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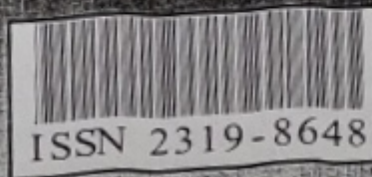
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महात्मा गांधीजींचे सत्याग्रहाचे तत्त्वज्ञान व प्रारंभिक कामगिरी

डा. डी. जगदिश दयासागर हैडवे

इतिहास विभाग प्रमुख, बाबासाहेब देशमुख पारवेकर महाविद्यालय, पारका, ता. घाटंजी जि. बलसंगड.

लोकमान्य टिळकांच्या मृत्युने एका युगाचा अंत झाला. त्यावेळी महात्मा गांधींच्या उदयाचे नवीन युगला सुरवात झाली. १९२० ते १९४७ या युगाला " गांधीयुग " म्हणून ओळखले जाते. त्यापूर्वीचे गौळने, पोरोजशास मेहता कलारच्या मजकड नेत्यांच्या मृत्यू झाला होता. घटनात्मक मजकडची चळवळ व क्रांतिकारी जहालांची चळवळ टोन्हीहीसंपूर्ण यत्नपर्यंत पोहचू शकल्या नाहीत. सरकारने कठोर दडपशाही करून त्यांच्या चळवळी दडपून टाकल्या. अटलव गाहस, इच्छासिने लडा देवून राष्ट्रीय आंदोलन सर्व स्वराने पोहचवून त्यास देशाच्या जीव आंदोलन बनविण्याची गरज होती. कळकळी पाऊले ओळखून कलार नेत्यां देण्यासाठी आत्मिक व भुरके धारणारे लढ्याचे नवीन तंत्र व तत्त्वज्ञान घेवून भारतीय रंगमध्यावर महात्मा गांधींचा प्रवेश झाला. त्यांच्या असाधारण, सत्याग्रह, बहिष्कार, अहिंसा, सत्यमेव य धर्मनिष्ठ वृत्तीने लडा देण्याच्या भूमिकेवून लोकंता कोत्यावाधीच्या संघर्षात या लढ्यात उत्तरे आधुनिक भारताच्या स्वातंत्र्य लढ्यात व उभारणीच्या इतिहासात जे कृतिशील चिंतक होऊन गेले त्यात महात्मा गांधींचा जग अचक्रावर मानला पाहिजे.

महात्मा गांधी यांनी दक्षिण आफ्रिकेतील अनियासी भारतीयंवर होणार्या अत्याचाराविरोधत सत्याग्रही आंदोलन केले. गांधींनी तेथील भारतीयंता सत्याग्रहाच्या आंदोलनाने न्याय मिळवून दिला. गांधींनी सर्वप्रथम जगात नवीन जलाचा उपयोग नव्या मिळवून दिला. सत्याग्रह आंदोलनाचे सर्वात मोठे दस होते. या घटनेपासून गांधीजींच्या विचाराता नवीन अकार मिळाला. १९१४ ता गांधीजी आफ्रिकेवून भारतात परत आले. वास्तविकता गांधीजींच्या विचाराची दिशाही दक्षिण आफ्रिकेत वडनी होती. या दिशाहीचे २० व्या शतकात भारतात वणण्यात रुपांतर झाले. गांधीजींचे राजकीय गुरु लोकाळकृष्ण गौळने यांनी गांधींचा भारत भ्रमण करण्याचा सल्ला दिला. त्यांनी गुरुची आज्ञा पाळून संपूर्ण भारताचा दौर केला. लोकमान्य टिळकांच्या मृत्युनंतर गांधींनी राष्ट्रीय कायेसची आपल्या बांदायावर घेतली. ही एका महान देशळक्या कार्याची सुरवात होती.

• गांधीजींचे विविध धर्मांचा व पाचवात्य विचारवंतांचा प्रभाव :-

गांधीजींचे बालपणापासूनच योग्य संस्कार व अध्यात्माचा प्रभाव झालेला होता. हिंदू धर्म व आध्यात्मिक संस्कार, जैन धर्म व वैष्णव पंथाची भूतदयेची हरी आणि नीतीमूल्य इत्यादींचे खोल ठस गांधीजींच्या मजवर उमटला होता. तुलसीदासांच्या रामायण (रामपरित मानस) चे त्यांच्या घरात नियमितपणे वाठ केला जात, तसेच गीता व भागवत खंखाचे वाचन होत. त्यांच्या आईची सर्वधर्मसमवाची हरी आणि हिंदू धर्माचा पण्ड गांधींनी मान्य केला. त्यांनी जैन, बौद्ध, इस्लाम, ख्रिस्ती धर्मांचा अभ्यास केला. त्यांनी जैन धर्माकडून दल भावना, वैराग्यवृत्ती, अहिंसा तत्त्व, इस्लाम धर्माकडून एकेश्वरवाद, प्युरिटन धर्मप्रभाव गांधींनी मान्य केला. जैन धर्माच्या साधनेतील आत्मवसेध बाजूला ठेवून त्यांनी "अहिंसा परमो धर्म " का तत्वावर श्रद्धा ठेवली. अहिंसेवरील त्यांची श्रद्धा अढळ होती. अहिंसा या तत्वाचा त्यांनी राष्ट्रीय आंदोलनात समावेश करून त्यावर अधारित आंदोलन केले. या सर्व आंदोलनाला भारतात व भारतबाहेर प्रचंड या मिळाले. काशिवाय त्यांच्या विचारावर टालस्टॉय व रस्किन या पाचवात्य विचारवंतांच्या विचारांचा त्यांच्या चिंतनावर परिणाम झाला.

गांधींचा अदम्य आत्मविश्वास, सत्यावर गांधींची अढळ विश्वास व विश्वास होता. अहिंसा स्वयं चरा धर्म, व वैष्णव जगप्रमाणे पर दुःखाला आपले मानून मानवतावाद जणव्याची वृत्ती व धर्मनिष्ठपणा कलातरूप दुर्गनयुगे व स्वातंत्र्याचे विचार यात गांधींनीचे वास्तविक दर्शन घडून येते.

• गांधीजींच्या राजकीय जीवनाला प्रारंभ :-

- इ.स. १८९१ मध्ये गांधींनी वकिलीची पदवी प्राप्त केली. पदवी मिळविण्यानंतर त्यांनी वकिली व्यवसाय सुरू केला. एका बटल्याच्या निमित्ताने १८९३ साली ते दक्षिण आफ्रिकेला गेले. या घटने पासून त्यांच्या जीवनाला वळण लागले. दक्षिण आफ्रिकेत अनियासी भारतीयंवर इंग्ल सरकारकडून अन्याय, अत्याचार होत होते. भारतीयंची अवहेलना, अमानवीय वागणूक, व छळ केला जात असे. तेथे गांधीजींच्या आंतरमनातील " महात्मा " जागा झाला व इंग्लजांचा तीव्र प्रतिकार करण्याचे ठरविले.

दक्षिण आफ्रिकेतील नाताळ सरकारने दोन अन्यायकारक कायदे अंमलात आणले होते. पहिल्या कायद्यात भारतीयंता मतदानाचा अधिकार नाकारण्यात आला. तर दुसऱ्या कायद्याने जिल्हिया सारखा अन्यायकारक कर लायला. सर्वप्रथम गांधींनी भारतीयंता संघटीत करून त्यांच्यात जागृती केली. त्यापुढे पाऊले अहिंसक लढ्याचे ठरविले. गौरा व कळकळ हा वर्णभेद व वर्णभेद जायक होता. अहिंसक प्रकरणा लडा ट्रान्सवाल या शिठीय बसाहतीत करणंघाचे ठरविले होते. या दोन्ही ठिकाणी भारतीयंवर अत्याचार केले जात. गांधींनी इ.स. १९०६ ते १९१४ पर्यंत तेथील लोकांना सत्याग्रहाचे तत्त्वज्ञान शिकविले आणि मोहिमेचे धडे दिले. गांधींनी नमस्कार, न्याय, व निर्णयला या आधारे न्याय हक्कासाठी लडा दिला. बांदाळी गौर्या लोकांनी गांधींचा अत्यंत अपमानस्यद वागणूक दिली. तरीही त्यांनी सर्व सहन करून जनआंदोलन प्रभावी करून तेथील गौर्या सरकारला नमविले. तेथील सरकारने अन्याय कर रद्द केला. शक्तिशाली लष्करी सत्ताही सत्याग्रहाच्या अस्वसमीर जगावे सांगले. हे सर्वोत मोठे गांधींचा व त्यांच्या नवीन अस्वला मिळालेले यश होते. वेगूनच गांधींच्या राजकीय जीवनाला वळण मिळाले. या विजयामुळे गांधींचा सत्याग्रहाच्या प्रचंड शक्तीवर विश्वास बसला.

सत्याग्रह तंत्र व तत्वज्ञान :-
गांधीजी असे म्हणत विचार व चिंतन यात कोणताही बळ नाही . मात्र " गांधीवाद " ही विमोक्षक शतकातील स्वतंत्र

राजकारणी मानली जाते . कारण गांधींनी धर्म , राजकारण , समाजकारण व अर्थकारण या संदर्भात स्वतंत्र भूमिका घेतली होती . गांधींच्या चालवलेली व सद्दयात त्यांचे . तत्वज्ञान समाजाला असे . त्यांनी इंग्लिश सरकारला विरोध करण्यासाठी उठावकारे नवीन तंत्र व विचार अंमलात आणले . शक्ती संघटन व शक्ती प्रदर्शन या त्यांच्या दोन बाजू होत्या . संपूर्ण जगात धर्म व राजकारण या भिन्न भिन्न कारकात लोकशाहीला पोषक मानली गेली . मात्र गांधींनी धर्मकर्तव्यासाठी राजकारणाचे आवश्यकता मानून राजकारणात अहिंसेवर आधारेलेल्या स्वतंत्र दोन विचारसरणी होत्या . गांधींनी या विचारसरणीचा उचित अवलंब करून परिवर्तन घडविण्यावर विचार होता . आत्मविश्वास व आत्मवशेष हे आत्मशक्तीचे विशेष गुण होते . गांधींच्या मते सत्याग्रह हा मानवाचा जन्मसिद्ध हक्क आहे . पाप्या तीस्कर करा , पाप करणाऱ्यांचा नष्ट . मी इंग्लंडावर लढत नसून त्यांच्या साम्राज्याची वृत्तीच्या व साम्राज्याच्या विरुद्ध लढत आहे . असे सत्याग्रहींना सल्ला देताना गांधींनी बजावले होते .

सत्याग्रहाचा कार्यक्रम :-
गांधींनी सत्याग्रही वृत्तीचे पालन करण्यासाठी एक कार्यक्रम तयार केला . त्यात १. असहकार अथवा असहयोग २. सविनय अवज्ञा ३. देशत्याग ४. उपोषण ५. हस्ताळ ६. बहिष्कार या गोष्टींचा समावेश होता .
गांधींचे जीवन म्हणजे सत्याग्रह प्रयोगच होते . म्हणूनच त्यांनी आपली आत्मकथा लिहिली असून त्यास " सत्याग्रह " प्रथम असे नाव दिले . सत्याग्रह हे नैतिकतेवर आधारित असून आत्मबल हा त्याचा मुख्य आधार होय . त्यांनी या असह्याचा वापर उपेक्षित जातींवर विशेषतः केला . तर निरपेक्ष प्रतिकार हे राजकीय शस्त्र ठरते . या असह्याचा वापर सांघिकरीत्या दुर्बल जातींवर केला गेला . यातूनच दुर्बल भारतीयाना त्यांनी शक्तिशाली करण्याचा प्रयत्न केला . शत्रूला योग्यतेची प्रकरणी इजा न करत इत्ये परिधाने करण्यासाठी त्यांनी आत्मविश्वास , आत्मशक्ती इत्यादी गुण प्रभावी करण्यावर भर दिला . गांधींच्या सत्याग्रहाचा उद्देश पुढी होता . एक म्हणजे हृदयपरिवर्तन व दुसरा अज्ञान दूर करणे .

सत्याग्रहीची पात्रता :-
१. प्रामाण्य नितान्त श्रद्धा ठेवून आत्मबल प्राप्ती . २. सतेजी , प्रसिद्धीची व संपत्तीची हय नसावी . ३. शरीर स्वास्थ्य व मानसिक स्वास्थ्य उत्तम असावे . ४. त्याने कोणत्याही गोष्टीची भीती बाळगू नये . ५. धैर्यावर अचल तिष्ठ ठेवावी . ६. व्यक्तिगत लाभसाठी सत्याग्रह नसावा . ७. कामक्षेपावर नियंत्रण हवे . ८. शारीरिक बल व हिनेला आश्रय देणू नये . त्याने पापयिच्छे नसावे पापयिच्छे नसावी .
वरील सत्याग्रहीच्या पात्रतेवरून असे स्पष्ट होते की गांधीजींची स्वतःप्रती तिष्ठ व देशप्रती अवार प्रेम , आत्मसमर्पण अभिप्रेत होते .

भारततील सत्याग्रहाची प्रारंभिक कामगिरी :-
गांधींनी दक्षिण आफ्रिकेत अभूतपूर्व यश संपादन केल्यानंतर त्यांनी भारतात जावे असा सल्ला गोपालकृष्ण गोखलेनी गांधींना दिला . गोखले प्रमाणेच गांधी इंग्लंडच्या न्याय बुद्धीवर विश्वास ठेवणारे होते . इंग्लंडी साम्राज्य जगाच्या कल्याणासाठीच आहे अशी त्यांची भावना होती . गांधींनी १९१४ ला भारतात परतणे केले . संपूर्ण भारत भ्रमण केल्यानंतर गांधींनी नवीन सत्याग्रहाचे तंत्र भारतीय राजकारणात अंमलात आणले .

१. चंपारण सत्याग्रह (१९१७) :-
बिहारमधील चंपारणातील शेतकऱ्यांनी आपापल्या जमिनीत मिळीची लागवड करावी असे कायद्याने बंधन घालण्यात आले होते . शिवाय नीळ व्यापारी मालाला योग्य भाव देत नव्हते . परिणामी तेथील शेतकऱ्यांचे प्रचंड नुकसान होत होते . गांधीजींच्या कानावर ही बात पोहचली . त्यांनी तेथील परिस्थितीचे निरीक्षण केले . कावेळी गांधींच्या सोबत राजेंद्र प्रसाद , कृष्णलाल इत्यादी राष्ट्रीय कार्यकर्ते नेते होते .
सत्याग्रह गांधींनी तेथील शेतकऱ्यांना संघटीत केले . त्यांची चौकशी केली . तेथे गांधीजींच्या सत्याग्रहात चंपारणातील शेतकऱ्यांनी सत्याग्रही आंदोलन केले . या आंदोलनात गांधीजी स्वतः सामील झाले होते . शेवटी गांधींच्या सत्याग्रहासमोर सरकारला नमते घ्यावे लागले होते . या आंदोलनात गांधींनी एक चौकशी समिती स्थापन केली . त्या समितीतील गांधींचा समावेश होता . या समितीच्या शिफारशीनुसार चंपारणातील शेतकऱ्यांवरील अन्याय दूर करणारा कायदा पास करण्यात आला . अशा रीतीने गांधींनी भारतात नवीन तंत्र व अस्वभावाचा वापर करून तेथील शेतकऱ्यांना न्याय मिळवून दिला . हेच नवीन तंत्र व अस्वभावा मिळवलेने पहिले यश होय .

२. खेडा सत्याग्रह (१९१८) :-
गुजरातमधील खेडा जिल्ह्यात १९१८ ला प्रचंड दुष्काळ पडला . त्यामुळे तेथील शेतकऱ्यांना सरकारला शेतसारा देणे शक्य नव्हता . तरीही सारा वसुलीची सक्ती सरकारकडून होत होती . तेथे गांधींनी खेडा येथील शेतकऱ्यांना एकत्र करून सरकारला सारा न भेण्याचे आवाहन केले . या सत्याग्रहात गांधींसह बल्लभभाई पटेल , शंकरलाल बकर , महादेव देसाई इत्यादी नेते सहभागी झाले होते . गांधींनी या सत्याग्रहाचे नेतृत्व केले . अहिंसात्मक प्रतिकारासाठी जनमत प्रभावी केले . साठीमार , तुंब्यावास सर्व सहन करून शेतकऱ्यांना गांधींनी न्याय मिळवून दिला . याही सत्याग्रही आंदोलनाला प्रचंड यश मिळाले . तेथील सरकारला नमते घेऊन सारा माफ करावा लागला . अशा रीतीने सत्याग्रही आंदोलनाला भारतात दुसरे मोठे यश मिळवले होते .

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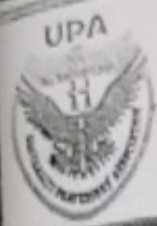
अहमदाबाद कामगारांचा सत्याग्रही लढा :-

अहमदाबादमधील गिरणीमालक कामगारांची प्रचंड पिढ्यान्पूढ करित होते . भरपूर नवा मिळवूनही मजुरांना अत्यल्प वेतन देत होते . कमी वेतनात अधिक तास व जास्तीचे काम करून घेत होते . तेव्हात कामगारांनी गिरणी मालकांकडे वेतन वाढीची मिळवून देण्यासाठी उपोषणाचा मार्ग स्वीकारला . कामगारांनी संप पुकारून गांधींच्या सत्याग्रह उपोषणास बसले . चार दिवसांच्या उपोषणातून गिरणी मालकांनी तडजोड केली . कामगारांना 34 % वेतनवाढ देण्यात आली . अशा प्रकारे गांधींनी अहमदाबाद येथील कामगारांना सत्याग्रहाच्या या नवीन तंत्राने न्याय मिळवून दिला आणि भारतीय तिसरे आंदोलन यशस्वी झाले .

गांधींच्या संमोही नेतृत्वामुळे व नवीन तंत्रामुळे भारतीय जनता आकृष्ट होवून 1920 नंतरच्या सुगामा गांधी युग बनविले . गांधींनी सत्य , अहिंसा , असहकार , कायदेभंग , वैयक्तिक सत्याग्रह , घेते जाव चळवळ यासारख्या आंदोलनांनी देशाला एकत्रित केले . 1920 पासून ते 1947 पर्यंत संपूर्ण स्वातंत्र्यापरत जाणारा लढा गांधीजींच्या नेतृत्वाखाली झाला . त्यांनी निजीय जमतेत प्राण गुळते . आत्मबल जागे केले व राष्ट्रीय ऐकतेचा विकास घडून आणला . त्यांच्या आंदोलनात सर्व स्तरातील लोक सहभागी झाले . गांधींनी अहिंसा , सत्य , ही तत्त्वे प्राचीन बौद्ध व जैन तत्त्वज्ञानातून घेवून या तत्त्वांचा राष्ट्रीय आंदोलनात समावेश करून संपूर्ण लढे त्यांनी यशस्वी केले . हेच त्यांच्या नवीन गुपित यश होते . आजही जगाला अशाच प्रकारच्या विचारांची व आचाराची नितांत गरज आहे . मात्र आज स्वार्थी राजकीय वृत्तीमुळे गांधीजींचे तत्वज्ञान केवळ विचार ध्येय करण्यासाठी वापरले जाते . त्यांचे विचार प्रसारात आणल्यास देशाचा विकास झाल्याशिवाय राहणार नाही यात कोणतीच शंका नाही .

संदर्भ :-

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3. हिंदुत्वाच्या स्वातंत्र्य चळवळीचा इतिहास - डॉ. जयसिंगराव पवार , फडके प्रकाशन , कोल्हापूर .
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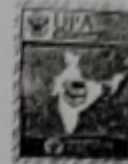
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MOTHER-DAUGHTER RELATIONSHIP IN DATTANI'S PLAYS

Prof. Sandeep B. Agrawal
B. D. Parwekar Mahavidyalaya,
Parwa, Dist- Yavatmal.

Abstract: Mahesh Dattani is one of those noted English playwrights who probes into multifarious themes such as patriarchal attitude, gender discrimination, male chauvinism, child sexual abuse and homosexuality etc. He has handled with great success some comparatively less explored themes, such as alternate sexualities, the third gender, AIDS, conjoined twins and so on. The mother-daughter relationship is at the core of every woman's physical and emotional health. Mothers are the most powerful female role models. The mother daughter relationship blends soulful truths with ground breaking clinical discoveries to help one thoroughly build their health. All daughters have been deeply affected by their relationship with their mother. Mahesh Dattani has perfectly expressed the mother-daughter relationship in the play 'Tara', 'Thirty Days In September' and 'Dance Like a Man'.

Bharati and Tara in 'TARA':

The relationship between the mother Bharati and her daughter Tara in Dattani's play 'Tara' is at once alluring and the same time terrifying. Tara and Chandan are two conjoined Siamese twins joined from chest to foot. The tendency of Indian women to have a male child over a female child makes Bharati risk the life of Tara for her son Chandan. The mother herself manipulated their physical separation with the help of her politician father and Dr. Thakkar, the surgeon. Mother, being a woman herself discriminates between her own two children born of the same womb is amazing. The twins had three legs between them with the major blood supply on the girl's side. Bharati manipulates with the surgeon Dr. Thakkar and her influential father to give both legs to the boy Chandan. The surgery was over. Chandan had two legs for two days which later had to be amputated. They realize their mistake of going against nature. The mother to compensate her guilt pays extra attention to her daughter

Tara. The love expressed by the mother is pretentious making Tara reiterate of her love towards each other.

Bharati's goal was to repair the wrong done to her daughter. The relationship depicts a painful situation between mother and daughter during her growth where the matters go beyond repair. Eventually Tara passes away and six years later her mother Bharati too breathes her last. Bharati's guilt led her towards insanity and ultimately towards death. Thus we find that in this play that the injustice is perpetuated by Tara's own mother who professes to belong to more liberal community,

Rita and Paro in 'Ek Alag Mausam :

The mother-daughter relationship of Rita and Paro is a very unique and touching one in Dattani's Ek Alag Mausam. The mother Rita is pushed by the society to become a prostitute. She comes in search of work which many men assured and gifted her with the label of prostitute. Women's lack of economic power compels them to become prostitutes. Poverty is the most common cause of the prostitution. Rita is in desperate need of money to care for her daughter, Paro. So she is not in a position to insist that her customers should wear condoms as she has AIDS. Nor the customers are ready to wear it. Paro is just five. The society learns of Rita's AIDS and the people who hired her for prostitution visit her house to throw her out of that area. The people bet and drag Rita but when it comes to Paro, she threatens them. She says ' Ai! Don't touch my daughter! I will make you a hijra!' So strong is the mother daughter relationship.

Rita was afraid that after her death the society would isolate her and she will be left uncared for. A mother is a mother. Simply no challenge for her love and sacrifice for her children. A mother like Rita will not give up unless she is sure of her daughter's survival strategy. Mother's motherly feelings can never be put in to words. The inner turmoil of the mother and daughter can very well be predicted.

Shanta and Mala in Thirty Days In September :

Thirty Days In September is the first play of incest or child sexual abuse. In this play Dattani brings home the horror and the pain of a very identifiable mother-daughter relationship. Mala throughout the play blames her mother for her painful life she was living. Her mother was not unaware of the terrible reality Mala was dealing with. Despite this, her

her's attitude of rushing to take support from Lord Krishna during every critical moment, has immense trust on Lord Krishna that he will set the things right. The mother's silence full of stormy thoughts inside. She did not forget many more important things seen by own eyes. Shanta recalled many painful realities of her daughter Mala and her sexual abuses towards her brother, Vinay uncle.

Mala's mother's silence in the play is not entirely silence of negligence or ignorance, it is the silence of suffering. Her turning to Lord Krishna's portrait again and again and saying, 'I put myself at the feet of my God. He knows what I am going through. Only my Krishna knows...' Shanta was lonely, alienated in a fractured mother-daughter family, here there was no understanding of each other. 'Emotional gap' keeps the tension retained and it is demonstrated in how mothers and daughters express or restrain their feelings for each other. The mother, despite knowing all the matters, wanted her daughter to get married to Deepak and start afresh. She advised her to forget and only forget as she herself had forgotten. "I forget, I forget everything. Be like me." Shanta's reiterating such words gives us a clue of her past suffering, the suffering which she is tolerating silently.

Lata and Ratna in 'Dance Like a Man' :

The relationship between Lata and her mother 'Ratna' in Dance Like a Man is that of a mother thrusting her frustrated ambition on her daughter to become a worldwide dancer of Bharatnatyam. The mother gives her no room to breathe freely regarding her career. She prefers to transfer her own ambition to Lata who proves to be a very different kettle of fish all together. Mothers and daughters have unique relationship. It can pull you so very close together and sometimes push you apart. After the dance performance, Lata gets a standing ovation from the audience. The mother wishes to take the entire credit of her daughter's excellent performance and very conveniently forgets her own worth. It is simply incredible that the mother is jealous of her daughter's fame and takes it to be her own. The relationship between Ratna and her daughter is that of thrusting ambitious mother and her daughter's attempt to balance her parent's ambition with her own needs and desires.

The next play revealing the mother-daughter relationship is 'Do The Needful'. In this play Dattani projects a seemingly boasting mother, though shattered from inside, owing to her daughter's affair with a terrorist, Salim. She tries to convince the Patels for her daughter's marriage proposal. The mother, Prema Gowda, compels her daughter who is unwilling to marry. Lata pleads her mother not to insist her to marry the Gowda's son, Alpesh. But this pleading leads to a heated argument which depicts the reality of the notorious girl. It seems, the mother objects to the place of contact more than the inter-caste marriage. Raising daughter up to marriageable age in today's culture is no easy task. Ideally speaking, mother is the most influential teacher in a daughter's life, the person, a daughter can count on before all others.

The relationship between Lata and her mother is also very complex. Throughout the play, we are taken aback by Lata's indifference and stubborn attitude towards her expectant parents. Lata resorts to an incompatible marriage with Alpesh, a homosexual, whose homosexuality proves to be a feasible cover up for meeting their respectable lovers. The path which Lata opts for blights the sanctity of the institution of marriage. They very conveniently and casually deceive their parents before and after marriage.

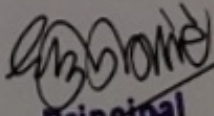
The mother Aruna and her daughter Smita in the Play 'Final Solutions' always pick on each other for the sake of superstitious beliefs which are particularly communal in nature. Aruna is highly God-fearing lady whereas Smita is pragmatic and liberal-minded. Their relationship is a bittersweet relationship, which goes through numerous ups and downs in life and in the end, still turns out to be the most intimate of all other relationship. Understanding this complex and intimate relationship between Aruna and her is often missing link to establishing a healthy identity and fulfilling life path. The mother is a staunch Hindu lady believing in purity and distaste for the community, faces oppositions from her daughter Smita, who is thwarted by her mother's indifference towards Baban and Javed.

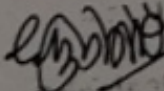
With mother's and daughter's age, their relationship becomes more sophisticated, more like a friendship. He further states that there was an underlying acceptance, however, of the mother's faults, however annoying. People become better at relationship as they age. This doesn't mean that they are overtly positive or idealistic. Perhaps age helps the daughter to understand that her mother is person.

Dattani's plays put forth the harrowing fact about the concealed issues of the contemporary society wherein human relationship are not based on values, emotions and love but on selfish motives. The relationships are fractured at physical, emotional, psychological as well as spiritual level. Thus, Dattani through his plays reveals several complex human-relationship whose unravelling of the complexities becomes impossible at times. The female images conceived in his dramatic world are socio-cultural as well as socio-psychological. Woman is also essentially a human-being endowed with basic urges and impulse. If she possesses the tributes of love and compassion. She also possesses the capacity to fight back to defend her identity and the basic self. Woman possesses a will of their own to the forces hazardous to their survival.

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Sports On India: Opportunities And Challenges**Mr. Abhay S. Chandekar**

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Abstract

To celebrate National Sports Day on August 29 more than an annual ritual, we need to recognize that sports and games are essentially required for human development as an integral part of real education including proper, productive and practical use of hands, head and heart for the Indian youth.

Introduction

Sports deserve to be recognized as human resource development (HRD) activity in the Indian context. It is necessary and sufficient to deal with the ups and downs in the economy including share market of the bulls and bears in the spirits of a sports person. Learning tolerance, harmony fair play with discipline for leadership qualities are the opportunities to make it part of the curriculum. The challenges include unhealthy competition with match-fixing, semester system of examination with lesser time and all the challenges of inclusiveness with careless and useless manpower to be made useful and careful. We need to foster sports culture in the Indian universities including private sector with freedom and right to play as a participant if not to compete in the rat race.

To promote sports, the schemes programmers and efforts of the government of India are necessary but not sufficient. To make it sufficient, there is a strong case for reducing if not avoiding over importance to cricket which has done more harm than good to the entire sports and games due to the money involved in it.

Let us think it over with open minds like Americans. It need to be noted that International cricket in America was virtually nonexistent until recently when the united states national cricket team started playing in the world cricket league. Cricket in the united states is run by the united states of America cricket Association, whose effectiveness is lessened by limited funds due to cricket's lake of popularity compared to other sports.

The present situation of sports led to a debate on the ways to improve the sports ecosystem in the country. It is against this backdrop, it is pertinent to understand, analyze and interpret the factors adversely affecting the sports in India and the steps taken by the government to rectify the situation. Moreover, Due to the increased competition, today's parents are giving more attention to the academic concern for their children.

It is sad to observe that the introduction of the semester system in education has left little time for the student for sports and other co-curricular activities for personality development. they remain busy throughout the semester to finish the courses of study followed by an examination. Let the authorities think of replacing semester system by annual system which provides more time for students to do extra curricular activities like NCC, NSS, debates, declamations and sports like athletics, national games like hockey and football, tennis, badminton not cricket only which is responsible for losing interest in other sports only because of money involved therein.

To do justice with sports as personality development activity and part and parcel of the over all education and HRD, we need the annual system of examination rather than a semester.

It has been observed that his social and economic inequalities hurt Indians sport. He denial of access to sports infrastructure due to poverty, the concentration of stadiums and other sports avenues only in cities, lack of encouragement to girl a to participate in sports etc, have impaired the development of positive sports culture in the nation with the potential to prove.

This is one of the most important factors for the apathy of the sports in India. Since infrastructure is necessary for training and organizing games, its non-availability and its access to only a few section of the society have adversely impacted the sports participation and the quality of sportspersons.

For the development of any sector including sports, formulation and execution of an effective policy is a sine qua non. Till date, the sports policy planning and implementation are centralized in the country due to the paucity of resources and the expertise by the state and local governments. Moreover, the absence of a separate ministry of sports at the union level reflects the apathy towards sports.

It needs introspection that in comparison to other developed and developing countries, the allocation of financial resources is meager in India. In the union budget 2017-2018, Rs. 1943 crore stands allocated for sports. While it is much blow that the around Rs. 9000 crore spent annually by the UK for the sports sector.

In September 2017, the union cabinet approved the revamped khelo India program at a cost of Rs. 1756 crore for the period 2017-18 to 2019-20. The program aims at mainstreaming sport as a tool for individual development, community development, economic development and the national development. The revamped khelo India program would impact the entire sports ecosystem, including infrastructure, community sports.

identification, coaching for excellence, competition structure and sports economy, if done with the
sty of purpose without corruption and favoritism to anyone anywhere and everywhere.

In March 2017, twelve Indian players of international eminence were appointed by the government as
onal observers for the first time for the development of various sports in the nation of talented sportsperson.
ong other responsibilities, they asses the existing sports infrastructure/ equipment, quality of scientific
kup and medical facilities at the venues of the national coaching camps and report the critical gaps falls in
domain of duties. The results of this Endeavour are still awaited and need monitoring and evaluation.

Under the 'Assistance to National Sports Federations' the government of India has been providing
ancial assistance to the recognized National Sports Federations for supporting girls/women's exposures,
ining and participation at national/ international level deserve to be used honestly.

To provide the best possible help and support to athletics in their training for the upcoming 2020
ympics, the government approved the appointment of foreign coaches and supporting staff deserve
preciation.

In April 2016, the Centre Sector Scheme, Khelo India-National program for development of sports was
proved by the government of India, it subsumes the erstwhile Rajiv Gandhi KhelAbhiyan, urban sports
rastructure scheme and national sports talent search system program is yet to be assessed with results.

It needs to be noted that despite the above-mentioned measures taken by the government of India, the
ports ecosystem is of poor quality in the nation with potential for excellence. For a country of over 130 cores,
he existing sports infrastructure is not up to satisfactory levels. The lacks of world class infrastructure and the
nadequate support of the government are reflected in the poor performance of Indian athletes in major
international events like the Olympics.

Conclusion

Tiny countries like Cuba, Croatia and Lithuania performed better in the 2016 Olympics compared to
India. It is high time, the public and private sector should came together to lift the Indian sports sector from the
present situation. There is a strong case for the extension of Justice Lodha Committee recommendations on
BCCI to all other sports bodies which will prove to be a right step with hope of needed attention for Indian
sports with potential. The existing infrastructure for sports in private universities can better be utilized with co-
operations and support of the government and sports authority of India by providing coaches for the entire
domain of games and sports. For bringing sufficiency, efficiency and equity, we need to treat sports as HRD
activity with logic and rationale to be a part of HRD ministry not only in the centre but 29 states and 7 UTs as
still, it falls in the state list. Let every student go to the playground in the morning and evening for keeping fit
and mentally healthy and discipline. This calls for financing sports through the corpus funds to be created from
the corporate sector under the corporate social responsibility (CSR) by the association of Indian universities.
Ethics in sports based on values can be imbibed from Bhagavad Gita which is ism neutral a religion- free
treatise on management and welfare economics.

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