

साहित्य, कला आणि लोकसंस्कृतीला वाहिलेले त्रैमासिक

तिफण

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२८.	ऊसतुड महलल कलडगलरलंऑल सडसुल - रेणुकल संऑड नवगलरे	१३७ - १३९
२९.	ऊसतुड महलललंऑल सडसुल ँक अडुडलस - डुल.नवनलथ ऑनलनुडल डवलळे	१ॡ० - १ॡॡ
३०.	ऊसतुड कलडगलर आणल डुललंऑे शलकुषण - डुल.संतुड डडलऑल लगड*, अनलल नलनलडलऊ खुरंगे**, डुल. डलरतुल डऑुऑुडुर कलळे***	१ॡॡ - १ॡ३
३१.	हलणलल कुुडतल ऑललु डलसुतर : ँक आकलन - डुल. अशुक डुलळस	१ॡॡ - १ॡ९
३२.	डरलठी सलहलतुडलतुलल ऊसतुड कलडगलर - डुल. नलतल डेशुरलड (डलटील)	१ॡ० - १ॡॡ
३३.	ऊसतुड कलडगलरलंऑल सडसुल आणल उडलड - डुल. रंऑनल डधुकुर कदड	१ॡॡ - १७१
३ॡ.	ऊसतुड महलल कलडगलरलंऑल सडसुल आणल उडलड - डुरल.डुल.संडुधुी ँड. देशडलंडे	१७२ - १७ॡ
३ॡ.	डरलठी कथेतुलल ऊसतुड कलडगलरलंऑे ऑलतुरण डुल. रलडलुलल सुदलडरलव डवलर	१७ॡ - १ॡ१
३ॡ.	डरलठी कलदंडरुीतुलल ऊसतुड कलडगलरलंऑे ऑलतुरण - डुल. आडुडल दतुु डलने	१ॡ२ - १ॡॡ
३७.	ऊसतुडडुणल कलडगलरलंऑल संघरुषडडड ऑलवनलऑल आलेख डलंडणलरुी डरलठी कलदंडरुी - डुल. कुैललस सुनुु डलहलले	१ॡॡ - १९१
३ॡ.	डरलठी सलहलतुडलतुन डेणलरे ऊसतुडडुणल कलडगलरलंऑे ऑलतुरण - डुल. रतुनल ऑवरलस	१९२ - १९ॡ
३९.	ऊसतुड कलडगलर आणल डुललंऑे शलकुषण : डसन - डुरल.सुरेश लकुषण नऑन	१९७ - २०१
ॡ०.	डरलठी कथल, कलदंडरुीतुन डेणलरे ऊसतुडडुणल कलडगलरलंऑे ऑलतुरण - रलहुल शेललर	२०२ - २०ॡ
ॡ१.	सडसुलडुरसुत अरुधल-कुुडतल ँक अडुडलस - डुरल. डुल.डुैशललुी आहरे	२०९ - २१ॡ



ऊसतोड महिलांच्या समस्या एक अभ्यास

- डॉ.नवनाथ ज्ञानोबा पवळे

मराठी विभाग

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प्रस्तावना-

महाराष्ट्र राज्यात साखर कारखाने जास्त असल्याकारणाने महाराष्ट्र राज्य कर्नाटक आंध्र आणि गुजरात राज्यातील साखर कारखान्यावर 12 ते 14 लाख ऊसतोड कामगारांची आवश्यकता असते. त्यापैकी जास्तीत जास्त कामगार हे बीड जिल्ह्यातील असतात आणि उर्वरित मजूर हे बीड जिल्ह्याच्या जवळपास असणाऱ्या तालुक्यातील आहेत. ऊस तोडणी करण्यासाठी दोघेही जोडप्यांना सहा महिन्यासाठी स्थलांतर करून जावे लागते त्यामुळे मुलांच्या शिक्षणाचे खूप मोठी गंभीर समस्या त्यांच्यासमोर असते. एक तर त्या मुलांना सोबत घेऊन जावे लागते नाहीतर त्यांना कोणत्यातरी वस्तीगृहात ठेवून जावे लागते. पुरुषाबरोबर कष्ट करणारी ही स्त्री सोबत राहून काम करताना आपल्याला दिसते. सहा महिने उघड्यावरती संसार थाटून आपल्या पतीबरोबर रात्रंदिवस काबाडकष्ट करणारी ही महिला कसल्याही परिस्थितीला मागे न पाहता अपरिमात कष्ट उपस्थाना आपणांसमोर दिसते. या महिलांच्या वेगवेगळ्या समस्या आहेत त्या समस्या आपणाला या शोधनिबंधाच्या माध्यमातून जाणून घ्यायचे आहेत. “ही कामगार महाराष्ट्राच्या दुष्काळी भागामधील

असून वर्षातील सहा महिने ते गावातून स्थलांतर करून ऊस उत्पादक प्रदेशात कामासाठी स्थलांतरित करून जातात. गावात काम नसल्याने करावे लागणारे स्थलांतर वेडबिगारी सारखी स्थिती अतिक्रष्टाचे काम आणि त्या बदल्यात मिळणारा तुटकुंजा मोबदला, उचललेले पैसे फेडताना आल्याने वाढता कर्जबाजारीपणा, कामाच्या ठिकाणी अत्यंत हलाखीची परिस्थिती, स्थलांतरामुळे मुलांच्या शिक्षणा वर होणारा परिणाम, कामगार म्हणून ओळख नसल्याने कायद्याचे संरक्षण मिळणे असे अनेक प्रश्न कामासह आहेत. ऊसतोड कामगार महिलांच्या प्रश्नावर महाराष्ट्रात मागील दीड वर्षांपासून काही संघटना सरकार चर्चा करीत आहेत.”¹ महाराष्ट्र राज्यात जास्तीत जास्त साखर कारखाने आहेत. अशा उद्योगाचा हा डोलारा ऊस शेतकरी आणि ऊसतोड करणारा मजूर यांच्या जीवावर उभा आहे. गावात काम नसल्याने करावे लागणारे स्थलांतर, वेडबिगारी सारखी स्थिती, अतिक्रष्टाचे काम आणि त्या बदल्यात मिळणारा तुटपुंजा मोबदला, उचललेले पैसे फेडताना न आल्याने वाढलेला कर्जबाजारीपणा, कामाच्या ठिकाणी अत्यंत हलाकाची परिस्थिती, स्थलांतरामुळे मुलांच्या शिक्षणावर होणारा परिणाम, कामगार ओळख नसल्याने कायद्याचे संरक्षण न मिळणे असे अनेक प्रश्न हे ऊस तोड मजुराचे व महिलांचे आहेत. ऊस तोड करण्यासाठी गेल्याने या महिला मासिक पाळी मध्ये सुद्धा पंधरा-पंधरा तास काम करतात त्यामुळे त्यांना उद्धवणारे आजार ही त्यांची एक अत्यंत गंभीर समस्या आहे.ऊसतोड करण्यासाठी जाण्यासाठी या महिला आपले गर्भाशय तपासून पाहून मुलीचा गर्भ असेल तर गर्भपात करतात व ऊस तोडणी साठी जातात. अशा अवजड कामामुळे ऊसतोड करणाऱ्या महिलांच्या गर्भ पिशव्या सुद्धा काढलेल्या आहेत जेणेकरून त्यांना जास्तीत जास्त काम करता यावे. बाल वयात लग्न करणे व बाल वयातच मातृत्व प्राप्त होणे. मातृत्व प्राप्त झाल्यानंतर त्या मुलाची जिम्मेदारी व कामाची जिम्मेदारी यामध्ये ही महिला होळकरून निघताना दिसून येते.बाल वयात लग्न झाल्यामुळे त्या महिलांनाअधिक संकटाला

सामोरे जावे लागते. अशा भीषण समस्या या ऊसतोड महिलांच्या समोर उभा आहेत.

संशोधनाचे उद्दिष्टे-

- ऊसतोड करणाऱ्या महिलांच्या समस्या जाणून घेणे.
- ऊसतोड करताना अतिक्रष्टामुळे व अस्वच्छतेमुळे त्यांच्या जीवनावर होणारे रोगाची थैमान जाणून घेणे.
- ऊसतोड काम करताना महिलांना दिली जाणारी वागणूक कशी असते हे जाणून घेणे.
- ऊसतोड काम करताना घर आणि काम सांभाळताना होणारे तिची ससेहोलपट तपासणे.

संशोधन पद्धती-

हा शोध निबंध लिहित असताना अकलनात्मक समीक्षा पद्धती, सामाजिक समीक्षा पद्धती या समीक्षा पद्धतीचा वापर करण्यात आलेला आहे.

दहा ते बारा जोडयाची एक टोळी असते. ती टोळी ऊस तोडणीच्या जवळच्या मोकळ्या माळरानावर आपल्या झोपड्या टाकतात. झोपड्यामध्ये पाय घातले तर मुंडक बाहेर राहत आणि मुंडक आत घातले तर पाय बाहेर राहतात अशी परिस्थिती या झोपडीची असते. “महिलांना आंधोळ करण्यासाठी सोय नसते. दोन-तीन दगड ठेवून त्यावर बसून या महिला उघड्यावर सहा महिने आंधोळ करतात.आंधोळीच्या नावाने फक्त अंग ओल करतात आंधोळ करताना पूर्ण शरीर साडीने झाकलेले असते. त्यामुळे स्वच्छतेपेक्षा इज्जत सांभाळतच या महिला आंधोळ उरकतात. या महिला सकाळी पाच वाजता उठून आपला दिनक्रम सुरू करतात. त्यात स्वतःचे कामे उरकून स्वयंपाक करून सर्वसामानाची बांधबांध करून उसाच्या फडात सकाळी आठ वाजता पोहोचावे लागते. जेव्हा या महिला आठ वाजता उसाच्या फडात पोहोचतात तेव्हा त्यांच्या अगोदरच आलेल्या नवऱ्याने ऊस तोडून ठेवलेला असतो. हा तोडून ठेवलेल्या उसाच्या मुळ्या महिला बांधतात 40-50 किलो वजनाच्या मुळ्या बांधाव्या

लागतात. बांधताना ती चाळीस-पन्नास किलोची मुळी उचलून तिच्या खालून वाढं घालून बांधावे लागते. म्हणजे ही मोळी बांधण्यासाठी त्यांना दोन वेळा उचलावी लागते. दुपारपर्यंत पुरुष लोक एक ट्रक भरेल इतका ऊस तोडतात आणि तितक्या उसाच्या मुळ्या त्या महिला बांधतात.साधारणता दुपारी दोन वाजता ट्रक उसाच्या फडात येतो मग कामाची पद्धत बदलते अगोदर पुरुष ऊस तोडीत असतो आणि महिला उसाची मुळी बांधत असतात त्यानंतर दोन पुरुष मुळी उचलून देतात आणि महिला मुळी वाहण्याचे काम करतात. काही पुरुष मुळ्या उचलून देतात काही ट्रकवर चढून ऊस व्यवस्थित लावतात मुळीच्या दोन्ही बाजूला दोन पुरुष उभे राहतात आणि 40-50 किलोची मुळी उचलून बाईच्या डोक्यावर ठेवतात. त्यातून ती बाई ती मुळी आपल्या डोक्यावरून ट्रक पर्यंत घेऊन जाते ट्रक बांधावर उभा असतो त्या ट्रकवरून दोन शिड्या लावलेल्या असतात त्यातील एक सीडीवरून ती महिला 40 ते 50 किलो वजनाचे उसाची मोळी घेऊन वरती चढून उसाची मुळी ट्रकमध्ये टाकते आणि दुसऱ्या सीडीवरून खाली उतरते हे काम अतिशय कसरतीचे असते व जोखीमीचे पण असते. वर चढताना किंवा खाली उतरताना थोडं जरी लक्ष विचलित झालं तर त्या महिलेचा डायरेक्ट कपाळ मोक्ष होऊन हात पाय मोडण्याचे भीती असते.”² अशा परिस्थितीमध्ये काम करत असताना बऱ्याच महिलांचेहात पाय मोडण्याचे भीती असते. अशा परिस्थितीमध्ये काम करत असताना बऱ्याच महिलांचे हात पाय गेलेले आहेत.जीव सुद्धा गेलेले आहेत. अशा भीषण परिस्थितीमध्ये ही महिला काबाडकष्ट करताना आपणास दिसते. एवढेच नाही तर लहान लेकरू ज्याला आपण घरी ठेवून जाऊ शकत नाही अशा लेकराला उसाच्या पाचटा वरती झोपून ही महिला रात्रंदिन कष्ट करताना दिसते.

हिंदू बिजनेस लाईन ने एप्रिल 2019 मध्ये छापलेल्या बीड मधील ऊसतोड कामगार महिलांमधील गर्भाशय शस्त्रक्रियाच्या वाढत्या प्रमाणाच्या बातमीनंतर या प्रक्रियेला गती आली. जून 2019 मध्ये या प्रश्नावर

चर्चा करण्यासाठी एक राज्यस्तरीय चर्चा सत्र मुंबईत झाले. या चर्चासत्रात गर्भाशयाची शस्त्रक्रिया झालेल्या ऊसतोड महिलांनी त्यांच्या अनुभवाचे मांडणी केली. या चर्चासत्रातून ऊसतोड कामगारांमध्ये होणारे बालविवाह, ऊस तोडणीच्या ठिकाणी असणारे कामाचे ओझे, स्वच्छतेच्या सोयीचा अभाव, मासिक पाळीच्या काळात काम करण्याची शक्ती त्यामुळे वारंवार उद्धवणारे गर्भाशयाची संबंधित दुखणे त्यामुळे होणारे गर्भपात खाजगी दवाखान्यातील महागडे उपचार शस्त्रक्रिया नंतर होणारे आरोग्याची हेळसाड आणि त्यातील खर्चाने येणारा कर्जबाजारीपणा हे मुद्दे समोर आले. ऊसतोड मजुरांचे अनेक प्रश्न आहेत. पण 'अर्धा कोयता' या उल्लेखाने ओळखल्या जाणाऱ्या ऊसतोड करणाऱ्या महिला मजुरांचे प्रश्न वेगळे, गंभीर आणि गुंतागुंतीचे आहेत. ऊसतोड मजुरांचे प्रश्न सोडविताना या महिलांच्या समस्यांकडे स्वतंत्रपणे आणि अधिक सहानुभूतीने पाहावे लागेल. उपसभापती डॉ. नीलम गोन्हे म्हणाल्या, “गळीत हंगामाच्या पार्श्वभूमिवर ऊसतोड मजूर नोंदणी, त्यांच्या पाल्यांची वसतिगृहामध्ये निवास, भोजन व शिक्षणाची व्यवस्था आदिबाबत समाज कल्याण, आरोग्य, महिला व बाल विकास तसेच शिक्षण विभाग, अन्न व नागरी पुरवठा विभाग आदि संबंधित सर्व विभागांनी संयुक्तिक प्रयत्न करावेत व ते प्रश्न समन्वयाने सोडवावेत. ऊसतोड मजुरांच्या पाल्यांची आठवीनंतरच्या शिक्षणाची सोय व्हावी, यासाठी समाजकल्याण विभागाने वसतिगृहांबाबत आवश्यक कार्यवाही करावी. प्रलंबित प्रश्न मार्गी लागण्यासाठी समाजकल्याण विभागाचे सचिव व ऊसतोड मजूर महामंडळाचे अधिकारी यांच्याशी बैठक घेण्यात येईल. मात्र तोपर्यंत तातडीच्या उपाययोजनांसाठी प्रशासनाने पुढाकार घ्यावा, असे त्या म्हणाल्या.अवैध गर्भपात रोखण्यासाठी गोपनीय माहिती घेऊन प्रतिबंधात्मक उपाययोजना कराव्यात, अशा सूचना करून, विधानपरिषद उपसभापती डॉ. नीलम गोन्हे म्हणाल्या, 30वर्षे वयाखालील महिलांच्या गर्भपात व गर्भाशय पिशवीसंदर्भातील शस्त्रक्रिया करण्यासाठी

जिल्हा शल्यचिकित्सक व आरोग्य विभागाची परवानगी घ्यावी लागते. मात्र, समाजाची मानसिकता बदलणे गरजेचे आहे. त्यामुळे अवैध गर्भपात व गर्भाशय पिशवी शस्त्रक्रिया रोखण्यासाठी जिल्हाधिकारी, जिल्हा पोलीस अधीक्षक व आरोग्य विभागाची समिती स्थापन करावी. स्त्री रोग तज्ज्ञ व प्रसूतिगृहांना वेळोवेळी येणाऱ्या नियमांची माहिती देऊन अद्ययावत करावे, असेही त्यांनी सांगितले. तसेच, बालविवाह रोखण्यासाठी आई वडिलांसोबत कुटुंबातील अन्य सदस्यांचा गावनिहाय कुटुंब मेळावा घेऊन समुपदेशन करावे, असेही त्या म्हणाल्या.³ गेल्या वर्षी बीड जिल्ह्यातील ऊसतोड महिलांच्या गर्भाशय शस्त्रक्रियांची बातमी राष्ट्रीय चर्चेचा विषय झाली आणि "अर्ध्या कोयत्या"च्या आरोग्याची परवड सार्वजनिक चर्चेत आली. ऊसतोडीसाठी सहा महिने घरदार सोडून कारखान्यावर उघड्यावर राहाणाऱ्या ऊसतोड मजुरांना त्यांच्या तोडणीचा मोबदला "कोयत्या"च्या हिशोबात मिळतो. "एक कोयता" म्हणजे पतीपत्नीची जोडी, तर "अर्धा कोयता" म्हणजे लग्न न झालेले तरुण, विधवा- परित्यक्ता, एकट्या स्त्रिया. ऊसतोडीच्या या व्यवहारात महिला अर्ध्या कोयत्याच्या धनी, पण बालविवाहांपासून असुरक्षित गर्भपात, बाळंतपण आणि पाचवीला पुजलेलं दारिद्र्य अशा असंख्य सामाजिक प्रश्नांच्या वारसदार. चौदाव्या वर्षी लग्न, सोळाव्या वर्षी बाळंतपण, विसाव्या वर्षापर्यंत दोन-तीन लेकरं आणि एकदोन गर्भपात अशा न संपणाऱ्या दुष्टचक्राच्या भागीदार. देशातील ३६ टक्के साखर कारखाने एकट्या महाराष्ट्रात. त्यात राज्यातील बहुतांश नेत्यांचे राजकारण तर साखर कारखान्यांच्या मळीवर पोसलेलं. त्यातही बीड जिल्हा हा तर ऊसतोड कामगारांचा जिल्हा. संपूर्ण राज्यच नाही तर सीमेलगतच्या जिल्ह्यांमध्येही ऊसतोड कामगार पुरविणारा. आजही, राज्यातील ८५ टक्के ऊसतोड महिलांना कोरड्या शेतीमुळे ऊसतोडीचा कोयता हाती घ्यावा लागतो. दररोज सरासरी १५ तास काम करावे लागते. कामाच्या ठिकाणी नारेशन मिळते ना दवाखाना.

९९ टक्के महिलांना शौचालय नाही, ९८ टक्के महिलांना बाथरूम नाही. ४९ टक्के विवाह १८ वर्षांआधीच आणि २३ टक्के बाळंतपणे ऊसतोडीच्या ठिकाणी. हे विदारक आकडे आहेत "मकाम" म्हणजे महिला किसान अधिकार मंचाने केलेल्या राज्यव्यापी सर्वेक्षणातून प्रकाशात आणलेल्या ऊसतोड महिलांच्या विदारक आयुष्याचे. खरं तर कारखान्याभोवती पडलेल्या ऊसतोड कामगारांच्या राहुट्यांवरील उघड्यावरचे संसार लपलेले कधीच नव्हते. ऊसाच्या गाड्यावर पाठपोट एक झालेल्या बायका, पाचाडात खेळणारी कच्चीबच्ची अनेकांनी पाहिलेली. पण, "मकाम" या सर्वेक्षणातून त्याचे एकत्रित रूप राज्यासमोर आले आहे.⁴ आरोग्याच्या समस्या, मुलींची लग्न आणि शेतीची कामे यासाठी ऊसतोड कामगारांनी मुकादमांकडून घेतलेली उचल (अँडव्हान्स) आणि खासगी सावकारांकडून तर नातलगांकडून घेतलेली कर्ज हीच या वेठबिगारीमागील दुष्टचक्र असल्याचे या सर्वेक्षणातूनही स्पष्ट झाले आहे. "बीड व उस्मानाबाद जिल्ह्यातील हजारो ऊसतोड महिलांनी मासिकपाळी दरम्यान त्यांनी कष्टाची कामं करता येत नसल्याने गर्भाशय शस्त्रक्रिया करून घेतली आहे. काम न केल्याने मजुरी मिळत नसल्याने, अवघ्या काही दिवसांच्या मजुरीच्या पैशांसाठी त्यांना हा निर्णय घ्यावा लागत आहे, हे अत्यंत दुःखद आहे. असे नितीन राऊत यांनी म्हटले आहे. शिवाय, सरकारने तातडीने याबाबत काहीतरी उपाययोजना करावी, अशी मागणी देखील त्यांनी मुख्यमंत्र्यांकडे केली आहे."⁵

समारोप व निष्कर्ष-

अशाप्रकारे आपणास बीड जिल्हा व बीड जिल्ह्याच्या बाहेरील महिलांच्या विविध समस्या व विदारक वास्तव चित्र आपल्या डोळ्यासमोर येते. यामध्ये मुलांच्या शिक्षणाचा प्रश्न, लहानपणीस बालवयात त्यांचे लग्न होणे, जास्तीत जास्त काम करून घेणे, उचल घेतल्यामुळे मुकादामाने त्याचे शोषण करणे, मोकळ्या रानामध्ये राहिल्यामुळे सुख सुविधांचा अभाव, अस्वच्छतेमुळे त्यांना आलेले आजार अशा अनेक

समस्यांनी महिलांना भेडासावतात याचा समग्र अभ्यास या शोधनिबंधामध्ये करण्यात आलेला असून त्यात काही निष्कर्ष हाती आले आहेत. ते खालीलप्रमाणे निष्कर्ष-

- ऊसतोड काम करणाऱ्या महिलांच्या समस्या जाणून घेतल्या.
- ऊस तोडणी काम करणाऱ्या महिलांच्या आरोग्याच्या समस्या जाणून घेतल्या.
- ऊसतोड काम करत असताना महिलांच्या होणारी द्विधा मनस्थितीचा अभ्यास करण्यात आला.
- काबाडकष्ट करूनही ऊसतोड करणाऱ्या महिलांना समाजात सन्मानाने जगू दिली जात नाही.
- पुरुषांच्या बरोबर काम करूनही तिला तिच्या पैशावर अधिकार गाजवता येत नाही.
- ऊसतोड काम करत असताना मुलांकडे लक्ष देणे आणि ऊसतोड काम करणे ही दुहेरी भूमिका

महिलांना करावी लागते.

- ऊसतोड काम करत असताना महिलांना व मजुरांना शासनाकडून कसलाही विमा संरक्षण मिळत नाही.

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INTRODUCTION:

In India, Role of Women is dependent on different variables like education status, social status, and geographical status. Engaging the women in the economic development of the country is known as the women empowerment. Women empowerment defined as increasing the ability of women to access the constituents of progress in particular health, education, earning opportunities, rights and political participation.

In the 1980s, the Gender and Development (GAD) approach arose out of the analysis of (WID) Women in Development. Gender and Development recognized that gender roles and relations are crucial to improving women's lives, with the term 'Gender' suggesting that a focus on both women and men is needed. The Gender and Development approach addresses that of not enough to add women and girls into existing processes of development, but there is also a need of their exclusion and imbalances of power at the basis of that exclusion. In the 1990s witnessed the 'rise of rising' as many NGO's and agencies adopted a rights-based approach to development Rights increase the recognition that women's demands are valid claims. The most notable success to the women's movement has perhaps been the enterprise of sexual and reproductive rights as such within this has been recognition of women's right to live free from violence, and a broadening of understanding of violence against women from 'domestic' to 'gender-based'. There was also a shift in reading development as meaning economic development to a more holistic social development focus, yet economic growth remains the main driver. However, women's rights, particularly sexual and generative health rights, are not universally accepted as rights, and violence against women remains prevalent across the globe. And women still lack full and equal participation in economic and political life. Mainstreaming has yet to arrive, and there is a need for continued prioritization of integrating women into development.

India ranks 113 out of 135 of the World Economic Forum's Gender Gap Index. According to India's 2011 census, the sex ratio for children under six was 914 females to 1,000 males, a severe decline from 927 in 2001. The ranking of Indian women in economic development is 0.3, where 1.0 means equality. Refusing women opportunities to realize their potential is a waste of human capital and bar to economic progress. When we educate and empower one woman, we set off a chain reaction that transforms the life of her family and the community she lives in. So, this paper highlights the role of women in the economic development of the country and also suggests overcoming the constraints to grow up the women empowerment.

Objectives of the study:-

1. To identify the changing role and status of women from ancient society to modern society.
2. Analyzing the efforts made by government for improving the status of women under planning

Research Methodology:-

The methodology of this paper is purely descriptive and required information is collected from secondary sources. To identify the changing role and status of women from ancient society to modern society

According to these studies, it reveals that women enjoyed equal status and rights during the early Vedic period. However, later (approximately 500BC) the status of women began to decline with the *Smirtis* (especially *manusmritis*) and other religious texts curtailing women's freedom and rights. Although, reformatory movements such as Jainism allowed women to admit the religious order by and large, the women in India faced confinement and restrictions.

The Indian women position in the society further deteriorated during medieval period.⁷ Sati, child marriages and ban on widow remarriages became part of social life in India. The Muslim conquest in the Indian sub-continent brought the purdah practice in the Indian society. Among the Rajput's of Rajasthan, the *jauhar* (voluntary death) was practiced. In some part of India the *devadasi* or the temple women were sexually exploited. Polygamy was widely practiced among the *kristriya* rulers⁸. In many Muslim families, women were seduced to *zenana* [converting them to Christianity

In spite of these conditions, some women excelled in the field of politics, literature, education and religion. Razia sultana became the only women monarch to have ever ruled Delhi. The Gondqueen Durgavati ruled for 15 years before she lost her life in the battle with Mughal emperor Akbar's general Asif khan in 1564. Chand Bibi defended Ahmednagar against the mighty Mughal forces of Akbar in 1590's. Jahangir's wife NurJehan effectively wielded imperial power and was recognized as the real force behind the Mughal throne. Shivaji's mother, Jijabai was deputed as queen regent, because of her ability as a warrior and administrator. This reveals that in south India many women administered villages, towns, divisions, and heralded social and religious institutions.

The Bhakti movement tried to restore women's status by questioning some forms of oppression. Mirabai, AkkaMahadevi, Rami Janabai and LalDed were some of the eminent female saint poets during this period. Their main aim was to advocate social justice and equality between men and women. After the Bhakti movement Guru Nanak, the first Guru of Sikhs also preached the message of equality between men and women. He advocated that women were allowed to lead religious assemblies to perform, lead armies on the battle field, and to have equality in marriages etc. Other Sikh Guru's also preached against the discrimination against women.

In the 19th century, Europeans scholars observed that the Hindu women were "naturally chaste" and "more virtuous than any other women."⁹ During the British rule, many reformers such as Ram Mohan Roy, Ishwar Chandra Vidyasagar, Jyotiba Phule etc. fought for the upliftment of women. Raj Ram Mohan Roy's efforts led to the abolition of the sati practice in 1829. Ishwar Chandra Vidyasagar crusade for the improvement in the condition of widows which led to the widow Re-Marriage Act of 1856. Rani Lakshmi Bai the queen of Jhansi a nationalist hero led the rebellion of 1857 against the British. Begum HazartMahal, the co-ruler of Awadh was another ruler who led the revolt of 1857. In which she refused the deals with the British and later retreated to Nepal. The Begums of Bhopal were also few notable female rulers during this period. They did not observe Purdah and were trained in Martial arts

In 1917, the first women's delegation met the secretary of state to demand women's political rights which was supported by the National congress. The all Indian's women's educational conference was held in Pune in 1927. In 1929, the Child marriage restraint act was passed, stipulating fourteen as minimum age of marriage for a girl through the effort of Mohemed Ali Jinnah. Though, Mahatma Gandhi married at the age of 13, he later urged people to boycott child marriages and called upon the young man to marry the child widows.

Analyzing the efforts made by government for improving the status of women.

In 1971, Government of India showed a special concern over the rights and status of the women by setting up a Committee on the Status women in India (CSWI). It attempted to bring women into main stream by women empowerment; the main concern of the Government of India was to lay special thrust on women's employment, making women self-reliant and economically independent. To fulfill these purposes, several women related policies incorporated in Government plan documents. The developments of women in India's five year plan are as follows.¹⁰

First five year plan (1951-56)

The concept of women development in the First five year plan was mainly welfare oriented as for as women's issues are concerned. Women have the same opportunities as men for taking all kinds of work. The central social welfare board (CSWB) set up in 1953 undertook a number of welfare

measures and introduced various women and children welfare programs through voluntary organizations.

Second five year plan (1956-61)

In the second five year plan the broad objective was to establish a socialist pattern of society in a welfare state, besides giving priority to women's education and child health services. Women's were organized into Mahila Mandals in rural areas to act as social points at the grass root levels for the development of women by facilitating convergence of health, nutrition and welfare measures

Third & Fourth five year plan (1961-66 & 1969-74)

The third & fourth five year plan accorded high priority to women's education as a major welfare strategy and concentrated mainly on the provision of services for maternal and child welfare or immunization of preschool children, supplementary diet for children and expectant, nursing mothers, health education, nutrition and family planning. It also provided training facilities for women

Fifth Five Year Plan (1974-1979)

In the fifth five year plan there was shift in the approach to women issues from "welfare orientation" to "Developmental approach" with an objective of removal of poverty and attainment of self-reliance. This new approach aimed at an integration of welfare with developmental services. This plan coincided with the international women's decade and the submission of the report of the committee on the status of women in India (CSWI). The overall task of CSWI was to undertake a comprehensive examination relating to the rights and status of women in the context of changing social and economic conditions in the country and also about the problems relating to the advancement of women.

Sixth five year plan (1980-85)

The sixth five year plan was a land mark in the history of women's development as it received recognition as one of the developmental sectors and was included in the sixth plan document as a separate chapter for the first time in the history of developmental planning. In this plan, varieties of programs were taken up to improve women's working condition and to raise the economic and social status. The generation of both skilled and unskilled employment through proper education and vocational training produced. As a result, Directorate General of Employment and Training (DGE&T) setting up of regional training center in India exclusively for women with the total intake capacity of about 11200 per annum. Similarly, in the rural development sector, the Integrated Rural Development Program (IRDP) accorded priority to women heads of households. On the whole IRDP comprised about 7% of the total women beneficiaries.

Seventh five year plan (1985-1990)

In the seventh five year plan (1985-1990), the developmental programs for women's continued with the major objectives of raising economic and social status and to bring them in to the main stream of National Development. Special attention was given to agriculture and allied sectors for improving existing skills of women and imparting to them new skills under the programs of farmers training. IRDP, NREP (National Rural Employment Programs), TRYSEM (Training of Rural Youth in Self – Employment) and other such programs were functional component of women beneficiaries.

Eighth Five year plan (1992-97)

The eighth Five year plan (1992-97) recorded thirty percent reservation for women at all levels of Government. It focused on monitoring the flow of benefits to women from other developmental sectors to enable women to function as equal partners in the development process. A shift was made from process of "development" to "empowerment" to make women self-reliant and economically independent

Ninth five year plan (1997-2002)

The ninth five year plan (1997-2002) gave information about the schemes exclusively meant for women. This commitment was noteworthy because it was the first time the plan devoted a full chapter on women's empowerment. Some of the special features of this commitment were

finalization and adoption of national policies for the empowerment of women. This empowerment of women became one of the main primary objectives of ninth plan.

Tenth five year plan (2002-2007)

The tenth five year plan (2002-2007) aims at empowering women through the transfer of control of social infrastructure in the public sphere to women's group as a strategy of plan. The tenth plan called for the three pronged strategy of social empowerment, economic empowerment, and providing gender justice to create an environment of positive economic and social policies for women and eliminating all forms of discriminations against them and advanced gender equality goals.

Eleventh five year plan (2007-2012)

Eleventh five year plan (2007-2012) has laid great emphasis on removing gender disparity and also seek to reduce disparities across regions and communities by ensuring access to basic physical infrastructure as well as health and education service to all. It also recognize gender as a cross cutting thing across all sectors and commit to respect and promote the rights of the common person. A multi-pronged approach is to be adopted to motivate the women to pursue entrepreneurial activities.

Conclusion

Entrepreneurship seems to be ideal for women seeking participation in the country's economic development because they are closely linked to social, cultural, religious and psychological variables and these changes seem to have become acceptable norms in the context of women at work. Hence more and more women are participating in the economic development to enhance their socio economic status in the society.

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स्त्री दास्य मुक्तीमध्ये डॉ. बाबासाहेब आंबेडकर यांचे योगदान

डॉ. विठ्ठल बाबुराव गुंडे सहयोगी प्राध्यापक व इतिहास विभागप्रमुख कालिकादेवी कला, वाणिज्य व विज्ञान महाविद्यालय
शिरूर कासार, जि. बीड, महाराष्ट्र Email-vithalgunde@gmail.com

प्रस्तावना:-

स्त्रीचे समाजात नेमके कोणते स्थान आहे? एक व्यक्ती म्हणून, समाजाचा एक घटक म्हणून तिचा समाजात दर्जा काय आहे? या प्रश्नाचा विचार केला तर आपल्याला असे आढळून येईल की सामाजिक व आर्थिक स्थित्यंतराशी आणि प्रस्थापित भोवताली घडणाऱ्या घटना संबंधी निर्णय घेण्याची क्षमता व निर्णयाचे क्षेत्र यांवर स्त्रीचे स्थान अवलंबून आहे. ऐतिहासिक स्वरूपाचा आढावा घेतल्यास आपल्या समाजातील स्त्रीचे स्थान कसे होते व ते कसकसे बदलत गेले यावर प्रकाश पडू शकेल.

मानवी संस्कृतीच्या विकासाच्या सुरुवातीच्या टप्प्यामध्ये स्त्रीचे समाजातील स्थान पुरुषाच्या बरोबरीचे होते असे दिसते. संस्कृतिविकासाच्या या सुरुवातीच्या टप्प्यावर स्त्रीच्या कर्तृत्वाला वाव होता असे दिसते. पुढल्या टप्प्यावर स्त्रीवर अबलत्वाचे आणि कर्तृत्वशून्यतेचे जे आरोप करण्यात आले त्यांचा मागमूस सुरुवातीच्या काळात आढळत नाही. याउलट विधापक प्रकृतीच्या आविष्कारामध्ये स्त्री ही पुरुषाच्या तुलनेत अग्रेसर होती असेच म्हणावे लागेल. याचा अर्थ असा की या काळात स्त्री समाजाचा एक महत्त्वाचा घटक म्हणून जगत होती. संस्कृतिसंवर्धनाच्या कार्यात ती मग्न राहता होती. परंतु लवकरच संस्कृति-संवर्धनाच्या या मंगल कलशाला तडा गेला. कृषि-संस्कृती आणि स्त्रीचे दास्य रानटी अवस्थेमधून कृषिसंस्कृतीमध्ये माणसाने प्रवेश केला. कृषिसंस्कृती हा मानवी संस्कृतीचा प्रगत टप्पा मानला जातो. परंतु स्त्रीच्या दृष्टीने हा टप्पा तिच्या व्यक्तिवाचक घाला घालणाराच ठरला. नाही म्हणायला कृषिसंस्कृतीच्या सुरुवातीच्या काळात, म्हणजे वेदकाळामध्ये, सुलभा, गार्गी, मैत्रेयी, लोपामुद्रा, घोषा, वाचक्ववी इ. स्त्रिया विदुषी म्हणून समाजात गाजल्या. याचा अर्थ असा की, त्या काळात स्त्री पुरुषाच्या बरोबरीने समाजात वावरत होती. तिला समाजात मानाचे स्थान होते. तिच्या कर्तृत्वाला वाव होत. स्त्रीला दर्जा होता असे म्हणू शकू असा एवढा एकुलता एकच पुरावा इतिहासपूर्वकालाचा आपल्याला मिळतो. यानंतर मात्र स्त्रीच्या प्रतिष्ठेची घसरण सुरू झाली आणि तीही अतिशय वेगाने. पुरुषाच्या अहंकाराचे जणू हे राजकारणच होते. भुक्तिकाळातल्या स्त्री-प्रतिष्ठेच्या साच्या खुणा पुसून काढायचा जणू नंतर चंगच बांधला गेला. स्त्रीच्या प्रतिष्ठेची नंतर जी होळी झाली त्याचा पुरावा आपल्याला स्मृतिकाळात भरपूर मिळतो. पुरुष-प्राधान्य, चातुर्वर्ण्य आणि स्त्री-शुद्रांना कःपदार्थ मानणे अशी तीन वैशिष्ट्ये या काळाची मानता येतील. घर, राज्यव्यवस्था, धर्मव्यवस्था, न्यायव्यवस्था, संपत्तीचे वाटप अशा कुठल्याही लहानमोठ्या क्षेत्रामध्ये निर्णयाचे सर्व अधिकार स्मृतिकाळात पुरुषाने स्वतःच्या स्वाधीन ठेवले होते. ज्ञानाचा अधिकार तर तिला नव्हताच. रतिसुख देणे, संतती निर्माण करून तिचे संगोपन करणे, स्वयंपाक, झाडझुड इत्यादि करून घराला घरपण आणणे हे स्त्रीचे कार्यक्षेत्र ठरले.

कौटुंबिक, सामाजिक व धार्मिक क्षेत्रांमध्ये स्त्रीची कोडी करून वर तिला आर्थिक दृष्ट्याही हतबल करण्यात आले. वारसा हक्काने मिळणाऱ्या इस्टेटीत पुरुषांचे सर्व हक्क सुरक्षित झाले आणि स्त्रीचे पुरुषावलंबित्व समाजमान्य व धर्ममान्य असल्याने स्वतंत्रपणे तिच्या वारसा हक्कांचाही विचार झाला नाही. अशा रीतीने पुरुष-संस्कृतीने स्त्रीजैवनाची गोची केली.

१ स्वातंत्र्यपूर्व काळातील सामाजिक जाणीव-जागृतीचा स्त्रीला झालेला लाभ :-

एकोणिसाव्या शतकात भारतात इंग्रजी राजवट सुरू झाली. या राजवटीत इंग्रजी विद्येचे वाघिणीचे दूध पिऊन विचारवंतांची एक पिढी तयार झाली. आजपर्यंत समाजधुरीणांच्या डोळ्यांवर धर्माधतेची जी झापडे चढली होती ती इंग्रजी विद्येने बाजूला सारली आणि विचारवंतांचे लक्ष आपल्या भोवतालच्या समाजाच्या दयनीय स्थितीकडे गेले. स्त्री-मुक्तीच्या चळवळीला प्रारंभ झाला तो याच काळात, व याच पार्श्वभूमीवर बंगालमध्ये राजा राममोहन राय व ईश्वरचंद्र विद्यासागर, महाराष्ट्रात महात्मा जोतिबा फुले व गोपाळ गणेश आगरकर यांच्यासारखे कळकळीचे समाजसुधारक हिंदू स्त्रीवरील सामाजिक अन्यायाविरुद्ध बंड करून उभे झाले. अशा या पार्श्वभूमीवर १८२९ साली सतीबंदीचा कायदा झाला.

कायद्याच्या पातळीवरील स्त्री-मुक्तीचा हा ओनामा होता. या कायद्यामुळे हजारो वर्षे निघून रूढीत जखडलेल्या स्त्रीची सुटका झाली. त्यानंतर सत्तावीस वर्षांनी १८५६ मध्ये विधवाविवाहाचा कायदा झाला व विधवेच्या पुनर्विवाहावरील सामाजिक बंदी उठली. १८९१ मध्ये संमतविवाहाचा कायदा झाला. १९२९ साली बालविवाहाला विरोध करणारा कायदा झाला. आणि स्त्री एक महत्त्वाचा कायदा म्हणजे १९३७ साली झालेला 'हिंदू स्त्रियांचा प्रॉपर्टी हक्क' हा कायदा. ब्रिटिश राजवटीत झालेले हे कायदे म्हणजे स्त्री मुक्ती चळवळीची भरघोस पावले होत. एकंदरीत स्वातंत्र्य पूर्व काळातील स्त्रियांच्या बाबतीत झालेले महत्त्वपूर्ण कायदे यामुळे काही प्रमाणात का होईना त्यांना अधिकार मिळण्यास प्रारंभ झाला होता. पण खऱ्या अर्थाने डॉ. बाबासाहेब आंबेडकर यांच्या कार्यानेच त्यांना दास्य मुक्ती मिळाली हे खालील नमूद केलेल्या कारणांमुळे लक्षात घेईल.

२. स्त्री दास्य मुक्तीमध्ये डॉ. बाबासाहेब आंबेडकर यांचे योगदान :-

डॉ. बाबासाहेब आंबेडकरांना आपण ओळखतो ते भारतीय राज्यघटनेचे शिल्पकार आणि दलितांचे कैवरी म्हणूनच. पण त्यांचे कर्तृत्व इतपतच मर्यादित नाही. डॉ. बाबासाहेब आंबेडकर हे भारतीय घटनेचे शिल्पकार, प्रख्यात कायदेतज्ञ, शिक्षण तज्ञ, क्रांतिकारी समाज सुधारक, लोकशाहीचे पुरस्कर्ते, धुंरंदर राजकारणी, तसेच बौद्ध धर्म प्रवर्तक या नावानेही सुपरिचित आहेत. डॉक्टर बाबासाहेब आंबेडकर हे अनेक ज्ञानशाखेत पारंगत होते जसे की समाजशास्त्र, राज्यशास्त्र, इतिहास, धर्मशास्त्र, कायदा, तत्त्वज्ञान, मानववंश शास्त्र तगैरे. यामध्ये त्यांची कामगिरी अतुलनीय अशी आहे. खरेतर डॉ. बाबासाहेब आंबेडकर हे जरी अर्थशास्त्राचे विद्यार्थी असले तरी सर्व विषयावर त्यांनी आपले विचार व्यक्त केलेले दिसून येतात. त्यांनी ऑक्टोबर १९१६ मध्ये इंग्लंडमध्ये लंडन स्कूल ऑफ इकॉनॉमिक्स अँड पॉलिटिकल सायन्स येथे एम.एस.सी. इकॉनॉमिक्समध्ये प्रवेश केला. प्रो. कॅनन आणि सेडनी वेब यांच्या मार्गदर्शनाखाली १९२० मध्ये पदवी संपादन केली. फेब्रु १९२२-२३ मध्ये युनिव्हर्सिटी इन बॉन जर्मनीमध्ये डी.एस.सी. पदवीचा अभ्यास पूर्ण केला व पदवी संपादन केली. म्हणजे एम.ए., पीएच.डी., एलएल.डी., डॉ. डिग्री, बार अँड लॉ इत्यादी पदव्यांनी उच्चविद्या विभूषित बाबासाहेब आंबेडकर झाले.

डॉ. बाबासाहेब आंबेडकर यांच्या जीवनामध्ये स्त्रियांच्या प्रगतीला, विकासाला अत्यंत महत्त्वाचे स्थान होते. एखाद्या समाजाची प्रगती मोजायची असेल तर त्या समाजातील महिलांची प्रगती किती झाली आहे हे मी मोजतो. - डॉ. बाबासाहेब आंबेडकर

समाजाने स्त्रियांच्या विकासाकडे लक्ष केंद्रित करणे आवश्यक असल्याची त्यांची आग्रही भूमिका होती. भारतीय समाज व्यवस्थेत घट्ट रुजलेली विषमता नष्ट करण्यासाठी झटणार्या बाबासाहेबांना स्त्रियांवर होणारे अन्याय-अत्याचार अस्वस्थ करत होते. पितृसत्ताक संस्कृतीचा पगडाही लक्षात घेत होता. स्त्रियांचे त्यांच्या मनाविरुद्ध झालेले विवाह आणि लादली जाणारी बालंतपणे याचाही परिणाम दिसत होता. ही परिस्थिती बदलण्याचे एकमेव प्रभावी साधन म्हणजे शिक्षण, यावर त्यांचा ठाम विश्वास होता. त्यामुळे समग्र प्रगती केवळ पुरुषांचीच नव्हे, तर स्त्रियांचीदेखील होणे गरजेचे आहे, हे भान त्यांना विद्यार्थिदशेतच आले होते. ते स्त्री शिक्षणाचे कट्टर पुरस्कर्ते होते. प्रत्येकाने आपल्या घरातल्या मुलीला शिक्षणाची संधी दिली तर हा विचार समाजात सर्वत्र पसरेल. समाजाची प्रगती होण्यासाठी शिक्षणाचा प्रसार व्हायला हवा, असे त्यांचे ठाम मत होते. शिक्षणामुळे मुली बिघडतात, हा विचार सर्वांनी मनातून काढून टाकला पाहिजे. आईवडिलांनी बालपणापासूनच मुलांच्या शिक्षणाकडे लक्ष दिले पाहिजे. ब्राह्मणांच्या मुली जितक्या शिकतील तितक्या दलितांमधल्या मुली शिकल्या पाहिजेत, असे विचार ते वेळोवेळी मांडत. ते केवळ विचार मांडून थांबले नाहीत, तर औरंगाबादला त्यांनी महाविद्यालयाची स्थापना केली. इथे मुलींनाही प्रवेश दिला.

स्वतंत्र भारताचे पहिले मजूर मंत्री म्हणून बाबासाहेबांनी स्त्रियांच्या सक्षमीकरणाचे अनेक निर्णय घेऊन त्यांची अंमलबजावणी केली. खाण कामगार स्त्रीला प्रसूती भत्ता, कोळसा खाणीत काम करणाऱ्या स्त्री कामगारांना पुरुषांइतकीच मजुरी, बहुपत्नीत्वाच्या प्रथेला पायबंद, मजूर व कष्टकरी स्त्रियांसाठी २१ दिवसांची किरकोळ रजा, एका महिन्याची हक्काची रजा, दुखापत झाल्यास नुकसान भरपाई आणि २० वर्षांची सेवा झाल्यावर निवृत्तिवेतनाची तरतूद यांसारख्या महत्त्वाच्या निर्णयांचे उल्लेख करायला हवा.

३. हिंदू कोड वित :-

डॉ. आंबेडकरांनी भारतीय स्त्रियांवर अनेक उपकार करून ठेवले आहेत. भारतीय स्त्रियांच्या जीवनात क्रांतिकारी बदल आणू पाहणाऱ्या हिंदू कोड वित्याच्या माध्यमातून त्यांनी केलेल्या कार्याची म्हणावी तशी दखल आपल्या भगिनीवर्गाने घेतलेली नाही. स्वतंत्र भारताचे पहिले कायदे मंत्री म्हणून बाबासाहेबांची इच्छा होती कि तमाम स्त्रियांना या

जावक रूढी आणि परंपरा मधून मुक्त करावे आणि ते आपले कर्तव्य आहे असे समजून त्यांनी हिंदू कोड बिल बनवायला घेतले, 1947 पासून सतत 4 वर्षे 1 महिना 26 दिवस बाबासाहेबांनी अविरत कष्ट करून हिंदू कोड बिल तयार केले होते आणि 24 फेब्रुवारी 1949 रोजी संसदेत मांडले. स्त्रियांना कायद्याने हक्क, दर्जा आणि प्रतिष्ठा प्राप्त करून देण्याचे स्वप्न त्यांनी हिंदू कोड बिलाच्या माध्यमातून पाहिले. हे बिल सात वेगवेगळ्या घटकांशी निगडित कायद्याचे कलमात रूपांतर करू पाहणारे होते. हे सात घटक.

१. स्त्रियांना वडिलोपार्जित मालमत्तेवर अधिकार.
२. मृताचा वारसदार ठरविण्याचा अधिकार.
३. पोटगी.
४. विवाह
५. घटस्फोट.
६. दत्तक विधान.
७. अज्ञानत्व व पालकत्व.

भारतीय संविधान परिषदेने जात, धर्म किंवा लिंगभेद करून मानवप्राण्यात कायदा भेदाभेद करणार नाही, न्यायाच्या तराजूत सर्वांना एकाच मापात तोलले जाईल, अशी घोषणा करून स्वातंत्र्य व समता या तत्वांचा अंगीकार केलेला होता. या पार्श्वभूमीवर हिंदू स्त्रियांना त्यांचे न्याय्य हक्क देण्यास विरोध झाला, हे अतिशय दुर्दैवी होते. या बिलातील घटस्फोट, द्विभार्या या कलमांना सनातनी मनोवृत्तीच्या विरोधकांनी प्रचंड विरोध केला. या बिलद्वारे बाबासाहेबांनी एक-विवाह पद्धतीला कायदेशीर मान्यता, स्त्रियांना संपत्ती मध्ये समान वाटा आणि सर्व कायदेशीर बाबींमध्ये समान संधीची तरतूद केली होती परंतु कडवे हिंदू नेते आणि विचारवंत यांना स्त्रियांना समान अधिकार देण्याची तयारी नव्हती. हिंदू धर्मावरील आक्रमण अशा प्रतिक्रिया देऊन अशा नेत्यांनी प्रखर विरोध केला होता. हिंदू धर्मावर भाष्य करतोय म्हणून बरयाच तथाकथित हिंदू समाजाने बाबासाहेबांविषयी घृणास्पद प्रतिक्रिया दिल्या होत्या इतकेच काय बाबासाहेबांविरोद्ध देशद्रोही, हिंदू धर्माचा शत्रू अशा घोषणा देत मोर्चे काढले होते. बाबासाहेबांनी त्या वेळच्या असलेल्या प्रबुद्ध वर्गातील लोकांना / प्रसारमाध्यमांना या बिलाच्या पाठी उभे राहण्यास आवाहन केले परंतु बाबासाहेबांच्या पाठीशी भक्कमपणे कुणी उभे राहू शकले नाही. समाजातील समानतेचे सकारात्मक बदल करण्याची बाबासाहेबांची इच्छा मातीमोल ठरली होती. सुधारणेच्या युगात स्त्रियांना समान हक्क द्यायला तुम्ही विरोध का करताहात, असा सवाल डॉ. आंबेडकरांनी प्रतिगामी विरोधकांना 20 सप्टेंबर 1921 रोजी केला.

हिंदू कोड बिल संमत व्हावे म्हणून बाबासाहेब एकटेच योद्ध्यासारखे लढले. पण दुर्दैवाने सत्र संपताना या बिलाची केवळ 4 कलमेच मंजूर झाली होती. यास्तव अत्यंत दुःखीकरी होऊन डॉ. आंबेडकरांनी 27 सप्टेंबर 1951 रोजी कायदेमंत्रि पदाचा राजीनामा दिला. बाबासाहेबांचे कष्ट निरर्थक ठरले नाहीत. ज्या वारसा कायद्याला विरोध करण्यात आला होता तो बाजूला सारून प्रथम हिंदू विवाह कायदा हाती घेण्यात आला. हिंदू कोड बिलाचे चार वेगवेगळे भाग करून हे चारही कायदे वेगवेगळ्या वेळी नेहरूंनी मंजूर करून घेतले. 1955-56 मध्ये मंजूर झालेले चार हिंदू कायदे म्हणजे.

१. हिंदू विवाह कायदा.
२. हिंदू वारसाहक्क कायदा.
३. हिंदू अज्ञान व पालकत्व कायदा.
४. हिंदू दत्तक व पोटगी कायदा.

हे कायदे मंजूर होणे म्हणजे कायद्याच्या इतिहासातली एक क्रांतिकारक घटना होय. या कायद्यांनी भारतीय स्त्रियांच्या जीवनात आमूलाग्र परिवर्तन घडण्यास सुरुवात झाली.

समारोप :-

एकंदरीत बाबासाहेबांच्या कार्याविषयी बाबासाहेबांशी वैचारिक मतभेद असले तरी आचार्य अत्रे म्हणतात आंबेडकरांचे हिंदू कोड बिल जर मान्य झाले असते, तर हिंदू समाजातील सर्व भेद, अन्याय आणि विषमता नष्ट होऊन हिंदू समाज हा अत्यंत तेजस्वी आणि बलशाली झाला असता आणि भारताच्या पाच हजार वर्षांच्या इतिहासात जी क्रांती आजपर्यंत कुणी घडवून आणली नाही ती घडून आली असती. पण दुदैव भारताचे दुर्भाग्य हिंदू समाजाचे। देवासारखा आंबेडकरांनी पुढे केलेला हात त्यांनी झिडकारला आणि स्वतःचा घात करून घेतला. विसाव्या शतकातील डॉ. बाबासाहेब आंबेडकर हे असे पहिले व्यक्ती होते ज्यांनी अनिष्ट अशा पितृसत्ताक पद्धतीला खुले आव्हान दिले होते. असे असूनसुद्धा आजही बाबासाहेबांना भारतात स्त्री दास्य मुक्तीचे शिल्पकार मानले जात नाही. हे खरे तर दुर्दैवच म्हणावे लागेल.

लोकांनी त्यांना फक्त दलिततेचे नेते आणि संविधान निर्माते ईधपर्यंतच सीमित केले आहे. वास्तविक पाहता त्यांनी भारतातील महिलांच्या प्रगतीसाठी जेवढे कार्य केले तेवढे कार्य कदाचित इतर कोणी केले असेल. जेव्हा भारतीय समाजाने महिलांना चार भिंतीच्या आत कोंडून ठेवले होते. अशा अवस्थेत त्यांनी महिलांना जगाची ओळख करून देण्याचे काम केले. यावरून त्यांच्या आधुनिक विचारप्रणालीचा व दूरदृष्टीचा अंदाज आपण लावू शकतो.

संदर्भ सूची :-

१. लुलेकर प्रल्हाद, अनंत पैलूंचा सामाजिक योद्धा, दलितेतरांसाठी डॉ. बाबासाहेब आंबेडकर, २०११, सायन पब्लिकेशन, पुणे.
२. पवार ना. ग, सावित्रीबाई फुले, अष्टपैलू व्यक्तिमत्व २००४, पद्मगंधा प्रकाशन, पुणे.
३. डॉ. बाबासाहेब आंबेडकर, पुणे करार २०१२, प्रबोधन प्रकाशन, नागपूर.
४. धनंजय कीर, डॉ. बाबासाहेब आंबेडकर, पॉपुलर प्रकाशन मुंबई.
५. प्रतिमा परदेशी, डॉ. आंबेडकर आणि स्त्रीमुक्ती, सावित्रीबाई फुले प्रकाशन, पुणे.
६. भारतीय संविधान व डॉ. बाबासाहेब आंबेडकर विद्या प्रकाशन, पुणे.
७. राजवाडे वी. का, भारतीय विवाह संस्थेचा इतिहास, लोकवाड मय मुंबई.
८. पणतावणे गंगाधर, डॉ. बाबासाहेब आंबेडकर यांचे निवडक लेख, प्रतिमा प्रकाशन पुणे.
९. गणवीर रत्नाकर, डॉ. बाबासाहेब आंबेडकर आणि हिंदू कोड बिल, नेहा प्रकाशन नागपूर.
१०. फडके य. दि, आंबेडकरी चळवळ, श्री विद्या प्रकाशन, पुणे.
११. साळुंके आ. ह, हिंदू संस्कृती आणि स्त्री, उवाच प्रकाशन, मुंबई.
१२. बोर्डे सुनीता, ऐतिहासिक परिपेक्ष्यातील स्त्रिया, शुभम प्रकाशन, पुणे.

पाणी प्रश्न आणि ग्रामीण महिला नेतृत्वाचा विकास : पाणी फाउंडेशनच्या सत्यमेव जयते वाटर कप
स्पर्धे संदर्भातील विशेष अभ्यास

डॉ. सुधीर आश्रुबा येवले समाजशास्त्र विभागप्रमुख, कालिकादेवी महाविद्यालय, शिरूर (का) जि. बीड

डॉ. रुपाली ब.कुलकर्णी भौतिकशास्त्र विभागप्रमुख सावरकर महाविद्यालय, बीड

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❖ गोषवारा (Abstract):

प्रस्तुत अभ्यास हा महाराष्ट्रात २०१६ ला सत्यमेव जयतेच्या पानिफौंडेशनने सुरु केलेली वाटर कप स्पर्धा पाण्याच्या बाबतीतील लोकसहभागानुन शाश्वत विकासाची चळवळीच्या बाबतीत असून कृषी प्रधान अर्थ व्यवस्था असलेल्या ग्रामीण भागात पाणी हि समस्या तीव्र होताना पहावयास मिळते. पाणी प्रश्नावर ग्रामीण महिलांची भूमिका काय आहे आणि या समस्येवर त्या काय भूमिका घेतात आणि सक्रीय सहभागानुन नवनेतृत्व उदयास येते का याचा असून मराठवाडासी संबंधित हा अभ्यास असून वाटर कप स्पर्धेत सहभागी गावातील १३५ प्रतीसादकांचा अभ्यास करताना मुलाखत अनुसुचीचा वापर करून प्राथमिक माहिती मिळवली व सारणीच्या आधारे या प्राथमिक माहितीचे विश्लेषण केले असून या नुसार पाणी प्रश्नावर महिला पुढाकार घेऊन सक्रीय सहभाग घेताना दिसून आल्या व त्यांना ग्रामपातळीवर नेतृत्व करण्याची संधी मिळाल्याचे निदर्शनास आले.

मुख्य शब्द (Key words) : लोकसहभाग, शाश्वत विकास, ग्रामसभा, महिला सबलीकरण आणि नेतृत्व

❖ प्रस्तावना (Introduction):

मानवाच्या मुलभूत गरजांपैकी पाणी ही सर्वात महत्वाची गरज मानली जाते. त्यामुळेच पाण्याला जीवन म्हटले जाते. पाण्याशिवाय सजीव प्राणी जिवंत राहू शकत नाहीत. वाढती लोकसंख्या आणि त्यांची पाण्याची गरज भागविण्यात सध्या खूप मोठ्या अडचणींना सामोरे जावे लागत आहे. त्यातच पाण्याचे प्रदुषण सततचा दुष्काळ पाण्याचा अनियोजित वापर इत्यादींमुळे पाण्याची तीव्र टंचाई जाणवते. मानवनिर्मित व निसर्गनिर्मित कारणामुळे महाराष्ट्रात आजपर्यंत १९७२ए १९९१ए २०१२ए २०१६ व २०१९ मध्ये मोठे दुष्काळ पडले होते. २०१९ च्या पूर्वीच्या दुष्काळापर्यंत अन्नधान्याची टंचाई जाणवत होती. परंतु अलिकडील काळात अन्नधान्याऐवजी पिण्याच्या पाण्याची तीव्र टंचाई दिसून येऊ लागली आहे. मागील दुष्काळात आणि अलिकडच्या दुष्काळात हा फरक दिसून येतो. अभिनेता अमीर खान आणि किरण राव यांनी २०१६ साली "पाणी फाउंडेशन" या संस्थेची

स्थापना करून महाराष्ट्रातील दुष्काळाच्या पार्श्वभूमीवर पाण्याचा प्रश्न पुढे नेण्याचा निर्णय झाला आणि सत्यमेव जयते वॉटर कप या जलसंधारणाच्या स्पर्धेचा जन्म झाला.

२०१६ पासून ३ तालुक्यांपासून सुरू झालेली वॉटर कप स्पर्धा १०१९ पर्यंत ७६ तालुक्यामध्ये झाली. गावागावातून मोठ्या संख्येने गावकरी श्रमदान करण्यासाठी माळरानावर जमत होते. हसत खेळत हे अंगमेहनतीचे काम करत होते. स्त्री पुरुष, लहान मुलं, दिव्यांग, वृद्ध अशा सर्वांनी कुदळ-फावडे हातात घेऊन ४५ दिवस कष्ट केले. पाणी फाउंडेशनचा उद्देश म्हणजे महाराष्ट्र अगदी तांत्रिक पद्धतीने दुष्काळमुक्त करणे. यासाठी गावांमध्ये वॉटर कप नावाची स्पर्धा घेतली जाते. जे गाव जास्तीत जास्त जलसंधारणाची कामे करेल म्हणजेच पाणीसाठवण क्षमता निर्माण करेल. तो गाव यात विजयी ठरतो. हे करताना सर्वच गावे काही न काही काम करत दुष्काळापासून मुक्त होतच असतात म्हणजे सर्व गावे विजयी होत असतात हे करताना जसं गावातली लोक श्रमदान करतात तसंच जोवर या चळवळीमध्ये समाजातील सर्व स्तरातील लोक सहभागी होत नाहीत तोवर हे काम पूर्ण होणार नाही यासाठी पाणी फाउंडेशनने लोकांचे अगोदर मनसंधारण केले.

पाणी फाउंडेशनच्या माध्यमातून लोकसहभागात्मक मार्गाने पाणी टंचाईवर मात करण्यासाठी विविध प्रकारचे उपक्रम राबविले जातात. आणि हे सर्व लोकांच्या माध्यमातून, त्यांच्या सहकार्याने राबविले जातात. यासाठी लोकांच्या मनात समस्या सोडविण्याची प्रेरणा निर्माण केली जाते. लोकांना त्या दृष्टीने प्रशिक्षण दिले जाते. त्यांच्या सहकार्यानेच संसाधनाची जुळवाजुळव केली जाते म्हणून पाणी फाउंडेशनची आवश्यकता आज मोठ्या प्रमाणात जाणवत आहे.

गाव पातळीवर स्थानिक गावकऱ्यांच्या मदतीने त्यांच्या सहकार्याने सहभागात्मक पद्धतीचा वापर करून जलसंवर्धनाचे कार्य ते करत आहेत. पाणी फाउंडेशनच्या माध्यमातून लोकात स्थानिक प्रश्न सोडविण्याची इच्छाशक्ती निर्माण केली जाते. त्यांना त्या दृष्टिकोनातून प्रशिक्षण दिले जाते. नेतृत्वाची क्षमता त्यांच्यात निर्माण केली जाते. आणि एक वेगळ्या दृष्टिकोनातून पाण्याच्या ह्या आव्हानाला भिडण्याची क्षमता लोकांत निर्माण करण्याचे कार्य पाणी फाउंडेशन करीत आहे.

जलसंधारणासोबतच गावकर्यांमध्ये मनसंधारण झाले. आपापसातील वाद, राजकीय मतभेद विसरून स्पर्धेच्या निमित्ताने गावकरी एकत्र आले. या गावकऱ्यांनी एकत्र येत श्रमदानातून स्वतःच्या गावात जलसंधारणाचे उपचार उभे केले. पावसाने त्यांच्या श्रमाला साथ दिली आणि कोट्यवधी लिटर पाणी भूगर्भात जिरले. गावाची पाणीपातळी वाढली.

वॉटर कप स्पर्धेत शास्त्रशुद्ध पाणलोट व्यवस्थापनाबरोबरच सांडपाण्याचा वापर, वृक्ष संवर्धन, श्रमदान, यंत्राचा वापर, माथा ते पायथा उपचार पद्धती, कामाची गुणवत्ता, माती परीक्षण, आगपेटी मुक्त शिवार, पाणीबचत तंत्रज्ञान, शोषखड्डा, वॉटर बजेट, कुऱ्हाडबंदी व चराईबंदी, पर्जन्यमापक यंत्र

आणि जुन्या रचनाची दुरुस्ती करणे अशा कामाला एकूण १०० गुण देऊन गावकऱ्यांमध्ये स्पर्धा लावली जाते.

पाण्याचे मानवनिर्मित व काही अंशी अज्ञानातून उद्भवलेल्या संकटावर मात करण्यासाठी पाणी फाउंडेशन लोकसहभागात्मक मार्गाचा अवलंब करित आहे. लोकांचे प्रश्न लोकांच्या माध्यमातून सोडवणारी लोकसहभागात्मक चळवळ असल्याने पाण्याचा प्रश्न सोडविताना चांगले यश मिळाल्याचेही दृष्टीस पडत आहे. त्याकरिता लोकांच्या मनात प्रश्नाविषयी जागृती निर्माण झाली व केली जात आहे. त्यांच्यात आत्मविश्वास निर्माण केला जात आहे. समुदायातील लोकांना प्रशिक्षण दिले जात आहे. प्रशिक्षणाच्या माध्यमातून लोकांचे सक्षमीकरण केले जात आहे.

४५ दिवसांच्या कालावधीत सी. सी. टी., डीप सीसीटी, माती आणि सिमेंट बंधारे, विहिरी पुनर्भरण, एल. बी. एस., बोअरवेल पुनर्भरण, शोषखड्डा, तलाव, शेततळी इत्यादी जलसंधारणाच्या उपचारा बद्दलचे तंत्रशुद्ध ज्ञान, त्यातील तांत्रिक बारकावे सर्वसामान्य गावकऱ्यांपर्यंत पोहोचावे यासाठी पाणी फाउंडेशनने स्पर्धेत निवडलेल्या तालुक्यांच्या गावांना ट्रेनिंग द्यायला सुरुवात केली.

पाणी प्रश्नावर महिला या एकत्र येताना अनेक संशोधनावरून दिसते. पाणी हा महिलांच्या संबंधीत असणारा मुळ प्रश्न असून ग्रामीण भागात तर त्याची तीव्रता अजून जाणवते. याचा प्रश्नावर सत्य मेव जयते पानिफौंडेशन वाटर कप स्पर्धा काम करित असून या महिलांच्या जिव्हाळाच्या पाणी प्रश्नावर त्यांची काय भूमिका आहे. हे प्रस्तुत संशोधनात अभ्यासले आहे.

❖ संशोधनाचे महत्व (Importance of study) :

पाणी समस्या ही महिलांशी निगडित असणारी समस्या असून पाणी फौंडेशन वाटर कप स्पर्धा ही समस्या सोडवणुकीसाठी प्रयत्नशील असल्यामुळे आणि ही पाणी चळवळ लोकसहभागावर आधारित असल्याने अभ्यासलेल्या मराठवाड्यातील ८ जिल्ह्यातील २२ तालुक्यातील २७ गावातील महिलांची या चळवळीत काय भूमिका होती व त्यांच्या या भूमिकाची या भूमिकाची नेतृत्व विकासाला फायदा झाला आहे, हे अभ्यासणे महत्वाचे वाटले.

❖ संशोधनाचे उद्दिष्ट्ये (Objectives of Study):

- १) महिला महिला बचत गटाची पाणी फौंडेशन वाटर कप लोकचळवळीतील सहभागाचा अभ्यास करणे;
- २) महिला बचत गटाची पाणी फौंडेशन वाटर कप लोकचळवळीतील सहभागाचा अभ्यास करणे;

३) पाणीफाँडेशन मुळे महिला नेतृत्व सक्षम होण्यास / पुढे येण्यास मदत झाली आहे का? हे अभ्यासणे.

❖ संशोधन पद्धती (Research Methodology) :

प्रस्तुत अभ्यास करताना सामाजिक संशोधन पद्धतीचा वापर केला असून हा अभ्यास प्राथमिक माहितीवर अवलंबून आहे. प्राथमिक माहिती संकलनाकरीता मुलखात अनुसूचीचा वापर केला असून मराठवाड्यातील ८ जिल्ह्यातील २२ तालुक्यातील २७ गावातील १३५ प्रतीसादकाकडून माहिती संकलित केली व सारणीकरणच्या आधारे माहितीचे विश्लेषण करताना टक्केवारीचा आधार घेतला आहे.

❖ अभ्यास क्षेत्र (Research Area) :

पाणी फाँडेशन २०१६ पासून महाराष्ट्र भर राबवण्यात येत असून २०१६ ते २०१९ या दरम्यान राबवण्यात आले. मराठवाड्यातील ८ जिल्ह्यातील ज्या गावांना राज्य आणि तालुका पातळीवरील प्रथम, द्वितीय आणि तृतीय पारितोषिक मिळाले आहे, अशा मराठवाड्यातील २२ तालुक्यातील २७ गावातील १३५ सरपंच, उपसरपंच, जलदूत आणि पाणी फाँडेशन चळवळीतील सक्रीय कार्यकर्त्यांचा अभ्यास केला आहे.

❖ अभ्यासाची व्याप्ती आणि मर्यादा (Scope and Limiteation of Study) :

प्रस्तुत अभ्यास हा मराठवाड्यापुरताच मर्यादित असून महिला आणि महिला बचत गटाची गावात पाणी फाँडेशन वाटर कप राबवताना कोणती भूमिका होती गावातील लोकामधील या योजनेबद्दल चे गैरसमज दूर करण्यात काय भूमिका होती यातून महिला नेतृत्वाचा विकास झाला आहे का ? या उद्दिष्टा पुरताच मर्यादित आहे.

❖ अभ्यासाचा कालखंड (Period Of Study) :

प्रस्तुत अभ्यास हा २०१६ ते २०१८ दरम्यान वाटरकप स्पर्धेत सहभागी गावांचा २०२०-२१ या दरम्यान करण्यात आला आहे.

❖ संकलित माहितीचे विश्लेषण:

पाणी फाँडेशन वाटर कप राबवताना गावातील महिलांची भूमिका आणि नेतृत्व

अ.क्र.	पाणी फाँडेशन वाटर कप राबवताना गावातील महिलांची भूमिका	होय		नाही	
		एकूण	%	एकूण	%
		(१३५ पैकी)		(१३५ पैकी)	
१	पाणी फाँडेशन वाटर कप स्पर्धेमुळे प्रथमच गावाच्या कारभारात सहभागी	१०७	७९.२५	२८	२०.७५
२	वाटर कप स्पर्धेत सहभागी होण्याचा निर्णय	१२०	८८.८९	१५	११.११

३	वाटर कप स्पर्धे मध्ये भाग घेण्याविषयीच्या ग्रामसभेत सक्रीय सहभागी	११८	८४.४०	१७	१२.६०
४	महिला बचत गटातील महिला आर्थिक व्यवहार सांभाळत होत्या	८०	५९.२५	५५	४०.७५
५	पाणी फाँडेशन स्पर्धेत सक्रीय सहभागी महिलांना ग्रामपंचायतीमध्ये नेतृत्व करण्याची संधी मिळाली	१०८	८०.००	२७	२०.००

(बहुप्रतीसादक सारणी)

❖ □□□ □□□)Salient Findings):

१. पाणी फाँडेशन वाटर कप राबवताना गावातील महिलांची भूमिका आणि नेतृत्व याचा अभ्यास करताना उपरोक्त सारणीनुसार पाणी प्रश्न हा महिलांशी संबंधित असल्याने ८८.८९ टक्के महिलांनी वाटरकप स्पर्धेत सहभागी होण्याचा निर्णय घेतल्याचे दिसून येते.
२. गावातील महिलांनी केवळ निर्णय घेतला नाही तर तो ग्रामसभेत सक्रीय सहभागी होऊन पास करून घेतला असे ८४.४०% प्रतीसादकांचे मत आहे.
३. ज्या बचत गटाच्या महिला होत्या त्यांनी तर पानिफाँडेशनचा आर्थिक व्यवहार पण सांभाळला असे ५९.२५ प्रतीसादकांचे म्हणणे आहे.
४. सत्यमेव जयते पानिफाँडेशन वाटर कप स्पर्धेत सक्रीय सहभागी महिला कार्येकार्यांना ग्रामपंचायती मध्ये सभासद, उपसरपंच, सरपंच अशा पदावर काम करण्याची संधी मिळाल्याचे ८०.०० % प्रतीसादकांचे मत आहे.

❖ निष्कर्ष (Conclusion)

गावातील अर्थ व्यवस्था हि कृषी प्रधान असल्याने व आता मोठे प्रकल्प व त्यातून होणारे विस्थापन हा मोठी समस्या बनत असल्याने स्मॉल इज ब्युटीफुल या सिद्धांतानुसार आता लहान लहान प्रकल्पावर भर देऊन पाणी प्रश्न सोडवावा लागेल आणि तेच पाणी फाँडेशन वाटर कप स्पर्धाकरते त्यामुळे महिला या चळवळीत सक्रीय सहभागी होऊन लोकशाही प्रक्रियेतील महत्त्वपूर्ण दुवा असणारी ग्रामसभा, पुन्हा ग्रामीण विकासाचा केंद्रबिंदू ठरल्यास मदत होऊन महिलांचे ग्राम पातळीवरील नेतृत्व पुढे आले हे दिसून येते कारण जवळपास ८०% महिला ह्या प्रथमच वाटर कप चळवळीमुळेगावाच्या कारभारात पुढे आल्या हे निदर्शनास आले. या स्पर्धेमुळे लोकांचे कार्य संघ, संवाद कौशल्य आणि लोकांमध्ये पाण्याचे व्यवस्थापन अर्थ व्यवस्थापन करण्यासाठी कौशल्य वाढविण्यासाठी मदत झाली. याचा फायदा महिलांना ग्रामपंचायतीमध्ये निवडणुकीत झाला.

काल पर्यंत चूल आणि मूल सांभाळणाऱ्या महिला किंवा फक्त दारूबंदी किंवा पाण्याच्या प्रश्नासंदर्भात मोर्चे काढणाऱ्या महिला आता श्रमदान करण्यासाठी बाहेर आल्या. पाणी प्रश्न आपोआपच सुटला आणि व्यसनाधीनता ही कमी झाली आहे. गावातील वाद, भांडण-तंटे कमी झाली, गुन्हेगारीचे

प्रमाण घटले, लोकात स्नेहभाव व आपुलकीचे नाते निर्माण झाले व अनेक गावातील निवडणुका विनविरोध होऊन पानिफाँडेशन वाटर कप स्पर्धेतील सक्रीय महिलांना सभासद, उपसरपंच आणि सरपंच होण्याचा मान मिळाला.

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**IMPLEMENTING ARTIFICIAL INTELLIGENCE IN EDUCATION FIELD FOR
TRANSFORMATION THROUGH NEP-2020**

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Abstract:

The Indian government, under the National Education Policy (NEP 2020), has recommended that teachers must achieve all required skills of AI, design thinking, and other subjects through AI-enabled Digital Infrastructure. Based on the theoretical basis, Present manuscript intends to evaluate the implementation of Artificial Intelligence with respect to Online teaching-Learning in education system. It focuses on the ways through which AI can be implemented in education system & its higher outcome along with some disadvantages. Hence author presents a expected AI framework which will provide a valuable perspective to education system.

Introduction:

The National Education Policy (NEP) 2020 has introduced contemporary subject Artificial Intelligence (AI) in education system at relevant stages. The National Council of Educational Research & Training (NCERT) has already initiated the framing of new curricula for School systems in accordance with NEP-2020. Even the Central Board of Secondary Education (CBSE) has introduced Artificial Intelligence as a subject in class IX from session 2019-2020 and in Class-XI from session 2020-2021 in their affiliated schools. Soon the AI systems will be implemented in higher education field also[1,2].

The advent of Artificial Intelligence (AI) can be used to automate systems for better performance and efficiency and is also famous for drastic changes in technical fields. People aren't really aware of how AI makes everything simple and easy. Artificial Intelligence enhances the human efforts by adding speed, precision, and effectiveness to them.

Learning of various types of data annotations is required for AI and machine learning tools to produce the exact results. In new technology era, AI has been applied to various fields like,

Mobile phones, social networking, prevention and response of active threats, Automotive (self-driving cars), Virtual assistants or chatbots, Retail and E-commerce, Manufacturing, Cyber Security tools and apps, Imaging Analysis for accurate diagnosis of diseases in medical field etc.

❖ Artificial Intelligence in education:

Recently, many AI applications and tools have been designed and developed for the education field for making so many tasks simpler and faster[3].

1. Online classes

Students can attend as well as actively participate in online courses without interruption and access all study materials via mobiles, computers, laptops and smart devices and hence they do not need to attend offline physical classes. Such AI automation in classes makes the teaching learning process smooth, time and money saving.

2. Online Evaluation

Artificial intelligence facilitates a secure solution to ensure the integrity of online examination system assessments in scale and by cost-effective manner. Hence there is no need of physical offline supervisors/inspectors and can make deployment far more scalable. Warnings are also

automated as well. This makes the system fairly reliable for conducting high-stakes exams without the hassle and risk of going to a center to take the test. One can conduct online exams for remote users securely with AI-powered remote proctoring. A secure and cost-effective way to prevent cheating during online exams. System algorithms can help one to detect and prevent cheating during the online exam process. From Chat bots to automation, AI growing day by day in the education sector as well and yet to experience greater AI applications in the future.

3. **AI PROCTORING**

As online AI powered proctoring generates a large quantity of images, audios, videos they can also be analyzed automatically by using AI- algorithms. Products like U Can Assess and Smart Exam meet the demanding high stake exam criteria and remote proctoring services.

The AI Proctored evaluation contains both artificial intelligence and human proctors. Since a webcam records the video of the candidate appeared for exam. The AI is capable of reporting any suspicious movement or activity. An AI-assisted proctor is software keeps an eye on a candidate. It also detects voices other than the examinee.

Some recent AI innovative programs also has the ability to freeze the examinee's computer or phone screen, which stops them from opening any other tab on the device. Some high-end AI proctors also have the ability to read the candidate's eye movement, which means reading from another device or a book. Any gestures and movements of the body can be captured as well. In some cases, audio and video of the examinees are recorded. In case of any issue, a message is sent to the authorities.

4. Teaching learning via chatbots

Chatbot is a computer program which is designed to simulate communication with human users especially on internet. It is a feature of AI and can be embedded and applied via any messaging app. Amazon Alexa is a well known example of Chatbot. Chatbot communicate with customers in business or with teachers and students in education system as a human and costs negligible to engage with [4-7].

Chatbots are available 24x7 and help to resolve student's doubts related to admission, fees, subjects, classes, teachers, etc. It helps students to solve queries at any time of the day. The Education chatbot works in a very effective and efficient manner. It presents a specific topic to the students in the form of text, images, videos, or a combination of these. After learning the topic, students take quizzes and submit the results to their teachers [4-7].

❖ **Disadvantages of Artificial Intelligence**

Requirement of High Cost infrastructure

Lack of creativity

Possibility of Unemployment

Make Human personality Lazy

Challenge to maintain Ethics

Overall Emotionless process

Conclusion

- ❖ Implementation of AI is highly beneficial in the field of education for the fast and efficient working viz.
- ❖ It helps students to get personalized solutions to relevant questions from teachers
- ❖ It educates students as per the issues and questions they face in class materials and online sessions i.e. personalized learning
- ❖ It provides access to a larger system to students for interacting with professors.

- ❖ It provides quick feedback and direct working facility.
- ❖ It provides interactive access to virtual classes, virtual laboratories and exams also.
- ❖ It facilitates the teaching-learning of any course across the globe, at anytime and anywhere.
- ❖ AI-powered courses enable students to learn and explore their skills remotely.
- ❖ AI-powered education system will provide boundary less education in future.

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83

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मध्य भारती

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मध्य भारती

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प्रकाशित रचनाओं के अभिमत से डॉक्टर हरीसिंह गौर विश्वविद्यालय, सागर
या सम्पादकों की सहमति अनिवार्य नहीं है, तथा यहाँ प्रकाशित आलेखों 'प्लेजिअरिज्म'
(Plagiarism) सम्बन्धी शुचिता की जिम्मेदारी लेखकों की है।

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CONTENT

S.No	TITLE	Page No
1	THE SCOPE OF TECHNOLOGY IN NATIONAL EDUCATION POLICY 2020: A STUDY	1
2	CHALLENGES & OPPORTUNITIES OF NATIONAL EDUCATION POLICY 2020 & HIGHER EDUCATION	5
3	CHALLENGES OF NATIONAL EDUCATION POLICY (NEP) 2020 BEFORE EDUCATION SYSTEM	8
4	ACADEMIC BANK OF CREDITS: A PANACEA TO BOOST HIGHER EDUCATION IN INDIA	12
5	CRITICAL ANALYSIS OF NATIONAL EDUCATION POLICY 2020	17
6	CHALLENGES OF NATIONAL EDUCATION POLICY 2020 IN HIGHER EDUCATION	21
7	USE OF TECHNOLOGY IN EDUCATION	25
8	NEW EDUCATION POLICY 2020 AND ITS EFFECT ON HIGHER EDUCATION	28
9	CHALLENGES OF DISTANCE EDUCATION IN RURAL AREA	32
10	IMPACT OF MODERN TECHNOLOGY AND ITS USE IN EDUCATION	35
11	NEW EDUCATION POLICY 2020: A STUDY	40
12	NEP-2020 AND USE OF INFORMATION COMMUNICATION TECHNOLOGY	44
13	VARIOUS DIMENSIONS OF NATIONAL EDUCATION POLICY 2020: PERSPECTIVE OVERVIEW	48
14	IMPLEMENTING ARTIFICIAL INTELLIGENCE IN EDUCATION FIELD FOR TRANSFORMATION THROUGH NEP-2020	53
15	ANALYSIS OF INDIAN NATIONAL EDUCATION POLICY- 2020	56
16	CHALLENGES AND OPPORTUNITIES OF NEW EDUCATION POLICY IN HIGHER EDUCATION	59
17	THE STUDY OF NEW EDUCATION POLICY 2020	62
18	INDIAN CULTURE, SIGNIFICANCE OF GEOGRAPHY ON INDIAN CULTURE	66
19	कामकाजी महिलाओं की समस्याएं और उनके परिणाम	70
✓ 20	आंगनवाडी कार्यकर्ता : एक अध्ययन शिरूर तालुका संदर्भ में	74

आंगणवाडी कार्यकर्ता : एक अध्ययन शिरूर तालुका संदर्भ में

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सारांश:

आज देश में विविध योजनाएँ, सुविधाएँ होने पर भी माता और बालमृत्यु प्रमाण कुछ अंश में दिखायी देता है। आज भी समाज का महिलाओं के प्रति दृष्टीकोण, नोकरी की जगह होनेवाला अन्याय, कौटुंबिक प्रश्न, उसका मानसिक संघर्ष ऐसी कई समस्याओं का सामना करना पड़ता है। 'आंगणवाडी' सेविकाओं को सबसे पहले एक महिला की भूमिका निभाना पड़ती है। जहाँ कहीं 'महिला' शब्द का प्रयोग होता है वहाँ उन्हें समस्याओं का सामना करना पड़ता है। ग्रामिण क्षेत्र की जरूरतमंद महिलाएँ, तलाक पिडीत, विधवा महिलाएँ, अनाथ महिलाएँ आदि महिलाओं को शिक्षा देकर तो कभी कभी उन्हें बिना प्रशिक्षण के आंगणवाडी में अपना कार्य करती है। काम करते सेविकाओं को आर्थिक तनखाह, सामाजिक वातावरण, असुरक्षितता, स्वास्थ्य संबंधी समस्याएँ, उनका परिक्षमिक भत्ता, महागाई भत्ता, सेवानिवृत्ति संबंधी फायदे, तंत्रज्ञान के युग में आंगणवाडी को मिलनेवाली सुविधाओं को आभाव ऐसी अलग-अलग समस्याओं का सामना करना पड़ता है। उन्हें शासकिय कर्मचारियों का दर्ज नहीं मिल पाता। आंगणवाडी योजनाओं के माध्यम से सेविकाओं को समाज की सभी महिलाओं को स्वास्थ्य एवं पोषण संबंधी प्रशिक्षण देकर जागृत करने का काम आंगणवाडी के माध्यम से किया जाता है। यह काम करते समय सेविकाओं को आंगणवाडी से संबंधित अनेक समस्याओं का सामना करना पड़ता है उसी को प्रस्तुत करने का काम इस अध्ययन में किया गया

परिचय :

भारत आशिया खंड में एक प्रगतिशील राष्ट्र है। इसमें कुछ राज्यों का शिक्षा का घटता स्तर और बेरोजगारों की संख्या का प्रमाण दिखायी देता है। प्राचीन काल में शिक्षा, स्वास्थ्य, खानपान की सुविधाएँ अधिक मात्रा में न होने से समाज में उदासीनता थी। लेकिन धीरे-धीरे समाज में सामाजिक, आर्थिक, सांस्कृतिक, परिवर्तन आने से देश में बदलाव होने लगा, देश प्रगतिशीलता की ओर बढ़ने लगा। अठारहवीं और उन्नीसवीं शताब्दी तक देश में बहुत से कई महत्वपूर्ण परिवर्तन हुए, औद्योगिकीकरण में क्रांति हुयी, देश में अलग-अलग संगठनों का गठन किया गया। द्वितीय विश्व युद्ध के बाद विश्व स्वास्थ्य संगठन की स्थापना हुई, उसका मुख्य उद्देश्य देश की माताओं और बच्चों की समस्याओं को प्राथमिकता देकर सभी मानव को स्वास्थ्य संबंधी समस्याओं के प्रति जागरूक कर विविध रोगों से बचाने का प्रयास किया है।

भारत सरकार की लोकतांत्रिक प्रणाली ने सभी के लिए विकास के समान अवसरों पर अधिक बल दिया है। देश में जन्म लेने वाले हर बच्चों को जीने का अधिकार है, इसलिए उसकी आवश्यक जरूरतों के लिए प्रयास और सहयोग की आवश्यकता महसूस की जाती है। हर परिवार में बच्चों और माताओं के समग्र विकास के लिए "एकात्मिक बाल विकास योजना" की स्थापना की गई ताकि सभी की क्षमताओं और बुद्धि का पुरा उपयोग किया जाए, जिससे भारत का राष्ट्रीय स्तर पर महत्व अधिक बढ़ सकता है। 'एकात्मिक बाल विकास योजना' देश के हर बच्चों को सुविधाएँ प्रदान करनेवाली शासन स्तर पर चलनेवाली एक केंद्रीकृत संगठित व्यवस्था है। यह योजना सन् 1975 में शुरू की गई थी। यह योजना शुरू होने से पहले बच्चों की देखभाल तथा उनका पालन-पोषण पर ज्यादा बल नहीं दिया गया था। लेकिन बच्चों का समग्र विकास कैसे प्राप्त किया जाए इस पर अधिक बल दिया गया। देश का हर बच्चा भारत का भविष्य है इसलिए उनका समग्र विकास होना देश के लिए गौरवपूर्ण बात है। वह देश के विकास में महत्वपूर्ण भूमिका निभाते है। इसलिए 'एकात्मिक बाल विकास योजना' का आरंभ कर आंगणवाडीयों के माध्यम से शिक्षा का विकास किया गया।

बालकों का शिक्षा का स्तर बढ़ाने के लिए 'ताराबाई मोडक' का योगदान महत्वपूर्ण रहा है। उनके साथ 'अनुताई वाघ' ने भी 'आंगणवाडी' के रूप में छोटा सा पौधा लगाकर उसका विकास तथा उसके संरक्षण का कार्य किया है। इस

योजना के माध्यम से उन्होंने आंगणवाड़ी में बच्चों की अवधारणा, विकास और घर के आंगन में खिलते फूलों की संकल्पना एक साथ देखी है। 'एकात्मिक बाल विकास योजना' मुख्यतः अनुसूचित जाति-जमाति, भूमिहीन किसान, अल्पसंख्यांक, गरिबी रेखा के नीचे आनेवाले परिवार, रोजगार हमीपर काम करनेवाले परिवार और बच्चों तथा अल्पसंख्यांक व्यक्तियों के लिए यह योजना काम करती है। जिस समाज में लोगों का उत्पन्न अर्थात् मात्रा में है उसमें वह अपनी आवश्यक जरूरतों को पूरा नहीं कर सकते उन्हें पेटभर खाना बहुत मुश्किल से मिलता है। अपने तथा अपने परिवार के स्वास्थ्य संबंधी अज्ञान अंधश्रद्धा, शिशुओं के मृत्यु का प्रमाण तथा कुपोषण का प्रमाण अधिक दिखायी देता है। उनमें माताओं तथा बच्चों के स्वास्थ्य संबंधी समस्याओं का बढ़ता स्तर देखकर केंद्र सरकार की तरफ से 'आंगणवाड़ी' जैसी योजना को शुरू किया गया। केंद्र सरकार का उद्देश्य आंगणवाड़ी जैसे प्रकल्प को मान्यता देकर देश की माताएँ तथा बच्चों का भविष्य सफल बनाना ही है। वहीं भविष्य की नींव रखते हैं। इसलिए केंद्र सरकार की तरफ से राष्ट्रीय धोरण बनाते समय बच्चों के भविष्य पर अधिक बल दिया है। बच्चों में पोषण, स्वास्थ्य, शारिरीक क्षमता, मानसिक, भावनात्मक, नैतिकता आदी। उसका विकास एवं भविष्य उज्वल बनाने के लिए उनके संगोपन पर लक्ष केंद्रित किया गया। उनकी शिक्षा का स्तर बढ़ाने के लिए महत्व दिया गया है। बच्चों के विकास पर ही राष्ट्र का विकास निर्भर करता है। इस तरह से बच्चों का संगोपन उनका पालन-पोषण करने के लिए आंगणवाड़ीयों की आवश्यकता दिखायी देती है।

आंगणवाड़ी का इतिहास :

'आंगणवाड़ी' की संकल्पना भारत में 'श्रीमती ताराबाई मोडक' और 'श्री गिजु भाई बंधेका'ने शुरू की। 'एकात्मिक बाल विकास योजना' सन् 1975 में शुरू हुई। सर्वप्रथम आंगणवाड़ी की शुरूवात 'बोर्डी' (तहसील-डहाणु जिला-ठाणे) यहाँ शुरू हुई। 'ताराबाई मोडक' ने खुद ग्रामिण क्षेत्र में रहकर पूर्व प्राथमिक शिक्षा की स्थापना की। उसके साथ ही उन्होंने 'नूतन बाल शिक्षण' संघ की भी स्थापना की। ग्रामिण क्षेत्र में बच्चों को शिक्षा के लिए जगह की सुविधा नहीं थी, तब उन्होंने अपने घर के आंगन में ही पढ़ाना शुरू किया, जिसे बाद में 'आंगणवाड़ी' नाम से जाना जाने लगा। उस समय ग्रामिण क्षेत्र में आर्थिक परिस्थिति के कारण लोगों ने शिक्षा के प्रति अज्ञान, स्वास्थ्य को लेकर जागरूकता का अभाव था। इन समस्याओं के कारण परिवार को भरपेट खाना भी मिलना मुश्किल था। ऐसी स्थिति में उन्हें आर्थिक, सामाजिक तथा आरोग्य विषयक प्रश्नों का सामना करना पड़ रहा था उस समय 'ताराबाई मोडक' और 'अनुताई बाघ' ने माताओं तथा बच्चों की जरूरतों को देखकर 'आंगणवाड़ी' संकल्पना का बीजारोपण कर वह आस्तित्व में आने लगी। बच्चे तो स्कूल नहीं आते, लेकिन स्कूल ही बच्चों तक पहुँचा कर शिक्षा के प्रति जागरूक करे, उन्हें शिक्षा दें उसके साथ समाज को विभिन्न योजनाओं के प्रति जागरूक कर उनके अलग-अलग समस्याओं के प्रति अवगत करने का कार्य किया जाने लगा।

मुख्य रूप से 'आंगणवाड़ी' में 0 से लेकर 06 वर्ष की आयु के बच्चों, गर्भवती माताएँ, किशोरियों को प्राथमिकता दी गई है। उनकी अलग-अलग समस्याओं को जानकर उनका निराकरण करने का कार्य इसके माध्यम से किया जाता है।

सभी बातों को ध्यान में रखकर केंद्र सरकार ने 'महिला एवं बालकल्याण' जैसी योजनाओं के माध्यम से विभिन्न योजना तैयार की गई। इस योजना की रूपरेखा 'पंचवी पंचवार्षिक योजना' में की गई। उस परियोजना को ही 'एकात्मिक बाल विकास' परियोजना कहा जाता है। आंगणवाड़ी केंद्रों की स्थापना के लिए सामान्य दिशा निर्देश जनसंख्या मानको पर आधारी है। आम तौर पर ग्रामिण क्षेत्र में 700 जनसंख्या पर एक आंगणवाड़ी खोली जा सकती है। और शहरी क्षेत्रों में 1000 जनसंख्या पर एक आंगणवाड़ी केंद्र स्थापित किया जाता है। इसके अलावा दूरदराज और कम आबादी वाले क्षेत्रों में लघु आंगणवाड़ी केंद्रों की स्थापना का भी प्रावधान है। इन केंद्रों के सुगम संचालन और देखरेख के लिए प्रत्येक केंद्र में एक आंगणवाड़ी कार्यकर्ता की नियुक्ति की जाती है।

साहित्य की समीक्षा :

प्रस्तुत विषय पर अध्ययन करते समय इस विषय से संबंधित हुए संशोधन साहित्य का अवलोकन किया गया है। उस शोध का महत्व क्या है, उसमें कौनसी पद्धति का प्रयोग किया गया, संशोधन करते समय कौन-कौनसी साधनों को

चित्रित किया गया है और उससे निकलने वाले निष्कर्षों का अध्ययन किया जाएगा। प्रस्तुत अध्ययन करते समय कित्ताव, विशेषांक, पत्र-पत्रिकाओं में संबंधित लेख आदि का अनुसंधान के लिए अध्ययन किया जाएगा। 'कुमारी मेधा मधुकर बालचाले' ने सन् 1991 में 'भारतातील संबंधित बाल विकास सेवा योजना' इस विषय पर अपना संशोधन कार्य किया है। उनके अध्ययन में शहरी क्षेत्र में बच्चों के विकास के लिए भोजनखाद्य अलग-अलग ठेकेदारों के माध्यम से प्रदान किया जाता है। लेकिन उनके द्वारा दिया गया खाद्यान्न की खराब गुणवत्ता के कारण वह खाने लायक

'कुमारी ललिता पाटील' ने सन् 1994-95 में 'औरंगाबाद शहरातील बालवाडी शिक्षिकांच्या समस्यांचा अभ्यास' इस विषय को लेकर अध्ययन किया है। उन्होंने अपने संशोधन में अध्ययन करने पर बताया कि सेविकाओं की समस्या अभी उत्पन्न होती है जब बच्चों कुपोषित होते हैं वह उन्हें ठीक ढंग से पोषण एवं शिक्षा नहीं दे पाती उस समय बच्चे के माता-पिता से सहयोग की अपेक्षा की जाती है। उसके साथ ही आंगणवाडी कार्यकर्ता को काम का आर्थिक मुवावजा कम मिलने से उनमें असंतुष्टता दिखायी देती है।

नहीं होता इसलिए ठेकेदारों द्वारा की गई व्यवस्था अकार्यक्षम दिखायी देती है उसका बच्चों के विकास पर असर दिखायी देता है। इस व्यवस्था को चित्रित करने का काम अध्ययन में किया गया है।

'हिमंत बोरगोहेन' (डिब्रुगड विश्वविद्यालय डिब्रुगड, असम) में सन् 2018 में किया गया संशोधन 'आंगणवाडी कार्यकर्ता: एक अध्ययन शिवसागर जिला संदर्भ' इस विषय को लेकर अध्ययन किया गया है। इसमें उन्होंने आंगणवाडी कार्यकर्ता ग्रामिण, शहरी तथा झुग्गी वस्तियों में जाकर अपनी महत्वपूर्ण भूमिका निभाते हुए उन्हें आनेवाली समस्याओं का अध्ययन प्रस्तुत करने का काम इस संशोधन द्वारा किया गया है।

इस तरह से इससे संबंधित अलग-अलग संशोधन छात्राओं ने आंगणवाडी के संदर्भ में अपने विचारों को प्रस्तुत करने का काम किया है।

अध्ययन का उद्देश्य

1. आंगणवाडी सेविकाओं की सामाजिक, आर्थिक, शैक्षणिक, राजनितिकपृष्ठभूमि का अध्ययन करना।
2. आंगणवाडी सेविकाओं के कार्यों को विस्तार से प्रस्तुत करना।
3. आंगणवाडी सेविकाओं की पोषण आहार वितरण संबंधित भूमिका का अध्ययन करना।
4. आंगणवाडी सेविकाओं को स्थायी स्तर पर आनेवाली समस्याओं का अध्ययन करना।
5. आंगणवाडी सेविकाओं को ग्रामिण क्षेत्र में आनेवाली समस्याओं का अध्ययन करना।
6. आंगणवाडी सेविकाओं को मिलनेवाली सरकारी सुविधाएँ, लाभ का अध्ययन करना।
7. आंगणवाडी सेविकाओं को मिलनेवाले अपुरे मासिक वेतन और सरकारी सुविधाएँ एवंमलाभ की समस्या पर अध्ययन करना।

अध्ययन की धारणाएँ :

- शिरूर तालुका में आंगणवाडी कार्यकर्ताओं की विभिन्न समस्याएँ हैं।
- आंगणवाडी कार्यकर्ताओंकी विभिन्न समस्याएँ उनके कार्य को प्रभावित करती है।
- आंगणवाडी कार्यकर्ताओं को मिलनेवाला वेतन अपर्याप्त है।
- बालकों में अच्छी आदतों का विकास और भाषाई विकास पर ध्यान देना जरूरी है।
- अधिकतर डिजिटल आंगणवाडीया नहीं दिखाई दि।
- आंगणवाडी में बालको को सामाजिक समायोजन की शिक्षा मिलनी चाहिए।

विषय की सिमा :

इस अध्ययन में आंगणवाडी संबंधित संशोधन का क्षेत्र तक ही सिमित है। इसके लिए आंगणवाडी के काम काज का अध्ययन तथा आंगणवाडी सेविकाओं और की सामाजिक, आर्थिक, पारिवारीक, कार्यालय में आनेवाली विभिन्न

समस्याओं का अध्ययन किया गया। इस अनुसंधान में शिरूर तालुका के तहत सध्य स्थित १९९ आंगणवाडी में कार्यरत सेविकाओं में से ५० सेविकाओं का अध्ययन प्रस्तुत अनुसंधान में किया गया।

अनुसंधान की पद्धति :

अनुसंधान का अध्ययन करते समय प्राथमिक तथा द्वितीय जानकारी को प्रस्तुत किया गया। द्वितीय जानकारी प्राप्त करने के लिए प्राथमिक स्वास्थ्य केंद्र शिरूर कसार तालुक शिरूर, जिला बीड 'एकात्मिक बाल विकास केंद्र, बीड,' बाल विकास प्रकल्प और उसमें समय-समय पर प्रसिद्ध होनेवाली जानकारी के तहत द्वितीय जानकारी को संकलित किया गया। प्राथमिक जानकारी प्राप्त करते समय शिरूर तालुका स्थित कुल १९९ आंगणवाडी में से स्तरीकृत, यादृच्छिक नमुना निवड के तहत ५० आंगणवाडी सेविकाओं का चयन किया गया और उनका साक्षात्कार आधारित प्रश्नावली और उनके अवलोकन के माध्यम से एक जगह करने का काम किया गया। इस तरह से इस अनुसंधान में उपरोक्त विषय का अध्ययन किया गया।

अध्ययन का वर्गीकरण और विश्लेषण :

प्रस्तुत अध्ययन में तथ्यों का वर्गीकरण एवं विश्लेषण संकलन किये प्राथमिक एवं द्वितीय जानकारी का विश्लेषण, प्रस्तुतिकरण संख्याशास्त्रीय विश्लेषण प्रतिशत के आधारपर किया गया। इस जानकारी का विश्लेषण करने के बाद निष्कर्ष और शिफारिशों को प्रस्तुत किया गया। अध्ययन में तथ्यों का संकलन और वर्गीकरण करने के लिए प्रश्नावली एवं साक्षात्कार विधी, अवलोकन अनुसूची का प्रयोग किया गया।

1. ६०% आंगणवाडियों में स्वच्छ पेयजल की व्यवस्था नहीं है। यह पाया गया।
2. ७०% आंगणवाडियों में आंगणवाडी में आने वाले कच्चे राशन को रखने की व्यवस्था नहीं है, यह पाया गया।
3. 50 फीसदी आंगणवाडी किराए के कमरों में भरी पड़ी हैं यह पाया गया
4. ८०% आंगणवाडी में साफसफाई और स्वच्छता गृह की व्यवस्था नहीं है। यह पाया गया।
5. 90 प्रतिशत आंगणवाडी कार्यकर्ताओं के पास मोबाइल फोन नहीं है यह पाया गया।
6. अपर्याप्त मासिक वेतन के कारण 100% महिलाओं को कई वित्तीय समस्याओं का सामना करना पड़ रहा है यह पाया गया।
7. शिरूर तालुका में विभिन्न आंगणवाडियों का सर्वेक्षण में पाया गया कि ८०% आंगणवाडी डिजिटल नहीं हैं। यह पाया गया।

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JHUMPA LAHIRI'S *A TEMPORARY MATTER*: AN ANALYTICAL STUDY

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Abstract:

The aim of present research is to study the present research paper from thematic point of view. Jhumpa Lahiri's *Interpreter of Maladies* is a striking amalgamation of short stories. It investigates the diverse short stories with dissimilar themes like idea of the self-identity, immigration; cultural conflict etc. In the course of journey, the character seems to see his or her position in the society. In 1999, she published *Interpreter of Maladies*. It is her first work of collection of short stories. The book was so much appreciated by the readers. 20 million copies of *Interpreter of Maladies* were sold. It was given a very prominent Pulitzer Prize. In addition to this; it became a *The New Yorker's* Best Debut of the Year and also was on Oprah Winfrey's Top Ten Book. *The Namesake* and *Unaccustomed Earth*, these two novels also became very popular. *The Namesake* was chosen for making film. *Interpreter of Maladies* is written on Jhumpa Lahiri's, her family experience and Indian immigrant friends.

Key Words: Immigrant, identity and misery

Introduction:

Nilanjana Sudheshna Lahiri was born on 11th July 1967, in London. Basically her parents were Indians from Kolkata. At her age of three, her parents shifted to the United States for work. It is commendable to mention that she achieved three Master's degrees from Boston University. She has received doctorate in Renaissance studies. *A Temporary Matter* is her first literary book. *A Temporary Matter* "was originally published in the *New Yorker* in April 1998 and is the first story in Jhumpa Lahiri's debut collection, *Interpreter of Maladies* (1999)". (<https://www.encyclopedia.com>) The story deals with her own experience of her childhood. The dead child mentioned in the book is of a Bengali couple, friend of her parents. The story is described from the third person narrative. Jhumpa Lahiri is one of the reputed writers who focused her concentration especially on immigrant problems, quest for identity, misery and alienation. After reading the works of Lahiri one can come to the conclusion that she put many questions unanswered. Most of the times, it is observed that it is duty of the readers to imagine. Like many obscure writers, one may face many interrogations at last. Ambiguity is one of the prominent features of her writings.

A Temporary Matter is a short story. Many questions arise in the mind of the readers while reading the novel. In this short story, the central characters are seen struggling on the issue of identities. The *Temporary Matter* is a touching story of Shukumar and Shobha. This couple suffers due to the misfortune of a stillborn child. This mishap leads a lot of troubles in the life of this couple. It leads the problem of misery and grief in the married life. This is a turning point in the life of couple. The two protagonists Shobha and Shukumar are the offspring of the Indian Immigrants who came and settled in America long time ago. Shobha is working as a proofreader and Shukumar is student and preparing a dissertation on Agrarian revolts in India. Both of them are acquainted with India as they have living experience in India. Almost after six months of stillbirth of first child of this couple, they never had seen making reconciliation with each other on the matter of this mishap. On the other hand, they kept a distance from the world and themselves too. After the time interval, they are seen to come on the matter



of misery. This particular mishap in their life affected immensely on their life. It affects on their communication of each other and on the relation of husband - wife. Shukumar prefers to live in the house and is going aloof from the external world. He even for the daily needs denies going outside. His interest was seen lost in everything. He used to sit before computer and pretending that he is working on his dissertation. He prepares food for him and Shobha. He deliberately kept his computer in the room which was arranged for nursery for their child as he was aware that Shobha will stay away from that place. Shobha also avoids and prefers to remain outside the house as much as possible. All this has an impact on their relationship. The behavior of Shobha was changed. Prior to this incident, she was a perfect housewife as she looked after the whole grocery and its stocking.

Now the association between them is merely an adjustment. Though they breathe under the similar roof they appear to be ignorant to each other. Shukumar memorizes the first meeting with Shobha. At that time, they were infatuated with each other, 'He remembered their first meals there, when they were so thrilled to be married, to be living together in the same house at last, that they would just reach for each other foolishly more eager to make love than to eat.' (Lahiri, p.10) After the incident this couple prefers to stay apart from each other. The same house which was taken care by Shobha now she is treating like a hotel. Theirs is a three bedroom house but they use to sit separately. Only as a part of obligation, Shobha comes before Shukumar to say goodnight is also not liked by him. They are tackling this particular situation in their own way. They are living in the house just as a couple but there is no sharing of anything among them.

One day the electricity department declares that there will be power cut for five days for repairing the lines that cut down during snowstorm changed the whole situation. On that particular night Shukumar makes dinner and finishes the work of sticking the birthday candles and making preparation during night, Shobha started to weep while taking dinner as she reminded the rice ceremony of a child. Still they feel uneasy to talk with each other. She imagines 'Their baby would never have a rice ceremony even though Shoba had already made the guest list, and decided on which of her first taste of solid food, at six months if it was a boy seven if it was a girl.' (Ibid, p.11) To come out of this, Shobha proposes an idea of telling each other's secrets which were yet not shared by them. She started to say that when she visited his apartment first time, she had looked whether he has written her name in the address book. The next night they were seen much eager and easy to start with the communication. Shukumar was worried and scared and thinking in a very different manner. Shukumar then tells about the day they had dinner at a restaurant and he forgot to tip the waiter as he was lost in thought that he might marry Shoba. So, he later came back all the way back to the restaurant just to leave a tip for the waiter. As they have started to communicate with each other, the next night both of them seem eager and much comfortable to start their night together. Shukumar is afraid that she may reveal something like she's had an affair or share her dislike of him for still being a student at the age of thirty five or hold responsible that he was not there when she lost the child. Surprisingly Shobha told Shukumar that she told lies to him when his mother had visited and she remained late out with Gillean, her girlfriend for a drink. Shukumar reveals the secret that he cheated Oriental Civilization exam in college.

In the course of time, during the blackout night they come very much close to each other and open the things before each other which they had never exposed. They started to love each other with more passion. With passing every day, they share many things to each other by coming closer to each other. On the fourth day Shobha spoke that she has found a new apartment on Beacon Hill and wanted to live there alone for some time. Further she clears that nobody is responsible for the death of their child. Shukumar suddenly comes to know the policy of Shobha behind all this and the game played during the



power cut duration. At her decision of living alone, he for some time becomes comforted but shocked due to this plan. At this time, Shukumar responds to shobha's announcement with one last secret, the sex of their baby. He tells Shobha the baby was a boy and describes his appearance. On hearing all this shobha became disappointed. This was kept secret because he loved her very much. At this moment, Shobha also comes to know that, her husband has taken son in his hand before he was cremated and in this way the lost faith was restored. All these things bring them together in a flood of tears.

Conclusion:

It is observed that the works of Jhumpha Lahiri provoke the readers to think and reach to the conclusion. That is the reason why one should read the short stories actively, as ambiguity is also a part of her works. Sometimes the reader comes to the feeling of certainty and suddenly becomes uncertain. Both the protagonists in the story are shown physically and mentally detached from the society. The response to Lahiri's Interpreter of Maladies has been immensely positive. Michiko Kakutani of the New York Times appreciates Lahiri for her writing manner as "uncommon elegance and poise". (Kakutani, 1999) In his review in The New York Times Caleb Crain says: "She breathes unpredictable life into the page, and the reader finishes each story reseduced, wishing he could spend a whole novel with its characters. There is nothing accidental about her success; her plots are as elegantly constructed as a fine proof in mathematics." (Crain, 1999)

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PORTRAYAL OF ROSIE IN THE GUIDE: A CRITICAL STUDY

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Abstract:

R.K. Narayan is one of the reputed names in the field of Indian English fiction. He has depicted a fictional place called Malgudi in the novel. The second important protagonist in the novel is Rosie. She is shown a typical ambitious Indian modern woman. This present research paper is going to observe the personality of Rosie and the propagation of her character in the novel. Sometimes the feeling that she is very much different from any Indian woman arises in the mind of the readers. Although, the desires are seen in her character are only of Indian woman. The Guide is the best example of representing Indian culture and tradition. He has depicted typical Indian characters to describe the Indian culture. There are three important characters in the novel; they are Raju, Rosie and Marco. The Indian tradition is well revealed in the novel. The village described in the novel shows poverty, ignorance and illiteracy.

Key words: Woman, culture, Indian, dance

Introduction:

The Guide is a very famous novel of R.K. Narayan. He was awarded the Sahitya Akademi Award in 1960 for this novel. It is his mature piece of work and can be considered a masterpiece. Rosie is the central female character in the novel. From the name Rosie, one may feel that she is not Indian or she must belong to the culture other than Hindu but in reality she is an Indian girl. She also loves dance and herself is a Bharatnatyam dancer. Marco Polo is her husband. He has passionate love to study ancient and remote caves and temples. In doing this he totally ignores the feelings of his wife. He never cares for his wife. The likings of this couple are extremely different. Rosie's love for dance has supreme position in her life. On the other hand, Marco hates even the word dance. He calls it "street acrobatics" (Narayan: 1958, p.147). According to him dance is not a part of art. Once she asks Raju to show a king cobra to her as she wanted to enjoy its dance, Marco makes a fun of this and answers her like "your interests are morbid." (Ibid, p. 64). It is not liked by Rosie. Her resentment against the habits of her husband is seen in the statement that she likes everything except "cold, old stone walls" (Ibid, p. 83) from this, it is observed that these two creatures are not made for each other. There are the reasons why she is not happy with married life. These are two contrasting figures who always seen quarrelling with each other. Rosie is an artist; she is born dancer on the other hand Marco didn't like even the mentioning the word dance. Marco's hate and from other side the sympathetic words of Raju brings Raju and Rosie much closer. The sexual relationship between Raju and Rosie is neither the Rosie's immorality nor any such tendencies but it was mere a consequence of circumstance. Marco's unnoticing behavior even for her inner desires and Raju's skill to trap her in his net, all this brings Rosie close to Raju. Raju is such a clever man who easily knows the weaknesses of Rosie and start to win the heart of Rosie. He repeatedly assures Rosie that she is very nice dancer and one day will become a famous dancer. These appreciating words were enough to change the mindset of disappointed Rosie. As a result, she very easily becomes victim in the trap of cunning Raju. Rosie in a way does not know much except the skills of dancing and thinks that Raju will change her life. Basically Rosie is very good woman and she has a respect for Marco in her heart. She suddenly goes deep in thought when Raju starts love making with her. She even confesses that her husband has provided every comfort to her in the hotel. She even says at the moment to Raju, "Is this right what I am doing? After all, he has been so good to me, given me comfort and freedom. Whose husband in the world would let his wife go and live in a hotel by herself a hundred miles away." (Ibid, p.120) Different angle of her character is seen when after repeated questions by Marco, she confesses that she has extra marital affair with Raju. It shows simplicity in her temperament. The result of this is the breakdown of their relationship of husband and wife. She feels regretful for her fault and also assured him of giving up her liking of dance forever and will be faithful to him in future. She then pursues Marco everywhere for many days though there is no discussion in between them. He became too much angry on Rosie and not ready to forgive Rosie. At last Marco leaves her alone at the



station saying that he has only one ticket for Madras. The condition of Rosie was piteous at this time. She tries everything to regain the compassion of Marco but fails at every effort.

In spite of this trauma in the life, like other ordinary girl she does not stop. She is self confident. She was born dancer. She started her thorough rehearsals of dance in the hotel at Malgudi. Even in the house of Raju, she does not stop this hard rehearsal of dance. She changed her name Rosie and puts other name Nalini and started to perform the program of dance in the different parts of India. As a result she earns a lot of money which was managed by Raju alone. Along with the top skills of dancing, Rosie is a very simple, modest and behaves according to the need of the time. She is always ready to sweep the house and clean the utensils after her dancing hours. When Raju's mother left the house she never feels to assign someone for the preparation of the food. She herself prepares food for Raju and herself.

One day when Rosie comes to know the real nature of Raju she became very much disappointed. The relation comes at the point of breaking condition. She comes to know the tricks played by Raju. Rosie is totally depressed with him because of his deceptive taken steps of exploiting all her money and copied her signature on a official paper sent by Marco for making free the jewellery box which was kept in reserve in the bank under their common charge. In spite of these Raju's tricks, she does not cease to help him. She keeps continue her dancing performances to earn money for the fees of lawyer. Once Raju was imprisoned in jail, she settles in Madras and still keeps the performances continued in the different parts. It shows she knows how to adjust as adaptability is one of her features of personality. The lizard has a feature of Camouflage. It changes color according to the external surrounding, in the same way she also knows how to cope up with situation.

Even though she seems to be very simple and belongs to Devdasi background she was post graduate in Economics. In those days, this Devdasi family was considered and viewed as low class family. It was not easy on her part. As far as the social background is concerned, Krishna Sen comments that- "Under no circumstances except as a temple dancer who has gained an entry into conventional social life, could there have been Rosie's unusual blend of rare independence and creativity with deep conservation and veneration for tradition." (Sen: 2006, p. 60) Her eager to learn Sanskrit shows that she wants to be knowledgeable. She has read the Bharat Muni's Natya Shastra. She also married to a clever man Marco. Her husband was against her skills of dancing. She does not like the insult done by Marco regarding her skill. It is seen in these lines. "An acrobat on a trapeze goes on doing the same thing all his life; well your dance is like that. What is there intellect or creative in it? You repeat your tricks all your life. We watch a monkey perform not because it is artistic but because it is a monkey that is doing it." (Opp. Cite 1958, p.148). Marco never sees Rosie from humanitarian point of view. He never cares the likings and disliking of Rosie. He always was busy with his work related to sculpture. Even small pleasures can satisfy her. Raju speaks that she wishes to have enjoyment in the small things like "She liked to loaf in the market, eat in a crowded hotel, wander about, see a cinema-these common pleasures seemed to have been beyond her reach all these days." (Ibid, p. 84) Obviously the married life of Rosie breaks. In the words of Som Dev "If Rosie is driven to the arms of a stranger, it is partly not her fault. Had he considered the basic needs of the woman he takes for a wife. He has offered insult to the womanhood and in turn womanhood in Rosie raise its hood to leave fangs marks on him." (Dev 1982, p. 78)

Conclusion:

In this way, Rosie is a very strong character portrayed by R.K.Narayan. She knows how to face difficulties in the life. She is very clever to know the man around her is cunning and exploiting her. She is an artist. She is a good dancer. She forsakes everything but still she was stick and remains loyal to her dance. She was successful in creating her own identity. Hard work is also a feature of her personality. She can be compared to a modern woman of this time who instead of skills has respect for tradition. She is similar to a woman that gives equal value to work and family. She is also similar to a woman who doesn't hesitate to break all the customs for her own progress.



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महाराष्ट्रातील शेतकरी व कामगार चळवळ योगदान : एक अभ्यास

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प्रस्तावना :

भारत हा कृषिप्रधान देश आहे. कोरडवाहू शेती, अन्नधान्याची तूट, शेतीची उत्पादकता, राष्ट्रीय सरासरीपेक्षा कमी तेल बियाण्याच्या उत्पादनाची पीछेहाट, उसाच्या उत्पादनात देशातील आघाडी, दूध उत्पादनात लक्षणीय वाढ असे महाराष्ट्राच्या शेतीचे संमिश्र स्वरूप आहे. महाराष्ट्राचे क्षेत्रफळ 37 हजार 690 चौरस कि.मी. असून शेतीतील एकूण लागवड क्षेत्र 204 लाख हेक्टर आहे. सिंचन लाभ क्षेत्र 13.1 लाख हेक्टर आहे दुबार पिके घेण्याच्या बाबतीत भारतात महाराष्ट्राचा 18 वा क्रमांक आहे. तापी, गंगा, गोदावरी, भीमा, कृष्णा या नद्यांच्या खोऱ्यांचा प्रदेश शेतीचा मुख्य विभाग आहे. सातपुड्याच्या रांगा व पश्चिम घाटाचे क्षेत्र शेतीच्या सुमारे 18 टक्के आहे व तेथील शेतीवर डोंगराळ भागामुळे मर्यादा पडल्या आहेत. असे असले तरी शेती विकासास निश्चित वाव असल्याचे जाणवते. शेतीच्या विकासाचे दोन प्रकारे विचार करता येतो. संस्थात्मक सुधारणा अनुषंगाने जमीन कसणारा शेतकरी, जमीन मालक व शासन यांच्यात सुसंवाद साधणे, जमीन कसणाऱ्या कुळाची शेतकऱ्यांची पिळवणूक थांबवणे, विकास कार्यक्रम तळाच्या शेतकऱ्यापर्यंत येणे. जमीन सुधारणाविषयक कायद्याची नीट अंमलबजावणी करणे. या पद्धतीने शेती विकासाला चालना देणे, ब्रिटिश काळात महाराष्ट्रात रयतवारी पद्धत होती तिच्यात काही दोष आहे. जमिनीचा लहान तुकड्यात वाटणी जबर खंड व त्याच्या हक्काची अनिश्चितता इंची अल्प सुधारणा इत्यादी मुंबई राज्यात 1939 आली. शेती सुधारणेचे कायदे झाले. स्वातंत्र्यानंतर 1948, 1957, 1962, 1975 यावर्षी आणखी कायदे केले गेले. त्यात जमीन कसणाऱ्याची मालकी जमीन धारणेची समानता जमिनीचे विभाजन थांब कमाल जमीन धारणा कायद्याची अंमलबजावणी इत्यादीचा समावेश आहे बारा महिने ओलिताची जमीनधारणा 7.28 हेक्टर तर कोरडवाहू ची 21.85 हेक्टर ठरविण्यात आली 2.14 हेक्टर जमीन भूमिहीनांना वाटण्यात आली शेती महामंडळास 34.5 हजार हेक्टर जमीन ऊस लागवडीसाठी देण्यात आली दुसरा प्रकार म्हणजे तांत्रिक सुधारणा होत यात विस्तारित शेती हाताची असलेल्या क्षेत्रात सुधारित तंत्र अवजार यंत्रे सुधारित बी बियाणे खते कीटकनाशके प्राप्त पाणीपुरवठा आधीचा समावेश होतो. महाराष्ट्रातील सामाजिक आणि राजकीय चळवळीचा अभ्यास हा बराच व्यापक विषय आहे. या विषयाची तोंडओळख करून घेणे एवढ्या मर्यादित असा आपण काही मोजक्या चळवळीचा विचार करणार आहोत. चळवळीचा परिचय करून घेण्यापूर्वी एक खुणगाठ मनाशी

बांधावी लागते ती ही की, सामाजिक आणि राजकीय चळवळी निखळ स्वरूपात स्वतंत्रपणे विचारात घेणे अशक्य आहे. अनेक वेळा असा फरक करणे हे अवघड असते म्हणून महाराष्ट्रात राज्यशासनाचा व त्यावर पडणाऱ्या चळवळीचा प्रभाव जास्त प्रमाणात आहे. आपण स्थूल रूपात याचा विचार धावता मागोवा घेणार आहोत. शासन व त्या अंतर्गत वावरणारा समाज, समाजाच्या उत्थानासाठी कार्यरत असणाऱ्या चळवळींना संघटक संघटित स्वरूप असते. काही प्रासंगिक चळवळींना असे संघटित स्वरूप नसते आपण मुख्यत्वे करून व्यापक व संघटित स्वरूप असणाऱ्या सामाजिक आणि राजकीय चळवळीचा विचार करू शकतो.

गृहितके :

- 1) शेतमालाला योग्य भाव मिळाला पाहिजे.
- 2) शेतमालाच्या किमती स्थिर असल्या पाहिजेत.
- 3) शेतमालाच्या मागणी व पुरवठा यात समन्वय असणे.
- 4) समाजातील दुर्बल घटकांना संरक्षण देणे.
- 5) स्वस्त वीज पुरवठा करणे.
- 6) कामगारांच्या दर्जाचा अभ्यास करणे.
- 7) कामगारांच्या श्रमाची किंमत करणे.

उद्दिष्टे :

- 1) कृषी क्षेत्रातील अंतर्गत उपलब्ध साधनसामुग्रीचा योग्य वापर करणे.
- 2) देशातील विविध भागातील किमतीतील तफावत दूर करणे.
- 3) वाहतूक व्यवस्थित सरलता निर्माण करणे.
- 4) शेतीला उद्योग मानून त्याप्रमाणे संरक्षण करणे.
- 5) शेतकऱ्यांचे जीवनमान उंचावणे.
- 6) कामगारांचे शोषण थांबविणे.
- 7) व्यवस्थापनात सहभाग वाढविला पाहिजे.

संशोधन पध्दती :

'महाराष्ट्रातील शेतकरी व कामगार चळवळीचे योगदान : एक अभ्यास' या विषयाचे संशोधन करित असताना वेगवेगळ्या सुंदर ग्रंथांचा म्हणजे दुय्यम साधनांचा वापर केलेला आहे. हे संशोधन करित असताना वर्णनात्मक संशोधन पध्दतीचा वापर केला आहे.

विश्लेषण :

महाराष्ट्रात शेतकरी चळवळीला चालना देण्याचे कार्य महात्मा फुले यांनी 1883 च्या सुमारास केले. त्यांनी शेतकऱ्यांचा आसूड नावाच्या पुस्तकेत शेतकऱ्यांच्या आर्थिक अवनतीचे विदारक चित्र रेखाटले. सावकार, जमीनदार वर्ग या काळी शेतकऱ्यांच्या माणूस शोषण करित होता. शेतकरी हा कर जातच जन्मत व मरत अशी फुल्यांनी शेतीला वैज्ञानिक व तांत्रिक आधार देऊन विकसित करण्याचे कल्पना मांडली. त्यांचा असा विश्वास होता की आधुनिक शेती केवळ हा ही शेतकऱ्यांची दैनाअवस्था आहे ती संपेल. महात्मा फुले वासुदेव बळवंत फडके यांनी शेतकऱ्यांना बंडास प्रवर्तक केले. त्यानंतर जवळजवळ 75 वर्षांचा कालखंड हा शेतकऱ्यांची

चळवळीच्या दृष्टीने अंधकारमय कालखंड आहे. महाराष्ट्रातील सर्वच पक्ष शेतकऱ्यांचा वारसा सांगतात. स्वातंत्र्यलढ्याच्या काळात या प्रश्नावर फारसा विचार होऊ शकला नाही. महाराष्ट्रातील कामगार चळवळीचा संपूर्ण भारताच्या कामगार चळवळीत अग्रस्थान आहे. कामगार चळवळीला जन्म देण्याचे काम सर्वप्रथम 1975 साली मुंबई नगरीने केले. मुंबईमधील कामगारांनी सोराबजी च्या नेतृत्वाखाली कामगारांच्या हितासाठी कायदा हवा या दृष्टीने चळवळ केली. गिरणी मालकांनी सरकारला हाताशी धरून हीच चळवळ मोडून काढली. 1891 नारायण मेघाजी लोखंडे यांनी बॉम्बे मेल हँड्स असोसिएशन या नावाची संस्था स्थापन केली. भारतातील कामगार संघटना चळवळीचा प्रारंभ येथूनच झाला, ही एक लोक कल्याणकारी संस्था होती. या काळात संघाच्या स्वरूपाची अँग्लो इंडियन नावाची संस्था होती. 1897 स्थापन झालेल्या या संघटनेचे नाव amalgamated society of Railway Severnt of India होते. एकमेकांना मदत करणाऱ्या विमा संस्थेसारखे तिचे कार्य सुरु होते. 1905 च्या बंगाल फाळणीमुळे चळवळीने कामगारांना संघटित होण्याची प्रेरणा दिली.

शेतकरी संघटना चळवळ श्री शरद जोशी यांनी निर्माण केली आहे. सन 1979-80 च्या मध्यात या दृष्टीने त्यांनी पाऊल उचलले. जोशी हे विदेशात नोकरी करीत होते ते आयएस दर्जाच्या मोठ्या पगाराची नोकरी सोडून महाराष्ट्रात येऊन खेड्यात कोरडवाहू शेती करू लागले. जवळपास 12 कोटी लोकसंख्येच्या महाराष्ट्रात शेती व्यवसाय करताना शेतीचे प्रश्न सरकार समजून घेत नाही हे त्यांच्या निदर्शनास आले. शेतकरी सर्व ऋतूत शेतावर राबतो त्याला सुट्टी नाही स्त्रियांना बाळंतपणाची सुट्टी नाही सर्व शहरी सुविधा पासून शेतकरी फार दूर आहे. तसेच त्याला सातत्याने निसर्गाचा प्रकोपास तोंड द्यावे लागते. वादळ पूर दुष्काळ अतिवृष्टी पिकावरील रोग अशा अनेक संकटांना त्याला सामोरे जावे लागते. यातून थोडासा बाहेर पडला तर शेतीमाल बाजारात आणला तर त्याला योग्य भाव मिळत नाही. सरकारी अधिकारी, शहरी व्यापारी परत त्यांच्या शोषणासाठी टपलेले असतात. शेतकऱ्यांशी संबंधित सर्व जी यंत्रणा भ्रष्ट झालेली आहे. गरीब अज्ञानी अशिक्षित शेतकऱ्यांचे काम होत नाही. या प्रश्नांना विचार करून शेतकऱ्यांच्या मालाला योग्य भाव मिळालाच पाहिजे. या एक कलमी कार्यक्रमाच्या आधारावर शेतकरी चळवळ शेतकरी संघटनेच्या नावाने सुरु केली. गेली मार्च 1981 मध्ये त्यांनी निपाणी येथे तंबाखू उत्पादक शेतकऱ्यांचे आंदोलन घडवून आणले. व्यापारी पडत्या भावाने तंबाखू खरेदी करतात तंबाखूच्या पिकासाठी लागणारे कर्ज व पत जीव्हीके साठी लागणारे कर्ज व्यापारी सावकार देतात व चक्रवाढ व्याजाने वसुली करतात या अन्यायाच्या परिमार्जनासाठी आंदोलन छेडले गेले यातून शेतकऱ्यांमध्ये आपल्या गणितीकेची जाणीव निर्माण झाली. 20 सप्टेंबर 1981 रोजी त्यांनी नाशिक विभागातील पिंपळगाव बसवंत येथे कांदा, ऊस आंदोलन घडवून आणले त्यावेळी कारखानदार आपला माल उत्पादित करतो त्यावेळी तो आपल्या मालाची किंमत ठरवून टाकतो. त्याच्या सारखा अधिकार शेतकऱ्यांला देखील असला पाहिजे. शेती व्यवसाय नेहमीच बड्यांचा राहिला आहे. या वेळी शासनाने ऊसाला तीनशे रुपये टन भावाने व कांदाला सत्तर रुपये क्विंटल भाव ठरवून दिला. उत्पादन खर्चाच्या तुलनेत हा भाव अत्यंत कमी होता. मजुरी, खते, औषधे हे खूप महाग असल्यामुळे या पिकांना रास्त भाव मिळालाच पाहिजे. त्यासाठीही आंदोलन झाले शासनाने गोळीबार, लाठीमार केला काही लोकांचा बळी गेला या आंदोलनामुळे मध्यवर्ती

शासनाला जाग आली काही प्रमाणात भाव वाढून देण्याचे मान्य करण्यात आले. त्यानंतर त्यांनी विदर्भ कापूस आंदोलन घडवून आणले कापडाच्या किमतीत सतत वाढ होत आहे, मात्र कपाशीचे भाव वाढत नव्हते. शासन इतर देशातून 900 रुपये किकंटल दराने कापसाची खरेदी करतेय मात्र येथील शेतकऱ्यांना 700 भाव देणे परवडत नाही असे म्हणत होते. या आंदोलनामुळे शासनाला कापसाच्या भावाचा विचार करणे भाग पडेल 1982 मध्ये त्यांनी दूध भात आंदोलन खानदेशात उभे केले.

शेतकरी संघटनेचे कार्य शेतकरी आंदोलनाचा मुख्य गाभा होत आहे. शेतमालाची रास्त किंमत ठरविणे अत्यंत गुंतागुंतीची आहे. उपलब्ध उत्पादन विकत घेण्यास शासन असमर्थ आहे उत्पादित मालाची साठवण प्रतवारी वाहतूक पॅकिंग विक्री निर्यात या संदर्भात सरकार समर्थ आहे त्यासाठी उत्पादन नियंत्रण करणे इष्ट ठरत नाही ग्राहक व शेतकरी यांचे हे तपासून त्यातून मार्ग काढणे आवश्यक आहे. यासाठी संघटनेने प्रयत्न राहणे आवश्यक आहे. अजूनही बड्या शेतकऱ्यांकडून लहान शेतकऱ्यांचे शोषण होते हे थांबणे गरजेचे आहे. एकंदरीत यासाठी आर्थिक धोरणाची दिशा बदलावी लागणार आहे. संघटनेच्या प्रयत्नामुळे शासनाच्या काही बाबतीत पुढाकार घेतलेले दिसते. कृषी संशोधनाची माहिती शेतकऱ्यांपर्यंत पोहोचण्याच्या कार्य कार्यक्रमाला चालना मिळाली आहे. त्या दृष्टीने प्रशिक्षण व भेट योजना सुरु करण्यात आलेली आहे. गुंठे पर्यंत जमीन असणाऱ्या शेतकऱ्यांना खते व बियाणे मिनी कीट मोफत वाटली जाऊ लागले आहे. प्रायोगिक तत्वावर पिक विमा योजना लागू करण्यात आली आहे. दांडेकर समितीने प्रादेशिक असमतोल निर्मितीच्या संदर्भात अहवाल तयार केला. त्यामुळे समतोल विकासाला गती मिळाली आहे. मराठवाडा, कोकण, विदर्भ यासाठी अनुशेष भरून काढण्याचा प्रयत्न होत आहे. शाख मीक उत्पादन पद्धती आंतरभिकाचा अवलंब होऊ लागला आहे. दोन हजार पर्यंत एक कोटी हेक्टर पडीक जमीन लागवडीसाठी आणण्याचा संकल्प आहे. लघु पाटबंधारे योजनाकडे लक्ष केंद्रित करण्यात येत आहे. रात सिंचन तलाव, घांजर तलाव, कोल्हापूर बंधारा सिंचन योजना महिना स्वरूप तलावाच्या आधुनिक करण्याचा संकल्प आहे. पाणी आडवा पाणी जिरवा घोषणा देण्यात आली आहे. एकंदरीत शेतकरी संघटनेने शासनाला शेतकऱ्यांच्या समस्यांकडे डोळे उघडून पाहण्यास लावले आहे ही फलश्रुती निश्चित म्हणावी लागेल. शेतकरी संघटनेच्या वतीने आर्थिक स्वातंत्र्याचा बळीराजा दिवस 26 जानेवारी 1993 ला साजरा केला. शेतकरी संघटनेच्या अध्यक्षपदी पाशा पटेल यांची निवड झालेली असून महिला आघाडी अध्यक्षपदी सरोज काशीकर यांची नियुक्ती झाली आहे. लक्ष्मीमुक्ती कार्यक्रमांतर्गत दहा लाख महिलांना शेतीवर मालकी हक्क मिळवून देण्यात आला आहे. एकच सातबाराच्या उतान्यावर स्त्री-पुरुष मालकी दर्शविली जाईल. या चळवळीला यश पदरी पडत आले असले तरी अजून पुष्कळ अशी वाटचाल करायची आहे. याचे भान ठेवणे आवश्यक आहे. राजकीय पक्ष संघटनेला, नेत्याला आपल्या लावण्याचा उद्योग करीत असतात त्यापासून स्वतंत्र स्वयंपूर्ण आत्मनिर्भरता शेतकऱ्यांच्या अखंड एकजूट कायम ठेवण्यासाठी चळवळीचे रहस्य दडलेले आहे अगदी अलीकडेच व्यापार पद्धतीचे अमेरिकन वर असलेले डंकल प्रस्ताव येऊ घातला आहे. भारतातल्या शेतकरी संघटनांमध्ये त्यात दोन गट ठळकपणे वेगळ्या भूमिका घेऊ लागले आहेत. शरद जोशी डंकल प्रस्ताव च्या बाजूने ठामपणे उभे आहेत तर महेंद्रसिंग टिकेत डंकल प्रस्ताव विरोधी भूमिका घेत आहेत. शरद जोशी म्हणतात

की गेली दहा वर्षे शेतकरी या मागणीसाठी येत आहेत. या शेतीमालाला योग्य भाव मिळावा व इतर मागण्या डंकल प्रस्ताव पुरस्कार करीत असल्यामुळे त्या शेतकऱ्यांच्या विरोधात नाहीत. डंकल प्रस्ताव जागतिक व्यापार अधिक खुला व्हावा यासाठी 1948 गॅट करार करण्यात आला. सध्या या करारांतर्गत 108 देश आहेत एकशे आठ देशात व्यापार करतात सुमारे 3500 अब्ज डॉलरचा व्यापार या देशात होतो. गॅटने विविध भागातील देशांना एकत्र येऊन करार करण्यास व परस्पर व्यापारासाठी मुभा दिली. मात्र करारा बाहेरील देशांना व्यापारात अधिक अडथळे आणू नयेत अशी ही अट घातली. पण ही आठ पाळली जात नाही म्हणून नवा प्रस्ताव मांडला जागतिक व्यापार अधिक खुला व्हावा हा उद्देश त्या पाठीमागे आहे त्यात स्वतंत्र प्रजेने संशोधन करून तयार केलेल्या वस्तू ला 20 वर्षे हक्क संरक्षण दिले जावे. व्यापार गुंतवणुकीस मुक्त परवानगी द्यावी, तसेच सेवा व्यवसायात मुक्त प्रवेश द्यावा. या तरतुदी बरोबर शेती विषयी काही तरतुदी आहेत त्यांना धान्य निर्मितीलाही सबसिडी दिली जाते ही बंद करावी स्वस्त धान्य दुकाने फक्त गरिबासाठी द्यावीत यासाठी सरकारने काहीशी अनुकूलता दाखवली आहे. मात्र अद्यापि या प्रस्तावनेतील तरतुदीस संपूर्णपणे समाजासमोर आले नाही. त्यामुळे त्यांच्याविषयी मत व्यक्त करणे कठीण आहे. शेतकरी संघटनेत दुफळी निर्माण होऊ नये या दृष्टीने सजग राहणे आवश्यक आहे.

निष्कर्ष :

- 1) शेतकऱ्यांच्या मालाला योग्य भाव मिळाला पाहिजे.
- 2) शेतकऱ्यांमध्ये एकजूट असणे आवश्यक आहे.
- 3) शेतकऱ्यांना बी-बियाणे वीज मोफत मिळाली पाहिजे.
- 4) शेतकऱ्यांनी आधुनिक शेतीकडे वळले पाहिजे.
- 5) शेतकऱ्यांनी आधुनिक तंत्राचा वापर करून शेतीमध्ये उत्पादन वाढविले पाहिजे.

संदर्भ सुची :

- 1) प्राध्यापक भिवसन कर के एस महाराष्ट्र शासन आणि राजकारण कैलास पब्लिकेशन औरंगाबाद 02 ऑक्टोबर 2008.
- 2) डॉक्टर सुनील शिंदे प्राध्यापक सुरेश भालेराव एज्युकेशनल पब्लिशर जून 2013.

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Abstract:

Major problems faced by Indian women entrepreneurs, success stories of Indian women entrepreneurs; factors impacting women entrepreneurship and the perspective of different sections of the society about women entrepreneurship have been noted. Index terms- women entrepreneurship, success stories, problems faced by women. Entrepreneurs play an important part in any frugality. These are the people who have the chops and necessary enterprise to take some new ideas to request or give a service and make the right opinions to make their ideas profitable. The educated Indian women have to go a long way to achieve equal rights and position because traditions are deeply embedded in Indian society where the sociological and cerebral factors set up have been a joker dominated one. Despite all the social hurdles, Indian women have been standing altitudinous from the rest of the crowd and are saluted for their achievements in their separate fields. The metamorphosis of the social fabric of the Indian society, in terms of the increased educational status of women and varied bournes for better living, has needed a change in the life of every Indian woman. She has contended with man and successfully stood up with him in every walk of life and business is no exception for this. These women leaders are assertive, conclusive and willing to take pitfalls. They've managed to survive and have succeeded in this cut throat competition with their hard work, industriousness and perseverance. The present study has been an attempt to induce mindfulness and to understand the meaning of what women entrepreneurship is and how important it's or the development of the world rationally, economically and by all spheres. An expansive literature review is done on women entrepreneurs.

Keywords: Women Entrepreneurs, Economic Empowerment, Government Enterprise, Indian Economy, Role of Women.

Introduction:

Thing has defined women entrepreneurs grounded on women's participation in equity and employment of a business enterprise. Consequently, the GOI has defined women entrepreneur as "an enterprise possessed and controlled by a women having a minimal fiscal interest of 51 per cent of the capital and giving at least 51 per cent of the employment generated in the enterprise to women." India is witnessing a major growth in entrepreneurship. According to Global Entrepreneurship Report 2018, India has been ranked at five(5) in entrepreneurship context², farther invention among entrepreneurs is most current in India(47)(after Luxembourg and Chile- both 48) where entrepreneurs are introducing products or services that are new to guests and not generally offered by challengers. The report also says that about 50 among those seeing good openings to start a business express fear of failure which averted them to start a business. As per the report, entrepreneurship in India is continues to be dominated by males as womanish/ manly Total early- stage Entrepreneurial exertion(tea³) rate stands at only 0.62 indicating launch at little further than half the rate of men in entrepreneurship. The report also mentions that business capital demand of women entrepreneurs has largely been met by informal sources. As per the Sixth Economic Census (2013) 4 reports, released by the Ministry of Statistics and Programme perpetration, women constitute around 14 of total number of entrepreneurs in India. The report indicates that about 58.5 million establishments were system to be in operation, which

includes million establishments (59.48) in rural areas and nearly million establishments (40.52) located in public areas. Total number of establishments no overcome by women entrepreneurs was 8.05 million (13.76) with Tamil Nadu having the loftiest share (13.51) these establishment hand.

Objective:

1. To study women entrepreneurship and economic development in India.
2. To know Role of women in Indian economy
3. To study the government enterprise to boost women entrepreneurship
4. To examine the obstacles faced by women.

Research Methodology:

Given the nature of the present study, it was required to collect data from the secondary sources. The author was always careful of the objectives of the study and collected data accordingly to achieve those objectives. Secondary data were collected from research studies, books, journals, newspapers and ongoing academic working papers. The collected data may be processed and analyzed in order to make the present study useful to the practitioners, researchers, planners, policy makers and academicians of the concern area.

Role of Women in India's Economy:

In India 20.37 of women are MSME possessors which consider for 23.3 of the labour force. They're considered to be the backbone of the economy. According to McKinsey Global, India can potentially add US\$ 700 billion to global GDP by addition women's participation in the labour force. The possibility of women working in the manufacturing and husbandry sectors is advanced than that of men. These sectors are normally credited with helping families come out of poverty and contributing to higher manage income also. Information rates among women grew at 8.8 in FY 21, which further highlights the bright prospects of the country.

Government Initiatives to promote Women contribution:

• **Initiative of the Ministry of Skill Development and Entrepreneurship (MSDE):**

To encourage women entrepreneurship within the Country, Ministry of Skill Development and Entrepreneurship (MSDE) implements the design named Economic commission of Women Entrepreneurs and Startups by Women '. The design aviators incubation and acceleration programmes for women micro entrepreneurs to start new businesses and gauge up being enterprises.

• **Initiatives of the Ministry of Micro, Small and Medium Enterprises (MSME):**

Prime Minister's Employment Generation Programme (PMEGP): a major credit-linked subsidy programme aimed at generating self-employment opportunities through establishment of micro-enterprises in the non-farm sector. Any individual above 18 years of age is eligible to avail benefits of the program. For beneficiaries belonging to special categories such as women/ scheduled caste/scheduled tribe/OBC /minorities, ex-serviceman, physically handicapped, North Eastern Region(NER), Hill and Border areas etc. the margin money subsidy is 35% in rural areas and 25% in urban areas. Special provision of 3 per cent procurement from Micro and Small Enterprises owned by women.

• **NITI Aayog's initiative:**

The Women Entrepreneurship Platform (WEP) was launched on 8 March, 2018 on the occasion of the International Women's Day as NITI Aayog's flagship action. WEP has visage India content and doesn't have state specific programmes. Registration on the portal and all posterior services are handed free of cost for WEP druggies. WEP caters to both aspiring and well established women in the space of entrepreneurship.

• **Ministry of Rural Development is implementing the following:**

Skill development through Rural Self Employment and Training Institutes (RSETIs), is a Bank-led initiative, enabling a trainee to take bank credit and start his/her own micro-enterprise. RSETI program is currently implemented through 585 RSETIs by 23 Leading Banks (both Public Sector and Private Sector as well as few Gramin Banks) in 33 States/UTs covering 566 districts in the country. Training in RSETI is being imparted for 61 courses aligned with National Skill Qualification Framework (NSQF). Out of 61 courses as many as 38 following courses are exclusively suitable for women candidates for taking up self-employment ventures after being trained in these courses. This information was given in a written reply by the Union Minister of Women and Child Development, Smt. Smriti Zubin Irani in Lok Sabha today.

Women's entrepreneurship Economic development in India:

It's noteworthy that neither has enhancement in social demographic parameters led to a posterior boost in women's participation in the pool nor has it led to their development. As a matter of fact, India has among the smallest participation of women in the pool. A study by the Centre for Monitoring Indian Economy has shown that women graduates are 3.5 times more likely to be jobless than their manly counterparts. These numbers are anticipated to complicate over time without any remedial action. A Bain and Company report on Women Entrepreneurship predicts that India's working-age population will reach one billion by 2030 with the entry of 54 million women into the pool, challenging 400 million jobs for women alone.

The part of women's entrepreneurship becomes consummate in addressing the severance problem, contributing to their perpendicular mobility and profitable development. Mainstreaming of women's entrepreneurship is known to induce a multiplier effect by enabling further conscious reproductive choices, advanced education and better health for tone and family. Also, the part of women is consummate to promoting empathy-led institutions which are people-centric and concentrate on effectiveness. It's heartening that some sweats have been made in this direction. For case, the Ministry of Micro Small Medium Enterprises authorizations that government departments and public sector undertakings must aim at 25 procurement from the MSME sector, of which 3 must be women-possessed. Also, the Ministry of Skill Development and Entrepreneurship, in collaboration with GIZ, provides incubation and accelerating programs for women micro-entrepreneurs to start new businesses and gauge up being businesses as part of the profitable commission of Women Enterprises and Start-up by women scheme.

The once many times have also witnessed the rise of women-centric incubators, accelerators and adventure capital enterprises. Ventures similar as she Capital, Women novator, and erected by Girls are empowering women by enabling the ecosystem to gauge up their businesses. still, India ranks abysmally at 41 out of 43 in womanish entrepreneurial exertion in the Global Entrepreneurship Monitor 2021. India is home to the largest number of women enterprises than any other country; still, these are only 20 of the overall number. So, where does the challenge taradiddle? At the heart of this problem is limited access to finance. Women need access to different and customized products that feed to their conditions. Also, procedural conditions similar as collaterals and inordinate attestation limit their access to loans. Being a manly-dominated society, men are primary possessors of asset titles, which hinders women's capability to use them in finance. Unsexed conceptions which consider ménage duties as women's primary responsibility, low fiscal knowledge and limited access to mentorship and support openings are other challenges. Blended finance mechanisms similar as a first loss dereliction guarantee, a blend of seed capital and debt at a lower interest rate is a positive step in this direction. Sensitization of the investor community to unsexed fiscal access and capacity structure for women entrepreneurs in terms of incubation and acceleration openings will go a long way in mainstreaming women entrepreneurship in India.

Conclusion:

India is a manly dominated society and women are assumed to be economically as well as socially dependent on manly members. Women entrepreneurs faced lots of problems like lack of education, social walls, legal formalities, high cost of product, manly dominated society, limited directorial capability, lack of tone confidence etc. colorful factors like pull and push factors impacting women entrepreneurs. Successful commanding business women in India. Government takes colorful way for the upliftment of women entrepreneurs in 7th five time plan, 8th five time plan and in 9th five time plan. Women have the eventuality the implicit and determination to setup, uphold and supervise their own enterprise in a veritably methodical manner, applicable support and stimulant from the society, family, government can make these women entrepreneur a part of mainstream of public economy and they can contribute to the frugality progress of India.

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REFLECTION OF DALIT LITERATURE IN URMILA PAWAR'S WRITINGS

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Abstract: Madara Chennaiah, a cobbler-saint from the 11th century, is among the earliest known Dalit writers. He is often referred to as “the father of Vachana poetry”, a form of writing with rhymes in Kannada. This writing reformulates the caste question and reassesses the significance of colonialism and of missionary activity. It resists the reduction of caste to class or to non-Brahmanism and vividly describes and analyzes the contemporary workings of caste power. Urmila Pawar wrote critically about the social realities of being a Dalit, and within that of being a woman. Her writing is self-reflective and makes the reader ponder over this intimately felt oppression. If Pawar's conversion to Buddhism when she was 12, “after Babasaheb (Dr BR Ambedkar) call to renounce the caste-based Hindu religion” laid the foundation of her personal growth, her discovery of feminism after moving to Mumbai is perhaps the second-most important event that shaped her life. The primary aim of Dalit Literature is the liberation of Dalits. This anger, resentment of Dalit against the social inequality comes out in the garb of Dalit Literature. The major purpose of Dalit Literature is to bring about a 'total revolution' in society. Dalit literature is one of the most important literary phenomena in post-independence India that is trying to restore dignity to a community that has been wronged for ages. Their struggles relating to their stigmatized identity as “untouchables” are finally being acknowledged. Dalit writers are in quest of human dignity. They write with a vision and a cause. Dalit literature stands for humanitarianism, linguistic directness and plurality; it is a literary movement for social change; and Dalit panthers are optimistic of social reforms.

Key words: Urmila Pawar, Dalit, Woman, caste and feminism

Introduction:

Urmila Pawar was born in 1945 she belongs to the ‘Mahar’ community and grew up in small villages near Ratnagiri in the Konkan area. Her father’s insistence on educating the children eventually led to Pawar’s moving to the city of Mumbai to the study. She went on to become prominent figures an activist involved in the issues of caste and gender, an award-winning writer with widely read autobiography, one of the most remarkable women from the Dalit literary movement who continues to raise the issues of caste gender. Urmila Pawar wrote critically about the social realities of being a Dalit, and within that of being a woman. Her writing is self-reflective and makes the reader ponder over these intimately felt oppressions. In order to begin to comprehend Dalit feminist writings, closely reading Pawar’s work is paramount to set up a historical context for the Dalit feminist movement in Maharashtra. Framed against such a background are Pawar’s works such as her short story collection, *Chauthi Bhint*, *Sahav Bot*, Published in (1990), or her autobiography, *Aaydaan* in (2003), translated as *Weave of My Life* A Dalit women’s memoirs by Maya Pandit. Every day feminist manifestations through her work of fiction make the latter critique of the oppressive social structure of caste and gender.

Origins of Dalit feminist writings in Maharashtra:

Dalit feminist writing in Maharashtra ushers in the so far ‘invisible’ category of the Dalit women who is at the lowest rung of the caste gender hierarchy and who, still the 1980s has been invisible, unrecognized and unheard. Until the 1980s the autonomous women’s movement and the Dalit literary



movement overlooked the issues faced by the Dalit women due to their position in the caste and gender hierarchy. This period marks the shift that sets in motion the Dalit women's literary movement. Pawar's fiction is a way to construct a meaning, a cultural discourse different from and outside of the dominant culture by articulating the unspoken. Though Marathi Dalit literature is generally characterised by anger and revolt, Pawar's writing is not necessarily marked by an upfront protest and anger. Her texts are not necessarily shaped by the conventions and traditions of Marathi writings which is culturally dominated by the upper-caste, Brahmanical narratives of storytelling and language. Her work has raw usage of language, as spoken within the community, thus making it illustrative of the voice absent in the Marathi mainstream literary canon for too long. It is important that her stories are not just passively read as literature but as stories of social change and protest. To engage with these stories which in a way produce and reproduce structures is to sometimes imagine outcomes different from the given ones. At other times the stories are just as a straight forward telling of the trails faced by Dalit women in their particle settings, and to reflect on the questions raised for the reader within the limited structure of of a short story. Above all Pawar's work breaks the rules of writing, uses raw and provocative language, and sketches characters that rebel and navigate within everyday mundane life. Her work invites the readers to look into manifestations of everyday feminism through the strange rebellions acts of her protagonists. It is an important revelation and a probing into manifestations of every day, more inclusive feminism¹

About writing the memoir, Urmila has said, "I was a rebellious child and had numerous fights with my mother while growing up. But by the time I wrote this book, I felt I had taken her place. Like her, I was attempting to make the most of my life in a patriarchal society; I had lost my husband and my son and my two girls misunderstood me because they could not understand my need to have a life beyond home. It's as if our lives had been juxtaposed." The socio-political scene in the seventies in Maharashtra was that of radical change. We see in Pawar's work the sharing of awakening of consciousness of the times, surpassing her personal tragedy. The play opens with scenes from Urmila's school days, showing the caste discrimination she experienced at an early age and the way in which poverty becomes a matter of humiliation. *Aaydaan* charts the journey of Urmila as a schoolgirl; her memories of her father, who wanted his girls to be educated; her attempts to avoid going to school—hiding her uniform, and so forth. Incidents like the teacher asking Urmila to collect cow-droppings, her refusal, and her consequent beating at the teacher's hands underline societal attitudes. Her mother questioning the teacher about the same reconciles Urmila to her mother and establishes her mother's character. However, several factors make her feel inferior to her classmates. She narrates an experience with a Muslim family who condemns her as 'Mahaar.' Her later conversion to Buddhism was an incidence of self-assertion for her, like for many Dalits.²

Eventually, Urmila was introduced to a women's organization, 'Maitrini,' through a friend, Heera Bansode. The experience of working with this group helped her to see women as persons, as human beings. Urmila narrates various experiences while working with the Dalit women's movement, wherein she interacted with highbrow Dalit families who were hiding their identities to obtain social approval. She also interviewed women who worked with the Ambedkarite movement. There are constant references to religious orthodoxy and socio-political changes; for example, Urmila refers to the Manusmriti, which is said to have imposed many restrictions on women and also framed a caste system. This explains her further act of conversion to Buddhism to renounce the caste-based Hindu religion, following Dr. Ambedkar. Like for many Dalits of the period, this act led to personal growth in Urmila's case. The next step was her discovery of feminism after moving to Mumbai, adding to her growth.



A Literature of Reality Dalit literature is not a literature of imagination rather it is a literature that projects the domination, exploitation and atrocities over Dalit by upper caste people. Dalit literature is a voice against social injustice. Dalit literature projects the life of Dalits as it is. Dalit people suffered under caste people for centuries. During the medieval period there were many Dalit writers who came forward to voice against the social injustice. A. P. Nirmal said: The term Dalit Sahitya refers to the body of literature which gives expression to the feelings and experiences of the writers representing the people who are broken, downtrodden, crushed, etc. More narrowly the term represents the body of literature produced by the writers and poets belonging to the so-called outcaste communities, the untouchables. (Prabhakar) During the 1960's there was a movement called Dalit Modern Movement in Maharashtra from which emerged activists like Dr. Ambedkar. He and his followers started to protest against the atrocities of upper caste people. Urmila Pawar's *The Weaves of My Life* Urmila Pawar's *The Weaves of My Life* is an autobiographical novel that projects an empowered woman. The protagonist Urmila Pawar is the representation of modern dalit women. She got good education, job and has created her own identity.³

The weave of my life Urmila Pawar's *Aaydan*, an expression from the local dialect spoken in the villages of Maharashtra forms the background of her life. Originally written in Marathi as *Aaydan* and later translated into English as *The Weave of My Life: A Dalit Woman's Memoirs* by Maya Pandit in 2008 is a recent autobiography by Urmila Pawar. "Weaving" has various metaphorical significance. Weaving of cane baskets was an important occupation of the women of Konkan region in Maharashtra from where the author hails (Naikar, 3). As the author asserts, My mother used to weave *aaydans*. I find that her act of weaving and my act of writing are organically linked. The weave is similar. It is the weave of suffering, and agony that links us. Other than being an impetus for writing for Pawar, the very act of weaving not only spells out their economic status but also the gender-specificity of the occupation within the community. Poverty fundamentally bore many problems for Pawar's community. For instance, she writes Dalits had the custom of all people eating from one plate, but that was usually because there were few plates in the homes⁴

In the 1970s, the Ambedkarite and the Dalit Panthers movements in Maharashtra together gave rise to a new genre of Marathi literature which numbered among its writers some outstanding Dalit women authors. In their autobiographies they depicted their experiences as women trapped within the layers of patriarchal and caste oppression. Dalit feminism is a new concept in women's studies, which has yet to be fully developed and articulated as a feminist theory. Dalit activists belonging to the Ambedkarite movement have themselves not agreed to call their struggles Dalit feminist; feminist analysts have coined this term after coming to the realization that mainstream feminists have ignored caste and mainstream Ambedkarites have, in practice, shrugged aside gender. Another contemporary social movement that has influenced at least one of the writers, Urmila Pawar, is the urban women's movement in Maharashtra of the 1970s and 1980s. Influenced by the feminist movement in the US and UK in the 1960s, and like this Western group comprising different political and feminist strains, this movement centering around Bombay and Poona took up campaigns such as "Equal Pay for Equal Work", reproductive health, dowry deaths, domestic violence, and rape. Activists tried to change the cultural milieu in which they lived by breaking tradition. Giving up the *mangalsutra*, to which Pawar refers in her autobiography, was one such symbolic act (2008: 116, 179). This chain of black beads is a sign of marriage to be worn only by Hindu women, while men need not have any kind of indication of their marital status. The drawback of these feminist groups was that they attracted women from intellectual, upper-caste backgrounds, while the majority of lower-caste women were influenced by



mainstream political parties that did not have a feminist agenda. After working with such groups, Pawar came to the realization that these feminists were quite untouched by caste, whereas the Ambedkarite movement to which she belonged was extremely male dominated. It is this double bind which she grapples with in *The Weave of My Life*.⁵

Conclusion: it is concern with the Urmila Pawar's reflection of Dalit literature in her writing she wrote Dalit literature she had tried to the focus on Dalit community wrote on their problems what they were facing till today. After her many Dalit writers focused on Dalit literature not only one community or caste there are many caste communities in India or in Maharashtra they had written it is good for those community who are still deprived of facing many problems in independent India. Probably as woman she wrote on the women's problem and she tried to give them justice trough her writing.

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26. Role of Technological Advances in English Literature Teaching: Innovations and Development
Pooja Anil Bokade, Dr. Rajabhau Chhaganrao Korde 180
27. Postcolonial Cultural Alienation in English August: An Indian Story
Dr Archana Kiran Deshmukh 187
28. Presentation of Tughlaq's Complex Caricature by Girish Karnad
Dr. Awasthi Sudarshan Subhash 195
29. The Aesthetics of the Theatre of Absurd in Indian Literature
Satish Sahebrao Vairal 201
30. Syntactic Errors of Prepositions Committed by Tertiary Learners of EFL at Abyan University, Yemen
Abdullah Farag Mohammed Al-Mahrooq, Dr. Vaishali Eknathrao Aher 207
31. Narratives of War from the Lens of Trauma Theory
Anjali Anantrao Waghmare, Dr. Vivek Ramrao Mirgane 213
32. Indian Writing in English: A Special Reference to Shashi Deshpande's Women Characters
Nikhil Kumar Pralhad Bankar 218
33. Literature and Technology: Innovation and Challenges
Dr. Santosh S. Chauthaiwale, Mr. Sanjay Tadoba Rathod 222
34. Exploring the Multiple Perspectives of Migration in Amitav Ghosh's Writing
Mr. Abdulkadar Rafik Maniyar 228
35. Semantic Problems in Translating the Novel Pathin from Tamil to English
Mrs. Blessy K.P. 232
36. Depth Psychological Explication: A Psychoanalytic Study on Preeti Shenoy's Life is What You Make It and Wake up, Life is Calling
Mrs. S. Shyamala, Dr. M. P. Anuja 237
37. Slang : A Language Constitution of Social Rhetoric in Beat Generation
Mr. Khumansing Gopal Valvi, Dr. Jagdish S. Patil 244

51. 'Women Facing Cultural Dislocation and Sense
of Uprootedness' in Amitav Ghosh's The Shadow Lines
Dr. Shaikh Ajaz Perveen Mohammad Khaleeluddin 326
52. Dom Moraes and Sarayu Srivatsa's out of God's Oven:
A Perceptive and Provocative Study of Indian Society
Dr. Aravind Angadi 332
53. Literary Language and its Usage *Dr. Rajashekhar. M. Yarbagi* 339
54. Changing English Language in
Social Media Scenario *Dr. Manojkumar N. Navse* 344
55. Evaluative Teaching: A Catalyst for Learning Skill
Dr. Shubhra Verma 349
56. Chitra Banerjee Divakaruni's The Palace of
Illusions: A Feminist Critique *Dr. Pravin Sonune* 353
57. Depiction of Women in Anna Bhau Sathe's Vaijyanta
Mr. Raghu Shivaji Gavane & Dr. Ramesh Achyutrao Landage 358
58. Importance of Precautions and Practice of the Integral Yoga
Poonam Prakashrao Mane 361
59. Indigenous Cultures in Contemporary
Indian English Fiction *Dr. Prashant R. Shinde,
Dr. Geeta V. Waghmare* 366
60. Search for Identity Crisis in
Abha Dawesar's Babyji *Mr. Waghadare D. S. &
Dr. Inamdar T. M.* 373
61. Myth is not a Myth but Metaphor Misinterpreted:
Decoding the Meaning of Myths *Dr. Bibhishan Rokdiba Phad* 377
62. Mythology Reimagined: An Exploration
of Four Contemporary Indian Mythological
Novels in English *Dr. Rajashekhar S. Mulimani* 383
63. Inheritance of Loss – Effect of Colonization
and Globalization *Dr. S.S. Sasane* 389
64. Portrayal of Dalit Women in
Babytai Kamble's Writings *Dr. Korde Rajabhau Chhaganrao* 393
65. Racism in Toni Morrison's Sula *Dr. Ahilya Bharatrao Barure* 399

Role of Technological Advances in English Literature Teaching: Innovations and Development

Pooja Anil Bokade*, Dr. Rajabhau Chhaganrao Korde**

Abstract

Digital technology marks a decisive step forward in modern English. Technology facilitates language learning and language learning. By enhancing learning, technology gives teachers the opportunity to improve their teaching. Technology is constantly evolving to make it easier for teachers to learn the language of their students. Teachers prefer program-based teaching systems that can improve students' positive engagement with teachers and encourage the whole English learning process. Most modern English teachers now firmly support a number of techniques to promote optimal education. This study explores various aspects of English language teaching technology, developing innovative summaries that take advantage of the latest developments in science and technology and provide education providers with technology to deliver subjects efficiently and with high quality. A literature review, linguistic and traditional description of the technique, and complete linkage with existing teaching skills were undertaken for this study. Thus the scientist describes the fundamental question of science and explains the importance and consequences of research goals and hypotheses. The article concludes with recommendations for improving educational practices of emerging technology by promoting widespread use.

Keywords: *Digital technology, English, teaching, developments, literature, educational practices*

Introduction

New technology, software, materials, instruments, systems and techniques lead to the desired goals of English

language teaching. Today, technology is an integral part of education and learning, especially in French, because it offers many opportunities to

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improve the quality and education of traditional language learning. The main purpose is to describe and review problem material for students and/or teachers. The use of advanced systems and devices, as well as new educational systems and technologies that improve and complete learning progress, is included in the knowledge of current technology. The student develops language skills and perfects them according to established pedagogical theories with the help of professional learning opportunities. The use of English language technology improves integrated access to digital media and other elements that help students achieve the desired results. Due to the unprecedented development of many different fields, the application of digital technology has become indispensable in education. To make language learning more effective, the education sector must move in line with global technological changes so that teachers can establish systematic and improved connections with language teachers using the latest technology such as computers, multimedia, mobile phones, audio-visual and socialmedia. The network offers free access to English language learning, software, programs, channels and materials efficiently, instantly and literally. Teachers play a key role in implementing different teaching strategies and techniques because they are readily available. Additionally,

many of these programs are designed to facilitate effective English language learning while promoting English among students. Indoor and outdoor technology is an important part of the learning process. The daily use of technology is any language course. The teaching of English and languages was supported by technology. Technology helps teachers create their educational strategies and makes learning more effective. Technology is constantly evolving as a learning tool that motivates students to learn languages. The main focus of this research is the role of emerging technologies in learning English as a second language. Different approaches have been used in the development of technology-based learning skills. In this paper, the researcher described technology and the engagement facilitated by technology in language schools and reviewed previous research on language enhancement technology. Written analysis shows that the use of modern technology improves students' language skills. In a country like India, English is used as a second language and English is used as a first language by certain people around the world. It is popular in the city. English is a critical subject in the Indian curriculum, more important than ever before. Among the growing number of English speakers, many teaching methods have been used to guide the progress of learning. Authentic materials have been used

in film, radio and television for a long time. Those inventions were replaced by actual mainstream education. New times bring new challenges and responsibilities to today's teachers. With the remarkable advent of technology, the English tradition has changed dramatically. Technology is such that education is much more fruitful and teaching is progressing. Technology is a determining factor in the language and change of society. Graddol: Technology is a subject of the globalization process and links education and culture as early as 1997:16. Easy to use English since 1960. The current status and status of English as a social, political, socio-cultural, commercial, educational, industrial and media language, library and cross-border communication language.

Technology Used For Teaching English:

The extensive use of English ensures that students can learn this language. The teachers use modern methods, of course, but most are traditional teachers. Such forms are neither harmful nor destructive. They have been nice so far. But students can build their confidence and skills, especially for ESL students who learn for more than just fun. You have to enter the world of multimedia technology to keep up and be enthusiastic about ELT.

Purpose of the Study:

During the current education debate, because studies show that every grade is badly finished, learning English was one of the main concerns. Technology has entered education through full use of technology. Thanks to improved learning outcomes, especially in traditional education, technology and/or media education has become significantly more common as today's and future curricula integrate technology. Concerns about outdated teaching methods:

1. Traditional approaches may use precision tests, boxes and textbooks. Therefore, the teacher sends only information, regardless of good or negative results.
2. Traditional methods are based on simplistic techniques that do not meet objective or important learning criteria. As educators, their ultimate goal is to reproduce data without understanding it.
3. Students rely on their images and voices rather than the presence and conversation of teachers.
4. Students are perceived as polite, assertive or loving. The possibility of early learning English is greater compared to the current technical learning methods, which have several advantages.

Growth Of English Language Teaching Through Technology:

The 21st century is a time of globalization and learning many

foreign languages is essential. English has been with us for years and its popularity continues to grow thanks to the Internet. A study by Graddol (2000) shows that the number of English students was about one billion in 2000, but doubled ten years later. The forecast shows that English has reached its peak in education in 2010. More than 80 percent of the information stored on the website is in English, according to the same study. Today, ELT has become a significant feature of its diversity in terms of learners, age, nationality, study history, etc. There are more foreigners than natives. The new English teaching model is a favorite means to refresh and explore the new era of multimedia teaching and audio, visual and animation effects, born and expanded with the rapid growth of science and technology.

Previous research on the benefits of language technology:

There have been a number of experiments on the effects of English language revision. Hennessy shares IT as a catalyst to encourage teachers and students to adopt a new approach (2005). The researchers wanted to encourage teachers' critical thinking and action. CALL changes students' attitudes and builds self-confidence (Lee, 2001). ICT has many advantages in education and learning. Information and communication technology has been taken into account [10 and 11].

Adding information is the main concern of students. More independent students answer the following calls. Finally, students use modern language and materials (Costley, 201 ; Tutkun, 2011). The work changed the application of technology. Learning techniques have not changed.

Literature Review:

Erban, T. et al. (2009). The technical side of learning has always been important. It is an integral part of learning that facilitates student learning. The term "integration" is used to describe education and learning technology. It is time to focus on the concept of technological convergence in our daily life. Teacher learning from start to finish is an important part of technology. This is a big challenge for teachers.

Arifah, A. (201). Building computer knowledge and proficiency offers fairness in every context. Students born into a technology rich world cannot be skilled users of technology.

Furthermore, technical availability alone is not enough. All students need essential professional knowledge to maximize their learning. This article answers several important questions related to the use of technology in learning English. This includes technology, the use of technology in classrooms, improving the skills of English language learners and

professional teaching with previous technology experiments.

Gençlter, B. (2015). Many researchers have referred to this technique. In particular, ISMAN notes that knowledge is used to handle specific tools, techniques or skills in a specific field and system. Technological works and computer hardware and facilities are often linked to other personalities in an organized manner.

Godzicki, L. (2013). Teachers and students in their classrooms can learn more with the help of information technology. IT helps teachers meet the educational needs of their students.

Teachers and students can take advantage of local and global IT communities to develop their skills. You went on to say that IT doesn't always work; depends on how professional it is.

Statements Of Problem:

The study aims to raise awareness in a number of key areas. Second, it identifies barriers in mainstream education that prevent or hinder effective language learning processes, allowing the creation of different solutions using technical approaches to improve them. The paper analyzes the complexity of the difficulties faced by teachers using advanced technology and decides whether additional IT skills are necessary. For potential researchers in this field and environment, the following

information can be a guide and overview of the entire infrastructure education and education sector of today's society. In all areas of modern life, technology has become dominant. Although this global model should not disrupt the educational process, the study examines the impact of recent educational technology rather than conventional approaches that can lead to passive and repetitive learners. Research shows that the introduction of new technologies promotes changes in learning and improves students' speaking, reading and writing skills in all their language skills. The research offers practical solutions for central actors in education and national governments for teachers and students in teaching English using new technology.

Proposed Methodology:

Researchers adopted all approaches:

- Researchers used general descriptive methods and experimental follow-up to systematically evaluate research problems and propose appropriate solutions.
- They improve long-term and regional assessments of the effects of current and future trends, resulting in historical approaches to understanding critical research topics and emerging issues and their causes. Effective methods for collecting, examining and comparing secondary data have

been developed and applied in specialized articles, journals and previous studies.

- Researchers also conducted experiments to fix one variable to examine the effect of change on the research problem. The thesis has many factors affecting laboratory research methods, such as the analysis of the effects of English language learning techniques and the nonlaboratory testing technique used by a cross-border student group

Result and Discussion:

Research shows that traditional approaches to teaching English is inadequate. The results show that 65-85 percent of students are not satisfied with traditional methods and 80-90 percent of students. Instead, more than 95% of students are more optimistic and committed to using ambient English absorption technology. Statistical data show that a large proportion of English students use modern technology instead of traditional learning methods such as smart boards, computers and screens. Random student sample numbers show that some students and even other volunteers are interviewed, which are not outside the scope of student participation, as well as the results of student performance evaluations, such as private schools, which do not include the newest public school and technologically advanced technology.

In addition, in this study, compared to traditional teaching with modern teaching methods, the perception of teachers and teachers in the classroom has changed dramatically, because their encounter with teachers using digital media is more than 95 percent. Although the variety and use of appropriate technology has remained visibly limited in education and the English language in general, new technologies are becoming increasingly common in all aspects of modern life. Therefore, recent studies have shown low student achievement, exacerbated by the continued prevalence of traditional educational policies and the poor use of technology in education. As English has become prominent in industry, business, education, technology, medicine, media and almost all fields, few schools in Saudi Arabia regularly use technology or the Internet. Real-time technology offers many opportunities to improve teacher effectiveness, methodology, and interest. In addition, students were more active and could study English using technical tools according to their life interests and abilities.

Conclusion

In conclusion, even if the traditional teaching techniques are modernized, they must be abandoned and replaced by increasingly outdated approaches that use new technology such as computers, mobile devices, screens,

audiovisual content and electronics. This study highlights critical learning opportunities and diverse technological benefits around the world, the economic impacts of infrastructure development, and encourages educators to explore their concerns about instructional technology. Ultimately, the purpose of modern and traditional techniques is to develop the student's English language skills and create a learning environment. One of the main purposes of digital technology is to help students learn English practically. This is possible by giving students the opportunity to participate for free and by using digital technology to make it easier for them to open up and familiarize themselves with the subject and information. Multimedia will be necessary for students to learn English in the future. It involves a comprehensive study of English language proficiency to develop general communication skills between students and teachers in modern educational environments. In short, this approach improves students' thinking and language skills to the extent necessary and improves overall teaching and learning. It is clear and funding can be managed by emphasizing the infrastructural building of the ministry and good learning that many of the routine problems of technical integration and training have been overcome.

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Portrayal of Dalit Women in Babytai Kamble's Writings

Dr. Korde Rajabhau Chhaganrao

Abstract

Baytai Kamble was an untouchable woman who wrote on Dalit women's perspective. She wrote an autobiography 'The Prison We Broke' it is related to the Dalit and untouchable women. This is sincerity is missing largely in high class women's writing. Kamble is a well-known Dalit writer who blowed the feminist movement in India in the 20th century by her writing. She is a famous for her writing style who wrote the Dalit female's experience. Prominent women writers of Dalit literature in the Telugu language include Challapalli Swaroopa Rani, Joopaka Subhadra, Jajula Gowri, Swathy Margaret and Gogu Shyamala. These writers have primarily used poetry, short stories, essays and more to challenge the intersectional forms of oppression they faced. Jina Amucha it is originally written in Marathi language that is called We broke the Prison. It is first autobiography which is written by a Dalit woman. It was serialized in 1982 in a Marathi women's magazine and published as a book in 1986. Kamble's Autobiogarchy is a self revelation and different from others. Her autobiography is a collective account of Dalit women and their ordinariness. Her autobiography deals with the duality of patriarchal social system and the practice of untouchability. Her autobiography emphasizes on the miserable condition of Dalit women who are doubly oppressed. Baytai has shown the superstions belifes of her community. It is about the inhuman attitude of men towards women as well as women's cruel intensions towards women. Kamble's autobiography, as I perceive, not only depicts the miserable condition and hapless lives of Dalit women but also portrays their firmness and ardor for gaining self as well as communal identity out of patriarchal domination.

Key-words: Women, Caste, Dalit, Mahar, autobiography

Introduction:

Kamble's autobiographical work was written in Marathi *Jina Amucha* later

it was translated in English by Maya Pandit 'The Prison We Broke'. It is very broad and thematic work related

to the Dalit women who are living life and enduring the struggling in their own community and she praised the women who played the important role with man. Such type inspiration has been created by Dr B.R. Ambedkar who gave the equality with upper caste Hindus with social order.

Bbaytai Kamble has written her own experiences in her autobiographical work '*The Prisons We Broke*', rising up in a *Maharwada* in Maharashtra put her in chief situation to eyewitness Dalit domination at one of its most terrible, because *Maharwadas* are the essence of the prejudices of the Hindu caste system which are most rampant in and around Maharashtra. ***Maharwadas*** usually consist of close to 15 families belonging to the *Mahar* caste situated in the periphery of villages of Maharashtra, which paradoxically owe its etymological origins to the *Mahars* who are the real citizens of these regions. Maharashtra being one of the states where the caste structure is most prevalent, '*The Prisons We Broke*' is justified in being a comment upon Dalit domination. That is not to say that this supremacy has not been met with repercussion. In fact, Maharashtra has eyewitnesses Dalit revolution in literature, war, religious practices inter alia over centuries. '*The Prisons We Broke*' is one such effort, even though one of the firsts by a Dalit woman mitigating its description on women's issues.

Feminism have been divided in three broad effect in India, where the first two effects consist of characterization of feminism exclusively by best upper-class men with a redeemer complex since political realization ran low in Indian women then as they were kept on a leash using ancestral and religious institutions. Even within the third wave feminism, there are three recognized sub-categories, namely (1) *The Period of Accommodation*, (2) *The Period of Crisis* and (3) *The Period of Empowerment*. During the '*Period of Accommodation*' which can be said to have gave way to the '*Period of Crisis*' somewhere around the 1960s, socio-economic issues were the major concern of the feminist movement in India. Babytai Kamble, born 1929, wrote '*The Prisons We Broke*' in 2009 and a majority of the book constitute of her lived experiences that can be traced back to the years on behalf of the *Period of Accommodation* and onwards. Pinning '*The Prisons We Broke*' as literature from that period means the work should have focused on issues of women empowerment and gender equality. However, the theory of intersectional feminism depicted how Dalit feminism cannot be said to be at par in its development and demands with the rest of the feminist movement in India and justify Babytai's reliance on socio-economic

disparities as the source of her writing in '*The Prisons We Broke*'.

Intersectional otherness of Dalit women:

The central theme apparent in '*The Prisons We Broke*' is the intersectionality of the troubles of Dalit women. Babytai asserts in delicate ways throughout the book that if Dalits were seen as another community by upper caste Hindus, Dalit women were subject to the same treatment by men within their own community. This she ascribes to the established patriarchal social practices within the institution of family which make themselves most apparent only in the lowest social stratum. Babytai states it was commonly observed in *Maharwadas* that a woman would falsely accuse her daughter-in-law of doing deeds she would not even comprehend, driving the young girl to death and coaxing her son into re-marrying a widow. She provides psychological reasons for this behavior being one where the woman being powerless of prognostic her pent-up sentiments towards the society finds comfort in her conquest over an substandard being, even if it is at the charge of her life. It is this otherness of women which presents itself in intersectional forms that Babytai chooses as the subject of '*The Prisons We Broke*'.⁽¹⁾

Dalits are considered contaminated, polluted and

untouchable as they belong to the lowest step in Hindu hierarchal system, and are excommunicated from the Hindu society. They were termed as untouchables and foul by the holy Hindu Vedas and were subjected to the meanest jobs such as sweeping, husbandry and scavenging. Women, who already have a secondary status in society, face a double pressure as they belong to a Dalit community. They are subjugated in and outside the home. They never enjoy honor and dignity which should be due to them; rather they are the soft targets of all the forms of discrimination in Indian society. Kamble has gone profound into her memory and brings to the surface the predicament of Dalit women.

Her autobiography is filled with heart wrenching passages of miseries and sufferings of women who are made to receive the inhuman treatment without any fault of their own. There is hardly any place where women could feel secure and heave a sigh of relief. Their lives are made hell at every stage and every place is no less than a torture centre for them. They are made to suffer in every form whether it is physical, economical, social and psychological. The discrimination to Mahar community begins from the very childhood days till end. Kamble presents an unwavering portrait of Dalit women, dominated triply by gender, caste and patriarchy. They were the worst

victims of patriarchy, caste consciousness, gender proclivity and domestic violence. Kamble describe the pathetic situation of the Mahar women who are supposed to behave like slaves in presence of their upper caste Brahmans and are even instructed by their own men as to how to be at the beck and call of the upper caste Hindus and take them as their masters. (2)

The opening of school doors for the Dalits by the constitutional intervention in 1950 was a giant leap for the Dalits for social mobility through the politics of the upper castes continue to oppress them in all aspects. The autobiography genre is one genre that the Dalits have adopted to critique the society and used it as a form of protest against inhuman practices which they are subjected to. However, it would be only partially viable to say that the politics of oppression of the upper caste people are solely responsible for the belittled position of the Dalits and especially of Dalit women. In Gujarat, the Vankar or the Weavers who are at the top among the Dalit sub-communities have had the benefit of education and social mobility. And not surprisingly it must be noted that the Vankar form the most substantial number of Gujarati Dalit authors. As a consequence, there is a representational dominance of Vankar community in Dalit literature is present, and for various historical

reasons, other communities fall outside from this fold of representation. The hallmark of a good Dalit story was marked by the atrocity inflicted upon a powerless Dalit by upper caste. Dalit women, in the literary arena, have fostered a counter-perspective dialogue to voice the grievances of Dalit women something which the upper caste women and Dalit men never took up in their writings. This paper has shown Baby Kamble as a radical feminist through a close reading of her autobiography *The Prisons We Broke*. Also, the paper is an attempt to focus on the Brahminical elements within India's feminist movement and the patriarchal features of Dalit politics of resistance itself. It also demonstrates the vivid portrayal of the aesthetic of pain in Dalit literature as the violation of human rights and throws light on the fact that the perpetrators of crimes against Dalit women are not only the Dalit men who occupy the higher position within their social structure but also Dalit women. And finally, it argues how Kamble's humanitarian vision of the social transformation of the Dalit women rests on the attainment of their fundamental rights⁽³⁾

As the narrative proceeds, Kamble describes a prevalent belief in the Mahar community that the author does not chop up words when she explains the physical, emotional, and psychological anguish of Mahar

women. In the introduction of 'The Prisons We Broke', Maya Pandit says, if the Mahar community is the 'other' for the Brahmins, Mahar women became the 'other' for the Mahar men. The honor enjoyed by a family was in proportion to the restrictions imposed on the women of the house. When no one could see even a nail of the woman thus confined within the four walls of the house. The Dalit males usually follow and practice the ideologies of the Brahminical patriarchal system as a result they put limitations on women's freedom, education, and sexuality. Even Kamble herself is not unaffected by this patriarchal hegemony put by the males of her community. The domination and subjugation of women by men connote patriarchal hegemony. This domination and physical assault became so common for the women of the Mahar community that they neither complain about it nor raised their voices against it. They had accepted this physical torture as their destiny. She too had accepted that she was not an exception and tolerated it silently. Talking about the domination and unequal treatment of women in society, Kamble takes the discussion ahead by pointing out that if the women from the high caste and class face gender discrimination, then the Dalit women face this discrimination in three folds- being women, being lowest in the caste hierarchy and being poor. (4)

Kamble reports that most of the stories she read about the Dalits were wrong. One such story was of Vrinda, a Shudra princess. The upper caste's mythologizing of the repression of the Shudras infuriates and compels Kamble to write her side of the story. She views writing as an effective method of defying Brahmanical hegemony. "I have to express this anger, give vent to my sense of outrage. But merely talking about it will not suffice. Baby Kamble's *The Prisons We Broke* performs a dual function. It challenges Brahmanical oppression on one hand and patriarchal domination on the other. Taking the matter of patriarchal dominance into account, the text attempts to destroy the myth of a 'democratic' Dalit patriarchy. It shows the brutality of Dalit men towards their own wives and daughters. Baby Kamble informs her readers that the Mahar women lived with the belief "that if a woman has her husband she has the whole world; if she does not have a husband, then the world holds nothing for her. Their thought process depicts a deep internalization of the patriarchal notions of a 'pativrata' woman. Women's identity and existence remain solely dependent on their husbands. But what does a woman get in return of their unquestioning devotion? Baby Kamble doesn't mince words while describing the physical, mental, and emotional traumas that are a part of

everyday life of the muted Dalit women. The text abounds with instances of pain, suffering and humiliation that highlight their subaltern position. It is further distressing and pitiful to read gory details of noses being chopped off of women, who falter from falling in line with the prescribed patriarchal dictums. Maya Pandit in the introduction to the text states. (5)

Conclusion:

Babytai Kamble has written her own experiences in this autobiography. She shown the mirror of society, how society is living the dual life. She further wrote about the husband and wife relations. How they are living the one roof but they are not believing to each other every husband is dominating the own wife. Babytai was born in Mahar community so she took many experiences of Mahar

communities, and domination of other communities. Mahar community was untouchable community how they got the freedom from that slavery Babytai also. Dr B.R. Ambedkar breaks the chain of slavery and makes them free from all the net. They can live freely in this world. They Untouchables are also the part of human being they have right to live life freely in this Independent India.

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Indian Institute of Education

16	EFFECT OF WEIGHT TRAINING PROGRAM ON EXPLOSIVE POWER OF JUNIOR COLLEGE FEMALE FOOTBALL PLAYERS
17	DIET PATTERNS OF ADOLESCENTS AND IMPACT OF SOCIO-ECONOMICAL CONDITIONS OF FAMILY
18	NUTRITION GUIDE TO REACH PEAK PERFORMANCE NATURALLY TITLE OF THE PAPER- STUDY OF THE IMPORTANCE OF NUTRITION IN SPORTS PERFORMANCE
19	YOGA FOR AVOIDING ATTRACTION OF DOPING IN SPORTS
20	NATIONAL EDUCATION POLICY 2020 AND SKILL INDIA :IMPLEMENTATION, IMPLICATION AND IMPACT
21	DRUG USE AND REHABILITATION IN SPORTS
22	A COMPARATIVE EFFECT OF YOGIC PRACTICES AND BRISK WALKING ON VERY LOW DENSITY LIPOPROTEIN OF MIDDLE AGED MEN
23	DOPING A GLOBAL PROBLEM
24	HEALTH AT RISK FROM DOPING IN SPORTS COMPETITIONS
25	INTRODUCTION TO NUTRITION AND SIDE EFFECTS OF DOPING
26	EFFECT OF 3 WEEKS OF SCAPULAR STABILIZATION EXERCISE VERSUS UPPER LIMB PLYOMETRICS ON BOWLING SPEED IN CRICKETERS USING POCKET RADAR BALL COACH - A RANDOMIZED CLINICAL TRIAL
27	YOGA FOR PREVENTION AND REHABILITATION OF SPORTS INJURIES
28	A STUDY OF THE USING OF PRANAYAMA ON ATHLETE PERFORMANCE
29	RELEVANCE OF MAHATMA GANDHI'S ENVIRONMENTAL THOUGHTS IN THE CONTEXT OF SUSTAINABLE DEVELOPMENT
30	THE EFFECT OF SELECTIVE YOGA PRACTICE ON THE PERFORMANCE OF KHO-KHO PLAYERS
31	GST AND INDIA 2.0
32	MICROBIAL PRODUCTION AND HEALTH BENEFITS OF CAROTENOIDS
33	DOPING IN SPORTS. LAWS AND CHALLENGES

DIET PATTERNS OF ADOLESCENTS AND IMPACT OF SOCIO-ECONOMICAL CONDITIONS OF FAMILY

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ABSTRACT:

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

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

INTRODUCTION:

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

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

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

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19	PORTRAYAL OF SELF- CONSCIOUS WOMAN IN SHOBHA DE'S SOCIALITE EVENINGS.
20	WOMEN CONTRIBUTION IN CONSERVATION OF ENVIRONMENT AFTER INDEPENDENCE OF INDIA A CRITICAL REVIEW
21	REVIEW ON MADNESS OF HYSTERECTOMY: THE FIRST OR LAST OPTION?
22	A STUDY OF SURROGACY IN INDIA: LEGAL, ETHICAL, AND PRACTICAL ASPECTS
23	A STUDY ON ROLE OF WOMEN IN ECONOMIC DEVELOPMENT IN INDIA
24	A STUDY ON WOMEN ENTREPRENEURS AWARENESS ABOUT GOVERNMENT SCHEMES- IN INDIA
25	CRIME AGAINST WOMEN IN INDIA: CONSTITUTIONAL AND LEGISLATIVE MEASURES TO COMBAT
26	CYBER CRIME AGAINST WOMEN: RIGHT TO PRIVACY AND OTHER ISSUES
27	INDIAN FREEDAM MOVEMENT UNDER THE 'AZODI KA AMRIT MOHOTDV'
28	A PROFOUND ANALYSIS OF INTELLECTUAL PROPERTY RIGHTS OF SOCIAL MEDIA INFLUENCERS AND CONTENT CREATORS
29	WOMEN ENTREPRENEUR AND ECONOMIC UPLIFTING THROUGH SELF HELP GROUP
30	EDUCATIONAL STATUS OF WOMEN IN POST INDEPENDENCE PERIOD: A CRITICAL ANALYSES
31	PORTRAYAL OF WOMEN IN POST INDEPENDENT INDIAN LITERATURE
32	SOCIO-ECONOMIC STATUS OF SCHEDULE CASTE WOMEN IN MAHARAHSTRA
33	SHIFT IN NUTRITIONAL STATUS OF WOMEN IN INDIA
34	IMPACT OF DIETARY COUNSELING ON PREGNANT WOMEN
35	INFLUENCE OF TRADITION AND CULTURE ON DRESSING PATTERN OF ADOLESCENTS
36	MENTAL AND PHYSICAL HEALTH OF WOMEN IN INDIA

INFLUENCE OF TRADITION AND CULTURE ON DRESSING PATTERN OF ADOLESCENTS

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Traditional dress may be defined as the ensemble of garments, jewelry, and accessories rooted in the past that is worn by an identifiable group of people. Though slight changes over time in color, form, and material are acknowledged, the assemblage seems to be handed down unchanged from the past. Traditional dress is the identity among of Indian people. There are different types of traditional dress for different states. There is no similarity of traditional dress between two states. Indian traditional dress is dependent upon the different ethnicity, geography, climate, and cultural traditions of the people of each region of India. Traditional costumes express an identity through costume, which is usually associated with a geographic area or a period of time in history. Teaching our children their traditional costumes has become a necessity to enhance their national identity. Dressing patterns of adolescents from rural and urban areas are impacted by various factors and so with an objective; To find out the influence of tradition on clothing selection of teenagers in Rural and Urban areas of Marathwada, find out the impact of cultural factors and geographical condition on clothing selection of teenagers and study the impact of westernization on clothing patterns of teenagers, the present study was organized among 100 adolescent girls and boys of Osmanabad district from rural and urban area.

Keywords:- Fashion and Adolescents, Changing trends in Fashion, Factors influencing Clothing of Adolescents.

Introduction:

Clothes have been used to enhance one's self confidence and beauty. As per old saying clothing is a basic need of mankind. It is also said that second skin of human being. When look back to the history of clothing it originate in 5th century BC, during that time Adam and Eve were used fig leaf apron to protect his body. Today men or women are judged by their clothing to retain their position in society. Clothing plays an important role in interacting with others and forming impression on them. There are many factors that influence the selection of clothes and clothing patterns. Tradition and culture of any country plays an important role in the clothing patterns of that country in any generation. Today if we specifically talk about the adolescence we see a huge impact of fashion on their choices of clothing.

Clothing in India differs with the diverse ethnicities, geographical conditions, climate and atmosphere, and cultural and traditional norms of the people from different regions of India. In India clothing patterns has changed from simple attires such as dhoti, pagadi, payjama, kurta, kaupina, langota, achkan, lungi, sari, in day to day life and dance performances. In urban areas, western clothing has become communal and is uniformly worn by people. India is a diverse country (1) in terms of weaves, fibers, colors, and material of clothing. Clothing in India incorporates an extensive variety of Indian embroidery, prints, handwork, enhancement, and styles of wearing clothes.

"**Cultural and Social Identity in Clothing Matters**", the current article is concerned with the matters of clothing as a cultural and social identity which is understood to be a part of symbol that can explain a person's identity. This has been felt by humans since ancient times and developed along with the development of human culture and civilization. Every country or region has different characteristics as an identity that is manifested in the form of traditional or distinctive clothing, customs, folk songs, and language. This can be used as a characteristic of every country or region that generally aims to be

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82

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CONTENT

S.No	TITLE	Page No
1	LIFE SKILLS AND HIGHER EDUCATION IN MODERN INDIAN CONTEXT	1
2	LIFE SKILLS AND HIGHER EDUCATION	4
3	IMPACT OF NOVEL CORONA VIRUS (COVID-19) ON HIGHER EDUCATION IN INDIA.	11
4	CHALLENGES OF ADOLESCENTS AND NEED OF COUNSELLING	16
5	CREATIVITY IN HIGHER EDUCATION: CHALLENGES AND FACILITATING FACTORS	22
6	DIGITAL TRANSFORMATION OF HIGHER EDUCATION	28
7	DIGITALIZATION IN HIGHER EDUCATION IN INDIA	32
8	IMPORTANCE OF ETHICS, HUMAN CONSTITUTIONAL VALUES IN HIGHER EDUCATION	46
9	IMPACT OF ARTIFICIAL INTELLIGENCE IN DIGITAL MARKETING ON CUSTOMER SATISFACTION TOWARD E-COMMERCE PLATFORMS	49
10	IMPACT OF NEW EDUCATION POLICY 2020 ON HIGHER EDUCATION AND IT'S PROS AND CONS	53
11	EMOTIONAL INTELLIGENCE: PAVING A BETTER WAY FOR WORKENVIRONMENT	57
12	EMPHASIZING THE NEED FOR ETHICS AND VALUES IN HIGHER EDUCATION INSTITUTIONS	62
13	HUMAN VALUES AND PROFESSIONAL ETHICS IN HIGHER EDUCATION – A STUDY	71
14	IMPLICATIONS OF NATIONAL EDUCATION POLICY 2020 AND PROSPECTS FOR STAKEHOLDERS	75
15	IMPORTANCE OF LIFE SKILL EDUCATION FOR ADOLESCENTS, ROLE OF FAMILY ANDEDUCATION INSTITUTIONS	83
16	QUALITY MEASURES TO PROMOTE RESEARCH AND INNOVATION IN HIGHER EDUCATION	89
17	IMPORTANCE OF LIFE SKILLS IN HIGHER EDUCATION	96

IMPORTANCE OF LIFE SKILL EDUCATION FOR ADOLESCENTS; ROLE OF FAMILY AND EDUCATION INSTITUTIONS

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ABSTRACT:

Life skills empower a person to steer his/her life circumstances with confidence, social integrity, and professional proficiency. They are developed through day to day experiences that are comprehensive and sensitive to individual, in a local and regional range. The need of introducing Life skills education has also been emphasised in the New Education Policy (NEP) 2020, which shows the demand for 21st-century skills that should be taught in educational institutions to prepare youth for the future. Empowering the youth with life skills is essential to enable them for handling and dealing with circumstances capably. India, is a country with majority of the young population, life skill development can enable these youngsters to direct and manage their lives positively. According to WHO (2007) life skills are important in raising a healthy child and adolescent development, which could be a primary key for prevention of causes of child and adolescent suicidal deaths, mental stress and related issues, socialization and moulding to meet the changing social environments. Along with schools family environment also plays an important role in developing life skills of the adolescents' right from their childhood. The family environment could be helpful in filling the gaps in the educational system. Parents should shape their child by providing their children challenges, new experiences, role models and expectations. A healthy parent child interaction with specific support and autonomy can promote a child's self-esteem and help them be self-aware, embrace diversity, and collaborate better tomorrow.

Keywords: Importance Life skill education, Family and life skill education, life skill education through educational institutions.

Introduction:

Our education system today is shifting towards STEM-based (science, technology, engineering, and math) inventive through which students will be prepared for the coursework and careers. But what about the life skills? Are the students well equipped to make proper decisions and solve their problems on their own in their personal, academic and vocational fields? These matters should be discussed critically in a comprehensive education.

Life skills a structure of education that allows students to apply the information and knowledge they obtain in school in their day to day life problems and situations. Life Skills are also referred as "soft skills", the skill to think conceptually and ability to solve the problems in multiple ways and find practical answers. It is a skill that helps to exchange his/her ideas clearly and effectively. This is very important aspect equivalent to the technical knowledge of any field or academic subject. (1)

WHO states that Life skill maturity helps to earn basic learning about, gender equality, social equality, citizenship, child care and protection, quality and competency of education, support of lifelong learning, quality of life and endorsement of peace. (2) Life skills are helpful in accepting and understanding the differences which could help in improving social relations, recognizing stress and pressure and maintaining emotional balance in all type of situations. In our initial stage of life, our parents guide us right from our infantile reliance to the starting stages of independence. Our parents play a significant role because the way they care can have both instant and permanent effects on our social functioning and moral development in all areas of life. So it is essential to start the education of Life Skills in our families first. (3,4)

➤ **Adolescents and Life Skill Education**

The most significant and deceive stage of an individual is Adolescence. It is denoted as the intermediary stage between childhood and adulthood manifested by obvious physical, rational,

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3
83

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CONTENT

S.No	TITLE	Page No
1	THE SCOPE OF TECHNOLOGY IN NATIONAL EDUCATION POLICY 2020: A STUDY	1
2	CHALLENGES & OPPORTUNITIES OF NATIONAL EDUCATION POLICY 2020 & HIGHER EDUCATION	5
3	CHALLENGES OF NATIONAL EDUCATION POLICY (NEP) 2020 BEFORE EDUCATION SYSTEM	8
4	ACADEMIC BANK OF CREDITS: A PANACEA TO BOOST HIGHER EDUCATION IN INDIA	12
5	CRITICAL ANALYSIS OF NATIONAL EDUCATION POLICY 2020	17
6	CHALLENGES OF NATIONAL EDUCATION POLICY 2020 IN HIGHER EDUCATION	21
7	USE OF TECHNOLOGY IN EDUCATION	25
8	NEW EDUCATION POLICY 2020 AND ITS EFFECT ON HIGHER EDUCATION	28
9	CHALLENGES OF DISTANCE EDUCATION IN RURAL AREA	32
10	IMPACT OF MODERN TECHNOLOGY AND ITS USE IN EDUCATION	35
11	NEW EDUCATION POLICY 2020: A STUDY	40
12	NEP-2020 AND USE OF INFORMATION COMMUNICATION TECHNOLOGY	44
13	VARIOUS DIMENSIONS OF NATIONAL EDUCATION POLICY 2020: PERSPECTIVE OVERVIEW	48
14	IMPLEMENTING ARTIFICIAL INTELLIGENCE IN EDUCATION FIELD FOR TRANSFORMATION THROUGH NEP-2020	53
15	ANALYSIS OF INDIAN NATIONAL EDUCATION POLICY- 2020	56
16	CHALLENGES AND OPPORTUNITIES OF NEW EDUCATION POLICY IN HIGHER EDUCATION	59
17	THE STUDY OF NEW EDUCATION POLICY 2020	62
18	INDIAN CULTURE, SIGNIFICANCE OF GEOGRAPHY ON INDIAN CULTURE	66
19	कामकाजी महिलाओं की समस्याएँ और उनके परिणाम	70
20	आगनवाड़ी कार्यकर्ता - एक अध्ययन शिरूर तालुका संदर्भ में	74

CHALLENGES OF NATIONAL EDUCATION POLICY (NEP) 2020 BEFORE EDUCATION SYSTEM

Dr. Chetana Vishwanathrao Donglikar, H.O.D. Home Science, Kalikadevi Arts Commerce & Science College, Shirur (ka.) Dist. Beed.

Abstract:

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

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

Introduction:

On July 28th, 2020 the National Education Policy (NEP) 2020 was accepted by the Union Cabinet of India. The Indian government merged feedbacks from 2.5 lakh stakeholders from different villages all over India, after a gap of 34 years after organizing over more than 50 months of discussions and workshops, through two national parliamentary level committees. [1] The new National Education Policy (NEP) 2020 is determined for new changes that could renovate the education structure if implemented and executed in proper manner.

The National Education Policy 2020 is a determined re-structured form of Indian education system into a contemporary, liberal and impartial one. Effective implementation of this policy depends on vivid universalization of policymaking and re-arrangement of financial resources in coming years [2]. As we all know that education is a crucial factor that shapes our lives, at the same time it is also a matter of concern in our country. Indian education system is grappled with number of issues that has to be addressed immediately. The fact could not be denied that, Indian government and institutions had been working to restructure the current education model. But still there are several issues that should be taken care of. [3] So before we move forward for acceptance of this National education policy it is necessary to first go through the current status of our on-going education system: its merits and demerits.

Status of Current Education System

As per the Annual Status of Education Report (ASER), the quantity of students attending the school in rural India is growing but the quality of education is a big question mark. [4] Because the primary education provided to them is so weak that more than 50% of the students from 5th standard are not even able to read a text book of 2nd standard. They don't even know basic mathematics.

If we compare the education system in urban and rural India, the condition of education is very poor in rural areas of the India. Even today a large amount of population still resides in rural areas of the country and so it is essential to pay attention towards them. So rather than concentrating on elevating

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Narration of Painin Baby Kamble's *The Prisons We Broke*

Dr. Lahoti R.K. & Dr.Landage R.A.

Abstract

The aim of present research is to study the painful experiences in autobiography of Baby Kamble. Dalit women of Maharashtra started to write in Marathi in the decades of 1970. Their writing consists of their own problems which are related to caste system and also with patriarchy. Dalit feminism is a recent concept in literature which is yet to be developed. Baby Kamble's autobiography JeenaAmucha published as The Prisons We Broke in English reveal the situation of the community and predicament of women.Kamble is extensively admired for JinaAmucha, written in Marathi. Maxine Berntsen has encouraged Baby Tai Kamble to make her writing public. Baby Tai's auto-biography is not mere a woman's life history but it has a wide scope.

Keywords: *community, autobiography, patriarchy*

Introduction:

Baby Kamble, known as Babytai Kamble, was an Indian writer was born in 1929. She was a reputed Dalit protester and writer who was motivated by B. R. Ambedkar, Kamble has converted to Buddhism and practiced and followed Buddhism throughout her life. She is among some of the Marathi writers who widely got popularity. She is appreciated by the Dalit community for her contributions of influential literary work. It is the fact and considered a crime that *shudras* and

women of any caste who rebel or simply raise any question. This caste system makes easier to exploit the people by the local rulers and also by the feudal society. Even history shows that the people who invade India, they also did not pay much attention towards caste system on the other hand they neglect this and allowed directly or indirectly to continue for their own profits.

The Mahar caste of Maharashtra is one of the major castes among the Schedules Caste population. There was prevailing *barabalutedars* system

in villages. These *barabalutedars* had to perform their assigned works. They were settled in the villages on the outside of the villages mostly depending on the pattern of the works. The Mahar community was the gatekeepers and had to do certain tasks like carrying away and disposing the dead cattle. For these works they were given food grains. Baby Kamble has described the *Yeskar* Mahar and his duties in detail in her book. He was specially assigned to serve for the *Patil* (A kind of Designation) in the village. These people had not even given the permission of touching the drinking water sources. The upper caste people also do not even touch them and throw alms in their hands. A brush was always seen hanging on their backside to sweep the area from where they move. Even they had to take care that their shadow would not fall on the upper caste people.

In 1970s, Dalit Panthers movement has given rise to Modern Dalit Marathi literature. In this decade, Dalit writers through their writings who were inspired by Black Panthers had given aggressive turn to the Dalit movement. The poetry of Namdeo Dhasal, the leading Dalit poet whose illustrations of flaming suns, blood, and fire and use of obscene descriptions in Marathi poetry vibrate the middle-class ethics of the time. Namdeo Dhasal and many such writers paved a way to many new

writes in Dalit Marathi literature. In those days the education for Dalits was not easy. The village where Baby Kamble was brought up the schools was arranged in the houses of Brahmin teachers and Dalits were not permitted. Even when the schools started in public spaces, Dalit children were arranged to sit in corners. In post-independence India the feudal culture of upper class people existed as an organization of norms and customs; a network of superstitions and spiritual values.

Painful Experiences in *The Prisons We Broke*:

Baby Kamble's autobiography center exclusively on rural community life, the theme of the autobiography is familiarity of poverty, food shortage, caste inequity, and familial hostility. The misery and illness is seen in her writing when Baby Kamble writes:

The maharwada symbolized utter poverty and total destitution. Epidemics, especially cholera and plague, were extremely fond of mahars; a couple of mahars would die like flies every day" (Kamble, 2009: 80).

The realistic pictures described in baby Kamble's book are very shocking as they bring the pictures of naked children with dribbling noses, the picture of women who deliver the children and satisfied only with the

soup of boiled cacti. Baby Tai has depicted these pictures minutely as they would in reality come before the very eyes of the readers. She has spoken about each and every village activity. There is description of a marriage of her community in her village. The song was sung in the marriage procession which is related to groom's parents. Baby Tai has described the women who under the covering of spiritual rituals use to dance throughout the night in a very liberal manner. Most of them are folk song in which the newly married bride is compared to natural objects. There is description of different rituals in the chapter on the month of *Ashadh*. There is description of *Potraja* who is presented in traditional garments by beating the drum and dancing. Even though the above ritual seems to be very simple, it takes the side of women. The women through their songs find expression for their injustice, speak for many things which they cannot demand in routine and finally urges till they get assurance from their men.

Baby Kamble in her autobiography tells the experiences in her village the pathetic condition of Dalits and how they used to bend before the upper caste people so that they could maintain distance. She has also focused on the caste discrimination which she experienced everywhere including school. Kamble expresses

the way how her friends and she use to see in the temple which was prohibited to Dalits. The black stone idols in the temple were so terrifying for these Dalit girls that they appear like demon for them. She further tells in the autobiography that drowning of Hindu idols of God is a significant ceremony to split the chains of Hindu caste beliefs. From early childhood, there was impact on the mind of Baby Kamble. She decided to live life according to the principles of Babasaheb Ambedkar. She believed that Buddhism is not a religion but it is a true way of life. She always prefers to follow the principles of *Sheel* and *Satva* (character and truth). The marriage of Baby Kamble was the first in which priest was given no role. All the rituals took place according to Buddhism. She also put question mark on practicing the tradition of *haldi-kunku* (red dot on forehead of married woman) and having *mangalsutra* (black necklace). She was of the opinion that Buddhists should not follow Hindu rituals. The impact of this was seen later when many women refused all Hindu rituals.

After the study of the autobiography, it is observed that it is bifurcated in to two parts. The first part deals with the tyranny which took place on Mahar community by the upper class people. The theme of the autobiography propagates with how

the women of this community suffer and live in utter poverty. The second part deals with impact of Dr. Ambedkar and how transformation takes place under his leadership. In the commencement of the book, Kamble has introduction of the family. She has also written about the festivals and different rituals in great detail. This is the reason why Maya Pandit speaks about the book as "is more of a socio-biography rather than an autobiography" (Ibid, p. xiii). Baby Kamble's *The Prisons We Broke* executes a double purpose. It speaks of Brahmanical oppression and also patriarchy. Without any hesitation, Kamble focused the cruelty of Dalit patriarchy on their wives and daughters. There is narration of pain in her autobiography. There are many examples of pain and suffering in the book. Even Kamble's mother condition was just like a bird in a cage. The same condition was of Baby in her house. The patriarchy in the community takes suspicion on the women. There were many such reasons of disputes in the family. The suffering of women is the central part of autobiography. There were early marriages and as a result early pregnancy in the family. It results and impact on the health of the women. In other words the men had given secondary position to the females and consider that women were the machines and could give children up

to menopause. Even said in the earlier part of this research article, the condition of Dalit men in the society was also very worsening. The upper class people in those days prevent their direct contact with Dalits. They have to always bow down when speaking with the high caste people. All these things are not as easy as they seem to be. It requires two years to Baby Tai and her fellow friends to enter in the Ram temple which was near from their school. The occupation of the women in the community was to collect firewood and grass and sell it in the village. Here also they were exploited by the upper class women. Gopal Guru writes regarding the treatment Walking dirt and were segregated to spaces like Maharwada as far as possible. However, the labour of the Dalit was fundamental to the maintenance of socio-economic structure of the society. (Guru and Sarukkai 73, 90-91).

Conclusion:

Likewise many Dalit writers Baby Kamble was also deeply encouraged by Dr. Babasaheb Ambedkar. In the autobiography she tells the readers how Ambedkar's speeches, contribution and appearance made the Mahars conscious of their societal repression, and they were then competent to evaluate the caste system in an efficient behavior. The result of all this is, they became aware and

started to discuss in *chawdi*. The autobiography also brings us close to see how the women participated in Ambedkarite movement. These women started to think that their role in the family is very important to eradicate superstition, poverty and even darkness. They started and enter in new business.

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Impact of ICT in Higher Education for 21st Century

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Abstract:

This paper covers to all parameters on the highlight the impact of ICT in the higher education for the 21st century. Education is much more important at and this importance will continue to grow and develop in the 21st century. Information and communication technologies (ICT) have become common place entities in all aspects of life. Across the last twenty years the use of (ICT) has fundamentally changed the practices and procedures of all forms of efforts business and governance. Education is a very socially oriented activity and quality education traditionally been associated with strong teachers having high degrees of personal contact with learners. The use of ICT in education lends itself to more student -centered learning settings and often this creates some tensions for some teachers and students. The paper argues the role of ICT in transforming teaching and learning and seeks to explore how this will impact on the specific program will be offered and delivered in the universities and colleges of future.

Keywords: ICT, Higher education, Social development, research.

Introduction:

Information and communication technology (ICT) is a force that has changed many aspects of the way we live. If we can compare such different types of fields as medicine, tourism travels, banking, law, business, engineering and architecture, the impact of ICT across the last two or decades has been tremendous. The way these fields operating today is much more vastly different from the ways they operated in the past. But when one looks at education, there seems to have been a unique lack of influence and less changed, there have been a number of factors impeding the wholesale lift of ICT in education across all sectors. These have included such factors as a lack of funding to support the purchase of the technology, a lack of training among established teaching practitioners, a lack of motivation and need among teachers to adopt ICT as teaching tools. But in recent times, factors have emerged which have strengthened and encouraged moves to adopt ICTs into classrooms and learning settings. These have included a growing need to explore efficiencies in terms .Computers can be used briefly for academic administration .The following are some areas where computers can be used for effective academic administration e.g.



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1. General Administration 2. Financial Accounting 3. Administration of Students data. 4. Shelving and furniture management. 5. Personal Records Maintenance. 6. Library Management System.

The Indian higher education system is one of the largest in the world. With only 20 universities and 500 colleges with 0.1 million students at the time of independence, but we now have about 740 universities and university-level institutions and 37,240 colleges as of August 2015 and 11,443 stand-alone institution in India. According to a report from Spring board Research, India's education sector will increase its IT spending September 09,2016 at present higher education sector witnesses spending of over Rs.42,219.5crore and Rs26,855crore was allocated (approx 7.3per cent increase) is allocated for higher education.

Use of ICT in the 21st Century:

The field of higher education has been affected by ICTs, which have undoubtedly affected teaching, learning and research. ICTs have the potential to accelerate, enrich, and deepen skills, to motivate and engage students, to help relate school experience to work practices, create economic viability for tomorrow's workers, as well as strengthening teaching and helping schools change. Contemporary ICTs are able to provide strong support for all these requirements and there are now many outstanding examples of world class settings for competency and performance-based curricula that make sound use of the affordances of these technologies. The use of ICT will not only enhance learning environments but also prepare next generation for future lives and careers. Changed pool of teachers will changed responsibilities and skill sets for future teaching involving high levels of ICT and the need for more facilitative than didactic teaching roles.

ICT in Research:

Applications of ICTs are particularly powerful and uncontroversial in higher education's research function. Four areas are particularly important: The steady increases in bandwidth and computing power available have made it possible to conduct complex calculations on large data sets. Communication links make it possible for research teams to be spread across the world instead of concentrated in a single institution. The combination of communications and digital libraries is equalizing access to academic resources, greatly enriching research possibilities for smaller institutions and those outside the big cities. Taking full advantage of these trends to create new dynamics in research requires national policies for ICTs in higher education and the establishment of joint information systems linking all higher education institutions. The application of ICTs in academic research has grown steadily in the past 10 to 15 years in both developing and developed countries, although there are wide variations in usage both within and between countries and regions. The most straightforward use of ICTs in research is in data processing. The unprecedented growth in bandwidth and computing power provide opportunities



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for analyzing / processing huge amounts of data and performing complex computations on them in a manner that is extremely fast, accurate and reliable.

The Impact of ICT on Learning Process:

Conventional teaching has emphasized content. For many years course have been written around textbooks. Teachers have taught through lectures and presentations interspersed with tutorials and learning activities designed to consolidate and rehearse the content. Contemporary settings are now favoring curricula that promote competency and performance. Curricula are starting to emphasize capabilities and to be concerned more with how the information will be used than with what the information is as follow.

Access to a variety of information sources;

- To access a variety of information forms and types; Student-centered learning settings based on information access and inquiry; Learning environments centered on problem-centered and inquiry-based activities;
- Authentic settings and examples; and teachers as coach Just as technology is influencing and supporting what is being learned in schools and universities, so too is it supporting changes to the way students are learning. Moves from content-centered curricula to competency-based curricula are associated with moves away from teacher-centered forms of delivery to student-centered forms. Through technology-facilitated approaches, contemporary learning settings now encourage students to take responsibility for their own learning .In the past students have become very comfortable to learning through transmissive modes. Students have been trained to let others present to them the information that forms the curriculum.
- Technology has the capacity to promote and encourage the transformation of education from every teacher directed enterprise to one which supports more student- centered models. Evidence of this today is manifested in:
- The proliferation of capability, competency and outcomes focused curricula Moves towards problem-based learning increased use of the Web as an information source, Internet users are able to choose the experts from whom they will learn. The use of ICT in educational settings, by itself acts as a catalyst for change in this domain. ICTs by their very nature are tools that encourage and support independent learning. Students' using ICTs for learning purposes become immersed in the process of learning and as more and more students use computers as information sources and cognitive tools (eg. Reeves & Jonassen, 1996), the impact of the technology on supporting how students learn will continue to increase.



OUR HERITAGE

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Dated : 4th and 5th February 2023



Benefits of ICT in Education:

a. Impact of ICT on teachers in teaching process:

In the past, the role of teacher in an educational institution was a role given to only highly qualified people. With technology-facilitated learning, there are now opportunities to extend the teaching pool beyond this specialist set to include many more people. The changing role of the teacher has seen increased opportunities for others to participate in the process including workplace trainers, mentors, specialists from the workplace and others. Through the affordances and capabilities of technology, today we have a much expanded pool of teachers with varying roles able to provide support for learners in a variety of flexible settings. This trend seems set to continue and to grow with new ICT developments and applications.

b. Impact of ICT on students in learning process:

In the past, education has been a privilege and an opportunity that often was unavailable to many students whose situation did not fit the mainstream. Through the flexibilities provided by technology, many students who previously were unable to participate in educational activities are now finding opportunities to do so. The pool of students is changing and will continue to change as more and more people who have a need for education and training are able to take advantage of the increased opportunities. Interesting opportunities are now being observed among, for example, school students studying university courses to overcome limitations in their school programs and workers undertaking courses from their desktops.

c. Importance of ICT education in students life:

Traditional thinking has always been that technology-facilitated learning would provide economies and efficiencies that would see significant reductions in the costs associated with the delivery of educational programs. The costs would come from the ability to create courses with fixed establishment costs, for example technology-based courses, and for which there would be savings in delivery through large scale uptake. We have already seen a number of virtual universities built around technology delivery alone (eg. Jones International University, www.jiu.edu). The reality is that few institutions have been able to realize these aims for economy. There appear to have been many underestimated costs in such areas as course development and course delivery.

Conclusion:

This paper has sought to explore the role of ICT in higher education as we progress into the 21st century. In particular paper has argued that ICTs have impacted on educational practice in higher education to date in quite small ways but that the impact will grow considerably in years to come and that ICT will become a strong agent for change among many educational



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practices. Extrapolating current activities and practices, the continued use and development of ICTs within higher education will have a strong impact on:

- What is learned?
- How it is learned;
- When and where learning takes place;
- Who is learning and who is teaching.

The outcome of all this activity is that we should see marked improvements in many different types of areas of educational efforts. Learning should become more relevant to stakeholders' needs, learning outcomes should become more discuss and targeted, and learning opportunities should diversity in what is learned and who is learning. At the same time, quality of programs as measured by fitness for purpose should continue of grow as stakeholder groups find the offerings matched to their needs and expectations. To ensure that the opportunities and advantages are realized, it will be important as it is in every other walk of life to promise that the educational research and development dollar is sustained so that education at large can learn from within and that experiences and activities in different institutions and sectors can inform and guide others without the continual need for re-invention of the wheel

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CONTENT

S.No	TITLE	Page No
1	THE SCOPE OF TECHNOLOGY IN NATIONAL EDUCATION POLICY 2020: A STUDY	1
2	CHALLENGES & OPPORTUNITIES OF NATIONAL EDUCATION POLICY 2020 & HIGHER EDUCATION	5
3	CHALLENGES OF NATIONAL EDUCATION POLICY (NEP) 2020 BEFORE EDUCATION SYSTEM	8
4	ACADEMIC BANK OF CREDITS: A PANACEA TO BOOST HIGHER EDUCATION IN INDIA	12
5	CRITICAL ANALYSIS OF NATIONAL EDUCATION POLICY 2020	17
6	CHALLENGES OF NATIONAL EDUCATION POLICY 2020 IN HIGHER EDUCATION	21
7	USE OF TECHNOLOGY IN EDUCATION	25
8	NEW EDUCATION POLICY 2020 AND ITS EFFECT ON HIGHER EDUCATION	28
9	CHALLENGES OF DISTANCE EDUCATION IN RURAL AREA	32
10	IMPACT OF MODERN TECHNOLOGY AND ITS USE IN EDUCATION	35
11	NEW EDUCATION POLICY 2020: A STUDY	40
12	NEP-2020 AND USE OF INFORMATION COMMUNICATION TECHNOLOGY	44
13	VARIOUS DIMENSIONS OF NATIONAL EDUCATION POLICY 2020: PERSPECTIVE OVERVIEW	48
14	IMPLEMENTING ARTIFICIAL INTELLIGENCE IN EDUCATION FIELD FOR TRANSFORMATION THROUGH NEP-2020	53
15	ANALYSIS OF INDIAN NATIONAL EDUCATION POLICY- 2020	56
16	CHALLENGES AND OPPORTUNITIES OF NEW EDUCATION POLICY IN HIGHER EDUCATION	59
17	THE STUDY OF NEW EDUCATION POLICY 2020	62
18	INDIAN CULTURE, SIGNIFICANCE OF GEOGRAPHY ON INDIAN CULTURE	66
19	कामकाजी महिलाओं की समस्याएं और उनके परिणाम	70
20	आंगनवाडी कार्यकर्ता : एक अध्ययन शिरूर तालुका संदर्भ में	74

THE STUDY OF NEW EDUCATION POLICY 2020

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Abstract:

Knowledge is not power, knowing a concept is only potential value. The execution of knowledge is where the power lies. ~ Tony Robbins

New Education Policy was approved by the Union Cabinet on Wednesday that comes as a major and major decision in the field of education after 34 times. The press has also renamed the Ministry of Human Resource and Development(MHRD) as Ministry of Education. The main motive is to concentrate on education and literacy and make “ India a global knowledge superpower ”. The draft for the New Education Policy(NEP) 2020 was prepared by a panel of experts led by former Indian Space Research Organization(ISRO) principal K. This paper also discusses the impact of New Education Policy 2020 on higher education. and The Salient Features of NEP It was found that most of people consider the policy as a positive and welcoming step Kasturirangan.

Kew word: *Knowledge*, New Education Policy, superpower, NEP-2020.

Introduction

New education policy introduce and apply a ocean of changes across all position of education in India aims for universalization of education from pre-school to secondary position with 100 Gross Registration rate in academy education by 2030. NEP is a comprehensive frame to guide the development of education in the country. The New Education Policy expands age group 6- 14 times of obligatory training to 3- 18 times of training. Academy class. New education policy which was approved by Union Cabinet of India on 29 July, 2020 is meant to trans figure the education system by 2040. Some proffers of this policy enforced incontinently, starting with the change in the name of the Ministry of Human Resource Development into the Ministry of Education. The new policy replaces the former National Policy on Education, 1986. The National Education Policy 2020 with its vittles of revamping the class structure, assessment criteria and regulations, promise a brand – new approach to tutoring and literacy.

What is NEP 2020?

The National Policy on Education was framed in 1986. The policy passed variations in 1992. Since also, a number of adaptations have been made, challenging a modification of the Policy. The National Policy on Education(NPE), 1986, which had been in place for 34 times, was replaced with the NEP 2020, the first education policy of the twenty-first century. This policy, which is grounded on the abecedarian pillars of Access, Equity, Quality, Affordability, and Responsibility, is in line with the 2030 docket for Sustainable Development and seeks to transfigure India into a thriving knowledge society and a global knowledge superpower. By enhancing both academy and council education and making it more holistic, flexible, multidisciplinary, and applicable for the requirements of the 21st century, NEP is concentrated on bringing out each pupil's individual bents.

Objectives of the study

- To study the impact of New Education Policy 2020 on higher education.
- The study also outlines the salient features of NEP

Research methodology

This research is a descriptive study. The necessary secondary data was collected from various websites including those of Government of India, magazines, journals, other publications, etc. This data was then analyzed and reviewed to arrive at the inferences and conclusions.

The Salient Features of NEP

- Feting, relating, And Fostering The Unique Capabilities Of Each Pupil, by sensitizing preceptors as well as parents to promote each pupil's holistic development in both academic and non-academic spheres. According The loftiest precedence
- To Achieving Foundational knowledge And Numeracy by all scholars by Grade 3.
- Inflexibility, so that learners have the capability to choose their literacy circles and programmes, and thereby choose their own paths in life according to their bent and interests
- No Hard Separations between trades and lore, between curricular and extra-curricular conditioning, between vocational and academic aqueducts, etc. in order to exclude dangerous scales among, and silos between different areas of literacy.
- Multidisciplinary and a Holistic Education across the lore, social lore's, trades, humanities, and sports for a multidisciplinary world in order to insure the concinnity and integrity of all knowledge.
- Emphasis On Abstract Understanding rather than rote literacy and literacy- for-examinations;
- Creativity And Critical Allowing to encourage logical decision- timber and invention.
- Ethics And Human & indigenous Values like empathy, respect for others, cleanliness, courtesy, popular spirit, spirit of service, respect for public property, scientific temper, liberty, responsibility, pluralism, equivalency, and justice.
- Promoting Multilingualism And The Power Of Language in tutoring and literacy.
- life chops similar as communication, cooperation, cooperation, and adaptability;
- Focus On Regular Constructive Assessment For Learning rather than the summative assessment that encourages moment's' coaching culture'.
- Expansive Use Of Technology in tutoring and literacy, removing language walls, adding access for Divyang scholars, and educational planning and operation.
- Respect For Diversity And Respect For The Original environment in all class, pedagogy, and policy, always keeping in mind that education is a concurrent subject.
- Full Equity And Addition as the foundation of all educational opinions to insure that all scholars are suitable to thrive in the education system.
- Community In Class Across All situations Of Education from early nonage care and education to academy education to advanced education.
- Preceptors And Faculty As The Heart Of The literacy Process- their reclamation, nonstop professional development, positive working surroundings and service conditions.
- Light But Tight' Regulatory Framework to insure Integrity, translucency, and Resource Efficiency of the educational system through inspection and public exposure while encouraging invention and out- of- the- box ideas through Autonomy, Good Governance, And commission.
- Outstanding exploration as a co needful for outstanding education and development;
- Nonstop Review of progress grounded on sustained exploration and regular assessment by educational experts.
- A Rootedness And Pride In India, and its rich, different, ancient and ultramodern culture and knowledge systems and traditions.
- Education Is A Public Service access to quality education must be considered a introductory right of every child.
- Substantial Investment In A Strong, Vibrant Public Education System as well as the stimulant and facilitation of true humanitarian private and community participation.

National Education Policy – Higher Education Reforms
Higher Education in India is over for an overhaul with the National Education Policy 2020 bringing in multi-dimensional changes – right from the non supervisory frame to class structure and exploration terrain. First and foremost, the advertisement of the important- awaited National Education Policy (NEP) has cleared the path for setting up a single nonsupervisory body for country's advanced education. The nonsupervisory body, that's to be named the Advanced Education Commission of India (HECI), will serve as the single authority for all public and private educational institutions(except those involved in medical and law education). In addition to this, a National Research Foundation will be created to oversee all exploration conditioning to be carried out by the colorful academic institutions in the country. The NEP 2020 has aimed at nearly doubling the Gross Registration rate (GER) in advanced education to 50 per cent by the time 2035, as compared to the current GER of 26.3. It also has provision for lesser autonomy to the academic institutions offering quality advanced education.

NEP 2020 – Highlights for Higher Education

S.No.	NEP for Higher Education – Key Highlights
1	Gross Enrolment Ratio (GER) in higher education to be raised to 50% by 2035
2	Around 3.5 crore seats to be added in higher education
3	Undergraduate education can be of 3 or 4 years with multiple exit options and appropriate certification at different stages
4	Academic Bank of Credits to be established to facilitate Transfer of Credits for lateral admission to other institutes
5	Multidisciplinary Education and Research Universities (MERUs), at par with IITs and IIMs, to be set up as models of best multidisciplinary education of global standards in the country
6	The National Research Foundation will be created as an apex body for fostering a strong research culture and building research capacity across higher education
7	Higher Education Commission of India (HECI) will be set up as a single overarching umbrella body for the entire higher education system, excluding medical and legal education. Public and private higher education institutions will be governed by the same set of norms for regulation, accreditation and academic standards.
8	Affiliation of colleges is to be phased out in 15 years and a stage-wise mechanism is to be established for granting graded autonomy to colleges

Conclusion:

National Education Policy (NEP) 2020 is a big revolution replacing the 34-year-old policy idea and envisioning to bring about the much-needed modification in the Indian Education System. The Policy has maintained a delicate balance between the traditions and the interdisciplinary approach, which is the need of the 21st century. NEP has the potential to revamp the skills of the youth of our country and has all the right tools that are needed to be competitive at the global level.

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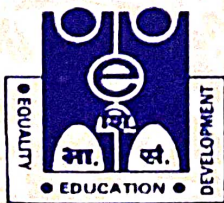
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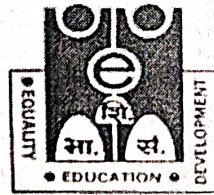
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INDEX

1	GROWTH AND TRENDS OF TOURISM IN TELANGANA	1
2	ANALYSIS OF ADVERTISEMENTS AND WOMEN BUYING BEHAVIOUR	13
3	AN OVERVIEW OF THE KARNATAKA TOURISM SECTOR	18
4	CUSTOMER SATISFACTION OF ACADEMIC LIBRARIES	29
5	SUKANYA SAMRIDDHI YOJANA (SSY)	37
6	THE PROBLEM OF DROPOUTS IN ANDHRA PRADESH: COMMUNITY WISE ANALYSIS	44
7	EARLY ARCHEOLOGICAL ACTIVITIES AND HISTORY WRITING ABOUT PRE HISTORIC INDIA: A RETROSPECTIVE STUDY OF OUR EARLY PAST	51
8	ANALYSIS OF REPRESENTATION OF WOMEN IN LEGISLATIVE BODIES IN INDIA	56
9	THE LEGENDARY FIGURES OF THE KARBI TRIBES.	66
10	DIVERSITY OF GREEN LEAFY VEGETABLES FOUND IN RAJNANDGAON DISTRICT CHHATTISGARH, INDIA	74
11	The Impact of Media in Harry Potter Series	81
12	आंगनबाड़ी केन्द्रों पर मातृ एवं शिशु स्वास्थ्य देखभाल का एक विश्लेषण आदिवासी क्षेत्र अंबागढ़-चौकी विकासखण्ड के विशेष संदर्भ में	84
13	VIDEO CONFERENCE WITH PEER FOREIGN STUDENTS: A CASE STUDY OF PRIMARY STUDENTS' PERCEPTION AND ATTITUDE IN CROSS-CULTURE LEARNING	99
14	LEGISLATIVE MEASURES AND INITIATIVES ON GEOGRAPHICAL INDICATIONS PROTECTION IN INDIA	122
15	A STUDY ON WOMEN ENTREPRENEURS AWARENESS ABOUT GOVERNMENT SCHEMES- IN INDIA	129
16	CONTRIBUTION OF INDIAN WRITERS IN MARGINALIZED LITERATURE	133
17	प्रसार माध्यमे आणि भारतातील महिला सबलीकरण: दैनिक प्रजावणी वृत्तपत्राची भूमिका	137
18	भारतीय संविधानातील महिला हक्क : एक अध्ययन	143
19	स्वातंत्र्यानंतर महिला आणि भारतीय राजकारण	152

A STUDY ON WOMEN ENTREPRENEURS AWARENESS ABOUT GOVERNMENT SCHEMES- IN INDIA

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Abstract

Women form a significant human resource of the nation. They should be taken as an important instrument for the development and growth of economy of every nation. Women's status in Indian society has changed from time to time. Women entrepreneurs plays key role in economic development because it's contributing in economic growth in different sectors. Increasing the number of women entrepreneurs has changed the economic growth scenario of the country. This paper attempt to study Awareness about government schemes special reference to Maharashtra The analysis is mainly based on secondary sources of the data. To explain the subside of women entrepreneurs

Keywords:

Awareness, Government Schemes, Entrepreneurs.

Introduction:

Empowerment of Women is essential for sustainable development and profitable growth of the country. Women Entrepreneurs have surfaced as an important means to empower womenfolk to make opinions regarding their domestic, social, political and profitable life. To increase women's participation, the Government has come up with colorful schemes and enterprise. Capacity structure programs, easy access to finance and mentorship programs have been at the core of government enterprise. still, the need to gauge these enterprise is immense considering the targets of profitable development; and more importantly, for creating a conducive ecosystem for women entrepreneurship.

Moment India has 13.5 – 15.7 million women- possessed enterprises, representing 20 of all enterprises. While large in absolute figures, these are overwhelmingly comprised of single person enterprises, which give direct employment for an estimated 22 to 27 million people. Further, a number of enterprises reported as women possessed aren't in fact controlled or run by women. A combination of fiscal and executive reasons leads to women being " on paper " possessors with little part to play. marks from high performing countries and Indian countries give a good mark for India to accelerate overall womanish entrepreneurship. Accelerating volume and quality of entrepreneurship towards similar marks can produce over 30 million women- possessed enterprises, of which 40 can be further than tone- employment. This can induce potentially transformational employment in India, of 150 – 170 million jobs, which is further than 25 of the new jobs needed for the entire working age population, from now until 2030.

Status of Women Entrepreneurs in India

The Sixth Economic Census is the most cited data in the literature on Women Entrepreneurship in India. It reveals that out of the 58.5 million businesses, only 8.05 million were possessed by women. therefore, of the total entrepreneurs in India, only 13.7 are women. According to the womanish Entrepreneurship Index, out of 77 countries covered, India ranks 70. And as per the August 2019 report of the International Finance Corporation, India ranks third among countries reporting gender gaps in business. As per the data available with launch- up India, the number of women entrepreneurs in the launch- up ecosystem has increased to 14, over from 10 and 11 in the last two times. Last time, India added further than 40 unicorns to the list, and numerous of them are led by women.

Objectives of the Study

1. To study the Women Entrepreneurs Scheme in Maharashtra

2. To create awareness about government schemes available for women entrepreneurs.

Research Methodology

This paper is purely based on secondary data referring to various sources such as journals, newspaper articles, websites and statutory reports.

Problem face by women Entrepreneurs

Societal pressures:

Entrepreneurship comes with its own set of challenges for both genders. Still, the challenges for women are more significant. They're brazened with societal pressures in utmost regions in India.

Create rural-urban divide:

Women Entrepreneurs are generally concentrated in the civic areas. This significantly impacts the pastoral population where the patriarchal affects are more stark.

Limited access to finance:

This is one of the main challenges faced by Women Entrepreneurs. The lack of access to formal backing institutions, coupled with a lack of collateral for loans, frequently keeps women down from entrepreneurship openings.

Lack of technological exposure:



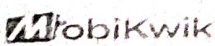


This creates walls to the success of women as entrepreneurs in pastoral areas specifically. UNIDO-led study on walls to women's entrepreneurship set up that women were told more by traditional and internal factors than by legal or nonsupervisory obstacles when starting their business.

Disparity in science, technology, engineering, and math (STEM) sector:

Women make up only 28% of the STEM workforce, and men vastly outnumber women majoring in most STEM fields in college. This creates a disparity in STEM sectors, as these sectors will throw up more jobs than expected in the future.

Major Businesses Run by Women in India

In India, 45% of the start-ups are run by women, of which over 50,000 are recognized by the government. The country witnessed the most women-led start-ups turning into unicorns in 2021. Major start-ups run by women are listed below.

Brand	Founder / Co-founder	Date of Establishment	Total Funds Raised	Market Valuation
 BYJU'S <small>The Learning App</small>	Divya Gokulnath	2011	US\$ 8.5 billion	US\$ 18 billion
 NYKAA	Falguni Nayar	2012	US\$ 148.5 million	US\$ 12.5 billion
 Uprobitkwik	Ursula Taku	2009	US\$ 380 million	US\$ 750 million
 ZOLIX	Isha Choudhry	2015	US\$ 90 million	US\$ 100 million
 Infliphilia	Chitra Gurnani Daga	2009	US\$ 1.24 million	US\$ 4.48 million

Government Initiatives to Encourage Women Participation.

The Indian government has increased the budget for Women and Child Development by 14% in 2021. It has set aside over Rs. 30,000 crores (US\$ 3.97 billion) in FY21. This budgetary allocation also includes various development schemes as listed below.

1. Madra Yojana Scheme

This is a general government scheme for women who want to kick start their entrepreneurial journey on a small scale such as, beauty parlour, tuition centre, tailoring unit, etc. The scheme also caters to a group of women who wish to collaborate and start a business. Loans from Rs 50,000 onwards and up to Rs 50 lakh are sanctioned under this scheme. For loan amount exceeding Rs 10 lakhs, collateral and guarantors are required. The three plans under this scheme are: Shishu plan (loans up to Rs 50,000 for new businesses), Kishor plan (loans between Rs 50,000 and Rs 5 lakh for well-established enterprises), and Tarun plan (loans between Rs 5 lakh and Rs 10 lakh for business expansion).

2 TREAD (Trade-Related Entrepreneurship Assistance and Development) Scheme

To run any business successfully, one needs certain amount of expertise which would further help in building the enterprise in a better way to compete in the market. To achieve this crucial step, PMEGP's initiated this scheme called TREAD, which aims at empowering women by providing credit projects, conducting specific training and counseling, and disseminate knowledge for their business. The scheme provides for a government grant of up to 30 per cent of the total project cost as appraised by lending institutions. These institutions would finance the other 70 per cent.

3. Mahila Udyam Nidhi Scheme

Initiated primarily to offer financial assistance up to Rs 10 lakhs, to small-scale business models, this scheme aims to help women set up new projects and promotes upgrading and modernization of existing projects. With interest rates varying according to the market rates, the loans are to be repaid within 10 years, and this includes a five-year moratorium period.

4. Annapurna Scheme

As the name suggests, this scheme is especially for the hidden chefs inside women. Even a hobby as amazing as cooking can now make you an entrepreneur with the Annapurna Scheme. To start a catering unit, women can avail loan up to Rs 50,000 to purchase kitchen equipment such as, utensils and water filters. Collateral in the form of assets and a guarantor is required to avail this scheme and the loan must be repaid within the span of 3 years. Women who avail this loan also get a grace period of one month before the repayment process starts. Interest rates under this scheme vary as per market rates and assets will be taken as collateral by the concerned bank.

5. Stree Shakti Package for Women Entrepreneurs

To avail loan under this scheme, women need to be enrolled in the Entrepreneurship Development Programme (EDP) in their respective state agency. They also would need to have majority ownership (over 50 per cent) in a small business. Under the scheme, an interest concession of 0.05 percent can be availed on loans above Rs 2 lakh.

6. Bharatiya Mahila Business Bank Loan

Bharatiya Mahila Business Bank Loan's focus is to provide financial assistance to underprivileged women. Women under this scheme can avail loan up to Rs 20 crores which are to be repaid in seven years. Under the Credit Guarantee Fund Trust for Micro and Small Enterprises, there is no need for collateral for loans up to Rs 1 crore. The base rate of interest on this loan is 10.25 per cent to which an additional 2 per cent is added, making the rate of interest 12.25 per cent. In an inspiring story mentioned in yourstory.com, Nirmala Devi became financially independent by receiving a loan of Rs 25,000 from Bharatiya Mahila Bank to set up a shop in Aant village. Similarly, the bank also disbursed Rs 5 lakh to a women entrepreneur in Gujarat to make chocolate bouquets.

7. Dena Shakti Scheme

Women entrepreneurs who are involved in agriculture, manufacturing, micro-credit, retail stores or similar enterprises can avail loan under this scheme. Under the micro-credit category, loans offered are up to Rs 50,000 with a concession of 0.25 per cent on rate of interest. Loans of up to Rs 20 Lakhs are sanctioned under the category of education, housing and retail trading.

8. Cent Kalyani Scheme

Women business owners who manage MSMEs or are involved in agricultural work or engage in retail trading can avail loan under this scheme. Loans up to Rs 1 crore are sanctioned and no collateral or guarantors are required with interest rates depending on the market. Another advantage of availing loan under this scheme is that there is no processing fee for businesswomen.

9. Udyogini Scheme

Women entrepreneurs involved in agriculture, retail and similar small businesses between the ages 18-45, whose family's annual income is less than Rs 45,000 are eligible to avail up to Rs 1 Lakh. The main advantage of the Udyogini Scheme is low-interest rates on business loans and no income limit for widowed, destitute or differently-abled women and a subsidy of 30 per cent of the loan, or Rs 10,000 (whichever is lower) is provided for them. Similar is the case for women falling under the SC/ST category as well. For women who belong to the general category, a subsidy of 20 per cent of the loan or Rs 7500 (whichever is lower) is provided.

Concision

India was a country where a woman even owning a bank account was considered a major standard. However, it currently has over 15.7 million women-owned enterprises, with women leading the start-up ecosystem. This drastic transformation clearly underlines the potential of Indian women and their determination. In the coming decades, India is set to witness a major shift, with women dominating the workforce as well as shaping and enhancing the future of the country. It is estimated that over 30 million more women-owned businesses are expected to provide 150-170 million jobs by 2030. This could be a game changer and help the economic outlook look brighter than ever.

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