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## A Study in Industrial Development in Western Maharashtra and Marathwada Division

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### Introduction:

Industrial development plays a pivotal role in shaping the economic trajectory of regions, influencing employment, infrastructure, and overall socio-economic well-being. In the state of Maharashtra, India, stark disparities exist between its divisions, particularly Western Maharashtra and Marathwada. While Western Maharashtra has emerged as an industrial hub with advanced infrastructure, thriving urban centers, and a diversified economy, Marathwada continues to grapple with challenges such as water scarcity, poor infrastructure, and limited industrial investments. The historical, geographical, and policy-driven dynamics contributing to these contrasting outcomes provide a compelling backdrop for this comparative study. Western Maharashtra, with cities like Pune and Kolhapur, benefits from a robust agricultural base, favorable climate, and strategic location near economic powerhouses like Mumbai. In contrast, Marathwada, despite its rich cultural heritage and resource base, lags due to socio-political neglect, underdeveloped industries, and inadequate resource utilization.

This study aims to explore and analyze the factors influencing industrial development in these two regions, focusing on infrastructure, government policies, natural resources, and socio-economic conditions. By identifying the gaps and opportunities in each division, the research seeks to offer insights into fostering balanced regional development. The significance of this study lies in its potential to inform policymakers, stakeholders, and investors about the strategies needed to bridge regional disparities and promote inclusive growth. Understanding the industrial dynamics of Western Maharashtra and Marathwada can provide a blueprint for sustainable industrialization in other regions facing similar challenges.

### Review of Literature:

The industrial development of regions is a widely studied subject in economic and social research, with a focus on understanding the factors influencing regional disparities and their socio-economic consequences. This section reviews relevant literature to provide a foundation for the comparative analysis of industrial development in Western Maharashtra and the Marathwada division.

#### Regional Disparities in Industrial Development:

Numerous studies have highlighted the role of geographic, economic, and policy-related factors in shaping regional industrial development. Bhalla and Singh (2009) emphasized the significance of infrastructure, skilled labor, and resource availability in fostering industrial growth in Indian states. Their research noted that regions with better connectivity and institutional support tend to attract higher investment and industrial activity.

Pandey (2015) explored regional disparities within Maharashtra and attributed the uneven industrial development to historical advantages enjoyed by regions like Western Maharashtra, which benefited from proximity to Mumbai, progressive leadership, and early establishment of industries. In contrast, Marathwada's challenges stemmed from geographic disadvantages, such as water scarcity, and limited access to infrastructure.

#### Industrial Development in Western Maharashtra:

Western Maharashtra's industrial growth has been widely documented. Kale (2018) analyzed the role of sugar cooperatives in shaping the agro-industrial economy of the region. The study found that the cooperative movement not only boosted the agricultural sector but also facilitated the development of allied industries.

Joshi (2020) examined the rise of Pune as an industrial and IT hub, attributing its success to a robust educational ecosystem and proactive government policies.

Industrial Development in Marathwada:

Research on Marathwada highlights its struggles and potential for industrialization. Patil and Deshmukh (2016) studied the impact of water scarcity on industrial growth in Marathwada, identifying it as a major bottleneck for sustainable development. Singh and Rao (2019) emphasized the need for targeted policies and infrastructure investments to unlock Marathwada's industrial potential, particularly in sectors like agro-processing, textiles, and auto-components.

#### **Educational and Skill Development:**

The role of education and skill development in driving industrial growth has been a focal point in several studies. Saxena (2017) highlighted the positive correlation between higher education infrastructure and regional economic performance, noting that Western Maharashtra's advanced educational facilities have played a significant role in creating a skilled workforce. In contrast, Jadhav (2021) pointed out the gaps in educational infrastructure in Marathwada, calling for increased investment in technical and vocational training to align with industry demands.

Policy Interventions and Recommendations:

A recurring theme in the literature is the importance of policy interventions in addressing regional disparities. The Planning Commission (2012) stressed the need for decentralized industrial policies to cater to the specific needs of underdeveloped regions like Marathwada. Studies also suggest that financial incentives, public-private partnerships, and investment in infrastructure can significantly accelerate industrial growth in lagging regions.

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

The primary objective of this research is to conduct a comparative analysis of the industrial development in Western Maharashtra and the Marathwada division to identify disparities, challenges, and opportunities for balanced regional growth. The specific objectives are as follows:

1. **To analyze the historical evolution of industrial development** in Western Maharashtra and Marathwada, highlighting key factors influencing their growth trajectories.

2. **To evaluate the role of infrastructure, government policies, and socio-economic factors** in shaping the industrial landscape of both regions.
3. **To assess the educational and skill development ecosystems** of Western Maharashtra and Marathwada and their impact on industrial growth.
4. **To identify the challenges faced by Marathwada** in achieving sustainable industrial development, including water scarcity, limited investment, and policy gaps.
5. **To examine the contribution of industrial development** to employment generation and economic growth in both regions.
6. **To propose actionable recommendations** for fostering equitable industrial development in Marathwada, leveraging lessons from the success of Western Maharashtra.
7. **To provide insights into the role of industrial policy and regional planning** in addressing disparities and promoting balanced development across Maharashtra.

#### **Research Methodology:**

The methodology for this study is designed to achieve the research objectives by employing a combination of qualitative and quantitative approaches. The steps and techniques employed are outlined below:

##### **1. Research Design:**

This study adopts a comparative research design to analyze the industrial development of Western Maharashtra and the Marathwada division. It focuses on identifying disparities, understanding the factors influencing growth, and suggesting actionable strategies for balanced regional development.

##### **2. Data Collection:**

###### **Primary Data:**

Structured interviews and surveys were conducted with stakeholders, including industry professionals, policymakers, academicians, and local residents, to gather first-hand insights into the factors affecting industrial development in both regions.

###### **Secondary Data:**

Data was collected from various sources, including:

1. Government reports and publications (e.g., Economic Survey of Maharashtra, MIDC reports).
2. Academic research papers, journals, and case studies.

3. Reports from industry associations and think tanks.
4. Historical records and regional development plans.

#### Sampling Techniques:

Purposive sampling was employed to select key industrial hubs in both regions, such as Pune and Kolhapur in Western Maharashtra and Chhatrapati Sambhajnagar and Jalna in Marathwada. These hubs were chosen to provide a representative analysis of the industrial landscape.

#### Data Analysis:

##### 1. Quantitative Analysis:

Statistical tools and methods were used to analyze secondary data, including trends in industrial output, employment, and investment in both regions. Tools like regression analysis and comparative metrics were employed to identify patterns and disparities.

##### 2. Qualitative

##### Analysis:

Content analysis of interviews and policy documents was performed to derive insights into the socio-economic and infrastructural factors influencing industrial growth. SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis was used to assess the industrial potential of Marathwada compared to Western Maharashtra.

#### Limitations of the Study:

1. The study is confined to the regions of Western Maharashtra and Marathwada, and findings may not be generalizable to other regions.
2. Data availability and accuracy, particularly for Marathwada, posed certain constraints.
3. Time and resource limitations restricted the scope of primary data collection.

#### Industrial Infrastructure of Western Maharashtra and Marathwada Division:

Industrial infrastructure forms the backbone of economic growth and plays a critical role in attracting investments, fostering industrial activity, and enabling regional development. This section provides an analysis of the industrial infrastructure in Western Maharashtra and the Marathwada division, highlighting the disparities and opportunities in each region.

##### Western Maharashtra:

Western Maharashtra has a well-developed industrial infrastructure, supported by strategic planning, investment, and proximity to major economic hubs. Key features of its industrial infrastructure include:

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##### 1. Industrial Estates and MIDC Zones:

The Maharashtra Industrial Development Corporation (MIDC) has established several industrial estates in cities like Pune, Kolhapur, Satara, and Sangli. These estates are equipped with essential amenities such as water supply, electricity, and transportation networks. The Pimpri-Chinchwad industrial belt in Pune is a prominent hub for automotive and manufacturing industries.

##### 2. Connectivity:

The region boasts excellent connectivity via road, rail, and air. The Mumbai-Pune Expressway and National Highways ensure seamless transportation of goods. Pune's proximity to Mumbai, a major port city, facilitates export-oriented industries.

##### 3. Power

##### Supply:

Western Maharashtra benefits from a relatively stable power supply, supported by a mix of hydroelectric, thermal, and renewable energy sources. Industrial estates are prioritized for uninterrupted electricity.

##### 4. Specialized Infrastructure:

1. Pune has emerged as an IT and technology hub with dedicated IT parks such as Hinjewadi.
2. Kolhapur and Satara are known for their agro-industrial infrastructure, driven by the sugar industry.
3. The presence of logistics parks and warehouses supports efficient supply chain management.

#### Marathwada Division:

The industrial infrastructure in Marathwada has shown growth in recent decades but remains underdeveloped compared to Western Maharashtra. Key aspects include:

##### 1. Industrial Estates:

MIDC has developed industrial estates in cities like Chhatrapati Sambhajnagar, Jalna, and Latur. Aurangabad, often referred to as the "Detroit of Maharashtra," hosts auto-component manufacturing and pharmaceutical industries. Jalna is known for its steel re-rolling mills. However, these estates often lack adequate infrastructure compared to their Western counterparts.

##### 2. Connectivity:

Marathwada faces challenges in transportation infrastructure. While cities like Aurangabad are connected by rail and air, rural areas and smaller industrial zones struggle with

inadequate road networks. This hampers the efficient movement of goods and raw materials.

3. **Power Supply:**  
Power supply remains inconsistent in Marathwada, especially in smaller industrial towns. Dependence on thermal power plants, coupled with limited renewable energy initiatives, affects industrial productivity.
4. **Water Supply:**  
Water scarcity is a major bottleneck for industrial development in Marathwada. Industries rely heavily on water-intensive processes, but the region's arid climate and irregular rainfall pose significant challenges.
5. **Specialized Infrastructure:**
  1. Chhatrapati Sambhajnagar has seen the development of industrial clusters and export-oriented units, including SEZs (Special Economic Zones).
  2. Agro-processing industries in Latur and Nanded leverage the region's agricultural base, although these sectors require modernization.

#### **Policy Support and Incentives in Western Maharashtra and Marathwada Division**

Government policies and incentives play a critical role in shaping the industrial development of regions. While Maharashtra has implemented state-wide initiatives to promote industrialization, the effectiveness of these measures has varied between Western Maharashtra and Marathwada due to regional disparities and infrastructural challenges.

#### **Western Maharashtra**

Western Maharashtra has benefited significantly from proactive policy measures and incentives that have enabled the region to emerge as a leading industrial hub.

1. **Proactive Industrial Policies:**  
The state government has consistently prioritized Western Maharashtra in its industrial policies, providing financial incentives and support for sectors such as IT, automotive, and manufacturing. Policies like the *Maharashtra Industrial Policy (2019)* have focused on attracting investment in urbanized areas such as Pune and Kolhapur.
2. **Tax and Financial Incentives:**  
Industries in Western Maharashtra have been offered tax holidays, capital subsidies, and exemptions on stamp duty to encourage investments. The development of MIDC zones

in the region has further incentivized the establishment of industries by providing ready-to-use infrastructure.

3. **Support for Key Sectors:**
  1. **IT and Technology:** The state's IT policy has facilitated the growth of technology parks like Hinjewadi IT Park in Pune, offering incentives such as rebates on power tariffs and simplified regulatory processes.
  2. **Agro-Industries:** Support for sugar cooperatives has bolstered agro-industrial growth, particularly in Kolhapur and Satara.

#### **Ease of Doing Business:**

The state government has ensured streamlined regulatory frameworks and single-window clearance systems in Western Maharashtra, making it a preferred destination for investors.

#### **Marathwada Division**

Marathwada has received policy attention in recent years, but the impact of these measures has been limited due to persistent structural challenges.

#### **Special Focus in State Policies:**

Marathwada has been designated as a *D+ Zone* under the Maharashtra Industrial Policy, 2019, which provides additional incentives to industries setting up in this economically backward region. These include higher capital subsidies, interest subventions, and electricity duty exemptions.

#### **Sector-Specific Incentives:**

1. **Agro-Processing:** To leverage its agricultural base, the government has introduced schemes like subsidies for agro-processing units and cold storage facilities.
2. **Steel and Auto-Component Industries:** Incentives have been provided for industries in Jalna and Aurangabad, including financial grants and infrastructure support for cluster development.

#### **Infrastructure Development:**

Initiatives like the *Aurangabad Industrial City (AURIC)* under the Delhi-Mumbai Industrial Corridor (DMIC) project aim to attract global investments. AURIC is equipped with smart infrastructure, tax incentives, and a business-friendly environment.

#### **Challenges in Policy Implementation:**

The impact of policy support in Marathwada has been constrained by:

1. Poor infrastructure, particularly in rural areas.
2. Water scarcity affecting industrial operations.

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3. Limited awareness and accessibility of incentives among small and medium enterprises

### **Economic Contributions of Industries in Western Maharashtra and Marathwada Division:**

Industries significantly contribute to the economic development of regions by generating employment, increasing income levels, boosting exports, and facilitating overall socio-economic progress. This section examines the economic contributions of industries in Western Maharashtra and Marathwada, highlighting their roles in the regional and state economy.

### **Economic Contributions of Industries in Western Maharashtra:**

Western Maharashtra has long been a major driver of Maharashtra's industrial and economic growth due to its robust industrial base, infrastructure, and policy environment.

#### **1. Gross State Domestic Product (GSDP) Contribution:**

Western Maharashtra, particularly cities like Pune, Kolhapur, and Satara, contributes a significant share to Maharashtra's GSDP. The region's industries span across diverse sectors, including IT, automotive manufacturing, sugar production, and engineering.

#### **2. Employment Generation:**

1. The automotive and manufacturing sectors in Pune alone employ thousands of skilled and semi-skilled workers.
2. The sugar cooperatives in Kolhapur and Sangli support agro-based employment, creating job opportunities for rural populations.
3. IT parks, such as Hinjewadi in Pune, have positioned the region as an IT hub, attracting professionals nationwide.

#### **Exports and Revenue Generation:**

Western Maharashtra contributes significantly to India's export economy.

1. Pune is a major exporter of automotive components and software services.
2. Agro-based industries, including sugar and processed foods, generate substantial revenue.

#### **Economic Multiplier Effects:**

The strong industrial base has spurred growth in ancillary sectors such as logistics, real estate, and retail. The region's high-income levels have further fueled consumer demand, boosting local economies.

### **Economic Contributions of Industries in Marathwada Division**

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The industrial sector in Marathwada, though relatively underdeveloped, plays a crucial role in the region's economy, particularly in niche areas such as agro-processing, auto-components, and steel production.

#### **GSDP Contribution:**

Marathwada's contribution to Maharashtra's GSDP is comparatively smaller, reflecting the region's challenges in industrial development. However, Aurangabad, a key industrial hub, has emerged as a growth center, contributing significantly through its auto-component and pharmaceutical industries.

#### **Employment Generation:**

1. Agro-processing industries in Latur and Nanded provide employment to a large portion of the rural population, particularly in food processing and packaging.
2. Aurangabad's industrial estates, such as Shendra and Waluj, are vital employers in the manufacturing sector.
3. Jalna's steel re-rolling mills employ thousands, supporting local livelihoods.

#### **Exports and Revenue Generation:**

1. Aurangabad is home to several export-oriented units in the pharmaceutical and auto-component sectors.
2. Agro-processing industries contribute to exports of food products such as edible oils, pulses, and packaged goods.

#### **Economic Challenges:**

1. Water scarcity and inconsistent power supply limit industrial productivity and revenue generation.
2. Despite its potential, the region struggles to attract large-scale investment due to infrastructural and policy constraints.

#### **Recommendations**

To address the disparities in industrial development between Western Maharashtra and the Marathwada division, and to maximize the socio-economic benefits for both regions, the following recommendations are proposed:

#### **1. Infrastructure Development**

##### **Enhance Connectivity:**

1. Improve road and rail networks in Marathwada to connect industrial estates with major markets and ports.
2. Develop an industrial corridor linking Marathwada with Western Maharashtra to facilitate trade and investment.

##### **Water Resource Management:**

1. Invest in water conservation projects, such as check dams, rainwater harvesting, and

recycled water systems, to address water scarcity in Marathwada.

- Promote water-efficient industries in water-stressed regions.

#### **Power Supply Improvement:**

- Expand renewable energy projects, including solar and wind power plants, to ensure consistent electricity supply in Marathwada.
- Provide dedicated power lines for industrial estates in both regions.

#### **Policy Support and Incentives**

##### **Tailored Incentives for Marathwada:**

- Offer higher subsidies and tax benefits to industries setting up in Marathwada.
- Simplify regulatory processes and ensure timely implementation of policies to attract investors.

##### **Sector-Specific Policies:**

- Encourage agro-processing, renewable energy, and IT industries in Marathwada to leverage local strengths.
- Strengthen existing industries like automotive and sugar in Western Maharashtra while diversifying into high-tech manufacturing.

#### **Education and Skill Development**

##### **Skill Training Centers:**

- Establish vocational training institutes and technical colleges in Marathwada to address skill gaps.
- Collaborate with industries in Western Maharashtra to offer internships and on-the-job training for workers from Marathwada.

##### **Strengthen Higher Education:**

Promote research and development in industrial technologies through partnerships with universities in both regions.

##### **Promoting Investments**

##### **Public-Private Partnerships (PPPs):**

- Encourage PPPs to develop industrial estates, logistics hubs, and smart cities in Marathwada.
- Involve private players in setting up renewable energy projects and water management systems.

##### **Marketing and Branding:**

- Highlight Marathwada's potential as an emerging industrial region through investment summits and global outreach programs.
- Showcase the success of hubs like Aurangabad Industrial City (AURIC) to attract global investors.

#### **Balanced Regional Development**

##### **Integrated Industrial Planning:**

- Ensure that industrial development in Western Maharashtra and Marathwada is complementary rather than competitive.
- Develop policies that promote regional integration and equitable resource distribution.

##### **And Rural Focus:**

- Support industrialization in smaller towns and rural areas of Marathwada to reduce regional disparities.
- Upgrade infrastructure in rural areas of Western Maharashtra to sustain balanced growth.

#### **Environmental Sustainability**

##### **Adopt Green Technologies:**

- Promote eco-friendly technologies and practices in industries to minimize environmental impact.
- Incentivize industries to invest in renewable energy and waste management systems.

##### **Afforestation and Conservation:**

Implement afforestation programs to restore ecological balance, especially in water-scarce regions of Marathwada.

#### **7. Monitoring and Evaluation**

##### **Policy Implementation:**

- Regularly monitor the effectiveness of industrial policies and incentives in both regions.
- Set up a dedicated task force to address bottlenecks and ensure timely execution of projects.

##### **Community Engagement:**

- Involve local communities in industrial planning and development to address their needs and concerns.
- Foster corporate social responsibility (CSR) initiatives to support education, healthcare, and infrastructure in both regions.

##### **Conclusion:**

The comparative study of industrial development in Western Maharashtra and the Marathwada division highlights the stark differences in their trajectories of economic growth and industrialization. While Western Maharashtra has emerged as a robust industrial hub due to favorable infrastructure, proactive policies, and a skilled workforce, Marathwada continues to grapple with challenges such as inadequate infrastructure, water scarcity, and socio-economic constraints.

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## Study of Women Economic Development Corporation in Maharashtra State

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### Introduction:

Mahila Arthik Vikas Mahamandal (MAVIM) is Maharashtra's Women Development Corporation. It was established on 24th February, 1975 and is registered under Companies Act, Section 8 A – as a not for Profit Company. MAVIM is the state level nodal agency to implement development programs/schemes by the central and state government across Maharashtra.

The organization is responsible to converge with Government Departments, Financial Institutions, NGOs, and Self-Help Groups (SHGs) to achieve inclusive development. The core focus is to organize women through SHGs to build their overall capacity, by providing them with employment and livelihood opportunities and also, by enhancing their self-confidence. For this purpose, MAVIM relies on the four pillars of Grassroots Institution Building, Micro Finance Services, Livelihood and Enterprise Development, Women Empowerment and Social Equity. Historically, MAVIM has worked on long-term projects with partners like International Fund for Agriculture Development (IFAD) on programs such as Maharashtra Rural Credit Program (MRCP, 1994-2002) and Tejaswini Maharashtra Rural Women Empowerment Program (2007-2018). Further, MAVIM has also worked with new partners such as IDH, UNDP, ILO, IRCTC, Tata Trust, Google India, ICICI Foundation, Water org, NULM etc.

**Key words** MAVIM, NGO, SHG, IFAD, MRCP

### Women Economic Development mission

By investing in human capital and empowering women, empowering women economically and socially as well as providing them with sustainable means of livelihood to eliminate gender discrimination and achieve equal justice for women.”

### Main objectives of Women Economic Development:

1. Managing women through self-help groups.
2. Enhancing the overall potential of women.
3. Enhancing self-confidence among women.
4. Entrepreneurial development of women.
5. Creating synergy between employment opportunities and markets.
6. To promote equal opportunities, prosperity and self-participation of women in governance.

Total accumulated savings of SHGs in 2023-24 was ₹ 2,353.32 crore and SHGs received total loans of ₹ 8,138.71 crore from various financial

7. Building grassroots organizations working with SHGs as a pathway to sustainable development.

The State Government has declared Women Economic Development Corporation (MAVIM) as the nodal organization for implementing various schemes of women empowerment through Self Help Groups. The main objectives of MAVIM are integration of women through SHGs, empowerment of women; confidence building among women, development of entrepreneurship, and creation of employment opportunities through people-run resource center which is a federation of SHGs. MAVIM also promotes equal opportunities and women's participation in governance and building grassroots organizations with self-help groups. The government also provides market access to the SHGs, and conducts training to improve leadership and administrative capacity among women institutions and disbursed total internal loans of ₹ 8,927.68 crore. Information on Women Self Help Groups is given in Table 1.1

Table: 1.1  
Information on women self-help groups  
as on march 31, 2024

| Details   | Rural    | Urban    | Total    |
|---|----------|----------|----------|
| Villages and towns under MAVIM                                  | 10,495   | 259      | -        |
| Number of self-help groups                                      | 99,699   | 65,330   | 1,65,029 |
| Number of members (lakhs)                                       | 13       | 7.01     | 20.01    |
| Loans received from financial institution (recurring) (1 crore) | 5,957.45 | 2,181.26 | 8,138.71 |

Sours: Women Economic Development Corporation government of Maharashtra

Loksanchalita Resource Center: A Loksanchalita Resource Center is a group registered under the Societies Registration Act, 1860 and is a group of 250 to 300 self-help groups in about 20 to 25 villages within a radius of 25 km. The function of People Organized Resource Centers is to provide basic services to self-help groups like skill development training, bank linkage, market access to produce for women's livelihood. At the end of March, 2024, there are 295 People Managed Resource Centers functioning in the state.

10.37.2 Tejashree Financial Services: The Tejashree Financial Services scheme is being implemented through Self Help Groups to make the very poor and indebted women free from debt. Under this scheme, i) personal loan to one lakh women up to ₹ 10,000 ii) financial assistance up to ₹ 20,000 for loan repayment to 10 thousand borrowers and iii) working capital up to ₹ 2 lakh for 300 women social activities implemented through Loksanchalita Resource Centre. A total loan of ₹ 119.62 crore was disbursed under this scheme till March, 2024.

10.37.3 Nav Tejaswini: This project is supported by International Fund for Agricultural Development to help poor and needy women.

New Tejaswini Rural Women Initiative Development Project has been launched in the state for economic empowerment. The project mainly focuses on promotion of market oriented enterprises, provision of support services and institutional development and project management. The project supports women-led farmer producer organizations, micro-entrepreneurs, agricultural activities, non-agricultural activities and agriculture-related activities implemented through People's Resource Centers. Loans of ₹ 1,192.66 crore were disbursed to 3, 58,369 women in 2022-23 and ₹ 2,190.40 crore to 5, 63,073 women in 2023-24.

#### Conclusion:

Economic empowerment is the first step towards holistic growth. Skills training brought employability and employment specificity to women, but even after they started earning income, most women still could not be involved in decision-making about money in the family. Only one third

of the women surveyed could participate. Hence, there is need to empower women with more tools of empowerment in terms of greater social, behavioral push along with economic measures.

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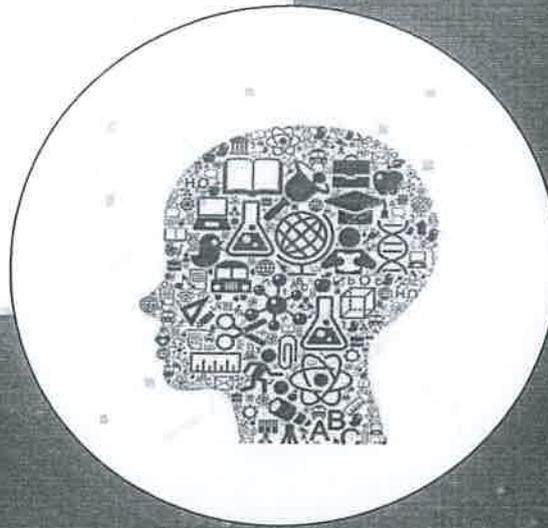
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### प्रस्तावना :-

पंचायत राज व्यवस्थेच्या मुळाचा शोध घ्यावयाचा झाल्यास भारतात अगदी प्राचीन काळापासून पंचायती अस्तित्वात असल्याचे दिसते. अर्थात आजच्या पंचायत राज पद्धतीपेक्षा त्याचे स्वरूप खूपच वेगळे होते. गावातील हुशार, अनुभवी, आदरणीय अशी पंचमंडळी असायची. गावातील चावडी सारख्या सार्वजनिक ठिकाणी रोज सकाळी ही मंडळी बसायची आणि गावातील लोकांच्या अडचणी समजावून घेऊन मार्गदर्शन करावयाची. गावामध्ये काही वाद, भांडणे झाल्यास त्यामध्ये लक्ष घालून सोडविणे, गावचा विकास होण्यासाठी योजना आखणे, गावचा कारभार चालविणे, गावचा कर गोळा करून राजाला खंड वसूली देणे इ. कामे ही पंचमंडळी पार पाडीत असत. गावात त्यांना फार मान होता. गावकरी त्यांच्या शब्दाबाहेर जात नसत. मौर्यांच्या काळामध्ये तर त्यांना ग्रामशासनाचा अधिकार होता. व त्या दृष्टीने ह्या पंचायती खूपच विकसित झालेल्या होत्या. सन ८०० ते १००० च्या दरम्यान बोल घराण्याच्या इतिहासातील एकल येथील चौदा शिळा खऱ्या ग्रामपंचायतीच्या निर्देशक आहेत. आजच्या ग्रामपंचायती करीत असलेली विविध गाव विकासाची कामे या ग्रामपंचायती त्या वेळी करीत होत्या. ग्रामपंचायतीची निवडणूक दरसाल होत असे व सर्व सभासद लोकनियुक्त असत. त्यांच्यावर सरकारी अधिकाऱ्यांची देखरेखीसाठी नेमणूक होई. ग्रामपंचायतीकडे स्वतःच्या निधी असायचा. न्याय निवाडे ही पंचायत करी, फाशीची शिक्षा क्वचितच अंमलात येई. देवळात नंदादीप लावणे अगर पंचायतीस अमुक इतक्या गाई पुरविणे या गोष्टी शिक्षा म्हणून देत असत. भारतात अनेक साम्राज्ये आली होती. बाहेरून आलेल्या भोगलांनी ही पद्धत स्विकारली. भारता सारख्या खंडप्राय खेड्या पाड्यात विखुरलेल्या देशाला विकेंद्रित शासनाचीच जरूरी होती. त्यामुळेच ही पद्धत अनेक वर्षे टिकून होती. त्यातूनच खेडी स्वयंपूर्ण बनत होती. ग्रामीण कारागीर, ऋष्टकरी यांना पोट भरण्याकरीता व्यवसाय मिळत होता. शिवाजी महाराजांच्या काळात ग्रामपंचायतीची पद्धत चोहीकडे चालू होती. तीच रयतेच्या सोयीची वाटल्यावरून महाराजांनी कायम ठेवली. रयतेला न्याय मिळवण्यासाठी लांब कुठे जावे लागू नये म्हणून गावातील पंचांनीच फुकट न्याय द्यावा हे अभिप्रेत होते. छत्रपतींच्या काळात ग्रामपंचायती पूर्वीप्रमाणे चालू होत्या. ब्रिटीशांच्या आगमनानंतर त्यांनी मात्र आपल्या आपल्या स्वार्थासाठी गावगड्यांची चालू व्यवस्था मोडीत काढून तलाठी पोलीस पाटील यांच्यापासून ते कलेक्टर पर्यंत नोकरशाहीची फौज निर्माण केली. १८८२ साली लॉर्ड रिपनने मर्यादित स्वरूपात स्थानिक स्वराज्य संस्थेचा कार्यक्रम अंमलात आणला. परंतु आरोग्य आणि प्राथमिक सोयी सुविधा पुरतेच त्यांचे उद्दिष्ट मर्यादित होते. त्यामध्ये स्वराज्याचा मागमूसही नव्हता. याच काळात तालुका लोकल बोर्ड, जिल्हा लोकल बोर्ड व काही मोठ्या गावात ग्रामपंचायती स्थापन झाल्या. या स्थानिक स्वराज्य संस्था स्वातंत्र्य प्राप्ती नंतरही काही काळ चालू होत्या.

देशाच्या स्वातंत्र्य संग्रामाच्या काळात देशाच्या पुनुरुत्थापनाचा व नवनिर्माणाचा विचार सुरु झाला. त्यामध्ये गाव विकासाच्या दृष्टीने विचार होणे स्वाभाविक होते. महात्मा गांधींनी स्वातंत्र्य संग्रामाच्या काळात खेड्याकडे जाण्याचा मार्ग दाखविला आणि ग्राम स्वराज्याची कल्पना मांडली होती. त्यामुळे स्थानिक स्वराज्य संस्थांना नवा मुलभूत आणि व्यापक अर्थ मिळाला. १५ ऑगस्ट १९४७ रोजी भारताला स्वातंत्र्य मिळाले आणि घटना समितीची स्थापना झाली. स्वातंत्र्य लढयात लोकांनी उराशी बाळगलेल्या ध्येयात ग्राम स्वराज्य हे सूत्र होते. त्यामुळे देशाची घटना होत असताना

ग्रामपंचायतीचा स्वतंत्र तिसरा सत्र असावा अशी सूचना मांडण्यात आली. त्या सूचनेला घटना समितीतील काही लोकांनी विरोध केला. भारतीय समाज व्यवस्था जाती व्यवस्थेच्या उतरंडीवर आधारित असल्यामुळे तथाकथित उच्च वर्गीय जातींना पंचायत व्यवस्थेत पंच म्हणून स्थान मिळत असे. तसेच गावातील उच्च जातीय लोकच निर्णय घेण्यामध्ये महत्वाची भूमिका बजावत असत. अशा रितीने या पूर्ण व्यवस्थेमध्ये स्त्रिया आणि तथा कथित खालच्या जातींना कोणतेही स्थान नव्हते. ही व्यवस्था समानतेवर आधारित नाही असे डॉ. नाबासाहेब आंबेडकरांचे म्हणणे होते. त्यामुळे त्यांचा या व्यवस्थेला विरोध होता.

त्यामुळे ग्रामपंचायतीच्या तिसऱ्या स्तराची व्यवस्था अंमलात येण्यासाठी काही काळ थांबावे लागेल कारण ग्रामपंचायतीचा वापर समाजातील हित संबंधी व श्रीमंत लोक करून घेतील व सर्व सामान्य लोकांवर व दलीतांवर अन्याय होईल अशी भीती व्यक्त करण्यात आली. तरीसुद्धा घटना समितीने सामाजिक उद्दिष्ट म्हणून 'राज्ये, ग्रामपंचायत संघटीत करतील व त्यांना स्थानिक स्वराज्य संस्था म्हणून काम करण्यास आवश्यक अधिकार देतील' असे चाळीसाव्या मार्गदर्शक सूत्रात नमूद केले.

**संशोधन विषयाचे उद्दिष्टे :-**

1. पंचायतराजची ऐतिहासिक पार्श्वभूमी अभ्यासणे.
2. ग्रामीण विकासात पंचायतराजची भूमिका अभ्यासणे.

**संशोधन विषयाचे महत्त्व :-**

स्वतंत्र भारतातील जिल्हा, तालुका, तदंतर्गत विकास गट व ग्राम या पातळ्यांवरील स्थानिक स्वराज्य संस्थांसाठी पंचायत राज्य ही संज्ञा वापरण्यात येते. म. गांधींनी आणि सर्वोदयवाद्यांनी मांडलेली विकेंद्रित सत्तेची कल्पना, त्याचप्रमाणे विकेंद्रित लोकशाहीची कल्पना या संज्ञेत अंतर्भूत आहेत. १९५८ नंतर पंचायत राज्याद्वारा ग्रामीण विकासाचे प्रयत्न शुरु झाले. वैचारिक पातळीवर विकेंद्रित ग्रामराज्याची (पंचायत राज्याची) कल्पना म. गांधीजींनी प्रथम मांडली. विनोबा भावे, जयप्रकाश नारायण व इतर सर्वोदयवाद्यांनी नंतर ती उचलून धरली. मुळात हा विचार भारतीय परंपरेत अस्तित्वात असलेल्या ग्रामपंचायती बद्दलच्या काहीशा अतिरंजित कल्पनेवर आधारलेला आहे. सत्य आणि अहिंसा या मूल्यांवर आधारलेले जीवन फक्त खेड्यातच शक्य आहे, अशी म. गांधींची धारणा होती. त्यांच्या आदर्श राज्याच्या कल्पनेत, आर्थिक व राजकीय सत्ता विकेंद्रित करून आर्थिक दृष्ट्या स्वयंपूर्ण व स्वयंशासित गावाच्या पायावर केलेली राज्याची उभारणी अभिप्रेत होती. ग्रामसभेसारख्या संस्थेत सर्व लोकांना सहभागी होणे शक्य आहे. या पातळीवर सत्तास्पर्धा, पक्षीय राजकारण यांऐवजी सहमतीने व सर्वांच्या हिताच्या दृष्टीने निर्णय घेण्यात येतील. असा गावांत अहिंसा, असहकार आणि सत्याग्रह ही ग्रामशासनाची प्रमुख साधने असतील. गावातील पंचांची निवडसुद्धा सहमतीने होईल; कार्यकारी, न्यायविषयक व विधिविषयक अधिकार त्यांना असतील, अशी ही कल्पना होती (हरिजन, २६ जुलै १९४२). या कल्पनेच्या आधारे जयप्रकाश नारायण यांनी तळापासून पाच स्तरांवर विकसित होत जाणारी राज्याची कल्पना मांडली.

गांधीप्रणीत ग्राम राज्याची कल्पना काँग्रेसमधील बहुसंख्य नेत्यांना मान्य नव्हती. भारताची प्रगती समाजवादाच्या दिशेने होण्यासाठी केंद्रीय नियोजनाची आवश्यकता नेहूनना वाटत होती. खेडे हे अज्ञान, मागासलेपणा आणि संकुचित जातीयवाद यांचे प्रतीक असून त्याचे शहरीकरण झाल्याखेरीज भारताची प्रगती अशक्य आहे, असे आंबेडकर व नेहरू यांचे मत होते. यामुळे संविधान समितीने पाश्चात्य संविधानांच्या आधारेच भारताचे संविधान बनविले. त्याच्या

मसुद्यात 'पंचायती' चा नामोल्लेखही नव्हता. याबद्दल काहींनी नापसंती व्यक्त केल्यावर के. संथानम यांच्या सूचनेवरून धोरणविषयक तत्वांमध्ये तिचा समावेश करण्यात आला.

देशात ग्रामपंचायती स्थापन करून त्यांना पुरेसे अधिकार देण्यात यावेत, अशी तरतूद (अनुच्छेद ५०) करण्यात आली. १९५८ मध्ये पंचायत राज्यसंख्यांची स्थापना झाल्यावर तो गांधीप्रणीत विकेंद्रित लोकशाहिचाच एक प्रयोग मानावा, असे मत जयप्रकाश नारायण यांनी मांडले; तथापी चौथ्या व पाचव्या योजनांत पंचायत राज्याचा निर्देश 'ग्रामीण विकासासाठी स्थापन केलेल्या स्थानिक स्वराज्य संस्था' असाच केला आहे आणि हाच अर्थ बहुतेकांना अभिप्रेत आहे.

**पंचायतराजचा इतिहास :-**

प्राचीन काळात ग्रामस्तरावर स्थानिक संस्था अस्तित्वात होत्या. 'सभाग्रामणी ग्रामबुद्ध' इ. संज्ञा त्याच्या निर्दर्शक होत. वैदिक काळानंतर जीवन गुंतागुंतीचे झाले. श्रेणी, जाती, कुल, गण इ. संस्थांना जास्त महत्त्व प्राप्त झाले. त्यांच्या तुलनेने गाव एकसंध राहिले नाही. या काळात गाव हा घटक बऱ्याच अंशी स्वायत्त होता आणि त्यास स्वतःचे व्यक्तित्व असले. तरीहा त्याचे प्रशासक प्रातिनिधिक होते किंवा कसे, याविषयी माहिती नाही. 'ग्रामणी'चे महत्त्व वाढने असावे. या काळात 'पंचायती' चा कोठेही निर्देश नाही. गुप्तकाळानंतर, विशेषतः दक्षिण भारतातील, प्रामुख्याने ब्राह्मण वस्ती असलेल्या 'अग्रहार' (गाव) यांत स्वराज्य संस्थांचे रूप प्रगत असल्याचे दिसून येते. तेथे ग्रामसभा नावाची संस्था आणि तिच्या अनेक उपसमित्या असत. या संस्था बऱ्याच अंशी प्रातिनिधिक होत्या व अनेक जबाबदारीची कामे त्यांवर सोपविलेली असत; तथापि बहुविध जातींची वस्ती असणाऱ्या गावांमध्ये जाती, श्रेणी इ. संस्थांमुळे ग्रामसभेच्या कार्यावर मर्यादा पडत असाव्यात. 'पंचमंडली' (मध्य भारत), 'ग्राम जनपद' (विहार), 'पंचकुल' (राजस्थान), 'ऐमन्निग' (कर्नाट क), 'ग्राम महत्तर' इ. संज्ञांच्या उल्लेखांवरून ग्रामपंचायती सारख्या संख्या इतरत्रही अस्तित्वात असाव्यात, असे दिसते. मध्ययुगीन काळातील वाढत्या सरंजामशाहीमुळे आणि अंतर्गत युद्धांमुळे ग्रामीण नेतृत्व आनुवंशिक बनले. अपुऱ्या संचारव्यवस्थेमुळे स्वायत्तता टिकून राहिली असली, तरी ग्रामपंचायती निष्क्रिय झाल्या असाव्यात. जातपंचायती मात्र टिकून राहिल्या. या वरील वर्णनावरून भारतात ग्रामीण स्वराज्यशासनाची खोलवर रुजलेली अथवा सतत चालत आलेली परंपरा होती, असे म्हणणे अतिशयोक्तिपूर्ण होईल.

इंग्रजी अंमल सुरु झाल्यावर ग्रामीण जीवनात आमूलाग्र बदल घडून आले. रस्ते, लोहमार्ग, वृत्तपत्रे इत्यादींमुळे ग्रामीण भागाचे एकाकीपण संपले. शासन व ग्रामीण जनता यांच्यात प्रत्यक्ष संपर्क स्थापन झाला. नवी शिक्षणपद्धती, व्यवसायक्षेत्रे, पैशावर आधारलेली अर्थव्यवस्था आणि नव्या पद्धतीचे कायदे व कोर्ट-कचेऱ्या

डॉ. रमेश एकनाथ भारुडकर, डॉ. भगवान शंकरराव वाघमारे

यांमुळे पारंपरिक ग्रामीण जीवनास तडे गेले. ग्रामीण स्वायत्तता संपुष्टात आली. या परिस्थितीत जुन्या ग्रामसंख्या मोडकळीस आल्यास नवल नाही. लॉर्ड रिपन या व्हाइसरॉयने १८८२ मध्ये स्थानिक स्वराज्य संख्याच्या स्थापनेस चालना दिली. रोकशिक्षणाचे साधन म्हणून आणि राजकीय अनुभव असलेल्या नव्या नेतृत्वाच्या निर्मितीसाठी स्थानिक स्वराज्य संख्या महत्त्वाच्या आहेत, असे त्यास वाटत होते. १९१९ च्या सुधारणा कायद्यान्वये, सत्तेवर आलेल्या प्रांतिक मंत्रिमंडळांनी मुंबई, बंगाल, मध्य प्रदेश, मद्रास, संयुक्त प्रांत, पंजाब, बिहार, ओरिसा, आसाम या प्रांतांत ग्रामपंचायती स्थापन करण्यासाठी कायदे केले. अनेक संस्थानांनी त्यांचे अनुकरण केले. प्रत्यक्षात या संस्थांची वाढ स्वातंत्र्यानंतरच झाली.

#### सामुदायिक विकास योजना व मेहता समिती अहवाल :-

स्वातंत्र्योत्तर काळात ग्रामीण क्षेत्रात विकास कार्यक्रमास अग्रक्रम देण्यात आला. त्यासाठी सामुदायिक विकास कार्यक्रम (ऑक्टोबर १९५२) व राष्ट्रीय विस्तार सेवा (NES ऑक्टोबर १९५३) राबविण्यात आल्या. या योजनांद्वारे ग्रामीण भागांची सर्वांगीण प्रगती घडवून आणण्याचे उद्दिष्ट डोळ्यासमोर होते, यात 'नियोजन' सरकारचे, आणि 'सहकार्य' लोकांचे अशी विभागणी गृहीत होती. लोकांचा सहभाग हा या कार्यक्रमाचा गाभा होता. हा सहभाग प्रातिनिधिक मंडळांतून आणि लोकांनी स्वच्छेने दिलेला पैसा व केलेले श्रमदान यांतून व्यक्त व्हावयास हवा होता. यासाठी गटपातळीवर सल्लागार समित्या स्थापन करण्यात आल्या होत्या. प्रत्यक्षात या योजना वरून लादलेल्या व प्रशासकीय अधिकाऱ्यांकडून राबविल्या जाणाऱ्या अशा ठरल्या.

त्यांत लोकांच्या स्वयंपूर्ति सहभागाची उणीव जाणवू लागली. यामाठी स्थानिक स्वराज्य संस्थांना ह्या कार्यात सहभागी करून घ्यावे, अशी सूचना (योजना मंडळाच्या) योजना मूल्यमापन संघटनेच्या अहवालात करण्यात आली (१९५४ व १९५९). हाच विचार दुसऱ्या योजनेच्या आराखड्यात ठळकपणे मांडण्यात आला. या सूचनेचा विचार करण्यासाठी आणि सामुदायिक विकास योजनांत सुधारणा सुचविण्यासाठी बलवंतराय मेहता यांच्या अध्यक्षतेखाली एक समिती नेमण्यात आली. मेहता समितीने आपला अहवाल १९५७ मध्ये सादर केला. विकास कार्यक्रमात लोकांचा सहभाग अल्प आहे, हे मान्य करून अस्तित्वात असलेली जिल्हामंडळे त्यासाठी अपुरी आहेत असे वाटल्यावरून, तिने त्रि-स्तरीय निर्वाचित-यंत्रणेची योजना मांडली. स्थानिक प्रश्न परिणाम कारक रीत्या सोडविण्यासाठी विकेंद्रीकरणाची आवश्यकता तिने प्रति पादन केली. हे अधिकार स्थानिक पातळीवर लोकांच्या हाती दिल्याने विकासकार्यास गती येईल, असे तिला वाटले. ह्या यंत्रणेस 'पंचायत राज्य' हे नाव देण्यात आले. गाव, विकासगट व जिल्हा या तीन पातळ्यांवर अनुक्रमे ग्रामपंचायत, पंचायत समिती व जिल्हा परिषद या संख्या असाव्यात असे तिने सुचविले. पंचाची निवड लोकांनी

करावी. पंचायत समितीत निर्वाचित सदस्य, त्या क्षेत्रातील नगर परिषदा, सहकारी संख्या आणि अनुसूचित जातिजमाती यांचे प्रतिनिधी असावेत; तर जिल्हा परिषदेत जिल्हातील पंचायत समित्यांचे सभापती, तेथील आमदार व खासदार, निरनिराळ्या खात्यांचे. तांत्रिक अधिकारी असावेत; जिल्हाधिकाऱ्यांच्या अध्यक्षतेखाली जिल्हा परिषदेने पंचायत समित्यांच्या कार्याचे समायोजन करावे, असे सुचविण्यात आले. विकास गट हा प्रमुख घटक मानावा.

विकासाशी संबंधित-शेती, पशुसंवर्धन, कुटिरोद्योग, आरोग्य, समाजकल्याण, प्राथमिक-माध्यमिक शिक्षण इ. सर्व कामे पंचायत समितीने करावीत; ग्रामपंचायतीने या कार्यात मदत करावी, असे अहवालात म्हटले होते. या कार्यासाठी पुरेसा निधी या संस्थांना उपलब्ध असावा, अशीही शिफारस केलेली होती. तमिळनाडूत १९५८ मध्ये तसेच आंध्र प्रदेश व राजस्थान या राज्यांत १९५९ मध्ये प्रथम या सूचना स्वीकारण्यात आल्या. त्यानंतर हळूहळू इतर राज्यांनीही त्यांचे अनुकरण केले. आतापर्यंत एकूण १५ राज्यांनी पंचायत राज्यव्यवस्था स्वीकारली आहे, असे म्हणता येईल. जम्मू-काश्मीर, केरळ, मणिपूर, त्रिपुरा या राज्यांनी फक्त ग्रामपंचायतीची स्थापना केली आहे. नागालँड व मेघालय येथे जमात स्तरावर वेगळ्या प्रकारच्या संख्या अस्तित्वात आहेत. यांपैकी आसाम, हरयाणा, मध्य प्रदेश व ओरिसा या राज्यांत जिल्हा-स्तरावर संस्था स्थापन केलेल्या नाहीत. गुजरात व महाराष्ट्र या राज्यांत जिल्हा परिषदांना जास्त अधिकार दिले आहेत, तर इतरत्र जिल्हा परिषदा ह्या समायोजन करणाऱ्या किंवा सल्ला देणाऱ्या संस्था आहेत. गुजरात, कर्नाटक व महाराष्ट्र या राज्यांत प्रत्येक तालुक्यात पंचायत समिती आहे, तर इतरत्र विकासगटासाठी एक पंचायत समिती आहे. या संख्यांच्या नामाभिधानातही संपूर्ण देशात सारखेपणा आढळत नाही. मार्च १९७३ मध्ये देशात २,२२,०५० ग्रामपंचायती (९०% खेड्यांत), ४,०९७ पंचायत समित्या आणि २३३ जिल्हा परिषदा (५४.३% जिल्ह्यांत) होत्या.

#### पंचायतराजची संरचना :-

(अ) ग्रामस्तर: काही राज्यांतील गावांत ग्रामसभा ही संस्था आहे. गावातील सर्व मतदार हिच्या सभेस हजर असू शकतात. वर्षातून किमान दोन बैठका व्हाव्यात, अशी तरतूद असते. मुख्यतः वार्षिक अहवाल व अंदाजपत्रक यांना मंजूरी देण्याचे अधिकार या सभेस असतात. प्रत्यक्षात हिचे काम नियमितपणे चालत नाही. महाराष्ट्र, गुजरात आणि राजस्थान या राज्यांतील पंचायतींच्या अभ्यासानुसार असे दिसते, की सर्वसाधारण गावकरी तिच्या कामात रस घेत नाही; त्याबद्दल तो उदासीन दिसून येतो. ही संख्या कार्यप्रवण करण्यासाठी सरपंच व पंच यांची उपस्थिती अनिवार्य करण्यात यावी व ग्रामसेवक, विकास अधिकारी, पंचायत समितीचे सभापती इत्यादींनी तिच्या सभेस हजर राहून मार्गदर्शन करावे, असे सुचविण्यात आले आहे. प्रत्येक गाव वा ग्राम-समूह यांसाठी

डॉ. रमेश एकनाथ भारुडकर, डॉ. भगवान शंकरराव वाघमारे

एक पंचायत असते. साधारणपणे पंचांची संख्या ५ ते ३२ यांदरम्यान असते. हे पंच लोकांकडून-प्रत्यक्ष वा गुप्तमतदानाने निवडले जातात. त्यांची मुदत तीन ते पाच वर्षे अशी वेगवेगळ्या राज्यांत आहे. ग्रामपंचायत असलेल्या गावाची सरासरी लोकसंख्या १,९३० आहे. स्त्रिया, अनुसूचित जातिजमातींसाठी काही जागा राखीव असतात. काही राज्यांत सरपंचाची निवड प्रत्यक्षपणे होते, तर काही ठिकाणी (उदा., महाराष्ट्रात) तो पंचांकडून निवडला जातो. परिणामकारक नेतृत्वासाठी ही निवड प्रत्यक्ष पद्धतीने व्हावी, अशी शिफारस अनेक अभ्यासगटांनी केली आहे. पाणीपुरवठा, दिवावत्ती, गावसफाई, रस्तेदुरुस्ती, प्राथमिक शिक्षण इ. कामे ग्रामपंचायतीकडे असतात. काही कामे अनिवार्य मानली जातात. विकास कार्यात ग्रामपंचायतींनी महाराष्ट्र आणि राजस्थान या राज्यांत समाधानाकारक काम केल्याचे दिसत नाही. साधनांच्या तुलनेने कामाचा व्याप अधिक असल्याने असे होत असावे. त्यात सुधारणा होण्यासाठी ग्रामपंचायतीस एक पूर्णवेळ चिटणीस असावा, पंचांत खातेवाटप हवावे, अशा मूचना करण्यात आल्या आहेत. कमीत कमी वेळात व कमी खर्चात लोकांना न्याय मिळावा, यासाठी (महाराष्ट्रासहित) ११ राज्यांत न्यायपंचायतींची स्थापना केलेली आहे. इतर चार राज्यांत यासंबंधीची तरतूद कायद्यात आहे. एकूण २५,९१० न्यायपंचायती अस्तित्वात होत्या (१९७४). मालमत्तेसंबंधी लहानसहान खटले त्यांनी चालवावेत, अशी अपेक्षा असते. काही लहान गुन्हांसाठी दंड करण्याचा अधिकार त्यांना दिलेला असतो. एकंदरीत त्यांचेही कार्य फारसे समाधानकारक नाही.

(आ) पंचायत समिती : बहुतेक राज्यांत प्रत्येक विकासगटासाठी एक पंचायत समिती आहे. महाराष्ट्र, कर्नाटक व गुजरात या राज्यांत मात्र ती तालुक्यासाठी आहे. सरपंच, त्या क्षेत्रातील आमदार, खासदार, नगर परिषदा व सहकारी संख्या यांचे प्रतिनिधी हे पंचायत समितीचे सभासद असतात. महाराष्ट्रात मात्र सदस्यांची निवड त्या क्षेत्रातील पंचांकडून होते, शिवाय तालुक्यातील जिल्हा परिषद सदस्य हे पदसिद्ध सदस्य असतात; आमदार, खासदार यांना सदस्यत्व नसते. पंचायत समितीच्या अध्यक्षस सभापती, प्रधान प्रमुख अध्यक्ष इ. संज्ञा निरनिराळ्या राज्यांत आहेत. त्यांची निवड सभासदांतून होते. पंचायत समितीची मुदत इतरत्र तीन ते पाच वर्षे (महाराष्ट्रात पाच वर्षे) अशी आहे. पंचायत समित्यांचे काम उपसमित्यांतून चालते. उत्पादन-योजना, समाजकल्याण, सहकार, कुटिरोद्योग, शिक्षण, आरोग्य, पाणीपुरवठा, सफाई, दळणवळण यांसाठी तीन ते आठ उपसमित्या असतात. जिल्हा परिषदा किंवा शासन यांनी सोपविलेले काम करण्याची जबाबदारी पंचायत समितीची असते. त्यासाठी जिल्हा परिषदा व शासन त्यांना अनुदान देते. प्रत्यक्षात पंचायत समित्या कार्यक्रम ठरविण्यात पुढाकार घेताना दिसत नाहीत.

सोपविलेली कामे अंमलात आणण्यावर त्यांचा अधिक भर आहे. याबाबतीतही राजस्थानात त्यांची कार्यक्षमता प्रशंसनीय नव्हती. अपुरी तांत्रिक मदत, वेळेवर पैसा उपलब्ध नसणे आणि कामाच्या अटी स्थानिक परिस्थितीस अनुकूल नसणे यांमुळे असे होते, असे एका अभ्यासगटाचे मत आहे.

(इ) जिल्हा परिषदा : पंचायत समित्यांचे सभापती, नगर परिषदा व सहकारी संख्या यांचे प्रतिनिधी, तसेच अनुसूचित जातिजमातीचे प्रतिनिधी हे जिल्हा परिषदेचे सदस्य असतात. त्या त्या जिल्ह्यातील आमदार व खासदार (महाराष्ट्राचा अपवाद) हे सुद्धा सदस्य असतात. महाराष्ट्रात व गुजरातमध्ये मात्र जिल्हा परिषदेचे बहुतेक सभासद प्रत्यक्षपणे निवडलेले असतात. इतर राज्यांतही ही पद्धत अवलंबण्याकडे कल दिसून येत आहे.

गुजरात आणि महाराष्ट्र या दोन राज्यांत जिल्हाधिकारी जिल्हा परिषदेच्या कार्यात भाग घेत नाही. याउलट, कर्नाटक आणि तमिळनाडूत तो अध्यक्ष असतो. प्रशासकीय सुधारणांमंडळाच्या शिफारशीनुसार जिल्हाधिकाऱ्याकडे फक्त देखरेख आणि नियंत्रणाचेच अधिकार असावेत. महाराष्ट्र व गुजरात यांसारख्या ज्या राज्यांत जिल्हा परिषदा जास्त महत्त्वाच्या आहेत, तेथे प्राथमिक व माध्यमिक शाळा चालविणे, त्यांवर देखरेख करणे, आरोग्यकेंद्रे व दवाखाने, रस्ते व उद्याने, पाणीपुरवठा, लघु-जलसिंचन योजना, ग्रामीण घरबांधणी, समाजकल्याण, खत वाटप, कृषिविद्यालये, गटार योजना, इ. कामे जिल्हा परिषदांकडे असतात. महाराष्ट्रात या कामासाठी समित्या नेमलेल्या असतात; शिवाय एक स्थायी समिती या समित्यांच्या कार्याचे समायोजन करते. जेथे पंचायत समित्यांना जास्त महत्त्व आहे, तेथे पंचायत समित्यांच्या कार्याचे समायोजन करणे, त्यांची अंदाजपत्रके मंजूर करणे, त्यांना अनुदान देणे, विकास कार्यात सरकारला सल्ला देणे, ही कामे जिल्हा परिषदेस दिलेली आहेत. महाराष्ट्रातील पंचायत राज्याचा अभ्यास केलेल्या बोंगिरवार समितीच्या मते, काही गैरव्यवहारांची उदाहरणे सोडता जिल्हा परिषदांचे काम समाधानकारक आहे. कृषी, कुटुंबनियोजन यांसारख्या विकास क्षेत्रांतील त्यांचे कार्य प्रशासकीय कार्याच्या तुलनेने जास्त चांगले आहे, असे तिने म्हटले आहे. इतर राज्यांतही आता जिल्हा परिषदांना महत्त्वाचे स्थान देण्याकडे कल आहे.

पंचायतराजचे नेतृत्व :-

(अ) निर्वाचित : १९६४ मध्ये १० राज्यांतील पंचायत राज्य नेतृत्वाच्या केलेल्या एका अभ्यासातून नेतृत्वाची पुढील वैशिष्ट्ये दिसून येतात : (या अभ्यासासाठी २३% प्रधान, २५% सरपंच व ६२% पंच यांचा नमुना निवडला होता.) ६०% नेत्यांवे शिक्षण मॅट्रिकहून कमी होते, तर १५% नेते निरक्षर होते. ८०% नेते शेतमालक-शेतकरी होते. फक्त ८% लोकांकडेच जमीन नव्हती. ५०% नेते २६ ते ४० वयोगटातील होते. फक्त २०% लोक पन्नासहून अधिक वयाचे होते. १७% नेते दहा वर्षांहून

अधिक काळापर्यंत सदस्य होते. दुर्बल घटकांची उत्पत्ती करणे हे पंचायत राज्याचे एक उद्दिष्ट आहे, यानी जाणीव फक्त १२% नेत्यांनाच होती. निर्वाचित सदस्य हे बहुधा उच्च वर्णीय व आर्थिक दृष्ट्या वरच्या थरातील असतात, हे अनेक अभ्यासातून दिसून आले आहे. साधारणपणे वरच्या पंचायतस्तरावरील नेते हे खालच्या स्तरावरील नेत्यांपेक्षा जास्त सुशिक्षित, अधिक वयाचे व संपन्न असतात असे म्हणता येईल. बरेच नेते पंचायत राज्यात, सहकारी क्षेत्रात व राजकीय संघटनांत एकाच वेळी पदाधिकारी असतात, असे दिसून आले आहे. आंध्र प्रदेश, कर्नाटक, महाराष्ट्र, गुजरात यांसारख्या राज्यांत तेशील प्रभावशाली जातीचा पगडा या संस्थावर आहे. सर्वोदयवादी व इतर काही नेत्यांना राजकीय पक्षांनी पंचायत राज्याच्या निवडणुका लढविणे पसंत नव्हते; परंतु राजकारण व पंचायत राज्य यांनी फारकत करणे वस्तुस्थितीस सोडून होईल. त्यामुळे बहुतेक निर्वाचित सदस्य (ग्रामपंचायती सोडता) कोणत्या ना कोणत्या पक्षाचे सदस्य असतात. पक्षस्पर्धेपेक्षाही या संस्था पक्षांतर्गत गटावाजीसाठी सोयीस्कर ठरल्या आहेत. त्यांच्यामुळे गावापासून ते राज्यपातळीपर्यंत गटांच्या पाठीराख्यांची शृंखला जोडणे सोपे झाले आहे.

बोंगिरवार समितीच्या मते, महाराष्ट्रातील नेत्यांत भ्रष्टाचार किंवा जातीय प्रादेशिक पक्षपात यांचे प्रमाण कमी होते; परंतु त्यांच्यात बदल्या, वढल्या, नेमणुका इ. अधिकारांचा वापर आपल्या पाठीराख्यांच्या हितासाठी करण्याची प्रवृत्ती वाढत आहे. एकंदरीत हे पदाधिकारी ग्रामीण विकासापेक्षा प्रशासकीय कार्यात जास्त रस घेतात, असे गुजरातेतील दरजी अभ्यासागटाने म्हटले आहे. विकासकार्यात उत्पादक विषयांपेक्षा सामाजिकल्याणकारी विषयांना ते जास्त महत्त्व देताना दिसतात, तेही यामुळेच.

**पंचायतराजचे मूल्यमापन :-**

देशातील सर्व भागांत पंचायत राज्य संस्थांचे काम सारख्या प्रमाणात यशस्वी नाही. महाराष्ट्र व गुजरात या राज्यांत स्थिती तुलनेने समाधानकारक आहे. इतर अनेक ठिकाणी यांच्या निवडणुका नियमितपणे पार पडलेल्या नाहीत. उदा., १९६३ नंतर मध्य प्रदेशात जनपदाच्या निवडणुका झाल्याच नाहीत. बिहारमध्ये तीन वर्षे मुदत असतानाही ग्रामपंचायतीच्या निवडणुका १९७१ नंतर झालेल्या नाहीत. राजस्थानात (१९६५ नंतर), उत्तर प्रदेशात (१९७२ नंतर) व केरळमध्ये (१९६३ नंतर) अशीच स्थिती आहे. आंध्र प्रदेशातील निवडणुका मात्र वेळेवर झाल्या आहेत. महाराष्ट्रात कृषिविषयक सुधारणा पंचायत राज्याच्या सहकार्याशिवाय होऊच शकल्या नसत्या, असे प्रशंसोद्गार बोंगिरवार समितीने काढले आहेत; परंतु एकंदरीत सर्वत्र या संस्थेविषयी टीकेचाच सूर जास्त आहे.

पंचायत राज्याचा फायदा मोठ्या प्रमाणात सधन शेतकरी व उच्च वर्णीयांना झाला आहे; या संस्थांनी दुर्बल घटकांचे जीवनमान उंचावण्याचे जाणीवपूर्वक प्रयत्न केले नाहीत, याबद्दल एकमत दिसते. पंचायत राज्य संस्थामुळे काही ठिकाणी विकास कार्यास पुरेशी गती येऊ शकली

डॉ. रमेश एकनाथ भारुडकर, डॉ. भगवान शंकरराव वाघमारे

नाही, अमा अनुभव आहे. आंध्र प्रदेशात तर काही काळ कृषिविकासासाठी अधिकाऱ्यांच्या पातळीवर एक समिती नेमून तिच्या कडून काम करवून घेण्याचे प्रयत्न शासनाने केले होते. 'पंचायत' राज्य संस्थानी लोकशाहीच्या दिशेने केलेली वाटचाल काही अंशी देशाला विकासाच्या मार्गापासून दूर नेत आहे, अशी एक प्रमुख टीका केली जाते; परंतु या दोन गोष्टी परस्परविरोधी नाहीत. पंचायत राज्याने तीन प्रकारचे कार्य केले आहे, असे म्हणता येईल

(१) लोकशाही संस्थांना व पद्धतींना प्रामाण्य मिळवून देण्याच्या दृष्टीतून पंचायत राज्य संस्था किती कार्य करतात, यापेक्षाही त्यातील सहभागामुळे लोकशाही मूल्ये लोकांत किती रुजतात; लोकशाही मार्गाने आर्थिक प्रगती घडवून आणणे हाच 'योग्य' मार्ग आहे, याबद्दल लोकांत किती विश्वास निर्माण होतो; यास महत्त्व आहे. अर्थात ज्या प्रमाणात या संस्थांमुळे आर्थिक प्रगती घडून येईल, त्या प्रमाणात हा विश्वास दुबळ होईल यात शंका नाही. ज्या प्रमाणात दुर्बल घटकांना या विकासाचा लाभ मिळेल, त्या प्रमाणात ते या लोकशाही व्यवस्थेचे घटक बनतील व विघातक मार्गापासून परावृत्त होतील. सहभागामुळे आर्थिक विकासावर आर्थिक व सामाजिक विषमतेची धार कमी तीव्र व्हावी, या दृष्टीने पंचायत राज्य संस्था काही अंशी उपयोगी आहेत. भारतासारख्या देशात हे राजकीयीकरणातून घडून येईल, अशी अपेक्षा आहे. पंचायत राज्यामुळे समाजाच्या सर्व थरांत राजकीय जाणिवा तीव्र झाल्या आहेत आणि या प्रक्रियेस प्रोत्साहन मिळाले आहे, यात शंका नाही.

(२) सामाजिक व आर्थिक बदल हे सर्वकष सर्वसत्तावादी राज्यांत प्रामुख्याने सक्तीने घडवून आणले जातात. भारतात हे बदल लोकांच्या संमतीने, लोकशिक्षणातून यथावकाश अहिंसक मार्गाने घडवून आणले जात आहेत. पंचायत राज्य हे त्याचे एक प्रमुख माध्यम आहे. या संस्थात जरी प्रामुख्याने पारंपरिक नेतृत्वाचा प्रभाव असला, तरीही सत्तास्पर्धेत यशस्वी होण्यासाठी इतर वर्गांचा पाठिंबा मिळविण्याकरता त्यांना लोकशाही-समतावादी मूल्ये स्वीकारणे भाग पडते. या प्रक्रियेतून संपूर्ण समाजाच्या मूल्यव्यवस्थेत परिवर्तन घडत जाते; पारंपरिक हितसंबंधीयांना नव्या जमान्याशी मिळते घ्यावे लागते. आधुनिक अर्थाने समाजातील विविध वर्ग हळूहळू सांधले जातात. अनेकांना (उदा., गुन्नार मिडॉल) या आर्थिक प्रगतीच्या व समतेच्या दिशेने चालणाऱ्या प्रक्रियेतील अनिवार्य असणारा विलंब क्लेशकारक वाटतो; त्यामुळे समता संघर्षास गौणत्व मिळते असे त्यांना वाटते. सध्या जरी पंचायत राज्य आणि आर्थिक प्रगती व समता यांच्यातील संबंध फार आशादायक नसला, तरी या प्रक्रियेत ही सुमशक्ती आहे, हे नाकारता येणार नाही.

(३) पंचायत संस्थातून काम करणारे नेते हे आधुनिक, प्रगतीशील, लोकशाही संस्कृती आणि जन्मसिद्ध विशेषाधिकार व विषमतेवर आधारलेली पारंपरिक संस्कृती या दोन्हींना जोडणारे मध्यस्थ वा दुवे आहेत. नवी मूल्ये ते

जुन्या परंपरेत बसविण्याचा प्रयत्न करत असतात. त्यांची पाळेमुळे पारंपरिक समाजात असल्यामुळे त्यांनी प्रतिपादन केलेल्या आधुनिकीकरणास या समाजाकडून विरोध होत नाही. निवडणुका, स्थानिक नोकरशाही, लोकनियुक्त संस्थातील चर्चा हे सर्व या प्रक्रियेतील घटक आहेत. जसजसा या वर्गावर शोषित वर्गाचा दबाव वाढत जाईल, तसतशी त्यांना हळूहळू सवलती देऊन तडजोड स्वीकारावी लागेल, किंवा लोकशाहीविरुद्ध बंड करावे लागेल. हा मार्ग सरळ नसून वळणांनी व चढउतारांनी भरलेला आहे, हे वेगळे सांगण्याची गरज नाही. त्यामुळे किती वाटचाल झाली आहे, हे आकडेवारीने मोजणे कठीण आहे.

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स्वामी दयानंद सरस्वती यांचे राजकीय विचार

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प्रस्तावना:

स्वामी दयानंद सरस्वती हे एका युगपुरूषाचे नाव आहे. एकोणीसाव्या शतकातली ती एक महान व्यक्ती नव्हे, शक्ती होती. ते एक महान धर्मसुधारक व समाजसुधारक होते. अंधारात सापडलेल्या व दिशा हरवून बसलेल्या समाजाला व देशाला आधार असतो तो केवळ समोरच्या क्षीतिजावर चमकणाऱ्या ध्रुवतान्याचा. स्वामी दयानंद सरस्वतींनी स्वातंत्र्य, स्वत्व आणि स्वाभिमान हरवून बसलेल्या भारतीयांना आत्मभान दिले. काहरात्रीत सापडलेल्या लोकांसमोर त्यांनी उषःकाल उभा केला. स्वामी दयानंद सरस्वती हे एका युगपुरूषाचे नाव आहे. एकोणीसाव्या शतकातली ती एक महान व्यक्ती नव्हे, शक्ती होती. ते एक महान धर्मसुधारक व समाजसुधारक होते. अंधारात सापडलेल्या व दिशा हरवून बसलेल्या समाजाला व देशाला आधार असतो तो केवळ समोरच्या क्षीतिजावर चमकणाऱ्या ध्रुवतान्याचा. स्वामी दयानंद सरस्वतींनी स्वातंत्र्य, स्वत्व आणि स्वाभिमान हरवून बसलेल्या भारतीयांना आत्मभान दिले. काहरात्रीत सापडलेल्या लोकांसमोर त्यांनी उषःकाल उभा केला. सत्य ज्ञानासाठी मूळशंकरने घरदार सोडले. त्यावेळी मूळशंकरचे वय २१ वर्षे होते. मूळशंकरांनी खूप भटकंती केली. गुरूचा शोध घेतला. हिमालयातदेखील तो गेला. पूर्णानंद सरस्वती या

महाराष्ट्रीय सन्याशाकडून त्याने संन्यास दीक्षा घेतली. दयानंद सरस्वती हे नाव धारण केले. सन्यास म्हणजे पुनर्जन्म! सन्यास म्हणजे सर्वस्वाचा त्याग! सन्यास घेतल्यानंतरही योग्याचा शोध हा तरुण घेतच राहिला. नर्मदा ओलांडून हा तरुण सन्यासी उत्तर भारतात गेला. संबंध आर्यावर्त त्याने पायाखाली तुडवला. हरिद्वार, ऋषिकेश अशा ठिकाणच्या साधू-संतांना तो भेटला. चर्चा केली, पण समाधान होत नव्हते. आणि शेवटी समाधान झाले ते मथुरेतील वितराग सन्याशी स्वामी विरजानंदाकडे. ते योग्य असे गुरू भेटले. ते अत्यंत तपस्वी होते. व्याकरणसूर्य होते. ते अंध होते, पण अज्ञानाच्या अंधारात बुडालेल्या जगाला ज्ञानाचा प्रकाश दाखवीत होते. स्वामी दयानंद १८६०मध्ये हे ज्ञान घेत होते. अडीच वर्षांनी स्वामी दयानंद सरस्वतींनी आपल्या गुरूचा निरोप घेतला. स्वामी विरजानंदांची सेवा त्यांनी श्रद्धेने केली. गुरुदक्षिणा देण्याचा प्रसंग आला. स्वामी दयानंदांनी लवंगा भेट दिल्या, पण स्वामी विरजानंदांना दानाच्या रूपात वेगळेच काही हवे होते. गुरू विरजानंदांनी आदेश दिला, 'लोकांना सत्य ज्ञानाचा प्रकाश द्या व देशाच्या स्वातंत्र्यासाठी प्रयत्न करा.' या आदेशाचे पालन करण्याचा त्यांनी संकल्प केला.

पाखंडाविरुद्ध त्यांनी शंखनाद केला. कुप्रथांचा विरोध केला. अनेक ठिकाणी शास्त्रार्थ केले.

अनिष्ट प्रथा-परंपरेचे जाळे देशभर पसरले होते. प्रत्येक पावलावर कर्मकांड. त्यात संबंध हिंदू समाज अडकला होता. त्यांची विचारशक्तीच क्षीण झाली होती. बहुजनांना शिक्षणाची दारे बंद होती. जातीप्रथेने समाजाला विळखा घातला होता. हजारो जाती, पोटजातींमध्ये देश विभागला होता. त्याचे प्रचंड प्रमाणात विघटन झाले होते. जातीव्यवस्था जन्माधिष्ठित झाली होती. अस्पृश्यतेला अमानुष स्वरूप प्राप्त झाले होते. बालविवाह सर्रास होत होते. विधवा-विवाहाला बंदी होती. जरठ विवाह मोठ्या प्रमाणात होत होते. सतीप्रथा बंद पडली नव्हती. लोक नशीबावर हवाला ठेवून जगत होते. पूर्वजन्मीच्या पापामुळेच हे सर्व भोग आहेत असा समज समाजात पसरला होता. स्वामी दयानंदांच्यासमोर असा हा दुबळा भारत उभा होता. प्राणच नव्हता त्यांच्या अंगात. राजेरंजवाडे इंग्रजांचे गुलाम होते. ऐषआरामात स्वाभिमानशून्य जीवन ते जगत होते. आपल्या प्रजेविषयी त्यांच्या मनात कसलीच आच नव्हती. हे चित्र बदलायचे कसे आणि कोणी या प्रश्नाने स्वामी दयानंद सरस्वतींना अस्वस्थ केले होते. स्वामीजी एकटेच होते, पण पूर्ण आत्मविश्वासाने भरलेले होते. पुरुषार्थाने या परिस्थितीवर त्यांनी मात दिली. 'वेदाकडे चला' हा स्वामी दयानंदांचा संदेश होता. तो संदेश लोकांपर्यंत नेण्याचे काम आर्यसमाजाने केले. आर्य समाजाची वेदभक्ती ही जणू राष्ट्रभक्ती होती. राष्ट्रभक्तीचे प्रकटीकरण म्हणजे राष्ट्रवाद. स्वामी दयानंद सरस्वती हे भारतीय राष्ट्रवादाचे उद्गाते होते. त्यांना राष्ट्रवादाच्या प्रेरणा वेदातून प्राप्त झाल्या होत्या. स्वराज्याची संकल्पना मांडणारे पहिले भारतीय म्हणून स्वामीजींचा उल्लेख करावा लागेल. राष्ट्रीय काँग्रेसची स्थापना १८८५मध्ये झाली. आर्य समाजाची स्थापना झाल्यानंतर दहा वर्षांनी राष्ट्रीय काँग्रेसने स्वराज्याचा विचार केला. मला स्वराज्य शब्दाचा बोध दयानंदांच्या प्रथातून झाला, असे दादाभाई नौरोजींनी

म्हटले होते. दादाभाई नौरोजी हे भारतीय राष्ट्रवादाचे जनक मानले जातात. आर्यसमाजाचे दहा नियम आहेत. ते महर्षी दयानंदांनी अनेकांशी चर्चा करून तयार केले. त्यातील नियम सहा असा आहे, संसाराचा उपकार करणे या समाजाचा मुख्य उद्देश आहे. अर्थात, शारीरिक, आत्मिक आणि सामाजिक उन्नती करणे. महान उद्देश मनात ठेऊन त्यांनी एक एक नियम तयार केले. त्यांना १७ वेळेस विषयाने देण्यात आले. शेवटी या महान समाजसुधारकाचे, एका सच्च्या राष्ट्रभक्ताचे, एका क्रांतिकारकाचे महानिर्वाण १८८३मध्ये अजमेर येथे झाले.

#### संशोधनाची उद्दिष्टे:

- १) स्वामी दयानंद सरस्वती यांच्या राजकीय विचारांचा अभ्यास करणे.
- २) भारतीय स्वातंत्र्य चळवळीवरील त्यांचा प्रभाव तपासणे.

#### स्वामी दयानंद सरस्वती यांचे राजकीय विचार:

रूढ अर्थाने दयानंद सरस्वती राजकीय विचारवंत नव्हते. राजकीय सिद्धांतावर त्यांनी सुव्यवस्थित ग्रंथ लिहिला नाही. सक्रिय राजकारणात त्यांनी भाग घेतला नव्हता. दयानंदांच्या आर्य समाजाने बंगालच्या फाळणीचा पाया घातला असे म्हटले जात होते. मात्र दयानंदांनी जाहीर भाषणात याचा विरोध केला. आपण ब्रिटिशविरोधी नाही व राजकारणीही नाही असा त्यांनी वारंवार दावा केला होता. आपण संन्यासी आहोत व अराजकीयही. आर्य समाज ही धार्मिक व सामाजिक संघटना आहे. राजकीय उद्दिष्टाने ती कार्य करित नाही असे स्पष्टीकरण त्यांनी केले होते. आरंभी ब्रिटिश अधिकाऱ्यांना दयानंद व त्यांची संघटनाही गुप्त रीतिने राष्ट्रीय आंदोलनात भाग घेते आणि कटकारस्ताने करते असा संशय होता. मात्र नंतर दयानंदांचे कार्य हे धर्म सुधारणेचे व समाज सुधारणेचे आहे या निष्कर्षास

ते आले. अर्थात सक्रिय राकारणात नसले तरी त्यांचे देशावर प्रेम होते. ते उत्कट देशभक्त होते. भारताचे वर्णन ते आर्यावर्त करीत असत.

इतर अनेक भारतीय विचारक व सुधारकांप्रमाणे दयानंदांच्या विचारांचा, त्यांची भाषणे, प्रवचने यांचा व त्यातून तत्कालीन सामाजिक, धार्मिक राजकीय परिस्थितीचा केलेल्या ऊहापोहाचा राष्ट्रीय चळवळीवर, भारतीय राष्ट्रवादावर परिणाम न झाला तरच नवल. शिवाय दयानंद केवळ वक्ते नव्हते तर आपले विचार व शिकवण यांचे आग्रही प्रचारक होते. त्यासाठी संघटन बांधणी त्यांनी केली होती. अनुयायांचा गराडा त्यांच्या भोवती असे. तरुणांना त्यांचे आकर्षण होते. या त्यांच्या सार्वजनिक कार्यविषयक पुढाकारातून राष्ट्रीय चळवळीत चैतन्य निर्माण झाले. तिला दिशा प्राप्त झाली. त्यामुळे दयानंदांचे राष्ट्रवादाविषयी विचार समजावून घ्यावे लागतील. वैदिक समाजाच्या पुनर्रस्थापनेचा पुरस्कार करणाऱ्या दयानंदांनी मांडलेला पुनरुज्जीवनवादी राष्ट्रवाद कसा होता हे पाहता येईल. दयानंद हे समाजचिंतक होते. त्यातून त्यांनी व्यक्तिस्वातंत्र्य, व्यक्तीचे अधिकार, यांची चर्चा केली. आर्य समाजाच्या रचनेच्या अनुषंगाने त्यांनी लोकशाही शासन व्यवस्थेवर प्रकाश टाकला. प्राचीन आदर्श शासनाची संकल्पना विशद केली. ग्राम स्वराज्य, ग्रामीण शासन यावर विचार मांडले. या त्यांच्या मांडणीतून त्यांच्या राष्ट्रवादातून स्वराज्य, लोकशाही, शासनसंस्था, स्वातंत्र्य, विकेंद्रीकरण, कायद्याचे श्रेष्ठत्व अशा काही संकल्पनांचा वेध घेता येतो. याशिवाय अहिंसा, कायदेभंग यासरख्या तंत्रांबाबतही त्यांनी काही प्रकटीकरण केले आहे. तेही जाणून घेता येईल. एकूणच भारतीय राजकीय विचारवंत हे सार्वजनिक जीवनात जी भूमिका बजावतात, वेळोवेळी त्यांच्या काळातील समस्यांवर प्रकाश टाकतात, त्यासाठी जी सैद्धांतिक उपपत्ती मांडतात यातून त्यांच्या राजकीय चिंतनाचे दर्शन घडते. दयानंद

डॉ. रमेश एकनाथ भारुडकर

सरस्वती या विचारकांच्या शृंखलेतील एक आधुनिक भारतीय राजकीय विचारवंत होते. त्यांच्या राजकीय विचारांचा आता आपण आढावा घेऊ. त्यासाठी त्यांच्या लेखनाचा आणि खाजगी पत्रव्यवहाराचा उपयोग येईल. विशेषतः त्यांचे दोन प्रसिद्ध ग्रंथ १) सत्यार्थप्रकाश आणि २) ऋग्वेदादिभाष्यभूमिका यांचा उल्लेख करावा लागेल. या दोन्ही ग्रंथांत राजकीय विचारांची चर्चा एका प्रकरणात केली आहे. याशिवाय मनुस्मृतीचाही त्यांच्यावर प्रभाव होता. त्यातील काही राजकीय विचार त्यांनी घेतले आहेत.

### राष्ट्रवादासंबंधी विचार:

धार्मिकतेतून राष्ट्रवादाची उभारणी हे भारतीय राष्ट्रवादाचे मुख्य अंग आहे. प्राचीन भारतीय सभ्यता तसेच प्राचीन भारतातील सामाजिक व राजकीय संस्थांची पुनर्रस्थापना व्हावी असे या पुनरुज्जीवनवादी राष्ट्रवादाचे स्वरूप आहे. दयानंदांचा राष्ट्रवाद हा या जातकुळीचा होता. राष्ट्रवादी विचारांकडे दयानंद झुकले याची काही कारणे त्यांच्या चरित्रात आढळतात. दयानंदांचे वंशपरंपरागत घर, जेव्हा त्यांनी हे घर सोडले, तेव्हा स्वतंत्र अशा पंजाब सिंध आणि मध्यभारत भागात होते. ही १८४५ मधील घटना होती. नंतर १८५७ चे स्वातंत्र्ययुद्ध झाले. त्या युद्धात ब्रिटिशांचा विजय झाला. परिणामी या भागांमध्ये ब्रिटिशांचे वर्चस्व प्रस्थापित झाले. राजकीय आक्रमणापाठोपाठ ख्रिश्चन सभ्यता आणि ख्रिस्ती धर्म प्रचारकांचा वावर होऊ लागला.

निर्भयता या घटकाला दयानंदांच्या राष्ट्रवादात महत्त्वाचे स्थान होते. जुलमी साम्राज्यशाहीच्या छळवणुकी विरोधात निर्भयता हा राजकीय शक्तिघटक तोंड देऊ शकतो असा त्यांचा विचार होता. त्यासाठी त्यांनी वीरपुरुष शब्दप्रयोग वापरला. निर्भय मनुष्य सत्याची आणि न्यायाची सिद्धता करू शकतो, त्यांच्या वीरपुरुष संकल्पनेत

राजकीय अनिष्ट व जुलुमाशी मुकाबला करण्याचा अप्रत्यक्षपणे दिलेला संदेश होता. सेमेटिक संस्कृती आणि सभ्यता यांच्या आव्हानाला वैदिक पुनरुज्जीवनच तोंड देऊ शकते असा त्यांचा आत्मविश्वास होता. त्यांनी अशा पुनरुज्जीवनातून राष्ट्रीय स्वातंत्र्याला पाठिंबा दिला. वैदिक आर्य संस्कृती मूळ स्वरूपात प्रस्थापित व्हावी असे त्यांना वाटत होते. आर्य समाजाच्या चळवळीचे विश्लेषण करतांना नेहरू म्हणाले, 'आर्य समाज ही इस्लाम व ख्रिश्चन प्रभावाची प्रतिक्रिया होती. बाह्य आक्रमणापासून संरक्षण करणारी संघटना होती.' बायबल व कुराणांवर टीकात्मक भाष्य करून त्यांनी अन्य धर्मीयांच्या भावना दुखावल्या होत्या मात्र तोच न्याय त्यांनी प्रचलित हिंदू धर्मीयांनाही लावला होता. ते म्हणतात 'मला जरी आर्यवर्ताचा अभिमान असला तरी देशातील सद्यःस्थितीतील धार्मिकतेच्या ढोंगीपणाचे मी समर्थन करणार नाही, अशाचा मी दंभस्फोट केल्याशिवाय राहणार नाही. ज्याप्रमाणे इतर धर्मीयांचा मी समाचार घेतो तसाच त्यांचाही घेण्यास मी मागेपुढे पाहणार नाही.' काही प्रसंगी अन्य धर्मीयांशी दयानंदांनी चर्चा केली. मात्र वेदांच्या श्रेष्ठतेशी त्यांनी तडजोड केली नाही.

### स्वराज्य आणि स्वदेशीचा विचार मांडणारे राजकीय विचारवंत:

"मनुष्याला दिलेले सर्वात मोठे वाद्य म्हणजे आवाज," महर्षी एकदा म्हणाले होते. देव आणि त्याची भव्यता यावर त्याचे सखोल तात्त्विक चिंतन असा अनेकजण त्याचा अर्थ लावू शकतात. परंतु या ओळीत, लोकशाही मूल्ये आणि अभिव्यक्ती स्वातंत्र्याच्या अधिकाराप्रती आपली अतुलनीय बांधिलकी देखील स्पष्ट केली जाऊ शकते. त्याऐवजी तो भारतीयांना साम्राज्यवादी अन्यायाविरुद्ध आवाज उठवण्याचे आवाहन करतो कारण देवाने सर्तांना समान केले आहे. हा भारतीय इतिहासाचा एक

संस्मरणीय टप्पा होता जिथे एक भगवा परिधान केलेला संन्यासी भारताच्या सामाजिक-राजकीय प्रबोधन आणि एकीकरणाच्या चळवळीचे नेतृत्व करत होता. किंबहुना, स्वराज्याची कल्पना त्यांच्या महान रचना सत्यार्थ प्रकाशमध्ये दिसून येते जिथे त्यांनी लोकांना स्वराज्य मिळविण्यासाठी आत्मविश्वास, स्वाभिमान आणि राजकीय चेतनेचा आग्रह केला.

भारतीयांना स्वराज्य उपभोगण्याचा अधिकार आहे कारण आपण गुलाम नाही आणि परकीय राज्यकर्त्यांनी आपला देश रिकामा केला पाहिजे, असे प्रतिपादन त्यांनी केले. 'स्वराज्य' आणि 'परकीय जोखड' बदलल्या त्यांच्या क्रांतिकारी विचारांनी ब्रिटिश सरकारला सावध केले. परंतु स्वराज्याच्या कल्पनेने आधीच पंख घेतले होते, ते लवकरच भारताचे मुख्य राजकीय प्रवचन बनले आणि त्यावेळचे अनेक आघाडीचे स्वातंत्र्यसैनिक आणि क्रांतिकारक अगदी राष्ट्रपिता महात्मा गांधी, लाला लजपत राय, शहीद भगतसिंग यांचाही समावेश झाला.

### निष्कर्ष:

स्वामी दयानंद सरस्वती यांच्या राजकीय विचारांचा अभ्यास केल्यावर हे स्पष्ट होते की, त्यांनी भारतीय समाजाच्या पुनरुत्थानासाठी आणि स्वातंत्र्यासाठी अप्रत्यक्षपणे मोठे योगदान दिले. त्यांच्या विचारसरणीने भारतीय राष्ट्रवाद, स्वदेशी चळवळ आणि समाजसुधारणांच्या दिशेने लोकांना प्रेरित केले. स्वामी दयानंद सरस्वतींनी "स्वराज्य हेच खरे राज्य" ही संकल्पना मांडली, जी पुढे भारतीय स्वातंत्र्यलढ्याचा एक प्रमुख आधार बनली. त्यांनी भारतीयांनी स्वतःच्या प्रशासनव्यवस्थेची उभारणी करावी असा आग्रह धरला. त्यांनी ब्रिटिश शासनाच्या शोषणकारी धोरणांचा निषेध केला आणि भारतीय समाजाला स्वाभिमानी व आत्मनिर्भर होण्यासाठी

प्रेरित केले त्यांनी शिक्षण, विशेषतः स्त्री शिक्षण आणि वेदाधारित ज्ञानाच्या पुनर्स्थापनेसाठी प्रयत्न केले. त्यांनी जातीभेद, अस्पृश्यता आणि अंधश्रद्धांचा विरोध केला. स्वदेशी वस्तूंचा आग्रह धरून त्यांनी भारतीय अर्थव्यवस्थेच्या सशक्तीकरणासाठी विचार मांडले, ज्याचा प्रभाव नंतर महात्मा गांधींच्या स्वदेशी चळवळीवर पडला. आर्य समाजाच्या स्थापनेद्वारे त्यांनी समाजातील सुधारणा, वेदाधिष्ठित शिक्षण आणि धार्मिक पुनरुत्थानाला चालना दिली, ज्याचा प्रभाव भारतीय समाजावर दीर्घकाळ राहिला. स्वामी दयानंद सरस्वती यांनी भारतीय समाजाला एक नवीन दिशा दिली. त्यांच्या विचारांनी राष्ट्रवादी चळवळींना आणि समाजसुधारणांना प्रेरणा दिली. त्यांचे तत्त्वज्ञान आजही धार्मिक, सामाजिक आणि राजकीय दृष्टिकोनातून महत्त्वपूर्ण आहे. त्यामुळे त्यांचे योगदान

भारतीय स्वातंत्र्यलढ्याच्या आणि समाजसुधारणांच्या इतिहासात महत्त्वपूर्ण ठरते.

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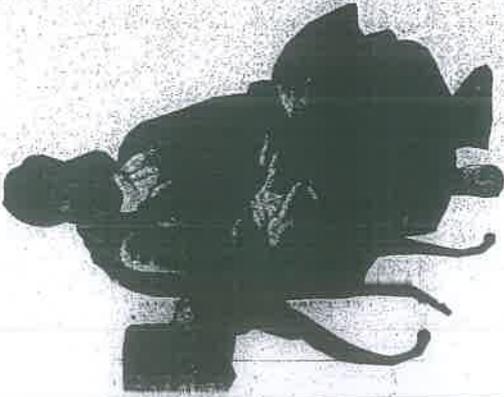
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## 9. Akka Mahadevi: Spiritual Defiance and Devotion within the Bhakti and Lingayat Movements

**Ravi Subhashrao Satbhai**

Department of History, ATSPM's Adv. B. D. Hambarde Mahavidya, Ashti, Beed.

### **Abstract**

This research paper provides an in-depth analysis of the life and poetry of Akka Mahadevi, a 12th-century mystic and poet-saint of the Lingayat movement, whose works exemplify devotion to Lord Shiva and a radical defiance of societal norms. The paper explores her role in the Bhakti movement, her connection to the Lingayat tradition, and her feminist stance in rejecting the constraints placed on women by a patriarchal society. Drawing from her vachanas, this paper sheds light on how Akka Mahadevi's spirituality continues to resonate in contemporary discussions on gender, devotion, and liberation. Her life and literary contributions are studied through a lens of religious and feminist scholarship, and her legacy within the Bhakti movement is revisited.

### **Introduction**

Akka Mahadevi, a prominent figure in the Bhakti movement and the Lingayat tradition, is celebrated for her deep spiritual devotion and radical rejection of social norms. Her vachanas, lyrical compositions focused on expressing love and union with Lord Shiva, are distinguished by their emotional intensity and philosophical depth. Her life of renunciation and her unique choice to forgo clothing made her one of the most remarkable saints in Indian spiritual history.

Born in Karnataka, her association with the Lingayat sect, which emphasized equality and rejection of the caste system, further bolstered her spiritual position as both a poet and a social revolutionary. Akka Mahadevi is one of the rare female voices of the 12th-century Bhakti movement, with her work being a crucial touchstone for scholars studying the intersections of devotion, gender, and societal rebellion.

### **Historical Background of the Bhakti and Lingayat Movements**

The Bhakti movement emerged in various parts of India between the 6th and 17th centuries as a form of religious expression that focused on intense personal devotion to a deity, often rejecting formalized religious rituals and hierarchies. Bhakti poets expressed their devotion through songs and poems, aiming to establish a direct connection with the divine, transcending

societal distinctions of caste and gender. The movement sought to democratize spiritual experiences, encouraging all individuals-regardless of their social standing-to form a personal relationship with their chosen deity.

In Karnataka, the Bhakti movement was closely associated with the rise of the Lingayat tradition in the 12th century, which challenged Brahminical orthodoxy, caste distinctions, and gender inequality. The Lingayat movement, founded by Basava, emphasized devotion to Lord Shiva in the form of the Linga, advocating for equality among all believers. Basava and other saints like Allama Prabhu were key figures in the movement, contributing significantly to the body of vachanas-spontaneous, direct expressions of devotion.

Akka Mahadevi emerged as one of the most notable figures of this movement, aligning with its rejection of rigid social structures. However, her contribution went beyond the movement's principles, especially through her unique spiritual expression and feminist defiance of societal norms imposed on women.

### **Akka Mahadevi's Life: A Radical Saint and Feminist Icon**

Akka Mahadevi was born in Udupi, a small town in Karnataka, to a pious family. From a young age, she was devoted to Lord Shiva, whom she referred to as Chenna Mallikarjuna. Her marriage to King Kaushika is often described in both historical and legendary accounts, portraying it as a relationship in which she felt trapped and spiritually unfulfilled. In defiance of her role as a queen, she renounced her marriage and life at the palace to pursue her spiritual calling, dedicating herself entirely to Lord Shiva.

Akka Mahadevi's journey of renunciation was not only a spiritual pursuit but also a powerful statement against the constraints placed on women in a patriarchal society. She discarded her clothing, which symbolized the expectations of women to remain modest and confined within societal roles. By doing so, she proclaimed her absolute detachment from the material world and a rejection of the gendered norms of her time.

Her life of asceticism, wandering, and spiritual devotion to Lord Shiva made her an icon of personal freedom and spiritual autonomy. Akka Mahadevi's legacy as a radical feminist figure continues to inspire discussions on women's spiritual independence and the role of women in religious movements.

### Themes in Akka Mahadevi's Poetry

Akka Mahadevi's vachanas are characterized by their deep spiritual yearning, intense love for Lord Shiva, and a profound rejection of worldly attachments. Her poems often express a personal, direct relationship with Shiva, whom she regards as both her lover and husband. The following themes frequently appear in her works:

#### 1. Devotion to Lord Shiva as a Spiritual Husband:

In many of her poems, Akka Mahadevi presents herself as the bride of Lord Shiva, seeking spiritual union with him. This metaphorical marriage allows her to convey her devotion and desire for complete surrender to the divine. In one vachana, she writes:

"Take these husbands who die, decay, and feed them to your kitchen fires!  
O Lord White as Jasmine,  
If one husband dies, I shall get another.  
If he dies, another.  
But, O Lord White as Jasmine,  
Never allow that!  
Let me have you,  
you as husband, O Lord."

This vachana encapsulates her devotion and the idea that only divine union can fulfill her. Her relationship with Shiva transcends the physical realm, offering a vision of eternal love that contrasts with the impermanence of human relationships.

#### 2. Rejection of Societal Norms and Gender Roles

Akka Mahadevi consistently rejects the roles assigned to women, particularly those related to marriage and domestic life. In one of her most famous vachanas, she declares:

"I will not wear the clothes of a married woman  
I will not adorn myself with jewels and finery  
I will not be bound by the chains of worldly attachments  
I am a devotee of Lord Shiva, and he is my only love."

Her rejection of material possessions and traditional gender roles represents a radical form of spiritual defiance that challenged the patriarchal order of her time. By identifying herself solely as Shiva's devotee, Akka Mahadevi asserts her autonomy and spiritual authority.

### 3. Asceticism and Spiritual Liberation

Akka Mahadevi's life of renunciation and wandering as a naked ascetic is reflected in her poetry, where she frequently meditates on the nature of the soul's liberation from the material world. Her poems often emphasize the importance of shedding all attachments in order to attain true spiritual freedom. In one such vachana, she writes:

"People,  
Male and female,  
Blush when a cloth covering their shame  
Comes loose.  
When the Lord of lives  
Lives drowned without a face  
In the world,  
How can you be modest?  
When all the world is the eye of the Lord,  
Onlooking everywhere,  
What can you cover  
And conceal?"

This vachana reflects Akka Mahadevi's belief that all worldly appearances are meaningless in the eyes of the divine. Her complete renunciation of clothing symbolizes the ultimate spiritual freedom, where the soul is no longer bound by the body or societal norms.

#### **Akka Mahadevi's Legacy in the Lingayat Movement**

Akka Mahadevi's association with the Lingayat movement cemented her place as one of its foremost saints. The Lingayat tradition's emphasis on personal devotion, equality, and rejection of caste hierarchies aligned with her own spiritual beliefs, particularly her rejection of gendered norms. Her vachanas became an integral part of the movement's literary and spiritual canon, alongside the works of Basava and Allama Prabhu.

Her defiance of societal norms, particularly her decision to renounce clothing, set her apart from other saints within the Lingayat tradition. Akka Mahadevi's life and works continue to inspire devotees and scholars alike, who view her as an early voice for women's spiritual independence and a challenger of the status quo.

### Conclusion

Akka Mahadevi's contribution to the Bhakti and Lingayat movements remains unparalleled, not only for her spiritual devotion but also for her defiance of the societal constraints placed on women. Her vachanas express a profound love for Lord Shiva and reflect a personal quest for spiritual liberation, offering a radical challenge to the norms of her time. Her legacy continues to inspire feminists, spiritual seekers, and scholars, as her life and works speak to the enduring struggle for personal autonomy and spiritual freedom.

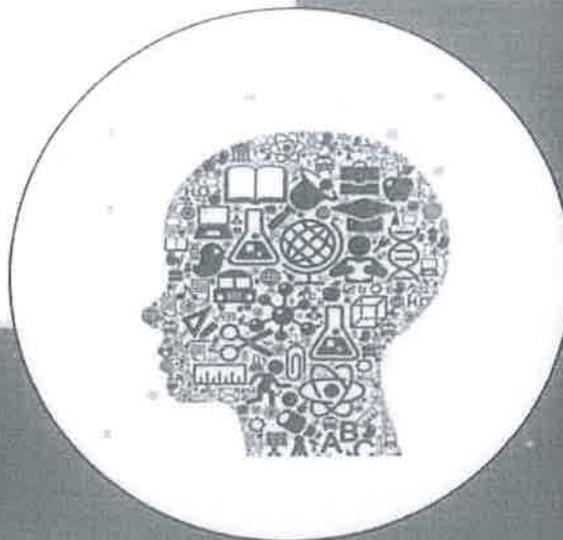
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## Indian Knowledge System & Its Connection to Modern India

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### Abstract:

The Indian knowledge system exhibits a rich tapestry of philosophical, scientific, and artistic contributions throughout its history, spanning ancient scriptures like the Vedas to the classical and medieval periods and into the contemporary era. Rooted in profound spiritual insights from the Vedas and Upanishads, the system has evolved, producing advancements in mathematics, medicine, astronomy, literature, and the arts. Despite facing challenges during the colonial period, India's intellectual resilience persisted, with thinkers engaging with modern ideas and fostering a synthesis of traditional and contemporary thought. Post-independence, efforts to revive traditional knowledge and integrate it with modern disciplines have shaped the country's educational landscape. Modern India embraces both its cultural heritage and global perspectives, embodying a dynamic interplay between traditional wisdom and cutting-edge innovation.

**Keywords:** Vedas, Upanishads, Classical period, Golden Age, Nalanda and Takshashila, Aryabhata, Bhakti and Sufi movements, Colonial period, Raja Ram Mohan Roy, Swami Vivekananda, Post-independence, Indian Institutes of Technology (IITs), Indian Institutes of Management (IIMs), Cultural heritage, Global perspectives, Traditional wisdom, Modern innovation, Synthesis of knowledge, Contemporary era

### Introduction:

The Indian knowledge system boasts a venerable heritage that spans millennia, encompassing a diverse spectrum of philosophical, scientific, and artistic achievements. Rooted in ancient scriptures such as the Vedas and Upanishads, India's intellectual journey has traversed through the classical and medieval periods, witnessing the flourishing of mathematics, medicine, astronomy, literature, and the arts. Despite encountering challenges during the colonial era, India's thinkers engaged with modern ideas, fostering a unique synthesis of traditional wisdom and contemporary thought. In the post-independence era, efforts to revive traditional knowledge have been coupled with a commitment to integrate it seamlessly into the fabric of modern disciplines. This intricate interplay between age-old cultural heritage and a forward-looking global perspective defines modern India's dynamic knowledge landscape.

The intellectual tapestry of India is woven with threads of profound spirituality, evident in the ancient scriptures like the Vedas, which laid the groundwork for philosophical inquiry and the exploration of cosmic truths. The Upanishads furthered these inquiries, delving into the nature of reality and the self, shaping the philosophical foundations of the Indian subcontinent. The classical and golden periods witnessed remarkable advancements in various fields. Mathematics luminaries like Aryabhata and Brahmagupta

contributed significantly, alongside strides in medicine, astronomy, and grammar. The establishment of renowned centers of learning, such as Nalanda and Takshashila, underscored India's role as a global intellectual hub, attracting scholars from diverse corners of the world. Despite the challenges posed during the colonial period, India's intellectual resilience persisted. Visionaries like Raja Ram Mohan Roy and Swami Vivekananda bridged the gap between traditional knowledge and modern ideas, setting the stage for a harmonious coexistence of the two.

In the post-independence era, India actively embraced its cultural heritage while simultaneously participating in the global exchange of ideas. The establishment of prestigious institutions like the Indian Institutes of Technology (IITs) and Indian Institutes of Management (IIMs) marked a commitment to advancing scientific and technological frontiers.

Today, the synthesis of traditional values and modern progress continues to define India's evolving knowledge landscape. The country's commitment to preserving its cultural and intellectual legacy, coupled with an eagerness to contribute to global advancements, showcases a vibrant and dynamic approach to knowledge that transcends time and geographical boundaries. As India strides forward, its unique blend of ancient wisdom and contemporary innovation remains a testament to the enduring richness of its knowledge traditions. The Indian knowledge

system, deeply rooted in ancient traditions, has played a pivotal role in shaping the cultural, philosophical, and intellectual landscape of the subcontinent. Its connection to modern India is profound, influencing various aspects of contemporary life. Here's a detailed exploration of the Indian knowledge system and its ties to modern India:

### 1. Philosophical Foundations:

**Ancient Texts:** The Vedas and Upanishads, dating back thousands of years, form the philosophical foundation of the Indian knowledge system. They explore concepts of reality, the self, and the interconnectedness of all existence.

**Connection to Modern India:** Philosophical concepts from these texts continue to inspire spiritual thought, ethical values, and guide individuals in navigating the complexities of modern life.

### 2. Scientific Advancements:

**Classical Period:** During the classical period, India made significant contributions to mathematics (Aryabhata, Brahmagupta), medicine (Susruta, Charaka), astronomy, and grammar (Panini).

**Connection to Modern India:** Modern Indian scientists and researchers often draw inspiration from these classical works, contributing to contemporary advancements in science, technology, and medicine.

### 3. Cultural and Artistic Heritage:

**Golden Age:** India's Golden Age witnessed the flourishing of literature, art, and architecture. Notable works include epics like the Mahabharata and Ramayana, classical dance forms, and intricate temple architecture.

**Connection to Modern India:** The rich cultural heritage influences modern literature, performing arts, and architecture, with efforts to preserve and promote traditional art forms.

### 4. Education and Centers of Learning:

**Ancient Universities:** Nalanda, Takshashila, and other ancient universities were centers of learning attracting scholars from around the world.

**Connection to Modern India:** The emphasis on education and knowledge dissemination continues through modern institutions, and efforts to revive the spirit of ancient learning centers.

### 5. Spiritual and Ethical Values:

**Dharma and Karma:** Concepts like Dharma (duty/righteousness) and Karma (action) from ancient scriptures provide a moral and ethical framework.

**Connection to Modern India:** These concepts shape societal values, ethical decision-making, and are integrated into various aspects of modern life.

### 6. Integration of Traditional and Modern Thought:

**Post-Independence Period:** Figures like Swami Vivekananda emphasized the importance of integrating traditional wisdom with modern knowledge.

**Connection to Modern India:** Educational institutions strive to strike a balance between traditional values and contemporary knowledge, fostering a holistic approach to learning.

### 7. Global Engagement:

**Colonial Period:** Despite colonial challenges, Indian thinkers engaged with global ideas, contributing to the synthesis of traditional and modern thought.

**Connection to Modern India:** India actively participates in the global exchange of ideas, technology, and innovations, showcasing a balance between cultural heritage and global perspectives.

### 8. Preservation and Revival:

**Efforts to Preserve:** Post-independence, there has been a concerted effort to preserve and revive traditional knowledge systems, including languages, art forms, and indigenous practices.

**Connection to Modern India:** This preservation effort contributes to a sense of cultural identity and diversity in modern India.

In summary, the Indian knowledge system, with its ancient roots, continues to exert a profound influence on modern India. It shapes philosophical perspectives, scientific endeavors, cultural expressions, and ethical values, contributing to a unique synthesis of tradition and modernity. The ongoing efforts to preserve, revive, and integrate traditional knowledge systems into contemporary life reflect a dynamic and evolving connection between the ancient past and the vibrant present in India. In conclusion, the Indian knowledge system stands as a timeless and foundational pillar that has profoundly shaped the multifaceted identity of modern India. Rooted in ancient scriptures, philosophical insights, and scientific advancements, this rich heritage continues to exert a meaningful influence on various aspects of contemporary Indian society. The seamless connection between traditional wisdom and the demands of the modern era is evident in philosophical principles, scientific contributions, cultural expressions, and ethical values.

The philosophical foundations laid by the Vedas and Upanishads provide a deep understanding of existence and guide individuals in navigating the complexities of modern life. Scientific advancements from the classical period, including contributions in mathematics, medicine, and astronomy, resonate in the work of contemporary scientists and researchers, contributing to India's position on the global stage. Cultural and artistic expressions from India's Golden

Age remain vibrant and relevant, shaping modern literature, performing arts, and architectural endeavors. The ancient emphasis on education and centers of learning continues to influence modern educational institutions, reflecting a commitment to knowledge dissemination and intellectual growth. Spiritual and ethical values derived from ancient scriptures, such as concepts of Dharma and Karma, form the moral compass for individuals and communities, fostering a sense of responsibility and ethical decision-making in the face of contemporary challenges.

India's engagement with global ideas, even during the colonial period, showcases the adaptability and resilience of its knowledge system. The integration of traditional and modern thought, emphasized by thinkers like Swami Vivekananda, is evident in educational practices, encouraging a holistic approach to learning that incorporates the best of both worlds. Efforts to preserve and revive traditional knowledge systems underscore a commitment to cultural identity and diversity in modern India, ensuring that the richness of the past continues to inform and inspire present and future generations. In essence, the Indian knowledge system is not a relic of the past but a dynamic force that transcends time, actively contributing to the shaping of modern India. The synthesis of tradition and modernity creates a unique tapestry, weaving together ancient wisdom and contemporary innovation, showcasing the enduring and evolving nature of India's intellectual and cultural heritage.

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## 11. The Revolutionary Role of Maharani Chennamma in the Early Resistance to British Colonialism

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### **Abstract**

Maharani Chennamma of Kittur, a pioneering figure in the early resistance against British colonialism, played a crucial role in challenging the British East India Company's expansionist policies in the early 19th century. This paper explores her life, focusing on the events leading to her revolt in 1824, sparked by the imposition of the Doctrine of Lapse. Refusing to surrender her kingdom to British authority after they rejected the rightful adoption of an heir, Chennamma led one of the first armed uprisings by an Indian ruler against colonial forces. Although ultimately defeated, her courage, leadership, and military strategy set a precedent for future Indian leaders, including Rani Lakshmi Bai. This research not only highlights her contributions but also situates her within the broader context of women's roles in the Indian freedom struggle. Maharani Chennamma's legacy endures as a symbol of resistance and defiance, inspiring generations in the fight for independence.

### **Introduction**

Maharani Chennamma of Kittur stands out as a remarkable figure in Indian history, representing the fierce spirit of resistance against colonial oppression in the early 19th century. Born in 1778 in the princely state of Kittur, located in present-day Karnataka, Chennamma ascended to prominence not only as a queen but also as a warrior and a leader who challenged the British East India Company's encroachment on Indian sovereignty.

The socio-political landscape of India during her reign was characterized by widespread instability and conflict, largely driven by the British East India Company's aggressive policies. One of the most consequential of these policies was the Doctrine of Lapse, which allowed the British to annex states without a direct heir. This doctrine profoundly impacted Maharani Chennamma's rule after the death of her husband, Raja Mallasarja Desai, and their only son. In a bold act of defiance, Chennamma adopted Shivalingappa as her heir to ensure the continuity of

her lineage and the sovereignty of Kittur, only to have this adoption rejected by the British. This rejection ignited her resolve to resist colonial authority.

This paper aims to delve into the life and contributions of Maharani Chennamma, focusing on her military strategies, the motivations behind her rebellion, and her legacy as a pioneering figure in India's freedom struggle. By examining her actions and their implications, the research seeks to answer the following questions: What motivated Maharani Chennamma to confront the British? What were her strategies, and how did they influence subsequent freedom fighters?

In exploring these aspects, this study highlights the significance of Maharani Chennamma not just as a regional leader but as an emblem of resistance against colonialism, paving the way for future generations of Indian leaders. Through her unwavering determination and courageous stand, she not only fought for her kingdom but also inspired a larger movement against colonial oppression, marking her as a vital figure in the historical narrative of India's quest for independence.

## **Background**

### **A Historical Overview of Kittur and the Socio-Political Context During Chennamma's Time**

Kittur, a small princely state in present-day Karnataka, was a significant center of political activity and cultural development in the early 19th century. During Maharani Chennamma's reign, Kittur was characterized by its vibrant economy and strategic location, which made it a focal point for trade and military movements in southern India. The region was home to a rich tapestry of traditions, and its rulers often sought to maintain autonomy against the growing influence of the British East India Company.

The socio-political landscape of India during this period was tumultuous, marked by the expansionist ambitions of the British, who employed various strategies to consolidate their power. The Doctrine of Lapse, introduced by Lord Dalhousie, allowed the British to annex princely states where the ruler died without a male heir, significantly disrupting local governance and traditional succession practices. This policy fueled resentment among many Indian rulers, who viewed it as a direct threat to their sovereignty.

Maharani Chennamma, who became queen after the death of her husband Raja Mallasarja Desai, found herself at the center of this conflict. As a ruler and warrior, she was acutely aware of

the implications of British policies on her kingdom and the autonomy of Indian states. Her decision to adopt an heir in defiance of the British doctrine reflects the broader struggle for independence that was emerging across India.

### **Objective**

This paper aims to analyze the role of Maharani Chennamma in the early Indian resistance to colonialism, focusing on her actions, motivations, and the lasting impact of her rebellion against the British. By examining her leadership during the Kittur Uprising of 1824, the research seeks to illuminate the complexities of her resistance and her significance in the narrative of India's freedom struggle.

### **Research Questions**

#### **1. What motivated Maharani Chennamma to revolt against the British?**

This question aims to explore the personal and political factors that led Chennamma to take up arms against colonial authority, including her commitment to preserving her kingdom and the injustices faced by her people.

#### **2. What were her strategies, and how did they influence later freedom fighters?**

This inquiry seeks to analyze the military tactics and leadership styles employed by Chennamma during the Kittur Uprising, as well as how her actions inspired subsequent generations of Indian leaders in their fight for independence.

Through this exploration, the paper seeks to place Maharani Chennamma within the broader historical context of resistance against colonialism in India, highlighting her contributions to the early freedom movement and her enduring legacy as a symbol of courage and defiance.

### **Early Life**

#### **Birth and Early Education**

Maharani Chennamma was born in 1778 in the small princely state of Kittur, located in what is now Karnataka. Little is documented about her early life; however, she is believed to have been raised in a noble family that valued education and martial training. From a young age, she exhibited exceptional intelligence and a strong sense of justice, which would later inform her leadership style.

Chennamma received a comprehensive education that included not only traditional subjects such as literature and history but also practical training in administration and military

tactics. Her upbringing prepared her for the responsibilities of governance and instilled in her the resilience needed to navigate the challenges she would face as a ruler. This training was crucial in shaping her character as a formidable leader who would later challenge colonial authority.

### **Marriage and Ascension**

At a young age, Chennamma was married to Raja Mallasarja Desai, the ruler of Kittur. This marriage strengthened the alliance between their families and positioned her to influence the kingdom's governance. Upon her husband's death in 1816, Chennamma became the queen regent of Kittur. In this role, she was tasked with maintaining the stability of the kingdom and safeguarding its interests amid growing British encroachment.

As queen, Chennamma displayed exceptional political acumen, managing the kingdom's affairs with wisdom and strength. Her commitment to the welfare of her subjects and her determination to uphold Kittur's autonomy became defining characteristics of her reign, setting the stage for her subsequent confrontation with British imperialism.

### **The Conflict with the British East India Company**

#### **The Doctrine of Lapse**

The British East India Company's policies during the early 19th century, particularly the Doctrine of Lapse, had profound implications for Indian princely states. Introduced by Lord Dalhousie, this policy allowed the Company to annex any state where the ruler died without a direct male heir. The Doctrine was perceived as a direct challenge to the traditional succession practices of Indian rulers, instigating resentment and fear among them.

For Maharani Chennamma, the Doctrine of Lapse posed an existential threat. After the death of her husband and their only son, the British declared Kittur a lapsed state, undermining her authority as the queen and challenging her right to govern. This policy not only fueled Chennamma's anger but also motivated her to take a stand against British oppression.

#### **Adoption and Refusal by the British**

In a determined effort to preserve the sovereignty of Kittur, Maharani Chennamma adopted Shivalingappa as her heir. However, the British East India Company rejected this adoption, asserting that they would not recognize any claims to the throne that did not conform to their policies. This rejection intensified Chennamma's resolve to resist British rule, as it symbolized a blatant disregard for her authority and the traditional practices of her kingdom.

### **Chennamma's Rebellion**

The conflict escalated into a full-blown rebellion in 1824 when Maharani Chennamma led her forces against the British. Armed with knowledge of military strategy gained during her training, she organized a rebellion involving local chieftains and peasants, rallying them around the cause of protecting their land and sovereignty. Chennamma's forces initially achieved several victories, demonstrating her ability to inspire and lead her troops. However, the British, equipped with superior resources and military technology, ultimately overpowered her forces, leading to a protracted conflict that would culminate in her capture.

### **The Aftermath of the Rebellion**

#### **Defeat and Captivity**

Despite her valiant efforts, Maharani Chennamma was ultimately defeated by the British in 1824. After her capture, she was imprisoned, and Kittur was annexed into the British Empire. The British colonial authorities attempted to erase her legacy, but her story continued to resonate in the hearts of the people, symbolizing the fight against oppression.

#### **Legacy and Influence**

Chennamma's legacy endured long after her defeat. She became a symbol of resistance and courage, inspiring future generations of freedom fighters, including Rani Lakshmi Bai of Jhansi, who would also rise against British rule. Her defiance against colonial oppression served as a rallying point for many in the struggle for independence, emphasizing the critical role of women in India's freedom movement.

### **Analysis of Leadership and Military Strategy**

#### **Military Tactics**

Maharani Chennamma's leadership during the Kittur Uprising is notable for her strategic thinking and innovative tactics. She effectively mobilized local support and utilized guerrilla warfare strategies to engage British forces. Her ability to rally various factions within her kingdom showcases her skills in diplomacy and leadership. Comparing her military strategies with those of other Indian queens, such as Rani Lakshmi Bai, reveals a shared commitment to defending their sovereignty, even in the face of overwhelming odds.

### **Role of Women in the Indian Freedom Struggle**

Maharani Chennamma's role in the Kittur Uprising highlights the significant contributions of women to the Indian freedom struggle. While often overlooked in historical narratives, women like Chennamma and Lakshmi Bai played crucial roles in mobilizing resistance and inspiring others. Their leadership challenged the prevailing gender norms of their time, demonstrating that women could lead and participate actively in warfare and governance.

### **Historical Significance and Legacy**

#### **Symbol of Resistance**

Maharani Chennamma's bravery and defiance against British colonial rule established her as a powerful symbol of resistance. Her actions inspired not only regional revolts but also contributed to the broader narrative of India's fight for independence. Chennamma's legacy serves as a reminder of the sacrifices made by countless individuals who stood against colonialism.

#### **Cultural Depictions**

The legacy of Maharani Chennamma has been immortalized in various cultural representations, including literature, folk songs, and popular culture. Her story continues to resonate in contemporary Indian society, serving as an inspiration for those advocating for justice and autonomy. Through these depictions, Chennamma's life and struggles are celebrated, ensuring that her contributions to the fight against colonialism remain a vital part of India's historical memory.

### **Conclusion**

Maharani Chennamma of Kittur emerges as a pivotal figure in the early resistance against British colonialism, embodying the spirit of defiance and courage that characterized the broader struggle for India's independence. Her life story, marked by tragedy and resilience, reflects the complexities faced by Indian rulers during a tumultuous period of history. Despite the overwhelming power of the British East India Company and the loss of her kingdom, Chennamma's determination to uphold her sovereignty and protect her people laid the groundwork for future resistance movements.

The Kittur Uprising of 1824, although ultimately unsuccessful, was a significant event that highlighted the fierce resolve of a woman leader willing to fight for her rights and the rights of her subjects. Through her strategic military tactics and ability to rally local support, Chennamma not

only challenged colonial authority but also paved the way for subsequent freedom fighters, demonstrating that resistance was possible even in the face of seemingly insurmountable odds.

Chennamma's legacy extends beyond her immediate actions; she has become a symbol of resistance, inspiring generations of women and men who sought to challenge colonial oppression. Her story serves as a reminder of the crucial role women played in the freedom struggle, often overshadowed by their male counterparts. By reclaiming Chennamma's narrative, we acknowledge the contributions of women in shaping India's history and their vital presence in the fight for justice and independence.

In conclusion, Maharani Chennamma's life and rebellion against British colonialism hold significant historical importance, illuminating the early forms of resistance that laid the foundation for India's eventual independence. Her bravery continues to resonate in contemporary India, reminding us of the enduring spirit of resistance and the need for ongoing advocacy for justice and equality. As we reflect on her contributions, we honor not only her legacy but also the countless individuals who, inspired by her courage, continue to strive for a better and more just society.

#### Footnotes

1. The significance of Maharani Chennamma's upbringing and training in warfare and administration is explored in various historical accounts. For an overview, see: Kittur Rani Chennamma: The First Woman Freedom Fighter of India.
2. The impact of Lord Dalhousie's Doctrine of Lapse on princely states can be further examined in R. Gupta, *Colonial Policies and Indian States: A Historical Perspective* (New Delhi: Aakar Books, 2015).
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4. The legacy of Chennamma's resistance as an inspiration for figures like Rani Lakshmi Bai is discussed in N. Bhattacharya, *Women Warriors in the Indian Freedom Movement* (New Delhi: Routledge, 2020).
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One Day Interdisciplinary National Conference

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## LEGACY AND INFLUENCE OF SANT NAMDEV: A SPIRITUAL ICON OF MAHARASHTRA AND PUNJAB

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### Abstract:

Sant Namdev, a saint-poet of the Bhakti movement, was a prominent figure whose influence spanned both Maharashtra and Punjab. His devotion to Lord Vithoba and his hymns contributed to the growth of the Bhakti movement, particularly in Maharashtra, and his teachings found a place in Sikhism as well. This paper aims to explore his life, the philosophical underpinnings of his hymns, his contributions to literature, and his legacy in both the Bhakti movement and Sikhism. By analyzing his philosophy, hymns, and social message, the paper highlights his impact on religious and cultural practices in India.

### Introduction:

Sant Namdev, born in 1270 CE in the village of Narasi-Bamani in the Hingoli district of Maharashtra, was one of the most influential saints in the Bhakti movement. His deep devotion to Lord Vithoba and his rejection of caste distinctions placed him at the forefront of spiritual and social reform in India. As a central figure in the Varkari tradition of Maharashtra, his hymns and teachings have had a lasting impact not only on the Marathi-speaking population but also on Sikhism, particularly in the Punjab region. His legacy continues to inspire millions of devotees across different religious traditions.

Sant Namdev's life and work encapsulate the central tenets of the Bhakti movement, which stressed the importance of personal devotion to God over ritualistic practices. Through his hymns, he preached the equality of all people, the rejection of caste-based discrimination, and the power of divine love. His influence on both the Varkari tradition and Sikhism underscores the universal nature of his message.

### Early Life and Spiritual Awakening:

Sant Namdev's early life is steeped in spiritual devotion. Born into a family of Vaishnavites, he grew up in a religious environment where worship of Lord Vithoba (a manifestation of Lord Vishnu) was a central practice. His devotion to Lord Vithoba was evident from an early age, and it was said that he would often spend hours singing praises of the deity in the temple of Pandharpur, a place that would later become central to his spiritual journey.

Sant Namdev's spiritual awakening is attributed to several factors. One of the key influences was his exposure to the teachings of the great saint Dnyaneshwar. Dnyaneshwar's philosophical writings, especially his commentary on the Bhagavad Gita, emphasized the importance of Bhakti (devotion) as the path to liberation. These teachings deeply influenced Namdev, who began to believe that devotion to God was the only true way to achieve spiritual salvation.

As he grew older, Namdev's spiritual path became more focused, and he began composing hymns in praise of Lord Vithoba. His love and devotion to the deity became his

primary spiritual focus, and he composed Abhangas (devotional hymns) that reflected his deep connection with God.

#### **Sant Namdev's Spiritual Philosophy:**

Sant Namdev's philosophy centered around devotion to one God, Lord Vithoba, and his rejection of the caste system. He taught that the path to salvation lay in surrendering the ego and practicing true devotion to God. Namdev's hymns expressed a deep yearning for divine union, often using metaphors of love, longing, and separation to describe the relationship between the devotee and God.

Namdev was also a staunch advocate for the idea that anyone, regardless of their caste, could attain salvation. This message was radical at a time when Indian society was deeply entrenched in the caste system, and religious practices were often confined to specific caste groups. Namdev's rejection of caste-based divisions in spirituality made his teachings particularly appealing to marginalized sections of society.

Namdev's belief in the power of devotion over ritualism was another defining aspect of his philosophy. He believed that rituals and external practices were secondary to the internal state of the devotee. For him, true devotion was a matter of the heart, not of outward forms. This message was revolutionary in a time when religious rituals were heavily emphasized, and it resonated deeply with the broader Bhakti movement.

#### **Literary Contributions: Abhangas and Kirtans:**

Sant Namdev's literary contributions are crucial to understanding his impact on the Bhakti movement. His Abhangas (devotional songs) are some of the most significant pieces of devotional literature in Marathi. These hymns express his profound love for Lord Vithoba and embody the core themes of his spirituality—devotion, humility, and the rejection of caste distinctions.

Namdev's hymns were characterized by their simplicity and emotional depth. They are written in a language that could be understood by the common people, making his teachings accessible to a wide audience. His hymns were not only expressions of religious devotion but also social critiques. He used his poetry to denounce caste-based discrimination, advocating for a society where all people could come together in the worship of God.

In addition to his Abhangas, Namdev was also known for his Kirtans (devotional songs), which were sung by devotees in congregational worship. These Kirtans, like his hymns, were centered on the theme of devotion to Lord Vithoba and were sung in a call-and-response format, allowing for active participation by the community. Through these Kirtans, Namdev helped foster a sense of spiritual unity among the people.

#### **Sant Namdev's Role in the Bhakti Movement:**

Sant Namdev's role in the Bhakti movement was central to its spread in Maharashtra. The Bhakti movement, which emphasized personal devotion over ritualistic practices, rejected the caste system and sought to make religion more accessible to the masses. Sant Namdev's teachings embodied the key tenets of the Bhakti movement—devotion to God, equality among all people, and the rejection of external rituals in favor of internal devotion.

Namdev was a part of a broader network of saints, including Sant Tukaram, Sant Dnyaneshwar, and others, who played pivotal roles in the development of the Bhakti movement in Maharashtra. However, Namdev's unique contribution was his ability to unite both the spiritual and social dimensions of Bhakti. His hymns, which combined deep devotion with social critique, made him a significant voice in the movement.

Namdev's influence extended beyond Maharashtra. His hymns were later included in the Guru Granth Sahib, the holy scripture of Sikhism, where they continue to be sung by Sikhs around the world. This inclusion of Namdev's hymns in Sikhism highlights his importance not only in the Marathi-speaking world but also in the larger South Asian religious landscape.

**Sant Namdev and Sikhism:**

One of the most significant aspects of Sant Namdev's legacy is his influence on Sikhism. After spending time in Punjab, he became associated with Guru Nanak, the founder of Sikhism. Guru Nanak's teachings on the unity of God and the rejection of caste-based divisions in society resonated with Namdev, and his hymns were incorporated into the Sikh scripture, the Guru Granth Sahib.

In Sikhism, Namdev's hymns are considered an integral part of the spiritual teachings. His focus on devotion to one God, his rejection of caste, and his emphasis on humility and self-surrender align closely with the central tenets of Sikhism. The inclusion of Namdev's hymns in the Guru Granth Sahib highlights the cross-regional and cross-religious influence of his teachings.

In Sikh tradition, Namdev is regarded as one of the most revered saints, and his hymns continue to be sung in gurdwaras worldwide. His integration into Sikhism underscores the universal appeal of his message, which transcended regional and religious boundaries.

**Legacy and Influence:**

Sant Namdev's legacy endures in both Maharashtra and Punjab. In Maharashtra, his hymns became central to the Varkari tradition, which emphasizes the worship of Lord Vitthoba and the practice of pilgrimage to Pandharpur. His teachings on devotion, humility, and social equality have had a profound impact on the religious and cultural life of the region.

In Punjab, his integration into Sikhism has cemented his place as one of the most influential figures in the Sikh tradition. His hymns, included in the Guru Granth Sahib, continue to inspire millions of Sikhs worldwide. Namdev's emphasis on devotion, equality, and the oneness of God has shaped the spiritual and social practices of Sikhism, making his legacy a unifying force in the religious history of India.

Through his hymns and teachings, Sant Namdev left an indelible mark on the spiritual and cultural fabric of India. His message of devotion, social equality, and the rejection of caste continues to resonate with people of all backgrounds and faiths, ensuring that his legacy will endure for generations to come.

**Conclusion:**

Sant Namdev's life and work are a testament to the transformative power of devotion. Through his hymns and teachings, he rejected the rigid social structures of his time, emphasizing instead the power of inner devotion and the equality of all people. His influence on both the Bhakti movement in Maharashtra and Sikhism in Punjab highlights the enduring relevance of his message, which transcended both religious and regional boundaries.

Sant Namdev's legacy continues to inspire millions, and his hymns remain central to the devotional practices of both Hindus and Sikhs. His teachings on love, humility, and the importance of personal devotion are as relevant today as they were in his time, ensuring that his place as one of India's greatest saints remains secure.

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## भारतीय प्राचीन संस्कृती: कला, साहित्य, धर्म आणि वास्तुकलेचा कालातीत वारसा

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### प्रस्तावना:

भारताचा प्राचीन आणि सांस्कृतिक इतिहास हा जगातील सर्वात समृद्ध आणि वैविध्यपूर्ण इतिहासांपैकी एक आहे. हजारो वर्षांचा हा इतिहास केवळ एका सभ्यतेचा नाही, तर अनेक धर्म, तत्त्वज्ञान, कला, साहित्य, आणि समाजरचना यांचा गुंता आहे, ज्यांनी भारतीय संस्कृतीचा आकार घडवला आहे. हडप्पा संस्कृतीपासून सुरू झालेला हा प्रवास वैदिक संस्कृती, मौर्य आणि गुप्त साम्राज्य, तसेच दक्षिण भारतातील चोल आणि पल्लव साम्राज्यांपर्यंत विस्तारलेला आहे. प्रत्येक कालखंडाने भारतीय संस्कृतीत काहीतरी मौल्यवान योगदान दिले आहे.<sup>१</sup>

भारतातील प्राचीन इतिहासाचे अध्ययन करताना आपल्या लक्षात येते की, येथे उदयास आलेल्या विविध तत्त्वज्ञानांनी आणि धार्मिक चळवळींनी समाजाचा विकास घडवून आणला. बौद्ध धर्माच्या प्रसारामुळे संपूर्ण आशिया खंडावर भारतीय तत्त्वज्ञानाचा प्रभाव पडला.<sup>२</sup> याचबरोबर, गुप्त काळातील सुवर्णयुगाने कला, विज्ञान, आणि तत्त्वज्ञानाच्या क्षेत्रात महत्त्वपूर्ण योगदान दिले.<sup>३</sup> या इतिहासाचा अभ्यास केल्याने आपण भारतीय समाजाच्या आदिम काळातील मूल्ये, सहिष्णुता, आणि विविधतेतील एकता यांचा उगम शोधू शकतो.

भारतातील सांस्कृतिक इतिहास हा फक्त भूतकाळातील घटनांचा संचय नसून, त्यातून आपल्याला भविष्याचा मार्गदर्शनही मिळतो. या इतिहासाच्या अभ्यासातून आपल्याला आपली मुळे, आपल्या संस्कृतीचा वारसा, आणि समाजाची अद्वितीयता यांची सखोल समज प्राप्त होते. त्यामुळेच भारताच्या प्राचीन आणि सांस्कृतिक इतिहासाच्या अभ्यासातील संभावनांचा शोध घेणे अत्यावश्यक आहे. हा अभ्यास केवळ शैक्षणिक दृष्टिकोनातून महत्त्वाचा नाही, तर तो आपल्याला आपल्या सांस्कृतिक ओळखीशी अधिक दृढतेने जोडतो.

### प्राचीन संस्कृती आणि समाजरचना:

भारताची प्राचीन संस्कृती आणि समाजरचना हा विषय अत्यंत गहन आणि व्यापक आहे. भारताच्या भूतकाळातील विविध समाजरचना, धार्मिक परंपरा, आणि संस्कृतींनी भारतीय सभ्यतेचा विकास घडवून आणला आहे. प्राचीन भारतातील समाजरचना ही मुख्यत्वे हडप्पा संस्कृती, वैदिक संस्कृती, आणि नंतरच्या काळातील राजवटींमध्ये विकसित झाली.

**१.हडप्पा संस्कृती (इ.स.पू. 2600-1900):** हडप्पा संस्कृती, जी सिंधू घाटी संस्कृती म्हणूनही ओळखली जाते, ही भारताच्या प्राचीन इतिहासातील पहिली नागरी संस्कृती मानली जाते. ही संस्कृती उत्तर-पश्चिम भारत आणि आजच्या पाकिस्तानमध्ये फुलली. हडप्पा, मोहेंजोदारो, आणि लोथल ही तिची प्रमुख शहरे होती. या संस्कृतीची विशेषता म्हणजे योजनेबद्ध शहरे, विटांच्या घरांची बांधणी, आणि प्रगत जल व्यवस्थापन प्रणाली होती.

समाजशास्त्रीयदृष्ट्या हडप्पा समाज हा समतोल होता, कारण येथे आर्थिक आणि सामाजिक विषमता कमी होती.

**वैदिक काळ (इ.स.पू. 1500-500):** वैदिक संस्कृतीचा उगम आर्यांच्या आगमनानंतर झाला. वैदिक काळात समाजाची रचना चार वर्णांमध्ये विभाजित होती: ब्राह्मण, क्षत्रिय, वैश्य, आणि शूद्र. या समाजरचनेचा आधार कर्म आणि धर्म होता, ज्यामुळे जातिव्यवस्था निर्माण झाली. वैदिक काळात वेद, उपनिषद, ब्राह्मण ग्रंथ, आणि आरण्यक यांसारख्या महत्त्वाच्या धार्मिक ग्रंथांची निर्मिती झाली, ज्यांनी हिंदू धर्माचा पाया घातला. समाजाची धर्माधारित व्यवस्था आणि कुटुंबसंस्था ही या काळातील मुख्य वैशिष्ट्ये होती.

**मौर्य आणि गुप्त साम्राज्यांचा काळ (इ.स.पू. 322-185 आणि इ.स. 320-550):**मौर्य साम्राज्याच्या काळात समाजात अधिक सुव्यवस्था आली. सम्राट अशोकाने बौद्ध धर्माचा स्वीकार केल्यानंतर अहिंसा, सहिष्णुता, आणि धर्मप्रसार यांना प्रोत्साहन दिले. या काळात शहरीकरण, व्यापार,

आणि कला यांचा विकास झाला. गुप्त साम्राज्याच्या काळात समाजशास्त्र, तत्त्वज्ञान, आणि विज्ञान यांचा उत्कर्ष झाला. गुप्त काळातील समाजाची रचना अधिक सुस्थिर झाली आणि धर्म, कला, आणि विज्ञानाचे सुवर्णयुग आले.

भारताच्या प्राचीन संस्कृती आणि समाजरचनेने आधुनिक भारतीय समाजाला घडविण्यात महत्त्वपूर्ण भूमिका बजावली आहे. हडप्पा संस्कृतीची शहरीकरणात दिलेली देणगी, वैदिक काळातील धार्मिक तत्त्वज्ञान, आणि मौर्य-गुप्त काळातील समाजरचना यांचा अभ्यास केल्याने आपण भारतीय समाजाच्या मुळांशी अधिक जवळीक साधू शकतो. या समाजरचना आजच्या भारतीय समाजातील विविधता आणि सहिष्णुतेचे स्वरूप स्पष्ट करण्यास मदत करतात.

### राजकीय आणि सामाजिक बदल:

भारतातील प्राचीन कालखंडातील राजकीय आणि सामाजिक बदल हे भारतीय इतिहासाच्या विविध टप्प्यांवर अत्यंत महत्त्वाचे ठरले आहेत. या बदलांनी भारतीय समाजाची रचना, प्रशासन, आणि सांस्कृतिक जडणघडण घडवून आणली. मौर्य साम्राज्यापासून ते गुप्त साम्राज्यापर्यंतच्या काळातील राजकीय आणि सामाजिक बदलांनी भारतातील विविध क्षेत्रांवर दीर्घकालीन प्रभाव टाकला आहे.

१. **मौर्य साम्राज्याचा उदय (इ.स.पू. 322-185) :** मौर्य साम्राज्याची स्थापना चंद्रगुप्त मौर्याने इ.स.पू. 322 मध्ये केली. चाणक्याच्या 'अर्थशास्त्र' या ग्रंथात या साम्राज्याच्या राजकीय आणि आर्थिक धोरणांचा सखोल अभ्यास केला आहे. मौर्य साम्राज्याच्या काळात भारतात पहिल्यांदा एक केंद्रीकृत आणि व्यापक प्रशासनाची पद्धत उभी राहिली. याच काळात सम्राट अशोकाच्या राजवटीत बौद्ध धर्माचा प्रसार झाला, ज्यामुळे अहिंसा, सहिष्णुता, आणि समाजसुधारणांना प्रोत्साहन मिळाले. अशोकाच्या धम्मनीतीमुळे समाजात नैतिक मूल्ये रुजली आणि सामाजिक सुधारणा घडून आल्या.

२. **गुप्त साम्राज्याचा सुवर्णयुग (इ.स. 320-550):** गुप्त साम्राज्याचा काळ हा भारतीय इतिहासात सुवर्णयुग म्हणून ओळखला जातो. चंद्रगुप्त I आणि त्याचे उत्तराधिकारी समुद्रगुप्त आणि चंद्रगुप्त II यांनी गुप्त साम्राज्याचा विस्तार केला. या काळात हिंदू धर्माचा पुनरुत्थान झाला आणि त्याचबरोबर संस्कृत साहित्य, विज्ञान, आणि कला यांचा प्रचंड विकास झाला. समाजशास्त्रीय दृष्टिकोनातून गुप्त साम्राज्याच्या काळात समाजात वर्णव्यवस्थेची अधिक दृढता आली, ज्यामुळे सामाजिक स्तरीकरण वाढले. तथापि, गुप्त साम्राज्याच्या काळात देशभरातील सामाजिक सलोखा आणि आर्थिक समृद्धी यांना प्रोत्साहन मिळाले.

**दक्षिण भारतातील राजकीय बदल:** मौर्य आणि गुप्त साम्राज्यांप्रमाणेच दक्षिण भारतात चोल, पल्लव, आणि पांड्य राजवटींनी महत्त्वपूर्ण राजकीय आणि सामाजिक बदल घडवले. या राजवटींनी दक्षिण भारतात एक सुसंस्कृत समाज उभा केला, ज्यात तमिळ साहित्य, कला, आणि मंदिर स्थापत्यकला यांचा उत्कर्ष झाला. चोल राजांनी प्रशासनात आणि समाजात अत्याधुनिक पद्धतींचा अवलंब केला, जसे की सिंचन प्रणालींचे जाळे आणि समुद्रावर आधारित व्यापाराचे जाळे. पल्लव काळात महाबलीपुरमसारख्या ठिकाणांची निर्मिती झाली, ज्यांनी भारतीय स्थापत्य आणि शिल्पकलेच्या परंपरेत नवीन उंची गाठली.

भारतातील प्राचीन राजकीय आणि सामाजिक बदलांचा अभ्यास केल्यास आपल्या लक्षात येते की, या बदलांनी भारतीय समाजात एक मजबूत राजकीय आणि सांस्कृतिक ढाचा उभा केला. मौर्य साम्राज्याच्या काळातील धम्मनीतीने आणि गुप्त साम्राज्याच्या सुवर्णयुगाने भारताच्या सांस्कृतिक आणि सामाजिक जीवनावर दीर्घकालीन परिणाम केले. दक्षिण भारतातील चोल आणि पल्लव साम्राज्यांनी स्थापत्य, साहित्य, आणि व्यापार या क्षेत्रात महत्त्वपूर्ण योगदान दिले. या सर्व बदलांचा अभ्यास भारतीय इतिहासाचे अधिक सखोल आकलन करण्यास मदत करतो.

### धर्म आणि तत्त्वज्ञान:

भारतीय धर्म आणि तत्त्वज्ञानाचा विकास हा भारताच्या सांस्कृतिक आणि आध्यात्मिक परंपरेचा एक महत्त्वाचा पैलू आहे. प्राचीन भारताने जगाला अनेक धर्म आणि तत्त्वज्ञान दिले आहेत, ज्यांनी केवळ भारतीय समाजालाच नव्हे, तर संपूर्ण जगावरही आपल्या विचारांचा ठसा उमटवला आहे. वेदांत, बौद्ध धर्म, जैन धर्म, आणि उपनिषद यासारख्या तत्त्वज्ञानांनी भारतीय समाजाच्या तात्त्विक आणि नैतिक चौकटीची उभारणी केली आहे.

**वैदिक आणि उपनिषदकालीन तत्त्वज्ञान:** वैदिक काळात भारतीय तत्त्वज्ञानाचा प्रारंभ झाला. यजुर्वेद, ऋग्वेद, सामवेद, आणि अथर्ववेद हे चार प्रमुख वेद या काळात रचले गेले. यातील ऋग्वेदातील 'सृष्टी सूक्त' आणि 'पुरुष सूक्त' हे मानवी जीवन आणि विश्वाच्या उगमावर विचार करणारे आहेत. उपनिषदांमध्ये आत्मा (आत्मन्) आणि ब्रह्म (सर्वशक्तिमान तत्त्व) यांचा संबंध स्पष्ट करण्यात आला आहे. उपनिषदांच्या तत्त्वज्ञानात अद्वैत, द्वैत, आणि विशिष्टाद्वैत यांसारख्या विचारप्रवाहांचा विकास झाला, ज्यांनी हिंदू धर्माचा गाभा घडवला.

१. **बौद्ध धर्म:** इ.स.पू. 6व्या शतकात गौतम बुद्धाने बौद्ध धर्माची स्थापना केली. बुद्धाचे तत्त्वज्ञान चार आर्यसत्ये (दुःख, दुःखाचे कारण, दुःखाच्या समाप्तीचा मार्ग, आणि दुःखाच्या समाप्तीसाठी असलेला मार्ग) आणि अष्टांगिक

मार्गावर आधारित आहे. बौद्ध धर्माने अहिंसा, करुणा, आणि संयम यांना महत्त्व दिले. बौद्ध धर्माने भारतीय तत्त्वज्ञानाला एक वेगळा मार्ग दाखवला, ज्यामुळे आत्मनिरपेक्षतेवर भर दिला गेला. सम्राट अशोकाच्या काळात बौद्ध धर्माचा भारतात आणि आशियात मोठा प्रसार झाला.

१. **जैन धर्म:** जैन धर्माची स्थापना महावीर स्वामींनी इ.स.पू. 6व्या शतकात केली. जैन धर्माचे तत्त्वज्ञान अहिंसा, अनेकांतवाद (सापेक्षतावाद), अपरिग्रह (संपत्तीचा त्याग), आणि सत्यावर आधारित आहे. जैन धर्मातील पंचमहाव्रत म्हणजे अहिंसा, सत्य, अस्तेय (चोरी न करणे), ब्रह्मचर्य, आणि अपरिग्रह हे जैन साधूसाठी आवश्यक आहेत. जैन तत्त्वज्ञानात कर्मवाद, आत्म्याचे स्वातंत्र्य, आणि मोक्ष प्राप्तीवर भर दिला आहे.

२. **भक्ति आणि सूफी तत्त्वज्ञान:** मध्ययुगीन भारतात भक्ति आणि सूफी चळवळींनी तत्त्वज्ञानाला एक नवीन दिशा दिली. भक्ति चळवळीत संतांनी भक्तिच्या माध्यमातून ईश्वरप्राप्तीचा मार्ग दाखवला. संत कबीर, मीराबाई, तुकाराम, आणि रामानंद यांसारख्या संतांनी जातिव्यवस्थेला विरोध केला आणि सर्वांसाठी समभावाचा प्रचार केला. सूफी तत्त्वज्ञानात प्रेम आणि ईश्वरभक्तीचा गूढ मार्ग स्वीकारला गेला. ख्वाजा मुइनुद्दीन चिश्ती आणि बाबा फरीद यांसारख्या सूफी संतांनी मानवतेचा संदेश दिला.

भारतीय धर्म आणि तत्त्वज्ञानांनी भारतीय समाजात आध्यात्मिकता, नैतिकता, आणि सहिष्णुता या मूल्यांना प्रोत्साहन दिले आहे. वैदिक आणि उपनिषदकालीन तत्त्वज्ञान, बौद्ध आणि जैन धर्मांचे शिकवण, तसेच भक्ति आणि सूफी चळवळींनी भारतीय तत्त्वज्ञानाला एक समग्र दृष्टिकोन दिला. या तत्त्वज्ञानांचा भारतीय समाजाच्या सांस्कृतिक आणि सामाजिक जडणघडणीवर दीर्घकालीन परिणाम झाला आहे. या तत्त्वज्ञानाचा अभ्यास केल्याने भारतीय समाजाचे गूढ आणि अद्वितीय स्वरूप अधिक चांगल्या प्रकारे समजून येते.

**कला, साहित्य आणि वास्तुकला:**

भारतीय प्राचीन संस्कृतीने कला, साहित्य, आणि वास्तुकलेच्या क्षेत्रात जागतिक पातळीवर अद्वितीय योगदान दिले आहे. भारतीय कला, साहित्य, आणि वास्तुकलेचा इतिहास हा अत्यंत समृद्ध आणि वैविध्यपूर्ण आहे. या क्षेत्रांनी भारतीय समाजाला सांस्कृतिकदृष्ट्या समृद्ध केले आणि त्याचबरोबर संपूर्ण जगावरही गहिरा प्रभाव टाकला आहे.

१. **भारतीय कला:** भारतीय कलेचा इतिहास हा हजारो वर्षांपर्यंत पसरलेला आहे. हडप्पा संस्कृतीच्या काळात निर्माण झालेली शिल्पकला आणि मृद्भांडकला यांपासून भारतीय कलेचा प्रारंभ झाला. या काळातील मूर्ती

आणि शिल्पे उच्च दर्जाची कलाकृती होती. त्यानंतर आलेल्या मौर्य साम्राज्याच्या काळात अशोक स्तंभ आणि सिंहाचे शिल्प या महत्त्वाच्या कलाकृती उभ्या गढिल्या. मौर्यानंतर आलेल्या कुशाण आणि गांधार कालखंडातील शिल्पकला बौद्ध धर्माच्या प्रभावाखाली विकसित झाली. गांधार शैलीतील बुद्धाच्या मूर्तीमध्ये ग्रीक प्रभाव दिसून येतो, तर मथुरा शैलीमध्ये भारतीय वैशिष्ट्ये प्रकट होतात.

२. **भारतीय साहित्य:** भारतीय साहित्याचा इतिहास ऋग्वेदापासून सुरू होतो, ज्याला जगातील सर्वांत प्राचीन साहित्य मानले जाते. यानंतर महाकाव्ये, रामायण आणि महाभारत, यांचा विकास झाला. हे महाकाव्ये केवळ धर्म आणि तत्त्वज्ञानाचेच नाही, तर समाजशास्त्र, नैतिकता, आणि जीवनशैलीचे मार्गदर्शक आहेत. कालिदास यांचे 'शाकुंतलम' आणि 'मेघदूत' यांसारखी काव्ये आणि नाटकं संस्कृत साहित्याचे महत्त्वपूर्ण योगदान आहेत. तामिळ साहित्याचा इतिहास संगम साहित्यापासून सुरू होतो, ज्यामध्ये 'शिलप्पदिकारम' आणि 'मणिमेकलई' यांसारख्या महाकाव्यांचा समावेश आहे. भक्ति चळवळीमुळे संत साहित्याचा उदय झाला, ज्यामध्ये संत कबीर, तुकाराम, आणि मीराबाई यांचे रचनात्मक कार्य प्रामुख्याने समाविष्ट आहे.

३. **भारतीय वास्तुकला:** भारतीय वास्तुकला ही विविध संस्कृतींच्या संयोगातून विकसित झाली आहे. मौर्य साम्राज्याच्या काळात अशोक स्तंभ आणि स्तूप वास्तुशिल्प विकसित झाले. सांची आणि सारनाथ येथील स्तूपे हे मौर्य वास्तुकलेचे उत्तम उदाहरण आहेत. दक्षिण भारतात चोल राजवटीत द्रविड शैलीची मंदिरे वास्तुकला विकसित झाली. तंजावर येथील वृहदीश्वर मंदिर हे या शैलीचे एक उत्कृष्ट उदाहरण आहे. उत्तर भारतात गुप्त काळात नागर शैलीतील मंदिरे उभी राहिली. खजुराहो येथील कंदरिया महादेव मंदिर हे या कालखंडातील नागर शैलीच्या स्थापत्यकलेचे उत्तम उदाहरण आहे. इस्लामिक आक्रमणानंतर भारतीय वास्तुकलेत मुगल शैलीचा समावेश झाला, ज्याचा परिपूर्ण नमुना ताजमहाल आहे.

भारतीय प्राचीन संस्कृतीने कला, साहित्य, आणि वास्तुकलेच्या माध्यमातून संपूर्ण जगावर आपल्या असामान्यतेचा ठसा उमटवला आहे. हडप्पा कालापासून सुरू झालेला कलेचा विकास, वैदिक काळातील साहित्यिक परंपरा, आणि विविध राजवटींनी घडवलेली अद्वितीय वास्तुकला या सर्वांनी भारतीय संस्कृतीला एक समृद्ध आणि वैविध्यपूर्ण स्वरूप दिले आहे. या कलात्मक, साहित्यिक,

आणि वास्तुशिल्पिक वारशाचा अभ्यास केल्याने भारतीय संस्कृतीचे मर्म अधिक सखोलरीत्या समजून घेता येते.

**निष्कर्ष:**

भारतीय प्राचीन संस्कृतीची समृद्धी आणि विविधता ही कला, साहित्य, वास्तुकला, धर्म, तत्त्वज्ञान, समाजरचना, आणि राजकीय बदलांच्या माध्यमातून प्रकट होते. हडप्पा संस्कृतीपासून ते मौर्य, गुप्त, चोल आणि मुगल साम्राज्यांपर्यंत, भारतीय संस्कृतीने जगाला असामान्य योगदान दिले आहे. वैदिक साहित्य, महाकाव्ये, बौद्ध आणि जैन धर्मांचे तत्त्वज्ञान, भक्ति आणि सूफी चळवळींचे योगदान, आणि स्थापत्यकलेतील नागर, द्रविड, व मुगल शैलींच्या प्रगतीने भारताच्या सांस्कृतिक जडणघडणीत महत्त्वाची भूमिका बजावली आहे.

या सर्वांमधून भारतीय समाजाच्या आध्यात्मिक, नैतिक, आणि सांस्कृतिक मूल्यांची निर्मिती झाली आहे. भारतीय संस्कृतीने केवळ भौतिक समृद्धीच नव्हे, तर मानसिक आणि आध्यात्मिक प्रगतीचाही मार्ग दाखवला आहे. या समृद्ध परंपरेचा अभ्यास केल्याने आपल्या समोर भारतीय संस्कृतीचे एक व्यापक आणि सर्वसमावेशक चित्र उभे राहते. या संस्कृतीचा वारसा आजही भारताच्या राष्ट्रीय आणि सांस्कृतिक जीवनाचा अविभाज्य भाग आहे, आणि तो जगाला प्रेम, सहिष्णुता, आणि मानवतेचा संदेश देत राहतो.

**समारोप:**

भारतीय प्राचीन संस्कृती ही जगातील सर्वात पुरातन आणि समृद्ध संस्कृतींपैकी एक आहे. हडप्पा संस्कृतीच्या काळापासून ते वैदिक आणि उपनिषदकालीन तत्त्वज्ञानापर्यंत, तसेच बौद्ध आणि जैन धर्मांच्या उदयानंतर भक्ति आणि सूफी चळवळींपर्यंत, भारतीय संस्कृतीने आपल्या वैविध्यपूर्ण आणि व्यापक स्वरूपाने जगाला प्रभावित केले आहे. भारतीय समाजातील कला, साहित्य, आणि स्थापत्यकलेचे वैभव यांवरून या संस्कृतीचे गाढे महत्त्व अधोरेखित होते.

भारतीय कलेचा इतिहास, शिल्पकला, चित्रकला, आणि नृत्यकलेतून प्रकट होतो. मौर्य, गुप्त, चोल, आणि मुगल कालखंडातील स्थापत्यकला आणि शिल्पकला आजही जगभरातील वास्तुकलाप्रेमींना प्रेरणा देते. साहित्याच्या क्षेत्रात ऋग्वेद, महाकाव्ये, संस्कृत काव्ये, आणि संगम साहित्याने मानवी जीवनाच्या विविध पैलूंचा वेध घेतला आहे. या सर्व साहित्यकृतींनी भारतीय समाजातील नैतिकता, तत्त्वज्ञान, आणि धर्मशास्त्रांचे बीज रोवले.

धर्म आणि तत्त्वज्ञानाच्या बाबतीत, भारतीय संस्कृतीने एक वैश्विक दृष्टिकोन दिला आहे. उपनिषदांनी आत्मा आणि ब्रह्म यांच्यातील एकत्वावर विचार मांडला, तर बौद्ध आणि जैन धर्मांनी अहिंसा, करुणा, आणि तात्त्विक शुद्धतेवर भर दिला.

**रवी सुभ्रषराव सातभाई**

भक्ति आणि सूफी संतांनी आपल्या साधनेतून जातिव्यवस्थेला विरोध करत सर्वांसाठी समतेचा संदेश दिला.

भारतीय प्राचीन संस्कृतीचा वारसा केवळ भूतकाळाचा इतिहास नाही, तर तो आजही भारतीय समाजाच्या जीवनशैलीत आणि मूल्यांमध्ये जिवंत आहे. या संस्कृतीने दिलेल्या संदेशांचा आणि शिकवणीचा प्रभाव आजही देशाच्या सामाजिक, धार्मिक, आणि सांस्कृतिक जीवनात जाणवतो. या संस्कृतीचा अभ्यास, संरक्षण, आणि संवर्धन करणे हे केवळ विद्वत्तेचे लक्षण नाही, तर ते आपल्या राष्ट्रीय ओळखीचे आणि स्वाभिमानाचे प्रतीक आहे.

विविधता, सहिष्णुता, आणि आध्यात्मिकतेने ओतप्रोत असलेली ही संस्कृती जगाला शांतता, सद्भाव, आणि मानवतेचा संदेश देत राहिली आहे. या महान परंपरेचा आणि तिच्या अद्वितीय योगदानाचा अभिमान बाळगणे, आणि तिच्या शिकवणीला आपल्या जीवनात अंगीकारणे हे आपले कर्तव्य आहे, जेणेकरून हा समृद्ध वारसा पुढील पिढ्यांसाठी अखंडितपणे जतन होईल.

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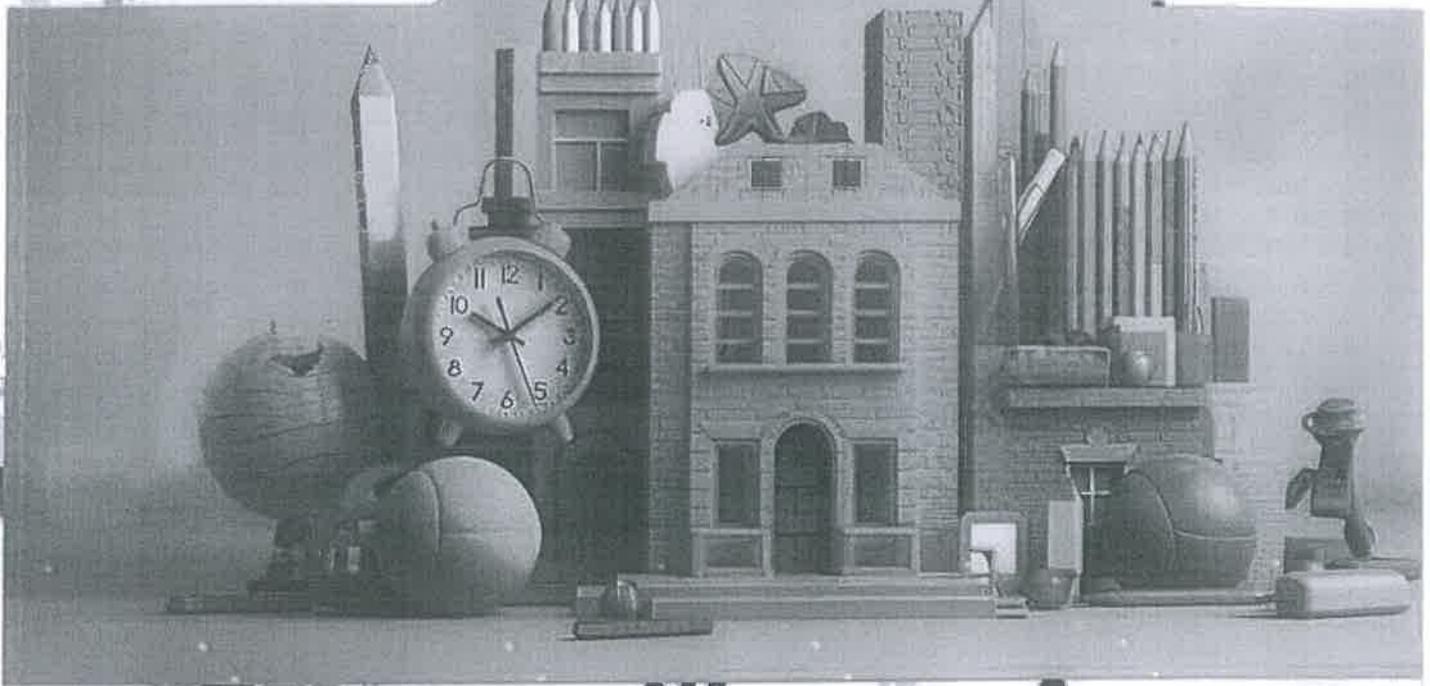
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# 1. Sant Namdev: The Torchbearer of Bhakti Movement

Ravi Subhashrao Satbhai

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## Introduction

Sant Namdev, an iconic figure of the Bhakti movement in medieval India, stands as a symbol of devotion, social reform, and literary genius. Born in 1270 CE in the village of Narasi-Bamani (modern-day Narsi Namdev) in Hingoli district, Maharashtra, Namdev's life and works have had a profound impact on Indian spirituality and culture. His devotional hymns, known as Abhangas, have transcended linguistic and cultural boundaries, leaving a lasting legacy in both Marathi literature and Sikh scriptures.

This research paper delves into the multifaceted persona of Sant Namdev, exploring his life, philosophy, literary contributions, and socio-religious impact. Drawing from primary sources like his Abhangas and secondary analyses from scholars, this study aims to provide a comprehensive understanding of Namdev's influence on Indian society and beyond.

## Life of Sant Namdev

Sant Namdev was born to Damshet and Gonabai, a family of the Shimpi caste (tailors). His early life was marked by an extraordinary devotion to Lord Vithoba, the deity of Pandharpur. Anecdotes from his childhood depict Namdev as a spiritually precocious child who viewed Vithoba not merely as a deity but as a friend and companion.

One popular legend narrates how Namdev offered food to the idol of Vithoba with unwavering faith. When the deity did not respond, Namdev threatened to end his life, compelling Vithoba to miraculously accept the offering. This episode illustrates Namdev's deep personal relationship with the divine and sets the tone for his devotional philosophy.

At the age of 11, Namdev married Rajai, with whom he had four sons—Nara, Vitha, Gonda, and Mahada—and a daughter named Limbai. His life as a householder did not hinder his spiritual pursuits; instead, it reinforced his belief in the compatibility of worldly responsibilities and spiritual growth.

In 1291, Namdev met Sant Dnyaneshwar, another luminary of the Bhakti movement. This meeting profoundly influenced Namdev, encouraging him to embark on a spiritual journey that included travels across India. He also accepted Visoba Khechar as his guru, further enriching his spiritual understanding and solidifying his role as a proponent of Bhakti.

### **Philosophy and Teachings**

Namdev's teachings revolve around the principles of Bhakti (devotion), equality, and universal brotherhood. He rejected the rigid caste system and ritualistic practices, advocating for a direct, personal connection with the divine. His philosophy can be summarized in three key tenets:

#### **1. Universal Accessibility of God**

Namdev believed that God is omnipresent and accessible to all, regardless of caste, creed, or gender. This belief is encapsulated in his Abhangas, where he often describes his divine experiences in simple yet profound terms.

#### **2. Equality and Social Justice**

A strong critic of the caste system, Namdev emphasized the spiritual equality of all beings. His hymns often highlight the futility of social hierarchies, asserting that devotion, not birth, determines one's spiritual worth.

#### **3. Nama-Smarana (Chanting of God's Name)**

For Namdev, the chanting of God's name was the simplest and most effective path to salvation. This practice not only fostered a sense of community among devotees but also served as a tool for social reform.

### **Literary Contributions**

Namdev's literary oeuvre is a treasure trove of devotional poetry, primarily composed in Marathi. His Abhangas, numbering over 2500, reflect his deep spiritual insights and unwavering faith in Vithoba. These compositions are characterized by their simplicity, emotional intensity, and philosophical depth.

Namdev's influence extended beyond Maharashtra. He composed hymns in Hindi and Punjabi, many of which were later included in the Guru Granth Sahib, the holy scripture of Sikhism. Sixty-one of his hymns, collectively known as Namdevji ki Bani, are revered by Sikhs and underscore his pan-Indian spiritual significance.

**His literary style is marked by****Imagery**

Namdev uses vivid imagery to depict his devotion and convey complex philosophical ideas in accessible terms.

**Symbolism**

His works often employ metaphors drawn from everyday life to illustrate spiritual concepts.

**Autobiographical Elements**

Namdev's Abhanga, Tecrthaavali, is considered the first autobiographical poem in Marathi literature. It chronicles his travels and interactions with other saints, providing valuable insights into his life and times.

**Socio-Religious Impact**

Namdev's contributions extend beyond the spiritual realm, making him a pioneer of social reform.

**1. Bhakti Movement**

Namdev was instrumental in spreading the Bhakti movement across India. His teachings inspired millions to transcend caste and religious barriers, fostering a spirit of unity and harmony.

**2. Interfaith Dialogue**

Namdev's inclusion in the Guru Granth Sahib highlights his role in promoting interfaith understanding. His hymns reflect a syncretic worldview that embraces diversity while emphasizing common spiritual goals.

**3. Empowerment of the Marginalized**

By rejecting caste hierarchies, Namdev empowered marginalized communities, offering them a sense of dignity and spiritual belonging.

**Legacy and Commemoration**

Namdev's influence remains undiminished, with his teachings continuing to inspire devotees and reformers alike.

**1. Temples and Memorials**

Temples dedicated to Namdev can be found in Maharashtra, Punjab, and Rajasthan, underscoring his widespread appeal. The memorial in Ghuman, Punjab, commemorates his stay and contributions to the region.

## 2. Annual Pilgrimage

The Pandharpur pilgrimage, central to the Warkari tradition, celebrates Namdev's legacy through devotional singing and community activities.

## 3. Cultural Impact

Namdev's hymns are an integral part of Maharashtra's cultural fabric, often performed during religious and cultural events.

## Conclusion

Sant Namdev's life and works embody the transformative power of devotion and social reform. His teachings challenge social inequalities while offering a universal path to spiritual fulfillment. By transcending linguistic, cultural, and religious boundaries, Namdev's legacy endures as a beacon of hope and unity. His hymns, philosophies, and social contributions continue to resonate in the modern world, reminding us of the timeless relevance of his message.

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# Historical Developments of Indigenous Knowledge Systems in India

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Ashti

## Introduction:

India's Indigenous Knowledge Systems have played a crucial role in shaping its intellectual and socio-cultural landscape. The Vedic literature, including the Rigveda, Yajurveda, Samaveda, and Atharvaveda, laid the foundation for knowledge transmission, covering subjects such as cosmology, medicine, governance, and linguistics. The Upanishads expanded philosophical discourses, while the Vedangas contributed to structured learning in phonetics, grammar, astronomy, and logic. Ancient universities such as Takshashila, Nalanda, Vikramshila, and Valabhi institutionalized knowledge dissemination, attracting scholars from various regions of Asia. Over time, Indian scholars like Aryabhata, Charaka, Sushruta, and Patanjali made groundbreaking contributions to science, medicine, and mathematics. However, the advent of colonial rule led to the decline of traditional learning systems, marginalizing Sanskrit and indigenous knowledge in favor of Western education models.

## Historical Evolution of Indigenous Knowledge Systems:

The origins of IKS in India can be traced back to the Vedic period (1500 BCE – 500 BCE), where knowledge was systematically recorded and transmitted through oral traditions and later documented in manuscripts. The Vedangas, comprising disciplines such as Shiksha (phonetics), Vyakarana (grammar), Chandas (prosody), Nirukta (etymology), Jyotisha (astronomy), and Kalpa (rituals), formed the earliest structured academic framework in India. Later, the development of specialized texts, such as Charaka Samhita and Sushruta Samhita in Ayurveda, Arthashastra in political science, and Surya Siddhanta in astronomy, contributed to various fields of knowledge.

## Colonial Disruptions and Marginalization:

The arrival of British colonial rule in India disrupted indigenous knowledge transmission. Macaulay's Minute on Education (1835) introduced English education, systematically replacing Sanskrit and Persian learning centers. Traditional institutions such as Gurukuls and Madrasas were either dismantled or relegated to the margins of academia. Colonial authorities dismissed Indian knowledge systems as unscientific, promoting Western epistemologies in their place.

## Revival and Contemporary Relevance:

In the post-independence era, efforts to revive Indigenous Knowledge Systems have gained momentum. The National Education Policy (NEP) 2020 recognizes the significance of integrating IKS into mainstream education. Several research institutions, including IITs and IISc, have initiated interdisciplinary studies on Ayurveda, Vedic mathematics, and traditional environmental management. The digital archiving of ancient manuscripts has enhanced accessibility, allowing scholars to study and reinterpret indigenous texts. Global recognition of Indian knowledge systems has also increased, with UNESCO designating Yoga as an intangible cultural heritage.

## Conclusion and Recommendations:

The historical trajectory of Indigenous Knowledge Systems in India reveals a rich intellectual tradition that has significantly contributed to global knowledge. Despite colonial disruptions, contemporary efforts to integrate IKS into multidisciplinary education are promising. To ensure the sustainability of IKS, structured institutional support, increased research funding, and collaborations between traditional knowledge holders and modern scientists are essential. Digital documentation, policy support, and global academic recognition will further strengthen the revival of India's Indigenous Knowledge Systems.

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**“To Study of the Entrepreneurship and its Challenges in Digital age”**

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**Abstract:** Entrepreneurship in the digital age has undergone a significant transformation, driven by rapid technological advancements, globalization, and evolving consumer behavior. This study explores the concept of entrepreneurship in the digital era, highlighting both opportunities and challenges faced by modern entrepreneurs. Digital platforms, e-commerce, artificial intelligence, and social media have revolutionized business models, enabling startups to reach global markets with minimal capital investment. However, challenges such as cybersecurity threats, digital competition, changing regulatory landscapes, and the need for continuous innovation pose significant hurdles. This research aims to analyze the impact of digital transformation on entrepreneurship, the skills required for success in the digital economy, and strategies to overcome emerging challenges. By examining case studies and recent trends, the study provides insights into how entrepreneurs can leverage digital tools effectively while mitigating associated risks. The findings will contribute to a better understanding of the evolving entrepreneurial landscape and offer recommendations for fostering sustainable digital businesses.

**Key Words:** Digital Entrepreneurship, Challenges, Innovation, Startups, Business Models, Digital Economy

**Introduction:**

Entrepreneurship has always been a driving force behind economic growth, job creation, and innovation. However, with the advent of the digital age, the nature of entrepreneurship has changed significantly. The traditional ways of doing business are being replaced by technology-driven models that offer greater efficiency, global reach, and scalability. Digital entrepreneurship, which refers to the process of starting and managing businesses in the online space, has gained immense popularity in recent years. The emergence of digital platforms, artificial intelligence, blockchain, cloud computing, and big data has revolutionized the way entrepreneurs operate, bringing both unprecedented opportunities and unique challenges.

The digital age has lowered the barriers to entry for entrepreneurs, making it easier to start a business with limited resources. Unlike traditional businesses that require significant capital investment in infrastructure, digital businesses can often be launched with just an internet connection and a computer. Online marketplaces, social media, and digital payment systems have created an ecosystem where entrepreneurs can reach global audiences without geographical limitations. Startups like Airbnb, Uber, and Amazon have demonstrated how leveraging digital tools can disrupt industries and create entirely new markets. Despite the numerous opportunities, entrepreneurship in the digital age is not without its challenges. One of the primary challenges is the high level of competition in the

online space. Since digital platforms enable entrepreneurs from all over the world to participate in the market, standing out among thousands of competitors requires innovative strategies, strong branding, and continuous adaptation to changing consumer preferences. Additionally, digital businesses must deal with cybersecurity threats, data privacy concerns, and the complexities of complying with international regulations. Entrepreneurs need to invest in cybersecurity measures to protect their customers' data and maintain trust. Another major challenge is the rapid pace of technological change. Unlike traditional businesses, which can operate with relatively stable business models for years, digital businesses must constantly evolve to stay relevant. Emerging technologies like artificial intelligence, machine learning, and blockchain are reshaping industries, and entrepreneurs must be agile enough to integrate these advancements into their business operations. The need for continuous learning and adaptation puts pressure on entrepreneurs to stay updated with the latest technological trends and consumer behaviors. Furthermore, access to funding remains a critical challenge for many digital entrepreneurs. While digital businesses often require less capital to start, scaling a digital startup requires investment in marketing, technology development, and human resources. Venture capital firms and angel investors are increasingly looking for startups with proven business models and high growth potential, making it difficult for new entrepreneurs to secure funding

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without a strong track record. Crowdfunding and government grants have emerged as alternative financing options, but competition for these resources is also high. Another key issue is the digital divide. Not all entrepreneurs have equal access to digital tools and resources, particularly in developing countries where internet penetration and technological infrastructure are limited. The lack of digital literacy and skills among certain groups also poses a barrier to entrepreneurship in the digital age. Governments and educational institutions play a crucial role in bridging this gap by providing training programs and access to digital resources.

This study aims to explore the various aspects of entrepreneurship in the digital age, focusing on both the opportunities and challenges that come with it. By analyzing real-world case studies, emerging trends, and strategic solutions, this research will provide insights into how entrepreneurs can navigate the complexities of the digital business landscape. Additionally, it will offer recommendations on how policymakers, investors, and aspiring entrepreneurs can foster a more sustainable and inclusive digital entrepreneurial ecosystem.

The digital age has transformed entrepreneurship by providing new ways to create, scale, and sustain businesses. While technological advancements have lowered barriers and expanded market reach, they have also introduced challenges related to competition, security, funding, and adaptability. Understanding these dynamics is essential for entrepreneurs to succeed in the digital economy. This study will contribute to the growing body of knowledge on digital entrepreneurship and provide valuable guidance for those looking to build and sustain successful businesses in the digital era.

#### **Objective of the study:**

1. To review digital entrepreneurs.
2. To study entrepreneurs in the digital age.
3. To identify the key challenges faced by digital entrepreneurs.

#### **Research Methodology:**

The study is based on secondary data. The required data has been extracted from various sources like research journals, periodicals, government's publication, magazines, newspaper, articles and authenticated websites.

#### **Review of Literature:**

**1) Evolution of Entrepreneurship in the Digital Age<sup>1</sup>**, Traditional entrepreneurship relied heavily on physical infrastructure, local markets, and conventional business models. However, digital technology has enabled the rise of e-commerce, digital marketing, and remote work, changing the way businesses operate. According to [Smith, 2020], digital entrepreneurship is characterized by the use

of the internet, social media, and data analytics to drive business growth.

**2) Key Theories in Digital Entrepreneurship<sup>2</sup>**, Schumpeter's Theory of Innovation: Digital entrepreneurs act as innovators by introducing new business models and disruptive technologies. Resource-Based View (RBV): Success in the digital age depends on how well entrepreneurs utilize digital resources such as cloud computing, artificial intelligence (AI), and big data.

**3) Digitalization and Market Expansion<sup>3</sup>**, Digital platforms like Amazon, Shopify, and Etsy allow small businesses to reach global customers. Social media marketing on platforms like Instagram, Facebook, and TikTok has transformed branding and customer engagement.

#### **Concept of Entrepreneurship:**

Entrepreneurship is a dynamic process that involves identifying, developing, and bringing a business idea to life. It is the driving force behind economic development, job creation, and innovation. Entrepreneurs are individuals who take risks, introduce new ideas, and build businesses that contribute to the economy and society. The concept of entrepreneurship has evolved over time, adapting to technological advancements, market demands, and economic conditions.

#### **1. Definition of Entrepreneurship**

"Entrepreneurship can be broadly defined as the process of designing, launching, and managing a new business venture with the aim of making a profit. It involves taking financial risks, making strategic decisions, and continuously innovating to sustain and grow the business"

**Several scholars have defined entrepreneurship in different ways:**

Joseph Schumpeter (1934) described "Entrepreneurship as a process of creative destruction, where entrepreneurs introduce innovations that disrupt existing markets and create new opportunities."

#### **2. Characteristics of Entrepreneurship**

Entrepreneurship has several key characteristics that distinguish it from other forms of economic activity:

**1. Innovation** – Entrepreneurs introduce new products, services, or business models that solve problems and create value.

**2. Risk-taking** – Entrepreneurs invest time, money, and resources in uncertain ventures, facing financial and market risks.

**3. Vision and Leadership** – Entrepreneurs have a clear vision of their goals and the ability to lead teams towards achieving them.

**4. Opportunity Recognition** – Entrepreneurs identify gaps in the market and find ways to fill them with unique solutions.

**5. Resilience and Adaptability** – They are persistent in overcoming challenges and adapting to changing market conditions.

**6. Resource Management** – Successful entrepreneurs efficiently manage financial, human, and technological resources.

### 3. Types of Entrepreneurship

Entrepreneurship takes different forms based on the nature of the business and the objectives of the entrepreneur. Some of the major types include:

**1. Small Business Entrepreneurship** – Most businesses worldwide fall under this category, including local shops, restaurants, and service providers. They are usually started with personal savings and aim for sustainable growth rather than rapid expansion.

**2. Startup Entrepreneurship** – Focuses on high-growth, technology-driven businesses that seek investment and aim to scale rapidly (e.g., tech startups like Airbnb and Uber).

**3. Corporate Entrepreneurship (Intrapreneurship)** – Large companies encourage employees to innovate and develop new business ideas within the organization.

**4. Social Entrepreneurship** – Entrepreneurs focus on solving social problems, such as poverty, education, or healthcare, while maintaining financial sustainability (e.g., TOMS Shoes, which donates shoes to children in need).

**5. Scalable Entrepreneurship** – These businesses are designed to grow exponentially, often leveraging digital platforms and technology to reach global markets.

**6. Lifestyle Entrepreneurship** – Entrepreneurs create businesses aligned with their personal interests and lifestyle, such as travel bloggers or fitness trainers.

### Challenges of Entrepreneurship in Digital age

**1. Intense Competition** – The digital space is highly competitive, making it difficult for businesses to stand out.

**2. Cybersecurity Risks** – Data breaches, hacking, and fraud pose threats to digital businesses.

**3. Changing Consumer Preferences** – Customer demands shift rapidly, requiring businesses to innovate continuously.

**4. Regulatory and Legal Issues** – Compliance with data privacy laws (e.g., GDPR, CCPA) can be complex.

**5. Digital Skill Gaps** – Entrepreneurs must develop technical skills or hire experts to navigate the digital landscape.

**6. Dependence on Technology** – System failures, cyberattacks, or changes in platform algorithms can impact business operations.

### Entrepreneurship in the Digital Age:

The digital age has revolutionized the way businesses are created, operated, and scaled.

Traditional business models are being replaced or enhanced by digital platforms, artificial intelligence, e-commerce, cloud computing, and big data. Digital entrepreneurship refers to the process of leveraging technology to develop innovative products, services, and business models. It has lowered the barriers to entry, allowing individuals with limited resources to start businesses and compete on a global scale. However, the digital era also presents new challenges, including cybersecurity threats, digital competition, and evolving regulatory landscapes.

This section explores the concept, opportunities, challenges, and impact of digital entrepreneurship in today's fast-changing business environment.

### Understanding Digital Entrepreneurship

Digital entrepreneurship is a modern form of entrepreneurship that relies on digital tools, platforms, and technologies to create, manage, and grow businesses. Unlike traditional entrepreneurship, which often requires physical infrastructure and significant capital investment, digital businesses can operate with minimal resources and reach a global audience almost instantly.

### Key Features of Digital Entrepreneurship:

**1. Online Business Models** – Digital entrepreneurs operate through websites, apps, and online marketplaces.

**2. Technology-Driven Innovation** – Businesses use AI, blockchain, and big data to improve efficiency and decision-making.

**3. Scalability** – Digital businesses can expand rapidly without the need for physical expansion.

**4. Global Reach** – Entrepreneurs can target international markets through digital platforms.

**5. Data-Driven Strategies** – Digital tools enable businesses to analyze consumer behavior and optimize marketing strategies.

### Opportunities in the Digital Age

**1. E-commerce and Online Marketplaces** – Platforms like Amazon, Shopify, and Etsy enable entrepreneurs to sell products without owning physical stores.

**2. Social Media Marketing** – Businesses can promote their products through Instagram, Facebook, TikTok, and LinkedIn, reaching millions of potential customers.

**3. Freelancing and Gig Economy** – Platforms like Fiverr, Upwork, and Toptal provide opportunities for individuals to work independently and build their brands.

**4. Subscription-Based Models** – Companies like Netflix and Spotify have proven that recurring revenue models can be highly successful.

**5. Remote Work and Digital Collaboration** – Entrepreneurs can manage teams from anywhere using tools like Zoom, Slack, and Trello.

**6. Artificial Intelligence and Automation** – AI-powered solutions help automate processes, enhance customer service, and improve decision-making.

The rise of digital technologies has transformed the entrepreneurial landscape, enabling businesses to operate in a more connected, data-driven environment. Digital entrepreneurship leverages technologies such as artificial intelligence, e-commerce, cloud computing, and social media to create and scale businesses efficiently. Key advantages of digital entrepreneurship include:

1. **Global Reach** – Businesses can sell products and services worldwide without physical presence.
2. **Lower Startup Costs** – Entrepreneurs can launch businesses with minimal capital by leveraging digital tools.
3. **Data-Driven Decision Making** – Digital analytics help entrepreneurs understand customer preferences and market trends.
4. **Automation and Efficiency** – AI and software solutions improve operational efficiency, reducing costs and time.

#### **Conclusion:**

Entrepreneurship in the digital age has undergone a significant transformation, offering both vast opportunities and unique challenges. The rise of digital technologies, such as artificial intelligence, blockchain, big data, and e-commerce, has made it easier for entrepreneurs to start and scale businesses with minimal resources. The internet and social media have provided unprecedented access to global markets, customers, and investors, democratizing business opportunities.

However, along with these advancements, entrepreneurs face several challenges, including rapid technological changes, intense market competition, cybersecurity threats, and the need for continuous innovation. Additionally, issues like digital marketing complexities, data privacy concerns, and evolving customer expectations require entrepreneurs to stay agile and adaptable.

To succeed in the digital era, entrepreneurs must embrace technology, foster innovation, and develop strong digital strategies. They must also cultivate resilience, lifelong learning, and strategic decision-making skills. Governments, educational institutions, and businesses play a crucial role in supporting digital entrepreneurship through policies, training, and financial resources.

In conclusion, while the digital age presents significant challenges, it also opens doors to limitless possibilities for those willing to innovate and adapt. Entrepreneurs who effectively leverage digital tools and remain agile in their approach are more likely to thrive in the ever-evolving business landscape.

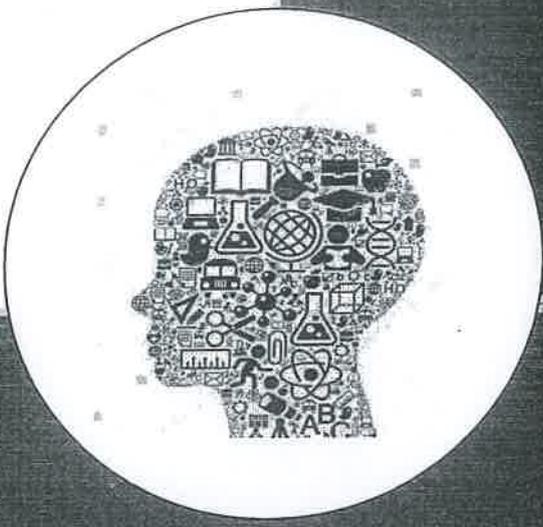
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## मध्ययुगीन कालखंडातील संतांचे सामाजिक योगदान

प्रा. डॉ. सखाराम मारुती वांदरे

इतिहास विभाग प्रमुख अॅड.बी.डी. हंबर्डे महाविद्यालय आष्टी

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### सारांश :-

संतांनी तत्त्वज्ञानात्मक पातळीवर अध्यात्म चर्चा लोकभाषेतून आणि लोकछंदातून सामान्य जनांना समजेल अशा पद्धतीने समजावून सांगितली. त्यामुळे धर्मचर्चेची मत्केदारी संपून पंडितांकडून सामान्य जनांकडे धर्मज्ञानाचे वहन होण्यातले अडथळे संपुष्टात आले. ही एक प्रकारे धर्म कारणातील संज्ञापन क्रांतीच होती. ऋचा, सुक्ते, टीपग्रंथ, भाष्य ग्रंथांतून होणारे अभिजनांचे संज्ञापन ओळी, अभंग, गौळणी, भारूडे, दोहे, चौपद्या, विराण्यांच्या लोकमाध्यमांतून होऊ लागल्याने ज्ञानाच्या अभिसरणाचे बंध खुले झाले. आध्यात्मिक लोकशाहीचा, धर्माच्या सामाजिकीकरणाचाच हा प्रयोग होता. उपासनेतले कर्मकांड, संन्यासमार्ग, जप-तप अशा मर्यादित चौकटी तोडून मधुराभक्ती, नामभक्तीचा ईश्वराशी प्रेमाचे नाते प्रस्थापित करणारा सर्वांना सहज आचरता येणारा भक्तिमार्ग रूजवून संतांनी धर्म आणि अध्यात्मातला दुरावा संपुष्टात आणला. धर्म, वर्ण, जात या नावाखाली होणारे समाजाचे विघटन कसे चुकीचे आहे आणि सर्व धर्मांची शिकवण कशी सारखीच आहे हे सामान्यजणांच्या मनावर बिंबवून राम रहीम ऐक्याचा, स्त्री पुरुष समानतेचा, ईश्वर भक्त शूद्रांना संतत्वाची प्रतिष्ठा देण्याचे संतांचे उपक्रम हे भारतीय लोक माणसाची विविधतेने एकजनासी समानतेचा पाया रचनेचेच काम करित होते.

### प्रस्तावना

भारत ही संतांची भूमी आहे. संतांनी वैश्विक मूल्य व माणुसकीची शिकवण दिली. अनेक जातीजमातींना सामाजिक व सांस्कृतिक दृष्ट्या सलोख्याने बांधण्याचे काम इथल्या संतांनी केले आहे. रुढी, प्रथा व परंपरा निर्माण करून मानवतेला पोषक वातावरण तयार करण्याचे काम संत साहित्याने केले आहे. म्हणून विविधतेतून एकता हे भारताचे शक्तिस्थान बनून राहिले आहे. कीर्तन प्रवचनातून समाज प्रगल्भ होत जातो. मूल्यशिक्षणाची बीजे यामुळेच रुजली जातात. सामाजिक कार्याकडे बघण्याची दृष्टी असावी लागते. संत परंपरेने चालत आलेल्या अनेक अंधश्रद्धा व बुवाबाजीवर घणाघाती वार करून रचनात्मक कार्य केले आहे. समाजाबद्दलचा तीव्र कळवळा, लोकोद्धाराची तळमळ आणि भेदाभेद वृत्तीचा बिमोड करण्यासाठी प्रबोधन ही संत कार्याची त्रिसूत्री होती. शिवकालीन राजकीय आंदोलनाची वैचारिक व भावनात्मक पार्श्वभूमी संत मंडळींनी केली असे "राईज ऑफ मराठा पावर" या ग्रंथात न्या रानडे यांनी सांगितले आहे. जातीपातीतील विषमता अध्यात्मिक पातळीवर कमी करून संस्कृती टिकविण्याचे महान कार्य संतांनी केले आहे. झालेल्या जातीभेदाच्या श्रेष्ठ-कनिष्ठतेच्या उतरंडीच्या कल्पनांनी दुभंगला गेला होता. ब्राह्मण-क्षत्रिय वैश्य या त्रैवर्णिकांनाच धर्म व मोक्षाचे अधिकार आहेत आणि शूद्रांना मात्र ते नाहीत असा अपसमज दृढ होऊन उच्चवर्णीय आणि शूद्र अशी थेटविभागणी झालेली दिसून

येते. त्रैवर्णिकांमध्येही ब्राह्मणांनाच विद्येचा, संस्कृत ग्रंथांचा, वेदांचा अभ्यास करण्याचा अधिकार आहे. असा प्रवाद निर्माण करून अभिजन आणि लोकजन अशी दुफळी निर्माण झाली होती. ह्या सर्व विभाजन मूलकडावपेच्या धर्माचे अधिष्ठान देऊन एक प्रकारे छुपे स्वार्थमूलक राजकारणच मध्ययुगाच्या समाजजीवनाला ग्रासून टाकत होते. सर्वसामान्य लोक ज्ञानाला वंचित असल्याने जप-जाप्य, व्रत वैकल्ये, गंडे-तोडे अशा अंधश्रद्धांमागे फरफटत जात होते. दगडाला शेंदूर फासला की त्याला देवत्व येते. अशा शेंदरी दैवतांची संख्या वाढत होती. एकीकडे शंकराचार्यांचा केवला-द्वैतवाद, रामानुजाचार्यांचा विशिष्टाद्वैतवाद अशा पंडिती चर्चा होत असत, पण त्या सर्वसामान्यांच्या पचनी पडणाऱ्या नव्हत्या. या पार्श्वभूमीवर धर्माच्या नावाखाली विभागल्या जाणाऱ्या जन-समाजाला समजेल अशा लोकभाषेतून खऱ्याखुऱ्या अध्यात्मज्ञानाची मांडणी आणि प्रसार करण्याची गरज होती. ही गरज ओळखून संत मंडळींनी भारतात धार्मिक प्रबोधनाचे फार मोठे कार्य केले. जनसामान्यांना खोट्या धर्मश्रद्धांकडून डोळस, धर्मनिष्ठेकडे वळविण्याचे काम संतांनी केले. जाती-धर्माच्या नावाखाली होणारी समाजातली अंतर्गत फाळणी टाळण्याचे काम संतांच्या शिकवणुकीने अंशतः साधलेले दिसते. संतांच्या या सामाजिक कामगिरीतून भारतीय समाजाची सांस्कृतिक जडणघडण व्हायला खूप मोठी मदत झाली.

कर्मकांडाचा तिडकारा : संतांच्या काळात भारतभर कर्मकांड व व्रतवैकल्ये व ब्राह्म अवडंबराला जोरदार भरते आले होते. त्यामुळे खरा धर्म बाजूला राहिला व लोक कर्मकांडालाच धर्म मानू लागले होते. संतांनी आपल्या रचनांतून कर्मकांडाबद्दल तिडकारा व्यक्त करून त्याचा निषेधच केला होता, ज्ञानेश्वर म्हणतात, 'तुम्ही व्रत नियम न करावे, शरीराते न पीडावे, दूरी केही न वचावे, तीर्थासिगा ॥' नामदेवानेही असेच विचार मांडले आहेत ते म्हणतात,

व्रततप न लगे करणे, न लगे तुम्हां तीर्था जाणे ॥केले काय तुवा जाऊनिया तीर्था ॥एकनाथांनी म्हटले आहे- सर्वथा विषयासी भुललासी ॥ वरी दिसशी शुद्ध, अंतरी मलीन ।

तोवरी हे ज्ञान व्यर्थ होय ॥ मन शुद्ध झालिया, गृहीच देव वसे । भाविकासी दिसे बैसल्या ठायी। पाय घालुनी आडवा, काय जपतोसि गाढवा । तुकाराम व ज्ञानेश्वरांनी कर्मकांडाचा असाच निषेध केला आहे. सर्वच संतांनी शुद्ध मन, शुद्ध चारित्र्य, शुद्ध भागवत धर्माचे आचरण ह्याच गोष्टी भक्ताला पुरेशा आहेत यावर भर दिला आहे. भाव धरावा बळकटा आणि काही नको कष्ट ॥नीतीला महत्त्व : सर्व संत वाङ्मयात सदाचरणाबरोबरनीतीला फार महत्त्व देण्यात आले आहे. नामदेवांनी म्हटले : पहा परदारा जननिये समान। परद्रव्य पाषाण म्हणोनि मानी ॥ परनिंदा, परपीडन सांडोनिया, भजन हरीचे करा ॥ असा नीतीचा सल्लादिला आहे. तुकारामांनीही हेच म्हटले 'परद्रव्य, परनारी यांचा धरीरे विटाळ।साधने तरी हीच दोन', आणि जो कोणी याचे पालन करील त्याचे कल्याण होईल हे सांगितले. ते म्हणतात - बोले तैसा चाले त्याची वंदावी पाऊले।अशा रितीने धर्मात नैतिक आचरणाला संतांनी सर्वाधिक महत्त्व दिले. हीन देवतापूजनाचा निषेध : कर्मकांडाप्रमाणे महाराष्ट्रातील त्या काळात प्रचलित असलेल्या हीन देवता पूजनाचा निषेध केला आहे. त्या काळात बहुजन समाजात जाखाई, जोखाई, मरीआई, सटवाई, काळआई, ह्या हीन अमंगळ देवतांचे पूजन रूढ झाले होते. संतांनी अशा शेंदरी देवतांच्या पूजेचा निषेध केला आहे कारण या देवतांना संतुष्ट करण्यासाठी प्राण्यांचे बळी द्यावे लागत होते. अशा रितीने संतांनी समाजाची सांस्कृतिक पातळी उंचावण्याचे प्रयत्न केले.

**भक्तीक्षेत्रात सर्व वर्णांची समता** : मराठी संतांनी आध्यात्मिक पातळीवर भक्तीच्या क्षेत्रात सर्व वर्ण समान आहेत याचा उपदेश केला. तसेच भक्तीच्या क्षेत्रात भेदाभेद मानणे अमंगळ ठरविले आहे. संतांनी जसा शिव, विष्णु, राम, कृष्ण या देवतांमध्ये श्रेष्ठकनिष्ठ असा भेद केला नाही, तसाच सांप्रदायात नाथ, दत्त, वारकरी यांच्यात भेदभाव मानला नाही. सर्व देव जसे एकाच परमेश्वराची रूपे आहेत. तसेच सर्व धर्मपंथ भक्ताला ईश्वराच्या चरणी देणारे मार्ग आहेत असा त्यांनी उद्देश केला.

**रामाय रक्षण** : राम संतांनी समाज रक्षणवर आपल्याकाव्यातून भर दिला आहे. हे समाज रक्षण करण्यासाठी प्रत्येकाने आपापल्या वर्णांची कामे समाजहित बुद्धीने केली पाहिजेत. ह्यावर अधिक भर देण्यात आला होता. एकनाथांनी स्वधर्माचे वर्णन करताना म्हटले- 'जे जे कर्म स्वाभाविक ते ते ब्रह्मार्पण अहेतूक ॥या नाव भजन निर्दोष । भागवत धर्म याचि नाव शुद्ध ॥ तुकारामांनीही हेच म्हटले- 'उचिताचे धर्म। भागा आले ते करू ॥' अशा रितीने समाज रक्षण आणि स्वधर्म पालनाची संतांनी सांगड घातली होती हे स्पष्ट आहे. त्यातून सर्वच वर्णांची कामे समान महत्त्वाची व समाज रक्षणाला समान उपयोगी हा अर्थही ध्वनित होतो.

**मराठी भाषेतून रचना** : संतांच्या चळवळीपूर्वी धार्मिक विषयावर होणारे लेखन देवभाषा संस्कृतमध्येच करण्याची प्रथा होती. त्यामुळे संस्कृत भाषेला सर्वश्रेष्ठ व पवित्र भाषेचा दर्जा प्राप्त झाला होता. परंतु बहुजन समाजाला संस्कृत भाषेचा गंधही नसल्याने तो धार्मिक वाङ्मयाच्या अभ्यासापासून वंचित राहिला. महाराष्ट्रातील संतांनी सामान्य लोकांची आध्यात्मिक उन्नती व्हावी म्हणून संस्कृत ग्रंथातील सर्व ज्ञान आपल्या भाषेत आणण्यासाठी मराठीतून ग्रंथरचना केली. मराठीतून ग्रंथ रचनेला महानुभावांनी आरंभ केला. त्यानंतर ज्ञानेश्वर, नामदेव, एकनाथ, तुकाराम, रामदास, मुक्तेश्वरापर्यंत सर्वांनी मराठी भाषेतच आपल्या ग्रंथांची रचना केली. यामुळेच मायमराठी भाषेच्या वाङ्मयात मोलाची भर पडली आणि तिचा दर्जा उंचावला गेला. सामाजिक समतेच्या वाटचालीत हा एक महत्त्वपूर्ण टप्पा होता.

**संतांचा भक्ती मार्ग - सर्वांना सोपा, सर्वांना खुला** : महाराष्ट्रात संतांनी जो भक्ती मार्ग अथवा वारकरी संप्रदाय स्थापन केला तो आचरण्यास फार सोपा होता. वारकरी होण्यासाठी फारशा ज्ञानाची गरज नव्हती, घरदार, संसार सोडून संन्यास घेण्याची गरज नव्हती. ध्यान, जप, योग करण्याची गरज नव्हती, तसेच व्रतवैकल्ये, दूरदूरच्या तीर्थयात्रा करण्याची आवश्यकता नव्हती. वारकऱ्याला फक्त गुरुकडून वारकरी संप्रदायाची दीक्षा घेणे व त्याच्या सोप्या नियमांचे पालन करणे, एवढेच करावे लागत होते. त्यात सत्यप्रियता, सदाचरण, विठ्ठलाचे नाम-स्मरण, 'जय जय राम कृष्ण हरि' या मंत्राचा जप, अहिंसा पाळणे, व्याभिचार टाळणे, तुळशीची माळ धारण करणे आणि आपल्या शक्तीनुसार व ऐपतीनुसार पंढरीची वारी करणे यांचा समावेश होतो. या संप्रदायाला 'नाम मार्ग' ही म्हणतात, कारण ईश्वराच्या नाम स्मरणावर यात अधिक भर होता. हा सोपा नाममार्ग सर्व जातीच्या स्त्री पुरुषांना खुला होता. त्यात अस्पृशांना कोणतीही मनाई नव्हती. समाजातील दास, गुलाम, पश्चातापाने पोळलेल्या वेश्या, सर्व हीन गणलेले लोक या सर्वांना आपल्या मुक्तीसाठी वारकरी

संप्रदाय आचरणात आणणे फार सोपे होते.या संदर्भात ज्ञानेश्वराने गीतेवरील टीकेत म्हटले आहे, 'समुद्रात टाकलेले मिठाचे कण जसे सर्व एकरूप होऊन जातात तशा माझ्या भक्तीच्या सागरात जाती विरून जातात.'नामदेवांनी म्हटले - 'नाही याति कुळ, उंचनिच भेद, भाव एक शुद्ध पाहातसे.'एकनाथांनी म्हटले - 'श्वपच (चांडाळ) आणि ब्राह्मण यांच्यात अत्यंत भेद आहे. पण आत्मदृष्टीने पाहात दोघेही देवाची रूपे आहेत.' चांडाळही देवाचा भक्त असेल तर तो धन्य होय असे तुकाराम मानीत.

**संतांचे कार्य :** मानवतेची पूजा हीच ईश्वरपूजा होय. ह्या भक्ती योगाचा संतांनी उपदेश केला. संसार व व्यवसाय न सोडताही प्रत्येकाला ईश्वराची उपासना करता येते हे संतांनी स्वतःच्या उदाहरणांनी सिद्ध केले, पारंपरिक कर्मकांड, हीन देवतांचे पूजन ह्यांचा त्यांनी निषेध केला, निःस्वार्थ चारित्र्य आणि सदाचार हाच खरा धर्म होय हे त्यांनी समाजाला पटवून दिले. आध्यात्मिक पातळीवर का होईना, संतांनी वर्ण व जाती समतेचा ग्घोष केला आणि सर्वांना ईश्वर भक्तीच्याद्वारे मुक्ती प्राप्त करता येते हे जाहीर केले. वरवर पाहता भिन्न वाटणाऱ्या शिव, विष्णू, विठ्ठल, राम, कृष्ण, गजानन, दत्तात्रय, लक्ष्मी, पार्वती या देवदेवता एकाच परमेश्वराची रूपे आहेत हे संतांनी स्पष्ट केले. नामदेवांनी म्हटले-

नामा म्हणे शिव विष्णु एकरूप।  
तराया अमूप अवतार ।

शिवपूजा करी, विष्णुशी अवेरी।

तयाचिए घरी यम नांदे ॥

अशा रितीने संतांनी निरनिराळ्या धार्मिक संप्रदायातील भेदभाव नष्ट केले आणि त्या सर्व संप्रदायांना वारकरी संप्रदायात समाविष्ट केले. अशा रितीने वारकरी संप्रदाय आणि विठ्ठल भक्ती यांच्या माध्यमातून सर्व मराठी जनतेला संघटित करण्याचे महान कार्य संतांनी केले. याच संघटित मराठी जनतेला स्वराज्याचा नवा मंत्र शिकवून शिवाजी महाराजांनी 'स्वतंत्र मराठी राज्याची' स्थापना केली.

**संतांनी स्वीकारलेला भक्तियोगाचा मार्ग :** महाराष्ट्रातील संतांनी स्थापन केलेल्या भागवत धर्म आणि वारकरी संप्रदायाचे पहिले लक्षण म्हणजे त्यांचा भक्तियोग होय. हे संत परमेश्वर व भक्त यांच्यात द्वैत किंवा भेद न मानणारे होते. परमात्मा किंवा परमेश्वर सर्व प्राणीमात्रांमध्ये आहे, म्हणून या मनुष्यमात्रांसह सर्व प्राणीमात्रांची सेवा करणे म्हणजे त्यांच्यातील परमेश्वराचीच सेवा करणे हीच खरी भक्ती होय, असा संतांचा सिद्धान्त होता. ही भावना संत एकनाथांच्या भागवतात व्यक्त झाली आहे. 'सर्वभूती भगवंत पाही, भूते भगवंताचे ठायी, तो भक्तामाजी अतिश्रेष्ठ ॥' 'ज्यासि सर्वाभूती बुद्धि समान, तेची भक्ती तेचि ज्ञान, तेचि स्वानंद समाधान, सत्य सज्ञान मानिती ॥' असे एकनाथांनी

प्रा. डॉ. सच्चाराम मारुती वांढरे

म्हटले आहे. ज्ञानेश्वरांनीही हीच भावना ज्ञानेश्वरीत व्यक्त करताना म्हटले : 'हे समस्तही श्री वासुदेवो, ऐसा प्रीतिरसाचा वोटला भावो, म्हणोनि भक्तांमाजी रावो आणि ज्ञानिया तोचि.' याचा अर्थ असा की, हे सर्व सृष्टीतील लोक वासुदेवच (कृष्ण, विष्णू) आहेत असा भक्तिभाव, असा प्रेमभाव ज्यांच्या अंतःकरणात भरला आहे, तो सर्व भक्तांमध्ये श्रेष्ठ होय. आणि खरा ज्ञानीही तोच होय. 'संत नामदेवांनी हाच भाव व्यक्त करताना म्हटले सर्वाभूती विठ्ठल साचे। हे तत्त्व वेदीचे वचन जाण;', 'भूतदया करा, भक्तिभावे करा, भजन हरिहरा, वेद सांगे ॥' अशा रितीने सर्व मानवांत ईश्वर आहे. त्यामुळे मानवांची सेवा, ही ईश्वराचीच सेवा होय. हा ईश्वरोपासनेचा मानवकेंद्री अर्थ वारकरी संतांनी लोकांमध्ये बिंबवला. संत तुकारामांनीही हे जग ईश्वरमय असून मनुष्यमात्रांवरील प्रेम म्हणजे खरी ईश्वर भक्ती होय. हे स्पष्ट केले. 'विष्णुमय जग, वैष्णवाचा धर्म ॥ वंदीन मी भूते, आता आवधिची समस्ते, तुमची करीन भावना, पदोपदी नारायणा.' 'सर्वाभूती विठ्ठल पाहे, रिता नाही कोणी ठाव, सर्वाभूती वासुदेव' या वचनांवरून महाराष्ट्रातील संतांनी ईश्वराच्या दृष्टीने सर्व माणसे समान आहेत व प्रत्येकात ईश्वराचे अस्तित्व आहे हे तत्त्व स्वीकारले. तसेच ईश्वराची भक्ती करण्याचा उत्तम मार्ग म्हणजे सर्व प्राणीमात्रांवर प्रेम करणे व त्यांची सेवा करणे हा होय, हेही संतांनी स्पष्ट केले आहे. चातुर्वर्ण्यव्यवस्थेतील उच्च-नीच भाव संतांनी आध्यात्मिक क्षेत्रात नाकारला आहे.

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स्वामी दयानंद सरस्वती यांचे सामाजिक विचार

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प्रस्तावना:

स्वामी दयानंद हे महान शिक्षणतज्ज्ञ, समाजसुधारक आणि सांस्कृतिक राष्ट्रवादीही होते. तो प्रकाशाचा एक महान सैनिक होता, देवाच्या जगात एक योद्धा होता, पुरुष आणि संस्थांचा शिल्पकार होता. दयानंद सरस्वती यांचे सर्वात मोठे योगदान म्हणजे आर्य समाजाचा पाया ज्याने शिक्षण आणि धर्माच्या क्षेत्रात क्रांती घडवून आणली. स्वामी दयानंद सरस्वती हे अलिकडच्या काळात भारताला ज्ञात असलेले सर्वात महत्त्वाचे सुधारक आणि आध्यात्मिक शक्ती आहेत. दयानंद सरस्वतींच्या प्रभावशाली व्यक्तिमत्त्वाला आर्य समाज चळवळीच्या पौरुषत्वात आणि त्याच्या जवळपास प्रत्येक अनुयायीमध्ये विलक्षण प्रतिबिंब दिसले. आर्य समाजाचे शैक्षणिक क्षेत्रातील योगदान कौतुकास्पद आहे. स्वामी दयानंद सरस्वतींनी स्वातंत्र्य, स्वत्व आणि स्वाभिमान हरवून बसलेल्या भारतीयांना आत्मभान दिले. काहरात्रीत सापडलेल्या लोकांसमोर त्यांनी उषःकाल उभा केला. सत्य ज्ञानासाठी मूळशंकरने घरदार सोडले. त्यावेळी मूळशंकरचे वय २१ वर्षे होते. मूळशंकरांनी खूप भटकंती केली. गुरूचा शोध घेतला. हिमालयातदेखील तो गेला. पूर्णानंद सरस्वती या महाराष्ट्रीय सन्याशाकडून त्याने सन्यास दीक्षा घेतली. दयानंद सरस्वती हे नाव धारण केले. सन्यास म्हणजे पुनर्जन्म! सन्यास म्हणजे सर्वस्वाचा त्याग! सन्यास घेतल्यानंतरही योग्याचा शोध हा तरूण

घेतच राहिला. नर्मदा ओलांडून हा तरूण सन्यासी उत्तर भारतात गेला. संबंध आर्यावर्त त्याने पायाखाली तुडवला. हरिद्वार, ऋषिकेश अशा ठिकाणच्या साधू-संतांना तो भेटला. चर्चा केली, पण समाधान होत नव्हते. आणि शेवटी समाधान झाले ते मथुरेतील वितराग सन्याशी स्वामी विरंजानंदाकडे. ते योग्य असे गुरू भेटले.

पाखंडाविरुद्ध त्यांनी शंखनाद केला. कुप्रथांचा विरोध केला. अनेक ठिकाणी शास्त्रार्थ केले. अर्निष्ठ प्रथा-परंपरेचे जाळे देशभर पसरले होते. प्रत्येक पावलावर कर्मकांड. त्यात संबंध हिंदू समाज अडकला होता. त्यांची विचारशक्तीच क्षीण झाली होती. बहुजनांना शिक्षणाची दारे बंद होती. जातीप्रथेने समाजाला विळखा घातला होता. हजारो जाती, पोटजातींमध्ये देश विभागला होता. त्याचे प्रचंड प्रमाणात विघटन झाले होते. जातीव्यवस्था जन्माधिष्ठित झाली होती. अस्पृश्यतेला अमानुष स्वरूप प्राप्त झाले होते. बालविवाह सर्रास होत होते. विधवा-विवाहाला बंदी होती. जरठ विवाह मोठ्या प्रमाणात होत होते. सतीप्रथा बंद पडली नव्हती. लोक नशीबावर हवाला ठेवून जगत होते. पूर्वजन्मीच्या पापामुळे हे सर्व भोग आहेत असा समज समाजात पसरला होता. स्वामी दयानंदांच्यासमोर असा हा दुबळा भारत उभा होता. प्राणच नव्हता त्याच्या अंगात. राजेराजवाडे इंग्रजांचे गुलाम होते. ऐषआरामात स्वाभिमानशून्य जीवन ते जगत होते.

आपल्या प्रजेविषयी त्यांच्या मनात कसलीच आच नव्हती. हे चित्र बदलायचे कसे आणि कोणी या प्रश्नाने स्वामी दयानंद सरस्वतींना अस्वस्थ केले होते. स्वामीजी एकटेच होते, पण पूर्ण आत्मविश्वासाने भरलेले होते. पुरुषार्थाने या परिस्थितीवर त्यांनी मात दिली. 'वेदाकडे चला' हा स्वामी दयानंदांचा संदेश होता. तो संदेश लोकांपर्यंत नेण्याचे काम आर्यसमाजाने केले. आर्य समाजाची वेदभक्ती ही जणू राष्ट्रभक्ती होती. वैदिक ज्ञानाचे पुनरुत्थान करण्यासाठी आणि ऋग्वेद, यजुर्वेद, सामवेद आणि अथर्ववेद या चार वेदांबद्दलची जाणीव पुन्हा जागृत करण्यासाठी स्वामी दयानंद यांनी अनेक धार्मिक पुस्तके लिहिली आणि प्रकाशित केली, त्यापैकी मुख्य म्हणजे सत्यार्थ प्रकाश, ऋग्- वेदादी, भास्य- भूमिका आणि संस्कार विधि.

महर्षींनी 1864 मध्ये स्वामी विरजानंद यांच्या मार्गदर्शनाखाली वैदिक अभ्यास पूर्ण केला. त्यानंतर त्यांनी वेद प्रचार आणि शिक्षणासाठी 1874 पर्यंत भारतभर प्रवास केला. महर्षींचे पहिले प्रमुख लेखकत्व सन १८७४ मध्ये पंचमहायज्ञ विधि होते. भारतीय अजमेर शहरात स्थित परोपकारिणी सभेची स्थापना स्वामींनी 1882 मध्ये त्यांची कामे आणि वैदिक ग्रंथ प्रकाशित करण्यासाठी आणि प्रचार करण्यासाठी केली होती.

#### संशोधनाची उद्दिष्टे:

- १) स्वामी दयानंद सरस्वती यांच्या सामाजिक विचारांचा अभ्यास करणे.
- २) स्वामी दयानंद सरस्वती यांच्या समाजसुधारक भूमिकेचे मूल्यमापन करणे.

#### स्वामी दयानंद सरस्वती यांचे सामाजिक विचार:

स्वामी दयानंद यांनी 7 एप्रिल 1875 रोजी मुंबईत आर्य समाज नावाच्या हिंदू सुधारणा संस्थेची स्थापना केली आणि त्याची 10 तत्त्वे देखील तयार केली जी हिंदू धर्मापेक्षा अगदी वेगळी आहेत, तरीही वेदांवर आधारित आहेत. ही तत्त्वे मानवी जातीच्या

शारीरिक, आध्यात्मिक आणि सामाजिक उन्नतीद्वारे व्यक्ती आणि समाजाची प्रगती करण्याच्या उद्देशाने आहेत. नवीन धर्म शोधणे हा त्यांचा उद्देश नव्हता तर प्राचीन वेदांच्या शिकवणीची पुनर्स्थापना करणे हा होता. सत्यार्थ प्रकाशात त्यांनी म्हटल्याप्रमाणे, त्यांना विश्लेषणात्मक विचार करून सर्वोच्च सत्याचा स्वीकार आणि असत्य नाकारून मानवजातीचा खरा विकास करायचा होता. दयानंद सरस्वती यांचे तत्वज्ञान त्यांच्या "सत्यार्थ प्रकाश", "वेद भाषा भूमिका" आणि "वेदभाषा भूमिका" आणि वेदभाष्य या तीन प्रसिद्ध योगदानांवरून ओळखता येते. पुढे त्यांनी संपादित केलेले "आर्य पत्रिका" हे नियतकालिकही त्यांचे विचार प्रतिबिंबित करते एक समाजसुधारक म्हणून दयानंद हे पाश्चात्य संस्कृतीने प्रभावित नव्हते तर ते हिंदू धर्माचे खरे प्रतीक होते. हिंदू धर्माची लढाई बळकट करण्यासाठी त्यांचा दृष्टिकोन सुधारात्मक होता. ते मूर्तिपूजा, जातिव्यवस्था, कर्मकांड, नियतीवाद, भ्रूणहत्या, वरांची विक्री इत्यादींच्या विरोधात होते. ते स्त्रीमुक्ती आणि वंचित वर्गांच्या उत्थानासाठी उभे होते. वेद आणि हिंदूंचे वर्चस्व लक्षात घेऊन त्यांनी इस्लाम आणि ख्रिश्चन धर्माला विरोध केला आणि इतर पंथांचे हिंदू व्यवस्थेत पुनर्परिवर्तन करण्यासाठी शुध्दी चळवळीचा पुरस्कार केला. स्वामी दयानंद सरस्वती यांचा प्रामाणिक विश्वास होता की वैदिक शिक्षणाच्या प्रसाराद्वारे भारतीय समाजाच्या नवनिर्मितीची इच्छा पूर्ण केली जाऊ शकते. गुरुकुल, मुर्लीची गुरुकुल आणि डीएव्ही महाविद्यालये हे दयानंदचे सर्वात महत्त्वाचे योगदान होते. किंबहुना स्वामी दयानानंदांच्या प्रयत्नांनी लोकांची पाश्चिमात्य शिक्षणाच्या तावडीतून सुटका झाली. दयानंद सरस्वती यांनी लोकशाहीच्या वाढीसाठी आणि राष्ट्रीय प्रबोधनातही योगदान दिले. असे म्हटले जाते की "राजकीय स्वातंत्र्य हे दयानंदांच्या पहिल्या उद्दिष्टांपैकी एक होते. स्वराज हा शब्द वापरणारे ते पहिले पुरुष होते."

**दयानंद सरस्वती आणि आर्य समाज:**

७ एप्रिल १८७५ रोजी दयानंद सरस्वती यांनी मुंबई येथे आर्य समाजाची स्थापना केली. ही एक हिंदू सुधारणा चळवळ होती, ज्याचा अर्थ "महान लोकांचा समाज" असा होतो. हिंदू धर्माला काल्पनिक समजुतीपासून दूर नेणे हा समाजाचा उद्देश होता. 'कृणवण ते विश्वम् आर्यम्' हे समाजाचे ब्रीदवाक्य होते, ज्याचा अर्थ "या जगाला उदात्त बनवा".

आर्य समाजाचे दहा सिद्धांत पुढीलप्रमाणे आहेत.

1. देव सर्व खऱ्या ज्ञानाचा आणि ज्ञानाद्वारे ज्ञात असलेल्या सर्व गोष्टींचा स्रोत आहे.
2. देव अस्तित्वात आहे, बुद्धिमान आणि आनंदी आहे. तो निराकार, सर्वज्ञ, न्याय्य, दयाळू, अजन्मा, अंतहीन, अपरिवर्तनीय, आरंभ-कमी, अतुलनीय, सर्वांचा आधार, सर्वांचा स्वामी, सर्वव्यापी, अचल, वृद्ध, अमर, निर्भय, शाश्वत आणि पवित्र आहे. सर्वांचा निर्माता. तो एकटाच पूज्य आहे.
3. वेद हे सर्व सत्य ज्ञानाचे धर्मग्रंथ आहेत. त्यांचे वाचन करणे, शिकवणे, पाठ करणे आणि त्यांचे वाचन ऐकणे हे सर्व आर्यांचे परम कर्तव्य आहे.
4. सत्य स्वीकारण्यास व असत्याचा त्याग करण्यास सदैव तयार असले पाहिजे
5. सर्व कृत्ये धर्माला अनुसरूनच करावीत; म्हणजे काय योग्य आणि अयोग्य याचा विचार करूनच.
6. आर्य समाजाचे मुख्य उद्दिष्ट जगाचे भले करणे, म्हणजेच प्रत्येकाचे भौतिक, आध्यात्मिक आणि सामाजिक कल्याण करणे हे आहे.
7. सर्वांबद्दलचे आपले आचरण प्रेम, नीतिमत्ता आणि न्यायाने निर्देशित केले पाहिजे.
8. आपण अविद्या (अज्ञान) दूर करून विद्या (ज्ञानाचा) प्रचार केला पाहिजे.
9. केवळ त्याच्या/तिच्या चांगल्या गोष्टींचा प्रचार करण्यात कोणीही समाधानी नसावे;

याउलट, सर्वांचे भले व्हावे यासाठी आपले भले पहावे.

10. सर्वांच्या हिताला चालना देण्यासाठी समाजाच्या नियमांचे पालन करण्यासाठी एखाद्याने स्वतःला प्रतिबंधित समजले पाहिजे, तर वैयक्तिक कल्याणाच्या नियमांचे पालन करताना सर्वजण मुक्त असले पाहिजेत.

आर्य समाजाची ही 10 संस्थापक तत्त्वे ती स्तंभ होती ज्यावर महर्षी दयानंद यांनी भारतामध्ये सुधारणा करण्याचा प्रयत्न केला आणि लोकांना वेद आणि त्याच्या अविचलित आध्यात्मिक शिकवणीकडे परत जाण्यास सांगितले. समाज आपल्या सदस्यांना मूर्तिपूजा, तीर्थयात्रा आणि पवित्र नद्यांमध्ये आंघोळ, पशुबळी, मंदिरात अर्पण, पुरोहितांना प्रायोजित करणे इत्यादी धार्मिक प्रथांचा निषेध करण्यासाठी निर्देश देतो. समाजाने अनुयायांना आंधळेपणाने अनुसरण करण्याऐवजी विद्यमान श्रद्धा आणि कर्मकांडांवर प्रश्न विचारण्यास प्रोत्साहित केले.

**महिलांचे उत्थान:**

आर्य समाजाने केवळ भारतीय मानसिकतेची आध्यात्मिक पुनर्रचनाच केली नाही, तर विविध वाईट सामाजिक प्रथांचे उच्चाटन करण्याचे कामही केले. विधवा पुनर्विवाह आणि स्त्री शिक्षण हे यापैकी प्राथमिक होते. 1880 च्या दशकात समाजाने विधवा पुनर्विवाहाला पाठिंबा देण्यासाठी कार्यक्रम सुरू केले. महर्षी दयानंद यांनीही मुलींच्या शिक्षणाचे महत्त्व अधोरेखित केले आणि बालविवाहाला विरोध केला. समाजाच्या सर्वांगीण हितासाठी सुशिक्षित पुरुषाला सुशिक्षित पत्नीची गरज असल्याचे त्यांनी जाहीर केले.

**शुद्धी चळवळ:**

शुद्धी चळवळ महर्षी दयानंद यांनी स्वेच्छेने किंवा अनैच्छिकपणे इस्लाम किंवा ख्रिश्चन सारख्या इतर धर्मात धर्मांतरित झालेल्या व्यक्तींना हिंदू धर्मात

परत आणण्यासाठी सुरू केली होती. ज्यांनी हिंदू धर्मात परतण्याचा मार्ग शोधला त्यांना शुद्धी किंवा शुद्धीकरण दिले गेले आणि समाजाने समाजाच्या विविध स्तरांमध्ये प्रवेश करण्यासाठी, निराश वर्गांना हिंदू धर्माच्या पटलात-परत नेण्याचे उत्कृष्ट कार्य केले.

### शैक्षणिक सुधारणा:

महर्षी दयानंद यांना पूर्ण खात्री होती की हिंदू धर्मातील भेसळ होण्यामागे ज्ञानाचा अभाव हा मुख्य दोषी आहे. त्यांनी आपल्या अनुयायांना वेदांचे ज्ञान शिकवण्यासाठी आणि त्यांच्यासाठी ज्ञानाचा प्रसार करण्यासाठी अनेक गुरुकुलांची स्थापना केली. त्यांच्या विश्वास, शिकवणी आणि कल्पनांनी प्रेरित होऊन, त्यांच्या शिष्यांनी 1883 मध्ये त्यांच्या मृत्यूनंतर दयानंद अँग्लो वैदिक कॉलेज ट्रस्ट अँड मॅनेजमेंट सोसायटीची स्थापना केली. लाहोर येथे 1 जून, 1886 रोजी लाला हंस राज मुख्याध्यापक असताना पहिले DAV हायस्कूल स्थापन करण्यात आले.

### धार्मिक सुधारणा:

दयानंदने वेदांना अमर केले असले तरी त्यांनी मूर्तीपूजेला विरोध केला. कर्मकांडाच्या विरोधात त्यांनी आवाज उठवला. त्या धार्मिक कामगिरीमुळे भारताचे सामाजिक, आर्थिक, राजकीय आणि धार्मिक अधःपतन होईल. भारतीय पौराणिक कथांमध्ये असलेल्या कल्पनाही त्यांनी नाकारल्या.

त्याने विविध स्वरूपातील बहुदेववाद किंवा देवाच्या उपासनेचा निषेध केला. या बहुदेववादामुळे हिंदू समाजात फूट पडल्याचे त्यांनी आवर्जून सांगितले. एकेश्वरवादावर भर देऊन आणि निराकार ईश्वराला वाहून घेण्यावर त्यांनी 'सत्यर्थ प्रकाश' मध्ये लिहिले आहे -

".... अद्वैतवाद्यांनी सामान्यतः त्यांच्याकडे दिलेल्या सर्व गुणधर्मांसह एकच देव आहे. तो प्रथम वेदांचा निर्माता आहे, नंतर जगाचा, म्हणून वेद हे

जगाच्या तुलनेत शाश्वत आहेत, परंतु ईश्वराच्या तुलनेत अ-आंतरिक आहेत.

अशाप्रकारे दयानंदांनी धर्माच्या क्षेत्रात बिनधास्त क्रांती घडवून आणली. आध्यात्मिक विकासासाठी आंतरिक शुद्धता आवश्यक असल्याचे त्यांनी सांगितले. धर्म, मोठ्या प्रमाणात, मनुष्याच्या शरीराचे, मनाचे आणि आत्म्याचे नियमन करण्यासाठी होते. त्यामुळे धर्म, सत्य, पवित्रता, मुक्ती, कायदा, नैतिक आचरण हे त्यांच्यासाठी समानार्थी होते.

### जातिव्यवस्था आणि अस्पृश्यतेला विरोध:

दयानंद यांनी जातिव्यवस्था आणि अस्पृश्यतेविरुद्ध आपल्या धर्मयुद्धाचे नेतृत्व केले. त्यांनी वेदात वर्णिलेल्या वर्ण पद्धतीचा पुनर्व्याख्या केला. हे समाजातील व्यावसायिक हेतूसाठी होते. गुण, कर्म आणि स्वभाव या तत्त्वांनुसार, समाज वेगवेगळ्या वर्णांमध्ये विभागला गेला होता जसे की ब्राह्मण, क्षत्रिय, वैश्य आणि शूद्र त्यांच्या संबंधित व्यवसाय जसे की पूजा करणे, देशाचे रक्षण करणे, व्यापार आणि व्यापार करणे आणि इतर तीन जातींची सेवा करणे. हा व्यवसाय परस्पर बदलण्यायोग्य होता. समाजाच्या या विभाजनाच्या राजकीय गरजेवर त्यांनी भर दिला. त्यांच्या शब्दात, जात म्हणजे- 'राज्यकर्त्यांनी समाजाच्या सामान्य हितासाठी बनवलेली राजकीय संस्था आणि नैसर्गिक किंवा धार्मिक भेद नाही. हा नैसर्गिक भेद नाही, कारण चार जाती देवाने माणसांच्या वेगळ्या प्रजाती म्हणून निर्माण केल्या नाहीत; परंतु सर्व पुरुष समान स्वभावाचे, एकाच जातीचे आणि भाऊ आहेत'.

अशाच प्रकारे, दयानंद यांनी अस्पृश्यतेचा निषेध केला आणि त्याला अमानवीय आणि असामाजिक म्हणून लेबल केले. अस्पृश्यतेची प्रथा अजिबात नव्हती अशा वेदांचा त्यांनी हवाला दिला.

**महिलांची स्थिती : महिलांचे उत्थान:**

आर्य समाजाने केवळ भारतीय मानसिकतेची आध्यात्मिक पुनर्रचनाच केली नाही, तर विविध वाईट सामाजिक प्रथांचे उच्चाटन करण्याचे कामही केले. विधवा पुनर्विवाह आणि स्त्री शिक्षण हे यापैकी प्राथमिक होते. 1880 च्या दशकात समाजाने विधवा पुनर्विवाहाला पाठिंबा देण्यासाठी कार्यक्रम सुरू केले. महर्षी दयानंद यांनीही मुलींच्या शिक्षणाचे महत्त्व अधोरेखित केले आणि बालविवाहाला विरोध केला. समाजाच्या सर्वांगीण हितासाठी सुशिक्षित पुरुषाला सुशिक्षित पत्नीची गरज असल्याचे त्यांनी घोषित केले. बालविवाह आणि पर्दापद्धती हे हिंदू समाजाचे आदेश होते. स्त्रीशिक्षण मर्यादित होते आणि विधवा पुनर्विवाहाला परवानगी नव्हती. या सर्व दुष्कृत्यांचा दयानंदांनी निषेध केला. त्यांनी वैदिक काळात स्त्रियांच्या उच्च स्थानाचा उल्लेख केला. म्हणून, त्यांनी पुरुषांच्या बरोबरीने स्त्रियांच्या समान हक्कांच्या बाजूने युक्तिवाद केला. त्यांनी स्पष्ट केले की एक निरक्षर महिला तिच्या पतीवर, मुलांसाठी आणि संपूर्ण कुटुंबाची जबाबदारी असेल. त्यांनी महिला शिक्षणावर भर दिला आणि त्यांना डीएव्ही शाळा आणि महाविद्यालयांमध्ये वाचण्यासाठी तरतूद केली. त्यांनी मालमत्तेवर महिलांचा अधिकार असल्याचे प्रतिपादन केले. त्यांनी बालविवाहाला विरोध केला आणि ही वाईट प्रथा बंद करण्यासाठी क्रायद्याच्या बाजूने युक्तिवाद केला. त्यांनी बहुपत्नीत्व आणि बहुपत्नीत्वाचाही निषेध केला. त्यांच्या सुधारणामुळे स्त्रियांना नैतिक बळ मिळाले आणि त्यांच्या उन्नतीसाठी मदत झाली.

**निष्कर्ष:**

वर्तमान समजून घेण्यासाठी, भूतकाळ जाणून घेणे आवश्यक आहे. दयानंदांनी शतकापूर्वी पेरलेली धार्मिक कट्टरतावादाची बीजे समकालीन भारतात भारतातील धार्मिक अल्पसंख्याक, विशेषतः मुस्लिम

आणि ख्रिश्चन यांच्याविरुद्ध आक्रमक हिंदुत्वाच्या रूपात विपुल फळ देत आहेत, ज्याचा पुरावा त्यांच्यावर झालेल्या अत्याचाराच्या असंख्य कृत्यांमधून दिसून येतो. अलिकडच्या वर्षात. अशा प्रकारे, दयानंदचा खरा चेहरा, जो आतापर्यंत त्याच्या अग्रभागी हिंदू समाजसुधारक असण्याच्या मुखवट्याखाली दडलेला होता, तो आता हिंदू कट्टरतावादी आणि राष्ट्रवादी म्हणून समोर आला आहे.

शतकानंतरही दयानंदांच्या धर्माच्या तत्त्वज्ञानाची हिंदू अराजकता दूर करण्याची क्षमता, आपल्याला पुन्हा एकदा स्पष्टपणे सांगते की, विचारधारा जगावर राज्य करतात आणि वैचारिक आक्रमकतेचा वेळीच प्रतिकार केला नाही तर त्याचे चिरकाल दुःखद परिणाम होऊ शकतात. त्यामुळे दयानंदांची एक सौम्य हिंदू समाजसुधारक अशी लोकप्रिय संकल्पना अर्धसत्य आहे. दुसरा अर्धा भाग असा आहे की समकालीन हिंदू कट्टरतावाद आणि अल्पसंख्याक धर्माविरुद्धच्या लढाईची मुळे, 19व्या शतकात, विशेषतः दयानंद सरस्वती सारख्या व्यक्तींच्या धार्मिक तत्त्वज्ञानात खूप खोलवर आहेत. त्यामुळे दयानंद आणि समकालीन हिंदुत्व यांच्यातील वैचारिक दुवा लक्षात न येण्याइतपत स्पष्ट आहे.

**संदर्भ ग्रंथ सूची:**

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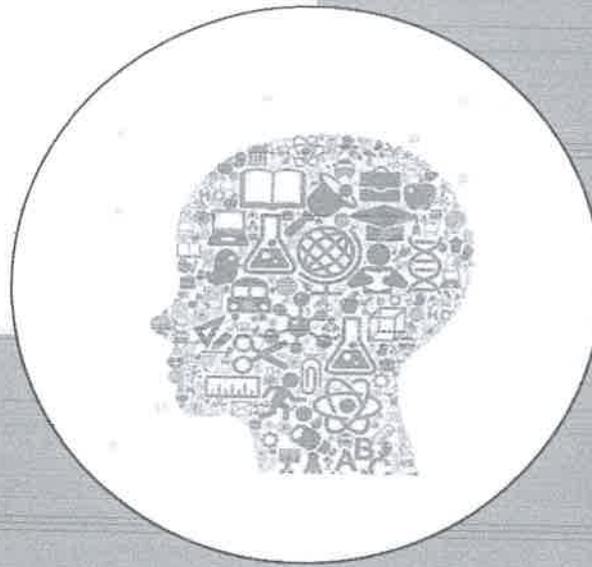
  
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## Information Literacy: A Framework Of Library Profession

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### Abstract:

Information is an essential part of society from time immemorial. Through the centuries libraries have been identifying the significance of information, and have been introducing new methods and techniques for user satisfaction. Information Literacy is the modern information service intended to render effective and efficient service to the users. It is essential in the modern information and internet age to satisfy the user needs as well to fulfill the objectives of the library profession. Proper implementation of this service facilitate self-learning and create self-dependency in information behavior.

**Index Terms** - Information literacy, Information literacy-study and teaching, Information literacy-importance, Information literacy-design, User education.

**Introduction** From the onset of librarianship librarians are an essential part of education and have an important role in promoting the use, dissemination, and generation of information and knowledge in an efficacious and effective way. Five laws of library science formulated by S. R Ranganathan is pointing to the fact that the librarian and the resources are for users and the very existence of libraries and librarianship itself is for the users. A true librarian should act and work for the fulfillment of the five laws and is essential not only for the existence of the profession but also it is the building blocks of the profession. A librarian should help their patrons in locating, processing their information needs.

In the modern world of information and technological revolution Information Literacy (IL) is one of the essential things to help users in fulfilling the objectives of librarianship. Information is an essential part of society from time immemorial. Civilizations are flourished and developed through the transmission of information. In decision-making, problem-solving for economic and social developments and in all walks of life information is inevitable. Proper use and dissemination of information is the backbone of social progress.

The modern age is an age of turbulent with information and technical explosion. The expeditious growth of information in all fields combined with technological development has created a great distraction in the information scenario. In this juncture, IL skills are very useful and powerful tools to navigate through the present and future information resources.

IL skills not only help to find, evaluate and use information but also aid to filter the information from the ocean of information resources to get the needed information within the time. Information

literate persons are efficient in finding, locating, assessing, interpreting, managing, handling, manipulating, and recapturing the information. They perceive the ways of knowledge organization and can succeed in problem-solving, providing solutions, in discovering and creating new ideas and facts for the development of the society. Locating information, retrieving the desired information, using the information and producing new ideas in an efficacious way can be achieved through IL skills.

Generally, recognizing the information need, accessing it in an efficient and well-planned manner, applying it in the context or to arrive at new information or knowledge is IL. For lifelong learning, for attaining academic and professional success and progress IL is crucial. Though the word IL is novel, in fact, IL skills and practices were prevalent in libraries from the origin of librarianship itself, but in other terms, ie user education (UE), library instructions ...etc. Simply saying IL is "the old wine in new bottle". That is the modified version of UE integrated with modern information and computer technologies are IL programs.

Hence, the main objective of libraries is to facilitate information accumulation and dissemination effectively and expeditiously librarians have a great role in implementing IL skills. Following the five laws of library science, librarians are practitioners of IL from the emergence of the library itself. Evolution of information resources from pamphlets to e-resources, librarianship to cybrarian and user education to Information Literacy is the landmarks of progress in the library field. To develop with the social, technical, and economic progress libraries and librarians should try to introduce and incorporate new technologies and services into the library field.

Though Ranganathan formulated the laws

in the 19th century they are evergreen laws for the upliftment of professionals and users and have the ability to sustain in any age. So librarians who are the information scientists or knowledge managers, dealing with information or knowledge, should go with the newly emerging technologies proposing the newest methods for satisfying user needs. Professionals should always keep in mind that library is a growing organism and so librarians never are static at any point.

#### Concept Of Il

Ours' is an information society and information is crucial for development, creativity, and innovations. It is the part and parcel of education and social progress. Till 19th-century user education was introduced to satisfy the information needs of the users. The word IL is coined and introduced by Paul Zurkowski in 1974(2). User education, library orientation program...etc were there in libraries to satisfy and help users in satisfying their needs.

Ranganathan's five laws of library science clearly state that libraries are for users and users are prime in the field of librarianship. Keeping these laws in mind libraries and professionals are always striving to find and introduce newer techniques to help their patrons. IL is the latest version of these services. In the modern age, all are in need of IL in everyday life. As literacy is connected with education IL is connected with all fields of knowledge.

The emergence of information and technological explosion in all fields of knowledge resulted in information overload/information fatigue. To survive this situation modified version of user education incorporating new technologies was introduced in library services as IL programs. Information literate persons who are efficient in finding, locating assessing, interpreting, managing, handling and recapturing information to the information seekers become successful in solving problems, providing solutions and can discover new ideas and information for the society.

Through the centuries libraries have been identifying the significance of information, and have been introducing new methods and techniques for user satisfaction. User education, library instructions, library tour ...etc were there from the beginning of libraries itself. IL is the latest version of those services introduced with the help of new technologies. Current Awareness Services (CAS) and Selective Dissemination of information (SDI) are changed to push and pull technologies.

IL involves processes such as learning how to formulate a problem, finding the necessary resources, locating, accessing the desired information, filtering and evaluating the information accessed and lastly communicating the information or creating new information. At all levels of

education, IL is fundamental and it is essential in all fields of knowledge. IL constitutes all the skills involved in the effective and efficient use of information. In a way, it is the move from text-based learning to resource-based learning. It is crucial for fruitful research and study as it enables and promotes critical thinking, effective assessment, and analysis.

Information, technology, and actual demand or urgency are the three segments of IL. Information is essential and is the part and parcel of socio-economic and educational developments of a society. Technology is the way for efficiency and effectiveness. Implementation of technological advance in the field of information fasten the communication and use. The demand or need of information is the third component of IL and it decides the ways and methods to be implemented in IL skills for adequate and satisfied problem solution. IL is not confined to one discipline but it is the cornerstone of all information fields. To Sanford, IL is a process of turning information into meaning, understanding and new idea.

#### Definitions

According to Zurkowski (1) "people trained in the application of information resources to their work can be called information literates". They have possessed techniques and skills for utilizing the wide range of information tools as well as primary sources in finding solutions to their problems. To Scott(2012) IL is "the ability to find, evaluate, and use information efficiently, effectively and ethically to an information need". Bothman defines IL as a set of abilities to know when information is needed, to be able to find its ability and to evaluate whether it is useful for the concerned purpose. ALA(1998) points out that "to be information literate, a person must be able to recognize when information is needed and have the ability to locate, evaluate, and use efficiently the needed information. The information literate individuals are those who have learned how to learn". According to US National Commission on Library and Information Science IL is "encompasses knowledge of one's information concern and needs, and the ability to identify, locate, evaluate, organize and effectively create, use and communicate information to address issues and problems at hand. It is a prerequisite for participating effectively in the information society and is part of the basic human right of lifelong learning".

Briefly, all definitions point to an information literate person should be able to determine the scope and amount of information needed, to locate, to evaluate, to retrieve, and to use it efficaciously to solve the concerned problem considering the ethical standards. They are versed in knowledge organization, creation, dissemination. Information accumulation strategies

and analyzing techniques can be obtained through

### Importance And Need Of IL

IL is important to understand ownership of information and copyright, to be an independent lifelong learner, to help critical thinking, to surf and navigate efficiently and fruitfully in the information pool, to create and disseminate new ideas and facts. The modern era is the age information and technological revolution. Day by day new pieces of information and new findings are emerging in the world. New modifications and findings are emanating in the field of computer and communication technologies. Effective use of the information resources has become a tedious task as far as students and information seekers are concerned. Implementation of IL skills in libraries will be a great help to them as it equips them with efficient and effective search strategies, evaluating and analysis techniques. IL empower the citizens as it helps them to be self-reliable, give confidence and ability to respond critically and creatively to problems.

Now the libraries are turning towards digital libraries. Digital collections and digital repositories are emerging to face the new information outbreak. The digitization of documents has paved the way for a global information society. Now almost all information is available at one's fingertips. Access to this global information arena becomes effective by the implementation of IL. Librarianship itself is to help users and information seekers in satisfying their needs within the time. Adoption of appropriate techniques and methods suitable for the time is the duty of librarian. True librarian always seeks for new methodologies and techniques to cater to the needs of their patrons.

IL is pivotal to identify the information need and relevance of selected information to the concerned problem, to facilitate easy access to information, to develop initiative, to study alternative resources, to develop critical and creative thinking, and to acquire new search strategies. Moreover, IL facilitate the formulation of questions on information need, give guidance in identifying the resources, help in the organization of accumulated information for the practical application and capturing new knowledge to incorporate in the existing knowledge base. IL skills are the keystone of information seeking. It helps to go through and filter the past and present literature suitable for the concerned situation. Information abundance will be a barrier, in terms of effectiveness and efficiency, in the absence of IL.

IL should focus on the ways in which information sources are acquired, selected, assessed, evaluated and disseminated. It is fundamental to exist in the modern era of information and technological innovations. A well planned IL

program enable patrons to become independent and critical thinkers, efficient and effective users of information technologies and information resources. Information literate persons can search, locate, access, analyze, capture, interpret and produce information within the stipulated time and cost. Present day, only those who possess plenteous intellectual and technical competencies are able to survive. Thus, IL is a vital determinant in the socio-educational field. It helps information seekers to understand and evaluate information turmoil and complexities and to navigate through the information resources. IL promotes and creates self-confidence and self-reliance.

The modern era has opened new opportunities and challenges before the librarians and users of information. As far as librarians are concerned it is a problem of existence, and for users it constitutes some kind of dilemma. Anyway, a true librarian inspired by the spirit of librarianship can face the situation easily. Application of IL skills in an efficient way will prompt the readers to recognize that the library is a must for proper study and teaching. Librarians should always try to seek new ideas and techniques to incorporate in library services. IL is decisive to understand copyright and ownership information and to appreciate the author's right. In a way, modern era libraries and librarianship are facing a challenge of existence. Librarians have to observe the significance of five laws and the ethics of librarianship. They have to be service oriented rather than job oriented. Keeping in pace with the modern technological advancements they should incorporate new technologies and innovations for satisfying the user needs expeditiously.

Beyond traditional ways, librarians have to adopt and adapt new techniques and policies for satisfying the user needs. In the new global information environment email, internet and social media are all not only information resources but also act as referral services and provide the link to diverse sources of information and facilitate information dissemination within seconds. In this juncture, IL programs should always be evaluated and integrate new methodologies and practices as and when needed to increase potential users. From the traditional method of giving information services IL equip readers to be self-sufficient in seeking, locating, accessing, assessing, evaluating, and creating information. IL tools help users to know the legal, economic, and social issues concerning information and enable users to use the sources legally and ethically.

IL is vital to increase potential users. Public wealth used to acquire and processing of valuable resources in libraries and information centers have to be utilized for the national development and proper exertion of IL programs may be a great step

in this way. IL is fundamental to recognize problems, to formulate needs, to conduct an efficient search, to make effective use, to assess, evaluate and to filter accumulated information to find out new information or knowledge. Moreover, IL reduce the gap between library professionals and users. The diversity of information sources and formats, interdisciplinary courses, change of text centered learning to critical and creative learning all has compelling students to be self-reliant and IL is the building blocks of these training and a pathfinder here.

In short, motivation itself can't do anything in the present information scenario, but users have to be taught to surf in their fields to make them self-learners. As for the profession librarianship is concerned, to meet the professional reliability, credibility and for sustaining the professionalism IL programs play an important role. However, consolidating the newest techniques with a human touch of librarianship can handle the situation successfully.

### I. Design And Application Of Il Program

Design and application of IL should be done cautiously. Continuous evaluation and necessary changes should be incorporated as and when needed keeping in pace with the technological growth and foreseeing the information proliferation. IL skills should be formulated to help users in identifying the problem and resources in need, to determine the scope or amount of information to solve the present problem, to locate, to evaluate, to retrieve and to filter exact information and to use it for the purpose within the time considering the ethical values. It should cater confidence and ability to solve problems and help in the process of lifelong learning. IL skills should be formulated and implemented in a way to satisfy the following benchmarks.

1. help to find out key concepts and jargons concerned to the information need.
2. to know how to define the problem at hand in terms of scope and extent.
3. provide knowledge and awareness about the diversities of information resources and dimensions of information access tools.
4. help to navigate and surf in the online information pool.
5. to know how to select and retrieve information efficiently and effectively.
6. help to formulate search strategies using different search techniques and arrive at solutions.
7. help to critically evaluate findings and to alter or improve search procedures.
8. help to assess sources for reliability, veracity...etc.
9. help to troubleshoot solely all problems that arise at any point of the information.

10. help to follow ethical and copyright standards. Application "Big six skills", the model put forth by Eisenberg Berkowitz in 1987 (2) will help greatly in IL design.

It explains the steps and procedures in information seeking. They are-

1. Task definition which includes defining the problem, identifying the information need, arguments and queries to be answered.
2. Information seeking strategy consists of finding the best sources from among all potential sources.
3. Location and access which is a strenuous and laborious task. Sometimes it may not be available instantly.
4. Use of information that encompasses extracting and choosing information, analyzing information...etc.
5. Synthesis of selected information which comprises organization and presentation of derived information.

Evaluation which constitutes the process of assessing and judging the output. These steps are not needed to be done in order but if the process is incomplete at any point repeat the process for a fruitful outcome is inevitable. These six skills can be taken as a guidance in designing the IL program.

In short, in the application and design of IL policy vision is critical. With concise aims, objectives and with the help and support of all professionals IL policies can be introduced. Continuous and critical evaluation of the process is a prerequisite and fundamental for the success of IL program. Adapt and adopt new technologies and services whenever needed so as to facilitate IL skills applicable to the present information scenario.

### Conclusion

Libraries are established to meet and satisfy the information needs of its patrons. In the modern information society, information and knowledge decide the progress of the society and easy access to them is essential. As a library is the cornerstone of education IL is the keystone of the world of information or knowledge. Moreover, IL is the backbone of a library if it wants to survive and satisfy its objectives. The concept of education, library, Information, and IL all are interrelated and interconnected.

As the fifth law of library science (a library is a growing organism) conceives new opportunities and changes are opening before libraries. Now modern librarian can't exist with the traditional functions of libraries. Librarians have to wake up with the time so as to embrace new technologies and techniques for the benefits of the users. In the context of modern libraries, IL is a strategic guide to foster and satisfy the user needs.

Briefly, IL is characteristic to all libraries which encompass manifold and diversified techniques and expertise integrating new technological advancements and computer network for information searching, handling, manipulating, and retrieving. IL is the procedures involved in identifying, locating, storing, recording, retrieving, organizing, information which is accumulated and selected from various sources of information and finally producing new knowledge or information.

In fact, librarians were always information providers and knowledge managers, their duties, objectives, and responsibilities were the same from the establishment of libraries itself. But the emergence and amalgamation of new technologies have changed the forms and methods of services. Now librarians are exploring new ways and methods to satisfy their users and the IL program is one among them. Technological and information proliferation has changed the total educational environment. Information abundance and technological advancement have created a confusion and dilemma among the information seekers. Searching, locating, assessing, analysis of needed information within the stipulated time is difficult. In the vast area of information, reliability and credibility is a question. Without proper training and practice, users can't proceed effectively and efficiently. Application of IL program is started to solve these problems.

An information literate person can recognize when an information is needed, he knows the organization of the knowledge base, can surf and navigate in information pool productively and can filter the desired information, can use the captured information to create new knowledge or to incorporate new knowledge in the existing information field. IL make people self-reliable and cater to lifelong learning, promotes problem-solving efficiency, reasoning ability, contribute to academic success and professional competency. Hence, IL is vital in surviving in the modern information age and is critical for the existence of both librarians and the user communities.

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## Digital Collections : An Evaluation

**Dr. Sunil Ashruba Mutkule**

*Librarian*

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### ABSTRACT

*The difference between 'digital collection' and 'digital library' has been explained. The evaluation parameters for digital collection are described. These are based on the basic principles of the digital collection. The descriptions are backed with experiences.*

### Introduction

Digital Library versus Digital Collection  
Twenty-five years ago it was hard to believe that the desired information in the form of documents could be available to the user in the shortest possible time over networks. Developments in information and communication technology (ICT) have changed the life of citizens. Interestingly, these developments have not only benefited the developed world but also the developing countries. Friedman describes this and other related concepts with a phrase: "The world is flat". Today, a very large number of full text documents are available for use over Internet many free of cost. Many are being added every day. The scope of the content has even gone beyond text to images, sounds, etc. Individuals, organizations, user communities and/or any group of people come together to make such collection

available for use. These processes have also given birth to new terminology. Some of these overlap in their concept/meaning and hence at times are used synonymously. It is therefore essential that the scope of the subject be understood to start with. In the present context, 'digital collection' and 'digital libraries' sounds synonymous. But, they are not. So what is digital library? Then? Certainly in digital collectional one. Digital collections are, of course, the major component of the digital library. But they only mean. There are value additions to the digital collection like user-friendly search and browse interfaces; navigational tools; preview, print and download paraphernalia to make the user's and the collection as a system improvement and corrective measure also comparable to the digital library. In short, the aspect is quite similar to the 'print collection' and conventional libraries where the collection brings together

asset of books (as print documents) duly organized and catalogue using standard methods of cataloguing. The libraries provide facilities for their borrowing or reference where in the library staff act as an interface between the collection and users. This concept of digital libraries has been well described by many.

The evaluation parameters for the digital collection could very well be set based on the NISO's framework that provided comprehensive principles. I have used these in the following paragraphs with my inputs to the same.

## 2. Collection Development Policy

Large collections available on internet are apart of certain organizations. These collections normally get more focused on a particular topic/aspect/subject and match the goals of the organization itself. There are, of course, certain collections as 'public places' and their scope at times is unlimited. A policy on the content of a particular collection therefore becomes an evaluation parameter in assessing a collection.

### 1. Collections on What?

The advancements do provide very large scope for the development of the collection on anything that you think of. The scope there for is needed to be defined at the initial stage itself by applying various parameters like items limited to an organization, to a subject, type of material. Let me describe these in the following sections.

#### 1.1 Collections Limited to the Organization's Documents

Usually, the collections limit their scope to the publications of the organizations which they are attached to. It is much easier then to define the scope because they then match with the goals of the organization itself.

#### 1.2 Collections Limited to a Specific Subject/ Discipline

Some digital collections limit themselves to a particular subject arxiv (<http://arxiv.org>) is one such example. It is an E-print service in the fields of physics, mathematics, non-linear science,

computer, science, quantitative biology, quantitative finance and statistics. Thought it is owned and operated by Cornell University, it permits others to deposit their items and has become a standard source of information for researchers in physics. In the field of ocean sciences there are a couple of collections not limited to any organization but for the discipline oceanography. The Intergovernmental Oceanographic Commission of UNESCO provides a platform (<http://iodweb1.vliz.be/pdoa/>) for literature on the ocean sciences. Another service in the field of ocean sciences (<http://aquacomm.fcla.edu/>) has similar objectives.

### 1.3 Collections by Type

Certain collections confine their scope to non-text materials. There are collections that archive photographs (e.g. NOAA's Photo State Historical Society) provides a wide range of objects in the collection, e.g. photographs, artifacts, art, posters, music, maps, manuscripts, etc. The Internet Archive, (<http://www.archive.org>) is building a digital library of Internet sites and other cultural artifacts in digital form. Like a paper library, these collections provide free access to researchers, historians, scholars, and also to the general public to a wider ranging audio and video collection apart from print literature.

### 2 Periodicity

As a collection development policy, it is essential to decide how old the objects in the collection can be. At times, the new objects are added to the collection but the old items of archival significance are not considered. The importance of time depends on the subject the collection is dealing with. If it deals with say electronics, not many old items are of great value to the users.

### 3. Digitization Process

Another important parameter for the evaluation of the collection is the process that is being used for digitization. This is mostly applicable when the collector decides to digitize the documents usually available in print and

published without using computers. The word 'digital' is synonymous with the 'computer readable' format. Thus the evaluation can be based on two parameters: the adherence to the digitization policy and the quality of the digitization.

### 1 Digitization Policy

The organizer of the collection should decide whether they would like to launch a programme by which a set of identified documents are digitized in a given period of time or the process of digitization be demand based. If the volume of digitization is known the outcome of this activity can be evaluated on quality and quality of this process. In the second case, the evaluation can be based on the time required to meet the demand. At times, the process is mixed.

### 2 Digitization of Documents

Digitization of documents is a two stage process: Scanning and OCR (Optical Character Recognition). The process of scanning usually ends with the conversion of the print literature into 'computer readable images'. This is a comparatively smaller size than the image file and also clean in look but may contain unrecognized/ wrongly recognized characters- needing time consuming manual check and cleaning. The process may also lose the originality of the document in its font, setting, etc. of course, some software permit to maintain the originality of the document and the recognized text is kept in the back-end for indexing and searching desired information, etc.

### 3 Formats

As indicated above, the ICT has provided very large scope for the digitization of non-documentary sources of information existing in audio, video formats. A sizeable number of formats are available for every type of objects be it a text, audio or video. Objects stored in formats that require commercial software to read should normally be avoided as the agencies developing collection do not know the user's ability to use such

software and objects. Several formats are available in open source platforms which are normally non-commercial. Collection that provides objects in the user friendly formats certainly is better than otherwise.

### 4. Deposition Process

The digital collection is one that grows. A number of repositories are initiated without a well thought policy on the method of adding new objects to the collection and their upkeep. The objects are obviously deposited by the users themselves if the collection is not organization centered. However, if the collection is organization centered, there is no single thumb rule or policy that leads to success. The advantages of the individual/group monitoring input are:

- 1 Designated responsibility
- 2 Consistency in the input quality
- 3 Responsible for the post-deposition cycle

### 3. Currency

Usually the collection is not comprehensive unless the currency is maintained, i.e. the new/latest objects are added periodically. The deposition process may be by any of the methods described above. However, the collection should be up-to-date to maintain its standard. It is easy to evaluate the currency of the collections that are devoted to type subject etc., there may be difficulties in setting up standards for this parameter.

### 4. Metadata

Metadata is the description of the object to understand scope restrictions, authenticity, integrity of the data presented in the object. In the case of the digital collection, metadata is the most important entity as the chances of retrieval of the relevant object is based on this information alone. It has therefore to be nothing but perfect. The chances of entering metadata in standard formats are better in case of centralized deposition process by information professionals. Because then it becomes a person/group centered activity.



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## **Innovative Library Services: Enhancing Access and Engagement**

**Dr. Mutkulé Sunil Ashurba**  
Librarian

Adv.B D Hambarde Mahavidyalaya Ashti Dist.Beed

### **Abstract**

*This research paper explores the significance of innovative library services in the digital age and their impact on enhancing access to information and increasing user engagement. The paper investigates the need for innovative services in libraries, discusses their importance in meeting the evolving needs of users, and presents a research methodology to analyze the effectiveness of such services. Through an examination of various case studies and empirical data, this research highlights the benefits of implementing innovative library services and provides recommendations for future development. The conclusions drawn from this study emphasize the transformative potential of innovative library services in creating dynamic and inclusive knowledge environments.*

*Keywords: Library services, Digital age.*

### **Introduction**

Libraries have long served as custodians of knowledge, providing resources, services, and spaces for learning and exploration. However, with the rapid advancements in technology and changing user expectations, traditional library services must adapt to remain relevant in the digital age. Innovative library services encompass a range of approaches and strategies that leverage technology, creative programming, and community partnerships to enhance user experiences and bridge the digital divide. This paper aims to explore the need for innovative library services, their importance, and the research methodology employed to evaluate their impact.

### **Need and Importance**

Today's library users expect seamless access to information, personalized services, and engaging experiences. Innovative library services address these expectations by employing emerging technologies, user-centered design principles, and collaborative partnerships to create dynamic and interactive spaces for learning, collaboration, and discovery.

### **Objectives for the research on innovative library services:**

1. To examine the evolving needs and expectations of library users in the digital age.
2. To assess the impact of innovative library services in enhancing access to information and promoting digital inclusion.
3. To explore the role of innovative library services in fostering user engagement, creativity, and lifelong learning.
4. To analyze case studies and best practices of libraries those have successfully implemented innovative services.
5. To evaluate the effectiveness of specific innovative library services in meeting user needs and achieving desired outcomes.
6. To provide recommendations and guidelines for libraries seeking to implement or improve innovative services based on research findings.

**Bridging the Digital Divide-** In an increasingly digital world, libraries play a crucial role in bridging the digital divide by providing equitable access to information and technology. Innovative services such as digital literacy programs, mobile libraries, and virtual resources empower underserved communities, promoting digital inclusion and empowering individuals to participate fully in society.

**Enhancing User Engagement-**Innovative library services promote active user engagement by offering interactive programming, maker spaces, multimedia resources, and immersive technologies. These services not only attract and retain library users but also foster lifelong learning, creativity, and innovation.

**Research Methodology-**To evaluate the effectiveness of innovative library services, a mixed-method research approach will be employed. This will involve a combination of quantitative surveys and qualitative interviews with library users to gather data on their perceptions, experiences, and satisfaction levels. Additionally, case studies of successful implementations of innovative services in different libraries will be analyzed to identify best practices and key success factors.

**Innovative Library Services**—Here are some examples of innovative library services that libraries have implemented to enhance user experiences and adapt to changing needs:

- 1) **Digital Media Labs**—Libraries are establishing digital media labs equipped with audio and video recording equipment, editing software, and other multimedia tools. These labs provide users with the resources and space to create digital content such as podcasts, videos, and music.
- 2) **Mobile Libraries**—Mobile libraries go beyond the traditional brick-and-mortar setting, reaching out to underserved communities by bringing books, resources, and technology directly to schools, community centers, and neighborhoods. These libraries on wheels provide access to information and services to those who may have limited transportation or proximity to a physical library.
- 3) **Digital Literacy Programs**—Recognizing the importance of digital skills, libraries are offering digital literacy programs that encompass basic computer skills, internet usage, online safety, coding, and other digital competencies. These programs empower individuals to navigate the digital landscape confidently.
- 4) **Collaboration Spaces**—Libraries are creating flexible and technology-rich spaces that facilitate collaboration, group work, and interactive learning. These spaces may include collaborative workstations, interactive displays, and tools for virtual collaboration, encouraging creativity and knowledge sharing among users.
- 5) **Community Partnerships**—Libraries are actively partnering with local organizations, educational institutions, and businesses to expand their service offerings. Collaborations may include hosting workshops, providing access to specialized resources, co-organizing events, and creating joint programs that benefit the community.
- 6) **E-books and Digital Collections**—Libraries are expanding their digital collections, offering e-books, audiobooks, and digital magazines for borrowing and reading on various devices. Through online platforms and apps, users can access a vast array of digital materials anytime, anywhere.

These are just a few examples of the many innovative library services that libraries have embraced to enhance user experiences and cater to the evolving needs of their communities. Each library's approach may vary based on its resources, user demographics, and specific objectives.

#### Recommendations

Based on the research findings on innovative library services, here are some recommendations and guidelines for libraries seeking to implement or improve such services:

1. **User-Centric Approach:** Place users at the center of service design and delivery. Conduct regular needs assessments, engage with the community,
2. and seek feedback to understand user expectations and tailor services accordingly.
3. **Embrace Technology:** Stay updated with emerging technologies and leverage them to enhance library services. This may include offering digital resources, implementing interactive tools, and utilizing data analytics to personalize recommendations and improve user experiences.
4. **Foster Collaboration:** Establish partnerships and collaborations with community organizations, educational institutions, and other stakeholders to expand service offerings and reach a wider audience. Collaborations can lead to shared resources, joint programs, and increased community engagement.
5. **Promote Digital Literacy:** Develop and offer digital literacy programs and resources to empower users with the necessary skills to navigate the digital landscape effectively. This can include workshops, one-on-one training, and online tutorials to enhance digital competencies.
6. **Staff Development:** Invest in staff training and professional development to ensure library staffs are equipped with the skills and knowledge needed to support and implement innovative services. Encourage a culture of innovation and provide opportunities for staff to explore and experiment with new ideas.
7. **Continuous Assessment and Evaluation:** Regularly assess the impact and effectiveness of innovative services through user feedback, surveys, and data analysis. This will enable libraries to make informed decisions, identify areas for improvement, and refine services based on user needs.
8. **Share Best Practices:** Foster knowledge sharing within the library community by sharing success stories, case studies, and best practices. Participate in conferences, workshops, and online forums to learn from others and contribute to the collective knowledge.
9. **Seek Funding and Resources:** Explore funding opportunities from grants, foundations, and partnerships to support the implementation and sustainability of innovative services. Advocate for the

allocation of resources within the library budget for technology, training, and program development.

These recommendations and guidelines can serve as a starting point for libraries looking to implement or enhance their innovative services. It is important to adapt and tailor these recommendations based on the specific context; resources, and user needs of each library.

### **Conclusions**

The findings of this research underscore the vital role that innovative library services play in meeting the evolving needs of library users. The implementation of such services has demonstrated numerous benefits, including increased access to information, enhanced user engagement, and improved digital literacy. Libraries that embrace innovation and actively adapt to changing user expectations are better positioned to serve as vibrant community hubs that facilitate lifelong learning, promote social inclusion, and foster creativity and innovation. However, it is essential for libraries to continually assess user needs, seek community input, and collaborate with stakeholders to develop and sustain effective and relevant innovative services.

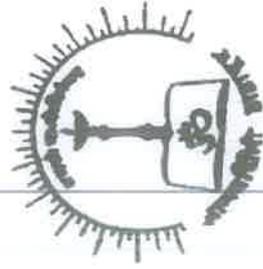
In conclusion, investing in innovative library services is crucial to ensuring libraries remain relevant and continue to fulfill their mission of providing access to knowledge for all. By adopting forward-thinking approaches, leveraging technology, and fostering partnerships, libraries can transform into dynamic centers of learning, engagement, and empowerment in the digital age.

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**Preservation And Protection Of Indian Knowledge System  
Through Intellectual Property Rights In The Digital Age**  
Tuesday, 11<sup>th</sup> March, 2025

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## Effect of sequence multiball training on under 14 table tennis boys on selected abilities in Pune city.

Prof. Dhananjay Barve  
Dr. Santosh Wangujre

### Abstract

The purpose of study was to examine effect of different decided and random sequence multiball training on selected abilities on u-14 boys with the group of 20 boys and after pilot study with the help of rating scale which includes abilities i.e. coordination, speed, movement and sub-skills in it which important in table tennis while playing used as data collection tool.

After pre-test 6 week sequence multiball training should be given to the students and after training again post-test is done with the help with the help of these rating is given to each individual and comparison is done.

Keywords: - *sequence multiball, training, rating scale*

### 1. Introduction

Sports include all form of competitive physical activity or games which through casual or organized participation aim to use maintain or improve physical abilities and skills while providing enjoyment to participants and in some cases entertainment for spectators

#### 1.1 Sports training

Sports performance training is training that takes your sport, in-season and postseason demands, frequent injuries, and energy systems used into consideration. Based upon these guidelines a 12 month program is made which includes intensities, durations, frequency, and rest days or weeks.(Joey Greany, MS,NASM Elite Trainer) Sports performance training simply put is a type of training that is designed to improve your fitness (in the broad sense of the term) level for the purpose of improving your ability to perform a given sport. It includes corrective and restorative exercise, strength training, conditioning and cardiovascular training, sports specific techniques and drills, periodization (devoting certain periods of time during a given year to different types and intensities of exercise depending on when optimal performance is needed), nutritional advice, mental and psychological training, and constant and consistent accountability and monitoring by a qualified trainer.

**1.2 Table tennis**, also known as **Ping-Pong**, is a sport in which two or four players hit a lightweight ball back and forth across a table using small bats. The game takes place on a hard table divided by a net. Except for the initial serve, the rules are generally as follows: players must allow a ball played toward them to bounce one time on their side of the table, and must return it so that it bounces on the opposite side at least once. A point is scored when a player fails to return the ball within the rules. Play is fast and demands quick reactions. Spinning the ball alters its trajectory and limits an opponent's options, giving the hitter a great advantage.

The sport originated in Victorian England, where it was played among the upper-class as an after-dinnerparlour game. It has been suggested that makeshift versions of the game were developed by British military officers inIndia around 1860s or 1870s, who brought it back with them.A row of books stood up along the centre of the table as a net, two more books served as rackets and were used to continuously hit a golf ball.

Table tennis is the world's second fastest game. Best of 5 or 7 sets of 11 points should be played. Singles, Doubles and team event will be played. Currently new international event is started named ultimate table tennis.

### 2. Reviews of Related Literature

**Mcafee R.** (2009) Getting in ready position:- Another critical element to master is a good basic stance that will allow you to easily move into position to execute any stroke. Stand with your feet at least

shoulder-width apart. A tall player will need an even wider stance if you are right handed. Place your right foot slightly behind your left foot. If you are left handed your left foot should be slightly behind your right foot. Bend your knees and shift your weight to the front part of your feet. You will feel a slight forward lean when in the proper position. Finally hold your racket straight ahead at the midpoint between the forehand and backhand in relation to the table. Stand so you are covering about two-thirds of the table with your forehand. Stand at about arms length behind the end line.

**Simpson P. (1980) Smash:-** the smash should be mastered by all players. If you can not smash the ball you will find it winning very difficult. The smash is played mainly with forehand and is similar to that of the forehand drive but the power applied is greater. Tactically a player should work all plays around the smash and it should be used at the earliest opportune moment, by taking the poor chance or weak return and making it into a winner. When playing the smash, you should always be positioned so that you move to the ball and do not wait for the ball to come to you as this will only result in a weak return there are two variations to the smash: the compact smash the dynamic smash.

**Mcafee R. (2009) Building hand speed:-** Using the three feeding exercise described in multiball. Drill 1: Try to feed the ball as fast as you can for one minute for each exercise your goal should be to feed as many as balls possible in one minute while still maintaining control over where you are placing the ball and the type of spin you are imparting.

**Simpson P. (1982) Speedplay:** Table tennis is a game of speeds and spins. The speed of the ball can slow, medium or fast and when practising the strokes. The various speeds should be introduced. It is an essential part of a player's strategy to be able to vary and control the speed of play. Practise first of all 40 slow backhand drives, 20 medium, and 10 fast. Then play for periods of 10, 15 or 20 minutes and vary the speed play a slow return then fast the slow, then medium and so on. It is important not to become a one speed player.

**Mcafee R. (2009) Backhand Drive Drill:-** Again have a practice partner steadily feed top spin balls to your backhand side using the multiball feeding control method. Play the first return with safe, controlled. First gear backhand drive then play the second return in second gear. Remember to push your elbow forward and increase your racket acceleration when moving to the faster second gear return. Play 20 returns hitting them all cross court.

### 3. Research methodology and data collection tool

#### Research design

Experimental design was used to study the effect of sequence multiball training method on u-14 boys in Pune city.

One group pre-test & post-test design

O1-X-O2

O1- pre-test assessment co-ordination, movement and speed

X- Treatment of 8 weeks multiball training program

O2- post-test assessment co-ordination, movement and speed.

#### Population & Sampling

##### 1. Population

Under-14 table tennis players in Pune city is the population of study

##### 2. Sample

According to non-probable sample technique in that researcher used convenient sample method to select the sample.

From Warje sports complex.

After implementing this sequence training program in last week researcher again observed according to the rating scale and again rated them and compared their scores with pre test scores.

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## Data collection tools

Numerical rating scale was used as data collection tool

### Rating scaleName

Category

Rating scale for Co-ordination

| SN | Sub Skill              | 1                        | 2                        | 3                        |
|----|------------------------|--------------------------|--------------------------|--------------------------|
| 1  | Hand eye co-ordination |                          |                          |                          |
| 2  | Reach to the ball      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3  | Contact point          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4  | Accuracy               | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Rating scale for Movement

| SN | Sub Skill            | 1                        | 2                        | 3                        |
|----|----------------------|--------------------------|--------------------------|--------------------------|
| 1  | Speed of movement    |                          |                          |                          |
| 2  | Correct movement     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3  | Body weight transfer | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4  | Ready for next ball  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Rating scale for Speed

| SN | Sub Skill                  | 1                        | 2                        | 3                        |
|----|----------------------------|--------------------------|--------------------------|--------------------------|
| 1  | Action and swing speed     |                          |                          |                          |
| 2  | Ball hitting speed         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3  | Follow through and recover | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4  | Speed of contact           | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

## Procedure:

Three main abilities co-ordination, movement, speed are divided into sub skills and rated them as 1, 2, 3 numbers

- 1- Consider as his performance in that ability is poor
- 2- Considered his performance in that ability is average
- 3- Considered his performance in that ability is good.

Design of sequence multiball train program:

The sequence multiball training program was implemented 6 weeks, 5 sessions per week, and 1:30 hours a day.

**4. Data analysis** - Analysis of the effect of sequence multiball training on table tennis players of under14 boys in Pune city. Through given data in the statistical tables and graphs and their interpretation in the following, will be clear to us what are the differences resulting from before and after the test of improvement in their skill.

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## Descriptive statistics of pre and post test scores of selected abilities of coordination, movement, speed of under-14 table tennis players in Pune city

| Statistic          | Co-ordination |           | Movement |           | Speed    |           |
|--------------------|---------------|-----------|----------|-----------|----------|-----------|
|                    | Pre test      | Post test | Pre test | Post test | Pre test | Post test |
| Mean               | 6.32          | 7.76      | 5.85     | 7.79      | 6.64     | 8.20      |
| Median             | 6             | 7.5       | 5.5      | 8         | 6        | 8         |
| Mode               | 6             | 7         | 5        | 10        | 6        | 10        |
| Standard deviation | 1.223         | 1.668     | 1.538    | 1.759     | 1.308    | 1.658     |
|                    | 0.426         | 0.317     | 0.402    |           |          |           |
| Standard error     | 0.296         | 0.404     | 0.373    |           |          |           |
| Minimum            | 4.5           | 4.5       | 4.5      | 5         | 5        | 5         |
| Maximum            | 9             | 10        | 10       | 10.5      | 9        | 11        |

### Summary of Wilcoxon test for the comparison of Co-ordination ability of u-14 table tennis player during pre-test & post test

| Co-ordination | Pre-post test |
|---------------|---------------|
|---------------|---------------|

|   |                     |
|---|---------------------|
| Z | -3.424 <sup>a</sup> |
|---|---------------------|

|                        |      |
|------------------------|------|
| Asymp. Sig. (2-tailed) | .001 |
|------------------------|------|

- a. Based on negative ranks.  
b. Wilcoxon signed ranks test

### Summary of Wilcoxon test for the comparison of Movement ability of u-14 table tennis player during pre-test & post test

| Movement | Pre-Post test |
|----------|---------------|
|----------|---------------|

|   |                    |
|---|--------------------|
| Z | 3.254 <sup>a</sup> |
|---|--------------------|

|                        |      |
|------------------------|------|
| Asymp. Sig. (2-tailed) | .001 |
|------------------------|------|

- a. Based on negative ranks.  
b. Wilcoxon signed ranks test

### Summary of Wilcoxon test for the comparison of Speed ability of u-14 table tennis player during pre-test & post test

| Speed | Pre-Post test |
|-------|---------------|
|-------|---------------|

|   |                     |
|---|---------------------|
| Z | -3.315 <sup>a</sup> |
|---|---------------------|

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Asymp. .001  
Sig. (2-tailed)

- a. Based on negative ranks.
- b. Wilcoxon signed ranks test

## Discussion

The purpose of the study was to find out the effect of sequence multiball training program of selected abilities on u-14 table tennis players in Pune city. Based on the data analysis and interpreted it has been found that there is a significance effect of sequence multiball training program on u-14 boys.

## 5. SUMMARY AND CONCLUSION

This chapter summaries the entire research work done by the researcher. It also presents the major findings of the study, the conclusion drawn based on the discussion, interpretation and finding. Further it puts forth the recommendations for further research work which can be carried out.

### Summary

The present research dealt with the study of sequence multiball training and its effect abilities of u-14 boys. The purpose of the study was to find out the effect of sequence multiball training and its effect abilities of u-14 boys to compare the pretest and post test score Z scores on SPSS software and decided the status of the students. For this, researcher has collected review related to the 8 week sequence multiball training program, Different training methods, strokes played in table tennis. The methodology employed by the researcher is described in chapter III. The researcher selected quasi experimental design. The data analyzed used SPSS software. The descriptive and inferential statistics is presented in chapter IV.

After analyzing the data, there is a positive effect seen of the sequence multiball training program of selected abilities on u-14 table tennis boys in Pune city.

Hypothesis of the study was

H<sub>1</sub>: There will be significant effect of sequence multiball training of selected abilities on u-14 table tennis boys in Pune city.

H<sub>0</sub>: There will be no significant effect of sequence multiball training of selected abilities on u-14 table tennis boys in Pune city.

Statistical tool used are Mean, Median, Standard deviation, Wilcoxon test to find out significance. Analysis was done using SPSS software. Statistical analysis proved that there is significant improvement in their abilities of co-ordination, movement and speed shown .001 significance level. So the research hypothesis is accepted.

### Conclusion

On the basis of the result after testing hypothesis the investigator made the following conclusion.

The program has shown a positive effect on selected abilities of u-14 table tennis boys.

Student has developed their interest in multiball sequence training.

Great development in co-ordination, movement, speed and their sub skills.

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(Sergio T. Rodrigues, 09/12/2010) Studied the head eye and arm co-ordination in table tennis.

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(Matsushima, Hashimoto, & Miyazaki, 30/2013) A learning approach to robotic table tennis we propose a method of controlling a table tennis robot

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## COMPARATIVE STUDY OF BODY COMPOSITION OF DIFFERENT CLASS EMPLOYEES OF BEED DISTRICT

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### **ABSTRACT:**

The aim of this investigation was to find out the Comparative Study of Body Composition of Different Class Employees of Beed District. In the current investigation, sixty male employees of different class group were selected at random by purposive sampling technique, from Beed district of Maharashtra. The age group was ranging from 25-45 years. Body Composition was measured by using Skin Fold Calipers. The data of fat percentage was collected by Skin Fold Calipers. After that collected data was put into Microsoft Excel to develop Master Chart and then 'F' test (ANOVA) was used for the statistical treatment. To test the hypothesis, the level of significance was set at 0.05 level of confidence, after the statistical analysis of data related to the body composition of different class employees of Beed district it was found that there is insignificant difference in Body Composition of different class employees of Beed district, Hence the Researchers' Pre-assumed hypothesis is rejected. **Keywords:** Body Composition, Different Class Employees.

### **INTRODUCTION:**

#### **Body Composition:**

In physical fitness, body composition is used to describe the percentages of fat, bone and strength in human bodies. Two people of equal height and body weight may look completely different from each other because they have a different body composition. The human body is composed from many major components at the cellular and tissue levels. These include water, minerals, protein and fat. Increases in the stages of fat components are detrimental to health and also sports performance. The mineral components are mainly

associated with bone. The assessment of body composition is not only common in sport and exercise sciences but also in medicine. Most of the interest is in quantifying body fat in relation to health and to sports performance. The human body is made up of about 50 elements at the atomic level, of which 98% is due to combination of carbon, oxygen, nitrogen, hydrogen, calcium and phosphorus. At the molecular level, the body is essentially made up of the chemical compounds water, carbohydrates, protein, fat and minerals and these are organized into cells which are the basis of tissues and organs. The relative amounts of adipose tissue, muscle and bone are of importance for health and sports performance, and as a result of methods of body composition analysis have been categorized into fat mass and fat-free mass.

#### **Skin Fold Method:**

The skin fold assessment methods are based on a skin fold test, also known as a pinch test, whereby a pinch of skin is exactly measured by calipers at a number of consistent points on the body to determine the subcutaneous fat layer thickness. These measurements are converted to an expected body fat percentage by an equation. Some formulas require as few as three dimensions, others as many as seven. The correctness of these estimates is more dependent on a person's exclusive body fat delivery than on the number of sites measured. As well, it is of greatest importance to test in a exact location with a fixed pressure. Although it may not give an precise reading of real body fat percentage, it is a consistent measure of body composition alteration over a period of time, provided the test is approved out by the same person with the same technique.

The accuracy of the skin fold method is dependent on the technician's skill as well as the type of caliper and the skin fold prediction equation used. When selecting a skin fold caliper for a health/fitness setting, the cost, durability, and degree of precision of the caliper are important considerations.

#### **OBJECTIVES:**

The main purpose of this study was to find out the Comparative study of body composition of different class employees of Beed district.

#### **HYPOTHESIS:**

On the basis of literature searched and the researcher's own perception it was hypothesized that there would be significant difference of Body Composition of different class employees of Beed district.

**METHODOLOGY:**

**Source of Data:**

In the present study researcher has taken the male subjects for the study. The source of data was collected from Beed district employees of different class group.

**SELECTION OF SUBJECTS:**

Sixty male subjects were selected for the collection of data (15-class I, 15-class II, 15-class III and 15-class IV employees). The age group was ranging from 25-45 years.

**Sampling Method:**

The subjects were being selected by using purposive sampling method.

**Collection of Data:**

For the collection of data, the subjects were given full administration of the tests which was used for the collection of data in the study. The data of body composition was collected by Skin Fold Caliper. After that collected data was put into Microsoft Excel to develop Master Chart and then 'F' test (ANOVA) was used for the statistical treatment.

**Criterion measures:**

Following are the criterion measures which were responsible for collection of data, to testing the hypothesis.

| S. No | Variables        | Test              |
|-------|------------------|-------------------|
| 01    | Body Composition | Skin Fold Caliper |

**Level of Significance:**

To test the hypothesis, the level of significance was set at 0.05 level of confidence which was considered adequate and reliable for the purpose of this study.

**Analysis of the Data:**

After the collection of data from different class employees of Beed district (15-class I, 15-class II, 15-class III and 15-class IV employees), the raw data were converted into standard one by using a statistical technique 'F' test (ANOVA) for testing of hypothesis.

**Table No. 1**

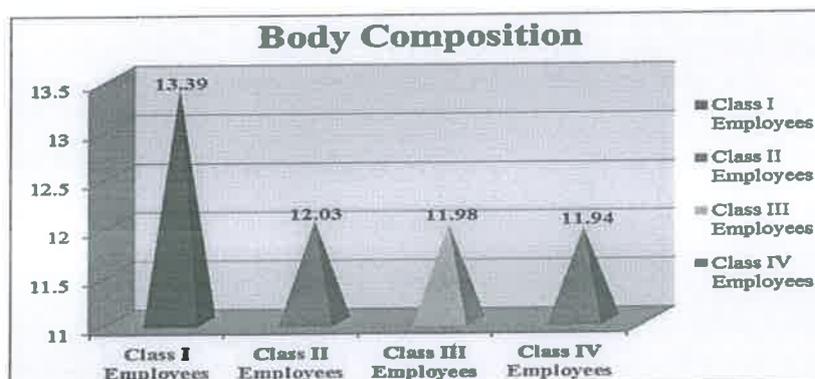
**Mean difference of Body Composition of different class employees**

| Name of Group       | Mean  |
|---------------------|-------|
| Class I Employees   | 13.39 |
| Class II Employees  | 12.03 |
| Class III Employees | 11.98 |
| Class IV Employees  | 11.94 |

**Table No. 1:** indicates that the mean of the I group (Class I Employees) is 13.39, Mean of the II group (Class II Employees) is 12.03, Mean of the III group (Class III Employees) is 11.98 and Mean of the IV group (Class IV Employees) is 11.94. There is mean difference of Body Composition of different class employees, whether is significant or not it can be shown by using special statistical technique 'F' test (ANOVA).

**Graph-1**

**Graphical Representation of Mean difference of Body Composition of different class employees**



**Table No. 2**  
**Showing One Way Analysis of Variance (ANOVA) of**  
**Body Composition of different class employees**

| Source of variance | df             | Sum of squares | Mean Variance | F Calculated | F Tabulated |
|--------------------|----------------|----------------|---------------|--------------|-------------|
| Between Groups     | K-1<br>4-1=3   | 647.22         | 7.21          | 0.64         | 2.84        |
| Within Groups      | N-K<br>60-4=56 | 625.57         | 11.17         |              |             |

**Table No. 2:** indicates that the value of Tabulated 'F' is 2.84 and the value of Calculated 'F' is 0.64 which is less than tabulated 'F' at 0.05 level of confidence so that there is insignificant difference in different class employees (class I, class II, class III and class IV Employees), hence the researchers' Pre-assumed hypothesis is rejected.

**CONCLUSION:**

In the beginning of this study it was hypothesized that there would be a significant difference of body composition of different class employees of Beed district, but after the statistical analysis of data related to the body composition of different class employees (class I, class II, class III and class IV Employees), it was found that there is insignificant difference in body composition of different class employees of Beed district, Hence the Researchers Pre-assumed hypothesis is rejected.

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## Editorial

It is with immense pride and joy that we present this special issue of the *New Man International Journal of Multidisciplinary Studies (NMIJMS)*, which focuses on the vibrant and impactful domain of physical education and sports. As we advance into 2025, the role of sports and physical education in fostering healthier, stronger, and more resilient individuals and societies cannot be overstated. This issue brings together 24 insightful and scholarly works authored by experts, educators, and researchers, each contributing to the growing body of knowledge in this field.

The collection of research papers in this volume brings together a wide range of ideas and studies about sports, physical education, health, and overall well-being. The authors have explored important topics that are not only relevant to athletes and students but also to the general population. These papers highlight how physical activities, mental health, and wellness practices are deeply connected and essential for a better quality of life.

Many papers focus on the role of sports and physical education in shaping individuals. **Dr. Londhe Sandip Chanduji's** work on *Rehabilitation in Sport* emphasizes the importance of recovery and care for injured athletes, ensuring they can return stronger and healthier. Similarly, **Dr. Gitte Dilip Nathrao** addresses the ethical challenges in sports coaching, stressing the need to balance fairness, performance, and the overall well-being of players.

The role of sports in improving mental and physical health is also discussed in **Dr. Nagargoje Subhash Gunaji's** paper on the mind-body connection. It reminds us that physical fitness and mental well-being go hand in hand. **Dr. Madhukar Pandurang Wakale** expands on this by showing how sports, games, and fitness are crucial for the success of students, helping them develop discipline and teamwork.

Yoga is highlighted as a timeless practice with modern relevance. **Dr. Shetiba Chaugule** and **Dr. Chatrapati B. Pangarkar** discuss the spiritual and energy-boosting benefits of yoga, while **Dr. Ganesh Prakash Mangire** examines how yogic exercises improve physical fitness and physiological functions. **Dr. Bhalchand Sanap** further explores how yogasana, diet, and lifestyle can contribute to a healthier life, offering an Indian perspective on wellness.

The papers also address various challenges and opportunities in promoting fitness. **Dr. Abhijit A. Sarnaik** and **Dr. Pallavi S. Deshmukh's** survey on gym equipment and women's safety in the Marathwada region sheds light on an important issue—ensuring safe and inclusive fitness environments. **Dr. Indrajit Basu** explores the growing field of sports tourism and its potential to contribute to regional development, while **Dr. Parvez Riyasat Khan** focuses on the critical issue of doping in sports, calling for stricter measures to maintain integrity in athletics.

Mental health is a recurring theme in many papers. **Dr. Sarika Jagtap** explores the role of mental health in athletic performance, showing how psychological well-being can impact success in sports. **Mr. Pravin Rameshwar Korde** highlights techniques for mental conditioning in athletes, while **Abdul Ansar Abdul Sattar** and **Dr. Sinku Kumar Singh** examine how stress affects the mental

health of married women teachers. These studies emphasize the need for mental health support across different groups.

Modern advancements in physical education are also discussed. **Niranjan Krishanappa Akmar** explores how technology, such as fitness apps and virtual reality, can make physical education more engaging and effective. **Dr. Manik Meharban Rathod** and **Mr. Avinash Machhindra Handal** focus on integrating fitness into education to promote holistic development in students, while **Dr. Santosh B. Kokil** highlights how mindfulness practices can be combined with physical education for overall wellness.

The collection also includes comparative studies and unique insights into specific sports. **Dr. Bharat Haribhau Chapke** examines the motor fitness levels of junior college girls in kho-kho and kabaddi, while **Mr. Shinde Hemant Trimbakrao** compares physical fitness among volleyball and basketball players. These studies provide valuable data for improving training methods and understanding the physical demands of different sports.

Several papers focus on the scientific aspects of fitness and health. **Dr. Punit Vajubhai Teraiya** discusses the benefits of high-intensity interval training on antioxidants, showing how it can improve health at a cellular level. **Dr. Pawar Aditya S.** explores the link between sports, exercise, and gut microbiota, highlighting how physical activity supports immune health.

The impact of modern life on health is another critical area of focus. **Kundan Kumar** examines how online education affects physical health, while **Mr. Abhijeet Brijmohansingh Dikkhat** advocates for exercise as a wise choice for a healthy life in today's sedentary world. **Dr. Manisha Jaykrishan Waghmare** emphasizes the importance of outdoor sports in improving the physical, emotional, and cognitive development of school children, reminding us of the value of unstructured play and nature-based activities.

This collection of papers highlights the multifaceted nature of sports, physical education, and wellness. From traditional practices like yoga to modern innovations in technology, and from mental health to community development, these studies address important issues that affect individuals and society as a whole. We hope these contributions inspire further research and action in promoting health, fitness, and well-being. Together, we can create a future where physical education and sports are not just about competition but are tools for creating healthier, happier, and more inclusive communities.

As editors, we are deeply grateful to the authors for their invaluable contributions and to our reviewers for their rigorous evaluations. We also extend our heartfelt thanks to our readers, whose engagement inspires us to continue fostering multidisciplinary knowledge.

**Dr. Kalyan Gangarde**  
**Dr. Vitthal R. Bhosale**  
**Dr. Atmaram D. Tekale**

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# Biomechanics in Sports: Performance Enhancement and Injury Prevention

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## Abstract:

Sports biomechanics, a significant element in sports, influences a player's performance and injury rate. Enhancing the performance of players without injuries is the primary goal of sports biomechanics. Sport biomechanics covers physiology, kinesiology, and physics in order to prevent injuries.

**Keywords:** physiology, motion, acceleration, equilibrium, velocity, performance, injury, rehabilitation.

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## Introduction:

Sports biomechanics is the scientific study of how athletes move mechanically during a particular sport. In order to improve player performance and lower the chance of injury, it entails examining the motions and variables that influence players. Through the integration of biomechanics concepts from physics, engineering, anatomy, and physiology, sports biomechanics offers valuable insights into the best ways to move.

## Aims and Objectives:

- i) To help analyze athletic movements
- ii) To identify dangerous patterns and reduce the likelihood of musculoskeletal injuries occurring.
- iii) To optimize the efficiency of movements, players are able to perform better while reducing the stress on their bodies.
- iv) To help design effective rehabilitation programs by analyzing how the wound affects movement.
- v) To study factors like fatigue, movement asymmetry, or lack of sleep helps predict potential injuries in youth and professional athletes.
- vi) To identify the causes of injuries (e.g., excessive joint stress) and guide interventions to lower injury severity.

## Operational Definition:

### Sports Biomechanics:

“Sports biomechanics is the quantitative based study and analysis of athletes and sports activities in general. It can simply be described as the physics of sports.”

Biomechanics is the Science concerned with the internal and external forces acting on a human body and the effects produced by these forces.

### Injury:

“A violation of a legally protected interest (as the physical or mental well-being, property, reputation or rights of another) for which the law allows sanction for legal or equitable relief.”

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## **Components of Sports Biomechanics:**

**Kinematics:** examine how bodies move without ignoring the forces that create it, concentrating on metrics like displacement, acceleration, and velocity. This field examines how bodies move without taking into account the forces that generate it. In order to explain how athletes move, it looks at metrics like displacement, acceleration, and velocity.

**Kinetics:** examines the internal (muscle contraction) and external (gravity, friction) factors that cause or modify movements. Understanding the forces that create or modify motion, such as internal forces like muscle contractions and external forces like friction and gravity, is the focus of kinetics. It is essential to comprehend these pressures in order to maximize athletic performance and lower the risk of injury.

1. **Dynamics:** Analyzes bodies in motion with acceleration, encompassing both kinematics and kinetics.
2. **Statics:** Investigates systems in equilibrium, either at rest or moving with constant velocity.
3. **Functional Anatomy:** This area studies the structures of the human body and their specific functions during movement. Knowledge of muscles, bones, and joints is essential for analyzing athletic techniques and developing training programs.
4. **Mechanical Principles:** Applying laws of physics, such as Newton's laws of motion, helps in understanding how athletes can maximize efficiency and effectiveness in their movements.

## **Applications in Sports:**

1. **Performance Enhancement:** Through an understanding of movement mechanics, athletes can improve their techniques to become more successful and efficient. For example, examining a sprinter's stride can reveal changes that can be made to increase speed.
2. **Injury Prevention:** Finding mechanical flaws in movement patterns aids in the creation of injury prevention plans. For instance, jumpers can lower their chance of leg injury by improving their poor landing technique.
3. **Equipment Design:** Sports equipment that enhances natural movements and improves performance and safety is developed with the help of biomechanical studies. This includes creating shoes that minimize the chance of damage and offer the best possible support.
4. **Rehabilitation:** Rehabilitation programs are guided by post-injury biomechanical examinations that emphasize the restoration of normal movement patterns, guaranteeing a safe return to sports.

## **Enhancing Athletic Performance:**

Players can improve their movements for optimal effectiveness by comprehending biomechanics. Through the analysis of speed, force, and energy during athletic events, athletes can modify their methods to enhance their performance. For instance, biomechanical analysis can be used to improve running postures or stroke methods in sports like swimming or running in order to boost endurance and speed.

### **Rehabilitation and Recovery:**

In the rehabilitation setting, biomechanics helps create recovery plans that work. The rapists are able to create focused exercises that advance healing and restore function by examining the mechanics of affected areas. This method guarantees that athletes recover their skills effectively and securely.

### **Methodology:**

The researcher observed and collected data from the inter collegiate and inter zone competitions, player's activity, and moments in their skills in different competitions in 2023 & 2024. The researcher has obtained information through secondary data websites and international journal publications.

### **Conclusion:**

Sports biomechanics is essential to contemporary athletics because it offers a scientific foundation for optimizing the design of sporting goods, reducing injuries, and increasing performance. It provides athletes, coaches, and medical professionals working in sports science with insightful information gleaned from a thorough examination of movement. Sports biomechanics provides a thorough understanding of human movement in sports by combining concepts from anatomy, engineering, and physics. Its uses in injury prevention, increased performance, and rehabilitation make it a vital field for players, coaches, and medical professionals who are committed to maximizing sports performance and guaranteeing athlete care.

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