असताना विविध समस्यांना भारतीय जातीय व्यवस्थेमुळे सामोरे जात आहोत. बौद्ध काळात ज्ञान केंद्र म्हणून बौद्धकालीन नांददा, श्रावती, वल्लभीया विद्यापीठ व्यवस्था अस्तित्वात होत्या. त्या काळात विविध ज्ञान शाखा विकसित होत्या. आजही ते साहित्य भारतात

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किया श्रीमंत यांची जातीय व्यवस्थेविषयक मत, त्यांची मानसिक स्थिती त्यांच्या संपूर्ण कुटुंबाची काळजी, स्वच्छता करणारा वर्ग, त्यांची मानसिक स्थिती, त्यांच्या कुटुंबाची स्थिती पाहणे महत्त्वाची वाटते. म्हणून हा विषय निवडण्यात आला आहे.

संशोधनाचे उद्देश -

1. भारतीय जातीय व्यवस्थेचा आधुनिक काळातील वर्तन व्यवहार अभ्यासणे
2. जातीय व्यवस्था व स्वच्छता अभ्यासाची आवश्यकता पहणे.
3. जातीय व्यवस्था व स्वच्छता या संकल्पनेचा चिकित्सक अभ्यास करणे.

संशोधन पद्धती -

प्रस्तुत शोधनिबंधासाठी वर्णनात्मक पद्धती निवडण्यात आली आहे. या संशोधन पद्धतीमध्ये प्राथमिक व दुय्यम सामग्रीचा अवलंब करण्यात आलेला आहे. यापैकी दुय्यम सामग्रीच्या सहाय्याने भारतीय जातीय व्यवस्था व स्वच्छता यावर अध्ययन करण्यात आले आहे.

भारतीय जातीय व्यवस्था -

प्रसिद्ध मानववंश शास्त्रज्ञांच्या मते भारतीय समाज हा आर्य दक्षिण मंगोल आणि शक यांच्या मिश्रणापासून बनलेला आहे. या सगळ्या प्रजातींनी अनेक देशातून दिशा दिशांनी आणि नाना संस्कृतीचा अनेक शतकापूर्वी आपल्या पूर्ववर्तींना पराभूत करून या देशात प्रवेश केला आणि नंतर शक्तीशाली बनल्यावर जम बसून शांतता प्रिय शेजारी म्हणून स्थायिक झाले. यांच्यातील संपर्क आणि परस्पर संबंधातून एका सामाजिक संस्कृतीचा विकास झाला. तीत त्यांच्या संस्कृतीचा लोप झाला. तेव्हा भारतीय समाज हा मिन्न जातीपासून बनलेला आहे, असे म्हणणे असंगत आहे. संपूर्ण भारत भ्रमण केल्यानंतर आपणास या गोष्टीची साक्षपटले की भारतीय समाजात हे गृहीत धरूनच चालले पाहिजे की, भारतीय समाज घडविणार्या नानाविध समूहांचा परिपूर्ण मिलाप अद्यापही घडून आलेला नाही तर भारतीय समाज हा विभिन्न शारीरिक लक्षणे असलेल्या लोकांनी बनलेला आहे. विशेषतः उत्तर भारत व दक्षिण भारतातील शरीर संरचना व वर्ण संबंधात बराचसा विरोधाभास दिसून येतो. तेव्हा या सर्वांचा मिलाप घडवून आल्यानेच केवळ एक जिनसी समाज घडत नसतो. यांशिक दृष्ट्या सर्व भारतीय समाज हा मिन्न प्रजातीपासून बनलेला आहे. संकलनातूनच भारतीय समाजाची जडणघडण झालेली आहे. या आधारावरूनच मी हे म्हणू

शकतो की भारता इतकी क्वचितच सांस्कृतिक एकता इतरत्र आढळते. आम्ही केवळ भौगोलिक दृष्ट्याच एक नाही तर सांस्कृतिक दृष्ट्या देखील चारही दिशांनी सहभागी झालेले लोक आहोत. तथापि ह्या एकजिनसीपणामुळेच जात ही स्पष्टीकरण करण्याइतकी अवघड समस्या बनते. भारतीय समाज हा जर केवळ मिन्न प्रजातींचे केवळ संमिश्रण असतात तर गोंध निराळी असती परंतु जात हे आधीच एकजिनसी असलेल्या घटकाचे विभाजन होय आणि जातीच्या उत्पत्तीचे स्पष्टीकरण म्हणजे ह्या विभाजन प्रक्रियेचे स्पष्टीकरण होय. जातीच्या संरचनेवर विचार करण्याअगोदर मानववंशशास्त्राच्या शास्त्रज्ञांच्या काही व्याख्यात कडे मी आपले लक्ष वेधू इच्छितो.

1) फ्रेंच विद्वान सेनार्ट यांच्या मते "तीव्र यांशिक आधारावर एक घनिष्ठ संघटित संस्था, विशिष्ट पारंपारिक आणि स्वातंत्र्य संघटनांनी मुक्त, ज्यामध्ये एक प्रमुख पंचायत असते, ज्यांच्या बैठकी वारंवार भारतात काही उत्सव प्रसंगी मेळे भरविण्यात येतात, जातीतील सर्व लोकांचा एक सारखा व्यवसाय असलेला, ज्यांचे संबंध केवळ रोटी वेंटी व्यवहारात आधारित असलेला, जातीत व्यक्तींची मर्यादा जाती नियमाने ठरवून दिलेली वेळप्रसंगी नियम मोडणार्यांना शिक्षा आणि बहिष्कार सुद्धा घडवून आणणारा सक्षम असलेला समाज, त्यातही जाती नियमाबाबत कठोर असलेला समूह"

2) डॉ. केतकर यांच्या मते, "जात ही केवळ त्या समूहात जन्माला आलेल्यांची मिळून बनत असते व कठोर सामाजिक नियमांनी व्यक्तीला समाजबाहेर विवाह करण्यास सदस्यांना सक्त मनाई असते."

3) सर एच रिचले यांच्या मते, "जातीचा अर्थ आहे कुटुंब किंवा कुटुंबाचे मिळून बनलेले संघटन. सामाजिक नाव असलेले, विशिष्ट व्यवसायाशी संबंधित असलेले, एखाद्या दैवी पौराणिक पितरांचे वंशज असल्याचा दावा करणारे आणि वंशपरंपरागत व्यवसाय अनुसरण करणारी एक जिनसी लोक म्हणजे जात होय.

आपल्या उद्दिष्टांसाठी या व्याख्यांचे परीक्षण करणे अत्यंत महत्त्वाचे आहे. हे स्पष्ट आहे की तीन वेगवेगळ्या विद्वानांच्या व्याख्यात कडे वधितल्यास त्यांच्यात काही महत्त्वपूर्ण बाबी आहेत तर काहीत फार कमी महत्त्वपूर्ण बाबी आहेत. माझ्या दृष्टिकोनातून यापैकी कोणतीच व्याख्या परिपूर्ण किंवा चिन्तक नाही. या सगळ्या व्याख्या मधून जातीच्या जडणघडणीचा मध्यवर्ती मुद्दा हुकलेला