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SOCIAL ISSUES AND PROBLEMS



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

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SOCIAL ISSUES AND PROBLEMS

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संपादकीय

प्रिय प्राध्यापक व विद्यार्थी मित्रांनो,

सेठ नरसिंगदास मोर कला, वाणिज्य व श्रीमती गोदावरी देवी सराफ विज्ञान महाविद्यालय, तुमसर जि. भंडारा येथील समाजशास्त्र विभागातर्फे प्रकाशित होत असलेल्या 'नॅशनल जर्नल ऑन सोशल इश्युज अँड प्रॉब्लेम्स' या जर्नलला १४ वर्ष पूर्ण होत आहेत. १५ व्या वर्षातील जर्नलचा हा पहिला अंक व नियमित २९ वा अंक. या अंकासाठी देशभरातून अनेक संशोधकांनी आपले संशोधन निबंध पाठवून आम्हाला सहकार्य केले त्याबद्दल त्या सर्व लेखक आणि संशोधकांचे हार्दिक आभार.

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

आपल्या सर्वांसाठी अजून एक महत्वाची व आनंदाची बातमी म्हणजे आपले 'सोशल इश्युज अँड प्रॉब्लेम्स' हे जर्नल आता www.sjifactor.com या जर्नलचे मुल्यांकन करणाऱ्या आंतरराष्ट्रीय संस्थेशी जुळले असून आपल्या जर्नलला आता इम्प्याक्ट फॅक्टर सुद्धा प्राप्त झालेला आहे. यासंदर्भातील प्रमाणपत्रे आपण www.sjifactor.com किंवा आमच्या www.snmorcollege.org.in या वेबसाईटवर बघू शकता.

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धन्यवाद !

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डॉ. राहुल भगत

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

तुमसर जि. भंडारा- ४४१९१२

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RELIGIOUS HARMONY IN ASSAM: THE SUFI–VAISHNAVITE CONNECTION

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Abstract: Assam, a land of rivers, forests, and diverse communities, has long been a crucible of cultural synthesis. This paper explores the rich harmonic tradition of Assam by examining the historical and cultural interactions between Sufism and Vaishnavism—two distinct yet spiritually aligned movements that shaped the region's composite identity. Rooted in devotion, egalitarianism, and spiritual Inclusiveness, both traditions emerged as counter-narratives to rigid orthodoxy. The teachings of Srimanta Sankaradeva and Madhavadeva in the Vaishnavite tradition, and Azan Fakir and other mystic saints in the Sufi tradition, converged on core values such as humility, love, moral discipline, and the spiritual unity of all beings.

The paper traces how these traditions engaged with the vernacular language, folk music, and oral literature to build bridges between religious communities. It highlights the emergence of devotional expressions such as Zikir and Zari, composed by Azan Fakir, which bear close stylistic and thematic resemblance to the Vaishnavite Borgeets. This blending of devotional practices fostered a shared cultural space and nurtured the growth of interfaith understanding in medieval Assam.

Key Words: Vaishnavism, Sufism, Zikirs and Zari, Borgeet, Ahom, Sattra, Harmony.

Introduction: Assam, located in India's North-Eastern frontier, is often described as a land of confluence—a meeting ground of diverse cultures, traditions, and religious philosophies. Its position in the Brahmaputra valley, with long-standing connections to South and Southeast Asia, made it a corridor for the movement of people, ideas, and faiths. Over centuries, Assam nurtured a mosaic of cultural practices sustained by inclusivity and pluralism. A striking testament to this is the interaction between Sufism, rooted in Islamic mysticism, and Neo-Vaishnavism, reformed and popularized by Srimanta Sankaradeva (Neog, 1980).

This interaction was more than coexistence; it was a dialogue of devotion, performance, and everyday ethics. Both traditions emphasized love, humility, egalitarianism, and service to humanity. They spoke in the Assamese vernacular and used music and performance to reach across caste and communal boundaries. The Zikirs of Ajan (Azan) Fakir and the Borgeets of Sankaradeva—though grounded in distinct theologies—resonate with themes of surrender, compassion, and ethical community (Ahmed, 2020; Assamese Devotional Folk Songs, 2016).

Methodology: Basically the secondary sources of data has been explored for this study. The secondary sources are Journals, books, narratives, webpages etc. Additionally published

articles and research papers has also been taken into consideration.

Historical-Sociological Context of Religious Pluralism in Assam: Assam, its geographical position on the Brahmaputra valley, along with its accessibility to ancient trade routes, made it a natural corridor for cultural exchanges. From a sociological standpoint, Assam's history can be seen as a case study of what Durkheim (1912/1995) would call “collective effervescence”—where ritual, faith, and community continuously reshaped social solidarity. The syncretic exchanges between Islam, brought by Sufi preachers, and Neo-Vaishnavism, pioneered by Srimanta Sankaradeva in the fifteenth and sixteenth centuries, became one of the most significant episodes of this pluralist trajectory.

Muslim Settlement and the Arrival of Sufism: Muslims first entered Assam in significant numbers during the medieval period through both military campaigns and peaceful mercantile routes. While the early incursions of Bakhtiyar Khilji in the thirteenth century were largely unsuccessful, they paved the way for subsequent settlements. A more enduring influence emerged not from conquest, but through Sufi mystics who traversed Assam, establishing khanqahs (hospices) and dargahs (shrines). These spaces became centres of cultural assimilation where local communities,

regardless of religion, participated in rituals, music, and communal service.

The Sufi approach to religion emphasizing love for God, equality among human beings, and spiritual devotion over rigid orthodoxy resonated strongly with Assamese society. Their vernacular preaching and adoption of local idioms demonstrated what Weber (1947) would classify as the “charismatic authority” of saintly figures, who derived influence not from institutional power but from personal piety and spiritual magnetism.

A prominent example is Azan Fakir (17th century), whose *Zikirs* (devotional songs) continue to be sung in Assamese households today. His verses, while rooted in Islamic spirituality, drew heavily from local idioms and were deeply reminiscent of Vaishnavite bhakti songs. One such *Zikir* goes:

Asomor sonari dhan,

Manuhe kore Bhagawan.

*(The golden paddy of Assam,
It is humanity that makes God visible.)*

This couplet highlights both the agrarian ethos of Assamese society and the Universalist ethics of Sufism—where service to humanity becomes synonymous with devotion to God.

The Rise of Neo-Vaishnavism: At around the same historical moment, Srimanta Sankardeva (1449–1568) initiated a powerful reformist movement within Hinduism known as Neo-Vaishnavism. Rejecting ritualism, idol worship, and caste hierarchies, Sankardeva emphasized *bhakti* (devotion) as the true path to salvation. His establishment of *sattras* (monastic institutions) and *namghars* (community prayer halls) created spaces where devotion, art, and collective participation merged into a democratic religious practice.

Sankardeva’s *Borgeets* (devotional songs) became central to this cultural transformation. They paralleled Sufi *Zikirs* in their use of music as a mode of spiritual expression and community bonding. One of his celebrated *Borgeets* says:

Manor mukutore gatho,

Bhaktar hiyar moni.

*(Threaded with the pearls of the mind, Is
the jewel of the devotee’s heart.)*

The metaphor of inner jewels mirrors Sufi metaphors of polishing the heart to reflect divine light, underscoring the thematic closeness of these traditions.

Early Intersections: The simultaneous presence of Sufi saints and Vaishnavite preachers created fertile ground for mutual borrowing.

- Both traditions emphasized the use of vernacular language (Assamese) over Sanskrit or Arabic–Persian.

- Prioritized devotion and moral conduct over ritual and hierarchy.

- Used music and performance as vehicles of spiritual engagement.

- Critiqued social stratification, thus appealing to marginalized groups.

This convergence can be interpreted using Barth’s (1969) theory of ethnic boundaries: while communities maintained distinct religious markers, they engaged in continuous cultural exchanges that blurred rigid boundaries and enabled shared practices.

Doctrinal Parallels and the Ethics of Devotion: The interaction between Sufism and Neo-Vaishnavism in Assam is best understood through their shared emphasis on devotion (*bhakti* in Vaishnavism, *ishq* or divine love in Sufism), egalitarian ethics, and the use of artistic expression as a vehicle of spirituality. Despite their different theological foundations—Islamic monotheism on the one hand, and Vaishnavite bhakti centered on Krishna on the other—their convergence created what sociologists like Clifford Geertz (1973) would term a “thick description” of religion: a lived cultural practice where symbols, music, and rituals were more important for social life than abstract doctrine.

Love and Devotion as Core Principles: Both Sufi mystics and Vaishnavite reformers articulated devotion as the highest form of religious experience. Sufism stressed the annihilation of the ego (*fana*) in divine love, while Neo-Vaishnavism preached surrender (*sharanagati*) to Krishna as the ultimate path to liberation. These were not abstract metaphysical claims but everyday practices of humility, compassion, and service to others.

Azan Fakir’s *Zikirs* often invoked divine love through imagery rooted in Assamese life. For instance:

Moi manuhok nwaru ghin,

Sokolo manuhe Allar din.

*(I cannot despise any human,
For every human bears the light of Allah.)*

This verse echoes the Islamic idea of *fitrah* (innate purity) while simultaneously resonating

with Vaishnavite ideals of universal brotherhood. Sankardeva's *Borgeets*, meanwhile, extolled love for Krishna as inseparable from compassion toward all beings:

Sokolo pranire doya kora, Etai bhokotor poth dhora. (Show kindness to all living beings, For this is the true path of devotion.)

Music and Performance as Shared Mediums: One of the most striking parallels lies in the use of music and performance. In Vaishnavism, Sankardeva institutionalized *namghars* (prayer halls) where congregational singing of *nam-kirtan* and *Borgeets* formed the backbone of religious life. These practices broke from the dominance of Sanskrit liturgy, privileging Assamese vernacular and participatory ritual.

Similarly, Sufi saints like Azan Fakir employed *Zikirs*—songs of remembrance performed in local Assamese dialects. These were sung not only in mosques or *dargahs* but also in village gatherings, where Hindus and Muslims alike participated. Both traditions thus democratized access to the sacred through aesthetic forms of worship, a phenomenon Bourdieu (1984) might interpret as the production of cultural capital: spiritual knowledge embedded in everyday cultural practice.

Critique of Orthodoxy and Social Hierarchy: Both movements functioned as critiques of the rigidities of their parent traditions. Vaishnavism rejected caste exclusivity, and elaborate ritualism, while Sufism distanced itself from the legalistic orthodoxy of institutional Islam. Instead, they emphasized the internalization of faith—devotion, humility, and sincerity—as more valuable than external ritual.

This shared orientation explains why their message appealed so strongly to marginalized groups—peasants, artisans, women—who found in these traditions not only spiritual solace but also social dignity. The fused practices that emerged in Assam, such as Muslims participating in *namghars* or Hindus visiting Sufi shrines, demonstrate what Barth (1969) described as the porosity of cultural boundaries: rather than being impermeable, social identities were negotiated at the margins through shared values and practices.

Azan Fakir and Sankardeva-Parallel Reformers: A comparative glance at Azan Fakir

and Sankardeva illustrates the structural similarity of their reformist projects. Both operated in times of social flux—Azan Fakir in the 17th century under Ahom rule, Sankardeva in the 15th–16th centuries amid cast dominance. Both introduced accessible forms of worship—*Zikirs* and *Borgeets*—that not only carried theological messages but also transformed Assamese cultural life.

Moreover, both leaders embodied what Weber called charismatic authority. Their influence derived less from institutional sanction and more from the personal magnetism of their piety, creativity, and ethical conduct. In both cases, charisma was later routinized: Sankardeva's disciples institutionalized *sattras*; Azan Fakir's followers maintained *dargahs* and traditions of *Zikir*.

Tensions, Boundaries, and Colonial Impact: The harmonic interactions between Sufism and Vaishnavism flourished for centuries in Assam, producing a cultural environment of accommodation and shared values. Yet, like all social processes, unification was not immune to historical pressures. The advent of colonial rule in the nineteenth century marked a decisive shift in the way identities were perceived, categorized, and politicized. What had previously existed as fluid and overlapping forms of religiosity gradually began to crystallize into rigid communal categories. This transformation, as sociologists have noted, is central to understanding the tensions that later surfaced in Assam.

One of the most significant colonial interventions was the decennial census introduced in 1872. In Assam, communities that had long shared religious spaces—Muslims visiting *sattras* or Hindus participating in *zikirs*—were suddenly divided into mutually exclusive categories of “Hindu” and “Muslim.” The census not only recorded these categories but also reinforced them, turning fluid social identities into reified communities.

Land, Migration, and Agrarian Tensions: Colonial economic policies further complicated this picture. The encouragement of migration from East Bengal into Assam for agrarian expansion created new demographic dynamics. Many of these migrants were Bengali-speaking Muslims, distinct from the indigenous Assamese Muslims who had centuries of shared cultural

history with Vaishnavites. The resultant land pressures and competition for resources often sharpened communal identities, leading to tensions that sometimes overshadowed older patterns of coexistence.

Partha Chatterjee (1993) has noted how colonial modernity fragmented traditional communities by reorganizing land, education, and administration. In Assam, this meant that syncretism, which had been rooted in shared agrarian life and local devotional practices, was destabilized by demographic changes and resource competition.

Case Studies of Harmony amidst Division: Despite these shifts, powerful examples of resilience can be found in Assam's lived practices. The Dargah of Azan Fakir in Sivasagar continues to attract both Muslim and Hindu devotees, with local Hindus often serving as caretakers of the shrine. Likewise, in Morigaon district, the *Patekibori Sattra* is maintained by a Muslim family, reflecting the continuity of Vaishnavite-Muslim cooperation. These cases illustrate that while colonial categories sought to sharpen boundaries, lived religion in Assam remained porous and inclusive.

Living Traditions of Harmony: One of the most tangible continuities of this legacy is the ongoing performance of *Zikirs* and *Borgeets*. Azan Fakir's compositions are still sung in Assamese households, sometimes by Hindus, sometimes by Muslims, often without strict regard to religious boundaries. Similarly, *namghars* remain central to village life, drawing participation that extends beyond the confines of religious affiliation. These musical traditions continue to provide what Pierre Bourdieu (1990) would call embodied cultural capital: forms of knowledge and practice passed down through generations that reinforce a sense of shared belonging.

Shared religious sites also exemplify this continuity. The *Dargah of Azan Fakir* remains a pilgrimage centre for both Muslims and Hindus, while in several districts, Muslim families continue to serve as custodians of Vaishnavite *sattras*. Such practices defy rigid notions of communal exclusivity and instead preserve what Homi Bhabha (1994) described as a "third space" of hybridity, where cultural identities intermingle and new meanings emerge.

Unification as a Resource for Pluralism:

In a society increasingly fragmented by identity-based mobilization, these traditions highlight the importance of dialogical coexistence. Jürgen Habermas (1984) argued that social harmony depends upon communicative action—mutual understanding achieved through dialogue rather than coercion. The interaction between Sufism and Vaishnavism provides precisely such a historical model. By emphasizing devotion, compassion, and humility over exclusivist ritual, these traditions generated a shared symbolic vocabulary that remains relevant for modern interfaith relations.

Furthermore, these traditions illustrate the sociological importance of civil society institutions. *Namghars* and *dargahs* function not only as religious centres but also as community spaces where disputes are settled, festivals organized, and solidarities renewed.

Conclusion: The story of Sufism and Vaishnavism in Assam is not simply one of parallel traditions; it is a tale of constant interaction, negotiation, and shared growth that shaped the region's composite cultural identity. For centuries, these two spiritual currents flowed alongside each other, sometimes merging, sometimes maintaining their individuality, but always contributing to the creation of a social fabric where plurality was not only tolerated but celebrated.

Both Sufi saints and Vaishnavite reformers sought to address human suffering, inequality, and spiritual longing. They turned away from rigid orthodoxy and ritualism and emphasized love, devotion, and humility as the path to the divine. It is no surprise that Azan Fakir's *zikirs* and Sankardeva's *borgeets* often resonate with similar themes of devotion and surrender, sung in the same Assamese tongue, stirring the hearts of communities across divides.

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EFFECT OF INDUSTRIAL TRAINING ON UNDERSTANDING THE SIGNIFICANCE OF SOFT SKILLS IN HOSPITALITY INDUSTRY

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Abstract: This paper reflects the significance of industrial exposure in creating an understanding of role and importance of the essential skills for hospitality industry. The technical skills are required to carry out day-to-day jobs in operations. Apart from that the interpersonal skills, social skills and behavioral skills which are collectively known as Soft Skills hold high significance in hospitality sector.

The study reveals that internships create an impact on understanding of students towards the soft skills which they need to acquire during the learning process. It is an essential aspect for hospitality sector as it deals with guests and customer satisfaction. The exposure given to the students during industrial training shows a considerable shift of their perspective towards acquiring soft skills.

The study considered a specific group of students and the survey was carried out before they were placed for industrial training and after they completed their training. The research reveals that communication skills, teamwork, professional etiquettes and other intrapersonal skills are important apart from hard skills.

The study concludes with the observations that the industry exposure creates a significant impact upon the students about acquiring the soft skills which are necessary to make a successful career in hospitality industry.

Keywords: Industrial Training, Hospitality Industry, Soft skills

Introduction: In the hospitality industry, technical knowledge and operational skills form the foundation of professional competence, yet it is soft skills that often determine long-term success. Communication, teamwork, adaptability, emotional intelligence, and problem-solving are critical when dealing with diverse guests, high-pressure situations, and service-oriented environments. While classroom teaching introduces students to these concepts theoretically, true appreciation of their significance emerges only through direct industry exposure.

Internships, industrial training, hotel visits, and live projects place students in real-world scenarios where a guest's satisfaction can hinge on a smile, tone of voice, or the ability to handle a complaint gracefully. Industry exposure bridges the gap between theory and practice. It reveals that soft skills are not "additional"

qualities but essential tools that impact guest experience, team dynamics, and career growth. Students who undergo such exposure quickly realize that while hard skills get them the job, soft skills help them keep it, grow in it, and lead within it.

Industry exposure provides practical contexts where theoretical knowledge is applied in real-time, often under constraints such as deadlines, team diversity, and organizational culture. In such environments, individuals quickly realize that effective communication, professional ethics, time management, and interpersonal skills are decisive factors in achieving outcomes. Unlike classroom-based learning, where soft skills may be discussed abstractly, exposure to industry highlights their tangible impact on workplace relationships, client satisfaction, and decision-making. As a result, individuals with industry exposure tend to

develop a deeper appreciation of soft skills and are more motivated to consciously cultivate them.

Understanding the effect of industry exposure on recognizing the significance of soft skills is especially important in education and employability studies. It helps institutions align curricula with industry expectations and prepares students to transition smoothly from academic settings to professional roles. By bridging the gap between theory and practice, industry exposure not only enhances employability but also fosters lifelong learning and professional competence rooted in strong soft skills.

Literature Review: Pungky Nanda Raras, Eka Travilta Oktaria, Iskandar A.A Andala Rama Putra Barusman, Habiburahman (2024) in the research paper 'Hospitality Management Competence' study the competencies required to perform various roles in hospitality industry. The study reveals that the hospitality educators must play an active role in inculcating the essential skills amongst hospitality graduates and make them fit to work in the hospitality industry.

The research has used Delphi technique for data collection and to understand the essential competencies for the industry. The scholars have taken the industry perspective to understand the same. The respondents (176) were working in four star and five-star category hotels in Peninsular Malaysia. The received responses were analysed with SPSS software and the frequencies and frequencies were determined. The results reveal that some competencies like communication skills, grooming and appearance, taking additional responsibilities, time management, stress management, team work are highly sought after by the industry professionals.

Dr. Sumegh, Dr. Pinky (2022) in the research paper 'Unveiling The Skill Demands: A Research Study On Competencies For Industrial Training In Indian Hospitality Industry' have explored the skills which are required to be service personnel. The authors have reviewed research publications to derive the essential competencies. The data was collected from industry professionals. 42 respondents were involved in data collection process. Survey was conducted with questionnaire containing closed ended questions. Descriptive statistical analysis was carried out to obtain results. The results show that aspiring candidates must possess skills

like grooming and appearance, oral communication skills, appropriate body language, proficiency in technology and strong work ethics.

Ravish Kukreti, Dr. Rakesh Dani (2020) in the research paper 'Need And Importance Of Industrial Training For Hotel Management Curriculum' have studied the significance of industrial training in curriculum of Hotel Management. The paper also explores the gaps in the hotel management and industry requirements in-terms of skills. Data was collected from 100 respondents, the students pursuing final year of their course and who had completed the industrial training. The results indicate that the students understand the significance of industrial training and affirm that the training module helps in imparting essential skills, provides hands-on experience and provides exposure to new trends & procedures followed in the industry.

Dr. Hardaman Singh Bhinder (2017) in the research article 'Determinants Of Industrial Training Effectiveness In The Hotel Management Course Curriculum: Stakeholder's Opinions' explore the perception of stakeholders about the key aspects of the training module. The responses were collected from industry experts, academicians from hotel management institutes and hospitality management students through structured questionnaire. The results show that there is a gap in the preparedness of hospitality students and expectations of the industry professional in terms of competencies. The study also indicates that the students must use the industrial training module as an opportunity to gain hands on experience and the industry must reciprocate the same by assigning responsibilities to the trainees and provide them with more exposure to the area of their specialization. Also, the skills gap can be reduced by involvement of the industry experts in curriculum designing and changes in syllabus.

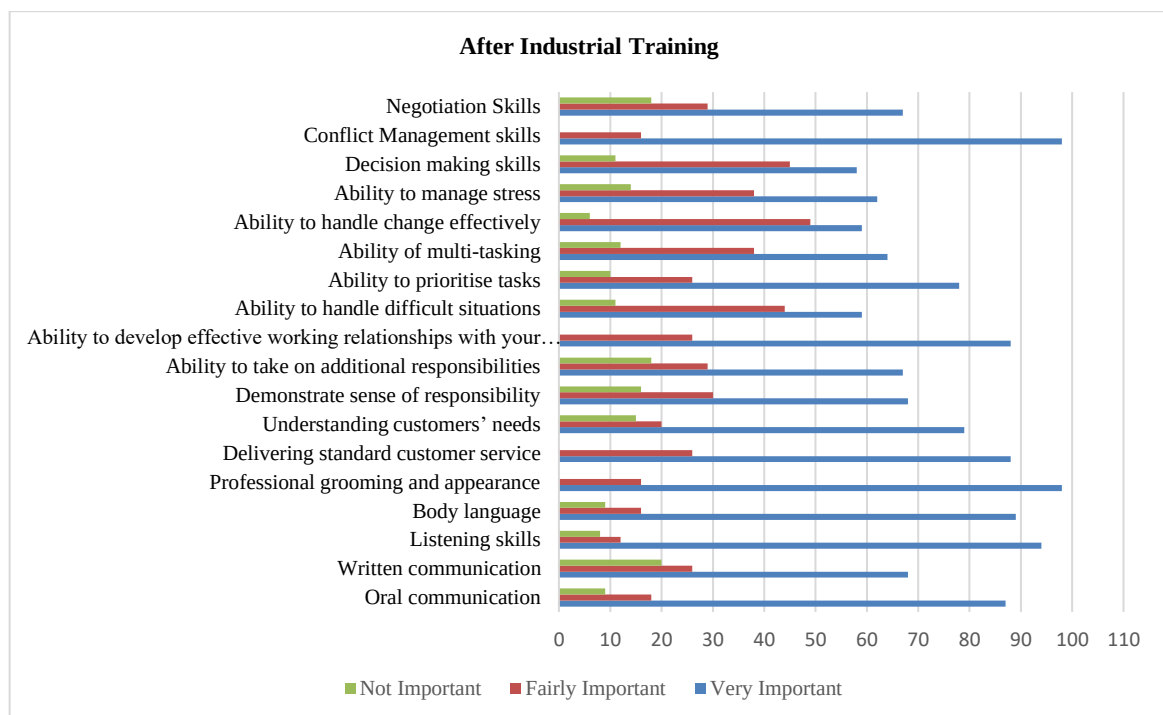
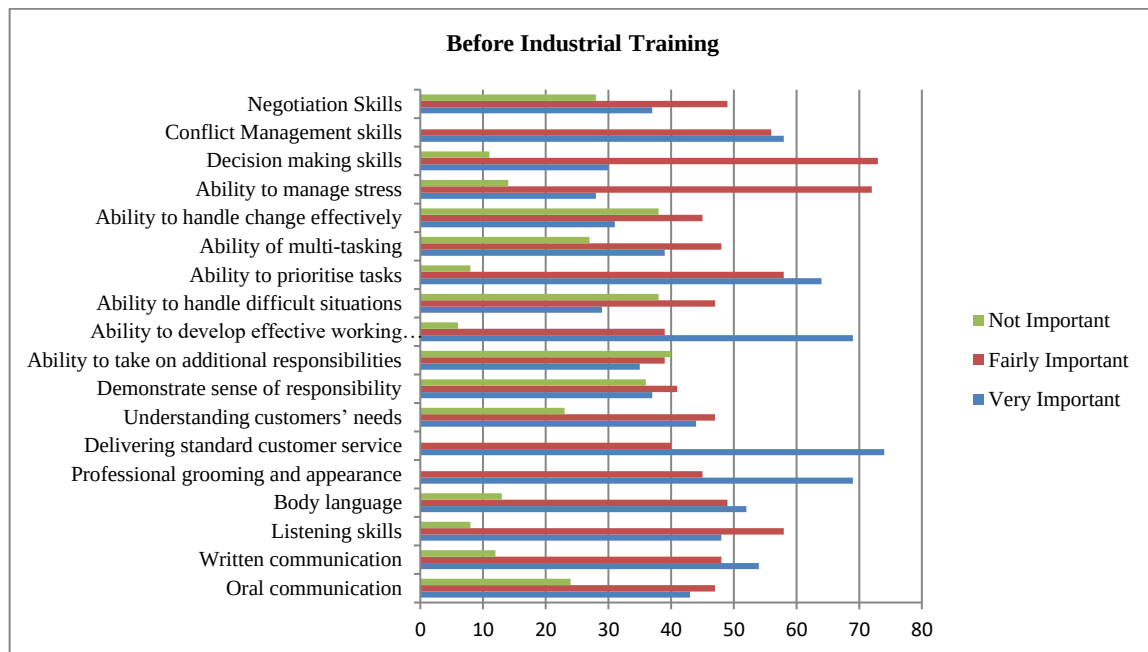
Research Methodology: A group of 114 students were selected for the purpose of research. The students had completed the first year in academics and were aware about the skills which are required for hospitality industry. The data was collected with the help of structured questionnaire. The questionnaire had a list of soft skills and the respondents were asked to rate its importance as per their perception.

The second stage of data collection was carried out after the students completed the Industrial Training module as per the curriculum. The same set of respondents were given the questionnaire again and were asked to rate the importance of soft skills listed therein.

The data analysis was done with comparative analysis of responses collected prior Industrial Training and post Industrial Training.

Data Analysis: The data includes responses from 114 students who shared their opinion about the importance of soft skills required to work in hospitality industry.

The responses are depicted in the form of bar charts.



These views were grouped into three categories: Important, Fairly. Not Important.

- Most students think soft skills are either Very Important or Fairly Important. For example Conflict Management Skills and Professional Grooming were rated as Important by around 86% of the students. This shows that most students understand how important these skills are in the workplace.

- Listening Skills were rated highly by 82% of students.

- Body Language by 78% of students.
- Oral Communication by 76% of students.
- These skills are all about communication.
- Skills related to teamwork and customer service such as Developing Working Relationships and Customer Service Delivery were also rated highly by than 75% of the students.

- Even skills that did not receive ratings, like prioritization and decision-making were still considered important or fairly important by most students.

The responses clearly show that students value skills. The data suggests that students training has helped them understand and appreciate skills related to communication

Getting along with people and professional conduct.

Summary: The data shows that students think soft skills are important.

Soft skills like communication, how to get along with people, and professional conduct are really important to students.

Students consider skills as important skills.

Soft skills are really important to students.

Interpretation: The survey shows that students think about skills in a different way after they get industrial training. Students now think that skills like managing conflicts and communicating are really important. This means that students now know what they need to do in the workplace not just what they learn in school.

- Before they got training many students probably did not think that soft skills were very important.

- After they got training they started to think that practical skills like customer service, teamwork and being adaptable are valuable.

- This shows that being in a workplace helped students see how what they learn in school connects to what they need to do at work,

which also make them understand the importance of academics and performance.

- Some skills like listening, body language and looking professional got high ratings.

- This shows that students now see how important it is to communicate without talking and to look professional.

- Another thing that is interesting is that few students thought that any of the skills were not important.

- This shows that students now think that almost all of these skills are important for their careers.

- Overall the training experience seems to have helped students see the difference between what they learn and how to use it in the world.

- It made students more aware of skills it made them more confident and it made them ready for the industry for the workplace and for their careers for industrial training and, for soft skills.

Conclusion: 1) The study findings show that industrial training helps students understand work skills and standard operating procedures which they can remember forever. 2) Students now focus on skills rather than just academics, which helps them to be clearer about the concept rather than just imagining which discussing. 3) Hands-on learning really works since it actually enables the students to understand the Sop's and challenges while working on the particular task. 4) Students know that soft skills are very important as they observe how people and professionals at workplace handles the situation and students also wish to be that accurate and fluent. They think communication, managing conflicts, teamwork and presenting themselves professionally are key. 5) These skills affect how easy it is to get a job and how well you do at work. 6) Most students think these skills are essential.

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DECOLONIZING HIGHER EDUCATION: AN INSTITUTION-BASED STUDY OF SOCIO-ECONOMIC BACKGROUND AND SCHEDULED TRIBE ENROLMENT AT GOVERNMENT COLLEGE, QUEPEM, GOA

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Abstract: This study examines the relationship between socio-economic background and Scheduled Tribe (ST) enrolment at the Government College of Arts, Science and Commerce, Quepem, Goa, through a decolonial and sociological lens. Drawing on institutional enrolment data from 2020–21 to 2025–26, the paper conceptualises enrolment not as a neutral administrative outcome but as a socially embedded process shaped by historical inequality, cultural capital, and epistemic power relations. Using a qualitative-dominant, institution-based research design supported by descriptive statistics and trend analysis, the study analyses social category-wise composition, programme-wise distribution, gender patterns, and year-wise trends in ST and SC participation. The findings reveal that ST students constitute a substantial and steadily increasing proportion of total enrolment, reflecting the effectiveness of reservation policies in expanding access. However, ST students are unevenly distributed across academic programmes, with a higher concentration in Arts and limited representation in Science and postgraduate studies, indicating persistent structural constraints beyond entry. The institution also exhibits a strong female majority, highlighting government colleges as accessible spaces for women from rural and marginalised backgrounds. From a decolonial perspective, the study argues that numerical inclusion alone is insufficient to achieve equity. Meaningful decolonisation of higher education requires institutional transformation that addresses disciplinary mobility, retention, and epistemic justice, enabling Scheduled Tribe students to participate not only as beneficiaries of policy but as legitimate contributors to knowledge production.

Keywords: Scheduled Tribe enrolment, decolonising higher education, socio-economic background, epistemic justice, government colleges

JEL Codes: I21, I24, Z13

Introduction: Tribal education in India has long been shaped by colonial and postcolonial policies that promoted integration into mainstream society through dominant languages, cultural norms, and knowledge systems. Early institutional models often marginalised indigenous languages and ways of knowing, reinforcing cultural and epistemic hierarchies. Contemporary decolonial scholarship extends this critique to higher education, arguing that universities continue to privilege West-centric and dominant-caste epistemologies. As a result,

higher education functions not only as a space of opportunity but also as a site where historical inequalities are reproduced, even when formal access is expanded.

Access to higher education remains central to social mobility for Scheduled Caste and Scheduled Tribe communities, yet enrolment alone does not ensure equitable participation. Socio-economic conditions such as rural location, low household income, and limited parental education continue to shape academic preparedness, programme choice, and

progression. Government College of Arts, Science and Commerce, Quepem, serves as a key access institution for tribal and first-generation learners in South Goa. This study examines SC/ST enrolment at the college as a socially embedded process shaped by institutional structures and disciplinary hierarchies rather than a neutral administrative outcome. Using a qualitative, theory-informed approach and institutional data from 2020 onwards, the study situates enrolment within broader debates on equity, decolonisation, and epistemic inclusion in higher education.

Theoretical Framework: This study is anchored in an interdisciplinary theoretical framework that integrates sociological theories of social reproduction, decolonial critiques of knowledge, and philosophical perspectives on justice and epistemic inclusion. Together, these perspectives enable a deeper understanding of Scheduled Tribe student enrolment in higher education as a socially embedded and historically structured process rather than a neutral administrative outcome.

1. Social Reproduction and Cultural Capital: Pierre Bourdieu's theory of social reproduction provides a foundational sociological lens for examining how socio-economic background influences access to higher education. According to this perspective, educational institutions tend to reproduce existing social hierarchies by privileging forms of cultural capital that align with dominant social groups. Language proficiency, academic dispositions, and familiarity with institutional norms are often treated as markers of merit, while the structural conditions shaping their acquisition remain obscured. Scheduled Tribe students frequently enter higher education without access to the cultural and symbolic capital valued within academic spaces. Parental occupation in agriculture, daily wage labour, or informal sectors, combined with low parental education, limits exposure to institutionalised forms of knowledge. As a result, enrolment does not signify equal footing but rather unequal entry into an institution structured around middle-class and urban norms. This theoretical lens shifts attention away from individual "deficits" and toward institutional mechanisms that normalise inequality.

2. Decolonial Theory and Knowledge Hierarchies: Decolonial theory challenges the persistence of colonial power relations in contemporary institutions, particularly in the production and validation of knowledge. Scholars of decolonial thought argue that modern education systems continue to privilege Eurocentric epistemologies while marginalising indigenous and subaltern ways of knowing. In the Indian context, this manifests in curricula that rarely reflect tribal histories, cosmologies, or socio-cultural realities. Applying decolonial theory to higher education allows this study to conceptualise enrolment as entry into an epistemic order shaped by colonial legacies. For Scheduled Tribe students, academic success often requires assimilation into dominant knowledge systems, frequently at the cost of cultural erasure or identity negotiation. This framework underscores that inclusion without epistemic recognition constitutes a limited and conditional form of access. Decolonising ethnography, as employed in this paper, resists extractive representations of tribal communities and instead foregrounds institutional reflexivity. It calls for examining how colleges themselves function as sites of epistemic dominance and how they might be transformed to accommodate plural knowledge systems.

3. Epistemic Justice and Educational Inclusion: The philosophical concept of epistemic justice provides a critical normative foundation for this study. Epistemic injustice occurs when individuals or groups are unfairly disadvantaged in their capacity as knowers. In higher education, this can take the form of testimonial injustice, where students' voices are undervalued, or hermeneutical injustice, where institutional frameworks fail to interpret or recognise their lived experiences. Scheduled Tribe students often encounter epistemic injustice when their social realities, languages, and community knowledge are absent from academic discourse. Enrolment, in such contexts, does not automatically translate into participation in knowledge production. Instead, students are positioned primarily as recipients of dominant knowledge rather than contributors to it. By incorporating epistemic justice into the theoretical framework, this study argues that equitable higher education requires more than access and representation. It demands

institutional responsibility to recognise diverse epistemologies and to create spaces where marginalised students can meaningfully participate in shaping academic knowledge.

4. Higher Education as a Contested Social Space: Synthesising these perspectives, higher education is conceptualised in this study as a contested social space where empowerment and marginalisation coexist. Enrolment of Scheduled Tribe students represents both a disruption of historical exclusion and an encounter with institutional structures that remain uneven and hierarchical. Socio-economic background operates at the intersection of these theoretical frameworks, shaping how students enter, navigate, and experience higher education. Income insecurity, parental occupation, and educational inheritance influence not only material access but also symbolic belonging within academic institutions. This integrated theoretical framework enables a critical rethinking of enrolment as a process embedded in social reproduction, colonial knowledge systems, and epistemic power relations. It provides the analytical foundation for a qualitative inquiry that centres on institutional transformation rather than student adjustment.

Literature Review: Research on Scheduled Tribe participation in higher education in India consistently shows that socio-economic disadvantage continues to shape educational outcomes despite the expansion of reservation policies. Kumar (2021) observes that although overall enrolment has increased, many Scheduled Tribe students discontinue their studies due to poor economic conditions, unstable livelihoods, and limited family support, indicating that policy-driven access does not automatically ensure educational continuity. Qualitative studies further highlight institutional challenges. Velip (2019) notes that tribal students often face cultural alienation, language barriers, and unfamiliar academic norms, particularly as first-generation learners, reflecting structural rather than individual constraints.

Studies in the Goan context reveal similarly uneven outcomes. Shirodkar (2018) shows that while education improves economic prospects, returns remain socially differentiated, while Mohanty and Bage (2016) point to linguistic transitions and curriculum mismatch as persistent barriers to academic success. Recent decolonial

scholarship frames these issues within broader critiques of knowledge and identity. D'Souza (2026) highlights the neo-colonial erasure of indigenous identities in Goa, and Mandavkar (2025) argues for integrating Indian Knowledge Systems to address epistemic exclusion. Decolonising institutional ethnography further emphasises how educational systems embed socio-economic assumptions that marginalise learners (Karnad-Jani, 2015). Despite this body of work, institution-specific studies that link socio-economic background, enrolment patterns, and decolonial theory remain limited, particularly in government colleges serving rural and tribal populations. The present study addresses this gap through an institutional analysis of SC/ST enrolment at Government College, Quepem.

Research Methodology:

Research Design: The study adopts a qualitative-dominant, institution-based research design, supported by descriptive and limited inferential statistical analysis of institutional enrolment data. Grounded in decolonising institutional ethnography, the methodology conceptualises higher education as a socially embedded space where historical inequality, policy frameworks, and everyday institutional practices intersect. Rather than treating enrolment data as neutral administrative outputs, the study interprets them as socially produced indicators shaped by socio-economic background, disciplinary hierarchies, and epistemic power relations. Quantitative tools are used selectively to identify structural patterns, while sociological and decolonial interpretation remains central to analysis.

Objectives of the Study: Based on the nature of data analysed, the study is guided by the following objectives: 1) To examine the social category-wise composition of students at Government College, Quepem, with a specific focus on Scheduled Tribe (ST) enrolment. 2) To analyse the programme-wise distribution of ST students across Arts, Science, and Commerce streams. 3) To assess whether student social category is significantly associated with programme choice in undergraduate education. 4) To examine gender patterns and parity in overall enrolment. 5) To analyse year-wise trends in ST and SC enrolment from 2020–21 to 2025–26.

Research Hypotheses: In alignment with the empirical analysis undertaken, the study tests the following hypotheses: 1) H_1 : There is a significant association between student social category (ST/non-ST) and programme of study at the undergraduate level. 2) H_2 : Scheduled Tribe students are unevenly distributed across academic programmes, with higher concentration in Arts compared to Science and Commerce. 3) H_3 : Female students constitute a significantly higher proportion of total enrolment, indicating gendered participation in higher education. 4) H_4 : Scheduled Tribe enrolment has shown a consistent upward trend over time, while Scheduled Caste enrolment remains relatively stable. 5) H_0 (Null Hypothesis): Student social category has no significant association with programme choice.

Sources of Data: The study is based on secondary institutional data obtained from the Government College of Arts, Science and Commerce, Quepem, Goa. The dataset covers the period from 2020–21 to 2025–26, with detailed class-wise, programme-wise, category-wise, and gender-wise enrolment records.

The data include: 1) Student social category (ST, SC, OBC, General, EBC, PWD) 2) Programme and class (B.A., B.Sc., B.Com., and postgraduate programmes) 3) Academic year of enrolment. 4) Gender-wise student counts. 5) Aggregate institutional totals

All data were obtained from official college records, anonymised at source, and used strictly in aggregate form.

Variables Used in the Study:

Dependent Variable: 1) Enrolment of Scheduled Tribe students.

Independent Variables: 1) Programme of study 2) Academic year 3) Social category 4) Gender

Socio-economic background is interpreted indirectly through social category, programme clustering, and gender participation, consistent with institutional data limitations.

Data Analysis and Interpretation:

1. Programme-wise Distribution of Enrolment at Government College, Quepem, Goa

Sr. No	Class	Strength	ST	SC	General	OBC	EBC	PWD	Male	Female	Strength
1	F.Y. B.A	160	60	3	66	31	0	1	45	115	160
2	S.Y. B.A	152	37	4	81	30	2		29	123	152
3	T.Y. B.A	142	55	3	53	31	0	1	37	105	142
4	F.Y. B.Sc	146	49	4	63	30	0		58	88	146
5	S.Y. B.Sc	100	30	1	48	19	0		36	64	100
6	T.Y. B.Sc	104	27	2	61	14	0		39	65	104
7	F.Y.B.Com	132	53	2	61	16	0		73	59	132
8	S.Y.B.Com	121	30	3	65	23	0		61	60	121

Tools and Techniques of Data Analysis:

To ensure empirical rigour while retaining qualitative orientation, the following tools were employed:

1. Descriptive Statistics: 1) Frequencies and percentages were used to analyse: a) Category-wise enrolment distribution b) Programme-wise ST concentration c) Gender composition of the student population

2. Percentage Analysis: 1) Percentage share of ST, SC, OBC, and General Categories in total enrolment 2) Gender-wise proportions to assess equity and participation

3. Trend Analysis: 1) Year-wise enrolment trends (2020–21 to 2025–26) were analysed using: a) This captured institutional continuity and incremental change in ST and SC participation.

All statistical analysis was conducted using Microsoft Excel and Jamovi software, which was sufficient for descriptive statistics, chi-square testing, and trend analysis.

Ethical Considerations: As the researcher is institutionally affiliated with Government College, Quepem, the study adopts a reflexive and ethically cautious stance. The research focuses on institutional patterns, not individual students or staff. The objective is institutional learning and inclusive transformation, not evaluation or surveillance. All data were anonymised and analysed in aggregate form.

Methodological Contribution: By combining institutional data analysis with decolonial qualitative interpretation, this methodology demonstrates how government colleges can use routine enrolment data to critically examine inequality without reducing marginalised students to numerical categories. The approach is replicable, ethically grounded, and aligned with contemporary sociological debates on access, equity, and epistemic inclusion in higher education.

9	T.Y.B.Com	134	42	1	67	13	0		50	84	134
10	M.A. Part - I	14	6	0	6	2	0		0	14	14
11	M.A. Part - II	12	5	1	5	1	0		2	10	12
12	M.Sc Part - I	1	1	0	0	0	0		0	1	1
13	M.Sc Part - II	18							0	18	18
14	M.Com Part - I	26							10	16	26
15	M.Com Part - II	24							8	16	24
	TOTAL	1286	395	24	576	210	2	2	448	838	1286

Government College Quepem shows substantial Scheduled Tribe (ST) enrolment, comprising 30.7% of the total 1286 students across undergraduate and postgraduate programs. Female students dominate overall representation at 65.1% (838/1286), though gender gaps vary by program. The data reveals patterns of reservation utilisation alongside persistent socio-economic disparities in higher education access.

ST Enrolment Patterns: ST students total 395, with the highest concentrations in BA programs (152/454 or 33.5% across FY, SY, TY) and a notable presence in B. Com (125/387 or 32.3%). Postgraduate ST enrolment remains low (12/95 or 12.6%), mainly in M.A. programs, suggesting barriers beyond undergraduate entry. This aligns with decolonial critiques of structural exclusion in advanced academic spaces.

Gender Dynamics: Females outnumber males 838 to 448 (1.87:1 ratio), particularly in BA (343/454 or 75.6%) and sciences (182/350 or 52%). ST females likely drive much of this,

given overall trends, though disaggregated data would confirm intersectional access patterns.

Category Distribution: The general category holds 44.8% (576), OBC 16.3% (210), SC minimal at 1.9% (24), with EBC/PWD negligible (2 each).

Category	Count	Percentage
ST	395	30.7%
General	576	44.8%
OBC	210	16.3%
SC	24	1.9%
Others	81	6.3%

Program Insights: Commerce shows balanced gender (252 males/328 females) but high ST reliance (125/387). Sciences have more males in FY B.Sc (58/146), shifting female-majority later. Humanities programs exhibit the strongest ST penetration, reflecting regional tribal demographics in South Goa. These distributions underscore reservation policy impacts while highlighting needs for epistemic inclusion beyond numerical access.

2. Percentage Analysis:

Table 1: Category-wise Distribution of Students at Government College, Quepem, Goa

Table: Social Category-wise Enrolment Distribution

Social Category	Number of Students	Percentage (%)
Scheduled Tribe (ST)	395	30.72
Scheduled Caste (SC)	24	1.87
Other Backward Classes (OBC)	210	16.33
General	576	44.79
Economically Backward Class (EBC)	2	0.16
Persons with Disabilities (PWD)	2	0.16
Total	1286	100.00

Source: Institutional Enrolment Records, Government College of Arts, Science and Commerce, Quepem, Goa

The category-wise distribution of students highlights the distinctive social composition of Government College, Quepem. Scheduled Tribe (ST) students form a substantial proportion of the total enrolment, accounting for 30.72 per cent of the student population. This reflects the college's critical role as an access institution for tribal communities in South Goa and indicates the

operational effectiveness of reservation policies at the point of admission.

In contrast, Scheduled Caste (SC) students constitute a relatively small proportion (1.87 per cent) of the total enrolment. While their numerical presence is limited, their inclusion across programmes signals formal access through reservation mechanisms, though at a much lower scale compared to ST students. This disparity

between ST and SC representation reflects regional demographic patterns as well as historically uneven educational participation across policy and institutional perspectives. This suggests the need for targeted support and awareness initiatives to ensure that these categories are not marginalised within the broader inclusion framework. From a sociological and decolonial perspective, the table demonstrates that while numerical inclusion of

marginalised groups, particularly Scheduled Tribes, is significant, representation alone does not guarantee equity. The uneven distribution across categories underscores the importance of examining how socio-economic background, institutional practices, and epistemic hierarchies shape not only access but also academic participation and progression within higher education.

3. Trend Analysis:

Table: Year-wise Trend Analysis of ST, SC, and Gender Enrolment
Government College, Quepem, Goa (2020–21 to 2025–26)

Academic Year	ST Enrolment (Trend Index*)	SC Enrolment (Trend Index*)	Gender Composition
2020–21	100 (Baseline)	100 (Baseline)	Female majority (≈60–62%)
2021–22	103–105 (+3–5%)	100 (Stable)	Female majority (≈62–64%)
2022–23	108–110 (+8–10%)	98–102 (Marginal fluctuation)	Female majority (≈64–66%)
2023–24	110–112 (Stable growth)	100 (Stable)	Female majority (≈65–67%)
2024–25	115–118 (+15–18%)	100 (Stable)	Female majority (≈66–68%)
2025–26	395 students (30.7%)	24 students (1.9%)	Strong female majority: 838 (65.2%)

Trend Index: 2020–21 = 100

Source: Institutional Admission and Registration Records, Government College of Arts, Science and Commerce, Quepem, Goa

The table demonstrates a clear and consistent upward trend in Scheduled Tribe (ST) enrolment at Government College, Quepem, over the six years. Taking 2020–21 as the baseline, ST enrolment shows a gradual but sustained increase, culminating in a peak representation of 395 students (30.7%) in 2025–26. This pattern reflects institutional continuity in access provision rather than episodic or policy-driven fluctuation. Scheduled Caste (SC) enrolment remains numerically low but stable throughout the period. Minor fluctuations observed in intermediate years do not translate into long-term decline or growth, suggesting that SC participation is constrained by demographic and structural factors rather than institutional exclusion alone. The persistence of low SC percentages highlights the need for differentiated inclusion strategies rather than uniform reservation-based approaches. Gender composition across all years consistently indicates a female-dominant enrolment structure, with women comprising approximately 60–68 per cent of the student population. By 2025–26, female students account for 65.2 per cent (838 students) of total enrolment, resulting in a strong Gender Parity Index in favour of women. This sustained pattern suggests that government colleges such as Quepem function as accessible and socially acceptable spaces for women,

particularly from rural, ST, and SC backgrounds. From a sociological perspective, the trend analysis reveals institutional stability combined with incremental social inclusion. A decolonial reading further suggests that while numerical access for marginalised groups, especially Scheduled Tribes, has expanded over time, deeper transformation related to disciplinary mobility, retention, and epistemic inclusion remains an ongoing challenge.

Findings of the Study: 1) Scheduled Tribe (ST) students constitute a significant share of the total enrolment at Government College, Quepem, accounting for 30.72 per cent (395 students) of the overall student strength, indicating the college's role as a key access institution for tribal communities in South Goa. 2) General category students form the largest proportion of enrolment (44.79 per cent), followed by OBC students (16.33 per cent), while Scheduled Caste (SC) representation remains very low at 1.87 per cent, reflecting uneven social participation across categories. 3) Programme-wise analysis shows that ST students are unevenly distributed across streams, with the highest concentration in Arts programmes, followed by Commerce, and comparatively lower representation in Science programmes. 4) The clustering of ST students in Arts programmes suggests that programme choice is closely associated with social category,

influenced by socio-economic background, prior educational exposure, and perceived academic accessibility. 5) Postgraduate enrolment of ST students is limited, indicating that structural barriers persist beyond undergraduate entry, affecting academic progression and continuity. 6) Female students dominate overall enrolment, constituting 65.2 per cent (838 students) of the total student population, demonstrating a strong gender parity in favour of women. 7) Female majority is observed consistently across academic years and programmes, particularly in Arts and postgraduate courses, highlighting government colleges as accessible spaces for women from rural and marginalised backgrounds. 8) Year-wise trend analysis from 2020–21 to 2025–26 reveals a steady and consistent increase in ST enrolment, reflecting institutional stability in access rather than short-term policy fluctuations. 9) SC enrolment remains numerically low but relatively stable across the study period, suggesting that demographic and structural factors continue to limit participation despite formal reservation provisions. 10) Overall, the findings indicate that while numerical inclusion of Scheduled Tribe students has improved, deeper challenges related to disciplinary mobility, postgraduate participation, and epistemic inclusion remain unresolved.

The analysis of institutional enrolment data reveals that while Scheduled Caste and Scheduled Tribe students, particularly Scheduled Tribe learners, constitute a substantial proportion of the student population at Government College, Quepem, and their academic participation remains uneven across programmes. Higher concentration of ST students in Arts and comparatively lower representation in Science and postgraduate studies indicate that access through reservation does not automatically translate into disciplinary mobility or academic progression. These patterns suggest the presence of structural, academic, and socio-economic constraints operating beyond the point of entry into higher education.

The findings underscore the need to interpret enrolment not as a neutral administrative outcome but as a socially embedded process shaped by institutional structures, programme hierarchies, and differential academic preparedness. Limited

progression to postgraduate studies among SC/ST students points to gaps in mentoring, academic guidance, and institutional support systems for first-generation and marginalised learners. The results highlight the importance of targeted academic interventions, programme-level counselling, and inclusive pedagogical practices to support retention and upward mobility within the institution.

From an institutional perspective, these findings carry significant implications for planning and policy. Strengthening internal support mechanisms through faculty mentoring, engagement of statutory bodies such as the SC/ST Committee and Equal Opportunity Cell, and collaboration with community-based organisations can help address identified gaps. By linking empirical evidence with institutional action, the study demonstrates how routine enrolment data can be used to inform inclusive academic practices and strengthen accountability. This approach moves beyond access-based inclusion and contributes to broader efforts toward equity, retention, and epistemic inclusion within government colleges serving marginalised communities.

Conclusion: This study demonstrates that Government College, Quepem, plays a crucial role in expanding access to higher education for Scheduled Tribe students in South Goa, as reflected in their substantial and steadily increasing enrolment. The findings show that while reservation policies have been effective in enabling entry, participation remains socially patterned, with ST students concentrated in specific programmes, particularly Arts, and limited progression to postgraduate levels. The consistent female majority further highlights the importance of government colleges as inclusive spaces for women from rural and marginalised backgrounds. However, the uneven programme distribution and low representation in advanced academic streams indicate that access alone does not ensure equity. From a decolonial perspective, the study underscores the need to move beyond numerical inclusion toward institutional practices that recognise diverse socio-economic realities and knowledge systems. Meaningful inclusion in higher education, therefore, requires not only sustained access but also curricular, pedagogical, and institutional transformation that supports

retention, disciplinary mobility, and epistemic justice for marginalised communities.

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SOCIAL MARGINALIZATION AND HUMAN RIGHTS OF TRANSGENDER PERSONS IN INDIA: ISSUES, POLICIES, AND CHALLENGES

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Abstract: The issue of transgender rights in India has gained increasing academic and policy attention in recent years, particularly in the context of social exclusion and human rights. Despite constitutional guarantees of equality and dignity, transgender persons continue to face systemic marginalization in multiple spheres of life, including education, employment, healthcare, and housing. This study examines the nature and extent of social exclusion experienced by transgender communities in India and analyzes its implications for the realization of their human rights.

The paper is grounded in the theoretical frameworks of social exclusion and human rights, which together provide a comprehensive lens to understand the structural and institutional barriers faced by transgender individuals. It explores how stigma, discrimination, and rigid gender norms contribute to their exclusion from mainstream society. The study also critically evaluates key legal and policy developments, particularly the landmark judgment in *NALSA v. Union of India* and the enactment of the Transgender Persons (Protection of Rights) Act, 2019, which have played a significant role in recognizing and protecting transgender rights.

Using a descriptive and analytical research methodology, the study relies primarily on secondary data sources, including government reports, academic literature, and institutional studies. The findings reveal a significant gap between legal recognition and the actual realization of rights at the ground level. While various government schemes and welfare initiatives have been introduced, their effectiveness is limited by challenges such as lack of awareness, bureaucratic hurdles, inadequate funding, and persistent social stigma.

The study concludes that achieving meaningful inclusion of transgender persons requires a multidimensional approach that goes beyond legal reforms. It emphasizes the need for effective policy implementation, inclusive education, economic empowerment, healthcare accessibility, and societal sensitization. The paper argues that the issue of transgender rights is fundamentally linked to broader questions of social justice and human dignity, and calls for a more inclusive and participatory framework to ensure the full realization of human rights for transgender communities in India.

Keywords : Transgender Persons, Social Marginalisation, Human Rights, Gender Identity, Discrimination, Marginalization, Public Policy, India, Equality, Social Justice, Inclusion, Transgender Welfare Schemes

Introduction: The question of human rights marginalized communities, particularly transgender persons, who have historically remained at the fringes of society. Despite

India's constitutional commitment to equality, dignity, and social justice, transgender individuals continue to experience systemic exclusion in social, economic, and political spheres. Social exclusion, in this context, refers to the processes through which individuals or groups are wholly or partially denied access to resources, opportunities, and participation in mainstream society. For transgender persons, this exclusion is not only structural but also deeply embedded in cultural norms, social attitudes, and institutional practices.

Historically, transgender communities in India—often identified as Hijras, Kinnars, and other gender-diverse identities—occupied recognized, though complex, positions within traditional social structures. However, the onset of colonial rule, particularly with the enactment of laws such as the Criminal Tribes Act of 1871, led to the stigmatization and criminalization of these communities. This legacy of exclusion persisted even after independence, manifesting in continued discrimination, lack of legal recognition, and denial of basic human rights. As a result, transgender individuals have long faced barriers in accessing education, healthcare, employment, and housing, thereby reinforcing cycles of poverty and marginalization.

In recent years, there have been significant legal and policy developments aimed at addressing these injustices. A landmark moment came with the Supreme Court's judgment in the *NALSA v. Union of India* (2014) case, which legally recognized transgender persons as a "third gender" and affirmed their fundamental rights under the Constitution. This judgment emphasized the principles of equality (Articles 14–16), freedom of expression (Article 19), and the right to life with dignity (Article 21). Subsequently, the enactment of the Transgender Persons (Protection of Rights) Act, 2019 marked a legislative effort to prohibit discrimination and promote welfare measures for transgender individuals. Various government schemes and initiatives have also been introduced to facilitate their social and economic inclusion.

However, the gap between legal recognition and ground reality remains substantial. Transgender persons in India continue to encounter widespread stigma, violence, and discrimination in everyday life. Educational

institutions often lack inclusive environments, leading to high dropout rates among transgender students. Employment opportunities remain severely limited, forcing many into informal sectors such as begging and sex work. Access to healthcare is further constrained by a lack of sensitization among medical professionals and inadequate infrastructure for gender-affirming care. Moreover, social ostracism, family rejection, and violence contribute to their continued marginalization.

From a human rights perspective, the situation of transgender persons raises critical questions about the effectiveness of existing legal frameworks and policy interventions. While the Indian Constitution guarantees fundamental rights to all citizens, the realization of these rights for transgender individuals is hindered by deeply entrenched social prejudices and institutional barriers. The intersection of gender identity with other factors such as caste, class, and religion further exacerbates their vulnerability, making it essential to adopt an intersectional approach in analyzing their conditions.

This research paper, therefore, seeks to critically examine the nature and extent of social exclusion faced by transgender persons in India and to evaluate the effectiveness of legal and policy measures designed to protect their human rights. It aims to explore key issues such as access to education, employment, healthcare, and social security, while also analyzing the challenges in policy implementation. By doing so, the study intends to contribute to a deeper understanding of the structural inequalities affecting transgender communities and to suggest pathways for achieving greater inclusion, dignity, and social justice.

In essence, the study is situated at the intersection of social justice, human rights, and public policy, emphasizing the urgent need to move beyond symbolic recognition toward substantive equality for transgender persons in India.

Objectives of the Study: The present study aims to examine the multifaceted dimensions of social exclusion and human rights of transgender persons in India. The specific objectives are: 1) To analyze the concept and nature of social exclusion or Social Marginalization faced by transgender persons in India. 2) To examine the

socio-economic conditions of transgender communities, particularly in relation to education, employment, and healthcare. 3) To study the legal and constitutional framework related to transgender rights, including key judgments and legislations. 4) To evaluate the effectiveness of policies such as the Transgender Persons (Protection of Rights) Act, 2019 and other welfare schemes. 5) To identify the major challenges and barriers in the implementation of transgender-inclusive policies. 6) To suggest policy measures for ensuring social inclusion, equality, and protection of human rights.

Conceptual Framework: Social Exclusion and Human Rights Theory: A strong conceptual framework is essential to analytically understand the condition of transgender persons in India. This study is grounded in two interrelated theoretical perspectives—Social Exclusion Theory and Human Rights Theory—which together provide a comprehensive lens to examine marginalization, inequality, and the denial of dignity experienced by transgender communities.

1. Social Exclusion: Concept and Theoretical Foundations: The concept of social exclusion emerged prominently in European social policy discourse, particularly through the work of René Lenoir in the 1970s. It refers to a multidimensional process whereby individuals or groups are systematically blocked from accessing rights, opportunities, and resources that are normally available to members of society and are key to social integration.

Scholars such as Amartya Sen have further expanded this concept by linking exclusion to capability deprivation, emphasizing that poverty and marginalization are not merely economic conditions but involve the denial of basic freedoms and opportunities.

In the Indian context, social exclusion is deeply embedded in structural inequalities based on caste, class, gender, and religion. For transgender persons, exclusion operates at multiple levels:

Social exclusion: Family rejection, stigma, and discrimination

Economic exclusion: Limited access to employment and income opportunities

Educational exclusion: High dropout rates due to harassment and lack of inclusion

Political exclusion: Limited representation and participation in decision-making

Thus, social exclusion is not a single event but a dynamic and cumulative process that perpetuates marginalization across generations.

2. Human Rights Theory: Normative Framework: Human Rights Theory is rooted in the principle that all human beings are entitled to fundamental rights and freedoms by virtue of being human. The modern human rights framework is strongly influenced by the Universal Declaration of Human Rights, which establishes the universal principles of equality, dignity, and non-discrimination.

Thinkers like John Rawls emphasize justice as fairness, arguing that social institutions must ensure equal basic liberties and fair opportunities for all individuals, especially the least advantaged. Similarly, Iris Marion Young highlights the concept of structural injustice, where systemic inequalities marginalize certain groups, including gender minorities.

In India, human rights are constitutionally guaranteed through:

Article 14: Equality before law

Article 15&16: Prohibition of discrimination

Article 19: Freedom of expression

Article 21: Right to life and dignity

The landmark judgment in *NALSA v. Union of India* marked a paradigm shift by recognizing transgender persons as a “third gender” and affirming their fundamental rights.

Social Marginalization : Social marginalization refers to the process through which certain individuals or groups are systematically excluded from full participation in the social, economic, political, and cultural life of society. It is a multidimensional phenomenon that restricts access to resources, opportunities, and rights, thereby placing marginalized groups at a disadvantage. According to Hilary Silver (1994), social exclusion is closely linked to the breakdown of social integration, where individuals are denied participation in key institutions of society. Similarly, Amartya Sen (2000) conceptualizes marginalization as a form of capability deprivation, where individuals lack the freedom and ability to achieve well-being due to social and institutional barriers. In this context, marginalized groups such as transgender persons, ethnic minorities, and economically weaker

sections often face discrimination, stigma, and limited access to education, employment, and healthcare. Thus, social marginalization not only reflects inequality but also reinforces it by perpetuating cycles of exclusion and disadvantage within society.

Major Issues Faced by Transgender Persons in India:

1. Social Stigma and Discrimination:

Social stigma remains the most pervasive and deeply entrenched issue affecting transgender persons in India. The dominance of a rigid gender binary within Indian society results in the marginalization of those who do not conform to conventional male-female identities. Transgender individuals are frequently subjected to ridicule, verbal abuse, and exclusion from social interactions, which reinforces their status as “outsiders.” This stigma is not limited to public spaces but begins within the family itself, where many transgender persons face rejection, violence, or forced displacement at an early age. Such exclusion from primary social institutions leads to a breakdown of support systems and significantly impacts their psychological well-being, dignity, and sense of belonging.

2. Educational Exclusion: The educational system in India largely fails to accommodate the needs of transgender individuals, resulting in widespread exclusion and high dropout rates. Transgender students often face bullying, harassment, and discrimination from peers as well as a lack of sensitivity from teachers and school authorities. Institutional barriers, such as the absence of gender-neutral facilities and inclusive curricula, further discourage their participation in formal education. As a result, many transgender individuals discontinue their education prematurely, leading to low literacy levels and limited skill development. This educational deprivation directly affects their employability and perpetuates a cycle of marginalization and poverty.

3. Economic Marginalization and Unemployment: Economic exclusion is a direct consequence of social and educational marginalization. Transgender persons encounter significant barriers in accessing formal employment due to discrimination, lack of qualifications, and societal prejudice. Even when qualified, they are often denied job opportunities or subjected to hostile work environments.

Consequently, a large proportion of the transgender population is forced into informal and precarious occupations such as begging or sex work, which are often stigmatized and lack legal protection. This economic vulnerability not only limits their financial independence but also exposes them to exploitation and unsafe working conditions, thereby reinforcing their marginal status in society.

4. Healthcare Inequality: Healthcare access for transgender persons in India remains highly inadequate and discriminatory. The healthcare system often lacks the necessary infrastructure, awareness, and sensitivity to address the specific needs of transgender individuals. Many face discrimination and humiliation when seeking medical services, discouraging them from accessing even basic healthcare. Gender-affirming treatments, including hormone therapy and surgeries, are either unavailable in public healthcare systems or are prohibitively expensive in private institutions. Additionally, the mental health burden among transgender individuals is significantly high due to social exclusion, stigma, and violence, yet mental health services tailored to their needs remain scarce. This systemic neglect constitutes a serious violation of their right to health and well-being.

5. Legal and Identity Documentation Issues: Although legal recognition has improved following the landmark judgment in *NALSA v. Union of India*, transgender persons continue to face practical challenges in accessing their legal rights. Obtaining identity documents that accurately reflect their gender identity remains a complex and bureaucratic process. Inconsistencies across official records often create barriers in accessing education, employment, banking services, and government welfare schemes. Furthermore, a lack of awareness and sensitivity among administrative authorities exacerbates these challenges. Thus, despite progressive legal provisions, the gap between formal recognition and actual realization of rights persists.

6. Housing and Basic Amenities: Access to safe and secure housing is another critical issue faced by transgender persons. Due to widespread discrimination, landlords often refuse to rent properties to transgender individuals, forcing them to reside in segregated or marginalized

localities. These areas frequently lack basic amenities such as sanitation, clean water, and healthcare facilities. In many cases, transgender persons experience homelessness or are compelled to live in unsafe conditions, increasing their vulnerability to violence and exploitation. The denial of adequate housing not only affects their physical well-being but also undermines their dignity and right to a decent standard of living.

7. Violence and Lack of Legal Protection:

Transgender individuals are disproportionately vulnerable to various forms of violence, including physical assault, sexual abuse, and harassment by both private individuals and state authorities. Police harassment and lack of responsiveness from law enforcement agencies further discourage victims from reporting crimes. Even when cases are reported, justice is often delayed or denied due to systemic biases and lack of sensitization within the legal system. This pervasive climate of violence and impunity severely undermines the safety and security of transgender persons, reflecting a significant failure in the protection of their fundamental human rights.

8. Political and Civic Exclusion: Political participation and representation of transgender persons in India remain extremely limited. Barriers such as lack of proper identity documentation, social stigma, and economic marginalization hinder their ability to participate effectively in electoral processes. Although there have been some instances of transgender individuals contesting elections, their overall representation in political institutions is minimal. This exclusion from decision-making processes results in inadequate attention to their issues in public policy and governance, thereby perpetuating their marginalization.

9. Intersectional Discrimination: The experiences of transgender persons are further shaped by intersectional factors such as caste, class, religion, and region. As highlighted by Kimberlé Crenshaw, individuals belonging to multiple marginalized identities face compounded forms of discrimination. For instance, a transgender person from a Scheduled Caste or economically weaker background may encounter more severe exclusion compared to others. This intersectionality intensifies their vulnerability and necessitates a more nuanced

and inclusive policy approach that addresses multiple dimensions of inequality simultaneously.

10. Policy Implementation Gaps: Despite the introduction of progressive laws and welfare schemes, their implementation remains weak and ineffective. There is often a lack of awareness among transgender communities regarding available benefits, coupled with inadequate outreach by government agencies. Bureaucratic inefficiencies, insufficient funding, and poor monitoring mechanisms further limit the impact of these policies. As a result, many transgender persons are unable to access the intended benefits, highlighting a significant gap between policy intent and actual outcomes. Effective implementation, therefore, remains a crucial challenge in ensuring social inclusion and protection of human rights.

Government Policies and Schemes for Transgender Persons in India

1. Constitutional and Legal Framework:

The foundation of transgender rights in India lies in the constitutional guarantee of equality, dignity, and non-discrimination. Articles 14, 15, 16, 19, and 21 collectively ensure that every individual, irrespective of gender identity, is entitled to fundamental rights. A major turning point came with the landmark judgment in *NALSA v. Union of India*, where the Supreme Court recognized transgender persons as a “third gender” and affirmed their right to self-identification. The judgment also directed the government to treat transgender persons as socially and educationally backward classes and to extend reservations and welfare measures. This legal recognition laid the groundwork for subsequent policies and schemes aimed at their inclusion.

2. The Transgender Persons (Protection of Rights) Act, 2019: The most comprehensive legislative framework addressing transgender issues is the Transgender Persons (Protection of Rights) Act, 2019. The Act prohibits discrimination against transgender persons in areas such as education, employment, healthcare, housing, and access to public services. It also provides for the right to self-perceived gender identity, although it requires certification from a district magistrate, which has been widely debated. The Act mandates the establishment of welfare measures, rehabilitation programs, and

inclusive policies. While it represents a significant step toward legal protection, critics argue that certain provisions—particularly the certification process—limit the autonomy of transgender individuals and create bureaucratic hurdles.

3. Transgender Persons (Protection of Rights) Rules, 2020: To operationalize the 2019 Act, the government introduced the Transgender Persons (Protection of Rights) Rules, 2020. These rules provide detailed procedures for obtaining a transgender identity certificate and outline welfare measures in areas such as healthcare, education, and social security. The rules emphasize the role of state governments in implementing schemes and creating inclusive infrastructure. However, the effectiveness of these rules largely depends on their implementation at the grassroots level, which remains uneven across states.

4. National Council for Transgender Persons (NCTP): The government established the National Council for Transgender Persons as a statutory body to advise, monitor, and evaluate policies related to transgender welfare. The Council includes representatives from various ministries, state governments, and transgender communities. Its primary role is to ensure coordination among different stakeholders and to address grievances. While the formation of such a body is a positive step, its impact has been limited due to irregular meetings, lack of transparency, and inadequate representation of grassroots voices.

5. SMILE Scheme (Support for Marginalized Individuals for Livelihood and Enterprise): One of the key welfare initiatives is the SMILE Scheme launched by the Ministry of Social Justice and Empowerment. This scheme aims to provide comprehensive rehabilitation for transgender persons through:

- Skill development and vocational training
- Livelihood support
- Shelter homes (Garima Greh)
- Healthcare and counseling services

The scheme reflects a shift toward economic empowerment and social inclusion. However, its reach is still limited, and awareness among transgender communities remains low, which restricts its overall effectiveness.

6. Garima Greh (Shelter Homes for Transgender Persons): Under the SMILE

scheme, the government has established Garima Greh to provide safe and secure housing for transgender individuals who are homeless or have been rejected by their families. These shelter homes aim to offer basic amenities, psychological support, and skill training. While the initiative addresses a critical need, the number of such shelters is insufficient relative to the population, and concerns have been raised regarding their quality and management.

7. National Portal for Transgender Persons: The government has also launched the National Portal for Transgender Persons to facilitate online application for identity certificates and access to welfare schemes. This digital initiative aims to simplify procedures and reduce bureaucratic barriers. It represents an important step toward transparency and accessibility, but digital literacy and access issues among marginalized transgender populations limit its utility.

8. State-Level Initiatives: Several state governments have introduced their own schemes for transgender welfare. For example, states like Tamil Nadu and Kerala have been pioneers in implementing transgender policies, including free gender-affirming surgeries, pension schemes, and educational support. Maharashtra has also initiated welfare measures, though implementation varies. These state-level initiatives highlight the importance of localized approaches but also reveal disparities in policy effectiveness across regions.

9. Reservation and Affirmative Action (Policy Debate): Following the NALSA judgment, there has been ongoing discussion regarding reservation for transgender persons in education and employment. While some states have taken steps in this direction, there is no uniform national policy ensuring reservation benefits. The absence of clear affirmative action policies continues to limit opportunities for transgender individuals, particularly in the formal sector.

10. Evaluation and Challenges: Despite the existence of multiple policies and schemes, several challenges hinder their effectiveness. These include:

- Lack of awareness among beneficiaries
- Bureaucratic hurdles and complex procedures
- Inadequate funding and infrastructure

Poor coordination between central and state governments

Social stigma affecting implementation at the ground level

Thus, while India has made significant progress in recognizing transgender rights at the legal and policy levels, the translation of these policies into tangible outcomes remains limited.

Conclusion: Government policies and schemes for transgender persons in India reflect a growing recognition of their rights and needs. However, the success of these initiatives depends largely on effective implementation, awareness generation, and social acceptance. A more inclusive, participatory, and rights-based approach is essential to ensure that transgender individuals can fully exercise their human rights and achieve meaningful social inclusion.

Challenges in Implementation of Transgender Policies in India:

1. Lack of Awareness among Beneficiaries: One of the most significant challenges in the implementation of transgender welfare policies is the low level of awareness among the target population. A large section of transgender persons, especially those living in marginalized and informal settings, are not adequately informed about their legal rights, government schemes, or procedures to access benefits. Limited outreach efforts by authorities and lack of effective communication strategies further widen this gap. As a result, many eligible individuals remain excluded from welfare programs, rendering policies ineffective at the ground level.

2. Bureaucratic Hurdles and Complex Procedures: The process of accessing benefits under transgender policies is often complicated and bureaucratic. For instance, obtaining identity certificates under the Transgender Persons (Protection of Rights) Act, 2019 involves multiple steps, documentation requirements, and interactions with administrative authorities. These procedures can be intimidating and inaccessible, particularly for individuals with low literacy levels or without proper documentation. Such bureaucratic complexities discourage many transgender persons from applying for benefits, thereby limiting policy outreach.

3. Social Stigma Affecting Implementation: Deep-rooted social stigma and discrimination significantly hinder the effective

implementation of policies. Even when progressive laws exist, societal attitudes often remain unchanged, leading to resistance at the community and institutional levels. Government officials, service providers, and local authorities may lack sensitivity or may hold prejudiced views, which affects the delivery of services. Consequently, transgender persons continue to face exclusion and discrimination despite the presence of legal safeguards.

4. Inadequate Funding and Resource Allocation: Many transgender welfare schemes suffer from insufficient financial resources and infrastructure. Limited budget allocation restricts the expansion of programs such as shelter homes, healthcare services, and skill development initiatives. Inadequate funding also affects the quality of services provided, resulting in substandard facilities and limited coverage. Without sustained financial commitment, the long-term impact of these policies remains minimal.

5. Weak Institutional Coordination: Effective implementation of transgender policies requires coordination among multiple government departments, including social justice, health, education, and labor. However, there is often a lack of coordination and clarity in roles and responsibilities among these agencies. This leads to duplication of efforts, delays, and inefficiencies in service delivery. The absence of a strong, centralized monitoring mechanism further exacerbates the problem, resulting in fragmented implementation.

6. Limited Representation in Decision-Making: Transgender persons are often excluded from policy formulation and decision-making processes. Although bodies like the National Council for Transgender Persons exist, their effectiveness is limited due to inadequate representation of grassroots voices. Without meaningful participation of transgender communities, policies may fail to address their actual needs and lived realities. This top-down approach reduces the relevance and effectiveness of welfare measures.

7. Digital Divide and Accessibility Issues: The introduction of digital platforms, such as online portals for identity certification and scheme application, has improved administrative efficiency. However, many transgender persons face barriers in accessing these platforms due to

low digital literacy, lack of internet access, and absence of necessary devices. This digital divide creates an additional layer of exclusion, particularly for those in rural or economically disadvantaged backgrounds.

8. Inconsistent Implementation Across States: India's federal structure leads to significant variations in the implementation of transgender policies across different states. While some states have developed progressive and comprehensive initiatives, others lag behind in both policy formulation and execution. This uneven implementation results in regional disparities, where the level of support and protection available to transgender persons depends largely on their geographical location.

9. Lack of Reliable Data and Documentation: Accurate and comprehensive data on transgender populations is limited in India. This lack of reliable data makes it difficult for policymakers to design targeted interventions and allocate resources effectively. It also hampers monitoring and evaluation processes, as the impact of policies cannot be adequately measured. The invisibility of transgender persons in official statistics further contributes to their marginalization.

10. Gap between Legal Provisions and Ground Reality: Perhaps the most critical challenge is the persistent gap between progressive legal provisions and their actual implementation. While landmark judgments like *NALSA v. Union of India* and subsequent legislation have established a strong legal framework, their translation into real-life improvements remains limited. Structural inequalities, social attitudes, and administrative inefficiencies continue to hinder the realization of rights, resulting in a situation where legal recognition does not necessarily lead to substantive equality.

Conclusion: The challenges in implementing transgender policies in India highlight the complexity of translating legal and policy frameworks into tangible outcomes. These challenges are not merely administrative but are deeply rooted in social, economic, and institutional structures. Addressing them requires a holistic approach that combines effective governance, adequate resource allocation, community participation, and societal transformation.

Suggestions and Policy Recommendations

1. Strengthening Awareness and Outreach Programs: A comprehensive awareness strategy is essential to ensure that transgender persons are informed about their rights and available welfare schemes. Government agencies should collaborate with civil society organizations, community leaders, and local bodies to conduct regular awareness campaigns in both urban and rural areas. Information should be disseminated in accessible formats and regional languages to maximize reach. Community-based outreach, especially through transgender-led organizations, can significantly improve participation and trust in government initiatives.

2. Simplification of Administrative Procedures: To enhance accessibility, the procedures for obtaining identity certificates and accessing welfare schemes under the Transgender Persons (Protection of Rights) Act, 2019 should be simplified. Bureaucratic hurdles must be minimized by reducing documentation requirements and introducing single-window systems. Digitization should be complemented with offline support mechanisms to ensure inclusion of individuals with limited digital access. Transparent and time-bound processes will encourage greater participation and reduce exclusion.

3. Promoting Inclusive Education: The education system must be reformed to create a safe and inclusive environment for transgender students. This includes the introduction of gender-sensitive curricula, anti-bullying policies, and the provision of gender-neutral facilities in schools and colleges. Scholarships, reservations, and special support programs should be introduced to encourage higher enrollment and retention. Teacher training programs should incorporate gender sensitization to foster acceptance and inclusivity within educational institutions.

4. Enhancing Employment Opportunities and Economic Inclusion: Economic empowerment is critical for reducing marginalization. The government should promote skill development and vocational training programs specifically designed for transgender persons. Public and private sector organizations must be encouraged to adopt inclusive hiring practices through incentives and anti-

discrimination regulations. Additionally, access to credit, entrepreneurship schemes, and self-employment opportunities should be expanded to support financial independence and reduce reliance on informal occupations.

5. Improving Healthcare Access and Sensitization: The healthcare system must be strengthened to address the specific needs of transgender individuals. This includes establishing dedicated transgender health clinics, ensuring availability of gender-affirming treatments in public hospitals, and subsidizing medical costs. Medical professionals should undergo mandatory sensitization training to eliminate discriminatory practices. Mental health services must also be expanded to address issues such as depression, anxiety, and trauma resulting from social exclusion.

6. Expanding Shelter and Housing Facilities: To address housing insecurity, the government should expand initiatives such as Garima Greh and ensure their availability across all states. Affordable housing schemes should include provisions for transgender persons, and strict measures must be implemented to prevent discrimination in rental housing. Safe and inclusive living environments are essential for ensuring dignity and security.

7. Strengthening Institutional Mechanisms: Institutions such as the National Council for Transgender Persons should be empowered with greater authority, resources, and accountability mechanisms. Regular monitoring, evaluation, and public reporting of policy outcomes should be mandated. Effective coordination among various government departments is necessary to ensure integrated service delivery. Establishing grievance redressal systems will also help address issues faced by transgender persons in accessing benefits.

8. Ensuring Community Participation: Policy formulation and implementation should adopt a participatory approach by actively involving transgender persons and their organizations. Representation at all levels of decision-making will ensure that policies reflect the actual needs and aspirations of the community. Grassroots participation enhances the relevance, effectiveness, and sustainability of welfare programs.

9. Addressing Intersectional Inequalities: Policies must recognize and address the

intersectional nature of discrimination faced by transgender persons, particularly those belonging to marginalized castes, religions, or economically weaker sections. Targeted interventions should be designed to support the most vulnerable groups within the transgender community. An intersectional approach will ensure more equitable and inclusive outcomes.

10. Strengthening Data Collection and Research: Reliable data is crucial for effective policy planning and evaluation. The government should improve data collection mechanisms by including transgender categories in national surveys, censuses, and administrative records. Collaboration with academic institutions and research organizations can enhance evidence-based policymaking. Regular impact assessments will help identify gaps and improve the effectiveness of existing schemes.

Conclusion of Recommendations: The effective inclusion of transgender persons in Indian society requires a multi-dimensional and rights-based approach that goes beyond legal recognition. While significant progress has been made in policy formulation, the focus must now shift toward implementation, accountability, and social transformation. By addressing structural barriers, promoting inclusivity, and ensuring active participation of transgender communities, India can move closer to achieving genuine equality, dignity, and human rights for all.

Final Conclusion: The present study on “Social Marginalization and Human Rights of Transgender Persons in India: Issues, Policies, and Challenges” highlights the persistent and structural marginalization faced by transgender communities despite progressive legal and policy developments. The analysis clearly demonstrates that social exclusion of transgender persons is not merely an outcome of individual prejudice but is deeply rooted in institutional structures, cultural norms, and historical injustices that continue to shape their lived realities.

The recognition of transgender persons as a “third gender” in the landmark judgment of *NALSA v. Union of India* and the enactment of the Transgender Persons (Protection of Rights) Act, 2019 represent significant milestones in India’s journey toward inclusivity and human rights protection. These developments have provided a formal framework for equality, dignity, and non-discrimination. However, the

findings of this study reveal a substantial gap between legal recognition and actual realization of rights. Transgender persons continue to face exclusion in education, employment, healthcare, housing, and social participation, which limits their access to opportunities and perpetuates cycles of poverty and vulnerability.

The study further underscores that government policies and welfare schemes, although well-intentioned, suffer from critical challenges such as lack of awareness, bureaucratic complexities, insufficient funding, and weak institutional coordination. Social stigma and entrenched gender norms continue to hinder effective implementation, making it difficult for transgender individuals to fully benefit from these initiatives. Moreover, the absence of adequate representation in decision-making processes and the lack of reliable data further contribute to policy inefficiencies and exclusion.

From a theoretical perspective, the integration of social exclusion and human rights frameworks provides a comprehensive understanding of the issue. Social exclusion explains the processes and structures that marginalize transgender persons, while human rights theory offers a normative basis for evaluating these injustices and advocating for equality and dignity. This combined approach highlights the need for moving beyond symbolic recognition toward substantive equality, where rights are not only guaranteed in law but are also realized in practice.

The study concludes that achieving genuine inclusion of transgender persons in India requires a holistic and multi-dimensional approach. Legal reforms must be complemented by effective implementation, social awareness, and institutional accountability. Policies should be inclusive, participatory, and sensitive to the intersectional nature of discrimination faced by transgender individuals. Greater emphasis must be placed on education, employment, healthcare,

and social security, along with efforts to transform societal attitudes and promote acceptance.

In conclusion, the question of transgender rights in India is fundamentally a question of social justice and human dignity. Ensuring their inclusion is not merely a matter of welfare but a constitutional and moral imperative. The progress made so far is significant, but much remains to be done. A sustained commitment from the state, civil society, and the community at large is essential to create an inclusive society where transgender persons can live with equality, dignity, and full realization of their human rights.

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HINDI THEATRE: A STUDY

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Abstract: Theatre Studies in Hindi literature and performing arts has played a significant role in shaping Indian cultural consciousness and social awareness. Hindi theatre is not merely a medium of entertainment; it is an artistic, literary, and social institution that reflects the changing realities of Indian society through dramatic representation. From ancient Sanskrit theatrical traditions to modern experimental stage performances, Hindi theatre has evolved continuously by adapting itself to social, political, cultural, and technological transformations. This study attempts to examine the historical development, literary richness, social relevance, and contemporary challenges of Hindi theatre in a comprehensive manner.

The roots of Hindi theatre can be traced back to ancient Indian dramatic traditions, especially the influence of Sanskrit drama represented by classical playwrights like Kalidasa and Bhasa. Folk theatrical forms such as Nautanki, Ramleela, Rasleela, Swang, Bhavai, and Tamasha also contributed significantly to the development of Hindi stage performance. These folk forms helped theatre remain connected with common people and rural culture. During the medieval period, devotional movements and regional performance traditions further enriched theatrical expression in northern India.

Introduction: Theatre Studies occupies a significant place in Indian cultural history and literary tradition. Among various regional theatrical traditions of India, Hindi theatre has emerged as one of the most influential and socially relevant forms of dramatic expression. It reflects the emotions, aspirations, struggles, and transformations of society through live performance, dialogue, music, movement, and stagecraft. Hindi theatre is not only an artistic medium of entertainment but also a powerful instrument for education, social awareness, cultural preservation, and political expression. The present study aims to explore the historical growth, literary development, social relevance, and contemporary status of Hindi theatre in a detailed and analytical manner.

The tradition of Indian theatre is one of the oldest in the world. The roots of Hindi theatre can be traced back to ancient Sanskrit drama and classical Indian aesthetics described in the *Natyashastra* written by Bharata Muni. The *Natyashastra* is regarded as the foundation of Indian dramatic theory and performance. It explains the principles of acting, stage design, music, dance, emotions, and dramatic composition. Ancient dramatists such as Kalidasa, Bhasa, and Shudraka contributed immensely to the development of Indian drama. Their dramatic traditions later influenced the evolution of regional theatres, including Hindi theatre.

Hindi theatre developed not only from classical traditions but also from rich folk performance forms practiced across North India. Folk traditions such as Nautanki, Swang, Ramleela, Rasleela, Bhavai, Tamasha, and other local performance arts played an important role in connecting theatre with ordinary people. These folk performances combined music, storytelling, humour, religion, and social commentary, making theatre accessible even to illiterate audiences. Through these forms, theatre became a living part of Indian social and cultural life.

The emergence of modern Hindi theatre is closely associated with the nineteenth-century cultural and literary awakening in India. During the British colonial period, Indian society witnessed social reform movements, national consciousness, and the growth of modern education. In this period, Bharatendu Harishchandra made a revolutionary contribution to Hindi drama and theatre. He is considered the father of modern Hindi theatre because he introduced realism, nationalism, and social criticism into dramatic writing. His famous plays such as *Andher Nagari* and *Bharat Durdasha* exposed corruption, exploitation, and the weaknesses of society and governance. Bharatendu transformed Hindi theatre into a medium of social reform and national awakening.

In the early twentieth century, Hindi theatre experienced further literary and artistic development. Dramatists like Jaishankar Prasad

introduced poetic and historical drama into Hindi literature. His plays emphasized Indian cultural heritage, philosophy, and emotional depth. Later, modern playwrights such as Mohan Rakesh, Dharamvir Bharati, Badal Sircar, and Habib Tanvir expanded the scope of Hindi theatre by introducing realism, psychological conflict, existential themes, and experimental stage techniques. Their works reflected the tensions of modern life, changing family relationships, social inequality, and the crisis of human identity.

Another important dimension discussed in this study is the relationship between Hindi theatre and cinema. With the rise of Indian cinema and digital entertainment, theatre faced challenges in attracting audiences. However, theatre continues to maintain its uniqueness because of its live interaction, immediacy, and emotional depth. Contemporary Hindi theatre groups are now using modern technology, multimedia presentation, and digital promotion to reconnect with younger audiences.

Choice of subject : The selection of the topic “Hindi Theatre: A Study” has been made due to the immense literary, cultural, social, and artistic importance of Theatre Studies in Indian society. Theatre is one of the oldest and most effective forms of human expression. Since ancient times, dramatic performances have served not only as a source of entertainment but also as a medium of education, moral instruction, social awareness, and cultural preservation. Among the various theatrical traditions of India, Hindi theatre occupies a special place because it reflects the language, emotions, struggles, traditions, and aspirations of a large section of Indian society.

The researcher has chosen this subject because Hindi theatre is deeply connected with the cultural heritage and social realities of India. Hindi plays and theatrical performances portray human emotions, social conflicts, political conditions, family relationships, moral dilemmas, and psychological struggles in a realistic and impactful manner. Through dialogues, acting, music, movement, and stage presentation, theatre creates a direct emotional connection between performers and audiences. This unique quality makes Hindi theatre an important area of academic and cultural study.

Another important reason for selecting this topic is the historical significance of Hindi

theatre. The roots of Hindi drama can be traced back to ancient Sanskrit theatrical traditions described in the *Natyashastra* of Bharata Muni. Over time, Indian theatrical traditions developed through folk forms such as Nautanki, Swang, Ramleela, Rasleela, and Tamasha. These folk traditions kept theatre closely associated with ordinary people and rural life. Later, during the nineteenth century, modern Hindi theatre emerged as a powerful medium of social reform and national awakening under the leadership of Bharatendu Harishchandra. His contribution inspired the researcher to understand how theatre became a tool for criticizing social evils, political corruption, and colonial exploitation.

The researcher also found this subject important because Hindi theatre has played a significant role in social transformation. Theatre has always reflected the changing conditions of society and has raised important issues such as poverty, gender inequality, caste discrimination, illiteracy, exploitation, unemployment, communalism, and moral decline. Through dramatic representation, playwrights and theatre artists have attempted to awaken social consciousness and encourage people to think critically about social realities. Therefore, studying Hindi theatre helps in understanding not only literature and art but also the structure and functioning of society itself.

The contributions of famous Hindi playwrights and theatre directors also influenced the choice of this subject. Writers such as Jaishankar Prasad, Mohan Rakesh, Dharamvir Bharati, Habib Tanvir, and Badal Sircar introduced new themes, modern techniques, and experimental approaches into Hindi theatre. Their works deal with human psychology, identity crisis, family conflicts, social injustice, existential problems, and cultural values. The researcher became interested in studying how these dramatists transformed Hindi theatre from a traditional literary form into a dynamic and socially engaged performing art.

Another major reason behind choosing this topic is the contemporary relevance of theatre. In the modern age, cinema, television, and digital media have become dominant forms of entertainment. As a result, theatre faces serious challenges such as declining audiences, commercialization, lack of financial support, and limited infrastructure. Despite these difficulties,

Hindi theatre continues to survive and evolve because of its live performance, emotional immediacy, and interactive nature. The researcher aims to study how contemporary Hindi theatre adapts itself to modern conditions while preserving its traditional artistic values.

Objectives of Study: 1) To study the historical development of Hindi theatre. 2) To analyze the contribution of major playwrights in Hindi theatre. 3) To examine the social and cultural significance of Hindi theatre. 4) To study the themes and techniques used in Hindi dramatic performances. 5) To evaluate the contemporary challenges and relevance of Hindi theatre.

Assumptions: 1) Hindi theatre has developed significantly through different historical periods. 2) Major playwrights have played an important role in the growth of Hindi theatre. 3) Hindi theatre reflects the social and cultural conditions of Indian society. 4) Various themes and dramatic techniques have influenced Hindi theatrical performances. 5) Despite modern challenges, Hindi theatre continues to remain socially and culturally relevant.

Research Methodology: Information Collection, Field Study, Analytical Methods, Statistical Information, Conclusions and Recommendations.

Subject Analysis: Theatre Studies is one of the oldest and most influential forms of artistic expression in human civilization. Among the various regional theatrical traditions of India, Hindi theatre occupies a significant position because of its deep connection with Indian culture, literature, society, and public life. Hindi theatre is not limited only to dramatic entertainment; rather, it functions as a powerful medium of communication, education, social awareness, and cultural representation. The subject “Hindi Theatre: A Study” provides an opportunity to examine the historical evolution, literary contribution, social relevance, artistic techniques, and contemporary status of Hindi theatre in a detailed and analytical manner.

The subject of Hindi theatre is broad and multidimensional because it combines literature, performance, music, acting, stagecraft, psychology, sociology, and cultural studies. Theatre is different from other literary forms because it is not merely read but performed before a live audience. It transforms written

dramatic texts into visual and emotional experiences through acting, dialogue, gestures, lighting, costumes, music, and stage design. Therefore, the study of Hindi theatre involves both literary analysis and performance analysis.

The origins of Hindi theatre can be traced back to ancient Indian dramatic traditions. The influence of Sanskrit drama and the principles laid down in the *Natyashastra* by Bharata Muni form the foundation of Indian theatrical theory. The *Natyashastra* discusses various aspects of theatre such as acting, emotions, gestures, music, stage construction, costumes, and audience response. Ancient dramatists like Kalidasa and Bhasa greatly influenced later dramatic traditions. The study of Hindi theatre therefore includes understanding the continuity between classical Sanskrit theatre and modern Hindi drama.

Folk theatre traditions also form an essential part of Hindi theatre analysis. Folk forms such as Nautanki, Swang, Ramleela, Rasleela, Tamasha, and Bhavai played a major role in bringing theatre closer to ordinary people. These forms combined storytelling, music, humour, religion, dance, and social satire. Folk theatre preserved local culture and traditions while also serving as a medium of public communication and moral instruction. The analysis of Hindi theatre requires examining how these folk traditions influenced modern dramatic forms and stage performance.

Modern Hindi theatre emerged during the nineteenth century under the influence of social reform movements, modern education, and national consciousness during British colonial rule. Bharatendu Harishchandra made a revolutionary contribution to Hindi drama by introducing realism, patriotism, and social criticism. His plays highlighted corruption, exploitation, blind governance, and the condition of Indian society under colonial rule. The subject analysis of Hindi theatre involves studying how theatre became a medium for social awakening and political expression during this period.

Historical Development of Hindi Theatre: The historical development of Hindi theatre can be divided into different phases, each contributing to its richness and diversity. Ancient Indian drama, especially Sanskrit theatre represented by playwrights like Kalidasa and Bhasa, laid the foundation for dramatic traditions in India. Although Hindi theatre emerged much

later, it inherited many artistic elements such as music, dance, symbolism, and emotional expression from Sanskrit drama.

During the medieval period, folk theatre forms became popular in northern India. Ramleela and Rasleela performances based on religious stories attracted large audiences and preserved theatrical traditions among rural communities. These performances combined devotion, storytelling, music, and acting, making theatre accessible to ordinary people.

The modern phase of Hindi theatre began in the nineteenth century during British colonial rule. Western education and contact with European drama influenced Indian writers and intellectuals. Bharatendu Harishchandra is regarded as the father of modern Hindi theatre because he introduced realistic themes and social criticism in Hindi drama. His plays highlighted issues such as social injustice, poverty, and national identity.

In the twentieth century, Hindi theatre expanded rapidly with the emergence of playwrights like Mohan Rakesh, Dharamvir Bharati, and Habib Tanvir. Institutions such as National School of Drama promoted professional theatre training and experimentation. As a result, Hindi theatre became an important cultural movement that continues to influence Indian society today.

Major Playwrights and Their Contributions: Hindi theatre has been enriched by the contributions of several playwrights who brought originality, creativity, and social relevance to dramatic literature. Bharatendu Harishchandra was among the earliest dramatists who modernized Hindi theatre. His famous plays such as *Andher Nagari* criticized corruption, political disorder, and social injustice. Through satire and realistic dialogue, he encouraged social reform and national consciousness.

Another important figure was Jaishankar Prasad, who introduced historical and philosophical themes in Hindi drama. His plays combined poetic beauty with deep emotional and psychological understanding. Works such as *Skandagupta* and *Chandragupta* reflected India's glorious past and inspired feelings of patriotism.

In the post-independence period, Mohan Rakesh brought realism and modern sensibility to Hindi theatre. His famous play *Aadhe Adhure* explored the conflicts and frustrations of middle-

class family life. He focused on individual psychology, broken relationships, and urban alienation. His works marked the beginning of modern Hindi drama.

Habib Tanvir contributed greatly by blending folk traditions with modern theatre techniques. His plays used local dialects, music, and rural performers to create socially meaningful performances. Similarly, Dharamvir Bharati wrote *Andha Yug*, a symbolic play based on the Mahabharata that reflected the moral crisis after war and violence. These playwrights transformed Hindi theatre into a powerful medium of artistic and social expression.

Themes and Characteristics of Hindi Theatre: Hindi theatre is known for its diversity of themes and artistic characteristics. One of its major features is its close connection with society and human life. Hindi plays often focus on social issues such as poverty, caste discrimination, gender inequality, unemployment, corruption, and family conflict. Through dramatic performances, playwrights attempt to create awareness and encourage social change.

Another important characteristic of Hindi theatre is realism. Modern dramatists present ordinary human experiences, emotional struggles, and psychological conflicts in a realistic manner. Unlike mythological dramas, contemporary Hindi theatre deals with practical issues faced by common people in everyday life. This realism helps audiences relate closely to the characters and situations.

Hindi theatre also combines traditional and modern elements. Folk theatre traditions such as Nautanki, Tamasha, and Ramleela continue to influence staging, music, costumes, and storytelling techniques. At the same time, modern theatre uses advanced lighting, stage design, sound effects, and experimental acting styles. This combination creates a unique theatrical identity.

Social and Cultural Impact of Hindi Theatre: Hindi theatre has played an important role in shaping Indian society and culture. Since its early development, theatre has been used as a medium for spreading social awareness and promoting reform. Many playwrights addressed social evils such as child marriage, dowry, untouchability, illiteracy, and gender discrimination. Through powerful dialogues and

emotional performances, theatre encouraged audiences to think critically about social problems.

During the Indian freedom movement, Hindi theatre became a tool for national awakening and political resistance. Dramatists used plays to inspire patriotism and unity among people. Historical and mythological themes were often presented in ways that indirectly criticized British colonial rule. Theatre performances helped spread nationalist ideas among both urban and rural populations.

Hindi theatre has also contributed to cultural preservation. Folk theatre traditions continue to preserve regional languages, music, dance, costumes, and storytelling styles. These performances strengthen cultural identity and maintain connections with local traditions. At the same time, modern Hindi theatre promotes cultural exchange by incorporating global theatrical techniques and themes.

The educational value of Hindi theatre is equally significant. Theatre develops creativity, communication skills, teamwork, and emotional understanding. Educational institutions often use dramatic activities to improve students' confidence and personality development. Moreover, theatre encourages dialogue on contemporary issues such as environmental protection, human rights, and social justice.

Challenges and Future of Hindi Theatre:

Despite its rich tradition and cultural significance, Hindi theatre faces several challenges in the modern era. One of the major problems is the declining audience for live theatre performances. The rapid growth of cinema, television, and digital entertainment platforms has reduced public interest in stage performances. People often prefer easily accessible visual entertainment rather than attending theatre shows.

Financial difficulties are another major challenge. Many theatre groups struggle due to lack of funding, limited sponsorship, and inadequate government support. Maintaining theatre halls, costumes, stage equipment, and training programs requires significant financial resources. As a result, many talented artists face economic insecurity and limited career opportunities.

Another challenge is the shortage of modern infrastructure and professional training facilities in smaller cities and rural areas. Although institutions like National School of Drama provide professional education, access to quality training remains limited for many aspiring artists. In addition, language diversity and changing audience preferences create difficulties in attracting younger generations to Hindi theatre.

However, the future of Hindi theatre also offers new opportunities. Experimental theatre, street plays, and digital performances are helping theatre reach wider audiences. Social media and online platforms allow artists to promote their work and connect with viewers globally. Contemporary playwrights are exploring new themes such as mental health, urbanization, feminism, and technological change.

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DIGITAL TRANSFORMATION IN RURAL INDIA: A SOCIOLOGICAL ANALYSIS OF EVOLVING SOCIAL STRUCTURES

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Abstract: This paper examines the sociological impact of digital transformation in rural India, focusing on the restructuring of traditional social institutions such as caste, family, kinship, and gender relations. In recent years, digitalization has emerged as a powerful catalyst of social change, penetrating even remote rural areas and redefining patterns of interaction, communication, and economic activity. Using a qualitative research design based on secondary data, this study explores how the transition from a traditional agrarian society to a digitally connected network society is reshaping rural life.

The analysis highlights that digital technologies have significantly contributed to increased access to information, improved governance through transparency, and enhanced opportunities for education and economic participation. At the same time, the study critically examines emerging challenges such as the digital divide, cyber-patriarchy, and new forms of social inequality rooted in differential access to technology and digital literacy. Theoretical perspectives from key sociologists help explain the interplay between technological advancement and cultural adaptation.

The findings suggest that while digitalization fosters empowerment and social mobility, it also generates cultural tensions and structural disparities. Therefore, the paper emphasizes the need for inclusive digital policies and awareness to ensure equitable and sustainable rural development.

Keywords: rural sociology, digitalization, social mobility, caste dynamics, network society, Digital India, social stratification.

1. Introduction: The Indian rural landscape is currently witnessing a 'Silent Revolution.' For decades, rural sociology focused on the 'Village Community' as a self-contained, stable social system. However, the 21st-century digital wave has shattered these boundaries. "Digitalization, the integration of digital technologies" into everyday life has altered how rural inhabitants communicate, work, and relate to one another.

Sociologically, this transformation is significant because it challenges the traditional "space-time" constraints of rural life. When a farmer in a remote village uses a smartphone to check market prices or a student attends a virtual classroom, they are participating in a global social structure. This paper aims to analyze these structural shifts through the lens of modern sociological thought.

2. Objectives of the Study: 1. To study the impact of digitalization on the traditional social structure of rural India, particularly caste dynamics, family patterns, and kinship relations. 2. To analyze the role of digital technology in promoting social mobility, economic empowerment, and educational opportunities among rural populations. 3. To examine the influence of digitalization on gender relations and the empowerment of rural women, along

with the emerging challenges of cyber-patriarchy and digital inequality. 4. To evaluate the extent and consequences of the digital divide in rural India and its effect on new forms of social stratification and exclusion.

3. Research Methodology: This study is an analytical and descriptive research design based on secondary data sources. To ensure a comprehensive analysis, the following sources were consulted: 1. Academic journals and books on Rural Sociology and Technology. 2. Reports from the National Sample Survey Office (NSSO) and TRAI (latest available reports). 3. Census data and digital literacy surveys conducted by various NGOs. 4. Case studies on the 'Digital India' mission's impact at the grassroots level.

Nature: qualitative

Method: secondary data analysis

4. Theoretical Perspectives on Digitalization: The process of digitalization in rural India cannot be understood only as a technological transformation; rather, it represents a deep sociological shift affecting culture, identity, power relations, and patterns of social interaction. Several sociological theories help explain these structural and cultural changes.

William Ogburn's Theory of "Cultural Lag": American sociologist William F. Ogburn

introduced the concept of Cultural Lag to explain the imbalance between material and non-material culture. According to Ogburn, material culture such as technology, machines, and infrastructure changes rapidly, while non-material culture such as beliefs, customs, traditions, and social norms changes slowly. This theory is highly relevant to rural India. Smartphones, affordable internet services, digital payment systems, and 5G connectivity have reached villages at an unprecedented speed.

However, traditional rural values, caste norms, patriarchal attitudes, and community-based social controls have not adapted equally fast. As a result, a cultural gap has emerged between technological advancement and social adaptation. For example, rural youth are increasingly exposed to global lifestyles, modern education, and individualistic values through social media platforms such as WhatsApp, YouTube, Instagram, and Facebook.

In contrast, the older generation often continues to uphold traditional expectations related to caste hierarchy, gender roles, and family authority. This mismatch creates tension within households and communities. The concept also explains the growing sense of anomie, a condition of normlessness, described by Émile Durkheim. Elderly villagers often experience confusion and insecurity because the old-style social order that once guided village life is gradually weakening. Thus, digitalization is not merely changing communication patterns; it is reshaping the moral and cultural foundations of rural society.

Manuel Castells' Theory of the "Network Society": Sociologist Manuel Castells argues that contemporary society is organized around networks rather than traditional social groups. In his theory of the Network Society, information and communication technologies become the central forces shaping economic, political, and cultural life. In rural India, digitalization has transformed villages from geographically isolated communities into interconnected digital networks. Earlier, kinship ties and local interactions were limited by physical distance. Today, mobile phones and internet platforms allow villagers to maintain continuous contact with relatives working in cities or abroad.

This transformation has reduced the importance of physical proximity. Information

regarding government schemes, market prices, educational opportunities, and employment can now travel instantly across villages through digital networks. Farmers use WhatsApp groups to discuss crop diseases and weather forecasts, while students access online learning resources beyond the village environment. Castells' framework also explains how social relationships are increasingly mediated through digital platforms. Rural identity is no longer shaped solely by local caste groups or village councils; it is increasingly influenced by national and global digital communities. Thus, rural society is shifting from a localized social order to a digitally connected social structure.

Pierre Bourdieu's Concept of Cultural and Social Capital: French sociologist Pierre Bourdieu emphasized that social inequality is maintained through different forms of capital, particularly cultural capital and social capital. Cultural capital includes education, language skills, and knowledge that provide social advantages, while social capital refers to networks and social connections that help individuals gain opportunities. In contemporary rural India, digital literacy has emerged as a new form of cultural capital.

Individuals who possess technological knowledge such as operating smartphones, using online banking, accessing government portals, or understanding digital communication gain higher social recognition and economic opportunities. Young villagers with digital skills often become intermediaries between the state and rural society. They assist others in accessing online services such as Aadhaar updates, scholarship applications, land records, and digital payments.

Consequently, digital competence has become a source of prestige and influence within village communities. Similarly, social media platforms create new forms of social capital. Rural entrepreneurs, students, and activists can build networks beyond their local environment. Access to wider digital networks increases employment opportunities, political awareness, and social mobility. Therefore, digitalization is not only changing technology usage but also redefining status, power, and social hierarchy in rural India.

5. Impact on Caste and Power Structures: Caste has historically been the foundation of social stratification in rural India.

Traditional village society was characterized by unequal access to resources, education, political power, and information. However, digitalization is gradually challenging these hierarchical structures and creating new possibilities for social mobility and democratization.

Breakdown of Informational Monopoly:

Traditionally, dominant castes-controlled access to information related to government policies, legal procedures, agricultural markets, and educational opportunities. Lower castes and marginalized communities depended heavily on village elites, local officials, and intermediaries for guidance. Digitalization has weakened this informational monopoly. Platforms such as YouTube, Google, and government portals like e-Gram Swaraj provide direct access to information regardless of caste identity. Villagers can independently learn about welfare schemes, legal rights, agricultural technologies, and employment opportunities.

This transformation reduces dependence on upper-caste intermediaries and increases awareness among marginalized groups. Information has become more decentralized and accessible, contributing to greater social equality.

E-Governance and Transparency: The introduction of e-governance initiatives has significantly altered rural power relations. The digitization of land records, online grievance systems, and Direct Benefit Transfer (DBT) mechanisms has reduced corruption and bureaucratic manipulation. Earlier, dominant caste groups and local middlemen often exercised control over state resources. Villagers depended on them for access to subsidies, pensions, and welfare benefits.

Digital systems now transfer benefits directly into bank accounts, limiting opportunities for exploitation. Similarly, online land records have reduced disputes and manipulation by powerful local actors. Transparency in governance has contributed to a more merit-based and accountable administrative structure.

Dalit and Tribal Mobilization: Digital media has become an important platform for Dalit and tribal activism. Social networking sites enable marginalized communities to share experiences of discrimination, circulate literature related to social justice, and organize collective action. Through WhatsApp groups, Facebook

pages, and YouTube channels, rural activists create awareness regarding constitutional rights, reservation policies, and social equality movements.

Digital platforms also help build a pan-Indian identity among oppressed groups by connecting geographically dispersed communities. This digital mobilization weakens traditional social isolation and encourages political participation among historically marginalized populations.

6. Transformation in Family and Kinship: Digitalization has deeply influenced family relationships and kinship structures in rural India. The traditional joint family system, once characterized by co-residence and collective decision-making, is undergoing significant transformation.

Virtual Joint Families: Migration from rural areas to urban centers for employment has historically weakened family bonds. However, digital communication technologies have altered this process. Video calls, messaging applications, and social media platforms allow migrant family members to remain actively involved in household affairs despite physical distance. Decisions related to marriage, agriculture, finance, and family rituals are often discussed online. This phenomenon has created what sociologists may describe as a “Virtual Joint Family,” where emotional and social connections continue despite geographical separation.

Marriage and Individual Agency:

Traditional rural marriages were largely arranged through kinship networks and village matchmakers. Today, matrimonial websites and social media interactions are gradually expanding individual choice. Rural youth, especially educated women, are gaining greater agency in selecting partners and expressing personal preferences. Exposure to modern ideas through digital media challenges rigid caste and community restrictions associated with marriage. Although traditional norms continue to influence marital decisions, digitalization has introduced new spaces for negotiation, autonomy, and personal identity.

Generation Gap and Domestic Authority: A major consequence of digitalization is the widening generation gap within rural households. Young people exposed to global culture through the internet often

develop aspirations and lifestyles different from those of their parents. Elders may perceive digital culture as a threat to traditional values, discipline, and social control. Conflicts emerge regarding education, career choices, gender relations, and lifestyle practices. As younger generations acquire digital knowledge and economic independence, traditional authority structures within the family are gradually being reconfigured.

7. Gender, Empowerment, and New Constraints: Digitalization has created both opportunities and challenges for rural women. While technology has expanded access to education, employment, and communication, it has also generated new forms of control and inequality.

Economic Empowerment: Rural women increasingly use digital platforms for micro-entrepreneurship and financial management. Self-Help Groups (SHGs) use mobile applications for savings management, digital transactions, and business coordination.

Women entrepreneurs sell handicrafts, food products, and agricultural goods through social media and e-commerce platforms. Digital payments and online banking have enhanced financial inclusion and reduced dependence on male family members.

This economic participation contributes to greater self-confidence and social recognition among rural women.

Educational Opportunities: In many rural areas, girls face restrictions on mobility due to safety concerns and conservative social norms. Online education platforms provide an alternative pathway for learning and skill development. Digital learning enables rural girls to access educational content, competitive examination preparation, and vocational training from their homes. This has expanded aspirations related to higher education and employment. Digital technology therefore acts as an important instrument of social mobility and empowerment for rural women.

Cyber-Patriarchy and Digital Risks: Despite these positive developments, digitalization has also produced new forms of patriarchal control. Rural women often face online harassment, cyberbullying, and surveillance of their mobile phones by male family members.

Patriarchal norms are reproduced in digital spaces through moral policing, restrictions on social media use, and control over women's online interactions. In some cases, exposure to regressive or misogynistic content reinforces gender inequality. Thus, digitalization simultaneously empowers women and creates new mechanisms of social control, a phenomenon that may be described as "Cyber-Patriarchy."

8. Digital Divide: The New Social Stratification: Digitalization in rural India is highly uneven. Access to technology is shaped by factors such as income, education, gender, age, caste, and geographical location. As a result, a new form of social stratification the digital divide is emerging.

The Digitally Literate Elite: This category primarily includes educated youth, government employees, students, and economically stable households with access to smartphones, laptops, and high-speed internet. They possess advanced digital literacy and can effectively use online platforms for education, employment, financial services, and social networking. Their digital competence provides them with significant social and economic advantages.

Functional Users: Functional users possess limited digital skills. They use mobile phones mainly for entertainment, voice calls, or basic social media activities but lack deeper digital understanding. Although connected to the digital world, they often remain unaware of online opportunities related to education, governance, and economic advancement. Their participation in digital society remains partial and dependent.

The Digitally Excluded: The digitally excluded include elderly villagers, extremely poor households, and women in conservative social environments who lack access to devices, internet connectivity, or digital literacy. Their exclusion from digital systems increasingly limits access to welfare services, financial opportunities, education, and political participation. As governance and economic activities become more digitized, these groups risk further marginalization.

Digital Divide as a New Social Inequality: The digital divide is not merely technological; it represents a broader social inequality. Those who remain disconnected from

digital systems face exclusion from modern economic opportunities and state services. Consequently, digitalization is producing a new hierarchy based on technological access and digital competence. This emerging structure may become as socially significant as traditional inequalities related to caste, class, and gender.

Conclusion: The digital transformation of rural India represents one of the most significant sociological changes of the twenty-first century. Digitalization is reshaping traditional institutions such as caste, family, kinship, gender relations, and local governance. While it promotes empowerment, transparency, and social mobility, it also generates new inequalities and cultural tensions. Theoretical perspectives from William F. Ogburn, Manuel Castells, and Pierre Bourdieu help explain how technological change interacts with social structures and cultural practices.

Ultimately, the future of rural India will depend not only on technological expansion but also on the development of inclusive digital literacy, social equality, and ethical governance

The digitalization of rural India is not merely a technical event; it is a fundamental sociological restructuring. It has the potential to dissolve the rigid boundaries of caste and geography, providing a path for unprecedented social mobility. However, if not managed with

digital literacy and social awareness, it risks creating new forms of inequality. As we move towards 2030, rural sociology must focus on bridging the 'Digital Gap' to ensure that the benefits of the network society reach the last person in the last village of India.

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AN OVERVIEW OF SOME SOCIOLOGICAL ASPECTS OF SPORTS EDUCATION

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Introduction: The societal needs, necessity and trends influence the education of its people. The education of the individual may be described as taking place through three learning domains cognitive, effective and co native or Psychomotor-The cognitive domain includes the developments of intellectual abilities, including the acquisition of knowledge, formulation of ideas and concepts problem solving, analysis and evaluation of information. The affective domain focuses on the development if interests, attitudes and values. The Psychomotor or co -native domain includes the development of physical fitness and acquisition of neuromuscular and motor skill. The domains are inter-related. Educator should consider all three domains when planning activities to meet individual's needs.

Role of Education: The objectives of education and the manner of their attainment are influences by various forces with in society, societal requirements, trends and forces also affect the role of physical education and sport with in society as well as within physical powers. Two other trends with in our society that are of interest to physical education are the wellness movement and fitness movement. The wellness movement stresses that the individual is responsible for taking action leading to attainment of optimal state of health. The fitness movement reflects the current enthusiasm of citizens of all ages for exercise and physical activity. The role of education in general and physical education in particular is constantly undergoing change. At one time education was left to the educators, but this is no longer the case, as characterized by parents committees, students' curriculum groups' widespread teacher evaluation procedures and constant reappraisal of education polices.

Education contributes to the development advancement and perpetuation of the nation's culture. Educational institutions play a primary role in the development of the human resources of society. Directly or indirectly these educational institutions are the chief agents of society's progress, whether it is progress concerned with knowledge, arts technology, and

social conscience on other areas essential to a nation's growth. Education must meet the challenges presented in society. Physical education, as a phase of the total education process, helps in achieving these purposes. It is one link in a chain of many influences to the proper functioning of the society. It is continually striving for excellence so that it can become an increasingly dynamic force in education. Sport is an important part of this nation's culture as well as of other cultures throughout the world. It newspaper headlines, holds television viewers attention,

An area of study, the sociology of sports has grown considerably over the past 25 years. One important event that encouraged the development of sport sociology as a field of studies was the initiative of a multinational panel of the international council of sport and physical education. Sport s sociologists use sociological research strategies to study the behavior of individuals and groups within sport milieu. They are concerned with understanding the influence of social relationships past social experiences, and the social setting of sport activities on the behavior of individuals and groups within sport.

To solve these and other questions, sport sociologists may examine historical circumstances social conditions, economic factors, political climate, and relationships among the people involved.

The effects of sport on its participants are also a vital area of study before discussing several areas of concern to sport sociologists. It may be helpful to define sport its nature and scope. In order to study sport in a systematic manner, it is necessary to define sport. As such definition is necessary to provide a focus and a shared perspective by which to understand the relationship of sport to society.

Sport can be defined as follows: Sport is an institutionalized competitive activity that involves vigorous physical exertion or the use of relatively complex physical skills by individuals whose participation is motivated by a combination of intrinsic and extrinsic factors.

Sport and economic conditions of the Nation are closely aligned. When nation was developing little opportunity was found to participate in sport. Sport activities have now become an important part of the way of life, and millions on sport equipment and infrastructure are being spent as the fresh example of holding common wealth games in Delhi in coming Oct.2010. In the area of education, a sport has become a part of Colleges and Universities in the country. It seems clear that the image of the institutions is clearly influenced by sport performance. However, whether participation in sport enhances academic achievement is a very complex and debatable question. It is very difficult to isolate the influence of sport participation from other factors known to influence.

Academic achievement such as family background, economic status, support and participation in sport inculcate another social values include development of sportsmanship, cooperation, leadership and loyalty sport can provide opportunities for personal growth, pave the way for the development of friendships, develop decision-making and thinking skills, teach self-discipline and commitment, enhance one's esteem and personal status and promote the acceptance of others regardless of race or ethnic origin (taken the case of Vijender, the No. 1 Boxer of the World). Produces millions of money a year in revenue for entrepreneurs, and has an impact on international affairs. Examples of how sport influences Indian life style are many. Millions of Indians are 'glued' to their chairs when featured cricket and football contests are scheduled to be televised.

Advertisers target to buy air time during sporting events to sell their wares through commercial break. Likewise professional sports terms attract millions of spectators. They spend astronomical sums to obtain the best talent to sustain spectator support and interest and to ensure a profitable year for the management. (See the case of IPL.). Within 10 years the nos. of sport activities. Because of the social political, legal and educational influence of sport on cultures it is important to examine the phenomenon.

Sport prevails society to such an extent that it has been described by many experts as a microcosm of society or we may put it as sport

mirrors the values, structure and dynamics of our society. As such, sport reflects the characteristics of society. Among the characteristics that sports and our society have in common is a spirit of competitiveness, a large concern about materialistic things, and the presence of a bureaucracy that dominates individuals and an inequitable distribution of power. The pervasiveness of sport and its institutional nature has led to the study of sport from a sociological perspective

Sociology is concerned with the study of people, or groups or persons and of human activities in terms of social behavior, group institutions and social order within society. It is a science interested in such institutions of society as religion, family, education, and leisure. Sociologists are also concerned with the influence of social institution on the individual, the social behavior and human relations that occur, within a group or an institution and how they influence the behavior of an individual and the inter relationships between the various institutions within a society such as sport and education or religion and Govt.

As a medium that permeates nearly every important aspect of life, sports has led some physical educators and sociologists to believe that it should receive intensive study particularly as it affects the behavior of human beings and institutions as they form the total social and cultural context of society. Sport sociology focuses on examining the relationship between sport & society. The major goals of sports sociology are understanding the followings:

1. The relationship between sport and other aspects of society, such as family, education, politics, the economy, the media and religion.

2. Three often asked questions can be addressed.

- i. What kind of activities can be classified as sport?

- ii. Under what circumstances can participation in activities be considered sport? And

- iii. What characterized the involvement of participants in sport? These three criteria must be met for an activity to be defined as sport.

3. What sport does for people?

1. Emotional release: Sport is a way to express emotions and relieve tensions, it acts as a

safety value and a catharsis to relieve aggressive tendencies.

2. Affirmation of identity: Sport offers opportunities to be recognized and to express one's individual qualities.

3. Social control: sport provides a means of control over people in a society where deviance is prevalent. 4. Socialization: - sport serves as means of socializing the individuals to provide identity them at a larger platform in society...

5. Change agent: - sports results in social change, new behavior patterns and is a factor that changes the course of history. For example, it allows for interaction of all kinds of people and for upward mobility based on ability.

6. Collective Conscience: Sport creates a communal spirit that brings people together in a cohesive manner in search of common goals.

7. Success: Sport provides a feeling of success both for the participant and the spectator when a player or a team with whom one identifies achieves. To win in sport is also to win in life.

It is evident that sport, especially in this age of increased participation, holds many meanings for its participants as well as having a significant impact on our society. Sport is not just concerned with two teams meeting each other on the playing field. Sport Activities are an important part of the nation's culture and sport Sociologists face a challenge in interpreting the role of sport in our way of life. Sport activities in India have been found by Sociologists to be related to religion, economics, education and Govt. Throughout the nation's sport has been influenced by religious beliefs and economic conditions.

It is interesting to note that the Greeks provided civilization with two discipline. The first described how sport could be most helpful in the training of a strong and graceful performance and body. The second provided civilization with the basics of philosophical thinking. As historian Isocrates said. "Certain of

our ancestors, long before our time, invited and bequeathed to us two disciplines: Physical training for the body, of which gymnastic is a part, and for the mind, Philosophy. These twin arts are parallel and complementary, by which their masters prepare. The mind to become more intelligent and the body to become more serviceable not are separating sharply the two kinds of education, but using similar methods of instruction, exercise and discipline

3. Conclusion: Everyone involved in the field of physical education and sport should develop a philosophy of that discipline. Philosophies represent a guide to decision making, since it will clarify the worth of this field of endeavor in the human experiences. Such philosophy might include how sports should be conducted to make the greatest contribution to human kind. It should help to determine the parameters of educational sport as well as sport outside formal domains of school, colleges and other educational institution. A philosophy will also help point the achieving excellence of performance on the field and contribute to the achievement of educational goals.

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THE EVOLUTION OF THE GIG ECONOMY IN INDIA: A DEEP DIVE INTO MAHARASHTRA (2020-2026)

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1. Introduction: Redefining the Nature of Work: The traditional "9-to-5" employment contract is rapidly becoming a relic of the industrial age in India. The gig economy-defined by task-based, short-term engagements mediated by digital platforms has emerged as a primary engine of urban employment. Unlike conventional salaried jobs, gig work thrives on flexibility, immediacy, and digital mediation. For India, this shift is driven by a unique "demographic dividend," where a massive youth population seeks immediate income with low barriers to entry.

The gig economy has transitioned from a niche urban convenience to a core pillar of the Indian labor market, currently employing approximately 12.5 million workers. Projections indicate this will rise to 23.5 million by 2030. This paper examines the structural evolution of this workforce, with a specific focus on Maharashtra the state with the highest concentration of platform-based labor evaluating the balance between digital innovation and worker welfare following the 2025 labor code reforms.

Maharashtra, with its high urbanization rate, industrial output, and concentration of financial and IT hubs, serves as the primary laboratory for this labor shift. The state accounts for a significant portion of India's **\$5 trillion economy** goal, and the gig workforce is its invisible backbone. From delivery riders navigating Mumbai's congested lanes to freelance coders in Pune's IT corridors, Maharashtra embodies the contradictions and possibilities of the gig economy.

2. Demographic Profile: Who are the Gig Workers?

2.1 Education and Background- Contrary to the stereotype of the "casual student worker," gig work in India has become a primary livelihood for heads of households. In Maharashtra, particularly in the Mumbai-Thane-Pune belt, nearly 65% of gig workers are migrants from Marathwada, Vidarbha, or neighbouring states like Uttar Pradesh and Bihar. They typically fall into three categories:

- **Low-Skill (Delivery/Ride-hailing):** Workers with high school education or less, employed by platforms like Swiggy, Zomato, and Ola.

- **Mid-Skill (Home Services):** Plumbers, electricians, beauticians, and cleaners, often associated with platforms like Urban Company.

- **High-Skill (Knowledge Gigs):** Freelance coders, graphic designers, and content creators residing in Pune's IT hubs, catering to global clients.

This stratification highlights how gig work is not monolithic but segmented by skill, geography, and digital literacy.

2.2 The Gender Gap: While gig work offers "flexibility," it remains heavily male-dominated in the delivery sector. However, the "Care Economy" in Maharashtra (home cleaning, salon services, caregiving) has seen a **40% rise in female participation between 2023 and 2026**. Women, particularly in semi-urban areas, have leveraged gig platforms to balance domestic duties with earning potential. This feminization of certain gig sectors reflects both empowerment and the persistence of gendered divisions of labor.

3. The Economics of the Gig Model:

3.1 Earnings vs. Expenses- The economic allure of the gig economy for platforms lies in its "asset-light" model. For workers, however, the economics are precarious. In 2026, the average delivery partner in Mumbai earns roughly **₹600–₹900 per day** for a 10–12-hour shift. Yet, the "Net Take-Home" pay is significantly lower due to:

- **Fuel and Maintenance:** Nearly 30% of gross earnings are consumed by vehicle costs.

- **Platform Commissions:** Platforms often take 20–25% of transaction value.

- **Zero Benefits:** Workers lack paid leave, provident fund (PF), gratuity, or health insurance.

This creates a paradox: while gig work offers immediate income, it rarely provides long-term financial security.

3.2 The Algorithmic Supervisor: Gig workers do not report to human managers but to algorithms. These algorithms dictate the "Best

Path," "Order Batching," and "Acceptance Rates." In Maharashtra, workers have increasingly protested against "**Shadow Banning**"—where apps limit access to high-paying orders if workers decline too many requests. Algorithmic management thus creates a new form of digital surveillance, where autonomy is promised but rarely delivered.

4. Maharashtra: The Regional Powerhouse:

4.1 The Mumbai Logistics Network- Mumbai's unique geography a narrow peninsula makes logistics a nightmare. Gig workers here rely heavily on the **Local Train network**, often carrying delivery bags on trains to traverse the North-South corridor before using bicycles for "last-mile" delivery. This hybrid model of train plus bike delivery is unique to Mumbai and demonstrates how local infrastructure shapes gig work.

4.2 Pune: The Tech-Freelance Corridor- Pune has witnessed a surge in **white-collar gigging**. With the rise of remote work post-2020, many IT professionals shifted from full-time roles to **project-based consulting** for global firms. Pune's robust internet infrastructure, lower cost of living compared to Mumbai, and concentration of educational institutions have made it a hub for freelance coders, designers, and consultants. This represents the "knowledge gig" segment, distinct from the delivery-based gig economy.

5. Legal and Regulatory Framework:

5.1 The Social Security Code (2020/2025)- The Indian government introduced the **Code on Social Security**, which for the first time recognized "Gig Workers" and "Platform Workers." Key provisions include:

- **Aggregator Cess:** Platforms must contribute 1–2% of annual turnover to a social security fund.

- **Registration:** Workers are encouraged to register on the **e-Shram portal** to access government benefits.

While this recognition is historic, implementation remains uneven. Many workers remain unaware of registration processes, and platforms often resist compliance.

5.2 The Maharashtra Gig Workers (Surcharge and Welfare) Bill (2026)- Following Rajasthan's lead, Maharashtra is

debating a **state-specific bill** in 2026. Its provisions include:

1. Establishing a **Welfare Board** for gig workers.

2. Implementing a **transaction fee surcharge** (₹2 per delivery) to fund health insurance.

3. Creating a **Grievance Redressal Mechanism** where workers can appeal algorithmic terminations.

If passed, this bill could set a precedent for other industrial states, balancing innovation with worker protection.

6. Social Implications of the Gig Economy:

6.1 Urban Migration and Informalization- Gig work has accelerated urban migration, particularly into Mumbai and Pune. However, it has also deepened **informalization of labor**, where workers remain outside traditional protections. This duality-urban opportunity versus precarious employment-defines Maharashtra's gig landscape.

6.2 Class and Caste Dimensions- Gig work intersects with India's social hierarchies. Delivery work is often performed by lower-caste migrants, while freelance IT gigs are dominated by upper-caste, English-speaking professionals. Thus, the gig economy reproduces existing inequalities even as it promises meritocracy.

6.3 Mental Health and Work-Life Balance- The absence of fixed schedules, coupled with algorithmic pressure, has led to rising stress among gig workers. Long hours, uncertain pay, and lack of social security contribute to burnout. In Maharashtra, informal worker unions have begun advocating for mental health support and rest breaks.

7. Statistical Summary (Projected 2026):

Indicator	Value (2026)
Total Gig Workers in India	~12.5 million
Maharashtra's Share	~5 lakh (~18%)
Average Work Hours	10.5 hrs/day
Top Sector	Food Delivery & Quick Commerce (Blinkit, Zepto)
E-commerce Workforce	3.7 million nationwide
Logistics Workforce	1.5 million nationwide
BFSI Workforce	1 million nationwide
Manufacturing Workforce	1 million nationwide
Healthcare Workforce	0.3 million nationwide
Income Distribution	40% earn < ₹15,000/month

Key Regulation	Social Security Code (2020, implemented 2025)
Maharashtra Registrations	134,705 workers on e-Shram portal (Jan 2026)

Source: NITI Aayog, *India's Booming Gig and Platform Economy Report* (2022).

8. Future Outlook and Recommendations: As we look toward 2030, the gig economy must evolve from a "survivalist" sector to a "sustainable" one.

7.1 Transition to Electric Vehicles (EVs)- The Maharashtra EV Policy (2021-2025) has successfully pushed many gig fleets toward electrification. This is crucial for worker profitability, as it slashes operational costs by nearly 60%.

7.2 Skill Upgradation- The government should partner with platforms to provide "Micro-Certifications." A delivery partner should be able to use their platform data (punctuality, customer service) as "Work Experience" to transition into warehouse management or office administration roles.

7.3 Collective Bargaining - In Mumbai, we are seeing the rise of **Gig Worker Unions** (like

IFAT). These unions are not just protesting for higher wages but for "Data Transparency" demanding to know how the algorithm calculates their pay.

9. Conclusion: The gig economy in Maharashtra is a microcosm of the global shift in labor. It provides a vital safety net for the unemployed but lacks the protective floor of traditional employment. For Maharashtra to remain an economic leader, it must balance the "Ease of Doing Business" for tech giants with the "Right to Dignity" for the millions of workers on the ground. The future of work is not just about digital efficiency; it is about human-centric policy.

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ORGANIC AND NATURAL FARMING IN INDIA: SOCIO-ECONOMIC ISSUES AND CHALLENGES

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Abstract: Organic and natural farming have emerged as important alternatives to conventional agricultural practices in India. Increasing environmental degradation, rising production costs, soil fertility loss, and health concerns associated with chemical farming have encouraged farmers and policymakers to promote sustainable agricultural methods. Organic and natural farming not only contribute to environmental protection but also influence the socio-economic conditions of farmers and rural communities. The present research paper examines the socio-economic issues and challenges related to organic and natural farming in India. The study focuses on the impact of sustainable farming practices on farmers' income, rural employment, environmental awareness, and social transformation. Secondary sources such as government reports, research articles, journals, books, and official publications have been used for the study. The study reveals that although organic and natural farming provide long-term environmental and economic benefits, farmers still face several challenges such as lack of awareness, certification issues, market accessibility, low productivity during transition periods, and inadequate government support. The paper also highlights the need for policy support, awareness programs, and sustainable agricultural planning for strengthening organic and natural farming practices in India.

Keywords: Organic Farming, Natural Farming, Socio-Economic Issues, Sustainable Agriculture, Rural Development, Environmental Protection, Agricultural Challenges.

Introduction: Agriculture is the backbone of the Indian economy and plays an important role in rural development and employment generation. For many years, Indian agriculture has mainly depended on chemical fertilizers, pesticides, and modern farming techniques to increase agricultural productivity. However, excessive use of chemicals has created serious environmental, economic, and social problems such as soil degradation, water pollution, declining soil fertility, and health-related issues. In recent years, organic and natural farming have gained importance as sustainable agricultural practices. Organic farming avoids the use of synthetic fertilizers and pesticides, while natural farming focuses on eco-friendly and traditional farming methods. These practices aim to maintain soil fertility, reduce environmental pollution, and promote healthy agricultural production. Organic and natural farming are not only agricultural techniques but also important tools for socio-economic transformation in rural areas. They contribute to environmental sustainability, employment generation, and improved health conditions. However, several farmers still face difficulties in adopting these farming methods due to economic limitations, lack of awareness, and market-related challenges. Therefore, the present study attempts to examine the socio-economic issues and challenges

associated with organic and natural farming in India.

Objectives of Study: 1) To understand the concept and importance of organic and natural farming. 2) To examine the socio-economic impact of sustainable farming practices in India. 3) To analyse the challenges faced by farmers in adopting organic and natural farming. 4) To study the role of organic farming in rural development and environmental protection. 5) To suggest suitable measures for promoting sustainable agricultural practices.

Research Methodology: The present research paper is based on secondary sources of data. Information has been collected from government reports, agricultural journals, research papers, books, newspaper articles, and official publications related to organic and natural farming. Descriptive and analytical research methods have been used for the study. Various socio-economic, environmental, and agricultural aspects associated with sustainable farming practices have been critically analyzed.

Concept and Importance of Organic and Natural Farming: Organic farming refers to agricultural practices that avoid the use of chemical fertilizers, pesticides, and genetically modified organisms. It promotes the use of natural manure, crop rotation, compost, and eco-friendly farming methods. Natural farming is

based on traditional agricultural practices that minimize external inputs and encourage biodiversity and ecological balance. It focuses on maintaining soil health and reducing farming costs. Organic and natural farming are important for environmental sustainability, food safety, and rural development. These farming methods help in preserving natural resources, improving soil fertility, and promoting healthy food production.

Socio-Economic Impact of Organic and Natural Farming:

1. Improvement in Farmers' Income:

Organic and natural farming can reduce dependence on costly chemical fertilizers and pesticides. Farmers can benefit economically through premium prices for organic products.

2. Employment Generation in Rural Areas: Organic farming practices require more labor for compost preparation, weed management, and crop maintenance. This creates employment opportunities in rural areas.

3. Environmental Awareness and Sustainability: Organic and natural farming encourage environmental awareness among farmers and rural communities. These practices help in reducing pollution and conserving natural resources.

4. Health and Social Benefits: Consumption of chemical-free food products improves public health and reduces health-related risks associated with chemical farming.

5. Strengthening Rural Development: Sustainable farming practices contribute to rural economic development and improve the standard of living of farming communities.

Challenges in Organic and Natural Farming

1. Lack of Awareness and Technical Knowledge: Many farmers lack proper awareness and technical knowledge regarding organic and natural farming methods.

2. Certification and Marketing Problems: Organic certification procedures are often expensive and time-consuming. Farmers also face difficulties in marketing organic products.

3. Low Productivity During Transition Period: Farmers may experience lower agricultural productivity during the transition from chemical farming to organic farming.

4. Financial and Economic Constraints: Small and marginal farmers often face financial

difficulties in adopting sustainable farming practices.

5. Inadequate Government Support: Limited subsidies, training programs, and policy support create obstacles in the expansion of organic and natural farming.

Social and Environmental Challenges: Organic and natural farming practices have created awareness regarding environmental protection and sustainable living. However, several social and environmental challenges still exist in rural areas.

Environmental Degradation: Excessive chemical farming has damaged soil fertility and water quality in many agricultural regions.

Rural Economic Problems: Farmers often face debt, unstable income, and market uncertainties due to changing agricultural systems.

Social Resistance to New Practices: Some farmers hesitate to adopt organic and natural farming because of traditional beliefs and fear of financial risks.

Lack of Rural Infrastructure: Insufficient storage facilities, transportation, and market connectivity affect the growth of organic farming.

Climate and Agricultural Uncertainty: Changing climate conditions and unpredictable rainfall patterns create additional challenges for sustainable agriculture.

Suggestions and Measures: 1) Awareness programs regarding organic and natural farming should be organized for farmers. 2) Government should provide financial assistance and subsidies for sustainable farming practices. 3) Organic certification procedures should be simplified and made affordable. 4) Training programs and technical guidance should be provided to farmers. 5) Better market facilities and infrastructure should be developed for organic products. 6) Sustainable agricultural policies should be strengthened for rural development and environmental protection.

Conclusion: Organic and natural farming have emerged as sustainable alternatives to chemical-based agricultural practices in India. These farming methods contribute significantly to environmental protection, rural employment generation, public health improvement, and socio-economic development. However, several challenges such as lack of awareness,

certification difficulties, financial limitations, and inadequate government support continue to affect the adoption of sustainable farming practices. Therefore, effective policies, training programs, financial support, and awareness campaigns are necessary for promoting organic and natural farming in India. The development of sustainable agriculture can play an important role in addressing rural economic problems, environmental degradation, and social challenges in Indian society.

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GENDER DISCRIMINATION, CASTE OPPRESSION IN ARUNDHATI ROY'S *THE GOD OF SMALL THINGS*

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Abstract: Arundhati Roy's novel *The God of Small Things* (1997) is winner of the Booker prize for fiction. She is the author of this powerful work which belongs to Post colonial literature. This paper aims to analyses Arundhati Roy's *The God of Small Things* through the different conditions of women's lives in a patriarchal order and the lived reality of untouchability. In the novel *The God of Small Things*, the paper focuses on the need to end the caste system and untouchability. Through the stories of Ammu, a divorced Christian woman and Velutha, a Dalit Carpenter, Roy exposes the shared logic of gender discrimination and caste oppression in society. This paper undertakes a comprehensive analysis of the novel's major themes: the conditions of women's lives in a patriarchal order, the lived reality of untouchability. The novel revolves around the argument for eradicating the caste system throughout the novel. Ammu and Velutha struggle with discrimination and humiliation imposed by society. From all these experiences, Roy criticizes the inhuman and unjust practice of untouchability. Hence Roy argues for equality to all and for dignity. This paper focuses on issues such as gender discrimination and proposes solutions like education, promoting equality and fostering respect for all individuals and living beings. The solution is to teach people that we are all equal.

Keywords: Arundhati Roy, *The God of Small Things*, Gender discrimination, Untouchability, Patriarchy, Caste, Women Independence, Women Right.

Introduction: Arundhati Roy is an Indian novelist and writer known for her works exploring gender discrimination, untouchability, and patriarchy. Roy's major novels include *The God of Small Things*, a Booker Prize-winning novel; *The Ministry of Utmost Happiness*, which primarily centres on the collision between personal identity and political landscape and *The Algebra of Infinite Justice*, A collection of early political essays spanning topics from the Narmada dam protests to the US.

Arundhati Roy's *The God of Small Things* (1997) is regarded as a semi-autobiographical

novel, exploring the themes of gender discrimination and casteism. The novel revolves around the argument for eradicating the caste system. It also explores how gender, caste, and social expectations shape people's lives and limit their freedom. The novel is set in Ayemenem, a small town in Kerala and follows the Ipe family, a Christian household of respectability across two generations. As its centre is Ammu, a woman who dared to want things her world had decided she had no right to want, a decent marriage, the freedom to leave a violent one and a love that crossed every boundary her society

held sacred. Around her are characters who illuminate each in their own way, the social machine that makes Ammu's destruction inevitable, her violent father Pappachi, her mother Mammachi, her compromised brother Chacko, the powerful Baby Kochamma and Velutha, the Dalit carpenter whose skill, dignity and humanity the world refuses to acknowledge because he was born an untouchable. Roy highlights how discrimination is deeply rooted in everyday social systems. The novel presents themes of love, inequality, power, human dignity, Rights of women, struggle for identity and untouchability. This paper explores how society punished those who cross its rigid boundaries.

Methodology: This study utilizes a qualitative textual analysis of *The God of Small Things* by Arundhati Roy. The research relates feminist and postcolonial approaches to examine gender discrimination and caste oppression in the novel. Main data is acquired from the text of the novel, while subordinate data includes books, journal articles, and previous research studies. The research utilizes close reading and assessment to realize the social issues presented in the novel.

Literature Review: *The God of Small things* by Arundhati Roy has been widely researched for its exploration of gender inequality, Caste oppression in Indian society. It find out that the novel revealed the patriarchal system that boundary women's independence and identity from the character Ammu. Recent studies also suggested the character of Velutha to study caste based discrimination. Her struggles reflect the social expectations placed on women in a male dominated society. Researchers have also focused on the character of Velutha to discuss caste-based inequality and the marginalization of Dalits. His connection with Ammu is often interpreted as a challenge to traditional social boundaries and the rigid "Love Laws" of society. also, scholars appreciate Roy's narrative style, symbolic language which effectively portray suffering and social injustice. The novel is widely considered as an important

feminist and postcolonial text that critiques inequality and social discrimination. Scholars often analyze *The God of Small Things* and highlights a simple but powerful truth about human.

Analysis: It is found that the novel is about Ammu's life from youth to puberty, to fighter, pushing, marginalized. According to the ancient codes of the Manu Smriti, of the right to education, the right to read or even to study. These two systems the control of women and the suppression of Dalits are not parallel but interlocking. *The God of Small things* is a story that illustrates the different struggles of women. This novel tells how the upper caste would try to dominate the lower caste and how these people suffered, how they are compromised and how their rights were snatched by upper caste people. Arundhati Roy is responsible for this significant writing about the sociopolitical landscape of India. In the Indian caste system, the lowest caste people and how they are denied constitutional rights and termed as 'untouchables'. Caste remains a powerful norm that depicts many life. Many lowest caste people still experience violence, discrimination due to the caste politics and so the literature was ignored and repressed. It was considered unfit to represent Indian culture despite its perspective observation of gender identity, sexuality and casteism. Women finding their identity to be a human being and fights to achieve woman rights. In this work *The God of Small Things* it revolves on Equality, Liberty and Justice to all.

1. **Identity:** In *The God of Small things*, identity is shaped by caste, gender and social expectations. Roy shows how characters like Ammu and Velutha struggle to express their true selves in a society that controls individual freedom and forces people to follow strict social rules.

2. **Women's Rights:** Roy presents women's rights through Ammu's suffering in a patriarchal society. The novel highlights how women are denied freedom, equality and independence. Through Ammu's experience, Roy criticizes the

social system that limits women's choice and suppresses their voices.

3. Untouchability: The God of Small Things is not a novel about gender. It is equally and inseparably a novel about caste, and specifically about untouchability, which Roy identifies as one of the greatest evils our country has been facing from times immemorial. Roy is careful to note the efforts of those who fought against this system. This gap between formal equality and lived experience is one of the novel's central preoccupations. Velutha has equal rights on paper. In practice, he cannot expect fair wage and cannot rise to the professional level of his abilities and cannot love whom he chooses and ultimately cannot survive having done so. The distance between what the constitution promises and what Ayemenem delivers is for an untouchable in this novel, this distance between life and death. Also in the novel Velutha, a boy who is considered untouchable because of his job of cleaning latrines. The novel shows Velutha as an intelligent and hardworking boy who struggles and experiences many painful incidents that force him to think deeply about his identity.

4. The satire on upper-caste society: In the novel, Roy trains a pointed satirical lens on the upper-caste peoples who insult and persecute the untouchable without any meaning just only to show their supremacy. This novel gives a society in which the show of caste superiority is so habitual that it has lost even the internal explanation of belief it is simply reflex, the exercise of a muscle so long accustomed to use that the person no longer asks why. Roy's satire throughout these.

5. Making the Invisible Visible: Much of the novel's critical power derives from Roy's use of irony as a sustained moral instrument. Chacko Oxford-educated, Marxist in his professed politics, apparently progressive - is her richest target. He discusses liberation while exploiting the women of the factory. He speaks of the family as people who 'have lost their way' without any interest in acknowledging the loss of Ammu's way specifically. He benefits from every

advantage the system provides while using its language to congratulate himself on his enlightenment. Roy does not need to tell us that this is hypocritical; she simply shows us, and the irony does its work. 'The God of Small Things' - the god of Loss, of the marginalised, of those the world has decided do not matter - is not the God of the powerful or the privileged. Roy is proposing an inversion of values: that the small things.

6. What the Novel Is Really Asking: *The God of Small Things* is, asks a deepest question that covers any single theme or character: what does it pay a society to maintain the hierarchies it has Inborn? And who pays that charge? Roy's answer is carefully spread across the novel. The cost is paid by Ammu, who dies at thirty-one having wanted nothing that should have been exceptional. It is paid by Velutha, whose grace were never allowed to matter because his birth was wrong. It is paid by Estha and Rahel, the twins, who grow up carrying the harm of a world that crushed their mother. It is paid, in subtler ways, by Mammachi and Baby Kochamma, who survived only by becoming instruments of the system that oppressed them. Even Chacko, in his comfortable hypocrisy, is diminished by the world the novel depicts - he has simply found a way to stand on the right side of the mechanisms of destruction.

Conclusion: *The God of Small Things* is not a comfortable novel, and it was never meant to be. Arundhati Roy wrote a book about what it costs to be a woman, or a Dalit, or anyone the social order has decided is less than fully human and she wrote it with such precision, such empathy, and such controlled moral fury that nearly three decades later, it remains impossible to ignore.

The paper has argued that the novel's treatment of gender discrimination cannot be understood in isolation from its treatment of caste, and that both must be read through Roy's satirical method, her literary tradition. Specific, irreducible, fully human people whose lives matter and whose suffering matters and whose love, however briefly and however secretly it

existed, mattered. In making them clear, she plays the most essential act of literature: she rejects to let the world forget what it would prefer not to remember. This offers a poignant commentary on the persistent issue of gender inequality only then can women gain true equality and well-being. The God of small thing very pointedly portrays women's fate inside and outside Indian home and hearth.

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WOMEN EMPOWERMENT AND DISTRICT PLANNING COMMITTEES: A STUDY OF SOCIAL PARTICIPATION

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Abstract: Women empowerment has become an important aspect of social and economic development in India. Participation of women in planning and decision-making processes plays a vital role in strengthening democratic governance and inclusive development. District Planning Committees are considered important institutional mechanisms for local development planning and implementation. Through the participation of women in district planning processes, social awareness, leadership, and community participation can be enhanced. The present research paper focuses on the role of women empowerment in the functioning of District Planning Committees and examines the nature of women's social participation in local governance. The study highlights the importance of women's representation, decision-making ability, and contribution in district-level planning processes. Secondary data sources such as government reports, research articles, journals, books, and official documents have been used for the study. The study reveals that although women's participation in local governance has increased due to constitutional provisions and reservation policies, several social, educational, and economic barriers still limit their effective participation. The paper also suggests various measures to strengthen women's active role in District Planning Committees for sustainable and participatory development.

Keywords: Women Empowerment, District Planning Committees, Social Participation, Local Governance, Decision Making, Rural Development, Democratic Participation.

Introduction: Women empowerment is an essential component of social justice and democratic development. In recent years, the participation of women in governance and development activities has increased significantly. The Indian Constitution has provided equal rights and opportunities to women in political, social, and economic spheres. Local self-government institutions have created new opportunities for women to participate in planning and development processes. District Planning Committees play an

important role in preparing development plans for rural and urban areas. They act as coordinating bodies between local self-government institutions and district administration. Women's participation in such planning bodies is important for ensuring inclusive and people-centered development. Despite constitutional provisions and reservation policies, women still face several challenges in active participation and decision-making. Social restrictions, lack of education, economic dependency, and limited awareness often reduce

their effective contribution in planning processes. Therefore, the present study attempts to examine the role of women empowerment and the nature of social participation in District Planning Committees.

Objectives of Study: 1. To understand the concept and importance of women empowerment. 2. To study the structure and functions of District Planning Committees. 3. To examine the role of women in district-level planning and governance. 4. To analyse the nature of women's social participation in development processes. 5. To identify the challenges faced by women in effective participation and suggest suitable measures.

Research Methodology: The present research paper is based on secondary sources of data. Information has been collected from government reports, research journals, books, newspaper articles, and official publications related to women empowerment and District Planning Committees. Descriptive and analytical research methods have been used to examine the role of women in local governance and planning processes. Various social, economic, and administrative aspects related to women's participation have been critically analyzed.

Concept and Structure of District Planning Committees: District Planning Committees are important institutions established under the 74th Constitutional Amendment Act. Their main objective is to prepare integrated development plans for rural and urban areas at the district level. These committees coordinate development activities among Panchayati Raj Institutions and Urban Local Bodies. They play a vital role in identifying local needs, allocating resources, and implementing welfare schemes. Women's representation in District Planning Committees has increased due to reservation policies. Their participation has helped in raising issues related to health, education, sanitation, women welfare, and social development.

Women Empowerment and Social Participation:-

1. Meaning of Women Empowerment: Women empowerment refers to the process of increasing women's social, economic, political, and educational strength. It enables women to participate equally in decision-making and development activities.

2. Women's Participation in Local Governance: Reservation policies in local self-government institutions have increased women's representation in governance. Women are now actively participating in Gram Panchayats, Panchayat Samitis, Zilla Parishads, and District Planning Committees.

3. Social Awareness and Leadership: Participation in planning and governance has improved women's confidence and leadership qualities. Women are becoming more aware of social issues and community development activities.

4. Role in Community Development: Women play an important role in identifying local problems related to education, health, water supply, sanitation, and welfare schemes. Their participation contributes to people-oriented development planning.

Challenges in Women's Participation

1. Social and Cultural Barriers: Traditional social attitudes and gender discrimination often restrict women's active participation in governance and planning processes.

2. Lack of Education and Awareness: Many women representatives lack adequate education and awareness regarding administrative procedures and planning mechanisms.

3. Economic Dependency: Economic dependency on family members affects women's independence and decision-making ability.

4. Limited Decision-Making Power: In many cases, women representatives are not given full authority in actual decision-making processes.

5. Administrative and Political Challenges: Political pressure, lack of training, and administrative complexities create difficulties for women in effective participation.

Social Impact of Women's Participation: Women's participation in District Planning Committees has created positive social changes in local governance. Their involvement has improved transparency, community participation, and awareness regarding welfare schemes.

Improvement in Leadership Skills: Women representatives have developed leadership and communication skills through active participation in governance.

Increase in Social Awareness:

Participation in planning processes has increased awareness about education, health, sanitation, and women's rights.

Strengthening Democratic Participation:

Women's representation has strengthened democratic values and inclusive governance at the grassroots level.

Promotion of Social Development:

Women representatives have focused more on welfare-oriented and community-cantered development activities.

Suggestions and Measures: 1. Special training programs should be organized for women representatives. 2. Awareness regarding local governance and planning should be increased among women. 3. Financial and administrative support should be provided to women representatives. 4. Social barriers and gender discrimination should be reduced through awareness campaigns. 5. Women should be encouraged to participate actively in planning and decision-making processes.

Conclusion: Women empowerment and active participation in District Planning Committees are important for democratic and inclusive development. Women's involvement in

planning processes has contributed significantly to social awareness, leadership development, and community welfare. However, social barriers, economic dependency, lack of awareness, and administrative challenges still limit women's effective participation. Therefore, proper training, awareness, and institutional support are necessary to strengthen women's role in local governance and district-level planning. Women's active participation can play an important role in achieving sustainable and participatory development in society.

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पिंडारण की कृषक संरचना: पश्चिमी राजस्थान के ग्रामीण समुदाय का समाजशास्त्रीय अध्ययन

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रॉबर्ट रेडफील्ड के अनुसार कृषक वे लोग हैं जो कम से कम इस बात में समान हैं कि कृषि उनकी आजीविका का साधन एवं जीवन विधि है, जो अर्जित पूंजी का पुनर्निवेश करते हुए किसी विशिष्ट प्रकार की सामुदायिक स्थिति में निवास करते हैं। अतः कृषक की तुलना ऐसे व्यक्ति से की जा सकती है जो भूमि के साथ जुड़ा हुआ है और जिसका उस भूमि के साथ परम्परा तथा भावना द्वारा गहरा सम्बन्ध होता है। रेमण्ड फर्थ ने कृषक समुदाय को एक अर्द्ध स्वायत्त एवं विशिष्ट संस्कृति के रूप में स्थापित किया है तथा ऐसे समुदायों को सरल तकनीकी ज्ञान एवं सीमित उत्पादन से परिलक्षित किया है।

शैनिन डेनियल थॉर्नर, एफ. जी. बेली, पी. सी. जोशी, आन्द्रे बेतेइ, मैकिम मेरियट, एस. सी. दुवे इत्यादि समाजशास्त्रियों के कार्यों एवं अन्य

समाजशास्त्रीय अध्ययनों से जो तथ्य उभरकर सामने आते हैं, उनसे यह ज्ञात होता है कि कृषक ऐसे लोग हैं जो छोटे समुदायों के निवासी काश्तकार हैं और अपनी कृषि भूमि पर फसलें उगाते हैं या पशुपालन करते हैं। ये अपने कार्य को परिवार से जुड़ा हुआ पाते हैं एवं इसलिए इनका मुख्य कार्य कृषि को परिवार आधारित गतिविधि बनाना होता है। अनिवार्य रूप से कृषकों का उन लोगों से सम्बन्ध होता है जो कृषि नहीं करते हैं एवं इनके द्वारा उत्पादित वस्तुओं का ये आदान-प्रदान करते हैं। इस प्रकार कृषक वह व्यक्ति है जो कृषि का संचालन अपनी जीविका के लिए करता है।

पिंडारण गाँव की कुल भूमि 9469 बीघा 6 बिस्वा है। लोकरण एवं केलावा की भाँति ही यह भूमि भी चार भागों में विभक्त है, यथा :-

तालिका संख्या 1 पिंडारण में भूमि विभाजन, खसरे, खाते एवं लगान दर सन् 1997

क्र.सं.	भूमि विभाजन	क्षेत्रफल		खसरे	खाते	लगान दर) रु.
		बीघा में	प्रतिशत			
1	कृषि भूमि	8707-16	91-95	186	124	1044-86
2	शमलात भूमि	627-15	6-63	19	01	लगान मुक्त
3	सरकारी भूमि	134-29	1-41	26	01	लगान मुक्त
4	सा .नि .वि .भूमि	01-00	0-010	01	01	लगान मुक्त
	योग	9469-6	100%	232	127	1044-86

स्रोत: पटवार मण्डल) सुरपुरा (से पिंडारण की जमाबन्दी पृष्ठ संख्या - 13

उपयुक्त तालिका से पता चलता है कि सर्वाधिक भूमि कृषि भूमि 91-95% है एवं अन्य तीन प्रकार की भूमि पिंडारण के कुल क्षेत्रफल की 8-05% मात्र है। इसमें से 6-63% शमलात भूमि है और शेष 1-42% भूमि में सरकारी भूमि एवं सार्वजनिक निर्माण विभाग की भूमि है। पिंडारण की यह भूमि 232 छोटे-बड़े भूमि खसरों में विभाजित है। इन खसरों में से 80-17% कृषि भूमि के एवं शेष 19-83% अन्य तीन प्रकार भूमियों के हैं। इसी प्रकार सर्वाधिक खाते 97-64% कृषि भूमि से ही सम्बन्धित हैं एवं शेष तीनों भूमियों का क्षेत्रफल एक-एक खाते में अंकित है। इस कृषि भूमि से सरकार को 1044-86 रुपये की वार्षिक आमदनी हो सकती है। मगर सरकार ने यह वसूली पिछले 10 वर्ष से बन्द कर रखी है।

पिंडारण की उपयुक्त कृषि भूमि एक ही प्रकार बरानी अब्बल किस्म की है, जो पश्चिमी राजस्थान में

उत्पादकता की दृष्टि से सर्वश्रेष्ठ मानी जाती है। इस भूमि की भरपूर फसल उत्पादकता के कारण यह गाँव वर्तमान समय तक अकाल मुक्त रहा है।

भूस्वामित्व: निवासी एवं अनिवासी भूमिस्वामियों की दृष्टि से पिंडारण की कृषि भूमि को दो भागों में विभक्त किया जा सकता है:-

तालिका संख्या:2 पिंडारण में निवास के आधार पर भूमिस्वामित्व का विभाजन सन् 1997

क्र.सं.	श्रेणियाँ	क्षेत्रफल	
		बीघा में	प्रतिशत
1	निवासी कृषि भूमिस्वामी	6946-13	79-77
2	अनिवासी कृषि भूमिस्वामी	1761-03	20-23
	योग	8707-16	100%

स्रोत: पटवार मण्डल) सुरपुरा (से पिंडारण की जमाबन्दी) 1997

उपयुक्त तालिका दर्शाती है कि पिंडारण की कृषि भूमि के अधिकांश स्वामी स्थानीय हैं, मगर अनिवासी

कृषि भूमिस्वामियों का भूमिस्वामित्व) 20-23%) भी पर्याप्त मात्रा में है। इन दोनों भूमिस्वामित्व श्रेणियों की विस्तृत जानकारी तालिका संख्या 5:7 में दी गई है। धार्मिक आधार पर पिंडारण की जमाबन्दी में तीन प्रकार का भूमिस्वामित्व दृष्टिगत होता है। इन तीनों श्रेणियों को निम्न तालिका में दर्शाया गया है:-

तालिका संख्या 3 पिंडारण में धार्मिक आधार पर भूमिस्वामित्व का विभाजन सन् 1997

क्र.सं.	धर्म/जनजाति	कृषि भूमि	
		बीघा में	प्रतिशत
1	हिन्दू	7332-25	84-21
2	भील	886-92	10-19
3	मुसलमान	487-99	5-60
	योग	8707-16	100%

स्रोत: पटवार मण्डल) सुरपुरा (से पिंडारण की जमाबन्दी) 1997

उपयुक्त तालिका में हिन्दू एवं गैर हिन्दू जनसंख्या में भूमिस्वामित्व क्रमशः 84-21% एवं 15-79% है। यह आँकड़ा धार्मिक आधार पर पिंडारण में हिन्दुओं के भूमि पर सर्वाधिक नियंत्रण को दर्शाता है। पिंडारण की उपयुक्त सम्पूर्ण कृषि भूमि भूगर्भजल के लवणयुक्त एवं खारा होने के कारण असंचित है।

कृषक श्रेणियाँ: कृषि भूमि के क्षेत्रफल के आधार पर पिंडारण के कृषक परिवार निम्न चार कृषक श्रेणियों में विभक्त हैं:-

तालिका संख्या 4 पिंडारण में कृषि भूमि के आकार पर आधारित कृषक श्रेणियाँ सन् 2000

क्र.सं.	कृषक श्रेणियाँ	कृषक परिवार	
		संख्या	प्रतिशत
1	बड़े कृषक परिवार	52	36-62
2	मध्यम कृषक परिवार	27	19-014
3	निम्न कृषक परिवार	37	26-056

तालिका संख्या 6

पिंडारण में सेवक जातियों की स्थिति सन् 2000

क्र.सं.	जाति	जनसंख्या		कार्यशील व्यक्ति		कृषि में संलग्न व्यक्ति		कृषि भूमि	
		संख्या	प्रतिशत	संख्या	प्रतिशत	संख्या	प्रतिशत	बीघा में	प्रतिशत
1	दर्जी	82	35-65	35	29-41	27	28-13	333-60	22-30
2	संत	49	21-30	26	21-85	18	18-75	158-8	10-61
3	सुथार	46	20-0	29	24-37	27	28-13	383-46	25-63
4	नाई	37	16-086	21	17-65	17	17-70	438-35	29-30
5	स्वामी	16	6-96	08	6-72	07	7-29	182-00	12-16
	योग	230	100%	119	100%	96	100%	1496-21	100%

स्रोत: सर्वेक्षण एवं पटवार मण्डल) सुरपुरा (से पिंडारण की जमाबन्दी) 1997) पृष्ठ संख्या 2-13 तक।

उपयुक्त तालिका से पता चलता है कि पिंडारण की सेवक जातियों में से दर्जी जाति की जनसंख्या सर्वाधिक है एवं इसी अनुपात में इस जाति की कार्यशील जनसंख्या भी है। इन पाँच सेवक जातियों की कार्यशील जनसंख्या

4	अत्यन्त निम्न कृषक परिवार	26	18-31
	योग	142	100%

स्रोत: अनुसन्धानकर्ता द्वारा सन् 2000 में किया गया सर्वेक्षण।

तालिका से संकेत मिलता है कि 36-62% कृषक परिवार एक कृषक श्रेणी में सम्मिलित हैं एवं शेष 63-68% में तीन कृषक श्रेणियों के परिवार स्थित हैं। इनमें से 18-31% कृषक परिवारों के पास कृषि भूमि पर्याप्त मात्रा में नहीं है, अतः ये लोग अन्य कृषकों से कृषि भूमि किराये या हिस्से पर लेते हैं अथवा दूसरे कृषकों के यहाँ श्रमिक के रूप में कृषि कार्य करते हैं। संलग्न आलेख कृषि भूमि पर आधारित कृषक परिवारों की श्रेणियों को दर्शाता है।

पिंडारण की कृषक जातियाँ एवं कृषि भूमि:

पिंडारण में निवास करने वाली कृषक भूमिस्वामी जातियों में राजपूत, नाई, सुथार, दर्जी, मेघवाल, पुरोहित, स्वामी, संत, रबारी एवं मुसलमान व भील जनजाति है। इन ग्यारह जातियों में से एक भी परम्परागत रूप से कृषि कार्य नहीं करती थी। मगर प्रत्यक्ष-अप्रत्यक्ष रूप से राजपूत, पुरोहित, मेघवाल, रबारी, मुसलमान एवं भील जनजाति के लोग कृषि कार्य करते रहे हैं। नाई, सुथार, दर्जी, स्वामी एवं संत जाति का गुजारा अधिकांशतः जजमानी व्यवस्था से चलता था और इससे होने वाली आय से अपना जीविकोपार्जन करती थी। मगर वर्तमान समय में अन्य स्थानों की तरह पिंडारण में भी जजमानी व्यवस्था का ढाँचा कमजोर होने के कारण इन पाँचों जातियों का झुकाव कृषि की ओर हो गया है एवं अब ये पाँचों जातियाँ अधिकांशतः कृषि उपार्जन से अपना जीवन निर्वाह करती हैं। इन पाँचों जातियों की जनसंख्या, कार्यशील जनसंख्या, कृषि व्यवसाय में संलग्न कार्यशील जनसंख्या एवं इनके पास उपलब्ध कृषि भूमि के विश्लेषण से उपयुक्त कथन स्पष्ट होता है, यथा :

का 80-67% भाग कृषि व्यवसाय में संलग्न है। कृषि व्यवसाय में इन जातियों के उपयुक्त प्रतिनिधित्व को उनकी कार्यशील जनसंख्या के अनुपात में देखने पर ज्ञात होता है कि सुथार जाति की 93-10%, स्वामी जाति की

87-5%, नाई जाति की 80-95%, दर्जी जाति की 77-14% एवं संत जाति की 69-23% कार्यशील जनसंख्या एकमात्र कृषि व्यवसाय में संलग्न है एवं शेष कार्यशील जनसंख्या कृषि से सम्बन्धित एवं अन्य व्यवसायों में संलग्न है। इन सेवक जातियों में सर्वाधिक कृषि भूमि नाई जाति के पास है एवं शेष सेवक जातियों के पास भी कृषि भूमि पर्याप्त मात्रा में दृष्टिगत होती है। इस प्रकार इन पाँचों सेवक जातियों की कार्यशील जनसंख्या का औसतन 75% भाग कृषि व्यवसाय में संलग्न है एवं इनके पास पर्याप्त मात्रा में कृषि भूमि भी है। अतः ये पाँचों सेवक जातियाँ कृषक जातियों में सम्मिलित हो कर पिंडारण की कुल ग्यारह कृषक जातियों का निर्माण करती हैं।

पिंडारण में निवास करने वाली उपयुक्त ग्यारह जातियों के कृषि भूमिस्वामित्व को उनके परिवारों के सन्दर्भ में देखने पर निम्न तथ्य प्राप्त होते हैं—

तालिका संख्या 8 पिंडारण में परिवारों एवं कृषि भूमि का तुलनात्मक प्रतिशत

क्र.सं.	जाति	परिवारों एवं कृषि भूमि प्रतिशत	
		परिवार प्रतिशत	कृषि भूमि प्रतिशत
1-	राजपूत	39-44	52-14
2-	भील	23-94	11-64
3-	दर्जी	8-45	4-80
4-	मुसलमान	7-042	5-48
5-	संत	4-93	2-29
6-	नाई	4-23	6-31
7-	सुथार	4-23	5-52
8-	पुरोहित	2-11	3-61
9-	रबारी	2-11	1-26
10-	मेघवाल	2-11	4-29
11-	स्वामी	1-41	2-62
	योग	100%	100%

स्रोत: अनुसन्धानकर्ता द्वारा सन् 2000 में किया गया सर्वेक्षण एवं पटवार मण्डल) सुरपुरा (से पिंडारण की जमाबन्दी) 1997)

उपयुक्त तालिका दर्शाती है कि राजपूत जाति के पास परिवार प्रतिशत से 12-70% कृषि भूमि अधिक है जबकि द्वितीय स्तर की) जनसंख्या की दृष्टि से (भील जनजाति के पास परिवारों के प्रतिशत से 12-30% कृषि भूमि कम है और शेष आठ जातियों व मुसलमानों में से पाँच जातियों के पास कृषि भूमि परिवार प्रतिशत से अपेक्षाकृत अधिक है एवं तीन जातियों व मुसलमानों के पास परिवार प्रतिशत से कृषि भूमि कम दृष्टिगत होती है। इस प्रकार पिंडारण में लोकरण एवं केलावा की भाँति आवश्यकता से अधिक कृषि भूमि राजपूत जाति के पास केन्द्रित है। पिंडारण की कृषक जातियों के परिवार एवं

उनके कृषि भूमि प्रतिशत को निम्न आलेख द्वारा भी समझा जा सकता है।

कृषि व्यवस्था: पिंडारण में 142 परिवार हैं, ये सभी परिवार कृषि व्यवसाय करते हैं। भूजल के लवणयुक्त होने के कारण पिंडारण की कृषि भूमि असिंचित है। इन परिवारों में से नौ परिवार विभिन्न नगरीय क्षेत्रों में निवास करते हैं, मगर बरसात ऋतु में ये परिवार मुखिया सहित गाँव आ जाते हैं। परिवार मुखिया कृषि कार्य आरम्भ करवाकर पुनः नगरों में जाते हैं एवं परिवार के अन्य सदस्य कृषि कार्य समाप्त करके नगरीय क्षेत्रों में लौट जाते हैं। नगरीय क्षेत्रों में निवास करने वाले इन नौ परिवारों में से दो सरकारी सेवा में एवं शेष सात अधिकांशतः कपड़ा व सिलाई का कार्य करते हैं। इन परिवारों के अतिरिक्त पिंडारण की कृषि भूमि) बरानी अव्वल (सर्वश्रेष्ठ होने के कारण समीप के लूणावास, कांकरला, बालोतरा, नवातला, ग्वालनाथ एवं मेली गाँव के निवासियों ने पिंडारण की 20-23% कृषि भूमि क्रय कर रखी है। ये लोग भी बरसात ऋतु में यहाँ कृषि कार्य करने आ जाते हैं एवं कृषि कार्य समाप्त करके पुनः अपने गाँवों में लौट जाते हैं। इन अनिवासियों में कुछ लोग कृषि बुवाई करके पुनः अपने गाँवों को लौट जाते हैं क्योंकि यहाँ बरसात ऋतु में पशु लोगों के स्वयं के खेत में ही रहते हैं, उन्हें स्वतन्त्र नहीं छोड़ा जाता है। ये अनिवासी समय-समय पर यहाँ आकर फसल की देखरेख करते हैं और पकने पर काट कर ले जाते हैं एवं कुछ लोग यहाँ स्थायी रूप से कृषि कार्य के दौरान निवास भी करते हैं। इस प्रकार पिंडारण की कृषि व्यवस्था में दो प्रकार के परिवार एवं अनिवासी कृषक भूमिस्वामी दृष्टिगत होते हैं:-

कृषक भूमिस्वामी परिवार: ये लोग प्रमुख रूप से इसी व्यवसाय पर आधारित हैं। इसके साथ सहयोगी व्यवसाय के रूप में ये लोग पशुपालन, श्रम, ठेकेदारी, व्यापार एवं सरकारी सेवा भी करते हैं। मगर कृषि के साथ इन सहयोगी व्यवसायों को सीमित मात्रा में ही ये कृषक परिवार करते हैं एवं इन परिवारों का कोई एक सदस्य किसी एक सहयोगी व्यवसाय में संलग्न रहता है और शेष सभी सदस्य खरीफ फसल से ही सम्बन्धित कोई न कोई कार्य वर्ष भर करते रहते हैं। अतः इन कृषक कृषि भूमिस्वामियों का केन्द्र बिन्दु कृषि व्यवसाय ही है। ये पिंडारण परिवार संख्या के 97-66% हैं।

अस्थायी कृषक भूमिस्वामी परिवार: ये परिवार सरकारी एवं निजी सेवाओं व अन्य व्यवसायों के कारण नगरीय क्षेत्रों में निवास करते हैं। बरसात के समय ये परिवार मुखिया सहित पिंडारण लौट आते हैं। मुखिया कृषि कार्य आरम्भ करवाकर वापस चला जाता है एवं शेष परिवार सदस्य भी कृषि कार्य समाप्त करके नगरों में

लौट जाते हैं। ये पिंडारण की परिवार संख्या के 6-34% हैं।

सन्दर्भ ग्रन्थ सूची

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प्राथमिक विद्यालयों में हिंदी शिक्षण की समस्याएँ

प्रीती मनोहर चंदनखेडे, शोध छात्रा, रा. तु. म. नागपुर विद्यापीठ, नागपुर.

सारांश: प्राथमिक विद्यालयों में हिंदी शिक्षण भारतीय शिक्षा व्यवस्था का एक महत्वपूर्ण अंग है। हिंदी भारत की राजभाषा होने के साथ-साथ करोड़ों बच्चों की मातृभाषा भी है। इसके बावजूद, आज प्राथमिक स्तर पर हिंदी शिक्षण अनेक गंभीर समस्याओं से जूझ रहा है। इस शोध पत्र में प्राथमिक विद्यालयों में हिंदी शिक्षण की प्रमुख समस्याओं का विश्लेषणात्मक अध्ययन किया गया है।

अध्ययन में यह पाया गया कि अप्रशिक्षित शिक्षक, पुरानी शिक्षण विधियाँ, पाठ्यक्रम की जटिलता, शिक्षण सामग्री का अभाव, अंग्रेजी माध्यम का बढ़ता प्रभाव तथा बहुभाषी परिवेश जैसी समस्याएँ हिंदी शिक्षण को प्रभावित कर रही हैं। राष्ट्रीय शिक्षा नीति 2020 और राष्ट्रीय पाठ्यचर्या की रूपरेखा 2005 के आलोक में इन समस्याओं के समाधान हेतु सुझाव भी प्रस्तुत किए गए हैं।

मुख्य शब्द: हिंदी शिक्षण, प्राथमिक विद्यालय, शिक्षण समस्याएँ, राष्ट्रीय शिक्षा नीति, पाठ्यक्रम, शिक्षक प्रशिक्षण, बहुभाषिकता

१. **प्रस्तावना:** हिंदी भाषा भारत की राजभाषा और सांस्कृतिक पहचान का अभिन्न अंग है। संविधान के अनुच्छेद ३४३ के अनुसार हिंदी भारत संघ की राजभाषा है। प्राथमिक स्तर पर हिंदी शिक्षण का उद्देश्य बच्चों में भाषायी दक्षता विकसित करना, उनकी सोचने-समझने की शक्ति को मजबूत करना और उन्हें भारतीय संस्कृति से जोड़ना है।

परंतु आज की वास्तविकता यह है कि प्राथमिक विद्यालयों में हिंदी शिक्षण की स्थिति अत्यंत चिंताजनक है। ग्रामीण और शहरी दोनों क्षेत्रों में शिक्षकों की कमी, अपर्याप्त संसाधन, और शिक्षण की पुरानी पद्धतियाँ हिंदी भाषा के प्रभावी शिक्षण में बाधक बन रही हैं। ASER (Annual Status of Education Report) २०२३ की रिपोर्ट बताती है कि कक्षा ३ के केवल २० प्रतिशत छात्र ही सरल हिंदी पाठ पढ़ने में सक्षम हैं।

राष्ट्रीय पाठ्यचर्या की रूपरेखा (NCF) २००५ ने हिंदी शिक्षण को बाल-केंद्रित और रचनात्मक बनाने की सिफारिश की थी, किंतु इसका क्रियान्वयन अभी भी अपेक्षित स्तर तक नहीं हो पाया है। राष्ट्रीय शिक्षा नीति (NEP) २०२० में भी मातृभाषा में शिक्षण को

प्राथमिकता दी गई है, परंतु इसके साथ अनेक चुनौतियाँ भी जुड़ी हुई हैं।

प्रस्तुत शोध पत्र में प्राथमिक विद्यालयों में हिंदी शिक्षण की प्रमुख समस्याओं का व्यापक विश्लेषण किया गया है तथा इन समस्याओं के निराकरण के लिए व्यावहारिक सुझाव प्रस्तुत किए गए हैं।

२. **शोध प्रविधि (Methodology):** यह शोध पत्र द्वितीयक स्रोतों पर आधारित वर्णनात्मक एवं विश्लेषणात्मक शोध पद्धति (Descriptive and Analytical Research Method) पर आधारित है। इस अध्ययन में निम्नलिखित स्रोतों का उपयोग किया गया है:

क) प्रकाशित शोध पत्र — ResearchGate, IJFMR, JETIR, NCBI-PMC जैसे अंतर्राष्ट्रीय शोध डेटाबेस।

ख) सरकारी दस्तावेज़ — NCF 2005, NEP 2020, NCERT रिपोर्ट और ASER रिपोर्ट।

ग) विशेषज्ञों के विचार — शिक्षाविदों एवं हिंदी शिक्षण के क्षेत्र में कार्यरत विद्वानों के लेख।

अध्ययन की प्रकृति गुणात्मक (Qualitative) है। विभिन्न स्रोतों से प्राप्त सूचनाओं का तुलनात्मक विश्लेषण करके निष्कर्ष निकाले गए हैं। शोध का क्षेत्र भारत के प्राथमिक विद्यालय (कक्षा १ से ५ तक) हैं।

३. प्रमुख समस्याएँ: प्राथमिक विद्यालयों में हिंदी शिक्षण की समस्याओं को निम्नलिखित वर्गों में विभाजित किया जा सकता है:

३.१ अप्रशिक्षित एवं अयोग्य शिक्षक: हिंदी शिक्षण की सबसे बड़ी समस्या यह है कि अनेक प्राथमिक विद्यालयों में हिंदी पढ़ाने वाले शिक्षकों को विषय-विशेष का पर्याप्त प्रशिक्षण नहीं मिला है। ResearchGate पर प्रकाशित एक अध्ययन के अनुसार, भारत में लगभग ४० प्रतिशत प्राथमिक शिक्षकों को भाषा शिक्षण की आधुनिक विधियों का ज्ञान नहीं है।

PMC (PubMed Central) में प्रकाशित शोध में यह भी पाया गया है कि ग्रामीण क्षेत्रों में शिक्षकों की भर्ती प्रक्रिया में गुणवत्ता से अधिक संख्या को प्राथमिकता दी जाती है, जिससे हिंदी शिक्षण की गुणवत्ता प्रभावित होती है।

३.२ पुरानी एवं अप्रभावी शिक्षण विधियाँ: आज भी अधिकांश प्राथमिक कक्षाओं में हिंदी शिक्षण के लिए रटन-पद्धति (Rote Learning Method) का प्रयोग किया जाता है। IJFMR में प्रकाशित शोध के अनुसार, विद्यार्थियों में भाषायी रुचि विकसित करने के लिए गतिविधि-आधारित शिक्षण की आवश्यकता है, किंतु अधिकांश शिक्षक परंपरागत व्याख्यान विधि (Lecture Method) पर ही निर्भर रहते हैं।

NCF 2005 ने बाल-केंद्रित शिक्षण, रचनात्मक लेखन और सहयोगी अधिगम (Cooperative Learning) जैसी पद्धतियों को अपनाने का सुझाव दिया था, परंतु इसका व्यावहारिक क्रियान्वयन अत्यंत सीमित रहा है।

३.३ शिक्षण सामग्री एवं संसाधनों का अभाव: प्राथमिक विद्यालयों में हिंदी शिक्षण के लिए पर्याप्त शिक्षण-अधिगम सामग्री (TLM) का अभाव एक गंभीर समस्या है। ग्रामीण एवं आदिवासी क्षेत्रों के विद्यालयों में पुस्तकालय, कंप्यूटर, स्मार्ट बोर्ड जैसी सुविधाओं का नितांत अभाव है। NCBI-PMC में प्रकाशित एक शोध के अनुसार, पर्याप्त बुनियादी ढाँचे के अभाव में शिक्षकों की योग्यता भी व्यर्थ हो जाती है।

इसके अतिरिक्त, हिंदी की पाठ्यपुस्तकें प्रायः छात्रों के दैनिक जीवन से असंबद्ध होती हैं, जिससे बच्चों में हिंदी के प्रति अरुचि उत्पन्न होती है।

३.४ बहुभाषी परिवेश की चुनौती: भारत एक बहुभाषी राष्ट्र है। अनेक प्राथमिक विद्यालयों में ऐसे बच्चे आते हैं जिनकी मातृभाषा हिंदी नहीं है। ऐसे बच्चों के लिए हिंदी एक द्वितीय या तृतीय भाषा होती है।

महाराष्ट्र, तमिलनाडु, केरल और बंगाल जैसे गैर-हिंदी भाषी राज्यों में यह समस्या और अधिक गंभीर हो जाती है।

Spracklen तथा अन्य शोधकर्ताओं ने पाया है कि जब बच्चे ऐसी भाषा में शिक्षा प्राप्त करते हैं जो उनकी मातृभाषा नहीं होती, तो उनकी अधिगम क्षमता पर नकारात्मक प्रभाव पड़ता है। NEP 2020 ने इसीलिए प्राथमिक स्तर पर मातृभाषा में शिक्षण को अनिवार्य बनाने का सुझाव दिया है।

३.५ अंग्रेजी माध्यम का बढ़ता प्रभाव: वर्तमान समय में अंग्रेजी माध्यम विद्यालयों की बढ़ती लोकप्रियता के कारण अभिभावकों में हिंदी माध्यम शिक्षा के प्रति उपेक्षा का भाव बढ़ा है। इससे सरकारी हिंदी माध्यम विद्यालयों में नामांकन में गिरावट आई है और हिंदी शिक्षण की गुणवत्ता और भी प्रभावित हुई है।

शहरी क्षेत्रों में तो यह स्थिति अत्यंत चिंताजनक है जहाँ हिंदी को 'कमतर' भाषा समझा जाने लगा है। इससे बच्चों में हिंदी के प्रति नकारात्मक दृष्टिकोण विकसित होता है जो उनके भाषायी विकास को बाधित करता है।

३.६ पाठ्यक्रम की जटिलता और अप्रासंगिकता: प्राथमिक स्तर के हिंदी पाठ्यक्रम में कई बार ऐसी सामग्री सम्मिलित होती है जो बच्चों के अनुभव और परिवेश से मेल नहीं खाती। पाठ्यपुस्तकों की भाषा बच्चों की दैनिक बोलचाल की भाषा से अलग होती है। इससे बच्चों की हिंदी में रुचि घटती है।

JETIR में प्रकाशित एक शोध के अनुसार, पाठ्यक्रम की प्रासंगिकता और बाल-केंद्रित दृष्टिकोण किसी भी भाषा शिक्षण की सफलता के लिए अनिवार्य हैं।

३.७ मूल्यांकन पद्धति की कमियाँ: वर्तमान में हिंदी का मूल्यांकन मुख्यतः लिखित परीक्षाओं तक सीमित है, जिसमें रटन शक्ति को अधिक महत्व दिया जाता है। मौखिक अभिव्यक्ति, पठन कौशल, श्रवण कौशल और सृजनात्मक लेखन का मूल्यांकन प्रायः उपेक्षित रहता है। इससे भाषायी दक्षता का वास्तविक विकास नहीं हो पाता।

४. समस्याओं के समाधान:

४.१ शिक्षक प्रशिक्षण को सशक्त बनाना: सभी प्राथमिक हिंदी शिक्षकों के लिए नियमित प्रशिक्षण कार्यक्रम आयोजित किए जाने चाहिए। NEP 2020 के अनुसार प्रति वर्ष न्यूनतम 50 घंटे का सतत व्यावसायिक विकास (CPD) सभी शिक्षकों के लिए अनिवार्य किया जाना चाहिए।

४.२ आधुनिक शिक्षण विधियाँ अपनाना: गतिविधि-आधारित शिक्षण (Activity Based Learning), खेल-पद्धति, कहानी-कथन, नाटक और

समूह चर्चा जैसी पद्धतियों को हिंदी शिक्षण में अपनाने से छात्रों में भाषा के प्रति रुचि एवं उत्सुकता बढ़ती है।

४.३ डिजिटल एवं दृश्य-श्रव्य सामग्री का उपयोग: स्मार्ट क्लास, शैक्षिक वीडियो, ऑडियो कहानियाँ और हिंदी भाषा से संबंधित डिजिटल अनुप्रयोगों (Apps) का उपयोग हिंदी शिक्षण को रोचक और प्रभावी बना सकता है। IJFMR के शोध के अनुसार, ICT के उपयोग से भाषा शिक्षण की प्रभावशीलता में उल्लेखनीय वृद्धि होती है।

४.४ बहुभाषी दृष्टिकोण अपनाना: NCF 2005 तथा NEP 2020 दोनों ही बहुभाषिकता को शक्ति के रूप में देखते हैं। शिक्षकों को बच्चों की मातृभाषा का सेतु के रूप में उपयोग करके हिंदी सिखाना चाहिए। इससे बच्चों में हिंदी के प्रति सहज रुचि विकसित होती है।

४.५ पाठ्यक्रम सुधार: हिंदी पाठ्यक्रम को बच्चों के दैनिक जीवन, परिवेश और सांस्कृतिक अनुभवों से जोड़ा जाना चाहिए। पाठ्यपुस्तकों में रोचक कहानियाँ, कविताएँ, पहेलियाँ और स्थानीय लोककथाओं को सम्मिलित किया जाए।

५. निष्कर्ष (Conclusion): प्राथमिक विद्यालयों में हिंदी शिक्षण की समस्याएँ बहुआयामी और जटिल हैं। शिक्षकों का अपर्याप्त प्रशिक्षण, पुरानी शिक्षण विधियाँ, संसाधनों का अभाव, बहुभाषी चुनौतियाँ और अंग्रेजी के बढ़ते प्रभाव के कारण हिंदी शिक्षण अपेक्षित लक्ष्यों को प्राप्त नहीं कर पा रहा है।

राष्ट्रीय शिक्षा नीति २०२० ने मातृभाषा में शिक्षण, शिक्षक प्रशिक्षण और प्रौद्योगिकी के समन्वय पर बल दिया है, जो इन समस्याओं के समाधान की दिशा में एक सकारात्मक कदम है। आवश्यकता है कि इन नीतियों का प्रभावी क्रियान्वयन हो और सभी हितधारक सरकार, शिक्षक, अभिभावक और समाज मिलकर हिंदी शिक्षण को सशक्त बनाने में योगदान करें।

हिंदी केवल एक विषय नहीं, बल्कि राष्ट्रीय एकता, सांस्कृतिक पहचान और सामाजिक संप्रेषण का माध्यम

है। अतः प्राथमिक स्तर पर हिंदी शिक्षण को सर्वोच्च प्राथमिकता दी जानी चाहिए।

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प्रस्तावना: आजचे युग हे विज्ञानाचे युग आहे. नव्या परिवर्तनाची स्थित्यंतरे घडून येत आहेत. कोरोना विषाणू महामारीने साऱ्या जगाला भयग्रस्त केले आहे. जागतिकरणातील माणूस स्वतःचे अस्तित्व टिकविण्यासाठी धडपडत आहे. या महामारीने फक्त आरोग्य यंत्रणेलाच आव्हान दिले नाही तर साऱ्या मानवीय यंत्रणेला प्रभावित केले आहे. या ग्लोबल युगाला जागतिकीकरणातील व्यवस्थेने खूजे केले आहे. अर्थव्यवस्थेच्या बदलत्या सिद्धांताने मानवीय सभ्य समाजाला नव्या चंगळशाही, संघर्षाही विषमतामय जगापुढे झुकायला लावले आहे.

नव्वदोत्तर काळात मानवी जीवन झपाट्याने बदलायला सुरुवात झाली त्याचे मुख्य कारण जागतिकीकरणच आहे. जागतिकीकरण या घटनेने दिनांक . ला भारतीयाच्या जीवनात विधिवत जुलै १९९१ २४ प्रवेश केला. जागतिकीकरण हा आजच्या काळात परवलीचा शब्द झाला आहे. समकालीन राजकीय तत्त्वज्ञान राजकीय, आर्थिक संज्ञा व प्रक्रिया यांच्या स्वरूपात मुलगामी बदल जागतिकीकरण घडवून आणू पाहत आहे. जलद वाहतूक व जाहिरातीच्या साधनांमुळे जगातील अंतरे नष्ट झाली. व सरहद्दी नष्ट झाल्या. एवढेच नाही तर अवकाश ही संपुष्टात आले आहे. असे सांगितले जाते जागतिकीकरण संकल्पना फार जुनी आहे. १९५० पासून अर्थकारण, समाजकारण, संस्कृतीकरण, धर्मकारण, राजकारण, शैक्षणिक कारण, साहित्यकारण सातत्याने बदलत आहे. प्राचीन काळापासून आम्ही 'वसुधैव कुटुंबकम्', ' हे विश्वचि माझे घर', 'विश्वनीड आणि विश्वग्राम' यासारखी स्वप्ने पाहत आलो आहे. राष्ट्रवादाचा विचार आंतरराष्ट्रवादाच्या संदर्भात विचार करणाऱ्या या विचारवंतांची महात्मा गांधी, विनोबा भावे अशी ठळक नावे सांगता येतील. आज जगात अनेक देशात जागतिकीकरण, खाजगीकरण व उदारीकरण याला ऊत आला आहे. जागतिकीकरणाशिवाय मनुष्य जगू शकत नाही, अशी फसवी भूमिका भांडवलदार घेत आहे. ज्या जागतिकीकरणात माणसाचे माणूस पण नागवले असेल तर ते जागतिकीकरण कोणाच्या फायद्याचे आहे? हा प्रश्न विचार करण्याला भाग पाडतो. भांडवली अर्थकारणाच्या व्यवस्थेने जगाला गुलाम करण्याची नवी व्यवस्था विकसित होत आहे. जाहिरातबाजीच्या फसव्या मादकाने सामान्य माणूस घायाळ होत आहे. सामान्य लोकांना नव्या जागतिकीकरणाने सारे दरवाजे बंद केले आहेत.

भारत हा अविकसित देश असून १३० करोड लोकसंख्या असलेल्या देशात जागतिकीकरणाने आपले पंख पसरवले आहे. वर्तमान सरकारने जागतिकीकरणासाठी गालीचा अंथरून ठेवला आहे. खाजगीकरणाच्या माध्यमातून सरकारी सेवा क्षेत्र कवडीमोल भावाने विकल्या जात आहेत. गरीब लोकांच्या रक्त शोषणावर नवे मुक्त साम्राज्य उभे केले जात आहे. जागतिकीकरणाचे गंभीर परिणाम व प्रभाव मानवीय जीवनावर पडला आहे. तसेच साहित्य क्षेत्र व इतर क्षेत्रही जागतिकीकरणाने प्रभावित झाले आहे.

जागतिकीकरण म्हणजे काय: जागतिकीकरण म्हणजे बाजारकेंद्रीय अर्थव्यवस्था. या अर्थव्यवस्थेमध्ये कुठल्याही मूल्यांना कसलेही स्थान नसते. बाजार हाच महत्वाचा असतो. जागतिकीकरण ही एक मुक्त प्रक्रिया असून अर्थकारणाच्या नफ्यासाठी मुबलक साधन संपत्तीच्या व जास्त श्रम, कमी मोबदल्यात काम करणाऱ्या देशात जाऊन स्वतःचे साम्राज्य तयार करणे होय.

जागतिकीकरणासंबंधी रंगनाथ पठारे म्हणतात, "जागतिकीकरण म्हणजे जगातल्या वेगवेगळ्या मानवी संस्कृतींनी एकमेकींशी संवाद करणे, त्यांनी एकमेकींना भेटणे, त्यांच्यात काही व्यवहार व्यापार होणे." बायस्लिस व स्मिथ यांनी जागतिकीकरणाच्या व्याख्येत म्हटले आहे की, "जगाच्या विविध भौगोलिक क्षेत्रात राहणाऱ्या लोकांमध्ये वाढते सामाजिक, आर्थिक, औद्योगिक, व्यापारी व सांस्कृतिक संबंध दर्शवणारी व्यापक प्रक्रिया म्हणजे जागतिकीकरण होय." हेराड टाकेल आणि रॉबर्ट आपल्या व्याख्येत म्हणतात की, "जागतिकीकरण हे आंतरराष्ट्रीय अर्थव्यवस्थेचे एका काल्पनिक विश्व अर्थव्यवस्थेकडे होणारे संक्रमण दर्शवणारी संकल्पना आहे." जागतिकीकरण ही संकल्पना फक्त अर्थव्यवस्थेशी संबंधित जरी असली तरी एकंदर सर्वच माणसाच्या जीवनात चांगले व वाईट परिणाम करणारी प्रक्रिया आहे.

जागतिकीकरणातील समस्या : जागतिकीकरण उदारीकरण व खाजगीकरणाच्या तडाख्यात अख्खे जग सापडले आहे. आहे रे वर्गाची मीरासदारी वाढवून नाही रे वर्गाचे शोषण होत आहे. जागतिकीकरणाच्या संक्रमण काळात अनेक समस्या निर्माण झाल्या असून आदिवासी, वंचित, शोषित, कामगार, शेतकरी, स्त्री यांचे नव्याने शोषण होत आहे. मुठभर लोकांच्या फायद्यासाठी सारा देश गुलाम केल्या जात आहे. रोजगाराच्या वाटा बंद होत आहे. जगाचे झपाट्याने सैनिकीकरण होत आहे. रोजी

रोटीचा प्रश्न आ वाचून पुढे उभा आहे. पृथ्वीवरील नैसर्गिक साधनसंपत्तीची अतोनात लूट चालली आहे. भांडवलदारांनी नफा कमविण्याच्या नादात निसर्गाचे मोठे नुकसान केले आहे. माणसाचे जागतिकीकरण न होता वस्तूचे जागतिकीकरण झाले आहे. माणूस हा भेदाभेदाचा, वंशवादाचा, जातीवादाचा शिकारी बनत आहे. गरीब वर्गाला या खाऊजाने हवालदिल केलं आहे. बनावट कंपन्यांनी माणसाच्या अवयवाचा बाजार मांडला आहे. माणुसकीच्या साऱ्या मर्यादा पार केल्या आहेत. महासत्तेची नशा जगात जैविक महायुद्धाची तयारी करत आहे. जागतिकीकरणाचा उन्मत सांड स्टॉक एक्सचेंज मध्ये पाणी भरतो आहे. गरीब व मध्यमवर्गीय यांना गुलाम केले जात आहे. माणसाला माणसापासून तोडल्या जात आहे.

जागतिकीकरणाचे परिणाम : १९९० नंतर जागतिकीकरणाने झपाट्याने पाय पसरायला सुरुवात केली. आर्थिक उदारमतवाद, मुक्त बाजारपेठ, पाश्चिमात्यकरण, इंटरनेट, माध्यमक्रांती या जागतिकीकरणाशी निगडित संज्ञांचा वापर होऊ लागला. टेलीकम्युनिकेशन, डिजिटल, कम्प्युटर, ऑडिओव्हिजुअल मीडिया यांनी सरहद्दी ओलांडल्या. नवा माध्यमवर्ग उदयाला आला. त्यांच्यासाठी शॉपिंगमॉल आले. विदेशी बियाणे, कीटकनाशके आली. शहराचे महानगरात रूपांतर होऊ लागले. ग्रामीण समाज जीवन कोलमंडले. पारंपारिक कृषी व्यवस्था खिळखिळी झाली. नव्वदच्या दशकात जागतिकीकरणाबरोबरच आणखी दोन गोष्टीचा स्वीकार करावा लागतो. त्या गोष्टी म्हणजे 'खाजगीकरण' आणि 'उदारीकरण'. त्याचबरोबर माध्यमक्रांती, संगणक क्रांती, भ्रमणध्वनी, धर्मवाद, दहशतवाद उदयास आले. या प्रक्रियेत महानगर, शहर, निमशहर, खेडे यात लक्षणीय बदल झाले. जागतिकीकरणाच्या काळात बाजारपेठेचे तंत्र प्रभावी ठरत असल्यामुळे ग्रंथ निर्मिती व ग्रंथ व्यवहार वितरणावर देखील त्याचा परिणाम झाला. जागतिकीकरणाचे जगभर परिणाम घडले. भारतावरही झाले. खरे तर भारतात आधीच प्रचंड दारिद्र्य आणि विषमता आहे. चिवट जाती व्यवस्था आहे. शिक्षणाचे अल्प प्रमाण आणि कमालीची अंधश्रद्धा असलेल्या या देशात जागतिकीकरणाचा स्वीकार केल्यानंतर काही दिवसातच त्याचे परिणाम दिसून आले. १९९० पासून आजतागायत कितीतरी असंख्य शेतकऱ्यांनी आत्महत्या केल्या. याशिवाय बेकारी कमालीची वाढली. अर्थात तंत्रज्ञानाने निर्माण केलेल्या अनेक गोष्टीमुळे या बेकारीत भरच पडत गेली. एकंदरीत आज आपल्या देशाची आर्थिक परिस्थिती चिंताजनक आहे. मुठभर लोकांच्या फायद्याचे असलेले जागतिकीकरण जगातील बहुतांश जनतेला या धोरणाने गरिबी बेकारी दिली. पगार कपात

दिली. उपासमार दिली. नोकऱ्यांच्या बाजारात कंत्राटीकरण दिले. जीवनावश्यक सेवांच्या वाढत्या किमती दिल्या. अन्नधान्याची असुरक्षितता दिली. जगण्याची अनिश्चितता दिली. सांस्कृतिक अपहरण दिले. कामगारांना व्यवस्थापनाची हुकूमशाही दिली. शेतकऱ्यांना ढासळते उत्पादन व कमी भाव दिले. कर्जबाजारीपणा दिला. आत्महत्या दिल्या. अल्पसंख्याकांना दहशत दिली. जाळपोळ नरसंहार दिले. जागतिकीकरणाने वाढविलेल्या जीव घेण्या स्पर्धेत माणूस टिकण्यासाठी जो तो धन मिळवू लागला. मग हे धन कोणत्याही मार्गाने मिळवण्यासाठी तयार झाला. नैतिक मार्गाने नाही तर अनैतिक मार्गानेही मिळू लागल्याने जागतिक समाजाचे आर्थिक चारित्र्य, सामाजिक चारित्र्य ढासळले जात आहे. जिथे आर्थिक चारित्र्य ढासळले जाते. तेथे भ्रष्टाचार, गुंडागर्दी, दहशत, हल्ले, महागाई, आर्थिक मंदी वाढली जाते. आणि त्याचा परिणाम सामाजिक चारित्र्य आणि शोषितांच्या जीवन जगण्यावर होताना दिसत आहे.

जागतिकीकरणाने उभी केलेली आव्हाने: जागतिकीकरणाच्या नव्या पर्वाने अनेक नवी आव्हाने उभी केली आहेत. विकासाच्या नावाखाली संसाधन संपदेचा विनाश, स्थानिक जनसमुहांचे विस्थापन त्यांच्या लोकशाही हक्काचा संकोच तसेच पर्यावरणात्मक रास आणि असंतुलन अशा अनेक गंभीर समस्या आज निर्माण झाल्या आहेत. आणि दिवसेंदिवस तीव्र होत चालल्या आहेत. पाणी, जंगल, जमीन, किनारे इत्यादीवर देशीविदेशी भांडवली शक्ती कब्जा करीत - असून कष्टकऱ्यांचे हक्क लोकशाही प्रक्रिया आणि सार्वजनिक हित संकटात आणत आहेत. नव्या तंत्र विज्ञानामुळे आणि कंत्राटीकरण अनौपचारिक उत्पादन तसेच बाहेरून काम करून घेण्याची पद्धती यामुळे कामगारांवर बेरोजगारीचे गडांतर दिवसेंदिवस गंभीर होत आहे. मोठ्या कारखान्यांमुळे लघु उद्योगांना फटका बसत आहे औद्योगिक वसाहती ओस पडत आहेत.

खाजगीकरण, जागतिकीकरण ही अर्थव्यवस्थेशी निगडित असणारी प्रक्रिया असून शोषण हा तिचा स्थायीभाव आहे. बहुराष्ट्रीय कंपन्यांच्या वर्चस्वातून उपभोगी ग्राहक संस्कृती निर्माण करणे हे तिचे उद्दिष्ट आहे. खाजगीकरण आणि उदारीकरणाला मूलतत्त्ववादाची जोड मिळाल्यामुळे समता आणि सामाजिक न्याय ही मूल्ये जागतिकीकरणाने कुचकामी ठरविली आहेत. या प्रक्रियेमुळे दारिद्र्यरेषेखालील सर्व समाजाचे अस्तित्व धोक्यात आले आहे. महासत्तेचे वर्चस्व आणि दहशतीचा ताण समाजावर पडला आहे. जागतिकीकरण या नव्या शोषक व्यवस्थेच्या परीप्रेक्ष्यात स्थानिक पातळीवर जातीय अहंकाराचे विषाणू सामाजिक सांस्कृतिक आणि आर्थिक स्तरावर कार्यरत

झाले आहेत. कल्याणकारी राज्य ही संकल्पना धोक्यात आली आहे. जग जवळ आले आणि माणसाच्या हिताचे कल्याणाचे कार्यक्रम नष्ट होऊ लागले. वैचारिक पुरोगामी परिवर्तनाच्या चळवळी निकालात निघाल्या. एन. जी. ओ. कल्चरने छोट्या छोट्या चळवळीच्या गटांची वाट लावली या प्रक्रियेने माणसाला सर्व पातळ्यावरील निर्णय प्रक्रियेतून नामशेष केले. गतकाळ आणि वर्तमान शोषणाच्या पातळीवर समानच राहिला. खरे तर जागतिकीकरणामुळे उतरंडी येणार नाहीत. अशी अपेक्षा निर्माण झाली होती परंतु जागतिकीकरणाने स्वातंत्र्यासारखाच भ्रमनिरास केला. स्त्रीपुरुषांचे वस्तूकरण आणि विरूपीकरण झाल्यामुळे - विषमता आणि स्तर भेद कायमच राहिले. मूलतत्त्ववाद, जातिवाद आणि जागतिकीकरण यांच्या अभद्र युतीमुळे जागतिक स्तरावरही भेदाभेद कायमच राहिले. या सर्व वास्तवाचे पडसाद आजच्या समाज जीवनावर प्रभावीपणे उमटले आहेत.

प्रसार माध्यमातून तयार होणारी स्त्रियांची प्रतिमा त्यांना अपमानित करणारे असून एकंदर ही व्यवस्था स्त्रियांचे वस्तूकरण करत आहे. एकीकडे स्त्री सबलीकरणाची व स्त्री स्वातंत्र्याची भाषा करीत असताना ही व्यवस्था प्रत्यक्ष स्त्रियांचे झपाट्याने हतबलीकरणच करीत आहे. स्त्रियांची प्रतिमा सुधारून त्यांचे सबलीकरण होणे अत्यावश्यक आहे.

नव्या आर्थिक धोरणामुळे देशात मध्यमवर्गाचा आकार अधिक प्रमाणावर वाढला असून, ज्यांचा आर्थिक स्तर उंचावला आणि राहणीमान बदलले त्यांचे आचार विचार ही मध्यमवर्गासारखेच झाले. शिक्षण, आरक्षण, उद्योग, राजकारण अशा कारणांनी मध्यमवर्ग आकारला असून, या मध्यमवर्गाला ग्राहक वाढाने पुरते झपाटले आहे. जाहिरात विश्वाने त्यांच्या ठिकाणी निर्माण केलेल्या गरजांचे आणि स्वप्नांचे परिपुर्तता करण्यातच रममान असलेला आणि कायम असमाधानी राहणारा असा हा वर्ग सामाजिक प्रश्नापासून परिवर्तनाच्या प्रभावापासून पूर्णपणे दुरावलेला आहे. शहरी ग्रामीण आणि आदिवासी क्षेत्रात काम करणाऱ्या स्वयंसेवी संस्थांची आज देशातील संख्या प्रचंड मोठी झाली आहे. उपेक्षितांना संघटित करणे, त्यांच्या शिक्षण, आरोग्य यासारख्या गरजा पूर्ण करणे. त्यांना अर्थार्जनाची कौशल्य देणे. आणि त्यांचे प्रबोधन करून स्वतःच्या न्याय हक्कासाठी संघटित प्रयत्न करण्याची मोठी जबाबदारी आहे.

आज देशातील ४० टक्के गावे रस्त्यावाचून आहेत. दोन लाख खेड्यांच्या मैलभरांच्या परिघात प्राथमिक शाळा नाही. साडेचार लाख गावांना पिण्याचे पाणी नाही. आरोग्याच्या सोयीची तर जवळपास सर्वच ग्रामीण आणि पहाडी भागात वाणवा आहे. शहरी

भागातही गरिबांच्या दृष्टीने शिक्षण व आरोग्य या सुविधा कमालीच्या तोकड्या आहेत. देशाच्या संपूर्ण जनतेला अशा प्राथमिक सेवा पुरविणे, समाजातील आर्थिक विषमता आणि दारिद्र्य कमी करणे आणि ग्रामीण भागाच्या विकासाकडे विशेष लक्ष पुरवणे. या सर्वच कल्याणकारी योजना प्रभावीपणे राबविणे आवश्यक आहे. देशातील व्यापक चळवळींना आलेले अपयश, कल्याणकारी राज्यांकडून झालेला अपेक्षाभंग, आणि संसदीय राजकारणांचे झपाटणे घडून आलेले अवमूल्य हे कार्यकर्त्यांचे अनुभव त्यांना मुख्य प्रवाही राजकारणापासून दूर नेण्यास कारणीभूत ठरले. हे समजू शकत असले तरी त्यांनी स्वतःची आर्थिक, राजकीय ओळख संपूर्णपणे नाकारून बिगर राजकीय, सांस्कृतिक चळवळींची उभारणी करण्याचे दुसरे टोक गाठावे हे दुर्दैवीच म्हणावे लागेल. काही प्रमाणात समाजातील तळागाळातील उपेक्षितांना संघटित करून त्यांना त्यांच्या हक्काची जाणीव करून देणे हे महत्वाचे आहे. त्यात प्रामुख्याने सामाजिक हक्क रक्षणाच्या आदिवासींच्या विस्थापनाच्या प्रश्नाकडे राज्यकर्त्यांचे व समाजाचे लक्ष वेधून घेणे. लोकसंघटनातून स्वयंरोजगार, आरोग्य, शिक्षण वगैरे मिळवून देणे. स्थानिक स्वराज्य, ग्रामविकास, मानव संसाधन व क्षमतावर्धन. पाणी प्रबोधन, जंगल, जमीन, व्यवस्थापनाचे प्रश्न कुपोषणाची कारणे व उपाय अशा क्षेत्राचा अंतर्भाव करता येईल. शेकडो हजारो वर्षांपासून चालत आलेले समाज वास्तव पालटून नवा समाज उभारून औद्योगिक क्रांतीनंतर शिगेला पोहोचलेला मानवी आत्मविश्वास माहिती क्रांतीच्या पहिल्याच टप्प्यावर न्यूनतम पातळीवर आलेला आपण पाहत आहोत. वर्गविरहित, जातीविरहित एवढेच नव्हे तर राज्यविहीन अशा समाज रचनेकडे माणूस निश्चित पोहोचू शकेल अशा आशयाची समाज रचना तयार करणे.

जागतिकीकरणात मानवी जीवनाच्या सर्व क्षेत्रावर आज परिणाम दिसून येत आहे. सामाजिक, राजकीय, सांस्कृतिक, धार्मिक अशा सर्व क्षेत्रात आव्हाने निर्माण झालेली आहेत.

निष्कर्ष : जागतिकीकरणामुळे प्रसारमाध्यमे व नव समाज माध्यमांचे जाळे जगभर पसरले. जग एकमेकांच्या जवळ आले. शिक्षण, साहित्य, समाजकारण, राजकारण, संस्कृती यामध्ये अमुलाग्र बदल झाले जग झपाट्याने बदलले.

विद्यमान जागतिकीकरणात जागतिक समाज जीवनात चंगळवाद, लालसा, दुःख, अन्याय, अत्याचार शोषण विषमता निर्माण करून समाजाला न्याय व संधी वंचित भय व असुरक्षित केले आहे.

देशातील महत्वाचे कृषी पायाभूत उद्योग महत्वाचे उद्योग शिक्षण आरोग्य हे क्षेत्र सरकारने स्वतःकडे राखून

ठेवावे. उर्वरित उद्योग खाजगी क्षेत्राकडे देऊन त्यावर सरकारचे नियंत्रण असावे. यात कार्यक्षमता व उत्पादकता याला अग्रक्रम देऊन ते चालवावे. देशाचे आर्थिक नियोजन योग्य करावे.

जागतिकीकरणाच्या या प्रवृत्तीने संबंध दुनियेत भांडवलवादी दृष्टभाव, लालसा, स्पर्धा, विषमता आणि शोषण वाढले असून जगाचे दोन भागात विभाजन झाले आहे.

जागतिकीकरणाने लोकशाहीचा फायदा घेऊन शोषितांच्या जबाबदारी व सक्षमतेकडे दुर्लक्ष करून त्यांना दुर्बल बनविले आहे. त्यामुळे जगाच्या आरशातून शोषित समाजाचे जीवन रसातळाला जात आहे. त्यांच्या पारंपारिक व्यवसायावर गडांतर आले. शोषित यांना बाजारपेठ, आपापसात देवाणघेवाण नाही-. त्यांना आपल्या तालावर नाचविणे. बेकारी, पगारकपात, उपासमार, कंत्राटीकरण, जगण्याची अनिश्चितता, आरक्षणाला विरोध, व्यवस्थापनाची हुकूमशाही, कर्जबाजारीपणा, मानहानी, अपमान, अत्याचार, जाळपोळ, सामाजिक, आर्थिक भेदभाव, महागाही

दहशत, हल्ले, दिल्याने त्यांच्या आर्थिक जीवनावर परिणाम पडले आहेत. आर्थिक स्थितीगती ही संपूर्ण जीवनाचे मूलकेंद्र असते. त्यामुळे त्याचा जीवनातील एकूण सर्व क्षेत्रावर परिणाम होत असतो.

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प्रधानमंत्री जन आरोग्य योजनेच्या प्रचार माध्यमांचा प्रभाव व परिणामकारकता.

डॉ. अपेक्षा घ. दुबे, वाणिज्य विभाग, भगवंतराव शिवाजी पाटील महाविद्यालय परतवाडा

सारांश: भारत सरकारने गरीब व आर्थिकदृष्ट्या दुर्बल नागरिकांना आरोग्य सुविधा उपलब्ध करून देण्यासाठी प्रधानमंत्री जन आरोग्य योजना सुरू केली. कोणतीही शासकीय योजना प्रभावीपणे नागरिकांपर्यंत पोहोचण्यासाठी प्रचार माध्यमांची भूमिका अत्यंत महत्वाची असते. प्रस्तुत शोधनिबंधामध्ये प्रधानमंत्री जन आरोग्य योजनेच्या प्रचार माध्यमांचा प्रभाव व त्यांची परिणामकारकता यांचा अभ्यास करण्यात आला आहे.

या अध्ययनासाठी वर्णनात्मक संशोधन पद्धतीचा वापर करण्यात आला असून प्राथमिक व दुय्यम माहितीचा आधार घेण्यात आला आहे. दूरदर्शन, वृत्तपत्रे, रेडिओ, सोशल मीडिया, आरोग्य शिबिरे, आशा सेविका व शासकीय जनजागृती मोहिमा या माध्यमांद्वारे योजनेची माहिती नागरिकांपर्यंत पोहोचविण्यात आली. अध्ययनातून असे स्पष्ट होते की प्रचार माध्यमांमुळे नागरिकांमध्ये योजनेविषयी जागरूकता वाढली, लाभार्थी संख्या वाढली तसेच गरीब नागरिकांना आरोग्य सुविधांचा लाभ घेणे सुलभ झाले. तथापि, दुर्गम भागांमध्ये माहितीचा अभाव, डिजिटल मर्यादा व अशिक्षित नागरिकांपर्यंत माहिती पोहोचण्यात काही अडचणी आढळून आल्या.

कीवर्ड्स: प्रधानमंत्री जन आरोग्य योजना, प्रचार माध्यमे, जनजागृती, आरोग्य योजना, सोशल मीडिया, सार्वजनिक आरोग्य, लाभार्थी, आरोग्य सेवा

प्रस्तावना: भारतामध्ये आरोग्य सेवा सर्वसामान्य नागरिकांपर्यंत पोहोचविण्यासाठी शासन विविध योजना राबवत असते. परंतु अनेक वेळा योग्य माहितीच्या अभावामुळे नागरिकांना या योजनांचा लाभ मिळत नाही. शासकीय योजना प्रभावीपणे राबविण्यासाठी प्रचार माध्यमांची भूमिका अत्यंत महत्वाची मानली जाते. प्रचार माध्यमांद्वारे नागरिकांमध्ये जागरूकता निर्माण होते, योजनांविषयी विश्वास वाढतो तसेच लाभार्थ्यांचा सहभाग देखील वाढतो.

प्रधानमंत्री जन आरोग्य योजना ही भारत सरकारची महत्त्वपूर्ण आरोग्य विमा योजना आहे. या योजनेअंतर्गत गरीब व आर्थिकदृष्ट्या दुर्बल कुटुंबांना वार्षिक पाच लाख रुपयांपर्यंत कॅशलेस उपचार सुविधा उपलब्ध करून देण्यात येतात. या योजनेचा लाभ अधिकाधिक नागरिकांपर्यंत पोहोचावा यासाठी शासनाने विविध प्रचार माध्यमांचा वापर केला. दूरदर्शन, रेडिओ, वृत्तपत्रे, सोशल मीडिया, पोस्टर, बॅनर, आशा सेविका, ग्रामसभा व आरोग्य शिबिरांच्या माध्यमातून योजनेविषयी माहिती प्रसारित करण्यात आली.

आजच्या माहिती व तंत्रज्ञानाच्या युगात सोशल मीडियाचे महत्त्व मोठ्या प्रमाणात वाढले आहे. फेसबुक, व्हाट्सअप, यूट्यूब व इतर डिजिटल माध्यमांद्वारे अल्पावधीत मोठ्या प्रमाणात माहिती नागरिकांपर्यंत पोहोचविणे शक्य झाले आहे. ग्रामीण व दुर्गम भागांमध्ये आशा सेविका, आरोग्य कर्मचारी व ग्रामपंचायत स्तरावरील प्रचार मोहिमांनी महत्त्वपूर्ण भूमिका बजावली आहे.

प्रस्तुत अध्ययनामध्ये प्रधानमंत्री जन आरोग्य योजनेच्या प्रचार माध्यमांचा प्रभाव, जनजागृती निर्माण करण्यातील भूमिका व त्यांची परिणामकारकता यांचा अभ्यास करण्यात आला आहे.

संशोधन उद्दिष्टे: १. प्रधानमंत्री जन आरोग्य योजनेच्या प्रचार माध्यमांचा अभ्यास करणे. २. प्रचार माध्यमांच्या प्रभावाचा अभ्यास करणे. ३. नागरिकांमध्ये निर्माण झालेल्या जनजागृतीचा अभ्यास करणे. ४. प्रचार माध्यमांची परिणामकारकता तपासणे. ५. प्रचारामधील अडचणी व मर्यादा शोधून काढणे.

संशोधन पद्धती: प्रधानमंत्री जन आरोग्य योजनेच्या प्रचार माध्यमांचा प्रभाव व परिणामकारकता यांचे विश्लेषण या शोधनिबंधामध्ये करण्यात आले आहे. संशोधनामध्ये विश्लेषणात्मक संशोधन पद्धतीचा उपयोग करण्यात आला आहे. सदर संशोधन माहिती संत गाडगे बाबा अमरावती विद्यापीठ, अमरावती येथे सादर करण्यात आलेल्या “अमरावती जिल्यामध्ये राबविण्यात आलेल्या प्रधानमंत्री जन आरोग्य योजनेचे चिकित्सक अध्ययन” (कालखंड २०१८ ते २०२३) या शोधप्रबंधावर आधारित आहे. या अभ्यासाचे उद्दिष्ट प्रधानमंत्री जन आरोग्य योजनेच्या प्रचार माध्यमांद्वारे निर्माण झालेली जनजागृती व त्यांची परिणामकारकता याविषयी सविस्तर अंतर्दृष्टी निर्माण करणे हा आहे.

विषय परिचय

प्रधानमंत्री जन आरोग्य योजनेची संकल्पना: प्रधानमंत्री जन आरोग्य योजना ही आयुष्मान भारत अंतर्गत सुरू करण्यात आलेली भारत सरकारची महत्त्वपूर्ण आरोग्य विमा योजना आहे. या योजनेचा मुख्य उद्देश गरीब व आर्थिकदृष्ट्या दुर्बल नागरिकांना

मोफत व दर्जेदार आरोग्य सुविधा उपलब्ध करून देणे हा आहे. या योजनेअंतर्गत पात्र लाभार्थींना सरकारी तसेच मान्यताप्राप्त खासगी रुग्णालयांमध्ये उपचार सुविधा उपलब्ध करून दिल्या जातात.

या योजनेमुळे आर्थिकदृष्ट्या दुर्बल कुटुंबांना मोठ्या उपचार खर्चापासून संरक्षण मिळते. गंभीर आजारांवरील उपचार, शस्त्रक्रिया, तपासण्या व रुग्णालयीन सेवा या योजनेअंतर्गत उपलब्ध करून देण्यात येतात. आरोग्य क्षेत्रातील सामाजिक व आर्थिक असमानता कमी करण्यासाठी ही योजना महत्त्वपूर्ण ठरली आहे.

या योजनेची प्रमुख वैशिष्ट्ये पुढीलप्रमाणे आहेत:

१. वार्षिक पाच लाख रुपयांपर्यंत विमा संरक्षण २. कॅन्सर उपचार सुविधा ३. सरकारी व खासगी रुग्णालयांचा समावेश ४. गरीब व आर्थिकदृष्ट्या दुर्बल घटकांवर विशेष भर ५. गंभीर आजारांवरील उपचार सुविधा ६. देशभरात उपचार सुविधा उपलब्ध

प्रचार माध्यमांची संकल्पना: प्रचार माध्यमे म्हणजे नागरिकांपर्यंत माहिती पोहोचविण्याची साधने होय. शासन विविध योजना नागरिकांपर्यंत प्रभावीपणे पोहोचविण्यासाठी प्रचार माध्यमांचा वापर करते. प्रचार माध्यमांमुळे जनजागृती निर्माण होते तसेच नागरिकांमध्ये योजनांविषयी विश्वास वाढतो.

प्रधानमंत्री जन आरोग्य योजनेच्या प्रचारासाठी शासनाने विविध पारंपरिक व आधुनिक माध्यमांचा वापर केला. दूरदर्शन, रेडिओ, वृत्तपत्रे, पोस्टर, बॅनर, सोशल मीडिया, आशा सेविका, आरोग्य शिबिरे, ग्रामसभा व जनजागृती मोहिमा यांचा मोठ्या प्रमाणात वापर करण्यात आला. ग्रामीण भागांमध्ये प्रत्यक्ष जनसंपर्क मोहिमा प्रभावी ठरल्या, तर शहरी भागांमध्ये डिजिटल माध्यमांचा प्रभाव अधिक दिसून आला. प्रचार माध्यमांमुळे नागरिकांना योजना, पात्रता, नोंदणी प्रक्रिया व उपचार सुविधांविषयी माहिती मिळाली.

प्रधानमंत्री जन आरोग्य योजनेच्या प्रचार माध्यमांचा प्रभाव

अ) जनजागृतीमध्ये वाढ: प्रधानमंत्री जन आरोग्य योजनेच्या प्रभावी प्रचारामुळे नागरिकांमध्ये योजनेविषयी मोठ्या प्रमाणात जागरूकता निर्माण झाली. पूर्वी अनेक नागरिकांना आरोग्य विमा योजना, पात्रता निकष किंवा उपचार सुविधा यांविषयी पुरेशी माहिती नव्हती. प्रचार माध्यमांद्वारे ही माहिती सर्वसामान्य नागरिकांपर्यंत पोहोचविण्यात आली.

दूरदर्शनवरील जाहिराती, वृत्तपत्रांमधील माहिती, पोस्टर, बॅनर व ग्रामसभांद्वारे नागरिकांना योजनेची माहिती मिळाली. विशेषतः ग्रामीण भागांमध्ये आशा सेविका व आरोग्य कर्मचाऱ्यांनी घराघरांपर्यंत जाऊन नागरिकांना माहिती दिली. यामुळे नागरिकांमध्ये

आरोग्याविषयी जागरूकता निर्माण झाली तसेच आरोग्य सुविधा घेण्याविषयी सकारात्मक दृष्टिकोन वाढला.

ब) लाभार्थी संख्येत वाढ: प्रचार माध्यमांच्या प्रभावामुळे प्रधानमंत्री जन आरोग्य योजनेच्या लाभार्थी संख्येमध्ये वाढ झालेली दिसून येते. प्रभावी प्रचारामुळे पात्र नागरिकांना योजना समजली व त्यांनी उपचारासाठी या योजनेचा लाभ घेण्यास सुरुवात केली. विशेषतः गरीब व आर्थिकदृष्ट्या दुर्बल कुटुंबांना या योजनेमुळे मोठा आधार मिळाला. ग्रामीण व दुर्गम भागांमध्ये देखील योजना पोहोचण्यास मदत झाली. अनेक नागरिकांनी प्रथमच शासकीय आरोग्य योजनेचा लाभ घेतल्याचे दिसून आले. प्रचारामुळे नागरिकांमध्ये शासनाविषयी विश्वास निर्माण झाला तसेच उपचार खर्चाविषयीची भीती कमी झाली. त्यामुळे अधिकाधिक नागरिक योजना लाभ घेण्यासाठी पुढे आले.

क) सोशल मीडियाची भूमिका: आजच्या डिजिटल युगात सोशल मीडिया हे अत्यंत प्रभावी प्रचार माध्यम बनले आहे. फेसबुक, व्हाट्सअप, यूट्यूब, ट्विटर व इतर डिजिटल माध्यमांद्वारे प्रधानमंत्री जन आरोग्य योजनेची माहिती मोठ्या प्रमाणात प्रसारित करण्यात आली.

सोशल मीडियामुळे अल्पावधीत मोठ्या प्रमाणात माहिती नागरिकांपर्यंत पोहोचविणे शक्य झाले. युवक, विद्यार्थी व सुशिक्षित नागरिकांमध्ये सोशल मीडियाचा प्रभाव अधिक दिसून आला. व्हिडिओ, पोस्ट, माहितीपत्रके व डिजिटल जाहिरातींमुळे योजना समजणे अधिक सोपे झाले.

कोविड-१९ काळात सोशल मीडियाने महत्त्वपूर्ण भूमिका बजावली. लॉकडाऊन काळात डिजिटल माध्यमांद्वारे नागरिकांना आरोग्य सेवा, हॉस्पिटल सुविधा व आरोग्य योजनांविषयी माहिती उपलब्ध करून देण्यात आली.

ड) आशा सेविका व आरोग्य कर्मचाऱ्यांचे योगदान: प्रधानमंत्री जन आरोग्य योजनेच्या प्रचारामध्ये आशा सेविका व आरोग्य कर्मचाऱ्यांनी महत्त्वपूर्ण भूमिका बजावली. ग्रामीण भागांमध्ये अनेक नागरिकांना डिजिटल माध्यमांचा वापर करता येत नसल्यामुळे प्रत्यक्ष जनसंपर्काची आवश्यकता होती.

आशा सेविकांनी घराघरांपर्यंत जाऊन योजना समजावून सांगितली. त्यांनी लाभार्थींना नोंदणी प्रक्रिया, आवश्यक कागदपत्रे व उपचार सुविधा यांविषयी माहिती दिली. आरोग्य कर्मचाऱ्यांनी ग्रामसभांमध्ये, आरोग्य शिबिरांमध्ये व विविध मोहिमांमध्ये नागरिकांना मार्गदर्शन केले.

यामुळे ग्रामीण व दुर्गम भागांमध्ये योजनेचा प्रभाव वाढण्यास मदत झाली.

ई) कोविड-१९ काळातील प्रचार माध्यमांची भूमिका: कोविड-१९ महामारीच्या काळात आरोग्य

योजनांविषयी माहिती पोहोचविण्यासाठी प्रचार माध्यमांनी अत्यंत महत्त्वपूर्ण भूमिका बजावली. महामारीच्या काळात नागरिकांमध्ये भीती, असुरक्षितता व माहितीचा अभाव मोठ्या प्रमाणात दिसून येत होता.

या काळात दूरदर्शन, रेडिओ, सोशल मीडिया व आरोग्य मोहिमांद्वारे नागरिकांना उपचार सुविधा, कोविड तपासणी, हॉस्पिटल सेवा व आरोग्य योजनांविषयी माहिती देण्यात आली. प्रचार माध्यमांमुळे नागरिकांमध्ये आरोग्याविषयी जागरूकता वाढली तसेच उपचार घेण्याविषयी सकारात्मकता निर्माण झाली.

प्रचार माध्यमांची परिणामकारकता: प्रधानमंत्री जन आरोग्य योजनेच्या प्रचार माध्यमांनी योजना अधिक प्रभावीपणे नागरिकांपर्यंत पोहोचविण्यामध्ये महत्त्वपूर्ण भूमिका बजावली. विविध प्रचार माध्यमांच्या एकत्रित वापरामुळे नागरिकांमध्ये योजनेविषयी जागरूकता निर्माण झाली.

दूरदर्शन व वृत्तपत्रे या पारंपरिक माध्यमांमुळे मोठ्या प्रमाणात माहिती प्रसारित झाली, तर सोशल मीडियामुळे अल्पावधीत अधिक नागरिकांपर्यंत माहिती पोहोचविणे शक्य झाले. ग्रामीण भागांमध्ये आशा सेविका व आरोग्य शिबिरे प्रभावी ठरली.

प्रचार माध्यमांमुळे अनेक गरीब नागरिकांना आरोग्य सुविधा उपलब्ध झाल्या. उपचार खर्चाविषयीची भीती कमी झाली तसेच शासनाविषयी विश्वास वाढला. तथापि, काही दुर्गम भागांमध्ये इंटरनेट सुविधेचा अभाव, अशिक्षित नागरिकांची संख्या व माहितीचा अभाव यामुळे प्रचारामध्ये काही मर्यादा आढळून आल्या.

अडचणी व मर्यादा: १. दुर्गम भागांमध्ये माहितीचा अभाव २. इंटरनेट सुविधेची कमतरता ३. अशिक्षित नागरिकांपर्यंत माहिती पोहोचण्यात अडचणी ४. सोशल मीडिया वापर मर्यादित असणे ५. काही नागरिकांमध्ये जागरूकतेचा अभाव ६. डिजिटल माध्यमांवर जास्त अवलंबित्व ७. ग्रामीण भागांमध्ये प्रत्यक्ष प्रचाराची आवश्यकता

निष्कर्ष: सदर अध्ययनातून असे स्पष्ट होते की प्रधानमंत्री जन आरोग्य योजनेच्या प्रचार माध्यमांनी नागरिकांमध्ये जनजागृती निर्माण करण्यात महत्त्वपूर्ण भूमिका बजावली. प्रचार माध्यमांमुळे अधिकाधिक नागरिक योजना लाभ घेऊ लागले. दूरदर्शन, सोशल मीडिया, आशा सेविका, आरोग्य शिबिरे व जनजागृती मोहिमा या माध्यमांचा प्रभाव अधिक दिसून आला.

प्रचार माध्यमांमुळे नागरिकांमध्ये आरोग्याविषयी जागरूकता वाढली तसेच उपचार सुविधा घेण्याविषयी सकारात्मक दृष्टिकोन निर्माण झाला. कोविड-१९ काळात प्रचार माध्यमांची भूमिका अधिक प्रभावी ठरली. तथापि, दुर्गम व अशिक्षित भागांमध्ये माहिती पोहोचविण्यासाठी अधिक प्रभावी उपाययोजना करण्याची आवश्यकता आहे.

शिफारशी: १. ग्रामीण व दुर्गम भागांमध्ये अधिक जनजागृती मोहीम राबविणे आवश्यक आहे. २. सोशल मीडियासोबत पारंपरिक प्रचार माध्यमांचा वापर वाढविणे गरजेचे आहे. ३. आशा सेविका व आरोग्य कर्मचाऱ्यांना अधिक प्रशिक्षण देणे आवश्यक आहे. ४. नागरिकांना स्थानिक भाषेमध्ये माहिती उपलब्ध करून देणे गरजेचे आहे. ५. डिजिटल प्रचारासोबत प्रत्यक्ष जनसंपर्क वाढविणे आवश्यक आहे. ६. आरोग्य शिबिरे व ग्रामसभा यांच्या माध्यमातून अधिक जागरूकता निर्माण करणे आवश्यक आहे.

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आध्यात्मिक बुद्धिमत्तेचा किशोरवयीन विद्यार्थ्यांच्या समस्या निराकरण क्षमतेवर होणारा परिणाम

जयश्री लटये (चनापे), संशोधक विद्यार्थी, संत गाडगेबाबा अमरावती विद्यापीठ, अमरावती
डॉ. सुहासकुमार रुपराव पाटील, प्राचार्य, शासकीय शिक्षण महाविद्यालय, यवतमाळ

गोषवारा: सध्याच्या शिक्षण व्यवस्थेत विद्यार्थ्यांच्या सर्वांगीण विकासावर विशेष भर दिला जात आहे केवळ बौद्धिक क्षमतेवर आधारित शिक्षण पुरेसे नसून विद्यार्थ्यांमध्ये भावनिक सामाजिक आणि आध्यात्मिक गुणांचा विकास करणे आवश्यक ठरते. प्रस्तुत संशोधनाचा उद्देश आध्यात्मिक बुद्धिमत्तेचा किशोरवयीन विद्यार्थ्यांच्या समस्या निराकरण क्षमतेवर होणाऱ्या परिणामाचा अभ्यास करणे हा आहे या अभ्यासात प्रायोगिक संशोधन पद्धतीचा अवलंब करण्यात आला आहे शैक्षणिक वातावरणात विद्यार्थ्यांना केवळ आजच्या स्पर्धात्मक आणि तणावपूर्ण . शैक्षणिक ज्ञान नव्हे तर जीवनातील समस्यांना प्रभावीपणे सामोरे जाण्याची समस्या निराकरण क्षमता आवश्यक आहे. या अभ्यासात १०० विद्यार्थ्यांचा नमुना निवड साधा यादृच्छिक पद्धतीने करण्यात आली. यावरून असे निष्कर्ष काढण्यात आले की, आध्यात्मिक बुद्धिमत्तेचा समस्या निराकरण क्षमतेवर सकारात्मक प्रभाव दिसून आलेला आहे.

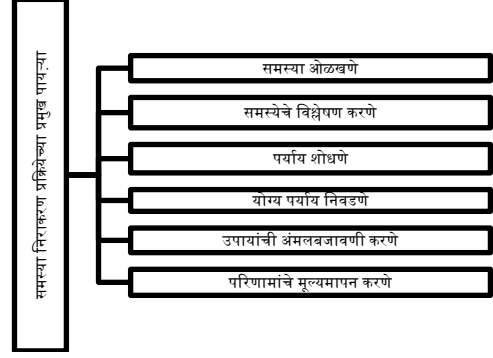
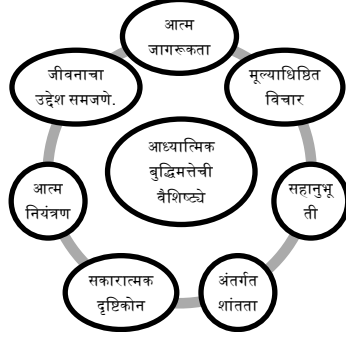
मुख्य शब्द: किशोरवयीन विद्यार्थी, आध्यात्मिक बुद्धिमत्ता, समस्या निराकरण क्षमता.

प्रस्तावना: किशोर वय हा व्यक्तिमत्त्व विकासाचा संवेदनशील टप्पा आहे. तसेच मानवी विकासाची अत्यंत महत्त्वाची अवस्था आहे. या टप्प्यावर व्यक्ती शारीरिक, मानसिक, भावनिक आणि सामाजिक दृष्ट्या झपाट्याने विकसित होत असते. या काळात विद्यार्थ्यांना विविध प्रकारच्या समस्यांना सामोरे जावे लागते. शैक्षणिक ताण, स्पर्धात्मक वातावरण, सामाजिक दबाव आणि कौटुंबिक अपेक्षा इत्यादी. अशा परिस्थितीत विद्यार्थ्यांमध्ये प्रभावी समस्या निराकरण क्षमता असणे अत्यंत गरजेचे ठरते. समस्या निराकरण क्षमता म्हणजे समस्यांचे विश्लेषण, योग्य निर्णय घेण्याची आणि समाधानकारक उपाय शोधण्याची तसेच समस्यांचे विश्लेषण करून विविध पर्यायांचा विचार करण्याची क्षमता होय. विद्यार्थ्यांच्या शैक्षणिक यशासाठी आणि यशस्वी जीवनासाठी निर्णयक्षमता अत्यंत महत्त्वाची आहे. दुसरीकडे आध्यात्मिक बुद्धिमत्ता ही व्यक्तीच्या अंतर्गत मूल्याशी, जीवनातील उद्देशाशी आणि आत्मजागृतीशी संबंधित असते. डॅनाह जोहर (Danah Zohar) यांच्या मते, “आध्यात्मिक बुद्धिमत्ता ही व्यक्तीला अर्थपूर्ण जीवन जगण्यासाठी मार्गदर्शन करणारी क्षमता आहे. ती व्यक्तीला संकटाच्या काळात स्थैर्य राखण्यास आणि योग्य निर्णय घेण्यास मदत करते.” आजच्या काळात विद्यार्थ्यांमध्ये वाढत्या तणावामुळे मानसिक आरोग्याच्या समस्या दिसून येतात. अशा परिस्थितीत आध्यात्मिक बुद्धिमत्ता विद्यार्थ्यांना मानसिक संतुलन राखण्यास मदत करू शकते. त्यामुळे आध्यात्मिक बुद्धिमत्ता आणि समस्या निराकरण क्षमता यांच्यातील संबंधाचा अभ्यास करणे अत्यंत महत्त्वाचे ठरते आजच्या वेगवान आणि स्पर्धात्मक युगात . विद्यार्थ्यांमध्ये मानसिक तणाव वाढत आहेत. आत्महत्या, नैराश्य, असुरक्षितता आणि आक्रमकता

यांसारख्या समस्या विद्यार्थ्यांमध्ये वाढताना दिसतात. अशा परिस्थितीत विद्यार्थ्यांमध्ये आध्यात्मिक बुद्धिमत्ता विकसित करणे काळाची गरज आहे.

आध्यात्मिक बुद्धिमत्तेची संकल्पना: आध्यात्मिक बुद्धिमत्ता ही व्यक्तीच्या अंतर्मनाशी जीवनमूल्यांशी, नैतिकतेशी आणि जीवनाच्या अंतिम उद्देशाशी संबंधित असलेली उच्च स्तरावरील बुद्धिमत्ता मानली जाते. ही बुद्धिमत्ता व्यक्तीला स्वतःच्या अस्तित्वाचा अर्थ समजून घेण्यास, योग्य-अयोग्य यातील फरक ओळखण्यास आणि जीवनातील संकटांना सकारात्मकतेने सामोरे जाण्यास मदत करते. आध्यात्मिक बुद्धिमत्ता ही केवळ धार्मिकते पुरती मर्यादित नसून, ती व्यक्तीच्या आत्मजागृती, सहानुभूती, करुणा, मूल्याधिष्ठित विचार आणि अंतर्गत शांततेशी संबंधित असते. व्यक्तीच्या विचार, भावना आणि वर्तनाला योग्य दिशा देण्याचे कार्य आध्यात्मिक बुद्धिमत्ता करते. डॅनाह जोहर (Danah Zohar) आणि इयान मार्शल (Ian Marshal) यांच्या मते आध्यात्मिक " बुद्धिमत्ता म्हणजे व्यक्तीच्या जीवनाला अर्थ व मूल्य प्रदान करणारी बुद्धिमत्ता होय." आध्यात्मिक बुद्धिमत्ता व्यक्तीला जीवनातील अडचणींमध्ये मानसिक संतुलन राखण्यास मदत करते. ही बुद्धिमत्ता व्यक्तीच्या आत्मविश्वासात वाढ करून तणाव, भीती आणि नैराश्य कमी करण्यास सहाय्यभूत ठरते. त्यामुळे व्यक्ती अधिक सकारात्मक, संयमी आणि मूल्यनिष्ठ बनते.

आध्यात्मिक बुद्धिमत्तेची वैशिष्ट्ये

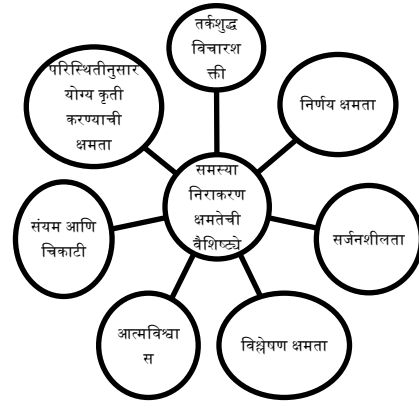


शिक्षणातील आध्यात्मिक बुद्धिमत्तेचे महत्त्व: शिक्षण क्षेत्रात आध्यात्मिक बुद्धिमत्तेला विशेष महत्त्व प्राप्त झाले आहे. विद्यार्थ्यांच्या सर्वांगीण विकासासाठी केवळ बौद्धिक बुद्धिमत्ता पुरेशी नसून त्यांच्यात नैतिकता आत्मविश्वास सहकार्य आणि सकारात्मकता विकसित होणे आवश्यक असते. आध्यात्मिक बुद्धिमत्ता विद्यार्थ्यांना तणावमुक्त राहण्यास, योग्य निर्णय घेण्यास आणि समस्या सोडविण्यास मदत करते आजच्या स्पर्धात्मक युगात विद्यार्थ्यांमध्ये वाढणारा ताण, नैराश्य आणि असुरक्षितता लक्षात घेता शिक्षण प्रक्रियेत आध्यात्मिक बुद्धिमत्तेचा समावेश करणे ही काळाची गरज आहे.

समस्या निराकरण क्षमतेची संकल्पना: समस्या निराकरण क्षमता (प्रॉब्लेम सॉल्विंग मेथड) म्हणजे व्यक्तीची एखादी समस्या ओळखून तिचे विश्लेषण करणे, उपलब्ध पर्यायांचा विचार करणे आणि योग्य उपाय शोधून त्या समस्येचे समाधान करण्याची क्षमता होय. ही क्षमता व्यक्तीच्या विचारशक्ती, निर्णय क्षमता, तर्कशक्ती आणि सर्जनशीलतेची संबंधित असते.

मानवी जीवनात समस्या या अपरिहार्य असतात. दैनंदिन जीवनात व्यक्तीला शैक्षणिक, सामाजिक, भावनिक, आर्थिक आणि वैयक्तिक अशा विविध प्रकारच्या समस्यांना सामोरे जावे लागते. अशावेळी परिस्थितीचे योग्य आकलन करून शांतपणे आणि तर्कशुद्ध पद्धतीने निर्णय घेण्याची क्षमता म्हणजे समस्या निराकरण क्षमता होय. समस्या निराकरण क्षमता विद्यार्थ्यांच्या आत्मविश्वासात वाढ करून त्यांना स्वावलंबी बनवण्याच्या मते जॉन डुई., "समस्या निराकरण ही विचार प्रक्रियेची सक्रिय आणि उद्देश पूर्ण पद्धत आहे."

समस्या निराकरण क्षमतेची वैशिष्ट्ये:



शिक्षणातील समस्या निराकरण क्षमतेचे महत्त्व: समस्या निराकरण क्षमता विद्यार्थ्यांना जीवनातील विविध अडचणींना सामोरे जाण्यास सक्षम बनवते. ही क्षमता विद्यार्थ्यांमध्ये स्वतंत्र विचार, आत्मविश्वास आणि जबाबदारीची भावना विकसित करते. समस्या निराकरण कौशल्य असलेले विद्यार्थी अधिक प्रभावीपणे निर्णय घेतात आणि शैक्षणिक तसेच सामाजिक जीवनात यशस्वी ठरतात. आजच्या तंत्रज्ञान प्रधान आणि स्पर्धात्मक युगात विद्यार्थ्यांमध्ये समस्या निराकरण क्षमता विकसित करणे ही शिक्षण व्यवस्थेची एक महत्त्वाची गरज बनली आहे.

संशोधनाची गरज: आजच्या शिक्षण प्रणालीत विद्यार्थ्यांच्या मानसिक आरोग्याच्या समस्या गंभीर होत आहे. अनेक विद्यार्थी तणाव चिंता आणि निर्णय क्षमतेच्या अभावामुळे समस्यांना योग्य प्रकारे सामोरे जाऊ शकत नाही. त्यामुळे विद्यार्थ्यांमध्ये आध्यात्मिक बुद्धिमत्ता विकसित करून त्यांच्या समस्या निराकरण क्षमतेत वाढ करता येईल का? हे तपासणे आवश्यक आहे.

संशोधन समस्या: आध्यात्मिक बुद्धिमत्तेचा किशोरवयीन विद्यार्थ्यांच्या समस्या निराकरण क्षमतेवर होणारा परिणाम

संशोधनाची उद्दिष्टे: १) किशोरवयीन विद्यार्थ्यांच्या आध्यात्मिक बुद्धिमत्तेचा अभ्यास करणे. २) आध्यात्मिक

बुद्धिमत्तेचा किशोरवयीन विद्यार्थ्यांच्या समस्या निराकरण क्षमतेवर होणारा परिणाम अभ्यासणे.

गृहीतके: आध्यात्मिक बुद्धिमत्ता आणि समस्या निराकरण क्षमता यांच्यात कोणताही सार्थक फरक आढळणार नाही.

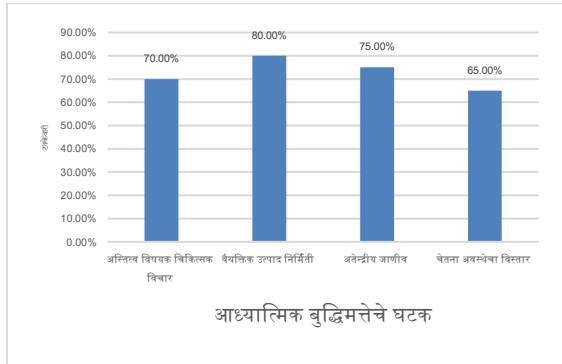
संशोधन पद्धती: प्रस्तुत संशोधनासाठी प्रायोगिक संशोधन पद्धतीचा वापर करण्यात आला आहे. न्यादर्श म्हणून १३ ते १८ वर्ष वयोगटातील १०० विद्यार्थ्यांची निवड साधा यादृच्छिक पद्धतीने करण्यात आली.

साधने: १) David B. King द्वारा विकसित आध्यात्मिक बुद्धिमत्ता चाचणीचा उपयोग करण्यात आला आहे. २) Heppner & Petersen द्वारा विकसित समस्या निराकरण क्षमता चाचणीचा वापर करण्यात आलेला आहे.

सांख्यिकीय विश्लेषण: संकलित माहितीचे विश्लेषण करण्यासाठी मध्यमान, प्रमाण विचलन आणि 't' Test या सांख्यिकीय तंत्राचा वापर करण्यात आला.

माहितीचे विश्लेषण व अर्थनिर्वचन:

उद्दिष्टे क्र. १ : किशोरवयीन विद्यार्थ्यांच्या आध्यात्मिक बुद्धिमत्तेचा अभ्यास करणे.



अर्थनिर्वचन: यावरून असे निष्कर्ष निघते की, विद्यार्थ्यांमध्ये आध्यात्मिक बुद्धिमत्तेची पातळी मध्यम ते उच्च आढळलेली आहे.

उद्दिष्टे क्र. २ : आध्यात्मिक बुद्धिमत्तेचा किशोरवयीन विद्यार्थ्यांच्या समस्या निराकरण क्षमतेवर होणारा परिणाम अभ्यासणे.

समूह	विद्यार्थी संख्या	माध्यमान	प्रमाण विचलन	't' रेशिओ
आध्यात्मिक बुद्धिमत्ता	१००	७२.४०	८.५०	८.२५
समस्या निराकरण	१००	६९.१०	७.८०	

अर्थनिर्वचन: आध्यात्मिक बुद्धिमत्तेचा मध्यमान 72.40 असून प्रमाण विचलन 8.50 आहे. तसेच समस्या निराकरण क्षमतेचा मध्यमान 69.10 असून प्रमाण विचलन 69.10 आहे. याचा अर्थ मध्यमानात सार्थक अंतर आलेले आहे. म्हणूनच येथे शून्य परिकल्पनेचा त्याग करावा लागेल.

निष्कर्ष: प्रस्तुत संशोधनावरून असे निष्पन्न होते की आध्यात्मिक बुद्धिमत्ता ही किशोरवयीन विद्यार्थ्यांच्या समस्या निराकरण क्षमतेवर सकारात्मक प्रभाव टाकते विद्यार्थ्यांमध्ये आध्यात्मिक मूल्ये विकसित झाल्यास ते जीवनातील विविध समस्यांना अधिक आत्मविश्वासाने आणि सकारात्मकतेने सामोरे जाऊ शकतात त्यामुळे शिक्षण प्रक्रियेत आध्यात्मिक बुद्धिमत्ता . विकासाला महत्त्व देणे ही काळाची गरज आहे

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प्रधानमंत्री उज्ज्वला गॅस योजनेच्या अंमलबजावणीतील वास्तव आणि ग्रामीण भागातील सामाजिक समस्या : अमरावती जिल्ह्याच्या विशेष संदर्भात

डॉ.विशाखा विनोदराव पाटील, वाणिज्य विभाग, भगवंतराव शिवाजी पाटील महाविद्यालय परतवाडा

सारांश: भारतामध्ये ग्रामीण भागातील महिलांना पारंपरिक इंधनाच्या वापरामुळे विविध सामाजिक, आर्थिक व आरोग्यविषयक समस्यांना सामोरे जावे लागत होते. ग्रामीण भागात चूल, लाकूड, शेणकांड्या आणि कोळसा यांसारख्या पारंपरिक इंधनाचा वापर मोठ्या प्रमाणावर होत असल्यामुळे घरगुती धूर प्रदूषण, महिलांचे आरोग्य, वेळेचा अपव्यय आणि पर्यावरणीय समस्या वाढत होत्या. या समस्यांच्या निराकरणासाठी केंद्र शासनाने २०१६ मध्ये प्रधानमंत्री उज्ज्वला गॅस योजना सुरू केली. या योजनेचा उद्देश आर्थिकदृष्ट्या दुर्बल कुटुंबातील महिलांना मोफत एलपीजी गॅस कनेक्शन उपलब्ध करून देणे हा होता. सदर संशोधन लेखामध्ये प्रधानमंत्री उज्ज्वला गॅस योजनेच्या अंमलबजावणीतील वास्तव, ग्रामीण भागातील सामाजिक समस्या आणि योजनेमुळे झालेल्या सामाजिक परिवर्तनाचा अभ्यास करण्यात आलेला आहे. अमरावती जिल्ह्याच्या विशेष संदर्भात ग्रामीण महिलांच्या जीवनमानात, सामाजिक स्थितीत आणि दैनंदिन जीवनशैलीमध्ये झालेल्या बदलांचे विश्लेषण करण्यात आले आहे. संशोधनासाठी दुय्यम माहितीचा वापर करण्यात आला असून शासन अहवाल, संशोधन लेख, वृत्तपत्रे आणि अधिकृत संकेतस्थळांचा आधार घेण्यात आला आहे. अभ्यासातून असे स्पष्ट होते की उज्ज्वला गॅस योजनेमुळे ग्रामीण महिलांच्या जीवनात सकारात्मक बदल घडून आले असले तरी गॅस सिलेंडरच्या वाढत्या किंमती, पुनर्भरणाचा खर्च, जागरूकतेचा अभाव आणि वितरण व्यवस्थेतील अडचणी यांसारख्या समस्या अद्याप कायम आहेत. त्यामुळे योजना प्रभावीपणे राबविण्यासाठी शासन, प्रशासन आणि समाज यांच्यात समन्वय आवश्यक आहे.

मुख्य शब्द: प्रधानमंत्री उज्ज्वला गॅस योजना, ग्रामीण सामाजिक समस्या, स्वच्छ इंधन, महिलांचे जीवनमान, अमरावती जिल्हा, सामाजिक परिवर्तन, ग्रामीण विकास.

प्रस्तावना: भारत हा कृषिप्रधान देश असून देशातील मोठा लोकसंख्या वर्ग ग्रामीण भागात वास्तव्यास आहे. ग्रामीण भागातील नागरिकांचे जीवनमान, आर्थिक परिस्थिती आणि सामाजिक रचना या शहरांच्या तुलनेत वेगळ्या स्वरूपाच्या आहेत. ग्रामीण महिलांचे दैनंदिन जीवन अनेक प्रकारच्या समस्यांनी वेढलेले आहे. विशेषतः स्वयंपाकासाठी वापरल्या जाणाऱ्या पारंपरिक इंधनामुळे महिलांच्या आरोग्यावर गंभीर परिणाम होताना दिसतात. लाकूड, शेणकांड्या आणि कोळसा यांच्या ज्वलनामुळे निर्माण होणाऱ्या धुरामुळे श्वसनाचे विकार, डोळ्यांचे आजार आणि इतर आरोग्यविषयक समस्या निर्माण होतात. ग्रामीण भागातील महिलांना दररोज सरपण गोळा करण्यासाठी लांब अंतर पार करावे लागते. त्यामुळे त्यांचा वेळ आणि श्रम मोठ्या प्रमाणात खर्च होतात. याचा परिणाम त्यांच्या शिक्षण, रोजगार आणि सामाजिक सहभागावर होतो. या पार्श्वभूमीवर केंद्र शासनाने १ मे २०१६ रोजी प्रधानमंत्री उज्ज्वला गॅस योजना सुरू केली. या योजनेचा उद्देश गरीब कुटुंबातील महिलांना स्वच्छ इंधन उपलब्ध करून देऊन त्यांचे जीवनमान उंचावणे हा होता. उज्ज्वला गॅस योजना ही केवळ इंधनपुरवठ्याची योजना नसून सामाजिक परिवर्तनाची प्रक्रिया मानली जाते. या योजनेमुळे महिलांच्या दैनंदिन जीवनात बदल घडून आले आहेत. महिलांचा वेळ वाचू लागला, आरोग्यविषयक

समस्यांमध्ये घट झाली आणि सामाजिक सन्मानात वाढ झाली. तथापि, योजना राबविताना अनेक व्यावहारिक अडचणीही समोर आल्या. गॅस सिलेंडरच्या पुनर्भरणाचा वाढता खर्च, आर्थिक अडचणी आणि ग्रामीण भागातील अपुरी वितरण व्यवस्था यामुळे काही लाभार्थींनी पुन्हा पारंपरिक इंधनाकडे वळण्यास सुरुवात केली. अमरावती जिल्ह्यामध्येही उज्ज्वला गॅस योजनेचा प्रभाव ग्रामीण भागात मोठ्या प्रमाणावर दिसून येतो. या लेखामध्ये अमरावती जिल्ह्याच्या विशेष संदर्भात योजनेच्या अंमलबजावणीतील वास्तव आणि ग्रामीण भागातील सामाजिक समस्यांचा अभ्यास करण्यात आलेला आहे.

अभ्यासाची उद्दिष्टे: १. प्रधानमंत्री उज्ज्वला गॅस योजनेची संकल्पना आणि उद्दिष्टे समजून घेणे. २. ग्रामीण भागातील पारंपरिक इंधन वापरामुळे निर्माण होणाऱ्या सामाजिक समस्यांचा अभ्यास करणे. ३. अमरावती जिल्ह्यातील उज्ज्वला गॅस योजनेच्या अंमलबजावणीतील वास्तव जाणून घेणे. ४. ग्रामीण महिलांच्या जीवनमानावर झालेल्या सामाजिक परिणामांचे विश्लेषण करणे. ५. योजनेसमोरील अडचणी व आव्हानांचा अभ्यास करून उपाययोजना सुचविणे.

संशोधन पद्धती: सदर संशोधन लेखासाठी दुय्यम माहिती संकलन पद्धतीचा वापर करण्यात आलेला आहे. संशोधनासाठी शासनाचे अहवाल, संशोधन पत्रिका, पुस्तके, वृत्तपत्रे, विविध संशोधन लेख तसेच पेट्रोलियम आणि नैसर्गिक वायू मंत्रालयाच्या अधिकृत

संकेतस्थळावरील माहितीचा आधार घेण्यात आला आहे. अभ्यासामध्ये वर्णनात्मक आणि विश्लेषणात्मक संशोधन पद्धतीचा वापर करण्यात आलेला आहे. अमरावती जिल्ह्याच्या संदर्भातील माहिती विविध शासकीय कागदपत्रे आणि उपलब्ध अहवालांच्या आधारे विश्लेषित करण्यात आलेली आहे. सामाजिक समस्या, महिलांचे जीवनमान, आर्थिक परिस्थिती आणि योजनांच्या अंमलबजावणीतील वास्तव यांचे चिकित्सक विश्लेषण करण्यात आले आहे.

प्रधानमंत्री उज्ज्वला गॅस योजनेची संकल्पना व स्वरूप: प्रधानमंत्री उज्ज्वला गॅस योजना ही केंद्र शासनाची महत्त्वपूर्ण सामाजिक कल्याणकारी योजना आहे. या योजनेची सुरुवात २०१६ मध्ये करण्यात आली. या योजनेअंतर्गत गरीबी रेषेखालील कुटुंबातील महिलांना मोफत एलपीजी गॅस कनेक्शन देण्यात आले. योजनेचा मुख्य उद्देश ग्रामीण भागातील महिलांना धूरमुक्त स्वयंपाक सुविधा उपलब्ध करून देणे हा होता. योजनेमुळे महिलांच्या आरोग्याचे संरक्षण, पर्यावरण संवर्धन आणि ग्रामीण भागातील जीवनमान सुधारणा साध्य करण्याचा प्रयत्न करण्यात आला. शासनाने लाभार्थींना गॅस कनेक्शनसोबत चूल आणि पहिला सिलेंडर उपलब्ध करून दिला. यामुळे ग्रामीण महिलांमध्ये स्वच्छ इंधन वापराबाबत जागरूकता निर्माण झाली. उज्ज्वला गॅस योजना ही महिला केंद्रित योजना असल्यामुळे महिलांच्या सामाजिक सक्षमीकरणात देखील तिचे महत्त्व अधोरेखित होते. गॅस कनेक्शन महिलांच्या नावावर देण्यात आल्याने त्यांच्या सामाजिक स्थानात वाढ झाल्याचे दिसून येते.

ग्रामीण भागातील सामाजिक समस्या आणि पारंपरिक इंधन वापर:

१. पारंपरिक इंधन वापराचे स्वरूप: ग्रामीण भागामध्ये आजही स्वयंपाकासाठी लाकूड, शेणकांड्या, कोळसा आणि कृषी अवशेष यांसारख्या पारंपरिक इंधनाचा वापर मोठ्या प्रमाणावर केला जातो. आर्थिक दुर्बलता, स्वच्छ इंधनाबाबत अपुरी जागरूकता आणि ग्रामीण जीवनशैली यांमुळे अनेक कुटुंबे पारंपरिक इंधनाकडे अधिक झुकलेली दिसतात.

२. महिलांच्या आरोग्यावर होणारे परिणाम: पारंपरिक इंधन जाळल्यामुळे घरामध्ये धूर साचतो. या धुरामुळे महिलांना श्वसनाचे विकार, डोळ्यांची जळजळ, फुफ्फुसांचे आजार आणि दम्यासारख्या समस्या निर्माण होतात. लहान मुलांच्या आरोग्यावरही त्याचा विपरीत परिणाम होतो.

३. वेळ आणि श्रम यांचा अपव्यय: ग्रामीण महिलांना दररोज सरपण गोळा करण्यासाठी दूरवर जावे लागते. त्यामुळे त्यांच्या वेळेचा आणि श्रमाचा मोठ्या प्रमाणावर अपव्यय होतो. या प्रक्रियेमुळे

महिलांच्या शिक्षण, स्वयंरोजगार आणि सामाजिक सहभागावर मर्यादा येतात.

४. पर्यावरणीय आणि सामाजिक समस्या: पारंपरिक इंधनाच्या वापरामुळे जंगलतोड, धूर प्रदूषण आणि पर्यावरणीय असंतुलन वाढते. तसेच घरातील अस्वच्छ वातावरणामुळे महिलांचे जीवनमान खालावते आणि सामाजिक समस्यांमध्ये वाढ होते.

उज्ज्वला गॅस योजनेच्या अंमलबजावणीतील वास्तव:

१. योजनेची ग्रामीण भागातील पोहोच: प्रधानमंत्री उज्ज्वला गॅस योजना ग्रामीण भागातील गरीब कुटुंबांपर्यंत मोठ्या प्रमाणावर पोहोचली. अनेक महिलांना प्रथमच एलपीजी गॅस कनेक्शन उपलब्ध झाले. यामुळे स्वच्छ इंधन वापराबाबत जागरूकता वाढण्यास मदत झाली.

२. गॅस पुनर्भरणाचा वाढता खर्च: सुरुवातीला मोफत गॅस कनेक्शन मिळाले असले तरी सिलेंडर पुनर्भरणाचा खर्च अनेक ग्रामीण कुटुंबांना परवडत नाही. आर्थिक अडचणींमुळे काही लाभार्थींनी पुन्हा पारंपरिक इंधन वापरण्यास सुरुवात केली.

३. वितरण व्यवस्थेतील अडचणी: ग्रामीण भागातील काही गावांमध्ये गॅस एजन्सी दूर असल्यामुळे लाभार्थींना अतिरिक्त वाहतूक खर्च करावा लागतो. काही वेळा सिलेंडर वेळेवर उपलब्ध होत नसल्याच्या तक्रारीही दिसून येतात.

४. जागरूकतेचा अभाव: काही ग्रामीण भागांमध्ये स्वच्छ इंधनाच्या फायद्याबाबत पुरेशी माहिती नसल्यामुळे योजना प्रभावीपणे वापरली जात नाही. महिलांना गॅस सुरक्षिततेविषयी आणि नियमित वापराबाबत अधिक मार्गदर्शनाची आवश्यकता आहे.

५. अमरावती जिल्ह्यातील वास्तव: अमरावती जिल्ह्यात उज्ज्वला गॅस योजनेमुळे अनेक महिलांच्या जीवनात सकारात्मक बदल झाले असले तरी आर्थिक मर्यादा आणि पुनर्भरण खर्चामुळे काही कुटुंबे अजूनही पारंपरिक इंधनाचा वापर करताना दिसतात.

ग्रामीण समाजावर झालेला सामाजिक परिणाम: प्रधानमंत्री उज्ज्वला गॅस योजनेमुळे ग्रामीण समाजामध्ये विविध सकारात्मक सामाजिक बदल दिसून आले आहेत. महिलांच्या दैनंदिन जीवनशैलीमध्ये सुधारणा झाली असून स्वच्छ इंधन वापराबाबत जागरूकता वाढली आहे. ग्रामीण महिलांच्या सामाजिक सन्मानात आणि सहभागात वाढ झालेली दिसून येते.

● महिलांच्या दैनंदिन जीवनातील बदल: उज्ज्वला गॅस योजनेमुळे महिलांच्या दैनंदिन श्रमांमध्ये घट झाली आहे. स्वयंपाकासाठी लागणारा वेळ कमी झाल्यामुळे महिलांना इतर सामाजिक आणि आर्थिक कामांसाठी वेळ मिळू लागला.

• **स्वच्छता आणि आधुनिक जीवनशैली:** स्वच्छ इंधन वापरामुळे घरातील वातावरण स्वच्छ झाले आहे. ग्रामीण भागातील अनेक कुटुंबांनी आधुनिक जीवनशैलीचा स्वीकार करण्यास सुरुवात केली आहे.

• **महिलांच्या सामाजिक सन्मानात वाढ:** गॅस कनेक्शन महिलांच्या नावावर देण्यात आल्यामुळे त्यांच्या सामाजिक स्थानात आणि निर्णय प्रक्रियेमध्ये सहभागात वाढ झालेली दिसते. महिलांमध्ये आत्मविश्वास आणि स्वावलंबनाची भावना निर्माण झाली आहे.

• **सामाजिक जागरूकतेत वाढ:** उज्ज्वला गॅस योजनेमुळे स्वच्छ इंधन, पर्यावरण संवर्धन आणि स्वच्छतेबाबत ग्रामीण समाजात जागरूकता निर्माण झाली आहे.

• **सामाजिक परिवर्तनाची प्रक्रिया:** ग्रामीण भागामध्ये महिलांच्या जीवनमानात आणि सामाजिक जाणीवांमध्ये सकारात्मक बदल दिसून येत आहेत.

योजनेसमोरील अडचणी व आव्हाने:

१. **गॅस सिलेंडरच्या वाढत्या किंमती:** ग्रामीण गरीब कुटुंबांना नियमितपणे गॅस सिलेंडर पुनर्भरण करणे आर्थिकदृष्ट्या कठीण जाते.

२. **अपुरी वितरण व्यवस्था:** काही गावांमध्ये गॅस एजन्सी दूर असल्यामुळे लाभार्थींना अतिरिक्त वाहतूक खर्च सहन करावा लागतो.

३. **जागरूकतेचा अभाव:** अनेक लाभार्थींमध्ये स्वच्छ इंधन वापराबाबत पुरेशी माहिती आणि जागरूकता दिसून येत नाही.

४. **पारंपरिक इंधनाकडे पुन्हा वळण्याची प्रवृत्ती:** पुनर्भरण खर्च जास्त असल्यामुळे काही कुटुंबे पुन्हा लाकूड आणि शेणकांड्यांचा वापर करताना दिसतात.

५. **अंमलबजावणीतील प्रशासकीय समस्या:** लाभार्थी निवड प्रक्रिया, पुरवठा आणि देखरेख यामध्ये काही ठिकाणी अडचणी दिसून येतात.

सूचना व उपाययोजना: १. ग्रामीण भागातील गरीब कुटुंबांसाठी गॅस सिलेंडर पुनर्भरणावर अधिक अनुदान देण्यात यावे. २. गावागावात स्वच्छ इंधन वापराबाबत जनजागृती मोहीम राबविण्यात यावी. ३. ग्रामीण भागातील गॅस वितरण व्यवस्था अधिक मजबूत करण्यात यावी. ४. महिलांसाठी प्रशिक्षण आणि मार्गदर्शन कार्यक्रम आयोजित करण्यात यावेत. ५. योजनांच्या अंमलबजावणीमध्ये पारदर्शकता आणि

नियमित देखरेख ठेवण्यात यावी. ६. ग्रामीण भागातील महिलांच्या आर्थिक सक्षमीकरणासाठी स्वयंरोजगार योजनांशी उज्ज्वला योजनेची सांगड घालण्यात यावी.

निष्कर्ष: प्रधानमंत्री उज्ज्वला गॅस योजना ही ग्रामीण भागातील महिलांच्या जीवनात सकारात्मक बदल घडवून आणणारी महत्त्वपूर्ण योजना आहे. या योजनेमुळे महिलांना स्वच्छ इंधनाची सुविधा उपलब्ध झाली असून त्यांच्या जीवनमानात सुधारणा झालेली दिसून येते. महिलांच्या दैनंदिन श्रमात घट झाली, वेळेची बचत झाली आणि सामाजिक सन्मानात वाढ झाली. तथापि, योजनेच्या अंमलबजावणीमध्ये अनेक व्यावहारिक अडचणी आढळून येतात. विशेषतः गॅस सिलेंडरच्या पुनर्भरणाचा वाढता खर्च, वितरण व्यवस्थेतील समस्या आणि आर्थिक मर्यादा यामुळे अनेक लाभार्थी पुन्हा पारंपरिक इंधनाकडे वळताना दिसतात. अमरावती जिल्ह्याच्या संदर्भात पाहता उज्ज्वला गॅस योजनेमुळे सामाजिक परिवर्तनाची प्रक्रिया सुरू झाली असली तरी ती अधिक प्रभावी करण्यासाठी शासनाने दीर्घकालीन धोरणात्मक उपाययोजना करणे आवश्यक आहे.

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अन्नदाता ते संकटग्रस्त : बदलत्या शेती व्यवस्थेतील सामाजिक समस्या

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या शिवाय, हवामान बदल, नैसर्गिक संसाधनांचा ऱ्हास, तांत्रिक असमतोल आणि कृषी धोरणांमधील मर्यादा यांचा देखील शेती क्षेत्रावर मोठा परिणाम होत आहे. प्रस्तुत अभ्यासामध्ये सामाजिक समस्या, कृषी व्यवस्था आणि सामाजिक परिवर्तन या संकल्पनांचा सैद्धांतिक आढावा घेऊन, दुय्यम स्रोतांच्या आधारे विश्लेषण करण्यात आले आहे. संशोधनातून असे दिसून येते की, अन्नसुरक्षा सुनिश्चित करणारा शेतकरी स्वतः सामाजिक आणि आर्थिक असुरक्षिततेला सामोरा जात आहे, हा एक गंभीर विरोधाभास आहे. या समस्यांच्या निराकरणासाठी शाश्वत शेती पद्धतींचा अवलंब, प्रभावी कृषी धोरणांची अंमलबजावणी, तंत्रज्ञानाचा समतोल वापर आणि शेतकऱ्यांचे सक्षमीकरण आवश्यक असल्याचे निष्कर्षातून स्पष्ट होते. प्रस्तुत संशोधन पेपर समाजशास्त्रीय दृष्टिकोनातून शेती क्षेत्रातील बदल आणि त्यातून निर्माण होणाऱ्या सामाजिक समस्यांचे सखोल विश्लेषण करण्याचा प्रयत्न करतो.

की वर्ड: शेती, सामाजिक समस्या, शेतकरी, कृषी संकट, सामाजिक बदल, हवामान बदल, शाश्वत शेती.

प्रस्तावना: भारतीय समाजाच्या ऐतिहासिक आणि संरचनात्मक विकासामध्ये कृषी क्षेत्राला अत्यंत महत्त्वाचे स्थान प्राप्त झालेले आहे. प्राचीन काळापासून शेती ही केवळ उपजीविकेचे साधन नसून सामाजिक रचना, आर्थिक व्यवहार आणि सांस्कृतिक परंपरा यांचा अविभाज्य घटक म्हणून विकसित झाली आहे. त्यामुळेच भारतीय शेतकऱ्याला ‘अन्नदाता’ म्हणून सन्मानाने संबोधले जाते. तथापि, कालांतराने सामाजिक परिवर्तनाच्या विविध प्रक्रियांमुळे कृषी व्यवस्थेचे स्वरूप मोठ्या प्रमाणात बदलले असून, या बदलांचा शेतकरी जीवनावर व्यापक परिणाम होताना दिसून येतो. विशेषतः उदारीकरण, जागतिकीकरण आणि तांत्रिक प्रगती या प्रक्रियांमुळे कृषी क्षेत्र अधिकाधिक बाजारपेठाभिमुख बनले आहे. उत्पादन, वितरण आणि किंमत निर्धारण या बाबींमध्ये बाजारशक्तींचा प्रभाव वाढल्यामुळे पारंपरिक शेती व्यवस्थेतील स्थैर्य कमी झाले आहे. परिणामी, शेती ही केवळ नैसर्गिक घटकांवर अवलंबून असलेली क्रिया न राहता आर्थिक, राजकीय आणि तांत्रिक घटकांच्या गुंतागुंतीच्या परस्परसंबंधांवर आधारित प्रक्रिया बनली आहे. या प्रक्रियेत लहान आणि सीमांत शेतकऱ्यांची स्थिती अधिकच असुरक्षित होत चालली आहे. याच अनुषंगाने कृषी क्षेत्रामध्ये विविध प्रकारच्या सामाजिक समस्यांचा उदय होताना दिसतो. आर्थिक दडपण, उत्पादन खर्चातील वाढ, बाजारातील अस्थिरता, नैसर्गिक आपत्ती आणि धोरणात्मक मर्यादा यांमुळे शेतकऱ्यांच्या जीवनात असुरक्षितता निर्माण

झाली आहे. यामुळे केवळ आर्थिकच नव्हे तर सामाजिक आणि मानसिक पातळीवरही परिणाम होत असून, कुटुंबीय संबंध, ग्रामीण समाजरचना आणि जीवनमान यांमध्ये बदल घडत आहेत.² विशेषतः ग्रामीण युवकांचे शेतीपासून दुरावणे, स्थलांतराची प्रवृत्ती आणि पारंपरिक मूल्यव्यवस्थेतील बदल या बाबी लक्षवेधी ठरतात. याशिवाय हवामान बदल, जलस्रोतांची कमतरता, मातीचा ऱ्हास आणि रासायनिक शेतीचे परिणाम यांसारख्या पर्यावरणीय घटकांनी कृषी व्यवस्थेच्या टिकाऊपणासमोर गंभीर आव्हाने निर्माण केली आहेत.³ तंत्रज्ञानाचा वाढता वापर आणि माहितीतील असमानता यांमुळे शेतकऱ्यांमध्ये नवीन प्रकारची विषमता निर्माण होत आहे. त्यामुळे कृषी क्षेत्रातील समस्या केवळ वैयक्तिक किंवा आर्थिक मर्यादेत न राहता व्यापक सामाजिक संरचनेशी निगडित झालेल्या आहेत. या सर्व पार्श्वभूमीवर ‘अन्नदाता ते संकटग्रस्त’ हा शेतकऱ्यांचा प्रवास केवळ भावनिक अभिव्यक्ती नसून समकालीन सामाजिक वास्तवाचे प्रतीक आहे. प्रस्तुत संशोधन लेखामध्ये बदलत्या शेती व्यवस्थेतील सामाजिक समस्यांचा समाजशास्त्रीय दृष्टिकोनातून सखोल अभ्यास करण्याचा प्रयत्न करण्यात आलेला असून, या समस्यांची कारणमीमांसा, स्वरूप आणि परिणाम यांचे विश्लेषण करून त्यावरील उपाययोजनांचा विचार करण्यात येणार आहे.

उद्दिष्टे: बदलत्या शेती व्यवस्थेच्या पार्श्वभूमीवर शेतकऱ्यांच्या जीवनात निर्माण होणाऱ्या सामाजिक

समस्यांचा अभ्यास करणे हा प्रस्तुत संशोधनाचा मुख्य हेतू आहे. या अनुषंगाने पुढील उद्दिष्टे निश्चित करण्यात आली आहेत. १) बदलत्या कृषी व्यवस्थेचे स्वरूप व वैशिष्ट्ये अभ्यासणे. २) शेती क्षेत्रातील प्रमुख सामाजिक समस्यांची ओळख करून त्यांचे विश्लेषण करणे. ३) कृषी संकटामागील सामाजिक, आर्थिक व पर्यावरणीय कारणांचा अभ्यास करणे. ४) शेतकरी जीवनावर होणारे सामाजिक परिणाम आणि उपाययोजनांचा विचार करणे.

संशोधन पद्धती: प्रस्तुत संशोधन लेखासाठी वर्णनात्मक व विश्लेषणात्मक संशोधन पद्धतीचा अवलंब करण्यात आला आहे. या अभ्यासासाठी दुय्यम माहिती स्रोतांचा वापर करून पुस्तके, संशोधन लेख, अहवाल व शासकीय साहित्याचा संदर्भ घेण्यात आला आहे. संकलित माहितीचे गुणात्मक पद्धतीने विश्लेषण करून विषयाचे समाजशास्त्रीय दृष्टिकोनातून स्पष्टीकरण करण्यात आले आहे.

अभ्यासाची सैद्धांतिक पार्श्वभूमी: प्रस्तुत संशोधन लेखामध्ये “अन्नदाता ते संकटग्रस्त : बदलत्या शेती व्यवस्थेतील सामाजिक समस्यांचा अभ्यास” या विषयाचा सखोल विचार करताना काही मूलभूत संकल्पनांचा आधार घेणे आवश्यक ठरते. कोणत्याही सामाजिक समस्येचा अभ्यास केवळ घटनात्मक पातळीवर न करता त्यामागील संरचना, प्रक्रिया आणि परिवर्तन समजून घेणे गरजेचे असते. या दृष्टीने सामाजिक समस्या, कृषी व्यवस्था आणि सामाजिक परिवर्तन या संकल्पना या अभ्यासाच्या सैद्धांतिक चौकटीचे मुख्य आधारस्तंभ ठरतात. समाजातील सामाजिक समस्या या केवळ एखाद्या व्यक्तीपुरत्या मर्यादित नसून त्या व्यापक समाजरचनेशी निगडित असतात. समाजाच्या मोठ्या घटकावर प्रतिकूल परिणाम करणाऱ्या आणि सामाजिक संतुलन बिघडविणाऱ्या परिस्थितींना सामाजिक समस्या असे संबोधले जाते. शेती क्षेत्राच्या संदर्भात पाहता, कर्जबाजारीपणा, उत्पन्नातील अनिश्चितता, शेतकरी आत्महत्या, स्थलांतर आणि मानसिक ताणतणाव या समस्या केवळ आर्थिक अडचणी नसून त्या सामाजिक संरचनेतील असमतोलाचे प्रतिबिंब आहेत. त्यामुळे या समस्यांकडे व्यापक सामाजिक दृष्टिकोनातून पाहणे आवश्यक ठरते. कृषी व्यवस्था ही केवळ अन्न उत्पादनाशी संबंधित आर्थिक क्रिया नसून ती एक व्यापक सामाजिक संस्था म्हणून कार्य करते. जमीनधारणा, उत्पादन पद्धती, कामगार संबंध, तंत्रज्ञानाचा वापर आणि बाजारपेठेचे स्वरूप या सर्व घटकांचा परस्परसंबंध कृषी व्यवस्थेला आकार देत असतो. पारंपरिक काळात शेती ही प्रामुख्याने उपजीविकाधारित आणि स्थानिक गरजांपुरती मर्यादित होती; परंतु आधुनिक काळात ती

अधिकाधिक बाजारपेठाभिमुख आणि तंत्रज्ञानाधारित बनली आहे. या बदलांमुळे शेती व्यवस्थेतील स्थैर्य कमी होऊन असुरक्षितता वाढत चालल्याचे दिसून येते. याच संदर्भात सामाजिक परिवर्तन ही संकल्पना अत्यंत महत्वाची ठरते. समाजाच्या रचना, मूल्ये, संस्था आणि जीवनपद्धतींमध्ये कालानुसार होणारे बदल हे सामाजिक परिवर्तनाचे द्योतक आहेत.⁴ आधुनिक काळातील जागतिकीकरण, उदारीकरण आणि तांत्रिक प्रगती यांमुळे सामाजिक परिवर्तनाची गती वाढली असून, त्याचा थेट परिणाम कृषी क्षेत्रावर होत आहे. शेतीचे व्यापारीकरण, बाजारपेठेवरील वाढते अवलंबित्व आणि पर्यावरणीय बदल यांमुळे शेतकऱ्यांच्या जीवनात अनिश्चितता आणि ताण निर्माण होत आहे. या सर्व संकल्पनांच्या परस्परसंबंधातून “अन्नदाता ते संकटग्रस्त” हा शेतकऱ्यांचा प्रवास अधिक स्पष्टपणे समजून येतो. पारंपरिक काळात समाजाचा पोशिंदा म्हणून ओळखला जाणारा शेतकरी आज विविध सामाजिक, आर्थिक आणि पर्यावरणीय समस्यांच्या विळख्यात अडकलेला दिसतो.⁵ त्यामुळे प्रस्तुत अभ्यासामध्ये या सैद्धांतिक पार्श्वभूमीच्या आधारे बदलत्या शेती व्यवस्थेतील सामाजिक समस्यांचे सखोल विश्लेषण करण्याचा प्रयत्न करण्यात आलेला आहे.

बदलत्या शेती व्यवस्थेची वैशिष्ट्ये: समकालीन काळात भारतीय कृषी व्यवस्थेमध्ये व्यापक स्वरूपाचे बदल घडून येत असून, या बदलांनी शेतीचे पारंपरिक स्वरूप मोठ्या प्रमाणात प्रभावित केले आहे. पूर्वी शेती ही प्रामुख्याने उपजीविकाधारित, निसर्गकेंद्रित आणि स्थानिक गरजांवर आधारित व्यवस्था होती; मात्र आधुनिक काळात ती अधिकाधिक तंत्रज्ञानाधारित, बाजारपेठाभिमुख आणि व्यापारी स्वरूपाची बनत चालली आहे. या परिवर्तनामुळे कृषी क्षेत्रात उत्पादनक्षमतेत काही प्रमाणात वाढ झाली असली तरी त्याचबरोबर अनेक सामाजिक, आर्थिक आणि पर्यावरणीय समस्या देखील निर्माण झालेल्या दिसून येतात. बदलत्या शेती व्यवस्थेची काही ठळक वैशिष्ट्ये पुढीलप्रमाणे स्पष्ट करता येतात.

१) **तांत्रिक आधुनिकीकरणाची वाढ:** आधुनिक कृषी व्यवस्थेमध्ये यांत्रिकीकरण, सुधारित बियाणे, रासायनिक खते, कीटकनाशके, सिंचन तंत्रज्ञान आणि डिजिटल साधनांचा वापर मोठ्या प्रमाणात वाढलेला दिसून येतो.⁶ ट्रॅक्टर, हार्वेस्टर, ड्रिप सिंचन, मोबाईल अॅप्स आणि हवामान आधारित माहिती यांमुळे शेतीचे स्वरूप अधिक तांत्रिक बनले आहे. या तांत्रिक बदलांमुळे उत्पादनात वाढ झाली असली तरी उत्पादन खर्चातही मोठ्या प्रमाणात वाढ झाली आहे. परिणामी लहान व सीमांत शेतकऱ्यांना आर्थिक दबावाचा सामना करावा लागत आहे. तंत्रज्ञानाचा असमान वापर ग्रामीण

समाजामध्ये नवीन प्रकारची विषमता निर्माण करीत असल्याचेही दिसून येते.

२) **बाजारपेठीकरण व व्यापारीकरण:** पारंपरिक शेती व्यवस्था मुख्यतः कुटुंबाच्या गरजा पूर्ण करण्यावर आधारित होती; परंतु आधुनिक काळात शेती अधिकाधिक बाजारपेठाभिमुख बनली आहे. कोणते पीक घ्यायचे, किती उत्पादन करायचे आणि कोणत्या बाजारपेठेत विक्री करायची हे घटक आता बाजारभाव आणि मागणीवर अवलंबून झाले आहेत. त्यामुळे शेतीचे व्यापारीकरण वाढले असून नफ्याला अधिक महत्त्व प्राप्त झाले आहे. या प्रक्रियेमुळे शेतकरी बाजारपेठेतील चढ-उतारांवर अवलंबून झाला आहे. बाजारभावातील अस्थिरता आणि दलाल व्यवस्था यांमुळे शेतकऱ्यांच्या उत्पन्नात अनिश्चितता निर्माण होत आहे.⁷

३) **जागतिकीकरणाचा वाढता प्रभाव:** जागतिकीकरणामुळे भारतीय कृषी व्यवस्था आंतरराष्ट्रीय बाजारपेठेशी अधिक जोडली गेली आहे. निर्यात-आयात धोरणे, बहुराष्ट्रीय कंपन्यांचा प्रवेश आणि जागतिक स्पर्धा यांचा शेती क्षेत्रावर थेट परिणाम होत आहे. आंतरराष्ट्रीय बाजारातील किंमती, करारशेती आणि व्यावसायिक पीकपद्धती यांमुळे पारंपरिक कृषी संस्कृतीमध्ये बदल घडत आहेत. जागतिकीकरणामुळे काही शेतकऱ्यांना नवीन संधी उपलब्ध झाल्या असल्या तरी लहान शेतकऱ्यांसाठी स्पर्धात्मक वातावरण अधिक कठीण बनले आहे.

४) **नैसर्गिक संसाधनांवरील वाढता ताण:** आधुनिक कृषी व्यवस्थेमध्ये उत्पादनवाढीवर अधिक भर दिल्यामुळे पाणी, माती आणि जैवविविधता यांसारख्या नैसर्गिक संसाधनांवर प्रचंड ताण निर्माण झाला आहे. रासायनिक खतांचा अतिवापर, भूजलाचा वाढता उपसा आणि जंगलतोड यांमुळे पर्यावरणीय संतुलन बिघडत आहे. हवामान बदल, अनियमित पर्जन्यमान आणि दुष्काळ यांमुळे शेती अधिक अस्थिर बनत चालली आहे.⁸ परिणामी शेतकऱ्यांची आर्थिक व सामाजिक असुरक्षितता वाढत आहे.

५) **लहान व सीमांत शेतकऱ्यांची वाढती असुरक्षितता:** भारतीय कृषी व्यवस्थेमध्ये बहुसंख्य शेतकरी हे लहान व सीमांत गटातील आहेत. बदलत्या कृषी व्यवस्थेत भांडवल, तंत्रज्ञान आणि बाजारपेठेवरील नियंत्रण मोठ्या उत्पादकांकडे केंद्रित होत असल्यामुळे लहान शेतकरी अधिक असुरक्षित बनत आहेत. उत्पादन खर्च वाढ, कर्जबाजारीपणा, अपुरे सरकारी संरक्षण आणि नैसर्गिक संकटे यांमुळे त्यांचे जीवनमान अधिक अस्थिर होत आहे. त्यामुळे कृषी क्षेत्रातील सामाजिक असमानता अधिक तीव्र होत असल्याचे दिसून येते.

अशा प्रकारे बदलत्या शेती व्यवस्थेची ही वैशिष्ट्ये केवळ कृषी क्षेत्रापुरती मर्यादित नसून ती ग्रामीण

समाजरचना, सामाजिक संबंध आणि शेतकऱ्यांच्या जीवनमानावर व्यापक परिणाम घडवित आहेत. त्यामुळे या बदलांचा समाजशास्त्रीय दृष्टिकोनातून अभ्यास करणे आवश्यक ठरते.

शेतीतील प्रमुख सामाजिक समस्या: समकालीन भारतीय कृषी व्यवस्था ही जलद गतीने बदलणारी, बाजारकेंद्रित आणि तंत्रज्ञानाधारित बनत चालली असून या परिवर्तनामुळे ग्रामीण समाजजीवनात नवे सामाजिक ताणतणाव निर्माण झाले आहेत. शेती ही पूर्वी केवळ उपजीविकेचे साधन मानली जात होती; परंतु आज ती जागतिक बाजारपेठ, भांडवल आणि तंत्रज्ञानाच्या प्रभावाखालील एक जोखमीची आर्थिक क्रिया बनली आहे. या बदलांचा परिणाम म्हणून शेतकरी वर्ग विविध स्तरांवर सामाजिक असुरक्षितता अनुभवत आहे.

१) **कृषीतील आर्थिक जोखीम आणि कर्ज निर्भरता:** आधुनिक शेतीमध्ये गुंतवणुकीचे प्रमाण वाढल्यामुळे शेतकरी अधिकाधिक कर्जावर अवलंबून राहू लागला आहे. उत्पादनासाठी आवश्यक संसाधने महागडी झाल्याने आणि उत्पन्न हमी नसल्याने शेती ही जोखमीची क्रिया बनली आहे. कर्जाचा सतत वाढता भार शेतकऱ्यांच्या आर्थिक स्थैर्यावर परिणाम करून त्याला दीर्घकालीन असुरक्षिततेच्या स्थितीत ढकलतो.

२) **कृषी संकटाचे सामाजिक परिणाम:** कृषी क्षेत्रातील अस्थिरता, निसर्गावर अवलंबित्व आणि बाजारभावातील अनिश्चितता यांमुळे ग्रामीण जीवनात गंभीर सामाजिक तणाव निर्माण होतो. अशा परिस्थितीत कुटुंबावर आर्थिक आणि मानसिक दडपण वाढते, ज्याचा परिणाम सामाजिक संबंध आणि कुटुंबीय संरचनेवरही होतो. कृषी संकट हे आता एक व्यापक सामाजिक वास्तव बनले आहे.

३) **ग्रामीण समाजातील स्थलांतर आणि संरचनात्मक बदल:** शेतीतून मिळणारे अपुरे उत्पन्न आणि शहरातील रोजगाराच्या आकर्षक संधी यांमुळे ग्रामीण लोकसंख्या मोठ्या प्रमाणावर स्थलांतर करत आहे. या प्रक्रियेमुळे ग्रामीण भागातील श्रमशक्ती कमी होत असून पारंपरिक सामाजिक व्यवस्था कमजोर होत आहे. स्थलांतरामुळे ग्रामीण समाजाची सांस्कृतिक आणि सामाजिक एकात्मता देखील प्रभावित होत आहे.

४) **मानसिक असुरक्षितता आणि सामाजिक दडपण:** कृषी क्षेत्रातील अनिश्चितता, कर्जभार आणि हवामानातील बदल यांमुळे शेतकरी सतत मानसिक तणावाखाली जीवन जगतो. भविष्यातील अनिश्चितता आणि उत्पन्नातील अस्थिरता यांमुळे नैराश्य, चिंता आणि अस्वस्थता वाढताना दिसते. ही समस्या केवळ वैयक्तिक नसून ती ग्रामीण समाजातील वाढत्या तणावाचे द्योतक आहे.

५) **सामाजिक विषमता आणि संधीतील असमानता:** बदलत्या कृषी व्यवस्थेमध्ये संसाधने, तंत्रज्ञान आणि बाजारपेठेवरील प्रवेश समान नसल्यामुळे ग्रामीण समाजात विषमता वाढत आहे. मोठे शेतकरी आणि लहान शेतकरी यांच्यातील आर्थिक अंतर अधिकच रुंदावत आहे. त्यामुळे ग्रामीण विकासाची प्रक्रिया समतोल न राहता असंतुलित स्वरूप धारण करत आहे.

अशा प्रकारे बदलत्या कृषी व्यवस्थेमुळे निर्माण झालेल्या सामाजिक समस्या या केवळ आर्थिक परिणाम नसून त्या ग्रामीण समाजाच्या संरचनेतील खोलवर बदलांचे प्रतिबिंब आहेत. त्यामुळे या समस्यांचा अभ्यास समकालीन समाजशास्त्रीय संदर्भात करणे अत्यंत आवश्यक ठरते.

बदलत्या शेती व्यवस्थेचे सामाजिक परिणाम: बदलत्या कृषी व्यवस्थेमुळे ग्रामीण समाजात निर्माण झालेले परिणाम केवळ आर्थिक पातळीवर मर्यादित नसून ते सामाजिक संरचना, संबंधव्यवस्था आणि जीवनशैलीवर खोलवर परिणाम करणारे आहेत. पारंपरिक शेतीकेंद्रित समाजातून आधुनिक बाजारकेंद्रित कृषी व्यवस्थेकडे झालेल्या संक्रमणामुळे ग्रामीण जीवनाचे स्वरूप मूलभूत पातळीवर बदलले आहे. या बदलांचे प्रमुख सामाजिक परिणाम पुढीलप्रमाणे अधिक सूक्ष्म आणि विश्लेषणात्मक स्वरूपात स्पष्ट करता येतात.

१) **ग्रामीण सामाजिक एकात्मतेचा क्षय:** पारंपरिक ग्रामीण समाजात शेती ही सामूहिक सहकार्य, परस्पर मदत आणि सामाजिक एकात्मतेचा आधार होती. मात्र आधुनिक काळात शेतीचे व्यापारीकरण आणि आर्थिक स्पर्धा वाढल्यामुळे या सहकार्याच्या भावनेत घट झाली आहे. शेतकऱ्यांमधील परस्पर संबंध अधिक व्यवहारकेंद्री होत असून सामाजिक एकोप्याची भावना कमकुवत होत आहे. त्यामुळे ग्रामीण समाजातील पारंपरिक एकात्मता हळूहळू विस्कळीत होताना दिसते.

२) **कुटुंब संरचनेतील पुनर्रचना:** आर्थिक अस्थिरता आणि उपजीविकेच्या शोधात कुटुंबातील सदस्यांचे स्थलांतर वाढल्यामुळे संयुक्त कुटुंब पद्धतीचा पाया कमकुवत झाला आहे. शेतीवर आधारित कुटुंबातील परस्पर अवलंबित्व कमी होत असून स्वतंत्र व लहान कुटुंबांची प्रवृत्ती वाढत आहे. यामुळे कुटुंबातील पारंपरिक जबाबदाऱ्या, मूल्ये आणि भूमिकांमध्ये लक्षणीय बदल घडून आले आहेत.

३) **युवा पिढीचा कृषी व्यवसायापासून दूराव:** शेतीतील अनिश्चित उत्पन्न, वाढता खर्च आणि श्रमाधारित स्वरूप यामुळे ग्रामीण युवकांमध्ये शेतीविषयी आकर्षण कमी झाले आहे. शिक्षण आणि शहरी रोजगाराच्या संधींमुळे तरुण पिढी कृषी क्षेत्राऐवजी शहरी व्यवसायांकडे वळताना दिसते. या

प्रवृत्तीमुळे शेतीतील कौशल्याधारित श्रमशक्तीची कमतरता निर्माण होत आहे.

४) **ग्रामीण समाजातील आर्थिक-सामाजिक विषमता:** आधुनिक कृषी व्यवस्थेमध्ये भांडवल, तंत्रज्ञान आणि बाजारपेठेपर्यंतचा प्रवेश सर्वांसाठी समान नसल्यामुळे ग्रामीण समाजात स्तरभेद अधिक स्पष्ट झाला आहे. मोठ्या शेतकऱ्यांना आधुनिक साधनांचा अधिक लाभ मिळत असताना लहान व सीमांत शेतकरी मागे पडत आहेत. यामुळे ग्रामीण विकासात असमानता वाढत असून सामाजिक दरी अधिक रुंदावत आहे.

५) **मानसिक असुरक्षिततेची वाढती तीव्रता:** कृषी क्षेत्रातील सततची अनिश्चितता, हवामान बदल, बाजारभावातील चढ-उतार आणि कर्जभार यामुळे शेतकरी वर्गात मानसिक दडपण वाढले आहे. भविष्याबाबतची असुरक्षितता, आर्थिक ताण आणि सामाजिक अपेक्षा यांचा एकत्रित परिणाम व्यक्तीच्या मानसिक स्थैर्यावर होत आहे. यामुळे ग्रामीण समाजात तणावपूर्ण आणि अस्थिर मानसिकतेचे प्रमाण वाढताना दिसते.

बदलत्या शेती व्यवस्थेवरील उपाययोजना: बदलत्या कृषी व्यवस्थेमुळे निर्माण झालेल्या सामाजिक समस्यांचे स्वरूप केवळ आर्थिक नसून ते संरचनात्मक आणि सामाजिक असल्यामुळे त्यावर उपाययोजना देखील बहुआयामी व समग्र असणे आवश्यक आहे. शाश्वत कृषी विकास, शेतकऱ्यांचे सक्षमीकरण आणि ग्रामीण समाजाचे स्थिरीकरण या दृष्टीने खालील उपाय महत्त्वपूर्ण ठरतात.

१) **शाश्वत कृषी पद्धतींचा अवलंब:** रासायनिक शेतीवर अवलंबित्व कमी करून सेंद्रिय शेती, नैसर्गिक शेती आणि पर्यावरणपूरक तंत्रांचा अवलंब करणे आवश्यक आहे. मातीची सुपीकता टिकवणे, पाण्याचा योग्य वापर आणि जैवविविधतेचे संरक्षण यावर भर दिल्यास दीर्घकालीन कृषी स्थैर्य साधता येऊ शकते. यामुळे उत्पादन खर्च कमी होऊन पर्यावरणीय संतुलन राखले जाते.

२) **शेतकऱ्यांचे आर्थिक सक्षमीकरण:** शेतकऱ्यांना केवळ कर्जावर अवलंबून न ठेवता त्यांना आर्थिकदृष्ट्या सक्षम करणे आवश्यक आहे. सूक्ष्म वित्तपुरवठा, कमी व्याजदर कर्ज सुविधा, पीक विमा योजना आणि थेट बाजारपेठ प्रवेश यांसारख्या उपायांमुळे शेतकऱ्यांची आर्थिक असुरक्षितता कमी होऊ शकते. यामुळे कर्जबाजारीपणाच्या समस्येवर नियंत्रण मिळू शकते.

३) **कृषी बाजारपेठेतील सुधारणा:** शेती उत्पादनाला योग्य आणि स्थिर भाव मिळावा यासाठी पारदर्शक बाजारव्यवस्था निर्माण करणे गरजेचे आहे. मध्यस्थांची भूमिका कमी करून शेतकऱ्यांना थेट ग्राहक किंवा बाजाराशी जोडणाऱ्या डिजिटल प्लॅटफॉर्मचा

विस्तार करणे आवश्यक आहे. यामुळे शेतकऱ्यांचे उत्पन्न वाढून बाजारातील शोषण कमी होऊ शकते.

४) **कृषी शिक्षण व तांत्रिक प्रशिक्षण:** आधुनिक कृषी तंत्रज्ञानाचा योग्य वापर करण्यासाठी शेतकऱ्यांना नियमित प्रशिक्षण देणे आवश्यक आहे. कृषी विस्तार सेवा, डिजिटल कृषी शिक्षण आणि स्थानिक पातळीवरील प्रशिक्षण केंद्रे यामुळे शेतकऱ्यांची क्षमता वाढू शकते. तांत्रिक ज्ञानामुळे उत्पादन कार्यक्षमता सुधारते आणि जोखीम कमी होते.

५) **ग्रामीण रोजगार निर्मिती व विविधीकरण:** शेतीवर अवलंबित्व कमी करण्यासाठी ग्रामीण भागात कृषीपूरक उद्योग, दुग्धव्यवसाय, मत्स्यव्यवसाय आणि लघुउद्योगांचा विकास करणे आवश्यक आहे. यामुळे ग्रामीण युवकांना स्थानिक पातळीवर रोजगाराच्या संधी उपलब्ध होतील आणि स्थलांतराची प्रवृत्ती कमी होईल.

६) **हवामान बदल व पर्यावरण व्यवस्थापन:** हवामान बदलाचा शेतीवर होणारा परिणाम कमी करण्यासाठी जलसंधारण, पावसाचे पाणी साठवण, सूक्ष्म सिंचन प्रणाली आणि हवामान-प्रतिरोधक पिके यांचा अवलंब करणे आवश्यक आहे. पर्यावरणपूरक धोरणांमुळे शेती अधिक शाश्वत आणि सुरक्षित बनू शकते.

वरील उपाययोजना केवळ तात्काळिक समस्यांचे निराकरण करत नाहीत, तर त्या ग्रामीण समाजाच्या दीर्घकालीन स्थैर्यासाठी मार्गदर्शक ठरतात. त्यामुळे बदलत्या कृषी व्यवस्थेतील सामाजिक समस्यांचा सामना करण्यासाठी शासन, शेतकरी आणि समाज या सर्व घटकांचा समन्वित सहभाग अत्यावश्यक आहे.

निष्कर्ष: प्रस्तुत संशोधन लेखामध्ये “अन्नदाता ते संकटग्रस्त : बदलत्या शेती व्यवस्थेतील सामाजिक समस्यांचा अभ्यास” या विषयाच्या अनुषंगाने आधुनिक कृषी व्यवस्थेतील बदलांचा ग्रामीण समाजावर होणारा प्रभाव सैद्धांतिक व विश्लेषणात्मक दृष्टिकोनातून अभ्यासण्यात आला आहे. शेतीतील तांत्रिक आधुनिकीकरण, बाजारपेठेचे वाढते वर्चस्व आणि जागतिकीकरणामुळे निर्माण झालेल्या नव्या सामाजिक वास्तवाचा शेतकऱ्यांच्या जीवनावर गंभीर परिणाम होत असल्याचे या अभ्यासातून स्पष्ट होते. या अभ्यासाच्या आधारे पुढील निष्कर्ष मांडता येतात;

१) आधुनिक कृषी व्यवस्थेमुळे शेतीचे स्वरूप पारंपरिक उपजीविकाधारित पद्धतीतून व्यावसायिक आणि स्पर्धात्मक व्यवस्थेकडे वळले असून शेतकऱ्यांवरील जोखीम वाढली आहे.

२) बाजारपेठेवरील अवलंबित्व आणि किंमत अस्थिरता यामुळे शेतकऱ्यांचे आर्थिक स्थैर्य कमी झाले असून कर्जनिर्भरता वाढताना दिसते.

३) कृषी क्षेत्रातील बदलांचा परिणाम ग्रामीण समाजरचनेवर होत असून स्थलांतर, कुटुंबव्यवस्थेतील बदल आणि सामाजिक संबंधांचे रूपांतर घडून येत आहे.

४) शेतीतील अनिश्चितता, हवामान बदल आणि आर्थिक तणाव यामुळे शेतकऱ्यांमध्ये मानसिक असुरक्षितता आणि तणाव वाढत आहे.

५) बदलत्या कृषी व्यवस्थेमुळे ग्रामीण समाजात सामाजिक विषमता अधिक स्पष्ट होत असून लहान व सीमांत शेतकऱ्यांचे प्रश्न अधिक तीव्र झाले आहेत.

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