

वेदों में

डॉ. चेतनकुमार प्रकाशचंद्र व्यास

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GLOBAL EPIDEMICS AND E- GOVERNANCE

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Human life has always been full of struggle since primitive life. From human origin till today, man has always done something to teach human beings something or the other. In which humans have done the work of protecting themselves. Today the whole world is swinging from the corona. We need to learn something from it. We should always stay connected to nature. The word 'Pandemic' means infectious disease which is a severe disease that causes many people to die together or early, for a few days or for many days like plague, cholera, etc. The word 'COVID - 19' means Corona Virus disease which spread in December, 2019. It is an epidemic disease which occupied the whole world. The impact of COVID - 19 is observed on social, economic and educational sectors as well. Due to COVID-19, strict lockdown was imposed worldwide. Millions of people lost their lives due to Corona. After lots of efforts, the researchers have tried to invent vaccination to get rid of corona. The vaccination is proving effective. There have been many diseases worldwide. An epidemic or disease that occurs in a large number of people in a rapidly spreading population within a short period of time. Minor disease spreads rapidly in the state of more and more people. Whose form later becomes world class. We find many references to many epidemics, diseases in the world, in which thousands and millions of people have been killed. In which there are references to many ancient, medieval and modern times. The objective of the paper is to provide a historical survey in relation to E-Governance in COVID - 19. The whole world is suffering from the Corona. Due to the worldwide epidemic called Corona, strict lockdown was imposed worldwide. The impact of this lockdown is on social, human and economic, political, educational, at all the levels. Millions of people were killed globally. Medicines started being searched to avoid this disease. Research on Vaccine has also been done in many countries of the world and in times are also being done. Vaccine research has been conducted and is also being produced in India. Vaccination is proving effective.

In A.D.1200 BC the Babylon influenza epidemic Babylon, in Central Asia, spread to Mesopotamia, and South Asia. A.D.429-426 Greece, Libya, Egypt, Ethiopia in this region Possibly typhoid fever or viral haemorrhagic fever. A.D.412 BC Epidemic Greece (Northern Greece, Roman Republic): Probably influenza. A.D. 165 -180 (till 190) - spread in the Roman Empire. Possibly typhoid. A.D. The 217 Han dynasty probably caused typhoid fever in. A.D. 250-266 in Europe probably smallpox Justinian's plague (beginning of first plague epidemic), AD Europe and West Asia Bubonic Plague, BC590 Roman plague (part of the first plague epidemic), Bubonic plague of the Byzantine Empire, AD 628-627 Blida al-Sham Bubonic Plague, AD 737-737 Byzantine Empire, West Asia, Africa Bubonic Plague, BC 6-7 British Isles Bubonic Plague, A.D. Plague of 79-801 (part of first plague epidemic) Byzantine Empire, West Asia, Syria, Mesopotamia, Bubonic plague, A.D. 735-737 Bubonic smallpox epidemic, In A.D.6-7 (part Plague of first plague epidemic) Byzantine Empire, West Asia, Africa Bubonic plague, (beginning of second plague-epidemic) 1346-1353 Europe, Asia and

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E-Governance - E-government should enable anyone visiting a city website to communicate and interact with city employees via the Internet with graphical user interfaces (GUI), instant-messaging (IM), learn about government issues through audio/video presentations, and in any way more sophisticated than a simple email letter to the address provided at the site" The essence of e-governance is "The enhanced value for stakeholders through transformation" and "the use of technology to enhance the access to and delivery of government services to benefit citizens, business partners and employees". The focus should be on-The use of information and communication technologies, and particularly the Internet, as a tool to achieve better government, The use of information and communication technologies in all facets of the operations of a government organization. The continuous optimization of service delivery, constituency participation, and governance by transforming internal and external relationships through technology, the Internet and new media. Whilst e-government has traditionally been understood as being centered around the operations of government, e-governance is understood to extend the scope by including citizen engagement and participation in governance. As such, following in line with the OECD definition of e-government, e-governance can be defined as the use of ICTs as a tool to achieve better governance. E-government should enable anyone visiting a city website to communicate and interact with city employees via the Internet with graphical user interfaces (GUI), instant-messaging (IM), learn about government issues through audio/video presentations, and in any way more sophisticated than a simple email letter to the address provided at the site"

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Whilst e-government has traditionally been understood as being centered around the operations of government, e-governance is understood to extend the scope by including citizen engagement and participation in governance. As such, following in line with the OECD definition of e-government, e-governance can be defined as the use of ICTs as a tool to achieve better governance.

When the epidemic comes, some of the epidemic results are immediate, then some of the consequences are remained lifelong. In this, economic losses are also considerable, so some groups also get more profits. Even if many people are known, many people have to bear it during their lifetime. The nature of the epidemic is completely harmful. Most of the epidemics have come to India from abroad. The epidemic Corona has come due to a large population, food, food intake, non-vegetarian, diseases of animals, public relations etc. Epidemics are harmful for the human race. To avoid the wrath of such nature, we should try to lead a normal life leaving the materialistic life.

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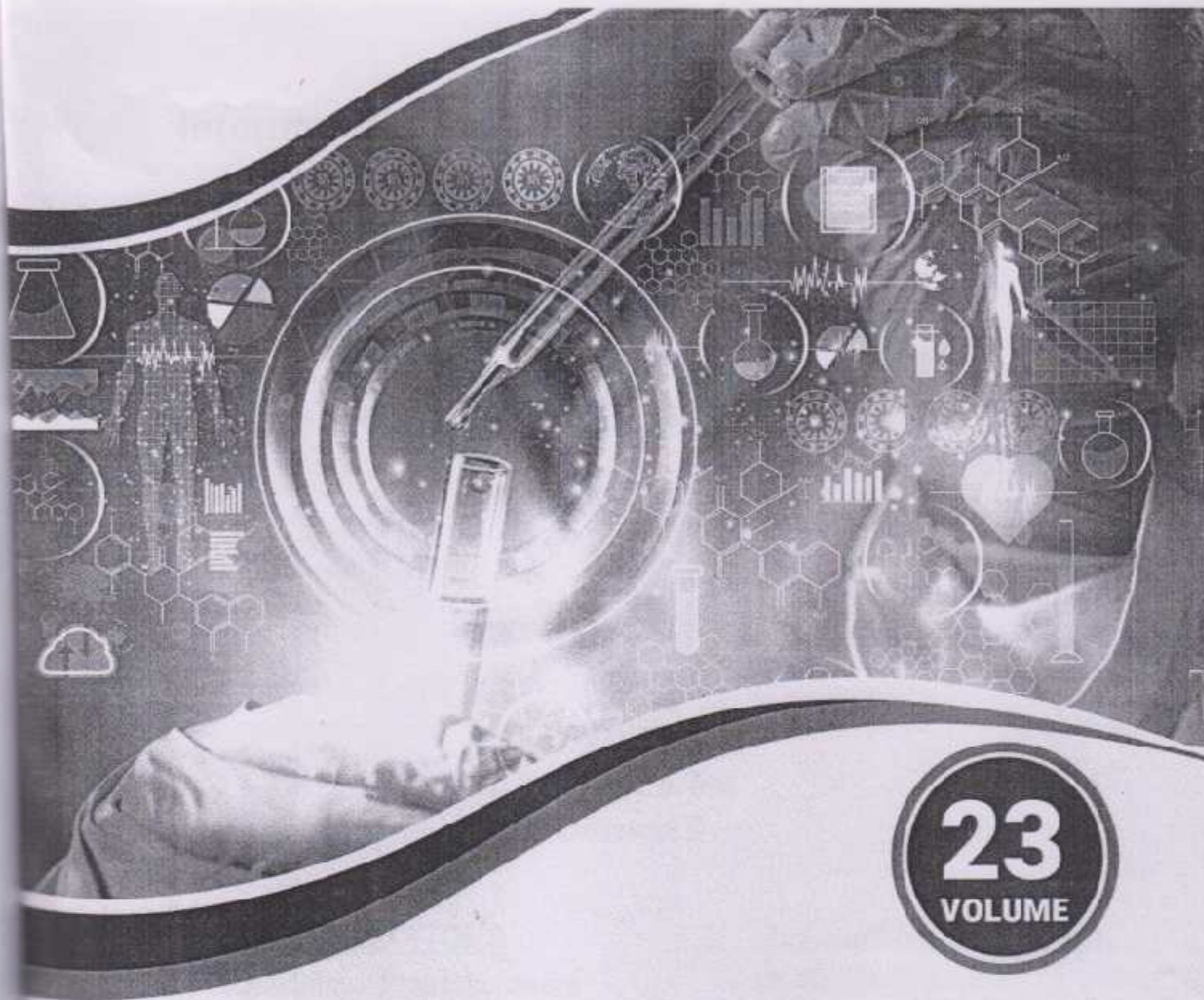
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Ethics and Human Values through Literature

Editors

Dr. G. N. Shinde

Dr. L. V. Padmarani Rao

Madhav S. Dudhate

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The Conflict between Finite and Infinite in Tagore's *The Ascetic*

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K.K.M. College, Manwath, Parbhani (M.S.)

The present research paper aims at exploring the conflict between finite and infinite in the play *Sanyasi* or the *Ascetic*. The method of research here is text analysis, interdisciplinary approach and evaluation of the human values in the play chosen for the study. The research paper may assist for further explorations in terms of humanistic concerns in the plays of Tagore and also to explore the importance of human values in the writings of Tagore.

Keywords: Conflict, finite, infinite, spiritual, values

Rabindranath Tagore (1861-1941), a multi-faceted genius, a spiritual preceptor, has left his artistic distinction for the generations. Besides a poet, he is a known figure in the field of novel, short-story, prose and dramatic writings. His contribution to the field of paintings and other art forms has been recognized well in the respective fields. Tagore, as a playwright, receives considerably a moderate attention of the researchers, scholars and general readership though he produced a number of quality plays and gave a completely new style to Indian Theatre. The plays of Tagore may be classified into eight groups such as musical, verse, poetic, symbolic, prose, comedies and dance drama. His love of life and also belief in life stand above all in his literary expression. The Western theatre was imitated in those days not specifically in Bengal but in different parts of the country but it was not Tagore's choice. His aspiration was to assimilate modernity with an integral spirit of Indianness. Therefore, a unique assimilation of eastern and western elements is the characteristic of his plays. The technicality of his plays may stand still an issue of debate but the

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UNIT:

Overcoming Barriers to Effective Communication

I Introduction:

The process of communication is among the significant developments in the course of civilization that ultimately initiated a strategic development in various sectors of human life. The verbal or spoken communication might have taken considerably long period of time for actual commencement but as it started, it offered wider chances to groom in various sectors of life. Certainly, verbal communication transmuted human life; ignited the ways of development and also marked a sustainable growth stimulating wider possibilities of expression. The act of communication may differ from community to community or group of people to group of people but its essence in any condition of life remains undoubtedly higher than anything. Basically, communication is a transmutation of a message between a sender and a receiver. It takes place to exchange an idea, share some thoughts, feelings, deliver a message or communicate something crucial or anything. In the process of communication sender and receiver are required to ascertain the process and anticipate the results. The word communication is derived from the Latin word, *communis*, which means *common*. As we move further with the passage of time, importance of communication in the state of greater democracy, decentralization and the market economy, conditions are becoming more favourable for people to start steering their own *course* of change.

The world has converted today into a global village. It means the barriers have been reduced to a considerable extent and we have been brought closer to each other. The different identities we were holding with all pride have been melted down and we have been brought on the platform of an integrated identity. On the other hand, the world of social media has narrowed social distancing and has provided certainly ample opportunities and manifold situations for expression. Therefore, one's ability to communicate is being tested irrespective his/her socio-cultural background. To argue further, English as a language has acquired the status of world language. Communication in English, more particularly effective communication has certainly produced chances to an individual to bloom his/her career. On

the other hand, effective communication assures one's ability to communicate the message in an impressive and exact way. Therefore, one should apprehend first the barriers to communication and then learn how to overcome these barriers to determine effective communication at large.

1.1 Objectives:

The present unit is designed with following foremost objectives:

- 1) To formulate the importance of effective communication.
- 2) To elaborate the types of barriers to effective communication.
- 3) To state the different ways of overcoming these barriers.
- 4) To argue the various aspects of communication.
- 5) To point out the nature, characteristics and importance of feedback.

1.2 The Barriers to Effective Communication:

Barriers to communication are anything that hinder the process of communication and create difficulty in receiving the message. Actually, effective communication is a foremost process of exchanging ideas, thoughts, knowledge and information in the best possible manner. In simple words, it is nothing but *modus operandi* for the sender to communicate in an appropriate way to the receiver.

The process of communication involves following major factors:

1) Sender 2) Receiver 3) Feedback along with the process of encoding and decoding the message. To state further,

Two common elements in every communication exchange are the sender and the receiver. The *sender* initiates the communication. In a school, the sender is a person who has a need or desire to convey an idea or concept to others. The *receiver* is the individual to whom the message is sent. The sender *encodes* the idea by selecting words, symbols, or gestures with which to compose a message. The *message* is the outcome of the encoding, which takes the form of verbal, nonverbal, or written language. The message is sent through a *medium* or channel, which is the carrier of the communication (Lunenberg: 2).

The barriers to effective communication can be illustrated as below. But at the same time, it should not be constrained to the types mentioned.

1.2.1

Physical Barriers	Linguistic Barriers	Cultural Barriers	Psychological Barriers
Time	Dialect	Class	Distrust
Space	Pronunciation	Behaviour	Emotion
Medium	Method	Religion	Distraction
Noise	Intonation	Ethnicity	Prejudice

1.2.2 Physical Barriers

Physical barriers mean disturbance in communication through physical circumstances. These barriers can be explained with the help of following points.

1) Time: It is one of the significant factors in communication because it determines the effectiveness and also consequence of actual communication. Communication happened to be time taking process in past as there were limited means of communication. Written letters were the only means of communication in earlier centuries. Due to limited means of transport or unavailability of faster means of transportation, communication in our country remained slower but in course of time it excelled and today faster modes of communication such as email, twitter, video conferencing, facebook and what's up messages have certainly reduced the time required for communication and brought the sender and the receiver very close to each other as physical distance between them is negligible now.

2) Space: Distancing is an essential element in communication. But it should be moderate. In most of the situations space during communication creates a problem. When two persons hold a telephonic conversation and the space between them is considerably greater then there may be a possibility of improper communication between them. In public transport, offices or at other crowdie places the element of space may cause an improper communication between the sender and the receiver. Therefore, space stands a barrier when it is inappropriate or considerably greater than really needed.

3) Medium: In communication of any kind medium plays a vital role in encoding and decoding of the message. Both the sender and the receiver should be well aware of appropriateness of the medium. Basically the forms of communication are verbal, non-verbal,

GLIMPSES OF GANDHISM AND NATIONALISM IN INDIAN ENGLISH LITERATURE

Edited by

Jeevan S. Masure
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AND NATIONALISM IN
INDIAN ENGLISH LITERATURE**

Editors

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Sanjay G. Kulkarni**



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Preface

The liberation of the spirit of Indian people in the process of forging their political as well as cultural identity naturally has opened up new vistas of human experience for the creative writers. It has appealed to the novelists in particular because of the radical changes in man's social and political outlook envisaged by Gandhian thought. Gandhian thoughts have been democratized by including the commonest and the lowliest in freedom struggle. Consciousness of freedom revolutionizes the thinking of Indian society.

The Gandhian nationalist phase begins in the 1920s. Non-violent programme of non-cooperation with the British administration, the Civil Disobedience movement, the Dandi March and the Quit India movement find their way into the numerous 'Mahatma novels' or 'Gandhian fiction' of this period. From K. S. Venkataramani's *Murugan*, *The Tiller* (1927) to Bhabani Bhattacharya's *So Many Hungers* (1847), Gandhi is present both in the flesh and, through his ideas, in the spirit. Gandhi's insistence on non-violence, simplicity and purity in personal life influenced the thinking of creative writers. In most of these novels the impact of Gandhism is measured not only in terms of its anti-imperial content but also for its impetus to the programme of internal national reform. By and large, the social realism of contemporary fiction seeks its materials gains its inspiration from the nationalist mobilization and upliftment of women, workers, untouchables and peasants. At best these narratives tend to represent the colonial encounter itself as a shadowy subplot to the larger story of socio-economic transformation.

This attempt is aimed at bringing out the deliberations on Indian writing in English with the prominent themes of Gandhism and nationalism. Here, Nationalist term is used in a more flexible manner such that it can encompass cultural and historical specificities and processes. At the same time, literary works have very often formed an important element in nationalist movements that attempt to transform national aspirations into a representative nation-state. Nationalism places

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a strong emphasis on collective identity, requiring that a "people" be independent, unified, and expresses a distinct national culture. Nationalism is centered on the culture, language, and frequently race of a nation. Although it may also involve common interests in sports, literature, or the arts, it is primarily motivated by cultural links. Furthermore, it elevates the country at the expense of others. The story of the Indian Freedom struggle is strongly reflected in the literature of that time. The literature on Indian freedom struggle reminds the greatness, sincerity, patriotism, determination, devotion and the sacrifices of the ardent volunteers and the national leaders.

We express our sincere gratitude towards Swami Ramanand Teerth Marathwada University, Nanded for financial support in this academic venture. We pay many thanks to the president, secretary and members of Ahinav Bharat Shikshan Sansha, Nanded who generously helped us in the formation of this book and the organization of national conference in the college. Our thanks are due to the Principal Netaji Subhashchandra Bose Arts, Commerce and Science College who motivated us to make the conference successful. We are thankful to Dr. Sandeep Kale, Dr. Gita Bhejane, Miss Chhaya Kogewad and Mr Subhas Hole for their help in the creation of this book. Last but not least, we express our sincere thanks to Dr. Kalyan Gangarde and New Man Publication, Parbhani for bringing out the book in time.

Jeevan S. Masare
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Indian Freedom Struggle in Indian English Literature

Deeta G. Sewant

Seeds of the great revolutions and movements that occurred in the world are found in literature and revolutionaries of that time. Literature has played a vital role in instigating, inspiring and guiding the movements around the world. The American Revolution, The French Revolution, The Russian Revolution, Peasants' Revolt in Middle Age England, Indian Freedom Movement, etc. are the examples of movements that have a considerable stake of literature in its rise. Newspaper writings and political pamphlets are significant sources of such literature which influenced the movements around the world. The newspaper articles and pamphlets of Jonathan Meyhew, John Dickinson, Tom Paine, Voltaire, Montesquieu, Rousseau, Milton, Mahatma Gandhi, Dr. B.R. Ambedkar, etc. have played the judgemental role in the mass movements.

The story of the Indian Freedom struggle is strongly reflected in the literature of that time. Newspaper, magazine and journal articles, pamphlets, stories, poems, essays, fiction, dramas, paintings, caricatures, cartoons, etc. became highly influential during the freedom struggle. The newspapers and magazines like *Indian Opinion* (1903), *Young India* (1919), *Navjeevan* (1929) and *Harijan* (1932) by Mahatma Gandhi, *BandeMataram* (1905) by Aurobindo Ghosh, *Bombay Chronicle* (1910) by Firoze Shah Mehta, *Comrade* (1911) by Maulana Mohammad Ali, *Al Balagh* and *Al Hilal* (1912) by AbulKalam Azad, *Pratap* (1913) by Ganesh Shankar Vidyarthi, *New India* (1914) by Anni Besant, *Independent* (1919) by Motilal Nehru, *Mook Nayak* (1920) by Dr. Babasaheb Ambedkar, *Hindustan Times* (1924) by Sundar Singh Lyallpur, *Free Hindustan* (1936) by Tarak Nath Das, *Hindustan Dainik* (1936) by M. M. Malviya, etc. have played a crucial role in uniting and reforming the Indian masses for a common cause of freedom. How can literature be the exception in the freedom struggle of India?

During the upheaval of the Indian freedom struggle, the purpose of art was not only 'art for art's sake' but it was 'to teach and delight'. The art was highly used to unite, disseminate and

situation described in a very good manner by the writer R. K. Narayan. In the novel *Waiting for the Mahatma* the author pictures the pre-independent Indian struggle by the thoughts and philosophy of Mahatma Gandhi through the character Gandhi itself. Bharti is also the disciple and follower of Gandhiji and she doing work like Sarojini Naydu and other ladies for the Quit India Movement. All over in the work *Waiting for the Mahatma* R. K. Narayan successfully describes and explained Mahatma Gandhi's ideal thoughts of the nation, value of simplicity, nonviolence, truth and love for nation.

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**Bhisham Sahni's *Tamas*:
A Heart-Melting Narrative of India's Partition**

Subhash Kishorewar Skande

Bhisham Sahni (1915-2003) was born in Rawalpindi (currently in Pakistan). In Pakistan, he received his primary education as well as his college education. Following the partition of India, he made his home in Delhi and began teaching at the University of Delhi. The novel *Tamas* by Bhisham Sahni deals with and addresses India's partition. The author Daisyy Rockwell translated the Hindi novel into English. The original Hindi novel was launched in 1973. It received Bhisham Sahni the 1975 Sahitya Academy Award and was adapted subsequently into a national award-winning film by Govind Nihalani. Bhisham Sahni's present literary work earned him several honors and was translated widely in many Indian and foreign languages including English, French, German, Japanese, Tamil, Gujarati, Malayalam, Kashmiri, Marathi and Manipuri. He has authored five novels, eight short story collections, three plays, and a biography.

The novel *Tamas* is named from a Sanskrit term that signifies 'tami' (darkness). Darkness is indicative of ignorance. The work recounts the tragic occurrences of the historical period. It focuses on the riots that broke out in undivided Punjab (Pakistan) during 1947. The tale recounts four days of unrest. It describes the horrible experiences of several people and their respective religions (Hindus, Muslims, Sikhs). It also describes how the British effectively applied their 'divide and rule' strategy after the riots and community violence. The novelist does a great job of telling what happened at the time. In the book, he gives a realistic picture of the power of religion. Hindus, Muslims, Sikhs were the three religious groups involved in the riot in India and Pakistan. During the partition of the country, all the three religious groups went through heartbreaking and traumatic acts of violence against each other. One can read the novel to find out what caused the riot, how it affected the people (Hindus, Muslims, and Sikhs), and

how it all worked. One can also see how so-called religious, political, and social leaders contributed to the outbreak of violence between groups. Partitioning the country was a big event in modern India's history. Power and authority were behind the fights and personal goals that happened at that time. Many politicians and pressure groups who wanted to get ahead started playing dirty politics with the differences between the three communities. In the end, the people were forced to go through unimaginable pain and suffering, and many of them were killed against their own will and hopes during the political chaos of the time. Violence that was bad and disgusting and spread to many parts of the country numbed the minds of everyone. In the first scene of the novel, Nathu is seen trying to kill a pig. He is a man from a low caste. He has no idea why someone told him to kill a pig. He kills the pig and gives it to Murad Ali in a very honest way. Murad Ali was the one who hired Nathu to kill the pig. Murad Ali worked as a politician. The Muslim League Party was led by him. Murad Ali knows that throwing a pig at the steps of the mosque will enrage the people in his community, and that will be enough to start a fight between the two groups. And in fact, it did happen. As a Muslim, Murad Ali throws the pig's body in front of the mosque with the help of a poor man named Kalu.

People from the Muslim League stopped the Congress activists' plan for the Prabhat Pheri to clean up the city. People from the Congress are hit with rocks by Muslims. The dead pig on the steps of the mosque made things worse between the different groups. The news quickly got around the village. In the same village, hours later, a cow is killed and thrown in front of the temple. This can be seen in the following passage of the novel:

"Then came the sound of running footsteps from the direction of the well. The three of them turned to look. A cow was running towards them. A man with a staff in his hand and a small turban on his head raced after the cow driving it along. The top buttons of his kameez were open and a *laweez* swung from his neck. It was a shiny almond-coloured cow, with huge, startled eyes, its tail lifted in fear. Perhaps it had been lost. The three of them stopped." (Sahni 72)

As a result of this incidence, Hindu people grew outraged. Hindus and Sikh people came to the conclusion that they needed to work together and devise strategies for a united defence. However, Vanprashthiji is responsible for creating an atmosphere of uncertainty among the Hindus. It can be observed in the following passage from the novel:

"There's a good deal more mischief about these days, no doubt about that," said a Sikh gentleman. "I've heard a cow has been butchered as well. Its parts were scattered about outside Mai Satto's dharunshela. I don't know how correct this information is, but I've definitely heard it."

At this Vanprashthi's face flushed and his eyes became bloodshot, but he didn't say a thing. He sat quietly, keeping his agitation to himself.

For a few moments all were silent. If this were really true, then serious mischief was behind it, and the Muslims would stop at nothing.

Now people offered suggestions as to how to organize Hindus and Sikhs effectively and come up with shared methods for self-defence." (Sahni 79-80)

In this context, Vanprashthiji is understood to be Murad Ali's counterpart. The slaughter of animals, namely the pig and the cow, sparked a community uprising in the city, which claimed the lives of several innocent individuals from both of the community's populations. Besides, Richard, who is the assistant commissioner in charge of the region, is well knowledgeable about the uprising that is about to take place in the hamlet. As a result, he discusses it with his wife, Liza. It is possible to see this in action in the following exchange between Richard and Liza:

"...What's the point of speaking seriously?" asked Richard, distractedly. "Listen, Liza, something bad might happen here."

Liza looked up at him.

"Something bad? Will there be another war?"

"No, but tensions between Hindus and Muslims are on the rise; there may be riots."

"Will they fight amongst themselves? But in London, you were saying these people were fighting you."

"They're fighting us and they're fighting one another as well."

‘What are you talking about? Are you joking again?’
 ‘They are fighting amongst themselves in the name of religion; they’re fighting against control of the country,’ responded Richard, smiling.
 ‘Don’t be so clever, Richard. I know everything. These people are fighting you for their country and you’re making them fight amongst themselves over religion. Isn’t that right?’ (Sahni 52-53)

It is true that the British people were the driving force behind the conflict that broke out amongst the various religious groups in India. The discussion that took place earlier between Liza and her husband Richard is an example of the attitudes and strategies that the rulers used to maintain their control over the Indian people. The British people reigned over the rest of the nation by using a strategy known as ‘divide and rule’. They engaged in such deceitful behaviour in order to bring up conflict and mass massacre amongst the Hindu, Muslim, and the Sikh communities. Thus, communal hatred is at the centre of *Tamas*. Govind Nihalani, who is the screenplay writer as well as director of the film *Tamas* (1988), points rightly:

“*Tamas* is a prophetic warning against the use of religion as a weapon to gain and perpetuate political power.” (Book Review: *Tamas*)

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Mahatma Gandhi's Indian Freedom Struggle in the Need of Women Empowerment

Sanjay Ganpatrao Kulkarni

Mohandas Karmchand Gandhi was a man of letters much in the manner of Raja Rao, Sri Aurobindo, Lokmanya Tilak, Gopalkrishna Gokhale, R. Tagore and Jawaharlal Nehru who used the literary plank to achieve political freedom. Gandhi felt that it was only through his writings that he could reach in articulate masses and enlighten them on many matters which remained unknown to them. Gandhi's autobiography, 'The story of My Experiments with Truth', apart from the spiritual experiences he underwent, also became a coda to his personal religion. Gandhiji also edited 'Young India' and 'Harijan' the fiery political pamphlets, which projected contemporary trends, and revealed all that Gandhiji wanted to do. Gandhiji reached large audiences through his writings, as did Raja ram Mohan Roy, Lokmanya Tilak, Gopal krishna Gokhale and it was his undorned style of writing which instantly appealed to the masses. That was the reason why Gandhiji remained essentially a simple writer but never at the expense of achieving greatness, and he was rather fortunate in combining the roles of politician and man of letters.

To search the need of women empowerment with the Mahatma Gandhi's thoughts and the impact of Gandhism is the aim of this attempt. If we look at the Gandhi's ideas about the women we may say that as per his opinion Women are equal with men since the times of Vedic and they are held in great reverence as co-sharers of religious and intellectual life. Hence Gandhi wants women to participate, along with men, in Satyagraha, the non-violent fight for achieving freedom of the country, and also carry on the constructive programmes. He wants women to come out of 'home' in to the world and free from their mental and physical growth. He always considers women more competent than men in the non-violent fight because they are endowed with infinite patience and possess the virtue of uncomplaining and silent suffering. Hence women, being incarnation of Ahimsa, are true Satyagraha.

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ग्रीन लायब्ररी या संकल्पनेवर एक प्रकाश झोत

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1. प्रस्तावना :

भारतीय ग्रंथालय शास्त्राचे जनक डॉ. एस. आर. रंगनाथान यांनी ग्रंथालय महिती शास्त्राची जी पाच सूत्रे सांगितली आहेत. ती सूत्रे जो पर्यंत ग्रंथालयाचे अस्तित्व आहे. तो पर्यंत ते सूत्रे 100% जूळत राहणार. ग्रंथालय शास्त्राचे पाचवे सूत्र हे ग्रंथालय हि वधिष्णू संस्था आहे. हे सूत्र म्हणजे ग्रंथालयाच्या पत्येक घटक मध्ये वाढ व विकास होणार आहे. या बरोबर आपण असे म्हणू शकतो. ग्रंथालयाने पत्येक घटक मध्ये बदल स्वीकारला आहे. तसेच ग्रीन लायब्ररी कडे आजची ग्रंथालय कासव गतीने पावून टाकताना दिसत आहे.

ग्रीन लायब्ररीची चळवळ 1990 दशकात सुरवातीस उदयास आली. आणि कासव गतीने विविध प्रकारच्या ग्रंथालयात मध्ये याचा शिरकाव होत आहे. आज ग्रंथपाल या घटकावर काम करत आहे. किंवा काम करण्यास प्रवृत्त होत आहे. हे ग्रंथालय उभारताना नैसर्गिक गोष्टीचा जास्तीत जास्त उपयोग होईल. पाणी व विजेचा कमीत कमी वापर होईल. या पद्धतीने काम करत आहेत. हे सगळे करत असताना पर्यावरण पूरक तंत्रज्ञानाचा वापर कसा करता येईल. याचा विचार करून त्या पद्धतीने कार्य करावे. आज जरी या गोष्टी सुरवातीच्या टप्प्यात असल्यातरी आपल्याला हे समजावून घेणे आवश्यक आहे. हरित किंवा शाश्वत ग्रंथालय हि अशी रचना आहे. जी पर्यावरणास पूरक घटकाचा वापर करून उभारली जाते. ग्रीन लायब्ररी या कल्पनेला चालना देण्याचे अनेक मार्ग आहेत. जसे ग्रंथपालाना या घटकाचे महत्व पटवून देणे. शासनाने या साठी विविध योजना आणून त्यावर सुट देणे विद्यापीठाने यासाठी नियमावली तयार करणे.

2. सार :

ग्रीन लायब्ररी या संकल्पनेवर एक प्रकाश झोत या संशोधनपर लेखात प्रस्तावाने मध्ये ग्रीन लायब्ररी व ग्रंथालय शास्त्राचा 5 वा सिद्धांत हा संबंध दर्शिवण्यात आला असून ग्रीन लायब्ररीची सुरवात कशी

झाली. त्याचा विकास कसं होत गेला. पर्यावरण व ग्रीन लायब्ररीचा संबंध काय आहे हे स्पष्ट करून लायब्ररीचे वैशिष्ट्ये स्पष्ट करताना ग्रीन लायब्ररीचे स्थान कसे असावे.

ग्रीन लायब्ररी उभारताना कोणते घटक वापरले जावे, त्याची संरचना कशी असावी त्याचा साधन संपत्तीचा वापर कसा करावा, त्याचे संवर्धन कसे करावे, वृक्षारोपनाचे महत्व, संवर्धन केले आहे. ग्रीन लायब्ररीचे उपयोजन प्रत्यक्षात कसे करावे. हे स्पष्ट करताना ऑनलाईन यावर प्रकाशझोत टाकला आहे. ग्रीन लायब्ररीचे फर्निचर कसे असावे, हे स्पष्ट करून, खुले संकल्पना मांडली आहे. तसेच विजेचा कमीत कमी वापर कसा करता येईल, तसेच सौर करता येईल हे शेवटी स्पष्ट केले आहे.

3. ग्रीन लायब्ररीचे वैशिष्ट्ये :

3.1 ग्रीन लायब्ररी साठी योग्य स्थानाची निवड करावी :

या मुद्द्याचा विचार करताना ग्रीन लायब्ररी साठी लागणारी जागा मोठी असावी. वातावरण निसर्गरम्य असावे. तिथे झाडी लावता येतील, खुले वाचन कक्ष उभारता येईल असावी. तसेच वेगवेगळ्या पद्धती वापरून हे वातावरण निसर्गरम्य बनविता आले पाहिजे.

3.2 ग्रीन लायब्ररी उभारण्यासाठी असणारे घटक :

ग्रीन लायब्ररी उभारण्यासाठी निसर्गिकरित्या सहज उपलब्ध होणाऱ्या घटकांचा विचार करावा. लाकडी फळी, लाकडी बल्ली, बांबू तसेच बांबूच्या पट्या, प्लायवूड या घटकांचा उभारणीसाठी उपयोग करावा.

3.3 ग्रीन लायब्ररी चे छत :

ग्रीन लायब्ररी चे छत हे स्लॅबचे किंवा पत्र्यांचे शक्यतो नसावे ते लाकडी फळी वापरून असावे. तसेच वरील पारदर्शक पत्रा लावावा जेणेकरून सूर्यप्रकाश सहज आत येईल. हा आहे की, नैसर्गिक साधनाचा उपयोग व्हावा व उर्जेची बचत व्हावी.

3.4 ग्रीन लायब्ररीची खिडकी :

ग्रीन लायब्ररी मधील खिडकीची लांबी व रुंदी मोठी असावी जेणेकरून जास्तीत जास्त हवा ग्रंथालयात येवू शकेल व उर्जेची बचत होईल. खिडकी बनविण्यासाठी लाकडी बांबूच्या पट्या याचा वापर करावा. तसेच ग्रीन लायब्ररीच्या वरच्या बाजूला हवा खेळती राहिल अश्या खिडक्या मोठ्या प्रमाणात असाव्यात.

3.5 ग्रीन लायब्ररी व पाणी उर्जा कागद :

ग्रीन लायब्ररी हि पर्यावरणपूरक असल्याने ग्रंथालया मार्फत पाण्याचा अपव्यय होऊ नये. आवश्यक तेवढ्यात प्रमाणात पाणी वापरले जावे. ग्रंथालयाच्या बाहेर जाणारे सांडपाणी हे आजूबाजूच्या झाडां मध्ये नियोजन बद्ध पद्धतीने सोडावे जेणेकरून या पाण्याचा पूर्ण उपयोग होईल. पावसाचे छतावर पडणारे पाणी हे पुनर्भरण प्रक्रीयाद्वारे कुम्पनिकेत (बोरिंगमध्ये) सोडावे. किंवा आजूबाजूच्या झाडा मध्ये सोडावे.

ग्रीन लायब्ररी मध्ये उर्जेचा किंवा लाईट चा वापर कमी करावा. बाहेरील सूर्य प्रकाश हवा याचा वापर व्हावा जेणे करून उर्जेचे संवर्धन होईल. उर्जे बचतीसाठी एलईडी बल्ब चा वापर करावा. जेणे करून उर्जा कमी लागेल. ग्रीन लायब्ररी पेपर लेस लायब्ररी हि संकल्पना राबवावी. या ग्रंथालायात पेपर चा वापर कमीत कमी करावा. पर्याय म्हणून मेसेज, हरी रीमैसज, ए-रळश्र चा वापर करावा. जेणे करून कागदाची बचत होईल.

3.6 इमारती बाजूस झाडी लावावी :

ग्रीन लायब्ररी दोन्ही बाजूस मोठ्या झाडी प्रमाणात लावावी. जेणे हवा खेळती राहिल. हवा शुद्ध राहिल. तापमान कमी राहिल. हे झाडे लावताना डेरे दार सावली देणारी झाडी लावावी. जसे बदाम, लिंब, पिंपळ इत्यादी. ग्रीन लायब्ररीच्या आतील बाजूस ज्या वेलाना / झाडांना सूर्य प्रकाश कमी लागतो. अशी वेली / झाडे लावावी. मनी प्लॅन्ट, तुळस, हराळी इत्यादी. या मागचा कारण असे कि विजेची बचत होईल.

3.7 ताजी व निरोगी हवा ग्रंथालायातील वातावरण शुद्ध राहावे :

वाचकांना शुद्ध ऑक्सीजन मिळावा. या साठी शुद्ध हवेचे ग्रंथालयात आवा - गमन होत राहावे. हे एक ग्रीन लायब्ररी चे वैशिष्ट्ये आहे.

4. ग्रीन लायब्ररी चे उपयोजन :

4.1 ग्रंथालयातील वाचन साहित्य व ग्रीन लायब्ररी : ग्रंथालयातील वाचन साहित्य म्हटले कि, आपल्या समोर येतात. सर्व प्रथम वर्तमान पत्रे, हि वर्तमान पत्रे रोज ग्रंथालयात येत असतात हि वर्तमान पत्रे हार्ड कॉपी घेण्या एवजी, ई -स्वरूपात घ्यावी. जेणे करून खूप मोठ्या प्रमाणात पेपर ची बचत होईल. तसेच निधीची पण बचत होईल. पण हि वर्तमान पत्रे वर्गणी भरून घ्यावी. ई - स्वरूपात असल्यामुळे हि वर्तमान पत्रे प्राध्यापक थकवड अज्ञान ग्रुप वर, विद्याथी तसेच अन्य वाचक ग्रुप वर पाठवावी. जेणे करून सगळ्यांना वेगवेगळ्या महितीचा साठा मिळेल. दुसरे वाचन साहित्य म्हणजे नियतकालिके, नियतकालिकाची वर्गणी आज मोठ्या प्रमाणात वाढली आहेत. ग्रंथालयातील

या अंकाची संख्या कमी होत आहे. या साठी मुफ्त स्वरूपात उपलब्ध नियतकालिके उपलब्ध करून द्यावी. तसेच काही आवश्यक नियतकालिकाची वर्गणी भरावी. ई - स्वरूपात नियतकालिके विविध गृप मध्ये पाठवावी. या मध्ये पण मोठ्या प्रमाणात, वर्गणीची बचत कागदा ची पण बचत होईल. या मुळे वाचकांना मोठ्या प्रमाणात नियतकालिके वाचनाचे साध्य होईल.

सर्वात महत्वाचे वाचन साहित्य म्हणजे क्रमिक ग्रंथ व संदर्भ ग्रंथ होय. आज मोठ्या प्रमाणात स्वरूपात संदर्भ ग्रंथे उपलब्ध आहेत. ते अभ्यासक्रमा नुसार डाऊनलोड करून ते वाचून उपलब्ध करून द्यावे. तसेच क्रमिक ग्रंथ देखील उपलब्ध करून द्यावे. जसे की बालसाहित्य, वर इयत्ता 5 ते 12 पर्यंत सर्व क्रमिक ग्रंथ उपलब्ध आहे. त्याचा उपयोग करून घ्यावे. प्रमाणात ललित साहित्य ऑनलाइन स्वरूपात उपलब्ध आहे. त्याचा पण उपयोग करून घ्यावे. मुळे पण मोठ्या प्रमाणात पपेर ची व निधी ची बचत होईल. ग्रीन लायब्ररीचा जो प्रमुख उद्देश साध्य होईल.

4.2 ग्रीन लायब्ररी व फर्निचर : या ग्रंथलायात वापरात येणारे फर्निचर हे नैसर्गिक रित्या मिळवता येऊ पासून तयार असणारे असावेत. लाकडी टेबल, लाकडी खुर्ची, लाकडी कपाट, बाकडे, बाकडे, लाकडी कपाट, एक वेगळा उपक्रम म्हणून वीट/दगडी/कडप्पा/सिमेंट व बाकडे बाकडा तयार करावा. या वापराणे ग्रीन लायब्ररीचा जो प्रमुख उद्देश ते साध्य होईल.

4.3 ग्रंथालयातील खुले वाचन कक्ष : ग्रीन लायब्ररी वैशिष्ट्ये आपण पहिले कि ग्रीन लायब्ररी बंधनाने मुद्दा बघितला. ग्रीन लायब्ररी बनवतांना एक मोठी जागा ग्रंथलयास दिली तर बाहेरील बाजूस प्रमाणात झाडी लावावी. ति थोडी नियोजनबद्ध पद्धतीने लावावी. या झाडाखाली बसण्याचे वाचन कक्ष करावी. काही झाडा खाली गोल ओटा करावा. काही झाडाखाली सिमेंट चे बाकडे बाकडे वाचन कक्ष असल्याने येथिल वातावरण शुद्ध राहून हवा खेळती राहते. खुले वाचन कक्ष मोठ्या प्रमाणात वाचते. भारता सरख्या देशात कमीत कमी आठ महिने तरी खुले वाचन कक्ष उपयोग होऊ शकतो.

4.4) ग्रीन लायब्ररी व वीज : ग्रीन लायब्ररीत विजेचे बचत व्हावी हा हेतू आहे. या कमी उर्जा वाचन साधनाचा वापर करावा. जसे एलईडी लाईट. जास्त वीज लागणाऱ्या ट्यूबचा किंवा फ्लोरोसेंट लाईट करू नये. तसेच सौर उर्जा वरील लाईट चा आपण वापर आपण करू शकता. बाहेरील बाजूस परिसरात व खुल्या वाचन कक्षात पण सौर ऊर्जेचे छोटे टावर उभारून लाईट लावू. या कक्ष उर्जेची बचत होईल.

4.5) सोलर पॅनलचा वापर : ग्रीन लायब्ररी च्या छतावर सोलर पॅनल बसवावे. जसे उर्जा लागणारी उर्जा/लाईट ग्रीन लायब्ररीच मध्ये तयार होईल. ग्रीन लायब्ररीचा सर्वात उद्देश साध्य होते या योजने साठी सरकारची सवलत पण मिळते.

सारांश :

ग्रीन लायब्ररी हि आजच्या काळाची गरज आहे. कारण नैसर्गिक साधन संपती जतन व संवर्धन होणे आवश्यक आहे. आता सर्व ग्रंथपलानी ज्या गोष्टी शक्य आहे. त्या गोष्टी ग्रीन लायब्ररी संदर्भात कराय्यात.

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