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## A Study of Various Barriers in the Education Process of Students Belonging to Dhangar Community, with Reference to Beed District

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**Abstract :** The Kurumbar, Hatti Kara of Southern India is belonging to the same race. The original home of Dhangar community is said to be Gokul. From Gokul and the surrounding area they are said to have moved into other places like Gujarat and Maharashtra. Dhangars are being shepherds, cowherds, buffalo keepers, blanket and wool weavers, butchers and farmers, living in remote areas. Due to their work and tradition they are lag behind in education. Dhangar community has a notable population but it is not concentrated due to their pastoral nature so that they are still politically highly disorganized community. Dhangar community is socially, educationally, economically and politically backward. To understand associate degree abstract construct like education, one is needed to explicate its that means or nature from the purpose of read of the functions such ideas perform or the contexts within which such ideas area unit befittingly used.

**Keywords :** Dhangar Community, Education, Social Barriers, School dropout etc.

**Introduction :** The Dhangar is a nomadic tribe; it is located mostly in the state of Maharashtra. The Kurumbar, Hatti Kara of Southern India is belonging to the same race. The original home of Dhangar community is said to be Gokul. From Gokul and the surrounding area they are said to have moved into other places like Gujarat and Maharashtra. Dhangars are being shepherds, cowherds, buffalo keepers, blanket and wool weavers, butchers and farmers, living in remote areas. Due to their work and tradition they are lag behind in education. Dhangar community has a notable population but it is not concentrated due to their pastoral nature so that they are still politically highly disorganized community. Dhangar community is socially, educationally, economically and politically backward. They lived in hilly area and live socially isolated life due to their occupation. Dhangar is semi nomadic community which is isolated and wandering mainly in forests, hills and mountains. The Sheep husbandry is a traditional occupation among Dhangars pastoralists and sheep is found to involve in all wake of their social life. Dhangar community due to its pastoral nature remain far away from the process of urbanization. They are still away from technology and modern lifestyle. Dhangar community love to live in nature. They get satisfaction to care their animals.

**Objectives :** 1. To study the socio-economic condition of Dhangar community. 2. To find out various causes of educational backwardness among Dhangar families. 3. To study the various causes of school dropout problem among students belonging to Dhangar community.

**Hypothesis :** 1. Weak socio-economical conditions of Dhangar family results in low educational status of Dhangar community. 2. Dhangar families have lack of educational awareness and lack of educational environment which affect on their children's educational performance. 3. Dhangar's traditional occupation becomes barrier in their children's education. Dhangars are still socially far away from modern life, which results in educational backwardness of their children.

### Book Review :

Goel (1975) in his research stated that, education affects directly and indirectly on economic development. He mentioned that, education directly affects productivity, employment, composition of labor force, division of labor and mobility of labor whereas; education indirectly affects savings, the size of family and develops the right kind of attitudes and skills.

Vidyarthi, L. P. (1975) presented his paper in 'Strategy for Tribal Development in India', on "Tribal Development" in this paper researcher has thoroughly discussed on the tribal development policies and administration. The author has stated that, the development of tribal is not possible till the capacity building of the people through education. This paper also stated that, economic and legislative measures are not effective till the education of the people about development. Therefore, researcher advised to educate the people for development programme through help of non-governmental organizations.



**Background of the problem :** The present study was conducted in Beed district of Maharashtra. Beed district consists of 11 talukas (blocks). But the researcher has selected the samples from only three talukas named as Ambajogai, Dharur and Kaij. Beed is the district located in Marathwada region of Maharashtra state, India. According to Chakravarty committee, "Beed district is one of the backward districts in India." The district backward in Industries, conomic condition, transport facilities, electrical supply and drinking water supply.

**Case Studies:**

**Case-1 :** Nimla is 13 km away from the Dharur tehsil. This village is connected with kachha road and near to Shirsala where schooling is available. The students belongs to this village either go to Dharur or Shirsala for further education. Ravindra is a girl who lives in a Nimala village. The village is situated in Dharur block of Beed district. Villager's main occupation is farming. In the village, most of the people belong to the Dhangar community. Ravindra is studying in the 10<sup>th</sup> standard at highschool. He lives with his parents, grandmother, one elder sister, and younger brother. They belong to the Dhangar community. Their family occupation is farming. They have 1 acres of irrigation land and their financial status is in good condition. Ravindra's elder sister left the school in the 10<sup>th</sup> standard and her brother is studying in 5<sup>th</sup> standard. Ravindra wants to get good education. But due to dowry system his family lost peace and drown in debt. Now the respondent also goes through the burden of economic problems. He wants to do a career in police job, but now the parents restrict him for participating in sports and learn furthermore. Ravindra is getting upset because his parents were restricting him from participating in games.

**Case-2 :** Village Mungi is situated 15km away from the tehsil place Dharur. In this village schooling up to 4<sup>th</sup> standard is available thereafter the student has to go to Dharur. Majority of the respondents belongs to this village attend the school/college which is located or available at more than 5 km distance. Pratibha is a girl who lives in a Mungi village. The village is situated in Dharur block of Beed district. Villager's main occupation is farming. In the village, most of the people belong to the Dhangar community. Pratibha is studying in the 11<sup>th</sup> standard. She lives with her parents, grandfather, grandmother, one elder brother, and younger brother. They belong to the Dhangar community. Their family occupation is farming. They have 2 acres of irrigation land and their financial status poor. Pratibha's elder brother left the school in the 10<sup>th</sup> standard. He is working as a building construction labour. Her parents were searching for a perfect groom from the 9<sup>th</sup> standard and finally, they were decided her marriage. Due to lack of awareness of education her family is not ready to give her further education. Dhangar community is socially, educationally, economically and politically backward. Pratibha's family lived in hilly area and live socially isolated life due to their occupation. The nature of their work semi nomadic community which is isolated and grazing goats in hills. The animal husbandry is a traditional occupation of her family. Dhangar community is facing various problems and challenges in this changing scenario. Its reflection seen in this family. In view of these, there is need to bring changes in livelihood of Dhangar community through proper educational programme, proper extension services. Pratibha's parents don't know any government scheme for girl's education; even they do not have any dream from Pratibha's education and career. This pessimistic approach of parents is affecting adversely on Pratibha's education. Finally, she stopped to study and looking forward for education.

**Case-3 :** Lavari is 10 km away from the tehsil place Keij. For furthis schooling majority of the students attend the school available at Keij, Khandu is a boy who lives in a Lawhari village. Villager's main occupation is farming. In the village, most of the people belong to the Dhangar community. Lawhari village has one Z.P School up to 7<sup>th</sup> standard and one private school up to 10<sup>th</sup> standard. Nomadic communities have poor access to education thanks to the matter of resource security and sustenance. Kids ar initiated into financial gain earning activities at a awfully tender age. they're not actuated to attend colleges thanks to the perception that education doesn't guarantee any resource and also the educated kids are a liability as they're going to not fancy their ancient job once educated. Poorness and lack of grouping rights deny them access to basic rights. Although free primary education to each subject may be a constitutional right. There is nothing like 'free' education in India. In fact, he additional recognized that 'Low-income teams pay higher proportion of their financial gain on education than the rich'. just in case of mobile population it's not the question of low-income however a matter of no-income. below the prevailing circumstances, one cannot expect any substantial improvement within the acquirement levels unless some serious efforts ar created by the govt. to make sure property livelihoods to the members of those communities. Khandu is studying in the 9<sup>th</sup> standar at private Marathi Demium School. He lives with his parents.



grandmothers, one elder sister, and younger brothers. They belong to the Dhangar community. Their family occupation is farming. They have 8 acres of irrigation land and their financial status is in good condition. Khandu's elder sister left the school in the 8<sup>th</sup> standard and his brother is studying in 5<sup>th</sup> standard. His sister left school because of his marriage. Khandu told that migration for sugarcane work affect very adversely on his education. His parents were searching for a perfect groom for his sister since last two months, they were decided on his marriage. He was cried for avoiding his sister's early marriage but his grandparents and other elder members in the family clarified to him about the importance of marriage"

**Case-4 :** Vida is largest village in Kej tehsil. 4.2 percent of the total respondent belongs to this village attend the school college which is available at more than 5km away from this village. In the village, most of the people belong to the Dhangar community. Vida village has one Z.P School up to 07<sup>th</sup> standard. Vasudha is studying in the 6<sup>th</sup> standard at Z.P.Marathi medium school. She lives with her parents, grandmother, two elder sister, and younger brother. They belong to the Dhangar community. The incoming and drop out rates are terribly high in this region due to migration in search of employment. However, the misplaced policies and programmes of the governments and unreflective policy manufacturers. Nomadic communities need to maximise the resource use and carve out a distinct segment for themselves. Their relations with the opposite neighboring communities and with their own members are supported cultural norms smoothed out over long amount that they abide by. Most of those patterns are institutionalised in terms of their movement cycles and customary relations with specific patrons

Their family occupation is farming and they do migration for seasonal employment as a sugarcane cutting workers in Western Maharashtra. They have no land and their financial status is very poor. Vasudha's elder sister left the school in the 9<sup>th</sup> standard and her brother is studying in 5<sup>th</sup> standard. Her sister left school because of her marriage. Before Diwali festival. Their family migrates to sugarcane factory work. They do not have good relation with their neighbor and due to quarrelsome environment they fear to keep their kids back in the village. So they migrate with all family members. It affect very badly on the education of children. Socio-economic condition forced them to migrate them where they can't continue the education of their children. Parents are illiterate and unable to pay their attention towards education of their kids. There is lack of awareness about education. No one is in Government job in their family. Vasudha's father had taken debt from money lender before two years, still it is unpaid and there are quarrels in the family which also disturb students. Vasudha's father droned he says his daughters are responsible for his poverty. This negative attitude demotivate students for education.

#### Findings:

1. The students belonging to the Dhangar community are having full of obstacles in the continuation of education. They have to go through many obstacles to complete their education. In a patriarchal dominant society, the girl's education is not properly encouraged on the contrary boy's education is encouraged. The real obstacle in education begins with the completion of education at the local level and there is no option for the students to complete their education except distanced school/ college.
2. During attending the distanced school/college, rural students encounter a number of problems such as the distanced location of the college, lack of transportation facilities, irregularity in transportation, insecurity during traveling, the economic condition of the parents, parents approach towards the education, early marriages, etc. the rural student has to overcome these barriers and complete the education.
3. School time is important for the students those who are attending distanced college/school. The earlier timing of the school is not convenient to the students. If the timing of the school is 7am then student has to prepare earlier in the morning and attend the college. In rainy season and winter, it is difficult for the student to attend school in time by daily travelling from their own village to their distanced school.
4. During the study, it is also observed that, the distanced school having early timing have limited buildings. These schools do not have enough infrastructures such as building and cabin for the staff. Therefore, to manage the classes, the school management runs the school in two shifts. Primary to secondary classes are run in the early morning and remaining classes are after that. However, it is also observed that, the schools having enough buildings and other resources keep the school timing 10.30 am onwards.



5. Non-availability of the educational facilities at local level is one of the major barriers in girl's education. The colleges are located minimum 1 km away from the study villages. In rural area, parents are not enthusiastic to continue their children's education at distanced located school or colleges. To continue college at distance location requires daily travelling and there is no assured travelling facility available in these villages, the students have travel by private transportation, which is not regular, or prompt to attend the college in time.

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## **Current Pandemic, Challenges And Impacts On Rural Life And Role Of Social Work Teacher In Handling Such Issues**

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### **Abstract**

To day we are all facing the universal problem which made our life unstable and insecure and stressful. But it is needed to face this challenge by helping each other by supporting in this situation to come out from this stressful situation. In this regard Professional Social Work play's very important role which enables the people face this crucial situation and live comfortably by adjusting with all the inconvenience which arise out of the epidemic Corona, before going to Social work intervention in handling Covid 19 impacts in rural areas, researcher highlighting on the Social work which is now accepted as a profession.

### **Introduction**

Professional Social work aims at creating conditions for individual, groups and communities under which they are able to utilize their potentialities and existing resources to remove some of the handicaps and to overcome them by proper adjustment, in order to live their life more adequately and creatively. So, in this scenario social work plays very important role by helping people to help themselves for their happy life by overcoming the present Corona impacted situation social work education imparts theory in the class rooms and to practice theory in the field it gives training to the students to work with individuals, groups and communities in handling their problems to lead normal happy life.

The virus is primarily spread between people during close contacts, most often via small droplets produced by coughing, sneezing and talking. The droplets usually fall to the ground or into surfaces rather than travelling through air over long distances. (WHO Guidelines). Recommended preventive measure include hand washing, covering one's mouth when coughing, maintaining distance from other people, wearing a face mask in public settings and monitoring and self isolation for people who suspect they are interacted.

### **Rational Of The Study**

The pandemic has caused global social and economic disruptions. It has led to postponement of or cancellation of sporting, religious, political and cultural events in the local areas also. Villages are also greatly affected in India. Schools, universities and colleges have been closed either on a nationwide or local basis in 177 countries, affective approximately 98.6 percent of the worlds student population (UNICEF) misinformation about the virus has spread widely especially in rural areas which causes stress, phobia among the rural dwellers.

School closing not only impacted on students but also on teachers family members also it is having far reaching economic and societal consequences, Hence, this present study intended to focus on the following objectives.

### **Objectives**

- To analyze the challenges of COVID-19 in rural areas.
- To understand the problems and impact of COVID-19 in rural areas.

### **Methodology**

The Study was conducted in 36 villages of Beed District, in Maharashtra by purposive sampling method. Case Study method was used. To collect more information a structured questionnaire also developed and assigned to MSW 1<sup>st</sup> Year Students on Google classrooms. The summary of the Case Studies are presented here.



The students were given their own village for case studies. Hence, this paper highlights on some of the important problems challenges and impacts of Covid-19 on rural life and it suggest social work intervention with some coping strategies.

#### **Analysis And Data Analysis**

Covid-19 crises is created so many problems in rural life and it made the people worry about their future life. Some of the problem and challenge identified in the Research study of Covid-19 in rural important area are discussed below.-

#### **Problem an challenges revealed in Study are -**

Problem of migrant people, Drinking Water Problem, Addiction, No work, unemployment, Problem of lively hood, Stopped local employment and self-employment, Economic Problem, Isolation, Psychological Problem\_

#### **Conclusions**

It can be said that Corona is more than health crises it is a human, economic and social crises. But social work confirms the people not to worry now and in future, because it we can fight against the Corona, if we all are together and follow the precautionary methods and keeping our mind strong and healthy. The present study also reveals some positive results like increase in good neighborhood, helping all villagers to one another and cares each other by providing facilities, so we can say it is the right time now to return the villages and make them prosperous, happy and healthy by encouraging small industries, local businesses and self employment with all necessary facilities to make village strong, unite and then only it can become a real backbone of India.

Covid-19 Impact on Entertainment of the people, Events, Religion, Sports, Industries, Commercial establishment, Transport, Migrant labour, Unemployment, Food security, Technology, Tourism, Governance, Law and order, Communication, Cultural, Social Life, Medical Health, Survival of man, Basic amenities, Marriage and other functions, Elderly services, Hostile neighbor, Medical field/Health.

Among Psycho Social impacts of Corona are- Stress, Anxiety, fear, phobia, tension, confusion, headache, hostility, impact on work, efficiency, increase in domestic violence increase in child abuse, emotional problem mood, stress, Suicidal tendency, threat to survival, isolation etc.

The result of the studies of 36 villages identifies various problems, challenges and impact of Covid-19. In this paper the summary of all the case studies is presented for better understanding of challenges, problems and impact from which our rural people are facing in this pandemic situation.

The Covid-19 affected our rural economy, education, livelihood, employment and transportation. The rural people lost their jobs, who have self-employed they are also stopped their work due to Corona, the agricultural work suffered a lot as agricultural labors become workless, most of people in rural areas are depending on agriculture they lost their daily work and wages and this results in no work, no money and no food, Most of the villages have public drinking water facilities in such areas it it become difficult to come out from the homes and collect water, so it become a problem.

Most of the villages were going for daily wage work to nearby talukas or towns to work in hotels, kirana and cloth stores and cosmetics shops local hair salon, vendors, milk and milk products, curd sellers, flower sellers, vegetable sellers and all other craftsman, pot maker lost their income in the summer season who are waiting whole year for selling the mud pots. The



village economy was decreased rather stopped in these affected areas and caused psychological disorder like stress and tension, fear, phobia among the rural people.

The student who are learning in local areas and children who are coming to taluka places for their education suffered, lot are worrying about their future most of the student coming from farmer families daily wage workers, vendors home and salon holders home, pan shops, farmer etc. Student exam their job and earning is a big challenge because these student have no any option, they need immediate solution to the their problems.

Migrated labour are returning to their villages is a big problem and challenge due to impact of corona number of migrant labors are returning to their village but the villagers due to fear are not allowing them in their villages they are keeping asides such people are facing basic needs problems food, shelter, it is observed that so many migrant workers are living in the open places with their children in such summer days due to fear of villagers about migrant labor, villagers full that corona spreads due to these people due to this they decided not receive them in their homes. Counseling is needed to handle situation due to impact of corona

### **Suggestions**

Above discussion of finding of the study shows that there is a need of social work intervention to handle the situation, with some coping strategies.

- Social work, values, principals, techniques and methods are used to overcome the situation.
- Social work Make efforts to bring positive changes in current social system.
- It will try to minimize the impact of Corona Social work teacher's plays role of mediator, and make awareness regarding miss information's, and provide counseling services in healing process Social work teachers in three levels.
  1. Preventive - (Before pandemic)
  2. Corrective and treatment during the Pandemic
  3. Rehabilitatee i.e. post pandemic

Now it is the responsibility of social worker to make aware the people about the pandemic by giving scientific knowledge about the disease and aware them to take precautionary measures. Through video's sharing and sending information audios, some cartoons on the whatsapp groups, street plays, skits videos and with the help of social media.

Under corrective support it is the role of social worker to facilitate support system i.e. government and NGO's working in such situations, facilitate people and patients, individuals and family members and help in identifying patients and to try get the medical help in time. Social work teacher can provide students' sources of contact of medical professionals, hospitals, make access of support systems. Social work teacher is work like a mediator, between support system and people, he is a mediator, enabler, problem solver, counselor, organizer, executor, advisor, helper.

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## Problem of Students Belonging to Dhangar Community : An Analytical Study with Reference to Beed District of Maharashtra

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**Abstract :** Dhangar community has a notable population but it is not concentrated due to their pastoral nature so that they are still politically highly disorganized community. Dhangar community is socially, educationally, economically and politically backward. They lived in hilly area and live socially isolated life due to their occupation. Dhangar is semi nomadic community which is isolated and wandering mainly in forests, hills and mountains. The Sheep husbandry is a traditional occupation among Dhangars pastoralists and sheep is found to involve in all wake of their social life. Dhangar community is facing various problems and challenges in this changing scenario. In view of these, there is need to bring changes in livelihood of Dhangar community through proper educational programme, proper extension services, arranging the training camps and participatory interaction. Such kind of efforts is essential to benefit them socially, culturally and economically. Dhangar can be defined as "member of caste or ethnic group with a strong traditional association with livestock keeping".

**Keywords :** Population, Socially, Educationally, Economically, Politically etc.

**Introduction :** The Dhangar is a nomadic tribe; it is located mostly in the state of Maharashtra. The Marwar, Hatti Kara of Southern India is belonging to the same race. The original home of Dhangar community is said to be Gokul. From Gokul and the surrounding area they are said to have moved into other places like Gujarat and Maharashtra. Dhangars are being shepherds, cowherds, buffalo keepers, blanket and wool weavers, butchers and farmers, living in remote areas. Due to their work and tradition they are lag behind in education.

**Objectives :** 1. To study the socio-economic condition of Dhangar community. 2. To find out various causes of educational backwardness among Dhangar families.

**Hypothesis :** 1. Weak socio-economical conditions of Dhangar family results in low educational status of Dhangar community. 2. Dhangar families have lack of educational awareness and lack of educational environment which affect on their children's educational performance.

**Research Methodology :** Accurate purpose statement- the research is aimed to explore the education status of Dhangar community in Beed district and suggest necessary intervention to cope up with the problems of students belonging to Dhangar community. Techniques to be implemented for collecting and analyzing research- this is a diagnostic research. Non-probability purposive sampling technique used to collect data. Interview schedule used as a tool of data collection. Along with that direct and participatory observation made to understand and find out the various problems and their causes concern with research objectives. Diagrams, tabulation, statistical operations used for the interpretation of the data. The whole Beed district is the Setting for the research study. The present research work is social work research and there are two types of research qualitative and quantitative. In this study, researcher has used both qualitative and quantitative methods for more clear findings.

**Design:** A research design is a plan, structure and strategy of investigation so conceived as to obtain answer to research questions or problems. The research design refers to the overall strategy that choose to integrate the different components of the study in a coherent and logical way, thereby, ensuring effectively address the research problem; it constitutes the blueprint for the collection, measurement, and analysis of data. Research design is the framework of research methods and techniques chosen by a researcher. The design allows researchers to hone in on research methods that are suitable for the subject matter and set up their studies up for success. 1. Research design means it is arrangement and planning of how to achieve aim of research. As per the objectives, present study explains the barriers, parents approach, and gender bias and socio-economic conditions which affects on the education of students belonging to Dhangar Community, so descriptive and analytical research design is used for research work. 2. Amongst all the respondents' majority of the students are in the age group of 15 to 17. However, after attending the 18 years of the age, parents found more reluctant about the continuation of girls education and even to some extent education of the boys also.



**Book Review :**

**BasuAbhisek, Chatterjee Soumendu (2014)** conducted a study on "Status of educational performance of tribal students: a study in Paschim Medinipur District, West Bengal". This study has made recommendations to improve the academic performance of the tribal students. Some of these recommendations are; to facilitate the education government should start the hostels in the school, to overcome the problems arises out of distanced location of the school, there should be more schools in remote areas, in the schooling, mother language should be included as third language in the syllabus, for better result it is necessary to have residential mode of education, teacher should be friendly with locality etc.

**Talawar M.S. Das Anindita (2014)** in research papers on "A Study of Relationship Between Academic Achievement and Mental Health of Secondary School Tribal Students of Assam" reveals that, academic achievements and mental health of the students are inter related. This study also reveals that, in terms of mental health of boys and girls of tribal students there is significant difference while, there is also significant difference in rural and urban students belonging to tribal in respect of their mental health.

**Andrabi Azad Ahmad (2015)**, research article on "A Study of Academic Achievement Among Tribal and Non-Tribal Adolescents of Kashmir" concludes that, the government of India recognized the need of the education of tribal and addressing it. As part of the promotion of education amongst the tribal, government has taken the initiatives such as village level education committee, madhyamikshikshakendra, school inspectors, etc. this study measured the academic performance of the tribal and non-tribal students and found that, the academic performance of the non-tribal student was higher level than tribal students. In this study it is also found that, there is no significant difference in tribal male and female and non-tribal male female students as academic achievements is concerned. This study suggests that, there is immediate need to start the primary schools in the tribal areas. This study suggested that, in the beginning years of the education, in medium of instruction, the local dialects should be included and after few years the state language should be gradually introduced, so that, non-tribal children will get well acquainted with the state language. To improve the academic achievements of non-tribal it is necessary to create the awareness in the community and its mobilization needed to pay more attention.

**Vijaykumar Ranappa (2015):** The author in his book had studied the problem of extent of education amongst the Communities listed as Backward in Constitution. The study also explains the relationship of education mobility, urbanization, and economic development of Communities listed as Backward in Constitution. He observed that the widespread educational status that is in case of the community, majority of them were illiterate, were as in case of literate class of scheduled Caste of the education attainment. The researcher found that throughout all the three generations of the Communities listed as Backward in Constitution and illiteracy is high however the illiteracy over generations has come down more so in case of fourth generation more pronounces than mobility of the immobile in all the cases. Except in the case of mobility between respondent generations the downward mobility is found nonsignificant in nature.

**Shahedul, zahedul (2015)** in his research studies elaborated the factors which are affecting on the dropout rate. The study founds and concludes that, the Parents lower economic and social status effects on the education and schooling of the girls and also bear the attitudinal change towards their daughters' education. The parents prefer to male's education by considering the benefit of education in future. In this article the researcher concludes that, due tonon-availabilityand insufficient resources and facilities in rural area, the dropout rate is higher.

**Discussion :** Approximately there are about 698 Scheduled Tribes that constitute 8.5% of the India's total population. Tribal population have some specific characteristics which are different from others castes. Tribal people are simple with unique customs, traditions and practices of their own rituals. They lived a life of isolation or can be said as a geographical isolation. In India aboriginal tribes have lived for thousands of years in forests and hilly areas without any communication with civilization and its institutions. Dhangar is also one of the oldest tribe. Now, there is a need to integrate Dhangar as a backword community in to main stream of the society by providing education and development opportunities.

**Respondents Gender :**



**Source: Primary Data**

Gender	Frequency	Percentage
Male	120	50
Female	120	50
Total	240	100

To trace the problems of students belonging to Dhangar community in the Beed district parents and students were included in the sample. Apart from considering the age group of the students, the researcher has deliberately included male and female students equally as respondents. In this research, 50 percent respondents are male while

50 percent are female.

Particulars	Frequency	Percentage
5th To 7th	62	25.8
8th To 10th	91	37.9
11th To 12th	61	25.4
Graduation	15	6.3
Post-Graduation	11	4.6
Total	240	100.0

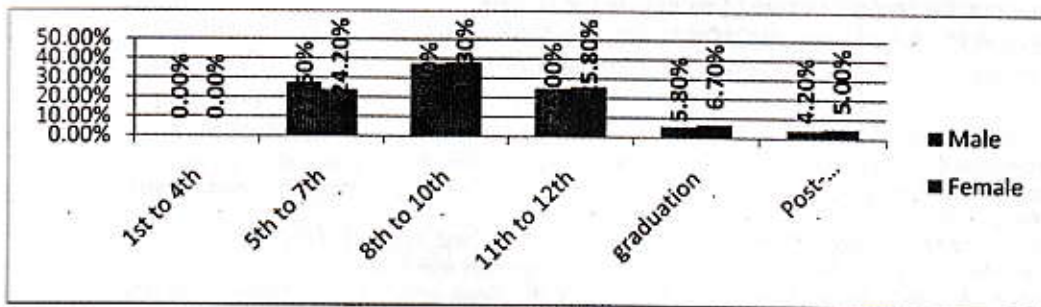
**Respondents Education Status**

**Source: Primary Data**

In rural area, the schooling is available up to fourth standard and in few villages, it is up to 7<sup>th</sup> standard, thereafter student has to go for distanced school/college. As far as the respondents in this present study are concerned, 25.8 percent of students are learning in 5 to 7th standard while the majority of the respondents (37.9%) are studying in 8th to 10th standard. In 11th to 12th standard, there are 24.5 percent of students whereas the graduate respondents are 6.3 percent and post graduate respondents are very few (4.6%) to the total number of

respondents.

**Gender and Education Status :**



**Source : Primary Data :** No respondent found learning up to 4<sup>th</sup> standard. In 5th to 7<sup>th</sup> standard, there are 27.50 percent male while females are 24.50 percent. The majority of the respondents are in 8th to 10th standard. As far as male and female respondents are concerned the majority of the females (38.30%) and 37.50 percent males are studying in 8th to 10th standard. As the level of education of the student increases, the rate of participation decreases. In 11th to 12th standard, there are 25% and 25.80% male female respondents. Whereas, there are fewer respondents who are graduates (male 5.80% & female 6.70%).if we compare the above data it is found that only in 5th to 7th standard the male respondents are higher than female whereas in remaining all the level of education female respondents are higher than male. Even at graduation and post-graduation level, the female student respondents are comparatively higher than male.

**Findings:**

- There are 22.3 percent of students are in the age group of 12 to 14 age group. The majority of the students belong to the age group of 15 to 17 years; this constitutes 29.4 percent of the total respondents. In the age group of 18 to 20, the percentage of the respondent is 15.9 while 5.5 percent of respondents are in the age group of 21 to 23 years. There are few respondents (0.3%) in the age group of 24 to 27 years.
- Amongst all the respondents' majority of the students are in the age group of 15 to 17. However, after attending the 18 years of the age, parents found more reluctant about the continuation of girls education and even to some extent education of the boys also
- In rural area, the schooling is available up to fourth standard and in few villages, it is up to 7<sup>th</sup> standard, thereafter student has to go for distanced school/college. As far as the respondents in this present study are concerned, 25.8 percent of students are learning in 5 to 7th standard while the majority of the respondents (37.9%) are studying in 8th to 10th standard.



- In 11th to 12th standard, there are 24.5 percent of students whereas the graduate respondents are 6.3 percent and post graduate respondents are very few (4.6%) to the total number of respondents.
- No respondent found learning up to 4<sup>th</sup> standard. In 5th to 7<sup>th</sup> standard, there are 27.50 percent male while females are 24.50 percent. The majority of the respondents are in 8th to 10th standard. As far as male and female respondents are concerned the majority of the females (38.30%) and 37.50 percent males are studying in 8th to 10th standard.

**Conclusion :** The present study found that students belonging to Dhangar community faced different barriers in their continuing education. The different barriers analyzed in the research which includes social, economic, and cultural barriers, gender discrimination, and the negative approach of parents towards the girls education. Surrounding disruptive environment, urban culture, patriarchy system, and status of women in the society were also showed effects on girls education. Dhangar is a semi nomadic tribe, which is engaged in traditional occupation of sheep herding, but now they are shifting to new occupations. In the conclusion researcher has stated that, educationally this community is still backward. The students belonging to this community encounters number of problems in continuing the education, researcher has also focused on the barriers in education faced by the Dhangar community. This community is transition mode as far as their traditional occupation is concerned. The changes in occupations are seen, the Dhangar community is doing agriculture apart from traditional occupation. Gram panchayat members are co-operating to the Dhangar community in the village. The rural girl has to face the additional hurdles of culture and tradition, the cultural problems and barriers creates hurdles among the rural girl students. The research article further states that the practicing old traditions and traditional role of women creates a big hurdle in their education and schooling. It is still believed and practice the secondary role of women in the society.

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सुकेशिनी संजय जोगदंड

सहाय्यक अधिव्याख्याता, मानवलोक समाजकार्य महाविद्यालय अंबाजोगाई, जि. बीड.

### प्रस्तावना

सध्या जगभरात कोरोना विषाणूच्या साथीने थैमान घातले आहे. या साथीपुढे जगातील बलशाली सत्ता देखील हतबल झालेल्या दिसत आहेत. या साथीच्या वाढत्या प्रसारामुळे जगभरातील मानवी समुहाला जिवंत राहणे हीच आपली प्राथमिकता आहे असे मान्य करायला भाग पाडले आहे. संसर्गजन्य साथरोग प्रकारातील या विषाणूचा प्रादुर्भाव जगभरातील अनेक श्रीमंतांपासून ते गरीबांपर्यंत होतोय. या विषाणूचे स्वरूप, त्याचा प्रसार आणि व्याप्ती याचा ताळेबंद घालायच्या आतच या विषाणूने मानवीसमुहात व्यस्त प्रमाणात पसरायला सुरवात केली आहे. अद्यापपर्यंत या आजारावर लस बनविण्यात शास्त्रज्ञांना यश आलेले नाही.

कोरोनाच्या संकटांपासून वाचण्यासाठी आणि भविष्यातील आर्थिक मंदीच्या भीतीने आज लक्षावधी लोक मोठ्या शहरातून आपापल्या मुळ गांवी परत जात आहेत. संचारबंदीमुळे वाहतुकीच्या साधनांअभावी होत असलेल्या स्थलांतराची तुलना 1947 मधील फाळणीच्या वेळी झालेल्या ऐतीहासीक स्थलांतराची आठवण होत होती. माणसे अगदी सैरभर होऊन वाट्टेल त्या मार्गाने आपापल्या मुळ गांवी सुरक्षीत होण्यासाठी धडपडत होती की आपल्या समाजरचनेला आव्हान देत होती हे विचार करण्यासारखे आहे. स्थलांतराच्या बाबतीत भारत जगामध्ये दुसऱ्या स्थानावर आहे.

कोरोना काळात सुमारे एक ते दीड कोटी नागरीक आपापल्या मुळ गांवी परतले. त्यातील सुमारे 25 ते 40 लाख लोक पायी वा मिळेल त्या वाहनाने गेले. कंटेनरसारख्या वाहनातून आपला जीव धोक्यात घालून प्रवास करण्यासही लोक तयार झाले होते. यावरून या विषाणूची तीव्रता लक्षात येते. स्थलांतर करणाऱ्या नागरीकांनी, मजुरांनी आपला जीव धोक्यात घालु नये म्हणुन शासनाने सुरु केलेल्या श्रमिक रेल्वेने 75 लाख लोकांना त्यांच्या मुळ गांवी पाठविण्यात आले. वंदेभारत मोहिमेअंतर्गत परदेशात अडकलेल्या एक लाख 47 हजार भारतीयांना खास विमानमार्गे व जलमार्गे भारतात आणले गेले. विविध राज्यांनी मजुरांना बसेस उपलब्ध करून दिल्या. मोफत पासही दिले गेले. सोनु सुद या चित्रपट कलाकाराने स्वखर्चातून अनेक मजुरांना त्यांच्या गांवी जाण्यासाठी वाहने तसेच आर्थिक मदतही पुरविली. स्थलांतर करणाऱ्यांमध्ये सर्वाधिक मजुर हे उत्तरप्रदेश, बिहार, राजस्थान, झारखंड, मध्यप्रदेश, छत्तीसगढ आणि ओडिशा या राज्यातले होते. हातावार पोट असणाऱ्या या मजुरांना जगण्यासाठी पेशापेक्षाही स्वतःच्या नात्याची माणसे जवळची वाटत होती. यावरून सामुहीक जीवन, सामाजिक जीवन महत्वाचे आहे हे अधोरेखित होते.



**उद्देश**

1. कोवीड 19, स्थलांतर आणि सामाजिक जनजीवन यांच्या परस्पर संबंधाचा अभ्यास करणे.
2. कोवीड 19 मुळे झालेल्या स्थलांतराचे सामाजिक जनजीवनावरील परिणामांचा शोध घेणे.
3. कोवीड 19 कालावधीतील स्थलांतरामुळे निर्माण झालेल्या समस्यांचे भविष्यातील परिणाम अभ्यासणे.

**गृहीतकृत्य**

1. कोवीड 19 च्या भीतीने झालेल्या स्थलांतराचे सामाजिक जनजीवनावर विपरित परिणाम झाल्याचे पहावयास मिळतात.
2. स्थिर व सातत्यपूर्ण असलेल्या सामुहीक जनजीवनात कोवीड 19 च्या स्थलांतराने अस्थिरता पर्यायाने सामाजिक व वैयक्तिक विघटन होण्यास कारणीभूत ठरली.
3. कोवीड 19 च्या स्थलांतराने निर्माण झालेल्या समस्या दुरगामी परिणाम करतील असे दिसते.

**अभ्यासपध्दती**

प्रस्तुत संशोधित लेख हा विस्तृत विवेचनात्मक संशोधनपध्दतीवर आधारलेला असून लेखनासाठी दुय्यम तथ्य संकलन पध्दतीचा अवलंब करण्यात आला आहे. कोवीड 19 या आजाराची तीव्रता, त्यासंबंधी समाजामध्ये असलेली भीती, प्रसारमाध्यमाद्वारे, सामाजिक माध्यमाद्वारे केलेल्या माहितीप्रसारणाच्या आधारावर तथ्यांचा स्विकार केला आहे. इंटरनेट, वेबसाईट्स, वृत्तपत्रे, कोरोनाकाळात विविध तज्ञांनी केलेले अभ्यासपूर्ण चिंतन, दुरदर्शनवरील बातम्या इत्यादींचा आढावा घेण्यात आला आहे.

**कोवीड-19 आणि स्थलांतर**

कोरोना व्हायरस हा विषाणूचा एक गट आहे. या विषाणूचा प्रसार मानवांमध्ये श्वसन संसर्गाने होतो. हे संसर्ग वन्याचदा सौम्य परंतु संभाव्य प्राणघातक असतात. कोरोना व्हायरस पहिल्यांदा 1930च्या दशकात पाळीव प्राण्यांमध्ये निदर्शनास आला. त्यानंतर 1960च्या दशकात तो मानवी समुहात दिसून आला. सामान्य सर्दी असणाऱ्या रुग्णाद्वारे या विषाणूचा प्रसार होत असल्यामुळे विविध दशकात याला विविध नावाने ओळखले जाऊ लागले. नोव्हेंबर-डिसेंबर 2019 मध्ये चीनच्या हुबै प्रांतातील वुहान शहरात निदर्शनास आलेल्या गंभीर व घातक प्रभाव पाडणाऱ्या या व्हायरसचे कोवीड-19 असे नामकरण जागतीक आरोग्य संघटनेने 11 फेब्रुवारी 2020 ला केले. हा एक प्राणघातक संसर्गजन्य आजार असून यामध्ये श्वसन संसर्गाने मृत होणाऱ्यांची संख्या सर्वाधिक आहे. हा आजार होऊ नये म्हणून आवश्यक त्या उपाययोजनांसोबतच दोन व्यक्तींमध्ये बोलतांना कमीत कमी तीन फुटाचे अंतर, थोडक्यात शारीरिक अंतर राखणे गरजेचे आहे. शारीरिक अंतरासोबतच आपोआप सामाजिक अंतरीकरणाचा स्विकार नकळत समाजाने केला. ज्याचा परिणाम आपल्या सामाजिक जनजीवनावर होतांना दिसून येतो.

आपल्या देशात जानेवारी महिन्यात कोरोना विषाणूने प्रवेश केला. 22 मार्च रोजी एक दिवसाचा जनता कर्फ्यु पाळण्यात आला. 24 मार्चला रात्री आठ वाजता मा. प्रधानमंत्री यांनी 21 दिवसांसाठीची संचारबंदी घोषणा करीत कलम 144 लागू केले. त्यानंतरही चार वेळा संचारबंदी लागू केली गेली. तब्बल साडेतीन महिने देशातील सामाजिक तसेच आर्थिक जनजीवन विस्कळीत झाले. परंतु विषाणूचा प्रादुर्भाव रोखण्यात यश आले नाही. कांही ठिकाणी आजही संचारबंदी सुरुच आहे. सदयस्थितीत भारतात गरीब, मजुरवर्ग, निम्न मध्यमवर्ग आणि मध्यमवर्ग बहुसंख्येने वास्तव्यास



आहे. अशावेळी या संचारबंदीचे बहुसंख्य लोकसंख्येवर कोणते परिणाम होतील याचा अंदाज सत्ताध्याऱ्यांना आला नाही. विषाणुचा प्रादुर्भाव रोखण्यासाठी संचारबंदीचा निर्णय चांगला असला तरी अचानक घेतलेल्या निर्णयामुळे संभ्रमासोबतच अनेक प्रश्नही निर्माण झाले. या प्रश्नांची सोडवणूक करणारे कोणतेही धोरण आमच्या राज्यकर्त्यांसमोर दिसत नाही. हे दुर्दैव!

स्थलांतर हा आजवरच्या मानवी इतिहासातील महत्वाचा घटक आहे. आदीम काळापासून ते सद्यस्थितीतील कोरोना संकटापर्यंत माणसे सतत एका ठिकाणाहून दुसऱ्या ठिकाणी स्थलांतर करीत आहेत. कधी संकटांपासून दुर जाण्यासाठी तर कधी पोटाची खळगी भरण्यासाठी स्थलांतर करणाऱ्या माणसांचा तेथील मुळ लोकांसोबत झालेल्या संघर्षाच्या व सहकार्याच्या भूमिकेमुळे सामाजिक जनजीवनावर झालेल्या परिणामांचा मानवी इतिहास साक्षीदार आहे. एकविसाच्या शतकातही वाढलेल्या विकास प्रवासाचा वेग, संपर्काची कांती आणि विज्ञानामुळे निसर्गावर होणारे आघात आदी सर्व कारणांमुळे होणाऱ्या स्थलांतराचे नवनवे पैलू समोर येत आहेत. मानवी सामुहीक जनजीवनाचे परिणाम अभ्यासायचे असतील तर स्थलांतराचे गणीत समजून घेणे आवश्यक आहे.

नैसर्गिक आपत्ती, रोगराईमुळे हस्तिनापुरसारखी मोठाली शहरे आपले महत्त्व गमावून बसल्याची अनेक उदाहरणे प्राचीन साहित्यात दिसून येतात. पेंढण, उस्मानाबादमधील तेर यासारखी व्यापार उदीमामुळे राजकीय व सांस्कृतिकदृष्ट्या भरभराटीला आलेली शहरे कालौघात आपले वैभव गमावून बसल्याचे इतिहास सांगतो. सिंधु नदीच्या खोऱ्यातुन किंवा गंगेच्या खोऱ्यातुन वेगवेगळ्या कारणांमुळे कोंकणात, पूर्वभारतात, दक्षिण भारतात विविध काळात स्थलांतरे झाल्याची शेकडो उदाहरणे बौद्ध ग्रंथातुन, स्मृती आणि पुराणातुन वाचावयास मिळतात. कोरोनाच्या काळातील झालेली स्थलांतरे आणि त्या स्थलांतर प्रक्रियेत झालेल्या नागरिकांच्या व त्यांच्या मुलांना भोगाव्या लागलेल्या हालअपेष्टा या वर्तमानातील स्थितीला अधिक गडद करणाऱ्या होत्या.

आंतरराष्ट्रीय कामगार संघटनेचे प्रमुख गायरायडर यांच्या मतानुसार स्थलांतर हा मुद्दा समाजातील आर्थिक व्यवस्थेला गतीमान करणारा आणि समाजातील विविध घटकांना उपजीविकेचे साधन मिळवून देणारा आहे. असे असले तरी वास्तवतः एखाद्या प्राण्यांसमान निम्न आणि अतीनिम्न वर्गातील माणवांना शोषण आणि अन्याय सहन करायला लावतो ही सुध्दा स्थलांतराची महत्वाची बाजू व्यवस्थेकडून नेहमीच दुर्लक्षिली जाते. ब्लुमबर्ग मॅट या आघाडीच्या उद्योग अर्थवृत्तसंस्थेच्या अहवालानुसार, जगभरातील स्थलांतराचे पॅटर्न्स हे आपल्या घरातुन-गावातुन बाहेर पडून नव्या ध्येयांच्या, संशोधनाच्या आणि संघीविषयीच्या आशेतुन आणि उपजीविकेच्या साधनांचे अन्य पर्याय शोधण्याच्या महत्वाकांक्षेतुन आकाराला येत असतात. मात्र बहुतांशी भारतासारख्या विकसनशील देशात ध्येये व महत्वाकांक्षेपेक्षा आगतिकता आणि अन्य पर्यायांची उणीव या कारणांमुळे देशातील निम्न व मध्यमवर्गीय समाज स्थलांतर करतो हे वास्तव आहे.

भारतीय राज्यघटनेने स्वातंत्र्य हक्काद्वारे दिलेल्या, देशातर्गत कोठेही प्रवास/स्थलांतर अथवा स्थायीक होण्याच्या हक्कामुळे स्थलांतर प्रक्रियेला न्यायमान्यता मिळाली. घटनेतील तरतुदीमुळे तळागाळातील नागरिकांना याचा खुप फायदा झाला. काहींनी जिथे पोट भरेल तिथे स्थलांतर केले तर कुणी सध्या राहत असलेल्या गावातील परिस्थितीला कंटाळून नव्या ठिकाणची वाट धरली. नोकरी, उपजीविका हा उद्देश सोडल्यास आपल्याकडे सामाजिक आणि राजकीय स्तरावरील स्थलांतराचा गांभीर्याने विचार झाला नाही. अनेकदा समाजातील जुळवून



घेण्याच्या वा मिसळून जाण्याच्या प्रक्रिया दुर्लक्षित केल्या जातात. ज्याचे दुष्परिणाम अनंतकाळापर्यंत समाजाला भोगावे लागतात. दुर्दैवाने कोवीड-19 च्या प्रभावामुळे झालेले स्थलांतर भविष्यातील समस्यांची नांदी तर ठरणार नाही ना असे वाटते.

### स्थलांतराचे सामाजिक जनजीवनावरील परिणाम

कोरोना विषाणुच्या धर्तीवर झालेल्या स्थलांतराने सामाजिक जनजीवन विस्कळीत झाले. स्थलांतराने कांही चांगलेही परिणाम झाले मात्र त्याची घनता फार काळ टिकाव धरू शकली नाही. स्थलांतरामुळे निर्माण झालेल्या समस्या दिवसागणीक भयंकर स्वरूप धारण करतांना अनुभवास येत आहेत.

### कौटुंबिक परिणाम

कोवीड 19 च्या कोरोना विषाणु संसर्गाच्या धर्तीवर लागू करण्यात आलेल्या दीर्घकाळाच्या संचारबंदीमुळे कुटुंबे घरात बंदी झालीत. नोकरी, व्यवसायाच्या निमित्ताने कुटुंबापासुन दुर राहणाऱ्या व्यक्ती अधिक जवळ आल्या. एकमेकांना समजुन घेण्याऐवजी परस्परांना विरोध, स्वामीत्वाची भावना, प्रायव्हसी आदी कारणास्तव वाद, भांडणे होऊ लागली. अनेकदा हे वाद टोकाला जाऊन त्याचे रूपांतर घटस्फोटापर्यंत गेले. चीनच्या शिचुआन प्रांतात एका महिन्यात घटस्फोटासाठी 300 पेक्षा अधिक कुटुंबांनी न्यायालयात अर्ज दाखल केले. भारतातही घटस्फोटासाठी अर्ज करणाऱ्यांमध्ये मुंबई (3480) सर्वात पुढे आहे. त्यानंतर दिल्ली(2530), बंगलोर(1645) आणि कलकत्ता(890) शहराचा नंबर लागतो. याशिवाय कौटुंबिक हिंसाचार, मुलांच्या पालनपोषणाकडे होणारे दुर्लक्ष, मुलांमध्ये वाढणारी हिंसा, एकाकीपणा यासारखे अनंत प्रश्न संचारबंदीमुळे निर्माण झाले. याउलट कांही ठिकाणी समुपदेशनामुळे विभक्त होणारी कुटुंबे परस्परांच्या जवळ आली. मात्र याची संख्या अगदीच नगण्य आहे. स्थलांतरामुळे शहरातुन गावात आलेल्यांना गावाबाहेर अलगीकरणात राहावे लागले. कांही ठिकाणी बाहेरगावाहुन येणाऱ्यांना प्रवेश नाकारला गेला. बाहेरगावाहुन येणाऱ्यांची माहिती सांगणाऱ्यांवर हल्ले झाले. अनेक छोट्या छोट्या गावात आनंदाने सामुहीक जीवन जगणारे कोरोनामुळे परस्परांपासुन दुरावले गेले. वसुधैव कुटुंबकम सांगणारी आपली संस्कृती एकमेकांपासुन अंतर ठेवून वागु लागली. अतीथी देवो भव च्या ऐवजी अतीथी दुरो भव अशी स्थिती निर्माण झाली.

### सामाजिक परिणाम

मानवी समाज अनंत चालीरिती, प्रथा, परंपरा यांच्यामुळे ओळखला जातो. मात्र कोरोना संसर्गाच्या भीतीमुळे सामुहीक स्तरावर होणारे सण,उत्सव यांना फाटा दयावा लागला. परिणामी यावर होणाऱ्या खर्चात कपात झाली. विवाहासारख्या समारंभात होणारी लाखो रूपायांची उधळण कमी झाली. परंपरागत चालत आलेल्या प्रथा, परंपरा सोडाव्या लागल्या. हे एका दृष्टीने चांगले झाले. परंतु उत्सव, प्रथा या निमित्ताने परस्परांचा सहवास, मन मोकळे करण्यासाठी मिळणारे व्यासपीठ बंद झाले. संसर्गाच्या भीतीमुळे माणुस माणसापासुन दुर जातोय. भावना व्यक्त करता येत नसल्यामुळे व्यक्ती एकाकी पडतोय, तणाव वाढतोय, आत्महत्यासारखे पर्याय स्विकारले जात आहेत. जबाबदारी पेलण्याचे व तणाव स्थितीला सामोरे जाण्याचे धैर्य नसल्यामुळे आत्महत्यांमध्ये वाढ होत आहे. डेश्स ऑफ डिसपेअर ऑप्टर कोरोना 75000 हजारांने वाढतील असे एक संशोधन अमेरिकेत प्रसिध्द झाले आहे. नैराश्य, मानसिक आजार, मनोविकृती यासारखे आजार वाढले आहेत. कोरोनापासुन मुक्ती मिळविण्यासाठी लोक अंधश्रद्धेकडे वळत आहेत.



(गोमुत्र प्राशन, थाळया वाजविणे, पणत्या लावणे, होमहवन करणे) घरातल्या घरात होणाऱ्या विवाहामुळे बालविवाहाचे प्रमाणात वाढ झाली आहे.

### आर्थिक परिणाम

संचारबंदीमुळे सर्वच जीवनावश्यक वस्तुंचा व्यापार वगळता सर्वच औद्योगिक वसाहती, कारखाने, सेवा देणारे उद्योग बंद ठेवावे लागले. निश्चितच याचा विपरित परिणाम अर्थव्यवस्थेवर दिसून आला. 20-30 वयोगटातील 27 लाख युवकांना संचारबंदीत आपल्या नोकऱ्या गमवाव्या लागल्या. बेरोजगारीचे फार मोठे संकट देशावर आहे. विकास वाढीचा वेग शुन्यावर येऊन ठेपला आहे. अनेक लघु व कुटीरउद्योग बंद पडले आहेत. कोल्हापुर येथील एका पोल्ट्री व्यावसायिकाने संचारबंदीत साडेतीन लाख कोबडया व दोन लाख अंडी नष्ट केली. अनेक फळव भाजीपाला उत्पादक शेतकऱ्यांनी आपल्या शेतावर नांगर फिरवला. लाखो रुपयांचे नुकसान सहन करण्याची वेळ त्यांच्यावर आली. यातून बाहेर पडण्याचे मार्ग सध्यातरी दिसत नाहीत. शासनही याबाबतीत ठोस भुमिका घेण्यास तयार नाही. अर्थपुरवठा करणाऱ्या बँकाही उदासिन आहेत. कोवीड 19 ने देशासमोर, उद्योग व्यावसायिकांसमोर व नागरिकांसमोर मोठे आर्थिक आव्हान उभे केले आहे.

### शैक्षणिक परिणाम

शिक्षण हा सर्व समस्यांवरील उपाय आहे असे मानले जाते. परंतु कोरोनाच्या संसर्गापासून वाचण्यासाठी संचारबंदी हा एकमेव उपाय सद्यस्थितीत असल्यामुळे जगभरातल्या सर्व शैक्षणिक संस्था सर्वप्रथम बंद करण्यात आल्या. याचा सर्वात अधिक दुष्परिणाम विद्यार्थ्यांवर झाला. जुन्या शैक्षणिक सत्राच्या परिक्षा नाहीत, नवीन शैक्षणिक सत्र जुलै संपत आला तरी सुरु नाही. ऑनलाईन शाळा सुरु करण्याबाबत शासन आग्रही आहे परंतु तंत्रज्ञानाच्या अभावी, शरिद्वयामुळे हे पूर्णत्वास जातांना दिसत नाही. एकट्या केरळमध्ये ऑनलाईन शिक्षणासाठी स्मार्टफोन उपलब्ध होत नाही या कारणास्तव 60 विद्यार्थ्यांनी आत्महत्या केल्याची आकडेवारी नुकतीच जाहीर झाली आहे. परिक्षा घ्यायच्या की नाहीत यावर एकमत होत नाही. विद्यार्थ्यांच्या डोक्यावर टांगती तलवार! प्रमोटेड कोवीड 19 असा ठपका घेऊन विद्यार्थी आपले नविष्य उज्वल कसे करणार हा मोठा प्रश्न आहे. खरे तर शिक्षणप्रक्रियेतून कोरोनाची भीती घालविण्याचे काम, जनतेला प्रसन्न करण्याचे कार्य होणे अपेक्षित होत. परंतु तसे न होता लोकांच्या मनात अधिकाधिक भीती निर्माण केली जात आहे. प्रकामी प्रसार माध्यमे महत्वाची भुमिका पार पाडत आहेत. कोणत्याही संकटातून बाहेर पडण्याचे मार्ग लोकांच्या समोर उघडले गेले पाहिजेत. मात्र सर्वच शैक्षणिक ज्ञान देणाऱ्या संस्था, शासन, धोरणकर्ते, प्रसार माध्यमे उदासिन असल्यामुळे जनतेत असे बदल होतांना दिसत नाहीत हे दुर्दैव!

### निष्कर्ष

1. कोणत्याही आपत्तीविषयी समाजामध्ये जनजागृती केली जात नाही. कोवीड 19 या आजाराविषयी, हा आजार पसरविणाऱ्या कोरोना विषाणू बाबतही हेच घडले. कोणत्याही आजारावर प्रतिबंध हा महत्वाचा उपाय असतो. प्रतिबंधात्मक वैद्यकीय उपाययोजना नसतील तर जनतेने कोणती काळजी घ्यायला पाहिजे याची माहिती संबंधितांकडून देणे गरजेचे होते. परंतु लोकांच्या मनात या आजाराविषयी एवढी भीती निर्माण केली की माणसे माणसांपासून दुरावली गेली. अनेक कुटुंबांमध्ये संसर्गित व्यक्तीची हेटाळणी झाली. मानसिक त्रास सहन करावा लागला. आर्थिक नुकसान झाले ते वेगळेच.



2. रोगाचा संसर्ग पसरू नये यासाठी सत्तेने संचारबंदीचा निर्णय घेतांना दुरदृष्टीचा विचार केलेला नाही. त्यामुळे लोकांना प्रचंड मानसिक त्रास सहन करावा लागला. अनेक स्थलांतर करणाऱ्यांचे अपघात झाले, मृत्यु झाले. याला जबाबदार कोण?
3. मानवाचे सामुहीक जगणे हे त्याच्या व्यक्तीमत्त्व विकासासाठी अत्यंत महत्वाचे असते. परंतु कोवीड 19 ने सामुहीक जगण्यावरच मर्यादा आणल्या त्यामुळे भविष्यात विकसित व्यक्तीमत्त्व उदयास येतील का हा प्रश्न आहे.

#### संदर्भ

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