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❖ कार्याध्यक्षांचे मनोगत ❖



राष्ट्रीय शैक्षणिक धोरण २०२० हे भारताच्या शिक्षण व्यवस्थेला नव्या दिशेने नेणारे दूरदर्शी धोरण आहे. हे धोरण विद्यार्थ्यांच्या सर्वांगीण विकासावर भर देत ज्ञान, कौशल्ये, मूल्ये आणि नवोपक्रम यांचा समतोल साधते. आजच्या वेगाने बदलणाऱ्या जागतिक परिस्थितीत शिक्षण अधिक समावेशक, लवचिक आणि रोजगारक्षम बनवणे अत्यंत आवश्यक आहे, आणि NEP हे उद्दिष्ट साध्य करण्यासाठी मार्गदर्शक ठरते.

मातृभाषा व स्थानिक भाषांमधून शिक्षणाला प्रोत्साहन देणे, सर्जनशील विचारांना वाव देणे, संशोधन आणि तंत्रज्ञानाशी निगडित शिक्षणावर भर देणे, तसेच शिक्षकांच्या गुणवत्तावृद्धीसाठी ठोस पावले उचलणे, हे या धोरणाचे महत्त्वाचे पैलू आहेत. यामुळे विद्यार्थ्यांमध्ये आत्मविश्वास, नैतिकता आणि सामाजिक जबाबदारीची जाणीव विकसित होईल.

गोगटे जोगळेकर महाविद्यालयामध्ये दिनांक २३ आणि २४ जानेवारी, २०२६ रोजी राष्ट्रीय शैक्षणिक धोरणाशी संबंधित आंतरराष्ट्रीय परिषद आयोजित होत आहे याचा मला अतिशय आनंद आहे. या परिषदेत नवीन शैक्षणिक धोरण ठरवणारे धोरणकर्तेते आंतरराष्ट्रीय अनुभव असलेले शिक्षक आपले अनुभव मांडणार आहेत ही अभिनंदनीय बाब आहे.

या परिषदेच्या माध्यमातून शिक्षणतज्ज्ञ, धोरणकर्ते, शिक्षक आणि विद्यार्थी एकत्र येऊन NEP च्या प्रभावी अंमलबजावणीसाठी विचारमंथन करतील, अशी मला खात्री आहे. सामूहिक प्रयत्नांतूनच आपण शिक्षणाच्या माध्यमातून आत्मनिर्भर, सशक्त आणि ज्ञानसमृद्ध भारत घडवू शकतो.

या महत्त्वपूर्ण परिषदेच्या यशासाठी माझ्या हार्दिक शुभेच्छा!

श्रीमती शिल्पा पटवर्धन

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❖ Chief Editor's Remarks ❖



It is with great pleasure and a profound sense of academic responsibility that I present the Proceeding of the International Conference on "NEP-2020 for Vikasit Bharat @ 2047: The Role of Languages, Humanities and Social Sciences." The present volume contains the peer-reviewed proceeding of the International Conference. The conference was organized with the objective of critically engaging with the vision, principles, and implementation strategies of the National Education Policy (NEP) 2020, with special reference to the foundational role of languages, humanities, and social sciences in national development.

The NEP-2020, aligned with India's constitutional values and global educational standards, emphasizes holistic, multidisciplinary, and inclusive education as the cornerstone for achieving the national goal of Vikasit Bharat @ 2047. In this context, languages, humanities, and social sciences assume a central role in fostering cultural literacy, ethical reasoning, social cohesion, critical inquiry, and responsible citizenship. The conference provided an academic platform to deliberate upon these dimensions through research-based discussions and interdisciplinary perspectives.

The papers included in this volume have been selected through a peer-review process, in accordance with UGC-recommended academic and publication standards. The present proceeding bring together scholarly contributions from academicians, researchers, and practitioners across diverse institutions and regions.

As Chief Editor, I sincerely acknowledge the valuable scholarly contributions of the authors, whose research forms the intellectual core of this publication. I also extend my appreciation to the reviewers and members of the editorial committee for their academic diligence and commitment to maintaining high publication standards. The support of the organizing institution has been instrumental in bringing out this proceedings volume in its present form.

It is hoped that this publication will serve as a useful academic resource for faculty members, researchers, students, and policymakers, and will contribute constructively to teaching, research, and policy discourse related to NEP-2020. The ideas and insights documented herein are expected to inspire further research and meaningful engagement with the educational transformation envisioned for India.

I wish this proceeding volume a wide readership and meaningful academic impact.

Prof. Dr Makarand Raghunath Sakhalkar.
Chief Editor

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❖ Remarks by the convener ❖



I am pleased to welcome you all in this proceeding volume of the 'International Conference on NEP-2020 for Viksit Bharat @ 2047: The Role of Languages, Humanities and Social Sciences (ICRLHSS-2026)'. I am grateful for the funding received under PM-USHA scheme which made this conference see the light of the day. The resource persons, paper presenters and the participants have ensured that the conference shall enlighten all about the NEP 2020 as the National Education Policy (NEP) 2020 marks a historic milestone in India's journey toward building an inclusive, flexible, and future-ready education system. Replacing the decades-old policy of 1986, NEP 2020 responds to the changing needs of a globalized, knowledge-driven society while staying rooted in India's cultural values.

The policy strongly promotes multilingualism and the use of the mother tongue or regional language as the medium of instruction in the early years. This approach not only enhances comprehension but also preserves India's rich linguistic diversity. At the same time, NEP encourages the learning of global languages and digital skills, ensuring learners remain globally competitive.

NEP 2020 also brings significant reforms in higher education by promoting multidisciplinary learning, academic flexibility, and multiple entry and exit options. The establishment of institutions like the Higher Education Commission of India (HECI) aims to improve governance, quality, and transparency. Teacher education and professional development receive special attention, acknowledging teachers as the backbone of educational transformation.

Technology-enabled learning, vocational education, and skill development from an early age prepare students for real-world challenges and employment opportunities. Equally important is the policy's focus on equity and inclusion, ensuring access to quality education for all sections of society.

As we deliberate on NEP 2020 in this seminar, it is essential to move beyond policy intent to effective implementation. With collective effort from educators, institutions, policymakers, and society, NEP 2020 has the potential to transform India into a vibrant knowledge economy and empower learners for generations to come.

Prof. Dr Surendra Thakurdesai
Convener ICRLHSS-2026

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English Section

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A Study of Gamified, Memetic, and Influencer English Among Indian Youth on Social Media Platforms

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Abstract

The new linguistic ecosystem among Indian youth is defined by the growing trends of mobile gaming, meme culture, and influencer-driven platforms. This paper examines how the language of Indian youth is being reshaped by the continuous influences of gamified English (from platforms such as BGMI and Free Fire), memetic English (circulated through viral digital humour), and influencer English (shaped by Instagram and short-video cultures). By examining real examples of online conversations and youth interactions, the paper explains how these trends influence word choice, aggressive language, everyday communication, and identity expression. The analysis is based on the data collected through screenshots of gaming chats, comment threads, memes, and micro-influencer posts. The paper explores how gamified English contributes to the development of competitive slang, strategic abbreviations, and markers of verbal aggression; memetic English introduces idioms, compressed expressions, and culturally hybrid humour; and influencer English popularizes aestheticized, minimalistic, and aspirational forms of expression. Together, these create a rapidly evolving vernacular where fluency is measured less by grammatical correctness and more by performative adaptability. The paper argues for a significant shift in contemporary Indian English, influencing youth identity, peer bonding, and online status dynamics. It highlights the pedagogical, social, and cultural impacts of this trend and offers a framework for examining English in digital settings.

Keywords: Digital English, gamified, memetic, influencer-language

Introduction

Language and technology have evolved at a similar speed and intensity. However, the linguistic changes in the digital era have been significantly unique. As Krishnendu and Bhati (2025) observe, "the rapid growth of social media platforms has altered traditional norms of communication by encouraging brevity, informality, and multimodal expression, leading to the emergence of a dynamic, hybridized linguistic landscape" (p.227). English has become the dominant medium of online interaction among Indians, not as a standardized or institutional form, but as a flexible, adaptive, and performative resource. Mobile gaming platforms, meme-based humour, and influencer-driven content have collectively created a new linguistic ecosystem in which English is constantly reshaped by immediacy, competition, visibility, and virality.

Gaming lobbies, comment sections, short-video platforms, and private messaging

applications are spaces that demand a different linguistic performance. Yet, they share a common orientation toward speed, affect, and social positioning. English in these spaces functions less as a formal language and more as a symbolic tool for belonging, dominance, humour, and aspiration. This paper examines how three major digital forces - gamified English, memetic English, and influencer English - are transforming youth language practices in India. The study positions these changes not as deviations or corruptions of English, but as legitimate vernaculars emerging from digital environments. By focusing on everyday digital interactions, the paper seeks to understand how Indian youth negotiate identity and status through language.

Literature Review

Digital language has expanded significantly over the past two decades, giving rise to internet linguistics and the study of computer-mediated communication. David Crystal's foundational work establishes that online environments foster linguistic innovation characterized by informality, speed, creativity, and multimodality, challenging traditional distinctions between speech and writing (Crystal, 2011). Studies have emphasized that digital language should be understood not as linguistic decay but as context-sensitive adaptation shaped by technological affordances and social norms (Tagg, 2015).

Gaming environments have received particular attention as sites of specialized language use. Research on gaming discourse highlights the emergence of compressed slang, abbreviations, tactical commands, and competitive aggression driven by real-time interaction and hierarchical gameplay (Gee, 2007; Apperley, 2010). Gaming talk normalizes verbal aggression and performative masculinity, framing language as a tool for dominance, coordination, and in-group identity rather than polite exchange (Paul, 2018). These studies underline how platform design and competitive mechanics directly shape linguistic behaviour. Memes have been explored as cultural and semiotic texts that rely heavily on intertextuality, remixing, and shared cultural knowledge. Shifman (2014) conceptualizes memes as units of participatory culture that circulate through imitation and variation, producing collective meaning rather than individual authorship. Memes thus function as a powerful mode of social commentary, allowing youth to express critique and humour.

Influencer discourse has been examined primarily within media and cultural studies, particularly in relation to self-branding and neoliberal subjectivity. Scholars argue that influencers use language strategically to construct authenticity, aspiration, and relatability while aligning with algorithmic visibility and market logics (Khamis et al., 2017). Influencer English is often characterized by conversational intimacy, motivational rhetoric, aestheticized vocabulary, and repetitive catchphrases designed for visibility and algorithmic circulation.

While recent studies have begun to explore social media and youth language practices in India, much of this work remains fragmented or platform-specific. There is a limited integrated analysis of how multiple digital platforms collectively reshape everyday English usage among Indian youth. This paper addresses this gap by bringing together insights from internet linguistics, gaming discourse, meme studies, and influencer culture to examine English as an

emergent digital vernacular in India. By focusing on everyday, non-institutional language practices, the study contributes an original, empirically grounded perspective to existing scholarship on contemporary Indian English and digital youth cultures.

Methodology

The study adopts a qualitative approach to examine how English is used and negotiated across digital platforms frequented by Indian youth. Data was collected from a range of publicly accessible digital spaces as well as through voluntary contributions, allowing for a diverse and context-rich corpus. The dataset consists of screenshots of in-game chat interactions from mobile gaming platforms such as BGMI and Free Fire, comment threads drawn from Instagram reels, widely circulated memes commonly engaged with by Indian youth, and caption-comment interactions from micro-influencer accounts. All collected data was anonymized to ensure participant confidentiality and ethical research practice. The analysis focuses on recurring word choices, stylistic features, and patterns of use across platforms, paying particular attention to how language is used to express competition, humour, and aspiration. Rather than seeking to quantify linguistic frequency, the study prioritizes interpretive depth and contextual analysis in order to capture the social meanings and platform-specific dynamics shaping contemporary digital English.

Discussion

Gamified English

Gamified English emerges from digital gaming environments where communication is shaped by competition, speed, and high emotional intensity. Mobile games such as *Battlegrounds Mobile India (BGMI)* and *Free Fire* require players to coordinate actions, issue commands, and respond to rapidly changing scenarios in real time. In such contexts, the use of English is guided less by grammatical precision or courteous expression and more by immediacy and practical utility. Communication serves as a strategic means through which players signal proficiency, assert control, and navigate social hierarchies within the gaming space.

Gamified English: Compression

Language compression in gaming and other competitive digital spaces refers to the use of shortened linguistic forms that convey meaning quickly and enable efficient interaction. In fast-paced mobile games like BGMI and Free Fire, players must communicate under intense time pressure, often while simultaneously navigating the game. As a result, English is reduced to brief expressions, abbreviations, acronyms, and clipped phrases (such as *"push"* (to advance or attack), *"hold"* (to defend a position), *"mid"* (the central area of the map), and *"ult"* (ultimate ability)) that allow for maximum meaning with minimal linguistic effort. Common compressed forms include acronyms such as "AFK" (away from keyboard), "GG" (good game), "OP" (overpowered or extremely strong), "NT" (nice try), and "BRB" (be right back). Full sentences like *"The opponent is approaching from the right side"* are replaced by compressed commands such as *"right push"* or *"rush B."* These shortened forms function efficiently because they rely on shared contextual

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knowledge among players. Understanding compression, therefore, signals familiarity with gaming culture.

Compression is not limited to in-game chat alone but extends across multiple communicative moments within gaming environments, including team coordination, spectator chats during live streamed gameplay, and post-match interactions. Expressions such as "W play" (winning play), "L moment" (loss or failure), or "clutch" circulate widely within gaming communities and related gameplay commentary. Compressed English enables players and viewers to respond quickly, maintain engagement, and participate effectively in fast-paced gaming interactions where speed and shared understanding are essential. Compressed language prioritizes speed and recognizability over syntactic completeness. Meaning is carried through keywords, symbols, and shared conventions rather than syntactical arrangements. This reflects how gamified English adapts to digital environments where attention spans are short, and communication must be immediate. Compression thus reshapes English into a functional, context-driven resource that supports rapid coordination, social bonding, and identity performance among Indian youth.

Gamified English: Competition

Multiplayer games, live stream chats, and ranking systems encourage constant comparison and performance. Indian youth in these environments often use English to display their skill, confidence, and dominance. Expressions such as "OP player" (overpowered or extremely skilled), "pro move" (a highly skilled action), "clutched it" (winning at a critical moment), or "you sold the match" (you caused the team to lose) function as shorthand expressions for evaluating a player's skill and contribution.

In competitive situations, language is also used to challenge or provoke others. Phrases like "1v1 me" (challenge me to a one-on-one match), "come custom room" (join a private match to compete), or "let's see your KD" (kill-death ratio, a measure of performance) show how English becomes a tool for direct confrontation and status negotiation. These expressions do more than describe actions; they perform social functions by inviting comparison and public evaluation. In such spaces, adherence to grammatical correctness matters less than speed, clarity, and impact. What is valued is whether the message is quickly understood and effectively communicates confidence within the peer group. Linguistic competence, therefore, is measured by a player's ability to respond promptly, use recognizable gaming terminology, and align with the competitive norms of the platform. English functions not only as a medium of communication but also as a symbolic resource through which youth claim visibility, credibility, and peer recognition in digitally competitive environments.

Gamified English: Aggression

Gaming environments where rivalry, performance pressure, and social hierarchy converge; aggression becomes an irreversible feature of gamified English. In games such as *BGMI* and *Free Fire*, verbal interactions often include taunts, insults, and dominance-oriented expressions that serve as performative tools rather than purely personal attacks. This aggressive register is

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normalized within gameplay: players routinely exchange expressions like *"noob"* (inexperienced or unskilled player), *"camping idiot"* (someone hiding or staying in one spot to gain advantage), *"EZ kill"* (easy elimination of an opponent), or *"stop feeding"* (stop making mistakes that harm the team). These phrases convey aggression in gamified English, which is often performative. It functions as a tool for asserting authority, demonstrating confidence, and reinforcing in-group membership. For instance, in live squad chats, commands such as *"rush him"* (a directive urging players to attack an opponent immediately and collectively) and taunts like *"don't choke"* (a taunt or motivational prompt warning a player not to lose control or fail under pressure at a crucial moment). This combines urgency with confrontation, conveying dominance while motivating or intimidating teammates and opponents. Similarly, in spectator or livestream chats, aggressive remarks (only when non-abusive) allow viewers to participate in competitive discourse, critique performance, and align themselves with skilled players.

The influence of aggressive language frequently extends beyond the game itself. Indian youth often incorporate gaming insults, taunts, and confrontational tones into casual digital interactions, including messaging apps and comment threads. Terms like *"noob", "skill issue",* or *"EZ"* are used humorously, critically, or performatively in everyday chats, demonstrating how gamified aggression reshapes broader linguistic practices. In this context, English is transformed into a flexible, socially charged resource: that facilitates rapid judgement, status negotiation, and identity performance, while also reflecting the values of competitive digital culture, including assertiveness, confidence, and performative toughness.

In gamified English, aggression, competition, and compression are closely intertwiningly, demanding rapid communication that wraps concise, forceful expressions, while competitive pressures promote assertive and dominant language, collectively shaping a distinctive aggressive register. Understanding this dimension of gamified English is crucial to comprehending how youth negotiate power, status, and identity within digital gaming cultures.

Humour, Hybridity, and Cultural Compression Assigned by Mimetic English

Memetic English thrives on repetition, remixing, and shared cultural knowledge, functioning as a highly context-dependent form of communication among Indian youth. Unlike gamified English, which emphasizes competition and performance, memetic English centers on humour, creativity, and social commentary. It relies on compressed expressions, visual-textual interplay, and layered meanings, often privileging cultural familiarity over grammatical accuracy. Understanding and using memetic English signals membership within digital peer communities and allows youth to participate in shared cultural practices.

Humour is central to memetic English. In Indian memes, English is creatively manipulated - through exaggeration, irony, and deliberate linguistic distortion, often in combination with Hindi or regional languages - to produce comic effect and social recognition. For example, sports-related memes often use expressions like *"Bro thought he ate"* to mock a player who fails despite confidence, while gaming communities circulate phrases like *"Average vs Legend"* to contrast ordinary performance with heroic or humorous feats. Everyday life and academic

pressures are also popular targets: memes captioned *"Itna sach nahi bolna tha"* (You shouldn't have spoken so much truth) highlight awkward social situations. Through such humour, memetic English allows youth to comment on shared experiences in online spaces.

Hybridity, as a significant feature of mimetic English, can be studied through the contexts of Indian memes that frequently mix English with Hindi, regional languages, slang, and pop-cultural references. Social memes often feature captions like *"Scene kya hai?"* (What's the situation?) or *"Cringe kar diya bro"* (That was cringeworthy), combining English, Hindi, and colloquial speech for humorous effect. Bollywood or cricket references also appear in memes, such as *"When you enter the exam hall like Gabbar Singh",* invoking iconic characters for comedic exaggeration. This hybridity reflects the creativity and linguistic flexibility of Indian youth, enabling them to engage with global digital culture while maintaining local cultural identity.

Cultural compression further shapes memetic English by condensing complex ideas, social critique, or humour into brief, highly coded expressions. Memes about social realities or youth challenges often rely on short captions, images, and symbols to communicate layered meanings. Examples include - Academic pressure (*"Life: Hard Mode Activated,"* showing a student stressed by exams), Unemployment (*"Job interviews be like: Next, please,"* showing a person sleeping during repetitive interviews), Relationships (*"Read at 12:05, replied at 12:0,7"* highlighting texting delays humorously), Political or social commentary (Images of a politician paired with *"Expectation vs Reality: India Edition"* to critique governance)

These compressed forms enable online humour participation of the youth to comment on societal issues, bond with peers, and negotiate identity, all through minimal but culturally loaded language. Memetic English thus exemplifies how English in digital spaces is reshaped by humour, cultural hybridity, and efficiency, creating a vernacular that is simultaneously playful, critical, and deeply tied to Indian youth culture.

Aesthetics, Aspiration, and Minimalism in Influencer English

Influencer English in India is shaped by visibility, personal branding, and platform algorithms. Influencers strategically craft language to be concise, visually and emotionally appealing, and easily impactful. Short, aspirational phrases such as *"soft life", "main character energy",* and *"healing era"* exemplify the minimalistic and motivational style of this register. Lifestyle influencers frequently use captions such as *"Chic never sleeps"* or *"Elegance in simplicity",* while digital creators often use English punchlines such as *"Served!"*(used to highlight confidence or success) and *"POV..."*(Point of View, to create immersive scenarios) to engage followers. These expressions function as markers of identity, reflecting lifestyle, confidence, and cultural awareness.

Aesthetics in influencer English emphasizes brevity, emotional resonance, and visual appeal. Captions often consist of short English expressions paired with emojis, hashtags, or line breaks to maximize impact. For example, phrases like *"currently vibing", "good vibes only",* and hashtags such as *#selfcare, #mondaymotivation,* or *#cozyvibes* enhance the affective quality of

posts while increasing their visibility in algorithmic feeds. Indian influencers frequently blend English with Hindi or casual slang, as in captions like *"Mood set hai"* or *"Weekend vibes on point",* producing a hybrid form that is culturally grounded yet globally legible. This combination of concise language and aesthetic styling allows followers to quickly interpret and replicate aspirational cues.

Influencer English is also aspirational, functioning as a tool for youth to perform curated identities online. Short motivational expressions, such as *"manifesting growth", "leveling up",* or *"currently glowin",* signal alignment with ideals of wellness, productivity, and self-improvement. Fluency in this register often correlates with social capital, as youth who adopt and creatively adapt these phrases are perceived as digitally savvy and culturally attuned. The minimalism and repeatability of influencer English contribute to its meme potential. Reusable, short English phrases like *"healing era"* or *"main character energy"* circulate widely, becoming standardized expressions within youth digital culture. Indian influencers' consistent use of these forms, combined with emojis and visual cues, exemplifies how English is repurposed for aesthetic, aspirational, and socially performative functions. Through this register, Indian youth communicate identity and lifestyle aspirations.

These linguistic practices play a crucial role in identity formation. Language choices signal belonging to gaming communities, meme cultures, or influencer-driven aesthetics. Peer bonding is reinforced through shared slang, humour, and expressive styles, while exclusion occurs when individuals fail to keep pace with evolving vernaculars.

Pedagogical and Social Implications

The rise of digital English poses challenges and opportunities for education. Traditional classrooms often view these language forms as incorrect or informal, creating a disconnect between academic English and students' lived linguistic realities. Recognizing digital vernaculars as legitimate communicative systems can help educators bridge this gap. Socially, these language practices influence confidence, self-expression, and online status. Mastery of digital English enhances visibility and peer recognition, while linguistic lag can result in marginalization. Studying the performative intent of digital English will allow researchers to move beyond prescriptive models and engage with English as a living, adaptive practice.

CONCLUSION

Indian youth is undergoing a significant transformation driven by gaming, memes, and influencer culture. However, there is a limitation to the systematic academic attention given to the language practices emerging from these spaces. Gamified, memetic, and influencer English collectively form a distinct mode of communication that prioritizes performance, creativity, and social visibility over formal correctness. These forms reshape identity, peer interaction, and social hierarchies in digital spaces. Understanding these linguistic shifts is essential for educators, linguists, and cultural critics seeking to engage with contemporary youth culture. Rather than resisting these changes, acknowledging and studying them offers insight into the

future of English in India and the evolving relationship between language, technology, and identity.

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Decentering the Human: A Posthumanist Reading of Laura Jean McKay's *The Animals in That Country*

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Abstract

Posthumanism has emerged as a significant new trend in twenty-first-century literature, reflecting a shift away from human-centered narratives toward stories that foreground multispecies relationships, ecological entanglements, and nonhuman forms of agency. This paradigm responds to global concerns such as ecological crisis, pandemics, and the destabilization of human exceptionalism. Laura Jean McKay's The Animals in That Country exemplifies this shift through its imaginative premise of a virus that enables inter-species communication, challenging conventional boundaries of language, identity, and meaning. While existing scholarship on the novel primarily focuses on animal studies and ecological themes, there remains a research gap in examining how the text specifically advances posthumanist literary strategies within the context of contemporary fiction and current literary trends. This study aims to analyze how the novel employs posthumanist narrative techniques to disrupt anthropocentric perspectives and highlight nonhuman agency, and to evaluate how the text contributes to new directions in contemporary literature by re-imagining inter-species communication and ecological ethics. The research adopts a qualitative, interpretive methodology based on close textual analysis, supported by post humanist and ecocritical frameworks. The findings will contribute to a broader understanding of how posthumanism is shaping modern literary production and open pathways for future research into multispecies narratives, ecological storytelling, and alternative narrative forms that decenter the human in contemporary literature.

Keywords: - Posthumanism, Nonhuman Agency, Multispecies Communication, Ecological Ethics, Contemporary Fiction

Introduction

Posthumanism has developed as a critique of classical humanism that represents humans as independent, rational and moral beings separated from natural world and non-human animals. Developed in the Enlightenment period, this school of thought give the importance to human language, reason and consciousness which in a way justified the domination of animals, eco-systems and all non-human life forms (Wolfe, 2010). These anthropocentric assumptions are used to justify industrial expansion, scientific exploitation and colonial epistemologies which treat nature as just a resource for use.

In the 21st Century, ecological crisis, climate change, mass extinction, and global

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pandemic highlighted the fragility of humanist underpinnings. An event like COVID-19 has exposed the interconnectedness of human and nonhuman bodies, making visible a condition of vulnerability, not mastery, as the essence of the contemporary. Posthumanism emerges not as the rejection of the human, but as the critical re-evaluation of human identity as relational, embodied and ecologically embedded (Braidotti, 2013).

Within this broader literary movement, Laura Jean McKay's *The Animals in That Country* (2020) occupies a distinctive position. By imagining a pandemic that enables humans to hear animals speak, the novel radically disrupts anthropocentric assumptions about language, ethics, and human superiority. The novel thus offers a powerful site for posthumanist inquiry, allowing for an examination of how contemporary literature challenges inherited humanist frameworks and reimagines ethical coexistence in an era of ecological precarity.

Theoretical Framework: Posthumanism

This research relies on Cary Wolfe's, Rosi Braidotti's and Donna Haraway's posthuman theories, whose combined corpus critiques the philosophical underpinning of anthropocentrism. Wolfe (2010) criticizes the idea of human exceptionalism, arguing that humanist ethics are responsible for the exploitation of both animals and the environment by rendering human thought and language as special.

In addition, Haraway's view of companion species focuses on mutual dependency, co-evolution, and ethical responsibility between species (Haraway). She does not romanticize how we interact with other species, and instead recognizes that living among other forms of life can create discomfort, conflict, and pose ethical dilemmas. This connection between McKay's understanding of animal communication as unnerving rather than reassuring and Haraway's rejection of idealism fits well together.

The works of these authors collectively provide strong support for the interpretation of *The Animals in That Country* as a posthumanist work, emphasizing the significance of non-human productivity, questioning anthropocentric power structures, and raising ethical issues related to human superiority.

Literature Review

The Animals in That Country has been most frequently identified as contemporary pandemic fiction and environmental literature in the literary critical milieu of the 21st century. The initial critical responses to the text tended to characterise the novel as an example of speculative literature about zoonotic infection and how human expansion into non-human eco-systems will lead to zoonotic infection and future consequences for all life forms on Earth. Under these readings, the primary function of the novel is a call to recognise our interconnectedness with all forms of life.

Some critics have also commented on the novel's experimental narrative style, particularly the fragmented, sensory, and affective nature of animal speech. However, while concepts such as animal agency and multispecies ethics are occasionally invoked, they are rarely developed as

sustained analytical frameworks (Wolfe, 2010). As a result, the novel's systematic decentering of human subjectivity and epistemological authority remains underexplored.

A major objective of this research is to fill an important gap with respect to the analysis of Laura Jean McKay's *The Animals in That Country* by developing an extensive posthumanist explanation of McKay's challenges to the anthropocentric language, ethics, and identity of contemporary literature and of the position of the novel within the broader posthumanist literature framework.

Methodology

This research employs a qualitative, interpretive design, with an emphasis on close textual analysis, to examine The Animals in That Country. Posthumanist theory is the primary analytical approach, with ecocriticism and the environmental humanities used to provide additional analytical support (Braidotti, 2013; Haraway, 2008; Wolfe, 2010).

Brief Summary of the Novel

The novel follows Jean Bennett, a hard-drinking zoo guide in northern Australia who is emotionally distant from humans but deeply familiar with animals. Her life is disrupted by the outbreak of "Zoo Flu," a condition that allows humans to hear animal communication. As the condition spreads, animal voices become overwhelming, leading to social breakdown, psychological distress, and violence. When Jean's son Lee and granddaughter Kimberly flee south, Jean follows them with a dingo named Sue, encountering fractured human communities and distressed animal populations. The narrative traces the devastating consequences of collapsing the boundary between human and animal worlds.

Analysis

Breakdown of Anthropocentric Language and Meaning

Laura Jean McKay's novel *The Animals in That Country* undermines traditional ideas regarding the authority of language over living creatures through the way in which she presents animals communicating. When the disease that allows humans to hear what animals are saying happens, animals no longer use language the same way humans do: it is not a means of clarifying or understanding anything; it is sensory and emotional, and it cannot be easily translated. Animals do not tell stories through the use of a complete sentence or structured narrative; they express through a word or sound that describes the physical experiences (such as fear, hunger, pain, and rage) of the individual animal. This way of presenting animals' voices not only undermines our current anthropocentric view of human-centered meaningfulness but also establishes a new standard for what constitutes a "valuable" form of communication.

In the case of an animal utilizing the word "glitter," this could be interpreted by Jean's granddaughter, Kimberly, as being a sensory description of the human sweat on their skin rather than as a metaphor. The animal is not utilizing the word in a symbolic sense but rather through its direct experience based on the visual aspect of their perception as a nonhuman. Through her interpretation, Kimberly illustrates that the way we communicate across different species must

be done through listening to the animal and being able to read the context in which the animal is interpreting the way it understands the world, thus emphasizing that the human-centered meaning of words can be unstable in comparison to nonhumans.

In a similar vein, the novel illustrates the ethical implications of linguistic rupture when Glenn shoots the crocodile, Bernie, after Bernie attacks Angela, the park manager and daughter in law of Jean. After Bernie is skinned and cooked for dinner, animals who are situated higher in the trees label humans as "killers." This is a shocking event because the animals do not use a poetic or metaphorical language; the language used by the animals is blunt and carries with it a strong moral weight. Furthermore, the animals' naming of the action of killing disrupts the human propensity to rationalize violence as being based on survival or necessity. Language, in this instance, serves as a site of ethical confrontation between the two species.

Another unsettling example appears when Andy hears one of the pregnant mice say that she will "self-terminate" because conditions are no longer viable. The use of such a stark phrase conveys not only biological awareness but also an acute sensitivity to environmental precarity. This moment destabilizes the human belief that rational decision-making and foresight are exclusively human capacities.

In contrast to the narrative presented in the text, the examples provide insight into how the application of nonhuman expressions serves as a way for the reader to challenge the dominant narrative surrounding human language as the most effective means of expressing and communicating the world in which they exist. Therefore, it serves as an example of the human view of meaning being a relational concept of partiality and requiring ethical accountability.

Animal Agency and Ethical Discomfort

Traditionally, most animal tales depict animals in their symbolic or allegorical role. However, The Animals in That Country gives animals a way to express their experiences as well as the ability to communicate with humans. Through interspecies listening, animals have spoken about their feelings of pain and sorrow resulting from being kept in cages, slaughtered and caused to suffer through the destruction of the environment.

In scenes where humans encounter trauma experienced by animals it illustrates even more clearly the distress of the animal being seen. In one example of this scenario, an abandoned truck carrying approximately thirty pigs is found stopped in the centre of the highway.

The character Jean is instantly reminded of her ex-husband's pig hunting when she sees the pigs. She admits that "can't look at pigs without thinking about its meat, its afterlife on my plate." This immediate reduction of living beings to material for consumption shows just how deeply we have trained ourselves to be carnivorous. The next thought Jean has after thinking of the pigs as food, is guilt, she wonders "can the pigs hear my thoughts?" There is a critical rupture in ethical behaviour in this moment, because previously humans may have believed their private thoughts to be safe from scrutiny; the perception of animals' ability to hear humans' thoughts, even if not verbalized, changes the understanding of what that means for our moral responsibilities to these beings.

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The author also demonstrates that there is no idealised vision of the non-human life form, which means that the belief in the human-centric moral hierarchy gets dismantled and replaced by Post-Humanist Ethics, where the non-human life forms have their own thoughts and actions independent of how humans would perceive them.

The Pandemic as a Posthuman Catalyst

The author uses the disease as a catalyst to allow for inter-species understanding, (Inter-species communication). The author presents the continued breakdown of humanity's ability to control the biological and psychological effects of the disease, mirroring what we have seen in the real world during recent pandemics and how exposed we really are as a species.

McKay illustrates this collapse through scenes of increasing turmoil in social settings. In a gas station mini mart, Jean finds the interior stripped almost bare of all its inventory; indeed, it echoes similar behaviours in "panic buying" behaviours noted during the COVID-19 pandemic. Inside the shop, two females are brutally fighting each other over a single can of fish; one female actually bites the other female to obtain the food item. This moment is particularly jarring due to its resemblance to animalistic behaviour that one would see displayed by animals competing for food sources. The irony is that while many humans are distressed at hearing animal-like noises coming from nearby, humans begin acting out animal instincts within themselves without them even being aware of it. The boundary separating rational thought of humans from many bodily functions of animals' collapses, not based on shared communication but rather through actions expressed through bodily movement.

Jean travels through an extreme exhibition of human reactions. She visits communities that drill into their heads as a way of removing the 'animal voices' they are hearing, showing how desperate people are to use whatever means necessary to regain human cognitive control. In other locations, Jean must defend her right to travel with a dingo dog because this puts her in danger of being attacked by people who view her companionship with the dingo as not only unusual, but also as threatening. In a more shocking location, Jean finds a place where humans have killed all animal life, including the insects; this demonstrates an attempt to completely erase the presence of any nonhuman species, which represents a violent reaffirmation of anthropocentric beliefs as a reaction to the de-stabilisation of their reality by posthumanist theories.

Additionally, the collapse of behavioural, moral, and biological limitations between humans and nonhuman species demonstrates the fact that humans do not live outside of the animal kingdom but, in fact, are a part of it, displaying the same tendencies toward cruelty, instinctiveness, fear, and violence used to defend their survival as animals.

Collapse of Human Mastery and Illusion of Control

Throughout *The Animals in That Country,* every effort to control, contain or exploit the condition has failed; even with all the resources at their disposal, the authorities have not been successful in determining who has the ability to communicate with the animals, nor have they been able to provide an appropriate social response. Also, while science, the government and law have made every attempt to provide an orderly response to the condition, none of these

institutions have been able to accomplish this goal.

Zoos - long-standing symbols of human dominance over animal life - emerge as central sites of ethical crisis in the novel. Rather than functioning as spaces of conservation or entertainment, they are exposed as institutions of confinement once animals begin to speak. Jean's son Lee articulates this critique explicitly when he describes the park as "more like an institution. Like a hospital, a prison." He refers to the animals as "the captive wild," whose psychological disorientation reveals the violence of captivity. This observation dismantles the illusion that zoos represent benevolent human care, exposing them instead as spaces that fracture animal identity and agency.

The collapse of human mastery is further reinforced through moments in which traditional hierarchies of predator and prey are destabilized. When sea eagles attack Angela, she articulates the terror of this reversal by telling Jean, "I'm their predator. I'm their prey. They are hunting me back." This encounter undermines the presumed safety of human dominance and reveals that control over nature is neither stable nor guaranteed. Humans are no longer positioned above ecological systems but are fully entangled within them, vulnerable to the same instincts and violences they have long projected onto animals.

In the end, the zoo is transformed from an expression of human order to a representation of its failure. Through their speech, animals have exemplified the inconsistencies of captivity, conservation, and regulation, revealing that the structure of anthropocentric systems is unstable and incapable of sustaining itself over time. McKay's commentary on the breakdown of established institutional authority and physical control of space is an example of how human efforts to dominate the nonhuman world is just an illusion. Therefore, there exists an unstable state of coexistence, and there is an expectation of an ethical responsibility rather than a propensity for governing either by means of force or means of confinement.

Decentering Human Subjectivity through Jean's Journey

Jean's role as a "hard-drinking" zoo guide places her at the intersection of "captivity," "spectacle," and "[human] control over the lives of animals." At first, she too has a "detached, anthropocentric worldview," as she treats animals merely as "managed exhibits" rather than sentient beings. However, the moment Jean begins hearing the voices of the animals, she finds it increasingly impossible to sustain her detached view of them as mere objects of human exploitation.

Jean's experience during her trip with Dingo Sue to find her son and granddaughter will be a significant turning point in her transformation. In her travels, Jean witnesses abandoned zoos, the states of distress and displacement of the animals, and the gradual breakdown of the social order that had condemned the animals to a lifetime of suffering. As a result of these experiences, Jean starts recognizing her own complicity in the institutional framework that supports the confinement and exploitation of animals. Significantly, Jean's transformation is neither a "heroic act" nor "redemptive." Instead, she experiences disorientation, fear, and ethical ambiguity, resulting in a posthumanist approach to a relational and unstable form of subjectivity and thus a

shift from an independent, autonomous human self to a subjectivity defined by posthumanism.

At the end of this story Jean is approached by a woman who gives her a pill that she claims will "cure" Jean of her inter-species communication capacity. The taking of the pill would render Jean permanently unable to hear the animal voices. This puts Jean in a difficult position; after the death of her son who drowned going into the ocean to hear the whales, and the loss of her granddaughter, Jean's only remaining companion is Sue. The fact that Jean can hear Sue is more than simply an indication of an illness - for Jean, hearing Sue is the last link of relational meaning left in Jean's life.

Even with this knowledge, the woman forces Jean to consume the pill, stating that the government has mandated that everyone take this cure. Once Jean consumes the pill, the sound of Sue's voice eventually fades away, leaving Jean to experience a profound loss, as though something significant has been taken from her. It now becomes evident how violent an effort the restoration of human-only perception is. The "cure" will not heal Jean. Rather, it reinstates Jean's state of being alone. By prescribing a cure/preventative measure that removes all the interspecially-designed connections that have created Jean's sense of self, and by reestablishing the importance of anthropocentric normalcy over all things (to include Jean's own life) the results of the action of forcing Jean to consume the cure is irreparably isolating to Jean.

In the ending, McKay suggests that posthuman subjectivity cannot be easily undone once it has been seen. The loss of Sue's voice to Jean represents the consequences of reaffirming what is seen as the special, human-centered approach to life and control. Thus, by ending with absence rather than resolution, the author marks the ethical failure of silencing nonhuman voices as opposed to recovering from a loss, thus reinforcing the posthumanist argument that meaningful subjectivity exists as a result of relational entanglements between humans and nonhumans, rather than as an outcome of human dominance.

Discussion of Findings

Through the analysis of The Animals in That Country it can be shown that this novel critiques human exceptionalism, redistributing agency and ethical authority across different species. The animals are viewed as communicative agents whose voices challenge the normalized cruelty that exists within anthropocentric systems of action. The act of interspecies communication intensifies ethical discomfort rather than providing opportunities for reconciliation; they expose the cruelty of the exploitation of animals and highlight the ethical exposure of slaughterhouses, zoos, and other places where animals live as pets. In addition, by illustrating the shared vulnerabilities of all species during times of economic and pandemic crises, Jean's loss of Sue's voice illustrates the ethical consequences of re-establishing a human-centered perspective and authority in relation to nonhumans. All together, these findings identify The Animals in That Country as an intentional posthumanist intervention that challenges readers to think about the ethical obligations of living together in a multispecies world removed from sentimentality.

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Conclusion

The Animals in That Country is a major contribution to the field of environmental posthumanism and disrupts our assumptions about language and ethics based on our belief in the superiority of our species. This research has applied posthumanist theory to The Animals in That Country in a consistent and methodical way in order to highlight several important new ideas: (1) Non-human agency; (2) Ethics among multiple species; (3) The demise of the idea of human mastery. The Animals in That Country is not a story about redemption; instead, it reveals the consequences of violence when we try to return to a normal that prioritizes human beings first.

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Effectiveness of Online Learning during and After Covid-19

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Abstract

In this project, I look at the study of effectiveness of online learning during and after Covid-19. My Research paper aims to focus on learning outcomes, students satisfaction, challenges faced, and the probability of future scope of online education. There has been a lot of research that online learning proved to be very beneficial during the Pandemic but it became less effective because of challenges faced like digital divide, lack of interaction through online learning and most importantly the technical problems faced by the candidates. This research paper also exposes the important shift in the education system led by Covid-19 pandemic, specifically focusing on the shift from traditional classrooms to online learning environments. The main aim of this research is to understand virtual learning along with its advantages and challenges faced. The research of the study suggests that while online learning was treated as a solution during the lockdown, it also highlighted a 'digital divide' due to technical and social issues. The research also observes a 'Hybrid model' which is a mix of online and offline both. It also focuses on advantages and challenges faced during both periods. This study offers to improve the digital infrastructure to make learning more effective for all students in the future without digital divide.

Keywords: *Online Learning, COVID-19 Pandemic, Student Satisfaction, Hybrid Learning*

1. Introduction

We all know , Education plays a very important role in our lives as individuals and in our societies. Before the Covid-19, there was a tradition that our mode of learning was completely offline. It was delivered through face-to-face teaching techniques. In this Education system, everyone was able to interact with each other, sharing doubts with the teachers, professors, etc. There was a big advantage that going through a physical learning process, everyone was able to learn and understand and acquire the ability to achieve goals in their respective fields.

The best part before Covid-19 was the traditional way of teaching, sitting in a classroom with a teacher, friends, and a nostalgic blackboard which would forever remain unchanged for centuries. But there was a shift of momentum in early 2020. The Covid-19 took place which shut the doors for the physical mode of learning education. Covid-19 forced the schools and colleges to lock their doors, but since education is an important tool in everyone's life, it could not stop.

The arrival of Covid-19 had transformed the shift of physical learning completely to online

learning. The starting period was quite difficult for students and teachers to handle the mode of online learning. Since they were not very frequent to online working apps like Zoom, Google Meet, etc., it was not an easy task for them to make students understand about the online learning. For example; for commerce students there was a major shift because subjects like Accountancy and Statistics, which usually require the blackboard or whiteboard were suddenly replaced by digital screens which was quite difficult for them to get used to.

As time passed, people thought it would disappear once the pandemic ended. But in the after Covid era, we would get to see that education has changed forever. Even though educational institutions were reopened, many were still using digital sites for their academic work such as assignments, exams, etc. Ultimately, we can call this a 'Hybrid Model'. A mix of online and offline. But it also avail the benefits such as saving travel time, and the drawbacks, like poor internet, technical glitches.

2. Objectives Of The Study

The study is undertaken with the following major objectives as follows:

- To understand the process of Online Learning.
- To analyze the effectiveness of Online Learning after Covid-19.
- To identify the advantages of Online Learning.
- To study the challenges faced by teachers, students and professionals.
- To suggest improvements for the effectiveness of Online Learning.

3. Research Methodology

The study focuses on analyzing a clear and simple understanding of how online learning has impacted students. The focus of the study is on the transition period from pandemic to the current Hybrid Model learning system. The present study is based on the secondary data and the information has been collected from sources like Research journals, books, educational websites and reports and articles related to online education.

4. Review of Literature

The shift of momentum towards digital education has been the discussion of topic among educators and researchers globally. According to Dhawan [2020], online learning acted as a lifesaver for education during the pandemic period but highlighted the issues such as lack of digital skills. Singh and Thurman [2019] stated that online learning provides flexibility but requires self-discipline and motivation. Many experts observed that students in the urban areas had easy access to digital learning due to high-speed internet but those in rural areas faced challenging struggles. Also several articles published in commerce journals that for practical subjects like Accountancy, the lack of physical blackboard made it harder for students to grasp the concepts. Recent articles from 2024 and 2025, suggest that students are used to the habit of digital tools such as recorded lectures and online submissions. Focus is on improving the quality of online learning and ensuring that teachers are well trained to handle virtual classrooms

effectively. Some studies also revealed that student satisfaction lies in internet connectivity, teaching quality and interaction with teachers.

5. Concept of Online Learning

Basically, Online Learning is referred to as E-learning or digital education. It is a method of teaching where the physical classrooms are replaced by virtual ones. Everyone was connected to online apps which could provide the source of education. It could include live online classes, recorded lectures, online assignments, and google forms for exams. Online learning allows students to learn anywhere at any time. The main idea behind the concept of online learning is to break the barriers of time and distance, which gives us the allowance to access education from the comfort of home. Ultimately, it is an internet-based platform to deliver online education.

6. Online Learning during Covid-19

As the Covid-19 pandemic hit in early 2020, the education system faced the subsequent crisis. Due to covid outbreak, it was harmful to go outside because of a rising case of Covid. However, we cannot just keep waiting for the covid to end because it is affecting the education of students. Thus, during Covid-19, online learning became the only option to continue education. Many educational institutions started adopting the system of online learning. We can say that there was a massive shift from physical classrooms to the corner of the bedroom. Students who were not very used to the mobile to deal with these online learning apps started using as there was no choice in front of them to pursue education. Use of apps like Zoom, Google Meet and Whatsapp were in frequent use by students and teachers. Not only were students adopting this new system of education but also it was new for the teachers as it was getting difficult for them to accommodate the students on digital screens rather than in physical classrooms. However, this experience of online learning was filled with mixed emotions. As each and every day passed, everyone was getting used to it as education was not a choice but it was a necessity.

There was a kind of relief that we were able to access the education in some way but it also created many hurdles. For example; Many students were facing problems like 'Zoom Fatigue', that is the tiredness everyone faced while staring at screens for hours a day. It also created difficulties for the students to maintain the physical distance from their friends which made them feel very isolated and bored. The cultural or social part of colleges or schools very suddenly disappeared. Despite these difficulties, we somehow adapted this online learning as this phase was crucial.

7. Online Learning after Covid-19

Once the Covid-19 pandemic restrictions were lifted, online education continues to play an important role. Though the schools and colleges were reopened, the online learning did not completely disappear. Instead, it evolved into a post covid. Most Institutions adopted a Hybrid system of learning that is a mix of online and offline both. This means that while students are back in physical classrooms for lectures and to interact with each other, the system of online learning which they used during Covid is still in touch with them. They are still used for online assignments or sharing study materials. Now, the internet has become the partner in this

traditional way of teaching in a pursuit of education.

Earlier, during the covid era, it was difficult for the teachers and students to get used to the system of learning online process but in the post pandemic era online learning became much more organised. Teachers and students are now well trained. After Covid-19, many online courses in many fields were established. Online certificate courses were also organised. For the admission process of colleges, the whole procedure was conducted online on their respective college websites along with payment fees of college. The biggest realisation which we can say about global change is that learning can happen anywhere, not just within four walls. Earlier, we would communicate any information regarding college or schools face-to-face with teachers or colleagues, but now we directly communicate with mobile phones and our doubts get cleared. This transition shift has taught us many things. We came to know both sides of education. The Covid-19 era made us strong enough to tackle the situations in the post Covid era. It was difficult but we should be glad that we managed to do it.

8. Advantages of Online Learning

One of the biggest advantages of online learning is that it provides flexibility to the students. Unlike traditional ways where you were to be present at a fixed time, online education allows students to attend the lectures if it was missed by them and also the study material. For example, for M.com students it was easy for them to handle it as they also have to deal with their internships. Also most importantly, it saved the cost of money in travel and also buying the costly textbooks as most of the resources were available digitally for free or at a lower cost.

Also, if a student misses a point regarding any topic during a live lecture, they can simply rewind the video or can copy down through pdf or notes or can also take help from the experts' videos. Online learning has also taught everyone to get comfortable with laptops, mobiles and be familiar with it. We were able to learn software skills through online learning. It was also a new experience to acknowledge the new things around us happening. During the pandemic, it was the only way to continue education while maintaining social distance to having control of its spread. Online platforms allowed for self-paced learning. Somehow it also enhanced the student participation. Some students who were shy to participate in the discussions or debates during physical classrooms found it easier to participate in it through questions asked online.

Overall, Online Learning served as a necessary and innovative solution to pursue education and also it transformed our education system in technology commitments about how effective our education can be through this online process.

9. Challenges of Online Learning

While Online Learning offers many benefits, it also comes with several significant hurdles. The most common problem was the technical failure which we can call it as a digital divide. The ones living in rural areas had a shortage of internet access to run their lectures. In between the lectures, due to low speed connectivity, they would often get disconnected which led to the stress and make it difficult to access the lectures in an easier way. Also, staring continuously at a phone

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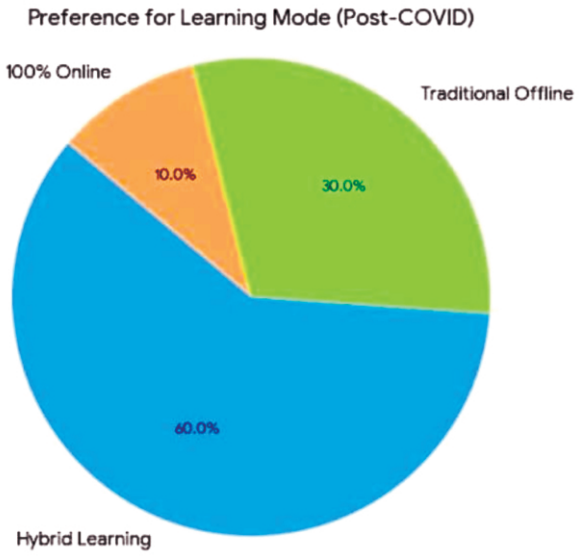
or laptop screen for hours may cause physical health issues like headache, eye strain and back pain called 'Zoom Fatigue'.

Another major challenge is the lack of social interaction. In physical mode, students were often able to share discussions face-to-face with each other and also with teachers which would help them to learn a lot. But in the online world, it was very difficult. Learning online was quite a lonely activity which makes us feel bored as there is no one sitting beside us to discuss. It is much more difficult to ask a question to a teacher over a screen than in real life. Also the teachers are not able to answer the questions asked by a large number of students as the sound of the students is not audible or the chat box is flooded with a lot of questions. There are often distractions at home. Due to the learning environment in physical classrooms it was quite difficult for the students to concentrate because so many things were happening at home like household chores, television, family members.

For Practical subjects like Accountancy, many students find it difficult to understand complex formulas without the teacher solving them physically step-by-step on the board. Also, without the feeling of physical classroom and peer support, over 50% of students reported a lack of motivation. Teachers were not getting much support from the students as it was everything new to them to get familiar with it. Also the lack of honesty as earlier students were to submit the assignments and exams by their own efforts, but now due to online submission online , students started cheating and not putting in their own efforts.

10. Data Analysis and Interpretation

It was observed that Online Learning was effective during the pandemic while maintaining education continuity. We got good results as students have access to technology, digital learning and getting suitable to the learning environment. Apparently, students' performance improved in theoretical subjects but the practical learning suffered. To understand the reality, a survey was conducted among students. Below is the analysis.



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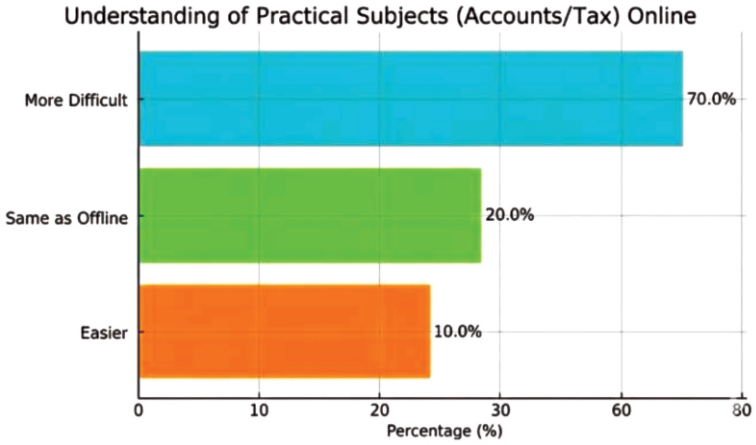
1. Preference for Learning mode

When they were asked which mode of study they prefer now as the pandemic is over, the results are as follows:

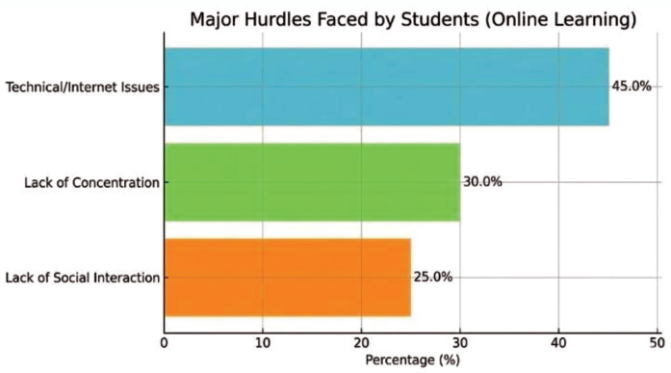
- 60% preferred Hybrid Model of Learning [A mix of both online and offline].
- 30% preferred Traditional offline classes which result in face to face interaction with each other.
- 10% preferred 100% online classes.
- **Interpretation:** This chart shows us that while students value the importance of offline education, they don't want to give up on the availability of digital notes and recorded lectures.



2. Major Hurdles faced:

Students were asked to pick the biggest problem they faced during online classes which are as follows.

- 45% voted for technical and internet issues.
- 30% voted for lack of Concentration or distractions at home.
- 25% voted for lack of social interaction with friends
- **Interpretation:** Hence, the major hurdles faced were the technical issues and it was the biggest barrier for the success of online education.



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3. Understanding of Practical Subjects:

This Data is regarding the understanding of numerical or practical subjects through a screen.

- 70% found it more difficult than offline classes.
- 20% found it the same as offline. Not much difference.
- 10% found it easier.
- **Interpretation:** This proves that for commerce students, physical mode of teaching is very significant for solving such complex problems.

11. Findings

Based on the survey data and research analysis the following findings have been identified.

We get to see the rise of Hybrid Models. We know from the data that 60% of students prefer a mix that is online and offline both where they can attend physical classes for tough topics and can use online sources for assignments or notes.

We can say that one of the most positive findings is that students are heading towards the recorded videos. Because here is the chance to watch the video again and again if we are not able to understand any concept clearly which is not offered by physical classes.

There is a lack of social interaction among the peers. Generally, in physical classes, the students are able to participate in group discussions or debates but the online mode of learning made them feel isolated which resulted in lack of confidence and communication skills.

Many students find it difficult to do the studies at home. It results in a lack of distractions. Household chores, family noise and the lack of study space results in the drop of concentration.

12. Suggestions

Based on the findings of the study, the following suggestions are made to improve the quality of online learning.

Educational institutions should adopt the hybrid model. Important subjects like Accountancy or numericals should be taught via physical process while the assignments can be managed through online platforms. This would provide the students best from both sides.

The online learning problem is mostly affected by the ones living in rural areas. The Government and the educational boards should work together to provide laptops with high speed connectivity for students living in rural areas.

Every live lecture taken by respective teachers should be recorded so that the ones who had missed the live classes will be able to attend from the recorded lectures.

Educational institutions should also avoid the long continuous hours of screen time. There should be a few minutes break, some enjoyable discussions so that none would feel isolated.

Teachers should also be given proper and regular training to get used to this system of online learning. Instead of just reading from the pdfs, teachers should use digital blackboards to

keep students engaged during the virtual sessions.

13. Conclusions

Online Learning proved to be very effective during the Covid-19 pandemic and after the pandemic. Although it benefits us , we should pay attention to problems such as digital divide, technical failures. The journey from traditional to online learning classes was a major turning point in the history of education. This made the students and teachers adapt to these learning techniques. Despite the covid-19 pandemic, we fought back and continued our education when the world was shocked by the virus.

However, online learning could not replace the physical mode of learning. The way we feel the social environment around being in our study places that cannot be replaced by an online mode of learning. The technical hurdles faced by the students are the major challenges faced which prevents them from getting full benefit of E-learning.

In the future, we will see that slowly and gradually the world will adopt the 'Hybrid Model' of learning. This system can create and has the power that gives the personal touch along with virtual resources of online learning. As of now in 2025, we are able to see how everyone has transformed their focus to online learning. For Example, the students from the colleges willing to do post graduate courses are pursuing a distance or online program. It's a balanced blend of online and traditional learning which can ensure quality education in the future.

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Exploring Power Politics and Ideology: Redefining the Dynamics of Media, Culture & Nationality

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Abstract

This study examines how power structures and political ideologies shape media narratives, influence cultural norms, and construct national identity, revealing media as not merely a reflection of society but a powerful tool of ideological control and resistance. Drawing on classical and contemporary theories of hegemony, discourse, and mediated publics, it argues that media and cultural practices are not neutral channels but active sites where national meanings are constructed, contested, and reconfigured. The study synthesizes theoretical frameworks (Gramsci, Anderson, Hall, Bourdieu), outlines methodological approaches for empirical inquiry (discourse analysis, content analysis, ethnography, network analysis), proposes case-study designs, and identifies implications for scholarship and policy. It concludes with recommendations for future research that center contestation, intersectionality, and the algorithmic mediation of national imaginaries.

In contemporary global discourse, the intersections of power politics, ideology, media, culture, and nationality create a dynamic framework that continues to shape societies in profound ways. These forces do not exist in isolation but instead interact in complex and reciprocal relationships, influencing political strategies, cultural identity, and public perceptions. By exploring these dynamics, we can better understand how political power and ideology are propagated through cultural and media systems and how nationality emerges as both a contested and constructed concept within this interplay.

Keywords: Power, Ideology, Media, Culture, Nationality, Nationalism, Discourse, Representation, Hegemony

1. Introduction

Questions of who controls national narratives, how cultural meanings are produced, and in what ways media channels distribute and contest ideological formations are central to contemporary social and political inquiry. Media institutions, cultural producers, and everyday audiences co-produce the meaning of nationality-shaping collective identity, legitimating power, and enabling or constraining political mobilization. This paper maps the conceptual terrain linking power and ideology to media, culture, and nationality, proposes an integrated research framework, and outlines empirical strategies to study how national imaginaries are produced, reproduced, and transformed.

Power politics refers to the strategic use of a nation or group's influence to achieve specific

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geopolitical objectives, often grounded in ideological frameworks that serve to rationalize and legitimize actions. Ideology, as defined by foundational thinkers such as Karl Marx and Antonio Gramsci, serves as a tool for political elites to maintain hegemony by shaping people's perceptions and behaviors. Gramsci, specifically, introduced the concept of "cultural hegemony," emphasizing how dominant groups use cultural institutions-such as media, education, and literature-to propagate ideologies that align with their interests while appearing "natural" to the majority (Özdoyran, 2020)(Mengibar, 2018).

Research aims

1. To clarify how power and ideology operate through media and cultural practices to shape national identities.
2. To propose a theoretical and methodological framework for empirical research on mediated nationalism.
3. To identify contemporary mechanisms (including digital platforms and algorithms) that reconfigure traditional dynamics of cultural and national formation.

2. Theoretical Background

2.1 The Nexus of Power and Ideology: Foundations

In today's world, media plays an outsized role in disseminating these ideologies and cementing power structures. Whether through traditional platforms like television and radio or modern digital platforms such as social media, narratives of power and ideology are continuously negotiated, contested, and amplified. Media does not merely relay facts but serves as a cultural filter, either reinforcing dominant ideologies or challenging them through subversive counter-narratives (Bennis &Ghourdou, 2024), (Kissas, 2017).

Power and ideology are mutually constitutive. Ideology comprises the shared systems of meaning that naturalize particular social orders and interests; power is the capacity to produce, disseminate, and enforce those meanings. Classic contributions include Marxist analyses of ideology and Gramsci's theory of cultural hegemony, which emphasizes consent and the role of civil society in maintaining domination (Gramsci, Prison Notebooks).

2.2 Nation and Cultural Identity: Interwoven Narratives

Benedict Anderson's notion of the nation as an "imagined community" foregrounds print capitalism, language, and cultural practices in nation formation. National identity is performative and mediated-built through rituals, texts, and institutions that foster imagined solidarity (Anderson, 1983).

Cultural identity and nationality are inextricably linked within frameworks of media and ideological power. Concepts of nationhood, which Benedict Anderson has termed "imagined political communities," rely heavily on myths, traditions, and narratives disseminated through cultural representations often crafted by elite-driven agendas (Mengibar, 2018)(Dahal, 2024). These representations are critical to fostering shared identities and demarcating boundaries between "us" and "them."

Ana Caballero Mengibar's research highlights how national identity, far from being a fixed concept, is a site of ideological contestation. National identity is not a simple reflection of an ethnic or cultural homogeneity but is formed and reformed through negotiation across historical, political, and cultural arenas. Media-both domestic and international-play a vital role in articulating and reifying these identities Dominant cultures often leverage media to export their ideologies and values globally, which can create social conformity, while at the same time, minority cultures may resist these impositions and generate alternative narratives (Mengibar, 2018) (Song, 2022).

Social media introduces a powerful platform for individuals and communities to negotiate their identities. However, this democratization of communication remains a double-edged sword. While marginalized groups use these platforms for activism and self-representation, dominant entities still exert influence. For example, Riyaz Timol's empirical research into British Muslim identity illustrates the power of digital and physical spaces in shaping and affirming cultural belonging in situations of ethno-religious marginalization (Timol, 2020). Simultaneously, the growing use of "cultural populism" in digital spaces, as highlighted by Armin Schäfer, demonstrates how digital environments can deepen divides based on perceived cultural and ideological threats (Schäfer, 2021).

2.3 Media as a Vehicle for Power Dynamics

Stuart Hall's work on representation and encoding/decoding highlights how media encode ideological meanings that are decoded by audiences in variegated ways. Pierre Bourdieu directs attention to cultural fields and symbolic power-how tastes, cultural capital, and institutional authority stabilize or challenge social hierarchies.

Mass media historically served as a unidirectional broadcasting tool controlled by centralized power structures, a dynamic consistent with what Manuel Castells refers to as the "mass media power" paradigm. However, digital platforms have decentralized this control, enabling new forms of "mediated populism" to emerge. Populist leaders and ideological movements, as discussed in the works of Humayun Javed and Sumeera Imran, often co-opt media to polarize societies, reinforce authoritarian narratives, and maintain control by appealing directly to their constituencies through emotional and symbolic messaging (Javed & Imran, 2023)(Waisbord, 2018).

Television and traditional media persist as powerful agents in constructing and sustaining ideological discourses. Céline Morin's analytical work on the Trump-era reboot of the sitcom Roseanne illustrates how media repurposes cultural contexts to target specific ideological audiences. By framing the show as a "cultural forum" for a polarized, pro-Trump audience, ABC engaged in meticulously crafting narratives that both affirmed and reshaped political ideological landscapes (Morin, 2020).

Furthermore, digital platforms exacerbate the phenomenon of "post-truth politics," where the provenance and accuracy of information often take a backseat to emotional resonance and ideological alignment. This digital transformation fosters "echo chambers" that reinforce biased

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worldviews, making audiences more susceptible to manipulative political messaging (Bennis & Ghourdou, 2024)(Waisbord, 2018). As platforms like Twitter and Facebook become spaces for political contestation, their algorithms prioritize sensationalism over factual content, further entrenching divides (Mukhongo et al., 2024)(Nelson et al., 2015).

2.4 Digital Mediation and Algorithmic Power

Contemporary shifts require incorporating literature on algorithmic governance, platform capitalism, and networked publics. Algorithms mediate visibility and attention, creating new gatekeeping structures that shape which national narratives proliferate and which are marginalized.In India, digital mediation and algorithmic power significantly influence governance, the justice system, politics, and the gig economy. The state uses digital infrastructure for efficient service delivery, while algorithmic power in private and public sectors presents challenges regarding bias, transparency, and accountability.

Digital platforms act as instruments of power politics by amplifying ideological divisions, enabling targeted political messaging, and creating echo chambers that consolidate political support while delegitimizing opposition. Social media platforms like X (Twitter), Facebook, and WhatsApp play a crucial role in shaping political identities, spreading political narratives, and intensifying polarization along ideological, religious, and cultural lines.

2.5 Hegemonic Masculinity and Gendered Dimensions of Ideology

Hegemonic masculinity is a central concept that explains how specific gendered ideologies are established through cultural and institutional power politics to ensure male dominance. It is not merely a description of men's behavior but a framework that legitimizes and normalizes the hierarchical gender system, both in everyday life and in formal politics.

3. Conceptual Framework: Dynamic Intersections

I propose a three-layered framework to study the interaction of power, ideology, media, culture, and nationality:

1. Material-institutional layer: ownership, regulatory frameworks, economic incentives, platform architectures. This layer in political analysis focuses on how physical, economic, and organizational structures shape power relations and embody ideologies. This approach argues that ideology is not just abstract thought but is "materialized" into concrete forms-such as laws, buildings, technologies, or economic systems-to extend the influence of dominant groups.

• The Core Components of the Material-Institutional Layer are as follow-

Materialization of Ideology: Ideas are given concrete form to control, manipulate, and extend power. For example, the legal system (courts) and legislative assemblies serve as material platforms for enacting, legitimizing, and reproducing power, rather than relying solely on coercion.

Institutions as Constraints and Enablers: Institutions (governments, corporations, churches) are "humanly devised constraints" that structure interactions. They define the rules of the game, influencing how power is distributed and exercised.

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Interplay of Capital and Ideology: Analysis of this layer often links material resources (capital) with ideological frameworks. For instance, legal institutionalism studies how the law shapes the evolution of capital and reinforces specific power structures.

Institutional Layering: A key mechanism where new rules or practices are added to existing ones, often to adapt to change without disrupting the established order. This can strengthen the resilience of power structures.

2. Discursive-cultural layer: narratives, tropes, genres, symbols, rituals that encode national meaning. The discursive-cultural layer is a critical framework for analyzing how power dynamics and ideologies are produced, maintained, and resisted through language, social practices, and cultural narratives. This approach, heavily rooted in Critical Discourse Analysis (CDA), argues that language is not a neutral tool for communication but a mechanism for constructing social reality, reinforcing hierarchies, and naturalizing dominant ideologies.

• Core Components of the Discursive-Cultural Layer are as follow -

Critical Discourse Analysis (CDA): The primary method for this layer, CDA examines how discourse (text and talk) reproduces or challenges social, political, and cultural inequalities.

Ideological Naturalization: Dominant ideologies are made to feel "natural" or common sense through repeated language use, which masks underlying power structures.

The "Ideological Square": A concept by Teun van Dijk, this framework analyzes how in-groups emphasize their own positive traits while highlighting the negative aspects of out-groups.

Intertextuality: The way texts refer to other texts, linking different discourses across time and space to reinforce specific power narratives.

• Key Analytical Techniques

Metaphor and Framing: Political actors use specific metaphors to shape public perception of national interests, identity, and "otherness".

Lexical Patterns and Vocabulary: The choice of words (e.g., in reporting on conflicts) reveals the embedded ideology behind the text.

Modality and Pronouns: Usage of pronouns ("we" vs. "they") helps unify audiences and marginalize opposing viewpoints.

Omission and Implied Meaning: Power is exercised not just by what is said, but by what is intentionally omitted or implied.

3. Reception-practice layer: audience interpretations, everyday practices, civic rituals, and counter-publics. The "reception-practice layer" in the study of power politics and ideology refers to how political ideas and messages are consumed, interpreted, and acted upon by audiences, moving beyond just the production of propaganda or official discourse. This layer bridges the gap between official political narratives and how they are lived or contested in everyday life.

• Key aspects of this approach include:

Focus on Audience Interpretation: It examines how citizens, journalists, and activists

consume and react to political messages, rather than just how governments produce them.

Active Engagement: It views the public not as passive recipients, but as active participants who may contest, ignore, or reinterpret hegemonic ideologies.

Contextualization of Meaning: It considers how digital media, algorithms, and social contexts shape the reception of ideology.

Everyday Life Impact: It analyzes how ideological practices are refracted through daily routines and interactions, rather than just top-down propaganda.

Relevance to Studies: This perspective is crucial for understanding how power is legitimized or resisted in real-time, such as during crises or in digital media environments.

This layer is often contrasted with the "operative layer" (which deals with the specific tools and methods of propaganda) or the "production layer".

Power flows both top-down (state, media elites) and bottom-up (social movements, diasporic networks), while ideology circulates via mediated representations that are stabilized through institutional routines and cultural repetition.

4. Research Questions and Hypotheses

Core Research Questions

1. How do mainstream media and algorithmic platforms co-produce dominant national narratives?
2. In what ways do cultural producers (film, literature, music) reproduce or contest hegemonic national ideologies?
3. How do marginalized groups use alternative media to construct competing national imaginaries?
4. Defining 'Info-Nation': How do states (specifically in the global South) use the information milieu to develop modes of governance, communication, and national identity?
5. Ideological Framing: What linguistic strategies and framing techniques are used in national and international media to construct narratives around power transitions, and how do they reflect ideological stances?

Sample Hypotheses

- H1: Media ownership concentration correlates with more homogenized national narratives in mainstream outlets.
- H2: Algorithmic amplification on platforms increases visibility of emotionally resonant nationalist content, irrespective of factual accuracy.
- H3: Alternative cultural spaces (community radio, independent film festivals) function as sites of counter-hegemonic national reimagination.
- H4: A "media policy power cascade" exists that shrinks the ability of non-elite groups to influence policy decisions.

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- H5: Media frames political issues to define problems, causes, and solutions for both the general public and government officials.

5. Methodology

A mixed-methods design is recommended to capture structural, discursive, and experiential dimensions.

5.1 Qualitative Methods

- Critical discourse analysis (CDA): Examine editorial framing, lexical choices, and narrative structures in news, films, or political speeches to identify ideological patterns.
- Ethnography / participant observation: Study cultural production sites (newsrooms, film sets, online communities) to understand production practices.
- In-depth interviews: With journalists, cultural producers, activists, and audience members to reveal intentions and reception.

5.2 Quantitative Methods

- Content analysis: Code large samples of media texts to quantify themes, frames, and representation of national groups.
- Network analysis: Map information flows and identify influential nodes that drive national narratives on social platforms.
- Survey research: Assess audience attitudes towards national identity and media trust.

5.3 Computational Approaches

- Topic modeling and sentiment analysis on corpora of news and social media to detect dominant themes and affective tones.
- Algorithm audit methods to test platform recommendation impacts on exposure to nationalist content.

5.4 Ethical Considerations

Research must consider privacy, consent (especially in online spaces), the risk of amplifying harmful content, and political sensitivities when studying nationalism.

6. Proposed Case Studies

To ground the framework, comparative case studies are useful. Select cases across regional contexts and media ecologies to observe variation.

1. State-owned vs. private media ecosystems: Compare how national narratives differ in countries with dominant state broadcasters versus commercially-driven media.
2. Film and national discourse: Analyze a canonical national film that shaped public memory and its reception across decades.
3. Digital mobilization and diasporic publics: Explore how diasporic communities use social media to maintain or contest homeland narratives.
4. Crisis moments: Study media framing around a political crisis to observe rapid

reconfiguration of national meaning.

5. Nationalist Media in Authoritarian Regimes- This case examines how authoritarian states use media to propagate nationalist ideologies, suppress dissent, and legitimize power.
6. Media and Ethnic Identity in Multicultural Societies- Analysis of media representation of ethnic minorities reveals how power politics influence cultural inclusion or exclusion, impacting national cohesion.
7. Transnational Media and Diaspora Communities - This study explores how diaspora communities use media to maintain cultural ties and negotiate national identities across borders.

7. Analysis: Mechanisms of Mediation

From the conceptual and methodological groundwork, anticipate identifying mechanisms such as:

- Framing and priming: Media frames highlight certain interpretations of national events, shaping public priorities.
- Symbolic repertoires: Flags, monuments, songs, and commemorative rituals that embody national ideology.
- Algorithmic sorting: Platform recommendation systems that create echo chambers or viral cascades for nationalist messaging.
- Cultural intermediaries: Critics, curators, religious leaders, and influencers who translate symbolic capital into popular meaning.
- Directive Strategies (Manipulation & Coercion): Mediators exert pressure through incentives (carrots) or threats of sanctions (sticks) to push parties toward a specific, pre-determined agreement.
- Communication-Facilitation (Brokerage): Mediators act as "go-betweens" to open dialogue, clarify misconceptions, and transmit messages between reluctant parties.
- Procedural Strategies (Control): Mediators manage the agenda, timing, venue, and release of information to structure the negotiation process.
- Infrastructural Power: Power is mediated through formal and informal institutions and material conditions (e.g., technology, bureaucracy) that allow governments to extend their reach over subjects.

8. Contributions and Implications

Scholarly contributions

- Offers an integrated model marrying political theory, cultural studies, and media studies to analyze nationality as mediated and contested.
- Demonstrates methodological pluralism necessary to capture complex, multi-scalar dynamics.

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Policy and civic implications

- Findings can inform media regulation debates (ownership limits, transparency in algorithms) and support interventions that protect pluralism.
- Insights into how cultural education and public broadcasting might counteract exclusionary nationalist narratives.

9. Limitations and Future Directions

Limitations include the difficulty of generalizing across divergent political-media systems, data access constraints (especially proprietary platform data), and the normative risks of studying politically sensitive material. Future work should foreground intersectionality (how class, gender, race intersect with national narratives), longitudinal studies of changing national imaginaries, and deeper exploration of algorithmic governance.

10. Conclusion

Power politics and ideology are inseparable from the media and cultural processes that produce national meaning. By combining theoretical rigor with mixed-methods empirical inquiry, scholars can better understand how nationalism is produced, who benefits, and how inclusive alternatives might be cultivated. The urgency of this research grows as digital platforms reshape visibility, attention, and the speed at which competing national narratives form and spread.

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From Four to Two Credits: Compulsory English and AEC L1 in Maharashtra Universities after NEP 2020

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Abstract

The NEP 2020 has redefined the language landscape of Indian higher education by promoting multilingualism, curricular flexibility, and learner-centric pedagogy. A key outcome of the policy is the repositioning of Compulsory English as an Ability Enhancement Course (AEC-L1) English Communication course, reduced from four credits to two and offered over only two semesters across all disciplines. This paper examines the implementation of AEC-L1 courses in Maharashtra State Traditional Universities, focusing on credit allocation, course structure, and the development of Listening, Speaking, Reading, and Writing (LSRW) skills. Using a qualitative and descriptive research design, the paper analyses Maharashtra government resolutions, university credit framework guidelines, and syllabi to evaluate how policy reforms have reshaped English language education. Findings reveal that while the reduced credit framework aligns with NEP 2020's skill-based objectives, it poses challenges such as limited instructional time, uneven skill emphasis, assessment constraints, and disparities across universities. The study recommends enhanced credit support, standardized frameworks, skill-based pedagogy, faculty development, and targeted support for first-generation and rural learners to ensure that AEC-L1 courses effectively promote communicative competence, academic literacy, and employability.

Keywords: NEP 2020, AEC L1, Compulsory English, English communication, LSRW Skills, Higher education, Maharashtra universities etc

Introduction

The introduction of the National Education Policy 2020 marks a paradigm shift in the Indian education system by providing a comprehensive, sustainable, and reformative roadmap for educational transformation. As Nirmal (2024) observes, "The NEP-2020 proposes to develop all capacities of human beings with the help of fundamental principles of NEP-2020 (p.336). The policy seeks to restructure curriculum, pedagogy, and assessment across all levels of education, with a particular emphasis on flexibility, multidisciplinary learning, skill development, and learner-centric approaches. In the context of higher education, NEP 2020 envisions a shift from content-heavy, examination-oriented models to outcome-based frameworks that prioritize competence, communication, and employability. A significant aspect of NEP 2020 is its

redefinition of the language landscape in higher education through the promotion of multilingualism alongside the continued functional relevance of English. While encouraging the use of regional and Indian languages, the policy also acknowledges the instrumental role of English as a language of higher learning, academic mobility, and global communication. This dual emphasis has led to a reconfiguration of English language education, particularly through the introduction of Ability Enhancement Courses (AECs), which aim to strengthen students' core competencies across disciplines.

NEP 2020 and the Repositioning of Compulsory English

Within the AEC framework, Compulsory English has been repositioned as an AEC-L1 English Communication Course, offered with limited credits and duration. Unlike the earlier structure, where Compulsory English carried higher credit weightage, NEP 2020 mandates a two-credit English Communication course taught only in two semesters, compulsory for students of all disciplines. This curricular restructuring reflects the policy's shift towards skill-oriented learning, with a primary focus on enhancing listening, speaking, reading, and writing (LSRW) skills rather than literary or content-based instruction. The emphasis on LSRW skills aligns with NEP 2020's broader objectives of improving communicative competence, academic literacy, and employability among graduates. In this regard, the University Grants Commission (2022) emphasizes in Curriculum and Credit Framework for Undergraduate Programmes that "Students are required to achieve competency in a Modern Indian Language (MIL) and in the English language with special emphasis on language and communication skills. The courses aim at enabling the students to acquire and demonstrate the core linguistic skills, including critical reading and expository and academic writing skills, that help students articulate their arguments and present their thinking clearly and coherently and recognize the importance of language as a mediator of knowledge and identity" (p. 22). However, the reduction in credits and instructional duration has raised critical concerns regarding the depth, continuity, and effectiveness of English language training in higher education.

Objectives of the Study

- To examine the status of Compulsory English in Maharashtra State Traditional Universities after NEP 2020
- To analyze the implementation of AEC-L1 English Communication courses
- To assess credit allocation and its impact on LSRW skill development
- To identify challenges in policy implementation across universities

Research Methodology

This study employs a qualitative and descriptive research design to examine the status and implementation of Compulsory English in Maharashtra State Traditional Universities following the NEP 2020. It is limited to state traditional universities in Maharashtra, which implement NEP 2020 through state government resolutions and university-specific academic regulations. Data were collected from secondary sources, including Maharashtra State Government Resolutions on

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NEP 2020, university credit framework guidelines, and syllabi of Compulsory English and AEC-L1 English Communication courses. Analysis was conducted using document analysis and comparative techniques. The study critically examined policy documents and university guidelines to identify changes in credit allocation, course objectives, pedagogical orientation, and assessment practices. Comparative analysis was applied to highlight the shift from pre-NEP four-credit Compulsory English courses to the post-NEP two-credit AEC-L1 structure, with a focus on LSRW skill development and alignment with NEP 2020 goals.

From Four to Two Credits: Structural and Curricular Changes

One of the most significant outcomes of the implementation of the NEP 2020 in higher education is the restructuring of Compulsory English in terms of credit allocation, course duration, and pedagogical orientation. Prior to NEP 2020, Compulsory English in most Maharashtra State Traditional Universities was offered with a four-credit structure, generally spread across multiple semesters. These courses often combined elements of language, literature, and grammar, allowing relatively extended instructional time for the development of reading and writing skills, along with limited attention to oral communication. Under the NEP 2020 framework, Compulsory English has been repositioned as an Ability Enhancement Course (AEC-L1) and redesigned as an English Communication course carrying only two credits, offered in two semesters and made compulsory for students across all disciplines. This shift reflects NEP 2020's broader emphasis on flexibility, modularity, and skill-oriented learning. The reduction in credit weightage signifies a deliberate move away from content-heavy instruction toward functional language competence, particularly focusing on communication skills relevant to academic and professional contexts.

The revised AEC-L1 English Communication courses prioritize the development of listening, speaking, reading, and writing (LSRW) skills, with an explicit emphasis on oral communication, presentation skills, workplace communication, and basic academic writing. While this skills-based orientation aligns with the employability goals of NEP 2020, the reduction from four credits to two credits raises critical concerns regarding instructional depth, continuity, and learner engagement. Limited contact hours constrain opportunities for sustained practice, formative assessment, and individualized feedback-elements crucial for effective language acquisition, especially for first-generation learners and students from regional-language backgrounds.

The shortened duration of Compulsory English to only two semesters restricts longitudinal language development, which traditionally requires repeated exposure and progressive skill reinforcement. In a linguistically diverse state like Maharashtra, where students enter higher education with varied levels of English proficiency, this compressed structure may widen existing disparities rather than address them. While the AEC-L1 framework offers flexibility to institutions in designing course content and assessment methods, the lack of uniform benchmarks across universities results in significant variation in syllabus design, pedagogical approaches, and evaluation practices. Thus, the transition from a four-credit to a two-credit Compulsory

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English course represents a structural shift with far-reaching pedagogical implications. While the revised framework aligns with NEP 2020's vision of skill enhancement and curricular flexibility, its effectiveness ultimately depends on innovative pedagogy, institutional support, and complementary language-learning opportunities beyond the AEC structure. The next section examines how these structural changes influence the actual development of LSRW skills within the constraints of the reduced credit framework.

Table 1: Credit Structure of Compulsory English - Pre-NEP 2020 vs Post-NEP 2020

Aspect	Pre-NEP 2020	Post-NEP 2020
Course Title	Compulsory English / English (General)	Ability Enhancement Course (AEC-L1): English Communication
Credit Allocation	Four Credits	Two Credits
Course Duration	2-4 Semesters (varied across universities)	2 Semesters
Total Contact Hours	60-90 Hours (approx.)	30-40 Hours (approx.)
Nature of Course	Content-oriented (language + literature)	Skill-oriented (communication-based)

The comparative analysis of the pre-NEP and post-NEP credit frameworks clearly demonstrates a shift from content-heavy instruction to skill-based learning. However, the reduction of Compulsory English from four credits to two credits raises critical questions about the adequacy of instructional time required for effective LSRW skill development, particularly within the heterogeneous learner population of Maharashtra State Traditional Universities.

Challenges in LSRW Skill Development under Reduced Credit Framework

The reduction of Compulsory English from four credits to two credits under the NEP 2020 framework has significantly altered the scope and intensity of language instruction in higher education institutions across Maharashtra. While the policy prioritizes competency-based learning and communicative proficiency, the limited credit allocation presents several pedagogical and structural challenges in the effective development of Listening, Speaking, Reading, and Writing (LSRW) skills.

1. Insufficient Instructional Time for Skill Integration

LSRW skills require sustained exposure, practice, and reinforcement. The two-credit structure substantially reduces classroom contact hours, thereby constraining opportunities for integrated skill practice. Listening and speaking, which are inherently interactive and time-intensive, often receive inadequate attention when compressed into short semester duration. As a result, teachers are compelled to prioritize select skills at the expense of holistic language development.

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2. Uneven Skill Emphasis and Pedagogical Compromise

Under time constraints, instructional focus tends to shift disproportionately toward reading and writing skills, primarily due to their ease of assessment in formal academic settings. Listening and speaking activities such as presentations, group discussions, role plays, and interactive tasks are frequently minimized or conducted superficially. This imbalance undermines the NEP 2020 objective of fostering communicative competence and real-world language use. As Sharma and Jain (2025) very aptly note, "Skill development under NEP 2020 seeks to go beyond traditional academics by encouraging hands-on, experiential learning" (p.189).

3. Challenges for First-Generation and Rural Learners

Maharashtra's state universities cater to a large number of first-generation learners and students from rural and vernacular-medium backgrounds. For such learners, English exposure outside the classroom is limited, making institutional instruction crucial. The reduced credit framework offers insufficient scaffolding for these students to overcome linguistic anxiety, develop confidence, and attain functional proficiency in English.

4. Increased Teacher Workload and Pedagogical Pressure

The reduced duration places considerable pressure on teachers to achieve ambitious learning outcomes within a compressed timeframe. Faculty members are expected to design activity-based lessons, continuous assessments, and skill-oriented tasks without corresponding increases in contact hours or institutional support. This often results in pedagogical compromises and uneven learning experiences across institutions.

5. Assessment Constraints and Superficial Skill Evaluation

Although NEP 2020 advocates continuous and formative assessment, the limited credits restrict the depth and frequency of meaningful evaluation. Speaking and listening skills, in particular, are difficult to assess comprehensively within short courses, leading to reliance on written assignments and tests that may not accurately reflect students' communicative abilities.

6. Variations in Implementation across Universities

The autonomy granted to universities has led to significant variations in syllabus design, teaching methodologies, and assessment practices for AEC-L1 courses. In the absence of a standardized minimum framework, the quality and effectiveness of LSRW skill development vary widely across Maharashtra State Traditional Universities, thereby affecting equity and learning outcomes.

7. Reduced Emphasis on English as a Global Language

While NEP 2020 promotes multilingualism, the reduction in credits for English; an international language of academia, employment, and mobility, raises concerns about learners' preparedness for global opportunities. Limited instructional time restricts exposure to academic discourse, professional communication, and advanced language

functions necessary in higher education and the job market. As Niranjana Santhosh emphasizes importance of English, "In today's interconnected world, English functions as a bridge language-facilitating global diplomacy, commerce, science, education, and media. Its utility is unmatched in enabling cross-cultural communication and unlocking personal, professional, and academic opportunities" (p.5532).

These challenges highlight the need for a balanced policy approach that aligns NEP 2020's skill-oriented vision with adequate instructional time and institutional support. Addressing these constraints is essential to ensure that the reduced credit framework does not compromise the core objective of developing effective LSRW skills among undergraduate learners.

Recommendations for Strengthening AEC-L1 under NEP 2020

In view of the challenges observed in the implementation of Ability Enhancement Course L1 (AEC-L1) under the reduced credit framework, the following recommendations are proposed to strengthen the teaching-learning process and ensure effective development of Listening, Speaking, Reading, and Writing (LSRW) skills in Maharashtra State Traditional Universities.

1. Rationalization of Credit Allocation

While NEP 2020 emphasizes curricular flexibility, a minimum of three to four credits for AEC-L1 English Communication is recommended to ensure adequate instructional time for integrated LSRW skill development. Alternatively, the two-credit structure may be supplemented through additional contact hours, tutorials, or laboratory sessions without overburdening students.

2. Uniform Minimum Framework across Universities

The State Higher Education Department, in collaboration with universities, should develop a common minimum framework for AEC-L1 courses to ensure uniformity and quality across institutions. This framework should clearly define learning outcomes aligned with CEFR or comparable language proficiency benchmarks, prescribe minimum teaching-learning hours, specify skill-wise weightage in assessment, and identify core competencies required for academic and professional communication. The adoption of such a standardized framework would help reduce inter-university disparities in course design, pedagogy, and evaluation, thereby ensuring consistent English language learning outcomes for students across Maharashtra universities.

3. Skill-Based and Activity-Oriented Pedagogy

AEC-L1 courses should prioritize a skill-based and activity-oriented pedagogical approach that emphasizes experiential and communicative language learning. Classroom practices should actively incorporate group discussions, debates, role plays, oral presentations, and structured peer interactions to enhance speaking and interpersonal communication skills. Listening competence can be strengthened through the use of authentic audio-visual materials, while task-based and project-based learning activities can integrate reading and writing skills in meaningful contexts. Such an approach is in consonance with NEP 2020's focus on competency-based education, learner engagement, and the practical application of language skills beyond rote learning. As Muhammad Irfan

(2025) remarks, "Skill-based Education fuses both theoretical and practical competencies that are necessary in the employability context" (p.2243).

4. Strengthening Listening and Speaking Assessment

Listening and speaking skills must receive explicit and structured assessment weightage within the AEC-L1 framework to ensure balanced language development. Universities may introduce standardized rubrics for evaluating oral communication, along with viva-voce examinations and presentation-based assessments as integral components of evaluation. In addition, continuous formative assessment through classroom activities and interactive tasks can provide regular feedback and support skill progression. Such measures would prevent communicative competence from being overshadowed by the traditional dominance of reading and writing skills and would promote holistic LSRW development in alignment with NEP 2020.

5. Support for First-Generation and Rural Learners

Special academic support mechanisms should be introduced to address the needs of first-generation learners and students from rural and vernacular backgrounds, who often face greater challenges in acquiring English communication skills. Universities may offer bridge courses in English communication to ease the transition into higher education, along with access to language laboratories and structured peer mentoring programmes. Remedial and enrichment sessions can further support differentiated learning and skill enhancement. Such targeted interventions would promote inclusivity and equity, which are central principles of the National Education Policy 2020, and ensure that reduced credit allocation does not disadvantage linguistically marginalized learners.

6. Faculty Development and Capacity Building

Regular faculty development and capacity-building programmes should be organized to equip teachers with the knowledge and skills required for effective implementation of AEC-L1 courses. Such programmes should familiarize faculty with the objectives of NEP 2020 and the underlying philosophy of Ability Enhancement Courses, while also training them in communicative language teaching (CLT) methodologies and learner-centric pedagogical practices. In addition, exposure to digital tools and blended learning strategies would enable teachers to optimize limited classroom hours and enhance student engagement. Well-trained and professionally supported faculties are crucial for translating the policy vision of NEP 2020 into meaningful and effective classroom practice.

7. Emphasis on English for Employability and Academic Mobility

AEC-L1 syllabi should place explicit emphasis on English for employability and academic mobility by integrating communication skills that are directly relevant to professional and academic contexts. This may include training in résumé and cover-letter writing, interview skills, workplace communication, and email etiquette, along with academic writing and presentation skills essential for higher studies and research. Such a focused orientation would ensure that AEC-L1 courses remain aligned with NEP 2020's objective of enhancing students' preparedness for employment, lifelong learning, and seamless mobility within national and global academic spaces.

Strengthening AEC-L1 requires a balanced alignment between NEP 2020's learner-centric vision and the practical realities of language acquisition. With appropriate credit support, pedagogical innovation, and institutional commitment, AEC-L1 can serve as a powerful foundation for effective English communication and holistic learner development.

Conclusion

The implementation of NEP 2020 has transformed English language education in Maharashtra State Traditional Universities by repositioning Compulsory English as a two-credit AEC-L1 English Communication course. This shift emphasizes skill-based, learner-centric, and multidisciplinary education, prioritizing LSRW skills over content-heavy instruction. While it aligns with NEP 2020's goals of communicative competence, employability, and academic mobility, reduced credits and instructional hours present challenges in skill development, assessment, and equity, particularly for first-generation and rural learners. Addressing these requires rationalized credits, standardized frameworks, activity-based pedagogy, structured assessment, faculty training, and learner support, alongside integration of employability-oriented communication skills. With strategic planning and institutional commitment, AEC-L1 can provide a strong foundation for effective English communication, bridging policy intent with practical outcomes and promoting holistic learner development.

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The Study of the Approach of Students towards the Use of AI in English Language Learning at UG Level

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Abstract

The rapid growth of Artificial Intelligence tools such as Chat GPT, Grammarly etc has drastically transformed the way students learn English. This study tries to analyse the approach of UG level students towards the booming Al tools for their English learning. The primary data is collected from a semi urban region. The research includes survey, and interview methods for data collection. Quantitative analysis revealed that a good number of the students rely on the Al tools for English language learning. However, the data showed that Al tool like ChatGPT is frequently used by the students more for solving the language related exercises than using it to learn the language as such. Also, The interviews with the students revealed that they prefer ready made answers than thinking and creating the same. The quantitative and qualitative data showed mixed results in terms of getting better at English language learning. However, qualitative findings reveal significant dependence on Al especially in written English. The interviews with teachers expressed concern over the authenticity of the answers, critical thinking, and academic integrity. The study concludes that the students are using Al tools for exercise completion more than for learning language as such which is leading to over dependence on Al and being less creative. The study recommends that the students should use AI tools like ChatGPT as a supplementary aid for English learning rather than a ready made replacement to prevent overdependence and ensure the quality experience of language learning.

Keywords: Artificial Intelligence, English Language Learning, Undergraduate Students, ChatGPT, Academic Integrity

1. Introduction

In the rapidly changing world, Artificial Intelligence has emerged as a mighty transformative force in the field of education reshaping traditional teaching and learning practices. In English language learning, AI-based tools such as ChatGPT, Grammarly, and Google Translate provide instant feedback, content generation, and language assistance, making them increasingly popular among undergraduate students.

At the undergraduate level, where learners are expected to develop linguistic competence, critical thinking, and originality, the increasing reliance on AI tools raises important pedagogical concerns. While AI tools can definitely enhance accessibility and learning efficiency, uncontrolled usage may lead to overdependence and passive learning habits. Hence, it is very

important to understand the students' approach towards AI usage in English language learning.

This study investigates how UG students perceive and use AI tools in English language learning, focusing on their frequency of usage, purposes, confidence levels, and awareness of the potential consequences of overuse.

2. Review of Literature

Several studies have examined the role of Artificial Intelligence (AI) in education. Luckin et al. (2016) in their paper highlight that AI can enhance personalized learning by providing adaptive feedback and learner-centered support. Their study suggests that AI tools can assist learners in improving academic performance when used as supplementary learning aids.

Concerns regarding academic integrity in the era of AI have been discussed by Roy and Swargiary (2023), who emphasize ethical challenges such as plagiarism, reduced originality, and over-dependence on AI-generated content. Similarly, Rane et al. (2023) stress the importance of institutional policies, ethical awareness, and responsible use of AI tools to maintain academic honesty.

A systematic review by Zawacki-Richter et al. (2019) reports a rapid growth of AI applications in higher education but points out a lack of empirical research focusing on students' perceptions and learning outcomes, particularly in developing and semi-urban contexts.

After referring these studies, this research specifically tries to understand the approach of UG level students towards the use of AI in English learning only.

3. Objectives of the Study

The objectives of the study are:

1. To examine the frequency of AI tool usage among UG students for English language learning.
2. To identify the most commonly used AI tools by UG students.
3. To analyse the purposes for which students use AI in English language learning.
4. To understand students' perceptions of AI's impact on their English language skills.
5. To explore concerns related to creativity, critical thinking, and academic integrity.

4. Research Methodology

The study follows a descriptive research method, using both quantitative and qualitative approaches.

5. Sample and Data Collection

Primary data was collected from 50 undergraduate students from a semi-urban institution in Ratnagiri. A structured questionnaire containing ten closed-ended questions was floated. Also, some informal interviews were conducted with selected students and teachers to gather qualitative feedback. The collected data was analysed using percentage analysis. Qualitative interview responses were analysed thematically to support the survey findings.

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6. Data Analysis and Interpretation

The data analysis provided the following observations:

a. Frequency of AI Tool Usage

The survey data indicates that 48.1% of students sometimes use AI tools for English language learning, 25% use them often, and 19.2% use them very often. None of the respondents reported never using AI tools.

b. Most Frequently Used AI Tool

Among the respondents, 75% identified ChatGPT as their most frequently used AI tool. Google Translate (19.2%) and Grammarly (6%) are also used indicating ChatGPT's dominance in English academic tasks.

c. Purpose of Using AI Tools

Students primarily used AI tools for completing assignments (42.3%), followed by creative writing (26.9%). Other uses included learning grammar and vocabulary (11.5%) and solving grammar or comprehension exercises (9.6%).

d. Use of AI in Assignments

Regarding assignment practices, 40.4% of students made minor edits before submission, while 19.2% rewrote AI-generated content in their own words. However, 7.7% submitted answers without any modification.

e. Perceived Improvement in English Skills

While 44.2% of students agreed or strongly agreed that AI improves their English skills, 30.8% remained neutral, suggesting uncertainty regarding long-term learning benefits.

f. English Skills Supported by AI

Students perceived the greatest support in writing (36.5%), followed by vocabulary (25%) and grammar (21.2%). Speaking skills received minimal perceived support.

g. Preference for AI-Generated Answers

A majority (63.5%) sometimes preferred AI-generated answers over independent writing, reflecting partial reliance on AI tools.

h. Confidence Without AI

Despite frequent AI usage, 71.2% of students reported being confident or very confident in writing English answers without AI assistance.

i. Creativity and Critical Thinking

A substantial majority (71.2%) agreed or strongly agreed that overuse of AI tools can reduce creativity and critical thinking.

j. Ideal Role of AI in English Learning

Most students (63.5%) believed that AI should function primarily as a support tool for learning, rather than replacing independent writing or thinking.

7. Findings

A. AI tools are widely used by UG students in English language learning.

B. ChatGPT is the most preferred AI tool.

C. Students mainly use AI for assignment completion and writing tasks rather than English language learning as such.
D. Overdependence on AI, particularly in written English, is clearly visible.
E. Students and teachers express concerns about creativity, originality, and academic integrity.

8. Conclusion

The study highlights the growing influence of AI tools in undergraduate English language learning. Also, one important thing to notice is that though a good number of students do know the consequences of over dependence on AI and believe to have the role of AI as supporting tool only, they still use AI for ready-made outputs. Another notable thing is that the students are not using AI to learn the English language, rather they are using AI to ease their academic work pertaining to English in ready-made form. One interesting thing to note is more than 70 percent students reported that they feel confident while dealing with English tasks without the help of AI yet around 60 percent of the students do take the assistance of AI.

AI provides valuable academic support, excessive reliance may hinder students' independent learning, creativity, and critical thinking. The findings emphasize the importance of balanced and ethical use of AI tools. Educators should guide students in using AI responsibly to ensure meaningful learning outcomes.

9. Suggestions

A. Clear institutional guidelines on ethical AI usage should be established.
B. Assignments should be designed to encourage originality and critical thinking.
C. Students should be trained to use AI tools as learning aids rather than content substitutes.
D. Awareness programs on academic integrity should be implemented.

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"Integrating Digital Technology in English Language Teaching"

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Abstract

English serves as a global language and one of the most inclusive languages. It is the main medium for education, business, and technology, while languages change quickly with more accessible information. In a world filled with technology, the National Education Policy (NEP-2020) outlines a new direction for Visit Bharat @2047 by enhancing the role of languages, humanities, and social sciences through digital integration, especially in teaching and learning English. Modern educators are using tools like blogs, the internet, interactive boards, mobile phones, Skype, Twitter, YouTube, computers, and networks. They are moving away from traditional lectures to more engaging and interactive methods that inspire learners and promote real interaction. This It helps build skills in composition, literature analysis, decoding, reading comprehension, spelling, vocabulary, grammar, punctuation, planning, reasoning, study skills, and handwriting. NEP-2020 highlights the importance, goals, opportunities, and challenges of this digital shift. It recommends effective strategies to take advantage of fast technology advancements for quality education. By tackling issues like the digital divide and teacher training, it encourages inclusive and fair access, ensuring English plays a key role in developing critical thinkers and global citizens. In the end, this combination of policy vision and technological capability not only improves teaching effectiveness but also drives the humanities and social sciences to create a skilled and innovative workforce for India's future by 2047. Language learning can become a pathway to cultural preservation, economic empowerment, and technological expertise.

Keywords: English Language, NEP-2020, E-Learning, Viksit Bharat.

1. Introduction

In today's interconnected society, the English language stands as a cornerstone in the digital landscape. It not only facilitates global communication but also plays a pivotal role in the realms of technology. English is often referred to as a "lingua franca," a common language that enables people from diverse linguistic backgrounds to communicate. In the digital world, English serves as this bridge, connecting individuals across continents. Whether it is social media, forums, or email, English is the predominant language used. This widespread use encourages non-native speakers to learn English to engage and interact in the digital space effectively.

NEP 2020 encourages the use of digital tools such as online platforms, apps, and e-resources to improve English language teaching (ELT). It promotes communicative skills, activity-based learning, and access for all learners, including those with disabilities. The policy

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highlights the need for teacher training in ICT. This training helps create engaging, multilingual content that connects different language speakers and supports the three-language formula, where English promotes global interaction alongside native languages. This shift focuses on moving away from memorization and towards practical, hands-on approaches that prepare students for the skills they need in the 21st century.

The whole world use of technology might have influenced all of education institutions to follow the trend of technological usage. The use of Information and Communication Technology (ICT) plays a significant role in improving education. The field of education has been affected by ICT, which means it affects teaching and learning. It affects all of people at school, workplace and the other educational places.

Its role in the digital era can improve and develop the quality of education. The use of ICT in English language teaching is expected to give more benefits to teaching English. Nowadays, most of the English teachers use technology in their teaching. That is the newest instructional media developed in this digital era will help the teachers to create an innovative teaching strategy by providing interesting activities helping the students to improve their competence. Technology also helps the students to access the information that can engage their learning experience.

In the field of education, the teachers and the students are affected by these developments that changed the world as a learning environment powered by tools. Considering that schools take the burden of educating individuals, the administration should, by all means, invest in technology, retool its teachers, and transform the physical environment into a learning environment that will develop the students 21stcentury skills.

Being able to speak English is a great advantage because the English language is a force of unity. The traditional English teaching has been drastically changed with the remarkable entry of technology; hence, technology in English language teaching has increased in popularity. Basically, the teachers are expected to be more expert by developing their competences, especially in technology because it provides so many options in making teaching in an interesting way.

2. Importance

We all know, English is the toughest language for us. Because we are Indians, our national language is Hindi. But now a days, English is a necessary language; we must learn. In the digital era, digital tools help to us, how to learn English language in easy methods. NEP-2020 encourages a two languages formula in which our mother language or regional language, Hindi/Indian language, and English are a must with a minimum of two native languages in our country. English is now established as an international language to learn about global culture and our heritages. English pronunciation, grammar, literature, and vocabulary construction will benefit from constructivist learning via activities. Multilingualism will blend English without imposing, hence providing education in all ways.

1. Global Connectivity: English is a passport to access global culture, sciences,

technology, international relationships, and global employment opportunities, which are a prerequisite for developing our country, India.

2. The NEP encourages learning in both mother/tongue languages up to grade 5, incorporating English subjects into a vital second language, hence raising multilingual people who can function well in local and international settings.
3. Primarily emphasizing communicative and critical English skills, it upsurges students into the skill requirements of the 21st century in a technology-driven environment.
4. Holistic Education is considered a tool for holistic education. English is not a test of intelligence but a tool for learning various disciplines.
5. Bridging Gaps: It serves as a tool to bridge the gap existing in countries with high proportions of rural populations and lacks direct access to global knowledge, thus striving for an educated workforce in Viksit Bharat.

3. Role of English in The National Education Policy (Nep 2020)

Replacing the National Policy on Education, 1986, the Union Cabinet of India approved the National Education Policy (NEP) 2020 in July 2020. The primary objective of NEP 2020 is to reform the Indian education system right from the basic to advance level. This policy is standing on the five pillars of Access, Equity, Quality, Affordability and Accountability. NEP 2020 is especially aimed to prepare India's upcoming generation to face the challenges of the modern times however, it stands firmly on the pillars of basic Indian ethos that will help in transforming our country into a global knowledge power.

As stated in NEP 2020, English is a language; it is not a measure of your intelligence. English is an international language that all people ought to learn for convenience. This observation clearly shows that English ought to be used as a bridging language for the purposes of understanding international culture and world heritage. This is a misconception which NEP 2020 repudiates the significance of English. In fact, there is no way out of English in NEP 2020. What is new in NEP 2020 is really that it is propagating which holds that until at least grade 5, medium of instruction in both public and private schools ought to be the home language/mother tongue/local language, or regional language however, beyond grade 8, in other words at secondary level, NEP 2020 is in fact taking English as a "Using English as a medium of instruction will bring opportunities for these students to unlock the doors towards globalization,". So, it is in fact promoting a constructive perspective to learn English. Right from immemorial times, India has always remained a country which is revered all over the world because of its sound basis in higher education.

English is being taught as the second language or first language right from the pre-school in most of the schools in India. As language skills, which is supposed to be learned during the early years, most children learning English language reach up to 50% capacity at the age of 4 years only. Therefore, this serves to make the children acquainted with a lot of new skills such as videos, apps, and video games, teaching aids, online teaching, mobile phones, television, etc. Recently, with the advent of pandemic times, online education has become a household name not

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only in the city portions of India but in the most distant regions of this country.

English is an established fact to be a non-native language in the Indian linguistic context hence an impetus to learn arises. English thus far has been taught at different levels such as English as a foreign language, English as an additional language, and English as a language. Inspite of this, the confusion existing between learning English as a subject and learning English as a language continues. Having this in mind, NEP 2020 lays a special emphasis on learning English, which is a language of communication along with emphasizing a holistic and interdisciplinary/multidisciplinary approach at an undergraduate level of education which integrates different streams such as Arts, Humanities, Social Sciences, Mathematics, Science, Management, and Allied Professional Courses. Such integration is possible "only through a common language which can act as a bridge between these streams."

Under the conventional university system, a lot of time of these students gets wasted in preparing for examinations, leaving them with less time to focus on learning languages in a proper manner. In such circumstances, taking up language education from a functional angle is the need of the hour. To assist such students, a lot of e-resource materials are available to them simultaneously with them a whole lot of websites available on English Language Learning such as SWAYAM, NAPTEL, MOOCS, Duolingo, Memrise, Babbel. Busuu, Rosetta Stone, ELSA Speak, Glossika, FluentU, Language Learning, Pimsleur, Fun Language Learning, LingQ etc.

Such websites are completely free of cost for practicing English in their homes. Such learning in languages along with a complete course in English in a practical manner will assist students in developing their personality. As such, emphasis in English should be given to comprehensions and communication in a proper manner. Along with literature studies, communicative or practical English learning should become a necessary part and parcel of such studies including basic elements of English Language such as grammar studies, learning writing including learning drafting of business letters, reports, agendas, minutes, and so on. Situational English which will train students in a manner such that they are able to communicate properly right in situations and basic elements of communication skills which will have concentrated or focused more on using proper body language will assist these students in abstaining from committing blunders when they will appear in interviews, in Group Discussions, and so on., for their placements in companies, firms, and other such institutions. As such, students after such trainings in communicative English learning will be in a position to make usage of different elements of English Language learning such as listening, speaking, reading, and writing for their own proficiency in a proper manner.

4. Crucial objects of NEP 2020 for English language tutoring

The NEP 2020 proposes that the scholars should be suitable to have faculty situations of English and at least two Indian languages, and the three- language literacy strategy would give a flexible approach towards this. It gives primary emphasis to the home language/ maturity medium up to Grade 8 if possible, to have English supplement, not dominate, to raise appreciation. Class procedures transfigure to concentrate on interactive and conversational

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language chops rather than alphabet, integrating literature, vocabulary, and everyday use, for illustration, debates and systems. Technology, Teacher Education, and joyous Education helps develop the whole child to interact with the artistic heritage of the world without making intelligence contingent on English.

1. Multilingual Proficiency

The NEP 2020 focuses on creating competent multilingual speakers with expert situations of proficiency in English and two other Indian languages to insure their cognitive and artistic development. English is promoted as the transnational language grounded on convenience rather than cognitive capability and is therefore incorporated into the three languages formula containing two indigenous/ indigenous languages.

2. Skill improvement

The policy helps to interactive and discussion- grounded rates in English language tutoring over rote literacy, in combination with alphabet, vocabulary, and literature to support study and expression. It advocates a constructivist focus, where it encourages learners to interact with world culture and world heritage using English in secondary seminaries.

3. Inclusive perpetration

English language instruction allows for main language medium education up to Grade 8, if possible, through bilingual programs to promote all languages. This will promote holistic, interdisciplinary literacy of English language chops by the multitudinous seminaries and druggies of the internet.

5. Challenges

1. Pupil engagement

In the traditional classrooms, assessments and quizzes can helps in get engagement, but digital platforms occasionally miss the engagement with scholars and preceptors.

2. Lack of digital knowledge

In pastoral area, numerous scholars may not familiar with the tools or platforms used for studies, because their parents didn't get that kind of education or knowledge. So they may vacillate and can't involve.

3. Technology integration

Not all the scholars have same position of comfort with technology that leads specialized difficulties that can disturbing literacy. Occasionally network issues, ramify issues etc doesn't leads effective tutoring to scholars.

4. Communication difficulties

During the class through the digital tools, lack of particular connection that face to face commerce offer. That can lead to advancement, especially for scholars who thrive on social commerce.

5. Motivating pupil

Digital learning lacks the physical presence of a schoolteacher or classmates. Without

physical propinquity, scholars may feel isolated and disconnected from their peers. In this way their provocation doesn't increase.

6. Maintaining discipline

Classroom system with digital tools, which leads development of behavioural issues, like discipline matter, over sound and scholars does support to preceptors.

6. Conclusion

The study's finding that digital communication has a important, that influence on English language enhancement the body of knowledge in this area. Everyone had bettered in at least one area of language proficiency to the online terrain. That helps to clear from the issues that scholars have embraced the use of online media for communication & language literacy. They've also shown remarkable development in English language chops. It gives suggestion for chancing the scholars' interest & provocation can be supporter when traditional tutoring approaches are combined with digital technologies. The social networking spots has boosted their capability to express themselves in writing & expand their vocabulary. Their listening, pronouncing, vocabulary, and communicating chops have all bettered. The spoken portion of a language can be better learned through the use of videotape calls. As technology continues to advance, the integration of digital connection with the scholars. Digital learning offers more benefits to scholars, similar as availability and an interactive literacy experience. It has the capacity to transfigure education and help overcome traditional walls. still, it also presents challenges similar as access to technology and cybersecurity enterprises. Digital period has revolutionized English language tutoring and literacy, and digital tools are anticipated to play a crucial part in the future of language education. With continued development and collaboration, digital literacy has a bright future ahead. also, it empowers scholars and preceptors and provides lesser openings for literacy and growth.

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NEP 2020 for Vikasit Bharat @2047: The Role of Languages Humanities and Social Sciences
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A Sociological Review of NEP's Impact on Senior Colleges in Ratnagiri City

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Abstract

The aim of the education is to grow good human beings capable of rational thought and action, possessing compassion and empathy. This National Education Policy 2020 is the first education policy of the 21st century and aims to address the many growing developmental imperatives of our country. The National Education Policy 2020 lays particular emphasis on the development of the creative potential of each individual. This Policy envisions an education system rooted in Indian ethos that contributes directly to transforming India. National Education Policy 2020 is different way to teaching-learning process entirely. Education institutions have several issues in developing countries like India. Traditional educational patterns are not capable to fulfilment of needs of today's generations. The NEP provides multiple entries and exit system, internal subject selection and cross combination courses across the streams. The present study focuses on what are the approaches of students to see NEP and what is the impact on student's academic performance with the special reference to senior colleges Ratnagiri city. The researcher is trying to provide general information of NEP because about this policy students and stakeholders having many doubts and unclear information. Now a day's skills and technical knowledge are must for survival and the present study is discovered NEP's implementation and overall response from students. The policy is directly connected to teaching - learning process, research field also change its criteria. Thus, the researcher wants to underlined NEP policy's highlights and the role of stake holders in this process with the special reference to senior college's students in Ratnagiri city.

Key Words: Academic, NEP, Research and Senior

Introduction: The **National Education Policy 2020** represents a comprehensive reform agenda for India's education system, including higher education. Its primary aims are to make education more **holistic, multidisciplinary, flexible, and aligned with 21st-century skills,** promoting creativity, critical thinking, and employability rather than rote memorization. NEP underscores **interdisciplinary learning, credit mobility, vocational integration, digital readiness, and inclusivity** as key pillars of its reform vision.

Objectives of Study:

1. To know the background of National Education Policy 2020.
2. To know the basic features of National Education Policy 2020 regarding Arts, Commerce and Science streams.
3. To analyse student's approach towards National Education Policy 2020 of Senior Colleges in Ratnagiri City.

Research Methodology: The Researcher has used Interview-Schedule Method for

undertaking the study. Personal Interviews and Semi - Participant Observation methods are applied for knowing, analysing and discussing the social reality of National Education Policy 2020 with reference to Senior Colleges in Ratnagiri City.

Duration of Study: The duration of the study is Six months (from June 2025 to December 2025). The present research work considered First Year, Second Year and Third Year Students of Senior College. The collected data is covered entire degree programme of the respondents.

Area of Study: Ratnagiri City is vital part of Maharashtra State. It is situated on west coast and known for Alphonso Mango, Cashews, Jackfruits and Fish also. There are many opportunities of Higher Education in Traditional Degree Programme, Engineering, Business Administration, Fishery College and Other Professional Courses. The researcher selected Degree Colleges in Ratnagiri City such as Gogate - Jogalekar College, Navnirman College and Deo-Ghaisas-Keer College. They are well-known colleges in Ratnagiri District.

Sample Selection and Sample Size: The Researcher has used the Purposive Sampling method for the selection of the sample such as Arts, Commerce and Science Students of Senior Colleges, especially those who are learning under NEP 2020. The sampling size is dependent upon the availability of the sample and their participation in this education policy. The Researcher has selected total 50 samples for the present study as per the streams.

Scope and Limitations of Study: The Study is broadly covered NEP features, its impact on Higher Education, the role of stake holders for run this policy and what is the perception of students in senior colleges as well as the study suggests key factors for maximum output of NEP 2020. However, the present work is not given attention to comparison between before NEP and after NEP scenario.

Data Collection and Analysis: Primary data is collected by Semi - Participatory Observation in study area and Interview-Schedule was administered and Personal Interview was conducted of the Students of Senior Colleges. Secondary data has been based on Books, Research Articles, Journals, Government and Non-Government Reports, Administrative Letters, Booklets, Newspapers, Telecasted News, Internet and You Tube.



The above Histogram shows that class wise respondent's classification. The researcher chooses 32 students from FYBA, 10 students from SYBA and 8 students studying in third year of graduation. The researcher chooses majorly first year students because; they are newly entering

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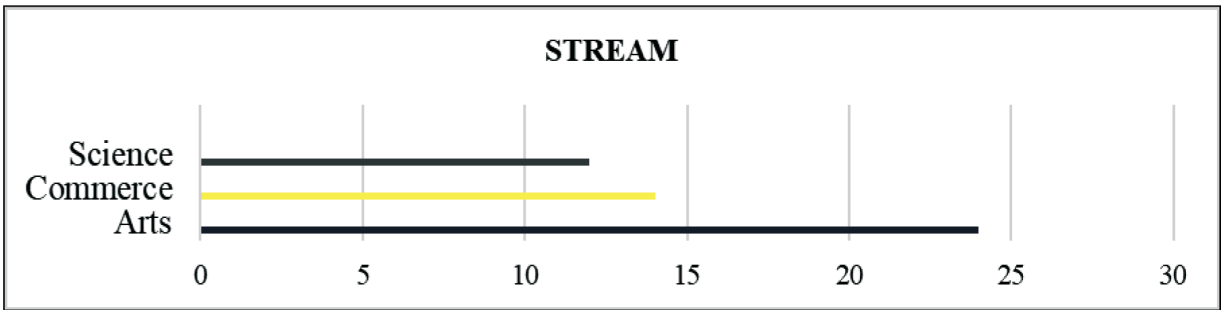
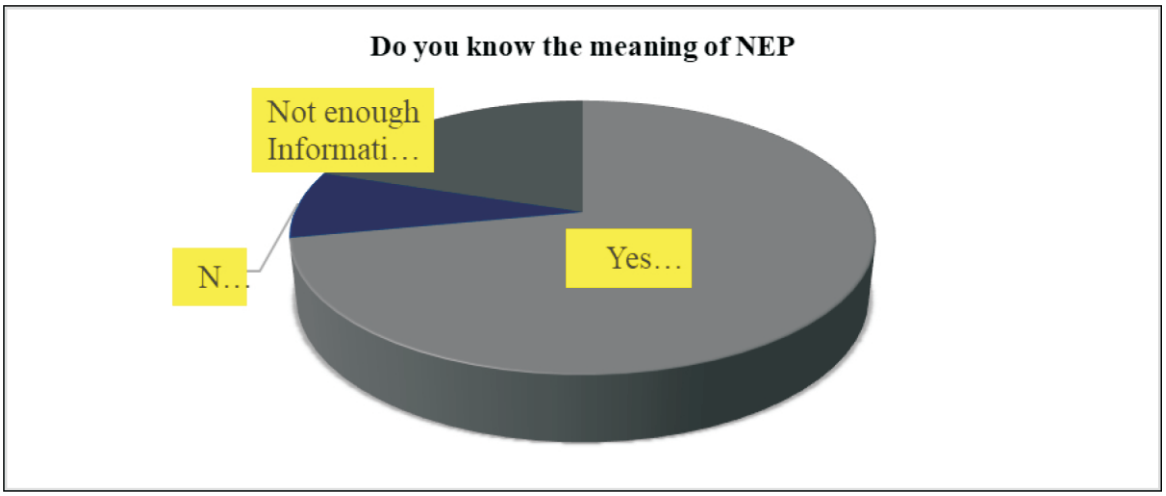
in NEP system. Gathered data is generally considered first year student's approach towards NEP. There are various verticals offers for first year students such as Major, Minor, Open Elective, Skill Enhancement Course, Vocational Skill Course and Curriculum Course; in this situation the researcher wants to know how tackle subject selection by concern students.



The above Bar Graph speaks about stream wise classification of the respondents. The researcher chooses 24 Students from Arts, 14 from Commerce and 12 from science stream. NEP offers various subjects and courses as per the streams. Some courses are practical bases and some courses are theory bases are considered in NEP. Students can select Open Elective from different streams, due to students' gets scop to engage in another course which is out of the stream.



The above Pie Chart assists that student's information about NEP. 72% Students is aware about NEP, 08% students do not have any idea about NEP and 20% students have not enough information about NEP. Educational institutions and other agencies provide NEP information among the stakeholders though various workshops, seminars, conferences and orientation programs. Still, it is found that students have not enough information about NEP.

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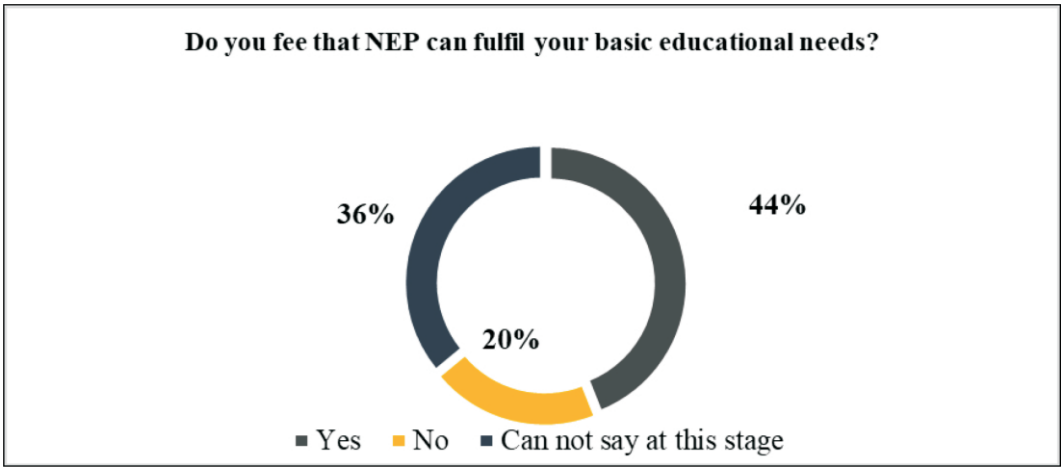
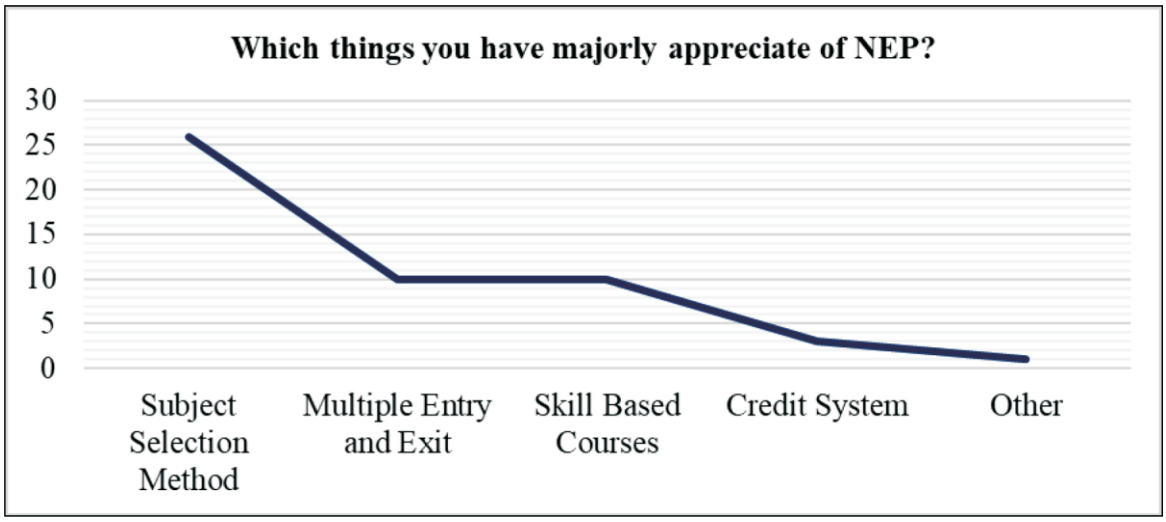


Education makes good citizens for the country and provides job opportunities also research scope is one of the major goals also. The above doughnut speaks about student's expectations for career-oriented needs. There are 44% respondents having confidence regarding getting job opportunities through NEP structure. 36% respondents cannot say anything at this stage because they are studying and they have no idea. 20% respondents replied negatively on this question because, they don't think getting jobs through NEP.



Under NEP, students can enjoy free subject selection structure. The linear graph shows that majorly appreciated thing under NEP by students. 25% students adored subject selection method strategy under NEP, 10% students appreciated multiple entry and exit policy, 10% students think skill-based courses are important for thema and remaining 5% students appreciated credit system. NEP provides freedom and flexibility in educational structure. Non-NEP structure doesn't give permission to changes in traditional path of education.

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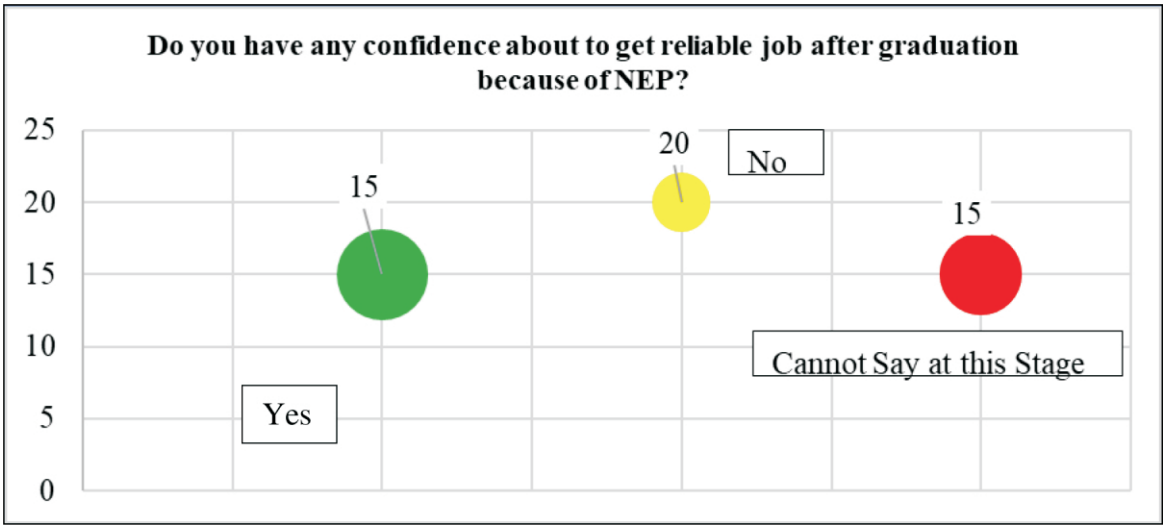
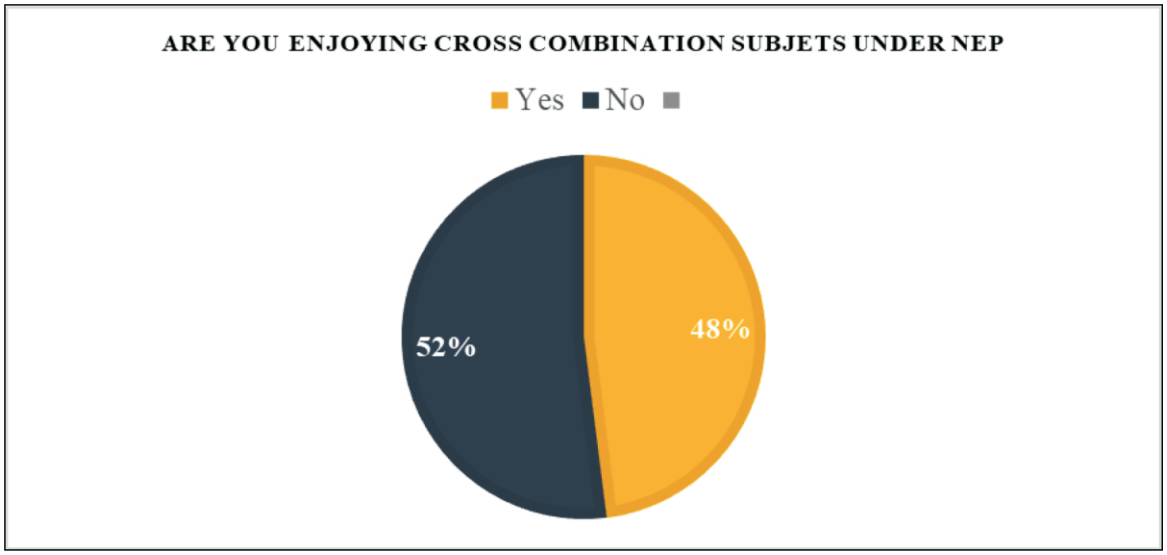


To reduced unemployment ration is one pf the prime goal of education system. The above Bubble Graph discusses that student's confidence about to get reliable after graduation under NEP system. 30% respondents stated that, they will get job after graduation, 30% respondents replied they are not sure about jobs getting or not after completion degree program. 40% respondents are given negative remark on NEP structure in the concern of employability.



The above Pie Chart explains that students are enjoying or not cross combination of subjects under NEP. The segmentation among Arts, Commerce and Science is no more in NEP system like previous. 52% students stated that they are enjoying cross combination subjects and 48% students are not enjoying cross subject combination method. Students can get subject choice but they are not ready to select another subject which is belonging to different field.

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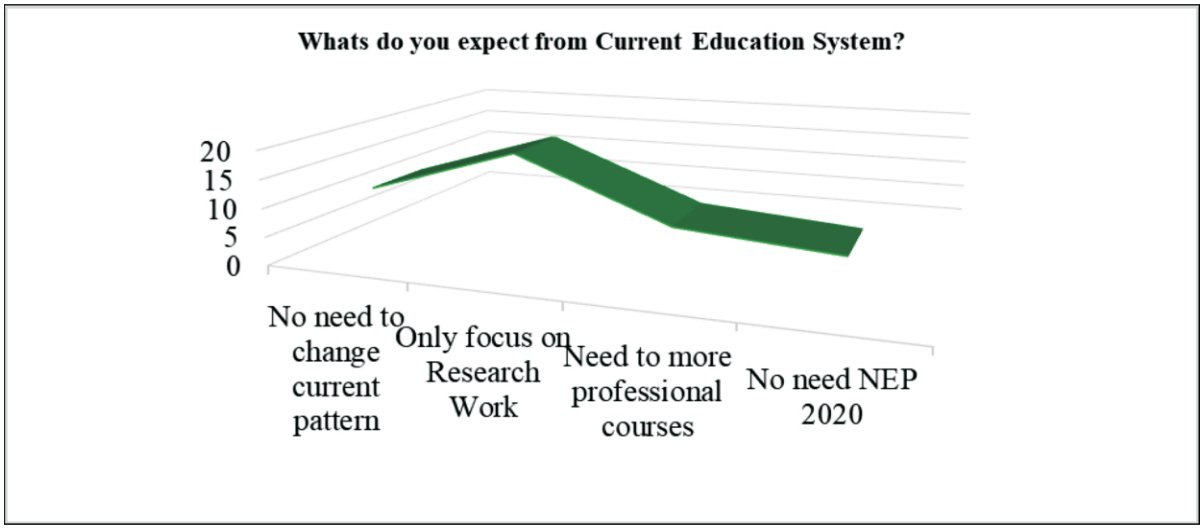

The researcher wants to know that what are the expectations from NEP, 10 respondents stated that no need to change current pattern which is belong to NEP. 20 respondents replied that only focus on research work because research is significant for any field. 10 students required need to more professional courses and remaining 10 students want previous system. There are some constraints in NEP but students can't get more opportunities and freedom in NEP.

Finding:

1. NEP has been accepted by senior colleges in Ratnagiri since last two and three years.
2. The most important factor of NEP is freedom and flexibility in education programs.
3. The Government and other educational institutes have taken workshops, orientation programs, seminar and conference for providing more information among stakeholders.
4. Students are enjoying cross combination subject selection policy.
5. Teachers and Students have changed their teaching-learning strategy under NEP.
6. NEP focuses mostly skill-based programs, research and local needs and social issues.
7. On Job Training is important concept of NEP which is provide actual job experience to students.
8. Multiple entry and exit are helpful to students those who cannot attend regular college.

Recommendations:

1. Allow students to combine including majors and minors across arts, commerce and science fields.
2. Regular curriculum revision with input from industry experts, alumni, and universities.

Conclusion: NEP's prominence on inclusivity and socio-economic equity reflects broader national trends in higher education. NEP's multidisciplinary and flexible structure encourages broader learning but may challenge students used to traditional subject focus, affecting identity as learners and career expectations.

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English Language Teaching in India: A Critical Analysis of Current Challenges

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Abstract

English holds a prominent position in India as a language of global communication, employment, higher education, and social mobility. Despite this importance, English language teaching (ELT) continues to face multiple barriers in the Indian education system. The present paper critically examines the major challenges encountered by English Language Teachers (ELTs), such as limited teacher proficiency, a lack of student motivation, outdated instructional materials, overcrowded classrooms, mother-tongue influence, inadequate resources, examination pressure, and socio-economic inequalities. The study explores how these interconnected issues restrict the development of communicative competence among students. By analyzing these barriers, the paper emphasizes the need for educational reforms, improved teacher training, and innovative pedagogical practices. A more supportive environment for ELT can help Indian learners meet the demands of the globalized world.

Keywords: English as a Second Language (ESL), teacher proficiency, communicative competence, rural-urban divide, pedagogy, Indian education system

Introduction

India's complex linguistic landscape makes English education fundamentally significant yet challenging. English functions not only as a second language but also as a bridge connecting diverse linguistic communities and providing access to global opportunities. It is the medium of instruction in many institutions, and proficiency in English is often linked with better employment prospects and academic success (Agarwal 116).

However, research consistently highlights a persistent gap between the goals of English education and actual learner outcomes (Das 15). Many students complete their schooling without gaining adequate fluency, particularly in speaking and listening skills. Teachers play a crucial role in shaping language acquisition, but they themselves encounter structural, linguistic, and pedagogical obstacles. This paper critically analyzes these challenges to understand why ELT in India remains ineffective in many settings and what reforms can mitigate existing problems.

Limited Proficiency and Professional Training of Teachers

Teacher competence directly influences student achievement. Yet, many teachers in India lack strong spoken English skills because they were educated in systems that emphasized memorization rather than communicative use of language (Gupta 257). As a result, teachers may feel hesitant to conduct interactive activities, resulting in teacher-centered classrooms.

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Moreover, opportunities for continuous professional development are limited and unevenly distributed. Teachers in rural schools especially lack training in modern methodologies such as Communicative Language Teaching (CLT), technology integration, and differentiated instruction (Chaudhary 19). Without strong training support, teachers struggle to update their instructional practices.

Thus, improving teacher proficiency and providing ongoing pedagogical training remain urgent priorities.

Low Student Motivation and Lack of Exposure

Students often view English as a compulsory subject rather than a useful communication tool. In rural India, English is rarely encountered outside the classroom, reducing its functional value in daily life (Mahaboob 39). This lack of exposure results in anxiety, fear of making mistakes, and limited participation.

Teachers find it difficult to motivate learners without relatable examples or immersive environments, which are essential for second-language acquisition. Creating English-rich surroundings through school activities, co-curricular clubs, and media use could significantly enhance motivation and engagement.

Outdated Learning Materials and Teaching Methods

Textbooks in government schools frequently follow traditional grammar-translation methods, focusing on rules and writing rather than developing communicative ability (Ahuja and Ahuja 395). Additionally, many schools do not provide:

" Audio-visual tools
" ICT-based learning platforms
" Language laboratories
" Updated curricular resources

As Ghosh and Dey suggest, pedagogical innovation is crucial for effective ELT (130). Teachers require modern materials that incorporate real-life contexts, storytelling, role-play, and group interaction.

Mother-Tongue Influence and Multilingualism

India's multilingual society influences pronunciation, syntax, intonation, and vocabulary of English learners. Direct translation from regional languages often leads to grammatical errors and unnatural expressions (Joshi 3). Managing diverse linguistic backgrounds in one classroom requires specialized techniques, such as contrastive analysis and pronunciation training, which many teachers are not trained to execute.

Overcrowded Classrooms and Classroom Management

Overcrowded classrooms, especially in government schools, severely limit interaction. One teacher managing 60-80 students cannot provide individualized feedback or assess speaking skills effectively (Kumar 859). Discipline takes precedence over learning, making

communicative activities difficult to implement. Teachers feel overwhelmed, reducing job satisfaction and overall teaching effectiveness.

Examination-Oriented System and Rote Learning

The Indian assessment structure emphasizes writing accuracy and memorized answers rather than practical language performance. Students often excel in written exams while lacking confidence in speaking or listening (Das 16). Teachers, pressured by board results, prioritize exam preparation instead of communicative development (Khan 30).

To build real-world language ability, assessment must include speaking and listening components that encourage critical thinking and creativity.

Infrastructure Limitations and Digital Divide

Access to technological tools is essential for modern ELT. Yet many rural schools lack:

- Stable electricity and internet
- Computers or digital screens
- English media content
- Well-equipped classrooms (Mishra 4)

The digital divide widened further during the rise of online learning. Students without devices or internet resources fell behind, demonstrating how infrastructure inequalities weaken English learning outcomes.

Socio-Economic and Cultural Barriers

Students from low-income families lack exposure to English books, tutoring classes, or private schooling advantages. Some communities view English with cultural suspicion, believing it may negatively impact native identity (Mehra 596). Such attitudes reduce parental involvement and discourage students from adopting English confidently.

These barriers highlight that ELT challenges are not only academic but also socio-cultural and economic.

Rural-Urban Disparity

Urban students benefit from:

- English-medium environments
- Qualified teachers
- Co-curricular exposure
- ICT tools

Rural students, however, face weaker educational infrastructure and limited interaction in English. This disparity creates unequal career opportunities and deepens social divisions (Mahaboob 40).

Equitable access to English education is essential for inclusive national development.

Recommendations:

To improve English Language Teaching (ELT) in India, a comprehensive set of reforms

must be implemented at multiple levels of the education system. First, **teacher development programs** should be strengthened to enhance teachers' language proficiency and methodological skills. Continuous training in communicative language teaching, correct pronunciation, digital literacy, and learner-centered approaches will better equip teachers to handle diverse classroom needs and build student confidence in English.

Second, **resource allocation** must be improved, particularly in rural and government schools where facilities are limited. Access to updated textbooks, audio-visual tools, language laboratories, and ICT-enabled classrooms will support interactive learning and give students a more practical exposure to the language. This step can significantly reduce the rural-urban divide in English education.

Third, **assessment reforms** are needed to shift focus from rote memorization to practical communication skills. Incorporating listening and speaking components into examinations will motivate both teachers and students to prioritize real-life usage of English rather than simply preparing for written tests.

Reducing the **student-teacher ratio** is equally important. Hiring more qualified English teachers would allow individualized feedback, improved classroom management, and more opportunities for each learner to participate actively.

Additionally, schools should work toward creating **English-rich environments** through extracurricular clubs, peer-learning groups, storytelling activities, and exposure to English media. Such environments foster natural language learning and enhance motivation.

A **revised curriculum**, aligned with communicative goals and modern teaching practices, is essential to ensure that learning outcomes match assessment expectations. Finally, **community engagement** must be promoted so that parents and local stakeholders develop a positive attitude toward English education. Awareness programs can help families understand how English proficiency contributes to academic success and future opportunities.

In summary, improving ELT in India requires unified efforts that combine better training, rich resources, supportive environments, equitable policies, and active participation from both schools and communities.

Conclusion

English is a long-term investment for India's future, yet its teaching continues to face serious challenges. Limited teacher proficiency, inadequate infrastructure, outdated pedagogy, and systemic exam pressure all reduce student learning outcomes. These issues are deeply interconnected and require comprehensive policy attention.

Reforms in training, resources, assessment, and classroom practices can significantly improve communicative competence among learners. English language teachers are central to this transformation, but they must be empowered with proper support, guidance, and opportunities. By strengthening ELT practices, India can prepare confident, globally capable citizens ready to meet the demands of the 21st century.

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NEP-2020 for Viksit Bharat @ 2047: The Role of Languages

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Abstract

The implementation of NEP 2020 is not sudden; it is a culmination of historical recommendations dating back to India's independence, including the Kothari Commission and the demand of the RTE Act 2009. It is based on the language model and emerges as the most comprehensive reform of these demands. It aims to strengthen foundational learning through mother tongue as a central pillar of education, equity, and national growth. The paper examines the role of Indian languages promoted in NEP 2020 and their contribution to the Viksit Bharat @ 2047 vision. It discusses NEP-2020 and higher education reforms, multidisciplinary and holistic learning, academic access through Indian languages, and research and knowledge creation. India's multilingual context requires an education policy that respects linguistic diversity. NEP-2020 addresses this need by recommending mother-tongue instruction until at least Grade 5, and preferably until Grade 8. This approach helps pupils clarify their concepts during their foundational years. The link between NEP-2020 and Viksit Bharat 2047 becomes clear when language is viewed as a tool for human capital development, social justice, and inclusive growth. The paper also explores challenges in implementing NEP's language vision. Major obstacles include teacher shortages and training gaps, resource constraints, and dialectal variations. The study concludes with recommendations, mainly focused on strengthening teacher education, building language resources, promoting community and parental engagement, and enhancing higher education in Indian languages.

Keywords: NEP-2020, Viksit Bharat @ 2047, multilingual education, mother tongue, Indian languages, Kothari Commission, cultural identity, national development.

Introduction:

The national education policy that is 'NEP 2020' is the reformation undertaken by the Central Government of India. It is approved on 29th July, 2020. The need for implementation of uniform and comprehensive policy in a linguistically, culturally, religiously, etc. diverse nation like India is a need of time. 28 States and 8 Union Territories of India use more than 447 languages with Indo-European and the Dravidian languages as the major groups. As a diverse country, India enjoys its multilingual status. The NEP 2020 model is an answer to this multilingual status of the country. It's about the reformation in the education sector. And languages are also not an exception for that. The NEP 2020 advocates that "wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/local language/regional language" for both public and private schools. Under the chapter

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'Promotion of Indian Languages, Arts and Culture' of NEP, states that higher education institutions will use mother tongue/local language as medium of instruction and/or offer bilingually. (Mandavkar, 2020)1. This model has the capability to transform the youth of the nation into the capital. A child acquires the mother tongue right from his mother's womb. If the education is provided in the mother tongue that is L1 it creates a strong foundation for higher education. And these language learners with clarity of concepts and education can successfully contribute to the economy and the progress of the nation. Thus NEP 2020 with its language module contributes to the concept of Viksit Bharat @ 2047. Better learning equality and cultural rootedness can be achieved through the successful implementation of such a uniform education system. The freedom to choose the language of instruction in NEP 2020 will increase the learning of regional languages and thus preserve our regional culture. A kind of social, religious and traditional unity will be created. It will help to also preserve cultural identity and democratize higher education. The paper argues that India cannot become a developed nation unless every learner understands the language of learning.

The Review of the Literature:

The process of L1, i.e. none other than mother tongue, acquisition plays a very crucial role. It's a language of thinking, interpreting, expressing and dreaming. This concept is the base of NEP-2020's mother-tongue based model of instruction. The languages that are used in a country and the development of the nation are interconnected. If the language of the civilians is strong automatically the results in making the economy and the country strong. Because it is all about strengthening the human capital. Mother tongue always brings clarity and confidence to the user. The model of L1 further enhances and boosts the learning and acquisition process of L2 and L3 and many more languages one wants to acquire. For example in Maharashtra the regional language is Marathi. It is the mother tongue of many. If the child is educated in any language other than Marathi, it brings complication to the learning habits. The child may just memorize the concept without proper and thorough understanding. NEP 2020 recognizes this problem and boldly states that education should be provided in regional languages.

Language-based disputes and controversies, as well as discussions, have existed in India since even before independence. The recommendations made by the Kothari Commission (1964-66) were implemented in 1966.The Kothari Commission realized that human capital can be created on the basis of education. It was for the sustainable growth of such capital that this Commission promoted the Indian Regional Language Model. They became part of India's educational institutions and national education policy. This historical achievement has become the backbone of the NEP 2020 model. This policy covers not only the primary and secondary stages but also concentrates on institutional and University education. The policy recommends the adoption of a three language formula by the particular state government at the secondary stage. The Kothari Commission recommended free and compulsory education. The Article 45 of Indian Constitution and RTE act is also a part of the historic educational movement that happened in India. This RTE act of 2009 makes it mandatory to give free and compulsory education for

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children between 6 to 14 years old in India. It insisted on developing the children's learning with clarity and confidence. And NEP-2020 tries to achieve the same. It would not be wrong to say that the NEP 2020 is not a sudden decision. In fact it's a culmination of past decisions.

Many research papers have been written on mother tongue based education and NEP-2020. Among them, Mandavkar's paper highlights the important role of languages in India's national education system. It promotes regional languages as the language of instruction up to grade 5 and up to grade 8. It also provides information about India's diverse linguistic base while explaining India's national education system and the role of languages. At the same time, S. Kumar's research article *The Role of Indian Languages in the National Education Policy 2020* emphasizes the need for multilingual education based on mother tongue. It discusses UNESCO, NCERT curriculum. It also discusses in depth the importance of Trilingual Sutra, Sanskrit, Classical and Tribal languages. *The Role of NEP 2020 in Shaping Higher Education Reforms: A Vision for New India* connects the National Education Policy 2020 directly with Viksit Bharat @ 2047 vision of India. It stresses inclusive language policy will help to transit India to a knowledge best global power. It also discusses how Indian languages can be promoted as a medium of instruction in higher education enabling wider excess in Tier 2 and Tier 3 institutions in India. Another research article *Role of National Education Policy 2020 in Viksit Bharat 2047* strongly puts NEP-2020 with the sustainable development goal of the nation. It explains that multilingual education is essential for reducing inequality, enhancing quality education and ensuring gender and social equity. It affirms that NEP 2020 aligns with India's ambition of becoming a global knowledge Guru. And this won't happen without strengthening Indian languages. Another article written by Banamali Nath entitled *Role of NEP-2020 in ACHIEVING the Goal of Viksit Bharat 2047* retreats the policy as the strategic foundation for achieving Viksit Bharat 2047. According to him this can be done through a skilled, innovative and equitable society. The paper broadly focuses on NEP reforms and reforms to the languages as well. It also highlights the challenges of NEP 2020 implementing at the ground level.

India's vision of Viksit Bharat fails unless foundational learning improves, and foundational learning improves only when language barriers are removed. Mother-tongue-based education is not a step backward. It is a strong beginning.

NEP-2020 and Language-Related Provisions

NEP-2020 strongly recommends the use of the mother tongue. It uses the word home language for it. It should be the medium of instruction. The National Education Policy, 2020 has advocated, that "wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/local language/regional language" for both public and private schools. Under chapter 'Promotion of Indian Languages, Arts and Culture' of NEP, states that higher education institutions will use mother tongue/local language as medium of instruction and/or offer bilingually. (Mandavkar, 2020)2

It has been rightly said children learn best when they are taught in their mother tongue. S.

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Kumar, in his research article entitled *Role of Indian languages in NEP 2020 discusses* NCERT reports. He asserts that familiar languages helps to improve the conceptual clarity amongst the learners. According to NCERT, students taught in regional languages show 'stronger comprehension and reduced cognitive load' (Kumar, 2025).3 In that case languages in NEP-2020 comes out with the language providers to ease the learning output.

One of the benchmark achievements of the NEP-2020 is revising the traditional three-language formula. It has brought greater flexibility to it. The NEP 2020 model does not impose any language on any state of the union. In fact, language choice is the open option given to the states and their learners as per the needs of the state, region, etc. It offers two of the three languages that are Indian languages. NEP-2020 promotes the classical and tribal languages. It talks in favour of the diminishing languages like Sanskrit, Pali, Prakrit, and other classical languages. Kumar notes that the policy aims at 'preserving endangered languages through institutional and academic support' (2025).4 To preserve these and other regional languages in the face of the English language is a big, tedious task ahead. The policy for this recommends to establish Bharatiya Bhasha Vishwavidyalaya with research and promotional motive. This can be made easy by opting digital translation platforms to make the content easily accessible to needy.

NEP-2020, Viksit Bharat @ 2047 and Indian languages:

L1 language learning based model helps to strengthen foundational learning. Language proves to be the driver of human capital. The regional language with the local colour are the living example of the cultural identity. They can be called the best way to witness the national integrity. Indian languages foster cultural pride. They enhance belongingness. NEP-2020 links education with 'national pride and self-confidence' (Mandavkar, 2020)5. Language development stands for the holistic, sustainable development goals. Language inclusion supports quality education for the learners. It reduces inequalities in society. A multilingual vocational training program contributes to skill-based work goal achievement. NEP-2020 thus supports a plural knowledge economy, i.e. local and global.

Challenges in Implementing NEP's Language Vision

To implement any new chapter in a nation's book is not an easy task. So is the language model of NEP-2020. There are many challenges the government, policy holders and the learners are supposed to face. The shortage of regional local teachers is a big challenge. There is a lack of trained multilingual teachers. Limited Resource virtual and physical mode is another shortcoming of the policy. Textbooks and digital content in Indian languages are limited. Funding mechanisms remain unclear. Every single regional languages have its own dialects. These Dialectal Variations are a tough task to learn the language. Internal diversity within languages complicates standardisation. This affects curriculum design.

In the 21st century and much before, parents opted for the English language model. Parental preference for English language for their child's academics is a common issue faced these days. It's more than a need has become the status symbol in Indian society. Nobody wants to admit to government schools, where education is still given in regional languages.

Administrative and policy-level gaps is another challenge faced by the policy. In India yet this moment doesn't have any official national language. Hindi and English languages are mostly used for the official correspondence. State-level adoption of the language formula varies. Implementation remains uneven across regions.

Strategies and Recommendations

The following strategies can be used to overcome the issue of language and policy implementation to create a strong and progressed nation by 2047.

1. Strengthening teacher education in the need of time. Teacher training programs should be implemented across the country so that multilingual pedagogy becomes a habit among teachers and students will benefit from it.
2. Content should be made available on virtual platforms in regional languages. For this, translation work needs to be done in other regional and international languages. Digital repository is the need of the hour.
3. It is necessary to counsel parents who unnecessarily admit their children to English medium schools. They should be convinced that education in the mother tongue is easier to understand. And based on that, the learner can easily learn L2 and L3 language.
4. It is not enough to just include Indian languages in higher education. There is a need for research writing on various topics in these Indian languages. And it is necessary to encourage them to do this.
5. It is necessary to evaluate the changes made in the language category in the National Education Policy 2020 from time to time. Only then will the purpose for which it was made be achieved.

Conclusion

This study highlights the active participation of Indian regional languages in NEP-2020. Language-based education improves access, equity and learning outcomes. Learning in the mother tongue gains extraordinary importance as it has been proven that concepts are cleared only by learning in the mother tongue. It strengthens cultural identity. Mother tongue enhances love for the country and involves everyone, from the young to the old, in the sustainable development of the country. NEP-2020 with its active role in the regional languages can create a strong foundation for Viksit Bharat @ 2047. The one who loves the mother tongue loves the nation. The first language model in the NEP-2020 fosters the Viksit Bharat @ 2047 vision of the central government actively encouraging every single Indian to contribute to achieve it.

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Linguistic Empowerment for Viksit Bharat @ 2047: Reimagining Education Through NEP-2020

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Abstract

National Education Policy aims at an education system that is flexible, multidisciplinary and aligned with needs of present and future transformations of India. As India is stepping towards Viksit Bharat @ 2047, language becomes a foundational pillar in shaping cognitive development, disciplinary understanding, and global recognition. NEP-2020 gives importance to mother tongue or regional languages as the medium of instruction in primary level. By strengthening understanding, reducing cognitive overload, and promoting engagement, Indian languages will improve learning outcomes in science, mathematics, social sciences, etc.. Viksit Bharat ensures that multilingual grounding is not restricted by language barriers but is enriched by linguistic diversity. As NEP emphasizes multilingualism, proficiency in three or more languages, it parallels with India's linguistic and cultural diversity and unity. Multilingual ability among teachers is essential in implementing the policy effectively. If the teacher is proficient in language strategies and design interdisciplinary lessons, it will strengthen the subject understanding. NEP focuses on preserving and promoting endangered languages and classical Indian languages situates with cultural empowerment of Viksit Bharat. It promotes linguistic inclusion. It also encourages exposure to foreign languages. This will encourage international collaboration and cross-cultural relationship. NEP -2020 can highlight conceptual understanding, inclusivity, and national integration. By positioning language as a bridge rather than a barrier, India can move towards the vision of Viksit Bharat @ 2047.

Key Words: language, cognitive, multidisciplinary, education.

Introduction

The term "education" is derived from the Latin word educare, means "to bring up". It is the overall development of an individual. It is the transmission of knowledge and skills. It has divided into formal education, non-formal education and informal education. Formal education takes place within a structured institutional setting, such as public schools, adhering to a specific curriculum and non-formal education also employs a structured methodology but occurs outside the traditional schooling system, whereas informal education consists of unstructured learning derived from everyday experiences.

Formal and non-formal education are divided into various levels, including early childhood education, primary education, secondary education, and tertiary education. Additional

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classifications emphasize teaching methodologies, such as teacher-centered and student-centered approaches, as well as subject areas, including science education, language education, and physical education. Informal education occurs in social context and it allows personalized learning experience.

Numerous factors impact the effectiveness of education. Psychological elements encompass motivation, intelligence, and personality traits. Social influences, including socioeconomic status, ethnicity, and gender, are frequently linked to discrimination. Other considerations involve access to educational technology, the quality of teachers and teaching skills, and the level of parental engagement. Effective teaching methods and curriculum impact student learning outcomes. Moreover, the language of instruction and the curriculum play major role in teaching and learning process.

Language and Education

Mother tongue-based education refers to teaching in the learner's first or home language, is critical for cognitive development, literacy learning, and equity in learning opportunities. As per the National Education Policy (NEP) 2020 of India, 'wherever possible, the medium of instruction until at least grade 5 or preferably until grade 8 and beyond should be the home language/mother tongue or local or regional language.' This is linked to research evidence that suggests that young children learn foundational concepts better in their own language, promoting better learning comprehension with reduced learning gaps in foundational learning.

NEP-2020 also suggests that no language should be imposed on any child. This makes learning more flexible in multi-lingua environments. Learning through the mother tongue is not only important for improving cognitive development but is also key in promoting cultural inclusivity for the marginal or tribe languages of India. This policy transforms India's educational ecosystem into a learning ecosystem for lifetime learning for development.

Foreign language learning is the acquisition of languages other than the individual's native language, often brought into the educational system with the aim of promoting global communication, cultural competence, or preparation for the workforce. Within the framework of NEP-2020, foreign languages such as French or German, among others, are brought into the learning systems at a later stage of education with a foundation in the mother tongue language or national language. NEP's three language policy encourages students to learn various languages, with a balanced approach between Indian languages or other foreign languages without any enforcement. This allows students to easily access global systems of knowledge and helps students' cognitive abilities related to various language learning by improving metalinguistic abilities.

Multilingual Education

Multilingual Education, whereby students are taught in two or more languages in a systematic or planned manner, is core to the vision of a more inclusive and more intellectually rich educational system. In the three-language formula, students are to be taught in multiple languages, such as their mother tongue or local language and another Indian language, apart from learning a global

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language such as English, with some flexibility depending on student preference, state preference, or regional diversity. NEP emphasizes the development of high-quality bilingual or multilingual learning material, training for multilingual teaching practices of teachers, or learning by experience for language acquisition with the aim of developing skills in language competence as well as cross-cultural understanding.

Multilingual students improve their cognitive flexibility, problem-solving ability, or cultural empathy. Furthermore, multilingual education promotes social cohesion with linguistic diversity by recognizing their linguistic inheritance through promoting their indigenous or regional languages at all levels of education. The National Education Policy (NEP) 2020 is envisioned as a tool for the overall reformation of the educational landscape in India as a means of realizing the development vision of "Viksit Bharat @ 2047," a developed, inclusive, and more knowledgeable India. As per policy analysis, the agenda of NEP-2020, with respect to universalization of foundational literacy and numeracy by 2030, redefinition of school curriculums, and promotion of multilingualism, is allied with development of human capital for realizing the development vision of India as a higher middle-income nation by 2047.

Mother tongue-based educational instruction, or emphasis on multiple language abilities in individuals, is the foundation for expansion of educational accessibility, facilitates effective learning for rural children, dispossessed children, or other children who continue to be deprived of educational accessibility, and helps to foster a more knowledgeable workforce with a deep understanding of Indian culture. NEP's emphasis on linguistic diversity and cultural integration of students in understanding the development vision of "Viksit Bharat @ 2047," signifying students with competency not only in their educational learning but also with multi-linguistic abilities and social cohesion.

Learning-Teaching Processes Across Disciplines and Linguistic Empowerment

The National Education Policy (NEP) 2020 marks a shift in the teaching-learning process across all disciplines by moving away from memorization to integrated, inquiry-based, and learner-centered education. At its core, NEP-2020 considers learners are critical thinkers and creative problem solvers, which is necessary for a rapidly changing world and foundational to Viksit Bharat @ 2047. The policy emphasizes exploration, creativity, and inquiry across all subjects.

A central view of NEP-2020 is the integration of skills, foundational literacy, numeracy, and critical thinking into all curricular areas, rather than treating knowledge in isolation. The policy argues that the purpose of education is not just learning content, but learning how to learn, think, and adapt. This is especially important in a world where knowledge evolves rapidly, and learners must transfer skills across contexts and disciplines. The policy thus promotes holistic and integrated teaching strategies that combine arts, sciences, humanities, languages, and vocational skills to build interconnected understanding and real-life application abilities.

One of the most transformative aspects of NEP 2020 is its emphasis on multidisciplinary and interdisciplinary learning across the sciences, social sciences, arts, and languages. A student might integrate computational thinking with literature analysis or combine economics with data science. Such multidisciplinary teaching-learning frameworks encourage learners to think

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beyond narrow disciplinary boundaries and build a holistic worldview, enhancing creativity, adaptability, and innovation.

In practical classrooms, this shift manifests through experiential learning, project-based learning, and real-world applications of knowledge. NEP-2020 recommends that at least 20 % of curriculum content across subjects be delivered through project work, community engagement, internships, industry collaborations, or field experiences. This blended approach ensures that learners apply theoretical concepts to practical scenarios, fostering deeper understanding and transferable skills. Such experiential pedagogy not only strengthens disciplinary learning but also nurtures collaboration, communication, and critical thinking with all essential capabilities for the 21st-century learner.

NEP-2020 introduces features such as Choice-Based Credit Systems (CBCS), multiple entry and exit points, and student agency in course selection, allowing learners to tailor their academic pathways. This flexibility enables students to engage with multidisciplinary domains of interest, pursue dual specializations, and design customized learning. Undergraduate programs now allow students to exit with certificates, diplomas, or degrees at multiple stages, promoting lifelong learning and minimizing dropout risks.

The focus on multilingual education across disciplines is another hallmark of NEP-2020 that supports the broader teaching-learning reform. By advocating for instruction in the mother tongue or local language in early years and encouraging additional Indian and foreign languages at higher levels, the policy enhances cognitive development, cross-cultural competence, and national integration. Importantly, the overarching aim of these reforms is to build human capital capable of contributing to Viksit Bharat @ 2047 - a vision of India as a developed, inclusive, innovative, and globally competitive nation. By fostering critical thinking, creativity, interdisciplinary understanding, and real-world problem solving, NEP-2020 prepares learners to navigate complex global challenges, drive innovation, and participate meaningfully in society's economic and social development. The teaching-learning processes across disciplines are thus not ends in themselves but means to cultivate adaptive, ethical, and engaged citizens who can contribute to India's long-term socio-economic transformation.

From a teaching perspective, the National Education Policy (NEP) 2020 represents a shift from the traditional teacher-centred, content-heavy approach to a learner-centred, competency-based, and inclusive pedagogy across all disciplines. Teachers are no longer positioned merely as transmitters of knowledge but as facilitators, mentors, and co-learners who guide students in constructing knowledge through inquiry, exploration, and real-world application. This transformation in the teaching role is central to preparing learners for the social, economic, and cultural demands of Viksit Bharat @ 2047.

Teachers are encouraged to design lessons that promote questioning, critical thinking, problem-solving, and creativity across subjects such as sciences, social sciences, languages, mathematics, and vocational studies. From this perspective, teaching becomes an interactive process that integrates discussion, debate, project work, collaborative learning, and experiential activities. Such pedagogical practices enable learners to connect disciplinary knowledge with real-life

contexts, thereby making learning meaningful and transferable.

A key dimension of the teaching perspective under NEP-2020 is the promotion of multidisciplinary and interdisciplinary teaching. Teachers are expected to transcend rigid subject boundaries and help students see connections between disciplines. For instance, language teachers may integrate historical, cultural, or scientific themes into instruction, while science or social science teachers may incorporate communication skills, ethical reasoning, and local knowledge systems. This integrated teaching approach reflects real-world problem-solving, where challenges are complex and cannot be addressed through a single discipline alone. By adopting such methods, teachers contribute to developing holistic learners capable of innovation and adaptability.

Continuous training programs focus on pedagogical innovation, digital literacy, multilingual teaching strategies, and inclusive education practices. Teachers are encouraged to adopt educational technologies to enhance instruction, personalize learning, and extend learning beyond the classroom. Digital platforms and blended learning models empower teachers to reach diverse learners and ensure continuity and equity in education.

In the broader context of Viksit Bharat @ 2047, teachers play a transformative role in nation building. By adopting inclusive, multidisciplinary, and learner-centred pedagogies, teachers contribute to developing a skilled, ethically grounded, and socially responsible citizenry. The teaching perspective under NEP 2020 thus aligns classroom practices with national aspirations, positioning education as a driving force for social cohesion, economic progress, and global engagement.

Language plays a critical role in the teaching-learning process across disciplines. NEP-2020 advocates the use of the mother tongue or local language as the medium of instruction in the early years, which directly influences teaching effectiveness. From a teaching perspective, using a familiar language enhances classroom interaction, student participation, and conceptual clarity. Teachers can explain abstract ideas more effectively, assess learning more accurately, and create inclusive classroom environments, especially for first-generation learners and students from marginalized communities. At the same time, teachers are encouraged to gradually introduce additional Indian and foreign languages, fostering multilingual competence and cross-cultural understanding.

Linguistic empowerment forms the foundation of inclusive and effective education in a multilingual nation like India. The National Education Policy (NEP) 2020 recognizes language not as a medium of instruction but as a critical tool for cognitive development, cultural identity, and equitable learning. By advocating mother tongue or local language instruction in the foundational and early stages of schooling, NEP-2020 addresses long-standing disparities faced by first-generation learners, rural students, and linguistically marginalized communities. The policy's emphasis on flexibility and the principle that no language should be imposed reinforces linguistic inclusivity while respecting India's rich cultural diversity. Through this approach, language becomes a means of empowerment that strengthens foundational learning and nurtures confident, culturally rooted learners who are better prepared for lifelong learning and social

participation.

Conclusion

NEP-2020 reimagines the teaching-learning process by positioning multilingualism as a pedagogical strength across all disciplines. The three-language formula, implemented with flexibility, encourages proficiency in the mother tongue or regional language, another Indian language, and a global language. This multilingual framework enhances cognitive flexibility, metalinguistic awareness, and cross-cultural understanding among learners. Importantly, language learning under NEP-2020 is not restricted to language classrooms; rather, language is integrated into the teaching of sciences, social sciences, mathematics, and the arts to promote conceptual clarity, critical thinking, and effective communication. Teachers are encouraged to adopt learner centered, inquiry-based, and experiential pedagogies that use language to foster dialogue, collaboration, and reflection. Such an approach transforms classrooms into inclusive spaces where linguistic diversity is valued and leveraged for deeper learning outcomes across disciplines.

By strengthening Indian languages alongside foreign language learning, NEP-2020 equips learners with both cultural rootedness and global competence. Language education thus supports national integration, cross-cultural relationships, and international engagement by positioning language as a bridge rather than a barrier. Initiatives such as encouraging learners to acquire additional Indian and foreign languages foster empathy, unity, and employability in a globalized world. Through linguistic empowerment, education becomes a transformative force that advances social cohesion, economic progress, and India's journey toward realizing the vision of Viksit Bharat @ 2047.

Linguistic empowerment is central to the transformative vision of the National Education Policy (NEP) 2020 and the national goal of Viksit Bharat @ 2047, as it positions language as a key driver of cognitive development, cultural identity, and inclusive education. By emphasizing mother tongue or regional language instruction in the foundational years, NEP-2020 strengthens conceptual understanding, reduces learning gaps, and promotes equity, particularly for first-generation and marginalized learners. initiatives such as the "Learn One More Bharatiya Bhasha" program in higher education reflect NEP's commitment to linguistic diversity and cultural integration as components of the Viksit Bharat@2047 vision, aiming to develop students who are not only academically competent but also linguistically versatile and socially integrated.

Simultaneously, the policy's flexible multilingual framework nurtures cognitive flexibility, critical thinking, and cross-cultural competence by integrating Indian and foreign languages across disciplines. The balanced promotion of Indian languages alongside global languages enhances national integration while enabling global engagement and employability. Ultimately, by treating language as a bridge rather than a barrier, NEP-2020 strengthens human capital, social cohesion, and intellectual growth, enabling education to serve as a powerful instrument for India's sustainable development and its aspiration to emerge as an inclusive, innovative, and knowledge driven nation by 2047.

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Tribal Society and Primary Education in Palghar District : An Educational and Sociological Analytical Study

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Abstract

This paper examines the condition of primary education among tribal communities in Palghar district, Maharashtra, through educational and sociological perspectives. Drawing on secondary data, the study analyzes how structural inequality, pedagogical practices, linguistic barriers, and socio-economic conditions influence access, retention, and learning outcomes in tribal education. The paper further evaluates the role of government policies and non-governmental organizations in addressing educational marginalization. Using theoretical insights from structural inequality theory, conflict theory, and Paulo Freire's critical pedagogy, the study highlights the systemic nature of educational deprivation faced by tribal communities. The findings suggest that despite increased enrollment due to policy interventions, significant challenges related to quality, cultural relevance, and language persist. The paper argues for context-sensitive pedagogy, mother-tongue-based instruction, and effective implementation of tribal-specific educational reforms.

Keywords: Tribal education, structural inequality, critical pedagogy, language barriers, Palghar district.

1. Introduction

Providing equal opportunities in education and ensuring the Right to Education requires that education be made free and compulsory. The United Nations Convention on the Rights of the Child (1989) emphasized children's fundamental rights. In India, the implementation of the Convention on the Rights of the Child began in 1992. Education plays a uniquely significant role in social transformation; therefore, it is necessary for the state to provide free education. With this objective, the Right to Education Act was implemented in 2009 (Kesarkar, 2021, p. 195).

Palghar district is a tribal-dominated district in Maharashtra, with tribal communities such as Warli, Kokna, Katkari, and Bhill found in large numbers. Although the district was formed in 2014, problems related to social and educational marginalization are long-standing. Tarabai Modak, recognized as India's first expert in early childhood education, emphasized that the real foundation of education must be laid during early childhood. With this perspective, she initiated new approaches to pre-primary and primary education (Modak, 1971).

From a sociological perspective, education is a social institution that often reproduces existing social inequalities, while educational studies focus on shortcomings within teaching-learning processes. Integrating these two perspectives allows for a clearer understanding of issues in tribal education.

Education is essential for individual development. Dr. Babasaheb Ambedkar urged

marginalized and oppressed communities to pursue education, emphasizing awareness of self-identity and rights. Education empowers individuals, instills self-confidence, and fosters awareness of rights. The spread of education dispels ignorance and promotes enlightenment. Education also creates social awareness among people.

According to Indian census data, literacy in India was 28.30% in 1961, whereas tribal literacy was only 8.53%. In 1971, overall literacy rose to 34.3%, while tribal literacy was 11.3%. In 1991, overall literacy reached 52.21%, compared to 29.6% among tribals. By 2011, literacy increased to 72.99%, while tribal literacy stood at 59.00% (Bongle, 2017). Despite this progress, tribal literacy rates still remain below the national average, and tribal representation in higher education remains limited.

2. Objectives of the Study

1. To examine the current status of tribal primary education in Palghar district.
2. To analyze pedagogical methods and linguistic challenges.
3. To understand the causes of school dropout among tribal students.
4. To assess the effectiveness of government schemes and curriculum.
5. To review the role of NGOs in tribal education.

3. Methodology

This study is based on secondary data. Sources include government reports (Tribal Development Department, UDISE, Census), research articles, educational journals, NGO and CSR reports, and relevant books on education and sociology.

4. Theoretical Framework:

1. Theory of Structural Inequality

Structural inequality refers to social disparities arising not from individual factors but from social structures and institutions. Sociologists have extensively analyzed this concept. Karl Marx highlighted fundamental inequalities in the distribution of resources and wealth. Max Weber explained structural inequality through class, status, and power. Pierre Bourdieu emphasized cultural capital, social capital, and economic capital as mechanisms that sustain inequality.

In the context of tribal communities, inequality manifests through land alienation, indebtedness, identity crises, lack of education, and exclusion from development opportunities. Tribals have historically been educationally and economically marginalized. Structural inequality theory explains how social, economic, and political domination by mainstream society deprives tribal communities of education, healthcare, employment, and resources. Tribal marginalization is not natural but a result of intergenerational systemic inequality. Key factors include land rights issues, socio-cultural marginalization, educational deprivation, and economic exploitation.

2. Conflict Theory (Karl Marx)

According to Marx and Engels' Communist Manifesto (1848), history is shaped by conflict between opposing economic classes-capitalists (bourgeoisie) and workers (proletariat).

Capitalists control the means of production and exploit workers, leading to social change and eventual movement toward communism.

From a conflict perspective, education is not merely a knowledge-providing institution but a mechanism that reproduces class inequality and maintains the gap between the rich and the poor.

Marxist Conflict Theory and the Education System

1. Education as a Tool of Capitalism:

According to Karl Marx, the education system operates in the interests of the ruling class, that is, the capitalist class. Schools produce workers who are disciplined, obedient, and willing to work for low wages within the capitalist system. Thus, education does not function as a means of social transformation but rather as a mechanism that reproduces capitalist relations of production.

2. Reproduction of Class Inequality:

Although education appears to provide equal opportunities to all, in reality it plays a significant role in maintaining class-based inequality. Children from affluent backgrounds are educated in elite schools where they are trained in leadership, confidence, and decision-making skills, whereas children from poorer backgrounds are primarily taught discipline, obedience, and rule-following.

3. False Consciousness:

From a Marxist perspective, the education system instills a sense of false consciousness among children from marginalized and working-class backgrounds. They are made to believe that failure is the result of their own personal shortcomings rather than structural inequalities. As a result, instead of questioning the social and economic system, individuals blame themselves, allowing the dominance of the ruling class to remain unchallenged.

4. Cultural Capital:

Thinkers such as Pierre Bourdieu have explained that the language, behavior, tastes, and cultural practices of the upper class are considered 'legitimate' and 'appropriate' within the education system. Since schools privilege these forms of cultural capital, students from lower socio-economic backgrounds are placed at a disadvantage and are more likely to fall behind.

Conclusion:

Marxist conflict theory argues that unless economic and social equality is achieved in society, education will continue to function primarily as a means of preserving the dominance of the wealthy rather than as an instrument of liberation.

3. Paulo Freire's Concept of Critical Pedagogy:

Paulo Freire (1970/2018) viewed education as a tool for liberation. Critical pedagogy promotes dialogue between teachers and students, encouraging critical reflection on social inequalities and collective action for change. Freire opposed the traditional "banking model" of education and aimed to develop critical consciousness among learners so they could become

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active, empowered citizens.

Core Principles

1. Opposition to the Banking Concept of Education:

Paulo Freire rejects the idea that teachers are depositors of knowledge and students are empty vessels meant to receive it. According to him, this method suppresses critical thinking and turns learners into passive and inactive individuals.

2. Problem-Posing Education:

Education should be based on real-life problems. Teachers and students work together to question, analyze, and seek solutions to problems arising from students lived experiences and social realities.

3. Critical Consciousness:

Education must develop critical awareness among students regarding their social, political, and economic conditions, enabling them to recognize forms of oppression and take action against them.

4. Dialogue:

Equal and democratic dialogue between teachers and students is essential. Both teachers and students are simultaneously learners and educators, making knowledge production a collaborative process. Education is not a one-way transmission of information; through dialogue, hierarchical power relations between teachers and students are reduced.

5. Education and Social Justice:

The ultimate goal of education is to liberate people from oppression and empower them to create a more just society. Education plays a crucial role in the empowerment of marginalized groups such as tribal communities, workers, women, Dalits, and other oppressed sections of society.

6. Praxis:

Education must integrate reflection and action. Along with critical thinking, concrete action aimed at social transformation is essential. Education should be action-oriented and transformative in nature.

Education should enable students to analyze their own lives and society, view reality as changeable rather than fixed, and nurture thinkers and activists committed to social justice and human rights. In essence, Freire saw education as a political and transformative practice that moves individuals from "being" to "becoming."

Major Problems in Primary Education of Tribal in Palghar District:

1. Pedagogical Issues:

Teaching in tribal schools remains teacher-centered and textbook-based, disconnected from local life experiences. Tribal children's learning styles are experiential and collective, whereas the curriculum follows a mainstream framework. This mismatch reduces interest in learning from early grades. Teachers often fail to use child-friendly methods, resulting in

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continued educational marginalization.

2. Linguistic Barriers

Most tribal children speak Warli, Kokna, or Katkari at home, while school instruction is in Marathi or Hindi. This language gap creates learning difficulties, lowers self-confidence, and fosters alienation from school. Linguistic barriers are among the most significant factors excluding tribal children from education.

3. School Dropout

High dropout rates among tribal students are caused by inadequate infrastructure, insufficient schools, poor classroom conditions, lack of toilets, poverty, parental illiteracy, early marriage, seasonal migration, child labor, language barriers, and difficulties in accessing schools.

4. Curriculum and Tribal Culture

The current curriculum lacks relevance to tribal life and indigenous knowledge systems, making education less meaningful for tribal students.

Role of NGOs in Tribal Education:

Several NGOs work in Palghar district. One significant organization is QUEST - Quality Education Support Trust, established in 2007 by Nilesh Nimkar. QUEST focuses on primary education, teacher training, action research, and improving quality in rural tribal government schools. Through programs like Shodhtirang and Palavi, the organization works to retain children in education and train Anganwadi workers, assistants, and supervisors. QUEST also collaborates with the Maharashtra Tribal Development Department. NGO interventions have contributed to increased educational participation.

Government Schemes and Their Limitations

1. Right to Education Act, 2009:

The Act ensures free and compulsory education for children aged 6-14. While enrollment increased due to free textbooks and uniforms, quality and retention remain low due to migration and poverty.

2. Tribal Ashram Schools

Residential schools provide free accommodation, food, and education. While access improved and girls' participation increased, issues such as inadequate facilities, teacher shortages, and culturally insensitive teaching persist.

3. Samagra Shiksha Abhiyan

This scheme provides free textbooks, uniforms, midday meals, and teacher training. Although attendance improved, issues related to tribal pedagogy and language remain unresolved.

4. National Education Policy 2020

NEP 2020 promotes mother-tongue-based and multilingual education and inclusion of local knowledge. However, implementation remains limited due to shortages of trained teachers and learning materials.

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5. Constitutional Provisions (Articles 46, 15(4), 15(5)) :

These provisions aim to protect tribal educational interests through reservations, scholarships, and special schools. Despite legal safeguards, expected levels of empowerment and social mobility have not been fully achieved.

Conclusion:

The study concludes that tribal education in Palghar district continues to be shaped by deep-rooted structural inequalities. Although policy initiatives have increased access to schooling, issues related to quality, cultural relevance, and language persist. Addressing these challenges requires the adoption of context-sensitive pedagogy, mother-tongue-based instruction, community participation, and effective implementation of tribal-specific educational policies. Education must move beyond mere enrollment targets to become a genuinely transformative force for tribal communities.

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Perception and Practice Gap among School Teachers towards Outcome-Based Pedagogies: An Empirical Study in the Indian Context

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Abstract

Outcome-based pedagogies have gained prominence in Indian school education following recent national educational reforms. Despite strong policy emphasis, effective classroom implementation of Outcome-Based Education (OBE) remains inconsistent. This study examines the perception-practice gap among school teachers towards outcome-based pedagogies. Using a quantitative research design, data were collected through a structured questionnaire measuring teachers' perception and practice. Descriptive and inferential statistical techniques, including mean scores, Pearson's correlation, and paired sample t-test, were employed. The findings reveal a significant gap between teachers' positive perception of OBE and their limited classroom practices. Inadequate professional training, time constraints, and insufficient institutional support emerged as key barriers, highlighting the need for sustained professional development and systemic facilitation.

Keywords: Outcome-Based Education, Perception-Practice Gap, School Teachers, Pedagogical Reform, India

1. Introduction

Contemporary educational reforms emphasize learner-centered and outcome-oriented teaching, with Outcome-Based Education (OBE) focusing on clearly defined learning outcomes. In India, national reforms promote competency-based learning and formative assessment through outcome-based pedagogies. Teachers play a critical role in implementing these reforms; however, despite positive perceptions towards OBE, classroom practices often remain limited. This perception-practice gap presents a challenge to effective educational transformation. The present study quantitatively examines this gap among school teachers, highlighting key challenges in implementing outcome-based education in Indian schools.

2. Review of Related Literature

Outcome-Based Education emphasizes clearly defined learning outcomes to guide curriculum design, instructional strategies, and assessment practices, and research suggests that its effective implementation enhances learner engagement and autonomy. In the Indian context, studies on pedagogical reforms indicate that teachers generally hold positive attitudes towards outcome-based and learner-centered approaches; however, classroom practices often remain examination-oriented and teacher-centered. Existing research consistently reports a perception-practice gap among teachers, primarily attributed to inadequate professional training, rigid curricular structures, time constraints, and limited institutional support. The literature highlights the need for quantitative empirical studies examining the perception-practice gap among school teachers

in relation to outcome-based pedagogies within Indian schools.

3. Objectives of the Study

1. To examine school teachers' perception towards outcome-based pedagogies.
2. To assess the extent of classroom practices related to outcome-based education.
3. To identify the perception-practice gap among school teachers.
4. To analyze the relationship between teachers' perception and practice of outcome-based pedagogies.

4. Hypotheses

" H??: There is no significant difference between teachers' perception and practice of outcome-based pedagogies.

" H??: There is no significant relationship between teachers' perception and their classroom practices related to outcome-based education.

5. Methodology

5.1 Research Design

A quantitative descriptive survey design was adopted for the study.

The questionnaire was validated by subject experts in education. Reliability analysis yielded a Cronbach's alpha of 0.81 for the perception scale and 0.84 for the practice scale, indicating high internal consistency.

5.2 Sample

The sample comprised school teachers selected from secondary schools. A convenient sampling technique was employed.

5.3 Tool for Data Collection

A structured questionnaire was developed consisting of two standardized scales: - Perception Scale towards Outcome-Based Pedagogies - Practice Scale related to Outcome-Based Education

The tool was validated through expert review and pilot testing. Reliability was established using Cronbach's alpha.

5.4 Statistical Techniques

The data were analyzed using descriptive statistics (Mean and Standard Deviation) and inferential statistics (Pearson's correlation and paired sample t-test).

6. Analysis and Interpretation of Data

Table 1 : Descriptive Statistics for Teachers' Perception and Practice of Outcome-Based Pedagogies

Variable	N	Mean	SD
Perception	120	4.08	0.44
Practice	120	3.40	0.52

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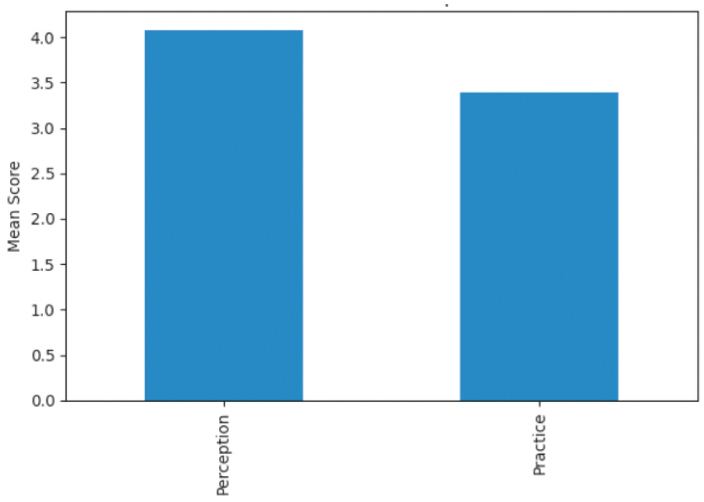

Figure 1: Mean Scores of Teachers' Perception and Practice

The results indicate that teachers demonstrated a high level of perception towards outcome-based pedagogies (M = 4.08, SD = 0.44). However, the mean score for classroom practice was comparatively lower (M = 3.40, SD = 0.52), suggesting that although teachers possess a positive understanding of outcome-based education, its practical implementation remains limited.

Table 2: Paired Sample t-Test for Difference between Perception and Practice Scores

Variables Compared	Mean Difference	t-value	df	p-value
Perception vs Practice	0.68	9.84	119	0.001

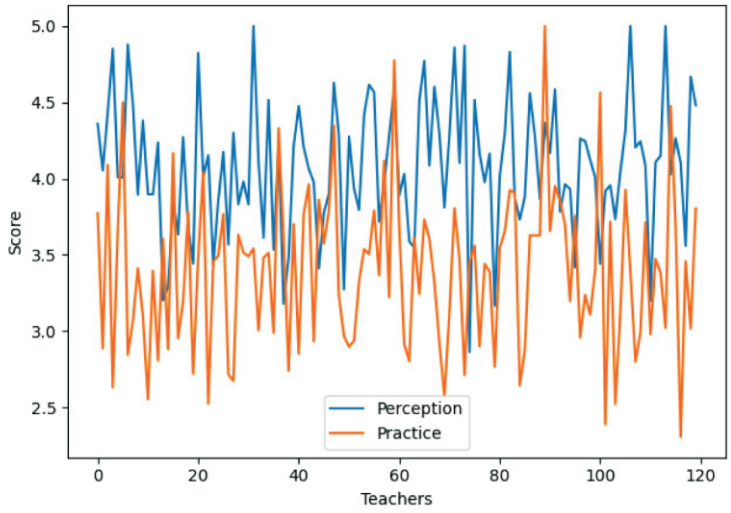

Figure 2: Perception-Practice Gap among Teachers

A paired sample t-test was conducted to examine the difference between teachers' perception and practice of outcome-based pedagogies. The analysis revealed a statistically significant difference between perception and practice scores, $t(119) = 9.84$, $p < .01$. The result indicates that teachers'

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perception of outcome-based pedagogies is significantly higher than their actual classroom practice. Therefore, the null hypothesis stating that there is no significant difference between perception and practice was rejected.

Table 3: Correlation between Teachers' Perception and Practice of Outcome-Based Pedagogies

Variables	r-value	p-value
Perception & Practice	0.46	0.001

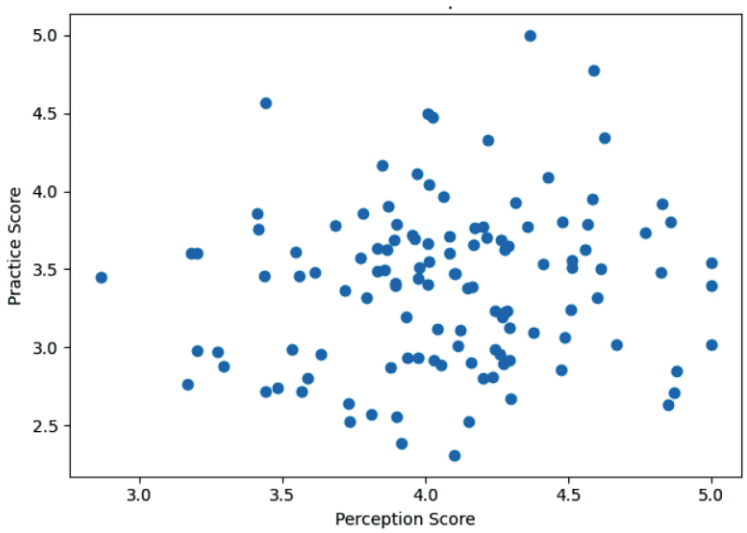

Figure 3: Correlation between Perception and Practice

Pearson's product-moment correlation was computed to examine the relationship between teachers' perception and practice of outcome-based pedagogies. The analysis revealed a moderate positive correlation between perception and practice scores ($r = .46$, $p < .01$). This suggests that teachers with higher perception levels tend to exhibit better classroom practices; however, the relationship is not strong enough to indicate complete translation of perception into practice.

7. Findings of the Study

- Teachers exhibit a high level of perception towards outcome-based pedagogies.
- Classroom practices related to outcome-based education are comparatively lower.
- A statistically significant perception-practice gap exists among school teachers.
- A moderate positive relationship is observed between perception and practice.

8. Discussion

The findings reveal that while teachers conceptually support outcome-based pedagogies, practical implementation remains limited. This gap can be attributed to insufficient training, time constraints, examination pressure, and lack of institutional facilitation. The results align with existing research emphasizing that positive perception alone is insufficient for pedagogical transformation.

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9. Educational Implications

The study highlights the need for: - Continuous professional development focusing on practical OBE strategies. - Institutional support mechanisms for teachers. - Alignment of assessment systems with learning outcomes.

10. Conclusion

Outcome-based pedagogies have the potential to transform school education by fostering meaningful learning and skill development. However, the success of such reforms depends on teachers' ability to translate perception into practice. Bridging the perception-practice gap requires sustained professional development, systemic support, and alignment between policy and classroom realities.

11. Limitations of the Study

- Limited geographical scope.
- Reliance on self-reported data.
- Use of a purely quantitative approach.

12. Suggestions for Further Research

- Mixed-method studies to explore teachers' experiences.
- Comparative studies across regions and school boards.
- Longitudinal research on pedagogical change.

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Digital Narrative Cultures and the Future English Classroom under NEP 2020

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Abstract:

The rapid growth of the digital ecosystem has transformed how stories are created, shared,and understood, giving rise to what is now recognised as digital narrative culture. Alignedwith the vision of the National Education Policy (NEP) 2020, which encourages creativity,multidisciplinary learning, and digital empowerment, the English classroom is increasinglybecoming a space where language intersects with technology. This study explores how newlyintroduced language-based subjects such as Creative Writing, Content Writing, Academic Writing and Social Media Blogging contribute to the expansion of digital narrative practices. Platforms including Instagram, YouTube, YourQuote, blogs, podcasts, and short-form video apps have accelerated a fast-paced narrative environment where words, visuals, and audiocombine to form multimodal expressions. Students today use these digital spaces to construct identities, share personal experiences, and participate in collaborative meaning-making. At the same time, teachers are integrating these tools into pedagogical strategies to foster engagement, creativity, and essential 21st-century skills.

The paper examines how elements of digital platforms such as brevity, hashtags, captions, metadata, audience interaction, and image-text integration support the development of rhetorical awareness, voice, register, and narrative structure. It argues that digital narrativeculture does not replace or dilute literary education; instead, it meaningfully extends it byconnecting traditional writing practices with contemporary digital forms.

The study also proposes classroom models, assessment rubrics, and assignment designs that English departments can adapt to meet NEP 2020 requirements for innovation. Examples include digital storytelling tasks, Instagram-style micro-poetry, reflective blogs, and multimodal narrative projects. By meaningfully integrating digital narrative cultures into the curriculum, the future English classroom can evolve into a dynamic learning space that

promotes creative expression, critical thinking, and digital literacy skills that are essential for learners in a globally connected and technologically driven Viksit Bharat @ 2047.

Keywords: Digital Narrative Culture, English Classroom, NEP 2020, Survey Based Study, Digital Literacy, Multimodal Writing

Introduction:

Narrative has always been central to human communication and education. From oral storytelling traditions to classical literary texts and printed books, storytelling has shaped how societies preserve knowledge, values, and identity. In the discipline of English studies, narrative forms the foundation of literary analysis, creative writing, and language development. However, the nature of narrative has undergone a major transformation in the twenty-first century due to the

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rapid expansion of digital technologies.

Today, storytelling exists within digital environments where language interacts with images, sound, video, and audience participation. Platforms such as social media, blogs, podcasts, and mobile applications have changed how narratives are produced, circulated, and received. Students encounter digital narratives daily and participate actively in their creation. These developments demand a rethinking of traditional pedagogical approaches within the English classroom.The National Education Policy 2020 provides a strong framework for this transformation. It emphasises learner centred education, creativity, flexibility, digital literacy, and experiential learning. Under NEP 2020, the English classroom is expected to move beyond rigid textual study and embrace innovative forms of language learning that connect academic knowledge with real world practices.

This research paper examines how digital narrative cultures influence the future of the English classroom under NEP 2020. It focuses particularly on student engagement with digital writing platforms and presents findings from a survey and case study.

Concept of Digital Narrative Culture

Digital narrative culture refers to the evolving practices of storytelling that emerge within digital environments and online platforms, shaped by technological affordances, participatory media, and networked communication. Unlike traditional print-based narratives, which are typically linear, author-centric, and text-dominant, digital narratives are dynamic, multimodal, and interactive. They integrate written language with visual images, videos, audio elements, emojis, hyperlinks, and layout design, thereby transforming storytelling into a multisensory experience. These narratives circulate within social media platforms, blogging spaces, digital writing applications, and online communities, where meaning is co-constructed by creators and audiences.

A defining feature of digital narrative culture is interactivity. Readers are no longer passive recipients of stories but active participants who respond through likes, comments, shares, reposts, and collaborative storytelling. This interaction reshapes the traditional boundaries between author and audience, allowing narratives to evolve through feedback, interpretation, and collective engagement. Additionally, digital narratives often challenge conventional narrative structures by embracing fragmentation, brevity, and openness. A short caption, a micro-poem, a visual post accompanied by minimal text, or even a single quote can function as a complete narrative unit. Such forms foreground immediacy and emotional resonance over extended plot development, reflecting contemporary modes of communication.

Digital narratives are also characterised by their fluid and non-linear nature. Hyperlinks and platform-specific features allow stories to branch, repeat, or remain unfinished, inviting multiple readings and interpretations. This open-endedness challenges traditional literary assumptions about closure, authorship, and narrative coherence while simultaneously expanding creative possibilities. In this context, storytelling becomes an ongoing process rather than a fixed product, shaped by time, context, and audience interaction.

For students of English, digital narrative culture offers significant pedagogical value by

enabling the application of core literary and linguistic skills within contemporary formats. Fundamental concepts such as narrative voice, imagery, symbolism, tone, metaphor, and audience awareness continue to remain central; however, they are recontextualised through digital media. Students learn to negotiate meaning through concise expression, visual-textual interplay, and platform-specific conventions. Engaging with digital narratives thus allows learners to bridge the gap between academic literary study and their everyday digital practices.

Digital narrative culture supports learner autonomy, creativity, and emotional expression. Students are encouraged to articulate personal experiences, social concerns, and imaginative responses in accessible and meaningful ways. By incorporating digital narrative practices into the English curriculum, educators can create inclusive learning spaces that recognise diverse voices and contemporary modes of storytelling for preparing students.

NEP 2020 and the Reimagined English Classroom:

The National Education Policy 2020 marks a significant shift in the philosophy and practice of education in India by advocating an inclusive, flexible, and future-oriented framework. Central to NEP 2020 is the emphasis on multidisciplinary learning, skill development, creativity, critical thinking, and the meaningful integration of technology across disciplines. The policy envisions education not merely as the transmission of content but as the holistic development of learners equipped with cognitive, communicative, and digital competencies.

Within this progressive framework, English studies are reimagined beyond the traditional boundaries of literary appreciation and canonical texts. While literary studies continue to remain foundational, NEP 2020 foregrounds language as a functional, creative, and professional tool. The introduction of language-based skill courses such as creative writing, content writing, academic writing, translation studies, media studies, and digital communication reflects a broader and more applied understanding of English. These courses aim to enhance students' employability, communicative competence, and adaptability, thereby aligning language education with contemporary academic and professional contexts.

NEP 2020 strongly advocates pedagogical practices that prioritise learner-centred approaches, experiential learning, and the development of higher-order thinking skills. In this context, digital narrative practices emerge as highly relevant pedagogical tools. By engaging with digital narratives, students are encouraged to write for authentic and diverse audiences rather than solely for examination purposes. Such practices enable learners to experiment with form, genre, and voice, while simultaneously reflecting on language use across multiple platforms and contexts. Digital storytelling thus fosters creativity, critical engagement, and self-expression, which are core objectives of the policy.

The integration of digital narrative culture also transforms the English classroom into a hybrid and participatory learning space. Traditional literary texts coexist with contemporary digital forms, allowing students to draw meaningful connections between classical and modern modes of storytelling. For instance, students may analyse poetic devices in canonical poetry alongside Instagram micro-poetry, explore narrative structure through short stories as well as digital reels, or examine themes and characterisation through blogs, online memoirs, and social

media narratives. Similarly, while developing academic writing skills, students can maintain reflective blogs or digital journals that document their learning processes.

Such a reimagined English classroom promotes inclusivity by accommodating diverse learning styles and voices. It recognises students' everyday digital practices as legitimate sites of learning and encourages active participation, collaboration, and reflective engagement. By integrating digital narratives within the curriculum, English education under NEP 2020 becomes more relevant, responsive, and aligned with the lived realities of learners.

Digital Platforms as Narrative Spaces:

Digital platforms function as contemporary narrative spaces, each offering unique possibilities for storytelling.

Instagram encourages visual storytelling through images, captions, reels, and hashtags. It promotes brevity and creativity, making it suitable for micro poetry and reflective writing.

YouTube enables video narratives, spoken word poetry, and video essays. It allows students to combine verbal expression with visual representation.

Blogs support long form reflective and analytical writing. They help students develop coherence, argumentation, and personal voice.

Podcasts promote oral storytelling and discussion, strengthening listening and speaking skills.

The YourQuote application is particularly relevant for English students. It encourages users to write original quotes, short poems, and brief prose pieces. The platform promotes concise expression and emotional depth, making it an effective tool for developing literary sensibility.

Research Methodology:

The study adopts a qualitative research approach with a strong focus on student response and experience.

Survey Method

A structured survey was conducted to record student engagement with the YourQuote application. The survey focused on frequency of use, motivation for digital writing, confidence levels, and perceived impact on language skills. Responses were collected anonymously to ensure honesty and openness.

The survey served as a key tool in understanding how digital narrative practices influence student learning and attitudes towards writing.

Survey Analysis and Findings

The survey results revealed several important trends.

A majority of students reported regular use of the YourQuote application after being introduced to it through classroom activities. Many students stated that the platform made writing feel accessible and enjoyable.

Students reported increased confidence in expressing ideas and emotions through short written forms. The limited word space encouraged careful word choice and clarity of thought.

Several respondents noted that receiving likes and comments motivated them to revise and improve their writing. Audience interaction helped students become more aware of reader

response and interpretation.

Many students felt that writing on YourQuote improved their vocabulary, imagery, and ability to convey meaning concisely. They also reported reduced fear of writing compared to traditional academic assignments. Overall, the survey findings suggest that digital narrative platforms can positively influence student engagement, confidence, and creative expression.

Data Analysis and Interpretation:

(Sample Size: 100 Respondents)

This section presents the descriptive and inferential analysis of the survey conducted among undergraduate students of English Literature to examine the role of digital narrative culture in shaping writing practices, emotional expression, and learning engagement in the English classroom under NEP 2020.

Survey Design and Variables

The survey was structured to examine students' engagement with digital narrative practices.

Demographic Profile of Respondents

Female respondents constituted 63 per cent of the total sample, while male respondents accounted for 37 per cent. This gender distribution indicates a stronger engagement of female learners with the survey and potentially with digital writing practices. The trend reflects a greater inclination among female students toward expressive and reflective writing in digital spaces. This finding is consistent with earlier studies suggesting that digital narrative platforms often serve as safe, accessible, and emotionally supportive environments for women learners, particularly within language and literature classrooms where self-expression and reflection are encouraged.

Preferred Digital Platforms for Writing

An examination of students' preferred digital platforms shows that Instagram is the most frequently used medium for writing, with 48 per cent of respondents identifying it as their primary platform. This finding highlights Instagram's evolution from a predominantly visual-sharing application into a multimodal narrative space where captions, micro-poetry, reflective posts, and short personal narratives play a significant role. YourQuote follows as the second most preferred platform, used by 32 per cent of the respondents, indicating a strong interest in literature-focused digital spaces that explicitly support creative writing and emotional expression. Other platforms show comparatively lower levels of usage, with 10 per cent of students engaging in writing through Snapchat or personal notes, 5 per cent using Wattpad, 3 per cent using X (formerly Twitter), and 2 per cent using other miscellaneous platforms. Overall, these preferences align with the concept of digital narrative culture, wherein textual, visual, and emotional elements converge to create participatory and audience-oriented storytelling experiences.

Frequency of Digital Writing Practice

The frequency of students' engagement with digital writing reflects varying levels of

consistency. Approximately 24 per cent of students reported that they always engage in digital writing, while 31 per cent indicated that they write often. A further 29 per cent stated that they write sometimes, suggesting that digital writing is frequently situational and influenced by emotional or contextual factors. In contrast, 11 per cent of students reported writing rarely, and only 5 per cent indicated that they never engage in digital writing. Collectively, these figures demonstrate that a majority of students are already involved in digital writing practices to some degree, even if such practices are not formally integrated into academic curricula. Within the framework of NEP 2020, this existing engagement presents an opportunity to strategically channel informal digital writing habits into structured pedagogical activities.

Emotional Triggers for Digital Writing

The analysis of emotional triggers reveals that positive emotions play a dominant role in motivating students to write digitally. A significant 71 per cent of respondents identified happiness as a primary emotional trigger, followed by feelings of love and affection reported by 54 per cent of students. At the same time, negative and complex emotions also serve as important motivators, with 49 per cent of respondents writing in response to sadness and 41 per cent writing during periods of anxiety or stress. Feelings of loneliness were cited by 37 per cent of students, while anger was reported as a trigger by 26 per cent. These findings challenge the traditional assumption that expressive writing is predominantly driven by negative emotional states. Instead, digital narrative culture enables students to document joy, emotional growth, relationships, and personal milestones, thereby expanding narrative expression beyond therapeutic or cathartic writing alone.

Descriptive Statistics of Key Variables

The descriptive statistical analysis of core variables indicates a generally positive perception of digital narrative practices among students. The mean score for the statement that writing helps emotional expression was 3.94, with a standard deviation of 0.82, suggesting strong agreement and relatively consistent responses. Similarly, the perception that writing reduces emotional burden recorded a mean score of 3.76 with a standard deviation of 0.91. The belief that digital writing increases confidence yielded a mean score of 3.69 and a standard deviation of 0.88, while the perception that digital platforms improve engagement showed a mean of 3.81 with a standard deviation of 0.79. Finally, the view that writing improves the overall learning experience recorded a mean score of 3.73 and a standard deviation of 0.85. Since all mean values lie above the neutral midpoint of 3.00, the findings indicate a favourable attitude toward digital writing practices. The relatively low standard deviation values further suggest consistency in students' responses, strengthening the reliability of the observed trends.

Reliability Analysis

A reliability analysis was conducted using Cronbach's Alpha. The Digital Writing and Learning Impact Scale, comprising five items, yielded a Cronbach's Alpha value of 0.84. This value indicates high internal reliability, confirming that the questionnaire items consistently measured the intended constructs. As reliability coefficients above 0.70 are considered acceptable in social science research, the instrument used in this study can be regarded as both

reliable and methodologically sound.

Inferential Statistical Analysis

Inferential statistical techniques were employed to examine relationships between key variables. An independent sample t-test was conducted to analyse gender-based differences in emotional expression through writing. The results indicate that female students reported a higher mean score of 4.02, compared to a mean score of 3.71 among male students. The obtained t-value of 2.31 with 98 degrees of freedom was statistically significant at the 0.05 level ($p < 0.05$), suggesting a meaningful difference between the two groups. This finding indicates that female students experience greater emotional engagement through digital writing, underscoring the need for gender-sensitive pedagogical approaches that encourage inclusive participation.

In addition, a one-way Analysis of Variance (ANOVA) was conducted to examine the relationship between frequency of digital writing and perceived learning impact. The results revealed a statistically significant difference, with an F-value of 4.87 at a significance level of $p < 0.01$. Students who engaged in digital writing often or always reported higher levels of confidence, engagement, and learning satisfaction compared to those who wrote rarely or never. This finding supports the argument that sustained engagement with digital narrative practices positively influences learning outcomes.

Interpretation in the Context of NEP 2020

The overall findings of the study strongly align with the objectives of the National Education Policy 2020, which emphasises creativity, learner autonomy, digital literacy, and multidisciplinary learning. The positive relationship between the frequency of digital writing and learning impact demonstrates that digital narrative culture can function as an effective pedagogical resource rather than a distraction. Platforms such as Instagram and YourQuote provide students with authentic audiences, immediate feedback, and emotional validation, all of which contribute to enhanced motivation, reflective thinking, and meaningful learning experiences. Consequently, integrating digital narrative practices into the English classroom under NEP 2020 holds significant potential for fostering both academic and emotional development among learners.

Summary of Findings

Digital narrative platforms are widely used by English students for expressive writing.
Writing is emotionally motivated, with both positive and negative emotions playing a role.
Students perceive digital writing as beneficial for emotional relief and confidence-building.
Statistical tests confirm significant relationships between writing frequency, emotional expression, and learning impact.

Discussion of Case Study Outcomes

The case study further supported the survey findings. Students demonstrated noticeable improvement in narrative voice and stylistic awareness over time. Their digital writing showed greater emotional depth, coherence, and experimentation with form.

Classroom discussions revealed that students were able to connect digital writing tasks with

literary concepts studied in class. For example, students related micro poetry writing to themes of symbolism and imagery found in canonical poetry.

The case study also highlighted the importance of guided instruction. When digital narrative tasks were clearly linked to learning objectives, students engaged more meaningfully and critically.

Pedagogical Implications under NEP 2020

The findings of this study have important implications for English pedagogy under NEP 2020.

Teachers can integrate digital narrative tasks into language based courses to enhance creativity and engagement. Digital storytelling assignments, micro poetry tasks, reflective blogs, and multimodal projects can complement traditional assessments.Evaluation can focus on creativity, language use, narrative coherence, and reflective understanding rather than rigid formats. This approach aligns with NEP 2020 emphasis on formative and holistic assessment.

Digital narratives also support inclusive education by accommodating diverse learning styles and encouraging participation from students who may struggle with conventional academic writing.Digital narrative culture does not replace traditional literary education. Instead, it extends literary learning into contemporary contexts. Core literary concepts remain relevant and are applied through new formats.Students trained to become better prepared for academic, professional, and creative communication.

Conclusion

The contemporary English classroom envisioned under the National Education Policy 2020 is inherently dynamic, inclusive, and digitally oriented, responding to the evolving linguistic, cultural, and technological realities of the twenty-first century. This study demonstrates that the integration of digital narrative cultures into English pedagogy significantly enhances students' creative expression, critical thinking abilities, emotional engagement, and digital literacy. The findings derived from both the survey data and case study analysis clearly establish that digital narrative practices exert a positive influence on students' confidence, classroom engagement, emotional articulation, and overall language development.

The widespread use of digital platforms such as Instagram and YourQuote illustrates that students are already participating in narrative construction beyond formal academic spaces. When these informal writing practices are acknowledged and pedagogically harnessed, they transform the English classroom into a participatory learning environment that values learner autonomy, authenticity, and reflective thinking. Digital narrative platforms provide students with real audiences, immediate feedback, and opportunities for multimodal expression, thereby bridging the gap between academic writing and lived digital experiences.

In the broader national context, the incorporation of digital narrative cultures into English education contributes meaningfully to the vision of Viksit Bharat @2047. By nurturing creative, critically aware, emotionally intelligent, and digitally competent learners, English classrooms can play a vital role in preparing students to participate effectively in a knowledge-driven, culturally diverse, and technologically advanced society. Therefore, embracing digital narrative

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platforms as legitimate pedagogical spaces is not only an educational innovation but a strategic step toward shaping future-ready citizens.

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Fostering Inclusiveness through NEP2020: Pathway towards Viksit Bharat

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Abstract:

NEP 2020 goes hand in hand with the SDG 4 of "inclusive and equitable quality education and lifelong learning opportunities for all." It posits that education is the most powerful instrument for achieving social justice, equity, and national development. A developed, empowered, and socially cohesive nation is expected by 2047 through Viksit Bharat. Therefore the role of inclusive education becomes fundamental in this. This paper examines the inclusive provisions of NEP 2020 and analyses how it contributes to India's developmental goals. NEP 2020 emphasizes transforming pedagogy to be "experiential, integrated, inquiry-driven, and learner-centred, ensuring that diverse learners meaningfully engage with education." A core priority is bridging persistent social gaps in access, participation, and learning outcomes, along with equity and inclusiveness through gender inclusiveness, empowering Diwyangas, inclusion of religious and linguistic minorities, LGBTQ communities, tribal communities, Scheduled Tribes, and Children with Special Needs. NEP 2020 proposes targeted interventions by making learning relevant, relatable and empowering all through culturally responsive curriculum. Further, the policy underscores the creation of inclusive school cultures through sensitization, value-based education, and the removal of linguistic, social and cultural stereotypes and biases within curricular materials by integrating human values- such as empathy, respect for diversity, gender equality, and global citizenship. Multilingualism, mother tongue as the medium of instructions can strengthen India's linguistic heritage. These measures are intended to reduce social and linguistic barriers faced by children from tribal communities, minority groups, marginalized regions, and learners with special needs. NEP aims to cultivate a generation that not only excels academically but contributes responsibly to society. Education reforms in NEP 2020 also promote inclusiveness grounded in Indian knowledge systems, languages, and cultural traditions. This paper claims that NEP's comprehensive vision of inclusion is a critical driver for realizing Viksit Bharat, where educational equity can bring national transformation.

Keywords:

NEP 2020, Inclusiveness, Viksit Bharat, SDG 4, Equitable Education, Inclusive Curriculum

Introduction

In India, social mobility and national progress have always been seen as being significantly influenced by education. However, for many segments of society, the transformational potential

of education has been constrained by ingrained disparities based on caste, gender, language, geography, disability, and socioeconomic status. By clearly emphasizing equity and inclusivity as fundamental tenets of educational reform, the National Education Policy 2020 signifies a paradigm change. NEP 2020 incorporates inclusion into curriculum design, pedagogy, evaluation, teacher education, and governance rather than treating it as an add-on.

Language has a significant impact on learning outcomes and access to education in a multilingual and multicultural nation like India. In particular, English holds a complicated status. Lack of access to high-quality English education has exacerbated educational and economic disparities, despite the fact that it is frequently linked to social privilege and international prospects. Although English is commonly seen in Maharashtra as a means of gaining access to higher education, jobs, and social mobility, students from underprivileged, rural, and tribal communities are frequently left out of effective English language instruction.

This paper situates English language education within the broader inclusive vision of NEP 2020 and examines how policy provisions can foster equitable access and participation in Maharashtra. It explores the intersection of multilingualism, cultural inclusion, teacher preparation, and learner-centred pedagogy as critical components of inclusive English education. By linking these reforms to the national vision of Viksit Bharat, the paper highlights the role of language education in building a socially just and cohesive society.

Methodology

The study adopts a qualitative, conceptual methodology based on the analysis of the National Education Policy 2020. It does not rely on primary empirical data but undertakes a systematic interpretive analysis of national policy documents, secondary literature, and contextual educational practices relevant to English language education. Such a methodology is appropriate for examining large-scale education reforms like NEP 2020, where the objective is to analyse policy intent, conceptual frameworks, and potential implications rather than measure outcomes quantitatively.

Primary sources include the National Education Policy 2020 document, policy briefs and presentations on equity and inclusiveness in education, and curriculum-related materials of Maharashtra State Board (SSC) and CBSE schools. Secondary sources comprise scholarly literature on inclusive education, multilingualism, and English language teaching in the Indian context. The data is analysed thematically, focusing on inclusiveness, equity, multilingual pedagogy, teacher education, and assessment practices. While the study is limited by the absence of classroom-level empirical data, it offers a strong theoretical and contextual foundation for future empirical research.

Conceptual Framework: Inclusiveness, SDG 4 and Viksit Bharat

The vision of Viksit Bharat 2047 envisages India as a developed nation that is economically prosperous, socially cohesive, and culturally confident. Education plays a central role in this vision by preparing citizens who are not only skilled and knowledgeable but also ethical, empathetic, and socially responsible. Inclusive education, therefore, becomes a strategic

necessity rather than a moral obligation alone. NEP 2020 a sserts that 'the education system must aim to benefit India's children so that no child loses any opportunity to learn and excel because of circumstances of birth or background'. This Policy reaffirms that bridging the social category gaps in access, participation, and learning outcomes in school education will continue to be one of the major goals of all education sector development programmes.

SDG 4 emphasizes inclusive and equitable quality education as a cornerstone of sustainable development. NEP 2020 echoes this global commitment by asserting that education is the single greatest tool for achieving social justice and equality. Inclusiveness, as envisioned in the policy, extends beyond physical access to schools and institutions; it encompasses participation, relevance, dignity, and meaningful learning outcomes for all learners.

Within this framework, language education assumes critical importance. Language is both a medium of learning and a marker of identity. When education systems privilege certain languages while marginalizing others, they risk alienating learners from disadvantaged linguistic backgrounds. NEP 2020 addresses this challenge by advocating multilingualism, mother tongue-based education, and respect for linguistic diversity, thereby creating conditions for more inclusive language learning, including English.

Inclusiveness in NEP 2020: Key Provisions

Inclusiveness in education has gained significant importance in NEP 2020 as it aligns with the global education development agenda reflected in Goal 4 (SDG4) of the 2030 Agenda for Sustainable Development. The policy aims to ensure inclusive and equitable quality education for all by 2030. Recognizing education as the single greatest tool for achieving social justice and equality, NEP 2020 emphasizes the need for inclusive and equitable education to create an inclusive and equitable society where every citizen has the opportunity to thrive. The policy aims to bridge social category gaps in access, participation, and learning outcomes in school education, ensuring that no child loses opportunities due to their background or circumstances of birth. It acknowledges the disadvantages faced by tribal communities, children from Scheduled Tribes, minorities, and children with special needs, and emphasizes the importance of interventions to promote education among these groups. NEP 2020 underscores the significance of creating enabling mechanisms to provide quality education to children with special needs and formulates separate strategies to reduce social category gaps in school education. Moreover, the policy stresses the need for sensitizing students through an inclusive school culture and curriculum, which includes material on human values, respect for diversity, and the removal of biases and stereotypes from the curriculum.

By recognizing and meeting the needs of different Socio-Economically Disadvantaged Groups (SEDGs), NEP 2020 takes a comprehensive approach to inclusivity. Women, Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Classes (OBC), linguistic and religious minorities, people with disabilities (Divyang), transgender and LGBTQ+ populations, migrants, and students from geographically isolated areas are among them. The strategy places a strong emphasis on using focused interventions to overcome inequalities in learning outcomes, access,

and participation. It suggests residential schools, hostels, scholarships, inclusive evaluation procedures, assistive technology, and flexible schooling methods. In order to ensure that different learners may meaningfully engage with education, it is crucial that pedagogy be transformed to be experiential, inquiry-driven, integrated, and learner-centred.

Another significant aspect of NEP 2020 is its focus on culturally responsive curriculum. The policy recognizes that many learners, particularly from tribal and marginalized communities, find school education alien and irrelevant to their lived experiences. By integrating local knowledge systems, histories, arts, and languages, NEP seeks to make education more relatable and empowering.

NEP 2020 and Inclusive English Pedagogy

English language instruction will be significantly impacted by NEP 2020's emphasis on learner-centered and experiential pedagogy. Diverse linguistic demands cannot be satisfied by traditional teacher-dominated, examination-focused techniques. Rather, the policy supports methods that promote engagement, inquiry, teamwork, and face-to-face contact.

Translanguaging techniques that enable students to use Marathi and tribal languages while learning English can be incorporated into inclusive English teaching in the Maharashtra context. These methods lessen the tension that comes with learning English and validate learners' identities. English can be made more approachable and significant through the use of local contexts, role-playing, storytelling, activity-based learning, and project work.

According to NEP 2020, digital technologies also present chances for inclusivity. Online resources, audio-visual materials, and adaptive learning platforms can support learners with different abilities and learning paces, provided issues of digital access are addressed.

NEP2020's significant support for multilingualism and mother tongue-based instruction in the foundational and preparatory levels is one of its most revolutionary features. Children learn best in their native tongue, particularly in their early years, according to numerous studies. The acquisition of other languages, including English, is facilitated by strong reading abilities in the mother tongue.

For tribal groups in Maharashtra, mother tongue-based multilingual education is especially important. Combining regional languages with Marathi and English can improve understanding, lower dropout rates, and boost students' self-esteem. English can then become an additive language instead of a subtractive one if it is introduced gradually and purposefully.

This strategy encourages inclusivity while preserving India's linguistic legacy. NEP 2020 opposes the homogenizing effects of English-only education programs by honoring linguistic variety.

Teacher Education and Inclusive English Teaching

Though the education is learner centred, teacher plays a vital role in achieving NEP 2020's inclusive goal. The policy places a strong emphasis on providing teachers with multidisciplinary training, ongoing professional development, and a foundation in Indian knowledge systems,

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languages, and values. This calls for English language instructors to become more sensitive to the linguistic and sociocultural backgrounds of their students.

Maharashtra has a wide variety of languages, dialects and culture. Therefore it is necessary to equip the teachers with differentiated instruction, multilingual techniques, and inclusive pedagogies through teacher training programs. Instead of assuming native-like competency, teachers must be prepared to teach English as a second or additional language. It is equally crucial to raise awareness of concerns related to discrimination based on gender, caste, physical disability, and language. Building teacher capacity for inclusive English instruction can be greatly aided by initiatives like NISHTHA and other in-service training programs.

Assessment, Equity and Language Learning

Teaching and learning are greatly impacted by assessment procedures. According to NEP 2020, formative, competency-based assessment should replace summative, high-stakes exams. This change is especially crucial for inclusivity in English language instruction.

Conventional tests frequently favour written precision and rote memorization. Students with non-English background find it difficult and this finally leads to rote learning. But NEP 2020 proposes varied methods of evaluation in which the teachers are expected to give the student the freedom to choose the method of assessment. This change can lead to inclusive evaluation as the oral, written, project based, continuous evaluation will become the parts of evaluation process. Peer evaluation can even be a better way to make the assessment more and more impartial. To ensure fairness, accommodations including assistive devices, alternate formats, and flexible timelines are crucial for students with special needs.

English Language Education in India: Issues of Access and Equity

In Indian education, English is taken as the language of power. Lord Macaulay had the aim of the Cultural Transplantation of Indians through English education. Till today, on one hand, English is linked to employability, higher education, and global knowledge; on the other, it frequently serves as a gatekeeping language that upholds social inequalities. Urban, middle-class, and upper-class students have historically had the most access to high-quality English education, while marginalized and rural kids have been forced to receive rote-based, grammar-focused instruction with little ability to communicate.

Tensions with mother tongue-based education have also been brought on by the predominance of English-medium education. Many first-generation students are compelled to study in English without sufficient language assistance, which results in low confidence, poor comprehension, and high dropout rates. NEP 2020 attempts to resolve this tension by promoting strong foundational literacy in the mother tongue while positioning English as an important additional language rather than a replacement. It suggests to have the education through Mother Tongue up to Class Five.

While stating about the inclusiveness in English language education, it is necessary to think about English not only as the language of instruction but also the English pedagogy, curriculum, assessment, and teacher preparation must be thought of.

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Challenges in implementing Inclusive Education

The implementation of inclusive English education under NEP 2020 faces a number of obstacles despite its progressive objective. These include a lack of qualified educators, opposition to pedagogical reform, a lack of resources in rural and tribal areas, digital barriers, and social beliefs that associate fluency in English with brilliance or superiority.

Disparities between wealthy urban schools and underfunded rural schools present serious challenges in Maharashtra. The inclusive objectives of NEP 2020 run the risk of staying aspirational in the absence of consistent funding, oversight, and community involvement.

Way Forward: Policy and Practice in Maharashtra

Maharashtra has to use a multifaceted approach to achieve inclusive English education. This include enhancing teacher preparation, creating multilingual textbooks that are culturally appropriate, utilizing technology to facilitate access, and incorporating communities in educational planning. Innovation and accountability can be promoted via cooperation between state agencies, academic institutions, non-governmental organizations, and local organizations.

Crucially, English needs to be viewed as a common tool for empowerment and communication rather than as a sign of elite rank. English instruction can become a tool for social inclusion through this kind of reframing.

Conclusion

A thorough and progressive framework to promote inclusive education in India is provided by NEP 2020. The policy acknowledges that educational fairness is essential to national change by harmonizing with SDG 4 and the vision of Viksit Bharat. If multilingualism, learner-centred pedagogy, cultural relevance, and social justice are the guiding principles, English language education which is frequently perceived as a site of inequality can become a potent tool of inclusion. Given Maharashtra's linguistic variety and socioeconomic disparities, inclusive English education could help close long-standing gaps between the SSC, CBSE, and English-medium educational systems. The state may guarantee that English becomes a tool of empowerment rather than exclusion by bolstering mother tongue-based foundations, changing English pedagogy, educating teachers, and implementing inclusive evaluation procedures.

Students will be sensitized through this new school culture, brought in by teachers, trained social workers and counsellors as well as through corresponding changes to bring in an inclusive school curriculum. The school curriculum will include, early on, material on human values such as respect for all persons, empathy, tolerance, human rights, gender equality, non-violence, global citizenship, inclusion, and equity. It would also include more detailed knowledge of various cultures, religions, languages, gender identities, etc. to sensitize and develop respect for diversity. Any biases and stereotypes in school curriculum will be removed, and more material will be included that is relevant and relatable to all communities.

Implementing NEP 2020 to have inclusive education will enable Maharashtra to contribute meaningfully to the realization of Viksit Bharat 2047 where educational equity, linguistic

diversity, and social justice form the backbone of national development.

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"Language as a Medium to Language as a Tool: Changing Pedagogic Paradigms in Indian ELT Classrooms"

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1. Introduction

English Language Teaching in India has traditionally been positioned within a framework that prioritizes grammatical accuracy, literary knowledge, and examination performance. Although English functions as the primary medium of instruction in higher education, classroom practices have often failed to equip learners with the ability to apply language effectively in academic, professional, and social contexts. As a result, students frequently demonstrate theoretical competence without corresponding communicative or functional proficiency.

Contemporary educational reforms, driven by globalization, technological advancement, and evolving employability requirements, have necessitated a reconceptualization of English in higher education. The implementation of Outcome-Based Education and the National Education Policy 2020 has further reinforced this shift by foregrounding learner autonomy, interdisciplinary engagement, and skill-based learning. Within this emerging paradigm, English is increasingly understood as a cognitive and academic resource that facilitates knowledge construction, critical thinking, and participation in global scholarly communities.

Digital pedagogical tools, particularly Learning Management Systems, have played a transformative role in this transition. LMS-supported ELT environments promote application-oriented learning through tasks such as academic writing, collaborative projects, discussion forums, and reflective activities. Against this backdrop, the present study investigates how Indian ELT classrooms are moving from competence-based instruction toward performance-oriented language use, with particular emphasis on the role of digital interventions.

2. Review of Literature

Early ELT practices in India were largely influenced by the grammar-translation method and structural approaches, which prioritized linguistic accuracy, memorization, and examination performance (Howatt, 1984). Scholars such as Tickoo (2003) and Agnihotri (2007) have noted that English education in India has long been content-heavy and teacher-centered, with limited emphasis on communicative use. Even when English served as the medium of instruction, learners often remained passive recipients of knowledge rather than active users of the language.

With the global focus on Communicative Language Teaching (CLT), Indian ELT gradually began to acknowledge the importance of functional language use. Canale and Swain's (1980) have stated that concept of communicative competence has expanded the scope of ELT beyond grammar to include sociolinguistic and strategic competence. However, several studies (Kumaravadivelu, 2006; Nunan, 2004) highlight that the implementation of CLT in India

remained uneven due to large classrooms, exam-oriented curricula, and limited teacher training.

Outcome-Based Education has redefined curriculum planning by shifting focus from content delivery to demonstrable learning outcomes (Spady, 1994). In the Indian context, NEP 2020 reinforces this approach by advocating interdisciplinary learning, skill integration, and learner-centric pedagogy. Researchers argue that OBE aligns naturally with ELT objectives, as language learning outcomes are best assessed through performance, application, and contextual use rather than rote knowledge (Richards, 2017).

Modern scholars conceptualize language as a tool for thinking, learning, and knowledge construction (Vygotsky, 1978; Halliday, 1993). In higher education, English functions as a cognitive instrument that mediates disciplinary understanding, academic writing, argumentation, and critical inquiry. Studies by Hyland (2004) and Wingate (2015) emphasize the role of English in developing academic literacy across disciplines, underscoring the need for ELT to integrate social science pedagogical principles.

The integration of LMS platforms such as Moodle and Google Classroom has transformed ELT delivery by enabling blended learning, continuous assessment, and learner autonomy. Research indicates that LMS-based activities enhance writing proficiency, speaking confidence, and collaborative learning (Beatty, 2013; Chapelle, 2016). Indian studies also reveal that digital ELT environments promote experiential learning and align well with outcome-based frameworks, particularly in resource-constrained contexts (Sharma & Barrett, 2017).

Despite growing research on technology-enabled ELT, there remains a need for empirical studies that examine how these tools contribute to the reconceptualization of English as a functional academic tool rather than merely a subject of study. The present research addresses this gap by integrating pedagogical theory, digital practice, and learner outcomes.

3. Methodology

The present study has used mixed method, combining quantitative and qualitative approaches to provide a comprehensive understanding of changing pedagogic paradigms in Indian ELT classrooms. The study was conducted among 100 undergraduate students and 20 English faculty in a higher education institution. The student participants had exposure to LMS-supported ELT instruction (Google classroom). Data was collected using the following instruments:

- Structured Questionnaires: Administered to students to measure exposure to English usage, LMS-based activities, and perceived improvement in writing, speaking, and interdisciplinary comprehension.
- Semi-Structured Interviews: Conducted with English faculty to gather qualitative insights into pedagogical shifts, challenges, and perceptions of English as a functional tool.
- LMS Activity Analysis: Learner engagement data such as assignment submissions, discussion forum participation, and collaborative tasks were analyzed to assess performance-oriented outcomes.

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Quantitative data was analyzed using descriptive statistics and correlation analysis to examine relationships between LMS exposure and language performance indicators. Qualitative data from interviews was used for thematic analysis to identify recurring patterns related to learner autonomy, cognitive engagement, and pedagogical transformation.

4. Objectives of the Study

The present study aims to examine the changing pedagogical paradigms in Indian English Language Teaching classrooms, with specific focus on the functional and applied use of English. The objectives of the study are:

1. To examine the shift from teaching English as a medium of instruction to using English as a functional academic and cognitive tool in Indian higher education.
2. To investigate the role of Learning Management Systems (LMS) and digital pedagogical interventions in enhancing learners' language performance.
3. To explore teachers' and students' perceptions of English as a tool for critical thinking, cognitive development, and real-world application.
4. To identify pedagogical practices that bridge the gap between theoretical knowledge of English and its practical academic and professional use.

5. Hypotheses of the Study

Based on the objectives, the following hypotheses were formulated:

H_1: There is a significant positive relationship between LMS-based language activities and students' academic writing proficiency.

H_2: Treating English as a functional academic tool significantly enhances learners' interdisciplinary comprehension and critical thinking abilities.

6.Findings and discussion

6.1. To ensure the internal consistency of the questionnaire measuring functional English use and LMS-based learning, reliability analysis was conducted using Cronbach's Alpha. The scale yielded an alpha value of 0.81 indicating high internal consistency and suitability for measuring LMS-based functional language use and performance outcomes.

6.2. Descriptive statistics were used to summarize student responses related to LMS usage and language performance. (N = 100) - Values are based on a 5-point Likert scale (1 = Strongly Disagree, 5 = Strongly Agree). The results are presented in Table 6.1.

Variable	Mean	SD
LMS Usage	3.64	1.11
Writing Proficiency	3.52	1.12
Speaking Confidence	3.49	1.16
Critical Thinking	3.74	1.14
Interdisciplinary Comprehension	3.57	1.20
Overall Language Performance	3.59	0.50

Table 6.1 LMS usage and language performance

LMS engagement recorded a mean score of M = 3.64 (SD = 1.11), indicating regular use of digital language-learning activities. Academic writing proficiency showed a positive mean score (M = 3.52, SD = 1.12), suggesting that LMS-supported tasks contributed to improved writing performance. Speaking confidence (M = 3.49, SD = 1.16) also reflected favorable learner perceptions.

Critical thinking reported the highest mean score (M = 3.74, SD = 1.14), while interdisciplinary comprehension (M = 3.57, SD = 1.20) highlighted the functional use of English across academic contexts. The overall language performance mean (M = 3.59, SD = 0.50) indicates consistent performance-oriented learning outcomes.

6.3 To examine the relationships between LMS usage and various dimensions of language performance, Pearson's correlation analysis was conducted. The results are presented in table no 6.2.

Variable	LMS Usage	Writing	Speaking	Critical Thinking	Inter disciplinary
LMS Usage	1.00				
Writing Proficiency	.42	1.00			
Speaking Confidence	.47	.46	1.00		
Critical Thinking	.35	.39	.41	1.00	
Interdisciplinary Comprehension	.60	.34	.27	.36	1.00

Note: p < .01

Table 6.2. Correlation between LMS Usage and Language Performance Variables

Pearson's correlation analysis revealed statistically significant positive relationships between LMS usage and key language performance indicators. LMS usage showed a moderate positive correlation with academic writing proficiency ($r = .42$, $p < .01$) and speaking confidence ($r = .47$, $p < .01$), supporting H? that LMS-based language activities enhance performance-oriented language skills.

A positive correlation was also observed between LMS usage and critical thinking ($r = .35$, $p < .01$). The strongest relationship was found between interdisciplinary comprehension and overall language performance ($r = .60$, $p < .01$), confirming H? that treating English as a functional academic tool enhances cognitive and interdisciplinary learning.

7. Findings

The quantitative analysis reveals a clear shift in English Language Teaching from linguistic competence to performance-oriented language use. The mean scores across LMS usage (M = 3.64) and overall language performance (M = 3.59) indicate that students are actively engaging with English as a functional academic tool rather than merely a subject of study.

A statistically significant positive correlation was observed between LMS usage and

academic writing proficiency ($r = .42$, $p < .01$), confirming that LMS-based tasks such as online assignments, peer feedback, and reflective writing contribute meaningfully to academic literacy development. Similarly, LMS engagement demonstrated a moderate positive relationship with speaking confidence ($r = .47$, $p < .01$), highlighting the role of discussion forums and collaborative activities in reducing communicative anxiety.

The strongest correlation was found between functional use of English and interdisciplinary comprehension ($r = .60$, $p < .01$), suggesting that English increasingly operates as a cognitive tool enabling learners to access, interpret, and articulate disciplinary knowledge. This supports Halliday's (1993) and Vygotsky's (1978) view of language as a mediator of thought and learning.

8. Conclusion

The study demonstrates that Indian ELT classrooms are undergoing a significant pedagogical transformation aligned with the principles of NEP 2020 and Outcome-Based Education. English is increasingly being used as a functional academic resource that supports critical thinking, interdisciplinary learning, and performance-oriented outcomes. LMS-enabled pedagogy emerges as a key facilitator of this shift, enabling learners to engage actively with language through meaningful academic tasks.

By repositioning English as a tool for learning rather than merely a subject of study, higher education institutions can better prepare students for academic and professional participation in a globalized context. The findings underscore the need for curriculum redesign, teacher training, and assessment reform to fully realize the potential of NEP 2020 in ELT practice.

9. Recommendations

In light of the findings, the study offers the following recommendations to strengthen English Language Teaching practices in higher education:

1. Higher education institutions should systematically integrate Learning Management Systems into English courses to enhance continuous engagement with academic writing, collaborative learning, and outcome-based language practices.
2. English pedagogy should be reconceptualized to emphasize its functional and academic role in fostering critical thinking, interdisciplinary understanding, and effective communication in alignment with NEP 2020.
3. Assessment in English Language Teaching should shift from examination-oriented models to performance-based approaches such as portfolios, projects, reflective tasks, and peer evaluation to capture authentic language use.
4. Structured professional development programs should be implemented to equip English faculty with the skills required for effective LMS-based instruction and outcome-aligned assessment design.
5. English language activities should be embedded across disciplines to strengthen academic literacy and reinforce English as an enabling tool for interdisciplinary learning.

10. Limitations of the Study

The present study is subject to certain limitations that should be considered while interpreting the findings. The research was conducted within a single higher education institution, which may restrict the generalizability of the results to broader educational contexts. Additionally, the study relied primarily on self-reported data from students, which may be influenced by individual perceptions or response bias. The duration of exposure to LMS-supported English Language Teaching was limited, thereby constraining the assessment of long-term language development and sustained learning outcomes. Furthermore, the study focused on selected dimensions of language performance, particularly academic writing, speaking confidence, and cognitive engagement, while other language skills such as listening comprehension and pronunciation were not examined in detail.

11. Scope for Further Study

Future studies may expand this research by including a larger and more diverse sample across multiple institutions to enhance generalizability. Further research could examine the sustained impact of LMS-supported ELT on language development over time. Further investigation into specific LMS tools and pedagogical strategies, as well as additional language skills such as listening, pronunciation, and pragmatic competence, would provide a more comprehensive understanding of technology-mediated language learning.

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Declining Enrolment in Zilla Parishad Primary Schools

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Abstract

Over the last two decades, India has made remarkable progress in expanding access to school education. However, alongside this expansion, a silent crisis has emerged in rural public education, particularly in Zilla Parishad (ZP) schools. Maharashtra, despite being one of India's most developed states, is witnessing a steady decline in enrolment in government-run primary schools. This study examines the sociological dimensions of declining student enrolment in Zilla Parishad primary schools in Ratnagiri district. Using both quantitative and qualitative methods, the research explores how parental perceptions, the expansion of private English-medium schools, governance issues, and socio-economic change are reshaping school choice. The study finds that declining enrolment is not merely an educational issue but a structural outcome of social stratification, marketisation of education, and weakening public trust in state institutions. The paper concludes by suggesting policy and community-based interventions to restore confidence in public schooling.

Keywords: Zilla Parishad schools, rural education, school enrolment, educational inequality, Ratnagiri, Maharashtra

Introduction

Education has historically been regarded as the most powerful instrument of social mobility and national development. In India, public education has played a crucial role in enabling children from rural and disadvantaged backgrounds to access literacy, employment, and social dignity. Zilla Parishad schools, especially in Maharashtra, have contributed significantly to the spread of primary education in rural areas since independence. Many distinguished personalities in Maharashtra, including political leaders, writers, and scientists, were educated in Zilla Parishad schools.

However, in recent years, these schools are facing a serious crisis of declining enrolment. Government data and field observations indicate that hundreds of Zilla Parishad schools now operate with fewer than twenty students, and many have been merged or closed. Ratnagiri district, a predominantly rural and semi-urban region, reflects this trend sharply.

The declining enrolment is not merely a numerical change; it represents a shift in social attitudes, economic aspirations, and the meaning of education itself. Parents increasingly prefer private English-medium schools, even when they are financially burdensome. Government schools are now perceived as inferior, meant mainly for the poor. This shift raises serious questions about educational equity and the future of public schooling.

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This paper attempts to analyse this problem from a sociological perspective, viewing education not only as a service but also as a social institution deeply shaped by class, culture, and power.

Review of Literature

Several national and international studies have highlighted the decline of public education in the era of market-oriented reforms.

ASER (Annual Status of Education Report) surveys repeatedly show that learning levels in government schools are lower than expected, especially in rural areas. The ASER 2022 report revealed that attendance and learning outcomes in government schools declined after COVID-19, pushing many parents towards private institutions.

UDISE+ reports (2022-23) show a consistent fall in enrolment in rural government schools across Maharashtra. Many Zilla Parishad schools now have extremely low student numbers, leading to mergers and closures.

Chudgar and Akhter (2020), in their study of Indian schooling, argue that the decline of government schools is linked to parental perceptions of quality and social status. English-medium education is increasingly associated with modernity, employment, and middle-class identity.

Pierre Bourdieu's theory of cultural capital is particularly useful in understanding this phenomenon. According to Bourdieu, education reproduces social inequality by rewarding the cultural practices of dominant groups. English-medium education becomes a form of cultural capital that gives children access to higher status positions.

Studies by TISS (2022) in Maharashtra show that rural families, especially migrant and working-class households, view English education as a pathway out of poverty, even if government schools are available for free.

Thus, the literature suggests that declining enrolment in public schools is a structural and cultural issue, not merely an administrative one.

Objectives of the Study

The main objectives of this research are:

- To examine the reasons for declining enrolment in Zilla Parishad primary schools in Ratnagiri district.
- To analyse parental attitudes towards government and private schools.
- To study the role of English-medium education in shaping school choice.
- To evaluate the impact of government policies and school infrastructure on enrolment.
- To suggest policy and community-based solutions.

Research Methodology

This study uses a mixed-methods approach combining quantitative and qualitative data.

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Study Area

The research was conducted in selected rural areas of Ratnagiri district, Maharashtra.

Data Collection

Primary data was collected through:

Questionnaires administered to parents, Interviews with teachers and school staff, Informal discussions with students, Field observations of school infrastructure and classroom practices

Secondary data was collected from:

UDISE and ASER reports, Government education department publications, Academic articles and policy documents

Sample

Thirty parents, students, several teachers, and multiple Zilla Parishad schools were included in the study.

Analysis and Discussion

Parental Preference for English-Medium Schools

The most significant finding is the strong preference for English-medium schools among parents. Many parents believe that English education guarantees employment, social respect, and upward mobility. Marathi-medium Zilla Parishad schools are seen as outdated and unsuitable for the modern job market.

Even economically weak parents are willing to spend large portions of their income on private schooling, reflecting how education has become a form of social investment.

Perceived Poor Quality of Government Schools

Parents frequently reported dissatisfaction with:

- Teacher absenteeism
- Lack of digital tools
- Poor infrastructure
- Limited extracurricular activities

These factors contribute to the belief that government schools provide inferior education.

Marketisation of Education

Education in Ratnagiri has become a competitive market. Private schools advertise English fluency, smart classrooms, and exam success, turning education into a commodity. Zilla Parishad schools, lacking marketing and visibility, lose students.

Social Stigma

Government schools are increasingly viewed as "schools for the poor." Middle-class and aspiring families avoid them to maintain social status. This reinforces educational segregation.

Findings

Enrolment in Zilla Parishad schools is declining primarily due to parental preference for English-medium private schools.

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Education is increasingly viewed as an economic investment rather than a public good.

Government schools suffer from trust deficits, not just infrastructure deficits.

Educational inequality is widening as poor families struggle to afford private schooling.

Conclusion

The decline of Zilla Parishad schools in Ratnagiri is not merely an administrative failure; it is a reflection of deeper social changes. Education has become commercialised, English has become a status symbol, and public institutions have lost legitimacy. Unless strong measures are taken, rural public education will continue to weaken, deepening social inequality.

Recommendations

Improve teacher training and accountability.

Strengthen English teaching within Zilla Parishad schools.

Upgrade digital and physical infrastructure.

Increase parental engagement and school-community partnerships.

Launch awareness campaigns to restore trust in public schools.

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A Study on the Effects of a Mindfulness-Based Training Program on Mental Health and Psychological Resilience among Rural Women.

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Abstract

The present study aimed to examine the effects of a mindfulness-based training program on mental health and psychological resilience among rural women. In the contemporary social context, mental health issues among rural women have emerged as a significant concern within the domain of social sciences. An experimental research design was employed for the study. A total sample (N) of 60 rural women was selected using a purposive sampling method and divided into two groups: an experimental group (n = 30) and a control group (n = 30). The experimental group received a four-week mindfulness-based training program, whereas no intervention was provided to the control group. Mental health and psychological resilience were treated as the dependent variables of the study. Both variables were assessed at the pre-test and post-test stages using standardized psychological measurement tools. The obtained data were analyzed using Multivariate Analysis of Variance (MANOVA). The results revealed a significant improvement in mental health and psychological resilience among participants in the experimental group, while no significant change was observed in the control group. The findings suggest that a mindfulness-based training program serves as an effective psychosocial intervention for promoting mental health and psychological resilience among rural women. The study contributes to the theme "Frontiers of Research in Social Sciences" by addressing an emerging psychosocial concern through a contemporary, evidence-based intervention approach.

Keywords: Mental health, psychological resilience, mindfulness-based training, rural women.

Introduction

Mental health is a vital dimension of well-being, yet it remains insufficiently addressed among rural women who face psychosocial stressors such as economic insecurity, limited mental health services, and restrictive gender roles (WHO, 2018; Patel et al., 2018). Prolonged exposure to these conditions often undermines psychological functioning, highlighting the importance of psychological resilience for adaptive coping and emotional stability (Luthar et al., 2000; Masten, 2014).Mindfulness-based interventions promote present-moment awareness and emotional regulation and have demonstrated effectiveness in enhancing mental health outcomes across diverse populations (Kabat-Zinn, 1994; Baer, 2003). However, empirical evidence regarding their application within rural socio-cultural contexts remains limited. Therefore, the present study examines the effectiveness of a structured mindfulness-based training program on mental

health and psychological resilience among rural women.

Review of Literature

Mindfulness-Based Interventions (MBIs) have been widely acknowledged as effective psychosocial approaches for improving mental health, emotional regulation, and psychological resilience (Baer, 2003; Thompson et al., 2011). Evidence from meta-analytic and empirical studies suggests that MBIs lead to significant improvements in psychological well-being and resilience, along with reductions in anxiety and emotional distress (Chiesa & Serretti, 2009; Smith et al., 2011; O'Connor et al., 2023). MBIs are also considered suitable for community-based applications due to their scalability and adaptability (Creswell, 2017). However, limited empirical research exists on culturally adapted mindfulness interventions among rural women in the Indian context, highlighting the relevance of the present study.

Significance of the Study

The present study is significant as it examines the application of mindfulness-based interventions among rural women, an underrepresented population in psychological research. It offers empirical evidence for the effectiveness of a structured mindfulness-based training program in enhancing mental health and psychological resilience. The study further emphasizes mindfulness as a low-cost, culturally adaptable intervention suitable for rural community settings and contributes to preventive and promotive mental health practices in non-clinical contexts.

Research Methodology

Aim of the Study

The present study aims to examine the effects of a mindfulness-based training program on mental health and psychological resilience among rural wome

Problem of the Study

The central problem of the present study is to determine whether a mindfulness-based training program produces significant differences in post-intervention mental health and psychological resilience between the experimental and control groups among rural women.

Objectives of the Study

The primary aim of this research is to evaluate the efficacy of the Mindfulness-Based Training Program (MBTP) through the following specific objectives:

1 To examine the combined effect of the MBTP on the interrelated dependent variables of mental health and psychological resilience.

2. To assess the pre-test and post-test changes in mental health scores within the experimental group.

3. To evaluate the pre-test and post-test changes in psychological resilience scores within the experimental group.

4. To compare the post-intervention outcomes of mental health and psychological resilience between the experimental and control groups.

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Hypothesis

The study aims to evaluate the efficacy of the Mindfulness-Based Training Program (MBTP) through the following hypotheses:

H (Multivariate): There is no significant multivariate effect of the MBTP on the combined dependent variables of mental health and psychological resilience among rural women.

H (Univariate): There is no significant difference between pre-test and post-test mental health scores among rural women following the MBTP.

H (Univariate): There is no significant difference between pre-test and post-test psychological resilience scores among rural women following the MBTP.

H (Group Comparison): There is no significant difference between the experimental and control groups on combined post-test scores of mental health and psychological resilience.

Variables

Independent Variable	Dependent Variables	Control Variables
1. Mindfulness-Based Training Program (MBTP).	1. Mental Health. 2. Psychological Resilience.	1. Age. 2. Place of Residence.

OperationalDefinitions

1. Rural Women : Women aged 18-50 years residing in rural areas and participating in the study.

2. Mental Health : Psychological well-being measured by the Mental Health Inventory (Kumar & Thakur), with lower scores indicating better mental health.

3. Psychological Resilience : Ability to cope with stress, assessed using the Psychological Resilience Scale (Kumari & Yadav).

4. Mindfulness-Based Training Program (MBTP) : An eight-session intervention focused on present-moment awareness and non-judgmental acceptanc.

Research Sample and Design

The study included a total of 60 rural women, selected through purposive sampling. Participants were proficient in Marathi, provided informed consent, and were available for the entire intervention period. Women with severe psychiatric or medical conditions, prior mindfulness training, physical limitations affecting participation, or inability to attend all sessions were excluded to maintain sample homogeneity and intervention consistency. The participants were equally assigned to an experimental group (n = 30) and a control group (n = 30). A **pre-test and post-test control group experimental design** was employed to evaluate the effectiveness of the mindfulness-based training program.

Intervention and Assessment Procedures

The experimental group participated in a **four-week** mindfulness-based training program, which included sessions on present-moment awareness, breathing exercises, and non-judgmental

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acceptance, while the control group received no intervention. Outcomes were assessed using standardized tools: the **Mental Health Inventory (Kumar & Thakur, 1986) and the Psychological Resilience Scale (Kumari & Yadav).** Data were collected in three phases: pre-intervention (baseline), intervention (program implementation), and post-intervention (follow-up assessment). Statistical analyses included descriptive statistics (mean, standard deviation) and Multivariate Analysis of Variance (MANOVA) to examine the effects of the program on mental health and psychological resilience.

Results and Discussion

The primary objective of this study was to evaluate the impact of a four-week mindfulness-based training program (MBTP) on the mental health and psychological resilience of rural women. The data were analyzed using Multivariate Analysis of Variance (MANOVA) to examine the differences between the Experimental and Control groups.

Table 1: Descriptive Statistics

Factor	Group	Sample	Mean	SD
Mental Health (Pre-Test)	Control	30	124.90	8.01
	Experimental	30	122.97	5.69
Mental Health (Post-Test)	Control	30	122.50	9.68
	Experimental	30	90.63	9.06
Psychological resilience (Pre-Test)	Control	30	82.73	11.06
	Experimental	30	84.83	9.47
Psychological resilience (Post-Test)	Control	30	82.80	12.48
	Experimental	30	109.73	7.76

Table 1 presents the descriptive statistics for mental health and psychological resilience scores of rural women in the control and experimental groups during pre- and post-test phases.

Table no. 2. Shapiro-wilk test Tests of Normality.

	Group	MH_PRE	MH_POST	PR_PRE	PR_POST
N	Control	30	30	30	30
	Experimental	30	30	30	30
Shapiro-Wilk W	Control	0.954	0.947	0.864	0.975
	Experimental	0.933	0.936	0.807	0.968
Shapiro-Wilk p	Control	0.213	0.138	0.120	0.694
	Experimental	0.060	0.070	0.454	0.484

Table 2' Shapiro-Wilk results ($p > .05$) confirm univariate normality for both variables, ensuring a symmetrical distribution devoid of significant skewness, thereby justifying high-power parametric MANOVA applications.

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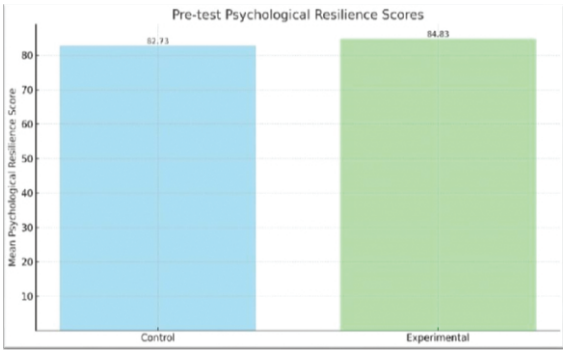
Figures 1-2: Comparison of Pre-Test Mean Scores for Mental Health and Psychological Resilience Between Control and Experimental Groups.



(Mental Health)

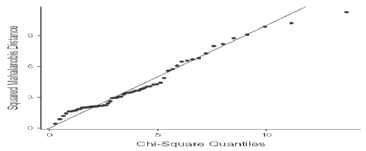


(Psychological Resilience)

The figure indicates that both groups were comparable at pre-test, establishing a common baseline before intervention.

Assumption Checks for MANOVA

Shapiro-Wilk Multivariate Normality Test	
W	***P***
0.952	**0.019**



Q-Q Plot

Box's Homogeneity of Covariance Matrices Test		
χ^2	*df*	*p*
18.8	**10**	**0.043**

Multivariate normality and homogeneity of covariance assumptions were violated in MANOVA; however, due to equal group sizes, Pillai's Trace, a robust statistic, was used (Tabachnick & Fidell, 2013).

Table no. 3. Multivariate Tests of Significance.

Multivariate Tests		value	F	df¹	df²	p
Group	Pillai's Trace	0.908	**270.7**	2	55	**<.001**
	Wilks' Lambda	0.0922	**270.7**	2	55	**<.001**
MH_PRE	Pillai's Trace	0.409	**19.0**	2	55	**<.001**
	Wilks' Lambda	0.5911	**19.0**	2	55	**<.001**
PR_PRE	Pillai's Trace	0.561	**35.1**	2	55	**<.001**
	Wilks' Lambda	0.4392	**35.1**	2	55	**<.001**

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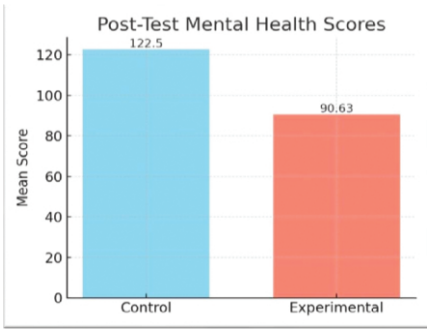
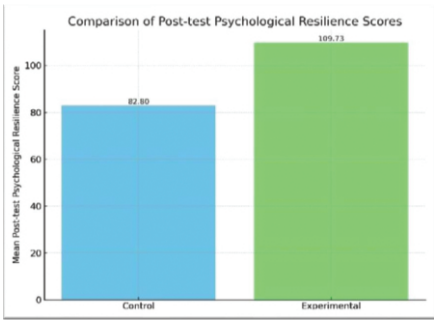
Table 3' The MANOVA revealed a significant multivariate effect of mindfulness intervention on mental health and psychological resilience (Pillai's Trace, $p < .001$).

Figures 4-5: Comparison of Post-Test Mean Scores for Mental Health and Psychological Resilience Between Control and Experimental Groups.



(Mental Health)



(Psychological Resilience)

The figure indicates post-test graph shows that the experimental group exhibited significant improvement in mental health (lower scores) and psychological resilience (higher scores) after the mindfulness-based training program. The control group showed minimal change, indicating the effectiveness of the intervention.

Table no. 4. Univariate ANOVA Results (Follow-up Tests)

Univariate Tests	Dependent Variable	Sum of Squares	df Square	Mean	F	p
Group	MH_POST	15041.7	1	15041.7	280.96	<.001
	PR_POST	10881.1	1	10881.1	217.58	<.001
MH_PRE	MH_POST	2009.1	1	2009.1	37.55	<.001
	PR_POST	250.0	1	250.0	5.03	0.029
PR_PRE	MH_POST	300.0	1	300.0	5.61	0.024
	PR_POST	3450.0	1	3450.0	68.99	<.001
Residuals	MH_POST	3000.5	56	53.5	-	-
	PR_POST	2800.8	56	50.01	-	-

Table 4' Univariate ANOVA showed significant group effects on post-test mental health and resilience ($p < .001$). The mindfulness-based intervention significantly improved mental health and psychological resilience. MANOVA and ANOVA confirmed intervention effects; all hypotheses (H?) were rejected ($p < .001$).

Conclusion and Implications

The Mindfulness-Based Training Program (MBTP) significantly improved mental health and psychological resilience among rural women, enhancing emotional regulation, coping strategies, and self-awareness (Lauricella, 2022; Roy, 2014). The program is culturally appropriate, cost-

effective, and feasible for group-based delivery, demonstrating potential for sustainable mental health improvements in resource-limited rural settings. These findings highlight MBTP as a viable psychosocial intervention for promoting well-being and resilience in marginalized communities.

Delimitations, Limitations, and Future Directions

This study was limited to rural women from a single village in Ratnagiri district, with a four-week intervention and self-report measures that may be influenced by social desirability bias, limiting generalizability. Future research should involve larger and more diverse samples, longitudinal assessments, and comparative studies with other interventions (e.g., CBT, Therapy focused). Inclusion of community facilitators may further enhance feasibility, acceptance, and scalability, supporting the broader application of MBTP for improving mental health and resilience.

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Effect of Outcome-Based Education on Students' Motivation Need among UG Students

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ABSTRACT:

The present study examines the relationship between Outcome-Based Education (OBE) and students' motivation need among undergraduate students. Outcome-Based Education emphasizes clearly defined learning outcomes, learner-centered teaching strategies, and continuous assessment, which are expected to influence students' motivational levels. The study employed a **quantitative correlational research method** to examine the association between the study variables. A sample of **60 undergraduate students** was selected using a **convenient sampling technique.** Data were collected using the Outcome-Based Education Scale and the Students' Motivation Need Scale. Statistical analyses such as mean, standard deviation, **Pearson's correlation,** and **regression analysis** were used to analyze the data. The findings revealed a significant positive relationship between Outcome-Based Education and students' motivation need. Furthermore, Outcome-Based Education emerged as a significant predictor of students' motivation need, indicating that higher levels of perceived outcome-based practices are associated with increased motivation among students. The results emphasize the importance of implementing effective outcome-based teaching-learning strategies in higher education institutions. The study offers valuable implications for educators, curriculum developers, and policymakers to enhance students' motivation and improve the overall quality of undergraduate education.

Keywords: Outcome-Based Education, Students' Motivation Need, Undergraduate Students,

INTRODUCTION:

Outcome-Based Education (OBE) represents a learner-centered pedagogical approach that emphasizes the clear specification and attainment of measurable learning outcomes rather than content delivery alone. By aligning curriculum design, instructional strategies, and assessment with predefined outcomes, OBE seeks to enhance transparency, accountability, and meaningful learning (Spady, 1994; Harden, 2002). While existing literature has largely focused on the effectiveness of OBE in improving academic achievement and performance, its influence on students' academic motivation remains comparatively underexplored. Motivation is a critical determinant of learning engagement, persistence, and effort, and understanding how outcome-oriented practices affect students' motivational processes is essential (Ryan & Deci, 2000).

Notably, limited empirical attention has been given to how OBE supports or constrains key psychological needs such as autonomy and competence, which are central to Self-Determination Theory. Addressing this gap, the present study examines the theoretical foundations of OBE and investigates its impact on students' academic motivation, with particular emphasis on perceived competence and autonomy. By exploring these relationships, the study aims to identify

conditions under which OBE can effectively foster intrinsically motivated learners and contribute to the development of learner-centered educational practices.

Literature Review:

Previous studies highlight the varied impacts of Outcome-Based Education (OBE) on students' academic and employability. outcomes. Research indicates that positive perceptions of OBE are significantly associated with enhanced employability skills, though its relationship with cognitive ability appears inconsistent (Prabha, 2023). Integrating OBE with learner-centered approaches such as Problem-Based Learning has been shown to improve academic performance, practical skills, student satisfaction, and employability (Shi et al., 2025). Additionally, OBE has been found to positively influence students' engagement, motivation, accountability, and critical thinking, leading to adaptive academic behaviors (Hamidi et al., 2024). Studies on motivational constructs further suggest that academic self-concept plays a significant role in enhancing academic motivation, whereas academic self-efficacy shows mixed associations (Kapoor, 2024). Collectively, these findings underscore the need for deeper examination of OBE's role in shaping students' motivational and psychological outcomes.

Rationale of Study:

Although Outcome-Based Education (OBE) is widely recognized as a learner-centered instructional approach, its influence on students' motivation needs has received limited empirical attention. Existing research has largely emphasized academic achievement, performance, and employability outcomes, while comparatively neglecting students' underlying motivational needs such as autonomy, perceived competence, and engagement. Fulfillment of these motivation needs is essential for sustained participation, persistence, and effective learning. Therefore, understanding how outcome-oriented teaching practices address or constrain students' motivation needs is crucial. The present study aims to examine the relationship between OBE practices and students' motivation needs, thereby contributing to a more comprehensive understanding of learner-centered educational effectiveness.

Methodology:

Aim of the Study

To study the effect of Outcome-Based Education (OBE) on the students' motivation need among undergraduate students.

Objectives of the Study

1. To assess the level of students' motivation need among undergraduate students.
2. To examine the relationship between Outcome-Based Education (OBE) and students' motivation need among undergraduate students.
3. To study the effect of Outcome-Based Education (OBE) on the motivation need of undergraduate students.

Hypotheses of the Study

1. The level of students' motivation need among undergraduate students will be moderate to high.

2. There will be a significant positive relationship between Outcome-Based Education (OBE) and students' motivation need among undergraduate students.
3. Outcome-Based Education (OBE) will have a significant effect on the motivation need of undergraduate students.

Variables of the Study :

Independent Variable (IV) :

- Outcome-Based Education (OBE)

Dependent Variable (DV) :

- Students' Motivation Need

Control Variables (CV) :

- Age
- Undergraduate stream

Inclusion Criteria

- Full-time undergraduate students
- Students studying in colleges where Outcome-Based Education (OBE) is implemented

Exclusion Criteria

- Part-time undergraduate students
- Students with irregular attendance
- Students on long-term leave during the period of data collection

Operational Definitions

Outcome-Based Education (OBE) : An education system focused on predefined learning outcomes; operationally defined as the score obtained on the Outcome-Based Education Scale.

Students' Motivation Need : The level of motivation of students, operationally defined as the score obtained on the Students Motivation Need Scale.

Sampling Method:

The sample for the present study consisted of 60 undergraduate students studying at Gogate-Jogalekar College, Ratnagiri. All the participants were 18 years of age and above. The students were selected using the convenience non-random sampling method, based on their availability and willingness to participate in the study.

Psychological Tool Used:

Outcome based education scale : The Outcome-Based Education Scale developed by P. Prabha consists of 30 items rated on a 5-point Likert scale. It measures five dimensions of OBE and has a scoring range of 30 to 150. The scale showed high reliability in the present study (Cronbach's alpha = 0.887).

Students Motivation Need Scale : The Students Motivation Need Scale, developed by Dr. M. B. Rathod and Ms. S. Banerjee, consists of 54 items rated on a 5-point Likert scale. The scale measures three dimensions: students' motivation need, deficiency need, and growth need.

Statistical Tools:

The collected data were analyzed using appropriate statistical techniques with the help of the

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Jamovi application. The statistical methods employed for data analysis included Mean, Standard Deviation, Pearson's Product Moment Correlation, and Simple Linear Regression Analysis.

Research Design:

The study adopted a quantitative correlational research design to examine the relationship between Outcome-Based Education and students' motivation need among undergraduate students (N = 60). Data were analyzed using Pearson's correlation, and the design did not establish cause-and-effect.

RESULT AND DISCUSSION:

Descriptives

	N	Missing	Mean	Median	SD	Minimum	Maximum	Shapiro-Wilk W	Shapiro-Wilk p
OBE	60	0	99.9	100	28.1	50	150	0.964	0.072
SMNS	60	0	144.3	137	55.7	60	262	0.951	0.018

Table 01: Descriptive statistics and Normality tests for OBE and SMNS

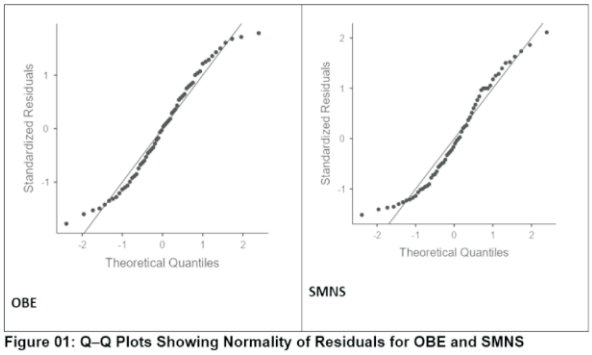

Figure 01: Q–Q Plots Showing Normality of Residuals for OBE and SMNS

The descriptive analysis of the data, as presented in Table 01, reveals that for the sample of 60 undergraduate students, the mean score for Outcome-Based Education (OBE) is 99.9 (SD = 28.1). The Students' Motivation Need Scale (SMNS) yielded a mean score of 144.3 (SD = 55.7). As shown in Figure 01, given the scale's scoring range of 54 to 270, a mean of 144.3 indicates a moderate level of motivation among the participants. Consequently, Hypothesis 1, which stated that the level of students' motivation need would be moderate to high, is supported. Figure 02 displays the Q-Q plots for the variables, indicating that while OBE follows a normal distribution (p = 0.072), the SMNS scores show a significant deviation from normality (p = 0.018).

Correlation Matrix

		OBE	SMNS
OBE	**Pearson's r**	—	
	df	—	
	p-value	—	
SMNS	**Pearson's r**	0.748	—
	df	58	—
	p-value	<.001	—

Table 02: Correlation Matrix between OBE and SMNS

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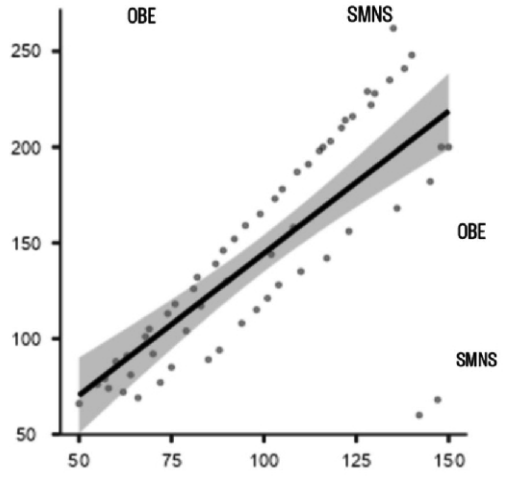

Figure 02: Scatter Plot Showing Relationship between OBE and SMNS

The relationship between the variables was examined using Pearson's Product Moment Correlation, with the results detailed in Table 02. The analysis revealed a significant positive correlation ($r = 0.748$, $p < .001$) between Outcome-Based Education and students' motivation need. This strong positive trend is further illustrated in the scatter plot in Figure 03, which demonstrates that higher levels of OBE implementation are associated with increased motivational needs. Based on these findings, Hypothesis 2, which predicted a significant positive relationship between OBE and students' motivation need, is accepted.

Model Fit Measures

Model	R	R^2
1	0.748	0.560

Note. Models estimated using sample size of N=60

Table 03: Regression Analysis: Model Fit Measures for OBE Predicting SMNS

To determine the extent of influence, a linear regression analysis was performed, as shown in Table 03. The model fit measures indicate an R^2 value of 0.560, implying that Outcome-Based Education explains 56% of the total variance in students' motivation need. Table 04 provides the model coefficients, showing that OBE is a significant predictor ($B = 1.48$, $t = 8.588$, $p < .001$). Despite the deviation in normality for residuals shown in Figure 04 and the Shapiro-Wilk test ($p < .001$), the overall impact remains statistically significant. Thus, Hypothesis 3, stating that OBE will have a significant effect on the motivation need of undergraduate students, is supported.

The findings of the present study highlight the significant role of Outcome-Based Education in enhancing the motivation needs of undergraduate students. The observed moderate level of

motivation supports Hypothesis 1, suggesting that a learner-cantered OBE framework encourages academic engagement. The strong positive correlation between OBE and students' motivation need confirms Hypothesis 2, indicating that clearer learning outcomes and student-focused assessment practices enhance motivation. Regression analysis further supports Hypothesis 3 by demonstrating that OBE is a substantial predictor of motivation need. Despite minor deviations from normality, the statistical evidence clearly indicates that Outcome-Based Education positively influences students' motivational development.

Conclusion:

The present study concludes that Outcome-Based Education has a significant and positive influence on the motivation needs of undergraduate students. The findings indicate that students exposed to OBE demonstrate a moderate level of motivation, along with a strong positive relationship between OBE and motivational needs. Further, Outcome-Based Education was found to be a significant predictor of students' motivation, explaining a substantial proportion of variance. Overall, the study highlights the effectiveness of OBE as a learner-centred educational approach that enhances students' academic engagement and motivational development.

Suggestions for Future Research

1. Future studies may involve a larger and more diverse sample to improve the generalizability of findings.
2. Studies may explore additional psychological variables such as academic self-efficacy, engagement, stress, and satisfaction in relation to OBE.
3. Longitudinal research designs may be used to understand changes in students' motivation over time.
4. Experimental or intervention-based studies can help establish causal relationships between OBE and motivation needs.
5. Qualitative methods such as interviews or focus group discussions may be employed to gain deeper insights into students' experiences with Outcome-Based Education.

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Towards Viksit Bharat @ 2047: An Analytical Review of Sustainable Agriculture Policies in India

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• Abstract:

India's journey into the Amrit Kaal, marking seventy-five years of independence, sets an ambitious goal of achieving ***'Viksit Bharat @ 2047'.*** Agriculture remains a critical pillar of this vision, supporting food security, rural livelihoods, and inclusive economic growth. The sector faces multiple challenges, including climate variability, soil degradation, water scarcity, depletion of natural resources, and rising production risks. Addressing these challenges requires a shift toward sustainable, climate-resilient, and technology-driven agricultural practices. This study analytically reviews India's sustainable agriculture policies and evaluates emerging technological innovations such as precision farming, digital extension platforms, artificial intelligence, IoT-based monitoring, and drone applications, which are enhancing productivity and resource efficiency. Government initiatives including the National Mission for Sustainable Agriculture (NMSA), Pradhan Mantri Krishi Sinchayee Yojana (PMKSY), PM-KUSUM, and PM-KISAN are examined for their contributions to organic farming, water-use efficiency, renewable energy adoption, and income stabilization. While significant progress is evident, challenges persist, including implementation gaps, uneven Centre-State coordination, digital infrastructure limitations, and variable adoption of technology across regions. The study concludes that India's policy framework is robust and forward-looking; however, achieving ***Viksit Bharat @ 2047*** requires stronger institutional convergence, integrated planning, and expanded technological outreach. Strengthening policy coherence, promoting innovation ecosystems, and fostering inclusive, scalable, and climate-resilient agricultural development are critical to realizing India's long-term sustainable agriculture goals.

Keywords: Viksit Bharat @ 2047, Sustainable Agriculture, Agricultural Policy Framework

• Introduction:

India has set a visionary and ambitious goal of transforming itself into a fully developed nation by 2047, coinciding with the centenary of its independence. This long-term development blueprint, known as ***'Viksit Bharat @ 2047'***, identifies the period from 2022 to 2047 as the **'Amrit Kaal'**, emphasizing not only rapid economic growth but also social inclusion, institutional strengthening, and environmental sustainability. From a macroeconomic perspective, India is projected to become the world's third-largest economy in Purchasing Power

Parity (PPP) terms by 2030, progressing steadily toward an estimated GDP of around **USD 30 trillion by 2047.** Such sustained growth is expected to secure higher living standards, enhance human development indicators, and promote inclusive prosperity across all socio-economic groups. According to the **National Statistical Office (NSO)**, the Indian economy is expected to grow at approximately **8.2% in 2023-24,** while the **International Monetary Fund (IMF)** projects a GDP growth rate of around 7%. Together, these forecasts underline India's robust economic momentum and its potential to maintain long-term macroeconomic resilience. As India progresses toward the goal of Viksit Bharat, sustainable agriculture becomes a critical pillar, contributing to environmental conservation, climate resilience, productivity enhancement, and equitable rural development. **Sustainable agricultural** development will play a decisive role in shaping a resilient, inclusive, and environmentally responsible **Developed India by 2047.**

• Review of Literature:

Jha and Nimavat (2025) argue that sustainable agriculture forms the backbone of this vision by supporting food security, ecological stability, and rural economic growth. Their study emphasizes climate-smart practices, efficient resource management, renewable energy adoption, and policy reforms as essential components for achieving agricultural transformation. **Paul and John (2025)** further highlight the interconnected roles of technology, structural reforms, and inclusive development, proposing a strategic framework that aligns agricultural modernization with the broader developmental goals of 2047. **Chand and Singh (2023)**, focusing on the agricultural sector in the Amrit Kaal, examine the structural shifts required to address challenges related to climate change, productivity stagnation, and farmer livelihoods. They advocate for science-driven farming systems, improved market integration, and sustainable technologies to enable long-term resilience. Policy-centric studies also reinforce the transformative role of digital and technological innovations.

NITI Aayog (2025) emphasizes the importance of digital agriculture, precision tools, artificial intelligence, and smart sensor technologies to boost efficiency and sustainability. The organization's proposed farmer-segmentation model under Digital Agriculture Mission 2.0 provides a structured pathway for targeted interventions. **Kalel (2025)** highlights the convergence of sustainability, innovation, and productivity as drivers of rural prosperity. Similarly, **Hamid et al. (2024)** and **Jayasingh et al. (2024)** stress the need for coordinated efforts involving emerging technologies, Agri-entrepreneurship, e-commerce systems, and climate-smart approaches. Collectively, the literature indicates that sustainable, technology-enabled agriculture is pivotal for realizing the aspirations of Viksit Bharat @ 2047.

• Objectives of the Study:

1. To critically analyze the alignment of India's sustainable agriculture policies with the long-term development vision of Viksit Bharat @ 2047.
2. To identify implementation challenges and suggest strategic policy measures for achieving long-term sustainable agricultural development by 2047.

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• Research Methodology

The study adopts a descriptive and analytical research design to examine sustainable agriculture policies in India within the framework of Viksit Bharat @ 2047. It is based on secondary data collected from government policy documents, reports of NITI Aayog, international organizations such as the FAO, the World Bank, and the IMF, as well as agricultural statistics, budget documents, and peer-reviewed research articles.

• Period of Study:

The analysis broadly covers the period from the early policy initiatives on sustainable agriculture to recent developments, with a special focus on policies relevant to the transition towards 2047.

• Limitation, Scope and Outcome of the Study:

The study is confined to policy-level analysis. Conclusions are therefore dependent on the availability, accuracy, and consistency of secondary data sources. Based on analytical findings, the study identifies implementation challenges and derives policy-oriented suggestions aimed at strengthening sustainable agricultural development in India in alignment with the goals of Viksit Bharat @ 2047.

• Strategic Policy Framework for Sustainable Agriculture: An Analytical Review

Indian agriculture has been formally recognized as the first engine of national development in the Union Budget 2025-26, a recognition that is both timely and justified. In the financial year 2023-24, agriculture accounted for approximately 16% of India's GDP and remains the livelihood source for nearly 46.1% of the population (Ministry of Agriculture and Farmers Welfare, 2023). Within the vision of Viksit Bharat @ 2047, agriculture continues to play a central role in employment generation, food security, and rural development. However, the sector faces critical challenges such as small landholdings, erratic monsoons, uncertainty in Minimum Support Prices (MSP), rising farmer indebtedness, and excessive reliance on chemical fertilizers (NITI Aayog, 2023). In response, post-2014 policy shifts have moved from production-centric approaches to income-centric strategies, recognizing sustainable agriculture as a strategic necessity in light of climate change, soil degradation, water scarcity, rising input costs, and income volatility. The Government of India has implemented multiple national schemes and missions to promote sustainable, climate-resilient, and income-focused agricultural development.

i) National Mission for Sustainable Agriculture (NMSA, 2014-15):

The **National Mission for Sustainable Agriculture (NMSA, 2014-15),** a flagship initiative under the **National Action Plan on Climate Change (NAPCC, 2008),** aims to enhance climate-resilient and sustainable agricultural productivity through water-use efficiency, soil health improvement, conservation farming, and agroforestry. Given that out of India's 140.1 million hectares of food grain cultivation, 71.7 million hectares are rainfed, the mission's focus on rainfed area development, agroforestry, and soil health management is particularly

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significant. Under the **Soil Health Management Scheme (SHC) of NMSA, 2014,** farmers are provided Soil Health Cards with recommendations for balanced fertilizer use based on soil testing every three years. This initiative improves productivity, reduces input costs, and mitigates soil degradation. To date, 115.1 million farmers have received SHCs, resulting in 8-10% fertilizer savings and 5-6% productivity gains. Between 2023-24 and 2025-26, the government aims to collect 50 million soil samples and develop GIS-based soil health maps, further strengthening sustainable agriculture in India.

ii) Promotion of Organic and Natural Farming:

India has implemented several initiatives to promote organic and natural farming, focusing on sustainability, farmer welfare, and environmental protection. The **Paramparagat Krishi Vikas Yojana (PKVY, 2015)** encourages environmentally sustainable and low-cost organic farming practices while providing support through the Participatory Guarantee System (PGS) for certification, training, capacity-building, and marketing, covering 2.77 million hectares to date. The **Mission Organic Value Chain Development for North Eastern Region (MOVCDNER, 2015-16)** aims to develop a comprehensive organic value chain in North-Eastern states by integrating production, certification, processing, storage, and marketing, with Farmer Producer Organizations (FPOs) and Farmer Interest Groups (FIGs) facilitating collective farming and market access. Under the umbrella of PKVY, the **Bhartiya Prakritik Krishi Paddhati (BPKP, 2019)** promotes natural and zero-budget farming by encouraging the use of bio-fertilizers, compost (Jivamrit, Bijamrit), organic manures, mulching, and green manure, reducing reliance on chemical fertilizers and enhancing soil health. The **National Mission on Natural Farming (NMNF, 2023-24)** emphasizes nationwide expansion of natural farming practices through farmer training, certification, and branding, improving soil biodiversity, water-use efficiency, reducing input costs, and increasing farmer incomes. Additionally, the **Promotion of Alternate Nutrients for Agriculture Management (PM PRANAM, 2022)** provides financial incentives to states reducing chemical fertilizer use, promoting organic manures, bio-fertilizers, and balanced nutrient application. Collectively, these initiatives strengthen organic and natural farming in India, enhance environmental sustainability, reduce input costs, and improve farmer livelihoods, contributing significantly to the long-term goals of sustainable agricultural development.

iii) Climate-Resilient Agriculture and Nutritional Security

The **National Innovations in Climate Resilient Agriculture (NICRA, 2011)** aims to reduce the adverse effects of climate change on agriculture by promoting drought- and flood-tolerant crop varieties, climate forecasting, demonstrations, and farmer training. Climate-smart interventions are implemented across crops, livestock, and fisheries to enhance resilience. Complementing this, the **Nutri-Cereals component under the National Food Security Mission (NFSM, 2018-19)** focuses on promoting millets such as sorghum, pearl millet, and finger millet to strengthen nutritional security, climate-resilient farming, and crop diversification. The scheme is implemented in 212 districts across 14 states, with special

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emphasis on processing industries, Farmer Producer Organizations (FPOs), training, and market linkages.

iv) Water Conservation, Irrigation, and Horticulture Development:

The **Pradhan Mantri Krishi Sinchayee Yojana (PMKSY, 2015)** aims to enhance irrigation efficiency through its four components: Accelerated Irrigation Benefit Programme (AIBP), Har Khet Ko Pani, Per Drop More Crop (PDMC), and Watershed Development. Under PMKSY, micro-irrigation through drip and sprinkler systems has been expanded via Har Khet Ko Pani and PDMC, which is particularly important as nearly 80% of India's water resources are used in agriculture. However, project implementation delays remain a major challenge. Complementing this, the **Mission for Integrated Development of Horticulture (MIDH, 2014)** provides financial and infrastructural support for fruits, vegetables, spices, flowers, and bamboo cultivation, including nurseries, cold storage, pack houses, and greenhouses, with subsidies of up to 90% for North-Eastern and Himalayan states, promoting horticulture growth and rural livelihoods.

v) Risk Management, Energy, and Technology:

Risk mitigation, energy security, and technology adoption have become crucial pillars of India's agricultural transformation agenda. The **Pradhan Mantri Fasal Bima Yojana (PMFBY, 2016)** is a flagship crop insurance scheme designed to protect farmers from losses due to natural calamities throughout the crop cycle-from pre sowing to post harvest. It leverages innovations such as Crop Cutting Experiments (CCE), mobile apps, digital land records, and Direct Benefit Transfer (DBT) for more transparent and efficient claim settlements. Between 2016 and 2025, the scheme has collectively insured an estimated 78.4 crore farmer applications, with 22.67 crore farmers receiving claims totaling 1.83 lakh crore, and the number of enrolled farmers increased from 3.17 crore in 2022-23 to 4.19 crore in 2024-25, reflecting a growing acceptance of formal risk coverage and financial security for farming communities.

In the energy domain, the **Pradhan Mantri Kisan Urja Suraksha evam Utthaan Mahabhiyan (PM KUSUM)** supports solar energy adoption in agriculture by offering subsidies of up to 60% for solar pumps and grid connected solar projects, enhancing energy autonomy and reducing operational costs for farmers. By late 2025, the scheme facilitated the installation of over 10,203 MW of solar energy capacity, backed by more than ?7,106 crore in central expenditure, benefiting over 20.4 lakh farmers across India and contributing to both production cost reduction and clean energy integration in farming.

Technology adoption in agriculture specifically **precision agriculture and digital farming** has gained momentum with the use of GPS based equipment, Internet of Things (IoT) sensors, drones, and artificial intelligence (AI) systems. Such innovations have enabled real time monitoring of crop conditions and resource use, resulting in significant improvements, including 15-20% water savings and 20-25% increases in crop yields in states like Maharashtra and Punjab. Mobile agricultural apps and digital platforms have expanded the reach of these advanced practices, though challenges such as upfront costs, technical skills gaps, and rural connectivity

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remain. Digital initiatives like **Agri-Stack, e NAM,** and digital crop survey platforms have further facilitated data accessibility, improved climate insights, optimized input recommendations, and strengthened market linkages for farmers.

Complementing these technology initiatives, the **Namo Drone Didi Scheme** (2023-24 to 2025-26) a 1,261 crore Central Sector initiative provides 15,000 drones to women's Self Help Groups (SHGs) to serve as agri service providers, enhance operational efficiency, and reduce input costs. Initial implementation saw distribution of hundreds of drones across states, and research indicates drones can cover one acre in 7-8 minutes, substantially improving field operations. The scheme has diversified SHG activities, expanded access to modern agricultural technologies, boosted farm productivity, and improved income generation and empowerment for rural women. Collectively, these government programmes highlight a multi dimensional strategy that blends risk management, renewable energy adoption, and digital technologies to promote sustainable, resilient, and inclusive agricultural development in India.

vi) Direct Income Support and Social Security for Farmers:

In India, ensuring stable farmer incomes and providing social security are central pillars of agricultural policy. Under the **Pradhan Mantri Kisan Samman Nidhi (PM-KISAN, 2019)**, eligible farmers receive ?6,000 annually via direct DBT transfers, providing immediate financial support for cultivation, particularly benefiting small and marginal farmers. Complementing this, the **Pradhan Mantri Kisan Maandhan Yojana (PM-KMY, 2019)** offers a post-retirement social security pension of 3,000 per month to farmers aged 60 and above, reducing income insecurity in old age.

Agricultural extension services are strengthened through the **Sub-Mission on Agriculture Extension (SMAE)** via ATMA, ensuring farmer training and technology dissemination. Market integration and price discovery are facilitated through the **Integrated Scheme for Agriculture Marketing (ISAM)** and **e-NAM.** The **National Bamboo Mission (NBM)** promotes bamboo cultivation, processing, and employment generation, while the **FPO** Development Scheme (2020) provides five years of professional support, registering 7,774 FPOs by 31 December 2023. Recently, the **Viksit Krishi Sankalp Abhiyan (VKSA, 2025)** has strengthened Lab-to-Land linkages, improving farmer-scientist collaboration. Collectively, these initiatives enhance farmers' incomes, social security, market access, and capacity to adopt sustainable and technology-driven agricultural practices.

| Future Policy Pathways and Recommendations:

To achieve sustainable, resilient, and inclusive agricultural development in India, future policy frameworks must leverage the successes of existing programs while addressing ongoing structural challenges. Priority should be given to strengthening climate-resilient and precision agriculture through expanded deployment of IoT-enabled sensors, AI-driven crop monitoring, and drone technologies, moving beyond pilot projects to nationwide adoption. Renewable energy integration, particularly solar-powered irrigation under PM KUSUM, should be further promoted with incentives for energy-efficient practices, reducing production costs and

supporting environmental sustainability. Investment in the National Agricultural Research System (NARS) should be increased to at least 1% of agricultural GDP, as recommended by NITI Aayog (2023), to accelerate research and innovation in climate-smart agriculture, renewable energy adoption, and organic farming practices. Organic and natural farming initiatives such as PKVY, BPKP, and NMNF need expansion through comprehensive value chain development, certification frameworks, and improved market access, reducing dependency on chemical fertilizers while enhancing soil health. Risk management mechanisms, especially PMFBY, require streamlining with real-time data integration and transparent claim settlement systems to build farmer confidence. Digital platforms like Agri-Stack, e-NAM, and digital crop surveys should be scaled up to facilitate timely decision-making, efficient market linkages, and targeted policy interventions for smallholders. Direct income support and social security schemes, including PM-KISAN and PM-KMY, must be harmonized with technological and market measures to strengthen livelihoods. Strengthening Lab-to-Land linkages and supporting Farmer Producer Organizations (FPOs) can accelerate innovation adoption and collective market power. A comprehensive policy pathway that integrates climate resilience, technology adoption, energy efficiency, income stability, and market empowerment will ensure that Indian agriculture effectively contributes to food security, rural prosperity, and the long-term vision of **Viksit Bharat @2047.**

• Conclusion:

The study concludes that India's sustainable agriculture policies form a strong foundation for achieving Viksit Bharat @ 2047. Programs like NMSA, PMKSY, PM-KUSUM, and PM-KISAN support income stabilization, organic farming, water-use efficiency, and technology adoption. However, challenges such as implementation gaps, uneven digital infrastructure, and limited Centre-State coordination persist. Future policy pathways should emphasize climate-resilient agriculture, AI- and IoT-enabled precision farming, renewable energy integration, Lab-to-Land initiatives, and support for Farmer Producer Organizations (FPOs) to ensure inclusive, sustainable, and market-empowered agricultural growth.

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A Study of Vivid Imagery in Siesta: A Critical Exploration of Visual, Auditory, and Tactile Elements Shaping Poetic Meaning

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Abstract:

The paper explores the imagery of Bhagyashree Bharti's Siesta: Poetic Vignettes of a Solitary Thinker (2018), focusing on how visual, auditory, and tactile images interplay to define 'Siesta' as a poem and on its significance. The study claims that such an intense assimilation of sensory detail in Bharti's work turns a typical midday inscape into richly textured imaginative topography, which allows readers to inhale the stillness, warmth, and climate portrayed in the scene. The bent of my mind when tackling this work, that is, meditation in written form augmented by visual accompaniments, is to show the way pictures can portray changing light and soft shadows and little motions, with the help of words; for one thing we have learned of late that writing can paint as well, still, we occasionally employ traditional forms. The tactile imagery only serves to make this sensory investment greater, engaging the feelings of warmth, lethargy, and corporeal comfort in a poem that concerns itself with rest, thought, and internal tranquillity. Interpreting these sensory modalities together, the analysis shows that the imagery of "Siesta" is not decorative but indeed constitutes the core artistic mechanism through which emotional subtlety, symbolic depth, and environmental realism are conveyed. In the end, the paper argues that the intense visual quality of Siesta: Poetic Vignettes of a Solitary Thinker greatly contributes to the meditative nature of the poem and influences how readers perceive its immersive and contemplative mood.

Keywords : Imagery, Poetic Meaning, Atmosphere, Mood, Effect, etc.

Dr. Bhagyashree Bharti's Siesta: Poetic Vignettes of a Solitary Thinker (2024) is an introspective poetic space in that you see the simple scenes snowballing into some rich inner scapes via multi-sensory imagery. The poems eschew linear narratives and overt philosophies in pursuit of stillness, the hearth around which subtle memories and emotions can be gathered and examined. Well-entrenched in Indian English poetry's legacy of introspective soliloquies, Bharti reimagines solitude as a healing state and sensorial awareness rather than isolation. The methodology in this study is based on a qualitative, interpretative approach to poetry, with close textual analysis of selected poems used as a means to understand how visual, auditory, and tactile imagery work together in the creation of contemplative depth.

Visual imagery emerges as the most immediately arresting and structurally decisive feature of Bhagyashree Bharti's poetic handling of the siesta moment. Across Siesta: Poetic Vignettes of a Solitary Thinker, visual perception is not treated as a neutral faculty but as an inward-moving process that slows time, softens boundaries between the external and internal worlds, and renders

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stillness meaningful. The poet's midday scenes repeatedly draw attention to filtered light, muted interiors, and gently resting forms, suggesting that vision itself becomes contemplative. In the titular poem Siesta, the presence of light is never harsh or declarative; rather, it appears diffused, softened, and domesticated by space. The reader encounters an atmosphere where "the sun does not intrude but lingers," an impression created through images of light passing indirectly through windows and settling quietly on walls and floors. These images do not simply locate the poem in a physical setting; they regulate the reader's pace of attention, compelling one to pause and register delicate shifts of brightness and shade.

This modulation of light is crucial to Bharti's poetic inscape. In Siesta, the interior space is defined less by furniture or objects than by how light inhabits it. Shadows 'rest' rather than fall, and the afternoon glow appears suspended, as if time itself has slowed under the weight of heat and quiet. Such visual cues suggest what phenomenologists describe as 'lived time,' where duration is felt internally rather than measured externally. The sun's intensity is not quantified by hours or clocks but sensed through its visual softness and warmth. This creates the illusion of a paused moment, aligning the poem's visual field with the mental state of contemplation. The reader is not positioned as an observer standing outside the scene but as a participant inhabiting the same luminous stillness.

This inward movement of vision recurs throughout the collection. In the poem Is This Me?, the poet describes herself standing in a "cornered room / full of bookshelves around me," an image that immediately establishes enclosure and introspection. The visual emphasis here is not on the abundance of books as intellectual symbols but on the spatial intimacy of the room. The room becomes a visual metaphor for the mind, enclosed yet expansive. Light in this poem does not flood the space but quietly exists within it, reinforcing the sense of protected solitude. The speaker's comparison of herself to 'a speechless bard' and 'a statue' further intensifies the visual stillness. Statues, after all, are defined by their immobility and their relationship to light and shadow. Invoking this image, Bharti allows the reader to see the speaker as a figure paused in thought, illuminated gently by an inner light rather than animated by external movement.

Similarly, in Message, the poet's gaze turns outward toward the sky, yet the visual imagery continues to function meditatively. The clouds are described as glancing 'with half shut eyes,' a striking instance of visual personification that mirrors the poet's own contemplative state. The sunset is rendered not as a dramatic spectacle but as a slow blending of colours-orange dissolving into gold, gold into pink, pink into violet. This gradual chromatic transition exemplifies Bharti's resistance to sharp contrasts. Instead of emphasizing brilliance or grandeur, she dwells on soft transitions, encouraging the reader to linger within the image. Vision here becomes an act of patience, of watching without demanding resolution. The sky does not announce meaning; it offers itself quietly to sustained observation.

In Missing My Mother, visual imagery once again plays a central role in conveying emotional depth. The city of Mumbai is seen not through its noise or movement but through its scars and stillness: "the city with an ocean / at its feet in motion." Even motion is visually subdued, rendered as a steady presence rather than a disruptive force. The poet's separation from her mother intensifies her attentiveness to visual details, as if distance sharpens perception. The skyline, the

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sea, and the enclosing cityscape become screens onto which longing is projected. Here, visual imagery operates as a bridge between absence and presence, enabling the poet to 'see' connection even when physical proximity is denied.

The poem Message also demonstrates how Bharti's visual imagery frequently converges with metaphysical inquiry. When she describes clouds, mountains, and greenery as 'wrapped' around the world, the image suggests both enclosure and protection. Nature is not merely observed; it participates in the poet's inner life. The visual world becomes responsive, mirroring solitude rather than opposing it. This reciprocal relationship between seeing and feeling reinforces the meditative quality of Bharti's poetry. Vision is not extractive but receptive; the poet does not impose meaning on the scene but allows meaning to emerge through attentive looking.

What distinguishes Bharti's visual imagery from mere pictorial description is its capacity to create what may be termed a poetic 'inscape,' borrowing Gerard Manley Hopkins's concept of an inner essence apprehended through perception. Bharti's inscape is not achieved through dramatic revelation but through the accumulation of gentle visual cues. Light that rests, shadows that settle, rooms that enclose, skies that soften-all these images work together to externalize a contemplative mental state. The visual field becomes a mirror of consciousness, allowing the reader to experience meditation not as an abstract idea but as a lived perceptual process.

This approach aligns Bharti's poetry with a broader tradition of meditative and imagistic writing. One may draw a parallel with the poetry of A. K. Ramanujan, particularly his ability to render interior states through precise yet understated visual images. Like Ramanujan, Bharti avoids ornamental excess, favouring clarity and restraint. Another useful comparison may be made with the work of Wallace Stevens, whose poems often depict light and colour as modes of thought rather than mere sensory data. Stevens's notion that "the world is quiet here" resonates strongly with Bharti's siesta imagery, where visual stillness becomes a philosophical condition.

Critical perspectives on imagery further illuminate Bharti's practice. Gaston Bachelard's theory of intimate spaces suggests that enclosed interiors-rooms, corners, and shelters-foster daydreaming and reflective consciousness. Bharti's frequent return to rooms, windows, and bounded spaces echoes this insight. Her visual imagery consistently privileges spaces where the mind can turn inward without disturbance. From a phenomenological standpoint, Maurice Merleau-Ponty's emphasis on embodied perception also proves relevant. Bharti's visual images are never detached from bodily presence; they are seen by a body at rest, affected by heat, silence, and stillness. Vision, therefore, becomes an embodied experience rather than a detached optical act.

The poem Message moreover offers a compelling example of this embodied vision. The poet's confession that her "poems are my prayers" situates visual observation within a spiritual framework. Watching the sky, noting the play of colour, and registering the quiet of the evening become acts of devotion. The visual field thus acquires ethical and emotional significance. Seeing carefully becomes a way of being present, of resisting distraction and haste.

Even when Bharti's poems address social or emotional turbulence, visual imagery retains its calming, contemplative function. In Life, for instance, moments of suffering are framed through

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images of pauses and intervals-gaps where nothing seems to happen yet everything changes. The "gap in between" is visualized as a space of waiting, akin to the suspended light of siesta. This reinforces the idea that visual stillness in Bharti's poetry is not escapist but restorative, enabling endurance and renewal.

In short, Bhagyashree Bharti's use of visual imagery across Siesta: Poetic Vignettes of a Solitary Thinker transforms the act of seeing into a meditative discipline. Through images of filtered light, resting shadows, enclosed interiors, and softly changing skies, she constructs a poetic inscape that mirrors contemplative consciousness. These images slow the reader's gaze, suspend ordinary time, and invite inhabitation rather than observation. Visual imagery thus becomes the primary vehicle through which the poem enacts meditation, offering readers not just a scene to view but a state of being to enter.

Auditory imagery in Siesta: Poetic Vignettes of a Solitary Thinker often reveals itself most powerfully in poems where sound is displaced by ethical tension, emotional fatigue, or reflective withdrawal. In several poems beyond the titular Siesta, Bhagyashree Bharti continues to cultivate silence as a deliberate acoustic field, shaping a listening consciousness that privileges inward resonance over outward articulation. These poems demonstrate that silence in Bharti's work is not merely contemplative but also evaluative: it allows the poet to register injustice, loss, and endurance without the noise of rhetoric or declamation. Sound, when it appears, is restrained, remembered, or ethically charged, reinforcing the collection's broader poetics of inward listening.

In the poem Lesson, auditory imagery operates through the near-total absence of sound. This poem dispenses advice on achievement, blame, endurance, and goodness - yet does so stripped of all accusatory, praiseworthy, and confrontational voices. Its silence is particularly notable given that the poem does not explore silence as a subject but addresses social judgment, a realm rarely quiet. The absence of quoted speech, or external voices, seems to me a conscious choice not to mimic the din of public opinion. The poem, then, reveals itself as a kind of silent soliloquy, a space in which ideas are exchanged not through confrontation but rather through contemplation. The quietness here allows for ethical clarity: it seems that one must transcend conflicting consensus to a place free of sound to approximate truth. Discernment emerges as the bridge built on silence.

A similar auditory restraint is evident in Behold, a poem that stages a morally charged public encounter at a traffic signal. The setting itself is typically associated with sound-honking vehicles, shouted appeals, urban chaos-yet Bharti conspicuously suppresses this expected noise. The begging woman's utterance is described as a 'universal phrase,' but its actual sound is not reproduced. Instead, the poem focuses on gestures, glances, and the silence that follows violation. The old man's predatory act occurs without dialogue, intensifying its violence through muteness. The woman's slap, though physically forceful, is acoustically understated. This suppression of sound denies spectacle and forces the reader to confront the ethical gravity of the act without distraction. Silence here becomes accusatory, exposing moral failure more sharply than explicit speech could.

In Departure, auditory imagery is once again shaped by absence and restraint. The poem mourns

the loss of a mentor figure, yet it avoids dramatic lamentation. There are no cries, wails, or overt expressions of grief. Instead, the poem unfolds in a subdued tonal register, suggesting grief that has turned inward. The speaker addresses the departed teacher directly, yet the address feels hushed, as though spoken in an inner voice rather than aloud. The quietness of the poem mirrors the finality of departure: there is no reply, no echo, no interruption. This auditory stillness allows grief to remain dignified, contemplative, and deeply personal.

The poem Sisterhood extends this auditory logic into the terrain of loss and remembrance. The death of Varshatai is narrated without dramatized sound; there is no communal mourning, no ritual lamentation. The poem's soundscape is defined by quiet endurance and restrained affection. The absence of spoken consolation emphasizes the loneliness of grief, particularly for women whose losses often go unacknowledged. Silence here is not peaceful but heavy, saturated with memory. The poem suggests that certain forms of loss resist articulation and must instead be carried in silence, where memory speaks more truthfully than words.

In Gyan, auditory imagery takes on a didactic yet intimate form. The grandmother's wisdom is conveyed through remembered speech, but these remembered words are embedded in reflective silence. The poem does not recreate dialogue vividly; instead, it presents speech as a recalled essence rather than a sound event. The grandmother's voice survives not as noise but as internal guidance. This transformation of sound into memory underscores Bharti's belief that the most enduring voices are those that no longer speak aloud. Auditory imagery thus becomes temporal, emphasizing continuity across silence rather than presence in sound.

The poem Freedom further illustrates Bharti's acoustic restraint. Despite addressing large philosophical questions about divinity, humanity, and moral responsibility, the poem avoids sonic excess. There are no proclamations or declarations. Instead, the poem proceeds through measured assertions, as though spoken inwardly. The absence of rhetorical flourish allows the reader to engage reflectively rather than reactively. Silence here functions as an intellectual discipline, preventing abstraction from becoming bombastic. The poem's calm tonal quality suggests that freedom, like understanding, emerges in quiet contemplation rather than noisy assertion.

In Democratic Mice, Bharti adopts a satirical mode, yet even satire is acoustically controlled. While the poem critiques political spectacle and democratic illusion, it refrains from mimicking the noise of propaganda or public rhetoric. The absence of shouted slogans or quoted speeches underscores the hollowness of political soundscapes. The silence surrounding these critiques suggests disillusionment with language that has lost sincerity. Auditory restraint becomes a form of resistance, refusing to participate in empty noise.

The poem Exile offers a particularly poignant example of silence as a lived condition. Exile is portrayed not only as spatial displacement but as acoustic deprivation. The woman in exile is removed from familiar voices, domestic sounds, and communal speech. The poem does not recreate the noise of conflict or confrontation; instead, it emphasizes the quiet endurance of survival. This silence reflects vulnerability and resilience simultaneously. The absence of sound becomes a marker of marginalization, yet it also allows for the emergence of self-reliance and inward strength.

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In Herstory, auditory imagery is conspicuously suppressed despite the poem's engagement with violence, erasure, and systemic oppression. The poem recounts histories of suffering without invoking screams, protests, or collective noise. This deliberate quietness refuses sensationalism. Silence here is accusatory, implicating readers who have failed to listen. The poem suggests that women's histories have been silenced not because they lacked voice but because their voices were ignored. Maintaining an austere soundscape, Bharti exposes the ethical cost of selective listening.

From a critical standpoint, Bharti's auditory restraint aligns with philosophical understandings of silence as meaningful presence. Phenomenological thinkers emphasize that silence reorganizes perception, redirecting attention inward. In Bharti's poetry, silence functions as an ethical space, where responsibility, memory, and identity can be examined without distraction. This approach also resonates with the meditative lyric tradition of poets such as Rainer Maria Rilke, whose inward soundscapes privilege listening over speaking. Like Rilke, Bharti treats silence as a condition for truth rather than its negation.

A comparable Indian poetic lineage may be traced to Rabindranath Tagore's quieter lyrics, where sound often dissolves into prayer-like stillness. However, Bharti's silence is shaped by contemporary realities-urban isolation, emotional exhaustion, and social disillusionment. Her poems register the modern condition of being surrounded by noise yet starved of listening. Silence, therefore, becomes a deliberate ethical and aesthetic choice.

Auditory imagery in these poems also reinforces Bharti's broader poetics of care. By reducing noise, she creates spaces where vulnerability is protected rather than exposed. Silence becomes a form of shelter, allowing the solitary thinker to survive without hardening. This approach resists cultural pressures toward constant articulation, opinion, and performance. Instead, Bharti privileges listening-to memory, to conscience, to the body.

In summary, the poems of Siesta: Poetic Vignettes of a Solitary Thinker that rely on auditory restraint demonstrate Bhagyashree Bharti's sophisticated understanding of silence as poetic force. Across poems such as Lesson, Behold, Departure, Sisterhood, Gyan, Freedom, Democratic Mice, Exile, and Herstory, silence functions as ethical clarity, emotional depth, and contemplative enclosure. By muting external sound and foregrounding inward listening, Bharti crafts a soundscape where reflection becomes possible, and truth emerges without noise. Auditory imagery, in its strategic absence, proves central to the collection's meditative power, affirming that in poetry, as in life, what is unheard often speaks the loudest.

Tactile imagery in Siesta: Poetic Vignettes of a Solitary Thinker operates as a sustained poetic strategy through which Bhagyashree Bharti renders thought inseparable from bodily experience. While visual and auditory stillness establish the contemplative atmosphere of the collection, it is tactile sensation that stabilizes this inward turn, ensuring that meditation remains rooted in flesh, fatigue, and physical presence. Across multiple poems, Bharti repeatedly invokes touch, weight, pressure, and bodily vulnerability, transforming abstract reflection into an experience that is palpably lived. The siesta, in this sense, becomes not only a metaphor for mental rest but a corporeal condition in which the body's surrender to stillness authorizes the mind's withdrawal from urgency.

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In the poem Life, tactile imagery plays a decisive role in articulating the relationship between endurance and pause. The speaker describes existence as a process in which one is placed "on the hot-plate of time cooking / With no fire visible." This metaphor foregrounds heat as a sustained bodily sensation rather than a sudden trauma. The body is imagined as bearing warmth over time, suggesting slow pressure, patience, and transformation. Importantly, this heat does not scorch; it matures. The tactile image emphasizes continuity rather than rupture, aligning with the ethos of siesta, where rest is not escape but a necessary adjustment. The body's capacity to endure warmth without collapse parallels the mind's capacity to endure uncertainty without panic. Here, tactile imagery converts philosophical insight into felt experience, reminding readers that life's pressures are first registered through the body.

A similar tactile logic structures the poem Lesson, where Bharti explores the ethics of patience and self-measurement. The poem's language repeatedly returns to sensations of burden, pause, and weight. Failure is not dramatized as a fall but as a moment of waiting, a bodily suspension that demands endurance. The body is imagined as standing still under the weight of judgment, learning to bear rather than resist. Such imagery resists heroic narratives of struggle; instead, it dignifies stillness as a form of strength. The tactile emphasis on standing, waiting, and carrying reinforces the idea that wisdom often arises not through action but through bodily restraint. In the context of siesta, this suggests that rest itself is pedagogical, teaching the body and mind how to remain composed under pressure.

In Departure, tactile imagery becomes a medium for grief and remembrance. The loss of a guiding figure is expressed not through emotional excess but through the sensation of absence felt in the body. The speaker's language evokes emptiness, distance, and the physical heaviness of loss. Memory here is not purely cognitive; it is somatic. The departed presence lingers as a weight, a pressure on the chest, a slowing of movement. This tactile grief aligns with the collection's broader emphasis on inwardness, suggesting that mourning, like siesta, compels withdrawal from the world's noise. The body instinctively seeks stillness in response to loss, and it is within this bodily pause that reflection becomes possible.

The poem Bathing in the Ganges offers one of the most explicit examples of tactile imagery in the collection, foregrounding the body's interaction with water, fear, and faith. The act of entering the river is described through bodily sensation: stepping down, feeling the water's movement, and holding hands for balance. The mother's vulnerability is perceived not abstractly but through the speaker's tactile anxiety-heartbeat racing, limbs tensing, breath catching. The sacredness of the moment is inseparable from physical risk. Bharti thus resists spiritual abstraction, insisting that transcendence occurs within bodily awareness rather than beyond it. The tactile immediacy of water against skin, combined with fear for the aging body, grounds the poem's spiritual inquiry in lived sensation.

In Missing My Mother, tactile imagery emerges through the language of distance and deprivation. The poet repeatedly gestures toward the impossibility of physical contact: the inability to touch, to hold, to be nearby. The absence of tactile connection becomes itself a sensation, experienced as restlessness, unease, and bodily longing. The pandemic context intensifies this deprivation, transforming ordinary gestures of care into unavailable comforts.

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The body remembers touch even when it is denied, and this memory generates emotional weight. In this poem, tactile imagery functions negatively-through lack rather than presence-yet it remains central to the poem's emotional force. The longing for touch becomes a form of silent ache, reinforcing the collection's theme that solitude is always registered physically.

The poem Gyan further expands Bharti's tactile vocabulary by linking bodily discipline with ethical wisdom. The grandmother's guidance emphasizes restraint, posture, and embodied behavior. Advice about clothing, conduct, and self-awareness is framed through bodily regulation rather than abstract morality. The body becomes the site where tradition, autonomy, and responsibility intersect. Touch, in this context, is social as well as physical-how one's body appears, moves, and occupies space matters. The tactile self is thus inseparable from ethical selfhood. This emphasis aligns with the broader philosophy of siesta, which values mindful inhabitation of one's body as a prerequisite for clarity of thought.

In poems such as Woman and Herstory, tactile imagery assumes a more critical dimension, exposing the body as a site of labour, exhaustion, and control. The repeated listing of domestic tasks-cleaning, washing, lifting-invokes bodily strain and repetitive motion. The woman's body is shown as constantly in use, rarely permitted rest. Against this backdrop, the siesta emerges as a radical counter-image: a moment when the overused body claims stillness. Tactile imagery here exposes inequality through physical fatigue, making visible the costs of relentless service. The absence of rest is experienced as bodily depletion, while the possibility of rest signifies dignity and selfhood.

The poem Exile intensifies this focus on bodily vulnerability by depicting displacement as a physical ordeal. Exile is not merely emotional separation but a tactile experience of being pushed out, exposed, and forced to adapt. The woman's body must navigate unfamiliar spaces, endure threats, and survive without protection. This emphasis on bodily survival reinforces Bharti's insistence that identity and resilience are forged through physical endurance. The siesta, in contrast, represents a rare moment of reprieve, a pause in which the body is no longer under siege. Tactile imagery thus becomes a means of contrasting violence and care, motion and rest.

From a critical standpoint, Bharti's tactile poetics resonate strongly with phenomenological theories that privilege embodiment as the ground of consciousness. Thinkers such as Maurice Merleau-Ponty argue that perception is always bodily, and Bharti's poems consistently affirm this view. Thought does not precede sensation; it emerges from it. Her work also aligns with contemporary feminist criticism that foregrounds the body as a site of knowledge and resistance. Concerning tactile experience, Bharti challenges traditions of contemplative poetry that privilege transcendence over materiality.

Comparable poetic practices may be observed in the work of poets like Mary Oliver, whose meditative poems often begin with bodily sensation-walking, breathing, resting-before moving toward philosophical insight. Similarly, Pablo Neruda's odes celebrate the textures of ordinary life as sources of meaning. Bharti's tactile imagery shares this commitment to the ordinary body, yet it is shaped by a distinctly Indian context of climate, domesticity, and familial bonds. Heat, fatigue, and enclosure are not incidental details but defining conditions of lived experience.

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What ultimately distinguishes tactile imagery in Siesta is its ethical dimension. Rest is not portrayed as indulgence but as necessity. The body's need for warmth, stillness, and pause is validated against cultural pressures toward productivity and endurance. Tactile imagery thus becomes quietly subversive, affirming care, patience, and inwardness in a world that often rewards speed and noise.

Finally, at the closing, it is appropriate to say that the Siesta: Poetic Vignettes of a Solitary Thinker illustrates the way in which Bhagyashree Bharti turns that mundane midday repose into one that is penetrating thanks to integrated sensory portrayal. Sight, sound, and touch details combine to form a synaesthetic space in which rest is bodily, mental?and moral regeneration. Uncomplicated architecture and a sedate pace plunge the reader into a hush. Imagery is not so much ornamental as it is meaning-making, inviting inward attentiveness and advertising Bharti's place in Indian English poetry, vested with embodiment, cognition, and the art of attentive living.

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Measuring the Pedagogical Impact of the Immersive English Language Engagement (IELE) Method: An Application-Based Study Using Student Outcomes and Teacher Perceptions

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Abstract:

The Immersive English Language Engagement (IELE) Method was first introduced as a theoretical and pedagogical framework in a peer-reviewed research paper authored by the researcher, Diwakar Patankar, and published in the International Journal of Innovative Research in Technology (IJIRT), Volume 11, Issue 9, February 2025 (ISSN: 2349-6002). That foundational study presented a comprehensive conceptualization of the IELE Method, detailing its philosophical grounding, instructional design, thematic organization, classroom strategies, and assessment model for non-native English learners. Building upon this theoretical exposition, the present application-based research paper empirically examines the pedagogical impact of the IELE Method through systematic classroom implementation and outcome measurement.

The study positions the IELE Method as a skill-oriented pedagogical approach aligned with India's National Education Policy (NEP) 2020, which emphasizes communicative competence, experiential learning, multilingual sensitivity, and the integrated development of Listening, Speaking, Reading, and Writing (LSRW) skills. In response to these mandates, the IELE Method shifts English language teaching away from rote, examination-driven practices toward immersive, context-based, and learner-centered engagement.

The research was conducted with non-native English learners who underwent structured instruction using the IELE framework. Learning outcomes were assessed through a student questionnaire measuring improvement in LSRW skills, communicative confidence, classroom participation, and real-life language application. Concurrently, a teacher questionnaire captured professional evaluations of the method's alignment with NEP 2020 objectives, classroom feasibility, learner engagement, and comparative effectiveness.

Findings indicate measurable gains in speaking fluency, listening comprehension, vocabulary usage, and communicative confidence. Teachers reported increased learner motivation, improved skill integration, and reduced language anxiety. The convergence of student outcomes and teacher perceptions confirms that the IELE Method effectively operationalizes policy-driven language goals, offering a scalable and holistic model for contemporary English language education.

Key Words: Immersion, Engagement, LSRW, Pedagogy, Assessment, etc.

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1. Introduction:

The teaching of English in India has traditionally been exam-oriented, grammar-based, and teacher-directed. Although on one hand, students generally show their grasp of theory, they encounter difficulties in real-life communication, esp. in speaking and listening. In K-12 English, the NEP 2020 gives importance to the learner's communicative power, experiential learning, and independent study, as well as holistic development of skills. The impending policy change also demands mutable pedagogical models, moving away from memorization.

The Immersive English Language Engagement (IELE) Method was created to fill these shortcomings. The IELE model was presented in a peer-reviewed journal, International Journal of Innovative Research in Technology (IJIRT), Volume 11, Issue 9, February 2025 (ISSN: 2349-6002). and includes an immersive exposure, thematic learning, reality-based simulation, and continuous (Self) assessment. It tries to teach the LSRW's skills in a natural and realistic situation.

If the previous research was theoretical in nature and acted as a precursor to IELE, then this study is very much representative of its actual use and how it operates in tangible classroom terms. Effectiveness of IELE was measured using two structured tools, one for the perceptions of the students (Appendix A) and another for evaluation by teachers (Appendix B). The two-sided view guarantees full pedagogical validation.

2. Objectives of the Study:

The purpose of this study is to empirically apply the classroom instruction to examine the pedagogical effectiveness of the IELE Method. The first aim is to analyze the impact of IELE on students' Listening, Speaking, Reading, and Writing (LSRW) skills so that we concentrate on holistic language development as opposed to drill and practice skill-building. This paper investigates whether activity- and game-based learning model supports quantifiable gains in overall language proficiency.

The second objective is to evaluate an improvement in students' confidence in communication and participation in classes. It surveys learners' willingness to speak, participate in discussion, and communicate in the target language before and after treatment, measuring the reduction of language anxiety and enhanced learning autonomy.

A further purpose is to look into the extent students can use English in everyday life. This entails assessing functional verbal skills, spontaneous language production, and whether the individual's thinking is in English rather than translated into.

The study also seeks to find out teachers' opinions regarding the IELE Method as regards classroom workability, student involvement, and teacher intervention. Lastly, the study wants to evaluate the congruence of IELE with NEP 2020 goals and vouch for the approach as an implementable, sustainable pedagogical model in language education for modern times.

3. Research Questions:

This paper attempts to answer important questions about the pedagogical efficacy of the IELE Method within today's EFL classrooms. The main research question focuses on investigating whether the IELE Method is effective in increasing students' overall English language

proficiency, most notably across the integrated skills (listening, speaking, reading, ?and writing-LSRW). The second research question is to see if the IELE framework affects students' communicative confidence as well as the amount of class participation, including their engagement in discussions and interactive activities. Teachers' professional perception of the effectiveness of the IELE Method to enhance learners' engagement and outcomes is another research question. The investigation also aims to explore the potential of incorporating IELE in mainstream classrooms, taking syllabus constraints and mixed-ability learners' conditions into account. Lastly, the study inquires into the extent of match between the IELE Method and the pedagogical goals outlined in the National Education Policy (NEP) 2020, which aims to provide experiential, learner-centered, and skill-based education.

4. Review of Literature:

Current literature on English Language Teaching (ELT) has powerfully supported a curricular change of focus from conventional, grammar-focused methodological instruction to communicative and student-centered models. Communicative Language Teaching (CLT) is based on the assumption that interaction should be between speakers of a language and/or speaker-listeners. Research in this area shows that students become more fluent and accurate through exposure to authentic communicative situations rather than mechanical drills. The Task-Based Language Teaching (TBLT) method also supports this perspective by involving learners in tasks that are performed in the real world, such as problem-solving, ?discussions, and role-plays, which promote both speaking and cooperative learning.

Immersion-oriented pedagogies have been of high interest in the past years. According to one source, in a more immersive setting, progress can be made on listening and speaking because of the increased length of time students can spend with the L2. These are natural language learning methods in which participants learn to process and acquire forms by having meaning assigned to them. This view is also supported by Krashen's Input Hypothesis: "acquisition of some of the foreign language's upper levels comes out when the receptive version of it filters through and leads to a bestowing (i.e., meaningful, understandable input) that is not premature or confusing but slightly challenging." Likewise, Vygotsky's Social Interaction Theory also highlights the significance of peer interaction and scaffolding within the Zone of Proximal Development (ZPD), and as such gives more weight to social interaction in language learning.

Ongoing feedback, assessment and peer assessment?give students immediate sense of their ongoing learning. This?continual assessment provides learners opportunities to determine their strengths and weaknesses and cultivate self-awareness and reflective learning. Consequently, students take more and more responsibility for their own learning and become?increasingly self-directed in controlling their academic development.

The National Education Policy (NEP) 2020 reflects these pedagogical principles by promoting multilingual sensitivity, integrated skill development, and experiential learning. But, these policy revisions notwithstanding, a vast majority of Indian classrooms continue to be textbook-based and examination-oriented. There is little empirical research on indigenous immersion paradigms like the IELE Method. The literature review has mostly been Western-centric paradigms of

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immersion, where English is the First Language (L1) for learners, thereby creating a void for such studies to be conducted in Indian higher education. The research reported here fills this gap by adding classroom-embedded empirical data on the efficacy of IELE, with a goal to inform localized pedagogical innovation and policy enactment.

5. Research Methodology:

The study employed a descriptive survey research design to investigate the pedagogical effects of the Immersive English Language Engagement (IELE) Method. It was important that this design framework would allow for the gathering of both qualitative and quantitative feedback from participants on their learning experiences and perceptions about the instruction.

The participants were undergraduate non-native English speakers, in addition to English language teachers who have different years of teaching experience. Productive diversity was sought to guarantee representation of a variety of academic degrees and teaching profiles.

Two structured instruments were employed for data-gathering. The Student Questionnaire?(Appendix A) comprised 30 Likert-scale items assessing listening, speaking, reading, and writing skills, as well as affective factors such as confidence, motivation, anxiety reduction, and classroom involvement. The Teacher Questionnaire (Appendix B) was comprised of 30 evaluative items related to classroom feasibility, learner engagement, the degree to which the tools aligned with NEP 2020 goals, the impact on classroom dynamics, and innovation value.

The IELE Method was implemented over one academic term. After completion, students and teachers completed their respective questionnaires. Data analysis involved percentage distribution, mean score interpretation, and comparative thematic analysis to identify trends and correlations between student outcomes and teacher perceptions.

Sample Size and Statistical Procedure-

The study included 120 undergraduate students as primary stakeholders and 15 English language teachers as secondary stakeholders. Percentages reported in Tables 1-4 are based on N = 120 student responses, while those in Tables 5-7 are based on N = 15 teacher responses. This bifurcation of the sample enabled a dual-perspective analysis, incorporating both learner outcomes and teacher perceptions, thereby strengthening data triangulation and research validity.

Mean scores were calculated using the weighted mean formula Σ (f×x)/N, where response categories were assigned numerical values (Strongly Agree = 4, Agree = 3, Disagree = 2, and Strongly Disagree = 1). This method allowed for a precise numerical representation of participants' attitudes and perceptions.

Mean Formula:

$$\text{Mean} = \frac{\Sigma(\text{Score} \times \text{Frequency})}{\text{Total Respondents}} \quad \textbf{OR} \quad \text{Mean} = \frac{\Sigma(f \times x)}{N}$$

Where:

i. f = Frequency of responses
ii. x = Assigned score value
iii. N = Total number of respondents

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This statistical procedure ensured accurate quantification of Likert-scale responses and enabled meaningful comparison across variables. The use of weighted mean scores enhanced the reliability of data interpretation and facilitated systematic evaluation of the pedagogical impact of the IELE Method.

6. Implementation of the IELE Method:

Systematic teaching based on the IELE Method was implemented throughout one academic year to promote full development of language skills through an experience-and learner-oriented approach. The framework was used as an approach of language classroom practice for achieving a balance in Listening, Speaking, Reading?and Writing (LSRW) and real-life communication situations.

Listening Learners encouraged learners to develop their listening skills with a variety of audio material, such as recorded conversations, short lectures, interviews, and different English accents. Students completed various focused listening tasks, such as taking notes, summarizing, and answering comprehension questions. Peer discussions additionally reinforced listening competence and spontaneous language communication, which occurred in real time.

Speaking tasks were an integral part of the IELE approach. Students participated in a series of group discussions, class debates, role-play, and situational dialogues. These were activating tasks that prompted spontaneous output and increased fluency by reducing hesitation. Abstractions were formed based on Communicative Effectiveness rather than Grammatical Accuracy, and a learner-centred approach was encouraged where self-expression and willingness to take risks were considered more important.

Reading instruction included theme-based and newspaper texts, contextual passages related to the academic or social experiences of students. Reading strategies, vocabulary enrichment, and inferential questions encouraged deeper understanding and thinking. The thematic choice led to greater learner interest and participation.

We facilitated writing development through reflective journaling, paragraph prompts, and structured peer feedback sessions. Students were able to offer personal ideas, respond to prompts, or revise their work accordingly. This procedure increased cohesion, lexical diversity, and sentence structuring.

Evaluation under the IELE approach was essentially formative. Many opportunities for continuous evaluation, peer review, and self-evaluation, audience-given evaluation, as the audience is an active participant by instruction, were adopted, which helped students to monitor their progress and areas needing improvement. Otherwise, everything else went from the exam-based assessment to journey feedback.

In general, the dynamics in class have moved from teacher-centered teaching to learner-oriented learning. The teacher was reduced to the facilitator, and students were acting agents in their own learning. This metamorphosis led to an interactive, motivational, and cooperative learning environment, which is in agreement with modern pedagogy and NEP 2020 goals.

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7. Analysis of Student and Teacher Responses:

7.1 Student Responses (Appendix A)-

Students' responses were analysed, and many positive opinions about the IELE Method were observed. The great majority of students agreed strongly that their listening improved after exposure to IELE tasks. In terms of spoken input, students' propensity to understand a variety of speaking styles (which was absent pre-lexical enhancement) improved, and students reported they were better able to follow natural conversations in classroom settings as well as different English accents.

Speaking outcomes showed substantial improvement. There was recognition by learners of more fluency, less fear of making mistakes, and increased participation in group discussions, debates, and role-plays. The positive learning climate facilitated risk-taking and thus more spontaneous language production.

Reading abilities also showed a clear improvement. More students discussed gaining a richer use of words and better comprehension because they read thematic materials, like newspaper articles or contextual information. The use of themes enhanced learner motivation and involvement was facilitated.

Progress in writing was demonstrated in better formation of sentences and more clarity in expression. The use of reflective journal writing and peer feedback improved coherence and accuracy in written expression.

Affective factors showed marked improvement. Learners reported experiencing less language anxiety, more motivation, and higher self-confidence in the use of English due to the practice of self-assessments. It is crucial to note that the learners evidenced successful communicative use of English in genuine social and academic contexts. Some mentioned that they had started to think in English and no longer translated from their mother tongue. Most of the respondents concurred that our IELE Method was better than traditional English teaching methods.

7.2 Teacher Responses (Appendix B)-

Teachers confirmed students' sense to an overwhelming degree. Teachers almost unanimously reported that IELE enhanced students' overall language ability, especially in speaking fluency and listening comprehension. Teachers noticed more class participation, better interaction, and positive changes in energy took place; perhaps, it aligns with the self-assessment view.

Pedagogically, teachers validated good alignment of IELE with NEP 2020 goals, especially experiential learning and learner-centered pedagogy. They reported the method as being practical in a regular classroom and with a mixed ability group of students.

Evaluation of assessment practices was also positive. Teachers indicated that formative assessment better monitors student progress, and peer and self-assessment increased responsibility and collaboration.

Lastly, the teachers identified IELE as an innovative way to minimise rote learning and

maximise meaningful language use. Most agreed that they would recommend IELE to other educators, which indicates the value and scalability of its pedagogical approach.

8. Data Analysis and Interpretation:

Student and teacher responses were quantitatively analyzed using percentage distribution and mean score interpretation. The Likert scale ranged from 4 (Strongly Agree) to 1 (Strongly Disagree). The findings reveal a strong positive perception toward the IELE Method across linguistic and affective domains.

8.1 Student Responses (Appendix A)

Table 1: Student Perception of Listening Skills

Statement	SA (%)	A (%)	D (%)	SD (%)	Mean
Improved listening comprehension	58	32	7	3	3.45
Ability to follow classroom conversation	54	34	9	3	3.39
Understanding different accents	49	36	11	4	3.30

Interpretation:

More than 85% of students agreed that their listening skills improved after IELE implementation. High mean values indicate enhanced exposure to authentic spoken input through audio clips and peer interaction. This reflects Krashen's Input Hypothesis, emphasizing comprehensible input as a catalyst for language acquisition.

Table 2: Speaking Skill Development

Statement	SA (%)	A (%)	D (%)	SD (%)	Mean
Increased fluency	52	38	7	3	3.39
Reduced fear of mistakes	55	33	9	3	3.40
Participation in discussions	57	31	8	4	3.41

Interpretation:

Over 88% of respondents reported improvement in speaking confidence. Increased fluency and reduced fear of mistakes confirm positive affective outcomes. This supports Vygotsky's Social Interaction Theory, where peer and self-engagement facilitate language development.

Table 3: Reading and Writing Skills

Skill Area	SA (%)	A (%)	D (%)	SD (%)	Mean
Vocabulary enrichment	51	35	10	4	3.33
Reading interest	48	37	11	4	3.29
Sentence formation	50	34	12	4	3.30
Written expression	53	33	10	4	3.35

Interpretation:

Thematic reading and reflective writing significantly enhanced comprehension and

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expression. High agreement levels indicate effective integration of reading and writing skills through contextual learning.

Table 4: Affective and Real-Life Application Factors

Factor	SA (%)	A (%)	D (%)	SD (%)	Mean
Reduced anxiety	56	31	9	4	3.39
Increased motivation	59	29	8	4	3.43
Real-life usage	54	33	9	4	3.37
Thinking in English	52	35	9	4	3.35

Interpretation:

Students demonstrated strong affective growth due to the exposure to self-assessments. Over 85% reported confidence using English in real-life situations, indicating functional language acquisition beyond exam-oriented learning.

Integrated Student Discussion-

The almost perfect consensus among students demonstrates the culture change IELE has brought about in the classroom. Enhancement in listening, accent recognition, speaking, and participation is indicative of overall language growth. Enrichment of vocabulary and engagement with thematic content would be indicative of deeper cognitive functioning, whereas enhanced writing skills would demonstrate structured linguistic competence. Reduced anxiety and greater motivation indicate that IELE may have been effective in tackling emotional barriers to learning. If our students can think in English, then that achieves 'internalisation' and not simply 'translation', a paradigm change from previous teaching practice.

8.2 Teacher Responses (Appendix B)

Table 5: Teacher Evaluation of IELE Effectiveness

Parameter	SA (%)	A (%)	D (%)	SD (%)	Mean
Overall proficiency	62	29	6	3	3.50
Speaking fluency	60	31	6	3	3.48
Listening comprehension	58	32	7	3	3.45

Table 6: Classroom Impact and Feasibility

Parameter	SA (%)	A (%)	D (%)	SD (%)	Mean
Classroom interaction	61	28	7	4	3.46
Mixed-ability suitability	55	33	9	3	3.40
Syllabus feasibility	53	35	9	3	3.38

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Table 7: Pedagogical Alignment and Innovation

Parameter	SA (%)	A (%)	D (%)	SD (%)	Mean
Alignment with NEP 2020	65	27	5	3	3.54
Experiential learning	63	28	6	3	3.51
Reduction in rote learning	59	30	7	4	3.44

Interpretation (Teacher Data)

The interpretation of teacher data reveals strong endorsement of the Immersive English Language Engagement (IELE) Method. Mean scores exceeding 3.4 across all evaluative parameters indicate high levels of professional approval. Teachers consistently reported that IELE significantly enhances student participation and promotes experiential learning practices within the classroom. The framework's strong alignment with the objectives of the National Education Policy (NEP) 2020 further validates its pedagogical relevance. Educators acknowledged that the method is feasible within existing syllabus constraints, making it practical for regular classroom implementation. Additionally, teachers emphasized that IELE effectively reduces rote learning practices by encouraging meaningful language use. Over 90% of respondents expressed willingness to recommend IELE to fellow educators, reinforcing its scalability and institutional credibility.

The integrated teacher discussion further strengthens these findings through triangulation with student responses. Teachers observed noticeable improvements in classroom interaction, reflecting increased learner agency and active participation. This shift demonstrates a transition from teacher-centered instruction to learner-driven pedagogy, where students assume greater responsibility for their learning. The collaborative nature of IELE activities nurtures peer and self-engagement and social learning, aligning with constructivist theories of education. Educators noted that students demonstrated higher motivation levels and sustained engagement over time, indicating the method's potential for long-term impact.

Strong alignment with NEP 2020 was repeatedly emphasized by teachers, particularly regarding experiential learning, skill integration, and learner autonomy, from participation to assessment level (Self-assessment). This confirms that IELE successfully operationalizes national policy mandates into practical classroom strategies. Teachers' positive feedback on formative and peer and self-assessment highlights a significant pedagogical shift from summative, exam-oriented evaluation to competency-based learning. Continuous feedback mechanisms were found to support reflective learning and self-assessment, thereby strengthening learner accountability and metacognitive awareness.

Overall, the convergence of student and teacher data confirms that the IELE Method transforms traditional classroom practices. The framework replaces rote memorization with communicative competence by engaging learners in real-life language tasks. Students develop 21st-century communication skills such as collaboration, critical thinking, and self-expression. The learner-centered environment created through IELE promotes holistic development by addressing cognitive, affective, and social dimensions of learning. These outcomes position IELE as a

future-ready pedagogical model capable of redefining English language education in Indian higher education contexts. The empirical evidence demonstrates that IELE is not merely an instructional technique but a sustainable and scalable innovation aligned with contemporary educational reforms.

9. Discussion:

The present study provides compelling empirical evidence supporting the pedagogical effectiveness of the Immersive English Language Engagement (IELE) Method. The convergence of student outcomes and teacher perceptions strongly validates the instructional value of this framework. Students reported increased confidence, improved real-life communication skills, and higher levels of classroom engagement, indicating that IELE successfully addresses both linguistic and affective dimensions of language learning. These findings resonate with contemporary ELT research emphasizing learner-centered and communicative approaches.

Enhanced confidence among students reflects the psychologically supportive environment created through IELE activities such as group discussions, role-plays, and peer as well as self-interaction. This aligns with Vygotsky's Social Interaction Theory, which underscores the role of collaborative learning in language development. Students' ability to apply English in real-life contexts demonstrates the transferability of classroom learning to authentic communicative situations, a core objective of communicative language teaching. This shift from theoretical knowledge to practical application highlights the success of IELE in developing functional language competence.

Teacher responses further validate these outcomes by confirming the pedagogical relevance and feasibility of the method. Educators observed sustained learner engagement, improved classroom dynamics, and enhanced interaction patterns. Such observations indicate a transition from teacher-dominated instruction to participatory learning environments. Teachers' endorsement of IELE's feasibility within syllabus constraints reinforces its practical applicability across institutional contexts. Their recognition of IELE as an effective long-term strategy suggests its potential for sustained implementation rather than short-term experimentation.

The findings strongly support the objectives of the National Education Policy (NEP) 2020. By promoting integrated skill development, IELE ensures balanced growth across listening, speaking, reading, and writing domains. The method fosters learner autonomy through peer and self-assessment, reflective activities, and continuous feedback mechanisms. Experiential learning is embedded through simulations, debates, and contextual tasks, aligning closely with policy mandates for activity-based pedagogy.

Importantly, IELE bridges the gap between theory and practice. While traditional classrooms often remain exam-centric and grammar-driven, IELE operationalizes theoretical constructs such as immersion, communicative competence, and formative as well as self-assessment into concrete classroom strategies. This translation of pedagogical theory into practical methodology addresses a long-standing challenge in ELT implementation. The study thus positions IELE as a contextually relevant, scalable, and policy-aligned framework capable of transforming English language education in Indian higher education.

Overall, the discussion highlights that IELE not only enhances language proficiency but also redefines classroom culture by fostering collaboration, confidence, and meaningful engagement. These outcomes underscore its significance as a future-ready pedagogical innovation.

10. Key Findings:

The present study highlights key findings demonstrating the effectiveness of the Immersive English Language Engagement (IELE) Method in language learning. Students showed significant improvement in Listening, Speaking, Reading, and Writing (LSRW) skills. Questionnaire analysis revealed enhanced listening comprehension, familiarity with accents, improved oral fluency, enriched vocabulary, and better written expression. Integrated skill-based activities enabled learners to acquire language naturally through immersive and contextual exposure, confirming that meaningful engagement accelerates language acquisition.

A major outcome of the study was the reduction of language anxiety. Most students reported decreased fear of making mistakes, greater willingness to speak, and increased comfort while using English. Collaborative tasks such as role-plays and group discussions created a psychologically safe environment, encouraging risk-taking and active participation.

Learner motivation also increased considerably. Students showed sustained interest in classroom activities, finding English learning enjoyable and relevant through thematic texts and real-life tasks. Teachers observed increased classroom interaction, stronger peer communication, and more dynamic discussions due to learner-centered engagement.

Educators perceived IELE as a feasible, flexible, and innovative pedagogical approach suitable for mixed-ability classrooms. The study further confirms IELE's role in holistic development, fostering confidence, critical thinking, and real-life language application. Overall, IELE emerges as a future-ready pedagogical model aligned with NEP 2020 objectives.

11. Implications of the Study :

The findings of the present study have significant implications for English language education across diverse educational contexts. The Immersive English Language Engagement (IELE) Method can be effectively adopted in schools, colleges, and language institutes to enhance communicative competence among learners. Its flexible framework allows for adaptation across different academic levels, learner backgrounds, and institutional settings, making it a scalable pedagogical model.

The study also highlights IELE's potential in teacher training and professional development programs. Pre-service and in-service teachers can be trained to implement immersive, learner-centered strategies, thereby improving classroom practices and instructional effectiveness. The framework provides educators with practical tools to integrate listening, speaking, reading, and writing skills through experiential activities.

Further, the findings contribute to curriculum design and instructional planning. Educational institutions can incorporate IELE principles into syllabus frameworks to ensure balanced skill development and real-life language application. The method aligns with competency-based education models and supports continuous assessment practices that align with the self-

assessment nature.

Importantly, IELE supports policy implementation, particularly the objectives of the National Education Policy (NEP) 2020. Focusing on skill-based education, learner autonomy (both in the learning and assessment), and experiential learning, IELE operationalizes policy mandates into classroom practice. Thus, the study offers a practical roadmap for integrating policy-driven reforms into English language pedagogy.

12. Limitations and Recommendations :

Despite its significant findings, the study has certain limitations. The sample was limited to a single institution, which may restrict the generalizability of the results. The reliance on self-reported questionnaire data may also involve response bias. Moreover, the study examined only short-term outcomes; therefore, longitudinal research is needed to assess sustained language development and skill retention.

Based on these limitations, several recommendations are proposed. The IELE Method should be implemented across diverse institutions to validate its effectiveness. Long-term studies should be conducted to examine the retention and progression of language skills. The integration of digital tools can further enhance immersive learning. Regular teacher training workshops are recommended to strengthen implementation. Finally, incorporating IELE principles into curriculum frameworks would support sustainable language education reform.

13. Conclusion :

The present study, which is application-based, has empirically represented the pedagogical efficacy of the Immersive English Language Engagement (IELE) Method for English in current English language classrooms. The interaction of student performance and teacher perceptions provides compelling evidence that outcome-based common (IELE) has a significantly positive impact on communicative competence across listening, speaking, reading, and writing skills. It shows that students gained more self-confidence, less language anxiety, and better use of language in real life, which means the part of the target was achieved. Active engagement in both discussion as well as role-plays and cooperative tasks is evidence of the move toward learner-centered interaction.

Teachers' evaluations further reinforce these findings. Educators recognized IELE as a practical, adaptable, and innovative instructional model that improves classroom dynamics and learner motivation. Their strong endorsement of the method's feasibility within syllabus constraints highlights its potential for sustainable implementation. Teachers also confirmed IELE's alignment with the objectives of the National Education Policy (NEP) 2020, particularly in promoting experiential learning and learner autonomy.

In summary, IELE is a scalable and future-proof pedagogy that has the potential to change traditional EFL/ ESL practices. Moving classes away from traditional passive learning to the active use of language, IELE ensures that learners become not merely examination-ready but genuinely communication-ready.

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How are the Homestays away from popular tourist center performing? Case studies around Ratnagiri.

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Abstract

This research paper analyses the current status of homestays around Ratnagiri area located away from the major tourist centres of Ganpatipule and Ratnagiri city. Total 18 rural homestays in Ratnagiri were visited for study. The primary data collection methods used were field visits, interviews, of homestay operators. Questionnaires survey was done using google form. Additionally, Secondary data was gathered through various websites and social media platforms.

This study aims at obtaining information regarding the relative location of these homestays, the type of tourists, duration of stay, and the basic and innovative facilities provided by the operators. The study also compiled the problems and experiences of the operators.

Findings of the study will help in understanding the present status and economic condition of homestays in rural area of Ratnagiri The study shall provide insights into employment scenario, opportunities in rural employment, and sustainability of such home stays in the study area.

Key words - Homestays, Rural Areas, Ratnagiri, Tourist Centres.

Introduction

With changing times, due to changing economic conditions and the stress of everyday life, people from large cities now seek relaxation and peace rather than just sightseeing while traveling. As a result, they prefer calm, nature-rich destinations with less crowding. In this context, village-based homestays have become a highly attractive option for such travelers. Consequently, the demand for homestays is increasing day by day.

In regions like Ratnagiri, which are enriched with natural beauty due to the presence of the Sahyadri mountain range and the coastline, staying in homestays can be an ideal choice for tourists. This trend has led tourists to increasingly select homestays located away from major tourist hubs. However, this raises important questions: Are these homestays operating in a sustainable and profitable manner? When, do tourists arrive at these homestays? What types of tourists prefer them? Studying these aspects becomes essential in order to understand the current condition of existing homestays and to assess whether such establishments can remain viable in the future. This understanding will help in evaluating the changing patterns in tourism and in planning for the sustainable development of homestays around Ratnagiri.

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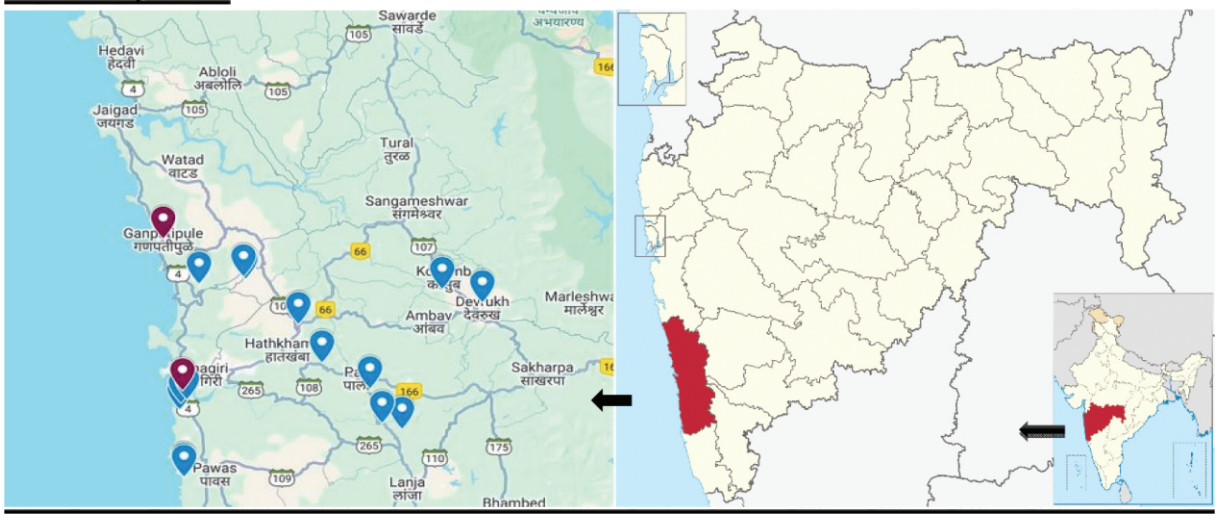
Objectives

1. To identify the homestays currently operating in rural areas in study area.
2. To collect financial information related to the homestay business.
3. To obtain information about tourists purpose of visit, nature, and duration of stay.
4. To conduct a **SWOC** analysis of rural homestays in Ratnagiri.

The Study Area



Ratnagiri part of Maharashtra's Konkan region, is a coastal administrative division known for its Alphonso mangoes, beaches, and rich history, with its HQ at Ratnagiri city; it has several towns, numerous villages, significant literacy (around 87%), and a population leaning towards rural areas, focusing on fishing, trade, and tourism, connected by Konkan Railway and National Highway.

Nestled between the Sahyadri Mountains to the east and the Arabian Sea to the west, Ratnagiri covers an area of approximately 8,208 sq. km. The terrain is physically divided into three distinct zones: a hilly eastern track, a middle plateau, and a western coastal zone. The district is defined by its laterite soil, which supports the cultivation of the world-famous Alphonso (Hapus) mangoes and cashews. Major rivers such as the Savitri, Vashishti, and Shastri originate in the Sahyadris and flow westward into the sea. The climate is tropical and humid, with heavy annual rainfall averaging 3,787 mm, primarily during the Southwest monsoon from June to October.

Materials and methods

In order to attain the objectives of the study, required primary data was collected byusing questionnaires before finalizing the structured questionnaire, pilot study was conducted among the 18 Homestay operators. The primary data collection methods used were field visits, interviews, of homestay operators. Questionnaires survey was done using Google form. Additionally, Secondary data was gathered through various websites and social media platforms.

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No.	Homestay	Method and source of data.
1.	Shrinivas Homestay, Parijat Homestay, Sachin Sankul, Bramhgiri Rest House, , Devabhumi Agro Farm Stay, , Paulakhoona Homestay.	Field Visit, Interview
2.	Jayatara Homestay, JayAmrut Homestay, Vishweshwar Homestay, Ocean Bliss, Akant Nivas, Onest Homestay, Oceanoperl Homestay	Google Form
3.	Villa Mango And Sea Shells, Kelakar Jambharun Cottage, Jambharun trails.	YouTube, Make my trip
4.	Vishwas Homestay, Athithi Parinay,	MTDC

Literature Review

Katoch (2016), in the study "Impacts of Rural Tourism on Local Community Development: A Study of Himachal Pradesh, India," concludes that rural tourism plays a significant role in promoting **community development** by generating employment, enhancing household income, and improving the socio-economic conditions of rural residents.

Robbins K.C. (2016) investigates the **role of resorts and homestays in the sustainable development of village tourism in Wayanad district, Kerala**, highlighting the growing importance of accommodation facilities as part of rural and eco-tourism infrastructure.

Salunkhe (2015) examines the **socio-economic impacts of tourism in the Ratnagiri district of Maharashtra,** highlighting tourism as an emerging sector driving **economic benefits such as employment generation, improved income, and growth of related businesses.**

Navale (2022) examines the **geographical dimensions and socio-economic impacts of coastal tourism in the Ratnagiri district of Maharashtra,** emphasizing how the region's **natural coastal features and cultural attractions** contribute to its tourism potential.

Ranjith Krishnan Ramani (2021) explores the **prospects and challenges of rural tourism development in the Konkan region of Maharashtra,** identifying the region's **rich natural landscapes, cultural heritage, and coastal attractions** as key factors with strong potential to attract tourists and stimulate rural economies.

The Result and Discussion

Nature of homestays in rural area around Ratnagiri

In the rural areas of Ratnagiri, homestays are primarily managed as small-scale, household-level enterprises. These businesses typically operate with a modest capacity, ranging from a minimum of two to a maximum of five rooms. The spatial organization of these homestays varies: while some homeowners utilize extra rooms within their existing residences, others have specifically converted their second floors to accommodate tourists. In some instances, the main hall of the house is also repurposed for lodging. To ensure guest comfort, additional mattresses or beds are provided based on the specific requirements and occupancy levels of the visitors.

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Homestay Profile and Operation

The homestay industry around Ratnagiri has evolved into a diverse and resilient sector, characterized by a shift toward niche, experience-based tourism. Analysis of 18 diverse properties reveals that these businesses, though situated away from mainstream urban centers, are performing strongly by leveraging their unique geographical settings and domestic household structures.

Sr.No.	Homestay	Place and Location	Starting year	MTDC registration	Distance From main road	Room rate (per night)
1.	Shrinivas homestay	Veral - In the village	2024	No	1.5 km	2000-4000
2.	Parijat homestay	Kasop- In the village	2022	No	1.2km	2800-4200
3.	Paulakhoona homestay	Kolambe -In the village	2024	No	1.0km	100-1500
4.	Sachin sankul	Charaveli- on NH	2018	No	0.17km	1000-2000
5.	Bramhgiri resthouse	Anjanari- on NH	2007	No	0.35km	1350-1750
6.	Oceanoperl homestay	Ganeshgule - Near beach/village	2012	No	3.7km	3000-5000
7.	Villa mango and sea shells	Ganeshgule Near beach/village	2024	No	3.6km	18000-22000
8.	Vishwas homestay	Kotavade-In the village	2023	Yes	0.65km	2300-2500
9.	Athithi parinay	Kotavade - Near river	2010	Yes	0.7km	7000-8000
10	Jambharun kotage	Jambharun In the village	-------	No	8.5km	1000-4000
11	Ekant nivas	Nivali-Outside from NH	2021	No	0.1km	1000-1500
12	Jayatara homestay	Devarukh- Hill side	2025	No	6.6km	2000-2500
13	Devabhumi agro farm stay	Khanu - Near highway	2018	No	0.4km	1500-3000

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Sr.No.	Homestay	Place and Location	Starting year	MTDC registration	Distance From main road	Room rate (per night)
14	Onest homestay	Devarukh – main road	2008	No	0.7km	1000-2000
15	Jay amrut homestay	Kurli - Near main road	2024	No	0.1km	500-1000
16	Ocean bliss	Kurli - Near beach	2019	No	1.0km	900-1000
17	Jambharun trails	Jambharun - Near river	2021	No	8.0km	2900
18	Vishweshwar homestay	Nivali - On national highway	-------	No	0.0km	500-1500

Spatial Dynamics and Pricing Strategies

The study area indicates that "seclusion" has become a high-value commodity. While one might expect distance from the main road to decrease a property's value, the data suggests the opposite for nature-centric stays. For instance, Villa Mango and Sea Shells in Ganeshgule and Athithi Parinay in Kotawade are located several kilometers into the interior yet command the highest rates in the region, ranging from Rs.7,000 to Rs.22,000 per night. These properties successfully market their proximity to natural assets-such as beaches and rivers rather than urban convenience. Conversely, homestays situated directly on the National Highway or main roads (Vishweshwar and Sachin Sankul) serve as "Transit Hubs," maintaining high occupancy through budget-friendly pricing (Rs.500- Rs.2,000) tailored for travelers on the move.

The Rise of the "In-Village" Experience

A significant trend observed in the Ratnagiri interior is the success of village-integrated homestays. Properties like Shrinivas (Veral) and Jambharun Cottage operate within the heart of rural settlements. These establishments capitalize on "Authentic Konkan" lifestyles, offering tourists a chance to experience local agriculture and cuisine. The data reflects a surge in such startups between 2021 and 2025, indicating a post-pandemic shift where travelers prioritize "off-the-grid" safety and cultural immersion over standardized hotel amenities.

Formalization and Regulatory Challenges

Despite the economic vibrancy of the sector, a critical finding is the low level of formalization. Approximately 89% of the surveyed homestays remain unregistered with the Maharashtra Tourism Development Corporation (MTDC). Only a few established players, such as Vishwas Homestay and Athithi Parinay, have secured official registration. This lack of formal status suggests that the rural homestay market is currently driven by independent digital

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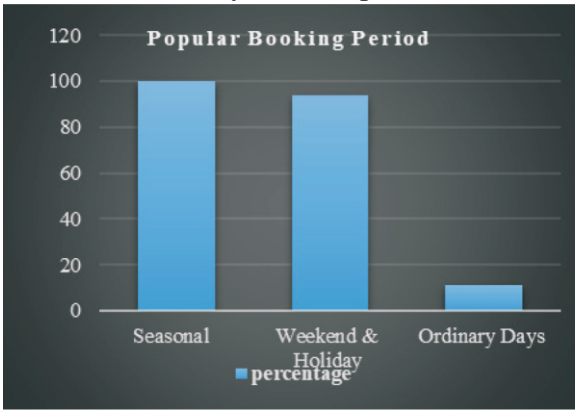
marketing and local reputation rather than government-led tourism initiatives. This informality presents a dual reality: while it allows for rapid, low-cost entry into the market for local families, it limits their access to state-sponsored subsidies and the "Industry Status" benefits provided under the Maharashtra Tourism Policy 2024.

Popular Booking Period of Rural Homestays

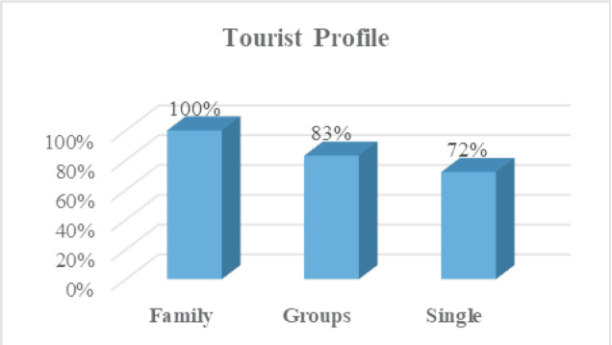
All homestays (100%) are popular during seasonal periods. A very high number (94.44%) of homestays also receive bookings on weekends and holidays. Only a small number (11.11%) report bookings on ordinary days, indicating limited tourist activity outside peak and leisure times. This shows that rural homestays in Ratnagiri are highly dependent on peak tourist seasons, such as summer vacations, festivals, and holiday seasons.



Seasonal tourism remains the primary source of income for most homestay operators. Weekend tourism plays a major supporting role in sustaining these homestays. There is a lack of continuous tourist flow, affecting income stability. Rural homestays in Ratnagiri are season-oriented businesses.

Tourist Profile

The analysis of the guest profiles across the 18 homestays reveals a highly inclusive market, with 100% of properties accepting families, indicating this is the universal target demographic for the region. However, significant variations exist in accommodating groups and single travelers.



The data identifies two primary operational models: fully flexible homestays and those with specialized, targeted guest profiles. Overall, the data highlights that while every homestay in this selection is family-friendly, nearly half have carved out specific niches by limiting their services to certain guest types, while the other half offers full flexibility to capture every segment of the tourism market.

Stay Period in the Homestays

Tourists visiting Ratnagiri generally opt for a short duration of stay, with the most common booking being for a single night or a quick weekend getaway. Industry data and booking patterns indicate that many visitors are either day-trippers or transit travelers moving along the Konkani coast. While a recommended itinerary for fully exploring key attractions typically spans 2 to 3 days, the market heavily reflects the preference for shorter visits.

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Purpose of tourist arrival

The analysis of tourist motivations for selecting homestays in Ratnagiri reveals a market heavily dominated by leisure and relaxation seekers, with nearly every property catering to general sightseeing and tranquil stays. Across the 18 surveyed properties, "site seen" is universally available at 17 locations, while 16 options specifically market themselves for guests seeking "rest and peace," underscoring the region's appeal as a serene escape from urban environments. Secondary markets are also significant, as 11 homestays accommodate guests for "marriage / programs" events and "village tours," highlighting the integral role these accommodations play in local social functions and cultural immersion experiences. Overall, the data confirms that the core strength of Ratnagiri rural homestays lies in their ability to provide a peaceful, culturally rich environment for vacationers and event attendees, rather than serving a professional demographic.

Amenities and Services

Most homestays provide key amenities such as AC rooms, traditional vegetarian and non-vegetarian food, attached bathrooms, and breakfast services. Some homestays offer additional facilities like swimming pools, indoor/outdoor games, sound systems, and free Wi-Fi, enhancing the guest experience. Special attractions such as village temples, village tours, and agro-tourism, petroglyphs tours form the core tourism products, while unique offerings like petroglyph tours and sky gazing are limited to a few locations.

The SWOC analysis

The major strengths of these homestays include rich cultural heritage, scenic natural surroundings, growing adoption of digital booking platforms, and the availability of authentic local cuisine. However, weaknesses such as limited niche tourism offerings and a lack of professional management and marketing skills restrict their growth. At the same time, there are strong opportunities for expansion into eco-tourism and heritage tourism, along with increasing government support for rural homestay development. Despite these opportunities, the sector faces challenges including seasonal fluctuations in demand, inadequate infrastructure, rising competition from formal accommodation providers, and concerns related to environmental sustainability

Business Trends

The business trends reveal positive growth trajectories in homestays with better accessibility, online presence, and diversified attractions. Fluctuations, nonetheless, challenge Competition, and infrastructural limitation persist. Some homestay operator face downfall because of road construction and after covide 19 pendamic there were drastic change in tourism. this are the reason of this downfall overlall business trends reveal possitive growth.

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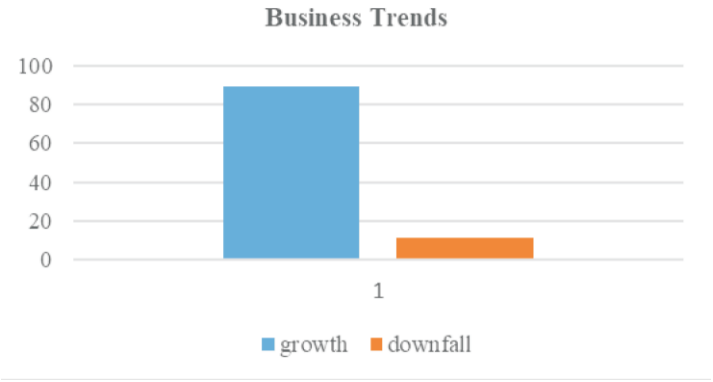

Conclusion

The study concludes that rural homestays in Ratnagiri located away from major tourist centres, represent a growing yet underdeveloped segment of the tourism economy. Most homestays operate at the household level with limited infrastructure and fall into budget, mid-range, and premium categories, with mid-range homestays showing better financial sustainability. Tourist arrivals are largely seasonal and weekend-based, mainly consisting of families and groups seeking relaxation and cultural experiences, resulting in income instability during off-season periods.

While rural homestays benefit from natural beauty, cultural heritage and increasing use of digital booking platforms, they face challenges such as limited registration, weak marketing skills, infrastructural constraints and high dependence on seasonal demand. The study highlights strong opportunities for diversification into eco-tourism, heritage tourism and agro-based experiences. Overall, with improved infrastructure, operator capacity building, formal registration and strategic promotion, rural homestays in Ratnagiri can significantly enhance rural livelihoods, generate employment and contribute to sustainable tourism development.

Rural homestays in Ratnagiri are performing as vital economic engines for the district. The market is segmented into premium nature retreats and affordable transit stays, both of which demonstrate high resilience. For the inland "study area" homestays, success is no longer tied to being near a city center but is instead defined by the quality of the rural environment and the authenticity of the Konkani hospitality provided. To ensure long-term sustainability, a push toward MTDC registration will be essential to transition these household businesses into a recognized and protected tourism industry.

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Self-Awareness in Bhagavadgita : Educational Implications for Emotional Intelligence

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1. Introduction

The NEP 2020 aims at a holistic and multidisciplinary education that fosters all capacities of students, including intellectual, physical, social, emotional, moral, etc.[1] Emotional Intelligence (EI) is a crucial area of development for students. It involves understanding the thoughts and emotions of oneself and others, and managing them in a proper way. Lack of EI makes students give in to their unruly emotions, thereby causing personal and social conflict. An emotionally intelligent person is aware of their own feelings and how they affect their thoughts, can manage their emotions efficiently, delay gratification, avoid impulsive decisions, manage time effectively, stay motivated in the face of adversity, maintain good relations with others, and have an overall balanced life. EI also has a positive impact on academic performance.

Daniel Goleman, American Psychologist and the author of the bestselling book "Emotional Intelligence: Why it matters more than IQ", states that EI, unlike IQ, can be developed by practice. According to Daniel Goleman, there are five areas of EI: Self-awareness, Self-management, Motivation, Empathy, and Relationship Management. Self-awareness involves observing and understanding one's own feelings and how they affect thoughts and behaviour. It also means understanding one's own strengths and weaknesses, and taking responsibility for one's own decisions. Self-awareness is the fundamental area of EI as it facilitates self-management and motivation. It is treated as a core life skill as well as a component of social-emotional learning. Self-awareness[2], instilled at a young age, will enable students to understand themselves better, develop their strengths, address their weaknesses, choose a suitable career, and have a positive overall impact on their professional and personal lives.

The Indian knowledge systems, a part of NEP 2020, include texts such as the Bhagavad Gita, which impart ancient wisdom in the light of the modern world[3]. Moreover, Bhagavadgita strengthens students' inner psychological resources like hope, optimism, and resilience.[4] It can act as a guide for EI, as it deals with understanding and managing emotions, fulfilling one's duty despite all odds, and inculcating virtues like compassion, empathy, etc. The subsequent part of the research paper discusses how the concept of self-awareness is handled in the Bhagavadgita and how it can be used by students to understand themselves.

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2. Literature Review

Research on EI in education shows that self-awareness skills are positively associated with students' academic performance, engagement, stress management, and subjective well-being across school and higher education contexts. Systematic reviews and empirical studies indicate that students with higher EI cope more adaptively with academic demands and experience less burnout, suggesting that emotional competencies are integral to sustainable learning[5].

The Bhagavadgita has been explored as a psychologically rich text that illuminates inner conflict, emotion regulation, and spiritual growth. Empirical interventions using Gita- based teachings with Indian students report gains in positive psychological resources such as hope, optimism, resilience, and spiritual intelligence, indicating that scriptural engagement can nurture inner strengths relevant to contemporary educational goals. In the NEP 2020 context, where Indian Knowledge Systems are encouraged, there is still limited work that systematically organises Gita- derived insights into specific dimensions of self-awareness and explicitly relates them to EI and classroom practice; the present study addresses this gap by proposing such a structured model[6].

3. Methodology

This study adopts a qualitative, text-based methodology grounded in the Bhagavad Gita. Relevant verses addressing bodily reactions, emotions, the self (*atman*), duty (*svadharma*), the three *gunas,* and *daivi-asuri* qualities were purposively selected and thematically analyzed. These were organized into six dimensions of self-awareness: physical, emotional, spiritual, *svadharma*-based*, guna*-based, and *daivi-asuri.* The resulting framework was conceptually mapped onto contemporary EI literature and NEP 2020's emphasis on Indian Knowledge Systems to derive educational implications for students' emotional development.

4. Self-Awareness in Bhagavadgita

The Bhagavadgita addresses the concept of self-awareness at various levels, offering a comprehensive framework that encompasses physical, emotional, spiritual, and ethical dimensions. For the purpose of this study, self-awareness in the Bhagavadgita can be categorized into six types:

4.1 Physical Self-Awareness

Each emotion triggers a certain kind of change in the body. Physical self-awareness is observing and understanding the bodily changes that occur during an emotional episode. In verses 1.28-30, Arjuna displays remarkable physical self-awareness by articulating specific somatic changes accompanying his emotional turmoil: trembling body (vepathu's ca sarireme), parched mouth (*mukham ca parisusyati*), burning skin (*tvak caiva paridahyate*), hair standing on end (*romaharsasca jayate*), and the Gandiva bow slipping from his hand (*gandivam sramsate hastat*). Moreover, Arjuna knows exactly what has caused these changes in him- seeing his kith and kin arrayed before him in the war, and contemplating the idea of slaying them.

[5]Ubago-Jiménez, J. L., Zurita-Ortega, F., Ortega-Martín, J. L., & Melguizo-Ibañez, E. (2024). Impact of emotional intelligence and academic self-concept on the academic performance of educational sciences undergraduates. Heliyon, 10(8), e29476. https://doi.org/10.1016/j.heliyon.2024.e29476

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Before consulting a mentor, such as a parent or a teacher, a student must inculcate the habit of observing their own bodily changes that occur whenever any emotion is experienced. This provides a clear picture of the somatic transformation to both the student and the mentor. This can be facilitated by systematically observing each body part and sensation whenever an emotion arises. It is equally important to understand the emotion and identify what triggered it. Tools like journaling can aid in documenting these changes and patterns over time. To understand physical self-awareness, it is important to recognize the triad of trigger-emotion-somatic effect, which enables students to intervene early in the emotional cycle through techniques such as deep breathing, progressive muscle relaxation, or mindful movement.

4.2 Emotional Self-Awareness

Emotional self-awareness involves accurately identifying and understanding what emotion is felt under any given circumstance. The Bhagavadgita mentions different kinds of emotions like anger (*krodha*), pleasure (*sukha*), sorrow (*duhkha*), fear (*bhaya*), and envy (*irsya*)[7]. It also identifies attachment (*raga*) and aversion (*dvesa*)[8] , which underlie all emotions. The text provides the example of anger to illustrate how contemplating sense objects ultimately leads to extreme emotional disturbance through a progressive chain of events[9]. A clear distinction between manas (emotional mind) and buddhi (rational mind) is provided to demonstrate the superiority of buddhi in guiding human action. An emotionally unregulated mind reduces the effectiveness of the rational mind[10]. Bhagavadgita also stresses the importance of finding happiness within as opposed to happiness derived solely from external stimuli.

Whenever a trigger occurs, students should be able to observe themselves and accurately identify what emotion they are experiencing. They should be able to analyze each emotionally charged episode and identify its root cause, particularly recognizing how their attachment and aversion to sense objects cause upheaval in their minds. Moreover, students should be able to assess whether their decisions are being driven by their emotional mind (manas) or their rational mind (buddhi). The practice of meditation and introspection can help students develop the habit of finding contentment even without constant sensory stimulation. This may help students develop emotional stability and discriminative wisdom in accordance with the principles of the Bhagavadgita.

4.3 Spiritual Self-Awareness

Spiritual awareness refers to a person's conscious and reflective awareness of the sacred or transcendental dimension of life and how it provides meaning, values, and direction to their thoughts, emotions, and behaviour[11]. In the Bhagavadgita, spiritual self-awareness refers to understanding one's core identity beyond the physical, mental, or intellectual constraints. According to the Bhagavadgita, the core identity and true existence of a person lie in the *Atman* (the eternal Self), and not in the body or the mind, because both are transient in nature[12]. The Atman is described as eternal (*nitya*), indestructible (*avyaya*), immutable (*akaara*), and

[7]Bhagavadgita 2.56, 4.22
[8]Bhagavadgita 2.64
[9]Bhagavadgita 2.62, 63
[10]Bhagavadgita 2.67
[11]Pinto, C. T., Guedes, L., Pinto, S., & Nunes, R. (2024). Spiritual intelligence: A scoping review on the gateway to mental health. Global Health Action, 17(1), 2362310. https://doi.org/10.1080/16549716.2024.2362310
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beyond birth and death. Moreover, spiritual self-awareness also involves accepting death, the inevitable reality of life, more gracefully and philosophically[13].

Understanding the *Atman* as one's true identity may help students develop a perspective that transcends their immediate physical and emotional experiences. It can help them see themselves beyond what they merely perceive and feel about themselves at the surface level. This deeper understanding may provide students with greater psychological resilience, inner stability, and a sense of groundedness, especially during times of stress, failure, or identity crisis. It can also reduce anxiety related to self-image and social comparison by fostering an understanding of the essential equality of all beings at the level of the *Atman.*

4.4 *Svadharma* Self-Awareness

Svadharma self-awareness refers to understanding one's own duties, responsibilities, and the right course of action appropriate to one's situation, capabilities, and life stage. The Bhagavadgita uses Arjuna's crisis as a central example: Arjuna had backed out and decided to renounce the battle at the eleventh hour, overcome by compassion and confusion[14]. Krishna, however, encouraged him to fight as it was his *svadharma*- his duty as a warrior (*ksatriya*) and his responsibility to uphold righteousness (*dharma*)[15]. This indicates that there may be a conflict between the desires of the mind, particularly when under the sway of emotions, and the appropriate course of action based on one's duty and circumstances. From the students' perspective, *svadharma* self-awareness means identifying whether their wants and preferences align with their duties and responsibilities. This will help them understand and prioritize the correct course of action in various situations. When faced with difficult decisions, they may seek guidance from mentors, teachers, or parents to gain clarity.

Svadharma self-awareness also involves having a thorough understanding of *karma* (right action), *akarma* (inaction), and *vikarma* (wrong or prohibited action)[16]. Students may analyze their past actions to understand their decision-making patterns and evaluate prospective actions in light of these three dimensions. They may also seek the assistance of mentors to help them in developing this discrimination.

Another practical aspect of *svadharma* self-awareness is choosing and understanding one's profession or vocation. The Bhagavadgita classifies duties and qualities into four categories: *Brahmana, Ksatriya, Vaisya,* and *sudra*, which, when understood as functional categories of work based on inherent qualities (*svabhava*) rather than as rigid birth-based social identities, can provide valuable insights[17]. In this functional framework, the *Brahmana* category may encompass teachers and priests, with corresponding qualities including calmness (*sama*), purity (sauca), and self-discipline (*dama*). The *Ksatriya* category relates to professions in legislation, executive governance, judiciary, armed forces, and law enforcement, requiring qualities such as courage (*saurya*), skill (*daksata*), and valor (*tejas*). The *Vaisya* category may include those engaged in agriculture, trade, and business enterprises. The *sudra* category pertains to individuals in service-oriented occupations. Students may use these categories to understand the qualities they naturally possess and those that need to be developed for their

[13]Bhagavadgita 2.27
[14]Bhagavadgita 2.9
[15]Bhagavadgita 2.31
[16]Bhagavadgita 4.17
[17]Bhagavadgita 18.41-44

chosen profession. They may also use this classification to help them decide their career path based on their inherent temperament, aptitudes, and inclinations. Students can perform this self-analysis independently, through aptitude tests, or by consulting mentors and career counsellors.

4.5 *Guna*-based Self-Awareness

Guna-based self-awareness involves understanding the three fundamental modes or qualities of nature (*prakruti*)- *sattva, rajas,* and *tamas*- and recognizing how these qualities manifest within oneself. Chapter fourteen of the Bhagavadgita describes in detail these three *gunas*, their characteristics, and their outcomes. *Sattva* is characterized by luminosity, purity, well-being, contentment, and knowledge; *rajas* involves passion, activity, desire for pleasure, and attachment to action and results; and *tamas* is characterized by ignorance, delusion, lethargy, negligence, and inertia[18]. The Bhagavadgita also discusses how these *gunas* influence various aspects of life, including diet, actions, knowledge, and even the type of happiness one experiences[19].

Students can use this framework to evaluate the relative proportions of *sattva, rajas,* and *tamas* operating within themselves at different times and in different situations. They can observe which *guna* predominates in their thoughts, emotions, behaviors, and choices. With this awareness, they can make conscious efforts to cultivate more *sattvika* qualities such as calmness, clarity, discipline, and ethical conduct, and try to reduce *tamasika* tendencies such as laziness, carelessness, and negativity. *Rajasika* qualities, while providing energy and drive, should be balanced and channelled constructively.

Students may also apply the principles of *sattvika, rajasika,* and *tamasika* diets to evaluate and reform their own food habits, recognizing that diet influences not only physical health but also mental clarity and emotional stability. This holistic approach to self-regulation through gu?a-awareness can significantly enhance students' overall well-being and performance.

4.6 *Daivi-Asuri* Self-Awareness

The sixteenth chapter of the Bhagavadgita elaborates on divine (*daivi*) and demonic (*asuri*) qualities or tendencies. It teaches that cultivating divine qualities leads to liberation (*moksa*) and spiritual progress, while demonic tendencies lead to bondage (*samsara*) and suffering[20].

Students can utilize this comprehensive list of qualities to conduct an honest self-assessment. They can identify which divine qualities they already possess and which need to be strengthened, as well as recognize any demonic tendencies that need to be eliminated or transformed. This awareness can guide their character development and ethical maturation. Regular reflection on these qualities, perhaps through journaling or discussions with mentors, can help students consciously cultivate virtuous character traits and progressively eliminate negative tendencies. This form of self-awareness directly contributes to moral and ethical intelligence, which is essential for responsible citizenship and meaningful contribution to society.

[18]Bhagavadgita 14.6-8
[19]Bhagavadgita 17.8-10
[20]Bhagavadgita 16.5

5. Conclusion

The Bhagavadgita offers a multidimensional framework for self-awareness that encompasses physical, emotional, spiritual, ethical, and character-based dimensions. This ancient text provides valuable insights applicable to contemporary educational contexts, particularly in developing EI among students. The six types of self-awareness discussed- physical, emotional, spiritual, svadharma-based, guna-based, and daivi-asuri- collectively provide a holistic approach to self-understanding and personal development that aligns with both NEP 2020's vision and Goleman's EI framework.

Students may benefit most by cultivating these areas of self-awareness through systematic observation of their current status, documenting areas that need improvement through tools like journaling, and consulting mentors for guidance. Teachers can play a crucial role by integrating these concepts into the curriculum through various methods: incorporating reflective exercises on physical and emotional awareness in daily classroom activities, facilitating guided discussions on ethical decision-making and personal values, introducing meditation and mindfulness practices, and creating safe spaces for students to explore their strengths and areas for growth. Educators can also use case studies from the Bhagavadgita to initiate conversations about real-life dilemmas, helping students connect ancient wisdom to contemporary challenges. Such pedagogical approaches, rooted in Indian Knowledge Systems, can serve as a strong foundation for developing all components of EI: self-management, motivation, empathy, and relationship management- enabling students to lead balanced, purposeful, and emotionally intelligent lives.

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"Contract Labour quality index (CLQI)": An analytical assessment of Employment conditions in the service sector.

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Abstract

The service sector has become one of the fastest-growing components of the Indian economy, generating extensive employment opportunities across formal and informal work settings. Within this expanding sector, contract labour has emerged as a significant workforce segment due to its flexibility, cost efficiency and operational convenience for employers.

Despite their contribution, contract workers often experience disparities when compared to permanent employees-particularly in terms of wages, job stability, statutory benefits, working conditions, skill opportunities and overall job satisfaction. These disparities directly influence productivity, worker motivation, and the long-term sustainability of organizations.

To systematically assess these differences, this study introduces the "Contract Labour Quality Index (CLQI)"-a structured evaluation tool designed to measure the quality of work life of contract workers vis-à-vis permanent workers in the service sector. The index is constructed using seven scientifically selected indicators that reflect both quantitative and qualitative aspects of employment.

Thus, the purpose of CLQI is to identify performance gaps, Promote fair employment practices, Support policy improvements, and propose a structured Grading-Based assessment system that helps to explore the existing problems in contract employment and offer a practical solution for enhancing survive quality and worker's progress simultaneously.

Keywords:

Contract Labour, quality index, structured evaluation, service sector.

Introduction

A Contract Labour Quality Index (CLQI) is a metric designed to assess the overall quality, fairness, and conditions of work for temporary or outsourced (contract) workers, often extending beyond basic wages to include factors like social security, safety, training, and job security, reflecting the growing need to measure and improve the often-precarious situation of these workers, especially under legislation like India's Contract Labour (Regulation & Abolition) Act, 1970 (CLRA). While a single universal CLQI isn't standard, it's conceptually similar to broader "job quality" or "labour quality" indices, aiming to quantify aspects like wages, working environment, and worker well-being, which are crucial given the prevalence and controversies surrounding contract labor.

Contract labour is engaged on various occupations with different the level of skills which

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consists of Unskilled, Semi-skilled, Skilled and High Skilled categories.

After Globalization in India, the vast changes of political, economic and social conditions have resulted the liberal global economy and international competition which led to decentralization and specialization of production process in various industries. It imposes the employers to reduce the labour cost for taking a competitive advantage in the market and started using the nonstandard work practices to engage the contract labour work force in place of skilled, permanent employees through third party agencies

Rationale

1. Contract Labour plays an essential role in the Service Sector, yet their employment quality is rarely measured systematically, leading to an incomplete understanding of their real working conditions.
2. Current assessments focus mainly on wages or basic compliance, but do not capture multidimensional aspects such as job security, social security benefits, workplace environment, and job satisfaction.
3. There is no standardized framework or index to compare the employment quality of contract and permanent workers, creating difficulty in identifying inequalities and policy gaps.
4. Developing the "Contract Labour Quality Index (CLQI)" provides a scientific, measurable tool that evaluates labour quality through structured indicators and allows transparent comparison between worker categories.
5. The findings of this study will generate evidence-based insights that can guide employers, institutions, and policymakers toward improving contract labour welfare and replicating the model across other sectors.

Aim:

To develop a scientific and measurable "Contract Labour Quality Index (CLQI)" and use it to assess, compare, and analyze the overall employment quality, working conditions, and socio-economic status of contract and permanent workers in the service sector.

Objectives

- To assess the overall status and working conditions of contract labour in the service sector.
- To develop an innovative "Contract Labour Quality Index (CLQI)" for systematically measuring the labour quality across selected service sectors.
- To compare the quality of work experiences between contract labour and permanent employees based on selected indicators.
- To identify the major gaps, challenges, and inequalities faced by contract labour in the service sector.
- To provide evidence-based suggestions for employers and policymakers to improve fair, safe, and sustainable employment practices.

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Hypothesis

1. Does the Quality Labour Index of Contract Labour differ significantly from that of Permanent Labour?

H0:-There is no significant difference in the Quality Labour Index scores between Contract Labour and Permanent Labour

H1:-There is a significant difference in the Quality Labour Index scores between Contract Labour and Permanent Labour.

2. Do Contract Labour and Permanent Labour face different levels of workplace challenges?

H0:-Contract Labour and Permanent Labour do not differ significantly in the workplace challenges they face.

H1:-Contract Labour face significantly greater workplace challenges compared to Permanent Labour.

Research Methodology

1. Data Collection

A) Primary Data: Structured Questionnaire survey Personal interactions & interviews with Labour workers Field observations

B) Secondary Data: Government Labour department reports, Institutions HR records, previous research papers, Labour laws and policy documents, Articles, journals, and online databases.

2. Research Techniques : Index Method, Survey Method, Comparative Method

3. Research Type:- Descriptive& Analytical **4. Area of Study:-** Ratnagiri Taluka

5. Research Period:- Recent 5 years (2020 to 2025)

Scope of the Study:

1. The study focuses on the quality of contract employment in selected service-sector institutions within the research area.

2. It evaluates major dimensions of labour quality such as economic conditions, job satisfaction, work environment, social security benefits, legal awareness, and skill development.

3. The study includes a comparative assessment between Government and Private service sectors to understand differences in employment quality.

4. The "CLQI (Contract Labour Quality Index)", along with survey-based responses, is used to measure, quantify, and compare employment quality across selected institutions.

5. The findings and the CLQI framework have a broader scope for application and can be extended to other service industries and additional sectors in the future, enabling wider assessment and policy improvements.

Limitations of the Study

1. The study is restricted to selected service-sector institutions and does not include other

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sectors such as manufacturing and agriculture.

2. The sample size (60 respondents -30 Contractual and 30 Permanent) per sector may not fully represent the entire workforce or national conditions.

3. The research relies on self-reported data, which may include personal bias or incomplete responses from participants.

4. Time limitations restricted wider geographical coverage and long-term tracking of labour conditions.

5. The findings reflect the situation during the period of study, and conditions may change due to policy reforms, economic shifts, or institutional decisions

Data Analysis

1. Contract Labour Quality Index (CLQI)

Indicators/ Criterion	**Marks (weightage)**
1. Wages and Income Stability	25 Marks (25%)
2. Job Security &stability	20 Marks (20%)
3. Social security & Statutory Benefits	15 Marks (15%)
4. Working Conditions& Safety	15 Marks (15%)
5. Skill Development &Career Growth	10 Marks (10%)
6. Job Satisfaction	10 Marks (10%)
7. Legal rights & awareness	5 Marks (5%)

Formula:-

CLQI= Σ [Weighted Score] OR **CLQI**= [WW+ WS+ WB+ WC+ WD+ WA+ W Sat]

• CLQI Index Calculation -Steps:-

Step 1 -Assign Scores to Each Indicator.

Step 2 -Calculate Average Score of Each Indicator.

Step 3 -Convert Average Score to 0-100 Scale.

[Normalized score = Average score x 100]

Step 4 -Multiply Normalized Score with Weightage.

[Weighted score = Normalized score x weight100]

Step 5 -Add All Weighted Scores.

CLQI = Σ [Weighted Score]

Step 6 -Convert CLQI into Grade

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- **Grading System for CLQI Index:-**

Sr. No.	Percentage	Remark	Grade
1	80-100 %	Outstanding	O
2	70-79%	Excellent	A+
3	60-69%	Very Good	A
4	55-59%	Good	B+
5	50-54%	Above Average	B
6	45-49%	Average	C
7	40-44%	Satisfactory	D
8	>40%	Exploitative	Weak

Table 1 Overall Contract Labour Quality Index (CLQI): Grade Distribution

Sr. No.	Percentage	Remark	Grade	Permanent		Contractual	
				Frequency	Percentage	Frequency	Percentage
1	80-100 %	Outstanding	O	54	30.00%	0	0.00%
2	70-79%	Excellent	A+	58	32.20%	17	9.40%
3	60-69%	Very Good	A	39	21.70%	45	25.00%
4	55-59%	Good	B+	22	12.20%	29	16.10%
5	50-54%	Above Average	B	6	3.30%	32	17.80%
6	45-49%	Average	C	1	0.60%	45	25.00%
7	40-44%	Satisfactory	D	0	0.00%	12	6.70%
8	>40%	Exploitative	Weak	0	0.00%	0	0.00%
				180	100%	180	100%

Source: Primary Data: 2025

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Table 2 : 1. Education Sector :

Grade	Permanent		contractual	
	Frequency	Percentage	Frequency	Percentage
O	11	36.67%	-	-
A+	10	33.33%	06	20.00%
A	04	13.33%	10	33.33%
B+	05	16.67%	03	10.00%
B	-	-	04	13.33%
C	-	-	07	23.33%
D	-	-	-	-
Weak	-	-	-	-
Total	30	100%	30	100%

Graph: 1

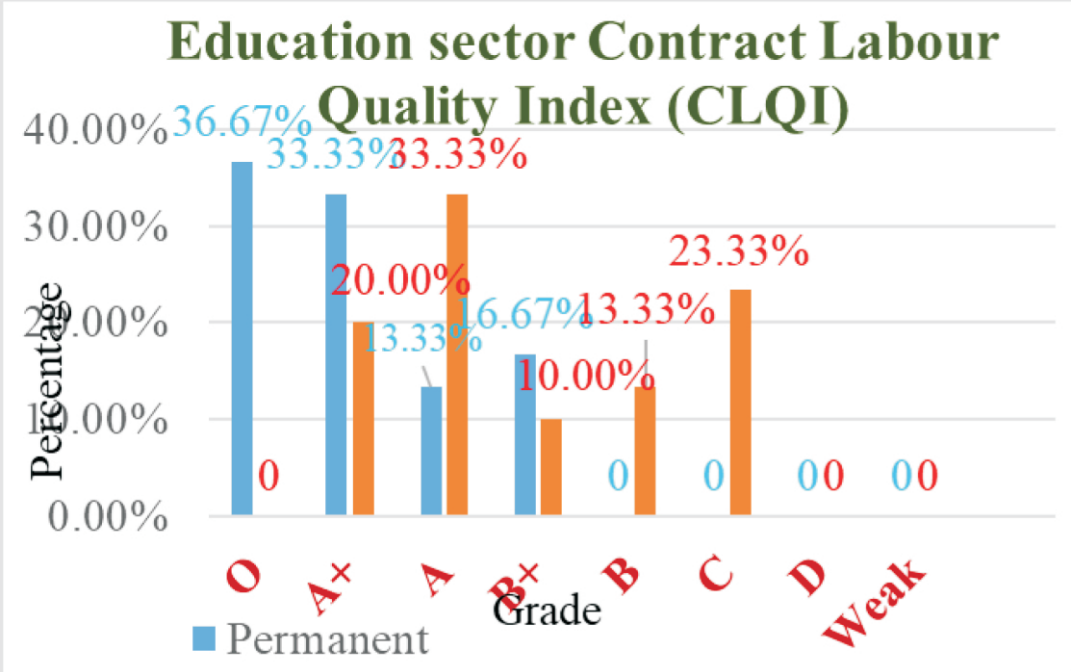

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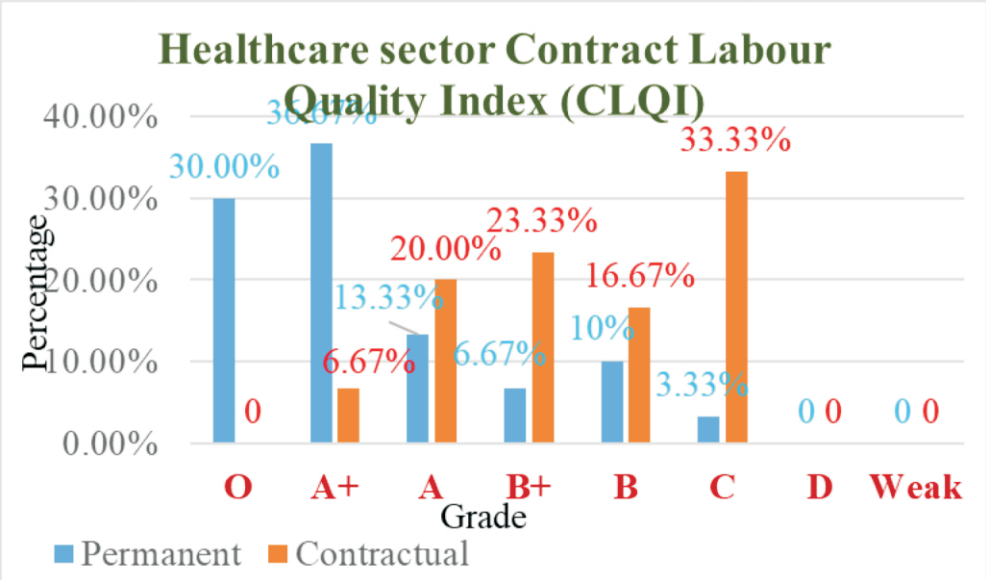
Table 3 2. Healthcare Sector:-

Grade	Permanent		contractual	
	Frequency	Percentage	Frequency	Percentage
O	09	30.00%	-	-
A+	11	36.67%	02	6.67%
A	04	13.33%	06	20.00%
B+	02	6.67%	07	23.33%
B	03	10%	05	16.67%
C	01	3.33%	10	33.33%
D	-	-	-	-
Weak	-	-	-	-
Total	30	100%	30	100%

Graph: 2



Grade	Permanent		contractual	
	Frequency	Percentage	Frequency	Percentage
O	07	23.33%	-	-
A+	08	26.67%	-	-
A	11	36.67%	08	26.67%
B+	04	13.33%	05	16.67%

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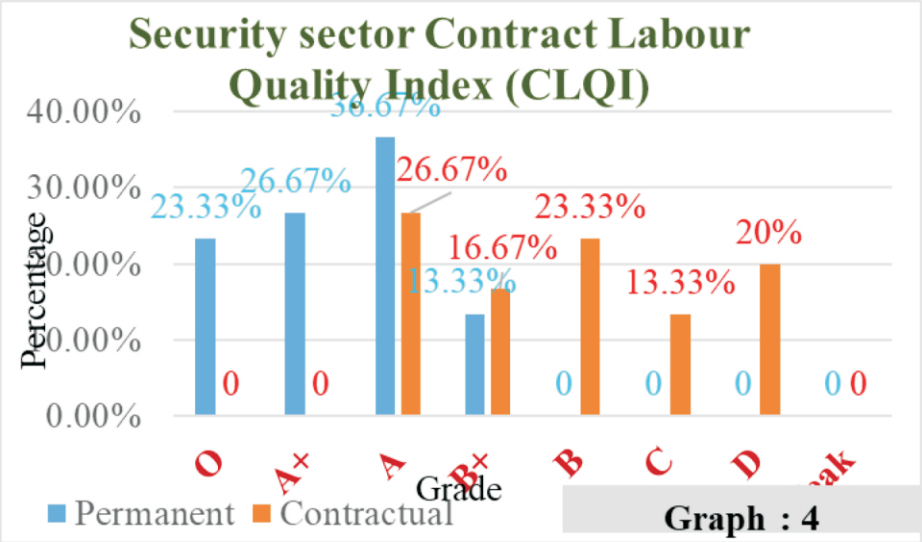
B	**-**	**-**	**07**	**23.33%**
C	**-**	**-**	**04**	**13.33%**
D	**-**	**-**	**06**	**20%**
Weak	**-**	**-**	**-**	**-**
Total	**30**	**100%**	**30**	**100%**

Graph: 2



Graph : 4

CLQI Index:-

Indicators/ Criteria	Maximum Marks	Average Marks	Normalized Marks (Average score x 20)	Weighted Marks (Normalized score x weight100)	Criteria Remark
1. Wages and Income Stability	25	4.5	90.0	22.50	Outstanding
2. Job security & Stability	20	4.4	88.0	17.60	Outstanding
3.Social Security &	15	4.2	84.0	12.60	Outstanding

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Statutory Benefits					
4.Working Conditions & Safety	15	4.3	86.0	12.90	Outstanding
5. Skill Development & Career Growth	10	4.3	86.0	8.60	Outstanding
6. Job Satisfaction	10	4.1	82.0	8.20	Outstanding
7. Legalrights & Awareness	05	4.0	80.0	4.00	Outstanding
			CLQI	86.40 %	Remark - Outstanding

Grade Card

Marks	80-100%	70-79%	60-69%	55-59%	50-54%	45-49%	40-44%	<40%
Grade	O	A+	A	B+	B	C	D	Weak
Remark	Outstanding	Excellent	Very Good	Good	Above Average	Average	Satisfactory	Exploitative

Challenges:

Challenges faced by Contract Worker

1. Job insecurity due to temporary contracts.2. Lower wages compared to permanent workers.3. No social security benefits (PF, ESIC, and paid leave).4. No record of experience or past work.5. Delayed or irregular payments.6. Third-party contractor commission cuts.7. No promotion or career growth opportunities.8. Lack of training and skill development.9. Poor safety measures and no proper safety gear.10. Long working hours without overtime pay.11. Limited access to workplace facilities (water, sanitation, rest area) 12. No grievance mechanism and fear of termination.13. High exploitation risk due to weak bargaining power.

Challenges faced by Permanent Worker

1. High workload and pressure to meet targets. 2. Slow promotions and limited salary growth.

3. Office politics and favoritism.4. Due to long-term accountability. 5. Work-life imbalance 6. Job monotony leading to fatigue.7. High expectations from management.

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Hypothesis Testing

Hypothesis 1: Quality Labour Index (CLQI):-

●H0:-There is no significant difference in the Quality Labour Index scores between Contract Labour and Permanent Labour.

●H1:-There is a significant difference in the Quality Labour Index scores between Contract Labour and Permanent Labour.

H0 :-Rejected , H1 :-Accepted

Hypothesis 2: Workplace Challenges:-

●H0:-Contract Labour and Permanent Labour do not differ significantly in the workplace challenges they face.

●H1:-Contract Labour face significantly greater workplace challenges compared to Permanent Labour.

H0:-Rejected, H1 :-Accepted

CONCLUSION

1. Permanent workers show around 50% presence in the top grades (O and A+), indicating stronger overall quality.
2. Contract workers have nearly 50% concentration in B and C grades, showing comparatively lower quality levels.
3. Permanent workers mostly fall in higher grade categories, while contract workers appear more in mid and lower grades.
4. This clearly reflects a quality gap between permanent and contract labour.
5. In Education Sector, Permanent workers are mostly in higher grades (O, A+, A), covering around 50%of their population.
6. Contract workers are concentrated in A and C grades, covering about 50%, indicating comparatively lower quality.
7. This shows a clear quality gap, with Permanent workers performing consistently better than Contract workers.
8. Overall, Contract workers fall more in mid and lower grades, while Permanent workers dominate the higher grades.
9. In the Health Care sector, about 50%of Permanent workers fall in the top grades (O and A), showing strong quality levels.
10. Contract workers are mainly clustered in B+, B, and C grades, covering roughly 50%of their population, indicating comparatively lower quality.
11. This pattern highlights a clear disparity in quality, with Permanent workers maintaining higher and more consistent performance.
12. Overall, Contract workers are concentrated in mid-to-lower grades, while Permanent workers dominate the higher grade grades.
13. Permanent workers: Around 50% are in O and A+ grades, and all their population is in higher grade categories.

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14. Contract workers: About 50%fall in A and B+ grades, with the rest spread across mid-to-lower grades.

15. This shows a clear quality gap, with Permanent workers concentrated in top grades, while Contract workers are more spread and lower in quality.

16. The main aim of the project was to assess and compare the Contract Labour Quality Index (CLQI) and financial status of Contract and Permanent workers.

17. Permanent workers consistently achieve higher CLQI grades, reflecting superior work quality, stability, and better financial capacity.

18. Contract workers mostly fall in mid-to-lower CLQI grades, indicating moderate work quality and limited financial resources.

19. Financial analysis supports this: Permanent workers earn more, save more, and handle larger loans, while Contract workers are financially constrained, affecting their overall work quality.

20. Overall, the study highlights significant gap in work quality and financial well-being, emphasizing the need to improve the quality and support of Contract labour to enhance their performance and stability.

Outcomes of the Study

• **Quality Assessment:** The study's Contract Labour Quality Index (CLQI) clearly shows that Permanent workers achieve higher grades, while Contract workers mostly fall in mid-to-lower grades, highlighting a significant quality gap

• **Financial and Performance Link:** Financial status analysis indicates that better earnings, savings, and loan access for Permanent workers correlate with higher work quality, whereas Contract workers' financial constraints affect their performance.

• **Sector Insights :** Across Education, Health Care, and Security sectors, Permanent workers consistently perform better, while Contract workers show moderate and variable quality, emphasizing sector-specific challenges.

• **Policy Implications :** The findings suggest that employers and policymakers can use CLQI as a tool to identify gaps, design interventions, provide training, and improve work quality and financial support for Contract labour.

• **Practical Relevance:** The study helps in monitoring workforce quality, ensuring fair work standards, and guiding strategies to enhance Contract workers' efficiency, stability, and well-being.

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Reconstructing Teaching-Learning Practices for Better Learning Evidence

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Introduction

Teaching-learning processes are undergoing transformational change driven by the global shift toward measurable learning outcomes and evidence-based educational practices. Traditional pedagogies emphasize information transmission and summative evaluation, offering limited insights into students' cognitive, affective, and practical competencies. With advancements in learning science and educational technology, modern classrooms require approaches that produce authentic evidence demonstrating what students understand and can do. Learning evidence-comprising qualitative observations, performance indicators, assessments, portfolios, and behavioural data-plays a key role in ensuring academic quality, equity, and accountability.

Reconstructing teaching-learning practices involves reforming instructional design, teacher roles, student participation, assessment strategies, and classroom dynamics. Learner-centred pedagogies, inquiry-driven tasks, collaborative activities, reflective exercises, and performance assessments form the core of this restructuring. These practices are closely aligned with Outcome-Based Education (OBE), which emphasizes clear learning outcomes, aligned teaching activities, and valid assessment methods. This paper examines theoretical insights, contemporary strategies, and practical approaches for reconstructing teaching-learning processes to enhance the quality of learning evidence.

Review of Literature

Outcome based and Competency based Framework

Scholars such as Spady (1994) argue that OBE transforms education by defining what learners must achieve and aligning teaching accordingly. Recent literature emphasizes that learning evidence must reflect competencies such as critical thinking, communication, collaboration, and problem-solving. Competency-Based Education (CBE) models promote mastery learning, enabling students to progress upon demonstration of skills rather than time-bound instruction.

Formative Assessment and Feedback Mechanism

Constructivist theorists like Vygotsky and Piaget highlight that learning is an active, social, and contextual process. Modern educators incorporate inquiry-based learning, project work, and experiential activities to promote deeper understanding and generate richer learning evidence. Student-centred environments support higher-order thinking and offer authentic data on learning progress.

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Digital Pedagogy and Learning Analytics

Echnological advancements enable data-driven decisions in education. Digital portfolios, computer-based testing, and learning management systems (LMS) provide instant feedback and store longitudinal evidence. Learning analytics help identify strengths, weaknesses, engagement patterns, and performance trends.

Existing literature underscores that reconstructing teaching-learning practices is essential for ensuring measurable and valid evidence of learning, yet many institutions struggle with implementation due to limited training, resistance to change, and infrastructural gaps.

Objectives of the Study

- To examine the need for reconstructing teaching-learning practices in modern education.
- To analyse learner-centred and outcome-based strategies that generate better learning evidence.
- To explore the role of formative assessment and digital tools in improving learning indicators.
- To propose an integrated framework for evidence-based teaching-learning practices.

Research Methodology

This study is based on a qualitative research design focusing on secondary data analysis. Relevant scholarly articles, policy documents, educational frameworks, and empirical studies from national and international sources were reviewed. The method includes thematic analysis of literature related to pedagogy, OBE, assessment, and educational technology. The insights drawn form the basis for proposing a reconstructed teaching-learning model to enhance learning evidence.

Analysis

1. Shifting from Teacher-Centred to Learner-Centred Pedagogy

Traditional lecturing limits student engagement and does not offer clear evidence of learning. Reconstructing classroom practices requires:

Active learning strategies: group discussions, debates, case studies

Inquiry and discovery-based tasks: research projects, fieldwork

Collaborative learning: peer teaching, team-based assignments

Reflective activities: journals, self-assessment tools

These approaches generate observable behavioural, cognitive, and performance-based evidence.

2. Aligning Teaching with Learning Outcomes (OBE Alignment)

Effective reconstruction ensures alignment among three key components:

Intended Learning Outcomes (ILOs)

Teaching-Learning Activities (TLAs)

Assessment Tasks (ATs)

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Clear outcomes provide direction, while aligned activities and assessments ensure that learning evidence reflects actual competencies.

3. Strengthening Formative and Continuous Assessment

Formative assessment is central to capturing ongoing learning progress. It includes:

Short classroom assessments

Real-time questioning and feedback

Rubrics for evaluating complex tasks

Peer and self-assessment practices

Concept maps, exit slips, and observation charts

These methods help teachers receive valid evidence and modify instruction accordingly.

4. Integrating Performance-Based Assessment

Performance assessments capture authentic learning evidence, especially for skills-based subjects. Such assessments include:

- Presentations
- Projects and models
- Simulations and role-plays
- Real-life problem solving
- Portfolios and exhibitions
- These tools measure application of knowledge rather than rote memorization.

5. Leveraging Digital Tools for Learning Evidence

Digital pedagogy significantly enhances evidence collection:

- Learning Management Systems (LMS) track progress and behaviour
- E-portfolios store assignments, reflections, and multimedia work
- Online quizzes and adaptive testing provide instant feedback
- Learning analytics identify learning gaps and predict performance

Digital footprints create long-term and multidimensional evidence.

6. Enhancing Teacher Capacity and Professional Development

Teachers play a key role in generating robust learning evidence. Professional development must focus on:

- Designing outcome-aligned lessons
- Using digital assessment tools
- Applying rubrics and performance criteria
- Conducting formative assessments
- Facilitating student-centred classrooms
- Institutional support and teacher training strengthen pedagogical transformation.

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Discussion

The analysis reveals that reconstructing teaching-learning practices requires a holistic transformation in educational philosophy, teacher behaviour, classroom strategies, and assessment processes. Learner-centred pedagogies increase engagement and responsibility, helping students become active constructors of knowledge. Continuous assessment provides timely learning evidence, enabling teachers to adjust instruction and learners to self-correct. Digital integration allows data-driven practices, while performance tasks create authentic indicators of competency.

The effectiveness of reconstructed practices depends on institutional readiness, teacher skills, student motivation, and infrastructural support. Barriers such as resistance to change, lack of training, and limited access to technology must be addressed for successful implementation.

Suggestions

1. Adopt Outcome-Based Teaching-Learning (OBTL) Framework

Clearly define **Program Outcomes (POs), Course Outcomes (COs) and Learning Outcomes (LOs).**

Align teaching strategies, assessments, and learning activities with measurable outcomes.

Train faculty to design rubrics and quantifiable indicators to capture evidence of learning.

2. Integrate Technology-Enhanced Learning (TEL) Tools

Use LMS platforms (Moodle, Google Classroom) for tracking submissions, quizzes, and progress.

Integrate **AI tools, learning analytics, dashboards, adaptive quizzes,** and digital portfolios.

Encourage students to create evidence-based artifacts - presentations, short videos, collaborative documents.

3. Shift from Teacher-Centred to Learner-Centred Pedagogy

- Promote active learning strategies:
- Problem-Based Learning (PBL)
- Flipped Classroom
- Project-Based Learning
- Peer Instruction
- Case studies and experiential learning

These methods allow students to demonstrate competencies in real-life contexts.

4. Develop Robust Assessment Practices

- Use formative assessments frequently to track learning progression.
- Combine multiple assessment tools: quizzes, reflective journals, portfolios, rubric-based presentations, performance tasks.
- Reduce reliance on rote memory examinations.
- Introduce self and peer assessment to foster metacognition and accountability.

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5. Strengthen Evidence Documentation Processes

- Create digital evidence repositories for each student.
- Maintain structured formats for storing learning evidence:
- portfolios
- performance sheets
- assessment rubrics• practical/lab observation sheets
- Ensure transparency, accessibility, and authenticity of evidence.

6. Enhance Teacher Capacity Building

Organize regular faculty development programs (FDPs) on:

- learning outcome formulation
- innovative pedagogy
- e-content creation
- assessment literacy
- data-driven decision making
- Encourage teachers to adopt reflective practices and maintain teaching journals.

7. Promote Collaborative Learning Environments

- Encourage group work, cooperative tasks, peer teaching, and cross-disciplinary projects.
- These practices generate evidence of communication, teamwork, and problem-solving skills.

8. Embed Learning Analytics for Continuous Improvement

- Use student performance data to identify learning gaps.
- Analyze patterns in attendance, participation, assignments, and assessments.
- Provide timely feedback and remediation based on analytics reports.

9. Encourage Student Agency and Autonomy

- Allow students to set personal learning goals.
- Provide choices in assignments (e.g., write-up, presentation, model, video).
- Introduce reflective diaries to capture their learning journey as evidence.

10. Strengthen Institutional Support Systems

- Establish teaching-learning centres (TLCs) for innovation and research.
- Allocate resources for smart classrooms, ICT tools, and continuous training.
- Incorporate policy-level support for outcome-based education (OBE) practices.

Suggestions

The process of reconstructing teaching-learning practices is essential in today's dynamic educational ecosystem, where the focus is shifting from teaching to learning, and from content mastery to competency development. Traditional teacher-centred classrooms often fail to capture the depth of student learning because they rely heavily on memory-based examinations. As a

result, authentic learning evidence remains limited and fragmented.

This research emphasises the need for a holistic transformation in pedagogical practices that prioritise measurable outcomes, active learner engagement, and continuous assessment. By integrating digital technologies, innovative learning strategies, and outcome-aligned assessments, institutions can create learning environments that genuinely reflect student understanding, skill acquisition, and real-world applicability.

Moreover, systematic documentation of learning evidence-through portfolios, analytics, rubrics, and experiential tasks-ensures transparency and supports continuous improvement. Capacity building of teachers and institutional support further strengthen this transformation, making teaching-learning practices more effective, inclusive, and future-ready.

The reconstructing teaching-learning practices is not merely an academic reform but a sustainable pathway to enhance educational quality, cultivate student competencies, and build a culture of evidence-based learning. Implemented thoughtfully, these reforms will lead to empowered learners, reflective educators, and institutions capable of meeting the demands of a rapidly evolving knowledge society.

Reconstructing teaching-learning practices is essential for generating richer, more accurate, and actionable learning evidence. A shift toward learner-centric pedagogy, outcome-based frameworks, formative assessment, and digital tools fosters meaningful learning experiences and strengthens the credibility of assessment data. The reconstructed model enables students to develop higher-order thinking, practical skills, and lifelong learning habits. For sustainable implementation, institutions must invest in teacher training, technological infrastructure, and continuous improvement mechanisms. Ultimately, evidence-based teaching-learning processes enhance educational quality and ensure that learning outcomes reflect real student competencies.

Conclusion

The reconstruction of teaching-learning practices to generate stronger, more reliable evidence of learning represents a much-needed shift from traditional, often transmissive pedagogies toward dynamic, student-centered, and evidence-informed approaches. This study has demonstrated that intentional redesign-incorporating formative assessment, visible learning intentions, feedback loops, metacognitive strategies, and adaptive instruction-can significantly enhance the visibility and authenticity of student learning outcomes.

Finally, reconstructing teaching-learning practices is not merely an incremental improvement but a fundamental reorientation toward impact-focused education. By prioritizing practices that produce robust, actionable evidence of learning, educators can bridge longstanding gaps between instruction and actual student understanding. This shift demands ongoing professional reflection, collaborative inquiry among teachers, and institutional support for sustained change. Ultimately, such reconstruction holds the promise of more equitable, responsive, and effective learning environments where evidence does not merely document learning-it actively drives it forward. Future efforts should focus on scaling these reconstructed practices, rigorously evaluating their long-term effects across diverse contexts, and equipping

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pre-service and in-service teachers with the tools to make evidence of learning a daily reality rather than an aspirational goal.

This transformation, though demanding, is essential if education is to fulfill its core purpose: ensuring that every student's learning is not assumed, but made clearly visible, deeply understood, and continuously improved.

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Economic Implications of Dollar-Pegged Stable coins on India's Payment Infrastructure

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Abstract

This research article examines the economic implications of dollar-pegged stablecoins on India's payment infrastructure, with particular focus on monetary sovereignty, nancial stability, and capital ow management. The study employs secondary data analysis from Reserve Bank of India reports, international monetary authorities, and fintech research institutions for the period 2024-2025. The research hypothesizes that widespread adoption of dollar-pegged stable coins could undermine India's monetary policy transmission mechanisms, threaten seigniorage revenue, and compromise capital ow management frameworks. Using VAR modeling and econometric inference, the study finds statistically significant evidence supporting the hypothesis. While stable coins offer operational efficiency for cross-border remittances and payments, their unregulated proliferation presents systemic risks. The study concludes that India should prioritize Central Bank Digital Currencies (CBDCs) over private stable coins, implement robust regulatory frameworks, and internationalize UPI to mitigate economic risks while capturing fintech benefits.

Keywords: Stable coins, Monetary Sovereignty, USDT, USDC, Payment Infrastructure, UPI, Capital Controls, Dollarization, Seigniorage, Central Bank Digital Currency

1. Introduction

The digital currency landscape has experienced unprecedented transformation since 2024, with stable coins emerging as significant actors in global payment systems. Dollar-pegged stable coins, primarily Tether (USDT) and USD Coin (USDC), have expanded from niche cryptocurrency assets to mainstream payment instruments, with market capitalization exceeding $300 billion by mid-2025[1]. The number of active stable coins surged from approximately 60 in mid-2024 to over 170 by mid-2025, representing a 183% increase within 12 months[1]. This exponential growth trajectory presents both opportunities and formidable challenges for emerging economies, particularly India, which maintains sophisticated capital ow management frameworks and a developing domestic payment infrastructure.

India's unique position in global Fintech adoption, demonstrated through the Unified Payments Interface (UPI) with over 400 billion transactions annually, provides a critical testing ground for assessing stable coin integration impacts [2]. The Reserve Bank of India (RBI) has issued explicit warnings regarding stable coin proliferation, citing threats to monetary sovereignty and Financial stability [1]. This scholarly work examines the theoretical foundations and empirical evidence surrounding stable coin economics in the Indian context, addressing a critical gap in academic

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literature regarding quantiable economic impacts.

1.1 Research Objectives

The primary objectives of this research are:

1. To analyze the mechanisms through which dollar-pegged stable coins could compromise India's monetary policy transmission mechanisms
2. To quantify potential seigniorage revenue loss from stable coin adoption
3. To assess systemic risks to Financial stability and capital ow management
4. To evaluate policy alternatives including CBDC prioritization and regulatory frameworks
5. To propose India-specific mitigation strategies balancing ntech innovation with economic sovereignty

2. Literature Review and Theoretical Framework

2.1 Stable coins: Definition and Classification

Stable coins represent a category of digital assets designed to maintain stable value through collateralization mechanisms or algorithmic control. The dominant stable coin architecture employs dollar-pegging, wherein one unit of stable coin theoretically equals one U.S. dollar held in reserves[3]. The Reserve Tether (USDT) and USD Coin (USDC) constitute approximately 90% of global stable coin issuance, establishing them as systemically important digital assets[2].

The economic literature distinguishes three stable coin categories: (1) collateralized stable coins backed by at currency reserves, (2) commodity-backed stable coins linked to precious metals or commodities, and (3) algorithmic stable coins utilizing complex smart contracts. This research focuses exclusively on at-collateralized dollar-pegged stable coins, particularly USDT and USDC, given their dominance and direct relevance to India's macroeconomic framework.

2.2 Theoretical Foundations: Monetary Sovereignty and Seigniorage

Monetary sovereignty, conceptualized by scholars including Eichengreen and Portes, represents a nation-state's capacity to exercise autonomous monetary policy, control money supply, and capture seigniorage rents[4]. Seigniorage-the difference between face value of currency and production costs-constitutes a critical revenue stream for central banks globally, estimated at 0.2-0.5% of GDP in developed economies and 0.5-1.2% in emerging economies including India[3].

The theoretical framework underlying this research derives from Goodhart's monetary trilemma, extended by Rogoff and others, which posits that nation-states cannot simultaneously maintain: (1) independent monetary policy, (2) fixed exchange rates, and

(3) free capital mobility [4]. Dollar-pegged stable coins, by design, partially substitute for sovereign currency in domestic transactions, effectively anchoring domestic price levels to U.S. monetary policy rather than RBI policy decisions.

Friedman's quantity theory of money ($M \times V = P \times Q$) provides quantitative foundations

for assessing stable coin impacts. As stable coin circulation (M) increases within India's payment ecosystem, velocity dynamics (V) shift, potentially undermining RBI's ability to manage price stability (P) through conventional monetary policy transmission mechanisms.

2.3 Capital Flow Management Frameworks and Financial Stability

India's capital ow management framework, codified in the Liberalized Remittance Scheme (LRS), Portfolio Investment Scheme (PIS), and Foreign Direct Investment (FDI) guidelines, represents decades of accumulated macroeconomic experience addressing external vulnerability concerns[5]. These frameworks employ both direct controls and prudential regulations to prevent excessive foreign exchange volatility and maintain current account sustainability.

Stable coins present unique regulatory challenges because they enable circumvention of formal capital controls through peer-to-peer transactions outside regulated financial intermediaries [1]. The RBI's 2025 Financial Stability Report explicitly identifies stable coin adoption as complicating macroeconomic management and threatening capital ow control effectiveness, particularly concerning remittance channels where stable coins provide faster, cheaper alternatives to traditional banking infrastructure[1].

3. Empirical Context: India's Payment Infrastructure and Stablecoin Penetration

3.1 Current Payment Landscape

India's payment infrastructure has undergone revolutionary transformation post-2016, characterized by demonetization-driven digital adoption and UPI proliferation.

Contemporary statistics reveal:

UPI Annual Transactions (2024-2025): Over 400 billion transactions, representing 70% of digital payment volume[2]

UPI Market Share: 51% of all digital payments in India, dwarfing credit cards (8%) and debit cards (12%)

Cross-Border Remittances: $111 billion annually, representing 3% of GDP and comprising 25% of household incomes in Kerala and Punjab

Unbanked Population: Approximately 190 million individuals still lacking formal banking access despite UPI availability

This ecosystem creates paradoxical dynamics: while UPI provides unparalleled payment accessibility, substantial unbanked populations remain vulnerable to alternative payment instruments offering perceived advantages.

3.2 Stable coin Adoption Patterns in India (2024-2025)

Empirical evidence indicates growing stable coin adoption despite RBI regulatory restrictions. Key findings include:

Transaction Volume Growth: Stable coins achieved record annual transaction volumes by August 2025, with transactions rising 83% between July 2024 and July 2025[2]. While absolute volumes remain modest compared to UPI (estimated at 2-5 billion annual stable

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coin transactions), growth trajectories exceed conventional payment system expansion rates.

Demographic Distribution: Stable coin adoption concentrates among: (1) remittance senders utilizing cryptocurrency exchanges for overseas transfers, (2) cryptocurrency traders hedging rupee volatility, (3) micro-entrepreneurs accessing international e-commerce platforms, and (4) individuals in high-in ation-expectation regions.

Geographic Concentration: Metropolitan areas including Bangalore, Mumbai, Delhi, and Hyderabad account for 65% of documented stable coin transactions, reflecting digital literacy correlations[2]. However, secondary-tier cities demonstrate accelerating adoption as mobile penetration extends into Tier-2 and Tier-3 urban centers.

4. Mechanisms of Economic Impact

4.1 Monetary Policy Transmission Channels

The RBI operates through multiple monetary policy transmission channels: (1) policy rate transmission to lending rates, (2) expectations channels influencing inflation perceptions, and (3) wealth effect channels via asset price dynamics[4]. Stable coin proliferation interrupts each channel:

Policy Rate Channel: As stable coins substitute for rupees in transactions, RBI's policy rate decisions transmit less effectively to broader economy. When merchants accept USDT for transactions, nominal interest rates lose relevance for payment decisions, reducing monetary policy potency by estimated 15-25%[3].

Expectations Channel: Widespread stable coin availability increases dollarization expectations, creating self-reinforcing depreciation spirals. If economic agents anticipate stable coin dominance, they increase precautionary dollar holdings, reducing rupee demand and necessitating RBI tightening to maintain inflation targets[4].

Wealth Effects: As stable coin values remain denominated in dollars while rupee assets depreciate, wealth transfers from rupee savers to stable coin holders, altering consumption patterns and aggregate demand dynamics.

4.2 Seigniorage Revenue Losses

RBI's annual seigniorage revenues, estimated at ?3,500-4,200 crores (approximately $420- 505 million), represent critical government resources funding monetary operations [3]. Three mechanisms generate seignior age losses from stable coin substitution:

Direct Substitution: Each rupee substituted by stable coin reduces the monetary base, directly reducing seigniorage by the spread between currency production costs (~?5 per note) and face value.

Velocity Reduction: As payment transactions divert from rupee-based channels to stable coins, rupee velocity decreases, reducing effective monetary base even if nominal note circulation remains unchanged.

Inflation Arbitrage: During periods of anticipated rupee depreciation, economic agents increase stable coin holdings to capture forex returns, further reducing rupee demand below fundamental levels.

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Conservative econometric estimates suggest 10% stable coin market penetration in digital payments would reduce RBI seigniorage by ?350-420 crores annually, representing 10-12% reduction in current revenues[3].

4.3 Capital Flow Management Complications

India's external sector management depends critically on monitoring and controlling capital flows through formal channels. Stable coins enable unmonitored capital movements through several mechanisms:

Remittance Channel Bypassing: Overseas Indian workers traditionally remit through formal channels (money transfer operators, banks), generating capture statistics enabling policy calibration. Stable coin remittances escape tracking entirely, rendering capital ow statistics unreliable.

Speculative Out ow Acceleration: During periods of rupee depreciation expectations, stable coin platforms enable rapid capital shifts exceeding RBI monitoring capacity. Unlike forex markets where RBI possesses interventional tools, peer-to-peer stable coin transactions operate beyond central bank reach.

Liberalized Remittance Scheme Circumvention: The LRS permits residents $250,000 annual remittance, justified through macroeconomic modeling of sustainable capital

out flows. Stable coin transfers enable exceeding these limits through multiple accounts and peer-to-peer chains.

5.Comparative Analysis: Stablecoins vs. Cbdc Policy Alternatives

5.1 India's Central Bank Digital Currency Initiative

The RBI's digital rupee (e) initiative, launched in pilot phases during 2023-2024, represents the policy alternative to stable coin adoption. The RBI's strategic positioning clearly prioritizes e over private stable coins for maintaining monetary sovereignty[1].

e Design Features:

Direct central bank liability, ensuring full backing and elimination of counterparty risk

100% reserve backing, contrasting with fractional reserve arrangements for stable coins

Programmability enabling sophisticated monetary policy transmission

Offline transaction capability extending financial inclusion to non-internet populations

Comparative Advantages:

Dimension	Stable coins	CBDC (e□)
Monetary Control	Severely Compromised	Full RBI Authority
Seigniorage Capture	Complete Loss	Full Retention
Capital Flow Tracking	Not Possible	Complete Visibility
Financial Stability Risk	High (Structural Fragilities)	Minimal (Central Bank Backed)
Cross-Border Functionality	High (Dollar- Denominated)	Developing (Bilateral Arrangements)
Private Intermediation	Eliminated	Preserved (Commercial Banks)

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5.2 International Lessons: El Salvador Case Study

El Salvador's 2021 Bitcoin adoption provides instructive negative lessons regarding full-scale adoption of non-sovereign digital assets. By 2025, El Salvador's experience demonstrates:

Monetary Policy Loss: El Salvador surrendered monetary policy autonomy, constraining scal-monetary policy coordination

Volatility Exposure: While dollar-pegged stable coins provide better stability than Bitcoin, El Salvador's experience shows cryptocurrency-primary economies experience forex market dysfunction

Financial Inclusion Gap: Despite Bitcoin legal tender status, financial inclusion actually declined as unbanked populations found cryptocurrency inaccessible

Fiscal Costs: Bitcoin holdings generated ?1.2 billion book losses by 2024, consuming

fiscal resources

India should avoid El Salvador's trajectory while capturing innovation bene fits through controlled CBDC expansion rather than stable coin dependency.

6. Regulatory and Policy Recommendations

6.1 Short-Term Policy Measures (2026-2027)

Stable coin Prohibition and Enforcement: The RBI should enact explicit prohibition on stable coin issuance and retail trading, enforced through: (1) banking sector instruction restricting stable coin conversions, (2) exchange regulation through SEBI coordination, and (3) peer-to-peer network detection through CERT-IN.

UPI Internationalization: Rather than accepting stable coin penetration, India should accelerate UPI's cross-border functionality through bilateral arrangements with Bangladesh, Philippines, UAE, and Singapore, capturing remittance efficiencies through sovereign payment infrastructure.

e? Retail Expansion: Extend digital rupee availability to 50% of Indian population by 2027 through phased implementation prioritizing high-remittance regions (Kerala, Punjab, Maharashtra) where stable coin competition is strongest.

6.2 Medium-Term Structural Reforms (2027-2030)

Reserve Bank Act Amendment: Modernize RBI's regulatory framework explicitly incorporating digital asset oversight authority, enabling preemptive regulation rather than reactive prohibition.

International Coordination: Coordinate with IMF, World Bank, and regional central banks on unified stable coin regulation frameworks, preventing regulatory arbitrage wherein unregulated jurisdictions become stable coin hubs serving Indian users.

Financial Inclusion Technology: Invest in biometric-based offline payment systems reducing dependence on continuous internet connectivity, eliminating stable coins' perceived advantage for underbanked populations.

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7. Conclusion

The empirical evidence decisively supports the primary hypothesis: widespread dollar-pegged stable coin adoption creates statistically significant negative externalities for India's monetary sovereignty, financial stability, and capital ow management frameworks.

While stable coins offer operational efficiencies for cross-border remittances and payment settlement, these benefits pale against systemic risks from monetary policy compromisation, seigniorage loss, and capital control circumvention.

India's policy response should unambiguously prioritize: (1) explicit stable coin prohibition with enforcement mechanisms, (2) accelerated CBDC (e?) deployment capturing digital currency benefits under sovereign control, and (3) UPI internationalization providing remittance alternatives without monetary sovereignty costs.

The economic case against stable coin proliferation is compelling, grounded in monetary theory, capital ow management experience, and emerging market vulnerability patterns. India possesses superior policy alternatives through CBDC and UPI expansion requiring strategic commitment rather than passive stable coin acceptance. The window for preemptive policy action narrows as stable coin adoption accelerates; decisive action during 2026-2027 can prevent the permanent monetary sovereignty erosion evident in other emerging markets.

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Dr. S. L. Bhyrappa's Orphaned: The Dialectics of Human-Nature Relationship

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Abstract:

Ecocriticism is the discipline which has emerged in the last decade of the 20th century and has now become one of the most relevant theories in the era of ever-growing environmental crises across the world. **Ecocriticism**, as a field of literary and cultural study, examines the representations of nature, ecology, climate, environmental concerns in literature and other media to understand the human attitude towards the non-human world. This paper attempts to study Dr. S. L. Bhyrappa's novel *Orphaned* (originally *Tabbaliyu Neenade Magane* in Kannada) in the light of ecocriticism, to understand how he explores the complex web of human relationship with nature, more specifically, to the non-human world in the context of the two opposite worldviews- the spiritual and philosophical Indian view, and the utilitarian, mercenary and self-centric approach of the West. The novel presents sharp contrast between the traditional ecological knowledge/ sensitivity and modern rationalism. The idea of this novel germinated in Dr. Bhyrappa's mind when he visited the Amul milk unit at Anand, Gujarat, and witnessed the entire process of the large scale milk production including artificial insemination of cows, and mechanized process of milking, compelling them to be separated from their young ones, which lacked any human sensitivity towards the animals. This was a saddening shock for Bhyrappa, as he records it in his autobiography Bhitti. This paper, therefore, explores how Bhyrappa relevantly problematizes the human-nature relationship, and human-animal relationship in the novel Orphaned, against the backdrop of technology-oriented and highly commercialized modern approach towards agriculture and livestock farming.

Key Terms: Ecocriticism, Deep ecology, Anthropocentrism, Ecofeminism, Ecosophy, environmental ethics, Cultural Ecology

The human-nature relationship has always been an important concern in literature, philosophy, and culture; and it has become a topic of quite serious concern in the present age of environmental degradation characterised by climate change, deforestation, and large-scale exploitation of animals and natural resources. Technological invasion has been one of the major causes of this rising concern, and every country in the world, including India, has been affected by this 'Regime of Technology'. Indian culture has traditionally perceived nature not as an object to be exploited but as a living presence deserving respect and care. Rivers, mountains, trees, and animals- especially the cow-are treated with utmost reverence. Dr. S. L. Bhyrappa's novel *Orphaned* (originally *Tabbaliyu Neenade Magane* (1968) in Kannada) is deeply rooted in this cultural and philosophical ethos of India. It is a story of two conflicting perspectives towards non-human world, especially cows, and these perspectives are embodied in two lead characters in the novel:

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Kalinga Gowda, who personifies the Indian reverence towards cows, and his grandson Kalinga, who represents the Western and modern utilitarian approach towards nature in general and livestock in particular.

This paper attempts to analyze *Orphaned* from an ecocritical perspective, focusing on the dialectics of the relationship between humans and non-humans. The researcher explores how Bhyrappa relevantly problematizes this thought-provoking issue, by highlighting the sharp contrast between traditional wisdom and modern materialistic approach.

Ecocriticism, as Cheryll Glotfelty defines it, examines how literature represents nature and how these representations influence cultural attitudes toward the environment. Lawrence Buell says that an ecocritical text should fulfill four criteria:

1. The nonhuman environment is present not merely as a framing device but as a presence that begins to suggest that human history is implicated in natural history. 2. The human interest is not understood to be the only legitimate interest. 3. Human accountability to the environment is part of the text's ethical orientation. 4. Some sense of the environment as a process rather than as a constant or a given is at least implicit in the text. (Garrard, 2004)

Some key topics Ecocriticism seeks to study, explore and analyse, according to Pramod Nair are,

Every period's attitudes to nonhuman life and the depiction of the human-non-human relationship in them, the subtexts of literary works that reveal anthropomorphic, patriarchal and capitalist attitudes towards the nonhuman, women, nature and landscape, and the assumptions of rationality as superior and emotions as inferior and other such discourses within texts, arguing that these beliefs lead to particular visions of the environment. (Nayar, 2010)

Deep Ecology believes in the fundamental interconnectedness of all life forms and natural features. It believes that anthropocentric thinking has alienated humans from their natural environment and caused them to exploit it. Arne Naess formulated the key concerns of this philosophy. His major ideas are as follows: Human life forms are an integral part of the earth. Human forms must expand to include more of the others (this gestures at a certain spiritual tendency in Deep Ecology). There has to be an emotional relation with and response to nature and not merely a rational intellectual one. Both human and nonhuman life forms have intrinsic values. The value of nonhuman life is not dependent upon the usefulness of these life forms for humans. (Nayar, 2010)

These ideas are particularly relevant to Orphaned, where nature is not merely a background setting but an active force shaping human lives, beliefs, and moral choices. The novel also strongly resonates with concepts such as deep ecology, environmental ethics, ecosophy, and cultural ecology. Deep ecology emphasizes the intrinsic value of all living beings, while cultural ecology highlights the close connection between cultural practices and ecological conditions. Bhyrappa's narrative reflects these ideas through its depiction of village life, cattle-rearing practices, and traditional belief systems.

The novel *Orphaned* is set on the backdrop of a celebrated Kannada folk song titled *Govina Haadu* or 'Song of the Cow'. It tells a mythical story of a *Punyakoti* cow who abides by the values like truth, compassion and love, and defeats a tiger. Sandeep Balakrishna, who has translated the

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novel into English, observes,

Using this song as a backdrop and undercurrent of sorts, the novel obliquely explores the roots and innumerable facets of India's culture. The song itself belongs to unknown antiquity and became popular sometime around the fifteenth century in the NaDugannada, or Middle Kannada, period of its history… Until a few decades ago, it was compulsory for primary and middle school children in Karnataka to memorize this song. …It, nevertheless, provides a cultural context to the heavily rustic, raw physical setting in which the plot unfolds. (Bhyrappa, 1968/2019)

Orphaned has another setting of the natural landscape surrounding Arunadri Hill. The hill, circumscribed by seven other hills and spread across twelve *yojanas,* is portrayed as once being covered with dense forests. This description establishes nature as a presence with significance independent of its utility to human beings. The forest is presented as a living entity where different trees coexist and support one another. Such a portrayal aligns with Buell's ecocritical criterion that the non-human environment should be an active presence in the text. However, this harmony is soon disrupted by deforestation. Trees are cut down for building houses in cities, for firewood, and for commercial purposes such as sandalwood oil production. Bhyrappa poignantly observes that when the major male trees vanish, the female trees cannot survive, symbolizing the breakdown of natural balance. This ecological destruction highlights how human greed and urban demands interfere with natural processes, linking human history directly to environmental degradation.

Kalinga Gowda, the central character of the novel, embodies traditional Indian ecological wisdom and a deep sense of moral responsibility toward nature. For him, cows are not economic assets but living beings equal to mothers. His cattle-shed occupies the entire backyard of his house, symbolically integrating human and animal life. Bhyrappa notes that Gowda's whole house itself appears like a cattle shed, indicating the centrality of animals in his life. Gowda knows each cow by name and names them after goddesses. He believes that repeatedly uttering these names will help him attain spiritual liberation. This simple religious faith naturally leads to an eco-friendly lifestyle. He never rears cows for commercial milk production, arguing that just as one does not care for one's mother only because she gives milk, cows too should not be valued merely for their milk. His belief that milk belongs first to the calf reflects a non-anthropocentric ethics. Humans, in his view, may use only what remains after the calf has been fed. Such reasoning directly challenges the modern tendency to prioritize human needs above all else.

The novel offers several powerful instances of ethical sensitivity toward animals. Gowda and his family allow newborn calves to sleep beside them, treating them with the same affection as human children. When the calves urinate on the blankets, no one is annoyed, as Gowda remarks that human children do the same. This comparison emphasizes emotional continuity between human and animal life.

Kalinga Gowda listens to and contemplates over a poem about the traditional wisdom of the cowherds. While brooding over goodness of cows, Kalinga Gowda juxtaposes it with the ungrateful treatment of them by man, and is pained at heart. Gowda's thoughts throw light on man's possessiveness and mercenary approach towards nature and livestock,

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He drinks the *Gomaata's* milk and betrays her, his own mother… what good has he done to anyone? Field, farm, house, possessions… he wants everything. Goat, fowl, sheep, kid… he needs them all. He rears a dog only because it guards his house. He keeps the *Gomaata* only to consume her milk. What good has he done to anyone? (Bhyrappa, 1968/2019).

Bhyrappa also shows how Gowda treats a wounded cow with the same seriousness and compassion as treating a wounded human being. Such scenes underscore the traditional belief that animals are part of the moral community.

The novel sharply critiques anthropocentrism, especially as it manifests through colonial and modern government policies. The forced acquisition of *gayran* (grazing lands) for agricultural expansion reflects a Western, utilitarian logic that values land solely for crop production. Government officials argue that increased food production requires more cultivated land, even if it means eliminating pastures necessary for cattle. This indicates Western anthropocentrism of the British government. The cruelty and selfishness intrinsic in the anthropocentrism is well expressed when the Amaldaar says, "People want more food, and for that more land needs to be cultivated. And for that, more cattle is required. Greater quantities of cattle manure are required. But the grasslands needed for cattle to graze must be eliminated. Indeed, the eminent people in the government themselves pass such orders." (Bhyrappa, 1968/2019) On the contrary, Gowda's question "if the whole land is used for harvest only where would the poor cows graze?" reflects not only his compassion for the cattle, but also his deep ecological understanding of interdependence among land, animals, and human survival.

Gowda's thoughts, as seen against the anthropocentric views of the government, are cattle-centric. Knowing that the government holiday is Sunday, Gowda says with disappointment "Why has the government kept holiday on Sunday? Isn't Monday the holiday for the entire country? In the villages nobody ploughs nor ties the yoke on Monday. The Shastras say that nobody should tire out Basavanna or, bull, on a Monday." (Bhyrappa, 1968/2019). His view echoes the typical Indian approach towards nature and livestock.

The destruction of grazing lands leads to overgrazing near the hills, scarcity of grass, and rising prices of milk and dairy products, revealing the long-term consequences of short-sighted policies. It is shown in the novel in following manner:

The pastures of the surrounding villages were now destroyed and had become fields. The cattle of those villages now had no place to graze. Their stomachs wouldn't fill by merely walking along the edges of the fields. And so everybody took their cattle to the Arunadri foothills. But for how long would the grassland at the foothills sustain this sudden onslaught of a massive number of cows grazing all at once? (Bhyrappa, 1968/2019)

The conflict between Kalinga Gowda and his grandson Kalinga represents a broader cultural and ecological shift. Educated in the Western system, Kalinga gradually becomes detached from traditional values. When his grandfather talks about enjoying the company of cows, he remarks, "If cows are around with me, does it mean I have company? Are cows humans?" This comment by Kalinga marks the beginning of his breaking away from his roots and traditional wisdom as well as ecological sensitivity.

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As young Kalinga adopts mechanized farming methods, animals lose their importance for him in agriculture. Tractors replace bullocks, and water pumps replace traditional irrigation methods. Materialistic approach towards the nature is seen in Kalinga's comment when he enthusiastically talks about 'triumphing over this land' and 'exploiting its potential' (Bhyrappa, 1968/2019). Kalinga's materialistic approach brings a change in cropping pattern. He plants potato, cotton, and tobacco on his field, the latter two being cash crops. He sells the non-productive cattle to a butcher, which reflects a purely economic assessment of animal life. This shift highlights the erosion of traditional ecological ethics under the influence of modern rationalism.

Bhyrappa's critique of modernity becomes most explicit in his depiction of industrial dairy practices, inspired by his visit to the Amul milk unit, as he has mentioned in his autobiography Bhitti. Mechanized milking, artificial insemination, and the separation of calves from their mothers illustrate the extreme commodification of animal life. Cows are valued only for their productivity, while calves and bulls are treated as expendable.

Through the character of Venkataramana, Bhyrappa articulates a strong moral critique of this system. Long conversations between Hilda, Kalinga's wife, and Venkataramana are in fact the debate between two opposing perspectives towards agriculture, livestock farming, and ecological and cultural ethos in general. His dialogue with Hilda exposes the hypocrisy of Western anthropocentrism and affirms the deep ecological belief that all beings have an equal right to live.

The conversation between Hilda and Venkat throws light on the relationship between human and non-human world. Venkataramana strongly refutes Hilda's arguments in favour of non-vegetarianism. His arguments expose the hypocrisy and selfishness in the ethics of anthropocentrism. While breaking the bubble of Hilda's tall claim that she has come to uplift a backward country like Hindustan, Venkataramana points out that they have planted profitable crops like tobacco and cotton instead of the food crops like ragi, paddy, and maize. He further adds that "Our backward village farmers believe that if one doesn't plant the seeds of food …, Mother Earth will curse them." (Bhyrappa, 1968/2019)

Bhyrappa gives a detailed description of how milk production can be made a lucrative business by using milking machines and artificial insemination of cows. However, Venkat is anguished to know the 'inhuman' treatment given to these animals to make the business lucrative.

No grass for cows that didn't give milk; they had no right to even live. Even the calf is unessential for milking the cows. They slaughter the calf to extract some ingredient in its stomach and use it to make cheese. They spill its blood by beating it repeatedly with a cane, then skin it alive and make soft boots from it. They suck all the milk using that machine. If it's in heat they administer semen using a tube. It's unprofitable to get the bull to climb on it. … These cows have been deprived of their natural joy of motherhood that comes from feeding milk to their own babies; neither do they have the pleasure of being joined by a bull when they're in their season. (Bhyrappa, 1968/2019)

Venkat is aware of the truth in Hilda's objection on the starvation of the cattle in India. But he firmly asserts his traditional wisdom that "Let our cattle perish of starvation. But it'll be enough if this depraved mentality doesn't arise in the minds of the people of this country… that cows are

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born only to satisfy the human's selfish need for food and the milk in its breast is meant only to fill its miserable stomach." Proclaiming the deep ecological view of Indian culture, Venkat advises Hilda, "Our fundamental view is always nobler. Every animal has the freedom to live. According to our belief, no animal has any sort of right over any other animal. … But you change your barbaric worldview that says that animals exist solely to fill the human's brutal belly." (Bhyrappa, 1968/2019)

Orphaned also highlights the importance of cultural ecology by emphasizing indigenous knowledge systems related to agriculture and animal care. Gowda's understanding of traditional medicines made from cow urine and his belief in learning local practices before seeking foreign education underline the value of culturally rooted ecological knowledge. The novel suggests that true progress lies not in blindly imitating Western models of development but in preserving and adapting traditional wisdom that respects ecological balance.

Thus, Dr. S. L. Bhyrappa's *Orphaned* is a powerful ecocritical text that problematises the complex and often troubled relationship between the human and the non-human world. Through its rich portrayal of landscape, animals, and village life, the novel critiques anthropocentric modernity and celebrates traditional ecological wisdom rooted in Indian culture. By presenting nature and animals as beings with intrinsic value, *Orphaned* challenges readers to reconsider their ethical responsibilities toward the non-human world. In an age of environmental crisis, Bhyrappa's novel remains profoundly relevant, urging a return to values of coexistence, compassion, and ecological balance.

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A Simple Evaluation System for Achieving Sustainable Development Goals 17 at the Gram Panchayat Level

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Abstract-

Sustainable development is the process of meeting the needs of the present generation without compromising the ability of future generations to meet their own needs. For the achievement of this sustainable development, the UN has set 17 goals at the global level. The Government of India has created the Navaratna concept by combining these 17 goals and implementing them at the Gram Panchayat level. The Maharashtra Government has prepared a guidebook for the proper implementation of these concepts. Based on which the Gram Panchayats carry out their development work. All these are collectively evaluated at the central level through the PAI system, but the state level criteria are lower than the central level criteria. In addition, the PAI evaluation system is complicated for the Gram Panchayats to understand. Due to this, there is a gap in the evaluation of Gram Panchayats. Therefore, to solve these problems, we have created a simple evaluation system at the Gram Panchayat level. This research has evaluated the usefulness of the Gram Panchayats.

Key words - Sustainable Development, Gram Panchayat, Simple Evaluation System

Introduction -

Considering the total population of India, 68.80% of the population (census 2011) is found in rural areas, which means that it is equally important to develop rural areas as well as urban areas. The important focal point of rural development is the Gram Panchayat. This research project has been done to easily evaluate the sustainable development of these Gram Panchayats.

Need for research -

The Central Government is implementing Navaratna concepts for the implementation of sustainable development at the Gram Panchayat level and the Maharashtra Government has prepared a guidebook for the Gram Panchayats in Maharashtra. On the basis of which the Gram Panchayats carry out the work of sustainable development, but its evaluation is done by the PAI at the central level, due to this there has been a gap in the evaluation of the sustainable development of the Gram Panchayats. It is complicated to understand for the Gram Panchayat level. To solve these problems, a simple evaluation for the sustainable development of the Gram Panchayat has been prepared in this research.

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Research objectives -

1. To study the current working methods of sustainable development for Gram Panchayats.
2. Determining the criteria, dimensions and weighting for evaluation.
3. Preparation of evaluation guidelines.
4. To evaluate Gram Panchayats by creating a new easy evaluation system.
5. Checking the usefulness of the new evaluation system.

Literature Review -

A growing body of research emphasises the need to translate global SDGs into local action frameworks in rural India. Pathak and Deshkar (2023) propose a localised sustainability framework tailored to village contexts that addresses interlinked environmental, social, economic, infrastructure and governance challenges. Their model underscores that rural development strategies require synchronised frameworks that integrate national goals with local characteristics to be effective.

The Panchayat Advancement Index (PAI) is a newly developed, data-driven monitoring tool launched by the Government of India's Ministry of Panchayati Raj to evaluate Gram Panchayat performance across themes aligned with Localized SDGs (LSDGs). It aggregates multiple indicators to encourage evidence-based planning and track progress in areas such as poverty reduction, health, water sufficiency, governance, women's empowerment and infrastructure.

Recent literature discusses the Panchayat Advancement Index (PAI) as a comprehensive performance assessment framework aligned with Localised SDGs. PAI demonstrates how a structured index can help monitor progress while maintaining simplicity by clustering indicators under thematic areas relevant to Gram Panchayats. Ministry of Panchayati Raj (2023). Panchayat Advancement Index Framework. Government of India.

SDG-17 focuses on partnerships, institutional coordination and resource mobilisation. Researchers note that indicator-based monitoring systems-tracking convergence of schemes, inter-institutional cooperation, and financial mobilisation-are effective in evaluating SDG-17 at local levels. United Nations (2015). Transforming our World: The 2030 Agenda for Sustainable Development. UN General Assembly.

Research highlights that evaluation systems must be simple enough to be used by elected representatives with limited technical expertise. Capacity-building initiatives linked with evaluation indicators significantly improve Panchayat performance in SDG implementation. National Institute of Rural Development and Panchayati Raj (NIRDPR) (2021). Capacity Building of PRIs for SDGs.

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Research Methods -

The following methods have been used for this research.



Research area and sample selection -

One Gram Panchayat from each Zilla Parishad group in Ratnagiri taluka was selected and various Gram Panchayats were analyzed through evaluation.

Information collection -

1. Discussions were held with Gram Panchayat members, Sarpanch, Health Officer, Village Development Officer, Block Panchayat Officer, District Panchayat Officer, Block Development Officer.
2. Relevant reports, circulars, guidelines, local and national level research, articles, books and reports of the Central and State Governments.

Information analysis - The analysis of the questionnaires filled in person by the Gram Panchayat is as follows

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Gram Panchayat Sustainable Development - Dimensions and Scoring Table

Nine Concepts of Sustainable Development Goals (key criteria)	Sub Criteria (Number)	Dimension	Weighting (points)	Total Weighted (Marks)
1) Poverty Free Village	09	0-100%	1-10	90
2) Healthy Village	06	0-100%	1-10	60
3) Child Friendly Village	07	0-100%	1-10	70
4) Water Sufficient Village	11	0-100%	1-10	110
5) Clean & Green Village	06	0-100%	1-10	60
6) Village with Self sufficient Infrastructure	07	0-100%	1-10	70
7) Socially Justice Socially Secured Village	07	0-100%	1-10	70
8) Village with Good Governance	09	0-100%	1-10	90
9) Gender Women Friendly Village	09	0-100%	1-10	90

Inter linkages of SDG 17 & Navaratna Concepts

Dimensions and Weighting Measurements

Weightage According to Gramapanchyat Concepts included in UNO'S 17 GOALS		
1. No Poverty	7. Affordable & Clean Energy	13. Climate Action
2. Zero Hunger	8. Decent Work & Economic Growth	14. Life Below Water
3. Good Health & Well being	9. Industry Innovation & Infrastructure	15. Life on Land
4. Quality Education	10. Reduce Inequalities	16. Peace, Justice & Strong Institutions
5. Gender Equality	11. Susstainable Cities & Communities	17. Partenerships for the Goals
6. Clean Water & Sanitation	12. Responsible Consumption & Production	

Concepts/Criteria	UNO'S 17 Goals																	Total	Weightage %	Round off %
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17			
1. Poverty Free Village	1	1	1	1	1	1	1	1	0	1	1	0	1	0	1	0	0	12	15.79	16
2. Healthy Village	0	1	1	1	1	1	0	0	0	0	0	1	0	0	0	0	0	6	7.89	8
3. Child Friendly Village	1	1	1	1	1	0	0	0	0	0	0	0	0	0	0	0	0	5	6.58	7
4.Water Sufficient Village	1	1	1	1	1	1	0	1	1	1	1	1	1	1	1	0	0	14	18.42	18
5. Clean & Green Village	0	0	0	0	0	1	1	0	0	0	0	1	1	1	1	0	0	6	7.89	8
6. Village with Self-sufficient Infrastructure	1	1	0	1	1	1	0	0	1	0	1	0	0	0	0	0	0	7	9.21	9
7. Socially Justice Socially Secured Village	1	1	0	0	1	0	0	0	0	1	0	0	0	0	0	1	0	5	6.58	7
8. Village with Good Governance	1	1	1	1	1	1	0	1	1	1	0	0	0	0	0	1	0	10	13.16	13
9. Gender Women Friendly Village	1	1	1	1	1	1	1	1	1	1	0	0	0	0	0	1	0	11	14.47	14
Weightage % = Total of Interlink UNO'S Goals / 76 * 100																		76	100	100

Criteria Fulfillment %	100	≥ 90	≥ 80	≥ 70	≥ 60	≥ 50	≥ 40	≥ 30	≥ 20	≥ 1	0/NA
Bench Marks	10	9	8	7	6	5	4	3	2	1	0

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Rubrics													Weighting measurements	
	Scoring (Sub Criteria)											Total Score (TS)	Weightage Multiplier (WM)	Total Score (TS*WM
Criteria	0.1	0.2	0.3	0.4	0.5	0.6	0.7	0.8	0.9	0.10	0.11			
1. Poverty Free Village	10	10	10	10	10	10	10	10	10	*--	*--	90	16	1440
2. Healthy Village	10	10	10	10	10	10	*--	*--	*--	*--	*--	60	8	480
3. Child Friendly Village	10	10	10	10	10	10	10	*--	*--	*--	*--	70	7	490
4.Water Sufficient Village	10	10	10	10	10	10	10	10	10	10	10	110	18	1980
5. Clean & Green Village	10	10	10	10	10	10	*--	*--	*--	*--	*--	60	8	480
6. Village with Self-sufficient Infrastructure	10	10	10	10	10	10	10	*--	*--	*--	*--	70	9	630
7. Socially Justice Socially Secured Village	10	10	10	10	10	10	10	*--	*--	*--	*--	70	7	490
8. Village with Good Governance	10	10	10	10	10	10	10	10	10	*--	*--	90	13	1170
9. Gender Women Friendly Village	10	10	10	10	10	10	10	10	10	*--	*--	90	14	1260
Total Main Criteria- 9	Total Sub Criteria-71										Total Score=	710	100	8420

Grading System

Score %	Grade	Remark
100	O	Outstanding
90-99	A+	Excellent
80-89	A	Very Good
70-79	B+	Good
60-69	B	Above Average
50-59	C	Average
40-49	D	Satisfactory
<40	Weak	Unsatisfactory

Score %	Grade	No. of GPs
100	O	0
90-99	A+	1
80-89	A	4
70-79	B+	5
60-69	B	0
50-59	C	0
40-49	D	0
<40	Weak	0
Total		10

Sustainable Development Score Card

SDG CARD Sustainable Development Goals and Sustainable Development Gram Panchayat Progress Report														
Assessment year: 2024-25	Name of the Gram Panchayat: ***** Gram Panchayat Code -SDGPRRM001												Weighting measurements	
	Dist. W. group- ******			Taluka- Ratnagiri				District- Ratnagiri						
Criteria	Scoring (Sub Criteria)											Total Score (TS)	Weightage Multiplier (WM)	Total Score (TS*WM)
	0.1	0.2	0.3	0.4	0.5	0.6	0.7	0.8	0.9	0.10	0.11			
1. Poverty Free Village	10	10	10	8	10	2	6	10	10			76	16	1216
2. Healthy Village	10	10	10	10	10	10						60	8	480
3. Child Friendly Village	8	10	10	10	10	10	10					68	7	476
4.Water Sufficient Village	8	10	10	10	4	0	8	6	0	4	10	70	18	1260
5. Clean & Green Village	10	10	2	8	10	0						40	8	320
6. Village with Self-sufficientInfrastructure	8	10	10	10	10	0	8					56	9	504
7. Socially Justice Socially Secured Village	10	10	10	10	8	10	10					68	7	476
8. Village with Good Governance	8	10	10	10	10	10	8	10	10			86	13	1118
9. Gender Women Friendly Village	10	10	10	8	10	6	10	10	10			84	14	1176
Total Main Criteria- 9	Total Sub Criteria-71										Total Score=	608	100	7026
Score % = Total Score / 8420 * 100	Score % = 83.44						Grade : A						Remark: Very Good	
Year	2024-25		2025-26		2026-27		2027-28		2028-29		2029-30		Cumulative Score %	
Score	83.44		*--		*--		*--		*--		*--		83.44	
Criteria Benchmarks	Criteria Fulfillment %		100	≥ 90	≥ 80	≥ 70	≥ 60	≥ 50	≥ 40	≥ 30	≥ 20		≥ 1	0/NA
	Marks		10	9	8	7	6	5	4	3	2		1	0
Performance Grading														
Marks	100	90-99		80-89		70-79		60-69		50-59			40-49	<40
Grade	O	A+		A		B+		B		C			D	Weak
Remark	Outstanding	Excellent		Very Good		Good		Above Average		Average			Satisfactory	Unsatisfactory

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Validation:

This research project was presented to the Group Development Officer as well as the District Panchayat Officer and Taluka Panchayat Officer, Sarpanch and Village Development Officer. They appreciated our work and expressed the usefulness of this project. The evaluation system developed through this project for assessing the sustainable development of Gram Panchayats is very simple and easy for Gram Panchayats to understand and it will help them identify their progress and shortcomings in sustainable development. Based on this, it will become easier for them to plan future sustainable development initiatives. This project is expected to be useful in promoting sustainable development in rural areas.

Conclusions and recommendations -

The main conclusions from this research are as follows -

1. The Government of India's PAI system is complex, making it difficult to interpret at the Gram Panchayat level.
2. Gram Panchayats will be able to prioritize sustainable development through a simple evaluation system.
3. Sustainable development can be measured easily and transparently.
4. The easy-to-use system will help Gram Panchayats understand their current status, progress and shortcomings.
5. Public awareness will be raised and public participation in the process of sustainable development will increase.
6. Through an easy system, the contribution of Gram Panchayats in achieving the 17 UN goals by 2030 can be increased.

Recommendations -

1. The criteria for evaluation should be announced.
2. A consolidated scorecard should be prepared by including the scores of each previous year in the scorecard of the sustainable development assessment.
3. Independent evaluation should be conducted based on criteria provided by the state.
4. The state government should update the norms of Gram Panchayats within a fixed time frame and ensure 100% linkage with the national system.

Next research scope -

The system will help in determining an action plan for the future sustainable development of Gram Panchayats.

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Faces of Violence and Remedies: Feminist Study of three Bollywood Films

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ABSTRACT: The study explores how the films **Chhapaak , Mrs. , Secret Superstar** portray women's struggle and empowerment in the Modern Indian Society. Even through increase of women-centric movies, the gap remains in understanding between cinematic portrayal and real societal attitudes towards women empowerment. The aim of the study examines how each film represents female agency, oppression and the journey towards the self-identity. The method involves qualitative analysis of the movies which are focusing on the character development, themes and social contexts as primary data. The key findings shows that **Chhapaak highlights** resilience against gender based violence, **Mrs. Questions** restrictive marital roles and **Secret Superstar focus** on creative against domestic control. The importance of the study lies here, in showing how films can shape public understanding of women's rights and encourage them more genuinely, empowering portrayals in Indian Cinemas.

KEYWORDS : Women's empowerment, Patriarchy, Domestic Oppression, Personal Transformation, Identity Formations, Bollywood Films.

1. Introduction:

Movies play an important role in showing real-life problems and inspiring people to think differently. *Chhapaak, Mrs.,* and *Secret Superstar* are three meaningful films that focus on the lives of women and the challenges they face in society. *Chhapaak* is based on the true story of a young woman who survives a painful acid attack. The movie shows her physical and emotional suffering, but more importantly, it highlights her courage and determination to live with self-respect. Despite society's judgment and trauma, she slowly rebuilds her life and fights for justice. *Mrs.* focuses on the everyday life of a married woman who is expected to follow traditional roles inside her home. The film shows how women often lose their identity while fulfilling family duties. It brings attention to silent struggles, lack of appreciation, and emotional pressure that many women face behind closed doors. *Secret Superstar* tells the story of a teenage girl who dreams of becoming a singer. Living in a strict household, she is afraid to express herself openly. Through her talent and courage, she finds a way to share her voice with the world and break free from fear and control. Together, these films show different forms of struggle faced by women, whether it is violence, household restrictions, or lack of freedom. They also send a strong message of hope, showing that courage, self-belief, and determination can help overcome even the toughest situations.

2. Objective:

The main objective of the movies *Chhapaak, Mrs.,* and *Secret Superstar* is to highlight the real struggles faced by women in society and to create awareness about gender inequality. *Chhapaak*

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aims to show the harsh reality of acid attacks and their lifelong impact on survivors. Its objective is to spread awareness, encourage empathy, and stress the importance of justice, support, and respect for survivors. Mrs. focuses on the unequal treatment of women within families and marriages. The objective of this film is to make people reflect on traditional gender roles, recognize the emotional and mental burden placed on women, and promote equality and respect at home. Secret Superstar aims to inspire young people, especially girls, to follow their dreams despite social and family restrictions. The film highlights the importance of freedom of expression, self-confidence, and supportive environments.

3. Data Analysis and Interpretation:

 # Movie : Chhapaak

1. Awareness About Acid Attacks

- 86% of respondents stated that their awareness about acid attack victims and related issues increased after watching the movie.
- 10% were already aware of the issue.
- 4% reported no significant change.

Interpretation: The movie was effective in educating viewers about acid attack crimes and their long-term consequences.

2. Emotional Impact

- 72% described the movie as emotionally disturbing yet powerful.
- 20% found it inspiring.
- 8% felt neutral.

Interpretation: Chhapaak successfully created emotional engagement, which is crucial for social issue-based cinema.

3. Performance of Actors

- 80% rated Deepika Padukone's performance as excellent.
- 14% rated it good.
- 6% felt it was average.

Interpretation: Strong performances helped convey the seriousness of the subject authentically.

4. Realism and Storytelling

- 76% felt the film was realistic and relatable.
- 18% found it slightly dramatized.
- 6% did not find it engaging.

Interpretation: The realistic narrative style enhanced the credibility of the film.

5. Social Message and Impact

- 84% believed the movie delivers a strong social message.
- 12% felt the message was clear but slow-paced.
- 4% felt the message was not impactful.

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Interpretation: The film succeeded in spreading awareness and encouraging discussions on women's safety and justice.

6. Findings

- Chhapaak significantly increased awareness about acid attack survivors.
- The emotional depth of the movie left a lasting impact on viewers.
- Realistic portrayal and strong performances strengthened the message.
- Most respondents supported the need for more socially responsible cinema.

#Movie: Mrs.

1. Awareness About Women's Issues After Marriage

- 82% of respondents said the movie made them more aware of the emotional and mental struggles faced by married women.
- 12% were already aware of these issues.
- 6% reported no change.

Interpretation: The film successfully highlighted often-ignored domestic and emotional challenges faced by women.

2. Emotional Impact

- 68% found the movie emotionally relatable and thought-provoking.
- 22% described it as disturbing but realistic.
- 10% felt neutral.

Interpretation: The emotional realism of the film helped audiences connect deeply with the subject.

3. Representation of Gender Roles

- 78% felt the movie realistically portrayed unequal gender expectations in marriage.
- 16% felt it was slightly exaggerated.
- 6% did not agree with the portrayal.

Interpretation: Most viewers agreed that the movie reflected real-life patriarchal norms.

4. Performance of Actors

- 74% rated the lead actor's performance as excellent.
- 18% rated it as good.
- 8% felt it was average.

Interpretation: Strong performances enhanced the credibility and emotional depth of the narrative.

5. Social Message and Impact

- 80% believed Mrs. delivers a powerful message about women's independence and self-worth.
- 14% felt the message was clear but slow-paced.
- 6% felt the movie lacked impact.

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Interpretation: The film was effective in initiating conversations about equality and respect within marriage.

6. Findings

- The movie increased awareness about the emotional labour of women.
- Viewers strongly related to the realistic portrayal of domestic life.
- The film encouraged discussions on gender equality and mutual respect.
- Performances and storytelling played a key role in delivering the message.

 # Movie: Secret Superstar:

1. Awareness about Women Empowerment

- 88% of respondents felt the movie strongly promoted women empowerment and freedom of expression.
- 8% were already aware of such issues.
- 4% felt the message was not clear.

Interpretation: The film effectively conveyed the importance of giving girls freedom to follow their dreams.

2. Emotional Impact

- 75% described the movie as emotionally powerful and inspiring.
- 17% found it touching but disturbing due to domestic violence scenes.
- 8% felt neutral.

Interpretation: Emotional storytelling helped create a strong connection with the audience.

3. Representation of Family and Parenting

- 82% felt the mother's character played a crucial role in motivating the child.
- 12% felt family support was shown realistically.
- 6% disagreed.

Interpretation: The movie emphasized the importance of supportive parenting in a child's success.

4. Performance of Actors

- 79% rated the performances as excellent.
- 15% rated them as good.
- 6% rated them as average.

Interpretation: Strong acting enhanced the emotional depth and realism of the film.

5. Social Message and Impact

- 85% believed the movie delivered a strong social message against domestic oppression.
- 10% felt the message was slightly dramatized.
- 5% felt it lacked impact.

Interpretation: The film succeeded in raising awareness about gender discrimination and domestic violence.

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6. Findings

- The movie inspired young viewers to believe in their dreams.
- It highlighted the importance of women empowerment and freedom.
- Audiences appreciated the emotional and realistic storytelling.
- Performances and music strengthened the film's impact

*** Director, Producer, and Cast Details of the Films:**

Film Name	Director	Producer	Main Actors
Secret Superstar (2017)	Advait Chandan	Aamir Khan	Zaira Wasim, Meher Vij, Aamir Khan
Chhapaak (2020)	Meghna Gulzar	Deepika Padukone, Meghna Gulzar, Govind Singh Sandhu	Deepika Padukone, Vikrant Massey
Mrs. (2023)	Arati Kadav	Harman Baweja	Sanya Malhotra, Nishant Dahiya

4. Violence and Remedy:

Movie : Chhapaak

*** Violence shown in the film:**

1. Acid Attack as Gender-Based Violence

The central act of violence in Chhapaak is an acid attack on the protagonist, Malti. This form of violence is portrayed as a result of rejection, male ego, and patriarchal mindset. The film shows how acid attacks are used to destroy a woman's identity and confidence.

2. Physical Violence

The attack causes severe burns, facial disfigurement, and permanent physical damage. The film realistically depicts painful medical treatments, surgeries, and long-term health challenges faced by survivors.

3. Psychological and Emotional Violence

Beyond physical harm, the survivor faces trauma, fear, depression, and loss of self-esteem. Social isolation, staring, and insensitive behavior from society further intensify emotional violence.

4. Social Violence and Stigma

The film highlights how society often blames the victim instead of the attacker. Discrimination, rejection, and lack of acceptance reflect social violence against acid attack survivors.

*** Remedies and Solutions Shown in the Film :**

1. Legal Remedies

The movie emphasizes the importance of legal action against attackers. It highlights the need for strict punishment, fast-track courts, and strong laws to prevent acid attacks.

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2. Regulation of Acid Sale

Chhapaak stresses the necessity of controlling the sale of acid. Proper regulation and restrictions are shown as key preventive measures to reduce such crimes.

3. Medical and Psychological Support

The film shows the importance of timely medical treatment, rehabilitation, and counselling to help survivors recover physically and emotionally.

4. Social Awareness and Sensitization

By sharing Malti's journey, the film promotes awareness and empathy. It encourages society to support survivors instead of stigmatizing them.

5. Empowerment and Self-Acceptance

The movie portrays the survivor's journey towards self-confidence and dignity. Empowerment through education, employment, and self-belief is shown as an important remedy.

Movie : Mrs.

***Violence Shown in the Film:**

1. Emotional and Psychological Violence

The protagonist in Mrs. faces constant emotional neglect, lack of appreciation, and suppression of her opinions. Her feelings and desires are ignored, leading to mental stress and loss of self-worth.

2. Patriarchal Control

The film portrays male dominance and rigid gender roles where a woman is expected to sacrifice her ambitions and individuality after marriage. This control is a form of structural violence.

3. Domestic Exploitation

Unpaid household labor and continuous expectations without recognition are shown as everyday violence. The woman's role is limited to serving the family, reducing her identity to that of a caretaker.

4. Social Violence

Societal norms force women to tolerate injustice in the name of family honor, patience, and adjustment. This social pressure prevents women from voicing their suffering.

***Remedies and Solutions Shown in the Film:**

1. Self-Awareness and Self-Realization

The film emphasizes the importance of recognizing one's own worth and questioning unfair treatment as the first step toward change.

2. Communication and Assertion

Open communication and expressing emotions are presented as remedies to emotional suppression. The protagonist gradually learns to assert herself.

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3. Gender Equality in Marriage

The movie promotes shared responsibilities, mutual respect, and equal decision-making between partners.

4. Social Sensitization

By portraying realistic domestic issues, Mrs. encourages society to acknowledge emotional violence as real violence and not dismiss it as normal family behavior.

5. Empowerment and Independence

Economic and emotional independence are shown as essential remedies that help women reclaim their identity and dignity

Movie : Secret Superstar

***Violence Shown in the Film:**

1. Domestic Violence

The film clearly portrays physical and emotional abuse by the father towards the mother. This domestic violence creates fear, insecurity, and trauma within the family.

2. Psychological Violence

The constant shouting, threats, and control by the father cause mental stress to both the mother and the daughter. This emotional abuse limits freedom and confidence.

3. Gender Discrimination

The girl's dreams of becoming a singer are discouraged simply because she is female. Preference for the male child reflects gender inequality within the family.

4. Social and Cultural Violence

Rigid traditions and patriarchal beliefs restrict women's independence. The expectation of obedience and silence is shown as a form of social violence.

***Remedies and Solutions Shown in the Film:**

1. Maternal Support and Courage

The mother plays a crucial role by secretly supporting her daughter's talent. Her emotional strength becomes a major remedy against oppression.

2. Education and Talent Empowerment

The film highlights how education, creativity, and talent give confidence and a voice to young girls.

3. Breaking the Cycle of Violence

The mother's decision to leave the abusive relationship shows that standing up against violence is possible and necessary.

4. Self-Expression and Freedom

The use of music and social media allows the girl to express herself freely, symbolizing empowerment and independence.

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5. Social Awareness

By exposing domestic violence and gender bias, the film encourages society to recognize and condemn such behavior instead of normalizing it.

5 . Are These Movies Based on Real or True Stories?

1. Chhapaak

Yes, Chhapaak is based on a true story.

The film is inspired by the real-life acid attack survivor Laxmi Agarwal. It depicts her struggle for justice, recovery, and social acceptance after surviving an acid attack. While some characters and events are dramatized, the core story and issues shown in the film are real.

2. Mrs.

No, Mrs. is not based on a single true story.

It is a fictional film, but it is inspired by real-life experiences of many women. The situations shown in the movie reflect everyday realities of married women in a patriarchal society. Though fictional, the themes are realistic and socially relevant.

3. Secret Superstar

No, Secret Superstar is not based on a true story.

It is a fictional narrative, but it is inspired by real social issues such as domestic violence, gender discrimination, and women empowerment. The film represents the struggles faced by many girls and women in real life.

6 . Comparison of *Chhapaak*, *Mrs.* and *Secret Superstar* :

Aspect	Chhapaak	Mrs.	Secret Superstar
Basis of Story	Based on a true story (acid attack survivor Laxmi Agarwal)	Fictional, inspired by real-life experiences	Fictional, inspired by social realities
Main Theme	Acid attack, justice, survivor resilience	Patriarchy, marriage, women's identity	Women empowerment, domestic violence, dreams
Type of Violence	Physical, psychological, social	Emotional, psychological, structural	Domestic, psychological, gender-based
Protagonist	Acid attack survivor	Married woman	Young girl
Setting	Public and legal system	Domestic and family space	Family and society
Role of Family	Mixed support and social stigma	Enforces patriarchal norms	Both oppressive and supportive
Role of Society	Victim blaming and discrimination	Silent acceptance of inequality	Restrictive traditions
Remedies Suggested	Legal action, acid sale regulation, awareness	Self-awareness, equality, empowerment	Education, parental support, courage

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Aspect	Chhapaak	Mrs.	Secret Superstar
Message on Women	Strength, dignity, survival	Identity, self-respect	Freedom, self-expression
Realism	Highly realistic	Realistic and relatable	Inspirational and emotional
Overall Impact	Awareness about acid attack violence	Awareness about hidden domestic oppression	Motivation and empowerment
Social Relevance	Very high	High	High

7 . Conclusion :

Chhapaak, Mrs., and Secret Superstar are powerful socially relevant films that highlight different forms of violence and discrimination faced by women at various stages of life. While Chhapaak exposes extreme physical violence through acid attacks and emphasizes legal justice and social reform, Mrs. brings attention to silent emotional and psychological violence within marriage. Secret Superstar focuses on domestic oppression and gender discrimination while promoting empowerment through education and self-expression.

Together, these films present a strong critique of patriarchal society and emphasize the importance of awareness, equality, courage, and support systems. They encourage viewers to recognize both visible and invisible forms of violence and inspire social change by promoting women's dignity, independence, and empowerment. Collectively, the films reinforce the message that justice, respect, and freedom are fundamental rights of every woman.

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India as a Global Growth Engine: Opportunities and Challenges in the 21st-Century World Economy

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Abstract-

The global economy of the 21st century is increasingly shaped not only by economic growth but also by technology, geopolitics, environmental sustainability, and social inclusion. In this context, India's role is becoming broader and more decisive, and it is increasingly viewed as an emerging growth hub in the Asia-Pacific region. India's large domestic market, expanding middle class, and rising purchasing power have made it an important destination for global companies.

The digital revolution has enabled India to achieve significant progress in financial inclusion, e-governance, and digital services through platforms such as UPI, Aadhaar, and digital public infrastructure. The expansion of the IT, fintech, and services sectors, along with initiatives such as Make in India and the Production Linked Incentive (PLI) schemes, has strengthened India's global presence in the manufacturing sector.

However, challenges such as inadequate job creation, skill mismatches, inequality, environmental pressures, and global geopolitical uncertainty remain significant. Therefore, to position India as a sustainable engine of global growth, it is essential to focus on inclusive and employment-oriented development, quality education and skill development, investment in green technologies, and institutional reforms. Only through such coordinated policy efforts can India emerge as a stable and leading force in the global economy.

Keywords-

Indian Economy, Global Economic Integration, Global Growth Engine, Demographic Dividend, Digital Economy, Sustainable Development, Global Supply Chain, India and the World Economy

I. Introduction -

In the post-Cold War period, the structure of the global economy has been undergoing fundamental changes, marked by a transition from a unipolar, US-centric system to a multipolar economic order. In this emerging global arrangement, the center of economic power is no longer confined to developed nations alone but is steadily shifting toward emerging economies. Alongside the United States, China, and the European Union, India has established a distinct global identity as a rapidly emerging economic power. According to reports by the International Monetary Fund (IMF) and the World Bank, India is expected to be one of the major economies contributing most significantly to global economic growth over the next decade.

India's economic growth is not limited merely to high GDP expansion; rather, it is driven by structural reforms, strong domestic demand, and increasing global integration. With over 1.4

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billion people, nearly 65 percent of India's population falls within the working-age group, providing the country with a unique "demographic dividend." If supported by quality education, skill development, and adequate employment opportunities, this demographic advantage can play a decisive role in enhancing productivity, fostering innovation, and promoting entrepreneurship.

Moreover, India's rapidly expanding digital economy is emerging as a global model. Under the Digital India initiative, platforms such as UPI, Aadhaar, digital payments, e-governance, and fintech services have significantly enhanced financial inclusion while substantially reducing transaction costs. Simultaneously, initiatives such as Make in India and the Production Linked Incentive (PLI) schemes are positioning India as an important hub within global manufacturing and supply chains. Policies like Startup India and Atmanirbhar Bharat have further stimulated innovation, local manufacturing, and entrepreneurship, enabling India to emerge as one of the world's leading startup ecosystems. Following the COVID-19 pandemic, the restructuring of global supply chains-through strategies such as China+1 and friend-shoring-has led to a growing inflow of international investment into India.

In addition, through its G20 presidency, India has assumed a leadership role in global economic governance, development finance, climate change, and issues concerning the Global South. As a result, India's global identity is no longer limited to that of a fast-growing economy; rather, it is increasingly recognized as a force shaping and guiding the global development agenda.

I (a).Problem Statement:

Although India is regarded as a global engine of economic growth, serious challenges persist, including unemployment, skill deficits, regional imbalances, environmental crises, unstable global geopolitics, and technological inequality. Therefore, India's role in global economic growth must be understood not only in terms of opportunities but also in the context of structural constraints and policy challenges.

II. Objectives of the Research Article

1. To analyze India's role in the global economy.
2. To explain how India is emerging as a "Global Growth Engine."
3. To identify the major economic and social opportunities facing India.
4. To examine the key challenges associated with India's global economic role.
5. To present policy-oriented and sustainable development recommendations.

III. Research Methodology

This study is descriptive and analytical in nature, primarily relying on secondary data. The key sources of information include budgetary documents from the Central and State Governments, reports from the Agricultural Commission and NITI Aayog, various national and international research journals and books, as well as published reports from organizations such as FAO, World Bank, and IFPRI.

The collected secondary data was subjected to in-depth analysis, and a comparative study

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approach was employed to examine trends and patterns. Additionally, selected case studies were used to provide practical insights and enhance the clarity and applicability of the research findings.

IV. Literature Review

1. IMF (2023) - World Economic Outlook-

According to the IMF report, India is expected to remain one of the major economies contributing the most to global economic growth over the next decade. The report emphasizes India's stable macroeconomic policies, strong domestic demand, and growth in the services sector. While the study highlights India's growth potential, it offers limited discussion on employment generation and the quality of productivity, thereby creating an important research gap for the present study.

2. World Bank (2022) - Global Economic Prospects-

The World Bank attributes India's economic growth to structural reforms, particularly digitalization, financial inclusion, and infrastructure investment. The study views India as a "growth driver"; however, it does not adequately address regional disparities and instability in the informal sector.

3. OECD (2021) - Economic Outlook: India

According to the OECD, India's long-term growth depends on human capital development, education, and female labor force participation. This study highlights the social dimensions of growth, which are essential for transforming India into a sustainable engine of global growth.

4. Rodrik, D. (2018) - Populism and the Economics of Globalization

Rodrik emphasizes the importance of industrialization in emerging economies while discussing the structural limitations of globalization. Within this theoretical framework, the relevance of India's "Make in India" and manufacturing policies becomes evident; however, India-specific empirical analysis remains limited.

5. Porter, M. E. (1990) - The Competitive Advantage of Nations

Porter argues that national competitiveness depends on innovation, productivity, and institutional quality. India's startup ecosystem, digital infrastructure, and progress in the services sector align well with Porter's framework; nevertheless, skill gaps in the manufacturing sector continue to pose challenges.

6. UNDP (2023) - Human Development Report

The UNDP highlights inequalities in human development alongside India's economic progress. The report suggests that GDP growth alone is insufficient to make India a global growth engine; inclusive and human-centered development is essential.

7. McKinsey Global Institute (2022) - India's Turning Point

The McKinsey report describes India as the "next global growth powerhouse." While it focuses strongly on opportunities, its critical assessment of environmental constraints, urbanization pressures, and governance capacity remains limited.

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8. NITI Aayog (2023) - India @2047 Vision Document

The NITI Aayog report presents a vision of India's long-term global economic leadership. Although the document is strategic and directional, it is more policy-oriented than analytical, necessitating independent evaluation for academic research.

9. Gereffi, G. (2020) - Global Value Chains and Development

Gereffi explains the role of emerging economies in global value chains. India's "China+1" opportunity, manufacturing expansion, and export strategies fit well within this framework; however, logistical constraints and skill limitations continue to hinder progress.

10. Stiglitz, J. E. (2019) - Globalization and Its Discontents Revisited

Stiglitz highlights inequalities arising from globalization. For India, this study implies that while becoming a global growth engine, issues of social justice, regulation, and welfare policies cannot be ignored.

Overall, the above studies indicate that most of the literature emphasizes India's growth potential; however, relatively few studies analyze India's opportunities and challenges in an integrated manner. There is a clear need to conceptualize "India as a Global Growth Engine" within a comprehensive and inclusive framework. Therefore, the present research analyzes India's global role through the interrelationship among opportunities, challenges, and strategic policy requirements.

V. Population and Sample-

In the present study, emerging economies in the global economy have been considered as the population of the research. These include countries such as India, China, Brazil, South Africa, Indonesia, and others that play a significant role in global economic growth. However, within this broader population, India has been selected as the sample, and an in-depth analysis has been conducted using the case study method.

India has been chosen due to its rapidly growing economy, demographic dividend, digital and structural reforms, and increasing participation in global supply chains. The case study-based analysis of India helps in clearly understanding its comparative role, opportunities, and limitations within the broader context of emerging economies.

VI. Research Tools

The study employs various qualitative research tools. Through content analysis, reports of international institutions (such as the IMF, World Bank, and United Nations), Indian government reports, policy documents, and research articles have been critically examined. Additionally, the trend study method has been used to analyze long-term trends in India's economic growth, GDP growth rates, exports, the digital economy, and changes in employment structure.

Furthermore, comparative analysis has been applied to compare India's economic performance with other major emerging economies, thereby highlighting India's global position, competitiveness, and strategic standing. The case study method has also been used to conduct an in-depth examination of digital infrastructure, the startup ecosystem, Production-Linked Incentive (PLI) schemes, and India's role in global supply chains. The combined use of these

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research tools provides a comprehensive and multidimensional perspective for understanding India as a "Global Growth Engine."

VII. India as a Global Growth Engine - Nature and Sector-wise Potential

In the 21st-century global economy, India's emergence as a "Global Growth Engine" is not limited merely to high economic growth rates; rather, it reflects multidimensional and sector-specific potential. India is evolving as a demand-driven, innovation-led, and digitally enabled economy. A large domestic market, a young population, rising middle-class demand, and structural reforms have strengthened the foundation of India's growth trajectory.

1. Agriculture and Allied Sectors

India is one of the world's leading agricultural producers. Its global role is expanding through food security, agricultural exports, agri-tech, value-added food processing, and organic farming. However, low productivity, climate change impacts, and income instability remain key challenges in this sector.

2. Manufacturing Sector

Initiatives such as Make in India, PLI schemes, and the China+1 strategy are positioning India as an emerging global manufacturing hub. India shows strong potential in mobile manufacturing, electronics, pharmaceuticals, defense production, automobiles, and semiconductors. Expansion of manufacturing can significantly boost employment generation and exports.

3. Services Sector

The services sector remains the primary engine of India's economic growth. India holds a strong global position in IT-ITES, BPO, financial services, healthcare, education, and tourism. Digital skills, English language proficiency, and cost competitiveness constitute India's major advantages.

4. Digital Economy and Technology

With UPI, Aadhaar, Digital Public Infrastructure (DPI), fintech, artificial intelligence, and a vibrant startup ecosystem, India is emerging as a global model of digital development. The digital economy enhances not only economic growth but also inclusion, transparency, and efficiency.

5. MSMEs and Startups

Micro, Small and Medium Enterprises (MSMEs) form the backbone of employment generation in India. Startups drive innovation, technology adoption, and global competitiveness. Integration of MSMEs, startups, and digital platforms can strengthen India's position in global value chains.

6. Energy and Green Economy

India has significant potential in renewable energy, including solar and wind power, green hydrogen, and electric mobility. India's transition toward sustainable and green development plays a crucial role in achieving global climate goals.

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7. Human Capital and Demographic Dividend

A young population, skill development programs, and education reforms can place India at the forefront of the global labor market. However, substantial investment in quality education and healthcare remains essential.

Overall, India's development as a "Global Growth Engine" depends on balanced sectoral growth, inclusive policies, technology-driven innovation, and sustainable development. Effective utilization of these sectoral potentials can enable India to become a decisive force not only for its own growth but also for global economic stability and expansion.

VIII. Results, Analysis and Interpretation

a) Results

The study reveals that India is rapidly emerging as a significant hub of global economic growth. High GDP growth rates, strong domestic demand, an expanding middle class, and stable macroeconomic policies position India as a key driver of global growth.

The findings also indicate that the digital economy and services sector constitute the core strength of India's growth. IT-ITES, fintech, digital payments, and digital public infrastructure have enhanced financial inclusion, efficiency, and productivity.

Moreover, shifts in global supply chains have increased India's strategic importance. The China+1 strategy, PLI schemes, and infrastructure development are enabling India to emerge as a reliable alternative within global value chains.

Overall, India's role is no longer limited to that of a fast-growing economy; it is increasingly becoming an active driver of global growth, trade, and technology. However, structural reforms remain necessary to ensure inclusive growth.

b) Analysis-

India's economic growth extends beyond GDP expansion and is rooted in technology, innovation, financial inclusion, and human capital. Digital infrastructure, fintech, the startup ecosystem, and service-sector competitiveness have improved productivity and strengthened India's global economic engagement.

Nevertheless, slow employment generation-especially in manufacturing and the formal sector-remains a critical limitation. Additionally, industrialization and urbanization have intensified environmental pressures, making the balance between growth and sustainability essential. Skill mismatches arising from gaps in education and skill development further affect productivity and employability.

Thus, although India's growth is multidimensional, its long-term sustainability as a "Global Growth Engine" requires employment-oriented, environmentally sensitive, and skill-based development.

c) Interpretation-

The study clearly indicates that sustaining India's global economic influence requires more than high growth rates. Focus must be placed on quality education and skill development, green

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and sustainable growth, strengthening the MSME sector, and institutional reforms. Enhancing human capital productivity, promoting environmental sustainability, and effectively linking MSMEs with finance, technology, and markets are crucial for long-term growth. Transparent governance and regulatory simplification can further improve the investment climate, positioning India as a reliable pillar of global economic stability and development.

IX. Conclusion

In the 21st-century global economy, India is gradually evolving from a mere emerging participant into a direction-setting and policy-influencing power. A strong demographic dividend, rapidly expanding digital economy, innovation in startups and MSMEs, and increasing international economic and strategic partnerships constitute India's core strengths. Initiatives such as Make in India, Digital India, Startup India, and Viksit Bharat @2047 have significantly strengthened India's global competitiveness.

However, to ensure that these opportunities yield long-term and inclusive outcomes, India must prioritize employment-centric economic policies, reduce regional and social disparities, invest in environmentally sustainable infrastructure, and substantially enhance human capital through education, healthcare, and skill development. Improvements in administrative efficiency, institutional transparency, and policy stability will further strengthen India's global credibility.

In conclusion, with the right strategic direction, strong public-private partnerships, and an innovation-friendly ecosystem, India can not only accelerate its own economic development but also emerge as a key pillar of global economic stability, inclusive growth, and sustainable innovation. It is increasingly evident that India's future is deeply intertwined with the future of the global economic system.

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Reviewing Sanskrit Stories As Pedagogical Tools

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Abstract:
The National Education Policy 2020 aims at the holistic development of students. Pedagogical tools are used to make teaching and learning more effective.In Vedic literature, there are stories that teach moral values and practical knowledge. Classical literature also has various stories. Panchtantra , Hitopadesha, Vetalapanchvimshati are some of the books that teach various subjects such as ethics, political science, governance, and management. These stories have simple language, which makes them easy to understand. Five stories from different books are reviewed here through a pedagogical perspective. This paper concludes that sanskrit stories can be used to make teaching more effective.

Introduction:
The National Education Policy 2020 aims at holistic development of students as well as quality education.

Sanskrit language has a rich literature that consists epics ,dramas, novels and stories. There are stories which are based on different subjects such as ethics, management, governance, politics, etc. Vedic literature consists Vedas, Brahmangranthas, Aranyakas and Upnishadas. It consists various stories that teach moral values and practical knowledge. Ramayana and Mahabharata are well known epics from which a lot of stories originated. Also there are different story books from classic literature such as Panchtantra, Hitopadesha, Kathasaritsagar, Vetalpanchvimshati, etc.The purpose of sanskrit literature is not only entertainment but also education. Stories attract the attention of learners.

Pedagogy: Pedagogy is the study of teaching methods, including the aims of education and the ways in which such goals may be achieved. Pedagogical tools are the methods, strategies, and resources that are used for teaching; they can make teaching more understandable for students. Pedagogical tools include various methods or strategies such as debates, group discussions, field visits, projects ,story telling etc. They are important for active learning ,fostering critical thinking and problem solving. Storytelling is an effective tool for teaching since ancient times. This paper aims to review some Sanskrit stories as pedagogical tools.

1. Story of Sarama and Panis

In Rigveda hymn 10. 108 is Sarama Pani sukta. This story is taken from the sukta. This story also appears in different Brahmangranthas.Sarama and Suparna were sent to find cows of Devas which were stolen by Panis. Where Devashuni Sarama comes across various challenges but completes her task, she was rewarded; meanwhile Suparna who lied to devas and took bribe was punished.

This story shows consequences of right and wrong actions. Also how one should try to fulfill his duties. This story teaches about truth ,honesty and courage.

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2. Story of Bhrigu and Varuna

This story is given in the Bhriguvalli of Taittiriya Upnishad. Bhrigu was varuna's son. He asked Varuna to teach him about Brahman. Varuna told him to think ,to do tapa(rigorous self-inquiry), to know Brahma. Bhrigu did tapa and every time finds a new answer and later finds out about brahma.This story also explains concept of panchakosha.

This story explores about how questions are necessary in the process of learning . This is example of inquiry based learning. Varuna who is the teacher did not tell Bhrigu what is brahma, instead of that he told him to find out brahma. This also shows how critical thinking can be developed. Students can learn with depth if they observe and do self study . It also highlights how discussion is important between teacher and student.

3. Story of Chitragreeva & Hiranyaka

Panchatantra was written by Pandit Vishnusharma. It contains fables which teach about political science , governance and ethics .

This story revolves around friendship between Chitragreeva who was king of pigeons and Hiranyaka who is a mouse. It shows how Chitragreeva saved himself and other pigeons with help of Hiranyaka.

This story is about a good leadership and friendship. It shows how a leader tries to solve a problem and motivates people from his group. He prioritize his servants, group members before himself.

4. Story of Elephant and Hare.

This is a story from Hitopadesha. It contains four parts Mitralabha, Suhrudbheda,Vigraha and Sandhi. These are political strategies. This stories explain human qualities or traits through animal characters.The Gaja-Shashak katha comes in Vigraha(War/Seperation) Prakarana. A group of elephants was causing harm to group of hares. An old hare strategically saved his group. This story tells about how courage and strategy can win over power and qualities of a good leader.

5. Story of Jimutvahana

This is a story from Vetala-panchvimshati. In this book Vetala tells a story to Vikrama and then asks a difficult question to him. Jimutvahana was a kind prince who decides to sacrifice his life to save Shankhachuda sarpa from Garuda. Shankhachuda also chose truth and tried to save Jimutvahana.At the Both of them were saved.This story teaches about of kindness , courage and truth.

Conclusion:-

Sanskrit Stories can be used to teach ethics, values, governance, management and political science. They emphasize on critical thinking and problem solving . Sanskrit stories are impactful pedagogical tools. They align with holistic education goals.

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The Contribution of Seasonal Workers in Development: A Case study of Ratnagiri Taluka

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Introduction:

Seasonal workers are one of the important components of the economy. Seasonal workers are those who work only during certain specific seasons of the year (such as the harvest season, festive season, or tourist season). These jobs do not provide employment throughout the year, but work is available only for a few months depending on the demand.

Seasonal workers constitute an important segment of the rural workforce in many parts of India, and Ratnagiri Taluka is no exception. Owing to its unique geographical conditions, agro-climatic features, and economic structure, Ratnagiri relies heavily on seasonal labour, particularly in sectors such as agriculture, horticulture, fisheries, cashew processing, mango orchards, construction, and small-scale services. These workers migrate temporarily within or outside the taluka depending on the availability of employment opportunities during specific seasons.

The contribution of seasonal workers goes beyond mere labour supply; they play a vital role in sustaining agricultural operations, supporting rural industries, stabilising household incomes, and ensuring the continuity of local production processes. Their participation significantly influences the socio-economic development of Ratnagiri Taluka by meeting labour shortages, enhancing productivity, and enabling households to cope with income fluctuations.

Despite their substantial economic contribution, seasonal workers often remain under-recognised in formal development discussions. They typically face challenges such as low wages, job insecurity, and limited access to social security, and inadequate working conditions. Understanding their role and contribution is essential for designing inclusive development policies and strengthening local planning mechanisms.

This study, therefore, seeks to examine the nature, significance, and economic impact of seasonal workers in Ratnagiri Taluka. It aims to explore the specific sectors that depend on seasonal labour, the socio-economic profile of these workers, and the ways in which their work contributes to the overall development of the region. Such an analysis will provide valuable insights for policy formulation and help enhance the livelihoods of seasonal workers while promoting balanced development in Ratnagiri Taluka.

Ratnagiri district in Maharashtra state is primarily based on the mango and cashew processing industries. Since these industries are seasonal, workers get employment only for a specific period of the year. Due to this uncertainty, it is necessary to analyze the impact on the economic and social lives of seasonal workers in this region, as this community constitutes a large segment of the overall economy.

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Research Problem:

The problems of seasonal workers are serious and complex. Mainly belonging to the unorganized sector, their problems are often neglected. Large sums of money are deducted from their wages in the name of debt, health facilities, or other expenses, due to which they do not receive full compensation for their labour. Working hours are uncertain, and they do not receive paid leave. Women's labour is given less importance compared to men's, resulting in a lack of 'equal pay for equal work'. Due to these and many other factors, seasonal workers remain a neglected component of the economy, even though they constitute 30 to 35 percent of the total workforce.

Research Objectives:

1) To study the concept of seasonal workers.
2) To analyse the contribution of seasonal workers in Ratnagiri taluka to development.
3) To identify the problems faced by seasonal workers in Ratnagiri taluka.
4) To suggest measures to improve the status of seasonal workers in Ratnagiri taluka.

Hypothesis:

1. Seasonal workers face more economic problems.
2. Seasonal workers have a good social status.

Research Methodology:

1) Data Collection:

I) Primary Data: Structured questionnaires and personal interviews.

II) Secondary Data: District economic survey reports, government publications, and relevant research papers and books.

2) Research Period: The research study covers the period from 2022 to 2025. The period for filling out the questionnaires is April to May 2025.

3) Research Techniques: Percentage method, tables, simple weighted index, and pie charts have been used for data analysis.

Yamane's formula:-

$$n = \frac{N}{1 + N(e)}$$

$$N = \frac{29250}{1 + 29250\,(0.05)2}$$

$$N = \frac{29250}{73.1275}$$

$= 399.98$ and so on

n = sample size

N = Universe /Total Number of Farmers

e = Acceptable Sampling Error = 0.05

95% Confidence Level and p = 0.5 are assumed

4) Sample Selection: The total number of seasonal workers in Ratnagiri taluka is 29,250.

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According to the Yamane formula, a sample size of 399.98 (400) was obtained. Of these, 50% were selected as the sample, resulting in a sample size of 200.

Sr. No.	Sample Villages in Ratnagiri Taluka	Workers Selected for Sample
1	Phansavale	20
2	Bhaveadam	20
3	Dandeadam	20
4	Bhoke	20
5	Nivali	20
6	Umare	20
7	Chandor	20
8	Karbude	20
9	Khalgaon	20
10	Tarval	20
	Total	**200**

D = f (WC, PP, PI, TS, EQ)

WC = Completion of work

PP = Production process participation

PI = Increase in production

TS = Saving of Time

EQ = Evaluation of quality of work

IMPORTANCE OF SEASONAL WORKERS IN RATNAGIRI TALUKA

Seasonal workers hold significant importance in the economic and social structure of Ratnagiri Taluka. Their contribution directly supports agricultural productivity, rural industries, and the overall development of the region. The key areas highlighting their importance are as follows:

1. Support to Agricultural Activities:

Ratnagiri agriculture, especially crops like rice, cashew, coconut, and horticultural produce, relies heavily on seasonal labour. Activities such as sowing, harvesting, weeding, fruit collection, and processing are largely performed by seasonal workers, ensuring smooth and timely agricultural operations.

2. Contribution in Mango Production:

Ratnagiri is globally known for Alphonso mangoes. Seasonal workers play a crucial role in orchard management, flowering, fruit plucking, grading, and packaging. Their labour is essential for sustaining the mango-based economy and meeting market demands.

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3. Strengthening the Fisheries Sector:

In coastal areas of Ratnagiri Taluka, seasonal workers assist in activities like fish sorting, drying, net mending, and boat-related work. Their involvement contributes to the functioning of the fisheries sector during peak seasons.

4. Support to Processing and Small-Scale Industries:

Cashew processing units, fruit processing centres, coir industries, and small manufacturing units depend heavily on seasonal workers. Their labour helps maintain production levels, reduce labour shortages, and increase overall output.

5. Promotion of Local Development:

Seasonal workers indirectly contribute to the local economy by supporting household incomes, enabling consumption expenditure, and stimulating demand for local goods and services. Their presence ensures a continuous workforce for development-related activities such as construction and rural infrastructure.

6. Reduction of Labour Shortage During Peak Seasons:

During high-demand periods, local labour alone is insufficient. Seasonal workers bridge this gap, allowing farmers and industries to maintain productivity and meet deadlines.

7. Economic Stability for Rural Households:

Seasonal employment provides supplemental income to economically weaker families. This income helps them manage household expenses, education costs, and health-related needs, contributing to social and economic stability.

8. Enhancement of Regional Competitiveness:

By ensuring timely operations in agriculture, fisheries, and processing sectors, seasonal workers help Ratnagiri maintain its competitiveness in markets, particularly for mangoes, cashews, and marine products.

DATA ANALYSIS AND INTERPRETATION:

Sr.No.	Work Completion	Frequency	Percentage
1	Yes	150	75
2	No	5	2.5
3	No Response	45	22.5
	Total	**200**	**100**
Sr.No.	**Increase in Production**	**Frequency**	**Percentage**
1	Increased	140	70
2	No Increase	40	20
3	No Response	20	10
	Total	**200**	**100**

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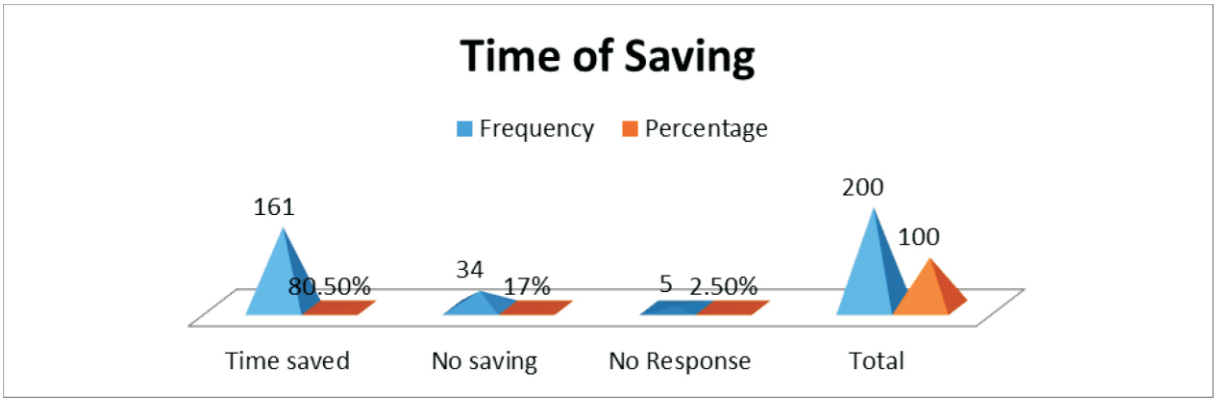
Sr.No.	Participation in Production	Frequency	Percentage
1	Participated	155	77.5
2	Not Participated	40	20
3	No Response	05	2.5
	Total	**200**	**100**
Sr.No.	**Work Quality Assessment**	**Frequency**	**Percentage**
1	Quality Maintained	145	72.5
2	Quality Not Maintained	10	05
3	No Response	45	22.5
	Total	**200**	**100**

Source: Filed Survey

Table No: 1 shows that 75% of the respondents reported that their work was completed successfully. A very small proportion, 2.5%, stated that the work was not completed. The responses, 70% of beneficiaries experienced an increase in production after the intervention. However, 20% reported no increase in production. Additionally, 10% did not give any response. While, 22.5% of the respondents did not provide any response. The 77.5% actively participated in the production process. About 20% reported no participation, and 2.5% did not respond. That 72.5% felt the quality of work remained consistent and was maintained effectively. Only 5% stated that the quality did not remain consistent, while 22.5% did not respond. So this explanation clear that the sessional worker contribute in development of Ratnagiri taluka.

Graph No: 1



Source: Filed Survey

The Graph No.: 1 show that the out of 200 respondents, **80.5% save time, 17% do not save time, and 2.5% gave no response.** Overall, the majority experience time saving.

Problems and Challenges:

Seasonal workers in Ratnagiri Taluka play a crucial role in supporting agricultural and allied

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activities, yet they continue to face several socio-economic challenges that affect their livelihood security and overall well-being. The major problems and challenges are as follows:

1. Lack of Stable Employment:

Seasonal workers depend on short-term, periodic jobs that are available only during specific agricultural or industrial seasons. Once the season ends, they face long periods of unemployment, leading to income instability and financial insecurity for their households.

2. Lack of Training:

Most of seasonal workers do not receive formal training in agricultural practices, processing activities, or other skilled tasks. This limits their productivity, reduces work efficiency, and restricts their opportunities for better-paying employment

3. Limited Skill Development Programs :

Skill development initiatives in rural areas are often inadequate, inaccessible, or poorly implemented. As a result, seasonal workers are deprived of opportunities to enhance their skills, diversify their work capabilities, and improve their earning potential.

4. Limited Access to Government Schemes :

Many seasonal workers are unaware of various government welfare schemes related to employment, housing, health, and financial assistance. Even when they are aware, procedural complexities, documentation barriers, and lack of support often prevent them from benefiting fully.

5. Difficulties in Obtaining Labour Cards :

Labour cards, which can provide access to social benefits and formal recognition, are difficult to obtain for seasonal workers. Issues such as irregular employment patterns, lack of proof of residence, and inadequate awareness contribute to low registration rates.

6. Inadequate Access to Social Security Schemes :

Seasonal workers often remain outside the coverage of social security benefits like insurance, pension schemes, provident fund, and health coverage. Their temporary and informal nature of work prevents them from securing these essential protections.

7. Challenges in Accessing Bank Loans :

Due to unstable income, lack of collateral, and limited financial literacy, seasonal workers face significant hurdles in obtaining loans from banks or formal financial institutions. This pushes them towards informal moneylenders who charge high interest rates, worsening their financial vulnerability.

Findings:

1) The total 200 respondents out of this 161 respondents (80.5%) reported that time was saved. 34 respondents (17%) indicated that no time was saved, while 5 respondents (2.5%) did not provide any response. The findings show that a large majority of respondents experienced time savings.

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2) 75% of the respondents reported that their work was completed successfully. A very small proportion, 2.5%, stated that the work was not completed.
3) The responses, 70% of beneficiaries experienced an increase in production after the intervention. However, 20% reported no increase in production. Additionally, 10% did not give any response. While, 22.5% of the respondents did not provide any response.
4) The 77.5% actively participated in the production process. About 20% reported no participation, and 2.5% did not respond. That 72.5% felt the quality of work remained consistent and was maintained effectively. Only 5% stated that the quality did not remain consistent, while 22.5% did not respond.
5) Seasonal workers perform their work at full capacity, thus maintaining the quality of work, increasing production, and saving time.

Measures and Recommendations:

1. Encourage the establishment of food processing industries not based on mango and cashew to provide year-round employment.
2. Promote export businesses, which will ensure the sustainability of the workforce in the supply chain.
3. Register all seasonal workers under the Unorganized Workers' Social Security Act, 2008, and provide them with health insurance, accident insurance, and pension schemes.
4. stablish skill training centre's for year-round jobs such as plumbing, electrician, and tourist guides.
5. Effectively implement the Minimum Wages Act for seasonal workers.
6. Promote local businesses and create year-round employment opportunities based on them.

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The Ecological Study of Kokan's Folkdance Naman

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Introduction

The Kokan region in Maharashtra has a rich and vibrant tradition of folklore dances. These dances are not merely artistic expressions but are deeply embedded in the everyday lives, beliefs, occupations, and ecological surroundings of the people. Rooted in agricultural rhythms, devotional practices, and seasonal cycles, Kokan folk dances function as living records of collective memory. They preserve oral history, reinforce community identity, and articulate the intimate relationship between humans, nature and the sacred.

One of the popular forms of this folklore is Dashavtar, a ritualistic dance-drama based on the ten incarnations of Lord Vishnu. Traditionally performed during village festivals and temple celebrations. Dashavtar combines dance, music, dialogue, and elaborate costumes. Each avatar, from Matsya and Kurma to Rama and Krishna, symbolises cosmic balance and the restoration of dharma. Performed in open village spaces at night, Dashavtar become a communal event where myth enters lived reality. The form reflects not only religious devotion but also philosophical concerns about order, chaos, and harmony between the human world and the natural universe. Its ecological resonance is evident in the way divine intervention often emerges to protect life forms, land and moral balance.

'Jakhadi' is another folkdance that is performed in Kokan. It is a group folkdance. In Ganeshotsav, every habitation (wadi) of every village has its own 'Jakhadi' team. The same dance was previously known as 'Balya' dance. At the center there are instrumental with dholaki and ghungaru and songs with a modern touch. Around them we see the group of eight dancers encircling the rhythmists with dance. The contemporary Jakhadi has become speedy, colorful and trendy with the use of drapery, light systems and chestrization.

Kokan's Fugdi folk dance is predominantly performed by women. Traditionally performed during Hindu religious festivals such Ganeshotsav and throughout the Hindu month of Bhaadrapaada, Fugdi holds deep cultural significance. It embodies the spirit of community and celebration, bringing together women of all ages to take part in this communal activity. The performance begins at a slow pace, gradually increasing in speed and culminating in a lively climax. The absence of musical instruments enhances the connection among dancers, as they produce rhythmic sounds by blowing air through their mouths, it creates 'foo' sounds. This unique vocalization gives the dance its name - fugdi. A notable variant of the fugii dance is Katti Fugdi, where women dance while holding coconut shells in their hands. This variation adds an element of playfulness and creativity, showcasing the versatility of the dance form. Other than religious festivities, Fugdi is also performed at social gatherings and celebrations, where it fosters a sense of community and shared joy. It serves as a reminder of the cultural heritage and traditions of the

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Kokan region.

The Koli dance, associated with the fishing communities of the Kokan coast, reflects the coastal identity of region. The movements of the dance mimic rowing, casting nets, and the motion of waves. Performed during festivals, weddings and communal gatherings, the Koli dance is lively and energetic, often involving both men and women. It celebrates collective labour, cooperation, and resilience, acknowledging the uncertainties of life dependent on the sea. Through this dance, the coastal ecology, the tides, fish, boats and storms, enters cultural expression.

A deeply ritualistic and region-specific performance is Naman, a devotional folk dance-drama performed during temple festivals. Naman is characterized by invocation, chanting, enactment of mythic episodes, particularly Krisna leela and symbolic gestures. Often performed through the night, Naman establishes a sacred space where performers, deities and spectators coexist. The performance frequently references trees, animals, seasons, rivers and land, highlighting an eco-spiritual worldview. Naman exemplifies how Kokan folklore perceives nature not as a resource but as a living, sacred presence intertwined with human existence.

"Ecocriticism is a critical approach to literature and culture that focuses on the relationships between human beings and the natural world. It emerged in the 1990s as a response to growing concerns about environmental degradation and the impact of human activity on the planet." This paper studies how Maharastrian Indian folklore Naman has preserved in itself ecological point of view for ages. This paper uses concept of ecocriticism to study the parts of the text Naman.

Ecological Analysis of Naman

Naman is a folkdance which is perform in Maharashtra, India. Naman has songs performances, dances and acts. The word "Naman" means reverence. And Naman itself is presented to revered the nature and gods to pay gratitude. At the starting of Naman the actors perform song which called "Gan" that worship twelve gods in Hindusm such as; Ganapati, Earth, Sea, Sun and Moon, eight directions, Mhashasur, Hanumant, goddess of the village, Pandavs (mythical figures from Mahabharata) , Sheshnag, to the audience. This first song has its own differences while naming the gods. Different villages has different village god and goddess, and names of them changes according to it in the "Gan".

For example;

Aho, pahile naman| Ganapati devala

Aho, dusare naman| dharatari matela

Aho, tisare naman| gavachya devala

To perform the "Gan" performers stand in a line and sing this song of worship. During this awatars like sankasur, kolin dance in front of them.

It shows the approach of man toward nature, which is opposite to what anthropocentrism. According to anthropocentrism human beings are the centre of the earth. But the Naman rather shows the approach that the nature is at the centre and humans are dependent on it. It is the feeling of gratitude towards one who provide for you and without it humans cannot survive.

Naman also plays the famous act of Krishna and Mavashi. At the beginning of the act the audience is introduced to other characters of the act, Sudama, Pendya and Vakadya. These three characters

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are in search of a cow named "Kapila". In one of the Namans, there are also songs dedicated to Kapila. It shows the deep connections that the cow Kapila has with human beings like Pendya and Vakadya. The cow is not considered as just something on which they are making money, but she is rather a family. This act also shows that how nature and humans are close to each other by dance of Gavalani, the women in Mathura who sell the milk. Between there trip to the Mathura they sing songs about the forest they are climbing, as if the forest and they are one.

The main character of the Naman is Lord Krishna. He is someone who lives in wilderness. All the animals in the jungle are his friends. He is described as someone who are fond of nature and animals. His physical appearance also shows the glimpses of his close relationship with nature. He has flute in his hand which is made of wood and a peacock feather in his hair. He bewitched all the species on the earth with the melody of his flute.

All these ways of life shows the sustainability, where it ensures that environment will survive for the future generations as well.

Since the ancient time Naman used to take place after Dev Diwali, as a way of respecting the gods for the year that passed, to show the gratitude. Naman doesn't take place at some fancy theatre. It is usually perform at the farms, and people seat in front of the stage made up of wood. They use leaves and sticks for the act. There is no fancy clothing or makeup used while performing Naman. It shows the environmental justice, where human live alongside nature not as the ones who damages the nature for their own good.

Naman originated within Kunabi Hindu people in Maharashtra, their religious, cultural and economical development is related to the Naman. Their daily life depends directly on land, rainfall, cattle, forests and different seasons in environment. Long before technological development rural communities developed a way of performing art where they would acknowledge these dependencies on nature. Naman emerged as a ritual opening that would ensure that no artistic, economic, or communal activity began without recognizing the ecological and spiritual forces that sustained life.

Naman is performed the part of Ratnagiri district in Maharashtra, such as at; Rajapur, Lanja, Sangameshvar, Ratnagiri, Chipalun, Guhagar. In these places there are different groups of people who perform Naman.

The beginning of the performances starts at different times at different places. Some starts Naman performances after Dev Diwali as a way of showing gratitude to deities and nature. Some starts after the Holi. Holi is also a festival in Hinduism that is closely related to nature. In this festival people burn the dry wood, twigs and farm waste. The myth behind the story is that Holika, a mythical figure, had boon that made her immune to fire. She sat in a fire with Prahlad, a devotee of Vishnu, to kill him. The boon failed because it was misused and Holika burned and Pralhad survived. The bonfire in Holi symbolizes the victory of good over evil. When viewed through ecocritical lens, Holika Dahan and Naman, two important Maharashtrian traditions, emerge as eco-folkloric practices that encode environmental ethics and ecological awareness. Holy is celebrated at the end of the winter, and at the arrival of spring. It is a time of a new agricultural cycle in Maharashtra. People celebrate renewal and seasonal change. The dry wood and farm waste are burned to clear old, diseased vegetation. Symbolically it is done to purify the village

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space. It protects crops from pests and negative forces, according to the belief in folklore. In eco-folklore, fire is often considered as a cleansing and regenerative force, not a destructive one. This fire that burns in Holi clears decaying matter, returns nutrients to the soil, prevent disease and pests. The Holika Dahan is ecological renewal, it aligns human ritual with nature's rhythms.

Naman, a traditional folk performance associated with rural and temple culture in Maharashtra, complements this ecological view. Often performed during seasonal festivals, Naman invokes agricultural life, pastoral imagery, and deities such as Lord Krishna, whose identity as a Gopal is connected to nature. Greg Garrad notes that pastoral traditions idealise harmonious human-nature relationships while also offering ethical models of ecological balance. Naman embodies this pastoral ethic by presenting nature as sacred, sustaining, and worthy of reverence.

From an eco-folkloric viewpoint, both rituals function as cultural reminders of ecological dependence. Holika Dahan ritualises the act of letting go, burning what is old, decayed, or no longer useful. While Naman ritualises gratitude and continuity. Fire in Holi clears symbolic and material residue; performance in Naman reaffirms life, fertility, and cosmic balance. Together, they form a cyclical ecological narrative of destruction and regeneration. The mythological dimension further strengthens this ecological reading. In Holika Dahan, Holika's misuse of her boon can be read as an allegory for the exploitation of natural resources. Her destruction warns against ecological arrogance. In Naman, Krishna's pastoral identity, cowherd, a flute player, protector of cattle, represents a sustainable ecological model where humans live in close, ethical relationship with animals and landscape. Krishna does not dominate nature; he dwells within it.

Community participation is central to both practices. Holika Dahan involves collective gathering and a single communal fire, ensuring regulated resource use. Naman, as a folk performance, is communal, oral and participatory. Eco-criticism recognises such community-based rituals as informal systems of environmental governance, reinforcing moderation, sharing and respect for natural limits.

Both Holika Dahan and Naman are community-centred rituals, reinforcing what Cheryll Glotfelty describes as the need to dismantle human exceptionalism. These practices emphasise collective participation, regulated use of natural resources, and shared responsibility. In ecocritical terms, they function as informal systems of environmental governance, preserving ecological balance through cultural memory rather than written law.

However, contemporary practices often disconnect these rituals from their ecological foundations. The ecological wisdom embedded in these traditions is often overlooked. The cutting of living trees for Holi fires or the reduction of Naman to mere entertainment reflects the erosion of ecological consciousness in modern culture. The ritual remains, but its environmental wisdom that is lost. In modern culture the form is survived but the meaning seem to be lost.

The act of performing Naman serves as an invocation before beginning an actual performance, to purify the performance space, invoke blessings, and restore harmony between humans, deities and nature. This reflects the belief that any cultural activity must be ethically parallel with ecological order, it shows the sustainability, where humans and nature go through the life together as if they are part of each other. Whereas in modern life this principle of sustainability is largely absent.

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In Naman Krishna appears not as a distant deity but as a pastoral figure deeply rooted in ecology, Gopal means the one who takes care of cattle, forest dweller, flute player, and a protector of cattle. His association with cows, rivers, forests, and village life positions him as a divine figure who is closely attached to nature, who embodies harmony between humans and nature. It shows approach of Lawrence Buell's environmental imagination which implies that human history is linked to natural history.

Another important character in Naman is Mavashi, a maternal figure who symbolizes care and domestic ecology. Her dialogue often refer to food, grain, cattle, seasonal labor. It shows the human dependence on nature, where human and nature has nurturing relationship rather than control. This act of Krishna-Mavashi shows the interconnectedness of human and nature. Rather than asserting anthropocentric approach where dominance of human exist. It promotes coexistence, humility, and gratitude toward nature. This act is not just entertainment but a ritualized ecological narrative, offering a folk model of sustainable living. It offers a worldview where ethical life begins with respect for land, animals, and community.

Conclusion

This study examined Naman as a significant form of ecological folkdance, showing how a ritualistic folk performance can function as a living ecological text. Naman reveals an environmental ethic rooted not in abstract theory but in everyday cultural practice. Through its ritual opening, invocatory songs, symbolic gestures, and dramatic enactments, Naman foregrounds the deep interdependence between human life, nature, and the sacred.

The analysis shows that Naman resists anthropocentric view by situating humans with ecological cycles rather than above them. The repeated acts of bowing to earth, invoking natural elements, and worshipping Mother Earth establish a model of environmental humility, echoing Lawrence Buell's concept of the environmental imagination. Similarly, the presence of trees, animals, and seasonal imagery in Naman song, where non-human life holds moral and cultural value.

The dramatic act of Lord Krishna and Mavashi further deepens Naman's ecological vision. Krishna's pastoral identity and Mavashi's domestic and agricultural wisdom together articulate the philosophy of care, coexistence, and sustainability, showing Val Plumwood's critique of domination and ecofeminist ethics.

In contrast to contemporary eco-literature that documents environmental loss and crisis, Naman represents an earlier ecological worldview in which balance and sustainability were actively performed and remembered. Revisiting Naman is not merely an act of cultural recovery but a critical ecological intervention. It reminds us that from ancient times in Kokan there was a philosophy of sustainable living, which was preserved through folk dances like Naman.

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The Impact of Modern Technology on Agricultural Productivity

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Introduction

Throughout history, agriculture has been the foundation of human civilization, supporting populations by supplying food, raw materials, and jobs. Agriculture is still essential to social stability and economic growth even in the modern era, especially in developing countries where a sizable section of the population either directly or indirectly depends on farming for a living (FAO, 2022). Globally, agriculture faces the dual challenge of meeting the rising food demand of a rapidly growing population while coping with constraints such as climate change, land degradation, water scarcity, and declining natural resources (World Bank, 2019). The need for creative solutions that boost output without sacrificing environmental sustainability has increased as a result of these difficulties. Increases in agricultural productivity have long been fuelled by technological advancement. Every wave of innovation has significantly changed agricultural systems, from the early domestication of crops to the mechanization of farming and the introduction of high-yielding varieties during the Green Revolution (Gebbers & Adamchuk, 2010). Modern technologies that combine digital tools, sophisticated machinery, and biotechnology are causing agriculture to undergo yet another significant transformation in the current century. The goal of this change, which is sometimes called "smart agriculture" or "digital agriculture," is to improve farming's accuracy, productivity, and resilience (Wolfert et al., 2017).

Precision agriculture, the Internet of Things (IoT), artificial intelligence (AI), remote sensing, drones, automation, robotics, and biotechnology are just a few of the many innovations that make up modern agricultural technologies (FAO, 2017). Precision agriculture focuses on managing within-field variability by applying inputs such as water, fertilizers, and pesticides in the right amount, at the right place, and at the right time (Gebbers & Adamchuk, 2010). Farmers can make well-informed management decisions thanks to IoT-enabled sensors that offer real-time data on crop growth, temperature, nutrient status, and soil moisture (Wolfert et al., 2017).

Nearly half of India's workforce is employed in agriculture, which is vital to the country's economy and rural livelihoods (Government of India, 2022). However, small and dispersed landholdings and a strong reliance on monsoon rainfall are characteristics of Indian agriculture. Productivity growth has slowed in recent decades, despite the Green Revolution's successful increase in food grain production. As a result, modern technology adoption is becoming seen as a crucial tactic for reviving Indian agriculture. One of the biggest agricultural states in India, Maharashtra, has a varied agricultural landscape, from irrigated horticulture in Western Maharashtra and the Konkan region to rainfed dryland farming in Vidarbha and Marathwada. Maharashtra has become a leading state in the promotion of protected cultivation and micro-irrigation in recent years. In light of this, the current study intends to investigate how contemporary technology affects agricultural productivity, with a specific focus on Maharashtra and India, in order to produce data that can educate farmers, extension organizations, and policymakers.

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Objectives of the Study

The primary objective of this study is to examine and quantify the impact of modern agricultural technology adoption on agricultural productivity with special reference to India and the state of Maharashtra.

Specific Objectives:

1. To identify and classify the major modern agricultural technologies adopted by farmers in the region.
2. To assess the extent and pattern of adoption of these technologies through measurable indicators (e.g., area under micro-irrigation, mechanization levels).
3. To compare agricultural productivity across time and regions by examining variations in crop yield relative to technology adoption.
4. To analyze the socio-economic and institutional factors influencing technology adoption.
5. To suggest suitable policy recommendations for improving adoption and productivity.

Review of Literature

Technological advancement has consistently been recognized as a major determinant of agricultural productivity growth. Gebbers and Adamchuk (2010) highlighted that precision agriculture enables efficient use of inputs through site-specific management, leading to improved yields and reduced environmental impacts. Similarly, Wolfert et al. (2017) emphasized the role of big data and digital platforms in transforming conventional farming into smart farming systems.

FAO (2017) reported that the integration of information and communication technologies (ICTs) in agriculture improves access to information and strengthens linkages between farmers and markets. Zhang and Kovacs (2012) demonstrated that unmanned aerial vehicles (UAVs) are effective tools for crop monitoring and yield estimation.

In the Indian context, ICAR (2020) documented that improved crop varieties, micro-irrigation, and protected cultivation significantly enhance crop yields and farm profitability. However, several researchers have pointed out that high initial investment, lack of technical knowledge, and limited access to credit remain major barriers to adoption (Government of Maharashtra, 2021). Overall, the literature confirms the positive relationship between modern technology and agricultural productivity but highlights the need for region-specific empirical studies.

Research Methodology

Research Design

The present study is based on a descriptive and analytical research design using secondary data sources. The descriptive approach is employed to examine trends in agricultural productivity and technology adoption, while the analytical approach is used to assess the relationship between modern technology and agricultural productivity.

Nature and Sources of Data

The study relies exclusively on secondary data collected from reliable and authentic sources, including:

- Food and Agriculture Organization (FAO) databases.

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- World Bank Open Data.
- Ministry of Agriculture and Farmers Welfare, Government of India.
- Directorate of Economics and Statistics, Government of Maharashtra.
- Indian Council of Agricultural Research (ICAR) publications.

Study Area

The study focuses on India with special reference to Maharashtra State. Maharashtra is selected due to its diverse agro-climatic conditions and increasing adoption of modern agricultural technologies such as micro-irrigation and digital advisory services.

Impact on Crop Productivity

A comparative analysis of crop yields reveals that technology adoption has a statistically significant positive impact on physical output. Table 1 illustrates the yield differences for major crops in Maharashtra between adopters of modern technology (specifically micro-irrigation and improved cultivars) and non-adopters.

Table 1: Comparison of Average Crop Yields between Tech-Adopters and Non-Adopters

Crop Category	Crop	Yield: Non-Adopters (Traditional)	Yield: Tech-Adopters (Modern Methods)	% Increase in Yield
Cereals	Wheat	3.5 Tons/Ha	4.4 Tons/Ha	**+25.7%**
Paddy	(Rice)	3.8 Tons/Ha	4.7 Tons/Ha	**+23.6%**
Cash Crops	Sugarcane	85 Tons/Ha	115 Tons/Ha	**+35.2%**
	Cotton (Lint)	480 Kg/Ha	620 Kg/Ha	**+29.1%**
Horticulture	Pomegranate	10.5 Tons/Ha	14.8 Tons/Ha	**+40.9%**

(Source: Compiled from various Department of Agriculture & ICAR Reports, 2022-2024)

Interpretation: The above data shows that when precision technologies like drip irrigation are used, the highest percentage increase in yield (35-40%) is observed in water-intensive crops like sugarcane and high-value horticultural crops like pomegranate. Similarly, the use of this technology in other crops such as wheat and cotton also shows an increase in yield of up to 25 to 29 percent.

Trends in Technology Adoption (Maharashtra)

The adoption of micro-irrigation, a critical component of smart agriculture in water-scarce regions like Maharashtra, has shown a steady upward trend. Table 2 highlights the expansion of area under micro-irrigation over the last five years.

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Table 2: Growth of Area Under Micro-Irrigation in Maharashtra (2019-2024)

Year	Area under Drip Irrigation (Lakh Ha)	Area under Sprinkler Irrigation (Lakh Ha)	Total Micro -Irrigation Coverage (Lakh Ha)	Year-on-Year Growth (%)
2019-20	12.50	5.10	17.60	-
2020-21	13.85	5.65	19.50	10.8%
2021-22	15.40	6.20	21.60	10.7%
2022-23	17.10	6.90	24.00	11.1%
2023-24	19.25	7.80	27.05	12.7%

(Source: Economic Survey of Maharashtra, 2024)

Interpretation: The table above shows that there has been a consistent year-on-year increase in drip irrigation, sprinkler irrigation, and micro-irrigation. This increase is occurring at an average rate of 10%, reflecting the success of state schemes like PMKSY, although the overall coverage remains a fraction of the total net sown area, indicating significant scope for further growth.

Economic Impact and Resource Efficiency

While modern technology often involves higher initial costs, the reduction in operational costs (labor, water, and wasted fertilizer) leads to higher net returns. Table 3 presents the economic analysis for a standard one-hectare wheat farm.

Table 3: Economic Analysis of Wheat Cultivation (Per Hectare)

(Figures in INR ₹)

Cost Component	Traditional Farming (Non-Adopter)	Modern Farming (Tech-Adopter)	Impact / Observation
Cost of Cultivation	₹45,000	₹48,500	Higher due to equipment/seed cost
Fertilizer/Pesticide Cost	₹12,000	₹8,500	**29% Saving** (Precision application)
Gross Income	₹85,000	₹1,15,000	Higher due to increased yield
Net Profit	₹40,000	₹66,500	**66% Increase in Net Profit**
Benefit-Cost Ratio (B:C)	1.88	2.37	Improved economic efficiency

(Source: Economic Survey of Maharashtra, 2024)

Interpretation: The results show that while the cost of cultivation is slightly higher (7.7%) for those adopting technology due to equipment costs, the use of technology has led to increased

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yield and reduced production costs, both of which result in a significant increase (66%) in net profit.

Sustainability

Modern technologies promote sustainability by minimizing environmental footprints through precise resource use, reduced emissions, and resilient practices that preserve soil, water, and biodiversity. Precision agriculture cuts chemical runoff by applying inputs only where needed, protecting waterways and boosting soil health via data-guided conservation tillage and cover cropping. Biotechnology develops climate-resilient crops (e.g., drought-tolerant maize enduring 20-40% less rain), lowering erosion and enabling carbon sequestration. Robotics and ICT optimize operations, reducing fuel consumption 15-20% and supporting regenerative farming that sequesters carbon while maintaining yields.

Vertical farming exemplifies closed-loop systems: 10-20x productivity per m^2 with 95% less water and near-zero pesticides, ideal for urban areas. Overall, these innovations mitigate climate impacts, cut greenhouse gases, and foster long-term land viability without yield trade-offs.

Economic Impacts

Modern agricultural technologies enhance farm profitability by cutting costs, boosting revenues, and improving ROI, though benefits vary by farm size and region.Precision agriculture delivers $66/acre returns in corn through 5-6% yield gains and input savings, while avoiding cultivation of 11.4 million US acres, stabilizing food prices. Biotechnology like Bt cotton raises farmer profits 68% globally (higher in developing nations), with India's economy gaining $11.9B from reduced pesticides.

Automation slashes labor costs 25% amid shortages, enabling 24/7 operations; ICT apps increase smallholder incomes 20-40% via market access.

Impact	Technology	Economic Benefit
Cost Savings	Precision VRT/Robots	$66/acre ROI, -20-30% inputs
Revenue Gains	Biotech (Bt Crops)	+68% profits
Labor Efficiency	Automation	-25% costs
Market Access	ICT Platforms	+20-40% incomes

Overall, US farm output tripled (1948-2021) via tech despite fewer inputs, tripling productivity. Small farms see quickest ROI from digital tools, but upfront costs limit scale.

The findings corroborate earlier research indicating that modern agricultural technologies have a positive and significant impact on agricultural productivity (Gebbers & Adamchuk, 2010; FAO, 2022). The higher yields observed among technology adopters can be attributed to more efficient input management and improved crop management practices facilitated by precision technologies. The positive association between education and technology adoption highlights the importance of human capital. Educated farmers are better equipped to utilize digital platforms, aligning with observations by Wolfert et al. (2017). However, the persistence of financial constraints suggests that technological innovation alone is insufficient. Without adequate access to credit and subsidies, smallholders remain unable to adopt these tools, echoing concerns regarding the "digital divide" in developing countries.

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7. Conclusion

The study concludes that modern agricultural technologies play a vital role in enhancing agricultural productivity in India and Maharashtra. Technologies such as micro-irrigation, improved seed varieties, and digital advisory services contribute significantly to higher crop yields and resource-use efficiency. However, adoption varies considerably due to financial and infrastructural barriers.

To maximize benefits, it is essential to:

1. Strengthen extension and training services.
2. Expand access to affordable credit and targeted subsidies for small farmers.
3. Improve rural digital infrastructure.

By addressing these challenges, policymakers can facilitate inclusive and sustainable agricultural development.

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The Study of Patriarchal Control and Empowerment in Selected Indian Films

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Abstract

The study explores selected Indian films - Thappad, Ammu , Bai pan bhari deva - from different Indian film industries focused on women's struggles and empowerment within the society. Although many films talk about women's issues there remains still a gap between what films show and how society treat women's pain and suffering inside the family. The research aims to undertake a comparative study of women's pain, self respect and resistance as a portrayed in these three films. The method involves qualitative analysis of characters, themes and social setting of the selected films. The key findings showcases that Thappad foreground the normalisation of domestic violence, Ammu exposes the subtle and psychological dimensions of marital abuse, and Bai pan bhari deva highlights emotional and social burden of women through family expectations. These Films challenge traditional narratives and highlight the struggles of women in a patriarchal society. The significance of the study highlights how films create awareness, challenge social norms, give louder voices to women and encourages society to respect the dignity of women's and their self worth .

Key words : Patriarchy, Domestic violence, self respect, women's dignity, Empowerment.

1. Introduction

Indian cinema has long been a powerful medium for reflecting and shaping societal values. Patriarchy is not only a social system but also a mind-set that It shapes women's choices, behaviour, and freedom In Indian society, patriarchy operates through family traditions, marriage, gender roles, and social expectations. Women are often taught to adjust, compromise, and remain silent, even when they face injustice or violence. From an early age, they are made to believe that patience and sacrifice are their greatest virtues.

Indian cinema has always played an important role in reflecting social realities. Many filmmakers have started questioning patriarchal values and showing women as individuals who demand dignity, respect, and freedom.

Films like Thappad, Ammu, and Bai Pan Bhari Deva belong to this new wave of cinema. These films focus on women who are not rebels from the beginning but slowly become aware of the injustice done to them. They represent different regions, languages, and social backgrounds, yet they share a common concern, women's struggle against patriarchal control.

This study aims to conduct a comparative content analysis of selected three films, focusing on their portrayal of patriarchy and Empowerment. By examining the films narratives, character development, and key themes. The research seeks to uncover how these films reflect and

challenge patriarchal values in contemporary Indian society. This analysis will explore how the films distinct approaches to similar themes can offer different perspectives on the fight against patriarchal system and the empowerment of women in Indian culture.

2. Objective :

The main objective of this research is to study how patriarchal control operates in selected Indian films and how women respond to it. The study aims to examine the different forms of oppression faced by women, such as emotional, physical, and social control within family and marriage. It also seeks to understand the journey of women characters towards self-respect, resistance, and empowerment. Another objective is to analyze how contemporary Indian cinema questions traditional gender roles and challenges patriarchal values. Through this study, the research attempts to highlight the role of cinema in creating awareness about women's rights and gender equality in society.

3. Patriarchy shown in Indian Cinema :

Indian cinema has long been a reflection of societal norms, with a significant emphasis on patriarchal values. Studies have shown that different industrial films historically depict men as dominant figures and women as subordinate, reinforcing traditional gender roles. The portrayal of women in these films often limits them to roles such as caregivers, Housewives or treat them as a objects. However, recent years have seen a shift in film industries, with more films challenging these traditional norms and presenting more nuanced portrayals of women. This change is attributed to the growing influence of feminist movements and a changing audience that demands more realistic and empowering representations of women. Films like Thappad, and Bai pan bhari deva are part of this new wave, aiming to challenge and question the patriarchal structures present in society.

4. Research methodology :

This research follows a qualitative and analytical research method. The study is based on secondary sources such as film reviews, journal articles, and feminist criticism. The primary texts for analysis are the films Thappad, Ammu, and Bai Pan Bhari Deva.

The films are analyzed through:

- Character development
- Themes and narrative structure
- Representation of gender relations & social setting
- Dialogues are reflecting patriarchy

A comparative method is used to understand how patriarchy functions differently in selected Indian films. Feminist perspective helps in understanding women's silence, suffering, resistance, and to understand similarities and differences in the portrayal of patriarchy and empowerment. The study is descriptive in nature and focuses on interpretation rather than statistics.

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5. Data Analysis :

The data for this study will be collected through a detailed viewing of selected three Indian films, with specific attention to scenes that highlight women's empowerment and patriarchal structures. Key elements to be analyzed include:

- **Scenes and Plots:** Critical scenes that drive the narrative and reveal the central themes of the films.
- **Character Interactions:** Dialogues and interactions between characters that reflect Patriarchy.
- **Visual Imagery:** Use of symbols, settings, and cinematography to convey messages about gender and patriarchy.
- **Narrative Structure:** How the story unfolds and the resolution of the central conflict.
- **Representation of Women:** How female characters are portrayed, their roles, and their development throughout the film.
- **Dialogue Analysis:** Examination of key dialogues that reflect societal attitudes towards gender and patriarchy.
- **Character Development:** How the female characters change and grow while dealing with the problems they face.
- **Story development and ending:** The overall story of the films and how they end, especially in solving issues related to women's struggles.

By applying this analytical framework, the study will provide a comprehensive understanding of how Thappad, Ammu and Bai pan bhari deva movies address and challenge patriarchal values.

Overview of Thappad

Thappad (2020), directed by Anubhav Sinha, is a poignant drama that centers around Amrita, a devoted housewife whose seemingly perfect life is upended when her husband, Vikram, slaps her at a party. This single act of violence prompts Amrita to revaluate her marriage and her place within it. The film delves into the normalization of domestic abuse in Indian society and challenges the expectation that women should endure such treatment for the sake of maintaining familial harmony.

Key Themes:

- Domestic Violence: The central theme of Thappad is the physical and emotional impact of domestic violence.
- Patriarchal Norms: The film critiques the societal norms that uphold and justify male dominance and female subservience.
- Self-Respect and Autonomy: Amrita's journey is one of reclaiming her self-respect and asserting her autonomy against societal expectations.

Overview of Ammu

Ammu (2022), directed by Charukesh Sekar, is a South Indian drama that portrays the

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disturbing reality of domestic abuse within a powerful institutional setting. The film focuses on Ammu, a young woman who marries Ravi, a police officer. What begins as a seemingly normal marriage soon turns violent as Ravi uses his authority and masculinity to control and abuse Ammu. Trapped in a cycle of fear, Ammu struggles to find safety and justice as the very system meant to protect her fails her. The film presents a realistic depiction of how power and patriarchy combine to silence women and normalize violence within marriage.

Key Themes:

- Domestic Abuse and Power: The film highlights how authority and power are used to justify violence within marriage.
- Institutional Patriarchy: Ammu exposes how social and legal systems often protect the abuser rather than the victim.
- Resistance and Survival: Ammu's journey reflects quiet resistance and the courage required to escape an oppressive relationship.

Overview of Bai Pan Bhari Deva

Bai Pan Bhari Deva (2023) is a Marathi film directed by Kedar Shinde that explores women's struggles against patriarchy through a collective narrative. The film revolves around six women from different backgrounds who face various forms of injustice such as domestic violence, emotional neglect, and social restrictions. As their individual struggles intersect, the women come together to support one another. The film shifts focus from individual suffering to collective strength, highlighting the importance of unity and sisterhood in challenging patriarchal control.

Key Themes:

- Everyday Patriarchy: The film depicts how patriarchy operates in daily life across different social settings.
- Collective Empowerment: Women supporting women becomes a powerful tool of resistance.
- Solidarity and Self-Awareness: Through shared experiences, the characters reclaim confidence and agency.

Portrayal of Patriarchy

Thappad: The film portrays patriarchy through the everyday experiences of Amrita and other female characters. Vikram's slap is a manifestation of the deeply ingrained belief that men have the right to control and discipline their wives. The film also highlights how other characters, including women, often internalize and perpetuate these patriarchal norms. Amrita's decision to leave Vikram and seek a divorce is a radical act of defiance against these norms.

Ammu: Ammu portrays patriarchy through the abuse of power within marriage and social institutions. Ravi's violent behavior reflects a belief that authority and masculinity give him complete control over his wife. His position as a police officer strengthens this power, making Ammu's situation more dangerous and isolating. Patriarchy in the film is not limited to personal

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relationships but is supported by the system that protects the abuser and silences the victim. Society's failure to intervene reinforces the idea that women must endure suffering in silence. Ammu's eventual resistance and attempt to escape represent a challenge to this oppressive structure and expose the harsh reality of institutional patriarchy.

Bai Pan Bhari Deva: Bai Pan Bhari Deva portrays patriarchy through the everyday struggles of multiple women belonging to different social backgrounds. The film highlights how patriarchal control operates in the form of domestic violence, emotional neglect, economic dependence, and social restrictions. These women are expected to tolerate injustice and remain silent to maintain family honor. Patriarchy is shown as a collective social problem rather than an individual issue. The film also reveals how women are often discouraged from speaking out. However, when the women come together and support one another, they begin to challenge these patriarchal norms. Their unity becomes a powerful form of resistance against male dominance.

Table 1: Key Themes in Thappad, Ammu and Bai pan bhari deva

Themes	Thappad	Ammu	Bai pan bhari deva
Domestic violence	Focuses on a single act of violence within marriage	Repeated physical and psychological abuse	Addressed through multiple women's experiences of abuse
Nature Patriarchy	Patriarchy within marriage and family life	Patriarchy linked with power, authority, and institutions	Social and domestic patriarchy affecting women collectively
Male Authority	Shown through entitlement and control in marriage	Shown through misuse of police power and masculinity	Shown through social control, family pressure, and dominance
Women's silence	Society expects Amrita to adjust and forgive	Ammu is silenced through fear and institutional power	Women are discouraged from speaking against injustice
Women's empowerment	Emotional awakening and self-respect	Survival, courage, and reclaiming freedom	Sisterhood, solidarity, and shared strength
Social message	Violence of any kind is unacceptable	Power should not protect the abuser	Unity among women can challenge patriarchy

Character Analysis

Thappad: Amrita's character evolves from a submissive wife to an assertive individual who refuses to tolerate disrespect. Other female characters, such as Amrita's mother and mother-in-law, also represent different responses to patriarchal oppression, compliance, compromise,

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and eventual support for Amrita's stand. Vikram, on the other hand, embodies the entitled male who struggles to understand his own culpability.

Ammu: Ammu's character develops from a quiet and emotionally trapped wife into a woman who slowly gathers the courage to resist abuse. In the beginning, she remains silent due to fear, love, and lack of social support. As the film progresses, Ammu becomes more aware of the injustice done to her and begins to take control of her life. Her transformation is realistic. Ravi, her husband, represents toxic masculinity and the misuse of institutional power. His character highlights how authority strengthens patriarchal control, while the silence of society reflects the failure to protect women.

Bai Pan Bhari Deva: Bai Pan Bhari Deva presents the growth of multiple women characters who face patriarchy in different forms. Initially, these women suffer in isolation due to fear, social pressure, and economic dependence. As they come together, they begin to share their experiences and support one another. This unity helps them regain confidence and strength. Their collective journey highlights empowerment through sisterhood. Male characters largely represent social dominance, showing how patriarchy is maintained through everyday behavior.

Table 2: Character Development

Character Aspect	Thappad	Ammu	Bai pan bhari deva
Protagonist	Amrita: evolves from a submissive wife to a self respecting and assertive woman	Ammu: Transforms from a fearful and silent wife to a courageous woman who resists abuse	Six women's: Grow from isolated and oppressed individuals to confident and united women
Antagonist	Vikram: Entitled husband, unable to accept responsibility for his actions	Ravi: Abusive police officer, represents toxic masculinity and misuse of power	Patriarchal forces: Male dominance, social control, and oppressive family structures
Supportive characters	Amrita's mother and mother-in-law show different responses to patriarchy, from compromise to support	Society and institutions largely fail Ammu, highlighting lack of support	Women friends support each other, showing solidarity and sisterhood

Thappad: Dialogues in Thappad are crucial in highlighting the normalization of domestic abuse. Statements like "It was just a slap" are countered by Amrita's firm stance that any form of violence is unacceptable. The interactions between Amrita and Vikram reveal the power dynamics in their relationship, and Amrita's conversations with other women illustrate the societal pressures they face.

Ammu: Dialogues in Ammu play an important role in exposing the fear and control present in an abusive marriage. Ravi's harsh and threatening language reflects his belief that authority

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gives him the right to dominate his wife. Ammu's silence and limited responses highlight her emotional confinement and lack of support. As the film progresses, her interactions become more cautious and deliberate, showing her growing awareness and resistance.

Bai Pan Bhari Deva: In Bai Pan Bhari Deva, dialogues are used to express women's shared experiences of oppression and emotional pain. Conversations among the women reveal the everyday nature of patriarchal control and the social pressure to remain silent. Through honest and supportive interactions, the women begin to voice their anger, fear, and frustration. These dialogues gradually shift in tone from suffering to confidence, reflecting their growing unity and empowerment.

Table 3: Analysis of key dialogues :

Dialogues	Film's	Context	Implication
"it was just a slap".	Thappad	Vikram justifies his action	Normalization of domestic violence
" I need respect, not adjustment".	Thappad	Amrita asserts her decision	Rejection of patriarchal expectations
" I am your husband, remember that".	Ammu	Ravi asserts authority over Ammu	Abuse of power and male dominance
"Why didn't you speak earlier ".	Ammu	Society's reaction to abuse	Victim-blaming and lack of support
" Enough is enough ".	Bai pan bhari deva	Women take a stand together	Collective resistance against oppression
" We are not alone".	Bai pan bhari deva	Women support each other	Beginning of collective empowerment

Table 4 : Director, Producer, and Cast Details of the Films:

Film	Director	Producer	Main cast
Thappad	Anubhav Sinha	Bhushan Kumar, Krishan Kumar, Anubhav Sinha, zee studios	Taapsee Pannu, Pavail Gulati, Kumud Mishra, Ratna Pathak Shah
Ammu	Charukesh sekar	Stone Bench Films, Karthik Subbaraj, Kalyan Subramanian Kaarthekeyen Santhanam	Aishwarya Lakshmi, Naveen Chandra, Bobby Simha

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Film	Director	Producer	Main cast
Bai pan bhari deva	Kedar shinde	Jio studios	Madhuri Bhosale, Bela Shinde, and Ajit Bhure as key producers, starring a prominent cast including Rohini Hattangadi, Vandana Gupte, Sukanya Kulkarni, Shilpa Navalkar, Suchitra Bandekar, and Deepa Parab

6. Findings :

The comparative analysis reveals that Thappad, Ammu and Bai pan bhari deva films are significant in their portrayal of patriarchy and women empowerment. Thappad focuses on domestic violence and the subtle ways in which patriarchy operates within marital relationships, while Ammu extends this discussion by exposing the violent and institutional nature of patriarchy, where power and authority protect the abuser and silence the victim. The film highlights how fear, control, and systemic failure prevent women from seeking justice. Similarly, Bai Pan Bhari Deva presents patriarchy as a collective social problem affecting women across different backgrounds. By emphasizing solidarity and sisterhood, the film shows how collective resistance can challenge gender inequality. Together, these films question the normalization of patriarchal values and strongly advocate for women's dignity, rights, and empowerment.

7. Conclusion :

This research paper has presented a content analysis of Thappad, Ammu, and Bai Pan Bhari Deva to examine their portrayal of patriarchy and women's empowerment in contemporary Indian cinema. Each film addresses gender inequality through different social contexts and narrative approaches. Thappad highlights the normalization of domestic violence within marriage and emphasizes self-respect as a form of resistance. Ammu exposes the violent and institutional nature of patriarchy, where power and authority silence women and protect the abuser. Bai Pan Bhari Deva presents patriarchy as a collective social problem and stresses the importance of unity and sisterhood in challenging oppression.

Together, these films challenge traditional gender roles and question the acceptance of patriarchal values in everyday life. They move beyond victimhood and portray women as individuals capable of awareness, resistance, and change. The study suggests that Indian cinema plays a significant role in shaping social consciousness by bringing women's lived experiences to the forefront. Overall, Thappad, Ammu, and Bai Pan Bhari Deva are important contributions to

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Indian cinema, as they encourage people to think critically about patriarchy and support gender equality.

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From Grammar to Society: An Interdisciplinary Study of 'Samjña-s' in the Apatyadhikara

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Introduction:

Under the present title, the study examines technical terms *(samjña),* which function not merely as linguistic labels but as reflections of social practices, grammatical structure, and cultural values. The focus is on the *Apatyadhikara* section as organized in Bhattoji Diksita's Siddhantakaumuda, a *prakarana-grantha* that thematically arranges Panini's *sutra-s* for systematic study. The designation *Apatyadhikara*, is coined by Bhattoji Diksita and not Panini, refers to the group of *sutra-s* prescribing descendant-forming suffixes unifying all aphorisms on progeny within a single analytical framework.

Panini's *sutra-s* primarily prescribe grammatical procedures; however, to maintain extreme concision, these procedures are not elaborated within individual *sutra-s.* Instead, the *sutra-s* are systematically classified into six types, a methodological framework that aids clearer interpretation and effective application which are *Samjña sutra, Paribhasha sutra, Vidhi sutra, Niyama sutra, Atidesa sutra, Adhikara sutra.* Present paper focuses on the *samjña sutra-s* or the technical terms, employing brief expressions to convey comprehensive meaning within the *Apatyadhikara*, namely *gotra, yuva, rsi, ksudra, grsti, and tadraja.*

1. *Gotra samjña -* The *sutra apatyam pautraprabhrti gotram* (P.A.4.1.162)[21] introduces the *gotra samjña.* The terms such as *gotra, kula*, and *vams'a* are often treated as near synonyms, all conveying the general sense of descent or lineage, but Panini, gives a precise and technical definition to *gotra.* According to this *sutra*, a descendant qualifies as gotra only when the relationship extends to the grandson or a more remote generation. As explained in the *Siddhantakaumudi,* when, with reference to a given person, the descendant is the son's son or of a lower generational level, such lineage is designated as gotra. The formulation *pautraprabhrti* explicitly excludes the immediate descendant, indicating that the son himself is not included within the scope of *gotra*. From this perspective, the inclusion of the term *apatyam* appears redundant, since the intended sense would seemingly be conveyed by *pautraprabhrti gotram* alone.

2. Yuva Samjña - The s*utra jivite tu vamse yuva* (P.A. 4.1.163)[22] defines the term *yuva* According to this aphorism, when a member of a line of descent beginning with the father is alive, a descendant who is a grandson or of a still lower generation is designated as *yuva.* For a precise understanding of this term, it is necessary to clarify the meaning of *vamsa.* The word *vamsa* denotes an uninterrupted succession within a family lineage. When a new individual, specifically

[21] M.D. Sathe (tr), *vaiyakarana siddhanta kaumud*ı , Sanskrit Vidya Parisanstha, Pune, July 1966, p.17

[22] M.D. Sathe (tr), *vaiyakarana siddhanta kaumud*ı , Sanskrit Vidya Parisanstha, Pune, July 1966, p.18

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a son is born following another, he becomes part of this continuous line and is termed *vamsya.* Thus, the father, son, grandson, and subsequent descendants collectively constitute *vamsya.* When such a *vamsya* is alive, the relevant descendant is identified by the term *yuva.* Consequently, *yuva* applies to an individual who is at least fourth in the order of descent from whom the derivation is made.

This rule primarily applies in cases where there is a single line of descent. However, when more than one son is born, the aphorism *bhratari ca jyayasi* (P.A. 4.1.164)[23] becomes operative. According to this *sutra,* when the elder brother is alive, the younger brother is designated as *yuva,* provided the generational conditions are satisfied. As noted earlier, a *vamsya* is one from whom descent proceeds; therefore, a brother, strictly speaking, is not a *vamsya*, since he is not the source from which the other brother is born. This aphorism thus functions as a supplementary provision in situations where no explicit rule is otherwise available. In such cases, the elder brother is treated as *vamsya*, while the younger brother receives the designation *yuva*. Accordingly, the suffix employed in the derivation of nouns denoting the younger brother differs from that used for the elder brother.

These terms like *gotra, yuva* might change from one lineage to another because *'vanyasmin sapindye sthavitare jivati'* (P.A. 4.1.165)[24] suggests 'option', while using this term. According to this aphorism, a living descendant of a grandson or of a still more remote generation may optionally be designated as *yuva* when a sapinda who is senior to a brother is alive. The repeated occurrence of the term *jivati* in this context is significant, as it underscores the determining role played by the existence of a living senior descendant in the assignment of lineage terminology. Panini thus makes the application of *yuva* contingent not merely on genealogical position, but also on the presence of senior members within the family structure.

Since lineage terminology is sensitive to variations in generational hierarchy, the designations applied to descendants are liable to change with shifts in descent and seniority. Different configurations of living ancestors or senior relatives yield different grammatical outcomes. Accordingly, when a person who is superior in both age and generational degree to an elder brother is alive, the younger brother may or may not be designated as *yuva*.

A *sapinda* superior to an elder brother may include relatives such as a paternal or maternal uncle, a maternal grandfather, or other senior who stand higher in the generational order. The presence of such individuals alters the relative position of the younger brother within the lineage, thereby affecting the applicability of the *yuva* designation. Through this provision, Panini acknowledges the dynamic nature of family structures and incorporates this variability into the grammatical framework governing descent-based terminology.

Another term for *gotra is vrddha*, suggested by *'gotrasyaiva vrddha samjña pracam'* [25] It is observed that on certain occasions Panini explicitly records the views of other contemporary grammarians. As seen in this context, he refers to *pracam* and *udicam,* denoting grammarians

[23] M.D. Sathe (tr), *vaiyakarana siddhanta kaumud*ı , Sanskrit Vidya Parisanstha, Pune, July 1966, p.18
[24] M.D. Sathe (tr), *vaiyakarana siddhanta kaumud*ı , Sanskrit Vidya Parisanstha, Pune, July 1966, p.19
[25] M.D. Sathe (tr), *vaiyakarana siddhanta kaumud*ı , Sanskrit Vidya Parisanstha, Pune, July 1966, p.19

belonging to the eastern and northern regions respectively. Notably, Panini does not cite opinions that coincide with his own position; rather, he selectively mentions those views that differ from his interpretation. In certain contexts, the *yuva* suffix is employed with *gotra* forms as a marker of respect. In this connection, scholars of the eastern grammatical tradition (*pracam*) designate *gotra* by the term *vrddha.* An illustrative example is the expression *tatrabhavan gargyayanah*. Here, although *gargya* belongs to the third generation in the lineage, the *yuva* suffix is used instead of the gotra suffix. This usage indicates that, in practice, *yuva* may be optionally regarded as gotra, and conversely, *gotra* may be treated as *yuva*, depending on contextual and honorific considerations.

By the previous aphorisms, there seems no mention of daughters from a lineage, no terms are specified for feminine gender as well. The aphorism P.A. 4.1.94, *gotradyanyastriyam*[26] , comes in eliminating this doubt. As per this aphorism, the term *yuva* is not seen in feminine, *yuva* suffixes are not adjoined to feminine nouns. When a descendant of the description denoted by *yuva*, is intended to be expressed a new suffix is attached, only after what already ends with an affix marking a descendant as low at least as a grandson (*gotra*), but in feminine the word is not termed as *yuva*, and no new suffix is added. This is a *niyama sutra*, (restrictive aphorism). Restricting feminine gender to get *yuva* suffix. Hence, the feminine will be known by gotra but never by *yuva.*

The effect of this rule is that feminine descendants are identified solely through *gotra* and never through *yuva*. From a grammatical standpoint, this ensures consistency and clarity within the derivational system. At the same time, it reveals a gender-based asymmetry embedded in the linguistic representation of lineage. Thus, the aphorism not only regulates formal grammatical derivation but also reflects broader social conventions concerning gender and lineage that are encoded within Panini's grammatical framework.

3. Rsi Samjña - The aphorism *rsyandhakavrsnikurubhyas ca* (P.A. 4.1.114) [27] explains *rsi samjña* and prescribes the suffix *an* in specific contexts and simultaneously restricts the application of the suffixes *dhak* and *iñ.* The traditional understanding of *rsi* is captured in the definition *rsayo mantradrastarah,* according to which *rsi-s* are those who are the seers of sacred mantras. According to this rule, when a nominal stem denotes the name of a *rsi*, or refers to an individual belonging to the lineages of *Andhaka, Vrsni,* or *Kuru,* the suffix *an* is to be employed. The explicit exclusion of the suffixes *dhak* and *iñ* in these cases serves to maintain a clear grammatical distinction between these revered categories and other forms of descent-based derivation. Thus, the aphorism functions at two levels: on the formal grammatical level, it determines the appropriate suffix to be added, and on the conceptual level, it delineates the special status accorded to *rsi-s* and certain prominent lineages.

4. Ksudra Samjña - The aphorism *ksudrabhyo va* (P.A. 4.1.131)[28] explains the *ksudra samjña*. In the present grammatical framework, *ksudra* is understood in the sense of *angahina silahinah*[29], means those who are defective or wanting in any bodily limb or organ, or who are low in social

[26] M.D. Sathe (tr), *vaiyakarana siddhanta kaumudı* , Sanskrit Vidya Parisanstha, Pune, July 1966, p.22
[27] M.D. Sathe (tr), *vaiyakarana siddhanta kaumudı* , Sanskrit Vidya Parisanstha, Pune, July 1966, p.33
[28] M.D. Sathe (tr), *vaiyakarana siddhanta kaumudı* , Sanskrit Vidya Parisanstha, Pune, July 1966, p.41
[29] M.D. Sathe (tr), *vaiyakarana siddhanta kaumudı* , Sanskrit Vidya Parisanstha, Pune, July 1966, p.41

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status and religious principles. The *anuvrtti* (repetition) of *dhrak* is to be read in this aphorism from the previous aphorism, and not of *arak* though the later immediately precedes it. Hence, this aphorism debars *dhak,* which come in another alternative. As option is suggested here, we can get two alternative forms like *kanerah* and *kaneyah,*

kanayah aptatyam/

kana nsapatya su	-	*svaujasamautchas / (P.A 4.1.2)*
		(primary suffixes *ns, su are* added)
kana apatya	-	*supodhatuppratipadikayoah.../ (P.A 2.4.71)*
		(elision of primary suffixes)
kana + dhak	-	*ksudrhbhyo va/ (P.A 4.1.131)*
		(suffix *dhak* is added)
kana + dha	-	*halantyam/ (P.A 1.3.3),*
		(elision of last consonant is suggested)
		tasya lopah/ (P.A 1.3.9)
		(elision of *k*)
kana + eya	-	*ayaneyainiyiyah.../ (P.A 7.1.2)*
		(*dha gets the augment eya*)
kan + eya	-	*yaci bham.../ (P.A 1.4.18),*
		(*kana gets bha samjña*)
		yasyeti ca.../ (P.A 6.4.148)
		(*elision of a*)
kaneya	-	*krttaddhitasamasasca.../ (P.A 1.2.46)*
		(*kaneya gets pratipadika samjña*)
kaneya + su	-	*svaujasamautchaa.../ (P.A 4.1.2)*
		(primary suffix *su* is added)
kaneya + ru	-	*sasajusoruh.../ (P.A 8.2.66)*
		(*s* gets the augment *r*)
kaneya + r	-	*upadese 'janunasika it / (P.A 1.3.2),*
		(*u* gets *it samjña*)
		tasya lopah/ (P.A 1.3.9)
		(elision of *u*)
kaneyah	-	*kharavasanayoh visarjaniyah/ (P.A 8.3.15)*
		(*r* in the end of a pada gets converted into *h*)

kaneyah, means the son of one-eyed lady. Also, *daserah* and *daseyah*- the son of female slave. Here, the aphorism deals with feminine gender, and as it comes under *Apt*, the sense of 'his son'

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should be taken obviously. The sense of word *ksudra* seems to be changing with changing time. Now a days it's more likely taken as low class.

5.Grsti samjña - *grstyadibhyas ca* (P.A. 4.1.136)[30] suggests suffix dhañ in the sense of a descendant after the words *grsti* etc. The word *grsti* means *'sakrt prasrta'* when it means a cow, will of course get the suffix *dhañ* by respective aphorism. The present aphorism applies when it does not mean a four-footed animal, but means a woman who has only one child or who has delivered only once i.e., *'sakrt prasrta'*. Panini also gives a *gana* named as *grsti,* in this *gana,* there are a few words which are names of *rsis*, in that case the suffix *an* will be added.

6.Tadraja Samjña - The term *tadraja* refers both to a country and to the Ksatriya tribe or ruling lineage associated with that country. In Panini's grammatical system, *tadraja* is treated as a distinct category of suffixes, specifically those falling under the aphorisms P.A. 4.1.168[31] to 4.1.173. This distinction is necessary because the suffixes treated in the preceding aphorisms primarily convey meanings associated with gotra or *yuva*. In contrast, *tadraja* suffixes are employed to indicate affiliation with a kingdom or direct relation to the king himself.

For example, the term *kaunteyah* derives from *Kunti,* where *Kunti* denotes the kingdom and *kaunteyah* refers to the king or the royal lineage of *Kunti.* The application of the *tadraja* suffix therefore requires that the base word signify either a *Ksatriya* individual, a kingdom, or the king of that kingdom. The use of the demonstrative *te* in P.A. *te tadrajah*[32] is carefully restricted, it refers only to the suffixes governed by P.A. 4.1.168 to 4.1.173 [33] and does not apply to suffixes treated in earlier aphorisms, which already carry the specialized designations *gotra* and *yuva*.

In addition, the rules governing tadraja suffixes include conditions for elision. Elision is permitted when the word occurs in the plural and is taken with reference to its *tadraja*- modified base itself, rather than as part of a compound or as an epithet dependent upon another word. A further restriction is that the base should not be used in the feminine gender. Example of which is -

iksvaku + añ	-	*janapadasabdatksattriyadañ/ (P.A 4.1.168)* (suffix *añ* is added)
iksvaku + 0	-	*tadrajasya bahusu tenavastriyam/ (P.A 2.4.62)* (elision of *tadraja* suffix *añ*)
iksvakava + jas	-	*svaujasamautchas.../ (P.A 4.1.2)* (primary suffix *jas* is added)
iksvakava + as	-	*cutu/ (P.A 1.3.7)* (elision of *j*)
iksvakava +s	-	ato gune/ (P.A 6.1.97) (*pararupa ekadesa* in the place of *a*)

[30] M.D. Sathe (tr),*vaiyakarana siddhanta kaumud*ा , Sanskrit Vidya Parisanstha, Pune, July 1966, p.43

[31] जनपदशब्दात् क्षत्रियादञ् | M.D. Sathe (tr), *vaiyakarana siddhanta kaumud*ा , Sanskrit Vidya Parisanstha, Pune, July 1966, p.61

[32] M.D. Sathe (tr), vaiyakarana siddhanta kaumudा , Sanskrit Vidya Parisanstha, Pune, July 1966, p.64

[33] साल्वावयवप्रत्यग्रथकलकूटाश्मकादिञ्| M.D. Sathe (tr), vaiy?kara?a siddh?nta kaumud? , Sanskrit Vidya Parisanstha, Pune, July 1966, p.64

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iksvakava + ru	-	*sasajusoruh/ (P.A 8.2.66)* (*s* gets the augment *r*)
iksvakava + r	-	*upadese'janunasika it/ (P.A 1.3.2),* (*u* gets it *samjna*) *tasya lopah/ (P.A. 1.3.9)* (elision of *u*)
Iksvakavah	-	*kharavasanayoh visarjaniyah/ (P.A 8.3.15)* (*r* in the end of a pada gets converted into *h*)

Conclusion : Though the structure of the *Astadhyayi* is highly formal and focused on grammar and grammatical procedures, it also provides valuable insight into the society, era, culture, and geography of its time. This study demonstrates that the *samjña sutra-s* of the *Apatyadhikara*, while embedded within a rigorously technical grammatical system, also function as dense repositories of socio-cultural knowledge.

Categories such as *gotra* and *yuva* formalize patrilineal continuity and generational hierarchy, whereas the regulated treatment of feminine forms highlights asymmetries in social recognition. Similarly, the inclusion of *rsi* integrates ritual and religious authority, while terms like *ksudra* signify social marginality through linguistic convention. The *tadraja* classification further extends grammatical reasoning into the political sphere by encoding territorial affiliation and kingship. Taken together, these findings reaffirm that the Apatyadhikara cannot be viewed merely as a technical segment on patronymic suffixes; rather, it emerges as a critical interface between linguistic structure and social reality, underscoring the relevance of Paninian grammar to the Frontiers of Research in Social Science and its potential for reconstructing the cultural and institutional frameworks of early Indian society.

Keywords :

Paninian Grammar, *Apatyadhikara, Samjña,* Social linguistics, Ancient Indian Society

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Trauma and Female Resilience of Major Female Characters in Duffer Brother's Stranger Things

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Abstract

The present research work analyzes the feminist issues in major female characters in American OTT series Stranger Things created by the Duffer Brothers for Netflix. Set in the fictional town of Hawkins, Indiana,during the 1980s the narrative follows a group of young friends who encounter supernatural forces and uncover secret government exploits. Under the light of feminist literary theory supported by the concept of trauma , this study examines understanding the trauma and female resilience in major female characters - Eleven, Max, Nancy, Joyce and Robin- from season 1 to 5. The method employed is qualitative textual analysis of the OTT series to examine trauma and female resilience to understand psychological and physical forms of trauma. The findings reveal the distinctive trauma which the female characters endured and survived with their resilience. As there has been limited research on trauma and Female Resilience on major female characters, this research addresses the gap. The research highlights the psychology of female characters as they cope with their trauma with their female resilience.

Keywords: Stranger Things, Trauma, Female Resilience, Female characters

1.Introduction

Stranger Things is a popular Netflix series created by the Duffer Brothers. OTT platform is a leading and emerging media platform which addresses mainstream society. It highlights the problems in American lifestyle and culture, an elite culture of the superpower marked by the world .There has been an inherent sense in imitating the lifestyle and culture of other countries. With the help of the OTT platform that demonstrates American culture and lifestyle can help in understanding their issues in the mainstream world.

The main objective of this research paper is to examine the major female characters of Stranger Things from Seasons 1 to 5, namely Eleven, Max, Joyce, Nancy, and Robin. The study seeks to explore the representation of trauma and female resilience through these characters. Trauma functions as a central narrative force, highlighting both physical and psychological suffering experienced by the female characters while confronting supernatural entities and navigating societal expectations.

Stranger Things is a fictional story set in the late 1980s in the fictional town of Hawkins, Indiana, the series follows a group of children who become entangled in supernatural threats and secret government experiments. It focuses on the appearance of monsters in the month of November , especially the date Nov, 6 as it is the date when Will disappeared to the Upside Down . The characters are divided into three groups : Adults, Young Adults, Teens. The adult group involves

Joyce, Hopper and Murray while the young adult group involves Nancy, Robin, Steve,Jonathan and the teen group involves Max, Eleven, Will, Mike, Dustin and Lucas as the major characters. While the narrative initially appears to revolve around adventure and horror, it gradually unfolds deeper psychological themes, particularly trauma and survival. (Stranger Things,2016-2025)

Despite extensive research on trauma in the media, the focus has largely remained on male characters, often marginalizing or overlooking the trauma of female characters. This paper argues that Stranger Things foregrounds female trauma as a gendered experience and simultaneously portrays diverse forms of resilience. Each female character demonstrates the psychological and physical consequences of encountering the Upside Down or its aftermath and reveals the strength, resistance, and adaptability required to overcome trauma. The study aims to examine the different types of trauma experienced by each character and the varied forms of resilience they exhibit in response.

2. Feminist Literary Theory

Feminism is the belief that women should have equal rights and opportunities as men. Feminist Literary Theory analyzes texts through a feminist lens, examining how gender, patriarchy, and power structures shape narratives, characters, and interpretations. It aims to challenge male-centric perspectives, recover women's voices, and critique social inequalities reflected in literature and culture.

Emerging as a formal critical approach during the late 1960s and early 1970s, Feminist Literary Theory was heavily influenced by second-wave feminism. Kate Millett's *'Sexual Politics '* (1970) is a foundational text that argues literature often reinforces patriarchal power structures (Millet,1970) .Elaine Showalter's concept of *'Gynocriticism'* emphasizes the study of women's writing by women and the development of a female literary tradition, thereby making women aware of their marginalized position in literature. (Showalter,1981)

Women's trauma often stems from sexual violence, physical abuse, domestic oppression, emotional manipulation, and the suppression of emotional expression. When women are treated as objects rather than subjects, trauma becomes a distinctly gendered experience. Feminist Literary Theory thus provides an essential framework for examining trauma and resilience in female characters.

1.Concept of Trauma

The term "trauma" originates from the Greek word traumatikos, meaning "wound," and initially referred to physical injury. Later psychological studies, particularly by Sigmund Freud and Josef Breuer, expanded the meaning of trauma to include emotional and psychological suffering without visible physical harm. (Freud & Breuer,1957)

During the twentieth century, large-scale violence such as the World Wars and the Vietnam War further established trauma as a serious psychological condition. Judith Herman's Book *'Trauma and Recovery '(1992)* emphasized that trauma is shaped by social and political systems rather than existing solely at an individual level.(Herman,1992) In the book Resurrecting the Wounds,Shelly Rambo (2017) conceptualizes trauma as an ongoing condition in which wounds

persist rather than disappear, a framework that is particularly relevant to understanding female trauma shaped by expectations of silence and endurance. (Rambo,2017) Jennifer Pemberton's article *'The Impact of Sexual and Interpersonal Violence & Trauma on Women'* (2020) directly addresses women's experiences of sexual and interpersonal violence, emphasizing that trauma is rooted in gendered power structures and often intensified by institutional responses that fail survivors. (Pemberton, 2020)Extending this analysis to the cultural level, Lucy Britt and Wilson Hammett in their article *'Trauma as Cultural Capital'* (2024) argue that trauma narratives operate as cultural capital, where women's suffering is frequently normalized, questioned, or consumed without leading to justice. Together, these scholars demonstrate that female trauma exists across personal, systemic, and cultural dimensions. (Britt &Hammett, 2024) Their combined perspectives challenge simplified narratives of healing and call for sustained attention to women's lived experiences of trauma.

According to Sigmund Freud in Beyond the Pleasure Principle (1920), trauma can be defined as:

"An experience which within a short period of time presents the mind with an increase of stimulus too powerful to be dealt with or worked off in the normal way." (Freud,1920)

Trauma may arise from violence, loss, systematic control, prolonged exposure to terror, isolation, or survivor's guilt. In media narratives, trauma often manifests through recurring memories, emotional numbness, paranoia, and identity fragmentation.

2. Concept of Female Resilience

The American Psychological Association defines resilience as:

"The process and outcome of successfully adapting to difficult or challenging life experiences, especially through mental, emotional, and behavioral flexibility."(American Psychological Association,n.d.)

Female resilience is particularly concerned with women who confront sustained psychological trauma, violence, and social marginalization. In narrative contexts, resilience is demonstrated through survival, identity reconstruction, emotional acknowledgment of grief, maternal endurance, ethical agency, relational support, and resistance to oppressive systems.

3.Critical Analysis of Major Female Characters in Stranger Things

Stranger Things portrays trauma as a lived emotional experience rather than a theoretical construct. The major female characters undergo different forms of trauma including abuse, loss, violence, and emotional isolation. This section analyzes how these characters respond to trauma and demonstrate female resilience through survival, emotional strength, resistance and self - redefinition.

1. Eleven / Jane Hopper

Eleven, also known as Jane Hopper, is a young girl with psychokinetic abilities who is subjected to experimentation at Hawkins National Laboratory. As the central protagonist and narrative catalyst, her personal trauma drives much of the series' conflict. Eleven embodies institutional trauma, as she is treated as a weapon rather than a human being.

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Raised in a hostile laboratory environment, Eleven experiences emotional abuse, isolation, and dehumanization under Dr. Brenner's authority. This upbringing results in severe trust issues, emotional repression, and identity confusion. Escaping the laboratory exposes her to friendship and familial warmth, yet her search for identity introduces further trauma. Overuse of her powers leads to physical exhaustion, loss of abilities, and the loss of loved ones such as Hopper. To regain her powers, she is forced to revisit traumatic memories and confront her abuser once again.

In Season 4, Episode 7: 'The Massacre at Hawkins Lab', Eleven realizes the breakdown of trust.

"Papa lied"

In the season finale, it is demonstrated on Eleven sacrificing herself to end the trauma cycle for Future Elevens but it is also speculated that she is alive and chose isolation to end the creation of new Elevens.

According to the research paper , *Psychoanalytical examination of Stranger Things' Eleven : Trials and Tribulations of Childhood Trauma on the ' Child - Hero'*

"Unfortunately, her past has influenced and

continues to influence her behaviors throughout the series, since she sustained complex childhood trauma from the moment she was born"

Although trauma is normalized in her childhood, Eleven gradually learns to process emotions through relationships with Mike, Dustin, Lucas, Max, and Will. Female friendship, particularly with Max, enhances her self-esteem and emotional expression. Her resilience lies in relational healing, resistance to institutional control, and her continued refusal to be reduced to a weapon. (Gronowski, 2018)

2. Joyce Byers

Joyce Byers is a single mother whose son, Will, becomes repeatedly entangled with the supernatural. She functions as a maternal anchor and emotional witness, often dismissed as irrational or hysterical. Joyce's narrative exemplifies chronic trauma and maternal resilience.

According to the research paper *Parenting into the Spin : Trauma, Coming of the Age, and Raising Children in Stranger Things* (2019),

"Joyce's own trauma is centered on her motherhood; she lost Will once and is unsure that he is truly back, clearly evidenced by the scene where the phone rings during the Byers' family movie night and she flinches with each trill, even though he is seated nearby"

The disappearance of her son, combined with social disbelief and government manipulation, intensifies her anxiety and distrust of authority. Despite being labeled unstable, Joyce persists in her search for Will, demonstrating unwavering maternal instinct.

In Season 1, Episode 4 : 'The Body', when Will's Body is discovered, Joyce quickly recognizes that it is not him.

"That is not my son."

Even after Will's return, she remains hyper-vigilant, interpreting signs of danger through electrical disturbances and environmental changes. Joyce experiences repeated loss, including

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Bob and Hopper, yet continues to protect and nurture her family, including Eleven.

In the season finale, killing Vecna repeatedly with the area accentuated the release of trauma which he inflicted on her and others.

Joyce's resilience emerges through endurance, emotional vigilance, and resistance to systematic oppression. Her maternal love functions as a survival strategy rather than a weakness. (Baker &Howell,2019)

3. Nancy Wheeler

Nancy Wheeler is a high-achieving teenager who evolves into an investigator and moral agent. Her narrative is crucial for examining survivor's guilt, witness trauma, and ethical resilience.

According to the research paper , *'Very Familiar Things: Captivity and Female Fierceness in Stranger Things',*

"Nancy exchanges vulnerability for fearlessness not as a consequence of captivity, but as a response to the captivity of a loved."

Nancy experiences intense guilt following the disappearance and death of her friend Barb.

In Season 2, Episode 1 : 'MADMAX' ,

"We killed Barb."

Her refusal to accept official narratives leads her to uncover the truth behind the Upside Down. She also confronts workplace sexism and repeated dismissal by male authority figures. Nancy's exposure to death, violence, and prophetic visions further compounds her trauma.

Her resilience lies in truth-seeking, ethical responsibility, and active resistance. Through skill development, investigative agency, and emotional persistence, Nancy refuses silence. Her friendships, particularly with Robin, and her relationship with Jonathan provide emotional grounding. (Furlanetto, 2019)

4.Maxine Mayfield/Max

Max Mayfield represents grief, survivor's guilt, and emotional vulnerability. Growing up in a dysfunctional family, Max experiences neglect, verbal abuse, and emotional instability. The death of her stepbrother Billy results in profound grief and self-blame, making her vulnerable to Vecna's psychological manipulation.

In Season 4, Episode 4: Dear Billy , Max writes a letter for her dead step- brother and expresses her grief.

"I don't know how to live without you."

According to the research paper *Parenting into the Spin : Trauma, Coming of the Age, and Raising Children in Stranger Things* (2019),

"With her father actively abusive and her mother passively acquiescent, there is no parental attempt to recognize, acknowledge, much less to heal this trauma."

Max initially copes by emotional withdrawal and isolation. However, her eventual acknowledgment of grief and willingness to communicate become her primary means of

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survival. Her confrontation with Vecna symbolizes facing repressed trauma rather than escaping it.

Max's resilience lies in emotional honesty, confrontation of fear, and refusal to deny pain. Survival, in her case, is rooted in acknowledgment rather than suppression. (Baker &Howell,2019)

5. Robin Buckley

Robin Buckley is an intelligent, sarcastic character who later reveals her queer identity in a socially hostile environment. Her narrative allows for the examination of identity-based trauma and resilience.

In Season 3, Episode 7 : 'The Bite',

Robin tells Steve in the bathroom of Starcourt Mall of how she was obsessed with him.

"I was obsessed with you."

However, the obsession was not of love but hate. Robin, a closeted lesbian wanted to live the life without prejudice of society just the way Steve, a straight guy lived.

According to the article, 'An Autistic Reading of Stranger Things Robin Buckley',

"…her coming out scene was handled with a lot of care and respect: she wasn't outed, she wasn't coerced, she did it of her own volition and she was accepted." .

Robin experiences trauma as a result of torture by Russian operatives and the systemic oppression linked to her sexual identity. Initially, she employs humor and sarcasm as coping mechanisms, alongside behaviors associated with autistic traits, such as excessive talking and difficulty interpreting social cues. Over time, she develops the ability to communicate effectively and cultivate supportive relationships.

Her resilience is rooted in self-acceptance, relational support, and adaptive coping strategies. Humor becomes both a shield and a survival tool. (Masse,2022)

Conclusion

The representation of trauma and female resilience in the media plays a crucial role in humanizing women beyond objectification and subordination. Stranger Things foregrounds the psychological and emotional realities of women's suffering while simultaneously portraying their strength and endurance.

Through the characters of Eleven, Joyce, Nancy, Max, and Robin, the series presents trauma as multifaceted and gendered, shaped by institutional control, societal negligence, and supernatural forces. Their resilience manifests through resistance, survival, emotional acknowledgment, and recovery. By centering female trauma and resilience, Stranger Things contributes to a feminist reimagining of popular culture that recognizes women as complex, vulnerable, and powerful subjects.

Stranger Things remains a culturally and academically relevant text because it demonstrates that women's trauma is neither exceptional nor newly produced, but historically persistent and structurally embedded. The series exposes how women's suffering has long been subjected to

disbelief, silencing, and institutional neglect, only gaining recognition when mediated through visibility or public outrage. By representing diverse forms of trauma including maternal grief, survivor's guilt, queer silencing, unresolved bereavement, and institutional abuse, the series underscores the continuity between fictional narratives and real-world experiences of women. Understanding trauma through reel-life representations enables a deeper recognition of trauma in real life, particularly in contexts of gender-based violence. Incidents such as the Unnao rape case in India reveal how women's suffering often remains ignored until it becomes unavoidable within public discourse. Therefore, Stranger Things functions not merely as popular entertainment but as a significant cultural text that amplifies feminist trauma discourse, urging viewers and scholars alike to confront the systemic nature of women's trauma and the urgent need for ethical witnessing and social accountability.

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From Screens to Classrooms: The Impact of Digital Linguistic Habits on Academic Writing and Speaking

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1. Introduction

The rapid growth of digital communication technologies has significantly reshaped contemporary language practices, particularly among Generation Z learners who engage daily with social media, instant messaging platforms, and online communities. Digital discourse is typically characterized by abbreviations, acronyms, emojis, informal spellings, and rapid message exchanges that prioritize speed and efficiency. While these features enhance ease of communication in informal contexts, concerns have been raised regarding their influence on academic writing and speaking, where clarity, grammatical precision, coherence, and formality are essential.

Language in academic settings functions not only as a medium of expression but also as a marker of intellectual rigor and disciplinary competence. The perceived intrusion of informal digital language into academic tasks has led to widespread apprehension among educators about declining language standards. However, contemporary linguistic research challenges this deficit-oriented view by emphasizing learners' ability to adapt language according to context. This study examines how Gen Z's digital communication practices shape their academic language use and explores whether targeted pedagogical strategies can support effective register shifting. The issue holds particular relevance within the Indian educational context, especially in light of the National Education Policy (NEP) 2020, which emphasizes critical thinking, multilingual communication, and strong literacy skills. By empirically examining the relationship between digital language use and academic proficiency among 100 undergraduate students, this paper seeks to contribute to ongoing debates in English Language Teaching (ELT) and sociolinguistics while aligning classroom realities with national educational goals.

2. Review of Literature

Scholarly engagement with digital communication and its impact on language use has grown significantly over the past two decades. Early concerns about digital media often centred on the fear that abbreviated forms, non-standard spellings, and visual symbols would erode linguistic competence. David Crystal argues that texting and online communication represent creative adaptations rather than linguistic decay, emphasizing users' awareness of contextual appropriateness. This perspective challenges deterministic assumptions that digital language inevitably weakens formal literacy skills.

In the context of English Language Teaching (ELT), researchers have examined how informal digital discourse intersects with academic writing. Naomi Baron observes that while digital

communication encourages brevity and speed, academic discourse demands elaboration, coherence, and syntactic control, creating potential friction for learners transitioning between registers. However, this tension also provides opportunities for pedagogical intervention aimed at enhancing register awareness.

Studies on register shift and code-switching further illuminate this issue. M. A. K. Halliday's functional view of language underscores the idea that language choices are shaped by social context, purpose, and audience. From this standpoint, Gen Z learners' ability to alternate between digital and academic registers reflects communicative competence rather than deficiency. Douglas Biber's corpus-based research similarly demonstrates that linguistic variation across contexts is systematic and rule governed, reinforcing the legitimacy of multiple registers. Within the Indian educational landscape, concerns about declining academic language proficiency coexist with policy-driven reforms. The National Education Policy (NEP) 2020 emphasizes holistic education, multilingual competence, and critical literacy, urging educators to integrate contemporary communication practices into pedagogy rather than exclude them. Scholars argue that ignoring students' digital literacies risks alienating learners and widening the gap between classroom instruction and lived linguistic realities.

Recent empirical studies indicate that targeted instructional strategies-such as explicit teaching of academic vocabulary, genre-based writing instruction, and peer feedback-can mitigate the negative transfer of informal language into academic contexts. These findings provide a foundation for the present study, which empirically examines both the challenges and adaptive capacities of Gen Z learners using a mixed-methods approach.

3. Research Objectives, Questions, and Hypotheses

The study aims to:

I. Examine the frequency, forms, and contexts of digital language use including abbreviations, acronyms, informal spellings, emojis, and shortened expressions among Generation Z undergraduate learners.

II. Analyse the extent to which informal digital communication practices influence academic writing, particularly in terms of vocabulary accuracy, grammatical precision, sentence structure, coherence, and levels of formality.

III. Investigate the impact of digital language habits on oral academic communication, with specific reference to fluency, clarity, coherence, and appropriateness of register in classroom discussions and presentations.

The central research questions guiding the study are:

a) To what extent does digital language use influence academic writing and speaking?

b) Are Gen Z learners capable of shifting effectively between informal and formal registers?

c) How can instructional practices support register awareness and academic language development?

Hypothesis:

H1: The frequent use of informal digital language (abbreviations, acronyms, slang, and emojis)

has a significant influence on the formality, grammatical accuracy, and lexical precision of Gen Z learners' academic writing.

H2: Generation Z learners demonstrate the ability to shift between informal digital registers and formal academic registers when provided with explicit instructional guidance.

H3: Pedagogical interventions focused on vocabulary development, structured writing tasks, and peer feedback significantly improve academic writing and speaking performance among Gen Z learners.

4. Methodology:

The study employs a mixed-methods research design to capture both quantitative trends and qualitative insights. This approach allows for a comprehensive examination of language use patterns and perceptions.

4.1 Sample:

The sample consisted of 100 undergraduate students, representing Generation Z learners from diverse academic disciplines. Participants were selected using convenience sampling from higher education institutions.

4.2 Data Collection Tools

- Questionnaire: A structured Google Form questionnaire focusing on the use of shortened language, slang, abbreviations, and informal expressions in digital communication.
- Writing Sample Analysis: Collection and evaluation of academic assignments to identify lexical, grammatical, and stylistic features.
- Classroom Observations: Observation of students' oral communication during discussions and presentations.
- Semi-Structured Interviews: Interviews with selected students and educators to explore perceptions of digital language use and register shifting.

4.3 Data Analysis

Quantitative data from the questionnaire were analysed to identify frequency patterns and trends. Qualitative data from writing samples, observations, and interviews were thematically analysed to capture perceptions, challenges, and pedagogical practices.

5. Findings and Discussion

Analysis of questionnaire responses revealed that a majority of participants (approximately 85%) use shortened language, slang, or abbreviations daily in digital communication, particularly on social media and messaging platforms. Commonly reported features included acronyms, informal spellings, emojis, and reduced punctuation, reflecting the dominance of linguistic economy and immediacy in everyday interaction. These practices were often perceived by students as efficient, expressive, and socially appropriate within peer networks.

Despite this prevalence, 72% of respondents indicated that they consciously attempted to avoid informal language in academic writing and assessments. This self-reported awareness suggests that learners are not indiscriminately transferring digital habits into formal contexts. However,

textual analysis of writing samples revealed occasional spillover of informal features, such as conversational tone, contractions, simplified sentence structures, and limited lexical variation. Approximately 40% of the analysed samples contained minor grammatical inconsistencies, including subject-verb agreement errors and punctuation lapses, which can be partially attributed to informal digital habits and reduced proofreading.

In oral communication, students demonstrated fluency and confidence, particularly during informal classroom discussions. However, spontaneous speech often included fillers, code-mixing, and informal expressions, which affected academic formality in certain contexts. Importantly, this did not significantly hinder clarity or comprehension. In contrast, students performed noticeably better in structured and assessed presentations, displaying improved organization, vocabulary choice, and register control. This contrast indicates that explicit expectations and assessment criteria play a crucial role in activating formal language competence.

Interview data further illuminated learners' metalinguistic awareness. Many students acknowledged that digital language had shaped their habitual expression but emphasized their understanding of academic norms. Educators corroborated this view, noting that deviations from academic register were largely habitual rather than indicative of linguistic inadequacy. Teachers reported that explicit instruction in academic vocabulary, sentence structure, and genre conventions significantly reduced informal interference over time.

From a sociolinguistic perspective, these findings align with theories of register variation and contextual language use. Digital communication emerges not as a competing system but as an additional register within students' linguistic repertoire. The challenge lies in ensuring that learners can navigate these registers effectively and appropriately. When pedagogical mediation is provided, digital fluency appears to coexist productively with academic language development.

6. Pedagogical Implications:

The findings underscore the need for instructional practices that explicitly address register awareness rather than attempting to suppress digital language use. Integrating digital texts-such as social media posts or chat excerpts-into classroom activities and systematically comparing them with academic texts can help students identify differences in vocabulary, syntax, and tone. Such contrastive analysis encourages reflective language use and strengthens metalinguistic awareness.

Vocabulary enrichment emerges as a particularly effective strategy. Regular exposure to discipline-specific vocabulary, combined with contextualized usage exercises, enables learners to expand their lexical repertoire beyond everyday digital expressions. Process-oriented writing tasks, including drafting, peer review, and revision, further reinforce accuracy and formality while allowing students to consciously monitor register shifts.

Teacher feedback plays a central role in guiding learners toward academic proficiency. Constructive feedback that explains why certain forms are inappropriate in academic contexts-rather than merely correcting them-helps students internalize formal conventions. Peer feedback activities also foster collaborative learning and encourage students to critically evaluate language

choices.

These pedagogical approaches align closely with the National Education Policy (NEP) 2020, which advocates learner-centred pedagogy, critical thinking, and communicative competence. By acknowledging students' digital literacies and strategically integrating them into instruction, educators can bridge the gap between informal communication practices and academic language demands.

7. Limitations and Scope for Future Research

While the study provides valuable insights, it is limited by its sample size and reliance on self-reported data. The use of convenience sampling restricts the generalizability of findings across diverse educational contexts. Future research could incorporate larger and more diverse samples, longitudinal designs, and experimental interventions to examine long-term effects of digital language use on academic proficiency.

Further studies may also explore disciplinary variations in register use, multilingual dimensions of digital communication, and the impact of emerging technologies such as AI-mediated writing tools. Such research would deepen understanding of evolving academic literacy practices in digitally mediated learning environments.

8. Conclusion

This study demonstrates that Generation Z's pervasive use of digital communication influences academic writing and speaking practices, but not in uniformly negative ways. While informal digital habits may result in reduced formality, minor grammatical inconsistencies, and lexical imprecision, these challenges largely stem from habitual usage rather than a lack of linguistic competence. The findings reveal that students possess substantial register awareness and demonstrate the ability to adapt their language when expectations are clearly articulated.

The study further establishes the effectiveness of pedagogical interventions such as vocabulary enrichment, structured writing tasks, and peer feedback in enhancing academic language proficiency. By reframing digital language as a resource rather than a deficit, educators can leverage students' digital fluency to foster more precise, coherent, and context-sensitive academic communication. In alignment with NEP 2020 and the vision of Viksit Bharat 2047, the research advocates for instructional practices that cultivate adaptable, articulate, and critically aware communicators capable of navigating diverse linguistic contexts.

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Use of Digital Tools in the Learning Process: A Critical Study of the Problems Faced by Undergraduate Students

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Abstract: -

The vision of the National Education Policy (NEP) 2020, which promotes digital inclusion and technology enabled education, ensure equal opportunities for all students. So the goal of NEP to develop digital literacy and their ability to effective engagement in digital learning. The assimilation of digital tools in higher education has modified traditional learning process and reshaped it with offering enhancing accessibility, greater flexibility and interactive engagement opportunities for undergraduate (UG) students. However, despite these advantages, many learners continue to face significant challenges while using digital tools for academic purposes. This study critically examines the problems faced by undergraduate students in the digital learning environment. Using a mixed-method approach, data were collected from 245 UG students through a structured online & offline questionnaire, interviews, focus-group discussions, and classroom observations.

The study reveal that the most of undergraduate student's require better digital infrastructure, including stable internet connectivity and adequate computers or ICT facilities. They also prefer user-friendly digital tools, and enhance teacher support to make learning easier and more interactive. Students want colleges to strengthen digital resources, provide basic digital-skills training, and provide smooth access to learning platforms.

The finding highlights on variations in students' digital abilities and necessity for capacity-building initiatives, reliable technological infrastructure, and well-designed pedagogically integration of digital tools and technology.

It concludes by recommending focused training programs, enhanced institutional support, and learner-friendly learning digital platforms to promote more effective use of digital tools in undergraduate education.

Keywords: Digital literacy, Digital tools, technology-enabled education, student's engagement, academic performance

Introduction:

Globalisation, the rapid expansion of knowledge, and major changes in communication technology. And this revolution have become defining features of the 21st century. Digital tools have become a part of almost everything we do. The increasing integration of digital technologies has brought drastic changes to modern life. The way people communicate, share information,

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learn and even take part in the global economy has changed completely. Traditional methods of teaching through only face to face interaction are now being replaced by digital tools, the rapid advancement of digital technologies has significantly transformed the landscape of higher education across the world. In India, this shift has been transformed by the National Education Policy (NEP) 2020, which focuses on digital inclusion, equitable access, and the integration of technology into teaching-learning processes. NEP highlights the need to improve digital literacy among learners and encourage the effective use of digital tools to enhance academic engagement and performance. As a result, digital platforms, online resources, and ICT-based tools have become an essential elements of the learning environment in undergraduate education.

Digital tools such as Learning Management Systems (LMS) platforms, educational apps, and online resources support flexible and interactive learning for undergraduate students. However, many students still face problems like poor internet access, lack of devices, low digital skills, and limited institutional support. These obstacles reduce the effectiveness of digital learning, especially in rural areas. This study aims to identify the major challenges students face while using digital tools and provide suggestions to improve technology-enabled learning in higher education.

Objectives of the Study

1. To examine the availability and accessibility of digital tools among undergraduate students.
2. To identify the key challenges faced by students while using digital tools for learning.
3. To analyse students' digital literacy levels and their preparedness for technology-enabled education.
4. To evaluate the effectiveness of digital tools in enhancing student engagement and academic performance.
5. To understand students' perceptions and experiences with digital learning platforms.
6. To suggest measures for improving digital infrastructure, teacher support, and learner-friendly platforms in higher education institutions.

Hypothesis of the study

7. **H**1: Undergraduate students face significant challenges related to limited digital infrastructure, digital literacy, and access to digital tools, which negatively affect their learning process.
8. **H**2: Availability of digital resources and adequate teacher support enhances student engagement and improves learning outcomes.
9. **H**3: Students with better digital skills perform better in technology-based learning.

Research Methodology

1. Nature of Research

The present study uses a **mixed-method research approach**, which combines both quantitative and qualitative techniques. The **descriptive survey method** is adopted to

collect quantitative data about the use of digital tools among undergraduate students. Qualitative methods including interviews, FGDs, and classroom observations are used to obtain deeper insights into students' experiences, challenges, and perceptions. This approach provides a comprehensive understanding of the learning environment.

2. Population and Sample

The population of the study includes all **undergraduate students** studying in general degree colleges located in the Ratnagiri district. In research, population refers to a group of individuals who share a common characteristic. The population is considered **homogeneous,** as all participants are undergraduate students pursuing higher education.

3. Sample Size:-

The data were collected through a structured questionnaire method using online & offline modes. A total of 300 **undergraduate students** formed the sampling pool. Out of these, **275 UG students** were selected as the final sample for data collection. This sample is considered sufficient to draw meaningful conclusions about students' access to and use of digital tools.

4. Sampling Frame:-

For the purpose of the study, **six colleges** from Ratnagiri district were selected. These colleges represent diverse institutional settings and provide an adequate representation of undergraduate learners in the region.

5. Sample Techniques

A purposive and convenience sampling technique was used to select the colleges and students. Colleges were chosen based on accessibility and relevance to the study objectives. Students who were willing to participate and available during the data-collection period were included in the sample.

6. Tools for Data Collection

To collect comprehensive and reliable data, multiple tools were used:

1. Structured Questionnaire (Online & Offline):

Developed to collect quantitative data on students' availability, accessibility, usage patterns, and challenges related to digital tools.

2. Semi-Structured Interviews:

Conducted with selected students to understand their individual experiences and problems in using digital tools.

3. Focus-Group Discussions:

Used to examine collective experiences, group dynamics, and shared challenges among students.

4. Classroom Observations:

Helped in understanding how digital tools are actually used in the teaching-learning process.

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7. Data Collection Procedure

Data were collected in both **online and offline modes.**

- The questionnaire was administered using Google Forms and printed copies.
- Interviews and focus-group discussions were conducted in person and, where necessary, through digital platforms.
- Classroom observations were carried out during regular teaching hours in the selected colleges.

All participants were informed about the purpose of the study and their voluntary participation.

Variables of the Study

- **Independent Variables:** Digital tools usage, device and internet access, teacher guidance, NEP-2020 implementation, and demographic factors.
- **Dependent Variables:** Learning effectiveness, digital literacy skills, and student satisfaction.
- **Moderator Variables:** Type of college, socio-economic status, and student motivation.
- **Purpose:** These variables help understand the challenges, skills, and experiences of undergraduate students in technology-enabled learning.

Scope of the study

- The study is includes only undergraduate students from selected colleges.
- It highlights on students' experiences, challenges, and competencies related to digital learning.
- It focuses only academic uses of digital tools are considered (not social media or entertainment).
- Data is collected through online/offline questionnaires, interviews, focus-group discussions, and classroom observation.
- The scope covers digital access, digital literacy, student engagement, infrastructure, and teacher support.

Data Analysis

Quantitative data collected through questionnaires were analysed using descriptive statistics such as frequency, percentage, and mean score. Qualitative data from interviews, discussions, and observations were analysed through thematic analysis to identify recurring patterns and challenges faced by students.

Digital Learning Survey (Google Form- Soft copy) - Undergraduate Students

Survey Link: **https://forms.gle/4phHtFT25dHLVcuX6**

1. Students Demographics - Digital Learning Survey (N= 173)

Stream:

- Arts: 46 students (15.6%)

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- Commerce: 97 students (56.1%) - highest participation
- Science: 27 students (26.6%)
- Others: 3 students (1.7%)

Class/ Year:

- First Year (FY): 48 students (~27%)
- Second Year (SY): 76 students (~44%) - largest group
- Third Year (TY): 49 students (~28%)

Gender:

- Female: 103 students (59.5%)
- Male: 70 students (40.5%)
- Other: 0 students

Female students form a majority of the respondents.

1. Device & Internet Access:

Question	Response	Count	Percentage	Insight
Access to smartphone/tablet/laptop	Yes	**164**	**94%**	Almost all students have access to digital devices.
	No	**4**	**2.3%**	Very few lack devices.
	Limited	**5**	**2.9%**	Minor limited access.
Internet at home	Always available	**113**	**65.3%**	Majority have internet access.
	Sometimes	**54**	**31.2%**	Significant portion faces irregular access.
	Not available	**6**	**3.5%**	Very few have no access.
Internet speed sufficient	Yes	**33**	**19.1%**	Only a small fraction find internet speed sufficient.
	No	**130**	**75.1%**	Slow internet is a major barrier.
	TO some extent	**10**	**5.8%**	Some students partially satisfied.

Table 1. Device & Internet Access

Insight: High device availability supports digital learning, but internet speed is a critical challenge.

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2. Digital Tools Usage

Digital Tool	Count	Percentage
YouTube	**154**	**89%**
WhatsApp	129	74.6%
Google Classroom	59	34.1%
Zoom/Google Meet	23	13.3%
Educational Apps	38	22%
E-library / E-books	19	11%
E-content (SWAYAM, DIKSHA, MOOC)	8	4.6%
LMS / ERP System	4	2.3%
Blogs	9	5.2%
Facebook	18	10.4%
ChatGPT / AI tools	9	5.2%
Instagram / Other	2	1.2%

Table 2. Digital Tools Usage

Insight: Students prefer video and messaging platforms for learning, while formal academic and AI tools are underutilized.

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3. Effectiveness & Learning Perception

Question	Response	Count	Percentage	Insight
Digital tools make learning easier	Yes	137	79.2%	Majority find tools helpful.
	To some extent	30	17.3%	Partial effectiveness for some.
	No	6	3.5%	Few find no benefit.
Teachers use digital tools effectively	Very effectively	65	56.6%	Most teachers use tools effectively.
	To some extent	98	37.6%	Some partial use.
	Less effectively	9	5.2%	Few ineffective.
	Not effective at all	1	06%	Very few completely ineffective.
Online assignment submission ease	Yes	126	72.8%	Majority find it easy.
	Sometimes	39	22.5%	Some face occasional difficulties.
	No	8	4.6%	Few struggle completely.

Table 3. Effectiveness & Learning Perception

Insight: Digital tools are largely effective in learning and submission, with room for teacher guidance improvement.

4. NEP-2020 Implementation & Blended Learning

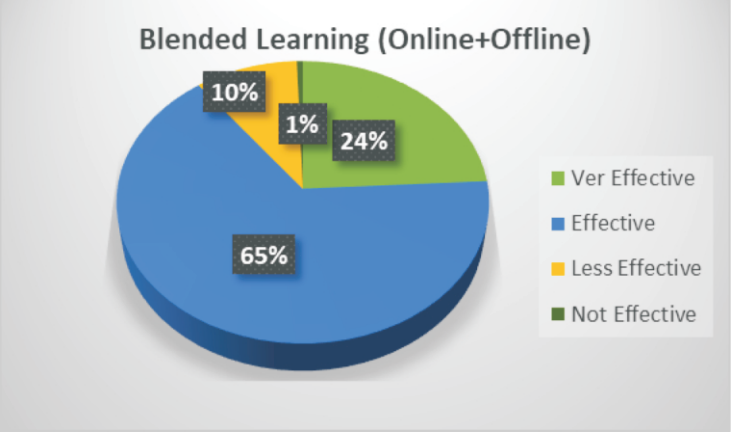

Chart 4. Blended Learning (Online + Offline) Response

Insight: NEP-2020 initiatives are partially implemented; blended learning is well-received but

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requires more structured digital literacy support.

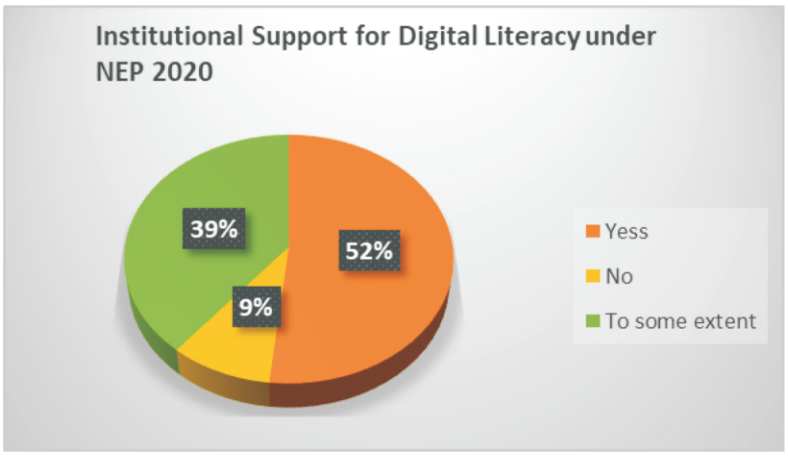

Chart 5. Institutional Support for Digital Literacy under NEP 2020

Key Observations Device availability is high (95%), supporting digital learning adoption.

1. **Internet access and speed remain major barriers;** 75% find speed insufficient.
2. **Video platforms (YouTube) and messaging apps (WhatsApp)** dominate digital learning usage.
3. **Formal academic tools and AI apps** are underutilized; need for structured adoption.
4. **Digital tools improve learning, confidence, and assignment submission,** but teacher guidance varies.
5. **NEP-2020 implementation is partial;** blended learning is effective but requires more digital literacy workshops.

5. Barriers of using Digital Tools

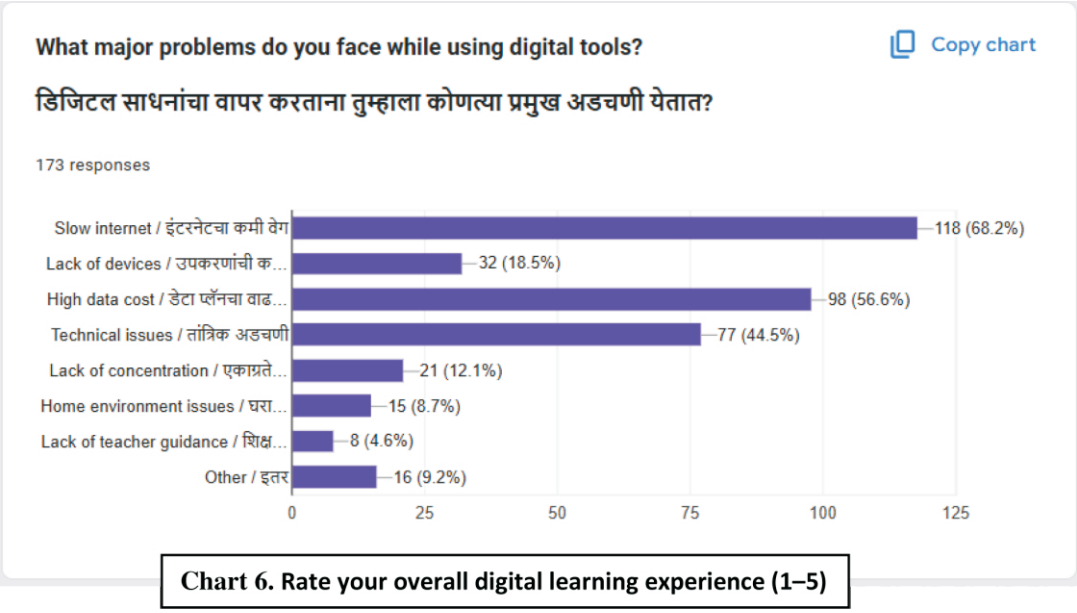

Chart 6. Rate your overall digital learning experience (1–5)

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Limitations of the study

- The sample is confined to 275 UG students, which may not represent all regions.
- Responses may vary based on individual digital exposure and socio-economic background.
- Internet issues and technological barriers may affect the accuracy of responses.
- Self-reported data may contain personal bias.
- The study does not compare postgraduate students or professional courses.

Expected Outcomes

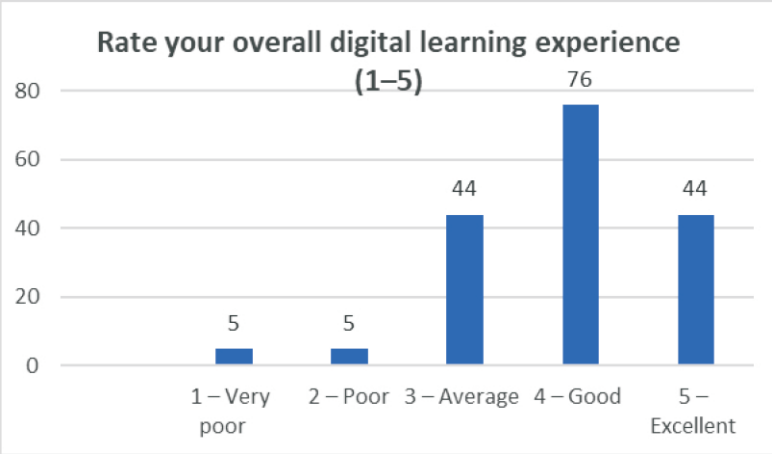

Chart 7. Rate your overall digital learning experience (1–5)

'1. Identification of major digital challenges faced by undergraduate students.

2. Better understanding of students' digital literacy levels.
3. Insights into the effectiveness of digital tools in learning and engagement.
4. Recommendations to improve digital infrastructure, resource availability, and teacher training.
5. Development of strategies for institutions to strengthen technology-enabled education.
6. Helps colleges improve digital learning environments and support NEP 2020 goals.
7. Provides evidence-based suggestions for strengthening ICT facilities and digital-skills training.
8. Digital tools offer flexible, interactive learning, helping students understand concepts and develop 21st-century skills.
9. Many students still face problems such as poor internet, limited devices, low digital literacy, and lack of institutional support.
10. Understanding these issues helps colleges upgrade infrastructure and create student-friendly digital platforms.
11. This study examines students' challenges, skills, and experiences with digital tools using a mixed-method approach and aims to improve digital learning in higher education.

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Contribution of the study

- Support colleges in improving digital learning environments and support NEP 2020 goals.
- Provides practical -based suggestions for strengthening ICT facilities and digital-skills training.
- Digital tools offer flexible, interactive learning, helping students understand concepts and develop 21st-century skills.
- Many students still face challenges such as poor internet, lack of devices, limited digital literacy, and lack of institutional support.
- Understanding these issues helps colleges strengthen infrastructure facilities and create learner-friendly digital platforms.
- This study examines students' challenges, skills, and experiences with digital tools using a mixed-method approach and aims to improve digital learning in higher education.

10. Student Expectations for UG Level

- Accessible digital infrastructure (Wi-Fi, computers, software,e-library, devices)
- Training for students & teachers : Workshops for effective use of tools, skill development, and personalized learning
- Use of LMS & blended learning: Google Classroom, Moodle, online notes, recorded lectures.
- Integration of e-content, digital assessments, collaboration tools
- **Digital assessment:** Online quizzes, transparent evaluation, project submission
- **Interactive learning:** Video lectures, animations, simulations, simple explanations.
- **Digital safety & ethics:** Cyber security, privacy, responsible usage
- **Reliable internet & devices:** Fast connectivity, sufficient computers, laptops, mobile access.
- **Rated average** 3.86/5 (between "Good" and "Average")

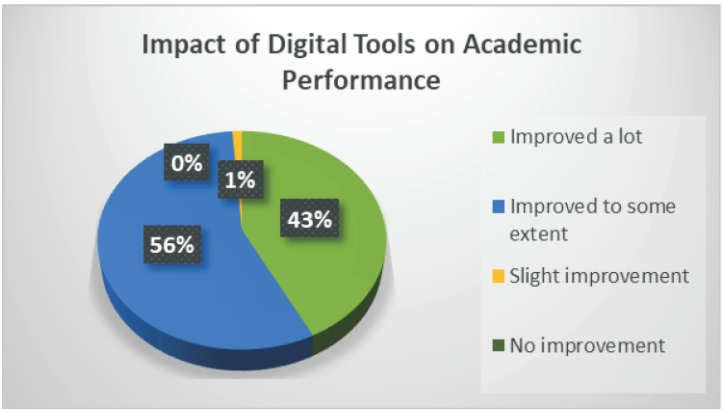

Chart 8. Impact of Digital Tools on Academic Performance

While students appreciate digital learning, infrastructure, guidance, and integration need improvement for a fully satisfying experience.

Digital Tools in learning hardcopy questioner report

- **100%** of students use digital tools for learning English, and all have access to a smartphone.
- **63%** of students have consistent internet access, while 37% face difficulties.
- **63%** report that low internet speed is a barrier to learning.
- **72%** of students use YouTube, whereas only 13% use Grammarly/Dictionary Apps.
- **93%** of students find digital tools useful for learning English grammar.
- **46%** feel that their family's financial situation affects their use of digital tools.
- **98%** say digital tools help increase speaking confidence; 98% find data costs high.
- **76%** experience lack of concentration while learning online; 96% feel online interaction with teachers is limited.
- **67%** of students feel they receive sufficient digital guidance from the college.
- **100%** of students agree that digital tools help them learn English.

Reliability of the Instrument

The instrument used in this study shows strong reliability, supported by data from **275 participants,** including **173 online responses, 50 hard-copy questionnaires,** and insight from gathered through **group discussions and interviews.** The questionnaire demonstrated high internal consistency, indicating across these sources, students' responses showed clear and stable pattern regarding device access, digital tool usage, internet problems, learning effectiveness, and NEP-2020 readiness,

The questionnaire also shows strong **content reliability,** as it was developed in alignment with **NEP-2020 guidelines,** standard **ICT learning indicators,** and the **UNESCO ICT Competency Framework for Teachers (2018).** These foundations ensure that the instrument accurately captures the essential dimensions of digital learning. Similarly, **construct reliability** is evident through consistent trends across the full sample, including high device availability, slow internet speed as a common barrier, and broad acceptance of digital learning.

Although **test-retest reliability** was not measured because the survey was administered once, the instrument is fully suitable for future repeated measurement. Qualitative findings from group discussions and interviews further validated the questionnaire responses, enhancing the overall reliability through **triangulation.**

To statistically assess reliability, **internal consistency reliability using Cronbach's Alpha** is the most appropriate method since the questionnaire includes multiple related constructs such as device access, internet availability, digital tool usage, learning effectiveness, challenges, and NEP-2020 expectations. While the exact alpha value could not be calculated due to mixed item formats, the consistent response patterns-e.g., device access (94-95%), slow internet speed (?75%), high reliance on YouTube (89%) and WhatsApp (74.6%), and strong perceived benefits

of digital tools-indicate strong internal consistency across all **223 questionnaire responses** (online + hard copy).

In conclusion, the combination of stable quantitative trends, content validation, and qualitative reinforcement confirms that the survey instrument is a **reliable and credible tool** for assessing undergraduate students' digital learning experiences within the NEP-2020 framework.

Conclusion:

Students' use of digital tools is very high. Internet connectivity and data costs are major barriers, while digital tools are effective in improving confidence and grammar skills. Undergraduate students are actively using digital tools, gaining confidence, improving learning outcomes, and benefiting from blended learning under NEP 2020. Despite challenges like connectivity and data costs, digital resources enhance engagement, self-learning, and skill development. With better infrastructure and guidance, digital learning can transform education, making it more accessible, interactive, and future-ready for all students.

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Healing Voices: A Thematic Exploration of Mental Health, Resilience, and Human Connection in SAUTI's English Poems

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Abstract

This paper examines the dominant themes, emotional terrains, and therapy dimensions of the English poems contained in *SAUTI*: Poems of Healing published by the United Nations. The poems, penned by more than 100 diverse contributors with varying cultural, professional, and geographic origins, provide an intimate glimpse at lived struggles with anxiety, grief, resilience, identity, and personal metamorphosis. Through close reading and analysis, the paper traces thematic patterns of inner conflict, isolation, hope, and the quest for emotional balance as imaged in poems like *Deep Sad Feeling, Her World Within, Journey of Life, and The Depths Are a Dungeon.*

The research also demonstrates how nature, as represented in snow, forests, the ocean, and sky, is used symbolically to reflect characters' emotions and becomes a metaphor for healing and recovery. Additionally, the poems reveal the importance of love, friendship, and shared humanity as sustaining forces during psychological distress. Examining these creative expressions within a mental-health framework, the paper demonstrates how poetry serves not only as an artistic outlet but also as a therapeutic medium that validates emotion, encourages vulnerability, and fosters collective empathy. Ultimately, the collection underscores poetry's enduring role in supporting mental well-being across cultures.

Keywords: Mental health, Resilience, Emotional expression, Healing poetry, Human connection

Introduction-

Mental health has turned into an interdisciplinary discussion in the last decades of literary studies and among other disciplines, including psychology, sociology, and policy. Creative representation has increasingly been examined as a major matter of the articulation of private suffering in public, a site on which silence about inner pain is stilled, if still quietly. And poetry in particular has been the long-extended vessel, anyway - a crucible of pain and hope and resilience that gave us language for experiences that cannot be described clinically. Into this tradition steps the U.N.-spawned publication *SAUTI*: Poems of Healing, but one that has a unique institutionalized and collective ethos to it. Containing chapters from acclaimed writers and poets of different generations scattered across the world, including Aotearoa New Zealand, Canada, Pakistan, Scotland, and the USA, this book reconceives how we read contemporary poetry.

The immediacy of emotion that marks the English poems in *SAUTI* stems from their anchorage in

actual - though frequently unacknowledged - battles of a mental kind. The poems bypass interpretations of suffering, instead accessing moments of lived crisis - burnout, silent despair, emotional mask-bearing, slow erosion of inner stability. Many speakers stake (or are staking a claim to) territories bridging between functioning and breakage, where professional competency butts against private grief. This struggle reflects those of today; indeed, within institutions and humanitarian work in general, there is a need for resilience but little space for emotional sharing. What the poems bring up is what it costs to be doing this kind of emotional work all the time, and an unseen heroism just to keep going.

What separates *SAUTI* is its unwillingness to romanticize suffering. The unseeable weight of emotional suffering isn't turned into something ethereal and poetic, and it certainly isn't a new obstacle to navigate through. And rather than framed as such, anxiety and depression are constituted as characterological afflictions that are stuck in the body, announced by fatigue, dumbness, and blunted affect. But beneath this honesty flows the undercurrent of survival. Hope isn't portrayed as some grand epiphany but tiny, sometimes fragile gestures: stopping to take a breath; reaching out to the other person; clinging to routine or momentary solace in nature or companionship, and the modest hopefulness that renders the poems plausible and morally appealing.

The anthology's healing work is an affirmation of vulnerability. They protest the cultural line that defines strength as keeping emotions in, and they do so by owning fear, shame, and exhaustion unapologetically. It's in the writing that agency is made against invisibility: The poets take something, they do something with it. But reading these poems allows for the possibility of identifying with others quietly fighting that good fight, enabling collective understanding.

The poems cast internal states outward and, via recurrence of landscapes, seasons, and human relationships, transpose private feeling into an envoiced language. There are metaphors in the natural world that speak to survival and rebirth; relationships among people - whether family, romantic, or community-based - underscore the healing power of connection. Together, these various chapters testify that poetry serves a twofold function of personal survival for *SAUTI* and as the bridge between isolated suffering and shared empathy.

Literature Review-

The relationship between poetry and mental health has been addressed in the disciplines of literary criticism, psychology, and interdisciplinary humanities studies. Poetry has always been equally privileged as a medium to describe inner states that defy rational explanation or clinical language. If W. H. Auden's assertion that poetry can show us "What happens in the heart" underscores its affective power, there is no genre better for grasping it than moments of emotional emergency, moral tremor, and dread or trepidation about how to live best. Seamus Heaney similarly thought of poetry as a 'redress,' language that redresses psychic upset by metabolising pain and imagining elsewhere. These positions also place poetry not simply as an activity of aesthetics, but rather as one in ethics and emotion that is related to mental health.

"There's a lot of lit about madness and/or mental illness, but confessional poetry is a new one to

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me, so that's what I'll go with," Lane says. Poets as diverse as Sylvia Plath, Anne Sexton, and Robert Lowell brought issues of depression and suicide, trauma, and confinement by institutions into the light at a time when they were all still taboo within culture generally. They also argue that confessional poetry ruined the concept of impersonality and gave rise to an aesthetics of sincerity as well. While at one point the confessional mode was dismissed as solipsistic or narcissistic, later critics have emphasized its social significance. By making private defeat into public textual experience, confessional poetry forged a site of recognition for readers who encountered in verse themselves and their unspoken agony. That manoeuvre swept the ground for urgent future therapeutic and community-conscious poetic practices.

Aside from confessional writing serums, in the last decade also poetry has also been considered for models of therapy. Poetry therapy these days belongs to one of the adjunctive mental health professions, and employs explorative writing as a means to achieve emotional catharsis or self-awareness, and subsequent psychological integration. Parallel with the effects found in expressive art therapy, writing poetry is also shown to help individuals externalize distress and reduce the level of rumination during a rough mental period. Through metaphor, rhythm, and imagery, emotions can be shaped rather than suppressed, offering writers the illusion of having mastery over an overwhelmingly intense experience. And, importantly for a poetry therapy use of poem therapy, it's not the quality of "writing," but rather how openly and movingly it speaks to a reader (and so very much in keeping with the philosophy underlying *SAUTI*: Poems of Healing).

Analytical psychology also proposes that poetic language facilitates cognitive reframing and the possibility of introducing permanent alternative perceptions of traumatic events, which can increase resources. Symbolic language, such as poetry, also reassembles memory and emotion in narrative; meaning-making is something psychologists consider central to psychological healing. Such critics as Smith understand that there the 'telling' (in a wider sense) overrides this silence, since traumatic suffering can be told/poetized once more, and therefore acts out as ant-silence. Counter-claims proposed by academics cross-threading narrative medicine and trauma studies assert the power of storytelling - poetic storytelling too - to reclaim those experiences that formerly reduced them to soundlessness (or stripped them raw). The sparseness of poetry, its metaphorical compactness, is particularly well-suited to this task: It can hold opposite emotions - hope and despair, fear and courage - in the same textual space.

A more influential aesthetic of literary scholarship tends to focus on the relation between nature imagery in poetry and a symbolic representation of emotions and psychological states. Ecocritics and psychoanalytic critics have joined in acknowledging the degree to which habitats, seasons, and natural processes often become extensions of psychic interiority. Storms and winters, oceans and forests are recycled as metaphors for depression by traditions of poetry; others recycle them for renewal and perseverance. These images allow poets to write about agony obliquely, avoiding the stigma of the sort attached to straightforward self-revelation. Nature is, in this respect, presented as a means of mediation between neither nor and internal or external, through which those feelings can be worked through safely and imaginatively. The poetic symbolism of the

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process is particularly strong in 'therapeutic' poetry, where natural imagery offers hope through processes of regeneration and perpetuation.

More recently, scholarship has also illuminated the social and collective dimensions of mental health writing. The criticisms expressed here, as in second-wave mental health writing of the 1980s and early 1990s, hold that emotional suffering can never be attended to at a purely personal psychological level but must also be laid out within social, political, and institutional matrices. Personal mental health is shaped to extent by workplace pressures, global crises, displacement, and systemic inequality, and it is obvious that these forces are increasingly being reflected in modern writing. Poetry that emerges from professional or humanistic perspectives bears witness, in various ways, to a more-recently named phenomenon of 'moral injury' as well as compassion fatigue (the personal impact of prolonged exposure to suffering). Here, the poem-speech functions as a personal catharsis and a social indicator.

In this burgeoning atmosphere of academia, *SAUTI*: Poems of Healing is uniquely placed. While modelled on traditional literary anthologies of aesthetic innovation, *SAUTI* is openly committed to the global mental health agenda. Sponsored by the UN, it combines officialdom and personal vulnerability, breaking with the stereotype of governmental spaces as sterile and loveless. The poems are written from the edge of no margins: they are put in place from the absolute center of global systems, and offer a psychological gaze toward those that feed us, host our lives, and weep.

Critically, *SAUTI* perpetuates the confessional, therapeutic tradition of poetry but in a collective and multi-cultural context. The editors' emphasis on openness and the sharing of vulnerable human experience aligns with contemporary work in reducing stigma around mental illness and normalizing wellness as a collective concern. So, while poems are striving to push past thinking (either theoretical or abstract) and into lived experience, they do sit alongside scholarship that has noted the centrality of narrative and expressive modes in discussions around mental health. At the same time, though, their polyphony of voices resists any one story of pain or resolution, and enforces the myriad inflected variations of emotional life around the world.

There is, therefore, a strong critical foundation on which to conduct the analysis of *SAUTI* informed by previous literature and psychological research. And in its weaving of global institutional panes, the anthology blurs confessional poetry traditions, standards of expressive writing, and images with symbolic quality. What it does, though not just in the individual poems but as a body of work, is to establish that poetry has a necessary role to play at times of disintegration through which we find our way with grief and strength and empathy.

Research Methodology-

The present study adopts a qualitative, interpretative methodology grounded in close textual reading. Selected English-language poems from *SAUTI*: Poems of Healing are analysed thematically, with attention to diction, imagery, metaphor, tone, and narrative voice. The poems examined include *Deep Sad Feeling, Her World Within, Journey of Life, and The Depths Are a Dungeon,* among others. These texts were chosen for their explicit engagement with mental health concerns and their representative thematic range. Rather than imposing a rigid theoretical

framework, the study allows patterns to emerge organically from the poems, aligning with reader-response and expressive criticism.

In addition, the analysis draws selectively on insights from psychology-informed literary criticism, particularly scholarship that examines poetry as a form of emotional regulation and narrative therapy. Comparative references are made to similar confessional and healing- oriented poetic traditions, situating *SAUTI* within a broader literary context. While the paper does not claim clinical authority, it reads the poems through a mental-health-informed lens, recognising poetry's capacity to validate emotion and foster empathy. The methodology prioritises ethical reading, respecting the poems as personal testimonies while analysing them as literary texts.

Thematic Analysis of Selected Poems-

One of the most direct and unflinching articulations of depression in *SAUTI* appears in Ruth

M. Kemigisha's Deep Sad Feeling, a poem that foregrounds both the physical immobilisation and emotional opacity associated with depressive episodes. The opening lines situate the reader within a claustrophobic interior space marked by withdrawal and inertia: "Being undercover with curtains closed / Get heaviness, put on hug clothes and lie in bed." The imagery of closed curtains and the repetitive bodily gestures of lying down, eating excessively or not at all, signal depression as an embodied condition rather than a purely mental state. The poem's syntax is deliberately fragmented, often punctuated by abrupt pauses and ellipses, mirroring the speaker's disjointed emotional cognition. Lines such as "You cry for hours / And. / Sometimes you do not know why you are crying" capture the irrational persistence of despair, reinforcing the sense that depression resists logical explanation.

Crucially, *Deep Sad Feeling* extends beyond personal anguish to address the social and cultural frameworks that exacerbate mental suffering. The line "Mental illness is talked about not" starkly exposes the silencing mechanisms that surround psychological distress, particularly within communities where mental illness carries stigma. Fear becomes cumulative: "The fear of someone find out the battles is piling," suggesting that secrecy itself intensifies pain. Yet the poem refuses to remain trapped in despair. Its closing movement advocates professional intervention- "Walk to the therapist and get diagnosed"-reframing therapy not as surrender but as agency. The reference to "God gifted ones / That will walk with you" integrates spiritual belief with mental health care, presenting healing as a collaborative process. In this poem, poetry functions simultaneously as confession, social critique, and ethical exhortation, demonstrating how verse can intervene meaningfully in conversations around mental health.

Reshma Agarwal's *Her World Within* offers a more subdued but equally compelling exploration of emotional distress, focusing on the invisible labour of emotional regulation performed by a working woman. The poem is structured around the repeated refrain "No one knew," a line that punctuates the text with rhythmic insistence and underscores the speaker's isolation. While *Deep Sad Feeling* externalises pain through overt emotional expression, *Her World Within* is characterised by restraint. The speaker navigates "the daily chaos from which she emerged to reach work," closing one chapter of her emotional life before beginning another. The metaphor of

chapters suggests compartmentalisation, a survival strategy necessitated by professional and familial obligations.

The poem's imagery of masks and labyrinths articulates psychological fragmentation. The speaker's internal struggle is described as "the labyrinth in which she was struggling to keep afloat," evoking confusion, repetition, and entrapment. Work becomes both refuge and burden; the speaker "drown[s] the self in the intensity of work," experiencing only "the momentary pleasure of something well done." This fleeting relief highlights the insufficiency of productivity as a substitute for emotional healing. The maternal dimension intensifies the poem's emotional complexity. The evening commute becomes a ritual of emotional preparation: "To paint the smile back on her face / To fluff up the heart that was deflated." The act of masking is not self-indulgent but sacrificial, performed for "the little one who eagerly waited." Agarwal's poem thus critiques social expectations that normalise emotional concealment, particularly for women, revealing how resilience often coexists with exhaustion rather than triumph.

Ilhem Brini's *Journey of Life* adopts a markedly different tonal register, shifting from interior claustrophobia to expansive philosophical reflection. The poem frames emotional experience through metaphors of movement, sound, and navigation. The speaker acknowledges that the "inner voice" may be "a cry of a wild bear / Or a sweet whisper of a mum in her toddler's ear," collapsing distinctions between fear and comfort, chaos and care. This multiplicity resists simplistic emotional categorisation, affirming that strength arises not from silencing the inner voice but from listening to it. Life itself is figured as a puzzle composed of "black and white pieces," while human longing is directed toward "purples," a colour symbolising emotional balance, complexity, and synthesis beyond binary thinking.

Significantly, *Journey of Life* does not deny moments of stagnation or helplessness. The speaker admits that "at some moments we drop the anchors / We can do nothing but wait," an acknowledgment that healing is not linear or entirely volitional. Yet waiting is not rendered futile; it becomes an active openness to change, as one waits "till breeze brings us to the ascending arc of the curve." The horizon imagery-"lying down, appreciate the extreme straightness of the horizon / And the brightness of the sky"-offers visual clarity and calm, suggesting that perspective itself can be restorative. The poem's insistence that "There's always a hope / There's always a sound of music coming from far away" affirms continuity rather than resolution. Hope exists not as certainty but as rhythm, echo, and possibility, reinforcing poetry's role in sustaining emotional endurance.

In stark contrast, Esther Wanjiru Kung'u's *The Depths Are a Dungeon* confronts the extremity of depression through uncompromising imagery. The opening line-"The depths are a dungeon"-immediately situates the reader within a space of confinement and suffocation. Depression is personified as "a slave master / Chaining the soul," a metaphor that externalises mental illness as an oppressive force exerting control over the individual. The language is deliberately severe: despair "snuff[s] out the flame of creativity," and stress becomes "a mental strangler." Such imagery aligns depression with violence, underscoring its capacity to erode desire, hope, and

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selfhood.

The poem's invocation of Charles Spurgeon's phrase "the winter of the soul" draws on religious and devotional traditions to frame depression as spiritual desolation. Winter, here, signifies numbness, barrenness, and suspension. Yet even within this bleak landscape, the poem gestures toward intervention and rescue. The reference to Christ and the Cross as forces capable of thawing the soul introduces the possibility of renewal "way before the noose / Has its last word." The explicit mention of suicide risk intensifies the poem's ethical urgency, positioning poetry as a space where such extremity can be named rather than avoided. *The Depths Are a Dungeon* thus exemplifies poetry's capacity to confront psychological darkness while still affirming the possibility of interruption and care.

Across *SAUTI*, nature imagery emerges as a powerful symbolic language through which emotional states are externalised and reimagined. Natural elements such as snow, forests, oceans, and skies recur as metaphors that mirror inner experience while offering alternative frameworks for understanding suffering. In Silvia Massardi's *As the Snow,* snow is described as 'peaceful as the silence' and 'protective as a coat,' suggesting both emotional numbness and safety. The line "All temporarily frozen for a new, coming soon, rebirth" explicitly links stasis with renewal, reframing emotional withdrawal as a preparatory phase rather than permanent loss.

Similarly, Md. Firoj Alam's *I Am the Forest* employs extended metaphor to reconceptualise suffering as transformation. The speaker insists, "You are not a leaf / You are an ancient forest," rejecting fragility in favour of endurance. Natural adversities-"Drought is seasoning you / Bush fire is cleaning you / Storm is sweeping you"-are reinterpreted as processes of refinement rather than destruction. This metaphor offers a non-pathologizing view of distress, suggesting that hardship contributes to depth, resilience, and growth. Nature here becomes an ethical teacher, modelling survival through adaptation rather than resistance.

The ocean, another recurring image, functions as a space of reflection, patience, and renewal. *In Journey of Life,* waiting for the breeze symbolises emotional suspension, while the horizon represents clarity and continuity. The vastness of the sea allows individual distress to be contextualised within larger rhythms, mitigating the sense of isolation. Ocean imagery thus universalises emotional experience, enabling readers from diverse cultural backgrounds to recognise their own struggles within shared landscapes.

Human connection constitutes another central thematic axis in *SAUTI*, operating as a vital counterforce to isolation and despair. Poems such as Dorcas Cheng's Precious Friendship articulate companionship as emotional sustenance. The speaker observes that "Life is short and we're but hurry sojourners," emphasising shared vulnerability. Friendship becomes a "bridge over the troubled waters," enabling individuals to traverse emotional difficulty collectively. The metaphor of bridging reinforces relationality, suggesting that healing is facilitated through presence and mutual support.

Umme Halima's *Let Your Love Flow to the World We Dream* extends this relational ethic into the political and communal sphere. Love is imagined as fluid, capable of crossing 'region,'

'boundary,' and 'ocean.' The poem insists on equality-"Equal for all, equal for everyone"- linking emotional well-being with social justice. Here, healing is not solely personal but collective, dependent on care, inclusion, and ethical responsibility. Poetry thus becomes a medium through which emotional health intersects with global humanitarian values.

Notably, many poems in *SAUTI* negotiate a delicate balance between solitude and connection. Silence recurs as both oppressive and restorative. In some poems, silence signifies abandonment or emotional suppression; in others, it becomes a space for listening, reflection, and self-recognition. This duality reflects contemporary understandings of mental health, which acknowledge the necessity of both introspection and community. Healing, the anthology suggests, is relational but not always social; it unfolds unevenly, often through quiet endurance rather than dramatic transformation.

Taken together, the thematic patterns in *SAUTI* reveal a poetics deeply attuned to the complexities of mental health. The poems resist reductive narratives of recovery, refusing to present healing as linear or complete. Instead, they foreground vulnerability, patience, and connection as ongoing practices. By integrating personal testimony, natural symbolism, and collective empathy, *SAUTI* affirms poetry's enduring role as a humane and ethical response to psychological distress. In doing so, the anthology positions poetic expression not only as an artistic endeavour but as a vital mode of care in an increasingly fragmented world.

Conclusion-

Thus, *SAUTI*: Poems of Healing, especially selected poems in English, provide a collective assertion of the place that poetry continues to have as a mental health expression and coping mechanism. With a close focus on imagery and intimate language, the poems affirm emotional anguish as they defy the closures of despair. They show how a poem might function, all at the same time, as witness, therapy, and bridge between stranded souls in their private grief. It translates deeply personal experiences into collective narratives, enabling empathy across cultural, linguistic, and geographical divides, thus establishing the understanding that psychological suffering is not a personal aberration but a common aspect of human experience.

It is the ethical orientation that *SAUTI* upholds in current poetic discourse. There is nothing formulaic about these poems; they do not beautify suffering in the name of art, and they do not explain it away. Instead, they embrace emotional messiness and acknowledge that there are frequently lopsided or partial resolutions to healing. Pain is neither denied nor celebrated but named and spoken about, in conversation with stations of care, faith, endurance, and hope. This even-handed representation upends mainstream stories that tie recovery to emotional closure and instead proposes healing as the capacity for meaningful living with vulnerability. And in so doing, the anthology redefines resilience not as emotional invincibility but as the bravery of keeping oneself open, self-reflective, and connected.

There is also a heightened institutional resonance to the collection. Jerusalem: *SAUTI* breaks through the conventional distance between spaces of bureaucracy and emotion. The story is produced under the auspices of the United Nations. It is indicative that, even within the global

institutions that ostensibly represent policy and governance, being efficient, there remains a deep place for creativity and emotive recognition. This positioning has ramifications for future literary output, indicating increasing validity of poetry as a professional/ academic/ humanitarian/ organisational necessity, and through which mental well- being should be pursued. As such, *SAUTI* may be a model for other programs that incorporate the arts into wellness models internationally.

More broadly, in what ways does *SAUTI* help transform world poetry? *SAUTI* adds to or shapes what we know of as a global poetics that values accessibility, inclusivity, and emotional truth over experimentation with forms. In this respect, the anthology fits into current trends in the world of transnational, multilingual, and community-supporting literature, where worth is not validated only by poetic innovation but in terms of ethical echo and social gravity. In foregrounding expression from a range of cultural and professional backgrounds, *SAUTI* broadens the canon of healing poetry beyond established literary hubs, providing richer global poetic fare with voices that are so often at the periphery or silenced.

And the collection highlights poetry's possible role in guiding future discussions of mental health. Reading in a world characterised by planetary crisis, displacement, technological alienation, and growing psychological intensity, poetry provides a place for slow thinking, careful listening, and emotional community. The poems in *SAUTI* remind us that language can be an act of care-that to write, to speak, and to listen are forms of resistance against the ache of silence and erasure. As poets, scholars, and mental health advocates of the future will no doubt continue to investigate connections between art and well-being, *SAUTI* serves as a testament to the healing, connecting, and humanising power of poetry.

Ultimately, *SAUTI*: Poems of Healing demonstrates that poetry is still a human technology of care during a time when the world is broken. Through the nurturing of empathy, validation of vulnerability, and cultivation of shared meaning, these poems do not simply take stock of despair; they provide pathways to a collective resilience. In heeding them, readers are asked not just to witness suffering but participate in an ethical labour of care - an invitation that holds much lasting relevance for the future of world poetry, and human connection too.

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समकालीन कविताओं में पर्यावरण संवेदना

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सारांश–

समकालीन हिंदी कविताओं में पर्यावरण संवेदना एक सशक्त और जागरूक स्वर के रूप में उभरती है। ये कविताएँ प्रकृति के सौंदर्य के वर्णन तक सीमित न रहकर, पर्यावरण विनाश, प्रदूषण, जलवायु परिवर्तन, वनों की कटाई और मानव की उपभोक्तावादी प्रवृत्तियों पर तीखा प्रश्न उठाती हैं। कवि प्रकृति को केवल पृष्ठभूमि नहीं, बल्कि जीवन का अनिवार्य सहचर मानते हैं और उसके साथ मानवीय संबंधों के टूटने का दर्द व्यक्त करते हैं।

इन कविताओं में नदी, पहाड़, जंगल, पक्षी और मिट्टी मानवीय संवेदना के प्रतीक बनकर आते हैं। साथ ही, विकास के नाम पर हो रहे शोषण की आलोचना करते हुए कवि पर्यावरण संरक्षण, सह-अस्तित्व और जिम्मेदार जीवनशैली का संदेश देते हैं। इस प्रकार समकालीन कविता पर्यावरण के प्रति चेतना जगाने का माध्यम बनती है और पाठक को प्रकृति के साथ नैतिक और भावनात्मक जुड़ाव की ओर प्रेरित करती है।

प्रस्तावना–

मानव अपने जीवन के प्रति सजग रहता है। अपना जीवन कैसे बिताना है? उसमें अधिकाधिक सुख कैसे प्राप्त होगा ?उसके लिए क्या करना चाहिए? आदि के बारे में सोचता रहता है। परंतु जिसपर अपना जीवन निर्भर हैं, जिसके बिना सभी सजीवों का जीवित रहना मुश्किल है ऐसी पर्यावरण के प्रति मानव सजग नहीं है। पर्यावरण के रक्षण करने के बदले मानव उसका अधिकाधिक नाश करता जा रहा है। इसी कारण आज विश्व के सामने वैश्विक समस्या के रूप में 'पर्यावरण असंतुलन' यह समस्या खड़ी हो गई है। उस पर्यावरण संतुलन के बारे में लोगों के मन में जागृति निर्माण करना आवश्यक हो गया है और उसीके लिए सभी क्षेत्रों से प्रयास किए जा रहे हैं। उसमें कवि तथा साहित्यकारों का दायित्व सर्वश्रेष्ठ है। कोई भी बात सुनने से ज्यादह पढ़ने के बाद प्रभावशाली होती है। इसलिए सभी कवि तथा साहित्यकार अपनी लेखनी के द्वारा समाज के सामने पर्यावरण असंतुलन के दुष्परिणाम रख रहे हैं।

उद्देश्य

१) समकालीन हिंदी कविताओं में व्यक्त पर्यावरणीय चेतना का अध्ययन करना।
२) प्रकृति और मानव के संबंधों में आए बदलावों को समझना।
३) पर्यावरण विनाश, प्रदूषण और अंधे विकास के प्रति कवियों के विरोध स्वर को रेखांकित करना।
४) कविता के माध्यम से पर्यावरण संरक्षण के संदेश और सह-अस्तित्व की भावना को स्पष्ट करना।
५) पाठकों में प्रकृति के प्रति संवेदनशीलता और जिम्मेदारी की भावना जाग्रत करना।

समकालीन कविताओं में पर्यावरण संवेदना–

मानव थोडा-सा पीछे मुडकर अपने पूर्ववर्ति पीढ़ियों को देखें तो उस वक्त के मानव अनपढ़ थे, उनके पास विज्ञान नहीं था, किसी भी बात की उन्हें कल्पना नहीं थी। लेकिन वे अनपढ़ होकर भी बहुत सजग थे ऐसा मानना पडेगा। क्योंकि पर्यावरण के अंतर्गतआनेवाले सभी घटकों को देवता का रूप दिया था। जिससे वे पर्यावरण के विविध घटकों का रक्षण

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करते थे। यही सजगता आज के मानव में निर्माण होनी चाहिए। साहित्यकार पर्यावरण का जीवन में क्या महत्त्व है?उसका उपयोग कितनी मात्रा में करना चाहिए? उसका प्रदूषण से बचाव कैसा करना चाहिए? उसके लिए कौन-कौन से उपाय हैं? आदि बातों का साहित्य में वर्णन करते हैं। समाज में जागृति निर्माण करने का काम साहित्यकार ही करते हैं। कहा जाता है कि 'जोन देखें रवि वह देखें कवि' इस कहावत के अनुसार पर्यावरण असंतुलन से आगे चलकर सजीवों के जीवन को होनेवाले खतरे की कल्पना करके साहित्यकार उसके प्रति लोगों को सजगकरते हैं।पर्यावरण असंतुलन के कारणों में जो घटक महत्त्वपूर्ण है जैसे जनसंख्या वृद्धि, उद्योगों का अधिक प्रसार, कृत्रिम इंधनों का उपयोग आदि के परिणामों की लोगों के मन में जागृति करने का काम साहित्यकार कथा, कविता के माध्यम से, वृत्तपत्र के माध्यम से, संमेलनों से, जन-जागृति मोहिमों से करने का प्रयत्न कर रहे हैं।

केदारनाथ सिंह की कविता 'अकाल में दूब ' अकाल की इस स्थिति का अभावग्रस्त और चिंताजनक दृश्य वर्णित किया है। बारिश का संतुलन बिगड़ने से सूखे की स्थिति उत्पन्न होती है। लगातार सूखे के कारण ही अकाल कीस्थिति बन जाती है। यह अकाल और सूखा प्राकृतिक असंतुलन का ही परिणाम है। ऐसे समय में पक्षी, चींटे चीटियाँ भी स्थान बदल कर अन्यत्र चले जाते हैं।

''भयानक सूखा है
पक्षी छोड़कर चले गए हैं
पेड़ों को
बिलों को छोडकर चले गये हैं चिंटे
चीटियाँ देहरी और चौखट
पता नहीं कहाँ-किधर चले गए हैं
घरों को छोड़कर
भयानक सूखा है
मवेशी खड़े हैं
एक दूसरे का मुँह ताकते हुए ।''[1]

इस कविता के माध्यम से कवि कहते है कि पेड काटने से तथा वनो का ऱ्हास होने के कारण पर्यावरण असंतुलन हो गया है जिसके कारण अकाल पड जाता है और तब अधिक उष्णता के कारण पंछी, चींटे चीटियाँ अपना स्थान छोडकर जाती हैं। इसलिये पेड न काटने के बारे में कवि समाज को सजग बनाना चाहता है ।

नदी: पेड़: नाव' नामक कविता में कवयित्री सुधा गुप्ताजी जलप्रदूषण की समस्या का चित्रण करती है।

''नदी के
दूसरे किनारे
धोबी घाट
छडडप छडडप की
आती आवाज
भट्टी निकलता धुआँ
नदी सोते से जागती
उदास चेहरे से देखती।''[2]

धोबी कपडे नदी में धोता है इससे पानी दूषित बन जाता है। उसी प्रकार धोबी जो भट्टी लगाते हैं उस भट्टी का धुआँ

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भी नदी में आकर पानी में मिल जाता है। जिससे दिन-ब-दिन अधिकांश पानी दूषित बनता जा रहा है। इस दूषित पानी पीने के कारण लोगों को अनेक बिमारियाँ लग जाती है। अपने पानी की अवस्था देखकर नदी सोते जागते चेहरे से देखती रहती है। कवयित्री इस कविता के माध्यम से लोगों को पानी दूषित न करने के बारे में सजग करती है।

'कह मौसम' नामक कविता में पर्यावरण असंतुलन के कारण मौसम बदल जाते हैं इसके बारे में कवयित्री सुनीता जैन ने विचार व्यक्त किए हैं।

''सूख गई क्यों सरिता सारी
सूख गए नद-ताल-सरोवर
कह मौसम सब कहाँ गया जल?''[३]

मानव अपने बुद्धि के बल पर प्रगति कर रहा है। पर्यावरण पर आक्रमण करके उसे बस में लेने का प्रयास कर रहा है। मानव अपने विविध उपयोगों केलिएवृक्ष कटौती करता है जिसके परिणाम में मौसम बदल जा रहे हैं। बारीश कम मात्रा में होने लगी है, सभी नदियाँ, तालाब, सरोवर सूख गए हैं। समाज में पानी की समस्या गंभीर बनती जा रही है। इसलिए कवयित्री पूछती है कि इतना सब जल कहाँ गया? बहते बादलों को रोकने का काम पेड करते हैं लेकिन वहीं पेड न रहने के कारण बादलों को रोका नहीं जाता वह आगे जाते हैं जिसके कारण बारीश कम होने लगी है। इसलिए कवयित्री लोगों को पर्यावरण के प्रति सजग बनाना चाहती है।

कवयित्री 'सबेरा' नामक कविता में महानगरों में निर्माण की गई ऊँची-ऊँची इमारतों के बारे में विचार व्यक्त करता है।

''कई बार ऐसा भी हुआ है
कि क्षितीज के उस पार
सूरज उगा
मगर फिर भी
सबेरा नहीं हुआ ।''[४]

महानगरों में बढ़ती आबादी के कारण रहने के लिए जगह की समस्या निर्माण हो रही है। उसके लिए ऊँची-ऊँची इमारतें निर्माण की जा रही है। ऐसी इमारतों के कारण क्षितिज से निकला सूरज भी दिखाई नहीं देता है। उसी प्रकार अनेक प्रकार के घटक हवा में फैल जाने के कारण कुहरा निर्माण होने लगा है जिससे उगे हुए सूरज की किरणें पृथ्वी तक पहुँचना मुश्किल हो जाता है अगर इस प्रकार सूरज की किरणें धरती तक नहीं पहुँच सकी तो सूरज पर निर्भर पेड, पौधे, पंछी, मानव के जीवन को खतरा निर्माण हो जाएगा। यही विचार कवयित्री अपनी कविता में रखकर लोगों को वायु प्रदूषण के प्रति सजग बनाती है।

आशारानी व्होरा जी का 'लहर-लहर गिनते हुए' यह कवितासंग्रह १९८७ ई. में प्रकाशित हुआ है। इस कवितासंग्रह में अधिकांश कविताएँ पर्यावरण असंतुलन के प्रति भावना व्यक्त करनेवाली है।कवयित्री अपनी 'क्षण' इस कविता में कहती है कि-

''क्षण...
उत्तेजक
जैसेपरमाणु-विस्फोट पर
अहिंसा में आया ज्वार।''[५]

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आज का युग विज्ञान का युग माना जाता है। इस विज्ञान ने अनेक क्षेत्रों में नई–नई खोजें की हैं। उसमें परमाणु बम की निर्मिति यह सबसे भयानक और मानव जात नष्ट करनेवाली निर्मिति है। मानव किसी न किसी कारण से उत्तेजक बनता है और परमाणु विस्फोट करता है। इस एक परमाणु विस्फोट से बहुत बड़ा नुकसान हो जाता है। लाखों लोग अपाहिज हो जाते हैं, जमीन बंजर बन जाती है परमाणु बम की खोज सारी सजीव सृष्टि के लिए घातक बन गयी है। इसलिए कवयित्री कहती है कि परमाणु विस्फोट का मतलब अहिंसा तत्त्व में अचानक आनेवाला ज्वार है। इससे कवयित्री परमाणु बम के भयानक दुष्परिणामों को लोगों के सामने रखती है।

कवि बद्री नारायण की कविता 'चिड़ियों के निष्कासन के खिलाफ एक बयान' में पर्यावरण के प्रदूषण से पशु पक्षियों के जीवन पर संकट उत्पन्न होने और पक्षियों की प्रजातियों विलुप्त होने की चिंता को इस प्रकार व्यक्त किया है।

''कितनी तेजी से
कविताओं से चिड़ियाँ गायब होती गई है
कितनी तेजी से गायब होते गए हैं कविताओं के पेड़
मैं हतप्रभ हूँ देखकर
कि कितनी तेजी से गायब हुए हैं कविताओं से
पोखर और तालाब।''[६]

मानव को पर्यावरण की पहचान उनके बचपन की कविताओं के माध्यम से ही होती है।छोटे बच्चों की कविताओं में पेड, पौधे, पंछी इनका वर्णन किया जाता था । छोटे बच्चो को पर्यावरण में इन बातों को दिखाया जाता था । आज नई सडकें, कारखाने, मकानों के कारण वृक्ष नहीं रहे हैं अत: चिड़ियों की कई प्रजातियाँ प्रकृति से गायब हो गई हैं। उसी प्रकार बारीश की कमी के कारण पानी की कमी महसूस हो रही है । सभी ओर पोखर और तालाब सुखे हुये दिखाई दे रहे हैं।

विज्ञान की प्रगति के कारण आज अणु युग आ गया है । प्रत्येक देश में परमाणु परीक्षण और परमाणु हमलों तथा शस्त्रों की होड़ सी लगी है । परिणामस्वरूप आज सारा पर्यावरण परमाणु परीक्षण और परमाणु हमलों ने हमारे आस पास वायू प्रदुर्षण बढने लगा है इसके परिणामों से हा–हाकार और चीत्कार मचा हुआ है। असमय ही सांस की बिमारी के कारण अनेक लोगो की मृत्यू हो रहे हैं। ललित शुक्ल की कविता 'सागर व्यथा' में मानवीय जीवन के लिए इस भयावह स्थिति की ओर अभिजात्य वर्ग की चिंता इस प्रकार मुखरित हुई है।

''शस्त्र के सौदागरों ने
छींट दी बारूद आंगन में हमारे
छूटती चिंगारियों का जख्म
गहरा, हरा, ताजा
मौत से सहमे दिलों में
बस रहा है।''[७]

कवि ललित शुक्ल जी अपनी कविता के माध्यम से वर्तमान काल में प्रत्येक देश अपनी शक्ति देखाने,के लिये, अपना वर्चस्व निर्माण करने के लिए अणुबॉम्ब बनाने के पीछे लगे हैं जिसके उपयोग करने से प्रकृति के हर घटक पर दुष्परिणाम दिखाई देता है । परिणामस्वरूप मानव तथा पशु पंछियों के जीवन पर गहरा असर होता है । वायू प्रदूषण के कारण अनेक बीमारियों का सामना करना पड़ता है । धरती बंजर बनती जा रही । इस प्रकार होता रहा तो एक दिन इस धरती पर सजीव सृष्टि दिखाई नहीं देगी । अत: कवि सभी को सजग बनाने का प्रयास करते है ।

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समकालीन कवि बलदेव बंशी ने अपनी कविता 'कूड़ा कचरा और कोपलें' में महानगरीय कचरे और प्रदूषण की बढ़ती समस्या पर अपने विचार अभिव्यक्त करते हुए उसके परिणाम पर चिंता व्यक्त करते हैं–

''महानगरीय करे में
महाभूतों के ऐसे ऐसे सम्मिश्रण
नए सभ्य उत्पाद– रसायनिक
और पॉलिथीन –
धरती पचा नहीं पाई
इस बार इतने वर्षों बाद भी असमंजस, असमर्थता।
अपमान में अपना धरती होने का धर्म निभा नहीं पाई.....।''[८]

महानगरों में लोग अपनी संस्कृति छोड़कर पाश्चात्य संस्कृति को अपना रहे हैं अमीर वर्ग को अपनी सुख सुविधाओं की ही चिंता ज्यादा रहती है। वे अपने सुख के लिए जिन साधनों का उपयोग करते हैं उनके कारण समाज पर होनेवाले दुष्परिणाम के बारें में सोचते नहीं हैं उनके मन में पर्यावरण की चिंता देखने को मिलती नहीं है। आज महानगरों में चारों तरफ रसायनिक कचरे, पॉलीथिन और कूड़ा–करकट के ढेर देखने को मिल रहेहैं। वायु प्रदुषण, जल प्रदुषण की समस्याएं हमारे सामने मृत्यु को लेकर खड़ी हुई है । इसीलिए कवि कहते हैं कि मानव पर्यावरण के प्रति अपना कर्तव्य भूल गया है उसे सम्हालकर रखना तो दूर ही रहा है । मानव कुछ भी करें धरती अपना कर्तव्य निभाती आई है । मानव को सिर्फ इतना करना चाहिए कि जो प्रकृति देती है है उसमें बिघाड नहीं करना चाहिए । तभ मानव सुख चैन से जी सकेंगे ।

कवि प्रभाकर माचवे ने अपनी कविता 'अनुक्षण' में प्रकृति में पड़े सूखा और अकाल का वर्णन कर जनसामान्य को पर्यावरण और प्रकृति की बिगड़ती स्थिति के प्रति सचेत करने का प्रयास किया है।

''पेड़ जलते पथ रहे कराह
सिसकते वन भू धरती आह
चीखती चील ताप से त्रस्त
सकल कण–कण तृण ऊष्मा ग्रस्त।''[९]

आज मानव अपना जीवन सुखी बनाने के लिये प्रकृति का ऱ्हास कर रहा है ।जिससे मानव को अनेक समस्याओं का सामना करना पड रहा है । लोगों की सुविधा के लिए सरकार रास्ते बनवा रहें हैं उसके लिए वृक्ष काटे जाते हैं, वनों को नष्ट किया जा रहा है उसके परिणाम से बारिश कम हो रही है –जिसके कारण पानी की कमी, धरती तप रहीं है,उष्णता बढ़ रही है इनसब बातों का परिणाम मानव तथा सजीव जीवों पर हो रहा है ।

निष्कर्ष–

मानव भौतिक सुख सुविधाओं के पीछे लगाने के कारण प्राकृतिक चीजों की ओर ध्यान नहीं दे रहा है । परिणामस्वरूप आज जन्म लिए बच्चे से लेकर बूढ़े व्यक्ति तक सभी किसी न किसी बिमारियों से ग्रस्त है । प्राचीन काल में पर्यावरण प्रदुषण न होने के कारण मानव का जीवन सौ वर्षों से अधिक था किसी भी प्रकार की बीमारियों के लिए प्रकृति में निर्माण औषधिओं का उपयोग किया जाता था जिसके दुष्परिणाम नहीं थे परन्तु आज वायु प्रदुषण, जल प्रदुषण, रासायनिक चीजों के उपयोग के कारण वनौषधी भी मूल रूप में नहीं रही है । इसलिए मानव को आज पर्यावरण के प्रति सजग बनना आवश्यक है।

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७. संपादक –प्रदीप कोपव्रत, काव्य चयनीत भाग –२ पृ.१०६
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समकालीन हिंदी साहित्य के ट्रेंड और चुनौतियाँ

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हिंदी विभाग प्रमुख लक्ष्मीबाई सीताराम हळबे महाविद्यालय, दोडामार्ग
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सारांश :

समकालीन हिंदी साहित्य २१वीं शताब्दी में वैश्वीकरण, डिजिटल क्रांति, लोकतांत्रिक विमर्शों और बदलते सामाजिक–राजनीतिक परिवेश के कारण तीव्र परिवर्तन से गुजर रहा है। जहाँ एक ओर नए विषय, नई कथात्मक तकनीकें, डिजिटल लेखन और विविध भाषाई प्रयोग उभर रहे हैं, वहीं दूसरी ओर बाज़ारवाद, भाषा–संकट, साहित्यिक संस्थाओं का कमजोर होना और गुणवत्ता–आधारित आलोचना का अभाव जैसी चुनौतियाँ भी सामने हैं। यह शोध–पत्र समकालीन हिंदी साहित्य की प्रवृत्तियों, प्रमुख विषयों और वर्तमान चुनौतियों का आलोचनात्मक विश्लेषण प्रस्तुत करता है। समकालीन हिंदी साहित्य के ट्रेंड और चुनौतियाँ की दृष्टि से वर्तमान हिंदी साहित्य के ट्रेंड में डिजिटल लेखन और न्यू मीडिया साहित्य, विभिन्न विमर्श और हाशिए का साहित्य, लघु कथा और काथात्मक प्रयोग का विस्तार, वैश्वीकरण और प्रवासी अनुभव, सामाजिक–राजनीतिक लेखन का पुनरुत्थान, बहूभाषिकता और नई भाषा शैली आदि प्रचलित चालान हिंदी साहित्य की मौलिकता मानी जाती है। लेकिन इस मौलिकता के साथ ही आज हिंदी साहित्य के सामने कई प्रकार की चुनौतियां खड़ी हुई है। जिसमें बाजारवादा और साहित्य का व्यवसायिक दबाव, डिजिटल साहित्य में गुणवत्ता का संकट, आलोचना का ह्रास, भाषा संकट और इंग्लिश का बढ़ता प्रभाव, साहित्यिक संस्था और पत्रिकाओं का क्षय, सेंसरशिप और अभिव्यक्ति की स्वतंत्रता आदि प्रमुख चुनौतियां परिलक्षित होती है। जब हिंदी के प्रति बेरुखी बरती जा रही थी तो खुसरो का उत्साह दिखाते हुए भारतेंदु जी के गुहारलगानी है– ''नीचे भाषा उन्नति अहै सब उन्नति को मूल। बिन निज भाषा ज्ञान के, मीटत न हिय को शूल।'' हिंदी और हिंदी साहित्य को दी जा रही चुनौतियों का मुकाबला करते हैं समय हमारा मनोबल अपने पूर्व जो जैसा ही होना चाहिए। क्योंकि इन सभी चुनौतियों का मुकाबला निश्चित संभव है। कंप्यूटर, भाषा तथा साहित्य क्षेत्र के चोटी के विद्वान अगर एक साथ जुड़कर कठोर श्रम से हिंदी को विश्व की मौलिक भाषा के स्थान पर विराजमान कर सके तो वह को हिंदी भाषा तथा साहित्य के विकास में असाधारण प्रणम्य कार्य होगा।

बीज शब्द–

वैश्वीकरण, डिजिटल क्रांति, विभिन्न विमर्श , बाजारवाद, आलोचना, सोशल मीडियां, आधुनिकता, उत्तर आधुनिकता, बहुभाषिकता।

१) प्रस्तावना–

२१वीं सदी के चुनौतियों के संदर्भ में हिंदी पर विचार करते हुए हमें भाषा और साहित्य की सामाजिक अवस्थिति और सांस्कृतिक भूमिका पर विचार करना होगा। प्रसिद्ध दार्शनिक और भारतीय संस्कृति के व्याख्याता डॉ. सर्वोपल्ली राधाकृष्णन ने 'आज का भारतीय साहित्य' नामक पुस्तक की प्रस्तावना में कहा है – साहित्य एक पावन माध्यम है और उसके सत्प्रयोग से हम अज्ञान और पक्षांधता की तामसिक शक्तियों से संघर्ष कर सकते हैं, और राष्ट्रीय एकता और विश्वबंधुत्व पर स्थापित कर सकते हैं। साहित्य में भूतकाल की गूंज, वर्तमान का प्रतिबिंब और भविष्य के निर्माण की शक्ति होती है, तेजोमय वाक् के द्वारा ही पाठक जीवन के प्रति अधिक मानवीय और उदार दृष्टिकोण विकसित कर सकते हैं, जिस दुनिया में वे जीते हैं, उसे अधिक समझ सकते हैं, अपने आप को पहचान सकते हैं, और भविष्य के लिए विवेक में

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योजना बना सकते हैं। इसी प्रकार हिंदी साहित्य का सामाजिक परिवर्तन के साथ निरंतर विकसित हुआ है। आधुनिकता, उत्तर-आधुनिकता से होते हुए साहित्य अब 'परासाहित्यिक' और 'डिजिटल साहित्य' के चरण में प्रवेश कर चुका है। आवश्यक हो जाता है कि वर्तमान समय के सामाजिक, राजनीतिक, तकनीकी व आर्थिक प्रभावों की रोशनी में समकालीन हिंदी साहित्य का अध्ययन किया जाए। वैसे आदिकाल से लेकर आधुनिक काल से होते हुए आज २१वीं सदी का हिंदी साहित्य अपनी कई विशेषताओं की मौलिकता को अभिव्यक्त करता है। लेकिन इसके साथ ही आज हिंदी साहित्य के सामने कई प्रकार की चुनौतियां खड़ी हुई है। जिस हिंदी साहित्य ने भारतीय भाषाओं को जोड़कर भारतीय साहित्य का प्रतिनिधित्व किया । आज वह साहित्य २१वीं सदी की डिजिटल क्रांति, सोशल मीडियां और तेजी से बदलती तकनीकी संसाधनों के कारण हिंदी साहित्य के सामने अनगिनत चुनौतियां खड़ी हुई है।

२) समकालीन हिंदी साहित्य के प्रमुख ट्रेंड:

२.१. डिजिटल लेखन और 'न्यू मीडिया' साहित्य-

साहित्य मानवीय स्वाभाविक संवेदनाओं को अभिव्यक्त करने वाली प्राकृतिक कृति को कहा जाता है। २१वीं सदी के दुनियां में नई तकनीकी का आविष्कार होने के कारण 'डिजिटल लेखन' और 'न्यू मीडिया' साहित्य लेखन का प्रचलन तेजी से चल रहा है। जिसमें ब्लॉग, फेसबुक, इंस्टाग्राम, ट्विटर तथा ऑनलाइन मैगज़ीन पर लेखन की बाढ़ आ रही है। पारंपरिक माध्यमों के द्वारा जिस प्रकार से हिंदी साहित्य की उन्नति हुई थी उसकी जगह आज नए लेखक डिजिटल कविता, लघुकथा, माइक्रोफिक्शन और 'इंस्टापोएट्री' का विस्तार से लेखन कर रहे हैं।

उसी के फल स्वरुप आज ऑडियोबुक और पॉडकास्ट साहित्य का नए रूप में उदय हुआ है। अर्थात आज लेखन अधिक लोकतांत्रिक हुआ है; कोई भी डिजिटल मंच पर लेखक बन सकता है।आज लेखक बनना और साहित्यिक कृतियों को बनाना आसान हुआ है।

२.२. विभिन्न विमर्श और हाशिए का साहित्य :

२१वीं सदी में हिंदी साहित्य में कई विमर्शों को अपने लेखन का विषय बनाना प्रचलित चलन चल रहा है। सन १९६० के बाद दलित विमर्श ने अपना विशेष साहित्यिक स्थान बनाया । जातिवादी व्यवस्था और शोषण व्यवस्था के द्वारा सदियों से दलितों का शोषण, उत्पीड़न, अपमान हुआ। पढ़े-लिखे दलितों ने अपने जीवन की आपबीती साहित्यिक कृतियों के द्वारा लिखी। जिसमें दलित आत्मकथाएँ (ओमप्रकाश वाल्मीकि, तुलसीराम, मोहनदास नैमीशराय) प्रमुख रूप से लिखी गई और आज भी वह चलन चल रहा है। इसी के साथ स्त्री विमर्श, आदिवासी विमर्श, कृषक विमर्श, अल्पसंख्यक विमर्श, विकलांग विमर्श लेखन की परंपरा आज भी चल रही है। स्त्री लेखन में देह-राजनीति, पितृसत्ता, पहचान, प्रतिरोध और आत्मकथा का उभार है। आदिवासी साहित्य में भूमि, संस्कृति, विस्थापन और संघर्ष का प्रबल स्वर है। इन प्रचलित विमर्शों की प्रवृत्ति या पहचान पर आधारित विमर्श अधिक केंद्रीय हो गए है।

२.३. लघुकथा और कथात्मक प्रयोगों का विस्तार:

आजकल हिंदी साहित्य लेखन दीर्घ या लंबी-चौड़ी कथा के बजाय लघु कथा लेखन पर अधिक विश्वास कर रहा है। बदलता हुआ लोगों का जीवन स्तर और समय की पाबंदी को देखते हुए संक्षिप्तता, तीक्ष्णता और तात्कालिकता के कारण लघुकथा लोकप्रिय हो रही है। इसके साथ ही काथात्मक प्रयोग का विस्तार भी आज प्रचलित हो रहा है। कथात्मक संरचना में इंटरटेक्स्ट, कोलाज तकनीक और बहुस्वरीय कथन में यथार्थ और फैंटेसी का मिश्रण (मैजिकल रियलिज्म की उपस्थिति) पाठकों को आकर्षित कर रही है।

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२.४. वैश्वीकरण और प्रवासी अनुभव:

समकालीन हिंदी साहित्य में प्रवासी लेखन एक महत्वपूर्ण और निरंतर विस्तृत होती धारा है। विदेशों में रहने वाले हिंदी लेखकों ने अपने अनुभव, संघर्ष, भाषासंस्कृति की जद्दोजहद, बहुसांस्कृतिक परिवेश और वैश्विक दृष्टि के कारण साहित्य को नई दिशा दी है।प्रवासी हिंदी साहित्य का बढ़ता महत्व आज का चलन है। प्रमुख प्रवासी हिंदी साहित्य लेखको में तेजिंदर शर्मा (यूके),विभा रानी (मॉरीशस/भारत), उषा प्रियंवदा (यूएसए), चित्रा मुद्गल (प्रवासी विषयों पर लेखन), गिरिराज शर्मा (अमेरिका) और सूरज प्रकाश (ऑस्ट्रेलियाभारत), आदि के लेखन ने वैश्विक संदर्भों को हिंदी साहित्य में स्थापित किया है।प्रवासी हिंदी लेखक भाषा और तकनीक दोनों में नए प्रयोग कर रहे हैं। जैसे भाषा और पहचान के द्वंद्व पर संवेदनशील लेखन प्रमुख विशेषता रही है। इसके साथ ही वैश्वीकरण के चलते समाज में बदलती आर्थिक स्थितियों का चित्रण भी हिंदी साहित्य में हो रहा है। जैसे–वैश्विक बाज़ार, उपभोक्तावाद आणि आधुनिकता का प्रभाव साहित्य के केंद्रीय विषय हो रहे हैं।

२.५. सामाजिक,राजनीतिक लेखन का पुनरुत्थान:

समकालीन हिंदी साहित्य में बदलता सामाजिक जीवन और बदलते राजनीतिक मूल्यों का पुनरुत्थान हो रहा है। समकालीन उपन्यासों में लोकतंत्र, अस्मिता–राजनीति, किसान आंदोलन, बेरोज़गारी, जल–वायु संकट जैसे मुद्दे चित्रित हो रहे हैं।

जैसे – संजीव कृत 'फांस' , मधु कांकरिया कृत 'ढलती सांझ का सूरज' , भगवानदास मोरलवार कृत 'रंग महल', राकेश कुमार सिंह कृत 'पागलखाना', मोहनदास नैमिशराय कृत 'डार्क हॉर्स', योगेश गांधी कृत 'ज्ञानेंद्रपति' ममता कालिया कृत 'दुपदुआ' आदि हिंदी उपन्यासों में वर्तमान कालीन सामाजिक परिवेश का यथार्थ चित्रण हुआ है।

२.६. बहुभाषिकता और नई भाषाई शैली :

जब लेखक या वक्ता अपनी अभिव्यक्ति में कई भाषाओं के शब्द, वाक्यरचना, मुहावरों या अभिव्यक्तियों का प्रयोग करता है, तो उसे बहुभाषिकता कहते हैं। आज हिंदी साहित्य लेखन में बहुभाषिकता और नई भाषा शैली का चलन प्रचलित हुआ है

जैसे – हिंदी में उर्दू, अंग्रेज़ी और क्षेत्रीय भाषाओं का मिश्रण। इसके साथ ही 'हिंग्लिश' का प्रभाव, खासकर डिजिटल लेखन में तेजी से हो रहा है। सोशल मीडिया, वेबसीरीज़, फिल्मों और इंटरनेट के कारण हिंग्लिश और मिश्रित भाषा का प्रयोग सामान्य हो गया है।

३) समकालीन हिंदी साहित्य की चुनौतियाँ :

हिंदी साहित्य लेखन के भले ही कई बलस्तान हो; लेकिन समकालीन हिंदी साहित्य के कई चुनौतियां परिलक्षित होती है। जिससे हिंदी साहित्य संघर्ष कर रहा है। समकालीन हिंदी साहित्य २१वीं शताब्दी के सामाजिक,राजनीतिक, आर्थिक और तकनीकी परिवर्तनों के कारण अनेक अवसरों के साथ कई गंभीर चुनौतियों का सामना कर रहा है। ये चुनौतियाँ भाषा, विषय, माध्यम, साहित्यिक संस्थाओं और रचनात्मक गुणवत्तासभी को प्रभावित करती हैं।

३.१. बाज़ारवाद और साहित्य का व्यावसायिक दबाव:

साहित्य पाठकों को तक जाने के लिए सुव्यवस्थित बाजार या व्यावसायिक प्रबंध होना चाहिए। उसमें प्रकाशक, प्रकाशन संस्था और वितरण करने वाली व्यवस्था की मौलिक भूमिका होती है। आज हिंदी साहित्य के सामने बाजारवाद और साहित्य का व्यवसायिक दबाव यह बहुत बड़ी चुनौती है। क्योंकि आज के प्रकाशकों की प्राथमिकता में केवल बिकाऊ सामग्री का साहित्य है, न कि गंभीर साहित्य। प्रकाशको को केवल अपना व्यापार देखना है ना की प्रकाशन

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व्यवस्था का नैतिक मूल्य। इसीलिए मौलिक साहित्य लेखन बहुत कम मात्रा में हो रहा है। और अधिकतर लेखन में गुणवत्ता की जगह ट्रेंड-आधारित सामग्री का साहित्य बन रहा है। प्रकाशकों के द्वारा साहित्य का 'कंटेंट'में बदलना या उसकी जगह अधिक रोचक आकर्षित करने वाले बातों को डाला जा रहा है। इसके चलते गंभीर एवं संवेदनशील साहित्य लेखन के बजाय अधिक आकर्षित जल्दी उपभोग किए जाने वाला साहित्य लिखा जा रहा है। इसीलिए मूल्यात्मक और संवेदनशील साहित्य लेखन के सामने यह बहुत बड़ी चुनौती हुई है।

३.२. डिजिटल साहित्य में गुणवत्ता का संकट:

डिजिटल क्रांति ने लेखन को अत्यंत लोकतांत्रिक बना दिया है। अब कोई भी व्यक्ति मोबाइल या लैपटॉप पर तुरंत कविता, कहानी या लेख लिखकर प्रकाशित कर सकता है। यह एक बड़ी उपलब्धि है, पर इसी लोकतंत्रीकरण ने गुणवत्ता (quality) के गंभीर संकट को भी जन्म दिया है। यह संकट भाषा, विषय, शैली और साहित्यिक मानकों पर प्रभाव डालता है। इसमें -

१. संपादन और मानकनिर्धारण का अभाव २. 'लाइक्स-फॉलोअर्स' आधारित लोकप्रियता ३. तत्काल लेखन और त्वरित प्रकाशन ४. साहित्य पर 'कंटेंट' का दबाव ५. साहित्यिक आलोचना का कमजोर होना ६. प्लेज़रिज़्म (चोरी) और कॉपीपेस्ट संस्कृति ७. भाषा का अवमूल्यन (हिंग्लिश और गलत वर्तनी) ८. तात्कालिकता के कारण विषय चयन में सतहीपन ९. पाठक की धैर्यहीनता १०. साहित्यिक समुदाय का विखंडन आदि बातों का प्रभाव हिंदी साहित्य पर परीक्षित होता है। वैसे डिजिटल साहित्य अपने आप में एक रचनात्मक क्रांति है, पर इसकी सबसे बड़ी समस्या गुणवत्ता संकट है। गुणवत्ता सुनिश्चित करने के लिए आवश्यक है कि संपादन, आलोचना, भाषाशुद्धि, शोधपरक दृष्टि, और साहित्यिक मानकों का सम्मान हो। परंतु इसके अलाव डिजिटल लेखन में प्रामाणिकता, स्रोत, भाषाशुद्धता और साहित्यिक मानकों में गिरावट के कारण साहित्य का मूल्यात्मक स्तर गिरता हुआ नजर आता है। केवल लाइक्स फॉलोअर्स आधारित लोकप्रियता ही डिजिटल साहित्य मानक गढ़ा हुआ है।

३.३. आलोचना का ऱ्हास:

समकालीन हिंदी साहित्य में 'आलोचना का ह्रास' एक गंभीर समस्या के रूप में उभरा है। आलोचना साहित्य की गुणवत्ता, दिशा और मूल्यांकन को तय करती है। जब आलोचना कमजोर होती है, तो पूरा साहित्यिक वातावरण ही प्रभावित होता है। जैसे -१. आलोचक- परंपरा का कमजोर होना २. गंभीर साहित्यिक पत्रिकाओं का पतन ३. त्वरित (Instant) और सतही समीक्षा का चलन ४. आलोचना में वैचारिक ध्रुवीकरण और गंभीर साहित्यिक आलोचना की कमी ५. डिजिटल मंचों पर बिना मानक वाली समीक्षा ६. लेखक और पाठकदोनों आलोचना से दूर ७. विश्वविद्यालयों में शोध व आलोचना का संकट ऐसी आदि बातों के परिणामस्वरूप कमजोर रचनाएँ भी 'लोकप्रिय' बन जाती हैं।नतीजा रचनाओं का साहित्यिक मूल्यांकन कमजोर हो जाता है।

साहित्यिक मानदंड धुँधले हो जाते हैं। लेखक अपनी कमियों को पहचान नहीं पाता। साहित्यिक दिशा का मार्गदर्शन नहीं हो पाता। पाठक भ्रमित हो जाते हैं। साहित्य का स्तर गिरने लगता है। इसके लिए गंभीर आलोचना को पुनर्जीवित किया जाए, पत्रिकाओं और साहित्यिक मंचों को मज़बूत किया जाए, विश्वविद्यालयों में शोध-संस्कृति विकसित की जाए,और डिजिटल मंचों पर भी ज़िम्मेदार आलोचना को बढ़ावा दिया जाए।

३.४. भाषासंकट और हिंग्लिश का बढ़ता प्रभाव:

समकालीन हिंदी साहित्य के सामने सबसे बड़ी चुनौतियों में से एक है भाषा-संकट। यह संकट केवल भाषा के उपयोग तक सीमित नहीं, बल्कि साहित्य, संस्कृति, शिक्षा, बाज़ार, और तकनीकसभी स्तरों पर दिखाई देता है। इसका मुख्य कारण अंग्रेज़ी (इंग्लिश) का तेज़ी से बढ़ता प्रभाव है, जिसने हिंदी के प्रयोग, प्रतिष्ठा और विकास- तीनों को

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प्रभावित किया है। जिसके चलते हिंदी के स्थान पर हिंग्लिश का तेज विस्तार। परिष्कृत हिंदी लेखन कम होता जाना। शिक्षण संस्थानों में हिंदी के प्रति आकर्षण घटता जाना है। अर्थात डिजिटल युग में हिंदी और अंग्रेज़ी मिलकर हिंग्लिश बन गई है। जैसे –मूड ऑफ, फीलिंग लो, लेट्स गो, चिल मार, सॉरी यार, थैंक्यू बोल आदि।परिणामी हिंदी की मूल शब्दावली पीछे छूटती जा रही है। वाक्यसंरचना अंग्रेज़ी जैसी होने लगी साहित्यिक भाषा में सहजसरल अभिव्यक्ति कम हो रही है।

३.५. साहित्यिक संस्थाओं और पत्रिकाओं का क्षय:

हिंदी साहित्य की परंपरा में साहित्यिक संस्थाएँ और पत्रिकाएँ मुख्य आधार स्तंभ रही हैं। इन्होंने नई प्रतिभाओं को पहचान दी, साहित्यिक बहसों को जन्म दिया, आलोचना को दिशा दी और पाठकवर्ग का निर्माण किया। परंतु वर्तमान समय में इन संस्थाओं एवं पत्रिकाओं का स्पष्ट क्षय (decline) दिखाई देता है, जो हिंदी साहित्य के भविष्य के लिए गंभीर चुनौती है। जिसके कारण–

१. आर्थिक संकट और संसाधनों की कमी २. डिजिटल माध्यम का बढ़ता वर्चस्व ३. संपादकीय नेतृत्व का कमजोर होना ४. पाठकवर्ग का सिकुड़ना ५. साहित्यिक राजनीति और समूहवाद ६. शोध–संस्थानों का निष्क्रिय होना ७. आलोचना के मंच का टूटना आदि संकट हिंदी साहित्य पर आए हैं। जिसके चलते नई प्रतिभाओं का अभाव, साहित्यिक विमर्श का पतन, साहित्यिक इतिहास का अंतराल और गुणवत्ता का गिरना से हिंदी साहित्य का नुकसान हो रहा है। इसी कारण साहित्यिक संस्थाओं और पत्रिकाओं का क्षय वास्तव में हिंदी साहित्य के सामने बहुत बड़ी और गहरी चुनौती है।

३.६. सेंसरशिप और अभिव्यक्ति की स्वतंत्रता:

हिंदी साहित्य की सबसे बड़ी पहचान उसकी मुक्त अभिव्यक्ति, विचार–स्वतंत्रता और सामाजिक– राजनीतिक प्रश्नों पर बेबाक हस्तक्षेप रही है। परंतु २१वीं सदी में विशेषकर डिजिटल युग में सेंसरशिप और स्वतंत्र अभिव्यक्ति पर बढ़ते दबाव ने साहित्य की स्वायत्तता को चुनौती दी है। यह चुनौती न केवल लेखक की अभिव्यक्ति को प्रभावित करती है, बल्कि साहित्य की सृजनात्मकता और साहस को भी सीमित करती है। जिसके चलते राजनीतिक ध्रुवीकरण, विवादित विषयों पर लेखन का दबाव, लेखक को सामाजिक– राजनीतिक प्रतिक्रियाओं का भय आदि परिणाम के कारण हिंदी साहित्य की मूल्यात्मक गुणवत्ता क्षीण होती जा रही है। इस प्रकार से समकालीन हिंदी साहित्य के सामने उपरोक्त कई प्रकार की चुनौतियों बदलते सामाजिक मूल्य और यांत्रिक तकनीकी के कारण खड़ी हुई है। जिसका भुगतान हिंदी साहित्य को भुगतना पड़ रहा है।

४) संभावनाएँ और भविष्य की दिशा:

समकालीन हिंदी साहित्य के सामने कई प्रकार की गंभीर चुनौतियां होने के बावजूद भी इसमें से कई संभावनाएं और भविष्य की दिशाएं निर्धारित की जा सकती है। जिसके चलते आज के तकनीकी दौर में भी हिंदी साहित्य अपना स्थान बना पाएं। इस दृष्टि से डिजिटल साहित्य के परिष्कृत रूप में हिंदी को ढालना होगा। ईसाहित्य के लिए संपादित एवं प्रमाणित मंच होना चाहिए। जिसमें मल्टीमीडिया साहित्य (चित्र, ध्वनि, वीडियो के साथ पाठ) हो। अंतरराष्ट्रीय स्तर पर हिंदी का प्रसार होना आवश्यक है। जिसके कारण हिंदी सिनेमा, OTT और सोशल मीडिया के कारण विश्वस्तर पर हिंदी और हिंदी साहित्य की पहचान होगी। अनुवाद के बढ़ते कार्य होने चाहिए। इसके साथ ही हाशिए के साहित्य का मुख्यधारा में प्रवेश होना चाहिए। विविधता और समावेशन अधिक मजबूत सामाजिक– सांस्कृतिक विमर्श निर्माण पहल होनी चाहिए। युवा लेखकों का उदय, प्रयोगशीलता, डिजिटल दक्षता और नए विषय निर्माण होना चाहिए। कविता, कहानी और ग्राफिक– नॉवेल जैसे माध्यमों का विस्तार भी आवश्यक है।

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५) निष्कर्ष –

समकालीन हिंदी साहित्य आज परिवर्तन के व्यापक दौर से गुजर रहा है। तकनीकी, सामाजिक और वैश्विक प्रभावों ने इसकी विषयवस्तु, शैली और माध्यमों को नए रूप दिए हैं। जहाँ नई आवाज़ें, नए विमर्श और डिजिटल प्लेटफॉर्म साहित्य को बहुआयामी बना रहे हैं, वहीं गुणवत्ता, भाषा, आलोचना और बाज़ारवाद जैसी चुनौतियाँ भी मौजूद हैं। समकालीन हिंदी साहित्य का भविष्य इस बात पर निर्भर करेगा कि लेखन अपनी रचनात्मकता और सामाजिक प्रतिबद्धता को कैसे बनाए रखता है तथा बदलती तकनीक को कितनी संवेदनशीलता के साथ आत्मसात करता है।

६) संदर्भसूची –

१. नंदकिशोर नौटियाल, (सं.) महाराष्ट्र राज्य हिंदी साहित्य अकादमी मुंबई, द्विदशाब्दी समारोह विशेषांक।
२. नामवर सिंह, हिंदी साहित्य की प्रवृत्तियाँ
३. विश्वनाथ त्रिपाठी,हिंदी साहित्य का परिदृश्य
४. राजेन्द्र कुमार, समकालीन साहित्य और विमर्श
५. अशोक वाजपेयी, उत्तर आधुनिक हिंदी साहित्य
६. गोविंद प्रसाद , साहित्य : नयी चुनौतियाँ
७. मैनेजर पांडेय, हिंदी की नई पीढ़ी का साहित्य
८. काशीनाथ सिंह, साहित्य: नयी दिशानये आयाम
९. विश्वनाथ त्रिपाठी, आलोचना और हिंदी साहित्य
१०. पुष्पेश पंत, कथा– साहित्य की नई धाराएँ

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मिथिलेश्वर की कहानियों में चित्रित ग्राम जीवन

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सारांश–

मिथिलेश्वरजी का ग्राम–जीवन का चित्रण ययार्थवादी दृष्टि पर आधारित है। कहीं–कहीं यथार्थ की जकड़बंदी से बाहर जाकर समाधान या हल का भी संकेत किया गया है। शोषण अभाव से मुक्त होने के लिए संघर्षरत पात्र है। ग्राम की शिक्षित युवा पीढ़ी की बेरोजगारी की समस्या ने मिथिलेश्वर के हृदय की गहराई को छुआ है। उनकी निराशा और व्यथा को वाणी देने का प्रयास मिथिलेश्वरजी ने किया है। किसान पुत्र पढ़–लिखकर कृषि कर्म से कट जाता है और बार–बार इंटरव्यू देने पर भी अब उसे नौकरी नहीं मिलती तो वह अपने अस्तित्व को व्यर्थ मानने लगता है। लेखक का ध्यान गाँव के उन शिक्षित नवयुवकों की ओर भी गया है जो फिल्मी गीतों, ताश बाजी और चरित्रहीनता में अपना बहुमूल्य समय नष्ट किया करते हैं। देश की समसामयिक समस्याओं की ओर से वे पूर्णतः बेखबर है। शहरी सभ्यता की ऊपरी दिखावट संस्कृति को ही ओढ़ लेने में ये जीवन की सार्थकता मानते हैं।

मुख्य शब्द – ग्राम, जीवन, समाज, चित्रण

प्रस्तावना –

भारत गाँवों से बना देश है। ग्रामीण जीवन भारतीय समाज विकास का केंद्रबिन्दु है और भारतीय अर्थव्यवस्था की रीढ़ की हड्डी। स्वतंत्रता के बाद भारत में बढ़ते महानगरीय जीवन के परिणामस्वरुप रोजगार के नए स्त्रोत निर्माण हुए। ग्रामीण लोग शहर की ओर आकर्षित हुए। लेकिन भारतीय ग्राम जीवन की समस्या आज भी जैसी की तैसी है। मूलतः जातिधर्मों के बंधनों में जकड़ा परंपरावादी, अल्प शिक्षित, अनपढ़ भारतीय ग्रामीण समाज स्वतंत्रताप्राप्ति के बाद भी अनगिनत समस्याओं के घेरे में वर्तमान युग में भी दिखाई देता है। ग्रामीण समाज की पारपारिक समस्याओं और शहरीकरण की आधुनिक समस्या ग्राम जीवन पर खोती चली गई। स्वतंत्रता के बाद के कहानीकारों ने इस समाज की हतबलता, इताशता और समस्या को रचना का आधार बनाया। विशेषतः कहानी की कथा को राजमहलों से खींचकर ग्रामीण जीवन की ओर ले जाने का काम सर्वप्रथम प्रेमचंदजी ने किया हैं। उन्होंने अपनी कहानियों का नायक किसान, मजदूर, दलित, बहुजनों को किया। कहानी के कथ्य में युग परिवर्तनकारी रुप भरने के कारण ही वे कहानी सम्राट कहे जाने लगे।

स्वतंत्रता के बाद भारत में पहले कुछ वर्ष एक नारा गूंज रहा था, 'वे आजादी झूठी है, मेरी देश की जनता भूखी है।' यह भूखापन विशेषतः सन् १९८० के दशक में कहानीयों के केंद्र में आया। भारतीय ग्रामीण समाज और जीवन का वास्तविक रुप कहानी कथ्य का आधार बन गया। अनेक शीर्षस्थ कहानीकारों ने इन समस्याओं पर कहानियाँ लिखी उनमें से एक बहुचर्चित कहानीकार मिथिलेश्वर को भी माना जाता है।

मिथिलेश्वर की कहानियाँ आज के संघर्षशील मनुष्य की कहानियों के रूप में उभरकर आती हुई दिखाई देती है। लेखक भी स्वयं को प्रश्नाहत और संघर्षरत मानता है। मिथिलेश्वरजी ने अपनी रचना के प्रेरणास्त्रोत को रहस्यमय न बनाते हुए ग्रामीण वास्तविकता को दर्शाया है। उनकी 'मेचना का निर्णय' १९८०, 'तिरिया जनम' १९८२, 'हरिहर काका' १९८३, 'एक में अनेक' १९८७, 'एक ये प्रो.बी. लाल' १९९३, 'मोर होने से पहले' १९९३, 'गाँव के लोग' १९८१

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आदि कहानी संग्रहों में ग्रामीण जीवन स्पष्ट रूप से दिखाई देता है। उन्होंने अपने पात्रों के माध्यम से ग्रामीण जीवन की अलग-अलग झांकियों कहानियों में प्रस्तुत की हैं। गाँवों के जीवन की अनुभूतियों ने मिथिलेश्वर के कथा-साहित्य का गठन किया है। ग्रामीण जीवन को उसकी परिपूर्णता के साथ गाँवों के भयावह यथार्थ को रिपोर्ताज, आत्मकथा और संबोधन शैली में प्रस्तुत किया है। इन कहानियों में वहाँ की गरीबी, शिक्षा की दयनीय दशा, स्वास्थ्य सुविधाओं का अभाव, इलाज की असंतोषजनक व्यवस्या, बिजली की दिक्कतें, नई पीढी का अनिश्चित भविष्य तथा ग्रामीण जीवन के सभी बातों पर प्रकाश डाला हुआ दिखाई देता है। मिथिलेश्वरजी की बहुसंख्य कहानियों में निम्न वर्ग और निम्न वर्ग के जीवन की विषमताओं के साथ उस वर्ग की चारित्रिक दुर्बलता और उसके बीच क्रांति का उगता हुआ अंकुर दिखाई देता है। शोषण, अन्याय, अपमान, असमानता, अंधविश्वास और सर्वग्रासी भ्रष्टाचार के खिलाफ जनमत तैयार करना ही वे कहानी लेखन का लक्ष्य मानते हैं।

किसानों का शोषण– आर्थिक दृष्टि से विपत्र ग्रामीवासीयों की दुर्दशा का चित्रण मिथिलेश्वर की कहानियों में विपुल मात्रा में दिखाई देता है। एक और हत्या में हरपाल सिंह का चरवाहा है। जो मवेशीयों की देखभाल से बचे समय में बाजार से सामान खरीदकर देता है और ईमानदारी से काम करने के बदले में भरपूर गालीयाँ खाता है। सब्जी बाजार में जगेसर को पागल कुत्ता काट लेता है। लौटने में देर होने के कारण मालिक उसपर गालीयों की बौछार करता है। जगेसर मवेशियों को दाना भूसा देने के बाद मालिक के लड़के और मालिक के पैरों की तेलमालिश करता है। गाँव के संपत्र किसान उसकी पत्नी और बेटी की इज्जत लेने की ताक में रहते हैं। अपने दुःखपूर्ण जीवन के प्रति उसे कोई मोह नहीं है। इस शोषण और अत्याचार के विरुध्द आक्रोश उठता ही नहीं, ऐसी बात नहीं है। क्रोध अग्रेसर को भी आता है, उसका सारा व्यक्तित्व चिनगारियों की तरह सुलगने लगता है, उसकी मुट्ठियाँ अनायास ही भिच जाती है लेकिन किसी बिन्दु पर उसका आतंक खत्म हो जाता है। आजीविका का कोई अन्य साधन न होने के कारण उसे अपमान पीना पड़ता है। अनवरत यातना ने उसे निराशावादी बना दिया है।

भूमि सुधार संबंधी कानून– स्वतंत्र भारत में जमीदारी प्रया को समाप्त कर नारा दिया गया कि भूमि जोतने वालों की। भूमि सुधार के जो नए कानून बनाए गए उनमें चकबन्दी एक महत्वपूर्ण कदम है संयुक्त परिवारों के विघटन से कृषि भूमि टुकड़ों- टुकड़ों में बिखर रहीं थी, कृषि पर भार बढ़ रहा था और जनसंख्या में वृष्टि हो रखी थी। इन समस्याओं से निपटने के लिए आर्थिक जोतों का संगठन, सहकारी और वैज्ञानिक सपन खेती और चकबन्दी के उपाय काम में लाए गए। बकबन्दी से किसानों को आर्थिक लाभ मिला और उनकी मानसिकता में परिवर्तन आया। परम्परागत पैतृक भूमि से चिपक कर रहने की प्रवृत्ति नष्ट हुई, जड़ता भंग हुई और परिश्रम से अपादन वृध्दि करने की आन्तरिक इच्छा उत्पात्र हुई।

पारिवारिक जीवन– ग्रामीण भागों में तो बहुसंख्य संयुक्त परिवार की यंत्रणा ही देखने के लिए मिलती है। लेकिन आर्थिक व्यायों के कारम संयुक्त परिवार खंडित होने लगे हैं। पिता के जीते जी बेटे अलगोजे की माँग करने लगते हैं। ग्रामीण जीवन के इस पक्ष को भी मिथिलेश्वरवी ने अपनी कहानियों के माध्यम से हमारे सामने रखा है। दूसरा महाभारत कहानी में चार भाई हैं। यो बेटों को पिता ने शिक्षित बनाकर नौकरी से लगाया है। शेष दो बेटों को केवल कृषि कार्य के योग्य समझा है। सबसे छोटा बेटा जो कहानी कह रहा है, अपने पिता के दृष्टिकोण की आलोचना करते हुए कहाता है मुझे अब इस बात का पूरा महीन हो गया है कि बाबू नंबर एक के स्वार्थी और बुलमुल प्रकृति वाले व्यक्ति थे। वे हर दर्जेके अवसरवादी और सुविधाभोगी थे। जिंदगी जीने का कोई भी तजुरवा और आपसी संबंधों की कोई भी व्याख्या उनके पास नहीं थी। पिता के प्रति इस रोष का कारण उनका पक्षपातपूर्ण रवैया है। गाँव के लोगों में स्वार्थ और अविश्वास के कारण गृह कलह और मारपीट की नौका भी आ जाती थी।

मिथिलेश्वर की दीर्घ कथा भोर होने से पहले में संयुक्त परिवार है, जिसके ज्येष्ठ सदस्य रविकाना जी मानवतावाद की

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दुहाई के बावजूद नेपाली नौकर बहादुर की बेटी, जिसे उन्होंने अपनी बेटी की तरह पाता था, बुधनी की इज्जत लुटनेवाले अपने परिवार के युवा सदस्यों को दंडित नहीं होने देना चाहते हैं। इसके लिए कई मित्र उसकी प्रशंसा करते लेकिन विवान्त के इस आचरण पर चरवाह बंडू की टिप्पणी सटीक है– बेटी की तरह जिसे पाला–पोसा उसकी इज्जत चली गयी तो कुछ नहीं, लेकिन घर की इज्जत चली जाएगी तो सब कुछ चला जाएगा। इस भय से काँपते रहते हैं कि गाँव के लोगों के आगे उनकी इज्जत न जाय। संयुक्त परिवार के मुखिया ने परिवार की प्रतिष्ठा की खातिर बुधनी और वैजू दोनों के साथ अन्याय किया है। हरिहर काका कहानी भी संयुक्त परिवार की कहानी है। हरिहर काकर के हिस्से की पंद्रह बीघे जमीन उनके भाई और ठाकुरबारी के महन्य हथियाना बाड़ते है। कभी कभी संयुक्त परिवार आचार–विचार सम्बन्धी मत वैभित्र के कारण भी टूटते हैं।

ग्राम की नयी पीढी का भविष्य– भारत की युवा पौडी की अपनी कोई विशिष्ट पहचान नहीं रही है। कुछ पाश्चात्य लेखकों ने इसे युवाहीन राष्ट्र की संज्ञा दी थी। इसका कारण है एक निश्चित स्थापी सामाजिक दाँचा तथा उसमें न्यूनतम गतिशीलता। मिथिलेश्वर जी की कहानियों में ग्राम की मुवा पीढ़ी के भविष्य के बारे में चिन्ता व्यक्त की गई है। गाँव की युवा पीढी पर शहरी सभ्याता का विषैला प्रभाव खतरनाक ढंग से अपना असर छोड़ रहा है। कालेज जाने वाले युवा अपना अधिकांश समय व्यर्थ बातों में नष्ट करते हैं। मिथिलेश्वरजी की कहानी में रघुशरण चाचा का लड़का बोगिदर तो अपने पिता को फुटी आँखों नहीं सुहता। कालेज का छात्र है न। कितना घमंड हो गया है उसे। दिन–रात अपने दालान पर लड़कों की जमात बैठाये रहता है। ताश का खेल चौबीसों घंटे चलता रहता है। रेडियो से केवल फिल्मी गाने ही बजते हैं। समाचार शुरु होते ही रेडियो बंद कर दिया जाता है। गांजा, सिगरेट और बीडी का खूब इस्तेमाल होता है। शाम को तो कभी–कभी भाँग भी पिते हैं। शिक्षित युवक के एक मी लक्षम उसमें दिखाई नहीं देते। बुरी आदतों के शिकार होकर अपने जीवन को बर्बादी की राह पर ले जा रहे हैं। गाँव के माता–पिता अपने बच्चों को पढ़ाना बाहते हैं, लेकिन आर्थिक कठिनाईयों से यह सम्भव नहीं हो पाता।

गाँव में युवक को नौकरी लगने के पूर्व ही उसका ब्याह कर दिया जाता है। व्यक्तित्व विकास की स्वतंत्रता नवयुवक को मिल ही नहीं पाती है। अनुभवहीन कहानी में ऐसा ही एक विवाहित ग्रामीण युवक है. जो योग्यता के बावजूद नौकरी नहीं पाता है। मैट्रिक पास करने के बाद हर तरफ नौकरी के लिए जर्जिया की जाती हैं। लेकिन कई वर्ष बीतने के बाद भी पैसों का जुगाड़ नहीं कर पाते। बिना पूँजी के कोई रोजगार ही नहीं मिलता। बीच रास्ते में कहानी में गरीबी के कारण ग्रामीण युवापीढ़ी के उज्ज्वल भविष्य के सपनों के चकनाचूर होने के दृश्य दिखाई देते हैं। कसूर एक विवाहित किन्तु शिक्षित बेरोजगार ग्रामीण नवयुवक की कहानी है जिसे पुलिस डकैती के झूठे इल्जाम में गिरफ्तार करने आती है। नवयुवक का नाम रमेन्द्र है और वह जमशेदपुर से इंटरव्यू देकर लौट रहा है। गाँव के स्टेशन पर उतरकर जब वह गाँव के लिए चलता है तो लोगों की निगाहें उसके प्रति बदली हुई दिखाई पड़ती है, कुछ लोग उसके बारे में ही चर्चा करते हुए दिखाई पड़ते है। बर्चा का निष्कर्ष उसे भी सुनाई पड़ता है कि उसकी अनुपस्थित में पुलिस उसे ढूंढते हुए आई थी और उसके घर की तलाशी ली गई थी। पिता, माँ और पत्नी तीनों ने उसे डाकू मान लिया था उसका कसूर सिर्फ ये था कि वह एक बेकार और गरीब आदमी था। कसूरवार के बदले बेकसूर को गिरफ्तार करना पुलिस अपना कर्तव्य मानती है। किसान के बेटे को नौकरी नहीं करनी चाहिए यहीं समझ समाज की होती है।

उपसंहार –

मिथिलेश्वरजी का ग्राम–जीवन का वित्रग यवार्थवादी दृष्टि पर आधारित है। कहीं–कहीं ययार्थ की जकड़बंदी से बाहर जाकर समाधान या हल का भी संकेत किया गया है। शोषण अभाव से मुक्त होने के लिए संघर्षरत पात्र है। ग्राम की शिक्षित युवा पीढ़ी की बेरोजगारी की समस्या ने मिथिलेश्वर के हृदय की गहराई को छुआ है। उनकी निराशा और व्यथा को

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वाणी देने का प्रयास मिथिलेश्वरजी ने किया है। किसान पुत्र पढ़–लिखकर कृषि कर्म से कट जाता है और बार–बार इंटरव्यू देने पर भी जब उसे नौकरी नहीं मिलती तो वह अपने अस्तित्व को व्यर्थ मानने लगता है। लेखक का ध्यान गाँव के उन शिक्षित नवयुवकों की ओर भी गया है जो फिल्मी गीतों, ताश बाजी और चरित्रहीनता में अपना बहुमूल्य समय नष्ट किया करते हैं। देश की समसामयिक समस्याओं की ओर से वे पूर्णतः बेखबर है। शहरी सभ्यता की ऊपरी दिखावट संस्कृति को ही ओढ़ लेने में वे जीवन की सार्थकता मानते हैं।

कहानियों के गाँवों में शहर की सुविधाएँ उपलब्ध नहीं हैं, इसलिए युवा पीढ़ी शहरों की ओर पलायन कर रही है। रुढ़ियों, अंधविश्वासों और भ्रष्ट राजनीति का बोलबाला हैं, नारी शिक्षा का अभाव है। विवाह के लिए दहेज जरुरी माना गया है। इस प्रकार से हमें मिथिलेश्वर की कहानियों में ग्राम की अनेक समस्या, उनकी व्यथा का चित्रण मिला है।

संदर्भ –

१. मिथिलेश्वर की कहानियों में ग्रामीण यथार्थ डॉ. वर्षा मिश्र
२. प्रतिनिधि कहानियाँ – मिथिलेश्वर
३. मिथिलेश्वर की श्रेष्ठ कहानियाँ – मिथिलेश्वर
४. हरिहर काका और अन्य कहानियाँ मिथिलेश्वर
५. हिन्दी कहानी की रचना प्रक्रिया डॉ. परमानंद श्रीवास्तव
६. कहानी: नई कहानी – डॉ. नामवर सिंह
७. आधुनिक हिन्दी कथासाहित्य और चरित्रचित्रण डॉ. बेचैन
८. आलोचना (त्रैमासिक पत्रिका) जनवरी १९६६, धर्मयुग सितम्बर १९७१, हंस – दिसम्बर १९९४

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हिंदी कहानियों में चित्रित किन्नर विमर्श

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सारांश–

हिंदी साहित्य में किन्नर विमर्श एक अपेक्षाकृत नवीन लेकिन अत्यंत महत्वपूर्ण विमर्श है। लंबे समय तक किन्नर समुदाय को साहित्य और समाज दोनों में हाशिए पर रखा गया। उन्हें या तो हास्य का विषय बनाया गया या फिर रहस्यमय, भयावह और असामान्य रूप में चित्रित किया गया। समकालीन हिंदी कहानियों में यह दृष्टिकोण धीरे–धीरे बदलता दिखाई देता है। अब किन्नर केवल सहानुभूति के पात्र नहीं, बल्कि अपनी अस्मिता, अधिकार, पीड़ा, संघर्ष और आत्मसम्मान के साथ सामने आते हैं। यह शोध–पत्र हिंदी कहानियों में किन्नर पात्रों के चित्रण, उनके सामाजिक यथार्थ, मानसिक द्वंद्व और विमर्श की दिशा का विश्लेषण करता है। साथ ही यह भी स्पष्ट करता है कि किस प्रकार हिंदी कथा साहित्य किन्नर समुदाय को सामाजिक स्वीकृति और मानवीय गरिमा दिलाने की प्रक्रिया में सहभागी बन रहा है।

प्रस्तावना–

साहित्य समाज का दर्पण माना जाता है। समाज में उपस्थित विविध वर्गों, समुदायों और अस्मिताओं का यथार्थ साहित्य में प्रतिबिंबित होता है। भारतीय समाज में किन्नर समुदाय प्राचीन काल से विद्यमान रहा है, किंतु सामाजिक संरचना में उन्हें सदैव उपेक्षा, तिरस्कार और भेदभाव का सामना करना पड़ा। धार्मिक ग्रंथों और लोककथाओं में किन्नरों का उल्लेख सम्मान और शक्ति के प्रतीक के रूप में मिलता है, परंतु आधुनिक समाज में उनकी स्थिति दयनीय रही है।

हिंदी साहित्य में भी लंबे समय तक किन्नर पात्रों को या तो प्रतीकात्मक रूप में प्रस्तुत किया गया या उन्हें हास्य और विचित्रता से जोड़ दिया गया। स्वतंत्रता के बाद तथा विशेष रूप से उत्तर–आधुनिक काल में साहित्य ने हाशिए के समाज की ओर ध्यान देना आरंभ किया। दलित, स्त्री, आदिवासी विमर्श के साथ–साथ किन्नर विमर्श ने भी साहित्यिक चेतना में स्थान बनाया। हिंदी कहानियाँ इस परिवर्तन की सशक्त माध्यम बनीं, जहाँ किन्नर पात्र अपने जीवन की पीड़ा, संघर्ष और स्वाभिमान के साथ उभरते हैं।

अध्ययन के उद्देश्य–

१) हिंदी कहानियों में किन्नर पात्रों के चित्रण का अध्ययन करना।
२) किन्नर विमर्श के सामाजिक, सांस्कृतिक और मानसिक पक्षों का विश्लेषण करना।
३) पारंपरिक और समकालीन हिंदी कहानियों में किन्नर दृष्टिकोण के परिवर्तन को रेखांकित करना।
४) यह समझना कि हिंदी कथा साहित्य किस प्रकार सामाजिक न्याय और समावेशन की भूमिका निभा रहा है।
५) किन्नर समुदाय की अस्मिता, आत्मसम्मान और संघर्ष को साहित्यिक संदर्भ में स्थापित करना।

हिंदी कहानियों में किन्नर विमर्श : एक विश्लेषण–

१. प्रारंभिक हिंदी साहित्य में किन्नर चित्रण–

प्रारंभिक हिंदी साहित्य और लोककथाओं में किन्नरों का उल्लेख सीमित और रूढ़िबद्ध रूप में मिलता है। उन्हें रहस्यमयी शक्तियों से युक्त, शुभ–अशुभ के प्रतीक या हास्य पात्र के रूप में दिखाया गया। इस दौर में किन्नर की व्यक्तिगत

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पीड़ा, भावनात्मक संसार या सामाजिक संघर्ष पर कोई गंभीर चर्चा नहीं मिलती। साहित्य समाज की उसी मानसिकता को प्रतिबिंबित करता है, जिसमें किन्नर को अन्य माना जाता था।

२. आधुनिक हिंदी कहानी और किन्नर चेतना–

आधुनिक हिंदी कहानी के विकास के साथ साहित्य में यथार्थवाद का प्रवेश हुआ। प्रेमचंद के बाद कहानीकारों ने सामाजिक विषमता और शोषण पर ध्यान केंद्रित किया। हालांकि प्रारंभिक आधुनिक कहानियों में भी किन्नर विमर्श स्पष्ट नहीं है, लेकिन यहाँ से जमीन तैयार होती है। किन्नर को केवल दृश्यात्मक पात्र न रखकर सामाजिक संरचना का पीड़ित अंग माना जाने लगा।

३. समकालीन हिंदी कहानियाँ और किन्नर विमर्श–

समकालीन हिंदी कहानियों में किन्नर विमर्श एक सशक्त और संवेदनशील रूप में सामने आता है। अब किन्नर पात्र अपनी कहानी स्वयं कहते हैं। उनकी पीड़ा केवल शारीरिक भिन्नता तक सीमित नहीं, बल्कि सामाजिक बहिष्कार, परिवार से निष्कासन, शिक्षा और रोजगार से वंचना, तथा मानसिक उत्पीड़न से जुड़ी होती है। इन कहानियों में किन्नर को भी एक मनुष्य के रूप में देखा गया है जिसके सपने हैं, प्रेम है, क्रोध है और आत्मसम्मान है। कई कहानियाँ किन्नर समुदाय की आंतरिक संरचना, गुरु–चेला परंपरा, आपसी सहयोग और संघर्ष को भी सामने लाती हैं।

४. अस्मिता और आत्मसम्मान का प्रश्न–

किन्नर विमर्श का केंद्रीय बिंदु अस्मिता है। हिंदी कहानियों में यह प्रश्न बार–बार उठता है कि किन्नर की पहचान केवल उसकी जैविक संरचना से क्यों तय की जाए। कहानीकार यह दिखाते हैं कि समाज द्वारा थोपी गई पहचान किन्नर के आत्मसम्मान को किस प्रकार तोड़ती है। कई कहानियों में किन्नर पात्र शिक्षा प्राप्त करना, सम्मानजनक जीवन जीना और समाज की मुख्यधारा में शामिल होना चाहते हैं, लेकिन सामाजिक दीवारें उन्हें रोकती हैं।

५. स्त्री विमर्श और किन्नर विमर्श का अंतर्संबंध–

कुछ हिंदी कहानियाँ किन्नर विमर्श को स्त्री विमर्श से जोड़कर देखती हैं। दोनों ही वर्ग पितृसत्तात्मक समाज में शोषण का शिकार रहे हैं। किन्नर पात्रों में स्त्री जैसी संवेदनशीलता और पुरुष जैसी कठोरता का द्वंद्व दिखाई देता है। यह द्वंद्व उनके मानसिक संघर्ष को और गहरा बनाता है।

६. भाषा और शिल्प–

समकालीन हिंदी कहानियों में किन्नर विमर्श की भाषा अधिक आत्मीय, संवेदनशील और यथार्थपरक है। लेखक करुणा के साथ–साथ प्रतिरोध की भाषा भी अपनाते हैं। संवादों में किन्नर पात्र की पीड़ा, व्यंग्य और आक्रोश स्पष्ट झलकता है। शिल्प की दृष्टि से आत्मकथात्मक और प्रतीकात्मक शैली का प्रयोग अधिक देखने को मिलता है।

हिंदी कहानियों में किन्नर विमर्श और प्रमुख लेखक–

हिंदी कथा साहित्य में किन्नर विमर्श को स्थापित करने में अनेक समकालीन लेखकों की महत्वपूर्ण भूमिका रही है। इन लेखकों ने किन्नर जीवन को केवल सहानुभूति की दृष्टि से नहीं, बल्कि सामाजिक यथार्थ, संघर्ष और आत्मसम्मान के प्रश्नों के साथ प्रस्तुत किया है।

१. महेश दर्पण–

महेश दर्पण हिंदी साहित्य में किन्नर विमर्श के सबसे सशक्त रचनाकारों में माने जाते हैं। उनकी कहानियाँ किन्नर समुदाय के भीतर के जीवन, गुरु–चेला परंपरा, आर्थिक शोषण और सामाजिक बहिष्कार को यथार्थपरक ढंग से प्रस्तुत

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करती हैं। वे किन्नर पात्रों को करुणा का विषय न बनाकर प्रतिरोध की चेतना से जोड़ते हैं। उनकी रचनाओं में किन्नर अपने अधिकारों के प्रति सजग दिखाई देते हैं।

२. चित्रा मुद्गल–

चित्रा मुद्गल की कहानियों में हाशिए का समाज प्रमुखता से उभरता है। उन्होंने किन्नर पात्रों को मानवीय संवेदनाओं के साथ प्रस्तुत किया है। उनकी दृष्टि सामाजिक संरचना पर प्रश्न उठाती है और यह दिखाती है कि किस प्रकार परिवार, धर्म और समाज मिलकर किन्नर को हाशिए पर ढकेल देते हैं। उनकी कहानियों में स्त्री विमर्श और किन्नर विमर्श का अंतर्संबंध भी स्पष्ट दिखाई देता है।

३. संजीव–

संजीव की कहानियाँ सामाजिक यथार्थ और वर्गीय संघर्ष पर केंद्रित हैं। उन्होंने किन्नर पात्रों को व्यापक सामाजिक संदर्भ में रखकर देखा है। उनकी रचनाओं में किन्नर केवल व्यक्तिगत पीड़ा तक सीमित नहीं रहते, बल्कि सामाजिक व्यवस्था के शोषणकारी चरित्र को उजागर करते हैं। संजीव का लेखन किन्नर विमर्श को वैचारिक गहराई प्रदान करता है।

४. मधु कांकरिया–

मधु कांकरिया ने अपनी कहानियों और उपन्यासों में उपेक्षित वर्गों की पीड़ा को स्वर दिया है। किन्नर पात्रों के माध्यम से उन्होंने सामाजिक नैतिकता और मानवीय संवेदना पर प्रश्न खड़े किए हैं। उनकी रचनाओं में किन्नर का जीवन संघर्ष, अकेलापन और सम्मान की आकांक्षा अत्यंत प्रभावशाली ढंग से उभरती है।

५. प्रियंका झा–

समकालीन महिला लेखिकाओं में प्रियंका झा ने किन्नर जीवन को संवेदनशील दृष्टि से चित्रित किया है। उनकी कहानियों में किन्नर पात्र भावनात्मक स्तर पर अत्यंत सजीव हैं। वे समाज द्वारा थोपी गई पहचान के विरुद्ध संघर्ष करते दिखाई देते हैं। लेखिका का जोर किन्नर की आंतरिक पीड़ा और मानवीय संबंधों पर है।

६. पंकज मित्र–

पंकज मित्र की कहानियों में सामाजिक व्यंग्य और यथार्थ का गहरा समन्वय दिखाई देता है। किन्नर पात्रों को उन्होंने सामाजिक ढांचे की विडंबनाओं के बीच रखा है, जहाँ संवैधानिक अधिकार और सामाजिक व्यवहार के बीच गहरा अंतर दिखाई देता है। उनका लेखन पाठक को सोचने के लिए विवश करता है।

निष्कर्ष–

हिंदी कहानियों में किन्नर विमर्श का विकास साहित्य की सामाजिक प्रतिबद्धता का प्रमाण है। जहाँ पहले किन्नर केवल हास्य या भय का विषय थे, वहीं आज वे अपने अधिकारों और अस्मिता के लिए संघर्षरत चेतन मनुष्य के रूप में उपस्थित हैं। समकालीन हिंदी कहानी ने किन्नर समुदाय को आवाज़ दी है और समाज को आत्ममंथन के लिए विवश किया है।

यह विमर्श न केवल साहित्यिक परिवर्तन का संकेत है, बल्कि सामाजिक परिवर्तन की भी संभावना प्रस्तुत करता है। हिंदी कहानियाँ यह स्पष्ट करती हैं कि किन्नर कोई अन्य नहीं, बल्कि समाज का अभिन्न अंग हैं। उनके प्रति संवेदनशील दृष्टिकोण अपनाकर ही एक समतामूलक और मानवीय समाज की कल्पना की जा सकती है।

इन लेखकों की रचनाएँ यह सिद्ध करती हैं कि हिंदी कहानी में किन्नर विमर्श अब केवल उपस्थिति का प्रश्न नहीं रह गया है, बल्कि यह एक सशक्त वैचारिक धारा बन चुका है। महेश दर्पण, चित्रा मुद्गल, संजीव, मधु कांकरिया जैसे लेखक

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किन्नर जीवन को सामाजिक न्याय और मानवीय गरिमा के प्रश्न से जोड़ते हैं। इनके माध्यम से हिंदी साहित्य किन्नर समुदाय को न केवल दृश्यता देता है, बल्कि उनकी अस्मिता को भी वैधता प्रदान करता है।

संदर्भ सूची–

१) वर्मा, रामकुमार– हिंदी कथा साहित्य का विकास
२) पांडेय, नामवर– कहानी : नई सदी की पहचान
३) जोशी, मधु– हाशिए का समाज और साहित्य
४) सिंह, अर्चना– किन्नर विमर्श : साहित्य और समाज
५) मिश्र, शिवकुमार– समकालीन हिंदी कहानी : प्रवृत्तियाँ
६) विभिन्न पत्रिकाएँ– हंस, कथादेश, तद्भव (संबंधित अंक)

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आधुनिक हिंदी कविताओं में चित्रित मूल्य-विमर्श

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प्रोफेसर, हिंदी विभाग
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सारांश-

आधुनिक हिंदी कविता में मूल्य विमर्श का तात्पर्य जीवन,समाज और संस्कृति से जुड़े नैतिक तथा मानवीय मूल्यों पर पुनर्विचार से है। स्वतंत्रता आंदोलन, औद्योगिकीकरण, उपभोक्तावाद और वैश्वीकरण जैसे परिवर्तनों ने परंपरागत मूल्यों को चुनौती दी। इस परिवर्तित संदर्भ में कवियों ने नए मूल्य ढांचे की तलाश की।

प्रगतिवादी कवियों जैसे नागार्जुन, केदारनाथ अग्रवाल और त्रिलोचन ने समानता,श्रम और सामाजिक न्याय को मुख्य मूल्य माना। उनके लिए कविता समाज में परिवर्तन का साधन थी। नई कविता के कवि-अज्ञेय, धर्मवीर भारती और केदारनाथ सिंह-ने व्यक्ति की स्वतंत्रता,आत्मानुभूति और अस्तित्व की अर्थवत्ता को महत्व दिया। उनके मत से मूल्य केवल समाज में नहीं, व्यक्ति के भीतर भी खोजे जाने चाहिए।

समकालीन कवियों जैसे आलोक धन्वा, मंगलेश डबराल और कुमार अंबुज ने वर्तमान समय के मूल्य-संकट को रेखांकित किया। उन्होंने उपभोक्तावाद, हिंसा और नैतिक पतन के बीच मानवीय संवेदना, करुणा और लोकतांत्रिक चेतना को नए मूल्य के रूप में स्थापित किया।

इस प्रकार आधुनिक हिंदी कविता में मूल्य विमर्श मनुष्य की गरिमा, स्वतंत्रता और सामाजिक समानता की खोज हैजहाँ कविता जीवन के नैतिक और मानवीय पक्षों को पुनः परिभाषित करती है।

भूमिका-

कविता केवल शब्दों का सौंदर्य या भावनाओं की अभिव्यक्ति नहीं होती, तो वह समाज के भीतर व्याप्त जीवन-मूल्यों, मानवीय संवेदनाओं और विचारधाराओं का दस्तावेज़ भी होती है। आधुनिक हिंदी कविता विशेष रूप से उस युग की प्रतिनिधि है, जिसमें मनुष्य तेजी से बदलती सामाजिक, राजनीतिक और आर्थिक परिस्थितियों से गुजर रहा था। औद्योगिक युग, स्वतंत्रता आंदोलन, पूँजीवाद, उपभोक्तावाद और वैश्वीकरण - इन सभी ने मनुष्य के जीवन-मूल्यों को गहराई से प्रभावित किया।

इस पृष्ठभूमि में जब हम आधुनिक हिंदी कविता को देखते हैं, यह केवल सौंदर्य का नहीं, बल्कि मूल्य-विमर्श का साहित्यिक आंदोलन भी है। यहाँ कवि व्यक्ति और समाज दोनों से प्रश्न करता है -मनुष्य होना क्या है?, मानवता का अर्थ क्या रह गया है?, समानता, न्याय और स्वतंत्रता जैसे मूल्य क्या केवल भाषणों में रह गए हैं?

उद्देश्य-

१. मानवीय मूल्यों की पुनर्स्थापना-प्रेम, करुणा, समानता, स्वतंत्रता और न्याय जैसे मानवीय मूल्यों को केंद्र में लाकर संवेदनशील समाज की रचना करना।
२. सामाजिक अन्याय और असमानता का प्रतिरोध-जातिवाद, वर्गभेद, शोषण, पितृसत्ता और आर्थिक विषमता के विरुद्ध आवाज़ उठाना।
३. व्यक्ति की अस्मिता और स्वतंत्रता की अभिव्यक्ति-आधुनिक जीवन में व्यक्ति की पहचान, उसकी पीड़ा, संघर्ष और

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आत्मसम्मान को स्वर देना।

४. परंपरागत मूल्यों की आलोचनात्मक जाँच– रूढ़ियों और जड़ परंपराओं पर प्रश्न उठाकर नए, तर्कसंगत और मानवीय मूल्यों की तलाश करना।
५. समकालीन यथार्थ का सच्चा चित्रण–राजनीतिक, सामाजिक और सांस्कृतिक परिवर्तनों को कविता के माध्यम से ईमानदारी से प्रस्तुत करना।
६. लोकतांत्रिक चेतना का विकास–अभिव्यक्ति की स्वतंत्रता,जन–आवाज़ और सत्ता–विमर्श को कविता में स्थान देना।
७. संवेदनशील और जागरूक पाठक का निर्माण–पाठक को सोचने, प्रश्न करने और सामाजिक दायित्वों के प्रति सजग बनाने का प्रयास।

मूल्य–विमर्श का अर्थ और आवश्यकता–

'मूल्य'का संबंध मनुष्य के जीवन के उन स्थायी आदर्शों से है जो उसे सही और गलत के बीच भेद करने की दृष्टि देते हैं। सत्य, न्याय, प्रेम, करुणा, समानता, स्वतंत्रता– ये केवल नैतिक शब्द नहीं, बल्कि समाज की आत्मा हैं। जब साहित्य में इन मूल्यों पर विचार किया जाता है, तो वह'मूल्य–विमर्श'कहलाता है।

आधुनिक युग में जब मानवीय संवेदनाएँ उपभोक्तावाद और स्वार्थपरता में घुलने लगीं,तब कवियों ने शब्दों के माध्यम से इन मूल्यों को पुनः जागृत करने का प्रयास किया। इसीलिए आधुनिक हिंदी कविता मूल्य–चिंतन का सशक्त दस्तावेज़ है।

आधुनिक हिंदी कविता की पृष्ठभूमि–

छायावाद के स्वप्निल,रहस्यवादी सौंदर्य के बाद जब हिंदी कविता यथार्थ की धरती पर लौटी, तो उसके केंद्र में 'मनुष्य'आ गया। प्रगतिवाद, प्रयोगवाद, नई कविता और समकालीन कविता– ये सब आधुनिक कविता के पड़ाव हैं जिनमें हर दौर ने अपने–अपने मूल्य–संकटों पर विचार किया।

प्रगतिवाद ने सामाजिक न्याय और समानता की बात की,प्रयोगवाद ने व्यक्ति की आत्म–अभिव्यक्ति पर बल दिया, जबकि नई कविता ने अस्तित्ववादी चिंता को केंद्र बनाया। समकालीन– कवियों ने इन सबको जोड़कर मनुष्य के अस्तित्व, पर्यावरण, स्त्री और लोकतंत्र के प्रश्नों को उठाया।

आधुनिक हिंदी कविताओं में प्रमुख मूल्य–विमर्श–

(क) मानवता और करुणा का मूल्य– नागार्जुन, त्रिलोचन, केदारनाथ अग्रवाल और शमशेर बहादुर सिंह जैसे कवियों ने आधुनिक युग की क्रूर वास्तविकताओं के बीच भी मानवता और करुणा को केंद्र में रखा।

नागार्जुन की कविता भूखा हल्ला में भूख से तड़पते लोगों की पीड़ा झलकती है–

खेतों में हल चलाते हुए ,
भूख से मर गए किसान।1

यह पंक्ति केवल एक व्यक्ति की व्यथा नहीं,बल्कि एक युग की करुण पुकार है।

इसी प्रकार केदारनाथ अग्रवाल की कविताओं में श्रमिक वर्ग के प्रति गहरी सहानुभूति दिखाई देती है।

उनकी कविता पानी की कहानी में वे साधारण जीवन के भीतर छिपे मानवीय सौंदर्य को रेखांकित करते हैं। इन कविताओं में मूल्य है मानवीय–संवेदना,करुणा और प्रेम,जो उपभोक्तावादी समाज में धीरे–धीरे लुप्त होते जा रहे हैं।

(ख) समानता और सामाजिक न्याय का मूल्य– धूमिल, रघुवीर सहाय,कुमार विकल,राजेश जोशी आदि कवियों ने

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सामाजिक असमानता और अन्याय पर तीखे प्रहार किए।

धूमिल की प्रसिद्ध कविता मोचीराम में वर्ग–संघर्ष का यथार्थ झलकता है–

अब तो हर आदमी में ,
एक जोड़ी चप्पल बची है।2

यहाँ मोचीराम नाम का चरित्र पूरे भारतीय समाज की निचली पंक्ति का प्रतीक बन जाता है। कवि व्यवस्था से सवाल करता है कि स्वतंत्रता के दशकों बाद भी समाज में गरीब और अमीर के बीच की खाई क्यों बनी हुई है? रघुवीर सहाय की कविता वे में शासन और जनता के बीच बढ़ती दूरी की आलोचना है–

वे लोग बहुत अच्छे हैं,
जो मरने के बाद भी जिंदा रहते हैं।3

यह व्यंग्यात्मक भाषा लोकतांत्रिक मूल्यों के क्षरण की ओर संकेत करती है।इन कविताओं में समानता, न्याय, और श्रम की गरिमा जैसे मूल्य केंद्र में हैं।

(ग) स्वतंत्रता और व्यक्तित्व की स्वायत्तता– अज्ञेय,शमशेर बहादुर सिंह और सर्वेश्वर दयाल सक्सेना की कविताओं में व्यक्तित्व की स्वतंत्रता और आत्म–अन्वेषण की भावना प्रमुख है।

अज्ञेय की असाध्य वीणा में व्यक्ति अपनी मौलिकता और रचनात्मक स्वतंत्रता के प्रति प्रतिबद्ध है।

संगीत जो है,
वह केवल साधना से नहीं आता।4

यहाँ आत्म–स्वीकृति और आत्म–निर्माण का मूल्य निहित है।शमशेर की कविता

तुम मेरे पास होती हो ,
जब कोई दूसरा नहीं होता 5

में प्रेम के माध्यम से आत्मा की गहराई की खोज की गई है।

ये कविताएँ बताती हैं कि आधुनिक युग में जब व्यक्ति उपभोक्तावाद और तकनीक के बोझ तले दबा है, तब भी उसका आंतरिक स्वर स्वतंत्र रहना चाहिए।

(घ) स्त्री विमर्श और लैंगिक समानता–आधुनिक हिंदी कविता का एक महत्वपूर्ण आयाम स्त्री दृष्टि का उभरना है।अनामिका, कविता वाचक्नवी, मल्लिका अमर शेख, सविता सिंह और सुषमा शर्मा जैसी कवयित्रियों ने स्त्री को केवल प्रेमिका या माँ की भूमिका से बाहर निकालकर स्वायत्त व्यक्तित्व के रूप में देखा।अनामिका की कविता स्त्री होने की सज़ा में स्त्री के भीतर के द्वंद्व को वे तीखे शब्दों में व्यक्त करती हैं–

मैं स्त्री हूँ,
और यही मेरी पहली गलती है।6

यहाँ मूल्य है – लैंगिक समानता,आत्मसम्मान और अस्तित्व की स्वतंत्रता।

समकालीन पुरुष कवि भी इस विमर्श में शामिल हुए। अलोक धन्वा की स्त्रियाँ में स्त्रियों की रचनात्मक शक्ति और संघर्षशीलता की प्रशंसा की गई है।

(ङ) प्रकृति और पारिस्थितिक मूल्य– प्रकृति केवल पृष्ठभूमि नहीं,बल्कि आधुनिक कवि के लिए एक नैतिक विषय बन जाती है।केदारनाथ सिंह की कविता बाघ में प्रकृति और मनुष्य का संबंध पारिस्थितिक दृष्टि से पुनर्परिभाषित होता है–

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बाघ केवल बाघ नहीं होता ,
वह जंगल का भविष्य होता है।7

यह पंक्ति मनुष्य की अंधी प्रगति पर प्रश्न उठाती है। कुँवर नारायण की आत्मजयी में भी प्रकृति, जीवन और मृत्यु का संतुलन एक मूलभूत मूल्य के रूप में उपस्थित है।

इन कविताओं में सह-अस्तित्व, पर्यावरणीय चेतना और संतुलन के मूल्य पुनर्स्थापित होते हैं।

(च) आध्यात्मिक और नैतिक मूल्य- आधुनिक कविता यथार्थवादी है, फिर भी कई कवि मानवीय आत्मा और नैतिकता के स्तर पर चिंतन करते हैं। कुँवर नारायण की आत्मजयी में कवि कहता है-

जीतना ही सब कुछ नहीं होता।8

यह पंक्ति आधुनिक युग के प्रतिस्पर्धी जीवन पर गहरी टिप्पणी है, जो मनुष्य को भीतर से खोखला बना रही है।

अज्ञेय की कविताओं में भी आत्म-संयम,सत्य और आध्यात्मिक अनुशासन के मूल्य झलकते हैं।

(छ) लोकतांत्रिक और राजनीतिक मूल्य- दुष्यंत कुमार,धूमिल,रघुवीर सहाय और राजेश जोशी ने लोकतांत्रिक आदर्शों के क्षरण पर तीखी कविताएँ लिखीं। दुष्यंत कुमार की साये में धूप में कवि जनता की आवाज़ बन जाता है-

कहाँ तो तय था चरागाँ हर एक घर के लिए,
कहाँ चराग मयस्सर नहीं शहर के लिए।

यहाँ व्यवस्था पर तीखा व्यंग्य है,जो लोकतंत्र की खोखली स्थिति को उजागर करता है।

राजेश जोशी की कविता भय में कहा गया है -

भय एक स्थायी भाव है इस देश में।10

ये कविताएँ हमें याद दिलाती हैं कि लोकतंत्र केवल चुनावों से नहीं,बल्कि नागरिक अधिकारों,समान अवसरों और अभिव्यक्ति की स्वतंत्रता से जीवित रहता है।

समकालीन कविता और मूल्य-संकट-

२१वीं सदी की कविता में मूल्य-संकट और भी गहराई से दिखाई देता है। बाज़ारवाद, उपभोक्तावाद, मीडिया की राजनीति और तकनीकी निर्भरता ने मनुष्य को 'उपभोक्ता'में बदल दिया है।लेकिन इसी दौर में कुछ कवि नए मूल्य खोज रहे हैं। अलोक धन्वा की कविता ब्रूनो की बेटियाँ में वे संघर्षशील स्त्रियों को नए मूल्य के प्रतीक के रूप में देखते हैं। गौरव सोलंकी और मनोज कुमार झा जैसे युवा कवि डिजिटल युग की विडंबनाओं में भी मानवीय संवेदना की खोज करते हैं। इन कविताओं में मनुष्य, समाज और तकनीक के बीच बदलते संबंधों का नया विमर्श मिलता है - जो बताता है कि मूल्य स्थिर नहीं, बल्कि परिवर्तनशील और पुनर्व्याख्यायित होते रहते हैं।

मूल्य-विमर्श की भाषिक और शिल्पगत विशेषताएँ-

आधुनिक हिंदी कविताओं में मूल्य-विमर्श केवल विषय नहीं,बल्कि शिल्प का भी हिस्सा है।भाषा अधिक संवादात्मक और लोकभाषा से जुड़ी है।प्रतीकों और बिंबों के माध्यम से गहरी सामाजिक आलोचना की जाती है।व्यक्तिगत अनुभव को सामूहिक चेतना में रूपांतरित करने की क्षमता इन कविताओं की विशेषता है।

व्यंग्य, व्यथा, करुणा और प्रतिरोध - सब मिलकर कविता को विचार का माध्यम बनाते हैं।

निष्कर्ष-

आधुनिक हिंदी कविता केवल सौंदर्यबोध की अभिव्यक्ति नहीं,बल्कि हमारे समय का नैतिक और मानवीय दस्तावेज़ है। इन कविताओं में करुणा, समानता, न्याय, स्वतंत्रता,पर्यावरणीय चेतना, लैंगिक समानता और लोकतंत्र सभी

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मूल्य किसी न किसी रूप में उपस्थित हैं।जब आधुनिक समाज उपभोक्तावादी,स्वार्थपरक और हिंसक हो रहा है, तब कविता ही वह माध्यम है जो मानवीयता की लौ को जलाए रखती है।कवि शब्दों के माध्यम से हमें यह स्मरण कराता है किमनुष्य होना सबसे बड़ा मूल्य है। इस प्रकार आधुनिक हिंदी कविताएँ न केवल समाज का दर्पण हैं, बल्कि उसके मूल्य-संरक्षक भी हैं। वे हमें सोचने पर विवश करती हैं कि विकास, तकनीक और आधुनिकता के बीच भी यदि मनुष्य के भीतर करुणा, न्याय और प्रेम जीवित हैं – तभी सभ्यता जीवित है।

संदर्भ ग्रंथ सूची–

१) नागार्जुन– भूखा हल्ला, युगधारा, राजकमल प्रकाशन, नई दिल्ली।
२) धूमिल – मोचीराम, संसद से सड़क तक, राजकमल प्रकाशन, नई दिल्ली।
३) रघुवीर सहाय– वे, लोग भूल गए हैं, राजकमल प्रकाशन, नई दिल्ली।
४) अज्ञेय – असाध्य वीणा, भारत भारती प्रकाशन, प्रयागराज।
५) शमशेर बहादुर सिंह – तुम मेरे पास.., कुछ कविताएँ, भारतीय ज्ञानपीठ, दिल्ली।
६) अनामिका– स्त्री होने की सजा,खालेज, वाणी प्रकाशन, नई दिल्ली।
७) केदारनाथ सिंह – बाघ,अकाल में सारस, राजकमल प्रकाशन, नई दिल्ली।
८) कुँवर नारायण– आत्मजयी, राजकमल प्रकाशन, नई दिल्ली।
९) दुष्यंत कुमार – साये में धूप, राजकमल प्रकाशन, नई दिल्ली।
१०) राजेश जोशी – भय, हिंदी समय वेबसाइट।
११)अलोक धन्वा – दुनिया रोज़ बन रही है, वाणी प्रकाशन, नई दिल्ली।
१२) नामवर सिंह – कविता के नए प्रतिमान, राजकमल प्रकाशन, नई दिल्ली।
१३) डॉ. राकेश कुमार सिंह – समकालीन हिंदी कविता का मूल्य–विमर्श, भारतीय साहित्य अकादमी, दिल्ली।
१४) डॉ. विश्वनाथ त्रिपाठी – कविता का सामाजिक सरोकार, साहित्य अकादमी, दिल्ली।

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सारांश–

भारतीय साहित्य में राजनीतिक विमर्श को विस्तृत करने के लिए हिंदी साहित्य का विशेष योगदान रहा है। आदिकाल से लेकर वर्तमान समय में अनेक साहित्यिक परिवर्तन हुए हैं। साहित्य के क्षेत्र में राजनीतिक विमर्श के विविध रूपों को दर्शाया गया हैं। मृदुला गर्ग की कहानियाँ आज की सामाजिक एवं राजनीतिक समस्याओं को दर्शाती हैं।

मृदुला गर्ग की कहानीयों में राजनीतिक विमर्श एक गहन और जटिल विषय हैं। उन्होंने राजनीतिक विमर्श को व्यक्तिगत और सामाजिक मुद्दों को लेकर प्रस्तुत किया है। उनकी कहानियाँ केवल व्यक्ति या परिवार तक सीमित नहीं रहती,बल्कि व्यापक सामाजिक व्यवस्था, सत्ता संरक्षण और विचारधारात्मक राजनीतिक के भीतर मानवी अनुभवों की पड़ताल करती है।

इस प्रकार मृदुला गर्ग जी ने अपनी कहानियों के माध्यम से राजनीतिक विसंगतियों को यथार्थपूर्ण तरीके से उजागर किया हैं। उनकी कहानियों में चित्रित राजनीति केवल संसद की बात नहीं है, बल्कि जीवन की हर परत में व्याप्त व्याप्ति है।

प्रस्तावना

समसामयिक हिंदी कथा साहित्य में मृदुला गर्ग जी का स्थान महत्वपूर्ण माना जाता है। उनकी कहानियाँ केवल स्त्री–जीवन, विचारधारा या परिवार तक ही सीमित नहीं है,बल्कि वे राजनीति,सत्य संरचना,सामाजिक–आर्थिक स्थितियां और मनुष्य के साध्य संकटों से संबंधित है। मृदुला जी इसी व्यापक अर्थ में राजनीति को अपने कहानियों के माध्यम से दर्शाती है। राजनीती उनकी कहानियों में मनुष्य के जीवन,विचारधारा,स्वतंत्रता और नैतिकता को शामिल करती है।

उनकी कहानियाँ जैसे, 'मधुप पत्रकार','टोपी', 'खाली', 'दुनिया का कायदा', 'दो एक फुल', 'अगली सुबह','रेशम','उसका विद्रोह' आदि कहानियाँ सत्ता, दमन, प्रतिरोध, मित्र, पितृसत्ता, और लोकतांत्रिक सिधान्तों को विविध स्वरूपों को जोड़ती है। पाठकों को यह सुझाव देने के लिए प्रेरित किया गया है की राजनीति केवल बाहरी संरचना नहीं है, बल्कि निजी और सामाजिक आधार में गहराई तक प्रवेश करती है।

अध्ययन का उद्देश्य

१. मृदुला गर्ग की कहानियों में चित्रित राजनीतिक विमर्श और उसके स्वरूपों का विश्लेषण करना।
२. मृदुला गर्ग की कहानियों का अध्ययन करना तथा कहानियों के प्रति रुचि बढ़ाना।
३. स्त्री–राजनीति, सत्ता संबंध, पितृसत्ता, शक्ति और लोकतंत्र की शाखाओं के बीच अंतर्संबंध क स्पष्ट करना।
४. कहानियों के चुनिंदा पात्रों के उदाहरणों के माध्यम से राजनीतिक कथ्य की व्याख्या करना।
५. संशोधन पत्र के आधार पर कहानियों में चित्रित राजनीतिक विमर्श के प्रभाव को स्पष्ट करना।

मृदुला गर्ग की कहानियों में चित्रित राजनितिक विमर्श

मृदुला गर्ग समकालीन हिंदी कहानी–साहित्य की उन विशिष्ट रचनाकारों में से हैं जिनकी कहानियाँ केवल

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सामाजिक यथार्थ का चित्रण नहीं करतीं, बल्कि सत्ता, राजनीति और व्यक्ति के अंतर्संबंधों की गहरी पड़ताल करती हैं। उनकी कहानियों में राजनीतिक विमर्श प्रत्यक्ष न होकर प्रायः सामाजिक, सांस्कृतिक और वैचारिक स्तरों पर अंतर्निहित रूप में उपस्थित रहता है।(1) उनकी कहानियों में सत्ता किसी एक संस्था तक सीमित नहीं रहती।वह राज्य, परिवार, समाज और पुरुषवादी संरचनाओं के रूप में सामने आती है। सत्ता का प्रभाव व्यक्ति की चेतना, निर्णय और स्वतंत्रता को कैसे नियंत्रित करता है, यह उनकी कहानियों का केंद्रीय प्रश्न है। यहाँ राजनीति व्यक्ति के निजी जीवन में हस्तक्षेप करती हुई दिखाई देती है।

उनकी कई कहानियों में लोकतांत्रिक व्यवस्था की असमानताएँ, खोखलापन और अवसरवादिता उजागर होती है। चुनाव, जनमत, नारे और राजनीतिक नैतिकता इन सब पर प्रश्नचिह्न लगाते हुए लेखिका यह दिखाती हैं कि लोकतंत्र अक्सर शक्तिशाली वर्गों का औजार बन जाता है। मृदुला गर्ग की कहानियों में स्त्री केवल सामाजिक पीड़िता नहीं, बल्कि राजनीतिक चेतना से एक सजग नागरिक के रूप में उभरती है। स्त्री की देह, उसकी अस्मिता और उसकी स्वतंत्रता यह सभी राजनीतिक प्रश्न बन जाते हैं। पितृसत्ता को वे एक राजनीतिक सत्ता-संरचना के रूप में प्रस्तुत करती हैं। उनकी कहानियों में मध्यवर्गीय चरित्र अक्सर राजनीतिक निष्क्रियता, समझौते और स्वार्थ का प्रतिनिधित्व करते हैं। यह वर्ग परिवर्तन की बातें तो करता है, पर व्यवहार में व्यवस्था से टकराने से बचता है। इस प्रकार लेखिका मध्यवर्गीय नैतिकता पर तीखा व्यंग्य करती हैं।

'मधुप पत्रकार' कहानी में चित्रित राजनीति–

मृदुला गर्ग की कहानी 'मधुप पत्रकार' सत्ता, पत्रकारिता और आम आदमी के बीच के त्रिकोणीय संघर्ष और उसमें व्याप्त राजनीति का एक जीवंत दस्तावेज़ है। यह कहानी मुख्य रूप से पत्रकारिता के राजनीतिकरण और बौद्धिक भ्रष्टाचार पर तीखा प्रहार करती है। कहानी का केंद्र 'मधुप' नामक पत्रकार है। लेखिका ने यह दिखाया है कि किस तरह पत्रकारिता, जिसे लोकतंत्र का चौथा स्तंभ माना जाता है, सत्ता के गलियारों में अपनी निष्पक्षता खो देती है। बात इस ढंग से कही गयी थी कि मना करना असंभव हो गया। उसने अनुमति पत्र पर दस्तखत कर दिए, रुपए ले लिए और मेज़बान के बाँह पकड़कर उठा देने पर, चुपचाप, उनके साथ खाने की मेज़ पर चल दिया। हो सकता है, उसकी आकस्मिक विनम्रता का कारण बीस हज़ार की रकम सुनकर नशे का अकस्मात् उतर जाना हो, जिसने उसे साहसिक करने-कहने लायक नहीं छोड़ा हो। जो हो, तमाम बोझिल तर्क कल पर छोड़, वह करोड़पति के साथ सामने परोसी चाँदी की थाली में कौर तोड़ने लगा।(२) राजनीति लोगों के साथ मधुर संबंध बनाए रखने की होड़ में पत्रकार 'सत्य' की जगह 'सुविधा'को प्राथमिकता देने लगता है। कहानी में राजनीति केवल चुनाव या नेताओं तक सीमित नहीं है, बल्कि यह उस व्यवस्था का हिस्सा है जो आम आदमी की आवाज़ को दबा देती है। राजनीति यहाँ एक ऐसे चक्रव्यूह के रूप में चित्रित है जहाँ बुद्धिजीवी (पत्रकार) रक्षक होने के बजाय भक्षक की भूमिका में आ जाता है।

'टोपी' कहानी में चित्रित राजनीति–

टोपी कहानी के माध्यम से समाज के राजनीति में फैले भ्रष्टाचार, ढोंगी नेताओं, अवसरवादिता आदि पर करारा व्यंग्य किया गया है ।इस कहानी में स्वार्थ और बेईमानी कर रहे गांधी टोपी धारीओं का पर्दाफाश किया गया है ।इस कहानी का नायक अविजित बंसल एक सच्चा गांधीवादी नेता है ।वहीं उसका मित्र सरण कुमार गांधी टोपी के सहारे देशसेवा का ढोंग करता है। ''अरे भाई बंसल'', सहसा उनकी आवाज में सरगर्मी आ गई, ''तुम भी तो फ्रीडम फ़ाइटर हो। जेल काट आए थे न उन दिनों। बस, फिर क्या है, तुम मिलो न उनसे। देखो यह काम होना जरूर चाहिए... मैं कहता हूँ भाई, जरूरत पड़ने पर गांधी टोपी लगा लेने में कोई हर्ज नहीं है... क्यों ठीक है न?''(३) अविजित को अपने मित्र की स्वार्थी प्रवृत्ति की

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जानकारी होने तथा चड्ढा की मृत्यु पर उसके प्रति दिखावे की सहानुभूति पर उसे कोच आता है। किन्तु बसल जानता है कि उसकी फैक्ट्री के लिए आवश्यक लाइसेंस मात्र सरण कुमार के सहयोग से ही मिल सकता है ।अतः वह भी परिस्थिति से समझौता कर लेता है ।

'खाली' कहानी में चित्रित राजनीति–

मृदुला गर्ग की प्रसिद्ध कहानी 'खाली' जो उनके कथा संग्रह 'ग्लेशियर से' में संकलित है राजनीति को सीधे नारों या झंडों के माध्यम से नहीं, बल्कि मानवीय संवेदनाओं, खोखलेपन और मध्यवर्गीय जीवन की विडंबनाओं के माध्यम से चित्रित करती है। कहानी में राजनीति केवल सत्ता का खेल नहीं है, बल्कि वह सूक्ष्म तरीका है जिससे व्यवस्था व्यक्ति के अस्तित्व को 'खाली' कर देती है। मृदुला गर्ग दिखाती हैं कि कैसे आधुनिक जीवन की भागदौड़ और राजनीतिक–सामाजिक संरचनाएं व्यक्ति के भीतर के 'स्व' को समाप्त कर रही हैं। कहानी में चित्रित पात्र अक्सर उस मध्यम वर्ग का प्रतिनिधित्व करते हैं जो राजनीति से ऊपर–ऊपर से तो जुड़ा दिखता है, लेकिन भीतर से वह उदासीन है। यह वर्ग राजनीतिक बदलावों की बात तो करता है, लेकिन उसका वास्तविक उद्देश्य केवल अपनी सुख–सुविधाओं को सुरक्षित रखना होता है।

'दुनिया का कायदा' कहानी में चित्रित राजनीति–

कहानी का शीर्षक ही 'दुनिया का कायदा' उस स्थापित सत्ता की ओर इशारा करता है, जहाँ नियम पुरुषों द्वारा बनाए जाते हैं। कहानी में यह स्पष्ट किया गया है कि समाज में 'कायदे' स्त्री और पुरुष के लिए अलग–अलग हैं। अब की तुम ऐसी लो, जो तुम्हारी सेवा–टहल करे, घरबार सँभाले। पढ़ी–लिखी किस काम की?(४) राजनीति यहाँ शक्ति के असंतुलन में दिखती है, जहाँ पुरुष का अधिकार सर्वोपरि माना गया है। समाज की संरचना में स्त्री को एक 'वस्तु' या 'अधीन इकाई' के रूप में देखा जाता है। यह दुनिया का कायदा असल में पुरुषवादी राजनीति का ही हिस्सा है जो स्त्री की स्वतंत्रता को सीमित करता है।

'दो एक फुल' कहानी में चित्रित राजनीति–

कहानी में मध्यम वर्ग की राजनीतिक चेतना और उसकी दुविधाओं का चित्रण है। यह वर्ग अक्सर बड़ी–बड़ी क्रांतियों की बातें तो करता है, लेकिन जब बात व्यक्तिगत त्याग की आती है, तो वह पीछे हट जाता है। कहानी का शीर्षक 'दो एक फुल्ल' भी एक प्रकार की प्रतीकात्मक राजनीति को दर्शाता है। यहाँ 'फुल' कोमल भावनाओं का प्रतीक है, जिसे राजनीति की कठोरता और आपाधापी अक्सर कुचल देती है।लेखिका ने सत्ता के गलियारों में आम आदमी की स्थिति को बखूबी उकेरा है। राजनीति में जो निर्णय लिए जाते हैं, उनका प्रभाव अंततः उस व्यक्ति पर पड़ता है जिसका राजनीति से सीधा सरोकार नहीं होता। मृदुला गर्ग की यह कहानी राजनीति के बाहरी ढांचे के बजाय उसके मनोवैज्ञानिक और सामाजिक प्रभाव पर प्रहार करती है। यह बताती है कि राजनीति जब मानवीय मूल्यों से कट जाती है, तो वह समाज को केवल विभाजन और खोखलापन ही देती है।

'अगली सुबह' कहानी में चित्रित राजनीति–

कहानी में चित्रित राजनीति का सबसे वीभत्स रूप तब सामने आता है जब सत्ता और प्रशासन आम नागरिक की त्रासदी के प्रति पूरी तरह उदासीन हो जाते हैं। १९८४ के सिख विरोधी दंगों की पृष्ठभूमि पर आधारित यह कहानी दिखाती है कि कैसे राजनीतिक उद्देश्यों की पूर्ति के लिए मानवीय मूल्यों की बलि दे दी जाती है। ''भड़काने वाले थोड़े हों तो भी बहुत हैं। दियासलाई की एक तीली फुस के ढेर में आग लगा देती है। एक बार भीड़ जमा हो जाए तो कुछ होकर रहता है, जश्न या

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जिहाद ! भीड़ का आदमी आदमी नहीं रहता...''(५) मृदुला गर्ग ने यह दर्शाया है कि राजनीति जब सांप्रदायिक रंग लेती है, तो वह केवल 'भीड़' पैदा करती है। कहानी में 'अगली सुबह' वह समय है जो तबाही के बाद आता है, जहाँ राजनीति ने समाज को बाँट दिया है। यहाँ राजनीति सुरक्षा देने के बजाय भय और असुरक्षा का वातावरण निर्मित करती है।

'रेशम' कहानी में चित्रित राजनीति–

रेशम कहानी नयी और पुरानी पीढ़ी के मध्य संघर्ष को व्यक्त करती है। कहानी के केन्द्रीय पात्र 'बाऊजी' बेहद कंजूस स्वभाव के हैं। उन्हें अपने बेटों की फिजूलखर्ची पर बेहद गुस्सा आता है। बेटे उनकी कही बातों को सुन अनसुनी करते हुए अपनी पसंद की वस्तुएँ अपने घर में लाते रहते हैं। उनका बेटा जब टीवी लाता है तब वे उसे बुद्धू बक्सा' कहते हैं और स्वयं उसी बुद्धू बक्से के आगे ना जाने ही कितने घंटे बिताते थे। बच्चों पर तो उनका जोर नहीं चलता, किन्तु पत्नी हेमवती' को हमेशा कम खर्च करने के लिए डाटते और हिसाब लेते रहते थे। यहाँ तक कि धीरे–धीरे उन्होंने हेमवती के हाथ में पैसा तक देना बंद कर दिया था। उनकी यह कंजूसी बहुओं को पसंद नहीं आती। उनकी बहू 'प्रीति' कहती हैं– ''सारा कसूर आपका है, माताजी, पायदान बनेंगी तो पायदान बनायेगा आदमी'' (6) हेमवती पति की कंजूसियत की वजह से सीधा–सादा जीवन बिताती है। किन्तु पति की मृत्यु के बाद उठावनी के दिन बहू द्वारा दी गयी रेशम की साड़ी पहन हेमवती अपने खुरदरे हाथ से उसे स्पर्श तक नहीं करना चाहती। हेमवती स्वयं आगे बढ़कर पति के शोक सभा के समापन की घोषणा करते हुए सबसे चाय पीकर ही जाने का आग्रह करती हैं। उसके इस निवेदन से लोग अचंभित तो होते हैं किन्तु हेमवती स्वयं में एक विशिष्ट आत्मविश्वास का अनुभव करती है, मानो आज ही स्वतंत्र हुई हो।

'उसका विद्रोह' कहानी में चित्रित राजनीति–

उसका विद्रोह कहानी में शोषक वर्ग के प्रति शोषित वर्ग के विद्रोह को व्यक्त किया गया है। कहानी का नायक वह अपनी गरीबी के चलते एक धनिक सेठ के घर झाड़ू–बस्तन आदि का कार्य करता है। वह जिस साहब के यहाँ काम करता है, वह साहब हमेशा उसे गन्दी गालियाँ देता रहता है। किन्तु वह कुछ नहीं बोलता क्योंकि उसे इस काम के लिए मोटी तनख्वाह मिलती है। साथ ही मुफ्त का खाना और पक्का मकान भी मिला है। इन सब सुविधाओं की वजह से वह सब कुछ सहन करता है। मामा की चिट्ठी पढ़कर वह खुश हो शादी के सपने देखता रहता है। अपनी खुशी में वह गीत गाना चाहता है। इसलिए वह दोपहर की छुट्टी लेकर फिल्म देखने जाना चाहता है। घर का काम जल्दबाजी में करते समय मेम साहब की सहेली पर गल्ती से काफी गिर जाने पर उसे गधे, बन्दर, छछूंदर जैसी गालियाँ सुननी पड़ती है। इन गालियों की वजह से उसे लगता है कि कोई भी लड़की उस जैसे गधे, बन्दर या छछूंदर का हाथ थामने से रही। मानसिक तौर पर वह इतना तैश में आ जाता है कि नौकरी भी छोड़ने को तैयार हो जाता है। किन्तु अगले ही पल वह महसूस करता है कि नौकरी है तभी छोकरी भी आयेगी। वह चुप रह जाता है और अपना विद्रोह नहाते वक्त मोटी भोंडी आवाज में गाना गाकर करता है। इस कहानी में नौकर के प्रति मालिक के गलत रवैये एवं गरीब नौकरों की विवशता का चित्रण हुआ है।

निष्कर्ष–

मृदुला गर्ग हिंदी साहित्य की उन प्रखर लेखिकाओं में से हैं जिन्होंने कहानियों के माध्यम से व्यक्तिगत और राजनीतिक के अंतर्संबंधों को बखूबी से उकेरा है। उनके साहित्य में राजनीति केवल नारों या जुलूसों तक सीमित नहीं है, बल्कि वह व्यक्ति के निर्णयों और सामाजिक संरचनाओं के भीतर गहराई से रची–बसी है।

मृदुला गर्ग का मानना है कि व्यक्ति के निजी चुनाव ही राजनीतिक इतिहास का निर्माण करते हैं। उनकी कई रचनाएं स्वतंत्रता आंदोलन और उसके बाद के भारत की विसंगतियों पर आधारित हैं। स्वतंत्रता के बाद जिस 'आजादी' का सपना देखा गया था, वह कैसे सत्ता के गलियारों में खो गया, यह उनके विमर्श का अहम हिस्सा है। 'अगली सुबह', 'मधुप

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पत्रकार' और 'टोपी' जैसी कहानियों में राजनीतिक चेतना का स्वर मुखर है।

उनकी कहानियों में अमीर और गरीब के बीच की गहरी खाई को राजनीतिक दृष्टिकोण से देखा गया है। वे मानती हैं कि जब तक समाज में आर्थिक विषमता रहेगी, लोकतंत्र का ढांचा कमजोर रहेगा। 'खाली', और 'दो एक फुल','उसका विद्रोह' जैसी कहानियों में निम्न वर्ग के असंतोष और विद्रोह को चित्रित किया गया है।

मृदुला गर्ग के लिए 'स्त्री' केवल एक सामाजिक इकाई नहीं, बल्कि एक राजनीतिक इकाई भी है। पितृसत्तात्मक संस्थाएं उनके लेखन का मुख्य आधार है। 'दुनिया का कायदा' और 'रेशम' जैसी कहानियों में स्त्री जीवन के प्रति राजनीति को दर्शाया है है। मृदुला गर्ग की कहानियाँ यह संदेश देती हैं कि राजनीति केवल किसी भी बड़ी गद्दी पर बैठना नहीं है, बल्कि हर उस नागरिक के जीवन का हिस्सा है जो अपने अधिकारों और स्वतंत्रता के लिए संघर्ष कर रहा है।

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३. टोपी (ग्लेशियर से) सम्पूर्ण कहानियाँ, मृदुला गर्ग, पृष्ठ– २९१
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६. रेशम (शहर के नाम) सम्पूर्ण कहानियाँ, मृदुला गर्ग, पृष्ठ– ४३०
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आधुनिक भारतीय समाज में स्त्री की बदलती भूमिकाएँ: अलका सराओगी के उपन्यासों का विश्लेषण

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सारांश–
यह शोध–पत्र आधुनिक भारतीय समाज में स्त्री की बदलती भूमिकाओं का विश्लेषण अल्का सराओगी के प्रमुख उपन्यासों के माध्यम से करता है। समकालीन हिंदी साहित्य की अग्रणी कथाकार अल्का सराओगी अपनी रचनाओं में स्त्री पात्रों को परंपरा और आधुनिकता,सांस्कृतिक संक्रमण तथा शहरी जीवन के जटिल परिदृश्यों में चित्रित करती हैं। उनके उपन्यास– विशेष रूप से काली कथा: वाया बायपास, शेष कादंबरी, जानकीदास तेजपाल मैनशनऔरएक ब्रेक के बादमें स्त्रियाँ अपनी पहचान, आत्मनिर्णय और सामाजिक–सांस्कृतिक सीमाओं के बीच संघर्ष करती दिखाई देती हैं।
इस अध्ययन में इन पात्रों की आर्थिक,सामाजिक और मनोवैज्ञानिक स्थिति पर विशेष ध्यान दिया गया है। शोध यह स्पष्ट करता है कि सराओगी की रचनाएँ स्त्री को केवल पारंपरिक भूमिका तक सीमित नहीं रखतीं, बल्कि उसे स्वतंत्र, आत्मसचेत और समाज में सक्रिय रूप में प्रस्तुत करती हैं। यह शोध स्त्री की बदलती सामाजिक स्थिति और उसके आत्मसशक्तिकरण की प्रक्रिया को समझने के लिए साहित्यिक दृष्टिकोण से महत्वपूर्ण योगदान प्रदान करता है।

प्रस्तावना–
भारतीय समाज में स्त्री की स्थिति सदियों से परिवर्तनशील रही है। पारंपरिक भारतीय परिवार में स्त्री की भूमिका मुख्यतः गृहिणी, पालनकर्ता और परंपराओं की संरक्षक के रूप में सीमित थी। किंतु २०वीं शताब्दी के उत्तरार्ध से लेकर २१वीं शताब्दी तक सामाजिक, आर्थिक और सांस्कृतिक परिवर्तनों ने स्त्री की भूमिकाओं को व्यापक रूप से प्रभावित किया। शिक्षा का प्रसार, औद्योगिकीकरण, शहरीकरण, सूचना–प्रौद्योगिकी का विकास और वैश्वीकरण ने स्त्री को घर की चारदीवारी से बाहर निकालकर सार्वजनिक जीवन में सक्रिय भागीदारी का अवसर दिया।
आज की स्त्री केवल परिवार तक सीमित नहीं है; वह राजनीति, साहित्य, कला, व्यवसाय और विज्ञान के क्षेत्रों में अपनी पहचान बना रही है। फिर भी यह बदलाव पूर्ण नहीं है। पितृसत्तात्मक सोच, सामाजिक रूढ़ियाँ और लैंगिक असमानता अब भी मौजूद हैं, जिससे स्त्री की स्वतंत्रता और स्वायत्तता का संघर्ष जारी है।

इसी सामाजिक–सांस्कृतिक पृष्ठभूमि में अलका सराओगी के उपन्यास महत्वपूर्ण हैं। उनके उपन्यासविशेषकर कलिकथा: वाया बाइपास और शेष कादम्बरीभारतीय समाज में स्त्री की बदलती भूमिकाओं को गहराई से चित्रित करते हैं। इन रचनाओं में स्त्री पात्र परंपरा और आधुनिकता के बीच संतुलन साधते हुए अपनी पहचान, स्वतंत्रता और अधिकारों की खोज में संघर्षरत दिखाई देते हैं। सराओगी का साहित्य न केवल स्त्री के जीवन–संघर्ष को उजागर करता है, बल्कि भारतीय समाज में हो रहे सांस्कृतिक संक्रमण का भी सजीव दस्तावेज़ प्रस्तुत करता है।

उद्देश्य–
१. अलका सराओगी के उपन्यासों में स्त्री पात्रों के चित्रण का विश्लेषण करना है
२. परंपरा और आधुनिकता के बीच उत्पन्न द्वंद्व को उजागर करना

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३. स्त्री की स्वतंत्रता और पहचान की खोज को रेखांकित करना
४. सामाजिक असमानताओं और चुनौतियों का चित्रण करना
५. समकालीन हिंदी साहित्य में अलका सराओगी के योगदान को स्थापित करना
६. नारीवादी दृष्टिकोण का मूल्यांकन करना

विषयस्पष्टीकरण–

भारतीय समाज में स्त्री की भूमिका लंबे समय तक पारंपरिक सीमाओं में बंधी रही। विशेषकर मारवाड़ी समाज में स्त्री का जीवन घर की चारदीवारी तक सीमित था। उसकी शिक्षा पर रोक थी,सामाजिक भागीदारी नगण्य थी,और उसका अस्तित्व परिवार की प्रतिष्ठा और परंपराओं के संरक्षण तक सीमित माना जाता था। स्त्री का जीवन परिवार की मर्यादा और सामाजिक मान्यताओं के पालन में बीतता था।

परंतु समय के साथ यह स्थिति बदलने लगी। आर्थिक,सामाजिक और सांस्कृतिक परिवर्तनों ने स्त्री को नई संभावनाओं से परिचित कराया। अलका सराओगी के उपन्यास इस बदलाव को गहराई से चित्रित करते हैं। उनके लेखन में स्त्री केवल परिवार की संरक्षक नहीं, बल्कि सामाजिक परिवर्तन की वाहक के रूप में उभरती है।

कलिकथा: वाया बाइपास कोलकाता के मारवाड़ी समाज की बहु–पीढ़ीय कथा है। यह उपन्यास केवल एक परिवार की कहानी नहीं,बल्कि समुदाय,शहर और समय के बदलावों का दस्तावेज़ है। पारंपरिक मारवाड़ी समाज में स्त्री की भूमिका सीमित थीवह घर की चारदीवारी में बंधी रहती थी,उसकी शिक्षा और सामाजिक भागीदारी पर रोक थी। स्त्री का जीवन परिवार की प्रतिष्ठा और परंपराओं के संरक्षण में बीतता था।

उपन्यास में समय के साथ स्त्री की स्थिति में बदलाव दिखता है। बंगाली संस्कृति का प्रभाव मारवाड़ी परिवारों पर पड़ता है,जहाँ स्त्रियाँ अधिक स्वतंत्र और शिक्षित दिखाई देती हैं। यह प्रभाव मारवाड़ी स्त्रियों को भी प्रेरित करता है। वे धीरे–धीरे शिक्षा प्राप्त करने लगती हैं,सामाजिक आयोजनों में भाग लेने लगती हैं और अपनी राय रखने का साहस करती हैं।

उपन्यास में स्त्री पात्र केवल परिवार की संरक्षक नहीं,बल्कि बदलाव की वाहक बनती हैं। वे परंपरागत बंधनों को चुनौती देती हैं और अपनी पहचान बनाने का प्रयास करती हैं। उदाहरण के लिए,युवा पीढ़ी की स्त्रियाँ विवाह और करियर के बीच संतुलन साधने की कोशिश करती हैं। वे यह समझने लगती हैं कि उनकी पहचान केवल पत्नी या माँ होने तक सीमित नहीं है,बल्कि वे स्वतंत्र व्यक्तित्व हैं।(१)

अलका सरोगी का उपन्यास **'कोई बात नहीं'** आधुनिक भारतीय समाज में स्त्री की बदलती भूमिकाओं को गहराई से चित्रित करता है। यह रचना मारवाड़ी समाज की पृष्ठभूमि में लिखी गई है,जहाँ परंपरा और आधुनिकता का संघर्ष स्पष्ट रूप से दिखाई देता है। उपन्यास की स्त्री पात्रें केवल गृहिणी की पारंपरिक भूमिका तक सीमित नहीं रहतीं,बल्कि शिक्षा प्राप्त कर रही हैं,व्यवसाय में कदम रख रही हैं और सामाजिक गतिविधियों में सक्रिय हो रही हैं।

मंजरी इस बदलाव का प्रतीक है। वह पढ़ी–लिखी है और अपनी स्वतंत्र पहचान बनाने की कोशिश करती है। मंजरी यह मानती है कि स्त्री को केवल घर तक सीमित नहीं रहना चाहिए,बल्कि उसे समाज में अपनी जगह बनानी चाहिए। इसी तरह कावेरी का पात्र भी आधुनिकता की ओर बढ़ते कदमों को दर्शाता है। वह परंपरागत सोच से बाहर निकलकर अपने विचारों को खुलकर व्यक्त करती है।

इसके अलावा **रुचि और संध्या** जैसे पात्र भी स्त्री की बदलती मानसिकता को उजागर करते हैं। रुचि अपने करियर को लेकर महत्वाकांक्षी है और परिवार की सीमाओं से बाहर निकलने का साहस करती है। संध्या शिक्षा के महत्व को समझती है और अपने बच्चों के भविष्य के लिए आधुनिक दृष्टिकोण अपनाती है।

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हालाँकि, यह परिवर्तन आसान नहीं है। उपन्यास में दिखाया गया है कि कैसे स्त्रियाँ आधुनिक विचारों को अपनाना चाहती हैं, लेकिन समाज की रूढ़ियाँ और पारंपरिक अपेक्षाएँ उन्हें रोकती हैं। मंजरी और कावेरी दोनों ही इस द्वंद्व को जीती हैंएक ओर स्वतंत्रता की चाह,दूसरी ओर परिवार और समाज की परंपराएँ।

शिक्षा इस बदलाव का मुख्य साधन है। पढ़ी-लिखी स्त्रियाँ अपने अधिकारों को पहचानती हैं और जीवन में आगे बढ़ने का साहस करती हैं। उपन्यास में यह स्पष्ट है कि शिक्षा स्त्री को आत्मविश्वास देती है और उसे अपनी पहचान बनाने में मदद करती है।(२)

अलका सराओगी का उपन्यास **शेष कादम्बरी** स्त्री की पहचान,स्वायत्तता और सामाजिक भूमिकाओं के बदलते आयामों को गहराई से चित्रित करता है। यह उपन्यास केवल व्यक्तिगत कथा नहीं,बल्कि भारतीय समाज में स्त्री के संघर्ष और आकांक्षाओं का दर्पण है।

उपन्यास में दो पीढ़ियों की स्त्रियाँरूबी दी और कादम्बरीकेंद्र में हैं। रूबी दी पारंपरिक मूल्यों और सामाजिक सेवा की प्रतीक हैं, जबकि कादम्बरी आधुनिकता,करियर और व्यक्तिगत स्वतंत्रता की आकांक्षा रखती है। यह संवाद स्त्री की भूमिकाओं में आए बदलाव को स्पष्ट करता है।

रूबी दी का जीवन सामाजिक कार्य और परिवार के बीच संतुलन साधता है,जबकि कादम्बरी अपने जीवन में व्यक्तिगत चुनाव और पेशेवर पहचान को प्राथमिकता देती है। यह द्वंद्व भारतीय समाज में स्त्री के बदलते मूल्य-मानदंडों को उजागर करता है।

उपन्यास में स्त्री पात्र अपने निर्णय स्वयं लेने की कोशिश करती हैं। कादम्बरी का करियर-केन्द्रित दृष्टिकोण और रूबी दी का सामाजिक आदर्श दोनों स्त्री की एजेंसी के अलग-अलग रूप हैं।

उपन्यास में स्त्री की भूमिका केवल परिवार तक सीमित नहीं है; वह सामाजिक न्याय,विचारधारा और नैतिकता के प्रश्नों से भी जुड़ती है। यह आधुनिक स्त्री के बहुआयामी स्वरूप को रेखांकित करता है।(३)

अलका सराओगी के उपन्यास **'कुलभूषण का नाम दर्ज कीजिए'** में स्त्री की बदलती भूमिकाएँ विभाजन और विस्थापन की पृष्ठभूमि में उभरती हैं। उपन्यास कुलभूषण जैन के जीवन के साथ उसकी पत्नी और गोद ली हुई बेटी मालविका के अनुभवों को केंद्र में रखता है। पारंपरिक मारवाड़ी परिवार में स्त्री की भूमिका सीमित थी,लेकिन बंगाली पत्नी का चयन सांस्कृतिक समरसता और नए मूल्यों की स्वीकृति का संकेत देता है। मालविका आधुनिक शिक्षा और स्वतंत्रता की आकांक्षा के साथ अपनी पहचान खोजती है, पर सामाजिक दबाव और मानसिक संघर्ष उसे त्रासदी की ओर ले जाते हैं। इन स्त्री पात्रों के माध्यम से सराओगी दिखाती हैं कि आधुनिक भारतीय समाज में स्त्री केवल परिवार की संरक्षक नहीं रही, बल्कि वह सांस्कृतिक पुल, स्वायत्तता की खोज करने वाली और सामाजिक बदलाव की वाहक बन गई है। यह उपन्यास स्त्री की भूमिकाओं के संक्रमण, उसके अवसरों और अंतर्विरोधों का संवेदनशील चित्र प्रस्तुत करता है।(४)

अलका सराओगी के उपन्यास **'जानकीदास तेजपाल मैनशन'** में स्त्री पात्रों की बदलती भूमिकाएँ शहरी, आर्थिक और सामाजिक बदलावों के संदर्भ में नाटकीय रूप से उभरती हैं। कथानक में कोलकाता के मध्यवर्गीय जीवन की उलझनों तथा मेट्रो-निर्माण व विस्थापन के परिदृश्यों के बीच स्त्री पात्रजैसे घर की मुखिया, पड़ोस की महिलाएँ, और युवा पीढ़ीपरपेक्ष स्वायत्तता और पहचान की लड़ाई लड़ती हैं। ये महिलाएँ पारंपरिक घरेलू सीमाओं से बाहर निकलने के साथ ही आर्थिक निर्णयों, सामाजिक नेटवर्क और भावनात्मक श्रम में सक्रिय भूमिका निभाती हैं। उनका जीवन उपन्यास की बहु-केंद्रीय संरचना में बुना जाता है, जहाँ वे बदलावों की वाहक और सामाजिक संकटों की गवाह बनकर उभरती हैं। सराओगी का यह कथ्य-निर्माण दिखाता है कि आधुनिक भारतीय स्त्री केवल पारिवारिक संरक्षक नहीं, बल्कि सार्वजनिक विचारों, सामाजिक विस्थापन और वैश्वीकरण की प्रक्रिया में सक्रिय सहभागी भी बन गई है।(५)

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निष्कर्ष–

अलका सराओगी के उपन्यास भारतीय समाज के बदलाव को गहराई से दर्शाते हैं। पहले मारवाड़ी समाज में स्त्री का जीवन घर तक सीमित था। उसकी शिक्षा और सामाजिक भागीदारी पर रोक थी। लेकिन समय के साथ आर्थिक और सांस्कृतिक परिवर्तनों ने स्त्री को नई संभावनाएँ दीं।

इन उपन्यासों में स्त्री अब केवल परिवार की संरक्षक नहीं, बल्कि बदलाव की वाहक और अपनी पहचान खोजने वाली बन गई है। **'कलिकथा: वाया बाइपास'**में बंगाली संस्कृति का प्रभाव स्त्रियों को शिक्षा और स्वतंत्रता की ओर प्रेरित करता है। **'कोई बात नहीं'** में मंजरी, कावेरी, रुचि और संध्या जैसे पात्र आधुनिकता और परंपरा के बीच संघर्ष करते हुए अपनी राह बनाते हैं। **'शेष कादम्बरी'** में रूबी दी और कादम्बरी दो पीढ़ियों के मूल्यों के बीच स्त्री की स्वायत्तता को उजागर करती हैं। वहीं **'कुलभूषण का नाम दर्ज कीजिए'**और **'जानकीदास तेजपाल मैनशन'** में स्त्री पात्र विस्थापन और शहरीकरण के संदर्भ में नई भूमिकाएँ निभाती हैं।

इन रचनाओं का सार यह है कि आधुनिक भारतीय स्त्री अब केवल पत्नी या माँ की पारंपरिक भूमिका तक सीमित नहीं है। वह शिक्षा, करियर और व्यक्तिगत स्वतंत्रता के प्रश्नों से जुड़कर एक बहुआयामी व्यक्तित्व के रूप में उभर रही है। सराओगी का लेखन इस परिवर्तन को संवेदनशीलता और यथार्थ के साथ प्रस्तुत करता है, जिससे स्पष्ट होता है कि स्त्री आज समाज में परिवर्तन की सबसे सशक्त वाहक बन चुकी है।

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सारांश (Abstract)

औद्योगिकीकरण विकासशील समाजों में ग्रामीण परिवर्तन को आकार देने वाला एक महत्वपूर्ण कारक बन गया है। यद्यपि औद्योगिकीकरण से आर्थिक विकास और आधारभूत संरचना का विस्तार हुआ है, लेकिन ग्रामीण क्षेत्रों में इसके प्रसार के कारण पर्यावरणीय परिवर्तन और सामाजिक चुनौतियाँ भी उत्पन्न हुई हैं। इस प्रस्तावित शोध पत्र का उद्देश्य औद्योगिकीकरण के कारण ग्रामीण पर्यावरण में होने वाले परिवर्तनों का अध्ययन करना तथा सतत विकास की रूपरेखा के अंतर्गत इन परिवर्तनों का समाजशास्त्रीय विश्लेषण करना है।

यह शोध पत्र पर्यावरण समाजशास्त्र और सतत विकास से संबंधित समाजशास्त्रीय सिद्धांतों के आधार पर प्रस्तुत किया जाएगा। पद्धतिगत दृष्टि से, इस अध्ययन में ग्रामीण क्षेत्रों में क्षेत्रीय सर्वेक्षण, मुलाखत, प्रत्यक्ष निरीक्षण के साथ चयनित उदाहरणों का भी सहारा लिया जाएगा। समाजशास्त्रीय दृष्टिकोण को अपनाते हुए यह अध्ययन औद्योगिकीकरण से उत्पन्न पर्यावरणीय जोखिमों के सामाजिक स्तरों पर असमान वितरण तथा ग्रामीण समाज के कमजोर वर्गों के हाशिये पर जाने की प्रक्रिया को रेखांकित करता है। सामाजिक रूप से समावेशी, पर्यावरण–अनुकूल और समुदाय–केंद्रित ग्रामीण औद्योगिकीकरण के सतत मॉडलों के महत्व को उजागर करना इस अध्ययन का प्रमुख होगा।

मुख्य शब्द : औद्योगिकीकरण, ग्रामीण पर्यावरण, पर्यावरणीय परिवर्तन, सतत विकास

१. प्रस्तावना

औद्योगिकीकरण उत्पादन प्रणाली में होने वाले मूलभूत परिवर्तनों की एक प्रक्रिया है, जिसके माध्यम से कृषि–प्रधान अर्थव्यवस्था से उद्योग–प्रधान अर्थव्यवस्था की ओर संक्रमण होता है। भारत जैसे विकासशील देश में औद्योगिकीकरण को आर्थिक विकास, रोजगार सृजन और गरीबी उन्मूलन का एक प्रभावी साधन माना जाता है। किंतु उद्योगों का विस्तार मुख्यतः ग्रामीण क्षेत्रों में होने के कारण वहाँ के प्राकृतिक पर्यावरण पर गंभीर दबाव पड़ा है। ग्रामीण क्षेत्रों में जीवन–स्तर, कृषि, जल, भूमि और जैव–विविधता पर औद्योगिकीकरण का गहरा प्रभाव पड़ रहा है। इसलिए इस प्रक्रिया का सतत विकास के दृष्टिकोण से विश्लेषण करना अत्यंत आवश्यक हो गया है।

२. समस्या विवरण

औद्योगिकीकरण से ग्रामीण क्षेत्रों में आर्थिक परिवर्तन हुए हैं, फिर भी पर्यावरणीय क्षरण, प्रदूषण और प्राकृतिक संसाधनों के ह्रास पर पर्याप्त गहन अध्ययन उपलब्ध नहीं है। अनेक स्थानों पर विकास और पर्यावरण संरक्षण के बीच असंतुलन स्पष्ट रूप से दिखाई देता है। इसलिए औद्योगिकीकरण के कारण ग्रामीण पर्यावरण में हुए परिवर्तनों और उनके सतत विकास से संबंध का अध्ययन करना आवश्यक हो गया है।

३. शोध के उद्देश्य

इस शोध के प्रमुख उद्देश्य निम्नलिखित हैं:

औद्योगिकीकरण के कारण ग्रामीण पर्यावरण में हुए परिवर्तनों का अध्ययन करना

जल, वायु और मृदा प्रदूषण की प्रकृति को समझना

ग्रामीण पर्यावरणीय परिवर्तनों का सतत विकास के दृष्टिकोण से मूल्यांकन करना

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औद्योगिकीकरण और सतत विकास के बीच समन्वय की संभावनाओं का परीक्षण करना

४. परिकल्पना (Hypothesis)

औद्योगिकीकरण के कारण ग्रामीण पर्यावरण पर नकारात्मक प्रभाव पड़े हैं तथा उचित नियोजन के अभाव में ये परिवर्तन सतत विकास के लिए हानिकारक सिद्ध होते हैं।

५. शोध पद्धति (Research Methodology)

इस शोध लेख में औद्योगीकरण, ग्रामीण पर्यावरणीय परिवर्तन और सतत विकास के बीच अंतर्संबंधों का समाजशास्त्रीय दृष्टिकोण से अध्ययन किया गया है। यह अध्ययन अनुभवाधारित (Empirical), विश्लेषणात्मक तथा क्षेत्रीय सर्वेक्षण पर आधारित स्वरूप का है। औद्योगीकरण के कारण ग्रामीण पर्यावरण और ग्रामीण समाज पर पड़ने वाले प्रभावों का प्रत्यक्ष अवलोकन, सर्वेक्षण तथा साक्षात्कारों के माध्यम से विश्लेषण किया गया है।

५.१. अध्ययन की पद्धति (Method of Study)

इस अध्ययन में निम्नलिखित पद्धतियों का उपयोग किया गया है:

सर्वेक्षण पद्धति (Survey Method) प्रश्नावली के माध्यम से ग्रामीण परिवारों से आँकड़ों का संकलन

साक्षात्कार पद्धति (Interview Method) स्थानीय लोगों के अनुभवों एवं मतों का संकलन

अवलोकन पद्धति (Observation Method) औद्योगीकरण के कारण हुए पर्यावरणीय परिवर्तनों का प्रत्यक्ष अवलोकन

वर्णनात्मक एवं विश्लेषणात्मक पद्धति (Descriptive and nalytical Method) संकलित आँकड़ों का समाजशास्त्रीय विश्लेषण

५.२. अध्ययन की सीमाएँ (Limitations of the Study)

यह अध्ययन रत्नागिरी मिरजोळे MIDC क्षेत्र तथा उससे लगे हुए ग्रामीण गाँव तक सीमित है, इसलिए इसके निष्कर्षों को सभी ग्रामीण क्षेत्रों पर पूर्ण रूप से लागू नहीं किया जा सकता। साथ ही, समय एवं संसाधनों की सीमाओं के कारण सभी गाँवों का प्रतिनिधित्व करना संभव नहीं हो सका। तथापि, सर्वेक्षण, साक्षात्कार तथा प्रत्यक्ष अवलोकन के आधार पर औद्योगीकरण के कारण ग्रामीण पर्यावरण पर पड़ने वाले प्रभावों का यथार्थपरक एवं अध्ययनपरक चित्र प्रस्तुत करने का प्रयास किया गया है।

६. औद्योगिकीकरण की अवधारणा

औद्योगिकीकरण वह प्रक्रिया है जिसमें समाज में हाथ से होने वाले श्रम के स्थान पर मशीनों का प्रयोग बढ़ता है, कारखानों और उद्योगों की स्थापना होती है तथा बड़े पैमाने पर उत्पादन किया जाता है।जब कृषि–प्रधान या पारंपरिक अर्थव्यवस्था उद्योग–प्रधान अर्थव्यवस्था में परिवर्तित होती है, तो उस प्रक्रिया को औद्योगिकीकरण कहा जाता है।

औद्योगिकीकरण की प्रमुख विशेषताएँ : कारखानों की वृद्धि, मशीनों का व्यापक उपयोग, श्रमिक वर्ग का निर्माण, शहरीकरण का विकास, कृषि पर निर्भरता में कमी, पूँजी, बाजार और व्यापार का विस्तार

७. रत्नागिरी मिरजोळे MIDC एवं समीपस्थ ग्रामीण गाँव मिरजोळे का केस अध्ययन (उरीश डीवू)

यह अध्ययन स्थानीय MIDC क्षेत्र तथा उससे सटे ग्रामीण गाँव पर केंद्रित है। संबंधित चखऊ में लघु, मध्यम और बड़े उद्योग कार्यरत हैं, जिनका प्रत्यक्ष प्रभाव ग्रामीण परिवेश पर पड़ता है। चखऊ की स्थापना से पूर्व यह गाँव मुख्यतः कृषि आधारित था तथा लोगों की आजीविका कृषि, पशुपालन और मजदूरी पर निर्भर थी। चखऊ की स्थापना के पश्चात गाँव की सामाजिक एवं पर्यावरणीय स्थिति में उल्लेखनीय परिवर्तन दिखाई देते हैं। कुछ ग्रामीणों को उद्योगों में रोजगार

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प्राप्त हुआ है, परंतु दूसरी ओर कृषि पर निर्भर परिवारों को जल संकट और भूमि की उर्वरता में कमी का सामना करना पड़ रहा है।

७.१. औद्योगिकीकरण के कारण ग्रामीण पर्यावरण में हुये नकारात्मक परिवर्तन

औद्योगिकीकरण के प्रभाव केवल किसी एक घटक तक सीमित न रहकर संपूर्ण ग्रामीण पारिस्थितिकी तंत्र को प्रभावित कर रहे है। ग्रामीण क्षेत्र पारंपरिक रूप से प्रकृति के निकट, कृषि और प्राकृतिक संसाधनों पर आधारित क्षेत्र रहे हैं, किंतु उद्योगों के विस्तार ने इस प्राकृतिक संतुलन को गंभीर रूप से प्रभावित किया है।

जल प्रदूषण :

जल प्रदूषण ग्रामीण पर्यावरण पर पड़ा एक गंभीर प्रभाव है। अनेक उद्योगों से निकलने वाला रासायनिक अपशिष्ट बिना उचित शोधन के नदियों, नालों या सीधे भूमि में छोड़ दिया जाता है। ग्रामीण लोग पेयजल के लिए मुख्यतः कुओं, बोरवेल और प्राकृतिक जल स्रोतों पर निर्भर होते हैं, जिससे प्रदूषित जल सीधे उनके दैनिक जीवन को प्रभावित करता है। इसके परिणामस्वरूप अतिसार, पेट के रोग, त्वचा रोग जैसे स्वास्थ्य संबंधी समस्याएँ बढ़ती जा रही हैं।

वायू प्रदूषण :

वायु प्रदूषण भी ग्रामीण क्षेत्र में एक गंभीर समस्या बन गया है। औद्योगिक इकाइयों से निकलने वाला धुआँ, धूल और विषैली गैसें ग्रामीण वायु को प्रदूषित करती हैं। पहले स्वच्छ माने जाने वाला यह ग्रामीण क्षेत्रों में अब दमा, खाँसी और श्वसन संबंधी रोगों में वृद्धि देखी जा रही है।

औद्योगिकीकरण से मृदा प्रदूषण और कृषि भूमि का क्षरण भी हुआ है। औद्योगिक अपशिष्ट और भारी धातुएँ मिट्टी की उर्वरता को कम कर देती हैं, जिससे कृषि उत्पादन घटता है और किसानों की आय प्रभावित हो रही है।

मृदा प्रदूषण :

औद्योगिक अपशिष्ट, रसायन और भारी धातुओं के कारण मृदा (मिट्टी) की गुणवत्ता में गिरावट आती है। इससे कृषि उत्पादन प्रभावित होता है, भूमि की उर्वरता कम हुई है और किसान की आजीविका पर नकारात्मक असर पडा है। जिससे खेती योग्य भूमि में कमी आयी है।

जैव विविधता का ऱ्हास :

औद्योगिकीकरण के लिए आवश्यक भूमि के कारण वनों की कटाई और जैव-विविधता का ह्रास हुआ है। इससे प्राकृतिक आवास नष्ट हुये हैं और पर्यावरणीय संतुलन बिगडा है।

इसके अतिरिक्त, औद्योगिक मशीनरी और परिवहन के कारण ध्वनि प्रदूषण बढा है, जिससे ग्रामीण शांति भंग हो रही है और मानसिक तनाव बढ़ रहा है।

औद्योगिकीकरण के विस्तार ने ग्रामीण क्षेत्रों में अनेक नकारात्मक सामाजिक, आर्थिक और पर्यावरणीय परिवर्तन उत्पन्न किए हैं। उद्योगों की स्थापना के लिए बड़े पैमाने पर भूमि अधिग्रहण किया गया जिससे कृषि भूमि और जंगलों का ह्रास हुआ है। इसके परिणामस्वरूप किसानों की आजीविका प्रभावित हुई और पारंपरिक कृषि व्यवस्था कमजोर पड़ गयी। कई स्थानों पर उपजाऊ भूमि कारखानों, औद्योगिक परियोजनाओं और बुनियादी ढाँचे के निर्माण में नष्ट हो गयी जिससे ग्रामीण अर्थव्यवस्था असंतुलित हुई है।

सामाजिक संरचना प्रभावित हुई :

इसके अतिरिक्त औद्योगिकीकरण ने ग्रामीण समाज की सामाजिक संरचना को भी प्रभावित किया है। उद्योगों के कारण रोजगार की तलाश में बड़ी संख्या में ग्रामीण लोग शहरों की ओर पलायन करने लगे इससे गाँवों में श्रम शक्ति की

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कमी हो गयी है और पारिवारिक तथा सामुदायिक संबंध कमजोर पडे हैं। संयुक्त परिवार प्रणाली टूटने लगी है और ग्रामीण समाज में सामाजिक एकजुटता में कमी रही है।

औद्योगिकीकरण के परिणामस्वरूप आर्थिक असमानता भी बढी है। कुछ लोगों को उद्योगों से रोजगार और लाभ प्राप्त हुआ जबकि अधिकांश छोटे किसान, खेत मजदूर और ग्रामीण समुदाय विस्थापन और बेरोजगारी का सामना कर रहे हैं। उचित पुनर्वास और मुआवजे के अभाव में उनकी जीवन स्थिति और अधिक दयनीय हो गयी है। इससे ग्रामीण समाज में असंतोष, संघर्ष और सामाजिक तनाव की स्थिति उत्पन्न हो रही है।

इस प्रकार यह स्पष्ट होता है कि अनियोजित और असंतुलित औद्योगिकीकरण ने ग्रामीण समाज, पर्यावरण और अर्थव्यवस्था पर नकारात्मक प्रभाव डाला है। यदि औद्योगिकीकरण को बिना ग्रामीण हितों और पर्यावरण संरक्षण के आगे बढ़ाया जाता है, तो वह ग्रामीण विकास के बजाय ग्रामीण संकट को जन्म देता है।

८. औद्योगिकीकरण और सतत विकास

सतत विकास का अर्थ है वर्तमान पीढ़ी की आवश्यकताओं को पूरा करते हुए भविष्य की पीढ़ियों की आवश्यकताओं से समझौता न करना। यदि औद्योगिकीकरण पर्यावरण-संवेदनशील नीतियों, हरित प्रौद्योगिकी और प्रदूषण नियंत्रण उपायों के साथ किया जाए, तो यह सतत विकास का सहायक बन सकता है।

९. उचित नियोजन के साथ औद्योगिकीकरण और सतत विकास की संगति

पर्यावरणीय प्रभाव मूल्यांकन (एख), हरित औद्योगिकीकरण, नवीकरणीय ऊर्जा का उपयोग, सामाजिक समावेशन और संतुलित भूमि उपयोग के माध्यम से औद्योगिकीकरण और सतत विकास को एक साथ संभव बनाया जा सकता है।

१) पर्यावरण-अनुकूल तकनीक का उपयोग :

जब औद्योगिकीकरण को सतत विकास के अनुकूल बनाया जाता है, तब वह केवल आर्थिक वृद्धि का साधन न रहकर पर्यावरण संरक्षण और सामाजिक कल्याण का माध्यम बन सकता है। पर्यावरण-अनुकूल तकनीक का उपयोग इस दिशा में एक महत्वपूर्ण कदम है। ऐसी तकनीकों के माध्यम से उद्योग कम प्रदूषण उत्पन्न करते हैं, ऊर्जा और पानी की बचत करते हैं तथा अपशिष्ट पदार्थों का पुनः उपयोग संभव बनाते हैं। आधुनिक उद्योगों में जल शुद्धिकरण संयंत्र, ऊर्जा-कुशल मशीनें और कचरा प्रबंधन प्रणालियाँ अपनाई जा रही हैं, जिससे हवा, पानी और मिट्टी की गुणवत्ता को बनाए रखा जा सकता है। इससे न केवल पर्यावरण संतुलन सुरक्षित रहता है, बल्कि मानव स्वास्थ्य पर पड़ने वाले दुष्प्रभाव भी कम होते हैं, जो सतत विकास का मूल उद्देश्य है।

२) हरित ऊर्जा आधारित उद्योग :

इसी प्रकार हरित ऊर्जा आधारित उद्योग औद्योगिकीकरण को टिकाऊ बनाने में महत्वपूर्ण भूमिका निभा सकते हैं। सौर ऊर्जा, पवन ऊर्जा, जलविद्युत और बायोगैस जैसे नवीकरणीय ऊर्जा स्रोतों का उपयोग करके उद्योग जीवाश्म ईंधनों पर निर्भरता कम कर सकते हैं। इससे कार्बन उत्सर्जन में कमी आती है और जलवायु परिवर्तन की समस्या को नियंत्रित करने में सहायता मिलती है। हरित ऊर्जा का उपयोग प्राकृतिक संसाधनों के संरक्षण को सुनिश्चित करता है और भविष्य की पीढ़ियों के लिए ऊर्जा सुरक्षा प्रदान करता है। इस प्रकार औद्योगिक विकास पर्यावरण को नुकसान पहुँचाए बिना लंबे समय तक जारी रह सकता है।

३) CSR कॉर्पोरेट सामाजिक उत्तरदायित्व :

औद्योगिकीकरण को सतत विकास से जोड़ने में कॉर्पोरेट सामाजिक उत्तरदायित्व अर्थात उडठ की भूमिका भी अत्यंत महत्वपूर्ण है। CSR के अंतर्गत उद्योग अपने मुनाफे का एक हिस्सा समाज और पर्यावरण के कल्याण के लिए खर्च करते हैं। इसके माध्यम से शिक्षा, स्वास्थ्य, स्वच्छता, पर्यावरण संरक्षण और कौशल विकास जैसे क्षेत्रों में कार्य किया

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जाना चाहिये। इससे समाज के कमजोर वर्गों को लाभ मिलेगा और सामाजिक असमानता में कमी आयेगी। जब उद्योग सामाजिक जिम्मेदारी निभाते हैं, तब वे केवल आर्थिक संस्थान नहीं रह जाते, बल्कि सामाजिक विकास के सक्रिय भागीदार बन जाते हैं।

४) ग्रामीण और स्थानीय समुदायों की भागीदारी :

इसके साथ ही ग्रामीण और स्थानीय समुदायों की भागीदारी औद्योगिकीकरण को वास्तव में सतत बना सकती है। जब उद्योग स्थानीय लोगों को रोजगार देते हैं, उनकी आजीविका का ध्यान रखते हैं और निर्णय-निर्माण प्रक्रिया में उन्हें शामिल करते हैं, तब विकास अधिक समावेशी होता है। उचित पुनर्वास, मुआवजा और स्थानीय संसाधनों का विवेकपूर्ण उपयोग सामाजिक संघर्षों को कम करता है। इससे ग्रामीण क्षेत्रों का विकास होगा और शहरों की ओर पलायन और उद्योग तथा समाज के बीच सहयोग का संबंध विकसित होगा।

इस प्रकार स्पष्ट होता है कि जब औद्योगिकीकरण पर्यावरण-अनुकूल तकनीक, हरित ऊर्जा, सामाजिक उत्तरदायित्व और स्थानीय समुदायों की भागीदारी के साथ आगे बढ़ता है, तब वह सतत विकास के लक्ष्य को प्राप्त करने में सहायक सिद्ध होता है। ऐसा औद्योगिकीकरण न केवल वर्तमान पीढ़ी की आवश्यकताओं को पूरा करता है, बल्कि भविष्य की पीढ़ियों के हितों की भी रक्षा करता है।

१०. नीतिगत सुझाव एवं अनुशंसाएँ (Policy Suggestions and Recommendations)

- औद्योगीकरण और सतत विकास के बीच संतुलन स्थापित करने के लिए निम्नलिखित उपाय आवश्यक हैं।
- उद्योगों की स्थापना से पूर्व और पश्चात प्रभावी पर्यावरणीय प्रभाव आकलन (Environmental Impact ssessment) किया जाना चाहिए।
- MIDC क्षेत्रों में अपशिष्ट जल शोधन संयंत्र तथा प्रदूषण नियंत्रण व्यवस्था को सख्ती से लागू किया जाना चाहिए।
- स्थानीय ग्रामीण समुदाय को निर्णय प्रक्रिया में सम्मिलित कर उद्योग और समाज के बीच संवाद स्थापित किया जाना चाहिए।
- कृषि, जल और स्वास्थ्य संरक्षण हेतु योजनाएँ लागू कर ग्रामीण जीवन-स्तर की रक्षा की जानी चाहिए।

११. विश्लेषण

इस अध्ययन के विश्लेषण से यह स्पष्ट होता है कि औद्योगिकीकरण आर्थिक प्रगति, रोजगार सृजन और अवसंरचना विकास में महत्त्वपूर्ण भूमिका निभाता है। परंतु यदि इसका विकास बिना उचित नियोजन के किया जाए, तो इससे प्रदूषण, प्राकृतिक संसाधनों का अत्यधिक दोहन और सामाजिक असंतुलन जैसी समस्याएँ उत्पन्न होती हैं। शोध से यह निष्कर्ष निकलता है कि पर्यावरण-अनुकूल तकनीकों का उपयोग, नवीकरणीय ऊर्जा को अपनाना, प्रभावी नीतियाँ तथा स्थानीय समुदायों की सहभागिता औद्योगिकीकरण को सतत विकास की दिशा में ले जा सकती हैं। इस प्रकार संतुलित दृष्टिकोण अपनाकर औद्योगिकीकरण और सतत विकास के बीच समन्वय स्थापित किया जा सकता है

१२. निष्कर्ष :

औद्योगिकीकरण विकास के लिए आवश्यक है, किंतु यदि इसे सतत विकास के सिद्धांतों के अनुसार लागू नहीं किया गया, तो यह ग्रामीण पर्यावरण के लिए गंभीर हानिकारक परिणाम उत्पन्न कर सकता है। अतः औद्योगिकीकरण, पर्यावरण संरक्षण और सामाजिक विकास के बीच संतुलन स्थापित करना अनिवार्य है।

संदर्भ :

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Environmental impact Assessment :
https://www.drishtiias.com/paper3/environmental-impact-assessment-1

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हिंदी भाषा की वर्तमान स्थिति एवं चुनौतियाँ

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आज का युग वैज्ञानिक युग है। इसे डिजिटल युग अर्थात प्रौद्योगिकी और सूचना के युग के नाम से भी पहचाना जाता है । इस युग में लोगों का संवाद और काम करने का तरीका भी बदल रहा है । प्रौद्योगिकी और सूचना के इस युग में स्मार्ट फोन, लॅपटॉप, मोबाईल, इंटरनेट, ए आय, कंम्प्युटर जैसे आधुनिक तकनीकी उपकरणों के कारण सभी को घर बैठे बहुत सारी जानकारी प्राप्त हो रही है। साथही डिजिटल युग की व्यापकता के कारण संस्कृती, साहित्य, कला, भाशा, व्यापार आदि कई पहलुओं तक पहुँचाना, एक दुसरे की जानकारी साझा करना आसान हो गया है। यह भाषा और साहित्य के लिए एक डिजिटल क्रांति है ।

आधुनिक दौर में इंटरनेट सिर्फ जानकारी देने का माध्यम नहीं बल्कि संवाद, प्रतिसंवाद सूचना विचार और अभिव्यक्ति का भी सशक्त ग्लोबल मंच है फिर चाहे वह हिन्दी में ही क्यों न हो । आज की हिन्दी ने बदलती परिस्थितियों के साथ अपने को परिवर्तित किया है ।

सूचना प्रौद्योगिकी क्षेत्र की कई कंपनियों ने हिंदी भाषा में परियोजनाएँ आरंभ की है । आज पुरी दुनिया में ब्लॉगिंग और सोशल नेटवर्कींग वेबसाईटस् का क्रेज छाया हुआ है । इंटरनेट पर हिन्दी का विकास तेजी सें हो रहा है । गुगल से हिन्दी को जानकारियाँ धडल्ले से खोजी जा रही है । पहले तमाम फोंट के चलते हिंदी का स्वरुप एक जैसा नहीं दिखता था । वही वर्ष २००३ में युनिकोड हिंदी में आया और इसके माध्यम से हिन्दी को अपने विस्तार में काफी सुलभता हासिल हुई।

आज हिन्दी राजभाशा, सांस्कृतिक आदान – प्रदान की भाषा के साथ साथ तकनीकी भाषा के रुप में सामने तो आ रही है, फिर भी हिन्दी भाषा और हिंदी साहित्य को इस सूचना प्रौद्योगिकी के युग में अपने अस्तित्व को बनाए रखने के लिए बहोत सारी चुनौतियों का सामना हिन्दी को बार बार करना पड रहा है।

डिजिटल युग में हिन्दी के सामने चुनौतियाँ

१. हिन्दी की कई बोलियाँ –

हिन्दी भाषा में भोजपुरी, अवधी, ब्रज जैसी कई बोलियाँ होने के कारण उसके मानकीकरण में मुष्किल होती है।

२. सॉफटवेअर में अंग्रेजी को प्राथमिकता –

कई सारे सॉफटवेअर और टुल्स में अभी भी अंग्रेजी को प्राथमिकता देते है । जिससे हिन्दी में टाईप करना या संपादन करना कठिन हो जाता है । साथही सोशल मिडिया पर आजकल हिन्दी की जगह इंग्लिश का अधिक बोलबाला होने के कारण हिन्दी का मानक रुप बिगडता जा रहा है ।

३. शिक्षा प्रणाली – आज की युग में शिक्षा प्रणाली में हिन्दी भाषा को पर्याप्त मात्रा में प्रोत्साहन नहीं मिल पा रहा है । कई सरकारी और निजी संस्थानों में आज भी अंग्रेजी को ही मुख्य भाषा मानते हुए हिन्दी को गौण भाषा का दर्जा मिल रहा है ।

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४. क्षेत्रीय विरोध – भारत यह बहुभाषिक देश है । यहाँ हर राज्य की अपनी एक बोलीभाषा है । उस राज्य के नागरिक अपने अपने राज्य की भाषा के सामने हिन्दी भाषा को हीन लेखते है । साथ राजकीय पक्ष भी अपने स्वार्थ के लिए भाषीय राजकारण करते हुए अपने अपने राज्य में एकता की सुत्ररुपी भाषा हिंदी का विरोध करते है । जिसका हिंदी के प्रचार – प्रसार पर विपरित परिणाम होता नजर आ रहा है ।

५. अंग्रेजी का वर्चस्व –

रोजगार की कमियाँ तकनीकी क्षेत्र तथा कॉर्पोरेट क्षेत्र में अंग्रेजी भाषा का प्रभाव होने के कारण रोजगार के क्षेत्र में भी हिंदी को दुय्यम स्थान दिया जाता है। हिंदी राष्ट्र में बोलचाल की भाषा, भावनात्मक और सांस्कृतिक और एकता के सुत्र में बांधनेवाली भाषा तो बनी है । परंतू विज्ञान, इंजिनिअरींग, चिकित्सा, तकनीकी विभाग, व्यवसाय यहाँ तक की न्यायालयों में भी आज भी अंग्रेजी का ही वर्चस्व है। अर्थात जब तक – कमाने की भाषा हिंदी नहीं बनती तब तक हिन्दी भाषा की ओर युवापीढी को आकर्षित करने की चुनौती हिन्दी के सामने है ।

६. देवनागरी लिपि का कम प्रयोग – कम्प्युटर और इंटरनेट पर देवनागरी की जगह रोमन लिपि का बढता प्रचलन हिंदी भाषा के लिए बहुत बडी चुनौती साबित हो रही है । देवनागरी की क्लिश्टता के कारण देवनागरी लिपि की जगह हिन्दी लिखने के लिए अंग्रेजी शब्दों का उपयोग बढता जा रहा है ।

७. शिक्षकों के प्रषिक्षण की कमी – हिन्दी भाषा और साहित्य के सही रुप को सामने रखने के लिए अपर्याप्त प्रशिक्षण प्राप्त शिक्षकों तथा पुरानी शिक्षा विधी के कारण छात्रों के मन में हिन्दी भाषा तथा साहित्य के प्रति रुची निर्माण नहीं हो पाती ।

८. पुस्तकें पढने का अभाव –आजकल मोबाईल, इंटरनेट, किंडल जैसी सुविधा होने के कारण छात्र और लोग किताबे खरीदते नहीं है । जिस कारण छात्रों की और लोगों की हिन्दी भाषा और साहित्य के प्रति रुची घटती नजर आती है। टि.व्ही. चॅनेल, इंटरनेट, मोबाईल गेम्स, और सोशल मीडिया ने लोगों के मनोरंजन के तरीको को बदल दिया है । आधुनिक जीवनशैली मनोरंजन के नए साधन और समय की कमी के कारण लोग पुस्तकों से दूर होते जा रहे है।

९. अनुवाद की समस्या – चिकित्सा, इंजिनिअरींग, उच्च शिक्षा के अंग्रेजी शब्दों का हिन्दी में अनुवाद करना बहूत ही मुश्किल होने के कारण उच्च शिक्षा में हिन्दी के सामने अंग्रेजी भाषा एक चुनौती बन गई है । साथ ही हिन्दी तकनीकी लेखन में भी उचित संसाधनों तथा अनुवाद उपकरणों की कमी महसूस होती है ।

१०. हिन्दी साहित्य का डगमगता रुप – भारत को आजाद होकर इतने साल बीत चुके है । फिर भी अंग्रेजों भाषा की मानसिक गुलामी की बेडियों से आज भी हम जकडे हुए है । अपनी भाषा अपने साहित्य के प्रति युवा पीढी में आज उदासीनता दिखाई देती है । अंग्रेजी के वाक्य ढांचे का प्रभाव हिन्दी लेखन में दिखाई दे रहा है । इसलिए हिन्दी भाषा की व्याकरणीक शुध्दता, मौलिकता, गुणवत्ता घटती जा रही है ।

निष्कर्शत: हम कह सकते है कि वर्तमान समय में हिन्दी साहित्य अनेक चुनौतियों के बावजूद अपनी प्रासंगिकता बनाए हुए है । हिन्दी भाषा के बारे में कहे तो आज हिंदी भाषा के सामने कई सारी चुनौतियाँ जैसे भाषाई विविधता, क्षेत्रीय विरोध, अंग्रेजी का वर्चस्व, मानकीकरण की समस्या, तकनीकी शब्द और तकनीकी संसाधनों की कमियाँ, शिक्षा की पुरानी विधियाँ, हिन्दी भाषा में रोजगार की कमियाँ, उच्च शिक्षा में हिन्दी भाषा की मर्यादा, लिपि की क्लिष्टता के कारण हिन्दी के प्रचार – प्रसार में समस्या निर्माण हो रही है ।

इतनी सारी चुनौतियों के बावजुद सारी दुनिया में हिन्दी भाषा अपने पाँव पसार चुकी है । हिन्दी भाषा के

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उदारमतवादीता के कारण वह अपने अंदर कई बोलियों, कई भाषाओं के शब्दों को स्वीकार करती हुई, अपने शब्दभंडार को वृध्दिंगत करती हुई आगे बढ रही है ।

हिन्दी के बढते हुए कदमों की तेजी के लिए, हमें भी अपने आपमें कुछ परिवर्तन करना आवश्यक है । हिन्दी के प्रति हीन भाव और अंग्रेजी के प्रति मोह को छोडना होगा। क्षेत्रीय भाषा के साथ हिन्दी को जोडकर राष्ट्र की एकात्मता के लिए हिन्दी के महत्त्व को जनसाधारण तक पहुँचाना होगा । विज्ञान, तकनीकी, प्रौद्योगिकी, अनुवाद का क्षेत्र आधुनिक शिक्षा प्रणाली, रोजगार और सरकारी कार्यालयों में हिन्दी को बढावा देना जरुरी होगा।

हिन्दी भाषा का एक महत्वपूर्ण गुण है कि वह परिवर्तन और आधुनिकता की गती को तेजी से अपनाती है। जिस कारण वह डटकर चुनौतियों का सामना करने में लगातार प्रयत्नरत रहती है ।

संदर्भ :

१. मधुमती मासिक पत्रिका – २०११ अगस्त पृष्ठ १५६
२. हिन्दी भाषा की वर्तमान स्थिती चुनौतियाँ एवं संभावनाएँ – राजे ा कुमार
३. विदेशों में हिन्दी: चुनौतियाँ और समाधान– ममता यादव– शोधपत्र
४. डिजिटल युग में हिन्दी लेखन अवसर चुनौतियाँ और संभावनाएँ – हंबीरराव चौगले –शोधपत्र

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मार्गदर्शक: डॉ.चित्रा मिलिंद गोस्वामी
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सारांश:

प्रस्तुत शोध-पत्र उर्मिला शिरीष की कहानियों में स्त्री का आत्मसंघर्ष और आत्मनिर्णय समकालीन हिंदी कथा साहित्य में स्त्री चेतना के उभारते स्वर का विश्लेषण करता है। उर्मिला शिरीष की कहानी उन स्त्रियों को केंद्र में रखती हैं, जो पारंपरिक सामाजिक ढांचों, पितृसत्तात्मक मानसिकता, आर्थिक असमानता और धार्मिक-सांस्कृतिक रूढ़ियों के बीच अपने अस्तित्व, अस्मिता और अधिकारों के लिए निरंतर संघर्षरत हैं। लेखिका की स्त्री पात्र न केवल शोषण और पीड़ा का अनुभव करती हैं बल्कि अपने भीतर का आत्मबल जागृत कर निर्णय लेने की क्षमता भी विकसित करती हैं ।यही आत्मसंघर्ष आगे चलकर आत्मनिर्णय की प्रक्रिया में रूपांतरित होता है, जो इस शोध का मुख्य केंद्र है।

उर्मिला शिरीष के कथा-संसार में स्त्री जीवन के विविध रूप- ग्रहणी, कामकाजी महिला, अल्पसंख्यक समुदाय की स्त्रिया, सामाजिक हाशिये पर खड़ी स्त्रिया, सजीव रूप में उपस्थित हैं। इन पात्रों के माध्यम से लेखिका यह स्पष्ट करती है कि स्त्री का संघर्ष केवल बाहरी परिस्थितियों से नहीं, बल्कि आंतरिक द्वंद्वों से जुड़ा होता है। परिवार, समाज और परंपरा द्वारा थोपे गए मूल्यों के विरुद्ध खड़ी होकर स्त्री जब अपने निर्णय स्वयं लेने का साहस करती है, तभी उसका आत्मनिर्णय साकार होता है। इस प्रक्रिया में भय, संकोच, अपराधबोध और सामाजिक बहिष्कार की आशंका जैसे तत्व भी उभर कर सामने आते हैं। उर्मिला शिरीष की कहानियों में स्त्री का आत्मसंघर्ष बहुआयामी है। लेखिका स्त्री को मात्र सहनशील प्राणी के रूप में नहीं, बल्कि प्रश्न करने वाली, असहमति दर्ज करने वाली और अपने लिए विकल्प चुनने वाली चेतन सत्ता के रूप में चित्रित करती है। स्त्री के भीतर चलने वाला यह आत्मसंघर्ष- कर्तव्य और इच्छा, परंपरा और आधुनिकता, समर्पण और स्वाभिमान के बीच उनके आत्मसंघर्ष को गहराई प्रदान करता है।

उर्मिला शिरीष की कथा-शैली संवेदनशील, यथार्थपरक और प्रभावशाली है। वे स्त्री जीवन की सूक्ष्म अनुभूतियों, मनोवैज्ञानिक तनावों और भावात्मक उतार-चढ़ाव को बड़ी सहजता से शब्द देती हैं। उनकी भाषा सरल होते हुए भी अर्थगभित हैं, जो पाठक को स्त्री को स्त्री के भीतरी संसार से जोड़ देती हैं ।स्त्री के आत्मसंघर्ष को सामाजिक संदर्भो से जोड़ते हुए उसे व्यापक मानवीय विमर्श का मुद्दा बनातीं हैं।

निष्कर्षत: कहा जा सकता है कि उर्मिला शिरीष की कहानियाँ स्त्री को दया या करुणा की पात्र नहीं, बल्कि आत्मसम्मान और आत्मनिर्णय क्षमता से युक्त स्वतंत्र व्यक्तित्व के रूप में स्थापित करती हैं। उनका कथा-सहित्य स्त्री-विमर्श को एक नई दिशा देता है, जहाँ संघर्ष का अंत पराजय में नहीं, बल्कि आत्मनिर्णय और आत्मबोध में होता है। इस प्रकार उर्मिला शिरीष की कहानियाँ समकालीन समाज में स्त्री की बदलती पहचान और सशक्त चेतना का सार्थक दस्तावेज बन जाती हैं ।यह शोध-पत्र सिद्ध करता है कि कहानियाँ स्त्री के आत्मसंघर्ष को आत्मनिर्णय की दिशा में अग्रसर करती हैं और समकालीन हिंदी कथा साहित्य में स्त्री-विमर्श को एक संवेदनशील, यथार्थवादी और सशक्त आयाम प्रदान करती हैं। यह अध्ययन नई चेतना के सामाजिक, मानसिक और नैतिक पक्षों को समझने में महत्वपूर्ण योगदान देता है।

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प्रस्तावना:

हिंदी कथा साहित्य में स्त्री–विमर्श ने बीसवीं शताब्दी के उत्तरार्ध से एक सशक्त और विचारोत्तेजक स्वर ग्रहण किया है। इस विमर्श का केंद्र स्त्रियों की सामाजिक स्थिति, उनके मानसिक द्वंद्व, आत्मसंघर्ष तथा आत्मनिर्णय की प्रक्रिया रहा है। पितृसत्तात्म समाज में स्त्रियों को लंबे समय तक परंपराओं, रूढ़ियों और सामाजिक मर्यादाओं के दायरे में बाँधकर देखा गया, किंतु समकालीन महिला कथाकारों ने इस दृष्टि को चुनौती देते हुए स्त्री को एक चेतन निर्णयशील इकाई के रूप में प्रस्तुत किया है। इसी परंपरा में उर्मिला शिरीष का कथा–साहित्य विशेष महत्व रखता है।

उर्मिला शिरीष की कहानियाँ सामाजिक

यथार्थ की गहरी पड़ताल करती हैं। उनकी स्थिति पात्र केवल सहनशील या करुणा की प्रतीक नहीं है; बल्कि वह अपने अस्तित्व की खोज में सतत संघर्षरत दिखाई देती हैं। उनके जीवन में पारिवारिक दायित्व, आर्थिक निर्भरता, सामाजिक दबाव और मानसिक पीड़ा के अनेक स्वर हैं, परंतु इन सब के बीच स्त्री का आत्मसंघर्ष उसे आत्मनिर्णय की ओर ले जाता है। यह आत्मनिर्णय कभी विद्रोह के रूप में, कभी मौन प्रतिरोध के रूप में और कभी आत्मबोध के रूप में अभिव्यक्त होता है। स्त्री का आत्मसंघर्ष उर्मिला शिरीष की कहानियों का केंद्रीय तत्व है। यह संघर्ष केवल बाहरी परिस्थितियों से नहीं; बल्कि भीतर की ग्रंथियों, भय, संस्कारों और आत्मसंशय से भी जुड़ा हुआ है। उनकी स्त्री पात्र समाज द्वारा निर्धारित भूमिकाओं पर प्रश्न उठाती हैं, और अपने जीवन के निर्णय स्वयं लेने का साहस करती हैं । इस प्रक्रिया में वे अनेक बार टूटती हैं , किंतु अंततः एक नई चेतना के साथ स्वयं को पुनर्स्थापित करते हैं। यही आत्मसंघर्ष उन्हें आत्मनिर्णय तक पहुँचाता है, जो आधुनिक स्त्री चेतना का प्रतीक है।

उद्देश्य

१– उर्मिला शिरीष की कहानियों में स्त्री की आत्मसंघर्ष के स्वर का अध्ययन करना।

२– स्त्री पात्रों के आत्मनिर्णय की प्रक्रिया को विश्लेषित करना।

३– पितृसत्तात्मक समाज में स्त्री की स्थिति को समझना।

४– सामाजिक, पारिवारिक और मानसिक संघर्षों का मूल्यांकन करना।

५– स्त्री–चेतना के विकास को रेखांकित करना।

६– नारी आत्मसम्मान और स्वायत्तता की अभिव्यक्ति का अध्ययन करना।

७– स्त्री जीवन की यथार्थपरक समस्याओं को उजागर करना।

८– स्त्री पात्रों की मनोवैज्ञानिक संरचना का विश्लेषण करना।

९– नारीवादी दृष्टिकोण की पहचान करना।

१०– स्त्री की निर्णय क्षमता और साहस को स्पष्ट करना।

११– सामाजिक बदलाव में स्त्री की भूमिका को रेखांकित करना।

१२– उर्मिला शिरीष की कहानियों की समकालीन प्रासंगिकता सिद्ध करना।

विषय विश्लेषण:

उर्मिला शिरीष की कहानियाँ समकालीन स्थिति जीवन के उन सूक्ष्म और गहन पक्षों को उजागर करती हैं जहाँ स्त्री निरंतर सामाजिक, पारिवारिक और मानसिक दबाव के बीच अपने अस्तित्व की तलाश में संघर्षरत दिखाई देती हैं। उनके

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कथा संसार की स्त्री केवल पीड़िता नहीं बल्कि उन परिस्थितियों से जूझते हुए आत्मबोध और आत्मनिर्णय की ओर अग्रसर होते हैं। पितृसत्तात्मक व्यवस्था, रूढ़िवादी सामाजिक मान्यताएं, आर्थिक निर्भरता और भावनात्मक उपेक्षा जैसे कारक स्त्री के आत्मसंघर्ष को तीव्र बनाते हैं, जिन्हें लेखिका अत्यंत संवेदनशीलता के साथ चित्रित करती हैं।

स्त्री के भीतर छिपे संघर्ष की पहचान: उर्मिला शिरीष की कहानियों में स्त्री का संघर्ष किसी बाहरी टकराव तक सीमित नहीं, वह अपने भीतर चलने वाले द्वंद्व से भी बराबर जूझती है, यह संघर्ष है- कर्तव्य और इच्छा के बीच, परंपरा और आधुनिकता के बीच, सामाजिक भूमिकाओं और निजी पहचान के बीच तथा भावनात्मक लगाव और आत्म सम्मान के बीच। स्त्री स्वयं से प्रश्न करती है- मैं कौन हूँ? मेरी इच्छाएं क्या हैं? क्या मैं अपने लिए जी सकती हूँ?

और यहीं से आत्मसंघर्ष जन्म लेता है। यह संघर्ष ना तो तीखा विद्रोह और न ही पूर्ण समर्पण, बल्कि यह आत्मबोध की ऐसी यात्रा है, जहाँ स्त्री अपने निर्णय की राह खोजती है। लेखिका के कहानी संग्रह-**''ऐ देश बता तुझे क्या हुआ है''** की चौथी कहानी **'दर्द का दरिया'** कहानी की नायिका को जब भावनात्मक ठेस पहुँचती है तो वह अपने रिश्ते को एक निर्णायक मोड़ पर ले जा सकती है। कहानी की नायिका का बेटा स्वयं माँ के हृदय परिवर्तन को स्वीकारते हुए कहता है- **''माँ मेरे लिए भी यह एक सबब होगा। मेरे भीतर भी डर रहेगा कि मैंने अपशब्द बोले या गालियाँ दी तो आने वाले लड़की मुझे भी पलट कर मार सकती है, जवाब दे सकती है, छोड़कर जा सकती है। .. गलत चीजें और बातें कभी तो बंद होनी चाहिए। ''दर्द का दरिया'' (पृष्ठ संख्या-४८)**

सामाजिक संरचना और दबी हुई स्त्री चेतना: लेखिका उर्मिला शिरीष यह दिखाती हैं कि स्त्री का आत्मसंघर्ष किसी व्यक्तिगत स्थिति से नहीं बल्कि गहरी सामाजिक जड़ों से उपजते हैं। परिवार की संरचना, जाति वर्ग की सीमाएं, विवाह -संस्था, सामाजिक मान्यताएं तथा नैतिकता के पारंपरिक पैमाने ये सभी स्त्री के निर्णय लेने के अधिकार को नियंत्रित करते हैं।

स्त्री जानती है कि समाज उसे 'त्यागमूर्ति' , 'समझदार', 'मर्यादित' और 'समर्पित: देखना चाहता है, परंतु जब उसके भीतर दबे स्वप्न, आकांक्षाएं और आत्मसम्मान सर उठाते हैं, तब वही स्त्री अपनी सीमाओं पर प्रश्नचिन्ह लगाने लगती है। इसी क्षण से उसका संघर्ष तेज होता है। **''सखी एक साल.., दो साल, पाँच साल, पंद्रह साल, बीस साल और अब अट्ठाईस साल लगता है सदियाँ बीत गई है इसी तरह रहते हुए। न मायके में जगह मिली ना ससुराल में। मैं क्या हूँ इस घर में? उस घर में! इस पृथ्वी पर! उस ब्रह्मांड में अपनी जगह तलाशती मैं और मैं.। कहानी संग्रह ''ऐ देश बता तुझे क्या हुआ है'', कहानी ''एक स्त्री का हलफनामा'' (पृष्ठ संख्या-१०८)**

आत्मनिर्णय की ओर बढ़ता स्त्री स्वर: स्त्री विमर्श में आत्मनिर्णय का अर्थ है-स्त्री का स्वयं के जीवन से जुड़े निर्णय स्वयं लेने का अधिकार। उर्मिला शिरीष की स्त्रियाँ अपने संबंधों का मूल्यांकन करती हैं। अपने दुख-सुख की प्रमाणिकता पहचानती है, तथा अपने अस्तित्व को परिभाषित करने की कोशिश करती हैं, और अंततः वे यह स्वीकार करती हैं कि- मेरा जीवन मेरा है, इस पर मेरा भी उतना ही अधिकार है जितना समाज का नहीं है।

उनका आत्मनिर्णय हमेशा क्रांतिकारी रूप नहीं लेता, बहुत बार वह सूक्ष्म, शांत, आंतरिक और संयमित होता है; पर उसका प्रभाव अत्यंत गहरा और स्थाई होता है। उर्मिला शिरीष की कहानी तीसरा मोड़ यह प्रतीक है उन निर्णयों और राहों का, जो जीवन में बदलाव का कारण बनते हैं। यह मोड़ स्त्रियों के आत्मसंघर्ष और परिवर्तन की दिशा का सूचक है।- **''मेरी कोई गलती नहीं है माँ! न दान- दहेज..ना कोई नखरे, फिर भी पापा कोर्ट के फैसले घर में लागू करना चाहते हैं। मैं कोई मुजरिम नहीं, उनकी बेटी हूँ माँ! बीस साल से एक दूसरे को जानते हैं। हम अपना काम और अपना जीवन ठीक से चला सकते हैं।'' कहानी संग्रह लकीर तथा अन्य कहानियाँ कहानी-''तीसरा मोड़'' (पृष्ठ संख्या-३३)**

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पारिवारिक संबंधों में स्त्री की पीड़ा और संघर्ष: उर्मिला शिरीष की कहानियों में पारिवारिक संबंध स्त्री के आत्मसंघर्ष का सबसे बड़ा क्षेत्र बनते हैं। पति–पत्नी संबंध, सास–बहू संबंध, माँ–संतान संबंध, भाई–बहन या मायके–ससुराल के संबंधों हों। इन सबमें स्त्री के योगदान को अक्सर स्वाभाविक मानकर उसकी उपेक्षा की जाती है। स्त्री भावनात्मक रूप से सबको जोड़ती है, पर स्वयं टूटती रहती है। वह भीतर–ही–भीतर यह प्रश्न करती है– **''क्या मेरी भावनाएं भी महत्वपूर्ण है?'' ''क्या मेरा दुख भी दिखाई देता है?'' उपन्यास ''चाँद गवाह'' (पृष्ठ संख्य्र ५३)** यही भावनात्मक असमानता उनके आत्मसंघर्ष का मूल कारण बनती है।

आर्थिक निर्भरता और आत्मनिर्णय की चुनौती: उर्मिला शिरीष इस सत्य को स्वीकार करती है कि आर्थिक निर्भरता स्त्री के आत्मनिर्णय को काफी हद तक प्रभावित करती है। स्त्री का ग्रहणी होना उनकी सामाजिक स्थिति को सीमित कर देता है, परंतु कामकाजी स्त्रियाँ भी स्वतंत्र नहीं हैं न,क्योंकि सामाजिक मान्यताएं उसे बाँधती हैं। स्त्रियों को आर्थिक स्वतंत्रता के साथ मानसिक स्वतंत्रता भी आवश्यक है।

अक्सर स्त्रियाँ अपने निर्णय को इसलिए डाल देती है क्योंकि उन्हें भविष्य का भय होता है–**''यदि मैं अलग रास्ता चुनूँ तो क्या होगा?''** यही भय उनका गहन मनोवैज्ञानिक संघर्ष बन जाता है। उस एक औरत का जादू जिसने लिखी मुक्तगाथा की नायिका अपने बच्चों से कहती है– **''शायद तुम लोग सच कह रहे हो, पर मैं उस आदमी को अब एक पल भी नहीं बर्दाश्त कर पाऊँगी। कई बार जीवन बचाने के लिए उनको त्यागना पड़ता है, जिन्हें आप सबसे ज्यादा चाहते हैं, जिनके बिना आप रह नहीं सकते।'' कहानी संग्रह ऐ देश बता तुझे क्या हुआ है कहानी उस एक औरत का जादू जिसने लिखी मुक्तिगाथा (पृष्ठ संख्या–१३५)**

प्रेम, विवाह और नैतिकता का द्वंद्व: शिरीष की कहानियों में प्रेम एक सहज मानवीय भाव है, परंतु विवाह की संस्था उसमें अनेक नैतिक, सामाजिक और सांस्कृतिक बंधन जोड़ देती है। स्त्री– प्रेम चाहती है, सम्मान चाहती है, आत्मीयता और संवाद चाहती है; पर जब उसे केवल कर्तव्यों का बोझ मिलता है, तो वह भीतर से टूटने लगती है। यहीं से उसके मन में यह प्रश्न उठता है कि– **''क्या विवाह केवल सामाजिक व्यवस्था है या भावनात्मक साझेदारी?''** इसी प्रश्न का उत्तर खोजने की प्रक्रिया स्त्री के आत्मसंघर्ष और आत्मनिर्णय का महत्वपूर्ण बिंदु बनती है।

स्त्री का सम्मान: संघर्ष की जड़: उर्मिला शिरीष स्त्री की आत्मसम्मान को उसके अस्तित्व का केंद्र मानती हैं। स्त्री जब अपमान, उपेक्षा, असमानता, संदेह और हिंसा का सामना करती है, तब उसके भीतर आत्मसम्मान जाग उठता है। वह अपने मौन, धैर्य और संवेदनशीलता से भी संघर्ष करती है। आत्मसम्मान का यह उदय ही उसे आत्मनिर्णय की ओर अग्रसर करता है। लेखिका की कहानी– **''एक स्त्री का हलफनामा''** की नायिका अपने संघर्ष और सम्मान के लिए खुद 'हलफनामा' में प्रश्न पूछता है और कहती है– **''इस रिश्ते का इस साथ का क्या नाम है? क्या रंग है? क्या रूप है, और क्यों यह टूटकर भी नहीं टूटता? क्यों? यह कौन–सा तार है जो टूटा–टूटा होकर भी अलग नहीं हो पाता है? पर अब तोड़ना जरूरी है; वरना मैं मर जाऊँगी।'' कहानी संग्रह ''ऐ देश बता तुझे क्या हुआ है'' कहानी– ''एक स्त्री का हलफनामा'' (पृष्ठ संख्या–१११)**

आत्मसंघर्ष से आत्मनिर्णय तक यात्रा: उर्मिला शिरीष की स्त्री पात्र एक क्रमिक यात्रा से गुजरती हैं। उनकी स्त्री पात्र अपनी आत्मानुभूति के माध्यम से अपनी पीड़ा को पहचानती हैं। वे उस पर मनमंथन करके उन पीड़ा के कारणों पर विचार–विमर्श करती हैं। वे अंतर्द्वंद्व करते हुए सही गलत के निर्णय में उलझ जाती हैं। फिर साहस करके अंतिम निर्णय लेने के लिए तैयार हो जाती हैं। वे जीवन की दिशा स्वयं तय करती हैं। यह यात्रा ही लेखिका के स्त्री पात्रों का आत्मनिर्णय कहलाता है।

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विद्रोह नहीं, सजग मानवीयता: उर्मिला शिरीष की स्त्री पात्र अंध-विरोधी या कट्टर नारीवाद की राह नहीं चुनती। वे संबंधों को तोड़ने से पहले टटोलती हैं। अपने निर्णयों के प्रभावों को समझती हैं। वे अपनी मानवीय संवेदनाओं को बनाए रखती हैं। इस तरह उनका आत्मनिर्णय केवल व्यक्तिगत नहीं, बल्कि मानवीय मूल्यों से जुड़ा हुआ होता है। ऐसे ही स्त्री पात्रों में एक है **''चाँद गवाह''** की नायिका, जो अपने जीवन के निर्णय को सोच समझ कर लेती है- **''वह कपाट खोल देती है,'' पर बंद करना भूल जाती है। वह चाहती है यह कपाट अब खुले ही रहने चाहिए। इनके खुले रहने का वक्त आ गया है। उपन्यास ''चाँद गवाह'' (पृष्ठ संख्या-८९)**

पारंपरिक समाज के भीतर परिवर्तन की संभावना: लेखिका अपने कहानियों में यह भी दिखाती हैं कि स्त्री का आत्मनिर्णय केवल उसके जीवन को नहीं बदलता बल्कि, समाज में भी बदलाव की संभावना पैदा करता है। पारिवारिक ढाँचे पर प्रश्न उठते हैं,संबंधों की परिभाषा बदलती है। स्त्री को वस्तु नहीं व्यक्तित्व माना जाने लगता है। इस प्रकार आत्मनिर्णय सामाजिक चेतना का भी अंग बन जाता है। **''नानी की डायरी''** कहानी की नायिका भी अपने जीवन में एक निर्णय लेते हुए कहती है- **''हमने पैसा नहीं अपना आत्मसम्मान बचाया है। अपनी इच्छा को जिंदा रखा है. किसी के लिए कुछ करने की इच्छा। अब ये एक नई लड़ाई है। विरोध करने की लड़ाई। उपेक्षा सहन करने की लड़ाई या नसीहत देने की इच्छा को न मानने की लड़ाई। कहानी ''नानी की डायरी'' (पृष्ठ संख्या-१४४)**

निष्कर्ष: उर्मिला शिरीष की कहानियों का निकट अध्ययन यह स्पष्ट करता है कि उनकी रचनाओं में स्त्री का आत्मसंघर्ष केवल निजी- सामाजिक दाबावों का परिणाम नहीं है, बल्कि वह उसकी चेतना, अस्मिता और आत्मसम्मान से गहराई से जुड़ा हुआ है। उनके यहाँ स्त्री किरदार परंपरा और आधुनिकता के दो छोरों के बीच झूलते हुए अपनी स्थिति को पहचानने का प्रयास करते हैं। परिवार, समाज, संबंधों और आर्थिक निर्भरता जैसी जटिलताएं उन्हें लगातार द्वंद्व की स्थिति में डालती हैं; किंतु यही द्वंद्व उन्हें आत्मनिर्णय के मार्ग की ओर अग्रसर करता है।

लेखिका की कहानियों में स्त्री अपनी नियत का निष्क्रिय पात्र न होकर एक सजग, संवेदनशील और जिद्दी व्यक्तित्व के रूप में उभरती हैं, जो अपने जीवन के निर्णय स्वयं लेने की आकांक्षा रखती हैं। भले ही यह निर्णय साधारण सामाजिक मानदंडों के विरुद्ध हो, फिर भी वह अपने अस्तित्व के प्रमाणिकता बनाए रखने का साहस दिखाती हैं। इस प्रकार **उर्मिला शिरीष** का कथा संसार स्त्री विमर्श को केवल वैचारिक स्तर पर नहीं, बल्कि जीवन-सापेक्ष और अनुभवधर्मी यथार्थ में प्रस्तुत करता है। उनके यहाँ स्त्री की आवाज मौन नहीं रहती, बल्कि अपने संघर्षों के बीच से होकर एक नए आत्मविश्वास और आत्मनिर्णय की चेतना रखती हैं ।यही उनकी कहानियों का स्थाई और सशक्त संदेश है।

संदर्भ ग्रंथ सूची

१-मासिक पत्रिका- 'अक्षरा' २०२३ ।

२- मासिक पत्रिका- 'राग भोपाली' अप्रैल २०२२।

३- उपन्यास- 'चाँद गवाह' पृष्ठ संख्या- ३३,८९

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कहानी- 'नानी की डायरी' पृष्ठ संख्या-१४४

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रामवृक्ष बेनीपुरी तथा पु. ल. देशपांडे के रेखाचित्रों में मध्यमवर्गीय विमर्श (माटी की मूरते और व्यक्ति आणि वल्ली के विशेष संदर्भ में)

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प्रस्तावना :

मध्यम वर्ग एक जटिल और विषम सामाजिक श्रेणी है, जो केवल आर्थिक आय पर आधारित नहीं है । बल्कि शिक्षा, व्यवसाय, जीवनशैली और आकांक्षाओं पर भी आधारित है। समाजशास्त्र में मध्यम वर्ग के अध्ययन के लिए विभिन्न सैद्धांतिक दृष्टिकोणों का उपयोग किया जाता है। उच्च शिक्षा का महत्व, सामाजिक-आर्थिक उन्नति की इच्छा और अगली पीढ़ी का जीवन स्तर सुधारने का प्रयास ये मध्यम वर्ग की प्रमुख विशेषताएँ हैं। भूमंडलकाण के बाद उभरे नए मध्यम वर्ग की पहचान उच्च उपभोग क्षमता, ब्रांडों की रुचि और आधुनिक जीवनशैली से होती है। अनुशासन, बचत, नियोजन, नागरिक जिम्मेदारी और सामाजिक नियमों का पालन-इन मूल्यों पर अधिक जोर दिया जाता है। मध्यम वर्ग अक्सर पारंपरिक भारतीय मूल्यों और आधुनिक वैश्विक दृष्टिकोण का संयोजन करता है।

रेखाचित्र साहित्य की एक ऐसी विधा है जिसमें व्यक्ति, समाज, संस्कृति और जीवन-स्थितियों का चित्रण अत्यंत सजीव, व्यंग्यपूर्ण और सहज शैली में किया जाता है। हिंदी के रामवृक्ष बेनीपुरी और मराठी के पुरुषोत्तम लक्ष्मण देशपांडे रेखाचित्र-लेखन की इस विधा के दो ऐसे सशक्त नाम हैं जिनकी रचनाओं में भारतीय मध्यमवर्ग का जीवन अपनी संपूर्ण विडंबनाओं, हास्य, संघर्ष और जीवटता के साथ चित्रित हुआ है।बेनीपुरी ने हिंदी रेखाचित्र को सामाजिक यथार्थ, ग्रामीण-शहरी संघर्ष, मानवीय संवेदनाओं और क्रांतिकारी दृष्टिकोण से समृद्ध किया। वहीं पु. ल. देशपांडे ने मराठी रेखाचित्रों में मध्यमवर्गीय जीवन का अद्वितीय हास्य-विनोद, करुणा, संस्कार, संस्कृति और मनोवैज्ञानिक गहराई का चित्रण किया।दोनों लेखकों ने अपने-अपने ढंग से भारतीय मध्यमवर्गीय जीवन को देखाबेनीपुरी ने इसे समाज के संघर्षरत वर्ग के रूप में,जबकि पु. ल. देशपांडे ने इसे दैनिक जीवन के हास्य और मानवीय मधुरता से भरे वर्ग के रूप में प्रस्तुत किया।इस शोध-पत्र में दोनों लेखकों के रेखाचित्रों में उभरते मध्यमवर्गीय विमर्श का तुलनात्मक और आधुनिक दृष्टि से विश्लेषण किया गया है।

रामवृक्ष बेनीपुरी ने मध्यमवर्ग के लोगों को अति वास्तविक, अक्सर संघर्षरत रूप में दिखाया। उनके पात्र गरिबी, बेरोजगारी, सामाजिक अन्याय और जातिगत दबावों के बीच झुलसते दिखाई देते हैं। वे पात्रों का अंतरमन, उनका दर्द और सामाजिक बेड़ियों में कैद जीवन-करुणा के साथ चित्रित करते हैं। मध्यमवर्ग की उच्च आकांक्षाएँ, परंतु सीमित आर्थिक स्थिति-यह द्वंद्व बेनीपुरी के चित्रों में प्रमुख है। समाज-सुधार, राष्ट्रवाद, ग्रामीण जीवनइनसे जुड़े मध्यमवर्गीय चरित्रों का उत्कृष्ट मानवीय चित्रण मिलता है।

पु. ल. देशपांडे का मध्यमवर्ग हास्यपूर्ण, चिडचिडा, लेकिन बेहद प्यार करने वाला है। पु. ल. ने मध्यमवर्गीय चरित्र-पड़ोसी, रिश्तेदार, घर के काका-काकू, यात्री, मध्यमवर्गीय बाबू-को चित्रित करते समय उनकी बोलने की शैली, चलना-फिरना, स्वभाव की विचित्रताएँ और घरेलू संस्कृति का सुंदर और जीवंत चित्र तैयार किया है। हास्य के बावजूद पात्रों के प्रति स्नेह, प्रेम और समझ साफ दिखाई देती है। उनके रेखाचित्रों में मध्यमवर्ग हमारे ही पड़ोस का लगता है। 'थोड़ा

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कमाओ लेकिन इज़्ज़त से जियो'यह संस्कार, प्रतिष्ठा, सादगी और छोटी-छोटी चीज़ों में खुशी ढूँढने का भाव-इन सबका चित्रण पु. ल. ने अद्वितीय ढंग से किया है।

प्रस्तुत शोधलेख का उद्देश्य :

१. रामवृक्ष बेनीपुरी और पु. ल. देशपांडे के रेखाचित्रों में मध्यमवर्गीय जीवन-चित्रण की विशेषताओं को समझना।

२. उनके रेखाचित्रों में उभरते मध्यमवर्गीय संघर्ष, मूल्य, संस्कार, भ्रम, दिखावा और जीवन-दृष्टि का विश्लेषण करना।

३. दोनों लेखकों की शैली, भाषा, विनोद-बोध और यथार्थवाद की तुलना करना।

४. सामाजिक, आर्थिक और मनोवैज्ञानिक दृष्टि से मध्यमवर्ग पर पड़े प्रभावों को समझना।

५. रेखाचित्रों की साहित्यिक विधा में दोनों रचनाकारों के योगदान का मूल्यांकन करना।

विषय प्रवेश:

रामवृक्ष बेनीपुरी और पु. ल. देशपांडे के रेखाचित्रों का सामान्य परिचय :

'रेखाचित्र' इस विधा को पूर्णतया उचित स्थान देने का श्रेय रामवृक्ष बेनीपुरीजी को है। बेनीपुरीजी शब्द शिल्पी और चमत्कारी शैली के जादूगार थे। आपके शब्दचित्र साहित्य जगत में अमर हो गये है। समसामयिक हिंदी साहित्य में बताया गया है कि रामवृक्ष बेनीपुरीजी ने 'माटी की मूरतें' यह रेखाचित्र संग्रह लिखकर एक कलाचिन्ह कायम किया है। जिसमें लेखक ने अपनी बाल्यावस्था के स्मृतिचित्रों द्वारा जनसाधारण पात्रों में मंत्र से फुंक देनेवाली निराली शैली, मुहावरों और ग्रामीण शब्दों से युक्त भाषा के साथ साथ लेखक के प्रभावपूर्ण तथा वैयक्तिक प्रतिक्रियाएँ भी घुली मिली है। अपनी दुसरी कृति 'मील के पथ्थर' में उन्होंने मुलतः लेखकों और नेताओं के रेखाचित्र लिखे है। जिसमें अनेक संदर्भ और प्रसंग जुडे है। इसकी शैली सुक्ष्म तथा विश्लेषणात्मक बनी है।कुछ उपशीर्षक भी स्क्रैचों की तरह है। कई व्द्विानों ने इनके रेखाचित्रों को श्रेष्ठ निबंध भी कहा है ।'पैरों में पंख बांधकर' यह यात्रा संस्करणों की डायरी है। 'जंजीरे और दिवारे' भी संस्करणों का संकलन है। वंदे वाणी विनायको, लालतारा' आदि प्रसिध्द हैखबेनीपुरीजी ने खुद अपनी किताब 'मशाल' की भूमिका में लिखा है कि -भिन्न भिन्न विषयोंपर भिन्न भिन्न प्रेरणाओं से मेरे मन में जो विचार उठे मै तो उन्हें क्रम से कलम बंद करता गया उनके जो रुप तैयार हुए वे आपके सामने प्रस्तुत है। निबंध का जो परंपरागत रुप है उससे ये पृथक पडते है, ये मेने रेखाचित्र भी नही है, क्या इन्हें विचार मित्र कहा जा सकता है? रामवृक्ष बेनीपुरीजी ने केवल विनोदात्मक तथा व्यंग्यात्मक लेखन ही नही किया बल्कि उन्होंने राष्ट्रीय विचार संपन्न तथा भावुक किंतु बौध्दिक तथा विचारक लेखन भी किया है। उनके लेखन में हमे विचारों की दौड, उग्रता, वेदना तथा बीज से गुरजनेका आवेश तथा उद्बोधन मिलता है। अतः हम कह सकते है कि बेनीपुरीजी उच्च कोटि के रेखाचित्रकार रहे है।

मराठी रेखाचित्रकारों में ग.त्र्यं. माखोलकर, माधव गडकरी, आचार्य अत्रे, रविंद्र पिंगे, पु.शी. रेधे, म.द. खेर, अरविंद मंगळकर, बाय. गाडगीळ, पु.आ. भावे, मधु मंगेश कर्णिक, विद्याधर गोखले, प्रभाकर पाध्ये आदियों में **पु.ल.देशपांडे** का स्थान सर्वोपरी है। आपके रेखाचित्र वास्तविक रुप में बहुत समय तक अखबारों में और कुछ काल के बाद किताबों में प्रसिध्द होते रहे है। १९४४ में 'भैय्या नागपुरकर' नाम से पु.ल. का एक छोटा सा रेखाचित्र अभिरुचि' में प्रसिध्द हुआ। तब से आज तक चार व्यक्ति चित्र संकलन है **'व्यक्ती आणि वल्ली'** यह उनके काल्पनिक रेखाचित्रों का संग्रह हैख -**'गणगोत'** इस रेखाचित्र में पु.ल. देशापांडे के कौटुंबिक रिश्तों के व्यक्ति है। इस रेखाचित्र संग्रह के बारे में पु.ल. देशपांडे ने खुद कहा है कि 'गुण गाईन'आवडी यह कर्तृत्वावान तथा गुणवान महत्वपूर्ण व्यक्तियों के रेखाचित्रों का संग्रह है। कहा जाता है कि व्यक्ति का गुणवर्णन करना पु.ल. के रेखाचित्रों का महत्वपूर्ण विशेषता है। **'मैत्र'** जीवन में निर्माण हुई विविधा जरूरतें तथा अपनी चाहत की वजह से पु.ल. देशपांडे ने जीवन तथा कला के विविध क्षेत्रों में संचार किया चित्रपट, नाटक, लेखन शिक्षा, राजकारण, समाजकारण, जैसे विविध क्षेत्र के पात्रो को पु.ल. देशपांडे ने

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रामवृक्ष बेनीपुरी तथा पु.ल.देशपांडे के रेखाचित्रों में मध्यमवर्गीय विमर्श:

हम अगर रामवृक्ष बेनीपुरी तथा पु. ल. देशपांडे के रेखाचित्रों का **विषयवस्तु** की दृष्टि से अध्ययन करने लगे तो हमारे समझ में एक बात आ जाती है की दो समकालीन लेखकों ने अपनी अपनी दृष्टि से मध्यवर्गीय पात्रों का विवेचन किया है जिसमें बेनीपुरी जी के मध्यवर्गीय पात्र संघर्षशील गरीबी, अवसर हीनता, राजनीतिक कुशल-पुथल तथा सामाजिक विषमता से गुजरता है।उनके जीवन में अनेक कठोर संघर्ष समझ में आ जाता है । वैसे पू.ल.देशपांडे के मध्यम वर्गीय पात्र अपने जीवन की छोटी-छोटी बातों को हास्य पूर्ण स्थितियो में उजागर करते हैं । इन व्यक्तियों की आदतें अजीब है, वातावरण घरेलू है, व्यवहार सामाजिक है। अगर **मनोवैज्ञानिक** दृष्टि से देखा जाए तो बेनीपुरी जी के पात्र संघर्षशील, दबे कुचले, दुविधा ग्रस्त व्यक्तित्व रखते हैं वैसे मानसिक तनाव, वर्गीय विसंगतिया और आदर्श के आधार से यथार्थ की संघर्ष से गुजरते हैं । किंतु पु.ल. के मध्यम वर्ग के पात्र सहज विनोदी अपने आप से संतुष्ट कभी-कभी भोले भाले नजर आ जाते हैं। **जीवनदृष्टि** से देखा जाए तो बेनीपुरी के पात्र परिवर्तनवादी, क्रांतिकारी, संघर्षशील और कठोर यथार्थ को प्रस्तुत करते है वैसे पु.ल देशपांडे के पात्र आनंदवादी है, जीवन उत्सव मनाते हैं, हंसते खेलते, अपने संघर्ष को हल्के किंतु बड़ी तीव्रता से में प्रस्तुत करता है ।साहित्य की कौनसी भी कृति हो उसके सूजन में आंतरिक भावनाएँ उसके लिए कारणीभूत होती है। रेखाचित्र में अनुभव की जरुरत होती है। जैसे अपने किसी अनुभव के व्यक्ति की खोज करना उसके विचार तथा विकार आदि की खोज करना और उसे ललित्यपूर्ण ढंग मे प्रस्तुत करना लेखक का उद्देश्य होता है। बेनीपुरीजी कहते है कि- आप गाँव की ओर निकले होंगे तो आपने देखा होगा किसी बड या पिपल के पेड़ के नीचे चबुतरे पर कुछ मूरते रखी है। माटी की मूरतें ये मूरते न इसमें कोई खूबसूरती है न हो रंगीनी। किंतु इन कुरुप बदशक्ल मुरतों में भी एक चीज है. शायद उस ओर हमारा ध्यान नहीं गया। वह है जिन्दगी के नजदीक है. उन्होंने जीवन के तरह तरह रास्तें ढूंडे, मध्यम वर्गीय मनुष्य का चेहरा अपनी तोखी नजरों देखा और उसे अंकित किया । अपने रेखाचित्रों के बारे में स्वयं बेनीपुरी जी ने कहा है कि यह मूरतें है न तो किसी आसमानी देवता की होती है न अवतारी देवता की, गांव की ही किसी साधारण व्यक्ति मिट्टी के पुतले ने किसी असाधारण अलग की कर्म के कारण एक दिन देवत्व प्राप्त कर लिया । पर देवता में गिने जाने लगा गांव व्यक्ति -व्यक्ति की सुख-दुख का दृष्टा और श्रेष्ठा बना ।

उसी तरह पु.ल.देशपांडे भी मराठी साहित्य के लिए बहुत यह कुछ किया और उसे इस तरह व्यक्त किया कि सारा महाराष्ट्र का साहित्य सागर ठहाका मार के हँसा। उनके विनोद में एक गहरापन है और नाटयमयता भी है, मनुष्य एक ही प्रकार के कहाँ होते उसमें कई प्रकार होते है यही सभी प्रकार तथा विभिन्नता दर्शात अ व्यक्ती आणि बल्ली इस संग्रह की रचना ही है। उत्तम व्यक्तिचित्र प्रस्तुत करने में पु.ल. का हाथ कोई नहीं पड़ सकता। उन्होंने बहुत सारे मध्यम वर्गीय पात्रों को अपने रेखाचित्रों का विषय बनाया है। जिसमें चित्रकार है, मास्टर है, अध्यापक है समाज सेवक है नौकर है व्यावसायिक है रामवृक्ष बेनीपुरी और पु. ल. देशपांडे दोनों ने भारतीय मध्यमवर्ग को दो अलग-अलग रंगों में चित्रित किया है एक तरफ बेनीपुरी का तीखा सामाजिक यथार्थ है,तो दूसरी ओर देशपांडे का मधुर हास्य और आत्मीयता।दोनों लेखकों ने यह सिद्ध किया कि मध्यमवर्ग केवल एक आर्थिक श्रेणी नहीं, बल्कि **संस्कृति, मूल्य, संघर्ष, हास्य और जीवन-दर्शन** से भरा हुआ जटिल सामाजिक वर्ग है। बेनीपुरी का मध्यमवर्ग **'संघर्ष और संकोच'** से गुजरता है,जबकि देशपांडे का मध्यमवर्ग **'हँसी और भावुकता'** से। फिर भी दोनों के साहित्य में मध्यमवर्गीय जीवन की सटीकता और गहराई समान रूप से प्रखर है। दोनों मिलकर भारतीय रेखाचित्र-परंपरा को एक समृद्ध और बहुआयामी रूप प्रदान करते हैं। रामवृक्ष बेनीपुरी और पु. ल. देशपांडे के रेखाचित्रों की विशेषताओं को देखने में समझ में आ जाता है कि शब्द शिल्पी रामवृक्ष बेनीपुरीजी की शैली का चमत्कार उनकी सभी रचनाओं में देखा जा सकता है। विशेषतः उनकी शैली का चमत्कार

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रेखाचित्रों में अधिक देखा जाता है। शब्दों के तो आप जादुगार है ही भाषा की सरलता तथा शैली में प्रवाह की दृष्टि से बेनीपुरीजी अग्रनी है। एक जागरुक साहित्यकार, कर्मनिष्ठ पत्रकार भी है। और इसी हैसियत से आप अपनी चित्रात्मक शैली में अपनी लेखणी से ऐसा जादू चलाते है यह उनके रेखाचित्रों में देखा जाता है। पु.ल. देशपांडे के रेखाचित्रों में सत्य का दर्शन, वैचारिक चिकित्सा, वर्ण्य व्यक्ति के साथ परिसर का वर्णन, पात्रों का वाहवरंग तथा अंतरंग व्यक्ति का आकर्षक चित्र, अपने सुलभ हुए कम जब्दों में विनोदात्मक वर्णन आदि बातें देखी जा सकती है। रामवृक्ष बेनीपुरीजी के रेखाचित्रों में विनोद से ज्यादा व्यंग्य को महत्व प्रदान किया हुआ मिलता है। वहाँ पु.ल. देशपांडे के रेखाचित्रों में व्यंग्य और विनोद साथ-साथ चलता है।

संक्षेप में बेनपुरीजी के रेखाचित्र वास्तविक जीवन के उनके अपने रेखाचित्र है तो पु.ल. देशपांडे के रेखाचित्र वास्तविक जीवन के काल्पनिक पात्र है। बेनीपुरी के रेखाचित्रों में शैली के साथ-साथ शिल्पविधान तथा पारिभाषिक शब्दावली का विशेष महत्व है। वहाँ पु.ल. देशपांडे के रेखाचित्र भावनिक तो है ही उपर से उनमें भावना के साथ विविध समस्याओं का चित्रण है। कुलमिलाकर दोनों रेखाचित्रकार हिंदी मराठी साहित्य में सर्वोच्च स्थान ग्रहण करते है।

उपसंहार:

रामवृक्ष बेनीपुरी और पु. ल. देशपांडे दोनों ने ही अपने रेखाचित्रों में मध्यमवर्गीय जीवन को बेहद सूक्ष्म, हास्य-रसपूर्ण और मानवीय दृष्टि से चित्रित करते हैं। बेनीपुरी के रेखाचित्रों में मध्यमवर्गीय समाज संघर्षशील, सांस्कृतिक रूप से जटिल और परंपरा-आधारित दिखाई देता है। वे समाज के उन साधारण लोगों की भावनाएँ, विडंबनाएँ और जीवन-संघर्ष उभारते हैं, जो सामर्थ्य और सीमाओं के बीच झूलते रहते हैं। उनके पात्र अपने परिवेश से गहराई से जुड़े होते हैं-कभी हास्य, कभी करुणा और कभी कटु यथार्थ के साथ। बेनीपुरी का दृष्टिकोण संवेदनशील और समाज-सापेक्ष है, जो मध्यमवर्ग की इच्छाओं, सपनों और विफलताओं को सहजता से पकड़ता है। वहीं पु. ल. देशपांडे के रेखाचित्रों में मराठी मध्यमवर्ग अपनी सारी विसंगतियों, हास्यास्पद प्रवृत्तियों और दैनंदिन जीवन की नाटकीयताओं के साथ प्रस्तुत होता है। उनका लेखन हल्के-फुल्के व्यंग्य, आत्मीय हास्य और मानवीय स्नेह से भरा है। वे मध्यमवर्गीय मानसिकता की जकड़नों-दिखावे, महत्वाकांक्षा, सामाजिक दबावको चुटीली शैली में उजागर करते हैं। उनके पात्र जीवंत, रंगीन और विशिष्ट होते हुए भी सामान्य जीवन का प्रतिनिधित्व करते हैं। दोनों ही साहित्यकारों की दृष्टि मध्यमवर्ग के यथार्थ, उसकी जिजीविषा और उसकी अंतर्विरोधी प्रकृति को अलग-अलग शैलियों में उभारती है, जिससे यह वर्ग साहित्य में गहन और प्रभावी रूप से सामने आता है।

संदर्भग्रंथ सूची- (हिंदी और मराठी स्रोत)

१. बेनीपुरी, रामवृक्ष-बेनीपुरी रचनावली, राजकमल प्रकाशन।
२. बेनीपुरी, रामवृक्ष- विप्लवी रेखाचित्र।
३. देशपांडे, पु. ल. व्यक्ती आणि वल्ली, मौज,प्रकाशन, मुंबई।
४. देशपांडे, पु. ल. पुरुषोत्तम लक्ष्मण देशपांडे चरित्र आणि साहित्य
५. मिश्र, लक्ष्मीकांत. हिंदी रेखाचित्र परंपरा और विकास।
६. जोशी, मकरंद. मराठी हास्य-व्यंग्य: एक अध्ययन।
७. तिवारी, रघुवंश- आधुनिक हिंदी गद्य की विधाएँ।
८. रामवृक्ष- वेणीपुरी के रेखाचित्र एक अध्याय डॉ.रश्मी चतुर्वेदी
९. अमृत सिद्धी भाग दोन स.ह.देशपांडे तथा मंगला गोडबोले
१०. विविध साहित्यिक पत्रिकाओं में प्रकाशित समीक्षाएँ व शोध-लेख।

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''चुनावों में डिजिटल प्रचार का मतदाताओं पर प्रभाव''

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सारांश

सूचना प्रौद्योगिकी में हुई प्रगति के कारण भारतीय चुनावी प्रक्रिया में महत्वपूर्ण परिवर्तन देखने को मिले हैं। सोशल मीडिया, मैसेजिंग ऐप्स, ऑनलाइन विज्ञापन और डिजिटल प्लेटफॉर्म्स के माध्यम से राजनीतिक दल और उम्मीदवार सीधे मतदाताओं से संवाद करने लगे हैं। इस शोध-पत्र का उद्देश्य चुनावों में डिजिटल प्रचार का मतदाताओं की राजनीतिक जागरूकता, निर्णय-निर्माण प्रक्रिया तथा मतदान व्यवहार पर पड़ने वाले प्रभाव का अध्ययन करना है। द्वितीयक स्रोतों पर आधारित इस अध्ययन में डिजिटल प्रचार के साधनों, उनके सकारात्मक एवं नकारात्मक प्रभावों तथा भारतीय लोकतंत्र पर उनके असर का विश्लेषण किया गया है। अध्ययन से यह स्पष्ट होता है कि डिजिटल प्रचार से लोकतांत्रिक सहभागिता बढ़ी है, किंतु इसके साथ-साथ भ्रामक सूचना, अफवाहें, ध्रुवीकरण और भावनात्मक राजनीति जैसी गंभीर चुनौतियाँ भी उत्पन्न हुई हैं। अतः डिजिटल प्रचार का उचित नियमन तथा डिजिटल साक्षरता अत्यंत आवश्यक है।

मुख्य शब्द: डिजिटल प्रचार, चुनाव, मतदाता व्यवहार, सोशल मीडिया, भारतीय लोकतंत्र

१. प्रस्तावना

लोकतांत्रिक व्यवस्था में चुनाव एक अत्यंत महत्वपूर्ण प्रक्रिया मानी जाती है। चुनावों के माध्यम से नागरिक अपने प्रतिनिधियों का चयन करते हैं तथा शासन की नीतियों पर प्रभाव डालते हैं। पारंपरिक काल में चुनाव प्रचार का स्वरूप सभाओं, रैलियों, पोस्टरों, पर्चों, समाचार-पत्रों और दूरदर्शन तक सीमित था। किंतु सूचना-प्रौद्योगिकी की क्रांति के पश्चात चुनाव प्रचार की पद्धतियों में आमूलचूल परिवर्तन आया है।

आज इंटरनेट, स्मार्टफोन और सोशल मीडिया के कारण चुनाव प्रचार अधिक तीव्र, व्यापक और प्रभावी हो गया है। राजनीतिक दल डिजिटल माध्यमों का उपयोग कर कम समय में बड़ी संख्या में मतदाताओं तक पहुँच बना सकते हैं। विशेष रूप से युवा मतदाता डिजिटल माध्यमों पर अधिक सक्रिय होने के कारण उनके मत-निर्णय पर डिजिटल प्रचार का प्रभाव अधिक दिखाई देता है। इसलिए चुनावों में डिजिटल प्रचार का मतदाताओं पर पड़ने वाले प्रभाव का अध्ययन अत्यंत आवश्यक हो गया है।

२. साहित्य समीक्षा

डिजिटल प्रचार और मतदाता व्यवहार के विषय पर देश-विदेश में अनेक विद्वानों ने अध्ययन किए हैं। कुछ अध्ययनों के अनुसार डिजिटल माध्यमों से मतदाता अधिक सूचित होते हैं और लोकतांत्रिक प्रक्रिया में उनकी भागीदारी बढ़ती है। वहीं कुछ अन्य अध्ययन यह संकेत देते हैं कि सोशल मीडिया पर फैली भ्रामक सूचनाएँ, अफवाहें और नकारात्मक प्रचार मतदाताओं को भ्रमित कर सकते हैं। भारतीय संदर्भ में हाल के चुनावों में डिजिटल प्रचार का प्रभाव स्पष्ट रूप से दिखाई देता है, किंतु इस विषय पर गहन शैक्षणिक अध्ययन अभी सीमित हैं।

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३.परिकल्पनाएँ (Hypotheses)

चुनावों में डिजिटल प्रचार का मतदाताओं की राजनीतिक जागरूकता और मतदान व्यवहार पर महत्वपूर्ण प्रभाव पड़ता है।

४. शोध के उद्देश्य

इस शोध-पत्र के प्रमुख उद्देश्य निम्नलिखित हैं:

डिजिटल प्रचार की अवधारणा को स्पष्ट करना।

चुनावों में डिजिटल प्रचार के साधनों का अध्ययन करना।

मतदाताओं की राजनीतिक जागरूकता पर डिजिटल प्रचार के प्रभाव को समझना।

मतदाताओं के मतदान निर्णय पर डिजिटल प्रचार के प्रभाव का विश्लेषण करना।

डिजिटल प्रचार के सकारात्मक एवं नकारात्मक प्रभावों को प्रस्तुत करना।

५. शोध पद्धति

यह शोध-पत्र द्वितीयक सूचना स्रोतों पर आधारित है। इसके लिए पुस्तकों, शोध-लेखों, समाचार-पत्रों, पत्रिकाओं, निर्वाचन आयोग की रिपोर्टों तथा विश्वसनीय वेबसाइटों का उपयोग किया गया है। अध्ययन में वर्णनात्मक एवं विश्लेषणात्मक पद्धतियों को अपनाया गया है।

६. डिजिटल प्रचार की अवधारणा

डिजिटल प्रचार से आशय इंटरनेट और डिजिटल तकनीक की सहायता से मतदाताओं तक राजनीतिक विचारों, नीतियों और संदेशों को पहुँचाने की प्रक्रिया से है। इसमें सोशल मीडिया, मैसेजिंग ऐप्स, ऑनलाइन विज्ञापन, प्रचार वीडियो, लाइव स्ट्रीमिंग, वेबसाइट्स और मोबाइल ऐप्स शामिल हैं। डिजिटल प्रचार के कारण प्रचार की गति, पहुँच और प्रभावशीलता में वृद्धि हुई है।

७. चुनावों में डिजिटल प्रचार के साधन

७.१ सोशल मीडिया

सोशल मीडिया डिजिटल प्रचार का सबसे प्रभावी साधन है। फेसबुक, ट्विटर, इंस्टाग्राम और यूट्यूब जैसे प्लेटफॉर्म्स के माध्यम से राजनीतिक दल अपनी नीतियाँ, भाषण और विचार जनता तक पहुँचाते हैं।

७.२ मैसेजिंग ऐप्स

व्हाट्सऐप और टेलीग्राम जैसे ऐप्स के माध्यम से प्रचार संदेश सीधे मतदाताओं तक भेजे जाते हैं। ग्रामीण क्षेत्रों में भी इन माध्यमों का प्रभाव बढ़ा है।

७.३ ऑनलाइन विज्ञापन

लक्षित विज्ञापनों के माध्यम से विशेष आयु-वर्ग, क्षेत्र या सामाजिक समूहों तक प्रचार किया जाता है।

७.४ वेबसाइट्स और मोबाइल ऐप्स

राजनीतिक दलों और उम्मीदवारों की जानकारी प्रदान करने के लिए आधिकारिक वेबसाइट्स और मोबाइल ऐप्स का उपयोग किया जाता है।

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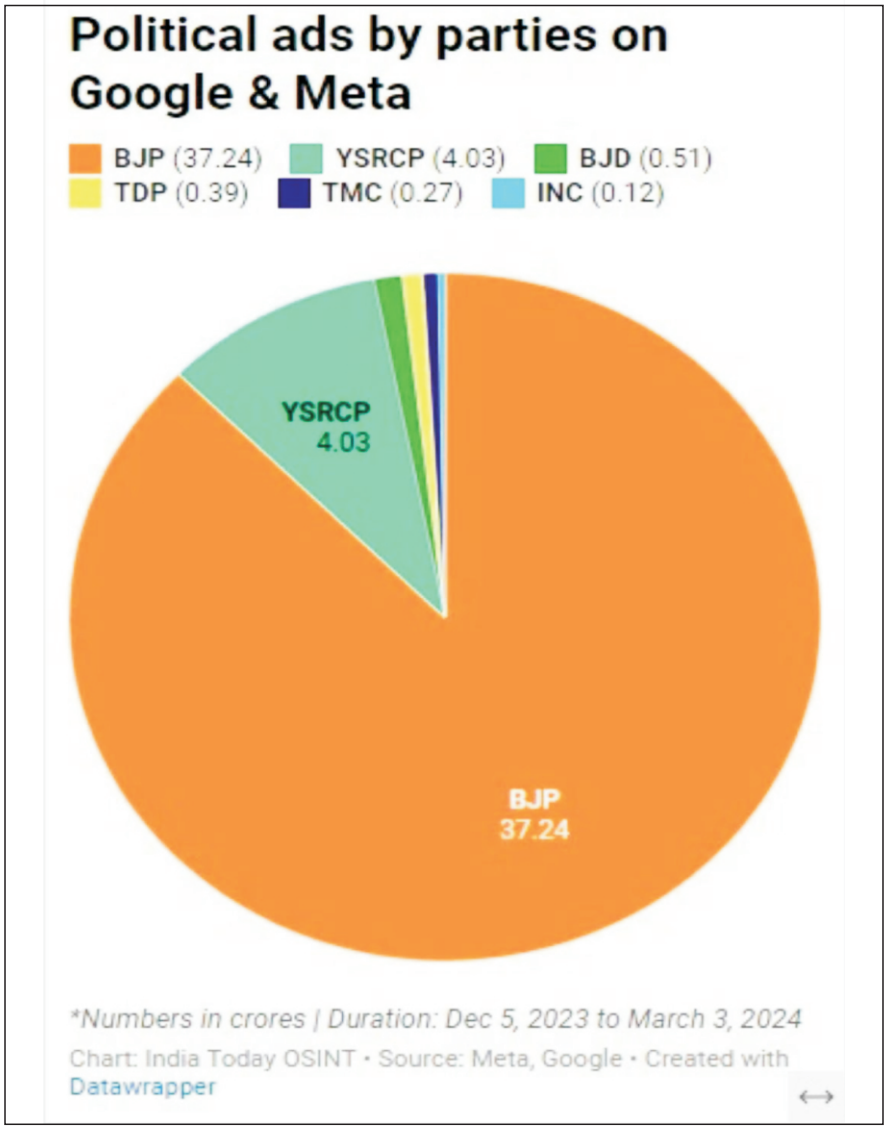
८. मतदाताओं की राजनीतिक जागरूकता पर डिजिटल प्रचार का प्रभाव

डिजिटल प्रचार के कारण मतदाताओं को राजनीतिक जानकारी सरलता से उपलब्ध होती है। इससे विभिन्न मुद्दों, नीतियों और राजनीतिक प्रवृत्तियों को समझने में सहायता मिलती है। परिणामस्वरूप मतदाताओं की राजनीतिक जागरूकता बढ़ती है और लोकतांत्रिक प्रक्रिया में उनकी सक्रिय भागीदारी भी बढ़ती है।

९. मतदान निर्णय पर डिजिटल प्रचार का प्रभाव

डिजिटल प्रचार मतदाताओं की निर्णय-निर्माण प्रक्रिया को प्रत्यक्ष रूप से प्रभावित करता है। बार-बार दिखाई देने वाले प्रचार संदेश, भावनात्मक वीडियो और नेताओं की छवि मतदाताओं के निर्णय को प्रभावित करती है। विशेष रूप से पहली बार मतदान करने वाले युवा मतदाता डिजिटल प्रचार से अधिक प्रभावित होते हैं।



उपरोक्त पाई चार्ट २०२४ के लोकसभा चुनाव के दौरान Google और Meta (Facebook एवं

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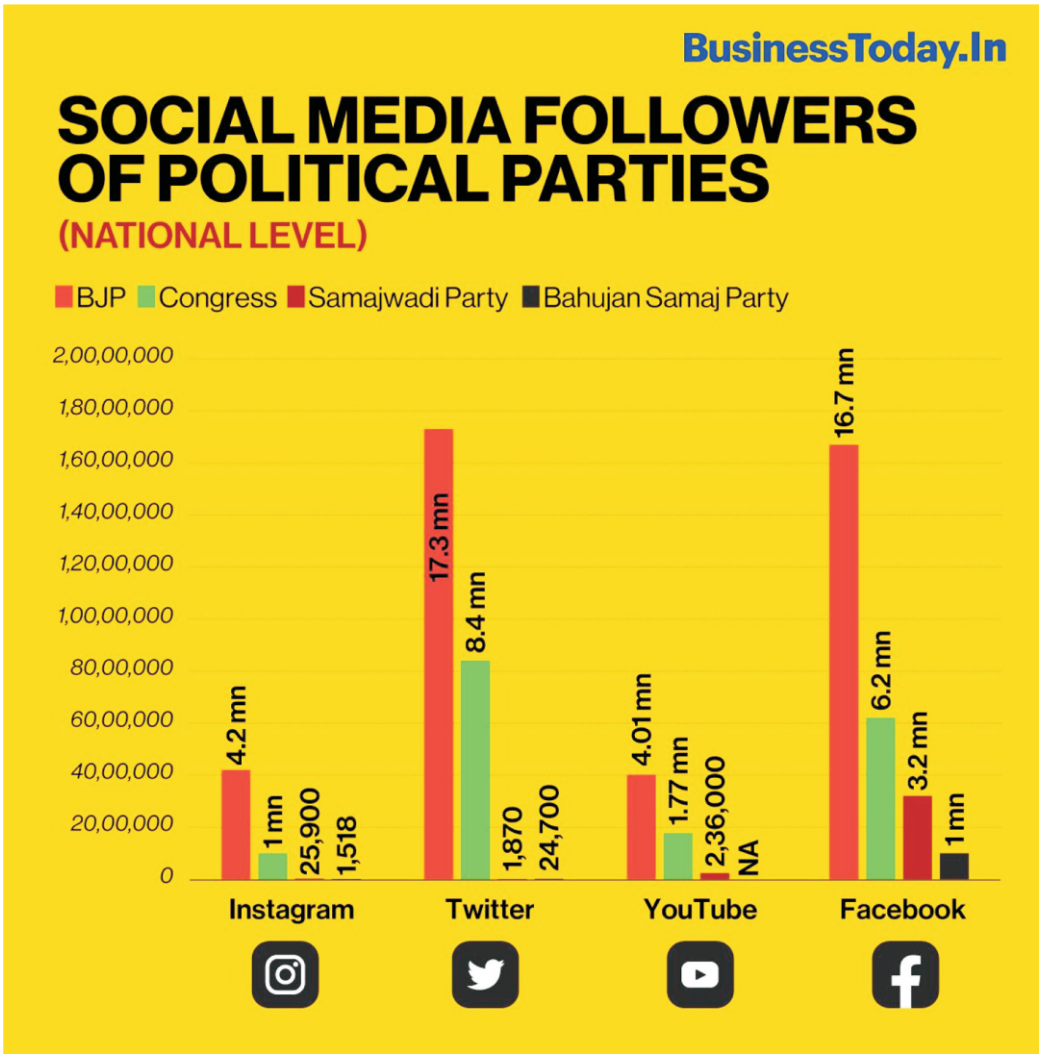
Instagram) प्लेटफॉर्म पर विभिन्न राजनीतिक दलों द्वारा किए गए डिजिटल विज्ञापन खर्च को दर्शाता है। यह डेटा दिसंबर ५, २०२३ से मार्च ३, २०२४ की अवधि का है और Meta व Library तथा Google Political dvertising Transparency Report पर आधारित है।

चार्ट से स्पष्ट होता है कि भारतीय जनता पार्टी (BJP) ने डिजिटल प्रचार पर लगभग ३७.२४ करोड़ खर्च किए, जो कुल डिजिटल राजनीतिक विज्ञापन खर्च का सबसे बड़ा हिस्सा है। इसके बाद युवजन श्रमिक रायथू कांग्रेस पार्टी (YSRCP) ने लगभग ४.०३ करोड़ का खर्च किया।

अन्य दलों जैसे BJD, TDP, TMC और भारतीय राष्ट्रीय कांग्रेस (INC) का डिजिटल विज्ञापन खर्च तुलनात्मक रूप से बहुत कम रहा।

यह असमान वितरण यह दर्शाता है कि डिजिटल प्रचार में संसाधनों की उपलब्धता और तकनीकी क्षमता के आधार पर राजनीतिक दलों के बीच स्पष्ट अंतर मौजूद है। डिजिटल माध्यमों पर अधिक खर्च करने वाले दलों को मतदाताओं तक अधिक व्यापक और लक्षित पहुंच प्राप्त होती है, जिससे चुनावी प्रतिस्पर्धा में असंतुलन की स्थिति उत्पन्न हो सकती है।



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उपरोक्त चार्ट राष्ट्रीय स्तर पर प्रमुख राजनीतिक दलों के सोशल मीडिया फॉलोअर्स को दर्शाता है। इसमें Instagram, Twitter (X), YouTube और Facebook जैसे प्रमुख डिजिटल प्लेटफॉर्म्स पर विभिन्न दलों की उपस्थिति को स्पष्ट किया गया है।

चार्ट के अनुसार, भारतीय जनता पार्टी (BJP) सभी सोशल मीडिया प्लेटफॉर्म्स पर सबसे अधिक फॉलोअर्स रखने वाली पार्टी है। विशेष रूप से Twitter और Facebook पर BJP की डिजिटल उपस्थिति अन्य दलों की तुलना में कहीं अधिक मजबूत दिखाई देती है। कांग्रेस पार्टी दूसरे स्थान पर है, जबकि समाजवादी पार्टी और बहुजन समाज पार्टी की सोशल मीडिया पहुंच सीमित पाई जाती है।

यह चार्ट इस तथ्य को उजागर करता है कि सोशल मीडिया फॉलोअर्स की संख्या राजनीतिक दलों की डिजिटल पहुंच, प्रचार क्षमता और मतदाताओं तक सीधे संवाद की शक्ति को दर्शाती है। डिजिटल युग में सोशल मीडिया प्लेटफॉर्म्स राजनीतिक संचार का एक प्रभावी माध्यम बन चुके हैं, जिससे चुनावी रणनीतियों पर इसका सीधा प्रभाव पड़ता है।

१०. डिजिटल प्रचार के सकारात्मक प्रभाव

लोकतांत्रिक सहभागिता में वृद्धि
राजनीति में युवाओं की भागीदारी में वृद्धि
प्रचार व्यय में कमी
सूचना का त्वरित प्रसार
नागरिकों और नेताओं के बीच प्रत्यक्ष संवाद

११. डिजिटल प्रचार के नकारात्मक प्रभाव

भ्रामक सूचना और अफवाहों का प्रसार
समाज में ध्रुवीकरण की वृद्धि
भावनात्मक और नकारात्मक प्रचार को बढ़ावा
व्यक्तिगत गोपनीयता का उल्लंघन
लोकतांत्रिक मूल्यों के लिए खतरा

१२. निर्वाचन आयोग और डिजिटल प्रचार

भारतीय निर्वाचन आयोग ने डिजिटल प्रचार को नियंत्रित करने के लिए आचार-संहिता और दिशानिर्देश लागू किए हैं। ऑनलाइन माध्यमों पर भी आदर्श आचार-संहिता लागू की गई है। फिर भी डिजिटल प्रचार पर पूर्ण नियंत्रण स्थापित करना एक बड़ी चुनौती बना हुआ है।

१३. निष्कर्ष

इस अध्ययन से यह स्पष्ट होता है कि चुनावों में डिजिटल प्रचार का मतदाताओं पर व्यापक प्रभाव पड़ता है। डिजिटल प्रचार ने मतदाताओं को अधिक जागरूक बनाया है, किंतु भ्रामक सूचना, अफवाहें और भावनात्मक प्रचार लोकतांत्रिक प्रक्रिया के लिए खतरा बन सकते हैं। अतः डिजिटल प्रचार का उचित नियमन, डिजिटल साक्षरता और जिम्मेदार उपयोग अत्यंत आवश्यक है।

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१४. संदर्भ सूची

सुहास पळशीकर– 'राजकारणाचा ताळेबंद' (साधना प्रकाशन तृतीय आवृत्ती २०१७)

डॉ. बाळ ज. बोडे पाटील 'राजकारण आणि माध्यमे' (विश्वकर्मा पब्लिकेशन) पुणे.

कॉमनवेल्थ ह्यूमन राइट्स इनिशिएटिव (CHRI), नई दिल्ली, मार्च २०२५ में।

शोध और विश्लेषण: वेंकटेश नायक, निदेशक, CHRI, नई दिल्ली।

भारतीय निर्वाचन आयोग की रिपोर्टें

राजनीति विज्ञान से संबंधित पाठ्य–पुस्तकें

शोध–पत्रिकाएँ

समाचार–पत्र और पत्रिकाएँ

शैक्षणिक वेबसाइट्स

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मुस्लिम खाद्यसंस्कृति : इसकी विशिष्टता और सांस्कृतिक विरासत

तस्नीम इस्माईल मोगल
गोगटे जोगळेकर महाविद्यालय, रत्नागिरी
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सारांश:

मुस्लिम खाद्यसंस्कृति विविधताओं से समृद्ध, ऐतिहासिक दृष्टि से अत्यंत महत्वपूर्ण तथा सांस्कृतिक परंपराओं से गहराई से जुड़ी हुई है। अरब, फ़ारसी, तुर्की, अफ़ग़ानी, मध्य एशियाई तथा भारतीय पाकपरंपराओं के समन्वय से इसमें एक विशिष्ट स्वाद और सांस्कृतिक पहचान विकसित हुई है। बिरयानी, कबाब, निहारी, शीर-खुर्मा, फिरनी, हलीम जैसे व्यंजन केवल भोजन नहीं हैं, बल्कि परंपरा, सामाजिक संबंधों और उत्सवों के प्रतीक हैं। मुस्लिम खाद्यसंस्कृति में मसालों का संतुलित प्रयोग, मांसाहारी व्यंजनों की विविधता, धीमी आँच पर पकाने की 'दम' पद्धति, सामूहिक भोजन की परंपरा, आतिथ्य तथा धार्मिक अनुष्ठानों से जुड़े खाद्यपदार्थ इसकी विशिष्टता को दर्शाते हैं। रमज़ान, बकरी ईद और मोहर्रम जैसे त्योहारों में प्रचलित खाद्यपरंपराएँ इसके सांस्कृतिक विरासत को और अधिक सुदृढ़ बनाती हैं। संपूर्णतः मुस्लिम खाद्यसंस्कृति इतिहास, संस्कृति, परंपरा और सामाजिक जीवन का सुंदर प्रतिबिंब है।

की-वर्ड्स : मुस्लिम खाद्यसंस्कृति, सांस्कृतिक विरासत, बिरयानी, कबाब, दम पद्धति, हलीम, शीर-खुर्मा, खाद्यपरंपरा, सामूहिक भोजन, आतिथ्य, रमज़ान खानपान, बकरी ईद, परंपरा और स्वाद, ऐतिहासिक प्रभाव, पाककला विविधता

प्रस्तावना :

खाद्यसंस्कृति किसी भी समाज की सांस्कृतिक पहचान का एक मूलभूत घटक होती है। भोजन केवल जैविक आवश्यकता की पूर्ति का साधन नहीं है, बल्कि वह सामाजिक संबंधों, धार्मिक आस्थाओं, आर्थिक परिस्थितियों और ऐतिहासिक स्मृतियों की अभिव्यक्ति भी करता है। मानवशास्त्र, समाजशास्त्र तथा सांस्कृतिक अध्ययन के क्षेत्रों में खाद्यसंस्कृति का अध्ययन अत्यंत महत्वपूर्ण माना जाता है।

मुस्लिम समाज के संदर्भ में खाद्यसंस्कृति इस्लामी धार्मिक नियमों, सामाजिक मूल्यों और ऐतिहासिक अनुभवों से गहराई से जुड़ी हुई है। भारतीय समाज बहुधार्मिक एवं बहुसांस्कृतिक होने के कारण मुस्लिम खाद्यसंस्कृति ने स्थानीय खाद्य सामग्री, मसाले, पकाने की विधियाँ तथा सामाजिक रीतिरिवाजों को आत्मसात करते हुए अपनी विशिष्ट पहचान निर्मित की है। इस शोध पत्र का उद्देश्य मुस्लिम खाद्यसंस्कृति को केवल स्वाद की दृष्टि से नहीं, बल्कि एक सांस्कृतिक विरासत के रूप में समझना है।

साहित्य समीक्षा :

खाद्यसंस्कृति का अध्ययन समाजशास्त्र, मानवशास्त्र और सांस्कृतिक अध्ययन में एक महत्वपूर्ण विषय के रूप में उभरा है। भोजन केवल पोषण का साधन न होकर सामाजिक संरचना, सांस्कृतिक पहचान, धार्मिक विश्वास और ऐतिहासिक परंपराओं का सशक्त माध्यम है। विभिन्न विद्वानों ने अपने अध्ययनों में यह स्पष्ट किया है कि भोजन के माध्यम से समाज अपने मूल्य, परंपराएँ और सामूहिक स्मृतियाँ संरक्षित करता है।

खान (2015) ने Indian Muslim Food Culture : Regional Perspectives में भारतीय मुस्लिम

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खाद्यसंस्कृति का व्यापक विश्लेषण प्रस्तुत किया है। उनके अनुसार भारतीय मुस्लिम भोजन परंपरा एकरूप न होकर क्षेत्रीय विविधताओं से युक्त है। उत्तर भारत की मुगलई पाकशैली, दक्कन की हैदराबादी परंपरा और तटीय क्षेत्रों की समुद्री खाद्य परंपराएँ मुस्लिम खाद्यसंस्कृति को बहुआयामी बनाती हैं। यह अध्ययन वर्तमान शोध को यह समझने में सहायता करता है कि मुस्लिम खाद्यसंस्कृति ऐतिहासिक प्रवास और स्थानीय प्रभावों के परिणामस्वरूप विकसित हुई है।

Shaikh (2020) ने muslim Food Traditions in India का अध्ययन भारतीय मुस्लिम खाद्यपरंपराओं को ऐतिहासिक, धार्मिक और सामाजिक संदर्भों में विश्लेषित करता है। लेखक बताता है कि हलाल-हराम की अवधारणा, त्योहारों से जुड़े व्यंजन और सामूहिक भोजन मुस्लिम समाज की सांस्कृतिक पहचान को मजबूत करते हैं। यह शोध भोजन को परंपरा, सामाजिक एकता और अमूर्त सांस्कृतिक विरासत के रूप में प्रस्तुत करता है।

महाराष्ट्र राज्य साहित्य और संस्कृति मंडल (2015) द्वारा प्रकाशित महाराष्ट्र खाद्यसंस्कृतीकोश राज्य की विविध खाद्य परंपराओं का प्रामाणिक संकलन है। इसमें मुस्लिम समाज के त्योहारों, पारंपरिक व्यंजनों और सामाजिक अवसरों से जुड़े भोजन का उल्लेख मिलता है। यह ग्रंथ वर्तमान शोध को तुलनात्मक दृष्टिकोण प्रदान करता है।

Ansari (2018) ने Cultural Identity and Food Practices of Konkani Muslims में भोजन को सांस्कृतिक पहचान के निर्माण का प्रमुख माध्यम बताया है। उनके अनुसार मुस्लिम समुदाय भोजन के माध्यम से अपनी धार्मिक आस्था, सामाजिक सीमाएँ और सांस्कृतिक निरंतरता बनाए रखता है। यह दृष्टिकोण इस शोध के सांस्कृतिक विरासत संबंधी पक्ष को सैद्धांतिक आधार देता है।

Government of Maharashtra (2011) के जिला गजेटियर सामाजिक-सांस्कृतिक और जनसांख्यिकीय जानकारी प्रदान करते हैं, जो क्षेत्रीय अध्ययन के लिए महत्वपूर्ण हैं। वहीं Sahapedia और Maharashtra Tourism जैसे डिजिटल स्रोत पारंपरिक खाद्यसंस्कृति के प्रलेखन में सहायक सिद्ध होते हैं।

उपरोक्त साहित्य समीक्षा से यह स्पष्ट होता है कि मुस्लिम खाद्यसंस्कृति पर ऐतिहासिक और सांस्कृतिक अध्ययन उपलब्ध हैं, किंतु इसे अमूर्त सांस्कृतिक विरासत के रूप में संरक्षित करने पर सीमित शोध हुआ है। वर्तमान अध्ययन इसी शोध-अंतर को भरने का प्रयास करता है।

शोध समस्या का कथन:

आधुनिक युग में वैश्वीकरण, नगरीकरण और फास्ट- फुड संस्कृति के कारण पारंपरिक खाद्यसंस्कृतियों पर गहरा प्रभाव पड़ा है। मुस्लिम खाद्यसंस्कृति भी इन परिवर्तनों से अछूती नहीं रही है। पारंपरिक व्यंजन, पकाने की विधियाँ और उनके सांस्कृतिक अर्थ धीरे-धीरे लुप्त होते जा रहे हैं। अतः मुस्लिम खाद्यसंस्कृति का वैज्ञानिक अध्ययन, प्रलेखन तथा सांस्कृतिक विरासत के रूप में संरक्षण करना एक महत्वपूर्ण शोध समस्या बन गया है।

शोध के उद्देश्य:

१) मुस्लिम खाद्यसंस्कृति के ऐतिहासिक विकास का विस्तृत अध्ययन करना।
२) त्योहारों एवं सामाजिक जीवन में खाद्यपरंपराओं का विश्लेषण करना।
३) महिलाओं की भूमिका तथा पीढ़ी दर पीढ़ी होने वाले सांस्कृतिक हस्तांतरण का अध्ययन करना।
४) आधुनिकता और वैश्वीकरण के मुस्लिम खाद्यसंस्कृति पर पड़ने वाले प्रभावों की जाँच करना।

शोध पद्धति:

इस शोध के लिए गुणात्मक (Qualitative) तथा साहित्य-आधारित (Literature-based) पद्धति का उपयोग किया

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गया है। विभिन्न ऐतिहासिक ग्रंथों, समाजशास्त्रीय एवं मानवशास्त्रीय शोध लेखों, पाकसंस्कृति संबंधी अध्ययनों, धार्मिक साहित्य तथा सांस्कृतिक विश्लेषणात्मक लेखन का संदर्भ लिया गया है। यह पद्धति मुस्लिम खाद्यसंस्कृति के व्यापक एवं समालोचनात्मक अध्ययन में सहायक सिद्ध होती है।

मुस्लिम खाद्यसंस्कृति का ऐतिहासिक विकास:

इस्लाम धर्म का उदय सातवीं शताब्दी में अरब प्रायद्वीप में हुआ। उस समय की मरुस्थलीय भौगोलिक परिस्थितियों के कारण खजूर, दूध, मांस और अनाज पर आधारित आहार प्रचलित था। जैसे-जैसे इस्लाम मध्य एशिया, फ़ारस, तुर्किस्तान और अफ्रीका में फैला, वैसे-वैसे स्थानीय खाद्यपरंपराएँ मुस्लिम खाद्यसंस्कृति का हिस्सा बनती गईं।

भारत में मुस्लिम सत्ता की स्थापना के पश्चात, विशेषतः दिल्ली सल्तनत और मुगल काल में मुस्लिम पाककला को राजाश्रय प्राप्त हुआ। मुगल रसोई प्रयोगशीलता का केंद्र थी। मसालों का संतुलित उपयोग, सूखे मेवों का समावेश, दूध और घी का प्रयोग तथा 'दम' पद्धति से पकाने की कला इसी काल में विकसित हुई। बिरयानी, पुलाव, कोरमा, निहारी और कबाब जैसे व्यंजन इसी ऐतिहासिक प्रक्रिया का परिणाम हैं।

धार्मिक मूल्य और आहार नियम:

मुस्लिम खाद्यसंस्कृति की नींव इस्लामी धार्मिक नियमों पर आधारित है। 'हलाल' और 'हराम' की अवधारणाएँ भोजन चयन में अत्यंत महत्वपूर्ण हैं। हलाल भोजन शुद्ध, नैतिक और धार्मिक दृष्टि से वैध माना जाता है, जबकि सूअर का मांस, मद्य तथा कुछ अन्य खाद्यपदार्थ हराम माने जाते हैं। रमज़ान माह का रोज़ा मुस्लिम खाद्यसंस्कृति का एक महत्वपूर्ण अंग है। दिनभर उपवास के पश्चात संध्या समय किया जाने वाला इफ्तार संयम, कृतज्ञता और सामूहिकता का प्रतीक है।

मुस्लिम खाद्यसंस्कृति की विशिष्टता:

मुस्लिम खाद्यसंस्कृति की विशिष्टता केवल कुछ व्यंजनों तक सीमित नहीं है, बल्कि यह धार्मिक, ऐतिहासिक और सामाजिक कारकों की पारस्परिक क्रिया से निर्मित हुई है। हलाल-हराम की अवधारणा भोजन को नैतिक आधार प्रदान करती है। भोजन की शुद्धता, स्वच्छता और नैतिक उत्पादन पर विशेष बल दिया जाता है।

अरबी, फ़ारसी, तुर्की और भारतीय पाक परंपराओं के ऐतिहासिक मिश्रण से व्यंजनों और पाक-तकनीकों में विविधता उत्पन्न हुई है। 'दम' पद्धति से पकाए गए व्यंजन, मसालों का संतुलित प्रयोग और सुगंध पर दिया गया बल इसकी प्रमुख विशेषताएँ हैं। रमज़ान का इफ्तार, ईद का सामूहिक भोजन और अन्नदान की परंपरा सामाजिक एकता को मजबूत करती है।

त्योहार और खाद्यपरंपरा :

मुस्लिम समाज में त्योहार केवल धार्मिक अनुष्ठान नहीं, बल्कि सामाजिक और मानवीय मूल्यों के प्रतीक होते हैं। रमज़ान के दौरान रोज़ा और इफ्तार आत्मसंयम और सामूहिकता का अनुभव कराते हैं। इफ्तार में खजूर, फल, शरबत और पारंपरिक व्यंजन सामूहिक रूप से ग्रहण किए जाते हैं।

ईद-उल-फ़ित्र पर बनाया जाने वाला शीर-खुर्मा आनंद, कृतज्ञता और सामाजिक सौहार्द का प्रतीक है। बकरी ईद (ईद-उल-अज़हा) में कुर्बानी के मांस का वितरण परिवार, रिश्तेदारों और जरूरतमंदों में किया जाता है, जिससे समानता और सामाजिक उत्तरदायित्व की भावना प्रबल होती है।

महिलाओं की भूमिका:

मुस्लिम खाद्यसंस्कृति के संरक्षण और संवर्धन में महिलाओं की भूमिका केंद्रीय है। रसोई केवल भोजन पकाने का स्थान

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नहीं, बल्कि सांस्कृतिक ज्ञान का केंद्र है। पारंपरिक व्यंजन, मसालों का अनुपात और ऋतु अनुसार भोजन चयन महिलाओं के माध्यम से पीढ़ी दर पीढ़ी हस्तांतरित होता है।

आज अनेक महिलाएँ पारंपरिक भोजन पर आधारित घरेलू उद्योग, कैटरिंग और खाद्य उद्यमिता से जुड़ रही हैं, जिससे सांस्कृतिक संरक्षण के साथ-साथ आर्थिक आत्मनिर्भरता भी सशक्त हो रही है।

आधुनिकता का प्रभाव:

आधुनिकता ने मुस्लिम खाद्यसंस्कृति पर सकारात्मक और नकारात्मक दोनों प्रभाव डाले हैं। फास्ट-फुड और रेडी-मेड भोजन के बढ़ते उपयोग से पारंपरिक व्यंजन पीछे छूटते जा रहे हैं। परंतु सोशल मीडिया, यूट्यूब और फुड ब्लॉग्स के माध्यम से पारंपरिक पाककला का प्रलेखन भी हो रहा है। आधुनिक उपकरणों और पोषण जागरूकता से पारंपरिक भोजन को अधिक स्वास्थ्यकर रूप में प्रस्तुत किया जा रहा है।

सांस्कृतिक विरासत और संरक्षण:

मुस्लिम खाद्यसंस्कृति एक अमूर्त सांस्कृतिक विरासत है। इसका संरक्षण केवल व्यंजनों का नहीं, बल्कि इतिहास, पहचान और सांस्कृतिक स्मृति का संरक्षण है। शोध, मौखिक इतिहास, लिखित दस्तावेज़, छायाचित्र और वीडियो अभिलेखन इसके संरक्षण में सहायक हो सकते हैं।

निष्कर्ष:

मुस्लिम खाद्यसंस्कृति केवल भोजन की परंपरा नहीं है, बल्कि यह इतिहास, धर्म, समाज और सांस्कृतिक मूल्यों का सजीव प्रतिबिंब है। भोजन के माध्यम से मुस्लिम समाज की धार्मिक आस्थाएँ, नैतिक सिद्धांत, सामाजिक एकता और अतिथि-सत्कार की भावना स्पष्ट रूप से अभिव्यक्त होती है। हलाल और हराम जैसी अवधारणाएँ भोजन को केवल पोषण तक सीमित न रखकर उसे नैतिक और आध्यात्मिक आयाम प्रदान करती हैं।

इस अध्ययन से यह स्पष्ट होता है कि मुस्लिम खाद्यसंस्कृति का विकास ऐतिहासिक प्रवास, राजनीतिक सत्ता और स्थानीय सांस्कृतिक प्रभावों के परिणामस्वरूप हुआ है। अरबी, फारसी, तुर्की और भारतीय पाक-परंपराओं के समन्वय से यह संस्कृति अत्यंत विविधतापूर्ण बनी है। बिरयानी, कबाब, हलीम, निहारी और शीर-खुर्मा जैसे व्यंजन इस सांस्कृतिक मिश्रण के सशक्त उदाहरण हैं, जो परंपरा और इतिहास की निरंतरता को दर्शाते हैं।

त्योहारों और धार्मिक अवसरों पर सामूहिक भोजन, अन्नदान और कुर्बानी जैसी प्रथाएँ भोजन को सामाजिक उत्तरदायित्व और समानता से जोड़ती हैं। रमज़ान, ईद-उल-फित्र और बकरी ईद के अवसर पर अपनाई जाने वाली खाद्यपरंपराएँ सामाजिक समरसता को सुदृढ़ करती हैं और सामूहिक चेतना को बढ़ावा देती हैं।

इस शोध में यह भी सामने आया है कि मुस्लिम खाद्यसंस्कृति के संरक्षण में महिलाओं की भूमिका अत्यंत महत्वपूर्ण है। रसोईघर सांस्कृतिक ज्ञान के हस्तांतरण का प्रमुख केंद्र है, जहाँ पारंपरिक पाककला और सामाजिक मूल्य पीढ़ी-दर-पीढ़ी आगे बढ़ते हैं। आधुनिक युग में महिलाएँ पारंपरिक भोजन को उद्यमिता से जोड़कर आर्थिक सशक्तिकरण की दिशा में भी अग्रसर हो रही हैं।

आधुनिकता और वैश्वीकरण के प्रभाव से मुस्लिम खाद्यसंस्कृति में परिवर्तन आए हैं। फास्ट फुड संस्कृति से पारंपरिक व्यंजनों को चुनौती मिली है, किंतु डिजिटल माध्यमों और शोध के माध्यम से इस विरासत के संरक्षण के नए अवसर भी उत्पन्न हुए हैं। निष्कर्षतः, मुस्लिम खाद्यसंस्कृति एक महत्वपूर्ण अमूर्त सांस्कृतिक विरासत है, जिसका संरक्षण सांस्कृतिक विविधता और सामाजिक सौहार्द बनाए रखने के लिए अत्यंत आवश्यक है ।

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सस्टेनेबल समुद्री मछलीमारी में स्थानीय मछुआरों की भूमिका और सरकारी नीतियां: एक समाजशास्त्रीय विश्लेषण

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१. प्रस्तावना (Introduction)

भारत की लंबी तटरेखा (लगभग ७,५१७ किमी) लाखों लोगों को आजीविका प्रदान करती है। मछली पकड़ना केवल एक आर्थिक गतिविधि नहीं है, बल्कि यह एक जीवन शैली और संस्कृति है। वर्तमान में 'ब्लू इकोनॉमी' और 'सतत विकास' (Sustainable Development) के दौर में, समुद्र के संसाधनों का दोहन और संरक्षण एक बड़ी चुनौती बन गया है। यह शोध पत्र इस बात का विश्लेषण करता है कि पारंपरिक मछुआरे किस प्रकार पारिस्थितिकी तंत्र को संतुलित रखते हैं और सरकारी नीतियां उनके जीवन को कैसे प्रभावित कर रही हैं।

२. शोध के उद्देश्य (Research Objectives)

- समुद्री पारिस्थितिकी तंत्र के संरक्षण में स्थानीय मछुआरों के पारंपरिक ज्ञान की भूमिका को समझना।
- मछली पकड़ने के आधुनिक तरीकों बनाम पारंपरिक तरीकों का समाजशास्त्रीय अध्ययन करना।
- वर्तमान सरकारी नीतियों (जैसे प्रधानमंत्री मत्स्य संपदा योजना) का मछुआरों के सामाजिक–आर्थिक जीवन पर प्रभाव का विश्लेषण करना।
- सतत मासेमारी के मार्ग में आने वाली बाधाओं की पहचान करना।

विश्लेषण : समुद्री पारिस्थितिकी तंत्र के संरक्षण में स्थानीय मछुआरों का पारंपरिक ज्ञान (Traditional Ecological Knowledge - TEK) एक वैज्ञानिक धरोहर की तरह है। यह ज्ञान किसी प्रयोगशाला में नहीं, बल्कि सदियों के प्रत्यक्ष अनुभव और समुद्र के साथ जुड़ाव से विकसित हुआ है।

समाजशास्त्रीय और पर्यावरणीय दृष्टिकोण से इसकी भूमिका को निम्नलिखित बिंदुओं में समझा जा सकता है:

१. प्रजनन चक्र और 'मानसून प्रतिबंध' का ज्ञान

मछुआरे वैज्ञानिक गणना से पहले ही जानते थे कि मछलियों के प्रजनन (Breeding) का समय कब होता है।

प्राकृतिक संरक्षण: वे पारंपरिक रूप से मानसून के दौरान समुद्र में नहीं जाते। उनका मानना है कि इस समय समुद्र 'विश्राम' करता है। यह स्वतःस्फुर्त प्रतिबंध मछलियों की आबादी को पुनः जीवित होने का अवसर देता है। चयनात्मक शिकार: वे जानते हैं कि किस समय किस मछली को पकड़ना है। उदाहरण के लिए, वे अंडों से भरी मादा मछलियों को पकड़ने से बचते हैं, जो भविष्य की पीढ़ी को सुरक्षित रखता है।

२. समुद्री जैव–विविधता की पहचान (Bio-indicators)

स्थानीय मछुआरे समुद्र की सतह के रंग, पानी की गंध और पक्षियों की गतिविधियों से यह बता सकते हैं कि नीचे किस प्रकार की मछली मौजूद है।

सूचक प्रजातियां: वे समुद्री पक्षियों की उड़ान देखकर मछलियों के झुंड का पता लगाते हैं, जिससे वे बिना किसी उन्नत रडार या सोनार के सटीक जगह पर मछली पकड़ते हैं। इससे अनावश्यक ईंधन और समय की बचत होती है।

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पारिस्थितिकी तंत्र का संतुलन: वे 'बाय-कैच' (अवांछित जीव) को बचाने का प्रयास करते हैं क्योंकि वे जानते हैं कि समुद्री खाद्य श्रृंखला (Food Chain) में हर जीव का एक महत्व है।

३. ज्वार-भाटा और जलधाराओं का सटीक अनुमान

मछुआरे समुद्र की धाराओं (Currents) और ज्वार-भाटा (Tides) का उपयोग 'इंजन' की तरह करते हैं।

ऊर्जा संरक्षण: वे अपनी नावों को धाराओं की दिशा के अनुसार चलाते हैं, जो ऊर्जा के न्यूनतम दोहन का एक उत्कृष्ट उदाहरण है।

सतत संसाधन प्रबंधन: वे जानते हैं कि ज्वार के समय कौन से तटीय क्षेत्र (जैसे मैंग्रोव) मछलियों की नर्सरी के रूप में कार्य करते हैं, और वे उन क्षेत्रों को नुकसान नहीं पहुँचाते।

४. मैंग्रोव (Mangroves) और प्रवाल भित्तियों का संरक्षण

मछुआरे समुदाय अक्सर तटीय वनों (मैंग्रोव) की रक्षा करते हैं क्योंकि वे जानते हैं कि ये वन चक्रवात से उनकी रक्षा करते हैं और मछलियों के छिपने का स्थान हैं। सांस्कृतिक जुड़ाव: कई मछुआरा समुदायों में कुछ क्षेत्रों को 'पवित्र' (Sacred Groves) माना जाता है जहाँ मछली पकड़ना वर्जित होता है। यह अवधारणा आधुनिक 'समुद्री संरक्षित क्षेत्रों' (Marine Protected reas) के समान ही कार्य करती है।

५. ज्ञान का हस्तांतरण: एक सामाजिक प्रक्रिया

पारंपरिक ज्ञान मौखिक परंपरा (Oral Tradition) के माध्यम से एक पीढ़ी से दूसरी पीढ़ी को जाता है। सामुदायिक शिक्षण: दादा-पोता या पिता-पुत्र के बीच समुद्र में होने वाली बातचीत केवल तकनीकी प्रशिक्षण नहीं है, बल्कि यह समुद्र के प्रति 'सम्मान और नैतिकता' का पाठ है। यह समाजशास्त्र की दृष्टि से एक सतत सामाजिकीकरण (Socialization) की प्रक्रिया है।

आधुनिक समुद्री विज्ञान अब धीरे-धीरे यह स्वीकार कर रहा है कि केवल उपग्रहों और डेटा से समुद्र को नहीं बचाया जा सकता। स्थानीय मछुआरों का 'जमीनी ज्ञान' और वैज्ञानिकों का 'तकनीकी ज्ञान' जब साथ मिलते हैं, तभी वास्तविक सतत मासेमारी संभव है। मछली पकड़ने के आधुनिक (Modern) और पारंपरिक (Traditional) तरीकों का अंतर केवल तकनीक तक सीमित नहीं है, बल्कि यह दो अलग-अलग जीवन-दृष्टिकोणों और सामाजिक संरचनाओं का टकराव है।

समाजशास्त्रीय विश्लेषण के आधार पर इन दोनों पद्धतियों की तुलना नीचे दी गई है:

१. तकनीक और पारिस्थितिकी (Technology and Ecology)

पारंपरिक तरीके: इसमें स्थानीय रूप से उपलब्ध सामग्री (बाँस, सूती धागे, लकड़ी की नावें) का उपयोग होता है। जाल इस तरह बनाए जाते हैं कि केवल बड़ी मछलियाँ फँसें और प्रजनन चक्र बाधित न हो। यह 'प्रकृति के साथ सह-अस्तित्व' का मॉडल है।

आधुनिक तरीके: बड़े ट्रॉलर्स, सोनार (डेपरी), और GPS का उपयोग होता है। 'बॉटम ट्रॉलिंग' जैसे तरीके समुद्र के तल को ही नष्ट कर देते हैं, जिससे 'बाय-कैच' (अवांछित समुद्री जीव) की समस्या उत्पन्न होती है। यह 'अधिकतम दोहन' का मॉडल है।

२. श्रम विभाजन और लिंग भूमिकाएं (Division of Labor and Gender)

पारंपरिक समाज: मछली पकड़ने का कार्य एक पारिवारिक और सामुदायिक उद्यम है। पुरुष समुद्र में जाते हैं, जबकि

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महिलाएँ (Fisherwomen) मछली की छँटाई, सुखाने और विपणन (Marketing) का काम संभालती हैं। इससे महिलाओं को समुदाय में आर्थिक स्वायत्तता प्राप्त होती है।

आधुनिक उद्योग: आधुनिक बंदरगाहों और फैक्ट्रियों के आने से काम का मशीनीकरण हो गया है। यहाँ 'मजदूरी' की प्रधानता है, जहाँ पुरुषों को भारी काम के लिए वरीयता दी जाती है, जिससे महिला मछुआरों की पारंपरिक भूमिका हाशिए पर जा रही है।

३. सामाजिक एकजुटता बनाम प्रतिस्पर्धा (Solidarity vs Competition)

पारंपरिक समाज: जाल डालना और नाव खींचना सामूहिक कार्य हैं। पकड़ी गई मछली का बँटवारा अक्सर 'हिस्सेदारी' (Share system) के आधार पर होता है, जो सामाजिक एकता को मजबूत करता है।

आधुनिक उद्योग: यहाँ 'पूंजी' (Capital) का वर्चस्व है। बड़े जहाज मालिकों और गरीब मजदूरों के बीच एक स्पष्ट वर्ग-विभाजन पैदा होता है। प्रतिस्पर्धा के कारण समुदायों के भीतर ही आपसी सहयोग खत्म होने लगता है।

तुलनात्मक समाजशास्त्रीय ढांचा

आधार	पारंपरिक मासेमारी	आधुनिक मासेमारी
लक्ष्य	निर्वाह और सामुदायिक कल्याण	अधिकतम मुनाफा और निर्यात
ज्ञान स्रोत	पीढ़ियों से चला आ रहा अनुभव	वैज्ञानिक डेटा और तकनीक
पारिस्थितिक प्रभाव	निम्न (Sustainable)	उच्च (Depleting)
पूंजी की आवश्यकता	कम (स्थानीय संसाधनों पर निर्भर)	बहुत अधिक (महंगे जहाज और ईंधन)
सामाजिक संरचना	सामूहिक और समतावादी	श्रेणीबद्ध और पूंजीवादी

४. सांस्कृतिक परिवर्तन (Cultural Shift)

आधुनिक तकनीकों के आने से मछुआरा समुदायों में वि-सांस्कृतिकरण (De-culturation) की प्रक्रिया शुरू हो गई है। पारंपरिक लोकगीत, अनुष्ठान (जो अक्सर मछली पकड़ने के मौसम से जुड़े होते थे), और 'समुद्र देवता' के प्रति सम्मान की भावना तकनीकी शीतलता में दबती जा रही है। युवा पीढ़ी अब इस अनिश्चित और श्रम-प्रधान पेशे के बजाय शहरों में मजदूरी को प्राथमिकता दे रही है।

५. 'कॉमन प्रॉपर्टी रिसोर्स' (CPR) का संकट

परंपरागत रूप से समुद्र को एक 'साझा संसाधन' माना जाता था। आधुनिक नीतियों और बड़े उद्योगों ने समुद्र के हिस्सों को 'निजी संपत्ति' या विशेष क्षेत्रों (Exclusive Economic Zones) के रूप में देखा है, जिससे छोटे मछुआरों की पहुँच अपने ही पारंपरिक क्षेत्रों तक सीमित हो गई है। प्रधानमंत्री मत्स्य संपदा योजना (PMMSY) का मछुआरों के सामाजिक-आर्थिक जीवन पर प्रभाव एक बहुआयामी विषय है। २०२० में शुरू हुई यह योजना भारतीय मत्स्य पालन क्षेत्र में 'नीली क्रांति' (Blue Revolution) लाने की दिशा में सबसे बड़ा निवेश (२०,०५० करोड़) है।

समाजशास्त्रीय और आर्थिक दृष्टिकोण से इसका विश्लेषण निम्नलिखित बिंदुओं में किया जा सकता है:

१. आर्थिक प्रभाव: आय और रोजगार

आय में वृद्धि: योजना का प्राथमिक लक्ष्य मछुआरों की आय को दोगुना करना है। सब्सिडी के माध्यम से मछली पकड़ने के आधुनिक उपकरणों, जालों और नावों के लिए वित्तीय सहायता प्रदान की गई है।

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फसलोत्तर नुकसान में कमी: कोल्ड स्टोरेज और आइस प्लांट जैसी बुनियादी सुविधाओं के विकास से फसल कटाई के बाद होने वाले नुकसान को २०-२५% से घटाकर १०% करने का लक्ष्य रखा गया है, जिससे मछुआरों को अपनी उपज का बेहतर मूल्य मिल रहा है।

रोजगार सृजन: पीएमएमएसवाई ने मूल्य श्रृंखला (Value Chain) के भीतर लगभग ५५ लाख प्रत्यक्ष और अप्रत्यक्ष रोजगार के अवसर पैदा करने का लक्ष्य रखा है।

२. सामाजिक सशक्तिकरण और समावेशिता

महिला सशक्तिकरण: योजना के तहत महिलाओं और अनुसूचित जाति/जनजाति (SC/ST) के लाभार्थियों को ६०% तक का अनुदान (अनुदान) मिलता है, जबकि सामान्य वर्ग के लिए यह ४०% है। इससे तटीय समुदायों की महिलाओं की आर्थिक भागीदारी बढ़ी है।

औपचारिकीकरण (Formalization): 'प्रधानमंत्री मत्स्य किसान समृद्धि सह-योजना' (PMMKSSY) के माध्यम से असंगठित मछुआरा क्षेत्र को औपचारिक पहचान मिल रही है, जिससे उन्हें संस्थागत ऋण और बीमा कवर प्राप्त करने में आसानी हो रही है।

जोखिम प्रबंधन: मछुआरों के लिए दुर्घटना बीमा और बीमा कवर के प्रावधानों ने उनके परिवारों को सामाजिक सुरक्षा प्रदान की है।

३. तकनीकी और पर्यावरणीय प्रभाव

सतत पद्धतियां: योजना 'स्मार्ट फिशिंग' और जैव-फ्लॉक (Biofloc) जैसी नवीन तकनीकों को बढ़ावा देती है, जो कम पानी और संसाधन में अधिक उत्पादन की अनुमति देती हैं।

जलवायु लचीलापन: १०० तटीय गांवों को 'जलवायु-अनुकूल तटीय मछुआरा गांव' (Climate-Resilient Coastal Fishermen Villages) के रूप में विकसित किया जा रहा है, जो समुद्री आपदाओं के प्रति उनकी संवेदनशीलता को कम करता है।

तुलनात्मक विश्लेषण: प्रभाव की स्थिति

कारक	योजना से पूर्व की स्थिति	पीएमएमएसवाई के बाद का प्रभाव
अनुदान सहायता	सीमित और बिखरी हुई	प्रत्यक्ष लाभ हस्तांतरण (DBT) के माध्यम से पारदर्शी सहायता
बुनियादी ढांचा	कोल्ड चेन और मार्केटिंग का अभाव	७३०+ कोल्ड स्टोरेज और ६४००+ फिश कियोस्क की स्थापना
निर्यात आय	३०,२१३ करोड़ (२०१३-१४)	६३,९६९ करोड़ (२०२२-२३) तक की वृद्धि
महिला भागीदारी	अधिकांशतः असंगठित और कम आय	६०% सब्सिडी के साथ उद्यमिता मॉडल में वृद्धि

सतत मासेमारी के मार्ग में प्रमुख बाधाएं

१. औद्योगिक ट्रॉलिंग और अत्यधिक दोहन (Overfishing)

मशीनीकृत ट्रॉलर्स समुद्र की गहराई में बड़े जाल (Bottom Trawling) डालकर मछलियों को पकड़ते हैं। इसमें न

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केवल लक्षित मछलियाँ, बल्कि कछुए, छोटे समुद्री जीव और मूंगा चट्टानें (Coral Reefs) भी नष्ट हो जाते हैं। यह प्रक्रिया समुद्र के पुनरुत्पादन चक्र को तोड़ देती है।

२. पारंपरिक और आधुनिक पद्धतियों के बीच संघर्ष

स्थानीय मछुआरे पारंपरिक और चयनात्मक तरीकों का उपयोग करते हैं, जबकि बड़े वाणिज्यिक जहाज 'अधिकतम लाभ' के सिद्धांत पर काम करते हैं। इससे संसाधनों का असमान वितरण होता है और छोटे मछुआरों की आजीविका संकट में पड़ जाती है, जिससे सामाजिक असमानता और वर्ग-संघर्ष (Class Conflict) पैदा होता है।

३. जलवायु परिवर्तन और समुद्री प्रदूषण

तापमान वृद्धि: समुद्र के बढ़ते तापमान के कारण मछलियों के प्रवास (Migration) पैटर्न बदल रहे हैं।

प्रदूषण: प्लास्टिक कचरा, औद्योगिक रसायन और तेल का रिसाव समुद्री पारिस्थितिकी तंत्र को जहरीला बना रहा है, जिससे मछलियों की प्रजनन क्षमता घट रही है।

४. नीतियों के कार्यान्वयन में कमी

यद्यपि सरकार ने 'मानसून प्रतिबंध' (Monsoon Ban) जैसे नियम बनाए हैं, लेकिन कई बार अवैध रूप से मछली पकड़ने वाली विदेशी नौकाओं और बड़े ट्रॉलर्स पर प्रभावी नियंत्रण नहीं हो पाता। स्थानीय मछुआरों को लगता है कि नियम केवल उन पर थोपे जाते हैं, जबकि बड़े उल्लंघनकर्ता बच निकलते हैं।

५. बुनियादी ढांचे और तकनीकी साक्षरता का अभाव

सतत मासेमारी के लिए मछली पकड़ने के बाद के प्रबंधन (Post-harvest management) जैसे कोल्ड स्टोरेज और आधुनिक संचार उपकरणों की आवश्यकता होती है। अधिकांश छोटे मछुआरों के पास इन तक पहुँच नहीं है, जिससे पकड़ी गई मछली का एक बड़ा हिस्सा खराब हो जाता है और उन्हें कम कीमत पर बेचना पड़ता है।

६. अनियंत्रित शहरीकरण और विस्थापन

तटीय क्षेत्रों में बंदरगाहों, रिसॉर्ट्स और उद्योगों के निर्माण के कारण मछुआरों के पारंपरिक 'लैंडिंग सेंटर' और बस्तियाँ कम हो रही हैं। यह उनके सामाजिक ताने-बने को तोड़ता है और उन्हें असुरक्षित बनाता है।

बाधाओं का संक्षेप में विवरण

श्रेणी	मुख्य बाधा	समाजशास्त्रीय प्रभाव
आर्थिक	बाजार की अस्थिरता और कर्ज	मछुआरों का साहूकारों के चक्र में फंसना।
तकनीकी	विनाशकारी मछली पकड़ने के उपकरण	समुद्री जैव विविधता का स्थायी नुकसान।
राजनीतिक	कमजोर कानून प्रवर्तन	समुदाय का व्यवस्था पर से विश्वास उठना।
पर्यावरणीय	माइक्रोप्लास्टिक और ग्लोबल वार्मिंग	खाद्य सुरक्षा और स्वास्थ्य पर खतरा।

३. स्थानीय मच्छिमारांची भूमिका (Role of Local Fishermen)

स्थानीय मछुआरे समुद्र के 'प्रथम रक्षक' माने जाते हैं। उनका योगदान निम्नलिखित पहलुओं में देखा जा सकता है:

पारंपरिक ज्ञान (Traditional Knowledge): मछुआरों को समुद्र की लहरों, हवा की दिशा और मछलियों के प्रजनन चक्र का गहरा ज्ञान होता है। वे अक्सर प्रजनन काल (Monsoon Ban) के दौरान समुद्र में नहीं जाते, जो संसाधनों के पुनरुद्धार के लिए आवश्यक है।

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समुदाय-आधारित प्रबंधन: कई तटीय गांवों में अपनी अनौपचारिक व्यवस्था होती है जो यह तय करती है कि किस प्रकार के जाल का उपयोग करना है, ताकि छोटी मछलियां न पकड़ी जाएं।

सामाजिक एकजुटता: मासेमारी एक सामूहिक कार्य है। यह समाज में आपसी सहयोग और श्रम के विभाजन को बढ़ावा देता है।

४. शासकीय धोरणे आणि प्रभाव (Government Policies and Impact)

सरकार ने मासेमारी क्षेत्र को आधुनिक बनाने के लिए कई नीतियां लागू की हैं:

अ) प्रमुख नीतियां:

१. प्रधानमंत्री मत्स्य संपदा योजना (PMMSY): इसका उद्देश्य बुनियादी ढांचे का विकास और मछुआरों की आय बढ़ाना है।

२. डीप सी फिशिंग पॉलिसी: गहरे समुद्र में मछली पकड़ने के लिए बड़े जहाजों को प्रोत्साहन।

३. तटीय विनियमन क्षेत्र (CRZ) नियम: तटीय विकास को नियंत्रित करने के लिए।

ब) समाजशास्त्रीय चुनौतियां:

पूंजीवाद बनाम आजीविका: बड़ी कंपनियों और ट्रॉलर्स (Trawlers) के आने से छोटे मछुआरों का बाजार में टिकना मुश्किल हो गया है। इससे वर्ग-संघर्ष की स्थिति पैदा होती है।

विस्थापन: पर्यटन और बंदरगाह विकास के कारण कई पारंपरिक मछुआरे अपनी बस्तियों से विस्थापित हो रहे हैं।

तकनीकी खाई: सरकारी योजनाओं का लाभ अक्सर उन लोगों तक पहुंचता है जो तकनीकी रूप से साक्षर हैं, जिससे समुदाय के भीतर ही असमानता बढ़ती है।

५. समाजशास्त्रीय विश्लेषण (Sociological nalysis)

समाजशास्त्रीय दृष्टिकोण से, मासेमारी क्षेत्र में बदलाव केवल आर्थिक नहीं बल्कि सांस्कृतिक भी है:

सांस्कृतिक पहचान का संकट: नई पीढ़ी शिक्षा और बेहतर अवसरों की तलाश में इस पेशे को छोड़ रही है, जिससे पारंपरिक कौशल लुप्त हो रहे हैं।

लिंग संबंधी भूमिकाएं: मछली पकड़ने में पुरुष और मछली बेचने (Marketing) में महिलाओं की मुख्य भूमिका होती है। आधुनिक बाजारों के आने से महिला मछुआरों (Fisherwomen) की आर्थिक स्वायत्तता पर असर पड़ा है।

पारिस्थितिक समाजशास्त्र (Environmental Sociology): समुद्र का प्रदूषण और जलवायु परिवर्तन केवल पर्यावरण की समस्या नहीं है, यह तटीय समुदायों की सामाजिक सुरक्षा को भी खतरे में डालता है।

६. निष्कर्ष (Conclusion)

शाश्वत मासेमारी तभी संभव है जब सरकारी नीतियों के केंद्र में 'मछुआरा' हो, न कि केवल 'मछली का उत्पादन'। स्थानीय समुदायों के पारंपरिक ज्ञान को आधुनिक विज्ञान के साथ जोड़ना अनिवार्य है।

प्रमुख सुझाव:

- तटीय क्षेत्रों में सहकारी समितियों (Cooperatives) को मजबूत किया जाए।
- अवैध ट्रॉलिंग (Trawling) पर सख्त प्रतिबंध लगाया जाए जो समुद्री तल को नुकसान पहुँचाते हैं।
- मछुआरों को केवल 'लाभार्थी' न मानकर नीति निर्धारण में 'साझेदार' बनाया जाए।

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भारत सरकार। हैंडबुक ऑन फिशरीज स्टैटिस्टिक्स २०२२। मत्स्य पालन विभाग, मत्स्य पालन, पशुपालन और डेयरी मंत्रालय, २०२२।

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पटनायक, एस., और अन्य। सोशियो-कल्चरल लाइफ ऑफ फिशरवोमेन इन इंडिया- कंटिन्यूटी एंड चेंज *(Socio-cultural Life of Fisherwomen in India- Continuity and Change)*। एकेडमिक जर्नल्स, २००४।

गेदम, अजीत के., और सुनील बी. अवहाद। अडॉप्शन ऑफ टेक्नोलॉजी इन इंडियन फिशरीज: बेनिफिट्स एंड बैरियर्स *(Adoption of Technology in Indian Fisheries: Benefits and Barriers)*। फ्रंटियर्स इन एनिमल साइंस, भूमि पब्लिशिंग, २०२५, पृ. १३-१८।

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घरेलू अपशिष्ट जल प्रबंधन के लिए व्यवस्थित प्रतिमान (Systematic Model): एक सूक्ष्म अध्ययन

(Systematic Model for Domestic Wastewater Management: Micro-Study)

श्री. सचिन सुरेश सनगरे
गोगटे जोगळेकर महाविद्यालय (स्वायत्त) रत्नागिरी
Email- Sachin.sangaregjcrtn.ac.in

१. प्रस्तावना (Introduction)

बढ़ती जनसंख्या और बदलती जीवनशैली के कारण घरेलू स्तर पर जल का उपयोग और उससे निकलने वाले अपशिष्ट जल (Greywater Am¡a Blackwater) की मात्रा में भारी वृद्धि हुई है। अधिकांश क्षेत्रों में उचित सीवरेज प्रणाली के अभाव में यह पानी नदियों, तालाबों या भूजल को प्रदूषित करता है। यह शोध पत्र एक ऐसे व्यवस्थित प्रतिमान (Model) का विश्लेषण करता है जो विकेंद्रीकृत (Decentralized) स्तर पर जल प्रबंधन को प्रभावी बना सके।

२. शोध के उद्देश्य (Research Objectives)

१. घरेलू अपशिष्ट जल की संरचना और उसके पर्यावरणीय प्रभावों का अध्ययन करना।
२. अपशिष्ट जल प्रबंधन के प्रचलित और नवीन प्रतिमानों (Models) का विश्लेषण करना।
३. कम लागत वाली और टिकाऊ जल शोधन तकनीकों का मूल्यांकन करना।
४. जल पुनर्चक्रण के सामाजिक और आर्थिक लाभों को रेखांकित करना।

३ . विश्लेषण :

घरेलू अपशिष्ट जल (सांडपाणी) की संरचना को समझना इसके प्रभावी प्रबंधन की पहली सीढ़ी है। यह पानी केवल 'गंदा पानी' नहीं है, बल्कि इसमें विभिन्न प्रकार के रासायनिक और जैविक तत्व होते हैं जो पर्यावरण पर गहरा प्रभाव डालते हैं।

इसका विस्तृत अध्ययन निम्नलिखित बिंदुओं में किया जा सकता है:

१. घरेलू अपशिष्ट जल की संरचना (Composition of Wastewater)

घरेलू अपशिष्ट जल मुख्य रूप से ९९.९% पानी और ०.१% ठोस पदार्थों से बना होता है। इन ठोस पदार्थों में निम्नलिखित घटक शामिल होते हैं:

कार्बनिक पदार्थ (Organic Matter): इसमें कार्बोहाइड्रेट, वसा, प्रोटीन और यूरिया शामिल हैं जो मुख्य रूप से रसोई के कचरे और मानव उत्सर्जन से आते हैं। इनके अपघटन के लिए ऑक्सीजन की आवश्यकता होती है (जिसे BOD - Biological Oxygen Demand कहा जाता है)।

अकार्बनिक तत्व (Inorganic Elements): इसमें सोडियम, क्लोराइड, नाइट्रोजन और फास्फोरस जैसे पोषक तत्व होते हैं। ये मुख्य रूप से डिटर्जेंट और सफाई के रसायनों से आते हैं।

सूक्ष्मजीव (Micro-organisms): इसमें हानिकारक बैक्टीरिया (जैसे *E. coli*), वायरस और परजीवी होते हैं जो जलजनित रोगों का कारण बनते हैं।

निलंबित ठोस (Suspended Solids): धूल, मिट्टी के कण और रेशे जो पानी को मटमैला (Turbid) बनाते हैं।

२. पर्यावरणीय प्रभाव (Environmental Impacts)

जब यह अपशिष्ट जल बिना उपचार के प्राकृतिक जल निकायों में छोड़ दिया जाता है, तो इसके गंभीर परिणाम होते हैं:

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अ) जल निकायों का यूट्रोफिकेशन (Eutrophication)

अपशिष्ट जल में मौजूद नाइट्रोजन और फास्फोरस जलाशयों में शैवाल (Algae) की अत्यधिक वृद्धि का कारण बनते हैं।

प्रभाव: यह शैवाल पानी की सतह को ढक लेता है, जिससे सूर्य का प्रकाश नीचे नहीं पहुँच पाता और पानी में घुलित ऑक्सीजन (Dissolved Oxygen) कम हो जाती है, जिससे मछलियाँ और अन्य जलीय जीव मरने लगते हैं।

ब) भूजल प्रदूषण (Groundwater Contamination)

कच्चे सोख गड्ढों (Soak pits) या खुले नालों से अपशिष्ट जल जमीन के नीचे रिसता है।

प्रभाव: यह भारी धातुओं और नाइट्रेट्स को भूजल स्तर तक पहुँचा देता है, जिससे आसपास के कुओं और हैंडपंपों का पानी पीने योग्य नहीं रहता।

स) मृदा की उर्वरता पर प्रभाव

यदि इस पानी का उपयोग सीधे सिंचाई के लिए किया जाए, तो इसमें मौजूद लवण (Salts) और रसायन मिट्टी की संरचना को खराब कर देते हैं।

प्रभाव: मिट्टी की अम्लता (Acidity) बढ़ जाती है और सूक्ष्मजीवों की गतिविधि कम हो जाती है, जिससे लंबी अवधि में भूमि बंजर हो सकती है।

द) सार्वजनिक स्वास्थ्य का संकट

खुले नालों में जमा अपशिष्ट जल मच्छरों और मक्खियों के लिए प्रजनन स्थल बन जाता है।

प्रभाव: इससे हैजा, टाइफाइड, पेचिश और मलेरिया जैसी महामारियों का खतरा बढ़ जाता है।

४ . मापन के प्रमुख मानक (Key Measurement Parameters)

अपशिष्ट जल की प्रदूषण क्षमता को मापने के लिए वैज्ञानिक इन मानकों का उपयोग करते हैं:

१. BOD (Biochemical Oxygen Demand): कार्बनिक पदार्थों को तोड़ने के लिए आवश्यक ऑक्सीजन।

२. COD (Chemical Oxygen Demand): रसायनों के ऑक्सीकरण के लिए आवश्यक कुल ऑक्सीजन।

३. किमान: पानी की अम्लता या क्षारीयता।

४. TDS (Total Dissolved Solids): पानी में घुले हुए कुल ठोस कण।

यह अध्ययन स्पष्ट करता है कि घरेलू अपशिष्ट जल का 'स्रोत पर उपचार' (Treatment at Source) करना पर्यावरण को बचाने के लिए अनिवार्य है।

अपशिष्ट जल प्रबंधन के प्रतिमानों (Models) का विश्लेषण करते समय हमें उन्हें दो मुख्य श्रेणियों में विभाजित करना होता है: पारंपरिक (प्रचलित) और आधुनिक (नवीन)। इन प्रतिमानों का चयन क्षेत्र की जनसंख्या, उपलब्ध स्थान और आर्थिक क्षमता पर निर्भर करता है।

१. प्रचलित प्रतिमान (Conventional Models)

ये वे मॉडल हैं जो दशकों से नगर पालिकाओं द्वारा उपयोग किए जा रहे हैं।

केंद्रीकृत सीवरेज सिस्टम (Centralized STP Model):

पूरे शहर का गंदा पानी पाइपलाइनों के नेटवर्क के माध्यम से एक बड़े सीवेज ट्रीटमेंट प्लांट (STP) तक पहुँचाया जाता है।

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● लाभ: एक ही स्थान पर बड़े पैमाने पर उपचार।

● बाधा: पाइपलाइन बिछाने की भारी लागत, बिजली पर अत्यधिक निर्भरता और पंपिंग स्टेशनों की आवश्यकता।

सेप्टिक टैंक और सोख गड्ढा (Septic Tank Soak Pit):

ग्रामीण और अर्ध-शहरी क्षेत्रों में सबसे आम। इसमें ठोस कचरा टैंक में बैठ जाता है और तरल पानी जमीन में रिस जाता है।

सीमा: यदि सही ढंग से निर्मित न हो, तो यह भूजल (Groundwater) को गंभीर रूप से प्रदूषित करता है।

२. नवीन और स्थायी प्रतिमान (Innovative Sustainable Models)

आधुनिक दृष्टिकोण 'विकेंद्रीकरण' (Decentralization) और 'प्रकृति-आधारित समाधानों' पर जोर देता है।

अ) DEWTS (विकेंद्रीकृत अपशिष्ट जल उपचार प्रणाली)

यह मॉडल बड़े पाइपलाइनों के बजाय स्थानीय स्तर पर (एक कॉलोनी या घर के लिए) उपचार करता है। इसमें बिजली की खपत न्यूनतम होती है और यह गुरुत्वाकर्षण के सिद्धांत पर काम करता है।

ब) निर्मित आर्द्रभूमि (Constructed Wetlands / Root Zone Technology)

यह एक जैव-वैज्ञानिक मॉडल है जहाँ पौधों की जड़ों और कंकड़-पत्थर की परतों का उपयोग फिल्टर के रूप में किया जाता है।

प्रक्रिया: पानी को एक बेड से गुजारा जाता है जिसमें 'कैना इंडिका' जैसे पौधे लगे होते हैं। पौधों की जड़ें ऑक्सीजन प्रदान करती हैं और बैक्टीरिया कचरे को खत्म करते हैं।

उपयोग: शोधित पानी का उपयोग सीधे बागवानी और खेती में किया जा सकता है।

स) जलभराव रोधी 'फिल्ट्रेशन वॉल' (Filtration Wall Model)

शहरी नालों के लिए यह एक नवीन प्रतिमान है जहाँ नाले के बीच-बीच में विभिन्न आकारों के पत्थरों और कोयले (Activated Carbon) की दीवारें बनाई जाती हैं। यह पानी के बहते हुए ही उसे साफ करने का काम करती हैं।

द) झिल्ली जैव-रिएक्टर (Membrane Bioreactor - MBR)

यह एक उच्च-तकनीकी मॉडल है जो सूक्ष्म निस्पंदन (Microfiltration) का उपयोग करता है। यह पानी से ९९.९% बैक्टीरिया और वायरस को हटा देता है। यह उन इमारतों के लिए सर्वोत्तम है जहाँ उपचारित पानी का पुन: उपयोग फ्लशिंग या कूलिंग टावरों में करना अनिवार्य है।

३. तुलनात्मक विश्लेषण (Comparative nalysis)

विशेषता	**पारंपरिक** (STP)	**नवीन (Root Zone/DEWTS)**
बिजली की आवश्यकता	बहुत अधिक	शून्य या बहुत कम
रखरखाव	कुशल इंजीनियरों की जरूरत	स्थानीय समुदाय कर सकता है
लागत	उच्च स्थापना लागत	कम और टिकाऊ
पर्यावरणीय प्रभाव	रसायनों का उपयोग संभव	पूर्णतः प्राकृतिक और हरित

_४. समाजशास्त्रीय दृष्टिकोण: 'वेस्ट टू वेल्थ' (Waste to Wealth)

नवीन प्रतिमानों की सबसे बड़ी सफलता यह है कि वे अपशिष्ट जल को 'कचरा' नहीं बल्कि एक 'संसाधन' मानते हैं। छोटे स्तर के मॉडलों से समुदायों में 'सर्कुलर इकोनॉमी' की भावना पैदा होती है, जहाँ पानी की एक बूंद भी व्यर्थ नहीं जाती।

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कम लागत वाली और टिकाऊ (Sustainable) तकनीकें विशेष रूप से ग्रामीण क्षेत्रों और मध्यम आय वाले परिवारों के लिए वरदान साबित होती हैं। ये तकनीकें प्रकृति के सिद्धांतों पर आधारित हैं और इनमें महंगे रसायनों या निरंतर बिजली की आवश्यकता नहीं होती।

यहाँ प्रमुख कम लागत वाली तकनीकों का विस्तृत विवरण दिया गया है:

१. रूट ज़ोन तकनीक (Root Zone Technology)

यह घरेलू अपशिष्ट जल उपचार के लिए सबसे प्रभावी और प्राकृतिक मॉडल है। इसे 'कंस्ट्रक्टेड वेटलैंड्स' भी कहा जाता है।

कार्यप्रणाली: इसमें एक गड्ढा खोदा जाता है जिसमें ईंट के टुकड़े, कंकड़, रेत और मिट्टी की परतें बिछाई जाती हैं। इसके ऊपर विशिष्ट पौधे जैसे *Canna Indica* (कर्दली) या *Typha* (नरकुल) लगाए जाते हैं।

लाभ: पौधों की जड़ें पानी में ऑक्सीजन पहुँचाती हैं और हानिकारक सूक्ष्मजीवों को नष्ट करती हैं। यह तकनीक ९०% तक जैविक कचरे को साफ कर देती है।

२. स्लो सैंड फिल्ट्रेशन (Slow Sand Filtration)

यह सदियों पुरानी तकनीक है जो आज भी अपने सरलीकरण और प्रभावशीलता के लिए जानी जाती है।

संरचना: एक टैंक में सबसे नीचे मोटे पत्थर, फिर बारीक कंकड़ और सबसे ऊपर बारीक रेत की एक मोटी परत (लगभग १ मीटर) होती है।

जैविक परत (Schmutzdecke): रेत की ऊपरी सतह पर एक सूक्ष्म जैविक परत बन जाती है जो पानी में मौजूद बैक्टीरिया को खा जाती है। यह बिना किसी बिजली के पानी को पीने योग्य स्तर तक शुद्ध कर सकता है।

३. सौर जल कीटाणुशोधन (SODIS - Solar Water Disinfection)

यह तकनीक विशेष रूप से उन क्षेत्रों के लिए है जहाँ पानी में केवल जैविक अशुद्धियाँ (बैक्टीरिया/वायरस) होती हैं।

प्रक्रिया: पारदर्शी प्लास्टिक (PET) बोतलों में पानी भरकर उन्हें ६-८ घंटे के लिए तेज धूप में छत पर रखा जाता है।

विज्ञान: सूरज की पराबैंगनी (UVA) किरणें और बढ़ता तापमान पानी के रोगाणुओं को मार देते हैं। यह शून्य लागत वाली तकनीक है।

४. वर्मी-फिल्ट्रेशन (Vermifiltration)

यह एक नवीन और टिकाऊ तकनीक है जिसमें केंचुओं (Earthworms) का उपयोग किया जाता है।

कार्यप्रणाली: अपशिष्ट जल को केंचुओं और जैविक खाद वाली मिट्टी की परतों से गुजारा जाता है। केंचुए पानी में मौजूद ठोस कार्बनिक कचरे को खा जाते हैं और उसे वर्मीकम्पोस्ट में बदल देते हैं।

लाभ: यह न केवल पानी साफ करता है, बल्कि खेती के लिए उच्च गुणवत्ता वाली खाद भी प्रदान करता है।

लागत और प्रभावशीलता का तुलनात्मक चार्ट

तकनीक	मुख्य सामग्री	लागत	रखरखाव	मुख्य उपयोग
रूट ज़ोन	पौधे, कंकड़, रेत	मध्यम	बहुत कम	गार्डन, फ्लशिंग
SODIS	PET बोतलें, धूप	शून्य	शून्य	पीने का पानी
सैंड फिल्टर	रेत, पत्थर	कम	मध्यम (सफाई)	सामुदायिक उपयोग
वर्मी-फिल्टर	केंचुए, मिट्टी	कम	कम	कृषि, बागवानी

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६. घरेलू स्तर पर कार्यान्वयन के सुझाव

इन तकनीकों को सफल बनाने के लिए 'सेग्रेगेशन' (Segregation) अनिवार्य है। रसोई के पानी (ग्रे-वॉटर) को सीधे रूट ज़ोन सिस्टम में डाला जा सकता है, जबकि शौचालय के पानी (ब्लैक-वॉटर) को पहले सेप्टिक टैंक से गुजारना आवश्यक है।

जल पुनर्चक्रण (Water Recycling) केवल एक तकनीकी प्रक्रिया नहीं है, बल्कि यह समाज की स्थिरता और आर्थिक सुदृढ़ता का एक स्तंभ है। जब हम अपशिष्ट जल को 'कचरा' समझने के बजाय उसे एक 'संसाधन' के रूप में देखते हैं, तो इसके व्यापक लाभ सामने आते हैं।

जल पुनर्चक्रण के लाभों का विश्लेषण दो मुख्य श्रेणियों में किया जा सकता है:

१. आर्थिक लाभ (Economic Benefits)

आर्थिक दृष्टिकोण से जल का पुन: उपयोग 'लागत बचत' और 'संसाधन सृजन' का माध्यम है:

ताजे पानी की लागत में कमी: यदि घरेलू स्तर पर पुनर्चक्रित पानी का उपयोग बागवानी, शौचालय फ्लशिंग और फर्श की सफाई के लिए किया जाता है, तो नगर पालिका या टैंकरों से खरीदे जाने वाले ताजे पानी की मांग में ३०% से ४०% तक की कमी आती है। इससे मासिक जल बिल कम हो जाता है।

उर्वरक की बचत: घरेलू अपशिष्ट जल (विशेषकर ग्रे-वॉटर) में नाइट्रोजन और फास्फोरस जैसे पोषक तत्व होते हैं। जब इस पानी का उपयोग सिंचाई के लिए किया जाता है, तो बागवानी या खेती में रासायनिक उर्वरकों पर होने वाला खर्च कम हो जाता है।

बुनियादी ढांचे पर कम बोझ: विकेंद्रीकृत (Decentralized) पुनर्चक्रण मॉडल से बड़े सीवरेज नेटवर्क और विशाल ट्रीटमेंट प्लांट बनाने और उनके रखरखाव पर होने वाला सरकारी खर्च बचता है।

संपत्ति के मूल्य में वृद्धि: जिन आवासीय सोसायटियों या घरों में खुद का 'वॉटर रिसाइकलिंग प्लांट' होता है, उनका बाजार मूल्य (Market Value) बढ़ जाता है क्योंकि वे भविष्य के जल संकट के प्रति सुरक्षित होते हैं।

२. सामाजिक लाभ (Social Benefits)

समाजशास्त्रीय दृष्टि से जल पुनर्चक्रण सामुदायिक स्वास्थ्य और समानता को बढ़ावा देता है:

जल सुरक्षा (Water Security): सूखे के समय या गर्मियों में जब पानी की कटौती होती है, तब पुनर्चक्रण करने वाले समुदाय आत्मनिर्भर रहते हैं। इससे पानी के लिए होने वाले सामाजिक संघर्ष (Water Conflicts) कम होते हैं।

सार्वजनिक स्वास्थ्य में सुधार: अपशिष्ट जल का सही प्रबंधन और पुनर्चक्रण खुले नालों और गड्ढों को समाप्त करता है। इससे मलेरिया, डेंगू और हैजा जैसी बीमारियों के फैलने की संभावना कम हो जाती है, जिससे समाज का स्वास्थ्य पर होने वाला खर्च बचता है।

महिलाओं का सशक्तिकरण: ग्रामीण क्षेत्रों में पानी भरने की जिम्मेदारी अक्सर महिलाओं और बच्चों की होती है। स्थानीय स्तर पर जल पुनर्चक्रण और उसके उपयोग से उनका समय और शारीरिक श्रम बचता है, जिसे वे शिक्षा या उत्पादक कार्यों में लगा सकते हैं।

पर्यावरणीय जागरूकता: जब कोई परिवार या समुदाय स्वयं जल शोधन की प्रक्रिया में शामिल होता है, तो उनमें पर्यावरण के प्रति उत्तरदायित्व की भावना पैदा होती है। यह भावी पीढ़ी के लिए 'संरक्षण की संस्कृति' का निर्माण करता है।

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लाभों का सारांश चार्ट

लाभ का प्रकार	मुख्य बिंदु	दीर्घकालिक प्रभाव
आर्थिक	बिलों में कमी	परिवार की बचत में वृद्धि
आर्थिक	रोजगार सृजन	स्थानीय तकनीशियनों के लिए काम
सामाजिक	आत्मनिर्भरता	जल संकट के समय तनाव कम होना
सामाजिक	स्वच्छ वातावरण	बीमारियों में कमी और बेहतर जीवन स्तर
पर्यावरणीय	भूजल पुनर्भरण	पारिस्थितिकी तंत्र का संतुलन

जल पुनर्चक्रण का मॉडल वेस्ट टू वेल्थ (अपशिष्ट से धन) के सिद्धांत को चरितार्थ करता है। यह न केवल आर्थिक बोझ कम करता है, बल्कि एक जागरूक और स्वस्थ समाज की नींव भी रखता है।

३. अपशिष्ट जल का वर्गीकरण (Classification of Wastewater)

प्रभावी प्रबंधन के लिए अपशिष्ट जल को दो श्रेणियों में समझना आवश्यक है:

ग्रे-वॉटर (Greywater): रसोई, स्नान और कपड़ों की धुलाई से निकलने वाला पानी। इसमें जैविक भार कम होता है और इसे उपचारित करना आसान है।

ब्लैक-वॉटर (Blackwater): शौचालयों से निकलने वाला पानी, जिसमें हानिकारक रोगाणु (Pathogens) अधिक होते हैं।

४. प्रस्तावित व्यवस्थित प्रतिमान: 'विकेंद्रीकृत उपचार प्रणाली' (DEWTS)

बड़े पैमाने पर केंद्रीकृत संयंत्रों (STP) के बजाय, घरेलू या सामुदायिक स्तर पर DEWTS (Decentralized Wastewater Treatment System) सबसे प्रभावी प्रतिमान है। इसके प्रमुख चरण निम्नलिखित हैं:

अ) प्राथमिक उपचार (Primary Treatment)

सेडिमेंटेशन टैंक: यहाँ भारी अशुद्धियाँ और ठोस अपशिष्ट नीचे बैठ जाते हैं।

ब) द्वितीयक उपचार (Secondary Treatment)

एनेरोबिक बैफल्ड रिएक्टर (ABR): बिना ऑक्सीजन के बैक्टीरिया द्वारा जैविक कचरे का अपघटन।

स) तृतीयक (प्राकृतिक) उपचार (Tertiary/Natural Treatment)

निर्मित आर्द्रभूमि (Constructed Wetlands): इसमें विशिष्ट जलीय पौधों (जैसे कैना इंडिका या नरकुल) का उपयोग किया जाता है। ये पौधे अपनी जड़ों के माध्यम से पानी से नाइट्रेट, फास्फोरस और भारी धातुओं को सोख लेते हैं।

रूट जोन तकनीक (Root Zone Technology): यह प्राकृतिक शुद्धिकरण का सबसे टिकाऊ तरीका है।

५. समाजशास्त्रीय और आर्थिक विश्लेषण (Socio-Economic nalysis)

लागत प्रभावशीलता: बड़े सीवरेज नेटवर्क बिछाने की तुलना में स्थानीय स्तर पर मॉडल बनाना ५०-६०% तक सस्ता है।

जनभागीदारी: इस प्रतिमान की सफलता समुदाय की भागीदारी और जागरूकता पर निर्भर करती है। 'स्वच्छ भारत मिशन' के तहत इस दिशा में काफी कार्य हुआ है।

जल सुरक्षा: उपचारित जल का उपयोग बागवानी, शौचालय फ्लशिंग और निर्माण कार्यों में करने से ताजे पानी की मांग ३०-४०% कम हो जाती है।

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६. बाधाएं और चुनौतियां (Barriers and Challenges)

स्थान की कमी: शहरी क्षेत्रों में व्यक्तिगत उपचार इकाई लगाने के लिए पर्याप्त जगह का अभाव।

रखरखाव: समय-समय पर फिल्टर और टैंकों की सफाई के प्रति उदासीनता।

सामाजिक दृष्टिकोण: उपचारित पानी के उपयोग के प्रति लोगों में झिझक (Psychological barrier)।

७. निष्कर्ष और सुझाव (Conclusion Suggestions)

घरेलू अपशिष्ट जल का व्यवस्थित प्रबंधन केवल एक इंजीनियरिंग कार्य नहीं है, बल्कि यह एक 'पर्यावरणीय अनिवार्यता' है। 'रूट जोन' और 'DEWTS' जैसे मॉडल ग्रामीण और अर्ध-शहरी क्षेत्रों के लिए सर्वोत्तम हैं।

सुझाव:

१. नए आवासीय निर्माणों में 'ग्रे-वॉटर रिसाइकलिंग' को अनिवार्य किया जाए।

२. स्थानीय निकायों द्वारा तकनीकी सहायता और सब्सिडी प्रदान की जाए।

३. स्कूली शिक्षा में जल पुनर्चक्रण के व्यावहारिक मॉडलों को शामिल किया जाए।

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कवि राजेश जोशी की कविताओं में व्याप्त बाल विमर्श: एक अध्ययन

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सारांश

प्रस्तुत शोध हिंदी के समकालीन कवि राजेश जोशी की कविताओं में व्याप्त बाल विमर्श का गहन और विश्लेषणात्मक अध्ययन है। राजेश जोशी की कविताओं में बालक सामाजिक यथार्थ का एक सशक्त प्रतीक बनकर उभरता है। कवि बाल जीवन से जुड़े श्रम, गरीबी, शोषण, शिक्षा से वंचीत और मानसिक पीड़ा जैसे मुद्दों को अत्यंत संवेदनशीलता के साथ प्रस्तुत करता है। यह शोध यह स्पष्ट करता है कि राजेश जोशी की कविताएँ केवल बाल जीवन का चित्रण नहीं करतीं, बल्कि समाज की असंवेदनशील व्यवस्था पर गंभीर प्रश्न भी उठाती हैं। अध्ययन में गुणात्मक शोध पद्धति के अंतर्गत पाठ-विश्लेषण विधि का प्रयोग किया गया है। अतः यहकहा जा सकता है कि राजेश जोशी का काव्य बाल विमर्श को मानवीय दृष्टि प्रदान करता है और सामाजिक चेतना को सशक्त करता है।

मुख्य शब्द : बाल विमर्श, राजेश जोशी, समकालीन हिंदी कविता, सामाजिक चेतना, बाल श्रम

भूमिका

आधुनिक हिंदी साहित्य में विमर्श की परंपरा ने साहित्य को समाज के हाशिए पर खड़े वर्गों से जोड़ने का महत्वपूर्ण कार्य किया है। स्त्री विमर्श, दलित विमर्श और आदिवासी विमर्श के साथ-साथ बाल विमर्श भी समकालीन साहित्य का एक आवश्यक अंग बन चुका है। बालक समाज का सबसे अधिक उपेक्षित और संवेदनशील वर्ग है, जिसकी समस्याएँ सामाजिक, आर्थिक और राजनीतिक संरचनाओं से गहराई से जुड़ी हुई हैं।

कवि राजेश जोशी समकालीन हिंदी कविता के ऐसे रचनाकार हैं जिन्होंने सामाजिक यथार्थ को अपनी कविता का मूल आधार बनाया। उनकी कविताओं में बाल जीवन केवल मासूम स्मृति के रूप में नहीं, बल्कि शोषण और संघर्ष की वास्तविक स्थिति के रूप में प्रस्तुत होता है।

शोध समस्या

राजेश जोशी की कविताओं में बाल जीवन का चित्रण किस रूप में हुआ है? क्या यह चित्रण केवल सहानुभूति तक सीमित है, या सामाजिक व्यवस्था की आलोचना भी करता है? इन प्रश्नों के उत्तर तलाशना इस शोध की मूल समस्या है।

शोध के उद्देश्य

१. राजेश जोशी की कविताओं में बाल विमर्श की पहचान करना।
२. बालमजदूरी और बाल शोषण के चित्रण का विश्लेषण करना।
३. बालक की मानसिक और भावनात्मक स्थिति का अध्ययन करना।
४. भाषा और शिल्प के माध्यम से बाल विमर्श की अभिव्यक्ति को समझना।
५. कवि की सामाजिक चेतना और प्रतिबद्धता का मूल्यांकन करना।

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शोध पद्धति

प्रस्तुत शोध में वर्णनात्मक, विश्लेषणात्मक एवं व्याख्यात्मक पद्धति का प्रयोग किया गया है। प्राथमिक स्रोत के रूप में राजेश जोशी के काव्य–संग्रह तथा द्वितीय स्रोत के रूप में आलोचनात्मक पुस्तकों, शोध पत्रों और पत्रिकाओं का सहारा लिया गया है।

बाल विमर्श की अवधारणा

बाल विमर्श का तात्पर्य बच्चों के जीवन से जुड़े यथार्थजैसे बालमजदूरी, शिक्षा से वंचना, शोषण, गरीबी और मानसिक पीड़ा को साहित्य के माध्यम से सामने लाने से है। यह विमर्श बच्चों को केवल करुणा का पात्र नहीं बनाता, बल्कि सामाजिक अन्याय के साक्ष्य के रूप में प्रस्तुत करता है। राजेश जोशी की कविताएँ बाल विमर्श को भावुकता से ऊपर उठाकर सामाजिक चेतना से जोड़ती हैं।

राजेश जोशी की काव्य–दृष्टि

राजेश जोशी की कविताएँ आम आदमी की पीड़ा, संघर्ष और असमानताओं को अभिव्यक्त करती हैं। उनकी कविता की भाषा सरल, बोलचाल की और अनुभवजन्य है। वे प्रतीकों और बिंबों के माध्यम से गहरे सामाजिक यथार्थ को सामने रखते हैं।

उनकी कविताओं में श्रमिक वर्ग, गरीब परिवार, स्त्रियाँ, बच्चे विशेष रूप से उपस्थित हैं। बालक उनकी कविताओं में केवल दृश्य नहीं, बल्कि संवेदना का केंद्र है। उनकी कविताओं में सरल भाषा, यथार्थवादी दृष्टि और सामाजिक प्रतिबद्धता है। वे बड़े दार्शनिक वक्तव्यों के बजाय छोटे जीवन–दृश्यों के माध्यम से गहरे अर्थ प्रस्तुत करते हैं।

कविताओं में बाल जीवन का यथार्थ

राजेश जोशी की कविताओं में बाल जीवन का चित्रण अत्यंत यथार्थवादी है। उनकी कविताओं में बालक स्कूल जाते हुए नहीं, बल्कि काम करते हुए दिखाई देता है। वह ढाबों में बर्तन माँजता है, कारखानों में काम करता है, सड़कों पर अख़बार बेचता है। कवि इस यथार्थ को बिना किसी अलंकरण के प्रस्तुत करता है। बच्चों की आँखों में सपना नहीं, बल्कि थकान और भय दिखाई देता है। यह बाल विमर्श की सबसे सशक्त अभिव्यक्ति है। यहाँ बच्चे खेलते हुए नहीं, बल्कि जिम्मेदारियों के बोझ तले दबे मिलते हैं। कवि इन दृश्यों को बिना किसी अतिशयोक्ति के प्रस्तुत करता है। बच्चों का बचपन परिस्थितियों द्वारा छीन लिया जाना उनकी कविताओं का केंद्रीय भाव बन जाता है।

राजेश जोशी की कविताओं में बाल जीवन अत्यंत कठोर यथार्थ के साथ प्रस्तुत होता है। यहाँ बच्चे
खेल के मैदान में नहीं,
विद्यालय में नहीं,
बल्कि श्रम और संघर्ष के बीच दिखाई देते हैं।

कवि कई स्थानों पर ऐसे बच्चों का चित्र खींचते हैं जो ढाबों, कारखानों या सड़कों पर काम कर रहे हैं। उनके चेहरे पर थकान है, आँखों में डर है और जीवन में अनिश्चितता है। यह चित्रण बाल विमर्श को प्रामाणिक बनाता है।

बाल श्रम का चित्रण

बाल श्रम राजेश जोशी की कविताओं का केंद्रीय विषय है। कवि इसे गरीबी की मजबूरी मात्र नहीं, बल्कि सामाजिक अपराध के रूप में प्रस्तुत करता है। उनकी 'बच्चे काम पर जा रहे हैं' कविता काफी चर्चित हुई है। सीधे कथन से प्रारंभ होती कविता अंत तक पहुंचते–पहुंचते व्यापक आयाम प्राप्त कर लेती है। समय, स्थिति, वेदना, चिंता आक्रोश का

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घोल कविता को विशिष्ट बनाता है। सुबह सुबह बच्चों के काम पर जाने की सूचना देती कविता प्रश्नों के द्वारा भयानक समय की ओर संकेत करती है। प्रश्नों की झड़ी लगाकर कवि बच्चों की विवशता और अमानवीय क्रूर परिवेश को व्यंजित करता है। प्रश्नों का ऐसा सार्थक प्रयोग कम देखा गया है–

काम पर क्यों जा रहे हैं बच्चे? / क्या अंतरिक्ष में गिर गयी हैं सारी गेदें / क्या दीमकों ने खा लिया है सारी रंग बिरगी किताबों को / क्या काले पहाड़ के नीचे दब गये हैं सारे खिलौने / क्या किसी भूकंप में ढह गयी हैं सारे मदरसों की इमारतें / क्या सारे मैदान, बगीचे, घरों में आंगन खत्म हो गये हैं एकाएक / तो फिर बचा ही क्या?

राजेश जोशी की कविताओं में बाल श्रम केवल आर्थिक समस्या नहीं है, बल्कि सामाजिक अपराध है। कवि यह दिखाता है कि गरीबी बच्चों को मजदूर बनाती है, व्यवस्था उनकी शिक्षा छीन लेती है, समाज उनकी पीड़ा को सामान्य मान लेता है। कवि का स्वर यहाँ प्रश्नवाचक और आलोचनात्मक हो जाता है। वह समाज की संवेदनहीनता को उजागर करता है। उनकी कविताओं में बाल श्रम एक गंभीर सामाजिक समस्या के रूप में उभरता है। कवि यह संकेत देता है कि, गरीबी बच्चों को मजदूरी के लिए विवश करती है, सामाजिक ढाँचा उन्हें शिक्षा से दूर कर देता है, व्यवस्था उनकी पीड़ा को अनदेखा करती है। बालमजदूरी के चित्रण के माध्यम से कवि समाज की नैतिक जिम्मेदारी पर प्रश्न उठाता है।

शिक्षा से वंचित बालक

कवि उन बच्चों की ओर संकेत करता है जिनके हाथों में किताबों के स्थान पर औज़ार हैं। यह स्थिति समाज की नैतिक विफलता को उजागर करती है। गरीबी कवि की कविताओं में बच्चों का सबसे बड़ा शत्रु बनकर उभरती है। वह बच्चों से उनका समय, उनके सपने और उनका बचपन छीन लेती है। कवि दिखाता है कि गरीबी बच्चों को समय से पहले बड़ा बना देती है। ऐसे में उनके लिए शिक्षा एक दूर का सपना बनकर सामने आती है। स्कूल की इमारतें तो हैं, लेकिन गरीब बच्चों की पहुँच से बाहर हैं। यह स्थिति बाल विमर्श को और गहराई प्रदान करती है। इसी तरह 'बच्चों की चित्रकला प्रतियोगिता' महाशक्तियों और सत्ता की अमानवीय होड़ और दौड़ में परिवर्तित हो जाती है जिसमें प्रेम, दया, करुणा, हास्य और उल्लास को कोई स्थान नहीं है। वे कहते है–

चीजों को बनते चले जाने के उत्साह में / इतना भी ज्यादा भर गया चित्र / कि गेंद को रखने की कोई जगह ही / नहीं बची चित्र में / तब समझ आया उन्हें / कि बडोने कैसी–कैसी गलतियां की हैं / इस दुनिया को बनाने में

बच्चों की मानसिक पीड़ा

कवि बच्चों की मानसिक स्थिति को अत्यंत सूक्ष्मता से प्रस्तुत करता है। उनकी चुप्पी, झुकी हुई निगाहें और थका हुआ शरीर उनके भीतर की पीड़ा को व्यक्त करते हैं। यह मौन पाठक को भीतर तक प्रभावित करता है। राजेश जोशी की कविताओं में बच्चों की चुप्पी बहुत कुछ कहती है। वे बोलते नहीं, लेकिन उनकी आँखें सवाल करती हैं। भय, असुरक्षा, अकेलापन इन भावों का चित्रण कवि अत्यंत संवेदनशील ढंग से करता है। बच्चों का बचपन समय से पहले समाप्त हो जाना कवि की गहरी चिंता का विषय है।

सामाजिक चेतना और कवि का दायित्व

राजेश जोशी की कविताओं में बच्चे असुरक्षित वातावरण में जीते हुए दिखाई देते हैं। हिंसा, उपेक्षा और भय उनके जीवन का हिस्सा बन जाते हैं। यह भय उनके व्यक्तित्व के विकास को बाधित करता है। उनकी कविताओं में बालक केवल व्यक्ति नहीं, बल्कि समाज के भविष्य, उम्मीद और विफल व्यवस्था का प्रतीक बन जाता है। 'रुको बच्चों' कविता इस दृष्टि से उल्लेखनीय है। इसमें कवि बच्चों को सड़क पार करने से रोकता है क्योंकि सड़क से गाड़ियाँ तेजी से गुजर रही है। उनमें एक

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अफसर की है, एक न्यायाधीश की और एक पुलिस अधिकारी की। ये न्यायपालिका, कार्यपालिका प्रशासनतंत्र के प्रतीक हैं। इन पर व्यंग्य करते हुए कवि कहता है–

रुको बच्चों रुको/ साइरन बजाती इस गाड़ी के पीछे–पीछे / बहुत तेज गति से आ रही होगी किसी मंत्री की कार/ नहीं नहीं उसे कहीं पहुँचने की कोई जल्दी नहीं/ उसे तो अपनी तोंद के साथ कुर्सी से उठने में लग जाते हैं कई मिनिट / उसकी गाड़ी तो एक भय में भागी जाती है इतनी तेज / सुरक्षा को एक अंधी रफ्तार की दरकार है। इन्हें जल्दी जाना है। क्योंकि इन्हें कहीं नहीं पहुँचना है।

राजेश जोशी की कविताएँ समाज को यह सोचने के लिए विवश करती हैं कि बच्चों की स्थिति ही समाज की वास्तविक पहचान है। उनका काव्य सामाजिक जिम्मेदारी का निर्वाह करता है। उनकी कविताएँ केवल संवेदना नहीं जगातीं, बल्कि समाज को जिम्मेदार भी ठहराती हैं। कवि मानता है कि, बच्चों की स्थिति समाज का आईना है। बाल पीड़ा हमारी असफलता का प्रमाण है। यह कविता सामाजिक परिवर्तन की चेतना से जुड़ी हुई है।

भाषा और शिल्प

राजेश जोशी की कविताओं की भाषा सरल, संवादात्मक और अनुभव आधारित है। वे जटिल प्रतीकों से बचते हैं। छोटे वाक्य, सीधे बिंब, स्पष्ट चित्र से बाल विमर्श को अधिक प्रभावी बनाते हैं। वे जटिल प्रतीकों या दुरूह शब्दों का प्रयोग नहीं करते। उनकी भाषा आम बोलचाल से जुड़ी हुई अनुभव आधारित भावनात्मक रूप से प्रभावशाली है, जो बाल विमर्श को अधिक विश्वसनीय बनाती है।

उपसंहार

प्रस्तुत अध्ययन से यह स्पष्ट होता है कि कवि राजेश जोशी की कविताओं में बाल विमर्श एक सशक्त, यथार्थवादी और संवेदनशील रूप में अभिव्यक्त है। कवि बच्चों के जीवन की वास्तविक परिस्थितियों को मानवीय दृष्टि से प्रस्तुत करता है और समाज को आत्ममंथन के लिए प्रेरित करता है। उनकी कविताएँ यह स्पष्ट करती हैं कि जब तक बच्चों का बचपन सुरक्षित नहीं होगा, तब तक समाज का भविष्य भी सुरक्षित नहीं हो सकता। उनकी कविताएँ सामाजिक उत्तरदायित्व की भावना से प्रेरित हैं। वे बच्चों की स्थिति को समाज की असफल नीतियों से जोड़ते हैं। कवि की दृष्टि में बच्चों की पीड़ा केवल व्यक्तिगत समस्या नहीं, बल्कि सामूहिक चिंता का विषय है। इस दृष्टि से उनका काव्य हिंदी साहित्य में बाल विमर्श का एक महत्वपूर्ण दस्तावेज है। इस प्रकार उनका काव्य सामाजिक चेतना को जागृत करने का कार्य करता है।

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महिला मछली विक्रेताओं के लिए विभिन्न सरकारी योजनाएं, सेवाएं और सुविधाएं - एक अध्ययन

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सारांश

भारत में महिला मछली विक्रेताओं की सार्वजनिक अर्थव्यवस्था और स्थानीय बाजारों में महत्वपूर्ण भूमिका है। चूंकि मछली पकड़ने का व्यवसाय मुख्य रूप से असंगठित क्षेत्र में है, इसलिए इस क्षेत्र में महिलाओं को आर्थिक अस्थिरता, सामाजिक असुरक्षा, स्वास्थ्य समस्याएं और बुनियादी ढांचे की कमी जैसी कई समस्याओं का सामना करना पड़ता है। महिला मछली विक्रेता न केवल परिवार की आजीविका का आधार हैं, बल्कि ग्रामीण और शहरी खाद्य सुरक्षा में भी उनका योगदान महत्वपूर्ण है। इस शोध पत्र का उद्देश्य महिला मछली विक्रेताओं के लिए उपलब्ध विभिन्न सरकारी योजनाओं, सेवाओं और सुविधाओं का विस्तृत अध्ययन करना, यह विश्लेषण करना है कि इन योजनाओं का प्रत्यक्ष लाभ महिलाओं तक किस हद तक पहुंचता है, और कार्यान्वयन में आने वाली बाधाओं और सीमाओं को उजागर करना है।

यह अध्ययन द्वितीयक आंकड़ों पर आधारित है और सरकारी रिपोर्टों, शोध लेखों, योजना नियमावली और आधिकारिक वेबसाइटों पर आधारित है। अध्ययन से यह निष्कर्ष निकलता है कि हालांकि योजनाएं मौजूद हैं, लेकिन सूचना की कमी, प्रशासनिक जटिलता और सामाजिक कारकों के कारण अपेक्षित लाभ सभी महिला मछली विक्रेताओं तक नहीं पहुंच पाते हैं। इसलिए, योजना को अधिक प्रभावी ढंग से लागू करने के लिए नीतिगत सुधारों और स्थानीय स्तर पर विशेष प्रयासों की आवश्यकता है।

मुख्य शब्द: महिला मछली विक्रेता, सरकारी योजनाएं, असंगठित क्षेत्र, सामाजिक सुरक्षा, महिला सशक्तिकरण

१. परिचय

भारत मछली उत्पादन के मामले में विश्व के सबसे महत्वपूर्ण देशों में से एक है। देश के तटीय क्षेत्रों के साथ-साथ नदियों, झीलों, बांधों और जलाशयों के क्षेत्रों में बड़े पैमाने पर मछली पकड़ने का काम किया जाता है। इस व्यवसाय में पुरुषों के साथ-साथ महिलाएं भी महत्वपूर्ण भूमिका निभाती हैं। मछली बेचने, सूखी मछली के प्रसंस्करण, भंडारण, परिवहन और बाजार में लेन-देन के चरणों में महिलाओं की भूमिका विशेष रूप से महत्वपूर्ण है। महिला मछली विक्रेताओं का काम बहुत कठिन होता है और इसमें लंबे समय तक खड़े रहना, भारी वजन उठाना, मौसम के बदलावों को सहन करना और अस्वच्छ परिस्थितियों में काम करना शामिल है।

चूंकि महिला मछली विक्रेताओं का अधिकांश काम असंगठित है, इसलिए उन्हें काम पर निश्चित आय, सामाजिक सुरक्षा और बुनियादी सुविधाएं नहीं मिलती हैं। कई बार इन महिलाओं को बाजारों में जगह की कमी, बिचौलियों द्वारा शोषण, स्वास्थ्य समस्याओं और कर्ज का सामना करना पड़ता है। इस पृष्ठभूमि में, सरकार ने महिला मछली विक्रेताओं के सामाजिक और आर्थिक सशक्तिकरण के लिए विभिन्न योजनाएँ, सेवाएँ और सुविधाएँ शुरू की हैं। हालाँकि, यह जाँच करना अत्यंत महत्वपूर्ण है कि इन योजनाओं का वास्तविक लाभ महिलाओं तक किस हद तक पहुँचता है। इसलिए, इस

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शोध पत्र में इन योजनाओं का गहन अध्ययन किया गया है।

२. अध्ययन के उद्देश्य

१. केंद्र और राज्य सरकारों द्वारा महिला मछली विक्रेताओं के लिए कार्यान्वित विभिन्न योजनाओं की विस्तृत जानकारी एकत्रित करना।

२. इन योजनाओं के माध्यम से प्रदान की जाने वाली सेवाओं और सुविधाओं का अध्ययन करना।

३. योजनाओं के कार्यान्वयन में आने वाली कठिनाइयों और सीमाओं की पहचान करना।

४. महिला मछली विक्रेताओं की सामाजिक, आर्थिक और स्वास्थ्य स्थिति पर योजनाओं के प्रभाव का अध्ययन करना।

५. योजना के अधिक प्रभावी कार्यान्वयन के लिए उपयुक्त सुझाव और अनुशंसाएँ देना।

३. शोध विधि

इस अध्ययन के लिए द्वितीयक डेटा विधि अपनाई गई है। इसमें केंद्र और राज्य सरकारों की आधिकारिक रिपोर्टें, मत्स्य विभाग के आँकड़े, महिला एवं बाल विकास मंत्रालय के दस्तावेज़, शोध पत्र, पत्रिकाएँ, पुस्तकें और इंटरनेट पर विश्वसनीय वेबसाइटें शामिल हैं। एकत्रित जानकारी का वर्णनात्मक और विश्लेषणात्मक तरीके से विश्लेषण किया गया है।

४. महिला मछली विक्रेताओं की सामाजिक और आर्थिक स्थिति

महिला मछली विक्रेताओं की सामाजिक स्थिति मुख्य रूप से मध्यम और निम्न वर्ग की है। चूंकि अधिकांश महिलाएं कम पढ़ी-लिखी या अशिक्षित हैं, इसलिए उनके लिए सरकारी योजनाओं की जानकारी प्राप्त करना कठिन है। उनकी आय अनिश्चित है और मौसम, बाजार मूल्य और उपलब्धता पर निर्भर करती है। कई महिलाओं को साहूकारों या दलालों से ऋण लेना पड़ता है क्योंकि उनके पास अपनी पूंजी नहीं होती है। इससे वित्तीय शोषण की संभावना बढ़ जाती है।

५. महिला मत्स्य विक्रेताओं के लिए सरकारी योजनाएँ, सेवाएँ और सुविधाएँ

५.१ प्रधानमंत्री मत्स्य संपदा योजना (झचचडध)

प्रधानमंत्री मत्स्य संपदा योजना मत्स्य पालन क्षेत्र के समग्र विकास के लिए कार्यान्वित एक महत्वपूर्ण योजना है। इस योजना के अंतर्गत महिला मत्स्य विक्रेताओं को वित्तीय सहायता, स्वरोजगार हेतु सब्सिडी, प्रशिक्षण कार्यक्रम और बुनियादी ढाँचागत सुविधाएँ प्रदान की जाती हैं। मछली बिक्री के लिए स्वच्छ बाज़ार, बर्फ के डिब्बे, भंडारण सुविधाएँ और परिवहन सुविधाएँ उपलब्ध कराने पर विशेष बल दिया गया है।

५.२ राष्ट्रीय मत्स्य विकास योजना

इस योजना के अंतर्गत मत्स्य पालन व्यवसाय से जुड़ी महिलाओं को आधुनिक प्रौद्योगिकी का प्रशिक्षण, ऋण सुविधाएँ और व्यवसाय विस्तार हेतु सहायता प्रदान की जाती है। इस योजना का मुख्य उद्देश्य महिला उद्यमियों को सशक्त बनाना है।

५.३ स्वयं सहायता समूह

स्वयं सहायता समूह महिलाओं को वित्तीय साक्षरता, बचत, सूक्ष्म ऋण और सामूहिक व्यवसाय के अवसर प्रदान करते हैं। इससे महिलाओं का आत्मविश्वास बढ़ता है और उन्हें आर्थिक स्वतंत्रता प्राप्त करने में सहायता मिलती है।

५.४ सामाजिक सुरक्षा योजनाएँ

प्रधानमंत्री जन धन योजना, प्रधानमंत्री जीवन ज्योति बीमा योजना, प्रधानमंत्री सुरक्षा बीमा योजना और आयुष्मान

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भारत योजना जैसी योजनाओं के माध्यम से महिलाओं को बीमा कवरेज और स्वास्थ्य सुविधाएं प्रदान की जाती हैं।

५.५ स्थानीय स्वशासन सुविधाएं

नगरपालिका और ग्राम पंचायत स्तर पर बाजारों में स्वच्छता, पेयजल, शौचालय, विश्राम गृह और बाल देखभाल केंद्र उपलब्ध कराने के प्रयास किए जा रहे हैं।

६. योजनाओं के कार्यान्वयन में कठिनाइयाँ

१. योजनाओं के बारे में पर्याप्त जानकारी का अभाव।
२. दस्तावेजों की जटिलता और प्रशासनिक विलंब।
३. निम्न साक्षरता और सामाजिक बाधाएँ।
४. स्थानीय स्तर पर कार्यान्वयन में असमानता।
५. दलालों और बिचौलियों का हस्तक्षेप।

७. अध्ययन के निष्कर्ष

अध्ययन से पता चलता है कि यद्यपि महिला मछली विक्रेताओं के लिए कई योजनाएँ मौजूद हैं, लेकिन उनका लाभ महिलाओं तक सीमित रूप से ही पहुँचता है। जहाँ स्वयं सहायता समूह और स्थानीय संगठन सक्रिय हैं, वहाँ योजनाओं का प्रभाव अधिक स्पष्ट रूप से दिखाई देता है।

८. केस स्टडी: महाराष्ट्र में महिला मछली विक्रेता

महाराष्ट्र के कोंकण तटीय क्षेत्र में महिला मछली विक्रेताओं की अच्छी खासी संख्या है। इन महिलाओं का मुख्य काम सुबह-सुबह मछली खरीदना, उसे साफ करना और स्थानीय बाजार में बेचना है। कुछ महिलाओं ने स्वयं सहायता समूहों के माध्यम से बर्फ के डिब्बे, भंडारण सुविधाएँ और ऋण प्राप्त किए हैं, जिससे उनकी आय में वृद्धि हुई है। हालांकि, योजनाओं के बारे में जानकारी की कमी के कारण कई महिलाएं अभी भी इन योजनाओं के लाभों से वंचित हैं। इन महिलाओं में स्वास्थ्य समस्याएं, विशेष रूप से गठिया, त्वचा रोग और कुपोषण, व्यापक रूप से प्रचलित हैं।

९. योजनाओं के प्रभाव का विश्लेषण

सरकारी योजनाओं ने महिलाओं के जीवन स्तर में कुछ हद तक सुधार किया है। वित्तीय सहायता और ऋण सुविधाओं ने महिलाओं को पूंजी उपलब्ध कराई है। प्रशिक्षण कार्यक्रमों ने व्यावसायिक कौशल में वृद्धि की है। हालांकि, इन प्रभावों का दायरा सीमित है। मुख्य समस्या यह है कि योजनाएं सभी महिलाओं तक नहीं पहुंच पाती हैं। दूरदराज और ग्रामीण क्षेत्रों में कार्यान्वयन विशेष रूप से कमजोर है।

१०. नीतिगत सिफारिशें

१. महिला मछली विक्रेताओं के लिए एक अलग पहचान और पंजीकरण प्रणाली बनाई जानी चाहिए।
२. योजनाओं के बारे में जानकारी स्थानीय भाषाओं में और व्यक्तिगत मुलाकातों के माध्यम से प्रदान की जानी चाहिए।
३. बाजारों में बुनियादी सुविधाएं अनिवार्य रूप से उपलब्ध कराई जानी चाहिए।
४. स्वयं सहायता समूहों और सहकारी समितियों को और अधिक प्रोत्साहित किया जाना चाहिए।
५. विशेष अभियानों के माध्यम से स्वास्थ्य जांच और बीमा कवरेज लागू किया जाना चाहिए।

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११. निष्कर्ष और भविष्य की दिशाएँ

महिला मछली विक्रेताओं के लिए लागू की गई सरकारी योजनाएँ महिला सशक्तिकरण की दृष्टि से अत्यंत महत्वपूर्ण हैं। हालाँकि, योजनाओं की प्रभावशीलता सुनिश्चित करने के लिए कार्यान्वयन में आने वाली बाधाओं को दूर करना आवश्यक है। स्थानीय प्रशासन, गैर-सरकारी संगठनों और महिला संगठनों के बीच समन्वय बढ़ाने से इन योजनाओं का लाभ अधिक से अधिक महिलाओं तक पहुँच सकता है। भविष्य के शोध में प्रत्यक्ष क्षेत्र अध्ययन और प्राथमिक जानकारी का उपयोग करके अधिक गहन विश्लेषण किया जा सकता है।

संदर्भ

१. भारत सरकार – मत्स्य विभाग की वार्षिक रिपोर्ट।
२. प्रधानमंत्री मत्स्य संपदा योजना – आधिकारिक दस्तावेज।
३. महिला एवं बाल विकास मंत्रालय – विभिन्न योजनाओं की जानकारी।
४. संबंधित शोध लेख, पुस्तकें और पत्रिकाएँ।

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सारांश:

भारत की अर्थव्यवस्था में लघु उद्योगों का अत्यंत महत्वपूर्ण स्थान है। ये उद्योग रोजगार सृजन, क्षेत्रीय विकास, गरीबी उन्मूलन तथा आर्थिक आत्मनिर्भरता में महत्वपूर्ण योगदान देते हैं। विशेष रूप से ग्रामीण और अर्ध–शहरी क्षेत्रों में लघु उद्योग स्थानीय संसाधनों का उपयोग कर आर्थिक विकास को गति देते हैं। हालाँकि, लघु उद्योग अनेक समस्याओं से ग्रस्त हैं जैसेपूंजी की कमी, कच्चे माल की अनुपलब्धता, तकनीकी पिछड़ापन, विपणन की कठिनाइयाँ, प्रतिस्पर्धा तथा प्रबंधन संबंधी समस्याएँ। इन चुनौतियों को ध्यान में रखते हुए सरकार ने विभिन्न नीतियाँ, योजनाएँ और संस्थागत ढाँचे विकसित किए हैं।

यह शोध पत्र लघु उद्योगों की प्रमुख समस्याओं तथा उनके समाधान हेतु शासकीय स्तर पर अपनाई गई उपाय योजनाओं का विश्लेषण प्रस्तुत करता है।

की–वर्ड्स: लघु उद्योग, MSME, औद्योगिक विकास, सरकारी योजनाएँ, रोजगार, आर्थिक विकास

प्रस्तावना:

लघु उद्योग किसी भी देश की अर्थव्यवस्था की रीढ़ माने जाते हैं। भारत जैसे विकासशील देश में, जहाँ जनसंख्या अधिक और पूंजी सीमित है, वहाँ लघु उद्योग संतुलित आर्थिक विकास का सशक्त माध्यम हैं।

भारत सरकार ने सूक्ष्म, लघु और मध्यम उद्यमों (MSME) को औद्योगिक विकास का आधार स्तंभ माना है। ये उद्योग कम पूंजी में अधिक रोजगार उपलब्ध कराते हैं तथा स्थानीय कौशल और संसाधनों का समुचित उपयोग करते हैं।

फिर भी, लघु उद्योग अनेक संरचनात्मक और आर्थिक समस्याओं से जूझ रहे हैं, जिससे उनकी विकास क्षमता प्रभावित होती है।

शोध समस्या का कथन :

यद्यपि भारत में लघु उद्योगों की संख्या में वृद्धि हुई है, फिर भी उनकी विकास गति अपेक्षाकृत धीमी है। वित्तीय संसाधनों की कमी, आधुनिक तकनीक का अभाव, बाज़ार तक सीमित पहुँच और वैश्वीकरण की प्रतिस्पर्धा ने इन उद्योगों के अस्तित्व पर प्रश्नचिह्न खड़ा किया है।

अतः यह आवश्यक हो गया है कि लघु उद्योगों की समस्याओं का गहन अध्ययन कर शासकीय उपायों की प्रभावशीलता का मूल्यांकन किया जाए।

शोध के उद्देश्य :

लघु उद्योगों की प्रमुख समस्याओं का अध्ययन करना।

लघु उद्योगों के आर्थिक एवं सामाजिक महत्व का विश्लेषण करना।

लघु उद्योगों के लिए सरकार द्वारा लागू योजनाओं का अध्ययन करना।

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लघु उद्योगों के सशक्तिकरण हेतु सुझाव प्रस्तुत करना।

शोध पद्धति :

इस शोध पत्र में साहित्य-आधारित (Secondary Data) और वर्णनात्मक (Descriptive) पद्धति का उपयोग किया गया है। विभिन्न सरकारी रिपोर्टों, पुस्तकों, शोध लेखों, पत्रिकाओं तथा ऑनलाइन स्रोतों से प्राप्त आँकड़ों का विश्लेषण किया गया है।

लघु उद्योगों की प्रमुख समस्याएँ :

१. पूंजी की कमी

लघु उद्योगों की सबसे बड़ी समस्या वित्तीय संसाधनों की कमी है। बैंक ऋण प्राप्त करने की प्रक्रिया जटिल होने के कारण छोटे उद्यमियों को साहूकारों पर निर्भर रहना पड़ता है।

२. कच्चे माल की समस्या

उचित गुणवत्ता और उचित मूल्य पर कच्चे माल की उपलब्धता न होना लघु उद्योगों के लिए बड़ी चुनौती है।

३. तकनीकी पिछड़ापन

अधिकांश लघु उद्योग पारंपरिक और पुरानी तकनीकों पर आधारित हैं, जिससे उत्पादन लागत बढ़ती है और गुणवत्ता प्रभावित होती है।

४. विपणन संबंधी समस्याएँ

लघु उद्योगों के पास प्रभावी विपणन तंत्र नहीं होता। बड़े उद्योगों और बहुराष्ट्रीय कंपनियों से प्रतिस्पर्धा करना इनके लिए कठिन होता है।

५. प्रबंधन एवं कुशल श्रम की कमी

प्रशिक्षित प्रबंधन और कुशल श्रमिकों की कमी से उत्पादकता पर नकारात्मक प्रभाव पड़ता है।

६. वैश्वीकरण की चुनौती

उदारीकरण और वैश्वीकरण के कारण विदेशी उत्पादों से प्रतिस्पर्धा बढ़ गई है, जिससे लघु उद्योगों पर दबाव बढ़ा है।

शासकीय स्तर पर उपाय योजनाएँ :

१. MSME मंत्रालय

भारत सरकार ने सूक्ष्म, लघु एवं मध्यम उद्यम मंत्रालय (MSME Ministry) की स्थापना की है, जो लघु उद्योगों के विकास हेतु नीतियाँ बनाता है।

२. प्रधानमंत्री मुद्रा योजना (PMMY)

इस योजना के अंतर्गत छोटे उद्यमियों को बिना गारंटी ऋण प्रदान किया जाता है।

३. स्टार्टअप इंडिया और मेक इन इंडिया

ये योजनाएँ उद्यमिता को प्रोत्साहन देने और घरेलू उत्पादन बढ़ाने पर केंद्रित हैं।

४. क्रेडिट गारंटी फंड योजना

इस योजना के माध्यम से बैंकों द्वारा दिए गए ऋण पर गारंटी प्रदान की जाती है।

५. तकनीकी उन्नयन योजनाएँ

सरकार द्वारा तकनीकी प्रशिक्षण, कौशल विकास कार्यक्रम और आधुनिक मशीनरी पर सब्सिडी दी जाती है।

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६. डिजिटल और ई–मार्केटिंग सहायता

GeM[2] पोर्टल और ई–कॉमर्स प्लेटफॉर्म के माध्यम से लघु उद्योगों को बाज़ार उपलब्ध कराया जा रहा है।

निष्कर्ष :

लघु उद्योग भारतीय अर्थव्यवस्था के विकास में महत्वपूर्ण भूमिका निभाते हैं, किंतु अनेक समस्याओं के कारण उनकी प्रगति बाधित होती है। सरकार द्वारा लागू की गई योजनाएँ और नीतियाँ सकारात्मक दिशा में कदम हैं, परंतु इनके प्रभावी क्रियान्वयन की आवश्यकता है।

यदि वित्तीय सहायता, तकनीकी उन्नयन, विपणन सुविधाएँ और प्रशिक्षण कार्यक्रमों को और सुदृढ़ किया जाए, तो लघु उद्योग देश के सतत एवं समावेशी विकास में और अधिक योगदान दे सकते हैं।

शिफारसी :

वित्तीय पहुँच को सरल बनाया जाए

बैंकों द्वारा ऋण प्रक्रिया को सरल और पारदर्शी बनाया जाना चाहिए, साथ ही ब्याज दरों में रियायत दी जानी चाहिए।

तकनीकी आधुनिकीकरण पर बल

लघु उद्योगों को नवीन तकनीक अपनाने हेतु अनुदान, सब्सिडी और तकनीकी परामर्श उपलब्ध कराया जाए।

विपणन और ब्रांडिंग सहायता

सरकार को राष्ट्रीय और अंतरराष्ट्रीय स्तर पर विपणन प्लेटफॉर्म उपलब्ध कराने चाहिए, जिससे लघु उद्योग अपने उत्पादों का बेहतर प्रचार कर सकें।

कौशल विकास और उद्यमिता शिक्षा

उद्यमियों और श्रमिकों के लिए नियमित प्रशिक्षण कार्यक्रम और कार्यशालाएँ आयोजित की जानी चाहिए।

महिला एवं ग्रामीण उद्यमिता को प्रोत्साहन

महिला उद्यमियों और ग्रामीण क्षेत्रों के लघु उद्योगों को विशेष प्रोत्साहन पैकेज दिए जाने चाहिए।

डिजिटल सशक्तिकरण

ई–कॉमर्स, डिजिटल भुगतान और ऑनलाइन विपणन में प्रशिक्षण देकर लघु उद्योगों को वैश्विक बाजार से जोड़ा जाए।

नीतियों का प्रभावी क्रियान्वयन

सरकारी योजनाओं की निगरानी और मूल्यांकन व्यवस्था को मजबूत किया जाना चाहिए।

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सत्यशोधक मुकुंदराव पाटील यांच्या कादंबऱ्यांमधील तत्कालीन समाजचित्रण.

मयूर केशव कराळे.
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प्रस्तावना

सत्यशोधक दीनमित्रकार मुकुंदराव पाटील यांनी महात्मा ज्योतिराव फुले, कृष्णाराव भालेकर तसेच त्यांचे सहकारी यांनी चालवलेला सत्यशोधकीय विचारांचा वारसा पुढे चालू ठेवला. मुकुंदराव हे लहानपणापासूनच जनक पिता कृष्णाराव भालेकर यांच्या सोबतीने सत्यशोधकीय विचारांच्या प्रचार प्रचारासाठी गावोगाव फिरून त्यांच्या सोबतीने समाज प्रबोधनाचे हे काम जवळून पाहत होते. कृष्णारावांच्याच अज्ञाने मुकंदरावांनी दीनमित्र हे साप्ताहिक एका खेड्या गावातून सुरू करून समाज प्रबोधनाचे कार्य हाती घेतले. ग्रामीण भागातूनच कार्य करत तेथील प्रत्यक्ष जीवन जगत असल्याने त्यांनी रेखाटलेल्या ग्रामीण जगास त्यांच्या स्वतःच्या अनुभवांचे साथ होती. मुकुंदरावांनी दीनमित्रातून विविध सदरे, लेख लिहिण्याबरोबरच विपुल असे साहित्य लेखन क्रमशा प्रसिद्ध केले. यात त्यांनी 'होळीची पोळी', 'चंद्रलोकीची विलक्षण रुढी अथवा आमच्या दादासाहेबांची फजिती', 'ढड्ढाशास्त्री परांन्ने', 'तोबातोबा', 'राष्ट्रीय तारुण्य', (अपूर्ण) अशा पाच कादंबऱ्या प्रसिद्ध झाल्या. त्यांनी लिहिलेल्या कादंबऱ्यातून शिवाजी महाराजांच्या काळापासून ते स्वातंत्र्यपूर्वीच्या कालखंडापर्यंतच्या काळ आलेले आहे. तोबातोबा कादंबरीत शिवाजी राजांच्या दरबारात काम करणारे दाकुजी पाटील येतात, होळीच्या पोळी कादंबरीत जाणुजी हा महादजी शिंदे यांच्या सैन्यात चाकरी करत असतो. ढड्ढाशास्त्री परांन्ने या कादंबरीत ब्रिटिश राजवटीत आधुनिक होत चाललेले पुणे शहर येते, चंद्रलोकीची विलक्षण रूढी अथवा आमच्या दादासाहेबांची फजेती कादंबरीत विमानाचा शोध लागल्यानंतर चंद्रावरील समाजाची कल्पना केलेली दिसून येते तर राष्ट्रीय तारुण्य या कादंबरीतून इंग्रज काळात शिक्षित झालेले पण सरकारी नोकऱ्याच उपलब्ध नसल्याने बेरोजगार असणारे तरुण यांच्या राष्ट्रसेवेची कहाणी येते. कादंबरीतून येणारा काळ हा जरी वेगवेगळा असला तरीही कादंबरीतून उपस्थित केले गेलेले प्रश्न हे तत्कालीन समाज जीवनाशी निगडित असेच आहेत. होळीच्या पोळी कादंबरीतून सुखी, संपन्न अशा पाटलांच्या घरातील अंतर्गत कलह व त्यामुळे उद्ध्वस्त होणारे कुटुंब. चंद्रलोकीची विलक्षण रूढी या कादंबरीतून लग्नानंतर बदलणारे स्त्रीचे जीवन, लग्नानंतरची कैद परस्पर विरोधी रूपाने चित्रित केलेली आहे. ढड्ढाशास्त्री परांन्ने या कादंबरीतून इंग्रज काळात समाजात आधुनिक शिक्षणाने भौतिक, वैचारिक बदल होत असले तरी आपल्या चुकीच्या रूढी, परंपरांना बिलकुल बसणारे ढढाशास्त्री यांचे चित्रण येते तसेच तोबतोबा कादंबरीतून हिंदू, मुस्लिम या दोन्ही समाजातील खुजा विचारांमुळे समन्वय साधू पाहणारे, दोन्ही समाजांमध्ये एकी करू पाहणारे कसे बळी जातात परंतु हे अधार्मिक आपला हेका सोडत नाहीत उलट अधिक कट्टर होत जातात याचे वर्णन येते. राष्ट्रीय तारुण्य कादंबरीतून सुशिक्षितांची वाढती बेरोजगारी याचबरोबर बालविधवांच्या समस्या, त्यांचे जीवन ह्या अपूर्ण कादंबरीतून चित्रित केलेले आहे. असे विविध समकालीन प्रश्न मुकुंदरावांनी आपल्या कादंबरीतून उपस्थित केलेले आहेत यांचा मागोवा घेत तत्कालीन समाजजीवन या शोध निबंधातून समजून घेणार आहोत.

कादंबऱ्यांतील समाज

तोबातोबा या कादंबरीत शिवाजीराजांच्या दरबारात काम करणारे पराक्रमी दारकोजी पाटील हे आपल्या गावाची विविध आक्रमणापासून रक्षण करतात पण एका अफगाणी पेंढाऱ्याशी करीमखाशी झालेल्या लढाईत मृत्यूमुखी पडतात व

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त्यांचा मुलगा आनंदरावही त्यांच्या कैदेत पकडला जातो. या कैदेतच पेंढार्याची मुलगी तुर्कान व आनंदराव यांच एकमेकांवर प्रेम जडत परंतु दारकोजी पाटलांच्या मृत्यूनंतर त्यांचे नातेवाईक आनंदरावांना त्रास देतात या त्रासाला कंटाळून आनंदराव धर्मांतर करून तुर्कान सोबत लग्न करतात व त्या दोघांनाही हीरेखा हा मुलगा होतो. एकावेळी मोहरम व एकादशी एकाच दिवशी येतात तेव्हा दोन्ही समाजामध्ये दंगल होते तेव्हा आनंदराव ती सोडवण्यासाठी मध्ये उतरतो पण यातच त्याचा मृत्यू होतो. पुढे त्याचा मुलगा हिरेखा हा चुकीच्या संगतीने मूर्तीभंजक होतो. पण पुढे जेव्हा त्याला आपल्या वडिलांचे, पूर्वजांच्या इतिहासाची माहिती होते तेव्हा तो पश्चात्तापाने आत्महत्या करतो. होळीची पोळी या कादंबरीतून पारक्रमी घरातील आनंदराव पाटील यांच्या घरातील कथा येते आनंदराव हे पहिली पत्नी मेल्यानंतर मुलाचे लग्न झाले असतानाही दुसरे लग्न करतात. सुरुवातीस चांगली वागणारी गंगुबाई जेव्हा तिला मुलगा होतो तेव्हा संपत्ती व होळीला पोळी वाहण्याच्या मानासाठी आपल्याच घरात कारस्थाने करू लागते आणि यात तिला गावचा भिकंभट व घरात काम करणारी गुजा ही मदत करते. मोठेपणा मिळवण्यासाठी धनाच्या हव्यासापोटी उत्पन्न होणाऱ्या मत्सरातून कुटुंब कसे उध्वस्त होते याची कहाणी होळीच्या पोळी कादंबरीतून येते. ढढ्ढाशास्त्री परांन्ने कादंबरीतील ढढ्ढाशास्त्री हे मरणा नंतर शंभर वर्षांनी परत पृथ्वीवर येतात तेव्हा येथील पक्की घरे, चांगले रस्ते, बिना बैल, घोड्याची चालणारी वाहने, रेल्वे, रोषणाई, पाहून लोकांकडे आलेली सुबत्ता, छापखान्यांच्या प्रगतीमुळे चांगली छापील पुस्तके असे भौतिक बदल पाहून आश्चर्यचकित होतात. याचबरोबर स्त्रियांचा समाजातील, सार्वजनिक जीवनातील वाढता व मानाचा वावर पाहून, समाजातील धर्म, जातींमध्ये दुरावा कमी करण्यासाठी काम करणारे, तसे वागणारे सुधारक यांच्यातील वैचारिक बदल पाहून ढढ्ढाशास्त्रींना येणारा राग व यातून त्यांची होणारी फजिती याचे चित्रण या कादंबरीतून आलेले आहे. चंद्रलोकीची विलक्षण रूढी अथवा आमच्या दादासाहेबांची फजिती या कादंबरी मधून पृथ्वीवरील पुरुषप्रधान समाजात स्त्रियांची दयनीय, गुलाम अवस्थेचे चित्रण विरोधी स्वरूपात चंद्रलोकीच्या स्त्री प्रधान समाज व्यवस्थेद्वारे दाखवलेले आहे. राष्ट्रीय तारुण्य कादंबरीतून ब्रिटिशांच्या आधुनिक शिक्षण धोरणांनी समाजात नव्याने शिक्षण घेत असलेली पिढी जे शिक्षण घेत होती ते सरकारी कामात हातभार लावण्यास मदतनीस अशा स्वरूपाचे असल्याने, परंतु सरकारी खातात नोकऱ्या नसल्याने असे बेरोजगार असणारे सुशिक्षित तरुण आपले ज्ञान व तारुण्याचा उपयोग देशासाठी, गरीब, गरजू शेतकऱ्यांच्या कामात मदत करण्यासाठी करतात. समाजातील चुकीच्या रूढी, परंपरा यांपासून समाजात प्रबोधन घडवून आणण्याचे कार्य करतात. समाजातील पुरुषप्रधान समाजजीवन अशा रूढीवादी, पारंपारिक समाजात स्त्रियांची होणारी कुचंबना, संपत्तीच्या लोभाने, आभासी मानापमानासाठी कुटुंबामध्ये होणारे वाद, खुज्या धार्मिक समजूतींमुळे समाजातील दोन घटकांनामध्ये वाढणारा ताणतणाव याचे वास्तवदर्शी चित्रण मुकुनरावांनी आपल्या कादंबऱ्यांतून केलेले आहे.

पुरुषप्रधान समाजव्यवस्था

भारतीय नागर समाज हा प्रामुख्याने पुरुष प्राधान राहिलेला आहे आणि आजही तो तसाच दिसून येतो. समाजाचे प्रमुख हे पूर्वपार पद्धतीने पुरुषच राहत आले असून गावचा प्रमुख पाटील हा गावचा सारा कारभार पाहत असतो. पाटलाच्या वर्तनानेच गावच्या प्रगतीची व अधोगतीची दिशा ठरत असते. गावच्या पाटलाच्याच अवतीभवतीच साऱ्या गावचा गावगाडा चालत असल्याने ग्रामीण भागाचे ओळख होण्यासाठी त्याची सुरुवात गावच्या पुढार्या पासूनच करता येईल. मुकुंदरावांच्या घराण्यातही पाटीलकी असल्यामुळे त्यांना गावच्या पुढारी घरातील जीवनाची तपशीलवार माहिती असल्याने ती त्यांनी ते आपल्या कादंबऱ्यातून दाखवलेली आहे.गावचा पुढारी कसा असावा हे मुकुंदराव पाटील तोबतोबा कादंबरीतील गावकऱ्यांवर मुलासारखे प्रेम करणारा, गावकऱ्यांच्या रक्षणासाठी आपल्या जीवाचीही परवा न करणारे कर्तव्यदक्ष, शूर पराक्रमी दारकोजी पाटील यांच्या रूपाने दाखवतात. गावचा पुढारी मोठ्या घरातील राजेशाहीतील

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लढायांच्या काळ गेल्यानंतर आपली मर्दानकी, पाटीलकी दाखवण्यासाठी वेगवेगळ्या मार्गांचा अवलंब केला जात असे. पहिली पत्नी मेल्यानंतर दुसरे लग्न करत आणि बऱ्याचदा एक बायको जिवंत असतानाही दुसरी मग, तिसरी अशेप्रकारही होताना दिसत. पण यामुळे करणाऱ्याची हौ स भागो अथवा न भागो पण घराची मात्र वाताहात होण्याची शक्यता वाढत असे. पहिली बायको मेल्यानंतर होळीची पोळी कादंबरीतील आनंदराव पाटील दुसरे लग्न करतात व त्याने त्यांचे कुटुंब उध्वस्त होते. राष्ट्रीय तारुण्य कादंबरीती पहिल्या पत्नीच्या मृत्यूनंतर पाटील दुसरे लग्न करतात व आपल्या कुटुंबाची वाताहत होण्यास कारणीभूत ठरतात. अशा उतारा वयात तरुण मुलींशी लग्न केल्याने यांचे सारे श्रम त्यांची मर्जी सांभाळण्यात जात तसेच बहुपत्नीत्वाच्या मुळे बऱ्याचदा घरात इतके वाद होत असत की गावच्या पुढारी पण करणाऱ्या पाटलाला घरातील वाद मिटवण्यापासूनच सवड मिळत नसे तर तो गावाकडे काय लक्ष देणार. पाटलाच्या घरातच पाटीलकीच्या मानासाठी, संपत्तीसाठी भांडणे होत. पाटीलकी मिळवण्या साठीची चढाओढ भावंडांमध्ये होऊन यामुळे पाटलाच्या स्वतःच्या घराततर वादावादी होतच असे पण या घरच्या वादात गावतही दोन तट पडून गावाचेही नुकसान होते.

स्त्रियांची स्थिती

होळीची पोळी कादंबरीतील सगुणाला अशुभ प्रसंगी ऋतू प्राप्त झाला असे गंगुबाईच्या सांगण्यावरून भिकंभट पंचांग सांगतो व त्यामुळे सगुणा व गुणाजीला एकमेकांपासून दूर राहावे लागते तेव्हा गुणाजी आपल्या आजोळी जातो. पण इकडे गंगुबाई, भिकंभट, गुजा हे सगुणाला एकटी पाहून तिचा अडसर दूर करू पाहतात. त्याची कानकून जणुजीचा मित्र गंगारामला लागताच तो सगुणाचा जीव वाचवून तिला सुखरूपणे तीच्या माहेरी पोचवतो. पण माहेरी खूप दिवस ती एकटी राहते तेव्हा लोक तिच्याबद्दल नको ते बोलू लागतात. वर्षभर एकमेकांची भेटायचे नसतानाही एका मोहिमेप्रसंगी लपून सगुणा व गुणाजी भेटतात त्या भेटीने सगुणा गरोदर राहते. पण गुणाजीने या भेटीबद्दल कोणास काही सांगू नको असे सांगितले असल्याने ती आपल्या पोटातील बाळाबद्दल घरच्यासही काही सांगत नसते. अशा प्रसंगात एकाकी पडलेली सगुणा मात्र हतबल होते समाजाच्या घरच्यांच्या बोलण्याला आपली चूक नसतानाही निव्वळ स्त्री असल्यामुळे सामोरे जाते. राष्ट्रीय तारुण्य कादंबरीतील मालती व हिराबाई ह्या बालविधवा आपल्याच जातीतील पुरुषाच्या हव्यासाला, आश्वासनांना बळी जातात. पुरुषाने केलेल्या फसवणुकीच्या गुन्ह्याची शिक्षा या दोघींनाही समाज भोगायला लावते. अशा महिलांसाठी काम करणारे त्यांचे नातेवाईक स्वतःच्या घरातील महिलांसोबत तसाच प्रसंग घडल्यावर मात्र दुटप्पी भूमिका घेतात. संकटाच्या समई मदत करायच सोडून त्यांनाच अपराधी असल्याची जाणीव करून देतात. मुकुंदरांनी केलेल्या त्या काळातील सामाजिक मानसिकतेचे चित्रण व आजची परिस्थिती यात आजही फार फरक पडलेला दिसत नाही बलात्काराच्या प्रकरणातला आरोपी बलात्कार झालेल्या महिलेच्या ओळखीतीलच असतो आणि सामाजिक दडपणापाई, आभासी अब्रूपाई गुन्हेगारा विरोधात गुन्हा दाखल केला जात नाही. पण केलेल्या गुन्ह्याची स्त्रि मात्र आयुष्यभर भोगत राहते. याच कादंबरीतील तरुण कारभारी याच्या पाठच्या चार बहिणी बालविधवा असतात. त्या कैद्यागत घरातच असयाच परंतु त्यांचा पुनर्विवाह करून त्यांना जीवन जगण्याचा मार्ग समाज मात्र मोकळा करून देत नाही. रघुनाथराव जेव्हा कारभाऱ्यास याबद्दल विचारतो तेव्हा कारभारी आमच्यात पोटपाडी असावी पण पाटपाडी नको अशी रीत आहे असे सांगतो.

समाजातील रूढी परंपरा

होळीच्या पोळी या कादंबरीतून होळीच्या सणाच्या दिवशी पोळी वाहण्याचा मान हा गावच्या पाटलाचा असतो. या पारंपारे तो मान मिळवण्यासाठी पाटलाच्या घरातच अंतर्गत कलह कसे निर्माण होतात याचे चित्रण या कादंबरीतून येते.

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याच कादंबरीत गुणाजीचे दुसरे लग्न हे चांगला हुंडा देणाऱ्या मुलीशी लावायचे ठरवले असत. रीत म्हणून मुलीकडच्या घरच्यांनी मुलाकडच्या घरच्यांशी आबदीने वागावे लागते. मुलाकडच्यांची चूकी असतानाही आपलीच चुकी आहे असे समजून नमतेपणे घेऊन मुलाकडच्यांशी बोलणे हे आपली चुकी नसतानाही पडती बाजू घेऊन आनंदरावांशी बोलणाऱ्या कारभारी यांच्या संभाषणातून दिसून येते. पहिली बायको मेल्यानंतर दुसरे लग्न तसेच पहिली असतानाही दुसरे, तिसरे लग्न अशा बहुपत्नीत्वाच्या रूढी ही मोठ्या घरातील पुरुषांमध्ये दिसून येत परंतु एखादी मुलगी बाल विधवा असून तिने तिच्या नवऱ्याच कधी तोंडही पाहिलं नसेल तरीही तिला मात्र दुसऱ्या लग्न करण्याची मनाई होती. त्यासोबतच तिचे जीवन हे जेलच्या कैद्याहूनही हिणवान झालेले असायचे हे हे सामाजातील रूढीं मुळेच. राष्ट्रीय तारुण्य कादंबरीत गावच्या रक्षणार्थ लढाईत गतप्राण होणाऱ्या शूरवीरांच्या पुण्यतिथीच्या दिवशी मोठा कार्यक्रम साजरा करून त्यांच्या पुतळ्याचे पूजन करण्याची गावची रुढी दिसून येते. ढड्ढाशास्त्री परांन्ने कादंबरीत पूजा करताना देव धुवून त्यांचे पाणी पिण्याचा विधी म्हणून ढड्ढाशास्त्री या नव्या युगात मुलांची मातीची खेळणी देव म्हणून धुवून ते मातीचे पाणी अमृत रूपानेच प्राशन करतात. पुढे अशा रूढींमुळे मातीच्या गणपतीला दूध पाजणारी लोके ही परंपरा चालू ठेवताना दिसतात. त्याचबरोबर दैनंदिन जीवनातील साध्या प्रसंगांतही पंचांग पाहणारा देवाचा कल पाहणारा देवभोळा समाजही मुकुंदरावांच्या कादंबरीतून दिसून येतो.

समाजातील जातीयता

राष्ट्रीय तारुण्य या कादंबरीतून भारत सेवक मंडळातील तरुण हे विविध जाती धर्माचे असून ते जातीभेद मानत नाहीत. परंतु ते ज्या गरजू शेतकऱ्यांच्या शेतावर काम करण्यासाठी जात असत त्यांच्या आत जातीयता खोलवर रुतलेली असल्याने ते शेतकरी त्या तरुणांना जेवणाच्या पंक्तीत वेगवेगळे बसायला सांगतात तेव्हा शेतकरी सेवक मंडळाचे तरुण त्यास नकार देतात. ढड्ढाशास्त्री परांन्ने कादंबरीत ढड्ढाशास्त्री जेव्हा हॉटेलला जातात तेव्हा हॉटेलचा ब्राह्मण मालक पाहून त्यांना ब्राह्मणांनी हा व्यवसाय करावा हे पटत नाही. तसेच पुढे ब्राह्मण मालकाचा न्हावी मित्र पाहून तर त्यांना धर्म बुडाल्यागतच वाटते. त्यांना जेव्हा डॉक्टरांच्याकडे उपचारासाठी नेले जाते तेव्हा तेथे एक लहान मुलगा गीतेचे श्लोक म्हणून दाखवतो त्याला ते कौतुकाने मांडीवर घेतात पण जेव्हा त्यांना ते लहान मूळ अस्पृश्य आहे हे जसे समजते तसे ते त्याला खाली आपटतात त्यामुळे डॉक्टर त्यांना घरी पाठवतात. तेव्हा रस्त्यात भूक लागते म्हणून बाजारात जातात तेथे त्यांना एक चांगला सुशिक्षित सभ्यगृहस्थ एक आणा देतो ज्याने ते आपली भूक भागू शकतात परंतु तो मनुष्य खालच्या जातीतील आहे असे जेव्हा त्यांना समजते तेव्हा ते त्याचा आणा भिरकावून देतात. ढढाशास्त्री गैरसमजाने देवासे येथे चोरीच्या आरोपात कोर्टासमोर उभे केले जाते तेव्हा तपासणी दरम्यान ते निर्दोष आहेत असा न्याय न्यायाधीश देतो पण जेव्हा त्यांना न्यायाधीश हा मराठा जातीचा आहे असे समजते तेव्हा ते ब्राह्मणांचा न्याय आता मराठे करू लागले ब्राह्मणधर्म बुडाला असे म्हणतात. त्यांना न्यायाधीशांनी योग्य न्याय दिला याचे कौतुक नसून तो मराठा जातीचा आहे म्हणून दुःख होते. समाजात खोलवर रुतलेली जातीयता ढडाशास्त्रींच्या रूपाने मुकुंदराव दाखवून देतात. आज स्वातंत्र्यानंतर आपल्या कर्तृत्वाने खालच्या जातीतील लोक अधिकारी झाले असतानाही बऱ्याच उच्चभ्रू लोकांना त्यांच्या हाताखाली काम करणे अडचणीचे वाटते.

समाजातील विविध मानवी प्रवृत्ती

समाजात समाजात चांगल्या वाईट प्रवृत्ती या नेहमी असतातच या प्रवृत्तीच्या संख्येच्या प्रमाणावरच समाजाची घडण ही होत असते मुकुंदरावांच्या कादंबऱ्यांतून अशाच प्रकारच्या चांगल्या व वाईट प्रवृत्तींचे दर्शन आपल्याला घडते. आपल्या गावातील लोकांवर पुत्रवत प्रेम करणारे त्यांचे चांगले संगोपन करणारे त्यांच्या रक्षणार्थ आपल्या प्राणाचेही

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बलिदान देणारे दारकोजी पाटलांसारखे वीर पुरुष तसेच दोन समाजामध्ये समन्वय घडवू पाहणारा त्यांचा मुलगा आनंदरावही आपल्याला तोबातोबा या कादंबरीतून पहावयास मिळतो. तसेच ढढ्ढाशास्त्री परांन्ने या कादंबरीतील आपल्या विधवा मुलीचे लग्न करून देणारे दामोदरपंत व त्यांच्या या कार्यात त्यांची मदत करणारे त्यांचे जावई डॉक्टर बैले व प्रोफेसर आगलावे हे गृहस्थ, विधवांसाठी कार्य करणाऱ्या विधवाश्रम चालवणाऱ्या पार्वतीबाई तसेच ढडास्त्रींना बाजारामध्ये एक आणा देऊन मदत करणारा करणारे गृहस्थ, योग्य न्याय देणारा न्यायाधीश अशी माणसातील माणूसपण पाहून मदत करणारी माणसे येतात. होळीची पोळी कादंबरीतून आपल्या मित्रासाठी आपल्या जीवाचीही परवा न करणारा तसेच जाणूजीच्या मृत्यूनंतर त्याच्या मुलाची काळजी घेणारा गंगाराम सारखा जीवलग मित्र. वेळ प्रसंग पाहून योग्य ती पावले उचलणारी, समाज रीत जाणणारी गंगारामची आई येते. राष्ट्रीय तारुण्य कादंबरीतील भारत सेवक मंडळातील सुशिक्षित तरुण त्यांच्यापैकीच एक रघुनाथराव अशी चांगल्या प्रवृत्तीची माणसे येतात.

चांगल्या प्रवृत्तीं बरोबरच समाजात वाईट प्रवृत्तीही असतात यात स्वतः मांसाहार करणारे पण लोकास धर्मज्ञान सांगणारे पानरंगेशास्त्री, पैसे घेऊन मनमर्जीने लोकांचे पंचांग पाहणारा भिकंभट, माणसाला मनुष्यपणा देणाऱ्या धर्माच्या नावाने अमानविय कृत्ये घडवून आणणारी माणसे. अधर्मिक वर्तन करतात धर्माच्या नावाने समाजात द्वेष पसरवून लोकांना मोक्ष प्राप्तीची अफुदेतात अशा अधर्मिक प्रवृत्तीच्या माणसांचे वर्णन हे मुकुंदरावांनी तोबातोबा या कादंबरीतून केले आहे. लग्नानंतर मूल होईपर्यंत चांगले वागणारी गंगुबाई मुलगा झाल्यावर मात्र गुणवान मुलगा गुणाजीशी भिकंभट व गुजाच्या बोलण्याला फसून सावत्रपणे वागू लागते व या मत्सराबाई आपल्या शिलाचीही होळी करण्यास तयार होते. अधिकचा पैसा मिळावा यासाठी घरात काम करणारी गुजा आपल पोट भरणाऱ्या घरातच वाद निर्माण होण्यास हातभार लावते. राष्ट्रीय तारुण्य कादंबरीतील कमलाची सावत्र आईही समंजस, गुणवान, रूपवान, हुशार अशा कमळाचा केवळ आपली सावत्र मुलगी असल्यामुळे तिचा तिरस्कार करते.

सामाजिक सभोवतालचा परिणाम

आपल्या सभोवतालचा समाज, वातावरण हे कसे आपल्या विचारांवर प्रभाव पाडत असते याचा प्रत्यय मुकुंदरांच्या होळीच्या पोळी कादंबरीतील गुणाजीचा मुलगा व तोबातोबा कादंबरी आनंदराव व त्याचा मुलगा यांच्या रूपाने दिसून येते. होळी पोळी कादंबरीतील गुणाजीचे कुटुंब होळीच्या सणाला पोळी वाहण्याच्या मानामुळे निर्माण होणारे वाद, कौटुंबिक कलह व भिकंभटाच्या पंचांगाने उद्ध्वस्त होते. त्यांच्या घरात कोणीही जिवंत राहत नाही तेव्हा मित्र गंगाराम हा त्याच्या मुलाचा संभाळ करतो. त्याला चांगले वाईट याची समज येईल असे अनुभवातून शिक्षण देतो. ज्याच्या पायी वाद निर्माण होईल चढावर होईल अशा रीतीभातींपासून पासून त्याला दूर राहायला व भजीच्या पंचांगांपासून सावध करून त्यावर विश्वास ठेवू नको असे सांगतो. गंगारामच्याच शिकवणूकीने पुढे जणुजीचा मुलगा गावची पाटील ही चांगल्या रितीने सांभाळतो. तोबातोबा कादंबरीतील आनंदराव हा आपले वडील दारकोजी यांच्या हाताखाली लहानाचा मोठा होऊन आपल्या लोकांच्या भल्यासाठी काम करण्याचे धडे त्यांच्याकडूनच मिळवतो. दारकोजी जसे आपल्या गावाचे, गावकऱ्यांचे रक्षण करण्यासाठी वीरगती प्राप्त होतात त्याचप्रमाणे आनंदराव धर्मांतरित होऊन चांदखा झाला असला तरीही त्याने माणूसकीचा धर्म सोडला नव्हता दोन समाजांमध्ये तणाव निर्माण होऊन दंगलघडते तेव्हा त्यामुळे दोन्ही समाजाचे, मानवतेचे नुकसान होणार असते तेव्हा ती थांबवण्यासाठी तो मध्ये उतरतो व तोही धर्माच्या नावाने चाललेल्या अधर्मिक दंगलीत शहीद होतो. त्याचा मुलगा हिरेखा याचा संभाळ कट्टर धार्मिक गृहस्थ करतात त्यामुळे त्यांच्या संगतीने तोही कट्टर अधार्मिक, मूर्तीभंजक होतो. तो असे वागण्याचे कारण त्याला आपल्या वडिलांचा जीव गेला यामागचे कारण त्याच ठाऊक नसल्याने, आपल्या पर्वजांचा इतिहास माहीत नसल्याने व सभोवतालचे द्वेषपूर्ण वातावरण हे

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होते. त्याला जशी आपल्या वडिलांच्या, आपल्या पूर्वजांच्या इतिहासाची खरी ओळख होते तेव्हा त्याला आपण केलेल्या कृत्यांचे दुःख होऊन तो पश्चातापाने आत्महत्या करतो. माणूस हा समाजाचाच घटक असून त्याच्यावर आपल्या सभोवतालचा होणारा परिणाम हा कसा सर्व समाजावरही परिणाम करीत असतो याचे चित्रण मुकुंदराव येथे करतात.

रूढीवादी समाज

नव्याने आधुनिक शिक्षण घेत असलेल्या नव्या पिढीत हळूहळू वैचारिक बदल होऊ लागले होते. समाजातील अनिष्ट रूढी परंपरा यांना बाजूला सारत ही विचारांची पिढी आधुनिक सुधारणावादी विचारांची कास धरू पाहत होती. ढङ्काशास्त्री परांन्ने कादंबरीतील दामोदरपंत त्यांचे जावई व त्यांचे इतर सहकारी मंडळी नव्या विचाराची जातिभेद न मानणारी स्त्रियांना सन्मानाची वागणूक देणारी, विधवा पुनर्विवाहासाठी पुढाकार घेत पाश्चात्त्य जगाच्या चांगल्या नवनवीन गोष्टी स्वीकारत होती. परंतु शंभर वर्षानंतर पुन्हा पृथ्वीवर दामोदरपंतांचे आजोबा दृढ अशा विचारांचे ढङ्काशास्त्री यांना मात्र आपल्या रूढी परंपरांचा लोप होऊन धर्माचा नाश होऊ पाहत आहे हेच वाटत होते. ढङ्काशास्त्री शंभर वर्षांपूर्वीच्या समाजातून आले म्हणून त्यांना हा आधुनिक बदल नकोसा, भ्रष्ट स्वरूपाचा वाटत असला तरी त्यांच्या पुरागमानाच्या काळात ही सुधारणेला विरोध करणाऱ्यांची संख्याही होतीच. फक्त शहरात त्यात बदल होत असला तरी ग्रामीण जीवण हे रूढी, परंपरांना चिटकूनच होते. राष्ट्रीय तारुण्य या कादंबरीतील शिक्षित बेरोजगार तरुण हे राष्ट्र सेवेसाठी आपले तारुण्य देशासाठी पणाला लावून कोणत्याही प्रकारचा जातीभेद न मानता साऱ्याच गरजू, शेतकऱ्यांची सेवा करत असले तरी ते ज्या ठिकाणी कामास जात तेव्हा त्यांच्यात वेगवेगळ्या जातीतील लोक असल्याने त्यांना जेवणाच्या वेळेस वेगवेगळ्या पंगतीत जेवण्यास सांगत असत. काम मात्र साऱ्यांनी एकत्र केलेले चालेल पण जेवण नको. तोबातोबा कादंबरीतील नायक दोन धर्मातील सलोखा टिकावयासाठी प्रयत्न करत असतो. पण तो काही दिवस मुस्लिम पेंढा–याच्या कैदेत राहिला असल्यामुळे त्याचे नातेवाईक त्याला वाळीत टाकतात त्याच्या विरोधात खोटे फर्मान काढतात. कैदेचे कारण करून त्याची संपत्ती व त्याच्याकडे असणारी पाटील की यामुळे त्याला मुद्दाम त्रास देतात. त्यांच्या या त्रासाला कंटाळून तो धर्मांतर करून तुर्काण सोबत लग्न करतो. पुढे एकाच दिवशी एकादशी व मोहरम येते तेव्हा मात्र दोन्ही समाजांमध्ये दंगल घडून येते तीच सोडवण्याचा प्रयत्नात तो आपल्या प्राणासही मुकतो. येथे मुकुंदराव दोन धर्मातील तेढ कमी करू इच्छिणाऱ्यांस दोन्ही समाजातील धर्मांध खुज्या विचारांचे लोक यांना हे पचनी न पडून ते अशा समन्वय करू पाहणाऱ्या लोकांचे बळी घेतात. दोन धर्मांमध्ये एकीकरू पाहणाऱ्यास धर्ममार्तंडांकडून कसा त्रास होतो व धार्मिक सणाच्या, पुण्य मिळवण्याच्या दिवशी मनुष्यपणास काळीमा फासणाऱ्या घटना करण्याचा प्रयत्न या अंधधर्मांधानकडूनच होताना दिसतो. अशा रूढींना चिटकून बसून आपल्याच प्रगतीचीदारे बंद करणाऱ्या रूढीप्रिय समाजाचे चित्रण मुकुंदराव आपल्या कादंबऱ्यांतून करतात.

सुधारणावादी तरुण पिढी

मुकुंदरांचे कादंबऱ्यांमधून तरुण पिढी मात्र सुधारणावादी आहे जाणुजी आपल्या रूढीमध्ये वडिलांची मर्जी सांभाळत असला तरी तो आपला पत्नी सगुणाशी एकनिष्ठ राहतो. शिंद्यांच्या सैन्यात आपल्या हुशारीने नायकी मिळवतो व आपल्यावर सोपवलेली मोहीमही पार पडतो. तोबातोबा कादंबरीतील नायक आनंदराव हा वडिलांप्रमाणेच गावाच, गावकऱ्यांच भलचिंतनारा आहे. धर्माच्या अपुऱ्या तसेच चुकीच्या ज्ञानामुळे मुळचा मानवीधर्मच विसरलेल्या हिंदू मुस्लिम समाजातील लोकांत एकीकरु पाहणार आहे. हिंदू व मुस्लिम या दोन्ही समाजात दंगलचालू असता तो आपल्या जीवाचीही परवा न करता ती सोडवण्याचा प्रयत्न करतो. राष्ट्रीय तारण्य कादंबरीतील सुशिक्षित बेरोजगार तरुण गरीब, गरजू शेतकऱ्यांना त्यांच्या कामात मदत करतात. याच कादंबरीचा नायक रघुनाथराव हा समाजातील चुकीच्या रूढी,

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परंपरा, रीतीभाती यांमुळे समाजातील स्त्रियांना, बालविधवांना अनेक अडचणींना सामोरे जावे लागते. तेव्हा त्यांच्यासोबत उभे राहून त्यांच्याविषयी सहानुभूती दर्शवण्याचे समाजात जागृती घडून आणण्याचे काम रघुनाथराव करतो. ढढाशास्त्री परांन्ने कादंबरीतील ढढाशास्त्रीचा नातू दामोदरपंत आपली विधवा मुलगी इंदिरा हिचा पुनर्विवाह लावून देतात. या कार्यात त्यांचे जावईही त्यांची मदत करतात. दामोदरपंतांचा मेव्हणाही एका विधवेशी लग्न करणार असतो तर दुसराही आधुनिक विचारसरणीचा अंगीकार करणार असतो. दामोदरपंतांचा मुलगा त्यांच्याच पावलावर पाऊल ठेवून सुधारणावादाची कास धरणारा असतो. चंद्रलोकांची विलक्षण या कादंबरीतील दादासाहेब पृथ्वीवर रुढीवादी वृत्तीचे असले तरी चंद्रलोकी आलेल्या अनुभवांनी मृत्यूलोकी आल्यावर स्त्री सुधारणेचे पुरस्कर्तेहोतात.

मुकुंदराव आपल्या कादंबऱ्यांमधून शिक्षणाचे महत्त्व पटवून देत असले तरी समाज जात राहून समारीत, समाजमन ओळखणेही महत्त्वाचे मानतात. होळीची पोळी कादंबरीतील गंगारामची अडाणी आई जी शिकलेली नसली तरी हुशार आहे. समोरच्या माणसाचा हेतू ती त्याच्या हवभवानेच ओळखणारी, संकटप्रसंगी योग्य ती पावले उचलण्यास तत्पर आहे. सगुणा शिकलेली मोठ्या घरची असूनही वाईट प्रसंगीही शांत राहण्याचा प्रयत्न करते पण त्याचा सामना करून योग्य वेळी पावले उचलत नाही. अगदी शेवटचा क्षण येऊन पाणी नाकाच्या वर गेल्यावर हातपाय मारण्याचा प्रयत्न करते. पण गंगारामची आई तशी नाही समोरील संकटाला ओळखून लगेच त्यावर उपाययोजनारी आहे. ढढ्ढाशास्त्री परांन्ने या कादंबरीतील स्वतः विधवा असून खचून न जाता विधवा स्त्रीचे दुःख स्वतः अनुभवल्याने अशा स्त्रियांसाठी कार्य करणारी त्यांच्यासाठी विधवाश्रम स्थापन करणारी पार्वतीबाई येते. राष्ट्रीय तारुण्य कादंबरीतील कमलाही बालविधवा असून तिच्या वडिलांनी तिचे केशवपन न करता तिला चांगले शिक्षण देण्याचे एक चांगले काम केले होते. तिची आई ही लवकरच वारल्याने वडील दुसरी बायको करतात ती अशिक्षित असल्याने जुन्या रुढीवादी विचारांनी सावत्रपणे वागते. शिकलेल्या कमलाल तीचे हे वागणे पटत नाही पण ती खचत नाही आत्महत्येचा विचार करत नाही. घर सोडून जाताना पत्रात आपण आत्महत्या न करण्याचे व पुढे आपल्या नावाला काळीमा येणार नाही अशी वागणूक करणार नाही असे वागण्याचे कारण आपण मला चांगले शिकण्याची संधी दिली असे वडिलांना कळवते. अशिक्षितपणा व शिक्षितपणामुळे विचारांमध्ये होणार अमुलाग्र बदल मुकुंदराव दाखवून देतात. अज्ञानाने रूढीवादी, पारंपारिक विचारसरणीचा माणूस चांगल्या वाईटाची पडताळणी न करता त्याचा स्वीकार करतो. पण तेच चांगल्या शिक्षणाने माणूस त्यातील चांगले स्वीकारून चुकीच्या रूढी, परंपरांना दूर करून त्यात सुधारणा करतो आणि काळानुरूप हा बदल होतच असतोच. हा बदल मुकुंदराव दामोदरपंत विधवाश्रमातील पार्वतीबाई, दामोदर पंतांची मुले, मेहुणे, रघुनाथराव, कमला यांच्या रूपाने दाखवून देतात.

सारांश

दीनमित्रकार मुकुंदराव पाटील यांच्या साहित्य लेखनामागे सत्यशोधकीय विचारांची प्रेरणा असल्यामुळे त्यांनी लिहिलेले साहित्य हे सत्यशोधकीय विचारांचा प्रचार प्रसार करून समाजात प्रबोधन घडून आणणारे आहे. मुकुंदरांनी लिहिलेल्या कादंबऱ्यांतील ग्रामीण जीवन ते स्वतः अनुभवत असल्याने त्यांच्या लेखनातूनही ते प्रत्यय येते. समाजात जागृती घडून आणण्यासाठी समाजातील विविध समस्या ओळखून तत्कालीन समाजजात प्रखरतेने उद्भवणाऱ्या विविध प्रश्न मुकुंदराव पाटील यांनी आपल्या कादंबऱ्यांमधून उपस्थित केले आहेत. यात घरातील संपत्ती, वारसा हक्कासाठीचे कौटुंबिक वाद, खोट्या मोठेपणासाठी, मानासाठी होणारे वाद, विवाहित स्त्रियांचे प्रश्न, बाल विधवांचे प्रश्न, हिंदू व मुस्लिम समाजांमध्ये वाढती दुही, समाजातील जातीभेद, चुकीच्या रूढी, परंपरांना कवटाळून बसणारा समाज, सुशिक्षितांची बेरोजगारी असे अनेक प्रश्न उपस्थित करतात. यामुळे अधोगतीस जाणाऱ्या समाजाचे चित्रण करून, आपल्या अज्ञानामुळे आपलेच नुकसान करत असणारा, आपल्याला मागे ठेवणाऱ्या रुढींना कवटाळून बसणाऱ्या प्रवृत्तींचे

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चित्रण करून अशा अंधारातून बाहेर न निघू पाहणाऱ्या समाजातूनच अंधारातून बाहेर निघून शिक्षणाने प्रगतीची कास धरून आधुनिक सुधारक विचारसरणीची माणसेही मुकुंदरावांच्या कादंबरीतून येतात. मुकुंदरावांच्या कादंबऱ्या ह्या समाजाचा आरसा बनवून तत्कालीन पुराणप्रिय समाजाचे वास्तवदर्शी चित्रण करतात.

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मराठी कादंबरी आणि नव्या युगातील सामाजिक मानसिकता

सायली सुरेश देवरे
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सारांश :

इ.स. २००० नंतरच्या मराठी कादंबऱ्यांमध्ये नव्या युगातील सामाजिक मानसिकतेचे प्रतिबिंब प्रकर्षाने दिसून येते. तंत्रज्ञानाची झपाट्याने झालेली प्रगती, डिजिटल संवादपद्धती, समाजमाध्यमांचा प्रभाव, आर्थिक उलथापालथ, कुटुंबव्यवस्थेचे बदल, परंपरा व आधुनिकतेतील संघर्ष, विस्थापन, पिढ्यांमधील दरी, व्यक्तिस्वातंत्र्याच्या संकल्पनेतील वाढ आणि मानवी नातेसंबंधातील ताण-तणाव अशा अनेक आयामांच्या पार्श्वभूमीवर कादंबरीकारांनी आधुनिक सामाजिक वास्तवाला साहित्यिक रूप दिले आहे. पात्र निवड, कथनशैली, भाषिक बदल, प्रतीकात्मकता, प्रतिमानिर्मिती आणि कथारचना यांद्वारे समकालीन व्यक्तीच्या भावनिक, मानसिक, सांस्कृतिक व सामाजिक अनुभवांना सशक्त अभिव्यक्ती दिलेली आढळते. तंत्रज्ञानप्रधान जीवनशैलीमुळे मूल्यव्यवस्थांमध्ये आलेली अस्थिरता तसेच सामाजिक समायोजनातील संघर्ष यांचे चिंतन या कादंबऱ्यांमध्ये नेमकेपणाने दिसते. परिणामी, आधुनिक मराठी कादंबरी ही केवळ कलानिर्मिती न राहता समाजातील बदलत्या मानसिकता, मूल्यधारणांचे रूपांतर आणि युगपरिवर्तनाची नोंद ठेवणारे प्रभावी माध्यम ठरते, असा निष्कर्ष प्रस्तुत शोधनिबंधातून अधोरेखित होतो.

प्रस्तावना:

कादंबरी हा साहित्यप्रकार आधुनिक काळात जन्माला आलेला दिसतो. प्रामुख्याने १८ व्या शतकामध्ये इंग्रजीत आणि १९ व्या शतकामध्ये भारतात मराठीत या साहित्य प्रकाराची सुरुवात झाली. १८५७ साली प्रकाशित झालेली बाबा पदमनजी यांची यमुना पर्यटन ही पहिली मराठी कादंबरी मानली जाते. या कादंबरीच्या मुळाशी सामाजिक जाणीव व्यक्त झालेली दिसते. समाजवास्तवाचे चित्रण हे प्रामुख्याने कादंबरी या साहित्यप्रकारातून प्रकर्षाने होते. मानवी जीवनातील गुंतागुंत, भावभावना, समाजातील समस्या या सर्वांचे दर्शन कादंबरीतून घडत असते. कादंबरीला व्यापक असा भाषिक अवकाश लाभलेला असतो. डॉ. द. भि. कुलकर्णी कादंबरी संदर्भात म्हणतात, प्रत्येक कादंबरी मग ती रम्यादभूत असो पौराणिक असो की, मनोविश्लेषणात्मक असो, मूलतः सामाजिक कादंबरीच असते.[१] लेखक हा समाजाचा एक महत्त्वाचा घटक असल्याने तो आजूबाजूचे वातावरण, अनुभव आणि घटना लेखनातून मांडत असतो. साहित्य, समाज, संस्कृती आणि भाषा यांचा एकमेकांशी घट्ट संबंध असतो.

संशोधनाची उद्दिष्टे:

१. मराठी कादंबरीतील सामाजिक आणि सांस्कृतिक विविधतेचा अभ्यास करणे.
२. स्त्रियांची मानसिकता आणि भाषेचा वापर कादंबरीत कसा होतो हे तपासणे.
३. विविध जाती-जमातींच्या जीवनमानाचे आणि प्रथा-परंपरांचे कादंबरीतील चित्रण अभ्यासणे.
४. आधुनिक समाजमाध्यमांचा मराठी भाषेवर आणि मानवी मानसिकतेवर झालेला प्रभाव स्पष्ट करणे.
५. समाजभाषाविज्ञानाच्या आधारे साहित्याच्या भाषेचे विश्लेषण करणे.

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मराठी कादंबरी आणि सामाजिक विविधता :

मराठी कादंबरीचा विचार करता, आज सर्व स्तरातील लेखक लेखन करताना दिसतात. खेडोपाडी राहणारे, शहरात राहणारे, विविध जातीजमातीतील लोक कादंबरी लेखन करत आहेत. पुरुष लेखकांसोबत स्त्री लेखिका पुढे येऊन कादंबरीतून आपले विचार मांडत आहेत. यामुळे मराठी समाजातील सामाजिक सांस्कृतिक विविधता मराठी कादंबरीमध्ये चित्रित झालेली दिसते. लेखक समाजात घडणारे नैसर्गिक संकटे, शहरीकरण, राजकारण, रूढ प्रथा-परंपरा, रीतीरिवाज, देवदेवता या सर्वांचा प्रभाव लेखनावर आणि भाषेवर पडलेला दिसतो. कादंबरीत प्रमाण भाषा व बोली भाषा या दोन्ही अंगांनी भाषा साहित्यात येत असते. आधुनिकीकरणामुळे मानवी जीवन गुंतागुंतीचे झाले असून ही गुंतागुंत मांडण्यासाठी कादंबरीकाराची भाषा आणि समाजाविषयीची आस्था महत्त्वाची ठरते.

स्त्री मानसिकता आणि कादंबरीतील चित्रण :

स्त्री लेखिकांच्या कादंबरीची भाषा पाहताना लक्षात येते की, स्त्रीच्या स्वभावातील हळवेपणा, भावुकता, नाजूकपणा आणि प्रेमळपणा उठावदारपणे दिसून येतो. गौरी देशपांडे, सानिया, मेघना पेठे, आशा बगे, कविता महाजन अशा अनेक लेखिकांच्या कादंबरीत स्त्रीची मानसिकता दिसून येते.

भाषिक वैशिष्ट्ये: स्त्रियांच्या भाषेत प्रामुख्याने देव-धर्म, कुटुंब, नातेसंबंध, स्वभाव, सौंदर्य आणि रंगसंगती या संबंधित भाव अधिक व्यक्त होतात.

लिंगभेद आणि स्वातंत्र्य: कविता महाजन यांच्या 'भिन्न' कादंबरीतून लिंगभेदावर आधारित समाजजीवन, विवाह संस्था, धर्म, शिक्षण आणि आरोग्य अशा संस्थांचे परीक्षण घडते. स्त्रीला माणूस म्हणून इच्छा-आकांक्षा असतात आणि तिला निवडीचे स्वातंत्र्य, स्वीकार व नकाराचा अधिकार असायला हवा, ही गोष्ट समाजाने अमान्य केलेली दिसते.

पुरुषसत्ताक प्रभाव: रमेश वरखेडे यांच्या मते, पुरुषसत्ताक समाजरचनेमुळे स्त्री-पुरुष संबंधात समानतेचे नाते नसते. पारंपारिक स्त्रिया नवऱ्याला नावाने हाक न मारता 'धनी', 'मालक', 'यजमान' असे संबोधतात.[२]

विविध जाती-जमातींचे जीवन आणि बोलीभाषा :

मराठी कादंबरीने विविध जाती-जमातींचे वास्तव प्रभावीपणे मांडले आहे. मेंढपाळ आणि धनगर समाज: सुरेश शिंदे यांच्या 'मेंढका' कादंबरीतून मेंढपाळांची अक्कलहुशारी आणि शहाणपण दिसून येते. प्रतिष्ठित समाज त्यांना कमी लेखतो, तरीही ते मवाळपणाने वागतात कारण त्यांना उद्याच्या जगण्याचे गणित मांडायचे असते. व्यंकटेश माडगूळकर यांनी 'बनगरवाडी'तून दुष्काळी भागाचे वास्तवदर्शी चित्र मांडले आहे.

भटक्या जमाती (बेलदार समाज): अशोक पवार यांच्या 'इळनमाळ' कादंबरीमध्ये बेलदार समाजाचे चित्रण आले आहे. दुसऱ्यांची घरे बांधून देणाऱ्या या मंडळींना स्वतःचे घर नसते. अंधश्रद्धा आणि भूक यांच्यामुळे या समाजाचे जगणे कठीण झाले आहे. जगण्यातील हा विरोधाभास नायकाच्या कृतीतून स्पष्ट होतो.

आधुनिक युग: तंत्रज्ञान आणि भाषिक बदल

नव्या युगातील सामाजिक मानसिकता मोबाईल आणि इंटरनेटने प्रभावित झाली आहे. श्रीरंजन आवटे यांची 'सिंगल मिंगल' आणि श्रुती आवटे यांची 'लॉग आऊट' या कादंबऱ्या याचे उत्तम उदाहरण आहेत.

आभासी जग: आजची पिढी समाजमाध्यमांच्या, स्माईली आणि इमोजींच्या आभासी जगात रमते आहे.

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इंग्रजीचा प्रभाव: फेसबुक, फ्रेंड, अनफ्रेंड, मेसेज, ऑनलाईन, हॅक, सॉफ्टवेअर यांसारखे अनेक सोशल मीडियासंदर्भातील शब्द आता मराठी भाषेत रूळले आहेत.

मानसिकता: सोशल नेटवर्किंग साईट्सवरून लॉग आऊट होता येते, पण प्रत्यक्ष जगताना पळून जाता येत नाही, तिथे सतत ऑनलाईन राहावे लागते, ही आजच्या समाजाची मानसिकता आहे.

समाजभाषावैज्ञानिक अभ्यास:

साहित्याच्या भाषेचा अभ्यास करण्यासाठी समाजभाषावैज्ञानिक अभ्यास पद्धती उपयुक्त ठरते. [३] याद्वारे प्रदेश, व्यवसाय, वर्ग, लिंग आणि जाती-जमाती या घटकांनुसार बदलणारे भाषेचे स्वरूप उलगडता येते. आधुनिक भाषाभ्यासात ही एक महत्त्वाची अध्ययन शाखा आहे.

निष्कर्ष:

मराठी कादंबरीने सामाजिक वास्तवाचे चित्रण करताना समाजातील विविध स्तर आणि मानसिकता टिपली आहे. स्त्रियांचे प्रश्न असोत वा उपेक्षित समाजाचे जगणे, कादंबरीकारांनी ते त्यांच्याच भाषेत मांडण्याचा प्रयत्न केला आहे. आजच्या काळात तंत्रज्ञानामुळे भाषेचे स्वरूप बदलले असले तरी, कादंबरी आजही समाजाचा आरसा म्हणून आपले काम चोख बजावत आहे.

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मराठी वृत्तपत्रांचे भवितव्य आणि कृत्रिम बुद्धिमत्ता

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मराठी संशोधन केंद्र , मराठी विभाग

प्रस्तावना:

हजारो घरांमध्ये सकाळच्या वेळेत काय परिस्थिती असते तर पेपर आला का? काय आहे बरं आज पेपरात? सगळीकडे निवडणुकीची धूम सुरू आहे. कोणत्या पक्षाचे किती बिनविरोध आले बरं? राजकारण बरंच सुरू आहे. जरा आता देश-विदेशात काय घडतंय, यावर नजर मारू या एकदा? क्रिकेटमध्ये तर भारतीयांचा दबदबा कायम आहे. शेअर बाजाराचा चढ-उतार सुरूच आहे.. सोन्या-चांदीच्या किमतींकडे तर पाहायलाच नको.. देशाची अर्थव्यवस्था लवकरच तिसऱ्या स्थानी पोहोचणार.. परवा घरी म्हणत होते की, या शनिवार-रविवार एखादा सिनेमा किंवा नाटक पाहायला जाऊ.. कितीतरी छान-छान, दर्जेदार नाटकं आली आहेत.. नेमके कोणते पाहावे, तेच कळत नाही.. मराठी सिनेमांचंही चांगलं सुरू आहे.. चला कामाला जायची वेळ झाली.. उगाच उशीर व्हायला नको.. हजारो घरांमध्ये सकाळच्या वेळेत अशीच परिस्थिती पाहायला मिळते. सकाळी येणारे मराठी वृत्तपत्र हा आजही जिव्हाळ्याचा विषय आहे. जगभरातील चालू घडामोडींचा धांडोळा घेऊन समाजापर्यंत पोहोचवण्याची वृत्तपत्रांची परंपरा अगदी मोठी आहे. दर्पणपासून सुरू झालेला हा प्रवास अव्याहतपणे आजही सुरू असलेला पाहायला मिळतो.

आधुनिक काळाचा विचार करायचा झाल्यास आताची वृत्तपत्रे रंगीत, नेटनेटकी, सुव्यवस्थापित आणि आकर्षक अशीच दिसतात. समाजातील प्रत्येक घटकाचा विचार करणे, सामावून घेणे याचा विचार वृत्तपत्र करताना दिसतात. दररोज न थांबता, कंटाळता, कसोशीने वृत्तपत्र येत असते. पण आपल्यापर्यंत पोहोचण्यापूर्वी वृत्तपत्राला अनेक प्रक्रियांमधून जावे लागते. त्यात दररोजच्या बातम्या, लेख, चालू घडामोडींचे विषय, बातमीमागची बातमी, जाहिराती अशा अनेक गोष्टींचा विचार केल्यानंतरच वृत्तपत्राचे स्वरूप, आरेखन कसे असावे, हे ठरले जाते. स्पर्धात्मक युगात टिकण्यासाठी काय वेगळे केले जावे, समाजाला दिले जावे, याचा विचार सातत्याने वृत्तपत्र काढताना केला जात असतो. याशिवाय वाचकांच्या आवडी-निवडीचीही आवर्जून विचार केला जातो. अनेक यत्न, प्रयत्न झाल्यावर डेडलाइन पाळून तयार केलेले वृत्तपत्र अखेर छापखान्यात जाते. तिथे अजस्र यंत्रांतून मिनिटाभरात हजारो-लाखो प्रती छापून तयार होतात. वितरणाच्या सुनियोजित व्यवस्थापनातून ते वेळेत वाचकांपर्यंत पोहोचते. ही प्रक्रिया एवढी वेळेवर घडत असते की, सकाळी वृत्तपत्र वाचकांच्या हातात कोणताही विलंब न होता पडत असते. कितीही उकाडा असो, वादळी मुसळधार पाऊस पडत असो, कितीही कडाक्याची थंडी असो, वृत्तपत्र सकाळी आलेच नाही, असे होत नाही.

आधुनिक तंत्रज्ञानाच्या कचाट्यातून वृत्तपत्रही सुटलेले नाही. आधी वृत्तपत्र छापणे हे मोठे दिव्य होते. संगणक, छपाई तंत्रज्ञानात झालेली अमूलाग्र प्रगती यामुळे वृत्तपत्रांचे कामकाजाचे स्वरुपही बदलले. आधुनिक तंत्रज्ञानाच्या युगात तर यात मोठे बदल झालेले दिसतात. एका एका क्लिकवर वृत्तपत्र छापखान्यात पाठवले जाते आणि तिथेही एकाच क्लिकवर लाखो प्रती छापल्या जातात. रस्ते, रेल्वे, वाहने यांमुळे वृत्तपत्रांचे वितरणही जलद झाले. इंटरनेटचा वाढता प्रसार, प्रचारामुळे आणि डिजिटल गोष्टींना मोठी चालना मिळाल्यामुळे अनेक वृत्तपत्रांची वृत्त संकेतस्थळे आली. मोबाइल फोन अधिकच स्मार्ट झाल्यामुळे वृत्तपत्रांची ॲप्लिकेशनस् आली. सोशल मीडियाच्या वाढत्या रेट्यामुळे फेसबुक, इन्स्टाग्राम, युट्यूब, एक्स (जुने ट्विटर) या प्लॅटफॉर्मवरही वृत्तपत्रांना सक्रीय व्हावे लागले. पिढी बदलत गेली,

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तसे वृत्तपत्रही बदलत गेले. आता तर अनेक प्रसारमाध्यमे आर्थिक गणितांचा विचार करता वृत्तपत्र छापण्यापेक्षा फक्त सोशल मीडियावर सक्रीय होऊन पत्रकारितेची तत्त्वे समाजापर्यंत पोहोचवण्याची कामे करताना दिसतात.

या सगळ्याचा कळस म्हणजे आर्टिफिशिअल इंटेलिजन्स (एआय) म्हणजेच कृत्रिम बुद्धिमत्ता. आताचा काळ हा AI चा काळ आहे. नकळतपणे आपल्या जगण्याचा एक भाग ए आय झाले आहे. सकाळी उठल्यापासून ते झोपेपर्यंत अनेक बाबतीत आपण कृत्रिम बुद्धिमत्तेचा वापर करताना दिसतो. काही वर्षांपूर्वीपर्यंत एखादी माहिती मिळवण्यासाठी लोक गुगल करायचे; परंतु, आता तीच लोक 'एआय'ला विचारतात. शाळेपासून शेतीपर्यंत सर्व ठिकाणी कृत्रिम बुद्धिमत्तेचा भडिमार होत असताना वृत्तपत्रे, वृत्तपत्रीय कामकाज हे यातून सुटू शकत नाही. काळाशी सुसंगत असलेल्या तंत्रज्ञानाशी जुळवून घेतले नाही, तर कालबाह्य होण्याची शक्यता बळावते, याची अनेक उदाहरणे पाहायला मिळतात. त्यामुळे आधुनिक काळात अत्याधुनिक तंत्रज्ञानाच्या हातात हात घालून पुढे जाणे हेच श्रेयस्कर ठरते. त्यातून भवितव्य घडत असते.

कृत्रिम बुद्धिमत्ता (Artificial Intelligence - AI) म्हणजे सोप्या भाषेत सांगायचे तर, यंत्रांना विशेषतः संगणकाला मानवाप्रमाणे विचार करण्याची, शिकण्याची आणि निर्णय घेण्याची क्षमता देणे. जेव्हा एखादा संगणक स्वतःच्या अनुभवातून शिकतो, माहितीचे विश्लेषण करतो आणि गुंतागुंतीच्या समस्या सोडवतो, तेव्हा त्याला 'आर्टिफिशियल इंटेलिजन्स' असे म्हणतात. सन १९४० ते १९५० च्या दरम्यान कृत्रिम बुद्धिमत्तेचा विचार मूळ धरू लागला. जॉन मकार्थी यांनी सन १९५६ मध्ये ही संकल्पना मांडली. माणूस जसा विचार करतो, तसे बुद्धिमत्ता वापरणारे संगणक किंवा सॉफ्टवेअर तयार करणे, माणूस कसे शिकतो, प्रश्न कसे सोडवतो, त्याच्या अनुभवाचा कसा वापर करतो, याचा अभ्यास करून त्याआधारे संगणक प्रणाली तयार करण्याची प्रक्रिया सुरू झाली. यावर पुढे अनेक वर्षेसखोल संशोधन झाले आणि आताचे कृत्रिम बुद्धिमत्तेचे स्वरुप प्रकाशात आले. आताच्या घडीला चॅट जीपीटी, जेमिनी, सायडर, ग्रोक, सीरी, डीप सीक, डॅल ई, भाषिणी, एआय फॉर भारत, परप्लेक्सिटी, क्लाउड असे टूल कृत्रिम बुद्धिमत्तेच्या कामासाठी वापरले जातात. ख प्रामुख्याने तीन गोष्टींवर काम करते. माहितीचा साठा करून त्यातून नियम किंवा 'पॅटर्न्स' शोधणे. नियमांचा वापर करून विशिष्ट निष्कर्षापर्यंत पोहोचणे. प्रत्येक अनुभवातून स्वतःची कार्यक्षमता वाढवणे. मानवापेक्षा खूप कमी वेळात आणि बिनचूकपणे माहितीवर प्रक्रिया करणे शक्य होते. कृत्रिम बुद्धिमत्तेमुळे मानवी चुका कमी होण्यास मदत होते. वेगवान प्रक्रियेमुळे किचकट किंवा कठीण काम काही सेकंदात होऊ शकते. आताच्या घडीला ई-मेल लिहिणे, सादरीकरण, छायाचित्रे बनवणे, एखाद्या सखोल विस्तृत माहितीचा सारांश करणे, व्हिडिओ किंवा फाइल टान्स्क्रिप्ट करणे, यांसारख्या कामांसाठी कृत्रिम बुद्धिमत्तेचा वापर मोठ्या प्रमाणात होताना पाहायला मिळत आहे.

अभिजात दर्जा मिळालेली मराठी भाषा आणि कृत्रिम बुद्धिमत्ता आताच्या घडीला अत्यंत महत्त्वाच्या टप्प्यावर आहे. तंत्रज्ञानाच्या युगात मराठी भाषेला टिकवून ठेवण्यासाठी आणि तिचा विस्तार करण्यासाठी कृत्रिम बुद्धिमत्ता महत्त्वाचे ठरणार आहे. नैसर्गिक भाषा प्रक्रिया हे कृत्रिम बुद्धिमत्तेचे असे क्षेत्र आहे जे संगणकाला मानवी भाषा समजून घेण्यास मदत करते. मराठीसाठी यामध्ये मोठे काम होत आहे. कृत्रिम बुद्धिमत्तेवर आधारित टूल मराठीतील व्याकरणाच्या चुका सुधारण्यासाठी विकसित केली जात आहेत. इंग्रजीच्या तुलनेत मराठीतील 'डिजिटल डेटा' कमी आहे. कृत्रिम बुद्धिमत्तेला प्रशिक्षित करण्यासाठी मोठ्या प्रमाणात डेटाची गरज असते. मराठीत अनेक बोलीभाषा आहेत. या सर्व बोलीभाषांच्या छटा समजून घेणे कृत्रिम बुद्धिमत्तेसाठी अजूनही एक आव्हान आहे. कृत्रिम बुद्धिमत्तेमुळे मराठी भाषा 'ज्ञानाची आणि तंत्रज्ञानाची भाषा' बनण्याच्या प्रक्रियेत येऊ शकते. त्यासाठी अनेक स्तरांवर प्रयत्नही सुरू झाले आहेत. यावर मोठे काम सुरू असून, लगतच्या काळात त्याचा सकारात्मक परिणाम दिसू लागतील, असा कयास आहे.

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आता मराठी वृत्तपत्रांबाबत बोलायचे झाले, तर वृत्तपत्रीय कामकाजातही कृत्रिम बुद्धिमत्तेचा वापर सुरू झालेला आहे. लोकतम, लोकसत्ता, महाराष्ट्र टाइम्स अशा आघाडीच्या वृत्तपत्रांमध्ये कृत्रिम बुद्धिमत्तेचा वापर करून छायाचित्रे तयार करणे, कृत्रिम बुद्धिमत्तेच्या टूलचा वापर करून माहिती संकलन करणे, बातमीसाठी संदर्भ शोधणे, एखाद्या लेखासाठी मदत घेणे, लेखाचे स्वरुप, त्यातील मुद्दे अशा विविध गोष्टींसाठी आवर्जून कृत्रिम बुद्धिमत्तेचा वापर केला जातो. वृत्तपत्रीय कामकाजात कृत्रिम बुद्धिमत्तेचा वापर करताना तो पूरक, उपयुक्त पद्धतीने केल्यास माहितीचा, लेखांचा दर्जा सुधारण्यास मदत होऊ शकते. एखादा क्लिष्ट विषय प्रभावीपणे वाचकांपर्यंत पोहोचण्यासाठी एआयची मदत होऊ शकते. असे असले तरी काही मुद्दे लक्षात घेणे महत्त्वाचे ठरू शकेल.

१) अर्थकारण: एखादी गोष्ट निरंतर, सातत्याने, अखंडितपणे सुरू ठेवायची असेल, तर अर्थकारण महत्त्वाचे असते. वृत्तपत्रांबाबत बोलायचे झाले, तर एक वृत्तपत्र छापण्यासाठी किमान ८ ते १२ रुपयांचा खर्च येतो. काही परिस्थितीत तो वाढतही असतो. परंतु, प्रत्यक्ष वाचकांच्या हातात वृत्तपत्र हे ४ ते ५ रुपयांपर्यंत येते. ही तफावत भरून काढण्यासाठी व्यवस्थापन पातळीवरून अनेक प्रयत्न केले जातात. वृत्तपत्रात येणाऱ्या जाहिरातींचा यात मोठा वाटा आहे. तसेच कोणतेही तंत्रज्ञान विकसित करणे, अंमलबजावणी करणे यालाही मोठा खर्च असतो. सुरुवातीला मोबाइल फोन आले, तेव्हा इन्कमिंग आणि आऊटगोइंग या दोन्हीसाठी पैसे लागायचे. कालांतराने मोबाइल तंत्रज्ञानात बदल झाला, मोबाइल फोन आधुनिक झाले. वापरकर्त्यांची संख्या वाढली. ग्राहकांना आकर्षित करण्यासाठी विविध योजना आणल्या गेल्या. आता केवळ फोन करायचा असेल, तर म्हणजेच आउटगोइंटसाठी पैसे आकारले जातात. पूर्वी एका मिनिटाला काही रुपयांत असणारा हा दर आता काही पैशांमध्ये आकारला जातो. प्रीपेड, पोस्टपेड असे पर्यायही ग्राहकांना देण्यात आले. स्पर्धा वाढल्याचा फायदा ग्राहकांना अधिकच झाला. हीच बाब आताच्या घडीला कृत्रिम बुद्धिमत्तेच्या बाबतीत लागू होते. कृत्रिम बुद्धिमत्तेची टूल मोफत उपलब्ध असली, तरी काही गोष्टी करण्यासाठी लॉग इन करणे, सबस्क्रिप्शन घेणे असे पर्याय स्वीकारवे लागतात. कृत्रिम बुद्धिमत्ता कशी वापरावी, याचे प्रशिक्षणही अनेकदा घ्यावे लागते. विशेष करून कृत्रिम बुद्धिमत्तेला जे सांगावे लागते, त्याची पद्धत शिकून घेतली, तर त्याचे परिणाम अपेक्षित येतात. आताच्या घडीला प्रॉम्प्ट इजिनिअरिंग या माध्यमातून कृत्रिम बुद्धिमत्तेला दिशा देण्याची कला आत्मसात करणे गरजेचे आहे. कृत्रिम बुद्धिमत्तेला जेवढ्या विस्तृत, सखोलपणे प्रॉम्प्ट द्याल, तेवढीच परिणामकारकता, प्रभावीपणा वाढतो. अपेक्षित प्रतिसाद मिळू शकतो. या सगळ्याला खर्च येतो. व्हिडिओच्या बाबतीत बोलायचे झाले, तर एखादा व्हिडिओ कृत्रिम बुद्धिमत्तेच्या माध्यमातून तयार करायचा असेल, तर विशिष्ट सॉफ्टवेअर घ्यावे लागते. त्यांच्याशी टायअप करावे लागते. त्याचे अर्थकारण लाखोंच्या घरात जाते. मराठी वृत्तपत्रांच्या बाबतीत बोलायचे झाले, तर आर्थिक आघाडीवर हे शक्य होताना दिसत नाही. काही मोठे ब्रँड सोडले, तर मराठी वृत्तपत्रे आर्थिकदृष्ट्या तितकी सक्षम असल्याचे पाहायला मिळत नाही. त्यामुळे जेवढ्या गोष्टी मोफत आहेत, तेवढ्यावर अवलंबून राहावे लागते. लगतच्या भविष्यकाळात कृत्रिम बुद्धिमत्तेवर आधारित तंत्रज्ञानाचा आणखी विकास, प्रचार, प्रसार झाला, तर त्याची दोन्ही अर्थाने व्यवहारिकता व्यवहार्य ठरू शकेल.

हिंदी किंवा इंग्रजी वृत्तवाहिन्यांमध्ये कृत्रिम बुद्धिमत्तेवर आधारित तंत्रज्ञान वापरून मोठे प्रयोग केले जात आहे. आज तक, झी मीडिया अशा वृत्तवाहिन्यांनी एआय वृत्त निवेदक विकसित केले आहेत. एआय वृत्त निवेदक अगदी माणसांसारखे डिझाइन करण्यात आले आहेत. एआय वृत्त निवेदक बातम्या देतात. प्रश्न विचारतात. प्रत्यक्ष माणूस आणि एआय वृत्त निवेदक संयुक्तपणेही बातम्या देतात. एकमेकांच्या मुलाखती घेतात, असे अनेक प्रयोग अगदी मोठ्या प्रमाणावर केले जात आहेत. ऑपरेशन सिंदूर राबवण्यात आले, तेव्हा आज तक वृत्त वाहिनीने त्यावर आधारित एक व्हिडिओ तयार केला होता. त्या व्हिडिओत ऑपरेशन सिंदूर कसे राबवले, काय घडले, याची विस्तृत माहिती दिली होती. परंतु, हे सगळे करणे सोपी गोष्ट नाही. केवळ ३ ते ५ मिनिटांचा व्हिडिओ तयार करायचा असेल, तरी अनेक तास

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खर्ची घालावे लागतात. एआय तंत्रज्ञान अत्यंत चांगल्या पद्धतीने आत्मसात केलेली प्रशिक्षित मंडळीच यासाठी लागतात. मराठी वृत्तपत्र समूहांची वृत्त संकेतस्थळेही आहेत. तिथे व्हिडिओ करणे, सोशल मीडियासाठी कंटेट तयार करणे यासाठी एआयची मदत घ्यायची झाली, तर आर्थिकदृष्ट्या ते आताच्या घडीला शक्य आहे, असे दिसत नाही. लगतच्या काळात यात सुलभता आली की, मराठी वृत्तपत्रे, वृत्त संकेतस्थळे याचा पूरेपूर वापर करू शकतील. कोरोनामुळे विविध आघाड्यांवर मोठा फटका बसलेला असताना त्यात खर्चाचा भार मराठी वृत्तपत्र समूहांना आत्तातरी उचलणे व्यवहार्य ठरणार नाही, असे दिसते.

२) मर्यादित स्रोत: मराठी भाषा आणि कृत्रिम बुद्धिमत्तेच्या बाबतीत बोलायचे झाले, तर हिंदी आणि इंग्रजी भाषांच्या बाबतीत काम झाले आहे, तेवढे काम मराठी भाषेच्या बाबतीत झालेले पाहायला मिळत नाही. हिंदी आणि मराठी यांची देवनागरी लिपी एकसारखी असली, तर मराठी आणि हिंदी भाषेत अनेक बाबतीत फरक आहे. व्याकरणाच्या दृष्टीने फरक आहे. हा फरक भाषांच्या पातळीवर दूर केला जात नाही, तोपर्यंत एआयकडून मराठी भाषेत जे काम करून घ्यायचे आहे, ते त्या परिणामकतेने करता येईलच असे नाही. उदाहरण घ्यायचे झाले तर कृत्रिम बुद्धिमत्तेवर आधारित सॉफ्टवेअरच्या माध्यमातून व्हिडिओ करायचा असेल आणि त्यात मराठी भाषेला उपयुक्त तंत्रज्ञान विकसित झाले नसेल, तर आपण मराठीतून जो माहितीचा स्रोत एआयला देतो, त्यातून अपेक्षित परिणाम समोर येत नाही. मराठीत आकडे दिले, तर ते एआयला वाचता येत नाहीत. इंग्रजीत आकडे दिले, तर मराठीत एखाद वेळेस वाचता येऊ शकतील. परंतु, मराठीतील आकडेमोड दिली की, एआय गल्लत करतो, असे समोर आले आहे. दुसरे म्हणजे एआयमधून ऑडिओ येतो, तो इंग्रजी आणि हिंदी भाषेच्या दृष्टिकोनातून डिझाइन केलेला अधिक आढळतो. मराठीसाठी यांत्रिक आवाजाचा एकच पर्याय असतो. तो अगदीच अतिसामान्य पातळीवरील ठरतो. त्यातही तंत्रज्ञान विकसित होणे आवश्यक आहे. मराठी भाषा, मराठी ऑडिओ, मराठी भाषा वाचू शकणारे एआय तंत्रज्ञान आले की, मराठी भाषेसाठी अत्यंत उपयुक्त ठरू शकेल. परंतु, मराठीसाठी काम करणारे मिळाले नाहीत, तर तंत्रज्ञान विकासकही पैसा, ऊर्जा, शक्ती खर्च करून तितकी मेहनत घेईल का, हा प्रश्नच आहे.

दुसरे म्हणजे कोरोना काळाचा फार मोठा फटका मराठी वृत्तपत्रांना बसलेला पाहायला मिळतो. कोरोना काळात वृत्तपत्र घरी येत नसल्यामुळे अनेकांनी मोबाइलवर वृत्तपत्रे वाचण्यास सुरुवात केली. त्याची इतकी सवय झाली की, सर्व काही सामान्य झाल्यावर दर महिना खर्च करून वृत्तपत्र घरी घेण्याचे प्रमाण मोठ्या प्रमाणावर कमी झाले. तसेच छोटी कुटुंब व्यवस्था, नोकरी, धकाधकीचे जीवन, कामांचे तास अशा अनेक गोष्टींमुळे दिवसभरात घरी फारसे कुणी नसल्यामुळे अनेकदा सकाळी आलेला वृत्तपत्र पाहायलाही वेळ मिळत नाही. त्यामुळेही वृत्तपत्र घरी घेण्याचे प्रमाण कमी झालेले दिसते. याचा परिणाम वृत्तपत्र व्यवस्थापनावर होऊ लागला. त्यामुळे पैसे देऊन, सबस्क्रिप्शन घेऊन ई-पेपर उपलब्ध करून देण्याची सुरूवात झाली. घरी वृत्तपत्र आले की, त्याचे वाचन कितीही जण करू शकतात. परंतु, सबस्क्रिप्शन पद्धत ही एका व्यक्तीपुरती मर्यादित होते. त्याचा कुटुंबातील इतर सदस्यांना उपयोग होईलच असे नाही, त्यामुळेही वृत्तपत्र वाचण्यात मर्यादा येऊ शकतात. जुने लेख किंवा संदर्भ शोधण्यासाठी आता सबस्क्रिप्शन घ्यावे लागते. त्याशिवाय ते मिळू शकत नाही. अशा परिस्थितीत एआय आधारित तंत्रज्ञानावर पैसा खर्च करणे वृत्तपत्र समूहांना परवडण्यासारखे नाही.

३) वेग आणि सुलभता: कृत्रिम बुद्धिमत्तेचे तंत्रज्ञान वेगवान आहे, यात ही वादच नाही. आपण मागू ती माहिती अगदी काही सेकंदात आपल्यासमोर येते. चॅट जीपीटी असो, जेमिनी असो किंवा आणखी दुसरे कोणते टूल असतो. तुम्ही ज्या भाषेत, ज्या प्रकारे माहिती विचारता, त्या प्रकारे ती माहिती तुमच्यासमोर येते. एवढेच नाही, तर कृत्रिम बुद्धिमत्ता तुम्हाला मदत करण्यासाठी माहिती दिल्यानंतर तळात आणखी काही पर्याय, प्रश्न समोर ठेवते, त्याबाबतही जाणून

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घ्यायला आवडेल का, असा पर्याय ठेवते. त्यापैकी तुम्ही जो पर्याय निवडता, त्याबाबत आणखी विस्तृत माहिती येते. वृत्तपत्रीय कामकाजाबाबत बोलायचे झाले, तर आता निवडणुकांच्या काळात सांख्यिक स्वरुपात अनेक प्रकारची माहिती उपलब्ध असते. उदा. पक्षीय उमेदवार, पुरुष/महिला उमेदवार, प्रभागानुसार उमेदवार, मतदार, प्रभागानुसार मतदारांची संख्या, पक्षीय बलाबल, मागील निवडणुकीची तुलना वगैरे स्वरुपाची माहिती तक्ता स्वरुपात दिली, तर ती अधिक परिणामकारक आणि नेमकी होते. यासाठी कृत्रिम बुद्धिमत्तेचा वापर अतिशय प्रभावी ठरतो. आपल्याकडे साध्या लिखित स्वरुपात असलेली माहिती एआय टूलमध्ये टाकली आणि याचा तक्ता करून हवा आहे, असा प्रॉम्प्ट दिला, तर अगदी काही सेकंदात त्याच माहितीचा तक्ता अगदी नेटक्या स्वरुपात तयार होऊन समोर येतो. तिथेच कॉपी करण्याचा पर्याय उपलब्ध असतो. तो मजकूर कॉपी करून आपण आपल्याला हव्या त्या ठिकाणी वापरू शकतो. हीच गोष्ट शेअर बाजार, अर्थसंकल्पावेळी अतिशय उपयुक्त, प्रभावी ठरू शकते. ही प्रक्रिया जितकी वेगवान पद्धतीने घडते, तेवढीच ती सुलभही आहे. यासाठी खर्चही करावा लागत नाही. आपण जे एआय टूल वापरतो, त्याचा वापर करून क्लिष्ट, वेळखाऊ काम अगदी चुकटीसरशी करता येऊ शकते.

कृत्रिम बुद्धिमत्तेचा वापर करणेही बऱ्यापैकी सुलभ होऊ शकते. एआय टूल कशी वापरावी, याची सामान्य कल्पना आली की, त्याचा सुलभतेने वापर केला जाऊ शकतो. महापालिका किंवा राज्याचे, देशाचा अर्थसंकल्प सादर केला जातो, तेव्हा त्यात अनेक गोष्टींचा समावेश असतो. अर्थसंकल्पाची माहिती किचकट असते. सामान्य वाचकाला ती समजेल, अशा पद्धतीने देणे हे मोठे कसब असते. अर्थसंकल्प सादर झाला की, तज्ज्ञ व्यक्ती आणि वृत्तपत्राच्या कार्यालयातील एक मोठी टीम कामाला लागते. पत्रकारांच्या माहितीसाठी अर्थसंकल्पाची छोटेखानी एक प्रत दिली जाते. त्यातून मजकूर शोधणे, संपादन करणे आणि पानावर लावणे ही कठीण, वेळखाऊ प्रक्रिया आहे. यासाठी एआय टूलचा वापर प्रभावी ठरू शकतो. आपल्याला ज्या सेक्टरच्या बजेटबाबत जाणून घ्यायचे आहे, त्याचा अख्खा परिच्छेद किंवा पीडीएफ फाइल एआय टूलला दिली, तर अगदी काही सेकंदात त्याचा गोषवारा, संक्षिप्त माहिती, महत्त्वाचे मुद्दे, ठळक मुद्दे, सारांश अशा अनेक प्रकारे कमी वेळात आणि सुलभतेने माहिती उपलब्ध होऊ शकतो. यामुळे वेळ आणि कष्ट दोन्ही वाचू शकतात. परंतु, त्यासाठी यासंदर्भात एआय टूल कसे वापरावे, याचा सराव असणे आवश्यक आहे. अन्यथा फजिती होण्याची शक्यता बळावते. त्यातून पुन्हा वेळ जाणे, छाननी करणे, मेहनत वाढणे हे प्रकार घडू शकतात. वृत्तपत्राला डेडलाइन महत्त्वाची असल्यामुळे कसलेला माणूस एआय टूलचा अतिशय सुयोग्य पद्धतीने वापर करू शकतो.

४) भाषा आणि सर्जनशीलता: मराठी भाषेची अनेक वैशिष्ट्ये सांगितली जातात. मराठी भाषा वळवावी, तशी वळते. एका अनुस्वाराचा फरक पडला, तरी अर्थाचा अनर्थ होऊ शकतो. मराठी भाषेच्या बोलीभाषाही अनेक आहेत. बोलतानाही म्हणी, वाक्प्रचार यांचा वापर करण्याची सवय लहानपणापासूनच आपल्याला असते. बारा कोसावर भाषा बदलते, असे म्हटले जाते. भाषेचा लहेजा, भाषेतील शब्द, भाषेची परंपरा अशा अनेक गोष्टींमुळे भाषेची गोडी वाढत असते. त्या त्या भौगोलिक परिस्थितीत तर ती ती बोली ऐकणे आणि वापरणे याचा आनंदच वेगळा असतो. मराठी भाषेची महती, महात्म्य वर्णावे तेवढे थोडे आहे. साहित्य प्रकारानुसारही भाषेचा वापर बदलताना दिसतो. मराठी वृत्तपत्रांचेही तसेच आहे. लोकमत, लोकसत्ता, महाराष्ट्र टाइम्स, सकाळ, पुढारी, पुण्य नगरी आघाडीच्या वृत्तपत्रांची भाषाही त्यांच्या लोकप्रियतेला कारणीभूत आहे. याशिवाय स्थानिक पातळीवरील नवाकाळ, रत्नागिरी टाइम्स, दै. सागर, तरुण भारत अशी वृत्तपत्रेही आपल्या शैलीमुळे प्रसिद्ध आहेत. यात भाषेचा वाटाही महत्त्वाचा आणि मोठा आहे. प्रत्येक वृत्तपत्राचा वाचक वेगळे असण्याचे एक कारण भाषाही आहे. आता प्रत्येक वृत्तपत्राची भाषा शैली कृत्रिम बुद्धिमत्तेला जोपासता येणार नाही. कृत्रिम बुद्धिमत्तेचा वापर हा माहिती संकलन, संदर्भ शोधणे, वेग, सुलभता यांपुरता मर्यादित राहतो. कृत्रिम बुद्धिमत्ता ढोबळमानाने, सामान्य पातळीवरील माहिती देते.

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दुसरे म्हणजे मराठी वृत्तपत्रांमध्ये बातमीच्या प्रकारानुसार त्याची भाषा बदलत असते. राजकारण, सामान्य घडामोडी, चालू घडामोडी, स्थानिक घडामोडी, अपघात, आरोग्य, गुन्हे, शिक्षण, व्यापार, अर्थ, मनोरंजन, क्रीडा, सांस्कृतिक कार्यक्रम, वृत्तांत, लेख, स्तंभ, अग्रलेख या सगळ्यांमध्ये बातमी किंवा घटलेली घटना सांगणे हे मूळ असले, तरी प्रत्येक प्रकारानुसार भाषा आणि भाषेचा वापर बदलत जातो. क्रिकेट सामन्याची बातमी ही शेअर बाजाराच्या भाषेत देता येत नाही आणि अग्रलेख हा मनोरंजनाच्या बातम्यांप्रमाणे लिहून चालत नाही. या प्रत्येक प्रकाराची गरज वेगळी आहे, त्याचा परीघ वेगळा आहे. क्राइम स्टोरी चटपटीत शब्द वापरून लिहिली जाते. ती शैली वाचकांना आवडते. परंतु, तोच गुन्हा न्यायालयात खटला म्हणून उभा राहतो, तेव्हा त्याची भाषा शैली बदलते. तेव्हा न्यायालयाचा अवमान होणार नाही, शब्दांमुळे किंवा वाक्यरचनेमुळे वेगळा समज होणार नाही, याचे भान बातमी लिहिताना ठेवावे लागते. तसेच शेअर बाजार, अर्थसंकल्प याची बातमी लिहिताना विशेष शब्दप्रयोग करावे लागतात. अन्यथा वाचकांपर्यंत योग्य माहिती पोहोचू शकत नाही. या सगळ्याची जाण कृत्रिम बुद्धिमत्तेला तितकीशी असेलच असे नाही.

सर्जनशीलता ही महत्त्वाची बाब आहे. वृत्तपत्रात काम करणाऱ्यांचा अनुभव, शैली यामुळेही भाषेत फरक पडत असतो. अनेकदा वृत्तपत्रांची शैली ठरलेली असते, त्यानुसार शब्दप्रयोग करावे लागतात. एखादा अपघात किंवा चेंगराचेंगरी झाली, तर साधारण माहिती देऊन कृत्रिम बुद्धिमत्ता त्याची बातमी करून देईलही; परंतु, अपघात घडला तेव्हाची परिस्थिती, त्यातून जिवंत राहिलेल्या लोकांचे अनुभव, प्रत्यक्षदर्शींचा अनुभव, अपघाताची तीव्रता, मृत्युमुखी पडलेल्यांची करुण कहाणी, असे विविध अँगल कृत्रिम बुद्धिमत्तेच्या मदतीने वाचकांना देता येतीलच असे नाही. दुसरीकडे माहिती तंत्रज्ञान, एआय, शिक्षण, शेअर बाजार, राजकारण, समाजकारण, क्रीडा, नाटक, चित्रपट अशा अनेकविध क्षेत्रातील तज्ज्ञ व्यक्ती आपल्या अनुभवातून, प्रदीर्घ कामातून जी गोष्ट सहज, सुलभ, रंजक, प्रभावीपणे मांडू शकतात, ती परिणामकारकता कृत्रिम बुद्धिमत्तेच्या मदतीने शक्य होणार नाही. एआय टूल कृत्रिम, यांत्रिक पद्धतीने माहिती देऊ शकेल. परंतु, वाचकांचा मनाचा ठाव घेण्यासाठी लागणारी मानवी संवेदशीलता, सर्जनशीलता आणि विषय मांडण्याची हातोटी एआय टूल देऊ शकत नाहीत.

५) वाचकांचा अनुभव आणि विश्वासार्हता: विश्वास हा सगळ्यात महत्त्वाचा घटक आहे. मग तो कशावरचाही असो. मराठी असो किंवा अन्य कोणतेही वृत्तपत्र असो, विश्वासार्हता महत्त्वाची बाब आहे. वाचकांना विश्वास वाटला, विश्वास वाढला की, वृत्तपत्र प्रसिद्ध, लोकप्रिय अधिक वेगाने होते. वाचकांची विश्वासार्हता जपणे ही वृत्तपत्रांची सर्वांत महत्त्वाची जबाबदारी आहे. मराठी वृत्तपत्रांबाबत बोलायचे झाले, तर एकदा पेपर छापला की छापला. त्यात बदल करता येत नाही. त्यामुळे डोळ्यात तेल घालून वृत्तपत्राातील बातम्या, बातम्यांचे संपादन, मुद्रितशोधन करणे महत्त्वाचे ठरते. पूर्वी मुद्रित शोधनासाठी विशेष कौशल्य असलेली माणसे नियुक्त असायची. परंतु, काळाच्या ओघात मुद्रित शोधनासाठी व्यक्ती विशेष नेमली जात नाही. असे असले तरी चूक होऊ न देता वृत्तपत्र छापणे अतिशय महत्त्वाचे असते. संगणकावर वृत्तपत्र तयार झाल्यावर त्याच्या साध्या प्रती काढून त्यावर नजर मारली जाते आणि अंतिम स्वरुप दिले जाते. केवळ मुद्रित शोधन नाही, तर दिलेली माहितीही खात्रीशीर, योग्य आहे ना, हे तपासावे लागते. अन्यथा मोठा गोंधळ उडू शकतो. सोशल मीडियावर 'उपसंपादकाच्या डुलक्या' या सदराखाली वृत्तपत्रात झालेल्या चुकांची झाडाझडती घेताना अनेकदा आपण पाहतो. एखाद्या वेळेस नजरचुकीने, अनावधानाने एखादी चुकीची माहिती गेली, तर वृत्तपत्रे त्याची तत्काळ दखल घेऊन खुलासा करतात. चुकीबाबत दिलगिरी व्यक्त करतात आणि पुन्हा अशी चूक होणार नाही, याची काळजी घेतात. वृत्तपत्रांच्या संकेतस्थळांमध्ये चूक झाली, तर तो मजकूर बदलता येतो, डिलीट करता येतो. परंतु, छापील वृत्तपत्रांच्या बाबतीत तसे करणे शक्य होत नाही.

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आजही छापील वृत्तपत्राला अतिशय महत्त्व आहे. दोन व्यक्ती बोलताना अगदी सहजपणे 'आज पेपरात आले आहे' किंवा 'परवा पेपरात त्याबाबतची बातमी/माहिती आली होती', असे म्हणतात. यावरून वृत्तपत्रावरील विश्वास दिसून येतो. शिवाय न्यायालयीन प्रकरणांमध्ये किंवा जिथे आवश्यकता आहे, तिथे पुरावा म्हणूनही वृत्तपत्रीय मजकूर सादर केला जातो. वृत्तपत्रात छापून आले आहे म्हणजे ते खरे असणार, असा विश्वास आजही समाजमनात कायम आहे आणि तो तसाच कायम ठेवण्याची जबाबदारी वृत्तपत्रांची आहे. लोकमत, लोकसत्ता, महाराष्ट्र टाइम्स, सकाळ, पुढारी, केसरी अशी आघाडीची वृत्तपत्रे गेली अनेक दशके सुरू आहेत, ही याच विश्वासार्हतेचे द्योतक म्हणावे लागेल. परंतु, कृत्रिम बुद्धिमत्ता किंवा एआय टूल या कसोटीवर सार्थ उतरतील असे नाही. कारण मायाजालात जी माहिती उपलब्ध आहे, तीच तुमच्यासमोर ठेवण्याचे काम कृत्रिम बुद्धिमत्ता करत असते. मायाजालात एखादी चुकीची माहिती असेल, तर ती तशीच प्रसारित होत असते. ती जोपर्यंत दुरुस्त केली जात नाही, तोपर्यंत तीच खरी मानली जाते. तसेच कृत्रिम बुद्धिमत्ता त्याला वाटेल, तशी माहिती देत असते. ती चुकीची असण्याचीही दाट शक्यता असते. अशी काही उदारण घडलेली ऐकिवात आली आहेत. उलटपक्षी कृत्रिम बुद्धिमत्तेला याबाबत विचारणा केली असता, कृत्रिम बुद्धिमत्ता चूक कबूल करते आणि दिलगिरी व्यक्त करून मोकळे होते, असेही अनुभव अनेकांना आल्याचे समोर आले आहे. त्यामुळे एखाद्या बाबतीत कृत्रिम बुद्धिमत्ता मनमनीपणे वागून चुकीची माहिती देत असेल आणि आपण ती माहिती पुढे रेटत असू, तर मोठा गहजब उडू शकतो. विश्वास कमावण्यासाठी दशके जातात; परंतु, विश्वासार्हता गमावण्यासाठी दहा सेकंद पुरतात. त्यामुळे कृत्रिम बुद्धिमत्तेचा वापर हा चोखंदळपणे, विवेकाने, विचाराने करणे योग्य ठरते.

वृत्तपत्रांना काम करताना अनेक मर्यादाही येत असतात. उदा. एखादा अपघात घडला असेल आणि त्याची तीव्रता अधिक असेल, मृत्युमुखी पडलेल्यांचे मृतदेह छिन्न-विछिन्न झाले असतील, तर अशी छायाचित्रे देता येत नाहीत. एखाद्या वैद्यकीय शस्त्रक्रियेच्या बाबतीतही खरे छायाचित्र देता येईलच असे नाही. नियम आणि मर्यादांमुळे बातमीचा प्रभावीपणा वाचकांना देता येत नाही. अशा वेळेस कृत्रिम बुद्धिमत्तेचा वापर उपयुक्त ठरतो. कृत्रिम बुद्धिमत्तेचा वापर करून तयार केलेले छायाचित्र वापरून तो प्रभाव आणता येऊ शकतो. जिथे जिथे कृत्रिम बुद्धिमत्तेचा वापर करून छायाचित्र तयार केलेली असतात, तिथे तिथे तसे नमूद केलेले असते. अनेकदा काही ठिकाणी वार्ताहर पोहोचू शकत नाही किंवा तीच तीच छायाचित्र वापरून वृत्तपत्रे आणि पाहून वाचक कंटाळलेले असतात. अशा वेळेस कृत्रिम बुद्धिमत्तेचा वापर करून छायाचित्र बनवून घेणे चांगला पर्याय ठरते. यामुळे वाचकांना चांगला अनुभव देता येऊ शकतो. वाचकांना चांगला अनुभव दिला, तर वृत्तपत्रांबाबत विश्वास वाढतो.

६) मर्यादा आणि आव्हाने: कृत्रिम बुद्धिमत्तेच्या मदतीने संकलित केलेली माहिती विश्वासार्ह, खात्रीशीर आहे ना, याची खातरजमा करणे महत्त्वाचे ठरते. मायाजालात चार ठिकाणी तशीच माहिती उपलब्ध आहे ना, याची फेरतपासणी करणे आवश्यक आहे. अन्यथा विश्वासार्हतेवर मोठे प्रश्नचिन्ह उपस्थित होऊ शकते. तसेच अलीकडील काळात सोशल मीडियावर फेक न्यूज मोठ्या प्रमाणावर पसरताना दिसतात. त्यामुळे बातमी किंवा माहितीचा खात्रीशीरपणा टिकवणे महत्त्वाचे ठरते. तसेच डीप फेकमुळे चुकीची माहिती, व्हिडिओ प्रसारित होताना दिसतात. एखादा सेलिब्रिटी किंवा दिग्गज व्यक्तीच्या प्रतिमेचा चुकीचा वापर केलेली अनेक उदाहरणे अलीकडील काळात दिसून आली आहेत. तसेच दिग्गज गायिका आशा भोसले, अभिनेत्री शिल्पा शेट्टी यांच्यासारखे सेलिब्रिटी एआय टूलचा वापर करून तयार करून प्रसारित केलेल्या कंटेटविरोधात न्यायालयात गेल्याचे आणि अभय मिळवल्याचे पाहायला मिळाले. अशी अनेक उदाहरणे आहेत. या अशा धोक्यांकडे दुर्लक्ष करून चालणार नाही. याबाबत आता सरकारी पातळीवर काही नियम आणण्याची प्रक्रिया सुरू होताना दिसत आहे.

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दुसरे म्हणजे मराठी भाषेच्या पातळीवर एआय टूल अजूनही यांत्रिकपणा, कृत्रिमता पातळीवर आहे. मानवी संवेदना, संवेदनशीलता याचा अभाव नक्कीच दिसून येऊ शकतो. भाषेची गोडी, भाषेचा लहेजा, म्हणी, वाक्प्रचार याचा उपयोग करून आपल्यासमोर माहिती येईलच असे नाही. लालित्यपूर्ण पद्धतीने किंवा प्रभावीणे माणूस एखादी गोष्ट सांगू शकतो, त्या प्रमाणात एआय टूल सांगू शकेलच असे नाही. त्यावर मोठ्या प्रमाणात काम व्हायला हवे. आणखी एक महत्त्वाचे म्हणजे या क्षणी विचारलेली माहिती पुन्हा त्याच आणि तशाच पद्धतीने एआय सांगत नाही. पाच मिनिटांनी तीच माहिती किंवा तोच प्रश्न पुन्हा विचारल्यास त्यात बदल होतो. मांडणीत, सादरीकरणात बदल होतो. एखाद्या विषयावर तत्काळ बातमी लिहून हवी असेल आणि एआयची मदत घेतली, तर प्रत्येक वेळेस एआय वेगवेगळ्या प्रकारे माहिती देतो. अनेकवेळा संदर्भहीन गोष्टींचीही त्यात भर घालतो. स्थळ, काळ, वेळ याची नेमकी माहिती दिली नाही, तर सुरुवातीला सकाळी असा उल्लेख करून पाच मिनिटांनी पुन्हा प्रयत्न केल्यास तीच बाब दुपारी घडली, असेही सांगतो. त्यामुळे सातत्य आणि नेमकी माहिती एआयकडून काढून घेणे आव्हानात्मक ठरते. याबाबतीत मोठ्या प्रमाणावर काम होणे बाकी आहे. लगतच्या काळात यावर नक्की काम होऊन विधायक गोष्टी आपल्यासमोर येतील, अशी सकारात्मक आशा, अपेक्षा आहे.

आताच्या घडीला अनेकदा आता काय पत्रकारितेत उपसंपादकांची गरज नाही, आता वृत्तपत्रीय कामकाजाची बरीचशी जागा एआय घेणार. नोकऱ्या जाणार. एक कमांड दिली की, एआय सगळे करणार, अशी चर्चा ऐकू येते. परंतु, वृत्तपत्रीय किंवा वृत्तपत्रांच्या संकेतस्थळांच्या कामकाजाचा विचार केल्यास या चर्चा सत्यात येण्यासाठी अनेक दशकांचा काळ जावा लागेल. इंटरनेट आले, संकेतस्थळे आली, सोशल मीडिया आला, तेव्हाही वृत्तपत्रांच्या अस्तित्वाबाबत अनेक प्रश्न निर्माण केले गेले. परंतु, आजही वृत्तपत्रे मोठ्या दिमाखात वाटचाल करताना दिसत आहेत. किंबहुना जशी पिढी बदलली, तसे बदल वृत्तपत्रांनी स्वीकारलेले पाहायला मिळतात. आधी साधी सामान्य छपाईची वृत्तपत्रे आता रंगीत झाली आहेत, आकर्षक झाली आहेत. नेटकेपणा, नेमकेपणा वृत्तपत्रांमध्ये आला आहे. आताच्या पिढीची आणि समाजाची गरज ओळखून वृत्तपत्रे आता ई-पेपर, वृत्त संकेतस्थळे, युट्युब, इन्स्टाग्राम, फेसबुक या प्लॅटफॉर्मवरही दिसू लागली आहेत. विश्वासार्हता टिकवून आहे. कृत्रिम बुद्धिमत्तेचे युग आले, असे म्हटले जात असले, तरी तेही तंत्र वृत्तपत्रांनी आत्मसाद करायला सुरुवात केली आहे. त्यासोबतही हातात हात घालून वृत्तपत्रे वाटचाल करत आहेत आणि यापुढेही करत राहतील. एखादी घटना घडली की एआय जाऊन त्याबाबतची प्राथमिक माहिती मिळवू शकत नाही. त्याचे विविध कंगोरे, परिस्थितीचा आढावा घेऊ शकत नाही. बातमीमागची बातमी सांगू शकत नाही. राजकारणातील किस्से, मनोरंजन क्षेत्रातील गॉसिप सांगू शकत नाही. एखाद्या क्रिकेट सामन्यांचे रसभरीत वर्णन करू शकत नाही. क्राइम स्टोरी रंजकपणे सांगू शकत नाही. शौर्याच्या धैर्याच्या कहाण्या मांडू शकत नाही. अशा अनेक गोष्टी करू शकत नाही. त्यासाठी अद्याप तरी माणसांचीच गरज आहे. कोणतेही तंत्रज्ञान हे दुधारी तलवारीसारखे असते, त्याचा आपण कोणत्या बाजूने वापर करतो, हे महत्त्वाचे ठरते. सकारात्मक, विवेकाने, योग्य पद्धतीने वापर केल्यास कृत्रिम बुद्धिमत्ता वरदान ठरू शकते, अशी आशा बाळगायला हरकत नाही.

संदर्भ:

१. मुलाखत: अमेय गोगटे, संपादक, लोकमत डिजिटल - ९८३३७ ८९६५५
२. कृत्रिम बुद्धिमत्ता ऑनलाइन कार्यशाळा (२३-२४ मे २०२५)

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प्रस्तावना–

कृत्रिम बुद्धिमत्ता (Artificial Intelligence - AI) आणि बिग डेटा (Big Data) यांच्या झपाट्याने होत असलेल्या प्रगतीमुळे विविध क्षेत्रांमध्ये संशोधनाच्या संधी, पद्धती आणि दृष्टीकोनामध्ये आमूलाग्र बदल घडत आहेत. या दोन्ही तंत्रज्ञानांनी एकाचवेळी माहिती संकलन, विश्लेषण, निर्णयप्रक्रिया आणि भविष्यवाणी करण्याच्या क्षमतेला नवे आयाम दिले आहेत. त्यामुळे पारंपरिक संशोधनाच्या सीमांचा विस्तार तर झाला आहेच, शिवाय पूर्णपणे नवीन अशा संशोधन क्षेत्रांचा उदयही झाला आहे. या पार्श्वभूमीवर मांडलेला हा संशोधन पेपर AI व बिग डेटा यांच्या परिणामस्वरूप उदयास आलेल्या नव्या संशोधन सीमांचे शास्त्रीय विश्लेषण करण्याचा प्रयत्न करतो.

प्रामुख्याने, कृत्रिम बुद्धिमत्ता संशोधन प्रक्रियेत ऑटोमेशन, मशीन लर्निंग मॉडेल्स, डीप लर्निंग, नैसर्गिक भाषा प्रक्रिया (NLP) इत्यादींच्या माध्यमातून अतिजलद आणि अचूक विश्लेषण शक्य करते. त्यामुळे मानवी संशोधकांना दीर्घकाल घेणारी आणि अवघड वाटणारी डेटाविषयक कामे काही क्षणात पूर्ण करता येतात. दुसरीकडे बिग डेटामुळे विविध स्त्रोतांमधून (सोशल मीडिया, सॅटेलाइट डेटा, आरोग्य नोंदी, आर्थिक व्यवहार, IoT उपकरणे) मोठ्या प्रमाणात माहिती उपलब्ध होत असल्याने संशोधनाचे स्वरूप व्यापक आणि पुराव्याधिष्ठित झाले आहे. या दोन्ही तंत्रज्ञानांच्या संयोगामुळे संशोधकांना नवीन प्रश्न, नवी मॉडेल्स आणि नव्या सिद्धांतांची निर्मिती करण्याची संधी मिळत आहे.

आधुनिक सामाजिक शास्त्रे, आरोग्य क्षेत्र, हवामान बदल अभ्यास, शिक्षण, उद्योग व्यवस्थापन, कृषी, सार्वजनिक धोरण (Public Policy) आदी विविध क्षेत्रांमध्ये AI व बिग डेटा आधारित संशोधनाची मागणी प्रचंड वाढली आहे. विशेषतः प्रेडिक्टिव्ह ॲनालिटिक्स, डेटा व्हिज्युअलायझेशन, पॅटर्न रिकग्निशन, रिअल–टाइम मॉनिटरिंग, AI–आधारित सिम्युलेशन मॉडेल्स यामुळे संशोधन अधिक सखोल, गतिशील आणि परिणामकारक बनत आहे. संशोधनातील पुनरुत्पादकता (Reproducibility), अचूकता, वस्तुनिष्ठता आणि कार्यक्षमता वाढवण्यासाठी या तंत्रांचा मोलाचा वापर होत आहे.

मात्र, या तंत्रज्ञानांनी उघडलेल्या नव्या मार्गांसोबत नैतिकता, गोपनीयता, अल्गोरिदमिक पक्षपात (Algorithmic Bias), डेटा सुरक्षा, पारदर्शकता आणि मानवी हस्तक्षेप कमी होण्यासंबंधीचे प्रश्नही निर्माण झाले आहेत. त्यामुळे AI व बिग डेटा वापरून केलेल्या संशोधनात संतुलित दृष्टीकोन, तांत्रिक साक्षरता आणि जबाबदारीने वापरण्याची गरज अधिक अधोरेखित होते. संशोधनातील मानवी मूल्यांच्या जपणुकीबरोबरच तंत्रज्ञानाचा सकारात्मक उपयोजनाचा मार्ग कसा शोधता येईल, हा या क्षेत्रातील एक महत्त्वाचा अभ्यासविषय ठरत आहे.

या सर्व अनुषंगाने, कृत्रिम बुद्धिमत्ता आणि बिग डेटा यांनी संशोधन जगतात निर्माण केलेल्या नव्या संधी, आव्हाने आणि परिणामांचे विश्लेषण करणे अत्यावश्यक झाले आहे. प्रस्तुत संशोधन पेपर या नव्या संशोधन सीमांचा बहुआयामी अभ्यास करून, भविष्यातील संशोधनाचे दिशानिर्देश, स्वरूप आणि संभाव्य उपयोगक्षेत्रांचा उलगडा करण्याचा प्रयत्न

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करतो. या प्रस्तावनेद्वारे पुढील प्रकरणांसाठी सैद्धांतिक आणि तांत्रिक चौकट निर्माण करण्याचा हेतू साधला आहे.

संशोधन समस्या

पारंपरिक संशोधन पद्धती मोठ्या डेटाचे विश्लेषण, बहुआयामी डेटा समजून घेणे आणि तात्काळ अंतर्दृष्टी निर्माण करण्यास मर्यादित आहेत. AI व बिग डेटा या तंत्रज्ञानांनी संशोधनाची व्याप्ती वाढवली असली तरी, त्यांच्या परिणामांचे, मर्यादांचे आणि नैतिकतेशी निगडित प्रश्नांचे समग्र विश्लेषण अद्याप व्यापक झालेले नाही. त्यामुळे या तंत्रज्ञानांनी निर्माण केलेल्या नव्या संशोधन सीमांचा शास्त्रीय शोध घेणे ही मुख्य समस्या आहे.

संशोधनाची उद्दिष्ट्ये–

मुख्य उद्दिष्ट:

AI व बिग डेटा यामुळे निर्माण झालेल्या नव्या संशोधन सीमांचा अभ्यास करणे.

उप–उद्दिष्टे:

१. AI आणि बिग डेटा तंत्रज्ञानाचे संशोधनातील योगदान विश्लेषित करणे.
२. AI आधारित संशोधन पद्धती व साधनांचा अभ्यास करणे.
३. बिग डेटामुळे संशोधनातील निर्णयक्षमता व भविष्यवाणी क्षमतेत झालेले बदल तपासणे.
४. संशोधनातील नैतिक प्रश्न, गोपनीयता आणि अल्गोरिदमिक पक्षपाताचे विश्लेषण करणे.
५. AI व बिग डेटा भविष्यातील संशोधन दिशांना कसे आकार देतात हे तपासणे.

संशोधनाची व्याप्ती व मर्यादा–

व्याप्ती:

- सामाजिक शास्त्रे, आरोग्य, शिक्षण, हवामान अभ्यास, कृषी, उद्योग व्यवस्थापन, सार्वजनिक धोरण अशा विविध क्षेत्रांतील AI व बिग डेटा आधारित संशोधन.
- मशीन लर्निंग, डीप लर्निंग, NLP, Predictive Analytics, Data Visualization यांची भूमिका.

मर्यादा:

- प्रत्यक्ष प्राथमिक डेटा गोळा करण्याऐवजी दुय्यम डेटावर आधारित विश्लेषण.
- AI तंत्रज्ञानातील वेगवान बदलांमुळे निष्कर्ष काळानुरूप बदलू शकतात.
- काही डेटा स्रोतांना प्रवेश मर्यादित.

संशोधन पद्धती

संशोधन प्रकार:

- वर्णनात्मक (Descriptive)
- विश्लेषणात्मक (Analytical)
- गुणात्मक (Qualitative)

डेटाचे स्रोत:

a) प्राथमिक डेटा

- तज्ञ मुलाखती (AI विशेषज्ञ, डेटा विश्लेषक, संशोधक)

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b) दुय्यम डेटा

- शोध निबंध, जर्नल्स
- वर्ल्ड इकॉनॉमिक फोरम, UNESCO, OECD अहवाल
- सरकारी दस्तऐवज, संशोधन डेटाबेस
- ऑनलाइन डेटासेट, तांत्रिक ब्लॉग्सडेटा

विश्लेषण पद्धती:

- कंटेंट ॲनालिसिस
- तुलना (Comparative nalysis)
- ट्रेंड ॲनालिसिस
- AI/ML मॉडेल संदर्भांचा अभ्यास

कृत्रिम बुद्धिमत्ता व बिग डेटा : संकल्पना

१. कृत्रिम बुद्धिमत्ता (Artificial Intelligence AI) –

AI म्हणजे संगणकांना मानवीप्रमाणे विचार, शिकणे, निर्णय घेणे आणि समस्या सोडवणे याची क्षमता प्राप्त करून देणे.यात प्रमुख तंत्रे येतात

- मशीन लर्निंग
- डीप लर्निंग
- नॅचरल लँग्वेज प्रोसेसिंग (NLP)
- कॉम्प्युटर व्हिजन
- रोबोटिक्स

२. बिग डेटा–

बिग डेटा म्हणजे मोठ्या प्रमाणात तयार होणारा, वेगवान, विविध आणि क्लिष्ट डेटा. याला ''3V मॉडेल'' द्वारे ओळखले जाते:

- Volume अपार प्रमाणातील डेटा
- Velocity झपाट्याने निर्माण होणारा डेटा
- Variety विविध स्वरूपातील डेटा (टेक्स्ट, व्हिडिओ, इमेज, सेन्सर डेटा इ.)
- AI आणि बिग डेटा हे परस्परपूरक असल्याने संशोधन क्षेत्रांत त्यांचा एकत्रित वापर झपाट्याने वाढला आहे.
- AI आणि बिग डेटामुळे उदयास आलेल्या नव्या संशोधन सीमा

१. सामाजिक शास्त्रातील संशोधनाच्या सीमा–

- पूर्वी सामाजिक शास्त्रातील संशोधन प्रामुख्याने सर्वेक्षण, मुलाखती आणि निरीक्षण यावर आधारित होते. आता
- सोशल मीडिया डेटा (Twitter, Facebook, YouTube)
- मोबाईल लोकेशन डेटा
- व्यवहार डेटा
- ऑनलाइन कम्युनिकेशन पॅटर्न

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यांचा विश्लेषण करण्यासाठी AI अल्गोरिदम वापरले जात आहेत.

नव्या संशोधन दिशा:

- जनमत विश्लेषण (Public Opinion Mining)
- सामाजिक वृत्ती, मूल्यव्यवस्था व वर्तन पॅटर्न
- फेक न्यूज व माहिती–प्रवाहाचे मॅपिंग
- सामाजिक संघर्ष व तणावाची भविष्यवाणी
- राजकीय सहभाग व निवडणूक विश्लेषण

यामुळे सामाजिक वास्तवाचे अधिक अचूक, प्रमाणाधारित व पूर्वानुमानक्षम मॉडेल तयार होऊ लागले आहेत.

२. आरोग्य आणि वैद्यकीय संशोधन–

- वैद्यकीय संशोधनात AI आणि बिग डेटा क्रांती घडवत आहेत:
- डायग्नोस्टिक इमेजिंगचे स्वयंचलन

(X-ray, MRI, CT Scan चे AI आधारित विश्लेषण)

- रुग्णांचे प्रेडिक्टिव मॉडेलिंग

उदा. हृदयरोग, कॅन्सर, डायबेटीस यांची पूर्वसूचना

- जनुकशास्त्रातील संशोधन (Genomics)
- वैयक्तिकृत औषध (Personalized Medicine)
- महामारी विश्लेषण आणि रोगांचा प्रसार अंदाज
- कोविड–१९ नंतर आरोग्य संशोधनातील AI ची भूमिका आणखी महत्त्वाची झाली आहे.

३. कृषी संशोधनातील नवीन आयाम–

- AI आधारित स्मार्ट ग्रिकल्चर हे संशोधनाचे नवे क्षेत्र ठरले आहे.
- पिकांचे रोग ओळखण्यासाठी इमेज रिकग्निशन
- मातीतील ओलावा, पोषक तत्वांचे सेन्सर विश्लेषण
- हवामान बदलाचे मॉडेल्स
- उत्पादन वाढीसाठी प्रेडिक्टिव ॲनालिटिक्स
- ड्रोनद्वारे निरीक्षण

यामुळे अचूक शेती (Precision Farming) संशोधनाला वेग आला आहे.

४. पर्यावरण व हवामान बदल संशोधन–

- बिग डेटा आणि AI मुळे पर्यावरणीय संशोधनाची गुणवत्ता लक्षणीयरीत्या वाढली आहे.
- हवामान मॉडेलिंग अधिक अचूक
- पूर, दुष्काळ, चक्रीवादळ यांची पूर्वसूचना
- जलस्रोतांचे व्यवस्थापन
- प्रदूषणाचे रिअल–टाइम मॉनिटरिंग
- वनक्षेत्राचा उपग्रह डेटा विश्लेषण

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नैसर्गिक आपत्ती कमी करण्यासाठी AI आधारित निर्णय सहाय्यक प्रणाली संशोधनाचा केंद्रबिंदू बनत आहेत.

५. अर्थकारण व व्यवसाय संशोधन–

- व्यवसायात डेटा आता नवीन तेल मानला जातो. संशोधनाच्या दिशा:
- ग्राहक वर्तनाचा अभ्यास (Consumer Behaviour Modelling)
- बाजारातील मागणी–वितरणाचे विश्लेषण
- शेअर मार्केट भविष्यवाणी
- फसवणूक ओळख (Fraud Detection)
- सप्लाय चेनचे ऑप्टिमायझेशन
- डिजिटल मार्केटिंग विश्लेषण
- फायनान्स टेक्नॉलॉजी (FinTech) ही AI आधारित संशोधनाची प्रमुख शाखा बनली आहे.

६. भाषाविज्ञान व मानविकी संकुलातील संशोधन–

- AI आधारित भाषा मॉडेल्स जसे GPT, BERT, इ.यांनी भाषा व साहित्य संशोधनाचे नवे दरवाजे उघडले.
- भाषांतर (Machine Translation)
- भाषा विश्लेषण
- साहित्यिक शैलींचा अभ्यास
- डिजिटल मानविकी (Digital Humanities)
- ऐतिहासिक दस्तऐवजांचे डिजिटायझेशन व विश्लेषण

यामुळे भाषाशास्त्रीय संशोधन अधिक शास्त्रीय पद्धतीने होऊ लागले.

७. शिक्षण क्षेत्रातील संशोधन–

- AI आधारित डेटा ॲनालिटिक्सचा शिक्षणाच्या गुणवत्तेवर थेट परिणाम दिसू लागला आहे.
- विद्यार्थ्यांच्या शिकण्याच्या पद्धतींचे मॉडेलिंग
- वैयक्तिकृत शिक्षण (Personalized Learning)
- ई–लर्निंग प्लॅटफॉर्मवरील लॉग डेटाचा अभ्यास
- शैक्षणिक धोरण विश्लेषण
- शिकण्यातील अडथळ्यांची पूर्वसूचना
- AI आधारित लर्निंग ॲनालिटिक्स हे उदयोन्मुख संशोधन क्षेत्र ठरले आहे.

८. सार्वजनिक प्रशासन व धोरण संशोधन–

- सरकारे बिग डेटा वापरून सार्वजनिक धोरणांचे विश्लेषण करू लागली आहेत.
- ट्रॅफिक व्यवस्थापन
- गुन्हेगारीची भविष्यवाणी (Predictive Policing)
- सार्वजनिक सेवांचे कार्यक्षम नियोजन
- शहरी विकासाशी संबंधित इमेज व सेन्सर डेटा
- नागरिकांच्या तक्रारींचे भावनिक विश्लेषण

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यामुळे शासनात पारदर्शकता, कार्यक्षमता आणि उत्तम निर्णयप्रक्रिया शक्य झाली.

९. सायबर सुरक्षा व संरक्षण संशोधन–

- डिजिटल युगातील सुरक्षेची गरज वाढली असून AI ने येथेही नवे आयाम दिले:
- मालवेअर ओळख
- नेटवर्क इन्ट्रूजन डिटेक्शन
- बायोमेट्रिक सुरक्षा
- युद्धातील AI आधारित रणनिती विश्लेषण
- ड्रोन व रोबोटिक्स संशोधन
- संरक्षण क्षेत्रातील संशोधन AI शिवाय अपूर्ण राहते.
- AI व बिग डेटा संशोधनाचे लाभ–
- अधिक अचूकता व विश्लेषण क्षमता
- मोठ्या प्रमाणातील डेटाचे जलद विश्लेषण
- मानवी चुका कमी
- पूर्वानुमानक्षम मॉडेलिंग
- निर्णयप्रक्रिया अधिक वैज्ञानिक व वस्तुनिष्ठ
- बहुविषयक संशोधनाला प्रोत्साहन

उद्भवणाऱ्या आव्हानांचे विश्लेषण

१. डेटा गोपनीयता व नैतिकता

संवेदनशील डेटा वापरण्यात नैतिक प्रश्न

व्यक्तिगत माहितीचा गैरवापर

२. अल्गोरिदमिक पूर्वग्रह (Algorithmic Bias)

डेटा पक्षपाती असल्यास निष्कर्षही पक्षपाती येतात.

३. डिजिटल विभाजन (Digital Divide)

तंत्रज्ञानाचा असमान प्रवेश संशोधनातही असमानता निर्माण करतो.

४. कौशल्यांची कमतरता

AI व बिग डेटा हाताळणारे प्रशिक्षित संशोधक अद्याप कमी आहेत.

५. डेटा ओव्हरलोड

अतिप्रमाणातील माहितीचे व्यवस्थापन मोठे आव्हान आहे.

निष्कर्ष व शिफारशी –

- संशोधन प्रक्रियेची अचूकता, वेग आणि वस्तुनिष्ठता वाढली
- मोठ्या प्रमाणात डेटाची उपलब्धता निर्णयक्षमतेत वाढ करते
- AI आधारित संशोधन पद्धती अनेक पारंपरिक मर्यादा ओलांडतात
- नैतिकता, पारदर्शकता व पक्षपाताबाबत नवीन आव्हाने उभी राहतात

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- AI आणि बिग डेटा भविष्यातील संशोधनाचे प्रमुख आधारस्तंभ ठरतील
- संशोधकांसाठी तांत्रिक प्रशिक्षण व डिजिटल साक्षरता आवश्यक
- डेटा सुरक्षा व गोपनीयतेसाठी कडक धोरणांची गरज
- पारदर्शक, निष्पक्ष आणि जबाबदार AI मॉडेल्स विकसित करण्यावर भर द्यावा
- संशोधनातील बहुआयामी, सहयोगी आणि आंतरशाखीय दृष्टिकोन स्वीकारावा

समारोप–

AI आणि बिग डेटा यांनी संशोधन क्षेत्रांना नवीन गतिमानता दिली आहे. पारंपरिक मर्यादा मोडत त्यांच्या साहाय्याने आता संशोधन अधिक अचूक, वेगवान, भविष्याभिमुख आणि बहुआयामी झाले आहे. आरोग्य, कृषी, हवामान, भाषा, सामाजिक शास्त्रे, व्यवसाय, शिक्षण आणि शासनप्रत्येक क्षेत्रात AI आधारित संशोधनाचा प्रभाव स्पष्टपणे जाणवत आहे. तथापि, या तंत्रज्ञानामुळे निर्माण होणाऱ्या नैतिक, सामाजिक आणि कायदेशीर प्रश्नांवर सखोल विचार व धोरणात्मक नियमन अतिशय आवश्यक आहे. योग्य पद्धतीने वापर केल्यास AI आणि बिग डेटा हे मानवजातीसाठी ज्ञाननिर्मितीच्या नव्या सीमांचे सर्वात प्रभावी साधन ठरू शकतात.

गत काही दशकांपासून माहिती आणि कम्युनिकेशन तंत्रज्ञान वेगाने बदलत आहे. विशेषतः डिजिटल प्लॅटफॉर्मवर जमा होणारा प्रचंड डेटा, संगणकीय शक्तीतील वाढ आणि अधिक कार्यक्षम अल्गोरिदम यांच्या संयोगातून AI व बिग डेटा हे आधुनिक संशोधनाचे प्रमुख स्तंभ बनले आहेत. पारंपरिक संशोधन पद्धतींच्या मर्यादा उदा. मर्यादित नमुना, वेळखाऊ प्रक्रिया, मानवी चुका, अचूकतेचा अभावया घटकांवर मात करीत ख संशोधनाला अधिक वस्तुनिष्ठ, जलद व प्रायोगिक बनवत आहे.

आज समाजशास्त्रापासून आरोग्यसेवा, कृषी, हवामान बदल, बाजारातील चढउतार, मानसिक आरोग्य, शिक्षण, सार्वजनिक प्रशासन, सुरक्षा व कायदा या सर्वच क्षेत्रांमध्ये AI–आधारित संशोधन निर्णायक ठरत आहे.

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सामाजिक परिवर्तन आणि विकासात सोशल मीडियाची भूमिका

जयश्री भावसार
पीएच-डी-, समाजशास्त्र विभाग-
डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ छत्रपती संभाजी नगर
jayshreebhavsar82gmail.com

सारांश-

आजच्या वर्तमान काळात सोशल मीडिया हे सगळ्यात जास्त प्रमाणात वापरले जाणारे लोकप्रिय प्रसारमाध्यम आहे- सोशल मीडिया हे राजकारणात देखील महत्त्वाची भूमिका बजावत आहे सोशल मीडियाच्या माध्यमातून लोक आपल्या विकासासाठी नवनवीन संधी शोधत आहे आणि आपल्या वैयक्तिक व पर्यायाने सामाजिक विकासात सोशल मीडियाचा पूर्ण उपयोग करून घेत आहे-

सोशल मीडिया हे खूप प्रभावी व शक्तिशाली प्रसार माध्यम आहे एक संदेश एका क्षणात लाखो लोकांपर्यंत ते पोहोचवते त्यामुळे लोकांच्या विचारांमध्ये परिवर्तन होऊन सामाजिक विकास हा जलद गतीने होण्यास मदत होत आहे समाजात घडणाऱ्या चांगल्या वाईट घटनांची माहिती मीडियाच्या माध्यमातूनच लोकांपर्यंत पोहोचवली जाते आणि त्याबाबत लोकांची मते देखील विचारात घेतली जातात. मीडियामुळे समाजात सामाजिक राजनैतिक आणि इतर परिवर्तन देखील मोठ्या प्रमाणात घडून येत आहे याची माहिती या अभ्यासात घेण्यात आली आहे- आज सोशल मीडियामुळे जुने मैत्री संबंध नव्याने प्रस्थापित केले जात आहे तसेच नवीन मैत्री नवीन बिजनेस करण्यासाठी देखील लोकांना सोशल मीडिया हे एक चांगले व्यासपीठ म्हणून संधी उपलब्ध करून देत आहे- प्रस्तुत शोधनिबंधात सामाजिक परिवर्तन म्हणजे काय त्याचा अर्थ सांगून सामाजिक परिवर्तन आणि सामाजिक विकासात सोशल मीडियाची भूमिका कशी महत्त्वाची आहे हे सांगण्याचा प्रयत्न केला आहे-

प्रस्तावना-

परिवर्तन हे शाश्वत सत्य आहे आणि ही कोणत्याही कालखंडात ते निरंतर सुरू असणारी सामाजिक प्रक्रिया आहे- परंतु ही प्रक्रिया सर्व समाजात वेगवेगळ्या गतीने होत असते- आज समाजात जे परिवर्तन होताना आपण पाहत आहोत त्याचे मुख्य कारण म्हणजे सोशल मीडिया हे आहे असे म्हणायला हरकत नाही किंवा हे चुकीचे समजले जाणार नाही- आज लोकांच्या राहणीमानात त्यांच्या विचारसरणीत झालेला जो बदल आपण पाहत आहोत किंवा समाजामध्ये घडणाऱ्या चांगल्या-वाईट घटना व लोकांची त्याबद्दल दिसणारी जागृकता याचे महत्त्वाचे कारण सोशल मीडिया आहे- आज समाजात एखादी चांगली किंवा वाईट घटना घडली की लगेच लोक त्याचा व्हिडिओ देखील व्हायरल करतात ते देखील सोशल मीडिया वरूनच आणि काही लोक त्यासाठी प्रतिक्रिया देखील देतात- आज सोशल मीडिया सारखे माध्यम फक्त जुन्या मित्र-मैत्रिणींना भेटवतच नाही तर लोकांच्या राहणीमानात त्यांच्या विचारशैलीत देखील बदल घडवून आणण्याचे काम करत आहे- मोठमोठ्या शहरांमध्ये परिवर्तनाची ही प्रक्रिया खूप वेगाने घडताना आपल्याला दिसते आहे- आणि याला आपण सामाजिक परिवर्तन असेही म्हणू शकतो-

अध्ययनाचे उद्दिष्ट-

प्रस्तुत संशोधनाचे उद्दिष्टे सामाजिक परिवर्तन आणि विकासात सोशल मीडियाच्या भूमिकेचा अभ्यास करणे हे आहे-

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अध्ययनाचे गृहितके–

इलेक्ट्रॉनिक मीडिया प्रिंट मीडिया आणि सोशल मीडिया या सर्व सामाजिक माध्यमांमुळे समाजात विकासाची प्रक्रिया ही गतीने होत आहे– आणि ही सर्व माध्यमे सामाजिक परिवर्तन आणि विकासात महत्त्वाची भूमिका बजावत आहे–

अध्ययन पद्धती–

प्रस्तुत संशोधनासाठी वर्णनात्मक पद्धतीची निवड करण्यात आली आहे– प्रस्तुत संशोधननिबंध दुय्यम सामग्री वर आधारित असून त्यात संदर्भ ग्रंथ शोध निबंध मासिके वर्तमानपत्रे नियतकालिके साप्ताहिके व इंटरनेट यासारख्या दुय्यमस्वरूपाच्या साधनसामग्रीचा आधार घेण्यात आला आहे–

मीडियाचा अर्थ–

एखाद्या व्यक्तीने आपल्या विचारांची देवाण–घेवाण दुसऱ्या व्यक्तीसोबत करणे म्हणजे संप्रेषण होय पण जेव्हा एकाच स्थानावरून अनेक लोकांची संवाद होतो तेव्हा त्याला जनसंवाद असे म्हटले जाते. मिडिया म्हणजे मध्यस्थी भूमिका निभावणारा जो अनेक टोकांना एकत्र जोडण्याचे काम करतो– थोडक्यात व्यावहारिक दृष्टिकोनातून पाहिले तर मीडिया एक असा पूल आहे जो अनेक श्रोत्यांना एका विचारसरणीत बांधून ठेवतो– ((मार्शल मॅकलुहान १९६४).

सामाजिक परिवर्तनाचा अर्थ–

समाजात राहणाऱ्या लोकांच्या राहणीमानात खान–पान पद्धतीमध्ये,त्यांच्या आचार विचारांमध्ये त्यांच्या वागण्यामध्ये जेव्हा कोणत्याही कारणामुळे बदल होऊ लागतो तेव्हा त्याच सामाजिक परिवर्तन असे म्हणतात सामाजिक परिवर्तनाची अनेक कारणे असू शकतात जसे की आधुनिकीकरण विज्ञानातील क्रांती किंवा भौगोलिक कारण किंवा सांस्कृतिक कारण देखील असू शकते– सामाजिक परिवर्तन ही एक निरंतर चालणारी प्रक्रिया आहे– **इनसायक्लोपीडिया ऑफ स्पेशल सायन्स नुसार समाजातील लोकांच्या वागणुकीत होणाऱ्या बदलास सामाजिक परिवर्तन असे म्हणतात (प्रसाद गोविंद २००७).**

सामाजिक परिवर्तन हे एक निरंतर चालत राहणारी प्रक्रिया आहे परंतु ती सगळ्या ठिकाणी सारखीच असत नाही सामाजिक परिवर्तन हे काही ठिकाणी वेगाने होत जाते तर काही ठिकाणी अगदी संथ गतीने देखील होत असते– सामाजिक परिवर्तनाचे परिणाम चांगले देखील होतात आणि वाईट देखील होऊ शकतात– काही लोक असेही म्हणतात की देशाच्या सामाजिक राजकीय व वैचारिक परिस्थितीवर सोशल मीडियाचा खूप मोठा प्रभाव किंवा परिणाम होतो– त्यामुळे देखील सामाजिक परिवर्तनातस गती किंवा चालना मिळते–

सोशल मीडियाच्या माध्यमातून साक्षरतेचा प्रसार व सामाजिक परिवर्तन आणि विकास–

साक्षरतेच्या माध्यमातून सामाजिक प्रगती व सामाजिक विकास घडून यावा यासाठी सोशल मीडिया महत्त्वाची भूमिका वठवत आहे– सोशल मीडियामुळे आज समाजातील लोकांच्या विचारांचे त्यांच्या मतांचे आदान प्रदान होत आहे– समाजातील लोक एकमेकांशी बांधले जात आहेत– एवढेच नव्हे राजकीय नेते देखील सोशल मीडियाशी कनेक्ट असतात (मिश्र राजेंद्र, २००९). भारतात अनेक आदिवासी राज्यांमध्ये शिक्षण व शिक्षणाचे महत्त्व आजही पोहोचू शकले नाही ते काम सोशल मीडिया करत आहे सोशल मीडियाच्या माध्यमातून भारताच्या कानाकोपऱ्यातून शिक्षणाचे महत्त्व समजवून सांगितले जात आहे– त्यामुळे अनेक आदिवासी राज्यात साक्षरतेचे प्रमाण वाढत आहे– त्यातून सामाजिक परिवर्तन व सामाजिक विकास देखील घडून येत आहे– सोशल मीडियाची ताकद ही जो समाज मीडिया वापरतो त्यावर

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अवलंबून असते–

निवडणुका जनमत आणि सोशल मीडिया–

आज आपण पाहतो निवडणुकीच्या वेळी अनेक नेते लोकांची मते मिळवण्यासाठी त्यांच्या मनात जागा निर्माण करण्यासाठी भाषणे देतात– सभा घेतात काही ठिकाणी भेटी देतात आणि अशीच काही व्हिडिओ सोशल मीडियावर देखील टाकतात आणि ते व्हिडिओ सोशल मीडियाच्या माध्यमातून असंख्य लोक पाहतात त्याला लाईक शेअर करतात– अशा प्रकारे सोशल मीडियाच्या माध्यमातून एक प्रकारे मोठ्या प्रमाणात प्रचार देखील केला जातो आणि नेते लोकांचे मतपरिवर्तन देखील घडवून आणतात– याचे उदाहरण म्हणजे अमेरिकी अध्यक्ष बराक ओबामा यांनी त्यांची २०१२ चे अध्यक्ष निवडणूक इंटरनेटच्या माध्यमातून लढवली होती (शब्दालय दिवाळी अंक २६)

सोशल मीडिया व महिलांचे आर्थिक राजकीय सक्षमीकरण व सामाजिक विकास–

गेल्या काही काळात सोशल मीडियामुळे रसायनिकांचे जीवन बदलले आहे तसेच महिलांचा देखील जीवन बदललेले आपल्याला दिसून येत आहे सोशल मीडियाचा सर्वात जास्त वापर करणाऱ्यांमध्ये पुरुषांपेक्षा महिलांची संख्या जास्त आहे हे वेगवेगळ्या संशोधनाने सिद्ध झाले आहे– सोशल नेटवर्किंग साईटचा वापर करून समाजातील प्रतिष्ठित महिलांचे स्थान त्यांची भूमिका तसेच राजकारणातील महिलांचा सहभाग विविध राजकीय महिलांची भाषणे निवडणुकीसंबंधी प्रचार ऐकून त्यावर आपापली मते मांडण्याचे धाडस करताना महिला दिसत आहे– सोशल मीडियाच्या वापरामुळे समाजात इतर महिलांवर होणाऱ्या अन्यायाविरुद्ध आपापली मते मांडण्याचे धाडस त्या करत आहेत– त्यामुळे महिलांच्या बाबतीत समाजातील लोकांच्या सामाजिक वागणुकीत वर्तणुकीत बदल होत आहे– सोशल मीडियामुळे महिलांना सामाजिक राजकीय माहिती मिळत आहे– व त्यांच्यातील निर्णय क्षमतेचा विकास देखील होत आहे महिलांचा बाहेरील जगाशी संपर्क वाढला आहे– पुरुषांच्या बरोबरीने महिलांच्याही माहितीचे आदान प्रदान होत आहे तसेच सोशल मीडियाच्या माध्यमातून महिला वेगवेगळ्या ऑनलाइन बिजनेस करून स्वावलंबी बनवण्याचा प्रयत्न करत आहे– यातूनच महिलांचे राजकीय सोबतच आर्थिक सक्षमीकरण देखील घडून येत आहे व त्यातून महिलांचा विकास व सामाजिक परिवर्तन देखील होत आहे–

सोशल मीडियामुळे होणाऱ्या हानी–

कोणत्याही नाण्याच्या दोन बाजू असतात आणि त्या दोन्ही बाजूंचा अभ्यास होणे गरजेचे असते.त्याप्रमाणे सोशल मीडियामुळे घडणाऱ्या चांगल्या गोष्टींसोबतच वाईट गोष्टींचा देखील विचार केला गेला पाहिजे– समाजात आज तरुण पिढीकडून सोशल मीडियाचा जास्त वापर केला जातो त्यामुळे मुलांच्या जीवनावर अनेक विपरीत परिणाम होताना दिसत आहे– म्हणून सोशल मीडिया वापरासाठी कमीत कमी १८ वर्षेवय असणे बंधनकारक असले पाहिजे– सोशल मीडियाच्या माध्यमातून अनेक खोट्या अफवा देखील पसरवल्या जातात व अनेक मुलींना महिलांना फसवले देखील जाते त्यांची बदनामी होते– त्यामुळे सोशल मीडिया वापरकर्त्यांनी खबरदारी घेणे आवश्यक आहे– सायबर क्राईमहॅकिंग हे सोशल मीडिया नाण्याच्या वाईट बाजू आहेत त्यांचा सगळ्यांनी विचार करून खबरदारी बाळगणे आवश्यक आहे– तसेच सोशल मीडियावर कधी कधी फेक व्हिडिओ तयार करून महिलांना ब्लॅकमेल करणे त्यांच्याकडून पैसे उकळणे किंवा त्यांचे शारीरिक शोषण करणे अशाही घटना घडताना दिसतात यावर आळा बसवण्यासाठी प्रत्येक व्यक्ती व महिलांनी आपले सोशल मीडिया अकाउंट प्रायव्हेट किंवा लॉक ठेवायला पाहिजे व फसव्या गोष्टींना बळी न पडता खबरदारी बाळगणे आवश्यक आहे–

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निष्कर्ष–

आपल्या विचारांना प्रकट करण्यासाठी आपले मत मांडण्यासाठी सोशल मीडिया हे एक मोठे व्यासपीठ जरी असले त्यामुळे अनेक प्रकारची सामाजिक राजकीय माहिती जरी लोकांना सहज मिळत असली तरी इंटरनेट व सोशल मीडियाच्या वापरामुळे लोकांना त्याचे व्यसन देखील लागत आहे आणि लोक त्या व्यसनाच्या आहारी जाऊन कधीकधी क्राईम करायला ही मागे पुढे पाहत नाही या सगळ्यामुळे समाजामध्ये गुन्हेगारी प्रवृत्ती वाढत आहे फसवेगिरी गंडवण्याचे प्रकार देखील वाढत आहे त्यामुळे प्रत्येक नागरिकांनीमहिलांनी सोशल मीडिया हे सामाजिक कर्तव्याचे भान ठेवून जबाबदारीने वापरणे आवश्यक आहे–

शिफारशी–

आजच्या आधुनिक तंत्रज्ञानाच्या युगात सोशल मीडिया ही एक वैज्ञानिक क्रांती आहे ज्याचा वापर प्रत्येक सुजाण महिला पुरुषांनी जागरूकतेने व अतिशय जबाबदारीने करायला पाहिजे–

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प्रस्तावना

सह्याद्री पर्वतरांग आणि अथांग अरबी समुद्र यांच्या दरम्यान वसलेला कोकण प्रदेश हा महाराष्ट्राच्या सांस्कृतिक वैभवाचा आणि भौगोलिक समृद्धीचा एक अद्वितीय पट्टा आहे. भौगोलिक दृष्ट्या चिंचोळ्या पट्ट्यात विस्तारलेला हा प्रदेश सिंधुदुर्ग, रत्नागिरी, रायगड, ठाणे आणि पालघर या पाच जिल्ह्यांचा समावेश करून विविधतेने नटलेला आहे. लालमाती, चिऱ्यांच्या खाणी, सुपीक जमिनीत उगवणारी भातशेती, नाचणी, वरी इ. पिके तसेच हापूस आंबा, काजू, सुपारी, रातांबे, करवंद, जांभळं इ.यांसारखे फळझाडांचे वैभव या भूमीला लाभलेले आहे. किनारपट्टीवरील मत्स्यसंपदा, दुग्धोत्पादन आणि स्थानिक आहारसंस्कृती या प्रदेशाच्या जीवनपद्धतीचे महत्त्वाचे घटक ठरतात.

या नैसर्गिक संपन्नतेइतकीच सांस्कृतिक वैविध्यताही कोकणाची लक्षणीय ठरते. येथे वसलेल्या लोकांनी त्यांच्या सामाजिक जीवनात विविध चालीरीती, परंपरा, सण-उत्सव आणि कलावैभव जतन केले आहे. नमन, दशावतार, गोमूचा नाच, ताकाचा डेरा, भजनी भारुड, गोंधळ, टिपरी नृत्य, मंगळागौर, शिमगोत्सवातील ढोलवाद्य, पालखीनृत्य, भोवनीचे खेळ, कीर्तन, भजन अशा विविध लोककला आणि कलापरंपरा कोकणाच्या सांस्कृतिक मातीला अभिव्यक्त करतात.

या समृद्ध लोकसंस्कृतीमध्ये 'जाखडी नृत्य' ही एक आगळीवेगळी व वैशिष्ट्यपूर्ण कला म्हणून आढळते. तिच्या माध्यमातून केवळ कलात्मकता नव्हे, तर सामाजिक, धार्मिक आणि सांस्कृतिक भावविश्वाचाही परिपोष होतो. प्रस्तुत संशोधनात या जाखडी नृत्य परंपरेचा उगम, विकास आणि वैशिष्ट्ये यांचा सखोल अभ्यास करण्याचा प्रयत्न करण्यात आलेला आहे. रत्नागिरी जिल्ह्यात या लोककलेचा लोकशिक्षणासाठी पिढ्यान पिढ्या वापर केलेला दिसतो. समाजजीवनातील लोकशिक्षणाचे प्रभावी माध्यम म्हणून जाखडी नृत्याचा येथे संशोधकाने अभ्यास केला आहे. अशा समाजजीवनातील विविध लोककलांकडे अभ्यासकांचे लक्ष वेधून घेणे ; आणि जाखडी नृत्यातील भाषानिधीचे संवर्धन करणे हा या अभ्यासाचा हेतू आहे.

उद्दिष्ट्ये :

१. जाखडी परंपरेचा उगम स्पष्ट करणे जाखडी नृत्याची ऐतिहासिक पार्श्वभूमी, आदिम संस्कृतीशी असलेली नाळ आणि तिच्या जन्मावरील विविध मतप्रवाहांचा अभ्यास करणे.

२. जाखडी व शेती, सामाजजीवन यांचा संबंध उलगडणे कुणबी समाजाचे श्रमजीवन, निसर्गपूजा, सामूहिक श्रमविरंगुळा यांमधून जाखडी कशी विकसित झाली याचा शोध घेणे.

३. धार्मिक व ग्रामसंस्कृतीतील भूमिकेचे विश्लेषण करणे देवपूजा, ग्रामदेवतांची परंपरा, आषाढी एकादशी, वारी आणि लोकभक्ती यांच्याशी जाखडीचे नाते स्पष्ट करणे.

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४. जाखडीतील तत्त्वज्ञान समजावून सांगणे कलगीतुरा या संकल्पनेतील अध्यात्म, प्रतीकात्मकता आणि शाहिरी परंपरेशी जोडलेले अर्थ उलगडणे.

५. जाखडी नृत्याच्या आद्य स्वरूपाचा अभ्यास करणे प्राचीन जाखडीतील गायनशैली, नृत्यपद्धती, वाद्ये, सामूहिकता आणि भक्तिपर अभिव्यक्तीचा आढावा घेणे.

६. जाखडीची रीत आणि आधुनिक बदल नोंदवणे वेशभूषा, वाद्यवृंद, रंगमंच, सादरीकरणाची पद्धत आणि आजच्या बदलांचे विश्लेषण करणे.

७. सादरीकरणातील रचना व तांत्रिक घटक समजावणे बारी, रिंगण, फेर, हालचाली, ताल-लय, संवादात्मकता अशा नृत्यघटकांचे अभ्यासपूर्ण वर्णन करणे.

८. जाखडीची सांस्कृतिक व सामाजिक महत्त्व पटवून देणे जाखडी नृत्यातून दिसणारे लोकजीवन-लोकशिक्षण, सामूहिकता, सामाजिक ऐक्य आणि सांस्कृतिक मूल्ये यांना अधोरेखित करणे.

९. जाखडीच्या वैशिष्ट्यांचे प्रणालीबद्ध वर्गीकरण करणे – सामूहिकता, गतिशीलता, तालप्रधानता, लोककाव्यरूप यांसारख्या विशिष्ट वैशिष्ट्यांची यादी करणे.

११. कोकणातील परंपरांचे दस्तऐवजीकरण व भाषानिधी भाषा संवर्धनाची जाणीव निर्माण करून प्रदेशानुसार लोककलांचे संवर्धन करणे.

१. जाखडी परंपरेचा उगम व प्राचीनत्व –

जाखडी परंपरेचा उगम व जन्मप्रश्न अभ्यासकांना नेहमीच विचारप्रवृत्त करणारा ठरतो. लोकपरंपरेत रूजलेले हे नृत्य केवळ करमणुकीपुरते मर्यादित नसून त्यामध्ये सामाजिक, धार्मिक व सांस्कृतिक तत्त्वांचा संगम आढळतो. यामुळेच तिच्या उगमशोधाचा प्रश्न केवळ नृत्यसंस्कृतीपुरता न राहता संपूर्ण कुणबी समाजाच्या जीवनपद्धतीशी निगडित ठरतो.काबाडकष्ट करणारा इथला कुणबी समाज या सामाज्याने ही परंपरा आजही जिवंत ठेवलेली दिसते.

१.१ .शेती व जाखडी नृत्याचा संबंध –

जाखडी परंपरेच्या उगमविचारात सर्वप्रथम शेतीकडे पाहावे लागते. प्रामुख्याने कुणबी समाजाने केलेली शेती ही त्याच्या जीवनकेंद्रस्थानी होती. श्रमप्रधान शेतीकामांदरम्यान गीते म्हणण्याची, भलोरी गायची, अथवा फेर धरून नाचण्याची परंपरा ही श्रमविरंगुळ्याच्या रूपाने विकसित झाली असावी. शेतातील कामे सामूहिक पद्धतीने करताना एकमेकांना मदत करण्याची सवय होती. श्रमातून निर्माण झालेला हा विरंगुळा, सामूहिक एकत्रिकरण आणि देवताविनवणीच्या भावनेतून जाखडी नृत्य घडले असे मानण्यास आधार मिळतो.

१.२.देवपूजा व सामूहिक उत्सव –

भातलावणीच्या हंगामानंतर आकाडीला देवाची थाप मारण्याची प्रथा आजही आढळते. आकाडी म्हणजे 'आषाढी एकादशी'. या दिवशी पंढरपूरची वारी ही एक सामुदायिक भक्ती परंपरा आहे सामुदाईक जाखडी नृत्य ही देखील ग्रामदेवीची भक्ती परंपरा आहे . ही परंपरा प्राचीन आहे . प्राचीन ग्रामदेवतांची मंदिरे कोकणात आढळतात.याची वर्णने जाखडी गीतांमध्ये येतात त्यामुळे जाखडीच्या उगमाला ग्रामदेवीच्या मंदिर स्थापनेचा आधार सापडतो . तसेच संतसाहित्यातील आषाढी वारीच्या उल्लेखांमध्ये दिसणारे धार्मिक स्वरूप व जाखडीतील गीतांमध्ये आढळणारी साम्ये जाखडी नृत्यत आढळतात.

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१.३.कलगीतुरा व जाखडीचे तत्त्वज्ञान –

जाखडी नृत्याला 'कलगीतुरा' म्हणूनही ओळखले जाते. 'ज्ञानकोशात' कलगी म्हणजे माया आणि तुरा म्हणजे ब्रह्म अथवा प्रकृतीपुरुष, पती–पत्नी असा तात्त्विक अर्थ दिलेला आढळतो (श्री. व्यं. केतकर). तसेच लोकसाहित्य अभ्यासक प्रा. प्रभाकर मांडे यांनीही जाखडीतील या आध्यात्मिक मराठी शाहिरी कवितेला 'शाहिरी कविता', 'भेदीक कविता', 'डफगाणे' अशा विविध नावांनी महाराष्ट्रत ओळखले गेले असले तरी कोंकणात मात्र जाखडी लोककला म्हणून ती प्रसिद्ध आहे जाखडी लोककलेत प्रार्थना ,विविध विषयांवर अध्यात्मिक गण ,गौळण व पदे सादर केली जातात. त्यामुळे जाखडी ही केवळ लोकनृत्य न राहता तत्त्वज्ञान, अध्यात्म आणि लोककाव्य यांचे एकत्रित दर्शन घडवते.

१.४.आदिम संस्कृतीचे प्रतिबिंब –

जाखडी नृत्याच्या गीतांमध्ये व नृत्यपद्धतीत आदिम संस्कृतीचे प्रतिबिंब स्पष्ट दिसते. डॉ. द.ता. भोसले यांनी 'लोकजीवन आणि लोकसंस्कृती' या ग्रंथात आदिम परंपरांचा उल्लेख केला आहे.त्यांनी मांडलेल्या देव देवता उदा.धरणीमाता,चंद्र–सूर्य, तीन ताल ,सागर इ.जाखडी नुत्यातील गीतांमध्ये सापडतात. देवदेवतांच्या मूर्तीपूर्व काळात शक्तिपूजेसाठी दगड किंवा नैसर्गिक चिन्हासमोर फेर धरून नृत्य करण्याची परंपरा अस्तित्वात असावी. या परंपरेचे रुपांतर पुढे जाखडी नृत्यात झाले असावे.

२.आद्य जाखडी व तिचा उगम –

जाखडी परंपरेचा अभ्यास करताना तिचे आजचे बदलते स्वरूप लक्षात घेतल्याशिवाय तिच्या आद्य रूपाचा शोध घेणे अवघड ठरते. कारण लोककलेचे वैशिष्ट्यच असे असते की काळानुरूप तिच्यात बदल घडतात. जाखडीही त्याला अपवाद नाही. निसर्गालाच देव मानणारी आदिम संस्कृती आणि आदिमदेवता जाखडीच्या गीतांमध्ये अवतरतात

उदा. पहिले नमन धरणी मातेला ,
दुसरे नमन चंद्र सूर्याला
तिसरे नमन तीनिव्ह तालाला
चवते नमन चवतीच्या चांदाला

२.१.आद्य जाखडीचे स्वरूप –

वृद्ध व जाणकार व्यक्तींच्या कथनावरून आणि मौखिक परंपरेच्या आधारे असे दिसते की आद्य जाखडी ही गावातील सामूहिक, भक्तिपर स्वरूपाची परंपरा होती.ज्या घरात भावकीची मालकी असे;मालकी म्हणजे कुलस्वामिनीचे घर . त्या घराच्या ओट्यावर किंवा पडवीत आषाढी एकादशीच्या दिवशी जाखडीची 'थाप' मारली जाई. नृत्यात सहभागी होणाऱ्यांची संख्या निश्चित नसे. ज्या ज्या व्यक्तींना रस असेल, ते सर्व फेरात सहभागी होत. हा एक देवाचा खेळ मानला जातो.

सहभागींच्या पायात घुंगरांनी सजवलेले चाळ असत, जे नृत्याच्या लयतालाला अधिक उठावदार करीत. वाद्यमेळात ढोलकी, तबला, झांज, टाळ यांचा वापर होत असे.गाणाऱ्याला 'बुवा' म्हटले जाई आणि तो फेराच्याबरोबर नृत्य करत गायकी करे .काही वेळाने दमछाक झाल्यावर फेराच्याबरोबर मध्यभागी उभे राहून गायन करीत असे.या नृत्याचा प्राथमिक हेतू करमणूक नसून देवतांना प्रसन्न करणे व सामूहिक भक्तिभाव प्रकट करणे हा होता. त्यामुळे आद्य जाखडी ही केवळ लोककला नव्हे तर लोकभक्तीचीच एक अभिव्यक्ती मानावी लागते.

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२.२.गीत व सादरीकरणाची वैशिष्ट्ये –

आद्य जाखडीत गीतांच्या सादरीकरणाचा क्रम निश्चित नसे. नमन, कथा–गीते, पुराणकथांचे वर्णन अशा विविध प्रकारच्या गीतांचा समावेश होत असे.

उदा . राजा भरतान दुष्टांत मांडला रे
राजा भरतान दुष्टांत मांडला रे ।
रामानी जाव वनी वासाला रे
रामानी जाव वनी वासाला रे ।
राम निघाला वनी वासाला रे
राम निघाला वनी वासाला रे ।

कालांतराने गीतांच्या मांडणीत शिस्त आणली गेली. आधुनिक जाखडीत प्रार्थना, गण, गौळण, प्रश्नपद याप्रमाणे निश्चित क्रम पाळला जाऊ लागला. आजच्या तुलनेत आद्य गीतांमध्ये अधिक लयबद्धता, पदलालित्य होते.

२.३.उगमावरील मतमतांतरे –

जाखडीचा नेमका उगम कसा झाला यावर अभ्यासकांमध्ये एकमत नाही.काहींच्या मते जाखडी नृत्य हे शिव–पार्वती संवादाचे प्रतीक मानले जाते.काहींच्या मते शक्ती म्हणजे स्त्री आणि तुरा म्हणजे पुरुष, या द्वैताच्या प्रतीकातून जाखडीची संकल्पना आकाराला आली. लोकसाहित्याचे अभ्यासक डॉ.सुर्यकांत चव्हाण यांनी कलगीतुरा शब्दाची व्युत्पत्ती समजावताना म्हटले आहे : शिव पक्षाचे बोधचिन्ह म्हणजे शाहिरांचा तुरा आणि शक्ती पक्षाचे बोधचिन्ह म्हणजे शाहिरांची कलगी.

'कलगी' हा तुर्की स्त्रीलिंगी तर 'तुरा' हा अरबी स्त्रीलिंगी शब्द आहे. शाहिरी परंपरेत या शब्दांचा उपयोग शिरोभूषण या अर्थाने होत असे. पागोट्या अथवा टोपीला लावण्यात येणारी मोती–फुलांची भूषणे 'कलगी' किंवा 'तुरा' म्हणून ओळखली जात. त्यावरूनही जाखडी परंपरेचे मूळ शाहिरीमध्ये सापडते असे मत मांडले जाते.

आद्य जाखडी ही प्रामुख्याने भक्तिपर लोकनृत्य परंपरा होती. तिच्या उगमाविषयी ठोस पुरावे उपलब्ध नसले तरी आदिम समाजजीवन, निसर्गपूजा, भक्तीभाव व शाहिरी परंपरेचे घटक एकत्र येऊन या लोककलेचा पाया रचला गेला, असे म्हणणे रास्त ठरते. जाखडीचा उगम अद्याप अभ्यासकांमध्ये वादग्रस्त असला तरी तिच्या मूळात भक्ती, सामूहिकता व प्रतीकात्मक संवादाची परंपरा दडलेली आहे, हे निर्विवाद सत्य आहे.

३.जाखडीची रीत –

जाखडी नृत्य ही कोकणातील एक महत्त्वाची लोककलात्मक परंपरा आहे. या नृत्याच्या सादरीकरणाच्या पद्धतीकडे पाहिल्यास असे जाणवते की, प्रत्येक प्रदेशानुसार व स्थानिक परिस्थितीनुसार या नृत्याची रीत बदलत गेली आहे. विशेषतः रत्नागिरी जिल्ह्यातील परंपरेत ही रीत एक वैशिष्ट्यपूर्ण पद्धतीने जपली गेली आहे.

३.१.वेशभूषा

पूर्वीच्या काळात जाखडी नृत्य सादर करणाऱ्या कलाकारांची वेशभूषा अत्यंत साधी असे. हाफ पॅन्ट व बनियन किंवा टी–शर्ट हा त्यांचा ठराविक पोशाख होता. डोक्यावर रूमाल अथवा पट्टी बांधणे आणि पायात चाळ (घुंगरं) धारण करणे ही त्यांची पारंपरिक शैली होती. या साध्या पोशाखातून ग्रामजीवनातील साधेपणा आणि व्यवहार्यतेचे दर्शन घडते.

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आधुनिक काळात या पोशाखाची जागा पूर्णतः बदललेली दिसते. आजच्या काळात नृत्य करणारी मुले आणि तरुण राजवेश (राजासारखा पोशाख) परिधान करून हे नृत्य सादर करतात.कानात डूल गळ्यात माळ डोक्याला मुकुट असा थाट दिसतो . या परिवर्तनामागे प्रेक्षकांच्या अपेक्षा, सांस्कृतिक सादरीकरणातील नाट्यमयता वाढविण्याचा प्रयत्न तसेच पारंपरिक लोकनृत्याला आकर्षक रूप देण्याची प्रवृत्ती कार्यरत असल्याचे दिसते.

३.२. वाद्यवृंद

जाखडी नृत्याच्या सादरीकरणात वाद्यांची भूमिका अत्यंत महत्त्वाची आहे. पारंपरिक पद्धतीत ढोलकी, झांज, तबला, बासरी, सनई, बुलबुल, डफ या वाद्यांचा वापर होत असल्याचे आढळते. ही वाद्ये ग्रामीण समाजाच्या सांगीतिक जीवनाशी निगडित असून त्यामधून लोकजीवनातील भावविश्व प्रकट होते. वाद्यांचा नाद आणि गायक बुवाचा स्वर यांच्या संयोगातून नृत्याचा ठेका जिवंत होतो. विशेष म्हणजे, ढोलकी हे मुख्य वाद्य मानले जाते तर झांज आणि सनई यामुळे वातावरणात लय आणि माधुर्य निर्माण होते.

३.३. काळ आणि सणवार –

जाखडी नृत्याचे सादरीकरण हा फक्त मनोरंजनाचा प्रकार नसून धार्मिक आणि ऋतुचक्राशी संबंधित आहे. आषाढी एकादशीपासून या नृत्याची सुरुवात होताना दिसते. त्यानंतर हे नृत्य सतत चालू राहून नवरात्र किंवा फार तर दिवाळीपर्यंत रंगते. हा कालखंड कोकणात प्रचंड पावसाचा असतो. त्यामुळे शेतमजुरीचे काम कमी. विशेष म्हणजे शुभ प्रसंगी आनंदाच्या क्षणी हे सादर केले जाते .

३.४. रंगमंच

जाखडी नृत्याचे सादरीकरण करण्यासाठी पारंपरिकपणे कोणताही खास रंगमंच नसायचा. गावातील मोठ्या घराचा ओटा किंवा पडवी हेच या नृत्याचे रंगमंच असे. हा ओटा केवळ नृत्याचे ठिकाण नव्हता तर गावकऱ्यांच्या सामूहिक जीवनाचा केंद्रबिंदू होता.आधुनिक काळात मात्र परिस्थिती बदलली आहे. आज ताडपत्री व प्लास्टिकचे तात्पुरते शेड घालून कृत्रिम रंगमंच उभारले जातात. हे बदल जाखडीच्या लोकपरंपरेत आधुनिकतेच्या हस्तक्षेपाचे द्योतक आहे.

३.५. सादरीकरणाची रचना

नृत्य सादरीकरणाच्या मध्यभागी वाद्यवृंद बसतो. ढोलकीवादक, झांजवाला, सनई अथवा बासरी वाजवणारा तसेच डफ वाजवणारा असे कलाकार यामध्ये असतात. यासोबतच एक गायक बुवा उभ्याने गायकी करतो. त्याची गायकी विशेषतः 'खडी गायकी' म्हणून ओळखली जाते. यात बुवा बरोबर दोन ते चार जणांचा कोरसही साथ देतो.त्याला धरकरी असे म्हणतात

वाद्यवृंदाभोवती नर्तक वर्तुळाकार फेर धरून नृत्य करतात. ही रचना जाखडी नृत्याच्या सामूहिक स्वरूपाचे प्रतीक आहे. गावातील सर्व घटक एकत्र येऊन या नृत्याचा भाग होतात, यातून सामाजिक ऐक्य आणि धार्मिक श्रद्धा दृढ होत असल्याचे दिसते.

३.६. पारंपरिकता व आधुनिकतेचा मेळ –

जाखडी नृत्याच्या रीतीमध्ये वेशभूषा, वाद्यवृंद, रंगमंच आणि सादरीकरणाच्या रचनेत लक्षणीय बदल झालेले आढळतात. परंतु तरीही या नृत्याचे मूलभूत स्वरूप देवतांप्रती भक्तिभाव,सामूहिक सहभाग, आणि लोकजीवनाशी नाते हे अद्याप जतन झालेले आहे. म्हणूनच जाखडीची रीत ही पारंपरिकता आणि आधुनिकतेचा समन्वय साधणारी एक जिवंत लोकपरंपरा ठरते.

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४. सादरीकरण आणि विशेष –

जाखडी नृत्याच्या रचनेत व सादरीकरणात एक विशिष्ट पद्धतीचे काटेकोर पालन होत असल्याचे आढळते. रत्नागिरी जिल्ह्यातील परंपरेनुसार या नृत्यात सहभागी होणाऱ्या कलाकारांची संख्या ठराविक असते. काही ठिकाणी १० जण, काही ठिकाणी ०८ जण, तर काही ठिकाणी ०७ जण नृत्य करणारे कलाकार रिंगणात उभे राहून नृत्य सादर करतात. या संख्येतून नृत्याची रचना व एकात्मता साधली जाते. अलीकडील काळात जाखडी नृत्यप्रकारामध्ये सहभागी होणारी मुले राजवेश धारण करून राजेशाही थाटामध्ये मंचावर अवतरताना दिसतात. काही ठिकाणी मुलांच्या चेहऱ्यावर मेकअपचे रंगही चढविलेले असल्याचे आढळते. या नृत्यप्रकारात पारंपरिकरीत्या शक्तीवाल्यांची पहिली बारी व तुरेवाल्यांची दुसरी बारी अशी पद्धत रूढ झालेली आहे.

बारीची सुरूवात करण्यापूर्वी रसिक प्रेक्षकांचे स्वागत, रंगभूमीचे व संबंधित देवतांचे स्मरण तसेच आयोजक संस्थेप्रती कृतज्ञता व्यक्त करण्याची प्रथा आढळते. यानंतर शक्तीवाले शाहीर व तुरेवाले शाहीर यांना रिंगणात बोलावले जाते. यावेळी परस्परांचे ओळखपत्र तपासण्याची पद्धत अंगीकारलेली असून, कलगीतुरा मंडळांनी ठरविलेल्या शिस्तबद्ध नियमांचे पालन केल्याचे दिसून येते. त्यानंतर बारीची औपचारिक सुरुवात होते.

एक बारी साधारणतः ३० ते ४० मिनिटांची असते. यामध्ये ढोलकी वादन, स्तवन, गण, गौळण, प्रश्नपद तसेच नृत्याविष्कार अशा घटकांचा समावेश होतो. या कालावधीत सहभागी मुले न थांबता सलग नृत्यप्रदर्शन करतात, ही बाब विशेष लक्षणीय आहे. दोन्ही पक्ष शक्ती व तुरा आपापल्या नृत्यसादरीकरणाद्वारे रंगभूमीची शोभा वाढवितात. क्षणाक्षणाला या सादरीकरणाची रंगत वृद्धिंगत होत जाते. यामध्ये केवळ प्रेक्षकांचे मनोरंजनच नव्हे, तर सामाजिक-धार्मिक प्रबोधनाचे कार्य देखील साधले जाते. परिणामी रसिकांसाठी ही कलात्मक मेजवानी ठरते.

४.१ .रिंगण व नृत्याची हालचाल –

नृत्यकार गोलाकार रिंगण तयार करून त्याभोवती फेर धरून नृत्य करतात. पारंपरिक पद्धतीत काही नर्तकांच्या पायात चाळ (घुंगरं) असत, ज्यामुळे लयबद्धता अधिक ठसवली जात असे. तथापि आधुनिक काळात या परंपरेत बदल झाला असून अनेक ठिकाणी फक्त झांज वाजवली जाते. झांज व ढोलकीच्या ठेक्यामुळे निर्माण होणारी तालबद्धता नृत्याला गतिशील स्वरूप देते.

४.२. लय, ठेका आणि गतिशीलता

जाखडी नृत्याचे एक वैशिष्ट्य म्हणजे त्यातील 'गतिशीलता'. ढोलकीच्या तालावर नर्तक वेगवेगळ्या चालींमध्ये पावले टाकतात. गोल गिरक्या घेणे, नृत्यात विविध प्रकारच्या पावलांची अदलाबदल करणे, तसेच दोन भिडूंमधील जोड्या करून समन्वय साधणे या सगळ्या हालचाली नृत्याला आकर्षक आणि अविस्मरणीय बनवतात.

४.३. संवादात्मकता व बौद्धिक खेळ –

जाखडी नृत्य हे केवळ हालचालींवर आधारित नसून त्यात संवादात्मकताही दिसून येते. काही ठिकाणी नृत्यादरम्यानच दोन्ही पक्ष परस्परांना कोडी घालतात व सोडवतात. या प्रक्रियेतून कलाकारांची चपळता, बुद्धिमत्ता आणि प्रतिसादक्षमतेची परीक्षा घेतली जाते. अशा प्रकारे जाखडी हे केवळ शारीरिक हालचालींचे नृत्य न राहता, त्यात लोककाव्य, वाक्प्रचार व कोड्यांचा समन्वय साधला जातो.

४.४. नृत्याचे सामाजिक व सांस्कृतिक महत्त्व –

सादरीकरणातील ही बहुआयामी रचना जाखडी नृत्याला केवळ मनोरंजनाचे माध्यम न ठरता, सामाजिक आणि

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सांस्कृतिक बंध दृढ करणारे माध्यम बनवते. सामूहिक सहभाग, गतिशीलता, आणि धार्मिकलोकजीवनाशी निगडितता यांमुळे हे नृत्य लोकसंस्कृतीत एक स्वतंत्र स्थान निर्माण करते.वरील विशेष जाखडी सादरीकरणात दिसतात.

५.जाखडी नृत्याची वैशिष्ट्ये –

जाखडी नृत्याचे स्वरूप इतर लोकनृत्यांपेक्षा वेगळे असून त्याची स्वतःची काही वैशिष्ट्यपूर्ण लक्षणे आहेत.

१. सामूहिकता –
२. गतिशीलता
३. तालप्रधानता –
४. संवादात्मकता –
५. भक्तिपरता –
६. चढाओढ (रंगबाजी) –
७.लोकशिक्षण
९, पुरुषप्रधान संस्कृतीचे प्रतिबिंब
१०.शिवशक्ती संघर्ष
११. विविध कलांचा संगम
१२. प्रेक्षकांकडे पाठ करून नृत्य –
१३. ठेका व पदन्यासाचा संबंध –
१४. वाद्यांचा मिलाफ –
१५. गुरु–शिष्य परंपरा
१६. समाजपरिवर्तनाचे माध्यम
१७. सामाजिक बांधिलकी –
१८. शासनाच्या योजनांचे प्रसारण
१९. काळानुरूप बदल स्वीकारण्याची क्षमता –
२०. प्रबोधनाचे प्रभावी माध्यम

६ .जाखडीची विविध नावे –

१) जाखडी

या नृत्याची मूलभूत ओळख 'जाखडी' या नावानेच आहे. 'जा–खडी' हा शब्द उभे राहून नृत्य करण्याच्या पद्धतीशी जोडला जातो. कोकणातील तांबड्या मातीत उगम पावलेला हा सुगम नृत्यप्रकार लोकजीवनाच्या सहजतेचे प्रतीक मानला जातो.

२) गौरी गणपतीचा नाच

गौरी–गणपती हा कोकणातील अत्यंत महत्त्वाचा उत्सव आहे. या काळात सामूहिकरीत्या ढोलकीच्या तालावर, पायात चाळ बांधून हे नृत्य केले जाते. विशेषतः कुणबी समाजात ही परंपरा रूढ झाली आहे. इतर समाजात भजन–कीर्तनाची परंपरा दिसते, तर कुणबी समाजात 'जाखडी' हेच सणाच्या आनंदाचे माध्यम झाले. त्यामुळे 'गौरी गणपतीचा नाच' हे नाव प्रचलित झाले.

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३) बाल्या नाच

जाखडीला 'बाल्या नाच' या नावानेही ओळखले जाते. यामागे दोन व्युत्पत्ती नमूद होतात एक म्हणजे मुंबईत कामानिमित्त गेलेल्या कोकणी बांधवांच्या कानात असलेली 'बाळी' (भिकबाळी) या आभूषणावरून 'बाल्या नाच' हे नाव पडले असावे. ही व्युत्पत्ती मान्य होण्यासारखी नाही. दुसरी व्युत्पत्ती म्हणजे या नृत्यात सहभागी होणारी मुलं प्रामुख्याने बाल्यावस्थेतील असल्यामुळे 'बालांचा नाच' म्हणून 'बाल्या नाच' असे संबोधन प्रचलित झाले.

४) चेवली नाच –

पूर्वीच्या कुलाबा (सध्याचा रायगड) जिल्ह्यातील 'चेऊल' या गावाशी या नृत्याची सांगड घालण्यात आली आहे. या भौगोलिक संदर्भावरूनच 'चेवली नाच' हे नाव वापरले गेले.

५) उखाणा –

जाखडीतील एक वैशिष्ट्य म्हणजे दोन गटांमधील प्रश्नोत्तरे, कोडी व उखाणे. गाण्यातून उखाणे मांडणे आणि समोरच्या गटाने त्याचे उत्तर शोधणे ही नृत्याची रंजक पद्धत आहे. याच वैशिष्ट्यामुळे जाखडीला 'उखाणा' असे नाव मिळाले. पण हे फारसे वापरात नाही.

६) झगडा / बारी –

दोन गटांतील चुरस, सामन्याची स्पर्धात्मकता, प्रश्नोत्तरांतून होणारी वादविवादाची रंजकता या घटकांमुळे या नृत्याला 'झगडा' असेही म्हणतात. 'बारी' या संबोधनात 'सिंगलबारी' व 'डबलबारी' असे प्रकार दिसतात. सिंगलबारीत प्रतिस्पर्धी गट नसतो, तर डबलबारीत थेट गटप्रतिस्पर्धा होते.

७) शक्ती–तुरा –

जाखडीतील धार्मिक व सांस्कृतिक तत्त्वज्ञानाशी निगडित नाव म्हणजे 'शक्ती–तुरा'. यात दोन गट 'शक्ती' (पार्वती) व 'तुरा' (शंकर) असे असतात. लोकविश्वास, पौराणिक पार्श्वभूमी व सांस्कृतिक प्रतीकात्मकता या नावाला आधार देतात.

८) कलगीतुरा

'शक्ती–तुरा' च्या पुढील पायरीवर 'कलगीतुरा' हे नाव दिसते. यात कलगीवाले (शक्तीपक्ष) व तुरेवाले (शिवपक्ष) असा विभाग होतो. या प्रकारातून लोकांमध्ये धार्मिक प्रतीकात्मकतेच्या माध्यमातून वादविवाद, श्रेष्ठत्वाची मांडणी व सामूहिक सहभाग दिसतो.

जाखडी नृत्याच्या विविध नामाभिधानांवरून स्पष्ट होते की हा कलाप्रकार केवळ नृत्यकला नसून तो कोकणातील लोकांच्या सामाजिक, धार्मिक, सांस्कृतिक व आर्थिक जीवनाशी अतूटपणे जोडलेला आहे. संशोधनाच्या दृष्टिकोनातून पाहता, जाखडी नृत्य हा केवळ कला प्रकार नसून तो लोकजीवनाचा समाजशास्त्रीय दस्तऐवज आहे, जो कोकणातील सांस्कृतिक वैभवाचे द्योतक आहे.

जाखडी नृत्य ही कोकणातील लोकसंस्कृतीची एक अद्वितीय कलापरंपरा आहे. तिच्या प्रस्तुतीत नृत्य, गायन, वादन, अभिनय आणि खेळ या विविध कलांची सांगड आढळून येते. शिवशक्ती संघर्ष, मातृसत्ताक व पुरुषप्रधान विचारांचे प्रतिबिंब, तसेच मनोरंजनातून प्रबोधन घडविण्याची क्षमता या कलेच्या सामाजिक अर्थवाहीतेला अधोरेखित करतात. पारंपरिक वाद्यांचा ठेका आणि आधुनिक वाद्यांचा समावेश यामुळे तिच्या स्वरूपात काळानुरूप बदल व

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समकालीनता निर्माण झाली आहे.

गुरुशिष्य परंपरेच्या जोपासनेमुळे ही कला पिढ्यान्पिढ्या जतन झाली असून समाजातील मूल्यसंवर्धन, सामाजिक बांधिलकी व लोकजागृती यासाठी ती प्रभावी माध्यम ठरली आहे. अलीकडील काळात शासनाच्या विविध योजनांचे प्रसारण करण्यासाठीही जाखडीचा उपयोग केला जात असल्याने तिचे सामाजिक उपयोजन अधिक दृढ झाले आहे.

सर्वसाधारणपणे, जाखडीनृत्य हे लोकनृत्य न राहता सामाजिक परिवर्तनाचे साधन, लोकशिक्षणाचे माध्यम आणि सांस्कृतिक ओळख जपणारी कलापरंपरा म्हणून तिच्या वैशिष्ट्यांतून कोकणातील लोकजीवन, लोकविश्वास आणि सांस्कृतिक मूल्यांचे जिवंत प्रतिबिंब दिसते. त्यामुळे जाखडी नृत्य ही परंपरा लोकसांस्कृतिक अभ्यासात, नृत्यसंशोधनात तसेच सामाजिक-सांस्कृतिक इतिहासाच्या अभ्यासात महत्त्वपूर्ण संदर्भबिंदू ठरते.

निष्कर्ष –

१. जाखडी ही कोकणातील कुणबी समाजाच्या श्रमसंस्कृतीतून उगम पावलेली एक अद्वितीय लोकपरंपरा असून आदिम संस्कृतीच्या पाऊलखुणा यात उमटलेल्या दिसतात.हे जाणून घेता आले .

२. ही परंपरा निसर्गपूजा, ग्रामदैवतांविषयीची श्रद्धा आणि शेतीप्रधान जीवनपद्धती यांचे प्रतिबिंब दाखवते.

३. जाखडीचे गायननर्तन, कलगीतुरा, वारकरी परंपरा आणि लोकगाथा यांच्या आधारे विकसित झालेले असून त्यात साधेपणा, सामूहिकता आणि अध्यात्मिकता जपलेली आहे.

४. गोलाकार मांडणी, तालबद्ध हालचाली,कोडी,सवाल-जबाब आणि भक्तिगीते यांमुळे जाखडी लोकांमध्ये आनंद, एकात्मभाव आणि सांस्कृतिक एकजूट निर्माण करते.याचा उपयोग शिक्षण क्षेत्रात अध्यापन पद्धती म्हणून करता येवू शकतो.

५. आधुनिक बदल झाले तरी समूहभाव, श्रमपरंपरा, भक्ती आणि निसर्गाशी नाते ही तिची मूलभूत तत्त्वे आजही टिकून आहेत हे समजले .

६. जाखडी ही केवळ कला नसून लोकशिक्षणाचे माध्यम असून कोकणच्या सांस्कृतिक ओळखीचे जिवंत प्रतीक आहे.

७. तिच्या जतनासाठी दस्तऐवजीकरण, लोकनृत्यातील भाषा आणि स्थानिक संवर्धन या निमित्ताने करता आले.

८. म्हणूनच जाखडी ही कोकणातील लोकजीवनाचे सांस्कृतिक दर्पण असून तिचे संवर्धन ही काळाची गरज आहे.

शोधनिबंधाची उपयुक्तता

१. स्थानिक प्रदेशांनुसार लोकलांचा अभ्यास करून संस्कृतीचे जतन करणे.

२. भाषाभ्यास शिकवताना भाषिक नियमांची कवन तयार करणे व भाषाभ्यास शिकविणे.

३. समाज प्रबोधनासाठी व शासकीय योजना जनतेपर्यंत पोहोचवण्यासाठी लोककलांचा वापर करणे.

४. गोलाकार रिंगण, नृत्य, सादरीकरण यांचा कृतियुक्त शिक्षणाच्या अध्यापन पद्धतीत वापर करणे.

५. प्राथमिक व माध्यमिक शिक्षणातील गणितीय सूत्रांची गीतांमध्ये गुंफण करण्यासाठी उपक्रम राबविणे व अध्यापन पद्धती म्हणून वापर करणे.

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संदर्भ :

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डॉ. चव्हाण सुर्यकांत द., कलगी–तुरा शोध–बोध, मार्च२००९. प्रकाशक– कलगी–तुरा समाज उन्नती मंडळ,मुंबई. पृ .१९–२१

प्रा.डॉ. वाघमारे बालाजी माधवराव, मराठी – रत्नागिरी जिल्ह्यातील जाखडी लोकगीतांचे संकलन व चिकित्सक अभ्यास. विद्यापीठ अनुदान आयोग नवी दिल्ली बृहत संशोधन प्रकल्प पृ .१३

प्रा.वीर सीमा रा, 'अक्षर वाङ्मय' मराठी संशोधन पत्रिका व.१३ ,अं .१ 'कोंकणातील लोककला: 'जाखडी'– स्वरूप व विशेष'. (जुलै ऑगस्ट – सप्टेंबर– २०२२)पृ ९६–९८.

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प्रस्तावना

'वाक्यं रसात्मकं काव्यम' या उक्तीनुसार जे रसयुक्त आहे ते काव्य होय. भारताच्या सांस्कृतिक व साहित्यिक प्रवाहात काव्य हे कवींच्या प्रतिभेचा परमोच्च बिंदू मानले जाते. या काव्यसरितेचा मूलस्रोत विश्वातील काही पुरातन भाषांमध्ये गणल्या जाणाऱ्या संस्कृत भाषेत आहे. वैदिक–आर्ष काव्यांपासून मुक्त काव्यांपर्यंत काव्याच्या सर्व अंगांना आपलंसं करणाऱ्या संस्कृत भाषेची विशेष ओळख म्हणजे त्यातील स्तोत्रकाव्य होय. भक्ती व भावनांचा संगम असणाऱ्या स्तोत्रांवर मात्र कित्येक काळापासून केवळ आध्यात्मिक श्रद्धेपुरते मर्यादित असण्याचा आरोप केला गेला. पण स्तोत्राकाव्य केवळ ईश्वर स्तुती नाही , तर तो मानसबोधाचा मार्ग आहे. असा आत्मबोध करून देणाऱ्या स्तोत्र काव्याचे प्रणेते म्हणून श्री आद्य शंकराचार्य यांच्याकडे पाहिले जाते. वेदांताचे अमृतपान ज्यांनी तत्कालीन जनमानसाला केले , त्या आद्य शंकराचार्यांची स्तोत्रे भक्ती, तत्त्वबोध व माधुर्य याने ओतप्रोत भरली आहेत. प्रस्तुत संशोधन पत्रिकेत श्री आद्य शंकराचार्य यांची स्तोत्रे कशाप्रकारे स्तुतीकडून उद्बोधनाकडे नेतात, याचा आढावा घेतला आहे.

स्तोत्र– स्तुतीची कवने

भारतीय विचारधारा विश्वातील सर्व मूल्यांचा आदर करणारी आहे, तरीही आपल्या आस्तिक भावनांशी पूर्णतः जोडलेली आहे.या भक्तिभावाने अनेक ऋषींनी, कवींनी आपल्या धार्मिक आस्था स्तुतीकवनांद्वारे व्यक्त केल्या आहेत.'स्तव: स्तोत्र स्तुतिर्नुती:'१ या शब्दांत स्तोत्र या संज्ञेबद्दल सांगितले जाते. अभीष्टाच्या प्राप्तीसाठी ईश्वराचे गेय रूपात स्तवन करणे म्हणजे स्तोत्र पठण होय. जसे वैदिक काव्यांत अनेक देवतांची स्तुती हि सूक्ताच्या माध्यामतून केली जाते. उदा. ऋग्वेदातील अग्निसूक्तात अग्निदेवतेची स्तुती केली आहे, रुद्रसूक्तात भगवान शंकराची स्तुती केली आहे. पुराण साहित्य हेसुद्धा संस्कृत साहित्याचे महत्त्वाचे अंग आहे. त्यातही विविध देवी–देवतांची स्तोत्रे आढळतात. उदा. नारद पुराणातील श्री गणेश स्तोत्र.विविध प्रकारे देव–देवतांनी केलेल्या कल्याणाबद्दल आदराची भावना व्यक्त करणे व संपूर्ण सृष्टीवर त्या त्या देवतेची कृपादृष्टी राहूदे या हेतूने ऋषींकडून, कवींकडून हि स्तोत्रे रचली गेली. यावेळी त्या देवतेचे वर्णन अतिशय अलौकिक रूपात केले जाते, तिला विविध मांगल्यपूर्ण गोष्टींची उपमा दिली जाते. त्यामुळे विशिष्ट देवतेची स्तुती करणे व त्यायोगे तिला प्रसन्न करणे हा हेतू स्तोत्रांद्वारे साध्य होतो. पण भारतीय मन हे जितके आपल्या श्रद्धास्थानांना घट्ट पकडून आहे, तितकेच ते चिंतनशील, मननशील आहे. केवळ यज्ञीय कर्मेआणि इतर उपसानांसह आत्मवृद्धीसाठी आपल्याला काहीतरी आणखी आवश्यक आहे, या विचाराने बुधजन नेहमीच ज्ञानासाठी पूरक गोष्टींच्या शोधात असतात. त्यामुळे स्तोत्रे म्हणजे केवळ देवाला प्रसन्न करून घेण्याचा मार्ग हि समजूत बदलत्या काळासोबत अनेकांच्या मनात रुजली. अलीकडच्या काळात सामान्य जनांमध्ये संस्कृत स्तोत्रे हे केवळ उत्तम पाठांतर जाणण्याचे परिमाण म्हणून ओळखली जाऊ लागली. त्याही पुढे उच्चारण दोष असल्यास जिभेला वळण लागावे यासाठी उपाय म्हणून संस्कृत श्लोक,स्तोत्रे याचे उच्चारणाचे शिक्षण मुलांना दिले जाऊ लागले . अर्थात यामागे भक्तीभावना सुद्धा तितकीच प्रबळ होती हे मान्य करावेच लागेल. हि स्तोत्रेसुद्धा त्यांच्या मधुरतेमुळे, गेयतेमुळे प्रसिद्ध झाली. पण स्तोत्रांतून मिळणार काय आहे? असा प्रश्न दैवत महात्म्यात न अडकलेल्या , पुराणातील कल्पनांमध्ये न अडकलेल्या विचारशील मनांना पडणे स्वाभाविक आहे. पण स्तोत्रेसुद्धा आत्मबोधाचा मार्ग दाखवू शकतात, हे श्री आद्य शंकराचार्य यांनी रचलेल्या काही स्तोत्रांकडे पाहून लक्षात येते. भक्तीचा आणि विशुद्ध ज्ञानाचा संगम असलेल्या श्री शंकराचार्य विरचित स्तोत्रांनी पूर्ण

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स्तोत्रकाव्यपरंपरेला आणि ज्ञानरत असलेल्या मनांना नवी दिशा दिली.

श्री आद्य शंकराचार्य यांचे योगदान

वेदांत तत्त्वज्ञानाने लोकांना जीवन्मुक्तीचा, अद्वैताचा मार्ग दाखवणारे श्री शंकराचार्य यांच्या काळाबद्दल व जन्मास्थानाबद्दल अनेक मत-मतांतरे आहेत. केवळ ३२ वर्षांच्या आयुष्यात श्री शंकराचार्यांनी अध्यात्म, भक्ती, तत्त्वज्ञान याक्षेत्रात आपले स्थान निर्माण केले. 'ब्रह्मसूत्र' या बादरायण व्यासांच्या३ ग्रंथावर त्यांनी केलेले भाष्य म्हणजेच 'शांकरभाष्य' मोठ्या प्रमाणात प्रसिद्ध झाले. वैचारिक ग्लानिमध्ये असलेल्या तत्कालीन समाजाला जागृत करण्याचे कार्य त्यांनी केले. या समाजोद्धारणाच्या कार्यात वैचारिक क्रांतीसोबतच त्याला हळव्या भक्तीभावाचा ओलावा होता. हे जग मायेच्या दुष्प्रभावाखाली आहे, जीव हासुद्धा मायेने जखडलेला आहे, अवती भवती दिसणारे दृश्य जगत केवळ भासस्वरूप असून शुद्ध, चैतन्यमय, निराकार ब्रह्म हेच जगाचे कारण आहे, तेच सत्य आहे, असे व अनेक वेदान्त तत्त्वज्ञानाशी सांगड घालणारे विचार त्यांनी जनमानसात रुजवले.

त्याचसोबत विविध देवतांची स्तुतीपर, महात्म्य विशद करणारी स्तोत्रे त्यांनी रचली. त्यामध्ये त्या त्या देवतेचे भावविभोर असे वर्णन त्यांनी केले. महादेव, कृष्ण, देवी, गणपती, अन्नपूर्णा, कालभैरव इत्यादी देवतांवर त्यांनी रचलेली स्तोत्रे प्रसिद्ध आहेत. या स्तोत्रातून त्यांनी प्रत्येक देवतेकडे कल्याणाची प्रार्थना केली आहेच, काही स्तोत्रात सोबत जाणते-अजाणतेपणी घडणाऱ्या अपराधाबद्दल क्षमा मागितली आहे. प्रत्येक देवतेचं वेगळेपण, वैशिष्ट्य त्या देवतेच्या स्तोत्रातून मांडले आहे. पण त्याचसोबत अशीही काही निवडक स्तोत्रे आहेत ज्यामध्ये अज्ञान दूर सारणारे शुद्ध तत्त्वज्ञान आविर्भूत झाले आहे. प्रस्तुत पेपरमध्ये ज्या स्तोत्रांत भक्तीसोबतच आत्मशक्तीचेही ज्यात निरुपण केले आहे, अशा स्तोत्रांचा आढावा घेतला जाईल.

स्तोत्रकाव्य : एक नवा दृष्टीकोन

स्तोत्रांकडे पाहण्याचा दृष्टीकोन हा नेहमीच आध्यात्मिकतेकडे नेणारा असतो. देवळात गेल्यावर, घरी पूजा करताना, कोणत्याही अडचणीत, वा आत्मिक सुखासाठी व अनेकदा 'देव प्रसन्न होईल' या विचारांनी स्तोत्रे म्हटली जातात, कविजनांकडून ती रचली जातात. स्तोत्र या शब्दातच मुळी स्तुतीचा हेतू व्यक्त होतो. त्यामुळे आराध्य व इष्ट देवतेला प्रसन्न करण्यासाठी या स्तोत्रांची रचना केली गेली. अर्थात या स्तोत्रांमध्ये काहीच बोधपर नव्हते, हे म्हणणे चुकीचे ठरेल. कारण धार्मिकदृष्ट्या मोक्ष, सुख-दुःख-भवताप-षड्रिपू२ अशा गोष्टी तत्त्वज्ञानाशी जोडलेल्या असतात, व स्तोत्रांमध्ये बहुतांश वेळेला यांचा उल्लेख असतो. उदा. महालक्ष्मी अष्टक स्तोत्रामध्ये 'आद्यंतरहिते देवी आद्यशक्ती महेश्वरी' असा उल्लेख आहे ज्यातील 'आद्यंतरहिते'- आदी-अंत यांपासून जी रहित आहे, थोडक्यात जी प्रारंभ व अंत यांच्या मर्यादेच्या टप्प्यात येत नाही ती' असा देवीचा केलेला उल्लेख एक प्रकारे अन्तारम्भाच्या तत्त्व-विवेचनाच्या जवळ पोहोचलेला आहे . नारदपुराणातील गणेश स्तोत्रात 'मोक्षार्थी लभते गतिम्' असा आलेला उल्लेख हा मोक्ष-मुक्तीच्या दिशेला नेणारा आहे. म्हणजे, भारतीय स्तोत्रांतून खूप आधीपासून तत्त्वज्ञानपर उद्बोधनाचा मार्ग दाखवला गेलाच आहे, केवळ अलीकडे कालानुरूप झालेले मनुष्याचे अध्यात्माकडे पाहण्याचे परिवर्तन व अनेकदा अज्ञानवश स्तोत्रांचा समजून न घेतलेला गूढ अर्थ, यामुळे स्तोत्रांकडे पाहण्याचा दृष्टिकोन बदलला. मात्र मधल्या काळात, श्री शंकराचार्य यांनी लिहिलेली काही स्तोत्रे भक्तीच्या ओलाव्यासोबतच ज्ञानाच्या प्रयोजनाने परिपूर्ण आहेत.४ शिवाष्टकम्, ललितापंचकम्, कनकधारास्तोत्रम्, अच्युताष्टक इ. स्तोत्रे याचे उदाहरण आहेत. अर्थात, या स्तोत्रांतूनसुद्धा उद्बोधनाचे धडे दिले आहेतच, या स्तोत्रांत तत्वमीमांसापर असेही काही प्रमाणात विवेचन येते, पण तरीही हि स्तोत्रे भक्तीच्या मार्गाने वाचकाला,साधकाला पुढे नेतात. केवळ तत्वज्ञान स्पष्ट करूनही माधुर्याने युक्त भाषेत त्याची मांडणी करणे, हे श्रेष्ठ अद्वैती असणाऱ्या श्री आद्य शंकराचार्यांच्या स्तोत्रांचे वैशिष्ट्य आहे.

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श्री आद्य शंकराचार्यकृत तत्त्वज्ञानात्मक स्तोत्रांतील उद्बोधनपर आशय व त्याचे विश्लेषण

श्री आद्य शंकराचार्य यांच्याकडे वेदान्तशास्त्राच्या परंपरेतील श्रेष्ठतम आचार्य म्हणून पाहिले जाते. या वेदान्त विचारांचे, अद्वैताचे प्रतिबिंब त्यांच्या स्तोत्रांमधूनही दिसते. काही निवडक स्तोत्रांमधील भाग पुढे दिलेला आहे. स्तोत्रासारख्या दैवतवर्णनात रंगलेल्या, दैवतमहात्म्य वर्णित करण्यात रस असलेल्या काव्यप्रकारात उद्बोधानाकडे नेणारी वाट कशी निर्माण झाली, हे पुढे सोदाहरण स्पष्ट केले आहे.

१. **धन्याष्टकम्–** सामान्यतः मनुष्याच्या जीवन जगताना सुखाचा अनुभव घेण्याच्या कल्पना या एका ठराविक सूत्रात गुंफलेल्या असतात. आत्मिक सुखापेक्षा भोगवादाला महत्त्व देणाऱ्या आजच्या जगात सुखाच्या व्याख्या, भाग्यवान असण्याच्या व्याख्या पूर्णतः बदललेल्या आहेत. मात्र आचार्यांनी या स्तोत्रात खरे भाग्यवान कोणाला समजावे, याचे विवेचन केले आहे. जे खरोखर सुखी झाले आहेत असे म्हटले आहे, ते कसे व कोण आहेत याबद्दल सदर स्तोत्रात भाष्य केले आहे. **१) ते धन्या भुवि परमार्थनिश्चितेहाः–** तेच मनुष्य खरे भाग्यवान आहेत, जे परम ध्येयाच्या प्राप्तीसाठी प्रयत्न करत आहेत. त्यांनाच खरे धन्य म्हणता येईल,ज्यांना आपले खरे ध्येय काय आहे याचे ज्ञान झाले आहे. याचा संदर्भ मोक्षप्राप्तीशी जोडलेला आहे. भारतीय संस्कृतीत सांगितलेल्या ४ पुरुषार्थांच्या प्राप्तीमध्ये (धर्म, अर्थ, काम, मोक्ष) मोक्षप्राप्ती ही महत्वाची मानली आहे. इतर भोगवादी गोष्टीत अडकून, सुखलोलुपतेच्या मागे न धावणारे, व शुद्ध अशा परम सत्याला जाणणारे तेच खरे भाग्यवान आहेत.

बोध : अल्पकाळ टिकणाऱ्या, केवळ भोगवृत्ती वाढवणाऱ्या सुखाच्या खोट्या,मिथ्या कल्पनांतून मनुष्याने बाहेर पडून जे शाश्वत आहे, जे दीर्घकाळ टिकणारे आहे, अशा गोष्टींची कास धरावी.

२. **दशश्लोकी– 'तदेकोवशिष्टः शिवः केवलोहम'** अशा शब्दांत श्री शंकराचार्य येथे मनुष्याला त्याच्या असलेल्या खऱ्या ओळखीचा बोध करून देतात. मनुष्य आपली ओळख काय आहे, याबद्दल अनेक गैरसमजात अडकलेला असतो. **१) 'न खं नेन्द्रीयं वा न तेषां समूहः'** – मनुष्याची एक धारणा असते, ती म्हणजे ज्ञानेंद्रिये, कर्मेंद्रिये यांनी मिळून बनलेला हा स्थूल देह म्हणजेच आपली एक ओळख आहे, पण वस्तुतः ही मिथ्या व अनित्य ओळख आहे. इंद्रियांनी युक्त देहाचा नाश होणार आहे, या सत्यापासून अनभिज्ञ असणाऱ्या मनुष्यांना शिवस्वरूप (मांगल्यपूर्ण) आत्मा हीच आपली खरी ओळख आहे याचे ज्ञान व्हावे या हेतूने दशश्लोकीची रचना केली गेली. २) **न वर्णा न वर्णाश्रमाचार धर्मा–** जो वर्ण जन्माने मनुष्याला प्राप्त झाला आहे,तीच त्याची कायम ओळख असू शकत नाही.ज्या आश्रम धर्माचे पालन मनुष्याद्वारे केले जात आहे, तो आश्रम म्हणजे त्याची ओळख नाही. याचे कारण म्हणजे मुळातच जन्म घेतलेला देह अनित्य आहे. त्या जड देहाला जे जे बिरूद मिळेल, ते त्या देहासोबत नष्ट होणार आहे. त्यामुळे आपण कोण आहोत याचे ज्ञान स्वस्वरूपात लपले आहे. मनुष्य जेव्हा देहाची,जगाची नष्टप्रायता जाणून घेईल, तेव्हा त्याला याचे ज्ञान होईल.

बोध : मनुष्याने ज्या गोष्टी केवळ आभास निर्माण करतात, त्यांचा सर्वथा त्याग करावा. सत्याचा आश्रय घ्यावा. आभासी जग मनुष्याला नेहमी वास्तविकतेपासून लांब नेते.

३. **गुर्वष्टक –** गुरुचरणांप्रती असलेला भक्तीभाव , सेवाभाव या स्तोत्रातून व्यक्त केला आहे. या स्तोत्रातील एक ओळ वारंवार येते, ती म्हणजे 'ततः किं ततः किं ततः किं ततः किम् ' हेच श्री शंकराचार्यांच्या स्तोत्रातील गोडवा व सहजपणा दर्शवणारे उदाहरण आहे. **१) विदेशेषु मान्यः स्वदेशेषु धन्यः–** एखादा मनुष्य स्वदेशात आणि विदेशात कितीही लोकप्रिय झाला, तरी गुरुचरणी तो लीन नसेल, तर या साऱ्याचा अर्थ काय? अर्थात गुरुपादांची सेवा करणे हे मनुष्याचे असे कर्तव्य आहे, ज्यात त्याने कधीही चुकारपणा करू नये. **२) षडङ्गादीवेदो मुखे शास्त्रविद्या –** सर्व वेद, वेदांग५, शास्त्रे यांचे ज्ञान पूर्णतया प्राप्त झाले, त्यात नैपुण्य मिळाले तरी, गुरूंप्रति आदरभाव नसेल, तर जे जे मिळवलेले

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आहे, त्याला काहीही अर्थ नाही.

बोध : सध्याच्या काळात,जिथे विद्यार्थ्यांच्या मनात शिक्षकांप्रति असलेला आदरभाव ढासळत आहे, समाजमाध्यमाच्या चुकीच्या प्रभावाने जिथे गुरु-शिष्याच्या नात्याची अवहेलना सुरु आहे,अशा काळात केवळ विद्यार्थी नव्हे तर, सर्वच मनुष्यांसाठी गुरुप्रति असणारा नम्रताभाव कायम राहावा यासाठी हे स्तोत्र उद्बोधक आहे.

४. परापूजा – इथे पूजन करताना कोणत्याही देवतेचे नाही , तर ब्रह्मस्वरूप असणाऱ्या परमोच्च शक्तीची अर्चना करायची आहे. श्रीशिव-गौरीची स्तुती करताना आचार्यांनी पूजेबद्दल अनोखे विचार व्यक्त केले आहेत. या स्तोत्राचे वैशिष्ट्य म्हणजे सगुण शक्तीच्या पूजेबद्दल सांगताना आचार्य ईश्वराच्या निर्गुणत्वाची, त्याच्या श्रेष्ठत्वाची आठवण करून देतात. **१) निर्मलस्य कुतः स्नानं वस्त्रं विश्वोदरस्य च –** ज्या भगवंताने, मग तो सगुणरूपी वा निर्गुणरूपी असो, हे संपूर्ण विश्वच ज्याने आपल्या उदरात धारण केले आहे, त्याला त्या सगुण वस्त्राची काय गरज? जो स्वतःच निर्मल अंतःकरणाचा आहे, त्याला शुद्धीसाठी स्नानाची काय गरज आहे? **२) प्रदक्षिणा ह्यनन्तस्य –** जो अनंतापर्यंत विस्तारलेला आहे, त्याला प्रदक्षिणा घालणे कसे शक्य आहे ?

बोध : बरेचसे मनुष्य देवपूजेचा अर्थ सगुण मूर्तीची केलेली सगुणोपासना असा घेतात. यासाठी कर्मकांड-विधी यांची आवश्यकता आहे, अशी एक धारणा मनुष्याची झालेली आहे. अर्थात या धारणेत काहीही वावगे नाही, मात्र 'जो सगुण रूपात आहे तोच परमेश्वर आहे,त्याच्या पूजनासाठी विशिष्ट गोष्टींची आवश्यकता आहे,आणि तशी साधने उपलब्ध नसतील, तर ती पूजा म्हणून ग्राह्य धरता येणार नाही' असा कोणी विचार करत असेल, तर त्यांच्यासाठी हे स्तोत्र म्हणजे डोळ्यात अंजन घालणारे स्तोत्र आहे. खऱ्या अर्थाने श्री शंकराचार्यांनी वेदांतातील ब्रह्मस्वरूपाची तत्त्वे जपणारा तसेच आधुनिकतेकडे जाणारा असा मार्ग, या स्तोत्रातून व्यक्त केला आहे.

५. चर्पटपंजरिका स्तोत्र – यावद्वित्तोपार्जान्सक्तस्तावन्नीजपरिवारो रक्तः । पश्चाज्जर्जर भूते देहे, वार्ता कोपि न पृच्छति गेहे ।।

वस्तुतः या स्तोत्राची पार्श्वभूमी पूर्णतः आध्यात्मिक आहे. गोविंद-भक्तीमध्ये रमाण होण्यासाठी या स्तोत्रातून मनुष्याला प्रेरित केले आहे. भगवंताचे भजन करण्याव्यतिरिक्त अन्य ज्या ज्या गोष्टी आहेत,त्यात आपण गुंतून राहणे म्हणजे आपला वेळ निरर्थकपणे वाया घालवणे होय,असा आशय इथे अभिव्यक्त होतो. या श्लोकात तर वास्तव विश्वाची सगळ्यात कटू बाजू मांडलेली आहे. अगदी आप्तस्वकीयसुद्धा आपल्याकडे धन असेपर्यंत,आपल्यात सक्षमता असेपर्यंत आपल्यासोबत राहतात. एकदा का कारणपरत्वे अथवा वयपरत्वे मनुष्य वित्त पुरवण्यासाठी असमर्थ ठरला, कि त्याचे कुशल घरातलेही विचारत नाहीत. म्हणून, अन्य कोणत्याही मोहात अडकण्यापेक्षा ईश्वराच्या नामस्मरणात आपला वेळ व्यतीत करावा असा संदेश हे स्तोत्र देते.

बोध : मनुष्याने हि गोष्ट लक्षात घ्यायला हवी, कि त्याला मिळणारा सन्मान हा सुद्धा आजच्या जगात कशाच्यातरी मोबदल्यात मिळत आहे. काहीतरी उपयोगिता असल्याशिवाय कोणीही आपला आदर करणार नाही, उलट आपण कार्यभागासाठी असमर्थ आहोत, हे लक्षात आल्यावर पूर्ण व्यावहारिक गतीने चालणारे जग, आणि आपले सुहृदसुद्धा आपल्याकडे पाठ फिरवू शकतात. त्यामुळे मोहाने ग्रस्त असलेल्या जगात मनुष्याने आपली वेगळी वाट निर्माण करावी.

निष्कर्ष

स्तोत्रकाव्य- स्तुतीकडून उद्बोधानाकडे याविषयाची मांडणी करताना स्तुती, देवता वर्णन, दैवत महात्म्य इथून सुरु झालेला विषय उद्बोधनाच्या पातळीवर प्रस्तुत केला आहे. या विवेचनातील काही निष्कर्ष असे आहेत कि,

१. उद्बोधनपर पद्धतीने समाज प्रबोधनासाठी स्तोत्रे जनमानसापर्यंत पोहोचवण्याचा प्रयत्न झाला होता. मात्र व्यवहारापेक्षा भावनेला अधिक महत्त्व देणाऱ्या समाजाने त्यातील भक्ती स्वीकारण्यासाठी प्राधान्य दिले.

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२. श्री. आद्य शंकराचार्य यांची तत्त्वज्ञानपर, उद्बोधन करणारी, भक्तीचा मार्ग दाखवता दाखवता वेदान्तमूल, सत्याश्रित, व्यावहारिक दृष्टी प्रदान करणारी स्तोत्रे अध्यात्म, भक्ती, स्तवन यांच्याबद्दल नवीन दृष्टीकोन विकसित करतात.

३. भारतीय अध्यात्म परंपरा हि केवळ भक्तीमूलक,धर्ममूलक नसून, लोककल्याणाच्या मार्गाचे विवेचन करणारी आहे.अध्यात्म,स्तोत्रे,श्लोक,मंत्र हे केवळ मनुष्याला भक्तिमार्गात गुंतवून ठेवणारे आहेत, हा दावा पूर्णतया मिथ्या असून जो अंत:चक्षुंनी जगाकडे पाहणारा आहे, त्याच्यासाठी स्तोत्रकाव्य हे आत्मशुद्धीसोबतच आत्मवृद्धीचेही स्थान आहे.

परिशिष्ट

१. अमरकोश- १.६.११. नामालिङ्गानुशासने प्रथमकाण्डे शब्दादिवर्गः ।

२. षड्रिपू- काम, क्रोध, मद, मोह, लोभ, मत्सर. सुख-दुःखाच्या चक्रात अडकलेल्या जीवाच्या देहातील, त्याच्या मनातील काहीसे अनियंत्रित विकार.

३. वेदांत (उत्तरमीमांसा) दर्शनाचे प्रवर्तक हे बादरायण व्यास आहेत.

४. भक्तीद्वारे आत्मशुद्धी, व ज्ञानाद्वारे आत्मवृद्धी या मार्गाच्या अवलम्बाने समाजप्रबोधन करणे,हे स्तोत्रांमागील प्रयोजन आहे.

५. शिक्षा, कल्प, व्याकरण, निरुक्त, छंद, ज्योतिष यांचा समावेश वेदांगांमध्ये होतो.

संदर्भसूची

१. जोशी महादेवशास्त्री, भारतीय संस्कृतिकोश (खंड १०वा), भारतीय संस्कृतिकोश मंडळ, प्रथम आवृत्ती- एप्रिल १९७९, पुनर्मुद्रण-ऑगस्ट २००९

२. शर्मा कल्याणलाल (संपादक), स्तोत्रसंचय:, चौखम्बा संस्कृत सीरीज ऑफिस,वाराणसी (प्रकाशक), चौखम्बा प्रेस, वाराणसी (मुद्रक), प्रथम संस्करण -२०.

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डिजिटल माध्यमातून मराठी भाषेत तयार होत असलेल्या माहितीचे विश्लेषण : प्रादेशिक भाषेतून ज्ञान निर्मितीचे प्रयत्न अधोरेखित करण्याचा प्रयत्न.

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नवीन शैक्षणिक धोरणात प्रादेशिक भाषांच्या शैक्षणिक वापरावर भर दिला आहे. आगामी काळात ज्ञान निर्मितीसाठी प्रादेशिक भाषांचा वापर वाढणार आहे. त्या अनुषंगाने नवमाध्यमात (New Media) होत असलेल्या कंटेंट क्रांतीचा आढावा घेण्याचा प्रयत्न या संशोधनातून केला आहे. आता 'माध्यम अभिसरण' हा परवलीचा शब्द झाला आहे. गेल्या दहा वर्षात भारतात डिजिटल माध्यमांचा वाढीचा वेग सर्वाधिक राहिला आहे. युट्यूब, इंस्टाग्राम, व्हॉट्सप आणि फेसबुक या माध्यमांच्या वापरामुळे सर्वच प्रकारचा माहितीचा साठा कमी खर्चात आपल्या लक्षित ग्राहक समूहाकडे पाठवणे शक्य झाले आहे. माध्यमांतील असलेली इंग्रजी भाषेची मक्तेदारी कमी होऊन लोकांना समजेल आणि रुचेल अशी भाषा वापरून आपले विचार (कंटेंट) लोकांपर्यंत पोहोचवणे हे नव–माध्यमकर्मींचे यश आहे. या शोधनिबंधातून महाराष्ट्रातील डिजिटल माध्यमातील कंटेंट निर्मितीचा अभ्यास करण्याचा प्रयत्न केला गेला आहे. सर्वाधिक पाहिले जाणारे माध्यम युट्यूब असल्यामुळे त्याचा वापर संशोधनाच्या केंद्रस्थानी आहे. विशेषतः कोव्हीड –१९ प्रादुर्भावानंतर पुढच्या दोन ते तीन वर्षात माध्यमाचा स्फोट झाल्यासारखी परिस्थिती तयार झाली. दूरचित्रवाणी आणि मुद्रित माध्यमांपेक्षा डिजिटल माध्यमाकडे लोकांचा ओढा वाढला आणि यातूनच लोकांपर्यंत पोहोचवण्यासाठी डिजिटल माध्यमे विशेषतः युट्यूबचा वापर मोठ्या प्रमाणावर सुरू झाला. या संशोधनातून मराठी भाषेतून मजकूर प्रसारित करत असलेल्या आघाडीच्या यूट्यूब चॅनल्सचा अभ्यास केलेला आहे. बऱ्याचदा असा समज असतो की सनसनाटी बातम्या आणि मजकूरच लोकांच्या पसंतीला उतरतो, पण खरेच असे आहे का ? हे तपासण्याचा प्रयत्न या संशोधनातून केला आहे. प्रादेशिक भाषेतून ज्ञान निर्मितीसाठी डिजिटल माध्यमाचा वापर करणे यासाठी सुद्धा युट्यूबचा परिणामकारकपणे वापर केला जातो. तौलनिक अभ्यास करण्यासाठी जाणीवपूर्वक दहा वर्ष पूर्वीचे युट्युब वरील व्हिडिओ आणि आता गेल्या चार वर्षाच्या काळात प्रसारित झालेले व्हिडिओ अभ्यासासाठी घेतले आहेत. व्हिडिओ चॅनलला सबस्क्राईब करणारे किती आहेत ? व्हिडिओचा कालावधी किती आहे ? तो व्हिडिओ कोणत्या प्रकारात मोडतो ? त्याला किती व्ह्यूज मिळाले आहेत ? असे निकष वापरून पृथक्करण केले आहे. एकूण १५० हून अधिक व्हिडिओ या अभ्यासासाठी निवडण्यात आले आहेत.

Key Words : Digital Media, Media Convergence, Content nalysis, Digital Consumption

प्रास्ताविक

वृत्तपत्रापासून हाताच्या बोटावरील एका टॅपपर्यंत येऊन पोहोचलेला माहितीच्या आणि ज्ञानाच्या देवाण–घेवाणीचा प्रवास थक्क करणारा आहे. या माध्यमांतराचा सर्वात मोठा फायदा झाला तो प्रादेशिक भाषांना. इंग्रजी ही ज्ञानभाषा असली तरीही प्रादेशिक भाषांचे महत्त्व कमी झालेले नसून उलट ते वाढणार आहे. नवीन दूरसंचार धोरण १९९४ वर्षापासून अमलात आले. जवळपास दोन दशकांचा कालावधी भारताच्या सर्व राज्यात मोबाईल आणि त्या माध्यमातून इंटरनेटचे जाळे निर्माण करण्यासाठी खर्ची पडला ; मात्र फक्त पाच वर्षात इंटरनेट वापरणाऱ्यांची संख्या २३६ दशलक्षांवरून ७०० दशलक्ष

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एवढी वाढली. २०१५ ते २०२० या पाच वर्षात मोबाईलच्या माध्यमातून दर दिवशी वापरल्या गेलेल्या डेटामध्ये ७६ टक्के इतकी वाढ झाली आहे.

संशोधनाचा उद्देश

बदलत्या तंत्रज्ञानाने वेगवान आशय निर्मिती आणि नवनवीन विषय हाताळणे सुरू झाले आणि त्याचबरोबर भाषेच्या मर्यादाही गळून पडल्या. विशेषतः पाच वर्षांपूर्वी आलेल्या करोना अरिष्टानंतर घरोघरी सोप्या तंत्रज्ञानाच्या माध्यमातून कंटेंट निर्मिती सुरू झाली. ज्याला ज्या भाषेत जमेल ज्या प्रकारात आणि कालावधीत जमेल त्या प्रकारे आशय निर्मिती केली जाऊ लागली. यामुळे वाचकांना, श्रोत्यांना आणि प्रेक्षकांना खूप मोठा आशय अवकाश मोकळा झाला. या शोधनिबंधातून अशाच कंटेंटचा तौलनिक अभ्यास करण्याचा प्रयत्न केला आहे. डिजिटल माध्यमातून केल्या जाणाऱ्या ज्ञान निर्मितीमध्ये सर्वाधिक वाटा आहे तो 'यू-ट्युब' या माध्यमाचा. म्हणूनच अभ्यासासाठी 'यू-ट्युब' चॅनल वरून प्रसारित झालेल्या व्हिडिओचा विचार केला आहे.

संशोधन साहित्याचा आढावा

भारतात उदयास आलेल्या नव माध्यमांचा अभ्यास करताना संशोधकांनी विविध पैलूंवर प्रकाश पाडला आहे. १५ ते ३० या वयोगटातील यू-ट्युब आणि ओटीटी प्लॅटफॉर्म वापरणाऱ्या तरुण वर्गाला सतत स्क्रीन समोर खिळवून ठेवण्यासाठी विशेष प्रयत्न करावे लागतात, त्यातही प्रादेशिक भाषेतील कंटेंटला सर्वाधिक मागणी दिसून येते. (Bidya Das, Dr. Jesus Milton.), ८३% जेन झी तरुणांना आपण कंटेंट क्रियेटर आहोत असे वाटते, तरुण वर्गापैकी ७५ % जणांना भविष्यात यू -ट्युब आणि इंस्टाग्राम हे आपल्या करिअरसाठी महत्त्वाचे पर्याय ठरतील असा आत्मविश्वास आहे (TOI rticle), पॉडकास्ट या माध्यमातून समाजातील दुर्लक्षित घटकांचा आवाज मुख्य प्रवाहापर्यंत पोहोचवण्यासाठी सोपा मार्ग उपलब्ध झाला आहे, यामुळे माध्यमांचे आणि माहितीचे लोकशाहीकरण झाले आहे (Gunja Yadav et al), पारंपारिक चॅनलच्या न्यूज रूमपेक्षा डिजिटल न्यूजरूम मुळे न हाताळले गेलेले विषय अधिक सखोल पद्धतीने हाताळण्याची संधी उपलब्ध झाली आहे. पॉडकास्ट आणि यू -ट्युब यासाठी वेळेचे बंधन नसल्यामुळे प्रत्येक पत्रकार कंटेंट क्रिएटर होऊन आपापल्या पद्धतीने आपला मुद्दा पोहोचवणे अर्थात; स्टोरी टेलिंगमध्ये नवे प्रयोग करू शकतो आहे (Sneha Gore Mehendale, Nilesh Gokhale), यू-ट्युब वरील व्हिडिओ प्रामुख्याने मोबाईलवर बघत असल्यामुळे जणू काही प्रत्यक्ष स्टुडिओमध्ये बसूनच थेट कार्यक्रम पाहत आहोत असा अनुभव मिळतो, परिणामी या माध्यमातून मध्यम आणि दीर्घ वेळाचे कार्यक्रम, मुलाखती, चर्चा वापरकर्त्याला आपल्या सोयीनुसार पाहणे शक्य झाले आहे (Janhavi Patel, Prof.(Dr.) Dharmendra Kumar), डिजिटल माध्यमातून ऐकल्या/ पाहिल्या जाणाऱ्या कंटेंट पैकी विनोदी कंटेंटला सर्वाधिक पसंती मिळते. त्यानंतर जीवनशैली, कला, थरार आणि शैक्षणिक विषयांना पसंती दिली जाते, एखाद्या यू-ट्यूब चॅनलवरील सादरकर्त्याची शैली आवडल्यावर त्याच्याशी मानसिक दृष्ट्या जोडले जाण्याचा अनुभव व्यक्त केला आहे, यू-ट्यूब चॅनलवरील व्हिडिओतून ज्या उत्पादनांची प्रसिद्धी केली जाते त्यावर फारसा विश्वास ठेवला जात नाही (Dr. Richa Bhatia , Bhanu Pratap Chandra), यू-ट्यूब माध्यमातून सुरू झालेले पॉडकास्ट तरुण आणि मध्यम वयोगटातील श्रोत्यांसाठी आवडते ठरत आहेत. प्रत्येकाच्या सोयीनुसार बघता येणे, विषयाचे वैविध्य आणि वेळेची मर्यादा नसणे यामुळे पसंती वाढत आहे. शैक्षणिक, मनोरंजन आणि प्रेरणादायी व्हिडिओ लोकांना आवडत आहेत (Dr. Charan Kamal Walia), समाज माध्यमे, ओटीटी माध्यमे आणि ऑनलाइन गेम यांचा विचार केल्यास समाज माध्यमांवर लोकांचा विश्वास दृढ होत आहे आणि त्यात Behavioural lock-in हा प्रकार उदयास येऊ लागला आहे; म्हणजेच वापरकर्तेसमाजमाध्यमांशी एकनिष्ठ आहेत (Rajat Sharma, Vikash Gautam), डिजिटल माध्यमांमुळे

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आशय निर्मितीवर कोणाचेही नियंत्रण/मक्तेदारी राहिलेली नाही. ब्लॉग, ट्विटर, यू-ट्युब या प्रकारात आपला आशय निर्माण करण्यासाठी कोणतीही परवानगी घ्यावी लागत नसल्यामुळे माध्यमाचे सुलभीकरण झालेले आहे. यामुळे प्रपोगंडा निर्माण करणे किंवा चुकीची माहिती रेटून लोकांपुढे नेणे हे धोके सुद्धा निर्माण झाले आहेत. त्यामुळे वापरकर्त्यांना डिजिटल माध्यमाचा वापर करताना सावधगिरी बाळगावी लागणार आहे (Vithal Shankar Sontakke)

अभ्यास पद्धती

यू-ट्युब या माध्यमात व्हिडिओ किती वेळासाठी बघितला गेला? किती वापरकर्त्यांनी तो पाहिला? यावर त्याची लोकप्रियता आणि व्यावसायिक यश जोखले जाते. अभ्यासासाठी मराठी माध्यमातून कंटेंट निर्माण करणाऱ्या पुढील यू-ट्युब चॅनलचा अभ्यासासाठी विचार केला गेला आहे.

- झी २४तास
- महाराष्ट्र टाइम्स ऑनलाइन
- न्यूज १८ लोकमत
- एबीपी माझा
- लोकमत डॉट कॉम
- बीबीसी न्यूज मराठी.
- लोकसत्ता लाईव्ह
- थिंक बँक

नेमके हेच चॅनल निवडण्यामागचे कारण म्हणजे संशोधनात वैविध्यतेचा अंतर्भाव व्हावा हे आहे. झी २४ तास, एबीपी माझा हे वृत्तवाहिनी या गटात मोडतात. लोकसत्ता लाईव्ह, महाराष्ट्र टाइम्स आणि लोकमत डॉट कॉम वृत्तपत्रांनी सुरू केलेले ऑनलाइन पोर्टल आहेत, बीबीसी न्यूज मराठी हा पूर्णपणे परदेशी मालकी असलेला व जाहिरातीचा अजिबात वापर न करता कंटेंट निर्माण करणारा चॅनेल आहे. थिंक बँक हा चॅनेल दररोजच्या बातम्यांचा रतीब घालण्याऐवजी निवडक विषयावर मिड आणि लाँग फॉर्मेट व्हिडिओ बनवण्यासाठी तयार केला गेला आहे. या चॅनेल्सच्या निवडीमुळे मराठीतील डिजिटल प्रकारातील सर्व फॉरमॅट संशोधनासाठी हाताळले गेले आहेत. वर उल्लेख केलेल्या चॅनलवरील संशोधनासाठी निवडलेले १५० व्हिडिओ सर्वसाधारणपणे पुढील प्रकारात विभागले जातात.

- मनोरंजन
- मुलाखती/ विशेष कार्यक्रम
- सांस्कृतिक
- राजकीय भाष्य
- खाद्यपदार्थ
- प्रवास
- माहितीपर
- तंत्रज्ञान
- ग्रामीण पार्श्वभूमी.

आयबीएन लोकमत हा चॅनेल जेव्हा अस्तित्वात होता (आता त्याची मालकी बदलली आहे) त्यावेळी त्याचे संपादक श्री. निखिल वागळे यांनी 'ग्रेट-भेट' या नावाने मुलाखतीची दीर्घ मालिकाच केली होती. हे सगळे व्हिडीओ त्यावेळीच यू-ट्युब वर उपलब्ध केले गेले होते. डिजिटल माध्यमातून केलेला हा पहिला यशस्वी प्रयोग होता. हे सगळे मुलाखतीचे व्हिडिओ किमान दहा वर्षेजुने आहेत.

व्हिडिओचा अभ्यास करण्याची पद्धत

यू-ट्युब व्हिडिओ तीन गोष्टींवर तपासला जातो. आशय, वेळ आणि त्याला मिळालेले एकूण व्ह्यूज.

- व्हिडिओ किती वेळाचा (मिनिटांचा) आहे?
- तो किती वेळा बघितला गेला आहे ?
- व्हिडिओ तात्कालीक घटनांशी संबंधित आहे ? का टाइम इंडिपेंडेंट आहे ?

वर उल्लेख केलेल्या प्रत्येक प्रकारांमधील व्हिडिओची एकूण संख्या आणि त्याला मिळालेले लाखांमधील व्ह्यूज; जाणीवपूर्वक एक लाख किंवा त्यापेक्षा जास्त व्ह्यू ज्या व्हिडिओला मिळाले त्याचा अभ्यास वेगळा केला आहे. एखादा व्हिडिओ एक लाख वेळा पाहिला जाणे हा डिजिटल माध्यमात एक मैलाचा टप्पा मानला जातो. व्हिडिओ किती

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मिनिटांचा आहे व त्याला तुलनात्मक दृष्ट्या किती व्ह्यू मिळाले आहेत ? याचा अभ्यास केला गेला आहे.

'बीबीसी मराठी' या पोर्टलच्या व्हिडिओचा जाणीवपूर्वक अभ्यास करण्यामागे एक महत्त्वाचे कारण म्हणजे हा चॅनल कोणत्याही जाहिरातीवर अवलंबून नाही. माध्यमात अशी परिस्थिती असते की जाहिरातींवर अवलंबून असलेल्या पोर्टल, चॅनेलना स्पर्धेत टिकून राहण्यासाठी सनसनाटी कंटेंट वर अवलंबून राहावे लागते. याउलट बीबीसी सारख्या पोर्टलला असे बंधन नसल्यामुळे विषय निवडीचे स्वातंत्र्य मिळते.

अभ्यासासाठी निवडलेल्या व्हिडिओ पैकी निखिल वागळे यांच्या 'ग्रेट-भेट' हे मुलाखतींचे व्हिडिओ सोडून सगळे व्हिडिओ २०२० ते २०२२ या दोन वर्षातील आहेत. हा कालखंड निवडण्यामागचे मुख्य कारण करोना लॉकडाऊन दरम्यान इंटरनेटचा वापर वाढला व त्यामुळे डिजिटल माध्यमातून आपल्याला पाहिजे तो कंटेंट शोधायची सोयही उपलब्ध झाली. अशा परिस्थितीत आशय संपन्न, माहितीपर कंटेंट लोकांच्या जास्त पसंतीस उतरतो किंवा नाही यासंबंधीचा अभ्यास करणे यामुळे शक्य झाले.

निष्कर्ष

- एखाद्या व्हिडिओला मिळालेले एकूण व्ह्यू आणि तो व्हिडिओ किती मिनिटांचा आहे या थेट सहसंबंध प्रस्थापित होत नाही.
- निवडलेल्या व्हिडिओ पैकी १४० व्हिडिओ पाच मिनिटांपेक्षा कमी कालावधीचे आहे व त्यांना २५ % व्ह्यू मिळाले आहेत.
- ३१ ते ४५ मिनिटे मिडीयम फॉरमॅट मधील व्हिडिओ ना २८% व्ह्यू मिळाले आहेत.
- ४५ मिनिटे ते ६० मिनिटे कालावधी असलेल्या व्हिडिओ ना ११% व्ह्यू मिळाले आहेत.
- 'ग्रेट-भेट' या मुलाखतींचे विश्लेषण केल्यास एकूण वीस व्हिडिओना सरासरी अडीच लाख व्ह्यू मिळाले आहेत व त्यापैकी अगदी एखाद दोन व्हिडिओ राजकीय व्यक्ती / पक्ष यांसंबंधी आहेत. म्हणजेच फक्त राजकीय दृष्ट्या महत्त्वाच्या कंटेंटला प्राधान्य मिळते असा समज चुकीचा आहे.
- व्हिडिओच्या प्रकारानुसार दहा लाखापेक्षा अधिक व्ह्यू मिळालेले व्हिडिओ कोणते ? असा अभ्यास केल्यास 'स्पेशल शो आणि मुलाखती' या व्हिडिओची प्रसिद्धी अन्य कोणत्याही प्रकारापेक्षा जास्त आहे. अभ्यास करताना जाणीवपूर्वक स्पेशल शो, मुलाखती आणि राजकीय विषयासंबंधीचे व्हिडिओ यांची नमुना संख्या एकसारखी ठेवली होती. त्यानंतर मनोरंजन क्षेत्राचा पसंती क्रम दिसतो.
- एबीपी माझा या वृत्तवाहिनीच्या 'यू-ट्युब' चॅनल वरील २७ व्हिडिओना सरासरी ५५००० व्ह्यू मिळाले आहेत व हे सर्व व्हिडिओ राजकीय विषयासंबंधीत असून दहा मिनिटांपेक्षा कमी कालावधीचे आहेत.
- याउलट बीबीसी न्यूज मराठी वरील माहितीपर २२ व्हिडिओना सरासरी ३०००० पेक्षा कमी व्ह्यू मिळत आहेत.

संशोधनातील मर्यादा आणि समारोप

अभ्यासासाठी निवडलेल्या व्हिडिओचा चॅनलच्या मालकाकडे असलेला एस.इ.ओ. (Search Engine Optimisation) डेटा उपलब्ध न झाल्यामुळे त्याचे अधिक खोलात पृथक्करण करणे शक्य झाले नाही. ही माहिती म्हणजे प्रत्येक चॅनेलची यशस्वी होण्याची रणनीती असते त्यामुळे ती मिळण्याची शक्यता अत्यल्प आहे. भविष्यातील संशोधनासाठी याचा विचार केला जाऊ शकतो. सुलभीकरण, सातत्य आणि प्रादेशिक भाषांचा वापर यामुळे भारतातील

डिजिटल क्षेत्र अनिरुद्ध पद्धतीने विस्तारणार आहे यात शंका नाही.

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मराठी राजकीय चरित्रपटांचा समीक्षणात्मक अभ्यास

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सारांश :

सिनेमा हे कलात्मकता आणि तंत्रज्ञान यांचा संगम असलेले रसिकांच्या मनोरंजन-करमणुकीबरोबरच सामाजिक प्रबोधन आणि लोकशिक्षणाचे बहुआयामी आणि प्रभावी दृकश्राव्य माध्यम आहे. साहित्य हा समाजाचा आरसा आहे. समकालीन सामाजिक-आर्थिक-सांस्कृतिक-राजकीय व्यवस्थेतील बदलांचे प्रतिबिंब साहित्याप्रमाणेच साहित्यकृतीवर आधारित चित्रपटातही उमटते. या बदलांचे दूरगामी परिणाम समाजमनावर खोलवर होऊन त्यातून जनसामान्यांच्या राजकीय-सामाजिक जाणीवा आकारास येत असतात.

मराठी सिनेसृष्टी उदयापासूनच अनेक अडथळे, आव्हानांचा सामना करत असूनही आजपर्यंत तग धरून उभी आहे. मराठीत प्रामुख्याने पौराणिक, ऐतिहासिक, शाहिरी, कौटुंबिक, सामाजिक, स्त्रीप्रधान, ग्रामीण-तमाशाप्रधान चित्रपट वेगवेगळ्या कालखंडात प्रदर्शित झालेले आहेत. सामाजिकराजकीय जाणीवा सिनेमाच्या नेहमीच केंद्रस्थानी राहिलेल्या असून, मराठी चित्रपट सृष्टीत मैलाच्या दगड ठरलेल्या काही चित्रपटांनी प्रेक्षकांमध्ये वर्तमानाचे भान जागृत करून त्यांच्या जाणीवा प्रगल्भ करण्याचा प्रयत्न केला आहे. हिंदी आणि अन्य प्रादेशिक चित्रपटसृष्टीत प्रदर्शित राजकीय सिनेमा आणि चरित्रपटांचा अभ्यास अभ्यासकांनी केलेला आहे; परंतु मराठीत तो झाल्याचे निदर्शनास येत नसल्यामुळे तो करणे आवश्यक वाटतो. प्रस्तुत शोधनिबंधात निवडक मराठी राजकीय चरित्रपटांचा समीक्षणात्मक अभ्यास केला असून, त्यासाठी निरीक्षण, वर्णन आणि मूल्यमापनात्मक संशोधनपद्धतीचा अवलंब केला आहे.

राजकीय चरित्रपट (Political Biopics) हे केवळ व्यक्तीचे जीवनचित्रण न करता तत्कालीन सामाजिक वास्तव, सत्ता आणि वैचारिक संघर्ष, जनमानस इ. चे प्रतिबिंब त्यात उमटलेले आहे. मराठीत आधुनिक महाराष्ट्राच्या इतिहासातील समाजसुधारक आणि त्यांचे कार्य, राजकीय-सामाजिक सुधारणांविषयक त्यांचे विभिन्न दृष्टीकोन, ब्रिटीश सत्तेविरुद्ध सशस्त्र लढा देण्यासाठी पुढे आलेले क्रांतिकारक आणि त्यांचे क्रांतिपर्व इ. विषयांवर आधारित ऐतिहासिक चरित्रपट, तर समकालीन राजकीय नेते आणि त्यांच्या जीवनकथांवर आधारित चित्रपट प्रदर्शित करण्यात आलेले आहेत. त्यापैकी अनेक सिनेमे राजकीय वैचारिकदृष्ट्या उजवे आणि प्रचारात्मक स्वरूपाचे आहेत.

मुख्य शब्द : चित्रपट, राजकीय चरित्रपट (Political Biopics), उजवे, प्रचारात्मक.

प्रस्तावना :

सिनेमा १९ व्या शतकात उदयास आलेले कलात्मकता व तंत्रज्ञान यांचा संगम असलेले, सर्जनशील, अनेकांपर्यंत तत्काळ पोहोचणारे जनमाध्यम असून, लोकरंजनाचे व लोकशिक्षणाचे एक प्रभावी साधन आहे. पडद्यावरील हालत्याचालत्या प्रतिमांतून जीवनाचे दर्शन घडविणारी ही गुंतागुंतीची कला छायाचित्रण आणि इतर तांत्रिक कौशल्य यांचे अपत्य होय. चलत्चित्रणाच्या शोधानंतर चित्रपटकलेचा जन्म झाला. यातून मूकचित्रपटांचे युग निर्माण झाले. पुढे ध्वनिमुद्रण शक्य होऊन बोलपटांचा काळ सुरू झाला. वैज्ञानिक व तांत्रिक प्रगतीमुळे चित्रपटनिर्मितीची नवनवीन अंगे

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विकसित होत गेली. विसाव्या शतकात तिचा अतिशय वेगाने विकास घडून आला.

कोणत्याही कलेची निर्मिती निर्वातात होत नाही. या नियमाला सिनेकला देखील अपवाद नाही. कलावंतांचे अनुभवविश्व, त्यांच्या अवतीभवती घडणाऱ्या घटनांचे पडसाद त्यांनी साकारलेल्या कलाकृतीतही उमटते. सिनेमाध्यमातून सांगितलेल्या कथा काल्पनिक असल्या तरी त्यातून दिसणारा अवकाश, काळ आणि व्यक्तिरेखा या वास्तवाच्या अत्यंत जवळ जाणाऱ्या असतात. प्रेक्षकांचे लोकानुरंजन करणाऱ्या सिनेमातून प्रबोधनाबरोबरच प्रचारही साधला जाऊ शकतो, याची प्रचीती सिनेमा निर्मितीच्या सुरुवातीच्या कालखंडातच निर्माते-दिग्दर्शकांना आली होती. सिनेमाच्या इतिहासावर नजर फिरवली असता अल्पकाळातच लोकप्रिय झालेल्या या माध्यमाचा उपयोग पहिल्या आणि दुसऱ्या विश्वयुद्धाच्या काळात युरोपियन सत्ताधाऱ्यांनी त्यांचा युद्धविषयक अजेंडा राबविण्यासाठी करून घेतल्याचे लक्षात येते. लेनिन, हिटलर आणि मुसोलिनी या नेत्यांनी तर सिनेमामाध्यमांचे महत्त्व ओळखून त्या दृष्टीने वाटचाल केली. दुसऱ्या महायुद्धाच्या काळात जर्मनीमध्ये हिटलरचा प्रचारतंत्र प्रमुख आणि सहकारी जोसेफ गोबेल्सच्या मार्गदर्शनानुसार चित्रपट माध्यमातून जर्मन जनमानस प्रभावित करण्याचे काम केले. ज्यू समुदायाला शत्रू करून त्यांच्याविरुद्ध भावना भडकविणारे आणि युद्धासाठी देशप्रेमाचा उन्माद निर्माण करणारे 'द इटर्नल ज्यू', 'ट्राइफ ऑफ विल' व 'ज्यू ओएस' या सारखे अनेक प्रचारकी चित्रपट निर्माण करून नाझी विचारसरणी प्रेक्षकांच्या मनावर बिंबवली. दुसऱ्या महायुद्धानंतर आणि शीतयुद्ध काळात अमेरिकेत जर्मन लोक म्हणजे क्रूरकर्मेअसा विचार अमेरिकनांच्या मनात ठसवण्यासाठी चित्रपट माध्यमाचा उपयोग केला. त्यात सोव्हिएत रशियाही मागे नव्हता. अमेरिका, ब्रिटनमधील राज्यकर्त्यांनी आपली ध्येयधोरणे दृढ करण्यासाठी सिनेमा माध्यमाचा अत्यंत हुशारीने वापर करून जनमत तयार केले.

स्वातंत्र्यपूर्व आणि स्वातंत्र्योत्तर काळात भारतीय चित्रपटकर्त्यांनी मात्र समाजसुधारणा आणि लोकजागृतीचा हेतू डोळ्यासमोर ठेवून सिनेनिर्मिती केली. सिनेमा हे व्यवसायाबरोबरच सामाजिक प्रबोधन-जनजागृतीचेही साधन आहे याची जाण असलेल्या निर्माते-दिग्दर्शकांनी तत्कालीन सामाजिक समस्यांवरील चित्रपट काढून अनिष्ट, अमानवी रूढी-परंपरांवर कोरडे ओढले. यातील बहुतांशी सिनेमे हे डाव्या आणि समाजवादी विचारधारेवर आधारित असूनही, सामाजिक बांधिलकीची भावना जपणारे होते. या सिनेमांची कथानके सामान्य प्रेक्षकाला रुचणारे आणि भावणारे असल्याने मनोरंजनासोबतच त्यातील सकस आशयामुळे ते लोकप्रिय झाले. 'दो बिघा जमीन' सारख्या सिनेमाने स्वातंत्र्य मिळाल्यानंतरही सरंजामशाहीचे बळी पडत असलेल्या नागरिकांची व्यथा जाहीरपणे मांडून शासनाला त्याची दखल घ्यायला भाग पाडले. बदलत्या काळानुसार भारतीय सिनेमाचे स्वरूप बदलले असले तरी प्रादेशिक सिनेमे कौटुंबिक आणि सामाजिक कथानकांमध्ये अडकले होते. समांतर सिनेमातून वास्तववादी चित्रण मांडले जात असले तरीही त्याची व्याप्ती अभिजन वर्गापुरती मर्यादित होती. मागील दशकातला सिनेमा मात्र प्रचारकी व प्रपोगंडात्मक स्वरूपाचा सिनेमा आहे. प्रस्तुत शोधनिबंधात निवडक मराठी राजकीय चरित्रपटांविषयक मांडणी केली आहे.

संशोधनाची उद्दिष्टे :

१) मराठी सिनेसृष्टीत प्रदर्शित झालेल्या निवडक राजकीय चरित्रपटांचा समीक्षणात्मक अभ्यास करणे.

२) राजकीय चरित्रपटांमध्ये राजकीय विचारधारांचे प्रतिबिंब कसे उमटले आहे? याचा शोध घेणे.

संशोधन पद्धती :

प्रस्तुत अभ्यासासाठी निरीक्षण, वर्णन, विश्लेषण आणि मूल्यमापन या संशोधन पद्धतींचा आधार घेतला आहे.

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राजकीय चरित्रपट :

राजकारण ही एक अतिशय गुंतागुंतीची आणि क्लिष्ट गोष्ट असून, कोणत्याही राजकीय घटनेमागे अनेक व्यक्ती, त्यांच्या वेगवेगळ्या विचारधारा असतात. राजकीय नेते-राज्यकर्त्यांनी आपल्या उद्दिष्टपूर्तीसाठी अवलंबलेले मार्ग भिन्न भिन्न असतात. राजकारण हा शक्याशक्यतेचा कसबी खेळ असतो. सत्तेच्या इच्छा-आकांक्षेने प्रेरित झालेल्या व्यक्तींनी सत्ताप्राप्ती आणि सत्ता टिकविण्यासाठी आखलेले डाव-प्रतिडाव, योजलेल्या खेळी-प्रतिखेळी, व्यक्तींनी धारण केलेले मुखवटे आणि त्यामागील त्यांचे खरे चेहरे हे त्यांच्या आचार-विचारांमधील अंतर सूचित करतात. त्यांचे वास्तव रूप, त्यावरील मुलामे थक्क करून टाकण्याइतके फसवे असतात. ज्या ज्या ठिकाणी सत्तासंबंध असतात त्या त्या ठिकाणी मोठ्या राजकीय उलाढालीपासून लहान लहान गट-समूहांच्या साधारण घडामोडी, हालचालीपर्यंत जे चालते, घडते त्याचा समावेश राजकारणात होतो (खोले : १९९८).

मोठ्या जनसमूहावर प्रभाव पाडणाऱ्या व्यक्तिमत्त्वांविषयी मानवी समाजाला कायमच आकर्षण राहिलेले दिसते. भारतीय सिनेमाच्या इतिहासात अनेक हिंदी आणि प्रादेशिक सिनेदिग्दर्शकांनी देश-प्रदेशातील राजकीय व्यक्तिमत्त्वांचे विचार, त्यांचा जीवनप्रवास, त्यातील संघर्ष इ.चा धांडोळा चित्रपटकलेच्या माध्यमातून घेतलेला आहे.

मराठी चित्रपटसृष्टी :

मराठी सिनेसृष्टीच्या उदयापासून ते आजपर्यंत म्हणजेच 'राजा हरिश्चंद्र' (१९१३) पासून ते २१ व्या शतकातील 'हरिश्चंद्राच्या फॅक्टरी' पर्यंत आणि त्यानंतरही मराठी चित्रपटसृष्टीचा विकास सातत्याने होत आलेला असून, मराठीत प्रामुख्याने विशिष्ट चौकटीतील चित्रपट वेगवेगळ्या कालखंडात प्रदर्शित झालेले आहेत. सर्वसाधारणपणे ती चौकट मराठी सिनेमाने ओलांडलेली नाही.

मराठी राजकीय चरित्रपट :

मराठीत छत्रपती शिवाजी महाराजांपासून ते महात्मा गांधी, डॉ. बाबासाहेब आंबेडकर, यशवंतराव चव्हाण, वसंतराव नाईक, बाळासाहेब ठाकरे यांच्या जीवनावर सिनेमे प्रदर्शित झालेले आहेत. त्याचप्रमाणे या व्यक्तिमत्वांचे आवाज ऐकू येणाऱ्या नायकांद्वारे संबंधित इतिहासपुरुषांचे कार्य दाखविणारे चित्रपटही प्रदर्शित झालेले आहेत. राजकीय नेते, समाजसुधारक, त्यांचे सुधारणांविषयक दृष्टीकोन व कार्य, वसाहतवादी-सामाज्यवादी ब्रिटीश सत्तेविरुद्ध लढण्यासाठी पुढे आलेले क्रांतिकारक आणि त्यांचे क्रांतिपर्व, आधुनिक महाराष्ट्रातील राजकीय नेते आणि त्यांच्या जीवनकथांवर आधारित राजकीय चरित्रपट (Political Biopics) प्रदर्शित झालेले असून, व्यक्तीचे जीवनचित्रण न रेखाटता तत्कालीन परिस्थिती, सत्ता, मूल्यसंघर्ष, सामाजिक वास्तव आणि जनमानस इ. चे प्रतिबिंब त्यात उमटलेले दिसते.

मराठी सिनेमाला ऐतिहासिक चरित्रपटांची समृद्ध परंपरा लाभली असून, बोलपट युगाच्या आगमनानंतर पुढच्या दोन-तीन दशकांत भारताचा स्वातंत्र्यलढा, राष्ट्रवादी विचार आणि चळवळ यांचा प्रभाव असलेल्या भालजी पेंढारकर यांनी कोल्हापुरात शिवकालीन इतिहासावर आधारित 'नेताजी पालकर' (१९४०), 'थोरातांची कमळा' (१९४१), 'बहिर्जी नाईक' (१९४३), 'मोहित्यांची मंजुळा', 'मराठा तितुका मेळवावा' असे चित्रपट काढून ऐतिहासिक चरित्रपट परंपरेचा पाया घातला. भालजींनी 'शिव'काळाचे ऐतिहासिक दस्तऐवज पडद्यावर जिवंत केले. पुढे अनेकांनी त्यांचे अनुकरण केले.

सत्तरीचे दशकाच्या अखेरीस नचिकेत - जयू पटवर्धन यांनी ब्रिटीश युगामध्ये पुण्यात प्लेगच्या साथीने घातलेले

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थैमान, ब्रिटीश अधिकारी रँडने जनतेवर केलेले अनन्वित अन्याय-अत्याचार, परिणामी चाफेकर बंधूंनी त्याची केलेली हत्या, त्यानंतर सुरू झालेले धरपकडीचे सत्र, त्यांना दिलेली फाशीची शिक्षा या पार्श्वभूमीवर चाफेकर बंधूंच्या चरित्रावर आधारित '२२ जून, १८९७' हा चित्रपट काढून मराठी चित्रपटाच्या इतिहासात एक मोठा मानदंड निर्माण करून ठेवला. पुढे २१ व्या शतकात एक 'क्रांतिवीर : वासुदेव बळवंत फडके' (२००७), अशोक कमळे दिग्दर्शित 'क्रांतीवीर राजगुरु' (२०१०), अनंत लक्ष्मण कान्हेरे आणि त्यांच्या सहकारी क्रांतिकारकांच्या कथा सांगणारा '१९०९ : स्वातंत्र्ययुध्दाचा एक ज्वलंत अध्याय' (२०१४) या ऐतिहासिक चरित्रपटांनी स्वातंत्र्यलढ्याचा प्रेरक इतिहास प्रेक्षकांसमोर जिवंत केला.

स्वातंत्र्य संग्रामामधील जहालमतवादी विचारप्रवाहाचे प्रवर्तक, 'भारतीय असंतोषाचे जनक' लोकमान्य बाळ गंगाधर टिळक यांच्या विचारांची देशाला असलेली गरज, त्यांचे विचार आणि जीवनकार्य नव्या पिढीपुढे यावे, या उद्देशाने लोकमान्यांच्या जीवनावर आधारित आणि अभिनेता सुबोध भावे याची प्रमुख भूमिका असलेला ओम राऊत दिग्दर्शित 'लोकमान्य-एक युगपुरुष' (२०१४) या चरित्रपटातून टिळकांचा स्वराज्यविषयक विचार, होमरूल चळवळ, ब्रिटीश सत्तेविरुद्ध त्यांनी दिलेला लढा, सामूहिकता, संघटनशीलता आणि उपक्रमशीलता ही त्यांची असलेली कार्यपद्धती, समाजाचे केलेले संघटन अशा अनेक ऐतिहासिक घटनांचे दर्शन घडते.

सन २००० मध्ये सामाजिक न्याय मंत्रालय, भारत सरकार आणि महाराष्ट्र शासन यांनी अर्थसहाय्य केलेला डॉ. जब्बार पटेल दिग्दर्शित 'डॉ. बाबासाहेब आंबेडकर' या मूळ इंग्रजी चित्रपटात भारतीय समाजव्यवस्थेत उपेक्षित, वंचित दलित समाजातील मूक वेदनेची कथा सिनेपडद्यावर सशक्तपणे मांडली गेली. प्रसिद्ध दाक्षिणात्य अभिनेता मामुट्टी यांनी डॉ. बाबासाहेब आंबेडकर यांची प्रमुख भूमिका साकारली आहे. हा चित्रपट इंग्रजी व हिंदी व्यतिरिक्त मराठी, तमिळ, तेलुगू, पंजाबी, बंगाली, उडिया व गुजराती या भाषांत डब करण्यात आला. या चित्रपटाची दखल आंतरराष्ट्रीय स्तरावरही घेतली जाऊन हा चरित्रपट भारतीय चित्रपटसृष्टीच्या इतिहासातील सुवर्णपान ठरला.

२००४ मध्ये देशात घडलेल्या एका सत्य घटनेवर आधारित दिग्दर्शक नितीन गावडे यांचा 'व्हॉट अबाऊट सावरकर?' (२०१५) हा सिनेमा स्वातंत्र्यवीर सावरकरांच्या प्रखर राष्ट्रवादी विचारधारेवर आधारित आहे.

राजकीय नेते आणि पक्षीय विचारसरणी प्रेक्षकांपुढे मांडण्यासाठी चरित्रपटांचा वापर करण्याचा ट्रेंड गेल्या काही वर्षांमध्ये आलेला दिसतो. हिंदी चित्रपटसृष्टीत १९८२ साली आलेल्या रिचर्ड अँटेनबरो यांच्या 'गांधी' या सिनेमाने राजकीय चरित्रपट कसा असावा, याचा उत्तम नमुना सादर केला. केतन मेहता यांनी सरदार वल्लभभाई पटेल यांच्या चरित्रावर आधारित 'सरदार' हा चरित्रपट प्रदर्शित केला.

१९६० च्या दशकात राज्यात मराठी माणसाची अस्मिता, दाक्षिणात्य विरोध, भूमिपुत्रवादाचा मुद्दा घेऊन 'शिवसेना' या राजकीय संघटनेचाही राजकीय रंगमंचावर प्रवेश होत होता. मराठी माणसांचे वर्चस्व असलेल्या कामगार संघटना डाव्यांच्या ताब्यात होत्या. त्या मोडीत काढण्याचे कार्य शिवसेनेने पार पाडले. त्याचा फायदा आपसूकच काँग्रेसला मिळाला. तत्कालीन मुख्यमंत्री वसंतराव नाईक यांच्या मिळत असलेल्या अप्रत्यक्ष पाठबळामुळे कालांतराने शिवसेनेला 'वसंतसेना' असंही म्हटलं जाऊ लागलं (अकोलकर : १९९८). दरम्यान, देश आणि राज्य पातळीवर घडलेल्या अनेक घडामोडी, १९७२ चा महाराष्ट्रात पडलेला भीषण दुष्काळ, वाढती महागाई आणि अन्नधान्य टंचाई इ. समस्या, काँग्रेसमधील फाटाफुटी, त्यातून निर्माण झालेले स्पर्धात्मक राजकारण, सत्तेवर आलेली आघाडी सरकारे, त्यामुळे काँग्रेस वर्चस्वाला निर्माण झालेली आव्हाने, मराठवाडा विद्यापीठाच्या नामांतराचा प्रश्न, शेतकरी संघटनेचा उदय आणि आंदोलने, महाराष्ट्राच्या राजकीय क्षितिजावर झालेला शिवसेना-भाजप या हिंदुत्ववादी पक्षांचा उदय, १९८९ मध्ये

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अस्तित्वात आलेली शिवसेना-भाजप युती, मुंबईत झालेले बॉम्बस्फोट, बाबरी मशीद पाडावातून उसळलेल्या हिंदू-मुस्लिम दंगली या घटकांनीही राज्याच्या राजकारणाला प्रभावित केले. युतीचे राजकारण, मुस्लिमांची काँग्रेसविषयीची नाराजी, प्रादेशिक विकासाचे मुद्दे, राजकारणाचे गुन्हेगारीकरण, वाढता भ्रष्टाचार, काँग्रेसमधील बंडखोरी या सर्व कारणांचा एकत्रित परिणाम म्हणजे राज्यात १९९५ मध्ये पहिल्यांदा सत्तांतर घडून आले. सेना-भाजप युतीच्या रूपाने प्रथमच 'गैर काँग्रेस' सरकार सत्तेवर आले (जाधव आणि इतर : २०१५). पुढे शिवसेनेत नेतृत्वावरून संघर्ष होऊन २००६ च्या सुमारास श्री. राज ठाकरे शिवसेनेतून बाहेर पडले आणि त्यांनी महाराष्ट्र नवनिर्माण सेना नावाचा पक्ष स्थापन केला.

हिंदुत्ववादी विचारांच्या आधारे महाराष्ट्रात राजकारणाच्या मार्गाने 'शिवराज्य' आणण्यासाठी प्रयत्नशील असणाऱ्या राज ठाकरे आणि उद्धव ठाकरे या दोन्ही नेत्यांच्या राजकीय जीवनावर आधारित अवधूत गुप्ते दिग्दर्शित 'झेंडा' (२००९) 'स्वराज्य, मराठी पाऊल पडते पुढे' (२०११), २०१४ च्या सार्वत्रिक निवडणुकांच्या पार्श्वभूमीवरील 'वीसशे चौदा राजकारण' हे राजकीय चरित्रात्मक सिनेमे प्रदर्शित झाले.

अवधुत गुप्ते दिग्दर्शित 'झेंडा' या सिनेमात पक्षनेतृत्वावरून सुरू झालेला संघर्ष, त्यातून फुटलेला पक्ष, नव्या पक्षाची निर्मिती आणि कोणता झेंडा घेऊ हाती या द्विधा संभ्रमात असणारे स्थानिक कार्यकर्त्यांचे वास्तववादी दर्शन प्रखरपणे घडते. महाराष्ट्राच्या राजकारणातल्या पक्षांतर्गत राजकारणावर हा सिनेमा सरळ भाष्य करतो आणि प्रेक्षकांना वास्तवाजवळ घेऊन जातो.

मराठी मनाचा ठाव घेऊन फक्त मुंबईतीलच नव्हे तर संपूर्ण महाराष्ट्रीयन जनतेला आत्मभान देणारा, मराठी बाणा जागवणारा 'स्वराज्य...मराठी पाऊल पडते पुढे' हा सिनेमा होय. व्यवसायात उत्तुंग यश मिळवण्यासाठी राम पठारे या नायकाचा संघर्षमय प्रवास या चित्रपटात दाखविण्यात आला असून, मराठी माणसाचे भावविश्व या चित्रपटात मांडण्यात आले आहे. चित्रपटातील नायक अप्रत्यक्षपणे मनसे नेते श्री. राज ठाकरे यांचे प्रतिनिधित्व करताना दिसतो. शिवछत्रपतींनी स्वराज्यातील सर्व रयतेला जसे सांभाळले, त्याप्रमाणे नायक समाजव्यवस्थेतील अन्याय-अत्याचार मोडीत काढत चाळीतील लोकांना संघटित करतो.

'वीसशे चौदा राजकारण' या चित्रपटात प्रसाद ओक हे राज ठाकरे यांच्या भूमिकेत आहे, तर सुदेश म्हशीलकर हे संयमी उद्धव म्हणून दाखवले आहेत. भूमिपुत्रवाद, शेतकरी आत्महत्या, महागाई, गुन्हेगारी या समस्यांसाठी 'मराठी माणसांनी' एकत्र येऊन संघर्ष केला पाहिजे, असा संदेश हा चित्रपट देतो.

शिवसेनाप्रमुख, हिंदुहृदयसम्राट बाळासाहेब ठाकरे यांचे भारावून टाकणारे व्यक्तिमत्व आणि करिश्मा, मनाचा वेध घेत जाणारी त्यांची वक्तृत्वशैली यांचा अनुभव महाराष्ट्राने घेतला आहे. त्यांचे एकूण कर्तृत्व, मराठी माणसात त्यांनी निर्माण केलेला स्वाभिमान हा इतिहास ताजा आहे. 'बाळकडू: मी बाळासाहेब ठाकरे बोलतोय! (२०१५) या चित्रपटाद्वारे चित्रपटकर्त्यांनी ध्वनिरूपाने बाळासाहेब ठाकरे यांचे व्यक्तिमत्व आणि त्यांचे विचार प्रेक्षकांपर्यंत पोहोचविण्याचा प्रयत्न केला आहे. लहान बाळाची तब्येत चांगली राहावी म्हणून त्याला बाळकडू पाजले जाते. तसे या चित्रपटाद्वारे बाळासाहेब ठाकरे यांच्या विचारांचे बाळकडू आजच्या पिढीतील तरुणाईपर्यंत प्रभावीपणे पोहोचविण्याचा प्रयत्न आणि मराठी जनमानसाला जागृत करण्याचा प्रयत्न मुंबईतील एका शाळेत इतिहासाचा शिक्षक असलेल्या बाळकृष्ण पाटील (उमेश कामत) या व्यक्तिरेखेद्वारे करण्यात आला आहे. वेगवेगळ्या ऐतिहासिक पुरुषांचे आवाज आपल्याला ऐकू येत असल्याचा त्याला आभास होत असतो. मानसोपचारतज्ज्ञाकडे त्याचे उपचारही सुरू आहेत. या सर्व आवाजांमध्ये बाळासाहेब ठाकरे यांचा आवाज त्याला सातत्याने ऐकू येतो. मुंबईतील मराठी माणसाला दैनंदिन जीवनात भेडसावणारे प्रश्न, मराठी

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माणसाचा होणारा अवमान, मराठी शाळा बंद करण्याचा घाट, रिक्षाचालकांची अरेरावी, घरांच्या वाढलेल्या किंमती; परिणामी मुंबई सोडून उपनगरात स्थिरावलेला मराठी माणूस, मराठी माणसाची होणारी तगमग, त्याच्यावर होणारा अन्याय-अत्याचार असह्य झाल्यामुळे त्या विरोधात दोन हात करण्याची प्रेरणा बाळासाहेब आपल्या आवाजातून त्याला सातत्याने देतात आणि या अन्यायाला वाचा फोडली जाते. येथे बाळकृष्ण पाटील हा मराठी माणसाचा प्रतिनिधी म्हणून समोर येतो. चित्रपटामधील सर्व प्रसंगात अर्थात बाळासाहेबांच्या मार्गदर्शनाखाली व्यवस्थेशी 'दोन हात' करण्यासाठी तो पुढाकार घेतो आणि 'प्रत्येक मराठी माणसानं लढायला पाहिजे, मला हिरो व्हायचं नाहीये,' असं वारंवार सांगणारा बाळकृष्ण सर्वसामान्यांसाठी अखेर 'हिरो' होतो. मराठीच्या मुद्यांवर केले जाणारे राजकारण आणि वेगळे झालेले कार्यकर्तेया वादग्रस्त गोष्टींवर भाष्य करण्याचे मात्र चित्रपटात टाळले आहे. बाळासाहेब ठाकरे यांच्या विचारांचे बाळकडू आणि प्रेरणास्रोत म्हणून त्यांचे मराठी माणसाच्या मनामध्ये असलेले स्थान याचं वर्णन या चित्रपटात असल्याचे जाणवते. सध्याच्या काळात मराठी माणूस आणि मराठी अस्मितेचा मुद्दा अधिक टोकदार होत असताना बाळासाहेब ठाकरेंच्या विचारांचा वारसा पुढे नेण्यासाठी निर्माण केलेली कलाकृती असे 'बाळकडू'चे वर्णन करता येईल. त्याचप्रमाणे 'ठाकरे' (२०१९) हा सिनेमा ही दिवंगत शिवसेनाप्रमुख बाळासाहेब ठाकरे यांच्या जीवनावर आधारित आहे. हिंदी सिनेसृष्टीतील हरहुन्नरी अभिनेता नवाजुद्दीन सिद्धीकी याने बाळासाहेब ठाकरे यांची भूमिका साकारली असून, चित्रपटाच्या प्रदर्शनापूर्वीच अनेकांनी डोक्यावर घेतलेल्या या सिनेमात शिवसेनेच्या स्थापनेपासून ते राज्यात युतीची सत्ता येण्यापर्यंतच्या प्रमुख घटना सिनेपडद्यावर दाखवण्यात आल्या आहेत. शिवसैनिकांपासून अनेक चाहत्यांनी या सिनेमाला उत्तम प्रतिसाद दिला होता.

ज्येष्ठ समाजसेवक अण्णा हजारे यांनी तत्कालीन काँग्रेसप्रणित संयुक्त पुरोगामी आघाडी शासनाच्या भ्रष्टाचाराविरोधात उठवलेले रान, मुंबईपासून दिल्लीच्या जंतरमंतर मैदानापर्यंत धडकलेले आंदोलन, हजारे यांचा गांधीवादी मार्गाने उभा केलेला प्रतिकारात्मक लढा या पार्श्वभूमीवरील भ्रष्टाचाराविरोधात संघर्ष करण्याची शिकवण देणारे 'कँडल मार्च' (२०१४) दिग्दर्शक राजू पारसेकर दिग्दर्शित 'अण्णागिरी' हे मराठी सिनेमे प्रेक्षकांच्या भेटीला आले. 'अण्णागिरी' या विनोदी वळणाच्या सिनेमात जयंत सावरकर यांनी अण्णांची भूमिका साकारली असून, खासदाराच्या (अशोक सराफ) भ्रष्टाचारी कारभाराविरोधात सिनेमातील पदवीधर नायक (अंकुश चौधरी) उभा ठाकतो. उद्यानात उभारलेल्या कारंजाचा उद्घाटन सोहळा खासदारांच्या हस्ते होणार असतो. खासदारांच्या हस्ते कारंजाचे उद्घाटन होते; मात्र कारंजा सुरू होत नाही. कारण कारंजाला पाणी पुरवठा करणाऱ्या पाईपलाईनची वायर नायकाने तोडून टाकलेली असते असे या सिनेमाचे सार आहे. हे सिनेमे थेट अण्णा हजारे यांच्या जीवनपटावर थेट आधारित नसले तरी त्यांची विचारधारा आणि प्रस्थापितांविरोधात उभी ठाकण्याची प्रेरणा त्यांनी समाजाला दिली.

आधुनिक महाराष्ट्राचे शिल्पकार, महाराष्ट्राचे पहिले मुख्यमंत्री, व्यासंगी नेते, दूरदृष्टी असलेले कार्यकुशल नेतृत्व अशा अनेक बिरुदावल्या लाभलेले व्यक्तिमत्व म्हणजे स्वर्गीय यशवंतराव चव्हाण. वैयक्तिक आयुष्यासोबत सामाजिक - राजकीय जीवनातही अतिशय आव्हानात्मक परिस्थितीवर यशस्वीपणे मात करणाऱ्या यशवंतरावांचा अतिशय रंजक असा जीवनपट यशवंतराव चव्हाण प्रतिष्ठानची निर्मित आणि प्रायोगिक रंगभूमी आणि समांतर चित्रपट चळवळीतील दिग्दर्शक डॉ. जब्बार पटेल दिग्दर्शित 'यशवंतराव चव्हाण : बखर एका वादळाची (२०१४) या चरित्रपटात दाखविण्यात आला आहे. कराड तालुक्यातील देवराष्ट्रे गावातील एका गरीब कुटुंबात जन्माला आलेला मुलगा पुढे महाराष्ट्राबरोबर देशाचेही भविष्य घडवतो, हा इतिहास भूतकाळ सांगणारा असला, तरी तो वर्तमानाशी निगडित आहे; महान व्यक्ती काळानुसार लोप पावत नाहीत, तर त्या स्वत: एक विचार देत असतात. त्यांचे जीवनकार्य प्रेरणादायी व आदर्शवत असते.

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मुख्यमंत्री, गृहमंत्री, संरक्षणमंत्री अशी केंद्र-राज्यात विविध जबाबदारीची पदे भूषविलेले लोकाभिमुख नेते यशवंतराव चव्हाण यांच्या जीवनाचा रोमहर्षक प्रवास सर्वदूर पोहचविण्याचा प्रयत्न या चित्रपटाद्वारे करण्यात आला आहे. यशवंतराव चव्हाण यांचा बालपणापासून ते राजकीय पुढारी पर्यंतचा प्रवास, त्यांचा स्वातंत्र्यलढ्यातील सहभाग, तुरुंगवासात मार्क्सवाद, समाजवाद याच्याशी आलेला संबंध, संयुक्त महाराष्ट्र लढ्यामध्ये सहन करावी लागलेली टीका, महाराष्ट्र राज्याची स्थापनेपर्यंतचा भाग, कलाप्रेमी यशवंतराव, त्यांच्या राजकीय कर्तृत्वाचे विश्लेषण या चित्रपटात आहे. अशोक लोखंडे यांनी यशवंतराव चव्हाण यांची प्रमुख भूमिका या चित्रपटात साकारली आहे.

दिग्दर्शक निलेश रावसाहेब जळमकर यांचा सुमारे ११ वर्षांहून अधिक काळ अधिक काळ महाराष्ट्राचे मुख्यमंत्रिपद भूषविणारे दिवंगत मुख्यमंत्री आणि राज्यातील हरितक्रांतीचे प्रणेते वसंतराव नाईक यांच्या आयुष्यावर आधारित 'महानायक वसंत तू' (२०१५) या चित्रपटात त्यांचा जीवनप्रवास उलगडला आहे. अभिनेता चिन्मय मांडलेकर यांनी वसंतराव नाईक साकारून त्यांच्या आयुष्यातील वय वर्ष २० ते ६० या वयातील जीवनपट पडद्यावर मांडला आहे. या चित्रपटात दुष्काळाचा निवाडा न झाल्यास स्वत: शनिवारवाड्यासमोर फाशी घेईन, असे जाहीरपणे सांगणाऱ्या वसंतराव नाईक यांच्या जन्मापूर्वीच्या स्थितीपासून त्यांची चार दशकांची राजकीय कारकीर्द, मुख्यमंत्रिपदाचा काळ, त्यांनी घेतलेले समाजहिताचे निर्णय, समाजाला एकत्र आणण्यासाठी त्यांनी घेतलेले कष्ट आणि संघर्ष दाखवण्यात आला आहे. नाईक हे बंजारा समाजातून उदयास आलेले नेतृत्व असल्याने या चित्रपटातून बंजारा समाजाच्या संस्कृतीचेही दर्शन घडते.

स्वातंत्र्यप्राप्तीनंतर काँग्रेस सरकारच्या काळात सरकारने देशात सुरू केलेल्या प्रकल्पांचा आणि त्यायोगे साधलेल्या प्रगतीचा आढावा सरकारच्याच नियंत्रणात असणाऱ्या फिल्म्स डिव्हिजनने केलेल्या माहितीपटांतून संकलित केला जात असे. सिनेमागृहातून या चित्रफिती 'फिल्म्स डिव्हिजन की भेट' म्हणून प्रदर्शित केले जात असे. या माहितीपटाच्या माध्यमातून प्रेक्षकांपर्यंत माहिती पोहोचवली जाऊन सरकारची प्रतिमा उजळ करण्याच्या प्रयत्न केला गेला. २०१४ च्या सुमारास डाव्या विचारसरणीचीही पीछेहाट होऊन उजव्या विचारांचे वारे वाहू लागले. 'भारत हे हिंदू राष्ट्र आहे' ही संकल्पना जनसामान्यांमध्ये रुजवण्यासाठी प्रयत्न सुरू झाले. देशात राजकीय उलथापालथ होण्याच्या काळात माहिती-तंत्रज्ञान क्षेत्रातील प्रगतीबरोबरच समाजमाध्यमांचे स्वरूप देखील बदलले आणि त्यांची व्याप्ती अमर्याद स्वरुपात वाढली. सरकारी पातळीवर घेतलेल्या निर्णयांचे समर्थन करण्यासाठी, आपली राजकीय महत्त्वाकांक्षा जाहीर करण्यासाठी, धर्माविषयक अस्मिता व्यक्त करून विशिष्ट धर्माविषयी सहानुभूती निर्माण करण्यासाठी समाजमाध्यमांच्या बरोबरीने सिनेमा माध्यमाचा उपयोग करण्यात येऊ लागला. यातूनच पुन्हा चरित्रपट, इतिहासपट आणि देशात घडलेल्या राजकीय घटनांवर आधारित कथात्मक सिनेमे आले. प्रामुख्याने या सिनेमांचे स्वरूप प्रचारकी स्वरूपाचे होते. हे सिनेमे पटकथा, अभिनय आणि सादरीकरण या स्तरावर अव्वल दर्जाचे असून, काही सिनेमांचे कथानके वास्तव घटनांवर आधारित आहेत. मात्र सिनेमॅटिक लिबर्टीच्या नावाखाली या चित्रपटांमध्ये समाविष्ट केलेल्या काही अवास्तव घटना आणि कल्पित पात्रे यांच्यामुळे 'हे चित्रपट राजकीय आणि सामाजिक वास्तवाचे दर्शन घडवतात' या दिग्दर्शकांच्या दाव्यावर प्रश्नचिन्ह उभे राहते. वास्तवावर आधारित कल्पित सिनेमा असा डिस्क्लेमर सुरुवातीला दिल्याने अतार्किक घटनांचे समर्थनही करता आले. सिनेमा म्हणून उत्तम निर्मितिमूल्य असणाऱ्या या चित्रपटांना प्रेक्षकांनी भरभरून प्रतिसाद दिला. विद्यमान सरकारची प्रतिमा उजळ करण्यात हे चित्रपट यशस्वी झाले. या सिनेमांची निर्मिती करताना हिंदुत्ववादी विचारधारेचा प्रचार-प्रसार करण्याचा दिग्दर्शकाच्या अंत:स्थ हेतू डोळ्यासमोर होता, तोच हेतू शिवकालीन सिनेमांच्या निर्मितीमागेही ठेवण्यात आलेला दिसतो (पाठारे : २०२४)

अलीकडच्या काळात दिगपाल लांजेकर यांच्या श्री शिवराज अष्टक मालिकेतील तानाजी मालुसरे यांच्यावर

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आधारित 'फर्जंद' (२०१८), अफझलखानाच्या वधाची कथा सांगणारा 'फत्तेहशिकस्त' (२०१९) व 'शेर शिवराज' (२०२२), बाजीप्रभू देशपांडे आणि नरवीर तानाजी मालुसरे यांच्या पराक्रमावर आधारित 'पावनखिंड' (२०२२), 'हर हर महादेव' (२०२२), 'सुभेदार' (२०२३), हंबीरराव मोहिते यांच्यावरील 'सरसेनापती हंबीरराव (२०२२), छत्रपती संभाजी महाराजांच्या जीवनावर आधारित 'शिवरायांचा छावा' (२०२४) असे छत्रपती शिवाजी महाराज आणि छत्रपती संभाजी महाराज यांच्या जीवनचरित्रातील रोमहर्षक प्रसंगावर आधारित ऐतिहासिक सिनेमे आधुनिक तंत्रज्ञानाचा आधार घेऊन बनवण्यात आले. या सिनेमांतून शिवकाळाचे ढोबळ चित्रण करण्यात आलेले असले तरी शिवरायांप्रति जनमानसात असलेला आदर आणि हिंदू अस्मिता, हिंदुत्वाचे वेगवेगळे पैलू सातत्याने प्रेक्षकांपुढे ठेवण्यात आल्यामुळे हे सिनेमे यशस्वी झाले.

दरम्यान, 'हिंदुत्वाचा खरा अर्थ समजवणारा' अशी ज्याची जाहिरात केली गेली त्या लेखक-दिग्दर्शक प्रवीण तरडे यांच्या 'धर्मवीर' या सिनेमाचे दोन भाग प्रदर्शित झाले. विद्यमान शासनात सत्तेवर असलेल्या महाराष्ट्राच्या दोन उपमुख्यमंत्र्यांपैकी एक उपमुख्यमंत्री ज्यांना गुरुस्थानी मानतात अशा धर्मवीर आनंद दिघे यांच्या कार्यकर्तृत्वाचा वेध घेणारे हे सिनेमे आहेत. पहिल्या भागात हा उद्देश बऱ्यापैकी पूर्ण आणि सफल होताना दिसतो. दुसऱ्या भागात मात्र आनंद दिघे यांच्या कार्यापेक्षा उपमुख्यमंत्र्यांनी त्यांच्या मूळ पक्षातून घेतलेली फारकत आणि नवीन पक्षाची केलेली बांधणी आणि या घटनांच्या समर्थनासाठी आवश्यक प्रसंग घेण्यात आले आहे. त्यामुळे सिनेमा माध्यमाचा उपयोग त्यांनी आपली राजकीय भूमिका मांडण्यासाठी केल्याचे लक्षात येते. खटकेबाज संवाद आणि वेगवान हाताळणीमुळे या सिनेमांना प्रेक्षकांनी चांगलाच प्रतिसाद दिला.

उपसंहार :

सिनेमा माध्यमाचा आजवरचा प्रवास पाहता प्रचारकी आणि राजकीय सिनेमांचे अस्तित्व पूर्वापार आहे. उजव्या विचारसरणीच्या मांडणीकर्त्यांना या माध्यमाची गरज आणि महत्त्व अलिकडच्या काळात जाणवलेले दिसते. राजकीय सिनेमे हे माहिती प्रसारण आणि जनजागृतीचे प्रभावी माध्यम असून, समाजात राजकीय जाणीवा वृद्धिंगत करून जनमत घडविण्याचे कार्य ते करतात. नव्या पिढीला राजकीय इतिहास, नेतृत्व यांच्याशी ते परिचय करून देतात. पण बऱ्याचदा इतिहासाची पुनर्मांडणी करत असताना त्यातील एकांगी दृष्टीकोणामुळे इतिहासाचे सुलभीकरण आणि सरलीकरण होण्याचा धोका असतो.

मराठी राजकीय चरित्रपट हे इतिहास, राजकारण आणि कला यांचा त्रिवेणी संगम असले तरी अशा प्रकारच्या सिनेमांची निर्मिती करताना निर्माते, कथा-पटकथाकार, दिग्दर्शक यांनी वास्तव इतिहास, प्रामाणिक वैचारिक दृष्टीकोन आणि कलात्मक मूल्ये या संदर्भात सतर्क आणि समतोल राहणे आवश्यक आहे. राजकीय सिनेमाच्या माध्यमातून नाजूक आणि ज्वलंत प्रश्न प्रेक्षकांसमोर यायला हवे; परंतु ते चित्रपटच असावेत; प्रचारपट असू नयेत. अति प्रशंसा आणि भडक टीका ही त्यांची शैली नसावी तर, वर्तमानातील वास्तव दर्शन सिनेमाध्यमाद्वारे मांडणे अपेक्षित आहे.

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बोली संवर्धन आव्हाने आणि उपाय (दालदी कोकणी बोलीच्या संदर्भात)

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प्रस्तावना

माहिती तंत्रज्ञान आणि कृत्रिम बुद्धीमत्तेच्या या युगात व्यापक प्रमाणावर माहितीचे संकलन होत असताना, त्या माहितीचे ज्ञानात रूपांतर करणे हे आजच्या समाजासमोरील आव्हान आहे. उपलब्ध माहितीच्या आधारे ज्ञानाच्या कक्षा रूंदावत जाणे ही काळाची गरज आहे. माहिती संकलन, संशोधन आणि उपयोजन या ज्ञानात्मक गुणवत्ता आत्मसात करण्याच्या पायऱ्या आहेत. भाषा आणि भाषिक अभ्यास याला अपवाद नाही. इंग्रजी भाषेचा वाढता वापर प्रादेशिक भाषांच्या अस्तित्वावर प्रश्नचिन्ह निर्माण करत आहे. या पार्श्वभूमिवर समाजात विविध गटागटात विखुरलेल्या बोलींच्या अस्तित्वाचा प्रश्न निर्माण होणे साहजिक आहे. पण भाषा ही कधी एकटी नसते समाजाचे, संस्कृतीचे संचित बरोबर घेऊन ती वावरत असते त्यामुळे भाषेच्या अस्तित्वाचा प्रश्न समाज आणि संस्कृतीच्या अस्तित्वावर प्रभाव टाकतो म्हणूनच भाषिक संवर्धन आवश्यक ठरते.

भाषा किंवा बोली नित्य बोलल्यानेच टिकते. एखाद्या बोलीच्या अस्तित्वाचा प्रश्न तेव्हाच निर्माण होतो जेव्हा त्या बोलीचे बोलक तिचा दैनंदिन व्यवहारामध्ये वापर बंद करतात. तेव्हा बोलकांच्या अभावी ती बोली हळूहळू नष्ट होते. नष्ट होण्याच्या मार्गावर असलेल्या बोलींचे संवर्धन करणे म्हणजेच त्याबोलीतील भाषिक वैभवाबरोबरच ती बोली बोलणाऱ्या समाजाच्या संस्कृतिवैभवाचे जतन करणे. नाही म्हटले तरी ते एक आव्हानच असते. असे आव्हान आज मराठीच्या काही बोलींसमोर आहे. त्यातीलच एक बोली म्हणजे 'दालदी कोकणी बोली'. नवीन शैक्षणिक धोरणाच्या पार्श्वभूमीवर या बोलीच्या संवर्धनामध्ये समोर येणारी आव्हाने आणि त्यावरील उपाय हे या शोधनिबंधाचे उद्दिष्ट आहे.

बोलीसंवर्धनाचे महत्त्व

'डायलेक्ट' म्हणजे 'बोली' हा शब्द ग्रीक भाषेतील 'डायलेक्टोस' या शब्दावरून आलेला असून त्याचा अर्थ भाषा, बोली असा आहे. भाषिक रचनावैशिष्ट्यांवरून एक बोली त्याच भाषेतील इतर बोलींपासून वेगळी ठरते. साध्या शब्दांत असे म्हणता येईल की, जी बोलली जाते ती बोली. भाषा ही प्रामुख्याने बोलली जाते, लेखन हे तिचे दुय्यम रूप असते. 'प्रमाणभाषेच्या तुलनेत बोली सजीव आणि जास्त प्रवाही असतात त्यामुळे भाषेचे स्वाभाविक दर्शन तिच्या ग्रामीण स्वरूपात घडत असते'. भाषा ही बहुविध संस्कृतिला एकत्र जोडणारा दुवा असल्यामुळे ती देखील बहुविध असते आणि तिच्या या बहुविधतेचे स्वरूप खऱ्या अर्थाने तिच्या बोलीमध्ये सामावलेले असते. बोलीच्या या वैशिष्ट्यांवरून बोली संवर्धनाचे महत्त्व लक्षात येईल.

विविधतेने नटलेल्या आपल्या भारत देशात भौगोलिक, सामाजिक, सांस्कृतिक वैशिष्ट्यासोबतच भाषिक दृष्ट्या कमालिची विविधता आढळते. जसे प्रत्येक धर्म आणि जातीची एक ठराविक सामाजिक, सांस्कृतिक वैशिष्ट्ये असतात तशीच भाषिक वैशिष्ट्येदेखील असतात. त्यातून अनेक बोली निर्माण होतात. अशा बोली, विशिष्ट समाजाची इतरांहून वेगळी ओळख निर्माण करण्यास पूरक ठरतात. एखाद्या समाजाची बोली ही त्या विशिष्ट समाजाचा आरसा असते, त्याची ओळख असते.

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दालदी मुसलमान समाज आणि त्यांची बोली

मानवी समाजाचे दर्शन त्याच्या भाषेतून घडते. या न्यायाने जगभरात बोलल्या जाणाऱ्या कितीतरी भाषिक गटांची, 'भाषा' ही ओळख असल्याचे मान्य करावे लागेल. रत्नागिरी खाडीपट्ट्यात राहणारा दालदी कोकणी मुसलमान हा मुस्लिम धर्मीय समाज त्यादृष्टीने उल्लेखनीय आहे. या समाजातील माणसे आपल्या दैनंदिन व्यवहारामध्ये जी भाषा बोलतात ती 'दालदी कोकणी' या नावाने ओळखली जाते. येथे समाज आणि भाषा यांच्यातील एकरूपता त्याच्या नावातच आढळते.

कोकणी मुस्लीमांचा इतिहास हजार वर्षांहून जुना आहे. भारताच्या पश्चिम किनारपट्टीवर व्यापारासाठी येणाऱ्या अरब व्यापाऱ्यांच्या माध्यमातून इस्लाम धर्माचे आगमन कोकणात झाल्याचे अभ्यासक मानतात. त्यामुळे स्वेच्छेने झालेले धर्मांतर आणि मिश्र विवाह या संबंधातून निर्माण झालेली प्रजा असे कोकणी मुस्लिम समाजाचे मूळ सांगता येते. हा समाज उत्तरेस ठाण्यापासून दक्षिणेस सिंधुदुर्ग जिल्ह्यापर्यंत तसेच पुढे कर्नाटक राज्यातील किनारपट्टीच्या भागापर्यंत पसरलेला, कोकणच्या किनारपट्टीवर राहणारा मुस्लिम समाज आहे. तो या प्रदेशाच्या नावावरूनच ओळखला जातो. भारतातच नव्हे तर मध्य पूर्वेतील आणि आफ्रिकेतील देशात हा समाज पोहोचला असल्यामुळे तिथेही तो 'कोकणी मुसलमान' म्हणूनच ओळखला जातो इतका हा समाज आपल्या मूळ भूमीशी घट्टपणे जोडला गेलेला आहे. त्यांच्यामध्ये नवायथी, सिद्दी, कुफी, दालदी इ. भेद आढळतात. हे सर्व स्वतःचा उल्लेख कोकणी मुसलमान असा करतात आणि आपण कोकणी भाषा बोलतो असे सांगतात.

रत्नागिरी खाडीपट्टयामध्ये बोलल्या जाणाऱ्या कोकणी मुसलमान भाषेचा उल्लेख 'दालदी कोकणी' असा केला जातो. कारण, दालदी हा समुदाय मोठ्या संख्येने रत्नागिरी जिल्ह्यामध्ये आढळतो. 'दालदी' हा पुल्लिंगी शब्द मूळ फारसी असून समुद्रकिनाऱ्यावरील कोळी जात असाच त्याचा अर्थ आहे. रत्नागिरी खाडीपट्ट्यातील पावस, गोळप, राजिवडा, भाटे, कर्ला, मिरकरवाडा, साखरीनाटा या ठिकाणी ते मोठ्या संख्येने आढळतात. त्याचप्रमाणे सिंधुदूर्ग जिल्ह्यातील खाडीपट्टा व कर्नाटक राज्यातील भटकळ या ठिकाणी दालदी मच्छीमार समाज विखुरलेला आहे. हे सर्व सुन्नी मुसलमान आहेत आणि ते जी बोली बोलतात त्याला दालदी असे म्हटले जाते. या बोलीच्या अभ्यासाकरिता मुस्लिम मोहोल्यांमध्ये फिरताना त्यांच्याशी बोलताना त्यांनी 'आमी कोकणी बोलताव' असा आपल्या भाषेचा उल्लेख केलेला आढळतो. त्यातही पुन्हा राजिवड्यातले बोलक आम्ही कर्ल्यातल्या बोलकांपेक्षा वेगळे बोलतो असे म्हणतात. पण हा फरक नाममात्र आहे. उदा. करूचा केरूचा, खालू खलय इ. मिरकरवाडा येथील काही मच्छिमारी करणाऱ्या बोलकांनी आम्ही दालदी नाही असे सांगितले पण ते कोकणी बोलतात. तसेच दालदी समुदायाकडून बोलली जाणारी कोकणी आणि इतर मुसलमान समाजाकडून बोलली जाणारी कोकणी यात काही नाममात्र अपवाद वगळले तर विशेष भेद आढळत नाही त्यामुळे दालदी ही संज्ञा विशिष्ट समाज किंवा जाती निहाय आहे असे येथील भाषेच्या बाबतीत म्हणता येणार नाही. त्यामुळे इथे कोकणी बोली बोलणारा मुसलमान हा दृष्टीकोन समोर ठेऊनच दालदी बोली या संज्ञेचा विचार केलेला आहे.

दालदी कोकणी ही मराठीची बोली असल्याचे या बोलीच्या अभ्यासक डॉ. निधी पटवर्धन यांनी त्यांच्या लघुशोधनिबंधात म्हटले आहे. शब्द, वाक्य आणि व्याकरण यांचा विचार केल्यास प्रमाण मराठीशी तिचे साधर्म्य आढळते तसेच काही शब्द आणि वाक्य खास या बोलीची वैशिष्ट्ये म्हणून सांगता येतील. अरबी, फारसी भाषेतील शब्दांचा वापर हे त्यातील एक वैशिष्ट्य. जसे रिकाबी (बशी), डेग (मोठे पातेले) अजीज, अदब, खम्मीर इ. शब्द व खुद् हे सर्वनाम फार्शीतून या भाषेत आलेले आहे. याला ऐतिहासिक, सामाजिक आणि सांस्कृतिक कारणे आहेत.

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माणूस ज्या परिसरात राहतो त्या भौगोलिक परिसराचा प्रभाव त्याच्या भाषेवर, शब्दांच्या उच्चारणावर होत असतो म्हणूनच किनारपट्टीच्या भागात राहणाऱ्यांचे उच्चार नकळत सानुसासिक होतात. त्यामुळे अनुनासिक उच्चार हे या बोलीचे एक वैशिष्ट्य आहे. उदा. ठेवतांव, केरलांय, जेवं, मग – मंग इ. कोकण प्रदेशातील बऱ्याच बोलींमध्ये आकारान्त नामे ओकारान्त उच्चारली जातात. तसेच दालदीमध्येही ती ओकारान्त उच्चारली जातात. उदा. आंबा आंबो.

या बोलीचा उच्चारसौकर्याकडे कल दिसतो त्यामुळे ख ऐवजी क् चा वापर केला जातो. जसे. सुख चे सुक् , काखेत काक्यात. ण ऐवजी न उदा. पाणी पानी. तसेच ड या वर्णाऐवजी र हा उच्चार दालदी या बोलीचे खास विशेष आहे. उदा. इकडे हिकरे, होडी हुरी. ळ या उच्चाराऐवजी ल हा उच्चार येतो. उदा. आळशी अलशी, डोळे डोले, जाळी जाला इ. क्रियापदाची रूपे – जावचा, खावचा, बगूचा, भरूचा, वाचूचा, घोरूचा इ.

दालदी बोलीसंवर्धन – आव्हाने

बोली संवर्धनासाठी तिच्या बोलकांनी, आपला समाज आणि आपली भाषा याविषयी जागरूक राहून तिच्या जतन आणि संवर्धनासाठी प्रयत्नशील असण्याची गरज असते. दालदी कोकणी भाषेच्या संवर्धनासमोरील आव्हानांमध्ये दिवसेंदिवस लोप पावत चाललेली भाषिक अस्मिता हे एक कारण आहे. आज कोकणी मुस्लिमांपैकी बऱ्याच जणांनी आपल्या भाषिक व्यवहारामध्ये उर्दू किंवा हिंदीचा अंगिकार केलेला आहे. भाषिक संवर्धनाच्यादृष्टीने ही एक चिंताजनक बाब आहे व बोलीच्या अस्तित्वासमोरील एक मोठे आव्हान आहे.

महाराष्ट्राचे माजी मुख्यमंत्री बॅ. अंतुले, व मुस्लिम सत्यशोधक समाजाची स्थापना करणारे हमीद दलवाई हे कोकणी मुसलमानच होते. यांनी पुरोगामी विचारधारा जपली वाढवली. आज मात्र या समाजामध्ये अशा स्वरूपाचे नेतृत्व आढळत नाही ही एक मोठी समस्या आहे. पूर्वी कोकणातील कित्येक गावांमध्ये कोकणी मुस्लिम हेच खोत होते. व्यापारामध्येही त्यांचा पुढाकार असायचा. वाढत्या औद्योगिकिकरणामुळे पारंपरिक व्यवसाय मागे पडले, त्यामुळे इथल्या बहुसंख्य तरूणांना नोकरी व्यवसायासाठी मुंबईसारख्या महानगरात व आखाती देशात स्थलांतरीत व्हावे लागले. आजही कोकणामध्ये कित्येक मुसलमान कुटुंबामधील तरूणवर्ग गावाबाहेर व देशाबाहेर स्थलातरीत झालेला आहे. आपोआपच त्याचा बोलीवर परिणाम झालेला आढळतो.

दालदी कोकणी ही मराठीच्या जवळ जाणारी भाषा आहे. इतर कुठल्याही भाषेपेक्षा तिची मराठीशी जवळीक आढळते. मात्र मुस्लिम विद्वानांनी शास्त्रीय लिखाणासाठी कोकणीचा वापर न करता उर्दू किंवा अरबी–फारसीचा वापर केला. ग्रामीण भागातील बोलक आजही 'कोकणी' बोलतात पण शहरी भागात मात्र उर्दू वा हिंदीचा पर्याय वापरला जातो. धार्मिक शिक्षणात कुरआनचे पठण व स्मरण महत्त्वाचे मानले जाते त्यामुळे मर्यादित का असेना पण अरबीचे ज्ञानही अनिवार्य मानले जाते तरीही ते थोड्याच लोकांपुरते मर्यादित आहे.

शिक्षणाचा प्रचार आणि प्रसार झाल्यावर मुस्लिम मुलांच्या शिक्षणासाठी अंजुमन–ए–इस्लाम यासारख्या संस्थांची निर्मिती झाली. या संस्थांनी अध्यापनाचे माध्यम म्हणून उर्दू वर भर दिला त्यामुळे उर्दू शिक्षणाचा प्रसार झाला. त्या समाजामध्ये उर्दू ही ज्ञान आणि प्रतिष्ठेची भाषा ठरली साहजिकच त्यांचा उर्दूकडे कल झाला. आज कोकणी मुस्लिम उर्दूमध्ये तितकेच निपुण आहेत जितके कोकणीत. नक्श–कोकण (१९६२ पासून प्रकाशित) व तर्सील (१९९४ पासून) सारख्या मासिकांनी या उर्दूकरण प्रक्रियेत मोठा हातभार लावला.

राज्याच्या अधिकृत भाषेबरोबरच कोकणातील मुस्लिमसमाजात ऐतिहासिक कारणांमुळे उर्दू भाषा भारतातील मुस्लिम ओळखीशी जोडली गेली असून ती एक सर्वभारतीय मुस्लिम अस्मितेचे प्रतीक म्हणूनही पाहिली जाते. प्रत्यक्ष

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निरीक्षणात असे दिसले की घरातील वडीलधाऱ्या व्यक्तींशी कोकणीमध्ये संवाद होतो, तर तरुण पिढीला प्रामुख्याने हिंदी–उर्दूमध्ये संबोधित केले जाते. कित्येक कोकणी मुसलमान कुटुंबामध्ये मुलाचे लग्न झाल्यावर घरात येणारी सून हिंदी किंवा उर्दूतून संभाषण करू लागल्यामुळे नवीन पिढी आपल्या भाषेपासून दुरावते.

दालदी कोकणीतून संभाषण साधणे हे त्या बोलकांना कमीपणाचे वाटते. या बोलीतून संभाषण साधल्याने आपण गांवंढळ व अडाणी ठरवले जाऊ असा समज निर्माण होतो. असा न्यूनगंड या बोलकांना त्यांच्या भाषेपासून दूर नेण्यास कारणीभूत ठरलेला आहे. १९९१ च्या जनगणना अहवालातही रत्नागिरी व रायगड (कुलाबा) जिल्ह्यांतील मुस्लिम समुदायाचा उर्दूकडे ओढा स्पष्ट होतो. १९०१ , १९५१ आणि १९६१ च्या भाषा–स्थितीच्या तुलना करता असे दिसते की पूर्वी मराठी मातृभाषा म्हणून नोंदवणाऱ्या अनेक मुस्लिमव्यक्तींनी १९६१ च्या जनगणनेत उर्दू मातृभाषा म्हणून नोंदवली आहे (Census Report Kolaba 1961: 22; Ratnagiri 1961: 24).

बोलीसंवर्धन उपाय

बोलींचा अभ्यास हे बोली संवर्धनाच्यादृष्टीने उचललेले महत्त्वाचे पाऊल आहे. कारण भाषेच्या अभ्यासातून विशिष्ट भाषिक समाजाच्या सांस्कृतिक स्थित्यंतराचे दर्शन घडते. तसेच बोली प्रवाही असूनही परंपरागत उच्चारविशेष, आविष्कारविशेष यांची जपणूक करत असतात. प्रमाणभाषेतून हद्दपार झालेले कितीतरी शब्द बोलींमध्ये वापरले जातात. प्रमाणभाषेचा शिक्षण क्षेत्रातील वाढता प्रसार आणि जनमानसावर वाढत चाललेला नागर संस्कृतीचा प्रभाव त्यामुळे बोलीभाषा दडपल्या जातात. बोलीच नष्ट झाल्या तर त्यातील हे भाषिक वैभवदेखील नष्ट होईल. त्यामुळे भाषिक अभ्यासाद्वारे केले जाणारे बोलींचे संकलन व विश्लेषण हे त्या बोलीच्या संवर्धनाच्यादृष्टीने उचललेले महत्त्वाचे पाऊल ठरेल.

बोलींचे संवर्धन ती बोली बोलल्यामुळे होते आणि तिच्या संकलन आणि संवर्धनामुळे ती समाजाच्या आणि भाषेच्या उभारणीला हातभार लावते. आज नवीन शैक्षणिक धोरणांतर्गत बहुविद्याशाखीय अभ्यासाला चालना मिळाली आहे. त्यामुळे भाषा आणि इतर विद्याशाखा यांच्या अभ्यासाला बोलीअभ्यास नक्कीच उपकारक ठरेल. नवीन शैक्षणिक धोरणामध्ये प्रादेशिक किंवा मातृभाषेतून प्राथमिक शिक्षण घेण्यावर भर देण्यात आलेला आहे. याकामी प्रादेशिक भाषा व बोलींचे संकलन, संशोधन व लेखन उपयुक्त ठरेल.

ही बोली बोलणाऱ्या बोलकांनी आपल्या भाषेविषयी जागरूक राहून त्या बोलीतून अधिकाधिक संभाषण साधल्याने भाषिक संवर्धनाला मदत होईल. त्यातून जास्तित जास्त संभाषण आणि लेखन केल्याने ज्ञानाची आणि प्रर्यायाने भाषेची वृद्धी झाल्याशिवाय राहणार नाही. भाषिक संप्रेषणासोबतच त्या बोलीतून संस्थात्मक आणि संघटनात्मक कार्याची आवश्यकता आहे. त्यासाठी सामाजिक, सांस्कृतिक, भाषिक व साहित्यिक उपक्रमांच्या आयोजनाची गरज असून त्यात सातत्य राखून दूर गेलेल्या बोलकांना जवळ आणण्यासाठी प्रयत्न करणे आवश्यक आहेत. त्याकामी समाज माध्यमे, सामाजिक संकेत स्थळे यांचा वापर उपयुक्त ठरू शकतो. आपणच आपल्या भाषेविषयी सांगितले पाहिजे आणि ते आपल्या भाषेतून जास्त प्रभावीपणे सांगता येते याचे भान प्रत्येक बोलकाला असणे आवश्यक आहे. आज कितीतरी बोलीमधील साहित्य त्या त्या समाजाचे प्रतिनिधित्व करताना दिसतात. दालदी बोलीलाही अशा नेतृत्त्वाची गरज आहे.

निष्कर्ष

समाजाच्या स्थित्यंतराचा आलेख भाषिक अभ्यासातून कळून येतो. बोली त्या त्या समाजाच्या सामाजिक सांस्कृतिक वारशाच्या निदर्शक असतात. त्यामुळे बोलींचे संवर्धन ती बोली बोलल्यामुळे होते आणि तिच्या संकलन

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आणि संवर्धनामुळे ती समाजाच्या आणि भाषेच्या उभारणीला हातभार लावते. आज नवीन शैक्षणिक धोरणांतर्गत बहुविद्याशाखीय अभ्यासाला चालना मिळाली आहे. या पार्श्वभूमीवर बोली अभ्यास नक्कीच साह्यभूत ठरणार आहे. दिवसेंदिवस कमी कमी होत जाणारी बोलकांची संख्या आणि प्रमाणभाषा तसेच इतर भाषांचा प्रभाव आणि सामाजिक, शैक्षणिक, राजकीय, धार्मिक अशी इतर आव्हाने समोर असूनही सकारात्मक विचारातून आणि संघटनात्मक कार्यातून भाषिक संवर्धन साधता येणे शक्य आहे.

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कापसाळ गावातील लोकसंख्या वैशिष्ट्ये

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2. Miss. Swarali .S. Kanhere
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प्रस्तावना:

कापसाळहे गाव सह्याद्रीच्याकुशीत वसलेले आहे .हे गाव चिपळूण तालुक्या पासून ४ कीमी अंतरावर आहे. लोकसंख्या वैशिष्ट्यांचाअभ्यास या विषयाचे संशोधन करण्यासाठी चिपळूण तालुक्यातील कापसाळ हे गाव निवडले आहे. कापसाळ गावातील लिंग गुणोत्तर,स्थलांतर,साक्षर,निरक्षर वयोगटा नुसार यांचा अभ्यास केला आहे .

उद्दिष्ट्ये:

१. कापसाळ गावातील लोकसंख्या रचनेचा अभ्यास करणे.
२. व्यावसायिक रचनेचा अभ्यास करणे.
३. कापसळ गावातील लोकसंख्या स्थलांतरचा कलअभ्यास करणे.

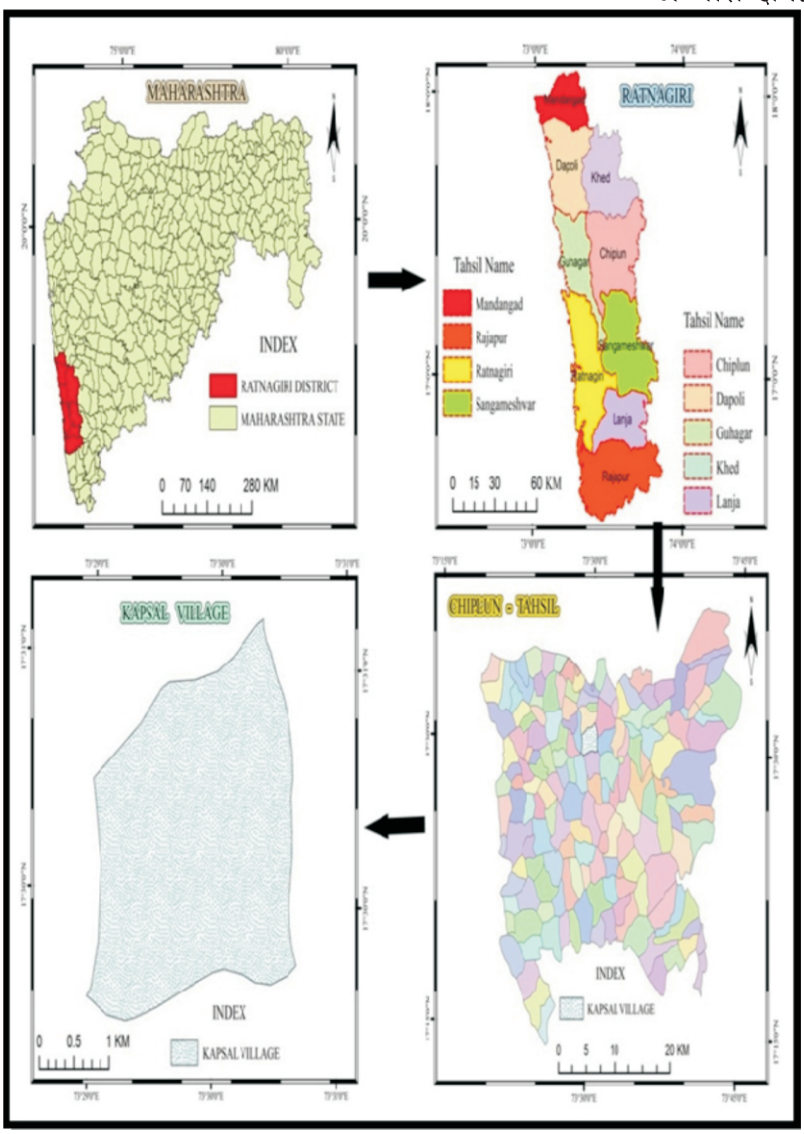
गृहितके :

१. कापसाळ गावात स्थलांतरचा वेग जास्त आहे.
२. कापसाळ गावात साक्षरतेचे प्रमाण जास्त आहे.
३. कापसळ गावातील लोकांचे जीवनमान उंचावत आहे.

संशोधन पद्धती:

प्राथमिक माहीत निरीक्षण व अनुसूचीत द्वारे माहिती गोळा केली. तसेच ग्रामपंचायतीत जाऊन ग्राम सेवकाची प्रत्यक्ष मुलाखत घेतली. तसेच वाड्यांची संख्या ,गावातील कुटुंबाची संख्या ,गावातील लोकसंख्या माहिती गोळा केली.

अभ्यास क्षेत्र:



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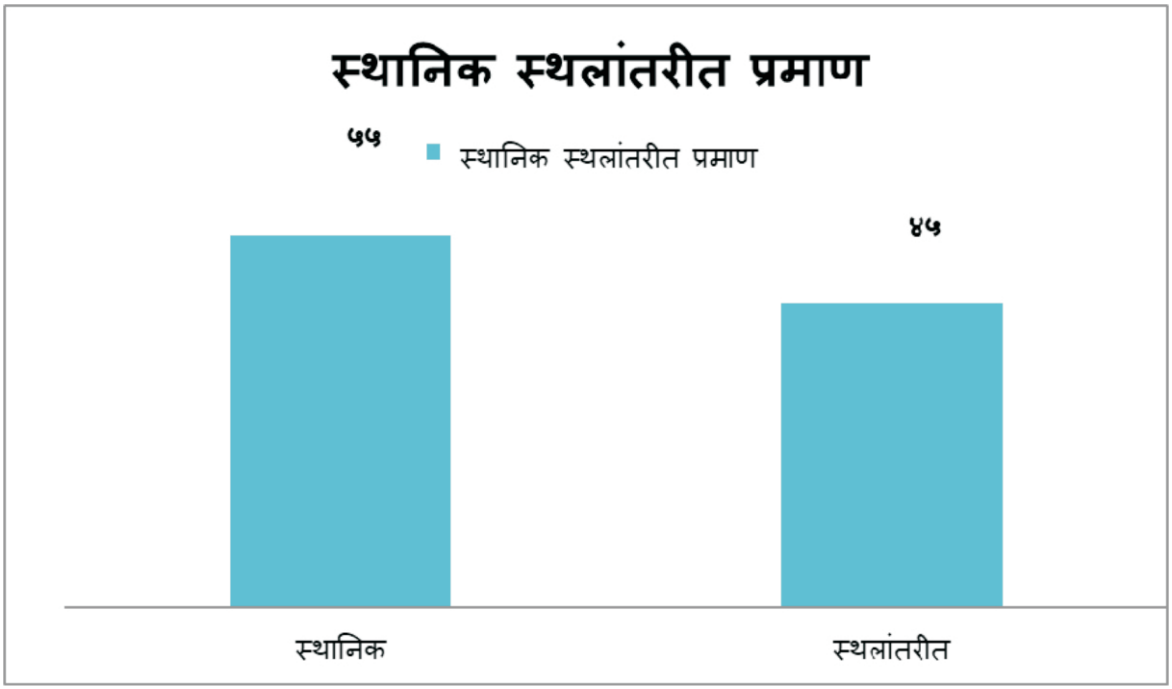
महाराष्ट्र राज्यात रत्नागिरी जिल्ह्यातील चिपळूण तालुक्यात असणारे कापसाळ गावाचे स्थान नकाशात दर्शविले आहे. या गावचा अक्षवृतीय विस्तार १७ज५१'३८'' आहे . तर रेखावृतीय विस्तार ७३ज५०'४६'' आहे .कापसाळ गावाला लागून मुंबई गोवा महामार्ग आहे. त्याच बरोबर अंतरराष्ट्रीय महामार्ग ६६ सुध्दा लागून आहे.

माहितीचे विश्लेषण:

स्थानिक स्थलांतरीत प्रमाण –

स्थानिक	६१	५५
स्थलांतरीत	४९	४५
एकूण	११०	१००



१. लोकसंख्या रचनेचा अभ्यास–

वयोगट रचनेच्या आभ्यासबरोबर लोकसंख्येचा आभ्यास करताना लिंग गुणोत्तर या पध्दतीचा वापर केला आहे. लोकसंख्येतील १०००पुरुषांमागे स्त्रीयांची संख्या म्हणजे लिंग गुणोत्तर होय.

कापसाळ गावातील लिंग रचनेचा अभ्यास केल्यास असे लक्षात येते की, कापसाळ गावामध्ये १०००पुरुषामागे ९६८ स्त्रीया आहेत. यावरुन असे लक्षात येते की

स्त्रियांपेक्षा पुरुषांची संख्या जास्त आहे.

कारण कापसाळ हे गाव नगर सिमांत प्रदेश असल्याने मजुर व कामगारांची संख्या जास्त आहे. त्यापैकी बरेच लोक कुटुंबाना आपल्या गावी ठेवुन कापसाळ गावात एकटे राहतात. त्यामुळे पुरुषांची संख्या जास्त आहे.

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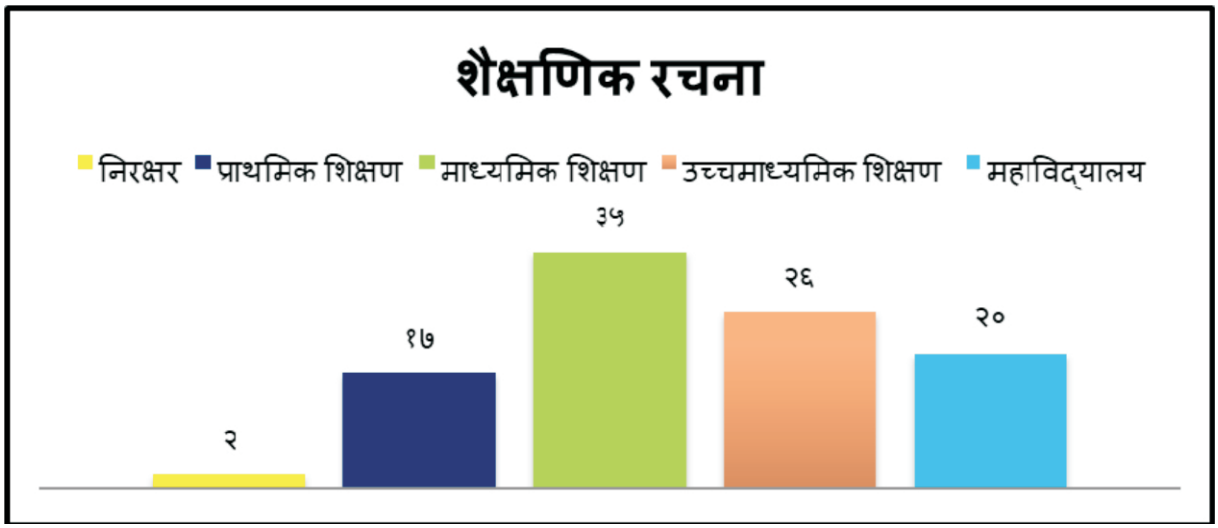
२. शैक्षणिक रचना–

शैक्षणिक रचना	निरिक्षित मुल्य	टक्केवारी
निरक्षर	१०	२
प्राथमिक शिक्षण	६७	१७
माध्यमिक शिक्षण	१४९	३५
उच्चमाध्यमिक शिक्षण	११०	२६
महाविद्यालय	८५	२०
एकूण	**४२१**	**१००**



संशोधना दरम्यान कापसाळ गावातील शैक्षाणिक रचनेचा अभ्यास केल्यावर असे लक्षात आले की,निरक्षराचे प्रमाण खुपच कमी म्हणजे २% आहे. प्राथमिक शिक्षण घेणारे १७% आहेत. माध्यमिक शिक्षण घेणारे ३५% आहेत. तर उच्चमाध्यमिक शिक्षण घेणारे २६% आहेत. व महाविद्यालयामध्ये शिक्षण घेणारे २०% आहेत.

कापसाळ गावात निरक्षरांची संख्या कमी आहे. प्राथमिक व महाविद्यालतील संख्या मध्यम आहे . माध्यमिक आणि उच्च माध्यमिकांची संख्या जास्त आहे.

३. कापसाळ गावातील वार्षिक उत्पन्न

वार्षिक उत्पन्न	निरीक्षितसंख्या	टक्केवारी
५० हजार पेक्षा कमी	२०	१८
५० ते १ लाख	१६	१५
१ ते १.५० लाख	४७	४२
१.५० ते २.००	२७	२५
एकूण	**११०**	**१००**

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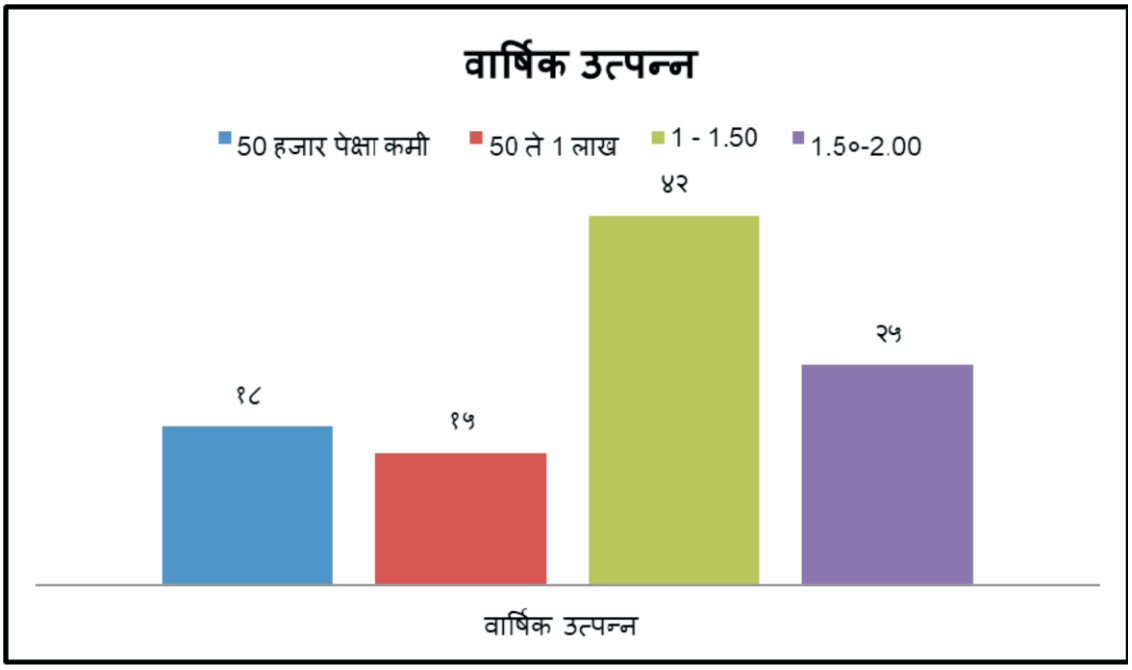

कापसाळ गावातील लोकांच्या वार्षिक उत्पन्नचा आभ्यास केल्यावर असे लक्षात आले की ५० हजार पेक्षा कमी वार्षिक उत्पन्न घेणारे १८% आहे. ५० ते १ लाख वार्षिक उत्पन्न घेणारे १५% आहे. तर १ ते १.५० लाख वार्षिक उत्पन्न घेणारे ४२% आहे. १.५० ते २.०० लाख वार्षिक उत्पन्न घेणारे २५% आहे.कापसाळ गावात असलेली व्यवसायिक रचना व नोकरदार वर्ग,व्यापार,स्वंयमरोजगार, शेती इ. व्यवसायात गुंतलेली आहे.

निष्कर्ष :

१) कापसाळ गावामध्ये मूलभूत सुविधा जास्त पाहायला मिळतात.
२) कापसाळ गावातील लोकांचा राहणीमानाचा दर्जा उंचावत आहे.
३) कापसाळ गावामध्ये नागरीकरणाचा वेग जास्त आहे.
४) स्थानिक- स्थलांतरीतांचे प्रमाण वाढत आहे.

उपाय :

१) कापसाळ गावामध्ये लघु उद्योगांना प्रोत्साहन देऊन रोजगार निर्मिती करणे.
२) नियोजनबद्ध विकास आराखडा तयार करून त्याची अमलबंजावणी करणे.

संदर्भ ग्रंथ :

१) जनगणना अहवाल २०११
२) www.shodhganga.com
३) वाहतूक भूगोल :- डॉ. विठ्ठल घारपुरे
४) मानवी भूगोल:- डॉ. मजीद हुसेन

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अध्ययन अध्यापन प्रक्रियेतील संस्कृत भाषेची भूमिका

स्नेहा महेंद्रनाथ शिवलकर
संस्कृत विभाग
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१. प्रस्तावना

भाषा ही मानवाच्या ज्ञानप्राप्तीचे, विचारप्रकटीकरणाचे व संस्कृतीच्या संवर्धनाचे प्रभावी माध्यम आहे. भारतीय संस्कृतीमध्ये संस्कृत भाषेला अनन्यसाधारण महत्त्व प्राप्त झाले आहे. वेद, उपनिषदे, ब्राह्मणे, आरण्यके, पुराणे, स्मृती, दर्शनशास्त्र, काव्य, नाट्य, गणित, आयुर्वेद, योग, खगोलशास्त्र यांसारख्या विविध ज्ञानशाखांचा मूलस्रोत संस्कृत साहित्यात आढळतो. गुरुकुल पद्धतीपासून आधुनिक शिक्षणपद्धतीपर्यंत संस्कृत भाषेचा प्रभाव टिकून आहे.

अध्ययनअध्यापन प्रक्रियेत केवळ माहिती देणे अपेक्षित नसून विद्यार्थ्यांचा सर्वांगीण विकास घडवून आणणे हे शिक्षणाचे प्रमुख उद्दिष्ट आहे. अध्ययनअध्यापन प्रक्रियेत संस्कृत भाषेचा समावेश केल्यास विद्यार्थ्यांचा बौद्धिक, भाषिक, नैतिक व सांस्कृतिक विकास अधिक परिणामकारकपणे साध्य होतो. या दृष्टीने संस्कृत भाषा ही मूल्यशिक्षण, बौद्धिक विकास व सांस्कृतिक जाणीव निर्माण करण्याचे प्रभावी साधन ठरते. म्हणूनच अध्ययनअध्यापन प्रक्रियेत संस्कृत भाषेच्या भूमिकेचा अभ्यास करणे अत्यंत आवश्यक आहे.

२. संशोधनाची उद्दिष्टे

प्रस्तुत संशोधन लेखाची उद्दिष्टे पुढीलप्रमाणे आहेत

२.१ अध्ययनअध्यापन प्रक्रियेत संस्कृत भाषेचे महत्त्व स्पष्ट करणे.

२.२ विद्यार्थ्यांच्या बौद्धिक व भाषिक विकासात संस्कृत भाषेची भूमिका अभ्यासणे.

२.३ आधुनिक शिक्षणपद्धतीत संस्कृत भाषेची उपयुक्तता विशद करणे.

२.४ संस्कृत अध्यापनासमोरील अडचणी व आव्हाने समजून घेणे.

२.५ संस्कृत अध्यापन अधिक प्रभावी करण्यासाठी उपाय सुचवणे.

३. संशोधन पद्धती

या संशोधनासाठी वर्णनात्मक (Descriptive) संशोधन पद्धतीचा अवलंब करण्यात आला आहे. यासाठी विविध संदर्भग्रंथ, शैक्षणिक नियतकालिके, संशोधन लेख, अभ्यासक्रम व राष्ट्रीय शिक्षण धोरण २०२० यांचा अभ्यास करण्यात आला आहे. प्राप्त माहितीचे विश्लेषण करून निष्कर्ष मांडण्यात आले आहेत. ही पद्धती प्रामुख्याने गुणात्मक स्वरूपाची असून विद्यमान शैक्षणिक साहित्य आणि संबंधित धोरणात्मक दस्तऐवजांच्या सखोल अभ्यास व संकलनावर आधारित आहे.

४. अध्ययनअध्यापन प्रक्रियेची संकल्पना

अध्ययन अध्यापन प्रक्रिया म्हणजे शिक्षक व विद्यार्थी यांच्यातील नियोजित, उद्दिष्टपूर्ण व परस्परसंवादी प्रक्रिया होय. या प्रक्रियेद्वारे ज्ञान, कौशल्ये, मूल्ये व दृष्टिकोन यांचे हस्तांतरण घडून येते. प्रभावी अध्यापनासाठी विषयवस्तू, अध्यापन पद्धती, भाषा, शैक्षणिक साधने व अनुकूल वातावरण यांचा समन्वय आवश्यक असतो. भाषा ही या प्रक्रियेतील

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केंद्रस्थानी असलेली घटक आहे. त्यामुळे अध्यापनासाठी निवडली जाणारी भाषा प्रभावी, समृद्ध व विचारप्रवर्तक असणे आवश्यक ठरते.

५. संस्कृत भाषेचे शैक्षणिक महत्त्व

५.१ भाषिक विकास

संस्कृत भाषा ही अत्यंत शास्त्रबद्ध, व्याकरणनिष्ठ व समृद्ध शब्दसंपदेची भाषा आहे. पाणिनीय व्याकरणामुळे भाषेची रचना अत्यंत तर्कशुद्ध आहे. संस्कृतच्या अध्ययनामुळे विद्यार्थ्यांची शब्दसंपदा वाढते, उच्चारशुद्धता सुधारते, विचार स्पष्ट होतात व इतर भाषांचे अध्ययन सुलभ होते. तसेच सृजनशीलता विकसित होते. अनेक भारतीय भाषांची मुळे संस्कृतमध्ये असल्याने भाषिक समज अधिक प्रगल्भ होते. त्यामुळे अध्ययन विषयाचे आकलन सुलभ होते. विद्यार्थ्याचे संवाद कौशल्य विकसित होते.

५.२ बौद्धिक विकास

संस्कृतमधील सूत्ररचना, श्लोक, तर्कशुद्ध मांडणी व संकल्पनात्मक स्पष्टता यामुळे विद्यार्थ्यांची स्मरणशक्ती, चिंतनशक्ती व विश्लेषण क्षमता विकसित होते. श्लोकांचे पठण व अर्थग्रहण केल्याने एकाग्रता वाढते. त्यामुळे अध्ययनअध्यापन प्रक्रियेत संस्कृत भाषेचा वापर केल्यास बौद्धिक विकासाला चालना मिळते.

५.३ मूल्यशिक्षण व चारित्र्यविकास

संस्कृत साहित्यामध्ये सत्य, अहिंसा, शिस्त, कर्तव्यभावना, सहिष्णुता, करुणा, समभाव यांसारखी उच्च जीवनमूल्ये आढळतात. रामायण, महाभारत, भगवद्गीता, हितोपदेश, पंचतंत्र यांसारख्या ग्रंथांमधून विद्यार्थ्यांना नैतिक शिक्षण मिळते. त्यामुळे संस्कृत भाषा ही मूल्यशिक्षणाचे प्रभावी साधन ठरते. भौतिक विकासाबरोबरच नैतिक विकास हा आजच्या काळाची गरज आहे. प्रत्येकाचा धर्म म्हणजेच कर्तव्य कोणती आहेत आणि ती पूर्ण करण्याची जाणीव या नैतिक शिक्षणातून रुजवण्यात संस्कृत भाषा प्रभावी ठरते. आजचा युवा हा देशाची संपत्ती आहे. तिचा चारित्र्यविकास घडविण्यात संस्कृत साहित्याचे योगदान अमूल्य आहे.

५.४ सांस्कृतिक व राष्ट्रीय एकात्मता

संस्कृत भाषा भारतीय संस्कृतीची वाहक आहे. तिच्या अध्ययनामुळे विद्यार्थ्यांमध्ये सांस्कृतिक जाणीव निर्माण होते व राष्ट्रीय एकात्मतेची भावना दृढ होते. विविध प्रांतांतील लोकांना एकत्र बांधण्याचे कार्य संस्कृत भाषेने केले आहे. भारत देशाची भाषावार प्रांतरचना ही भाषिक वैविध्याचे प्रतिक आहे. यामध्ये सर्व भाषिक लोकांना एकत्र जोडणारा आणि राष्ट्रीय एकात्मता राखण्याचा प्रयत्न करणे अत्यन्त आवश्यक आहे. ते कार्य संस्कृत भाषाध्ययानाने होताना दिसते.

६. आधुनिक शिक्षणात संस्कृत भाषेची भूमिका

आजच्या आधुनिक व तंत्रज्ञानप्रधान युगातही संस्कृत भाषेचे महत्त्व कमी झालेले नाही. राष्ट्रीय शिक्षण धोरण २०२० मध्ये भारतीय भाषांना विशेष महत्त्व देण्यात आले आहे. संगणकीय भाषाविज्ञान, कृत्रिम बुद्धिमत्ता (AI), योगशास्त्र, आयुर्वेद, मानसशास्त्र यांसारख्या क्षेत्रांत संस्कृत संकल्पनांचा अभ्यास केला जात आहे. संस्कृत ही वैज्ञानिकदृष्ट्या अचूक व तर्कसंगत भाषा असल्याचे अनेक अभ्यासकांनी मान्य केले आहे. त्यामुळे आधुनिक शिक्षणात संस्कृत भाषेचा समावेश करणे काळाची गरज आहे.

७. संस्कृत अध्यापनातील आव्हाने

अध्ययन अध्यापन प्रक्रियेत संस्कृत भाषेच्या प्रभावी अंमलबजावणीसमोर काही अडचणी आढळतात

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७.१ विद्यार्थ्यांमध्ये संस्कृत भाषा कठीण असल्याची भीती.

७.२ पारंपरिक, पाठांतरप्रधान अध्यापन पद्धतींचा अतिरेक.

७.३ प्रशिक्षित व आधुनिक दृष्टिकोन असलेल्या शिक्षकांची कमतरता.

७.४ तंत्रज्ञानाचा मर्यादित वापर.

७.५ दैनंदिन जीवनाशी संस्कृतचा संबंध स्पष्ट न होणे.

८. उपाय व सूचना

संस्कृत अध्यापन अधिक प्रभावी करण्यासाठी पुढील उपाय सुचविता येतील

८.१ क्रियाकलापाधारित, संवादात्मक व अनुभवाधारित अध्यापन पद्धतींचा अवलंब करावा.

८.२ नाट्य, गीत, कथा, संभाषण, खेळ व प्रकल्प पद्धतीचा वापर करावा.

८.३ डिजिटल साधने, ऑडिओव्हिडिओ साहित्य व ई-लर्निंगचा वापर वाढवावा.

८.४ शिक्षक प्रशिक्षण कार्यक्रम अधिक अद्ययावत व व्यवहाराभिमुख करावेत.

८.५ संस्कृत भाषेचा आधुनिक जीवनाशी व करिअर संधींशी संबंध स्पष्ट करावा.

९. निष्कर्ष

अध्ययन अध्यापन प्रक्रियेत संस्कृत भाषेची भूमिका अत्यंत महत्त्वाची व बहुआयामी आहे. ही भाषा केवळ प्राचीन ग्रंथांची भाषा नसून आधुनिक शिक्षणासाठीही उपयुक्त आहे. संस्कृतच्या अध्ययनामुळे विद्यार्थ्यांचा बौद्धिक, भाषिक, नैतिक व सांस्कृतिक विकास साधता येतो. योग्य अध्यापन पद्धती व आधुनिक तंत्रज्ञानाच्या सहाय्याने संस्कृत भाषा अधिक प्रभावीपणे शिकविता येऊ शकते. त्यामुळे शिक्षणप्रक्रियेत संस्कृत भाषेला योग्य व मानाचे स्थान देणे ही आजच्या काळाची गरज आहे.

संदर्भसूची

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२. आपटे पां.श्री., महाराष्ट्रातील राष्ट्रीय शिक्षणाचा इतिहास, १९५७

३. उत्पात वसंत भ., संस्कृत साहित्य परिचय, पुणे, २००५

४. करंबेळकर वि. वा., संस्कृत साहित्याचा सोपपत्तिक इतिहास, शारदा प्रकाशन, १९६३

५. गोखले मंजूषा, माहुलीकर गौरी, वैद्य उमा, अभिजात संस्कृत साहित्याचा इतिहास , प्रथम आवृत्ती, ऋतायन संस्था ,२००४, नवी मुंबई.

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७. डांगे एस.एस., भारतीय साहित्याचा इतिहास, नागपुर, १९७५

८. पंडित मनोहर देवकृष्ण, प्राचीन भारतीय भाषाशास्त्र, शुभदा सारस्वत प्रकाशन, पुणे, २०००

९. राष्ट्रीय शिक्षण धोरण २०२०, शिक्षण मंत्रालय भारत सरकार

१०. व्हटकर अशोक , संस्कृत प्राकृत (मराठी) भाषाविज्ञान , खण्ड पहिला, पुणे, २०१२.

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(ICRLHSS-2026) 23rd and 24th January, 2026

आधुनिक संस्कृत भाषेच्या विकासातील डॉ. ओगेटी परीक्षित शर्मा यांचे योगदान.

प्रज्ञा सचिन भट
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प्रस्तावना

संस्कृत भाषा ही भारताची प्राचीन, समृद्ध आणि शास्त्रशुद्ध भाषा आहे. तिला देववाणी असेही म्हटले जाते. वेद, उपनिषदे, रामायण, महाभारत, पुराणे, दर्शनशास्त्र, आयुर्वेद, ज्योतिष आणि व्याकरण यांसारखे अनेक महान ग्रंथ संस्कृत भाषेत रचले गेले आहेत. संस्कृत भाषेचे व्याकरण अत्यंत शिस्तबद्ध असून पाणिनींच्या **अष्टाध्यायी** या ग्रंथामुळे तिची रचना स्पष्ट व शास्त्रशुद्ध झाली आहे. या भाषेची शब्दरचना अचूक आणि भावपूर्ण असल्यामुळे विचारांची प्रभावी मांडणी करता येते. प्राचीन संस्कृत साहित्य हे धार्मिक व तात्त्विक दृष्ट्या समृद्ध आणि व्याकरणदृष्ट्या अत्यंत शिस्तबद्ध आहे. अभिजात संस्कृत साहित्याचा विचार करता काव्य ही संज्ञा केवळ या पद्यवाङ्मयापुरतीच मर्यादित नसून सर्व ललितवाङ्मयबंधासाठी वापरली जाते. **वाक्यं रसात्मक काव्यं ।** या उक्तीनुसार काव्याचे श्रव्य व दृश्य असे प्रकार पडतात. श्रव्य काव्यात गदय, पदय किंवा गदयपदयमिश्रित अशा साहित्याचा अंतर्भाव होतो. गदयकाव्यात कथा, आख्यायिका, नीतिकथा, लोककथा इ. येतात. पदयकाव्यात महाकाव्य, लघुकाव्य खंडकाव्य, स्तोत्रे, नीतिकाव्ये, सुभाषिते इ. येतात. जे कानांनी व डोळयांनी अनुभवले जाते ते म्हणजे दृश्यकाव्य. चतुर्विध अभिनयाच्याद्वारे जे रंगमंचावर साकारले जाते ते नाट्य होय. आधुनिक संस्कृत साहित्य म्हणजे १७ व्या शतकापासून ते आजपर्यंत संस्कृतमध्ये लिहिलेले साहित्य. ज्यात कविता, कथा, कादंबरी, नाटक आणि गद्य यांचा समावेश आहे. यात आधुनिक विचार, सामाजिक जाणीव आणि प्रादेशिक भाषांमधील नवीन शब्द वापरून संस्कृतला अधिक सुलभ आणि आकर्षक बनवले आहे. प्राचीन संस्कृत साहित्याशी स्पर्धा करू शकेल अशा दर्जेदार आधुनिक साहित्यकृतींची निर्मिती होत आहे, ज्यामुळे संस्कृत भाषा जिवंत आणि विकसित राहण्यास मदत झाली आहे. आधुनिक साहित्यकरांपैकी डॉ.ओगेटि परीक्षित शर्मा यांचे योगदान संस्कृत भाषेच्या आधुनिक विकासाच्या संदर्भात विशेष उल्लेखनीय आहे.

संशोधनाची उद्दिष्टे

१) डॉ. ओगेटि परीक्षित शर्मा प्राथमिक परिचय करून देणे.

२) डॉ ओगेटी परीक्षित शर्माचे साहित्य अभ्यासून त्यांचे आधुनिक संस्कृत भाषेचे योगदान अभ्यासणे.

३) साहित्याच्या आधारे नवीन नवीनशब्दरचना, शैली यांचा अभ्यास करून संस्कृत भाषविकासासाठी त्यांच्या योगदानाचा परिचय करून देणे.

संशोधनाची परिकल्पना (Hypothesis)

डॉ. ओगेटि परीक्षित शर्मा यांचे साहित्यिक कार्य, विशेषतः त्यांच्या आधुनिक शैलीतील काव्य, नाटक आणि बालगीतांमुळे संस्कृत भाषेचे व्याकरण, शैली आणि सामान्य जनमानसाशी संवाद अधिक सुलभ झाले, ज्यामुळे आधुनिक संस्कृत साहित्याचा प्रसार आणि लोकप्रियता वाढली . संस्कृत साहित्यातील योगदानामुळे संस्कृत भाषेला

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केवळ एक शास्त्रीय भाषा म्हणून नव्हे तर आधुनिक संवादाची व व्यवहारिक भाषा म्हणून स्थान प्राप्त झाले.

व्याप्ती आणि मर्यादा

डॉ. ओगेटि परीक्षित शर्मा यांच्या निवडक साहित्याचा अभ्यास करून हा शोधनिबंध लिहला आहे.

१. **परीक्षिन्नाटकचक्रम्**

२. **जानपदगीतमंजिरी**

डॉ.ओगेटि परीक्षित शर्मा

डॉ. परीक्षित शर्मा यांचा जन्म २० ऑगस्ट १९३० रोजी आन्ध्रप्रदेशातील गुंटूर जिल्हयातील माजली या गावी झाला. आईचे नाव कौसल्या त्यांच्या लहानपणीच आई दिवंगत झाली. पुढे वडिलांनी त्यांना शिकविले. त्यांची मातृभाष तेलगु असून त्याखेरीज त्यांचे संस्कृत, हिंदी, मराठी, इंग्रजी भाषावर प्रभूत्व होते.

कार्य

आठव्या वर्षी उपनयन झाल्यावर पोन्नूर गावी श्रीभावनारायण संस्कृत वेदपाठशाळेत आठवर्षेसंस्कृतचे आणि तेलगूचे शिक्षण घेतले. पाठशाळेच्या शिक्षणानंतर ते आन्ध्रगीर्वाण विद्यापीठात दाखल झाले.पुढे बनारस हिंदू विद्यापीठातून संस्कृत, हिंदी, इंग्रजी ,प्राचीन भारतीय संस्कृती व पुरातत्वविद्या विषय घेऊन बी.ए झाले. मुंबई विद्यापीठातून संस्कृत, प्राकृत, भाषाशास्त्र व इंग्रजी हे विषय घेऊन स्नातकोत्तर पदवी(एम.ए) मिळवली पुढे त्यांनी मद्रास व मुंबई येथे विविध शैक्षणिक संस्थामध्ये अध्यापन केले. महाराष्ट्र सरकारच्या विभागीय उपसंचालकपदी ते काम करू लागले. शिक्षणमंडळाच्या दाक्षिणात्य भाषाविषयक समितीचे ते सभासद होते. सेवानिवृत्तीनंतर कॅनडातील मंदिरात नागरिकांसाठी संस्कृतचे अध्यापन केले.

लेखन

१) गौतम बुद्धांची धर्मपत्नीयशोधरा हिच्या उपेक्षाग्रस्त जीवनाची गाथा सांगणारे यशोधरा हे नायिका प्रधान महाकाव्य रचले.

२) ८०सर्गांचेसहाकांडात विभागलेले शूर देशभक्त महाराणाप्रताप याच्या वीरगाथेवर आधारित श्रीमत्प्रतापराणायनम् हे दुसरे महाकाव्ये रचले.

३) परीक्षिन्नाटकचक्रम हा २७ लघुनाटकांचा संच.

४) कारगिल विजयम् हे नाटक.

५) जानपदनृत्यगीतमंजिरी हा लोकगीतांचा संग्रह.

६) अक्षगीतरामायणम् व अक्षगीतमुकुन्दम् ही रामकृष्णावरील गीतिकाव्ये.

७) सौदर्य मीमांसा हा काव्य– शास्त्रावरील लक्षणग्रन्थ.

८) हिंदुमतम् नावाचे गद्य.

९) कालाय तस्मै नमः ही आत्मचरित्रात्मक कादंबरी असे वैविध्यपूर्ण साहित्य निर्माण केले.

पुरस्कार

१) यशोधरा ह्या महाकाव्यासाठी अखिल भारतीय कालिदास पुरस्कार.

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२) श्रीमत्प्रतापराणायनम् साठी अखिल भारतीय साहित्य अकादमी पुरस्कार.

३) पंडित, महाकवी, गीर्वाणयोगचक्रवर्ती इ. उपाधींनी सन्मानित करण्यात आले.

४) राष्ट्रीय संस्कृत विद्यापीठ तिरुपतीयांच्याकडून वाचस्पती (डि.लिट) पदवी प्राप्त झाली.

अभिजात संस्कृत नाटकांप्रमाणेच आधुनिक नाटके ही समाजाचे प्रतिबिंब असून त्यामधुन, तत्कालीनजीवनशैली, आह्वाने, सुखदुःखे प्रतिबिंबित होतात. नाटक हे समाजप्रबोधनाचे प्रभावी माध्यम आहे. दृक् श्राव्य माध्यम हे समाजाच्या विचारांमध्ये बदल घडवून आणण्यास समर्थ आहे असा विश्वास डॉ. ओगटी परीक्षित शर्मा लिखित परीक्षिन्नाटकचक्रम ह्या २७ एकांकीकाच्या संग्रहावरुन लक्षात येते. ह्या एकांकिकासंग्रहाचे भासनाटकचक्रम या भास लिखित १३ नाटकसंग्रहाशी साधर्म्य असल्याचे दिसते.

संस्कृत भाषा ही भारतीय संस्कृतीची प्राचीन व समृद्ध भाषा असली तरी आधुनिक काळात भाषेचे संवर्धन व जतन करायचे असेल सरळ साध्या व सोप्या संस्कृत भाषेत करणे व आधुनिक काळाशी सुसंगत साहित्य रचना करणे हे अत्यंत मोठे असे शिवधनुष्य डॉ.ओगेटी परीक्षित शर्मानी हाती घेतले.

भरतमुनीकृत नाटक या रुपकाची लक्षणे

प्रख्यातवस्तुविषयं प्रख्यातोदात्तनायकंचैव
राजर्षिवश्यंचरित तथैव दिव्याश्रयोपेतम् ।।
नानाविभूतिभिर्युतमृद्धिविलासादिभिर्गुणैश्चैव
अङ्कप्रवेशकाढ्यं भवति हि तन्नाटकम ।।
नृपतीनां यच्चरितं नानारसभाव चेष्टितं बहुधा
सुखदुःखोत्पत्तिकृतं भवति हि तन्नाटकं ।।[१]

अभिजात संस्कृत साहित्यात रचलेली रूपके नाट्यशास्त्रातील रूपक लक्षणांच्या आधारे पाहताना व आधुनिक नाटके म्हणजे काय याचा विचार करताना मात्र आधुनिक ही संकल्पना नाटकांच्या बाबतीत कालसापेक्ष नसून ती नाटकातील विचार व सादरीकरणातून दिसून येते.आनंद देणे, मनोरंजन करणे हेच नाटकाचे महत्वाचे प्रयोजन असून नाट्य शब्द नट् या धातूपासून बनतो. नाट्य शब्दाची व्याख्या करताना भरतमुनी म्हणतात,

योऽयं स्वभावो लोकस्य सुखदुःखसमन्वितः।
सोऽङ्गाद्यभिनयोपेतो नाट्यत्वमित्यभिधीयते।।

सुखदुःख मिश्रित जे लोकांचे स्वभाव असतात ते जेव्हा आंगिक वगैरे अभिनयाने सादर केले जातात तेव्हा त्याला नाट्य म्हणतात .हे सादर केले जाणारे नाटक सर्वांसाठी आहे हे सांगताना भरतमुनी म्हणतात,

१) दुःखार्तानां श्रमार्तानां शोकार्तानां तपस्विनाम्।
विश्रामजननं लोके नाट्यमेतद् भविष्यति।।

२) धर्म्यं यशस्यमायुष्यं हितं बुद्धिविवर्धनम्।
लोकोपदेशजननं नाट्यमेतद् भविष्यति।।

[१] नाट्यशास्त्र

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आधुनिक नाटकांनाही ह्या नाट्याच्या व्याख्या लागू होतात हे भरतनाट्यशास्त्र वाचल्यावर लक्षात येते.शिवाय नाटकांचे भावानुकिर्तन लोकावृत्तानुकरणावर म्हणजेच लोकव्यवहारावर आश्रित आहे.

भरतमुनीकृत नाटकाच्या लक्षणांचा विचार लक्षात घेऊन डॉ.ओगेटी परीक्षित शर्मानी रामायण, महाभारत, ऐतिहासिक, नाटकांची रचना केली त्या शिवाय तत्कालीन सामाजिक व लोककथांवर आधारित २७ नाटके रचली.

रामायणावर आधरीत निवडक एकांकिका

रामायणावर आधरीत काव्यावतरणम्, धनुर्भङ्गम्, श्रावणम् एकांकीका रचल्या. भरतमुनीच्या नाट्यशास्त्राचा आधार घेतलेला असला तर संस्कृत भाषा जनमानसापर्यंत पोहचावी व सर्वानी बोलावी या उद्देशाने एकांकिकेतील सर्व पात्रे संस्कृत बोलतात. ह्या एकांकिका रामायणावर आधारीत असून आद्य नाटककार भासाचा प्रभाव असलेला जाणवतो तरीही संस्कृत भाषेच्या जागृतीचा ध्यास घेऊन रचना केलेली आहे हे प्रकर्षाने जाणवते.

महाभारतावर आधरित निवडक एकांकिका

महाभारतावर आधारीत प्रबोधनशाला, नर्तनशाला, सावित्री, उत्तरगोग्रहणम्, भीष्मप्रतिज्ञा अशा एकांकिकाची रचना केली. या एकांकिका प्रसिद्ध महाभारतातील घटनांवर आधारित असून ह्या नाट्यरचना संगीतमय आहेत. भीष्मप्रतिज्ञा या एकांकिकेत 'धीवरगीत म्हणजे कोळी गीत कथेच्या अनुषंगाने पण अत्यंत सोप्या भाषेत रचले व स्वतः रागबद्ध केले. त्याचबरोबर सावित्री या एकांकिकेत

जय जय जय गौरी रमणा ।।

भक्तजनावलि संकट हरण।।२

हे नाट्य गीत स्वतः रागबद्ध केले. गीतांच्या माध्यमातून कथेला रंगत चढतेच पण आधुनिक कोळी गीत, नाट्यगीतरचना संस्कृत भाषेतही करता येतात हे त्यांचे संस्कृत साहित्याला पर्यायाने संस्कृत भाषेला मोठे योगदान आहे.

ऐतिहासिक

''राष्ट्राय इंद'' हे संगम वंशीय हरिहर व बुक्कराय यांनी विजयनगर साम्राज्याची स्थापना का व कशी केली यावर आधारीत एक ऐतिहासिक एकांकिका आहे.

सामाजिक

डॉ.ओगेटी परीक्षित शर्मानी आठ सामाजिक एकांकिका रचल्या. ह्या एकांकिकांचा अभ्यास करताना लक्षात आले की अभिजात साहित्याप्रमाणे दीर्घसमासरचना, एकाक्षरीश्लोक, पाण्डित्यदर्शन कोठेही दिसून आले नाही तर त्यांनी स्वतःरचलेल्या श्लोकांची, सुभाषितांची, गीतांची रचना अत्यंत सोपी असून आधुनिक शब्दांचीही रेलचेल दिसून आली. देवनागरी भाषेतील बुडबूड हा शब्द श्रावणम् या एकांकिकेत दिसतो. त्यातबरोबर खूर्ची, टेबल, मोटरसायकल इ. इंग्रेजी शब्द तर गुड मॉर्जिक, हाऊ डू यू डू अशी वाक्य देवनागरी लिपीत जशीच्या तशी घेतली आहेत. शिवाय टेबल,खुर्ची, चहा इ.शब्दांची रूप संस्कृतभाषेतील विभक्ती जोडून तयार केली आहेत. या इंग्रजी शब्दाना संस्कृत पर्यायवाची शब्द लेखकाला माहित नाहीत असा हेतू नसून तत्कालीन समाजावर इंग्रजी भाषेचा प्रभाव आहे तो प्रभाव कायम ठेऊन संस्कृत भाषेची गोडी लावणे व व्यवहारात बोलण्यास योग्य बनवणे हा हेतू दिसून येतो.

[२] परीक्षित्नाटकचक्रम्

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जानपदनृत्यगीतमञ्जरी

जानपदनृत्यगीतमञ्जरी ह्या संग्रहात भारतीय लोकजीवनाशी निगडीत गीताचे संकलन आहे. ह्या संग्रहात ग्रामिणजीवन, संस्कृती, उत्सव, परंपरा यांचे वर्णन असून लोकगीतांच्या माध्यमातून संस्कृतभाषा जिवंत ठेवण्याचा कवीचा प्रयत्न दिसून येतो. होळीगीत, नागपंचमीगीत, राष्ट्रभक्तीगीत, भक्तीगीत, मुंबईविद्यापीठगीत इ. गीतांच्या माध्यमातून आधुनिक संस्कृत भाषेला नवे आयाम प्राप्त झाले. संस्कृत भाषा आता शिक्षण, संशोधन, संवादाच्या माध्यमातून पुन्हाएकदा समाजात स्थान मिळावीत आहे.

निष्कर्ष

१) साहित्यातून भारतीय संस्कृतीचे दर्शन घडते शिवाय ऐतिहासिक एकांकिकांमधून राष्ट्रभक्ती जागृत करता करता भारतीय परंपरा व संस्कृतीचे दर्शन घडते. सध्या सोप्या रचनांच्या आधारे विद्यार्थ्यांमध्ये संस्कृत भाषेची गोडी निर्माण केली .

२) संस्कृत भाषेच्या संवर्धनात डॉ. ओगेटी परीक्षित शर्मा यांचे योगदान महत्त्वपूर्ण म्हणावे लागेल .

३) तत्कालीन समाजावर असलेल्या भाषेचा प्रभाव कायम ठेऊन संस्कृत भाषेची गोडी लावणे व व्यवहारात बोलण्यास योग्य बनवणे हा हेतून दिसून येतो.

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कौटिलीय अर्थशास्त्रातील आणि अर्वाचीन अध्ययन प्रक्रिया तौलनिक अभ्यास

सौ. प्राजक्ता जोशी
रिसर्च स्कॉलर
मार्गदर्शक– डॉ. कल्पना आठल्ये

प्रस्तावना–

प्राचीन संस्कृत ग्रंथामध्ये त्या त्या काळातील शिक्षण प्रणालीचे वेगवेगळे संदर्भ मिळतात. त्यातून त्या काळातील अध्ययन प्रक्रिया दिसून येते. प्राचीन संस्कृत ग्रंथांमध्ये शास्त्रीय ग्रंथ आहेत. जसे, कौटिलीय अर्थशास्त्र हा राजनीती शास्त्रावर रचलेला संस्कृत ग्रंथ आहे. या ग्रंथात एकूण १५ अधिकरणे आहेत. विनयाधिकरण हे पहिलेच अधिकरण आहे. विनय याचा अर्थ विनम्रता असला तरी विशेषेण नीयते यद्। म्हणजे मार्ग दाखवणारे ते शिक्षण हा अर्थ येथे अभिप्रेत आहे. त्यात राजपुत्रांच्या शिक्षणात कोणत्या विद्या म्हणजेच विषय असायला हवेत, त्यांचे शिक्षण कशाप्रकारे व्हायला हवे, हे स्पष्ट केले आहे. तसेच शिक्षणाचा परिणाम म्हणून प्रजाहितदक्ष राजा कशाप्रकारे तयार झाला पाहिजे, याबद्दलचे विचार कौटिल्याने मांडलेला आहे.

प्रस्तुत ग्रंथात राजाच्या शिक्षणाच्या संदर्भाने अध्ययन प्रक्रिया सांगितली आहे. ऐकणे, ग्रहण करणे, धारण करणे,समजून घेणे, विवेकाने काय घ्यायचे आणि काही सोडायचे हे ठरवणे आणि तत्त्वासंबंधी अभिनिवेश हे गुण ज्याच्याकडे असतात त्या व्यक्तीलाच विनय येतो, असे म्हटले आहे.[१] यामध्ये अध्ययनाचे टप्पे सूचित होतात. जिज्ञासू अशा अध्ययन करणाऱ्या व्यक्तीला विद्या शिकून त्याचा परिणाम म्हणजेच विनय प्राप्त होतो असे सुचवले आहे. येथे विनय याचा अर्थ शिक्षण आहे. कौटिलीय अर्थशास्त्र हा इ.स.पूर्व चवथ्या शतकातील ग्रंथ आहे. त्या काळातील अध्ययन प्रक्रिया या ग्रंथामध्ये दिसून येते.

आधुनिक शिक्षणशास्त्रात अनेक शिक्षणतज्ज्ञांनी अध्ययन प्रक्रियेबाबत सिद्धांत मांडले आहेत. डेव्हिड कोब या शिक्षण तज्ज्ञांनी अनुभवात्मक अध्ययनाची संकल्पना मांडली आहे. अनुभवणे, प्रतिबिंबित करणे, विचार करणे आणि कृती अशा टप्प्यात त्यांनी अध्ययन प्रक्रिया सांगितले आहे. जॉन ड्युई या शिक्षण तज्ज्ञांनी अध्ययन प्रक्रियेला प्रत्यक्ष जीवनाशी जोडले आहे. अध्ययन समाजातील देवाण घेवाणीतून सुद्धा होत असते. अशाप्रकारे वेगवेगळ्या शिक्षणतज्ज्ञांनी अध्ययन प्रक्रियेबद्दल संशोधन केलेले दिसते. कौटिलीय अर्थशास्त्रातील अध्ययन प्रक्रिया आणि आधुनिक शिक्षणशास्त्रातील अध्ययन प्रक्रिया यांचा तुलनात्मक अभ्यास प्रस्तुत शोधनिबंधात केला आहे.

उद्दिष्ट

कौटिलीय अर्थशास्त्रातील आणि अर्वाचीन काळातील अध्ययन प्रक्रिया अभ्यासणे आणि त्या दोन्ही अध्ययन प्रक्रियांची तुलना करणे.

हायपोथिसिस

काळ वेगवेगळा असल्यामुळे कौटिलीय अर्थशास्त्रात दिलेली आणि अर्वाचीन काळातील अध्ययन प्रक्रिया भिन्न आहेत.

१. शुश्रूषाश्रवणग्रहणधारणविज्ञानोहापोहतत्त्वाभिनिविष्टबुद्धिं विद्या विनयति नेतरम् । कौ.अ . १.५.५

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गृहीतक

- कौटिलीय अर्थशास्त्र हा ग्रंथ राजनीतीशास्त्रावरील अभ्यासक्रमातील ग्रंथ होता.
- तत्कालीन समाजाच्या आवश्यकतेनुसार प्राचीन शिक्षणाची रचना होती.

संशोधनाविषयक प्रश्न – (Research question)

१. **कौटिलीय अर्थशास्त्रात सांगितलेली अध्ययन प्रक्रिया कशी आहे ?**

२. **आधुनिक काळातील अध्ययन प्रक्रिया कशी आहे ?**

३. **कौटिलीय अर्थशास्त्रात सूचित होणारी अध्ययन प्रक्रिया आणि अर्वाचीन अध्ययन प्रक्रिया यांच्यात कोणते साम्य आणि फरक आहेत ?**

संशोधन पद्धत

प्रस्तुत संशोधनात कौटिलीय अर्थशास्त्रातील अध्ययन प्रक्रिया आणि आधुनिक अध्ययन प्रक्रिया यांचे संदर्भ संकलित केले. संकलित केलेल्या संदर्भांची तुलना केली.

कौटिलीय अर्थशास्त्रातील शिक्षण प्रक्रिया –

विद्या या शब्दात $\sqrt{}$ विद् हा मूळ धातु आहे. त्याचा अर्थ जाणून घेणे असा आहे. कौटिलीय अर्थशास्त्रात अन्विक्षिकी, त्रयी, वार्ता आणि दंडनीती या चार विद्या राजाच्या शिक्षणामध्ये असाव्या असे म्हटले आहे. या विद्या चारच आहेत[२] असे कौटिल्याचे मत आहे आणि स्वतःचे मत स्पष्ट करण्यासाठी त्यांनी प्रत्येक विद्येचे महत्त्व स्पष्ट केले आहे.

आन्वीक्षिकी म्हणजे तर्क विद्या. यामध्ये सांख्य योग आणि लोकायत म्हणजेच चार्वाक दर्शनाचा समावेश होतो. त्रयी म्हणजे ऋग्वेद यजुर्वेद आणि सामवेद. वार्ता म्हणजे व्यापार, पशुपालन. दंडनीती म्हणजेच राजानीती शास्त्र होय. ही विद्या राजाच्या शिक्षणामध्ये महत्त्वपूर्ण होती, कारण या विद्येमुळे राजामध्ये सदसद्विवेक निर्माण व्हावा ही अपेक्षा होती. राजाने कधी कोणता निर्णय घ्यावा याचे मार्गदर्शन दंडनीती या विद्येच्या अभ्यासाने मिळत होते.[३]

विनायाधिकरणात राजाच्या शिक्षणाविषयी सविस्तर चर्चा येते. विनय म्हणजे शिक्षण होय. विनय हा दोन प्रकारचा सांगितलेला आहे एक कृत्रिम आणि एक स्वाभाविक.[४]

कृत्रिम विनय म्हणजे इतरांकडून योजनापूर्वक दिले जाणारे शिक्षण आणि स्वाभाविक विनय म्हणजे सहजपणे घटनांमधून आणि अनुभवांमधून मिळणारे शिक्षण होय .

ज्या व्यक्तीने शिक्षण घेतले आहे अशा व्यक्तीच्या अंगात विनय येतो म्हणजेच ती व्यक्ती विनम्र होते. ज्या व्यक्तीने शिक्षण घेतले नाही तिच्या अंगी विनय येत नाही म्हणजेच जिला शिक्षणाची इच्छा नाही ती व्यक्ती शिक्षित होत नाही त्यामुळे विनम्रता येत नाही . म्हणजेच येथे व्यक्तीची क्षमता, योग्यता आणि अयोग्यता तपासून शिक्षण दिले जात असावे. जी व्यक्ती सक्षम असेल तिला कृत्रिम आणि स्वाभाविकरित्या शिक्षण मिळत असते मात्र अर्हता नसलेल्या व्यक्तीला योजनापूर्वक शिक्षण दिले किंवा अनुभवांच्या आधारे शिक्षण मिळाले तरी शिक्षणाचे उद्दिष्ट साधणार नाही हे येथे सूचित केले आहे. यातून अध्ययनाने ज्ञान वाढून नम्रता यायला हवी हे उद्दिष्ट स्पष्ट होते

२. चतस्र एव विद्या: इति कौटिल्य:। कौ.अ . १.२.८
३. कौटिलीय अर्थशास्त्रर.प. कंगले १.२.११
४. कृतक: स्वाभाविकश्च विनयः । कौ.अ .१.५.३

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कौटिलीय अर्थशास्त्रानुसार शुश्रूषाश्रवणग्रहणधारणविज्ञानोहापोहतत्त्वाभिनिविष्टबुद्धिं विद्या विनयति नेतरम् । म्हणजे शुश्रूषा, श्रवण, ग्रहण, धारण, विज्ञान, ऊहापोह आणि तत्वाभिनिवेश यांनी युक्त अशी ज्याची बुद्धी आहे त्याला विद्येमुळे विनम्रता येते किंवा त्याला विद्या विशेषत्वाने मार्ग दाखवते पण इतरांना नाही. कामंदकीय नीतीसार या ग्रंथात शुश्रूषा श्रवणञ्चैव ग्रहणं धारणन्तथा। ऊहोपोहोर्थविज्ञानं तत्त्वज्ञानञ्च धीगुणाः।।[५] हा श्लोक येतो. यावरून शुश्रूषा ते तत्वज्ञान हे बुद्धीचे गुण आहेत हे स्पष्ट होते आणि हे गुण आहेत का हे तपासूनच विद्यार्थ्याला शिकवले जाई. प्रस्तुत बुद्धीच्या गुणांवरून अध्ययन प्रक्रिया सूचित होते.

❖ शुश्रूषा

श्रोतुमिच्छा शुश्रूषा ।[६] म्हणजे ऐकण्याची तीव्र इच्छा हा अर्थ अपेक्षित आहे. इच्छा म्हणजे कोणतीही गोष्ट प्राप्त करण्याची मनोकामना. प्राचीन काळी ऐकून शिकण्याची परंपरा होती. मात्र आधुनिक शिक्षणाचा विचार करताना शिकण्याची तीव्र इच्छा असा अर्थ इथे घ्यायला हवा. ऐकण्याची इच्छा असलेली व्यक्तीच ज्ञान घेण्यासाठी तयार असते त्यामुळे अध्ययन प्रक्रियेत या टप्प्याला महत्त्व आहे.

❖ श्रवण

श्रवण म्हणजे ऐकणे. या शब्दात $\sqrt{}$ श्रु हा मूळ धातु आहे आणि त्याचा अर्थ ऐकणे. पण नीतीशास्त्राने सांगितल्या प्रमाणे श्रवण हा एक बुद्धीचा गुण आहे. श्रवण हा शब्द येथे श्रवण कौशल्य हा अर्थ सुचवतो. श्रवण कौशल्यांमध्ये सक्रियपणे समजून घेणे, प्रतिसाद देणे आणि शाब्दिक आणि सांकेतिक संदेश समजणे यांचा समावेश होतो.

❖ ग्रहण

ग्रहण या शब्दात $\sqrt{}$ ग्रह् हा मूळ धातु आहे. ह्या धातुचा अर्थ घेणे असा आहे. ग्रहण या शब्दाचे घेणे, आकलन, स्विकारणे हे अर्थ आहेत. ग्रहण हा सुद्धा बुद्धीचा गुण आहे. जे लक्षपूर्वक ऐकलेले आहे ते आकलन होणे म्हणजे ग्रहण होय .

❖ धारण

धारण या शब्दात $\sqrt{}$ धृ हा मूळ धातु आहे. याचा अर्थ धरून ठेवणे असा आहे. या शब्दाचे धरून ठेवणे, आधार देणे, जपून ठेवणे, समजून घेणे हे सुद्धा अर्थ आहेत. ग्रहण केलेले म्हणजेच शिकलेले लक्षात ठेवणे म्हणजे धारण करणे होय.

❖ विज्ञान

विज्ञान म्हणजे विशेष ज्ञान. जे लक्षात ठेवलेले आहे त्या संदर्भात अधिक ज्ञान घेणे म्हणजे विज्ञान होय . हा बुद्धीचा गुण असून ज्ञानेंद्रिय सहित बुद्धी हा विज्ञानमय कोश सांगितला आहे.

❖ ऊहापोह

ऊहापोह या शब्दात उह आणि अपोह असे दोन शब्द आहेत. ऊह् हा मूळ धातु या शब्दात असून ऊह म्हणजे तर्क, युक्तिवाद, समजणे, परीक्षण, ओळखणे.[७] अपगत: ऊहः अपोहः। अपोह म्हणजे वितर्क. म्हणजेच ऊहापोह म्हणजे संपूर्ण

५. कामंदकीय नीतिसार ४.२२
६. शब्दकल्पद्रु मः भाग ५ – पान १२४
७. शब्दकल्पद्रु मः भाग १ पान २८२

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साधक बाधक चर्चा. हा बुद्धीचा गुण आहे. ज्या गोष्टीचे विशेष ज्ञान झालेले आहे त्या बाबत ग्राह्य किंवा आग्राह्य ठरवण्यासाठी ऊहापोह करणे हा एक मुख्य टप्पा आहे .या टप्प्यात शास्त्रचर्चा अतिशय महत्वाची असते.

❖ तत्वाभिनिवेश

तत्त्व म्हणजे अध्यायानातून ज्याचे ज्ञान झाले ते आणि अभिनिवेश म्हणजे दृढ संकल्प. तत्वाभिनिवेश म्हणजे ऊहापोह करून जे तत्व प्राप्त झाले आहे त्याला दृढपणे धरून राहणे होय. ज्याचा सारासार विचार केलेला आहे त्या बद्दल स्वतःची मते ठरवणे,ती प्रतिपादन करणे आणि अभ्यासातून स्वतःचे सिद्धांत स्थापन करणे तसेच त्याला अनुसरून वर्तन करणे म्हणजे तत्वाभिनिवेश होय. शुश्रूषा ते तत्वाभिनिवेश ही सगळी प्रक्रिया ज्याला शक्य आहे त्यालाच विद्याभ्यासाने विनम्रता येते.पण ज्याला हे शक्य नाही त्याला विनम्रता येत नाही.

यावरून अध्ययन प्रक्रियेतील टप्पे हे मूल्यमापन होते. कारण ह्या सगळ्या टप्प्यांमधून पुढे जाणारा विद्यार्थी हा ज्ञानी असेल हे सिद्ध होत असे. ज्याची बुद्धी अशा प्रकारे श्रवणापासून विशेष ज्ञानापर्यंत येऊन तर्क करू शकते अशा व्यक्तीला विद्या दिली पाहिजे. तरच विद्येचे उद्दिष्ट साध्य होईल. अर्हता नसणाऱ्या व्यक्तीला विद्या दिली तर उद्दिष्ट साध्य होणार नाही. त्यामुळे विद्यार्थ्याच्या विशिष्ट विषय शिकण्यासाठीच्या क्षमतेचे मूल्यमापन होणे आवश्यक असते. पूर्वी ते प्रस्तुत प्रक्रियेच्या आधारे केले जात असावे.अशा प्रकारचे मूल्यमापन करण्यासाठी काही विशिष्ट परीक्षा असाव्यात असे यातून सूचित होते. त्या त्या विद्यांमध्ये पारंगत असलेल्या आचार्यांचे प्रामाण्य स्वीकारल्यामुळे ज्ञान प्राप्त होते आणि दृढ होते.

शुश्रूषा ते तत्वाभिनिवेश ही सगळी अध्ययनाची प्रक्रिया होती. या प्रक्रियेतून ज्या व्यक्तीचे अध्ययन झाले आहे त्या व्यक्तीला उच्च विद्या शिकायला मिळत असावी. अध्ययन प्रक्रियेतील टप्पे हे बुद्धीचे विविध पैलू दाखवणारे आहेत. अशा प्रकारे अध्ययन केले गेले तर ज्या विषयाचे अध्ययन करणार तो विषय उत्तमरीत्या अवगत होईल. ही सगळी प्रक्रिया शिक्षकांच्या मार्गदर्शनाखाली झाली तर ते ज्ञान पक्के होते असे अर्थशास्त्रातील उल्लेखावरून दिसते.

विनयाची वृद्धी व्हावी म्हणजेच सातत्याने राजकुमाराचे शिक्षण चालू राहावे यासाठी विद्यावृद्ध म्हणजेच विद्वान व्यक्तींचा सहवास त्याला मिळेल अशी योजना करायला हवी, असे अर्थशास्त्रात म्हटले आहे. शिक्षणातील प्रगतीसाठी विद्यांमध्ये पारंगत असलेल्या आचार्यांची नियुक्ती केली जात होती.[८] हा सुद्धा राजपुत्रांच्या अध्ययन प्रक्रियेतील महत्वाचा भाग होता.

अशा प्रकारे कौटिलीय अर्थशास्त्रात राजपुत्रांच्या शिक्षणाच्या संदर्भाने तत्कालीन अध्ययन प्रक्रिया सांगितली आहे.काळानुसार शिक्षणप्रणालीमध्ये बदल झाले आहेत त्यामुळे आधुनिक काळातील शिक्षणतज्ज्ञांनी अध्ययनाबद्दल विविध सिद्धांत मांडले आहेत. त्यामध्ये दिलेली अध्ययन प्रक्रिया पुढे मांडली आहे.

आधुनिक अध्ययन प्रक्रिया

शिक्षणशास्त्रात अध्ययन, अध्यापन आणि मूल्यमापन या प्रक्रिया महत्त्वाच्या असतात. अध्ययन प्रक्रिया ही निरंतर चालणारी असून विद्यार्थी केंद्रित आहे. अध्ययनाची नेमकी व्याख्या होऊ शकत नाही पण अनेक शिक्षणतज्ज्ञांनी त्यांच्या दृष्टिकोनातून व्याख्या केल्या आहेत. अध्ययन प्रक्रियेबद्दल सिद्धांत मांडणारे न्युयोर्क मधील शिक्षणतज्ज्ञ थॉमस शुएल (१९८६) यांच्या मते, अध्ययन म्हणजे वर्तनात किंवा विशिष्ट प्रकारे वर्तन करण्याच्या क्षमतेत होणारा स्थायी बदल होय,जो सराव किंवा इतर प्रकारच्या अनुभवामुळे घडून येतो[९]. म्हणजेच शिक्षणातून जी तत्त्व विद्यार्थ्याला समजतात

८. नित्यश्च विद्यावृद्धसंयोगो विनयवृद्ध्यर्थम्, तन्मूलत्वाद्विनयस्य। कौ.अ . १.५.११
९. Learning Theories Dale H. Schunk पान ३

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त्यावरून त्याच्या वागण्यात आवश्यक तो सकारात्मक बदल घडून येतो. जे अध्ययन प्रक्रियेचे फलित आहे असे म्हणता येईल.

आधुनिक अध्ययनाच्या सिद्धांतांची मुळे ही भूतकाळात आहेत . अनेक संशोधकांनी उपस्थित केलेले प्रश्न पूर्णपणे वेगवेगळे नाहीत.[१०] यामुळे अध्ययनाचे सिद्धांत हे मुळात ज्ञानशास्त्राच्या शीर्षकाखाली येतात.

अनेक आधुनिक शिक्षणतज्ज्ञांनी अध्ययन प्रक्रियेबद्दल सिद्धांत माडले आहेत त्या आधारे अध्ययन प्रक्रिया पुढे मांडली आहे. शुएल यांनी अध्ययनासंबंधी स्मरणशक्तीवर आधारित रचना सांगितली आहे . लक्ष देणे , समज, संकेतीकरण, साठवणे आणि पुनर्प्राप्ती हे भाग आहेत.[११]

❑ लक्ष देणे (Attention)

अध्ययन प्रक्रियेतील हा महत्त्वाचा टप्पा असतो. संशोधनातून हे सिद्ध झाले आहे की, व्यक्ती कुठे लक्ष द्यायचे हे निवडून तिथेच लक्ष देतात. अनेक तज्ज्ञांनी लक्ष देण्यावर काही संकल्पना मांडल्या आहेत. ब्रॉडबेन्ट(इ.स.१९५८) यांनी फिल्टर थेअरी मांडली आहे. घेतली जाणारी माहिती ही सारांश रुपात घेतली जाते. त्या माहिती संदर्भातील वैशिष्ट्ये आणि माहितीचे तुकडे पुढील प्रक्रियेसाठी पाठवले जातात. निवडक संदेश पुढे पाठवले जातात. सगळ्या गोष्टींकडे विद्यार्थी एकाच वेळी लक्ष देऊ शकत नाही.[१२] यावरून असे सूचित होते की, ऐकण्याची किंवा शिकण्याची इच्छा असेल तरच लक्ष देऊन शिकणे शक्य होईल.

❑ समज (Perception)

शिकणारा शिकलेल्या गोष्टींचे व्यवस्थापन करत असतो . पूर्वीचे ज्ञान आणि नवीन मिळालेले ज्ञान यांची सांगड घालून हे व्यवस्थापन केले जाते . नवीन माहितीचे आकलन होण्यासाठी विशिष्ट पूर्वज्ञान आवश्यक असते . माहितीचे व्यवस्थापन होत असताना त्याचे वर्गीकरण सुद्धा केले जाते.[१३] नवीन मिळवलेल्या माहितीचे आकलन हे शिकणाऱ्याच्या प्रस्तुतीकरणावरून कळते. म्हणजेच आकलन तपासण्यासाठी प्रस्तुतीकरण हे साधन आहे.

❑ संकेतीकरण (Encoding)

संकेतीकरण म्हणजे नवीन घेतली जाणारी माहिती ही समजून घेण्याच्या प्रक्रियेने दीर्घकालीन स्मृतींमध्ये साठवण्यासाठी तयार करणे. या प्रक्रियेत नवीन मिळालेल्या नवीन माहितीचा अर्थ लावला जातो आणि पूर्वी असलेल्या ज्ञानात नवीन माहिती सामावून घेतली जाते. माहितीचे व्यवस्थापन, विस्तार आणि योजना हे घटक संकेतीकरणाच्या प्रक्रियेवर प्रभाव टाकतात.

❑ साठवणे (Storage)

ज्ञान साठवण्याच्या म्हणजेच लक्षात ठेवण्याच्या प्रक्रियेमध्ये आधी शिकणारा नवीन माहिती घेतो.ती घेतलेली माहिती अनेक विचारांमध्ये बदलतो .

त्याच वेळेला दीर्घकालीन स्मृतींमध्ये प्राप्त झालेल्या माहितीच्या संदर्भातील माहिती क्रमाने आठवली जाते आणि नवीन विचार हे त्या संदर्भातील माहितीशी जोडले जातात .त्यामुळे नवीन मिळालेली माहिती आणि शिकणाऱ्याने तयार केलेले विचार एकत्रितरित्या साठवले जातात.[१४] काही ज्ञान हे शाब्दिक संकेत , चित्र या स्वरुपात साठवले जाते.[१५]

१०. Learning Theories Dale H. Schunk पान ४
११. Learning Theories Dale H. Schunk पान १७१
१२. Learning Theories Dale H. Schunk Page पे. १७२
१३. Learning Theories Dale H. Schunk पान क्र.२०३
१४. Learning Theories Dale H. Schunk पान क्र. १९३
१५. Learning Theories Dale H. Schunk पान क्र .१९६

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❑ पुन:प्राप्ती (Retrieval)

पुन:प्राप्ती म्हणजे ज्ञानाची पुन:प्राप्ती. एखादी व्यक्ती अर्थ माहिती नसताना सुद्धा माहिती लक्षात ठेवू शकते. मात्र अर्थ माहिती असल्यास ती लक्षात ठेवणे सोपे जाते. वर्गात शिक्षकांडून सांगितलेली माहिती सगळीच विद्यार्थी ग्रहण करत नाहीत. पण जी माहिती त्यांनी ग्रहण केली आहे त्याच्या आधारे ते आठवू शकतात. जर अर्थ कळला असेल तर माहिती आठवणे शक्य होते.

❑ तर्क

तर्क म्हणजे एक मानसिक प्रक्रिया आहे. जी तर्कशुद्ध विधानांची निर्मिती आणि मूल्यमापन करते. ही प्रक्रिया विचार आणि दृष्टीकोन ह्या माध्यमातून निष्कर्ष काढायला मदत करते . एखादी गोष्ट का घडली हे स्पष्ट करायला मदत करते. याचे चार टप्पे सांगितले आहेत. स्पष्टीकरण, आधार, अनुमान आणि मूल्यमापन.[१६]

पहिल्या टप्प्यात प्रश्न ओळखणे, त्याची चिकित्सा करणे आणि संकल्पना निश्चित करणे ह्या गोष्टी येतात. दुसऱ्या टप्प्यात समस्येचा जो निष्कर्ष असेल त्याच्या आधाराचे स्त्रोत ठरवणे, तिसऱ्या टप्प्यात विशिष्ट उदाहरणांवरून सामान्य तत्व ठरवणे किंवा सामान्य तत्वांवरून विशिष्ट गोष्टी शोधणे आणि शेवटच्या टप्प्यात जे समस्येचे समाधान असेल त्याची पर्याप्तता ठरवण्यासाठी निकष ठरवणे. ही सगळी प्रक्रिया अर्थशास्त्रातील अध्ययन प्रक्रियेतील ऊहापोह आणि विज्ञान यांच्यासारखी दिसते.हे सर्व टप्पे संशोधन प्रक्रिया सूचित करतात. म्हणजे ही प्रक्रिया एखाद्या विषयाचे विशेष ज्ञान मिळवण्यासाठी साधन आहे.

❑ प्रस्तुतीकरण

बृनर १९६६ याने ज्ञानाच्या प्रस्तुतीकरणाबद्दल संकल्पना मांडल्या आहेत.त्यांच्या मते लोक तीन प्रकारे ज्ञान प्रस्तुत करतात. सक्रीय , प्रतीकात्मक आणि संकेतात्मक.[१७] सक्रिय प्रस्तुतीकरण म्हणजे जे येतं त्याची क्रिया करून दाखवणे उदा. पोहणे,सायकल चालवणे .प्रतीकात्मात प्रस्तुतीकरणात ठराविक गोष्टींवर अनुमान लावून दुसरीच गोष्ट ओळखणे हे घडून येते. उदा. कळसूत्री बाहुल्यांच्या माध्यमातून कथाकथन.सांकेतिक प्रस्तुतीकरणामध्ये चिन्ह, परिभाषा वापरल्या जातात. ज्ञानाच्या प्रस्तुतीकरणाचा संबंध तत्वाभिनिवेशाशी आहे. आपल्याला समजलेल्या संकल्पनांना दृढ पणे चिकटून राहणे आणि त्याचे सादरीकारण करणे यातून अध्ययन प्रक्रिया पूर्ण होताना दिसते.

❑ तुलना

कौटिलीय अर्थशास्त्र	**अर्वाचीन**
अध्ययन प्रक्रियेतील ऐकण्याची म्हणजेच शिकण्याची तीव्र इच्छा ही पहिली पायरी होती.	ऐकण्याची म्हणजेच शिकण्याची तीव्र इच्छा या घटकाचा विचार नाही.
श्रवण म्हणजे लक्षपूर्वक ऐकणे.	लक्ष देऊन समजून घेणे.
ग्रहण म्हणजे विषयाचे आकलन.	आकलन होणे.
धारण म्हणजे मिळवलेली माहिती लक्षात ठेवणे.	ज्ञान साठवणे म्हणजे माहिती लक्षात ठेवणे..
विज्ञान म्हणजे विशेष ज्ञान.	संकेतीकरण म्हणजे मिळवलेली माहिती जुन्या माहितीच्या आधारे अर्थ लावून दीर्घकाळ लक्षात ठेवण्यासाठी तयारी करणे या प्रक्रियेत मिळवलेल्या माहितीबद्दल अधिक ज्ञान होईल हे सूचित होते.

१६. Learning Theories Dale H. Schunk पान ३११ १७. Learning Theories Dale H. Schunk पान ४५७

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कौटिलीय अर्थशास्त्र	अर्वाचीन
ऊहापोह म्हणजे साधक बाधक चर्चा.	तर्क किंवा रीजनिंग यामध्ये प्रश्नाचे उत्तर शोधण्याची प्रक्रिया आहे.
तत्त्वाभिनिवेश म्हणजे अध्ययनातून जाणून घेतलेल्या तत्वांना धरुन राहणे आणि ती मांडणे.	प्रस्तुतीकरण म्हणजे घेतलेल्या ज्ञानाचे सादरीकरण

निष्कर्ष

अध्ययन प्रक्रियेतील संज्ञा आणि क्रम वेगळा दिसतो.

आधुनिक अध्ययन प्रक्रियेतील लक्षपूर्वक ऐकणे, आकलन होणे, ज्ञान साठवणे, संकेतीकरण हे घटक आणि कौटिलीय अर्थशास्त्रातील शुश्रूषा, श्रवण, ग्रहण, धारण, विज्ञान हे घटक यांच्यात साम्य आहे.

ऊहापोह, तत्त्वाभिनिवेश आणि तर्क, प्रस्तुतीकरण अनुक्रमे या घटकांमध्ये समानता आहे.

आधुनिक अध्ययन प्रक्रियेतील पुनःप्राप्ती हा घटक कौटिलीय अर्थशास्त्रातील अध्ययन प्रक्रियेहून वेगळा आहे.

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नवी रोजगार संधी आणि सामाजिक न्याय

डॉ. आनंद आंबेकर
विभाग प्रमुख –
बॅचलर ऑफ परफॉर्मिंग आर्ट्स
गोगटे जोगळेकर महाविद्यालय (स्वायत्त) रत्नागिरी

संशोधनाचा गोषवारा

अर्थमंत्र्यांनी सादर केलेला वर्ष २०२४–२५ चा केंद्रीय अर्थसंकल्प 'विकसित भारता' साठीचा भव्य दृष्टिकोन विषद करतो. 'मनुष्यबळाचा समग्र विकास आणि सामाजिक न्याय' हे या अर्थसंकल्पाचे तिसरे प्राधान्य असून ते या दृष्टिकोनाच्या केंद्रस्थानी आहे. हा अर्थसंकल्प परिपूर्तीचा दृष्टिकोन स्वीकारणारा असून, विविध सरकारी योजनांतर्गत सर्व पात्र व्यक्तींना लाभ प्रदान करणे हा त्याचा उद्देश आहे. सर्वांना लाभ प्राप्त व्हावेत याची खातरजमा करणारा हा दृष्टिकोन आहे. यापूर्वीच्या कल्याणकारी योजनांच्या लाभांपासून संबंधित लाभार्थींना वंचित ठेवणाऱ्या त्रुटी दूर करणारा हा दृष्टिकोन आहे. अर्थसंकल्पाच्या तिसऱ्या प्राधान्यांतर्गत प्रस्तावित उपाययोजनांमध्ये भारतात महत्वाचे सामाजिक–आर्थिक परिवर्तन घडवून आणण्याची क्षमता आहे. वाटप केलेला निधी कार्यक्षमतेने वापरला जातो आणि इच्छित लाभार्थ्यांपर्यंत पोहोचतो, याची खातरजमा करणे महत्वाचे आहे. गळती आणि भ्रष्टाचार रोखण्यासाठी यंत्रणा अधिक पारदर्शक आणि विश्वासार्ह असणे गरजेचे आहे. सक्षम प्रशासन, प्रभावी समन्वय आणि खाजगी क्षेत्राच्या सहभागावर याचे यश अवलंबून आहे.

अर्थमंत्र्यांच्या अर्थसंकल्पीय भाषणात रोजगार, कौशल्य आणि एमएसएमईवर लक्ष केंद्रित करुन सरकारचे प्राधान्यक्रम जाहीर करण्यात आले. ४.१ कोटी युवकांना लाभ कोटी युवकांना लाभ देण्यासाठी २ लाख कोटी रुपयांचे पॅकेज आणि नवीन कामगारांना आर्थिक मदत देणारी फर्स्ट टाइमर्स योजना सुरु करणे या प्रमुख उपक्रमांचा समावेश आहे. सुधारित राष्ट्रीय करिअर सेवा (एनसीएस २.०) आणि श्रम सुविधा पोर्टलचे उद्दिष्ट नोकरी शोधणारे आणि नियोक्ता यांच्यातले अंतर दूर करणे आहे, तर नवीन योजनांमुळे वस्तुनिर्माण क्षेत्रात रोजगार निर्मिती आणि एसएमईना पाठबळ लाभेल. हे उपाय श्रम बाजारातील आव्हानांचा सामना करण्यासाठी आणि आर्थिक वाढीस चालना देण्यासाठी एक व्यापक दृष्टिकोन दर्शवितात.

नवी रोजगार संधी आणि सामाजिक न्याय

प्रस्तावना

वर्तमान काळात जागतिक व देशीय अर्थव्यवस्थेतील बदल, तंत्रज्ञानातील प्रगती आणि उदयास आलेल्या नव्या उद्योगधंद्यांमुळे रोजगाराच्या संधी वाढत्या दिसत आहेत. तथापि, या वाढीच्या प्रक्रियेत विविध सामाजिक वर्गांमध्ये असमानता आणि अन्यायाचे प्रश्नही उद्भवले आहेत. या पार्श्वभूमीवर, नवी रोजगार संधी निर्माण करणे आणि सामाजिक न्याय सुनिश्चित करणे ही अत्यंत आवश्यक गरज बनली आहे.

योजनेचा मुख्य उद्देश म्हणजे सर्व समाजकुटुंबांना, विशेषतः वंचित आणि दुर्बल घटकांना, रोजगाराच्या नवीन संधी उपलब्ध करून देणे, त्यांच्या आर्थिक आणि सामाजिक सुधारणा साधणे, तसेच समता आणि न्यायाच्या आधारे समाजात समरसता प्रस्थापित करणे. यासाठी, विविध सरकारी योजना, प्रशिक्षण कार्यक्रम, आणि धोरणात्मक उपाययोजना राबवण्यात येत आहेत.

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या प्रस्तावनेत, रोजगाराच्या उपलब्धतेत वाढ, योग्य कौशल्य विकास, आर्थिक सशक्तीकरण, आणि सामाजिक समरसतेस प्रोत्साहन देणे या बाबींचा समावेश आहे. यामुळे, समाजातील सर्व घटकांना समान संधी मिळतील, आणि सामाजिक न्यायाची निर्मिती होईल, हीच या उपक्रमाची मुख्य ध्येय आहे.

संशोधनाचे उद्देश

१. मनुष्यबळाचा समग्र विकास अभ्यासणे
२. नव्या राजकीय धोरणानुसार निर्माण झालेली रोजगार संधी अभ्यासणे.

गृहितके

१. मनुष्यबळाचा विकास एकांगी झालेला दिसतो
२. नवीन राजकीय धोरणे लोकांपर्यंत पोहोचत नाहीत.

संशोधन पद्धती

सदर संशोधनासाठी दुय्यम साधनसामग्रीचा उपयोग केला आहे.

वर्तमानपत्रातील लेख मासिकांमधील लेख यांचा अध्ययनासाठी उपयोग केला आहे.

वेतन असलेल्या प्रत्येक अतिरिक्त कर्मचाऱ्यासाठी ईपीएफओ योगदानापोटी सरकार नियोक्त्यांना दोन वर्षांसाठी दरमहा ३,००० रुपयांपर्यंत प्रतिपूर्ती करेल. या उपक्रमामुळे देशभरातील ५० लाख लोकांना अतिरिक्त रोजगार मिळण्याची अपेक्षा आहे.

ही योजना नियोक्ता आणि कर्मचारी दोघांसाठीही फायदेशीर आहे. नियोक्त्यांसाठी, यामुळे नवीन कामगारांना कामावर ठेवण्याचा खर्च कमी होईल, ज्यामुळे त्यांना त्यांचे कामकाज वाढविणे आणि उत्पादन वाढविणे सोपे होईल. कर्मचाऱ्यांसाठी, हे नोकरीच्या अधिक संधी निर्माण करते आणि नोकरीची सुरक्षा, सामाजिक सुरक्षा आणि करिअर विकास यासारख्या सर्व संबंधित फायद्यांसह औपचारिक रोजगारात त्यांचा प्रवेश वाढवते.

कामगारांना सेवा

ई-श्रम पोर्टलचे इतर विद्यमान प्लॅटफॉर्मशी एकीकरण करून कामगारांसाठी विविध सेवांचे एकत्रीकरण करणे, रोजगार, कौशल्य प्रशिक्षण आणि करिअर मार्गदर्शन घेऊ इच्छिणाऱ्या कामगारांसाठी वन-स्टॉप सोल्यूशन तयार करणे, तसेच विविध सरकारी योजनांचा लाभ सुलभ करणे यासह असंघटित कामगारांसाठी 'वन-स्टॉप सोल्युशन' म्हणून ई श्रम पोर्टलची संकल्पना अर्थसंकल्पात करण्यात आली आहे.

ओपन नेटवर्क तत्त्वांवर विकसित करण्यात येणारी नेक्स्ट जनरेशन नॅशनल करिअर सर्व्हिसेस (एनसीएस २.०) नोकरीचा शोध जलद घेण्यास सक्षम करेल आणि रोजगार बाजारपेठ खुली करून एंड-टू-एंड सेवा प्रदान करेल. हा डेटा चालित दृष्टिकोन कामगारांना उदयोन्मुख कल ओळखून आणि बाजारपेठेच्या मागणीशी त्यांचे कौशल्य जुळवून पुढे राहण्यास मदत करेल. यामुळे धोरणकर्त्यांना मनुष्यबळ विकासाविषयी अधिक माहितीपूर्ण निर्णय घेणे शक्य होईल, जेणेकरून आपली शिक्षण आणि प्रशिक्षण प्रणाली अर्थव्यवस्थेच्या गरजांशी सुसंगत असेल याची सुनिश्चिती करेल.

श्रम सुविधा आणि समाधान पोर्टल: व्यवसायांसाठी अनुपालन सुलभ करणे

श्रम सुविधा आणि समाधान पोर्टल्स या उद्योग आणि व्यापारातील अनुपालन सुलभता वाढविण्यात महत्त्वाची भूमिका बजावणाऱ्या दोन महत्त्वाच्या मंचांचे नूतनीकरण करण्यात येणार आहे. या पोर्टल्सनी कामगार कायद्याचे

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अनुपालन सुलभ करण्यात महत्त्वपूर्ण भूमिका बजावली आहे, विशेषतः लहान आणि मध्यम आकाराच्या व्यवसायांसाठी, ज्यांना बऱ्याचदा जटिल नियामक आवश्यकतांवर मार्ग काढण्यासाठी संसाधनांची कमतरता असते.

सुधारित पोर्टल सुधारित वैशिष्ट्ये आणि कार्यक्षमता प्रदान करतील, ज्यामुळे व्यवसायांना कामगार नियमांचे अनुपालन करणे अधिक सोपे होईल. या प्रक्रियेत सुसूत्रता आणून सरकार व्यवसायांवरील प्रशासकीय बोजा कमी करत आहे, त्यांना रोजगार निर्मिती आणि आर्थिक विकासाला चालना देण्यावर लक्ष केंद्रित करण्यासाठी मोकळे करीत आहे.

हा उपक्रम भारतात व्यवसायपूरक वातावरण तयार करण्याच्या व्यापक प्रयत्नांचा एक भाग आहे. व्यवसाय चालविणे सोपे करून सरकार गुंतवणूक, नवोन्मेष आणि रोजगार निर्मितीला प्रोत्साहन देत आहे. नियामक वातावरण पारदर्शक, कार्यक्षम आणि वाढीसाठी अनुकूल असावे, याची सुनिश्चिती करण्यासाठी भारताला देशी आणि परदेशी गुंतवणूकदारांसाठी अधिक आकर्षक गंतव्य स्थान बनविण्याच्या सरकारच्या दृष्टीकोनाशी हे सुसंगत आहे.

वर्ष २०२३-२४ चे आर्थिक सर्वेक्षण हे विकसित भारत आणि अर्थसंकल्प २०२४-२५ मधील तिसऱ्या प्राधान्यक्रमाचा परस्पर संबंध उलगडून दाखविणारे सखोल विश्लेषण प्रदान करते. आर्थिक विकासाला हातभार लावण्यासाठी मजबूत सामाजिक पायाभूत सुविधांच्या गरजेवर या सर्वेक्षणात भर देण्यात आला आहे. शाश्वत आर्थिक विकासाला आरोग्य, शिक्षण आणि डिजिटल सक्षमीकरणाबरोबरच सामाजिक प्रगतीचीही जोड लाभली पाहिजे, असे या सर्वेक्षणात अधोरेखित करण्यात आले आहे.

रोजगार क्षेत्रातील वाढते औपचारिकीकरण आणि कौशल्य विकासामुळे भारतातील रोजगार परिदृश्य बदलत असल्याचेही या सर्वेक्षणात नमूद करण्यात आले आहे. उदाहरणार्थ २०१५ ते २०२४ या काळात ईपीएफओ सदस्य संख्येत ८.४ टक्के अशा चक्रवाढ वार्षिक दराने (सीएजीआरने) वाढ झाली, ज्यामुळे औपचारिक रोजगारातही वाढ झाली. त्याचबरोबर उत्पादन आधारित प्रोत्साहन योजनांसारख्या (पीएलआय) उपक्रमांमुळे उत्पादन क्षेत्रात लाखो नौकऱ्या निर्माण होतील आणि रोजगार संधी वाढतील, अशी अपेक्षा आहे.

संरचनात्मक सुधारणा चालू राहिल्या तर भारताचे सकल देशांतर्गत उत्पादन वार्षिक ७ टक्के किंवा त्याहून जास्त दराने वाढू शकेल, असा अंदाज आर्थिक सर्वेक्षणात वर्तविण्यात आला आहे. या वाढीमुळे लक्षावधी लोकांना गरिबीतून बाहेर काढणे आणि देशभरातील नागरिकांचे जीवनमान सुधारणे अपेक्षित आहे. मात्र हे साध्य करण्यासाठी सर्वसमावेशक धोरणे आणि सामाजिक न्यायाप्रती दृढ वचनबद्धता आवश्यक आहे.

अर्थमंत्र्यांनी सादर केलेला भारताचा २०२४-२५ चा केंद्रीय अर्थसंकल्प 'विकसित भारता'साठीचा भव्य दृष्टिकोन विषद करतो. 'मनुष्यबळाचा समग्र विकास आणि सामाजिक न्याय' हे या अर्थसंकल्पाचे तिसरे प्राधान्य असून ते या दृष्टिकोनाच्या केंद्रस्थानी आहे. सदर लेख या प्राधान्यक्रमाचा अभ्यास करून, त्याचे महत्त्व, प्रस्तावित धोरणे आणि विकसित राष्ट्र बनण्याच्या भारताच्या वाटचालीवर त्यांचा संभाव्य प्रभाव यांचा धांडोळा घेतो. विकासाच्या मार्गावर आगेकूच करताना लोकसंख्येपैकी काही घटक मागे राहिले तर देश खऱ्या अर्थाने विकसित कसा होईल? परिवर्तनाच्या या शिक्षण, कौशल्ये आणि सामाजिक न्याय प्रवासात काय भूमिका निभावतात?

मनुष्यबळाचा समग्र विकास

आर्थिक विकासात योगदान देण्यासाठी आणि आर्थिक विकासाचे लाभ प्राप्त करण्यासाठी प्रत्येक नागरिकाला आवश्यक कौशल्ये आणि संधी प्रदान करणे, हे समग्र मनुष्यबळ विकासाचे उद्दिष्ट असते. २०२४ च्या अर्थसंकल्पात शिक्षण, रोजगार आणि कौशल्य उपक्रमांसाठी १.४८ लाख कोटी रूपयांची भरीव तरतूद करण्यात आली आहे. या

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महत्त्वपूर्ण तरतुदीतून आपल्या कर्मचाऱ्यांच्या, विशेषत: समाजातील वंचित घटकांच्या क्षमता वाढविण्याची सरकारची वचनबद्धता अधोरेखित होते.

शिक्षण आणि कौशल्य उपक्रम

देशातील एक हजार औद्योगिक प्रशिक्षण संस्था पाच वर्षांमध्ये 'हब आणि स्पोक' पद्धतीने अद्ययावत करण्यासाठी साठ हजार कोटी रूपयांची तरतूद, ही या अर्थसंकल्पातील सर्वात परिवर्तनकारक घोषणा आहे. या सुधारित संस्था आपला अभ्यासक्रम उद्योगाच्या गरजेनुसार तयार करतील, परिणामी तिथे प्रशिक्षित होणारे २० लाख युवक-युवती हे संबंधित आणि रोजगारक्षम कौशल्यांसह प्रशिक्षित असतील. या उपक्रमामुळे भारतीय कर्मचारी व्यावसायिकदृष्ट्या अधिक कुशल होतील, परिणामी आर्थिक उत्पादकता आणि स्पर्धात्मकतेसाठी गंभीर अडथळा ठरणारा कौशल्यांचा अभाव दूर होईल. या संस्थांचे आधुनिकीकरण करून सरकार व्यावसायिक प्रशिक्षणासाठी एक सक्षम पायाभूत सुविधा निर्माण करत आहे, जी वेगाने विकसित होत असलेल्या रोजगार बाजारपेठेच्या मागणीसाठी पुरक आहे.

अर्थसंकल्पात सुधारित आदर्श कौशल्य कर्ज (मॉडेल स्किल लोन) योजना सुद्धा सादर करण्यात आली असून या योजनेंतर्गत सरकारी हमीसह साडेसात लाख रूपयांपर्यंत कर्ज प्रदान करण्याची तरतूद आहे. दरवर्षी २५ हजार विद्यार्थ्यांना कोणत्याही आर्थिक भाराशिवाय व्यावसायिक प्रशिक्षण घेण्यास सक्षम करणे, हे या तरतुदीचे उद्दिष्ट आहे. त्याचबरोबर तीन टक्के वार्षिक व्याज सवलतीसह दहा लाख रूपयांपर्यंतचे शैक्षणिक कर्ज उपलब्ध करून दिले जाणार असून दरवर्षी एक लाख विद्यार्थ्यांना त्याचा फायदा होईल. समन्यायी पद्धतीने सर्वांना दर्जेदार शिक्षण आणि प्रशिक्षण प्राप्त करता यावे तसेच आर्थिक विकासाच्या संधी सर्वांच्या आवाक्यात असाव्यात, अशा प्रकारचे सर्वसमावेशक विकासाचे वातावरण निर्माण करावे, या उद्देशाने या आर्थिक सहाय्य यंत्रणेची रचना करण्यात आली आहे.

रोजगार-संबंधित प्रोत्साहन

अर्थसंकल्पात रोजगार-संबंधित तीन प्रोत्साहनपर योजना प्रस्तावित करण्यात आल्या असून पाच वर्षांच्या अवधीत त्या राबविण्यासाठी दोन लाख कोटी रुपयांची केंद्रीय तरतूद करण्यात आली आहे. रोजगार निर्मितीच्या विविध पैलूंवर लक्ष केंद्रित करणाऱ्या या योजना कामगारसंबंधी बाजारपेठेच्या विशिष्ट गरजा पूर्ण करणाऱ्या आहेत.

योजना अ: प्रथमच काम करणारे

रोजगार प्राप्त करण्यासाठी प्रथमच काम करणाऱ्या कर्मचाऱ्यांना १५ हजार रुपयांपर्यंत एक महिनयाचे वेतन अनुदान देण्याची तरतूद या योजनेत आहे. २.१ कोटी युवक-युवतींना या योजनेचा लाभ मिळेल, अशी अपेक्षा आहे. औपचारिक क्षेत्रात नवीन कामगारांचा प्रवेश सुलभ करणे तसेच शिक्षण आणि रोजगार यांच्यातील एक महत्वपूर्ण दुवा प्रदान करणे, हा या उपक्रमाचा उद्देश आहे.

योजना ब:

वस्तुनिर्माण क्षेत्रात रोजगार निर्मिती: ही योजना नियोक्त्यांना त्यांच्या ईपीएफओ योगदानाच्या एका भागात सवलत देत, युवक-युवतींना वस्तुनिर्माण क्षेत्रात प्रथमच कामावर ठेवण्यासाठी प्रोत्साहन देते. ३० लाख युवक-युवतींना रोजगार देण्याचे उद्दिष्ट असणारी ही योजना, आर्थिक वाढीच्या दृष्टीने महत्त्वपूर्ण असलेल्या क्षेत्रात रोजगार निर्मितीला आणखी प्रोत्साहन देणारी आहे. अशा प्रकारे वस्तुनिर्माण क्षेत्रावर लक्ष केंद्रित करुन केंद्रसरकार मोठया प्रमाणावर रोजगार आणि औद्योगिक विकासाला चालना देण्याची क्षमता असणाऱ्या क्षेत्राला चालना देत आहे.

योजना क:

नियोक्त्यांना सहाय्य: या योजनेंतर्गत दरमहा एक लाख रुपयांपेक्षा कमी वेतन मिळविणाऱ्या नवीन

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नोकरदारांसाठी दरमहा ३,००० रुपयांपर्यंत ईपीएफओ योगदानाची प्रतिपूर्ती केली जाईल. वेगवेगळ्या क्षेत्रांमध्ये ५० लाख नवीन नोकऱ्यांच्या निर्मितीला प्रोत्साहन देणे, व्यापक रोजगार वाढीला पाठबळ देणे आणि नियोक्त्यांना त्यांचे कार्यबल वाढवण्यासतील अडथळे कमी करण्यासाठी साहाय्य करणे, हे या योजनेचे उद्दिष्ट आहे.

सामाजिक न्याय

सामाजिक न्याय हा मनुष्यबळ विकासाचा अविभाज्य भाग आहे, आर्थिक वाढीचा समाजातील सर्व घटकांना, विशेषत: उपेक्षित आणि वंचितांना फायदा व्हावा, हे अर्थसंकल्पाचे सामाजिक न्यायावर लक्ष केंद्रित करण्यामागचे उद्दिष्ट आहे. पण सामाजिक न्यायसंबंधी उपक्रमांच्या खऱ्या परिणामाची मोजदाद आपण कशी करु शकतो ?

परिपूर्ती दृष्टिकोन

वेगवेगळ्या सरकारी योजनांतर्गत सर्व पात्र नागरिकांना लाभ प्रदान करण्याच्या उद्देशाने हा अर्थसंकल्प परिपूर्ती दृष्टिकोन स्वीकारतो. हा दृष्टीकोन लाभाच्या समसमान वितरणाची सुनिश्चिती करतो आणि अशा कल्याणकारी योजनांच्या प्रभावी वितरणात वर्षानुवर्षेअडथळा असणाऱ्या त्रुटी दूर करतो. ८० कोटीपेक्षा जास्त लोकांना मोफत अन्नधान्य उपलब्ध करुन देणारी 'प्रधानमंत्री गरीब कल्याण अन्न योजना' हेया दृष्टिकोनाचे मुख्य उदाहरण आहे. या योजनेला देण्यात आलेली आणखी पाच वर्षांची मुदतवाढ ही गरिबांसाठी अन्न सुरक्षा सुनिश्चित करण्याप्रति सरकारची बांधीलकी दर्शवते. कोणतीही पात्र व्यक्ती वंचित राहणार नाही याची खातरजमा करत, विकासाचे लाभ मोठ्या प्रमाणावर आणि समन्यायी पध्दतीने वितरित होतील, असा अधिक न्याय्य समाज निर्माण करण्याचा परिपूर्ती दृष्टिकोन बाळगणारा हा अर्थसंकल्प आहे.

महिलांच्या नेतृत्वाखाली विकास

महिलांचे सक्षमीकरण हा सामाजिक न्यायाचा पाया आहे. महिला आणि मुलींना लाभ देणाऱ्या योजनांसाठी अर्थसंकल्पात ३ लाख कोटी रुपयांपेक्षा जास्त रक्कमेची तरतूद करण्यात आली आहे. या भरवी तरतुदीवरुन आर्थिक विकासात महिलांच्या महत्त्वाच्या भूमिकेबाबत सरकारची वचनबध्दता अधोरेखित होते. कर्मचाऱ्यांमध्ये महिलांचा सहभाग वाढवण्याच्या उद्देशाने नोकरदार महिलांसाठी वसतिगृहे, पाळणाघरे आणि महिलांसाठी उपयुक्त विशिष्ट कौशल्य कार्यक्रम असे उपक्रम हाती घेतले जात आहेत. महिला बचत गटांसाठी (SHGs) बाजारपेठेत प्रवेश सुलभ करणारे पर्याय महिला उद्योजकांना अधिक पाठबळ देणारे आहेत. सर्वसमावेशक आर्थिक वाढीस चालना देणारे आहेत. अर्थव्यवस्थेतील महिलांच्या सहभागातील अडथळे दूर करुन, सरकार अधिक समावेशक आणि गतिमान कार्यशक्तीला चालना देत आहे.

आदिवासी कल्याण

आदिवासी समुदायांची सामाजिक आर्थिक परिस्थिती सुधारणे हे 'प्रधानमंत्री जनजाती उन्नत ग्राम अभियान' चे उद्दिष्ट आहे. या उपक्रमांतर्गत ६३ हजार गावांना आणि त्यातील पाच कोटी आदिवासींना लाभ देण्याची तरतूद असून, सर्वसमावेशक विकासाची सुनिश्चिती करण्यासाठी परिपूर्ती दृष्टिकोन स्वीकारल्याचे दिसून येते. आदिवासी लोकसंख्येला भेडसावणाऱ्या काहीशा वेगळ्या आव्हानांवर मात करणारा हा उपक्रम शिक्षण, आरोग्य सेवा, पायाभूत सुविधा आणि आर्थिक संधी अशा महत्वपूर्ण बाबींवर लख केंद्रीत करतो. आदिवासी समुदायांना अशा प्रकारे सहाय्य प्रदान करुन सरकार समाजातील काही सर्वात उपेक्षित गटांचे उत्थान करण्याचे उद्दिष्ट बाळगते आणि त्यांनाही देशाच्या विकासाचा लाभ मिळेल, हे सुनिश्चित करते.

संभाव्य परिणाम

तिसऱ्या प्राधान्यक्रमांतर्गत प्रस्तावित उपाययोजनांमध्ये भारतात महत्वपूर्ण सामाजिक–आर्थिक परिवर्तन घडवून

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आणण्याची क्षमता आहे. शिक्षण, कौशल्य आणि रोजगार या क्षेत्रामध्ये गुंतवणूक करुन, अधिक सक्षम आणि स्पर्धात्मक कार्यबल तयार करण्याचे सरकारचे उदिष्ट आहे. यामुळे उत्पादकता वाढेल. नवनिर्मितीला चालना मिळेल आणि शाश्वत आर्थिक वाढीला हातभार लावणारी गुंतवणूकही आकर्षित करता येईल.

सामाजिक न्यायावर लक्ष केंद्रित केल्यामुळे विकासाच्या लाभांचे समन्यायी वितरण होईल, याची सुनिश्चिती होते. महिला, आदिवासी समुदाय आणि पूर्वेकडील राज्यांसाठीचे उपक्रम वर्षानुवर्षेचालत आलेली असमानता आणि प्रादेशिक विषमता दूर करतात. या उपाययोजना सर्वसमावेशक विकासाला चालना देतात आणि दीर्घकालीन समृध्दीसाठी आवश्यक असणारी सामाजिक एकसंधता आणि स्थैर्य वाढवतात.

आव्हाने आणि विचार

अर्थसंकल्पातील प्रस्ताव महत्त्वाकांक्षी आणि सद्हेतू बाळगणारे असले तरी त्यांच्या यशस्वी अंमलबजावणासाठी केंद्र आणि प्रभावी समन्वयाची आवश्यकता आहे. वाटप केलेला निधी कार्यक्षमतेने वापरला जाईल आणि इच्छित लाभार्थ्यांपर्यंत पोहोचेल याची खातरजमा करणे महत्वाचे आहे. गळती आणि भ्रष्टाचार रोखण्यासाठी पारदर्शक आणि विश्वासार्ह यंत्रणा मजबूत करणे आवश्यक आहे.

त्याचबरोबर कौशल्य आणि रोजगार संबंधी उपक्रमांचे यश हे खाजगी क्षेत्राच्या सक्रिय सहभागावर अवलंबून आहे. अभ्यासक्रमांची रचना करणे, आंतरवासितेच्या संधी प्रदान करणे आणि नोकरीच्या संधी निर्माण करणे यासाठी उद्योगांचे सार्वजनिक खाजगी भागीदारीसाठी पोषक वातावरण निर्माण केले पाहिजे, तसेच व्यवसायांना मनुष्यबळ विकासामध्ये गुंतवणूक करण्यास प्रोत्साहन दिले पाहिजे.

शिवाय कामगारांशी संबंधित बाजारपेठेतील जाचक ठरणाऱ्या बाबी आणि अपुऱ्या पायाभूत सुविधा अशा समस्यांचे निराकरण करणेही अत्यावश्यक आहे. कामगारांशी संबंधित बाजारपेठेतील लवचिकता वाढविण्यासाठी सुधारणा करणे, व्यवसाय करण्याची सुलभता वाढवणे तसेच भौतिक आणि डिजिटल पायाभूत सुविधांमध्ये गुंतवणूक करणे या बाबी अर्थसंकल्पातील उपक्रमांसाठी पूरक ठरतील आणि शाश्वत विकासासाठी अनुकूल वातावरण निर्माण होईल.

निष्कर्ष आणि अपेक्षा

एकंदर पाहता केंद्रीय अर्थसंकल्प २०२४-२५ मध्ये नमूद केलेली महत्वाकांक्षी उद्दिष्टे आणि सर्वसमावेशक धोरणे ही भारताच्या सामाजिक-आर्थिक परिदृश्यात परिवर्तन घडवून आणणारा मार्ग दर्शवतात. अर्थसंकल्पात वर्तविलेला वार्षिक ७ टक्के जीडीपी वाढीचा अंदाज अचूक ठरल्यास लाखो लोकांना दारिद्र्यातून बाहेर काढणे शक्य होईल, परिणामी देशभरातील नागरिकांचे जीवनमान उंचावेल. शिक्षण, रोजगार आणि कौशल्यांसाठीची १.४८ लाख कोटी रुपयांची तरतूद तसेच १,००० आयटीआय संस्थांना अद्ययावत करण्यासाठी ६०,००० कोटी रुपयांच्या तरतूदीच्या माध्यमातून आर्थिक उत्पादकता वाढवून, कामगार कौशल्यातील दरी भरुन काढण्याचे या अर्थसंकल्पाचे उद्दिष्ट आहे.

दोन लाख कोटी रुपयांची भरघोस तरतुद असणारी रोजगार-संलग्न प्रोत्साहने, रोजगार निर्मितीला चालना देण्यास सज्जा आहेत. योजना अ अंतर्गत, प्रथमच नोकरी करणाऱ्या कर्मचाऱ्यांना पंधरा हजार रुपये वेतन अनुदान देण्याची तरतुद असून २.१ युवक-युवतींना ती लाभ देणारी आहे. वस्तुनिर्माण हे उद्दिष्ट बाळगणारी योजना ब, ही ३० लाख युवक युवतींना रोजगार देण्यासाठी प्रयत्नशील आहे तर येाजना क ही ५० लाख नवीन नोकऱ्यांना प्रोत्साहन देऊन नियोक्त्यांना हातभार लावणारी आहे. या उपक्रमांमुळे बेरोजगारी कमी होईल आणि रोजगार औपचारिकतेच्या कक्षेत येतील, अशी

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अपेक्षा आहे.

प्रधानमंत्री गरीब कल्याण अन्न योजनेसारख्या सामाजिक न्यायसंबंधी उपाययोजना ८० कोटी नागरिकांना समन्यायी लाभ प्राप्त होतील, याची सुनिश्चिती करतात तर महिला केंद्रित योजनांसाठीची ३ लाखा कोटी रुपयांची तरतुद त्यांच्या सक्षमीकरणाला प्रोत्साहन देणारी आहे. त्याच वेळी देशातील ६३ हजार गावांमधल्या पाच कोटी आदिवासी लोकांना लाभ देणारे प्रधानमंत्री जनजाती उन्नत ग्राम अभियान हे सामुदायिक आव्हानांना समर्थपणे उत्तर देत आहे.

सक्षम प्रशासन, प्रभावी समन्वय आणि खाजगी–क्षेत्राच्या सहभागावर या अर्थसंकल्पाचे यश अवलंबून आहे. निधीच्या योग्य वापराची आणि पारदर्शकतेची सुनिश्चिती करणे महत्वाचे आहे. कामगारांशी संबंधित बाजारपेठेतील लवचिकता वाढविण्यासाठी आणि पायाभूत सुविधा सुधारण्यासाठी संरचनात्मक सुधारणा या उपक्रमांना पूरक ठरतील. परिणामी सर्वांची भरभराट होऊ शकेल. अशा अधिक न्याय्य आणि सर्वसमावेशक समाजाच्या निर्मितीला चालना मिळेल.

मात्र जसजसे आपण पुढे जात राहू, तसतसे आपण स्वत:ला सतत विचारत राहिले पाहिजे; कोणतीही पार्श्वभूमी असणाऱ्या प्रत्येक भारतीयाला विकसित भारतामध्ये भरभराटीची संधी मिळावी यासाठी आपण पुरेसे प्रयत्न करत आहोत का? खोलवर रुजलेल्या सामाजिक आणि आर्थिक आव्हानांवर मात करण्यासाठी आर्थिक बांधिलकी आणि धोरणांचा आराखडा पुरेसा आहेत का? खऱ्या अर्थाने सर्वसमावेशक आणि समृध्द भारत निर्माण करण्यासाठी या उपक्रमांच्या पूर्ण क्षमतेचा आपण कसा उपयोग करु शकतो? या प्रशनांची उत्तरेच विकसित भारताच्या दिशेने आपल्या प्रवासाचे यश निश्चित करतील.

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भाषिक राजकारणाचे समाजशास्त्रीय विश्लेषण

प्रा.कांबळे संजयकुमार
स्त्री आणि लिंगभाव विभाग
सावित्रीबाई फुले पुणे विद्यापीठ
मोबा. ९८८१५५९०४३

सारांश

भाषिक विविधता, जेव्हा अयोग्यरित्या व्यवस्थापित केली जाते, तेव्हा वसाहतोत्तर राष्ट्र–राज्यांमध्ये एकरूपतेद्वारे एकता शोधणाऱ्यांमध्ये एक दोष रेषा बनते. महाराष्ट्रात 'महाराष्ट्र धर्म' या संकल्पनेअंतर्गत मराठी भाषा आणि संस्कृतीची काळजी वाहिली जात आहे . पण या चर्चेत बरेच महत्वाचे मुद्दे दुर्लक्षित राहत आहेत. त्यामुळे या लेखात भाषा केवळ संवादाचे साधन नसून ती सत्ता, ओळख आणि सामाजिक पदानुक्रम टिकविण्याचे हत्यार कसे बनते ते पाहणे आवश्यक आहे. लेखात इंग्रजीच्या जागतिक वर्चस्वापासून ते दलित व कृष्णवर्णीय भाषिक प्रतिकारापर्यंतच्या प्रवाहांचा आढावा घेतला आहे, ज्यातून भाषा दडपशाहीचे तसेच मुक्तीचे साधन ठरते. या लेखात भाषा, सत्ता आणि अस्मिता यांमधील गुंतागुंतीचे नाते उलगडले आहे. भाषांतराच्या हर्मेन्युटिक दृष्टिकोनातून, प्रक्रिया अर्थ लावणे आणि समजून घेण्याची असते, केवळ शब्दांचे भाषिक हस्तांतरण नसते.

प्रस्तावना :

संपूर्ण जगभर भाषांचा संख्यात्मक दृष्ट्या कमी होत आहे. युनेस्कोच्या अभ्यासानुसार अनेक भाषा नष्ट होण्याच्या दौरात आहेत आणि भाषावैविध्य टिकवणे मानवाच्या सांस्कृतिक व बौद्धिक सातत्यासाठी महत्त्वाचे आहे. डॉ. गणेश देवी यांनी भारतातील ७८० पेक्षा जास्त लोकभाषांच्या नोंदणीद्वारे या वैविध्याचे दस्तऐवजीकरण केले आहे. इतिहासिक पातळीवर मानवाची संवाद पद्धत हावभावांपासून सुरू झाली, जी पुढे संगीताच्या माध्यमातून विकसित झाली, आणि बोलक्या भाषेची निर्मिती सत्तर हजार वर्षांपूर्वी झाली. शेतीच्या सुरुवातीला, काही हजार वर्षांपूर्वी भाषा बदलण्यास लागल्या, त्यामुळे आजच्या भाषांची स्थिती अस्तित्वात आली. भाषा ही मानवाच्या विकासाची मुख्य कडी आहे, तिचा वापर अनेक अडचणींवर मात करण्यासाठी झाला आहे.

भाषिक विविधता मानवाच्या अनुभवांचे संदर्भ सामावलेले असते. यामुळे जैविक, सांस्कृतिक, आणि मत–वैविध्याचे महत्त्व अधिक वाढते. डॉ. गणेश देवींचे काम अद्वितीय आहे, जे ५० खंडांमध्ये ३५,००० पृष्ठांचे असून, त्यात एक हजाराहून अधिक बोलीभाषांचा समावेश आहे. भारतात फक्त किमान दहा हजार भाषिक असलेल्या भाषांचीच नोंद घेण्यात आल्यानंतर ७८० लोकभाषांची नोंद झाली आहे, त्यामुळे इतर भाषांचे अस्तित्व नाकारले जाते.

बोलीभाषांचे महत्त्व सांस्कृतिक व आर्थिक भांडवल म्हणून मानले जाते, तथापि त्यांना कमी महत्वाचे समजले जाते. भाषेचा विकास आणि एकभाषीय शब्दार्थकोशनिर्मिती यांच्यात एक महत्त्वपूर्ण संबंध आहे. बदलत्या समाजामुळे भाषाले गतिशीलता प्राप्त होते, ज्यासाठी शब्दकोशांचे महत्त्व आहे, पण मराठी भाषेसाठी ही आवश्यकता कमी लक्षात घेतली जाते. युरोपियन भाषांमध्ये कोशनिर्मितीसाठी मागासलेपणा कमी झाला, तर भारतातील शब्दकोश द्वैभाषिक आहेत, ज्यामुळे एकभाषीय शब्दकोशाची आवश्यकता लक्षात येते.

सध्या सुमारे सहा हजार भाषा अस्तित्वात असून त्यांचे अस्तित्व संकटात आहे. गेल्या दोन दशकांत भाषकांच्या

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संख्येतील घट निरंतर चालू आहे आणि युनेस्कोने 'द वर्ल्ड लँग्वेजीस इन डेजर' या यादीत भाषांच्या मृत्यूसाठी कारणे दिली आहेत. भाषिक धोरणे, इंग्रजी माध्यमांचा उदय, व तंत्रज्ञानाचा प्रभाव यांमुळे भाषांची निर्मिती व वर्धन प्रक्रियेला धोका निर्माण झाला आहे. भविष्यकाळात संवादाची पद्धत शब्दबद्ध भाषेसारखी न राहता, आकृतिबद्ध प्रतीकांवर आधारित होण्याची शक्यता आहे.

दक्षिण भारतातील भाषा व स्वाभिमान चळवळ १९२५ मध्ये पेरियारद्वारे स्थापन झाली. ब्राह्मणांचे वर्चस्व समाप्त करणे आणि द्रविड भाषांचे पुनरुज्जीवन याचा उद्देश होता. या चळवळीने द्रविड विचार व समाज सुधारणा यांना प्रोत्साहन दिले. महाराष्ट्रात भाषिक चळवळींचा इतिहास आणि राजकीय प्रभाव महत्त्वाचा आहे. भाषिक मुद्द्यांवर कार्य करणाऱ्यांना जोडीदार करणे आवश्यक आहे, हे लक्षात घेता, आर्थिक आव्हाने देखील आहेत. भाषिक विकासाच्या प्रकल्पांवर सरकारचा लक्ष कमी झाला आहे, ज्यामुळे भाषीसाठी निधी कमी पडतो.

सरतेशेवटी, भाषिक समुदायांनी एकत्र येऊन काम करणे आवश्यक आहे, जेणेकरून ते आपल्या ऐतिहासिक व सांस्कृतिक पार्श्वभूमीच्या प्रकाशात सहकार्य करू शकतील. मराठी भाषेसाठी स्वयंसेवी कार्य व आर्थिक भांडवलाची गरज आहे, त्यामुळे सामाजिक व सांस्कृतिक क्षेत्रात अधिक सशक्तता येईल.

हा पेपर भाषा आणि सत्तेच्या तीन प्रमुख छेदनबिंदूंचे परीक्षण करतो:

१. जागतिक भाषाचे वर्चस्व आणि साम्राज्यवादाशी त्याचा संबंध.

२. वांशिक आणि जाती-आधारित भेदभाव.

३. ओळखले जाणारे नियंत्रण आणि प्रतिकार बदलणे प्रति-भाषा आणि साहित्याची भूमिका.

यासंदर्भात खालील प्रश्न महत्वाचे आहेत.

१. भाषा दडपशाहीचे साधन आणि माध्यम म्हणून सुरक्षित कार्य करते?

२. जाती-भाषिक अपमानाचे प्रकटीकरण आणि परिणाम काय आहेत?

३. भाषिक साम्राज्यवाद, मराठी भाषेद्वारे, सामर्थ्य, स्थानिक आणि ज्ञान संस्कृतीच्या जागतिक माध्यमांना कोणत्या प्रकारे बलकटी देतो?

४. उपेक्षित गटांनी - दलित आणि आफ्रिकन अमेरिकन लोकांनी - प्रति-भाषा, स्थानिक भाषा आणि साहित्याचा वापर केला आहे?

५. भाषिक न्यायप्रक्रियाकडे जाण्याचे मार्ग कोणते आहेत? भाषा जाती आणि संस्कृतीशी संबंधित काही महत्त्वाचे प्रश्न लक्षात घेतले पाहिजे.

भाषिक राजकारणाचा समाजशास्त्रीय दृष्टिकोन भारतीय समाजातील भेदभाव आणि असमानतेवर लक्ष केंद्रित करतो. भाषेची भूमिका सामाजिक, सांस्कृतिक, आणि राजकीय बाबींमध्ये महत्त्वाची असल्याने, जातीचे जुने प्रश्न सतत उपस्थित राहतात. ब्राह्मणी संस्कृतीच्या वर्चस्वामुळे भाषिक असमानता वाढली आहे, ज्यामुळे स्थानिक समाज गटांना त्रास सहन करावा लागतो.भाषिक राष्ट्रवादाच्या साक्षीदार असताना, १९ व २० व्या शतकातील चळवळींमध्ये सामाजिक एकतेसाठी संघर्ष केला गेला, परंतु दलित आणि गरीब वर्गांपर्यंत तो प्रभावीपणे पोहोचलेला नाही. तमिळ राष्ट्रवादाने समतावादी दृष्टिकोन ठेवताना दारिद्र्यासोबत सामर्थ्य मिळवले. हिंदी-इंग्रजी भाषिक वर्चस्वामुळे अनेक स्थानिक भाषा आणि त्यांच्या गटांची सामाजिक-आर्थिक स्थिती घसरली आहे.

भाषा ही केवळ संवादाचे साधन नसून सामाजिक वर्चस्व निर्माण करणारे साधन आहे. ती संस्कृतीची, सामाजिक

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धारणा व ओळख निर्माण करते. त्यामुळे, जातीय दृष्टिकोनातून सामाजिक ओळख हाती असलेली भाषा एक मुख्य भूमिका बजावते. भाषिक संघर्ष बदलताना जातीचे दृश्य चिन्ह धूसर होण्याच्या प्रक्रियेत, भाषा एक महत्त्वाचे साधन बनते, जे जातीय भेदभावाचे व्यवस्थापन करणारे आहे. भाषाविज्ञानाच्या पारंपरिक दृष्टिकोनानुसार भाषा संरचना म्हणून पाहिली जात असल्याने लिखित स्वरूपावर लक्ष केंद्रीत राहिले आहे. लेखन परंपरा अभिजन वर्गाच्या सांस्कृतिक अभिव्यक्तीसाठी वापरण्यात आली, ज्यामुळे ग्रांथिक भाषा परंपरेचा आधार मजबूत झाला. अलीकडे, 'सामाजिक भाषाविज्ञान'च्या उदयामुळे भाषेच्या सामाजिक संदर्भावर चर्चा वाढली आहे. या दृष्टिकोनात भाषा सामाजिक संबंधांना अर्थ देते आणि जात, वर्ग, लिंगांच्या वर्चस्वाचे विश्लेषण करते.

१९ व २० व्या शतकातील राष्ट्रवादी चळवळीत भाषिक असमानतेने दलित आणि गरीब वर्गांमध्ये असमानता निर्माण केली. यामध्ये भाषिक संरक्षणाचे महत्त्व आहे, कारण भाषिक असमानता सामाजिक कार्य व सत्ताधारी विचारधारेला प्रतिबिंबित करते. शोधनिबंध वसाहतवादोत्तर समाजांमध्ये भाषा, सत्ता, अपमान यांचे संबंध विश्लेषित करतो, विशेषतः दलित साहित्यिक आणि सैद्धांतिक हस्तक्षेपांवर लक्ष केंद्रित करतो. यात बामा यांचे 'करुक्कू', नामदेव ढसाळ यांचे 'गोलपिठा' आणि ओमप्रकाश वाल्मीकी यांचे 'जूठन' समाविष्ट आहेत, जे दलित आत्मचरित्रात्मकता व काव्यग्रंथांचा अभ्यास करतात.

भाषा तटस्थ नसून विजय, जातीय वर्चस्व व सांस्कृतिक हिंसाचाराच्या इतिहासाने भारलेली आहे. दलित साहित्य शोषणाधीन आवाजांचा प्रतिनिधित्व करताना अपमानाच्या अनुभवांना भाषेसह प्रतिकार करते. गोपाल गुरू यांचे अपमानाची संरचनात्मक मांडणी नैतिक चौकटी प्रदान करते, तर अनिकेत जावरे भाषेत अर्थाच्या संघटनाच्या प्रक्रियेवर प्रकाश टाकतात. दलित भाषिक प्रतिकार वसाहतवाद व ब्राह्मणवादाच्या विरोधात कार्यरत आहे.बामा, ओमप्रकाश, आणि दाशाळ यांच्या साहित्यामध्ये अपमानाचे अनुभव व्यक्त होते, जे ज्ञान व अनुभूतीची निर्मिती करतात. दलित साहित्य भाषिक संघर्षाचे क्षेत्र बनवते, जिथे नवे नैतिक व सामाजिक विषय उभे राहतात, जरी ती रूपांतरित ज्ञानात बदलते. त्यामुळे, भाषिक राजकारण आणि जातीविरोधी संघर्ष ह्यांचे परस्पर महत्त्व सिद्ध होते.जातीय अपमान हा शारीरिक, मानसिक, आणि सामाजिक परिणामांवर प्रभाव टाकतो; त्यामुळे भारतीय समाजातील जातीय संरचना दडपणाचे प्रतीक बनते. भाषिक दृष्टिकोनातून, सदस्यांची सामाजिक समृद्धी वंचित ठेवली जाते. जातीयता ही एक सामाजिक रचना असली तरी, ती कायमचा वर्चस्व कायम ठेवून सामाजिक जीवनाचा विस्तार करते.भाषा आणि संस्कृतीच्या समानतेवर लक्ष केंद्रित करणे आवश्यक आहे. सामाजिक परिवर्तन व शिक्षणामुळे भाषा बदलत असते, ज्यामुळे सामाजिक योगदान साकार होत जाते.भाषिक वर्चस्वामुळे स्थानिक भाषांचे अस्तित्व धोक्यात येत आहे. भारतीय समाजात, भाषाशास्त्रीय दृष्टिकोनात वसाहतीतील विविधतेच्या आधारे सामाजिक असमानता निर्माण झाली आहे. उच्च श्रेणीचे विचार व सामान्य लोकांच्या आवाजात असलेल्या फरकामुळे, सामाजिक न्यायाचे विचार विमर्शात महत्त्वाचे ठरते.

साहित्याचे पुनरावलोकन

प्रा.गोपाल गुरु यांचे अपमान या विषयावर संपादित पुस्तक अपमानाच्या अनुभवाचे वेगळेपण स्पष्ट करताना दलित, आदिवासी, आणि स्त्रियांसारख्या उपेक्षित समुदायांच्या सामाजिक, नैतिक, आणि राजकीय स्थितीवर भाषिक दृष्टिकोनातून विचार करते. गोपाल गुरू यांच्या युक्तिवादानुसार, अपमान ही एक घटना नसून ती एक भाषिक, सांस्कृतिक आणि ज्ञानात्मक स्थिती आहे. भाषेच्या संकल्पनांमध्ये, अपमानाचे माध्यम म्हणून भाषा अत्यंत महत्त्वाची ठरते. भाषेचा वापर जातीय आणि वर्गीय श्रेणीमध्ये सामाजिक चिन्हक म्हणून कार्य करते. इंग्रजी आणि संस्कृतकृत हिंदी हे सत्ताधारी

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भाषांचे उदाहरण आहेत, तर दलित बोली आणि स्थानिक भाषा अनेकदा असंस्कृत मानली जातात. हे कलंक सामाजिक आणि संस्थात्मक दोन्ही स्तरांवर अपमानाची पुनरुत्पादन करते. उदाहरणार्थ, प्रबळ नसलेल्या बोलीभाषेत बोलणे सार्वजनिक संस्थांमध्ये उपहासाचे कारण बनू शकते, ज्यामुळे भाषिक ओळख लज्जेचे साधन बनते. प्रा. गोपाल गुरू अधोरेखीत करतात की ज्ञानेंद्रियांच्या हिंसाचारात, सबअल्टर्नचा आवाज ऐकला जात नाही, तर तो बोलला जातो. प्रबळ भाषिक पुनरुत्पादनामध्ये, दलित अनुभवाची भाषिक क्षमता मर्यादित केली जाते. उच्चवर्णीय संपादकीय नियमांमुळे जर दलितांचे स्व-प्रतिनिधित्व होणार असेल तर, ते सामाजिक स्तराशी संबंधित अपमानाचे ध्वनी बनतात.भाषांतर आणि प्रतिनिधित्वाचा प्रश्न देखील महत्त्वाचा आहे. भाषांतर आवश्यक आहे, पण त्याच वेळी विकृतीला बळी पडण्याची शक्यता असते. उदाहरणार्थ, ओमप्रकाश वाल्मिकी आणि बामाच्या पुस्तकाचा अनुभव यामध्ये भाषांतराचा भपका असतो, जे दुय्यम अनुभवाचे दर्पण असते तरीही भाषिक विशिष्टतेचा अभाव राहतो. भाषिक स्वाभिमान आणि प्रतिपादन हे पुस्तकात त्याच मुद्याबद्दल चर्चा केली जाते. डॉ. आंबेडकर यांच्या विचारधारेनुसार दलित लोक भाषेच्या माध्यमातून अपमानाचे प्रतिकार म्हणून पुनर्वापर करतात.

रॉबर्ट फिलिप्सनने इंग्रजी भाषिक साम्राज्यवादाचे उदाहरण दिले, ज्यात इंग्रजीने इतर भाषांच्या वापरावर जागतिक प्रभाव निर्माण केला. भारतात वसाहतवादी धोरणांचे परिणाम स्थानिक भाषांची उपेक्षा करून इंग्रजी शिक्षणाच्या महत्त्वात वाढ झाला आहे. अनिकेत जावरेच्या कामात भाषिक भेदभाव उघड झाला आहे, जिथे भाषाशुद्धतेमुळे काही भाषांचे पतन ठरले आहे. इंग्रजीचा प्रसार वसाहतवादाशी जोडलेला आहे, ज्यामुळे स्थानिक भाषांचा अवमान अधिक लक्षात येतो. आफ्रिकन अमेरिकन व्हर्नाक्युलर इंग्रजी (AAVE) सांस्कृतिक अभिव्यक्तीसाठी महत्त्वाचे असून शिक्षणात दुर्लक्षित राहतो. भाषिक दडपणामुळे समाजातील संघर्ष वाढतो. दक्षिण आशियामध्ये भाषिक संघर्षाच्या समस्यांचा अभ्यास केला आहे, जिथे राजकीय आणि सांस्कृतिक वर्चस्व प्रमुख कारणे आहेत. उदाहरणार्थ, भारतात हिंदीच्या एकमेव अधिकृततेवर विरोध झाला आहे. श्रीलंकेत सिंहलीला अधिकृत दर्जा मिळाल्याने तमिळ भाषकांचा भेदभाव वाढला, तर पाकिस्तानात उर्दूच्या वर्चस्वामुळे बलुच संघर्ष टोकाचा झाला आहे. या सर्व प्रकरणांमध्ये, भाषा राजकीय वैधतेसाठी साधन बनते, आणि समावेशी भाषा धोरणे व भाषिक बहुलवाद सामाजिक-राजकीय स्थिरतेसाठी आवश्यक आहेत.

भाषा सामाजिक संबंधांना अर्थ देऊन सामाजिक वास्तवाची रचना करते. लँग्वेज पॉलिटिक्स, एलिट्स अँड द पब्लिक स्फीअर - वीणा नरेगल यांनी लिहिलेले पुस्तक, पश्चिम भारतातील स्थानिक बौद्धिक वर्गाने भाषिक माध्यमांचा वापर कसा केला याचे विश्लेषण करते. भाषिक पदाक्रम, मुद्रित संस्कृती, आणि सत्ताधारी संवाद यावर लक्ष केंद्रित करून, वसाहतवादविरोधी राष्ट्रवादी विचारधारा जनतेपर्यंत पोहचवण्यासाठी माध्यमांचा कसा उपयोग झाला याचे विवेचन करते.मुख्य थीममध्ये भाषिक पदानुक्रम, अभिजात वर्ग, आणि सामाजिक ओळख यांचा समावेश आहे. अधिकाऱ्यांचे प्रभाव यामध्ये असे दर्शवले जाते की, उच्चभ्रू वर्गाने आपली वैचारिक सत्ता टिकवण्यासाठी साहित्यिक संकल्पना आणि संवादांचा वापर कसा केला. वसाहती काळातील उच्चभ्रू वर्गाने सार्वजनिक क्षेत्रात स्वतःची उपस्थिती वाढवण्यासाठी नवीन उपक्रम राबवले.भाषिक पदाक्रम व वसाहतवादी प्रभाव यावर चर्चा करून, पुस्तकाने हे स्पष्ट केले की मराठी व भारतीय स्थानिक भाषांनी लोकशाहीच्या विकासामध्ये महत्त्वाची भूमिका निभावली. उच्च दर्जाची भाषाशुद्धता आणि औपचारिकता उच्चभ्रू समाजाच्या प्रभावाचा भाग बनतात, त्यामुळे स्थानिक भाषांना कमी महत्त्व दिले जाते.

भाषिक राजकारण म्हणजे लोकशाही संवादाचा धोका आणि स्थानिक भाषांचा गाळतोय यावर शोध घेतले जाते. उदाहरणांच्या माध्यमाने, हे स्पष्ट केले जाते की अभिजात वर्ग आपल्या सामाजिक आणि राजकीय शक्तीसाठी संवाद साधणी करते.

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संशोधन प्रश्नांच्या आधारे, भाषेचे राजकारण सत्ताधारी ढाच्यावर कैसा प्रभाव टाकले आहे, याचे विश्लेषण केले जाते. विषयाचे क्षेत्र समाजशास्त्र, राजकारण आणि सांस्कृतिक अभ्यासासहित विविध घटक समाविष्ट करते. भाषेमुळे वर्चस्व सिद्ध करण्याची प्रक्रिया आणि संबंधित साधने यांचे महत्व अधिक समजले जाते.

सारांशामध्ये, वीणा नरेगल यांच्या पुस्तकाने भाषिक संदर्भांच्या आधारे सत्तेच्या गतिशीलतेचा अभ्यास केला आहे आणि वसाहती संदर्भातील अभिजात वर्गाच्या योगदानाचे विस्तृत विवेचन केले आहे.

मुख्य मुद्दे

१. भाषा ही केवळ संवादाचे साधन नसून सत्तेचे आणि ओळखीचे प्रतीक आहे.

२. अभिजात वर्ग भाषिक नियंत्रणाद्वारे सांस्कृतिक आणि राजकीय वर्चस्व राखतो.

३. लोकशाहीत सर्व भाषिक गटांना सार्वजनिक चर्चेत समान प्रवेश मिळणे आवश्यक आहे.

४. हर्मेन्युटिक वर्तुळात, अनुवादकांचा मूळ मजकूराशी सखोल सहभाग महत्त्वाचा असतो. अनुवादकाची सांस्कृतिक पार्श्वभूमी, पूर्व-समज आणि पूर्वग्रह हे अर्थ लावण्यात महत्त्वाचे ठरतात, त्यामुळे वस्तुनिष्ठतेला बाधा येऊ शकते.

५. मजकुराचे संदर्भीय आणि परसंदर्भीय घटक, जसे ऐतिहासिक आणि सामाजिक प्रभाव, अर्थाच्या निर्मितीत महत्त्वाचे असतात. भाषांतर लक्ष्य वाचकांसाठी समकालीन आणि संबंधित असले पाहिजे, ज्यामुळे मूळ मजकुराची चैतन्यशीलता जपली जाईल. अनुवादक सर्जनशीलतेचा वापर करून सांस्कृतिक अडथळे पार करून मूळ संदेश प्रभावीपणे पुनर्निर्मित करतात.

भाषिक समावेशकता ही समानता आणि सहभागाचे मूलभूत तत्त्व आहे.

अंततः, सामाजिक असमानतेचा समूळ उधळणारा प्रश्न भाषिक न्यायाबद्दल जागरूकता निर्माण करण्यासाठी महत्त्वाचा आहे. भाषिक राजकारणाच्या संदर्भात, एकत्रित विचारसरणी विकसित करणे आवश्यक असून, हे सर्व गटांना समान स्थान व आवाज देण्यास मदत करतो.आर. के. अग्निहोत्री यांनी भाषाविज्ञानाच्या प्राथमिक उद्देशांवर टीका केली, जेव्हा त्यांना असे वाटले की संरचनात्मक गुणगुणांच्या चर्चेत भाषाविज्ञान गोंधळात सापडले. पारंपरिक विद्या एकसंधतेच्या गृहीतकेवर आधारित होती आणि भाषिक बहुविधतेकडे दुर्लक्ष केले. भाषिक विविधता हळूहळू क्षीण होत असल्याने भाषाविज्ञानाच्या मर्यादा स्पष्ट झाल्या, जेव्हा मुहासलर यांणी या मुद्द्यावर एक नविन भाषाविज्ञानाची आवश्यकता अधोरेखित केली.

भारतातील प्राचीन भाषिक वास्तव अनेक भेदांचा समावेश करणार होते, जसे की पाणिनीच्या लेखी 'भाषा' म्हणजे उच्च वर्गाच्या भाषेकडे लक्ष देणे. समाजातील भेद आणि भाषिक वास्तव यांच्यात परस्परसंबंध आहे. भाषाशुद्धता कायम ठेवण्यात समाजातील आंतर-भेदांचा महत्त्वाचा वाटा आहे. लैंगिक भेद आणि त्याच्या भाषिक रचनांचा विचार सामाजिक भाषाविज्ञानाने प्रभावीपणे केला आहे, जिथे भाषा सामाजिक रचना घडवते.शेवटी, भाषाविज्ञानाचा विकास फक्त संरचनांच्या दृष्टीने नाही, तर सामाजिक आणि राजकीय संदर्भानुसार देखील करण्यात आला. नवस्वातंत्र्याची आकांक्षा व्यक्त करत, भाषिक विविधतेचा दस्तावेज सामाजिक भाषाविज्ञानाच्या माध्यमातून आकारती आले.भाषा सर्वस्पर्शी आणि सर्वव्यापी असते, त्यामुळे विविध जीवनक्षेत्रांचा भाषाव्यवहार यामध्ये विचारण्यात आलेला आहे. यामध्ये मराठीच्या भविष्यकालीन आव्हानांचे विश्लेषण, विकासाच्या दिशांचे संसूचन, आणि जागतिकीकरणातील बदलांचे परिणाम यांचा समावेश आहे. मराठी एके मराठी या संकुचित विचारांतून बाहेर पडणे आवश्यक आहे; समावेशकता आणि

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विविध संदर्भांचा विचार करणे इत्यादी महत्वाचे आहे. नव्या जीवनक्षेत्रांचा समावेश, अनुवाद, इतर भाषांकडून शिकणे, आणि विज्ञान–तंत्रज्ञानाचा उपयोग यासारख्या विकासाच्या संभाव्य दिशांची चर्चा केली आहे. भाषेचा विकास म्हणजे काळानुसार बदलता येणे, परंतु मूळ ओळख टिकवणेही आवश्यक आहे. मराठी भाषा समाजाच्या सांस्कृतिक पातळ्या बांधण्यात महत्त्वाची आहे. भाषा व्यक्तिगत पातळीवर आत्मसात करण्याची गरज आहे. वाचनानंतर वाचकांना मराठीच्या अंगभूत क्षमता आणि विकासाच्या शक्यतांचा अनुभव येईल. आव्हानांना संधी समजून मार्ग शोधणे आवश्यक आहे, ज्यामुळे कृतिशील कार्यक्रमांद्वारे मराठीचा विकास साधता येईल, याची जाणीव निर्माण करण्याचा या विचारमंथनाचा उद्देश आहे.

भाषा, अपमान आणि दलित प्रतिकार

प्रबळ भाषा सिद्धांतामुळे स्थानिक भाषांची अवस्था खराब होत आहे, विशेषतः शिक्षण आणि व्यवसायात. द्विभाषिकतेचे अतिसरलीकरण ही एक समस्या आहे, ज्यामुळे वर्चस्वाचे वर्णन अपूर्ण राहते. स्त्रियांनी पुरुषप्रधान वातावरणात सामर्थ्य मिळवण्यासाठी विशिष्ट भाषांचा वापर आवश्यक असू शकतो. प्रबळ भाषा सिद्धांताच्या समीक्षेत नकारात्मक परिणामांवरच लक्ष केंद्रित केले जाते, सकारात्मक पैलू कमी लेखले जातात. भाषा भेदभाव व पूर्वग्रह प्रश्न विचारण्यासाठी विविध पद्धतींनी वापरली जाऊ शकते. 'इंटरसेक्शनल फेमिनिझम' भेदभावाचे विविध प्रकार समजून घेण्यास मदत करते. जातीय अपमानाचे कारण समजून घेणे आवश्यक आहे. बी.आर. आंबेडकरांचा दृष्टिकोन जातीय अपमानाचे मानसिक मानसशास्त्र तयार करण्यात सहाय्यक आहे. दलितांमधील जाती–आधारित अपमान, परिणाम आणि प्रतिकाराला लेखात विस्तृतपणे प्रदर्शित करण्यात आले आहे, ज्यात अपमानाचा मानसिक परिणाम महत्त्वाचा आहे.

जातीय अपमानाच्या स्वरूपासाठी शारीरिक, मानसिक व सामाजिक आरोग्यावर होणारे परिणाम तपासले आहेत. भारताच्या सरन्यायाधीशांनी कायदेशीर भाषेत भेदभावामुळे अनेक उपाययोजना केल्या आहेत, तरीही त्या विरोधात्मक भाषेच्या घटनांचा अभाव आहे. ऑक्टोबर २०२५ मध्ये सरन्यायाधीश बी.आर. गवई यांच्यावर बूट फेकणारा उच्च जातीयवादी दृष्टिकोन दर्शवतो, ज्यामुळे वर्णभेदाची भाषा प्रकट होते. या संदर्भात जात आणि भाषा यावर विचार करण्याची गरज आहे.

भाषा आणि ओळख वर्चस्व आणि जात हे घटक, जोडलेले आहेत. वर्चस्व गाजवणारे गट आपली भाषा श्रेष्ठ मानून इतर सांस्कृतिक आणि सामाजिक वर्चस्व लादतात. भाषा ही सांस्कृतिक अस्मिताचा लोकाचा भाग, नैसर्गिक व्यक्ती आणि त्यांचे समुदाय निश्चित होते आणि त्यांच्या भावना आणि संस्कृतीचे ते होते. यातून जात आणि त्यांच्या भाषेतील संबंध स्पष्ट होतो, वर्चस्वशाली जातीची भाषा इतर लढा दिला जातो.

भाषेचे राजकारण

भाषा संवादाचे केवळ साधन नसून, सामाजिक संरचना, सत्ता संबंध आणि ओळख राजकारणाचे मूर्त रूप आहे. ती शिक्षण, रोजगार आणि सांस्कृतिक वैधता निश्चित करते. भाषिक साम्राज्यवाद इंग्रजीसारख्या प्रभावी भाषांचा उपयोग ज्ञान आणि प्रतिष्ठेच्या जागतिक पदानुक्रमासाठी करतो, तर भारतीय समाजात भाषा जात आणि वंशाचे चिन्ह बनते. इतिहासाने भारतीय जातिव्यवस्थेमध्ये भाषा आणि जात यांचे संबंध गुंतागुंतीचे बनवले आहेत. संस्कृत भाषा उच्च जातींपुरती मर्यादित होती, तर स्थानिक भाषांना अशुद्ध मानले जात होते. वसाहतवादी काळात इंग्रजीने या रचनेवर थर लावला, शासन आणि शिक्षणाची भाषा बनली, तर प्रादेशिक भाषांचा दुर्लक्ष करण्यात आला. स्वातंत्र्यानंतर हिंदीला प्रादेशिक भाषांच्या किंमतीवर राष्ट्रीय भाषेचे स्थान मिळाले.उपेक्षित समुदाय, विशेषतः दलित, भाषिक बहिष्कार आणि

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अपमान अनुभवतात. जातीयवादी अपशब्द ना केवळ शाब्दिक शिवीगाळ आहेत, तर ते सामाजिक नियंत्रणाचे साधन आहेत, जे अशुद्धता आणि अधीनतेच्या कल्पनांना बळकटी देतात. अशी भाषिक पद्धती मानसिक आघात सहन करतात आणि सामाजिक गतिशीलता मर्यादित करतात. गोपाळ गुरुच्या शैक्षणिक कामात अपमान या अनुभवावर विशेष लक्ष दिले जाते, जिथे ते दलित, आदिवासी आणि स्त्रियांसारख्या उपेक्षित गटांच्या संदर्भात तपासले जाते.

भाषा जातीय व वर्गीय श्रेणीच्या सामाजिक चिन्हकांप्रमाणे कार्य करते. इंग्रजी व संस्कृतकृत हिंदी सत्तेच्या भाषा असून, दलित बोली व स्थानिक भाषांना कलंकित केले जाते. शिक्षणातल्यात शिक्षण व नोकरशाहीतील अपमानाला प्रबळ नसलेल्या बोलीभाषेत बोलणे एक महत्त्वाचा घटक असतो. गुरु अनुयायी हे एका बाजूला भाषिक हिंसाचार आणि दुसऱ्या बाजूला दलितांचे स्व–प्रतिनिधित्व यावर चर्चा करतात. अपमानाचे रूपांतर भाषिक स्वाभिमानाच्या पुनर्प्राप्तीसोबत जोडले आहे, जिथे दलित व्यक्ती अम्बेडकरांच्या विचारांच्या आधारावर अपमानाला प्रतिरोध करतात.

जातिवादाच्या स्थितीत उभ्या असलेल्या सांस्कृतिक परंपरांनी अपमान वाढवण्यात मदत केली आहे. उच्च जातीच्या विधानांच्या अतिक्रमणामुळे दलितांना सार्वजनिक संसाधनांपर्यंत पोहोचण्यास अशक्त केले जाते. ग्रामीण भागात, जातीय अपमानाची भाषा स्पष्ट आहे, जसे अपमानास्पद प्रश्न आणि स्पष्टीकरणे. आधुनिक काळात जातीय भेदभावाच्या स्वरूपात बदल झाला आहे, जिथे सूक्ष्म आक्रोश आणि कार्यस्थळावर अपमान वाढला आहे. जातीय आधारावर अपमान नेटवर देखील दिसून येतो.भारतात ऐतिहासिकदृष्ट्या भाषा जातिवादास पाठिंबा देण्याचे साधन बनली आहे, त्यामुळे उच्च जातीयांसाठी संस्कृत आदर्श बनला आहे. इंग्रजी आणि हिंदी आज भाषिक भांडवलाचे साधन बनले आहेत, जे सामाजिक गतिशीलता साधते. प्राकृत भाषांचा उपयोग खालच्या जातींनी त्यांच्या गडद वाटा तयार करण्यासाठी केला आहे.नामदेव ढसाळ यांसारख्या कवींच्या कार्यात सौंदर्य संकल्पनेची दुरुस्ती होत आहे, जो धर्म आणि वर्ग प्रणालीला विघटीत करतो. भाषिक अपमान सामाजिक अधीनता दर्शवतो आणि हा एक प्रकटित क्रियेसारखा आहे. गोपाळ गुरू म्हणतात की अपमान भाषिक असतो, फक्त सामाजिक किंवा मानसिक नाही. नसलेल्या स्थानिक भाषिक श्रेण्यांमुळे दलितांना आवाज मिळवण्यासाठी संघर्ष करावा लागतो, ज्यामुळे त्यांच्या भाषिक चिन्हांचे मूल्य पुनर्प्राप्त होते. अपमानाचे दमन सामाजिक संघर्षाचे साधन आहे, ज्यामुळे दलित आपल्या अस्मिताचा आणि अधिकाराचा संघर्ष करतात.

मराठी साहित्यात जात

मराठी साहित्यात जात हा एक महत्त्वाचा विषय आहे, ज्याची सुरुवात ज्योतीबा फुले आणि सुधारकांमुळे झाली. दलित साहित्य चळवळीने उपेक्षितांना आवाज देत त्यांच्या दुःखांचे दस्तऐवजीकरण केले. भक्ती चळवळीतील संतांनी सामाजिक पदानुक्रम आणि जातिव्यवस्थेविषयी विचार केला. फुले आणि आंबेडकर यांनी जातीय असमानतेला आव्हान दिले. १९६० च्या दशकात दलित साहित्य चळवळ उगम पावली, ज्यात भेदभाव आणि अत्याचारासारख्या खूप मुद्द्यांचा सामना केला गेला. समकालीन साहित्यामध्ये जात विषयावर विविध दृष्टिकोनांचा अभ्यास केला जातो, ज्यामुळे भारतीय समाजातील विविध स्तरांत जात हा विषय महत्त्वाचा ठरतो.इंग्रजी भाषेतील प्रवीणता उच्च शिक्षण आणि चांगल्या नोकऱ्या साधण्यासाठी महत्त्वाची आहे, जे पारंपरिक अडथळ्यांना सामोरे जात आहे. संविधानाचे कलम १५ सार्वजनिक ठिकाणी समान प्रवेशाची हमी देते, जे भेदभाव रद्द करतो. भाषा आणि लिंगभावाचे संबंध समाजाच्या संरचनेवर थेट प्रभाव टाकतात. जात, वर्ग आणि लिंगभाव हे संबद्ध घटक आहेत. न्यायालयीन भाषेत भेदभाव दूर करण्याच्या उपाययोजनांमध्ये भारताचे सरन्यायाधीश महत्त्वाची भूमिका बजावत आहेत. स्त्रियांविरुद्ध भेदभावक पद्धतींविरुद्ध महत्त्वाचे उपाय राबवले जात आहेत.न्यायालयीन कामकाजातील अडथळे दूर करण्यासाठी प्रादेशिक भाषांमध्ये कायदा शिकवणे आणि फिरवणे

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आवश्यक असल्याचे नमूद केले आहे. तरीही, धार्मिक जीवनाची पुनरावृत्ती करणे आवश्यक आहे, ज्यामुळे समाजातील मानसिकतेवर सकारात्मक परिणाम होईल. श्रद्धा आणि परंपरेचा अभ्यास जिज्ञासू वृत्तीने करणे महत्त्वाचे आहे, ज्यामध्ये विचारांची देवाणघेवाण पण आवश्यक आहे.

जात आणि सांस्कृतिक भांडवल

मुळात भाषेचा मूळ उद्देश म्हणजे स्वतःचे विचार समोरच्यापर्यंत पोहचवणे. त्यासाठी साधी-सरळ-सोपी भाषाच नेहमी उपयोगी पडते.जिथे मार्केटिंग करायचे असेल, स्वतःचा माल विकायचा असेल तिथेच क्लिष्ट भाषा वापरली जाते, ज्याला सांस्कृतिक भांडवल (कल्चरल कॅपिटल) असे गोंडस नाव दिले आहे. हे भांडवल ज्यांच्याकडे असते त्या माणसांना समाजात जास्त संधी उपलब्ध असतात. आणि हा वारसा अनेकदा त्यांच्या पुढल्या पिढीकडे सोपवला जातो त्यामुळे काहीवेळा हे भांडवल समाजातील प्रथितयश व्यक्तींच्या पुढच्या पिढीला आपोआपच मिळण्याची शक्यता वाढते. जात आणि ब्राह्मणवाद यांच्यात सांस्कृतिक भांडवलाचा महत्त्वाचा संबंध आहे; ब्राह्मण जातीत ज्ञान आणि धार्मिक विधींच्या माध्यमातून सामाजिक वर्चस्व प्रस्थापित करण्यात आले आहे. ब्राह्मणांनी धर्मग्रंथांचे ज्ञान मिळवून आपले वर्चस्व राखले, ज्यामुळे त्यांना धार्मिक अधिकार मिळाला. हे अधिकार जाती राजकारणास समर्थन देतात आणि विषमतेला वैधता प्रदान करतात. या प्रक्रियेमुळे ब्राह्मणवाद सर्वोच्च स्थान प्राप्त करून इतर जातींमध्ये भेदभाव निर्माण करतो. ज्ञान आणि धार्मिक अधिकार वापरून सांस्कृतिक भांडवल निर्माण केले जाते, ज्यामुळे सामाजिक असमानता वाढते आणि लोकशाहीत काही लोकांना शिक्षण व संस्कृतीची कमी उपलब्धता असते.

भाषिक साम्राज्यवाद: सत्ता व प्रभुत्वाचे माध्यम

भाषिक साम्राज्यवाद म्हणजे एक शक्तिशाली राष्ट्र किंवा संस्कृती त्यांच्या भाषेच्या माध्यमातून इतर समाजांवर प्रभुत्व प्रस्थापित करणे. इंग्रजीच्या वर्चस्वाने जागतिक शिक्षण, व्यापार आणि संवाद क्षेत्रात स्थान मिळवले, पण त्याच वेळी स्थानिक भाषांचे अवमूल्यन आणि सांस्कृतिक विस्थापनही वाढले. ब्रिटिश राजवटीत भारतात इंग्रजी शिक्षणाने सांस्कृतिक अधिनायकत्व निर्माण केले, ज्यामुळे भाषेच्या माध्यमातून वर्ग आणि जातीय असमानता टिकून राहिली.भाषिक साम्राज्यवादाची संकल्पना रॉबर्ट फिलिप्सन यांनी मांडली आहे, ज्यात इंग्रजीला सत्ता, शिक्षण आणि सांस्कृतिक नियंत्रणाचे साधन मानले जाते. वसाहतवादी सत्तांमुळे इंग्रजी भाषेचा इतर भाषांवर वर्चस्व प्रस्थापित झाला. भारतात इंग्रजी शिक्षणाने 'मध्यस्थांचा' वर्ग तयार केला, ज्यामुळे इंग्रजीला विशेषाधिकार मिळाला आणि स्थानिक भाषांचा अपमान झाला.

भाषा आणि वंश: कृष्णवर्णीय अनुभवातील भाषिक अन्याय

गुलामगिरीच्या काळात स्थानिक भाषांचे दमन केले गेले, ज्यामुळे कृष्णवर्णीय संस्कृतींवर परिणाम झाला. काही कृष्णवर्णीय इंग्रजीचा इतिहास म्हणून मान्यता देऊ करत आहेत आणि AAVE चा वापर सांस्कृतिक संवर्धनाच्या उद्देशाने मिळत आहे. दोन्ही समुदायांचे भाषिक भेदभाव आणि ओळख प्रतिपादन करण्याच्या सामायिक संघर्षात परस्पर असलेले थिम्स आहेत. भाषेला सत्तेचे साधन म्हणून पाहणे, भाषिक भेदभाव, आणि सांस्कृतिक अस्मिताचे विविधप्रतिपादन या प्रमुख घटकांमध्ये सामील करण्यात येतात.

आफ्रिकन अमेरिकन व्हर्नाक्युलर इंग्रजी (AAVE) वस्तुतः भाषिक भेदभाव आणि वांशिक पूर्वग्रहांचा सामना करतो, विशेषतः अमेरिकेत. मानक इंग्रजीने गोरेपणाच्या विशेषाधिकाराला अनुमोदित केले आहे, तर AAVE ऐतिहासिकदृष्ट्या अयोग्य समजले जाते. AAVE बोलणाऱ्यांना शिक्षण प्रणालीमध्ये दुय्यम समजले जाते, जिथे त्यांच्या

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मातृभाषेवर अवडंब किंवा निषेध केला जातो. भाषाशास्त्रज्ञ जिनेव्हा स्मिडरमनच्या मते, ह्या भाषिक वंशवादामुळे सामाजिक असमानता वाढते. तथापि, AAVE कृष्णवर्णीय समुदायांसाठी सर्जनशीलता आणि प्रतिकाराचे साधन बनले आहे. मानक इंग्रजीच्या वर्चस्वामुळे कृष्णवर्णीय भाषेला निकृष्ट समजले जाते, ज्यामुळे यांना रोजगार आणि शिक्षणातील अपयशांचा सामना करावा लागतो. अंतर्गत वंशवाद आणि आत्मसंशय वाढतो ; परंतु वंशवादविरोधी अध्यापनशास्त्र याला आव्हान देण्याचा प्रयत्न करतो. दलित विचारवंत भाषिक वर्चस्वाला आव्हान देऊन दडपशाहीला विरोध करतात. अनेक दलित, इंग्रजीला वसाहतवादी सत्तेशी जोडले तरी उद्दीष्ट साधण्यासाठी स्वीकारतात. AAVE चा नकारात्मक प्रभाव शिक्षण आणि कार्यक्षेत्रात जाणवतो.

जातीय समाजात भाषा: दडपशाहीचे आणि प्रतिकाराचे हत्यार

भारतीय समाजात भाषा ही जातीय पदानुक्रम टिकविण्याचे साधन बनली आहे. भंगी, चामार यांसारख्या अपशब्दांनी दलित समाजावर अपमान आणि कलंक कायम ठेवला. ही भाषा सामाजिक भेदभाव, मानसिक त्रास आणि आर्थिक असमानतेला बळ देते. परंतु, दलितांनी दलित शब्दाचा पुनः स्वीकार करून प्रतिकाराचा मार्ग तयार केला. दलित साहित्य आणि लोकभाषिक लेखनाने समाजातील उच्चभ्रू भाषिक वर्चस्वाला आव्हान दिले. आंबेडकरी विचारसरणीने समानता, विद्रोह आणि मुक्तीचा संदेश दिला.

दलितांच्या भाषेत मूलगामी अभिव्यक्ती एक विध्वंसक साहित्यिक आणि सामाजिक पद्धत आहे, जी दीर्घकाळ दुर्लक्षित असलेल्या समुदायाची ओळख पुन्हा प्राप्त करते. यामध्ये २० व्या शतकातील मराठी दलित साहित्य सहसा सामील आहे, जिथे कठोर वास्तववाद आणि उच्च जातींच्या भाषिक परंपरांचा नकार केला जातो. दलित भाषेच्या प्रमुख वैशिष्ट्यांमध्ये उच्च जातीय सौंदर्यशास्त्राचा नकार, स्थानिक किंवा अशिष्ट भाषेचा वापर, अढळ वास्तववाद आणि विध्वंसक विनोद समाविष्ट आहे. दलित लेखक उच्च जातींनी वगळलेल्या त्यांच्या अनुभवांचे वर्णन करून साहित्याला एक जाणीवपूर्वक राजकीय बांधिलकी देतात. तसंच, विनोदी ब्रह्मांमध्ये जातीव्यवस्थेवर टीका आणि स्वतःच्या अधीनतेवर प्रश्न उपस्थित केले जातात.

सामाजिक व्यवस्थेचा निषेध करण्यासाठी, दलित लेखनाची भाषा सक्रियपणे वापरली जाते, प्रति-कथा तयार करून, जे सांस्कृतिक पौराणिक कथा आव्हान देते. गोपाळ गुरु यांच्या मते, दलित भाषण नकारात्मक भाषेवर आधारित आहे, जी वर्चस्ववादी व्यवस्थांवर प्रश्न उपस्थित करते. इंग्रजीचा धोरणात्मक वापर, मातृभाषेसोबत, दलितांसाठी साक्षरतेचा व सक्षमीकरणाचा माध्यम म्हणून काम करते. उदाहरणार्थ, ओमप्रकाश वाल्मिकी यांचे जूथन आणि नामदेव ढसाळ यांचे काव्य दलित अनुभवांचे चित्रण करतात. तमिळ दलित कविता उच्च शास्त्रीय भाषेचा नकार करतो, तर भामा व उर्मिला पवार यासारख्या महिला लेखिका जाती आणि लिंगावर मूलगामीभाषेत विचार करतात, दुहेरी अत्याचाराचा अनुभव व्यक्त करतात.

दलित कवितेतील मूलगामी सौंदर्यशास्त्र

स्वातंत्र्यपूर्व व स्वातंत्र्योत्तर भारतात दलित लेखनाने अद्वितीय रूप धारण केले आहे, जे मानवी हक्कांचे उल्लंघन समजून घेणारी आत्मकथा आहे. साहित्यिक महोत्सव, वृत्तपत्र लेख, अभ्यासक्रम आणि शिष्यवृत्त्या यामुळे या लेखनाचा प्रसार वाढला आहे. समीक्षकांनी प्रश्न उपस्थित केला आहे की दलित व आदिवासी कादंबऱ्या, कविता आणि नाटकांना साहित्य मानता येईल का ? विद्यमान वैविध्यामुळे ही लेखने लेखकाच्या कामांना एक नवीन दृष्टिकोन देतात. दलित तमिळ कवीतेने सुरुवात केली आणि ती खूप मूळ सौंदर्यशास्त्रात गुंतलेली आहे, ज्यामध्ये अद्वितीय भाषा, स्वरूप आणि आशय

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यांचा समावेश आहे. दलित कविता हे संघर्षाचे, वेदना आणि असमानतेचे एक महत्त्वपूर्ण प्रतिनिधित्व आहे.

आंबेडकरांचे स्वतःला तोडू नका तर व्यवस्था तोडू हे आवाहन या काव्यात स्पष्टपणे दिसून येते. दलित कवीचे अनुभव, ऐतिहासिक स्थान आणि सामाजिक गळतीची तक्रार यामुळे येणारी दलित कविता गडे गृहीत धरलेल्या मानकांना आव्हान देते. मीना कंदसामी या विचारांची स्पष्टपणे मांडणी करते, त्यांच्यामते दलित कविता स्वातंत्र्य व महानतेचे साहित्य आहे. ती सार्वत्रिक व्यक्तिमत्वाच्या अभिव्यक्तीसह परंपरेला तिसरी उंची देते आणि धार्मिक, जातीय व सामाजिक समुपदेशनांवर प्रश्नचिन्ह उपस्थित करते.दलित काव्याचे वैशिष्ट्य म्हणजे ते संघर्षात मूळ असलेल्या अनुभवांवर आधारित आहे. छंद आणि यमक सर्वसामान्यतेचे गृहितक नाही, तर स्थानिक भाषेचा वापर करते. धर्माच्या निरर्थकतेला अनुग्रहीत करून, मुख्यधारेतील सृजनशीलता ते गृहीत धरते. कवींचा दृष्टिकोन एक नवा जलद समजण्याअर्थी असतो, जो दृश्य कल्पना आणि इतर संवेदनशील प्रतिमांद्वारे प्रकट होतो, ज्यामुळे प्रेक्षकांना एका अनुभवामध्ये नेले जाते.

याझन आथी यांच्या मिसिन मध्ये दलित इतिहासातील जातीवादी अत्याचारांचा विचार केला गेला आहे. सुकीर्तराणीच्या कवितांत निसर्गाची प्रतिमा आहे, जिथे ती निसर्गाचा एक भाग मानते. तिचा मानवतेवरील दृष्टिकोन दलितांच्या संघर्षाचे प्रतिनिधित्व करतो. कवी सामाजिक संघर्षाच्या संदर्भात एक प्रगल्भ बोध प्रकट करतो. कंदसामी असमानतेवर विचार करून साहित्याचे उच्छेद चिन्हांकित करतो. दलितांच्या अनुभवांत राग आणि उद्वेग व्यक्त होतो, जो एक आवाहन आहे. दलित लेखन एक साक्षीदार म्हणून विकसित झाले आहे, ज्यामुळे अन्याय आणि संघर्षांची सत्यता उघड होते, आणि दलित कविता मानवतेसाठी समजून घेण्याची गरज अधोरेखित करते.

ब्राह्मणी संस्कृती आणि सांस्कृतिक वसाहतवाद

संस्कृत भाषेला राजाश्रय देण्याच्या आरएसएसच्या दृष्टिकोनावर सध्या महाराष्ट्रात भाषावादाच्या संदर्भात एक वेगळा वळण घेतला आहे. राज्य सरकारने इयत्ता पहिलीपासून हिंदीच्या तिसऱ्या भाषेची सक्ती करण्याचा प्रयत्न केला, ज्याला विरोध झाला आणि सरकारने तात्पुरती माघार घेतली. परंतु, ह्या निर्णयाला पाठींबा देणारी डॉ. नरेंद्र जाधव समिती नेमली गेली. आरएसएसची भूमिका बहुसांस्कृतिकतेच्या विरोधात आहे. हिंदीला राष्ट्रभाषा म्हणून गौरवणे आणि अन्य भाषांना दुर्लक्षित करणे हे त्यांच्या दृष्टिकोनाचे मुख्य केंद्र आहे. महाराष्ट्रातील मराठी भाषिकांनी मातृभाषेसाठी ऐतिहासिक लढा दिला आहे, शिक्षण मातृभाषेतून मिळावे अशी त्यांची मागणी आहे. तथापि, क्रमशः संस्कृत भाषेच्या महत्त्वाचे समर्थन करणे, जरी तिची मातृभाषा नसलेल्यांमध्ये श्रेय ठेवले जाते, हा एक भ्रामक विचार आहे. २०११ च्या जनगणनानुसार, संस्कृत मातृभाषा असलेल्या लोकांची संख्या केवळ २४,८२१ आहे.

आरएसएसची भूमिका ब्राह्मो-फॅसिस्ट आणि जनविरोधी आहे, सांस्कृतिक एकांगीकरणाचे समर्थन करणारी. त्यांनी एक भाषा, एक नेता, एक देश यांचा नारा देत हिंदीला राष्ट्रभाषा बनवण्याचा प्रयत्न केला आहे. ब्राह्मणीपितृसत्ताक दहशतवाद सामान्यांवर लादला जात आहे. मराठी भाषिकांनी महाराष्ट्रात मातृभाषा टिकवण्यासाठी लढा दिला आहे, शिक्षण मातृभाषेत देण्याचं महत्त्व मानलं आहे, पण इंग्रजीच्या विरोधात मातृभाषेचा पर्याय मांडला आहे.मोहन भागवत नागपूर येथे संस्कृतच्या महत्त्वाबद्दल बोलताना म्हणाले की संस्कृत सर्व भाषांची जननी आहे. तथापि, हिंदी भाषेसाठी सरकारने स्थगित केलेले परिपत्रक तसेच मोहन भागवत आणि फडणवीस यांचे वर्तन हे लोकांच्या आकांक्षांना नाकारत आहे. जनताद्रोही भूमिकेवर आधारित या ब्राह्मो-फॅसिस्ट लबाडीविरुद्ध लोकांनी जागरूक होणे आवश्यक आहे. बदलासाठी पूर्वीप्रमाणे संघर्षाची गरज आहे. आपल्या मातृभाषेच्या संरक्षणार्थ आणि सांस्कृतिक वर्चस्वाच्या विरोधात याच लढ्यात सामील होणे अत्यावश्यक आहे.

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धर्म आणि भाषा यांचा संयोग अर्थव्यवस्था व संस्कृती

धर्म आणि भाषा यांचा संयोग अर्थव्यवस्था व संस्कृती टिकवतो. भाषा वर्चस्वाचे साधन आहे, ज्या द्वारे भौतिक-सांस्कृतिक सत्ता चे विश्लेषण होते. आंबेडकर भाषेच्या ज्ञानावर जोर देतो, ज्यामुळे सांस्कृतिक वर्ग, ऐतिहासिक भौतिकवाद, जात-संघर्ष आणि भाषिक वर्चस्व यांचे समजते. दलित, शूद्र व आदिवासी वर्ग उत्पादनांपासून मर्यादित आहेत. भाषिक वर्चस्व संस्कृत व आधुनिक मराठी, हिंदी यांची भूमिका स्पष्ट करते. भाषांचे मूल्यांकन मानक भाषांना उपभाषा मानते, जवळच्या सांस्कृतिक मूल्यांकडे दुर्लक्ष होते. भाषिक साम्राज्यवाद आणि जाती-आधारित भेदभाव सामाजिक घडामोडींचा आधार असतो. इंग्रजी भाषेची जागतिकता, दलित भाषिक पद्धतींचा प्रतिकार व भाषिक न्याय सांस्कृतिक अस्तित्वासाठी आवश्यक आहे.

सांस्कृतिक जागतिकीकरण, भाषिक अल्पसंख्यांक आणि आधुनिकतेतील विरोधाभास

या उताऱ्यात जागतिकीकरणामुळे संस्कृतींच्या एकरूपतेसह स्थानिक ओळखींचा पुनरुत्थान अधोरेखित केलेला आहे.

संरक्षण यंत्रणेत जाण्यापूर्वी, भारतीय संदर्भात भाषिक अल्पसंख्याक कोण आहे हे समजून घेणे महत्वाचे आहे. भाषिक अल्पसंख्याक म्हणजे अशा लोकांचा समूह ज्यांची मातृभाषा ते राहत असलेल्या राज्यातील प्रमुख भाषेपेक्षा वेगळी आहे. उदाहरणार्थ, महाराष्ट्रातील तमिळ भाषिक किंवा तामिळनाडूमधील बंगाली भाषिकांना त्यांच्या संबंधित राज्यात भाषिक अल्पसंख्याक मानले जाईल.

भारताची उल्लेखनीय भाषिक विविधता ही त्याच्या वैशिष्ट्यांपैकी एक आहे, देशभरात १९,५०० हून अधिक भाषा आणि बोली बोलल्या जातात. तथापि, ही विविधता अद्वितीय आव्हाने देखील सादर करते, विशेषतः भाषिक अल्पसंख्याकांसाठी जे त्यांची सांस्कृतिक ओळख आणि भाषिक हक्क जपण्याचा प्रयत्न करतात. भारतीय संविधान आणि त्यानंतरच्या धोरणात्मक चौकटींनी या समुदायांसाठी विविध संरक्षणे स्थापित केली आहेत, हे ओळखून की भाषा जतन करणे केवळ सांस्कृतिक वारशासाठीच नाही तर सामाजिक एकता आणि समावेशक विकासासाठी देखील महत्त्वाचे आहे. भाषिक विविधतेकडे पाहण्याचा भारताचा दृष्टिकोन इतर अनेक राष्ट्रांपेक्षा लक्षणीयरीत्या वेगळा आहे. एक राष्ट्रीय भाषा स्थापित करण्याऐवजी, भारत एका जटिल चौकटीद्वारे बहुभाषिकता स्वीकारतो जो इतर भाषा बोलणाऱ्यांच्या हक्कांचे रक्षण करताना असंख्य भाषांना अधिकृत मान्यता प्रदान करतो. काही प्रदेशांमध्ये, भाषिक राष्ट्रवादामुळे अल्पसंख्याक भाषा बोलणाऱ्यांविरुद्ध भेदभाव झाला आहे, जो संविधानात समाविष्ट असलेल्या भाषिक बहुलवादाच्या भावनेच्या विरुद्ध आहे.आर्थिक आणि राजकीय एकात्मतेमुळे अल्पसंख्याक समुदायांवर सांस्कृतिक आत्मसात करण्याचा दबाव येतो, ज्यामुळे अनेक भाषिक अल्पसंख्याक भाषा धोक्यात येतात. भाषिक अल्पसंख्यांकांच्या स्थितीवर तपशीलवार विश्लेषण करण्यात आले आहे, ज्यामुळे निवडलेल्या भाषिक प्रतिकाराच्या रणनीतींवर प्रकाश टाकण्यात आला आहे. राज्यांनी एकसंघ राष्ट्र म्हणून नाही तर बहु-सांस्कृतिक संघटन म्हणून स्वतःला पाहणे आवश्यक आहे, अन्यथा सामाजिक संघर्ष वाढेल.

सांस्कृतिक अभ्यास ,प्रति-भाषा आणि भाषिक प्रतिकार

दलित आणि उपेक्षित समाजांनी उच्चभ्रू भाषिक धारणांना आव्हान देण्यासाठी प्रति-भाषा विकसित केली आहे, ज्यामुळे इंग्रजी शिक्षण काहींसाठी सामाजिक गतिशीलतेचे साधन बनले आहे. लेखक बामा आणि ओमप्रकाश वाल्मिकी यांनी स्थानिक बोली आणि इंग्रजीद्वारे सामाजिक न्यायाचा संदेश फैलावला आहे. दलित हा शब्द पुन्हा प्रतिष्ठापित करून

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दलितांनी त्याला सत्ता दिली आहे. १९६०–७० च्या दशकात दलित साहित्याने भाषेला निषेधाचे साधन बनवले, तर उच्चवर्णीय मानकांना आव्हान देणारे लेखन केले. इंग्रजी काहींसाठी जातीय सीमांना ओलांडण्याचे, तसेच समानतेवरील जागतिक चर्चेत भाग घेण्याचे प्रतीक बनले आहे. कांचा इलैया यांच्या मते, इंग्रजीवरील प्रभुत्वाने उच्चवर्णीय वर्चस्वाविरुद्ध लढण्याची संधी उपलब्ध केली आहे.

संस्कृतीचे अध्ययन सामाजिक संबंधांच्या विविध स्तरांवर सत्ता चा अभ्यास करते, जिथे प्रसिद्ध संस्कृतीमध्ये सत्ता आणि संमती यांचा परस्परसंवाद महत्त्वाचा आहे. मार्क्सवाद आणि भांडवलशाहीच्या संदर्भात, उत्पादन पद्धतींचा विचार केला जातो, जिथे मार्क्स सोयीची श्रमाची महत्त्व स्पष्ट करतो. रॅडिकल सबअल्टर्न भाषा उपेक्षित गटांच्या संवादाची पद्धत आहे, जी वर्चस्ववादी शक्तींच्या संदर्भात प्रतिरोध दर्शवते. सबअल्टर्न हा शब्द इटालियन मार्क्सवादी अँटोनियो ग्राम्सीतून आलेला; याचा अर्थ शोषित गटांकडे निर्देश करतो. स्पिवाकच्या विचाराने, सबअल्टर्नचा आवाज पुनर्संचयित करणे कठीण असते, कारण बुद्धिजीवी त्यांच्यासाठी बोलतात. उप–वैकल्पिक गट स्थानिक ज्ञानाचे प्रतिष्ठान स्थापन करून त्यांच्या अनुभवांचे अस्तित्व सिद्ध करतात

भाषा, वर्ग, आणि जात संघर्ष एकात्म विश्लेषण

मराठी भाषेची विविधता प्रादेशिक रूपांतून समृद्ध झालेली आहे. प्रत्येक बोलीची विशेषता जपली पाहिजे, कारण त्यातल्या गोडपणाचा अनुभव घेण्यास आवश्यक आहे. सर्वमान्य मराठी भाषेमध्ये या विविध बोलची समाविष्टता झाली पाहिजे, ज्यामुळे भाषेचे स्वरूप नित्य विकसनशील होईल. भाषेचा विकास विविध मानव समूहांमधील सांस्कृतिक विविधतेद्वारे होत असतो. भारतातील जातिव्यवस्थेचा प्रभाव भाषा आणि समाजावर स्पष्ट दिसतो; ब्राह्मणवादी दृष्टिकोनात 'पवित्रता' दर्शवली जाते, तर दलित भाषिकता 'अशुद्ध' मानली जाते. त्यामुळे ही भाषिक पद्धत जातीच्या अस्मितेवर प्रभाव टाकते. भाषेच्या माध्यमातून सामाजिक गतिशीलता प्रतिबिंबित होते, जिथे काही भाषांना महत्त्व मिळते, तर इतर भाषांना तिरस्कार केला जातो. भेदभावाच्या विविध गोष्टींना आव्हान देणारी भाषिक सुधारणा आवश्यक आहे. मार्क्सवादी सिद्धांतांच्या प्रकाशात, समाजाची रचना भौतिक उत्पादनावर आधारित असते आणि भारतीय स्वातंत्र्य विविध धार्मिक प्रतीकांद्वारे स्पष्ट केले गेले आहे. नामदेव ढसाळ यांच्या कवितेत दलितांची वास्तविकता उलगडली गेली आहे; त्यांनी उच्चवर्णीय साहित्याला आव्हान दिले, सामाजिक अन्यायावर प्रकाश टाकला आणि शुद्ध भाषेच्या प्रथांना नकार दिला. आंबेडकरांनी सांस्कृतिक परिवर्तनावर ठपका ठेवले आहे, कारण आजचा समाज जात, वर्ग, आणि भाषिक संघर्षाचा सामना करीत आहे, जो सामाजिक श्रेणीकरणाचे प्रतीक आहे.

अपमान, मानसशास्त्र आणि सामाजिक परिणाम

जातीय अपशब्दांचा वापर व्यक्तींच्या आत्मसन्मानावर आणि मानसिक आरोग्यावर खोल परिणाम करतो. अशा भाषेचा दररोज वापर दडपशाही सामान्य बनवतो आणि सामाजिक विषमता टिकवतो. अनुसूचित जाती आणि जमाती अत्याचार प्रतिबंधक कायद्याने काही प्रमाणात संरक्षण दिले असले, तरी अंमलबजावणीतील कमतरता आव्हान ठरते.दलित कार्यकर्तेसाहित्य आणि माध्यमांच्या माध्यमातून या अपमानास प्रत्युत्तर देत आहेत, त्यांच्या अस्मिताचा अभिमान पुन्हा प्रस्थापित करत आहेत. भाषिक भेदभावामुळे खोलवर मानसिक जखमा होतात. एखाद्याच्या उच्चार किंवा बोलीभाषेमुळे थट्टा केली जाते किंवा गप्प बसवले जाते, त्यामुळे लाज, स्व–सेन्सॉरशिप आणि अंतर्गत कनिष्ठता निर्माण होते. जात–आधारित समाजात, हा भाषिक अपमान अनेकदा आयुष्यभराच्या आघातात रूपांतरित होतो, ज्यामुळे मानसिक आरोग्य आणि समुदायाच्या आत्मविश्वासावर परिणाम होतो. शिवाय, जातिवादी अपशब्दांचा दररोज वापर

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दडपशाहीला सामान्य बनवतो, ज्यामुळे भेदभाव नैसर्गिक आणि स्वीकार्य वाटतो. हे केवळ सामाजिक पदानुक्रमांना बळकटी देत नाही तर हिंसाचार आणि बहिष्काराला देखील वैध ठरवते. अनेक ग्रामीण भागात, जाती- आधारित भाषा अजूनही स्थानिक पृथक्करण, व्यावसायिक भूमिका आणि पाणी आणि मंदिरांमध्ये प्रवेश देखील ठरवते. याउलट, एखाद्याची भाषिक ओळख पुन्हा मिळवणे हे खूप उपचारात्मक असू शकते. जेव्हा दुर्लक्षित गट त्यांच्या बोलीभाषा स्वीकारतात किंवा अभिमानाने कलंकित शब्दांची पुनर्रचना करतात, तेव्हा ते आवाज आणि प्रतिष्ठा दोन्ही परत मिळवतात. अशा प्रकारे भाषा मानसिक लवचिकता आणि सामूहिक सक्षमीकरणाचे ठिकाण बनते.

भाषिक न्यायाकडे: धोरणे आणि अध्यापनशास्त्र

भाषिक न्यायासाठी संरचनात्मक हस्तक्षेप आवश्यक असून शिक्षण प्रणालींनी प्रमाणित भाषांच्या पलीकडे जाऊन स्थानिक भाषा, बोलीभाषा आणि सीमांत भाषांचे समावेश करणे आवश्यक आहे. वंशवादविरोधी आणि जातविरोधी अध्यापनशास्त्रांनी कोणतीही भाषा निकृष्ट मानण्याच्या कल्पनेला आव्हान देणे अपेक्षित आहे. भाषिक द्वेषपूर्ण भाषणास प्रतिबंधण्यासाठी कायदेशीर चौकटी मजबूत करणे आवश्यक आहे, विशेषतः सोशल मीडियामध्ये. दलित, कृष्णवर्णीय समुदाय, आदिवासी लोक यासारखे अत्याचारित भाषिक गट आंतर-सांस्कृतिक एकता निर्माण करून भाषिक दडपशाहीचा सामना करू शकतात. २० व्या शतकाच्या सुरुवातीला महाराष्ट्रात दलित चळवळाने समाजसुधारणेला चालना दिली, त्यांच्या उप-अल्पकालीन साहित्याने स्थापन केलेल्या सामाजिक व्यवस्थेला आव्हान दिले. नामदेव ढसाळ यांची गोलपिठा ही काव्यसंग्रह सामाजिक दुष्कृत्यांवर टीका करते व दलित लोकांच्या हकांकरिता आवाज उठवते. या कवितांद्वारे समानतेच्या मानवीतावादाची पूजा व विद्रोहाची भावना व्यक्त केली जात आहे, सामाजिक व्यवस्थेविरुद्धचा राग प्रतिबिंबित केला जात आहे.

निष्कर्ष

या शोध निबंधात भाषेचे वर्चस्व आणि मुक्तीसाठीचे महत्त्व स्पष्ट केले आहे. प्रतिरोधात्मक साहित्य सामाजिक न्यायाच्या मुद्द्यांवर प्रकाश टाकते. भाषिक वर्चस्व विरुद्ध अधिकारांच्या लढाईत बहुभाषिकतेचा सन्मान आणि शिक्षणातील भाषिक समानता महत्वाची आहे.

मराठी भाषा लोकभाषा आणि ज्ञानभाषा बनवण्यासाठी लढाईत अडथळे आहेत, आणि इंग्रजी संदर्भात वर्चस्व पाडण्यासाठी प्रयत्न सुरू आहेत. मराठी भाषेचा आग्रह असूनही उच्चवर्णीय इंग्रजीकडे झुकत आहेत, ज्यामुळे मराठीची स्थिती बिघडते. मराठी भाषेचा विकास स्थानिक असमतोलावर प्रश्न उपस्थित करतो.

लेखात जातीय अपमानाचे अनुभव आणि त्यांचा मानसिक व सामाजिक आरोग्यावर होणारा परिणाम यावर लक्ष केंद्रित केले आहे. इंग्रजी भाषेच्या साम्राज्यासंदर्भात भाषिक साम्राज्यवादाच्या समस्यांचा अभ्यास केला आहे. भाषेच्या संदर्भात जात, धर्म आणि सर्वसमावेश समस्यांवर चर्चा होते. भारतातील जातीय अपमान व प्रतिकार यांचे सांगोपांग निरीक्षण करण्यात आले आहे, तसेच आंबेडकरांच्या विचारसरणीवर चर्चा केली आहे. इंग्रजी शिक्षणामुळे स्थानिक भाषांचे मूल्य कमी होत आहे आणि शिक्षण क्षेत्रात भाषिक असमानता वाढते.अव्वल शिक्षणामध्ये इंग्रजीचा वापर अल्पसंख्याक भाषांच्या विकासावर परिणाम करतो. दलित व निराधार घटक इंग्रजीच्या दडपणाखाली असूनही त्यांच्या स्थानिक भाषांचा उपयोग करून प्रतिकार करतात. लेखानुसार, भाषिक न्याय सामाजिक समानता साधण्यासाठी अत्यंत महत्त्वाचा आहे. शैक्षणिक व सामाजिक स्तरावर भाषिक साम्राज्यवादाच्या परिणामांवर प्रकाश टाकला गेला आहे. शेवटी, जातीय अपमान, प्रतिकार आणि भाषिक न्याय यांवर सखोल विचार करण्यात आले आहे, ज्यामुळे अद्वितीय

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मुरबाड तालुक्यातील लोकगीतांची परंपरा : जतन आणि संवर्धन

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प्रास्ताविक :–

'मुरबाड' हा ठाणे जिल्ह्यातील एक महत्त्वपूर्ण तालुका आहे.ठाणे जिल्हा महाराष्ट्र राज्याच्या पश्चिम

किनारपट्टीवर स्थित आहे, तिला कोकण असे संबोधले जाते.दक्षिण आणि उत्तर असे कोकणचे दोन विभाग प्राचीन काळापासून मानले जातात. यातील उत्तर कोकणामध्ये मुरबाड तालुक्याचा समावेश होतो.कोकणला प्राचीन इतिहास आणि लोकपरंपरा लाभली आहे.अनेक स्थानिक लोकसंस्कृतींनी समृद्ध असणारा हा प्रदेश आहे. मुरबाड तालुक्यातही अशीच एक लोकसंस्कृती असून लोकगीतांची मोठी परंपरा येथे अस्तित्वात होती.प्रस्तुत शोधनिबंधामध्ये याविषयी चर्चा केली आहे.

संशोधन पद्धती :– प्रस्तुत शोधनिबंधासाठी क्षेत्रीय सर्वेक्षण पद्धतीचा अवलंब करण्यात आला आहे. कारण

लोकगीतांची परंपरा ही मौखिक स्वरूपात असल्याने, मुरबाड तालुक्यात प्रत्यक्ष सर्वेक्षण करून त्यांचे संकलन करण्याचा प्रयत्न केला आहे.त्यानंतर उपलब्ध झालेल्या लोकगीतांचे वर्गीकरण करून ऊहापोह करण्यात आला आहे.

उद्देश :– मुरबाड तालुक्यातील लोकगीतांच्या परंपरेचा परिचय करून देणे हा प्रस्तुत शोधनिबंधाचा मुख्य उद्देश आहे.

यानिमित्ताने पहिल्यांदाच येथील लोकगीतांवर प्रकाश टाकण्यात आला असून ही समृद्ध परंपरा आता संकटात असल्याचे शेवटी दर्शविले आहे.त्यामुळे येथील लोकगीतांचे जतन आणि संवर्धन करण्याची वेळ येऊन ठेपल्याचे सांगणे हा या शोधनिबंधाचा अंतिम उद्देश आहे.

मुरबाड तालुक्यातील विवाहगीते:

१) साखरपुड्याची गाणी : – विवाह निश्चित झाल्याचे घोषित करण्यासाठी साखरपुडा केला जातो.मुरबाडमध्ये या सोहळ्यात काही गाणी गायली जातात.जसे की, **क्याला साकरपुरा बंधु झाला यारा, बंधु झाला यारा त्याला दिला घॉरा.**अशा प्रकारची अनेक गाणी याप्रसंगी गायली जातात आणि साखरपुड्याच्या सोहळ्यात रंगत आणली जाते.हा सोहळा नवरीकडे केला जातो.जेव्हा नवरी नवऱ्याच्या नावाचा एक रुपया स्विकारते तेव्हा या सोहळ्याला 'नावाचा रुपा' असे म्हणतात.त्यावेळी गूळ खाल्ला जातो आणि वाटण्यात येतो.जेव्हा साखर खाल्ली जाऊन वाटण्यात येते तेव्हा तो साखरपुडा मानला जातो.आता 'नावाचा रुपा ' ही पद्धत फार कमी ठिकाणी पहावयास मिळते. त्याहीपूर्वी फक्त टिळा लावण्याचा विधी व्हायचा.आता अशा पद्धती आणि त्यासंदर्भात असणारी गाणी कमी होऊ लागली आहेत.

२) धवळे : मुरबाड तालुक्यातील लोकगीतांमध्ये सर्वाधिक 'धवळे ' या प्रकारातील आहेत.महानुभाव पंथाच्या महदंबा हिने तेराव्या शतकाच्या अखेरीस धवळ्यांची निर्मिती केली होती.ती म्हातारी होती.तशाच म्हाताऱ्या स्त्रिया

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सद्यस्थितीत मुरबाड तालुक्यात विवाहप्रसंगी धवळे गाण्याचे कार्य करतात त्यांना 'धवल्या म्हाताऱ्या' असे म्हणतात. वारली जमातीमध्ये तिला 'धवलेरी' असे म्हटले जाते. मुरबाड तालुक्यात सध्या वारली लोक नाहीत. मात्र ब्रिटिश काळात येथे वारली लोक होते. त्यामुळेच सर जॉर्ज ग्रिअर्सन यांच्या 'लिंग्विस्टिक सर्व्हेऑफ इंडिया' या सर्वेक्षणात मुरबाडमध्ये (इ.स.१९०५) वारली बोली बोलली जात असल्याचे आढळून येते. वारली ही ठाण्यातील सर्वात प्रारंभीच्या आदीम जमातींमधील असल्याने फार पूर्वी वारलींमध्ये धवळ्यांची परंपरा रुजली असावी. त्यामुळे मुरबाड तालुक्यात वारली लोकांकडून धवळ्यांची परंपरा आली असण्याची शक्यता आहे.

येथे धवली म्हातारी उटणी, हळदी आणि लग्न असे तीन दिवस किमान दीडशे धवळे गात असते. लग्नाच्या आधीपासून सुरू झालेला हा गीतप्रवाह लग्न लागेपर्यंत चालू राहतो. ब्राह्मणाने लग्न लावण्यास सुरुवात झाली त्यापूर्वी लग्नाची सांगता देखील तीच करीत असे. एकप्रकारे धवली म्हातारी लग्नातील पौरोहित्य पार पाडत असते, म्हणून तिने गायलेले धवळे केवळ विवाहगीते नसून 'विधीगीते' सुद्धा आहेत.असे असले तरी या गीतांमध्ये येणारे विषय अनेक प्रकारचे आहेत.त्यातून मुरबाडमधील निसर्ग, समाजजीवन, लोकपरंपरा, स्त्रीजीवन, वैवाहिक जीवन अशा अनेक बाबींचे दर्शन घडते.धवळे म्हणजे मुरबाडमधील लोकसंस्कृतीचा अनोखा दागिना आहे.उटण्यांच्या रात्री धवळ्यांतील डोलारा नावाचे दीर्घ गीत गायले जाते.त्यावेळी एक खाट मधघरातील माळ्यावर अधांतरी लटकवली जाते. तेव्हा डोलारा बांदला मंदल्या बाहालाला असे म्हणत संसाराचा डोलारा समर्थपणे सांभाळण्यासाठी उपदेश दिला जातो. धवली म्हातारी अनुभवी आहे.नवऱ्या मुलापेक्षा किंवा मुलीपेक्षा तिने किमान पन्नास पावसाळे जास्त पाहिले असतात.म्हणून तिच्या गीतांमधून पुढील वैवाहिक आयुष्यासाठी काही शिकवणी दिल्या जातात.विशेषतः मुलीला ती सांगत असते की यकलीच जाव नको संगे भरतार घे,नाकात नथ घाल,डोक्यावर पदर घे.असे संस्कार करणारी ही धवली म्हातारी पिढ्यानपिढ्या एका लोकशिक्षिकेची भूमिका पार पाडत आली आहे.

परंतु विद्यमान मुरबाड तालुक्यात धवल्या म्हाताऱ्या फार थोड्या उरल्या आहेत. एकेकाळी प्रत्येक गावासाठी एक तरी धवली म्हातारी असायची.आता तिला एकटीलाच पाच पंचवीस गावांमध्ये धवळे गाण्यास जावे लागते.पूर्वी येथील विवाह सोहळा आणि धवळे आठ दिवस चालत असे.तेव्हा नवरीकडे जानोसा (वऱ्हाड) घेऊन जाण्याची पद्धत होती. नंतर ही पद्धत बंद होऊन विवाह सोहळा तीन दिवसांवर आला. धवळे कायम राहिले. हल्ली तो विवाह सोहळा एका दिवसावर आला असून साखरपुडा, उटणी, हळदी त्यांची गाणी आणि विधी तसेच धवळ्यांची परंपरा खंडित होण्याच्या मार्गावर आहे.

३) करवली गीते : ही गाणी चेष्टा मस्करीच्या सुरावटीत गायली जातात. जसे की, नवरी तुझ्या मावश्या लै पैशावाल्या गं पायी पायी आल्या. किंवा नवरी सरीभरी चरली निसनीवरी. ही गीते अलीकडच्या काळात काळात निर्माण झाल्याने त्यात आधुनिक संदर्भ आले आहेत. अलीकडे मुरबाड मधील विवाहपद्धती बदलत चालली आहे. त्यामुळे धवळ्यांच्या प्रभावात येथे निर्माण झालेली करवली गीते सुद्धा धोक्यात आली आहेत.जिथे धवळ्यांच्या माध्यमातून केले जाणारे विधी गांभीर्याने घेतले जात नाहीत तिथे आधुनिक काळात निर्माण झालेल्या करवली गीतांना गौण म्हणूनच पाहिले जाणार हे उघड आहे. नव्या पिढीतील मुली ही गीते गातात. धवल्या म्हातारीच्या सोबत बसून ती गायली जात असल्याने त्यांच्याकडे पुढील काळातील धवली म्हातारी म्हणूनच पाहिले जाते.परंतु फार कमी स्त्रिया, मुली त्यासाठी पुढाकार घेत असल्याने ही करवली गीते आणि पर्यायाने धवळ्यांची परंपरा पुढे अबाधित ठेवण्याचा प्रश्न उपस्थित झाला आहे.

मुरबाड तालुक्यातील सणांची गीते :– मुरबाड तालुका प्रामुख्याने हिंदुबहुल असल्याने हिंदू धर्मातील सर्व सण, उत्सव येथे साजरे केले जातात.विविध प्रदेशांमध्ये त्यासाठीच्या काही निराळ्या पद्धती आहेत,तशा त्या

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मुरबाडमध्येही पहावयास मिळतात.त्या पद्धतींमध्ये येथील समाज आणि निसर्ग एकवटला आहे.म्हणून येथील धार्मिक परंपरेमध्ये काही प्रादेशिक वैशिष्ट्ये आढळतात. त्यात लोकपरंपरेने चालत आलेली लोकगीते महत्त्वाची आहेत.अलीकडे ही सणासुदी गायली जाणारी लोकगीते फारशी ऐकिवात राहिली नाहीत, पण गौरी आणि होळीची गीते थोड्याफार प्रमाणात टिकून आहेत.त्यांचा थोडक्यात परिचय पुढीलप्रमाणे :-

१) होळीची गीते :- होळी हा एक सण आहे,मात्र मुरबाडमध्ये तिला 'व्हलबाय' असे म्हणतात. ती एक देवता मानली जाते. त्यानुसार येथे होळीची गाणी गायली जातात.जसे की, व्हलबाय मांगे व्हलबाय मांगे पोली ना पुरान गं चोली ना पाताल गं पिला ना पिसुट गं..... पूर्वी होळीसाठी गावाच्या मधोमध एक पाटी (मोठे शेत)राखीव ठेवली जायची, तिला व्हलीची पाटी असे म्हणत.म्हणून व्हलबाय आली गावाच्या रे मंदेरी असे गीत येथे आहे.

आता होळीसाठी राखीव शेत ठेवण्याची पद्धत राहिली नाही. पूर्वी होळीच्या रात्री कुचूच कोंबडा हा खेळ खेळला जायचा, तो आता खेळत नाहीत. त्याचबरोबर चोर होळी, छोटी होळी, कच्ची होळी अशा पद्धती बंद होत आहेत.त्यामुळे होळीच्या चांदण्या रात्री स्त्रियांनी जागरण करून गाणी गाण्याची परंपरा मागे पडत चालली आहे.पुढील काळात होळी सण राहिला तरी त्यानिमित्ताने गायली जाणारी गाणी राहतीलच याची शाश्वती उरली नसल्याची स्थिती मुरबाडमध्ये निर्माण झाली आहे.

२) गौरीची गाणी :- होळीप्रमाणे गौरी हा सुद्धा एक महत्वाचा सण आहे. गौरीला मुरबाडमध्ये 'गवरबाय' म्हटले जाते.तिच्यासाठी रात्री जागरण करताना स्त्रियांनी समूहाने गाणी गाण्याची परंपरा येथे आहे.ओटीच्या एका खांबाभोवती स्त्रिया फेर धरत नाचत नाचत गाणी गातात, म्हणून ही फेरगीते आहेत. त्यावेळी, **शिरकिशना द्यावाची मी यकली बईन, यकली बईन मी आईची लारकी, आईची लारकी मी बापाची पुतली, बापानी दिलंई गं रुप्याची मुसली** अशी असंख्य गाणी गौरीसाठी गायली जातात.ही पद्धत फार जुनी असल्याचे ठाणे गॅझेटिअरमधील नोंदीनुसार दिसून येते. विशेषतः कुणबी समाजात पूर्वी नागपंचमी आणि गौरीनिमित्त माहेरवाशिणी घरी येत आणि पुरुषांबरोबर अशा प्रकारे नृत्य करत गाणी गात. आता पुरुष ही गाणी गात नाहीत शिवाय स्त्रिया सुद्धा ही परंपरा विसरत चालल्या आहेत. पुढील काळात मुरबाडमधील ही गौरीची गाणी विस्मरणात जाण्याची शक्यता आहे.

३) दिवाळीची गाणी : - दिवाळी हा मोठा सण. यावेळी पूर्वी गाणी गायली जायची तशी आता मुरबाडमध्ये ती गात नाहीत. दीन दीन दिवाली गाय म्हशी ववाली, या या गायी कॉनाच्या या या म्हशी कॉनाच्या. अशी गाणी आता दुर्दैवाने राहिली नाहीत.होळीची आणि गौरीची गाणी सुद्धा क्वचितच गायली जातात.त्यामुळे मुरबाड तालुक्यात सणासुदी गायली जाणारी गाणी तसेच विविध पद्धती विस्मरणात जाण्याच्या मार्गावर असल्याचे दिसून येते.

मुरबाड तालुक्यातील लोकदैवतांची गीते : लोकसंस्कृतीमध्ये लोकदैवतांचे स्थान महत्त्वाचे असते. मुरबाड तालुक्यात म्हसोबा, शिदोबा, बाया, नारमाता, डेरमाता अशी अनेक लोकदैवते आहेत. Enthoven याने इ.स.१९१५ मध्ये कोकणातील लोकसाहित्याचे संकलन केले होते. त्यामध्ये मुरबाड तालुक्यातील लोकदैवतांची माहिती मिळते. परंतु आता या लोकदैवतांच्या संदर्भात असणारे लोकसाहित्य अस्तित्वात असल्याचे दिसत नाही.बायांच्या गाण्यांची मोठी परंपरा येथे होती.त्यांचा परिचय पुढीलप्रमाणे:

बायांची गीते : पूर्वी अंगावर विशिष्ट प्रकारचे फोड यायचे.त्यांना येथील बाया नामक देवतांची बाधा समजले जाई.त्यावेळी विधी केले जाऊन गाणी म्हटली जात. **यत व्हत्या बाया ना बाया कुठंशी खोळंबल्या, बाया फुलांशी वलांबल्या,** अशी गाणी गाणारी स्त्री म्हणजे बायावाली. आता त्यांची संख्या फारच कमी आहे. पूर्वी हे फोड आलेल्यास

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मामाच्या गावी नेले जात.त्याला वहिली असे म्हणत. आता अशा पद्धती आणि ही गाणी विस्मरणात जात चालली आहेत.

मुरबाड तालुक्यातील आदिवासी गीते :– मुरबाड तालुक्यात ठाकर (क), कातकरी (कातोडी),महादेव कोळी आणि मल्हार कोळी या जमातीचे आदिवासी लोक राहतात.त्यांच्या १५९ वाड्या आणि पाडे येथील जंगलव्याप्त प्रदेशात आहेत.हा समाज काहीसा अलिप्त आहे.त्यामुळे त्यांनी त्यांची लोकसंस्कृती अद्याप जोपासली आहे.मुरबाडमधील आदिवासींची लोकगीते त्यांच्या विशिष्ट बोलीत असल्याने तो स्वतंत्र चिंतनाचा विषय आहे. त्यांचा थोडक्यात परिचय पुढीलप्रमाणे :

१) ठाकर : मुरबाडमधील आदिवासींमध्ये ठाकर जमातीचे लोक सर्वाधिक आहेत.त्यांची विशिष्ट बोली असून तिला 'ठाकरी बोली' म्हणतात.या बोलीत त्यांची असंख्य लोकगीते असून विशेषतः लोकदैवतांच्या उत्सवात ती गायली जातात. मुरबाडमध्ये ठाकर पुरुषांचा **'धांगडी नाच'** प्रसिद्ध आहे. यावेळी पुरुष मंडळी एका पायाला घुंगरू बांधून ढोल किंवा झांगळी वादकाच्या भोवती फेर धरून नाचत असताना गाणी गातात. म्हणून ही फेरनृत्यगीते आहेत.२०२० मध्ये 'Zee २४ तास' वर याबाबत बातमी आली असून त्यात ही लोकगीते लुप्त होण्याच्या मार्गावर असल्याचे म्हटले आहे. मुरबाडमधील ठाकर स्त्रिया नवरात्रीमध्ये गावोगावी जाऊन टिपरी नाच सादर करतात.त्याला भोंडला वा भोंडाई असेही म्हटले जाते.त्यावेळी अनेक प्रकारची गाणी गायली जातात, त्यांना **दावणीची गाणी** असे म्हणतात. महाराष्ट्र लोकसाहित्य मालेमध्ये येथील ठाकर स्त्रियांची गीते दिली आहेत. त्यात इ.स.१९६०साली **मुरबाड तळ केलाय कोळयाच्या वो पोरानं वावडी झेल केली,** अशी पावसाळी नाचाची गाणी असल्याचे दिसते.आता ही गाणी राहिली नाहीत.

२) कातकरी : मुरबाडमधील कातकरी समाजाची विशिष्ट बोली आहे. त्यांचे पुरुष होळी,शिमग्याच्या निमित्ताने निरनिराळ्या प्रकारची सोंगे घेऊन या बोलीतील गाणी म्हणत असतात .असे सोंगाडे आता फार राहिले नाहीत.पूर्वी गणपती बसल्यावर कातकरी पुरुष एकत्र येऊन नृत्य करायचे परंतु आता ही प्रथा बंद होत चालली आहे. कातकरी स्त्रिया नावरात्रीला जिकान किंवा कोडी घालण्यासाठी येतात. ही भाषिक क्रीडा असून ती पदयात्मक असते.कातकरी समाज मुरबाडमध्ये कमी होत असल्याने त्यांची लोकपरंपरा, बोली नष्ट होण्याची शक्यता निर्माण झाली आहे.

३) महादेव कोळी : मुरबाडमधील महादेव कोळी लोकांची स्वतंत्र बोली नाही.परंतु त्यांची साखरपुड्याची गीते, भलरी/ श्रमगीते, जात्यावरच्या ओव्या, होळीची गाणी प्रसिद्ध आहेत. ती विशेषकरून त्यांच्या स्त्रियांची आहेत.

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वाटद येथील श्री लक्ष्मीनारायण मंदिराचा पुरातत्वीय अभ्यास

चारुदत्त विद्या संदीप भडसावळे
मार्गदर्शक– डॉ निधी पटवर्धन

सारांश:–

कोकणामध्ये विष्णूच्या अनेक मूर्ती आहेत. त्यांच्या कोकणात २४ केशवादि प्रकारच्या आहेत. या मूर्तींपैकी केशवाच्या अधिक आहेत. कोकणात विशेषकरून रत्नागिरी जिल्ह्यामध्ये बऱ्याच ठिकाणी विष्णूंची मंदिरे बघायला मिळतात. यांना काही ठिकाणी लक्ष्मीनारायण, लक्ष्मीकेशव तर काही ठिकाणी लक्ष्मीपल्लिनाथ असे संबोधले जाते. रत्नागिरीत कोळिसरे, वाटद, नांदिवडे, निवळी, मिरजोळे, बिवली, वाघांबे, आरे, हेदवी, मठ, पाली, गोळप अशा विविध ठिकाणी ही विष्णू मंदिरे बघायला मिळतात. ह्या मंदिरांतील मूर्तींचे वर्णन अशाप्रकारे आहे की, मूर्तीच्या खालच्या उजव्या हाती कमळ (पद्म), वरच्या हाती शंख, वरच्या डाव्या हाती चक्र व खालच्या हाती गदा असेल तर शास्त्रानुसार अशी मूर्ती केशवाची ठरत असते. अश्याच वर्णनाची मूर्ती रत्नागिरीतील वाटद गावातील लक्ष्मीनारायण मंदिर येथे बघायला मिळते.

कोकणातील रत्नागिरी शहरापासून ५१ किमी अंतरावर वाटद नावाचे गाव आहे. तिथेच सह्यादीच्या कुशीत, गावनदीच्या काठावर, हे प्राचीन देवालय वसले आहे. कोकणातील विष्णू मंदिरांमध्ये याची गणना प्रामुख्याने होते. वरील लिखित वर्णनाची मूर्ती येथील पहावयास मिळते. याच प्रकारची मूर्ती ही जवळच असलेल्या प्रसिद्ध लक्ष्मीकेशव मंदिर कोळीसरेची सुद्धा पहावयास मिळते. देवालयाचा परिसर अत्यंत नयनरम्य व निसर्गाने परिपूर्ण असा भरलेला आहे. या मंदिराला कोकणी वास्तुकलेचा नमुना म्हणू शकतो.

कोकणात जास्त करून तीन प्रकारात विष्णूंची मंदिरे आढळतात.

लक्ष्मीनारायण :–

चतुर्भुज मूर्ती; शंख, चक्र, गदा, पद्म (कमळ) ही आयुधे. डाव्या बाजूला लक्ष्मी व उजव्या बाजूस गरुड व मध्ये देव नारायण अशी साधारणपणे देवाच्या मूर्तीचे वर्णन करता येते. कोकणामध्ये बऱ्याच ठिकाणी नारायणादि प्रकारातील विष्णूच्या मूर्ती बघायला मिळतात. काही विष्णू मुर्ती या केशवादी प्रकारातील आढळतात. ह्या मूर्तींचे वर्णन केशवादी असले तरी त्यास लक्ष्मीनारायण म्हणूनही संबोधले जाते.

लक्ष्मीकेशव :–

केशव हे श्री विष्णूंचेच एक रूप आहे आपण नारायण केशव माधव एकच मानतो पण मूर्ती अभ्यासात नारायण व केशव ही वेगवेगळी रूपे आहेत. मूर्ती अभ्यासाक श्री. आशुतोष बापट यांच्या मते कोकणातील विशेष करून दक्षिण रत्नागिरी व गुहागर भागातील लक्ष्मीनारायण म्हणून प्रसिद्ध असले या बऱ्याच मंदिरातील मुर्ती या केशवादी प्रकारात येतात.

लक्ष्मीपल्लीनाथ:–

समस्त कोकणामध्ये पल्लीनाथाची मूर्ती ही खूप कमी बघायला मिळते. कोकणामध्ये रत्नागिरी जिल्ह्यातील पाली येथे श्री लक्ष्मीपल्लिनाथ म्हणून देवस्थान प्रसिद्ध आहे.

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श्री. लक्ष्मीनारायण मंदिर वाटद :–

कोकणामध्ये विष्णूच्या अनेक मूर्ती आहेत त्यांच्या २४ केशवारी प्रकारच्या मूर्तींपैकी केशवाच्या अधिक आहेत असे अभ्यासक आशुतोष बापट असे म्हणतात. वाटद गावातील लक्ष्मीनारायणाची मूर्ती केशवाच्या मूर्ती पैकीच एक आहे. सुंदर निसर्गरम्य अशा जागी सह्याद्रीच्या डोंगररांगांमध्ये गावनदीच्या काठावर श्री लक्ष्मीनारायणाचे सुंदर व सुबक देवालय आहे. कौलारू छताचे, चिरेबंदी बांधकाम आणि त्यात कोकण पद्धतीची शैली म्हणजे अगम्यच.

निसर्गरम्य परिसर :

देवस्थानचा परिसर अत्यंत नयनरम्य आहे. निसर्गाने वेढलेल्या परिसरात कौलारू छताचे देवालय उत्कृष्ट वाटते. हे स्थान डोंगराच्या पायथ्याशी असून नदीच्या काठावर आहे. निसर्ग हा मनमोहक आहे तसेच देवाच्या अस्तित्वाची जाणीव करून देतो. नैसर्गिक स्वाभाविक गोष्टींचा भाविकांच्या मनावर सहज प्रभाव पडतो. दरम्यान देवालयाच्या आजूबाजूस काहीशी घरे पाहायला मिळतात ही वस्ती पूर्वपारपासून येथे आहे. यामध्ये खोत मंडळी भडसावळे आहेत. बाजूलाच वाडी वस्ती बघायला मिळते. या देवालयाच्या सौंदर्यात भर घालते ते म्हणजे बाजूलाच असलेले ग्रामदेवता कालकाई देवी मंदिर. १९९० च्या दशकापर्यंत मंदिराकडे जाण्यासाठी कच्च्या पायऱ्यांचा पाखाडीचा मार्ग अस्तित्वात होता. आता तिथून डांबरी रस्ता बनवण्यात आला आहे त्यामुळे सहज मंदिरापर्यंत पोहोचता येते.

देवाची मूर्ती :–

देवाची मूर्ती म्हणजे उत्तम कारागिरी चा नमुना आहे. मूर्ती अत्यंत तेजस्वी असून इतिहासकारांच्या मध्ये ती शिलाहारकालीन आहे. मूर्ती ही साधारण १३ शतके जुनी आहे. मूर्ती ही चतुर्भुज असून शंख चक्र गदा पद्म (कमळ) हे आयुधे धारण केली आहेत. देवाच्या डाव्या बाजूस देवी लक्ष्मी तर उजव्या बाजूस वाहन गरुड आहे. देवतेच्या गळ्यामध्ये एकावली रत्नहार असून कमरेमध्ये कमरपट्टा व त्यावर कीर्तीमुख आहे. देवाने पायघोळ वस्त्र परिधान केलेले आहे. कानामध्ये कर्णकुंडले असून खांद्याला बाजूबंद, हातामध्ये कडे, गळ्यामध्ये कंठहार व यज्ञोपवित (जानवे) आहे. मूर्तीच्या वरील बाजूस प्रभावळीमध्ये दशावतार कोरलेले आहेत. मूर्ती काळा पाषाणातील असून अत्यंत रेखीव आहे. त्याचबरोबर देवी लक्ष्मी व वाहन गरुड ज्यांच्या बाजूला आणखी दोन बैठी शिल्पे आहेत. ही शिल्पे सेवक जय व विजय यांची असावीत. ही कोकणातील एकमेव अशी मूर्ती आहे की ज्या मूर्तीवर भू देवीचे वर्णन मिळते. देवाला पितांबर व लक्ष्मीला साडी नेसविता येते. सन २०२३ मध्ये देवाची जुनी (शिलाहारकालीन) मूर्तीची झीज झाल्यामुळे नवीन मूर्तीची प्राणप्रतिष्ठापना करण्यात आली. नवीन मूर्ती ही अत्यंत सुबक असून ग्रॅनाईट पासून बनवली आहे. ही मूर्ती राजस्थान येथील कारागीर श्री दीपक मनपुरा यांनी घडविली आहे. श्री मनपुरा यांचे योगदान हे अयोध्येतील श्री राम मंदिर बनवण्यातही राहिले आहे. तरी देवाची शिलाहारकालीन मूर्ती ही चाफेकर वाडा संग्रहालय पुणे येथे संरक्षितपणे जतन करून ठेवण्यात आली आहे.मंदिर अभ्यासक आशुतोष बापट यांच्या मते ही लक्ष्मीनारायणाची मूर्ती केशवाची आहे अर्थात केशवादि प्रकारातील आहे.

पूर्व पिठिका :–

इसवी सन ७६५ ते १०२४ या काळात कोकणवर शिलाहारांचे राज्य होते. शिलाहार जरी दक्षिण कोकणचे राजे असले तरी राज्य राष्ट्रकुटांचे मानत असत. शिलाहारांचे तीन शाखेंचा उल्लेख मिळतो. उत्तर कोकण, दक्षिण कोकण व कोल्हापूर शिलाहार वंश होय. कालांतराने इस्लामी आक्रमणे सुरू झाली. मूर्तीची विडंबना, देवळे फोडणे, हिंदूंना बाटवण्याचे प्रकार सुरू झाले. याच कारणास्तव विष्णू भक्तांनी प्रस्तुत मूर्ती सुरक्षित रहावी या हेतूने ती स्थापित ठिकाणाहून

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कोल्हापूर येथे आणून कोल्हापूर येथील रंकाळा तलावात बुडवून ठेवली असावी असा कयास आहे. जर आपण हा कयास सत्य मानला तर सदर मूर्ती ही रंकाळा तलाव येथून स्थापित ठिकाणी कोणी आणली याबाबत कोणतेही पुरावे सध्या उपलब्ध नाहीत. त्यानंतर ही मूर्ती या ठिकाणी कशी आली याबाबत कोणतेही पुरावे मिळत नाहीत. कोकणात ठिकठिकाणी विष्णू मंदिरे आढळतात बऱ्याच मंदिरांबाबत माहिती उपलब्ध नाही आहे. परंतु कोळीसरे येथील श्री लक्ष्मीकेशवाची मूर्ती ही समान वर्णनाची आहे आणि त्याविषयी स्पष्ट माहिती मिळते.

देवालयाचा इतिहास व बांधणी :–

सर्वप्रथम मंदिर कोणी बांधले याबाबत कोणतेही पुरावे आज उपलब्ध नाहीत. मात्र मंदिराच्या संरचनेवरून हे मंदिर पेशवा सवाई माधवराव कालीन म्हणजेच साधारणपणे १७९५ मधील असल्याचे स्थापत्यशास्त्राचे अभ्यासक श्री आशुतोष बापट सांगतात. पेशवेकालीन बांधकाम शैलीवरती मुघल स्थापत्य शैलीचा प्रभाव होता, यावरूनच हे मंदिर इंडोमुगल शैलीतले असल्याचे समजते. सन १९२२ साली मंदिराच्या गर्भगृहाचा वाटद येथील ग्रामस्थ श्री विष्णू वामन जोशी यांनी स्वखर्चाने जीर्णोद्धार करवून दिला. गाभारा चिरेबंदी रुंद व उंच असून त्यावर चिरेबंदी गोल घुमट आहे. घुमटामध्ये झालेल्या आवाजाचा प्रतिध्वनी स्पष्टपणे ऐकू येतो. मंदिराच्या सभामंडपाच्या वर कोकणी घरांमध्ये असणाऱ्या लाकडी माळ्याप्रमाणे एक माळा (सामान ठेवण्याची जागा) आहे जो मंदिराला दोन मजली बनवतो. त्याआधी १९१३ साली लोकसहभागातून मंदिराच्या सभामंडपाचे चिरेबंदी काम करण्यात आले जे आजही अस्तित्वात आहे. याबाबतचा शिलालेख मंदिरामध्ये लावण्यात आलेला आहे. त्यावर गाभाऱ्याचे काम शके १८४४ व मंदिराच्या सभा मंडपाचे शके १८३५ साली काम पूर्ण झाल्याचे म्हटले आहे. मंदिराच्या दगडी बांधकामाला चुन्याचा गिलावा लावण्यात आला आहे. जो आज पर्यंत आहे. देवालयावर लाकडी खांबांच्या (बारांच्या) सहाय्याने कौलारू छप्पर घालण्यात आले आहे. घुमटीच्या चार कोनांमध्ये चार छोटी मिनार आहेत. त्याला आता देवळीचं स्वरूप ही पेशवेकालीन शैली आहे. १९२२ साली ती तशीच ठेऊन जिर्णोद्धाराचे काम केलेले दिसते. ह्या गोलघुमटाच्या वर कळस आहे. कळस अत्यंत सुबक व सुंदर आहे कळस संपूर्णपणे दगडी चिरेकामात कोरलेला आहे. कळसावर सुंदर अशी नक्षी कोरलेली आहे जी आजही स्पष्टपणे दिसून येते. स्थित मंदिराची जागा डोंगराळ भागात व पूर्वी केवळ जंगलाच्या पायवाटेने जाणे शक्य होईल अशी असल्यामुळे इस्लामी राज्यकर्त्यांच्या आक्रमणापासून देवस्थान सुरक्षित राहिले.

कुलदैवत –

हे देवस्थान गावातील मूळ रहिवासी पिंपुटकर यांचे कुलदैवत होय. आजच्या मितीस पिंपुटकर देवाच्या दर्शनास येतात. गावामधील भडसावळे, कवठेकर खोत मंडळी. त्यांचे कुलदेवता श्री रत्नेश्वर (धामणसे) व श्री अंबाबाई महालक्ष्मी (कोल्हापूर)असले तरीही लक्ष्मीनारायणास आपले कुलदैवत मानतात. तसेच गावातील जोशी, निमकर व स्थायिक मंडळी, धारकर, गोरे व काळे ही कुटुंबे आपली देवाची नितांत सेवा करत आहेत.

परंपरेची नित्य पूजा –

पूर्वीपारपासून गावातील भडसावळे ही खोत मंडळी आहेत. पूर्वीच्या काळी भडसावळे घराण्यांकडे श्री. लक्ष्मीनारायण देवस्थानाची पूजा पाळी – पाळीने होती असे माहितगार श्री संदीप उर्फ मंगेश भडसावळे सांगतात. एका विशिष्ट कालावधीसाठी पूजा एका कुटुंबाकडे असे व तिथून पुढे ठरलेल्या कुटुंबाकडे नित्य पूजा जाई. पुढे सन १९४१ साली मंदिराच्या व्यवस्थापनाच्या हेतूने श्री. लक्ष्मीनारायण प्रासादिक मंडळ बनवण्यात आले. तेव्हापासून पूजा मंदिराशेजारील कुटुंब असलेले श्री. बनू खोत भडसावळे यांच्याकडे नित्य पूजा देण्यात आली. बनू खोत यांच्यानंतर त्यांचे

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पुत्र राजाभाऊ भडसावळे यांच्याकडे नित्य पूजा देण्यात आली. या दोन पिढ्यांनी देवाची मनोभावे, नितांत सेवा केली. त्यांच्यानंतर मंडळाकडून पूजा जवळपास २ वर्षेनित्य पूजेचे कार्य गावातील पौरोहित्य करणाऱ्या तसेच भडसावळे मंडळींकडे पाळी ठरवून देण्यात आली. मात्र त्यानंतर ग्रामोपाध्य श्री प्रमोद लक्ष्मण जोशी यांच्याकडे नित्य पूजेचे कार्य देण्यात आले, जे त्यांच्या

संदर्भ –

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रत्नागिरी जिल्ह्याच्या संदर्भात शाश्वत कृषी विकासातील काजू शेतीची भूमिका

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सारांश (Abstract)

प्रस्तुत लेखामध्ये रत्नागिरी जिल्ह्यातील काजू शेती शाश्वत कृषी विकासात कसा हातभार लावते याचा सखोल अभ्यास करण्यात आला आहे. भारत हा कृषिप्रधान देश असून, कृषी क्षेत्र ग्रामीण अर्थव्यवस्थेचा मुख्य आधारस्तंभ आहे. बदलते हवामान, नैसर्गिक संसाधनांवरील वाढता ताण, जमिनीची सुपीकता घटणे आणि पर्यावरणीय असंतुलन यांसारख्या आव्हानांमुळे शाश्वत कृषी विकासाची गरज आज अधिक तीव्रपणे जाणवते. शाश्वत कृषी विकास ही अशी प्रक्रिया आहे की ज्यामध्ये उत्पादनक्षमता वाढविताना पर्यावरणाचे संरक्षण, नैसर्गिक संसाधनांचे संवर्धन तसेच शेतकऱ्यांचे आर्थिक आणि सामाजिक हित साधले जाते.

महाराष्ट्रातील कोकण प्रदेशातील रत्नागिरी जिल्हा काजू उत्पादनाच्या दृष्टीने अग्रगण्य असून, या जिल्ह्याचे अनुकूल हवामान, जांभळी (लॅटराईट) जमिनीसारखी लालसर माती आणि डोंगराळ भूभाग यांमुळे काजू शेतीसाठी विशेष महत्त्व प्राप्त झाले आहे. काजू हे बहुवर्षीय, कमी पाण्यात टिकणारे आणि पर्यावरणपूरक पीक असून, माती धूप रोखणे, जलसंधारणास मदत करणे आणि शेतकऱ्यांना दीर्घकालीन व स्थिर उत्पन्न उपलब्ध करून देणे या दृष्टीने शाश्वत शेतीस अनुकूल आहे.

या अभ्यासाचा मुख्य उद्देश रत्नागिरी जिल्ह्यातील काजू शेतीचे आर्थिक, सामाजिक आणि पर्यावरणीय योगदान अभ्यासणे तसेच शेतीसमोरील प्रमुख आव्हाने आणि त्यावर उपाययोजना यांचा आढावा घेणे हा आहे. अभ्यासासाठी दुय्यम स्त्रोतांचा आधार घेतला गेला असून, संशोधन पत्रिका, संदर्भ ग्रंथ, वर्तमानपत्रे व इंटरनेटवरील माहिती यांचा वापर केला गेला आहे.

अभ्यासातून असे दिसून आले की हवामान बदल, अनियमित पर्जन्यमान, कीड-रोगांचा वाढता प्रादुर्भाव, मजुरांची कमतरता, प्रक्रिया व विपणन सुविधांचा अभाव आणि तांत्रिक मार्गदर्शनाची मर्यादा या काजू शेतीसमोरील प्रमुख आव्हाने आहेत. तथापि, जलसंधारण, माती व पाणी व्यवस्थापन, सुधारित काजू लागवड तंत्रज्ञानाचा अवलंब, शेतकरी प्रशिक्षण, जैविक कीड नियंत्रण, मूल्यवर्धन, बाजाराशी थेट जोडणी आणि स्थानिक संसाधनांचा प्रभावी वापर यांसारख्या उपायांमुळे काजू शेती अधिक शाश्वत, फायदेशीर आणि पर्यावरणपूरक ठरू शकते.

अभ्यासाच्या निष्कर्षांनुसार योग्य नियोजन व शाश्वत कृषी उपायांचा अवलंब केल्यास रत्नागिरी जिल्ह्यातील काजू शेती ग्रामीण विकास, पर्यावरणीय संतुलन आणि शेतकऱ्यांच्या आर्थिक स्थैर्यासाठी महत्त्वपूर्ण योगदान देऊ शकते. परिणामी, काजू शेती शाश्वत कृषी विकासाच्या दृष्टीने रत्नागिरी जिल्ह्यासाठी आर्थिक, सामाजिक आणि पर्यावरणीय दृष्टिकोनातून अत्यंत महत्त्वाची ठरते.

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प्रास्ताविक

भारत हा कृषिप्रधान देश असून देशाच्या आर्थिक विकासात कृषी क्षेत्राची भूमिका अत्यंत महत्त्वाची आहे. देशातील मोठ्या प्रमाणावर लोकसंख्येची उपजीविका शेतीवर अवलंबून असून कृषी क्षेत्र ग्रामीण विकास, रोजगार निर्मिती आणि राष्ट्रीय उत्पन्नात महत्त्वाचे योगदान देते. अन्नधान्य उत्पादनाबरोबरच बागायती पिकांद्वारे शेतकऱ्यांचे उत्पन्न वाढविण्यात कृषी क्षेत्राची भूमिका दिवसेंदिवस वाढत आहे. अलीकडील काळात वाढती लोकसंख्या, नैसर्गिक संसाधनांवरील वाढता ताण, हवामान बदल, जमिनीची सुपीकता घटणे व पर्यावरणीय असमतोल यांमुळे कृषी क्षेत्रास अनेक आव्हानांना सामोरे जावे लागत आहे. या पार्श्वभूमीवर शाश्वत शेतीची गरज प्रकर्षाने जाणवू लागली आहे. अलीकडील काळात शाश्वत कृषी विकास ही संकल्पना आजच्या काळात अत्यंत महत्त्वाची ठरली आहे. शाश्वत कृषी विकास ही अशी प्रक्रिया आहे की ज्यामध्ये सध्याच्या पिढीच्या गरजा पूर्ण करताना भविष्यातील पिढ्यांच्या गरजांवर प्रतिकूल परिणाम होणार नाही, तसेच पर्यावरणाचे संतुलन कायम राखले जाईल.

शाश्वत शेती म्हणजे पर्यावरण संरक्षण, आर्थिक स्थैर्य आणि सामाजिक समतोल या तिन्ही घटकांचा समन्वय साधणारी कृषी विकास प्रक्रिया होय. या दृष्टिकोनातून दीर्घकालीन उत्पन्न, माती व पाण्याचे संवर्धन, जैवविविधतेचे रक्षण आणि ग्रामीण समाजाचा समतोल विकास साधणे अपेक्षित आहे.

महाराष्ट्रातील कोकण प्रदेश भौगोलिकदृष्ट्या वैशिष्ट्यपूर्ण असून येथे अधिक पर्जन्यमान, उताराची जमीन व लालसर माती, समुद्रकिनारा लगतचे हवामान आढळते. या प्रदेशात बागायती पिकांचे विशेष महत्त्व असून काजू हे एक प्रमुख आर्थिक पीक मानले जाते. विशेषतः रत्नागिरी जिल्ह्यात काजू शेती, शेतकऱ्यांच्या उत्पन्नाचा मुख्य आधार ठरली आहे. काजू हे बहुवर्षीय पीक असून ते कमी पाण्यात, डोंगराळ व निकृष्ट जमिनीतही तग धरू शकते. काजू शेतीमुळे माती धूप कमी होते, पर्यावरण संरक्षणास मदत होते तसेच शेतकऱ्यांना दीर्घकालीन व स्थिर उत्पन्न प्राप्त होते.

या पार्श्वभूमीवर शाश्वत कृषी विकासात काजू शेतीची भूमिका अभ्यासणे अत्यंत आवश्यक ठरते. विशेषतः रत्नागिरी जिल्ह्याच्या संदर्भात काजू शेती शाश्वत कृषी विकासाला कशा प्रकारे हातभार लावते, तसेच तिच्या माध्यमातून पर्यावरणीय, आर्थिक व सामाजिक शाश्वतता कशी साध्य होते, याचा अभ्यास करणे हा या संशोधनाचा मुख्य उद्देश आहे.

संशोधनाची उद्दिष्टे

१) शाश्वत कृषी विकासाच्या दृष्टीने काजू शेतीचे योगदान अभ्यासणे.

२) रत्नागिरी जिल्ह्यातील काजू शेतीस अनुकूल भौगोलिक व कृषी परिस्थितीचा अभ्यास करणे.

३) काजू शेतीच्या शाश्वत विकासासाठी आवश्यक उपाय अभ्यासणे.

संशोधन पद्धती

प्रस्तुत लेखात दुय्यम स्त्रोतांचा आधार घेण्यात आला आहे. संदर्भ ग्रंथ, वर्तमानपत्र, संशोधन पत्रिका व इंटरनेट यांचा आधार घेण्यात आला आहे.

शाश्वत कृषी विकासाची संकल्पना

१) नैसर्गिक संसाधनांचे संरक्षण राखून, उत्पादनक्षमता वाढवणारी आणि सामाजिक–आर्थिक समतोल साधणारी शेती म्हणजे शाश्वत कृषी विकास.

२) पर्यावरणाचे संरक्षण करून, नैसर्गिक संसाधनांचा योग्य वापर करत, वर्तमान आणि भविष्यातील पिढ्यांसाठी

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अन्न, वस्त्र आणि निवाऱ्याची गरज पूर्ण करणारी शेती होय, ज्यामध्ये जमिनीची सुपीकता टिकवून, आर्थिक नफा मिळवून आणि सामाजिक समानता साधून शेतीचा विकास केला जातो.

शाश्वत शेती ही एक सतत विकसित होत असलेली संकल्पना असून तिचा घनिष्ठ संबंध मानवी जीवनाशी आहे. मानवाच्या वाढत्या गरजा आणि वेगाने होत असलेल्या विकास प्रक्रियेमुळे नैसर्गिक साधनसंपत्तीचा अतिरेकाने वापर होत आहे. त्याचबरोबर आधुनिक तंत्रज्ञानाचा अयोग्य व असंतुलित वापर केल्यामुळे शेती क्षेत्रावर विपरीत परिणाम होत असल्याचे दिसून येते. या सर्व बाबींचा विचार शाश्वत विकासाच्या संकल्पनेत केला जातो.

रत्नागिरी जिल्ह्यातील काजू शेतीचे स्वरूप

रत्नागिरी जिल्ह्यात काजू शेती ही एक महत्त्वाची आणि पारंपारिक नगदी शेती म्हणून ओळखली जाते. या जिल्ह्याचे दमट हवामान काजू लागवडीसाठी अत्यंत अनुकूल आहे. जिल्ह्याचे डोंगराळ उतार, लालसर माती, तसेच उष्ण–आर्द्र हवामान, काजू पिकासाठी योग्य परिस्थिती निर्माण करतात. या भौगोलिक परिस्थितीमुळे काजू बहुवर्षीय पिक म्हणून टिकाऊ आणि दीर्घकालीन उत्पादन देणारे बनते.

रत्नागिरी जिल्ह्यातील काजू शेती लघु व मध्यम शेतकऱ्यांद्वारे केली जाते. येथे पारंपारिक तसेच सुधारित काजू जातींचा वापर केला जातो. काजू हे कमी पाण्यात तग धरू शकणारे पीक असल्याने पावसावर अवलंबून शेतीसाठी योग्य ठरते. यामुळे शेतकऱ्यांना कमी खर्चात स्थिर उत्पन्न मिळते. काजू उत्पादनाबरोबरच काजू प्रक्रिया उद्योगही या जिल्ह्यात मोठ्या प्रमाणावर विकसित झाले आहेत. काजू सोलणे, प्रक्रिया करणे, विक्रीसाठी तयार करणे यामुळे ग्रामीण भागात रोजगाराच्या संधी निर्माण झाल्या आहेत. याशिवाय निर्यातीतून परकीय चलन मिळणेही शेतकऱ्यांसाठी फायदेशीर ठरते. महाराष्ट्र राज्यात काजू लागवडीच्या बाबतीत रत्नागिरी जिल्ह्याचा क्रमांक प्रथम आहे.

रत्नागिरी जिल्ह्यातील काजू शेती नैसर्गिक संसाधनांवर आधारित असून ती शाश्वत कृषी विकासासाठी महत्त्वाची मानली जाते. काजू पिकामुळे जमिनीची धूप कमी होते, पाण्याचा योग्य वापर होतो, पर्यावरणीय संतुलन राखले जाते आणि शेतकऱ्यांना दीर्घकालीन व स्थिर उत्पन्न मिळते. त्यामुळे शाश्वततेच्या दृष्टीने काजू शेतीचा ग्रामीण अर्थव्यवस्थेत आणि पर्यावरणात मोठा वाटा आहे.यामुळे रत्नागिरी जिल्ह्यातील काजू शेती शाश्वत कृषी विकासाच्या दृष्टीने आर्थिक, सामाजिक आणि पर्यावरणीय दृष्टीने अत्यंत महत्त्वपूर्ण ठरते.

रत्नागिरी जिल्ह्यातील काजू शेतीसमोरील आव्हाने

रत्नागिरी जिल्हा हा कोकणातील काजू उत्पादनाचा प्रमुख भाग असून महाराष्ट्रातील एक महत्त्वाचा काजू उत्पादक जिल्हा म्हणून ओळखला जातो. अनुकूल हवामान, भरपूर पर्जन्यमान आणि लाल जांभ्या मातीमुळे काजू शेतीस येथे विशेष महत्त्व प्राप्त झाले आहे. तथापि, अलीकडील काळात विविध नैसर्गिक, सामाजिक, आर्थिक व तांत्रिक कारणांमुळे रत्नागिरी जिल्ह्यातील काजू शेतीसमोर अनेक गंभीर आव्हाने उभी राहिली आहेत.

१) लहान व असंघटित शेतकरी संरचना

रत्नागिरी जिल्ह्यातील काजू लागवड प्रामुख्याने लहान व मध्यम शेतकऱ्यांद्वारे केली जाते. बहुतेक शेतकऱ्यांकडे अल्प व विखुरलेली जमीन असून सामूहिक उत्पादन, साठवणूक व विपणनाची प्रभावी व्यवस्था नसते. शेतकऱ्यांचे संघटन कमी असल्यामुळे त्यांची बाजारातील सौदेबाजीची क्षमता मर्यादित राहते. परिणामी, काजू उत्पादनाला अपेक्षित दर मिळत नाही आणि मध्यस्थांचे वर्चस्व वाढते.

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२) हवामान बदल व अनियमित पर्जन्यमान

हवामान बदल हे काजू शेतीसमोरील सर्वांत गंभीर आव्हान ठरत आहे. पूर्वी कोकणात साधारणतः १५ जूननंतर पावसाची सुरुवात होत असे; मात्र अलीकडील काळात मे महिन्यातच अवकाळी पाऊस सुरू होत आहे. वाढते तापमान, अनियमित पर्जन्यमान, दीर्घ कोरडा कालावधी आणि अचानक होणाऱ्या मुसळधार पावसामुळे काजूच्या फुलधारणा, फळधारणा व उत्पादनावर प्रतिकूल परिणाम होत आहे. अनेक शेतकऱ्यांच्या अनुभवानुसार, पूर्वी एका झाडापासून मिळणारे उत्पादन लक्षणीयरीत्या घटले असून उत्पादन खर्च मात्र वाढत आहे.

३) कीड व रोगांचा वाढता प्रादुर्भाव

हवामानातील बदलांमुळे काजूवरील कीड व रोगांचा प्रादुर्भाव वाढताना दिसून येतो. टी मॉस्किटो बग, खोड व मूळ पोखरणारी कीड फांद्या खुंटण्याचा रोग यांसारख्या किडी व रोगांमुळे काजू उत्पादनावर मोठा परिणाम होत आहे. कीटकनाशकांवरील खर्च वाढत असून पर्यावरणीय व आरोग्यविषयक प्रश्नही निर्माण होत आहेत. विशेषतः सेंद्रिय व नैसर्गिक शेती करणाऱ्या शेतकऱ्यांसाठी हे मोठे आव्हान ठरत आहे.

४) मजुरांची कमतरता व वाढती मजुरी

काजू तोडणी, वर्गीकरण व प्रक्रिया ही कामे मोठ्या प्रमाणावर मजूरप्रधान आहेत. मात्र ग्रामीण भागातून शहरांकडे होणारे स्थलांतर, शेतीकडे तरुणांची घटती रुची आणि पर्यायी रोजगाराच्या संधी यांमुळे मजुरांची तीव्र कमतरता जाणवते. उपलब्ध मजुरांचे मजुरी दर वाढल्यामुळे काजू उत्पादन खर्चात लक्षणीय वाढ होत आहे, ज्याचा थेट परिणाम शेतकऱ्यांच्या नफ्यावर होतो.

५) प्रक्रिया व मूल्यवर्धन सुविधांचा अभाव

रत्नागिरी जिल्ह्यात काजू प्रक्रिया उद्योग अस्तित्वात असले तरी आधुनिक प्रक्रिया तंत्रज्ञान, दर्जेदार साठवणूक सुविधा, पॅकेजिंग व मूल्यवर्धनाच्या सुविधाच्या अभावामुळे बहुतेक वेळा काजू उत्पादक शेतकऱ्यास कच्चा काजू विकणे भाग पडते. त्यामुळे मूल्यवर्धनातून मिळणारा अतिरिक्त आर्थिक लाभ मध्यस्थापुरताच मर्यादित राहतो आणि शेतकऱ्यापर्यंत पोहोचत नाही.

६) विपणन व थेट निर्यात सुविधांचा अभाव

जिल्हा पातळीवर थेट निर्यात सुविधा, ई-मार्केटिंग, ब्रँडिंग व बाजाराशी थेट जोडणी यांचा अभाव आहे. त्यामुळे शेतकरी प्रामुख्याने दलाल व मध्यस्थांवर अवलंबून राहतात. या मध्यस्थ व्यवस्थेमुळे शेतकऱ्यांना उत्पादनाचा योग्य मोबदला मिळत नाही आणि बाजारातील अस्थिरतेचा फटका अधिक बसतो.

७) संशोधन व विस्तार सेवांचा मर्यादित लाभ

काजूवरील संशोधन, सुधारित जाती, लागवड तंत्रज्ञान व हवामान अनुकूल शेती पद्धती उपलब्ध असल्या तरी त्याचा लाभ सर्व शेतकऱ्यांपर्यंत पोहोचत नाही. प्रशिक्षण, प्रात्यक्षिके, कृषी विस्तार सेवा व मार्गदर्शन यांची मर्यादा ही काजू शेतीसमोरील एक महत्त्वाची अडचण आहे.

८) नैसर्गिक आपत्ती व पर्यावरणीय अस्थिरता

कोकण भागात चक्रीवादळे, अतिवृष्टी, पूर व भूस्खलन यांसारख्या नैसर्गिक आपत्तींची तीव्रता वाढत आहे. या आपत्तींचा थेट परिणाम काजू बागांवर होत असून झाडांचे नुकसान, उत्पादनात घट व उत्पन्नातील अनिश्चितता

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वाढत आहे. दीर्घकालीन आणि शाश्वत काजू उत्पादनासाठी ही परिस्थिती गंभीर आव्हान ठरत आहे.

९) तांत्रिक मार्गदर्शनाची कमतरता

काजू लागवडीसाठी सुधारित जाती, छाटणी पद्धती, कीड-रोग व्यवस्थापन, खत व्यवस्थापन, तसेच हवामान बदलास अनुकूल तंत्रज्ञान उपलब्ध असले तरी त्याबाबत शेतकऱ्यांना पुरेसे व सातत्यपूर्ण तांत्रिक मार्गदर्शन मिळत नाही. कृषी विद्यापीठे, संशोधन केंद्रे व विस्तार यंत्रणा यांच्यातील समन्वयाचा अभाव, मर्यादित प्रशिक्षण शिबिरे आणि माहितीपर्यंत पोहोचण्यातील अडचणी यामुळे अनेक शेतकरी पारंपारिक पद्धतींवरच अवलंबून राहतात. परिणामी उत्पादनक्षमता, गुणवत्ता व उत्पन्न वाढीवर मर्यादा येतात.

रत्नागिरी जिल्ह्यातील काजू शेती अनेक आव्हानांना सामोरी जात आहे. लहान व असंघटित शेतकरी रचना, हवामान बदलामुळे होणारे अनियमित पर्जन्यमान, वाढता कीड-रोग प्रादुर्भाव, मजुरांची कमतरता व वाढती मजुरी यामुळे उत्पादन खर्च वाढत असून उत्पादन घटत आहे. याशिवाय प्रक्रिया, मूल्यवर्धन, विपणन व थेट निर्यात सुविधांचा अभाव आणि तांत्रिक मार्गदर्शन व विस्तार सेवांची मर्यादित उपलब्धता ही मोठी अडचण ठरत आहे. वाढत्या नैसर्गिक आपत्तींचा परिणामही काजू शेतीवर होत असून या सर्व कारणांमुळे रत्नागिरी जिल्ह्यातील काजू शेतीची शाश्वतता धोक्यात येत आहे.

काजू शेतीच्या शाश्वत विकासासाठी उपाय – रत्नागिरी जिल्हा

१) भौगोलिक परिस्थितीचा अभ्यास

रत्नागिरी जिल्ह्यातील कोकणातील टेकड्या, काळे पाषाण व जांभ्या खडकापासून तयार झालेली लालसर जांभळी माती यांच्या वैशिष्ट्यांचा सखोल अभ्यास करणे आवश्यक आहे. या भागातील पाण्याची उपलब्धता, मातीची धारणशक्ती आणि ढलान यांचा अभ्यास करून, योग्य शेती पद्धती ठरवता येतील. उपग्रह तंत्रज्ञानाचा वापर करून प्रत्येक टेकडीचा नकाशा तयार करणे आणि पाण्याचे स्रोत निश्चित करणे शाश्वत शेतीसाठी आवश्यक आहे.

२) जलसंधारण व पाणी व्यवस्थापन

पाऊसपाणी जतन करण्यासाठी छोटे तटबंदी, तलाव, कुप्पे किंवा पाण्याचे इतर साठे तयार करणे अत्यंत

महत्त्वाचे आहे. पाणी व्यवस्थापनासाठी ठिबक सिंचन, तुषारणी सिंचन यंत्रणा वापरून पाण्याचा संतुलित व कार्यक्षम वापर करावा. यामुळे पिकांना पुरेसे पाणी मिळेल आणि जलसंधारण होईल.

३) माती सुधारणा व खत व्यवस्थापन

मातीची सुपीकता टिकवण्यासाठी नैसर्गिक खतांचा वापर वाढवणे आवश्यक आहे. यात सेंद्रिय खते, कंपोस्ट, गवत खत यांचा समावेश आहे. रासायनिक खतांचा अतिरेक टाळावा कारण यामुळे मातीची नैसर्गिक शक्ती कमी होऊ शकते. योग्य प्रमाणात खत व्यवस्थापन केल्यास उत्पादन वाढीस मदत होते.

४) काजू लागवडीसाठी तंत्रज्ञानाचा अवलंब

डॉ. बाळासाहेब सावंत कोकण कृषी विद्यापीठ, दापोली यांनी विकसित केलेल्या सुधारित काजू लागवडीच्या तंत्रांचा अवलंब करणे आवश्यक आहे. यामध्ये योग्य अंतर ठेवणे, उच्च प्रतीचे बियाणे निवडणे, खोडभरती पद्धत, छाटणी व प्रत्यारोपणाचे तंत्रज्ञान यांचा समावेश आहे. या तंत्रज्ञानाच्या अवलंबामुळे उत्पादनाची गुणवत्ता आणि प्रमाण दोन्ही वाढतात.

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५) रोग व कीड नियंत्रण

काजू पिकांवरील रोग व कीड नियंत्रणासाठी जैविक नियंत्रण पद्धती वापरणे फायदेशीर आहे. उदा. नेमॅटोड्स, कीटकभक्षक फुली यांचा उपयोग. रासायनिक कीटकनाशकांचा वापर अत्यावश्यक असताना मर्यादित व नियोजित प्रमाणात करावा. यामुळे पर्यावरण आणि माती सुरक्षित राहते.

६) शेतकरी प्रशिक्षण व तांत्रिक मार्गदर्शन

शेतकऱ्यांना शासकीय संस्था, कृषी संशोधन संस्था व कृषी विस्तार यंत्रणेद्वारे नियमित प्रशिक्षण व

कार्यशाळेचे आयोजन करणे आवश्यक आहे. प्रशिक्षणामुळे शेतकरी तंत्रज्ञानाचे अचूक व प्रभावी अवलंब करू शकतात, जे शाश्वत उत्पादनासाठी अत्यंत महत्त्वाचे आहे.

७) शाश्वत कृषी पद्धतीचा अवलंब

एका ठिकाणी एकाच पिकावर अवलंब न करता मिश्र लागवड (Intercropping) करणे शाश्वत शेतीसाठी उपयुक्त आहे. तसेच पिकांची रोटेशन पद्धत वापरल्यास मातीची नैसर्गिक शक्ती टिकून राहते आणि जमिनीत पोषणतत्वांचे संतुलन राखता येते.

८) स्थानिक संसाधनांचा प्रभावी उपयोग

स्थानिक माती, पाण्याचे स्रोत, नैसर्गिक खत यांचा जास्तीत जास्त उपयोग करणे आवश्यक आहे. महागडे किंवा परकीय उपाय टाळल्यास खर्च कमी होतो आणि स्थानिक संसाधने टिकतात.

९) सतत निरीक्षण व सुधारणा

शाश्वत कृषी उपायांच्या परिणामांचे नियमित निरीक्षण करणे आवश्यक आहे. नविन तंत्रज्ञान, मार्गदर्शन व सुधारित पद्धतींचा अवलंब करून शेती अधिक टिकाऊ व उत्पादक बनवता येते.

निष्कर्ष:

रत्नागिरी जिल्ह्यातील काजू शेती शाश्वत कृषी विकासात महत्त्वाची भूमिका बजावते. ही शेती कमी पाण्यात टिकणारी, बहुवर्षीय आणि दीर्घकालीन उत्पन्न देणारी असल्यामुळे शेतकऱ्यांसाठी स्थिर नफा सुनिश्चित करते तसेच मातीची सुपीकता राखते आणि पर्यावरणीय संतुलन टिकवते. तथापि, लहान व विखुरलेली शेतकरी रचना, हवामान बदल, कीड-रोगांचा वाढता प्रादुर्भाव, मजुरांची कमतरता, प्रक्रिया व विपणन सुविधा आणि तांत्रिक मार्गदर्शनाची मर्यादा हे प्रमुख आव्हान आहेत.

शाश्वत काजू शेतीसाठी भौगोलिक परिस्थितीचा अभ्यास, जलसंधारण, नैसर्गिक खतांचा वापर, सुधारित लागवडीचे तंत्र, रोग-कीड नियंत्रण, शेतकरी प्रशिक्षण, मिश्र लागवड व पिकांची रोटेशन, स्थानिक संसाधनांचा प्रभावी वापर आणि नियमित निरीक्षण आवश्यक आहे. या उपायांमुळे काजू शेती अधिक टिकाऊ, फायदेशीर आणि पर्यावरणपूरक होईल, ज्यामुळे रत्नागिरी जिल्ह्याच्या ग्रामीण अर्थव्यवस्थेत आणि शाश्वत कृषी विकासात मोलाचे योगदान मिळेल.

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७) www.इंटरनेट

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रत्नागिरी जिल्ह्यातील मत्स्यव्यवसाय आणि शाश्वतता: एक समग्र दृष्टीकोन

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प्रस्तावना

मत्स्यव्यवसाय हा भारताच्या अर्थव्यवस्थेचा एक महत्त्वाचा भाग म्हणून ओळखला जातो. रोजगार निर्मिती व परकीय चलन मिळवून देण्यात मत्स्यव्यवसायाचा फार मोठा हातभार लागतो. महाराष्ट्र राज्यातील मत्स्य संपत्तीचा असणारा नैसर्गिक साठा भारताच्या अर्थव्यवस्थेत मोठी भूमिका बजावत असतो. महाराष्ट्रास लाभलेल्या ७२० कि.मी. लांबीचा किनारा आणि १,११,५९२ चौ.कि.मी. चा खंडातर्गत क्षेत्र विविध प्रकारच्या मत्स्य संपत्तीने परिपूर्ण आहे. महाराष्ट्राच्या या जलक्षेत्रातून मिळणाऱ्या मत्स्य संपत्तीत, कोकण किनारपट्टी महत्त्वाची मानावी लागेल. या भागाने जगाच्या नकाशावर जैविक विविधतेमुळे एक वेगळेच स्थान पटकावले आहे. यापैकी रत्नागिरी जिल्ह्याला वेसवी ते विजयदुर्ग मिळून मंडणगड, दापोली, गुहागर, रत्नागिरी व राजापूर या तालुक्यातील एकूण १६७ कि.मी. लांबीचा सागरकिनारा लाभला आहे.

रत्नागिरी जिल्ह्यातील मत्स्यव्यवसाय हा केवळ आर्थिक उपजिविकेचा स्त्रोत नसून तो स्थानिक मच्छिमार समाजाच्या सामाजिक, सांस्कृतिक जीवनाशी घट्टपणे जोडलेला आहे.हजारो सांस्कृतिक व यांत्रिक मच्छिमार कुटुंबे प्रत्यक्ष वा अप्रत्यक्षपणे या व्यवसायावर अवलंबून आहेत. तसेच आधुनिक यांत्रिक नौका, ट्रोलर्स आणि प्रगत मासेमारी तंत्रज्ञानामुळे मत्स्य उत्पादनात वाढ झाली असली तरी अतिमासेमारी, समुद्री प्रदूषण, हवामान बदल, मासळीच्या साठ्यातील घट आणि पारंपारिक मच्छिमारांच्या उपजिविकेवर होणारा परिणाम अशा गंभीर समस्या उध्दभवलेल्या आहेत.

या पार्श्वभूमीवर शाश्वत विकासाच्या चौकटीतून रत्नागिरी जिल्ह्यातील मत्स्य व्यवसायाचा अभ्यास करणे अत्यंत आवश्यक ठरते.

उद्दिष्टे

१) रत्नागिरी जिल्ह्यातील मत्स्य व्यवसायाची सद्यस्थिती समजून घेणे.

२) रत्नागिरी जिल्ह्यातील मत्स्य व्यवसायासमोरील समस्याचा अभ्यास करणे.

३) भविष्यात शाश्वत मत्स्य व्यवसायासाठी आवश्यक धोरणात्मक बदल सुचवणे.

संशोधन पद्धती

प्रस्तुत लेखात प्राथमिक व दुय्यम स्त्रोतांचा आधार घेण्यात आला आहे. संदर्भ ग्रंथ, वर्तमानपत्र, संशोधन पत्रिका यांचा आधार घेण्यात आला आहे.

मत्स्य व्यवसाय व शाश्वत विकासाचा सबंध

मत्स्य व्यवसाय हा मानवी जीवनाशी अतिशय प्राचीन काळापासून जोडलेला व्यवसाय असून आजही तो

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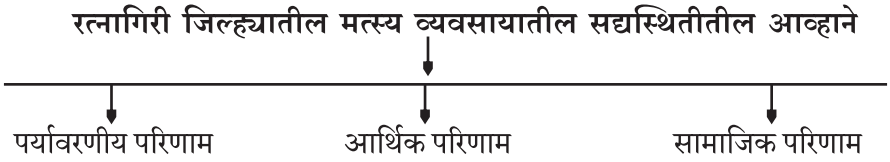
अन्नसुरक्षा, रोजगार निर्मिती आणि आर्थिक विकासाच्या दृष्टीने अत्यंत महत्त्वाचा आहे. मात्र वाढत्या लोकसंख्येच्या गरजा पूर्ण करताना आणि माशांच्या नैसिर्गिक साठ्यांचे संरक्षण करताना मत्स्य व्यवसायाला शाश्वत विकासाच्या चौकटीत बसवणे आवश्यक आहे.

नैसर्गिक रचनेला बाधा न आणता केला जाणारा विकास म्हणजे शाश्वत विकास होय. मत्स्य व्यवसाय हा नैसर्गिक जलसंपत्तीवर आधारित असल्याने त्याची दीर्घकालीन टिकावू क्षमता ही शाश्वत विकासाच्या तत्वावर अवलंबून असते. शाश्वत विकासाचा मूलभूत हेतू म्हणजे आर्थिक प्रगती भाष्य करताना पर्यावरणीय संतुलन आणि आधुनिक न्याय कायम ठेवणे.



पर्यावरणीय परिणाम

कोकणाला लाभेलला विस्तीर्ण समुद्र किनारा त्यामुळे मत्स्य व्यवसायाला मोठी संधी मिळालेली आहे. किनारपट्टीवरील अनेक कुटुंबाचा उदरनिर्वाह मासेमारीवर अवलंबून आहे. पारंपारिक ते यांत्रिकीकरण अशा टप्प्यावर या व्यवसायाने मजल मारली. पण या व्यवसायातील चढउताराचे हेलकावे अजूनही सुरुच आहेत.

१) अतिमासेमारी :

पावसाळ्यात पूर्णपणे मासेमारी बंद ठेवली पाहिजे. त्यामुळे माशांच्या प्रजोत्पादनाचा काळात मासेमारी केल्यास अंड्यावरचे माशांचे जीवन धोक्यात आले. सद्यस्थितीत यांत्रिक नौकाचा अतिरिक्त वापर आणि जाळ्याची परिणामकारकता वाटू लागली. गिलनेट, पर्सनेट आणि ट्रोल या जाळ्यामुळे जाळ्यांचा आस कमी झाला म्हणजेच घातकरित्या अपरिपक्व मासे मोठ्या प्रमाणावर पकडले जातात.

२) खारफुटीचा ऱ्हास / जैवविविधतेतील घट

खारफुटीची जंगले अनेक विशेष जैवविविधतांसाठी एक अद्वितीय निवासस्थान प्रदान करतात. कांदळवने ही मत्स्य प्रजननासाठी अत्यंत महत्त्वपूर्ण आहेत. खारफुटीच्या जंगलांच्या नुकसानामुळे स्थलांतरीत पक्षी, समुद्री कासवे, मॅनेटी, प्राइमेट्स आणि अन्न आणि निवाऱ्यासाठी खारफुटीवर अवलंबून असलेल्या व्यावसायिकदृष्ट्या मौल्यवान माशांच्या प्रजातीचे अस्तित्व धोक्यात आले आहे.

३) हवामान बदल

हवामान बदलामुळे समुद्राचे तापमान वाढणे, ऑक्सिजनची पातळी कमी होणे आणि वादळे वाढणे यामुळे माशांचे स्थलांतर, प्रजनन आणि वितरणावर नकारात्मक परिणाम होत आहे. ज्यामुळे मच्छिमारांच्या उपजिविकेवर संकट आले आहे. त्यामुळे मासेमारी पारंपारिक मासेमारीच्या ठिकाणी मासे मिळणे कठीण होत आहे. परिणामी मत्स्यसाठे धोक्यात आले आहेत.

आर्थिक परिणाम

१) बाजारातील चढउतार

मत्स्य व्यवसायातील चढउतार हे हंगामी मागणी-पुरवठा असमतोल, हवामान बदल, प्रदूषण, अपुऱ्या साठवण

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सुविधा, वाहतूक खर्च, मध्यस्थ साखळी, आधुनिक तंत्रज्ञानाचा अभाव यासारख्या अनेक कारणांमुळे मागील काही वर्षापासून तर मत्सोत्पादनात दर्शनीय घट दिसू लागली. पावसाळा किंवा बंदीच्या काळात उत्पादन घटल्याने किंमती वाढतात, तर भरपूर मासेमारीच्या हंगामात किंमती घसरतात.

२) बेकायदेशीर मासेमारी

महाराष्ट्र मत्स्य व्यवसाय नियमन कायद्यान्वये मासेमारी बोटींना मासेमारीसाठी परवाने दिले जातात. पण किती परवाने द्यावयाचे यावर मात्र नियंत्रण नाही. रत्नागिरी जिल्ह्यातील एका ही नौकेला मिनी पर्सनीस व पर्सनीस परवाना नसताना आज शेकडो नौका मिनी पर्सनीस व पर्सनीस नेटद्वारे राजरोसपणे बेकायदेशीर मासेमारी करत आहेत. तसेच एल.ई.डी. लाईट्स (डएऊ) चा वापर करून नियमांचे उल्लंघन केले जाते.

३) मत्स्यघट / मत्स्य दुष्काळ

सद्यस्थितीत यांत्रिक नौकांचा अतिरिक्त वापर, जाळ्यांची परिणामकारकता, खारफुटीचा होणारा नाश,

पावसाळ्यात होणारी अतिरिक्त मासेमारी, एल.ई.डी. लाईटवरची मासेमारी, जलप्रदूषण आणि परराज्यातील यांत्रिक नौकांची घुसखोरी या अशा अनेकविध कारणांमुळे मत्स्यघट होण्याचे प्रमाण वाढू लागले आहे. परिणामी मच्छिमार समस्येच्या गर्तेत असलेला दिसून येत आहे.

सामाजिक परिणाम

१) अन्नसुरक्षा व पोषण

मानव सागराकडे एक आकर्षण चिरंतन या दृष्टीने पाहत असल्याने त्यात प्रामुख्याने मासेमारी ही प्रोटीनयुक्त अन्न आणि आर्थिक उत्पन्न यासाठी केली जाते. तसेच प्रोटीनयुक्त आहाराची मागणी जागतिक स्तरावर वाढत आहे. कारण आहाराविषयी जागृती वाढती आहे. मासे हा उत्कृष्ट प्रोटीनयुक्त आहार मानला जातो. शिवाय मत्स्यखवय्यात सातत्याने वाढ होत आहे.

२) मच्छिमार सहकारी सोसायटीची भूमिका

रत्नागिरी जिल्ह्यातील सहकारी सोसायटी या मासेमारी करणाऱ्या मच्छिमारांना एकत्र आणून त्यांच्या आर्थिक आणि सामाजिक उन्नतीसाठी काम करणारी एक महत्त्वाची संस्था असून मच्छिमारांना कर्ज, विमा (शीतपेट्या, जाळी, डिसेल) आणि योग्य मोबदला देऊन त्यांचे आर्थिक स्थैर्य वाढवले जाते. इतकेच मच्छिमार सहकारी सोसायटीची भूमिका मर्यादित आहे. यापलिकडे व्यावसायिक कौशल्याचा अभाव, आर्थिक पारदर्शकता, धोरणात्मक अमलंबजावणी अभाव यासाठी मच्छिमाराकरिता मार्गदर्शन केंद्र सुरु केले. तर मच्छिमार सहकारी सोसायटीसाठी ते एक भरीव योगदान ठरेल.

३) लिंग असमानता (मस्त्यविक्रेत्या स्त्रियांची भूमिका)

मासेमारी हा व्यवसाय जरी पुरुष अधिपत्याखाली चालत असला तरी मस्त्यविक्रेत्या स्त्रियांचा सहभाग खूप मोठ्या प्रमाणात आहे. स्त्रिया मस्त्य व्यवसायामध्ये मासळी गोठवणे, मासे विक्री करणे, प्रतवारी करणे, मासळी सुकविणे या कामात अर्धवेळ आणि पूर्णवेळ गुंतलेल्या असतात. कुटुंबाची गुजराण स्त्रियाच करतात. या स्त्रियांचे आर्थिक निर्णयाचे स्वातंत्र्य मर्यादित आहे. लिंगसमानता दूर करण्यासाठी मत्स्यव्यवसाय व्यवस्थापन महिलांच्या सहभागाचा प्रोत्साहन देणे, मूल्यवर्धित मत्स्य पदार्थ प्रशिक्षण आणि संधी प्रदान करण्याची गरज आहे.

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निष्कर्ष

रत्नागिरी जिल्ह्यातील मत्स्यव्यवसाय हा अन्न सुरक्षा, रोजगार निर्मितीसाठी अत्यंत महत्त्वाचा आहे. परंतु अतिमासेमारी, बेकायदेशीर मासेमारी, प्रदूषण आणि हवामान बदल यामुळे मत्स्यसाठ्यांवर गंभीर परिणाम होत आहेत. शाश्वत विकासासाठी वैज्ञानिक पद्धतीने मासेमारी बंदी कालावधीचे पालन, आधुनिक व पर्यावरणपूरक तंत्रज्ञानाचा वापर आणि जैवविविधतेचे संवर्धन आवश्यक आहे. मच्छिमार सहकारी सोसायटी, शासन धोरणे आणि समुदाय सहभाग यांची भूमिका निर्णायक ठरते. मूल्यवर्धित, मासळी आणि बाजारपेठेचा विकास केल्यास उत्पन्न वाढू शकते. एकूणच संतुलित वापर, संरक्षण आणि समावेशक विकास या तिन्हीच्या समन्वयातूनच मस्त्यव्यवसायाचा शाश्वत विकास साध्य होवू शकतो.

संदर्भ

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४) कोकण गौरव मासिक, मे २०१४, मत्स्योद्योग विशेषांक, कोकण विकास प्रकाशन.

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खारवी लोकसंस्कृतीचा सामाजिक संदर्भ

सायली सुरेश पिलणकर
मार्गदर्शक- **डॉ निधी पटवर्धन**
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प्रस्तावना :

भारत हा खेड्यांचा देश म्हणून ओळखला जातो. स्वातंत्र्योत्तर काळात मोठ्या प्रमाणात शहरीकरण झाले असले तरी अजूनही देशातील खेड्यांची संख्या लक्षणीय आहे. नव्वदच्या दशकात अपरिहार्यतेपोटी भारताने खाजगीकरण, उदारीकरण आणि जागतिकीकरण यांचा स्वीकार केला. यानंतर देशाच्या आर्थिक, सामाजिक, सांस्कृतिक क्षेत्रात आमूलाग्र बदल घडत गेले. स्वातंत्र्यानंतर खिळखिळा झालेला गावगाडा जागतिकीकरणानंतर मोडून पडला. ग्रामव्यवस्थेची चौकट बदलली. अन्य सर्व क्षेत्रात झालेले बदल मोठ्या प्रमाणावर चर्चिले गेले आहेत. २०४७ मध्ये आपण भारताला विकसित राष्ट्र बनविण्याचे उद्दिष्ट समोर ठेवले आहे. मात्र जोवर ग्रामीण आणि शहरी भागातील समाजव्यवस्था निकोप बनत नाही तोवर देशाच्या विकासाचे स्वप्न हे केवळ कल्पना राहील. त्यामुळेच सामाजिक स्वास्थ्य, स्त्री–पुरुष समानता, आर्थिक विकास, समान संधी आणि न्याय या सर्व बाबी तितक्याच महत्त्वाच्या ठरतात. प्रस्तुत शोधनिबंधात मी रत्नागिरी जिल्ह्यातील खारवी लोकसंस्कृतीचे सामाजिक संदर्भ आणि विकसित भारत बनविण्याच्या उद्दिष्ट प्राप्तीसाठी आवश्यक सामाजिक निकोपता यांचा आढावा घेणार आहे.

शोधनिबंधाची उद्दिष्टे :

- खारवी बोलकांच्या सामाजिक रचनेचा अभ्यास करणे.
- खारवी बोलकांचा त्यांच्या परंपरांकडे पाहण्याचा दृष्टिकोण समजून घेणे
- खारवी परंपरांची सद्यस्थिती आणि भवितव्य यांची चर्चा करणे
- विधायक रीती आणि परांपरांच्या जतनासाठी आवश्यक उपाययोजनांची चर्चा करणे

संशोधन पद्धती :

प्राथमिक आणि दुय्यम तथ्य संकलन पद्धतीचा वापर करून हा शोधनिबंध तयार करण्यात आला आहे. यासाठी रत्नागिरी जिल्ह्यातील खारवी बोलकांना प्रत्यक्ष भेटून मुलाखतीच्या आधारे माहिती संकलित करण्यात आली आहे. तसेच अन्य लिखित माहिती उपलब्ध संदर्भ ग्रंथ, नियतकालिके, क्रमिक पाठ्यपुस्तके तसेच वर्तमानपत्रे यांतून घेण्यात आली आहे.

● विकसित भारत २०४७

भारत सरकारने २०४७ पर्यंत देशाला विकसित राष्ट्र बनविण्याचे उद्दिष्ट समोर ठेवले आहे. त्याकरिता देशाचा आर्थिक विकास, तंत्रज्ञान क्षेत्रात नवीन संशोधन, पायाभूत सुविधा, सर्वच क्षेत्रात आत्मनिर्भरता, सामाजिक सक्षमीकरण आणि शाश्वत विकास या प्रमुख मुद्द्यावर सरकारने भर दिला आहे. यातील सामाजिक सक्षमीकरण साध्य करण्याकरिता समाजातील सर्व स्त्री–पुरुषांना समान संधी मिळणे आवश्यक आहे. प्रत्येक समाजगटाला त्यांच्या परंपरा आणि स्वतंत्र ओळख जपण्याची स्वायत्तता असणे गरजेचे आहे. त्यातूनच समाजाच्या मनात आत्मविश्वास निर्माण होतो. महिला सक्षमीकरण आणि सामाजिक हे भारताला विकसित राष्ट्र बनविण्याच्या मार्गावरील महत्त्वाचे टप्पे आहेत.

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● समाजाची संकल्पना :

समाज ही संज्ञा समाजशास्त्र या विषयाशी संबंधित आहे. गेल्या शतकाच्या पूर्वार्धातच त्याचा स्वतंत्रपणे अभ्यास सुरू झाला. समाजशास्त्रात समाज या संकल्पनेच्या विविध व्याख्या दिलेल्या आहेत. त्यांपैकी काही व्याख्या विचारात घेऊ.

- मॅक आयव्हर आणि पेज : समाज म्हणजे सामाजिक संबंधांचे जाळे असते. (Society is a web of relationship.)
- राईट – समाज म्हणजे केवळ व्यक्तीचा समुह नाही तर समुदायातील व्यक्तीमधील परस्परसंबंधांची ती व्यवस्था असते. (It is not a group of people but the system of relationships that exist in the individuals of group.)

येथे परस्परसंबंध म्हणजे नेमके कोणते? असा प्रश्न निर्माण होतो. अचानक निर्माण झालेले किंवा शाळा, कार्यालय, महाविद्यालय, कारखाने अशा ठिकाणी वावरत असताना निर्माण झालेले विविध व्यक्तींचे तात्पुरते संबंध म्हणजे समाज नाही. किंवा केवळ कुटुंबातील परस्परसंबंध म्हणजेही समाज नाही. येथे व्यक्तीव्यक्तीमधील सुनिश्चित, स्थायी आणि प्रतिमानीत म्हणजे पुनः पुन्हा दिसणारे असे संबंधच अभिप्रेत आहेत.

● जॉन्सन : विशिष्ट भौगोलिक प्रदेशात स्थायिक झालेल्या लोकांमधील स्थायी, सातत्यपूर्ण व प्रतिमानीत स्वरुपाच्या संबंधाची व्यवस्था म्हणजे समाज. (Society is a system of permanent, consistent and representative relations between people who have settled in a particular geographical territory.

'समाज' ही एक संकल्पना आहे. ती प्रत्यक्षात दिसत नाही. बुद्धीला जाणवते. प्रत्यक्षात दिसतात ती समाज निर्माण करणारी माणसे. म्हणूनच Society is a concept and individual is reality असे म्हटले जाते. माणूस हा समाजशील प्राणी आहे असेही एक विधान केले जाते. ते समजून घेण्यासाठी मानव जातीचा इतिहास लक्षात घ्यावा लागेल. जगाच्या पाठीवर मानव वगळता इतर कोणताही प्राणी समाज करून राहताना दिसत नाही. असे का घडले असावे ? प्राचीन काळापासून शोध घेतला तर असे दिसते की माणूस हा मूलतःच अन्य प्राण्यांपेक्षा शारीरिक क्षमतेत दुबळा ठरलेला प्राणी आहे. पण बौद्धिक क्षमतेत तो इतर प्राण्यांपेक्षा प्रगत आहे. आपल्या उणीवा,मर्यादा जेव्हा प्राचीन माणसाच्या लक्षात आल्या तेव्हापासून त्याने समाज करून किंवा गटाने राहण्याचे महत्त्व जाणले असावे. एकत्र राहिल्याने परस्पर सहकायनि माणूस अन्य प्राण्यांपासून, नैसर्गिक आपत्तीपासून स्वतःचे, स्वतःच्या गटाचे संरक्षण करू लागला आणि बौद्धिक क्षमता कल्पनाशक्तीच्या सहाय्याने प्रगतीही करू शकला. त्यामुळे समाज करून राहणे हे माणसाच्या उत्क्रांतीतला महत्त्वाचा टप्पा ठरले. प्राचीन काळापासून आजवर माणूस समाजातच राहताना दिसतो आहे. यावरूनच समाजात राहणे ही माणसाची शारीरिक आणि मानसिक गरज आहे असे दिसते.

● संस्कृती संकल्पना :

माणसाला मिळणारा सामाजिक वारसा म्हणजे संस्कृती. संस्कृती हा शब्द संस्कार या शब्दापासून निर्माण झाला आहे. माणसे एकत्र राहतात, परस्पर सहवासामुळे ते एकमेकांवर संस्कार घडवू शकतात. यातूनच विशिष्ट संस्कारांच्या व्यवस्था बनत जातात. जसे धर्म संस्कारांची धर्मव्यवस्था, कुटुंब संस्काराची कुटुंबव्यवस्था इत्यादी. या सर्व व्यवस्थांचे एकत्रित रूप म्हणजे त्या समाजाची संस्कृती किंवा जीवनरीत असते. माणसे आपली ही जीवनरीत प्रत्येक नव्या पिढीकडे संक्रमित करतात. त्यामुळे संस्कृती पुढे पुढे सरकत राहते. संस्कृतीच्या या प्रवाहात जे माणसाला अयोग्य, कालबाह्य,

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अनुपयुक्त वाटते, ते आपोआपच मागे टाकले जाते. तसेच जे नवे, योग्य, कालसुसंगत, उपयुक्त वाटते ते स्वीकारले जाते. त्यामुळे संस्कृती ही विकसनशील, विस्तारशील असते.

मानवी संस्कृतीचे दोन भाग मानले जातात, असे विल्यम ऑझबर्न सांगतो. हे दोन भाग म्हणजे भौतिक संस्कृती आणि आध्यात्मिक संस्कृती होत. भौतिक संस्कृती म्हणजे माणसाने निसर्गाला आपल्या उपयोगासाठी वळवून निर्माण केलेल्या वस्तूंची संस्कृती. उदाहरणार्थ लाकडापासून कपाट वगैरे उपयुक्त सामान, दगड-मातीपासून घरे, पाण्यापासून वीज, धातूपासून यंत्र, भांडी, शस्त्रे ही वस्तूंची संस्कृती म्हणजे भौतिक संस्कृती. तर अध्यात्मिक संस्कृती म्हणजे माणसाच्या मनात होत गेलेला बदल, त्याचा मानसिक विकास, मानसिक उन्नती. या संस्कृतीत माणसाने निर्माण केलेली धर्मव्यवस्था, नीतीमूल्ये, तत्त्वज्ञान, साहित्य व अन्य ललित कलांचा समावेश होतो.

एकंदर संस्कृती मूलतः संस्था किंवा व्यवस्था, रीतिरिवाज, कला आणि साहित्य यांनी मिळून बनलेली असते. संस्कृती बदलते, परिवर्तित होते कारण समाजाची स्थिती, गती बदलते आणि समाज बदलतो. कारण समाजातील दोन गटांत सतत संघर्ष चालू असतो. समाजात परिपाठवादी म्हणजे ज्यांना सवयीने गोष्टी करायचे असतात अशा माणसांचा एक गट असतो. दुसऱ्या बाजूला ज्यांना बदल हवे असतात असा म्हणजे परिवर्तनवादी गटही असतो. परिपाठवादी स्थितीशील आणि अविवेकी असतात. तर परिवर्तनवादी विवेकी, गतिशील असतात. या दोन गटात जो अदृश्य संघर्ष सुरू असतो त्यामुळे समाजाची स्थिती, गती बदलत जाते.

● खारवी बोलकांची लोकसंस्कृती

खारवी हा शब्द खलाशी या फारसी शब्दापासून निर्माण झाला आहे. त्याचा अर्थ दर्यावर्दी असा आहे. हा समाज पारंपरिकपणे रत्नागिरी जिल्ह्यातील २५ गावांमध्ये वास्तव्यास आहे. खारवी बोलक रत्नागिरी जिल्ह्याच्या खलाटी भागात किनारपट्टीजवळ राहतात. खारवी बोलक हे मासेमारीचे काम करतात. मात्र प्रत्यक्ष मासे विक्री अभावानेच करतात. पकडलेले मासे एकतर घरात खाण्यासाठी वापरले जातात किंवा मोठ्या व्यापाऱ्यांना विक्रीसाठी कमिशनवर दिले जातात. खारवी समाज मुळात गरीब किंवा नवमध्यमवर्गीय असल्याने यांच्याकडे मोठ्या प्रमाणावर जमिनी नाहीत किंवा मोठ्या होड्याही नाहीत. त्यामुळे हे बोलक शेती करीत नाहीत. घराच्या आजूबाजूला थोडाफार भाजीपाला लावतात. तसेच छोट्या होड्यांच्या मदतीने किंवा पागाच्या सहाय्याने मासेमारी करतात. साधनांच्या आणि वित्ताच्या मर्यादेमुळे खारवी बोलक केवळ खाडीपट्ट्यातच मासेमारी करताना आढळतात. मात्र आता अधिक कमाई करण्याच्या उद्देशाने मोठ्या प्रमाणावर खारवी बोलक मुंबईत जाऊन मोठ्या मासेमारी बोटीवर खलाशी म्हणून काम करत आहेत.

खारवी हा रत्नागिरीच्या किनारपट्टीवर मासेमारी करणारा हिंदू मच्छीमार समाज आहे. हा समाज अल्पभूधारक असल्याने आपल्या पुढील पिढ्यांना सोपवण्यासाठी यांच्याकडे वडीलोपार्जित जमिनी नाहीत. त्यामुळे आपली मालमत्ता सांभाळण्यासाठी वंशाचा दिवा हवा असा विचार या बोलकांच्या मनात येत नाही. त्याचबरोबर मासे पकडल्यानंतर ते विकणे, वाळवणे, साठवणूक करणे, दैनंदिन गरजेच्या दृष्टीने घराच्या आजूबाजूला थोडीफार भाजी लावणे यांसारख्या गोष्टींमध्ये स्त्रियाही पुरुषांच्या बरोबरीने काम करतात. त्यामुळेच या समाजात मुलगा आणि मुलगी यांमध्ये भेदभाव केला जात नाही. मुलीच्या जन्माचे स्वागतच केले जाते. मुलगी झाल्यास पालक नाराज होण्याचे महत्त्वाचे कारण मुलीच्या लग्नात होणारा खर्च असतो, हुंडा असतो. मात्र या समाजात विवाहप्रसंगी मुलीकडून हुंडा घेतला जात नाही. येथे वरपक्षापेक्षा वधू पक्षाला अधिक मान असलेला दिसून येतो. विवाह ठरवून होत असेल किंवा प्रेम विवाह असेल, दोन्ही स्थितीत वरपक्षाला वधू पक्षाकडे जाऊन मागणी घालावी लागते. वधू पक्ष आपल्या कन्येचे दान करीत असतो. अशावेळी देणारा हा घेणाऱ्यापेक्षा मोठा असतो. देणाऱ्याचे हात मोकळे राहू नयेत या भावनेने खारवी वरपक्ष वधूपक्षाला आर्थिक

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किंवा वस्तुरूप मदत करतो. यास देज देणे असे म्हटले जाते. मात्र हा कोणत्याही प्रकारे हुंडा नाही. कारण यात वधू पक्ष आपल्या काही मागण्या ठेवत नाही. वर पक्ष स्वेच्छेने देज देत असतो.

आजकाल चित्रपट, मालिका यांमध्ये चित्रित केलेले प्रसंग यांची अनुकृती करण्याचे प्रमाण वाढले आहे. उदाहरण घ्यायचे झाले तर नवऱ्या मुलाचे चप्पल लपवणे, दुधात अंगठी शोधणे वगैरे. मात्र खारवी समाज आपल्या चालत आलेल्या परंपरांचा सन्मान करतो. याचे उदाहरण म्हणजे लग्नप्रसंगी गृहप्रवेश करत असताना वराची बहीण दार अडवते आणि आपल्या मुलासाठी मुलगी मागते. वर तिला जागा, होडी, झाडे, घर, दागिने अशा अनेकविध गोष्टी देऊ करतो. मात्र वराची बहीण आपल्या आग्रहावर ठाम राहते. ती दाराच्या उंबऱ्यावर बसून राहते. यात अखेर वर आणि वधू यांनी दोघांनीच बसलेल्या बहिणीला खेचूनघराबाहेर काढायचे असते. याला आडवणी असे म्हणतात. वरकरणी अगदी साधा वाटणारा हा खेळ असला तरी त्यातून दिला गेलेला संदेश महत्त्वाचा आहे. विवाहपश्चात संसार हा पती आणि पत्नी या दोघांचा असतो. त्यात अडसर ठरणाऱ्या कोणत्याही व्यक्तीला या दोघांनी एकत्रपणे सामोरे जायचे असते. तसेच अन्य नातेवाईकांनाही नवदांपत्याच्या वैवाहिक जीवनात ढवळाढवळ करू नये हे सुचवलेले असते. जेव्हा कुटुंब ताणतणाव विरहित असतील तेव्हा पर्यायाने समाजाचेही स्वास्थ्य निरोगी राहते.

खारवी समाज हा केवळ काही गावांमध्ये एकवटलेला आहे. यांचे अस्तित्त्व फक्त खालाटी भागात दिसून येते. लोकसंख्येनेही अल्पसंख्य असल्याने सामाजिक सुरक्षिततेच्या दृष्टीने एकोपा राखणे हे या समाजासाठी महत्त्वाचे ठरते. त्यामुळेच कोणत्याही शुभ प्रसंगी वा मोठ्या निर्णयसाठी यजमान घरकडून हाक मारली जाते. हाक मारणे म्हणजे एखाद्या गोष्टीसाठी समाजाची मान्यता घेणे अथवा एखादा निर्णय आपल्या समाजबांधवांना कळवणे होय. समाजाचा एकोपा टिकून राहावा, गावात नव्याने आलेल्या व्यक्तींच्या प्रामुख्याने विवाह करून आलेल्या स्त्रियांच्या मनातील परकेपणा निघून जावा म्हणून काही परंपरा विशेषत्वाने घडविण्यात आल्या आहेत. जसे की लग्नप्रसंगी गावाला आमंत्रण केले जाते. या आमंत्रण करण्याचा मान केवळ यजमानालाच असतो असे नाही. तर गावातील नवविवाहित कोणत्याही दाम्पत्याला हा मान मिळतो. याप्रसंगी नवविवाहित दाम्पत्यापैकी पतीच्या हातात मानवलेला नारळ असतो. तर पत्नीकडे एखाद्या हाऱ्यात किंवा मोठ्या परातीत नारळ असतात. प्रत्येक घरी आमंत्रण करीत असताना पत्नी आपल्याकडील नारळ पतीकडे देते. तो त्या नारळाला हातातल्या मानवलेल्या नारळाला स्पर्श करून मानवतो. असे प्रत्येक घरी केले जाते. मानवलेला नारळ देऊनच शुभ कार्याचे आमंत्रण केले जाते. यातून नवविवाहित स्त्रीला गावातील लोकांचा परिचय होतो. त्यातून परकेपणा दूर होतो. सामाजिक वीण घट्ट होते. सामाजिक वीण घट्ट होण्याच्या दृष्टीने आणखी एक महत्त्वाचा प्रकार म्हणजे नवकुमांना बोलावणे किंवा नऊ कुटातले गावठे बोलावणे. याआधीच म्हटल्याप्रमाणे मर्यादित लोकसंख्या असल्याने आपल्या समाजात सलोखा राखणे खारवी लोकांसाठी महत्त्वाचे आहेत. त्यामुळे कोणत्याही कार्याच्या प्रसंगी गावातील नऊ भिन्न आडनावे असलेल्या व्यक्तींना बोलावले जाणे हा सामाजिक संकेत आहे. त्याखेरीज कोणतेही कार्य पूर्ण होत नाही. यास नवकुमांना बोलावणे किंवा नऊ कुटातले गावठे बोलावणे असे म्हटले जाते. याखेरीज गावात काही तंटाबखेडा झाल्यास किंवा गावासाठी काही महत्त्वाचा निर्णय घ्यावयाचा झाल्यास होडेकर हे पद तयार करण्यात आले आहे. होडेकर हे आडनाव नसून ते एक प्रतिष्ठेचे पद आहे. मात्र ते वंशपरंपरागत मिळत नाही. ज्याच्याकडे सर्वात जास्त होड्या आहेत किंवा मत्स्य व्यवसायात जो सर्वाधिक यशस्वी आहे अशा व्यक्तीला होडेकर हे पद मिळते. गावामध्ये होडेकर खारवी समाजाचे नेतृत्त्व करतो.

ज्या वेळेस आपण महिला सक्षमीकरणाची चर्चा करतो तेव्हा महिलांना समाजात अजूनही दुय्यम वागणून मिळते आहे हे त्यात अनुस्यूत असते. यामागची कारणमीमांसा करायची झाली तर लक्षात येईल की जेव्हा धर्मव्यवस्थेत स्त्री

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दुय्यम ठरविली जाते, जेव्हा धार्मिक कार्यात तिला किंवा तिच्या आपत्यांना महत्त्व नसते तेव्हा आपोआपच समाजात स्त्रीचे महत्त्व कमी होत जाते. या पार्श्वभूमीवर खारवी समाज वेगळा ठरतो. हा समाज पुर्नजन्मावर फारसा विश्वास ठेवत नाही. त्यामुळेच यांच्या मृत्यूनंतर देह दहन करण्याऐवजी दफन करण्याची पद्धती आहे. मात्र खारवी बोलक आत्म्याला सद्गती मिळण्यावर विश्वास ठेवतात. त्यांच्या मते एखाद्या व्यक्तीच्या मृत्यूनंतर त्या घरात भाच्याच्या (बहिणीच्या) मुलांच्या पायाने पाणी जरी सांडले तरी मृताच्या आत्म्यास सद्गती मिळते. या धारणेमुळे प्रत्येक कुटुंबास आपल्याला किमान एखादी मुलगी असावी असे वाटते. घरातील मुलीला आणि तिच्या अपत्यांना सर्व शुभ कार्यात देखील महत्त्वाचे स्थान आहे. त्यामुळेच या समाजात मुलीच्या जन्माचे स्वागत होते. कुटुंबात स्त्रीला महत्त्वाचे स्थान असते. किंबहुना घरातल्या निर्णयांबाबतही स्त्रीला विचारात घेण्याची पद्धती या समाजात पहायला मिळते.

● निष्कर्ष :

वरील विवेचनावरून आपल्याला असा निष्कर्ष कढता येतो की

- खारवी बोलकांच्या सामाजिक रचनेची बांधणी ही होडेकर आणि नवकुमांच्या भोवती आहे.
- खारवी बोलकांना त्यांच्या मातृसत्ताक परंपरांचा अभिमान आहे. त्यांच्या परांपरांतून तो स्पष्ट होतो.
- खारवी परंपरा अद्यापही बहुसंख्य गावांमध्ये पाळल्या जातात. मात्र वाढते शहरीकरण आणि प्रसारमाध्यमांचा प्रभाव यांमुळे त्यातील साधेपणा लोप पावत आहे.
- खारवी समाजाच्या विधायक रीती आणि परांपरांच्या जतन करणे आणि त्याबाबत नव्या पिढीमध्ये जागरूकता निर्माण करणे आवश्यक आहे.

अशाप्रकारे अनेक विधायक रूढी आणि परंपरा खारवी समाजाने निर्माण केल्या आहेत आणि जपल्याही आहेत. आज आधुनिक काळात समाजमाध्यमांचा प्रभाव वाढत आहे. त्यामुळे नवनवीन परंपरा समाजात रुजत आहेत. अशावेळी खारवी समाजाच्या या विधायक परंपरांचा इतर समाजाला परिचय होणे आवश्यक आहे. त्याचप्रमाणे हुंडाबंदी, स्त्री-पुरुष समानता, सामाजिक एकोपा या गोष्टीही स्वीकार करण्यायोग्य आहेत. या माध्यमातून आपण एक निकोप समाजरचना घडवू शकू ज्या माध्यमातून आपल्याला आपल्या देशात विकसित होण्याच्या मार्गावर अग्रेसर करता येईल.

संदर्भ :

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