



INTERNATIONAL JOURNAL OF NOVEL RESEARCH AND DEVELOPMENT (IJNRD) | IJNRD.ORG

An International Open Access, Peer-reviewed, Refereed Journal

ISSN : 2456-4184

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Belief of Jainism towards Environment and Natural Resource Management

Published In IJNRD (www.ijnrd.org) ISSN Approved & 8.76 Impact Factor

Published in Volume 8 Issue 2, February-2023 | Date of Publication: 2023-02-16

Co-Authors - Prof. Dr Swati Munot



Research Through Innovation

Registration ID : 187228

Paper ID - IJNRD2302115

Editor-In Chief

INTERNATIONAL JOURNAL OF NOVEL RESEARCH AND DEVELOPMENT | IJNRD

An International Scholarly, Open Access, Multi-disciplinary, Indexed Journal

Website: www.ijnrd.org | Email: editor@ijnrd.org | ESTD: 2016

An International Scholarly, Open Access, Multi-disciplinary, Monthly, Indexing in all Major Database & Metadata, Citation Generator

Managed By: IJPUBLICATION Website: www.ijnrd.org | Email ID: editor@ijnrd.org

Certificate of Publication

IJNRD | ISSN : 2456-4184



Belief of Jainisam towards Enviornment and Natural Resource Management

Dr Swati Ranbhor-Munot

Abstract- Enviornment is not merely the atmosphere and other physical factors surrounding us but is the complex of all factors which not only affects one organism one time, but all organism all the time. In a larger sense enviornment constitutes the various physical, mental, social, spiritual, educational, economic and intellectual aspects of whole humanity and when kept healthy and inspiring, it promotes the progress and development of mankind. The whole world today is deeply concerned over the issues of ecology and environment. Right from

common man in the street up to the universal organisation like U.N.O. and the top most leaders of all nations talk about the measures to be taken for saving the world from a disastrous catastrophe that is definitely going to happen if adequate measures are not taken in time. The discussions at numerous international meets and conferences echo the same concern, but so far only a little hope for avoiding this disaster has emerged. It seems that so far little attention is paid to the spiritualistic measures which were suggested in the millennia old wisdom expressed in the sutras, maxims and aphorisms found in the vast Jain literature. These sutras are basically the expressions of universal truths realised through intuitional insight developed by spiritual practices. The metaphysical doctrine of the existence of soul as a real substance is the base of the spiritualistic philosophy of Jainism. According to this doctrine, the objects like earth, water, fire, air and vegetation, which appear to be inanimate, are actually possessors of the soul, that is, they are all. This research paper introduces the contribution of Jain philosophy towards environment and natural resource management through its belief and application of it through day today routine of life.

KeyWords- Jainisam Philosophy, Enviornment Managemnt, Natural Resource Management.

Introduction- Since time immemorial man has been and will always be exploiting nature without taking into consideration of enviornmental deterioration. In fact, the so called progress, in reality, is disturbing the enviornmental balance seriously, leading to breakdown of life support system on the earth. The thoughtless exploitation is mainly due to the ignorance about enviornment and ecosystem, lack of concern amongst planners and ecologists about the side effects of developmental projects, gap in information and in training personnel, absence of multidisciplinary approach to developmental projects and lack of systematic information, data and feedback system. This calls for making proper enviornmental strategies for maintaining the ecological balance not only for making preservation of nature an integral part of developmental planning, but also by adopting alternative means of livelihood for those dependent upon nature for survival.

The enviornmental ethics or Dharma of ecology teaches us how to treat nature. It includes cultures and traditions that have influenced human relationship with nature, the place of man in nature, rights and duties of individuals, the moral standings of humans and duties of future generations. The basic principles underlying enviornmental ethics or Dharma of ecology are described as follows.

1. Protection of renewable natural resources.
2. Conservation of non-renewable resources.
3. Optimum resource use by nations.
4. Avoid consumerism.
5. Adopt sustainability as a way of life.
6. Joining environment and economics to eradicate poverty.
7. Link environment with peace and security.

There is an urgent need to treat the entire world as Global family that is Vasudhaiva kutumbakam. Man should not try to conquer nature but work with it in close harmony.

What is Jainism- Along with Hinduism and Buddhism Jainism is one of the three most ancient Indian religious traditions still in existence and an integral part of South Asian religious belief and practice. While often employing concepts shared with Hinduism and Buddhism, the result of a common cultural and linguistic background, the Jain tradition must be regarded as an independent phenomenon rather than as a Hindu sect or a Buddhist heresy, as some earlier Western scholars believed.

The name *Jainism* derives from the Sanskrit verb *ji*, "to conquer." It refers to the ascetic battle that, it is believed, Jain renunciants (monks and nuns) must fight against the passions and bodily senses to gain enlightenment, omniscience and purity of soul. The most illustrious of those few individuals who have achieved enlightenment are called Jina (literally, "Conqueror"), and the tradition's monastic and lay adherents are called Jain ("Follower of the Conquerors"), or Jaina. This term came to replace a more ancient designation Nirgrantha ("Bondless"), originally applied to renunciants only.

Jainism has been confined largely to India, although the recent migration of Indians to other, predominantly English-speaking countries has spread its practice to many Commonwealth nations and to the United Nations. Precise statistics are not available, but it is estimated that there are more than six million Jains, the vast majority of whom live in India.

Belief of Jainism towards Environment and Natural Resource Management.

Belief of Equality- Jainism stands unique in assigning equal status, same as that of human beings, to all constituents of environment. The main constituents, most important life supporting natural resources, earth (soil minerals etc.), water, energy (fire), air and plants are as much living beings as human beings and should be considered and treated as such. This will eliminate possibility of harm to them in day today practice "In view of composite holistic nature of the universe, consider the world, all its constituents as one's own self". They consider "The life forms are of six types - earth forms, water forms, energy forms, air forms, plant forms and all higher forms from microbes to animals and human beings." "Those who know one substance completely know all substance completely and those who know all substance completely know one substance also completely". Even Jains consider Earth-forms, water-forms, energy-forms (fire), air-forms; plant-forms and all higher form from two senses to five sense organising are living beings like us (human beings). This illustrates the natural phenomenon of interdependence, mutuality, oneness and cohesion of all the myriad constituents of nature.

The principle and belief of equality as established and ordained in Jainism is fundamental for protection and preservation of environment. If all constituents of environment earth, water, air, fire, plants and all other living beings from smallest to highest are considered equal and with same concern as one's own self then none of these will be harmed, inflicted any injury and pain. Human beings will not encroach and exploit anyone beyond its capacity. There will not be destruction of any one. All will interact for mutual benefit. There will not be any

degradation and pollution of any sort. This single doctrine of equality unique in Jainism, with its ramifications, imbued and practiced can alone ensure healthy and peaceful environment.

Belief of Nonviolence- Nonviolence (Ahimsa) means that no harm should be done; no injury should be inflicted on any part or whole body of any life form. None should at all be killed, mutilated or destroyed. There should not be exploitation, overburdening of any. There should also be not any encroachment on rights, privileges, habitat, and territory of one another. Nonviolence is not only non-killing but also not causing any suffering and not creating any problem, difficulty and inconvenience for any one. While killing is extreme form of violence and is being committed on slightest pretexts, other common forms of violence are generally ignored and not even considered violence. Even evil thoughts in mind for others are violence. Hurting others by harsh words is also violence. The most common form of violence being ignored is over burdening the helpers, dependents, animal and natural resources and not giving them their food, clothing, shelter and compensation due to them. Like human beings and animals, natural resources earth (soil, minerals), water, air, energy and plants, individually and collectively as respective eco-systems, are also living beings and have carrying capacities, resilience and rejuvenation time-cycles. Even in human beings and animals capacities differ in weaker and stronger. A strong person can lift more weight than weaker. Some can tolerate more stress than others. Everyone has maximum optimum tolerance limits continue unchecked. The same is true for natural resources. This can be illustrated by an example of forest eco-system. As trees grow in volume, the entire forest grows. In scientific forest management annual growth rate of a particular forest block is calculated. This is its capacity. If wood and other products from forest are extracted within this capacity, then no harm will be done to the forest and it will continue to grow and meet the requirements of human beings in sustained manner forever. Likewise other natural resources also have their carrying capacities, water bodies rivers, lakes etc. can tolerate specific amount of pollution and in fact some pollution is necessary as many aquatic living forms called detrites need detritus (waste) for their survival. There are indices B.O.D. (Biological Oxygen Demand) C.O.D. (Chemical Oxygen Demand), presence of aquatic flora and fauna for capacities of various aquatic eco-systems. Same is true for air systems also. In atmosphere there is optimum proportion of various gases Oxygen (O₂), Carbon-di-oxide (CO₂), nitrogen and others. There is continuous pollution, recycling and maintenance of the proportion. Carbon-di-oxide is emitted by humans, animals and other life-forms, more by human in their activities by burning fossil fuels for cooking, transport and industries. Carbon-di-oxide is continuously utilized by plants in photo-synthesis for synthesizing various products edible fruits, seeds, fibres, chemicals, medicines etc. If this loss of CO₂ is not compensated by humans and animals then proportion of O₂ will increase which will be harmful and lack of availability of CO₂ will impede synthesis of useful products by plants. However if CO₂ is released in quantities more than the capacity of plants then there will be harmful consequences of green house effect, climate change etc. rocks, minerals and soils also have their capacities and rejuvenation time cycles, of course on a longer scale. Earlier agriculture fields were being left fallow for a year, subsequently for one crop season. Now crops are being grown continuously on the same are up to three crops a year. This gradually reduces the natural productivity of soils.

The Jain belief of Non-violence addresses all aspects of protection, preservation and sustainability of environment by ensuring that no harm is done to any constituent of nature, big or small. The entire web of nature is so intricately and interdependently interwoven that no single individual groups or species can survive alone. Mankind with all its brain power, ingenuity and technology depends inevitably on natural resources which must be preserved for its own survival. No harm should be done to any. The concept of least harm is ambiguous because the definition of least will be different for different people in different situations. Jainism prescribes non-violence in all its ramifications, transgressions, permutations and combinations, answering all queries, doubts, problems in various situations authenticating its practical feasibility. Non-violence is must for one and all.

Belief of Truth- Truth is generally understood in a very restricted sense of not indulging in falsehood or not speaking a lie. But truth has much wider meaning. It is commitment for right and rational stand against all that is wrong, violent and superstitions. Truth is an important concomitant for nonviolence. Speaking harsh words is also violence. It is a stark truth that the environment, both physical and social, is getting degraded increasingly because of the anthropocentric approach, exploding population and spiraling consumerism of human beings. Mankind is still nurturing false notions of inexhaustibility of natural resources in spite of conclusive scientific proof to the contrary. Mankind must realize this truth and eliminate the causes for looming distress by following the doctrine of truth. Falsehood and false notions, which include distrust, deceit, superiority and inferiority complexes, are major causes of social unrest, rift, conflicts and wars. Truthful path can redress and redeem deteriorating physical and social environments.

View of truth does not permit defaming, ridiculing, speaking false ambiguous words against principle (Scriptures), advising mutilation of animals, exploitation of any life-form (including natural resources), wrong trading, theft and speaking such words which are unpalatable, causing sorrow, pain, anger, rift and conflicts. There are very elaborate instructions and guidelines in Jain scriptures to facilitate the observance of the vow of truth and guard going astray. One should have humility while telling the truth. Truth is manifold and can not be expressed in totality. Different thinkers have different interpretations and may be right in their own way. While telling truth, views of others should also be respected. This principle of Syadvad (Anekant) is unique in Jainism and plays an important role in avoiding rifts between different persons, groups, societies, communities and religions.

Words that cause violence of any sort should not be uttered. The belief of Truth is important in order to strengthen the view of non-violence which is vital for social as well as natural harmony. Truth is courage for upholding what is right and rational. One should understand the truth of manifesting phenomena from time to time. Mankind as of now is face to face with grim and deteriorating natural environment and its dire impact on social harmony threatening the very survival of not only human beings but also all life-forms. This is stark truth, must be understood as such and appropriate truthful remedial measures should be taken by one and all. The Doctrine of Truth needs to be understood and followed in its wider perspective.

Belief of Non stealing- "One who takes anything of anyone without consent is thief." The belief of Non Stealing forbids theft or stealing. Stealing is exploitation or usurping by force or unfair means other's things, habitats and possessions. This is also violence. The vow of non-stealing also reinforces the vow of non-violence. Non-stealing should not be limited between human beings only. It does apply in respect of other living beings also. One should not take, snatch or usurp possessions and conveniences of any other life forms. Natural resources soil, water, air, plants are also living beings and their exploitation beyond their carrying capacities is therefore also stealing. These natural resources also give out their products willingly. The tree drops fruits of its own for human beings and other animals. All relationships in nature are symbiotic i.e. for mutual benefit. Humans and animals by eating fruits get nutrition and simultaneously help the trees by dispersing the seeds far and wide. Several useful minerals are obtained from volcanoes. Air circulations and water circulations are natural and help all life forms. Soils of their own produce numerous plants and their products to meet all necessities of living beings including humans. Plants give away their various products leaves, flowers, fruits, bark, gums, resins, shellac, medicines and others voluntarily for use of humans and others. Plants also die natural death after completing their life-span and then their dead wood can be used for house building and other purposes. The Kalpavriksha (Forest) based life-style during happiest (Sukhma- Sukhma) era is an excellent example.

Non-stealing implies taking from natural resources also only that is provided by them naturally. Jainism ordains no harm to any. The intensity of good and bad attitudes denoted by special term 'Leshya' has been explained very comprehensively by example of taking fruits of trees. These attitudes or modes are equated with

colours white (shukla), crimson (padma), yellow (peet), light grey (Kapot), blue (Neel), Black (Krishna). The person who picks up naturally dropped fruits has best unblemished attitude like pure white colour (Shukl Leshya). Other who plucks only ripe fruits from branches is slightly tarnished and possess like lightly coloured crimson attitude (Padma Leshya). The third cuts away small branches to have all its fruits ripe and unripe and he is on lower scale of attitude than second and is compared with yellow coloured attitudes (Peet Leshya). Fourth person cuts bigger branch and is still lower with attitude like light grey colour (Kapot Leshya). Fifth person cut biggest main branch is very bad with dark blue coloured attitude (Neel Leshya). Sixth person cuts away the whole tree and takes fruits only in limited quantity but deprives others totally presently and in future by destroying the very source of fruits. He is worst and is compared with dark attitude (Krishna Leshya).

One should neither steal nor ask non-encourage others to steal and should also not acquiesce stealing. To purchase stolen things, to violate laws such as tax evasion, to adulterate cheaper things in costlier for more profit to weigh more and less while purchasing and selling are also acts of stealing and one should not do those. Weighing while purchasing and selling should be correct implies equitability in give and take from natural resources also. As in case of taking fruits from trees and simultaneously helping trees in dispersal of their seeds is an equitable mode of give and take. This sums up that we should compensate nature to the extent we take from it e.g. planting trees, keeping water sources and air clean and free from pollution. This belief of Non-stealing is therefore important for environmental health.

Belief of non consumerism- Aparigraha the important Jain doctrine and one of the five main mandatory vows ordained both for laity and ascetics, implies non-acquisition, non-possession and non-consumerism to promote social harmony and also to stop unbridled exploitation of natural resources. Enlightened Jain Arhats and Acharya have, for ages, been advising restraint on consumerism and have prescribed vows to limit wants to minimum. With increasing industrialization and mad race for economic development, consumerism is rising because the very definition and index of development is higher and higher per capita consumption level. Any increase in consumption puts more and more pressure on natural resources, which are being exploited beyond their carrying capacities, damaging, degrading and even completely exhausting many of the shrinking resources. Present consumerism is the most damaging cause of environmental degradation. Jain thinkers have examined in depth the root causes of consumerism. It is human weakness of indulgence in sensual pleasures of five senses of touch, taste, smell, sight and hearing and the insatiable desire and passion to acquire the means more and more that trigger consumerism and its twin concomitants acquisition and possession. The desires and the greed are deep pits of unfathomable depth and can never be filled. This irrational infatuation for desires and greed is termed "Murchha" which is like the state of intoxication in which one loses sense of judgment.

Jain thinkers practice that One should eat less, drink less and speak less i.e. Should be frugal. Land, houses, silver, gold, jewels, currency notes, domestic animals, food grains, clothing, servants, utensils, vehicle etc. are objects of senses and attachment and should be limited to minimum. Acquisition and hoarding in greed for higher profits and loading more than capacity of vehicles is also violation of the vow of non-consumerism. In order to reduce consumerism practices of limiting the use of various objects for short or long periods are prescribed to gradually bring it to minimum by practice. Consumerism has been described as cause of suffering in this world and also afterwards. People are advised to reduce even meals and use of water.

One who is contented within minimum limited needs and their acquisition and does not desire more also does not commit several types of violence inherent in acquisition and consumption. Non-consumerism is thus an effective measure to strengthen and facilitate the observance of vow of non-violence also. Such sagacity of Jain thinkers, visualizing dangers and need for minimising consumerism since the time when its effects were not even manifest, is creditable. In view of the level of consumerism rising rapidly and its disastrous effects looming large what is required is not only minimizing the needs and use of resources but to limit them within carrying capacities.

of nature, collectively by all people. In the present context minimum is vague because it may be different for different people in different situations. The pressure on natural resources needs to be reduced to the level of their capacities. It requires collective effort by entire human society, irrespective of caste and creed.

Jain belief of non-consumerism is so meticulously and judiciously designed that it will eliminate inequalities and sufferings of entire human population. Simultaneously pressure on nature can be brought down to the level of its capacity. It will eliminate shortage of food, water etc., stop further degradation of environment and then reduce it. There will not be famines, floods, wars and conflicts. There will be peace and harmony in society, in entire biosphere and whole nature.

Belief of Celibacy - Since population increase is also one of the major causes for environmental degradation Jainism has emphasized its control by one's own will voluntarily without coercion or force. The carrying capacities of natural resources and their rejuvenation capacities are limited. Therefore consuming population must be checked and kept within these limits. Every additional mouth will need more food, water and other things like clothing, shelter, transport etc. requiring additional exploitation of limited natural resources, putting more and more extra burden and thus causing their deterioration. This will also add to pollution levels of environment. It is argued that with one mouth there are two additional hands to work and therefore population explosion will not create any problem. But the fact is that the two hands will also work only on and produce from the shrinking natural resources. Even the production of a needle will require iron, water and energy. Celibacy is therefore one of the five mandatory views in Jainism. It prohibits unrestricted licentious sex.

The five indulgences stimulate sex and are prohibited. First is listening titillating sex stories, second is seeing bewitching, enticing, inviting sex postures and bodies of men and women, third is the sumptuous meals, fourth is recollecting past sexual pleasures and fifth is the sex stimulating traditions and practices. The present generation is being bombarded by all these through cinema, radio, TV, news, advertisements, pornographic literature and promiscuity seen in clubs, hostels, work places etc. Jain thinkers visualized all this long back and advised all necessary precautions.

To be involved in arranging marriages, going to prostitutes, divorced lonely married bad character women and unnatural sex with other organs are transgression of the vow of celibacy and are prohibited. This belief of celibacy is instrumental in population control and consequent increase in consumerism and thus reducing pressure on natural resources and eventually checking further degradation and pollution of environment. It is also a recorded fact that sex is cause of many crimes of murder, loot, harassment, suicides. The vow of celibacy is important for social harmony also.

Belief of Abstinence- This is a supplementary and auxiliary doctrine to support and strengthen the observance of five mandatory vows of non-violence, truth, non-stealing, non-consumerism and celibacy. Jain thinkers prescribe rules and sub-rules so that there is no loophole for transgressions and laxity. Jains believe that one should not take "drugs and any other intoxicating substance". The harmful effects of growing use of intoxicating substances are well known. They destroy the person, his family and peace in society. Many crimes of violence, theft etc. are committed by addicts and persons under intoxication they feel that "The best ideal religion is ten fold i.e. first pardon or forgiving and abstaining from anger, second to abandon all types vanity of knowledge, wealth, strength etc., third to be straight forward without hypocrisy; fourth to be truthful, fifth to abandon greed; sixth to be disciplined; seventh controlling five senses and mind; eighth to practice austerity, ninth to be liberal in charity and tenth is celibacy."

One should not take impure adulterated food, should be pure vegetarian. Vegetarianism is highly beneficial for environment protection as non-vegetarian takes almost ten times more than a vegetarian and puts much more pressure on environment. Animals eat vegetation and utilize 90% of the calorie intake for their metabolism and store only 10% as meat and thus a non-vegetarian gets indirectly only 10% of vegetation consumed by animals or bird whose meat he consumes and thus requires ten times more vegetation, land, water, manure than directly consuming vegetation. Abstaining from wine, meat, honey and observance of five vows are eight essential attributes of a Jain. Prohibition of use of honey is unique in Jainism. Apart from "Some house holders are better than many monks in observing vows and abstinences. In Sthananga Sutra house holders are regarded as bearers of entire onerous responsibility of maintenance of monks. Monks solely depend on house holders for meals, clothing, utensils, traveling and staying arrangements. Hence conduct of both monks and house holders is important for social harmony. According to Mahaprajna, an eminent, enlightened head monk of Terapanth Shwetambar Jain sect, there

was not much distinction between monks and householders in Parshvanath tradition. Both wore almost same set of clothes. There was no difference in set of vows as Anuvrata (milder form of vows) and Mahavrata (Strict form of vows) separately for house holders and monks. This puts a question mark on the very institution of monk-hood which is escapism from the challenges, hardships and responsibilities of household, social and national duties. Monks, who do not have any experience of householders' problems, cannot be competent to preach and advise householders. Ideally they should set an example as a good house holder. Example is better than precept. Salvation is attained neither by becoming Digambar (naked), nor by wearing white clothes, nor by logical arguments, nor by brooding over description of 'tatvas' (elements, things, phenomena) in scriptures. Salvation is freedom from psychic motions of anger, vanity, hypocrisy and greed. Various abstinences ordained in Jainism if followed will free the person from all sorrows and pains. These are sure panacea for all ills in society. As no harm will be done to any constituent of environment such a life-style of abstinence will go a long way in protecting and preserving the natural environment.

Belief of Awareness- Awareness or mindfulness is pre-requisite for following any doctrines and observing any vow and abstinence and even any act in life. Synchronization of mind and body is essential while undertaking any activity. No doctrine can be followed, no vow can be observed, no abstinence can be practiced properly and no work can be done rightly if mind is wavering some where away from the body activity in hand. This is important not only in religious pursuits but also in all activities. If while driving mind is not concentrated on it, then there will be accidents, while cooking one may burn food and oneself, while walking one may slip and fracture some organ. It is careful to observe and avoid slippery substance oily or watery. This is true in case of every activity. For performing any act properly one should first learn its skills and then concentrate on it while executing. Both learning proper skills and then doing with concentration is awareness. Acharya Mahaprajna has even quantified efficiency as less than 25% if not done with awareness. Jain consider If one is walking carelessly without awareness and whether any creature is hurt and killed or not he is guilty of committing violence. Contrary to this if one walks carefully and with caution and if any creature is hurt or killed, he is not guilty. One should walk carefully cautiously with awareness (concentration) so that no life-forms moving, shrinking, spreading, staying, hidden in soil are hurt and killed. They feel that One should not take fruits containing large number seeds, fruits with thorn and such things in which major portion is thrown away as waste and very little is edible such as sugarcane etc. Wild animals, birds, insects require these and can digest their major portion than humans.

Such methodical, meticulous and comprehensive instructions about awareness (mindfulness) are necessary for welfare of an individual, family society and natural physical environment also. Awareness is necessary for individuals, families, groups, societies and nations for all sort of problems, apprehensions, diseases, calamities natural and man made, wars conflicts, environmental degradation, so that proper timely remedial measures can be taken.

Relief of Karma- in Jainism the principle of karma or karmic theory is very important. It is very elaborate and comprehensively explains all events and phenomena on the basis of karma i.e. actions and interactions. There is great emphasis on the principle of cause and effect that good actions bring good results or rewards and bad actions give bad results and even sorrows and sufferings as punishment. This is in nutshell the doctrine of karma. Jainism is quite explicit in cautioning that each person is responsible for his own deeds and enjoys or suffers according to nature and quality of his own acts good or bad. No one else can do anything. Past deeds create present and present deeds future destinies. But the intensity of fruition of past deeds can be reduced or enhanced proportionate to quality of good and bad deeds in present. Only the person himself can do it and none else. Tirthankar, arhat, acharya, any deity, gods and goddesses, rituals, havans, mantra and tantra are incompetent and incapable of providing any relief. Mahavir said that he can not ameliorate any body's fate or destiny as a result of the person's past deeds but the person himself can do by following the path advised by Tirthankars that is "Karma is activity by soul (living beings) Any act, deed done by any living being under the influence of psychic emotions of anger, vanity, hypocrisy, greed and also irrationality (Mithyatva), non-awareness (Pramad) and by any of the three modes of mind, speech and body is called 'KARMA'.

The karma or deeds did previously influence subsequent deeds. Thus the previous deeds are cause of present deeds which are effects. The present deeds are cause of future deeds which are effects. This cycle of cause and effect continues". One should therefore abstain from misdeeds and do only good deeds. It is bad deeds that

create problems and sufferings for individuals, groups and societies. Only good deeds can neutralize the bad effect of bad deeds. The natural physical environment is also degraded and polluted by bad deeds, the anthropocentric attitude and over exploitation of natural resources to cater the growing consumerism and numbers. This can only be resurrected by stopping these bad deeds, optimizing numbers and consumption within the carrying capacity of nature.

Belief of Rationality- Samyaktva i.e. Rationality in belief, thought and action is key word in Jainism. It implies most appropriate, reasonable attitude and behaviour in a given situation in space-time-matrix (Dravya, Kshetra, Kaal, Bhaava) conforming to basic tenets. Samyaktva and superstition are diagonally opposite. There is no place for superstitious rituals, miracles, mantras etc. because the principle of Karma, intrinsic in Jainism clearly lays down that one reaps the fruits of one's own actions (Karma), good or bad. The bad karma and its bad results in sufferings can be mitigated only or even neutralized by one's own efforts i.e. one's own good deeds and none else, any deity, gods or goddesses, mantra-tantra by others can help. The liberated souls 'Arhats', the idols of which we worship, do not do anything. The only objective of their worship is to recollect their teachings and follow them. Arhats preach the good path they themselves tread. Begging worldly benefits from idols of Jain Tirthankaras is 'Mithyatva' i.e. wrong and is sin. Rational belief (attitude), knowledge and conduct all three combined and simultaneous only is path to salvation i.e. freedom from all sufferings". It is important to note that in the above Sanskrit stanza there is deliberate grammatical mistake of using correct path to emphasise rationality in all the three combined and simultaneously.

Samyaktva (Rationality) is prerequisite in observing any of vows and abstinences. A rational person will always be reasonable and will not do wrong lest harm to anyone. Rationality is the key to social harmony and also for health of physical natural environment.

Belief of Symbiosis- Symbiosis or mutualism means such actions and interactions of individuals or groups that are mutually beneficial and do not cause any harm to anyone. If individuals or groups of any form of living being live helping and co-operating each other, then their life will certainly be happy and peaceful. In contrast if they live exploiting each other, then they will be unhappy and miserable. Nature is inherently symbiotic and its multitudinous constituents both animate and inanimate are intricately interwoven and they interact with delicately balanced, precise and intrinsic interdependence. The very basis of evolution of life is symbiotic and congenial environment. Scientists are unanimous about it that even unicellular spark of life could not have taken place under slightest unfavorable physical or chemical interaction between any of the constituents in ambient environment, e.g. the temperature even a fraction of degree less or more than the optimum. The unicellular fetus develops into multicellular complex body only because there is congenial environment in the womb.

Many animals and birds, hyena, jackals, vultures etc. are scavengers and eat the leftovers of others and also dead bodies and help in environmental sanitation. Deep sea creatures, many fishes etc. are detritus and live on detritus (waste) in water bodies and maintain cleanliness. There are several agents in nature to maintain sanitation. Scientists are studying and utilizing these to clean water-bodies etc. from toxins of various types more efficiently and economically than artificial mechanical or chemical methods. For cleaning the polluted Susan lagoon, microphytes, macrophytes, algae, fungi, crabs, larva, planktons were brought from natural water source to clean it by their interacting food chain. Some plants, halophytes, *Haloxylon recurvum* (Lana), *Salsola vermiculata* (Sajji), *Suaeda nudiflora* (Lunia) accumulate salts from saline water up to 40% to 50% and these plants yield 20- 30% or 10-20% proteins, are good fodder and poultry feed. Phytoremediation of fluoride contaminated ground water can effectively be done by aquatic plant *Hydrilla verticillata* and the plant does not show any toxicity symptoms; it grows and multiplies in presence of fluoride. The symbiotic association of bacteria and mycorrhiza in root zone of plants is an effective rhizosphere bioremediation of soils contaminated with xenobiotics being released by various industries. Thus there are numerous examples of mutualism in nature. There is symbiosis (mutualism) not only at the level of eco-systems and sub-systems of various types and sizes but also at universal level between different planets and galaxies orbiting in their respective orbits in perfect harmony. Earth's moon can be cited as an example. It exerts considerable influence on climate of the earth and its inhabitants. Its tidal influence is well known. It is because of moon that inclination of earth with its orbital plane around sun is at $23^{\circ}27'$ keeping the variation within $1^{\circ}3'$ which maintains regular seasons and climate congenial for its inhabitants. The variation in case of mercury is 90° and that of Mars is 60° , resulting in extremes of harsh climate there. There is perfect cosmic symbiosis also in

space-time and matter. According to Einstein, gravity is consequence of the fact that space-time is not flat but curved and warped by distribution of matter and energy in bodies like earth. The mass of sun curves space-time in such a way that although earth follows a straight path in four dimensional space-time, it appears to move along circular orbit. The matter and energy effect space-time and vice-versa.

In human society also mutually beneficial, complementary relationships between individuals, groups and nations are necessary for peace and happiness. Symbiotic relationship implies obligation and duty to help weak disabled, poor, sick and old. Such conditions are generally inevitable and everyone is prone to these. It is not out of compassion or charity but as a duty that society should take care of such people because any one, any time may get afflicted by any disability needing care and help. Old people have given a lot to society and their experience can be gainfully utilized and therefore they should be cared not out of pity but as duty.

It is human beings who are the main cause of disharmony. If mankind understand, imbibe and follow the natural law of symbiosis (mutualism) not only for human beings but all life-forms and even larger natural systems, the entire environment will be healthy, peaceful and harmonious.

Belief of Kalpavriksha- in Jain chronology Kalpavriksha (benevolent trees) or forest based life-style has been described as best, ideal, most peaceful, harmonious and happiest. In Happiest (Sukhma-Sukhma) era the first in sequence in cyclic change during Avasarpini phase and last in Utsarpini phase the life-style was forest based. People fulfilled all their needs from various products of several types of trees. Because of such a benevolence of trees they were adored as Kalpavriksha i.e. Miraculous providing instantly whatever was required. There is nothing miraculous in instant availability of products of trees to fulfill needs because several types of trees provided edible flowers, fruits, seeds, fibres for clothing, wood for shelter, chemicals, medicines etc. all the year round as different trees flower, bear fruits and give various products in different seasons. So everything was instantly available all the time. Kalpavriksha were just the same trees we find these days also in forests and gardens. They were vegetation type (Vanaspati kaya). In scriptures Kalpavriksha have been put under earth form (Prithvi Kaya) which appears to be an aberration, may be because of metaphorical exaggeration to justify benevolence as miracle or in metonymical style so typical of literature of that time or assuming it as continuation of Stone Age. In the same scriptures there is mention that these Kalpavriksha were bearing new leaves by sprouting, flowers and fruits as trees we see now and even of names Chamba, Ashoka etc. Obviously they were not earth form (Prithvi) but plant-form (Vanaspati kaya) as is evident from.

The happiness, peace and harmony have been directly proportional to extent of forest area and number of trees. As these areas declined because of anthropocentric attitude and greed of mankind happiness was reduced and conditions changed from good to bad to worst. When earth's surface was covered by dense forests the problems of soil erosion, water shortage, storms, famines etc. were non-existent. In dense forest areas more than 90% of rainfall goes as infiltration to build up sub soil resources to feed rivers, lakes, wells, tanks all the year round. As less than 10% goes as run off there are no devastating floods. Trees also considerably reduce the velocity of wind and thus minimize the damage from storms, cyclones etc. Trees provide variety of edible seeds, fruits, flowers etc. all the

year round about 2.00 tonnes hectare per year more than the world average of 1.25 tonne per hectare per year from high tech agriculture. Forests once established continue to regenerate and grow naturally forever if managed scientifically and within their carrying capacity. Forests do not require recurring expenditure on tilling, sowing seeds, fertilizers, irrigation etc. In forests tilling is done by numerous rodents, earthworms etc. Forests conserve enough moisture and do not need irrigation. Enough manure is added through leaf fall and natural recycling and no additional manuring is required. In high-tech agriculture the input recurring costs are spiraling and nowhere in the world it is economically viable and is sustained only by huge subsidies, in spite of which many farmers commit suicides.

Forest crops are also immune from damage by vagaries of nature such as excess or deficit rainfall. Forests provide all that humans need free of cost. Forest can be raised on all types of land almost on 90% of land surface because there are trees suitable for all sorts of edapho-climatic conditions on plains, hill slopes, sandy deserts, marshes, water logged areas etc. Agriculture can only be done on hardly 10% total land surface.

Another important aspect of forest based life style is that runaway populations are kept optimum according to natural availability of food as proved by recent experiment on wolves in Germany. With advent of agriculture populations started increasing disproportionate to carrying capacities of natural resources soil, water etc. This created vicious circle as for more population and more land needed and so on. In high tech agriculture being adopted more and more everywhere the indiscriminate use of chemical fertilizers and poisonous pesticides is

increasing and is dangerously polluting soil, water and air and the pesticides are entering human bodies with biological magnification causing fatal diseases even cancer.

In forest based system all constituents of nature interact symbiotically i.e. for mutual benefit. There is no violence of any sort. Forest based life style is therefore most congenial for all living beings and does not cause any harm to the natural physical environment. It is in forest based system only that all the doctrines of Jainism can be followed and observed in true sense in letter and spirit.

Belief of sustainability - There is unanimity that sustainability should be the primary consideration in every programme big or small and more so in case of any developmental activity. Even modern economists though advocate consumerism yet swear by sustainability. Indiscriminate consumerism and sustainability are not compatible with each other. In the modern planning on the one hand there is emphasis on sustainability and on the other hand unbridled consumerism is encouraged for rapid growth. The very index of development in modern economic growth is 'higher and higher consumption'.

Any growth or development can only be sustained by conservation and judicious use of natural resources on which it inevitably depends. For sustainability it is necessary that natural resources should be used sustainably; and that is only possible if utilization of natural resources is within their respective carrying capacities. Natural resources are being consumed many times more than their replenishment and renewal. There are clear warnings that at the present rate of consumption most of the natural resources will not last long and will be completely exhausted within next 100-200 years. If the crude oil, iron, coal and other minerals on which the entire edifice of modern civilization and development is built are exhausted, the result will be that the whole edifice will crumble down. Water is the most important capacity. There is already recurring and even perpetual water famine in several areas. Water pollution is increasing dangerously and there is acute scarcity of even safe drinking water. Water borne diseases and casualties are increasing. Same is the case with soil which is another important resource. Air, so vital for survival, is also getting polluted more and more. Green house effect and climate change are also the results of rising consumption levels. To avoid eventual catastrophe it is necessary to reduce consumption level within the carrying capacity of natural resources. This alone will ensure sustainability which will otherwise remain a mere slogan and not a real commitment.

The description of cyclic changes, various succession or retrogression stages and best happiest stage and also of sustainability of a particular desired stage in Jain Scriptures is not a mere conjecture but a scientifically researched established and documented phenomenon operating in numerous eco-systems in nature. Mankind on planet earth at present is in fifth unhappy (Dukhma) stage and if it does not take appropriate steps will plunge in further sad most unhappy stage. Conversely it can also stop further degradation and reverse the process of retrogression to progressive to any good, better and even best stage. It is in our hands and we can certainly do it. Rays of hope have already started emanating and may intensify and reduce the damage and degradation inflicted by mankind itself. Mankind alone can cure it, improve it, and redeem it.

Conclusion- Jainism in the end tends towards Deep Ecology. There is need of environmental ethics. Nature is intrinsically valuable. It is abundantly clear from the above discussion that nature is treated reverentially in Jain tradition. Jainism deals with permanent values of life which are of enduring benefit to mankind. Ecological sensitivity of Jain seer is reflected in the concept of non-violence as the supreme religion. It is more than a moral precept. It is equated with deity and is described as protector of the whole universe. Practically it is the observance of mindfulness and self control in our behavior to others. Jainism in the end tends towards Deep Ecology. There is need of environmental ethics. Nature is intrinsically valuable. It is abundantly clear from the above discussion that nature is treated reverentially in Jain tradition. Jainism deals with permanent values of life which are of enduring benefit to mankind. Ecological sensitivity of Jain seer is reflected in the concept of non-violence as the supreme religion. It is more than a moral precept. It is equated with deity and is described as protector of the whole universe. Practically it is the observance of mindfulness and self control in our behavior to others.

The first step should be to change the attitude from anthropocentric and selfish to compassionate and universal for all the constituents of environment both animate and inanimate. The attitudinal change then should be translated into practice and deeds. The fourteen aforesaid environmental doctrines of Jainism based on most judicious logical and scientific basis if understood, imbibed and followed will address all issues and problems concerning environment and ensure its preservation and redemption.

Green Hydrogen Scope for Indian Mission

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Abstract- Hydrogen and Ammonia are envisaged to be the future of fuels and are envisaged to replace fossil fuels in the years to come. One of the major requirements of environmentally sustainable energy security of the nation is production of these fuels by using power from renewable energy sources. This is known as Green Hydrogen and Green Ammonia. Hydrogen is a clean energy carrier that can play an important role in the global energy transition. Its sourcing is critical. Green hydrogen current petroleum-based vehicle engines.

from renewable sources is a near-zero carbon production route. Important synergies exist between accelerated deployment of renewable energy and hydrogen production and use. There is an increased consensus around the world that concerted steps need to be taken to reduce global warming to levels less than 2°C and if possible to cap it at 1.5°C higher than pre-industrial levels. Various countries have pledged their Nationally Determined Contributions in order to ensure energy transition and reduce emissions. Most large economies including India have committed to net zero targets. Transitioning to Green Hydrogen and Green Ammonia is one of the major requirements for reduction of emissions. Government of India has had under consideration a number of policy measures in order to facilitate the transition from fossil fuel / fossil fuel-based feed stocks to Green Hydrogen / Green Ammonia both as energy carriers and as chemical feed stock for different sectors. In this regard, a Green Hydrogen policy has been framed by Ministry of Power for compliance and implementation by concerned stakeholders.

Keywords- Green Hydrogen, Indian Mission, Green Economy, Emission, Climate Change, Global Warming.

INTRODUCTION

During primeval times good amount of CO₂ was present in earth's atmosphere, when water condensed to form oceans and CO₂ dissolved in the water forming carbonates. Subsequently CO₂ level decreased with the evolution of photosynthetic organisms. In fact the evolution of earth's atmosphere has been intimately linked with the development of

life on earth. There are couple of reasons for rise of global CO₂ level. The burning of fossil fuels and the changing of land use pattern are the two important events that are intimately associated with global CO₂ rise.

With the Cultural and technological revolution came the automobile, totaling 53 million in the 1950's world automobiles in 2022 exceed 1550 million. About 19 million vehicles are added each year to the global total. Automobiles have come to mankind as a mixed blessing. While they enable mankind to conquer distances they also caused blatant destruction of the human environment, poisoned the atmosphere and made human beings vulnerable to several diseases, road accidents and fatalities. Global warming is an issue; the whole world is trying to resolve. India and China both represent around 36% of the total world population. India is also one of the largest emitters of greenhouse gases in the world. Considering the population and pollution, it is the responsibility of India to take important steps to limit global warming. The burning of crude oil is one of the major reasons behind the large emission of greenhouse gases in India. To tackle the issues associated with global warming, many countries are now adopting the concept of a green economy. Hence, to effectively contribute to controlling global warming along with other countries, India also needs to shift its focus on a green economy [1].

Globally, the automobile sector alone is responsible for 24% of CO₂ emissions while in India it contributes to 13.5% of total CO₂ emissions. General environmental management by reducing the net carbon emissions from the transport sector is an important consideration in the green economy. To achieve a target of zero-emission, a hydrogen-based economy can make a great impact. Despite many advantages, the hydrogen-based green economy is still facing many challenges including hydrogen storage, commercialized acceptance in the Indian market, standards, regulating policies, safety, and cost. The

low volumetric density of the hydrogen is the basic issue with its storage and limits the storage amount of hydrogen on board. The cost of fuel cell stack is a major concern, recently due to the developments and research, the cost of fuel cells has slightly reduced and is expected to be reduced further in future time. The mass production and cost-effective non-platinum catalysts can help to bring the cost down considering the future scope of hydrogen in energy transition the current review work presents opportunities for India in the energy sector. Section 2 of the context represents the hydrogen as a future fuel option and focuses on hydrogen production, its storage and PEMFCs. Section 3 of the review is focused on using green hydrogen energy for Indian automobiles sector, its importance, and benefits. Section 4 of the review describes the opportunities for India in hydrogen energy and challenges related to them.

Opportunities for India in Green Hydrogen Economy and Challenges

Based on India's current progress in the renewable energy sector, it is clear that green hydrogen will make a greater impact on India's overall energy sector. Green hydrogen will help to provide a sustainable solution for the Indian transport sector. The Energy and Research Institute (TERI) of India has predicted that the demand for hydrogen will increase from 6 Mt to 28 Mt by 2050 and the cost of hydrogen from renewables will fall by 50% by 2030. TERI claimed that about 80% of hydrogen in India will be produced from renewables by 2050 [32]. India has fewer reserves of natural gas and green hydrogen production from renewables can make a difference in this scenario. Under the 'Make in India' program, India has the opportunity to start the production of electrolyzers and fuel cells which will allow capturing a large share in this market worldwide. As compared to other parts of the world, India has a low cost of electricity from the solar photovoltaic systems; this generated power in the future will be helpful to scale up green hydrogen production. Water consumption by electrolyzers is another issue that needs to be discussed. Electrolyzers consume about 9 liters of water to produce 1 kg of hydrogen. In this scenario, seawater electrolysis may be helpful that requires further development and research work.

The existing hydrogen infrastructure is not enough to promote the larger acceptance of fuel cell vehicles. For

further developments, hydrogen refueling stations will be playing a very important role. At the end of 2019, there were 470 operating hydrogen refueling stations in the world. Countries like Japan Germany, the United States, and China have a large number of hydrogen stations. Currently, India has only two established hydrogen refueling stations one at the Indian Oil R&D Center, Faridabad, and the second at the National Institute of Solar Energy, Gurugram. To give a boost to the public acceptance of fuel cell vehicles in India, the number of hydrogen fuel stations need to be increased. For a country like India with its growing economy, controlling pollution and energy security is an important issue. In this scenario, the great potential of hydrogen is far away from gaining popularity in India. India is exploring renewables especially solar, wind and hydropower but hydrogen application is still not in focus. Many Indian institutions including the Indian Space Research Organization (ISRO), Indian Oil Corporation (IOCL), Bharat Heavy Electricals Limited (BHEL), and Tata Motors are actively working on hydrogen and fuel cell technologies. This ongoing research will help India to face challenges regarding fuel cell acceptance, regulations, and standards formulations, etc. [3]. Most of the sustainable energy technologies are developed and manufactured outside India. However, the sizable renewable power generation capacity of the country provides the opportunity to produce green hydrogen and maximize the benefits from the energy transition. In the future, India will see huge growth in the heavy transport sector. Features of fuel cell electric trucks like zero carbon emissions with long-range travel and fast refueling time make these trucks better alternatives for diesel trucks for the Indian heavy transport sector. The increase in the use of locally produced green hydrogen can significantly reduce the dependency on petroleum imports in India. In the same scenario, Table 4 of the context shows some important benefits, opportunities, and challenges of shifting to hydrogen energy.

National Hydrogen Mission: Aim ((Source: National Hydrogen Mission Ministry of New & Renewable Energy)

- The proposed National Hydrogen Energy Mission aims to lay down the vision, intent and direction for harnessing hydrogen energy by the Government of India.

- The aim is to develop India as a global hub for manufacturing of hydrogen and fuel cells technology across the value chain.
- The mission would put forward specific strategy for the short term (four years), and broad strokes principles for long term (10 years and beyond).
- It will provide necessary flexibility to capture benefits from the advances that are taking place in the technological landscape.
- The Government of India will facilitate demand creation in identified segments. Possible areas include suitable mandates for use of green hydrogen in industry such as fertilizer, steel, petrochemicals etc.
- Major activities envisaged under the mission include creating volumes and infrastructure; demonstrations in niche applications including transport and industry; goal-oriented research & development; facilitative policy support; and putting in place a robust framework for standards and regulations for hydrogen technologies.
- The mission aims to aid the government in meeting its climate targets and making India a green hydrogen hub. This will help in meeting the target of production of five million tonnes of Green hydrogen by 2030 and the related development of renewable energy capacity.

Green Hydrogen & Green Ammonia Policy: A Key Step in National Hydrogen Mission.

Hydrogen and Ammonia are envisaged to be the future of fuels and are envisaged to replace fossil fuels in the years to come. One of the major requirements of environmentally sustainable energy security of the nation is production of these fuels by using power from renewable energy sources. This is known as Green Hydrogen and Green Ammonia.

There is an increased consensus around the world that concerted steps need to be taken to reduce global warming to levels less than 2°C and if possible to cap it at 1.5°C higher than pre-industrial levels. Various countries have pledged their Nationally Determined Contributions in order to ensure energy transition and reduce emissions. Most large economies including India have committed to net zero targets. Transitioning to Green Hydrogen and Green Ammonia is one of the major requirements for reduction of emissions. Government of India has had under consideration a number of policy measures in order to facilitate the

transition from fossil fuel / fossil fuel-based feed stocks to Green Hydrogen / Green Ammonia both as energy carriers and as chemical feed stock for different sectors. In this regard, a Green Hydrogen policy has been framed by Ministry of Power for compliance and implementation by concerned stakeholders.

Hydrogen Energy

Hydrogen is emerging as an important source of energy since it has zero carbon content and is a non-polluting source of energy in contrast to hydrocarbons that have net carbon content in the range of 75–85 per cent. Hydrogen energy is expected to reduce carbon emissions that are set to jump by 1.5 billion tons in 2021. It has the highest energy content by weight and lowest energy content by volume. As per International Renewable Energy Agency (IRENA), Hydrogen shall make up six per cent of total energy consumption by 2050. The Hydrogen Council Report, 2021 also mentions that, global investments on hydrogen will constitute around 1.4 per cent of the total global energy funding by 2030. The current global demand for hydrogen is 70 million metric tons per year, more than 76 per cent of which is being produced from natural gas, 23 per cent comes from coal and the remaining is produced from electrolysis of water.

Grey Hydrogen, Blue Hydrogen, Green Hydrogen: A Comparison

Hydrogen is primarily used in petrochemicals and fertiliser industry and is produced largely from natural gas, thereby emitting enormous amounts of carbon dioxide. Depending on the nature of the method of its extraction, hydrogen is categorised into three categories, namely, grey, blue and green. There is a growing focus on increasing production of green and blue hydrogen due to its no carbon emission and use of carbon offset technology, respectively. Additionally, several leading organizations are exploring technologies which can convert bio and plastic waste into hydrogen, thereby providing a huge scope for investment in this technology which can combat India's twin problems of waste management and energy security. Where the hydrogen comes from is important. At the moment, it's mainly produced industrially from natural gas, which generates significant carbon emissions. That type is known as "grey" hydrogen. A cleaner version is "blue" hydrogen, for which the carbon emissions are captured

and stored, or reused. The cleanest one of all is "green" hydrogen, which is generated by renewable energy sources without producing carbon emissions in the first place.⁹

India Advancing Towards a Cleaner Future: The Role of Hydrogen Energy

India has a huge edge in green hydrogen production owing to its favourable geographic conditions and the presence of abundant natural elements.

- The Government has given impetus in scaling up the gas pipeline infrastructure across the length and breadth of the country and has introduced reforms for the power grid, including the introduction of smart grids. Such steps are being taken to effectively integrate renewable energy into the present energy mix.
- With appropriate capacity addition to renewable power generation, storage and transmission, producing green hydrogen in India can become cost-effective which will not only guarantee energy security but also ensure self-sufficiency gradually.¹⁰
- Setting the right priorities for hydrogen use will be essential for its rapid scale-up and long-term contribution to decarbonization efforts. Hydrogen is part of a much bigger energy transition picture, and its development and deployment strategies should not be considered in isolation.
- A shift to large-scale use of hydrogen fuel can help bolster India's geopolitical heft and support energy security. More than 30 countries and regions have hydrogen strategies that include import or export plans, indicating that cross-border hydrogen trade is set to grow considerably

Hydrogen: The Indian Context –

- Hydrogen for integrating Renewable Energy
Hydrogen provides a means for storage of variable renewable energy for stabilizing its output. For long duration storage, running into several hours, converting excess available energy into hydrogen and utilizing it for grid support and other applications is seen to be a suitable alternative.

- Hydrogen in Industry

In industry, hydrogen can potentially replace the coal and coke in iron and steel production. Steel manufacturing is one of the largest carbon emitters in the world, decarbonising this sector using hydrogen is

expected to have significant impact on our climate goals.

- Hydrogen has potential to reduce fossil fuel imports.
- At present, hydrogen produced from natural gas is widely utilized for production of nitrogenous fertilizers, and petrochemicals. Substituting this with green hydrogen could allow use of renewable energy in these important sectors and reduce import dependence.
- India's annual Ammonia consumption for fertilizer production is about 15 million tonnes, roughly 15 per cent of this demand (over 2 million tonnes per annum) is currently met from imports. Mandating even 1 per cent green ammonia share is likely to save about 0.4 million standard cubic feet per day of natural gas import.
- Use of hydrogen in steel industry could substitute imported coking coal. During 2018-19, the total demand of coking coal for the steel industry was 58.37 million tonne (MT). Out of this, 51.83 MT was met through imports.
- While Battery Electric Vehicles (BEVs) are dependent on imported raw materials like lithium and cobalt for lithium-ion batteries, the hydrogen fuel cell supply chain can be wholly indigenized, making India Aatmanirbhar in the clean transportation segment.
- Hydrogen-based Transport
Fuel cell electric vehicles (FCEVs) run on hydrogen fuel and have no harmful emissions. Battery Electric Vehicles (BEVs) may be suitable for light passenger vehicle segment for shorter driving range. For heavy duty vehicles with longer trip range, such as buses, trucks and other commercial vehicles, FCEVs are likely to become cost competitive in the coming years.

India's Progress towards Green Hydrogen¹³

- Prime Minister Narendra Modi aims to transform India into an energy independent nation by 2047 where green hydrogen will play an active role as an alternate fuel to petroleum/ fossil-based products.
- In 2020, India's hydrogen demand stood at 6 million tonnes (MT) per year. It is estimated that by 2030, the hydrogen costs will be down by 50 per cent.

- The demand for hydrogen is expected to see a five-fold jump to 28 MT by 2050 where 80 per cent of the demand is expected to be green in nature.
- Some of the prominent industrial mammoths such as Reliance Industries Limited (RIL), Gas Authority of India Limited (GAIL), National Thermal Power Corporation (NTPC), Indian Oil Corporation (IOC) and Larsen and Toubro (L&T) plan to foray into the green hydrogen space. RIL plans to become a net-carbon zero firm by 2035 and invest nearly INR 750 billion over the next three years in RE.
- India has declared its ambition to become an exporter of hydrogen to Japan, South Korea, and Europe.

CONCLUSION

India has a large growing population and economy, but comparatively has limited availability of fossil fuels to fulfill its energy demands. The consumption of fossil fuels is contributing to the heavy emission of greenhouse gases. A large number of vehicles that are based on petroleum are the major reason for increased petroleum imports in India. To reduce the environmental pollution and petroleum imports in India, there is a need to look for an alternate fuel for the transport sector. Considering the need to search for an alternate fuel, the context focuses on the opportunities offered by Green Hydrogen Economy and related challenges. The concept of Green hydrogen economy brings many opportunities for India to become energy independent.

For the last decade, India is constantly focusing on growing its renewable energy capacity by taking advantage of its geography. Integrating hydrogen production with these renewable can scale up the green hydrogen production in India. India can take the advantage of its renewable energy scenario and can scale up its hydrogen production facilities. The mass production offers India an opportunity to export green hydrogen to other nations. Green Hydrogen when used with fuel cells can help India significantly reduce its petroleum imports and environmental pollution. Renewable energy in India provides the opportunity to produce green hydrogen and to develop hydrogen infrastructure but for adoption, many challenges still need to be solved. These challenges include hydrogen production cost, storage, transportation, policies,

regulations, public awareness, etc. The world is slowly moving towards the adoption of a Hydrogen economy and India is also taking important initiatives. Indian organizations which include both government and public are investing in the research of hydrogen technologies. Many Ongoing research and demonstration projects are very important to develop hydrogen and fuel cell technology economically. The progress in this development will play a key role in the commercialization of the technology. Well-developed fuel cell technology and locally produced green hydrogen will be key players to decarbonize the Indian transport sector by replacing the current petroleum-based vehicle engines.

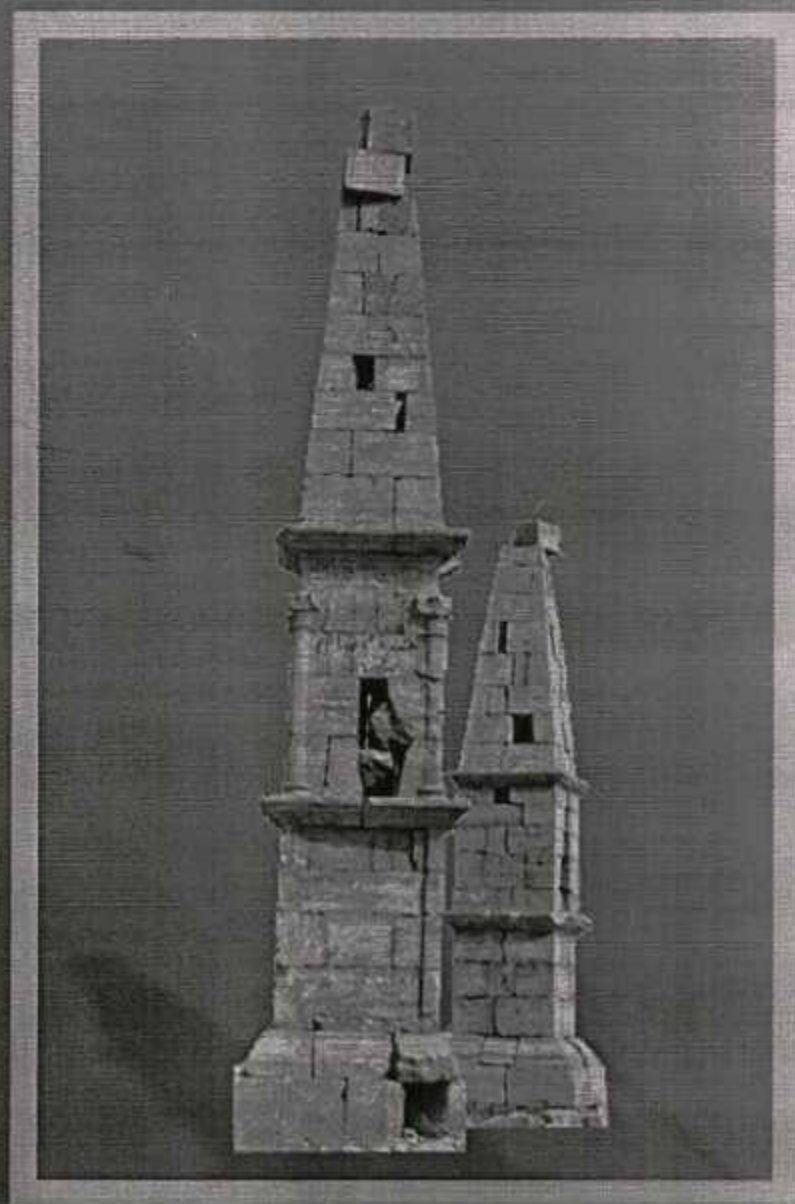
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Institute Of Economic Development And Social Researches Publications®
(The Licence Number of Publisher: 2014/31220)
TURKEY

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İksad Publications - 2021©

Issued: 05.11.2021

ISBN - 978-625-7464-39-0



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Ankara Local Time: 10:00–12:30

MODERATOR: Dr. Caroline Akhras

Authors	Affiliation	Presentation title
Dr. Caroline Akhras	<i>Notre Dame University, Lebanon</i>	The Keys to Unlock Women Leadership
Dr. Froilan D. Mobo	<i>Philippine Merchant Marine Academy, Philippines</i>	The Role of Emerging Trends in Education
Dang Hoang Xuan Huy Hoang Van Tuan Vo Dinh Quyet	<i>Nha Trang University – Vietnam</i>	ASSESSMENT OF POVERTY, INEQUALITY, AND PERSONAL SAVING BEHAVIORS OF COMMUNITY COMMUNITY IN KHANH HOA, VIETNAM
Abdulgaffar Muhammad Maryam Ammani Lawal Maryam Bala Adamu Ali Mansur Garba Umar Hamisu Nwaha Abdullahi Onimisi Abubakar Hamisu Mai Iyali	<i>International Organization of Management Professionals of Nigeria Pharmaceutical Society of Nigeria Ahmadu Bello University, Nigeria Federal College of Education Kano, Nigeria Nigerian Institute of Transport Technology Hussaini Adamu Federal Polytechnic, Nigeria</i>	A CRITIQUE OF THE EUROCENTRIC CURRICULA IN THE CONTEXT OF AFRICA'S SOCIO-POLITICAL HERITAGE: A MISMATCH
Abdulgaffar Muhammad Maryam Ammani Lawal Maryam Bala Adamu Ali Mansur Garba Umar Hamisu Nwaha Abdullahi Onimisi Abubakar Hamisu Mai Iyali	<i>International Organization of Management Professionals of Nigeria Pharmaceutical Society of Nigeria Ahmadu Bello University, Nigeria Federal College of Education Kano, Nigeria Nigerian Institute of Transport Technology Hussaini Adamu Federal Polytechnic, Nigeria</i>	THE DYNAMICS OF POLITICAL RELATIONS AND ITS IMPACT ON ECONOMIC DEVELOPMENT IN NIGERIA (2011-2020)
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Ali Ghafil Harbi	<i>The Iraqi Ministry of Education / Al-Qadisiyah Education Directorate</i>	DIFFICULTIES FACING LEARNERS OF ENGLISH GRAMMAR IN IRAQI SCHOOL
HASAN SAYIM VURAL MOHAMED AHMED ADAN	<i>Ankara University, Turkey</i>	A DECADE OF FEDERALIZATION IN THE POST-CONFLICT SOMALIA
Dr. Swati Munot	<i>K G College of Arts and Commerce, India</i>	Online learning Preparedness: A study with special reference to Traditional courses students of Savitribai Phule Pune University students of Ahmednagar City
Alakbarova Khumar Elqam	<i>Institute of Oriental Studies named after academician Bunyadov Z. of ANAS</i>	The war realities in works by Mohammed Yusuf Al Quayid

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ONLINE LEARNING PREPAREDNESS: A STUDY WITH SPECIAL REFERENCE TO TRADITIONAL COURSES B A AND BCOM STUDENTS OF SAVITRIBAI PHULE PUNE UNIVERSITY STUDENTS OF AHMEDNAGAR CITY

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Abstract

This research paper aimed at measuring the level of preparedness among traditional courses students like B A and B Com students towards online learning and identifying the most contributing skills to online learning preparedness of students, five online learning skills such as Persistence, effective and appropriate communication skills, Time management, reading and writing skills, motivation and independence were used. The data were collected from students studying in first, second and third year of B A and B Com. A quantitative approach based on survey method was used to collect data from 200 students in Ahmednagar city through online. The collected data was analyzed. The findings revealed that the students were not fully personalized and successful in decisions about their online educational activities and they are not well prepared for online sessions during pandemic situation. These findings would be helpful for traditional courses students like B A and B Com and faculties to improve the quality of online education and implement clear policies and guidelines. This study provides some theoretical and practical implications based on the findings.

Keywords- Learning Preparedness, Online Learning skills, Online Preparedness Level.

Background – The pandemic of COVID-19 caused several schools and colleges to remain temporarily closed. Face-to-face education has ended by numerous schools, universities, and colleges. This will have negative impacts on educational activities, as social distance is crucial at this stage. Educational agencies are trying to find alternatives ways to manage this difficult circumstance. This shutdown stimulated the growth of online educational activities so that there would be no interruption to education. Many faculties have been involved in how best to offer online course material, involve students, and perform evaluations.

This crisis would make the new technology accepted by organizations that were previously resistant to adapt. This was a difficult time for the educational sectors to deal with the current situation; professional education, particularly traditional education, was more challenging. Online e-learning is described as learning experiences using various electronic devices (e.g. computers, laptops, smart phones, etc.) with internet availability in synchronous or asynchronous environmental conditions. Online e-learning could be a platform that makes the process of education more student-centered, creative, and flexible. Online delivery of courses is cost-effective and easily accessible especially when delivering curriculum to students in rural and remote areas. The United online e-learning is seen by the United Nations (UN) and the WHO as a helpful tool for meeting educational needs, especially in developing nations. Traditional colleges have implemented numerous creative strategies to combat the crisis, using various software/apps such as Google Classroom, Zoom, and Microsoft Teams to take online courses. In order not only to complete the course but also to stay in constant contact with the learners, this virtual class of e-learning



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was initiated to grow the certainty and confidence of the students in their faculty during the COVID-19 pandemic

It is anticipated that with the implementation of e-learning, the role of faculty members will be transformed from the traditional teacher-centric to student-centric model which serves the current new curriculum applied at our college. Therefore, this study aims to estimate the student's perceptions, evaluate their experiences, recognize their barriers, and assess their challenges to e-learning during the COVID-19 pandemic. Additionally, the study will investigate factors influencing the acceptance of e-learning as a tool for learning within higher education which could help future endeavors aimed at implementing e-learning not only during the pandemic but in other non-pandemic situations throughout the student's life.

Review of Literature – According to Abdus (2019), there is a need to address factors associated with online student's feelings of anxiety, to boost their confidence, motivation and preparedness to succeed in online courses. In present day today scenario, students may be reasonably prepared to deal with the e- learning technology, for activities such as reading and writing, being clear and concise in responses, synthesizing ideas, planning strategies, making arguments, however they are not well prepared for working with others. (Parkes et al. 2015)

Muthuprasad et.al (2021) found that most of the agricultural students 70% studying in India is ready to opt for online classes to manage the curriculum during this pandemic and the students opined that the flexibility and convenience of online classes make it an attractive option.

The findings revealed a lack of preparedness, participation, and less scope of classroom activities through online learning. Problems of infeasible consistency of the internet and electricity, paying attention, understanding lessons through the online platform are the main constraints of online learning in the developing country. Finding ways of mitigating these problems can be the next subject for further researchers. (Al- Amin et al., 2021)

Readiness is a variable that is often emphasized and measured in distance learning, e- learning and online learning research (Forgerson, 2005; Horzum and Cakrr, 2912 ; Hukle, 2009, Leigh and Watkins, 2005)

Although there are many studies on online learning, no studies were undertaken about the relationship amongst traditional courses student's online learning skills and online learning preparedness. Also there are no findings related to the most contributing online learning skills towards online learning preparedness.

Problem Statement - Teachers of Savitribai Phule Pune University and college teachers were ready and able to connect with their students remotely, both synchronously for lectures and individual support, as well as asynchronously, with teachers offering online resources for self directed learning. (Scheleicher, 2021). However the success of any teaching learning process ultimately depends on the attitude, involvement and preparedness of the students. Colleges in Maharashtra started sharing online resources and for conducting online formative assessments after the pandemic situation.



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Objectives of the study:

- To measure the preparedness level of special reference to Traditional courses students of Savitribai Phule Pune University students of Ahmednagar City
- To identify the most contributing skills to online learning preparedness.
- To study the relationship between online learning skills and online learning preparedness.

Methodology:

- Target Population and Sampling: The study population is the students of Traditional courses B A and BCOM students of Savitribai Phule Pune University students of Ahmednagar City around 200 students were selected for online survey.

Research Instrument:

- In this study the questionnaire was developed based on five skills as persistence (P), effective Time Management Skills (ETMS), Effective and Appropriate communication skills (EACS), Basic Technical skills (BTS) reading and writing skills (RWS) Motivation and Independence (M&I) . For each skill questions were included in the questionnaire. The preparedness level of the students was measured using 4 point Likert scale from Strongly agree (4) to strongly disagree (1)

Methods of Data Collection:

- The primary data were collected from target group of students through online questionnaire. The online survey was unstructured and opens to all. For the secondary data the researcher collected through Google and free access research journals.

Methods of Data Analysis:

- This study aims to measure the preparedness level of Traditional courses students B A and B Com of Savitribai Phule Pune University students of Ahmednagar City. As mentioned earlier, the questionnaire consists of 15 questions, for each questions a respondent will get 4 point if he or she strongly agrees, 3 point if agrees, 2 points if disagree and 1 point if strongly disagrees. The preparedness score for each student was calculated using the following formula.

$$\text{Preparedness Score} = Q1+Q2+2+Q3+Q4+2 Q13+Q14 \div 2$$

$$P= Q1+Q2; ETDS= Q3+Q4; EACS=Q5+Q6 SSPU = Q7+Q8; BA / B.COM.$$

$$= Q9+Q10 ; M\&I = Q11+Q12$$

$$GSE = Q13+ Q14$$

Thus a student who is 100% prepared for online learning will get 20 points (5 skills \times 4 points) with the preparedness level of each of the student will be determined as shown below –

Preparedness of Students 'A' = Preparedness score of student

$$'A' \div 20 = 100$$



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Results / Findings

The research aim at measuring the skills available among B.A. and B.Com students. An analysis is made on the following such skills.

Table – (Online Learning skills of B.A. / B.Com students of Savitribai Phule Pune University, Maharashtra with special reference to Ahmednagar city.)

Online Learning Skills	Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
Persistence	1. I attend classes every day 2. If the lectures interests due to technical issue. I will wait until it resumes.	20 9	12 23	52 49	16 19
Effective Time Management Skills	1. The class schedule is comfortable for me and cope up with it. 2. I can complete the class activities on time	16 10	22 10	43 40	19 40
Effective and Appropriate Communication skills	1. Student can approach teachers anytime through different communication mode 2. Student possesses sufficient listening skills to attend online classes.	38 14	27 47	19 26	16 13
Reading and writing skills	1. Students are feeling comfortable reading documents like PPTS on computer, tab, mobile screen used by teachers during online sessions. 2. Students typing speed and consecration is good enough to complete online assignments and class activities on time.	22 15	42 15	21 40	15 30
Basic Technical skills	1. Student posses sufficient technical skills in creating new documents, use a word processing program, navigate the internet and able to speak confidently. 2. Students are comfortable using E-learning management system	10 5	5 5	50 50	35 40

1. **Persistence** – Persistence is perhaps the biggest key to success in online learning for students, this persistence can be a driving force to help them achieve their academic, as well as personal goals. To is a successful online trainee one must be willing to tolerate technical problems and seek help when needed and work daily for every class. Table 1 shows that 20 % are strongly agree + disagree) of the student are signing in to the online sessions daily wheras 9% of the students are not doing so 52% said that they will not wait.

2. **Effective Time Management Skills**- Flexibility is one of the great benefits of online learning. However online learning will become a challenge if the student is unable to stick to routine study schedule. As explain in table 1 16% of the students are comfertable with the class schedule and can cope up with it, however 22% are agree and 43% of them are disagree and 19% of them are strongly disagreed with this. In completion of the class activities 10% of the students are strongly agree, 10% are agree and 40% of the students are disagree and 40% are strongly disagreed. This is not an encouraging aspect regarding time management skill.

3. **Effective and Appropriate Communication Skills**- During offline session teacher has a chance to observe students and get feedback whether students are receiving the



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messages. However in online teaching it's a difficult task. In this situation communication skills play a vital role it is important for students as they must seek help when they required. Teachers are ready to provide their help to students but students require communication skills to get their doubts clarified. As mention in Table 138% of the students opined that their teachers are approachable anytime through different communication modes, however 27% are agreed and 19% are disagreed.

4. Reading and writing skills- In online training sessions the students must be comfortable while reading various slides on computer screen and able to type. As explain in Table 1 22% students are comfortable reading documents on computer whereas 35% of the students are strongly disagreed.

5. Basic Technical Skills – In Online learning students need basic technical skills as the ability to create new documents, use a word processing program, navigate the internet and download various information correctly. As explain in Table 1 10% of the students are strongly agree, 5% are agree 50% of the students are strongly disagree and 35% of the students are disagreed with basic technical skills. It indicates that most of the students from traditional courses like B A and B. Com students need special attention to improve their technical skills so that they feel confident about it and will use and give feedback properly.

Table 2- Preparedness Level of Traditional courses B A and BCOM students of Savitribai Phule Pune University students of Ahmednagar City

Preparedness for online Learning	No. of Students	%
Very High	07	7 %
High	05	5 %
Moderate	48	48 %
Low	40	40 %
	100	100

Calculated based on primary data

Table 2 show that 7% of the students are 'Very highly ' prepared and 5% are 'highly' prepared for online learning. Those who are 'moderately' prepared are 48% and low are 40%. Thus a vast majority students are not well prepared to participate and learn through online learning sessions conducted by teachers of Savitribai Phule Pune University for traditional courses like B.A. & B.Com.

Table 3- Descriptive Statistics

From the descriptive analysis shown in below table one could infer the time management skills are having standard deviation and thus there is data inconsistently as compared to data on other online learning skills.

Online learning skills	Mean	Std. Deviation	N
Persistence	1.72	.108	10
Time Management skill	2.53	.878	79
Communication skills	1.00	.100	5
Technical skills	1.00	.100	5

Generated Using SPSS



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Table 4- Regression Analysis
Coefficients

Model	Un standardized coefficients		Standardized coefficients	t	Sign
	B	Std Error	B eta		
(Constant)	.011	.111	-	.91	.90
Persistence 1	1.00	.010	.099	32.111	.000
Persistence 2	1.00	.020	.011	32.000	.000
Effective Time management skill	1.702	.052	.095	31.000	.000
Effective Communication skill	1.00	.010	.093	11.000	.000
Basic Technical skills	1.00	.010	.093	11.000	.000

Generated Using SPSS

Conclusion

E-learning was underutilized in the past, especially in developing countries. However, the current crisis of the COVID-19 pandemic enforced the entire world to rely on it for education. In the current study, the majority of participants strongly agreed with the perceived usefulness, perceived ease of use, and acceptance of e-learning. The highest challenge for accepting e-learning were insufficient/ unstable internet connectivity, inadequate computer labs, lack of computers/ laptops, and technical problems. The significant indicators affecting e-learning acceptance were lack of technical knowledge and lack of communication skills amongst Traditional courses like B A and B Com students. The study shows clearly that students are not well prepared for the online learning scenario. The preparedness of the students will reflect in the performance of the students. Education aims to produce successful graduates with adequate knowledge and skills. The colleges can plan training programs for the students to improve the preparedness of students and to ensure better online training sessions. This study highlights the challenges and factors affecting the acceptance of e-learning as a tool for teaching within higher education, in developing countries and may lead to strategic development and implementation of e-learning and view technology as a positive step towards evolution and change.

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Importance of Green marketing and its SWOT analysis in today's Indian marketing environment

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Submitted: 25-06-2021

Revised: 06-07-2021

Accepted: 09-07-2021

ABSTRACT- Green Marketing is the marketing of products and services based on environmental factors or awareness. Green Marketing companies seek to go above and beyond traditional marketing by promoting environmental core values in the hope that, consumers will associate there values with their company or brand. Engaging in these sustainable activities can lead to creating a new product line that caters to a new target market. Green marketing is one of the popular and upcoming phenomenon which has particularly developed in modern market. The paper tries to highlight the challenges and business opportunities in the area of green marketing and effort is taken by researcher to do SWOT analysis of green marketing in an Indian context.

Keywords- Green Marketing, SWOT analysis, Environmental products.

I. INTRODUCTION

The "Environment" defined as that whole outer physical and biological system in which man and other organisms live is a whole, albeit a complicated one with many interacting components. The wise management of that environment depends upon and understanding of those components. It depends positive and realistic planning that balances human needs against the potential environment has for meeting them. Environment is a matter of concern for each and every country as well as individual as negative impact of human activities over environment is causing a lot of damage to the environment which is of every bodies concern. In today's pandemic environment people become more concerned with the normal environment. Accepting the societies new concerns business houses have began to modify their individual behavior and have incorporated environmental issues in to business activities.

What is Green Marketing?

According to the American Marketing Association, green marketing is the marketing of

products that are presumed to be environmentally safe. Green marketing is typically practiced by companies that are committed to sustainable development to development and corporate social responsibility. More organizations are making an effort to implement sustainable business practices. They recognize they can make their products more attractive to consumers, while also reducing expenses in packaging, transportation, energy and water usage, and more. Furthermore, businesses are increasingly discovering that demonstrating a high level of social responsibility can increase brand loyalty among socially conscious consumers. The key barrier to sustainable business practices, such as green procurement, is the short-term cost. Going green will typically cost more upfront, but generate great rewards in the long run.

Evolution of Green Marketing

The term Green Marketing came into prominence in the late 1980s and early 1990s¹ The American Marketing Association (AMA) held the first workshop on "Ecological Marketing" in 1975. The proceedings of this workshop resulted in one of the first books on green marketing entitled "Ecological Marketing".

The Corporate Social Responsibility (CSR) Reports started with the ice cream seller Ben & Jerry's where the financial report was supplemented by a greater view on the company's environmental impact. In 1987 a document prepared by the World Commission on Environment and Development defined sustainable development as meeting "the needs of the present without compromising the ability of future generations to meet their own need", this became known as the Brundtland Report and was another step towards widespread thinking on sustainability in everyday activity. Two tangible milestones for the first wave of green marketing came in the form of published books: Green Marketing by Ken Peattie (1992) in the United Kingdom and Green Marketing: Challenges & Opportunities for the New Marketing Age by Ottman (1993) in the

United States of America. According to Jacquelyn Ottman, (author of "The New Rules of Green Marketing: Strategies, Tools, and Inspiration for Sustainable Branding" (Greenleaf Publishing and Berrett-Koehler Publishers, February 2011)) from an organizational standpoint, environmental considerations should be integrated into all aspects of marketing new product development and communications and all points in between. The holistic nature of green also suggests that besides suppliers and retailers new stakeholders be enlisted, including educators, members of the community, regulators, and NGOs. Environmental should be balanced with primary customer needs.

The "Green Consumerism" movements in the U.S. and other countries have struggled to reach critical mass and influence. However, public opinion polls taken since the late 1980s have shown consistently that a significant percentage of consumers in the U.S. and elsewhere profess a strong willingness to favor environmentally conscious products and companies. One of green marketing's challenges is the lack of standards or public consensus about what constitutes "green," according to Joel Makeover a writer on green marketing. This lack of consensus—by consumers, marketers, activists, regulators, and influential people—has slowed the growth of green products, says Makeover, because companies are often reluctant to promote their green attributes, and consumers are often skeptical about claims.

Despite these challenges, green marketing has continued to gain adherents, particularly in light of growing global concern about climate change. This concern has led more companies to advertise their commitment to reduce their climate impacts, and the effect this is having on their products and services.

Review of Literature

Green marketing came into prominence in the late 1980s and early 1990s. The first book titled *Ecological Marketing* was the outcome of first workshop on "Ecological Marketing", held by American Marketing Association (AMA) in 1975. Green marketing acquired an eminent status since early 1990s. There has been occurring about green consumers and green consumerism in 1970s and 1980s. Henion and Kinnear (1976) defined green consumers as environmentally conscious consumers while Antil (1984) described green consumerism as a specific type of socially conscious consumer behavior with prime focus on protection of environment. Green consumerism was described as a form of "pro-social" consumer behavior (Weiner and Doescher, 1991). Michael

Polonsky (1994) defined "green marketing" as the marketing that consists of all activities designed to generate and facilitate any exchanges intended to satisfy human needs or wants, such that the satisfaction of these needs and wants occurs, with minimal detrimental impact on the natural environment. "Various studies support the assertion that consumers today prefer environmentally safe products and have a positive disposition towards companies following such practices. A strong willingness is shown by consumers to favor environmentally conscious products and companies as per various opinion polls taken in US and elsewhere, however action to do so in reality are debatable (Mendleson N, Polonsky M J, 1995). In spite of huge interest in green marketing by researchers and organizations, demand of green products is not as high as expected. Mintel (1995) found a significant gap between consumers concern and actual green purchasing. It is found that still there are considerable barriers towards the diffusion of more ecologically oriented consumption.

Jacquelyn Ottman, (1998) suggests that from an organizational standpoint, all aspects of marketing including new product development and communications should be integrated with environmental considerations. This holistic view of Green Marketing suggests that not only the suppliers and retailers, but the new stakeholders including educators, community members, regulators, and NGOs should also be taken into purview. Environmental issues should not be compromised to satisfy primary customer needs. Organization operating green practices in their processes and products is considered as environmentally friendly by the consumers and they prefer to purchase the products of the organization that are marketing themselves as green organizations. It has been always believed that the actions of individuals can be predicted by their attitudes. Number of studies has been made towards improving the ability to predict an individual's actions. Davidson et al. (1985) found that the consumers' attitude is associated with the knowledge and personal experience they possess. However inconsistencies were found among the relationship between consumers' attitude and their behavior when it comes to green consumerism. Mainieri et al. (1997) found low correlation between consumers' attitude and green behavior. Previous researches also proved low correlation between consumers' attitudes and their green behavior (Tracy and Oskamp, 1984). Spruyt et al. (2007) suggested that the prediction of individual's behavior is dependent on the attitude of the

consumer. In order to predict specific behaviors, the measurement criteria of attitudes should be directed at a specific environmental issue like purchasing of green products (Gadenne et al, 2011; Wulf and Schroder, 2003). Green Gauge Study of Roper Organization (stated by Crispell, 2001) classified the American consumers into True-Blue Greens, Greenback Greens, Sprouts, Grouzers and Basic Browns. True-Blue Greens are the consumers who buy only green products and trying to make up for the deficits, Greenback Greens are the consumers willing to expend money towards protection of natural environment but don't have time and energy for environmental activities, Sprouts are the consumers who can buy green products but are not involved in environmental activities, Grouzers are the consumers who cares about the protection of environment but make excuses for adapting green products, and Basic Browns are the consumers who don't care about the environment protection and are not even ashamed of it.

Objectives of the Study

- To understand about green marketing.
- To do a SWOT analysis on Green Marketing in India.
- Green marketing and its future prospectus.
- To study the challenges faced by Green marketers in India.
- To study the present scenario and potential of green marketing in India.

Research Methodology.

The research is exploratory in nature and it highlight the challenges and business opportunities in the area of green marketing and effort is taken by researcher to do SWOT analysis of green marketing in an Indian context on the basis of secondary data collected from various news papers, journals, websites and other reliable sources.

SIGNIFICANCE OF GREEN MARKETING

Economies across the globe are experiencing a new high with changes in the technological, legal and cultural environment. Countries like India are seeing new hopes with multinational companies coming into India, thereby improving the economic stature of a middle class Indian. The Economic growth has brought with it several other challenges like sustaining this economic growth amidst the serious consequences these technologies are having on the environment. Sustainable economy would be a long term reality for the coming generations if every organization

adopted the concept of sustainable development in their agendas. Sustainability means satisfying the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development focuses on improving the quality of life for all of the Earth's citizens through conservative usage of natural resources. So companies are integrating sustainability with economic development, environment protection and corporate social responsibility (CSR). Concepts like green technologies, green CSR and green marketing are gaining importance in today's business environment.

Marketing people generally take strategic decision for business development responsibility and business growth responsibility but green marketing mainly exercise on environmental concerns and follows the concept of social marketing where the main motive to aware and promote social goals of an individual as well society. There are several factors which prompt us to use "eco-and earth friendly products". Green consumers prefer products made from recycled material or products whose use entails reduced environmental impact but the concept of pricing make it more crucial because of premium pricing policy. In spite of several "if" "And" "but" acceptability and adaptability for such product is increasing day by day. Health friendly for human beings and animals.

- People using green products are more confident because they are reducing the chances to harm themselves.
- People are not spending money on green products rather they are investing on health and these expensive products will pay them in long-run.
- Using green products in household also educates the society, family members and other about the issues related to health.
- People can keep them away from the hazards of chemicals and toxins.
- Green products are basically based on the concept "reuse, reduce and recycle."
- Helps in reducing pollution, decreasing the destruction of forest and helps in nurturing the eco-system in a desired way.
- It saves money in long run, though initially the cost is more.

MAIN REASONS FOR ADOPTING THE CONCEPT OF GREEN MARKETING BY INDIAN FIRMS.

- **GOVERNMENTAL PRESSURE-** Overall governments want to "protect" consumers and marketers both. For the same, Governmental regulations relating to environmental marketing are designed to protect overall environment in several ways 1) Reduction in the production of harmful goods or by-products. 2) Modification in consumer and industry's use and/or consumption of harmful goods. 3) Ensuring that all types of consumers have the ability to evaluate the environmental composition of goods. Many by-products of production are controlled through the issuing of various environmental licenses. In some cases governments try to "induce" final consumers to become more responsible. For example, some governments have introduced voluntary curb-side recycling programs, making it easier for consumers to act responsibly. In other cases governments tax individuals who act in an irresponsible fashion. For example in Australia there is a higher gas tax associated with leaded petrol.
- **CORPORATE SOCIAL RESPONSIBILITY AND GREEN MARKETING:-** CSR is a highly popularized agenda in today's competitive scenario. Not only big companies like Tata, Birla, Reliance are associated for the social good in their operations rather every well established company is trying their best for the development of society and for the betterment of social set up, CSR is "doing social good" concept based. CSR always ensures the safety of the consumer which has a similar motive of using green product. CSR always take precautionary step to all the environmental changes and also promote socio-economic rights of the consumers. Implementation and enforcement of adopting the green concept is speeding up day by day and also the Indian government is installing economic stimulation to adopt environmental friendly measures.

Green Marketing Mix.

Price-Price of green products may be a little higher than other products, because of higher quality of ingredients. **Product:** The ecological objectives in planning products are to reduce resource consumption and pollution and to increase effective utilization of scarce resources.

Promotion- A communication with the market should put stress on environmental aspects.

Place-The choice of where and when to make a product available will have significant impact on the customers. Very few customers will go out of their way to buy green products

Green Companies of India

With India making rapid progress in the field of industrialization, concerns have also been made by various sections of environmentalists regarding the repercussions on the environment. The companies themselves are now more aware about the ways in which their factories often affect the ecosystem and have taken a greener path to success.

1. **LG:** LG India has been a pioneer in making electronic gadgets that are eco-friendly. Recently, it has launched a LED E60 and E90 series monitor for the Indian market. Its USP is that it consumes 40% less energy than conventional LED monitors. Also, they hardly used halogen or mercury, trying to keep down the use of hazardous materials in their products.
2. **HCL:** HCL is another brand that is trying to introduce eco- friendly products in the market and it has recently launched the HCL ME 40 notebooks. These notebooks do not use any polyvinyl chloride (PVC) material or other harmful chemicals and the Bureau of Energy Efficiency already given it a five star rating.
3. **Haier:** Eco branding is a part of Haier's new green initiative and they have launched the Eco Life Series. They have semi automatic and automatic refrigerators and washing machines, split and window air conditioners and a lot more.
4. **Samsung:** Samsung India has always had a roaring range of LED TV screens and now they have come up with eco- friendly LED backlight. They use 40% less electricity have also no harmful chemicals like mercury and lead.
5. **Tata Consultancy Services:** TCS has a globally recognized Sustainability practice and has already topped the Newsweek's top World's Greenest Company title. It also has a global green score of 80.4% and this has mainly happened due their initiative of creating technology for agricultural and community benefits.
6. **Oil and Natural Gas Company:** ONGC, India's largest oil producer is all set to change the way with the invention of green crematoriums that would serve as a perfect replacement for the funeral pyres that emit so much smoke and uses up excess oxygen.
7. **IndusInd Bank:** One of the first banks in India to discourage the use of paper for the counterfoils in ATMs, and sending electronic messages, it has contributed a lot towards saving paper and reducing deforestation.

8. **ITC:** ITC has adopted a Low Carbon Growth Path and a Cleaner Environment Approach and has already introduced ozone treated elemental chlorine free bleaching technology that has improved the lives of millions worldwide.
9. **Wipro:** Wipro, has not only helped in the creation of technology that helps in saving energy and preventing wastes, but its corporate headquarters in Pune is the most eco friendly building in this sector all over India.
10. **MRF Tires:** MRF has launched the ZSLK series and this is all about creating eco-friendly tubeless tyres made from unique silica- based rubber and also offers extra fuel efficiency to those who drive their vehicles.

SWOT Analysis- (Strength Weakness Opportunity Threats) of Green Marketing in Indian context.

Get access to new markets Customers give more preference to their personal needs than environment Increase in the demand for eco-friendly products Uncertainty as to the environmental impact of present activities. Gain an advantage over competitor and builds brand equity and wins brand loyalty Green labeling as becoming a marketing gimmick Companies can improve their social awareness Uncertainty which green marketing activities are acceptable from a government perspective. Can charge a premium on more eco- responsible products Overemphasizing greenness rather than customer needs can prove devastating for a product. Others are forced to move on eco-friendly products Possibility of a backlash from consumers or government based on existing green marketing.

Strength

- Green marketing is one of the factor which builds brand equity and help to boost brand loyalty amongst customers.
- Company can change a premium on products that are seen as eco responsible.
- Green marketing is an important element to gain an advantage over competitors.

Weaknesses

- There is possibility that the customers keep away green labeled products as a marketing trick.
- Too much focus on green market rather than customer needs can harmful for product.
- Most of the customers choose to satisfy their personal needs than caring for environment.
- It will take more time and energy for inculcating habits amongst consumers to buy only green.

Opportunities

- Green marketing is important segment of marketing due to efforts taken by companies, it

helps to create positive attitude to create change amongst consumers that's why consumers demand is increased towards environmentally aware products.

- Companies perceive green marketing to be a competitive advantage relative to the competitors.

Threats

- Uncertainty as to the environment impact of present activities including that is perceived to be less environmentally harmful.
- It is one of the uncertainties as to which green marketing activity is applicable as per government perspective.
- Green marketing have to strive in convincing the stakeholders and many times it may fail to convince them about the long term benefits of green marketing as compared to short term expenses.
- Indian population that is rural and urban is become more aware about importance of green products.
- Challenges in Green Marketing.
- Avoiding Green Myopia- The first rule of green marketing is focusing on customer benefits. It is not going to help if a product is developed which is absolutely green in various aspects but does not pass the customer satisfaction criteria. This will lead to green myopia
- Patience and Perseverance- The investors and corporate need to view the environment as a major long-term investment opportunity, the marketers need to look at the long-term benefits from this new green movement. Since it is a new concept and idea, it will have its own acceptance period.

II. FINDINGS AND SUGGESTION.

The most interesting findings are Adoption of Green marketing may not be easy in the short run, but in the long run it will definitely have a positive impact on the firm. Green Marketing is still in the stage of childhood in the Indian companies. Lots of opportunities are available. Now this is the right time to select Green Marketing globally. It will come with drastic change in the world of business if all nations will make strict rules because green marketing is essential to save world from pollution.

III. CONCLUSION

Pollution of environment is in one sense, a commonly occurring phenomenon. Pollution refers to the contamination of our living environment e.g. air, water and earth. The concern for the human and

natural environment has been growing now days. People become aware of damage to wild life and their habitat, resulting from human activities. It is one of the attempts to prevent the various types of environmental pollution. It is one type of social drive which creates awareness about the environment among the masses of the society. The responsibility for environment protection falls equally on individuals as well as on communities and organizations. Green marketing is one type of social activity for preservation of natural resources. It creates awareness about the environment in the society as well as creates ecological friendly atmosphere in the society.

Green marketing should not neglect because it has positive impacts not only on environment but on consumers, general public and economies as well. This paper helps us to know the various practices made by companies for promoting green environment so that more and more companies need to emerge green marketing in order to provide healthy environment."

New Concept Indian literate and urban consumer is getting more aware about the merits of Green products. But it is still a new concept for the masses. The consumer needs to be educated and made aware of the environmental threats.

Need for Standardization- There is no standardization currently in place to certify a product as organic. Unless some regulatory bodies are involved in providing the certifications there will not be any verifiable means. A standard quality control board needs to be in place for such labeling and licensing.

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Implications of the Green Economy for Higher and Future Education Institutions in India

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ABSTRACT

Learners of all ages need to be able to develop the knowledge, skills and attitudes to live more sustainably, change patterns of consumption and to contribute to a greener future. Education and training have a key role to play in supporting people to move from awareness about the environment to individual and collective action. A growing number of initiatives and actions on climate change, biodiversity and sustainability are taking place across India in education and training. However, despite progress and growing public interest, learning for environmental sustainability is not yet a systemic feature of education policy and practice in the India. *Higher education (including further education) is viewed by many as an enabling platform for the generation and acquisition of green economy knowledge and skills for the future we want. The question this paper seeks to address is: are Indian institutions of higher education green economy ready? This question is not only limited to the curricula, but to broader impact areas in higher education that include the institutionalisation of green economy in policy, research and research management structures, in depth understanding of the green economy concept and the manner in which it links to existing paradigms like sustainable development as well as higher education private sector partnerships. The paper shows that there are a number of emerging initiatives that can be seen to be developing green economy education and training in higher/further education contexts, but that much more needs to be done. The paper shows a 'slow awakening' to the green economy call as revealed by activities from the United Nations Educational, Scientific and Cultural Organisation (UNESCO)*

INTRODUCTION

Our life styles are among the determining factors and precursors for the pattern of development in vogue in contemporary civilisation. The younger generation especially students of higher education and the future generation may opt for changes in their life styles. These changes will certainly be some determining factors in the renewal of development, specially with respect to the products as well as demands of all types of industry. Higher educational institutes and their teaching staff members have major responsibilities in shaping the above mentioned changes directly. Higher education students should be served wisely in this mission. This would mean the provision of a sound environment education during which students form and reform their philosophy which will serve them as a context for their decisions and actions during active life and work.

Article 4(i) of the United Nations Framework Convention on Climate Change (UNFCCC) contains a promissory note by the Parties in terms of education, training and public awareness with regards to climate change (UNFCCC, 1992). Parties agreed that they would promote and cooperate in these aspects and encourage the widest participation in the process, including that of the involvement of non-governmental organisations. In fact, Article 6 is wholly dedicated to education, training and public awareness. Parties are reminded of their responsibilities to promote and facilitate such at the national and, as appropriate, sub-regional and regional levels. In accordance with national laws and regulations, and within their respective capacities, they should focus specifically on: the development and implementation of educational and public awareness programmes on climate change and its effects; public access to information on climate change and its effects; public participation in addressing climate change and its effects and developing adequate responses; and training of scientific, technical and managerial personnel.

Parties are also tasked to cooperate in and promote, at the international level, the development and exchange of educational and public awareness material on climate change and its effects; and the development and implementation

of education and training programmes, including the strengthening of national institutions and the exchange or secondment of personnel to train experts in this field, in particular for developing countries.

Higher education (including further education) has a potentially critical role to play in green economy (including climate change) readiness globally. Higher education is viewed by many as an important knowledge generation and acquisition platform where skills can also be developed for the future we want. The world's higher education institutions have been involved in initiatives that include conservation education, environmental education education for sustainable development and climate change education.

NATURE OF NATURAL DISASTERS a natural disaster could occur due to an immediate extreme event or it could be the result of a long duration process, which disrupts normal human life in its established social, traditional and economic system to a considerable extent. The United Nations define it as "the occurrence of a sudden or major misfortune which disrupts the basic fabric and normal functioning of a society (or community)." The term „Disaster" is commonly used to denote any extreme event, be it natural man-made, which brings about loss of life, property, infrastructure, essential service and means of livelihood to an extent that it becomes difficult to cope with the situation due to being beyond the normal capacity of the affected communities to deal with unaided. A hazardous situation turns into a disaster event when the affected community (or district or state or country) needs immediate and prolonged assistance and support to deal with the situation and its aftereffects. Disaster is the culmination of a hazard in a situation where the impact is accentuated by the vulnerability of the community. To be more specific, a hazard may be regarded as a pre-disaster situation, in which some risk of disaster exists. In fact, hazards can be posed both by natural phenomena and by man-made events. Therefore, disasters can be natural or man-made. The severity of a disaster is assessed on the basis of disruption to normal pattern of life, impacts like loss of life and property, injury, hardship and adverse effects on health; community needs; specially shelter, food, clothing, medical assistance and social care; damage to infrastructure, buildings, communications; and the requirements of rehabilitation.

3. NATURAL DISASTERS IN INDIA India's unique geo-climatic position makes India particularly vulnerable to natural disasters. India is a vast peninsula of sub-continental size and surrounded by sea on three sides and has the Himalayas range on the fourth side, which has some of the tallest mountains of the world. That is why India has to face a very large variety of disastrous events of geological, oceanic or climatic origin. There is a broad classification of natural disasters in India. Brief description is mentioned below as per the geological origin of these disasters.

A). EARTHQUAKE- A sudden geological event below the surface of the earth results in generation of waves that travel far and wide and cause vertical and horizontal vibrations. The consequential motion causes destruction. The severity of the impact depends on the magnitude of earthquake, which in turn depends on the amount of energy released at the spot where the geological event took place below the surface of the earth. Earthquakes occur suddenly, and thus there is no dependable technique for prediction of earthquakes as yet. India is highly vulnerable to earthquakes and severe earthquakes have occurred here.

B) VOLCANIC ERUPTION Volcano can be described as a vent or chimney, to the earth's surface, from a reservoir of molten rock, called magma, deep in the crust of the earth. It is not that volcanoes are always emitting lava, steam, or smoke. Many volcanoes have been "sleeping" for decades or even longer. In the context of forecasting of volcanic eruptions, it can be stated that short-term forecasts within hours or days may be made through volcano monitoring techniques. There are only two volcanoes in the Indian Territory i.e. Narcondam and Barren Islands-both in Andamans. Both the volcanoes are "sleeping" volcanoes" although the Barren Island volcano emits some heat and smoke occasionally and goes to sleep again. India is not much affected due to the volcanoes compared to the other countries like Italy, Mexico, Indonesia and Iceland.

C). LANDSLIDES Landslides are defined as the mass movement of rock debris or mud down a slope and have come to include a broad range of motions, whereby falling, sliding and flowing under the influence of gravity dislodged earth material. They also occur as secondary effects of heavy rainstorms, earthquakes and IRA-International Journal of Management & Social Sciences 55 volcanic eruptions. Landslides occur as a consequence of changes, either sudden or gradual, in the composition and structure of rocks or vibrations in the earth's surface. Landslide can be caused by poor ground conditions, geomorphic phenomena, heavy rainfall, earthquakes or undercutting of the base of slopes by rivers and quite often due to heavy spells of rainfall coupled with impeded drainage. They are common in mountainous areas, such as Himalayas and the Western Ghats where they frequently destroy the infrastructure, agriculture and dwellings, resulting in considerable loss of life and property besides blocking vital needs in the inaccessible areas.

D) SNOW AVALANCHE An avalanche is defined as the event in which a large mass of snow, ice, rock or other material moves swiftly down a mountain side or over a precipice and crushes everything in its path. An avalanche starts when the large mass of snow, ice and rock overcomes the frictional resistance of the sloping surface, either due to rain, melting of ice base or vibrations of any kind. It will be seen that landslides and avalanche are events of mountain regions and are rather similar in nature and impact. The basic difference is that landslide involves movement of rock, soil and mud whereas avalanche comprises, snow, ice and rock. Landslides can occur in smaller hills or rocky slopes but avalanches occur in high mountains with snow in abundance. **E) TSUNAMI** Tsunami is a Japanese term for sea waves generated by undersea earthquakes. These waves may originate from undersea or coastal seismic activity, or volcanic eruption. Sea water is displaced into a violent and sudden motion ultimately breaking over land even at very long distances with great destructive power. It is to be noted that while the coasts are hit by very high waves of water, there is hardly any appreciable wave on the high seas. Therefore, ships on the high seas are not affected. In most cases, tsunami could be the after-effect of undersea earthquake due to which the abrupt vertical movement of ocean floor generates waves, which travel at high speed in the ocean. As they approach land, their speed decreases while their height increases. It can be highly destructive to coastal areas as was witnessed during then catastrophic tsunami event in December 2004.

F) CYCLONE Tropical cyclones are characterized by destructive winds and copious rainfall, which causes flooding. In such storms, winds can exceed speeds of over 120 kmph. Due to such strong wind forcing, sea-water accumulates ahead of the cyclone as it moves towards the coast. When a cyclone hits the coast, the accumulated enormous mass of sea-water strikes the coast as a giant sea wave called storm surge which can have heights of the order of tens of metres. The storm surge with torrential rains and very strong winds brings widespread devastation to coastlines and islands lying in their paths. Cyclones pose a major threat to life and property. These storms are called cyclones in India. In other parts of the world they have different nomenclature, like hurricanes in America and typhoons in Japan. In India, there are two cyclone seasons viz. Pre-monsoon (April & May) and Post-monsoon (October & November). More cyclones form in the Bay of Bengal than in the Arabian Sea.

G) FLOOD- Flood denotes inundation or accumulation of water. In other words, it results from an imbalance between inflow and outflow of water. Floods can occur through heavy rains, dam failure, rapid snow melts, river

H) DROUGHT- Drought is a temporary reduction in water availability on an area for unusually long period. Depending on the resulting water scarcity, a drought has disastrous and long-term socio-economic impacts, which may last for months and in some cases years. It is a slow phenomenon. It is generally caused by adverse water balance or scarcity of water to satisfy the normal needs of agriculture, livestock or human population. There are three types of droughts i.e. meteorological drought, hydrological drought, agricultural drought. Meteorological drought occurs when the monthly or seasonal rainfall over an area is appreciably below normal. Hydrological drought occurs when the water scarcity over an area results in reduction in the available water in surface water bodies and the water table also recedes. Agricultural drought occurs when the water scarcity results in partial or total loss of crops and affects agricultural activity adversely.

I) HEAT WAVE AND COLD WAVE These are spells of extreme surface air temperature over a region for rather prolonged periods of several days for few weeks. When the maximum temperature in the day over an area overshoots in the hot weather months (March to June), it leads to heat wave. Similarly, when the minimum temperature falls appreciably below normal in the winter months, it is called cold wave.

J) GLOBAL WARMING Increase in greenhouse gases (carbon dioxide, methane, nitrous oxide and others) retards cooling of the earth's surface at nights and this tends to increase the minimum temperature i.e. morning temperature, almost all over the globe resulting in the phenomenon called Global Warming. There would not only be less cooling of the earth's surface at night but the atmosphere will also get warmer due to trapping of the heat on account of greenhouse effect.

K) SEA LEVEL RISE Any increase in the average temperature of the earth is bound to have two impacts. Firstly, the glaciers, permafrost, ice caps on the poles and mountain peaks will witness increased melting and consequent increase in the waters in rivers and oceans. Secondly, the large body of water in the seas will expand in volume due to increased temperature. Both these factors will create a rise in the level of water in the seas and oceans, which eventually poses serious problems to the inhabitants of coastal and island areas and affects their socio-economic wellbeing.

L). OZONE DEPLETION Ozone is an isotope of oxygen which is created in the lower stratosphere where under conditions of low atmospheric pressure, the ultraviolet radiation in the sun's rays breaks the oxygen molecule into

atomic oxygen, which combines with oxygen molecule to form ozone. The ultraviolet radiation breaks up the ozone molecule into a normal oxygen molecule and atomic oxygen. Thus the process goes on and creates a layer of ozone in the upper atmosphere with maximum density of ozone around 20 km or so above the earth. This process consumes a large part of harmful ultraviolet radiation in the sun's rays and thus saves human, animal and plant life on the earth from the harmful effects of ultraviolet radiations. Certain chemicals in use on earth send chlorine up in the upper atmosphere where under certain conditions of low temperature and darkness, chlorine consumes atomic oxygen in a chemical reaction with the result that ozone formation is reduced thus lowering the ozone density in the ozone layer in upper atmosphere. This process of ozone depletion ensures that less amount of ultraviolet radiation in the sun's rays gets consumed in the ozone layer and more ultraviolet radiation reaches the earth's surface to create harm.

Emergence of Green Global Economy- India, which had been growing at a rate of 8.5% until 2011, faced an economic slowdown with the growth rate falling to around 5% in 2013. The agricultural sector's contribution to India's Gross Domestic Product (GDP) has dropped from 17.4% in 2006-07 to 14.2% in 2010-11ⁱ, while the manufacturing sector has underperformed, accounting for only 20% of GDP, due to high interest rates, infrastructure bottlenecks, slow decision-making by the government, and weak domestic demandⁱⁱ. Furthermore, the service sector, which accounts for nearly 65% of GDP, has also been losing its momentum due to segments like the banking and real estate facing demand and investment constraintsⁱⁱⁱ. Yes, tracking the economic numbers shows that India needs to tackle its economic issues but the problems are much deeper. The proportion of population living in extreme poverty has declined from 47% in 1947^{iv} to 22% in 2012^v, yet nearly 56%^{vi} of the current population cannot meet their basic needs. Similarly, while there is a demographic boom of young people in the country with nearly 285 million people between the age group of 15-29 years^{vii} (2009-10 to 2011-12), the jobless nature of growth added only 15 million jobs between 2004-05 and 2011-12^{viii}.

Furthermore, the environment has suffered gravely with the economic progress as from 1990 to 2008, India's GDP per capita rose by an impressive 120% leading to the natural capital to decline by 31%^{ix} in the same period. Adding to that, currently India is operating on almost twice its bio-capacity^x; indicating that the population's demand from the ecosystem exceeds the capacity of that ecosystem to regenerate the resources. To ensure that inter-linkages between the economic, societal, and environmental aspects of development are overarching, India needs vital transitions. A green economy strengthens pro-poor economic growth by building up natural capital and secures livelihood options of the poor.

United Nations Environment Programme (UNEP) defines Green Economy as one that results in 'improved human well-being and social equity, while significantly reducing environmental risks and ecological scarcities'^{xi}. The dynamic movement towards a green economy is to focus on enabling a world that ensures the well-being of not just human beings, but also the planet. Green economy does not substitute the concept of sustainable development^{xii}, but looks at adoption of a holistic approach, that includes issues of social marginalisation, intergenerational equity, employment creation, poverty eradication, etc. along with the incorporation of pressing environmental concerns.

The current trend of unsustainable growth and development, i.e., the Business As Usual (BAU) approach is supplementary to severe environmental impact. It assumes no fundamental changes in policy or external conditions, and the environmental and societal well-being play second fiddle to the goals of the market. There may be gains with respect to GDP growth, and poverty alleviation may occur for a brief period of time, but these development benefits will be attained at an unaffordable price. The depleting stock of the world's natural resources due to current development patterns has had detrimental impacts on the well-being of the current generation but it poses unprecedented risks and challenges for the future generation^{xiii}.

In India, policy options targeted towards greening the manufacturing, energy, transport, construction, etc. sectors will cost the economy a meagre 0.2% to 0.4% of the annual GDP growth^{xiv} along with contributing to employment generation. By maintaining and building up natural capital and mitigating resource scarcity, these investments will provide the basis for enhanced human well-being, opportunities for job creation, and sustained economic development for the next 20 to 40 years. The movement is thus from mere economic growth towards achieving a triple win development that includes social integration, economic viability, and environmental sustainability. Redefining the way progress is looked at, with the needs of our society and our natural infrastructure, the concept of green economy is to create long-term priorities for investment that will form the basic fabric of improving levels of human well-being and natural capital systems.

Green Skills in the Indian Green Economy

The widespread adoption of more eco-friendly approaches to economic production and consumption is changing the nature of work, and thus the skills required of many workers. While the greening of economies presents challenges, it also offers considerable potential for job creation, a matter of urgency in countries struggling to recover from the global economic crisis and to address longer-term employment concerns. The development of skills for green jobs is crucial to ensuring an efficient transition to a green economy by matching supply and demand for skills. It is also vital in helping workers adjust to a rapidly changing workplace. Green job skills development is not only reactive, but can be an important driver of change itself. Promoting skills for green jobs fosters investment in green activities and accelerates the green transformation. A number of factors are driving the transition to greener jobs. Change in the physical environment, brought about in part by unsustainable consumption and more than a century of emissions intensive industrialization, is already affecting the work practices and skill needs of agricultural workers, especially in arid and semi-arid regions. Environmental policy and regulation is pushing industry towards greater sustainability, increasing the demand for green job skills.

What are the key skills challenges as economies go green?

Challenge 1: Skill shortages are already hampering the transition to greener economies. A lack of the skills needed to meet the requirements of changing and newly emerging occupations impedes green investment and hinders green economic development. This equally applies to skills of established occupations for which demand is growing. Shortages generally reflect underestimates of growth and labour demand, particularly in technology-driven green sectors. In green building, for instance, skills shortages frequently arise when projects are undertaken without sufficient provision for skills development. Similarly, a lack of efficient coordination between investment in a green economy and investment in skills can lead to shortages of relevant green job skills. Many countries lack sufficient teachers and trainers in environmental awareness and specialist areas such as renewable energy.

Challenge 2: Skills and environmental policies need to come together. While most countries have drawn up some environmental policies, few have put in place the skills development strategies needed to implement them (see figure 1). Without coherence between skills and environmental policies, skills bottlenecks may well impede the successful transition to greener production and consumption. European countries are taking a lead in this area, notably France (see box 3). Outside Europe, the United States and Australia stand out in terms of their training response to the challenges posed by greening. In the least developed countries, skills development strategies are rarely included in national climate change adaptation plans. The reasons for this include weak coordination between national planning and labour ministries, and a lack of adequate resources and institutional capacity to implement such strategies. Coordination within individual sectors is also important. In the case of renewable energies, for example, policy coordination and planning are needed to smooth the pace of investment over time so as to provide stable employment for workers, avoid periods of serious skill shortages, and make future demand for skills more predictable, both for providers of training and education and for their students.

Challenge 3: Green structural change will be profound in certain sectors. High carbon emitting sectors are most likely to be negatively affected by green structural change. These include mining, fossil fuel based energy generation, and manufacturing, forestry and agriculture (see figure). Workers moving out of declining sectors into growing ones will require retraining. The role of employment services in matching skills and jobs and in retraining workers and jobseekers is thus crucial. The automobile industry is one of the key industries to face significant change. In many countries government policy now includes mandatory standards for fuel consumption, tax and duty reductions for vehicles with lower CO₂ emissions, special tax incentives and other fiscal green measures to promote purchases of eco-friendly cars. Such measures, in varying

Challenge 4: Occupations will change at different rates and in different ways as economies go greener. Not all greening will involve fundamental change in occupations. Some occupations will not change at all: the woman sitting behind the wheel of an eco-friendly bus fuelled by compressed natural gas (CNG) will need the same skills as drivers of other buses. There will be far more established occupations requiring skill upgrades than brand new occupations. Where new occupations are created they often call for higher-level qualifications, either because of their dependence on new technologies or because they require sophisticated skills in, for example, networking, organization or consultancy. The core skills identified as necessary for the new green worker include environmental awareness and willingness to learn about sustainable development as well as general learning and decision-making ability. Good communication skills are also needed so that workers in different sectors can work together effectively towards green solutions. In the green building sector, for example, the ability to work with other trades is critical to improving a building's energy efficiency.

Challenge 5: Skills required in a greener economy need to be identified. Ways of classifying and measuring green jobs are only now being refined. In their absence, most countries have hitherto relied on qualitative data gathered through enterprise surveys, occupational research or consultation with experts. There is thus a need to develop complementary quantitative methods to identify the specific occupational needs of a greening economy.

Skill needs in a greening economy are usually first identified at the level of individual enterprises, which are quick to respond to new regulations or technologies that affect specific jobs or change markets. However, company-level change can have only a limited effect on the national workforce. Industry-level initiatives have greater impact. Developing countries often have much less elaborate systems for anticipating skill needs, and tend to create a parallel system of analysis running alongside the existing training system and/or labour market information system, or conduct one-off surveys. **Challenge 6:** Appropriate training needs to be put in place promptly. Training systems need to respond quickly, as demand changes fast. This is a particularly challenging requirement, given that the updating of courses usually takes a couple of years. Government-sponsored training programmes have proved valuable, notably where they take advantage of formal education and training systems with well-established flows of information between industries and training institutions. General schooling and university systems have tended to respond well to new demands, but in many countries institutions offering technical and vocational training have reacted more slowly. This represents a major challenge since the bulk of training for green occupations is channelled through vocational training. Enterprises in most countries and public employment services in a few have proved to be efficient channels for upgrading skills.

Emerging Green Economy Education Interventions in India: Focus on Higher and Further Education

It is increasingly clear that education and skills, attitudes, and behavior are crucial for sustainable and inclusive growth. The 2030 Agenda for Sustainable Development (UN 2015) requires a comprehensive response in terms of human capital development, talent solutions, and education and training.

The Global Education Monitoring Report of 2016 (UNESCO 2016) reinforces the role of education in every dimension of sustainable development. Better education leads to greater prosperity, improved agriculture, and better health outcomes, less violence, more gender equality, higher social capital, and an improved natural environment. Education and skills also provide the key tools—economic, social, technological, and behavioral—to take on the Sustainable Development Goals (SDGs) and to achieve them.

The manner in which the Sustainable Development Goal (SDG) for education (Goal 4) links with other SDGs is as follows:

Goal 1: Education is critical to lifting people out of poverty.

Goal 2: Education plays a key role in helping people move toward more sustainable farming methods, and in understanding nutrition.

Goal 3: Education can make a critical difference to a range of health issues, including early mortality, reproductive health, spread of disease, healthy lifestyles, and well-being.

Goal 4: Education for women and girls is particularly important to achieve basic literacy, improve participative skills and abilities, and improve life chances.

Goal 5: Education and training increase skills and the capacity to use natural resources more sustainably and can promote hygiene.

Goal 6: Educational programs, particularly nonformal and informal, can promote better energy conservation and uptake of renewable energy sources.

Goal 7: There is a direct link among such areas as economic vitality, entrepreneurship, job market skills, and levels of education.

Goal 8: Education is necessary to develop the skills required to build more resilient infrastructure and more sustainable industrialization.

Goal 9: Where equally accessible, education makes a proven difference in social and economic inequality.

Goal 10: Education can give people the skills to participate in shaping and maintaining more sustainable cities, and to achieve resilience in disaster situations.

Goal 11: Education can make a critical difference in production patterns (e.g., with regard to the circular economy?) and in consumer understanding of more sustainably produced goods and prevention of waste.

Goal 12: Education is key to mass understanding of the impact of climate change and to adaptation and mitigation, particularly at the local level.

Goal 13: Education is important in developing awareness of the marine environment and building proactive consensus regarding wise and sustainable use.

Goal 14: Education and training increase skills and capacity to underpin sustainable livelihoods and to conserve natural resources and biodiversity, particularly in threatened environments.

Goal 15: Social learning is vital to facilitate and ensure participative, inclusive, and just societies, as well as social coherence.

Goal 16: Lifelong learning builds capacity to understand and promote sustainable development policies and practices.

Source: ICSU and ISSC (2015)

India has a Vibrant and a Stable Economy with a Labyrinth of Reform Policies and Programs India is one of the fastest growing economies in Asia, with a rising share in world GDP. The rate of GDP growth touched 9% in 2008, while the rest of the world was struggling with a financial crisis. India also presents a unique example in managing an enormous population of 1.2 billion people with large geographical, socioeconomic, and political diversity that is governed through a representative democracy consisting of federal, state, and local governments with differing political ideologies and policy emphases. Stark inequities exist across the various states, economic sectors, demographic groups, and employment types in India. Some states are relatively wealthy and can be easily compared with fast-emerging economies of the world, and some regions are extremely poor and can be compared to Sub-Saharan Africa in Asia. Overall, living conditions are difficult for many individuals and families, with 33% of households with no electricity, 53% with no toilets on the premises, and 42% with no bathing facility. Across the economic sectors, nearly 54% of the population of India is engaged in agriculture, which contributes less than 17% to GDP.

The manufacturing sector employs nearly 21% of the labor force but has a relatively low contribution to GDP of 18%, whereas the services sector, which contributes over 65% to national GDP, employs just 25% of the labor force. Of a total labor force of 475 million, more than half (55%) are illiterate. Ninety-two percent of the labor force are informally employed in the unorganized sector—in agriculture, building and construction, textiles, retail trades, logistics, and transportation—while less than 10% (30 million) are estimated to be in the organized sector. Across demographic profiles, female literacy is 65% compared with 82% for males. Labor force participation of women came down from 36% in 1983 to 25% in 2011. Women earn 62% of men's salaries for equal work. The majority of the labor force work under exploitative and vulnerable conditions, finding employment through informal means such as word-of-mouth references, and contractors. India ranks low (134th) on the Human Development Index (HDI) among 187 countries (UNDP 2011). Policy measures in India to safeguard vulnerable situations and promote equity are elaborate and widely spread between the national and provincial legislative systems. The Unorganized Worker's Social Security Act, National Floor Level Minimum Wage, National Policy on Child Labour, and Contract Labour (Regulation and Abolition) Act are just some such measures. In addition, a number of employment generation programs, education schemes, and incentive systems aim to provide a just, humane, and equitable society. The Mahatma Gandhi National Rural Employment Guarantee Act, National Rural Livelihood Mission, and National Skill Development Policy are innovative schemes and policies to reform the old systems and to address chronic issues of low employability, poor productivity, and lack of opportunities.

Skills Development Efforts are Diverse and Varied

The TVET landscape has historically been diverse and complicated, with multiple agencies such as the Directorate General of Employment and Training, Ministry of Human Resource Development (MHRD), Ministry of Rural Development, and nearly 17 other ministries engaged in education, vocational training, technical training, and skills development. The launch of the National Skill Development Policy in 2009 led to the formation of the National Skill Development Corporation (NSDC) in 2009, the National Skill Development Agency (NSDA) in 2013, and the Ministry of Skill Development and Entrepreneurship in 2014. In addition, various industries and industry associations, NGOs, and the aid community have been independently working to achieve skills targets. The cumulative capacity of skills development, through all government programs, is about 10 million people per year against a target of 500 million by 2022 (Planning Commission 2011).

While the primary focus of policy makers and training providers is on basic provisioning and on ensuring that large numbers of beneficiaries get enrolled in skills development programs, the ability of certified graduates to do a job productively and remain employable remains questionable in the absence of quality benchmarks and an adequate control and coordinating mechanism. Further, the lack of linkages and pathways among primary, secondary, vocational skills, and higher education providers affects the motivation of the students and pushes vocational education toward a low status. The absence of productive linkages between the education system and industry further poses problems with regard to retraining, which, in addition to having cost implications, also affects the productivity of industry and trade. Industry representatives during the ADB-EdUHK survey and interviews agreed that there is a large and burgeoning shortage of skilled workers. In the face of higher demand, coupled with poor training and accreditation mechanisms, the private sector has been increasingly forced to establish its own training and quality control mechanisms.

Environmental Education- Present Scenario in India

India is one of the very few countries in the world where a commitment to environmental protection and improvement is enshrined in the constitution. Environmental Education has been a major thrust of both the Ministry of Environment and Forests (MoEF) and the Ministry of Human Resource Development (MHRD) of the Government of India. While the MHRD works towards the environmentalization of the formal curriculum, the MoEF focuses on non-formal educational programmes and strategies to reach the larger community that includes children, youth, urban and rural communities, industry, decision makers etc. In addition to the efforts of the government a large number of voluntary organizations are involved in promoting EE in both formal institutions and non-formal settings. The main sources of funds for educational institutions and NGOs for EE activities are the government (Central and States), independent trust, donor agencies, etc.

The National Policy on Education, 1986 states "There is a paramount need to create a consciousness of the Environment. It must permeate all ages and all sections of society, beginning with the child. Environmental consciousness should inform teaching in schools and colleges. This aspect will be integrated in the entire educational process" The National Policy on Education visualizes a national curricular framework, which contains a common core including several elements having direct bearing on the natural and social environment of the pupils. These core areas are expected to occupy place of prominence not only in instructional materials but also in classroom and out-of-school activities. Today EE in the formal educational system in India is handled at *three levels*. It is a *composite subject* called Environment at the *primary school level*; it is infused into environment in *regular school subjects at the middle and secondary school level*, and is a *separate subject at the college level*. For EE to be effectively taken up in the curricular, co-curricular and extracurricular mode, resources and facilities have to be built up and strengthened both within and outside the school and college system.

Objectives of Environmental Education

Awareness: To acquire an awareness and sensitivity to the total environment and its allied problems

Knowledge: To gain a variety of experiences in and acquire a basic understanding of, the environment and its associated problems;

Attitudes: To acquire a set of values and feelings of concern for the environment and motivation for actively participating in environmental improvement and protection.

Skills: To acquire the skills for identifying and solving environmental problems;

Participation: To encourage citizens to be actively involved at all levels in working toward resolution of environmental problems (UNESCO, 1978).

Evaluation ability: To evaluate environs measures and education programmes in terms of social, economic, ecological and aesthetic factors.

Goals of Environmental Education

EE aims to develop:

Awareness, sensitivity and a positive attitude towards environment.

Knowledge and understanding of the ecological process.

Greater participation in activities that help to overcome environmental challenges.

Importance of Environmental Education

The country accepted the need for environmental education, with the recommendations of Tiwari Committee (1980). Many people recognize an urgent need for environmental education. Besides introducing the subject of 'environmental science' at all levels of education, we must give much emphasis on the new approaches and programmes of environmental education. The lay public in rural, tribal, slum and urban areas, women and students and teachers in schools, colleges and universities need to be educated about the environment.

Environmental Education must strongly promote the need for personal initiatives and social participation to achieve sustainability. Environmental Education is important for understanding the basis of our existence and those around us. Hence, this stresses on the subject. Environmental education, together with sound legislation, sustainable management, and responsible actions by individuals and communities, is an important component of an effective policy framework for protecting and managing the environment. Environmental Education is a new focus for education. It is a way of helping individuals and societies to resolve fundamental issues relating to the current and future use of the world's resources. However, simply raising awareness of these issues is insufficient to bring about change. Environmental Education must strongly promote the need for personal initiatives and social participation to achieve sustainability.

The concept of environmental education is not a new one as a major part of human knowledge is derived from nature. Environment pollution in different forms continues to trouble us but environmental education makes it possible for us to understand the clear outcome of human activity on the environment. Those who want to pursue environmental education seriously shall also study related disciplines such as physical science, biological science, social science and applied science. Environmental education can be pursued at under graduate and post-graduate level.

The Parameters of Environmental Education

The EE should:

- Consider the environment in its totality - natural and built, technological and social (economic political, technological, cultural historical, moral, aesthetic);
- Be a continuous lifelong process, beginning at the pre-school level and continuing through all formal and non-formal stages;
- Be interdisciplinary in its approach, drawing on the specific content of each discipline in making possible a holistic and balanced perspective;
- Examine major environmental issues from local, national, regional and international points of view so that students receive insights into environmental conditions in other geographical areas.
- Focus on current and potential environmental situations, while taking into account the historical perspective.
- Promote the value and necessity of local, national and international cooperation in the prevention and solution of environmental problems;
- Explicitly consider environmental aspects in plans for development and growth; Enable learners to have a role in planning their learning experiences and provide an opportunity for making decisions and accepting their consequences;
- Relate environmental sensitivity, knowledge, and problem-solving skills and values clarification to every age but with special emphasis on environmental sensitivity to the learner's own community in early years;
- Help learners discover the symptoms and real causes of environmental problems;
- Emphasize the complexity of environmental problems and thus the need to develop critical thinking and problem-solving skills
- Utilize diverse learning environments and a broad array of educational approaches to teaching/learning about and from the environment with due stress on practical activities and first-hand experience.
- To achieve the goals and objectives of environmental education, it was seen that environmental education needs to be planned nationally.
- In the formal school, environmental education concepts may be carefully integrated with different subject areas in a creative and functional manner. However, it requires careful planning and implementation strategies.
- **Various Dimensions of Environmental Education**
- Environmental education is now being seen as an instrument and a process that enables participation and learning by people of all ages, based on two-way communication rather than the old paradigm of a one-way flow of information, from teachers to pupils. The content and substance of environmental education is also undergoing review and change. Reorienting education as a whole towards sustainability involves the various levels of formal, non-formal and informal education at all levels of society. It involves a three-fold classification of environmental education based on different disciplines.
- **Environmental studies** : It is concerned with environmental disturbances and minimization of their impact through changes in social sciences
- **Environmental science**: It deals with the study of the processes in water, air, soil and organisms which lead to environment damage
- **Environmental engineering**: It deals involves the study of technical processes used to minimize pollution

Elements of Effective Environmental Education Programs

An agency or organization's mission and environmental priorities provide direction for program development in environmental education, guiding the development to goals and objects and their choice of target audience. Tying environmental education programs to the agency or organization's primary purpose helps focus program development and justify funding, prevent the establishment of generic environmental education programs, and aid in program efficiency and sustainability. Environmental education programs are often distinguished from informative or interpretive programs, as they have objectives beyond information dispersal and involve working with an audience that often has pre-defined learning objectives. A school group, for example, has predefined learning objectives in the form of a curriculum— what teachers will teach, the order in which concepts should be covered, and expected knowledge and skills. The key to relevant environmental education programs is finding commonalities among the existing learning objectives and the agencies or organization's mission and priorities. By doing so, the needs of both the provider (the

agency or organization) and the audience are met. Teachers or leaders of the groups that will be participating in the program can often help find these commonalities by providing and explaining materials that offer learning objectives.

Effective environmental education programs and materials need to present information and ideas in a way that is relevant to the learners. This need for relevance stems from children's cognitive development, as they develop the ability to think concretely before they can think abstractly. When programs move beyond what is relevant and meaningful, learners don't have the chance to build their learning on what they already know - learning becomes too abstract. Thus, content is more effectively conveyed when embedded in a local context, giving learners a chance to explore and experience what's around them. The sensitivity, knowledge and skills needed for this local connection provide a base for moving out into larger systems, broader issues and an expanding understanding of causes connections and consequences. Likewise, skill building and application must be couched within the context of solving real problems- problems that directly affect learners either at home, at school or in their community. When environmental education is taught in the place where they live and through authentic situations, a learner's own experiences become a part of their education.

Enjoyable learning experiences also help make programs more relevant to the learners. Many environmental educators realize the value of learners having direct contact with nature. Small bits of wild places where kids can explore are disappearing and time to visit them becomes more and more rare, resulting in the "extinction of experience." Thus, environmental educators need to re introduce learners to their local area by exploring and experiencing it, by learning about it and celebrating it. By doing so, environmental educators help learners develop a sense of wonder and a sense of place, fostering the awareness and appreciation that motivate them to further questioning, better understanding, and appropriate concern and action. (While enjoyable experiences in nature are one way to launch an environmental education program, it is not the only way. Learners in a central city environment, for example, may become interested in the environment through efforts to clean up a toxic waste site because it is damaging their water supply.)

Effective environmental education programs involve stakeholders in all stages of the program, from the development of the program to its evaluation.

Successful programs bring a coalition of stakeholders together to design, implement and evaluate a program that meets their needs (Monroe, 1999). Stakeholders are those that have a stake in the program that is developed. They are the people who care about a program, are willing to develop a commitment to it and are best able to offer input into it. These stakeholders might be teachers, funders, agency supervisors, community leaders, landowners, extension workers, parents, and curriculum developers. Their participation lends a variety of perspectives to the program, shaping the program focus and audience. Their participation also helps achieve buy-in early in the process, so that as the program is developed, it is more likely to be used. Another advantage of using the program is developed; it is more likely to be used. Another advantage of using stakeholders is that it reinforces the image of community partnership and/or ownership and interest in the program.

CONCLUSIONS

This paper has reviewed the emergence of the green economy, scoping some of the key concepts associated with it. It further looked at some of the emerging developments internationally as educational institutions are called upon to re-orient towards a green economy and low carbon development in response to climate change. Indian education system scenario there is a need to focus on adaptation the paper indicated some of the scope and dynamics of the challenges that are being posed to higher and further education in response to the emergence of the green economy. Specifically, specialised green economy skills will take time to develop. The paper scoped a range of economic sectors that require specialist green economy skills like renewable energy and energy efficiency, natural resources management, waste management, green transportation and urban infrastructure programmes. Overall, green economy skills are demanded across each and every sector of the economy. Institutions of higher and further education are therefore challenged to review existing practices (such as the few case examples alluded to above) and to expand these into more systemic efforts to remain relevant in an ever changing skills and jobs environment. Overall, technical and vocational skills remain key in the green economy and this may also demand a revision of university programmes within a framework of green economy learning pathways as outlined in the example from the USA above in which technical and vocational training can be expanded into areas of ongoing specialisation and lifelong learning in higher education. In sum, to support a holistic higher education system for a greener future, governments and other institutions tasked with developing policy must do so in order to prepare stakeholders that include both business and labour for the new global challenge, and that do so within a whole institution and whole system approach to educational development.

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Trend and Progress of Indian Banking Sector Developments in Co-operative Banking

Dr.Prashant Khoptikar

In 2004 there were 1926 Urban co-operative Banks in India. The Reserve Bank Of India adopted vision documents in the year 2005. There after 342 Urban Co-operative Banks are merged or closed from the year 2005 to 2019. As on there are 1544 Urban Co-operative Banks working in India.

STATEWISE MERGER POSITION OF THE URBAN CO-OPERATIVE BANKS-FROM 2004 TO 2019

1. Maharashtra 73
2. Gujarat 39
3. Andhra Pradesh 12

No. of closed or merger banks are 382. In this only 138 Urban Co-operative Banks have been merged, it means that 244 Urban co-operative Banks are declined.

Rating wise distribution of Urban co-operative Banks (Amount in Cr.)

Rating	Number Banks	% of share in total	Deposit Amount	% of share in total
A	286	18.53	139696	28.85
B	913	59.13	271573	56.07
C	275	17.81	63488	13.11
D	70	4.53	9559	1.97
TOTAL	1544	100.00	484316	100.00

From the above figures the no. of grade C&D banks are 345 and the total deposits in these banks are Rs.73047 Cr. (15.08%)

The Urban Co-operative Banks in A&B categories accounted for 77.66%. The observation of the RBI is that the share of "A" category banks however declined in the last 5 years and they shifted in "B" categories (59.13%).

TIER WISE DISTRIBUTION OF URBAN CO-OPERATIVE BANKS (RS IN CR.)

TIER TYPE	NO. OF BANKS	% OF TOTAL	DEPOSITS	%	ADVANCES AMOUNT	%	TOTAL ASSETS
TIER 1	917	59.40	43588	9.00	25076	8.30	54591
TIER 2	627	40.60	440728	91.00	277942	91.70	544622
TOTAL UCBS	1544	100.00	484316	100.00	303018	100.00	599214

GROWTH OF DEPOSITS OF URBAN CO-OPERATIVE BANKS VERSES SCHEDULED COMMERCIAL BANKS

YEAR	URBAN CO-OP. BANKS	SCHEDULED COMMERCIAL BANKS
2010-11	16%	18%
2011-12	16%	16%
2012-13	15%	16%
2013-14	8%	12%
2014-15	9%	14%
2015-16	2.90	6%
2016-17	6%	9%
2017-18	5%	9%

FINANCIAL POSITION OF URBAN CO-OPERATIVE BANKS (RS.IN CR.)

S.N O.	PARTICU ARS	SCHEDU LED UCB201 8	2019	NON SCH UCBS2 018	2019	ALL UCBS 2018	2019	RATE OF GROW TH ALL UCB
1	CAPITAL	4118	4348	5552	9235	1297	1358	7.10
2	RESERVES	1889	1847	19526	19342	3528	3778	5.50
3	DEPOSITS	212841	27568 (46.60 %)	344406	258638(53.40%)	4363	4843	2.90
4	INVESTM ENT	88928	72305	80906	84838	1498	1569	5.00
5	LOANS & ADV	136822	14657 (48.37 %)	143637	156446 (51.63%)	2804	3030	7.40

Share of deposit of Scheduled Urban Co-operative Banks is 46.60%, whereas Non Scheduled Urban Co-operative Banks is 53.40%. Share of Advances of Scheduled Urban Co-operative Banks is 48.37%. whereas Non Scheduled Urban Co-operative Banks is 51.63%.

CRAR WISE POSITION OF URBAN CO-OPERATIVE BANKS (AS ON 31/03/2019)

CRAR %	SCHEDULED UCBS	NON SCHE UCBS	ALL UCBS
UP TO 3	4	34	38
5 TO 6	0	7	7
6 TO 9	0	14	14
9 TO 12	6	150	156
MORE THAN 12	44	1255	1329
TOTAL	54	1490	1544

From the above table it is observed that out of 1544 banks 59 banks-3.82% have not achieved the required CRAR percentage i.e. 9%.

NON PERFORMING ASSETS OF URBAN CO-OPERATIVE BANKS AGAINST SCHEDULE COMMERCIAL BANKS

YEAR	UCB%	SCHEDULED COMM BANKS %
2004-05	23%	5%
2007-08	16%	3%
2010-11	10%	2%
2014-15	7%	4%

The Gross NPA percentage of urban co-operative Banks were always high up to year 2010-11 as compared to scheduled commercial Banks but the position is changed from 2016-17. The Gross NPA % of scheduled commercial Banks were raised up to 10% & 11% as compared of urban co-operative Banks i.e. 8% & 7%.

NON PERFORMING ASSETS OF URBAN CO-OPERATIVE BANKS 2018 & 2019

SCH	NON SCH UCB	SCH UCBS 2019	NON SCH UCBS 2019
Urb 2018	2018		
Gross Npa	6.3	7.9	6.4
Net Npa	2.6	2.9	2.5
Provi CR	5259	7464	5766
			8375

ALL UCBS GROSS NPA%- 2018- 7.3%
 2019- 7.1%

As standard Gross NPA % prescribed by Reserve Bank of India (5%) it is more than 2.1%.
 The total provision required by urban co-operative Banks is Rs.14141 Cr. In the year 2019. This affects the profitability of urban co-operative Banks. In the year 2017-18 the total income of urban co-operative banks was Rs.53423 Cr. it is declined by Rs.1319 Cr. and stood at Rs.52103 Cr.

Source : RBI Bulletin



IMPORTANCE OF ENVIRONMENTAL MANAGEMENT SYSTEM THROUGH GREEN AUDIT PRACTICES IN EDUCATIONAL INSTITUTES IN AHMEDNAGAR DISTRICT OF MAHARASHTRA.

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Abstract- The environment defined as that whole outer physical and biological system in which man and other organisms live as a whole, albeit a complicated one with many interacting components. The wise management of the environment depends upon an understanding of those components of its rock, minerals and waters of its present and potential vegetation, of its animal life and potential for livestock husbandry and its climate. A nation's growth starts from its educational institutions where the ecology is thought as a prime factor of development associated with environment. A clean and healthy environment aids effective learning and provides a conducive learning environment. Educational institutions now a day are becoming more sensitive to environmental factors and more concepts are being introduced to make them eco friendly. Earth Summit Rio 1992, the concept of environmental audit was accepted by many countries. In Indian scenario, very few industries especially educational institutes were inspired. If green audit is enforced in an effective way in the educational institutes then there are many advantages that could be adopted from it. Education aims at drawing out the innate potentialities of every individual. For this purpose, the students undergo the learning process in a systematic order in school, so that their innate qualities are developed. Environment Education is the process of recognizing values and classifying concepts in order to develop skills and attitudes necessary to understand and appreciate the inter relatedness among man, his culture and his biophysical surroundings. Teachers occupy a key position in the educational transformation process by becoming role models to students. Similarly in the Environment Education program, they act as agents for developing proper awareness among students by providing adequate knowledge about environmental issues. The teachers can use the

green links of information collected from newspapers or electronic media and relate them to the topic which is being taught. As Environment Education is an interdisciplinary subject, different teachers teaching different subjects can relate the concepts taught to the environment. A good teacher can be as friend of the students and by taking them to the scenic beauty spots of nature the teacher can enable them to enjoy the beauty of the wilderness. As a philosopher the teachers are able to enable the students to establish the man – nature relationship existing in the environment. This research explains the importance of Green auditing concepts and the role of educational institutes in the green audit.

Keywords – Environment Management, Green Audit, Awareness, and Human dominated ecosystem, Energy Management, Waste Management.

1) Introduction

All organisms modify their environment, and humans are no exceptions. As the human population has grown and the power of technology has expanded, the scope and nature of this modification has changed drastically. Until recently the term “human- dominated ecosystems” would have elicited images of agricultural fields, pastures or urban landscapes, now it applies with greater or lesser force to all earth. Many ecosystems are dominated directly by humanity, and no ecosystem on Earth’s surface is free of pervasive human influence. The growth of human population and growth of the resource base used by humanity is maintained by a suite of human enterprises such as agriculture industry, fishing and international commerce. These enterprises transform the land surface through cropping, forestry and urbanization. All are ongoing. These relatively well documented changes in turn entrain further alternations to the functioning of the Earth’s system, most notable by driving global climate change and causing irreversible losses of biological diversity.

Environment is not merely atmosphere and other physical factors surrounding us but is the complex of all factors which not only affects on organism one time but all organism all the time. In a larger sense environment constitutes the various physical, mental, social, spiritual, educational, economic and intellectual aspects of human life. When kept healthy and inspiring, it promotes the progress and development of mankind. The environmental problems with which now we are concerned embrace diverse aspects ranging from economic, social and psychological problems of human settlement to the management and use of natural resources and habitats. Since time immemorial, man has been and will always be exploiting nature without taking into consideration environment deterioration. In fact so called progress, in reality, is disturbing the environmental balance seriously leading to breakdown of life support system on the earth.

Education aims at drawing out the innate potentialities of every individual. For this purpose, the students undergo the learning process in a systematic order in school, so that their innate qualities are developed. Environment Education is the process of recognizing values and classifying concepts in order to develop skills and attitudes necessary to understand and appreciate the inter relatedness among man, his culture and his environment.

biophysical surroundings. Keeping the importance of environmental audit in a view, the present research through light on the basic process of environmental audit process and how it play important role through educational institut to achieve environment awareness among the students.

Background-

2) Education for sustainable Development- The United Nations Conference on the human development (Stockholm 1972) helped in focusing the attention on environment concerns. In the years following the Stockholm conference, the global community acknowledged the need for inter relating environment and socio-economic issues of poverty and under development. In 1980's, in response to a growing realization of the need to balance economic and social progress with concerns for environment resulted on the concept of sustainable development. The concept of sustainable development gained worldwide acceptance with the publication of "Our Common Future" by the World Commission on Environment and Development (1987). The commission defined sustainable development as "Development that meets the needs of present, without compromising the ability of future generations to meet their own needs". This definition made it clear that while development may be essential to satisfy human needs and to improve the quality of life, but it should occur in such a way that the capacity of the natural environment to meet the present and future needs is not compromised. In 1991, the World Conservation Union (IUCN) UNEP and WWF jointly published a document "Caring for Earth: A strategy for sustainable living, which complemented the definition of sustainability in our common future".

Chapter 36 of Agenda 21 emphasized that education is critical for promoting environment and developmental issues. Ever since sustainable development and in improving the capacity of people to address development has been a common consensus on the role of education for making social changes, the concept has been highlighted in the international forum. The Johannesburg summit of 2002 broadened the vision of sustainable development and designed the educational objectives of Millennium.

3) Green Auditing/Environmental auditing

Green Auditing/Environmental auditing began in the United States of America and they were not started by the local authorities, but were the commercial response to national requirements. Auditing were the result of legislation which made companies responsible for the environmental damage they were causing. In 1970's the US government adopted the polluter pays principle and in order to avoid liability, the companies resorted to broad performance reviews and compliance audits. This helped the companies to evaluate how they were performing with regard to the control of pollution. Throughout the 1970's and 80's a number of antipollution laws and regulations grew, of which the most significant are 'Resources Conservation and Recovery Act', 'The Comprehensive Environmental Response Compensation and Liability Act' and 'The Clean Air Act'. In the years since its inception, the concept of Environmental Auditing has broadened and has become as major tool for promoting good environmental management. The concept of environmental auditing has been extended so that the governmental and local institutions are included in its purview.

A typical environmental audit involves the analysis of inputs and outputs and looks in to the environmental impact of the raw materials used and the products that are produced. It also analysis the impact of the products and waste that emerge out of the factory as a result of the production and administrative processes. Environmental audit reflects the role of the government in monitoring various environmental issues like waste disposal pest control building preservation and so on. The growing public concern for green issues has forced governments to formulate environmental statements and charters. Thus environmental auditing is seen as a vital means of converting aspiration in to effective action, as the experience of auditing is gained and shared it is clear that they have a valuable role to play in the systematic incorporation of environmental perspectives into many aspects of policy, helping to trigger new awareness and priorities in the society. Auditing is gained and shared it is clear that they have a valuable role to play in the systematic incorporation of environmental perspectives into many aspects of policy, helping to trigger new awareness and priorities in the society.

4) ENVIRONMENTAL AUDIT IN EDUCATIONAL INSTITUTES

2006, Government of India has declared the National Environment Policy 2006 and made green audit mandatory to each industry. According to the policy it is a response to India's national commitment to a clean environment to clean environment, mandated in the constitution in Articles 48 A and 51 a (g) (DPSP) strengthened by judicial interpretation of Article 21 (National Environmental Policy 2006) It is recognized that the maintenance of the health environment is not the responsibility of the state alone. It is the responsibility of every citizen and thus a spirit of partnership is to be realized through the environment management of the country. The process of environmental audit was formalized by Supreme Audit Institution (SAI) according to the guidelines given in manual of Standard Order (MSO) issued by Authority of the Controller and Auditor General of India 2002, the supreme Audit Institution India is the highest Institution of auditing in the country. By realizing the need of towards environment, NAAC, an autonomous body under UGC has added the concept of environmental audit in accreditation methodologies of universities and colleges.

A nation's growth starts from the educational institutions, where the ecology is thought as a primary factor of development associated with environment the activities pursued by Educational Institutions can also create a variety of adverse environmental impacts. Environmental auditing is a process whereby an organization's performance is tested against its environmental policies and objectives. Green Audit is defined as an official examination of the effects a educational institute has on the environment. Green audit can be a useful tool for educational institute to determine how and where they are using the most energy or water or resources, the educational institute can then consider how to implement changes and make savings. It can also be used to determine the type and volume of waste, which can be used for a recycling project or to improve waste minimization plan. Green auditing and the implementation of mitigation measures is a win situation for all the educational institutions, the learners and the planet. It can also create health consciousness and promote environmental awareness values and ethics. It provides staff and students better understanding of green impact on campus. Green auditing promotes financial savings through reduction of resources.

use. It gives an opportunity for the development of ownership, personal and social responsibility for students and teachers. If self enquiry is a natural and necessary outgrowth of a quality education, it could also be stated that institutional self enquiry is a natural and necessary outgrowth of a quality educational institutions. Thus it is imperative that the educational institutes evaluate its own contributions toward a sustainable future. As environmental sustainability is becoming an increasingly important issue for the nation, the role of higher educational institutes in relation with environmental sustainability is more prevalent.

5) AIMS AND OBJECTIVES OF ENVIRONMENTAL AUDIT IN ACADEMIC INSTITUTES.

To nurture environmental friendly management in academic institutions following aims and objectives were formulated.

- To secure the environment and cut down the threats posed to human.
- To recognize the initiative taken by organization towards environment.
- To provide baseline information to enable organization to evaluate and manage environmental change, threat and risk.
- To recognize the effects of an organization and vice versa.
- To recognize, diagnose and resolve the environmental problems.
- To suggest the best protocols for sustainable development organization and environment.
- To assess environmental preference and the effectiveness of the measures to achieve the defined objectives and targets.
- To identify the different pressures on organization to improve their environmental performance.
- To ensure that the natural resources are utilized properly as per national policy of environment.
- To establish the parameters for maintaining health and welfare of the community of the organization.
- To set the procedure for disposal of all types of harmful wastes.
- To reduce energy consumption.
To give preference to the most energy efficient and environmentally sound appliances.
- To minimize the consumption of water and monitor its quality.
- To identify the risks of hazards and implement the policies for safety of stakeholders.
- To facilitate the stakeholders with different aspects of disaster management.
- To train all stakeholders of the organization and empower them to contribute and participate in the environmental protection.
- To make sure that rules and regulations are taken care to avoid the interruptions in environment.

6) SURVEY FOR GREEN AUDIT PRACTICES IN EDUCATIONAL INSTITUTES

A survey was arranged to study awareness among the educational institutes regarding Green Audit Practices. A questionnaire was prepared for survey in Ahmednagar district educational institutes. The data obtained was analyzed and Champaign conducted regarding management of green audit shown need to work in this field. The campaign appealed to educational institutes to apply environmental practices and develop systematic approach through Green Audit. To summarize, we propose research significance work for survey of Environmental awareness through Green Auditing practices. Study current practices in this area and establish Environmental management protocol particularly Green Auditing by following all legal aspects and International standards in G College of Arts and Commerce, Ahmednagar, Maharashtra. This research work is undertaken for systematic study of Environmental Awareness particularly focusing on Green Audit as currently it's becoming great issue to manage Green Auditing practices for preventing environmental damages and also health related issues to human beings and other lives on earth. In this work the main aim is to develop protocol for environmental awareness sequence like pre audit, decision methodology for Reduce, Reuse and Recycle and disposal.

TARGET AREAS OF GREEN AUDITING

Green audit is the fact that they are carried out, at defined intervals, and their results can illustrate improvement or change over time. The college has adopted the 'Green Campus' system for environmental conservation and sustainability. There are main three pillars i.e. zero environmental foot print, positive impact on occupant health and performance and 100% graduates demonstrating environmental Green audit form part of resource management process. Although they are individual events, the real value of literacy. The goal is to reduce CO2 emission, energy and water use, while creating atmosphere where students can learn and be healthy. Eco Campus concept mainly focuses on the efficient use of energy and water; minimize waste generation or pollution and also economic efficiency. All these indicators are assessed in process of "Green Auditing of educational campus. Eco Campus focuses on the reduction of contribution to emissions, procure a cost effective and secure supply of energy, encourage and enhance energy use conservation, promotes personal action, reduce the campus's energy and water consumption and integrate environmental considerations in to all contracts and services considered to have significant environmental impacts. Target areas included in this green auditing are water, energy, waste, green campus and carbon footprint.

AUDITING OF WATER MANAGEMENT

Water is a natural resource, all living matters depend on water. While freely available in many natural environments, in human settlements potable water is less readily available. We need to use water wisely to ensure that drinkable water is available for all. Now and in the future. A small drip from a leaky tap can waste more than 18 liters of water to a day that is a lot of water to waste, enough to flush the toilet eight times. It is therefore essential that any environmentally responsible institution should examine its water use practices. Water auditing is conducted for the evolution of facilities of raw water intake and determining the facilities for water treatment and reuse. The

concerned auditor investigates the relevant method that can be adopted and implemented to balance the demand and supply of water. It is therefore essential that any environmentally responsible institution examine its water usage practices.

AUDITING FOR ENERGY MANAGEMENT

Energy cannot be seen, but we know it is there because we can see its effects in the forms of heat, light and power. This indicator addresses energy consumption, energy sources, energy monitoring, lighting appliances and vehicles. Energy use is clearly an important aspect of campus sustainability and thus requires no explanation for its inclusion in the assessment. An old incandescent bulb uses approximately 60W to 100W while an energy efficient light emitting diode (LED) uses only less than 100 W. Energy auditing deals with the conservation and methods to reduce its consumption related to environmental degradation. It is therefore essential that any environmentally responsible institution examine its energy use practices.

AUDITING FOR WASTE MANAGEMENT

Pollution from waste is aesthetically displeasing and results in large amount of litter in our communities which can cause health problems. Plastic bags and discarded ropes and strings can be very dangerous to birds and other animals. This indicator addresses waste production and disposal, plastic waste, food waste, and recycling. Solid waste can be divided into two categories: general waste and hazardous waste. General wastes include what is usually thrown away in homes and in schools such as garbage, paper, tins and glass bottles. Hazardous waste is waste that is likely to be a threat to health or the environment like cleaning chemicals and petrol. Unscientific landfills may contain harmful contaminants that leach into soil and water supplies and produce greenhouse gases contributing to global climate change. Furthermore solid waste often includes wasted materials/resources that could otherwise be channelled into better service through repair, and reuse. Thus the minimization of solid waste is essential to a sustainable college. The auditor diagnoses the prevailing waste disposal policies and suggests the best way to combat the problems. It is therefore essential that any environmentally responsible institution examine its waste processing.

AUDITING FOR GREEN CAMPUS MANAGEMENT

Unfortunately biodiversity is facing serious threats from habitat loss, pollution, over consumption and invasive species. Species are disappearing at an alarming rate and each loss affects nature's delicate balance and our quality of life. Without this variability in the living world, ecological systems and functions would break down, with detrimental consequences for all forms of life, including human beings. Newly planted and existing trees decrease the amount of carbon dioxide in the atmosphere. Trees play an important ecological role within the urban environment as well as support improved public health and provide aesthetic benefits to cities. In one year, a single mature tree will absorb up to 48 pounds of carbon dioxide from the atmosphere, and release it as oxygen. The amount of oxygen that a single tree produces is enough to provide one day's supply of oxygen for people. So while you are busy

studying and working on earning those good grades all the trees on campus are also working hard to make the a cleaner for us. Trees in our campus impact our mental health as well; students have shown that trees greatly reduce stress, which a huge deal is considering many students are under some amount of stress.

AUDITING FOR CARBON FOOTPRINTS

Commutation of stakeholders has an impact on the environment through the emission of green house gases in the atmosphere consequent to burning of fossil fuels such as petrol. The most common green house gases are carbon dioxide, water vapor, methane, nitrous oxide and ozone of all the green house gases, carbon dioxide is the most prominent greenhouse gas, comprising 402 ppm of the Earth's atmosphere. The release of carbon dioxide gas into the Earth's atmosphere through human activities is commonly known as carbon emissions.

An important aspect of doing an audit is to be able to measure your impact so that we can determine better ways to manage the impact. In addition to the water, waste, energy and biodiversity audits we can also determine what our carbon footprint is, based on the amount of carbon emissions created. One aspect is to consider the distance and method traveled between home and college every day. It undertakes the measure of bulk of carbon dioxide equivalents exhaled by the organization through which the carbon accountings are done. It is necessary to know how much the organization is contributing towards sustainable development. It is therefore essential that an environmentally responsible institution examine its carbon footprints.

AUDITING OF E WASTE MANAGEMENT

Advanced electronic gadgets have become a vital part of our daily lives providing us with more comfort, security, faster acquisition, more storage space and exchange of information. On the other hand, it has also turned into unrestrained resource consumption and an alarming waste generation. All over the world in developed countries as well as under developing countries like India face the problem of E waste management. The rapid growth of technology, the introduction of technical innovations and a high rate of obsolescence in the electronics industry have led to one of the fastest growing waste streams in the world which consist of end of life electrical and electronic equipment produced very fast. Many of the trends in consumption and production process are unsustainable and pose serious challenges to the environment and human health. Minimization of waste, development of cleaner products and environmental sustainable recycling and disposal of waste are some of the issues which need to be taken into consideration by all concerned users, manufacturers while ensuring the economic growth and enhancing the quality of life. E waste is therefore, broadly describes loosely discarded obsolete, broken, electrical or electronic devices. An E waste consists of all waste from electronic and electrical appliances which have reached their end of life period or are no longer useful for their original intended use and are destined for repair, recovery, recycling or disposal. It also includes computers and its all accessories monitors, printers, keyboards, central processing units etc.

CONCLUSIONS

Awareness and knowledge of environmental process through green audit play an important role in environment education. But only awareness and knowledge alone is not sufficient. But creating behavioral change for permanent basis is important. Environment education attempts to teach students "how to think" and not what to think. Education can help and develop this knowledge and competency. The awareness about environment guides the attitude of an individual both in the feeling and thinking aspects of his personality. Broadly there are three phases of awareness generation - Information about environment significance and knowledge about environment crisis and the wisdom for the solution of **impact** of this crisis. These three aspects constitute the general environmental awareness. A person with proper awareness can develop a positive feeling and attitude and can influence the society which in turn can influence the policies of the state the new policies and programmes will bring changes in the nature of production style of consumption and method of distribution which will force the society to change the life style in a sustainable manner. Teachers occupy a key position in the educational transformation process by becoming role models for students. Similarly in the Environment Education programme, they act as agents for developing proper awareness among students by providing adequate knowledge about environmental issues. The teachers can use the green links of information collected from newspapers or electronic media and relate them to the topic which is being taught. Academic institutes need to be prepared to become environmental especially green audit fascinators they should proactively adopt the activity oriented approach to teaching and learning through environment management practices.

It was found that most of the academic institutes were involved in activities which are directly related to the concept of sustainable development but were not documenting these activities through green audit.

As far as environmental management system and green audit is considered globally, this research may give systematic procedure for green audit, that will take care of teachers and students respectively. This will reduce waste generation. A systematic survey related to various elements of green audit and its processes will be analyzed. Through this research the experimental work will focus on experimentations of various academic institutes for reuse, resale and recycle be carried out. Output of this research work will have social impact regarding environment management system through green audit locally and we can prevent environment loss which will become great risk for human community in future. Though academic institutes take part in restoring the environment, still there is scope for further action.

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'RESEARCH JOURNEY' International E- Research Journal

Impact Factor - (SJIF) - 6.625

Special Issue 213 : Impact of Globalization on Language & Literature
Peer Reviewed Journal

ISSN :

2348-7143

January-2020

Impact Factor - 6.625

ISSN - 2348-7143

INTERNATIONAL RESEARCH FELLOWS ASSOCIATION'S

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Multidisciplinary International E-Research Journal

PEER REFREED & INDEXED JOURNAL

January-2020 Special Issue - 213

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वैश्वीकरण का हिंदी भाषा और साहित्यपर प्रभाव
Impact of Globalization on Language & Literature

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जागतिकीकरण आणि लोकसाहित्य

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परंपरेने चालत आलेली लोकजीवनपद्धती हेच लोकसाहित्य असते. लोकजीवनातूनच लोकसाहित्याची निर्मिती होत असते, तर लोकसाहित्यातून लोकजीवनाला आकार येत असतो. परंपरेने काही तत्वे व्यक्तीमनात आणि तेथून पुढे लोक मनात-लोकमानसात स्थित होतात. लोकमानस सिद्ध होण्यात, लोकमानसात एखादे तत्व स्थित होण्यात परंपरेचा महत्वाचा वाटा असतो आणि ही परंपरा कित्येक शतकांची असते, पिढ्यांची असते. परंपरेने एखादे तत्व लोकमाणसात रुजले की, पुढच्या पिढीच्या लोकमानसात ते संक्रमित होते. अर्थात, परंपरा स्वीकृतीला या प्रक्रियेत महत्त्व असते. लोकमाणसाला एखादे तत्व भावले तरच त्याची स्वीकृती लोकमाणसात होते. त्यातून परंपरा सातत्य येत असते लोकसाहित्याच्या निर्मितीत -प्रचलनात परंपरा महत्वाचे कार्य करते. त्यामुळे परंपरा हे लोकसाहित्याचे एक महत्वाचे लक्षण मानले जाते.

एखादे तत्व लोकमानसात रुजले, लोकमाणसाने या तत्वाला स्वीकृती दिली आणि त्याचा अविष्कार घडू लागला की, हे तत्व लोकतत्त्व बनते. रुढी- प्रथा, लोकश्रद्धा, लोकविश्वास, विधी, शुभ-अशुभाच्या कल्पना म्हणजे लोक तत्वांनी बनलेला एक-एक पदरच होय. अर्थात, लोकतत्वांची निर्मिती लोकश्रद्धेतून, भावनेतून आणि अनुभवातून झालेली असते. आदिम काळापासून हजारो वर्षांपूर्वी लोक जीवनात प्रचलित असलेल्या लोकसाहित्याचा प्रवाह बदलत्या काळाप्रमाणे जीवनप्रमाणे नव्या जुन्याचा स्वीकार करीत आज पर्यंत प्रवाहित राहिला आहे. यातूनच लोकसाहित्याचे चिरंतनत्व प्रत्ययास येते.

जागतिकीकरणाचा आणि लोकसाहित्याचा विचार करत असतांना एक महत्वाची गोष्ट लक्षात येते ती म्हणजे समाज आणि साहित्य यांच्यातील परस्पर संबंध अतूट असतात साहित्यात समाजजीवनाचे प्रतिबिंब उमटलेले असते तर समाज जीवनातूनच लोकसाहित्य आकार घेत असते. लोक साहित्य म्हणजे पारंपरिक लोकजीवनपद्धती, लोकमाणसाची अभिव्यक्ती, लोक श्रद्धा, लोकसमजुती, लोकभ्रम, लोकरुढी, लोकविधि, यातूकल्पना परंपरेने चालत आलेल्या प्रथा, आचार-विचार, तसेच लोककला आणि मौखिक रूपातील शाब्द अविष्कार इत्यादी बाबींचा समावेश लोकसाहित्यात होत असल्याने लोकसाहित्य लोकजीवन व्यापते लोकजीवन हे सर्वव्यापी असल्याने लोकसाहित्य आणि जागतिकीकरण महत्वाचे आहे कारण समाजजीवन बदलले जगण्याचे संदर्भ बदलले की सर्वच क्षेत्रात बदल झालेला दिसून येतो जागतिकीकरणामुळे, समाज आपणास अंतर्बाह्य बदलतांना दिसत आहे. आणि याचा परिणाम लोकजीवनावर व एकंदरीत सर्वच लोक साहित्यावर झालेला दिसत आहे.

भारतात 1990 च्या सुमारास जागतिकीकरणाला सुरुवात झाली. जागतिकीकरण म्हणजे देशाच्या अर्थव्यवस्थेचे जगाच्या अर्थव्यवस्थेबरोबर एकत्रीकरण करणे. विसाव्या शतकाच्या शब्दकोशानुसार जागतिकीकरण म्हणजे जगभर पसरणे, एकाच वेळी संपूर्ण जगाचा किंवा जगातील सर्व लोकांचा विचार करणे, त्यात व्यापार, विदेशी थेट गुंतवणूक, भांडवल प्रवाह, प्रवास आणि तंत्रज्ञान यांच्या प्रसाराच्या माध्यमाने राष्ट्रीय अर्थव्यवस्थेला आंतरराष्ट्रीय अर्थव्यवस्थेसाठी खुले केले जाते. थॉमस फ्रीडमनच्या मते, "जागतिकीकरण म्हणजे व्यापार, वित्त आणि माहितीच्या

एकत्र
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एकत्रीकरणातून एकच एक अशी जागतिक बाजारपेठ आणि संस्कृतीची निर्मिती होय" जागतिकीकरणाचा सामाजिक आणि सांस्कृतिक जीवनावर परिणाम झालेला दिसतो. कुटुंब व्यवस्था मुलगा, सून, विविध, नातेसंबंध, विवाह, स्त्री, पुरुष, संबंध, जाती, जनजाती, भाषा इत्यादीचा सामाजिक घटकावर मोठा प्रभाव पडत आहे. लहान मुले, तरुण वर्ग आणि वृद्धांचे जीवनमान प्रभावित झालेले आहे. ग्राहक वादाच्या प्रभावातून नवसमाज आकार घेत आहे. माहिती तंत्रज्ञानाच्या विस्फोटामुळे किंवा क्रांतीमुळे लोकांच्या जीवनाचा सांस्कृतिक आकृतिबंध बदलला असून अमेरिकन कपडे, चायनीज अन्न, फ्रेंच व्हिस्की, इंग्लिश पॉप संगीत, या नित्य परिचयाच्या झालेल्या आहेत. जागतिकीकरणातून नव्या नागरी समाजाची, साहित्याची, नव कल्पनांची, विचारांची, निर्मिती झाली आहे

लोकसाहित्याचा अविष्कार लोकांच्या जगण्यातून घडत असतो आणि लोकांच्या जगण्यातूनच, जगण्याच्या रहाटीतूनच लोकसंस्कृतीची जडण-घडण होत असते. भारतात कृषी संस्कृतीला महत्वाचे स्थान आहे कारण भारत हा कृषिप्रधान देश आहे. कृषी संस्कृतीवर जागतिकीकरणाचा परिणाम झाल्याचे दिसते. बैलांच्या सहाय्याने शेत जमीन न नांगरता आता ट्रॅक्टरच्या तसेच अत्याधुनिक साधनांचा वापर केला जातो. अत्याधुनिक साधने वापरल्याने कमी श्रमात काम होते, वेळेची बचत होते. उत्पादन जास्त मिळवता येते हे समजले तसेच शेतकरी आपला कृषिमाल बाजारपेठेत जाऊन विकत असे परंतु आता कृषिमाल खरेदी करण्यासाठी व्यापारीच शेतक-यांच्या शेतावर येऊन मालाची थेट खरेदी करतात कृषी विषयक अॅपच्या माध्यमातून सर्व माहिती शेतक-यांपर्यंत पोहचते आहे. त्यामुळे शेतकरी देखील 'स्मार्ट' झाला आहे असे म्हणतात. कृषी विषयक जाहिरातींचा जेव्हा बारकाईने अभ्यास करताना ही गोष्ट प्रकर्षाने जाणवते की सर्वच क्षेत्रात जागतिकीकरणामुळे आमूलाग्र बदल झाला. त्यामुळेच कृषी विषयक, कृषी जीवनाशी निगडित असणा-या 'लोक' चे लोकसाहित्य बदलताना दिसते आहे. जागतिकीकरणाच्या प्रभावामुळे सर्वसामान्य मराठी मातृभाषा असणा-या लोकांच्या तोंडी देखील इंग्रजी शब्द सहज येतांना दिसतात. एवढेच नव्हे तर अगदी ज्याला मराठी भाषा लिहिता वाचता येत नाही परंतु तो मराठी भाषेत बोलतांना त्यांच्या तोंडी देखील सहज इंग्रजी शब्द येतात याला कारण जागतिकीकरणामुळे इंग्रजी भाषेला आलेले महत्त्व रुळले गेलेले शब्द हे आहे. जग जागतिकीकरणामुळे सर्व सीमांची बंधने तोडून अधिकच जवळ आले मोबाईल, इंटरनेटमुळे समाजात आमूलाग्र बदल झाला आणि या बदलाला व्यक्ती सहज सामोरी गेली तिने हा बदल स्वीकारला कारण माहितीची देवाण-घेवाण काही सेकंदात होऊ लागली

जागतिकीकरणामुळे शब्दांची देवान-घेवान होत आहे. ऑक्सफर्ड डिक्शनरीत 2017 साली 'आधार' हा शब्द समाविष्ट केला गेला. एक भाषा दुस-या भाषेत बेमालूमपणे मिसळली गेली आहे की, ती आपली नाही किंवा हा शब्द आपल्या भाषेतील नाही हे ही समजत नाही. जागतिकीकरणामुळे तंत्रज्ञानाच्या मदतीने एका भाषेतील पुस्तक अनेक भाषांत भाषांतरित करता येते त्यामुळे विविध देशांतील विविध भाषांमधील पुस्तके आपण सहजपणे वाचू शकतो. त्यांचे साहित्य आपणास समजते आणि तसा विचार, तसा बदल, आपल्या साहित्यात करतो. हे ही दिसून येते. 'बायबल' सारख्या ग्रंथाचे रूपांतर जगातील अनेक भाषांतून केले गेले आणि त्याचा वापर ख्रिस्ती धर्मप्रसारासाठी केला. लोकसाहित्याचे अनेक भाषांत भाषांतर झाल्यामुळे आपले साहित्य सर्व जगापर्यंत पोहोचते. हे घडले ते केवळ जागतिकीकरणामुळे म्हणजे तंत्रज्ञानाच्या मदतीने भाषांतर करणे खूपच सोयीचे झाले त्यामुळे साहित्य हे आजही टिकून आहे. भाषेची किंवा शब्दांची



आदान-प्रदान ही सतत होत असते त्याचप्रमाणे जुने संदर्भ पुसले जाऊन नवीन संदर्भ देखील येत असतात याचा प्रत्यय येतो.

उखाणे घेताना स्त्रिया आता त्यात नवीन तंत्रज्ञानाशी निगडित असणारे संकेत, शब्द, वापरतांना दिसतात.

उदा :-

- 1) मोबाईलवर एफ एम ऐकते कानात हेडफोन टाकून.....आणि.....रावना मिस कॉल देते एक रुपया बॅलेन्स राखून.
- 2) मी कम्प्युटर तर ते आहेत सीपीयू मी, लॅपटॉप तर हे आहेत चार्जर,.....रावांच नाव घ्यायला मी नेहमी हजर.
- 3) यांना पाहताच डोळ्यात प्रेमाचा प्रोग्राम रण झाला.....रावांच्या नावाचा व्हायरस माझ्या मनात शिरला.
- 4) फेसबुकवर ओळख झाली, व्हाट्सअप वर प्रेम जुळले,.....राव आहेत खरंच बिनकामी हे लग्न झाल्यानंतरच कळले.

आधुनिक काळातील जीवनसंदर्भामधील परिवर्तनाचा प्रभाव लोक साहित्यावर पडला. झपाट्याने सर्वच क्षेत्रात बदल झाले. जागतिकीकरणामुळे जग अधिक जवळ आले. विविध देशांची संस्कृती, भाषा, आचार, विचार, रुढी, परंपरा, जीवन पद्धती, समजली साहित्याची ओळख झाली. या सर्वांचा परिणाम आपल्याकडील समाजजीवनावर झाला आणि सहाजिकच जे समाजजीवनात तेच साहित्यात असते. विविध साहित्य-संस्कृतीची ओळख झाली. दुस-या भाषेतील साहित्य आपल्या भाषेत भाषांतरित झाले व आपल्या भाषेतील दर्जेदार साहित्य दुस-या भाषेत रूपांतरित झाले याला कारण आता आपल्यालाही असे वादू लागले की, आपले साहित्य जागतिक पातळीवर पोहोचावे याला कारण जागतिकीकरण आहे.

लोकसाहित्याची निर्मिती लोकजीवनात होत असते. लोकजीवनाला आकार देण्याचे काम काम लोकसाहित्य करीत असते. तर लोकसाहित्यातून लोकजीवनाचा अविष्कार घडत असतो. लोकजीवनाचा अभ्यास करण्याचे महत्वाचे साधून म्हणून लोक साहित्याकडे पाहिले जाते. लोकसाहित्य आणि लोकसंस्कृती एकाच नाण्याच्या दोन बाजू आहेत आणि म्हणूनच बदलत्या समाज जीवनाचे चित्रण साहित्यात दिसते. उखाणे, स्त्रिगीते, असे साहित्य बदलताना दिसते. त्याच्यावर जो परिणाम झाला किंवा त्यात जो बदल झाला याला कारण आजची पिढी आहे. कारण साहित्य हे तेच ते राहणार नाही पिढी दर पिढी त्यात बदल होणारच आणि नवीन भर देखील पडणारच आणि या नवसाहित्यावर परिणाम झाला तो जागतिकीकरणाचा. कारण जागतिकीकरणामुळे चे नवीन शब्द, संकल्पना, संकेत संगणक, मोबाईल, डेबिट-क्रेडिट, डिलीट, ऑनलाईन व्हायरस यासारखे इतर जे अनेक शब्द आले त्याचा वापर साहित्यात केला गेला (उदा वरील उखाणा पहावा) साहित्य हे नित्यनूतन असते मग त्याला लोकसाहित्य तरी अपवाद कसे ठरेल

ऐखादी, कल्पना, ऐखादी भावना, ऐखादा विचार किंवा कृती जेव्हा समूहाकडून अविष्कृत होते तेव्हा त्यामागे अनेक व्यक्तिमने एकाच पातळीवर आलेली असतात म्हणून ती लोकमानसातील भावना बनते. लोकमानाची कृती बनते. लोकमानसाचा अविष्कार बनतो. लोकसाहित्याच्या निर्मिती मागे म्हणूनच लोकमानस असते. लोकमानसाच्या कृती आणि उक्ती म्हणजे लोकसाहित्य असे म्हटले जाते. लोकसाहित्यातून अत्यंत स्वभाविकपणे जीवनाचा अविष्कार घडत असतो. दैनंदिन जीवनात लोक बोलतांना आता असे म्हणतात 'खुशाली विचारायचा काळा गेला बाबांनो.....माणूस ऑनलाईन दिसला



की समजायंच सर्व काही ठीक आहे.' म्हणजे येथे आता कसे आहात, सर्व काही ठीक चाललय आहे ना असे विचारायचे नाही तर तो ऑनलाईन आहे का ? हे पहायचे.

लोकगीते ही लोकजीवनाचे अंग असल्यामुळे लोकश्रद्धा, लोकभावना, लोकसंस्कृती यांची अभिव्यक्ती करीत असतात. ती मौखिक परंपरेने चालत आली असल्याने बंदिस्त नसतात, प्रत्येक समाजगट आपली म्हणून त्यामध्ये काही भर घालत असतो समाजगटाच्या वा व्यक्तीच्या आंतरिक गरजांची पूर्ती लोकगीतांमधून होत असते लय, ताल, नादसौंदर्य, सुगम आशय, जीवनसंबद्धता क्रियासंबद्धता व आवृत्तीक्षमता असल्याने जीवनाच्या प्रवाहाशी ती संवादी असतात. विधीविधाने, संस्कार, श्रमप्रसंग, उपासना, सण-उत्सव, क्रीडा यांना समूहजीवनात स्थान असल्यामुळे त्यांच्याशी निगडित लोकगीते ही आपल्या लोकसंस्कृतीच्या संचिताचे निर्देशक मानले जातात. जीवनाच्या परिवर्तनाबरोबर लोकगीते परिवर्तनशील व्यवहाराची अभिव्यक्तीही करीत असतात. सनातन मूल्यांचा आदर करणारी जीवनदृष्टी लोकगीतांतून प्रकटते. कालिक परिवर्तनाबरोबर जीवन बदलते व या बदलत्या परिस्थितीत जीवनदृष्टीतही बदल घडून येणे स्वाभाविक असते. दैनंदिन जीवन जगत असताना त्याकाळाला अनुसरून आपल्या गरजा, प्रश्न, समस्या यांचा सामना करतांना जीवनदृष्टी घडत जाते. तसेच स्थिर व सनातन मूल्यांचा आदर करण्याकडे लोकसमूहाचा कल असतो. कुटुंबव्यवस्था नातेसंबंध, धर्मिक रितीरिवाज, सांस्कृतिक विधी-उत्सव कुळधर्म, कुळाचार, आर्थिक संबंध या जीवनक्षेत्रात काही भाग स्थिर, सातत्यपूर्ण असतो तर काही भाग लोकजीवनाबरोबर बदलत जात असतो. सण-उत्सव साजरे करत असतांना हे विशेषत्वाने जाणवते. जागतिकीकरणामुळे जग अधिकच जवळ आल्यामुळे आता सण-उत्सवांचे स्वरूप बदलतांना दिसते आहे. दुकानात जाऊन एखादी वस्तू खरेदी करून आणण्याऐवजी ऑनलाईन खरेदी केली जाते. तसेच बदलती जीवनशैली धावपळीचे जीवन याचाही सण-उत्सव साजरे करण्यावर परिणाम झाल्याचे दिसते.

माणुसकी, अस्तिकता, ईश्वर यांच्या संबंधीचा श्रद्धाभाव लोकसमूह मानसात वसत असतो. जो चांगला वागेल त्याचे बरे होईल, जेष्टाचा आदर केला पाहिजे, कुळधर्माचे पालन केले पाहिजे. स्वर्गप्राप्ती व्हावी म्हणून इहलोकी चांगले वर्तन करावे, दुष्टपणा, हिंसाचार करू नये. इ. जीवनसूत्रांचा अवलंब लोकपरंपरेत गृहीत धरलेला असतो. ईश्वर, आराधना, प्रार्थना, साधना पूजाअर्चा, सण-उत्सव, जत्रा याच्या संबंधी परंपरागत समजूती मान्य केल्या जातात परंतु जागतिकीकरणामुळे यासर्वांकडे पाहण्याच्या तरुण पिढीचा दृष्टीकोन बदलत आहे. तो एक इव्हेंट म्हणून त्याकडे पाहिले जाते आणि हा इव्हेंट ती वेगवेगळ्या पद्धतीने नवीदृष्टी समोर ठेवून साजरा करतांना दिसते. आणि यात जुने आणि नवे यादोन्हीचा संगम दिसतो. वाईट प्रथा परंपरांचा त्याग करून नवी पिढी त्यात आधुनिकता आणतांना दिसते आहे. तर कधी चांगल्या परंपरागत गोष्टींचा आवर्जून वापर करतांना दिसते आहे. वेशभूषा, अलंकार आणि सौंदर्य कल्पना यातूनही लोकसंस्कृतीचे वेगळेपण दिसून येत असते. सण-समारंभ प्रसंगी नऊवारी लुगडे, केसांचा डोक्यामागे असलेला बुचडा, त्यात खोवलेले फूल, कानात कर्णफुले, गळ्यात पुतळ्याची माळ, नाकात नथ तर पुरुष यालाच साजेशा अशा पोशाख करतो. नवता आणि परंपरा या दोन्ही गोष्टी जपतांना नवी पिढी दिसते आहे. जागतिकीकरणाला सामोरी जात असतांना आजचा आधुनिक समाज नव्या-जुन्याचा मेळ घालतांना दिसत आहे. म्हणजेच जुने नष्ट होत आहे असे नाही तर ही पिढी जुन्याचा आणि नव्याचा संगम घडवून आणत सण-उत्सव साजरे करते आहे. त्यामुळेच लोकसाहित्य जुने आणि नवे असे दिसते साहित्य हे नित्यनूतन असते. त्यात काही संकेत बदलतात तर काही संकेत तेच राहतात. असे नेहमीच चालू असते कारण बदल हा मनुष्य जीवनाचा अविभाज्य भाग बनला आहे. ज्यातून मानवाची प्रगती होते.



माणसाचे जीवन जसजसे बदलते तसतसे साहित्यातही बदल होतांना दिसतात. काळानुसार माणसाच्या गरजा बदलतात त्यानुसार त्यांचे संकेतही बदलत जातात. लोकसाहित्य लोकजीवनाच्या सर्व अंगाशी स्वाभाविकपणेच निगडीत असते. त्यामुळे लोकजीवनाच्या स्थितीगतीशी त्यांचा अभिन्न संबंध जोडला गेलेला असतो.

गेल्या अडीच तीन दशकांपासून जागतिकीकरण हा विषय सर्वांच्याच तोंडी असल्याचे दिसते. जागतिकीकरणामुळे चांगला किंवा वाईट परिणाम होत आहे. जागतिकीकरणाचा परिणाम सामाजिक, राजकीय, सांस्कृतिक वातावरण व साहित्य यावरही झाला. लोकसाहित्य तरी यातून कसे वगळले जाणार. म्हणूनच जागतिकीकरण आणि सांस्कृतिक स्थित्यंतर हे ही महत्त्वाचे आहेत. याच्या प्रभावामुळे एका नव्या संस्कृतीचा, नव्या विचारधारेचा, उदय झाला आहे. ही संस्कृती तंत्रज्ञानाने व्यापलेली असल्यामुळे आपणास विविध क्षेत्रात वैविध्यता आल्याचे दिसते. जागतिकीकरणामुळे मराठी भाषा, साहित्य आणि संस्कृतीवर जरी परिणाम होत असला तरी ती संपणार नाही असे वाटते. कारण नव समाज हा जुनेपण आणि नवेपण या दोन्हीची सांगड घालून जीवन जगतो आहे. उखाणा जुनाच आहे फक्त नविन शब्दांची भर घालून जुळविले जातात. तर मॉल संस्कृतीत शॉर्ट आणि टी शर्टच्या जमान्यात नऊवारीला महत्त्व देतांना दिसते. हा विचार देखिल वेगळ्या अर्थाने होणे महत्त्वाचे आहे.

निष्कर्ष -

- 1) लोकसाहित्यात लोकमानस महत्त्वाचे आहे. लोकमानसावर जागतिकीकरणाचा परिणाम झाला
- 2) लोकमानसाची जडण-घडण होत असतांना नवविचारांची भर त्यात पडली आणि त्यातूनही लोक साहित्य निर्माण झाले.
- 3) कृषी संस्कृतीत बदल झाल्याचे दिसते. अगदी आज अशिक्षित स्त्री-पुरुष, शेतकरी कुटुंब यांच्या हाती सुध्दा आधुनिक यंत्रे आली आणि त्याने कृषीजीवनात आमुलाग्र बदल घडून आला. कृषीजीवन आणि लोकसाहित्य यांचा जुळविलेला संबंध आहे.
- 4) नवता आणि परंपरा यांच्या एकत्रीकरणातून सण-समारंभ इव्हेंट म्हणून साजरे केले जातात. परंतु यातून देखिल लोकसाहित्य नव्या रूपात समोर येत आहे.

संदर्भ ग्रंथ -

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Impact
Factor
4.574

ISSN 2349-638x

Refereed And Indexed Journal



**AAYUSHI
INTERNATIONAL
INTERDISCIPLINARY
RESEARCH JOURNAL
(AIIRJ)**

UGC Approved Monthly Journal

Special Issue No. 18
संत साहित्याचे सामाजिक योगदान

संपादक

डॉ. आप्पा दत्तू माने



Aayushi International Interdisciplinary Research Journal

Special Issue- XVIII Impact Factor 4.574 ISSN –2349-638x

UGC Approved Sr.No.64259

रूरल एज्युकेशन सोसायटीचे
महात्मा फुले नूतन महाविद्यालय, मिरजगाव
नॅक मूल्यांकन "B" ग्रेड
मराठी विभाग
आणि
सावित्रीबाई फुले पुणे विद्यापीठ
बी.सी.यु.डी.
गुणवत्ता सुधार योजने अंतर्गत
संयुक्त विद्यमाने आयोजित

राज्यस्तरीय एकदिवसीय चर्चासत्र
दिनांक ४ जानेवारी २०१८
विषय : संत साहित्याचे सामाजिक योगदान

प्रमुख संपादक
डॉ. आप्पा दत्तू माने

PUBLICATION DETAILS

विषय	संत साहित्याचे सामाजिक योगदान
संपादक	प्रमुख संपादक – डॉ. आप्पा दत्तू माने अतिथी संपादक प्राचार्य डॉ. एस.एन.गंभीरि
सदस्य	डॉ.भूषण तागड डॉ. अंकुश डोके प्रा. राजेंद्रकुमार देवकाते प्रा. तानाजी जाधव प्रा. पुष्पा गांगर्डे श्री. सलमान पठाण (विद्यापीठ प्रतिनिधी)
प्रकाशक	Aayushi International Interdisciplinary Research Journal Impact Factor 4.574 UGC approved No.64259 Website :- www.aiirjournal.com
ISSN No.	2349-638x
Edition	Published in January 2018
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संपादकीय

आमच्या महाविद्यालयामध्ये सावित्रीबाई फुले पुणे विद्यापीठ, पुणे नियोजन विकास मंडळ अंतर्गत मराठी विभागाच्या वतीने दि.४ जाने.२०१८ रोजी 'संत साहित्याचे सामाजिक योगदान' या विषयावर राज्यस्तरीय चर्चासत्राचे आयोजन केले होते. प्रथमतः या चर्चासत्रामध्ये सहभागी सर्व प्राध्यापक, संशोधक, अभ्यासक व मराठी भाषाप्रेमींचे मी मनपूर्वक आभार मानतो.

प्राचीन मराठी साहित्याचा किंवा समाजाचा विचार करताना या काळात संत साहित्य, शाहिरी साहित्य, पंडिती साहित्य व बखर साहित्य या प्रवाहांचा विचार करावा लागतो. यापैकी सर्वात महत्वाचा ठरणारा व महाराष्ट्राच्या सामाजिक व सांस्कृतिक जडणघडणीत मोलाचे कार्य करणारा प्रवाह म्हणून संत साहित्याचा विशेषत्वाने उल्लेख करावा लागतो. संत साहित्य आणि मराठी भाषा यांचा संबंध कधीही न तुटणारा असा आहे. संतांची साहित्य निर्मिती ही समाजाच्या जडणघडणीसाठी खूप महत्वाची ठलेली आहे. संतानी तत्कालीन परिस्थितीचा विचार करून भक्ती हा धागा प्रमाण मानला. त्यांनी पंढरपुरचे विठ्ठल हे दैवत प्रमाण मानले त्याचे कारण असे की, त्यावेळी समाजात धार्मिकता मोठ्या प्रमाणात होती. समाजात वेगवेगळ्या दैवतांची निर्मिती झालेली होती. त्यानुसार समाजात जीवनधारणा निर्माण झालेल्या होत्या. त्यांच्या विरोधात सामाजिक मूल्य मांडण्याचा प्रयत्न करताना संतानी विठ्ठल प्रमाण मानला व भक्तीच्या आधारे महाराष्ट्रात मराठी संस्कृती आणि माणूसपण टिकवून ठेवण्याचा यशस्वीरीत्या प्रयत्न केला.

आज २१ व्या शतकात मानवाने विविध क्षेत्रात मोठ्या प्रमाणात प्रगती केली आहे. विज्ञान आणि तंत्रज्ञान यांच्या माध्यमातून सारे जग जवळ आले; परंतु माणूस एकमेकांपासून दुरावला गेला. समाजजवळ सर्व काही आहे पण जिव्हाळा मिळत नाही. आजही संतांचे विचार समाजाला मार्गदर्शक व प्रेरणा देणारे आहेत त्यामुळे संतांच्या तत्वाज्ञानाची नव्याने मांडणी होणे गरजेचे आहे या उद्देशाने या चर्चासत्राचे आयोजन केले होते. या चर्चासत्रासाठी राज्यातील विविध महाविद्यालयातून प्राध्यापक व संशोधक विध्यार्थ्यांचे शोधनिबंध प्राप्त झाले. सदर शोधनिबंध आंतरराष्ट्रीय दर्जाच्या मान्यताप्राप्त नियतकालिकामध्ये प्रकाशित करत आहोत याचा मला अभिमान आहे.

या चर्चासत्रासाठी विठ्ठलराव शिंदे कला महाविद्यालयाचे (टेंभुर्णी, सोलापूर) प्राचार्य डॉ. महेंद्र कदम उद्घाटक व बीजाभाषक म्हणून उपस्थित राहिले. त्यांनी बीजाभाषनातून संत साहित्याची नव्याने मांडणी केली व अभ्यासकांच्या मनातील संभ्रम दूर करण्याचा प्रयत्न केला. याबरोबरच कवी प्रकाश घोडके (मिरजगाव), सिनेकलाकार डॉ. संजय चौधरी (जेऊर, सोलापूर), डॉ. संदीप सांगळे (पुणे), डॉ. एन.डी. चौधरी (कडा, बीड),

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डॉ.नवनाथ शिंदे (सात्रळ,अहमदनगर), प्रा. सुखदेव कोल्हे (लोणंद, सातारा), डॉ. प्रज्ञा लामतुरे (बिगवन), सिनेकलाकार प्रा. संजय साठे (टेंभुर्णी,सोलापूर), प्रा.विक्रम कांबळे, डॉ.संदीप तपकीर (बारामती), डॉ.अनिता आढाव (शेवगाव), प्रा.अनिता भद्रे (रुडछत्तीशी) इत्यादींनी संत साहित्याचे नव्याने विश्लेषण मांडले

चर्चासत्र घेण्यासाठी सावित्रीबाई फुले पुणे विद्यापीठ,पुणे यांचे विशेष सहकार्य लाभले रुरल एज्युकेशन सोसायटीचे अध्यक्ष,मा.डॉ. ए.बी. चेडे, उपाध्यक्ष डॉ. महेंद्र चेडे, मानद सचिव, मा. प्रकाश चेडे ,विश्वस्त मा. उत्तमराव बावडकर, मा. बाळासाहेब देशमुख विश्वस्त मंडळ आणि महाविद्यालयीन व्यवस्थापन समितीचे सर्व सदस्य यांनी चर्चासत्र घेण्यासाठी व शोधनिबंध प्रकाशित करण्यासाठी प्रेरणा दिली प्राचार्य डॉ. एस.एन. गंभीर ,सर्व प्राध्यापक वृंद,कर्मचारी या सर्वांच्या सहकार्यामुळे चर्चासत्र व संशोधन पत्रिका प्रकाशित करणे शक्य झाले

डॉ. आप्पा दत्तू माने

(मराठी विभाग प्रमुख)

महात्मा फुले नूतन महाविद्यालय, मिरजगाव

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प्रा.डॉ.सौ. वर्षा सिताकांत कीर्तने

के.जी. कला व वाणिज्य रात्र

महाविद्यालय, अहमदनगर

मूल्यशिक्षण मनुष्याच्या भवितव्यासाठी आवश्यक आहे. ज्ञान, विज्ञान व तंत्रज्ञानाचा प्रस्फोटामुळे आजच्या शिक्षणाचे स्वरूप बदलून गेले आहे. भौतिक, यांत्रिक, तांत्रिक शिक्षणाने व्यक्तीचा सर्वांगीण विकास व्हावा हे अपेक्षित आहे. परंतु माणूस घडविणे हे शिक्षणाचे मुख्य कार्य म्हणून मूल्यशिक्षणाची आवश्यक आहे. मूल्यशिक्षणात आध्यात्मिक व नैतिक शिक्षण अभिप्रेत आहे हे महत्त्वाचे कार्य सर्वच संतांनी केले आणि ते कधी कीर्तन प्रवचनाच्या माध्यमातून तर कधी अभंगातून तर कधी-कधी समाजातील लोकांशी सुसंवाद साधून त्यांनी हे कार्य केले आहे व समाजाला नीट वळण लागावे. माणसाने माणूस म्हणून जगावे त्याच्यावर चांगले संस्कार घडावे यासाठी विविध साहित्य त्यांनी निर्माण केले. त्यासाठी विविध साहित्य त्यांनी निर्माण केले. त्यासाठी त्यांनी लोकभाषेचा वापर केला. समाजाला रुचेल, पचेल अशा शब्दात त्यांनी लोकांना विविध माध्यमातून ज्ञान दिले. संत देखिल जनसामान्यांतील असल्यामुळे त्यांना देखिल सामान्यांचे प्रश्न, त्यांचे आचार - विचार यांची माहिती होती. त्यांचा विकास व्हावा यासाठी त्यांनी प्रयत्न केले.

मूल्यशिक्षण अर्थ :-

मूल्य शब्द 'मूल' धातूपासून निघाला असून त्याचा अर्थ मूल धरणे, झाडे लावणे असा आहे. अर्थात मूल म्हणजे पाया, आधार, उगम, आरंभ किंवा प्रथम करण होय, पण मूल्य म्हणजे किंमत किंवा योग्यता. इंग्रजीमधील 'वॅल्यू' शब्दाला प्रतिशब्द म्हणून नराठीमध्ये मूल्य शब्द वापरतात. मूल्य म्हणजे जे खरे आहे, योग्य आहे, मौल्यवान आहे, पायाभूत आहे ते सूक्ष्म तत्त्व होय. मूल्य म्हणजे व्यक्तीला जीवन जगण्यासाठी आवश्यक व मार्गदर्शक तत्त्व होय. व्यक्तीचे जीवन सुखी समाधानी व यशस्वी होण्यासाठी काही विशिष्ट तत्त्वांची मूल्यांची गरज आहे. त्या विशिष्ट तत्त्वांचा मुदामंहीन, सहेतुकपणे जो संस्कार केला जातो, ते 'मूल्यशिक्षण' होय. व्यक्तीच्या विचारांना वळण लावणारे, व्यक्तीला जीवनात वेळोवेळी निर्माण होणा-या समस्यांना कशाप्रकारे तोंड द्यावे, यासंबंधी मार्गदर्शन करणारे, व्यक्तीची सारासार विचार करण्याची बुद्धी व विवेकपूर्ण निर्णय घेण्याची कुवत विकसित करणारे व्यक्तीला थोर आदर्शांप्रत नेणारे व माणसाला माणूस बनविणारे शिक्षण म्हणजे 'मूल्यशिक्षण' हे

मानवी जीवनात सत्य, सौंदर्य, साहस, कला, प्रेम व समाधान या जीवनमूल्यांना अनन्यसाधारण महत्त्व आहे. मनुष्यास। त्याच्या प्रपंचात शुध्द बुद्धी व विवेकाला महत्त्वपूर्ण स्थान आहे. विचारस्वातंत्र्य, अभय प्रेम आणि समाधान या मूल्यांचा जन्म शुध्द विवेकाच्या पोटी होत असतो ज्याप्रमाणे माणसाच देह निरोगी राहून त्याची नीट वाढ होण्यास अ, ब, क, ड इत्यादी जीवनसत्त्वांची गरज असते, त्याचप्रमाणे समाजात वावरण माणसाचे मन निरोगी राहून त्याचा नीट विकास होण्यास वरील चार मूल्यांची अतिआवश्यकता असते. ही मूल्ये शाश्वत मूल्ये आहेत. ती कोणत्याही संस्कृतीत व कोणत्याही देशात मानवाला व समाजाला कल्याणकारक ठरतात. आजच्या या भोगवादी आणि स्वार्थी व्यक्तींनी भरलेल्या समाजात जीवनातील समतोलपणा नाहिसा होऊन जिकडे तिकडे संशय, भीती, अश्रद्धा आणि असमाधान यांचे साम्राज्य पसरलेले दिसते. त्यामुळे मूल्यशिक्षणाच्या साहाय्याने बालकांवर सुसंस्कार करून त्याला सुजाण, सुसंस्कृत व ख-या अर्थाने सज्जन व जबाबदार नागरिक बनविणे हे मूल्यशिक्षणाचे ध्येय आहे. थोडक्यात मूल्यशिक्षण म्हणजे संस्कारांचे शिक्षण, मूल्यशिक्षण म्हणजे जीवन जगण्यासाठी आवश्यक व

Special Issue No.18	विषय - संत साहित्याचे सामाजिक योगदान	ISSN 2349-638x Impact Factor 4.574
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उपयुक्त तत्वांचे शिक्षण मूल्यशिक्षण म्हणजे श्रेष्ठ आचार विचारांचे शिक्षण, मूल्यशिक्षण म्हणजे सदगुणांच्या विकासाचे शिक्षण, मूल्यशिक्षण म्हणजे सदभावना व सतप्रवृत्तींचा परिपोष करणारे शिक्षण, मूल्यशिक्षण म्हणजे विधायक व सर्जनशील व्यक्तिमत्त्वाची जडणघडण करणारे शिक्षण मूल्यशिक्षण म्हणजे मानवी मनाची मशागत करणारे, मनाला वळण लावणारे व माणसातील माणुसकी जागृती करणारे शिक्षण. मूल्यशिक्षणात सर्व धर्मांना मान्य अशा तत्वांचा अंतर्भाव असतो. सर्वधर्म समन्वय, माणुसकी, अस्तिकता, बंधुता, परोपकारिता, देशभक्ती इ. तत्वे व निर्भय प्रेमळपणा, सत्य, अहिंसा, असंग्रह, श्रमाबद्ध प्रेम, जेष्ठांबद्ध आदर इ. गुणांचे महत्त्व समाजातील सर्वांच्या मनावर बिंबावावे, 'खरा तो एकच धर्म, जगाला प्रेम अर्पावे', अशी मनोभूमिका त्यांची तयार व्हावी हा हेतू असतो.

समाजाचे वर्तन बदलण्यासाठी समाजाची मानसिक तयारी होणे देखिल तितकेच महत्त्वाचे आहे आणि ही मानसिकता तयार करण्याचे महत्त्वाचे कार्य संतांनी केले त्यांच्यात बदल व्हावा यासाठी सकारात्मक विचार संतांनी दिले, प्रयत्न केले असता निश्चित फलनिष्पत्ती होते हे पटवून दिले तसेच त्यांच्या वर्तनात विचारात बदल व्हावा यासाठी संत समाजाशी एकरूप झाले त्यांच्याशी सुसंवाद साधला, जवळीकता निर्माण केली व समाजाला आदर्शवत अशी मूल्ये त्यांनी प्रदान केली मूल्यसंस्काराची प्रक्रिया ही दीर्घकाळपर्यंत चालणारी आहे त्यासाठी संतांनी विचारपूर्वक संस्कार समाजावर केले. समाजातील वाईट गोष्टींवर प्रहार करून समाजात ज्या ज्या चांगल्या गोष्टी आपणास हत्या असतील, समाजात ज्या ज्या मूल्यांचा अंगी सर्वांनी करणे अपेक्षित आहे ती सर्व मूल्ये समाजात रुजविण्यासाठी संतांनी अतिशय कष्ट केले. कधी-कधी समाजाने संतांना देखिल त्रास दिला. परंतु त्यातुनही चांगला आदर्श समाजासमोर ठेवला. चारित्र्य घडणीसाठी इष्ट वर्तनाचे संस्कार म्हणजे मूल्यशिक्षण मूल्ये 'दिसत' नाहीत किंवा 'पाहता' येत नाहीत किंवा 'दाखवता' येत नाहीत व्यक्ती 'काय बोलते' किंवा 'काय करते' यावरूनच मूल्यासंबंधी निष्कर्ष काढावा लागतो.

मूल्यशिक्षणाचे महत्त्व जाणून संतांनी मूल्यशिक्षण माध्यमातून समाजाला सुसंस्कृत व नागरी जीवनासाठी इष्ट ठरणारी, मानवी व्यवहारांचे आदर्श जीवनाच्या दृष्टीने नियमन करणारी जी जीवनमूल्ये त्यांचे संस्कार शिक्षण साहित्याच्या माध्यमातून दिले. अधश्रद्धेत रुढी प्रियतेला व अनावश्यक कर्मकांडाला स्थान असता कामा नये. हा विचार त्यांनी समाजाला दिला आणि त्यातूनच चांगल्या समाजाची जडणघडण व्हायला मदत झाली.

वैयक्तिक पुण्यासंपादन म्हणजे अध्यात्म नव्हे. हे संतांनी सांगितले आत्मोद्धार व लोकोद्धार या एकाच नाण्याच्या दोन बाजू आहेत हा सामुदायिक अध्यात्माचा संदेश संतांनी दिला संतांनी सांगितलेली तत्त्वज्ञान आध्यात्मिक मानवतावादाचे शिकवण कधीही काल बाह्य होणार नाही. संतसाहित्य आजही सामान्य माणसाला आत्मविकासाचा मार्ग दाखविते जीवनातील प्रश्न व समस्या यांची सोडवणूक संतवाङ्मयातील विचाराने होऊ शकते त्यातील विचार मानवाला नवी उमेद, नवे बळ देते आत्मविस्मृत झालेल्या माणसाला आत्मभान प्राप्त करून देण्याचे कार्य संतसाहित्य सतत करीत राहते. अज्ञानाच्या गाळात वर्षानुवर्षे रुतलेल्या समाजाला जागृत करण्याचे व त्यांना योग्य मार्गाला लागा. हे सांगणे म्हणजे एका अर्थाने जनजागरणच आहे अत्युच्च भोगविलासात रंगलेल्या, रुतलेल्या आणि दिशाहीन झालेल्या माणसाला जागृत करण्याचे काम असो की जीवनातील अंतिम सुखापासून दूर गेलेल्या व सुखाच्या आभासातच हरवून बसलेल्या भोगवादात बुडून विनाशाप्रत चाललेल्या मानवाला सन्मार्गावर आणण्याचे कार्य संतसाहित्याने केले असे ठामपणे सांगता येते. आसक्ती विरक्ती, त्याग - भोग यांतील फरक समजावून घेण्याचा विवेक संत साहित्याने दिला. माणसाने माणसाला माणुसकीने वागविले पाहिजे हा संतसाहित्याचा गाभा आहे. त्याग, सेवा, मानवता, दया, धर्म, भक्ती, श्रद्धा, निष्ठा यासर्वांची खरी शिकवण संतसाहित्याने दिली. 'आज' जो मानव उभा आहे, तो या बळावरच आजचा मानव तरुण जाणार आहे तो

संतसाहित्याचा आधारावरच संतसाहित्यात हे सामर्थ्य निःसंशय आहे. मागील कालापेक्षाही आज संत साहित्याची आवश्यकता आहे. अंतिम शाश्वत सुखाचा लाभ संतसाहित्या मुळेच होणार आहे.

माणसाला कुमार्गाकडे वळावेसे का वाटावे ? याचे प्रमुख कारण म्हणजे देहाची आसक्ती आणि प्रबळ वासना त्यामुळे जनाबाई साधकांना देहभाव टाकून देण्याचा उपदेश करित आहेत. त्यासाठी त्यांनी आम्रफळाच्या आस्वादाचा दृष्टांत योजला आहे वस्तुतः नरदेह दुर्मिळ आहे. आत्मोद्धार करून घ्यावा म्हणून जिवास दुर्मिळ आणि अमौलिक असा मनुष्यदेह लाभलेला असतो पण जीव मानवी देहाची आत्मोद्धारासाठी योजना न करता देहभावातच गुंतून राहतो. जनाबाई म्हणतात, 'शरीर हे जायाचे नश्वर आणिकांचे । म्हणाल जरी त्यांचे काय काज ।।१।। आंबरसे चोखिला बिजसाले सांडिला पुढे तेणे उगविला दुजा एकू ।।२।। समूळ साल माया सांडुनिया दिजे । वीर अह बीज जतन करा ।।३।। ते बीज भाजोनि करा ओवाळणी । संतांचे चरणी समूळ देह ।।४।। पुढे त्या बीजाची न करावी दुराशा । न धरावी आशा पुढिलांची आहो नाही देह धरी ऐसा भाव । म्हणे जनी देव सहज होसी ।।६।।

सकलसंत गाथा

समाजात ढोंगी साधूसंत, मंत्रतंत्र यांच्या आहारी जावू नये असे त्या एके ठिकाणी सांगतात. तर खरे आत्मतत्त्व प्रत्येक व्यक्तिमात्राच्या ठिकाणीच अस्तित्वात असते. अंतरात्मा ज्याच्या त्याच्या ठिकाणी वसत असतोच. संपूर्ण परमेश्वरतत्त्व आत्मतत्त्वाच्या रुपाने जीवमात्राच्या ठिकाणी असतेच पण मनुष्यास त्याच्या ठिकाणचे सामर्थ्य मनुष्याच्या ठिकाणी नसल्याने तो ढोंगी साधूनसंतांच्या आहारी जाऊन मंत्रतंत्राच्या जाळ्यात अडकतो असे भोंदू साधू माळ धारण करतात भगवी वस्त्रे परिधान करतात मस्तकावर टपोर धारण करतात नित्यनियमांचे कटाकक्षाने पालन करतात मात्र असे भोंदू कर्त्या करवित्या आत्मतत्त्वास मात्र जाणत नाहीत. तेव्हा साधकाने अखंड रावधचित्त असावे. अगोरद अप्रकट 'सोड हं' (आत्मतत्त्व) जो गोचर रुपात दर्शवितो तोच श्रेष्ठ सद्गुरु असल्याचे त्याने जाणावे. त्यास अनन्य भावाने शरण जावे. त्याच्या कृपेने आत्मप्राप्ती करून आत्मोद्धार साधावा असे संत जनाबाई सांगतात.

"संसारी निधान लाघले जना । सद्गुरुचरणा सेवी बापा ।।

कायावाचामने तयास देऊन । वस्तु मागून हो अगोचर ।।

ते गोचर नव्हे जाण गुरुकृपेवीण । ए-हवी ते आपणामाजी आहे ।।

असता सम्यक परि जना चुकामूक । मुलली निष्टक मंत्रे तंत्रे ।।

माळ वेष्टण करी टपोर होती शिशि । नेम अष्टोत्तरी करिताती ।।

जो माळ करविता वाचेसि वदविता । तया हृदयस्था नेणे कोणी ।।

सोहं आत्मा प्रगट जो दाखवी वाट । सद्गुरु वरिष्ट तोचि जाणा ।।

तया उत्तीर्णता व्हावया पदार्था । न देखो सर्वथा जनी म्हणे ।।

संत जनाबाईंच्या उपदेशपर अमंगातून त्यांनी विविध विषयांना स्पर्श करून समाजातील लोकांना आध्यात्मिक आणि नैतिकता स्पष्ट करून माणसातील माणूसकी जागृत करणारे शिक्षणही त्यांनी दिलेले दिसते. भवसागराच्या काठावर उम्या असणा-या अज्ञानी, दीन दुःखी जीव आत्मोद्धारासाठी भुकेले आहेत त्यांना

" जहाज तारिले तारिले । शेवटी उगमासी आले ।।

भाव शिडासी लाविला । नाम फरारा सोडिला ।।

कथा भरियेले केणे । घ्या रे नका दैन्यवाणे ।।

एका नामाचा विसार । आधी देऊनी निर्धार ।।

केणे देतो फुकासाठी । आर्तभूत व्हावे पोटी ।।

आर्तभूत व्हा रे । जनी म्हणे केणे घ्या रे ।।"

सकलसंत गाथा

प्रस्तुत अभंगात दीन दुःखी प्रापंचिका संबंधीचा जनाबाईच्या मनातील लोकोध्दारासंबंधीची आर्तताही त्यातून प्रकटते. जन - सामान्याशी नाते जोडून त्यांच्या दुःखांकडे सहानुभूतीने पाहणा-या जनाबाई जनभाषेचा आश्रय करून त्यांना उपदेश करतात जनाबाईंचा हा लोकसंवाद लक्ष वेधून घेणारा आहे.

“स्त्री जन्म म्हणवुनी न व्हावे उदास ।
साधुसंतां ऐसे केले मज ॥

सकलसंत गाथा

संत जनाबाईंना आपल्या जीवनात अनेक खडतर अनुभव आले तरीही आपल्या प्राप्त जीवनात भक्ती - संजीवन ओतून त्यांनी जीवन अमृतमय केले. वरील अभंगात संपूर्ण स्त्री जातीला त्यांनी स्त्री जन्म म्हणून उदास होऊ नये असे सांगितले स्त्रीजन्माचा अडसर आत्मोध्दाराआड येत नाही हेच खरे । हे खूप मोठे तत्व जनाबाईंनी अभंगाच्या माध्यमातून दिले. स्त्री पुरुष समानता हे एक महत्वाचे मूल्य असून स्त्रीयांनी स्त्रीपणाचा अडसर मानू नये. दुःख करत बसू नये, तर स्त्रीपणाचा सार्थ अभिमान बाळगावा व आपला उध्दार करावा हेच त्या सांगतात यासाठी त्यांनी विविध उदाहरणे अभंगाच्या माध्यमातून देवून स्त्रीयांना एक मोठा आधार दिला आहे. स्त्री - शूद्रांनाही भक्तिसाधनेने आत्मोध्दार करता येतो, संतपद प्राप्त करता येते म्हणजेच असाध्य ते साध्य करता येते हे अभंगांच्या माध्यमातून तसेच स्वानुभवांनी सिध्द केले व जनसामान्यांच्या मनात श्रमानुभवांतूनही भक्ति साधता करता येते असा दिलासा श्रमिक समाजाला त्या देऊ पाहतात - साक्षात्कारी भक्ती आणि चोख अद्वैतभाव यांची एकाच वेळी प्राप्ती करून घेऊन अद्वैतभक्तीचा अवघड घाट त्या सहजी चढून जाता येते. हया आध्यात्मिक प्रवासात आपले ‘स्त्री’ असणे कुठेही आड आल्याचे आपणास जाणवत नाही, असा जनाबाईंचा निर्वाळा आहे. खरे तर अध्यात्मसाधनेत स्त्री पुरुष हा भेद टिकातच नाही. निदान भारतीय अध्यात्म शास्त्राने तरी स्त्री-पुरुष हा भेद टिकतच नाही. निदान भारतीय अध्यात्म शास्त्राने तरी स्त्री - पुरुषच नव्हे, तर अन्य कोणतेही भेद परमेश्वर प्राप्तीच्या आड येत नाहीत असे घोषित केले आहे. मग तो भक्तियोग असो कर्मयोग असो अथवा ज्ञानयोग असो संतश्रेष्ठ ज्ञानेश्वरांनी दूरदृष्टीने नाथसंप्रदायाची सर्वकर्ष समतेची ही कांतीकारी जाणीव वारकरी संप्रदायाला दे..न त्यास जीवनसन्मुख केले.

संत रामदास स्वामींनी दासबोधाच्या माध्यमातून मौलिक विचार मांडले आहे. मनुष्याच्या कर्मांमध्ये तसेच आचरणामध्ये बदल घडवून आणणारे महत्वाचे तत्व त्यांनी मांडले आहे.

“ सदाचार हा थोर सांडू नये तो ।
जनी तोचि तो मानवी धन्य होता ॥

दासबोध

“ जनी निंदा ते सर्व सोडोनी द्यावे ।
जनी वंध ते सर्व भावे करावे ॥

मनोबोध

समाजाला चांगले विचार तसेच नैतिकतेने वागा नाहीतर तुमचा विनाश होईल म्हणजेच सारासार विविकबुद्धीने वागावे वाईट गोष्टींच्या मागे जा.. नये वाईटाचा ध्यास धरू नका नाहीतर

विषयाचे संगती । नाश पावले निश्चिती ॥
भगे पडली इंद्राला । भस्मासूर भस्म झाला ॥
चंद्रा लागला कलंक । गुरुपत्नीसी रतला देख ॥
रावण मुकला प्राणासी । कान्होपात्रा म्हणे दासी ॥

सकलसंतगाथा

संगत जर चांगली असेल तर मनुष्य घडतो आणि संगत वाईट असेल तर माणूस बिघडतो हे शिक्षण संतांनी विविध पुराणांतील अवती-भोवती घडणा-या उदाहरणांतून दे...न समाजाला जागृत करण्याचे महत्त्वाचे कार्य साहित्याच्या माध्यमातून केले आहे. त्यासाठी त्यांनी कधी-कधी कठोर शब्दांचा वापरही केला आहे. संगतीच्या संदर्भात संत जनाबाईंचा अभंग अगदी बोलका आहे.

“ चोरा संगतीने गेला । वाटे जाता नागवला ॥
तैसी सांडोनिया भक्ती । धरी विषयाची संगती ॥
अग्नी सवे खेळे । न जळे तो परी पोळे ॥
विश्वासाला चोरा । जनी म्हणे घाला बरा ॥”

सकलसंगतगाथा

रामदास स्वामींनी गुण, अवगुण यासंदर्भात अतिशय मौलिक विचार सांगितले आहेत.

“अवगुण सोडिता जाती । उत्तम गुण अभ्यासिता येती ॥”
कुविद्या सांडून सिकती । शाहाणे विद्या ॥
मुखपणा सांडिता जाते । शहाणपण सिकता येते ॥
कारबार करिता उमजते । सकळ काही ॥
मान्यता आवडे जीवी । तरी का उपेक्षा करावी ॥
चातुर्येविण उंच पदवी । कदापी नाही ॥

संतांनी समाजाला श्रेष्ठ आचार विचारांचे शिक्षण दिले. समाज मनाने सुस्कारित झाला पाहिजे तो विध्वंसक मार्गाकडून विधायक मार्गाकडे वळविण्यासाठी मूल्यशिक्षणाची आवश्यकता हे संतांनी जाणाले समाजाला चांगली आध्यात्मिक नैतिक मूल्ये दिली तसेच मूल्यशिक्षणाच्या संदर्भात संतांनी आपल्या अभंगाच्या माध्यमातून चांगली नीतीमूल्ये रुजविली तदकालीन समाजाला व्यवस्थित वळण लावावे यासाठी संतांनी जी तत्त्वे मांडली ती तत्त्वे आजही समाजाला लागू पडतात. म्हणूनच संतसाहित्य हे विरकाल टिकणारे व समाजाला दिशा दाखवणारे असेच आहे. म्हणूनच असेही म्हणता येते की, ज्या ज्या वेळी मूल्यशिक्षणाचा विचार येतो त्यावेळी संतसाहित्य हे चटकन डोळ्यासमोर येते लहानपासून मोठ्यापर्यंत गरीबापासून श्रीमंतापर्यंत सर्व जाती धर्मातील लोकांना बांधून ठेवणारे साहित्य आहे. मूल्यांमुळे समाज जागृती केली व त्या माध्यमातून समाजाला वळण लावण्याचे महत्त्वाचे कार्य संतांनी त्यांच्या साहित्याच्या माध्यमातून केले.

माणूस माणसाचे माणूसपण विसरत चालला आहे. माणसातील सुसंस्कृत माणूस जागा करण्यासाठी मूल्यशिक्षणाची गरज आहे. आजही ग्रामीण व अर्धनगरी स्त्रीजन आपल्या सुख दुःखांच्या, भावभक्तीच्या अविष्कारासाठी जनाबाईंच्या अभंगातून बोलताना दिसतात. संतांचे संतत्व समकालीन समाजाच्या आध्यात्मिक जागरणस, परिवर्तनास आणि उध्दरणास साह्यकारी ठरले तसेच ते मार्गदर्शकही ठरले.

उदा. 1. मातापित्यांसी जो करी नमन । धन्य ज्याचे पुण्य इह जनी ॥

2. नका करु वाद विवाद पसारा । वाडगा मातेरा नरदेही ॥

आयुष्याचे अंती कामा नये कोणी । नेती ढकलुनी एकलेचि ॥”

संदर्भ :

Special Issue No.18	विषय - संत साहित्याचे सामाजिक योगदान	ISSN 2349-638x Impact Factor 4.574
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ISBN: 978 144 340 00 55

CHALLENGES AND ISSUE FOR EFFECTIVE MARKETING MANAGEMENT

Book Publish By The Initiative of
ABHAY ANCHAL RESEARCH FOUNDATION, AJMER



"Support & Solution"
COOP/2018/AJMER/100259

EDITED BY
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Mr. Sourabh Munjal
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IMPORTANCE OF DIGITAL MARKETING IN INDIAN MARKETING ENVIRONMENT

Dr. Swati Ranbhor Munot¹

This research paper investigate the importance of digital marketing in Indian marketing environment. It's no secret that the digital era in India has revolutionized the way business carrying out their digital operations and marketing strategies. Marketing strategies has become important tool globally for any organization to remain in competitive market environment. It is important to have a strong digital path within the internet. So at the time of defining marketing plan it should include solid digital strategy. Statistics indicate that in 2021 Indian internet traffic is estimated to be 291 times bigger than it was in 2005. Digital marketing has slowly become part of E commerce businesses with its effect being felt almost in all sectors and by a majority of people. Various studies estimate the growth of digital marketing in India at 25% to 40% annually. With such promising figures the future will keep taking an upward curve as digital marketing services embrace numerous changes that came with global digital innovations.

Keywords - Digital Marketing, Marketing strategy, E-Commerce.

Marketing is the management process through which goods and services move from concept to the customer. It includes the coordination of four elements called the 4 PS of marketing that is product, price, place, promotion. Digital marketing is the marketing of products or services using digital technologies like internet mobile phones, display advertising and other digital medium. Digital media is an ever-growing source of entertainment, news, shopping and social interaction. People want brands they can trust, companies that know them, communication that are personalized and relevant and offer tailored to their needs and preferences. To improve digital marketing marketers must focus on relationship with their customers means "customer relationship" management popularly known as CRM.

¹ Director, K G College of Arts and Commerce, Pandit Nehru Hindi Vidyalaya Campus Fort Road Ahmednagar Maharashtra

There are different Medias of digital marketing like email, newsletters, digital magazines, newspapers, digital t v and Radio, and E books.

Greater Web Integration

One of the unique aspects of business marketing is how the web is used. The web becomes the backbone of a supplier/customer communication network that enables customers to track shipment information; order products at prices and terms agreed to by the salesperson and buyers and access other account information that helps manage the supply process. For example if you visit BASF website, you wouldn't know that they have special website for customers. But if you visited Dells site, you would see password-protected access for special websites for customers. BASF has created special pages, in conjunction with customers that are not linked to the general public site. Although the strategy for access differs between Dells and BASF, the general principle is the same. The web is fully integrated into their customer relationship strategy. Contrast this form of integration with that of consumer marketing, where the marketers does not involve the consumer in the creation and development of the site, and therefore the marketer does not involve the consumer in the creation and development of the site, and therefore the marketer must advertise to drive traffic to it.

Literature Review

In order to present the understanding of theoretical and methodical rationale for the importance of Digital Marketing in Indian context. Researcher has gone through the literature available regarding importance of digital marketing. There are a lot of research available regarding digital marketing strategies, product development, and impact of digital marketing and so on. Digital marketing application is universal but the application of it is depends on the environment, situation and customer attitude. So far as digital marketing is concern in Indian context the nature differs so the practices.

Business to business marketers were slower to embrace the web than consumer marketers, but they quickly caught up. Now a days marketers are creatively using the web to enhance customer service, improve opportunities with distributors, and actually sell products and services worth thousands of dollars. Selling sells and marketing data such as mailing lists worth \$25,000 or more on the internet may seem odd, but zapdata.com does just that. Some potential customers,

though, are reluctant to commit to the purchase. In one instance, Dena James gave example, a first time customer clicked on the live chat option and asked a customer service rep to review his choices, satisfied with the advice, he went ahead with the purchase and has returned four times since, with purchases now totaling almost \$150,000.

Bernina USA, the American distributor of Swiss sewing machine and computer manufacturer Fritz Gegauf, launched a Web presence to communicate to customers in 1996, but launched their website in 2002 to help their partners to sell more effectively. Dealers can receive product, pricing and billing information directly through the website, increasing the delivery speed of such critical information and making them more productive. At the beginning, this multimillion dollars project began recouping its cost immediately by increasing partner's sales.

Dell, recognized by many as one of the most successful business to business web sellers, also uses its web capabilities to serve customers, with help tech Dells business customers can access a service that provides them with the information they need to troubleshoot any problems they may have. Every week, customers download over 220,000 documents to resolve problems or gain better utility from their dell products.

J Suresh Reddy has published article in Indian Journal of Marketing. Title of article is "The business function most dramatically affected by emerging information technologies. Internet is providing companies new channels of communication and interactions. It can create close yet more cost effective relationship with customers in sales, marketing and customer support. Companies can use web to provide ongoing information service and support. It also creates positive interaction with customers that can serve as the foundation for long term relationships and encourage repeat purchases. Even cyber shopping allows customers to sit in the comfort of their goods.

V Kumar and Danish Shah have published research paper titled "Pushing and Pulling on the internet. The internet is fast emerging as a domain sales channel. The internet is expanding and it influences consumer which shifts the consumer behavior. It has changed the way product awareness is created While previous research has examined internet usage (Teo, Lim and Lai, 1999), commercial websites, website design (Kim, Shaw and Schneider, 2003) website effectiveness from the

consumers prospective (Bell and Tang, 1998) Pricing paid placements on search engine.

Li-Hsing HO et, al (2011) studied the importance of website quality towards the success or failure of any e vendor. Khan and Mahapatra (2009) studied that the quality of internet banking (I Banking) services in India from customers perspective. Malhotra and Sing (2007) carried out a research to find out the I banking adoption by the banks in India. This is the importance of digital marketing scenario in Indian context. Indian companies should act fast in order to use the growing marketing digitalization techniques to fullest advantage.

Objectives

- To review the present status of digital marketing in India.
- To know the usefulness of digital marketing in Indian context.

Research Methodology- In this research paper statistical data, charts and diagrams are used. The data is used through secondary data like text books, annual reports, survey reports and websites.

Advantages of Digital Marketing

1. Digital Marketing is more affordable than traditional marketing and advertising.
2. Digital marketing gives viewers/ readers a chance to share your content.
3. Digital marketing campaigns have longer life.
4. There are no limitations on the geographical reach of digital marketing.
5. It's easier to change or stop a digital marketing campaign after it starts.
6. Digital marketing gives the brand more time and space to tell its story.
7. Product can reach more easily and quickly in the customers/clients hand.

About Author



Prof. (Dr.) Sudhinder Singh Chowhan is presently Professor, School of Management, Hindustan University, Chennai. Dr. Chowhan obtained his Doctorate degree and MBA (Marketing) from Maharshi Dayanand Saraswati University, Ajmer, MBA (Human Resources and Finance) from EILM University, Sikkim, PG Diploma in Drug Regulatory Affairs from Nims University Jaipur and B. Pharma from Swami Ramanand Teerth Marathwada University, Nanded.

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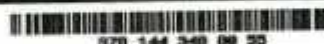


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978 144 340 00 55



महानुभाव संप्रदाय :

वाङ्-मय आणि सद्यः स्थिती

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अक्षरा पब्लिकेशन

ISBN- 978-93-92576-18-8

पुस्तक	: - महानुभाव संप्रदाय : वाङ्मय आणि सद्य स्थिती
संपादक	: - प्राचार्य डॉ. आय. डी. पाटील प्रा. डॉ. संदीप माळी
प्रकाशक	: - अक्षरा पब्लिकेशन, डोंगर कठोरा, जि. जळगाव ४२५२०१
मो.क्र.	: - ९४२१६८२६१२ www.aimrj.com Email- akshrapublication@gmail.com
आवृत्ती	: - प्रथम, जानेवारी २०२३
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Mahanubhava Sampraday : Vangmay Aani Sadyasthiti
By : Prin. Dr. I. D. Patil, Prof. Dr. Sandeep Mali
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विद्याभारती शैक्षणिक मंडळ अमरावती द्वारा संचालित संत मुक्ताबाई कला, वाणिज्य आणि विज्ञान महाविद्यालय, मुक्ताईनगर आणि अखिल भारतीय पंचकूण परिषद, श्री क्षेत्र जालीचा देव, बुलढाणा यांच्या संयुक्त विद्यमाने आयोजित 16 डिसेंबर 2022 रोजी संपन्न झालेल्या एक दिवसीय राष्ट्रीय चर्चासत्रातील निवडक लेख या पुस्तकात समाविष्ट केलेले आहेत. या समाविष्ट केलेल्या लेखांचे हक्क ज्या त्या लेखकाकडे असून त्यांच्या मताशी संपादक तथा प्रकाशक सहमत नसतीलच, असे नाही. सर्व हक्क राखून ठेवले आहेत.

अर्पण

प.पु.प.म. आन्माय आचार्य
श्री लोणारकरबाबा महानुभाव

शुभेच्छा संदेश



विद्याभारती शैक्षणिक मंडळ, अमरावती द्वारा संचलित संत मुक्ताबाई कला, वाणिज्य व विज्ञान महाविद्यालय, मुक्ताईनगर आणि अखिल भारतीय पंचकृष्ण प्रबोधन परिषद, श्रीक्षेत्र जाळीचादेव, बुलढाणा यांच्या संयुक्त विद्यमाने आयोजित 'महानुभाव संप्रदाय वाङ्मय आणि सद्यःस्थिती' या विषयावर आयोजित एक दिवसीय राष्ट्रीय चर्चासत्रामध्ये विविध विषयांवर आधारित आपले अभ्यासपूर्ण संशोधन निबंध सादर करणाऱ्या सर्व बुद्धिवंतांना मी संस्थाध्यक्ष या नात्याने अनेक उत्तम शुभेच्छा देतो.

आज एकूणच सामाजिक परिस्थितीमध्ये होत असलेली नैतिक मूल्यांची घसरण पाहता आजच्या वर्तमान समाजाला नैतिक मूल्यांकडे वळविण्याचे आणि त्या दिशा दिग्दर्शन करण्याचे कार्य भक्ती मार्गामध्ये आहे. या भक्ती मार्गावर आधारलेला महानुभाव संप्रदाय आपल्या समृद्ध अशा वाङ्मयाने महाराष्ट्राला समृद्ध करत आजवर मोठ्या प्रमाणात वाढलेला दिसून येतो आहे. या संप्रदायातील तत्त्वज्ञान आणि ग्रंथ हे खऱ्या अर्थाने भाषिक तसेच सांस्कृतिक व वाङ्मयीन दृष्टिकोनातून अत्यंत संपन्न असे आहेत.

महानुभाव संप्रदायाच्या संदर्भातून झालेल्या चर्चासत्रात विविधांगी चर्चा झाली. तसेच आजच्या पिढीला उत्तम असे मार्गदर्शन झाले. त्याच्या परिपक्वातून प्रस्तुत ग्रंथ आकाराला आलेला आहे. या ग्रंथाच्या माध्यमातून महानुभाव संप्रदायाच्या संशोधनाच्या संदर्भातील विविध वाटा भाषा तसेच साहित्याच्या संशोधकांना खुल्या होतील, असा विश्वास मला मनापासून वाटतो आहे. एकूणच मराठी भाषेचे आणि भक्ती साहित्याचे अभ्यासक, प्राध्यापक, संशोधक आणि ज्ञानपिपासू विद्यार्थ्यांना मी भरभरून शुभेच्छा देतो.

धन्यवाद

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अध्यक्ष,

विद्याभारती शैक्षणिक मंडळ, अमरावती

भूमिका

संत मुक्ताबाई कला, वाणिज्य व विज्ञान महाविद्यालय, मुक्ताईनगर जिल्हा जळगाव आणि अखिल भारतीय पंचकृष्ण परिषद श्री क्षेत्र, जाळीचा देव, बुलढाणा यांच्या संयुक्त विद्यमाने महानुभाव संप्रदाय : वाङ्मय आणि सद्यस्थिती हे एकदिवसीय राष्ट्रीय चर्चासत्र आयोजित करण्यात आले होते. महानुभाव संप्रदायातील साहित्य, ग्रंथकार, महानुभाव साहित्याची सद्यकालीन प्रस्तुतता, महानुभाव संप्रदायाचे तत्त्वज्ञान, संप्रदायाचे कार्य इत्यादी विषयांसंदर्भात चर्चा होणे, हा उद्देश त्यामागे होता. महाराष्ट्र तसेच महाराष्ट्राबाहेरील राज्यातून अनेक अभ्यासकांनी आपले शोधनिबंध पाठवले. त्यात महानुभाव संप्रदायाच्या संदर्भात अनेकविध विषयांवर साधार चर्चा केली आहे.

मध्ययुगीन कालखंडामध्ये महाराष्ट्रात जे विविध सांप्रदायिक साहित्य निर्माण झाले त्या वाङ्मयातून भक्ती ही प्रेरणा प्रामुख्याने दिसून येते. महानुभाव पंथाचे वाङ्मय हे जाणीवपूर्वक मराठी भाषेमध्ये रचण्याचे कार्य झालेले आहे. महानुभाव पंथाचे स्वतःचे वेगळे तत्त्वज्ञान व आचार प्रणाली असल्यामुळे त्यांची वाङ्मय निर्मिती ही त्याला अनुसरून झाल्याची दिसून येते. तसेच त्यांनी हाताळलेले रचनाप्रकारही विविध स्वरूपाचे आहे.

महानुभाव पंथ हा एक महत्त्वाचा संप्रदाय असून त्याचे प्रवर्तन करण्याचे कार्य श्री चक्रधरांनी केलेले आहे. महानुभाव पंथाच्या कार्यप्रणालीमध्ये काळानुरूप बदल झालेला दिसून येतो. श्री चक्रधरांनी जातीभेद, स्पर्श्य अस्पर्श्य, श्रेष्ठ कनिष्ठ असा भेद केलेला नाही, तसेच अनेक स्त्रियांना संप्रदायामध्ये महत्त्वाचे स्थान देणारा महानुभाव हा संप्रदाय महाराष्ट्रात उदयाला आला. महाराष्ट्र, मध्य प्रदेश, पंजाब अशा विविध प्रांतात या पंथाचे अनुयायी आणि वाङ्मय मोठ्या प्रमाणावर पसरलेले आढळतात. आशय आणि अविष्काराच्या दृष्टीने या संप्रदायाने मराठीमध्ये विपुल वाङ्मय निर्माण केलेले असून बहुभाषिकत्वाची परंपरा सुद्धा महानुभाव संप्रदायात आढळून येते. त्यामुळे या पंथाचा प्रसार अन्य भाषेत लोकांपर्यंत सुद्धा जाऊन पोहोचलेला आहे म्हणून वाङ्मयीनदृष्ट्या महानुभाव संप्रदायाचे कार्य अत्यंत महत्त्वाचे ठरते आहे.

या वाङ्मयाची सद्यकालीन स्थिती आणि आवश्यकता या संदर्भात विविध विषयांच्या अनुषंगाने आणखी चर्चा व्हावी, महानुभाव संप्रदाय व त्या वाङ्मयातून प्रकटणारे पंचकूण, महानुभाव साहित्याची भाषा शैली व निवेदन, पंथाचे तत्त्वज्ञान इत्यादी विषयांवर सांगोपांग चर्चा होण्याच्या दृष्टिकोनातून या ग्रंथाचा अभ्यासकांना हातभार लागेल, अशी अपेक्षा आहे.

संपादक

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अनुक्रमणिका

भूमिका

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या दोन देवता सोडल्यास महानुभावांनी इतर देवतांना नित्यबद्ध म्हटले आहे. अधिनत्व व अज्ञान आणि अविद्या या तीन बंधनामुळे त्या बद्ध आहेत. त्यांना मोक्ष नाही जीवांना त्यांच्या कर्माची फळे देणे हे त्यांचे मुख्य कार्य" नित्यानित्यविवेक वस्तूतील दुसरी वस्तू म्हणजे देवता होय. श्रीकृष्ण आणि दत्तात्रय या दोन देवता जशा इतर संप्रदायात पुजनीय आणि मान्य आहेत. तशाच त्या याही संप्रदाय पुजनीय आहेत त्या व्यतिरिक्त इतर देवता नित्यबद्ध मानल्या आहेत. त्या देवता ईश्वराच्या आधीन आहेत त्यांना स्वतंत्र अस्तित्व नाही त्यामुळे त्या नित्यबद्ध आहे मात्र त्या देवता जीवास त्यांच्या कर्माप्रमाणे फल देतात मोक्ष देऊ शकत नाहीत. हा विचार त्यांनी मांडला.

३. प्रपंच :

महानुभाव्याने चार मुख्य वस्तूपैकी प्रपंच हा मुख्य मानला आहे याबाबत र रा गोसावी म्हणतात, "महानुभावांनी मानलेला तिसरा नित्य पदार्थ म्हणजे प्रपंच, 'सकळही प्रपंचू पंचभौतिकु त्रिगुणात्मकु' याप्रमाणे पंचमहाभूते आणि त्रिगुण मिळून अष्टधा प्रकृती पासून हा कार्यप्रपंच विस्तारला आहे. कारणप्रपंच आणि कार्यप्रपंच असे या प्रपंचाचे भेद आहेत. कारणरूप प्रपंच अव्यक्त अनादीसिद्ध आहे. अनित्य आहे. तो अष्टभैरवांच्या स्वरूपात आहे. कार्यरूप प्रपंच आणि कारणरूप प्रपंच अनादी आहे स्वतंत्र पदार्थ आहे. तो स्वतः सिद्ध आहे बीज रुपाने तो नित्य आहे." कार्यरूप प्रपंच आणि कारणरूप प्रपंच असे दोन भाग प्रपंचाचे मानले असून एखाद्या व्यक्तीस स्वप्नातील गोष्टी जशा जागेपणी मिथ्या वाटतात त्याप्रमाणे ज्ञानी व्यक्ती ज्ञानप्राप्तीनंतर प्रपंच मिथ्या वाटतो किंबहुना कार्यरूप प्रपंच कारणरूप प्रपंचात लय पावतो. पण कारण प्रपंच नित्यत्वामुळे बीजरूपी राहतो.

४. परमेश्वर:

महानुभाव तत्त्वज्ञानात चौथी नित्य वस्तू मानली गेले ती 'परमेश्वर' होय. हा चौथा स्वतंत्र अनादी नित्य पदार्थ सत,शब्द ब्रम्ह बोलीजे: चित शब्द माया बोलीजे: आनंद शब्द ईश्वर बोलीजे: ब्रह्म माया ईश्वर असा त्रिशु परमेश्वर एकू अति" या तत्त्वानुसार महानुभावांचा परमेश्वर ब्रह्म माया आणि ईश्वर मिळून होतो त्याचे तीन अंश अनुक्रमे सत,चित आणि आनंद या लक्षणांनी युक्त आहे. शांकर वेदांतात ही तीनही लक्षणे एकाच ब्रह्माची आहेत. महानुभावांनी परमेश्वरास अंतिम सत्य मानून ब्रह्मास गौण स्थान दिले आहे. महानुभावांचा परमेश्वर सर्वात्मक, सर्वाधिप, आनंदमय, 'नमय आणि शुद्ध आहे.". सत,चित आणि आनंद या तीन वस्तू म्हणजे ईश्वराचे एकत्व हा शांकर वेदांत आहे. तर ब्रह्म, माया, आणि ईश्वर या तिन्हींचा मिलाप

म्हणजे परमेश्वर आहे. मात्र महानुभावांनी इतर गोष्टींचा व्यतिरिक्त केला असून परमेश्वर हेच अंतिम सत्य मानले आहे. कारण तोच सर्वात्मक सर्वातीत आहे. तो सर्वांचा उद्धार करणार आहे मोक्षदाताही तोच आहे.

एकूणच, महानुभव पंथाच्या तत्त्वज्ञानाचा विचार करता या पंथाचे तत्त्वज्ञान सूत्रपाठ-दृष्टांतपाठ आदी ग्रंथांमधून प्रसृत झाले आहे. जीव, देवता, प्रपंच, आणि परमेश्वर या गोष्टी नित्य मानल्या असून जीव हा बद्ध मुक्त आहे. ईश्वर भक्तीने तो ज्ञान प्राप्त करून मोक्षास प्राप्त करून घेतो. तर देवता नित्यबद्ध आहेत. त्या जीवास त्याच्या कर्मानुसार फल देतात. अविध्येमुळे त्यास अन्यथाज्ञान प्राप्त झाल्याने तो नित्यबद्ध आहे. तर प्रपंचाचे कार्यरूप प्रपंच आणि कारणरूप प्रपंच असे दोन भाग केले असून कारणप्रपंचाचा नित्यत्वामुळे बीजरूप राहतो. तसेच परमेश्वर हा अनादी नित्य असून तो सर्वात्मक व सर्वातीत आहे. सर्वांचा उद्धार करण्याचे सामर्थ्य त्याच्यात आहे. असे हा पंथ मानतो.

संदर्भ ग्रंथ

1. पाच भक्ती संप्रदाय- र. रा. गोसावी.
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महानुभाव पंथातील स्त्री वाङ्मय

डॉ. वर्षा सिताकांत कीर्तने

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आद्य मराठी कवयित्री म्हणून जिचा विशेषत्वाने गौरव केला जातो ती 'महदंबा' उर्फ 'महदाईसा'. महानुभाव पंथातील स्त्री वाङ्मयात मोलाची भर तिने घातली. महानुभाव पंथात महदंबेला महत्त्वाचे स्थान प्राप्त झाले आहे, ते तिच्यातील अलौकिक प्रतिभा, विलक्षण चौकस बुद्धी, अखंड जागृतता या गुणांमुळे महदंबेचा काळ साधारण अंदाजे इ.स.च्या तेराव्या शतकाचा उत्तरार्ध व चौदाव्या शतकाचा प्रारंभकाल. महदंबा नागदेवाचार्य यांची चुलत बहीण नागदेवाचार्य महानुभाव पंथाचे आद्याचार्य होते. त्यांना भटोबास असेही म्हणत. भटोबासांचे पणजे वामनाचार्य देवगिरीचा यादवराज महादेवराय यांचे पुरोहित होते. वामनाचार्य यांच्या पत्नीचे नाव 'महदाईसा' व पुत्र महेश्वर पंडित महेश्वर पंडितास माधवभट व वायनायक ही दोन मुले माधवभटाचा नागदेवाचार्य हा मुलगा तर वायनायक यांची महदंबा ही मुलगी 'महदाईसा' या नावाने ती पंथात प्रसिद्ध आहे. तिचे मूळ नाव रुपाई. रुपाईच्या अनन्यसाधारण गुणांमुळे महदाईसा असे नाव चक्रधरांनी ठेवले श्रीचक्रधरांची भेट झाल्यानंतर महदंबेचा जीवन विकास झाल्याचे दिसते, ती जशी विरक्त होती, तशीच जिज्ञासूही होती, ती स्वामींना सतत काहीतरी वेगवेगळ्या प्रकारचे प्रश्न विचारून आपली जिज्ञासा शंकेचे निरसन करीत असे. चक्रधरांनी तिचे नाव महदाईसा ठेवले कारण तिची आजी महदाईसा ही अत्यंत हुशार होती. तिने अनेक मोठमोठ्या विद्वानांना वादात जिंकले होते. रुपाईची बुद्धिमत्ता, चातुर्य आणि रसिकता पाहून पणजीचेच नाव चक्रधरांनी तिला दिले. महदाईसाचे चरित्र महानुभाव वाङ्मयात विखुरलेले दिसते.

महदंबेचे धवळे

महानुभाव पंथातील वाङ्मय निर्मितीत तसेच आद्य मराठी कवयित्री म्हणून महदंबेला मान दिला जातो. तो तिच्या धवळ्यांमुळे महानुभाव पंथाने मराठी जव्याला दिलेली ही एक अनन्यसाधारण देणगी आहे धवळे म्हणजे 'लम्नात गावयाचे वर विषयक गीत' धवळे यातील धवळ हा शब्द मूळ धवल या संस्कृत

शब्दावरून आला आहे महदंबेने धवळ्यात श्रीकृष्ण कथा गोवली आहे. श्रीकृष्णाच्या यशाचे धवलगीत असेही म्हणतात.

लग्नात गाणे म्हणण्याची परंपरा आहे. श्रीकृष्ण विवाह उत्सव गोविंद प्रभूनी साजरा केला. त्यावेळी नवरदेव श्रीकृष्ण हे लग्नास तयार झाले आहेत, अशी कल्पना करून आणि महदंबेस करवली समजून तिला गाणे गाण्यास सांगितले. त्यावेळी तिने प्रेमळ भावनेने गीते रुचून गायली ती गीते म्हणजेच धवळे होत. धवळे कृष्ण रुक्मिणी विवाह कथेवरील स्वयंस्फूर्त असे हे आद्य काव्य आहे. श्रीकृष्ण विषयक भक्ती भाव ही या उत्स्फूर्तकाव्याची प्रेरक शक्ती आहे. धवळ्याची रचना पूर्वार्धा व उत्तरार्धा अशी आहे. धवळ्यात रुक्मिणीची विरहावस्था व श्रीकृष्ण मिलना विषयक उत्कंठेचे स्वभाव चित्रण परिणामकारक केले आहे. धवळे ह्या विवाह विषयक गीतातील भाषा सोपी गतिमान आहे. क्लिष्टता यात आढळत नाही.

श्री चक्रधरांचे सिरी धरोनिया श्रीचरणाः मग धवलीः

गाईनू गोविंद राणाः जेणे रुक्मीणी हरीएलीः

त्यांनी जंगी पवाडे केले अति बहुतुः पाविजे परमागतीः

भक्ती आईकिताः श्रीकृष्ण चरित्र"१"

व्रळ्याची रचना वरील प्रमाणे आहे. धवळ्याची रचना स्वयमक असून, त्यातील प्रत्येक कडव्यात चार चार चरण येतात. यामध्ये कोठे आखूड चरण तर कोठे लांबचरण अशी रचना आढळते. त्यामुळे निश्चित छंद ठरविणे अवघड वाटते. ओव्या मुक्त ओवी सारख्या आहेत व या काव्याला एक प्रकारची लयबद्धता असल्याचे लक्षात येते. यातील कथा आटोपशीर उत्कंठा लावणारी आहे. भाषा सोपी बोलण्याच्या सरावातील असून त्यात वापरण्यात आलेले अलंकारही जड नाहीत. महदंबेच्या विशुद्ध भक्ती भावनेमुळे रुक्मिणी स्वयंवराची कथा अध्यात्माची बैठक असूनही रसाळ उतरली आहे. हे काव्य अंतःकरणपूर्वक गायल्याचा प्रत्यय ठिकठिकाणी येतो कृष्णरुपाचे तसेच विवाहातील सोहळ्याचे वर्णन महदंबेने अगदी तन्मयतेने केले आहे. रचनेतील मनोहर सरलता वृत्तीची भावमधूर कोमलता आणि सहज प्रेमाने झालेल्या भक्तीभावाचा उद्रेक या सर्वांचे सौंदर्य महदंबेच्या धवळ्यात अगदी सहजतेने एकवटलेले दिसून येते. धवळे ही प्राचीन मराठीतील उत्कृष्ट भावकविता आहे. असे म्हणणे वावगे ठरू नये.

धवळ्यातून आपणास लोकसंस्कृतीचे दर्शन घडते. सीसुलभ, सहजता, रळपणा, औक्षण करणे, तेल लावणे, चंदनाची उटी, अभ्यंग स्नान, कस्तुरी टिळा, थड्डा मस्करी करणे, केळवण करणे, रुखवत व कंकणे, रत्नहार यांचा उल्लेख

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धवळ्यात येतो. विवाहप्रसंगीच्या संस्कारांचे दर्शन यातून आपणास घडते वेगवेगळे घटना प्रसंग समजतात. म्हणजे हे एका अर्थाने लोकसंस्कृतीचे दर्शन आहे. आजही लग्न समारंभात गीते गायली जातात. फक्त त्याचे स्वरूपाचा थोड्याफार प्रमाणात बदलल्याचे दिसून येते. संस्कृतीचा प्रवाह आदीम काळापासून निरनिराळी वळणे घेत अखंडपणे प्रवाहित राहिला आहे. बदलत्या काळाप्रमाणे जीवन प्रवाहाप्रमाणे नव्या जुन्याचा स्वीकार करीत हा प्रवाह आजपर्यंत प्रवाहित राहिलेला आहे असे दिसते. धवळ्यातील काही ओव्यांच्या आधारे हे आपण पाहूयात

१ मलिमर्दन दिघली मुरारी:

पेखणी करिती विद्याधरी नारी:" (धवळे ६९)

२ मादने जाले देवकीचेया बाळा:

मालगंठी नेसले सोनेसळा:" (धवळे ७०)

मातृकी-रुक्मिणी-स्वयंवर

महादंबेने लिहिलेला दुसरा काव्यग्रंथ म्हणजे 'मातृकी रुक्मिणी स्वयंवर' हा आहे. वास्तविक मराठी काव्यात श्रीमद् भागवतातील अनेक कथांवर अनेक लेखकांनी लेखन केलेले आहे. परंतु महादंबेचे हे काव्य वेगळे आहे. श्री अ. ना. गणपंडे यांनी 'आद्य मराठी कवयित्री' या पुस्तकात 'मातृकी रुक्मिणी स्वयंवराची' ११० कडवी छापली आहेत. याच्याशिवाय इतर हस्तलिखित प्रतीक सापडलेली ७९ कडवी निराळी छापली आहेत. 'मातृकी रुक्मिणी स्वयंवर' हे काव्य म्हणजे धवळ्यांचा प्रतिध्वनी आहे. धवळे यात श्रीकृष्ण विवाहाचे वर्णन आहे तसेच वर्णन यातही आहे. धवळ्यांचा विस्तार मोठा आहे. त्यामानाने मातृकी रुक्मिणी स्वयंवर लहान आहे. त्याचा छंदही वेगळा आहे. याची रचना पंडिती वळणाची आहे. ओवी प्राथिक व बंदिस्त स्वरूपाची आहे. यामध्ये कडव्याच्या अद्याक्षरात मातृका म्हणजेच पहिली अक्षरे मुळाक्षरे आली आहेत. तसेच यात अद्याक्षरांचा क्रम साधण्याचा प्रयत्न केलेला दिसतो. परंतु प्रत्येक ठिकाणी ही क्रमबद्धता साधता आलेली दिसत नाही. परंतु तरी देखील हे एक सुंदर काव्य आहे. पुढील काळातील पंडिती काव्यातील अक्षरक्रम साधण्याच्या युक्तीचे हे उगम स्थान आहे असे म्हणता येईल. मातृकी रुक्मिणी स्वयंवरच्या १ ते ८२ ओव्यात क ते क्ष मुळाक्षरे आहेत. परंतु पुढील ८३ ते ११० म्हणजे शेवटच्या ओवी पर्यंत 'अ' ते 'उ' नंतर 'भ', 'ट', 'च', 'द', 'व', 'ज', 'न', 'व' अशी विस्कळीत रचना आहे. कडव्याच्या अद्याक्षरात मातृका म्हणजेच मुळाक्षरे आली आहेत. उदाहरणार्थ

कासे पितांबर कंठी कुंदमाळा: कांतु शोभे सावळा: रुक्मिणीचा"१"

खांद्यावर कावडि पडीभरे चालतु: तो खेळे वनांतु दत्तु सण: "२"

गावो द्वारावती गोमतीए प्रांती: गोदरीये क्रीडती: चक्रपाणी: "३"

याप्रमाणे मातृका 'क', 'ख', 'ग' अशा क्रमाने आल्या आहेत.

गर्भकांड ओव्या

महदाईसेच्या स्फुट काव्यरचनेपैकी धवळे, (पूर्वार्ध ८३ कडवी, उत्तरार्ध ६५ कडवी) 'मातृकी रुक्मिणी स्वयंवर' ११० ओव्या अशी दोन काव्य आहेत. त्याचबरोबर 'गर्भकांड ओव्या' हे अध्यात्मिक प्रकरणही आहे. 'आद्य मराठी कवयित्री' या अ. ना. देशपांडे यांच्या ग्रंथात गर्भकांड ओव्या हे आणखी एक काव्य आहे असा उल्लेख आढळतो. तसेच 'महाराष्ट्र संत कवयित्री' या ज. र. अजगावकर यांच्या ग्रंथात गर्भ गीतेचे पहिला व शेवटचा असे दोन चरण त्यांनी दिले आहेत. गर्भकांड ओव्या असे जरी या प्रकरणाचे नाव असले तरी वस्तूतः या ओव्या नसून अभंग आहेत. परंतु आरंभी तरी निदान ओवी आणि अभंग यात फारसा फरक नसल्यामुळे वरील काव्य ओवीबद्ध असल्याचे लिहिले आहे. या ओव्या मातृकीच्या छंदात आहेत. यात ७५ ओव्या असून रचना उपदेश पर आहे. म्हणून ती थोडी निरस वाटते. असे वरील पुस्तकात म्हटले आहे.

पक्ष -

१. एकंदर महदंबेची उपलब्ध रचना संख्येने कमी असली तरी, त्यांचे सर्व काव्य काव्य गुणांनी श्रेष्ठ आहे.
२. साधेपणा व प्रेमळपणा हे महदंबेच्या काव्याचे विशेष होत.
३. धवळ्यातून विवाहप्रसंगीच्या संस्कारांचे दर्शन आणणास भडते तसेच वेगवेगळे घटना प्रसंग समजतात. म्हणजे हे एका अर्थाने लोकसंस्कृतीचे दर्शन आहे. आजही लग्न समारंभात गीते गायली जातात. फक्त त्याचे स्वरूपाचा थोड्याफार प्रमाणात बदलल्याचे दिसून येते.
४. मातृकी रुक्मिणी स्वयंवर हे काव्य पुढील काळातील पंडिती काव्यातील अक्षरक्रम साधण्याच्या युक्तीचे हे उगम स्थान आहे असे म्हणता येईल.

संदर्भ ग्रंथ-

१. महदंबेचे धवळ - डॉ. सुहासिनी इल्लेकर
२. 'आद्य मराठी कवयित्री' - अ. ना. देशपांडे
३. 'महाराष्ट्र संत कवयित्री' - ज. र. अजगावकर

महानुभव पंथाचे तत्त्वज्ञान

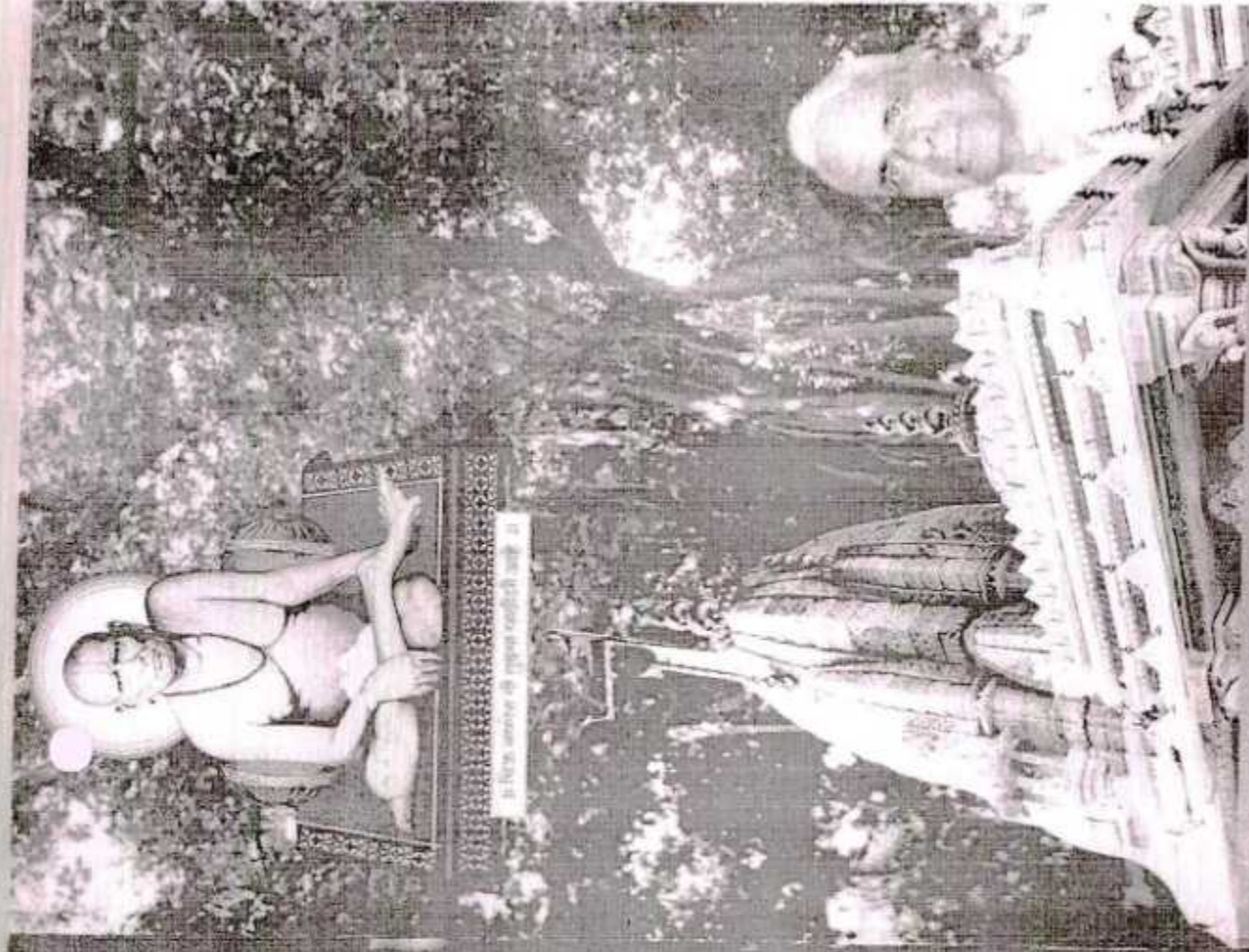
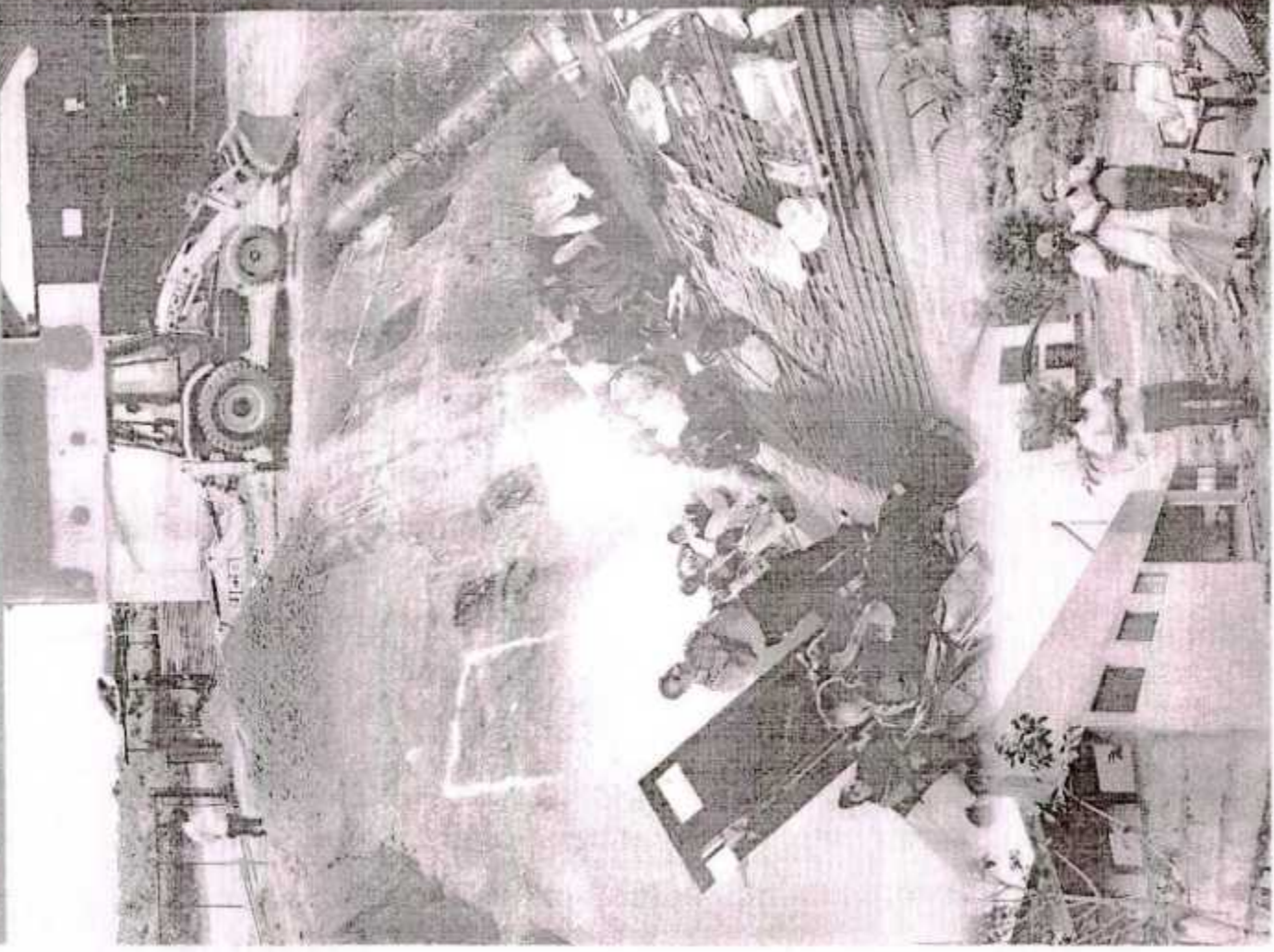
प्रा. डॉ. राजकुमार बबन शेळार

सहाय्यक प्राध्यापक,

कला, विज्ञान आणि वाणिज्य महाविद्यालय इंदापूर, जि. पुणे

महाराष्ट्रात १३ व्या शतकामध्ये अनेक पंथ अस्तित्वात आले. त्यामध्ये महानुभाव संप्रदायाची स्थापना यादव कालखंडात झालेली दिसून येते. नाथ संप्रदाय, महानुभाव संप्रदाय, वारकरी संप्रदाय, दत्त पंत व समर्थ पंथ हे प्रमुख संप्रदाय या कालखंडात उदयाला आले. महाराष्ट्राच्या जडणघडणीत या संप्रदायांपैकी महानुभव संप्रदायाचे योगदान अत्यंत महत्त्वपूर्ण आहे. या पंथाचे प्रवर्तक श्रीचक्रधरस्वामी आहेत. यांनी या संप्रदायाचा पाया घातला. म्हणूनच त्यांना महानुभाव संप्रदायाचे प्रवर्तक मानले जाते. महानुभाव पंथातील साहित्य निर्मिती ही मराठी भाषेतील पहिली निर्मिती होय. कोणत्याही संप्रदायाचे आचार-विचार, तत्त्व, नियम हे वेगवेगळे असतात. महानुभाव संप्रदाय हा अद्वैत तत्त्वज्ञान मानणारा संप्रदाय आहे. महानुभाव संप्रदायामध्ये सर्व जातीतील लोकांना प्रवेश होता. या संप्रदायाचे प्रवर्तक श्रीचक्रधरस्वामींनी या पंथामध्ये स्त्री, शूद्र, ब्राह्मण, क्षत्रिय वैश्य अशा सर्वानाच प्रवेश दिला होता. या संप्रदायामध्ये अहिंसा आणि वैराग्य यांचे पालन अतिशय महत्त्वाचे मानले गेले. महानुभाव पंथीयांनी लोकभाषेचा वापर केलेला दिसून येतो. त्यामुळे मराठी भाषेच्या इतिहासात महानुभव संप्रदायाला महत्त्वाचे स्थान लाभले आहे. म्हणूनच या पंथातील अनुयायांनी केलेली साहित्य निर्मिती ही मराठी भाषेतील पहिली निर्मिती होय. महानुभाव संप्रदाय हा वैदिक असून तो भागवत धर्माला जवळचा आहे. असे ल. रा. पंगारकर म्हणतात. तर अ. ना. देशपांडे यांच्या मते महानुभव संप्रदाय हा अवैदिक असून त्यात विचारधारेचे पालन या संप्रदायांनी केलेले आहे. श्रीचक्रधर स्वामी यांनी या संप्रदायाच्या तत्त्वज्ञानाचा पाया रचला आहे. त्यांनी आपले विचार या तत्त्वज्ञानाच्या माध्यमातून मांडलेले दिसून येतात. त्यामध्ये 'ज्ञानमोचक' हे चक्रधर स्वामींचे सूत्र आहे. म्हणजेच ज्ञानाशिवाय मोक्ष प्राप्ती होऊ शकत नाही. असे ते या तत्त्वज्ञानातून सांगतात. या पंथाचे विचार

कै. बी. आर. कुलकर्णी भोजनालयची निर्मिती



विद्वत् कै. बी. आर. कुलकर्णी यांच्या व्यक्तिमत्त्वाची ओळख देणारी

भोजनालय



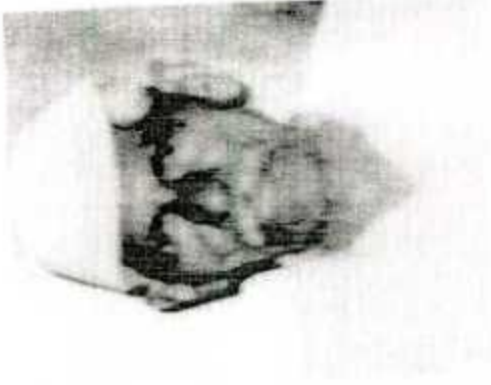
कै. राधाबाई रंगनाथ कुलकर्णी
भगवान कुलकर्णी यांची आई



कै. रंगनाथ कुलकर्णी (वाळुजकर)
भगवान कुलकर्णी यांची वडील



कै. जगदीश काशीराम भावले
भगवान कुलकर्णी यांचे बंधू



कै. जगदीश काशीराम भावले
भगवान कुलकर्णी यांचे बंधू

भगवानगाथा

समर्पित शिक्षक कै. बी.आर. कुलकर्णी
यांच्या व्यक्तीमत्त्वाचे पेंलु उलगडणारा लेखन प्रपंच.

आशीर्वाद

मागील ३० वर्षांपासुन आम्ही स्नेहालयशी जोडलेलो आहोत. स्नेहालयच्या माध्यमातुन नगरला अनेक सामाजिक कामात सहभाग देता आला. डॉ. गिरीश कुलकर्णी यांच्या पिन्तीनुसार धडपडणाऱ्या अनामप्रेम संस्थेस सहयोग द्यायला सुरुवात झाली. स्वतः मुंबई-पुण्यात असलो तरी, सतत अनामप्रेमच्या गरजांची पूर्तता कशी करता येईल यात व्यस्त असतो. अनामप्रेमच्या सत्यमेव जयते श्रमच्या प्रकल्पात उत्तम भोजनालय असावे असा आमचा संकल्प होता. श्रीमती प्रमिला भगवान कुलकर्णी यांनी तो आश्चर्याकारक रित्या पूर्ण केला. डॉ. गिरीश कुलकर्णी व त्यांच्या आई दिवंगत शोभाताई कुलकर्णी यांच्यामुळे श्रीमती प्रमिलाबाई अनामप्रेमच्या काराशी जोडल्या गेल्या. थेट त्यांनी संपूर्ण भोजनालय बांधुन दिले. अनामप्रेमचे अन्वय इति. अजिा माने व त्यांच्या बांधकाम शिमेने हे काम अन्वयावधीन मुक्तीला पुणे कसे श्री. भगवान कुलकर्णी यांच्या पावन स्मृतीस आम्ही वंदन करता. श्रीमती प्रमिला कुलकर्णी यांच्या कायम कृपेला आम्ही राहत आहोत. भोजनालयातून माध्यमातून संस्थे प्रसन्नाने व्हावे हि परमेश्वराला प्रार्थना.

— अरुण रामचंद्र शेट

 $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

- डॉ. प्रकाश शर्मा

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दोन शब्द

अनामप्रेम संस्थेचा सत्यमेव जयते ग्राम हा प्रकल्प निंबळक गांव, ता.जि. अहमदनगर येथे आहे. २०१४ पासून येथे विविध उपक्रम सुरू आहेत. आम्हाला या प्रकल्पात भोजनालयाची नितांत आवश्यकता होती. भिंगार येथील सेवानिवृत्त शिक्षिका श्रीमती प्रमिला भागवानसह कुलकर्णी यांनी अनामप्रेमचे भोजनालय बांधायला भरीव आर्थिक सहयोग एकरकमी दिला. मुंबई येथील सामाजिक संस्थांचे बांधारस्संभ प्रसिद्ध बांधकाम व्यावसायिक अरुण रामचंद्र शेट यांच्या मार्गदर्शनाखाली हे भोजनालय बांधायचे ठरविले. सर्व दिव्यांगांशी चर्चा करून या बांधकामाचा आराखडा बनवला. नेहमीप्रमाणेच माझी पत्नी सौ. अनिता हिने नावाची साथ दिली. स्वतः बांधकाम व्यवसायिक असल्यामुळे प दिव्यांगांसाठी अगम्य रूम इमारती असाव्यात याचा अभ्यास असल्याने असे भोजनालय तयार करून या भोजनालयात २०० लोकांशी बसू शकतील अशी रचना केली आहे. ताटे हाताची व्यवस्था स्वतंत्र केली आहे. दिव्यांग मुलींना स्वयंपाक करता यावा म्हणून हस्तचक्र प्रयोग केली आहे. व्हिलचेअर वरिल अयमांगा हात खुला यावे म्हणून स्वतंत्र प्रयोग करण्या केली आहे. येथील लाईट योजना बांधिल्ले पुणे केली आहे. प्रकल्प नावाच्या प्रकल्पाच्या पारिसरातील विखे मकोडे लाईट सोबती अहमदनगर नागा यांनी काढली घेतली आहे. सत्यमेव जयते ग्रामला अशी नावाची उजवाडात गाव म्हणून पाहिले जाईल आहे.

[illegible]

सुलभ आणि सुगम्य
संविधानाचे कालांतरानेही अनेक सुधारणा होऊ शकतील असे
संविधानाच्या अटीत असे म्हटले आहे. अशा सुधारणांवरून संविधानाचा विकास होऊ शकतो असे
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- इंजि. अजित माने

अध्यास, अन्तमप्रेम

अनुक्रमणिका

पृष्ठ संख्या नांव

- १० मास्तरीणबाईना पत्र
- १७ सगळ्यांना सामावून घेणारे सार्वजनिक काका, सन्मित्र-अजातशत्रु
- १८ 'आमचे स्नेह जीवन'
- २० माझे स्वामी
- २३ लक्षात राहिलेली वटपौर्णिमा
- २४ 'समाजकार्य'
- २७ 'एक आठवण'
- २८ 'किमया भगवान नावाची'
- २९ 'बंध'
- ३० 'स्वामीमय झालेले भगवान'
- ३१ आठवणींची कुपी
- ३२ बी.आर. मास्तर
- ३५ माणुसकीचा गहिबर
- ३८ साठवणीतल्या आठवणी
- ४० प्रेरणेचा झरा
- ४२ संत संगत
- ४५ विनोद वीर
- ४६ शब्दांच्या पलिकडे
- ४७ लाडले व्यक्तिमत्व
- ४८ आठवणीतील भगवानराव
- ४९ निरपेक्ष
- ५० स्वामी समर्थांचे भक्त, भगवानराव
- ५१ एक कलंदर
- ५३ पुण्यात्मा
- ५४ मैत्र जीवांचे
- ५६ निरागस
- ५७ गेले ते दिवस, राहिल्या त्या आठवणी
- ५८ आमच्या घरचे भगवंत
- ५९ नात्यांची घट्ट वीण

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- ६२ बालपणीचा काळ सुखाचा
- ६४ स्मृती सौरभ
- ६३ बंध प्रेमाचे
- ६७ गण्यांच्या आठवणीतले आजोबा
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- ६९ हांशी पर्यटक
- ७० नातवाचा मित्र
- ७१ समाज शिक्षक
- ७२ संस्काराचा सांदिपनी
- ७३ समतोल मनाचा माणुस
- ७५ प्रसन्न भुती
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- १०० काकांच्या स्मृती
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संत संगत

एक दिवस सकाळी कुलकर्णी बाईचा फोन आला म्हणाल्या की अगं वर्षा, सरांच्या आठवणींवर पुस्तक काढावयाचे आहे. या फोनमुळे मग मी सरांच्या आठवणीत गुंग झाले. सरांबद्दलची कोणती आठवण लिहावी, या विचारात असतांनाच बाई आणि सर यांचा परिचय कसा झाला हे आठवले. माझे लग्न झाले आणि माझ्या यजमानांच्या म्हणजे, श्री. संजय कीर्तने यांच्या शिक्षिका प्रमिलाबाई कुलकर्णी अशी मला बाईची ओळख पहिल्यांदा झाली. प्रमिलाबाई माझ्या आजोळकडील सर्वांना परिचित होत्या माझ्या सासुबाई सौ. सुषमाबाई कीर्तने आणि प्रमिलाबाई कुलकर्णी यांची मैत्री अतिशय घट्ट मैत्री आहे. भिंगारमध्ये ताई आणि बाई हि जोडी प्रसिद्धच. माझी बाईच्या माहेरील व सासरकडील सर्वांची ओळख हळु हळु त्या मनी. बाईच्याकडे त्यांचे कोणते नातलग येऊन गेले, काय झाले, शाळेतील यशस्वी, यशस्वी वाटे वाटंना नक्की सांगणार. तर आमच्या ताई घरातल्या सगळ्या जणांचे, काहीतरी मागे जाऊन सांगणार. असल्या अगदी दोन्हीकडे आमच्यासर्वे सरांचाच उल्लेख करतली. ताई आणि बाई यांनी तेव्हाची सांगणार. हि मैत्री इतकी घट्ट होती की जेव्हा सरांच्या मरण झाले तेव्हा त्यांच्या मृत्युसमयी मीही तेथे होती. फोन झाला की, मी जेव्हा या आठवणींच्या मृत्युसमयी होते.

सरांच्या मृत्युसमयी सरांची आणि माझी ओळख जेव्हा झाली तेव्हा मला त्यांच्या मृत्यु, मला हळुहळु सरांचा स्वभाव माहिती झाला, सरांचे जिवन, मृत्यु, मरण आणि वरचे वर असे. बी.आर. सर त्यांच्या घरातली देवपूजा करत होते, म्हणजेच दशरथ ध्यायला रोज जात असत. स्वयंछ इसवी केलेली शर्ट - पण त्यांनी घातलेली असे. हातात फुले घेवून सर देवाला जात. देवाचे दर्शन घेवून फातना सर आगच्याकडे येत. दैनिक भेटीमुळे हळुहळु सरांचा आणि माझा परिचय वाढला. सरांचे आणि माझे गुरु - शिष्या सारखे अतुट नाले केव्हा निर्माण झाले हे मला हि समजले नाही. माझे कॉलेजचे शिक्षण लग्नानंतरही सुरु होते. सर नेहमीच मला कॉलेज विषयी विचारायचे की, काही अडचण आहे का? परीक्षा, अभ्यास, वाचन, लेखन यावरही आम्ही भरभरून बोलायचो. सर नेहमीच मला शिक्षणासाठी प्रोत्साहन द्यायचे, मार्गदर्शन करायचे. घरी आले की, सर्वांची प्रेमाने चौकशी करायचे. माझे सासरे श्री. सुरेश कीर्तने यांच्या बरोबर भरपूर गप्पा व्हायच्या. माझ्या हातचा चहा घेतल्या शिवाय सर कधीही घरून गेले नाहीत. चहा घेताना म्हणायचे,

प्रमिलाबाई घरी वाट पहात असतील, घरी गेले की म्हणतील, "आज तुम्हाला यायला उशीर झाला, म्हणजे तुम्ही आज नक्कीच ताईकडे गेलात, चहा पिऊन आले असणार....!" मग त्यांच्या या म्हणण्यावर आम्ही म्हणायचो, "मग बसा अजुन थोडा वेळ नाहीतर बाईना माहितीच आहे की, तुम्हाला देवाला जाऊन यायला उशीर झाला म्हणजे तुम्ही आमच्याकडे आला असणार....!"

भगवान कुलकर्णी सर नावाप्रमाणेच खरोखर भगवान होते. अतिशय प्रसन्न असे व्यक्तिमत्त्व. शांत, संयम, मनमिळावू, लहान मुलांचे अतिशय आवड असणारे व्यक्ति म्हणजे बी.आर. सर. माझा मुलगा चि. कौशिक लहान असताना सर देवाला जाऊन येतांना त्यांच्या साठी दररोज खडीसाखरेचा प्रसाद आणत. खडीसाखर त्यांच्या हातावर ठेवणार व त्याला धरून गोल फिरवणार अशी त्याची दोघांची खूप वेगामस्ती माले. हातांवर टाळी देणे, बंद मुठ सोडविणे (उघडणे), ठ्कर देणे, कौशिक ब्रीटिंग करणार आणि सर बॉल टाकणार, सर येतांना दिसले की तो दशमामे लपणार आणि त्यांना "गो" असे म्हणणार, पत्ते खेळणार असे कौशिक आणि बी.आर. सरांचे चालायचे. सकाळी सर शुक्लेश्वराचे दर्शन घेवून आले की, फक्त पंधरा ते वीस मिनिटांत तेवढ्याच वेळात सरांची आणि त्यांची मस्ती खेळ चाले सरांना त्यांचा खुपच लळा लागला होता. तसेच त्यालाही सरांचा इतका लळा होता की, तो सारखे सरांकडे मला घेवून बला म्हणून मागे लागायचा. सरांच्या घराचा आणि आमचा संबंध तीन पिढ्यांपासुनचा आहे. सर आणि बाई या उभयतः माझ्या मुलाचे खूप मोठे-कौतुक तर केलेच त्याबरोबरच माझ्या भाचे - भाच्या, पुतण्या - पुतणी यांचेही खूप लाड केले. बाई आवर्जून त्यांच्यासाठी नारळाची वडी केली की, घरी पाठवून द्यायच्या. अगदी आठवणीने वेगळी भाजी, एखादा नविन पदार्थ केला की, तो बाईकडे सरांसाठी जाणार आणि बाईकडे केलेला पदार्थ ताईकडे येणार हे उरलेलेच असे, तो पण गरमगरम. माझा मुलगा कौशिकला बाईच्या हातची आप्पे खूप आवडतात. बाईना कौशिक आलेला समजला की, लगेच विचारणार किती दिवस आहे? कधी जाणार आहे? कौशिकसाठी त्या आवर्जून आप्पे करणार. घरी पाठवून देणार. आप्पे घरी पोहचण्यासाठी बी.आर. सरांची मेहनत प्रचंड असे.

जीवनात यशस्वी तर भरपूर लोक होतात परंतु समाधानी फार कमी असतात. बी.आर. सर जीवनात यशस्वी आणि समाधानी असणारे आनंदी व्यक्ती होते. सरांकडे पाहिले की, स्वयंशिस्त-स्वच्छता आणि प्रामाणिकपणा अंगी असणारे व्यक्ती आहेत, हे लगेचच जाणवत असे. त्यांच्याकडे पाहून मला नेहमीच प्रेरणा मिळे. त्यांनी कधीच कोणत्याही गोष्टी बद्दल तक्रार नाही की, चिडचिड केली

नाही. बी.आर. सर त्यांचे भाऊ आले की, त्यांनाही आमच्या कडे घेऊन येत असत. शरद काकांचा आणि आमच्या घरातील सर्वांचाच परिचय होता. शरद काकांचा विनोदी, मनमिळावु स्वभाव सर्वांना खुप आवडायचा. शरद काका घरी आले की, मला म्हणायचे, चला संतांचे दर्शन घेवु. संतांचे दर्शन होईल म्हणुन आलो. माझी संत साहित्यात पी.एच.डी. असल्यामुळे ते गमतीने म्हणत. संपुर्ण कुलकर्णी कुंटुबीयच अतिशय प्रेमळ माणसे जोडणारी अशीच आहेत. बी.आर. सर नेहमी म्हणायचे की, जो चांगल्या वृक्षाचा आधार घेतो, त्यालाच चांगली हिरवीगार दाट सावली लाभते. या उक्ति प्रमाणे बी.आर.सरच आमचे वटवृक्ष होते. आता आधार फक्त प्रमिलाबाईंचा आधार उरला.

प्रा. डॉ. कीर्तने वर्षा संजय
निगार, अहमदनगर, मो. ९४२०७५२२९५

न हरता, न थकता न थावंता प्रयत्न
करण्यांसमोर कधी कधी नशीब सुध्दा हरत.

विनोद वीर

भगवान काका म्हणजे खरोखर नावाप्रमाणे भगवान होते. सर्वांना ते हवहवेसे वाटत, म्हणुनच स्वामींनाही ते हवेसे वाटले. स्वामींनी त्यांना आपल्याकडेच ठेवुन घेतले. ते गेले हे ऐकुन सर्वांना धक्काच बसला, कारण ते कधी आजारी पडले नाही, कधी दवाखान्यामध्ये अॅडमिट झाले नाही.

आमच्याकडे कडा, ता, आष्टी येथे दरवर्षी दोन वेळेस बी.आर.सर येत असायचे. एकदा हुरडापार्टी आणि दुसरे म्हणजे उन्हाळ्यात आंबे खाण्यासाठी. त्यांचा स्वभाव विनोदी होता. प्रमिलाबाईंचा फोन आला, म्हणाल्या बी.आर. सरांच्या आठवणीवर एक पुस्तक लिहीत आहेत, तुम्ही देखील तुमच्या आठवणी कळवा. बाईच्या या निरोपाने स्मृतिपटलावरून झर झर सरांच्या आठवणी तरळल्या. चातली तानी आठवण ती अशी की, माझ्या लहान बहिणीचे लग्न होते. आमच्या माहेरचे हे शेवटचे कार्य. लग्नाच्या आदल्या दिवशी सिमात पुजनाचा कार्यक्रम. ज्येष्ठ जाघयांची पूजा करायची वेळ आली. मोठे तिन्ही जावडे कुठे गेले, म्हणुन सर्वजण यांना शाधु लावले. तेव्हा बाभुळगावमध्ये लाईटही नव्हते. सगळी मंडळी तिनांतपुजनासाठी मंदिरात जमले होते. यावेळी भावगणराजाना युक्ती सूचली, नवीन जणराजा वाजंत्री लावून मिरवत गेले. मग आपण का लुचलुच जायचे. मग तिघे जावडे आतल्या हॉलीत भगवानकाकांच्या युक्तीनुसार, घरोस गप्पा मारत बसले. हे आमच्या बाबुकाकांना समजले ते घरी बोलावण्यास आले. पण कसका म्हणाले, आम्हांला पण वाजंत्री लावून मिरवत न्यायला हवे. तरच आम्ही येऊ हे आमच्या दादांना आणि भाऊला समजले. भाऊ आम्हा तिघी बहिणींना घरी घेवून आला. आणि आम्ही सर्वजण मिरवत मंदिरात गेलो. अशा गमती करण्यात त्यांना फार मजा येतायची.

एकवेळेस त्यांच्या कॉलेजची सहल गेली होती. तिथे दुसरी ही सहल आलेली होती तिथे काकांनी सर्वांना विनोदी किस्से सांगुन खुप हसवले. एका मंडमने सहजच विचारले, तुमची मुल काय करतात यावर काकांनी त्यांना सांगितले आमची मुल अमेरिकेत असतात. निघताना सर्वांनी एकमेकांना घरी येण्याचे आमंत्रण दिले. योगायाग असा की, सहलीत भेटलेल्या त्या मंडम काही महिन्यांनंतर भिंगारला घरी आल्या. काका घरी नव्हते. घहा-नाष्ट झाल्यानंतर त्यांनी आमच्या बहिणीला विचारले, तुमची मुले दिवाळीला सुडूत येत असतील अमेरीकेहून...! त्यावर आमच्या गंगुताई म्हणाल्या आम्हांला मुल नाहीत, हे ऐकुन त्यांना

पुणे जिल्हा शिक्षण संस्थेचे प्रा. रामकृष्ण मोरे महाविद्यालय, पुणे
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यांच्या संयुक्त विद्यमाने आयोजित आंतरराष्ट्रीय आंतरविद्यालयीय १९ वी परिषद



'देश आणि विदेशातील साहित्यिक, समाजसुधारक, संशोधक आणि शास्त्रज्ञ यांचे सौंदर्याने' हा विचार पुस्तकाचे प्रकाशन करताना डावीकडून डॉ. शिल्पागौरी गणपुले, डॉ. मंजुषा घुसाळ, डॉ. स्नेहल तावरे, यदुमश्री श्री. अरुण किरोदिया, डॉ. पंडित विद्यासागर, डॉ. मनोहर वासकर, डॉ. मधुगो गोखले (भारत), डॉ. लक्ष्मी इमन (भारत), भारतीत शणुस श्री. जी. बी. सोनावाकर (अफिरा) डॉ. किशोर जी (अफिरा) आणि डॉ. विश्वदीप करमचंद (भारत) यांच्यासमवेत.



मा. डॉ. पंडित विद्यासागर आणि यदुमश्री श्री. अरुण किरोदिया यांच्या सन्मान करताना प्राचार्य मनोहर वासकर आणि डॉ. स्नेहल तावरे.



मा. डॉ. राव गावडकर गौरवेल सौंदर्याने डावीकडून डॉ. शिल्पागौरी, डॉ. मंजुषा घुसाळ, डॉ. स्नेहल तावरे आणि आंतरराष्ट्रीय परिषद.



या परिषदेला उपस्थित असलेल्या आंतरराष्ट्रीय पाहण्यासाठी परिषदेचे मान्यवर.



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भ्रमणसंवाद : ९४२३६४३१३१ / ९०७५०८१८८८
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- ❧ ISBN 978-93-87628-44-1
- ❧ पृष्ठसंख्या : १६२
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\$ 3

देश - विदेशातील साहित्यिक,
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- ३८) श्री संत मम्मथ स्वामी यांच्या अभंगातील नीतिविचार डॉ. जितेंद्र विराजदार /१५५

संपादकीय

आधुनिक भारताच्या जडणघडणीत साहित्यिक, समाजसुधारक, संशोधक आणि शास्त्रज्ञ यांचे योगदान फार महत्त्वपूर्ण आहे. भारताला प्रगतिपथावर नेणारे हे चार आधारस्तंभ आहेत. किंबहुना यांच्यावरच भारताची सर्व धुरा आहे असे म्हटले तर ते समयोचित होईल. मध्ययुगीन काळापासून भारतामध्ये अनेक पंथ निर्माण झालेले असले तरी ज्यांनी भक्तिसंप्रदाय सुरू केला त्या सर्व संतांनी भारताला सहिष्णुता शिकविली, अक्षरब्रह्माची ओळख करून दिली. संत वाङ्मयातूनच विविध साहित्यप्रकारांची निर्मिती होत गेली आणि भारत साहित्यिकदृष्ट्या सक्षम झाला. विविध कालखंडात जे समाजसुधारक झाले त्यांच्या योगदानामुळे भारत सबल झाला. दीन-दलितानांच्या दुःखाला वाचा फोडण्याचे महान कार्य समाजसुधारकांनी केले. आजही त्यांच्या पावलावर पाऊल टाकून विविध क्षेत्रांतील समाजसुधारकांची एक आधुनिक फळीच तयार झालेली दिसून येते. शिक्षण, संशोधन, समृद्धी या त्रिसूत्रीचा भारताने अवलंब केला. एकविसाव्या शतकात इतर राष्ट्रांच्या तुलनेने भारतातील स्त्रिया या अनेक अधिकारांच्या पदांवर यशस्वीरित्या कार्य करीत आहेत. राष्ट्रपती, पंतप्रधान या पदांपासून विविध क्षेत्रातील स्त्री शक्तीचे प्राबल्य आणि प्रभाव कौतुकास्पद आहे. भारतातील अनेक व्यक्तींच्या कार्याचा ठसा जागतिक पातळीवर उमटलेला दिसून येतो किंबहुना अनेक राष्ट्रांमध्ये भारतीय नेते, समाजसुधारक आणि भारतीय संस्कृती लोकप्रिय आहे.

जागतिक स्तरावर राष्ट्र उभारणीत सक्रिय असणारे साहित्यिक, समाजसुधारक, संशोधक आणि शास्त्रज्ञ यांच्या कार्याचे स्मरण करावे आणि कायमस्वरूपी अक्षरधन रूपात या सर्वांच्या योगदानाचा अनेकांना उपयोग व्हावा, त्यापासून स्फूर्ती घेऊन नव्या पिढीने आपला भविष्यकाळ उज्ज्वल करावा अशा बहुउद्देशीय हेतूने पुणे जिल्हा शिक्षण परिषदेचे प्रा. रामकृष्ण मोरे महाविद्यालय आणि स्नेहवर्धन रिसर्च इन्स्टिट्यूट, पुणे या दोन संस्थांच्या संयुक्त विद्यमाने सोळावी आंतरराष्ट्रीय आंतरविद्याशाखीय परिषद, शुक्रवार आणि शनिवार ८ व ९ फेब्रुवारी २०१९ रोजी 'देश-विदेशातील साहित्यिक, समाजसुधारक, संशोधक आणि शास्त्रज्ञ' या विषयावर आयोजित करण्यात आली. या परिषदेला मॉरिशस, दुबई, झांबिया येथून निमंत्रित आलेले होते. जवळजवळ दोनशे प्राध्यापक आणि संशोधन करणारे विद्यार्थी यांचा उत्स्फूर्त सहभाग या दोन दिवसीय परिषदेमध्ये होता. या परिषदेच्या निमित्ताने सादर करण्यात आलेले विविध लेख एकत्र करून अभ्यासकांच्या सोयीसाठी मराठी, हिंदी आणि इंग्लिश भाषेतील असे पाच ग्रंथ प्रकाशित होत आहेत. मराठी-हिंदी ग्रंथांच्या भागात एकूण ११२ लेख असून इंग्लिशमधील ग्रंथात ७६ लेख समाविष्ट करण्यात आलेले आहेत याचा आम्हा सर्वांना आनंद वाटतो. या

बजावताना अलीकडेच डिसेंबर २०१८ अखेर सेवानिवृत्त झाल्या. आपले तीर्थरूपांप्रमाणेच त्यांनी लेखन-वाचन-संशोधनासह महाविद्यालयातील विविध पदांवर सक्षमतेने कामकाज केले. विविध उपक्रमही राबविले. महाविद्यालयाच्या मराठी विभागातील विद्यार्थिनींना अनेकविध उपक्रमात मार्गदर्शन करून यशही मिळवून दिले. सराचे चिरंजीव (कै.) सुनील वास्तुशिल्पकार म्हणून पुणे येथे कार्यरत होते. आई-वडिलांप्रमाणे दुदैवाने अचानक निधन झाले. त्यांच्या कुटुंबावर दुःखाचा डोंगर कोसळला. प्रा.सौ.लताबाईंनी आणि त्यांचे यजमान श्री. प्रकाश महाजन यांनी लवकरच स्वतःला सावरून कुटुंबाला धीर दिला. व सुनीलचे कुटुंबाला मदत करून जबाबदारी पार पाडली. आज प्रा. डॉ. सौ. लता महाजन आणि सुनील यांचे कुटुंबातील सर्वजण सुस्थितीत असून मॅडमचे मुली सुस्थळी दिल्या असून त्या आपल्या संसारात रमल्या आहेत. त्यांची नातवंडेही शाळेत शिक्षण घेऊन आजी-आजोबांचे संस्कार, मार्गदर्शन घेत वाटचाल करीत आहेत. त्यांचे चिरंजीव योगेश हे आयुर्वेद तज्ज्ञ डॉक्टर व योगशिक्षक म्हणून कार्यरत असून समाजसेवाही करताना दुसरे चिरंजीव ठाणे येथे उच्चपदावर नोकरी करतात.

आणखी एका विशेष गोष्टीचा निर्देश करताना प्रा. डॉ. दयाराम पाटील यांच्या पीएच.डी. प्रबंधावर आधारित साने गुरुजी यांचे व्यक्तिमत्त्व आणि समग्र साहित्यावरील पुस्तकाचे प्रकाशन त्यांच्या कन्या प्रा. डॉ. सौ. लता महाजन आणि स्नेहवर्धन प्रकाशनचे संचालक - डॉ. स्नेहल तावरे (डॉ. लालसिंह तावरे) यांच्या पुढाकाराने प्रा.ग.प्र.प्रधान आणि मोहन धारिया (पुणे) यांच्या उपस्थित पार पाडल्याची नोंद आहे. ह्या उभयतांचे प्रा. डॉ. दयाराम पाटील सरांशी जवळचे संबंध असल्यामुळे हा योगायोग जुळून आला असेही म्हणता येईल. सरांच्या पूर्वपुण्याईने आणि शुभाशीर्वाद यांमुळे आज माझे नोकरी व्यवसाय क्षेत्र यशस्वी झाले हे आवर्जून नमूद करताना दरवर्षी गुरुपौर्णिमा आणि शिक्षक दिन, तसेच मॅडमच्या घरी जाताना आणि एरवीही सरांची आठवण होऊन त्यांच्या छायाचित्रापुढे नतमस्तक होताना नाही म्हटले तरी काहीक्षण भावुक झाल्यासारखे वाटते. आजही मॅडम (प्रा.डॉ.सौ.लता) महाजन यांचे व आमचे कौटुंबिक स्नेहसंबंध दृढमूल होताना नातेसंबंधात त्या आमच्या मानलेल्या बहिणीसारख्या असून राखी पौर्णिमा आणि भाऊबीजच्या वेळेला तसेच घरगुती शुभकार्यात आणि सुखदुःखातही आम्ही सहभागी होत असतो. ऋणानुबंधाच्या गाठी भक्कम असताना भेटीगाठी होत असताना प्रा. डॉ. दयाराम पाटील यांच्या आठवणीतच हा लेख लिहिताना देव-दैवता समान असणारे गुरुवर्य मला लाभले हे माझे भाग्यच होय !...

४०४०

शाहीर हैबती

डॉ. वर्षा सीताकांत कीर्तने

‘कलगी सम्राट’ म्हणून शाहीर हैबतीचा उल्लेख केला जातो. शाहीर म्हणजे यवनी भाषेत कवी आणि शाहिरी म्हणजे काव्य. खरे म्हणजे शाहिरी काव्य म्हणजे कविता. परंतु तत्कालीन राज्यकर्त्यांचा शब्द स्वीकारला गेला आणि आजही तो तसाच वापरला जात आहे. यवनी काव्याशी तसा या काव्यप्रकाराचा संबंध नाही. शाहिरी वाङ्मयप्रकाराचे मूळ लोकवाङ्मयात आहे. लोकगीताची रचना बांधणी स्वीकारून हा प्रकार आलेला आहे. पोवाडा व लावणी मिळून शाहिरी वाङ्मयप्रकार अस्तित्वात आला. मौखिक परंपरा असलेल्या लोकगीतातून उदयाला आलेला हा वाङ्मयप्रवाह लोकवाङ्मयाइतकाच जुना आहे. जत्रा किंवा उत्सवाच्या वेळी शाहिरींची पाले उभी राहत सर्वसामान्य मराठी माणसाला सहजासहजी आकलन होणारा हा वाङ्मयप्रकार मराठी मनाला व्यापून राहिला आहे. शाहिरी करणारे शाहीर सर्व जाति-जमातीचे होते. शाहीर रामजोशी, प्रभाकर हे ब्राह्मण तर परशुराम शिंपी, होनाजी गवळी, सगनभाऊ, अमर शेख मुसलमान, बहिरू न्हावी, बजा रंगरी, तंजावरचे राजे सरफौजी आदींचा उल्लेख करावा लागेल. यात समाजातील म्हणजे राजे, सरदार, शिपाई यांचाही समावेश आहे.

आद्य नाट्यकलावंत- महाराष्ट्रातील सर्व भूभागात शाहिरी निर्माण होत होती. शाहीर हैबती हे सातारा जिल्ह्यातील आद्य नाट्यकलावंत. त्यांचा काल सन १७५६ ते १८५४ असा आहे. गोपालनाथ भोला यांच्या आशीर्वादानंतर हैबती आणि गुणगुणू लागले. त्यांच्या सुरेल आणि मधुर गायनामुळे त्यांच्याभोवती अनेक सवंगडी जमू लागले. मुले, त्यांची गुरे वळू लागली. त्यांच्या गायनाची गावभर चर्चा होऊ लागली. ते ज्या पंतोजींची गुरे राखत होते. त्यांनी हैबतीच्या गाण्यावर खूष होऊन त्यांना लिहावाचायला शिकविले. पुढेपुढे स्वतःच काव्ये करून ते गाऊ लागले. पुसेगाव राजे गाव तसे लहानसे खेडेगाव. तेथे आपल्या काव्याचे चीज होत नाही हे पाहून गोपालनाथांजवळ आपल्या काव्याचे खरेखुरे चीज होईल, असे वाटले. तशी इच्छा वडिलांकडे बोलून दाखविताच वयाच्या दहाव्या वर्षी त्रिपुटीस आले ते कायमचेच. त्रिपुटीत आल्यापासून हैबती तहानभूक हरपून गोपालनाथांच्या कथा-कीर्तनवचनमृतात आकंठ डुंबून गेले. गोपालनाथांची सेवा करू लागले. हैबतीस नाथपंथी पद्धतीने अनुग्रह दिला. ज्ञानसाधनेसाठी कोठेकोठे ग्रंथवाचन करावे तेही सांगितले. तसेच आपले आत्मस्वरूपी मिळवून

त्याला पुढील कर्तृत्वाची जाणीवही करून दिली. याविषयी शाहीर हैबती म्हणतात,
 "आत्मप्राप्तीचे देणें देता समर्थ, सद्गुरू धर्नी ।

मला मिळविले आपुलेपणी ॥"

सद्गुरूपाशी एकरूप झालेल्या हैबतीचे वय होते अवघे बारा वर्षांचे.

आत्मउन्नती- गुरुमुखाने ज्ञानप्राप्ती होते या गोष्टीस नाथसंप्रदायात अनन्यसाधारण महत्त्व आहे. गुरु प्राप्ती होताच हैबतीची स्मरणशक्ती तल्लख झाली. थोड्याच कालावधीत त्यांनी नाथपंथाच्या तत्त्वज्ञानाबरोबर सांख्य, वैदिक, उपनिषदिक तत्त्वज्ञान आणि विविध शास्त्रे, पुराणे, गीता, भागवत, रामायण, महाभारत, ज्ञानेश्वरी आदी विषयांत लक्षणीय प्रगती साधली. आपल्या या ज्ञान प्राप्तीविषयी हैबतीने सांगून ठेवले. चारपाच लेखक आपल्या पदरी ठेवले होते. अमृत कारंडे यांनी त्यांना याकामी सर्वतोपरी सहकार्य दिले. हैबती केवळ कवने करून थांबले नाहीत तर त्यांना आपली कवने विशिष्ट पद्धतीने गावयाची असल्याने त्यासाठी नवे शाहीरही शोधले. राजेगावच्या संभाजीस हैबतीने आपल्या शाहीरीचे धडे देऊन त्याच्या करवी आपली कवने सादर केली. सवाल-जवाबाच्या तंत्राचे, त्यातील गूढे व त्यांची उकल करण्याची पद्धती शिकविली. त्यासाठी ग्रंथान्तरीचे पुरावे कोठे कोठे मिळतील तेही दाखवून दिले. परिणामी उसनवारीवर आणि अपुन्या ज्ञानावर काव्यलेखन करून गाणाऱ्या तुरापक्षाचा शाहिराची, मात्रा हैबतीच्या कवनापुढे चालेना. हैबतींना गुरुपरंपरेने मिळालेला आध्यात्मिक वारसा हा महत्त्वाचा होता. तुरापक्षाच्या शाहिरांना त्यांची दहशत वाटू लागली. परिणामी हैबती कलगी सम्राट म्हणून ओळखले जाऊ लागले. हैबतीच्या कवनांवरून त्यांच्या तमाशास 'भेदिक तमाशा' असे नाव मिळाले. स्वतःचा तमाशा उभा केल्यावर हैबतीने पूर्वीच्या शृंगारप्रधान तमाशा शुद्ध स्वरूपात सादर केला. तमाशातील बीभत्सता टाळून त्यास शृंगाराचे सात्त्विक रूप देण्याची कल्पना त्यांनी दाखविली. आध्यात्मिक रूपकांच्या पातळीवरून शृंगाराची मांडणी करण्याचा नवा प्रयोग त्याने केला. शृंगारप्रधान तमाशाची अभिरुची असलेल्या प्रेक्षक श्रोत्यांनाही खूष करावयाचे व अध्यात्मही सांगावयाचे असे त्यांनी ठरविले. वरून तमाशा व आतून कीर्तन असा नवा प्रयोग सादर करून त्यांनी लोकप्रियता मिळवली. हैबतींनी आपला तमाशा महाराष्ट्रभर फिरवला. शेकडो तुरेवाले शाहीर आणि डफ-गाणे-वाले यांचा पराभव केला. हैबतीने शृंगारासह अध्यात्म सांगितले. शृंगार आणि आध्यात्मिक ज्ञानाचा एवढा सुरम्य मेल, त्या काळातील नाट्यकलावंतांत हैबतीशिवाय अन्यत्र मिळत नाही.

हैबतीचे काव्य-

आपल्या आध्यात्मिक तमाशासाठी वेद, उपनिषदे, पुराणे व सांख्यादी तत्त्वज्ञानाच्या आधारे, माया-ब्रह्म, गुरुगीता व गीताभाष्यांच्या सहाय्याने गुरुमार्ग व योगमार्ग, पंचीकरण उद्भवगीतेद्वारा, समाधिमार्ग रामायण-महाभारत व

ज्ञानेश्वरीच्या मदतीने भक्तिमार्ग, सिद्धान्त शिरोमणी ग्रंथाच्या आधारे आत्मज्ञान सहदेव भाडळीच्या आधारे ज्योतिषशास्त्र, लीलावतीच्याद्वारा गणितशास्त्र, पिंगल ग्रंथावर छंदशास्त्र शिवरामायणद्वारा संगीतशास्त्र विश्वकर्माचरित्राधारे वास्तुशिल्पशास्त्र १. विषयांबरोबर मनोरंजनपर व शृंगारपर अनेक पदे लावण्या, साक्या, कटाव अशी रचना हैबतीने केलेली आढळते. ह्या कवीला वंदन करून शेकडो शाहिरांनी शिष्यत्व पत्करले. तमाशा बंद केल्यानंतर आपले उर्वरित आयुष्य आध्यात्मिक ग्रंथलेखन करण्यात घालविले. हैबतींच्या उपलब्ध ग्रंथ कर्तृत्वाचा तपशील पाहिल्यावर एक सामान्य शेतकऱ्याचा मुलगा संतकोटीला कसा पोहचू शकतो याची कल्पना येते. नाथपंथाची विचारधारा आयुष्यभर शिरोधार्य मानून अद्वैतभक्तीचा नाथपंथी वारसा स्वतःच्या कृतीने आणि उक्तीने प्रत्यक्षात आचरून दाखविला नाथपंथी विचारांच्या प्रचाराचे साधन असलेल्या कलगी-तुन्याच्या शाहिरांचे विकृतरूप शुद्ध स्वरूपात समाजासमोर मांडले. गुरुप्रामाण्य आणि योगमार्ग ही नाथपंथाची शिकवण त्याच्या नसानसांत भिनलेली होती. शिव-शक्तीच्या अद्वैत तत्त्वज्ञानाचे हैबतीने आयुष्यभर गोडवे गायिलेले आढळतात. शिवशक्ती समावेशनाचे दर्शन आणि अद्वैतभक्ती यांना नाथसंप्रदायात अनन्य-साधारण महत्त्व आहे. आणि त्याचा प्रसार व प्रचार जनसामान्यांपर्यंत करण्याचे कार्य हैबतीने केले. भेदिक लावणीत वेदवचने आणि मराठी संतांच्या वैष्णव भक्तिधारेच्या आधारे जसे अद्वैतनिरूपण केले तसेच सांख्यतत्त्वज्ञानातील योगमार्गाचे विवरणदेखील त्यांच्या काव्यातून दिसून येते.

ग्रंथसंपदा

ते आत्मज्ञानी शाहीर होते. सिद्धी प्राप्त झालेले एक योगी पुरुष होते. त्यांचे चार ग्रंथ उपलब्ध आहेत. या ग्रंथरचनांपैकी काहींच्या शेवटी त्यांचे रचनाकाल ही मिळतात. त्यांची ग्रंथरचना यापेक्षाही अधिक असण्याची शक्यता नाकारता येत नाही. त्यांचे ग्रंथ पुढीलप्रमाणे-

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| १. श्रीनाथलीलाविलास | २. तूर्तबोध |
| ३. अर्जुनगीता | ४. आत्मानुभव ग्रंथसार |

शाहीर हैबतीच्या स्वतंत्र ग्रंथनिर्मितीप्रमाणेच त्याने अन्य ग्रंथांतर्गत प्रसंगावरही विपुल भेदिक लावणीरचना केली आहे. या प्रकारच्या लावणीरचनेला आख्यानपर लावणी रचना असे म्हणण्याचा प्रघात आहे. रामायण, महाभारत व इतर पौराणिक ग्रंथावरील लावणीला ही संज्ञा वापरली जाते. शाहिर हैबतीने पौराणिक ग्रंथांतील कुट पद्धतीची रचना केली त्याचप्रमाणे उपदेशपर लावणीरचनाही केली आहे. तसेच अन्य शास्त्रीय व तत्त्वज्ञानपर ग्रंथावरही लावणीरचना केली आहे ह्या रचना विषयविवरणात्मक स्वरूपाच्या आहेत. त्यात रामायण, महाभारत, भागवत, गीता हे पौराणिक ग्रंथ आणि पंचीकरण, अष्टांगयोग, सांख्यशास्त्र, शिल्पशास्त्र, लीलावती, गणितशास्त्र, शिवरामायण, पिंगलग्रंथ, संगीतशास्त्र, व्याकरण, सहदेव

भाडली मत ह्या शास्त्रग्रंथांवरील रचनांचा समावेश होतो. हंबती शाहिर, कवी व विचारवंत नव्हते तर ते श्रेष्ठ प्रतीचे कलावंतही होते. काव्यनिर्मिती ही कला निर्मिती आहे याची त्यांना जाण होती. उत्तम कीर्तनकार, प्रयोगशील कलावंत होते. त्यांनी निर्माण केलेला कीर्तनसदृश तमाशा त्यांच्या प्रयोगशीलतेची साक्ष पटविते. रामजोशी, परशुराम यांच्यासारख्यांनी कीर्तनात लावणी नेली असली तरी तिचे स्वरूप प्रासंगिकच होते. हंबतीने लावणीलाच कीर्तनाचा साज चढविला तो स्वतःच पायात चाळ बांधून साभिनय गायन करत. त्यांचा तमाशा अबालवृद्ध स्त्रीपुरुषांनी पाहावा असाच होता. संत वारकऱ्यांनीसुद्धा त्यास मान्यता दिली. लोकरंजना करतानासुद्धा उच्च नैतिकमूल्ये पाळावीच लागतात. कलेने ही नीती पाळली पाहिजे अशी शाहिर हंबतीची भूमिका दिसून येते.

समारोप-

आयुष्यभर उच्च नैतिक मूल्यांच्या जोपासनेसाठी झगडणारे आद्य नाट्य कलावंत हंबती आत्मज्ञानी, विशाल मनाचे, प्रयोगशील कलावंत होते. त्यांच्या काव्यनिर्मितीच्या पाठीमागे संपन्न अशी सांप्रदायिक परंपरा आहे. आत्मज्ञानाचा विचार सामान्यांपुढे ठेवण्यासाठीच सहजयानी सिद्धांनी बाळुल गायकी निर्माण केली. त्या गायकीतूनच नाथपंथीयांची नाथवाणी अवतरली. कलगी हे तिलाच मिळालेले मध्ययुगातील नाव. हंबतीच्या सर्व प्रकारच्या काव्यनिर्मितीवरून ते श्रेष्ठ प्रतीचे आत्मज्ञानी संत होते याची साक्ष पटते. नाथपंथी योगमार्गाने त्यांनी ही आत्मिक उन्नती साधली होती. उच्च आध्यात्मिक मूल्यांची समाजोन्नतीसाठी फार गरज असते या जाणिवेतून आपण मिळविलेले ज्ञान लोकांपर्यंत पोहोचविण्यासाठी हंबतीने प्रथम भेदिक कवने लिहिली. शाहिरीचा माध्यम म्हणून वापर केला. तसेच ते ज्ञान ग्रंथरूपानेदेखील समाजापुढे मांडले. विषय सोप्यात सोपा करून सांगण्याचे कौशल्य त्यांच्या कल्पकतेचा आणि अधिकाराचा प्रत्यय देऊन जाते. असे हे कलगी सम्राट आध्यात्मिक तमाशारूप नाट्यकलेने प्रसिद्ध पावले.

संदर्भ सूची -

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गुरुदेव रवींद्रनाथ टागोर यांचे शिक्षणक्षेत्रातील योगदान

डॉ. मचिंद्र रामचंद्र गोंटे

एकोणिसाव्या शतकाच्या उत्तरार्धात ज्या थोर व्यक्ती होऊन गेल्या त्यापैकी एक थोर व्यक्ती म्हणजे रवींद्रनाथ टागोर होय. त्यांचा जन्म ६ मे १८६१ साली बंगाल येथे झाला. त्यांचे घराणे उच्च व सुसंस्कृत होते, त्यांचे वडील देवेंद्रनाथ ब्राम्हो समाजाचे निष्ठावंत कार्यकर्ते व मार्गदर्शक होते. देवेंद्रनाथ हे भारतीय परंपरा आणि संस्कृती जोपासणारे होते. त्यांनी रवींद्रनाथ टागोरांना घरीच संस्कृत उपनिषदे आणि भारतीय तत्त्वज्ञान यांचे शिक्षण दिले. रवींद्रनाथंच्या वडिलांना वाङ्मय आणि गायन यात विशेष रस होता. रवींद्रनाथ टागोरांनाही या विषयाची गोडी वाटू लागली. रवींद्रनाथ टागोरांनी आपल्या वडिलांबरोबर काही काळ हिमालयाच्या परिसरात वास्तव्य केले. त्यामुळे निसर्गरम्य वातावरणाचे आकर्षण रवींद्रनाथांच्या मनात कायमचे वास्तव्य करून राहिले. परदेशात जाऊन आपल्या मुलाने बॅरिस्टर किंवा आय.ए.एस व्हावे असे देवेंद्रनाथांना वाटत होते. पण त्यांनी शालेय किंवा महाविद्यालयीन शिक्षणाची कोणतीही पदवी ते प्राप्त करू शकले नाही. रवींद्रनाथांच्या मनात शाळेविषयी, शिक्षणाविषयी व तेथील वातावरणाविषयी विलक्षण तिटकारा निर्माण झाला. कारण त्यांचे स्वातंत्र्य काव्यात्मक व संवेदनक्षम मन त्या साचेबंद शिक्षणपद्धतीत रमूच शकले नाही. त्या काळातील कृत्रिम वातावरणाविरुद्ध ते बंड करून उठले व चार भिंतीपलीकडच्या अनंत आकाशातील मोकळ्या वातावरणामध्ये ते झेप घेई. तसेच त्यांना तत्त्वज्ञानाचा वारसा त्यांच्या पित्याकडून संगीत, नृत्य, चित्रा व अभिनयादी कलांचा वारसा आपल्या भावांकडून मिळाला. ते स्वतः प्रतिभासंपन्न कवी होतेच. कोणत्याही विषयामध्ये पदवी प्राप्त न करतादेखील विश्वविख्यात- साहित्यिक म्हणून तर गाजले. 'गीतांजली' या त्यांच्या काव्यसंग्रहाला इ.स. १९१३ मध्ये नोबेल परितोषिक मिळाल्यामुळे त्यांना जगात प्रसिद्धी मिळाली. एक श्रेष्ठ कलावंत आणि महाकवी तसेच विचारवंत म्हणून रवींद्रनाथ टागोर प्रकाशाच्या झोतात आले. रवींद्रनाथंनी शिक्षणक्षेत्रातही अद्वितीय कार्य केले. विश्वभारती विद्यापीठाच्या माध्यमातून त्यांनी शिक्षणक्षेत्रातही अद्वितीय कार्य केले. त्यांनी नाटक, काव्य, चित्रकला, नृत्य, संगीत या क्षेत्रांत विश्वसनीय कामगिरी बजाविली. या सर्व क्षेत्रांत रवींद्रनाथ टागोरांनी स्वतःचा वेगळा ठसा उमटविलेला आहे.