International Multi - Disciplinary Peer Reviewed
Research Journal

PRADNYA SANKET

Cultural Integration

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FOREWORD

Pradnya Sanket, our multidisciplinary peer reviewed international journal is brought out in order to promote research. To inculcate research aptitude among the students and teachers, to throw light on news areas of research, to develop insights, we zealously bring out this annual research journal. Writing a research paper requires scholarship, dedication and devotion on an area of research. The study on different topics brings awareness in the society and helps in progress and development of the society.

This issue of **Pradnya Sanket** focuses on 'Cultural Integration.' In India we see a host of people migrating to different countries especially to the developed countries like UK, USA and Australia, settling there and adopting their culture. In this age of globalisation, the world has become integrated and there is a mingling of cultures. We, Indians are proud of our rich cultural heritage. Still the impact of western culture has been seen in India too. The research in this journal has been undertaken to take up issues related to the impact of the different cultures on Indians and study the consequences. The topic has been dealt with from all the angles as the journal is a multidisciplinary journal.

We hope this issue would enlighten the teaching fraternity, the researchers, the society in general on various aspects of 'Cultural Integration.'

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EDITORIAL

Culture is a set of patterns of human activity within a community or social group and the symbolic structures that give significance to such activity. Customs, laws, dress, architectural style, social standards, religious beliefs, and traditions are all examples of cultural elements. Cultural integration is when individuals from one culture adopt practices from another culture without diminishing their own. This has also been called globalization due to the examples of cultural integration that exist. Cultural integration takes place whenever people who come from different ethnic or racial backgrounds are brought into balanced association. ... When successful, there is a noticeable reduction in cultural gaps, and the local culture also becomes diluted, both of which can promote healthy diversity. This leads to social integration.

Social integration is the process during which newcomers or minorities are incorporated into the social structure of the host society. ... A higher extent of social integration contributes to a closer social distance between groups and more consistent values and practices. In the United States, integration has led to people calling the U.S. a melting pot of cultures, which means that many cultures have come together and added their particular flavour to the general stew.

This issue of **Pradnya Sanket** focuses on Cultural Integration and brings to light the social, political, cultural, economic, psychological aspects and issues related to Cultural integration.

Dr. Manjushree Sardeshpande

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Collective Empowerment: A Case Study of Dalit and African American Women Autobiographies

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Abstract

The present paper endeavours a comparative study of the two autobiographies by Dalit Indian and African American women respectively. The issues related to women's marginalization on all fronts have been studied in almost all branches of knowledge. Yet it is just a tip of the ice burg. Dalit women of India and black women from all corners of the world are triply marginalized. They are marginalized as women, low caste and race, and class. It is a true saying 'empower a woman, empower a family and society'. 'Collective empowerment' is a need of the hour. Women in general and Dalit and Black women in particular have a fractured mind-set with several cracks of inferiority, inequality, negligence and a feeling of left out. Although there is tremendous positive change in the status of women all over the world, still there is a lot of scope for improvement. Bebitai Kamble's autobiography originally written in her mother tongue Marathi and later on translated by Maya Pandit as *The Prisons We Broke* (1986) which is a loud cry for justice. The agonies of African American women are very similar to the Dalits .Maya Angelo's *I know Why the Caged Bird Sings* (1969) is a story of her struggle to escape from racial exploitation and injustices done to marginalized women. Both the autobiographers have similar experiences of male domination, social exclusion and domestic violence in the name of race and caste. Humanitarian approach and collective empowerment of one another are the basic goals the present paper. (words 251)

Key Words: the Dalit, the African American, Caste, Race, marginalization, empowerment, autobiography etc.

Collective Empowerment: A Case Study of Dalit and African American Women Autobiographies

Kofi Annan describes gender equality as, 'more than a goal in itself. It is a precondition for meeting the challenges of reducing poverty, promoting sustainable development and building good governance.' The present paper endeavors a comparative study of the two autobiographies by Dalit Indian and African American women respectively. Maya Angelou's metaphor of 'caged-bird' aptly describes suffocation and perseverance of all marginalized, 'the caged bird sings, with a fearful trill, of things unknown, but longed for still, and his tune is heard, on the distant hill, for the caged bird sings of freedom'. The Indian Dalit and African American women from America are metaphorically 'caged birds' who sing a song of melancholy desiring to break prison of caste and race. Women, all over the world, are treated as 'second sex'. Especially Dalit women of India and black women from all corners of the world are triply marginalized.

They are marginalized as women, low caste and race, and class. Dalit marginalized caste women suffer from identity crisis. It is a true saying 'empower a woman, empower a family and society'. 'Collective empowerment' is a need of the hour. Role of a woman within the race, caste and ethnicity is compared with that of the opposite sex. Being Indian Dalit by birth, I have been experiencing marginalization at home and in the society. I had to struggle a lot on personal and professional fronts due to patriarchal mind set of the Indians. Basically Indian women had no choice apart from their daily drudgery of bearing and raising children and catering to the needs and whims of the family. Stating my own story in brief, I was sent to Girls' school, wanted to be a singer but was not allowed, got married before legal age of marriage, pursued higher education after a long gap after marriage, tortured by the members of community for educational ambition, blamed for the death of the husband due to concentration on education, marginalized at the work place and subjugated like a docile cattle! Adversity at every step hampers morale but at the same time, it helped me to empower myself as a rebellion, a revolutionary and a strong being. Most Dalit women who have ambition and want to grow beyond their prescribed roles could have similar story to share. African American autobiographers have depicted similar sharing of disharmony, discomfort and discrimination. Women in general and Dalit and Black women in particular have a fractured mind-set with several cracks of inferiority, inequality, negligence and a feeling of left out. Although there is tremendous positive change in the status of women all over the world, still there is a lot of scope for improvement. One has to stand collectively all over the world and defeat all kinds of subjugation and supremacy in the name of gender, class, caste, race, religion and ethnicity.

The Dalit and the African American Women's autobiographies deal with the age-old stories of social exclusion and denial of human rights. The issues related to women's marginalization on all fronts have been studied in almost all branches of knowledge. Yet it is just a tip of the ice burg. The selected autobiographies are a medium to analyze socio-cultural and socio-political suppression of the Blacks and the Dalits through the autobiographers' experiences and to share it to one another for collective empowerment. How can one neglect a few critics like Simone de Beauvoir, Ellen Showalter, Kate Millet, Gayatri Spivak, and Sharmila Rege and a few social reformers whose constant efforts gave us a life of dignity? Bridging the gap between the masculinity and the femininity and the strong and the weak is a Herculean task but compatible living with mutual understanding is possible. Women's and gender studies are interdisciplinary branches of knowledge that can be dealt with through literature. The present study is a humble attempt to know and stand by each other for better and happy living.

Turning to the Dalit literature, it is a phenomenon of the last three decades. There are many similarities between the Dalit and the African American literatures. The roots and the origin of caste system lie in 'Chaturvarna' system, the Vedas, the Upanishads and the Gita. Colonization has also played an important role in awakening the marginalized of India. Conversion of the low caste people into Christianity segregated the converted Dalit Christians. Dr. Babasaheb Ambedkar and Mahatma Gandhi's clash

for separate electorates for Dalits is a major historical event. Today there is a variety of Dalit literatures, like for instance, the Kerala, the Kannada, the Marathi Dalit literature and so on. Dalit women suffer doubly due to their caste and gender identities. Various movements are fighting hard for equality of sexes and equality to the Dalits in all walks of life. Indian government has made constitutional provision of reservation in education and job for women in general and the Dalit women in particular but it has not empowered the m to fight against domestic violence and masculinity.'Nirbhaya'gang rape case is an example of woman's helplessness in twenty-first century. The present paper would be an attempt to find out common clichés about women in the society and work for collective empowerment of women and weak genders.

Turing to slave background of the African Americans, one of the saddest and tragic human transactions of the seventeenth and eighteenth centuries was the slave trade which crossed all the boundaries of morality through the enslavement of human conscience. According to the Bible, the first reference to the slave trade was found in 3000 BC. Most of the slaves were bought from Africa. Different unjust laws favoring slave trade were introduced in America, which included the Fugitive Law of 1793, Black Codes of 1865, and Jim Crow Laws of 1876, Ku-Klux-Klan (KKK) of 1865 which denied any kind of freedom to slaves.

Bebitai Kamble, a woman who was born and brought up in a scheduled caste called 'Mahar' has narrated innumerable experiences of male dominance, domestic violence and insecurity at home and in the society. Her autobiography originally written in her mother tongue Marathi and later on translated by Maya Pandit as *The Prisons We Broke* (1986) which is a loud cry for justice. The agonies of African American women are very similar to the Dalits. MayaAngelo's *I know Why the Caged Bird Sings* (1969) is a story of her struggle to escape from racial exploitation and injustices done to marginalized women. Both the autobiographers have similar experiences of male domination, social exclusion and domestic violence in the name of race and caste. Humanitarian approach and collective empowerment of one another are the basic goals the present proposal. The present paper undertakes comparative study of the selected autobiographies in the light of Indian social canvas with multiple castes, communities and religions and the African American's multi-racial, multicultural and cosmopolitan milieu with the slave past. Both the cultures have voices from the margins that are raised against their miserable conditions. The contribution of social reformers in uplifting the marginalized like Mahatma Jyotirao Phule, Mahatma Gandhi and Bharatratna Babasaheb Ambedker from India and Abraham Lincoln, Martin Luther King Jr. and many others from America need to be taken into consideration.

Referring to Maya Angelou's childhood, it is said that a child is a flower of heaven's garden. Childhood is a pure joy because it is without agony of the past and fret of the future. A girl, being a daughter initially does not understand man-made walls of discrimination and segregation. She lives with a dream of having her own world of a fairy tale with her own little kingdom. Her songs of innocence are far away from the songs that come through varied experiences of life. Marguerite Johnson/ Maya Angelou, an African American girl, depicts her childhood joys in the company of books that make her a sensitive day dreamer.

Her world moves around her brother and her grand-mother 'Momma'. Her biological parents whom she has got separated at the age of three due to divorce of her parents she always craved for their parental love and affection. When she was in Stamps with her Momma she describes her state of mind,

> During these years in Stamps, I met and fell in love with William Shakespeare. He was my first white love. Although I enjoyed and respected Kipling, Poe, Butler, Thackeray and Henley, I saved my young and loyal passion for Paul Lawrence Dunber, Langston, Hughes, James Wedon Johnson and W.E.B. Du Bois' Latiny at Atalanta. (Angelou, Maya. IKWTCBS. 1984: p. 16)

Turning to the childhood memories of Baby Kakade / Kamble, the second selected auto biographer who was born as a Mahar by caste in an Indian Dalit community whose childhood joys are no less than the girl of any race and class. Her brother and her grandmother are her true companions. She finds herself very close to her father who is large hearted and broad minded. He serves needy and poor throughout his life. His daughter wants to be like her father. She wants to do all pranks of boys and likes to imitate the world of adults. She and her friends used to play a game in which they imitated the upper-caste women with their typical third rate treatment to the low caste women. The father of the low caste daughter used to bring a long piece of white cloth that was used to cover a dead body of the upper caste. It was given in begging to the Dalits and ironically it became a property of children's play. Small children portray the cunning world of segregation by imitating the adults by draping the white cloth as a Saree. She describes their mimicry as,

> "A lengthy piece would be given to the young daughter who would be related to get it. She would drape it around herself in various styles and perform a kind of fashion show. One moment she would drape it around her shoulder like a Brahmin kaki and imitate her accent, 'Hey you, Mahar woman, shoo, shoo, stand at a distance. Don't touch anything. You will pollute us and our gods and religion'. The next moment she would be a Gujar woman, draping the pallav in the Gujrati style, and finally, a Mahar daughter-in-law, pulling the pallav from head down to her nose. … they, like anybody else, aspired for a better life. But they were bound by the chains of slavery. It was on the Mahar's labour that these idle parasites lived. The condition of the Mahars was no better than that of bullocks, those beasts of burden, who slogged all their life for a handful of dry grass." (Kamble, Baby. TPWB. 2013, p. 88)

The clash between the centre and the margin has always given rise to cultural conflicts and encounters. The Dalits and the African Americans were treated as slaves in the past. Although slavery is completely banned by the law, indirect practice of it is still continued. In case of Maya Angelou, who came in contact with Martin Luther King Jr. and decides to live life for the Blacks' cause. She experienced segregation and exploitation of the Blacks due to their colour. The blacks are condemned as slight better than monkeys which she hates the most. They were kept away from the city centres. She kept her life book open by narrating inhuman and aghast experience of rape at just seven, immature teen age pregnancy and single parenthood at a very early stage of life. She and her sisters have to confront on all steps of life due to segregation. Black men and women were not trusted and allowed to share public places. She says,

> In Stamps the segregation was so complete that most Black children didn't really, absolutely know what whites looked like. Other than that they were different, to be dreaded, and in that dread was included the hostility of the powerless against the powerful, the poor against the rich, the worker against the worked for and the ragged against the well-dressed. I remember never believing that white were really real. (Angelou, Maya. IKWTCBS. 1984: p. 27)

Maya decided to fight for human rights and dedicated her life for the upliftment of the marginalized.

Situation of Dalits was not distinct in India. Living outside the town, eating dead animals, bowing heads in front of the upper-castes and living in 'Pardas' was a humiliating life for Dalit women. Baby Kamble came in contact with Dr Babasaheb Ambedkar, the maker of Indian Constitution and messiah of the Dalits in India through her grandfather. Her father and brother were ardent followers of Dr Ambedkar. It is because of him girls like Baby got formal education and life of dignity. She decides to dedicate her life to the Dalit's cause. She quotes Dr Ambedkar in her autobiography who showed them the life of dignity. Dr Ambedkar motivates his people through his speeches. He says,

> "This slavery, which has been imposed upon us, will not disappear easily. For that we need to bring about a revolution. Let three-fourth of our people die in this endeavor, then, at least, their future will be better. I appeal to you, my mothers and sisters, be the first ones to step forward for reform." (Kamble, Baby. TPWB. 2013, p. 65)

Both the selected auto-biographers devote their life to uplift the marginalized socially, politically, financially, educationally, religiously and culturally.

Initial wrath of segregation was later on changed into adjustment. Although they are the natives of their nations they are alienated and isolated. Compromise with the given circumstances is the only solution. There is a ray of hope that the day of reckoning will come and they will be accepted as a part of their culture. Maya Angelou takes help of books and the Bible, as her Momma calls it a 'Good Book', and tries to adapt the philosophy of 'forget and forgive'. She could survive after inhuman rap in childhood because of her religious and spiritual strength. She could successfully come out of depression because she got support of her brother and her darling Momma. When Joe Louis, the Black boxer wins the title of heavy weight championship Maya takes it as a positive sign and says,

> "Champion of the world. A Black boy. Some Black mother's son. He was the strongest man in the world. … It wouldn't do for a Black man and his family to be caught on a lonely country road on a night when Joe Louis had proved that we were the strongest people in the world". (Angelou, Maya. IKWTCBS. 1984: p. 147-48)

Spiritual strength is needed to fight against adversities. Baby Kamble was a victim of domestic violence at home and physical abuse as a Dalit in the society. She finds inner strength in the philosophy of Buddhism and the principles that she adapted to live life happily. She utters following words,

"Sheel, pradnya, and karuna have been the founding principles of my life. What else does this humble servant of Bhim want when she has these three jewels in her possession? When one has this wealth, what does the ordinary world matter?" (Kamble, Baby. TPWB. 2013, p. 135)

This is the last phase in which a person accepts that he/she is inseparable part of the culture and he/ she has to live and die for the nation. The acceptance of one's culture is possible only when one gets respect and dignity. If the selected auto-biographers would not have accepted their nation they would not have built a revolution in their society. Maya Angelou, for instance, transformed herself from a marginalized Black girl to that of an author, actress, screen writer, dancer and a poet. She worked as an activist and travelled all over the world. Baby Kamble spent her life for the Dalit women. She opened a residential school for orphans. She delivered lectures and sangsongs for her Dalit community. She opines that if our spiritual base is strong then we can't be the victims of failures. She shares her cultural initiation in following words,

Many people believed that culture can be imbibed only from educated, rich and intelligent people. I can confidently tell you from my experience that it is not true. My house is located in an environment where all kinds of awful things happen all the time. But that does not affect us at all. It is not necessary to live in distinguished environment for one to be cultured and civilized. These are qualities you must have in your blood." (Kamble, Baby. TPWB. 2013, p. 117)

Conclusion

To conclude, both the auto-biographers have tried to change themselves. The slave past was left behind and the present is devoted to identity formation. Both have become respected citizens of their country due to their work for the down trodden. They have adapted the way of living of their superiors and role models. They are dynamic ladies with killer's instinct and followed the path that was shown by Mahata Gandhi who asks us, 'Be the change you want to see in the society'. They finally adapt happy and contented living in spite of all adversities. Finally probable coping and defense mechanisms for collective empowerment is the main goal of the weaker section of the society.

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Small Scale Industries – A Vital Ingredient in Fostering Global Cultural Integration

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Abstract

The human race has passed through several changes in its structure since times immemorial with the sole idea of progressing towards a better tomorrow. It has come a long way with integration of ideas, knowledge, cultural and economic exchanges, new trading and commercial exchanges and information transfer. Global cultural integration is a step further in exploring, studying accepting, analyzing, nurturing and implementing the various cultural and traditional views, tendencies and thoughts towards a wiser combination of all different mindsets. Cultural integration thus highlights the ways of living, surviving and accepting unknown yet beneficial methods of bringing about human as well as national prosperity. With the help of the products manufactured by SSI, it is possible to implement and inculcate the cultural diversities in the products and thereby bring about a scenario of global conduciveness. Through SSI it is possible and easy to cater to each change brought about by the competitive environment. This paper is an effort to highlight the involvement of SSI in enhancing global cultural integration.

Key Words: Culture, Cultural integration, Small scale Industries

Introduction- Culture, Cultural Integration

Culture means the characteristic feature and knowledge of a group of people, comprising language, religion, cuisine, social habits, music, arts, living style, traditions and customs. It is a way of living which instills discipline in society.

Cultural Integration:

The human race has passed through several changes in its structure since times immemorial with the sole idea of progressing towards better tomorrow. It has come a long way with integration of ideas, knowledge, cultural and economic exchanges, new trading and commercial exchanges and information transfer. The human civilization has come a bit closer since the early times though the exchange of goods, products, services, work techniques, technical and mechanical know-how and has thus fostered in enhancing and encouraging global cultural integration. Globalization has integrated the world in one or the other way and has brought people and economies together. Globalization has made it easy

to understand and accept the varied culture and traditions of different nations and has thus encouraged in cultural integration and advancement. Global cultural integration is a step further in exploring, studying accepting, analyzing, nurturing and implementing the various cultural and traditional views, tendencies and thoughts towards a wiser combination of different mindsets. Cultural diversities- the world over, have always been a center of attraction and has always come forward for improvement in the economic as well as social behavior of a nation. Cultural integration thus, highlights the ways of living, surviving and accepting unknown yet beneficial methods of bringing about human as well as national prosperity.

In the quest for global cultural integration India has left behind many wealthy nations in showcasing its rich and well acclaimed cultural values and its traditional ideas of leading a healthy life.

A Peep into India's Culture:

India, the land of cultural treasures, has always attracted and embraced people from all walks of life to accept and implement a novel, harmless and easy way of acquiring knowledge and ideas. It has gifted to the world varied varieties of goods and products, technical and mechanical know-how and has thus improved the socio economic conditions of millions of people all over the globe. The Indian cultural treasure in the field of health-*YOGA* and *AYURVEDA* have carved a niche for India in creating a healthy world free of various diseases and promoting a safe and protective health care with zero side effects. Indian cuisine is the most sought over menu everywhere. It is a multi-cuisine diet culture in itself using common items and uncommon ingredients somewhere. It suits the taste buds of all human races, no matter to which religion or area they come from.

Indian hospitality is well known. The simple yet, friendly, customary way of treating a person as GOD in human form is the essence of rich Indian cultural heritage. Hence the Indian style of living (urban or rural) and its culture is followed in many nations, Tourism in India, Indian History and its historical cultural background ranging from the period of Ramayana and Mahabharata to the 20th century: all speak of cultural diversity of India which is a unique blend of regional and national cultural legacy. Indian culture has a very vast heritage which is impossible to be clubbed in few words or few stages. Indian culture changes from region to region, state to state and even at a distance of a few miles. The most striking feature of Indian culture is that, it is open for accepting new cultures and it happily embraces new ideas from the world over. Hence, in real sense it is a vibrant cultural assimilator and preserver of its own cultural legacy. Indians have contributed immensely in integrating the global cultural diversities and have contributed with full might towards global cultural unity in diversity.

Cultural Integration Modes:

Every nation has its own unique culture and the nation is governed by its rules. There are similarities in the culture based on a particular religion but still, each country introduces

and inculcates some variation in its cultural base according to situational changes. The cultures spread their tentacles to different countries by the countrymen who travel abroad on the pretext of earning livelihood or some other reason. The integration of diverse cultures can be because of :-

Sports and other physical activities, Music and Songs, Diet and eating Habits (Cuisine), Industries and economic activities, Language and Literature, Technological advancements, Travel and Tourism, Spiritual and Religious activities etc.

In Indian context, almost all areas of our rich culture have decimated the international boundaries and have spilled to neighboring nations and also the countries of East and West. Indian lifestyle, which is a blend of spiritual, religious, social, and artistic specialties has been always admired and followed by many nations and has thus promoted in integration of varied cultures. On the economic front, the products and services of Indian Industries in general, and the Indian Small scale industries in particular, are in more demand and being used by people of all religions universally.

Small Scale Industries and Their Contribution to Global Economic and Cultural Integration

The small and medium scale Industries in India have occupied an important place in India's mixed economic scenario and have now increased leaps and bounds in number. They cater to the needs of the public by providing necessary goods and services. Comprising mostly of rural population and working in locally available infrastructure and facilities, these SSI help in producing variety of goods including simple consumer goods to highly precision and sophisticated end user products artistic and hand made products, handloom, forest products, healthcare products and food and beverages. As ancillaries, it manufactures a variety of parts and components required by the large enterprises. SSI produces and supplies mass consumption goods like leather articles, plastics and rubber goods, fabrics and ready-made garments, cosmetics, utensils, metal components, soaps and detergents, processed food and vegetables, wooden and steel furniture and so on. These products are made with utmost care and skill of the rural skilled and unskilled labour. They manufacture them with their imaginations and traditional knowledge acquired from their previous generations. They use the ancient and time tested tools and implements to create the finest items. Textiles, handicrafts and cottage items are produced with intricate art and colour combinations. They don't have expert guidance or technical backing but relying upon their imagination expertise and cultural background, try to bring out exemplary, beautiful and widely acclaimed outputs. Since 1991, the economy is gradually being opened up and integrated with the global economy with stress on qualitative upgradation of the industrial structure and improving themselves to international competitiveness of manufactured goods and services.

The small scale sector has also responded well to the challenges of competitive economy With a view to making Indian products competitive in the world market, a large number of incentives have been provided to the exporters from time to time. Export policy of the

government has remained liberal with hardly any restrictions on exports of item from small scale sectors. Export procedures have been simplified from time to time so as to promote exports from all the small scale sector. The efforts of the government have always been to regulate and simplify procedures so as to create a congenial environment for the exporting community. The country possesses considerable richness of skills as is evident from the substantial exports of handicrafts, handlooms, sericulture, etc. It also has a highly skilled and trained manpower which gives it a major advantage in the knowledge based industries like software.

Small Scale Industries and Cultural Integration:

SSI have manufactured and delivered many goods and items like handicrafts, jewellery, textiles, leather goods, ivory, goods made from rosewood and ebony in the form of attractive items which depict Indian culture and also the cultural arena from foreign countries, especially the Handicrafts and jewellery have a striking feature of cultural integration. Ex. Fenshui items from Chinese culture, Terracotta items showing figures of Roman Emperors and Roman culture, Images and handmade soft toys depicting European and American culture, metal, ceramic and clay models with Arabic and Persian lithography depicting Arabic culture etc. The *Bidr*i art of making items from Bamboo (another small sale industry) have preserved the Indian style of bamboo art but, at the same time they have imbibed the artistic patterns of Bamboo art from Japan, Korea, Thailand, Malaysia and other East and South –East Asian countries.

Small scale units which are engaged in food and preservative industry, manufacture many Indian delicacies and snacks and side by side have also introduced certain other edible items originating from foreign nations like: noodles, pasta, different kinds of sauces, ready to eat items etc. A wide variety of instant food items of Chinese, Thai, Mexican, Arabic, European and continental cuisine are prepared, packed and marketed by Indian SSI which is a classic example of cultural integration. To familiarize Indian items the small industries have exported Indian products like Spices, Condiments, Pickles, jams, jellies, products of *Aloevera, Amla, Turmeric, Neem, Tulsi* and other *Ayurvedic* herbs, Sandalwood, Rosewood etc. through global markets.to the global customer. The Spices packed and processed by SSI have no national boundaries now as they are savoured all over. Similarly the spices from other nations are imported for Indian consumer. The SSI have exported a wide variety of Indian handicrafts and hand made goods which showcase the Indian culture and tradition at the International fairs and exhibitions where foreigners also participate. The SSI, cottage and village Industries have now become a little upgraded as they are now moving slowly towards mechanization and have started accepting new traditions and art of quicker mass production mediums. The items and products manufactured by SSI are easy to handle and carry and are cost effective. Hence they are a vital force in fostering universal cultural integration and maintaining a near perfect cultural balance.

Indian artisans involved in making items from gold and silver threads and sheets and the gems and jewellery artisans are in wide demand for their intricate, delicate, beautiful and minute carvings and designs and hence there is a greater chance for introducing a blend of global culture. This is a commendable gesture by the SSI to bring variety in goods while retaining their identity in the world market and Indian markets. SSI dealing in marine products have indulged in exporting and importing marine treasures and have proved as a boon in the health sector. Magnificent items made of conch and shells are in exclusive demand from the global customers. The SSI have obliged the global customer by providing them with items suiting their living styles. The exports from SSI sector have been clocking excellent growth rates in this decade. It has seen noteworthy increase in the performance of garments, leather and gems and jewellery units from this sector. The product groups where the SSI sector dominates in exports, are sports goods, readymade garments, woollen garments and knitwear. In the textiles sector, the SSI have wisely adopted the cultural diversities suiting the likes of international markets by producing cloth suitable for all weather conditions of the globe as per demand of global consumer. The table below highlights the areas where SSI have brought about cultural integration to make it global friendly.

Cultural Integration fostered by SSI units of India to the World by way of Exports

S. No.	PRODUCT GROUP	MAIN DESTINATION (COUNTRIES)
1.	Readymade Garments	USA, Europe, Canada, West Asia, North Africa.
2.	Plastic items	UAE, China, Italy, Saudi Arabia, Oman.
3.	Marine products	Japan, USA, European Union, China, South East Asia.
4.	Sports goods	UK, USA, Australia, Germany, South Africa
5.	Spices	East Asia, European Union, North African Zone & American Zone
6.	Cashew items	USA, Netherlands, UK, Japan & UAE
7.	Shellac items	Indonesia, Germany, Arab Republic Emirates, USA & Italy.
8.	Synthetic items (MADEUPS)	UAE, UK, Turkey, USA & Italy
9.	Leather & Leather items	Germany, UK, Italy, USA & France
10.	Engineering & Elect. items	USA Europe, Japan, Hong Kong, UAE, Germany, Belgium & France
11.	Basic Chemical & Cosmetic	USA, Japan, Saudi Arab, China, Singapore & Netherlands.
12.	Chemical & Allied products.	Japan, Belgaum, Italy, France, Bangladesh, USA & UK.
13.	Wool & Woollen Knitted Garments etc	Europe, Japan, Bangladesh
14.	Processed Food items	USA, Europe, Japan
15.	Electronic items & Computer Software	USA, Hong Kong,, UAE, UK, Germany & Japan
16.	Tobacco & Tobacco items	East Europe

Conclusion:
When speaking of global cultural integration, we definitely agree that, to survive in the competitive global scenario a nation needs to be open in terms of accepting certain changes and

diversities prevailing around. We need to accept and take along various mindsets and views, fashions and traditions to have an upper hand in the universal market. Hence, there is a strong need to invite, accept and encourage different cultures. With the help of the products manufactured by SSI, it is possible to implement and inculcate the cultural diversities in the products and thereby bring about a scenario of global conduciveness. Through SSI, it is possible and easy to cater to each change brought about by the competitive environment. New ideas, methods, tastes, likings and demands can be safely introduced which will foster universal brotherhood. This will help in the long run, in making the world a happier place to live and prosper.

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A Study of Role of Social Media and Culture on Buying Behavior of Youth in respect of Branded Clothing in Nagpur City

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Abstract

Buying behavior is really very complicated phenomenon to understand, because it is influenced by number of factors. Buying behaviour of youth is still more difficult to understand since the more influence of age, fashion and friends etc. In this particular segment of youth's buying behaviour social media and culture plays an important role.

Social media provides a platform for expressing people's views, ideas, and also for entertainment and showing their talents. People spends lot of time on social media like watts app, face book, instagram, twitter etc. The promotion on social media is now a days a normal phenomenon.

Culture plays an important role in consumption pattern of region. According to culture of a area the consumption pattern changes. In Nagpur city also, the buying pattern changes as per cultural values.

Branded clothing is not only a necessity but also a very important element of personality and symbol of fashion too. People see fashion on social media and it naturally affects the buying decision.

The present study is a survey based study of 100 respondent which reveals that culture and social media plays an important role in the buying behaviour in respect of branded clothing of youth.

Keywords: Social media, Culture, Buying behaviour, branded clothing

Objectives:
1. To find the role of culture in buying behaviour of youth in Nagpur city.
2. To find the role of social media in buying behaviour of youth in Nagpur city.
3. To evaluate the impact of social media on purchase decision of branded clothing among youth in the city.
4. To evaluate the frequency of social media with respect to life style.

Introduction:

The social media plays an important role today in sharing the idea, view, liking and disliking. India is one of the top countries using internet. Facebook and youtube is the most used social networking sites in our country. Specially the young ones they are very technosavy.

Social media includes facebook, youtube, WhatsApp, Instagram, Twitterr, Linkedin, Pinterest, Google+, snapcat etc

Facebook and youtube are the most used social networking sites in India. Amont youth too these sites are most popular. These students chat, post pictures, video, exchanges their though on face book.

Buying behaviour which is a very complicated process get influenced by various factor. These elements includes price, promotion, age etc. As it is known that million peoples are active on social networking site, the marketer have an opportunity to promote their product. These promotional site definitely have some influence on the future consumer.

Branded clothing for youngsters like youth are a matter of fashion. They are of the impression that these branded clothing adds to their personality. They look branded clothing as a tool for making impression on others.

The marketer in order to incash these mindset of the youngster promote the products. Since India is characterized by large number of young population. These product promotion on face book, youtube and other social media regarding branded clothing will definitely have some impact on buyer behaviour.

About Social Media Social media is a platform which provides an opportunity to express the view, ideas, show talent and entertainment to people. social media includes whats app, face book, instagram, etc. Now a days people are very busy in these social networking site. People spend lot of time in social media. Marketer see this an opportunity to promote their product. Because people see various reviews and opinion about a product before actually purchasing it.

Social media is one of the most popular way of social communication. Now a day's people are very busy and don't have time to meet their relatives and friends. Most of the people are habitual of visiting various social networking sites like face book, instagram etc. Nearly 350 million people are active users of social media in 2019. Therefore,, companies and marketers also see this as a opportunity to promote their products or services. Average amount of time a user spend on facebook every day is 58 minutes., 88% the facebook's user activity is from a mobile device.
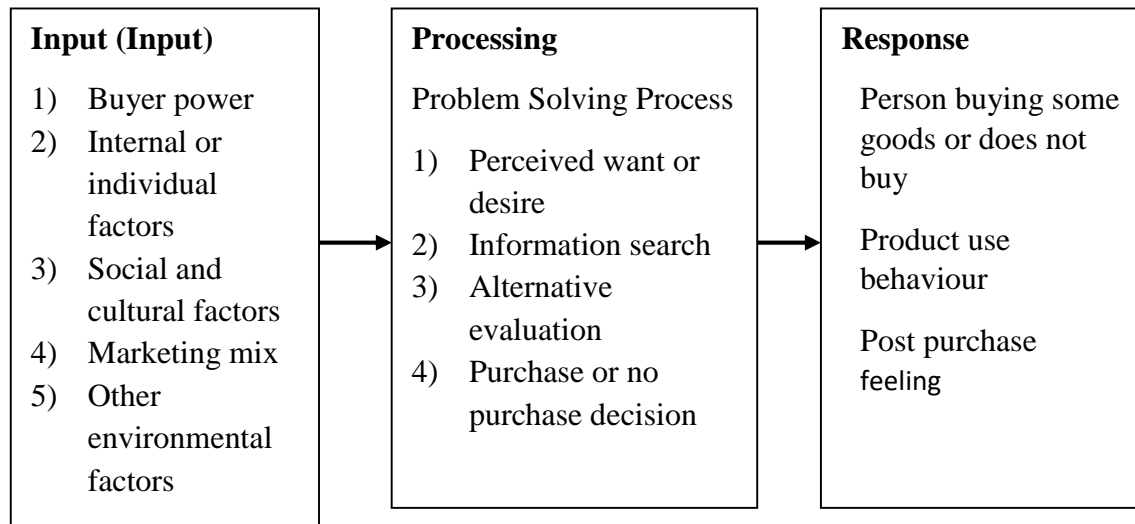
About Buying Behaviour:
Buying behaviour is one of the most discussed topics in management literature. Buying behaviour is really is a complicated process it is influenced by various factors like social, psychological, age, cultural etc.
Buyer behaviour is a study of how individuals make decisions to spend their available resources (time, money and effort) on consumption related items (what do they buy, why do they buy, when do they buy, where do they buy, how often do they buy and use a product or service).
Buyer behaviour is a process; potential customers are subjected to various stimuli. The consumer is regarded as 'Black box' as one cannot see what is going on in his mind. He or she responds to the stimuli or inputs and may purchase some product or service of interest.

The buyer behaviour is stimulus-response model. Response may be decision to purchase or not to purchase. The buyer behaviour can be explained with the help of following model under systems approach –

Input (Input)	Processing	Response
1) Buyer power 2) Internal or individual factors 3) Social and cultural factors 4) Marketing mix 5) Other environmental factors	Problem Solving Process 1) Perceived want or desire 2) Information search 3) Alternative evaluation 4) Purchase or no purchase decision	Person buying some goods or does not buy Product use behaviour Post purchase feeling

(Sherlekar, 2011) The buying behaviour of the consumers is one of the most complex process. Buying behaviour is a comparatively new field of study. Buyer behaviour means all the psychological, social and physical behaviour of potential customers as they become aware of, evaluate, purchase, consume and tell other about products and services. The buyer behaviour involves both individual (psychological) process and group (social) processes. Buyer behaviour is reflected from awareness right through post purchase evaluation indicating satisfaction or non-satisfaction from purchases. Buyer behaviour includes communication, purchasing and consumption behaviour. Buyer behaviour includes both consumer and business buyer behaviour. Buyer behaviour is one of the most important keys to successful marketing. The buyer behaviour not only includes why, how, and what people buy but other factors such as where, how often and under what conditions the purchase is made. An understanding of buyer behaviour is essential in marketing planning and programmes.

The buying behaviour changes when it comes to price, features, quality, age, packaging, generation, etc. But youth or young consumer is more complicated group to understand their buying behaviour. The present generation is more attracted towards online shopping and get influenced by social media as compared to traditional buying from shops.

About Indian Culture
Culture is thus considered as a composite external factor that influences the consumers (Loudon & Bitta, 1984, Zaltman & Wallendorf, 1983, Schiffman & Kanuk LL, 1983), and includes the culture, social class, and group influence (Kasarjian & Robertson, 1968, Holloway, Mittelstaedt and Venkatesan, 1971). Nicosia (1966), Engel et.al (1968), Howard and Sheth (1969), Holloway, Mittelstaedt and Venkatesan (1971) have articulated in their models some of the internal factors - individual values, beliefs, religion etc. and how they

influence consumer behaviour. The external and internal forces interactand the result is a total environment in which the consumer makes his buying decisions.

Culture denotes the ways of living of people, beliefs, values, accustoms, language and it is considered as the sum total of knowledge, art, moral, custom and other capabilities and habits acquired by man as a member of society.

Indian culture is one of the oldest one. In our country, various religion like Hindu, Muslim, Sikh, Christians, Budhist and many more live together. Economically also our country is a mix of poor, middle class and rich community. Socially some people are influencing while some other are still searching for opportunities. The family values are also very important because still joint families are living- grandfather, grandmother, father, mother, sisters, brothers live together. It is different from western countries, where nuclear families exist.

India is among the fastest growing economies of the world. It is observed that Tradition/ Social Norms/ Value Systems, Lifestyle, Group Influences, Economic Stability and Education have emerged as predominant variables in the cultural change in India having a direct bearing on the consumer behaviour in India
In our country before purchasing anything, it may be branded clothing, family concern is normally taken and it is a customary.

About Branded Clothing:
It is known that clothing is one of te basic necessities of all human being. In ancient times when clothes were not invented, man uses leaves and animal leather to protect his body. But in winter season, leaves and animal leather were not enough. So man starts to use wools of animals in winter season. After some period man comes to know that cotton can be used to form threads which can be woven to form clothes. Now a days there are lot of research going in this field, even fabrics can now be made from bamboo.

In current time clothes are not only wear for fashion but also for status. Specially for youngster like youth it is more a matter off fashion and status than bare necessity.

The clothes may be a branded or non branded. The branded clothing may be of International or national or in-house brand of a big store or mall. Traditionally the international or national brand are expensive compared to non branded or local product.. The in-house are comparatively cheaper to international brand but quality wise international brands are little better.

There are variety of brands in clothing bot in ready made and clothes. These are various brands known- Raymond's,, Parx, Peter England, Lyra, Van Hussian, Lous Philips, Allen Solly, Lee's, OCM, Vimal, BIBA, Flying Machine, Killer, Indigo, Duke, Polo, FABINDIA, AND, AURELIA, WESTSIDE, W for Women, H&M, ZARA, Globus, Global Desi, Pepe Jeans, Pantaloon, Only, Forever 21, Bombay selection, Madam or Glamly, Chumbak, Levi's,

Research Methodology:

The present research paper is a descriptive study using quantitative methods based on 100 respondents(convenience sampling). The research also consider some secondary data like Ph.d. thesis, websites, journals and books.

Literature Review:

Laeder ,James (2018) in his paper has concluded that Social Networking sites are so designed as to make the consumers addicted to them in such a manner that they establish the feeling of belongingness with them

C. Verma In IJSER 2018, Title 'Impact of social media on consumer behaviour in Indian context', it is a survey based research shows that 74% of shoppers make their purchase decision based on social media**.**

T.Ghosal, DMSPAMS, in paper 'Impact of culture on Indian economy-An Exploratory' revealed that India with its rich cultural grounding and afast growing economy have influence on buying behaviour unlike other market. India socio-cultural factors influence more on buying behaviour**.**

Dr.M.M. Ghosh, Dr. A. Ghosh and Dr. M. Ghosh in IOSR-JBM International journal cultural affects buying behaviour in India.

Leerapong and Mardjo (2013) examine the factors that influence their online purchase decision through online social network, particularly Facebook. The customers ranked in order of importance relative advantage, trust, perceived risk, compatibility as the factors that encouraged or discouraged them from purchasing product through Facebook.

Sharma and Rehman (2012) find that positive or negative information about a product or a brand available on the Social Media has significant overall influence on consumers purchase behaviour. The customers spread positive word of mouth through

Murdough (2009) have positively agreed on the potential of social media but like any other marketing tool it is difficult to gauge the kind of impact that it lays on the masses.
According to Winterberg (2010), social media websites like Facebook, LinkedIn, and Twitter come with unbelievable techniques to communicate with family, colleagues and friends.

Backer (2010) have investigated the usage pattern in adoption of new technologies like Facebook and Smart phones on students and found that such applications create a sense of motivation and responsibility as well as it enriches their learning experiences. Donna and Fodor (2010) have found out that instead of using companies' investment for calculation of returns on investment, managers must assess consumer motivations for using social media and measure customer's investments in calculation of ROI.
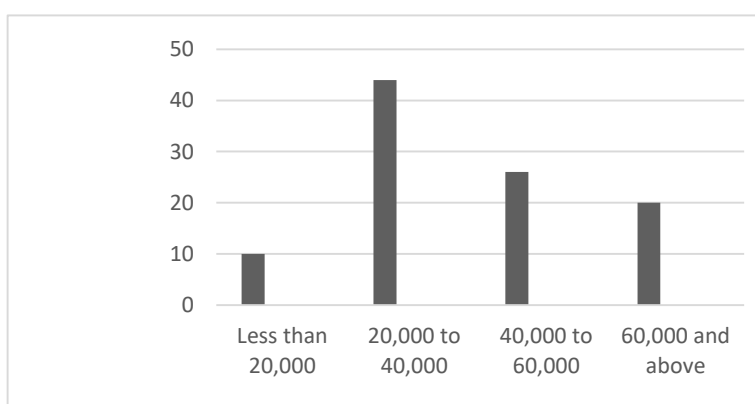
Limitations And Scope Of Study:

The present study is limited only to Nagpur city with reference to branded clothing. Only respondent of Youth(15 yr to 24 yrs) are considered

Findings and Conclusion:

1) Income distribution of the respondents

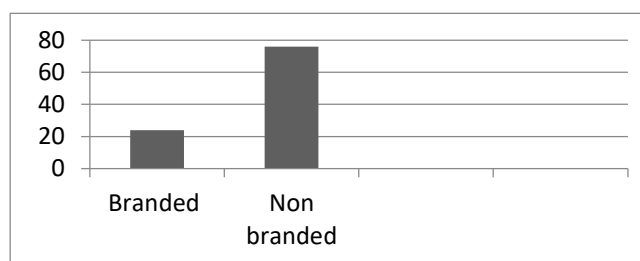| Monthly income			
Less than 20000	20000 to 40000	40000 to 60000	More than 60000
10	44	26	20

2) Gender

Male	Female
53	47

### 3) Purchase National/International Branded Clothes or Local (Non Branded)

Responses	Branded clothing	Non branded
Purchasing	24 (M-17, F-7)	76

Out of the sample only 24%(out of which 17 are males i.e. 71% approx and 07 are female i.e. 29% students prefer branded clothing and remaining 76% go for non-branded one.

**4) The factor liked by respondents about branded clothing**

Responses	Fitting	Quality	Long life	colour
Liking about branded clothing	22	40	18	20
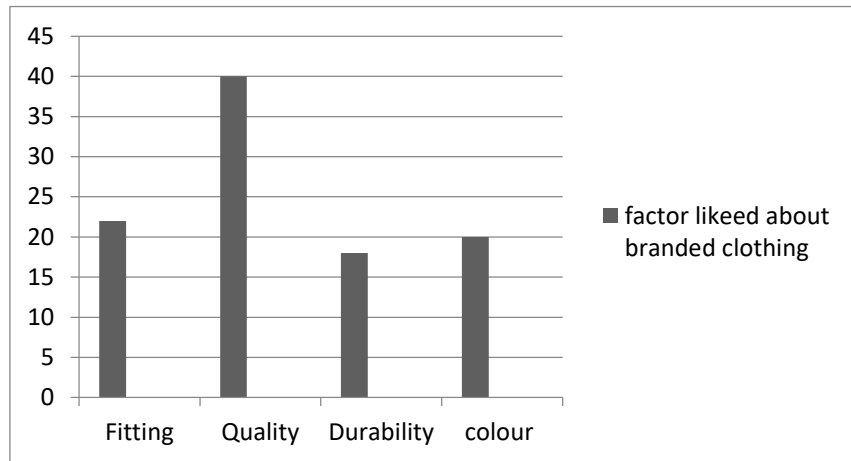
About 40% of the respondent like branded clothing due to the quality of the product.

**5) Problems related to branded clothes:**

Reponses	High price	Limited choices	Fitting not proper	Limited stores
Problems related to branded clothes as per respondents	41	29	19	11
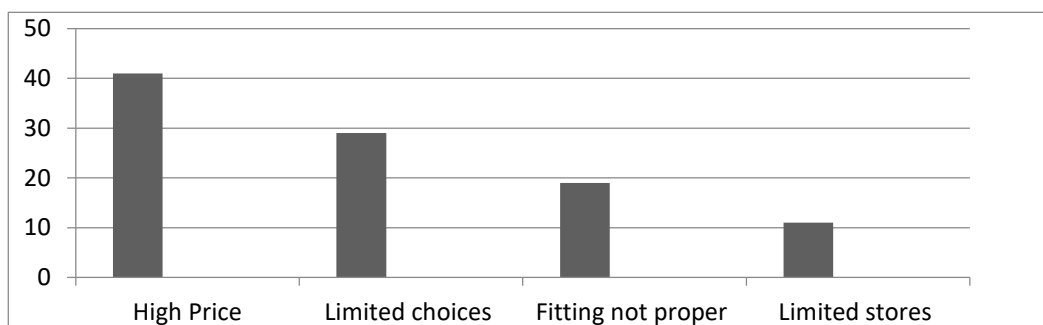
The 41% of the respondent say that branded clothing are expensive, 29% say that there are limited choices in branded clothing, 19% say that fitting is not proper, while 11% opinioned that there are limited stores for branded clothing.
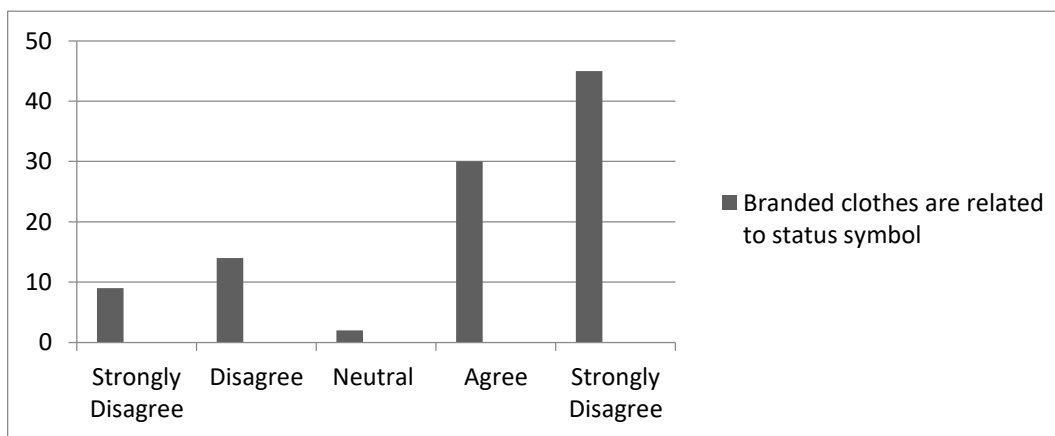
6) Do Branded clothes add to the personality?

Reponses	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Branded clothes add to the personality	16	10	6	28	40
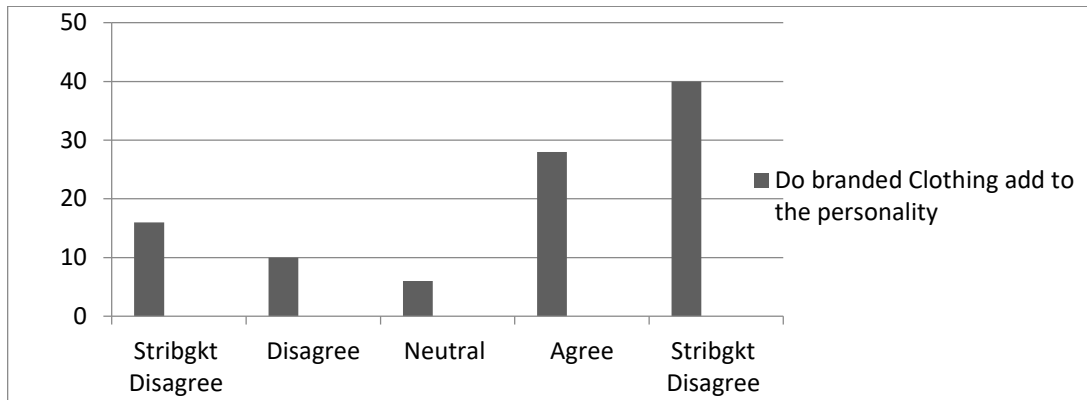
7) Branded clothes are related to status symbol:

Reponses	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
branded clothes become status symbol	09	14	2	30	45

8) Average time spend on social media:

Average time in 24 hour	No or respondents
Less than 30 min	25
31 min to 60 min	42

61 min to 90 min	19
91 min to 120 min	10
120 min and more	04
Total	100
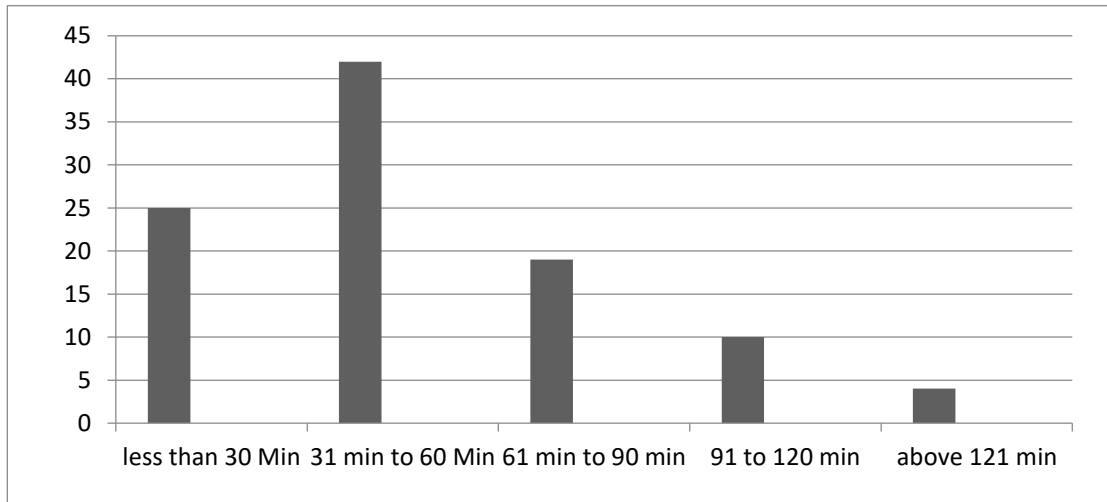
9) Do you see ads and product promotion on social media:

Responses	Yes	No
	57	43
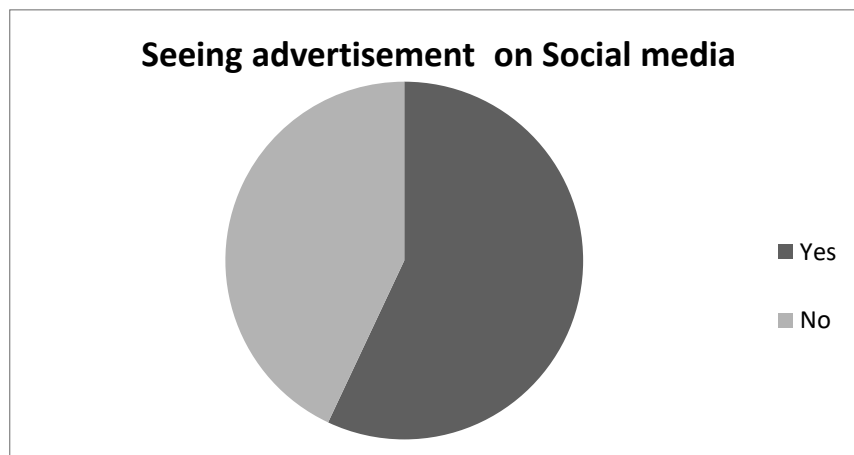
10) The product promotion on social media affecting the buying decision:

Responses	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Product promotion on social media affects your purchase decision	10	14	2	42	32

More than 70% of the respondent believe that social media do affect their buying decision.

11) Observing reviews and star rating before purchase decision of a products:

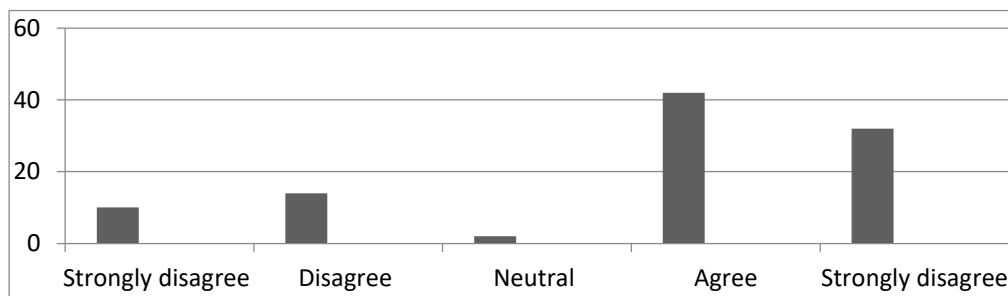| Responses	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Do you observe the reviews and star rating on social networking sites before purchasing a product	5	15	19	35	26
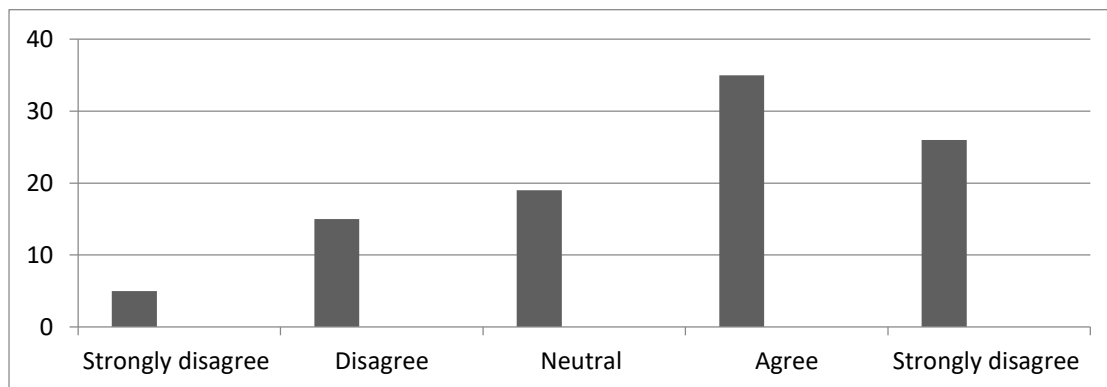
More than 60% of the respondent admit that they observe the rating and star rating of a product before actually purchasing it.

12) Do you concern your family member before purchasing clothes

Responses	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
Concerning family member before purchasing clothes is good	7	19	5	39	30

69% of the respondent reveals that they concern their family members before purchase.

13) Time of purchasing clothes

Responses	On festivals only	On birthday	Impulsive without any plan
Do you purchase cloth on certain occasion like festivals etc. or by impulse	33	45	22

Majority of the respondent purchase clothes on festival or on their birthdays

14) On festivals which kind of clothes you prefer

Responses	traditional	Formal	fusion
	55	20	25

On festivals respondents about 55% reveal they prefer traditional clothes

Suggestions:
1) Social media is a very powerful platform for the marketer to promote their products, but various marketers still today not accept its importance. The social media in the context of youngster like youth is very important since they are more technosavy.
2) Culture do influence the buying behaviour of youth in the city to a great extent because of our family values are deep rooted.
3) The marketer should try to interact more with the people through social media.
4) The marketer should try to create strong emotional bond with the customers.
5) The marketer should also accept their mistake when it is needed, it will improve their goodwill and creditworthiness.
6) For youngsters like undergraduate there is more stress to take advice and get influence by the social media but they should take their decision only after full precaution.
7) The government should also be very vigil because wrong product and misleading advertisement may harm the consumers.
8) The marketers can target female branded clothing on social media as their share (29% of total branded clothes) is less compared to male

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Socialization Through Sports

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Introduction

Man is a social animal. He cannot live a life alone. He has a tendency to associate with other people because he is a social creature by nature. Without socialization neither the individuals nor society could exist. Both are dependent. It means, socialization depends on the social and cultural heritage of individual's society.

The students of various age group, colleges, institution should be given the understanding of processes of socialization through sports. It will help them to know the importance of sports in one's life.

Socialization

Socialization may be defined as a process of acquiring the social, mental and physical skills necessary for survival in culture and for perpetuating the heritage of that culture.

Socialization Through Sports

Sports is a means towards socialization. It provides opportunities to sports person in the social processes involved in the transmission of cultural behaviour.

Following aspects of the social system are integral parts of socialization process:

1. Role of playing
2. Status
3. Social stratification
4. Self-image
5. Competition and co-operation

1. Role of playing

Role of playing is an important aspect of the socialization process. This is hard fact that no experience can offer more opportunities for role playing than sports.

2. Status

One positive factor of sports in social structure and process is in the area of social status. The modern society is a sports oriented. Youth as well as adults, status is related to participation in sports.

3. Social stratification

Social stratification is another aspect of the process of socialization. It too can affect personality and self-image as individuals are born, grown and develop in a particular social class. Sports provides an environment in which there is less social stratification.

4. Self-Image

Participation in games and sports can affect the self-image of the participants and thereby enhance self-esteem, self-control and a sense of security.

5. Competition and co-operation

Competition and co-operation are two social processes that are highly related to sports. Sports not only as motivator to learning in both intellectual pursuits and motor performance.

Conclusions

Sports participation provides opportunities to enhance the process of socialization. It provides co-operation between teams, players. Sports are structured in such a way that they teach the essential unity in the diversities of national life. Sports competitions organized throughout the country.

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The Internal Role Of Sports In National Development

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Introduction

The sports provide technical assistance to countries to develop policies and strategies on national development. It is a powerful means to educate the youth. Sports bring together people from various communities and professions. It provides a spirit of national integration, crossing the boundaries of language, traditions and regions of the country. Sports facilities lead to better social interaction, brotherhood and nation building.

Key words: Sports, nation, skill development.

Internal Role of Sports in Development:

1. Cohesion and national image
2. Adjustment to change
3. Skill development
4. Value training and civilizing process

1. Cohesion and National Image:

Sports is viewed as a major social institution that helps societies overcome cultural, regional, ethnic, religions and political diversity or conflict.

In many countries, specially in developing countries, sports serve as a unifying force in helping overcome traditional, tribal and linguistic variations. They also have to promote sports as a cohesive force.

Sport is a vehicle that can in a sense divided via local competitions, but integrate via national events. Sport is a valuable medium to promote loyalties.

In developing nations can be used to enable conflicting groups to recognise the collective role of state or nation in their lives.

Political and social order reduces individual freedom, but it makes coordination and productivity easier. Sports in an instrument of socialization that results in value homogeneity.

2. Adjustment to Change:

Sport is a societies adjustment to life cycle changes or transition from rural to urban, agrarian to industrial stages. It can be used to prepare a popular various changes as a medium that is transmit messages to the various people. This is true that sport events bring a large number of participants and spectators together.

3. Skill Development:

With the help of sports leaders are trained, literacy is enhanced, work values are learned, communication skills are improved etc. sports person learn to play in rules and regulations.

In sports 'team work' is most common word. Learning to work with others and appreciating others talents, development of leadership qualities, time management, competition and sportsmanship, handling pressure, management and responsibility etc.

4. Value Training and The Civilizing Process:

Value such as hard work, respect for authority, nationalism, patriotism, individualism and so forth are transmitted in sports setting from coaches and teacher to participants.

Functional and personal value conflicts will have to be diffused; community interest will have to override self-interest. The process by which this take place has been called the civilization process.

Conclusion:

Sports competition has been view as valuable in nation's efforts to improve its internal context. One need to be careful how much credence is assigned to the internal importance of sports.

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The Impact of Cultural Integration on Economic Development in India

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Abstract

Cultural integration is when individuals from one culture adopt practices from another culture without diminishing their own. This has also been called globalization due to the examples of cultural integration that exist. Examples of this practice include introduction of cultural foods, beliefs or arts to a different culture. In the India, integration has led to people calling the India a melting pot of cultures, which means that many cultures have come together and added their particular flavor to the general stew. The idea of cultural integration has led to opposing views as to its efficacy. Opponents see it as a dominant culture prevailing over other cultures, while proponents see that cultures may get along better if they are more integrated. Culture and School, which aims to make culture an integral part of the curricula in primary schools and to acquaint young pupils with a variety of art forms and varying levels of individual participation. Some people believe that this practice is harmful because it blurs the lines between cultures, whereas others see it as positive because it creates harmony between cultures.

Key Word: Cultural integration, economic development, GDP growth and per capita income.

Introduction

From the local to the global level cultural integration occurs. When the people from a culture adopt the essence of another culture, such as its attitudes and ceremonies, while at the same time maintaining their own culture. This happens in many immigrant homes as a survival tool, regardless of where the individual moves to or is from. Individuals maintain the familiar, usually at home and the community, while they adopt the core practices of the new culture in public. Another facet of cultural integration is people from other cultures introducing elements of their own culture to their new one. This can come in the form of music, food, attitudes, religion, arts and many other cultural characteristics.

Education, Conservation and Taste/Audience Development.

The government fully endorses the idea that culture and art education is an important contribution to the development of a "knowledge society". Also some of the local governments are sensible to this issue and it has been argued and that art education is seen as creating a direct link between culture daily life, playing a key role in opening up the arts world to a general public and enhancing quality of life in the community. The process to have all educational institutions catch up with an innovative art education is a long one, due to the inadequate pedagogic bases on which cultural education is built. Today much

relies on improvisation, obsolete methods or fragmented efforts by museums and cultural institutions to familiarise school pupils with their collections.

A particularly successful some private, government and non government institutions to that respect offers a wide range of high-quality educational products and works as closely as possible with schools to ensure that these products are aligned to the school syllabus. However such institutions cannot make a thorough change in the way in which culture is taught and practiced. A promising step forward can be made with a state-funded pilot programme, *Culture and School*, which aims to make culture an integral part of the curricula in primary schools and to acquaint young pupils with a variety of art forms and varying levels of individual participation.

A different, non-formal way to do cultural training is through *scouting*, i.e. activities directed at identifying new talents and help them to develop their cultural projects and to grow professionally. With the need of preserving the cultural image and assets of the neighbourhood in mind, the district council launched a *Culture Scout* service. The Culture Scout runs into amateur artists, or semi-pros, and provides them with suggestions, information methods for project development and in particular tries to get them inserted in a network of peer artists and professionals with whom they can exchange ideas and get help. Moreover the Culture Scout monitors the development of these people or groups, spreading the information in the neighbourhood and in the city so as to provide the maximum exposure for them.

Existence of Cultural Integration in India

People generally value the culture in which they are raised and view the elements of that culture as comforts. Thus, when somebody moves to an area with a different culture, it's natural for them to introduce the characteristics they find comforting.

For example, there are many different types of restaurant choices in the India that did not originate there. Chinese immigrants brought Chinese food, etc. The original religious beliefs in the India's states were animistic, the belief that natural objects such as trees contain souls, but now every type of religious belief, no matter the culture of origin, is practiced. Foreign films have been adapted by Indian audiences and Indian films have been adapted by foreign markets. When people think of cultural integration, they generally use it in the context of globalization. This means that the world is becoming ideologically smaller due to the increased ease of transportation and the influx of better means of communication.

Pros & Cons of Cultural Integratio

Some people believe that this practice is harmful because it blurs the lines between cultures, whereas others see it as positive because it creates harmony between cultures. Opponents of the practice also worry that cultural integration is just the imposition of a dominant culture on those that are weaker. For example, films and TV shows that

promote culture are viewed around the world, which has an impact on the other cultures' values. This isn't to say that Indian culture is stronger than other cultures, just that the ability to disseminate its culture is easier for a nation. This happened throughout the colonialism period also. It's also believed that this practice diminishes true multiculturalism and buries distinct cultures in the wash of a new global culture. Those who believe the practice is positive look at the benefits. In the eyes of some, it is a melting pot. This means that many cultures have come together and added their particular flavor to the general stew. This stew then becomes a larger and some would say better culture. This process happens globally to some extent due to the ease of travel. Whether it's actually a good practice or not depends on the opinion of particular individuals.

Thus, there are positives and negatives to cultural integration. It may diminish the distinct elements of a culture, but help two cultures understand one another better. It introduces new elements to one culture while making the historic values of a culture indistinct and less important to new generations. As with almost all ideas, it has pros and cons.

Objectives
1. To investigate India's Growth rate has consistently accelerated.
2. To evaluate impact on the enhancement of GDP and per capital income of India.
3. To find the financial development has increased significantly in the long run.
4. To know saving and investment rate in the long run.

Hypothesis
1. Growth rate has consistently accelerated over the long years.
2. Cultural integration does have no adverse impact on the enhancement of GDP and per capital income of India.
3. Long-term growth rate has become increasingly more stable.
4. India will continue to benefit from an increasing working age population.
5. Financial development has increased significantly in the long run.
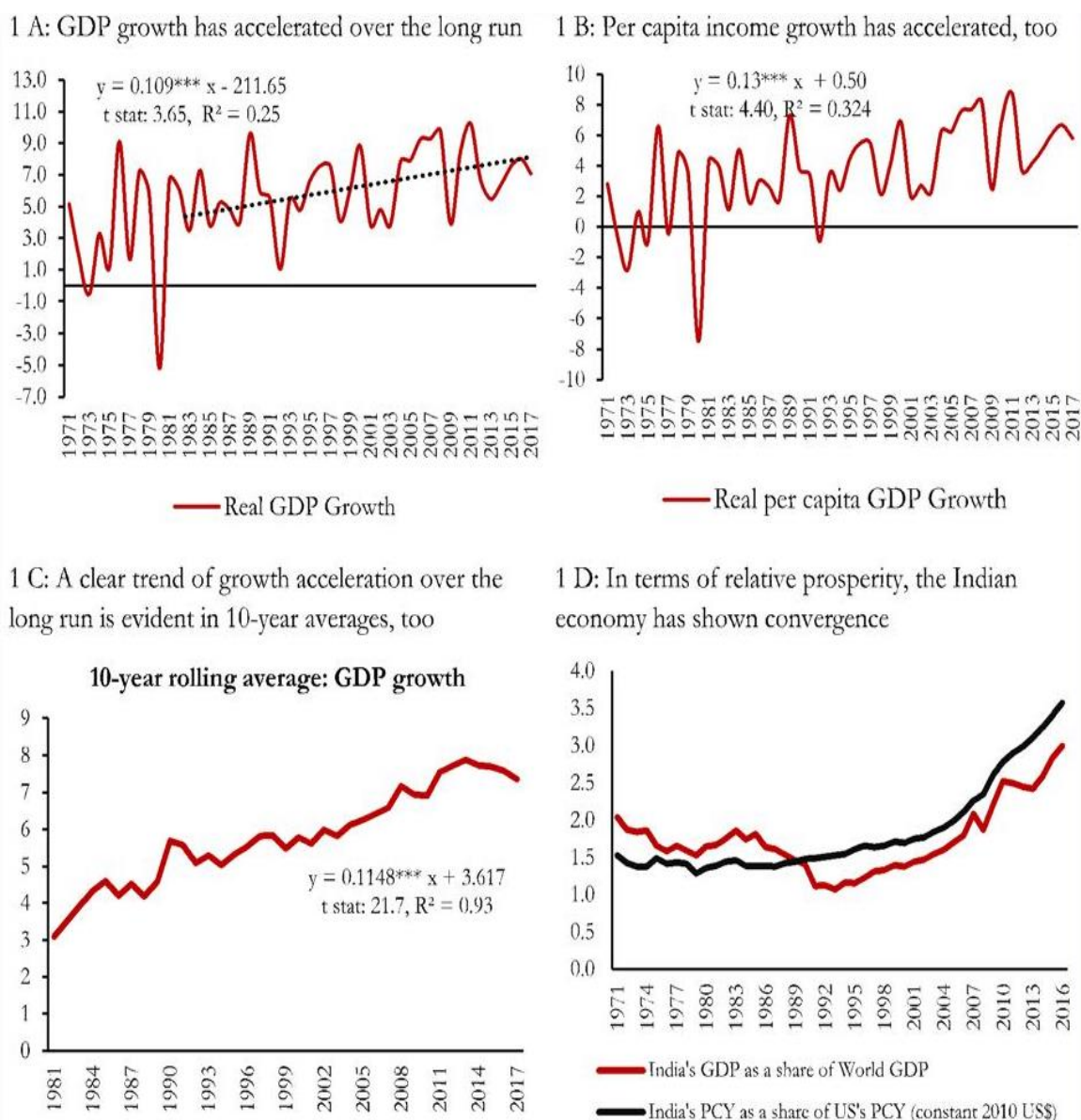6. Saving and investment rate will be high over the long term.

Research Methodology
As this research paper focuses on the reconstruction and operationalisation of an "impact model framework" rather than on the actual calculation of financial flows, the research methodology relies much on secondary qualitative analysis and on the use of case studies to test and eventually contradict theoretical intuitions. Comparative, descriptive research on a number of case studies, supported by all available qualitative information used to reconstruct the profile of the case studies could be a suitable way to deal with this difficulty. Secondary qualitative analysis research will focus on the impacts of culture integration on sustainable economic development, identifying unbalances and areas of

unutilised potential in the dynamic relation between culture and economic development as well as examples of best practice.

Data Analysis

Figure 1: India's growth rate has consistently accelerated over the long run.

1 A: GDP growth has accelerated over the long run
$$y = 0.109^{***} x - 211.65$$
t stat: 3.65, $R^2 = 0.25$
— Real GDP Growth

1 B: Per capita income growth has accelerated, too
$$y = 0.13^{***} x + 0.50$$
t stat: 4.40, $R^2 = 0.324$
— Real per capita GDP Growth

1 C: A clear trend of growth acceleration over the long run is evident in 10-year averages, too

10-year rolling average: GDP growth
$$y = 0.1148^{***} x + 3.617$$
t stat: 21.7, $R^2 = 0.93$

1 D: In terms of relative prosperity, the Indian economy has shown convergence
— India's GDP as a share of World GDP
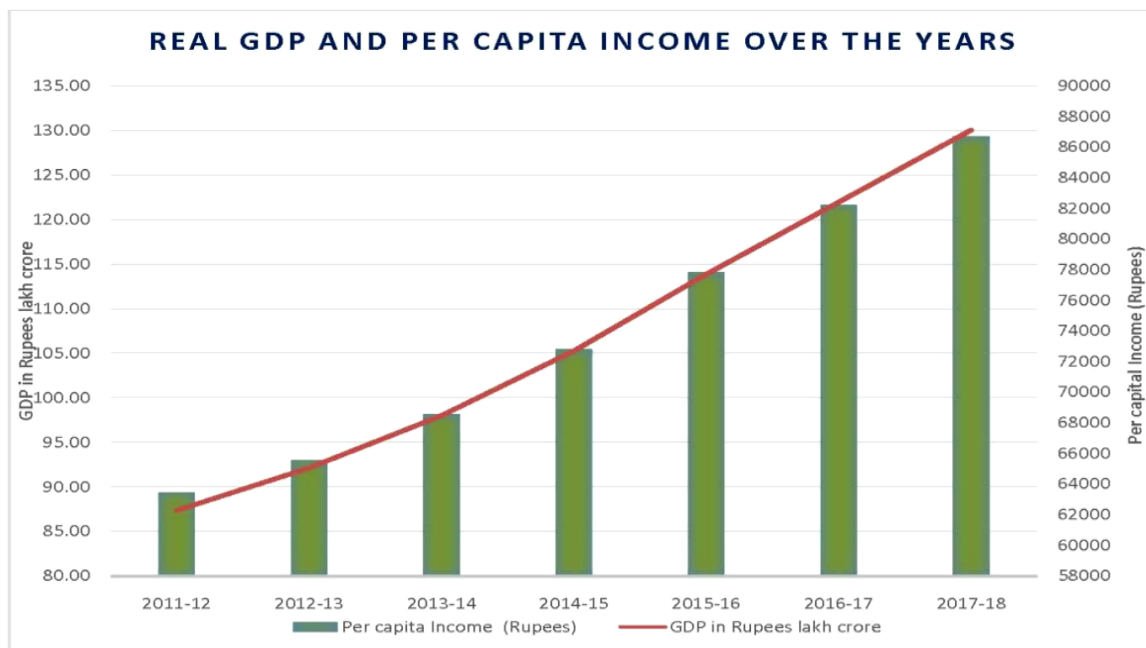— India's PCY as a share of US's PCY (constant 2010 US$)

Source: Data from Central Statistics Office, and World Development Indicators.
Note: In panel C, 10-year rolling averages of India's growth rate are for the current year and the preceding nine years. Years refer to respective fiscal years in all panels except D, where the years are calendar years. PCY = Per capita income.
*** $p<0.01$, ** $p<0.05$, * $p<0.1$.

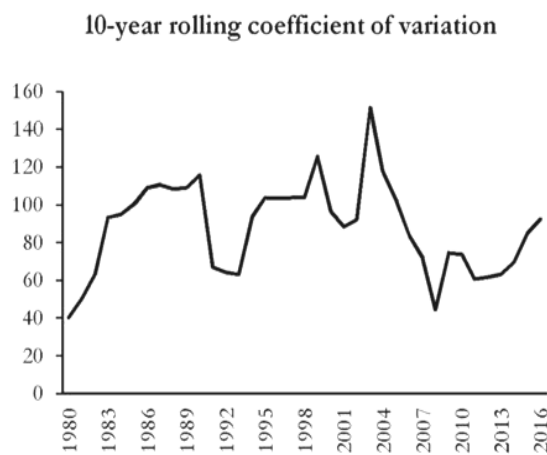**Figure 2:** India's real GDP and Per Capita Income over the years.

Figure 3: India's long-term growth rate has become increasingly more stable.

Figure 4: India will continue to benefit from an increasing working age population.

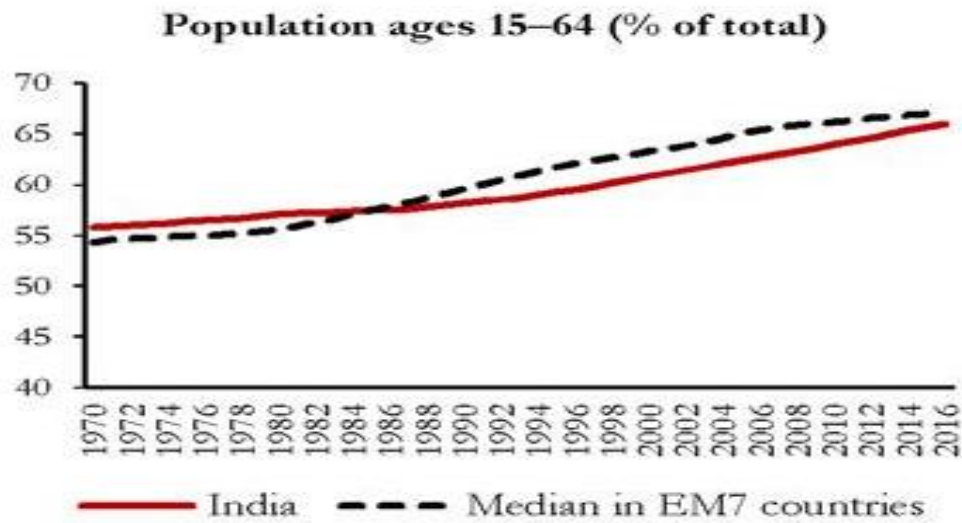**Population ages 15–64 (% of total)**

Figure 5: India's financial development has increased significantly in the long run.
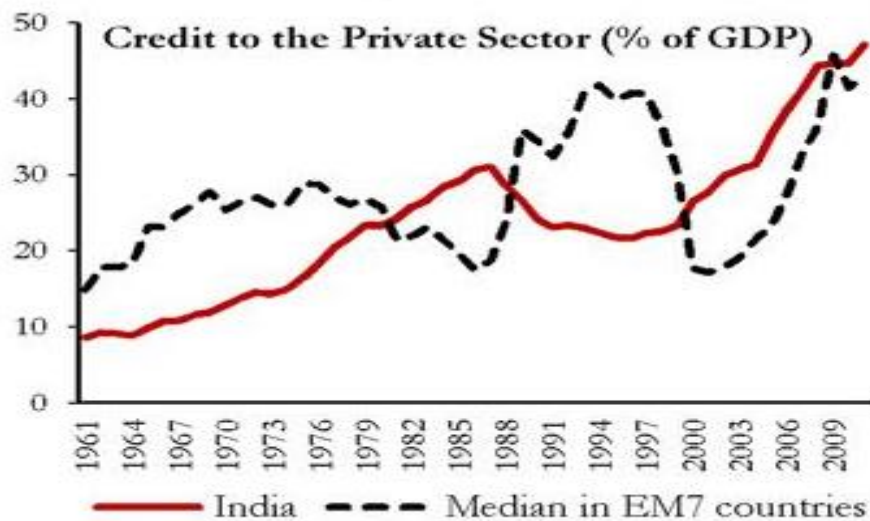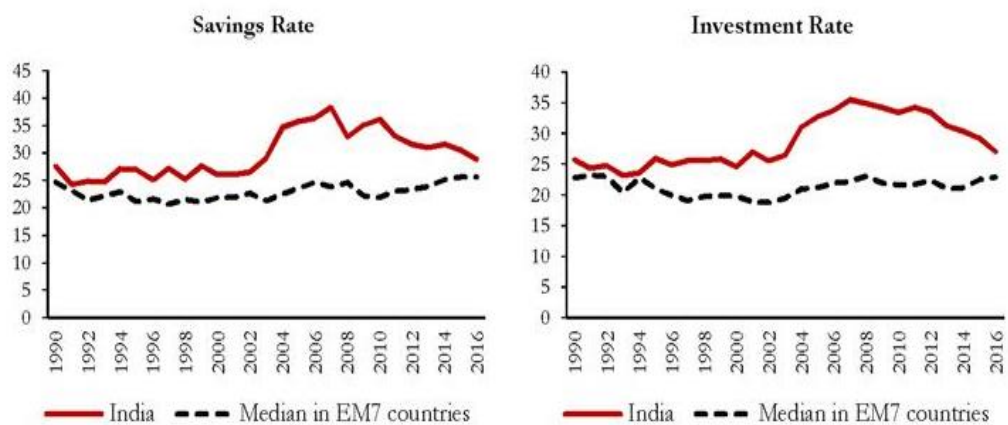

Figure 6: India's saving and investment rate will be high over the long term.

Source: World Development Indicators.

Conclusion

With Cultural integration the world is becoming ideologically smaller due to the increased ease of transportation and the influx of better means of communication. The government fully endorses the idea that culture and art education is an important contribution to the development of a "knowledge society". From graphical figures we can conclude that GDP growth, per capita income and relative prosperity has accelerated over the long run and per capita income growth has accelerated. A clear trend of growth acceleration over the long run is evident in year. India shall continue to benefit from an increasing working age population. Credit facility availability enhances financial development significantly in the long run. More over India's saving and investment rate will be high over the long term. Thus, there are positives and negatives to cultural integration. It may diminish the distinct elements of a culture, but help two cultures understand one another better. It introduces new elements to one culture while making the historic values of a culture indistinct and less important to new generations.

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Disappearing Boundaries with Cultural Integration

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Abstract

Cultural integration is based on the assumption that all the societies and all the nations of the world have a strong cultural base and that they have on longer left in them the savage, barbaric instincts of the Stone Age man. Human race has progressed from its brutish ancestry to become highly cultured, decent and friendship worthy.

The various cultural exchange programmes are a step towards mitigating animosity and self-centered attitudes they also keep a fair amount of check on the ambitions of nations of territory expansion. Cultural integration is an extension of the import-export programs in trade and commerce carried out by all nations.

Key Words   Diversity, Canvas, Manifestation, Umbrella, harmonious, Blending, Assimilate, Voluntary.

What Is Culture?

Culture is the manifestation of ideas, customs, arts, social behavior and other intellectual achievements of a particular society and any nation. In a country like India which exhibits unity inspite of great diversity, the cultural manifestations, the patterns of these manifestation differ from province to province, tribe to tribe and state to state. Each of these cultural manifestations have a solid foundation and strong supporting reasons to justify why they have been practiced for such a long time. Culture is a big white canvass on which one can see pictures of art, law, codes a conduct, dictates of conscience, decency politeness, good manners, customs, traditions, capabilities, education ,habits and beliefs.

Importance of Being Cultured

Culture strengthens civilization. A society is said to be civilized if it has a strong cultural base. If the foundation is culturally strong, civilization builds upon it, If any society has weak or doubtful cultural base then the superstructure of civilization collapses. The power of sustenance is absent in the society which has not a cultural base. Thus culture is the totality of learned and socially transmitted behavior.

Ancestors of human beings were monkeys stated Charles Darwin. One can imagine how long and disciplined a journey it has been for man from his monkey forefathers. At each stage, man has focused on the basic requirements that come under the umbrella of culture and now a stage has come when we can clearly say that a monkey is after all a brute and a man is a man. It means a human being is distinct from a brute in that he knows and follows culture where as a monkey knows only brutish ways of survival and procreation. Language in the spoken and script form, the various nonverbal symbols and the art of

encoding and decoding them are essential requirements of a cultured society. Ways of worshipping the supreme strength is also a feature of a cultured society. Polite and decent behavior are of equally, or probably the most important requirements in order to be called cultured because opposites of the two makes one brutish and barbaric. Anarchy and uncultured behavior is all typical of a beast. Tolerance and respect for each other may be said to be the right eye and right hand of a cultured society. A cultured society is thus a largely all encompassing society, encompasses all that is nice and adoptable of course.

Mathew Arnold the famous poet and critic of the 19th century Victorian society defines culture in his Culture And Anarchy thus, "An inward spiritual activity having for its characters increased sweetness, increased light and increased life."
People of a cultured society know how to keep a check on their impulsive and rash expressions. Any violent expression, even for the greatest provocation is the first sign of a savage society. "culture is motivated by the passion of doing good to mankind at large. It is not merely an endeavour to see and learn what is good and benevolent but also an endeavour, in the words of Bishop Wilson to make reason and good will of God prevail. Culture looks beyond machinery, it hates hatred and violence

What is Cultural Integration?

When the foundation of a society is build on these nice aspects of culture then the next step ahead is cultural integration. When two people two societies two nations with vastly different cultural backgrounds come together then it is clear that they wish to exchange each other's culture. A harmonious blending of two different cultures without forgetting or sacrificing our own is what is called cultural integration. A need has been felt and expressed that it is high time that we cross our boundary and peep out to see what good and nice outside is. It is felt that remaining confined to one's own culture is not enough. A fondness, an inborn curiosity to know and if possible, assimilate cultures of other nations has led to what is now known as cultural integration.

As Raymond Williams rightly says,"In the last decade of the 18th century and in the first half of the 19th century,a number of words which are of capital importance came in common use or where they had already been used in the language acquired new and important meaning.the five words are Industry,Democracy,Class Art and Culture.The development of Culture is the most striking among all the words.It is a record of a number of important and continuing reactions to the changes in our social ,economic and political lifeand may be seen as a special kind of a map by means of which the nature of the changes can be explored."

Individuals, societies and nations felt the need to show case their cultures beyond their own boundaries. They also felt the need to assimilate what was new and nice and different outside. This the exchange of different cultures led to cultural integration. Man is a social being. The old age system of barter now in the modern age is called import and export program. This program has been extended for cultural activities as well.

Boundary Protection and Cultural Integration

Over the years, much has been said and actually done to protect international boundaries. All nations are busier than before in discussing and planning issues of safeguarding their boundaries. The international line of control, the walls and even the space areas are well protected these days. We have examples of some countries even refusing other countries their sky space for security reasons. They may not be in the position to afford the basic needs for their people but even such countries spend huge amounts on border protection, boundary safeguarding. This is in sharp contrast to what great spiritual leaders have said. They have identified only one place that is the planet earth and only one religion,the religion of humanity. The twelfth century Saint poet of Maharashtra – Dyaneshwar speaks of the Vishwatmak Lord in his Pasayadan- the Prayer invoking the Vishwatmak Lord for the wellbeing of All. the The 19th century American poet Robert Frost in has mending well says,.

"Something there is that doesn't love a wall"

Thus while it is necessary to have a wall to prevent trespassers, it is equally in the good interest of all to remember that all yearn for peace, all want mental peace and freedom from strife and conflict. The various initiatives of all nations, embassies speak volumes of the need of all to extend hands of friendship. The various programs of cultural integration are allowed and organized to mitigate animosity, sense of alienation, the fear of any irrational attack by any fanatic society.as rightly stated by David Oswell," Culture in all its flexibility allows us to think not just of the stuff that is carried but also of all that goes on in its carrying."

Cultural Integration helps the boundaries to disappear. They, of course, become more pronounced it there is an attack but so long as there is no provocation, cultural integration is a step towards friendship. The platforms are Government sponsored, NGO sponsored.

The Indo American society is providing dedicated service of fostering India – US relationship for the last 60 years. The society is non-political, non-profit making and non-sectarian in nature. It is a forum for intellectual and cultural exchange and for promotion of friendship between India and America. There is also the Indo- Japanese Association. The Indo German educational and cultural society has its headquarters in Goa, India.

The Indo- French cultural exchange program (CEP) provides the overall umbrella for a variety of cultural programs. Namaste France, Banjour India is the cultural alchemy between India and France. India Indonesia have also close cultural contacts..

Thus as Malcolm Bradbury rightly says, "Culture is the way of coping with the world by defining it in detail".

It can be reaffirmed that boundaries disappear when two or more countries happily and voluntarily particulate in cultural integration programs.

Let us look forward to the day when all will realizes the futility of maintaining boundaries and planning nuclear wars.

By way of conclusion, it would be apt to quote Kofi Annan-"We may have different religions, different languages, different colored skin but we all belong to the human race."

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Role of ICT in Cultural Integration

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Abstract

The relationship between technology and culture is cyclical. Logically, a culture will develop technologies based on the needs or desires of the people, because this is where the creative influences lie. As this technology spreads and is absorbed into the people's lives, it affects their culture and way of life. This change in lifestyle can also occur when a technology developed outside a culture is introduced into the culture, providing an external influence. Technologies are determined by a culture's "demands" and depend on the existing environment of the society.

ICT has a huge impact on culture. The information technology enables data access from anywhere, this can uplift the level of education and awareness for many people specially in rural area, and also it can help propagate instant messaging which also increases people awareness and ensure their inclusion in what's happening around them. On the other hand, ICT made the whole word one small village, which means that the trendy song, blockbuster movie or best-selling book in US or China is at the same time available in Egypt, Iran and Singapore. And given that now English is the universal language beside the abundance of the teal sting tools and apps, all these facts surely affect the cultures around the globe.

Challenges of ICT

1) **Not literacy**: In India the literacy rate of the rural population is much less than the urban population. The government is creating attempt to growing the literacy rate in rural population but still a large amount of needs to be done as it is far less than the literacy rate in urban population. Literacy rate in rural areas stand at 68.90% with rural male literacy rate 82.1% and rural female literacy rate 65.5%.Whereas literacy rate in urban areas stand at 85.0% with urban male literacy rate at 88.76% and urban female literacy at 79.11%.

2) **Technical Illiteracy**: There is need of technical literacy as well as literacy in India; there is a connection between education level and use of electronic means or Internet. This is a major drawback in which the users are not technically literate to use the technology. in India, where many of the projects launched by the government like Gyandoot, Bhoomi etc. for rural people but because of the lack of technical awareness they are not capable of using the services provided by the government.

3) **Poverty**: In India the poor people who does great effort for their daily living. To whose accessing the Internet is a costly issue for necessary communications in the form of installing the required telephone lines needed for internet or email access is similarly too exclusive in developing country.

4) **Limited Citizens' Awareness**: There is common lack of awareness concerning advantages of E-Governance as well as the process mixed up in executing successful G-C, G-G and G-B projects.

5) **Infrastructure**: There is the shortage of required infrastructure like electricity, internet technology and methods of communications will influence the speed which postponed the implementation process.

6) **Discrimination**: There is too much dissimilarity in fast access to public sector services between various divisions of citizens, mainly among urban and rural communities, among the educated and illiterate, and among the rich and poor.

7) **Cost**: Cost is one of the most important exclusive factors that arrives in the path of e-governance success mainly in the developing Country India where majority of the people of whole population living under the poverty line. They do not have the funds for the operating expense of telephone line, internet connections etc.

8) **Speed**: On the time of internet accessing, speed plays an important role. But because of the infrastructure, there are the major dissimilarities between the rural and urban area, that's why the speed of internet connectivity is not same to all over the India.

9) **Lack of Participations of Society, Public and Private Sectors**: Designing of any application requires a very close interaction between the govt. department and the agency developing the solutions. At present the users in govt. departments do not contribute enough to design the solution architecture. Consequently the solution developed and implemented does not meet the requirements of an e-governance project and hence does not get implemented.

10) **Privacy and Security**: There will be three basic levels of access exists for e-government stakeholders: no access to a Web service; limited access to a Web-service or full-access to a Web service, however when personal sensitive data exists the formation of the security access policy is a much more complex process with legal consideration. On the time of execution of e-government projects successful procedures must be taken to guard receptive private information. A lack of comprehensive security standards and protocols can limit the development of projects that contain sensitive information.

11) **Language Dominance**: The dominance of English on the internet bounds the access of non-English-speaking population. In the case of India, mostly population does speak Hindi. Due to such irresistible domination of English over these communication channels, computers and the internet are relatively useless in Indian villages' populations.

12) **Funding issues**: All over the world, governments provided fund for the select pilot projects on E-governance, including projects such as public works, government services, and human resources. The actual challenge for the government is to set off regarding funding the complete variety of schemes in order to achieve the goal of E-governance. One idea is that the related department has to come up with sufficient fund by themselves. Other

issue is utilizing the available resources both in the plan sector and outside it. In the next stage every village will be connected via wireless and dial up access. Accordingly, each state government is imagined to make stronger the infrastructure in this way for the project of E-governance.

13) **Trust:** Trust can be defined along two dimensions, as an assessment of a current situation, or as an innate personality trait or predisposition. The implementation of public administration functions via e-government requires the presence of two levels of trust. The first is that the user must be confident, comfortable and trusting of the tool or technology with which they will interact. The second dimension of trust pertains to trust of the government. There has to be a balance between ensuring that a system prevents fraudulent transactions and the burden that extensive checks can take place on people who are honest. Recently, confidential information on military veterans was compromised when a computer containing their personal information was lost. This type of incident can erode trust and user confidence in government systems. Trust, along with financial security, are two critical factors limiting the adoption of e-government services.

Conclusion

E-Governance not only provides information about various activities of a Government but also involves citizens to participate in government's decision making process. The ICT provide the services to different modes like government to citizen (G-C), government to business (G-B), government to government (G-G) to get better reach. As we know that India had lots of award winning projects but behind this it also faces the no. of challenges for better delivery of information on rural areas which can be

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Role of Indian Government Polices in Cultural Integration

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Abstract

Culture plays a vital role in the growth of any nation. It represents a gaggle of collective attitudes, values, goals, and practices. the world's largest collections of dance, theatre, folk traditions, songs, music, humanities, rites, and rituals, paintings, and writings present in India, that are known because of the 'Intangible Cultural Heritage' (ICH) of humanity. the Ministry of Culture implements a variety of schemes and programs aimed to providing protract to individuals, groups and cultural organizations engaged in performing, visual and literary arts, etc. cultural integration plays important role in increasing the economic development, stabilize the democracy, develop the state and provide people all vital rights and duties. So Government made such Cultural policy, this is the government actions, laws and programs that regulate, protect, encourage and financially support activities related to the arts and creative sectors, such as painting, sculpture, music, dance, literature, and filmmaking, among others and culture, which may involve activities related to language, heritage, and diversity This paper offer inclusive information related with cultural heritage, government schemes, programs, humanistic discipline, fairs and festivals and handicraft of India.

Keywords Indian culture, cultural integration, government policies

Introduction

Culture is combined program of the human mind that distinguish the members of one human group from those of another. Culture during this sense may be a system of collectively held values. People with slight understanding of cross-cultural competency tend to use the term interchangeably with race and ethnicity. The patterns of behavior are learned. Individuals are born into a culture, and that they subsequently find out how to behave within their society. a cultural system means the patterned and configured interrelationships of elements of a culture i.e. of shared modes of behaving, be living and valuing. Patterning may range from the interrelationship of a very few discrete modes to that of successively more inclusive modes so as ultimately to include the entries system. The term cultural integration will be used to refer to the degree of interrelatedness among the elements of such a system, namely the extent of values or configuring principles common to more than one activity. A tightly integrated system is characterized by the strong centralization of values that is the tendency for broad sectors of the culture to be related to a few key values supported by a strong emotional disinclination to change. Cultural policies differ from one country to another country, but usually, they aim to enhance the convenience of arts and artistic activities to citizens and promote the artistic, musical, literary ethnic, sociolinguistic and other expressions of all people in a country. It also aims to market arts and culture, creative work and economy, cultural diversity also as availability and accessibility of culture and knowledge. It also aims to foster cultural

heritage. The freedom of the arts and the right to one's own language and culture and gives everyone the responsibility for the environment and the cultural heritage.

Literature Review

Cultural Diversity: Implications for Workplace Management Donatus I. Amaram (2007) mentions about the Positive attributes of cultural integration in business organizations have received fair and significant attention in the past two decades. and concluded that The challenges from an increasingly diverse workplace require a search for new ways for managing behavior. Traditional paradigms that overly focus on efficiency and profitability may not be adequate to understand the dynamics of the future multi-cultural organization. More emphasis on the current trend toward non-hierarchical, decentralized and flat organizational structures will be a positive step forward. Over and in particular this is often the creation of a climate that accepts and values the opportunities and challenges inherent during a diverse workforce.

A study on cultural diversity management for Indian organizations Shilpa Kulkarni (ICEE-2012) in his research concluded that as more and more number of HR managers is going to manage the diverse employee resources, managing cultural diversity become critical point. In such a situation, intervention supported proven models help HR managers to enhance the cultural dimension and achieve most of the advantages from cultural diversity.

Problems of cultural integration in transition societies – case study of Bulgaria Alexi Sanchez (2008) concluded that the analysis of cultural integration of the gypsy minority in Bulgaria indicates that it is a process strongly hooked in to the quality of living. Many reasons are impeding this process at present. Among them, we can single out discrimination, the need to overcome the prejudices existing in society toward gypsies and of course their poor education. Creating new jobs and proper investment in the areas and regions populated by gypsies would facilitate not only their cultural integration but also the integration of the other minorities as the first step in this process at the national level.

Kuran T (2002) Cultural integration and its discontents. USC Center for Law, Economics &Organization, Research paper No. C02-14, University of Southern California, Law School mentions that a model of cultural homogenization realized by two mechanisms: behavioral adaptations motivated by coordination and preference changes shape by socialization and the need for self-consistency. Although this model gives excellent ideas about cultural integration.

Objective of Study
1) To study why cultural integration is important in India.
2) To study the government schemes for cultural integration in India.

Research Methodology

This is a conceptual framework research, the entire sources of collection of data is secondary that includes government websites various journals and articles, publications and books too.

Importance of Cultural Integration in India

India is a country comprising different languages, traditions, religions and etc. But such diversity may become the main obstacle on the way to the spirit of one nation. So following are the major factors that influencing cultural integration.

• **Cultural differences.** Culture within the country is that the prime reason why people become prisoners of various regional identities. People from different regions of the country began to fight for his or her superiority over other regions and wanted to realize autonomy or maybe independence.

• **Caste system.** Casteism made a really bad impact on people's minds making them think that they had many sins and deserved tortures and humiliation. Also, it caused distrust between all people in India.

• **Language diversity.** As India has been a multilingual country for hundreds of years, various communities tried to determine by force the official language within the country. That led to endless strikes and rallies.

• **Region.** The differences among people on the basis of religions can be one of the main obstacles to national unity. Though India is a secular county and treats all the religions equally, still sometimes communal conflicts erupt leading to tragic loss of lives and properties.

The importance of cultural integration in any state is certainly obvious because it helps stabilize the democracy, increase the economic process, develop the state and provide people all vital rights and duties. India features a pluralistic society and a huge population, so it's a more complicated task to finish. Such a good range of cultures, customs, religions, and languages only enriches the country and allows it to flourish but only as long as during this country reign endless peace and unity of people. If India takes a course of becoming a robust state with a strong nation, it'll make much progress. We should remember that when a society is organized and united, it will never be the object of mockery or attacks. So, cultural integration is a valuable weapon for a country to achieve success.

What is Culture Policy

Cultural policy is that the government laws, actions, and programs which regulate, protect, encourage and financially support activities related with the humanities and artistic sectors, like painting, sculpture, music, dance, literature, and filmmaking, among others and culture, which can involve activities associated with language, heritage, and variety. The idea of cultural policy was developed at UNESCO within the 1960s. Generally, this involves governments setting in situ processes, legal classifications, regulations, legislation, and institutions e.g. galleries, museums, libraries, opera houses, etc. which

promote and facilitate cultural diversity and artistic expressions during a range of art forms and artistic activities. Cultural policies vary from one country to a different, but generally, they aim to enhance the accessibility of arts and artistic activities to citizens and promote the artistic, musical, ethnic, sociolinguistic, literary and other expressions of all people during a country. Cultural policy is often done at a nation-state level, at a sub-national level, at a regional level or at a municipal level e.g. city government creating a museum or arts center. At the nation-state level making cultural policy could include anything from support music education or theatre programs at little to no cost to hosting corporate-sponsored art exhibitions in a government museum to establishing code and creating political institutions because the various ministries of culture and departments of culture and therefore the National Endowment for the Humanities and the National Endowment for the Arts in the India, arts granting councils, and cultural institutions such as galleries and museums.

Problems on Cultural Integration

Cultural integration is not an instant process. The problem of cultural integration can be formulated as a transfer of cultural goods among individuals so that they keep their own culture enriching it with constructive or destructive elements of the other cultures. The effect of such an assumption depends on many circumstances determining how the cultures interact among themselves. This effect may be different depending on the level of openness of the cultures. We may observe a rise in cultural integration if this interaction is positive or a rise of hostility if there is cultural disintegration. There are tons of historic examples which show that the method of cultural integration can move in various directions and produce various effects. It can be seen in the behaviors and practices of an organization's management and employees. When two different cultures are required to figure together, the consequences, while often catalytic, can sometimes be disruptive and may undermine morale, productivity, and profits.

Government Schemes for Cultural Integrations

➢ **Financial Assistance for Cultural Activities in Performing Arts for Building Grants Including Studio Theatres**

The objective of the Scheme is to support voluntary cultural organizations and government-aided cultural organizations in their efforts to create appropriately equipped training, rehearsal and performance spaces for artistes. National School of Drama (NSD) under the Ministry of Culture will notify the Scheme annually through NSD's.

➢ **Financial Assistance for Tagore Cultural Complexes(TCC)**

The revisited version of Scheme was known as 'Tagore Cultural Complexes' Scheme. On review of the Scheme for continuation beyond 12th Five Year Plan, this Scheme is made as one of the scheme components and known as 'Financial Assistance for Tagore Cultural Complexes (TCC)' under the "Scheme of Financial Assistance for Creation of Cultural Infrastructure". The scheme component of 'Financial Assistance for Tagore Cultural Complexes(TCC)' will continue to foster and coordinate activities in the States/ UTs in different cultural

fields such as music, drama, dance, literature, fine arts, etc. and promote through them the cultural unity of the country and provide avenues for creative expression and learning to the younger generation..

➢ **Financial Assistance for Development of Buddhist/Tibetan Arts and Culture**

To give financial assistance to the voluntary Buddhist/Tibetan organizations including Monasteries engaged in the propagation and scientific development of Buddhist/Tibetan culture, tradition and research in related fields.

➢ **Financial Assistance for Preservation and Development of Cultural Heriatge of the Himalayas**

The objective of the scheme is to promote, protect and preserve the cultural heritage of the Himalayan region spreading in Jammu & Kashmir, Himachal Pradesh, Uttrakhand, Sikkim and Arunachal Pradesh through research, documentation, dissemination etc.

➢ **Cultural Function and Production Grant(CFPG)**

The Scheme covers all 'not-for-profit' organizations, NGOs, Societies, Trusts and Universities for supporting the Seminars, Conference, Research, Workshops, Festivals, Exhibitions, Symposia, Production of ance, Drama-Theatre, Music etc. and small research projects on different aspects of Indian Culture.

➢ **Scheme of Scholarship and Fellowship for Promotion of Art and Culture**

This Scheme seeks to give assistance to young artistes of outstanding promise for advanced training within India in the field of Indian Classical Music, Indian Classical Dance, Theatre, Mime, Visual art, Folk, Traditional and Indigenous Arts and Light Classical Music. Award of Senior/Junior Fellowships to Outstanding Persons in the Fields of Culture

➢ **Tagore National Fellowship for Cultural Research (TNFCR)**

The Scheme has been introduced to invigorate and revitalize the various institutions under the Ministry of Culture (MoC) and other identified cultural institutions in the country, by encouraging scholars/ academicians to affiliate themselves with these institutions to work on projects of mutual interest. and expects that to select specific resources of the institutions to use in their projects and take up research works that are related to the main objectives of these institutions. It is also expected that the research work would enrich the institution with a new creative edge and academic excellence. The Scheme will be open to both Indian and foreign nationals.

➢ **Certificate of Excellence" Scheme for Museum Professionals"**

The objective of the Scheme is to acknowledge the achievements made by the employees of the Museums in order to encourage them to work hard in the pursuit of excellence.

➢ **Museum Grant Scheme**

The objective of the scheme is to provide financial assistance for setting up of new Museums by State Governments and Societies, Autonomous bodies, Local Bodies and Trusts registered under the Societies Act, to strengthen and modernize

the existing museums at the regional, state and District level, digitization of art objects in the museums across the country for making their images/catalogues available over the website and for capacity building of Museum professionals.

➢ **Scheme for Pension and Medical Aid to Artistes**

The Scheme is meant for improving the financial and socio-economic status of the old artistes and scholars who have contributed significantly in their specialized fields of arts, letters etc. in their active age or are still contributing in the field of arts, letters etc. but due to old age they have to lead a miserable life or are in penury condition. The Scheme also envisages to provide medical aid facility to these Artistes and his/her spouse by covering them under a convenient and affordable Health Insurance Scheme of the Government for treatment of diseases involving hospitalization through an identified network of health care providers.

➢ **Scheme for Promotion of Culture of Science (SPOCS)**

The Ministry of Culture operates Scheme for Promotion of Culture of Science (SPOCS) which provides for setting up of Science Cities and Science Centres in all the States of the country subject to availability of funds for the purpose. States willing to avail of this Scheme have to provide land and share the cost of setting up of facility and corpus for upkeep and maintenance.

➢ **Scheme for Cultural Heritage Youth Leadership Programme**

The objective of the Scheme is to enrich the awareness of culture amongst youth, in order to promote cultural awareness; mutual understanding and respect, as also to develop a love for India's rich heritage, with a view to developing appropriate leadership qualities amongst youth. The focus of the programme will be on the less privileged children residing in backward areas. Usage of vernacular languages for propagation, will be made to the extent possible, for carrying out these activities.

➢ **Scheme for Safeguarding the Intangible Cultural Heritage**

The objective of the Scheme is to support and strengthen the efforts of various stakeholders vis-a-vis wider recognition and acceptance, dissemination, preservation and promotion of the rich, diverse and vast ICH of India including recognition of the same by the UNESCO. The Scheme aims to support Institutions/ Universities/ State Govts/ UT Administrations/ non-MoC Institutions/ Societies/ Non-government organisations, involved in the preservation and propagation of intangible cultural heritage, cultural expressions etc.

➢ **Scheme for Promoting International Cultural Relations**

Promote Indian culture abroad, Strengthen bonds of foreign countries with India, Promote bilateral cultural contracts Project India's cultural image abroad, Promote inbound tourism

➢ **National Mission on Cultural Mapping of India'**

The mission aims at converting the vast and widespread cultural canvas of India into an objective cultural map, designing a mechanism to fulfil the aspirations

of the whole artist community of the nation and preserving the rich cultural heritage of this country in the form of a cultural repository of artists and art forms.

Conclusion

In this analysis found that Cultural Integration is vital because it maintains a unity and a particular balance during a particular society. Also, cultural integration helps keep a society together, so all can share equivalent beliefs and values during a social organization. So that government plays a very important role in our cultural integration in India. Due to cultural policy create national unity and removed racial bitterness. Government cultural schemes have work as centers of excellence in all forms of art and culture, with facilities and infrastructure for stage performances, exhibitions, seminars, literary activities, film shows, etc. The scheme of awarding fellowships to outstanding persons in various creative fields of culture is meant to fill this gap. The strengthening of the museum movement across the country is thereby an important activity covered under the ambit of the Ministry of Culture. These government schemes is also cover artists in rural/tribal areas. The fellowships are awarded for undertaking research oriented projects. The applicant should provide evidence of his/her capabilities in undertaking the project.

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जागतिकीकरण आणि मराठी भाषेतील सांस्कृतिक एकात्मता

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सारांशः

जागतिकीकरणाची निर्मिती ही नव्या आर्थिक धोरणातून उदयास आली. आर्थिक धोरणाचा सर्वात महत्त्वाचा पैलू म्हणजेच जागतिकीकरण अथवा वैश्वीकरण हा आहे. काळाच्या प्रवाहात माणसांच्या प्रगतीने गाठलेला एक टप्पा आहे. जागतिकीकरणाची रूजवात ही व्यापार, दळणवळण, रोजगार, पर्यावरण, स्थलांतर शासन समाज व्यवस्था, संस्कृती, अशा सर्वच पातळयावर लेन देन होत राहते.

जागतिकीकरण चांगले अथवा वाईट नाही. ती एक अप्रत्यक्षरित्या अपरिवर्तनीय अवस्था आहे. जागतिकीकरणाचे जे चांगले परिणाम असतील ते आपण स्वीकारले पाहिजे आणि वाईटाशी संघर्ष केला पाहिजे. जागतिकीकरणाशी लढायचे असेल तर मराठी साहित्यातील संत साहित्याचा आधार घेतला पाहिजे 'हे विश्वची माझे घर' असे म्हणणारे संत ज्ञानेश्वर यांनी संपूर्ण विश्वाला कवेत घेण्याची ताकद त्यांच्या मध्ये आहे. जागतिकीकरणाने निर्माण केलेल्या ज्ञान विज्ञान आणि तंत्रज्ञान या आधुनिक युगामध्ये संत साहित्यातील परिवर्तनवादी विचारांचा 'आध्यात्मिक जागतिकरणाचा वारसा घेऊन संपूर्ण विश्वाला प्रेमाने आणि आत्मियतेने पुढे गेलो तर जागतिकरणातून उद्भवलेल्या समस्येतून बाहेर पडू शकतो. मराठीभाषा, साहित्य, संस्कृती, अभिरूची, अस्मिता,सांस्कृतिक क्षेत्र यांचे ही अवलोकन व्हावे म्हणून जागतिकीकरण आणि मराठीभाषेतील सांस्कृतिक एकात्मता यावर बुध्दीला पटेल तेवढ्या प्रमाणात विवेचन करण्याचा प्रयत्न राहील.

जागतिकीकरणाची संज्ञा

जागतिककरण ही संज्ञा, मागील 20—29 वर्षापासून सातत्याने वाटचाल करीत आहे. इ.स. 1944 मध्ये ही संज्ञा, अमलात आली इ.स. 1964 मध्ये प्रख्यात शास्त्रज्ञ मार्शल मॅकलुहान यांनी 'ग्लोबल व्हिलेज' ही संकल्पना मांडली होती. 1981 च्या जवळपास अर्थतज्ञ. तिचे संगोपण आणि उपयोजन करू लागले 1983 मध्ये 'थिओडर लेव्हिट' यांनी ग्लोबआईझेशन ऑफ मार्केटस हा लेख लिहिला होता. त्यामुळे या संकल्पनेचे श्रेय त्यांनाच दिले जाते. ध्लसवइंसप्रंजपवदऽ हा शब्द आता सर्वत्र दिसून येतो आहे. समग्र विश्वाचा आपण विचार केला तर आर्थिक, सांस्कृतिक, शैक्षणिक सामाजिक, राजकीय क्षेत्रात नव्हे तर ज्ञान विज्ञान आणि माहिती तंत्रज्ञानाच्या क्षेत्रात सुध्दा अभूतपूर्व क्रांती घडून येत असल्याचे आपणाला दिसून येतो. त्याद्वारे संपूर्ण जग एक जिनसी बनविण्याची जी क्रांतीकारक जादूई चमत्कार घडवून आणली जात आहे. त्यालाच जागतिकीकरण असे म्हणता येईल.

ज्ञान—विज्ञान आणि माहिती तंत्रज्ञानाच्या युगात शिक्षणाचा केवळ तत्वज्ञानाच्या दृष्टीकोनातून विचार करणे उपयुक्त होणार नाही तर माहिती तंत्रज्ञान युक्त शिक्षणाचा उपयोग सामाजिक, आर्थिक, राजकीय दृष्टया विचार होणे गरजेचे आहे. या उपरोक्त सर्वच क्षेत्राचा प्रभाव मानवी जीवनाच्या दैनंदिन व्यवहारावर होत असतो.

माणसाचे स्थलांतर आंतरराष्ट्रीय व्यापार, भांडवलाच्या गतिमान हालचाली व बाजारपेठेचे एकत्रीकरण यावर जागतिकिरण अवलंबून आहे. जगातल्या विविध देशाचे वाढते आर्थिक परस्परावलोकन हे जागतिकीकरणाचे प्रमुख वैशिष्ट्चे आहे. जागतिकरण ही गुंतागुतीची, व्यामिश्र व बहुआयामी अशी घटना आहे.

भाषा बोली, साहित्य संस्कृतीवर भाषिक रूपावर या प्रक्रियेचा सर्वाधिक परिणाम आणि प्रभाव पडलेला आहे. जागतिकीकरण निहित विकासाच्या विशिष्ट संकल्पनेच्या रेट्याखाली विशिष्ट भाषेच्या विकासाची भाषा शिक्षण रोजगार माध्यम म्हणून उदय प्रचार आणि प्रसार व त्यापोटी स्थानिक भाषांचा, बोलीचा. संस्कृती रूपाचा, कलारूपाचा रूढीपरंपराचा भाषिक संवाद व माध्यम रूपाचा विलय आणि त्यातून अशा सर्व नष्ट होत जाणाऱ्या गोष्टीचे जतन, करण्यासाठी आपल्यापुढे उभ्या राहणाऱ्या समस्या एकप्रकारे जागतिकरणाची दहशतच आहे.

जागतिकीकरण दुसरे तिसरे काही नसून ते बहुराष्ट्रीय कारपोरेट कपंनी. साम्राज्यवादाच्या विस्ताराचेच सुटसुटीत प्रक्रियात्मक असे नामाभिधान देता येईल कारपोरेट कंपन्या सर्वकषवादी भांडवली, दहशत स्थापणाऱ्या व जगभरातील राजकीय, आर्थिक, सामाजिक, सांस्कृतिक वा भषिक व्यवहार त्या आधारे प्रभावित करण्याचे सामर्थ्य असणाऱ्या काही साम्राज्यवादी शक्ती आहेत. विविध उद्योगामध्ये विविध मार्गाने परस्परांचे जाळे निर्माण करून कोणालाच उत्तरदायीत्व नसणाऱ्या आणि जगातील अनेक राष्ट्रामधील कल्याणकारी राज्याचे कायदे आपल्या भांडवली प्रभावाखाली आणून आणि व्यवहाराला अनुकूल करून घेण्याचे प्रलंयकारी सामर्थ्य कमावलेल्या शक्ती आहे.

जागतिकीकराला तोंड देण्यासाठी भारतासारख्या विकसनशील राष्ट्रानी ज्ञान विज्ञान आणि माहिती तंत्रज्ञानाच्या आधारे आपला सर्वांगीण विकास साधन जागतिक पातळीवर आपल्या देशाची अस्मिता संस्कृती आणि भाषा चिरंतन काळापर्यंत कशी टिकवून ठेवता येईल या साठी सतत प्रयत्नशील राहिले पाहिजे तरच राष्ट्रीय एकात्मता टिकवून ठेवता येऊ शकते.

विश्वाला गवसणी घालण्याच्या नांदी लागून समाजाचा शेवटच्या घटकापर्यंत भाषिक संवाद तुटणार नाही याची काळजी घेतली पाहिजे. यासाठी सांस्कृतिक दबाव कायम राखणे आवश्यक आह.

संस्कृतीचे क्षेत्र हे सांस्कृतिक साम्राज्यवादाच्या आणि सांस्कृतिक दहशतवादाच्या हातून सोडविण्याचे फार मोठे आव्हान. आज साहित्य संस्कृती आणि त्या अनुषंगाने येणारे अनेक क्षेत्र आपल्यापुढे जोरकसपणे उभ्या आहेत. दुर्देवाने एकीकडे प्रस्थापित लेखक कलावंत साहित्यसंस्था इ. सामाजिक सांस्कृतिक वास्तवता काय आहे याकडे कटाक्षाने दुर्लक्ष करतात तर दुसरीकडे विद्रोह नकार, वेदना, माणूषता परिवर्तन हा साहित्य मूल्य म्हणून उजाळा देणाऱ्या व मानवीमूल्य जोपासणाऱ्या या दोन गोष्टी मुळे माणूस द्वंद्वामध्ये अडकला आहे.

रूढीपंरपरेने चालत आलेल्या समाजात कमालीची सांस्कृतिक कोंडी आहे. ती फोडण्यासाठी बळ हवे व असे बळ देणारी सर्व समर्थ देवता म्हणजे राजकीय सत्ता! ती सत्ता हस्तगत तरी केली पाहिजे किंवा तिचा पाठींबा मिळेल एवढा दबाव तरी राजकीय सत्तेवर आणला पाहिजे यासाठी आर्थिक तयारी हवी ती करण्यासाठी सांस्कृतिक अन्यायाचे विषमतेचे आर्थिक सामाजिक वचनेचे जोरदार खंडण करणे इष्ट ठरते. संस्कृती ही काही केवळ साडेतीन टक्के लोकांची मिरासदारी नव्हे असे पटवून दयावे लागते. सांस्कृतिक सपन्नतेचा नैसर्गिक हक्क सर्वांना आहे. सांस्कृतिक अशा आकांक्षा बाळगावे व त्या पुर्णत्वास नेणे हा मानवी स्वभाव आहे. राजकीय नेत्यांना आपली सत्ता टिकविण्याची चिंता असते म्हणून समाजातील विभिन्न समूहाच्या राजकीय व सांस्कृतिक आकांक्षाना स्वतःचे हीत अबाधित ठेवणे फायदयाचे ठरते. समाजातील समूहनिष्ठा टिकविणे त्यांचा फायदयाचेच ठरते. मात्र सामूहिक संघर्ष पेटणार नाही. क्रांती होणार नाही. याची काळजी घेतली पाहिजे. अन्यथा राष्ट्रीय, एकात्मता, सामूहिक एक्य टिकवून ठेवता येणार नाही.

सामजिक क्षेत्रात संकुचित समूहनिष्ठा व सामूहिक जाणिवा आमच्या सांस्कृतिक दृष्टीलाही. अधूपणा आणत आहेत व्यापक विचार करू शकत नाही. तात्पुरत्या फायद्यासाठी कायमच्या मोठया लाभाला आपण युक्त आहोत. स्वतःच्या समूहाचे एक छोटे जग हे एक 'नळतिले जग' आहे. याची कल्पना आपणाला येऊ शकत नाही. समूहासमूहातील संकुचित हेवेदाव्यानी आपल्या मानसिक शक्ती व्यर्थ जाते. कला साहित्याचे वैश्विक सामर्थ्य समूह निष्ठेमुळे व सामूहिक जाणिवांच्या विपरित बांधिलकीमुळे आपण प्राप्त करून घेऊ शकत नाही. संकुचित ध्येयवाद हा मोठा गुन्हा आहे. तरीही त्यात आज आपण अडकून पडले आहोत.

आपली राष्ट्रीय एकात्मता टिकवून ठेवत असतांना सांस्कृतिक व्यक्तिमत्व दुषित करणाऱ्या दोन गोष्टी आहेत. पहिली गोष्ट म्हणजे आपल्या वैचारिक संस्कृतीचा ऱ्हास आणि दुसरी गोष्ट म्हणजे कलात्मक साहित्याची पीछेहाट होय. मराठी संस्कृतीचे पृथगात्मक वैशिष्ट्ये जर कोणते असेल तर ते म्हणजे वैचारिक समन्वयाचे मराठी समाजाचे वेगळेपण ज्या काळात सिध्द होऊ लागले त्याकाळापासून संत साहित्यापासून वैचारिक समन्वय ही आपल्या संस्कृतीची वैशिष्ट्चे आहे.

मराठी माणूस हा वैचारिक आणि धार्मिक सहिष्णूता यातून तो बाहेर पडते. धार्मिक सहिष्णूता छत्रपती शिवाजी महाराजांनी आचरून दाखवली मराठी माणूस हा वादप्रीय आहे. असे म्हटले जाते. तथापि खऱ्या अर्थाने तो संवादप्रीय आहे. वादप्रियता हा त्या संवादप्रियतेचाच एक क्रिडात्मक लीलाविष्कार आहे असे म्हणता येईल. या संवाद प्रियतेमुळेच मराठी संस्कृती उत्तम संग्राहक झाली आहे. मराठी माणूस हा देवाणघेवाण करता त्यांच्या चांगल्या गोष्टी चांगल्या भावनेनी आत्मसात करण्याकडे आपल्या संस्कृतीचा कल आहे. म्हणून भारताच्या राष्ट्रीय प्रवाहात व सर्व राष्ट्रीय क्षेत्रात फारसा गवगवा न करता व प्रादेशिक अस्मितेचा फारसा टेंभा न मिरविता निमुटपणे समरस होणारा महाराष्ट्रीय माणूस अजूनही आपली या प्रकारची विश्वसनीयता टिकवून आहे.

जागतिकीकरणात मराठी भाषेची उपयोगिता

कोणत्याही राष्ट्राची भाषा हा त्या राष्ट्राला त्याच्या अस्मितेला संस्कृतीला जिंवत ठेवीत असते. कारण ही भाषा म्हणजे त्या राष्ट्रातील लोकांच्या दळणवळणाचे साधन ठरते म्हणून भाषेच्या विकासावरच त्या राष्ट्राच्या संस्कृतीचा विकासाची गती अवलंबून आहे. एकप्रकारे भाषा हीच त्या राष्ट्राच्या सर्वांगीण विकासाला आणि राष्ट्रीय एकात्मता टिकविण्यासाठी कारणीभूत ठरते.

निष्कर्ष

जागतिकीकरणाच्या अभिनव प्रवाहात सांस्कृतिक संचित औचित्यहीन ठरवून प्राकृतिक सांस्कृतिक मानवी श्रम आधारित तांत्रिक व यांत्रिक अशा साऱ्याच स्वरूपात संसाधनाचे जागतिकीकरण, उदारीकरण, खाजकीकरण करून त्या बौद्धिक संपदेचे स्वामित्व हक्क नियंत्रीत करण्याची अभिलाषा बाळगणाऱ्या मूल्य व्यवस्थेच्या हिताचे तेवढेच औचित्याचे ठरवून आभासी वास्तव आधारित संस्कृतीचे विद्यमान रूप ही आजची संस्कृती ठरवली जात आहे म्हणून आजची संस्कृती ही अपसंस्कृती बनली आहे आणि या अपसंस्कृतीचा भाषा आणि साहित्यावर झालेला परिणाम व होणारा परिणाम तपासून पाहण्याची गरज आहे. मराठी भाषा व साहित्याची अस्मिता जोपासत त्याचे अस्तित्व टिकवून ठेवणे हे मराठी माणसाचे कर्तव्य आहे. कारण त्यातच सांस्कृतिक राष्ट्रीय एकात्मतेचे अस्तित्व दडलेले आहे.

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संदर्भ

डॉ. पद्माकर दुभाषी : जागतिकीकरण, उदारीकरण

डॉ मदन कुलकर्णी : देशीयता आणि जागतिकीकरण

डॉ. भालचंद्र नेमाडे : साहित्य सांस्कृती आणि जागतिकरण

डॉ. भालचंद्र जोशी : जागतिकीकरण आणि संवादमाध्यम

सांस्कृतिक एकत्रीकरण आणि दत्तसंप्रदाय

प्रा. डॉ. सौ. शुभांगी परांजपे

....दत्तात्रेय ही भारतीय संस्कृतीच्या विकासातील एक अद्भूत निर्मिती आहे. शैव, वैष्णव आणि शाक्त या तीनही उपासना–प्रवाहांना व्यापून उरणारा दत्तात्रेयांचा प्रभाव भारतात सर्वत्र पसरला आहे. महानुभाव संप्रदाय, नाथ संप्रदाय, वारकरी संप्रदाय आणि समर्थ संप्रदाय, या चारही संप्रदायात दत्तात्रेविषयी श्रद्धा आहे. हा सर्व भूतमात्रांचा अंतरात्मा आहे. हा क्षमाप्रधान अवतार आहे. या अवताराने वेदांना प्रतिष्ठा मिळवून दिली. यज्ञसंस्थेचे उज्जीवन केले. चातुर्वण्यातील शैथिल्य दूर केले. अधर्म आणि असत्य यांचा उच्छेद केला. या अवतार हेतूंचे स्पष्टीकरण विष्णुधर्मोत्तर पुराणांत (1.25.6–16) आले आहे. मार्कंडेय पुराणांतील दत्तात्रेय–चरित्र मात्र काहीसे विलक्षण आहे. या पुराणांत ब्रम्हविष्णुमहेशांच्या वरदानाने अनुक्रमे सोम, दत्त आणि दुर्वास हे तीन अत्रिपुत्र निर्माण झाले. माघकविने 'शिशुपालवध ' या महाकाव्यांत (14.79) विष्णूंच्या अवतारांत दत्तात्रेयाची गणना केली आहे.

श्रीवासुदेवानंतर सरस्वतींनी 'दत्तपुराण' हा संस्कृत ग्रंथ आणि 'दत्तमाहात्म' हा ओविबद्ध ग्रंथ लिहिला आहे. दत्तात्रेय हा काहींच्या मते विष्णूचा सहावा, काहींच्या मते चौथा, किंवा सातवा अवतार समजला जातो. 'अवधूत' हे दत्तात्रेयांचे एक पर्यायनाम आहे. एकनाथ महाराज, भास्करभट्ट बोरीकर यांनीही यावर भाष्य केले आहे.

भागवतांतील एकादश स्कंधाच्या 7 व्या ते 9 व्या अध्यायात (श्लोक 25 पासून) अवधूतांचे 24 गुरु सांगितले आहेत. चराचर विश्व हे साधकांस गुरुस्थळी असावे. सहिष्णुता, धैर्य, परोपकार (पृथ्वी, पर्वत,वृक्ष) अनासक्ति, वैराग्य अलिप्तता (वायु, आकाश, देह) स्निग्धता, माधुर्य (पाणी) तेजस्विता, मलनाश (अग्नि) दुर्गुणांचा परिहार व सद्गुणांचा उदंड व्यवहार (सूर्य) स्त्रीसंगाचा त्याग (कपोत, पतंग, हत्ती, हरिण) लाभ, संतोष (अजगर), अक्षुब्धता, प्रसाद, गांभीर्य, लाभलाभविषयक समान दृष्टि (समुद्र) असंग्रह, अपरिग्रह (माशी, मधमाशी, कुरर, सर्प) स्वावलंबनाने स्वोद्धार (पिंगल), एकांतरूचि एकाग्र ध्यान, (इषुकार, भिंगुरटी), कर्त्या संहर्त्या ईश्वराचे ज्ञान (कोळी, कांतीण) मानापमानाची समान दृष्टि (बालक) असे गुण त्या त्या चराचर गुरूंकडून दत्तात्रेयाने मिळविले आहेत. नाथ या विश्वात्मक गुरुसंस्थेविषयी भाष्य करतांना म्हणतात–

जो जो जयाचा घेतला गुण । तो तो म्यां गुरु केला जाण।
गुरुंसी आले अपारपण । जग संपूर्ण गुरु दिसे ।।

आजच्या विज्ञानयुगात भौतिक सुखांच्या अहाटी गेलेल्या आमच्या तसेच भावी पिढीलाही याची नितांत गरज आहे. संपूण्र जग हे गुरुस्थानी मानावे. संत ज्ञानेश्वर माऊलींनी ही ' हे विश्वचि माझे घर' म्हटले आहे.

सहस्त्रार्जुन, कार्तवीर्य, भार्गव परशुराम, यदु, अलर्क, आयु आणि प्रल्हाद हे दत्तात्रेयांचे पौराणिक शिष्य समजले जातात. हे सर्व गुणी पुत्र आजच्या काळातच आदर्शच ठरतात. प्रल्हादाची 'नामस्मरण' भक्ती' या विज्ञानयुगात विशेष फलदायी आहे. समुद्राची अथांगता जीवनात येऊ दयावी. जन्मपुनर्जन्म या फेऱ्यातून फिरतांना माणूसकीच आपल्याला लाभणार आहे. फलप्राप्त करून देणार आहे. स्निग्धता व माधुर्य देणारे पाणी किंवा उदक गुरुस्थानी मानून स्निग्धता व माधुर्य आपल्या तसेच इतरांच्या जीवनात

आणण्याची आवश्यकता ही आजच्या काळाची गरज आहे. शांडिल्योपनिषद्, भिक्षुकोपनिषद्, अवधूतोपनिषद्, जाबालदर्शनोपनिषद् आणि दत्तात्रेयोपनिषद् या पांच उपनिषदांत दत्तात्रेयांचे उल्लेख आहेत. माहूरची रेणुका, कोल्हापूरची महालक्ष्मी आणि औदुंबरची भुवनेश्वरी या तीनही शक्तिदेवता आहेत. उत्पत्ति–स्थिति–लयदर्शक त्रिमूर्तीचा उगम वेदपूर्वकाळी सिंधु संस्कृतीत झाला. त्रिमूर्तीचे आद्य स्वरुप केवळ शिवात्मक आहे. कुलू, मेलचेरी (उत्तर अर्काट जिल्हा) गोकाक, चितोडगड, काश्मीर, मथुरा, चारसद्दा .(पेशावर) येथे शिवाच्या मूर्ति सापडल्या आहेत. कुशाण राजा दुविष्क याच्या काही नाण्यांवरही त्रिमुखी शिवाजी आकृती आढळून येते. बाल्हीक देशांत कुशाण–ससानियत गव्हर्नरांच्या काही नाण्यांवर त्रिमुखी शिवाची आकृती आहे. प्राचीन काळापासूनच सांस्कृतिक आदानप्रदान अव्याहतपणे आपलेकडे होते. ते टिकवून ठेवणे हाच आजचा युगधर्म आहे. दत्तात्रयांचा वास औदुंबरातळी असतो, अशी सर्वत्र श्रद्धा आहे. ध्यान, धारणादि साधन औदुंबरस्थळी करण्याचे विशेष फल प्राप्त होते. गुरूचरित्राच्या 19व्या अध्यायात औदुंबर–महिमा वर्णिला आहे. भक्तांच्या अनुभूतीनुसार आणि चिन्तकांच्या प्रतिभेतून उद्भवणाऱ्या कल्पनांनुसार त्या रूपात भर पडत जाईल. परिणत होत जाणाऱ्या मानवाच्या संस्कृतीची प्रतीकेही क्रमशः परिणत होत राहिली तर त्यात आश्चर्य नाही. पुराण साहित्य, उपनिषद साहित्य आणि तंत्रसाहित्य यातून दत्तसंप्रदायाचा प्रसार झालेला आहे. गिरनार येथील दत्तस्थान आणि नेपाळातील भटगांव येथील एकमुखी दत्ताचे स्थान या नाथसंप्रदायाच्या पाऊलखुणाच आहेत. भारतभर दत्तसंप्रदायाचा प्रसार झालेला आहे. शिख सप्रदाय हिंदूंची संस्कृती स्वीकारतो. दत्तात्रय आणि वारकरी संप्रदाय, समर्थ संप्रदाय, चैतन्य संप्रदाय, आनंद संप्रदाय,

वारकरी संप्रदाय हा मराठी भक्तिपरंपरेतील एक उदार आणि उदात्त प्रवाह असल्यामुळे समन्वयाचे प्रतीक असलेला दत्तात्रेय वारकऱ्यांनाही पूज्य ठरल्यास आश्चर्य नाही.
‘‘ज्ञानदेवाच्या अंतरी । दत्तात्रेय योगिया ।।
असे ज्ञानेश्वर माऊली म्हणतात. त्यांच्यानंतर वारकरी संप्रदायाचे भरण पोषण ज्या महामानवाने केले ते श्रीएकनाथ एक श्रेष्ठ दत्तोपासक होते. ‘तीन शिरे सहा हात’ अशा त्रिमूर्तीला दंडवत घालणारे तुकोबा दत्तात्रेयांविषयी भक्तिभाव व्यक्त करतांना म्हणतात,
नमन माझे गुरुराया । महाराजा दत्तात्रेया ।। 1 ।।
तुझी अवधूत मूर्ति । माझ्या जीवाची विश्रांति ।। 2 ।।
जीवीचे सांकडे । कोठा उगवील कोडें ।। 3 ।।
अनसुयासुता । तुका म्हणे पाव आता ।। 4 ।।
ही दत्तात्रेय मूर्ती तुकारामांच्या हृदयाची विश्रांति बनलेली आहे.
स्वतःला ज्ञानेश्वरकन्या मानणारे विदर्भातील प्रज्ञाचक्षु संत श्रीगुलाबराव महाराजसुद्धा दत्तात्रेयांना नमस्कार करतात. ज्ञानदेवाप्रमाणेच समर्थ दत्तात्रेयाला उपस्य देसता न मानतां गुरुस्वरुप सिद्धपुरुष मानतात. त्याच्या पासून निःस्पृहता स्वीकारतात. आनंद संप्रदायी पादसेवनाला वंदन करतात. तुकाराम महाराज सुद्धा चैतन्य संप्रदायात मोडतात.

श्रीनरसिंह सरस्वतीचा उल्लेख केल्याविणा दत्तसंप्रदाय अपूर्ण आहे. श्री. वासुदेवानंद सरस्वती हे तर दत्तावतारच होते. स्त्रीशिक्षा, कुमारशिक्षा, हे ग्रंथ आजच्या काळातही उपयुक्त ठरतात. ‘परांगनास्पर्श जाळेल कुल निःशेष’ हे तत्त्व त्यांनी दत्तामाहात्यात सांगितले आहे. आज काळ जरी बदलला असला तरी या विचाराची उपयुक्तता कमी झालेली नाही. घरातील रूसवे, फुगवे, भांडण, तंटे, प्रेम, व्देष या सर्व प्रश्नांची गुरूकिल्ली दत्तपुराण, दत्तमाहात्म या त्यांच्या ग्रंथात आहे.

दत्तसंप्रदायाच्या छत्राखाली शैव, वैष्णव, सनातनी व विद्रोही, हिंदू, मुस्लीम सर्व आनंदाने एकत्र येतात. जनार्दन स्वामींचे गुरु चांगबोधले हे सूफी (कादरी) पंथातले असून त्यांचाच एक गुरुबंधू शेख महंमद हो योग व भक्ती यांच्या अभंगाव्दारे पुरस्कार करीत होता. जनार्दन स्वामींच्या समन्वयाचा परिणाम तत्कालीन मुस्लीमांवर मोठया प्रमाणवर झाला होता. हिंदू मुस्लीम समन्वयासाठी काही आचारही या पंथाने आपलेसे केले आहेत. गायनप्रीयता, सुगंधीत द्रव्यांचा वापर. हिंदू मुस्लीम ऐक्याच्या जिव्हाळ्यातून हे झालेले आहे.

दत्तसंप्रदाय हा प्रत्यक्षवादी, सगुणवादी आहे. दत्त संप्रदायाने जीवनाला आवश्यक असलेल्या मंत्रशास्त्राची जोपासना केली आहे. विदयाप्राप्ती, अर्थप्राप्ती, आरोग्यप्राप्ती, संतानप्राप्ती, गृहसौख्य, आयुष्यप्राप्ती इ. विविध विषयांकरता दत्तसंप्रदायात मंत्र आहेत. गंगा, यमुना, नर्मदा आदी नदयांना मातेचा दर्जा या संप्रदायाने बहाल केलेला आहे. सामाजिक जीवनाचा तसेच वैश्विक सुखाचा आणि शांतीचा संदेयश दत्तसंप्रदाय देतो. दत्तसंप्रदाय सर्वव्यापी, सर्वस्पर्शी, अनंत व आनंदरूप आहे. अष्टांग योगाची चर्चा दत्तसंप्रदाय करतो. साधकांना अष्टांगयोगी होण्यास सहाय्य करतो. दत्तात्रेयांनी मलंग वेषाने दर्शन दिल्याच्या उद्भूत कथा अनेक दत्तोपासकांच्या साहित्यातून व्यक्त झाल्या आहेत. 'मलंग' ही संज्ञा सूफी संप्रदायातील आहे. विश्वभारतातील प्राध्यापक श्री. रामपूजन तिवारी हे आपल्या 'सूफी मतःसाधना और साहित्य' या ग्रंथात (पृ.429, 520) मलंगाविषयी लिहितात, ''मलंग संप्रदाय के संबंध में ठीक संप्रदाय के इतिहास की दृष्टी से कुछ कहना कठिन है। साधारणतः इसे मदारी संप्रदाय की शाखा मानते है। मलंगो के बारे में कहा जाता है कि वे जमनजन्ती के अनुयायी है। इन अनुयायियों में हिंदु भी है और मुसलमान भी। लगता है जैसे जमनजन्ती किसी व्यक्ति का नाम नही है। बल्कि यह 'यमन (यवन) यति' शब्द है। संभव है कि कोई मुसलमान साधक हिंदु यति की तरहसे अपना जीवन बिताता हो और उसके बहुतसे अनुयायी हो गयेद्य लेकिन किसी निश्चित प्रमाण के अभाव में कुछ भी कहना कठिन है। कहते है कि जमनजत्ती, जिंदाशाह मदारका शिष्य था।

'मलंग' शब्द किसी भी ऐसे साधु के वेश में भीख मॉगनेवाले के लिए प्रयुक्त होता है जो किसी भी धार्मिक संप्रदाय के अंतर्गत न हो। मलंग खूब भंग खाते है, चरस पीते है, धूनी समाये रहते है। शरीर में खाक मलते रहते है। लंगोटी धारण करते है। माथेपर लंबे उलझे केश रखते है, और उन्हें बांधते है। ''कमर में जंजीर या रस्सी की करधनी लगाये रहते है। मलंग–संप्रदाय वाले हिंदु गोसाई साधुओं की तरह पहाडों में, जंगलों में घुमते फिरते रहते है। वहॉ धूनी लगाते है।''

प्रा. तिवारी यांनी दिलेल्या या मलंगविषयक वर्णनावरून असे स्पष्टपणे जाणवते की 'मलंग' ही संज्ञा म्हणजे विधि निषेधातीयत अवस्थेत विचरण करणाऱ्या 'अवधूता'चा एक सूफी पर्याय होय. महाराष्ट्रातील आनंद संप्रदायाच्या एका शाखेत दत्तात्रेयांचे नाव 'शहादत्त अलमा प्रभु' असे आहे.

दत्तोपासना ही कलीयुगात श्रेष्ठ साधना आहे. वैचारिक, सांस्कृतिक आदानप्रदानाचे सामर्थ्य त्यात आहे. श्रीपाद श्रीवल्लभांचे भरीव कार्य या संप्रदायाला मिळालेले वरदानच आहे. दत्तात्रेय हे समन्वयाचे प्रतीक आहे. संत ज्ञानेश्वर माऊलींबद्दल समाजचिंतकांना आदर आहे. तत्त्वज्ञान, कला इ. सांस्कृतिक घटकांनी संस्कृतीला काही विधायक योगदान निश्चित दिले. दया, क्षमा, शांती, मानवता, प्रेम, समानता या उदात्त मूल्यांची शिकवण समाजात रुजवायची आहे. माणसाचे पशुत्व संपविण्यासाठी किंवा पशुत्वावर मात करण्यासाठी ईश्वर व धर्म संकल्पनाच संस्कृतीच्या या टप्प्यावर उपयुक्त पडल्या आहेत, पडत आहेत.

अमेरिका, आफ्रिका, चिन, जपान आदि राष्ट्रांची प्रगती झाली आहे. अनेकांनी लोकशाहीला मूठमाती दिली आहे. समता, नैतिक मूल्यांची जोपासना, आर्थिक, सामाजिक विकास, सांस्कृतिक आदानप्रदान करून विश्वात आदर्श लोकशाही निर्माण करण्याकरिता संस्कृतीच्या आदानप्रदानाकरिता दत्तसंप्रदायाचे योगदान अमूल्य आहे.

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प्रा. गिरीश चंद्रिकापुरे

आर. एस. मुंडले धरमपेठ कला व वाणिज्य
महाविद्यालय

असे म्हणतात कि संगीताला कोणतीही भाषा नसते. संगीत हे प्रांतांच्या, देशांच्या सीमा मानत नाही. जे उत्तम संगीत असते, ते भाषा, प्रांत इ. सीमा झुगारून सगळीकडे जाऊन पोहोचते व सर्वांचे रंजन करते.

असे असले तरी, देशातील विविध प्रांतांमध्ये तिथले विशेष असे संगीत प्रचलित असते. त्या संगीताला आपण 'लोकसंगीत' म्हणून ओळखतो. उत्तरेकडील पर्वतमय क्षेत्रांतील गढवाली व पहाडी संगीत, पंजाबातील हीर, टप्पा; राजस्थानातील मेवाडी व मारवाडी संगीत; माळवा प्रांतातील वैभवशाली धुना; महाराष्ट्रातील जात्यावरील ओव्या, भोंडल्याची गाणी, पोवाडा, भारुड, लावणी ही या संगीताची काही शेलकी उदाहरणे आहेत.

लोकसंगीत हे देशातील सामाजिक व सांस्कृतिक वैविध्याचे प्रतीक आहे. 'माझ्या देशातील समृद्ध आणि विविधतेने नटलेल्या परंपरांचा मला अभिमान आहे. या परंपरांचा पाईक होण्याची पात्रता माझ्या अंगी यावी म्हणून मी सदैव प्रयत्न करीन' अशी प्रतिज्ञा आपण सर्वांनी शाळकरी वयात घेतलेली आहे.

भूगोल, भाषा, सण, खान-पान, चालीरीती वेगवेगळ्या असतांना देखील; या कमालीच्या सांस्कृतिक वैविध्यात काही समान धागे दिसतात.

धागा क्र १. सर्वच ठिकाणचे लोकसंगीत हे प्रेम कथा, लग्न, अपत्यजन्म, सुगी, सण-उत्सव इ. सामाजिक व सांस्कृतिक घटनांबरोबरच दैनंदिन जीवनातील सध्यासुध्या घटनांनाही चित्रित करीत असते. उदा. विहिरीवरून पाणी भरणे (जल भरूं हिलोरे ले, रसरिया रेसम की), वार्याने शेत हलणे (हरिया जू वारानि कंकू का क्यारा), सूर्योदय (सुरज उग्यो हे केवडारी फडस) इ.

धागा क्र. २. लोकसंगीताखेरीज, 'मार्गी संगीत' या नावाने पूर्वी ओळखल्या जाणार्या संगीताचेही अस्तित्व फार प्राचीन काळापासून आपल्या देशात राहिले आहे. आज आपण त्याला 'अभिजात' किंवा 'शास्त्रीय संगीत' म्हणून ओळखतो. या अभिजात संगीताचे दोन – तीनच प्रकार आपल्या सबंध देशात आहेत. १. हिंदुस्थानी किंवा उत्तर भारतीय संगीत २. कर्नाटकी किंवा दक्षिण भारतीय संगीत व ३. रवींद्र संगीत.

या ठिकाणी, हिंदुस्थानी संगीत हे ज्याप्रकारे सबंध उत्तर भारतभर, व दक्षिण भारतातही काही ठिकाणी प्रचलित आहे हे आपण बघतो. तर या संगीतामध्ये, प्रांतपरत्वे काही बदल दिसतात का ? हा तसा स्वतंत्र शोधाचा विषय होऊ शकेल; मात्र निरीक्षण असे आहे कि बदल जवळजवळ नाहीच; किंवा असला तर तो अगदी नगण्य असावा. रागाच्या रूपात थोडा-बहुत फेरफार असू शकेल, मात्र ख्याल गायनाच्या पद्धतीत बदल नाही. घराणे बदलले कि गायनशैली बदलते हे जरी खरे असले व घराण्यांची नावे ही शहरांची असली तरीदेखील, तो प्रांतपरत्वे झालेला बदल नाही. तो त्या सौंदर्यपद्धतीचा विशेष आहे.

सर्वजण सात स्वरच गातात. तालाच्या बंधनातच गातात. पद्धती कोणतीही असो, भाषा कोणतीही असो किंवा प्रांत कोणताही असो. संगीत एकच आहे.

धागा क्र. ३. लहान मुलांना सुट्ट्या लागल्या कि मुलांना विविध शिबिरांना, जलतरण, इतर खेळ किंवा संगीताच्या क्लासेस साठी पाठविण्यासाठी आई वडिलांची लगबग सुरु होते. यात हौसेचा भाग सोडला तरी, संगीत मग ते कुठल्याही प्रकारचे असो, शिकल्यास त्याद्वारे आपल्या संस्कृती सोबत आपली नाळ नकळत जोडली कोणतेही संगीत हे त्या – त्या प्रांताच्या सभ्यतेचे, संस्कृतीचे वाहक असते. भारतीय संगीतामध्ये ऋतूचे उत्सव, दिवसभराच्या विविध प्रहरांच्या प्रातिनिधिक घटना, पूजा – अर्चा, घरगुती व सामाजिक सहसंबंध या सर्वांचे प्रतिबिंब पडलेले सहज दिसून येते. संगीत हे जीवनाचे हे एक प्रकारे प्रतिनिधित्व करते. ते काळाबरोबर बदलते. अनेक बदल पचवून पुढे पुढे जात राहते.

भारत हा एक विशाल देश आहे. विविधतांच्या वैपुल्यातही अनेक समान धागे आहेत, जे सर्वांना एकत्र बांधून ठेवतात. धर्म, देवावरील विश्वास, जीवनावरील विश्वास, उत्सवप्रियता, परस्परिक सहज व नैसर्गिक प्रेम ही भारतीय जीवनाची मला जाणवलेली वैशिष्ट्ये आहेत. संगीत जे जीवनालाच स्वत:मध्ये प्रतिबिंबित करते, ते या सर्व सांस्कृतिक विविधतांनाही सहज स्वत:त सामावून घेते व सर्वांना अकृत्रिम आनंद प्रदान करते. संगीत हा भारतातील विविध संस्कृतींना एकत्र बांधून ठेवणारा सशक्त धागा आहे, असे माझे मत आहे.

संदर्भ:

१. बहुलेकर शिल्पा, 'कुमार गंधर्व - एक सृजनयात्रा' संस्कार प्रकाशन
२. रानडे अशोक दामोदर 'हिंदुस्थानी संगीत' नॅशनल बुक ट्रस्ट

जागतिकीकरणाच्या प्रक्रियेत भारतीय सामाजिक दृष्टिकोनातून पंडितारमाबाई यांची स्त्री – धर्म नीतितील मूलतत्त्वे सक्षमीकरणास – आजच्याकाळातही सहाय्यभूत

सौ. वर्षा नितीन जपे

सहाय्यक प्राध्यापिका

आर. एस. मुंडले धरमपेठ कला व वाणिज्य महाविद्यालय

प्रास्ताविक

समाजाचे अनेक घटक आहे त्यापैकी पुरुष वस्त्रीमहत्वाचे ! समाज हा अनेक कुटुंबाचा मिळून बनतो. कुटुंबाचे दोन मुख्य घटक स्त्री व पुरुष भारतातील कुटुंबव्यवस्थेचा विचार करता स्त्री व पुरुष ही कुटुंबाची दोन मुख्य चाके होत. परंतु असे असतानाही अनुभवांती असे दिसते की, स्त्री कुठल्यातरी आघाडीवर अबला ठरली व त्यामुळे तिच्या सक्षमीकरणाचा प्रश्न उपस्थित झाला. भारतीय संस्कृतीचा विचार करता, स्त्रीला अनन्यसाधारण महत्त्व असल्याचे दिसते परंतु असे असून देखील वास्तविकतेत ती सबल दिसत नाही. आज भारताला बाहेरून बघितले तर असे दिसेल की, भारतातील स्त्री उच्च पदावर कार्यरत आहे राष्ट्रपती, पंतप्रधान, संरक्षणमंत्री वगैरे. परंतु ग्रामीण भागात हे चित्र अगदी उलट आहे. आजही तेथील स्त्रीला दुय्यम स्थान आहे. दुय्यम हा शब्द देखील वापरावा का? असा प्रश्न पडतो. किंबहुना मानव म्हणून तरी वागवले जाते का? तिला असणारे अधिकार मिळतात का? अशी तिची स्तिथी का आहे? असे विविध प्रश्न आहेत. शहरी परिस्थितीत ती कदाचित आपल्या पायावर आर्थिकदृष्ट्या स्वावलंबी असेल ही पण खरंच का ती सक्षम आहे?मग येथे प्रश्न निर्माण होतो की सक्षम असणे म्हणजे नेमके काय? स्त्रीचे सक्षमीकरण म्हणजे तिला मानसिक, बौध्दिक, आर्थिक, शारीरिकदृष्ट्या सबल बनवणे. हे सबलीकरण करण्यासाठी अनेक साधने वापरली जात आहे. शिक्षण, प्रसारमाध्यमे, कायदे वगैरे. पण या ठिकाणी म्हणावेसे वाटते की, हे सर्व बाह्य उपचार आहेत. सबल होण्यासाठी दोन महत्वाचे घटक आहेत -1) स्त्रीची स्व-इच्छा, 2) इतरांची मानसिकता. या दोन पैकी ही स्त्रीची स्व-इच्छा अत्यंत महत्वाची आहे."माझा विकास मी करावा" हे प्रथम स्त्रीला वाटणे गरजेचे आहे. स्त्री आहे त्या स्थितीत जर आनंदी असेल धडपडत नसेल तर ह्या बाहय गोष्टींनी तिचा विकास होणे नाही. या संदर्भात मला पंडिता रमाबाई यांचे विचार आजच्या काळातही उपयोगी वाटतात. पंडिता रमाबाई यांनी स्त्रीया संबंधीची आपली कळवळ 'स्त्रीधर्म-नीति' या पुस्तकात अत्यंत उत्तम रीतीने मांडली आहे. प्रस्तुत शोध निबंधाच्या आधारे त्याला एक उजाळा.

पंडिता रमाबाई यांचा जन्म 23 एप्रिल 1858 रोजी झाला. अनंतशास्त्री व लक्ष्मीबाई यांनी आपल्या मुलांचे शिक्षण केले. विशेषतः रमाबाईंची बुद्धिमत्ता असाधारण असल्यामुळे त्यांनी वयाच्या 12व्या वर्षी अठरा हजार श्लोक मुखोद्रत केले. पंजाब, काश्मीर, संयुक्त प्रांत व बिहार येथील तीर्थयात्रा करून 1878 मध्ये रमाबाई कलकत्यात पोहचल्या. येथे त्यांच्या बुद्धिमत्तेला वाव मिळाला. कलकत्यात त्यांनी संस्कृतात अनेक व्याख्याने दिली व तेथील विद्वानांना चकित केले. कोलकत्यातील संस्कृत पंडितांनी मोठा समारंभ करून त्यांना मानपत्र दिले व या मानपत्रात त्यांनी लिहले की, "आपण प्रत्यक्ष विद्या देवी श्री सरस्वतीच या भूतलावर मनुष्यरूप घेऊन अवतरल्या आहात, असे आम्हास वाटते." त्यांनी रमाबाईंना पंडिता रमाबाई ही पदवी प्रदान केली. रमाबाईंची कीर्ति ही सर्व भारतात पसरली याच दरम्यान रमाबाई यांना पुण्यास येण्याचे निमंत्रण न्यायमूर्ती गोविंद रानडे यांनी पाठवले व ते निमंत्रण स्वीकारून मे 1882 मध्ये पुण्यास प्रथमतः आल्या. जून 1882 मध्ये त्यांनी 'स्त्री-धर्मनीति' हा आपला ग्रंथ प्रकाशित केला. याच सुमारास त्यांनी पुणे, अहमदनगर, ठाणे व सोलापूर येथे 'आर्य महिला समाजाची' स्थापना केली. पुण्यात आल्यावर बाईंनी इंग्रजी

भाषेचा अभ्यास सुरू केला. 'स्त्री-धर्मनीति' या पुस्तकाच्या माध्यमातून जो पैसा मिळत होता त्याच्या सहाय्याने त्यांनी इंग्लंडला जाण्याचे ठरविले. इंग्लंडमध्ये जाऊन उच्च शिक्षण घ्यावे व त्याचा उपयोग भारतातील पीडित स्त्रियांसाठी करावा हा त्यांचा इंग्लंडला जाण्याचा हेतू होता. 20 एप्रिल 1883 रोजी रमाबाई इंग्लंडला आपल्या कन्येसह गेल्या. तेथे त्यांची निवड चेल्टन हॅम कॉलेजमध्ये संस्कृत प्राध्यापक म्हणून करण्यातआली. त्या कॉलेजमध्ये त्यांनी अध्यापन व अध्ययन केले. जर्मनीत बर्लिन येथे 1883 मध्ये झालेल्या ओरिएंटल कॉन्फरन्समध्ये रमाबाईंनी सहभाग घेतला व आपली विद्वत्ता पटवून दिली. पंडित संस्कृत प्रोफेसर मॅक्समुलर यांनी रमाबाईच्या पांडित्याचे मुक्त हस्ताने कौतुक केले. येथे रमाबाईंनी ख्रिस्तीधर्माचा स्वीकार केला. 'उच्चवर्णीय हिंदू स्त्री' हा त्यांचा प्रसिद्ध ग्रंथ इंग्रजीमध्ये अमेरिकेतच त्यानी प्रसिद्ध केला. त्यांनी स्त्रीच्या कल्याणासाठी फार प्रयत्न केले. विविध संस्था स्थापन केल्या. अनेक भाषा त्यांना अवगत होत्या त्यामुळे लिखाण साहित्यातूनही त्यांनी स्त्रीला जागृत करण्याचा प्रयत्न केला. या शोध निबंधाच्या निमित्ताने मला 'स्त्री- धर्मनीति' पुस्तक महत्वपूर्ण वाटले. स्त्री सबल होण्यासाठी काय करावे यासाठी त्यांनी काही उपाय सुचविले आहे जे आजच्या काळातही मोलाचे आहेत.

1) पाया:- पाया जर सुदृढ असेल तरचं घर उभे राहिल. त्यामुळे स्त्रीचा पाया कसा सुदृढ करावा यासाठी त्या लिहतात 'माझ्या प्रिय भगिनींनो, आपण सगळ्या मिळून आमच्या अंगात अज्ञानामुळे पशुत्वरुपी जे भूत शिरले आहे त्यास उद्योगरुपी महामंत्राने दूर करण्याचा प्रयत्न करू. ज्ञानोपार्जन केल्याने जे सर्व देवत्वाचे गुण येतात ते आपल्यात आणण्याकरिता झटू म्हणजे थोड्याच दिवसात ही आमची दुर्दशा जाऊन सुदशा येईल.' येथे रमाबाई स्त्रियांना ज्ञानसंपादन, आर्थिक स्वावलंबन या गोष्टींवर भर देण्यास सांगतात.

आजही हा पाया फार महत्वाचा आहे. स्त्रीने जर शिक्षण घेतले नाही तसेच आर्थिकदृष्ट्या जर ती स्वावलंबी झाली नाही तर ती अबला ठरेल आणि हे टाळण्यासाठी तिनें जागृत असले पाहिजे. तिची स्वतःची इच्छा असणे अत्यंत गरजेचे आहे.

2) विद्या:- रमाबाई येथे म्हणतात की, 'स्त्रीने शिक्षण घेतलेच पाहिजे. सर्व प्रकारची धर्मशास्त्रे, पदार्थविज्ञान, भूगोल, व्याकरण, अर्थशास्त्र, नीतिशास्त्र याचे ही अध्ययन केले पाहिजे. स्वतःची अब्रू राखून ठेवण्यासाठी अर्थशास्त्र व नीतिशास्त्र या दोन्ही विषयांचे अध्ययन महत्वाचे आहे. थोडक्यात सर्व विषयांची जाण स्त्रीला असली पाहिजे॑. या संदर्भात रमाबाई म्हणतात की, 'माशी मुंगी अश्या अगदी लहानशा प्राण्यांकडून सुद्धा मनुष्य जन्मास देवत्व आणणारे असे गुण मिळू शकतात पण स्वतःची इच्छा असेल तरच!

वरील सर्व मुद्दे आजच्या काळीही फार महत्वाचे आहे. धर्माविषयी असणाऱ्या अज्ञानामुळे आजची स्त्री अनेक बाबा-बुवांच्या जाळ्यात अडकताना आपण बघतो. आर्थिक व्यवहार नकळल्यामुळे अनेक स्त्रियांची फसगत होते. नीतिने वागले नाही तर काय होते याची जाणीव आपणा सर्वांना आहेच. स्त्री सक्षम होण्यासाठी स्त्रीने याचा विचार स्वतः करणे अत्यंत गरजेचे आहे.

3) मर्यादा:- येथे रमाबाई म्हणतात "ज्या वर्तनातून आपली व इतरांची मर्यादा राहील व परस्परात प्रेम वाढून आपल्या आयुष्याचे दिवस पश्चाताप, दुःख, निंदा इत्यादिकांचे फळ भोगावे न लागता सुखाने जातील असा प्रयत्न आपले चांगले आचरण करून प्रत्येक मनुष्याने करावा."

हे तत्व आजच्या काळात ही फार महत्वाचे आहे कारण आज स्त्री पुरुषाच्या खांद्याला खांदा लावून कार्य करीत आहे. मग मर्यादा सांभाळणे हे स्त्री व पुरुष या दोघांचे ही कर्तव्य आहे. कोणाच्या तरी म्हणण्यानुसार

अविवेकाने स्त्री जर आपले चारित्र्य वाईट तयार करित असेल तर ती स्वतः त्याला जवाबदार आहे. त्यामुळे तिने स्वतः डोळस जागृत असले पाहिजे.

4) **धर्म:-** धर्माचे पालन करण्यासाठी रमाबाई आग्रह धरतात. त्यांनी साधारण नैतिक नियम पाळणे, सर्व धर्मातील उत्तम गोष्टींचा डोळस अभ्यास करणे यावर भर दिला.

आज परिस्थिती अशी आहे की, बहुतांशी स्त्रिया व पुरुष आपल्याच धर्माचे डोळसपणे पालन कसे करावे या संदर्भात बऱ्याच अंशी अनभिज्ञ आहेत. त्यामुळे इतर धर्मांचा डोळस अभ्यास ही बाब तर दूरदूर आहे. नको त्या बुवाबाजीत अडकणे त्यामुळे सहज शक्य होऊ लागले. येथे स्त्रीची जागरूकता अत्यंत महत्त्वाची आहे.

5) **वधूवृत्त:-** योग्य अशा पतीची निवड करण्यास रमाबाई सांगतात. विवाहसंस्थेचा त्या आदर करतात. परंतु आज विवाहसंस्थेचे स्वरूप बदलत आहे. संयुक्त कुटुंबाकडून विभक्त कुटुंबपद्धती स्वीकारली जात आहे.

आजकाल नवीनच उदयास आलेली लीव्हइनरिलेशनशिप स्वीकारली जात आहे. स्त्रीने या सर्व प्रकारात असणारे फायदे-तोटे विचारात घेऊन स्वतःला सक्षम बनवावे व यात सहभागी व्हावे किंवा न व्हावे याचा डोळस विचार करावा.

6) **गृहकृत्य:-** घरातील जबाबदाऱ्या तिने व पुरुषाने उत्तम प्रकारे सांभाळाव्या असे रमाबाईचे मत आहे. त्यातही स्त्रीचे महत्त्व जास्त आहे. गृह म्हंटले की, मुल त्याचे संगोपन, वडीलधारी मंडळी या सर्वांचा समावेश होतो. अनेक वेळा पुरुषापेक्षा स्त्रीला दक्षता अतिशय घ्यावी लागते. तिने ती घेणे तिचे कर्तव्य आहे.

आजच्या काळात महानगरातील स्त्री ही भूमिका उत्तम प्रकारे पार पाडण्यात किती यशस्वी होते? किती जागरूक असते? ह्याचा विचार होणे गरजेचे आहे. अनेक स्त्रिया गृहकृत्यता उत्तम पद्धतीने पार पाडीत आहे. परंतु काही स्त्रियांना ते कठीण होत आहे. 'गृहकृत्य' या शब्दाची परिभाषा आता बदलते आहे. उत्तम सेवकाच्या हातात घर देऊन त्यावर आपले लक्ष ठेवणे असे काहीसे त्याचे स्वरूप आहे. गृहकृत्याच्या ह्या नवीन परिभाषेप्रमाणे वागणे स्त्रीचे चुकते आहे असे म्हणणार नाही ती तिची काळाची गरज आज आहे.

7) **बालकांचेसंगोपन:-** पाल्याचे संगोपन ही मुख्य जवाबदारी आहे हे रमाबाई स्वीकारतात. स्त्रीची भूमिका येथे प्रमुख असते. पाल्याचे संगोपन करताना संस्कार, शिस्त, उत्तम विचार, शारीरिक, बौद्धिक, मानसिक काळजी स्त्री उत्तम प्रकारे घेऊ शकते. स्त्री जितके चांगले पाल्याचे संगोपन करू शकेल तितके पुरुषाला जमणे कठीण आहे. 'निसर्गतःच स्त्रीला ती शक्ती प्रदान आहे त्यामुळे तिने ते उत्तम प्रकारे करावे,' असे त्या म्हणतात.

पण येथेही आज परिस्थितीत बदल आहे. स्त्री स्वतःच्या व्यस्ततेमुळे येथे कुठेतरी काही अंशी कमी पडताना दिसते. अनेकदा तिला आपल्या करियरमुळे मुलांच्या संगोपनाच्या बाबतीत तडजोड करावी लागते. स्त्री व पुरुषाला जेव्हा केवळ करियर महत्त्वाचे वाटते तेव्हा बालसंगोपनापासून दोघेही दूर जाताना दिसतात. करियर व बालसंगोपन यांचा ताळमेळ घालणे कठीण होते. हा ही मुद्दा काही स्त्रिया उत्तम रित्या हाताळत आहे पण काहींनी याचा विचार करावा अशी परिस्थिती आहे.

8) **इतिकर्तव्यता:-** रमाबाईचा ईश्वरावर विश्वास आहे त्यामुळे आपण उत्तम प्रकारे कर्म करावे व ते ईश्वराला अर्पण करावे असे त्यांचे मत आहे. 'ईश्वरावर आपला भार टाकता येतो', असे त्या म्हणतात.

हा मुद्दा देखील आजच्या काळात उपयोगी आहे ईश्वरावर विश्वास नसला तरी जर आपल्या कर्मावर पूर्ण विश्वास असेल तर आपण निश्चितच शांत मनाने जीवन व्यतीत करू शकतो. आपल्या व्यवसाय किंवा

नौकरीच्या संदर्भात आपण सच्चे असू तर देशाची प्रगती निश्चितच होईल पण त्याचं बरोबर महत्वाचे म्हणजे स्वतःला शांतता लाभेल. घरात आपापली कर्तव्ये नीट बजावत असू तर आपल्या मनाला आनंद मिळू शकतो.

निष्कर्ष -

थोडक्यात ही सर्वच तत्वे स्त्रीच्या सक्षमीकरणात आजही फार मोलाची व उपयोगी आहेत.

संदर्भग्रंथ -

1) स्त्री- धर्मनीति --- पंडितारमाबाई
2) महाराष्ट्राची तेजस्विनी पंडितरमाबाई --- दे. ना. टिळक
3) पंडितारमाबाई --- प्रबोधनकारठाकरे.

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