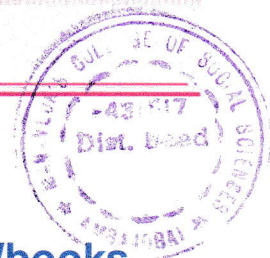




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## 3.3.2

### Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher 2021-2022

Sr. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference
1	Sukeshini Jogdand	Galaxy Link, International multidisciplinary half yearly research journal	Shaswat Vikasatil Samajbhan Ek Chintan	Environmental Challenges and Sustainable Development (ECSD 2021)
2	Sukeshini Jogdand	Womens and Girls Development : Issues and Challenges	Challenges on women leadership in decision making	
3	Dr. Arundhati Patil	Environmental conservation and women dignity	Dowry - A footprint of Subjugation	Environmental conservation and women dignity
4	Dr. Hanumant Salun ke	Womens and Girls Development : Issues and Challenges	Study of the Problem of women garbage collectors at Ambajogai	
5	Dr. Rama Pande	Womens and Girls Development : Issues and Challenges		
6	Dr. Nazir Sheikh	Womens and Girls Development : Issues and Challenges	Disability and Societal Approach, A Study of Issues and Challenges of women with disability in Hingoli District of Maharashtra State	
7	Dr. Vanita Mane	Womens and Girls Development : Issues and Challenges	Bharatiya Striche Samajik Sthan Kaal ani Aaj	
8	Dr. Hanumant Salun ke	Facets of Covid 19 Issues, Approaches, Experiences and Consequences	Covid 19 Chya Kalat Arogya Vyavasthewar Zalelya Mansik Parinamache Adhyayan Sandarbha Ambajogai Taluka	

*R.A. Mane*  
Coordinator IQAC





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## ४. शाश्वत विकासातील समाजभान एक चिंतन

सुकेशिनी संजय जोगदंड

सहाय्यक प्राध्यापक, मानवलोक समाजकार्य महाविद्यालय, अंबाजोगाई, जि. बीड.

### सारांश

शाश्वत विकास ही 21व्या शतकातील एक महत्वाची संकल्पना म्हणून उदयास आली आहे. या संकल्पनेत लोकांच्या कल्याणामध्ये झालेला विकास मर्यादित न करता तो अनेक पिढ्यांपर्यंत वाढवित नेणे असा अर्थ अभिप्रेत आहे. 1987 मध्ये ब्रुटलॅंड आयोगाने प्रकाशित केलेल्या "आपले सार्वजनीक भविष्य" अहवालात प्रथमतः शाश्वत विकास ही संकल्पना सर्वप्रथम आंतरराष्ट्रीय समाजासमोर आणली. त्यानंतर जगातील सर्वच देशांनी ही संकल्पना स्विकारली. या संकल्पनेतील, आर्थिक विकासाचे नवीन मापदंड निर्माण करून दारिद्र्याचे संपूर्णतः उच्चाटन करणे, उपलब्ध साधनसामुग्रीचा गरीब व दुर्बल घटकांना उपभोग घेता येईल व सर्व लोकांच्या आकांक्षा पूर्ण होतील अशी परिस्थिती निर्माण करणे, निर्माण होणाऱ्या लाभाचे समान वाटप होण्यासाठी निर्णय प्रक्रियेत लोकांचा सहभाग वाढविणे यासारखी उद्दिष्टे सांगितली आहेत. थोडक्यात सर्वकष विकास होण्याच्या मार्गातील मैलाचा दगड या भुमिकेतून 'शाश्वत विकास' या संकल्पनेकडे बघता येईल. विकास ही अमर्याद इच्छांना अमर्याद गरजांमध्ये रूपांतरीत करणारी क्रिया आहे. तसेच ती अंतर्हीन प्रक्रिया आहे.

भारतासारख्या विशाल, दरिद्री आणि सामाजीक-आर्थिक-सांस्कृतीकदृष्ट्या विषमता असलेल्या देशात विकास पैलूंचा अवलंब करणे आणि ते लागू करणे ही अत्यंत कठीण बाब आहे. मानवी विकासाचे निर्देशांक शाश्वत विकासात अंतर्भूत आहेत काय याचाही विचार करणे आवश्यक आहे. भुतपुर्व राष्ट्रपती डॉ. ए. पी. जी. अब्दुल कलाम यांनी मानवी समाजाच्या शाश्वत विकासासाठी 'युजर कम्युनिटी पिरॅमिड' आणि 'सोशल डेव्हलपमेंट रडार' या पध्दती संतुलित शाश्वत विकासाचे मोजमाप करण्यासाठी विकसित केल्या असल्याचे 2012 मधील कोईम्बतूर आंतरराष्ट्रीय परिषदेत स्पष्ट केले होते. यामध्ये संसाधनांचा संतुलित वापर यावर अधिक भर होता. परंतु तंत्रज्ञानाच्या एकत्रीकरणाने करण्यात येणारा विकास हा मनुष्यकेंद्री होण्याऐवजी तो साधनकेंद्री अधिक होतांना दिसतो. विज्ञान आणि तंत्रज्ञानाच्या माध्यमातून निर्माण होत असलेली समृद्धी भावनाशून्य, अविवेकी, असंवेदनशील मानवी सामाजीक संबंधाची निर्मिती करीत आहे असे म्हटल्यास वावगे ठरू नये. संसाधनांचा विकास झाला परंतु मानव मात्र त्याचा उपभोग घेण्यास सक्षम होऊ शकला नाही. त्यामुळे सामाजीक स्तरावर अनेक प्रकारची विषमता अधिक प्रखर होत आहे आणि समाजभान लुप्त होत आहे. असे समाजभान हरवलेला शाश्वत विकास पृथ्वीवर मानव आणि त्याचे माणुसपण टिकवून ठेवील का? शाश्वत विकासाची अनुभूती भविष्यातील पिढ्यांना घेता येईल काय? प्रत्यक्षातील शाश्वत विकास आणि महासत्ता प्रक्रियेतील भारताचे सामाजीक स्वरूप या भुमिकेतून संशोधन पेपरची मांडणी करण्यात आली आहे.

**प्रमुख संज्ञा:** शाश्वत विकास, विषमता, संसाधनांचा विकास, अनुभूती, समाजभान आणि सामाजीक विकास



**प्रस्तावना**

21व्या शतकात जगाचे नेतृत्व आशिया खंडातील देशांचे असेल आणि त्याचे नेतृत्व भारत आणि चीन या देशांकडे असेल असे भाकीत गोल्डमॅन सॅच या जागतीक सल्लागार संस्थेने केले होते. सद्यस्थिती पाहता हे भाकीत जागतीक बँक, आंतरराष्ट्रीय नाणे निधी आणि सेंट्रल इंटेलिजन्स एजन्सी यांच्या अहवालातील जीडीपी आणि पर्चेसिंग पॉवर पॅरिटीच्या आकडेवारीनुसार भारत जागतीक स्तरावर आर्थिक वृद्धीच्या तिसऱ्या स्थानावर असल्याचे दिसते. औद्योगिक क्षेत्रात झालेली वाढ, शिक्षणाचे वाढलेले प्रमाण, विज्ञान-तंत्रज्ञानाचा वापर, पाश्चीमात्य संस्कृतीचे अंधानुकरण यामुळे जागतीक स्तरावर भारताला उत्तम वाजारपेठ म्हणून ओळख प्राप्त होत आहे. जगाच्या दृष्टीने जगाचा रिसर्च हब असलेल्या आपल्या देशात माणुस कोठे आहे हे मात्र शोधावे लागते. वसुधैव कुटुंबकम्, विविधतेत एकता ही भारतासारख्या विशाल लोकसंख्या असलेल्या लोकशाही समाजरचनेची वैशिष्ट्ये मानली जातात. या समाजरचनेत विविध प्रकारची विषमता अनुभवास येते. किंबहुना विषमतेवर आधारित समाजरचना हीच मुळी शाश्वत विकासाचा अडसर आहे असे म्हटल्यास वावगे ठरू नये.

शाश्वत विकासाच्या संकल्पनेत सर्वसमावेशक संतुलित विकासाची भुमिका अंतर्भुत आहे. संतुलित विकासासाठी अन्न आणि पोषण, पिण्यासाठी आणि सिंचनासाठी पाण्याची उपलब्धता, आरोग्य सेवेची उपलब्धता, रोजगार निर्मिती क्षमता, शिक्षण आणि कौशल्य विकास, विश्वासाह विजेची आणि संपर्क साधनांची उपलब्धता, समाजातील मतभेदांची पातळी आणि आर्थिक सेवांची उपलब्धता या आठ प्रमुख घटकांवर काम करण्याची गरज शाश्वत विकासामध्ये अभिप्रेत आहे. 1991 ला भारताने जागतीकीकरणाचा अंगीकार केला आणि त्यानंतर अद्भुतपणे औद्योगिकीकरणाचे जाळे देभभर पसरले. जागतीक उद्योग व्यवसायांना भारतात उत्पादनाची मुभा मिळाली. मोठी शहरे मेट्रोपोलिटिन म्हणून ओळखली जाऊ लागली. शहरांची संख्या आणि तेथील सुविधांचा विकास झाला. दळणवळणाची सुविधा निर्माण झाली. कमी कालावधीत जग एकमेकांच्या जवळ आले. देशाचा जीडीपी म्हणजे आर्थिक विकास वाढण्यास मदत झाली. परंतु आर्थिक विकास म्हणजे शाश्वत विकास असे समीकरण मांडले तर शाश्वत विकासाची संकल्पना आणि त्यामागील भुमिका या सपशेल खोट्या म्हणता येतील. कारण शाश्वत विकासातील सर्वसमावेशकता ही आर्थिक विकासात अनुभवास येत नाही. आर्थिक विकासाचा उपभोग घेण्याची क्षमता जोपर्यंत सामान्य जणांमध्ये येत नाही तोपर्यंत त्या विकासाला अर्थ प्राप्त होत नाही. म्हणून भारतासारख्या गरीब देशातील दरेक मनुष्य विकासाच्या प्रवाहात आणण्यासाठी आणि विकासाचा उपभोग घेऊ शकेल अशा संधीची समानता त्याच्यापर्यंत पोहचवण्याचे समाजभान निर्माण करणे हेच शाश्वत विकासाचे खरे प्रारूप असले पाहिजे.

**उद्देश**

- शाश्वत विकास संकल्पना समजून घेणे
- शाश्वत विकासातील सामाजीक पर्यावरणाचे महत्व अधोरेखित करणे.
- शाश्वत विकासाचे परिणाम समजून घेणे.

**गृहितक**

- शाश्वत विकास ही एकांगी संकल्पना आहे.



- शाश्वत विकास या संकल्पनेत केवळ आर्थिक विकासालाच प्राधान्य देण्यात आलेले आहे. भारतासारख्या विषमतेवर आधारित समाजरचनेचा विचार शाश्वत विकासामध्ये अंगीकृत नाही.
- शाश्वत विकास करण्याच्या नावाखाली अंतर्गत संघर्ष, दुर्जाभाव आणि सामाजीक-सांस्कृतीक समस्या निर्माण होत आहेत

### अभ्यास पद्धती

प्रस्तुत संशोधन लेख हा शाश्वत विकास आणि त्यातील समाजभान याचे वास्तव विवेचन दर्शविणारा असून यासाठी दुय्यम तथ्यांचा वापर करण्यात आला आहे. शाश्वत विकाससंबंधी विविध तज्ञांनी केलेले विवेचन, भारताची सामाजीक-सांस्कृतीक रचना, जागतीक पातळीवरील भारताचे स्थान, दैनंदिन निर्माण होणाऱ्या समस्या यासंबंधी असलेले लेख, इंटरनेट, प्रकाशित साहित्य इत्यादींचा आधार घेण्यात आला आहे.

### शाश्वत विकासातील भारताची स्थिती

शाश्वत विकासाच्या उद्दिष्टांमध्ये विकासाचे पुनरुज्जीवन करणे, विकासाचा दर्जा सुधारणे, रोजगार अन्न, उर्जा, पाणी आणि स्वच्छता याबाबतीत गरजा पूर्ण करणे, संसाधनांचे रक्षण आणि संवर्धन करणे, तंत्रज्ञानाचा वापर करणे आणि निर्णयप्रक्रियेत पर्यावरण व अर्थशास्त्राचा समावेश करणे असे निश्चित करण्यात आले होते. भारताने 1999 मध्ये शाश्वत कृषी हे उद्दिष्ट ठरवून राष्ट्रीय विकासासाठी कृषीवर आधारित कृषी विकास आणि ग्रामीण विकास आराखडा स्विकारला. या आराखड्यानुसार भारतीय अर्थव्यवस्था ही ग्रामीण भागाशीच निगडीत आहे हे पुन्हा एकदा अधोरेखित करण्यात आले. याचाच अर्थ शाश्वत विकासात मानव केंद्रस्थानी ठेवून त्याच्या आरोग्यदायक आणि उत्पादक पर्यावरणाचे हक्क त्याला उपलब्ध करून शाश्वत जीवन जगण्यासाठीची उपलब्धता निर्माण करणे हा मुलभुत विचार शाश्वत विकास संकल्पनेच्या मुळाशी आहे. जगातल्या प्रत्येक मानवाला कायदेशीररित्या स्वतःची ओळख प्राप्त व्हावी समान न्याय मिळावा, गरीबी, भुक आणि महिलांच्या बाबतीत होणाऱ्या हिंसेला पूर्णविराम देण्याच्या उद्देशाने युनोच्या 193 सदस्य देशांनी सप्टेंबर 2015 मध्ये 'शाश्वत विकास ध्येय' या जाहीरनाम्याचा अंगीकार केला. या जाहीरनाम्यानुसार 2030 पर्यंत शाश्वत विकासाची ध्येय पूर्ण करावयाची आहेत. भारतात शाश्वत विकासाच्या दुष्टीकोनातून करण्यात आलेल्या ध्येयाच्या पुर्ततेबाबत भारतातील नीती आयोगाने 'एक पदकपं पदकमगरू ठॅमसपदम त्मचवतज 2018 प्रसिध्द केला. या अहवालानुसार देशाने शाश्वत विकासाच्या दिशेने झालेली विकासाची प्रगती अधोरेखित केली आहे. मात्र शाश्वत विकासाच्या प्रक्रियेपासून दुरावलेल्या दुर्बल समाज घटकांचा, समाजातील असमानतेचा, विस्थापन, शारीरिक विकलांगता, भुक निर्मुलन, आरोग्य, हिंसाचार, व्यसनाधीनता, सामाजीक सुरक्षितता, अस्वच्छता, गुन्हेगारी यासारख्या घटकांवर विकास प्रक्रियेचा काय परिणाम झाला याचे स्पष्टीकरण दिसत नाही. विकासापासून कोणीही वंचित राहू नये या शाश्वत विकासाच्या ध्येयातील मुख्य उद्दिष्टांपासून भारत दुर जातोय कि काय असेच चित्र या अहवालातून स्पष्ट होते. भारतासारख्या महाकाय लोकसंख्या असणाऱ्या गरीब देशात सामाजीक संरचनेतील असमतोल हा विकासाचा शाश्वत पर्याय खऱ्या अर्थाने वंचित माणसाला न्याय मिळवून देईल काय हा प्रश्न आहे.



### सामाजीक पर्यावरण आणि शाश्वत विकास

भारताचा विकासमार्ग हा अद्वितीय नैसर्गिक साधनसंपत्तीवर, सामाजीक आणि आर्थिक विकासाच्या प्राधान्यतेवर, दारिद्र्य निर्मुलन आणि पर्यावरणीय देणग्यांवर आधारित आहे. शाश्वत विकासाचा विपरीत परिणाम मोठ्या प्रमाणात नैसर्गिक साधनसंपत्तीचा न्हास करीत आहे. विकासाच्या नावाखाली उभारण्यात येणारे प्रकल्प, भौतिक सुविधांच्या उपलब्धतेसाठी मोठ्या होणारी वृक्षतोड, शहरांचे कांकीटीकरण, यंत्रांचा वारेमाप वापर यामुळे हवामानात सातत्याने होणारे बदल मानवी समाजाचे खंडन करीत आहेत. हवामान बदलामुळे कधी पुर, कधी दुष्काळी स्थिती तर कधी महामारीसारख्या संकटांना समाज सामोरा जात असतो. याचा परिणाम निश्चितच त्याच्या आर्थिक स्थितीत दुर्बलता निर्माण करण्यासाठी तसेच नैसर्गिक संसाधनांचा उपभोग घेण्यासाठी अडथळा निर्माण करीत असतात. बालवयातील कुपोषण, मधुमेह, रक्तदाब, मानसिक विकार, हृदयविकारासारखे गंभीर आजार, अकाली येणारे वार्धक्य, आळशी प्रवृत्ती, व्यसनाधिनता, गुन्हेगारी यासारख्या समस्या निर्माण होत आहेत. भारत हा तरुणांचा देश म्हणुन आपली ओळख निर्माण करीत असतांनाच बेरोजगारीचे प्रमाणही काळजी करण्यासारखे आहे. रोजगार मिळविण्यासाठीची स्पर्धा बघीतली तर साधारणपणे एकास पांच अशी उमेदवारांची संख्या दिसते. उत्पादक क्षेत्रातील तरुणांची ही स्थिती खरोखरीच शाश्वत विकास अधोरेखीत करते का हा प्रश्न आहे.

भारताची भौगोलीक, सांस्कृतीक आणि सामाजीक रचना ही पाश्चीमात्य देशांपेक्षा भिन्न आहे याची जाणीव ठेवून धोरणकर्त्यांनी धोरणे निश्चित केली पाहिजेत न की पाश्चीमात्त्यांचे अंधानुकरण. शाश्वत विकासाच्या नावाखाली देशात मोठ्या प्रमाणावर पायाभुत सुविधा निर्माण करण्याचा सपाटा सरकारने सुरू केला आहे. दळणवळणासाठी समृद्धी महामार्ग बांधले जात आहेत. कृषीचे उत्पादन वाढविण्यासाठी रासायनिक खतांचा वापर करण्यावर, हरितगृह वायुउत्सर्जन, सिंचनासाठी मोठमोठी धरणे बांधण्यावर, निर्यातक्षम कृषीउत्पादनावर रासायनिक प्रक्रिया करण्याच्या हेतुने केमिकल्स चा वापर केला जातो. यातुन निश्चितच आर्थिक स्थिती सुधारण्यासाठी, जीडीपी वाढीसाठी मदत होते यात शंका नाही परंतु रासायनिक घटकांच्या अतीवापरामुळे मानवाच्या आरोग्यावर विपरीत परिणाम होतो याचा विचार होत नाही हे दुदैव! पंजाबसारख्या राज्यातुन कॅन्सर ट्रेन सुरू करावी लागणे, दिल्लीमधील वायुप्रदुषणामुळे दरवर्षी अनेकांना आपला जीव गमवावा लागणे, दररोज हजारो लोकांना रस्त्यांवर होणाऱ्या वाहन अपघातांमुळे मृत्यु वा अपंगत्वाला सामोरे जावे लागणे, विविध प्रकारच्या वायुप्रदुषणामुळे दमा, क्षयरुग्नांची संख्या दिवसेंदिवस वाढणे, विविध कारणाने होणाऱ्या आत्महत्यांमधील वाढ, मोठमोठ्या विकास प्रकल्पांमुळे होणारे विस्थापन, रोजगारासाठीचे स्थलांतर, चंगळवादाच्या नावाखाली होणारे व्याभीचार, भ्रष्टाचार, गुन्हेगारीकरण, हिंसाचार, व्यसनाधिनता, मानवी हक्कांचे सतत होणारे हनन, न्याय हक्कांसाठी होणारी आंदोलने, विविध माध्यमांद्वारे पसरविला जाणारा जातीभेद, धर्मभेद, मॉब लिंगींग, सामाजीक बहिष्कार सारख्या घटना सामाजीक पर्यावरणाचे असंतुलन दर्शवितात. शाश्वत विकास करतांना जोपर्यंत समाजाच्या सुखी, आनंदी आणि सुरक्षित जीवनासाठी संतुलित उपाययोजनांसाठी धोरणात्मक तरतुदी व त्याची पुर्वग्रहविरहीत प्रभावी अंमलबजावणी करण्याचे समाजमान निर्माण होत नाही तोपर्यंत खऱ्या अर्थाने विकास शाश्वत होणार नाही.



### शाश्वत विकासाचे समाजावरील परिणाम

भारतासारख्या बहुविविधता असणाऱ्या देशात शाश्वत विकासाचा विचार सामाजीकदृष्ट्या विषम समाजरचनेवरील परिणामानुसार करावा लागतो. शासनाने हाती घेतलेल्या कोणत्याही विकास प्रकल्पाचा उपभोग घेणाऱ्या व्यक्ती, समुदाय आणि समाजाच्या कयशक्तीमधील बदल विकास दर्शवित असतो. विकास ही अदृश्य रूपात असणारी संकल्पना जीवन निर्वाहावरील परिणाम दर्शवित असते. प्रशासकिय पातळीवर विकासाचे मोजमाप हे संख्यात्मक असले तरी संख्येचा गुणात्मक परिणाम काय आहे याचे मोजमाप अनिवार्य ठरते. रस्ते, वीज, पाणी, आरोग्य, शिक्षण, रोजगार, उत्पादन वाढ, अन्नधान्याची उपलब्धता यांच्या संख्यात्मक मोजमापाचे निर्देशांक ठरविणे सोपे आहे. परंतु या उपलब्धतेचा उपभोग घेणाऱ्या व्यक्तींची क्षमता वृद्धीचे मोजमाप करणे तसे कठीण आहे. आजही देशात दारिद्र्य, अतीदारिद्र्यात जीवन निर्वाह करणाऱ्यांची संख्या 30 ते 32 टक्क्यांच्या घरात आहे. अर्जुन सेनगुप्ता अहवालानुसार दरडोई 20/- उत्पन्न असणारे 77 टक्के लोक असंघटित क्षेत्रातील आहेत. यावरून दारिद्र्याची भीषण स्थिती लक्षात येते. भारतातील समाजाचे आर्थिक स्वरूपानुसार श्रीमंत, मध्यमवर्गीय आणि गरीब अशा तीन स्तरावर वर्गीकरण होते. यामधील श्रीमंत वर्ग सोडला तर उर्वरित दोन्ही वर्गांची संख्या ही मोठी आहे. शिवाय ती आर्थिकदृष्ट्या परावलंबी आहे. या परावलंबी घटकाला शाश्वत विकासाचा लाभ घेण्यासाठीही इतरांवर अवलंबून राहावे लागते. असा परावलंबी समाज हा शाश्वत विकासाच्या प्रवाहापासून आणखी दुर जातो. दरिद्री स्थिती वाढवित राहतो. देशाला स्वातंत्र्य मिळाल्यापासून दारिद्र्य निर्मुलनाचा कार्यक्रम सुरू आहे. परंतु स्थितीत बदल दिसत नाही. दारिद्र्य कमी करण्यासाठी वरवरची मलमपट्टी करण्यापेक्षा लोकसंख्येवर मर्यादा आणणे, नैसर्गिक व विकास प्रकल्पातून निर्मित झालेला मालमत्तांचे संतुलित आणि समान वितरण करणे, कयशक्ती वाढविणे यासारखे कठोर कार्यक्रम हाती घ्यावे लागतील तरच देश पर्यायी समाज दारिद्र्यातून बाहेर येईल. नैसर्गिक संकटांचा सामना करण्याची क्षमता प्रत्येक व्यक्तीमध्ये निर्माण होईल अशा व्यवस्था निर्माण कराव्या लागतील. विकासाच्या नावाखाली उभारण्यात येणारे प्रकल्प, त्यावर होणारा खर्च यातून किती लोकांच्या शाश्वत जीवननिर्वाहाची ग्वाही देईल हे स्पष्ट करावे लागेल. मंदीरे, धार्मिक संस्थांची उभारणी महत्वाची की लोकांना रोजगार उपलब्ध करणाऱ्या साधनांची निर्मिती हे ठरवावे लागेल. सत्ताबदलानुसार विकास भुमिका बदलण्यापेक्षा संविधानाने घालून दिलेल्या लोकशाही धर्मनिरपेक्ष समाजरचनेसाठी, बंधुभाव आधारित समानता प्रस्थापित करणारी व सामाजीक न्याय देणाऱ्या तत्वांचा अवलंब करून शाश्वत विकासाची भुमिका अंगीकारावी लागेल. तरच शाश्वत विकासाचा उपभोग देशातल्या प्रत्येक तळागाळातल्या माणसाला घेता येईल. कोणीही वंचीत राहणार नाही. समृद्ध, शाश्वत आणि सुरक्षित जीवननिर्वाह हाच खरा समाजभान असणारा शाश्वत विकास म्हणता येईल.

### निष्कर्ष

- शाश्वत विकास ही सर्वसमावेशक व संतुलित अशी संकल्पना आहे. मात्र विकासासाठी वापरण्यात येणारे प्रारूप, प्रकल्प आणि कार्यक्रम हे मात्र सर्वसमावेशक अशा पद्धतीचे नाहीत. केवळ आर्थिक विकासावर लक्ष केंद्रित करून शाश्वत विकास साध्य करता येणार नाही. तर अविकसित किंवा विकसनशील देशांनी आपल्या राष्ट्रातील समाजाचे मुख्य जीवननिर्वाहाचे प्रश्न समजून घेऊन ते सोडविण्यासाठीचे सर्वकष अशा प्रकारचे प्रारूप विकसित केले पाहिजेत.

- सध्या तरी भारतात शाश्वत विकासाची भुमिका ही एकांगी दिसते. त्यामुळे समाजाचा विकास न होता सामाजीक-सांस्कृतीक विषमता अधिक प्रखर होतांना दिसतात.
- शाश्वत विकासासाठी एक राष्ट्र-एक भाषा आणि नैसर्गिक व भौतीक संसाधनांच्या समान वितरणाची पध्दती स्विकारावी लागेल.
- शाश्वत विकासासाठी पायाभुत संसाधनांच्या निर्मितीबरोबरच मानवकेंद्री व मानवी हक्कांचे संरक्षण करील अशा संसाधनांचीही निर्मिती करावी.
- सामाजीक-सांस्कृतीक-भौगोलीक-राजकीय विषमता कमी करून समावेशक तत्वांचा अंगीकार करणाऱ्या विचारधारा रुजविणाऱ्या ज्ञानाचा अवलंब शिक्षणक्षेत्रात करावा.

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या पुस्तकातील कोणताही भाग किंवा मजकूर संपादकाच्या व लेखकाच्या परवानगीशिवाय संदर्भासाठी वापरू नये.

**:: शुभ संदेश ::**



समाजाच्या प्रगती मध्ये महिलांचे ही मोठे योगदान आहे. महिलांच्या सहकार्याशिवाय समाजाचा उत्कर्ष अशक्य आहे. समाज आणि राष्ट्राच्या उत्कर्षासाठी महिलांना सन्मान आणि समान संधी देणे आवश्यक आहे. भारतीय परंपरेत महिलांना पूजनीय वंदनीय मानल्या गेले परंतु दुसरी कडे महिलांवर अत्याचार ही झाले, होत आहेत. आज स्त्री ला देवी मानून पूजन करण्यापेक्षा मनुष्य म्हणून जगण्याचा हक्क देण्याची आवश्यकता आहे.

परिवर्तनाच्या प्रक्रियेमध्ये स्त्री आणि पुरुष दोघांनीही सामाजिक मूल्यांचे भाण ठेवून व्यवहार करणे आवश्यक आहे. डॉ. रमा अच्युत पांडे यांनी "महिलांच्या विकासातील समस्या आणि आव्हाने" या विषयावर ग्रंथ संपादित केला आहे. हा ग्रंथ समाजाचे प्रबोधन करण्यात सहायक ठरेल असा विश्वास आहे. सामाजिक दायित्वाच्या भावनेने डॉ. रमा पांडे यांनी केलेल्या या कार्याबद्दल मी त्यांचे अभिनंदन करतो व पुढील सामाजिक कार्यास शुभेच्छा देतो.

**डॉ. जोगेंद्रसिंह बिसेन**

प्र. कुलगुरु, स्वा. रा. ती. म. विद्यापीठ, नांदेड.



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# CHALLENGES ON WOMEN LEADERSHIP IN DECISION MAKING

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## ABSTRACT:

In 21<sup>st</sup> Century Indian women are facing more challenges than men and women of the other parts in the world. These days in India the role of women in our society has been tremendously changed. Women can be seen on higher post in education field, CEOs in various fields, fighter jet pilots, customer serviceshead, banking, admin heads, HR, company executives, telecom sector as well as in politics. By managing all these works, the women are the center and foundation of the social and cultural life of the family. In family not only men but women also are considered as bread earner. In today's scenario economical support is given by Indian women to their family member. Although the quantity of waged women is increasing by the time but still there are some barriers that they have to suffer at some point to prove themselves valuable for her profession as well as family. She is solely responsible to balance her responsibilities in her various roles in domestic as well as professional life. This makes the life of working women extremely stressful. The Universal Declaration of Human Rights recognizes the right of every person to take part in Govt. of her country equal access of men and

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women to power, decision making and leadership of at all levels is necessary pre condition for the proper functioning of Democracy.

In various societies across the globe men have traditionally dominated in paid employment role and women have dominated in caretaking roles. As a result, male leadership is more closely associated with agnatic behavior (making things, happen independent and assertive behavior) and women leadership is more associated with more communal characteristics (caring, sympathetic, kind concerned with the greater good).

This gender-based division of leadership is changing at varying rates in different countries and women are more and more stepping up into leadership roles in the majority of societies of the world although no society has yet achieved 100% gender equality. Here this article has conveyed information on women centered approaches in her leadership in decision making in personal and professional life.

**KEYWORDS:** Participation, Leadership, Decision making, Status, Equality, Challenges.

## INTRODUCTION:

The empowerment and autonomy of women and the improvement of their social, economic and political status is essential for the achievement of both transparent and accountable government administration and sustainable development in all areas of life. The power relations that prevent women from leading fulfilling lives operate at many levels of society, from the most personal to the highly public.

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Women's equal participation in decision making is not only a demand for simple justice or democracy but can also be seen a necessary condition for women's interests to be taken into account. Without the active participation of women and the incorporation of women's perspective at all levels of decision making, the goals of equality, development and peace cannot be achieved.

At the fourth World Conference on Women in Beijing where 189 states as well as civil societies committed to take measures to ensure women's equal access to and full participation in power structures and decision making. The declaration on women in power and decision-making reads as follows. "The Universal Declaration of Human Rights states that everyone has the right to take part in the government of her/his country. The empowerment and autonomy of women and the improvement of women's social, economic and political status is essential. To achieving this goal of equal participation of women and men in decision making will provide a balance that more accurately reflects the composition of society and is needed in order to strengthen democracy and promote its proper functioning.

Despite the widespread movement towards democratization in most countries, women are largely underrepresented at most levels of government especially in ministerial and other executive bodies and have made little progress in attaining political power in legislative bodies or in achieving the target endorsed by the economic and Social Council of having 30% women in position at decision making levels by 1995. Globally only 10% of the

members of legislative bodies and a lower percentage of ministerial positions are now held by women.

Women have demonstrated considerable leadership in community and informal organizations as well as in public office. However socializations and negative stereotyping of women and men, including stereotyping through the media, reinforces the tendency for political decision making to remain the domain of men. Likewise, the under pressure of women in decision making positions in the areas of art, culture, sports, the media, education, religion and the law have prevented women from having a significant impact on many key institutions.

#### **STATUS OF WOMEN LEADERSHIP IN DECISION MAKING:**

**Leadership** means the individual and collective capabilities to mobilize 'people and resources(Economic, political and other) in pursuit of particular ends' (Lynne de Ver, 2009). This includes the political aspect of mobilization – that is, the ability to navigate power relations to secure desired outcomes through contestation and negotiation, the co-option and persuasion of allies and the outmaneuvering of opponents. Leadership therefore involves the ability to influence the ideas and behavior of others and is effective when it translates into outcomes, whatever the content of those might be. Leadership may or may not coincide with public positions of authority.

**Decision-making power** is the ability to influence decisions that affect one's life – both private and public. Formal access to positions of authority and to decision-making processes is an important, if insufficient, condition



for women to have decisionmaking power in the public domain. In fact, decision-making power is a composite of access, capabilities and actions that shape whether women have influence over the polity or decisions about their private life. Having influence with, over and through people and processes is therefore central to both leadership and decision-making power.

**Status of Women:** 21<sup>st</sup> century, the status of women is not too improved. Today we talk about gender equality, freedom obtained by women, free access of women into the fields meant for men up to this time, women have crossed the threshold and started to earn their living. They started to think of their own carrier. They have acquired the higher positions in various fields. The laws and policies declared by the governments of different nations tried to change the status of women. But the life of women is not totally changed. The change that we see is an outward change. The social attitude of looking towards women is nearby same as it was years ago. For the empowerment of women UN declared the decade 1975-85 as women development decade and the decade 1985-95 as the decade of gender equality and women empowerment. In spite of that at global level, women contribute about 50% but only 10% of them are active in the civil services and various trades. There are 93 countries where no women have reached up to the ministry level and the worse in merely 5% women are there in the international desk. Few women have risen to the top most elected offices like the President of a country or the highest executive office like the Prime Minister Saramago Bandaranaike, Chandrika Kumaratunga, Golda

Maier, Margaret Thatcher, Indira Gandhi, Benazir Bhutto, Khaleda Zia, Sheikh Hasina, Pratibha Patil are exception.

#### **INDIAN SCENARIO:**

The contribution of women as leaders is essential in every sector for the success and prosperity of nations across the world. There are women, who committed themselves to the success and growth of organizations. Anne Mulcahy at Xerox, Carly Fiorina of Hewlett-Packard, Sara Mathew of Dun and Bradstreet, Sulajja Firodia Motwani of Kinetic Engineering Ltd., Ranjana Kumari of NABARD, Vidya Chhabra of Jumbo Group, Naina Lal Kidwai at HSBC, Indra Nooyi at PepsiCo, Kiran Mujumdar Shah at Biocon, Lalita Gupte and Chanda Kocher of ICICI. These are a few notable examples of women, who not only balanced their home life with their work, but also reached top positions in their respective organizations with their own style of leadership.

Recently women began to join the ranks of manager of large scale. But women at the top management positions are still rare species. Globally, they comprise only 10% of senior managers, 4% of CEOs and less than 3% of corporate earners. The situation of India is not too different. The Indian Ministry of Statics and Program implementation published their report in 2014 stated that out of 30 only two women are judges in Supreme Court. 8% women in Assembly, 12% in Indian Trade and 30% are in Indian Economic Services.



## **CHALLENGES ON WOMEN TO THEIR LEADERSHIP AND DECISION MAKING:**

Too often, strategies to support women's decision-making focus on institutions, structures or capabilities in isolation, with limited appreciation of the linkages between them. This is problematic because how particular capabilities, the power to decide institutions and social structures combine and interact shapes women's actual influence in decision-making processes. These relationships are the political economy of women's decision-making. They help explain variations in women's political power and leadership, such as:

### **INEQUALITIES BETWEEN WOMEN**

Adverse gender norms affect all women – but how they affect them depends on other structural factors. Gendered barriers to political power are compounded for women who are disadvantaged by their class, ethnicity, religion, age or sexuality. Women from marginalized social groups are less likely than those from dominant social groups to have the social and economic assets to enable them to take advantage of new opportunities for political power.

### **VARIATIONS BETWEEN COUNTRIES**

Countries also have different social, economic and political conditions that combine in different ways to enable or constrain women's agency and leadership. Multiple pathways to women's political power have emerged from these differences. For example, in Western social democracies, left-of-centers and socially progressive parties have driven large increases in women's presentation

in national parliaments, even in the absence of quotas. In sub-Saharan Africa, by contrast, women's activism around quotas in post-conflict political negotiations has been critical.

### **DEVIATION BETWEEN FORMAL AND ACTUAL POWER**

The political economy of decision-making also explains why formal authority or positions of power do not always give women substantive influence over private and public decisions that affect their lives. Informal norms and practices influence how formal laws and regulations work. Gender and other social norms are 'sticky' and typically mean women are unable to exercise power on the same terms as men even after reforms to discriminatory laws. For example, women activists may be unable to attend political meetings in the evening because of domestic responsibilities, or male MPs may use sexual harassment to dominate female MPs. In addition, behind-the-scenes deliberations can be as important determinants of what public officials decide and why as public deliberations. For example, party positions may be decided on in private social spaces that (formally or informally) exclude women, such as bars or sports clubs, and/or a parliament or board may simply rubber-stamp decisions already taken in private discussion between the most powerful players.

### **GENDER STEREOTYPES:**

Gender stereotypes remain strong and persistent, and negatively affect women in their evaluation of performance and thus in their career opportunities. Although it is believed that these stereotypes evolved with



time but they still exist and are now referred to as "modern sexism". Families are also demanded to spend time with family. Women cannot ignore family responsibilities, housekeeping and childcare obligations. Despite major improvements where more women are able to reach top positions, however the "the glass ceiling" remains an important obstacle for women on their way up.

#### **ORGANIZATIONAL CULTURE, BIASED PROMOTION, PERFORMANCE AND PAY SYSTEMS:**

Women who succeed in reaching top positions feel offended by the cultures they encounter. In fact, there are many "micro- inequities", that add-up together to create a frustrating work environment for women. Some inequities could include: "being interrupted or not listened to at meetings", "asked to attend team-building events that are inappropriate" and many others. All this creates a masculine culture where women feel rejected

More than two-thirds of women managers feel they are not recognized or promoted on an equal basis to men. This could be due to the fact that until now the promotion and performance measurement systems are still based on male models of leadership that praise male characteristics more than female characteristics. Moreover, for same managerial positions, women are less paid than men.

#### **CONCLUSION:**

- Inequality in the public arena can often start with discriminatory attitudes and practices and unequal power relations between women and men within the family.

- The unequal division of labour and responsibilities within households based on the unequal power relations also limits women's potential to find the time and develop the skills required for participation in decision making in wider public forums.
- The low proportion of women among economic and political decision makers at the local, national, regional and international levels reflects structural and attitudinal barriers that need to be addressed through positive measures.
- The equitable distribution of power and decision making at all levels is dependent on governments and other actors undertaking statistical gender analysis and mainstreaming a gender perspective in policy development and the implementation of programs. Equality in decision making is essential to the empowerment of women leadership.

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एन.एस.एस. गीत

हम सब मिलकर देश का अपने जग में नाम जगायेंगे।  
एन. एस. एस का परछम लेकर आगे बढ़ते जायेंगे॥ १॥  
जंगल भी है देश की दौलत आओ पेड लगाये हम।  
जो अनपढ़ भाई बहन है उनको आज पढायें हम।  
'श्रम एव जयते' के बल पर भारत नया बनाये हम।  
हर भारतवासीयों के दिल में प्यार का दीप जलायेंगे॥ १॥  
मकसद अपना तन मन धन से देश की सेवा करना है।  
कमजोरों और मजलूमों की हम को रक्षा करना है।  
जो भी खिदमत हो सकती है फर्ज है अपना करना है।  
हम भी क्या कुछ कर सकते है दुनिया को दिखलायेंगे॥ २॥  
जात पात का भेद मिटाकर सब को गले लगाना है।  
उँच नीच की दीवारों को तोड़ के आगे जाना है  
नेहरु और आजाद की बातें लोगों तक पहुँचाना है  
गांधीजी के सब सपनों को पूरा कर दिखलायेंगे॥ ३ ॥

अरुणा प्रकाशन, लातूर

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संपादक - प्रा.डॉ. अनिल दिगंबर वाडकर

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## पर्यावरण संवर्धन एवं नारी सम्मान

(Environmental Conservation & Women Dignity)



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Save Girl Child, Save Society

संपादक

प्रा. डॉ. अनिल दिगंबर वाडकर



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## Dowry - A Footprint of Subjugation

Prof. Dr. Arundhati Patil Manavlok

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When we look back in the history, we can sought out the development incidents took place contributing long last effect on the race of humanity. Post industrial revolution brock up many cultural structures of discrimination in the world wide. The period evoked The consciousness of identities and social justice in all over the world. It supported to raise the voices of unprivileged and oppressed class. Conflict between class and caste rose confining the world to think rationally. Every oppressed group began to resist their voices against the injustice that had been laid down over the years. Women were on the last strata of the society where they were not even considered as the human beings as men. Industrialization emerged with lot of conflicts and rise of consciousness about disparity and vulnerability especially among the poor and women. In the journey of gender equality The three milestone events in 1848 had contributed and channelized the concept of Equality and social justice.

### Three remarkable incidents in the span of 100 years

1848 to 1948 these hundred years paved the path of women towards recognition as human being. 1) Manifesto of Karl Marks and Fredrick Engels emerged as voice of powerless class against the socially recognised upper caste and class boons in 1848 2) ' 19th July convention on women's rights for the first time women gathered demanding a just and equal rights as men had and stood up to fight against the unequal status and opportunity in the world.

Stanton and Mott the women activist who had been denied the right to participate in the World's Anti-Slavery Convention in London because they were women. The insult proved determination to overcome the social, civil, and religious disabilities that crippled women of their

empowerment., Stanton and Mott organized the first woman's rights convention in Seneca Falls, New York, on 19 July 1848. It drew over 100 persons .She drafted the "Declaration of Sentiments," a document declaring that "men and women are created equal" ( Woman's Rights Conventions, 1969).It was modelled on the U.S. Declaration of Independence, it outlined several resolutions regarding higher education, property rights, and woman's suffrage.

In India the situation of women was not different. They were deprived from education also. the veteran couple Jytiba and Savitri bai phule struggled to establish school for girls in Maharashtra in 1848. Thus the journey of self esteem started with all means. All Gender equality between women and men refers to the equal rights, responsibilities and opportunities for women and men and girls and boys.

### Human Rights of women

The international Bill of Human Rights strengthens the rights of women and emphasis on the equal opportunity and status. It proclaims the entitlement of every one to equality before the law.

#### Right to Equality :

We are all born free. We all have our own thoughts and ideas and we should all be treated the same way.

#### Right to Freedom from Discrimination :

The rights in the belong to everyone, no matter who we are, where we're from, or whatever we believe.

#### Right to Life, Liberty, Personal Security:

We all have the right to life, and to live in freedom and safety.

#### Freedom from Slavery

No one should be held as a slave, and no one has the right to treat anyone else as their slave.

#### Freedom from Torture and Degrading Treatment –

No one has the right to inflict torture, or to subject anyone else to cruel or inhuman treatment.

#### Right to Recognition as a Person before the Law –

We should all have the same level of legal protection whoever we are, and wherever in the world we are.



### **Right to Equality before the Law :**

The law is the same for everyone, and must treat us all equally.

Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

### **Objectives of the Study :**

Under this background this paper strives to highlight the present social condition of women in the context of dowry system in India . It also assess the impact of the legislative provisions in improving the gender biased situation in the society.

Secondary source for data collection has been chosen to see overall impact and the situation of women in terms of dowry harassment. Newspapers, interviews of lawyers, NGO report and news papers are observed as tools of data collection.

### **Dowry a social norm -**

The ultimate goal in gender equality is to ensure that women and men have equitable access to, and benefit from society's resources, opportunities and rewards. Gender equity denotes an element of interpretation of social justice, usually based on tradition, custom, religion or culture, which is most often to the detriment to women. The Convention on the Elimination of All Forms of Discrimination against Women, adopted by UN in 1979 also known as the Women's Bill of Rights,. With this background if we compare the dowry as a custom to subjugate the women .It reflects as a humiliation, degradation and marginalisation of the women from the canvas of the society.

### **What is Dowry :**

Today after sixty years of Dowry prohibition Act little change has occurred . The Law defines Dowry. According to the Dowry Prohibition Act, "dowry" means any property or valuable security given or agreed to be given either directly or indirectly.

1. By one party to a marriage to the other party to the marriage, or
2. By the parent of either party to a marriage or by any other person, to either party to the marriage or to any other person, At or before or any time after the marriage in connection with the marriage of the said parties, but does not include] dower or mahr in the case or persons to whom

the Muslim Personal Law (Shariat) applied. The Dowry Prohibition Act, 1961 consolidated the anti-dowry laws which had been passed on certain states. This legislation provides for a penalty in section 3 if any person gives, takes or abets giving or receiving of dowry. The punishment could be imprisonment for minimum 5 years and a fine more than 15,000 or the value of the dowry received, whichever is higher. Dowry in the Act is defined as any property or valuable security given or agreed to be given in connection with the marriage. The penalty for giving or taking dowry is not applicable in case of presents which are given at the time of marriage without any demand having been made.

Dowry is essentially in the nature of a payment in cash or some kind of gifts given to the bridegroom's family along with the bride and includes cash, jewellery, electrical appliances, furniture, bedding, crockery, utensils, vehicles and other household items that help the newlyweds set up their home. It is also referred to as Dahez .During the British Raj, daughters had no rights of inheritance to their family's wealth.

The polity behind Dowry is at least in theory, women economic and financial security in their marriage in the form of movable goods. This helped prevent family wealth break-up and provided security to the bride at the same time. This system is followed to demolish the property right of the daughter .it can also be used as a premortem inheritance, as once a woman is presented with movable gifts, she may be cut off from the family estate.

The girl's parents (bride family) gives the goods, cash, gifts, and real or movable property to the groom, his parents, or his relatives as a condition of the marriage, and engagement For many, dowry has become a greater financial burden on the family, and can leave families destitute based on the demands from the groom. The demand for dowry has increased over time.

**Nature of Dowry in The ancient period :** The structure and kinship of marriage in parts of India contributes to dowry. here the bride is a non-related member of the family. marriage rites in the vedic period are associated with kanyadan. it is laid down in dharamshastara that the meritorious act of kanyadan is not complete till the bridegroom was given a dakshina. so when a bride is given over to the bridegroom, he



has to be given something in cash or kind which constitute varadakshina. that the ancient vedic custom of kanyadan, where the father presented his daughter with jewellery and clothes at the time of her marriage, and vardakshina where the father presented the groom with cash and kind are, in essence the dowry system. this curse is fully sanctioned in the vedas. these examples show that dowry was practiced in ancient times. thus, in order to marry Sita to 'godly' rama, her father had to supply her with 100 cr of gold mohurs, 10000 carriages, 10 lakh horses, 60000 elephants, 100000 male slaves, 50000 female slaves, 2 crs of cows and 100000 pearls, and many other items . thus, dowry, which is the very root of the hindu evils of sati and bride-burning, is given 'divine' sanction by the 'noble' Hindu Gods.

### **Medieval Period**

A gift in cash or kind was given to a bride by her family to maintain her independence after marriage. during the colonial period, it became the only legal way to get married, with the British making the practice of dowry mandatory.

Dowry is practiced not only in dominant caste groups instead it has been practiced in all the community groups and tribes. It becomes a status symbol to bridegrooms family. so it is inherent part of marriage in cultures where arranged marriages are the norm. Matrimonial system in India is based on patrilineal system with a capitalist outlook. Personal is political Permanent migration of a bride to the bridegroom's family after marriage is the norm institutionalised in a patriarchal society. Thus She is being excluded from all kind of property rights either at parental property or in laws as well. She is being cut off from owning property share or any authentic nomiculture in parental family in terms of dowry. On the other hand she is being treated as outsider and a machine to produce son to exist inheritance of in laws property and name .. Dowry is associated with this deprived status of woman in the family. Marriage is the only factor that can help her to survive with no ownership on both the ends...In other words a condition in which one human being is owned by another and considered by social norms as property, or chattel, and is deprived of most of the rights ordinarily held by free persons.

### **Dowry affects women in various way**

India has an alarming trend that sees 20 women die every day as a result of harassment over a dowry – either murdered, or compelled to commit suicide. The World Health Organization (2009) implicates deep-rooted cultural and social norms as influential contributing factors toward physical and intimate partner violence against women. The dowry system is a social practice that perpetuates the oppression, torture, and murder of women in India. The practice of dowry is an expected part of marriage in cultures where arranged marriages are the norm. In one of the cases reported in Bengaluru in January 2020, a few weeks after marriage, a husband demanded cash despite receiving 1kg gold in dowry as per his demands. With its booming economy in, India is now encouraging ever-higher Bride prices among all socioeconomic strata.

### **Child Marriages**

Dowry system is responsible to a great extent for child marriage and discrimination against girls. If a girl is married at a tender age, a small amount of dowry will work, but if the girl is educated and qualified, she needs an equal amount of dowry to get a bridegroom of the same status. Child marriages are common practice in the communities of seasonal migration like sugarcane labour , agriculture labourer, labour force in seasonal manufacturing and production units in all over India. Ammount of dowry and child marriage has got a strong nexus between them. Small the age of bride decreases the amount of dowry that present as the cause of serious social problems, including the neglect of daughters, sex-selective abortion, female infanticide, and harassment, abuse etc.

Just another business deal : DOWRY Making wealth was more easy. Male child became an additional source of income, and female child became a financial burden on the family. this led to the creation of the social problems like female foeticide and an imbalance in male:female ratio in the society, which further led to more crimes on women.

### **Dowry in all its multi-dimensionality needs to be tackled at various levels.**

There is a need for both long-term measures for socio economic reforms as well as short-term life saving tactics to provide immediate life saving mechanism. Apart from immediate relief action roots of dowry system should be eventually deemed with the change in mind set of



people, there is need for a professional support system, which can provides sanctuary for dowry victims, and also prepare them for an independent life. The long term plans need to aim at changing societal attitudes towards women and empowering them.

The protection of women from domestic violence act (PWDV) in 2005 was formulated following a decade of sustained advocacy and activism by the women's movement in india. It drafted by the lawyers collective women's rights initiative. Act was passed in order to provide a civil law remedy for the protection of women from domestic violence in India. Dowry is the most prominent cause of domestic violence. The Domestic Violence Act encompasses all forms of physical, verbal, economic and sexual violence. The fact remains that despite changes in the law, growing awareness of it, more education, more economic progress, women are bought and sold for a price under the institution of marriage.

Woman is an important member of family and is entitled to all the rights and privileges a man enjoys. Life skill education in each family should be provided to sustain equal opportunity and self - esteem to women and girls .

youth and the educated families can set example before community or groups by denying dowry at the time of marriage . Canvassing and counselling should be promoted to demolish dowry system from all social settings . We are the part of society and answerable to it.. So let's start from our home " Say No to Dowry... No more begging.. .

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या पुस्तकातील कोणताही भाग किंवा मजकूर संपादकाच्या व लेखकाच्या परवानगीशिवाय संदर्भासाठी वापरू नये.

**:: शुभ संदेश ::**



समाजाच्या प्रगती मध्ये महिलांचे ही मोठे योगदान आहे. महिलांच्या सहकार्याशिवाय समाजाचा उत्कर्ष अशक्य आहे. समाज आणि राष्ट्राच्या उत्कर्षासाठी महिलांना सन्मान आणि समान संधी देणे आवश्यक आहे. भारतीय परंपरेत महिलांना पूजनीय वंदनीय मानल्या गेले परंतु दुसरी कडे महिलांवर अत्याचार ही झाले, होत आहेत. आज स्त्री ला देवी मानून पूजन करण्यापेक्षा मनुष्य म्हणून जगण्याचा हक्क देण्याची आवश्यकता आहे.

परिवर्तनाच्या प्रक्रियेमध्ये स्त्री आणि पुरुष दोघांनीही सामाजिक मूल्यांचे भाण ठेवून व्यवहार करणे आवश्यक आहे. डॉ. रमा अच्युत पांडे यांनी “महिलांच्या विकासातील समस्या आणि आव्हाने” या विषयावर ग्रंथ संपादित केला आहे. हा ग्रंथ समाजाचे प्रबोधन करण्यात सहायक ठरेल असा विश्वास आहे. सामाजिक दायित्वाच्या भावनेने डॉ. रमा पांडे यांनी केलेल्या या कार्याबद्दल मी त्यांचे अभिनंदन करतो व पुढील सामाजिक कार्यास शुभेच्छा देतो.

**डॉ. जोगेंद्रसिंह बिसेन**

प्र. कुलगुरु, स्वा. रा. ती. म. विद्यापीठ, नांदेड.

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# STUDY OF THE PROBLEM OF WOMEN GARBAGE COLLECTORS AT AMBAJOGAI

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## INTRODUCTION :

Globalization is considered in many ways like stabilization, structural change, liberalization, economic reform. Its key component is to regulate in-country lending to offset government mineral deficits. To devalue the rupee, allow free flow of foreign trade, facilitate the flow of foreign capital, liberalize their transactions without controlling and regulating the prices of essential commodities in the country, and remove direct and hidden concessions. Liberalization of the domestic financial market, liberation of the labor market, implementation of new development policies, etc. Such a new economic policy will bring economic stability to the country and India will be at the forefront of the world economy.

But looking at the colonies in Southeast Asia, the concept of development must be examined from a new perspective. There are some important considerations to consider when considering women's lives in particular. These include availability of basic necessities like food, clothing, shelter, education, opportunities for skill development, childcare, childcare facilities, availability of productive work outside the home and housework.

Women workers will have to pay a heavy price for the benefits of globalization and flexible capitalism. The social status of all these women who take care of children, babies, cooking water is considered to be inferior as it is a part of Indian religious customs and traditions. Due to religion and caste system, the status of women has become inferior. The proportion of women in rural labor (201.5 million) in our country is (104.20 million). All these women are from the unorganized sector. The proportion of self-employed (56.8 million). The nature of their work is unpaid housework and housework. 57 Million women are doing temporary work in a volatile environment with no security. One of them is a woman who collects garbage. There is no association of women garbage collectors. There is no fixed work. There is no fixed amount for certain work. There is no safety at work. In such a situation, these women support themselves and their families. This deplorable condition of women is evident in the developed society as a whole. Women have never been given a place of social prestige or high esteem, on the contrary, they have been under the weight of gender, norms and traditions for thousands of years. The condition of women belonging to the nomadic caste is much worse than this. These women do not stay at home, they go out of the house to support the men to fill their stomachs and help them to run the house.

The city is a place of plentiful opportunities for industrialization. Industrialization has been promoted in the industrial city. This led to huge unemployment, accumulation of waste and the creation of recycling techniques and the collection of scrap metal. Men, women and children started working in this field. 93% of the



working women are from the unorganized sector and these women are self-employed.

**DEFINITION:**

- 1) 'An unorganized sector is an area in which satisfactory working conditions, working hours and unavailability of wages and other services are felt.'
- 2) 'Areas where the nature of employment is scattered and where the wage exchange and legal provisions are not mildly implemented despite participation in the GDP of the country are called unorganized sectors.'

**WORKERS IN THE UNORGANIZED SECTOR IN INDIA:**

Exact statistics of those working in the unorganized sector are not available. In Eastern India, 10 per cent were organized workers and 90 per cent were unorganized workers. Now organized workers are 70 per cent and 93 per cent unorganized workers. There are 40 crore unorganized workers in the country. In developed as well as underdeveloped economies, men as well as women workers are involved in economic transactions.

The increasing industrialization and mechanization of the 19th century changed the way women workers worked. So far, only women involved in family responsibilities have gone out of their way to make ends meet. During World War II, a large number of women entered the factory and agricultural sectors as male workers as alternatives and began to work in the heavy industry sector.

**SOCIAL STATUS: -**

Female workers are those who have migrated from rural to urban areas along with their parents or husbands. Their way of life is habitual. India has the highest number

of female abandoned or widowed female workers. In the early days, the employment of women workers was temporary and due to lack of supervision, women workers were not aware of their exploitation. Many poverty alleviation programs, such as social security and the Trinamool Congress, were implemented by the Government of India for the upliftment of women and the upliftment of unorganized women.

**REASONS FOR GARBAGE COLLECTION: -**

- 1) Temporary employment: - The nature of employment of many workers is casual and the place of work they are doing is constantly changing.
- 2) Illiteracy: - As 90% of women are illiterate, they have difficulty in keeping account. So they were financially exploited.
- 3) Proportion of workers in the industry: - The number of workers working in a small enterprise is also small. As a result, such workers cannot be organized.

Sujalam Sufalam is the land of our India but today it has become the land of people drowning in the problems of poor, uneducated women. On the one hand, this country, which is full of scientific science that illuminates the eyes of the world, is a country of millions of uneducated and illiterate people with no skill. Disease, poverty, slums, slums as well as addiction and the current acute problem are the existence of women.

Even if the same woman picks up bags to collect debris and starts eating them barefoot, how will they develop? Garbage collection has to be done by hand for hours in an environment where it can pose a health hazard. From it come pieces of glass, paper, plastic, iron etc. They sell goods and earn money by extracting goods and have to



make a living from it. Women's economy is given a secondary place in our economy. They don't even have the money to buy unnecessary luxuries for the family. Often such families are living on their own.

Characteristics of such women workers are lack of education, ignorance, poverty, malnutrition, various diseases that come with it, limited opportunities for development, low purchasing power. For all these reasons, these women have to collect garbage. There, their working conditions are found to be extremely unsatisfactory. Not only that, these women eat the wasted food found in the garbage to satisfy their hunger. And he seems to be struggling to make ends meet. They do not think that eating food can cause stomach ailments. Dirty hands can cause skin disorders. And women who live a life of constant exposure have to face sexual harassment. They have to face the bad attitude of the society and it shows their addiction.

#### OBJECTIVE

1. To study women in Problems encountered while collecting waste
2. To study the age of women who collect garbage
3. By studying the social and economic status of women garbage collectors

#### RESEARCH METHODOLOGY

The present research has studied the women who collect garbage in the city of Ambajogai. For this purpose, out of the total number of women living in different parts of the city and who are deprived, 40 women have been selected as the unit through convenient sample selection. Fact analysis has been done through these selected 30 women in the city by determining the overall for the subject.

**Table: 01**  
**Table showing age**

Sr. No	Description	Frequency	Percentage
1	20&30	12	39.96
2	31&40	4	13.32
3	41&50	4	13.32
4	51&60	2	6.66
5	61&70	7	23.31
6	71	1	3.33
	<b>Total</b>	<b>30</b>	<b>100</b>

Source: Primary

From the table above, it is clear that the proportion of young women is higher. Because they have been doing this since childhood. And they depend on this traditional business and they come mainly in the same business. The proportion of middle-aged women is small. Because some of these women have come into this business due to poor conditions. Very few of these are seen in older women. Because the bridesmaids come to their house, they mainly entrust this business to them. Take a lot of rest yourself. The reason for the influx of young women is due to the large number of child marriages as they are able to move around more and collect more garbage at a younger age. Complaints are such that they are not able to collect much waste and also the income is low.

**Table: 01**  
**Problems encountered while collecting waste**

Sr. No	Problem	Proportion	Percentage
1	Sexual Abuse	1	6.33
2	Men's mental	15	49.95



	distress		
3	Other	14	46.62
	<b>Total</b>	<b>30</b>	<b>100</b>

Source: Primary

Since ancient times, women have been considered as a mere commodity. Therefore, men think that they can do anything to get this money as it is just a means to satisfy their sexual needs. There is a perception that their modesty is not good and also men use obscene language while collecting garbage. They also do such obscene jokes and mainly try to take advantage by showing greed for money. And other women in the community use abusive language when they go to collect garbage. Kids throw stones. They have a high level of ignorance and illiteracy and as such, their identity as poverty is indebtedness from poverty and repayment from debt is their condition. This means that more and more women are doing this business due to poverty. Because they do not have the capital to do other business. And when some women go to look for another job, everyone asks a lot of questions and avoids getting a job, so they don't get another job despite their skills. And in the end, there is no alternative but to start this business.

**Various problems faced by women garbage collectors: -**

**1) Health problems: -**

Garbage collectors do not take care of their own health while collecting garbage. Garbage, plastic, iron objects, wood, waste etc. There are objects. This causes injuries to her hands. And it has a bad effect on her hands and feet. While collecting garbage in the open, the foul smell enters the woman's body and causes her to suffer from various ailments.

**2) Financial problems: -**

Garbage collectors are not paid for their work. These women work only because they are financially weak. They work because of increasing urbanization as well as lower, upper and middle class women who are out of the house and financially backward to solve their financial problems due to rising cost of living.

**3) Work has no reputation.**

The work of women garbage collectors has no reputation. They have no credit in the society. They have to live a neglected life. Society looks down on them. No one talks to them properly. Instead, these women work to remove the stench from society. Yet society treats this woman as a neglected person. There is no value in their work. On the contrary, while the women are collecting garbage, other people throw garbage in front of them.

**4) Illiteracy: -**

The majority of women garbage collectors are illiterate. The number of these illiterates is very high. Poor conditions at home often force them to drop out of school. And that is why most illiterate women are found in this business. Therefore, because these women are illiterate, they do not send their own boys and girls to school. And their children are illiterate. They cause a great deal of superstition. E.g. They have come to understand that we have to live this life as a result of destiny, a sin of pre-birth, and we have to suffer it in silence and we have to suffer this suffering.

**5) Sexual Exploitation: -**

There is no safety in society for women garbage collectors. These women are more likely to be sexually abused. For thousands of years, a woman's modesty has been highly valued by all religions, cults, cultures, and



since then, the body of a woman has been given prominence. The rate of sexual harassment is increasing day by day. There is no denying the fact that women who collect garbage on occasion have to live a life of economic and physical exploitation by tolerating the pressures of social stigma imposed by the restrictions of the lower castes in the society. Therefore, women are victims of sexual exploitation.

#### **6) Mental / emotional problems: -**

Garbage collectors face psychological violence. They are ridiculed by people in the community, who use derogatory language to hurt them. As a result, the women who collect garbage are emasculated. They get neglected by the society. Therefore, these women have to face mental violence from the society.

#### **7) Child Labor: -**

Women scavengers have to do this business because they are illiterate and have no other means of livelihood or because their husbands are not earning it. So these women have no one to take care of their children at home, so they bring them to work. These children also have to do this work. At the age when you want to go to school, you want to keep curiosity, you want to make a mess, these children work to collect garbage. At an early age they have to walk in the sun. You have to work in a very dirty place. Therefore, these children do not go to school. These kids work all day collecting garbage. As a result, the dropout rate is higher. As these children are out of school, the crime rate among them has increased. These children are widely used in trafficking, crime and other illegal activities. Due to lack of education, these children are exposed to knowledge, technology, etc. They are deprived of information.

Therefore, they do not get development opportunities. So technology is lagging far behind today.

8) Unbearable family system

9) Deprived of government schemes

10) Ignore the child

#### **11) Addiction: -**

The women who collect garbage have been collecting garbage since morning. So these women are addicted to having their appetite mode. Therefore, the proportion of women who are addicted is higher among women who collect garbage.

#### **12) Neglect of children: -**

Garbage collectors go out to work all day long. So they don't pay attention to their children. So kids go anywhere. And the neglect of parents increases their criminal tendencies. These children engage in immoral trade such as stealing to meet their needs.

Women garbage collectors have to deal with many problems. It is not right to give women workers as much hard work as men. The female body is structured in such a way that they do not undergo arduous work like men. But many women workers in India have to work hard or are paid. There are more women than men in the field of garbage collection. Garbage collectors are abused by women workers. And they are forced to engage in immoral trade. These women fall prey to immoral practices in order to earn a living. This work has to be done by taking care of all the responsibilities of home and family. This puts a double strain on their minds and bodies. The children of many garbage collectors have small children. Bringing children to the workplace is half the focus of female workers on their children. This adversely affects their



efficiency. And child rearing doesn't go well. As a result, the children of such women turn to criminal behavior. They do not take good turns and their children turn to immoral ways.

#### CONCLUSION:

1. The reason for garbage collection is the huge poverty and they do not get any other job. No one looks at them and gives them work. Because women garbage collectors are not good. They are supposed to carry anything.
2. Garbage collectors are not aware of other occupations and even if they do, they are not able to work because they do not have any skills and they do not have other occupations and they do not have the capital required for other occupations. Do business.
3. They consider it their duty to carry on as a family business. Due to their ignorance, they are not able to do any other work and even though they are not part of the livelihood of the family, they work hard to collect garbage but their hard work does not pay them a fair price.
4. There is so much ignorance that the contractor in the area where these items are sold is mainly selling the same item at double the price. In a way, women are being exploited on a large scale as ignorant.
5. In order to meet the basic needs of the household at least twice a day in the rain and sun, this woman has to be satisfied with the fact that this business has earned her income even after working all day without considering the children in the family. Because ignorance does not get any value in their labor. This

does not fully meet their basic needs and does not apply to other needs.

6. These women have to live under the pressure of everyone. The society has laid down rules that a woman has to live in fear of her birth father, after marriage she has to live in fear of her husband and if she has children, then she has to live in fear of her child.
7. Indian society is a patriarchal culture. And Indian woman considers her husband as God. So she does not go against the wishes of the newcomer. In this society, breaking the will of the husband is considered a sin. The pressure of the newcomer and the pressure of the other person in the house as well as the pressure of the people in the society and the basis of a woman is that of Maher but their pressure is also seen on the woman. They can't tell their feelings to anyone. And that leads to stress and irritability. And since she doesn't have any support of any kind, she wants to leave everything and go somewhere in solitude and they feel humiliated because of all the pressure.





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परिवर्तनाच्या प्रक्रियेमध्ये स्त्री आणि पुरुष दोघांनीही सामाजिक मूल्यांचे भाण ठेवून व्यवहार करणे आवश्यक आहे. डॉ. रमा अच्युत पांडे यांनी “महिलांच्या विकासातील समस्या आणि आव्हाने” या विषयावर ग्रंथ संपादित केला आहे. हा ग्रंथ समाजाचे प्रबोधन करण्यात सहायक ठरेल असा विश्वास आहे. सामाजिक दायित्वाच्या भावनेने डॉ. रमा पांडे यांनी केलेल्या या कार्याबद्दल मी त्यांचे अभिनंदन करतो व पुढील सामाजिक कार्यास शुभेच्छा देतो.

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## DISABILITY AND SOCIETAL APPROACH; A STUDY OF ISSUES AND CHALLENGES OF WOMEN WITH DISABILITY IN HINGOLI DISTRICT OF MAHARASHTRA STATE

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#### INTRODUCTION:

People with disabilities are seen in every part of the globe. The rate of disability may be varied country to country; however, it is seen higher rate in developing countries. It is observed that, there is impact of availability of healthcare facilities and awareness on the magnitude of the disability. Although disability is seen everywhere, all persons with disabilities experience more or less discrimination and social distance.

Negative social attitudes seem to affect the life of the disabled, ignoring, avoiding them, having superstitions about disability, fear of the cripple, etc. are the common societal attitude. The assumptions about the capacity and competency of a disabled have keep the disabled away from the employment. Due to societal assumptions and availability of employment opportunities as per capacity and competencies of the disabled have compel them to remain unemployed which worsen their economic condition.



As per Census of India 2011, the total number of people with disability is 2.68 crore including 1.5 crore men and 1.18 crore women which constitutes 56 percent men and 44 percent women. This data shows that, the proportion of the disabled men is more than the disabled women. The percentage of disabled to the total population increased from 2.13 percent in 2001 to 2.21 percent in 2011. In this census data it is also observed that, 69 percent of the disabled population is residing in rural areas and 31 percent are living in urban areas.

There are number of assumptions about the disabled person, Ramdas and Mishra (1987) has stated that, there is a perception that a person becomes disabled because of their karma in a previous birth or a person becomes disabled due to sins committed in a previous birth. There is also a prejudiced attitude towards the treatment of disabled. The methods prevalent for the disabled appear to be very cruel. The persons with disability are kept at religious places. Gender discrimination is also seen in the disabled. As far as male and females are concerned, Fahad (1987) found that, physically disabled women appear to be double victims compared to men. If there is a disabled woman, then she has many limitations first due to her disability and second as she is women. Even parents also possess the discriminatory approach towards the female disabled, parents are seen less enthusiastic towards the development of a female in comparison to male with disability.

Marriage is a major issue seen among the disabled. Getting married is very difficult to a disabled person. Hema (1996) in her study is in opinion that, Marriage is

considered a necessary in Indian society. Getting married is considered as inseparable part in Indian society, when a boy or a girl is born, parents are worried about their marriage. Even if the family member is disabled, the parents start trying to get them married.

Bauker & Sharma (1997) also stated that, as marriage is considered compulsory obligations, parents strive to perform this obligation anyhow by adjusting at any level without considering the impact of marriage. The compromises made by the parents may result in getting married to an older person, getting married to a widower or a married man, or giving a lot of dowries etc which worsen the life of a disabled women.

By considering the various studies conducted on problems and issues of disabled women, following objectives were developed to verify, test or search the issues and challenges of disabled women.

#### **OBJECTIVES OF THE STUDY:**

- To study the issues and challenges encountered by physically disabled women related to employment and marriages
- To document the experiences of physically disabled women at public places and
- To study the physically disabled women's participation in decision making process in their families.

#### **RESEARCH METHODOLOGY:**

This study is conducted in rural areas of Hingoli district. Amongst various types of disability, for the purpose of the study, physical disabled women were selected



as unit of sample. The physically disabled women are identified by using the purposive sampling techniques. the sample size was 100. by using the interview scheduled primary data was collected. Apart from this to understand the issues and challenges a discussion was held with the parents or care takers to develop the insight in this subject.

#### **DISCUSSIONS:**

##### **MARRIAGE:**

marriage of a person with disability is major problem. The disabled persons encounter number of problems in arranging marriage. No able individual is ready to marry with disabled. Arranging and maintaining Marriage is the biggest problem for people with disabilities. Due to their disability, it is very difficult for them to get married. No one is eager to marry with disabled person easily. Even if any disabled got married, it is difficult to sustain. The sustainability of Marriage is also depending on the type and extent of disability of the disabled person. If there is a general orthopedic paralysis, then the marriage will take place with deliberate efforts. On the contrary if the proportion of orthopedics is high and disabled is not able to perform his routine work independently such as walking, getting up, get on bus or both legs are paralysed, then marriage is not possible.

In this study it is found that, Out of the total respondents, 45 per cent are unmarried, 50 per cent are found to be married to a person with a disability who can do their own work independently, two per cent are found divorced and three per cent are living separately. During

the study it is also found that, the couple with disability encounters marital problems

##### **DISCRIMINATION IN THE FAMILY AND SOCIETY:**

People with disabilities are ignored by society and family, and various perceptions about people with disabilities keep them out of the decision-making process. Out of the total respondents, 60.5 per cent respondents said that they are not involved in the important decision-making process.

disabled encounters two-fold problems first is due to disability-based restriction and another is the approach and attitude of society towards them. There is a perception that a person with a disability is of no use to family and society. In rural areas, people with disabilities are simply ignored. But not all orthopedic people are neglected. Depending on the extent and nature of the disability, the disabled person may be overlooked or involved in important decisions/activities.

##### **PARTICIPATION IN DECISION MAKING:**

As far as disables participation in decision making in the family is concerned, it is found that, out of the total respondents, 15 respondents involve and respected in the decision-making process in their family but 9.5 percent respondents said that they are involved in the decision-making process of the family rarely. The participation of disabled in decision making process is also depended on the status of the disabled in the family. If disabled are senior in the family and having enough source of income or possess the property, then he is the key person in family in



decision making process, on the contrary, if disabled is the only member of the family without any income or totally depended on the family members is not get involved in decision making process or no family member involves him/her in decision making process.

#### **EMPLOYMENT:**

Seasonal employment is available in rural areas. Agriculture is considered as the main source of employment. Farming activities are mainly based on manual labor. The lack of adequate employment in rural areas for the able-bodied is a major source of employment for persons with disabilities. In rural areas, 84 per cent respondents think that people with disabilities have less employment opportunities than they can afford, and that 82 per cent respondents think that employment is not easy.

In rural areas, 80 per cent of respondents said that there is no employment based on the ability of the disabled or that people do not think of hiring people with disabilities on a daily basis. In rural area, as per capacity of the disabled, no employment is available, if there is any opportunity for these disabled, no employer is ready to provided them job due to negative comments by the society.

People do not employ a disabled person with the feeling that they will not be able to work at full capacity or that they will be irritated or tingle if they are put to work. 86 per cent of respondents feel that there is a perception in rural areas that people with disabilities do not have the capacity to do any work in agriculture or that they cannot do any other physical labor.

#### **TREATMENT AT PUBLIC PLACES:**

People with disabilities still do not get respectful treatment in the society. If a disabled person is walking in a public place, people comment that, why he is wandering around. According to 74 per cent respondents, people with disabilities are disliked in public places. 68 percent of the respondents stated that, at common places, people see with hateful. There is a general belief that people with disabilities should sit in one place instead of walking in public. It is assumed that, public places are only for the able individuals. At common or public places disabled individuals are not preferred, and it is assumed that, why this disabled is wondering in the garden or common place. It is also assumed that, the person with disability, make the garden dirty. 75% of respondents think that other people in this community look hateful towards the disabled if he is wondering or walking at common places.

The experience of the disabled people in the hotel is not very satisfactory, they never get the same treatment as other customers when they go to the hotel, they are ignored by the staff providing services in the hotel. Ordinary people in the hotel do not like to sit to next to the disabled person. While 34% of respondents feel that the general public does not like to sit with or with a disabled person in a hotel, 34% of the respondents feel that they do not like to have a disabled person in public or common dining. 74 per cent of respondents feel that if people with disabilities move in public places, they are disliked and avoided by people, or if people with disabilities try to interact with them, they show reluctance.

it is seen that people are still indifferent towards people with disabilities, such as people with disabilities should not walk in public places, they should not walk in the garden. This results in a depressed attitude towards



people with disabilities, leading to people avoiding interaction or the mentality of not eating together.

#### CONCLUDING REMARKS:

Marriage is crucial issue for the disabled women. In comparison to male, female experience more difficulties in getting married. They have to adjust more. Mostly marriage is not possible, if there is any proposal for marriage, they have to marry with unsuitable individual such as aged, drunkard, etc.

Due to disability, a person cannot use his or her body parts to their full potential, so he or she cannot adjust to a normal person. Different perceptions, perceptions, misconceptions about the disabled person appear to have developed. In general, due to physical and social barriers, one cannot participate in social and community life as a normal person.

People with disabilities are not involved in the decision-making process or their demands are ignored. Other relatives avoid interacting with them. People with disabilities have to live according to the wishes of others. People look down on them, dislike eating with them, ordinary people do not make friends, society is indifferent towards them and ignores them. An orthopedic person cannot effectively socialize.

A physically challenged person cannot travel by bus easily. There are many limitations on their employment, employment is not available in rural areas according to their ability.

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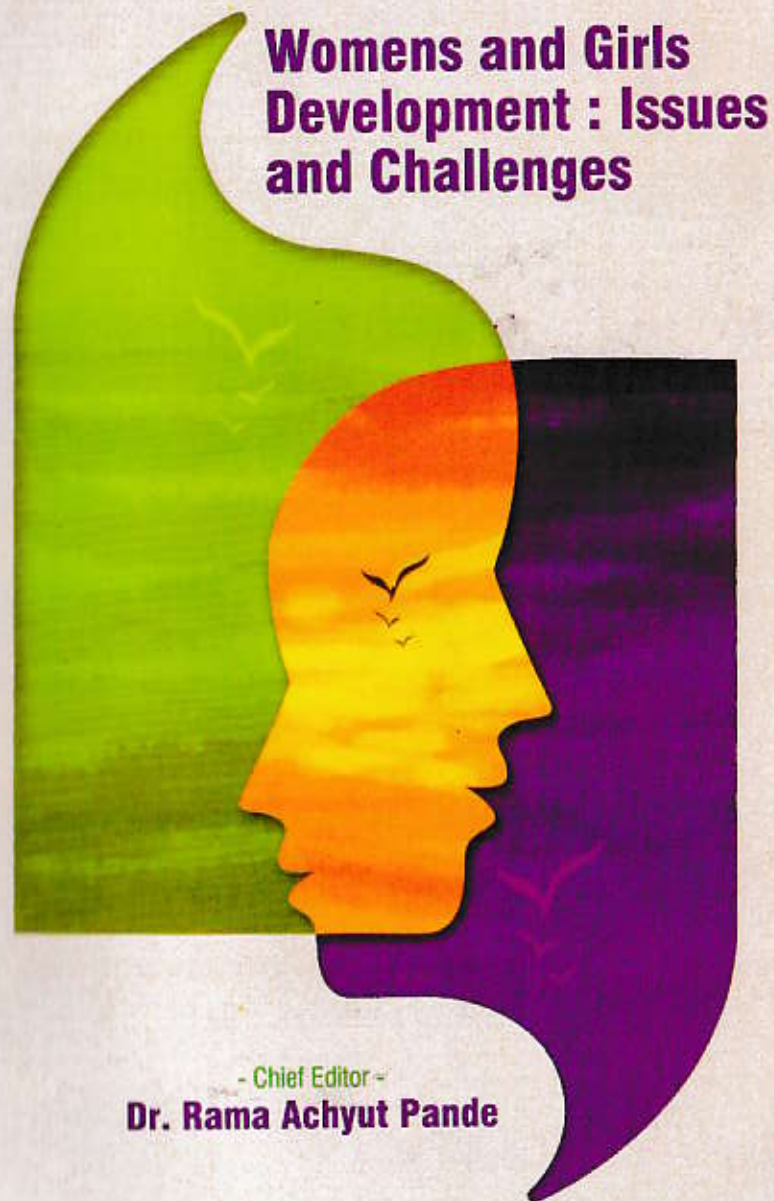


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या पुस्तकातील कोणताही भाग किंवा मजकूर संपादकाच्या व लेखकाच्या परवानगीशिवाय संदर्भासाठी वापरू नये.

**:: शुभ संदेश ::**



समाजाच्या प्रगती मध्ये महिलांचे ही मोठे योगदान आहे. महिलेच्या सहकार्याशिवाय समाजाचा उत्कर्ष अशक्य आहे. समाज आणि राष्ट्राच्या उत्कर्षासाठी महिलांना सन्मान आणि समान संधी देणे आवश्यक आहे. भारतीय परंपरेत महिलांना पूजनीय वंदनीय मानल्या गेले परंतु दुसरी कडे महिलांवर अत्याचार ही झाले, होत आहेत. आज स्त्री ला देवी मानून पूजन करण्यापेक्षा मनुष्य म्हणून जगण्याचा हक्क देण्याची आवश्यकता आहे.

परिवर्तनाच्या प्रक्रियेमध्ये स्त्री आणि पुरुष दोघांनीही सामाजिक मूल्यांचे भाण ठेवून व्यवहार करणे आवश्यक आहे. डॉ. रमा अच्युत पांडे यांनी "महिलांच्या विकासातील समस्या आणि आव्हाने" या विषयावर ग्रंथ संपादित केला आहे. हा ग्रंथ समाजाचे प्रबोधन करण्यात सहायक ठरेल असा विश्वास आहे. सामाजिक दायित्वाच्या भावनेने डॉ. रमा पांडे यांनी केलेल्या या कार्याबद्दल मी त्यांचे अभिनंदन करतो व पुढील सामाजिक कार्यास शुभेच्छा देतो.

**डॉ. जोगेंद्रसिंह बिसेन**

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प्रस्तावना :-

प्राचीन काळापासून स्त्री चिंतनाचा व चर्चेच्या विषय आपणास दिसून येतो. अतिप्राचीनकाळापासून कुटूंबात व कुटूंबाहेरही तिला देण्यात येणारी वागणूक आमनूप छळ व तिला एकूणच बंधनात वेगवेगळ्यात मार्गांनी जखडून ठेवलेले होते. स्त्रियांनी चूल आणि मूल सांभाळून तिनेच घरातील सर्व जबाबदाऱ्या सांभाळून इतर कामे तिच करत असलेली दिसून येते. स्त्रियांच्या बाजूने नेहमीच असमान वागणूक दिलेली दिसून येते. एकीकीड स्त्रियांना समाजात देवतेचे रूप देऊन आद दिल्याचे दिसते. अन दुसरीकडे यांना हिन भावनेने गुलामा समान वागविलेले दिसून येते. परंतु याकडे कळत न स्त्रिया व पुरुष देखील दिशाभूत करून त्यांना घरकामासाठी वापर केला जाई. एकूणच त्यांना कुटूंबामध्ये न कळत स्त्रिया व पुरुष देखील दिशाभूल करून त्यांना घरकामासाठी वापर केला जाई. एकूणच त्यांना कुटूंबामध्ये व सामाजिक स्थितीही असहाय्य व जाचक व्यवस्था त्यांना दुर्दैवाने स्वीकारावी लागलेली दिसून येते. या सर्व पार्श्वभूमी मुळे नौ. महिलांच्या समण्यात वाढ



आली. पितृसत्ताक कुटुंब व्यवस्था हे भारताचे बलस्थान आहे. परंतु ते सुस्थितीत किंवा सुरळीत सुखी आहे. असे म्हणता येत नसते. कारण पूर्वी पुरुष हे घराबाहेर कमावण्यासाठी पडत असल्यामुळे एकूण भारत कामाचा, जबाब दारीचा असेल तो सर्व घरातील एकट्या स्त्रीवर पडलेला दिसून येत असे. कारण घरातील सर्वांची कामे, धुणी, भांडी झाडवूड घरात लागणारी सर्व साहित्य इंधन इ. गोळाकरण्याची जबाबदारी स्त्रीवर होती. हे सर्व करून घरातील मुलं व वडिलधारी वृद्ध माणसांची सेवा करण्याची जबाबदारी इ. असल्याने एकुण मानसिक व शारीरिक दृष्ट्या दुर्बल बनत गेली. त्यामुळे सामाजिक जीवनामध्ये देखील स्त्रियांवर अन्याय अत्याचार होताना पाहण्याला मिळतो.

भारतीय समाजामध्ये स्त्रियांच्या कौटुंबिक समस्या सोबतच सामाजिक दर्जेच्या संदर्भात कमालीचा विरोधाभास दिसतो. एका बाजूला धर्माष्टितकाल्पनिक गौरवास्पद वागणूक देण्याचा प्रयत्न केला जात असे. व दुसऱ्या बाजूला समाजात प्रत्यक्षात टोकाचे दुय्यम स्थान शोषण असा विरोधाभास आहे. एका बाजूला स्त्रीप्रतिष्ठा म्हणून फक्त पुस्तकातच शब्द रुपी सन्मान देऊन श्रेष्ठत्वाचा निकष दाखवला जातो. व दुसऱ्या बाजूला सामाजिक दृष्ट्या शेवटचे स्थान देऊन तिचे मानसिक छळ, केलेला दिसून येते.

भारतीय समाज हा मुख्यतः पुरुष प्रधान आहे. भटक्या जाती जमातीमध्ये स्त्री प्रधान तेचे प्रमाण असलेले दिसून येते.

सर्व सामान्यपणे विचार करता भारतीय समाजामध्ये स्त्रियांना दुय्यम स्थान असल्याचे प्रकर्षात जाणवेत असे नाही तर ते

दिसून येते. अनेक रुढी परंपरा यामुळे स्त्रियांवर अन्याय व शोषण, सामाजिक विघटन झाल्याचे दिसून येते. या पार्श्वभूमीचा विचार करून भारतात स्त्रियांना यातून बाहेर काढण्यासाठी अनेक सामाजिकस्त्रियांची भूमिका, त्यांचे शोषण, सामाजिक विघटन यामुळे न्याय्य अधिकार यावर अधारीत सामाजिक, न्यायीकसंघटना व चळवळी उभ्या राहिलेल्या दिसून येतात.

मध्ययुगीन स्वातंत्र्यपूर्व काळापासून भारतात अनेक सामाजिक विचारवंतानी स्त्रियांना सामाजिक व कौटुंबिक त्रासातून बाहेर काढण्यासाठी जाचक रुढी परंपरा यासारख्या बंधनातून बाहेर काढण्यासाठी संघटना तयार करून बंधने नाहिशी करून नियम कायद्यांची साथ घेऊन स्त्रियांच्या समस्या नाहिशा केल्याचे दिसून येते. त्यामध्ये राजाराम मोहन रॉय, धोंडो केशव कर्वे, महात्म ज्योतिबा फुले, डॉ. बाबासाहेब आंबेडकर, सावित्रीबाई फुले इत्यादी महान विचारवंतानी समाजाचा रोपकायमसहून करून जाचक रुढी परंपरे पासून परावृत्त करून स्त्रियांना स्वतंत्र करण्याचा प्रयत्न केला. त्यावेळी 1829 मध्ये सती बंदी कायदा, 1870 मध्ये स्त्रीभ्रुण हत्या प्रतिबंध कायदा, 1891 मध्ये समंमती वयामध्ये वाढ इत्यादी कायदे हळुहळू स्त्रियांच्या बाजूने होते. गेली आणि पारंपारिक अन्याकारक रुढी परंपरेतून व दंडातून सुटका होत गेलेली दिसून येते.

१) वैदिक कालखंड (इ.स.पू. 600 पर्यंत)

या कालखंडात पितृसत्ताक कुटुंबपद्धती अस्तित्वात असलेली दिसून येते. कुटुंबातील प्रमुख हा पुरुष कर्ता होता परंतु स्त्रियांना जवळपास स्वातंत्र्य देण्याचा प्रयत्न केला आहे. शिक्षण,

विवाह, संपत्ती इ. बाबत उच्च अधिकार दिलेले दिसून येतात. त्यानंतर हळुहळु वैदिक काळात संयुक्त कुटुंब पद्धतीत पितृसत्ताक पद्धतीमुळे पुरुषाचे अधिक महत्व प्राप्त झाल्यामुळे मुलाला जास्त महत्व अधिकार देण्यात आलेले दिसतात त्यामुळे स्त्रियांच्या अधिकारात घट करून स्वातंत्र्यावर बंधने आणलीत.

### २) महाकाव्याचा काळ (इ.स. पू. 600 ते इ.स. 600)

या कालखंडामध्ये स्त्रियांना देवते समान मानून तिला धार्मिक देवतेचा मान स्वातंत्र्य दिलेले दिसते. दुसरीकडे स्त्रियांना कोणतेही स्वातंत्र्य दिलेले नाही.

### ३) उत्तर महाकाव्य काळ (इ.स. 600 ते 100 वर्ष)

या कालखंडामध्ये पुरुषप्रधान संस्कृतीचा हळुहळु पगडा होऊन अनेक अन्यायकारक रूढीना चालना मिळाली. स्त्रियांना दासीचे स्वरूप प्राप्त झाले. नकळत पणे आई- वडिलांना मुलगी अथवा स्त्री ही जबाबदारी वाटू लागली आणि एक प्रकारची रूढी तयार झाल्या चे दिसून येतात. त्यामुळे स्त्रियांचे मालमत्ता वारसा इ. अधिकार मर्यादीत झाले. एकुण वारसा हक्क पुरुष प्रधानतेकडे वळवलेले दिसून आले. स्त्रियांना लग्न दिलेलेल्या वस्तुच्या रूपात पतीचाच अधिकार वर्चस्व दिलेले आहे.

1947 ते 1970 या दशकामध्ये भारतात स्त्रियांनी स्वतंत्र कायद्याची तरतूद केलेली दिसून येते. मूलभूत हक्क व राज्याची मार्गदर्शक तत्वे यामध्ये स्त्रियांचे हक्क व अधिकार यांना योग्य - न्याय देण्याचा प्रयत्न केला. त्यामुळे स्त्रीही हळुहळु या जाचातून बाहेर पडण्यासाठी स्वतंत्र आर्थिक दृष्ट्या प्रवळ होण्यासाठी शिक्षणाचा

आधार घेऊन बाहेर पडू लागली. शिकू लागली आणि आर्थिकदृष्ट्या स्वतंत्र होऊन सत्ता काबीज करून लागली. कौटुंबिक दृष्ट्या बरबरी जरी स्वतंत्र झालेली दिसत असली तरी तिची बाहेरची जबाबदारी वाढली त्यामुळे कौटुंबिक व आर्थिक ताणतणाव वाढत गेल्यामुळे अनेक कुटुंबात घटस्फोटकलह होत असल्याचे दिसते. हा व्यक्ति स्वातंत्र्याचा परिणाम असल्याची काही मंडळीना वाटत असे. याबाबत स्त्रियांनाच दोषी धरले जाते.

भारतीय संस्कृतीमध्ये जे काही चांगले उदात्त आहे. स्त्रियांच्या सहभागामुळेच सांस्कृतिक जोपासणा स्त्रियांनी जास्त प्रमाणात केलेली आहे. परंतु याचा विचारमात्र गांभीर्याने कोणी करत नाहीत. स्त्री व पुरुष देखील याचा स्पष्ट उल्लेख स्पष्ट पणे स्वीकारत नाहीत की स्त्रियांनी यासाठी अन्याय, त्याग सहन करावा लागतो. कुटुंबव्यवस्था व संस्कृतिक मूल्य संवर्धनासाठी स्त्रियांनीच मोठ्याप्रमाणात त्याग केलेला दिसतो. स्त्रियांवर जबाबदाऱ्या लादून समाज संस्कृति संवर्धन करण्याच्या प्रक्रियेत त्यांच्यावर अन्याय झाल्याचे दिसून येते. त्यामुळे हे ही लक्षात आले की कुठली ही अन्याय कारक जाचक अटी स्त्रिनीयानी सहन केली तरच संस्कृति मूल्य टिकून राहते. व कळत न कळत तिची एक प्रकारची मनातल्या मनात सर्व परीक्षा पाहत म्हणजेच तिने अन्याय सहनकरण्याचे नाकारले किंवा न्यायाच्या वाटेने जायचे ठरवले जतरतीखरी मूल्ये नव्हती हे मान्य केले पाहिजेत. कारण समाज हा नेहमी एकासतेधारी घटकाने दुसऱ्या घटकाच्या शोषणातून व गुलामगिरीतून मिळवलेले सामाजिक कायदा ठरतो की स्त्री वैचारिक दृष्ट्या, मनाच्या



मोठेपणाने उदात्त स्त्री सुशिक्षित होईल आणि त्याहून महत्वाचे म्हणजे आर्थिक दृष्ट्या सक्षम स्वायत्ता मिळवेल ती अन्यायाचे दोरबंड फेकून देणार हे तर महात्मा ज्योतिबा फुलेनी म्हटले जी व्यवस्था स्त्रियांच्या त्यागावर व शोषणावर अवलंबून असेल तिथे तिथे अन्याय करणारा घटक निर्माण होतो असे म्हणटले आहे.

प्रस्तावना:- स्त्रिया आणि अर्थार्जन :-

प्रस्तावना:-

भारतात सामाजिक चळवळींनी सुधारणावादी धोरणा सवीकारल्यामुळे स्त्रिया मध्ये हळुहळू सुधारणा होत गेली स्त्रियाचे शिक्षणामध्ये प्रमाण वाढू लागली आणि स्त्री आर्थिक दृष्ट्या सक्षम होण्यासाठी ती स्वतंत्रपणे पायावर उभी राहून घराबाहेर पडू लागली. त्यामुळे स्त्रियांना कौटुंबिक सर्व जबाबदाऱ्या सांभाळून बाहेरची कामे करावी लागत आहेत. गेल्या अनेक वर्षांपासून कुटुंबाचे चित्र बदलेले कुटुंबाचे आर्थिकस्तर बदलत गेला. पोट भरण्यासाठी घरातील स्त्रि व पुरुष दोघेही बाहेर नौकरी किंवा कामावण्यासाठी मजुरी करून लागली. प्रत्येक जण स्वतंत्र पणे कामाच्या शोधात राहू लागला. त्यामुळे कामाची वेगवेगळी ठिकाणी पाहु लागला कामाचे वेतन, पैसा स्वतंत्र स्त्रि कमवू लागली. परंतु तिच्या सर्व जबाबदाऱ्या त्यांचे तिच्यावर ओग होवू लागले. पूर्वी वरिष्ठ वर्गामध्ये कुटुंबात मुलांची जोपासना होत ठेवून. दाय्या किंवा कामकरणाऱ्या आया मुल सांभाळत असत. परंतु खालच्या थरातील स्त्रियांना मुले घरी ठेवून बाहेर कामाला जावे लागते. घरामध्ये वडिलधारी माणसे नसल्यास त्यांची दैनाहोऊ लागली. लागली मुला सोबतच

खाण्यापिण्याची हेळसांड होऊ लागली. औद्योगिक कालखंडात मजुर स्त्रियांच्या मुलांची अवस्था दयालिय होऊ लागली. मुले ही एकटी राहत असत. घरांची चणचण असल्याने प्रौढ व्यक्ती तरुण वर्ग व लहान मुले यांना मर्यादा पडत गेल्या.

कौटुंबिक समस्या:-

कुटुंबातील कर्ता स्त्री बाहेर पडत असल्याने मुलांना भरपूर सकस आहार नाही. सुरक्षित असा निवारा नाही अशी अवस्था बहुसंख्य कुटुंबातून झालेली आहे. उच्च मध्यमवर्गात काही स्त्रिया आपल्या मुलांचीकाळजी घेतल्यामुळे मुले मोलकरणीच्या अंगावर टाकलेली दिसतात. त्यामुळे घरातील वृद्धांची व मुलांची हेळसांड होताना दिसत आहे. तसेच तिला वैयक्तिक स्वातंत्र्य मिळत नाही. दुहेरी कुटुंबाची व नौकरी च्या कधीच जगता ओल नाही. जबाबदारीमुळे कामाचा व्यापा वाढत गेला. त्यामुळे तिला व्यक्तिगत स्वतंत्र जीवन तीकधीच जगू शत नाही. ती स्त्रियांना नेहमी मुलांची, पतिची आई वडिलांची सामू सासऱ्यांची येणाऱ्या पाहुण्यांची इ. चीकाळजी घेऊन नौकरी करणे भाग पडत आहे. घरातील सर्व कामे करून सकाळी लवकर घराबाहेर पडणे व रात्री उशिरा घरी येऊन प्रस्तुत परत घरातील रोजची कामेखाणे पिणे करून उशिरा झोपणे.

शिक्षण संस्थांच्या जगात मुलांना नव्यायुगाचे व्यवहार शिकवू लागली. पारंपारिक कामे बंद होत चालली स्वतःला आणि आई वडिलांचा शिक्षणामुळे पिढीजात व्यवसाय बंद झाला. त्यामुळे सर्वजण शिक्षणासाठी व नौकरीसाठी संपूर्ण व्यक्ती घराबाहेर पडत

असल्याने कुटूंबे विभक्त होऊ लागली. त्यामुळे आपुलकीचा अभाव वाढत गेला.

#### नौकरी व सुरक्षितता:-

अनेकदा स्त्रियांना ज्यावेळी बदलीवर जावे लागते. तेव्हा घरापासून दूरच्या गावी राहणे स्त्रीला काही वेळा शक्य नसते घरांची, मुलांची जबाबदारी त्यामुळे तिची येजा करण्याने ओढातण-ताण ताणाव वाढतो. त्यामुळे परगावी नौकरीसाठी जाण्यात प्रोत्साहन मिळत नाही. एकटे राहण्या सुरक्षेचीचा प्रश्न निर्माण होतो. कुटूंब विस्कळी होते.

#### स्त्रिया व वेतन :-

खाजगी किंवा विनाअनुदानित विभागात स्थिया पुरुषांचा वेतनात फरक दिसून येतो. काही ठिकाणाच्या स्त्रियांना वेतन हे पुरुषा पेक्षा कमी असते. स्त्रि म्हणून तिला दुर्बल समजले जाते. पुण्याच्या बरोबरीने कामे करणे देखील स्त्रियांना बरोबरीने वेतन देण्याचे टाळले जाते. कोरियासारख्या देशात ज्यामध्ये 47 ते 51 टक्के वेतन दिले जाते. भारतात देखील खाजगी क्षेत्रात स्त्री व पुरुषांच्या पगारात तफावत असल्याने दिसून येते. त्यामुळे तिला मानसिक व आर्थिक दृष्ट्या त्रास होताना दिसून येतो. त्यामुळे त्यांची नौकरी म्हणजे वेळ घालवण्याचे साधन बनले आहे. त्यामुळे एकुण आर्थिक व मानसिक ताणाला स्त्रियांनाच सामोरे जावे लागते. असे कुटुंबात वातावरण तयार होते. प्रमोशन बदलीमुळे वाहण व वेळ्यांचा अडथळा निर्माण होतो. कॅडेमिक दृष्ट्या तिचा विकास अडथळा निर्माण होतो.

#### आरोग्य विषयी समस्या :-

नौकरी करणाऱ्या स्त्रियां घरातील कौटुंबिक कामे करून मुलांचा वडिल धान्यची सर्व कामे करून नौकरीत 8-10 तास देवून अशा चक्राकार जीवन शैलीमुळे तिला स्वतःला आराम दाय्यी वातावरण मिळत नाही. खाण्यासाठी वेळे मिळत नाही. ती स्वतःला स्वतंत्र वेळ देऊ शकत नसल्यामुळे एकुणच तिचा आरोग्याकडे दुर्लक्ष होत आहे. त्यामुळे ती रोगात बळी पडत आहे. एकुणच कुटुंबाची हेळसांड होऊ लागली. त्यामुळे स्त्रिया ह्या अनेक मोठ मोठ्या कॅन्सर सारख्या रोगांना बळी पडत असल्याच्या दिसून येतात. स्त्रियांच्या विशेष समस्यांमध्ये म्हणजे त्यांच्या आजारपणा व शारीरिक समस्या ह्या मोठ्या प्रमाणात वाढत होताना दिसून येते.

#### राज्यघटनेतील स्त्रियांचे अधिकार:-

डॉ. बाबासाहेबांनी स्त्रीमुक्तीचा चळवळीचा वारसा चालवण्यासाठी मोठ्या प्रमाणात प्रयत्न केला. त्यांनी तर स्वतंत्र हिंदु कोड बील संसदेत सादर केले आम्ही भारताचे लोक म्हणजे स्त्री आणि पुरुष असा उल्लेख नाही. व्यक्ती म्हणून सर्वांना समान न्यायाने संपूर्ण जगाला स्वातंत्र्य संमता व बंधूता ही त्रिसुती संपूर्ण जगला देणारे तथागत गौतम बुद्ध, संत कबीर, लोकराजा शिवाजी महाराज, महात्मा ज्योतिबा फुले, ताराबाई शिंदे सावित्रीबाई फुले व डॉ. बाबासाहेब आंबेडकर अशा सामाजिक विचारवंतांनी स्त्रि सुधारणा चळवळी द्वारे स्त्रियांना अन्याय कारक रुढी परंपरेतून मुक्त करण्याचा प्रयत्न केलेला दिसून येतो.

#### संविधानास स्त्रियांसाठी दिण्यात आलेले कायदे :-



- Article 14 नुसार स्त्रि व पुरुष यांना समान संरक्षण देण्यात आले आहे.
- Article 15 नुसार सार्वजनिक ठिकाणी उदा. शाळा महाविद्यालय मंदिर हॉटेल इत्यादी ठिकाणी स्त्रि व पुरुषांना प्रवेश करण्याचे स्वातंत्र्य दिले आहे.
- Article 16 नौकरी संदर्भात स्त्री व पुरुषांना समानता देण्यात आलेली आहे.
- Article 39 A नुसार स्त्रि व पुरुषांना समान गोष्टी वाळगण्याचा अधिकार समानता दिलेले आहे.
- Article 39-D यानुसार समान कामासाठी वेतन देण्यात आले आहे.
- Article 39-E प्रत्येक वैयक्तिक, स्त्री व बालक यांच्या स्वातंत्र्या विषयी कायदे करण्याचा अधिकार शासनाला देण्यात आलेला आहे.
- Article -41 नुसार स्त्रियांना बाल संगोपनासाठी प्रसुती रजा देण्यात आली आहे.
- Article -51-A नुसार राज्य शासन अशाना बंधी घालेले की ज्या अनिष्ट रुढी ज्या व्यक्तीच्या जिवाला घातक आहे. उदा. बालविवाह, हुंडा बंधी, विधवा केस ऑपन, विशेष आरक्षण इत्यादीसाठी

सारांश :

भारतीय स्त्री कौटुंबी सामाजिक आर्थिक व नौकरी करणाऱ्या स्त्रीला कुटुंबाची व स्वतःची शारीरिक व नैतिक

सुरक्षितता सामाजिक भान ठेवून स्त्री - नौकरीसाठी घराबाहेर पडल्यामुळे कुटुंबाचे व स्वतः स्त्रियांचे सामाजिक, आर्थिक, नैतिक प्रश्न निर्माण होत आहेत. कष्ट करणारी स्त्रियांचे कामाचे स्वरूप व तिचे स्वरूप हे पुरुषांच्या तुलनेत कमीच असलेले दिसून येते. आजही स्त्रि कीतीही सुशिक्षित शिकलेली नौकरी अर्थाजन करणारी असली तरी त्यांच्या परिस्थितीमध्ये फारसा फरक पडलेला दिसून येत नाही. पितृसत्ताक कुटुंबपद्धतीमुळे भारतीय स्त्रिमध्ये होणारे अन्याय कमी होण्यासाठी कागदोपत्री कीतीही मांडणी केली तरी जोपर्यंत व कायद्यांची काटेकोरपणे पितृसत्ताक वर्चस्व कमी होत नाही अमंलबजावणी झाल्याशिवाय अत्यचार कमी होणार नाही

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# FACETS OF COVID-19

*Issues, Approaches, Experiences and Consequences*

## ABOUT THE BOOK

It is intended to document issues, approaches and consequences aroused out of COVID-19. It is also intended to document the experiences during pandemic and post pandemic situation. It is consisting articles, case studies and experiences. The experiences of returning journey, treatment at the village and attitude of the villagers, relatives, villagers etc towards these returned labour have been documented by the contributors. In this book two case studies are presented that are experiences of the contributors.

The book consists article in English and Marathi language. In general, this book contains the chapter/articles entitled, Anxiety among the Women and Young Adults in Maharashtra during the COVID-19, Social Discrimination and Economic Conditions of Rural Returned Migrant Laborers in Beed, Let us understand: An Online Learning Initiative in COVID-19, Impact of COVID-19 On Economy of Rural and Urban India, Impact of COVID; Physical to Social Distancing-A Case Study, etc.

The book has covered the themes such as 1. reverse migration and its impact on labour 2. case studies on experiences during quarantine at villages 3. COVID-19 related level misconceptions 4. community approach towards the COVID patient and his family 5. impact of lockdown on rural and urban economy 6. coping strategies of COVID widow 7. problems of families lost main domestic violence and mental health during COVID-19. COVID-19 and services and 10. case studies on experiences of returning labourers to their village during 1st lock down.

This book will provide the insights to the researcher, academicians, activists, workers for understanding the dynamics of pandemic and intervention plan strategies.

## ABOUT THE AUTHOR

**Dr. Vinita Bhimrao Kekan** B.A, MSW, M.Lib, B.Ed. associated with 'Development for Rural Organization People's Society (DROPS)', Aurangabad, as a trustee and engaged in various activities to provide support to the needy people in COVID-19 pandemic. She is the co-author of the book entitled "Social Research; Methods and Techniques". To her credit she has also published articles in books, magazines, workshops to broaden her horizon of knowledge.

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## **Preface**

The world experienced the pandemic, the whole world was put on alert and every nation was striving to save his citizens from the corona virus. Number of precautions were taken by the concerned government to prevent corona attack or treatment of infected. However, lockdown as a strategy to combat corona was almost followed by the majority of the nations. As far as India is concerned, lockdown was imposed when first wave started in India. suddenly impose of lockdown and guidelines to restrict the movement created chaos all over. This first lockdown was well known for the difficulties and sorrows of the retuning migrant labour towards native place.

In first wave, the government had instructed to all the villages to form *Dakshata Samitlee* to observe the returned migrants. Before entering in the village, these returned migrant has to stay ten days or more at isolated place popularly known as "Quarantine Centre". In those days, the migrants experienced the pungent experiences, these experiences were about the discriminatory behaviour, ill treatment, a type of boycott etc. The book is intended to document issues, approaches and consequences aroused out of covid-19. It is also intended to document the experiences covid and post covid situation.

The editors of this volume are inviting original research articles on the following issues like 1.reverse migration and its impact on labour community2. case studies on

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—डॉ. हनुमंत अंगदराव साळुंके\*

### प्रस्तावना

विषाणूची साथ हे दुसऱ्या महायुद्धानंतरचे जगासमोरचे मोठे संकट आहे. मानवी जीवनाच्या सर्वच बाजूंवर या संकटाने प्रभाव टाकला आहे. या रोगाला अजून प्रतिजैविके न सापडल्यामुळे रोग होऊ नये, म्हणून प्रतिबंधक उपाय योजणे एवढाच आता सर्वासमोर पर्याय आहे. म्हणून लॉकडाउनचे धोरण अवलंबून हा रोग आटोक्यात आणण्याचा सर्व देशांत प्रयत्न चालू आहे. या परिस्थितीतून निर्माण झालेल्या अनिश्चिततेमुळे जगभर भीतीचे वातावरण पसरले आहे. जागतिक व देशाच्या अर्थव्यवस्था लॉकडाउनमुळे मंदी

\* सहाय्यक प्राध्यापक मानवलोक समाजकार्य महाविद्यालय अंबाजोगाई.

वेरोजगाराच्या चक्रात अडकल्यामुळे डळमळीत होत आहेत ठप्प झालेल्या अर्थव्यवस्थेमुळे हातावर पोट असणाऱ्या कष्टकऱ्यांचे तांडे शहराकडून गावाकडे निघाले आहेत व उपासमारीचे मरायचे की करोनामुळे या पेचात हा कष्टकरी वर्ग अडकला आहे. चीन, अमेरिका यांच्या आर्थिक सत्ता संघर्षाला शैविक युद्धाचे स्वरूप येत आहे का या भीतीने जग ग्रासले आहे. जागतिक सत्ता केंद्र युरोप, अमेरिका खंडाकडून आशिया खंडाकडे सरकत आहेत. लॉकडाउनमुळे येणाऱ्यासक्तीच्या रिकामेपणामुळे व एकटेपणामुळे कौटुंबिक, सामाजिक, मानसिक आरोग्याच्या समस्या निर्माण होऊ लागल्या आहेत.

### • कोरोना विषाणू आणि आरोग्य व्यवस्था

भारताच्या महाराष्ट्र राज्यात कोरोना विषाणूच्या प्रादुर्भावामुळे होणाऱ्यासाठीच्या आजाराची पहिली नोंद झाली. 17 मार्च 2020 रोजी महाराष्ट्रात पहिल्या कोरोनाबाधित व्यक्तीच्या मृत्यूची नोंद झाली. महाराष्ट्र हे देशातील कोरोनाचा सर्वाधिक प्रभाव झालेले राज्य आहे. राज्यात 3डॅल2020 पर्यंत 12974 जणांना याची लागण झाली असून त्यापैकी 548 जणांचा मृत्यू झाला आहे आणि 2115 जण पूर्ण बरे झालेले आहेत. एकूण संसर्ग झालेल्या रोग्यांपैकी 4: लोकांचा मृत्यू झाला आहे.

राज्यातील दोन तृतीयांशपेक्षा जास्त रुग्ण मुंबई महानगर भागातून (एमएमआर) आढळून आलेले आहेत. एमएमआर — मुंबई, पुणे, ठाणे जिल्ह्याचा पट्टा हा देशातील कोरोनावायरस प्रादुर्भावासाठीच्या १० 'हॉटस्पॉट' पैकी एक बनला आहे. १४ एप्रिल 2020 पर्यंतच्या आकडेवारीनुसार भारतातील एकूण रुग्णांपैकी एकट्या महाराष्ट्रात 23 : रुग्ण असून एकूण मृत्यूंपैकी 46 : मृत्यू राज्यात झाले आहेत.

या उद्रेकावरील उपाययोजनेचा भाग म्हणून काही अभूतपूर्व निर्णय घेण्यात आले. 11 मार्च 2020 पासून राज्यातील प्रवासी वाहतूक करणाऱ्यासर्व बससेवा अनिश्चित काळासाठी बंद करण्यात आल्या. 13 मार्च रोजी, महाराष्ट्र शासनाने कोरोना विषाणूचा उद्रेक पाहता महाराष्ट्रात महामारी रोग अधिनियम 1897 लागू करण्यात आला. राज्यात जमावबंदीचे कलम 144 लागू करण्यात आले. 22 मार्च पासून प्रवासी वाहतूक करणाऱ्यासर्व आंतरराष्ट्रीय विमान सेवा, रेल्वे तसेच मुंबईतील लोकल सेवा बंद करण्यात आल्या. 23 मार्चला

जमावबंदीने फरक पडत नसल्याचे पाहून संपूर्ण राज्यात संचारबंदी लागू करण्याची घोषणा मुख्यमंत्री उद्धव ठाकरे यांनी केली. राज्याच्या सर्व सीमा सील करण्याचा निर्णय राज्य सरकारने घेतला.

राज्यातील सर्व जिल्ह्यांच्याही सीमा सील करून एका जिल्ह्यातून दुसऱ्याजिल्ह्यात वाहतूक करण्यास त्यानुसार मनाई करण्यात आली. सर्वधर्मीयांची प्रार्थना स्थळे बंद करण्यात आली. महाराष्ट्रातील जनजीवनावर याचे फार मोठे परिणाम झाले. राज्यात लागू झालेल्या नियमानुसार अत्यावश्यक कामाशिवाय सर्वांनी घरी बसणे सक्तीचे करण्यात आले. नागरिकांची उपासमार होऊ नये, अन्नधान्याचा तुटवडा भासू नये म्हणून रेशन दुकानावर तीन महिन्यांचे रेशन देण्याचा निर्णय झाला. कोरोनाचा संसर्ग रोखण्यासाठी लोकांनी घराबाहेर पडू नये, दोन व्यक्तींमध्ये सुरक्षित अंतर ठेवावे, असे स्पष्ट निर्देश प्रशासनाने वारंवार करूनही लोक गंभीरतेने घेताना दिसले नाहीत. जीवनावश्यक वस्तूंच्या खरेदीसाठी जनतेला दिलेली सूट हीच लोकांच्या बेशिस्तीच्या वागण्याने समाजासाठी प्राणघातक ठरू नये यासाठी पोलिस यंत्रणा झगडत आहे. वैद्यकीय यंत्रणा जीवावर उदार होऊन रात्रंदिवस सेवा करण्यात गर्क आहे.

- उद्देश:
- प्राथमिक आरोग्य सेवा व सुविधांचे अध्ययन करणे.
- कोविड 19 मुळे ग्रामीण आरोग्य व्यवस्थेवर झालेला मानसीक परिणाम अध्ययन करणे
- प्राथमिक आरोग्य सेवा व सुविधा

प्राथमिक आरोग्य सेवेची व्याख्या "व्यक्ती, कुटुंबे आणि समुदायांच्या गरजा आणि प्राधान्यांवर केंद्रित आरोग्य आणि कल्याणासाठी संपूर्ण समाजाचा दृष्टीकोन" अशी केली जाते. हे शारीरिक, मानसिक, आध्यात्मिक आणि सामाजिक कल्याण लक्ष्य करते आणि सर्व लोकांसाठी सर्वसमावेशक काळजीचे आश्वासन देते. ही मूलभूत गरज आहे, परंतु कोविड-19 महामारीच्या संकटाने जवळपास सर्वच देशांच्या प्राथमिक आरोग्य सेवा क्षेत्रावर खोलवर परिणाम केला आहे. असे म्हटले जाते की "मजबूत आरोग्य प्रणाली ही कोणत्याही प्रादुर्भावविरुद्ध सर्वोत्तम संरक्षण आहे."

कादंबरी कोरोनावायरसच्या साथीच्या रोगाने अनेक देशांच्या विद्यमान आरोग्य सेवा वितरण प्रणालीची नाजूकता दर्शविली, ज्यामुळे त्यांना काही

पावले उचलण्यास भाग पाडले. ब्रिटन-19 ने जागतिक स्तरावर आरोग्य सेवा वितरण प्रणालीवर अक्षरशः ताण आणला आहे. जे देश त्यांच्या सकल देशांतर्गत उत्पादनाच्या (जीडीपी) 8-10 टक्के पर्यंत आरोग्य सेवांवर खर्च करतात ते देखील कोविड-19 संकटात अडकले आहेत, तर भारत आरोग्य सेवा क्षेत्रावर आपल्या लवचकतेच्या फक्त 1.4 टक्के खर्च करतो आणि 195 पैकी 145 क्रमांकावर आहे. आपल्या देशातील लोकांना आरोग्य सेवा उपलब्ध करून देणारे देश प्रत्येक देश कोविड-19 चा सामना करण्यासाठी स्वतःचे मॉडेल घेऊन येत आहे. असे काही देश आहेत ज्यांनी कडक लॉकडाऊन उपाय केले नाहीत, तर भारताने हळूहळू कडकपणा उचलून लॉकडाऊनचे टप्पे सुरू केले.

- भारतीय ग्रामीण आरोग्य व्यवस्थेमध्ये तीन-स्तरीय दृष्टिकोनाचा समावेश आहे, म्हणजे, सामुदायिक आरोग्य केंद्रे, प्राथमिक आरोग्य केंद्रे आणि उपकेंद्रे. अलीकडील आकडेवारीनुसार, भारतात आरोग्य सेवा सुविधांमध्ये वाढ झाली असली तरी, मानवी शक्तीमध्ये, भारत अजूनही भ्ले शिफारस केलेल्या पातळीपेक्षा मागे आहे. शहरी भागात 11.9 च्या तुलनेत ग्रामीण भारतात दर 1000 लोकांमागे 3.2 सरकारी हॉस्पिटल बेड आहेत. भारतातील सर्वाधिक लोकसंख्या असलेले उत्तर प्रदेश राज्यात दर 1000 लोकसंख्येमागे सुमारे 2.5 बेड आहेत, त्यानंतर राजस्थान, झारखंड आणि महाराष्ट्र यांचा क्रमांक लागतो.
- भारतातील प्राथमिक आरोग्य सेवा वितरण प्रणाली अजूनही प्राथमिक अवस्थेत आहे ज्यामध्ये मानवी संसाधने आणि काळजीची गुणवत्ता कमी आहे. प्रत्येक नागरिकाला परवडणारी आणि पुरेशी आरोग्यसेवा मिळावी यासाठी सरकारच्या जबाबदारीचे उल्लंघन केल्याने परिस्थिती भ्रामक असल्याचे दिसते. कोविड-19 साथीच्या रोगासारख्या आपत्तीसाठी सज्जतेचा अभाव यामुळे गरीब पायाभूत सुविधांवर आणि समन्वयावर लक्ष केंद्रित करण्याऐवजी राज्य उपचारात्मक काळजीवर अधिक केंद्रित आहे.
- भारतामध्ये कोविड-19 मुळे प्राथमिक आरोग्य सेवांचे विलक्षण संपार्श्विक नुकसान झाले आहे. दर्जेदार आरोग्य सेवा, विशेषतः माता आणि बाल आरोग्य सेवा उपलब्ध करून देणे हे भूतकाळातही नेहमीच आव्हानात्मक



राहिले आहे. नवीन कोरोनाकायरसमुळे, हे खूप वाढले आहे. चेस इंडियाचे उपाध्यक्ष आणि हेल्थकेअर पॉलिसी प्रॅक्टिस लीडने असेही म्हटले आहे की 1.4 दशलक्ष अंगणवाडी सेविका आणि 1.3 दशलक्ष आशांना कोविड-19 चे व्यवस्थापन करण्यासाठी वळवल्याने माता आणि बाल आरोग्य सेवा योजनांमध्ये जोरदारपणे व्यत्यय येऊ शकतो. राजीव गांधी इन्स्टिट्यूट फॉर कंटेम्पररी स्टडीजमधील वरिष्ठ संशोधक फेलोने देखील याच गोष्टीचे समर्थन केले आहे की प्रसूतीपूर्व तपासणीच्या अभावामुळे मातामृत्यू, बालमृत्यू, ज्वर दर आणि अशक्तपणा वाढेल. पॉप्युलेशन फाऊंडेशन ऑफ इंडिया च्या कार्यकारी संचालकांनी चिंता व्यक्त केली की जर माता आणि बाल आरोग्य सेवा प्रतिबंधित असेल तर गर्भनिरोधक आणि असुरक्षित गर्भपाताची अपुरी गरज वाढेल

- जेव्हा कोणतीही आपत्ती किंवा साथीचे आजार येतात तेव्हा अचानक अशी यंत्रणा उभी करणं शक्यच नसतं. ती वेळ निभावून नेली जाते आणि होणाऱ्या परिणामांबरोबर अनेकांना अनेक वर्षे जगावं लागतं. 'कोविड 19' किंवा कोरोना हा आपल्यासाठी असाच शारीरिक आणि मानसिक समस्या घेऊन आला. यामध्ये 'कोविड 19' मुळे निर्माण झालेल्या मानसिक समस्या आणि टाळेबंदीमुळे (सवबाकवूद) मुळे निर्माण झालेल्या समस्यांमध्येही फरक करायला हवा. काही माणसे जणू काही घडतच नाहीये अशा प्रकारे वागत होती. गर्दी करणं, मास्क न वापरणं, गरबा खेळणं असे अनेक प्रकार त्यातून घडले.
- 'कोविड 19' मुळे निर्माण झालेला सुरुवातीचा ताण, हा या आजाराची एक तर नीट माहिती नव्हती किंवा अनेक गैरसमज होते, त्यामुळे वाढल्याचे जाणवले. नेमका संसर्ग कशाने होतो, हेच अनेकांना माहित नव्हते. हवेद्वारे विषाणू पसरतो का? मांसाहार केल्याने होतो का? गरम पाणी पिल्याने विषाणू मरतो का? नेमकी काय काळजी घेतली, तर संसर्ग होणार नाही. बाहेरून आणलेल्या वस्तू कशा वापरायच्या वगैरे, अशा एक ना अनेक प्रश्नांनी चिंता वाढलेली दिसली. याचबरोबर अनेक अशास्त्रीय दावे या गोंधळामध्ये भर घालतच होते. उदा: गरम पाणी पिल्याने, वाफ घेतल्याने, गोमूत्र पिल्याने कोरोना मरतो. या

अशास्त्रीय दावांचे खंडन करणारी कोणतीही यंत्रणा नसल्याने भावनिक गोंधळ आणि मानसिक ताण दोन्ही गोष्टींमध्ये वाढझालेली आढळली. सगळ्याच मानसिक समस्यांचे मुळ अनिश्चिततेमध्ये आहे. जेव्हा नेमकी माहिती मिळत नाही, भविष्यात काय होणार हे कळत नाही तेव्हा ताण जास्त वाढतो. 'कोविड 19' बदल योग्य माहिती देऊन लोकांना आश्वस्त करता आलं असतं पण तसं झालं नाही

### प्राथमिक आरोग्य सेवा सुधारण्यासाठी उपाययोजना

• नियोजन करणे, पाळत ठेवणे क्रियाकलाप करणे, मानक कार्यपद्धती करणे, रोगाच्या प्रसाराबद्दल सूचित करणे आणि प्राथमिक काळजी घेणाऱ्या डॉक्टरांद्वारे संसर्ग प्रतिबंध आणि नियंत्रण राखणे याशिवाय, या कोरोना महामारीने त्यांच्यावर एक अतुलनीय ताण आणला आहे. या साथीच्या रोगाचा लवकरात लवकर बंदोबस्त करण्यासाठी प्राथमिक काळजी घेणारे डॉक्टर लक्षणीय भूमिका बजावत आहेत. परंतु चांगल्या कामगिरीसाठी ते संसाधनांनी सुसज्ज असले पाहिजेत. या लॉकडाऊनमुळे मोठ्या संख्येने लोकांना मानसिक विकार होण्याचा धोका निर्माण झाला आहे, ज्यामुळे रुग्णांच्या वैद्यकीय आजारांसोबतच मानसिक समस्यांना सामोरे जाण्यासाठी प्राथमिक काळजी घेणाऱ्या डॉक्टरांवर अतिरिक्त भार पडला आहे. खालील उपाय केवळ प्राथमिक काळजी घेणाऱ्या डॉक्टरांच्या कार्यक्षमतेत वाढ करू शकत नाहीत तर प्राथमिक आरोग्य सेवांमध्ये देखील सुधारणा करू शकतात.

1. **आर्थिक**—साथीच्या साथीच्या रोगामुळे आपण आज आपल्या आरोग्य क्षेत्रात गुंतवणूक केली नाही तर येणाऱ्या काळात आपल्याला अधिक खर्च करावा लागेल याची जाणीव करून दिली आहे. लस—प्रतिबंधक रोग आणि इतर जुनाट आजारांची आज काळजी न घेतल्यास साथीचे रोग होऊ शकतात आणि नजीकच्या भविष्यात कमीतकमी 10-100 पट अधिक पैसे लागतील अशा औषध प्रतिरोधक रोगांच्या प्रकरणांमध्ये वाढ होऊ शकते.
2. **कौटुंबिक चिकित्सक आणि सार्वजनिक**—खाजगी भागीदारीची भूमिका कौटुंबिक चिकित्सक हे सहसा आरोग्य समस्यांवर उपचार आणि व्यवस्थापन करण्यासाठी लोकांसाठी संपर्काचे पहिले ठिकाण



असतात. असे आढळून आले आहे की कौटुंबिक डॉक्टरांच्या प्रवेशामुळे रुग्णांचे समाधान, चांगले क्लिनिकल परिणाम आणि हॉस्पिटलायझेशन दर सुधारले आहेत. दक्षिण आफ्रिकेत, कौटुंबिक चिकित्सक हे पदव्युत्तर डॉक्टर आहेत ज्यांना प्राथमिक काळजी केंद्रे आणि जिल्हा रुग्णालयांमध्ये काम करण्यात निपुणता आहे. घाना, नायजेरिया, युगांडा आणि केनिया सारख्या विविध देशांनी अशा डॉक्टरांसाठी प्रशिक्षण कार्यक्रम स्थापन केले आहेत. ब्राझील हे प्राथमिक आरोग्य केंद्र आणि सामुदायिक संघ या दोन्हीसाठी बहु-अनुशासनात्मक संचांसह प्राथमिक आरोग्य सेवा मॉडेलसह उदयास आले आहे. नोव्हा स्कॉशियामध्ये, कौटुंबिक चिकित्सक जटिल आरोग्य सेवा गरजांसाठी अतिरिक्त व्यवस्थापन प्रदान करत आहेत. अशाप्रकारे, फॅमिली फिजिशियन प्राथमिक आरोग्य सेवेमध्ये महत्वाची भूमिका बजावतात जसे विविध वैद्यकीय समस्या हाताळणे, रुग्ण आणि त्यांच्या कुटुंबातील सदस्यांना शिक्षित करणे आणि रुग्ण-केंद्रित औषधांचा सराव करणे, त्यांना आवश्यक आरोग्य सेवा प्रदान करण्यासाठी निश्चितपणे समाविष्ट केले पाहिजे. आता खाजगी क्षेत्रात गुंतल्याने देखील फलदायी परिणाम मिळू शकतात. खाजगी रुग्णालये आणि दवाखाने यांचा वापर संरचित प्रशिक्षण, लसीकरण आणि गैर-संसर्गजन्य रोगांवर देखरेख आणि व्यवस्थापनासाठी केला जाऊ शकतो.

3. **टेलीमेडिसिन**—अलीकडील संशोधनातून असे दिसून आले आहे की प्राथमिक काळजी घेणारे डॉक्टर आणि कोविड 19 साथीच्या आजाराने ग्रस्त समुदायासाठी टेलीमेडिसिन स्वीकार्य आणि यशस्वी आहे. टेलीमेडिसिन, टेलिकन्सल्टन्सी, ई-फार्मसी, आणि फोन-आधारित सल्लामसलतांना आरोग्य सेवा सुलभ आणि सुरळीत वितरणासाठी प्रोत्साहन दिले पाहिजे. आरोग्य आणि कुटुंब कल्याण मंत्रालयाने छप्पू आयोगाच्या सहकार्याने "टेलीमेडिसिन प्रॅक्टिस मार्गदर्शक तत्वे" जारी केली आहेत जी नोंदणीत वैद्यकीय व्यावसायिकांना टेलीमेडिसिनद्वारे दूरस्थ सेटिंग्जमध्ये आरोग्य सेवा वाढविण्यास सक्षम करते.

4. **नॉन-मेडिकल उपकरण कंपन्यांचा वापर**—या सध्याच्या साथीच्या काळात, भारतातील अनेक नॉन-मेडिकल उपकरण कंपन्यांनी व्हेंटिलेटर आणि इतर वैद्यकीय उपकरणे तयार करण्यास सुरुवात केली. ही उपकरणे केवळ कोविड-19 चा सामना करण्यास मदत करू शकत नाहीत तर नंतर देखील वापरली जाऊ शकतात. अशाप्रकारे, अशा कंपन्यांना प्रोत्साहन दिल्याने आमच्या आरोग्य सेवा वितरण सेवामध्ये सुधारणा होऊ शकते. वैद्यकीय उपकरणांसाठी "मेक-इन-इंडिया" च्या माध्यमातून पुढे जाण्याने हायड्रॉक्सीक्लोरोक्विन सारख्या जेनेरिक औषधांचा पुरवठा करून हा ट्रेंड आणखी मजबूत होऊ शकतो.
5. **सरकारी पायाभूत सुविधांचे बळकटीकरण**—वैद्यकीय जागामध्ये वाढ करून आणि आयुष्यान भारताच्या माध्यमातून प्राथमिक आरोग्य सेवेचा विस्तार करून नवीन तृतीयक केंद्रांच्या स्थापनेद्वारे सरकारी पायाभूत सुविधा वाढवणे ही आता काळाची गरज आहे.
6. **राष्ट्रीय आपत्ती व्यवस्थापन योजने**—नोव्हेंबर 2019 मध्ये, जैविक आणि सार्वजनिक आरोग्य आणीबाणी (BPHE) ला राष्ट्रीय आपत्ती व्यवस्थापन योजनेचा (NDMP) एक भाग बनवण्यात आले, ज्यामुळे आरोग्य सेवेच्या सर्व स्तरांवर आपत्ती जोखीम कमी करण्याच्या योजनेचा समावेश करून आरोग्य यंत्रणांची सुसूत्रता वाढवली जाईल. अनेक अल्प-मुदतीची, मध्यम-मुदतीची आणि दीर्घकालीन उद्दिष्टे जसे की लवकर चेतावणी प्रणाली स्थापित करणे, समुदाय स्तरावर सतर्कता सामायिक करणे, अतिदक्षता विभाग आणि दबाव नियंत्रण आणि लॅमेलर प्रवाह प्रणालींनी सुसज्ज अलगाव वॉर्ड, अलग ठेवणे सुविधा मजबूत करणे, आपत्कालीन प्रतिसाद योजना विकसित करणे, लस आणि ॲंटीबायोटिक्स इत्यादी आवश्यक असलेल्या वैद्यकीय पुरवठ्याचा साठा करणे, जैविक आणीबाणीच्या परिस्थितीत सर्व आरोग्य कर्मचाऱ्यांना पुरेशी वैयक्तिक संरक्षण उपकरणे प्रदान करणे आणि जैविक आणीबाणीचा सामना करण्यासाठी विशेष प्रयोगशाळा सुविधा निर्माण करणे हे 2022.2027 आणि अनुक्रमे 2030 पर्यंत साध्य करण्यासाठी तयार करण्यात आले होते.



7. वर्तन बदल समाजात संवाद-विशेषतः या कोविड-19 युगात जागरूकता वाढवण्यात वर्तणूक बदल संप्रेषण महत्त्वपूर्ण भूमिका बजावते. चुकीची माहिती, कलंक आणि कळपाचे वर्तन यासारख्या समस्यांचा प्रसार आणि स्रोत देखील हाताळला जाऊ शकतो. येत्या काही महिन्यांत कोविड-19 चे पुनरुत्थान होण्याचा अंदाज असल्याने, फेस मास्क घालणे, हाताची स्वच्छता आणि सामाजिक अंतर राखणे आणि अर्थातच वारंवार निर्जंतुकीकरण करणे यासारख्या प्रतिबंधात्मक उपायांवर लक्ष केंद्रित करणे महत्त्वाचे आहे. अधिक सकारात्मक परिणाम होण्यासाठी हे स्वच्छ भारत अभियानात विलीन केले जाऊ शकते.

### ग्रामीण आरोग्य व्यवस्थेवर झालेला मानसीक परिणाम

कोविड-19 चे अनेक दूरगामी परिणाम भारतीय समाजावर झाले असून 80 टक्के लोकांना आर्थिक तणावाचा सामना करावा लागत आहे. तसेच या कालावधीत सामाजिक दुराव्यामुळे जवळपास 50 टक्के लोकांना मानसिक ताण आणि चिंतांना सामोरे जावे लागले. जागतिकीकरणाच्या जीवघेण्या स्पर्धेत समाजातील सर्वच घटकांना मानसिक ताणतणावाला सामोरे जावे लागत आहे. शहरी भाग मानसिक आजाराला बळी पडत असताना ग्रामीण भागातही मानसिक आजाराचे लोण पसरत आहे. नकारात्मक शारीरिक प्रतिमांमुळे निर्माण होणाऱ्या ताणातून राज्याच्या ग्रामीण भागातील १८ वर्षांपर्यंतच्या ११ टक्के व्यक्ती नैराश्याला बळी पडत असल्याची गंभीर बाब सर्वेक्षणातून समोर आली आहे. चिडचिडेपणा, रागावणे, फ्रस्ट्रेशन ही लक्षणे प्रामुख्याने दिसतात. बदलत्या भावनांच्या छटा हे लक्षणे होतात. भावनांमुळे शारीरिक समस्या जसे की पोटदुखी, डोकेदुखी ही काही किशोरांत येते. चिंतेचा आजार व उदासीनता (depression) या वयात होऊ शकते. यात मुले एकलकोंडी बनतात. मित्रांना व पालकांशी संवाद टाळतात. त्यांची शालेय प्रगती होत नाही. काही वेळेस ते आत्महत्येचाही विचार करतात. सामाजिक व भावनिक बांधिलकी निर्माण होण्यासाठी किशोरवय हे अत्यंत महत्त्वाचा टप्पा असतो. झोपण्याच्या वेळा व त्याचे महत्त्व, नियमित आहार व व्यायाम अशा महत्त्वाच्या सवयी या वयातच पेरले जाणे मानसिक व शारीरिक स्वास्थ्यासाठी गरजेचे असते. तसेच

आंतरिक, आंतरवैयक्तिक समस्यांचे आकलन करणे व ते सोडवणे हे शिकण्याचे कौशल्य निर्माण झाले पाहिजे. भावनिक संतुलन साधता आले पाहिजे. ब-याच गोष्टींवर या किशोरांचे मनस्वास्थ्य अवलंबून असते. वेगवेगळ्या कारणांमुळे होणारा तणाव त्यांच्या मनस्वास्थावर परिणाम करतो. पीअर प्रेशर, स्वायत्ततेची गरज, लैंगिकतेचा शोध व टेक्नॉलॉजीची भरपूर उपलब्धता व वापर हा तणाव वाढविण्यास कारणीभूत ठरतात. मीडियामुळे किशोरांची समज व वास्तविकता यात तफावत येते. पालकांशी जवळीक व समवयस्कांशी असलेले नाते हे मानसिक स्वास्थ्याचे महत्त्वाचे घटक आहेत. नकारात्मक शारीरिक प्रतिमा हे मानसिक आरोग्यापुढचे एक मोठे सामाजिक आव्हान असून आता ग्रामीण व निमशहरी भागातही ही समस्या बळावते आहे. नकारात्मक स्वयंप्रतिमा आणि किमान आत्मसन्मान यामुळे व्यक्तीच्या मानसिक आरोग्यावरही विपरित परिणाम होत असतो. या समस्येला तोंड देण्यासाठी समाजातल्या सर्व स्तरातील लोकांपर्यंत पोहचून जाणीव जागृती उपक्रम घेतला जात आहे.

भारतात कोरोनाचा पहिला रुग्ण 30 जानेवारीला आढळला. त्यानंतर मार्चपर्यंत जगभरातून अनेक बातम्या येत होत्या आणि सगळ्यांचीच अवस्थता वाढत होती. मार्चच्या अखेरीस आपल्याकडे टाळेबंदीला सुरुवात झाली, पण मधल्या दोन महिन्यात सगळ्यांनी काय अनुभवलं? तर एका टोकाला होती बेफिकिरी, अतिविश्वास आणि अहंभाव तर दुसऱ्याटोकाला भीती, टोकाची चिंता आणि संताप. आपल्याकडे कोणतीही समस्या येवो, शारीरिक आरोग्यालाही जिथे फारच कमी महत्त्व दिलं जातं, तिथे मानसिक आरोग्याची काय कथा? आपल्याकडे एकूण आरोग्यासाठी असलेले बजेट जीडीपी (GDP)च्या 1.6 टक्क इतकंच म्हणजे फारच कमी आहे, त्यात मानसिक आरोग्यासाठी 1 टक्क्यापेक्षाही कमी बजेट आहे. 2019 च्या जागतिक आरोग्य संघटनेच्या च्या अहवालानुसार भारतात 20 कोटी लोकांना प्रत्यक्ष मानसिक आरोग्याच्या सुविधांची आवश्यकता आहे आणि भारताचा नैराश्यग्रस्त व्यक्ती असलेल्या देशांत सहावा क्रमांक लागतो. म्हणजे खरतर मानसिक आरोग्याला आपल्याकडे प्राधान्यक्रम असला पाहिजे, पण तसे होताना दिसत नाही. (१८ बदल मनात शंका असतील तरी या माहितीकडे दुर्लक्ष करून चालणार नाही). लॉकडाऊन दरम्यान लोकांमध्ये चिंता, नैराश्य आणि आत्महत्येच्या घटनांमध्ये अलीकडची वाढ, कारण सक्तीने



अलगाव, घरगुती हिंसाचार आणि बेरोजगारी हे खूपच हानिकारक आहे. भारतीय मानसोपचार संस्थेने नुकत्याच केलेल्या सर्वेक्षणानुसार, या लॉकडाऊनमध्ये मानसिक आरोग्याच्या आजारांमध्ये 20 टक्के वाढ झाली असून, प्रत्येक पाचव्या व्यक्तीपैकी किमान एकाला याचा त्रास होत आहे. तज्ञांनी असा इशारा दिला आहे की मानसिक आरोग्य विकार हे भारताचे पुढील संकट असू शकतात आणि दीर्घकाळात त्याचा सामना करणे कठीण होईल.

टाळेबंदीमुळे झालेला मानसिक त्रास: मुळातच लेखात आधी मांडल्याप्रमाणे कोणत्याही प्रकारचा अचानक झालेला बदल किंवा अनिश्चितता मानसिक आरोग्यावर नकारात्मक परिणाम करते. टाळेबंदी काही लोकांसाठी आपत्ती म्हणून आली, काहीसाठी मानसिक ताण म्हणून तर काहीसाठी नित्यक्रमातील बदल म्हणून.

### आपत्ती

समाजातील मोठा गट जो रोजंदारीवर जगतो त्यांच्यासाठी टाळेबंदी आपत्ती म्हणून आली. अचानक झालेल्या घोषणांनी कोणालाच कोणतेही नियोजन करता आले नाहीच, पण अनेकांना आपले प्राण गमवावे लागले. काहींचे मृत्यू उपारामारीने झाले. या सगळ्या लोकांसाठी जिथे जगणं अवघड झालं तिथे मानसिक आरोग्याच्या सुविधा म्हणजे श्रीमंतीच म्हणावी लागेल. मृत्यूमुखी पडलेल्या लोकांबरोबर जे होते, त्यांच्यासाठी मात्र हा आयुष्यभराचा मानसिक आघात होऊ शकतो. त्यांच्या मानसिक आरोग्याचं काय? जवळच्या व्यक्तींच्या मृत्यू पाहावा लागला तर 'आघाता नंतरचा मानसिक परिणाम (घवेज जतनउजपबेजतमे कपेवतकमत) सारखे आजार होऊ शकतात. पण त्याची दखल घेण्यासाठी आणि उपचार करण्यासाठीची यंत्रणा आपल्याकडे नाही. स्थलांतर कराव्या लागणाऱ्यामजूर वर्गाबरोबरच असे अनेक घटक आहेत, ज्यांच्यासाठी टाळेबंदी आपत्ती म्हणून आली आणि त्याबरोबर मानसिक आरोग्याच्या समस्याही आल्या. उदा वस्तीपातळीवर 'कोविड 19' चा झालेला प्रसार आणि त्याचा तिथे राहणाऱ्यालोकांवर झालेला परिणाम, सफाई कामगार, आरोग्य क्षेत्रात काम करणाऱ्याव्यक्ती, पोलीस खात्यात काम करणाऱ्याव्यक्ती ज्यांचा रोज रुग्णांशी संपर्क येतोय असे सगळेच.

### कोरोना आणि मानसिक ताण

समाजातील एक गट असा आहे ज्यांच्यासाठी हा काळ आपत्ती बनून आला नाही, पण त्यांचा मानसिक ताण निश्चितच वाढला होता. उदा : काही लोकांना कोणतेही वैद्यकीय शिक्षण नसताना 'रेड झोन'मध्ये सर्वेक्षणाची, आरोग्य तपासणीची कामं करावी लागली असे लोक, शिक्षक तसेच असे लोक ज्यांच्या नोक-यागेल्या किंवा पुढे जातील. काहींच्या पगारामध्ये कपात झाली. जे एकटे राहत आहेत किंवा ज्यांचे नातेवाईक त्यांच्यापासून लांब आहेत. असेही अनेक लोक होते, ज्यांची आर्थिक परिस्थिती तशी बरी आहे, पण कल्पनांनी ताण वाढला आहे. उदा : उद्या किराणा मिळालाच नाही तर? माझ्या जवळच्या माणसांना संसर्ग झाला तर? मला योग्य उपचार मिळालेच नाही तर? अशा अनेक विचारांनी माणसांना त्रास होत होता आणि अजूनही होत आहे. ज्यांचे काम पूर्णपणे घरून चालू आहे आणि घर आणि कामाचं ताळतंत्र सांभाळवं लागतंय, अशा लोकांना गंभीर मानसिक आजारांना सामोरे जावे लागले नाही, पण ताण वाढून त्याचा परिणाम आरोग्यावर निश्चितच झालेला दिसत आहे. विविध सरकारी खात्यांमध्ये एकवाक्यता नसणं हेही ताणाचं कारण दिसलं.

### कोरोना आणि नित्यक्रमांमध्ये झालेला बदल

काही लोकांना खूप बदल जाणवला नाही. पण बाहेर फिरता येत नाहीये, जीमधे जाता येत नाहीये, बाहेर जेवायला जाता येत नाही यामुळे जो कंटाळा आला त्यानेही ताण वाढलेला दिसला. पण तिथे सहनशक्ती वाढवणे एवढा एकच उपाय दिसतो.

### मानसिक आरोग्याच्या सुविधा पुरवणे

जसे वैद्यकीय सेवा या अत्यावश्यक मानल्या जातात, तशाच मानसिक आरोग्याच्या सुविधाही असायला हव्यात. हे खरच शक्य आहे का? सरकारी पातळीवर अशा सुविधा सरकारला पुरवता येऊ शकतात का? तर त्याचं उत्तर केरळ सरकारने दिले आहे. तिथे जवळपास तीस हजार लोकांनी मानसिक आरोग्याच्या सेवांचा लाभ घेतला. सेवांना लागणारा वेळ व होणारा खर्च लक्षात घेता, आपल्याकडे पारंपरिक पद्धतीने चालणारी मनोसोपचार पद्धती



अवघड आहे. समुदाय मानसोपचार (community psychotherapy) सारख्या पर्यायाचा विचार नक्की होऊ शकतो. यासाठी सरकारी पातळीवर पुढाकार आवश्यक आहे.

### किमान पातळीचं नियोजन आवश्यक

जेव्हा माणसांच्या आयुष्यावर परिणाम करणारे निर्णय होतात, तेव्हा किमान पातळीचं नियोजन आवश्यक आहे. टाळेबंदीसाठी तसाही उशीर झालाच होता. मग मजुरांना आपल्याला घरी जाऊ देऊन, योग्य आणि नेमक्या सुचना देऊन टाळेबंदी केली असती तर? पण आपल्याकडे सरप्राइज ला कधी नव्हे इतक महत्त्व आलं आहे. नोटबंदीसारखा निर्णय झाला तेव्हा माणसांची चिंता कितीतरी वाढली होती. ज्यांना आधीपासून मानसिक समस्या होत्या त्यांच्या लक्षणांमध्ये वाढ झाली होती. कोणत्याही प्रकारची अनिश्चीतता मानसिक त्रासात भर घालते तर स्पष्ट सुचना आणि नियोजन, मानसिक स्वास्थ्याच्या दृष्टीने अतिशय आवश्यक असते.

माध्यमांसाठी किमान नियमावली व नियमांची अंमलबजावणी: कोरोना विषयीच्या बातम्यांचे विश्लेषण केले, तर लक्षात येईल अतिशय हिंसक भाषेतच बातमी दिली पाहिजे, अशी जणू प्रथाच पडली आहे. 'कोरोनाचा हाहाकार', 'कोरोनाचे महासंकट' असे शब्द वापरायलाच हवेत का? अशा प्रसारणांमुळे माणसांच्या मनात नकारात्मक भवनांमध्ये वाढ होतच. लोकानी घाबरून न जाता आवश्यक ती काळजी मात्र घ्यावी, असा विचार करून शब्दांची निवड करणं शक्य आहे. एकूणच नैसर्गिक किंवा मानवनिर्मित संकटातून बाहेर पडायला आपण तयार आहोत का? मागच्या वर्षी पश्चिम महाराष्ट्रात आलेल्या पुरात अनेकांना मदत मिळाली असेल, पण त्यांच्या मानसिक आरोग्याचं काय झालं असा प्रश्न राहतोच. 'कोरोना' आपल्याला पुढचे काही महिने पुरणार असे दिसते. आधी आपण गाफिल राहिलो पण पुढील महिने कमीत कमी मानसिक त्रास कसा होईल याबाबत उपाय योजना आवश्यक आहेत.

#### • निष्कर्ष—

- प्राथमिक आरोग्य सेवेसाठी दुर्गम लोकांसाठी आवश्यक सेवा पुरेशा प्रमाणात वितरित करणे आवश्यक आहे. भारतीय प्राथमिक

आरोग्य सेवा वितरण प्रणालीमध्ये पुरेशा मानवी संसाधनांचा आणि काळजीच्या कार्यक्षम दर्जाचा अभाव आहे.

- कोविड 19 साथीच्या रोगामुळे भारतातील प्राथमिक आरोग्य सेवा मोठ्या प्रमाणात बिघडल्या आहेत ज्यामुळे नियमित लसीकरण, असंसर्गजन्य रोगांकडे दुर्लक्ष होत आहे.
- प्राथमिक काळजी चिकित्सकांची कामगिरी तीव्र करण्यासाठी आणि प्राथमिक आरोग्य सेवा सुधारण्यासाठी, त्यांच्याकडून भक्कम आर्थिक सहाय्य असणे आवश्यक आहे.
- सरकार, कौटुंबिक चिकित्सकांसाठी पुरेशी मानव संसाधने, टेलिमेडिसिन सेवांची उपलब्धता, वर्तणुकीतील मजबूत संवाद इ., सरकारने घाईघाईने लॉकडाऊनची अंमलबजावणी केल्यामुळे असुरक्षित लोकसंख्येवर हानिकारक परिणाम झाले.
- सार्वजनिक आरोग्य उपायांची पूर्णपणे अंमलबजावणी झाली नाही, विशेषतः गर्दीच्या आणि दुर्गम भागात. सरकारने देऊ केलेले अन्न आणि आर्थिक रोखे अपुरे होते. लॉकडाऊनमुळे होणारी वाढ टाळता येऊ शकते परंतु लस, उपचार आणि सक्षम चाचणी न करता आणि अर्थव्यवस्थेशी तडजोड न करता संक्रमणाची साखळी तोडून वक्र सपाट बनवण्याचे प्रामाणिक धोरण असू शकत नाही.
- सरकारसमोर आव्हानांचा ढीग असूनही, दीर्घकालीन आरोग्य परिणाम टाळण्यासाठी एकाच वेळी इतर नियमित आरोग्य सेवांच्या तरतुदीवर काम करून साथीच्या रोगाचा सामना करण्यासाठी एक बहुआयामी दृष्टीकोन ही एक गरज आहे; अन्यथा, लसीने टाळता येण्याजोगे आजार आणि जुनाट आजारांमध्ये काही वेळात वाढ होणार नाही.
- कोविड-19 पासून हजारो लोकांना वाचवताना आम्ही लाखो लोकांना इतर संसर्गजन्य आणि असंसर्गजन्य आजारांनी मरू दिले, अशी परिस्थिती येऊ नये. प्राथमिक काळजी घेणारे डॉक्टर थेट नियोजनाच्या टप्प्यापासूनच गुंतलेले असतात आणि या साथीच्या आजारात त्यांची भूमिका अपरिहार्य आहे.

- आरोग्य प्रणालीची पुनर्रचना आणि पुनर्बांधणी करण्याची ही वेळ आहे. एक मजबूत सार्वजनिक आरोग्य क्षेत्र तयार करण्यासाठी विशेषतः प्राथमिक काळजी स्तरावर जास्त लक्ष देणे आवश्यक आहे.
- सार्वजनिक आरोग्य तज्ञांच्या म्हणण्यानुसार, भारताने इतर प्राधान्यांच्या जोखमीवर फक्त कोविड-19 आणीबाणीला लक्ष्य केले तर त्याचे गंभीर परिणाम होऊ शकतात. प्राथमिक आरोग्य सेवा बळकट करण्यासाठी गुंतवणूक केल्याने केवळ कोविड-19 चा प्रभाव कमी होणार नाही तर "सर्वांसाठी आरोग्य" हे उद्दिष्ट पूर्ण करण्यासाठी भारताला पुढील महामारीचा सामना करण्यास तयार होईल
- 'कोरोना' अजून काही लोकांच्या बाबतीत तीव्र मानसिक समस्या घेऊन आला. ज्यांना पूर्वीपासून मानसिक आजार होते त्यांची लक्षण पुन्हा सुरु झाल्याची किंवा तीव्र झाल्याची अनेक उदाहरणं पुढे आली. टाळेबंदीच्या पहिल्या दोन आठवड्यात मानसिक आजारांमध्ये 40 टक्के वाढ झाल्याचे निष्कर्ष आहेत. तसेच अनेक क्षेत्रातील व्यक्तींच्या आत्महत्या आपण पहिल्या त्यासाठी पुढील काळात येणाऱ्या आर्थिक मंदीमध्ये आपल्याला वेगळ्या उपाययोजना कराव्या लागतील. कौटुंबिक हिंसाचाराचे बळी आणि लैंगिक शोषणाला सामोरी गेलेली मुलं आणि स्त्रिया यांना कायदेशीर मदत मिळेलही पण मानसिक आघातांचे काय? जगभरामध्ये लॉकडाऊनच्या काळात हिंसा वाढलेली दिसली आणि याचे बळी स्त्रिया आणि मुलं आहेत.

### संदर्भ सूची

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Dr. Harish Sakhare evaluated numerous projects, including the Buldana District Complete Literacy Concurrent Assessment, Buldana City Encroachment Survey conducted by the Municipal Council, NABARD through NGO Model Village project PRA, in selected villages in Buldana district. The Annual Status of Education Report-ASER Buldana District Survey, etc. Numerous international, National and State level conferences, Workshops, Seminars and other events have formed a part of his profile. He has been recognised for his contributions to the publication of many themes of linked research papers, articles and subjects in various types of publications or edited books.



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## Corporate Social Responsibility (CSR)

India: Issues and challenges

**Dr. Harish T. Sakhare**





## **Corporate Social Responsibility (CSR) in India: Issues and challenges**

■ **Dr. Harish T. Sakhare**

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## **Editorial**

The edited book on the subject 'Corporate Social Responsibility (CSR) in India' is useful for students working in the field of corporates and NGO. This subject has been newly introduced in various disciplines of universities in Maharashtra. As it is also included in social work education, such a book will definitely be useful for students studying social work. The subject of CSR is also taught in many universities as PG diploma. It may not cover some of the issues, but the editor is trying to make the most of it. Many experts who have rendered their services in the field of professional social work have contributed while editing the presented texts. I express my heartfelt condolences to them. Thanks SVSPM Deulgaonraja's to Honourable President T.N. Khandebharad for giving moral support. Many thanks to my college colleagues Prof. N.A. Gaikwad (Acting principal), Dr. A.A. Gedam, Dr. P.B. Ingle, Prof. Sandeep V. Mote, Prof. A.J. Bokade, Dr. A.R. Thombre madam, Dr. Ravi Sonune and also non-teaching staff for their kind co-operation. Many thanks to Prof. Virag Gawande of Aadhar publication Amravati for carrying out the responsibility of publishing this book. The contribution of my better-half Vaishali and my daughters Aishwarya & Anushka is invaluable. I am also thankful to all who contributed directly and indirectly to this work.

**Dr. Harish T. Sakhare**



**Corporate Social Responsibility (CSR) in India: Issues and challenges**

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## Concept, Scope and Models of Corporate Social Responsibility

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### Introduction

The traditional view is that business must utilize its resources efficiently so as to provide goods service of the right quality at reasonable prices to consumers. For example, Milton Friedman said, "there is one and only one social responsibility of business to use its resources and engage in activities designed to increase its profits so long as it stays within the rules of the game, which is no fraud." Thus, any business firm that produced goods and services at a profit was considered as socially responsible.

The modern view is that a business firm has many responsibilities in addition to producing and marketing goods and services at a profit. Business corporations are more than merely economic institutions. They are responsible not only to the shareholders but also to other stakeholders like customers, employees, suppliers, Government, community, etc.

The traditional perspective stressed corporate philanthropy which means charity for social, cultural, and religious purposes. On the other hand, the modern perspective focuses on long-term interests of stakeholders and sustainable development.

The term 'Corporate Social Responsibility (CSR)' is based on the idea that business has social obligations beyond earning profits. A corporation is responsible not only its shareholders but to all the stakeholders — customers, employees, suppliers, competitors, government, and the social community. As a corporate citizen, it must fulfil its economic, legal ethical, and discretionary responsibilities.

"CSR is an integrated combination of policies, programmes, education, practices which extend throughout a corporation's operations and into the communities in which they operate."

### Meaning and Definitions

Some popular definitions of corporate social responsibility (CSR) are given below:

- "Obligations to pursue to those policies, to make those decisions or to follow those lines of action, which are desirable in terms of the objectives and values of our society." — Howard R. Bowen
- "Social responsibility requires managers to consider whether their action is likely to promote the public good, to advance the basic beliefs of our society, to contribute to its stability, strength and harmony." — Peter F. Drucker
- "By social responsibility we means the intelligent and objective concern for the welfare of society that restraints individual and corporate behaviour from ultimately destructive activities, no matter how immediately profitable, and leads in the direction of positive contributions to human betterment, variously as the latter may be defined." — Kenneth R. Andrews
- "In the real sense, the assumption of social responsibilities implies recognition and understanding of the aspirations of the society and determination to contribute to its achievement." — George A. Steiner
- "Corporate social responsibility encompasses the economic, legal, ethical, and discretionary expectations that the society has to organisations at a given point of time." — Carrol

Industry in the twentieth century can no longer be regarded as private investment for enriching shareholders. It has become a joint enterprise, in which workers, management, customers, the locality, Government, and trade union officials all play a part. It the systems which we know by the name private enterprise, is to continue, some way must be found to embrace many interests which go to make up industry in a common purpose.

"Corporate social responsibility is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large."

### The main features of CSR are as under:

- (i) Corporate social responsibility is an old idea though the perspectives on it have been changing over time.
- (ii) Corporate social responsibility focuses on the idea that a business has social obligations above and beyond making a profit. It is companies responsibility to produce an overall positive impact on the society.
- (iii) The concept of social responsibility is based on the premise that a business firms is more than an economic instructions. It is an organ of society and its activities exercise significant influence on the public.



Therefore, business should work beyond the narrow gold of profit-making.

(iv) Social responsibility does not mean mere philanthropy where Peter (the consumer) is robbed to pay Paul (the owner). A business can be socially responsible without charity.

(v) In the long run, social responsibility is consistent with profit motive. A business cannot service and grow without survive and grow without serving the society. By fulfilling its social obligations, business creates an environment which is conducive to its success. What is good for the society is ultimately good for business.

(vi) Social responsibility is a personal obligation. A business firm can discharge its social responsibility only through the persons who manage and control it.

(vii) Social responsibility is a reciprocal relationship. Just as business owes responsibility to society, society also is responsible to business.

(viii) Social responsibility of business is commensurate with its social power. For example, a small firm has less responsibility towards society than a multinational firm.

(ix) Social responsibility is a continuing obligation. A business firm remains responsible to the society throughout its life.

(x) The concept of CSR is based on ethical conduct as it involves the application of moral values in business.

(xi) CSR is more than legal obligations. It involves voluntary efforts for the welfare of society.

### Concept

CSR is an emerging concept, which is now adopted by most of the enterprises throughout the world. It refers to the obligation of an enterprise towards the society. Nowadays, customers are demanding that an enterprise should understand its responsibility towards the society and people. CSR is also known as corporate responsibility, corporate citizenship, responsible business, sustainable responsible business, or corporate social performance.

CSR is defined in a publication, Making Good Business Sense by Lord Holme and Richard Watts, as "Corporate Social Responsibility is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large."

The concept of CSR is based on the fact that an enterprise operates in the society and uses its resources; therefore, it has some

moral responsibility towards the society. When an enterprise adopts the principles of CSR, it fulfills its responsibilities towards environment, employees, communities, stakeholders, consumers, and other members of the society.

The enterprise performs its responsibility by encouraging growth and development of the community and surroundings. Moreover, the enterprise works towards the elimination of unfair trade practices and other practices that negatively affect the society and public interest, regardless of legality.

Now-a-days, CSR is based on the concept of people, planet, and profit; which means that an enterprise should be focused on improving its performance in both financial and non-financial areas. Most of the enterprises include CSR in their decision-making process to ensure that their decisions do not affect the society in a negative way.

### Importance

Society influences the growth of an enterprise to a large extent by providing raw materials and human resource and buying goods and services produced by the enterprise. An enterprise should take into consideration the relationship between strategic management and CSR practices if it wishes to survive in the long run.

The strategy of the enterprise should be formulated keeping the mind the interest of the society. Therefore, it has become imperative to know the reasons behind the growing concerns of enterprises about social responsibilities.

The CSR is gaining importance because of the following reasons:

**i. Public Expectations from the Enterprise** – It refers to the anticipations of the people associated either directly or indirectly with an enterprise. The enterprise can exist peacefully, if it fulfills the needs, wants, and demands of the society. However, if an enterprise fails to live up to the society's expectations, its existence would become difficult. Therefore, an enterprise should respond to the society's needs if it wishes to remain in the business in the long run.

**ii. Better Environment for Business** – It refers to providing a feasible environment for business operations of an enterprise. If the society is satisfied with the business activities of the enterprise, it creates a favorable environment for the enterprise.

**iii. Good Public Image** – It helps an enterprise to gain more customers and better employees. Therefore, building and maintaining public image helps in improving the performance of the enterprise.



**iv. Responsibility with Power** – It acts as an important area that should be balanced properly. An enterprise enjoys a social power as its decisions have an impact on the environment, consumers, employees, and many other areas of the society. Therefore, any imbalance in the decisions may lead to a negative effect to the welfare of the society.

**Responsibilities of an Enterprise:**

**i. Economic Responsibility** – It refers to the responsibility of the enterprise to produce goods and services for the society. The enterprise should charge a reasonable and fair price for the goods so that it can pay salaries to employees, repay the creditors and stakeholders, and make normal profits.

**ii. Legal Responsibility** – It refers to the responsibility of an enterprise to adhere to the law. These legal responsibilities are established by the government and automatically formed as laws that an enterprise is required to follow. For example, environmental laws are laid down by the government to minimize the air, water, and noise pollution to preserve the environment. All the factories are required to obey these laws so as to maintain a smooth functioning of the business operations and avoid legal actions.

**iii. Ethical Responsibility** – It refers to the obligatory responsibility of an enterprise to maintain the ethical and moral standards of the society. The members of the society expect that an enterprise should take actions against the unethical practices and follow the ethics of the society.

**iv. Discretionary Responsibility** – It refers to the moral responsibility of the enterprise towards the society. It includes the responsibility of the enterprise to take part in the welfare of the society, such as training the unskilled labor and providing education to the underprivileged. Discretionary responsibility is completely voluntary in nature.

**Scope in Different Areas**

In an enterprise, various functions are affected by its CSR initiatives. For example, human resource department focuses on the rights of the employees; whereas, financial department focuses on transparency in the disclosure of account information of the enterprise.

Now, let us discuss the vast scope of CSR in various functions of an enterprise:

**i. CSR in Human Resources** – It helps in retaining employees by improving the image of the enterprise among its staff. The staff of an enterprise can participate in the CSR activities by fundraising and helping various non-profit enterprises.

**ii. CSR in Risk Management** – It helps in preventing the goodwill of an enterprise from depletion. Many organizational strategies focus on managing various risks. In an enterprise, the generated goodwill can be ruined by various incidents, such as scandals, corruption, and environmental accidents. Such incidents gain undesirable attention from various legal and regulatory bodies, including courts and media. The role of CSR becomes very crucial at such times.

**iii. CSR in Brand Differentiation** – It builds a unique image of the enterprise in the minds of stakeholders. Integrity and the implementation of best practices can help an enterprise to gain a distinct image in the market and have an edge over its competitors.

**CSR Models:**

There are four main models of CSR.

**1. The Ethical Model:**

Mahatma Gandhi developed the concept of trusteeship. According to this concept, owners of wealth should voluntarily manage their wealth on behalf of and for the public. The charisma of Gandhiji promoted big business houses in India to play an active role in socio-economic development and nation building.

Their commitment towards society's welfare is reflected in their investment in schools, colleges, hospitals, and other public sources. Many of them have created trusts and foundations and are making donations in cash and kind to non-government organisations (NGOs) engaged in social service. Thus, the ethical model suggests mainly corporate philanthropy.

**2. The Statist Model:**

This model was developed in India after independence. India adopted the mixed economy and socialistic pattern of society, consisting of a large and growing public sector. State ownership of basic and heavy industries (oil exploration, power generation mining, iron and steel, petrochemicals, etc.), and the legal framework of India reflect CSR.

Several public sector enterprises that have survived the wave of privatisation even today reflect the Government sponsored corporate philosophy. Thus, the statist model suggests state control over business to ensure that it is responsible to society.

**3. The Liberal Model:**

According to this model, a company is mainly responsible to its shareholders. A company discharges its CSR if it obeys the law and generates wealth for its shareholders. This model is based on the view



Corporate Social Responsibility (CSR) in India: Issues and challenges  
point of Milton Friedman who argues that the only social responsibility of business is to maximise profits.

#### 4. The Stakeholder Model:

This model suggests that a company is responsible to all those groups who have a direct or indirect stake in it. These groups are known as stakeholders. They include shareholders, customers, employees' suppliers, distributors, Government, media, and the community. The survival and success of a company depends on loyalty and support of these stakeholders. In this era of liberalisation, privatisation and globalisation (LPG), a company must pay attention to social as well as economic issues. Stakeholders are becoming increasingly aware of their rights and strength. Companies which overlook the aspirations and interests of society are going to face public campaigns and actions. No company can create value in the long run through irresponsible behaviour.

##### • Corporate responsibility

When any company is doing business, it has a direct and indirect effect on the society and nature. There should be an effort to minimize the damage to nature while using natural resources. It should also be returned to nature in return. Air pollution, water pollution, environmental damage are more or less happening. Efforts must be made to prevent or anticipate this

##### • Economic and social interests

Various taxes contribute to the economy of the country and social development is also important. CSR is an important factor in maintaining social commitment in the same way that companies make a significant contribution to the country's economy. Just like paying income tax is important. It is equally important to do social work from CSR funds.

Special care is taken of the working class working in the company, care is taken to enhance the quality of goods and services, care is taken to satisfy the customer. It is also important to take care of the community in the same way. The society should be helped in one way or another. This is the true business social responsibility

##### • CSR funding

As per Section 135 of the Companies Act, 2013, it is mandatory to collect CSR funds. It gives all the things like amount, terms, turnover, capital. Companies whose profits are above Rs 5 crore, whose credit is more than Rs 500 crore, whose annual turnover is more than Rs 1,000 crore are required to deposit CSR funds.

The average amount of profit made in the last 3 years is calculated, 2% of that amount is transferred to CSR fund. A committee is appointed within the company to manage CSR funds and social work. Where to spend CSR, what social work to do and related matters are managed by the committee. An independent committee head is appointed who works impartially.

##### • Social Responsibilities of Organization towards Employees

What is an organization without its employees? Nothing. Employees are said to be the true assets of an organization. Even the best of technology or best of infrastructure would not be of much use if employees do not perform up to the mark and are not satisfied with their current profiles.

As they say, "charity always begins at home". The first and the foremost responsibility of an organization towards its employees is to ensure that they are happy and satisfied with their jobs. It is unethical to treat employees as mere machines and expect them to work continuously for eight to nine hours at a stretch just because they are being paid. Do not treat your staff as labours. Management needs to ensure that individuals associated with their organization are actually enjoying what they are doing and also growing with time. Job profiles ought to be delegated equally as per expertise, knowledge and educational qualification of individuals so that no one is overburdened. Provide healthy working conditions to your employees. Assign proper workstations or cubicles for them to work comfortably and eventually deliver their level best. Everyone needs some amount of privacy and make sure your employees get the same; else soon they would be frustrated with their job and look for better opportunities.

Sit with your employees from time to time and try to find out whether they are happy with their job or not and if at all they are facing any problems in the system? It is the responsibility of the management to look after the safety of its employees. Ensure your office building is resistant to fire and earthquake. You can't play with the lives of so many individuals. Till the time an employee is on official duty, it becomes the responsibility of the organization to assist him/her in case of a medical emergency or other serious concern. If one of your engineers gets hurt at your site, it is your responsibility to immediately take him to the hospital and provide basic medical assistance.

Crisis can come anytime. If an employee asks for some advance from his/her salary, please do not say a blunt NO. Analyse the whole situation and find out how serious the whole issue is? He/she might need



some money to treat his/her ailing father. It would be really inhuman to deny help during such circumstances. I don't think there should be much of a problem in this; after all, he is asking money from his own salary only. God forbid, if any of your employees dies, make sure you extend your sympathies and support to his/her family members to cope up with such an irreparable loss. Whenever your employees need your help, make sure you are there with them. A feeling of loyalty towards the organization comes only when the management treats all its employees as part of one big family and takes good care of them.

Stand by each other not only during happy times but also sad moments. Remember; the fun is to enjoy not only the happiness but the challenges together.

Encourage employees to praise and appreciate each other. Give them ample opportunities to show their talent. Provide them an environment where they can hone their skills with time. Problems arise when management puts a full stop on the growth of employees. Ask them to interchange roles, so that everyone gets to work on something new. Timely appraisals are important. It is the responsibility of the management to ensure that employees who are working really hard and showing progress are suitably rewarded. Incentives, cash prizes, bonuses go a long way in not only motivating the employees but also creating a healthy and positive ambience at the workplace.

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## **Corporate Social Responsibility (CSR)**

**India Issues and challenges**

**Dr. Harish T. Sakhare**





## **Corporate Social Responsibility (CSR) in India: Issues and challenges**

■ **Dr. Harish T. Sakhare**

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## **Editorial**

The edited book on the subject 'Corporate Social Responsibility (CSR) in India' is useful for students working in the field of corporates and NGO. This subject has been newly introduced in various disciplines of universities in Maharashtra. As it is also included in social work education, such a book will definitely be useful for students studying social work. The subject of CSR is also taught in many universities as PG diploma. It may not cover some of the issues, but the editor is trying to make the most of it. Many experts who have rendered their services in the field of professional social work have contributed while editing the presented texts. I express my heartfelt condolences to them. Thanks SVSPM Deulgaonraja's to Honourable President T.N. Khandebharad for giving moral support. Many thanks to my college colleagues Prof. N.A. Gaikwad (Acting principal), Dr. A.A. Gedam, Dr. P.B. Ingle, Prof. Sandeep V. Mote, Prof. A.J. Bokade, Dr. A.R. Thombre madam, Dr. Ravi Sonune and also non-teaching staff for their kind co-operation. Many thanks to Prof. Virag Gawande of Aadhar publication Amravati for carrying out the responsibility of publishing this book. The contribution of my better-half Vaishali and my daughters Aishwarya & Anushka is invaluable. I am also thankful to all who contributed directly and indirectly to this work.

**Dr. Harish T. Sakhare**



**Corporate Social Responsibility (CSR) in India: Issues and challenges**

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## Corporate Social Responsibility: A Human Rights

### Perspective

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### Introduction

Corporate social responsibility (CSR) is normally defined as a concept whereby business entities voluntarily incorporate social, environmental and ethical standards into their operations in order to improve the lives of employees, the local community and society as a whole. The concept of CSR is based on the view that business entities should consider broader social goals in their activities, rather than just financial ones. As early as 1993, entrepreneurial liberalism was permissible, but had to be in accordance with social principles. The goal of generating profit has been supplemented with broader social goals, such as maintaining long-term stability, maintaining internal stability, promoting development, protecting the interests of all stakeholders, engaging in activities with and protecting the interests of the broader social community, and respecting human rights.

Human rights are rights intended for an individual and the protection of his or her values. Human rights 'secure the moral minimum necessary for us to live a liveable, dignified life as human beings'. When the international human rights regime was set up, states were designated as the sole duty-bearers and the only subject that could violate international human rights law.

**Economic and Social Council 2006:** This has changed over time, and now the subject of international human rights law is deemed 'anyone who is the bearer of rights and duties in international law and is subject to the international legal order'. It is no longer only states that have obligations in the area of human rights protection, but also non-state actors and among them business entities. International organizations such as the World Bank, the World Trade Organization, NATO, etc., are also important duty-bearers in the field of human rights protection but have been intentionally omitted from this paper, since the focus here is entirely on business entities.

## Business entities have a responsibility to respect human rights:

Therefore, the question about the connection between CSR and corporate respect for human rights is raised. Unambiguously, the respect for human rights forms part of CSR. While CSR has been gaining global importance, business and human rights (BHR) issues have been neglected. Business entities have acknowledged their social responsibility and adopted CSR policies without being aware as to what CSR actually includes. Human rights are normally considered a completely different topic that results in actual problems relating to the implementation of the appropriate CSR strategy. The adoption of UN Guiding Principles on Business and Human Rights (UN GPs),

**Human Rights Council (2011)** increased focus on corporate respect for human rights have perfect timing to acknowledge the connection between them. Business entities should not consider these questions separately but comprehensively and integrated them as only in this way an appropriate CSR strategy can be prepared. The main focus of this article is the extent to which the BHR issues are distinct from the CSR issues. This question is significant, because the CSR issues have a tendency to crowd out the BHR issues. The author believes that the BHR issues are distinct from the CSR issues in their legal nature and content, while the strategic approach in the implementation of these concepts is the same. The author explains the role of various legal, including socio-legal theory approaches to CSR and brings in the emergent theory on business and human rights as an interdisciplinary field. The aim is to discuss some issues that arise from the manner that the CSR and human rights respect interact, with particular emphasis on the review of CSR initiatives from the perspective of human rights.

In the initial chapters, the author presents the basic theoretical findings of CSR and of BHR on which a further analysis can be carried out. The aim is to provide a theoretical contribution by contextualizing this data in light of the main debates and theories put forward by CSR and BHR scholars. Then the author studies the connection between the CSR and corporate respect for human rights and examines to which extent the BHR issues are distinct from the CSR issues by integrating the emergent legal theory and norms. The author further examines whether voluntary CSR initiatives include human rights, and how society understands the connection between them.

**Corporate social responsibility:** There are many definitions of CSR.

European Commission (2011), defines it as 'the responsibility of enterprises for their impacts on the society'. Letnar Čerňič



(2009) defines CSR as the 'continual commitment of a business enterprise to respect fundamental human rights, ensure the rule of law, prevent corruption, protect the environment, act ethically, pursue economic development, and improve the quality of life for employees, the local community and society as a whole'. Buhmann (2011) sees it as private or public companies taking action 'to mitigate or prevent a negative social and environmental impact or to maximize a positive impact, generally beyond the obligations of directly applicable statutory law'. To conclude, opinions on the legal status of CSR vary. CSR goes beyond mere compliance with the law, but is based on the assumption that the business is already operating according to the national social and environmental legislation (i.e. fulfilling its legal obligations). Therefore, the author believes that CSR cannot be viewed as solely voluntary as some of its aspects are legally mandated. The legal status of CSR also depends on the social issue.

**Human rights and business:** There is no uniform definition of human rights,

International Organization for Standardization (2010), para 6.3.2.1, also states that human rights are both inherent and inalienable. Humans have human rights by their very nature, and these rights are therefore deemed to belong to the individual; consequently, every individual is entitled to enjoy them without discrimination. Korže (2006) argues that human rights are one of the fundamental ways of understanding modern economic, political and legal systems and procedures, since a person's individual and collective nature derives from their human rights.

This is why the duty to respect, protect and fulfill human rights, as laid down in international human rights documents, only applies to states. This has changed over time, and now the subject of international human rights law is deemed 'anyone who is the bearer of rights and duties in international law and is subject to the international legal order'. It is no longer only states that have responsibilities in the area of human rights protection, but also non-state actors and among them business entities. Business entities undoubtedly have an indirect obligation to respect human rights. The responsibility of business entities to respect human rights applies to all internationally recognized human rights,

In developed countries the majority of these rights are already enshrined in law (i.e. employment legislation, social protection legislation, criminal legislation, etc.), while in developing countries they have not yet been adequately enacted. The goal is that business entities

should be uniformly accountable for human rights abuses, regardless of national legislation. Business entities have a direct responsibility to respect human rights throughout their operations, regardless of national law or enforcement of such law as this constitutes a 'necessary cost of doing businesses. All potentially affected stakeholders are protected against human rights abuses. The main stakeholders are the employees of the business entity, but employees of business partners, customers, inhabitants of the local community, etc., are also entitled to the protection.

#### **CSR in Indian Legal Framework:**

In India, the mandate of CSR was introduced through the Companies Act 2013. It is a delight that India is one of those few nations across the globe to have CSR provisions in the municipal laws and the first nation to bring CSR activities in the legislation. The Companies Act, 1956 is now succeeded by the Act of 2013 which made CSR mandatory. Section 135 brought by new act through the notification of 27th February 2014 made it compulsory to adhere CSR norms within India. The act takes into its purview public, private and others if they meet any one the following requirements-

1. "Net worth- Rs 500 Cr or more.
2. Annual Turnover- Rs 1000 Cr or more.
3. Annual Net Profit- Rs 5 Cr or more

If a company fulfils any of the above given requirements, than they are required to form a CSR committee with minimum of three directors one being independent director. This committee is responsible for making policy for implementing CSR initiatives according to 7th Schedule of the act. After ensuring proper implementation the committee is also required to submit annual report of all these activities undertaken in a year.

#### **Activities permitted under Corporate Social Responsibility (CSR):**

The following activities can be performed by a company to accomplish its CSR obligations:

- Eradicating extreme hunger and poverty
- Promotion of education
- Promoting gender equality and empowering women
- Reducing child mortality
- Improving maternal health
- Combating human immunodeficiency virus, acquired, immune deficiency syndrome, malaria and other diseases
- Ensuring environmental sustainability,



#### Corporate Social Responsibility (CSR) in India: Issues and challenges

- Employment enhancing vocational skills, social business projects
- Contribution to the Prime Minister's National Relief Fund or any other fund set up by the Central Government or the State Governments for socio-economic development, and
- Relief and funds for the welfare of the Scheduled Castes, the Scheduled Tribes, other backward classes, minorities and women and such other matters as may be prescribed.

#### Link between CSR and human rights:

As previously stated, CSR is a concept whereby business entities voluntarily incorporate social, environmental and ethical standards into their operations. Business entities are responsible for their impacts on society and therefore have a duty to consider not only financial, but also broader social goals. One of these social goals is undoubtedly the respect for the rights of stakeholders affected by their activities. From all the facts mentioned above it is clear that CSR and human rights are interconnected. The key question is to which extent the BHR issues are distinct from the CSR issues and whether CSR clouds the BHR issues. The author believes that the BHR issues are distinct from the CSR issues in their legal nature and content, while the strategic approach is the same. Therefore, the author further examines the difference between CSR and corporate respect for human rights regarding the law, strategic approach in the implementation of these concepts and the content. The analysis leads to the conclusion if the proposed hypothesis is correct or not.

#### Conclusion:

Businesses constitute powerful forces capable of generating economic growth, reducing poverty, and increasing demand for the rule of law, thereby contributing to the realization of a broad spectrum of human rights. The concept of state and individual responsibility for human rights abuses are now being supplemented with a new paradigm of company in which respect for minimum international human rights standards has become an issue inextricably linked to the process of building a responsible company. Increasingly a number of companies are linking human rights to their CSR strategy upstream as a basis for CSR screening (policy), and downstream as a resource for CSR measurements and evaluation.

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# FACETS OF COVID-19

*Issues, Approaches, Experiences and Consequences*

## ABOUT THE BOOK

intended to document issues, approaches and consequences around it out of  
It is also intended to document the experiences during pandemic and post  
uation. It is consisting articles, case studies and experiences. The  
s of returning journey, treatment at the village and attitude of the  
relatives, villagers etc towards these returned labour have been  
I by the contributors. In this book two case studies are presented that are  
periences of the contributors.

onsists article in English and Marathi language. In general, this book  
chapter/articles entitled, Anxiety among the Women and Young Adults in  
a during the COVID-19, Social Discrimination and Economic Conditions  
Rural Returned Migrant Laborers in Beed, Let us understand: An Online  
Initiative in COVID-19, Impact of COVID-19 On Economy of Rural and  
Impact of COVID: Physical to Social Distancing-A Case Study, etc.

is covered the themes such as 1. reverse migration and its impact on labour  
2. case studies on experiences during quarantine at villages 3. COVID-19  
level misconceptions 4. community approach towards the COVID  
ent and his family 5. impact of lockdown on rural and urban economy to  
d coping strategies of COVID widow 7. problems of families lost main  
nestic violence and mental health during COVID-19, COVID-19 and  
ces and 10. case studies on experiences of returning labourers to their  
1st lock down.

ook will provide the insights to the researcher, academicians, activists,  
er for understanding the dynamics of pandemic and intervention plan  
es.

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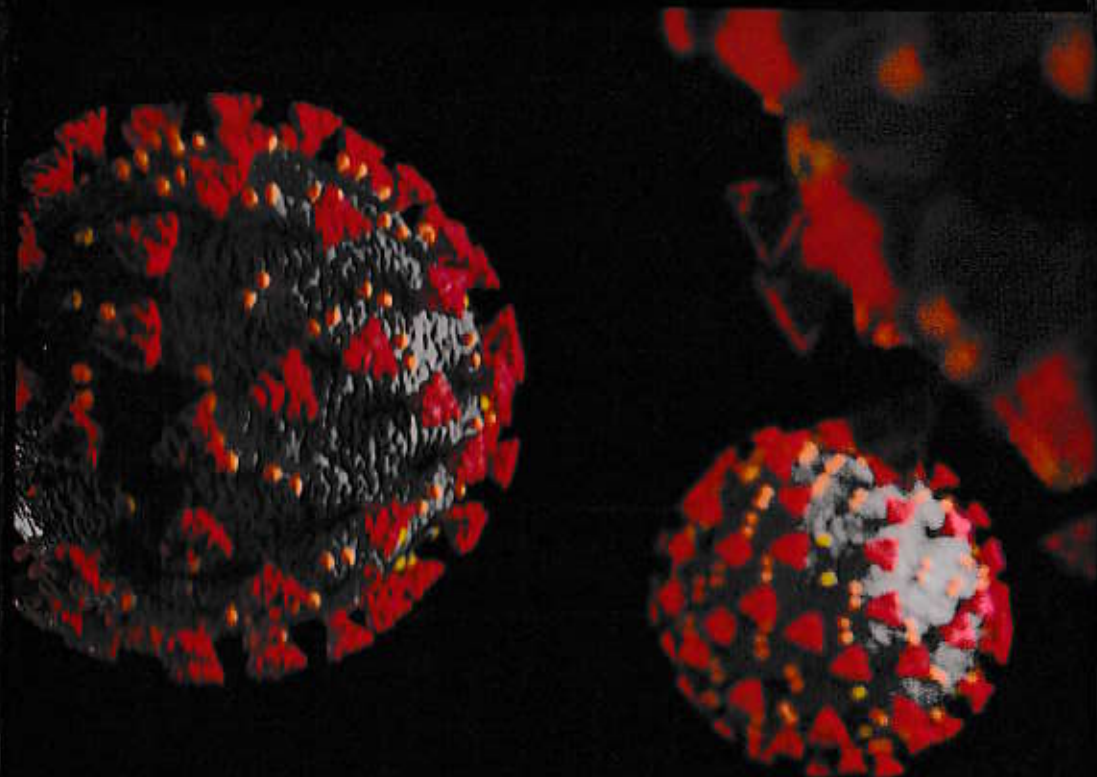


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**Facets of Covid-19: Issues, Approaches, Experiences and Consequences**

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## **Preface**

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In first wave, the government had instructed to all the villages to form *Dakshata Samittee* to observe the returned migrants. Before entering in the village, these returned migrant has to stay ten days or more at isolated place popularly known as "Quarantine Centre". In those days, the migrants experienced the pungent experiences, these experiences were about the discriminatory behaviour, ill treatment, a type of boycott etc. The book is intended to document issues, approaches and consequences aroused out of covid-19. It is also intended to document the experiences covid and post covid situation.

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## Domestic Violence and Mental Health during Covid 19, with Reference to Sukhwadi Village of Sangli District

—Dr.Kisan Shingare\*

### Abstract

COVID19 pandemic situation has brought many changes in our day-to-day life. This situation have forced us to work from home, temporary unemployment, home-schooling of children, and lack of physical contact with other family members etc. Adapting to lifestyle changes such as these, and managing the fear of contracting the virus and worry about people, are challenging for all of us. They can be particularly difficult for people with mental health conditions. Media has been bombarding continuously about the fearful news of CORONA

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spread. These all things are harm to mental health and also affecting on domestic relationships. Therefore in this article the researcher has attempted to collect factual data on these issues from a village named Sukhwadi. Research has done to understand the impact of this situation on mental health of people and the domestic relationicularly on women from this village. The relevant data has been collected from 40 families of this village. Even the major efforts are taken to understand to understand their coping mechanism in this stressful condition.

**Key Words:** COVID 19, Mental health, Domestic violence, Warkari kirtan, Belief system

### Introduction

As a major virus outbreak in the 21st century, the Coronavirus disease 2019 (COVID-19) pandemic has led to hazards to mental health globally. While psychological support is being provided to patients and healthcare workers, the general public's mental health requires significant attention as well. The Mood Disorders, it's causes and treatment of Mood Disorders is become the big task for psychologist and psychiatric social workers. This is comorbid with other disorders. Sukhwadi village is located on the bank of Krishna river. Hereby attempt is made to understand the impact of covid19 on the mental health of people and domestic violence condition in this pandemic situation.

### Objectives

1. To understand the impact of COVID 19 on mental health of people belonging to sukhwadi village.
2. To find out the correlation between COVID19 pandemic situation and increasing domestic violence

### Hypothesis

1. COVID19 pandemic situation have affected adversely on the mental health of people.



2. There is significant relationship between COVID19 pandemic situation and increase in domestic violence.

**Village Profile:** Sukhwadi is a medium size village located in Palus Taluka of Sangli district, Maharashtra with total 271 families residing. The Sukhwadi village has population of 1257 of which 670 are males while 587 are females as per Population Census 2011. In Sukhwadi village population of children with age 0-6 is 132 which makes up 10.50 % of total population of village. Average Sex Ratio of Sukhwadi village is 876 which is lower than Maharashtra state average of 929. Child Sex Ratio for the Sukhwadi as per census is 483, lower than Maharashtra average of 894. Sukhwadi village has higher literacy rate compared to Maharashtra. In 2011, literacy rate of Sukhwadi village was 83.64 % compared to 82.34 % of Maharashtra. In Sukhwadi Male literacy stands at 88.64 % while female literacy rate was 78.31 %.

Particulars	Total	Male	Female
Total No. of Houses	271	-	-
Population	1,257	670	587
Child (0-6)	132	89	43
Schedule Caste	10	6	4
Schedule Tribe	0	0	0
Literacy	83.64 %	88.64 %	78.31 %
Total Workers	465	349	116
Main Worker	455	-	-
Marginal Worker	10	5	5

### About COVID19 Pandemic Situation

The ongoing COVID-19 pandemic, India has witnessed a massive surge of cases. Apart from the nationwide lockdown, India has increased its testing rate and has markedly strengthened the health care sector to combat COVID-19. With India's population of more than 1.3 billion people at a significant population density compared with the rest of the world, the lack of universal access to clean water and overall poor socioeconomic status, all have posed

a major challenge to India's fight against COVID-19. Failure to contain the pandemic in India could have disastrous consequences with widespread cases and thousands of deaths that could easily overwhelm the health care infrastructure. Unabated spread of the pandemic could make India the next COVID-19 hotspot; hence the World Health Organization has recently stated that the "future of the pandemic will depend on how India handles it." Here, we have summarized the present scenario of the pandemic in India and the myriad challenges being faced by the country in its fight against COVID-19.

**Data Analysis:** The data is collected from 40 families of the village using purposive sampling method. The COVID-19 pandemic underscores society's reliance on women both on the front line and at home, while simultaneously exposing structural inequalities across every sphere, from health to the economy, security to social protection. In times of crisis, when resources are strained and institutional capacity is limited, women and girls face disproportionate impacts with far reaching consequences that are only further amplified in contexts of fragility, conflict, and emergencies. Hard-fought gains for women's rights are also under threat. Responding to the pandemic is not just about rectifying long-standing inequalities, but also about building a resilient world in the interest of everyone with women at the centre of recovery.

### Impact on Child Mental Health

It has become difficult for parents to calm their children's anxieties because of the uncertainty and stress in their own lives. The occupational or emotional challenges parents face is interfering with their usual ability to address their children's needs and worries.

When will the school reopen? When can they go out and play? When can they visit their favourite places? These



are some common questions that children may be worrying about.

One of the biggest changes for our young people and for parents is that many of them will now be home-schooled. There is a lot of information about home-schooling being shared and this, while it is intended to be helpful, can add extra pressure. Remember, you have not chosen to home-school your children, they are at home due to the extraordinary situation we are in. Learning is important but you and your children are experiencing significant changes, lots of uncertainty and a lot of your outside support and activities will be reduced. Accept that you can't do everything, the important thing is your relationship with your child.

### Unemployment and Stress

Unemployment can produce hopelessness and humiliation, while employment produces community and commitment to the common good. Moreover, employment offers dignity, self-esteem, a positive identity, social connections, and a sense of purpose. Out of 40 households there are 29 families where at least one member is in search of job. Total 14 persons found who lost their job in lockdown. The COVID-19 pandemic that has spread rapidly and extensively around the world since late 2019 has had profound implications for food security and nutrition. The unfolding crisis has affected food systems and threatened people's access to food via multiple dynamics.

### COVID 19 and Old Family Member's Anxiety

The older high-risk group for severe COVID-19 illness was also in danger of having to cope with ageism, a term coined by Dr. Robert Butler to broach the matter of discrimination against older people and the common use of stereotypes, since ageism may involve age discrimination

in health care as well. During the pandemic and in face of medical equipment shortage, age was a criterion that may have been applied in ventilator triage policies, in such "if patients have similar expected incremental increases in survival, triage decisions may include consideration of patient age based on the principle that people should have the opportunity to live as much of the normal human life cycle as possible.

There are total 19 aged persons who have lost their peace of mind. Fear is a normal reaction in situations of uncertainty. But sometimes fear is expressed in ways which are hurtful to other people

### Aggressiveness

The resulting negative affective state will predispose them toward aggressive inclinations, which may be experienced/expressed in various ways, including, but not limited to, physically aggressive behaviour, verbally aggressive responses, feelings of anger, and/or hostility. While overt demonstration of aggression is not inevitable, frustrations do tend to increase the inclination toward aggressive tendencies. Based on the reformulated frustration-aggression hypothesis, we expected that individuals who perceived themselves as being under lockdown status, particularly as the pandemic continued unabated for multiple months, would be more likely to find the experience to be frustrating, which would then lead to higher levels of aggression than those not under stay-at-home restrictions.

Early evidence that aggression might be increasing during the pandemic came from a study suggesting that, particularly for women. If prolonged restriction of personal movement and disruption in daily life contribute to hindering individual goals, it would logically follow that aggression would increase during lockdowns. If this



hypothesis was supported, this would be particularly worrisome, as many individuals under stay-at-home orders have remained sequestered with their intimate partners, children, and/or other housemates with little opportunity for expressing frustration and pent up negative emotions in healthy ways, raising the possibility for increased intimate partner violence or child abuse

### Rumour and Superstitions

Social media can be considered as the primary carrier of superstitions in the unfolding pandemic crisis. Hundreds and thousands of such messages are made viral by unknown sources every day, which creates panic among the common people. Many people, including the new digitally literate, forward such messages not to harm anyone – rather, their intention is to help the near and dear ones. And the main game lies hidden underneath this misbelief. The superstitions and misbeliefs are not only created from the dark corners of the internet – many people known to be above board too are associated with this phenomenon. Another category of 'homo digitalis' is engaged in stimulating this trend because they make money out of it. Then there is the other category of prosumers who derive malicious pleasure by spreading these misbeliefs. Unfortunately, a section of social media beginners and newly digital literates carry such messages onward and disseminate these among a large population.

### Impact of COVID 19 on Domestic Relations

Sr. No.	Domestic Violence	Number of Women Respondents Who Faced Domestic Violence ( 40)	Percentage
1	Physical Abuse	12	30
2	Verbal or Emotional Abuse:	26	65
3	Sexual Abuse	03	7.5
4	Economic Abuse	13	32.5

Above table shows that there are many women who have faced or are facing the domestic violence. Due to economic instability, aggressiveness of the husband, mood disorder, worry about future the incidents of domestic violence are in increasing order.

### Conclusion

Impact of COVID 19 on Mental Health:- 62% of females and 48 % of males are under depression out of that 11 % of females and 10 % of males are experiencing extremely severe depression. 42.0% of females and 37.8% of males are under psychological distress. And 15.1% of females and 9.1% of males are experiencing severe or extremely severe psychological distress. Social media can be considered as the primary carrier of superstitions in the unfolding pandemic crisis. The resulting negative affective state will predispose them toward aggressive inclinations, which may be experienced/expressed in various ways, including, but not limited to, physically aggressive behaviour, verbally aggressive responses, feelings of anger, and/or hostility

### Suggestions

- People should try to avoid negative impact of social media so far that to decrease video watching time and to minimize the use of social media is very important.
- Domestic violence cases are increasing hence there is need to utilize professional services from trained counsellor and social workers who can handle such matters. So NGOs shall pay attention towards these issues and to protect women as well as family from quarrelsome conditions.
- Children must have to handle tenderly. Number of children is developing behavioral disorders hence there is need to provide guidance and entertainment



facilities in such a way that they can be protected from COVID19 and from adverse impact on mental health too.

- Old age people, unemployed are becoming victim of this panic situation so government shall protect these people by providing special assistance.

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# FACETS OF COVID-19

*Issues, Approaches, Experiences and Consequences*

## ABOUT THE BOOK

is intended to document issues, approaches and consequences of COVID-19. It is also intended to document the experiences during pandemic and post-pandemic situation. It is consisting articles, case studies and experiences. The topics are: 1. Journey of returning journey, treatment at the village and attitude of the village, relatives, villagers etc towards these returned labourers. 2. Experiences of the contributors. In this book two case studies are presented that are experiences of the contributors.

consists article in English and Marathi language. In general, the book consists chapter/articles entitled, Anxiety among the Women and Young Adults in the village during the COVID-19, Social Discrimination and Economic Conditions of Rural Returned Migrant Laborers in Beed, Let us understand: An Online Initiative in COVID-19, Impact of COVID-19 On Economy of Rural and Urban Areas, Impact of COVID; Physical to Social Distancing-A Case Study, etc.

is covered the themes such as 1. reverse migration and its impact on labourers 2. case studies on experiences during quarantine at villages 3. COVID-19 related level misconceptions 4. community approach towards the COVID-19 pandemic and his family 5. impact of lockdown on rural and urban economy 6. coping strategies of COVID widow 7. problems of families led to domestic violence and mental health during COVID-19 8. COVID-19 and its impact on labourers 9. COVID-19 and its impact on labourers 10. case studies on experiences of returning labourers to their villages after 1st lockdown.

Book will provide the insights to the researcher, academicians, activists, etc. for understanding the dynamics of pandemic and intervention plan.

## ABOUT THE AUTHOR

**Dr. Vinita Bhimrao Kekan** B.A., MSW, M.Lib, B.Ed. associated with "Development for Rural Organization People's Society (DROPS)", Aurangabad, as a trustee and engaged in various activities to provide support to the needy people in COVID-19 pandemic. She is the co-author of the book entitled "Social Research: Methods and Techniques". To her credit she has also published articles in books, magazines, workshops to broaden her horizon of knowledge.

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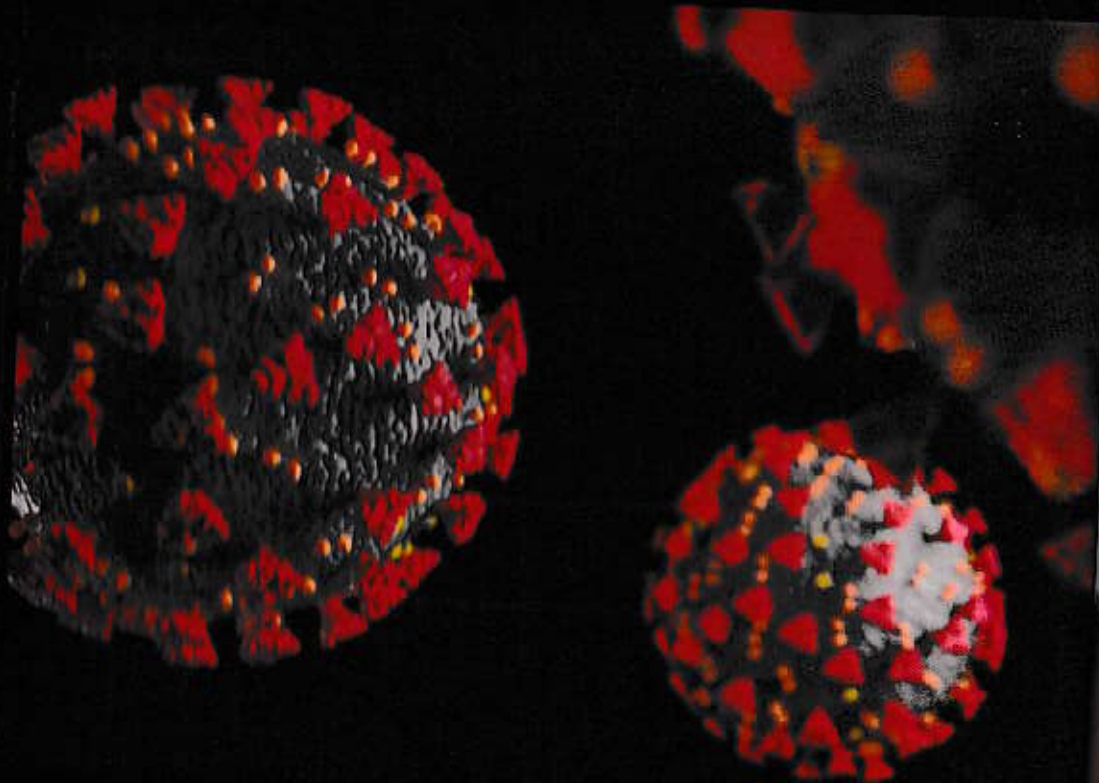


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—डॉ. प्रकाश जाधव\*

### गोशवारा

चीन येथून अचानक उद्भवलेला कोवीड 19 चा प्रादुर्भाव जगभरातील मानवी जीवनावर फार मोठ्या प्रमाणावर परिणाम झाला. या संशोधनाच्या माध्यमातून कोवीड 19 झालेल्या कुटुंबावर मानसिक परिणाम याचा शोध घेण्याचा प्रयत्न आहे. अप्रत्यक्ष न दिसणारा व्हायरस कळत नकळत प्रत्येक कुटुंबात किंवा शेजारील व्यक्तीशी संपर्क झाल्याने कुटुंबात किंवा परिसरात मानसिक परिणाम सामोरे जावे लागले. साधारणतः 70-75 वय असलेल्या स्त्री व पुरुषांना झालेला कोरोना व त्यांचा सांभाळ रणारे वय वर्ष 35 असणाऱ्या मुलांना कोरोना झाल्याने कुटुंबातील मानसिक ताण आल्याने

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कोणत्या समस्येला व कोणत्या चिंतेला सामोरे जावे लागले याची मांडणी करून निष्कर्ष काढले आहेत. एका कुटुंबात 06 व्यक्ती त्यातील व्यक्तींना कोरोना, भविष्याची चिंता, घरातील सामाजिक सुरक्षा, त्यांना पुरविलेल्या आरोग्य सेवा, कौटुंबिक ताण इत्यादीचा बोध घेवून शिफारशी करण्यात आलेल्या आहेत.

**Key words :** कोवीड 19, कौटुंबिक मानसिक ताण व सामाजिक सुरक्षा, आरोग्य सेवा.

### प्रस्तावना

संपूर्ण जगामध्ये थैमाण घालणारी महामारी, सर्वानाच बंदिस्त करून टाकणारी, आरोग्य, शैक्षणिक नुकसान व आर्थिक खाईत टाकणारी अशी महामारी म्हणजे कोवीड 19, या विशाणुची निर्मिती 2019 मध्ये डिसेंबर महिन्यात चीनच्या वुहान प्रांतामधून पहिला रुग्ण आढळला आणि 158 देशांपर्यंत पोहचला। काही अभ्यासक म्हणतात की, अशा महामारी प्रत्येक 100 वर्षांनी येत असतात आणि एक ते दोन वर्षांपर्यंत राहते आणि नंतर ती संपुष्टात येते। हा विशाणु वुहान जेथे तयार केला गेला की, बटवाघळ्यापासून झाला हा संशोधनाचा विषय आहे। अनेक विचारवंतांनी तर तयार केला गेला असे भाकीत करीत आहेत।

चीनच्या आरोग्य अधिकारी 26 डिसेंबर 2019 रोजी वुहान शहरात संक्रमण कोरोना व्हायरस आढळल्याची पुष्टी दिली। 30 जानेवारी 2020 जागतिक आरोग्य संघटनेने या विशाणुचा उद्रेक हा सार्वजनिक आरोग्य विषयक आंतराष्ट्रीय आणीबाणी असल्याचे जाहीर केले। 29 जानेवारी 2020 भारतात पहिला रुग्ण केरळ मध्ये आढळला। 2020 मध्ये जागतिक आरोग्य संघटनेने ही एक महामारी आहे असे भाकीत केले आहे। सुरुवातीला चीनने शत्रु देशावर आक्रमण करण्याच्या उद्देशाने कोरोना व्हायरस निर्माण केला व त्याच्या चुकी मुळे त्यांच्याच तेथे ब्लास्ट झाला व त्याचा परिणाम सर्वच लोक भोगत आहेत।

हा व्हायरस आज प्रत्येक देशात सामाजिक, आर्थिक, शैक्षणिक व धार्मिक तफावत दिसून येते परंतु या व्हायरसमुळे अशी तफावत किंवा भेदाभेद दिसून येत नाही। याची लक्षणे जरी सर्दी, खोकला, ताप, घसा बसणे, घास

घेण्यास त्रास, छातीत दुखणे, डोकेदुखी जरी असले तरी मानसिक ताणतणाव मोठया प्रमाणावर दिसून येतो. या भितीने चार भितीच्या आतच रहावे लागत असल्याने देशांची अर्थव्यवस्थेवर अतिरिक्त ताण आल्याचे दिसून येते। म्हणूनच संपूर्ण जगाचे लक्ष भारताकडे आहे याचे कारण म्हणजे आर्थिक व्यवस्थेत अशी सुधारेल आणि दुसरे कारण म्हणजे एवढ्या मोठया लोकसंख्येला कसे कंट्रोल करणार परंतु अशा गंभीर स्थितीमध्ये निमोनिया, फुफुस, यकृत, न्हदय, घसा, मेंदु इत्यादी अवयव यावर विपरित परिणाम होतो.

12 एप्रिल 2021 पर्यंत जगातील 185 देशातील 13,58,69,704 पेक्षा जास्त नोंद झालेली आहे तर 29,35,271 पेक्षा जास्त लोक मरण पावलेले आहेत. 7,72,84,566 पेक्षा जास्त लोक बरेही झालेले आहेत। एकूण संसर्ग झालेल्या पैकी दोन टक्के लोकांचा मृत्यू झाल्याचे दिसून येते।

या दोन्हीवर मात करून या व्हायरसला हटविण्याचा प्रयत्न दिसून येतो. भारताने केलेल्या विषाणूवरचे प्रयत्नांची जागतिक संघटनेने नोंद घेतलेली आहे. तसेच युरोपीय देशांनी भारताचे मार्गदर्शक घ्यावे अशा सूचना पुढे आलेल्या आहेत। मुंबई सारख्या 9 ते 10 लाख झोपडपट्टी मध्ये किती महामारी होईल याबाबत लोक चिंतेत होते। आणि या झोपडपट्टी बाबत जगाचे लक्ष होते परंतु यावर शासनाने यशस्वी नियंत्रण केले. संपूर्ण मानव जात नष्ट करावी अशी युध्दसामुग्री अमेरिकेकडे आहे। परंतु अमेरिकेने भारताकडे औशधासाठी मागणी करावी ही फार गौरवाची बाब आहे।

संयुक्त राष्ट्र संघाच्या अहवालात असे नमूद केले आहे की, या विषाणुमुळे अनेक उद्योगधंदे बंद पडलेले आहेत त्यामुळे भारतात दारीद्र्याचे प्रमाण वाढेल आणि जवळपास 40 कोटी लोक दारीद्रय रेषेखाली जातील असे म्हटले आहे। काही अंशी भारताचा आर्थिक विकास दर 7 ते 8 टक्के वरून 24 पर्यंत गेला।

### पूर्व साहित्याचा आढावा

1881 साली प्रकाशित झालेल्या The Eyes of Darkness ;k Dean Koont लिखित कादंबरीत वुहान 400 या विशयाची कल्पना मांडली आहे. पण यात या विषाणुमुळे होणाऱ्या आजाराचे व लक्षणाचे वर्णन कोरोना पेक्षा वेगळे आहे. समाज माध्यमावर मात्र या उल्लेखाचा दुरुपयोग करून चीन हा देश कोरोना व्हायरस हे जैविक हत्यार म्हणून वापरण्यासाठी विकसित करीत



आहे.

डॉ. कौस्तुभ जोग, यांनी कोवीड 19 काळात मानसिक आरोग्याच्या आव्हानामध्ये म्हणतात की, राष्ट्रीय मानसिक आरोग्य आणि मेंदु विषयक संस्था बेंगलोर (2016) हया अहवालानुसार भारतात कमीत कमी 15 करोड लोकांना वेगवेगळ्या प्रकारचे सामान्य किंवा गंभीर आजार आहे। कोवीड महामारीने यामध्ये भर टाकली आहे. हे निश्चित। या रिपोर्टनुसार 80 ते 85 टक्के लोकांना कोणतीही मानसिक उपचार (गोळ्या किंवा औषध) मिळत नाही. तसेच 85 टक्के पेक्षा जास्त लोकांना मनोसामाजिक उपचार मिळत नाही असे म्हणणे गैर ठरणार नाही. उपचारातील असलेली दरीसाठी पुढील गोष्टी कारणीभूत आहेत। समाजात असणारी मानसिकता आजाराबद्दलची भिती, कलंकित भावना आणि त्या अनुशंगाने होणारा भेदभाव, जनजागृतीचा अभाव, मानसिक कौशल्य असलेले अपुरे मनुष्यबळ व तसेच विविध कौटुंबिक, सामाजिक तणाव आणि आर्थिक स्थिरता तसेच गरीबी, भेदभाव या कारणांमुळे होतो. मानसिक त्रास असलेल्या व्यक्तीस सामाजिक, कौटुंबिक आधाराची, कामाची आणि आर्थिक स्थिरतेचे आवश्यकता असते. नुसत्या गोळ्या घेवून मानसिक आजार बरा होत नाही.

28 जानेवारी 2020 मध्ये दैनिक सकाळमध्ये प्रकाशित झालेल्या लेखामध्ये कोवीड 19 मुळे काय बदलले, मानवी जीवनावर काय परिणाम झाला. या संशोधन प्रबंधामधून महत्वपूर्ण बाबी समोर आल्या आहेत। कोवीड 19 मुळे अनेक दूरगामी परिणाम भारतीय समाजावर झाले असून 80 टक्के लोकांना आर्थिक तणावाचा सामना करावा लागत आहे. तसेच या कालावधीत सामाजिक दुराव्यामुळे जवळपास 50 टक्के लोकांना मानसिक ताण आणि चिंतांना सामोरे जावे लागते असा निष्कर्ष काढला आहे.

डॉ. अंजली जोशी दैनिक लोकसत्ता दिनांक 21 मार्च 2020 चतुरंगमध्ये म्हणतात, साथीच्या आजाराच्या मानसिकतेची तीन प्रमुख वैशिष्ट्ये दिसून येतात. त्यातले पहिले वैशिष्ट्य म्हणजे भिती, संशय, अविश्वास, चिंता, हतबल अशा नकारात्मक भावना क्रमाक्रमाने समाज मनावर स्वार होतात। जर कुणी खोकत असेल किंवा शिंकत असेल तर सगळेच दचकतात व चार पावलं दूर जातात, दुसरं वैशिष्ट्य म्हणजे पूर्वगृहांना उधाण येतं तर कोरोना बाधित संशयावरून काही जणावर सामाजिक बहिष्कार घातला जात आहे

तर मानसिक आजाराचे तिसरे वैशिष्ट्य म्हणजे मानसिक आजारात होणारी वाढ नकारात्मक भावनांच्या फैलावामुळे ही वाढ होते तसेच थोडी सर्दी, खोकला, ताप आली तरी आपल्यालाही आजाराची लागण झाली आहे असा भास होतो तसेच चिंतेचे झटके येणाऱ्याची संख्याही वाढत जाते।

## संशोधन पद्धती

सदरील संशोधन हे गांधीनगर ता. कंधार जि. नांदेड येथील एका तांडयावरील कोरोना झालेल्या कुटुंबातील आहे. या संशोधनात फक्त एका कुटुंबावर कोरोना झालेल्याचे कुटुंबाचे अध्ययन केले आहे. त्यात आई वडील व त्यांचा मुलगा यांना कोरोनाची लागण झाली त्यावेळेसच्या कौटुंबिक परिस्थितीचे, ताण तणाव, व्यवस्थापन घरच्या घरी कशा पद्धतीने उपचार सुरू ठेवले याचा शोध घेतलेला आहे. कोरोनाला एक प्रकारचे आव्हान देवून त्याच्यावर यशस्वी मात कशा पद्धतीने केली ही एक आव्हानात्मक बाब आहे. सदरील संशोधनात प्रामुख्याने दोन उद्दिष्ट्ये ठेवले. पहिले उद्दिष्ट्य म्हणजे कोरोना झालेल्या कुटुंबात कोणकोणते ताण येतात याचा शोध घेणे हे संशोधनाचे काम पूर्ण करण्यासाठी एक कुटुंब म्हणून त्या कुटुंबाचे व्यष्टी अध्ययन केले आहे। त्याच बरोबर विविध पुस्तके, इंटरनेट, वर्तमान पत्र या दुय्यम स्त्रोतांचा वापर करून निष्कर्ष काढलेले आहेत।

## व्यष्टी अध्ययन

भिमराव नाईक व गंगाबाई जाधव रा. गांधीनगर ता. कंधार जि. नांदेड येथील रहिवासी असून अनुक्रमे 75 व 73 वर्ष वय आहे. या कुटुंबातील एक मुलगा अंबाजोगाई व दुसरा मुलगा पुणे येथे नौकरीस आहे. आईवडील जवळ विकास हा सर्वात लहान मुलगा आई वडील, त्याची पत्नी व दोन मुले असे एकूण 06 जण कुटुंबात रहातात. कोरोनाच्या दुसऱ्या लाटेत तांडयातील इतर व्यक्तींच्या संपर्कात आल्याने सर्दी, खोकला, ताप, घसा बसणे, कणकण होणे इत्यादी लक्षणे सुरवातीस भिमराव नाईक व सौ. गंगाबाईस दिसून आली.

गांधीनगर तांडयातील 60 घराची वस्ती आहे. त्यापैकी 25 ते 30 कुटुंबात वरील प्रकारची लक्षणे होती. त्यावेळी विकासाच्या मनात धंका आली आणि आई वडीलांना कोरोनाची लक्षणे दिसून येतात. मानसिक चिंता वाढली.



एकीकडे सर्व दवाखान्यात एकही बेड नव्हती. खाजगी दवाखान्यात तर 8 ते 12 लाखापर्यंत खर्च येत असल्याची बातमी सोशल मिडीयावर येत होती. विकासने मोठ्या भावाला फोन केला. त्यांनाही चिंता, काळजी, काय करावे काही कळनासे झाले. तेंव्हा आमच्या आल्याचा मुलगा डॉ. बालाजी राठोड नांदेड येथे वैद्यकीय अधिकारी म्हणून कार्यरत होते। त्यांना विकासने फोन केला. माझ्या आई बाबांना कोरोनाची लक्षणे असल्यासारखी दिसून येतात. तेंव्हा त्यांनी औशधी फोनवरच सांगितली. मोठ्या भावानेही सकाळ, दुपार, संध्याकाळ तिन्ही वेळेस गरम पाणी, सकाळी हलका योगा, अंडी, कोंबडी खाण्यास सांगितले आणि घराच्या शेजारी व्हरांड्यात थोडा वेळ सुर्यप्रकाशात झोपायला सांगितले। जेणे करून इतर सदस्यांना कोरोना होवू नये म्हणून संरक्षणात्मक उपाय केले जात होते. तर दूसरीकडे कुटुंबातील सदस्य चिंतेत होते. धीर देत होते। वरील प्रमाणे काळजी घ्या, धीर सोडू नका आणि पोटभर जेवण करा. आई वडील फोनवरून संवाद साधत होते. आमची काळजी करू नका आम्ही मरणार नाही आणखी 20 वर्षे मरणार नाही. परंतु मनात भिती होती।

तांडयातील तीन माणसे मृत्युमुखी पडलेली होती. एकाला औरंगाबाद येथे त्याचा नातू डॉक्टर असल्याने घाटी हॉस्पिटलमध्ये दाखल केले। एकंदरित प्रत्येक कुटुंब मानसिक ताण तणाव, एक माणूस दुसऱ्याच्या घरी जाणे येणे बंद, वैचारिक देवाण घेवाण बंद होती. अशातच तीन चार दिवस गेले। अचानक विकासचा मेहुणा बाळु पवार रा. राठोडवाडी ता. मुखेड येथील रहिवाशी या दोघात संवाद झाला। त्यांनी सांगितले विकासभाऊजी आमच्या तांडयात कोरोनाची लागण झाली होती। 34-40 जणांना डॉ. भारत पवार यांनी सलाईन लावून ठिक केले आहे. मी डॉ. भारत यांना घेवून येवू का? तसा तर डॉ. भारतकडे कोणत्याही प्रकारची वैद्यकीय डिग्री नव्हती। परंतु अनुभवातून शिक्षण घेतलेले असल्याने अनेकांना कोरोनातून मुक्त केले. अनेकांचे जीव वाचविले. शेवटी डॉ. भारत यांना बोलावले दोन दोन सलाईन आई व वडीलांना दिली. सलाईन दिल्यावर जेवण चांगले जायचे. परत त्यांच्यातील पावर कमी झाली की अशक्त पणा वाटायचा. परत एक दिवसा आड दोन दोन सलाईन दिले जात होती। सलाईन, औशधी, गरमपाणी, अंडे, कोंबडी ही तर चालूच होती. अशा पद्धतीने घरच्या घरी इलाज 10 ते 15 दिवस चालला.

अशक्तपणा येणे, कडसर तोंड पडणे, जेवण न जाणे इ. बाबी चौदा दिवसानंतर सुरू होते. एकीकडे वाटत होते की, चौदा दिवस होवून गेले कोरोना पूर्ण बरा होत नाही। धाकधुक वाढतच होती. आईवडीलांची सेवा करता करता विकास यांनाही कोरोना झाला. त्यांनाही आई बाबा बरोबर सलाईन लावली। पाच सहा दिवसात विकास तरुण असल्याने कोरोना बरा झाला। परंतु आई वडीलांचे वय जास्त असल्याने अशक्तपणा, चिडचिडेपणा, जेवण न करणे, नैराण्यात बसणे, धाप लागणे इत्यादी लक्षणे दिसून येत होती।

शेवटी चौदा दिवसानंतर नांदेडला नेण्याचे ठरले. एकीकडे वाहन नाही, सर्व बसेस बंद, शिक्षा नाही अशातच विकासने आई वडीलांना मोटार सायकलवर कलामंदिर डॉ. उमरेकर यांना दाखविण्यात आले. डॉक्टरांना दोघांचे एमआरआय करण्यासाठी सांगितले. सकाळी अकरा वाजता एमआरआय केला. अहवाल येण्याची वाट बघत बसलो. वेळ काही जात नव्हता. एक एक मिनीट महत्वाचा होता. शेवटी अहवाल 03:00 वा. आला. विकासने अहवालाची प्रत अंबाजोगाईला पाठविली. स्कोअर आई 08 व वडीलांचा 12 होता. ऑक्सीजीन लेव्हल आईची 94 व वडीलांची 95 होती. डॉक्टरांनी अॅडमिट व्हायला सांगितले. आता तर घामच सुटला. अर्धा तास गेला काय करावे कळेना. शेवटी माझ्या मामाचा मुलगा डॉ. विजय पवार यांनाही कोरोना बाबत आई बाबांच्या विषयी माहिती सांगितली. त्यांनी काळजी करू नका मी सरकारी दवाखान्यात आहे. माझ्यावर विश्वास ठेवा थोडा जिवात जीव आला।

आता प्रश्न होता सरकारी दवाखान्यात अॅडमिट करायचे की खाजगी दवाखान्यात संभ्रम चालू होताच. शेवटी डॉ. सतिष राठोड यांनी सल्ला दिला। खाजगी मध्ये रेमेडेसिवीर इंजेक्शनचा तुटवडा आहे. हे इंजेक्शन मिळाले तर मिळते नाही तर नाही मिळणार तुम्ही सरकारी दवाखान्यात जा. तिथे डॉ. बिपीन इरणकर हे जिल्हाधिकारी आहे ते खूप बारकाईने कोवीड वॉर्डकडे लक्ष देतात. तेथे काही समस्या नाही. शेवटी इंजेक्शनचे बाजारीकरण या बाबी असल्याने शासकीय दवाखान्यात नेण्याचे ठरविले. तेथील डॉ. विजय पवार यांना मोबाईलवरून बोलणे झाले। तुम्ही लवकर आणायला सांगा मी दहा मिनीटात व्यवस्था करतो। आई बाबा शासकीय दवाखान्यात जाण्या अगोदर डॉ. विजय पवार यांनी एक स्वतंत्र खोली करून दिली. आणि 15 मिनीटात



उपचाराला सुरुवात झाली.

दवाखान्यात सकाळी चहा, दोन वेळेसचे जेवण मिळतच होते. परंतु माझ्या दोन बहिणी नांदेड येथे राहत असल्याने नॉनव्हेजचा डबा दररोज दिला जात असे. परंतु कोरोना आजाराने तोंड खराब झाल्याने अन्न खावेसे वाटत नव्हते. अर्धा डब्बा खायचा आणि अर्धा फेकून द्यायचा. प्रत्येक दिवशी डबा देण्याची जबाबदारी रोहन राठोड भाच्याकडे होती. त्यांनी दोन दिवस थेट वॉर्डात जावून डबा दिला. वॉर्डातून मृत्यू पावलेले पेशंट यांनी मेनकापडात बांधणी करून स्ट्रेचरवरून घेवून जात होती। तिसऱ्या दिवसापासून त्यांना समजावून सांगितले वॉर्डात जावून नकोस फक्त बाहेर डबा ठेवत जा. दिवसाकाठी 15 ते 20 माणसं मृत्यू पावत होते। सर्व भितीमय वातावरण होते. आई बाबांना तर तीन दिवस झोप आली नाही। त्याचे कारण म्हणजे वॉर्डातील वातावरण, संशय, मरणाची भिती. आपली मुले आपल्याला भेटणार नाही इ. अनेक शंका उद्भवत होत्या. परंतु डॉ. विजय पवार त्याच वॉर्डात असल्याने दिवसातून अनेक वेळा आरोग्या बाबत विचारपूस करीत असत।

आम्ही दिवसातून तीन वेळा मोबाईलवरून विचारपूस करीतच होतो. आईबाबा मध्ये चर्चा व्हायची. मी अगोदर नांदेड पाहिलेले आहे. येथील वातावरण चांगले नाही। आपण दवाखान्यातून पळून घराकडे जावू परंतु आई धीर देत होती। फक्त दोनच दिवस राहिलेले आहेत. त्यानंतर आपल्याला सुट्टी मिळणार आहे. कसेबसे चार दिवस काढले आणि पाचव्या दिवशी लहान भाऊ विकास सकाळी 09:00 थेट वॉर्डात गेला आई बाबाला भेटला. थोड्याच वेळात आपल्याला घराकडे जायचे आहे. आई बाबा म्हणायचे लवकर चल. शेवटी डॉ. पवार विजय यांनी डिस्चार्ज कार्ड तयार केले आणि दवाखान्यातून बाहेर पडले. बाहेर पडल्यावर काळी कळेनासे झाले. दिशाही कळत नव्हती. आपण कुठे चाललो याची माहितीही नव्हती. मानसिक तणाव वाढला होता. सुलोचना ताईंनी मटनाची भाजी व भाकरी करून दिली. नांदेडपासून 20 किमी किवळा या गावच्या घेतात जावून आंधोळ केली. तेथील शेतकऱ्यांशी गप्पा मारल्या आणि समाधानकारक जेवण केले. दोन ते अडीच भाकरी खाल्ली आणि चेहऱ्यावर आनंद फुलला. कंधार तालुक्यातील मन्याड नदी पार केली तेंव्हा आईबाबांना विश्वास बसला खरच आपण गावाकडे जात आहोत।

## निष्कर्ष

1. कोव्हीड 19 ची लक्षणे दिसल्यास तात्काळ डॉक्टराकडे जावून ट्रिटमेंट घ्यावी.
2. कोरोना झालेल्या व्यक्तीला औशधी बरोबरच मनोसामाजिक उपचार देणे गरजेचे आहे.
3. कुटुंबातील सर्व सदस्यांनी सोपल डिस्टेंसिंग पाळून संवाद वारंवार साधणे गरजेचे आहे.
4. मानसिक आधार देणे जसे की, चिंता करू नका, आजाराबद्दलची भिती, ताण इ. भयापासून दूर रहा. वारंवार मार्गदर्शन करणे.
5. कोरोना हा एक सर्दी, खोकला, ताण इ. सारखाच आजार आहे. हे आजारपण साधेच आहे याबाबत मार्गदर्शन करणे.

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# FACETS OF COVID-19

*Issues, Approaches, Experiences and Consequences*

## ABOUT THE BOOK

Intended to document issues, approaches and consequences arising out of COVID-19. It is also intended to document the experiences during pandemic and post-pandemic. It is consisting articles, case studies and experiences. The book covers the journey of returning labourers, treatment at the village and attitude of the relatives, villagers etc towards these returned labourers. It is written by the contributors. In this book two case studies are presented that are experiences of the contributors.

The book consists article in English and Marathi language. In general, this book consists chapter/articles entitled, Anxiety among the Women and Young Adults in the village during the COVID-19, Social Discrimination and Economic Condition of Rural Returned Migrant Laborers in Beed. Let us understand, An Online Initiative in COVID-19, Impact of COVID-19 On Economy of Rural and Urban, Impact of COVID-19 on Physical to Social Distancing-A Case Study, etc. The book covers the themes such as 1. reverse migration and its impact on labour, 2. case studies on experiences during quarantine at villages, 3. COVID-19 level misconceptions 4. community approach towards the COVID-19, 5. impact of lockdown on rural and urban economy, 6. coping strategies of COVID widow 7. problems of families lost means of livelihood 8. domestic violence and mental health during COVID-19, COVID-19 and 9. case studies on experiences of returning labourers to their villages and 10. case studies on experiences of returning labourers to their villages during lockdown.

The book will provide the insights to the researcher, academicians, students and professionals for understanding the dynamics of pandemic and intervention plans.

## ABOUT THE AUTHOR

**Dr. Vinita Bhimrao Kekan** B.A., MSW, M.Ed., is associated with 'Development for Rural Organization People's Society (DROPS)', Aurangabad, as a trustee and engaged in various activities to provide support to the needy people in COVID-19 pandemic. She is the co-author of the book entitled "Social Research: Methods and Techniques". To her credit she has also published articles in books, magazines, workshops to broaden her horizon of knowledge.

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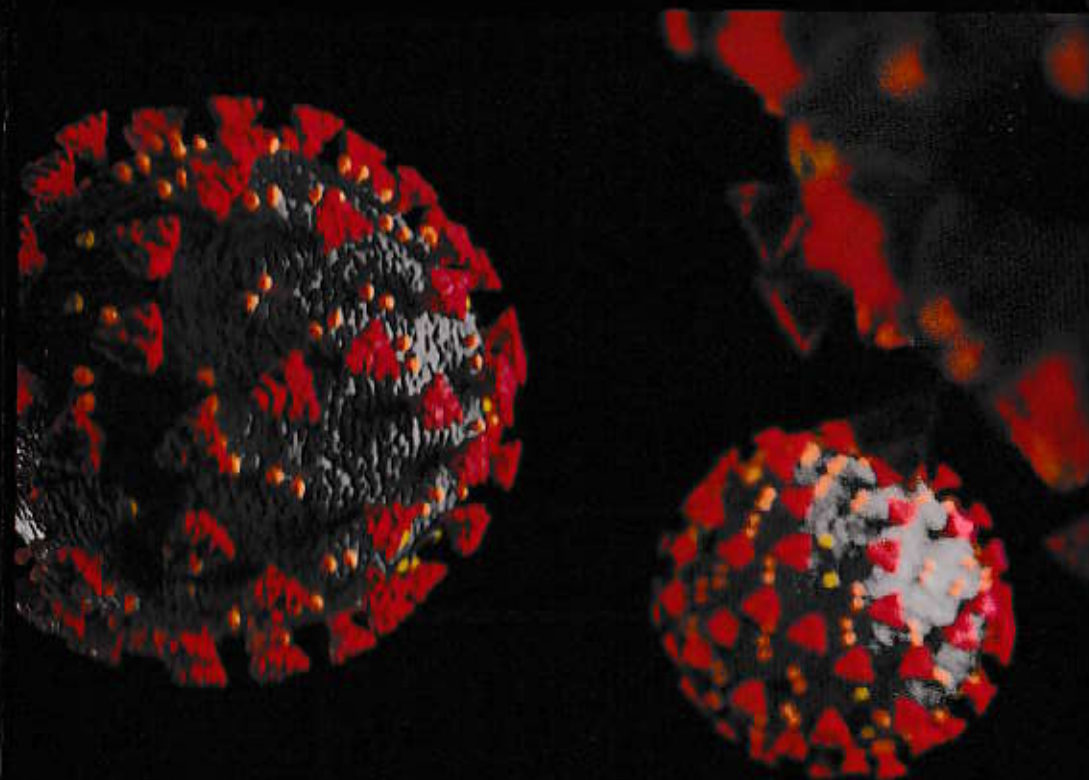
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Issues, Approaches, Experiences and Consequences

## FACETS OF COVID-19

Dr. Vinita Bhimrao Kekan



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**Dr. Vinita Bhimrao Kekan**



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## Preface

The world experienced the pandemic, the whole world was put on alert and every nation was striving to save his citizens from the corona virus. Number of precautions were taken by the concerned government to prevent corona attack or treatment of infected. However, lockdown as a strategy to combat corona was almost followed by the majority of the nations. As far as India is concerned, lockdown was imposed when first wave started in India, suddenly impose of lockdown and guidelines to restrict the movement created chaos all over. This first lockdown was well-known for the difficulties and sorrows of the retuning migrant labour towards native place.

In first wave, the government had instructed to all the villages to form *Dakshata Samittee* to observe the returned migrants. Before entering in the village, these returned migrant has to stay ten days or more at isolated place popularly known as "Quarantine Centre". In those days, the migrants experienced the pungent experiences, these experiences were about the discriminatory behaviour, ill treatment, a type of boycott etc. The book is intended to document issues, approaches and consequences aroused out of covid-19. It is also intended to document the experiences covid and post covid situation.

The editors of this volume are inviting original research articles on the following issues like 1.reverse migration and its impact on labour community2. case studies on



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experiences during quarantine at villages3. covid-19 and village level misconceptions4. community approach towards the covid positive patient and his family5. impact of lockdown on rural and urban economy6. problems and coping strategies of covid widow7. problems of families lost main earner8. domestic violence and mental health during covid-199. covid-19 and health services and 10. case studies on experiences of returning labourers to their home during 1<sup>st</sup> lock down.

On the basis of the theme provided, we have received the quality articles, chapters, field studies, case studies, personal experiences, articles based on secondary sources etc. this is an effort to document the experiences, observations during pandemic. I express my gratitude towards all the contributors for the valuable contribution for this book.

Yours

*Dr. Vinita Bhimrao Kekan*

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## Social Discrimination and Economic Conditions—A Study of Rural Returned Migrant Laborers in Beed

—Dr. Nazir Jabbar Sheikh\*

### Introduction

The Beed district is known for its migratory character. The seasonal migration for sugarcane cutting is high in the rural area. The rate of migration in the villages located in hilly area is higher than any other villages due to single cropping pattern and non-availability of the employment. The villagers also migrated in urban area in search of the employment.

However, the spread of covid-19 in India has compelled the government to take immediate step to stop the spread. As a step against spread of covid-19, the government of

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India declared lockdown on 24<sup>th</sup> march in 1<sup>st</sup> phase, and then it is extended up to 17<sup>th</sup> April and 3<sup>rd</sup> phase till 17<sup>th</sup> of May 2020. Therefore, there was no chance to labourers to return to their hometown. The covid-19 spread in India, the labourers who returned to their hometown, the villagers maintained the distance with these migrant labourers and restrained them to enter in the villages. During the period, many myths developed in the villages about the covid-19. This myth has created the problems to the returned migrant labourers, a type of social boycott is seen in the villages, in such circumstances, it is essential to study the awareness amongst the villagers, myths and its impact on returned labourers and how these labourers are coping this situation.

### Review of Literature

1. *Prabhat Patnaik and Chandra Sekhar's (1998)*, this study is about the international migration. The immigrants from backward countries are allowed to work in advanced countries if there is a labour scarcity. However, the migrant labourers encounter frustrations when there is recessions and migrants are propagating that immigrants steal the job.
2. *Zachariah, K.C. et. al (1999)* this study is about the causes and consequences of migration and return migration. In this study, it is observed that migration is the single most dynamic factor that has contributed much to the socio-economic development of the state. In this study, the various causes for migration are discussed such as demographic factors, stagnation in agriculture, accelerated development in the growing economic and employment opportunities in metropolitan as well as in gulf countries etc are the major reasons for migration. This study also revealed that, the migrant labourers returned to their native place with acquiring skills and experience and on its



basis, they started their self-employment in non-agriculture and private sector.

3. *Ajith Kumar, C. (2000)* in his found that, in rural area, the educated are not willing to work manual work, even their parents hesitate to allow their educated family members to work manually. These educated searches the non-manual work, start self-employment, or migrate to gulf. this creates the situation like high rate of unemployment and severe labour shortage.
4. *A Report on Migration by Department for International Development (2007)* Moving out of Poverty - Making Migration Work Better for Poor People: this report explains how the migration is helpful for reducing poverty. These migrants use to send the money for their families that migrants leave behind. The people migrates due to many reasons, the migration of the poor has helped for improving the living standard of the rural migrants. This migration helps for improving the conditions of the labourers. These migrants return to their hometown with valuable skills and knowledge that they have gained during the migration. This report shows the link between migration and development.
5. *Sultana Zelina (2010)* this paper has focused on the socio economic consequences of migration during 'monga' season in Northern Bangladesh. The researcher stated that the people migrate during the famine due to fear of hunger. To combat such situation this paper pointed out that these socio-economic consequences can be resolved by promoting industrialization and non-agric based productive activities so that the situation like famine can be minimized.

6. *Deshingkar Priya (2010)* this paper discussed on issues of migration and its association with chronic poverty in India. As far as migration is concerned in this paper, it is stated that, the migration is high among the extremely poor specially from rural areas. This paper also discussed on the role of migration in transforming the poverty in non-poverty. It is said that, the migration is not able to remove the total poverty but at least by migration a migrant can repay the debts or loans taken for education and health. These migrants use to pay the amount taken for investment in agriculture and are also improving their conditions to some extent.
7. *Shilpa (2014)* this study is about the swine flu pandemic awareness and behaviour of the people. The study was conducted in an urban community of Belgaum, Karnataka during 2009. In this study, it is found that, the Knowledge regarding swine flu pandemic was low among study participants. Most of the participants had health seeking behaviour, many of the respondents had practiced hand washing and taken the precautions.
8. *Mohamed (2020)*, A study conducted in Sierra Leone about Ebola epidemic evidenced that social mobilization probably contributed to behavioural change and contributed to controlling the outbreak in high transmission area. This study found that, the Social mobilization helped to disseminate the scientific knowledge of Ebola into prevention practices and changes the behaviour of the people from traditional to adopt the new. This study advised that, it is essential to have continuously guiding communication and social mobilization strategies to make aware of the preliminary results as soon as possible. It is concluded that, knowledge, attitude and prevention practices improved during the



outbreak and behaviourally targeted community should be prioritized.

9. *WHO (2020)* has released the Corona virus disease (COVID-19) advice for the public: Myth busters such as, COVID-19 is not transmitted through houseflies. Spraying and introducing bleach or another disinfectant into your body will not protect you against COVID-19 and can be dangerous. Drinking methanol, ethanol or bleach does not prevent or cure COVID-19. It can be extremely dangerous; exposing yourself to the sun or to temperatures higher than 25C degrees does not prevent the coronavirus disease. Being able to hold your breath for 10 seconds or more without coughing or feeling discomfort does not mean you are free from the coronavirus disease or any other lung disease. Drinking alcohol does not protect you against COVID-19 and can be dangerous. Cold weather and snow cannot kill the new coronavirus. Taking a hot bath does not prevent the new coronavirus disease; there is no evidence that regularly rinsing the nose with saline has protected people from infection with the new coronavirus. Garlic is a healthy food that may have some antimicrobial properties. However, there is no evidence from the current outbreak that eating garlic has protected people from the new coronavirus.
10. *Outlook India (2020)*, news regarding discrimination and social boycott has been published in outlook India, it has depicted that, a former covid-19 patient is experiencing the changed attitude of the neighbours; their family is treated as untouchables and criminals by the colony members. This family is experiencing a type of social boycott by the neighbours and colony members. The vendors and milkmen are being stopped to supply to his house.

11. *Dandekar A and Ghai R (2020)* Stated that, covid-19 has mostly hit the unskilled and semi-skilled migrant labourers. Now these labourers are returning to their hometown by walk or any other sources. In this article, the author discussed on the post situation after return to the village and stated that, "a scenario of crowding back villages that constitute the famished and dried up "source." The author has also stated that 'there are field reports emerging about scarcity of food and water compounding the dried source'. Whatever the present sources are over burdened by the return of the migrant labours, and the existing or forthcoming sources are not enough to accommodate the returned migrated family members.
12. *Ajibola (2020)* in his study on Pandemic -Post-Effect on Rural Dwellers and Crop production in Nigeria discussed that, the villagers may be more isolated from wide spread infections however, widespread could affect crop production and yield especially amongst older farmers that could be more vulnerable to the Coronavirus. In this study, it is assumed that, this pandemic could affect the rural population, thereby leading to shortage of the labourers to perform the agricultural activities. It is also assumed that, Rural farming households, especially women, children and youths could become malnourished and less productive due to the intrusion or blockage of essential food supplies in rural communities. It is also discussed on the impact of corona on the socio-economic aspect of the rural life and livelihood of marginal farmers.
13. *Centre for Diseases Control and Prevention (2020)* CDC has stated many measures required to adopt for control and prevention of Covid-19. CDC reminds basic measures such as hand washing, using disinfectant solutions, avoiding contact with patients



in order to prevent the spread of viruses by droplets. Precautionary actions including the provision of medicines supply chains, personal protective equipment, and hospital supplies should be made in a short time for the protection of the people.

14. *First post (2020)*: this article discussed on myth about covid-19. It is stated that, the misinformation about the corona virus is being spread on social media, out of that; drinking hot tea is one of them. It is stated that the People are finding new and innovative ways of sharing advice that has no scientific backing at all. Some of it may seem extremely convincing too, so it becomes hard to separate fact from fiction.
15. *Ghebreyesus, T.A and Ng, A. (2020)*: discussed about the misinformation about corona virus and how the WHO is leading the social media fight against misinformation. The director general of WHO stated about "We are facing an unprecedented crisis of public understanding. Western digital corporations and social media platforms (Facebook, Twitter, YouTube, Instagram, Snapchat and Reddit) and their Chinese equivalents (WeChat, Weibo, Tencent and Toutiao) are at the heart of this crisis. These platforms act as facilitators and multipliers of COVID-19-related misinformation," noted that urgent measures must now be taken to address the "Coronavirus infodemic".
16. *Richard Mahapatra (2020)* on the occasion, Prime Minister Narendra Modi interacted with the sarpanches of the country through video conferencing. He addressed members of local self-government. Whether how to quarantine returning migrants to villages, or how to identify the hungry and immediately reach food relief to them, a chief minister needs these elected members more than his elected members of the legislative assembly.

Besides the elected members, a panchayat also commands the local development work force like the ASHA workers and the ever-expanding women self-help groups. More than 10 million such workers (including the elected panchayat members) are implementing pandemic-related works like as urgent as cooking food for thousands.

### Statement of the Problem

The government of India is taking many effective steps to stop the transmission of corona virus. Amongst the many steps, lockdown is one of the step which is started from 24<sup>th</sup> April to 17<sup>th</sup> May 2020 and after that may continue with certain relaxation.

However, the lockdown has affected on the migrant labourers mostly. After lockdown, the employer closed their firms and refused to pay the payment during the lockdown period. No employment, uncertainty in lockdown period, pressure over to run livelihood and fear of corona has forced migrant labourers to return to their hometown by walk or any means. The labourers reached to their home.

The returned migrant labourers were prevented to enter in the village due to fear of corona virus. These migrant labourers have to go for Quarantine for 14 days and after that, the villagers were not enthusiastic to accept the labourers. However, the villagers accepted these labourers, but a type of social boycott is maintained with these migrants.

This study is intended to focus on the socio-economic problems arise out of their returned to the native place. The question is about the change in the behaviour of their neighbors and community members towards them. What are the problems of return labourers encountering in day-to-day life? How they are maintaining their livelihood and are participating in economic activities in the village? Did these Labourers are competent for agriculture work?



In rural area, nature of employment is different from urban area. In rural area, mostly the employment opportunities are available in agriculture sectors. However, the migrant Labourers are familiar with the work other than agriculture. Hence the question is that whether these Labourers can avail the employment opportunities in agriculture sector?

The study is also focusing on myths and awareness about corona virus. The knowledge of epidemic constitutes the behaviour of the people, therefore it is essential to find the myth developed amongst the villagers and to what extent they are aware about corona virus and combating systems. Social mobilization is important aspect in combating the epidemic. Therefore, it is essential to assess the efforts of Gram panchayat members, health workers, volunteer workers, NGOs and government machinery to combat corona at village level.

### Framework and Methods for Research

This study was conducted in 04 villages of Ambajogai tehsil of Beed district of Maharashtra state. The selection of the villages and returned migrant labour respondents are made by using purposive sampling method. While the common villager respondents are selected by using stratified disproportionate sampling techniques. Whereas, a FGD also held with Gram panchayat members in each village.

### Discussions

#### 1. Village Sugaon

- Sugarcane cutting migrant families returned to native place before lock down
- Till date 12 families returned
- 9 families are under quarantine

*Return strategies:* -these migrant labourers returned to their home by hiring private vehicles with 4-time excess fare.

*Village level quarantine and condition:* -all the migrant labourers are put in home quarantine in the village. The period for home quarantine is for 28 days and most of the migrant labourer completed quarantine period.

*Social situation in the village:* - the migrant labourers are quarantined at their own home and now they have almost completed. These labourers are encountering a type of social boycott in the village. Generally, villagers avoid talking with them. Even these labourers friend circle is also avoiding them. If it is urgent, the villagers talk with them very shortly by maintain the distance. A returned migrant labourer expressed his feelings about the perception of the villagers towards them as, "the approach of the villagers was negative.

*A case study of a child:* - 11 years Sonu, studying in 5<sup>th</sup> standard in the village, heuses to migrate to Mumbai with his parent. When he returns from the Mumbai, all his friends gather around him. In his friend circle, he was treated with respect and all his friends' remains with him for whole day. However, now the situation is changed. When he came back to his village, his classmates and friends avoided him, no classmate is speaking with him. The parents are taking precautions of their children and preventing them not to play with Sonu.

The state government distributed the ration (rice) to the enrolled students in the school. This distribution responsibility was given to the teachers and Anganwadi Tai. The students along with their parents gathered in the school for taking rice. When Sonu reached to the school, all the parents maintained a distance and appealed to the teacher to give Sonu rice first and let him go and then distributes to the other students. This type of behavior



is being experienced by the Sonu in the village by his schoolmates and villagers.

**Migrant labourers' socio-economic status:** -the returned migrant labourers are experiencing an invisible boycott by the villagers. These returned labourers are illiterate and having no knowledge about government schemes. Only 40 laborers have *Jandhan* account out of 150 labourers. This labourer continuously migrates and never cared about *Jandhan* and other allied schemes for labourers.

In the village, no employment is started available under MANREGA schemes. These urban migrants are reluctant towards the agriculture work and secondly there is no employment opportunities in the village in agriculture sector.

**Economic condition:** -

**Nature of employment during migration:** - these labourers were engaged in construction, daily wages, in small firm or industry as helper etc. mostly in unskilled work.

**Present economic condition:** - returned migrants economic condition is worst. They spend their savings on maintain the livelihood in the 1<sup>st</sup> phase of lockdown, and whatever the amount was remained, it was spent on returning fare. Now they do not have any savings and no source of income in the village so they are maintaining their livelihood by borrowing money from the *sahukar* (moneylenders), villagers or relatives. In the discussion, they said that, we are totally depended on the rations getting to their parents and amount under Niradhar yojana.

These migrant labourers wish to go back to the urban area after opening of lockdown, where they were employed before lockdown.

## 2. Village - yelda

- 300 Sugarcane cutting migrant families returned to native place before lock down and 100 after lockdown
- Sugar cane cutters have completed their quarantine.
- 60 individuals are under quarantine

**Return strategies:** - these migrant labourers returned to their home by hiring a container paying rs 7500 for each couple. a group of three members hired a car for 16000 to reach their village from Surat.

**Village level quarantine and condition:** - all the migrant labourers are in their agriculture land; few are living in *kotha* (where animals are kept). The landless labourers are not allowed to stay at others agriculture land, so, these labourers are kept at a sub-centre of Manavlok which is 2 k.m. away from the village. The family members of the migrant labourers are providing food to them.

**Migrant labourers' socio-economic status:** - in this village, physical distance is maintained with returned migrant labourers. most of the returned labourers have completed their quarantine period even thou, the villagers avoid to talk with them.

In the village, no employment is started available under MANREGA schemes.

**Economic condition:** - the sugarcane migrant labourers rarely go for daily wages in the village. Even these labourers never migrate to urban area. They are totally depended on sugarcane cutting.

**Nature of employment during migration:** - these labourers were engaged in construction, daily wages, in small firm or industry as helper etc. mostly in unskilled work. 200 workers are working at Surat in a plant to run baliar (a machinery)



**Present economic condition:** - economic condition of the labourers is not so worst as seen in another villages.

The workers those who were working in Surat went back to join duties. However, remaining were planning to go back after end of lockdown.

**Sugarcane cutting migration:** - most of the belongs to SC and NT category whereas all categories in the village migrates to urban area specially Pune and Mumbai.

### 3. Village - Bodhegaon

- 100 Sugarcane cutting migrant families returned to native place before lock down and mixed with villagers. Even the sugarcane cutter returned during migration also mixed with the villagers and there is no discrimination with them.
- Few of the Sugar cane cutters have completed their quarantine at sugar factory.
- 12 individuals are under quarantine

**Return strategies:** - returned to village by hiring a tempo from Mumbai.

**Village level quarantine and condition:** - the returned villagers are quarantined at the school and agriculture. The labourers having agriculture land, they are stayed at agriculture while, landless labourers are quarantined in the school.

**Social situation in the village:** - only the sugarcane cutting labourers are adjusted with the villagers, while the workers returned from Pune and Mumbai are strictly avoided by the villagers even though they have completed quarantine period.

The returned labourers those who have completed their quarantine period are not allowed on grocery shops or they cannot purchase directly. They have to purchase the grocery through their family members.

No body from the village provides the employment to these returned migrant labourers.

Urban migrant labourers are planning to go back after end of lockdown.

4. **Village Mudegaon:** 60 couples belonging to SC category migrated to Pune and Aurangabad while 50 Maratha individuals migrated to Pune and Mumbai.

**Nature of work:** - urban migrant labourers use to work on daily wages, as watchman, construction labourers etc. and women were working as domestic workers.

During lockdown 12 family returned to village.

**Quarantine:** - the agriculture owner is quarantined at their field while, land less labourers were not allowed to stay at another agriculture land, so a social worker helped them to stay at another village Selu.

Villagers keep distance with these returned labourers, no body freely talk with them, just avoid them.

No employment under MANREGA started in the village, the migrant labourer stated that, there is no employment in the village so they will go back to urban area for employment.

### Overall Observations

- There are two types of migration 1. Migration for sugarcane cutting and 2. Urban migration.
- SC/ST/NT few Muslims migrates for sugarcane cutting. No upper caste such as Maratha use to migrate for sugarcane cutting.
- Irrespective of category, all the Labourers migrates in urban area, such as Pune, Mumbai and Aurangabad.
- The open caste rarely works as watchman or manual work



- The migrant laborer returned from urban area, never prefer to work in agriculture field and they are not familiar with Agric practices.
- Rarely sugarcane cutting labors use to go on daily wages in agric.
- The urban returned laborer experiencing more discrimination in the village than sugarcane cutting laborer.
- No employment opportunities are available in the villages, these urban-returned migrant laborer are maintaining their livelihood by borrowing money. They are waiting for opening the lockdown to go back.
- Comparatively, sugarcane-cutting laborer are happier than urban laborer because, they have completed their work, they got money and not facing any discrimination in the village. On the contrary, urban returned migrant laborer are encountering a type of social boycott in the village. These migrant laborers are not allowed to avail the services in the village freely.

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# FACETS OF COVID-19

*Issues, Approaches, Experiences and Consequences*

## ABOUT THE BOOK

is intended to document issues, approaches and consequences of COVID-19. It is also intended to document the experiences during pandemic and post situation. It is consisting articles, case studies and experiences. The themes of returning journey, treatment at the village and attitude of the rs, relatives, villagers etc towards these returned labour have been covered by the contributors. In this book two case studies are presented that are experiences of the contributors.

consists article in English and Marathi language. In general, this book has chapter/articles entitled, Anxiety among the Women and Young Adults in rural area during the COVID-19, Social Discrimination and Economic Conditions of Rural Returned Migrant Laborers in Beed, Let us understand: An Online Survey Initiative in COVID-19, Impact of COVID-19 On Economy of Rural and Urban Area, Impact of COVID: Physical to Social Distancing: A Case Study, etc. The book has covered the themes such as 1. reverse migration and its impact on labour, 2. case studies on experiences during quarantine at villages, 3. COVID-19 related level misconceptions 4. community approach towards the COVID-19 patient and his family 5. impact of lockdown on rural and urban economy 6. coping strategies of COVID widow 7. problems of families faced with domestic violence and mental health during COVID-19, COVID-19 and its effects and 10. case studies on experiences of returning labourers to their villages during 1st lock down.

This book will provide the insights to the researcher, academicians, activists, and policymakers for understanding the dynamics of pandemic and intervention plan strategies.

## ABOUT THE AUTHOR

**Dr. Vinita Bhimrao Kekan** B.A, MSW, M.Lib, B.Ed, associated with 'Development for Rural Organization People's Society (DROPS)', Aurangabad, as a trustee and engaged in various activities to provide support to the needy people in COVID-19 pandemic. She is the co-author of the book entitled "Social Research: Methods and Techniques". To her credit she has also published articles in books, magazines, workshops to broaden her horizon of knowledge.

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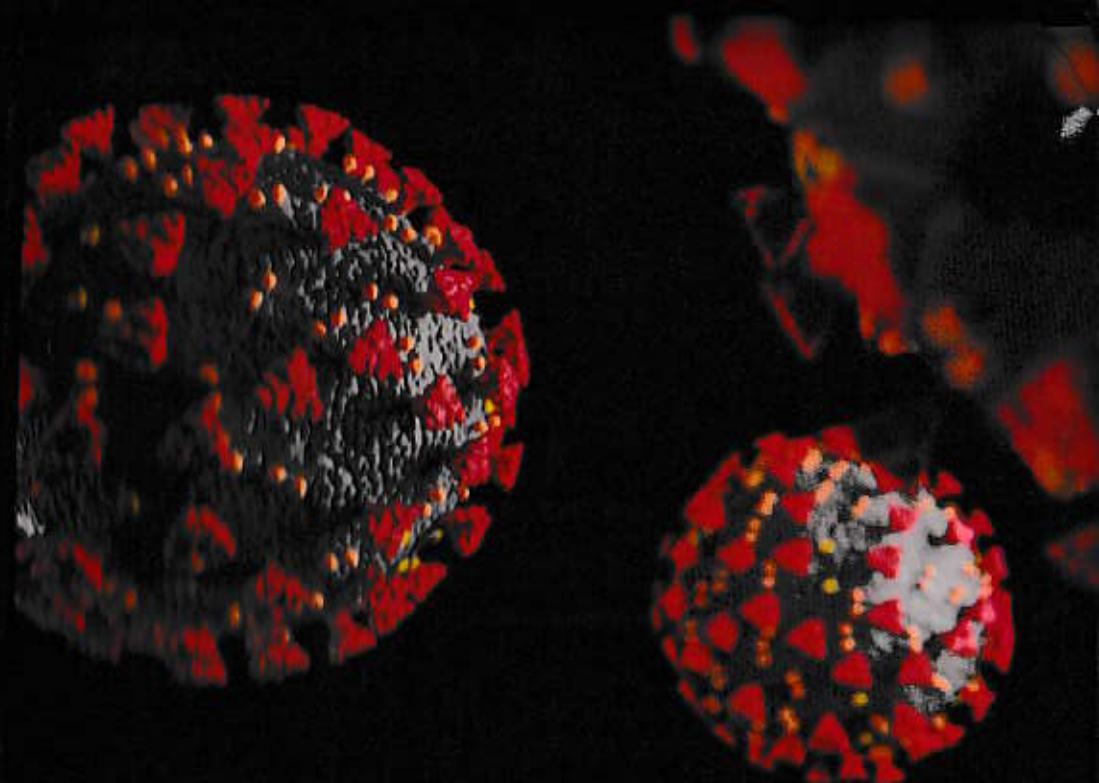
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**FACETS OF COVID-19**

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## **Preface**

The world experienced the pandemic, the whole world was put on alert and every nation was striving to save his citizens from the corona virus. Number of precautions were taken by the concerned government to prevent corona attack or treatment of infected. However, lockdown as a strategy to combat corona was almost followed by the majority of the nations. As far as India is concerned, lockdown was imposed when first wave started in India. suddenly impose of lockdown and guidelines to restrict the movement created chaos all over. This first lockdown was well-known for the difficulties and sorrows of the retuning migrant labour towards native place.

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experiences during quarantine at villages3. covid-19 and village level misconceptions4. community approach towards the covid positive patient and his family5. impact of lockdown on rural and urban economy6. problems and coping strategies of covid widow7. problems of families lost main earner8. domestic violence and mental health during covid-199. covid-19 and health services and 10. case studies on experiences of returning labourers to their home during 1<sup>st</sup> lock down.

On the basis of the theme provided, we have received the quality articles, chapters, field studies, case studies, personal experiences, articles based on secondary sources etc. this is an effort to document the experiences, observations during pandemic. I express my gratitude towards all the contributors for the valuable contribution for this book.

Yours

*Dr. Vinita Bhimrao Kekan*

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## Issues and Challenges of Rural Girls During Covid-19

-Dr. Rama Achyut Pande\*

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### ABSTRACT

*Adolescence is a stage of life which signifies transition from childhood to youth. An adolescent experiences several physical, psychological, emotional changes during this phase. During this stage adolescents are trying to establish their own social identity and want to prove themselves in all fronts. But our families and societies restrict the girl child to open up and enjoy the freedom as a human being.*

*The present study proves that, on almost every measure of development, because of deep seated gender inequalities and discrimination, rural girls are far worse than rural boys and urban girls. COVID-19 will heighten pre-existing risk of gender-based violence (GBV) against girls hindering their social,*

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*economic and educational development and threaten their sexual, Reproductive health. The present paper focuses on the impact of COVID-19 on adolescent girls' Life particularly gender discrimination, abuse and violence, forced early marriage and mental Health. And also, to suggest some intervention strategies.*

*In this COVID-19 pandemic situation, adolescent girls are facing heightened socio-Economic and health impacts and increased risk of gender-based violence and abuses like Physical, emotional and sexual. Negligence towards their health, decreased school access to Learning and more engaged in household work.*

*The adolescent girls continue to face huge deprivations, especially girl children still Lacking in terms of healthcare, education and other facilities. They are the worst sufferers in this Pandemic, and these girls will be expected to support their female care givers in not only Managing the usual household duties of cooking, cleaning, obtaining water and firewood but also Taking care of sick family members, including those who cannot access formal healthcare duties. That will not only increase their unpaid care labor, but also increase their exposure to the virus.*

**KEY WORDS:** Adolescent girls and COVID-19; Gender discrimination; Sexual abuse; Education and health; Child marriage

## INTRODUCTION

A greater challenge during the COVID 19 pandemic for the rural adolescent girls is expected in dealing with lockdown and quarantine measures that may push children into crisis and destabilize families. The restrictions put in place to contain the COVID 19 virus have led to widespread social isolation, impacting mental health worldwide. They experience fears, uncertainty, substantial changes to their routine, physical and social isolation alongside high level parental stress. Understanding their emotions and responses

is essential to properly address their needs during this pandemic.

In the present study it is proved that, on almost every measure of development, because of deep-seated gender inequalities and discrimination, rural girls are far worse than rural boys and urban girls. This is a time to make efforts to achieve key target Of 2030 agenda, like: End of all forms of discrimination against all women and girls everywhere and eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and several other types of exploitation.

In this covid 19 pandemic situation adolescent girls are facing heightened socio-economic health impacts and an increased risk of gender based violence and abuse like physical, emotional and sexual, negligence towards their health, decreased school access to learning and more engaged in household work. School closures and overstretched health care systems will also have acute effects on adolescent girls. These girls are facing disproportionate impact with far reaching consequences. Sexual abuse causes to isolation and guilt among them. As a culture of silence, they are not allowed to break their silence.

## OBJECTIVES OF THE STUDY

- To understand the impact of Covid 19 on the Adolescent girl's life related to gender discrimination.
- To study the impact of Covid 19 on adolescents' girls' health, abuse and violence.

## METHODOLOGY

This paper is an attempt to understand the impacts of Covid 19 on rural adolescent girls life, particularly, gender discrimination, abuse and violence, forced early marriage, mental health and to suggest some intervention strategies.



## ANALYSIS AND DISCUSSION

### GENDER DISCRIMINATION

Some studies mentioned that the pandemic risks not only reversing progress made in increasing girls' equitable access to education, but may also lead to increased incidence of pregnancy and early forced marriage. Quarantine measures in already cramped and insecure housing and exacerbated economic strain may place additional burden on households which could result in early or forced marriage as a coping mechanism to ease the burden.

In another study it is mentioned that gender discrimination prevails in the rural and urban families, but comparatively rural girls are the worst sufferers. Girls are discriminated due to their biological sex. This shows the negative attitude in our society towards girl children.

In rural area, familial and economic discriminations are found more often followed by cultural discrimination and educational discrimination. Girls' involvement in school declines, their participation in sports and other programs is less with diminished household earnings and cultural levels.

Rural girls are forced to do house work, are not allowed to attend online classes, they are also discriminated in health care their small mistakes are also not forgiven and harsh punishment like scolding, physical torture and beating is a common thing. All these go to make the girls feel inferior and lose their status in family; it discourages them from voicing their grievance, forcing them to tolerate ill treatment and sexual abuse.

### EDUCATION AND HEALTH CONDITION

In this Covid 19 pandemic girls' education is suffered a lot. The potential impact of the Covid 19 pandemic on rural

adolescent girls' education are numerous and diverse. Most obviously, many schools around the world remain closed, affecting girls' education directly. But both research advocacy pieces highlight a host of other potential concerns that either directly or indirectly affect girls' education and ultimately, their overall well-being. Online teaching facilities are far from rural girls due to their secondary status in the society they are deprived from the technical facilities as result we are experiencing increased dropout rate of rural adolescent girls.

With a health crisis like the Covid 19 pandemic sickness and mortality among parents or other household members also interfere with girls' education. Losing a parent may result in reduced income and so a greater need for children to work for pay, girls are doing works like selling fruits, milk, vegetables and other works, girls some time become the main income earners in their households and also girls may become primary caregivers for sick members of the family and for younger siblings. All these responsibilities pull girls away from school.

UNICEF report which is released on international women's day — warns that schools closures, economic stress, service disruptions, pregnancy, and parental deaths due to the pandemic are putting the most vulnerable girls at increased risk of child marriage, which causes sometimes serious health issues in girls. Due to sex selective abortion, malnourishment of girl child and lack of access to medical care, rural girls are at bad health conditions.

The Covid 19 pandemic and lockdown may have a negative outcome on the mental health of adolescents, although there is no data on the long-term impact of this crises. Adolescents' individual, familial, and social vulnerability, as well as individual, familial, coping abilities, are factors related to mental health in times of crisis. Adolescents are often vulnerable and require careful consideration by caregivers and health care systems



adoption to allow mental health support despite the lockdown.

In a study finding show a large household level economic impacts associated with increased food insecurity, anxiety, and mental health issues among adolescents. In addition, school closures have decreased adolescents access to learning, increased time spent on household chores.

Although the severity mortality rate of covid-19 infection is twice as high for men as for women. (Jin et.al.2020), the virus has taken a disproportionate toll on the everyday psychological and physical health of women.

## ABUSE AND VIOLENCE

Evidence is emerging from around the world that rates of domestic gender-based violence are soaring during the Covid 19 pandemic. School closures and job losses increase the amount of time girls spend with older men, which can result in exploitation and abuse. AS we know that home is not always, safe place. The Violence Against Children Surveys (VACS) shows that children and adolescents often face a great risk of witnessing or experiencing violence in the home and that parents and caregivers are often perpetrators of violence. We also know that women and girls face unique risks in crisis, which further compound existing issue of gender equality.

Quarantine in advertently isolates victims with their perpetrators and limits access to support services. Due to present crises situation, there is tensed atmosphere in the home which make the girl child s to stay quiet without sharing her emotions; she doesn't talk about her exploitation. It creates distance and lack of rapport between the parents and the child and makes her feel insecure in her own home. There is no emotional support offered by her parent. In such a situation. The potential abusers get a chance to swept

in pretending as well-wishers and using the opportunity to win the trust of the girl.

## CONCLUSIONS AND INTERVENTION STRATEGIES AND SUGGESTIONS

This study reveals that the girls are made to shoulder the responsibility of their siblings and do the house hold chores other work to earn money due to loss of parent or loosing job or illness of patent this results in irregular schooling or some time permanent stopping of school. It was found in the study that their small mistakes also not forgiven and harsh punishment like not giving food, locking, no talking and scolding, public insult, physical torture beating up is a common thing. All these goes to make the girl child feel inferior and lose their status in the family. It discourages them from voicing their grievance, forcing them to tolerate I'll treatment and physical, emotional, and sexual abuse.

Thus, gender discrimination becomes hindrance in her all-round development.

Adolescent girls are the resources for the future of any nation and hence their health and wellbeing are of paramount importance. Anaemia remains a very common problem among the adolescents and leads to high morbidity and mortality rates among females. So, they should be treated properly for their strong mental and physical, emotional health.

## INTERVENTION STRATEGIES

- Remote radio learning (academic and extracurricular including sex education and life skills.
- Safe spaces for vulnerable children to access support and informal education.
- Mass media for wider messaging on harmful practices like child marriage and sexual and gender based\_



violence Gender and child sensitive messaging on Covid 19 reaching low literacy audiences.

- Education helps the girls to know their rights and gain confidence. In such pandemic situations education appears to be a distant dream for many of a girl child from rural areas This educational backwardness of girls has been the cause of low status girl children in society. Hence, parents have to change their attitude towards educational development of their daughters and encourage them for learning.
- The parents should allow the girl children to speak and should listen to her and believe in what they hear from her. Families should give equal treatment to the boys and girl children.
- Families ensure that their girl children should get their right of complete free, equitable and quality primary and secondary education with effective learning outcomes.
- At governmental and societal level efforts should made effectively to end all forms of discrimination against all women and adolescent girls.
- Girl children should make to know about the consequences of abuse they should train how to say no to the abuser.
- It is the responsibility of all citizens to help and support the girl child to enjoy her all rights as a human being.

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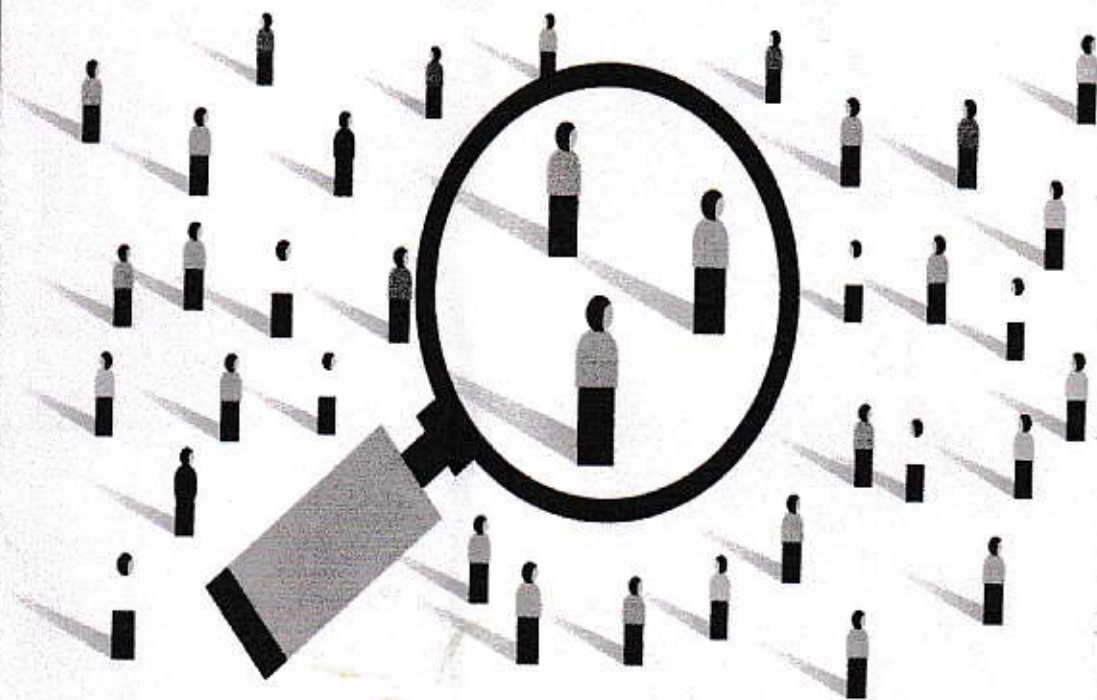
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# **SOCIAL RESEARCH**

## **Methods and Techniques**



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## PREFACE

The emergence of social work as a profession is widening its areas of intervention. In the colleges and universities, the social work training is given to the student for effective intervention in the fields. The social work education introduces various methods of intervention, i.e. case work (case management), group work, community organization or working with communities, social welfare administration, social work research and social action. Amongst all these methods social work research is an important method of social work, which is fully or partially used in remaining methods while practicing. To practice this method effectively, requires clarity of concepts and theoretical knowledge of scientific research. Moreover, the universities in the curriculum of social work have introduced a project work based on field study. Therefore, student should be familiar with the research methods and techniques, by considering this aspect, in this book attempt has been made to simplify the concepts and methods used while applying research method.

To inculcate each micro aspect of the research is not possible to cumulate in a single book, therefore, few of the important aspects of research practice has been included in the books. Wherever, necessary, few important concepts have been elaborated fully. In this book, first chapter consists introductory part of the research such as meaning, definition, scope etc. while second chapter deals with the social work research and difference between social and social work research, we think this is the most important aspect which the





# महात्मा फुले - व्यक्ती आणि कार्य

*"Caste, Discrimination and Countering the Narratives of Purity and Impurity in the Post Modern Age"*



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## महात्मा फुले यांच्या विचारधारेचे सद्यस्थितीतील कृषी विकासात योगदान

सुकेशिनी संजय जोगदंड

सहाय्यक प्राध्यापक,  
मानवलोक समाजकार्य महाविद्यालय,  
अंबाजोगाई जि. बीड.

### सारांश:

18 व्या शतकातील थोर सुधारक म्हणून ज्यांना ओळखले जाते अशा म. फुले यांच्या विचारांचा प्रभाव आधुनिक तंत्रज्ञानाचा अंगीकार केलेल्या 21व्या शतकाच्या उत्तरार्धातही आपल्याला पहायला मिळतो. कृषी व कृषीवर आधारीत कृषकांचे कल्याण व्हावे. सर्व प्रकारच्या समस्यांमधून शेतकऱ्यांची सुटका व्हावी यासाठी म. फुले यांनी आपले आयुष्य वेचले. अडाणी, अंधश्रद्धाळू जनतेला ज्ञान मिळावे यासाठी त्यांनी अहोरात्र कष्ट केले. तत्कालीन ब्रिटीश सरकारला शेतकऱ्यांच्या हिताचे कायदे करण्यास भाग पाडले. म. फुले यांच्या काळात असणारी शेतकऱ्यांची स्थिती, या अवस्थेला जबाबदार असणारी ब्राम्हण्य कुटुंबीनी, शेतीचे व शेतकऱ्यांचे होणारे शोषण थांबवून शेतकऱ्यांची स्थिती सुधारण्यासाठी म. फुले यांनी अनेक कार्यक्रम राबविले होते. तसेच त्यांनी शेतकऱ्याचा आसुड, गुलामगिरी, इशारा आदी ग्रंथांमधूनही शेतकऱ्यांच्या प्रश्नांना वाचा फोडण्याचे काम केले होते. या ग्रंथांमधून वर्णन केलेली शेतकऱ्यांची स्थिती सद्यस्थितीतही त्याच स्वरूपात पहावयास मिळते.

भारत हा कृषीप्रधान देश म्हणून जगात ओळखला जातो. शेतकरी हा जगाचा पोशींदा म्हटला जातो. परंतु या पोशींदयाची आणि त्याच्या शेतीची आजची अवस्था बघीतली तर दुष्काळ, सिंचन सुविधांचा अभाव, नोकरशाहीतील भ्रष्टाचार, आर्थिक-सामाजिक शोषण, सावकारशाही, आत्महत्या, कर्मकांड, कर्जवसुली, सुधारणेच्या नावाखाली जमीनी बळकावणे यासारखे प्रकार पहायला मिळतात. शेतकऱ्यांची आणि शेतीची अवस्था सुधारायची असेल तर महात्मा फुले यांनी सुचविलेल्या उपाययोजनांचा पुनश्च नव्याने स्विकार झाला तरच शेती आणि शेतकऱ्यांची अवस्था सुधारेल व त्यांचा विकास होईल.

**मुख्य शब्द:** शेती, समस्या, सद्यस्थिती, उपाय, स्विकार, विकास.

### प्रस्तावना:

भारतीय अर्थव्यवस्थेचा कणा म्हणून कृषिक्षेत्राकडे बघीतले जाते. परंतु 1990-91 च्या सुमारास भारताने स्विकारलेले आर्थिक धोरण, त्याचा आपल्या अर्थव्यवस्थेवर झालेला परिणाम, भांडवलशाहीचा स्विकार, बदललेली



## महात्मा फुले - व्यक्ती आणि कार्य

जीवनपद्धती, कृषिक्षेत्रात झालेले बदल, पीकपद्धतीचा पॅटर्न या सर्वांचा परिणाम शेती व शेतकरी या दोघांनाही विकासापासून कोसो दूर घेऊन गेला. शेतकऱ्यांची आजची अवस्था बघीतली तर शेती नको पण जगणे हवे अशी आहे. मानवी समाजविकासाच्या इतीहासात शेतीचे अनन्यसाधारण महत्व होते. 'उत्तम शेती, मध्यम व्यापार आणि कनीष्ठ नोकरी' हे ब्रीद शेतीचे महत्व सांगत होती. मात्र सधस्थिती ही उलट झालेली पहायला मिळते. या सर्वांची कारणमीमांसा केली तर याला केवळ शेतकरी जबाबदार आहे असे नव्हे तर शासनही तेवढेच दोषी आहे. सध्याचे कृषी कायदे, धोरणे, योजना या शेतकऱ्यांचे व शेतीचे शोषण करणाऱ्या आहेत. आणि म्हणून या सर्व बाबींमधील दोष काढून शेतीक्षेत्राला उत्तम करावयाचे असेल तर शासकीय धोरणे, कायदे, योजना यांची पुनर्रचना करावी लागेल. ही पुनर्रचना करतांना महात्मा फुले यांनी शेतकऱ्यांच्या हितासाठी, त्यांच्या विकासासाठी सांगीतलेल्या उपाययोजना नव्या स्वरूपात स्विकाराव्या लागतील आणि त्यांची चोख अंमलबजावणी करावी लागेल तरच अर्थव्यवस्था भक्कम करण्यासाठी शेती मदतीची ठरेल.

महात्मा फुले यांच्या कालखंड साधारणपणे पेशवाईचा उत्तरार्ध आणि ब्रिटीश सत्तेच्या उगमाचा आहे. या काळात दोन्ही सत्तांनी शेतकऱ्यांचे शोषण केले होते. म. फुले हे स्वतः शेतकरी असल्यामुळे त्यांना या शोषणाचे दाहक अनुभव आले. शेतकऱ्यांची असलेली दयनीय अवस्था, कर्जबाजारीपणा, अज्ञान, कर्मकांडात अडकलेला शेतकरी याची सुटका करावयाची असेल तर म. फुलेंनी 'विद्येविना मती गेली, मतीविना नीती गेली, नीतीविना गती गेली, गतीविना वित्त गेले, वित्तविना शुद्र खचले, इतके अनर्थ एका अविद्येने केले.' यासारख्या अखंडातुन त्यांनी त्यावेळच्या शेतकऱ्यांची अवस्था आणि ती सुधारण्यासाठीचा, ज्ञान मिळविण्याचा महत्वाचा उपाय सांगितला होता. आजची शिक्षित शेतकऱ्यांची अवस्था आपण बघीतली तर त्यामध्ये फारसा फरक पडलेला नाही. आणि त्याला एकमेव कारण अविद्या हेच आहे. शिक्षित शेतकऱ्यांची संख्या तुलनेने वाढली असली तरी ज्ञानी शेतकरी आजही कमीच आहेत. त्याला कारण आपली शिक्षणव्यवस्था. आपले शिक्षण माहिती देते परंतु अनुभव देण्यास आजही कमी पडते. त्यामुळे प्रयोगशील शेतकरी मोठ्या प्रमाणात निर्माण होण्याऐवजी पारंपारिक व एकाच पद्धतीचे आणि जीवननिर्वाहापुरतेच उत्पादन घेणाऱ्या शेतकऱ्यांची संख्या वाढतांना दिसते. साहजीकच याचा परिणाम त्यांच्या आर्थिक स्थितीमध्ये दुर्बलता निर्माण तर करतेच शिवाय राष्ट्राच्या आर्थिक स्थितीवरही परिणाम करते. शेतीक्षेत्र हे जोपर्यंत उद्योगक्षेत्र होणार नाही तोपर्यंत शेतकऱ्यांच्या आर्थिक, सामाजीक आणि राजकीय स्थितीतही सुधारणा होणार नाही.

### उद्देशः

- म. फुले यांच्या काळातील शेती व शेतकऱ्यांच्या स्थितीचा व ती सुधारण्यासाठी फुले यांनी सांगितलेल्या उपाययोजनांचा अभ्यास करणे.

## महात्मा फुले - व्यक्ती आणि कार्य

- सद्यस्थितीतील शेती आणि शेतकऱ्यांची स्थिती जाणून घेणे आणि ती सुधारण्यासाठी कांही उपायोजना सुचविणे.
- म. फुले यांनी सुचविलेल्या उपायांची सद्यस्थितीतील उपयुक्तता पडताळणे.

### गृहीतकृत्ये:

- म. फुले यांच्या काळात शेती आणि शेतकऱ्यांच्या परिस्थितीत सुधार करण्यासाठी फुल्यांनी सुचविलेल्या उपाययोजनांचा स्विकार आजही महत्वाचा वाटतो.
- आजच्या आधुनिक काळातील शेतकऱ्यांच्या स्थिती ही म. फुले यांच्या काळातील शेती व शेतकऱ्यांची स्थितीसारखीच आहे.
- सद्यस्थितीतही म. फुले यांनी सुचविलेल्या उपाययोजनांची उपयोगीता महत्वाची वाटते.

### अभ्यासपध्दती:

प्रस्तुत शोधनिबंध हा म. फुले यांच्या काळातील शेतकरी व शेतीची आजच्या काळातील शेती आणि शेतकऱ्यांच्या अवस्थेविषयीचे वर्णन करीत असल्यामुळे वर्णनात्मक आणि विश्लेषणात्मक संशोधन आराखडयाचा स्विकार करून दुय्यम तथ्यांच्या प्राप्तीसाठी म. फुले लिखित पुस्तकांचा वापर करण्यात आला आहे. तसेच म. फुले यांचे कार्य विशद करणारी अन्य लेखकांनी लिहिलेली पुस्तके, संशोधन पत्रिका, शोधनिबंध, शासकीय कृषी सांख्यिकी इत्यादींचा वापर करण्यात आला आहे.

### म. फुले यांच्या काळातील शेतीची अवस्था:

'कायापुर्ती लंगोटी, फिरती नांगराच्या पाठी, ताक कण्या पोटभरी, धन्य म्हणे संसारी' अशा अवस्थेत असलेल्या शेतकऱ्यांचे दैन्य म. फुले यांनी आपल्या 'शेतकऱ्यांचा आसुड' (1883) या ग्रंथामधून मांडले आहे. हा ग्रंथ प्रामुख्याने शेती आणि शेतीवर अवलंबून असलेल्या गरीब शेतकऱ्यांची स्थिती दर्शविणारा आहे. त्याकाळात वारंवार पडणारे दुष्काळ, सावकारांची जबरजस्तीची कर्जवसुली, जप्त्या, नोकरशाहीचा भ्रष्टाचार, ब्राम्हणशाहीकडून होणारे धार्मिक-सांस्कृतिक शोषण या सर्वांमधून बाहेर पडण्यासाठी व आपली स्थिती सुधारण्यासाठीचे उपायही या ग्रंथामध्ये म. फुले यांनी सांगितले आहेत. शेतकऱ्यांच्या दयनीय अवस्थेला अशिक्षितपणा जबाबदार आहे आणि म्हणून शेतकऱ्यांनी शिक्षण घेऊन आपली 'गुलामगिरी' (1873) नष्ट करून प्रगती केली पाहिजे असा 'इशारा'ही त्यांनी आपल्या ग्रंथामधून दिला आहे. शेती आणि शेतकऱ्यांच्या अवस्थेचे वर्णन म. फुले पुढीलप्रमाणे करतात.



## महात्मा फुले - व्यक्ती आणि कार्य

### सावकारी शोषण-

फुलेकालीन शेतकऱ्यांना सरकारकडे नगदी स्वरूपात शेतसारा भरण्यासाठी सावकाराला आपली शेतजमीन कर्जाने लिहून द्यावी लागत असे. सावकाराचे कर्ज फिटले नाही की सावकार शेतीवर जप्ती आणत. अनेकदा सावकार, गुजर, मारवाडी हे अज्ञानी शेतकऱ्यांना, कर्जावरील व्याज वाढवून, जमीनी खरेदी केली असे दर्शवून फसवणुक करीत. त्याकाळी लेखी कराराऐवजी तोंडी करारांना महत्व दिले जाई. याकामी ब्राम्हण मध्यस्थी करीत. अनेकदा ब्राम्हणही सावकारांशी हातमिळवणी करून शेतकऱ्यांच्या जमीनी ताब्यात घेत. या सर्व प्रकारामुळे शेतजमीनीवरची मालकी नष्ट होऊन शेतकरी भुमीहीन होत असे. अशीच अवस्था आजही नव्या रूपात बँक, गावातील प्रतीष्ठित, श्रीमंत, राजकीय व्यक्ती, सावकार अशाच प्रकारे शेतकऱ्यांचे शोषण करून शेतकऱ्यांना भुमीहीन करीत आहेत.

### कौटुंबीक वाद-

त्याकाळी उदरनिर्वाहाचे एकमेव साधन शेती हेच होते. कौटुंबीक वादातुन शेतजमीनीच्या वाटण्या झाल्या. शेतीच्या छोट्या तुकड्यात उदरनिर्वाह करणे कठीण झाल्यामुळे काहीनी शेती विकून टाकल्या तर काहीनी खंडाने कसण्यासाठी इतरांना दिल्या. सततचे दुष्काळ, निसर्गाचा लहरीपणा, कौटुंबीक वाद/ तणाव यामुळे उत्पादनावर परिणाम होऊन शेतीव्यवसाय तोट्यात आला. नैराश्यातुन व्यसनाधिनता वाढली. कर्जबाजारीपणा वाढला परिणामी शेतकरी नागवला गेला. आजही या अवस्थेत फारसा फरक पडलेला दिसत नाही. शेतकऱ्यामधील व्यसनाधिनता, शेतकरी आत्महत्या, भुमीहीनांची वाढती संख्या हे याचे जीवंत उदाहरण सांगता येईल.

### धार्मीक व सांस्कृतीक शोषण-

भारतीय समाजव्यवस्थेवर धर्माचा पगडा आहे. धर्मव्यवस्थेवर पुरोहीत, भट, ब्राम्हण यांचे वर्चस्व असल्यामुळे ते शेतकऱ्यांच्या अज्ञानाचा, धर्ममोळेपणा यांचा गैरफायदा घेऊन शेतकऱ्यांना पुजापाठ, व्रतविधी, वास्तुशांती, लग्नकार्यादी, अंत्यविधी, दशकियाविधी, श्राध्द, पुत्रजन्म, ग्रहण काळ, पापपुण्य, स्वर्गनरक यासारख्या बाबी सांगून सतत शोषण करीत आले आहेत. शिवाय ज्ञानबंदी, स्पर्शबंदी, रोटी-बेटी व्यवहार बंदी, परदेशगमन बंदी सारखे अघोरी प्रकार वर्णश्रेष्ठता दर्शवून सांस्कृतीक शोषण ब्राम्हणांकडून होत राहिले. या सर्वांचा परिणाम शेतकऱ्यांचे आर्थिक शोषण होऊन दारिद्र्यात खितपत पडला. धर्मभावना इतकी प्रबळ बनली आहे की त्याबद्दलची चिकित्सा न करता अंधपणे आणि निमुटपणे ती स्विकारणे आणि तिचा पिढ्यान्पिढ्या अवलंब करणे हे एक प्रमुख कारण शेतकऱ्यांच्या दरिद्री अवरथेला आणि गुलामगीरीला आहे असे प्रखर मत म. फुले मांडतात.

## महात्मा फुले - व्यक्ती आणि कार्य

### इंग्रज सरकारची जाचक धोरणे-

भारतात ब्रिटीशांची सत्ता प्रस्थापीत झाल्यानंतर त्यांनी सर्व संस्थाने, नोकरवर्ग, सैन्य यांना खालसा केले. जंगले, गायराने, पडीक जमीनी व नैसर्गिक संपदेवर ताबा मिळविला. त्यामुळे उत्पादनाची साधने नष्ट झाली. परदेशातून तयार माल आयात होऊ लागल्यामुळे सर्व रोजगार, उद्योगव्यवसाय बंद पडले. बेरोजगारांची संख्या वाढली. त्याचा बोजा शेतीवर पडला. त्यातच ब्रिटीशांकडून जनतेवर विविध कर लावले जात. करवसुलीसाठी जकात नाके वसवून जबरजस्तीने कर गोळा केला जाई. शेतकऱ्यांकडून कच्चा माल घेऊन तो पक्का करून पुन्हा शेतकऱ्यांना दुप्पट भावाने विकला जात असे. अशाप्रकारे शेतकऱ्यांचे दुहेरी शोषण होऊन त्यांच्या दारिद्र्यात अधिकच भर पडत गेली.

### अन्नधान्याची निर्यात-

म. फुले यांच्या काळात अन्नधान्याचे उत्पादन अल्पप्रमाणात असतांनाही ब्रिटीश सरकार त्याची निर्यात करीत असल्यामुळे ते शेतकऱ्यांकडून बळजबरीने धान्य विकत घेई. अशा स्थितीत नैसर्गिक कारणाने उत्पादन न झाल्यास उपासमारीची वेळ शेतकऱ्यांवर येऊन कुपोषण, अनारोग्याच्या समस्या निर्माण होत. शिवाय अन्नधान्याच्या टंचाईमुळे आर्थिक शोषण होई ते वेगळेच! सद्यस्थितीतही शासनाची धोरणे, कायदे, योजना ह्या ब्रिटीशधार्जिण्या असल्यामुळेच अन्नधान्य पिकविणारा शेतकरी कुपोषित, आरोग्याच्या विविध समस्येने ग्रासलेला आणि उपासमारीने मृत्युमुखी पडतांना पहायला मिळतो.

अशा सर्व समस्या फुले काळात शेती आणि शेतकऱ्यांच्या होत्या. या समस्यांमधून शेतकऱ्यांनी बाहेर पडण्यासाठी काय केले पाहिजे? शासनाने कोणते पर्याय दिले पाहिजेत? यासाठीच्या उपायोजना सुद्धा म. फुले यांनी सांगितल्या आहेत. स्वातंत्र्योत्तर भारतीय शासनाने या उपायांचा नव्याने विचार करून अंगीकार केल्यास भारतातील शेतकऱ्यांचे आणि भारतीय शेतीचे प्रश्न सोडविणे सहज शक्य होईल असे वाटते.

म. फुले यांनी कृषीविकासासाठी सुचविलेल्या उपायांची सद्यस्थितीतील उपयुक्तता:

### शेतीस संरक्षण द्यावे-

दुष्काळ, टंचाई, आपत्ती, पीकहानी, चोरी यासारख्या स्थितीत सरकारने त्वरित शेतकऱ्यांना अर्थसहाय्य उपलब्ध करून द्यावे. शेतीवरील कर्जास व्याजदर कमी असावा. शेतीचे आधुनीकीकरणास प्रोत्साहन द्यावे. अत्याधुनीक तंत्रज्ञान, त्याच्या वापराचे प्रशिक्षण, शेतकऱ्यांच्या मुलांना आधुनीक शेतीचे शिक्षण घेण्यासाठी राष्ट्रीय तथा आंतरराष्ट्रीय संधी उपलब्ध करून द्याव्यात. स्थानीक जनावरांची पैदास करण्यास प्रोत्साहन तसेच अर्थसहाय्याची उपलब्धी शासनाने करून द्यावी. नियोजनबद्ध शेती करणारास व अधिक उत्पादन घेणाऱ्या शेतकऱ्यास शेतीविकास योजनांचा ब्रॅन्ड ॲम्बेसिडर नेमावा.



## महात्मा फुले - व्यक्ती आणि कार्य

औद्योगिकरणाच्या नावाखाली होणारी शेतकऱ्यांची पिळवणुक थांबवावी. भांडवलदारांचे वर्चस्व कमी करावे. कृषी उत्पन्न बाजार समित्यांवरील राजकीय हस्तक्षेप थांबवावा. ग्रामस्तरावर कृषी प्रक्रिया उद्योगांची निर्मिती केल्यास पक्क्या मालाची निर्मिती होईल शिवाय स्थानीक पातळीवरच रोजगारही उपलब्ध होईल. ग्रामीण बेकारी कमी होईल. आर्थिक चोरी, शोषण होणार नाही. विकासासाठी शेतजमीनीचे हस्तांतरण सरकारकडून होते. मात्र त्याचा मावेजा अथवा शेतकऱ्यांचे पुनर्वसन लवकर होत नाही. यासाठी म. फुले यांनी सरकारवर दबाव टाकून शेतीचे हस्तांतरण थांबविण्यासाठी 'डेक्कन अँग्रीकल्चर रिलीफ ॲक्ट १८७९' कायदा पारित करून घेतला. त्यामुळे शेतकऱ्यांना मोठा कायदेशीर आधार मिळाला.

सध्या शासन शेतकऱ्यांच्या हिताऐवजी भांडवलधार्जिण्या व्यावसायिकांच्या हिताचे कायदे करते. शासनाला आर्थिक लाभ मिळतील अशीच धोरणे आखली जातात. त्यामुळे खऱ्या अर्थाने जगाचा पोशिंदा असलेला शेतकरी व त्याची शेती तोटयात येतांना दिसते.

### शेतीचा महसुल शेतीवर खर्च करावा-

ब्रिटीश सरकारने शेतजमीन आणि शेतउत्पादनावर कर लादण्याचे धोरण अवलंबिले होते. तीच पद्धत आजही अस्तित्वात आहे. या महसुलाचा वापर शासन इतर विकास कामासाठी करते. त्याऐवजी जर शेतीतुन येणारा महसुल शेतीविकासाच्या, विविध उत्पादन वाढीसाठी, शेतमालावर प्रक्रिया करण्यासाठी तसेच सिंचन सुविधांच्या उपलब्धीसाठी केल्यास शेतकऱ्यांचा वरील बाबींवर होणारा खर्च कमी होईल. शेतकऱ्याला आर्थिक दारिद्र्यातून बाहेर काढता येईल. शेतीला चांगले दिवस येतील. यासारख्या सूचना म. फुले यांनी त्यावेळी सरकारला केल्या होत्या त्याची अंमलबजावणी सध्याच्या सरकारने केल्यास शेती व शेतकऱ्यांचे प्रश्न सुटू शकतील. शिवाय पडीत जमीनी वहितीखाली आणण्यासाठी भुमीहिनांना त्या कसण्यासाठी दयाव्यात. शेती कसण्यासाठी लागणाऱ्या बी-बियाणे, औजारे, तंत्रज्ञान शासनाने पुरवावे. त्याबदल्यात उत्पादनातील अल्प वाटा कर म्हणुन शासनाने घ्यावा व मोठा भाग कसणाऱ्यांच्या उदरनिर्वाहासाठी देण्यात यावा.

### नोकरवर्ग व युध्दावरील खर्चात कपात करावी-

संरक्षण व इतर प्रशासकीय कामकाजासाठी मोठया प्रमाणात नोकरभरती केली जाते. अशा नोकरांचा पगार व इतर खर्च याचा फार मोठा बोजा सरकारवर असतो. अशा नोकरांना जेव्हा काम नसते अशा वेळेस त्यांना शेतीउपयोगी तलाव, बंधारे, तळी बांधण्याच्या कामी लावावे. खात्रीशीर पर्जन्यवृष्टी साठी मोठया प्रमाणावर वृक्ष लागवड व ती जोपासण्यासाठी कर्मचाऱ्यांवर बंधने घालावीत. वृक्षतोडणाऱ्यांवर कायदेशीर कारवाई करावी. युध्दावरील खर्च कमी करून तो निधी शेतीविकासासाठी वापरावा जेणेकरून शेतीचा विकास होईल. उत्पादनात वाढ होईल. खर्चाची बचत होईल आणि राष्ट्रीय उत्पन्न वाढीस हातभार लागेल.

## महात्मा फुले - व्यक्ती आणि कार्य

शेतकऱ्यांनी व्यसनाधीनता आणि कर्मकांडातून मुक्त व्हावे-

नापीकी, कर्ज, अज्ञान, आर्थिक परावलंबन, उदासिनता आदी कारणांमुळे शेतकऱ्यांमध्ये व्यसनाधीनता मोठ्या प्रमाणावर पहावयास मिळते. शिवाय बहुपत्नीत्वाची पध्दत, बालविवाह, हुंडा, नवससायास, पोथ्यापुराणे, देवादिकार्ये यापासून स्वतःला दुर ठेवावे. एकच विवाह करावा. कोल्हाटणी, मुरळ्या आदींपासून लांब राहावे. धार्मिक कर्मकांड, चालीरिती, परंपरा या आर्थिक शोषण करणाऱ्या आहेत. हे ओळखून नीतीनियमाने वागल्यास शेतकऱ्यांचा पर्यायाने शेतीचा विकास होईल. स्वावलंबन वाढेल. अज्ञान दुर होईल आणि शेतकऱ्यांचे भले होईल असा विश्वासही म. फुले यांनी दिला आहे. संयम, सदाचार मानवास सुखी समाधानी आणि आनंदी राखतो हेच खरे.

### निष्कर्ष:

- शेती आणि शेतकऱ्यांची सद्यस्थिती ही फुलेकालीन स्थितीसारखीच आहे. स्वातंत्र्योत्तर भारतात शेतीसुधारणेसाठी धोरणे आखली गेली, कायदे केले, उत्पादनाला हमी भाव मिळावा यासाठी प्रयत्न झाले, शेतकऱ्यांच्या हितासाठी व विकासासाठी चळवळी झाल्यात. परंतु शेतीचा विकास झाला ना शेतकऱ्यांचा! आजही देशात मोठ्या प्रमाणात शेतकऱ्यांच्या आत्महत्या होतात. शेतजमीनीचा वापर औद्योगीकरणासाठी व शहरांच्या उभारणीसाठी केला जातो. हे सर्व प्रकार थांबविण्यासाठी योग्य उपाययोजना कराव्यात.
- शेतीच्या विकासासाठी कृषी संशोधन केंद्रे व कृषी महाविद्यालये स्थापन करण्यात आली. परंतु त्यावरही कब्जा हा शेतकऱ्यांचा सोडून इतरांचाच पहावयास मिळतो. कृषी महाविद्यालयात शेतकऱ्यांच्या मुलांसाठी 80 टक्के जागा राखीव ठेवाव्यात जेणेकरून कृषीचे ज्ञान घेऊन शेतकऱ्यांची मुले भविष्यात आधुनिक शेती करतील. प्रशासनात गेल्यास शेती विकासाचे धोरण आखण्यास, नियम व कायदे करण्यास सरकारला हातभार लावतील.
- शेतकऱ्यांनी आपली दरिद्री अवस्था दुर करण्यासाठी म. फुले यांनी सांगितल्याप्रमाणे नीतीनियमाने वागावे. धार्मिक विधी, कर्मकांडे, पोथ्यापुराणे, व्यसने, राजकारणी यापासून स्वतःला अलिप्त ठेवावे.
- भारत हा कृषीप्रधान देश आहे. याचे भान शासनाने ठेवून जास्तीत जास्त कृषीपुरक कायदे, योजना, धोरणे आखून राष्ट्रीय उत्पन्न वाढीत शेतीक्षेत्राला स्थान द्यावे.

### संदर्भ:

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## Causes and Measures

## Causes and Measures



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## CHAPTER 3

### CHILD ABUSE

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#### ABSTRACT

*Child abuse is a state of emotional, physical, economic, and sexual maltreatment meted out to a person below the age of 18 and is globally prevalent phenomenon. Child abuse is a violation of basic human rights of a child and is an outcome of a set of interrelated familial, social, psychological and economic factors. The problem of child abuse and human rights violation is one of the most critical matters on the international human rights agenda.*

*Abuse often involves one or more of these types. It can happen at home or elsewhere, and it occurs in all countries, and economic classes, it usually involves a family member or friend, rather than a stranger.*

*Child abuse in one form or another has occurred in almost all societies throughout history. However, its recognition as a social problem by is of a recent origin in developed countries like UK and USA; the number of cases of child abuse may be equally enormous in developing countries.*

*Child abuse has serious physical and psychosocial consequences which adversely affect health. It refers to any act or failure to act that violates the rights of the child that endanger his or her optimum health, survival and development.*

*Children are exploited or abused in the society, child labourers by employers, street children beggars, orphans by strangers, and child prostitute by elders, adults. Not only girl children are victims of sexual abuse but male children are also the victims of sexual abuse in the world. Child abuse is not only limited to anyone community or illiterate people but it has become a global problem.*

**Keywords:** *Physical Abuse, Sexual Abuse, Emotional Abuse, Effects of Child Abuse*

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## 1.0 MEANING CONCEPT AND DEFINITIONS OF CHILD ABUSE

Child abuse is a state of emotional, physical, economic and sexual maltreatment meted out to a person below the age of 18 and is globally prevalent phenomenon. Child abuse is a violation of the basic human rights of a child and is an outcome of a set of interrelated familial, social, psychological and economic factors. Child abuse has a serious physical and psychosocial consequence which adversely affects health. It refers to any act or failure to act that violates the rights of the child that endanger his or her optimum health survival and development.

Child abuse or maltreatment constitutes all forms of physical and / or emotional ill-treatment sexual abuse, neglect or negligent treatment or commercial or other exploitation resulting in actual or potential harm to the child's health, survival, development or dignity in the context of a relationship of responsibility trust or power.

This problem can be seen everywhere without discrimination of sex, religion, colour, social, economic, background, age, etc. There are many factors that may contribute to the occurrence of child abuse and neglect. Parents may be more likely to maltreat their children. Some parents may not be able cope with the stress resulting from the changes and may experience difficulty in caring for their children.

Human touch bureau report (2004) defines, 'child abuse' as causing or permitting any harmful or offensive contact with a child's body, and any communication or transaction of any kind which humiliates shames or frightens the child. Some child development experts go a bit further and define child abuse as any act or omission, which fails to nurture or in the upbringing of the children.

The child abuse prevention and treatment act defines child abuse and neglect as, at minimum, any act or a failure to act on the part of a parent or caretaker which results in death, serious physical or emotional harm, sexual abuse or exploitation or an act or failure to act which presents an imminent risk of serious harm to the child.

According to Burgess (1971), child refers to any children who receives non accidental physical and psychological injury as a result of an act and an omission on the part of his parents or guardians or employers.

According to Gil (1970) abuse of children is the intentional, non accidental use of force or intentional, non accidental acts of omission on the part of parent or caretaker interacting with the child in his care aimed at hurting the child.

In the Indian context, the committee constituted at the national institute of public opinion and child development, New Delhi, in June 1988 evolved the following definition of



child abuse. 'child abuse and neglect (can) is the intentional, non accidental injury, maltreatment including those representing governmental, non governmental bodies which may lead to temporary or permanent impairment of their physical, mental and psychological development, disability or death.' it is a broad definition involving abusive behaviour of all types of caretaker towards children in their care.

Child abuse or maltreatment constitutes all forms of physical and / or emotional ill-treatment sexual abuse, neglect or negligent treatment or commercial or other exploitation resulting in actual or potential harm to the child's health, survival, development or dignity in the context of a relationship of responsibility, trust or power.

## **2.0 TYPES OF CHILD ABUSE**

Child abuse refers to any emotional, sexual, or physical mistreatment or neglect by an adult in a role of responsibility towards someone who is under 18 years of age. It refers to any kind of action or failure to act that result in harm or possible harm for a child. The adult may be a parent or other family members or another caregiver, including sports coaches, teachers, and so on.

The child protection act 1999 focuses on the impact of the abuse on the child, rather than how often the abuse has occurred. In particular, whether the child has suffered significant harm, or is at risk of suffering significant harm. The centre for disease control and prevention (CDC) classify the types of child abuse as

- i. Physical abuse
- ii. Sexual abuse
- iii. Emotional abuse
- iv. Neglect
- i. **Physical abuse**

Physical abuse happens when a child has been hurt or injured it may include intentionally and it is not an accident.

No accidental physical injury may include severe beatings, burns, biting, strangulation and scalding with resulting bruises, welts, broken bones, scars or serious internal injuries (national committee for the prevention of child abuse)an "abused child", under the law, means a child less than 18 years of age whose parent or other person legally responsible for the child's care inflicts or allows to be inflicted upon the child's physical injury by other than accidental means which causes or creates an substantial risk of any bodily organ. It is also

considered "abuse" if such a caretaker creates or allows to be created situations whereby a child is likely. To be in risk of the dangers mentioned above.

Burning or scalding suffocating or drawing,

- a) For example, holding a child under water
- b) Poisoning
- c) Shaking, throwing, hitting, biting
- d) Non consensual tickling
- e) Chocking
- f) Smothering
- g) Using physical restraints
- h) Excessive pinching, slapping or tripling
- i) Trying or forcing the child into a stressed position
- j) Withholding sleep, food, or medication
- k) Any other physical harm
- l) Physical abuse includes
- m) Unusual bruises
- n) Lacirations
- o) High incidence of accidents or frequent injuries
- p) Fractures in unusual places
- q) Injuries, swellings to face and extremities
- r) Discoloration of skin

## **ii. Emotional abuse**

Emotional abuse happens when a child is treated in a way that negatively impacts their social, emotional or intellectual development.

When people consistently say things and behave in a way that convey to the child that they are inadequate, unloved worthless, or only valued as far as the other person's needs are concerned, this can have profound, long term impact on the child. Emotional abuse includes--

- a) Not allowing children to express their views and opinion
- b) Ridiculing what they say
- c) Silencing them
- d) Frequently shouting at or threatening them
- e) Mocking the way they are or how they try to communicate
- f) Giving a child the "silent treatment" as a punishment



- g) Limiting physical contact
- h) Telling them they are "no good" or a "mistake"
- i) Preventing normal social interaction with peers and others
- j) Ill-treating another person in front of the child for example, through domestic violence
- k) Bullying, including online bullying
- l) Emotional blackmail
- m) Rejection
- n) Criticism
- o) Yelling
- p) Isolate or locking a child up for extended periods
- q) Exposure to domestic violence and family violence it can affect a child's emotional well being and development
- r) Teach them that violence is a solution to the problems
- s) Cause post traumatic stress and disorder

Thus emotional abuse includes. Verbal abuse, mental abuse, and psychological maltreatment which includes act or the failure to act by parents or caretakers that cause or could cause serious behavioural, cognitive, emotional or mental disorders to the child.

### iii. Neglect

The failure to provide for child's basic needs, neglect can be physical, educational or emotional it can include-

- a) Not providing adequate food or clothing or medical care
- b) Locking a child in a room
- c) Not providing adequate shelter, including abandoning a child or excluding them from the family home
- d) Placing or leaving the child in a situation in which they might experience emotional or physical danger or harm
- e) Educational neglect includes failure to provide appropriate schooling or special educational needs
- f) Emotional or psychological neglect includes the lack of any emotional support and love
- g) Drug and alcohol abuse, including allowing the child to participate in drug and alcohol use
- h) Leaving a child alone for a long time or so that they experience harm

#### **iv. Sexual abuse**

Sexual abuse means improper sexual behaviour with a child. It includes fondling a child's genitals, making the child fondle the adult genitals, intercourse, incest, rape, sodomy, exhibitionism and sexual exploitation.

Definition of child sexual abuse by the world health organization (who) : sexual abuse is inappropriate sexual behaviour with a child. It includes fondling a child's genitals, making the child fondle the adults' genitals, intercourse, incest, rape, sodomy, exhibitionism, and sexual exploitation.

Sexual abuse is defined as any act that force or entices a child or young person to participate in sexual activities.

If the child is forced or invited to participate in any activity that causes the other to be aroused, this is considered sexual abuse.

Such activities may include

Non-penetrative sexual activities, such as touching outside of clothing, rubbing, kissing,, and masturbating.

- a) Assault by penetration, such as rape or oral sex.
- b) Watching others performing sexual acts or getting a child to watch such acts.
- c) Looking at, showing, or sharing sexual images, videos, toys, or other material.
- d) Telling dirty jokes or stories.
- e) Forcing or inviting a child to undress for sexual gratification.
- f) 'Flashing' or showing one's genitals to the child.
- g) Encouraging the child to behave in a way that is sexual inappropriate.
- h) The person who carries out the abuse may be an adult male or female, or another child, who has already reached puberty, although younger children may also carry out abuse.

### **3.0 EFFECTS OF CHILD ABUSE**

Child abuse is life\_ scaring and long lasting effects for a child and children can respond differently to what has occurred.

Children may experience a range of emotional, psychological, and physical problems as a result of being harmed, including-

- a) Low self esteem, helplessness, confusion, disgust.
- b) Increased fear, guilt and self blame
- c) Distrust of adults or difficulty forming relationship with othi.



- d) Mental health disorders such as anxiety.
- e) Attachment, post-traumatic stress and depression disorders
- f) Self harming or suicidal thoughts
- g) Learning disorders, including, poor language and cognitive development
- h) Developmental delay, eating disorders, and physical ailments.
- i) Permanent physical injuries or death
- j) Violent, aggressive or criminal behaviour or other behavioural problems.
- k) Drug and alcohol abuse and high risk sexual behaviour.

But it should be noted that, in some children who have been abused, the impacts will not be evident in their behaviour.

Child abuse is not a problem of any particular country, but it is a rapidly increasing as a global problem. It is a social as well as a health problem and it is also a issue of children's right. The children have the right to live in safety and dignity in protective and nurturing environment, both at home and in a community. It is not only the responsibility of the government and NGOs, alone to protect children from

The abuse and to prevent this evil, but we can all play our part in preventing abuse and we can all help a child who is experienced abuse to get their life back on track.

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