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JANUARY - MARCH 2024



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4. Problems/objectives
5. Methodology (coverage, sampling, tools of data collection and data analysis, use of statistics etc)
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SOCIO-ECONOMIC CONDITION OF BRICK KILN WORKERS IN AMBAJOGAI TALUKA BEED DISTRICT, MAHARASHTRA

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Abstract

A research on brick kiln workers was conducted in ambajogai taluka Beed district of Maharashtra to understand their general status. In all 120 workers were interviewed and their information was obtained by adapting the schedule of questionnaire. It is found that, the general status of brick kiln workers is not good. It is concluded that, the low income level of the workers leads to their substandard living. Malnutrition, addiction and low levels of education are the common problems among the workers. Provision of technical assistance, strengthening of infrastructural facilities and improvement of their income levels may enhance the general status of brick kiln workers.

Keywords---Migration, Economic Condition, Living Standard, Industry, Poverty.

Introduction

The word 'brick' was originated from late middle English from middle low German, Middle Dutch 'bricke', probably; reinforced by old French 'brique', of unknown origin or 'briquette', which means a block of compressed coal dust or peat used as fuel. In India, the history of making bricks is almost 6,000 years old which is as old as the earliest known Indian civilization "Indus Valley Civilization". It is actually owing to the discovery of Indus Valley Civilization. The people of that civilization extensively used bricks to lay complex mathematically planned cities. Indian brick industry is the second largest producer of brick in the world after China. India is estimated to produce more than 16,000 crores of bricks annually, mainly by adopting age-old manual traditional processes. The brick sector consumes more than 24 million tons of coal annual along with huge quantity of biomass fuel . Bricks are an indispensable component of each and every construction activity. These are made of clay and other minerals that are processed into a workable consistency, formed to standard sizes and fixed in a kiln to make them strong, durable and attractive.

Bricks are inexpensive building materials. Their low cost and structural versatility have led to their wide use for walls, floors, pavements and other structures. Because of the basic characteristics of the industry, brick kilns are always observed to be located on the outskirts of cities and towns or near places of construction activity. As the production and processing in the industry has to be done in the open, its continuance depends on climatic conditions. The work being sensitive to rainfall, the industry stops functioning

during the rainy season and is therefore, seasonal in nature. Although the brick industry is several thousand years old, even today it is highly labor intensive. So far as India is concerned, the industry mostly depends on the rural migrant labor . Brick industry in India still remains unorganized and no official authentic data is available regarding its status .

India's brick sector is characterized by traditional firing technologies; environmental pollution; reliance on manual labor and low mechanization rate; dominance of small-scale brick kilns with limited financial, technical and managerial capacity; dominance of single raw material (clay) and product (solid clay brick); and lack of institutional capacity for the development of the sector.

Cheeruvarti. S. 2006

The brick kilns serve as a source of livelihood for thousands of unskilled laborers from across the country and from the neighboring country, Bangladesh. The seasonal nature of the work attracts migrant's labor, many of them landless farmers.

Mehta, R. 2010

Brick workers are known for poor health and poor access to health care. The brick kiln's workers are living in poor environment near to brick making units. They have poor access to the health care. They are at risk to various types of illnesses. It is very surprising that the first response on falling ill is to come back home. Thus the outcome is loss of job and the earning. Work related illnesses are very common.

Though, the brick industry in India is one of the oldest industries, and many scholars and researchers have stated the problems of brick kiln workers in India, there has been a little improvement in the living stand of brick kiln workers in India. It has, therefore, become necessary to study the general status of brick kiln workers. The findings of the study would help draw attention of policy makers and other stake holders to take necessary steps for the necessary involvement required

Area of study

Beed is the most backward district of Maharashtra. Beed district has a total geographical area of 10,693 sq km (4,129 sq mi) and is divided into the Godavari and Manjra river basins. The northern part of the district is covered by the Godavari river basin, while the southern part is covered by the Manjra river basin. . The climate of the district is hot and dry, on the whole, very favorable and is distinguished by hot summers and general dryness during certain parts of the year, except during the southwest monsoon season. The average annual rainfall of the district is 666 millimeters (26.2 inches). May is the hottest month, December is the coldest month of the year. The district belongs to Chhatrapati Sambhajnagar administrative division of the state and is surrounded by Ahmednagar, Aurangabad, Dharashiv, Jalna, Parbhani and Latur districts. The district consists of 11 talukas. Ambajogai is a taluka place in Beed district of Maharashtra. It was known as 'Ambanagari' in ancient times and 'Jayavantnagar' during the reign of Jayvanti Raja. The name of this village was 'Mominabad' in Nizam's state. Later it was renamed as Ambajogai in 1962. At present Ambajogai taluka has been selected for the study as Ambajogai taluka has the highest number of brick kilns among the total talukas in Beed district.

Objectives Of The Research

- 1) To know the effect of busy human life on brick kiln worker.
- 2) To know the problems of workers in brick kiln sector.
- 3) To evaluate the work and labor cost of brick kiln worker.

Research Hypotheses

- 1) The increasing speed and competition in the brick manufacturing sector in the process of industrial development is threatening the lives of unorganized laborers and workers.
- 2) Brick kiln owners do not seem to understand the basic problem of unorganized workers.
- 3) The brick kiln worker is in financial disadvantage.

Methodology

Out of total 60 brick kilns in Ambajogai tehsil, 20 brick kilns have been selected for the study. Using proportional random sampling method, 120 brick kiln workers from 20 brick kilns were interviewed. Data were collected from the workers using a well-structured and pretested questionnaire schedule. Interviews were also conducted with workers and brick kiln owners. Empirical observations have also been made in order to obtain the necessary information.

Results and Discussion

Pattern of migration

Brick kiln workers in the district are of two types' viz. native and those who are migrated from other states of India. It is found that, the majority of workers 76 (63%) were migrants from Madhya Pradesh, Uttar Pradesh, Bihar and Karnataka. They have reached in the district through labor contractors. The study also shows that, some of them are reached of their own or with the help of their family members. High wage rate in the study area is one of the major pull factors responsible for the immigration of workers in the district. December to May is the six months brick making season in India. During the period from December to February, temperature goes down in the northern part of Uttar Pradesh and Bihar and it creates adverse condition to the works involved in the brick making activity.

Food and health

Table 1
Distribution of workers according to their health problem

Sr. no	Health Problem (Multiple response)	Number of workers (n=120) (%)
1	Respiratory Problem	12 (10%)
2	Musculoskeletal	19 (16%)
3	Weakness	35 (29%)
4	Other (skin, eye, ENT etc.)	17 (14%)
5	None	37 (31%)
	Total	120

The nutrition knowledge assessment of the workers shows that, they have poor nutrition knowledge. Thus, they are not food and health cautious. Poverty and inaccessibility to public distribution system, particularly in cases of migrant workers, does not allow them to spend a sufficient amount on food. Though the workers in the brick fields are combination of local and migrants, their dilatory habits are almost same. The workers eat maize, rice, wheat, pulses and vegetables. Their diet is not balanced. It is found that, in all 69 (58%) workers are vegetarian. Milk and meat are found rarely in their diet.

Brick making is an accident-prone work. In addition, there are many other occupational hazards related with this work. Inhaling of smoke released from firing of kilns and dust particles emerged from the soil, carrying of brick for long hours create certain health issues among the workers. Though, there is a risk of accidents, workers, because of their poor economic background does not afford the cost of premium of health insurance. Workers are not having easy access to health care. Thus, they have to spend a considerable amount of their earnings for medical treatment. In all 61% and 52% workers were complaining the problem of backache and headache respectively. This can be explained by the fact that these workers have to carry brick for a long time and thus, suffer from the problem of backache. As they are exposed to gases like carbon monoxide they suffer from headache. Due to their poor economic conditions, the workers cannot buy a sufficient quantity of good quality food. Thus, majority of them, particularly women and children are malnourished.

Water

Though, potable water is one of the basic needs of human being, it was found that, only native workers were having water connection at their houses. While, workers those who reside at the site of brick kiln, dug wells, public tanks, hand pumps and bore wells are the source of water for them. In northern part of the district, ground water has become saline due to over irrigation. Workers' particularly in southern part of the district describe their source of water as being far away. Thus, it clears that majority of the migrants are experiencing hardship due to uncertainty of drinking water sources.

Housing

So far as housing is concern, the brick kiln workers live in temporary houses built at brick kiln sites. These small houses made up of brick walls with a tin sheet roof at a height of only 8 feet and a room space of 50 to 60 sq. feet. These houses do not offer adequate protection to the workers or their property. Lack of space in the house makes the houses insufficient for living. Houses are not proved with the basic facilities like bathrooms and toilets. Altogether 26 respondents were found living with no electricity connection in their houses. Inadequate ventilation and smoke of brick kilns create unhygienic conditions.

Demographic Characteristics

Table 2
Demographic characteristics of the brick workers

Sr No	Age	Number of workers (n=120) (%)
1	> 33 years	23 (19%)
2	28-33	32 (27%)
3	23-28	48 (40%)
4	18-23	17 (14%)
	Total	120 (100)

Sr. No	Gender	Percentage
1	Male	78 (65%)
2	Female	42 (35%)
	Total	120

Out of 120 interviewed brick kiln workers, 78 (65%) were male and 42 (35%) were female. Ages of these respondents ranged between 18 and 43. Most 48 (40%) workers were aged between 23-28 years, 32 (27%) were found between 28- 33 years, 23 (19%) were having their age more than 33 years while rest 17 (14%) were having their age between 18-23 years. In all 79 (66%) of the workers were married. Majority 76 (63%) of the workers are migrants. Every year, they work here for 6 months and then go back to their native places.

Economic Condition

Brick kiln workers are unorganized and they often change their place of work and employer. They are unskilled and poorly educated. They are temporary workers and do not have their labor union to raise their demands. Thus, they have to suffer from low wage rate. It is hardly possible for them to meet their daily needs with the meager income.

Education

Table 3
Education Categories in worker

Sr.no.	Education	Percentage
1	Illiterate	56 (47%)
2	Primary	34 (28%)
3	High school	22 (18%)
4	H.S.C. and above	8 (7%)
	Total	120 (100%)

The educational status of the workers was found very poor. Altogether 56 (47%) workers of them were not even enrolled in the school. Most 56 (47%) were not completed their education up to tenth standard. Out of them 22 (18%) have complete

their education up to high school level and 34 (28%) have completed up to primary level. Only 8 (7%) of them have passed the examination of secondary school certificate and above. It was also found that the percentage of female literacy was very low (32%). Nonetheless, mainly the alarming fact was, the children of school going age were underprivileged of education and as an alternative were helping their families for economical support.

Addiction

Table 4
Distribution of workers according to addiction

Sr.No	products	Chewing Number of workers (n=120) (%)
1	Tobacco and tobacco	
	Yes	93 (78%)
	No	27 (22%)
2	Smoking	
	Yes	31 (26%)
	No	89 (74%)
3	Alcohol	
	Yes	43 (36%)
	No	77 (64%)
4	Reasons for addiction	
	To relax mind	21 (18%)
	To work at fast pace	16 (13%)
	Family problem	29 (24%)
	Peer pressure	11 (9%)
5	Cannot answer	31 (26%)
6	None	12 (10%)
	Total	120 (100)

Most 93 (78%) workers answered that; they chewed tobacco and tobacco products. In all 89 (74%) of the workers replied they never smoked, While 43 (36%) men were found to consume alcohol. Smoking and drinking liquor was not found among women. For the purpose of relaxation of mind, to work at fast pace, due to family problem and peer pressure these are the common causes of addiction found among the workers. Altogether 31 (26%) of the workers could not give the reason of their addiction.

Energy use

Since the per capita energy consumption is one of the important criteria adopted to understand the standard of living, an attempt has been made in this study to know the level of energy use by the workers. The study revealed that, due to the low purchasing capacity, workers do not afford auto vehicles and electric appliances in their houses. Thus, the per capita energy consumption is low.

Conclusion

The study reveals that, though the brick industry is one of the labor intensive industries, workers involved in this industry play an important role in the construction industry, it is because of meager income, and they are deprived of basic needs. Most of these poverty ridden workers are malnourished and addict to the tobacco and alcohol. They face certain health problems. They face various poverty driven problems like lack of education and low standard of living. Special attention given towards these workers would result in their overall development. Empowerment of these workers, particularly women may improve their status in the society.

Recommendations

As the living standard of brick kiln workers is poor, it is recommended that, the concern authorities and other stakeholders must pay a special attention to improve upon their economic condition so that, the workers can cope up with their health and other problems. Technical assistance for brick making may reduce the labor of these workers and enhance their working capacity. Coal with high amount of ash and sulphur being used as a fuel should be avoided to reduce the problem of air pollution. Workers must be provided with the health facilities and protection of life insurance. Improve the condition of workers houses by ensuring basic facilities like electric supply, safe drinking water,

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A STUDY OF THE IMPACT OF NEP 2020 ON PRIMARY SCHOOL TRIBAL STUDENTS: SPECIAL REFERENCE TO PALGHAR TALUKA

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Abstract

This study investigates the ramifications of the National Education Policy (NEP) 2020 on primary school tribal students. Through an examination of curriculum modifications, teaching methodologies, and infrastructural changes, we aim to discern the nuanced effects of NEP 2020 on the educational experiences and outcomes of tribal students. The research addresses the unique challenges faced by tribal communities, providing insights into how policy reforms may contribute to or alleviate existing disparities in primary education for this demographic. Also, the study explores the impact of the National Education Policy (NEP) 2020 on primary school tribal students. Through an analysis of curriculum adjustments, teaching methodologies, and infrastructure changes, the research aims to elucidate the specific consequences of NEP 2020 on the educational journey and outcomes of tribal students. By focusing on the distinctive challenges faced by this demographic, the study provides insights into how policy reforms may influence and potentially address disparities in primary education for tribal students. Random Sampling Method is used for this study.

Keywords

Tribal Students, NEP 2020, Primary School Education, Tribal language, Curriculum Changes.

Introduction

It was very important to design and implement educational policies for Indian educational development, that's why the British government created an education system for Indians by establishing various commissions for Indians. After that, the first National Education Policy was formulated in 1968 after Indian independence (The Significant Shift in the Education Policy of India, Dec 2020). The policy in the field of education was (Chaturvedi, Dec 2020) an important initiative as it brought forward the 'National School System' which encouraged education for all irrespective of the caste and gender of the students. Later the 1986 policy focused on universal enrolment of children up to 14 years and substantial improvement in the quality of education (Education, 1992). The study aims to investigate the effects of the National Education

*A Study of the Impact of NEP 2020 on Primary School Tribal Students : Special
Reference to Palghar Taluka*

Policy (NEP) 2020 on primary school tribal students. By analysing changes in curriculum, teaching methodologies, and infrastructure, we seek to understand how these policy reforms influence the educational experiences and outcomes of tribal students, addressing the unique challenges and opportunities they face within the framework of the NEP 2020.

This study delves into assessing the repercussions of the National Education Policy (NEP) 2020 on primary school tribal students. Through a comprehensive examination of curriculum alterations, pedagogical approaches, and infrastructural enhancements, the research aims to discern the specific impact of NEP 2020 on the educational journey and achievements of tribal students, considering the distinctive challenges and possibilities inherent in their educational context.

Objectives

1. To study the preparedness of students for NEP 2020
2. Examine the impact of NEP 2020 on the inclusion of tribal languages and cultures in the primary school curriculum.

Study area

Demographically Palghar district is a tribal dominated district, (Vivekanand, 2020) Palghar taluka has been selected for this study and the taluka has a large tribal population. By the implementation of NEP 2020, the difficulties faced by the tribal students in the taluka and the preparation in that regard have been studied through this paper.

Research Methodology

The random sampling method was used for the data collection. Implemented to ensure a fair and unbiased representation of the target population. Each member of the population was assigned a unique identifier, and participants were selected using a random number generation process. This approach aimed to eliminate potential biases in participant selection, providing an equal opportunity for every individual to be included in the study. The utilization of random sampling enhances the generalizability of the study's findings to the larger population, contributing to the external validity and statistical reliability of the research.

Data Collection

A dual approach to data collection was adopted, encompassing both primary and secondary sources. Primary data collection involved telephonic interviews with Block Education Officer, wherein participants were engaged in structured conversations to obtain first-hand insights. Rigorous interview protocols were followed to maintain consistency and reliability.

Simultaneously, secondary data were gathered from reputable sources such as newspapers, articles and research papers. This involved a comprehensive review and analysis of existing literature to complement and validate the primary data. The combination of telephonic interviews and a thorough examination of secondary sources

aimed to provide a holistic understanding of the research topic, enriching the study's depth and breadth.

Findings

Policies prior to NEP 2020 inadequately addressed the unique needs of tribal students, resulting in educational disparities.

Emphasis on the importance of inclusive education for tribal students in promoting equitable learning opportunities. Literature underscores the significance of recognizing and preserving tribal culture within the education system.

Multilingual Education promotes a multilingual approach, allowing tribal students to learn in their mother tongue or regional language in the early years, providing a more inclusive and culturally sensitive learning environment (King, 2018).

Cultural Sensitivity: The policy stresses the importance of integrating indigenous knowledge and culture into the curriculum, fostering a sense of identity and belonging among tribal students.

Residential Schools and Hostels: The policy supports the establishment of quality residential schools and hostels for tribal students, ensuring access to education in regions where it might be challenging (Eklavya Model Residential School (EMRS) , 2020).

Preservation of Indigenous Knowledge 2020 emphasizes the preservation and promotion of indigenous languages and knowledge. This is crucial for the holistic development of tribal students, fostering a sense of identity and pride in their cultural heritage (Dkhar, 2020). The policy underscores community involvement in education, recognizing the importance of local communities, including tribal ones, in shaping and implementing educational strategies. This ensures that education is more responsive to the specific needs of tribal students.

Special Focus on Socially and Economically Disadvantaged Groups' 2020 places a special emphasis on addressing the needs of socially and economically disadvantaged groups, including tribal communities (National Council of Educational Research & Training, 2020). It aims to bridge the educational disparities and improve access to quality education for all.

Recommendations

1. **Cultural Sensitivity Training:** Integrate cultural sensitivity training for teachers to enhance their understanding of tribal communities. This will enable educators to create a more inclusive and supportive learning environment.
2. **Localized Curriculum Development:** Encourage the development of localized curriculum content that incorporates indigenous knowledge and perspectives, ensuring it aligns with the cultural context of tribal students.
3. **Infrastructure and Resource Allocation:** Prioritize resource allocation for schools in tribal areas, addressing infrastructural gaps and providing necessary educational resources. This includes libraries, technology, and culturally relevant learning materials.

4. **Community Engagement Programs:** Establish programs that actively involve tribal communities in the educational process. This could include community-led initiatives, participation in decision-making, and collaboration on strategies to improve educational outcomes for tribal students.
5. **Bilingual Education Support:** Implement robust support systems for bilingual education. This involves promoting the use of tribal languages alongside the national language, enhancing communication and understanding for tribal students.
6. **Scholarship and Incentive Programs:** Introduce targeted scholarship and incentive programs for tribal students to reduce economic barriers to education. This can encourage higher enrolment and retention rates in primary schools.
7. **Specialized Teacher Training:** Provide specialized training for teachers working in tribal areas, focusing on effective teaching methodologies for diverse learning styles and the cultural nuances of tribal communities.
8. **Monitoring and Evaluation Framework:** Establish a comprehensive monitoring and evaluation framework to track the impact of NEP 2020 on tribal students. This will help in identifying successful strategies and areas that require further attention and improvement.
9. **Collaboration with Tribal NGOs:** Foster collaboration with non-governmental organizations (NGOs) working with tribal communities. This partnership can enhance the implementation of educational initiatives and bring in additional support and resources.

Acknowledgment

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Conclusion

Considering the New National Education Policy of 2020, the old education policy has undergone a major change. Tribal students will be greatly benefited by this and will be encouraged to give scope to their innate talents and take courses and education in their mother tongue. They will get an opportunity to get an education according to their cultural traditions. The development of educational infrastructure and resources in the tribal-dominated areas of Palghar taluka is seen to have a positive effect on the students.

A Study of the Impact of NEP 2020 on Primary School Tribal Students : Special Reference to Palghar Taluka

Efforts have been made to overcome linguistic difficulties through new educational policies.

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SOCIAL STIGMA AND ISOLATION: A STUDY OF DESERTED WOMEN IN LATUR TALUKA

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Abstract:-

While studying deserted women in Latur taluka, the researchers in this research paper have done a qualitative case study with the objective of identifying the nature and source of social stigma and social stigmatization faced by deserted women, as well as the social and psychological effects after isolation and ostracism. From the collected facts, the stigma attached to such women is due to domestic violence, social ostracism. Also, various types of discrimination and the effects of these matters on the mental and social life of women have been studied in the present article. At the same time, the nature and actual form of the society, family, customs, traditions are published from the said article. Recommendations have been suggested in some respects.

Combating stigma as a solution to this. Making legal and policy reforms. To create awareness in the society about such women. In this research paper, the hopes of removing this stigma by holding awareness programs, seminars and inclusion in the social flow by empowering migrant women have been presented.

Introduction: -

Deserted women often face various forms of discrimination, including verbal abuse, social exclusion, economic discrimination, and family rejection. These issues can lead to feelings of isolation, ostracization, and a cycle of poverty and dependence. The root of the stigma lies in a complex web of factors, including patriarchal norms, misogyny and gender stereotypes, religious beliefs, and cultural practices.

Patriarchal norms often view women as property of their husbands or fathers, and leaving them is seen as breaking the social order. Misogyny and gender stereotypes fuel the fire of stigma, portraying women as weak, dependent, or morally suspect. Religious beliefs may emphasize female submissiveness and obedience within marriage, leading to religious censure and social ostracism.

Cultural practices may target and ostracize deserted women in some communities, reinforcing their exclusion and marginalization. In some cases, they may even be disowned or forced to leave their homes. The stigma against deserted women is deeply rooted in societal norms and cultural practices, highlighting the need for a more inclusive and supportive environment for these women.

Deserted women face severe psychological and social consequences due to isolation, discrimination, and vulnerability, leading to high rates of loneliness, depression, anxiety, and low self-esteem. Social stigma and marginalized status also

negatively impact their children. Addressing their mental health needs and developing support systems for social inclusion and child protection are crucial interventions.

Review of literature: -

"The Lived Experiences of Deserted Women in Rural India" by Banerjee (2023): This qualitative study explores the social ostracization, verbal abuse, and economic discrimination faced by deserted women in rural India, highlighting the role of patriarchal norms and cultural practices in feeling stigma.

"Religious Beliefs and Stigmatization of Deserted Women in Muslim Communities" by Khan (2020): This study examines how religious interpretations can contribute to the stigmatization of women who leave their marriages in Muslim communities, emphasizing the need for nuanced understanding of religious texts and context.

"Misogyny and the Production of Stigma: Analysing Media Representations of Deserted Women" by Patel and Sinha (2021): This study criticizes the negative portrayal of deserted women in media, arguing that it reinforces harmful stereotypes and contributes to public stigma.

"Loneliness and Depression among Deserted Women in Urban Slums" by Sharma and Kumar (2022): This quantitative study reveals high rates of loneliness and depression among deserted women in urban slums, attributing it to social isolation and lack of support systems.

"The Impact of Stigma on the Mental Health and Well-Being of Deserted Women" by Gupta and Rao (2019): This study explores the complex interplay between stigma, anxiety, and low self-esteem in deserted women, highlighting the need for culturally sensitive mental health interventions.

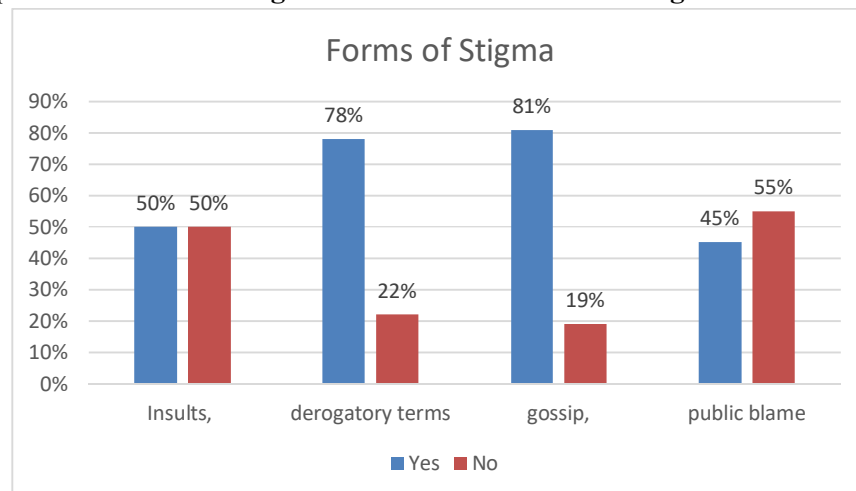
"Intergenerational Transmission of Stigma: The Effects on Children of Deserted Women" by Ali and Hassan (2021): This research focuses on the negative impact of stigma on children of deserted women, including discrimination at school and limited social opportunities.

Objectives: -

1. To Analyse the forms and sources of stigma they face and
2. To explore the psychological and social consequences of isolation and exclusion.

Research Methodology:

This study was conducted in Latur taluka, Maharashtra. Five villages within Latur taluka were identified with the help of the sarpanch (village headman) to ensure coverage of diverse geographic and socio-economic contexts. Thirty deserted women were identified and selected for participation in the study, with five participants chosen from each village. To collect data, an interview schedule was developed and in-depth discussions were held with each participant. This approach allowed for rich and nuanced information to be gathered about their experiences and perspectives.

Data analysis, interpretation, and discussions: -**Graph no.01 Forms of Stigma: Verbal abuse and shaming of deserted women:**

The most prevalent form of stigma, with 81% of women reporting experiencing it. This highlights the pervasive nature of negative social discourse surrounding deserted women. Nearly 80% of women face verbal abuse through derogatory terms, showcasing the harmful language used to label and ostracize them.

Half of the women report experiencing direct insults, suggesting a significant level of open hostility and disrespect towards them. Public blame, This form has a lower prevalence (45%) compared to others, possibly indicating some social hesitation in openly assigning blame to deserted women.

Table No. 1 Social Exclusion of Deserted Women

Sr no.	particulars	Yes	No
1	Ostracization from social events,	67%	33%
2	community gatherings,	45 %	55%
3	religious ceremonies.	30%	70%

Ostracization from social events: 67% of women reported experiencing this, highlighting a significant level of exclusion from community life. This can lead to feelings of isolation and loneliness, impacting their well-being and social connections. Community gatherings: While still prevalent, social exclusion from these is slightly lower with 45%. This might indicate a distinction between smaller social settings and larger community gatherings, with the latter having slightly more tolerance or a mix of attitudes.

The exclusion here is the lowest (30%), possibly due to the significance of religion in the community and the potential consequences of openly rejecting women during religious events. However, it's important to consider whether they participate differently, with reduced roles or facing internal hesitations due to stigma.

The high prevalence of exclusion from social events highlights a significant barrier to community participation and belonging for deserted women. This social

ostracization has numerous negative consequences, including limited access to support networks, economic opportunities, and emotional well-being.

Table No. 2 Economic Discrimination with Deserted Women:

Sr no.	particulars	Yes	No
1	Difficulty finding employment,	70%	30%
2	accessing loans,	90%	10%
3	facing lower wages due to perceived moral failings.	20%	80%

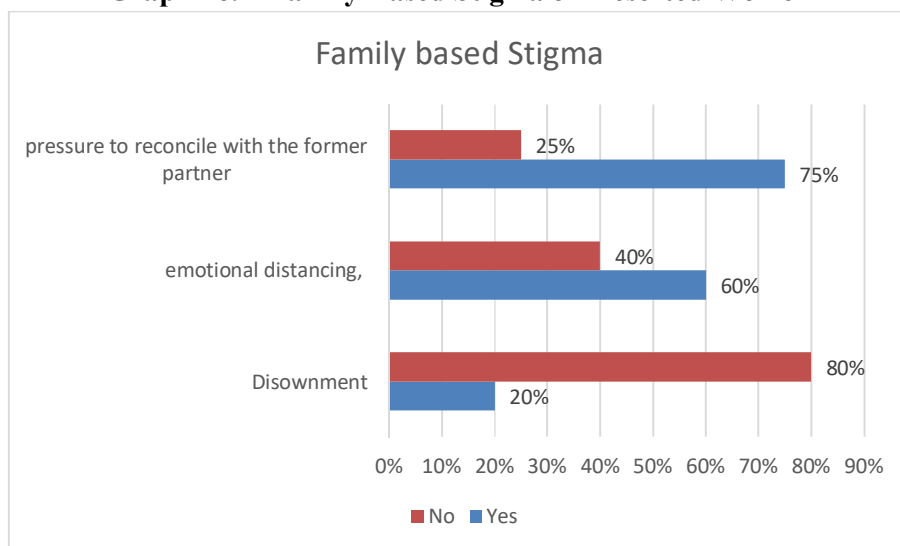
A staggering 70% of women report facing this hurdle, highlighting a significant barrier to financial independence and livelihood. This could be due to employer prejudice, societal stigma affecting hiring decisions, or lack of skills/opportunities for women in general. Accessing loans: The highest level of discrimination is seen here, with a staggering 90% facing obstacles. Banks or other lenders might view them as high-risk or unreliable borrowers due to societal assumptions about their character or financial stability.

While fewer women reported facing this (20%), it still reflects a concerning trend of wage disparity based on perceived moral failings. This perpetuates their economic vulnerability and reinforces societal stigma. The varying percentages across types of discrimination suggest diverse motivations and factors at play. Accessing loans appears most challenging, potentially due to stricter financial criteria and risk assessments used by lenders.

Employment opportunities might be influenced by local job markets and the specific skills required, though societal bias likely plays a significant role.

Lower wages can be seen as a more subtle form of discrimination, reflecting ingrained societal beliefs that affect individual hiring decisions and wage negotiations.

Graph no. 2 Family-Based Stigma on Deserted Women

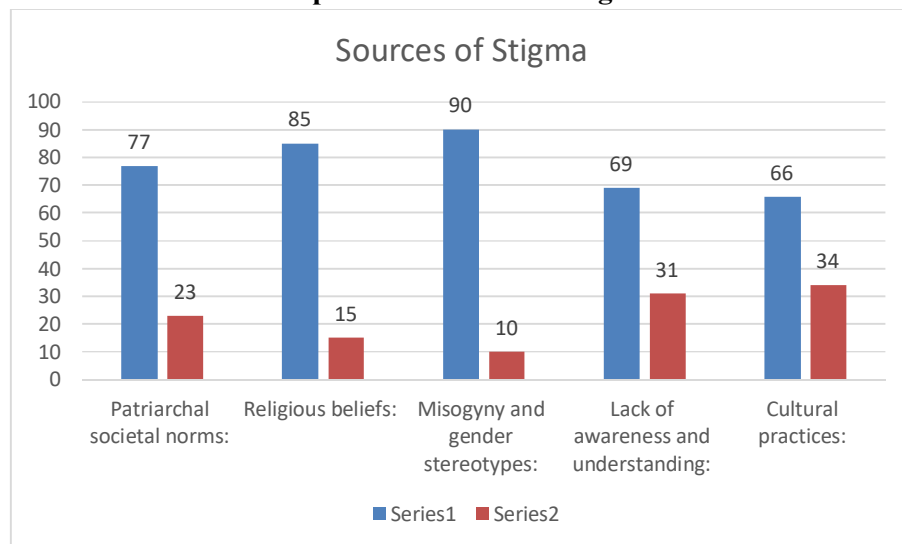


The most prevalent form, with 60% of women reporting it. This suggests a widespread pattern of family members withdrawing emotional support and connection, adding to the isolation and loneliness these women experience. Pressure to reconcile: A significant 75% face pressure to reconcile with their former partners, highlighting the powerful role families play in influencing their choices and potentially perpetuating the cycle of abuse or hardship that led to the desertion.

While the least prevalent (20%), it still represents a harsh form of rejection and abandonment by the family, leaving some women with nowhere to turn for support and belonging. Overall Family Rejection: The high prevalence of emotional distancing and pressure to reconcile paints a concerning picture of the lack of understanding and support within families for deserted women. This rejection adds to the burden of social ostracization and economic vulnerability, making it incredibly challenging for them to rebuild their lives.

This table highlights the crucial role of family dynamics in shaping the experiences of deserted women. Further research and analysis are needed to understand the motivations behind family-based stigma, develop culturally sensitive support systems, and advocate for greater acceptance and understanding within families and communities.

Graph no. 3 Sources of Stigma:



Sources of Stigma for deserted women

The most prevalent source, with a staggering 90% of women reporting its impact. This indicates deeply ingrained societal beliefs about women's roles, morality, and capabilities, feeling prejudice and blame towards deserted women. Also, highly prevalent (85%), suggesting that traditional interpretations of religious texts and their emphasis on female submissiveness within marriage contribute to stigmatizing women who deviate from expected norms.

Patriarchal societal norms: Another powerful source with 77% reporting its impact. This highlights the influence of a social structure that prioritizes male dominance and control over women, often placing the blame for marital issues solely on

the woman. Cultural practices: Two-thirds (66%) of women face stigma due to culturally specific rituals or traditions that target and ostracize deserted women, reinforcing their social exclusion.

Lack of awareness and understanding: While lower than other sources (69%), it still represents a significant factor contributing to stigma. Limited knowledge about the complexities of domestic violence and marital issues can lead to victim blaming and misunderstanding of women's choices.

Table No. 3

Psychological Consequences of Isolation and Exclusion On Deserted Women

Sr no.	particulars	Yes	No
1	Loneliness and depression:	88 %	22%
2	Anxiety and fear:	70%	30%
3	Low self-esteem and shame:	60%	40%

A staggering 88% of women report experiencing this, highlighting the profound emotional impact of social exclusion. The isolation and lack of connections can lead to profound feelings of loneliness, hopelessness, and depression. Anxiety and fear: Over 70% experience these emotions, indicating a constant state of worry and apprehension. This could be due to concerns about finances, social rejection, or even physical safety.

Low self-esteem and shame: While lower than the other two (60%), it still represents a significant impact on mental well-being. Internalizing societal stigma and blame can lead to feelings of worthlessness and shame, further exacerbating emotional distress.

Table no. 4 Social Consequences of Deserted Women

Sr no.	particulars	Yes	No
1	Limited access to resources and support:	75%	25%
2	Loss of social status and identity:	80%	20%
3	Negative impact on child well-being:	60%	40%
4	Increased vulnerability to exploitation:	69%	31%

A significant 75% of women face this, demonstrating how isolation restricts their access to essential resources like healthcare, education, or financial aid. This can severely limit their ability to meet basic needs and rebuild their lives. Loss of social status and identity: An overwhelming 80% experience this consequence, highlighting the devastating impact of stigma on their social standing and sense of self. They might be viewed as outcasts, leading to exclusion from community events, loss of social roles, and difficulty forming new relationships.

Negative impact on child well-being: Nearly 60% report this concerning consequence, demonstrating that the ripples of stigma and exclusion often extend to their children. Children of deserted women might face discrimination, social isolation, or emotional distress due to their mother's status. Two-thirds (69%) of women face this risk, further highlighting the precariousness of their situation. Their social

ostracization and economic hardship can make them susceptible to various forms of exploitation, including financial scams, abuse, or trafficking.

Concluding Remarks: -

Deserted women in Latur taluka face pervasive stigma and exclusion across various domains of life. This includes verbal abuse, social ostracization, economic discrimination, and family-based rejection. The high prevalence of all forms of stigma highlights the deeply ingrained societal biases and negative attitudes towards these women. This creates significant hardships in their daily lives, impacting their well-being, safety, and access to resources.

While all forms of stigma are prevalent, there are variations in the severity and types of experiences women face. This suggests the influence of personal circumstances, family dynamics, and local community norms. Understanding these variations is crucial for developing targeted interventions and support systems that cater to the specific needs of different groups of deserted women.

Sources of Stigma: Misogyny, religious beliefs, patriarchal societal norms, cultural practices, and lack of awareness all contribute to the stigma faced by these women. This complex interplay of factors requires multifaceted approaches to address the issue.

Challenging social norms, promoting gender equality, and fostering religious interpretations that prioritize compassion and understanding are critical steps towards dismantling the sources of stigma.

Psychological and Social Consequences: - The isolation, discrimination, and vulnerability experienced by deserted women have severe consequences for their mental and social well-being. These include high rates of loneliness, depression, anxiety, and low self-esteem. Additionally, children of these women often face negative consequences due to social stigma and their mothers' marginalized status.

Overall, the data paints a concerning picture of the challenges faced by deserted women in Latur taluka. However, it also highlights the need for comprehensive interventions and systemic changes to empower these women and create a more inclusive and supportive society.

Recommendations: -

- **Combating Stigma:** Community awareness campaigns: Organize workshops, discussions, and media campaigns to challenge prevalent misconceptions and foster empathy towards deserted women. Collaborate with religious leaders, community influencers, and local NGOs to spread positive messages about gender equality and respect.
- **Legal and policy reforms:** Advocate for legal protections against discrimination based on marital status and promote policies that ensure equal access to resources like education, healthcare, and employment for deserted women.
- **Empowering women's voices:** Create safe spaces for dialogue and support, enabling women to share their experiences, advocate for their needs, and build solidarity within the community.

- Cultural sensitivity: Develop interventions that are sensitive to local cultural practices and belief systems while aiming to dismantle harmful traditions that contribute to stigma.
- Addressing Consequences: - Mental health support: Provide accessible and culturally sensitive mental health services, including counselling, support groups, and trauma-informed interventions, to address the emotional consequences of stigma and exclusion.
- Economic empowerment: Offer skills training, microfinance opportunities, and career counselling to help women achieve financial independence and overcome economic vulnerability.
- Social inclusion programs: Facilitate the participation of deserted women in community events, social gatherings, and decision-making processes to promote their belonging and acceptance.
- Child protection: Implement initiatives that address the specific needs of children affected by stigma and social exclusion, ensuring their access to education, healthcare, and emotional support.

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Navigating Societal Perceptions: A Case Study on Migrant Labours Return to Village During the COVID-19 Pandemic

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Abstract: This study explores the impact of COVID-19 on urban dwellers, focusing on perceptions, discriminatory behaviours, knowledge, beliefs, livelihood challenges, and community responses among returned migrant labourers in rural areas. Drawing on existing literature, the research uses a purposive sampling method and a case study of Suhas Shinde, a migrant labourer who returned to his village. Key findings reveal a profound psychological impact, driven by fear and insecurity. Exposure to news channels shapes perceptions, while discriminatory behaviours reveal a social layer not extensively covered in existing literature. Villagers' lack of scientific knowledge leads to misconceptions, impacting their actions. The study emphasizes the need for holistic, community-centric approaches in research and policy-making during pandemics, emphasizing the interconnectedness of psychological, social, and economic factors.

Introduction: The COVID-19 pandemic has had a profound impact on India, particularly on the working class and returned migrant labourers. This research aims to uncover the complex narrative of the virus's challenges in Maharashtra, focusing on the psychological and social ripples within these communities. The study explores how media narratives and quarantine practices shaped public responses and the social dynamics faced by returned labourers upon their homecoming. It also explores the knowledge and beliefs held by villagers, which are misconceptions shaped by a lack of scientific understanding. The economic thread takes centre stage, revealing the livelihood challenges faced by migrant labourers in rural settings. The study aims to contribute to the collective struggle against COVID-19 by providing a nuanced understanding of its effects on Maharashtra's working class and returned migrant labourers. By integrating the psychological, social, and economic threads of this crisis, it aims to inform policy decisions and mitigation strategies, paving the way for a more resilient future.

Objectives of the study: -

1. To Examine the Impact of COVID-19 on Urban Dwellers:
2. To Investigate Perceptions and Misconceptions Regarding Quarantine Practices during covid-19:
3. To Assess Discriminatory Behaviours experienced by returned labourers to their village

4. To Understand Villagers' Knowledge and Beliefs about COVID-19
5. To Explore Livelihood Challenges in the Village to migrant labourers in covid-19

Review of literature: -

Brooks et al. (2020) conducted a rapid review to comprehensively evaluate the psychological impact of COVID-19 quarantine measures, aiming to inform public health strategies. The study highlights a prevalence of emotional distress and anxiety linked to uncertainty, fear of infection, and prolonged isolation during quarantine. Longer durations of quarantine correlate with increased negative psychological effects, including elevated stress, frustration, and boredom. Effective communication and clear information dissemination emerged as crucial in alleviating distress, with accurate information reducing anxiety. The study underscores the importance of employing effective risk communication strategies to foster a sense of control and reduce anxiety. Social support is identified as a protective factor against negative psychological impacts, emphasizing the importance of maintaining connections and support networks during quarantine for improved mental health outcomes.

Van Bavel et al. (2020) emphasizes the importance of understanding human behaviour during the COVID-19 pandemic. They highlight the need for clear communication strategies, understanding motivations and cognitive biases, and addressing misinformation. They also highlight the impact of social networks and collective action on behaviour, highlighting the need for tailored interventions. The authors suggest leveraging social norms, addressing psychological reactance, and incorporating behavioural nudges to encourage adherence to guidelines. This holistic perspective contributes to the successful implementation of public health policies.

Hamidi et al.'s (2020) study explores the link between urban density and COVID-19 spread, offering insights for urban planners. Although initial evidence suggests a positive correlation, the authors caution against oversimplification, acknowledging that factors like population density and land use mix may impact outcomes. The study also explores the role of public transportation in urban areas and its potential association with COVID-19 transmission in densely populated regions. The authors also highlight the influence of socioeconomic factors, including income, housing conditions, and access to public transit, on vulnerability to the virus in dense urban environments.

Blendon et al. (2020) study investigates the public response to community mitigation measures during the pandemic influenza, focusing on factors influencing compliance and attitudes. The study assesses public perceptions of social distancing, school closures, and travel restrictions, which are crucial for assessing their effectiveness and acceptance. Factors influencing compliance include perceived pandemic severity, trust in public health authorities, effective communication strategies, and individual risk perceptions. Trust in health agencies is crucial for shaping public responses, and the study explores how trust in health agencies influences adherence to recommended measures. Effective communication strategies are discussed, with a focus on clear and

transparent messaging. Individual risk perceptions are explored to understand how subjective assessments of personal risk influence willingness to adopt mitigation measures, including factors like age, health status, and pre-existing conditions.

Aldrich and Meyer's (2015) study explore the connection between social capital and community resilience, focusing on how social connections and networks contribute to a community's ability to withstand and recover from disasters. The study identifies social capital as a resource that enhances community response and recovery, with strong social networks facilitating communication, resource sharing, and collaborative efforts. Trust is also a crucial element of social capital, as it facilitates information exchange, coordination, and collective decision-making. The study suggests that understanding how social capital contributes to community resilience is crucial for developing strategies to enhance resilience in the face of adversity.

Methodology: Detail the research design and methods employed in your case study. Address the following:

Case Selection: in all most all the villages, the migrated families returned to their native village. In the study village near about 12 families were returned and they were quarantined at their farm. The case who was familiar and easily accessible and reachable where she was staying during the quarantine period. The case selection was made by using the purposive sampling method. The researcher judged that, the case will response to the researcher and provide the information, that's why researcher selected the case for case study.

Data Collection: for the purpose of data collection, a prior permission was taken from the individual, after getting permission for video recording, an interview guide was used to collect the data. Describe the methods for collecting data apart from this the observation while discussion was made and also observed the condition of the shelter where client was staying with his family.

Data Analysis: The analytical approach to interpret case study data involves data collection, thematic analysis, and connecting to existing literature. Data collection involves gathering detailed information about Suhas Shinde's background, family situation, decision-making process, and experiences during the pandemic. Thematic analysis identifies key themes, such as COVID-19 impact, quarantine practices, discrimination, livelihood challenges, and psychological impacts. Coding and categorization organize the data, while comparative analysis compares Suhas's experiences to broader trends. Integration with existing literature helps understand the psychological impact of quarantine and community responses.

Case Description:

Suhas Shinde 35 years old, he belongs to the Maratha community and returned to his native village of Dorala with his family members. His father, 30 years ago, left the village of Dorala in search of employment and settled in Mumbai. At the village, they have five acres of land and a well-constructed pukka house; they frequently visit the village for land cultivation and to meet their relatives. Suhas's father died 10 years ago. During time, he got married and had two children who are attending school in Mumbai.

In his family, there are a widow, a mother, a wife, and two children. In Mumbai, he has his own double-story building; he lives on the ground floor and runs a grocery shop; the second floor is on rent. A present grocery shop and rent of house are the main sources of income for this family; apart from this, Suhas is also engaged in the business of building materials supply.

This family was well settled in Mumbai. The spread of COVID-19 started slowly in Mumbai, and news channels were reporting the infected cases. To prevent the spread of Corona, the Government of India imposed the first phase of lockdown. The family was remaining the whole day at home, and the surrounding migrant labourers were discussing their return to their native place with Suhas. During lockdown, leisure time was being spent watching news channels.

Suhas stated that his family spent the entire day watching television. This was the same in most of the houses. The news channels were updating about the spread of Corona and showing the death of Corona. This type of news was creating fear and insecurity among the migrant class. The feeling of fear and insecurity was intensified by the news, which depicted how the people are avoiding the funeral of Corona-infected deaths and the family's approach towards the dead body of Corona. The entire situation—fear spread by news channels, news of death by Corona, and communities' approach towards Corona-infected families shown by the news channel repeatedly, etc.—created fear, uncertainty, and insecurity among the residents. Moreover, lockdown was opened for two hours once every two days. When lockdown was opened for two hours, people were stepping out to purchase essential commodities. Everywhere there was a queue, nobody was getting proper grain and other foodstuffs. Sometimes they have to come back with empty hands.

Suhas was very upset in such a situation. He was thinking that if they stayed in Mumbai for more days, there would definitely be starvation in his family. Unfortunately, if Corona were to infect him or any family member, nobody would take care, and the situation would be horrible in the event of death. Day by day, the situation in Mumbai was becoming worse; there was fear among the migrant labourers; a few of them were preparing to return; some of the labourers started their journey by walking; and Suhas was observing all the things. His neighbours were also returning to their native places. If he stayed in Mumbai for a long time, he believed he would definitely contract Corona. Then, why stay in Mumbai? He thought that the village was safe and that there were relatives who would help him if an epidemic spread. Therefore, he decided to return to his native village.

To go back to his native place, he hired a car by paying excess charges, i.e., Rs 18 per km. (The normal rates are Rs 10/12 per km.) He took the necessary precautions before starting the journey, such as the corona test report of all family members, masks, sanitizers, etc., and started the journey by car with his family. He informed his relatives about his return to the village. Suhas is well aware of the COVID-19 infection and the precautions to be taken. Therefore, instead of entering his home in the village, he

preferred to stay in agriculture, even though he avoided the road, which was in the middle of the village. On an odd road, he directly reached his agriculture field with his family. He informed the Village Dakshata Committee about his arrival, submitted health and fitness documents, and quarantined his family in the agriculture field.

His arrival in the village was an issue of discussion and wrong assumptions. The villagers were wondering why he was directly quarantined in his agriculture field. In Mumbai, Corona is widely spread, and he came from Mumbai, there may be chances of infection. Therefore, except for Dakshata committee members, nobody visited him. The villagers and his relatives totally neglected him. Nobody contacted him, not even on the phone. His close relatives and friends in the village avoided him, and no one called him to ask for any help.

During my interaction with Suhas, he told me that I have everything in Mumbai: my business, my own home, etc. I came here for the sake of my relatives and to protect my family from infection, but no relatives, friends, or villagers approached me. They are all avoiding me; even the angry neighbours have stopped speaking to him. The quarantined place is besides the footpath; the villagers are avoiding this path and reaching their field by resorting another way. His friends, relatives, and villagers are also avoiding going to his field. There are many villagers who are living in an agriculture field surrounding Suhas's quarantine place, but nobody is speaking to him; they are also avoiding entering his field.

There are trees in his agriculture. Suhas or his family members sometimes used to stay under trees; however, the villagers and agricultural neighbours strictly avoided going under that tree and Suhas's agricultural land. It is assumed in the village that the animals might be infected; therefore, the agriculture neighbours are taking precautions that no animal should enter their field. During interaction with Suhas, he stated that "the villagers don't have any scientific knowledge about corona; therefore, a number of misconceptions developed among them, such as that if an individual or animal passes by a tree where corona is positive or passes under that tree, they can be infected, etc." Suhas is of the opinion that these people are correct at their own level; they have milky animals costing 1 lakh, so why should they take the risk? 'I am also avoiding going under a tree or touching the place where animals are kept'.

Suhas is unhappy with the approach of the villagers towards him. He stated that, in comparison to other returned migrant labourers, he is facing more discriminatory behaviour from the villagers. The villagers are not so discriminatory towards the other returned migrant labourers in the village. Most of the labourers in this village return at night and enter their own homes. The Dakshata committee is also offering them home quarantine without any objection. These home-quarantined people are wondering in the village without any fear; however, the villagers are also maintaining distance with these returned migrant labourers. Suhas feels villagers are discriminating against him because they assumed that "I may be infected, which is why I quarantined myself at agriculture." This type of behaviour by the people disturbs Suhas. He stated that the villagers are discriminating against them.

At present, there is no source of income for Suhas; he is maintaining his livelihood on his savings in Mumbai. He stated that he is not familiar with agriculture work, and this land is not enough to maintain a livelihood. He is not interested in going back immediately to Mumbai. He is planning to stay in the village at least for one year, and thereafter he may continue to stay in the village. However, he is optimistic that the villagers view will change and they will accept him. He is also planning to start his business of construction material suppliers to maintain the livelihood of the family. He finally stated that, in Mumbai, he has a luxurious life, but life is important, and there is a lot of uncertainty in Mumbai. Therefore, he will decide after one year whether to go back or permanently stay in the village.

Findings: Key Findings from the Case of Suhas Shinde:

Impact of COVID-19 on Urban Dwellers: Fear and insecurity escalated due to the spread of COVID-19 in Mumbai, leading to concerns about the well-being and safety of Suhas's family.

Perceptions and Misconceptions Regarding Quarantine Practices: - The extensive exposure to news channels heightened fear and uncertainty among urban dwellers, influencing their perceptions of quarantine practices and COVID-19 related precautions.

Discriminatory Behaviours Experienced by Returned Labourers: - Suhas faced significant discrimination from villagers upon his return, particularly due to his decision to quarantine himself in his agriculture field. This discriminatory behaviour was not as pronounced for other returned labourers.

Villagers' Knowledge and Beliefs about COVID-19: - Lack of scientific knowledge about COVID-19 among villagers led to misconceptions, including avoiding areas where an infected person or animal might have been. Villagers' actions were influenced by fear and misinformation.

Livelihood Challenges for Migrant Labourers: - Suhas, facing discrimination and a lack of income sources, struggled to maintain his livelihood in the village. The uncertainty in Mumbai and the desire to protect his family influenced his decision to return.

Community Responses and Attitudes: - Villagers' avoidance of Suhas and his quarantine space, based on assumptions of potential infection, highlighted the impact of social stigma and misinformation on community responses during the pandemic.

Long-term Plans and Decision-Making: - Suhas, despite the challenges, expressed a desire to stay in the village for at least a year. His decision-making considered factors such as family safety, uncertain conditions in Mumbai, and optimism about changing villagers' perceptions.

Psychological and Social Impact: - The case illustrates the psychological and social impact of COVID-19, including heightened fear, discriminatory behaviour, and the importance of community attitudes in shaping the experiences of individuals during the pandemic.

This case highlights the complex interplay of factors influencing the decisions and experiences of individuals and communities during the COVID-19 pandemic, emphasizing the need for holistic and community-centric approaches in public health and communication strategies.

Discussion: Interpretation of Findings in the Context of Research Questions: -

Impact of COVID-19 on Urban Dwellers: - The case study reveals a profound impact of COVID-19 on urban dwellers, specifically the heightened fear and insecurity among individuals and families in urban settings such as Mumbai. This aligns with existing literature that emphasizes the psychological toll of the pandemic on urban populations (Brooks et al., 2020).

Perceptions and Misconceptions Regarding Quarantine Practices: - The extensive exposure to news channels played a crucial role in shaping perceptions and misconceptions regarding quarantine practices. This finding resonates with Brooks et al. (2020), highlighting the psychological impact of quarantine measures and the importance of effective communication in reducing adverse effects.

Discriminatory Behaviours Experienced by Returned Labourers: - Suhas's experience of discrimination upon returning to his village reflects a unique aspect not extensively covered in existing literature. While Brooks et al. (2020) emphasize psychological impacts, the case study adds a layer of social discrimination, shedding light on the need for addressing stigma associated with returning individuals.

Villagers' Knowledge and Beliefs about COVID-19: - The lack of scientific knowledge among villagers leading to misconceptions aligns with existing literature (Van Bavel et al., 2020). The case study underscores the importance of targeted health education to dispel myths and enhance understanding within communities.

Livelihood Challenges for Migrant Labourers: - Suhas's struggle to maintain livelihood in the village adds a practical dimension to the challenges faced by migrant labourers during the pandemic. This aligns with literature highlighting economic vulnerabilities among migrant populations (Hamidi et al., 2020).

Implications and Contributions: -

The case study contributes to the existing literature by highlighting the intersection of psychological, social, and economic challenges faced by individuals during the pandemic. The discriminatory behaviour towards returning individuals adds a nuanced layer to our understanding of community dynamics during crises.

Practical Implications: - The findings emphasize the need for targeted public health campaigns to address both psychological and social aspects of the pandemic. Community-centric approaches, considering local beliefs and behaviours, are crucial for effective communication and intervention strategies.

Policy Recommendations: - Policies should focus on combating discrimination against returning individuals, ensuring social support mechanisms, and addressing the economic hardships faced by migrant labourers. This may involve targeted interventions, community engagement, and livelihood support programs.

In conclusion, the case study of Suhas Shinde provides valuable insights into the multifaceted impacts of COVID-19 on individuals and communities, offering a rich context for understanding and addressing the challenges posed by the pandemic. The findings underscore the importance of holistic, community-centric approaches in both research and policy-making.

Conclusion: Main Insights from the Case Study:

The COVID-19 pandemic has significantly heightened fear and insecurity among Mumbai's urban population, exemplified by the experiences of individuals like Suhas and his family. The exposure to news channels has contributed to an atmosphere of increased uncertainty and misinformation surrounding quarantine practices and precautionary measures. Suhas, upon returning to his village, faced discrimination from fellow villagers, particularly due to his choice of quarantining in his agriculture field.

The prevalence of misconceptions among villagers, stemming from a lack of scientific knowledge about COVID-19, has driven actions rooted in fear and misinformation. The economic struggles endured by migrant labourers, such as Suhas, have been prominently underscored during this challenging period. The avoidance of Suhas and his designated quarantine space by villagers serves as a poignant reflection of the pervasive impact of social stigma and misinformation on community responses.

In the face of these challenges, Suhas has articulated a desire to remain in the village, driven by considerations of family safety and uncertainties about the situation in urban centres. This case study underscores the imperative for adopting holistic and community-centric approaches in devising public health and communication strategies during pandemics. It accentuates the intricate interplay of psychological, social, and economic factors that shape the experiences of individuals and communities, emphasizing the need for a comprehensive understanding to inform effective interventions and support mechanisms.

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RELIGIOUS CONTEXT OF TRANSGENDER COMMUNITY IN INDIAN HISTORY

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Abstract :

Transgender people are the marginalized minorities in India in terms of its status, development and related conditions. Although number of initiatives taken by governmental and non governmental organisation's for the welfare of his community, there are a lot of miles to be passed to cross many hurdles for the holistic development. The problems of transgender are numerous and varied accordingly in urban and rural areas. Rural area are very difficult for this community to lead a free life on the basis of their own style. Hence they choose urban areas as dear place to lead an undisturbed life which also poses a safe haven for them. But urban areas are unproductive in nature since it engulfs with a plethora of problems which are terrible in nature. Although the population is quite high in urban areas the governmental initiative or insufficient in scope and degree. There are 85,000 and above population in India of transgender who predominantly reside in urban areas who strive a lot for their day to day life. A variety of problems that include verbal and physical abuse, isolation and rejection, denial of family property are faced by transgender in family. Society often stigmatizes and discriminate transgender based on their sexuality or gender identity. Social stigma includes being looked down upon, labeling and negative generalised attitude towards such as sex work or sex solicitors. Most of the transgender people are school dropouts. Similarly, gays and bisexual especially after voluntary or involuntary disclosure of employment opportunities, they are forced into sex work and begging.

Keywords : transgender, discriminate, equality, Unprivileged, social stigma

Introduction :

Transgender community comprises as today we call them to different names like Hijras, eunuchs, kothia, Aravanis, Jogappa, Shivshakti, kinner, Khwaja Sira, khandra, Moorat etc. The word hijra used in the Indian language appears to be derived from the Persian word hiz, i.e, someone who is effeminate and ineffectuate . Another commonly used word is kinnar, whereas chhukka is used in a derogatory context.eunuchs have existed since 9th century BC. Though most of the eunuchs seen today are begging at traffic signals or during weddings, they were a respected lot during the Mughal rule in the medieval India. The word "eunuch" is derived from the Greek word "Euneukhos" which literally means "bed chamber attendant" were in popular demand to guard women quarters of royal households.

Hinduism, Jainism and Buddhism - it can be inferred that Vedic culture recognised three genders. The Vedas (1500 BC - 500 BC) as separate categories to once nature or prakriti. These are also spelled out in the Kamasutra (4 th century AD) as pumps - prakritistri-prakriti (female nature) transgenders various text suggest that third sex individuals were well known in pre-modern India, included male bodied aur female bodied as intersexuals and that they can often be recognised from childhood. A transgender is also discussed in ancient Hindu law, medicine, linguistics and astrology. In manusmriti (200 BC -200 AD) explains the biological origins of the transgenders. A male child is produced by a greater quantity of male seed, a female child by prevalence of the female, if both are equal, at transgender child or boy and girl twins are produced. If either are weak or deficient in quantity, failure of conception results. Indian linguistic Patanjali's work on Sanskrit grammar, mahabhaya (200 BC), states that Sanskrit's three grammatical genders are derived from three natural genders. The Tolkappiyam (3rd century BC) also refers to hermaphrodites as a third "neuter" gender. In Vedic astrology some planets are each assigned to one of the three genders. The third gender tritiya prakriti is associated with Mercury, Saturn and ketu. In the Puranas, there are also reference to three kinds of Devas of music and dance apsaras (female) Gandharvas (male) and kinnars (neuter).

Transgender person had been part of Indian society for centuries. There is what historical evidence of recognition of 'transgender' or person's not confirm to male or female gender. "Tritiya prakriti" or "napunsakka" had been an integral part of the Hindu mythology, folklore, Epic and early Vedic and puranic literatures. The term "napunsakka" had been used to denote the absence of procreative ability, presented by signifying difference from masculine and female makers.

The ancient Kamasutra mentions the performance of fellatio by feminine people tritiya prakriti (transgenders) the male takes on the appearance of a female and the female takes on the appearance of the male, kinds of biological males one dressed as a woman, the Other as a man. In the puranas three kinds of Devas or divine beings of music and dance were identified. Included apsaras, gandharvas, and kinnar. Manusmriti explain the biological origin of the sexes, identifying third sex that could result if there was an equal prevalence of male and female seed. In the late 20th century, some hijra activist and non government organisations have lobbied for official recognition of the Hijra as a kind of "third sex" or "third gender", as neither men or women. In India the supreme court in April 2014 recognised Hijras, as a third gender. Nepal, Pakistan, India and Bangladesh have all legally accepted the existence of third gender, an option for them on passports and certain official documents.

The existence of transgender in Indian history :-

Bahuchara Mata : Bahuchara Mata is a Hindu goddess with two stories associated with transgenders behaviour one story is that she appeared in the Avatar of princess who castrated her husband because he would run in the Woods and act like a woman rather than have sex with her. Another story is that a man tried to rape her, so she cursed him with impotence. When the man begged her forgiveness to have the curse removed, she

related only after he agreed to run in the Woods as like women. The primary temple to this god is located in Gujarat it is a place of pilgrimage for Hijras, see bahuchara Mata as patroness.

The Ramayana : In some versions of the Ramayana, when Rama left Ayodhya for his 14 years exile, a crowd of his subjects followed him into the forest because of their devotion to him. Rama noticed this and gathered them to tell them not to mourn, and that all the "men and women" of his Kingdom should return to their places in Ayodhya. After 14 years when he returned to Ayodhya, he found that the hijras, had not moved from the place where he gave his speech. Impressed with their devotion, Rama granted Hijras the boon to confer blessing on people during auspicious inaugural occasion like childbirth and weddings.

Specially, Hijras will perform and bestow their blessing will a son is born. This boon is the origin of badhai in which Hijras sing, dance and give blessings.

Lord Shiva : Lord Shiva is a merging with Parvati where together they are ardhnari, a good that is half Shiva and half Parvati. Ardhnari has special significance as a patron of Hijras , who identify with the gender ambiguity. It includes a story where Rishi Bhrigu pleased lord Shiva and denied to please Mata Parvati. Then lord shiva and Parvati merged with each other and showed their form of ardhnari or ardhnarishwar, meaning half man and half woman. It present that a person has both elements of masculine and feminine.

Buddhism : The term 'pandaka' can be used to trace the history of transgender back to the awaking of the Buddha and the arrival of Buddhism to srilanka over two million ago. Buddaghosa, a monk in Anuradhapura. Srilanka wrote about pandaka, they are full of defiling passions (Avupasantaparilaha) and they are dominated by their libido (parilahavegabhibhuya) and the desire for lovers just like prostitute (Vesiya) and coarse young girls. He also stated that they are "whose sexual burning is assuaged by taking another man's member in his mouth and being sprayed by semen" Asuya (jealous) Pandakas as those "whose sexual burning is assuaged by watching other people having sex". Do Pali Tripitaka, the form of Buddhism followed in Thailand and Srilanka, and the most complete transmission being held custodian in Srilanka, mentions several different types of transgendered State and individuals.

Islamic Era : Hijra identity and culture is documented to have evolved during the Delhi sultanate (1226- 1526). Mughal Empire (1526- 1707), where Hijras held position as servants for elite households, manual labourers, military commanders, political advisor and guardians of the harem. Franciscan traveller in the 1650s, noted the presence of the "men and boys who dress like women" roaming the street of Thatta, in modern Pakistan. The presence of this individuals was taken to be a sign of the city's depravity.

In Islam : There is evidence that Indian hijra identifying as Muslim also incorporate aspects of Hinduism. Still, despite this syncretism, Gayatri Reddy notes that Hijra do not practice Islam differently from other Muslim and Argus that there syncretism does not take them any list Muslim. Document and example of how this syncretism manifes.

In Hyderabad, India group of Muslim converts were circumcised something seen as the quintessential makers of male Muslim identity.

Christian : In Christianity there are a variety of views on the issues of gender identity and transgender people. some explicitly support gender transition, some opposite, others are divided or have not taken an official stance. Individual members may or may not endorse the official view of their church on the topic.

Denomination including the catholic Church, the Jehovah's witnesses, and the southern baptist convention have expressed official opposition to gender transition, sometimes citing biblical references to God creating humans as male and female.

Sikhs : Sikhs community believe that waheguru is the creator the act of creating everything was god's will (Hukam) Ineffable. Waheguru's essence cannot be adequately describe in words. Genderless - waheguru is neither male nor female. Waheguru is separate from the universe (or Nirgun, meaning transcendent) god is totally unlike human beings. God is beyond words, outside time and space, uncreated and without form or gender. sikhs also believe that waheguru is present within the universe or sargun, meaning immanent.

Conclusion :

Overall, transgender community references are found in all Indian religions. In every era this community has played its own special role. During the medieval period, this community established its faith in the royal court. During this period, this community is mentioned as an important person in the royal court. Even though there is a mention of the transgender community in the historical period, this community is still considered as a deprived and weak group. It is known as a society away from the mainstream of society.

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Maternal health schemes and programs in India during COVID -19 pandemic situation: a scoping review of articles related to policy interventions, program implementation and advocacy efforts

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Abstract:

Background: Pregnancy and childbirth are the crucial physiological period of a woman's life. The corona virus disease (COVID-19) pandemic challenged the resilience of the most effective health systems of the world. Public health programs meant to deliver maternal health services (e.g. benefits of JSSK, PMSMA and PMMVY schemes) were either paused or reduced in scale. The disruptions caused due to the pandemic may have reversed the progress achieved in maternal health indicators in India. In view of this, a review of articles related to policy interventions, program implementation and advocacy efforts pertaining to maternal health schemes was undertaken.

Methods: A review was conducted of peer-reviewed journal articles, books published, publications of various studies undertaken in different states of India was done. Forty-two documents were reviewed, these comprised articles from the journals, guidelines and protocols released by the government and impact assessment studies that studied the impact of the pandemic on health, nutrition, mental wellbeing and other important aspects of pregnant and lactating mothers.

Results: Place of residence, maternal age at childbirth, parity and women's exposure to mass media, and maternal health messages were the major factors along with economic status, education, and culture that influenced the uptake of maternal health schemes and programs in the country during the pandemic. The challenges of the health system to cater to maternal health needs during the pandemic emerged as a crucial and independent factor.

Conclusion: Studying the provision of maternal health services linked through government schemes during the pandemic provided with an understanding regarding the disruptions caused, the challenges faced by the pregnant and lactating mothers, the readiness of health system to deliver health care services and also the issues pertaining to enabling environment. This helped in arriving at an understanding on the readiness health system should have to deliver services in future health emergencies similar to the current pandemic.

Keywords: maternal health, government schemes, healthcare services, pandemic, India

Introduction:

Pregnancy can either be a positive and fulfilling experience for the mother or can be that of grave despair and hardships if it is unplanned, untimely and marked by life-threatening complications. The corona virus disease (COVID-19) pandemic challenged

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the resilience of the most effective health systems of the world. It emerged as a threat to global public health, forcing countries to go into complete self-imposed lockdowns. Public health programs meant to deliver maternal health services (e.g. benefits of JSSK, PMSMA and PMMVY schemes) were either paused or reduced in scale. The fear of contracting the virus at health facilities, lack of trust in the health system, and misinformation about the source of the disease are creating breeding grounds that may reverse the progress achieved in maternal health indicators. In view of this, a review of articles related to policy interventions, program implementation and advocacy efforts pertaining to maternal health schemes was undertaken.

Studies and interventions reviewed:

From the original 1012 hits, I identified 42 full-text articles, reports and documents met the scoping review study criteria. Three separate aspects were looked at, these were policy interventions related, program implementation and advocacy efforts related studies, reviews, reports and documents. In the policy interventions related category, total 12 articles and reports were reviewed, these comprised: 2 research studies; 2 government protocols; 1 scoping study; 2 policy briefs; 2 government reports; and 3 survey reports. In the program implementation related category, total 21 articles and reports were reviewed, these comprised: 5 systematic reviews; 10 research studies; 1 government scheme document; 2 guidelines and protocols; 1 review article; 1 survey reports; and 1 scoping review. In the advocacy efforts related category, total 9 articles and reports were reviewed, these comprised: 2 scoping reviews; 1 systematic review; 5 research studies; and 1 global report. The reviewed documents reflected on the following findings and results.

A modelling study estimated the indirect effects of the COVID-19 pandemic on maternal and child mortality in low-income and middle-income countries resulting from the potential disruption of health systems and decreased access to food. The study reflected that if routine health care is disrupted and access to food is decreased (as a result of unavoidable shocks, health system collapse, or intentional choices made in responding to the pandemic), the increase in child and maternal deaths will be devastating. A study from Sri Lanka highlighted the economic burden of out-of-pocket expenditure, productivity cost during pregnancy and COVID-19 impact on household economy in a cohort of pregnant women in Anuradhapura District.

Accessing Maternal Health Care in the Midst of the COVID-19 Pandemic: A Study in Two Districts of Assam, India was undertaken to understand the status of maternal health service provision and challenges faced by 110 pregnant and recently delivered women, 38 health care providers and 18 Village Health Sanitation and Nutrition Committee members during COVID-19 pandemic. Most of the interviewed women reported that they could access the health services, but had to spend out-of-pocket (for certain services) despite accessing the services from government health facilities. Healthcare providers highlighted the lack of transportation facilities and medicine unavailability as challenges in providing routine services.

A study on challenges in accessing maternal and child health services during COVID-19 and the potential role of social networking technologies (SNT) described the challenges experienced in accessing maternal and child health services by women with limited or no education during this COVID-19 pandemic and discusses the potential of SNTs to support maternal and child health amidst this crisis. The survey was administered to women who had recently given birth in a rural setting and interviewed a purposively selected subset to ascertain their experiences of accessing maternal and child health

services during the COVID-19 pandemic. Among 50 women, the median age was 28 years (inter quartile range 24–34), 42 (84%) completed upper primary education. Access to the health facility was constrained by transport challenges, fear of contracting COVID-19, and delays at the facility. Due to the COVID-19 crisis, 42 (84%) women missed facility visits, 46 (92%) experienced financial distress, 43 (86%) had food insecurity, and 44 (88%) felt stressed. SNTs can facilitate remote and timely access to health services and information, and enable virtual social connections and support.

A mixed methods study on ‘Health, psychosocial, and economic impacts of the COVID-19 pandemic on people with chronic conditions in India’ aimed to assess the health, psychosocial and economic impacts of the COVID-19 pandemic on people with chronic conditions. Telephonically surveyed adults (n = 2335) with chronic conditions across four sites in India between July 29, to September 12, 2020. One thousand seven hundred thirty-four individuals completed the survey. During the COVID-19 lockdowns in India, 83% of participants reported difficulty in accessing healthcare, 17% faced difficulties in accessing medicines, 59% reported loss of income, 38% lost jobs, and 28% reduced fruit and vegetable consumption.

A scoping review on ‘Maternal Health in India During Covid-19: Major Issues and Challenges’ looked into the major issues and challenges pregnant women faces in accessing maternal health services during covid-19 period. Data from National Family Health Survey-4 (NFHS-4) (2015-16) was used as baseline data and findings of several reports and articles on related topics were reviewed and used to arrive at some conclusions. With the rise in labor and delivery at home, the risk of improper deliveries has increased, resulting in possibility of more premature mortality of the mothers and newborns. Around 25-30 percent fall was estimated in the doses of common vaccines given to children which is a serious matter of concern.

An article on maternity benefit scheme (PMMVY) of Government of India that investigated on what needs to be done to strengthen the effectiveness of the scheme concluded that while pregnant women and lactating mothers are entitled to maternity benefits under the Pradhan Mantri Matru Vandana Yojana (PMMVY), there is much to be done to strengthen the scheme and make it more effective during the pandemic.

A study on ‘estimating the Impact of COVID-19 Pandemic Related Lockdown on Utilization of Maternal and Perinatal Health Services in an Urban Neighbourhood in Delhi, India reflected that COVID-19 pandemic-related lockdown substantially affected maternal and perinatal healthcare utilization and service delivery. Proportion of institutional deliveries, exclusive breastfeeding during first 6 months of birth, health worker home visits within 6 weeks of birth, etc. were substantially lower in comparison against the time period before lockdown

A scoping review, ‘the impact of nutrition on covid-19 infected pregnant women’ reflected that during pregnancy, women are especially vulnerable perhaps in part because of fluctuations in level of hormones that are involved in the immune response, and therefore they need to take special preventive measures. In addition to measures to avoid the spread of virus, such as hand washing, and social distancing, it is important to ensure that food intakes are healthy, adequate, and high in both nutritional quality and food safety. Supportive nutrition through the provision of food baskets adequate in energy, protein, calcium, iron, folic acid, chlorine, omega-3 fatty acids and vitamin D at levels sufficient for pregnancy is likely to be needed for many pregnant women in low-income families or families where there has been some calamity.

A study ‘Impact of COVID-19 pandemic on maternal and child health services in Uttar Pradesh, India’ an attempt has been made to assess the indirect effect of the pandemic on maternal and child health services in public health facilities. Data pertaining to maternal and child health services being provided under specific Government programmes, were collected from public health facilities of District Sant Kabir Nagar in Uttar Pradesh, India. Reduced coverage across all maternal and child health interventions was observed in the study.

A scoping review: ‘The impact of the COVID-19 pandemic on maternal and perinatal health’ was conducted to compile evidence on direct and indirect impacts of the pandemic on maternal health and provide an overview of the most significant outcomes thus far. The review concluded that the pregnant individuals were found to be at a heightened risk of more severe symptoms than people who are not pregnant. It also reflected that pregnant people with symptomatic COVID-19 may experience more adverse outcomes compared to non-pregnant people and seem to face disproportionate adverse socio-economic consequences. High income and low- and middle-income countries alike faced significant struggles.

Impact of covid 19 pandemic on severe maternal outcomes -An observational study from a referral institute of India looked at maternal death review data and maternal near miss statistics. This included assessing the change in the number of maternal deaths and obstetric near miss, their respective causes, and case fatality rate specific to COVID-19. The pandemic has affected both maternal mortality and morbidity. Keeping the current situation in mind, it becomes increasingly important to develop patient education via electronic media and teleconsultations.

The Sustainable Development Goals Report 2021 and 2022 reflected that as the pandemic continues to unfold, and the world moves further off track in meeting the 2030 SDG deadline, timely and high-quality data are more essential than ever. Indeed, data are being widely recognized as strategic assets in building back better and accelerating the implementation of the SDGs.

Pulse surveys on continuity of essential health services during the COVID-19 pandemic undertaken by World Health Organization (WHO) to gain rapid snapshot of changes and challenges in service delivery/utilization looked at: maintenance of essential health services and systems (Proportion of countries reporting disruption to essential health services during COVID-19 pandemic); risk communication, community engagement and infodemic management (Proportion of countries with capacities to track and address infodemic and health misinformation). The results were used at country level to support policy and planning dialogue to identify critical bottlenecks and priorities, recommend mitigation approaches/solutions, and guide resource investments as pandemic progresses.

Conclusions:

The review resulted into various conclusions: The research studies hypothesized that the supply-side (health system) factors and demand-side (community-level) factors converged to affect the access to maternal health services. Health system preparedness by ensuring availability of all services at the last mile and strengthening existing community-reliant health services were recommended for uninterrupted good quality and affordable maternal health service provision. Social Networking Technologies have the potential to mitigate the challenges faced in accessing maternal and child health services amidst the ongoing COVID-19 pandemic. Qualitative data suggested that most participants experienced psychosocial distress due to loss of job or income and had

difficulties in accessing in-patient services. The covid-19 pandemic has taught us that health preparedness should always be ready to deal with such a kind of pandemic without effecting the other healthcare services. The response of the public healthcare delivery system to the Covid-19 Pandemic negatively affected both the provision and utilization of maternal and child healthcare services. It is deterrent to the progress achieved in maternal and child health parameters over the years. Better response strategies should be put in place to minimize lag in service delivery.

Covid 19 pandemic has affected both maternal mortality and morbidity. Keeping the current situation in mind, it becomes increasingly important to develop patient education via electronic media and teleconsultations. Pulse surveys also concluded that, in general, disruptions of essential health services were reported by nearly all countries, and more so in lower-income than higher-income countries. All services were affected, including essential services for communicable diseases, noncommunicable diseases, mental health, reproductive, maternal, newborn, child and adolescent health, and nutrition services. The causes of the disruptions were a mix of demand and supply factors.

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राजर्षी शाहू महाराज यांचे समाज विकासातील योगदान

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इतिहास विभाग

प्रस्तावना:

राजर्षी शाहू महाराजांच्या सामाजिक कार्याचा विचार करत असताना. खरे तर राजर्षी शाहू महाराजांच्या बहूजन समाजाच्या उध्दाराच्या एकूण कार्याचा समग्र आढावा घेणे म्हणजे एका स्वतंत्र ग्रंथाचा विषय आहे. या माझ्या लेखात मांडणे तो शक्य नाही. परंतु या धावत्या आढाव्याकडे जरी दृष्टिक्षेप टाकला तरी महाराजांचे कार्य केवळ समाजसुधारकाचे नव्हते तर समाजातील प्रत्येक घटकाच्या उन्नतीसाठी असल्याचे दिसून येते. फक्त समाज सुधारण्याचे क्षेत्र नव्हे तर मानवी जीवनाचा धर्म, कृषी, उद्योग, व्यापार साहित्य, नाट्य संगीत कला, संस्कृती, सांस्कृतिक तसेच मलविद्या, शिकार, मर्दानी खेळाचे पुनरुज्जीवन करून अशा अनेक क्षेत्रात भरीव कामगिरी करून महाराजांनी महाराष्ट्राच्या जडणघडणीत मोलाचा वाटा उचलला आहे. आदर्श राजा हा ‘उपभोग शून्य स्वामी’ असतो हे राजनीतीतील उच्च तत्व प्रत्यक्षात अंमलात आणणारा हा राजा’ राजा कालस्य कारणम्’ या उक्तीप्रमाणे वागल्याचे दिसून येते. सिंहासनावर बसूनही जो आपल्या प्रजेची काळजी पुत्रा प्रमाणे वाहतो, राजा असूनही ऋषीचे वृत्त आचरनारा हा राजा एक महामानव होता. म्हणूनच १९१९ साली कानपूरच्या कुर्मी शास्त्रीय सभेत कुर्मी लोकांनी त्यांना राजर्षी ही पदवी मोठ्या सन्मानाने बहाल केली होती. अशी ही लोकांनी स्वयंप्रेरणेने बहाल केलेली पदवी विभूषित करणारा आधुनिक हिंदुस्थानाच्या इतिहासातील हा पहिला व शेवटचा राजा आहे.

उद्देश :

१. महाराजांचे कलेविषयक धोरण समजून घेणे.
२. महाराजांचे कलेतून संस्कृती जोपासण्यासंदर्भात माहिती घेणे.
३. महाराजांचे संगीत कलेविषयक योगदान समजून घेणे.
४. संगीत व कलेच्या माध्यमातून सामाजिक एकोप्या टिकवण्यासंदर्भात माहिती घेणे.

साधने :

विविध लेख, ग्रंथ, वर्तमानपत्रे, इंटरनेट इत्यादी.

संशोधन पद्धती :

संशोधन पद्धतीसाठी विविध पद्धतीचा वापर केलेला आहे, जसे वर्णनात्मक, तुलनात्मक, व सामाजिक उपयोजित पद्धतीचा वापर इत्यादी.

कलाप्रेमी राजा :

छत्रपती शाहू महाराजांना कलेविषयक आवड होती. समाज केवळ आर्थिक सुबतेच्या किंवा सामाजिक सुधारणेच्या बळावर सुखी होत नाही. तर त्यासाठी त्यांचे सांस्कृतिक जीवनही रसरशीत असावयाला पाहिजे. अन्न, वस्त्र, निवारा या मूलभूत गरजा भागल्यानंतर ही माणसाला माणूसपणाचे

राजर्षी शाहू महाराज यांचे समाज विकासातील योगदान

जीवन जगण्यासाठी काही कला काही छंद आणि काही कौशल्य अंगी असणे आवश्यक असते.^१ त्यामुळे कला आणि संस्कृती यांच्या जोपासलेला अधिक महत्त्व प्राप्त करून देतांना राजर्षीचे कार्य मोलाचे ठरते.

कलेची जोपासना :

कलेच्या माध्यमातून संस्कृती जपण्यासाठी राजर्षी शाहूंनी गूणीजनांची एक फळी निर्माण केली असे दिसते. विविध क्षेत्रातील गुणवंत कलाकारांना एकत्र आणून महाराजांनी त्यांच्या गुणांची कदर करून, योग्य त्या तऱ्हेने मदत करून, आपल्या संस्थानाला ‘कलाकारांचे विद्यापीठ’ हा बहुमान मिळवून देण्याचा प्रामाणिक प्रयत्न केला.

महाराजांना सर्वच क्षेत्रातील कलावंताबाबत इतका नितांत आदर होता आणि त्यांच्या कलेची तेवढी कदर करत असत की, प्रसंगी कलावंताची लहर संभाळण्यासाठी महाराज स्वतःच्या अपमान देखील सहन करीत असत. कलामहर्षी बाबुराव यांनी म्हटले, कोल्हापूरचे कलापूर होण्यामागचे श्रेय शाहू महाराजांनाच जाते.^२

ज्या क्षेत्रातील कलावंतांना शाहूराजांनी राजाश्रय दिला. त्या सर्व क्षेत्राची ते स्वतःच्या कलेविषयी माहिती ठेवत होते. हे महाराजांचे प्रमुख वैशिष्ट्ये होते. बाबुरावांनी असे देखील म्हटले आहे. “शाहू महाराजांनी कोल्हापूरमध्ये केसरचे पीक पिकवले, त्या मळ्यातून नुसता चाललो तर माझ्या सर्व अंगावर सुगंध व रंग चढतो”^३

नाटक :

नट, नाटक, रंगभूमी, नाट्य संस्था, समांतर नाट्य विश्वाशी संबंधित शाहू महाराजांचे कार्य अत्यंत मौलिक स्वरूपाचे होते. त्यांना या कलेची आवड अत्यंत लहानपणापासूनच होती. त्यांच्या दत्तक विधानाप्रसंगी सादर केलेले नाटक पाहून त्यांना या कलेली अत्यंत जवळीकता वाटत गेली. त्यामुळेच मराठी रंगभूमीच्या पडत्या काळात कलावंतांची सक्षम पिढी निर्माण करण्यात, त्यांनी कसलीच गय केली नाही. एवढ्यावरच ते न थांबता समाजातील प्रत्येक लोकांना यासंबंधी आवड निर्माण व्हावी म्हणून सण, उत्सव, उरूस प्रसंगी नाटकाचे प्रयोग प्रजेला पाहण्याची संधी उपलब्ध करून देतात.^४ नाटकातील होणारी फरफड थांबावी म्हणून महाराजांनी नाट्यगृह बांधण्यासाठी प्रोत्साहन दिले. नुसता राजश्रय देऊन कलाकारांचे कलादीप पाहण्यान्यापैकी राजर्षी नव्हते. त्यासाठी त्यांनी कोल्हापूरात पॅलेस थिएटर (केशवराव भोसले नाट्यगृह) बांधून कलाकारांना वाव देण्याचे काम महाराजांनी केल्याचे दिसून येते.

राजश्रयी राजा :

राजर्षी शाहू महाराजांच्या राज्यारोहण प्रसंगी निमंत्रित नाटक कंपन्या कोल्हापूरात दाखल होतात. त्यावेळेपासून कोल्हापूरात नाट्यकलेचा मज्जाव होण्यास खरी सुरुवात होते. कीर्लोस्कर नाटक कंपनी आपल्या नेत्रदीप कार्याने सर्व कोल्हापूरवाशियाचावर आपल्या कलेची छाप सोडतात. त्यांनी सादर केलेले ‘मच्छीकटक नाटक पाहून राजवाड्यातील स्त्रिया ओक्षाबोक्षी रडतात हे त्यांच्या नाटकातील सामर्थ्य दाखवणारे क्षण म्हणावे लागेल. त्यांच्या कलेला खरा वाव मिळतो तो राजर्षी व कोल्हापुरातील नवप्रयोजित रसिकप्रेमी यांचा.

कोल्हापुरात राजर्षी शाहू कलावंतास योग्य मानपान मिळवून देतात ही बाब यापूरती सिमीत राहत नाही तर, कोल्हापूरच्या दिशेने अनेक क्षेत्रातील कलावंतांची रीघ लागते. व हा म्हणता -म्हणता सर्व कोल्हापूर

हे कलावंतांचे ‘माहेरघर’ बनते.⁴ जो तो कोल्हापुरकडे आकर्षित होत जातो. एवढेच नाही तर परराज्यातील कलावंतही कोल्हापुरात स्थानिक झाल्याचे पुरावे त्यांना बहाल केलेल्या इनामी जमीन (काळा इनाम गोरा इनाम) या नोंदीतून स्पष्ट होते. महाराजांनी कलाकारांना नुसता राजश्रयच दिला नाही तर त्यांच्या भविष्याचा विचार देखील केला. कलाकार आपल्या तारुण्यात कला सादर करून मोठी बिदागी प्राप्त करतो. परंतु तोच कलाकार हा उतारा वयात अत्यंत दयनीय परिस्थितीत जीवन काढत असतो. या सर्वांचे भान राखून राजर्षी शाहूंनी कोल्हापुरातील सर्वच कलावंतांना बिदागी बक्षीसे तर दिलीच याही पुढे त्यांनी त्यांच्या आयुष्यभराची योग्य सोय देखील केली. त्यांना इनाम म्हणून जमिनी दिल्या. काहींना पेन्शन चालू केली, काही कलावंतांना दरबारी सेवेत रुजू करून घेतले. गरजूवंत कलावंतांना घरी बांधून दिली. काहींना सरकारी सेवेत रुजू करून घेण्याचा आदेश दिला. असा रसिकप्रिय राजा, प्रजादक्षप्रिय राजा, लोककल्याणकारी राजा, कलावंतास वाव देणारा राजा म्हणूनच ‘राजर्षी’ पदवी लोककल्याणकारी राजाचे प्रतीक म्हणून ओळखली जाते.⁵

तमाशा/सत्यशोधक जलसे :

शाहू महाराजांनी संस्कृती जपण्यासाठी निवड केली ती तमाशा अथवा सत्याशोधकीय जलसे. लोकांच्या आवडीचा तमाशा या नाट्य प्रकाराचा उपयोग हा समाज प्रबोधनासाठी केला जाऊ शकतो. असा विचार करणारा राजा राजर्षी, एवढेच नाही तर शाहीर तमासीर या अत्यंत दर्जाहीन लोकांना पोटाशी धरून त्यांना हवी असणारी मदत मिळवून देण्यासाठी समाजाचे प्रबोधन तयार करणारा एक गट निर्माण केला. एकिकडे तमाशाच्या नावाखाली प्रजेला हवे असणारे सुख लक्षात घेऊन त्याच तमाशाच्या बैठकीत सत्यशोधक कलावंत उतरवणे ही नामी युक्ती साधून सामाजिक बांधिलकी तयार केली. एवढ्यावरच ते थांबले नाहीत तर समाजातील जाती. विषमतेचे भूत उतरवण्यासाठी. बहूजन समाजातील प्रत्येक वर्गातील कलावंत आपली कला सादर करू लागला. त्यामुळे आपोआपच कलेच्या माध्यमातून बहुतांश सामाजिक एकोपा जपला जाऊ लागला.⁶ पैलवान वर्गातील अस्पृश्य समजल्या जाणाऱ्या जातीच्या पैलवानांना जाट पैलवान, बेरड पैलवान, अशी नावे देऊन त्या पैलवानाची कुस्ती घडवून आणली जायची. त्यांचीच प्रचिती ही तमाशा शाहीर लोकांच्या बाबतीत त्यांना करावी लागली नाही. कारण केलेला मिळणारा वाव, आर्थिक मदत व कळवळा, प्रोत्साहन हेच जाती अंताचे खरे कारण ठरले. ‘मलविद्येच्या पोशिंदा’ तसेच ‘निधड्या छातीचा पैलवान’ म्हणून ओळखला जाणारा ‘मर्दानीगडी’ हा केवळ जगतात एकच त्यांनी मलविद्या संदर्भात केलेल्या कार्याच्या प्रचिती त्यांनी निर्माण केलेली वास्तू खासबाग मैदान उभ्या जगताला देत आहे. मलविद्येबरोबरच शिवकाळापासून चालत आलेल्या ‘मर्दानी खेळाला’ जिवंत ठेवण्याचे कार्य महाराजांनी केल्याचे दिसून येते.

संगीत क्षेत्रातील योगदान :

भारतीय संस्कृतीचे आभूषण असणारे संगीत या संगीताला राज्यर्षीचा राजश्रय मिळावा हे तर स्वाभाविकच. कोल्हासूर या राक्षसाच्या नावावरून कोल्हापूर हे नाव या नगरीस प्राप्त झाले. कोल्हापूरास पूर्वी करवीर देखील म्हटले जात असे याच करवीरनगरीचे कौतूक करत असताना. “कवी भूषण आपल्या काव्या मध्ये केतकी, कर्दळी, कारौंदा व कुंद या पुष्पवृक्षांनी बहरलेली करवीरनगरी असे या नगरीचे वर्णन करतात”.⁷ याच करवीर नगरीचे वैभव असणारे अंबाबाई हे साडेतीन शक्तीपीठांपैकी एक

व याच करवीर नगरीला 'कलापूर' हा बहुमान मिळवून देणारे राजर्षी शाहू करवीर संस्थानाला संगीत कलेची फार जुनी परंपरा होती. महाराजांचे जनकपिते संगीताची शैकिन होते. कोल्हापुरातील नव्हे तर देशातील पहिली संगीत विषयक संस्था त्याला म्हणता येईल ती 'कोल्हापूर गायन समाज' १८८३ मध्ये त्यांच्याच पाठवळावर स्थापन केली होती. १८९२ मध्ये बाबा देवल यांनी स्थापन केलेली 'देवलक्लब' ची जागा, इमारतीसाठी पैसा कलावंतांना आश्रय आणि प्रेरणा देऊन महाराजांनीच उभे केले होते. त्या बळावरच या संस्थेची कीर्तीच नव्हे, तर दरारा आणि दबदबा संपूर्ण देशभर पसरला होता. त्या काळात या संस्थेत गायकीची संधी मिळावी म्हणून सर्व गायकांची धडपड असायची. देवल क्लबमधून बाहेर पडणाऱ्या कलावंत व्हावा हा प्रतिष्ठेचा मुद्दा होता. (सध्या ती इमारत मोडकळीस आली आहे.) प्रत्येक सणावरांच्या प्रसंगी कोल्हापूरात दूर-दूरचे गायक वादक कलावंत हजेरी लावत. सर्व कलाकारांना सारखाच मान महाराजांकडून मिळत असे.^९

आगळावेगळा प्रयोग :

कोल्हापूरवाशीयांना ख्याल गायिकेचा परिचय व्हावा. म्हणून शाहू महाराजांनी संगीत महर्षी आलादियाखाँ साहेब. यांना कोल्हापुरात आणायाचे मनोमन ठरवले हाते, व ते त्यांनी १८१५ मध्ये करून दाखवले. खान साहेबांची दरबारी गायक म्हणून नेमणूक केली. खाँसाहेबांच्या गायार्कीचा महाराष्ट्रात प्रवेश झाला.^{१०} व त्यानंतरच्या काळात झपाट्याने त्यांचा प्रसार प्रचार देखील मोठ्या प्रमाणात झाला. व आलादियाखाँ साहेबांना संपूर्ण देशामध्ये लौकिक मिळावी त्यांच्या गायकीचा प्रसार करण्यासाठी महाराजांनी वर्तमानपत्रात देखील मजकूर छापण्यास सुरूवात केला. महाराष्ट्रभरात ख्याल गायिकेचे नाव जनतेच्या मनावर बिंबवले. आलादियाखाँ यांनी कोल्हापूरचे नाव देशभर नेले. ते शाहू महाराजांच्या राज्य दरबारातील केवळ अश्रित गायक नव्हते तर महाराजांच्या परिवारांचे सन्माननीय सदस्य झाले होते. त्यांच्याशी महाराज धनी म्हणून कधीच वागले नाहीत तर सदैव मित्र या नात्यानेच लोभ करीत.

संगीत कलाकरांविषयी जिद्दाळा :

शाहू महाराजांचे जसे आलादियाखाँ साहेबांना आपले मित्र मनात. तसेच आलादियाखाँंना ही शाहू महाराजांविषयी कमालीच्या आदरभाव होता. ते त्यांना दैवतच मानत असत. त्यांना अनेकांनी (अनेक संस्थानिकांनी) प्रलोभनी दाखवून आपल्याकडे येण्याची गळ घातली पण त्यांनी मुळीच दात दिली नाही. ते शाहू महाराजांची अखेरपर्यंत एकनिष्ठ राहिले. त्यातील जिद्दाळा एवढा की संस्थानातील प्रत्येक कामाची बाजू एकमेकांना माहित असायची. अशीच एक बाब ही संस्थानातील एका शेतकऱ्याच्या जमीन गैरहक्काने संस्थान जमा हात आहे ही बाब महाराजांच्या लक्षात आणून देणारे खाँसाहेब नंतर राजर्षी कागदपत्रे पाहून ज्या शेतकऱ्यांची जमीन त्यांना परत करताना दिसतात.^{११}

असाच जिद्दाळा संगीत सूर्य केशवराव भोसले यांच्या बाबतीत देखील दिसून येतो. महाराजांचे केशवराव वर अत्यंत प्रेम होते. 'माझा केशा म्हणजे तळपती तलवार' असे शाहू सारखे म्हणायचे. केशवरावांना पुण्यात असताना तापीच्या ज्वराने विखळले असता. महाराज त्यांना पाहण्यासाठी पुण्यात केशवरावांची भेट घेऊन त्यांच्या प्रकृतीत सुधारणा व्हावी म्हणून डॉक्टरांना लागेल तो उपचार, लागेल तेवढा पैसा खर्चण्याचे बोलतात. यावरून महाराजांचे कलावंतांतील कलेला नव्हे, तर कलावंतावर प्रेम असल्याचे दिसून येते.

संगीत कलाकारांना मदत :

महाराजांनी आल्लादियाखाँ यांना ‘पॉलिटिकल गवळी’ हा किताब बहाल करून संगीत क्षेत्रातील गोडीला मृत स्वरूप प्राप्त करून दिले. खान साहेबांच्या कुटुंबाला वंशपरंपरेने घर मिळून दिली. हैदरखाँ व भुजीखाँ यांना देवीपुढे गाण्याची नोकरी व जमीन दिली. आणि मॅजीखाँ यांना फॉरेस्ट खात्यात नोकरी दिली. १९०१ मध्ये अब्दुल करीम खाँ प्रथमच कोल्हापुरात आले असतांना शाहू महाराजांनी त्यांचे आपल्या दरबारात स्वागत करून त्यांना भरपूर बिदागी दिली. याच करीम खाँ यांच्या मार्गदर्शनाखाली केसरबाई केरकर यांना खासाहेबांनी शिकवण दिली. केसर बाईंनी अखिल भारतीय कीर्ती मिळवून करवीर व महाराजांचे नावलौकीक केल्याचे दिसते. देवासचे प्रसिद्ध गवई रज्जब खाँ यांनी आपल्या कोल्हापूरच्या वास्तवात असतांना निवृत्तीबुवा सरनाईक आणि नूतन गंधर्व आप्पासाहेब देशपांडे यांना संगीताचे धडे दिले. अशाप्रकारे शाहू छत्रपतींच्या आश्रयाखालील कोल्हापूर संस्थानांमध्ये सर्व घराण्याच्या संगीतांना आश्रम मिळत गेला.^{१२} महाराजांनी विविध गायकीच्या प्रवाहाचा सुंदर संगम आपल्या राज्यात घडवून आणला होता. केवळ आपल्या नगरीलाच नव्हे तर उभ्या महाराष्ट्राला शास्त्रीय संगीताची गोडी निर्माण करण्याचे कार्य महाराजांनी प्रत्यक्षात केले होते.

१९०३ साली बालगंधर्व केशवराव भोसले यांच्या मैफिली देवल क्लब मध्ये झाल्या बालगंधर्व हे सामान्यातून व आपल्या अपार कष्टातून असामान्य झालेले कलावंत तसेच केशवराव भोसले देखील अठरा विश्व दारिद्र्यातून अनेक हाल अपेष्टा सोसत कष्टाने संगीतसूर्य झालेले जिद्दीचे कलावंत महाराजांना या दोघांचेही कौतूक होते. त्यांच्या मैफिलीस महाराज उपस्थित राहून त्यांच्या गायकीची मोठी प्रशंसा करून महाराजांनी दोघांनाही दहा-दहा हजार रूपये देऊन त्यांच्या सत्कार करतात. यावरून कोल्हापुरातील कलाकारांच्या प्रतिभेला उच्चतम सन्मान मिळवून देणारे ‘राजर्षी’ हे खरे संगीतप्रेमी गाणवेडे रसिक म्हणल्यास वावगे ठरणार नाही.^{१३} एकदा संस्थानातील एका विधवा ब्राह्मण स्त्रीला संपत्ती पोटी तिच्या दिराकडून होणाऱ्या छळाची माहिती गोविंदराव टेंबे महाराजांच्या कानी घालतात. या प्रकरणाचा न्यायनिवाडा हा अत्यंत सुयोग्य म्हणावा लागेल. त्यांनी त्या ब्राह्मण स्त्रीच्या पोटी गोविंदरावाच्या मुलाला दत्तक देण्याचे ठरवितात. कारण त्या बाईच्या नावी भरपूर जमीन जुमला होता व तिला वारसदाराची देखील आवश्यकता होती. त्यासाठी महाराजांनी ही नामी कल्पना सुचली तसेच गोविंदराव वरील विश्वास देखील तितकाच व ते या प्रकरणाचा न्याय निवाडा करतात. कलावंतावरील विश्वास यावरून स्पष्ट समजून येण्यास मदत होते.

पानसुपारीची गोष्ट :-

महार शिवाप्पा नाळकर घोडेवाला, (पोतदार) घोड्याची नौकरी करीत असता कळवळ्याने अभंग म्हणणे महाराजांच्या कानी त्याचे अभंग पडले असता. महाराजांना नामी युक्ती सुचली त्यांनी त्याला बोलावून घेऊन तुला नोकरी माफ जा भजनाचे सर्व सामान घेऊन ये !

पुढे महाराजांनी त्याला कोल्हापुरातील रहदारी जाग्यावर शिवाप्पाला घर बांधून घेऊन भजन म्हणायला सांगितले. नंतरच्या काही दिवसानंतर तेथून येणाऱ्या जाणाऱ्या लोकांना त्याचे ते भजन फार आवडू लागले. त्याचे भजन ऐकण्यासाठी लोक जमा होऊ लागले.^{१४} त्यावेळेस तेथे त्याच्या मटक्यातील पाणी पिणे, त्याचे भजन ऐकणे व पान सुपारी खाणे यातून जाती अंताचा एका आसेपोटी पान सुपारीचा

कार्यक्रम महाराजांनी घडवून आणला. यावरून से दिसते की, राजर्षी शाहू महाराज यांच्या मनातील दूरदृष्टीपणाचा ठाव ठिकाणा लागणे मुळीच शक्य नव्हे.

समारोप :

वरील लेखात राजर्षी शाहू महाराजांच्या कलेच्या माध्यमातून सामाजिक जागरूकता तसेच जाती-जातीतील दुरावा कमी करण्याचा प्रयत्न समजून घेतला आहे. तसेच राजर्षी शाहूंचे संगीत विषयक प्रेम, कलावंत वरील प्रेम समजून घेण्याचा प्रयत्न केला आहे. समाजातील प्रत्येक घटक एकमेकांशी कलेच्या माध्यमातून जोडण्याचा प्रयत्न राजर्षी शाहूंनी केलेला दिसून येतो. कलाकारांना शहीरांना तमासगिरांना गायक, वादकांना सर्वच कलाप्रेमींना कोल्हापूर संस्थानात एक वेगळेच महत्त्व असल्याचे दिसून येते. आपली संस्कृती ही कला संगीताच्या माध्यमातून जिवंत ठेवण्याचा महाराजांनी केलेला प्रयत्न हा वेगळा पटवून देण्याची आवश्यकता नाही.

संदर्भ ग्रंथ :

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५. साळुंखे पी.बी. (संपा), 'राजर्षी शाहू गौरव ग्रंथ' प्रकाशन म.रा.शि. संस्था मुंबई, १९७६ पृ.क्र. १०९
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८. पवार जयसिंगराव 'राजर्षी शाहू स्मारक ग्रंथ' महाराष्ट्र इतिहास प्रबोधिनी कोल्हापूर, २०११, पृ.क्र.६५०
९. तत्रेव ६५०
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आर्थिकदृष्ट्या दुर्बल घटकातील मुलींच्या शैक्षणिक तसेच आर्थिक अध्ययन बीड जिल्हा

डॉ. हनुमंत साळुंके

मार्गदर्शक

मानवलोक समाजकार्य महाविद्यालय

व संशोधन केन्द्र, अंबाजोगाई जि. बीड

बालासाहेब अन्साराम शिंदे

संशोधक विद्यार्थी

डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ

औरंगाबाद.

संलग्न मानवलोक समाजकार्य महाविद्यालय व संशोधन

केंद्र, अंबाजोगाई.

प्रस्तावना:

आर्थिकदृष्ट्या दुर्बल घटकासाठी शैक्षणिक व आर्थिक हितसंवर्धन करण्यासाठी केंद्र सरकारच्या वतीने राज्यघटनेमध्ये दुरुस्ती करून कलम १५ (६) व १६ (६) यानुसार घटनेमध्ये आर्थिकदृष्ट्या दुर्बल घटकाचे हित संवर्धन करण्यासाठी शिक्षणामध्ये व नोकरीमध्ये १० टक्के आरक्षणाची तरतूद करण्यात आलेली आहे.

तसेच बीड जिल्ह्यामध्ये संशोधन करत असताना जिल्ह्यातील काही भाग हा दुर्गम आणि डोंगराळ आहे. बीड जिल्हा इतर जिल्ह्याच्या तुलनेत मागासलेला जिल्हा म्हणून ओळखला जातो बीड जिल्ह्यातील लोक हे जास्तीत जास्त शेती या व्यवसायावर अवलंबून आहेत आणि बीड जिल्ह्यातील शेती ही मोसमी पर्जन्यासवर अवलंबून आहे आणि जिल्ह्यामध्ये मोसमी पर्जन्याचे प्रमाण अत्यल्प असल्यामुळे शेतीतून मिळणारे उत्पन्नही कमी आहे. त्यामुळे बीड जिल्ह्यातील लोक हे इतर जिल्ह्याच्या तुलनेत जास्तीत जास्त ऊस तोडणी साठी कारखान्याला जातात. महिला सक्षमीकरणासाठी जिल्ह्यामध्ये बेटी बचाव बेटी पढाओ, सुकन्या समृद्धी योजना, तसेच मुलींना शिक्षण घेण्याच्या ठिकाणी राहण्यासाठी जिजाऊ वस्तीगृह याजना राबवली जात आहे आणि महिलांची सक्षमीकरण करण्यासाठी केंद्र सरकार व राज्य सरकार विविध कायदे करत आहे.

उद्दिष्टे :

१. शिक्षण घेत असताना भेडसावणाऱ्या आर्थिक समस्यांचा अभ्यास करणे.
२. आर्थिक दुर्बल घटकातील मुलींचे माध्यमिक उच्च माध्यमिक तसेच पदवी व पदव्युत्तर शिक्षणातील गळतीचे प्रमाण पहणे.
३. आर्थिक दुर्बल घटकातील मुलींच्या कौटुंबिक स्थिती विषयी अभ्यास करणे.
४. आर्थिक दुर्बल घटकातील मुलींच्या सामाजिक स्थिती तपासणे.

साधने : महाराष्ट्र आर्थिक पाहणी अहवालस, बीड जिल्हा जनगणना अहवाल, इंटरनेट, विविध लेख, ग्रंथ वर्तमानपत्रे

आर्थिक दुर्बल घटकातील आरक्षण (EWS) विषयी माहिती :

आर्थिकदृष्ट्या दुर्बल घटक (EWS Economically Weaker Section) किंवा आर्थिकदृष्ट्या मागासवर्ग हे भारतातील आर्थिकदृष्ट्या दुर्बल घटकांसाठी देण्यात आलेले एक आरक्षण आहे. EWS वर्गातील व्यक्तींना शिक्षण आणि सरकारी नोकरीत दहा टक्के आरक्षण देण्यात आले. आणि या

आरक्षणाचा लाभ केवळ खुल्या किंवा सामान्य (open or general) प्रवर्गातील उमेदवारांनाच होतो. अनुसूचित जाती अनुसूचित जमाती आणि ओबीसी यासारख्या आरक्षित प्रवर्गातील उमेदवारांना या आरक्षणाचा लाभ घेता येत नाही. २०११ मध्ये भारतीय संसदेने १०३ वी घटनादुरुस्ती करून हा कायदा लागू केला आहे.

ज्या कुटुंबांचे वार्षिक उत्पन्न आठ लाखापेक्षा कमी आहे अशा व्यक्तींना EWS अंतर्गत शिक्षण आणि नोकरीत आरक्षण मिळू शकते. कुटुंबाची शेती पाच एकरापेक्षा जास्त नसावी असाही निकष आहे. तसेच घर कसे असावे, याचे शहर आणि गावात काही वेगवेगळे निकष आहेत.

ईडब्ल्यूएस आरक्षण दिल्यामुळे भारतातील एकूण आरक्षण हे ५९.०५ टक्के झाले आहे.

अनुसूचित जाती (SC) 15%

अनुसूचित जमाती (ST) 7.5%

इतर मागास वर्ग (OBC) 27%

आर्थिकदृष्ट्या दुर्बल घटक - 10%

केंद्रीय स्तरावर आणि सर्व राज्यांमध्ये आर्थिकदृष्ट्या दुर्बल घटकाचे आरक्षण लागू आहे. महाराष्ट्रात आता ६२% आरक्षण आहे. २०२१ मध्ये महाराष्ट्र सरकारद्वारे मराठ्यांना दिलेले आरक्षण सर्वोच्च न्यायालयाने अवैध ठरवले त्यानंतर त्याच वर्षीपासून मराठा समाजाला ईडब्ल्यूएस आरक्षण केले गेले.

आर्थिक दुर्बलांना ईडब्ल्यूएस नौकरी आणि प्रवेशांसाठी देण्यात आलेल्या १० % आरक्षणाच्या वैधतेवर सर्वोच्च न्यायालयाने ७ नोव्हेंबर २०२२ एक ऐतिहासिक निर्णय दिला. १०३ व्या घटना दुरुस्तीच्या माध्यमातून करण्यात आलेली आर्थिक निकषांवर आरक्षण देण्याची तरतूद वैध असल्याचे सर्वोच्च न्यायालयाने आपल्या निर्णयात म्हटले आहे. वेगवेगळ्या याचिकांच्या माध्यमातून आरक्षणासह घटना दुरुस्तीच्या वैधतेला आव्हान देण्यात आले होते. याचा याचिकावरील सुनावणीनंतर सरन्यायाधीश उदय ललित याच्या अध्यक्षतेखाली पाच सदस्यीय घटनापीठाने हा निकाल दिला आहे.

पाच सदस्यीय घटनापीठातील तीन न्यायमूर्तींनी आक्षरणाच्या बाजूने तर २ न्यायमूर्तींनी आरक्षणांमुळे संविधानाच्या मूलभूत संरचनेला धक्का पोहोचतोय, असा निकाल दिला आहे. मात्र ३:२ अशा बहुमतामुळे आर्थिक दुर्बल घटकांचे आरक्षण कायम ठेवण्यावर शिक्कामोर्तब करण्यात आले न्यायमूर्ती उदय ललित आणि रवींद्र भट यांनी आरक्षणांविरुद्धात निकाल दिला.

सर्वोच्च न्यायालयाच्या पाच न्यायाधीशांच्या घटनापीठाने असे मानले की आर्थिकदृष्ट्या दुर्बल घटकांना (EWS) १० % कोटा देण्याच्या उद्देशाने संविधानात आणलेली १०३ वी घटनादुरुस्ती मूलभूत रचनेचे उल्लंघन करत नाही. भारताचे सरन्यायाधीश यू यू लळीत न्यायमूर्ती दिनेश माहेश्वरी, एस. रवींद्र भट बेला त्रिवेदी आणि जेबी पाटीवाला यांच्या खंडपीठाचा समावेश होता. ताताताता कोटा कायम ठेवण्याचा ऐतिहासिक निर्णय ३:२ च्या बहुमताने घेण्यात आला, ज्यामध्ये खंडपीठाचा समावेश होता. EWS कोटा कायम ठेवण्याचा ऐतिहासिक निर्णय ३:२ च्या बहुमताने घेण्यात आला, ज्यामध्ये खंडपीठावरील दोन न्यायाधीश CJI ललित आणि न्यायमूर्ती भट यांनी मतभेद व्यक्त केले. निकाल देताना न्यायमूर्ती माहेश्वरी यांनी सांगितले की दुरुस्ती ही ‘एक सकारात्मक कृती’ आहे जिचा उद्देश

आर्थिक दृष्ट्या कमकुवत असलेल्या सर्व वर्गांना किंवा विभागांना समाविष्ट करून समान समाज निर्माण करण्याचा आहे.

न्यायमूर्ती महेश्वरी यांच्या निर्णयाशी सहमत न्यायमूर्ती त्रिवेदी आणि पाडीवाल यांनी EWS कोटा कायम ठेवला. आर्थिकदृष्ट्या मागासलेले लोक हे वाजवी वर्गीकरण असल्याचे सांगून न्यायमूर्ती त्रिवेदी यांनी निकाल दिला की दुरुस्ती समानतेच्या अधिकाराचे उल्लंघन करत नाही, असे बार आणि खंडपीठाने नोंदविले.

महाराष्ट्रासाठी EWS आरक्षणाचे निकष

महाराष्ट्र शासनाने EWS आरक्षण साठी केंद्र सरकारच्या निकषांपेक्षा वेगळे निकष EWS आरक्षणासाठी ठेवले आहेत. त्यामध्ये फक्त आठ लाखांपेक्षा उत्पन्न कमी असणाऱ्या व्यक्तीसाठी EWS आरक्षण लागू आहे.

महाराष्ट्रातील प्रवर्ग निहाय आरक्षणाविषयी माहिती.

प्रवर्ग	संक्षिप्त नावे	आरक्षण	जाती
अनुसूचित जाती	एससी	१३%	५९
अनुसूचित जमाती	एसटी	७%	
इतर मागास वर्ग	ओबीसी	१९%	३४६
विशेष मागास प्रवर्ग	एसबीसी	२%	७
विमुक्त जाती -अ	डी.टी.(ए)	३%	१४
भटक्या जाती -ब	एनटी -१	२.५%	३७
भटक्या जाती -क	एनटी -२	३.५%	धनगर
भटक्या जाती -ड	एनटी -३	२%	वंजारी
आर्थिकदृष्ट्या मागासवर्ग	ईडब्ल्युएस	१०%	उच्च वर्णीय
एकूण		६२%	

बीड जिल्ह्यातील उत्पन्नाचे स्रोत:

बीड जिल्ह्याचे क्षेत्रफळ १०६९३ आहे. जिल्ह्यातील लोक मुख्यता शेतीवर अवलंबून आहेत शेती हा जिल्ह्यातील उत्पन्नाचा मुख्य स्रोत समजला जातो तसेच प्राथमिक क्षेत्र द्वितीय क्षेत्र तृतीय क्षेत्र हे उत्पन्नाचे जिल्ह्यातील स्रोत आहेत. तसेच बीड जिल्ह्याचे सामाजिक आर्थिक समालोचन २०१३ नुसार बीड जिल्ह्याचे दरडोई उत्पन्न ३९३३९ आहे तसेच भारत व महाराष्ट्र अनुक्रमे ८६४४७ व ९५३३९इतके दरडोई उत्पन्न आहे.

तसेच तुलना केली असता जिल्ह्यातील दरडोई उत्पन्न मध्ये देश तसेच महाराष्ट्र यामध्ये अशा प्रकारे तफावत केली असल्याने आढळते.

बीड जिल्ह्यातील लोकसंख्येचा आढावा.

अ.क्र	लोकसंख्या	ग्रामीण	शहरी	स्त्री पुरुष प्रमाणे	शुन्य ते सहा वर्ष
१	२५८५०४९	८०%	२०%	९१६	८०७

साक्षरतेचे प्रमाण :

२०११च्या जनगणनेनुसार सरासरी साक्षरतेचे प्रमाण हे ७६.९९ % आहे. त्यामध्ये पुरुषांची साक्षरता ही ८५.५५% व स्त्रियांची साक्षरता ही ६७.८२% इतकी आहे व जिल्ह्यातील ११ तालुक्यानुसार स्त्री पुरुष साक्षरता व एकूण साक्षरता तालुका निहाय खालील प्रमाणे आहे.

अ.क्र	जनगणना २०११	पुरुषांची साक्षरता	स्त्रियांची साक्षरता	साक्षरतेचे प्रमाणे
१	-	८५.५५%	६७.८२%	७६.९९%

बीड जिल्ह्यातील मुलींना येणाऱ्या शैक्षणिक समस्या :

मुलींना शिक्षण घेत असताना कौटुंबिक समस्याचा सामना करावा लागतो. त्यामध्ये संयुक्त कुटुंब असो किंवा विभक्त कुटुंब असो त्यामध्ये कुटुंब प्रमुख हा पुरुष असतो. महत्वाचे निर्णय घेण्याचा अधिकार हा पुरुषाचा असतो त्यामुळे मुलींचे लग्न करण हे कुटुंब प्रमुखाचे काम समजले जाते त्यामुळे मुली लग्न होऊन पतीच्या घरी जातात. म्हणून त्यांना मधूनच शिक्षण सोडावे लागते.

जिल्ह्यामध्ये बालविवाह सारखी प्रथा असेल या प्रथेमुळे मुलींना पूर्ण करण्या आधीच लग्न करून जावे लागते त्यामुळे मुली ह्या शिक्षणापासून वंचित राहतात.

हुंडा पध्दतीमुळे सुध्दा मुलींच्या शिक्षणाकडे दुर्लक्ष झालेले दिसते. बीड जिल्ह्यातील महत्वाची समस्या म्हणजे ऊस तोडणीसाठी भरपूर प्रमाणात कुटुंबे स्थलांतर करतात त्यामुळे मुलींनाही कुटुंबासोबत स्थलांतर करावे लागते त्यामुळे त्यांचे शिक्षण अपूर्ण राहते. तसेच कुटुंबामध्ये जर कुटुंब प्रमुख व्यसन करीत असेल तर कुटुंबातील मुलींच्या शिक्षणाकडे दुर्लक्ष झालेली दिसते. बीड जिल्ह्यामध्ये याचे व्यसनाचे प्रमाण ही जास्त आहे. त्यामुळे मुलींना शिक्षण घेताना अडचणी येतात. ग्रामीण भागामध्ये शाळा कॉलेज नसल्यामुळे अर्ध्यातून शिक्षण सोडून द्यावे लागते तसेच काही कॉलेजमध्ये शैक्षणिक सुविधा तसेच स्वच्छता विषयक सुविधा नसल्यामुळे मुली शिक्षण घेत नाहीत. त्याचप्रमाणे पालकांना आर्थिक मदत होईल म्हणून मुली शाळा कॉलेज सोडून पालकांना शेतीविषयक तसेच व्यवसाय विषयक कामात करतात त्यामुळे मुलींना शिक्षणापासून वंचित राहावे लागते.

काही ठिकाणी एकदा मुलगी नापास झाली की तिचे खच्चीकरण करून शिक्षण सोडायला बळजबरी राजी केली जाते. तसेच काही मुलींना शाळेत कॉलेजमध्ये फीस भरायला पैसे नसल्यामुळे शिक्षणापासून वंचित राहावे लागते. या प्रकारच्या सर्व समस्यांचा बीड जिल्ह्यातील मुलींना प्रामुख्याने सामना करावा लागतो.

बीड जिल्ह्यातील मुलींच्या शैक्षणिक व आर्थिक समस्येवर उपाय :

लिंग आधारित भेदभाव प्रतिबंध करणारे समावेशक कायदे धोरणे आणि उपक्रमांची अंमलबजावणी करणे आणि समान कामासाठी समान वेतन देण्यासाठी प्रोत्साहित करणारे कायदे करणे

गरजेचे आहेत. तसेच बालविवाह सारख्या प्रथा असतील त्याला अनुसरून बालविवाह प्रतिबंधक कायदा तेच हुंडाबळीसारख्या प्रथा असतील बंद करण्यासाठी हुंडाबळी प्रतिबंधक कायद्याची अंमलबजावणी चांगल्या रीतीने करण गरजेचे आहे.

बीड जिल्ह्यात ऊस तोडणीसाठी कारखान्याला जाण्याची प्रमाण खुप आहे त्यामुळे मुलींनाही पालकासोबत जावे लागते त्यामुळे त्यावर उपाय म्हणून मुलींना तालुक्याच्या ठिकाणी जिल्ह्याच्या ठिकाणी शाळा व कॉलेजच्या ठिकाणी वस्तीगृहाची निर्मिती करणे गरजेचे आहे. तसेच मुलींच्या शिक्षणाबद्दल पालकांमध्ये जनजागृती करून त्यांना शिक्षणाबद्दल महत्त्व पटवून दिलं पाहिजे तसेच मुलींना शिक्षण घेण्यासाठी शासनाच्या विविध योजनेचा लाभ करून देण्यासाठी मदत करावी. मुलींवर अन्याय अत्याचार होत असतील त्या ठिकाणी महिला हिंसाचार अधिनियम २००५ यासारख्या कायद्याची अंमलबजावणी कडकपणे करावी.

तसेच मुलींना काही समस्या असतील त्यासाठी विशेष समुपदेशन केंद्र चालू करणे गरजेचे आहे. शाळा कॉलेजमध्ये मुलींना स्वच्छता विषयक तसेच शैक्षणिक सुविधा विषयी चांगल्या पध्दतीने सोय करणे गरजेचे आहे.

संदर्भ साहित्य :

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७. Annual Report 2022-23 Social Justice Department Central Government.

* * *

दारिद्र्य रेषेखालील सद्यस्थितीत शिक्षण घेणाऱ्या मुलींच्या समस्या विशेष संदर्भ परतूर तालुका जि जालना

डॉ. हनुमंत साळुंके

मार्गदर्शक

मानवलोक समाजकार्य महाविद्यालय

व संशोधन केन्द्र. अंबाजोगाई जि. बीड

दीपा रामलिंग नारायणकर

MSW, SET

संशोधक विद्यार्थी

मानवलोक समाजकार्य महाविद्यालय संशोधन केंद्र

अंबाजोगाई जि. बीड

प्रस्तावना:-

भारतात अनेक सामाजिक समस्या पैकी दारिद्र्य ही एक सामाजिक समस्या आहे आज ही प्रत्येक राष्ट्रात कमी अधिक प्रमाणात दारिद्र्याचे प्रमाण दिसून येते जी व्यक्ती किंवा कुटुंबे दारिद्र्य रेषेखाली येतात त्यांचे राहणीमान प्रतिष्ठा देखील निम्न दर्जाची असते अपुऱ्या उत्पन्नामुळे व्यवस्थित जीवन जगता येत नाही त्यामुळे आत्महत्या, घटस्फोट, गुन्हेगारी, बेकारी, बाल गुन्हेगारी, भिक्षा वृत्ती, वेश्या व्यवसाय, इत्यादी अनेक सामाजिक समस्या निर्माण होतात. बऱ्याच वेळा निम्न वर्गाचे लोक आळशीपणा कामचुकारपणा व्यसनाधीनता या कारणांमुळे देखील दारिद्र्याच्या काही जाताना दिसून येतात. शास्त्रीय रित्या विचार केला असता खालच्या वर्गातील लोक सरचित विषमतेचे बळी असतात. त्यांना प्रगतीच्या वाटावरून चालू दिले जात नाही. अपुरे पोषण अपुरे कपडे लेते कच्ची घरे व गल्लीचे वस्त्यावरील निवास स्वास्थ्याच्या सोयी पासून वंचित शिक्षणाचा अभाव किंवा निम्नपातळी यासारखी लक्षणे त्यांच्या जीवनातील अविभाज्य भाग झालेली असतात भारतातील जातीव्यवस्थेत खालच्या स्तरातील लोकांचा दारिद्र्य वर्गात समावेश केला जातो. भारतीय समाजाचे वर्गीकरणात शहरी भाग ग्रामीण भाग आणि आदिवासी भागाचे तीन भाग करता येतील या तिन्ही भागात दारिद्र्याचे प्रमाण अधिक किंवा जास्त प्रमाणात दिसून येते दारिद्र्य ही जागतिक पातळीवरची समस्या दिसून येते जगातील पाच प्रमुख खंडांपैकी आशिया आणि आफ्रिका खंडात या समस्येने गंभीर स्वरूप धारण केले आहे अमेरिका व इतर पश्चिमात्य प्रगत देशातही दारिद्र्याची समस्या सगळी लक्ष वेधून घेतले आहे म्हणून युनोने 1961 ते 70 हे विकासाचे दशक या अर्थाने घोषित केले आहे.

दारिद्र्य संकल्पनेची धारणा हे आर्थिक व सामाजिक आहे व्यक्तीला उदरनिर्वाहासाठी किमान साधने उपलब्ध नसणे या बाबी आर्थिक दारिद्र्यात मोडतात आर्थिक प्रक्रिये सोबत सामाजिक राजकीय या बाबींचाही समावेश होतो भारतातील दारिद्र्य हे जात वर्ग प्रदेश लिंग भाषा शिक्षण आरोग्य इत्यादी सामाजिक घटकांमध्ये सापडतात.

भारतातील दारिद्र्याच्या संदर्भात डॉक्टर बी एम दांडेकर आणि निळकंठ रथ यांनी विशेष अध्ययन केले आहे 1960- 61 ते 1967-68 च्या दरम्यान ग्रामीण भागातील दारिद्र्यरेषेखालील लोकसंख्या 13.5 कोटी वरून 16.6 कोटी वाढली तर ग्रामीण भागातील संख्या 4.2 कोटी वरून 4.9 कोटी इतकी वाढली होती 1970 मध्ये एकूण लोकसंख्येत दारिद्र्य लोकांची संख्या 52.4% होती तर 1988 मध्ये ही संख्या 40% इतकी कमी झाली दारिद्र्य लोकांच्या टक्केवारीमध्ये घरे झाली असली तरी दारिद्र्यरेषेखालील लोकांची संख्या 28.7% होती ती 1988 मध्ये मात्र 32.2 कोटी इतकी वाढली आहे."3

वरील बाबींचा कालखंड म्हणजे 1960 ते 1988 हा भारतीय स्वातंत्र्याचा अलीकडचा कालावधी होता त्यात बेकारी दारिद्र्य आर्थिकदृष्ट्या मागासले पण साधी झोपडीचे प्रमाण अधिक होते ग्रामीण भागात दारिद्र्याचे प्रमाण अधिक असल्याने अनेक भूमिहीन किंवा अल्पभूधारकांना सधन शेतकऱ्यावर अवलंबून राहावे लागत असे या कालावधीत जे दारिद्र्यामुळे सालगडी म्हणून कामे करावी लागत असत ती पण अल्पदरात होती कारण लोकसंख्या दारिद्र्याचे प्रमाण अधिक आणि श्रीमंत किंवा सदन शेतकऱ्यांचे प्रमाण अल्प होते तसेच श्रमिकासाठी माणसे सहज उपलब्ध होत असे.

संदर्भ साहित्याचा आढावा

ज्युबेदा तांबोळी 2020: आजचे शिक्षण व आजच्या समस्या मध्ये म्हणतात की, शिक्षणाचे महत्त्व घेवून अनेक समाज सुधारकाने घराच्या चुलीपर्यंत शिक्षण पोहचले परंतु शिक्षणाने जगण्याचे धैर्य निर्माण होण्यापेक्षा पुढची पिढीच दुभंगलेली आणि संस्कारहीन दिसत आहे. शिक्षणाच्या अनास्था विषयी म्हणतात की, थोडे शिकलेला काम सोडतो, अधिक शिकलेला गाव सोडतो त्यातून अधिक शिकला की देश सोडतो ही आजच्या शिक्षणाची समस्या नव्हे शोकांतिका आहे. विनाअनुदान संस्कृती गाजजरगवतासारखी पसरत चालली आहे. पाच ते दहा लाखांची देणगी देवून लक्ष्मीपुत्र पदवीशर होवून सुखाने नांदतात. परीक्षा पध्दती बिघडली आहे. त्यामुळे मानसिक, भावनिक गरजांचा विचार केला जात नाही. खरे पाहता आठव्या वर्षी डोळ्याची पूर्ण वाढ व विकास होतो त्याला आपण चौथ्या वर्गापासून अक्षरे गिरवायला लावतो. महाराष्ट्र शासनाने चालूवर्षी 650 नव्या शाळांना परवानगी दिली असून त्यापैकी 350 नव्या शाळा इंग्रजी माध्यमांच्या आहेत ही स्थिती प्रादेशिक भाषा विकासाच्या दृष्टीने चिंतेची बाबत आहे. महाराष्ट्र शासनाने 65000 शाळात पहिलीपासून इंग्रजी सुरू केले आहे. 150 वर्षांपूर्वी आपल्या शिक्षणावर अंग्रजीचा प्रभाव पडला ब्रिटीशांच्या मेकॉले शिक्षण पध्दतीमुळेच होय. 65000 शाळातील 2 लाख शिक्षक प्रशिक्षित आहेत. परंतु गरीब विद्यार्थ्यांना इंग्रजी शाळा परवडत नाही. जोपर्यंत शाळेत भौतिक सुविधा, शाळेला पुरेशी इमारत, प्रसन्न इमारत, तज्ञ शिक्षक पुरेशा प्रमाणात मिळत नाही. विद्यार्थ्यांना क्रियाशील, सृजनशील बनविणारे शिक्षक आपल्याकडे दिसत नाहीत. जपानमध्ये कार्यानुभवाच्या तासाला प्राथमिक शाळेतील मुले इलेक्ट्रॉनिक्स घडयाळे तयार करतात. आपल्या देशात आजही कागदापासून होडया, आकासदिवा, चटया तयार करणू करण्यापलिकडे कार्यानुभव नसते. शिक्षणाचा व कार्यानुभवाचा संबंध आला पाहिले. पुस्तकी शिक्षण ही शिक्षणाची समस्या आहे.

पदमा रामचंद्रन व वसंता रामकुमार (2005): सप्टेंबर 1993 पर्यंत 365276 शिक्षक हे 306475 बालवाडीत संस्थेत शिक्षण शिकवितात त्यापैकी 85 टक्के बालवाडी हे ग्रामीण भागात आहेत. या संस्था लहान मुलांसाठी आहेत. टप्प्याटप्प्याने देशातील सर्व जिल्ह्यांचा समावेश युनिसेफचयज्ञ मदतीने सुरू केलेल्या आहेत. आणि तो एकात्मिक बाल विकास सेवा कार्यक्रमाचा एक भाग आहे. बालवाड्या आणि अंगणवाड्या ज्या शिक्षण विभागांतर्गत चालविल्या जात नाही परंतु त्याची देशभाल राज्यातील समाज कल्याण विभागामार्फत केली जाते त्यामध्ये 12504841 मुले आहेत. देशातील 4641 शहरे आणि शहरामध्ये 39055 पूर्व प्राथमिक संस्था आहेत. बहुसंख्य बालवाडी / अंगणवाडी आहेत. 3692 खाजगीरित्या चालविल्या जातात. 11873 शाळांमध्ये पूर्व प्राथमिक विभाग आहेत. ज्यात 2285719 मुले आहेत. 365276 शिक्षकांपैकी 82 टक्के ग्रामीण भागातील आहेत. पीओए लक्ष्य गट, अतिशय गरीब शहरी झोपडपट्टी समुदायातील मुले, असंचटित क्षेत्रातील काम करणारी मुले, भूमिहीन शेतमजुराची मुले, रस्ते कामगार, आदिवासी आणि दुर्गम भागातील आहेत. यासारख्या स्थलांतरीत लोकांची कल्पना केली होती. जेथे त्यांना पाणी आणि इंधन आणावे लागते.

सुखदेव थोरात:- सावित्रीबाई फुले विद्यापीठाचे सुप्रसिद्ध प्राध्यापक दैनिक लोकसत्तेमध्ये म्हणतात की सन 2014 मध्ये उच्च माध्यमिक शाळेपर्यंत मुले व मुली यांची नोंदणी दर साधारण समान होता. परंतु माध्यमिक व उच्च माध्यमिक पातळीवर आंतरवाद्यात गेले माध्यमिक ऑब्लिक उच्च माध्यमिक नोंदणीचे प्रमाण मुली ८८ टक्के आणि मुले 99 टक्के असे आहे त्याचप्रमाणे उच्च शिक्षणापर्यंत जाणाऱ्या पुरुष अधिक 34.6% आणि स्त्रिया कमी 27% असे प्रमाण आहे यावरून असे दिसते की वरच्या इयत्ता मध्ये मुली स्त्रियांचे प्रमाण पुरुषापेक्षा कमी आहे मुलींची इच्छा असूनही शिक्षण शिकून दिले जात नाही मुलींचे शिक्षणाचे प्रमाण कमी आहे मुलींची इच्छा असूनही शिक्षण शिकू दिले जात नाही मुलींचे शिक्षणाचे प्रमाण कमी असल्याने नियमित नोकऱ्यांच्या संधी कमी मिळतात नोकऱ्यांच्या क्षेत्रात तर हे प्रमाण पुरुषांमध्ये 31 टक्के आणि स्त्रियांमध्ये 16 टक्के आहे स्त्रियांचे बेरोजगारीचे प्रमाण पाच टक्के असून पुरुषांचे तीन पॉईंट सहा टक्के आहे शहरी भागात खासकरून स्त्रियांचे प्रमाण 6.6% आहे तर पुरुषांचे प्रमाण 2.9% आहे कमी शिक्षणा असल्याने रोजंदारीवर अवलंबून राहावे लागते परिणामी उत्पन्न कमी होते व स्त्रियांचे कुपोषणही वाढते स्त्रिया मधील गरिबी ही वाढते विशेषता गरीब घरात स्त्रिया सर्व कुटुंबीयांच्या नंतर जेवतात तसेच मानवी निर्देशांकाच्या अनेक पातळ्यावर या स्त्रिया अधिक मागे आहेत (सुखदेव थोरात :गरिबी व अत्याचारामुळे ग्रासलेली ती..... दैनिक लोकसत्ता <http://Loksatta.com>).

अभ्यासाचे महत्त्व:-

प्रस्तुत अभ्यासाचा मुख्य उद्देश असा होता की जी कुटुंबे दारिद्र्य रेषेखालील आहेत त्या कुटुंबाचे सामाजिक व आर्थिक दृष्ट्या मागासलेल्या आहेत त्यांना सन्मानाने जीवन जगता येत नाही त्यांचे कुटुंबिक धार्मिक सांस्कृतिक व शैक्षणिक स्थितीच्या माहितीचा आढावा घेणे महत्त्वाचे ठरते भारतीय संविधानामध्ये कलम 21 अ शिक्षणाचा हक्क प्रदान केलेला आहे शासनाकडून दारिद्र्य निर्मूलनासाठी विविध कल्याणकारी योजना शासकीय सवलती बाबतची त्यांनी जाणीव त्यांनी घेतलेल्या सवलतीचा फायदा तसेच गाव तेथे शाळा भौतिक सुविधा शासनाने पुरविलेल्या आहेत परंतु त्या शाळेतील सद्यस्थितीच्या बाबी तपासणी हा संशोधनाचा हेतू होता अशा प्रकारचा अभ्यास करून काही निष्कर्ष प्रस्थापित करून अभ्यासाचा उपयोग शासन अमलबजावणी यंत्रणा सर्वसामान्य जनता अभ्यासक विचारवंत इत्यादी ना होऊ शकेल.

उद्देश:-

- 1) दारिद्र्यरेषेखालील कुटुंबाच्या सद्यस्थितीचा आढावा घेणे.
- 2) दारिद्र्यरेषेखालील प्राथमिक शिक्षण घेणाऱ्या मुलींच्या समस्यांचे अध्ययन करणे.

संशोधन पद्धती:-

सदरील संशोधन हे गुणात्मक दर्जाचे अध्ययन होण्यासाठी व्यष्टी अध्ययन पद्धतीचा अवलंब केला आहे. व्यष्टी अध्ययनाच्या दोन पद्धती आहे. त्यातील पहिली पद्धत वैयक्तिक अध्ययन पद्धती व सामुदायिक घटकाचे अध्ययन पद्धती या दोन पद्धतीपैकी वैयक्तिक अध्ययन पद्धतीचा वापर करून माहिती संकलित करण्यात आली आहे. सर्वप्रथम प्रश्नाची चेकलिस्ट तयार करून पालक व विद्यार्थी हे समग्र आहेत त्यांच्याकडून माहिती संकलित केली आहे. त्यावरून निष्कर्ष काढण्यात आली आहे.

व्यष्टी अध्ययन क्रमांक:- 1

नाव:- श्रुती संतोष सरोदे

वर्ग:- दुसरा

जात :-नवबौद्ध

जन्म दिनांक:-14/09/2016

मुक्काम पोस्ट बाबुलतारा तालुका परतुर जिल्हा जालना

परतुर तालुक्यातील दहा किमीच्या अंतरावर बाबुलतारा हे गाव आहे हे गाव जालना जिल्ह्यापासून 50 किमी अंतरावर आहे. बाबुलतारा ह्या गावाच्या पूर्वेस मंठा तालुका ,पश्चिमेस घनसांगी तालुका ,उत्तरे सिंदखेड राजा तालुका ,आहे बाबुलतारा गावाचे मातृभाषा मराठी आहे.

या गावाची लोकसंख्या 1482 असून एकूण घरांची संख्या 338 आहे एकूण लोकसंख्येपैकी स्त्रियांची संख्या 47.2% आहे स्त्रि साक्षरतेचे प्रमाण 19.7% आहे गावाचे साक्षरतेचे प्रमाण 54.5% आहे गावातील अनुसूचित जमातीचे प्रमाण झिरो पॉईंट एक टक्के आहे अनुसूचित जातीचे 100 घरी आहेत मराठा समाजाचे तीनशे घरे आहेत धनगर समाजाचे 50 घरी आहे. इतर समाजाची 13 घरी आहेत. गावांमध्ये बौद्ध ,धनगर ,चांभार, मराठी ,गोसावी, समाजाचे लोक राहतात. गावात मराठा समाजाची लोकसंख्या सर्वात जास्त असल्यामुळे त्यांचे गावात विशेष प्राबल्य आहे सर्वात जास्त शेती मराठा जातीकडे आहे बाबुलतारा ह्या गावापासून दोन किमी अंतरावर दूध ना नदी आहे बाबुलतारा गावामध्ये एकूण 23 बचत गट असून त्यापैकी तीन बचत गट बंद आहेत गावांमध्ये एक आंबाबाईचे मंदिर एक मारुतीचे मंदिर एक महादेवाचे मंदिर एक विठ्ठल मंदिर आहे गावामध्ये एक अंगणवाडी असून पहिली ते आठवीपर्यंत जिल्हा परिषद ची प्राथमिक शाळा आहे गावामध्ये एक राशन दुकान आहे बाबुलतारा गावाचे क्षेत्रफळ सुमारे ११४५.०० हेक्टर आहे.

कुमारी श्रुती संतोष सरोदे वय आठ वर्ष तिची जात नवबौद्ध असून ती जिल्हा परिषद प्राथमिक शाळा बाबुलतारा तालुका परतुर जिल्हा जालना येथे शिक्षण घेत आहे तिच्या आईचे नाव कविता संतोष सरोदे त्यांचे वय 40 वर्षे आहे त्यांचे शिक्षण नववी पास झालेले आहे त्या शेतात मजुरीचे काम करतात त्यांच्या पतीचे नाव संतोष सर्वोदय वय 43 वर्ष त्यांचे शिक्षण आठवी पास झालेले आहे त्यांचा विवाह 2005 मध्ये झाला त्यांना शासकीय इंदिरा आवास योजने मधून घरकुल मिळाले आहे त्यांचे घर पक्के आहे शौचालयाचे काम अपूर्ण आहे संतोष सरोदे यांना दारूचे व्यसन असल्यामुळे त्यांचे कुटुंबामध्ये नेहमी भांडत होत असत श्रुतीच्या वडिलांनी तीन वर्षांपूर्वी दारूच्या नशेमध्ये तिच्या आईवर संशय घेऊन तिच्या वडिलांनी तिच्या आजी वर हल्ला करून त्यांची हत्या केली तिच्या आजीचे नाव रेशम बाई बळीराम ससाने वय 65 वर्ष यांच्या जागीच मृत्यू झाला

दारिद्र्य रेपेखालील सद्यस्थितीत शिक्षण घेणाऱ्या मुलींच्या समस्या विशेष संदर्भ परतूर तालुका जि जालना

श्रुतीचे वडील हे सध्या तुरुंगामध्ये आहेत या घटनेनंतर कुटुंबाची सर्व जबाबदारी एकट्या श्रुतीच्या आई वरती येऊन पडली त्यात त्यांची चार अपत्य आहेत तीन मुली व एक मुलगा आहे श्रुतीची आई एकटीच मजुरी करते आणि चारा पत्ते यांचा सांभाळ करणे तिच्या आईसाठी फारच कठीण काम आहे त्यांना आर्थिक सामाजिक सर्व समस्यांना एकटीला सामना करावा लागत आहे त्यामुळे त्यांनी श्रुतीला जवळच्या जिल्हा परिषद शाळेत टाकले आहे. श्रुती ची जिल्हा परिषद शाळा ही इयत्ता पहिली ते आठवीपर्यंत आहे त्यांच्या शाळेमध्ये चार सर्व एक मंडम आहेत शाळेमध्ये मुख्याध्यापक यांना स्वतंत्र ऑफिस आहे शाळेसमोर हापसा आहे त्याचा पाण्याचा वापर केला जातो शाळेमध्ये एलईडी टीव्ही असून त्याचा वापर विद्यार्थ्यांना शिकवण्यासाठी केला जातो शाळेमध्ये आर ओ वॉटर फिल्टर उपलब्ध नाही सर्व विद्यार्थी हे पिण्यासाठी घरून पाणी घेऊन येतात शाळेमध्ये खेळाचे शैक्षणिक चित्रे इत्यादी साहित्य उपलब्ध आहे शाळेमध्ये मुलांसाठी व मुलींसाठी स्वतंत्र शौचालय उपलब्ध आहे श्रुतीचे घरे शाळेपासून दोन किलोमीटर दूर असल्यामुळे तिला लांब शाळेत चालत यावे लागते श्रुतीला शाळेत जाण्या येण्यासाठी वाहनाची व्यवस्था नाही श्रुतीला शंभर पर्यंत उजळणी येते एक अंकी बेरीज गुणाकार येतो तिला भागाकार येत नाही तिला थोडे थोडे मराठी वाचता येते श्रुतीला शाळा उघडल्यानंतर दोन ते तीन दिवसानंतर पुस्तके दिले व सर्व पुस्तके देण्यात आली श्रुती रोज शाळेत जाते. श्रुतीच्या शाळेमध्ये घटक चाचणी घेतल्या जातात विद्यार्थ्यांना होमवर्क दिलेला तपासला जातो श्रुतीच्या घरामध्ये टीव्ही असून तो बंद आहे. श्रुतीच्या आईकडे साधा मोबाईल फोन आहे .तिची आई बचत करू शकत नाही. श्रुतीच्या शाळेत खेळण्यासाठी मोठे ग्राउंड आहे. शाळेत खेळाचे साहित्य आहे परंतु ग्राउंड मध्ये बास्केटबॉल चे क्रिकेटचे असे ग्राउंड तयार केलेले नाही.

व्यष्टी अध्ययन क्रमांक दोन

कुमारी संध्या परमेश्वर इंदूर के

वर्ग तिसरा

जन्मतारीख :-21 /5 /2015

जात :-झिंगा भोई

पत्ता:- मुक्काम पोस्ट मापेगाव खुर्द तालुका परतुर जिल्हा जालना.

परतुर तालुक्यातील मापेगाव खुर्द हे गाव परतुर पासून 12 किमी अंतरावर आहे मापेगाव खुर्द च्या उत्तरेस मंठा तालुका आहे पूर्वे सेलू तालुका आहे पश्चिमेस घनसावंगी तालुका आहे दक्षिणेस पाथरी तालुका आहे 2011 च्या जनगणनेनुसार मापेगाव खुर्द ची लोकसंख्या 1127 आहे घरांची संख्या 228 आहे स्त्रियांची संख्या 48.3% आहे साक्षरतेचे प्रमाण 56.4% आहे महिला साक्षरतेचे प्रमाण 22.0% इतके आहे अनुसूचित जमातीची लोकसंख्या 0.0% आहे अनुसूचित जातीची लोकसंख्या 1.7 टक्के आहे मुलींची लोकसंख्या 50.3% आहे मापेगाव खुर्द गावापासून एक किलोमीटर अंतरावर तळे आहे. पाच किलोमीटर अंतरावर दूधना नदी आहे .सात किलोमीटर अंतरावर केदार वाकडीचे धरण आहे.

कुमारी संध्या परमेश्वर इंदूरके वय आठ वर्ष तिची जात झिंगा भोई असून ती जिल्हा परिषद प्राथमिक शाळा मापेगाव खुर्द तालुका परतुर जिल्हा जालना येथे शिकत आहे संध्याचे वडील परमेश्वर इंदूर के वैभव 35 वर्ष त्यांचे शिक्षण हे काहीच झालेले नाही कारण त्यांचे आई वडील हे जिथे पाणी असेल तिथे मासेमारीचा व्यवसाय करण्यासाठी एका गावावरून दुसऱ्या गावाला जात असत नदीकाठी तळ्याकाठी झोपडी करून राहत असल्यामुळे परमेश्वर इंदूरकर यांचे शिक्षण होऊ शकले नाही परमेश्वर इंदूरकर यांचा विवाह कविता यांच्याशी 2011 स*** झाला त्यांचे वय 30 वर्षे आहे कविता यांचे शिक्षण सहावी पास झाले असून त्या पण मासे पकडण्यासाठी तळ्यात नदीमध्ये जातात संध्या चे आई वडील दोघेपण मासेमारीचा व्यवसाय करतात ते मासे गुतेदाराला विकतात वर्षाला त्यांच्या सर्व खर्च जाऊन तीस हजार रुपयाची बचत ते करतात त्यांना दोन मुली व एक मुलगा आहे मोठी मुलगी ही इयत्ता आठवी मध्ये निवासी शाळेत शिकते व दुसरी मुलगी ही संध्या तिच्या आजीकडे राहून शिकते व मुलगा लहान असल्यामुळे ते त्याला सोबत घेऊन मासेमारी करण्यासाठी जातात त्यांना नेहमीच स्थलांतर करावे लागते मासेमारी करण्यासाठी. संध्या ची शाळा पहिली ते पाचवी पर्यंत आहे तिच्या शाळेमध्ये दोनच शिक्षक आहेत त्यांना शिकवण्यासाठी महिला शिक्षिका नाही त्यांच्या शाळेमध्ये तीन वर्ग खुल्या आहेत खेळाचे साहित्य आहे शिकवण्यासाठी वेगवेगळे चार्ट साहित्य आहे त्यांच्या शाळेमध्ये एक कम्प्युटर संच आहे एलईडी टीव्ही आहे परंतु त्याचा वापर केला जात नाही शाळेत मुले व

मुलींसाठी स्वतंत्र शौचालय आहे संध्याला शाळा सुरू झाल्यानंतर एक महिन्यानंतर सर्व पुस्तके देण्यात आली तिला शाळेत दोन गणवेश बूट सॉक्स देण्यात आले आहेत तिची शाळा घरापासून पाच मिनिटांच्या अंतरावर आहे संध्याच्या आई-वडिलांची आर्थिक परिस्थिती चांगली नसल्यामुळे व नेहमी कामानिमित्त स्थलांतर करावे लागते त्यामुळे त्यांनी संध्याला जिल्हा परिषद शाळेत टाकले आहे त्यांच्याकडे दारिद्र्य रेपेखालील पिवळे राशन कार्ड आहे संध्याला दोनशे पर्यंत पाडे येतात तिला बेरीज वजाबाकी येते पण गुणाकार येत नाही चुकतो भागाकार येतो मराठी थोडे थोडे वाचता येते इंग्रजी येत नाही त्यांच्या शाळेमध्ये हापसा आहे परंतु पिण्यासाठी सर्व विद्यार्थी घरून पाणी घेऊन येतात शाळेत आर ओ वॉटर फिल्टर नाही संध्याच्या शाळेत घटक चाचण्या घेतल्या जातात गृहपाठ दिला जातो दिलेला गृहपाठ दुसऱ्या दिवशी तपासला जातो पालन मीटिंग ही कमी प्रमाणात घेतली जाते. संध्या हि रोज शाळेत जाते.

निष्कर्ष:-

- 1) मुलींना शाळेत दोन किलोमीटर लांब चालत जावे लागते त्यांना शाळेत जाण्यासाठी वाहनाची व्यवस्था नाही.
- 2) शाळेत दोन किमी लांब चालत जाताना त्यांना संरक्षण नाही 3)आर्थिक परिस्थिती चांगली नसल्यामुळे त्यांना चांगले कपडे उत्तम दर्जाचे शैक्षणिक साहित्य ,पेन ,पेन्सिल, वही ,इत्यादी वेळेवर उपलब्ध होत नाहीत .
- 4)मुलीचे वडील तुरुंगात असल्यामुळे वडिलांचे प्रेमापासून ती वंचित राहते त्यामुळे त्यांच्या मानसिकतेवर परिणाम होतो.
- 5) घरी आई-वडिलांना त्यांच्या अभ्यासाकडे लक्ष देण्यासाठी वेळ नसतो कारण त्यांना मजुरी काम करण्यासाठी घरापासून दूर जावे लागते .
- 6)आई-वडिलांना कामानिमित्त बाहेरगावी जावे लागते त्यावेळेस त्यांना आपल्या मुला-मुलींना आजीकडे सोडून जातात त्यावेळेस त्या मुली घरची कामे करतात जसे झाडू मारणे, भांडे घासणे, पाणी भरणे, इत्यादी.
- 7)आई वडील हे कामानिमित्त बाहेरगावी गेल्यामुळे ते शाळेत पालक मिटींगला उपस्थित राहू शकत नाहीत पालकांची पालक मीटिंग साठी उपस्थित राहत नसल्यामुळे पालक मीटिंग ह्या कमी घेतल्या जातात.
- 8) शाळेमध्ये दोन शिक्षक असल्यामुळे एक शिक्षक सुट्टीवर गेल्यानंतर एकाच शिक्षकाला पाच वर्ग सांभाळावे लागतात त्यामुळे प्रत्येक विद्यार्थ्याकडे लक्ष देणे शक्य होत नाही आणि शिक्षकावर अतिरिक्त कामाचा ताण पडतो .
- 9)शाळेत महिला शिक्षिका नाहीत
- 10)शाळेत वर्गाप्रमाणे खोल्यांची संख्या कमी आहे एका खोलीमध्ये दोन दोन वर्ग भरवतात .
- 11)शाळेला क्रीडांगण आहे क्रीडा साहित्य आहे परंतु क्रीडा शिक्षक नाहीत ,संगीत शिक्षक नाहीत .
- 13)शाळेत वर्ग प्रमाणे शिक्षक संख्या कमी आहे .
- 14)शाळेत मुलींना पुढील शिक्षण घेण्यासाठी पाचवी नंतरचे वर्ग नाहीत .
- 15)शाळेला वस्तीगृह नाही .
- 16)शाळेत आर ओ वॉटर फिल्टर व कुलर नाही.

शिफारस:-

देशामध्ये व्याप्त ह्या भयंकर आर्थिक सामाजिक समस्येचा शेवट करणे हे सोपे काम नाही तरीपण प्रयत्नपूर्वक इमानदारीने काम केले पाहिजे आणि जन सहकार्य मिळाले तर दारिद्र्याच्या शेवट केला जाऊ शकतो.

1) बेरोजगारीला दूर करणे:-

बेरोजगारीला दूर करण्यासाठी शक्य तितके प्रयत्न केले पाहिजेत ग्रामीण लोक वर्षामध्ये चार ते पाच महिने बेरोजगार बसून राहतात अंशतः खेड्यामध्ये कुठे उद्योग किंवा रिकाम्या वेळेसाठी कृषीशी संबंधित उद्योगाची व्यवस्था करण्यात यावी.

2) लोकसंख्या वर नियंत्रण:-

जलद गतीने वाढती लोकसंख्या आपल्या आर्थिक विकासाची योजना स्थिती करून देते शेवटी आवश्यकता ह्या गोष्टीची आहे की वाढती लोकसंख्या व नियंत्रण लावण्यासाठी भारतीय संस्कृती किंवा समाजाला अनुरूप विधींचा प्रयोग केला पाहिजे अथवा कुटुंब नियोजनांचे कार्यक्रम यशस्वीरित्या राबविले पाहिजेत लोकसंख्या नियंत्रणाचे विभिन्न साधनांचा वापर केला पाहिजे.

3) कृषी व्यवस्था मध्ये सुधार:-

कृषीच्या परंपरागत पद्धतीच्या जागेवर नवीन पद्धती प्रगत बियाणे खाद्य व नवीन सिंचनाच्या साधनांचा उपयोग केला पाहिजे कृषीमध्ये हरित क्रांतीला प्रोत्साहन देऊन कृषी उत्पादन वाढवले पाहिजे भूमी सुधारण्याचे नियम लागू केले पाहिजे आणि भूमिहीन लोकांना कृषी योग्य भूमीचे वितरण केले पाहिजे.

4) उत्तम पिके पेरली पाहिजेत.

5) वाहणाऱ्या मातीला थांबविले पाहिजे.

6) भ्रष्टाचार निर्मूलन केले पाहिजे.

7) शिक्षणाचा प्रचार:-

औद्योगिक आणि सामान्य शिक्षा चा प्रचार केला पाहिजे एकीकडे रोजगाराच्या संधी वाढतील तर दुसरीकडे अज्ञानता पद्धती किंवा सामाजिक कुप्रथा पासून पण सुटका मिळू शकेल शिक्षणाला अधिकाधिक व्यवसायाशी जोडले गेले पाहिजे आणि शिक्षणाच्या योजना आर्थिक विकासाची जोडलेल्या पाहिजे.

8) योजनांच्या कमतरतांना दूर केले पाहिजे .तसेच देशातील मागासलेल्या क्षेत्रांच्या विकासासाठी प्रयत्न केले पाहिजेत.

9) शाळेत वस्तीगृहाची व्यवस्था केली पाहिजे.

10) वर्ग प्रमाणे खुल्यांची संख्या पाहिजे.

11) प्रत्येक शाळेत आरो सिस्टिम बसवली पाहिजे.

12) वर्ग प्रमाणे शिक्षकांच्या व महिला शिक्षकांची संख्या वाढवली पाहिजे.

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