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रयत शिक्षण संस्थाका

# राधाबाई काळे महिला महाविद्यालय, अहमदनगर

## हिंदी विभाग

द्वारा आयोजित

# राष्ट्रीय संगोष्ठी

दि. १७,१८ तथा १९ सितंबर २०१३

## २१ वी सदी का दलित साहित्य : संवेदना और स्वरूप

- संपादक -
प्र. प्राचार्य डॉ.बी.के.कराळे

- सहसंपादक -
प्रा. भूपेंद्र निकाळजे

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को आता है। इस तरह पढ़ाई- लिखाई ही नहीं आर्थिक विपन्नता ही अनिष्ट परंपरा से ही आदमी को बाहर निकलने नहीं देते।

'अम्मा' कहानी में सामाजिक परिवर्तन का चित्रण मिलता है। परम्परागत सफाई काम से छुटकारा पाने के लिए अम्मा शिक्षा लेना चाहती है। इसी तरह दलित जाती का शिवचरन पढ़ लिखकर अपने ही जाती के लोगों का शोषण करता दिखाई देता है। काम के बहाने वह उनसे कमीशन वसूल करता है। यह जानकर अम्मा को धक्का पहुँचता है। वह शिवचरन और कोई न होकर उसका बेटा ही है। इस बात से वह अलग रहना चाहती है।

'खानाबदोश' कहानी में दलित स्त्री और पुरुष का शोषण है। दलित मजदूरों से ठेकेदार किस तरह बेरहमी से काम कर लेते है इसका चित्रण किया है। साथ ही गरिब नारी को साथ ही 'अंधड' और 'जिनावर' कहानी में भी दलित शोषण का चित्रण दिखाई देता है।

इस तरह सलाम इस कहानी संग्रह में दलितों का शोषन, उनका अपने आपस में मतभेद, आर्थिक विपन्नता, सामाजिक शोषण, छुआ-छुत, विद्रोह, नुक्सि भावना, स्वाभिमान, उनके परिवर्तन की आस आदि विचार इस संग्रह के माध्यम से व्यक्त होते है।

संदर्भ ग्रंथ :

१. ओमप्रकाश वाल्मीकि - सलाम (कहानी संग्रह)
२. दलित साहित्य और वैश्विकता डॉ.हणमंतराव पाटील
३. डॉ.पुरुषोत्तम सत्यप्रेमी - दलित साहित्य सृजन
४. आलोचन - जनवरी २०१३





# (04) दलित चेतना से अनुप्रणित हिन्दी उपन्यास

डॉ. सानप शाम बबनराव
कालिकादेवी कला,वाणिज्य एवं विज्ञान महाविद्यालय, तह.शिरूर (का.)

साहित्य और समाज के निकटवर्ती सम्बन्ध का मूल कारण व्यक्ति है। साहित्य की व्युत्पत्ति समाज के एक घटक व्यक्ति द्वारा होती है। साहित्य सृजन में साहित्यकार, कृति और पाठक ये तीनों घटक महत्वपूर्ण हैं जो समाज से ही सम्बन्धित है। फलस्वरूप साहित्य और समाज का सम्बन्ध अन्योन्याश्रित बन जाता है। कवि या लेखक अपने समय का प्रतिनिधि होता है। उसको जैसी मानसिक खाद मिलती है, वैसी ही उसकी कृति होती है। वह अपने समय के वायुमंडल में घूमते हुए विचारों को मुखरित कर देता है।कवि यह बात कहता है, जिसका सब लोग अनुभव करते हैं, किन्तु जिसको सब लोग कह नहीं सकते सहृदयता के कारण उसकी अनुभव शक्ति जोरों से बढ़ी-चढ़ी रहती है। परिणाम स्वरूप साहित्य युग-समस्या का स्पष्ट चित्र बन जाता है, उसमें व्यक्ति विचारों के साथ-साथ तत्कालीन समाज की विचारधारा का भी अंकन होता है। साथ ही साथ साहित्य हमेशा पथ-प्रदर्शन बनकर मानव-समाज की सेवा करता है। समाज में जो घटित होता है, उसका चित्रण साहित्य में किया जाता है। उसी प्रकार आदर्शवादी साहित्य में चित्रित 'आदर्श समाज' से प्रेरणा पाकर मानव-समाज उसका अनुकरण करता है। दिशाहीन समाज का पथ प्रदर्शन करने वाले साहित्य का समाज से सम्बन्ध प्रस्थापित करते हुए डॉ. त्रिगुणायत कहते हैं कि साहित्य हमारे अव्यक्त भावों को व्यक्त करता है, उसमें जीवन के विविध रूप हमारे सामने आते हैं। साहित्यकार उन रूपों के प्रति हमारे आदर्श को निर्धारित करता है। अत:साहित्य जीवन और समाज का केवल चित्र ही उपस्थित नहीं करता बल्कि सुधारक की भाँति उनकी दृष्टियों का संकेत कर उन्नति मार्ग का प्रदर्शन भी करता है। अत:स्पष्ट है कि साहित्य और समाज का अटूट रिश्ता है। साहित्य मानव-समाज में इतने निकट पहुँचा है कि मानव के हर सुख-दु:ख, शोक-विषाद में साथ रहकर मानव की सहायता करता है।

संभवत: उपन्यास साहित्य की एकमात्र ऐसी विधा है जो सबसे गतिशील है। आरम्भ से लेकर आज तक उस विधा ने अनेक प्रकार के विविध मोड़ लिए हैं। प्रेमचन्द पूर्व युग में सामाजिक चेतना कुछ उपन्यासों में व्यक्त हुई है किन्तु प्रधानता तिलस्मी, जासूसी और प्रेम रोमांस की प्रकृति ही रही है। डॉ. रत्नाकर पाण्डेय के शब्दों में कहें तो "तत्कालीन पात्रों के व्यक्तित्व में सामाजिक चेतना नहीं दिखायी पड़ती, प्राय:उपन्यास के नायक प्रेमी या अय्यार हैं, किन्तु धीरे-धीरे यथार्थ और आदर्श का बोध होने पर सामाजिक चेतना प्रधान उपन्यासों की सृष्टि आरम्भ हुई।" प्रेमचन्द जी तक आते-आते उपन्यास साहित्य जन जीवन से जुड़ गया और आम आदमी की पीड़ा-व्यथा को वाणी दी जाने लगी। प्रेमचन्द जी एक युग प्रवर्तक के रूप में हिन्दी उपन्यास साहित्य में अवतरित हुए। प्रेमचन्द जी ने पहली बार साहित्य को मात्र मनोरंजन का साधन न मानकर समाज-सुधार का श्रेष्ठ साधन माना। वे हिन्दी उपन्यासों को महलों की ओर न ले जाकर झोपड़ियों की ओर ले गए। उन्होंने ही सबसे पहले टूटी-फूटी झोंपड़ियों में तड़पती हुई भारतीय आत्माएँ देखीं, फटे चिथड़ों में यौवन का सौन्दर्य देखा और अभाव तथा विसंगति में रहने वाले दीन-दु:खियों की पीड़ा देखी। "वे हिन्दी उपन्यास के पुरस्कर्ता ही नहीं मानवतावादी दृष्टि का सशक्त वाहक भी बनते हैं उनकी महत्ता का स्रोत उनकी रचनाओं में व्यक्त मानवीय सहानुभूति ही नहीं है, मनुष्य के बीच समानता का आग्रह है। वे हिन्दी उपन्यास को समाज के क्रान्तिकारी रुपान्तर की आकांक्षा और अपेक्षा से जोड़ते हैं।" प्रेमचन्द गांधी युग के साहित्यकार होने से



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# प्रयोजनमूलक हिन्दी

डॉ० सानप शाम

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# प्रयोजनमूलक हिन्दी

यदि हम कहें कि प्रयोजनमूलक हिंदी आधुनिक युग की देन है, तो यह कुछ आपत्तिजनक प्रतीत होता है। आधुनिक युग में हिन्दी को केवल प्रयोजनमूलक नाम दिया है कोई प्रयोजन नहीं। प्रयोजनमूलक हिंदी आज पत्रकारिता की भाषा है। जिसमें अरबो–खरबों देशी तथा विदेशी पूंजी निवेश किये जा रहे हैं। प्रस्तुत पुस्तक में प्रयोजनमूलक हिन्दी का विस्तारपूर्वक वर्णन किया गया है। जो हमारे स्नातक तथा स्नातकोत्तर विद्यार्थियों के लिए अत्यंत लाभकारी सिद्ध होगा।

## अनुक्रम

हमारी हिन्दी भाषा : ★ एक अवलोकन ★ हिन्दी साहित्य की विभिन्न कालों में प्रकृति ★ प्रशासनिक कार्यों में हिंदी ★ हिन्दी पत्राकारिता की प्रयोजनीयता ★ विविध लेखन कला ★ हिन्दी प्रयोजनीयता में अनुवाद ★ समालोचना का हिंदी प्रयोजनीयता में स्थान

**डॉ. सानप शाम बब्बन राव**– एम.ए,.बी.एड, नेट, सेट, पी.एचडी., वर्तमान में प्रवक्ता के रूप में कालिका देवी कला, वाणिज्य एवं विज्ञान महाविद्यालय तहसील शिरूर (का.) जिला बीड (महाराष्ट्र) में कार्यरत हैं। इन्होंने 'ममता कालिया के कथा साहित्य में नारी चेतना' पर शोध किया है। ये राष्ट्रीय हिन्दी प्रदेश मेरठ (उ.प्र.) तथा राष्ट्रीय हिन्दी सेवी महासंघ इन्दौर (म.प्र.)के सदस्य भी हैं। इन्हें 'हिन्दी भूषण' तथा 'साहित्य भूषण' पुरस्कार भी प्रदान किये गये हैं। इनके कई राष्ट्रीय तथा अंतर्राष्ट्रीय पत्रिकाओं में लेख प्रकाशित हुए हैं।

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# समकालीन हिंदी साहित्य में मूल्यबोध

सम्पादक : डॉ० बबन आश्रुबा चौरे

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सुख के लिए बस दो रोटी और एक घर"[1]

समकालीन साहित्य के माध्यम से परम्परागत मूल्यों को जीवित करने का प्रयास किया जा रहा है जिसमें लोगों में अपनेपन की भावना का विकास हो। जहाँ परिवारों का विघटन हो रहा है वहीं मकानों की संख्या, देश की जनसंख्या भी भारी मात्रा में बढ़ती नजर आ रही है। इस चिंता को अरुण कमल की कविता 'नये इलाके में' द्वारा प्रस्तुत किया गया है–'

इन नए बसते इलाकों में जहाँ रोज बन रहे हैं
नए–नए मकान
मैं अक्सर रास्ता भूल जाता हूँ।[2]

इस प्रकार की अनेक समस्याओं के कारण देश की प्रगति के साथ–साथ मानव विकास में भी बाधा उत्पन्न हो रही है। समकालीन कविता के माध्यम से उजागर हो रही इन परिस्थितियों को समझकर आज मनुष्य को कदम उठाने जरूरी हो गए है। अतः समकालीन के माध्यम से देश के परंपरागत या पारिवारिक मूल्यों को जतन करना संभव हो पाएगा।

निष्कर्ष रूप में हम कह सकते है कि समकालीन साहित्य मूल्यों की प्रतिष्ठापना में महत्वपूर्ण भूमिका का निर्वाहरण कर रहा है।

## संदर्भ सूची


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आर्मी पब्लिक स्कूल
अहमदनगर

# 32

# रांगेय राघव के उपन्यासों में पारिवारिक मूल्य

डॉ. सानप शाम बबनराव

'मूल्य' की दृष्टि से साहित्य का अध्ययन बीसवीं शताब्दी में विशेष में विशेष रूप से प्रारम्भ हुआ और यह अवधारणा पाश्चात्य से प्रभावित होकर हिन्दी साहित्य में आई। यद्यपि भारतीय साहित्य में मूल्य पूरी तरह से समाहित है। मूल्यों के सम्पोषण से ही भारतीय साहित्य का अपना विशिष्ट स्थान है। साहित्य, मूल्य के संयोग से ही विशिष्ट बनता है। जिस साहित्य का अपना विशिष्ट स्थान है। साहित्य, मूल्य के संयोग से ही विशिष्ट बनता है। जिस साहित्य में जितने अधिक मूल्य निहित होंगे, वह साहित्य उतना ही श्रेष्ठ और उपादेय होगा। मूल्य का स्वरूप आत्यधिक व्यापक है। वे मनुष्य और उसके परिवेश से सम्बद्ध है, अतः लेखक की दृष्टि जितनी व्यापक और समष्टिपरक होगी, उतने ही अधिक मूल्य उसके साहित्य में समाविष्ट होंगे। मूल्य का संबंध विशेष रूप से मनुष्य से जुड़ा है। मानव या मनुष्य से संबंधित मूल्य मानव–मूल्य कहलाते है।

परिवार, समाज की प्रारम्भिक इकाई है। व्यक्ति, जन्म से मृत्युपर्यन्त अपने परिवार का सदस्य रहता है। परिवार विश्व की परम्परागत सर्वकालिक, सर्वजनीन, आधारभूत बहुत उद्देश्यपूर्ण सामाजिक संस्था है, जो विश्व के प्रत्येक क्षेत्र में पायी जाती है। परिवार, मनुष्य को जैविकीय प्राणी से, सामाजिक प्राणी बनाने में सहायक होता है। समाज में रहने योग्य संस्कार बालक को परिवार से ही प्राप्त होते है। परिवार के अभाव में समाज की कल्पना नहीं की जा सकती। परिवार, व्यक्ति और समाज के बीच की कड़ी है। व्यक्ति से परिवार और परिवार से समाज का निर्माण होता है। प्रारंभ में शिशु, परिवार के ही सम्पर्क में आता है, बाद में समाज के सम्पर्क में। परिवार का अर्थ है माता–पिता, लड़के, बच्चों तथा एक साथ रहने वाले अन्य आश्रित जनों का समूह। साहित्य समाज और मानव मूल्यों का अन्योन्याश्रित सम्बन्ध है। मानव मूल्य संस्कृति और मानव आचरण से निर्मित होते हैं। इनके पीछे सामाजिक विकास की परम्परा रहती है। साहित्य में जितने

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# Status of Women in Emerging Social Structure

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1000 males (Census of India, 1991). Twenty-five percent of female children in India die before the age of fifteen. At least one-sixth of these die because of gender discrimination.

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# महिलाओं की वर्तमान सामाजिक स्थिती : एक यथार्थ

डॉ. सानप शाम बबनराव*

प्रकृति में सब जीव एक दूसरे पर निर्भर हैं। अपनी विभिन्न आवश्यकताओं के लिए इस निर्भरता के कारण ही संसार के सभी जीवों की प्रजातियों की संख्या में स्थिरता है। एक - दूसरे पर निर्भर होते हुए भी सभी अपने-अपने में पूर्ण रूप से स्वतंत्र हैं। स्वतंत्रता सभी का मूलभूत अधिकार है। मनुष्य भी अपने अस्तित्व को स्वतंत्र रखने के साथ ही साथ अपने व्यक्तित्व का पूर्ण रूप से विकास भी चाहता है। इसके लिए मनुष्य को कुछ ऐसी परिस्थितियों की आवश्यकता थी जिनके बिना ना तो उसका स्वतंत्र अस्तित्व रह सकता था और न ही वह पूर्ण विकास कर सकता था। जब तक मनुष्य अपने को प्रकृति का एक अंग समझता रहा, पृथ्वी पर एक संतुलन बना रहा, लेकिन अपनी बुद्धि के बल पर वह अपने को प्रकृतिका स्वामी समझने लगा। धीरे-धीरे मनुष्य का विकास होता चला गया। उसने अपनी बुद्धि के बल से अपनी सुख-सुविधा के साधन जुटा लिए और स्वयं को पूरी तरह से भौतिकवादी युग में धकेल दिया। समयगत शृंखला में पुरुष की अभिलाषाओं में तो सदैव बढ़ोतरी हुई किन्तु नारी शनैः-शनैः समय और विचारधाराओं के परिवर्तन से ज्ञात और अज्ञात कारणों से घर की ऊँची-ऊँची चार दिवारी में बन्द होकर अविधान एवं अज्ञान के अंधकार में डुबकियाँ लगाने लगी। उसका पग-पग पर अपमान होता रहा तथा लगातार ठुकराए जाने के बावजूद भी वह जीवन की अन्तिम श्वास तक सामाजिक यातनाओं को चुपचाप सहन करती रही। बाल विवाह, पर्दा-प्रथा, विधवाओं की दीन-हीन दशा, सती-प्रथा, कन्या पक्ष का नीचा समझा जाना, नारी की उच्च शिक्षा का बहिष्कार, उत्तराधिकार से वंचित होना और आर्थिक परतंत्रता जैसी सामाजिक कुरीतियों ने पराधीन भारत को इतना निम्न बनाया जाता रहा है कि वह नारी की पीड़ा को समझ न सका और आज स्वतंत्रता के वर्षों बाद भी बार-बार सचेत किए जाने पर भी भारत में पूर्णरूपेण नारी जागृति नहीं हो पाई है।

21 वी सदी में कदम रखने वाले भारतीय समाज में नारी को आज भी वह दर्जा प्राप्त नहीं हुआ है जो कि उसे बहुत पहले मिल जाना चाहिए था। वधू-दहन आज भी निर्भयता पूर्वक होता है, तलाक नारी के लिए कलंक व पुरुष के लिए आजादी है, जहाँ बालिका भ्रूण हत्या एक लैटेस्ट फैशन है। एक ऐसे अमानवीय, पतनशील समाज में स्त्री फिर भी जीवित है, यह , क्या किसी आश्चर्य से कम है। नारी ने पूरी शिद्दत के साथ विपरीत और विषमतर परिस्थितियों में भी अपनी पहचान और महत्ता को सिध्द किया है। निश्चय ही नारी शक्ति, शौर्य और सामर्थ्य का दूसरा नाम है।

एक राजस्थानी कहावत है कि सत्तर साल में तो कूरटी (जहाँ गाँव भर का कूड़ा डाला जाता है) के भी दिन फिरते हैं। इसके लिए महिलाओं के सम्बन्ध में चाहे इतनी ही दशाब्दियाँ लगी हो लेकिन लगता है अब महिलाओं की स्थिति में भी परिवर्तन अवश्यम्भावी सा हो गया है। पंचायती राज व्यवस्था में महिलाओं के आरक्षण, राज व्यवस्था में उनकी बढ़ती भूमिका, महिला संगठनों के फैलते जा रहे प्रभाव, महिला हितों के सम्बन्ध में पिछले दिनों में आये कानूनी बदलाव, पुलिस व सामान्य प्रशासन में बढ़ती जा रही उनकी भागीदारी और सबसे महत्वपूर्ण विचारों में आ रहे व्यापक बदलाव से तो कुछ ऐसा ही लगता है। इस बदलाव के लिये संचार साधनों, साक्षरता के प्रतिशत में हो रही वृध्दि, विविध प्रचार माध्यमों, भौतिकवाद संस्कृति, संयुक्त परिवारों की टूटन, कार्यशील महिलाओं की बढ़ती संख्या, महिला मतों को आकर्षित करने की राजनैतिक दलों की मजबूरी, नव-धनाढ्य एवं उच्च मध्यम वर्ग परिवारों

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# समकालीन

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द्वारा शराब पिलाकर अधिक से अधिक दासरोवा श्रम कराने के बावजूद उसकी एवज में कम पारिश्रमिक देना और साथ ही साथ उसका यौन-शोषण करना आर्थिक शोषण का उत्कृष्ट उदाहरण है।" ऊषा ओझा की 'गुम्मी-गुम्मी' कहानी में आदिवासी स्त्रियों के शोषण का चित्रण है। वे रोज़गार से वंचित है। जंगल के बाहर भी शातिर दिमाग वालों ने इनकी निडरता और बलिष्ठता का चोरी-चकारी में भरपूर उपयोग किया है। भुखमरी से बचने के लिये आदिवासी स्त्रियों को यह रास्ता सरल लगा फिर आगे चलकर चोरी करना इनकी आदत बन गई। "जंगल के शहरी सरकारी बाबुओं ने भी इन्हें छला उन्हें बहलाकर मजदूरी की लालच पर वनों की लकड़ियों की कटाई, उनकी तस्करी और अपने विरोधियों एवं दुश्मनों की हत्याओं में चालाकी से इस्तेमाल किया। इस्तेमाल के बाद इनके अपराध की झूठी-सच्ची कहानियाँ गढ़कर इनकी भावनाओं के साथ खेला और इन्हें अपराधी बनने पर बाध्य किया।" दूरदर्शन चैनलों में महिलाओं का दोहरा शोषण किया जा रहा है। महिला अपनी तरक्की चाहती है तो उन्हें अंग प्रदर्शन करना पड़ता है और मजबूरन महिलाओं को अपने बॉस के इशारों पर कठपुतली की तरह नाचना पड़ता है। "कभी-कभी ऐसा भी देखा जाता है कि पुरुष अपने कार्य में उन्नति, तरक्की करता है तो लोग उसे उसकी काबिलियत समझते हैं लेकिन महिला की उन्नति पर कहते है। जरूर बॉस को इसने खुश किया होगा। उन्हीं की मेहरबानी से इस मुकाम पर आयी है।" जबकि ऐसा नहीं है। महिलाएँ भी मेहनती, लगनशील होती है लेकिन समाज इसे मानने को तैयार नहीं होता है। सामाजिक और आर्थिक दोनों ही दृष्टिकोणों से स्त्री पीड़ित है। दोनों ही क्षेत्रों में वह अपने ढंग से तरक्की नहीं कर पा रही है। उसे बार-बार समाज के बनाये कानूनों का ही पालन करना पड़ता है न करने पर दंडित होना पड़ता है।

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# 49 समकालीन महिला लेखिकाओं के कथा–साहित्य में 'नारी–चेतना'

डॉ. शाम सानप

हिंदी कथा–साहित्य में सन् साठ के दशक से महिला कथाकारों का अत्याधिक संख्या में एकाएक उभर कर आना इस तथ्य की, ओर संकेत करता है कि साहित्य सृजन के लिए संवेद्य मनोगुण, नारी की बौद्धिक क्षमता को तो रेखांकित करते ही हैं साथ–साथ, नारी स्वयं को पुरुष के समकक्ष, साहित्य सृजन के क्षेत्र में भी स्थापित करने में सफल हो सकती है....यह सत्य भी क्रमशः उभर कर आने लगा। यह निर्विवाद सत्य है, कि स्त्री और पुरुष के मध्य प्राकृतिक, जैविक अन्तर होने के बावजूद, स्त्री की मानसिक शक्तियाँ तथा उसका 'बोध' विशिष्ट हो चुका हैं। इस दृष्टि से कला के सृजन में नारी संवेदनाएँ अपना, विशेष अर्थ रखती हैं।

आज की 'लेखिका' इस नारी विरोधी व्यवस्था का विरोध करके एक नवीन मूल्यों की प्रतिष्ठापना करना चाहती है। समकालीन कथा लेखिकाओं में मन्नू भण्डारी का स्थान महत्वपूर्ण है। नारी जीवन की समस्याओं को लेकर उन्होंने गम्भीर, परिवर्तनवादी रचनाओं का निर्माण किया। 'आपका बंटी' आधुनिक सुशिक्षित पति–पत्नी के अहं का टकराव तथा तनाओं से उत्पन्न स्थितियों के बीच सम्बन्ध–विच्छेद की भूमिका का प्रामाणिक दस्तावेज है। आज व्यक्तिवादी–भौतिकवादी चिन्तन ने स्त्री–पुरुष दोनों के अहं को इतना उग्र व प्रखर बना दिया है, कि व्यक्ति शनैः शनैः अमानवीय होता जा रहा है। शकुन के मन की कसक इसका प्रमाण है – "सच पूछा जाय तो अजय के साथ न रह पाने का दंश नहीं है यह, वरन् अजय को हरा पाने की चुभन है यह, जो उसे उठते –बैठते सालती रहती है।"[1] माता–पिता–पुत्र के त्रिकोणात्मक सम्बन्धों की परस्पर टकराहट जितनी महत्वपूर्ण है, उतनी ही शकुन के जीवन की लड़खड़ाहट मर्मस्पर्शी है। 'क्षय' कहानी की कुन्ती अपनी जिम्मेदारियों में टूट चुकी है। डॉ. गणेश दास कुन्ती को सहानुभूति की दृष्टि से देखते हुए लिखते है– "क्या उसका सारा जीवन यों ही निकल जायेगा?"[2] आम जीवन की सामान्य नारी से लेकर वेश्या समस्या से त्रस्त नारी को अपने कथा साहित्य का केन्द्र, मन्नू भण्डारी ने बड़े सहानुभूतिपूर्वक बनाया है।

समकालीन महिला कथाकारों की विकास शृंखला में कथाकार शिवानी का स्थान शीर्ष है। लगभग तेरह उपन्यासों में नारी–जीवन की गुत्थियों को सुलझाने का साहसपूर्ण कार्य उन्होंने किया। 'कृष्णकली' की नायिका पति राज द्वारा प्रताड़ित होकर भी अपने पति को पाने की आकांक्षा रखती है। वह कहती है– "पति के पाप का प्रायश्चित अब मुझे ही करना होगा।"[3]

युगीन परिस्थितियाँ ही प्रमुख रूप से साहित्य के निर्माण का कारण बनती है। उषा प्रियंवदा ने अपने उपन्यासों में नारी–जीवन के पारिवारिक, आर्थिक, सामाजिक पहलुओं को गम्भीरता के साथ अभिव्यक्त किया है। 'पचपन खम्भे लाल दीवारें' की नायिका सुषमा गरीब परिवार की एक नौकरीपेशा युवती है। आयु बढ़ती जा रही है, परिवार की जिम्मेदारियाँ है। समाज के भय से अपने प्रेमी नील को भी अपने आप से पृथक करती है। अन्त तक, द्वन्द्व में फँसी, खून के आँसू रोती हुई सुषमा कहती भी है – "ये कॉलेज, ये खम्भे


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मेरी डेस्टिनी हैं, मुझे यहीं छोड़ दो।"[4] वह आत्म–पीड़ा में अपना जीवन यापन करती है। नारी सिमट रही है और उसका जीवन पोषक मानवीय मूल्यों से निरन्तर कटता जा रहा है।

महिला लेखन की सम्पूर्ण यात्रा में कथाकार कृष्णा सोबती का विशेष स्थान है। 'तिन पहाड़' की जया, एक अत्यन्त अन्तर्मुखी, आत्मपीड़न से ग्रसित, भावुक मनोवैज्ञानिक पात्र है। जिसके जीवन को घर–बाहर की समस्या उजाड़ कर रख देती है। क्या जीवन काल में ही श्री दा पर मोहित हो जाती है। श्रीदा विदेश जाने से पहले सगाई करता उसे कभी न भूलने का वादा करता है। किन्तु लौटता है, एडना के पुत्र का बाप बनकर। घर से पलायन कर जया अब तपन से प्यार कर बैठी है। दोनों के जीवन में श्री दा का प्रवेश उसकी मृत्यु का कारण बनता है। "अब कहाँ लौटना होगा श्रीदा।"[5] कहकर मौत को अपना लेती है।

राजी सेठ 'किसका इतिहास' की नायिका अपने परिवार के बारे में सोचती है – "घर ने एक ऐसी गाढ़ी धुन्ध का रूप ले लिया था, जिसमें सब रिश्ते, रिश्तों की बेहद नाजुक दोरियाँ डगमग हो गयी थी.... उछाल जाने परी ही सम्बन्धों का विश्वास हाथ लगता है।"[6]

मैत्रेयी पुष्पा की कहानियाँ भी नारी –जीवन की पीड़ाओं को यथार्थ के धरातल पर अंकित करती हैं।

आज की महिलाओं का लेखन भोगे हुए सच पर आधारित है। हिंदी की शीर्ष महिला –कथाकारों की कथाओं का यह संकलन न सिर्फ समकालीन भारतीय महिला लेखन के तेवर और तापमान को दर्शाता है, बल्कि हमें यह भी बताता है, कि अनेक स्तरों पर जीवन–शैली के रूप में हमारा यह समाज स्त्री–चिन्तन की बदलती धारा और प्रवाह के प्रति भीतर से तैयार नहीं है। तस्लीमा नसरीन के अनुसार – "नारी शिक्षा में तत्कालिक तौर पर नारियों को पुरुष के कन्धे से कन्धा मिलाकर काम करने लायक, योग्यता जरूर बख्शी, पर इससे उनकी प्रताड़ना और मनोबल गिराने की साज़िशों ने जहाँ एक ओर उसे आत्मविश्वास से दीप्त किया, वहीं दूसरी ओर उसकी घुटन को और भी ज्यादा बढ़ाया।"[7] औरत की कहानी समकालीन भारतीय महिला लेखन के तेवर और तापमान को ही नहीं दर्शाती, सृजन पक्ष से थोड़ा परे हटकर उनके विचार–पक्ष की भी एक अच्छी–खासी झलक दे जाती है, जो स्त्री–विमर्श के प्रति उनकी वैचारिक प्रतिबद्धता का प्रमाण है।

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७. तीसरी हथेली : राजी सेठ, पृ.१३
८. हंस : जून, २००३, पृ.१२

(हिंदी विभागाध्यक्ष, कालिकादेवी कला, वाणिज्य एवं विज्ञान महाविद्यालय, शिरूर कासार ता, शिरूर कासार जि, बीड ४१३२४९)

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# 50 स्त्री–विमर्श परिभाषा और परिव्याप्ति

प्रा.डॉ.वीरश्री आर्य

'ले आँख मिच अन्याय देख
वह खून नहीं है पानी है।
जिसको स्त्री का सम्मान न हो
वह पुरुष नहीं बेमानी है।।'

सभी चोटों को खाकर भी ये अपेक्षा कैसे की जा सकती है, कि वह फिर भी चुपचाप पीछे पीछे चलती रहें, ना थके और ना ही रुके? गाड़ी का पहिया पंचर हो जाए तो उसे दुरूस्त किया जाता है, और फिर गाड़ी से जोड़ा जाता है। यहां तो स्त्री के मन, बुद्धि, शरीर, आत्मा सभी पर चोट है, और इच्छा कर रहा है, बिना मरहम के उससे अच्छे बर्ताव, व्यवहार और आदर भाव से पेश आने की। क्या कभी ऐसा

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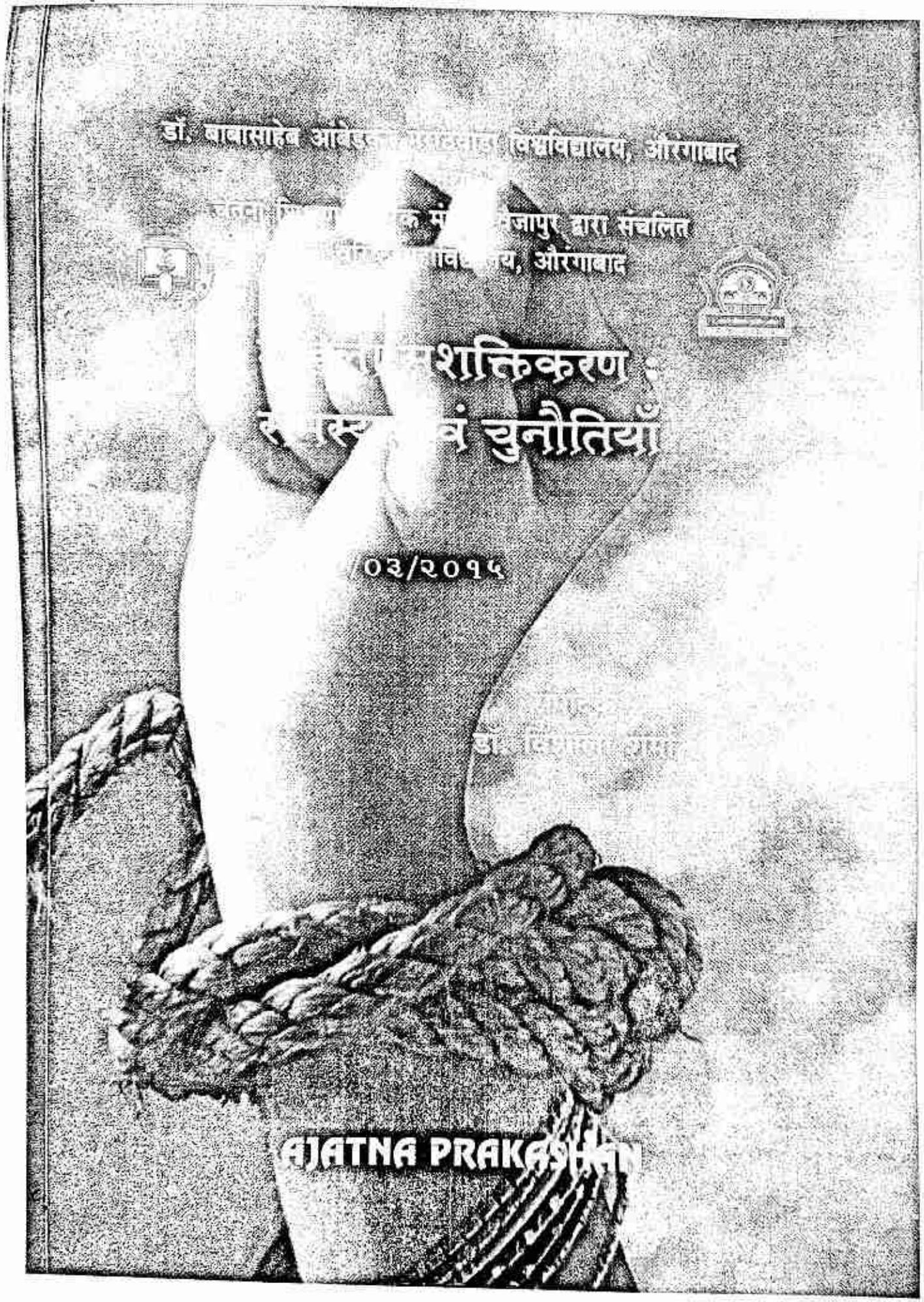


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मूलभूत विसंगतियाँ है जो उसके अनुरूप विस्तार की संभावनाओं को बाधित करती है। पढी लिखी, नौकरीपेशा और आत्मनिर्भर स्त्री भी एक ऐसी अंधी सुरंग में बंद है, जिससे बाहर आने की कसमसाहट और जद्दोजहद ही उनके जीवन की सबसे बड़ी वास्तविकता है।

शाल्मली नरेश के प्रति गहरा अनुराग रखती है। वह नरेश को बार बार अपने रिश्ते के बारे में समझाती है। वह नरेश को न सिर्फ पती बल्कि मित्र, जीवनसाथी के रूप में देखना चाहती है। शाल्मली का विश्वास न घर छोडने पर है न आत्महत्या करने पर, न अपने को किसी एक के लिये स्वाहा करने में है। वह घर के साथ औरत के अधिकार की भी कल्पना करती है और विश्वास भी। वह एक ऐसे समाज की पक्षधर है जहाँ परिवार में स्त्री पुरुष के बीच स्वस्थ कर्तव्य संबंध हो। लेकिन नरेश न अपना कर्तव्य समझता है न अपना दायित्व। वह न शाल्मली की भावनाओं को समझता है और न ही अपने अहं से मुक्त होता है। इसलिए शाल्मली नरेश के बिना अकेली रहने का निर्णय लेती है। शाल्मली पुरुष सत्ता कि गुलामी में सबकुछ खोनेवाली स्त्री नहीं है। वह चुनौती के तेवर रखती है।

प्रस्तुत उपन्यास में लेखिका ने परंपरागत दया और करुणा में डूबी हुई, आँसू बहानेवाली नारी का वर्णन न करते हुए एक असाधारण और पुरुष से चुनौती के तेवर रखनेवाली स्त्री का वर्णन किया है। पति से लाख उपेक्षा, तिरस्कार मिलने के पश्चात् भी शाल्मली अपनी अस्मिता बनाये रखकर जीवनयापन करने का निर्णय लेती है। वह पुरुष विरोधी नहीं है। उसे विश्वास कि एक दिन नरेश भटकन छोडकर उसके पास लौट आयेगा। और यदि ऐसा न भी हुआ तो उसे आत्मग्लानि या पछतावा नहीं होगा। वह भावनाओं में बहनेवाली कमजोर नारी नहीं बल्कि आधुनिक युग की बुध्दिजीवी नारी है। अपने स्वतंत्र अस्तित्व से वह यह अहसास जगाती है कि परिस्थितियों के साथ व्यक्ति का सरोकार चाहे जितना गहरा हो, पर उसे तोड दिए जाने के प्रति कोई निषेध नहीं होना चाहिए।' शाल्मली नारीविमर्श को अभिव्यक्ति देनेवाला सशक्त उपन्यास है।

संदर्भ


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**१३**

# महिला सशक्तिकरण एवं महिला स्वयं सहायता समूह


**डॉ. सानप शाम बबनराव**

कालिकादेवी कला, वाणिज्य एवं विज्ञान महाविद्यालय, शिरूर का., जि. बीड


आज सरकार महिलाओं के उत्थान, विकास और उन्हें सशक्त बनाने वाले सारे प्रयासों पर जोर दे रही है। सरकार गांव व जंगल में अपनी पहचान खोई महिलाओं से लेकर आधुनिकता से कदमताल मिलाती महिलाओं के साथ है। वह आज उन्हें विकास के वह सारे मानक देने तैयार है, जो उन्हें सशक्त बनाने के लिए जरूरी है। सरकार महिलाओं के स्वास्थ्य, खाद्य, पोषण सुरक्षा, न्यूनतम बुनियादी आवश्यकताओं व सुविधाओं सहित शिक्षा, रोजगार व न्याय जैसे उपकरणों को भी बेहतरीन दशा व दिशा देने की फिराक में है, क्योंकि समाज व पुरुषों के नजरिए में बदलाव लाने के साथ महिलाओं में आर्थिक सम्पन्नता का आना बहुत आवश्यक है। यह आर्थिक सम्पन्नता ही उनके सामाजिक व राजनैतिक सशक्तिकरण का निर्धारण करेगी।

महिला सशक्तिकरण का सीधा साधा अर्थ है, महिलाओं को शक्तिशाली बनाना। महिलाओं के हाथ में अधिकार देना व उन्हें स्वावलंबी बनाना। जब हम महिला सशक्तिकरण की बात करते है, तो हमारा तात्पर्य पुरुषों की बराबरी करना न होकर, महिलाओं को सशक्त करने से है, आर्थिक, सामाजिक, राजनैतिक एवं सांस्कृतिक क्षेत्र में प्रत्येक स्तर पर कार्य में महिलाओं की सशक्त भागीदारी से है। महिला सशक्तिकरण का अर्थ है, महिलाओं को भी विकास करने के समान अवसर देना उन्हें भी मनचाही शिक्षा प्राप्त करने का अधिकार देना व घर परिवार व समाज के बारे में स्वतंत्र निर्णय लेने का अधिकार देना। महिलाओं के सशक्तिकरण के लिए आवश्यक है कि महिलाएँ स्वयं ही अपने व परिवार के मामलों में निर्णय लें, अपने फैसले को अमल में लाएँ व उन्हें सामाजिक स्वीकृति भी मिले। महिलाओं का सशक्तिकरण एक लंबी और कठिन प्रक्रिया है, जिसके लिए समाज की मानसिकता में परिवर्तन आवश्यक है। इस दृष्टि से महिलाओं का आर्थिक सशक्तिकरण, सामाजिक सशक्तिकरण की तुलना में आसान है। क्योंकि यदि एक महिला आर्थिक दृष्टि से शक्तिशाली हो तो उसके लिए सामाजिक दृष्टि से शक्ति सम्पन्न हो जाना अपेक्षाकृत आसान हो जाता है।

इसमें कोई संदेह नहीं है कि संगठन में अपार शक्ति है। संगठनात्मक रूप से एकजुट होकर कठिन से कठिन कार्य किया जा सकता है। भारत में भी यह अनुभव किया गया कि व्यक्तिगत अलग-अलग हित पोषण की तुलना में सामूहिक हित चिंतन अधिक प्रभावशाली माध्यम हो सकता है एवं इसी के फलस्वरूप 'स्वयं सहायता समूह' की अवधारणा विकसित हुई। स्वयं सहायता समूह, निर्धनों की पहुंच ऋण तक सुनिश्चित करने का एक कारगर एवं अल्पव्ययी बचत की आदत के विकास का एक तरीका है। स्वयं सहायता समूह का लक्ष्य निर्धनों में नेतृत्व क्षमता का विकास करना व उन्हें सामर्थ्यवान बनाना है। स्वयं सहायता समूह, ग्रामीण निर्धनों द्वारा स्वेच्छा से गठित एक समूह है, जिसमें समूह के सदस्य अपनी इच्छा से जितनी चाहे बचत आसानी से कर लेते है, उसका अंशदान एक सम्मिलित निधि में करने तथा समूह के सदस्यों को उत्पादकता अथवा आपातकालीन आवश्यकताओं की पूर्ति हेतु ऋण के रूप में देने के लिए परस्पर सहमति होती है।

महिला स्वयं सहायता समूह समान स्तर की 10 से 20 महिलाओं का वह समूह है, जिसके सदस्य स्वेच्छा से इसकी सदस्यता प्राप्त कर पारस्परिक सहयोग व एकता जैसे सिध्दांतो के आधार पर बचत व साख जैसी आर्थिक गतिविधियों की शुरुआत कर सकते है। महिलाओं के सशक्तिकरण का 'स्वयं सहायता समूह' एक प्रभावशाली उपकरण माना गया है। महिला स्वयं सहायता समूह एक प्रणाली में शक्ति पर आधारित महिलाओं का औपचारिक समूह है, जो जीवन से जुडे ज्ञान व कौशल का व्यवस्थित तरीके से उपयोग कर महिला सशक्तिकरण में योगदान देते है। विभिन्न समूहों के अध्ययन से एक विशेष तथ्य सामने आया है कि महिलाओं समूह अथवा ऐसे समूह जिनमे महिलाओं की संख्या अधिक है, अधिक



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# भारतीय संतों का साहित्यिक योगदान

अध्यक्ष
डॉ. बी. जे. अप्पाराव
प्राचार्य

संपादक
प्रा. संजय महेर
प्रा. शरद कोलते

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# कबीर काव्य में प्रगतिशील चेतना

प्रायः यह देखा जाता है की भारतीय चिन्तन की गतिशील धारा परंपराओं का निर्माण करती है और उसे तोड़ती आगे बढ़ती है। जब परंपरा रुढ़िगत होती है, चिन्तन की गतिशीलता नूतन परंपरा का निर्माण कर लेती है। कबीर ऐसे ही नूतन परंपरा के प्रवर्तक, मध्ययुगीन प्रगतिशील चेतना के प्रतीक पुरुष हैं। उनकी गतिशील दृष्टि गलित परंपराओं को नकारती और स्वस्थ जीवन व्यवस्था की स्थापना के लिए संघर्ष करती है। उनका संघर्ष शास्त्रीय परंपराओं और समस्त संकीर्ण जीवन–दृष्टियों के विरुध्द था।

कबीरदास हिन्दू, मुसलमान, भक्ति, योग आदि विचारधाराओं के मिलन बिन्दुओं पर खड़े थे। यहाँ से वे सभी मार्ग के गुण–दोष देख सकते थे। इस कारण उनकी प्रगतिशील चेतना पर सिध्द, नाथ, जैन, बौध्द आदि के साथ हिन्दू–मुसलमानों की समस्त विचारधारोओं का प्रभाव पड़ा दिखाई देता है। प्रगतिशील कबीर साहित्य की प्रमुख प्रवृत्तियों में से एक है, जिसका सामान्य अर्थ है– स्पंदनशीलता, उत्तरोत्तर उन्नति के पथ पर अग्रसर होना। उन्होंने समाज, साहित्य और धर्म सभी में प्रगतिशील विचारों का समावेश कर युग–युग से पीड़ित, प्रताड़ित जनता का उध्दार किया। जिन विकृत तत्वों के प्रति उनकी प्रतिक्रिया जाग्रत हुई इनमें पुरोहितवाद, वर्णाश्रम व्यवस्था, धार्मिक अंधविश्वास, बाह्याडम्बरता, मूर्तिपूजा, तीर्थाटन, पूजाविधि, पारम्परिक मान्यता आदि तत्व प्रमुख हैं। इसके अतिरिक्त कुछ मतों के संदर्भ में वे स्वयं आग्रहशील रहे हैं, उनमें भक्ति विषयक, नारी विषयक, अर्थनीति विषयक, पर्यावरण विषयक, विज्ञान विषयक मत और आधुनिक एवं प्रासंगिकता प्रमुख है।

कबीरदास के साहित्य की सबसे बड़ी विशेष प्रवृत्ति 'मानवता' है। इसमें संदेह नहीं कि वह मानवतावादी विचार दृष्टिकोण जिसका प्रचार कबीरदास समय–समय पर करते हैं, एक बड़े भारी कल्याणकारी वातावरण के प्रचार में अत्याधिक सहायक हुआ है। तत्कालीन समय में इस विचारधारा ने एक ऐसे वातावरण की सृष्टि की जहाँ मानव हृदय से मानव के प्रति सहानुभूति का स्त्रोत प्रस्फुटित हो उठा। डॉ. विमल मेहता का मानना है कि, 'कबीरदास ने युग की परिस्थितियों को गहनता से एवं स्वतंत्रता से परखा तथा ऊँच–नीच की अवस्था को स्वीकार करने वाली सभी परंपराओं का विरोध किया। इन



परंपराओं में वेद, मन्दिर, कुरान, मस्जिद जो भी आया सभी के प्रति क्षोभ प्रकट किया। इस प्रकार उस उत्पीड़ित, शोषित, अधिकत वंचित वातारवण में मान मात्र के ऐक्य का उद्घोष किया।'[1] ठिक इसी प्रकार कबीर साहित्य का मूल्यांकन करते हुए डॉ. पारस नाथ तिवारी ने लिखा है, 'यहाँ पर यह समझ लेना आवश्यक है कि कबीर मानव एकता का प्रतिपादन इसलिए नहीं करते कि उसके द्वारा उन्हें किसी दूसरे उद्देश्य की पूर्ति करनी है। वे एकता का प्रतिपादन इसलिए करते हैं कि वही ठीक रास्ता है।'[2] तत्कालीन सामाजिक परिस्थितियाँ ही ऐसी थीं कि सामाजिक मान्यताएँ समाज के विकास में रोड़े का काम कर रही थीं, ऐसी परिस्थिति में कबीरदास ने अपने मानवतापूर्ण दृष्टिकोन द्वारा प्रेरित होकर समाज की मर्यादाओं का विरोध किया।

भारतीय वर्णव्यवस्था मध्यकालीन सामंती समाज की एक प्रमुख संचालिका शक्ति रही है। अपने आरंभिक दौर में यह कार्य पर आधारित थी, जिसके अंतर्गत ब्राम्हण, क्षत्रिय, वैश्य और शूद्र चार विभाग थे। लेकिन कालांतर से उसमें इतना परिवर्तन हो गया कि कबीर के समय तक आते–आते यह अपना मूल रुप खोकर जाति पर आधारित बन गई। यही कारण था कि तत्कालीन जाति प्रथा और वर्णाश्रम व्यवस्था पर जितनी चोट कबीर ने की थी, उतनी मध्ययुग में अन्य किसी ने भी नहीं की थी। इसलिए दलित आंदोलन और दलित साहित्य के संदर्भ में कबीर पर काफी चर्चा होती रही है। 'जाति प्रथा और छुआ–छूत की हीन भावना तब समाज में ऐसी फैली हुई थी कि जैसे कुछ रोग की बीमारी हों। कबीरादि संतो ने इसके विरुध्द जबरदस्त मुहिम चलाई और ऊँच–नीचता, जाति–प्रथा मिटाने का संकल्प किया।'[3] कबीरदास मानता के महान पुजारी थे, इस कारण तत्कालीन वर्णव्यवस्था के प्रती उन्होंने तीव्र विरोध किया है।

कबीर का सामाजिक दृष्टिकोण, मूल्य व्यवस्था, नैतिक आयाम, वर्ग चेतना से अनुप्राणित था। समाजशास्त्रीय दृष्टि से कबीर के जीवनकाल में भारतीय समाज मूल्यमूढ़ता की स्थिती में था। कबीर मनुष्य को समान मर्यादा में परिपूर्ण मानने वाले पक्ष में थे। उनकी दृष्टि में जातिगत, कुलगत, आचारगत श्रेष्ठता का कोई मूल्य नहीं था। कबीर अगतिशील तत्वों का विरोध करने वाले तथा प्रगतिशील प्रवृत्तियों को लेकर चलने वाले थे। उन्होंने समग्र जीवन भर



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डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ, औरंगाबाद

व

पी.ई.एस.मुंबईचे,

डॉ. बाबासाहेब आंबेडकर कला व वाणिज्य महाविद्यालय,

नागसेनवन, औरंगाबाद (महा.)

यांच्या संयुक्त विद्यमान

एक दिवसीय

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## आधुनिक अध्यापन स

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दिनांक : ३ ऑक्टोब

**AJANTA PRAKASHAN**

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करते समय हमारी मनोवृत्ति जहाँ आकर स्थिर हो जाती है, वहीं पर फिर मूल्य का संधान हो जाता है और उसी को प्रतिमान मानकर अन्य कृतों का मूल्यांकन किया जाता है।

मूल्यांकन के प्रतिमान सदैव वैयक्तिक और वे बचन के सिध्दांतों का अनुसरण करते है। इसपर भी यह प्रतिमान सामाजिक रुप से वस्तुमूलक प्रतिमानों का रुप ग्रहण करते जाते है। हमारा प्रयत्न यह रहना चाहिए की वैयक्तिक प्रतिमानों को सामाजिक प्रतिमानों के रुप में प्रस्तुत कर सके क्योंकि इसी में वैयक्तिक मूल्यों को सामाजिक स्वीकृति मिल सकती है। इस तरह मूल्यों के संधान में अनायास ही 'तुलनात्मक पध्दति' कार्य करती जाती है।

तुलनात्मक अध्ययन - बहुआयामी होता है। इसके माध्यम से दृष्टिकोण में विस्तार आता है, संकुचित मनोवृत्ति से मुक्ति मिलती है। यही नहीं, हम औरों के महत्व को स्वीकारने लगते है और उनसे रागात्मक संबन्ध स्थापित करते है। सांस्कृतिक आदान-प्रदान इसी आधार पर संभव है। सरकार इस बात को जान गयी है और वह भी इस प्रकार के अध्ययन को प्रोत्साहन दे रही है। राष्ट्रों के सांस्कृतिक संबन्ध इसी आधार पर स्थापित हो रहे है। विश्व-संस्कृति को एक मंच पर लाने का प्रयास इस रुप हो रहा है।

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# साहित्य तथा साहित्येतर हिंदी अनुवाद और रोजगार

प्रा. डॉ. सानप शाम बबनराव

'आवश्यकता आविष्कार की जननी है' इसी कहावत के अनुरूप 'अनुवाद' नामक नवीन विधा की उत्पत्ति हुई। शब्दों का अर्थ बताने के विविध रूप है, विकल्प शब्द या पर्यायवाची शब्द देना, व्याख्या करना, उदाहरणों से समझाना अथवा श्रोता की भाषा में समीचीन शब्द प्रस्तुत करना। जो काम घंटों समझाने से संभव नहीं होता वह श्रोता गम्य भाषा में अनुवाद कर देने से चंद मिनटों में हो जाता है। प्राचीन भाषाओं संस्कृत, पालि, अर्धमागधी, मागधी की सामग्री अनुवाद के कारण ही सर्वश्रुत हुई है। बहुभाषिक कोश अनुवाद का मूलाधार है। साहित्य, कला, विज्ञान, तकनीक आदि में विकास की गति का परस्पर परिचय के लिए सर्वाधिक महत्वपूर्ण माध्यम 'अनुवाद' है। किसी भी देश को दूसरे देश का परिचय केवल अपनी भाषा में समझा सकता है। आंतरराष्ट्रीय स्तर पर अनुवाद की महत्ता उपयोगी सिद्ध होगी। आधुनिक युग के व्यक्ति की सामाजिक आवश्यकता अनुवाद बिना है। अनुवाद रोजगार के रूप में महत्वपूर्ण साधन है।

अनुवाद शब्द आधुनिक युग में ट्रान्सलेशन के अर्थ में लिखा जा रहा है। भारतवर्ष में अनुवाद की एक सुदीर्घ परंपरा है। गुणाढ्यकृत 'बड्डकहा' के संस्कृत में कई अनुवाद हुए। बुद्धस्वामी कृत 'बृहद्कथा श्लोकसंग्रह', क्षेमेंद्र कृत 'बृहदकथामंजरी', सोमदेवकृत 'कथा सरित सागर' ये रचनाएँ अनुवाद की समृद्ध परंपरा है। संस्कृत नाटककारों ने नाटकों में स्त्री पात्र, दास–दासी तथा विदूषकों के संवाद भिन्न भाषाओं में अनुवादित किए। प्रसिद्ध ध्वनिवादी आचार्य आनंद वर्धन एक भाषा के सामग्री को दूसरी भाषा में रुपांतरित करते समय स्रोत भाषा की वस्तुगत प्रेरणा को ग्रहण करना उचित मानते हैं। अनुवाद करनेवालों से केवल इतनी अपेक्षा है की अपनी कृती में नविन चेतना का ओज उत्पन्न करें। हिंदी साहित्य की एक विधा के रूप में अनुवाद का विकास आधुनिक काल में प्रारंभ हुआ। लल्लूलाल, सदलमिश्र आदि कई विद्वानों ने महत्वपूर्ण ग्रंथों के अनुवाद प्रस्तुत किये। भारतेंदु युग से पूर्व से लेकर अनुवाद महत्वपूर्ण कार्य करता रहा। द्विवेदी युग में अनुवाद के क्षेत्र में तीव्र गति से विकास हुआ। संस्कृत, बंगला, मराठी, अंग्रेजी आदि अनेक भाषाओं की महत्वपूर्ण कृतियों का अनुवाद हुआ। अनुवाद चिंतन की परंपरा को शुक्ल युग ने ऊँचाईयों पर रखा। अनुवाद के साथ विषय में भी गहन चिंतन हुआ। पिछले कुछ दशकों में महत्वपूर्ण पत्रिकाओं में अनुवाद प्रकाशित हुए। अनुवादकों को पुरस्कार भी प्रदान किए गये। हिंदी में अनुवाद की सशक्त परंपरा रही है। जैसे भारतेंदु कृत 'दुर्लभ बंधु' शुक्ल कृत 'शशांक', फिटजराल्ड कृत 'उमरखय्याम की रुबाइयाँ' अनुवादित हुई। भावांतरण, रुपांतरण तथा द्विभाषिक अनुवाद को महत्वपूर्ण स्थान मिला। पश्चिम की परंपरा को भी अपनाया गया। वैज्ञानिक चिंतन ने अनुवाद में महत्वपूर्ण योगदान दिया।

भूमंडलीकरण के इस दौर में संचार माध्यम अनुवाद का महत्वपूर्ण क्षेत्र है। संचार माध्यम में अनुवाद का प्रयोग अनिवार्य होता है। राष्ट्रीय समाचार पत्र, रेडियो, दूरदर्शन ये संचार के प्रमुख माध्यम है। समाचार पत्र प्रतिदिन सबेरे देश के नागरिकों को देश विदेश की खबरें सुनाता है। समाचार पत्र में आई खबरें जो विदेश की घटना का ब्योरा देशी भाषा में सुनाती है। यह संभव हो सका अनुवाद के कारण विदेशी घटना का भाषांतरण अनुवादक देशी भाषा में करता है तब जाकर हम उस घटना को जान पाते है। अनेक न्यूज चैनल आ रहे हैं जो 24 घंटे न्यूज सुनाते हैं। देश विदेश की खबरे पल भर में हम तक पहुँचती है। न्यूज



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# महिला सबलीकरण

## समस्याएँ एवं चुनौतियाँ

संपादक

डॉ.मिर्झा अनिस बेग रज्जाक बेग

अध्यक्ष हिन्दी विभाग

जनता शिक्षण प्रसारक मंडळ महिला कला महाविद्यालय,

औरंगाबाद.

डॉ.घुनावत विठ्ठलसिंग रुपसिंग

सहाय्यक प्राध्यापक,

हिन्दी विभाग,

जनता शिक्षण प्रसारक मंडळ

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महिला कला महाविद्यालय, औरंगाबाद.

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तरह आज भी महिलाओ का जीवन संघर्षमय है। मंदा की लढाई दोहरी है, एक औरत होने की और दुसरी उसे उसमे अधिकार से वंचित रखने की। अर्थात स्त्री-पुरुष समानता के लिए यह स्त्रीविमर्श है। जो महिला अंधेरे मे थी, उसे उजाला मे लाने का कार्य मैत्रेयी पुष्पा जैसी आदि लेखिकाओ ने अपने साहित्य के द्वारा महिलाओ का संवेदनशील चित्र उजालो में खीच लाया है। सारतः नारी जीवन पुरुषप्रधान संस्कृति मे नारी मुक्ति की हिमायत करता है।

**संदर्भ सूचि -**


१. चाक - मैत्रेयी पुष्पा
२. अल्मा कबुतरी - मैत्रेयी पुष्पा
३. इदनमम् - मैत्रेयी पुष्पा
४. संघर्ष संवाद-रुबिना पटेल दैनिक समाचार लोकसत्ता,८ फरवरी २०१६,पृष्ठ ०६



**प्रा. डॉ. पुंजाराम रुपचंद भगोरे**
हिंदी विभाग, सहयोगी प्राध्यापक, शिवछत्रपती महाविद्यालय, औरंगाबाद




# महिला सशक्तिकरण और स्त्रीवादी लेखन


**डॉ. सानप शाम बबनराव**


स्वातंत्र्योत्तर काल में समाज में स्थित नारी की छवि में तेज गति से रूपांतर हुआ। उसी अनुपात में साहित्य में भी बदलाव आया। लेखन कार्य के साथ जुड़ी नारियाँ अपनी अस्मिता, अस्तित्व के प्रति सचेत होती हुई नजर आयी और साहित्य में दलित विमर्ष के साथ-साथ नारी विमर्श भी चल पड़ा, यह सत्य है। यहाँ अंतिम दशक के उपन्यास की कथाओं का सार्वत्रिक अनुशीलन करते समय दृष्टिकोण यह है कि किन लेखिकाओं ने विस्तृत समस्याओं के लेकर किस रूप में चित्रित किया है, उसमें पारिवारिक, सामाजिक, आर्थिक, धार्मिक, सांस्कृतिक प्रतिबध्दता, संबध्दता कितनी है और कहाँ कितनी नहीं हैं। यह एक भ्रान्त धारणा है कि स्त्री हमेशा स्त्री से जुड़ी समस्या के प्रति ही संवेदनशील रहती है, उसकी पहुँच मात्र घर-परिवार और चूल्हा-चौका तक ही सीमित रहती है। अत: यहाँ बीसवीं शताब्दी की महिला कथा लेखिकाओं के विविधांगी सक्रियता को दर्शाने का एक छोटासा प्रयास भी रहेगा।

उत्तर आधुनिकता, वैश्वीकरण, निजीकरण एवं उदारीकरण के अतिरिक्त प्रचार-प्रसार के कारण वर्मान हिंदी साहित्य का फलक काफी विस्तृत हुआ है। सम्भवत: यही कारण है किदलित विमर्श, नारी विमर्श, संरचनावाद एवं विखण्डनवाद चर्चा के केन्द्र बन चुके हैं। फिर भी तमाम विसंगतियों के बावजूद लोकजीवन में धीरे-धीरे लोकतांत्रिकता का अनुभव लोग कर रहे हैं। वाल्मीकि से लेकर आज तक की परम्परा को नारियों ने दर किनार पर एक नये संघर्ष के सौंदर्यशास्त्र के साथ साहित्य मे प्रवेश किया है। हिंदी साहित्य की समस्त विधाएँ नये अनुभवों एवं भावों के कारण सदैव चर्चा में आयी हैं। लेखक, कवि, कथाकार, आत्मकथाकार के साथ आलोचक आदि भी इस तथ्य की सत्यता स्वीकारते दिखायी देते


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अलापती दिखाई देती है। प्रस्तुत कविता की पंक्तियों में इस परिवर्तन की आस्था स्पष्ट दिखाई देती है –

"पत्थरों

मेरे रास्ते में मत आओ
तुम मुझे
नहीं रोक पाओगे
मैं दरिया हूँ
राह बनाना आता है मुझे।"8

संक्षेप में कहा जा सकता है कि, हिंदी साहित्य की दलित कविता प्रस्थापित समाजव्यवस्था में व्याप्त अन्याय, अत्याचार, शोषण होनेवाले आम आदमी की पीड़ा, घुटन, त्रासदी एवं उसके जीवन को सटीकता और यथार्थता से चित्रित करती हुई इस प्रस्थापित समाजव्यवस्था की खोखली परम्पराओं और विकृत प्रवृत्तियों के प्रति विद्रोह वाणी में सामाजिक परिवर्तन की आकांक्षी है, जो परिवर्तन समतामूलक समाजव्यवस्था का अभिलाषी है।

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# वर्तमान स्त्री की सामाजिक हैसियत और हिन्दी कहानियाँ


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ी स्वतंत्रता, स्त्री आन्दोलन, स्त्री विमर्श पर चर्चाएं सुनकर कई बार ऐसा महसूस हुआ कि आखिर ऐसी चर्चाओं का औचित्य क्या है? ऐसा इसलिए लगता है, क्योंकि अनेक सम्मेलनों एवं संगठनों में विचार–विमर्श करने के पश्चात भी हम समाज में नारी की स्थिति के बारे में एक स्पष्ट नतीजे पर नहीं पहुंच पाते हैं। वर्तमान समाज में स्त्री की हैसियत विरोधाभासी है क्योंकि वर्तमान भारतीय समाज में जहाँ एक ओर स्त्री का प्रगतिशील एवं विकासमय रूप दिखाई देता है तो दूसरी ओर दुर्दशा एवं उत्पीड़न का संवेदनशील स्वरूप भी परिलक्षित होता है। आज समाज में स्त्री परम्परागत एवं रूढ़िवादी सामाजिक मान्यताओं को नकार कर आर्थिक स्वावलम्बन के साथ प्रभावी एवं प्रतिष्ठित वर्चस्व तो प्राप्त कर रही है परन्तु असहाय, उपेक्षित एवं उत्पीड़ित नारी का स्वरूप भी इसी आधुनिक समाज की हकीकत है। आधुनिक नारी स्वतंत्र चिंतन एवं स्वच्छन्द भाव के साथ जीवन यापन की इच्छा तो रखती है, लेकिन पुरुष सत्ता के वर्चस्व तले दबी नारी की इच्छा आज भी निराशा और घुटन में ही तब्दील होती है। स्त्री की आजादी की वास्तविकता उसके मुक्ति संघर्ष तक ही सीमित है। यह सच है कि कानूनी अधिकारों एवं आर्थिक स्वावलम्बनता की दृष्टि से अवलोकन करने पर आधुनिक नारी सबल प्रतीत होती है, परन्तु सच्चाई यह भी है कि पुरुष की अनासक्ति बेरूखी स्त्री को इतनी मानसिक यातना देता है कि आधुनिक नारी जीवन को सफल बनाने के पश्चात भी सार्थक नहीं बना पाती है।

पुरुष अहम द्वारा स्त्री पर किये जाने वाले अत्याचार मध्ययुगीन समाज की रूढ़िवादी मान्यताओं द्वारा किये गये अत्याचार की ही भांति है, फर्क है तो बस इतना कि स्त्री पर वे चोटें बाह्य थी और अहं द्वारा पहुँचायी गयी चोट आन्तरिक। विडम्बना तो देखिए कि जिस समाज में कन्यादान जैसी पुण्यमय परम्परा का निर्वाह किया जाता है वहीं कन्या भ्रूण हत्या जैसा कुत्सित एवं पापाचार पूर्ण कार्य भी हो रहा है। समाज में नारी की भागीदारी को बढ़ाने हेतु स्त्री शिक्षा एवं अधिकारों से संबंधित योजनाओं, संगठनों एवं संस्थाओं का निर्माण तो किया जा रहा है, परन्तु आधारभूत स्थितियाँ अभी भी नहीं बदल पा रही है। "यह कैसी हास्यास्पद स्थिति है कि पुरुष के साथ समानता की घोषणाओं, कार्यक्रमों व कानूनों के बीच पति को परमेश्वर मानने की मानसिकता में हम जरा सा भी परिवर्तन नहीं करना चाहते हैं।"[4] समाज में स्त्री के दैवीय स्वरूप की उपासना का प्रचलन आज भी है, लेकिन स्त्री के दैवीय गुणों की उपेक्षा कर घरेलू हिंसा एवं अत्याचारों से स्त्री का लहूलुहान चेहरा भी इसी समाज में दिखाई देता है। "यौनशोषण एवं उत्पीड़न का मामला जब भी अखबारों की सुर्खियों में स्थान प्राप्त करता है। महिला संगठन उसके विरोध में आवाजें उठाकर पुरुष प्रधान समाज को कोसने में कोई कसर उठाकर नहीं रखते हैं तथा दोषियों को उनकी किसी प्रकार की हैसियत का ख्याल किये बिना दण्डित करने का विश्वास दिलाती है। इसके बाद होता कुछ भी नहीं है।"[5] समाज में स्त्री की इस स्थिति को देखकर उसको सशक्त कहना क्या उचित है? भले ही समाज में कुछ स्त्रीयों ने अपनी योग्यता, कुशलता एवं प्रगतिशील विचारों से सामाजिक रूढ़ियों एवं कुरीतियों की गुलामी का विरोध कर अपनी स्थिति को समाज के सीमित दायरे से बाहर निकलकर अपने आप को सशक्त एवं मजबूत बनाया है, लेकिन समाज में अधिकांश स्त्रीयाँ आज भी शोषित एवं पीड़ित जीवन बीता रही हैं। समाज में इनकी हैसियत बहुत दयनीय है। कभी दहेज के लोभ में इनका शोषण होता है, तो कभी घरेलू हिंसा की प्रताड़ना सहन करनी पड़ती है, पुरुष के मानसिक दबाव, अनासक्ति एवं बेरूखी से भी स्त्री को मानसिक यातना से गुजरना पड़ रहा है।

वर्तमान भारतीय ग्रामीण समाज में महिलाओं की स्थिति पर दृष्टिपात करें तो कहा जा सकता है कि ग्रामीण समाज की गरीब, अशिक्षित एवं दलित स्त्री अनेक शोषण एवं अत्याचारों के बीच असहाय, बेबस, उत्पीड़ित व दयनीय जीवन बीताती नजर आती है। परम्परावादी सोच एवं चिन्तन में पली–बढ़ी ग्रामीण स्त्री उलझी–उलझती, टूटी–घुटती जिन्दगी को आज भी भाग्य एवं नियति समझकर स्वीकार कर लेती है। ग्रामीण समाज की गहराइयों में झांकने की कोशिश करने पर मालूम पड़ता है कि स्वतंत्रता व समानता का अधिकार व कानूनी न्याय एवं आज भी ग्रामीण स्त्री की पहुँच से दूर है। समाज में चोखे



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श्री योगेश्वरी शिक्षण संस्था

शताब्दी वर्ष के उपलक्ष्य में

हिंदी विभाग, स्वामी रामानंद तीर्थ महाविद्यालय, अंबाजोगाई

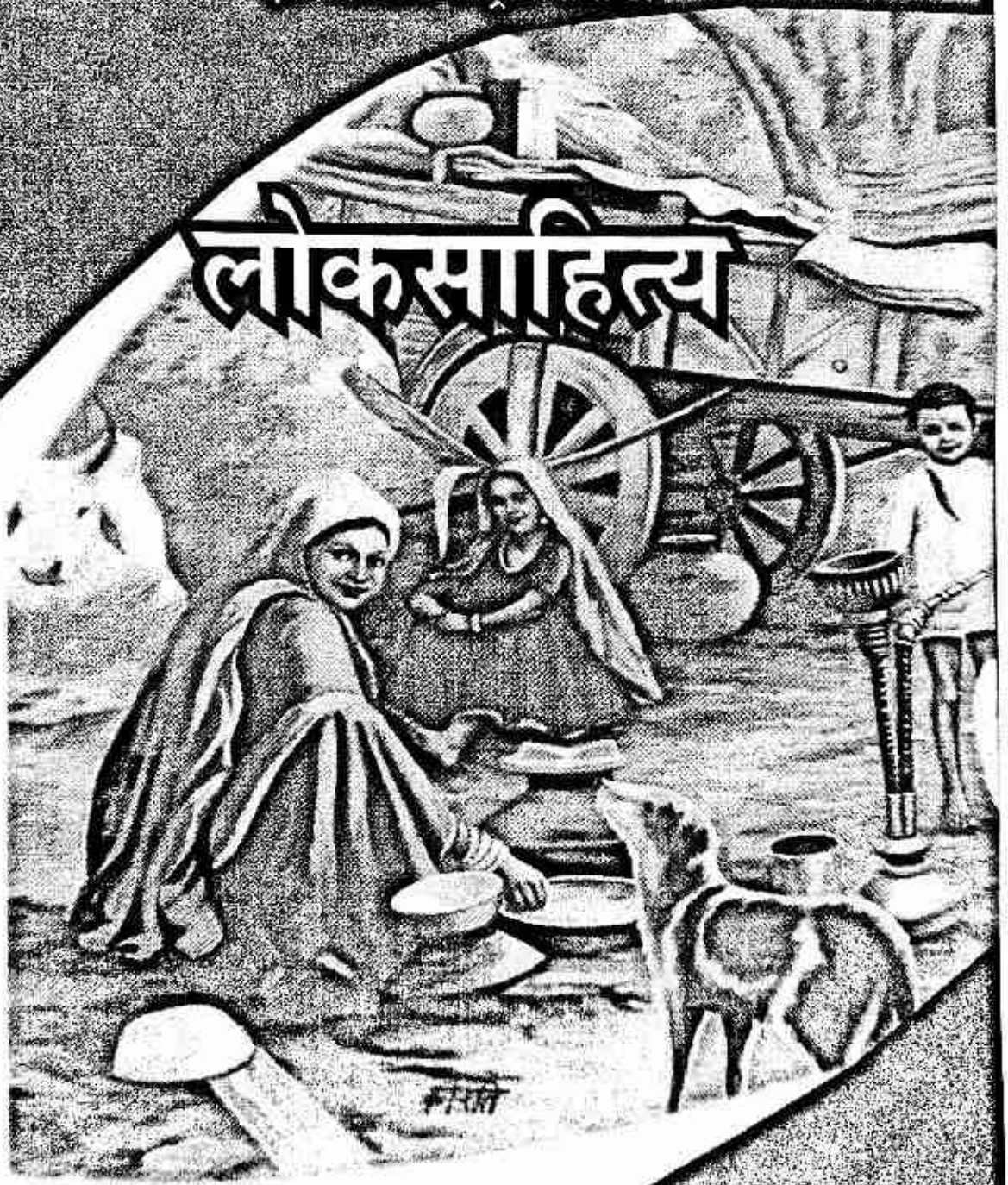
तथा

महाराष्ट्र राज्य हिंदी साहित्य अकादमी

के संयुक्त तत्वावधान में आयोजित

एक दिवसीय राष्ट्रीय संगोष्ठी

# लोकसाहित्य



संपादक

डॉ. गणपत राठोड

सह संपादक

डॉ. राम बडे

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ताकद आज उसके पास नहीं है. वैश्विकरण के चक्कर में पडकर सामाजिक जीवन की पुराने ताल-लय अब नष्ट-सी हो गयी हैं. बाहय और आंतरिक तौर पर यंत्रचालित कृत्रिम चाल के अनुरूप जीने के लिए मानव विवश हो रहा है. फलतः अशांति और असुरक्षा का वातावरण वर्तमान का अभिशाप बनता जा रहा है."

प्रगति के नाम पर भौतिकता के पीछे अंधों की तरह भागते रहना हमारे ही विनाश का कारण बनता जा रहा है. मानवीय मूल्य, मानवीय संवेदना, विवेक की कमी की वजह से आज हम सबसे नीचले दौर से गुजरने लगे है. जिसकी वजह से आज की गंभीर समस्याएँ संपूर्ण मानव जाति को लीलने के लिए मुँह फैलाएं खडी है. ऐसे कठ में पैर लटकायी हुई मानवता को हमारी प्राचीन लोक संस्कृति और लोक साहित्य ही बचा सकता है. इस बात को देशवासी और कर्णधारों ने समझने की आवशकता है. क्योंकि लोक संस्कृति में केवल परम्परागत नाच, गीत, चित्रकारी, रंगे चेहरें, किस्से-कहावतें और पर्व त्यौहार ही नहीं है. तो उसके भीतर हमारे लोक ने एक उन्नत जीवन शैली भी विकसित की हैं, जिसमें कई मानवीय गुण, मूल्य, संस्कार, जीवन पध्दतियां भी विद्यमान है. इस कारण लोक संस्कृति हमारी जीवन संस्कृति की नींव है. हजारों साल से लोक ने अपने दीर्घ जीवन संघर्ष और प्रवंचनाओं के बीच से कला प्रेम ही नहीं, पारिवारिकता, सामाजिक सुरक्षा और नैतिकता का सुंदर ताना बाना बुना है. उसकी आज हमें आवशकता है.

# लोक साहित्य का बदलता परिदृश्य

डॉ. शाम सानप



यूं तो लोक साहित्य आदिकाल से जन-जीवन, संस्कृति, संस्कार और आस्थाओं पर आधारित है। इसमें सोलह संस्कारों से लेकर लोक-जीवन की सशक्त एवं जीवंत अभिव्यंजना इसकी विशेषताएँ रही है, किन्तु २१ वी शताब्दी के इस बदलते क्रांतिकारी, सामाजिक परिदृश्य में लोक-साहित्य ने भी करवट बदली है। इसमें भी आंचलिक जीवन और संस्कृति तथा शहरी एवं महानगरीय दोगली जीवन की अभिव्यक्ति सम्मिलित हो गई है। इसके कथ्य एवं शिल्प में भी क्रांतिकारी बदलाव आया है। समय की मांग होने के साथ ही शुभ संकेत है कि साहित्य को भी समय के साथ चलना चाहिए और लोक-साहित्य अपना रास्ता बदल रहा है।

लोकसाहित्य किसी क्षेत्र विशेष के प्रत्येक वर्ग के निवासियों का प्रतिनिधित्व करता है। लोकसाहित्य का सृजन एक व्यक्ति द्वारा किया जाता है, किन्तु वह संपूर्ण लोक का प्रतिनिधित्व करता है। एक समान खान-पान, जीवन शैली तीज-त्यौहार क्षेत्र विशेष को पहचान प्रदान करती है। डॉ. श्याम परमार के अनुसार लोक साधारण जन समाज है, जिसमें भू-भाग पर फैले हुए समस्त प्रकार के मानव सम्मिलित है। लोक सामूहिक चेतना का स्त्रोत है। इसमें समानता व स्वतंत्रता साथ-साथ चलती है। मानव समुदाय के मानसिक स्वरुप का विश्लेषण करने पर हमें लोक मानस का परिचय मिलता है। यह लोक मानस मानव की सहज सरल वृत्ति है। यही सहजता उसके द्वार उल्लास में गाए जाने वाले गीतों, कथाओं में दिखाई देती है। यही लोक साहित्य व विशिष्ट साहित्य का जन्म होता है। क्षेत्रीय भाषाएँ लोक संस्कृति व साहित्य की वाहक होती हैं । इस तरह लोक साहित्य अपनी वाचिक परंपरा द्वारा जन-जन में व्याप्त होता जाता है। समूह द्वारा सृजित ये साहित्य गीतों, कथाओं का प्रत्येक कलाकार की व्यक्तिगत अभिव्यक्ति की श्रेष्ठ कला द्वारा प्रसिध्द हो जाते है। जीवों की उत्पत्ति से ही भावना इसकी उत्पत्ति मानी गई है। स्नेह, करुणा, वात्सल्य, श्रृंगार, क्रोध, वीर, भक्ति आदि को अभिव्यक्त हर जीव करता है। पुराने समय में सामूहिक कार्य अधिक होते थे। कार्य की थकान को दूर करने के लिए गीतों, कथाओं का गायन आरंभ हुआ होगा। गीतों में छुई मस्ती, शौर्य के भाव कामगारों को नई ऊर्जा प्रदान करते थे। विभिन्न शैल चित्रों में मिले समूह नृत्य के चित्र पुराने समय की कलाप्रियता को अभिव्यक्त करते है। आधुनिकता से दूर ग्रामीण व आदिवासी अभी उसी तरह के गीतों व नृत्यों का अनुसरण करते है। वर्तमान समय में गीतों कथाओं का स्वरुप बदल गया है। चूंकि रस शाश्वत है, इसलिए गीतों, कथाओं का भाव

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# Lanthanum (III) nitrate hexahydrate catalyzed one-pot synthesis of 2-arylbenzothiazoles under mild reaction conditions

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**Abstract:** An efficient one pot synthesis of 2-arylbenzothiazole derivatives through condensation of aldehydes and 2-aminothiophenol in the presence of catalytic amount of $La(NO_3)_3 \cdot 6H_2O$ under mild reaction conditions was developed. The key advantages of this protocol are short reaction time, high to excellent yields, simple work up, inexpensive catalyst and simple separation of pure product.

**Keywords:** Aromatic aldehyde; 2-aminothiophenol; Lanthanum (III) nitrate hexahydrate. © 2017 ACG Publications. All rights reserved.

## 1. Introduction

Chemistry of heterocyclic compounds is one of the leading research subjects in organic chemistry. Heterocyclic compounds are widely distributed in nature and are essential for life. They play a vital role in metabolism of all living cells. There are vast numbers of pharmacologically active heterocyclic compounds, many of which are in regular clinical use. Nitrogen, sulfur and oxygen containing five membered heterocyclic compounds have occupied enormous significance in the field of drug discovery process. Benzothiazole and its derivatives are often found in heterocyclic compounds, which exhibit a variety of biological activities, such as anti-viral,[1] anti-bacterial,[2] anti-fungal,[3] anti-microbial,[4] anti-Parkinson,[5] anti-cancer[6] and anti-tumor.[7] Moreover, they are also used as drugs for treatment of diabetes.[8] Benzothiazole unit is found in *zopolrestat*[9] and *riluzole*,[10] which are used to treat diabetes.

Due to their wide range of synthetic, industrial and pharmacological applications, synthesis of substituted benzothiazoles has become a focus of intense research in recent years. Several synthetic methodologies have been developed for the synthesis of 2-substituted benzothiazoles, including

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# LITHIUM BROMIDE CATALYZED EFFICIENT AND CONVENIENT SYNTHESIS OF BIS(INDOLYL)METHANE DERIVATIVES

**Uddhav N. Chaudhar[1], Sandip N. Sampal[1] and Kaheer A. Shaikh[1]***

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**Abstract:**

*A new and efficient protocol was developed for synthesis of bis(indolyl)methane using lithium bromide as catalyst under environmentally friendly conditions. The developed synthetic protocol represents a novel and very simple route for preparation of bis(indolyl)methane derivatives. In addition, an ultrasound irradiation technique is successfully implemented for carrying out the reactions in shorter reaction times.*

***Keywords:*** *Bis(indolyl)methane , Lithium bromide, Aromatic aldehyde, Green protocol, Ultrasound irradiation*

## INTRODUCTION

Several bis(indolyl)alkanes and their derivatives have been isolated from plant and marine sources.[1] Among the various derivatives of indoles, bis(indolyl)methanes have wide medicinal applications such as to induce apoptosis in human cancer cells and normalize abnormal cell growth associated with cervical dysplasia, [2] to promote beneficial estrogen metabolism in both women and men, to prevent breast cancer [3] and also to increase the natural metabolism of the body's hormones.[4] Due to the vast biological activity of bis(indolyl)methanes and their wide medicinal applications, various methods of their synthesis have been reported in the literature. However, almost all the methods have employed conventional Lewis acids as well as protic acids as catalysts to promote electrophilic substitution reaction of indoles with various aldehydes or carbonyl compounds [5] in the presence of either protic [6], or Lewis acids [7] such as $I_2$ [8], $LiClO_4$ [9], a variety of reagents such as acetic acid [10], $InCl_3$[11], $In(OTf)_3$[7], $InF_3$[12], $Dy(OTf)_3$ [13], $Ln(OTf)_3$ [14], $FeCl_3$ [15], NBS [16], $KHSO_4$ [17], $NaHSO_4$, $SiO_2$ [18], $PPh_3$, $HClO_4$ (TPP) [19], CAN [20], zeolites [21].

Lithium bromide is a stable, relatively safe, and readily available low-cost reagent having unique mild Lewis acid properties. It has a wide variety of uses in different chemical transformations, including Biginelli condensation, Knoevenagel condensation, Ehrlich–Sachs reaction, Friedel–Crafts reaction, rearrangement of epoxides, and preparation of acylals and xanthenes [22]. In most of these reported



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Souvenir
UGC Sponsored Two Days National Seminar on
"Redefining the Role of Chemistry in the Era of Modern Science" 27th & 28th Sept. 2013.

# AN EFFICIENT PROTOCOL FOR *N*-CBZ PROTECTION OF AMINES IN GREEN MEDIUM.

**Vijaykumar B. Ningdale*, Uddhav N. Chaudhar**
**Department of Chemistry,**
**Kalikadevi Art's, Comm. & Science College, Shirur (Ka.) Dist. Beed (M.S.)**
***Corresponding author e-mail: vijay_orgchem@yahoo.co.in**

**Abstract:** We present here efficient and eco-friendly protocol for the protection of various types of aryl and aliphatic amines using Cbz-Cl in glycerol (at r.t. / reflux conditions). Glycerol can be recovered for further reactions.

***Keywords:*** Glycerol; Amine protection; Cbz-Cl; Green Chemistry.

**Introduction:**

In organic synthesis, the choice of the solvent is a crucial step in a chemical reaction. The development of green solvents from renewable resources has gained much interest recently because of the extensive uses of solvents in almost all of the chemical industries and of the predicted disappearance of fossil oil (1-6). The wanted characteristics for a green solvent include no flammability, high availability, obtaining from renewable sources, and biodegradability (6). With the increase in biodiesel production worldwide, the market saturation of glycerol, a side product of biodiesel production, is inevitable (7). The peculiar physical and chemical properties, such as polarity, low toxicity, biodegradability, high boiling point, and ready availability from renewable feed stocks (8) prompted recently the use of glycerol (9-12) and their eutectics (13) as a green solvent in organic synthesis. Heck and Suzuki cross-couplings, ring closing metathesis of diolefins, multicomponent reactions, base- and acid-promoted condensations, catalytic hydrogenation, asymmetricalreduction, and cycloisomerization of (Z)-enynols into furans are some examples of the use of glycerol as a solvent in organic reactions (9-12). Protection and deprotection of functional groups are important and frequently needed exercises in organic chemistry. Synthesis of various organic compounds (5, 18-28). Protection of amines is particularly very important due to their high nucleophilicity and basicity.Among the widely used protecting groups for amines, the benzyloxycarbonyl (Cbz) group is extensively used because it can be easily removed by catalytic hydrogenation (6-9). Furthermore, the Cbz group is stable toward basic and most aqueous acidic conditions (10). Generally N-Cbz protection of amines is carried out by the treatment of amines with benzyloxycarbonyl chloride (Cbz-Cl) in the presence of 4-(Dimethylamino) pyridine or organic/inorganic bases (10). Recently, a few methods using


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# Synthesis of 1, 2, 3-Triazole Derivatives

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**Abstract:** Triazole derivatives from benzyl substituents were synthesized using the Cu-catalyzed azide-alkyne cycloaddition (CuAAC), a leading example of the click chemistry approach, as the key step.

***Keywords***: Herbicides, 1, 2, 3-triazoles.

## 1. INTRODUCTION

Weeds can be defined in several ways, for example, as plants that grow where humans do not wish them to be. Vegetable species that grow in the wrong place, in the wrong quantity or at the wrong time can also be considered weeds. Another definition of a weed is a species whose utility has not been identified.1-4 More often than not, weeds interfere with human activities such as agriculture. Weeds compete with crops for nutrients, water and physical space, and may harbor insect and disease pests. Thus, weeds are capable of greatly reducing both crop quality and yield, and therefore, weed control is highly desirable.[5,6]

Although there are several ways to weed, the use of chemicals (known as herbicides or weed killers) is currently the most cost efficient and reliable weed control method utilized by farmers.1-3 Currently, there are several active compounds available to control weeds, but it is still necessary to identify new herbicides to overcome weed resistance problems resulting from pressure of selection.7-10 In addition, due to the public's concerns about the environment, modern herbicides should have a favorable combination of properties, such as a high level of herbicidal activity, a low application rate, crop tolerance and low toxicity to mammals.

In the search and development for new herbicides as well as other agrochemicals and pharmaceuticals, heterocyclic compounds play an important role. The heterocyclic core is frequently part of the pharmacophore responsible for the observed biological activity.11,12 The heterocyclic portion of a compound can have beneficial effects in terms of its physicochemical properties, conferring lipophilicity and solubility values in the optimal range for uptake and bioavailability.

Moreover, heterocycles are ideal bioisosteres of other homocyclic rings, heterocyclic rings and several different functional groups. In many cases, this bioisosterism can result in compounds with improved biological efficacy.12-14 Nitrogen-containing heterocycles are representatives of this class of organic compounds that stand out due to their abundance in nature and great significance in biochemistry. These structural subunits exist in many natural compounds such as vitamins, hormones, antibiotics and alkaloids, in addition to being found in pharmaceuticals, herbicides, dyes and many other compounds.14 Triazoles are one of the most studied classes of nitrogen heterocycles. Triazole derivatives have a wide range of applications and are used as explosives, drugs and agrochemicals. The 1,2,4-triazole core has been found to be an integral part of therapeutically interesting compounds that display significant antibacterial, central nervous system (CNS) simulative, sedative, antifungal and antitumor activities.14 It is also worth to mention that all triazole derivatives are synthetic.15

Another class of organic compounds widely employed as pesticides is the halogen-containing heterocycles. These compounds are generally more polar than their homocyclic analogs and possess lower *n*-octanol-water partition coefficients. Consequently, halogen-containing heterocycles are often more environmentally mobile. In addition to their use as pesticides, halogen-containing heterocycles have also been used as pharmaceuticals, dyes and explosives.

Because of the importance of heterocyclic and halogens in the development of new agrochemicals and as well as our interest in the chemistry of triazoles20-23 and in the preparation of bioactive compounds that can be used as new active ingredients to control weeds,24-27 our group synthesized novel 1,2,3-triazoles bearing halogenated benzyl moieties, and then, evaluated their phototoxic activities.

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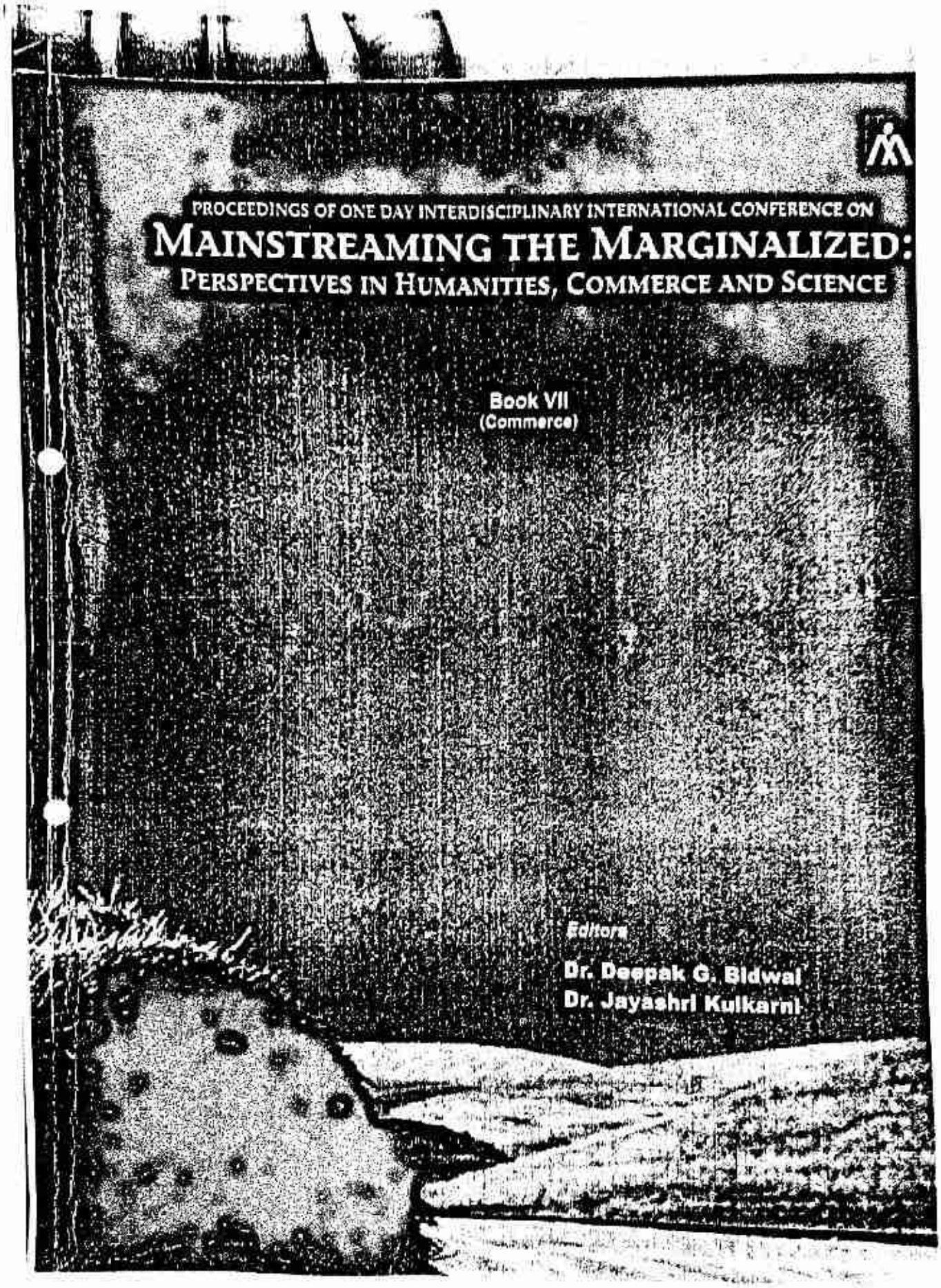


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# FOREIGN DIRECT INVESTMENT IN INDIA: CHALLENGES AND OPPORUNITY

**Mr. Dhammpal Nivaratirao Ghumbre**
Kalikadevi Art, Commerce, & Science
College Shirur (Kasar). Dist Beed.

**Introduction:-** An investment made by a company or entity based in one country, into a company or entity based in another country. Foreign direct investments differ substantially from indirect investments such as portfolio flows, wherein overseas institutions invest in equities listed on a nation's stock exchange. Entities making direct investments typically have a significant degree of influence and control over the company into which the investment is made. Open economies with skilled workforces and good growth prospects tend to attract larger amounts of foreign direct investment than closed, highly regulated economies.
In recent years, bulk of the foreign direct investment in indian business sectors of infrastructure, telecommunication, information technology, computer hardware and software, and hospitality services, have been made by investors of countries like US, UK, Mauritius, Singapore, and many others. Global Jurix, one of the leading full-fledged legal organizations of India with global repute, has been helping companies, business corporations, organizations, and other potential investors of countries all around the world, in making foreign direct investment in indian business sectors, in various ways described in the section below.
FDI Law Practice India.

The foreign direct investment in indian business sectors, can easily be made in a variety of ways, through the Governmental and Automatic Routes. However, the Joint Ventures are the most popular and preferred forms of making investment in Indian industry. At present, the most lucrative business sectors for FDI in India are, Infrastructure (Power, Steel, Railways, etc.); Telecommunications; Hospitality sector; Education; Retail; Real Estate; Retail sector, Petroleum and Petroleum Products; Biotechnology; Alternative Energy, etc. Global Jurix can help well-rounded the foreign investors of all class and categories for getting highly lucrative and secure FDI in India, through providing the following legal services reliably and economically:

- Company Formation and Company Law services
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- Corporate and Commercial Law services
- For making all mandatory Compliances
- Drafting all requisite Contracts, Agreements, and other Documents
- Setting up Subsidiaries
- Tax Planning
- Project Finance
- Dispute Resolution
- Private Equity
- And, other legal services for FDI in India.

Retail Sector in India

Like every other economy, the retail sector is also one of the most crucial and extremely potential sector of the Indian Economy. As of now, the retail sector in India accounts for approximately 33-35% of the GDP with 46% growth rate in past three years. The Indian retail market is one of the top 5 retail markets in the world and employs 7% of the total Indian work-force.

The retail sector in India is divided into two main heads, viz., organised and unorganised sector. Organised Sector Retailers means to include the licensed retailers i.e. those, who have registered themselves for sales tax/VAT, income tax, etc. These are generally privately owned large businesses, like Westside, Tanishq, Croma, Shoppers Stop, Lifestyle, Pantaloons, Reliance World, Max and many more.

On the other hand, unorganised retailing refers to the traditional kirana shops, general/departmental stores, paan/beedi shops, etc.If we talk about the statistics, the market share of unorganised retail sector is 97% of the total retail sector, as compared to organised retail sector, which accounts for only 2-3%. This data is even after the presence of big corporate giants like Tata, Reliance, K Raheja Corp Group.

There are three different forms through which retail trade is carried out in India, namely:

| Mono/Exclusive/Single Brand Retail Shops | Multi-branded Retail Shops | Convergence Retail Outlets |
|---|---|---|
| Exclusive Showrooms either owned or franchised out by the manufacturer. A complete range of all the products manufactured by the said manufacturer under one brand name. | In these kinds of stores, almost all brands are available for a single product type. The customer has a very wide choice for the kind of product he is willing to buy. | These kinds of products have almost all kinds of products, required by a consumer, in them. |



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*He / She has presented a paper entitled* Impact of Liberalization Privatization and Globalization on Indian Economy.

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# IMPACT OF LIBERALIZATION, PRIVATIZATION AND GLOBALIZATION ON INDIAN ECONOMY

ADGAONKAR GANESH

YEWALE D.A.

**Introduction:**

Indian economy had experienced major policy changes in early 1990s. The new economic reforms, popularly known as, Liberalization, Privatization and Globalization (LPG model) aimed at making the Indian economy as fastest growing economy and globally competitive. The series of reforms undertaken with respect to industrial sector, trade as well as financial sector aimed at making the economy more efficient. With the onset of reforms to liberalize the Indian economy in July of 1991, a new chapter has dawned for India and her billion plus population. This period of economic transition has had a tremendous impact on the overall economic development of almost all major sectors of the economy, and its effects over the last decade can hardly be overlooked. Besides, it also marks the advent of the real integration of the Indian economy into the global economy.

This era of reforms has also ushered in a remarkable change in the Indian mindset, as it deviates from the traditional values held since Independence in 1947, such as self reliance and socialistic policies of economic development, which mainly due to the inward looking restrictive form of governance, resulted in the isolation, overall backwardness and inefficiency of the economy, amongst a host of other problems. This, despite the fact that India has always had the potential to be on the fast track to prosperity. Now that India is in the process of restructuring her economy, with aspirations of elevating herself from her present desolate position in the world, the need to speed up her economic development is even more imperative. And having witnessed the positive role that Foreign Direct Investment (FDI) has played in the rapid economic growth of most of the Southeast Asian countries and most notably China, India has embarked on an ambitious plan to emulate the successes of her neighbors to the east and is trying to sell herself as a safe and profitable destination for FDI.

Globalization has many meanings depending on the context and on the person who is talking about. Though the precise definition of globalization is still unavailable a few definitions are worth viewing. Guy Brainbant says that the process of globalization not only includes opening up of world trade, development of advanced means of communication, internationalization of financial markets, growing importance of MNCs, population migrations and more generally increased mobility of persons, goods, capital, data and ideas but also infections, diseases and pollution. The term globalization refers to the integration of economies of the world through unihibited trade and financial flows, as also through mutual exchange of technology and knowledge. Ideally, it also contains free inter-country movement of labor. In context to India, this implies opening up the economy to foreign direct investment by providing facilities to foreign companies to invest in different fields of economic activity in India, removing constraints and obstacles to the entry of MNCs in India, allowing Indian companies to enter into foreign collaborations and also encouraging them to set up joint ventures abroad, carrying out massive import liberalization programs by switching over from quantitative restrictions to tariffs and import duties, therefore globalization has been identified with the policy reforms of 1991 in India.

**The Important Reform Measures (Step Towards Liberalization Privatization and Globalization)**

Indian economy was in deep crisis in July 1991, when foreign currency reserves had plummeted to almost $1 billion; Inflation had roared to an annual rate of 17 percent; fiscal deficit wasvery high and had become unsustainable, foreign investors and NRIs had lost confidence in Indian Economy. Capital was flying out of the country and we were close to defaulting on loans. Along with these bottlenecks at home, many unforeseeable changes swept the economics of nations in Western and Eastern Europe, South East Asia, Latin America and elsewhere, around the

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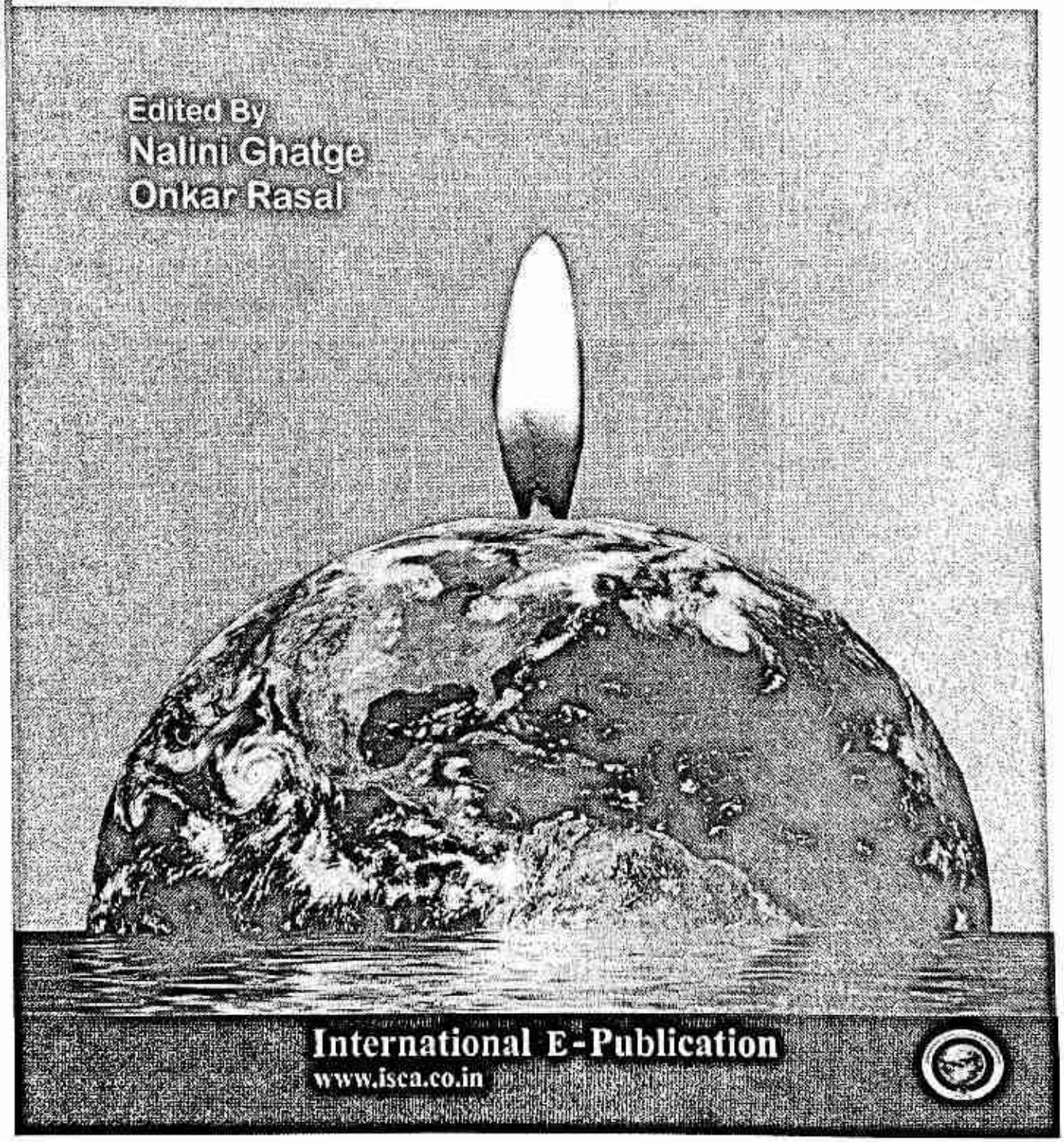
# Climate Change: Causes, Consequences and Coping Strategies

Edited By
Nalini Ghatge
Onkar Rasal



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Pravara Rural Education Society's

Women's College of Home Science and BCA, Loni

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# CLIMATE CHANGE: CAUSES, CONSEQUENCES AND COPING STRATEGIES

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# ADEQUATE NUTRIENT INTAKE & HEALTH OF ADOLESCENT GIRLS

**Dr.Chetana V. Donglikar***

**Abstract:**

The present study has been conducted to assess nutrient adequacy of adolescent girls from Nanded district of Marathwada region. The group comprised of 120 adolescent girls belonging to three different economic groups, studing in schools and colleges of different talukas of Nanded district.The nutrient adequacy of girls was assessed by 24 hours recall method, using standardized local measures (cups, catories, table spoons and tea spoons). The cooked food was converted into row foods and the nutrient intake was calculated using the nutritive value tables of ICMR (Gopalan National Institute of nutrition). After statistical analysis, Most of the nutrient adequacies were found below 100% level. I n girls nutrient adequacy was seen more in thiamin (124.36%), and vitamin 'C' (171.95% ) where as niacin adequacy was non-significant (101.86%) . Besides this other nutrient's adequacy such as protein (70.80%), calories (76.80%), iron (82.87%), carotene (78.54%), riboflavin (78.85%) and calcium (68.36%) were below 100% level. On the whole from the table it was noticed that girls were lacking all most all nutrients with significant difference (1% and 5%) when compared with recommended dietary allowances. Which indicates, urgent need for improving overall nutritional status of adolescents through nutrition education, community awareness and supplementation programmes.

**Key Words:** 1.Nutrient intake of adolescent girls, 2.Nutritional status of adolescent girls, 3.Anemia & adolescent girls

## Introduction:

When all the essential nutrients are present in a correct proportion as required by our body it is called optimum nutrition or adequate nutrition. The inadequacy of nutrients leads to various nutritional deficiencies, hormonal imbalance, improper growth and development and affects physically as well as mentally, which cause emotional instability severely, to avoid this, adequate nutrient intake of adolescents is necessary.

Adolescence a period of transition between childhood and adulthood, occupies a crucial position in the life of human beings. This period is an important physiological phase of life characterized by an exceptionally rapid rate of growth and development both physical and psychological (1,2).

***Head, Home Science Dept. , Kalikadevi Arts, Commerce & Science College, Shirur (ka.) Dist. Beed**



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# Contribution of Home Science Extention Education In Rural Development

**Dr. Chetana V. Donglikar**

H.O.D. Home Science, Kalikadevi Arts, Commerce & Science College, Shirur (ka.) Dist. Beed.

## Abstract

Extension education is the propagation of useful research findings and various ideas among rural people to bring about the desired social and behavioral changes, by scientific and technological innovations for the improvement of standard of living. Home Science Education being the basis for education of family ecosystem is referred to as the "Education for Better Living". Home Science Extension knowledge is allied to discipline the families and communities with professional excellence. Extension education is used for conducting educational programmes which help people in improving their own economic and social conditions and thereby seeks their contribution to national development. Thus Home science plays a crucial role in this direction for sustaining the quality of life of rural families when combined with Community development programmes. Overall development of country is the main objective of Indian government since its independence. Earlier the main thrust for development was laid on Agriculture, Industry, Communication , Education, Health and Allied sectors but soon it was realized that the all round development of the country is possible only through the development of rural India. But without overcoming these drawbacks Government of India won't be able to foster the growth of rural India.

**Key Words :** Home Science Extention Education, Community Development Schemes of India, Rural Development.

## Introduction

Home science is a scientific course of study which moulds a student with a variety of life skills. This is a unique discipline with a blend of science and art. It does not limit itself to the home related skills of cooking, laundry, decoration and stitching. Home science is now out of the shell of misconceptions and opened its doors for new avenues in all possible fields of life.[1]

Home Science as the name itself suggests is the science that deals all the things that includes an individual, his/her home and family including family members and the resources available to them. Home Science education encourages better living and it mostly revolves around the sphere of the family and its ecosystem. it deals with the relations of the family amongst themselves and with other people. The primary aim of Home Science is to enable people to get them more and more satisfied with the family and gives the scientifically specific knowledge about making the home beautiful and a better place to live happily.



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## PART - I

AJANTA PRAKASHAN

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- 4 -

# Nutritional Status of Adolescent Girls Belonging To Different Age Income Group

**Dr.Chetana V. Donglikar**

H.O.D. Home Science, Kalikadevi Arts, Comm & Sci College, Tal-Shirur (ka.) Dist. Beed,(M.S.)

**Abstract**

Two hundred and Sixty five adolescent girls of 16 to 18 years of age group studying in schools and colleges of Nanded district were assessed using baseline survey, with help of anthropometry, clinical assessment, diet survey nutrient intake and socio-economic status scale. The sample was selected by stratified random sampling method. 265 girls were assessed with a care that at least 90 adolescents should belong to different income and age group, for proper statistical analysis. Significant difference was found in anthropometric measurements of girls when compared with ICMR and NCHS standards at different age groups but socio- economic status did not show any difference. Food consumption and nutrient intake played important role in physical development of adolescents girls Majority of girls belonging to different income groups were suffering from folic acid and iron deficiency Percentage of vitamin 'C' deficiency was more in girls when assessed clinically. Adolescent girls from different income groups were lacking their daily needs of food consumption and nutrient intake when compared with ICMR and NCHS standards. From above evidences it could be stated that, the Nutrition status of adolescent girls from Nanded district in significantly low which is a matter of concern.

**Introduction**

Adolescence begins with the growth and a hormonal change associated with sexual maturity and ends when there is no further growth. It is a period of transition during which conceptive, physical, personality and social changes occur dramatically associated with special nutritional needs, which are generally ignored in case of girls. Adolescent girls, constitute nearly one tenth of Indian population.

Most girls begin a rapid growth spurt between the ages of 13 and 19 years. Nearly every organ in the body grows faster during this period which lasts about 3 years. Adolescence, one of the nutritional stress periods of life with profound growth, comes with increased demands for energy, protein, minerals and vitamins (Gopalan et al. 2001). In India, poor nutrition, early bearing and reproductive health complications compound the difficulties of physical development in adolescent girls (Manford and Picciano 2000).



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# ENVIRONMENT: POLLUTION AND PROTECTION

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# 23.
# Health and Sanitation Problems in Drought Prone Shirur (ka) Dist-Beed.

Dr. Chetana.V.Donglikar,
Dep- Home-Science. Kalikadevi Arts, Comm and Sci College Shirur (ka) Beed

## Introduction:

Every living thing requires water for betterment of their health. Supply of clean, safe and potable drinking water to the community is utmost important in maintaining positive health measures. The drinking water must be free from pathogenic microorganisms. Water is, in fact, one of the vehicles for the transfer of wide range of disease of microbial origin. Many people in the world suffer from water borne diseases. Water receives microorganisms from air, sewage, soil and other organic wastes. Fecal pollution of water leads to introduction of variety of intestinal pathogens that causes water borne diseases [1]. It is a well-known fact that clean water is absolutely essential for healthy living. Adequate supply of fresh and clean drinking water is a basic need for all human beings on the earth, yet it has been observed that millions of people worldwide are deprived of this.

Freshwater resources all over the world are threatened not only by over exploitation and poor management but also by ecological degradation. In developing countries like India, 80 percent infectious diseases are water borne and 50 percent of the deaths among the children are due to diarrhoeal diseases [2]. The most common water borne infections are typhoid, cholera, shigellosis, viral associated diarrhea and infectious hepatitis [3].The enumeration of total viable count, aerobic heterotrophs, coli forms and E. coli generally indicates the extent of water pollution [4,5].

## Background:

Maharashtra is reeling under one of its worst droughts in the last 40 years since 1972 drought. According to government data, a total of 17 districts are facing drought in the state. The worst- affected districts of the state are Solapur, Ahmednagar, Sangli, Pune, Satara, Beed and Nashik. The situation is also serious in Buldhana, Latur, Osmanabad, Nanded, Aurangabad, Jalna, Jalgaon and Dhule Districts. These districts fall in the rain-shadow region of the Western Ghats and have been historically drought prone due to their high dependence on annual monsoons for agriculture and ground water re-charge.

The Monsoon has failed for two consecutive years in Ahmednagar and the Marathwada region which includes the districts of Aurangabad, Beed and Jalna. Due to inadequate rainfall, the water sources around the region have either dried up or have reduced significantly. Of the areas supplied by Tanker water, around 10% started operating as early as March, 2012 and the number of tankers has gradually increased with a large majority of them starting in September and October of 2012. None of these have been discontinued. As on date, many villages are dependent on water tankers for purposes other than drinking. Where tube-wells and bore-wells are still yielding water, villagers use those sources for drinking water. Many families claim that the water provided by the tankers does not match the required quantity for each household.

With special reference to Tq- Shirur (ka) of Beed district, the conditions are very harsh. Agricultural and cattle rearing practices have suffered the most due to the drought. A majority of farmers are dependent on rainfall for their agriculture. This has resulted in heavy losses due to the scanty rainfall. The situation in many areas has now escalated to a drinking water scarcity, where villagers now need to spend 2-3 hours at least in a day in order to collect sufficient water from dwindling ground water sources and many are completely dependent on government sponsored Water Tankers for their daily needs.

Because of these harsh circumstances people living here face various health and sanitation problems related to water. So in order to study this water related problems a study was conducted with an objective, "To study various water related problems of health and sanitation in Shirur (ka)"

## Material and Methods:

Data of various water born diseases in people of Shirur (ka) was collected from Primary Health Care Center. While collecting the data specially the data belonging to period of February to July was collected. Also a survey was conducted in Shirur

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# Dynamics of Human Rights

Edited By
Nalini Ghatge
Anuradha Dubey

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# CONCERN TOWARDS HUMAN RIGHTS OF COTTON COLLECTING CHILD LABOR IN

## Taluka Shirur (ka) Dist – Beed

**Dr. Chetana V. Donglikar**
H.O.D. Home Science, Kalikadevi Arts Commerce & Science College, Shirur (ka.) Dist. Beed.
Email.id. cmbarshikar@gmail.com

**Abstract:**

Child labour is work that deprives children of their childhood, their potential and their dignity; work that exceeds a minimum number of hours; work that is mentally, physically, socially or morally dangerous and harmful to children; and work that interferes with their schooling Up to 99 percent of the world's cotton farmers live and work in developing countries, with almost two-thirds residing in either India or China. Child labor is serious and extensive problem, with many children under the age of fourteen. According to statistics provided by Indian NGOs, 70 percent of child laborers are engaged in agriculture. . Beed, one of the eight districts of Marathwada, is well known as, 'district of sugarcane cutting workers'. People living here perform the work of sugarcane cutting from their forefathers along with their children's. Nearly 50% of people from taluka Shirur (Ka) migrate to western Maharashtra for sugarcane cutting labor, living behind their children to work in their own fields along with their relatives. Mostly cotton collection is the labor performed by these children, along with other agricultural work especially by girls. Considering all these factors, present study, **'Socio-Economic Dimensions of Child Labor in Taluka Shirur (ka) Dist – Beed'** was conducted with **Objectives: 1)** To study the incidence of child labor in accordance to socio-economic status of family 2) To study the causes of child labor particularly from taluka Shirur (Ka). **Results** indicate that many appalling realities like poverty, illiteracy, unemployment and low wages of sugarcane cutting work of parents, fewer amounts of agricultural land, ignorance, social prejudice, regressive traditions, poor standard of living, backwardness and low status of women in Shirur (Ka) have combined to give birth to terrible practice of agriculture child labor.

**Introduction:**

*Child labor and poverty are inevitably bound together and if you continue to use the labor of children as the treatment for the social disease of poverty, you will have both poverty and child labor to the end of time.*

-- Grace Abbott

Forced and child labour is alarmingly common in the cotton industry. Sometimes rural poverty means children must work long hours to support their families. Children as young as five years old can be recruited and sometimes forced to work in cotton fields or



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Dr. Babasaheb Ambedkar Marathwada
University, Aurangabad.
In Association with

Chetan Shikshan Prasark Mandal's Vaijapur,
Arts Senior College, Aurangabad.

कथा (यूके)
Katha (UK)

# ONE DAY INTERNATIONAL CONFERENCE
On

# GLOBAL ENVIRONMENT : ISSUES, CHALLENGES AND SOLUTIONS
(An Interdisciplinary Approach)

29 FEBRUARY 2016




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# Need of Environment Education & Awareness to Avoid Environmental Damage

**Dr. Chetana V. Donglikar**

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## Abstract

Global environment and ecology are rapidly becoming the most demanding subjects for debate; decision and action as the emergence of environmental problem pose shift challenge for physical sciences as well as social sciences. Environmental education has single, defined but multi faced object the environmental crisis. Environmental learning about the factor cases and solutions to the environmental crises learning about the environmental is 'immediate' reaction to concrete problems in management of natural resources. Environmental education aims at ultimately for reaching and manifold behavioral changes in everyday life and at the work place. University education in India has three major components: teaching, research and extension. Out of more than 100 universities, there are about 20 universities teaching courses in environmental areas. It is humanity's best hope and most effective means to achieve sustainable development. Environment education must not be equated with schooling or formal environmental education alone. It includes non-formal and informal modes of instruction and learning as well including traditional learning acquired in home and community. This community of teachers can be widened to inform and educate people regarding the requirements of a sustainable future. While sustainable development is a long-term goal for human society and a process which is a necessary need to take place over time, there is a sense of urgency to make progress quickly before time runs out with a new vision of environmental education.


## Introduction

**"World today is economically richer & environmentally poorer than ever"**

**Environmental education** (EE) refers to organized efforts to teach about how natural environments function and, particularly, how human beings can manage their behavior and ecosystems in order to live sustainably. The term is often used to imply education within the school system, from primary to post-secondary. However, it is sometimes used more broadly to include all efforts to educate the public and other audiences, including print materials, websites, media campaigns, etc. Related disciplines include outdoor education and experiential education.

Environmental education is a learning process that increases people's knowledge and awareness about the environment and associated challenges, develops the necessary skills and expertise to address the challenges, and fosters attitudes, motivations, and commitments to make informed decisions and take responsible action (UNESCO, Tbilisi Declaration, 1978).



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ONE DAY NATIONAL CONFERENCE

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(An Interdisciplinary Approach)

## ENGLISH - VII

AJANTA PRAKASHAN

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# 11 Adequate Nutrient Intake; a Need for Better Health of Adolescent Girls

**Dr. Chetana V. Donglikar**

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**Abstract**

In India, malnutrition is an important public health problem among children and adolescents. Adequacy of dietary intake in terms of calorie and protein are important in order to improve the chances of child survival and saf e motherhood. The present study has been conducted to assess Nutrient adequacy of adolescent girls for Nanded district of Marathwada region. The group comprised of 120 adolescent girls belonging to three different ecohomic groups, studying in schools and colleges of different talukas of Nanded district.The nutrient adequacy of girls was assessed by 24 hours recall method, using standardized local measures (cups, catories, table spoons and tea spoons). The cooked food was converted into row foods and the nutrient intake was calculated using the nutritive value tables of ICMR (Gopalan National Institute of nutrition). After statistical analysis, Most of the nutrient adequacies were found below 100% level. I n girls nutrient adequacy was seen more in thiamin (124.36%), and vitamin 'C' (171.95% ) where as niacin adequacy was non-significant (101.86%) . Besides this other nutrient's adequacy such as protein (70.80%), calories (76.80%), iron (82.87%), carotene (78.54%), riboflavin (78.85%) and calcium (68.36%) were below 100% level. On the whole from the table it was noticed that girls were lacking all most all nutrients with significant difference (1% and 5%) when compared with recommended dietary allowances. Which indicates, urgent need for improving overall nutritional status of adolescents through nutrition education, community awareness and supplementation programmes.

**Key Words:** 1.Nutrient intake of adolescent girls, 2.Nutritional status of adolescent girls, 3.Anemia & adolescent girls

## Introduction

Adolescence is a period of peak growth for boys and girls. Nutritional requirements in relation to body size are more during adolescence. In a country like India with varying social customs and common beliefs against females there is a high prevalence of malnutrition amongst girls. This period is an important physiological phase of life characterized by an exceptionally rapid rate of growth and development both physical and psychological (1,2). The need for nutrients is increased as body linear mass increases and sexual maturity takes place (2,3). Adolescent's growth and development is closely linked to the diet they receive during childhood and adolescence. Adequate nutrition of any individual is determined by two factors. The first



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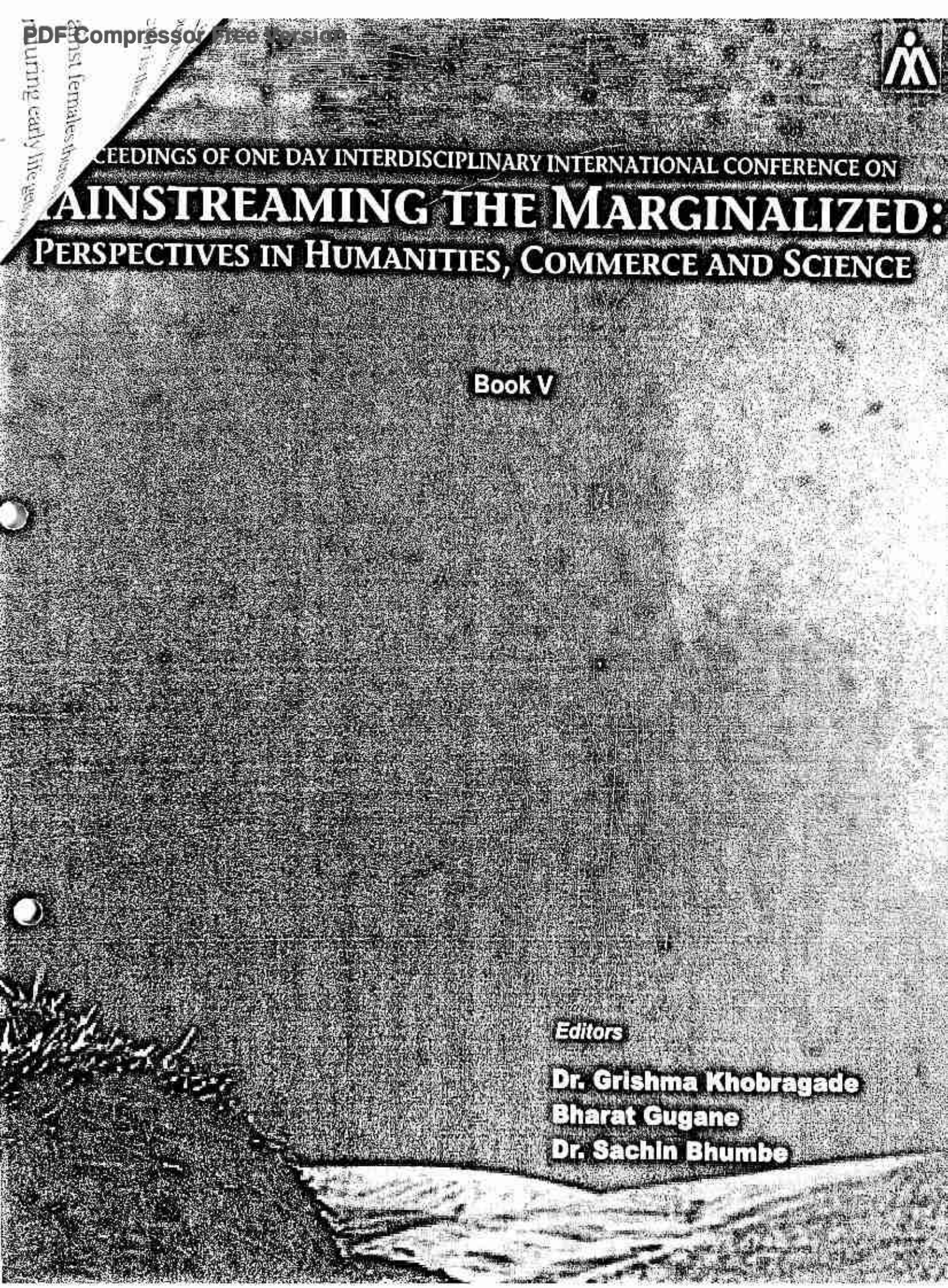

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Book V

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**Dr. Sachin Bhumbe**

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# GENDER INEQUALITY: ISSUES OF WOMEN EXISTANCE IN INDIA

Dr. Donglikar Chetana Vishwanathrao
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**Introduction:** We proud Indians of 21st century rejoice in celebrations when a boy is born, and if it is a girl, a muted or no celebrations is the norm. Love for a male child is so much so that from the times immemorial we are killing our daughters at birth or before birth, and if, fortunately, she is not killed we find various ways to discriminate against her throughout her life. Though our religious beliefs make women a goddess but we fail to recognize her as a human being first; we worship goddesses but we exploit girls. We are a society of people with double-standards as far as our attitude towards women is concerned; our thoughts and preaching are different than our actions.

The United Nations ranks India as a middle-income country.[3] Findings from the World Economic Forum indicate that India is one of the worst countries in the world in terms of gender inequality.[4] The 2015 United Nations Development Programme's Human Development Report ranked India 130 out of 187 in terms of gender inequality. The value of this multidimensional indicator, Gender Inequality Index (GII) is determined by numerous factors including maternal mortality rate, adolescent fertility rate, educational achievement and labour force participation rate. Gender inequality in India is exemplified by women's lower likelihood of being literate, continuing their education and participating in the labour force.[4]

Gender discrimination begins before birth; females are the most commonly aborted sex in India.[6] If a female fetus is not aborted, the mother's pregnancy can be a stressful experience, due to her family's preference for a son.[7] Once born, daughters are prone to being fed less than sons, especially when there are multiple girls already in the household.[8][9] As women mature into adulthood, many of the barriers preventing them from achieving equitable levels of health stem from the low status of women and girls in Indian society, particularly in the rural and poverty-affected areas.[4]

The low status of—and subsequent discrimination against—women in India can be attributed to many cultural norms. Societal forces of patriarchy, hierarchy and multigenerational families contribute to Indian gender roles. Men use greater privileges and superior rights to create an unequal society that leaves women with little to no power.[10] This societal structure is exemplified with women's low participation within India's national parliament and the labour force.[3]

Women are also seen as less valuable to a family due to marriage obligations. Although illegal, Indian cultural norms often force payment of a dowry to the husband's family. The higher future financial burden of daughters creates a power structure that favors sons in household formation. Additionally, women are often perceived as being incapable of taking care of parents in old age, which creates even greater preference for sons over daughters.[11]

Taken together, women are oftentimes seen less valuable than men. With lower involvement in the public sphere—as exemplified by the labour and political participation rates—and the stigma of being less valuable within a family, women face a unique form of gender discrimination.

Amartya Sen has attributed access to fewer household resources to their weaker bargaining power within the household. Furthermore, it has also been found that Indian women frequently underreport illnesses. The underreporting of illness may be contributed to these cultural norms and gender expectations within the household. Gender also dramatically influences the use of antenatal care and utilization of immunizations.[5]

## Definition and Concept of Gender Inequality

'Gender' is a socio-cultural term referring socially defined roles and behaviors assigned to 'males' and 'females' in a given society; whereas, the term 'sex' is a biological and physiological phenomenon which defines man and woman. In its social, historical and cultural aspects, gender is a function of power relationship between men and women where men are considered superior to women. Therefore, gender may be understood as a man-made concept, while 'sex' is natural or biological characteristics of human beings.

Gender Inequality, in simple words, may be defined as discrimination against women based on their sex. Women are traditionally considered by the society as weaker sex. She has been accorded a subordinate position to men. She is exploited, degraded, violated and discriminated both in our homes and in outside world. This peculiar type of discrimination against women is prevalent



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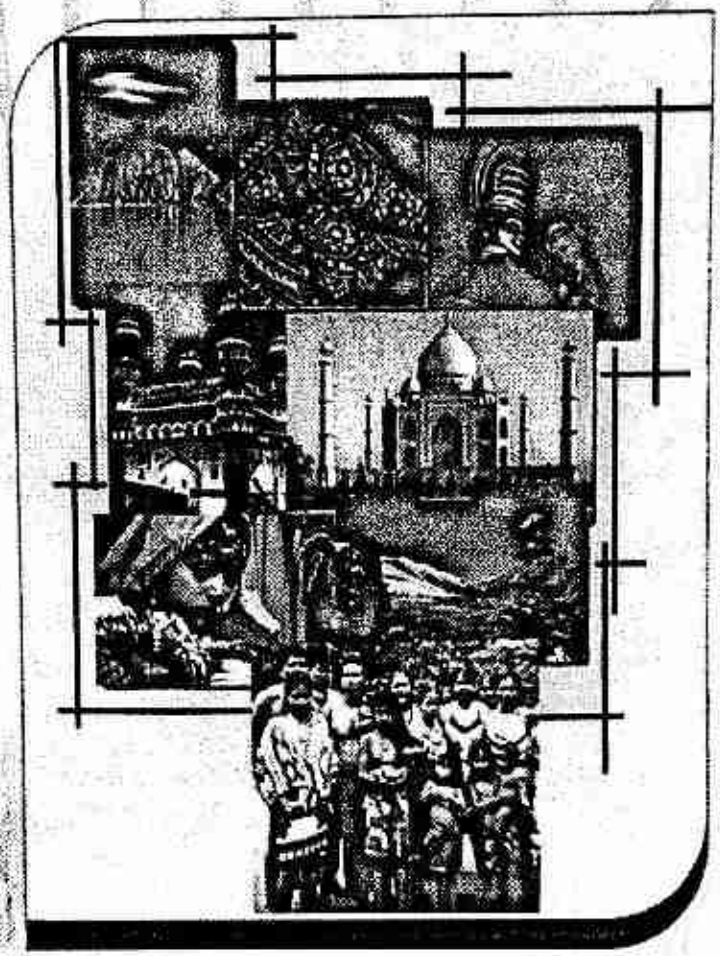

# समाजशास्त्राचा परिचय

डॉ. ज्योती गगनग्रास
डॉ. सुधीर येवले

निराली प्रकाशन

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# लेखक परिचय

## डॉ. ज्योती सुहास गगनग्रास

१९९२ पासून समाजशास्त्र विभाग प्रमुख म्हणून मॉडर्न महाविद्यालय, गणेशखिंड, पुणे येथे कार्यरत, तसेच १९९८ पासून कला शाखा उपप्राचार्य पदावर कार्यरत. पुणे विद्यापीठ समाजशास्त्र अभ्यासमंडळावर काम. महाविद्यालयात शैक्षणिक संशोधन समन्वयक व माहिती अधिकारी या पदावर कार्यरत.

पुणे विद्यापीठाशी संबंधित अभ्यासक्रम पुनर्रचना व परीक्षेशी संबंधित विविध कामकाजात सहभाग. विद्यार्थी कल्याण अधिकारीपदावर ५ वर्षे काम. राष्ट्रीय सेवा योजना कार्यक्रम अधिकारी पदावर ५ वर्षे काम. जनशिक्षण निलयम व ज्ञानविस्तार कार्यक्रमात प्रकल्प पदावर ३ वर्षे काम. महाविद्यालयाच्या स्थानिक व्यवस्थापन समितीच्या सदस्या, आंतरराष्ट्रीय व राष्ट्रीय पातळीवर शोधनिबंधाचे सादरीकरण. विविध संशोधन प्रकल्पांचे कार्य चालू आहे.

विद्यार्थ्यांसाठी संशोधन प्रकल्प, सर्वेक्षणे, शिबिरे, व्याख्याने, भित्तिपत्रके व शैक्षणिक सहलींचे आयोजन. राज्य व राष्ट्रपातळीवर विविध शैक्षणिक व सामाजिक पातळीवरील उत्कृष्ट पुरस्कारांनी सन्मानित. उत्कृष्ट शिक्षक पुरस्कारांनी सन्मानित. समाजशास्त्र विषयामध्ये परीक्षक, प्रमुख पाहुणे व विविध विषयांवर व्याख्याने. महाविद्यालयात व इतर सामाजिक संस्थांमधील उपक्रमांमध्ये सूत्रसंचालन. विद्यार्थ्यांशी निगडित विविध समित्यांमध्ये काम.

## डॉ. सुधीर येवले

पुणे विद्यापीठातील समाजशास्त्र विभागातून जुलै २००० मध्ये पदव्युत्तर पदवी (M.A.) प्रथम श्रेणीत घेऊन डिसेंबर २००० मध्येच नेट परीक्षाही उत्तीर्ण. जुलै २००० ते डिसेंबर २००४ पर्यंत पुण्यातील आबासाहेब गरवारे महाविद्यालय आणि मॉडर्न महाविद्यालयात व्याख्याता पदावर कार्य केले. जानेवारी २००५ ते एप्रिल २००९ पर्यंत रत्नागिरी येथील गोगटे-जोगळेकर महाविद्यालयातील समाजशास्त्र विभागात व्याख्याता म्हणून कार्य केले. जून २००९ पासून बीड येथील कालिकादेवी कला, वाणिज्य आणि विज्ञान महाविद्यालयात समाजशास्त्र विभागाचे विभाग प्रमुख म्हणून कार्यरत आहेत. तसेच जून २००३ मध्ये टिळक महाराष्ट्र विद्यापीठ पुणे येथून पत्रकारितेमधील पदवी (B.J.) मिळवून अध्यापनाबरोबरच पत्रकारिता क्षेत्रातही कार्य सुरू आहे. ऑगस्ट २०१२ मध्ये पुणे विद्यापीठाची समाजशास्त्र विषयातील पीएच.डी. ही पदवी मिळाली असून वरिष्ठ महाविद्यालयातील पदवी आणि पदव्युत्तर स्तरावर अध्यापनाचा १२ वर्षांचा अनुभव आहे. आतापर्यंत समाजशास्त्र विषयातील सहा क्रमिक पुस्तके प्रकाशित झाली आहेत. त्यातील काही पुणे विद्यापीठाच्या अभ्यासक्रमात पूरक साहित्यात समाविष्ट असून इयत्ता ११ आणि १२ साठीच्या पुस्तकांना महाराष्ट्र राज्य माध्यमिक व उच्च माध्यमिक शिक्षण मंडळ, पुणे यांची मान्यता मिळाली आहे. ही सर्व पुस्तके निराली प्रकाशन पुणे या प्रकाशनसंस्थेने प्रकाशित केलेली आहेत. याबरोबरच राज्य, राष्ट्रीय आणि आंतरराष्ट्रीय स्तरावरील विविध चर्चासत्रे आणि कार्यशाळांमध्ये सहभागाबरोबरच शोधनिबंधाचे वाचन केले असून नावाजलेल्या संशोधन पत्रिकांमधून विविध विषयातील शोधनिबंध प्रकाशित झाले आहेत.

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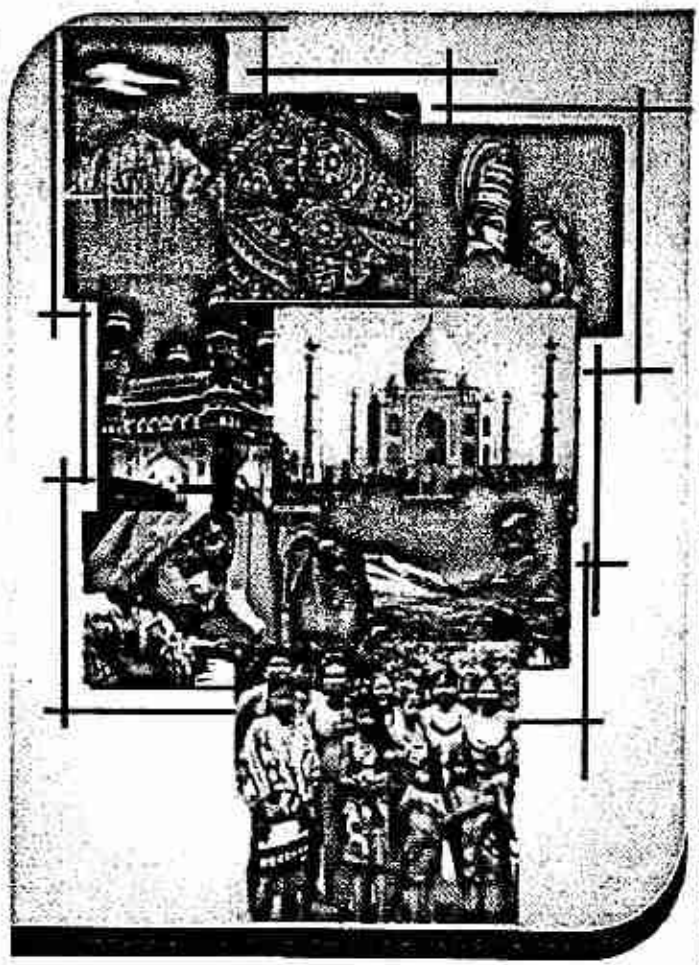

# INTRODUCTION TO SOCIOLOGY

Dr. Mrs. JYOTI SUHAS GAGANGRAS
Dr. SUDHIR YEVLE

NIRALI PRAKASHAN

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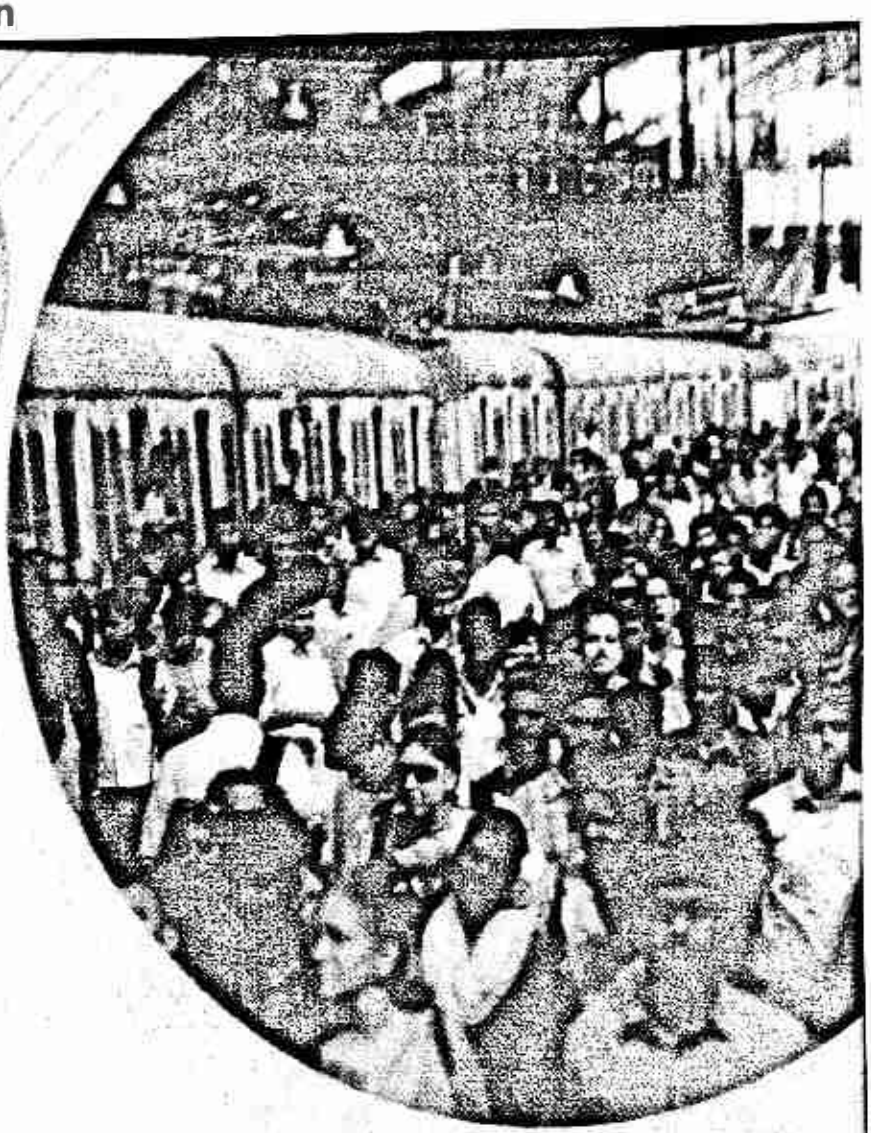

# लोकसंख्या व समाज

डॉ. ज्योती सुहास गगनग्रास
डॉ. सुधीर येवले

NIRALI PRAKASHAN
ADVANCEMENT OF KNOWLEDGE

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# लेखकांचा परिचय



## डॉ. ज्योती सुहास गगनग्रास

१९९२ पासून समाजशास्त्र विभाग प्रमुख म्हणून मॉडर्न महाविद्यालय, गणेशखिंड, पुणे येथे कार्यरत, तसेच १९९८ पासून कला शाखा उपप्राचार्य पदावर कार्यरत, पुणे विद्यापीठ समाजशास्त्र अभ्यासमंडळावर काम, महाविद्यालयात शैक्षणिक संशोधन समन्वयक व माहिती अधिकारी या पदावर कार्यरत.

सावित्रीबाई फुले पुणे विद्यापीठाशी संबंधित अभ्यासक्रम पुनर्रचना व परीक्षेशी संबंधित विविध कामकाजात सहभाग, विद्यार्थी कल्याण अधिकारीपदावर ५ वर्षे काम, राष्ट्रीय सेवा योजना कार्यक्रम अधिकारी पदावर ५ वर्षे काम, जनशिक्षण निलयम व ज्ञानविस्तार कार्यक्रमात प्रकल्प पदावर ३ वर्षे काम, महाविद्यालयाच्या स्थानिक व्यवस्थापन समितीच्या सदस्या, आंतरराष्ट्रीय व राष्ट्रीय पातळीवर शोधनिबंधाचे सादरीकरण, विविध संशोधन प्रकल्पांचे कार्य चालू आहे.

विद्यार्थ्यांसाठी संशोधन प्रकल्प, सर्वेक्षणे, शिबिरे, व्याख्याने, भित्तिपत्रके व शैक्षणिक सहलींचे आयोजन, राज्य व राष्ट्रपातळीवर विविध शैक्षणिक व सामाजिक पातळीवरील उत्कृष्ट पुरस्कारांनी सन्मानित, उत्कृष्ट शिक्षक पुरस्कारांनी सन्मानित, समाजशास्त्र विषयामध्ये परीक्षक, प्रमुख पाहुणे व विविध विषयांवर व्याख्याने, महाविद्यालयात व इतर सामाजिक संस्थांमधील उपक्रमांमध्ये सूत्रसंचालन, विद्यार्थ्यांशी निगडित विविध समित्यांमध्ये काम.



## डॉ. सुधीर येवले

सावित्रीबाई फुले पुणे विद्यापीठातील समाजशास्त्र विभागातून जुलै २००० मध्ये पदव्युत्तर पदवी (M.A.) प्रथम श्रेणीत घेऊन डिसेंबर २००० मध्येच नेट परीक्षाही उत्तीर्ण. जुलै २००० ते डिसेंबर २००४ पर्यंत पुण्यातील आबासाहेब गरवारे महाविद्यालय आणि मॉडर्न महाविद्यालयात व्याख्याता पदावर कार्य केले. जानेवारी २००५ ते एप्रिल २००९ पर्यंत रत्नागिरी येथील गोगटे-जोगळेकर महाविद्यालयातील समाजशास्त्र विभागात व्याख्याता म्हणून कार्य केले. जून २००९ पासून बीड येथील कालिकादेवी कला, वाणिज्य आणि विज्ञान महाविद्यालयात समाजशास्त्र विभागाचे विभाग प्रमुख म्हणून कार्यरत आहेत. तसेच जून २००३ मध्ये टिळक महाराष्ट्र विद्यापीठ पुणे येथून पत्रकारितेमधील पदवी (B.J.) मिळवून अध्यापनाबरोबरच पत्रकारिता क्षेत्रातही कार्य सुरू आहे. ऑगस्ट २०१२ मध्ये पुणे विद्यापीठाची समाजशास्त्र विषयातील पीएच.डी. ही पदवी मिळाली असून वरिष्ठ महाविद्यालयातील पदवी आणि पदव्युत्तर स्तरावर अध्यापनाचा १२ वर्षांचा अनुभव आहे. आतापर्यंत समाजशास्त्र विषयातील सहा क्रमिक पुस्तके प्रकाशित झाली आहेत. त्यातील काही पुणे विद्यापीठाच्या अभ्यासक्रमात पूरक साहित्यात समाविष्ट असून इयत्ता ११ आणि १२ साठीच्या पुस्तकांना महाराष्ट्र राज्य माध्यमिक व उच्च माध्यमिक शिक्षण मंडळ, पुणे यांची मान्यता मिळाली आहे. ही सर्व पुस्तके निराली प्रकाशन पुणे या प्रकाशनसंस्थेने प्रकाशित केलेली आहेत. याबरोबरच राज्य, राष्ट्रीय आणि आंतरराष्ट्रीय स्तरावरील विविध चर्चासत्रे आणि कार्यशाळांमध्ये सहभागाबरोबरच शोधनिबंधाचे वाचन केले असून नावाजलेल्या संशोधन पत्रिकांमधून विविध विषयांतील शोधनिबंध प्रकाशित झाले आहेत. शैक्षणिक वर्ष २०१३-१४ मध्ये ICSSR आणि मराठी समाजशास्त्र परिषदेचा डॉ. बाबासाहेब आंबेडकर उत्कृष्ट शोधनिबंध पुरस्कार प्रो. द. ना. धनागरे यांच्या हस्ते मिळाला.

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यू.जी.सी. अंतर्गत घेतल्या जाणाऱ्या सेट-नेट आणि इतर स्पर्धा परीक्षांसाठी उपयुक्त एकमेव पुस्तक !

# मूलभूत समाजशास्त्र

डॉ. सुधीर रेवले

NIRALI PRAKASHAN
ADVANCEMENT OF KNOWLEDGE

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# लेखकाचा परिचय

**डॉ. सुधीर येवले**

समाजशास्त्र विषयात पदव्युत्तर शिक्षण (एम.ए.) पुणे विद्यापीठातील समाजशास्त्र विभागातून जुलै २००० मध्ये प्रथम श्रेणीत उत्तीर्ण तसेच डिसेंबर २००० मध्येच नेट परीक्षा उत्तीर्ण. जुलै २००० पासून पुण्यातील आबासाहेब गरवारे महाविद्यालय आणि मॉडर्न महाविद्यालयात व्याख्याता पदावर डिसेंबर २००४ पर्यंत कार्य केले. जानेवारी २००५ पासून रत्नागिरी येथील गोगटे-जोगळेकर महाविद्यालयातील समाजशास्त्र विभागात व्याख्याता म्हणून एप्रिल २००९ पर्यंत कार्य केले. जून २००९ पासून बीड येथील कालिकादेवी कला, वाणिज्य आणि विज्ञान महाविद्यालयात समाजशास्त्र विभागाचे प्रमुख म्हणून कार्यरत आहेत. जून २००३ मध्ये टिळक महाराष्ट्र विद्यापीठ पुणे येथून पत्रकारितेमधील पदवी मिळवून अध्यापनाबरोबरच पत्रकारिता क्षेत्रातही कार्य सुरू आहे. ऑगस्ट २०१२ मध्ये पुणे विद्यापीठाची समाजशास्त्र विषयातील पीएच.डी. ही पदवी मिळाली असून वरिष्ठ महाविद्यालयातील पदवी आणि पदव्युत्तर स्तरावर अध्यापनाचा १२ वर्षांचा अनुभव असून आतापर्यंत समाजशास्त्र विषयातील आठ क्रमिक पुस्तके प्रकाशित झाली असून त्यातील काही पुणे विद्यापीठाच्या समाजशास्त्राच्या अभ्यासक्रमात पूरक साहित्यात समाविष्ट असून इयत्ता ११ आणि १२ साठीच्या पुस्तकांना महाराष्ट्र राज्य माध्यमिक व उच्च माध्यमिक शिक्षण मंडळ पुणे यांची मान्यता मिळाली आहे, ही सर्व पुस्तके निराली प्रकाशन पुणेकडून प्रकाशित झाली आहेत. याबरोबरच राज्य, राष्ट्रीय आणि आंतरराष्ट्रीय स्तरावरील विविध चर्चासत्रे आणि कार्यशाळांमध्ये सहभागाबरोबर शोधनिबंधाचे वाचन केले असून नावाजलेल्या संशोधन पत्रिकांमधून विविध विषयांतील शोधनिबंध प्रकाशित झाले आहेत. जानेवारी २०१४ मध्ये आयसीएसएसआर आणि मराठी समाजशास्त्र परिषदेचा राष्ट्रीय स्तरावरील डॉ. बाबासाहेब आंबेडकर 'उत्कृष्ट शोध निबंध पुरस्कार' प्रो.द.ना. धनागरे यांच्या हस्ते मिळाला.


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पुणे : प्रगती बुक सेंटर

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मुंबई : प्रगती बुक कॉर्नर

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# Responsible Factors of Girls' Dropout from Primary to Higher Education in Taluka Shirur of Beed District.

**Chetana V. Donglikar**

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**Yevle Sudhir A.**

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**Introduction:**

While the rest of the world frets about the economic effects of an increasingly aging population, India is increasingly growing young. By 2050, it is estimated that the present population will hit 1.57 billion. According to India's Census, 40% of the populace is below the age of 18. By 2015, 55% will be under 20.But unfortunately the education facilities for these youngsters are not satisfactory. India's education system is in dismal state. India spends just 3.5% of its gross domestic product on education: way below China's 8% [1]Dropout is a universal phenomenon of education system in India, spread over all levels of education, in all parts of the country and across all the socio-economic groups of population. Many children, who enter school, are unable to complete secondary education and multiple factors are responsible for children dropping out of school. Risk factors begin to add up even before students enroll in school that includes: poverty, low educational level of parents, the weak family structure, pattern of schooling of sibling, and lack of pre-school experiences.

**Beed District:**

Beed has a long history as a neglected and backward area. [3, 4]. Beed is also well known for sugar cane cutting workers. Near about 50% of people from Ashti, Patoda and Shirur (Ka) migrate to western Maharashtra to perform the labor of sugar cane cutting. Industrially and economic backward, Beed is one of the poorest districts of Maharashtra with Per capita GDP of Rs 15,303 (about $380) which is lower than the Maharashtra State average GDP Rs 17,079 (about $427).[4,5] .The district ranks 143rd in literacy in India based on IndianNgos.com research and analysis of 586 districts throughout India.[4] On Human Development Index (HDI), using UNDP method, Beed ranks 18th out of 30 districts in the State of Maharashtra, with 0.47 HDI. It is 7th poorest district in the state with Human Poverty Index (HPI) of 21.21.[6]

**Taluka Shirur (Ka):**

Taluka shirur (ka) is one among eleven talukas of Beed district. Most of its population is engaged in agricultural work, in their own farms or others. Nearly 50% of people migrate to western Maharashtra for sugarcane cutting labor, living behind their children to work in their own fields along with their relatives. Percentage of literacy is low i.e 53.31 %. Children from 7-14 years are engaged in agriculture child labor. Mainly cotton collection is the labor performed by these children, along with other agricultural and domestic work especially by girls.



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# Globalization And Agrarian Crisis

Edited by
Narayan Borade
Shivkumar Solanke
Sandip Chaudhari

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# Social Impact of Agrarian Crisis in Marathwada

8

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## Introduction:

Agriculture in India is undergoing a structural change leading to a crisis situation. The rate of growth of agricultural output is gradually declining in the recent years. Agriculture provides the principal means of livelihood for over 60% of India's population. Low and volatile growth rates under the sector and the recent escalation of an agrarian crisis in several parts of the country pose a threat not only to national food security but also to the economic well being of the nation as a whole.

The income derived from this agriculture is not sufficient enough to meet the expenditure of the cultivators. And therefore, unless agriculture is made a profitable enterprise, the present crisis cannot be solved. The related factors responsible for the crisis include: dependence on rainfall and climate, liberal import of agricultural products, reduction in agricultural subsidies, lack of easy credit to agriculture and dependence on money lenders, decline in government investment in the agricultural sector and conversion of agricultural land for alternative uses.



It is argued that the consequence of agricultural crisis in India is very vast and likely to hit all the other sectors and the national economy in several ways. In specific, it has adverse effects on food supply, prices of food grains, cost of living, health and nutrition, poverty, employment, labor market, land use, income from agriculture and foreign exchange earnings. In sum, it is revealed that the agricultural crisis would be affecting a majority of the people in India and the economy as a whole in the long run. And therefore, it can be argued that the crisis in agriculture is a crisis of the country as a whole.

Maharashtra over the past two decades has achieved spectacular economic growth but has fared poorly in human development indicators and health outcomes. Also, the economic development has not been uniform across regions in the state (1). Large scale surveys reveal sharp regional and rural-urban inequalities in agrarian crisis and its impact on social aspects, of which Marathwada is one.

Marathwada is the region comprising the eight districts of (divisional headquarters) Jalna, Aurangabad, Parbhani, Hingoli, Nanded, Latur, Osmanabad and Beed. Beed has a long history as a neglected and backward area[2]. Agriculture is the main occupation which is almost on mercy of God. In last decade frequent droughts are one of the major problems of Beed district, which leads to sever agrarian crisis and various social problems. Through this paper we are trying to discuss various aspects of agrarian crisis in society.

## Background of Marathwada Region:

Marathwada region lacks natural shadow. Annual average rainfall is 750mm and drought is a permanent feature. Irrigation resources and is prone to drought. Getting supply of drinking water twice a week is a luxury. This year, the picture has been slightly better owing to a good monsoon. About 98% of agriculture is dry land farming and cotton is the major crop. But the inherent susceptibility of cotton crop to pest and the vagaries of nature make its cultivation a risky affair resulting in many a farmer falling prey to debt.

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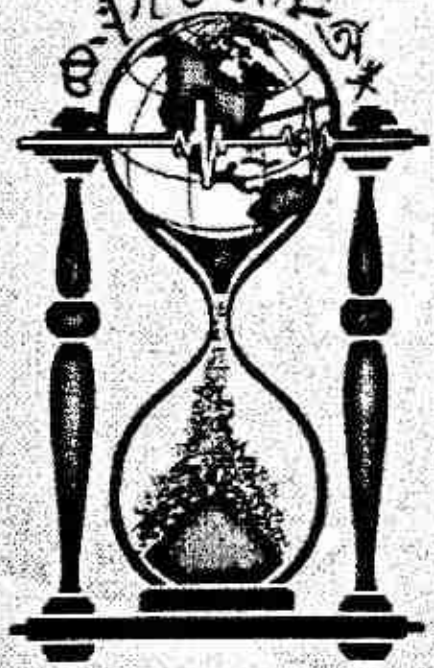
# भाषा भाषांतर

## आणि

# शब्दावली



Terminology & Translation

हमदर्द पब्लिक लायब्ररी, बीड

संपादक
डॉ. सय्यद शौकत अली
डॉ. मिर्झा हाशम बेग
डॉ. तांबोळी आय.जे.

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# भाषा साहित्य आणि शास्त्रे यांचा आंतरसंबंध

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कालिकादेवी महाविद्यालय,
शिरूर कासार जि.बीड

शब्दार्थौ सहितौ काव्यम्। शब्दार्थमधूनच काव्याचा जन्म झाला आहे जिच्या कुशीत जीवन अंकुरते, तिच्या नित्य संपर्कातून ते फुलते आणि शेवटी जिच्यात विलीन होते त्या सृष्टीचे स्वरूप जाणून घेण्याची व ते प्रकट करण्याची क्षमता साहित्यात आढळते. साहित्यात आत्मनिष्ठेला त्याच्या स्वतंत्र जीवनदृष्टिला व भावनात्मक प्रतिक्रियांना विशेष महत्त्व असते. प्रत्यक्ष व्यवहारात वागताना येणारा अनुभव हा लेखकाच्या साहित्याचा कच्चा माल असतो. कोणतेही काव्य तयार होतांना त्या काळाचा व परिस्थितीचा स्पष्ट किंवा अस्पष्ट ठसा उमटलेला असतो. कल्पकता आणि साहित्याचा परिशीलन एवढ्या भांडवलावर श्रेष्ठ प्रतीचे साहित्य निर्माण होणार नाही. त्यासाठी साहित्याचे चिंतन, व्यापकत्व, अंतर्भेदी असावे लागते. साहित्याच्या अनेक व्याख्या ही केल्या गेल्या. साहित्याला विषयाचे बंधन नाही. आर्थिक, सामाजिक, राजकीय या प्रमाणेच अनेक विषयाचा साहित्याशी आंतरसंबंध आहे. जे न देखे ते देखे कवी असे म्हटले जाते. साहित्याचा आणि समाजाचा पूरक संबंध आहे. समाजातील प्रत्येक पाऊलाची चाहुल साहित्यिकाला असते. साहित्यिक लेखणीच्या जोरावर वाचकांना आवडले व पटेल अशा भाषेत समोर आणतो.

साहित्याचा अभ्यास समाजशास्त्रीय, मानसशास्त्रीय आणि भाषाशास्त्रीय दृष्टिकोनातून केला तरच तो परिपूर्ण अभ्यास होतो. "साहित्य म्हणजे सामाजिक-सांस्कृतिक पर्यावरणाच्या संबंधात मनुष्यमात्राचा अभ्यास." साहित्यामध्ये सामाजिकता आणि कलात्मकता यांचे अटळ साहचर्य असते. म्हणून साहित्याचा समाजलक्षी अभ्यास करण्यासाठी साहित्य आणि समाज यांच्यातील संबंध तपासून पाहणे महत्त्वाचे आहे.

साहित्य निर्मिती हा मानवाच्या सामाजिक जीवनातील सांस्कृतिक उपक्रम ... विवाहसंस्थेपासून राज्यसंस्थेपर्यंत सर्व सामाजिक संस्था, या संस्थांच्या ... अलिखित नियमातून निर्माण झालेल्या चाली रीती, रूढी-परंपरा आणि ... कला आणि साहित्य या सर्व गोष्टींचा उहापोह समाजशास्त्रातून होत ... समाज हा ओळखता येण्यासारखा 'लोकसमुदाय' असतो. तो आदिम ... असेल, भटका विमुक्त समाज असेल, खेड्यातील कृषिजीवनाशी निगडित ... समाज असेल अथवा आधुनिक समाज असेल. पण 'समाज' म्हणजे ... लोकांची संस्था' च असते. मानवी समाजाच्या सांस्कृतिक जीवनातील ... आलेख निर्देश साहित्यकलांमधून प्रत्ययाला येऊ शकतो. लोकसाहित्य, ... साहित्य, संतसाहित्य आणि दलित साहित्य या तीन साहित्य प्रवाहाच्या ... समाजाचे संपूर्ण प्रतिबिंब मानवासमोर प्रकट होते. म्हणून साहित्य ... समाजाचा अन्योन्यसंबंध प्रतिपादिला जातो.

... संदर्भात विचार केल्यास पौराणिक, प्राचीन, ते वर्तमान ... पर्यंत सर्वच साहित्यात समाज जीवन आणि त्याच्याशी निगडित मनुष्याची ... संबंधी अनेक घटना प्रसंगाचे वर्णन आलेले आहेत. रामायण, महाभारत, ... सर्व साहित्य समाजाला सामाजिक नैतिक, धार्मिक, कर्तव्यासंबंधीची ... देते. राज्यशास्त्र, अर्थशास्त्र, समाजशास्त्र, विधीशास्त्र अशा अनेक ... परामर्श पौराणिक वाङ्मयात आला आहे. शुद्ध निती शास्त्राच्या आधारे ... आध्यात्मिक जीवन कसे जगावे या विषयीची श्रेष्ठमूल्ये गीतेत सापडतात. ... काळाला प्रेरक संजीवन अशा विचारधारांचा शोध गीतेतून घेता येतो.

...ची उद्दिष्टये :

... व्यक्तिचा आत्मीक, भावनिक व सामाजिक विकास त्या व्यक्तीच्या ... तेवर अवलंबून असतो. जोपर्यंत व्यक्ती आपले विचार निःसंकोचपणे ... शकत नाही. दुसऱ्यांचे विचार समजू शकत नाही. तोपर्यंत व्यक्ती समाज ... विकासाच्या प्रक्रियेत सहभागी होऊ शकत नाही. याचा शोध होतो. ... साहित्यामधून समाजातील व्यक्तींना जीवन जगण्याची प्रेरणा मिळते काय ते अभ्यासणे.

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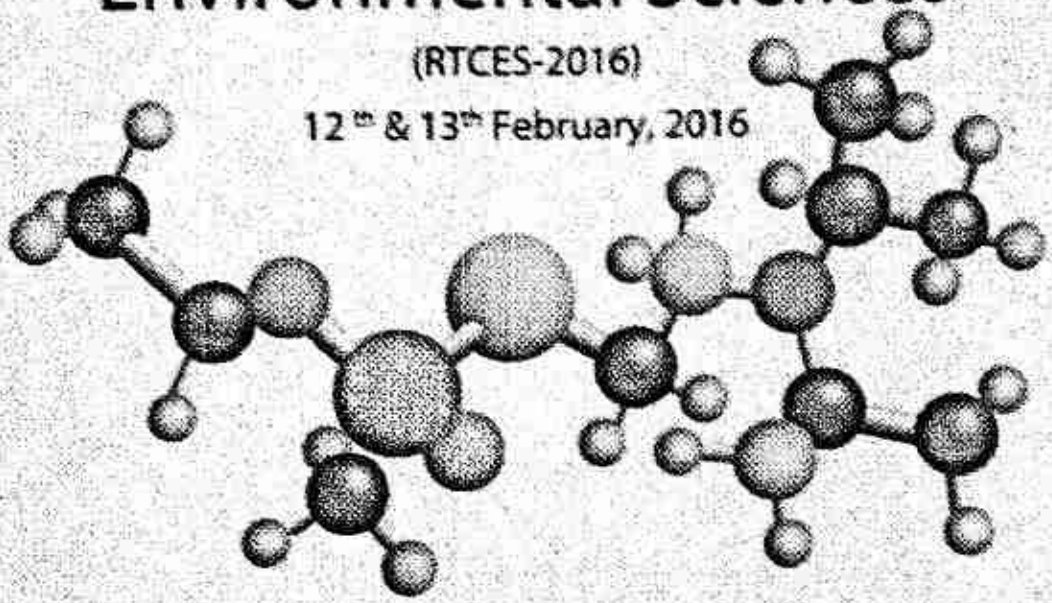

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# E11 Reuse of wastewater to enhance irrigation purposes: A case study of Beed District.

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**Abstract**
Water resource management has become a challenge in developing countries as the infrastructural development has not kept pace with population growth and urbanization. Even though India is endowed with a network of rivers, the level of water resource availability is still insufficient to meet national demand. With the issues of water scarcity, the wastewater reuse is one of the important methods to save water resource. In the present work, we have discussed the critical issues and opportunities of reusing the wastewater, which helps to overcome the demand of water supply. We have also suggested the recommendations and policy implementations for safe consumption of wastewater reuse in irrigation and various purposes. This article shows the importance of wastewater utilization, and the new and innovative technology and policies which encourage the use of wastewater as a new or reuse resource.

**Keywords** Water resources, Wastewater, Reuse, Management, Water scarcity, Irrigation, Beed

## Introduction

Continuing population growth, rapid industrialization, and expanding food production are all putting pressure on water resource which causes a significant increase of wastewater (Corcoran et al., 2010). The uncontrolled disposal of the municipal, industrial and agricultural waste material is one of the most serious threats to the sustainability by contaminating the water, land and air pollution (Bogner et al., 2007). There are many challenges those developing countries facing i.e., lack of necessary infrastructure such as electricity, roads and water supply, etc. On the list of priorities, wastewater drainage and sanitation (Corcoran et al., 2010). According to the United Nations World Water Development Report (2006), "providing the water needed to feed a growing population and balancing this with all the other demands on water, is one of the great challenges of this century". Wastewater can be defined as the flow of used water discharged from homes, industries, commercial activities and institutions. In other words, the wastewater is defined as a combination of domestic effluent consisting of black water (excreta, urine and faecal sludge) and grey water (kitchen and bathing wastewater), water from commercial establishments and institutions, including hospitals, industrial effluent, storm water and other urban runoff, agricultural, horticultural and aquaculture effluent, either dissolved or as suspended matter (Corcoran et al., 2010; Bagher et al., 2013). Here, we exclude the industrial chemical effluent that can be potentially harmful and must be treated separately. The great challenges in removing the different types of wastes from water are diverse. The intent of a more sustainable wastewater management system is to use less energy (or possibly produce energy), allow for the elimination or beneficial reuse of bio-solids, and restore natural nutrient cycles (Daigger and Crawford, 2005). Wastewater is a secondary water resource, especially for water shortage countries (Bogner et al., 2007). However, the water tables and aquifers are declining (Nilsson et al., 2005; Khajuria et al., 2013). India is predominantly an agricultural country with 65-70% of the population depends on agriculture (CGWB Data, 2011). Irrigation is drawn from rivers or other natural water bodies. By 2025, demand for domestic and industrial water usage may increase and water availability for irrigation is expected to reduce (Singh, 2004). In metro cities, only 25% of wastewater is treated from households and industries (Mekala et al., 2008). However, an estimated 80% of wastewater generated by developing countries, especially India and China, is used for irrigation (Winrock International India, 2007). It is an urgent need of effective water resource management through enhanced water use efficiency and wastewater reuse with effective treatment. There is a necessary need of an innovative technology which helps to reduce the energy



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अभिसरण

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# स्वामी विवेकानंद

## चिंतन आणि चर्चा

संपादक
प्राचार्य डॉ. वसंत सानप
डॉ. गणेश मोहिते

भाग तीन

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# स्वामी विवेकानंद : जिवनपध्दती आणी सामाजीक विचारांचे योगदान एक अभ्यास

प्रा. जी.एन.येडे ,
भुगोल विभाग,
प्रा. व्ही .बी.गुंडे
इतिहास विभाग
कालिका देवी कला वाणिज्य व विज्ञान महाविद्यालय, शिरुर कासार ता.शिरुर कासार जि.बीड

प्रस्तावना : स्वमी विवेकानंद हे तत्वज्ञ, योगी व आध्यात्मिक पुरूष होते. सदगुरू रामकृष्ण परमहंसाचे विचार स्वमी विवेकानंदाच्या बुध्दीवर प्रकाशकीरणा प्रमाने खोलवर रूजले होते. स्वमी दयानंद सरस्वती प्रमाणेच स्वमी वीवेकानंद हे देखील महान राष्टभक्त संत होते. त्यांनी पूर्ण जगाची भ्रमंती करून हिंदु धर्मातील तत्वज्ञनाचा आत्यंत सोप्या भाषेत ऊहापोह केला. त्यामूळे पाश्चिमात्य लोकांच्या मनावर त्याचा चांगलाच प्रभाव पडलेला दिसुन येतो. त्यातूनच त्यांना हिंदु धर्म आणी भारतीय संस्कृतीचे महत्व समजू लागले. त्यांनी हामेशा अंधश्रधेला विरोध केला ते मानवतर वादी होते. व्यक्तीच्या चांगुल पणावर त्यांचा विस्वस होता.

विवेकानंदानी पाश्चात्य समाजाला भोगवीलास सोडून जिवन जगण्याचा सल्ला दीला. तर भारतात अर्धपोटी राहुनही आध्यात्माची जोपासना करणाऱ्या आळशी, आगतीक व नीराश झालेल्या सर्व सामाण्य जनतेला प्रयत्नवादी, पराक्रमी व पुरूषार्थी होण्याचा सल्ला दीला. शिकागो परीषदेत भारतीय तत्वज्ञानाची ओळख करून देणारा विचारवंत म्हणुन त्यांची आजही तशीच ओळख आहे. स्वामीविवेकानंदाचे तत्वज्ञान म्हणजे पौर्वात्य व पाश्चात्य संस्कृतीचा संगम घडवणारा सेतू आहे. सेतुमुळेच वर्तमानाला भुतकाळाशी नाते जोडता येते. व भविष्याचा वेध घेता येतो. स्वत्व हरवुन बसलेल्या , स्वतांची ओळख विसरलेल्याना व अकाली वृध्द झालेल्या भारतीयांना त्यांनी चैतन्याचा मार्ग दाखवून दिला. स्वत:वरील विश्वास ढळलेल्या, स्वत:ला दुबळे मानणाऱ्या व ग्लानीने झोपी गेलेल्या समाजाला त्यांनी आत्मविश्वासाचा मंत्र दिला . झोपी गेले होते त्यांना जागविले. उभे असणा-यांना पायात पळण्याचे बळ दिले व धावणाऱ्याच्या हातात मशाल दिली.

स्वामी विवेकानंद हे योगी पुरुष होते ते जिवनभर अविवाहित राहिले. १८८१ च्या नोव्हेंबर महिण्यात त्याची व रामकृष्णाची भेट झाली रामकृष्णाच्या शिकवणीमुळे ते प्रभावीत झाले. रामकृष्णानी विवेकनांद यांना सांगितले की, ईश्वरास पाहता येते. ज्याप्रमाणे दोन व्यक्ती एक दुस-यास पाहतात, व बोलतात हे शक्य होऊ शकते. त्यासाठी अत्यक परिश्रम घ्यावे लागतात. विवेकांनदास हे विचार मान्य झाले होते. रामकृष्णामध्ये अध्यात्म चैतन्य पाहिल्या मुळे त्यांना स्वामी विंवेकानंदयांनी गुरु

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# 18 A Study of Pollution Caused by Brick Kiln on Environment and Human Health in Beed District [Maharashtra State]

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**Abstract**

Indian brick industry is the second largest brick producer in the world after China. The industry has an annual turnover of more than 10000 crores and it is one of the largest employment generating industries. In Beed district [M. S.] (India), many brick industries are situated on the banks of Bindusara river. The objective of the present study was to evaluate the pollution caused by brick making process on environment and human health. The results show that there are adverse effects of these industries on soil, water, air, vegetation and human health. Bricks are mainly made of soil and numbers of additives are added to the soil to increase the strength of bricks. The use of excessive amount of soil causes soil degradation. These industries use huge mount of fuel and kiln process used at present in these industries is highly inefficient which leads to air pollution and causes damage to vegetation and human health. Besides these, the waste along with water flows back in the Bindusara river, increasing the total solids, suspended solids, dissolved oxygen, calcium hardness, total hardness etc. High pollution levels in Bindusara river near these industries has been noticed, which could be possibly due to leaching of compounds from raw materials used in brick industries. It is not possible to prohibit these industries because they are essential for economic growth and development of the city. The paper discusses the effect of these industries on the environment and human health and suggests alternative sustainable strategies for the kiln process, so that economic development and environmental protection can go hand in hand.

**Key Words:** Brick industry, Kiln process, Pollution, Leaching, Chemiluminescence.

## Introduction

Bricks are one of the important building materials. In India, fired clay bricks are produced in traditional, unorganized small scale industries. India is the second largest producer of bricks in the world, next only to China, and has more than 10,000 operating units, producing about 140 billion bricks annually 1. Brick kilns provide employment to nearly 12 million people in different sub occupations 2. The brick production depends on various factors such as availability of water, market and other raw materials required in brick making



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Book V

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# WOMEN'S EMANCIPATION AND MAHATMA PHULE

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*Mahatma JOTIRAO GOVINDRAO PHULE was a well-known social reformer of Maharashtra in the nineteenth century. He was one of the first Indians to forcefully introduce the values of freedom, equality and fraternity, as proclaimed by the French Revolution, into the Indian way of thinking. He introduced the notion of 'slavery' which was an integral part of the*

*ancient social system, but had never found a foothold in India.While other reformers concentrated more on reforming the social institutions of family and marriage with special emphasis on the status and right of women, Jyotiba Phule revolted against the unjust caste system under which millions of people had suffered for centuries and developed a critique of Indian social order and Hinduism. During this period Mahatma Phule was an earliest leader, who strongly opposed gender inequality and some other issues like status of women socially,economically, educationally and politically. As such, He was in the real sense a great thinker finder of truth. He was of the view that every individual should search for the truth and mould accordingly, only then the human society can remain happy. He said that British rule provided an opportunity for the masses to get themselves liberated from the slavery of the Brahmins. He wanted to create a new social system in India based upon equality,justice, liberty and fraternity. He was the pioneer of women education in India. In the history of India he was the first person who spread women education by opening girl schools and opened orphanages for widow women and their children.*

**Early Life:-**

Jotirao's father, Govinda or Govindrao married a girl called Chimana, daughter of one Zagde Patil from Dhanakwadi near Pune. They had two sons, one of whom, Joti, was born in 1827. His family belonged to a mali caste. His father and uncle served as florists. His family came to be known as Phule. His mother passed away when he was nine months old. His caste perceived to be inferior caste by certain sections of the society. His mother's name was Mata Bimla Bai Phule. Their ancestors used to serve the upper castes. After completing school he had to leave school and helped his father by working on the family's farm. A Brahmin clerk of his father also advised his father to stop his son from going to school by saying that there was no use of education.

His father Baba Gobind Rao Phule stopped his education.Mahatma Jyoti Rao Phule Ji was married at the age of 13. His wife Mata Savitri Rao Phule was 8 years old at the time of her marriage. But his intelligence was recognized by a Muslim and Christian neighbourers who persuaded his father to send him to the local Scottish Missions High School which he completed in 1847. At the time when he was born India was divided into different castes. Chatur Varna system (Caste System) was prevalent in India. Original inhabitants of India belonged to lower castes. They were called Shudras, Untouchables etc. They were treated like animals. This had been prevalent for the centuries. They were not allowed to get education. They were to serve the upper Castes i.e. Brahmins, Kshatryas and Vashyas. They were badly treated by the upper castes. Mahatama Jyoti Rao follows the same mission of Dr. Ambedkar, King Ashoka, Guru Nanak Dev Ji, Guru Kabir, Guru Ravidass Ji, Guru Namdev, Guru Sadna Ji, Guru Sain Ji and many other unknown revolutionaries and saints led movement against casteism, untouchability and jender unequality.

**Women's Issues in 19TH Century:**

The 19th and 20th century Maharashtra witnessed a major social transformation with several reformers raising the issues of women such as child marriage, age of consent for marriage, sati, widowhood, education and so on. There were two groups in the Maharashtrian society-the progressive and the conservative. In order to reform the Hindu society, the progressive group formed various organizations like **Brahmo Samaj**, **Arya Samaj**, **Prarathana Samaj** etc., under the rubric of Hinduism. However, the conservative group remained within the social space of Hinduism. The two groups emerged as a response to the Christian missionaries. Hence, the Christian missionary's successfully unveiled the hierarchy that existed between man and women in general and the caste system in particular. Many philosophers cited a number of examples from the **Manusmriti** and Hindu **Dharmashatras** in which some rules were imposed only on women. For example, it prescribes that a woman should not eat food before husband has eaten, should not acquire knowledge, should not have a share in the property of father etc.

Above condition of women and some issues related for woman mahtma phule suggested compulsory, universal and creative education. Education of women and the lower caste; he believed, deserved priority.



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# LITHIUM BROMIDE CATALYZED EFFICIENT AND CONVENIENT SYNTHESIS OF BIS(INDOLYL)METHANE DERIVATIVES

**Uddhav N. Chaudhar[1], Sandip N. Sampal[1] and Kabeer A. Shaikh[2]***

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**Abstract:**

*A new and efficient protocol was developed for synthesis of bis(indolyl)methane using lithium bromide as catalyst under environmentally friendly conditions. The developed synthetic protocol represents a novel and very simple route for preparation of bis(indolyl)methane derivatives. In addition, an ultrasound irradiation technique is successfully implemented for carrying out the reactions in shorter reaction times.*

***Keywords:*** *Bis(indolyl)methane , Lithium bromide, Aromatic aldehyde, Green protocol, Ultrasound irradiation*

## INTRODUCTION

Several bis(indolyl)alkanes and their derivatives have been isolated from plant and marine sources.[1] Among the various derivatives of indoles, bis(indolyl)methanes have wide medicinal applications such as to induce apoptosis in human cancer cells and normalize abnormal cell growth associated with cervical dysplasia, [2] to promote beneficial estrogen metabolism in both women and men, to prevent breast cancer [3] and also to increase the natural metabolism of the body's hormones.[4] Due to the vast biological activity of bis(indolyl)methanes and their wide medicinal applications, various methods of their synthesis have been reported in the literature. However, almost all the methods have employed conventional Lewis acids as well as protic acids as catalysts to promote electrophilic substitution reaction of indoles with various aldehydes or carbonyl compounds [5] in the presence of either protic [6], or Lewis acids [7] such as $I_2$ [8], $LiClO_4$ [9], a variety of reagents such as acetic acid [10], $InCl_3$[11], $In(OTf)_3$[7], $InF_3$[12], $Dy(OTf)_3$ [13], $Ln(OTf)_3$ [14], $FeCl_3$ [15], NBS [16], $KHSO_4$ [17], $NaHSO_4$. $SiO_2$ [18], $PPh_3$. $HClO_4$ (TPP) [19], CAN [20], zeolites [21].

Lithium bromide is a stable, relatively safe, and readily available low-cost reagent having unique mild Lewis acid properties. It has a wide variety of uses in different chemical transformations, including Biginelli condensation, Knoevenagel condensation, Ehrlich–Sachs reaction, Friedel–Crafts reaction, rearrangement of epoxides, and preparation of acylals and xanthenes [22]. In most of these reported



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विद्यापीठ अनुदान आयोग,नवी दिल्ली पुरस्कृत

# "डॉ.बाबासाहेब आंबेडकर यांचे विचार"

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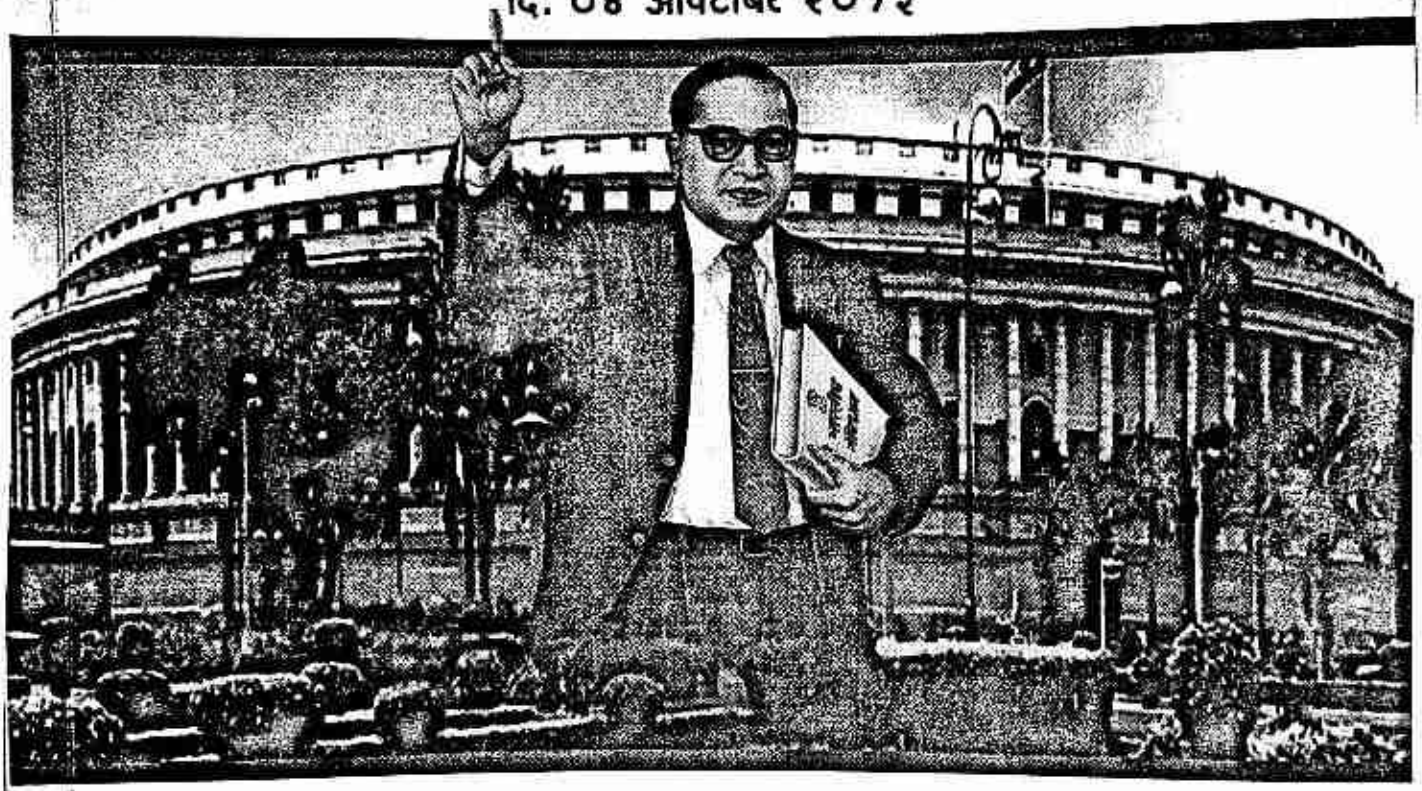

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# Dr.Babashaheb Ambedkar's thought on Economic

डॉ.बाबासाहेब आंबेडकर यांचे विचार
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## Introduction

Dr Bhimrao Ramji Ambedkar (1891-1956) rose from the *dalit* "under caste" community (Untouchables) in India. He finished his M.A., (Economics) degree course at Columbia University, USA and did his research work and got PhD in USA University. After returning to India he worked as Professor of Economics at a College in Bombay during 1918 to 1920.1 He studied law in England, he became professor in a law college and chairman in Constitution Framing Committee and also India's first Minister of Law. He educated himself in India and the West and became a national leader in India's struggle for equality and justice. Ambedkar framed the Indian constitution making it a secular state and provided the national emblems of state, in particular the Asoka lions and the dharma wheel on the national flag. On October 14th, 1956, Dr Ambedkar embraced Buddhism with 500,000 others.2 today there are 20 to 30 million Buddhists in India. In his own words "a great man must be motivated by the dynamics of social purpose and must act as a scourge and scavenger of the society." His life itself stands as a testimony to this ideal of securing human dignity to all. Ambedkar was thoroughly influenced by two illustrious personalities- Lord Buddha and John Dewey.

He wrote various books such as,' Ancient Indian Commerce', 'National Dividend of India: A Historical and Analytical Study', 'The evolution of provincial finance in British India', 'Provincial Decentralization of Imperial Finance', The Problem of Rupee' etc. Ambedkar's thought on economy has a view very much different from capitalist or communist view, or the Eastern or Western thought.

## Economic Ideas of Ambedkar:

Dr. Ambedkar's contribution to economic thoughts is very important. He highlighted some issues and options in respect of socio-economic conditions of people in India. Economic Thought of Ambedkar was divided into two parts. First part was his research reports, ideas before 1921. The second part was after 1921.

## The Problem of Rupee:

Dr. B. R. Ambedkar wrote a book entitled "The Problem of the Rupee: Its Origin and Its Solution". According to him, at the close of the Mughal Empire India was economically an advanced country. He opined that India had a large trade and also well developed banking system. The credit played crucial role in the development. Later on, the management of Indian currency at the hands of the British authorities became very irresponsible. The performance in respect of foreign exchange management was dismal. The Fowler Committee recommended gold exchange standard for India. But Dr.Ambedkar opposed it. He expressed the view that it would not stabilize the rupee unless we stabilize its genera! Purchasing power. The gold exchange standard system was unable to do this. Dr. Ambedkar also expressed concern at the decline in the external value of the rupee

## About Finance:

Dr. Babasaheb Ambedkar expressed his views on finance mostly during his stay abroad during 1913 to 1923. He contributed to Financial Economics. He undertook a pioneering study of the evolution of provincial finance in India. He focused primarily on provincial decentralization of imperial finance. The thesis entitled "National Dividend of India: A Historical and Analytical Study" which is written by Dr. Ambedkar is the best example of



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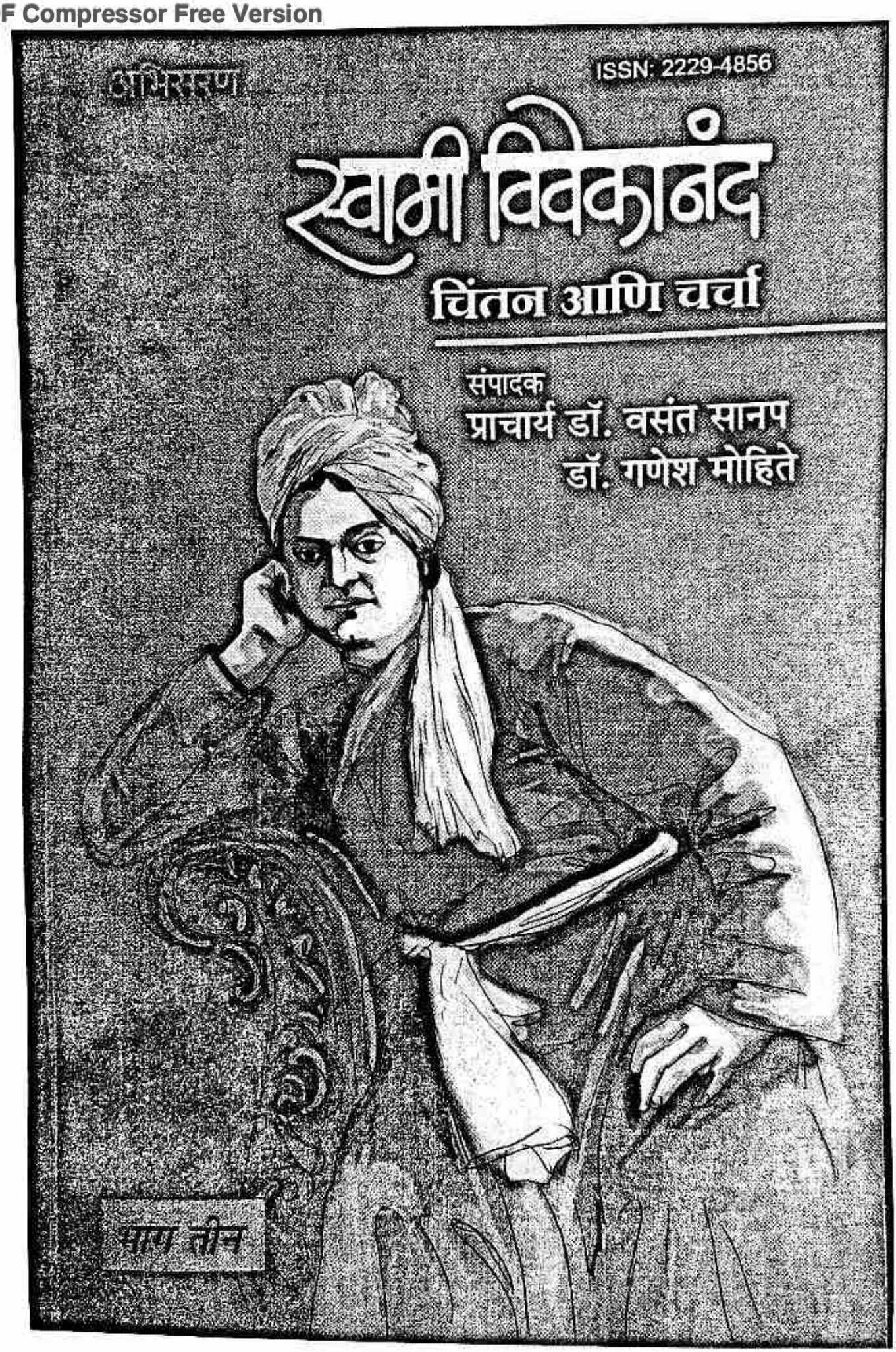
# स्वामी विवेकानंद

## चिंतन आणि चर्चा

संपादक
प्राचार्य डॉ. वसंत सानप
डॉ. गणेश मोहिते



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# स्वामी विवेकानंद : जिवनपध्दती आणी सामाजीक विचारांचे योगदान एक अभ्यास


प्रा. जी.एन.येडे ,
भुगोल विभाग,

प्रा. व्ही .बी.गुंडे
इतिहास विभाग

कालिका देवी कला वाणिज्य व विज्ञान महाविद्यालय, शिरुर कासार ता.शिरुर कासार जि.बीड


**प्रस्तावना :** स्वमी विवेकानंद हे तत्वज्ञ, योगी व आध्यात्मिक पुरूष होते. सदगुरू रामकृष्ण परमहंसाचे विचार स्वमी विवेकानंदाच्या बुध्दीवर प्रकाशकीरणा प्रमाने खोलवर रूजले होते. स्वमी दयानंद सरस्वती प्रमाणेच स्वमी वीवेकानंद हे देखील महान राष्टभक्त संत होते. त्यांनी पूर्ण जगाची भ्रमंती करून हिंदु धर्मातील तत्वज्ञानाचा आत्यंत सोप्या भाषेत ऊहापोह केला. त्यामूळे पाश्चिमात्य लोकांच्या मनावर त्याचा चांगलाच प्रभाव पडलेला दिसुन येतो. त्यातूनच त्यांना हिंदु धर्म आणी भारतीय संस्कृतीचे महत्व समजू लागले. त्यांनी हामेशा अंधश्रधेला विरोध केला ते मानवतर वादी होते. व्यक्तीच्या चांगुल पणावर त्यांचा विस्वस होता.

विवेकानंदांनी पाश्चात्य समाजाला भोगवीलास सोडून जिवन जगण्याचा सल्ला दीला. तर भारतात अर्धपोटी राहुनही आध्यात्माची जोपासना करणाऱ्या आळशी, आगतीक व नीराश झालेल्या सर्व सामाण्य जनतेला प्रयत्नवादी, पराक्रमी व पुरूषार्थी होण्याचा सल्ला दीला. शिकागो परीषदेत भारतीय तत्वज्ञानाची ओळख करून देणारा विचारवंत म्हणुन त्यांची आजही तशीच ओळख आहे. स्वामीविवेकानंदाचे तत्वज्ञान म्हणजे पौर्वात्य व पाश्चात्य संस्कृतीचा संगम घडवणारा सेतू आहे. सेतुमुळेच वर्तमानाला भुतकाळाशी नाते जोडता येते. व भविष्याचा वेध घेता येतो. स्वत्व हरवुन बसलेल्या , स्वतांची ओळख विसरलेल्याना व अकाली वृध्द झालेल्या भारतीयांना त्यांनी चैतन्याचा मार्ग दाखवून दिला. स्वत:वरील विश्वास ढळलेल्या, स्वत:ला दुबळे मानणा-या व ग्लानीने झोपी गेलेल्या समाजाला त्यांनी आत्मविश्वासाचा मंत्र दिला . झोपी गेले होते त्यांना जागविले. उभे असणा-यांना पायात पळण्याचे बळ दिले व धावणा-याच्या हातात मशाल दिली.

स्वामी विवेकांनद हे योगी पुरुष होतॄ ते जिवनभर अविवाहित राहिले. १८८१ च्या नोव्हेंबर महिण्यात त्याची व रामकृष्णाची भेट झाली रामकृष्णाच्या शिकवणीमुळे ते प्रभावीत झाले. रामकृष्णानी विवेकनांद यांना सांगितले की, ईश्वरास पाहता येते. ज्याप्रमाणे दोन व्यक्ती एक दुस-यास पाहतात, व बोलतात हे शक्य होऊ शकते. त्यासाठी अत्यक परिश्रम घ्यावे लागतात. विवेकांनदास हे विचार मान्य झाले होते. रामकृष्णाप्रमाणे अध्यात्म चैतन्य पाहिल्या [illegible]

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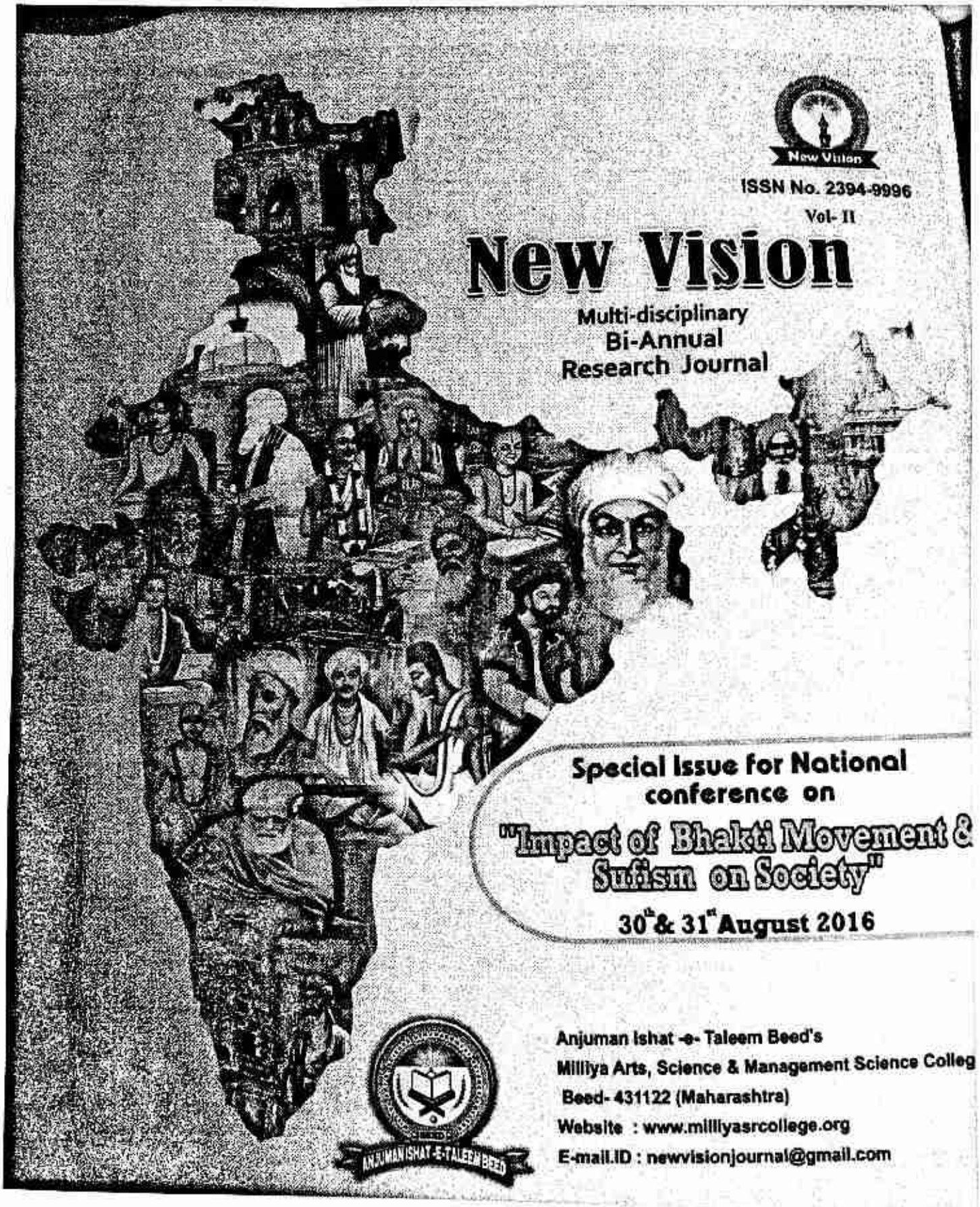

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# 'संत तुकारामांच्या अभंगातील अवतारवाद

प्रा. विठ्ठल गुंडे
(इतिहास विभागप्रमुख)
कालिकादेवी कला, वाणिज्य व विज्ञान
महाविद्यालय, शिरूर (का.) जि.बीड

भारतीय संस्कृतीच्या विचारधारेत अवतार ही संकल्पना सर्वमान्य आहे. समाजात सुस्थिती, दैवीसंपदा मांडण्यासाठी पृथ्वीतलावर ईश्वर अवतीर्ण होत असतो तो कधी संतरूपानेही अवतीर्ण होत असतो.

या जगात मायाविशिष्ट परमेश्वर स्वतःस प्रगट करतात. त्यांच्या त्या प्रकटन कार्यास अवतार असे म्हणतात जीवांविषयी असलेल्या परमेश्वराच्या दयेचे सर्वच धर्मात असणारे लोक स्वीकार करतात. श्री. तुकाराम महाराजांच्या अभंग गाथेत या अवतार प्रकारांचे कथा विस्ताराने, संक्षेपाने वर्णन करणारे शेकडो अभंग आहेत. त्याचा काहीसा विचार असा-

आम्हासाठी अवतार । मत्स्य कूर्मादि सुकर ॥१॥
मोहे धाव घाली पान्हा । नांव घेता पंढरीराणा ॥२॥
कोठे न दिसे पाहता । उडी घाली अवचिता ॥३॥
सुख ठेवी आम्हांसाठी । दुःख आपणचि घोटी ॥४॥
आम्हा घाली पाठीकडे । आपण कळिकाळासी भिडे ॥५॥
तुका म्हणे कृपानिधी । आम्हा उतरी नामेमधी ॥६॥

या अभंगातून देवाने आम्हासाठी म्हणजे आम्हां भक्तांसाठीच मत्स्य, कूर्म, वराह इत्यादी अवतारवाद नवावतार घेतले आहेत. ॥१॥ भक्ताने नांव घेताच तो भक्ताविषयीच्या प्रेमाने धावत येतो ॥२॥ पहावयास गेले तर तो कोठेच दिसत नाही, पण भक्तांना संकट प्राप्त होताच अचानक उडी घालतो ॥३॥ आमच्यासाठी मात्र सुख ठेवतो आणि स्वतः कळिकाळाशी झगडतो, तुकाराम महाराज म्हणता की, तो कृपानिधी पंढरीराय आम्हाला नाम नौकेत बसवून संसार सागरातून तारून नेतो या अभंगातून श्री. तुकाराम महाराजांनी भक्त परवश या देवाच्या स्वभावामुळे त्याने मत्स्य कूर्म वराह आदी अवतार धारण केले असे सांगितले आहे.

किंवा

तुज न भे मी कळिकाळा । मज नामाचा जिव्हाळा ॥१॥
माझा बळिया नेणासी कोण । संता साहे नारायण ॥२॥
शंख वधिला सागरी । वेद घेऊनी आला चारी ॥३॥



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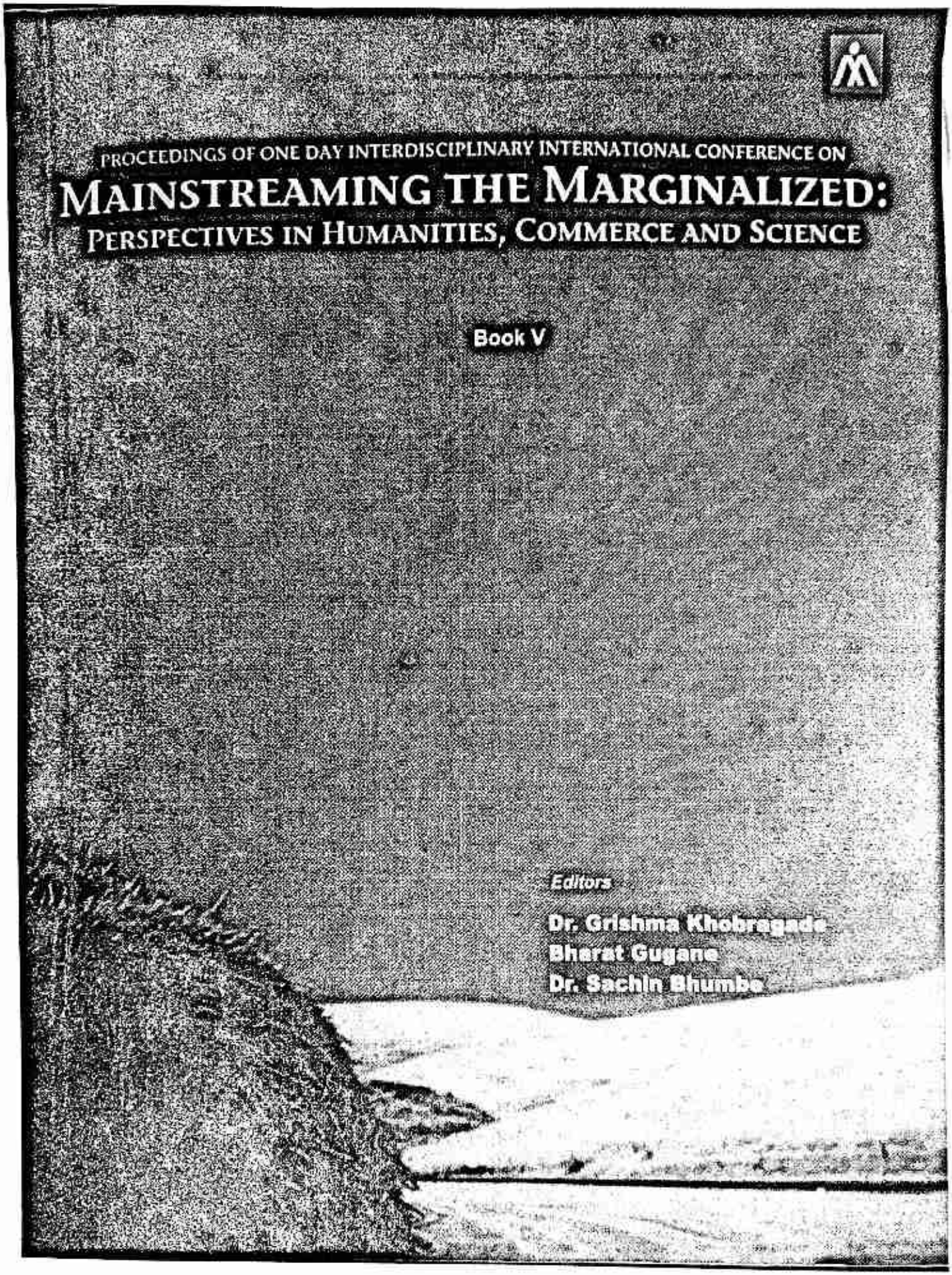


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# WOMEN'S EMANCIPATION AND MAHATMA PHULE

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*Mahatma JOTIRAO GOVINDRAO PHULE was a well-known social reformer of Maharashtra in the nineteenth century. He was one of the first Indians to forcefully introduce the values of freedom, equality and fraternity, as proclaimed by the French Revolution, into the Indian way of thinking. He introduced the notion of 'slavery' which was an integral part of the*

*ancient social system, but had never found a foothold in India.While other reformers concentrated more on reforming the social institutions of family and marriage with special emphasis on the status and right of women, Jyotiba Phule revolted against the unjust caste system under which millions of people had suffered for centuries and developed a critique of Indian social order and Hinduism. During this period Mahatma Phule was an earliest leader, who strongly opposed gender inequality and some other issues like status of women socially,economically, educationally and politically. As such, He was in the real sense a great thinker finder of truth. He was of the view that every individual should search for the truth and mould accordingly, only then the human society can remain happy. He said that British rule provided an opportunity for the masses to get themselves liberated from the slavery of the Brahmins. He wanted to create a new social system in India based upon equality,justice, liberty and fraternity. He was the pioneer of women education in India. In the history of India he was the first person who spread women education by opening girl schools and opened orphanages for widow women and their children.*

**Early Life:-**

Jotirao's father, Govinda or Govindrao married a girl called Chimana, daughter of one Zagde Patil from Dhanakwadi near Pune. They had two sons, one of whom, Joti, was born in 1827. His family belonged to a mali caste. His father and uncle served as florists. His family came to be known as Phule. His mother passed away when he was nine months old. His caste perceived to be inferior caste by certain sections of the society. His mother's name was Mata Bimla Bai Phule. Their ancestors used to serve the upper castes. After completing school he had to leave school and helped his father by working on the family's farm. A Brahmin clerk of his father also advised his father to stop his son from going to school by saying that there was no use of education.

His father Baba Gobind Rao Phule stopped his education.Mahatma Jyoti Rao Phule Ji was married at the age of 13. His wife Mata Savitri Rao Phule was 8 years old at the time of her marriage. But his intelligence was recognized by a Muslim and Christian neighbourers who persuaded his father to send him to the local Scottish Missions High School which he completed in 1847. At the time when he was born India was divided into different castes. Chatur Varna system (Caste System) was prevalent in India. Original inhabitants of India belonged to lower castes. They were called Shudras, Untouchables etc. They were treated like animals. This had been prevalent for the centuries. They were not allowed to get education. They were to serve the upper Castes i.e. Brahmins, Kshatryas and Vashyas. They were badly treated by the upper castes. Mahatama Jyoti Rao follows the same mission of Dr. Ambedkar, King Ashoka, Guru Nanak Dev Ji, Guru Kabir, Guru Ravidass Ji, Guru Namdev, Guru Sadna Ji, Guru Sain Ji and many other unknown revolutionaries and saints led movement against casteism, untouchability and jender unequality.

**Women's Issues in 19TH Century:**

The 19th and 20th century Maharashtra witnessed a major social transformation with several reformers raising the issues of women such as child marriage, age of consent for marriage, sati, widowhood, education and so on. There were two groups in the Maharashtrian society-the progressive and the conservative. In order to reform the Hindu society, the progressive group formed various organizations like **Brahmo Samaj, Arya Samaj, Prarathana Samaj** etc., under the rubric of Hinduism. However, the conservative group remained within the social space of Hinduism. The two groups emerged as a response to the Christian missionaries. Hence, the Christian missionary's successfully unveiled the hierarchy that existed between man and women in general and the caste system in particular. Many philosophers cited a number of examples from the **Manusmriti** and Hindu **Dharmashatras** in which some rules were imposed only on women. For example, it prescribes that a woman should not eat food before husband has eaten, should not acquire knowledge, should not have a share in the property of father etc.

Above condition of women and some issues related for woman mahtma phule suggested compulsory, universal and creative education. Education of women and the lower caste; he believed, deserved priority.



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# Making India Global Manufacturing Hub

Dr. Adgaonkar Ganesh

**Abstract**

In September 2014, Prime Minister Narendra Modi announced the 'Make in India' initiative to make the country a global manufacturing hub and encourage domestic and multi-national companies to manufacture their products in India. While this initiative aimed to give India global recognition, it also sought to create employment opportunities for the country's young people. With Make in India, the Centre aims to transform India-a nation comprising farmers, IT professionals, and call centre employees into a manufacturing hub. The Centre pledged to train around 50 crore people in manufacturing by 2022.

**Introduction**

Manufacturing sector is the backbone of an economy as it is fuels growth, productivity, and employment and strengthens other sectors of the economy. Compared to other Asian countries which have registered massive transformation, Indian manufacturing sector too needs to follow the growth road map of China and South Korea etc. The launch of Make in India programme would go a long way in establishing India as a major manufacturing hub that will generate millions of employment opportunities and push India on a high and sustainable future growth trajectory. The logistics industry comprising shipping, railways, aviation, trucking, inland water transport, coastal shipping and ports, is the backbone of India's economy. As we look ahead with positive sentiments in the coming growth of India's economy, an efficient and effective logistics sector will play a crucial role, especially in case of doing business and making transaction cost more competitive. Already, logistics cost is 14% of the GDP in India, whereas in developed countries it is around 7%. In order to improve business competitiveness, infrastructure investment & development, availability of power & land, reforms in labour laws are imperative. In addition, simplification of tax structure, good governance, and conducive policy regime for SEZs and focus on massive skill development and macro economic stability would be critical to Make in India a success mantra to turnaround India's growth story. As rightly put by the Prime Minister Narendra Modi, the Make in India programme has come up with new initiatives intended to facilitate investment, foster innovation and build best-in-class manufacturing infrastructure. With the GST on the anvil, infrastructure investment on ports & airports, roads & highways, inland waterways, coastal shipping, the overall logistics infrastructure will be transformed and will get tremendous boost in the coming years. Thus, all stakeholders of the industry & trade, both public and private sector need to be prepared to achieve a single goal of making India the global trade and manufacturing hub. Thus, policies, incentives etc. should be introduced and implemented keeping in mind these fundamental variables. Adopting to changing needs globally and integration of IT technology to access information about products and services, movement of cargo and most importantly, drive consistently in service delivery, will be key to the future growth of not only logistics industry but also other sectors in the context of a growing manufacturing economy.

**Objectives**

1) **Status of Manufacturing Sector**
2) **To study The Make in India Vision**

**Research Methodology:**

The study is based on secondary data. The required data has been collected from various sources i.e. research papers, various Bulletins Of Reserve Bank Of India, Publications from Ministry Of Commerce,Govt Of India that are available on internet.

**The Make in India Vision**

Manufacturing currently contributes just over 15% to the national GDP. The aim of this campaign is to grow this to a 25% contribution as seen with other developing nations of Asia. In the process, the government expects to generate jobs, attract much foreign direct investment, and transform India into a manufacturing hub preferred around the globe. The logo for the Make In India campaign is a an elegant lion, inspired by the Ashoka Chakra and designed to represent India's success in all spheres. The campaign was dedicated by the Prime Minister to the eminent patriot, philosopher and political personality, Pandit Deen Dayal Upadhyaya who had been born on the same date in 1916.

**Sectors in focus**

For the Make in India campaign, the government of India has identified 25 priority sectors that shall be promoted adequately. These are the sectors where likelihood of FDI (foreign direct investment) is the highest

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## 34.

# स्वामी विवेकानंदाचे सामाजिक व स्त्री शिक्षणातील योगदान :-

प्रा. सय्यद अफरोज अहेमद
गृहशास्त्र विभाग, कालिकादेवी वरिष्ठ महाविद्यालय शिरुर (का.)
ता. शिरुर (का.) जि. बीड

आज प्रगत तंत्रज्ञानाच्या युगामध्ये, अनेक तांत्रिक घडामोडी घडत असतांना प्रत्येक व्यक्ती अनेक सामाजिक तांत्रिक, आर्थिक, प्रश्नांना व समस्यांना सामोरे जात आहे. आणि आज प्रत्येक व्यक्तीला गरज आहे, सुख, शांती ची एक असा मार्ग हवा आहे जो सत्य, न्याय आणि धर्म मार्गावर निरंतर गतिशील असेल, आज गरज आहे अश्या मार्गाची जे सुख शांती व आनंद मिळवण्यासाठी आणि स्वताच्या जीननोदेशाकडे सदैव ध्यानमग्न असेल. आणि अश्या, मानसिक शारीरिक बौध्दीक शांतीचा मार्ग स्वामी दयानंद सरस्वती याच्या विचारातुन प्रकाशाच्या ज्योती प्रमाणे नेहमीच प्रशानमय राहणार आहे. त्यांचे विचार व आचार प्रत्येकाच्या मन मंदुवर करणे आवश्यक आहे.

19 व्या शतकातील , राजकीय सामाजिक व धार्मिक विचारांच्या इतिहासात चळवळीच्या इतिहासात स्वामी दयानंद सरस्वती यांना अत्यंत महत्वाचे स्थान आहे. दयानदांनी स्थापन केलेल्या आर्य समाजाचे राष्ट्रीयत्वाला व जहाल राजकारणाला चालना दिली स्वामी दयानंद हे भारतीय स्वामी दयानंद हे भारतीय स्वातंत्र्याचे महान उदगाति होते. त्यानी भारतात ऐक्यभावना व राष्ट्रभावना निर्माण केली. संपूर्ण उत्तर हिंदुस्थान दयानंदांच्या विचारांचे व आचाराचे प्रतीक बनला होतो. ग.त्र्य माडखोलकर यांच्या मते हिंदु तत्वज्ञानाच्या पुरातन वृक्षावर वाढलेली विकृत विचारांनी व विषारी रुढीची बाडगुळे घालुन दयानंदानी त्यास जोरदार स्वरुप दिले.

रविद्रनाथ टागोर यांच्या मते, परकीय राजवटीत आपला आत्मसन्मान हरवून बसलेल्या भारतीयांची मने दयानंदानी जागृत केली. आधुनिक काळातील पुरोगामी प्रवाहाचा भारतातील भूतकालीन उज्वल परंपरांशी सुंदर समन्वय दयानंदानी घातला. फ्रेंच कांदबरीकार रोमा रोलाँच्या मते, शंकराची नंतर दयानंदा एवढा बुध्दिवादी विचार प्रवर्तक दुसरा झाला नाही.

भारतीय समाजातील गटिनांसाठी ते व्याकुळ होत उपेक्षित वर्गासाठी काहीतरी करावयास पाहिजे या विचाराने ते सतत चिंतीत असत. त्यांच्या मते एक दिवस शुद्राच्या हातत सत्ता येईल सर्वांना समान अधिकार असतील अशी व्यवस्था येईल समाजातील वरच्या वर्गास त्यांना मिळणाऱ्या खास सवलती त्याज्य करव्या लागतील त्याच्या जातिव्यवस्थे संबंधी दृष्टिकोन मवाळ होता. क्रांतिकारक नव्हता. राजकीय ,

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# CONTEMPORARY INDIAN WOMEN NOVELIST: A REVIEW

R. A. Landage, R. C. Korde and R. K. Lahoti
Kalikadevi College, Shirur (Ka.) Dist Beed

**Abstract**

*Indian women's writing is an emerging as a successful branch of world literature. There are many upcoming women novelist who make their own contributions and get acknowledged for their creative purpose. It is being recognized as dominant stem in the world Literature, which has challenged several assumptions of traditional writing. In the sphere of fiction, Indian Women writing has signed a new era and has earned a lot of success both at home and abroad. Today, the works of Shashi Deshpande, Arundhati Roy, Geetha Hariharan, Kiran Desai, Manju Kapur, Mrinal Pande and many others have left an unforgettable mark on the readers of Indian fiction in English. However, the aim of this research paper is to focus on women's voice in the selected fiction of Mrinal Pande.*

Indian women's writing is an emerging as a successful branch of world literature. There are many upcoming women novelist who make their own contributions and get acknowledged for their creative purpose. It is being recognized as dominant stem in the world Literature, which has challenged several assumptions of traditional writing. In the sphere of fiction, Indian Women writing has signed a new era and has earned a lot of success both at home and abroad. Today, the works of Shashi Deshpande, Mrinal Pande and many others have left an unforgettable mark on the readers of Indian fiction in English. However, the aim of this research paper is to focus on women's voice in Contemporary Indian Women Novelist.

Shashi Deshpande is one of the most important Indian women novelists. She won the *Sahitya Aadami* Award for *That Long Silence* in 1990 and the *Padma Shri* award in 2009. Her other novels are *If I Die Today* (1982), *Come Up and Be Dead* (1983), *The Intrusion and Other Stories* (1993), *The Binding Vine*, (2002), *A Matter of Time*, (2001), *Small Remedies*, (2000), *Moving On*, (2004), *In the Country of Deceit* (2008). Thus, the confusion, the subjugation and ultimate desperation or sudden desertion of the new woman in her marital life has been the central theme in the novels of Shashi Deshpande. Anita Desai is well-known women novelist in India. *Cry, the Peacock* (1963) is Desai's first novel which sets exciting pace for her career as a novelist. Her second novel, *Voices in the City* (1965) explores the existential themes of alienation from society, and husband-wife alienation. *Bye-Bye, Blackbird* (1971), Desai's third novel, portrays the lives of Indian immigrants in England. Her other novels are *Where Shall We Go This Summer* (1975), *Fire on the Mountain* (1977), *Clear Light of Day* (1980), *The Village By The Sea* (1982), *In Custody* (1984), *Baumgartner's Bombay* (1987), *Journey to Ithaca* (1995) and *Fasting, Feasting* (1999). Her latest novel, *The Zigzag Way* (2004), departed from her familiar territories and set the story in Mexico. In her novels, she deals with the themes of rootlessness, alienation, anxiety, material disharmony, interpersonal relationships and patriarchal dominance. She has given a new vision and face to the Indian English novel by shifting the importance from external to inner reality.

Bharati Mukherjee emerged as a prolific women novelist in India. Her contribution to innovative writings includes six novels and two non-fiction essays written in collaboration with Clark Blaise. Her novels are: *The Tiger's Daughter* (1872), *Wife* (1975), *Jasmine* (1989), *The Holder of the World* (1993), *Leave It to Me* (1997), *Desirable Daughters* (2002). The literary work of Bharati Mukherjee can be divided into two parts. The first part includes the writing before 1980, as an expatriate writer and second part after 1980, as an American immigrant writer. Her fiction strongly focuses the human dilemma. Githa Hariharan is one of the dominant women novelists in India. She published her first novel *The Thousand Faces of Night* in 1992, which awarded the Commonwealth prize in 1993. It describes the setup of a central south Indian Brahmin family. *The Ghost of Vasu Master* (1994) which is centered on protagonist a retired school teacher named Vasu. *When Dreams Travel* (1991) is a kind of feminist retelling of the Arabian Nights. *In Times of Siege*, the setting of the novel is in two Universities in Delhi i.e. Kasturba Gandhi University and Kamala Nehru University. It is a campus novel. Her latest publication is *Fugitive Histories* which appeared in 2009.



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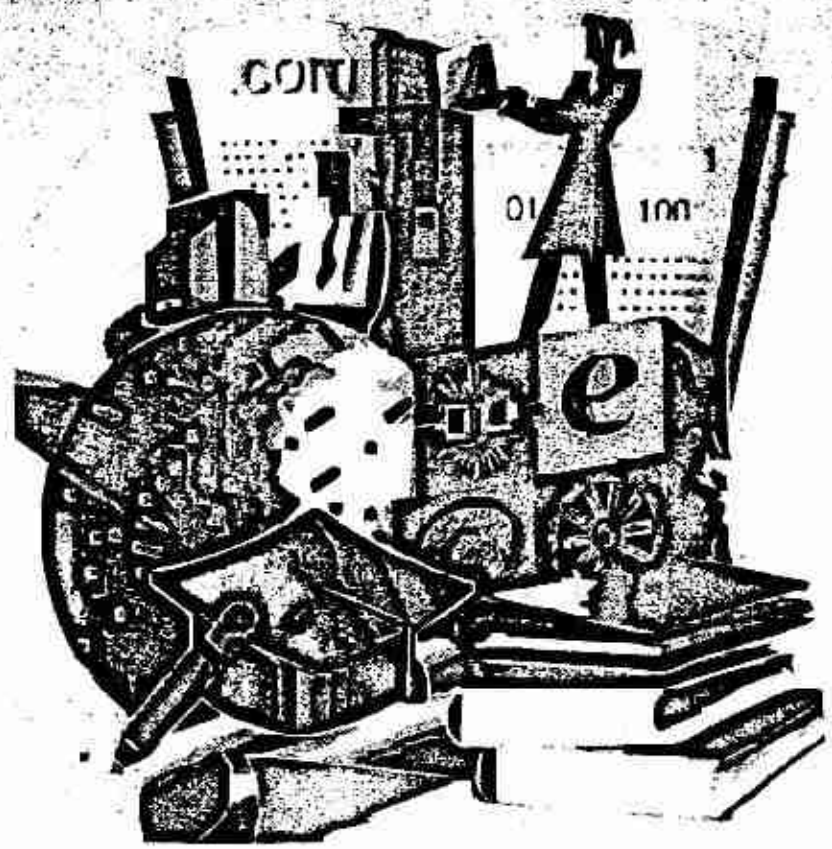
The Proceedings of UGC Sponsored State Level Seminar

# RUSA and Present Status of Higher Education




**Editors**
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# Rashtriya Uchchatar Shiksha Abhiyan (RUSA): Critical Assessment

**Dr. Ramesh A. Landage, Korde R. C. Lahoti R. K.**
**Kalikadevi Arts, Comm & Sci. College, Shirur Kasar, Beed**

**What is RUSA?**

Rashtriya Uchchatar Shiksha Abhiyan (RUSA) is a holistic scheme of development for higher education in India. 'Holistic education is a philosophy of education based on the premise that each person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to humanitarian values such as compassion and peace.' [https://en.wikipedia.org/] RUSA is a Centrally Sponsored Scheme (CSS) which initiated in 2013 by the Ministry of Human Resource Development, Government of India. It aims at providing strategic funding to eligible state higher educational institutions throughout the country. The central funding (in the ratio of 65:35 for general category States and 90:10 for special category states) would be norm based and outcome dependent. The funding would flow from the central ministry through the state governments/union territories to the State Higher Education Councils before reaching the identified institutions. The funding to states would be made on the basis of critical appraisal of State Higher Education Plans, which would describe each state's strategy to address issues of equity, access and excellence in higher education.

**Background:**

Innovative educational policies in India have been a huge success. *Sarva Shiksha Abhiyan* (SSA) launched in 2001 for elementary education and *Rashtriya Madhyamik Shiksha Abhiyan* (RMSA) launched in 2009 for secondary education produced great results in the educational developments. For higher education University Grants Commission (UGC) has a provision for routine innovation and development funding. UGC funds are quite adequate for centrally funded universities and colleges, which are recognized under sections 12B and 2(f) of UGC Act. However, as of 31 March 2012 statistics, the higher education sector in India consisted of 574 universities and 35,539 colleges, out of which 214 universities are not covered under 12B of UGC Act, and only 6,787 colleges are registered under 12B and 2(f). Thus a larger number of higher institutes run by state governments, which are limited in their own management, are not provided with sufficient financial support to enhance their facilities for



educational reforms. Therefore a separate scheme for state/UT-managed universities and colleges was proposed by the National Development Council (NDC) as part of the 12th Five-Year Plan in 2012. The Cabinet Committee on Economic Affairs approved it in October 2013.

**The salient Features:**

The salient Features of RUSA can be given as follows,

- ✓ **Improve the overall quality of state institutions by ensuring conformity to prescribed norms and standards and adopt accreditation as a mandatory quality assurance framework.**
- ✓ **Usher transformative reforms in the state higher education system by creating a facilitating institutional structure for planning and monitoring at the state level, promoting autonomy in State Universities and improving governance in institutions.**
- ✓ **Ensure reforms in the affiliation, academic and examination systems.**
- ✓ **Ensure adequate availability of quality faculty in all higher educational institutions and ensure capacity building at all levels of employment.**
- ✓ **Create an enabling atmosphere in the higher educational institutions to devote themselves to research and innovations.**
- ✓ **Expand the institutional base by creating additional capacity in existing institutions and establishing new institutions, in order to achieve enrolment targets.**
- ✓ **Correct regional imbalances in access to higher education by setting up institutions in un-served & underserved areas.**
- ✓ **Improve equity in higher education by providing adequate opportunities of higher education to SC/STs and socially and educationally backward classes; promote inclusion of women, minorities, and differently abled persons.**
  **[*mhrd.gov.in/rusa*]**

RUSA is implemented and monitored through an institutional structure comprising the National Mission Authority, Project Approval Board and the National Project Directorate at the centre and the State Higher Education Council and State Project Directorate at the state level.



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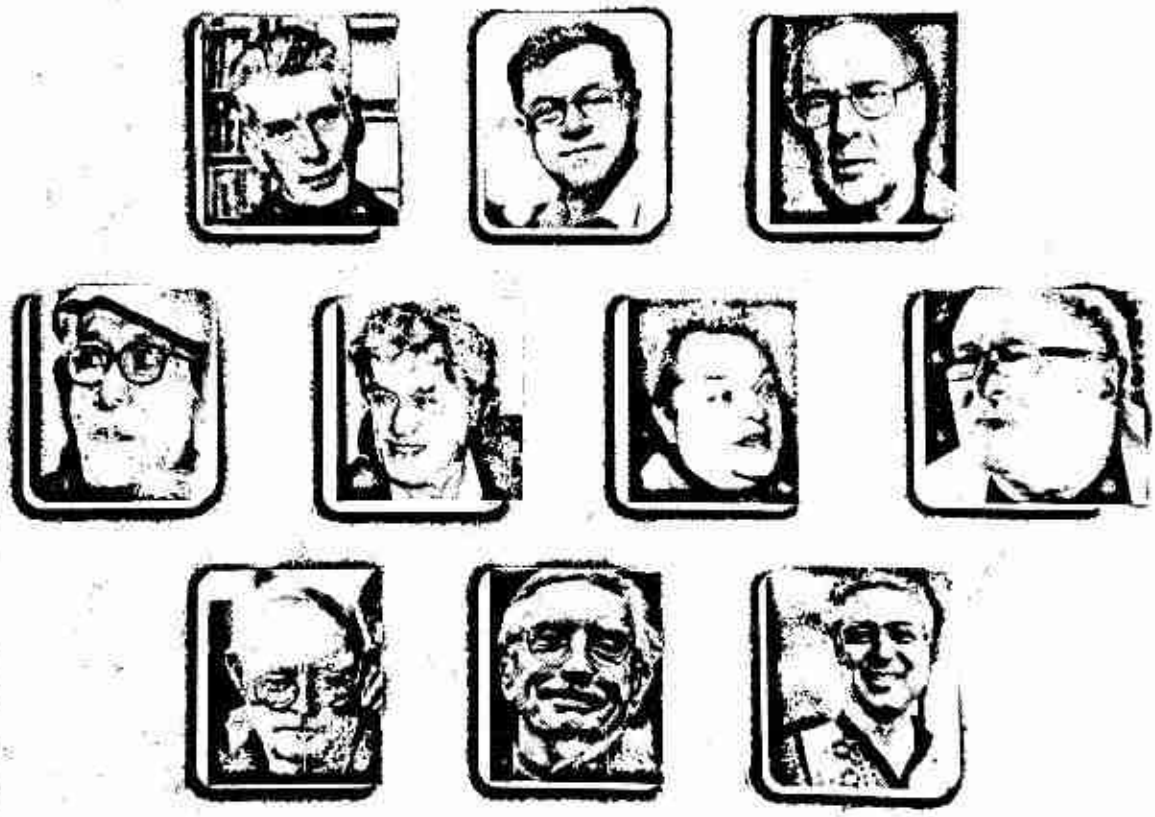
# POSTMODERN DRAMA IN ENGLISH

*The Proceedings of UGC sponsored Two Day National Seminar*



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# 8

# Image of Mother (Aai) in Mahesh Elkunchwar's *Wada Cheribandi*

**Lahoti R.K., Korde R.C., Dr. Landage R.A.**
Kalikadevi Arts, Comm & Sci. College, Shirur (Ka)

**Introduction:**

Mahesh Elkunchwar is a leading Indian playwright. He is very renowned playwright having fifteen well-known plays on his credit. 'Elkunchwar has experimented with many forms of dramatic expression, ranging from the realistic to symbolic, expressionist to absurd theatre with theme ranging from creativity to life, sterility to death and has influenced modern Indian theatre for more than three decades.' [https://en.wikipedia.org/] Elkunchwar's plays have gained national and international critical attention, and his growing body of work has become part of India's post-colonial theatrical canon. His some Important Awards are Homi Bhabha Fellowship – 1976-78, Sangeet Natak Academi, New Delhi – 1989. However, the aim of this research paper is going to focus on Image of Mother (Aai) in Mahesh Elkunchwar's *Wada Cheribandi.*

The play *Wada Cheribandi* was written in 1983. It captures vividly the decline of the *Wada* culture in Maharashtra, unable to stand the test of time and the social change in the world beyond. The noun *Wada* literally means mansion. In addition to wealth, 'it signifies respectability, self-sufficiency, and authority.' [http://www.languageinindia.com/] *Chirebandi* is an adjective meaning 'solid, hewn from stone'. *Wada* which means an old, ancestral country house takes centre stage in *Wada Chirebandi*, revealing the skeletons of a culture, stuck in time. The *Wada* is a product of the joint family



with its hierarchic patriarchy that holds the tensions in check under a simplistic pretence of authority. The crisis brought forth in this intense play is more than a family crisis–it is a crisis of traditional culture against commercial or consumer culture. Regarding to the play the dramatist says, 'Wada is not a simple family drama, it is more than that, a document of social change, political change...' [http://www.padatik.co.in/]

The play *Wada Chirebandi* begins on the fifth day after the ruin of *Tatyaji (Venkatesh)* the patriarch of the *Deshpande* family of *Dharangaon. Dharangaon* is a small hamlet in the interiors of Maharashtra where the influences of commercial Bombay has slowly spread its tentacles. The play begins with *Aai*, the widow of *Tatyaji*, awaiting the arrival of her second son *Sudhir* and his wife *Anjali* from Bombay, to attend the 13th day rites. In the meantime, the eldest son *Bhaskar* and his wife, *Vahini*, has taken over the reins of the family by taking charge of the two objects of command, the keys and the ancestral jewellery box. Been a traditional Brahmin family, *Bhaskar* intends to conduct the rituals in full traditional fanfare even when the family has fallen in difficult lines. *Bhaskar* expects *Sudhir* to bear the expenses, as his image of someone from a big city is that of been financially well off, while *Sudhir* claims that he is just about making ends meet in his two room apartment in the outskirts of Bombay. Thus, the first crack in the already crumbling household begins. *Ranju* and *Parag*, the fourth generation, feels the need of escaping from their Wada as they feel stifled in a time stuck place. The obvious destination is Bombay.

Wada of Deshpandes is just a symbol. Actually, Deshpandes here are the representatives of the vast 'Indian Cultural Ethos'. More or less, today same is the condition of traditional old mansions in the rural areas of India (not

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something in which the motion is still slower, and so on, and you will find no end Heisenberg's uncertainty principle is to quantum mechanics—not just a profound insight, but also an iconic formula that even on-physicists recognize NOBEL PRIZE 1932.

**Conclusion:** Swami Vivekananda was one of the first among Dharmic teachers to understand the importance of science and technology. In the first place, Swamiji saw that poor countries like India would be able to overcome poverty and backwardness only by mastering technology. Secondly, Swamiji saw that science is not contradictory to the eternal spiritual principles, which is the foundation of Indian culture. Both Science and eternal principles of Dharma are concerned with truth. Science seeks truth in the physical world, whereas dharma seeks truth in the spiritual realm. He put his thoughts into action when he urged JRD Tata to setup IISC for the sake of furthering science education. More than a century after Swami Vivekananda's short but extraordinary life, his intuitive words on science have left distinct mark on the pages of world's history of science and his words are even more relevant today than ever before.

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## 45.

# Swami Vivekananada's Thoughts on Education


**Lahoti R.K.**

Assit. Prof. of English

Kalikadevi Arts, Commerce and Science, College, Shirur Kasar


Swami Vivekananda (1863 – 1902), a great thinker and reformer of India, embraces education, which for him signifies 'man-making', as the very mission of his life. Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making, assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. 'The education that you are getting now has some good points, but it has a tremendous disadvantage which is so great that the good things are all weighed down. In the first place it is not a man-making education, it is merely and entirely a negative education. A negative education or any training that is based on negation is worse than death. The present system of education is all wrong. The mind is crammed with facts before it knows how to think.' [http://swamivivekananda-thegreathindumonk.blogspot.in/] Thus, the present paper is going to focus on the education.

Swami Vivekananda was against present educational system. According to him, 'this system men into slaves emphasized that the real purpose of education is life building man making and character making.' He always was of the opinion that education develops character, mental powers and intelligence gives self confidence and self reliance among the individuals. According to him, 'education is very important and has significant role in nation building. In his words, "Education is the manifestation of perfection already reached man.' [http://www.swamivivekanandaquotes.org/] His concept of education was that it is the manifestation of the perfection already in man. Swami Vivekananda always said education prepares a man for social service. He was of the strong opinion that proper education must be viewed on the basis of character, mental powers, intelligence and intellectuals. He strongly opposes the education which is based on only getting degrees. The role of teachers is to only guide and help the students. Self learning and self getting knowledge is the real educations. He was always against of bookish learning and rote memory education.

According to Swami Vivekananda, 'education brings overall development of human being. The means for education is love. The



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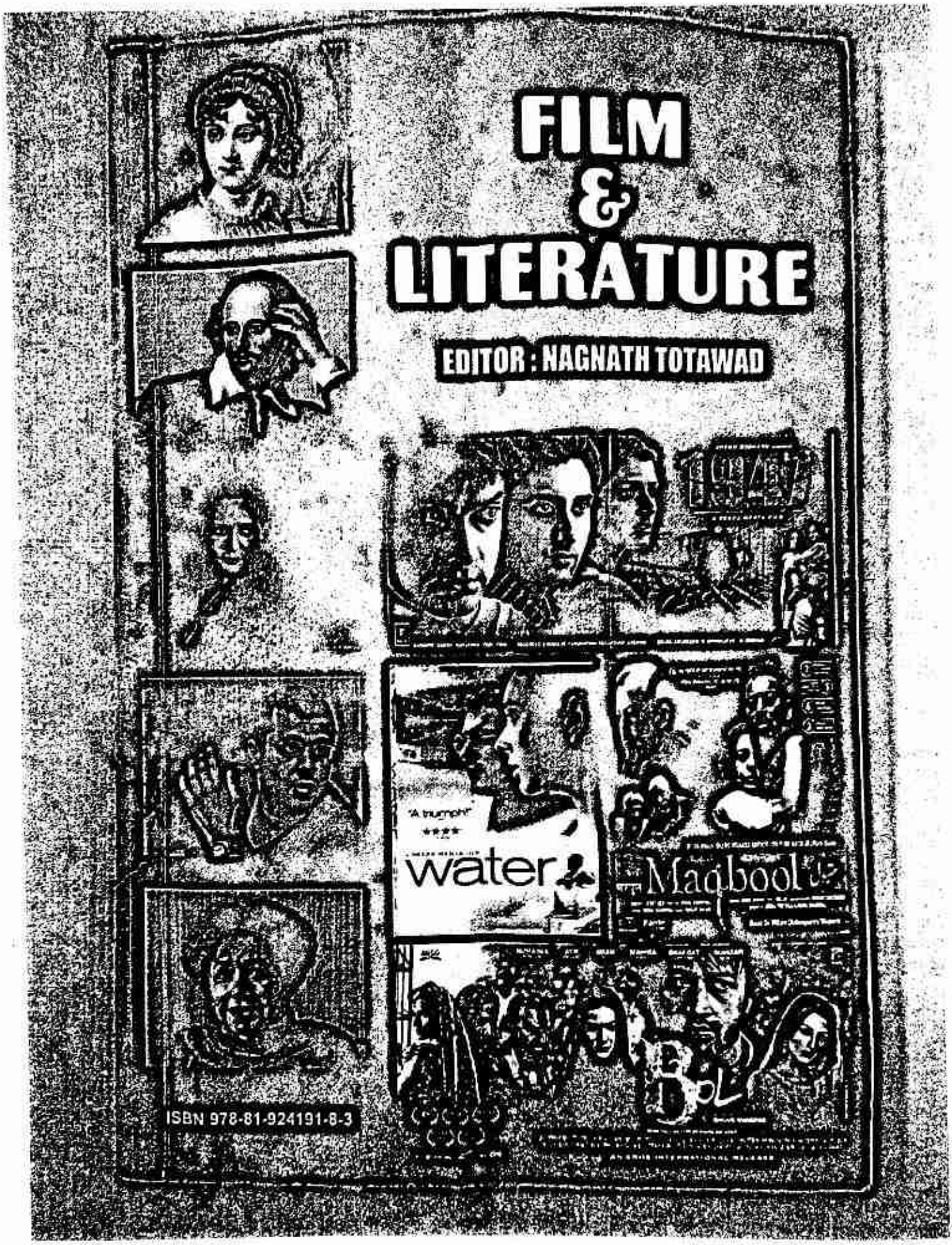


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procession of the God and dashes against the *Palkhi* of the God. Finally, on the order of *Sarpanch* Kachru and his family goes to catch the 'wild Pig' who dashed the God's carriot. 'Jabya does not want to be involved in this humiliating task. He tries to hide but his father forces him to be involved, In a very moving scene, the pig is cornered on all sides and as they are about to attack it, *Jan Gana Mana*: the National Anthem, begins in the school. Jabya stands in attention and does not move. His father too has no choice but to follow suit. The members respect the national anthem and consider themselves as its proud citizens. What kind of treatment is meted out to these lesser citizens is obvious.' [http://pintersociety.com/] When Jabya and his family try to catch the pigs around the school campus where all students including Shalu see the incident. Jabya realizes that all the students including Shalu laughing at him and his family which makes him aware of his status of lower caste and that is why he feels ashamed of being a lower caste person. At the end of film a stone flying out of Jabya's hand is coming straight at our faces, which is the real beginning of struggle.

*In this way, we conclude that movie 'Fandry' deals with various issues like caste, poverty, identity, exploitation, miserable life of women, drunkard husbands, superstitions, humiliation and Dalit consciousness. This is an autobiographical film which has a similarity of all Dalit Autobiography. Nagraj Manjule tells, 'My debut feature film Fandry throws light on the caste system that is existent in India through the story of a lower caste boy and his quest to win the love of an upper caste girl.' [http://marathistars.com/] Thus, it is not a love story of Dalit boy but an account of humiliation and caste description.*

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# THE DIFFERENT ASPECTS OF BHAURAO KARHADE'S *KHWADA*: A REVIEW

**Ramesh K. Lahoti**
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Kalikadevi College, Shirur Kasar, Beed

***Abstract:*** *Bhaurao Karhade has started his career as Director by releasing Marathi film Khwada on October, 2015. This Film achieved a grand success in only one night. That is the reason, 'the film won the Special Jury Prize and Best Audiography at the 62nd National Film Awards, it also won the other awards.' [https://en.wikipedia.org/] This film has a very simple story without much complications and dialogues. The story deals with a shepherd family belong to Maharashtra. 'It is a story about shepherds who suffer from land acquisition by the forest department and how their dreams of a settlement get shattered by different obstacles, leading them to migrate permanently.' [http://marathistars.com/] Thus, the present research paper is going to focus on the different aspects of Bhaurao Karhade's Khwada.*

***Keywords:*** *Khwada, shephard, strength, wrestler etc.*

*Khwada*, literary means obstacle, opens with the dialogues of shepherd family. The locations which make the film more natural are selected by the Director are rural palaces. They include Jejuri, Shirur, Nhanvra, Nimgaon, Mhalungi, Ingale Nagar, Ranjangaon and Shingaddevi. The Director has selected such an open place which is enough for pasturing the sheep. The selected locations for this film are far away from the world of glamour. Therefore, this film is very different from other Marathi released films of this decade. It has created a novel impact on the minds of audience.

The story of the film is not restricted to Karhe family but it has tried to focus the problems and predicament of entire shepherd and tribal community. In the film, there is a description of Raghu Karhe, the head of the shepherd family, who along with his wife and two sons - Panda and Balu, his daughter-in-law and grandson, all of whom wander, shepherding sheep from one village to another. The central role is of Balu. who is a wrestler. He always dreams in daytime by rolling his moustache. His dreams are very simple. He only aspires to have a bike, a mobile in his dream. In one of the wrestling competitions, Balu defeats Ashokrao's academy's wrestlers,



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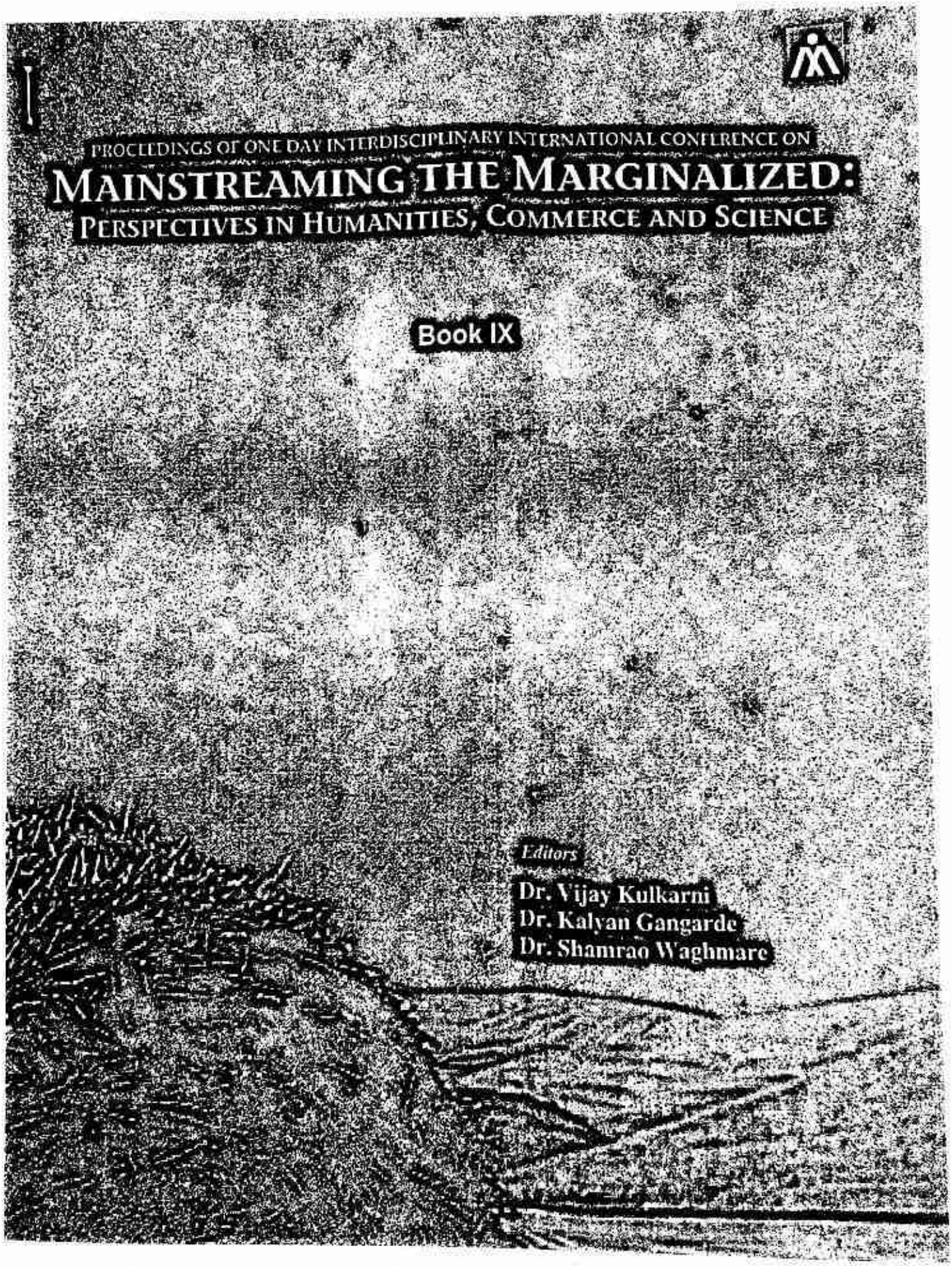


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18.

# Roots of *Dalit's* Humiliation in Laxman Mane's *Upara: An Outsider*

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**Introduction**

The literary phenomenon to which we now call *Dalit* literature in India emerged in the 1960s. The primary motive of *Dalit* literature is the liberation of *Dalits* in India. The aim of *Dalit* literature is to protest against the established system which is based on injustice and exposes the evil and hypocrisy of the upper caste. *Upara* is an Autobiography of Laxman Mane. As a genre of literature, Autobiography is a metaphor of self and journeys of authors own life and achievement. It is not just a remembering of past, but a shaping and structuring them in such a way as to help understand one's life. However, the present paper is going to focus on Roots of *Dalit's* Humiliation in Laxman Mane's *Upara.*

**Roots of *Dalit's* Humiliation**

*Upara* is a world celebrated *Dalit* autobiography written by Laxman Mane. *Upara* is a Marathi word which means, *'Outsider'*. [Lal: 2006: 4434] It was first published in Marathi language in 1980 and translated into English by A. K. Kamat entitled as, *'Upara: An Outsider'* in 1997. [Sukla: 2006: 63] Arjun Dangle sees it as a remarkable example of a *'Dalit* autobiography'. [Dangle: 1992: 255] However, *Upara* is considered an outstanding contribution to Marathi literature for its lively depiction of the life of the downtrodden and forceful style, authenticity of experience and its strong plea for social justice. It is a story of his life as a member of the Kaikadi caste. Thus, Laxman Mane's *An Outsider* gives the details of *Kaikadies* Humiliation.

Kaikadi community has a tradition to inform the village chief of their arrival in the town and provide all the information of their belongings. They were allowed to live out of towns in huts under the trees. They were treated as untouchables. Anybody who accidently touched a Kaikadi would bathe again. Women from the villages served them water and food by keeping distance. They were not allowed to attend auspicious ceremonies like marriages, engagements, birthdays, etc. They were denied to sit and speak with the high class people in the villages. Laxman was humiliated when he went to attend marriage ceremony along with his friends. He was forced to leave half eaten meal because of his birth in a Kaikadi family. He recalls: 'The row was full of Maratha children. Then there came a barber who happened to be from our village and an invitee to the wedding. As he approached me, he opened his eyes wide, bent down and thundered- Son of a Kaikadi low caste! Have you taken leave of your senses? Get up and get out!' [Mane: 1997: 3] When Laxman's father came to know that his son had attended a marriage of a high caste friend and polluted the whole ceremony, he has beaten Laxman very cruelly. Kaikadi believed that they were untouchables and they had no right to participate in the marriages of high class people and eat along with them. This is an example of self- exploitation.

**Humiliation at School Days:**

Due to efforts of his father Laxman could attend to school. His parents dreamt of him becoming a 'master: teacher'. During school days, the children from high class were going to tease him. Even the teacher too harassed him by no reason. Being a backward caste, he always was tortured by well-off and upper class people. Still, he went to school regularly and be never paid attention towards the teasing and mocking. He was ignorant about book; notebook, pen and pencil, as no one from his family and also from his community had ever attended school. His oppression was same in all the villages. They never tried to speak to him and Laxman also didn't feel like speaking to them. Regarding to this, he said: 'I was going to school regularly, when we made a halt in a village, I had to go to school of that village. Now I was used to it. I do not mix with the other students. They too were not prepared to approach me.' [Ibid: 69]

**Portrayal of Dagdu Ramoshi:**

Ramoshi is a designation in the village. He has full authority to enquire anyone who is being susceptible of theft. Kaikadi community was always a first suspect of any theft and crime that occurred in village, even if they were not involved. They used to be picked up by police for no reason and were subjected to jail for days. When Kaikadies used to come in front of anyone they were stopped and after proper enquiry they were allowed to go for further journey. Once, Laxman's father without any reason was falling prey to the investigation of Dagdu Ramoshi. But Dagdya was not ready to listen and refused. Instead, he warned him that he (father) would be responsible if anything will happen in village. Finally he started to check the bags and luggage of him. Regarding to this, Dagdya said, 'I have to search all your bags. What



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# 12 Suffering of Maya In Second Thoughts by Shobha De

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**Prof. Korde R.C.**
Kalikadevi Art's, Comm. & Sci., College, Shiru (Ka.)

Shobha De is a towering personality in the modern Indian literature. She has pointed out the sores & wounds of the modern society throughout her novels. She is a social commentator & a writer. Her writing reflect the conflict & the dilemmas of Indian women. She has written fifteen books till now. Among them Socialite Evenings (1988), Starry Night (1990), Sisters (1992), Strange Obsession (1992), Salty Days (1994), Snapshots (1995), Second Thoughts (1996). Her non-fictional books are Uncertain Liaisons ( Co-edited with Khushwant Singh, 1993) Shouting from the Hip, Selected Writing (1994), Small Betrayals (1995), Surviving Men (1997), Selective Memory (1998), Speed Post (2000), Spouse (2004) & Super India (2008). She has written for Television Serials - Swabhiman, Kitty Party & Sukanya.

She is a free lance writer & columnist for several leading newspapers & magazines. Four of Shobha De's novels are featured in the post graduate popular culture curriculum of University of London. In all the earlier novels, she dealt with valueless, moralless world of high society.

The novel, which we are going to focus is 'Second Thoughts'. In this novel, she focuses the infidelity in the institution of marriage.

Second Thoughts is a love story about Maya, a beautiful girl who is eager to escape her boring, middle class home in Calcutta for the glamour of Mumbai. She got married with Ranjan, who has an American University degree & a wealthy family background.

Actually, Maya wanted to live life with freedom but the husband Ranjan is very different man. He is completely traditional in his outlook & indifferent to her desires. In this way, though she is in Mumbai her dream city, She is feeling loneliness.

In her novels, Shobha De presents an intimate side of urban woman's life & also reveals her plight in the present day society. It is the novel which deals with themes such as family, marriage, patriarchy, quest for identity, struggle for survival.

The novel exposes the moral & spiritual breakdown of modern society's marriage system & marital relations. The present paper tries to focus on the suffering of Maya who thinks that she is trapped in marriage institution.

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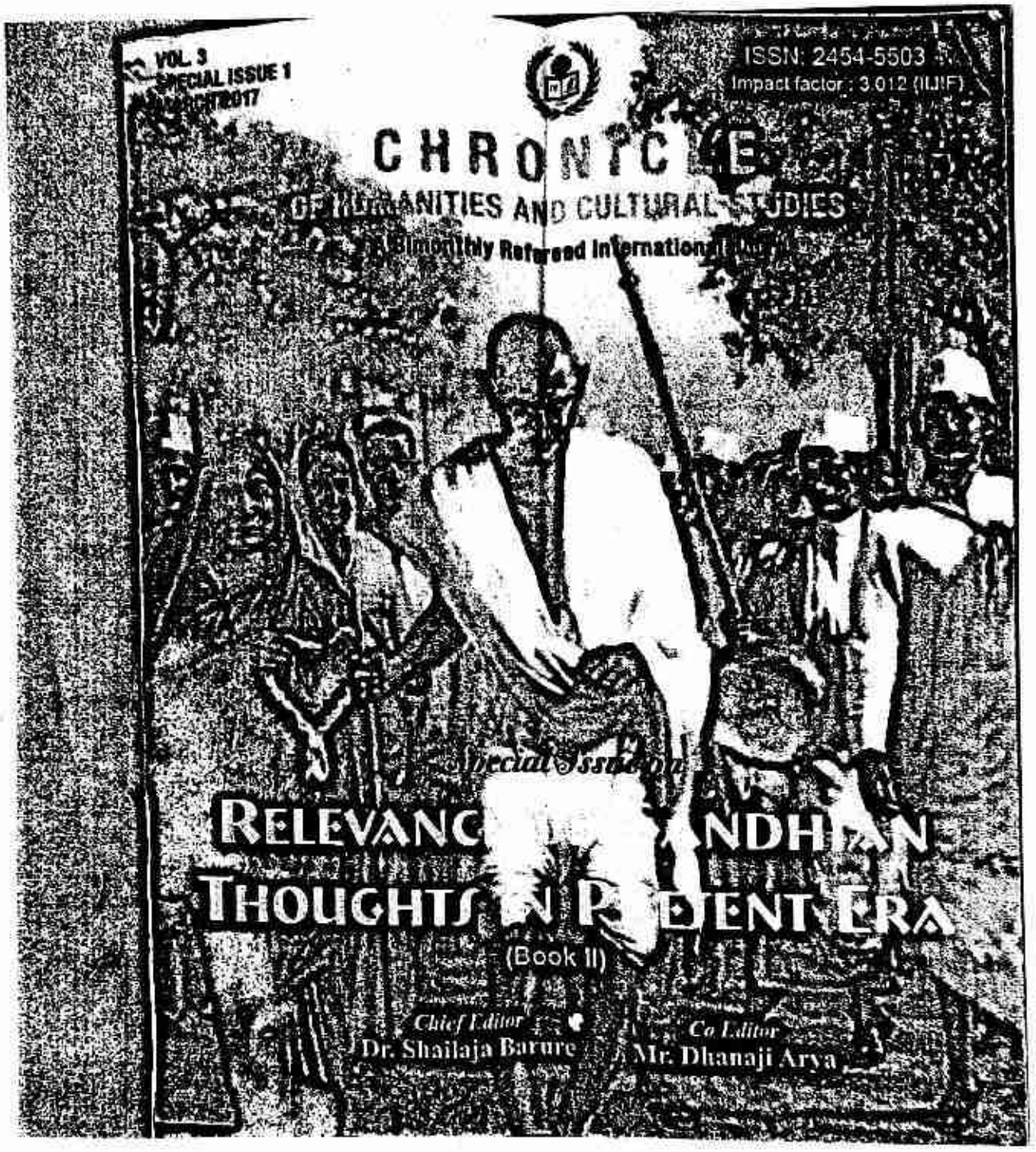


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# 7.

# Mahatma Gandhi as a Social Reformer: A Critical Study

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**Introduction:** Mahatma Gandhi was not only one of the greatest leaders of Indian Nationalism but a major social reformer, who played an important role in purging the Indian society of its inherent evils. His role on different aspects are as follows

**Removal of Untouchability:** Mahatma Gandhi played an outstanding role in removing the untouchability. He has used the word *Harijan* means the people of God for the first time in relation the people who were deprived. According to him, the practice of untouchability is a leper wound in the whole-body of *Hindu politic. He even regarded it as the hate fullest expression of caste. His one of the missions was to eradicate Untouchability and give rights to the depressed people from centuries.* He believes that all human beings are equal and hence the *Harijans* too have a right for social life along with other caste groups. He also believed in the four-fold division of the Hindu society into four *Varnas*. He regarded untouchables as Shudras and not as the Panchamas or fifth Varna or Avarna. Hence, he sincerely felt the need for bringing about a basic change in the caste structure by uplifting the untouchables and not by abolishing the caste as such. He appealed to the conscience of the people to realize the historical necessity of accommodating the *Harijans* by providing them a rightful place in the society.

***Khadi* , Village Industry and Self Reliance :** *Khadi* means handspun and hand-woven cloth. Mahatma Gandhi recognized that the most of the population was living in villages. There was great poverty among the masses of the rural side. To make them self reliant Gandhi had started Khadi movement in 1918. He believed that every village will take the crop of yarn, cotton, and with it the family can get engaged in spinning and in this way by weaving the cloths on Charakha, they will become self reliant. He also knew this business requires less capital and can easily be leant by the people. In this way, Gandhi has given first lesson to become free and independent. Thus, *Khadi* is not mere a piece of cloth but a way of life.

**Removal of illiteracy:** Mahatma Gandhi was a true educationalist. He always wanted to bring *Ram Rajya* on the earth. He also knew that it was impossible without proper education. In relation to the education He says,

> By education I mean an all round drawing out of the best in child and man–body mind and spirit. Literacy is not the end of education not even the beginning. It is one of the means whereby man and women can be educated. Literacy in itself is no education."[4]

He thought that education is closely associated with the socio-economic development of the society. He took up scheme for basic education in which vocational training or work experience is the utmost important. It is due to the fact that it stimulates the human mind for creative thinking or dignity of manual labour. He thought that such creative thinking should be taken up from primary to higher level education. Even in independent India, The *Kothari* Commission could not deny his values of education so this commission also followed Gandhi's ideal of vocational training in education. Mahatma Gandhi believes that education is very necessary to achieve the goal of peace in one's life. It can be attained only through morality and ethics. According to him, education is the realization of the best in man - body, soul and spirit. He maintained that education must be based on ethics and morality.

**Abolition of Child Marriages:** Child Marriage is a common practice in all over India; such marriages are often performed without the consent of the girls involved in the marriage. Indian law has made child marriage illegal, but it is still widely practiced across the nation. The highest rates are seen particularly in the rural states of India. It affects both boys and girls, but statistics show that girls are far more likely to be forced into it. According to Mahatma Gandhi, child marriage is a source of physical degeneration as much as a moral evil. The system of dowry could not pass unnoticed from his critical eyes. He defined dowry marriages as heartless. He opined that girls should



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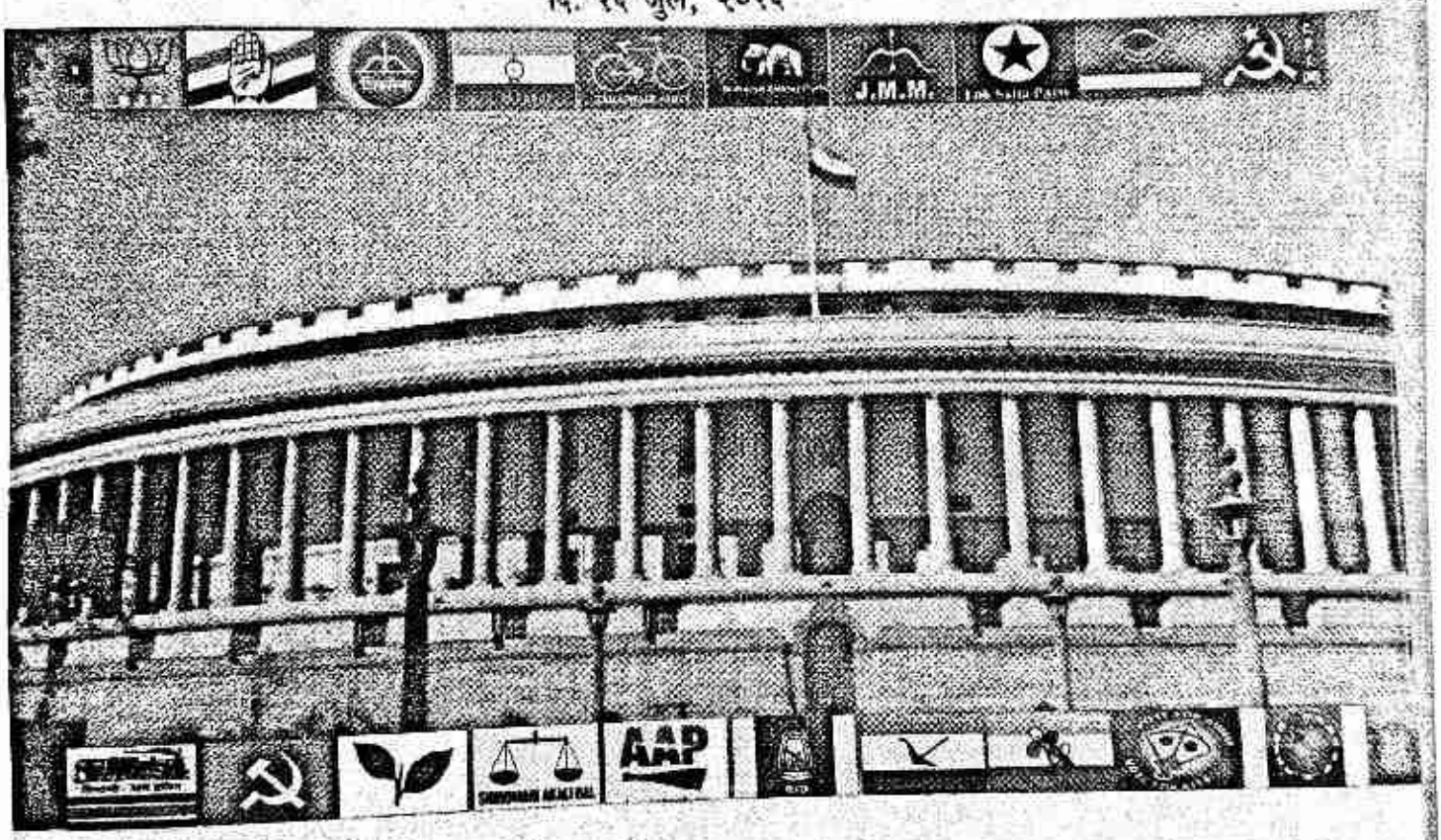


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(राज्यशास्त्र विभाग)
कर्मवीर ... महाविद्यालय ...
(...)

भारतीय संसदेला फार मोठा इतिहास आहे. भारतीय संघ राज्याने जरी इंग्लडच्या संसदीय शासनाचा स्वीकार केला असला तरी भारताला खूप मोठी परंपरा आहे. प्राचीन भारतामध्ये महाभारत व इतर व्यवस्थेमध्ये जी राजेशाही व्यवस्था होती त्या मध्ये एक प्रकारे लोकशाही ची बीजे रूजली गेलेली होती.

भारतीय स्वांतत्र्य लढयातील चळवळीमध्ये अनेक नेत्यांनी ब्रिटीश संसदेमध्ये निवडुन येण्याचा प्रयत्न केला काहींना त्यात यश आले. व तेथेही त्यांनी एक प्रकारे विरोधी पक्षाची भुमिका निभावली.

तेव्हा पासुन भारताला स्वातंत्र्य मिळाल्या नंतर सुरवातीच्या काळात १९४७ ते १९७० पर्यंत विरोधी पक्षाची भुमिका नगण्य होती पण नंतर विरोधी पक्षाला विशेष महत्व प्राप्त झाले.

आज विरोधी पक्षाला विशेष स्थान प्राप्त झाले आहे. राज्य पातळीवर तसेच देश पातळीवर पण विरोधी पक्ष नेता हा संसदेतील सत्ताधारी पक्षानंतर दुसऱ्या स्थानी असणारा पक्षाला हे पद देण्यात येते.

पणर सन २०१४ च्या लोकसभा निवडणूका नंतर एक नविन पेचप्रसंग निर्माण झाला होता. की विरोधी पक्ष पद कोणाला द्यायचे कारण विरोधी पक्ष पदासाठी असणारे आवश्यक सदस्य संख्याबळ कॉंग्रेस व इतर पक्षाकडे नव्हते.

लोकशाही शासनामध्ये सत्तारूढ पक्षाच्या खालोखाल संख्या प्राप्त होणारा राजकीय पक्ष विरोधी पक्ष म्हणून कार्य करतो अशावेळी सत्तारूढ पक्षाचे दोष चव्हाटयावर आणणे सत्तारूढ पक्षाविरूध्द लोकमत तयार करणे प्रसंगी सत्तारूढ पक्षाविरूध्द अविश्वासाचा ठराव मांडणे, तो संमत झाल्यास स्वत: सत्तारूढ होणे अशी कार्य विरोधी पक्ष करतो. "विरोधी पक्षाच्या अस्तित्वामुळेच सत्तारूढ पक्षाची हुकूमशाही नष्ट होते; असे डॉ.जेनिंग म्हणतात".

वरील सर्व बाबींचा एकत्रित विचार करता आपणास असे सांगता येते की, विरोधी पक्षाच्या अस्तित्वामुळेच लोकशाहीची निकोप वाढ होते. लोकशाही शासनास स्थैर्य प्राप्त होते व हुकूमशाही प्रस्थापित होण्यास वाव राहत नाही.

विरोधी पक्षाच्या भुमिकेमुळेच लोकांचे स्वातंत्र्य आणि अधिकार अबाधित राहतात.

संसदेच्या दोन्ही सभागृहामध्ये "विरोधी पक्षनेत्या" ची नेमणूक केली जाते. सभागृहाच्या एकून सदस्य संख्येच्या किमान १/१० जागा मिळणाऱ्या विरोधी पक्षापैकी सर्वात मोठ्या विरोधी पक्षाच्या नेत्यास त्या सभागृहास " विरोधी पक्ष नेता" म्हणून नेमले जाते.

संसदीय शासन व्यवस्थेत सरकारी धोरणांवर रचनात्मक टिका करणे आणि पर्यायी शासन व्यवस्था उपलब्ध करून देणे, हे विरोधी पक्ष नेत्याची प्रमुख कार्य असते.

१९६९ मध्ये पहिल्यांदाच विरोधी पक्ष नेता या पदास मान्यता देण्यात आली. पुढे १९७७ मध्ये या पदास वैधानिक दर्जा देण्यात आला, त्यानुसार विरोधी पक्ष नेत्यास कॅबिनेट मंत्र्याचा दर्जा देण्यात आला असुन त्यांच्या प्रमाणेच पगार, भत्ते व इतर सुविधा प्राप्त होतात.

संदर्भग्रंथ:-

१) शासन आणि राजकारण :- प्राचार्य.चि.ग. घांगरेकर
२) भारताची राज्यघटना आणि प्रशासन :- श्री. रंजन कोळंबे
३) आपली संसद :- सुभाष सी.कश्यप
४) भारतीय संविधान व भारतीय राजकारण :- तुकाराम जाधव
५) भारतीय राज्यघटना :- स्टडी सर्कल



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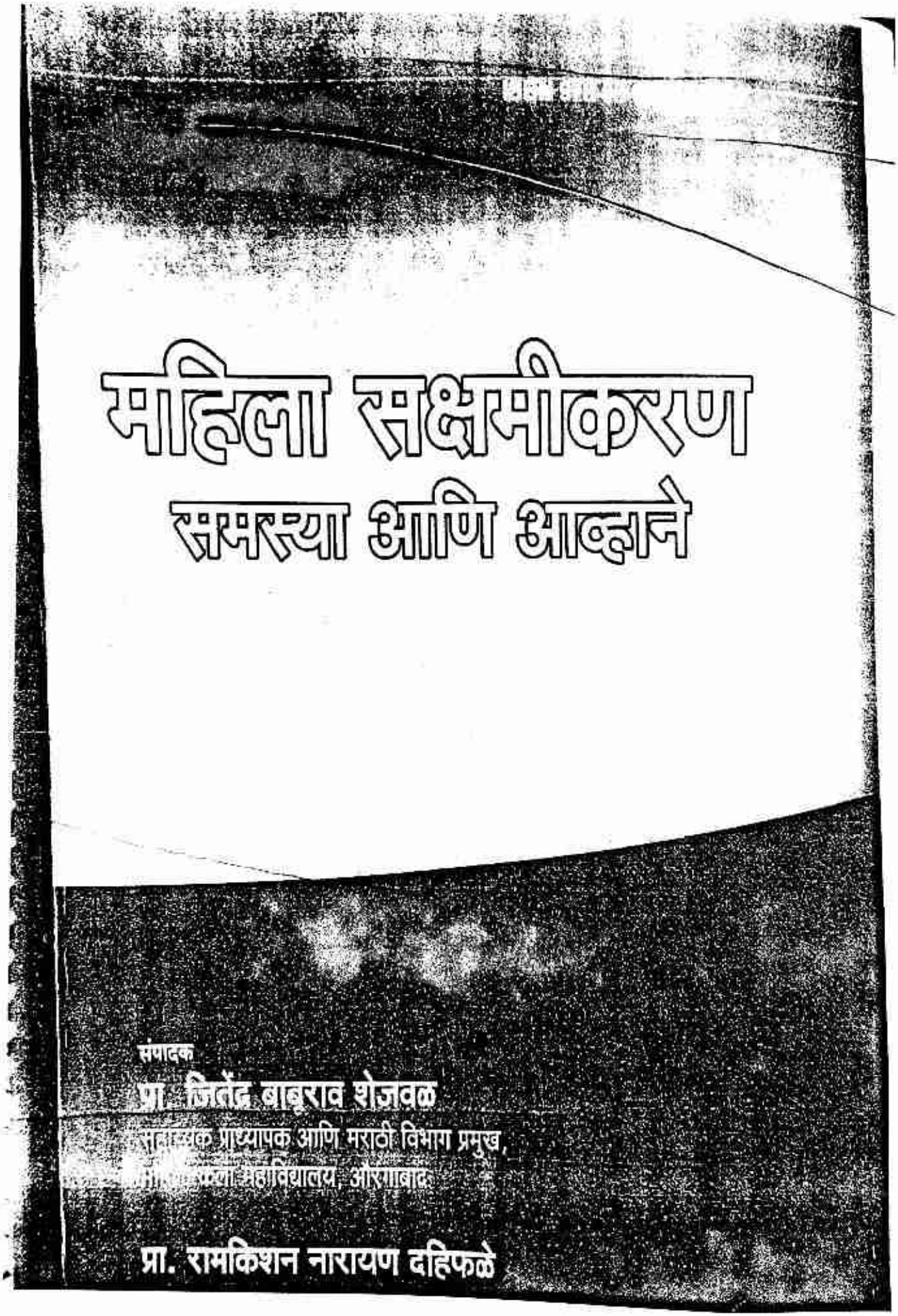


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# स्त्रीवादचो फलश्रुती

डॉ.अशोक घोळवे

मनुस्मृती मध्ये 8-17 या घटकात मनु म्हणतो शय्ये बद्दल ओढ, आराम, व चैन यांना आकर्षण, दागिने, व अपवित्र वासना याचो हाव, क्रोध, लबाडी मत्सर, आणि दुर्वर्तन हे सर्व दर्गुन स्त्रियांना निर्माण करताना मनूने (निर्माता ईश्वर) त्याच्या आंगात घातले. कुटूंबातील मुलगी, तरूणी वृध्दस्त्री यांना कुटूंबातील व्यवहाराच्या बाबतीत स्वतंत्रपणे काहीही करण्याचा अधिकार नाही. परंपरेने चालत आलेला समाजाच्या विशेषत: आछारधर्म म्हणून स्विकारलेल्या मनुस्मृतीत स्त्रियांबद्दलचो माणसिक स्थिती जर अशी असेल आणि शिक्षणाने, पुस्तकाने मस्तक सुधारते, सुधारलेले मस्तक कुणापुढेही नतमस्तक होत नाही. मग स्त्रिया कस्या पाठीमागे राहतील. यातुनच पुढे स्त्रित्वाचा, स्त्री अस्तित्वाचा शोध घेऊ लागलेल्या शिक्षणाने सजग झालेल्या स्त्रिया अपवाद कश्या असु शकतील.

स्वातंत्र्योत्तर कालखंडात शिक्षणाच्या सार्वत्रिकीकरणाचा प्रभाव आणि प्रचार, सावित्रिबाई फुले, ताराबाई शिंदे, आणि समाजसुधारकांच्या स्त्री उध्दाराच्या प्रयत्नाच यश यातुनच अलीकडच्या काळात चळवळींना प्रारंभ झाला ह्या स्त्रियांनी आपल्या न्याय हक्कासाठी संघर्ष केला आणि आपले प्रश्न स्वतः निर्माण केलेल्या साहित्यातून मांडले, त्यामुळे साहित्याच्या मनोरंजनाच प्रयोजन बदलुन सामाजिक प्रश्नांचे व्यासपीठ बनले. त्यातुनच स्त्रिवादी साहित्यच प्रवाहाचा उदय झाला. कुठलीही चळवळ किंवा साहित्यलेखन हे स्वतंत्र असत नाही. पण पुढे आत्मभान आल्यानंतर चळवळी आणि साहित्य आपल्या अनुभवातुन आलेल्या विचारातुन आणि मतातुन स्वतंत्र अस्तित्व निर्माण करत असतात. याचा प्रत्यय स्त्रीवादी चळवळीतुन आणि साहित्यातुन दिसून येतो.

स्त्री शरीर हेच्छ सौंदर्य हे पुरूषांचया उपभोगासाठी आहे. याच चित्रन काही कथा कादम्बऱ्यातुन कवितातुन मांडलेले होते. याचांच कांही लेखिकांनी ओढली होती. तसेच बराचसा सुर हा रंजनप्रधान स्वरूपाचा होता. पण ही समन्वयवादी भूमिका सोडून स्त्रियांनी आपल्या समग्र अनुभवांना शब्दरूप देऊन साहित्यलेखन केले.

**स्वातंत्र्योत्तर कालखंडातील स्त्रीयाचो बदलती भूमिका :-**

स्वातंत्र्योत्तर कालखंडामध्ये शिक्षणाच्या सर्वत्रिकीकरणाचा परिणाम सुशिक्षीत झालेल्या स्त्रियांना आपल्या स्वत्वाचा शोध घेण्यासाठी संस्था, संघटना, चळवळी, सभा, संमेलने, साहित्य वेगवेगळ्या क्षेत्रातील करीयर इ. च्या माध्यमातुन स्त्रीयांमध्ये आत्मभान येण्यास सुरूवात झाली. शिक्षणासाठी, नोकरीसाठी घर सोडणे, मैदानी खेळात सहभाग नोंदविणे, पेहरावातील बदल, स्त्रियांनी साहसीकृत्य, पोलिस, वहान चालवणे, [illegible] प्रेरणा, यामुळे स्त्रियांच्या मानसिकतेत बदल होऊ लागला.

त्याच बरोबर स्त्रियांवर होणारे पुरूषी अत्याचार, एकतर्फी प्रेमातुन होणाऱ्या हत्या, विवाहित स्त्रियांना जाळून मारणे, सामुहीक बलात्कार, स्त्रियांचो वेश्या व्यावसायासाठी होणारी विक्री स्त्रियांच्या वाढत्या आत्महत्या

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# लोककला : साहित्य व समाज

## (तमाशा) भाग-२

संपादक : प्रा. डॉ. मुंजा बाबुराव धोंडगे
सहसंपादक : प्रा. रविंद्र महारु अहिरे

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# लोकनाट्यातील वग आणि नवी माध्यमे

डॉ.अशोक घोळवे
मराठी विभाग प्रमुख,
कालिकादेवी कला, वाणिज्य व विज्ञान महाविद्यालय,
शिरूर (का.) जि.बीड

पारंपारीक लोकजीवनात "तमाशा" या कलाप्रकाराचा रंगमंच हे ग्रामीण भागातील "चौक" अथवा रिकामी जागा असायचा. परंतु 1880 -90 च्या दशकात हा खेळ मुंबईच्या एल्फिस्टन्स थिएटर मध्ये बांगडीवाले अब्दुलशेद अशा कंत्राटदारांनी दाखवायला सुरूवात केली. नाटकांची रंगभूमी या खेळाला उपलब्ध झाली. ग्रामीण भागातून शहराच्या थेटरात आलेला वग पुढे नव्यामाध्यमांच्या प्रभावाखाली ह् ाकाळला तरीही त्याचे मुळ सौंदर्य आबाधीत ठेऊन उभा आहे.

- **वग आणि नाटकाची रंगभूमी :-**

नाटकांची रंगभूमी ही मध्यमवर्गीय अथवा शहरवाशी यांच्यासाठी असायची त्यात मनोरंजनासाठी लावण्या आणि लावण्यांच्याचाली मुद्दाम टाकल्या जात असत पण 1950-55 पासुन पुढे नाटकाच्या रंगभूमीवर खेळ दाखवणाऱ्या वगाला पुढे "लोकनाट्य" संबोधल्या जाऊ लागले. म्हणजेच वगाने नाटकाच्या रंगभूमीवर आक्रमण केले. अथवा रंगभूमीला नविन विषय वस्तूचे दान केले.

- **वग आणि आकाशवाणीवरील लोकनाट्य :-**

वगाला उपलब्ध झालेले दुसरे माध्यम म्हणजे आकाशवाणी. आकाशवाणी केंद्रावरून, प्रक्षेपीत होणाऱ्या कार्यक्रमात "लोकनाट्य" हे प्रभावी साधन आहे.

आकाशवाणी केंद्राची सुरूवात 1920 च्या नंतर झाली. 1940 पासुन पुढे या केंद्रावर ग्रामीण भागातील जनतेसाठी लोकपरंपरेतुन चालत आलेल्या संवाद माध्यमाला स्थान मिळावे असे ठरले. त्यातुन निदान 15 दिवसाला एक "वगनाट्य" "लोकनाट्य" ध्वनिक्षेपित झाले पाहिजे. असा नियम ठरला. परंतु पुढे आठ दिवसातुन एक "लोकनाट्य", "वगनाट्य" ध्वनिक्षेपीत व्हावे असा दंडक झाल्याने महाराष्ट्राच्या एकुण आठ केंद्रातुन आठ दिवसाला आठ वगनाट्य एकाचवेळी ध्वनिक्षेपीत होऊ लागली.

**चित्रपट आणि वगनाट्य :-** "तमाशा" लावणी हे कलाप्रकार लोकपरंपरेत चालत आलेल्या आणि लोकसाहित्याचे वाहन असलेल्या ग्रामीण सामान्य जनांच्या



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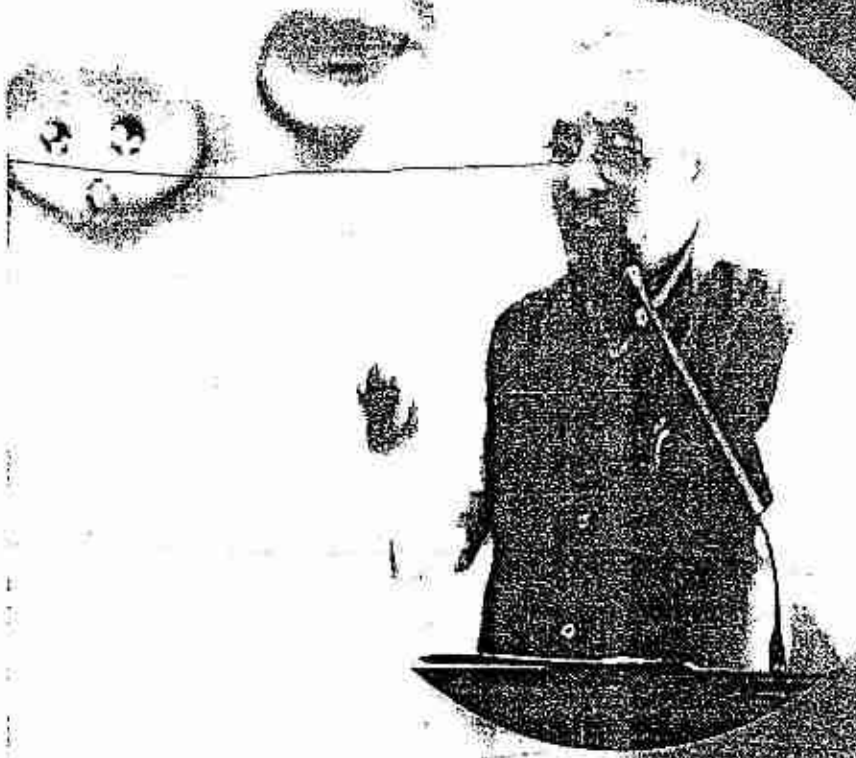
# डॉ. प्रल्हाद लुलेकर यांचे

# समग्र साहित्य



संपादक



प्रा. डॉ. शंकर [illegible]

सह संपादक

प्रा. रविंद्र [illegible]

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ISBN 978-93-83672-24-0

# डॉ. प्रल्हाद लुलेकरांचे इतर मागासवर्गीयांसाठी डॉ.बाबासाहेब आंबेडकर यांचे विचार

डॉ.अशोक उत्तमराव घोळवे
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कालिका देवी कला वाणिज्य व विज्ञान,
महाविद्यालय शिरुर कासार

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समाज परिवर्तनाचा ध्यास घेणारे आणि सर्व भारतीयांना समान दर्जा देणारे डॉ.बाबासाहेब आंबेडकर हे केवळ दलितांचे कैवारी दलितांचे नेते असणार नाहीत ते सर्व समाजाचे सर्व देशाचे नेते असले पाहिजेत. समाज परिवर्तनाचा ध्यास घेणारे किंवा त्या दृष्टीने कार्य करणारे डॉ.बाबासाहेब आंबेडकर केवळ दलितांचेच नेते होते हे म्हणणे चुकीचे आहे. असे परखड मत पहिल्यांदा जाहिर पणे मांडणारे डॉ.प्रल्हाद लुलेकर हे एकमेव असावेत दलितांच्या प्रश्नाविषयी ,समस्याविषयी सर्वांगीण विचार करणारे डॉ.बाबासाहेब आंबेडकर हे एका कप्पेबंद सामाजिक परिघात अडकवून ठेवणे गैर आहे.

## * ओ.बी.सी. साठी डॉ. बाबासाहेब आंबेडकर :-

भारत हा खंडप्राय देश आहे विविध धर्म आणि जाती संप्रदाय यामध्ये विभागलेला आहे या देशात सर्वात विष्कळीत असंगटीत विविध प्रदेशात विखुरलेला संघटना अभावी आत्म विश्वास नसलेला वर्ग म्हणजे इतर मागास वर्ग होय जागृती नसल्याने आज्ञाधारक असे स्वरुप ओबीसींच्या सर्वच जातीचे झाले आहे. सजगता ही विकासाची गुरुकील्ली आहे सामाजिक, आर्थिक , सांस्कृतिक आणि राजकीय क्षेत्रात आजीबात आस्तित्व नसल्याने वरच्या जातीच्या प्रभावाने जगने हेच आपले कर्तव्य आहे असे इतर मागास वर्ग समजतो अस्तित्व नसलेला समाज आस्मिता गमावुन बसतोअस्मितेच्या अभावी वैचारिक अधिष्ठाण नसल्याने कुंठीत पणा जाणवत राहतो आपले शोषण अन्याय, गुलामगिरी या संबंधीची जाणीव ओ.बी.सी. समाजात आजीबात नाही असंख्य जाती आणि पोट जाती धान जगणाऱ्या या मागास [illegible] आहे कारण



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# जनसंचार माध्यमों में रोजगार के विविध आयाम

प्रा. वाघमारे के.एच.
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कालिकादेवी महाविद्यालय,
शिरुक (का.), जिला. बीड

जनसंचार के क्षेत्र में बड़ी भारी क्रांति आ गयी हैं। संचार के साधनों की गति तो अब चौकानेवाली हो गयी हैं। जो उपकरण तयार हो रहे हैं आज वे पुराने पड़ रहे हैं। आज दुनिया सिमटकर छोटी हो गयी हैं। देश-विदेश की सूचनाएँ, घटनाएँ, आज हम चंद सेकेंड में प्राप्त कर ले रहे हैं। उपग्रह सेटेलाइट, चन्द्र, मंगल या अन्य ग्रहों से जानकारी प्राप्त करना संचार-साधनों का ही तो करिश्मा हैं। न जाने सृष्टि से अब तक कैसे-कैसे संचार के माध्यम आ गये और अब इससे भी आगे कौन से चमत्कार वैज्ञानिक दिखलायेंगे इसका भी पता नहीं। हम कहाँ जानते थे कि इतना बड़ा विशाल भूगोल-खगोल सिमटकर रह जाएगा। पौराणिक आख्यानों में नारद ऋषि को ही हम लोग-परलोग में आने-जाने, संचार का कार्य करने के रुप में काल्पनिक पात्र के रुप में , मिथक में हम भारतवासी जानते थे।योगिजनों एवं साधकों के बारें में सुनते-पढ़ते थे कि वे सब स्थान की बातें बैठे-बैठे ध्यानयोग से, बुध्दि साधना से जान जाते थे लेकिन आज तो रेडियो, दूरदर्शन, सेटेलाइट ऐसे जनजन में रमकर कमाज दिखला रहें हैं कि सभी तन्त्र-मंन्त्र उनके सामने कुछ हैं ही नहीं। अब तो दूरभाष पर हम कहाँ -कहाँ चन्द सेकेंड में बात कर लेते हैं।अब तो ऐसा भी उपकरण है जहाँ हम बात करने वाले का रुप-रंग भी देख सकते हैं।

संसार के सभी क्षेत्रों में विज्ञान तथा टेकनॉलोजी में अनेकानेक विकास हो रहे हैं। कम्प्यूटर के कारण संचार तथा जनसंचार में बड़ी शीघ्रता से परिवर्तन हुआ है।आज के समाचार पत्र भी इससे अछूते नहीं हैं। अब तो अपने घर में ही अखबार छाप सकते हैं। अब तो हजार से अधिक बिक्री वाला व्यापार पत्र अपने पृष्ठों को कम्प्यूटर स्क्रीन पर कंपोज कर ले रहा है। विज्ञापन उपग्रह के सहारे अखबारों तक पहुँच रहे है। अखबारी कागज ' केनाफ' नाम के गर्म देशों के एक पौधे से बनने लगेगा। ऐसा अमेरिकन निर्देशक कहने लगे हैं। इंगलैंड में तो बताया जा रहा है कि इस दशक के अंत तक तकनीकी विकास समाचार पत्रों के उत्पादन में भारी परिवर्तन ला देंगे लाभ की गारंटी भले न हो लाभ के लिए तो टेकनॉलाजी के अच्छे प्रबंध करने होंगे। नये ओटोमेशन प्रणाली में प्रशिक्षण पर जोर देना होगा।ऐसा होगा कि आज विज्ञापन आया और आज ही स्टोर में माल उपलबध हो जाएगा। उपग्रह सेवा का लाभ उठाकर जनरुचि के लायक विशेष परिशिष्ट



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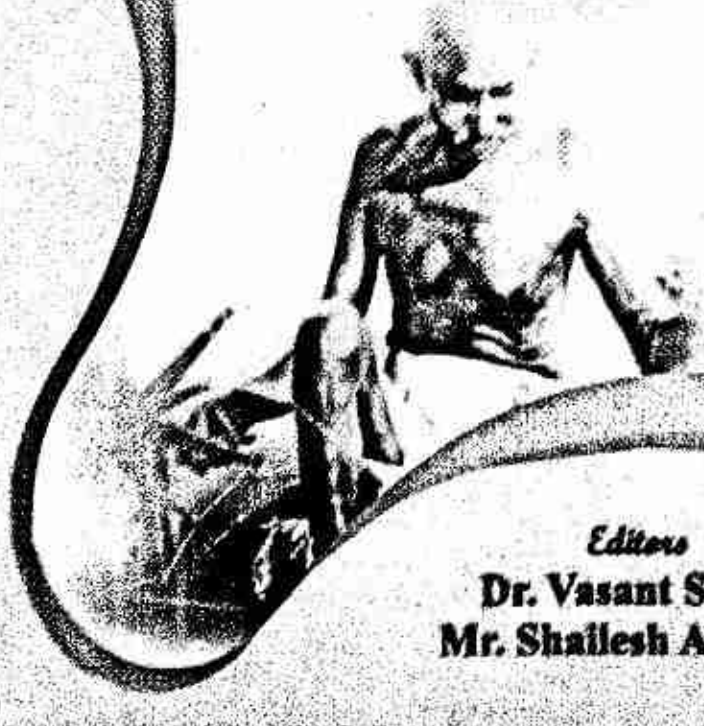
# RELEVANCE OF GANDHIAN THOUGHTS



PART V

*Editors*

**Dr. Vasant Sanap**

**Mr. Shailesh Akulwar**

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# 24.
# गाँधीजी के चितंन में सामाजिक व्यवस्था एवं मानवधिकार

**प्रा.वाघमारे के.एच.**
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महात्मा गाँधीजी ने कहा " जातिव्यवस्था हिंदू धर्म के माथे का कलंक है।" "हमे सामाजिक ढाँचे स जुड़ी सभी असमानतायें दूर करनी होगी।" सामाजिक न्याय के ध्येय को प्राप्त करने के लिए भारतीय संविधान में अनेकों संवैधानिक प्रावधान इसलिये किये गये कि सामाजिक असमानताओं और अमानवीय व्यवहारों का व्यक्ति के साथ व्यक्ति के द्वारा चलाये जानेवाला सिलसिला अब तो समाप्त हो। छुआछूत निवारण के लिए सख्त कानुन बनाये गये और उनका क्रियान्वयन भी किया गया है। लेकिन चूँकि परम्परा रुढ़िगत, सामाजिक विषमताओं पर आधारित अमानवीय भेदभाव पूर्ण व्यवहार अपनी पूर्ण क्रूरता के लिए हुये, वहाँ आज भी मौजूद हैं। सम्पूर्ण भारत के ग्रामिण इलाकों में आज भी शुद्रों के साथ भेदभावपूर्ण की सामाजिक व्यवस्था ने मौन स्वीकृति दे रखी है। भेदभावपूर्ण व्यवहार को कम करने के लिए ग्रामिण क्षेत्रों में दण्डात्मक व्यवस्था के साथ साथ शिक्षा, प्रशिक्षण, राजनीतिक एवं सामाजिक संगठनों का समर्थन और आर्थिक संसाधनों की उपलब्धता बढ़ानी आवश्क है। शिक्षा के बिना ज्ञान नहीं आ सकता है। ज्ञानी व्यक्ति ही सच में शिक्षित है। विज्ञान, शोध, आर्थिक संसाधन और तकनीकि अपने आप में भौतिक संसाधन है लेकिन जबतक मानवीय संसाधन जैसे शिक्षा, प्रशिक्षण, स्वालम्बन स्वाभीमान की भावना और देश प्रेम तथा राष्ट्रीयता की भावना से सभी नागरिक परिपूर्ण नहीं होगें, तब तक भौतिक संसाधन अपने आप में व्यक्ति, समाज और राष्ट्र का निर्माण नहीं कर सकते है। दलित जातियों को अन्य साथी भारतीय नागरिकों की बराबरी में लाने के लिये संविधान निर्मात्री सभा ने अन्ततोगत्वा शिक्षा और सामाजिक दृष्टि से पिछड़े लोगों के लिए आरक्षण की व्यवस्था को स्वीकारा। आरक्षण की व्यवस्था का आधार शिक्षा और सामाजिक पिछड़ापन रखा गया है।सामाजिक स्तर में पिछड़ा हुआ व्यक्ति शिक्षा के क्षेत्र में भी पिछड़ा होता है, लेकिन आर्थिक पिछड़ापन वस्तुतः आर्थिक स्थिति एवं बाजार की स्थितियों के कारण घटता बढ़ता है। संसार के अन्य देशों में सामाजिक स्थिति के पिछडेपन को इतनी तरहीत नहीं दी जाती, जितनी भारत में इस प्रकार के पिछड़ेपन को दी जाती है। किन्तु आर्थिक पिछडेपन को विश्व में अन्य देशों में बहुत अधिक तरहीज दी जाती है। भारत को अपने नागरिकों के विकास के लिए दोनों मोर्चो पर लड़ाई लड़नी पड़ रही है।



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PROCEEDINGS OF ONE DAY INTERDISCIPLINARY INTERNATIONAL CONFERENCE ON

# MAINSTREAMING THE MARGINALIZED:

## PERSPECTIVES IN HUMANITIES, COMMERCE AND SCIENCE

Book III
(Hindi)

Editors

Dr. Sunita Rathod- Pawar
Dr. Avinash Kasande

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# नारी का अधिकार और परिवर्तन का बदलता रुप

23

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नारी समस्त मानव सृष्टि की जन्मधात्री है। नारी की प्रेरणा से पुरुष को जीवन संग्राम के लिए शक्ति मिलती है। वह अपने स्नेह,ममता, त्याग,सहनशीलता आदि जैसे गुणो से परिवार का पालनपोषण करती है। परंतु उसे अपनी स्थिति,उसके अपने व्यक्तित्व के विकास के लिए कही कोई प्रेरणास्त्रोत नही है ।

" सृष्टि के आरंभ से ही सृष्टि के निर्माण और संचालन में नारी की महत्वपूर्ण भुमिका रही है। मानव जाती के सभ्यता एंव संस्कृति के विकास का मूल आधार नारी को ही माना जाता है। सृष्टि रचना में पुरुष की तुलना में नारी का योगदान अधिक है। गंभधारणा से लेकर संतान का जन्म एवं उसके पालन पोषन का कार्य स्त्री ही करती है। इसलिए नारी को सृष्टि का आधार कहा है । समस्त विश्व की नारियाँ मुल उद्भव में शक्ति का प्रतीक है "।[1]

इतनी सारी महानताओं के बाद भी नारी को मात्र समाज में वह स्थान नही मिला जिसकी वह अधिकारी है। संपूर्ण समाज व्यवस्था का निर्माण पुरुषों द्वारा होने के कारण नारी की भुमिका दुसरे दर्जे की रही है। आदिकाल से लेकर बीसवी सदी तक की नारी के प्रगति का इतिहास हमें देखने को मिलता है । आज तक अनेक लेखिकाओं तथा कवि,कवियित्रियों,संतो अनेक विद्वानों ने नारी के प्रति अपने सकारात्मक या नकारात्मक विचारों को व्यक्त किया है। विचारों को व्यक्त करने में हर एक कि नारी की ओर देखने की अलग दृष्टि है ।[2]

पुरूष ने नारी को कभी सन्मानपुर्ण दृष्टि से नही देखा यहाँ तक कि वह उसे मानव रुप में भी स्विकार करने से हिचकिचाता रहा है ।

चाणक्य ने नारी के अवगुणो को दर्शाया है ।
असत्य साहसं, माया मात्सर्य चाति लुब्धता ,
निर्गुणत्वम् शोचत्वं स्त्रीणा दोषा स्वभावजा ।[3]

अर्थात साहसं,माया,चपलता, भय अविवेक अशोच तथा अदाया नारी के स्वभावजन्य दोष होते है । प्राचिन मान्यता के अनुसार नारी स्वभाव से ही अपवित्र होती है । तथा पति सेवा से ही उसे सद्गति मिलती है ।

आ. शंकराचार्य ने नारी कि निंदा करते हुय कहा " द्वार किमेकं नरकस्य नारी "।[4]

अर्थात नारी नरक का द्वार है। मनुस्मृति में उसे पुरुष द्वारा (बचपन में पिता, युवावस्था में पति, तथा बुढापें में पुत्र रक्षित बनाकर रखा है।[5]

तुलसीदास नारी को अवगुणो की जड तथा दु:खो की खान कहते है ।

त अवगुण मुल सूल प्रद,प्रमदा सब दु:ख खानि ।।[6]

कबीर ने नारी को माया और मोह का प्रतिक माना है । यही माया , आत्मा, परमात्मा की बीच बाधा बनने के कारण वे उसका विरोध करते है ।

नारि नसावै तीनि सुख ,जा नर पासै होई ।
भगति मुक्ति निज ग्यान मैं , पैसि न सकई कोई ।।[7]
" नारि नसावै तीनि सुख ,जा नर पासै होई ।
भगति मुक्ति निज ग्यान मैं , पैसि न सकई कोई "।।[7]

नारी के प्रगति का बदलता आयाम नया दौर भारतीय संविधान 26 जनवरी 1950 को लागू किया गया । भारत के संविधान ने भारत को एक धर्मनिरपेक्ष राष्ट्र घोषित किया है। संविधान की मूल भावना समानता के सिध्दांत पर आधारित है। इसी मूल भावना के कारण स्त्री-पुरुष समानता की बात सामने आयी है। भारत के संविधान की भुमिका में ही बिना किसी लिंगभेद के समानता की उसके संपूर्ण रुप से व्याख्या की है -

जैसे - " हम भारत के लोग आत्मर्पित करते है।"[8] संविधान की भुमिका और उपसंबधो के कारण भारतीय स्त्रीयों को विभिन्न अधिकार प्राप्त हुये है। उनमें राजनीतिक, आर्थिक, धार्मिक, वैवाहिक तथा अन्य अधिकार प्रमुख है ।

लेकिन इतने अधिकार होने पर भी नारी अधिकार से वंचित रही है। बीसवी शताब्दी के अंत तक से आज तक अनेक लेखक एवं लेखिकाओंने अपने साहित्य के माध्यम से महिलाओं में जागृति आना प्रारंभ हुई और महिलाएँ परिवर्तन के लिए प्रयत्नशील रही। मिलो में काम करनेवाली महिलाओंने संघटित होकर संघर्ष किया। यही से महिला संघटन और संघर्ष का प्रारंभ होता है । प्रथम विश्व युध्द के बाद महिला आंदोलन में गति आयी और अंतिम दशक तक स्त्री मुक्ति की धारणा प्रबल होकर सामने आयी। विश्वस्तर पर भी महिला संघटनो की स्थापना हुई। संयुक्त राष्ट्र संघ की ओर से 1975 को महिला वर्ष घोषित किया गया। जिसके कारण



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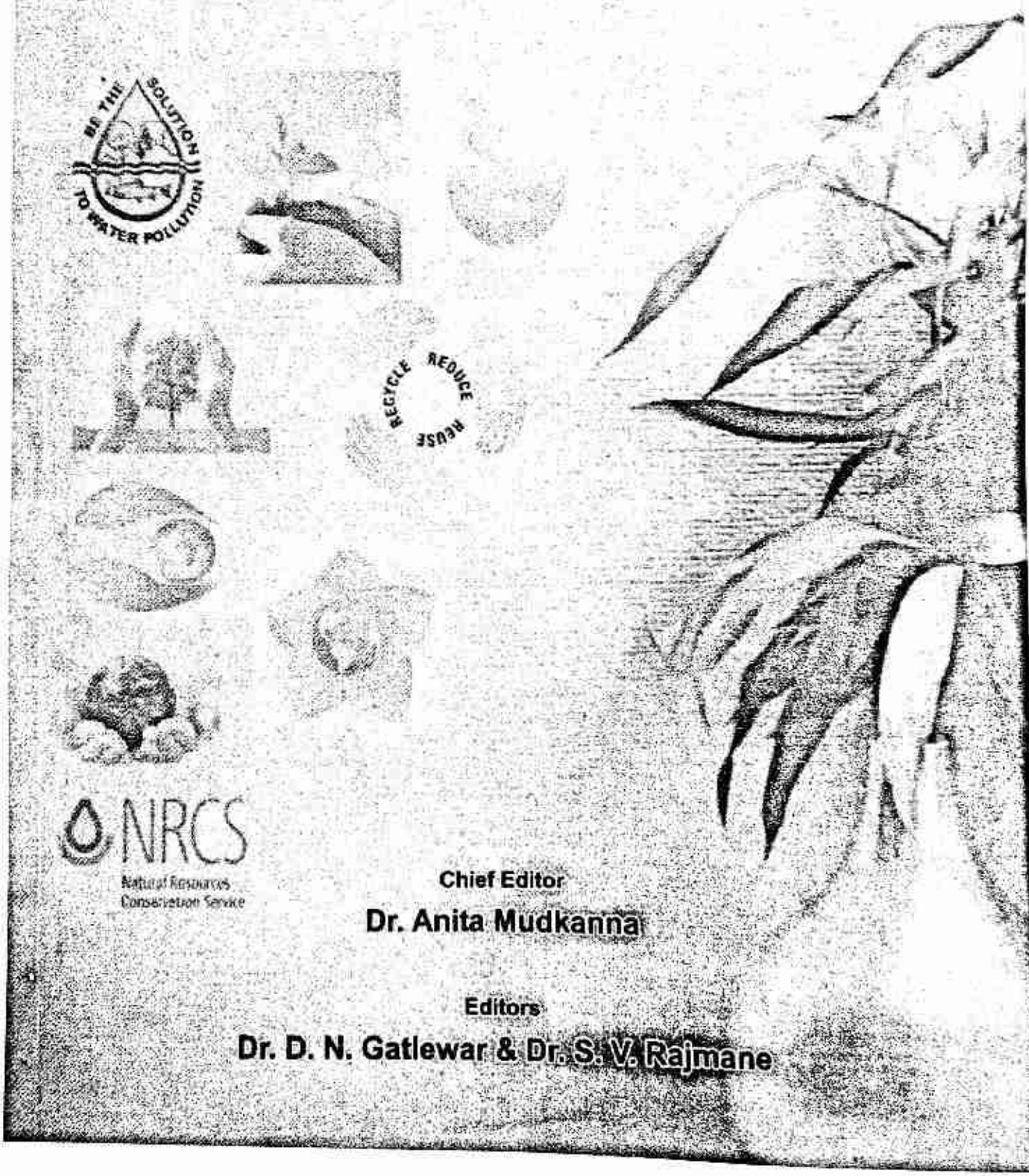
# WATER POLLUTION AND SOLID WASTE MANAGEMENT FOR NATURAL RESOURCES CONSERVATION




**Chief Editor**

**Dr. Anita Mudkanna**

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**Dr. D. N. Gatlewar & Dr. S. V. Rajmane**

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# SPATIO-TEMPORAL CHANGES OF DISTRIBUTION AND DENSITY OF POPULATION IN MAHARASHTRA STATE: A GEOGRAPHICAL REVIEW

Sanjay Sawate

**Abstract:**

The present state of Maharashtra or the old Bombay state prior to independence in not a back ward state expecting certain area in various corners of the state. Even during the British period irrigation dams were constructed and irrigation was single most prime factor which completely transformed the where land scape from a simple cropping pattern and maximum population of Maharashtra depends on agriculture.

Population geography is one of the most important branch of Human Geography has made valuable contribution towards the understanding of spatio-temporal patterns of population. The study of population distribution has been the success human geographers since long population and associated problems have a studied in the population geography. Arthus Geddes signaled the growing awareness among geographers about the significance of population studies in geography. Population developed relatively rapidly during the Second World War.

**Introduction:**

Population is a dynamic phenomenon with humorous aspects that relate it to environment and development population is the synthesis of all geographic phenomena. Population provides the focus to all studies. It is central in environment and development which derive their significance from 'man' or 'population' the inhibitor and developer. The study of population and its various aspects such as population of fertility and growth distribution, composition, migration etc, has often been made somewhat in isolation as being something purely distinct from other studies.

Population trends are functions of not only birth and death rates, but also of the level and direction of migration. Since in the Indian context migration is not a significant factor we shall not consider it. To understand India's existing Population problem will suffice to examine the trends in birth and death rates during the past few decades. A mere perusal of Table 1.2 makes it clear that from 1951 to 2000 there has been some decline in the birth rate. In the same period the death rate has however declined significantly. In 2000 it was just 8.5 per thousand as against 27.4 during the 1950 the birth and death rates were almost equal between 1901 and 1921 this explains why Population did not rise in this period. Their offers in spite of epidemics were checked. This brought down, the death rate considerable. For the last fifty years, there has been a steady fall in the infant mortality. In the second decade of the twentieth century infant mortality rate was 218 per 1000 live birth where as new 2000 it is 68 per thousand 1000 live births. Small pox which took a heavy toll of lives has been completely eradicated.

According to 2011 census the total population of India is 1.21 billion out of them the population of Maharashtra is 11.23 carore. Out of total population of Maharashtra, 45.23% people live in urban regions. The total figure of population living in urban areas is 50,827,531 of which 26,767,817 are males and while remaining 24,059,714 are females. The urban population in the last 10 years has increased by 23.67 percent.

**Sanjay Sawate:** Kalikadevi Mahavidyalaya, Shirur Kasar, Beed (MS) India.

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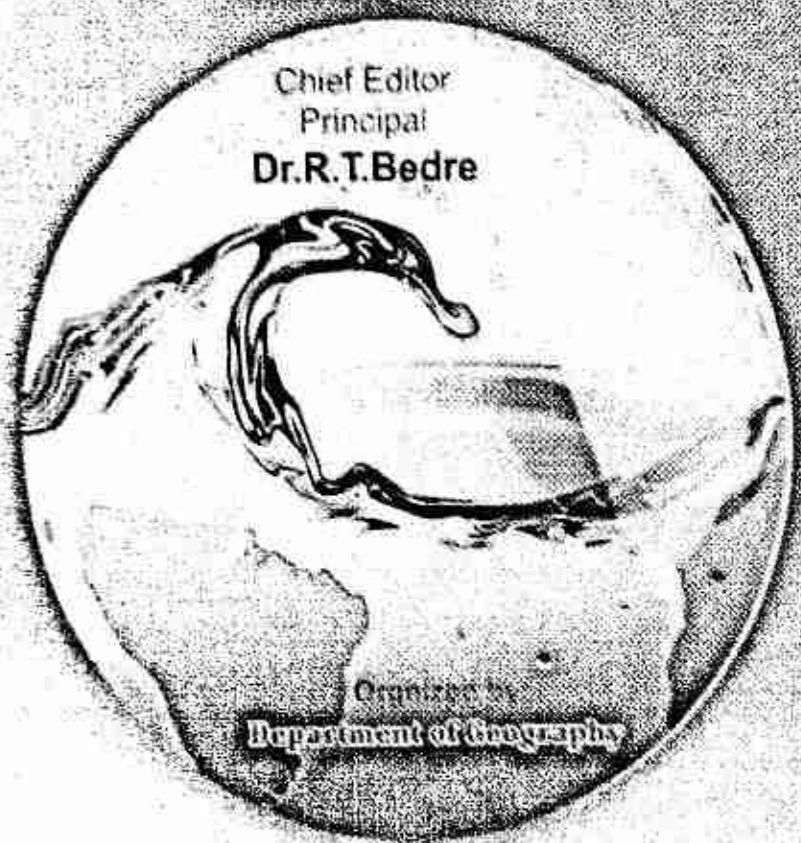

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05

# Spatial analysis of General Landuse Pattern in Latur District

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Dept. of Geography,
Kalikadevi Mahavidyalaya,Shirur K,Dist. Beed

**Prof. Sanjay Sawate**
Research Guide,
Dept. of Geoinformatics,S.R.T.M.U. Nanded.

**Abstract**

The aim of this paper is spatio- temporal analysis of General Landuse pattern in Latur District. Landuse is an important aspect of geographical studies particularly relevant to agricultural geography. In the light of physio-socio-economic environment, man determines the uses of land. These are taken into consideration while classifying the land under different categories and subcategories. For the present study, they grouped into five landuse categories viz. (a) Area under forest (b) Area not available for cultivation (c) Other uncultivable land (d) Fallow land and (e) Net sown area.

**Keywords :**
Landuse, Fallow land, Net sown area.

**Introduction :**

Landuse is the surface utilization of all developed and vacant land on a specific point, at a given time and space. It will change with time and space. The importance of landuse studies is increasing with the continuous increase in population, because to get the best of land, the diversity of topography and soils should be studied carefully in order to put land to the most efficient use and the development programmed should be properly used and implemented. Land resources form the most important natural wealth and their proper utilization is most important because about 70% population depends directly upon land for livelihood. Due to the location and physical setting the general landuse pattern of the region under study differs from tahsil to tahsil. For this analysis quinquennial average for 1996- 2001 and 2001-2006 are used to find out the spatio- temporal changes.

**The Study Region :**

Latur district is located on the map to the South-East of Maharashtra on the border of Maharashtra and Karnataka. The district of Latur lies between 17° 52' north latitudes to 18° 50' north latitudes and 76° 12' east longitudes to 77° 18' east longitudes. It has a total area of 7157 sq.kms and proportion as compared with Maharashtra state is about 2.32 % . It is bounded on the north by the Bid and Parbhani districts, on the north-east by Nanded district, on the south- east by the Karnataka state and on the north-west and west by the Osmanabad district. Latur district comprising 10 tahsils but only seven old tahsils i.e. Latur, Ausa, Renapur, Ahamadpur, Chakur, Udgir and Nilanga are considered for the study because of the non availability of new tahsils data i.e. Devoni, Jalkot and Shirur-Anantpal. Latur district is well inhabited and total population is 20,80,285 lived in 5 urban centers and 921 villages whereas the density of population is 290.60 person per km² as per 2011 census.

**Aims and Objectives of the Present Study :**

1. To study the impact of physical and socio-economic determinants on the general landuse in the study region.
2. To study the arial changes in general landuse pattern in Latur district 3. To study the temporal changes in General Landuse



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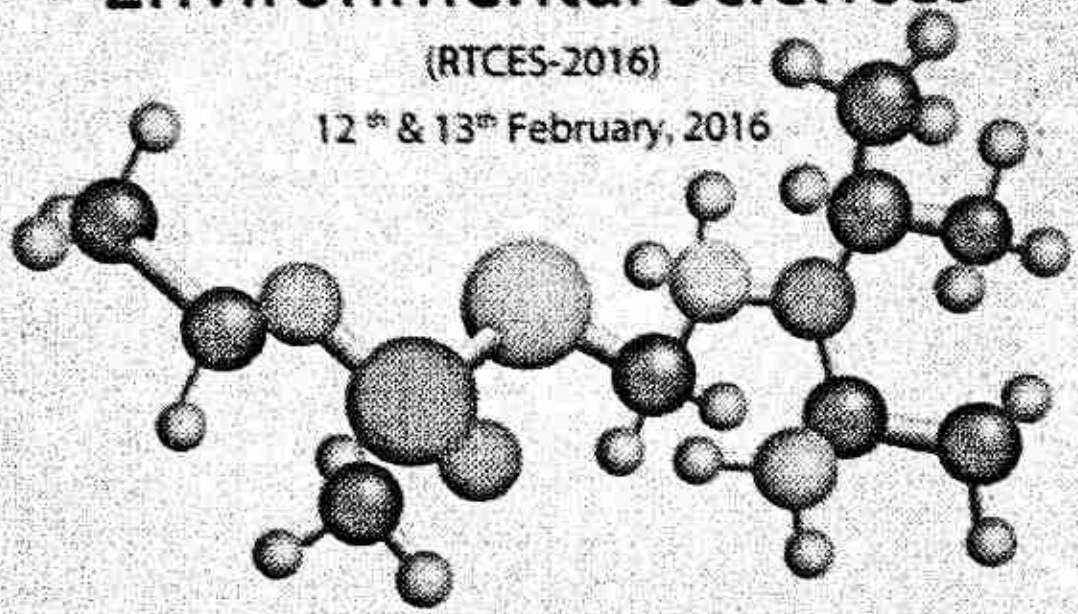



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# E11 Reuse of wastewater to enhance irrigation purposes: A case study of Beed District.

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**Abstract**
Water resource management has become a challenge in developing countries as the infrastructural development has not kept pace with population growth and urbanization. Even though India is endowed with a network of rivers, the level of water resource availability is still insufficient to meet national demand. With the issues of water scarcity, the wastewater reuse is one of the important methods to save water resource. In the present work, we have discussed the critical issues and opportunities of reusing the wastewater, which helps to overcome the demand of water supply. We have also suggested the recommendations and policy implementations for safe consumption of wastewater reuse in irrigation and various purposes. This article shows the importance of wastewater utilization, and the new and innovative technology and policies which encourage the use of wastewater as a new or reuse resource.

**Keywords** Water resources, Wastewater, Reuse, Management, Water scarcity, Irrigation, Beed

**Introduction**

Continuing population growth, rapid industrialization, and expanding food production are all putting pressure on water resource which causes a significant increase of wastewater (Corcoran et al., 2010). The uncontrolled disposal of the municipal, industrial and agricultural waste material is one of the most serious threats to the sustainability by contaminating the water, land and air pollution (Bogner et al., 2007). There are many challenges those developing countries facing i.e., lack of necessary infrastructure such as electricity, roads and water supply, etc. On the list of priorities, wastewater drainage and sanitation (Corcoran et al., 2010). According to the United Nations World Water Development Report (2006), "providing the water needed to feed a growing population and balancing this with all the other demands on water, is one of the great challenges of this century". Wastewater can be defined as the flow of used water discharged from homes, industries, commercial activities and institutions. In other words, the wastewater is defined as a combination of domestic effluent consisting of black water (excreta, urine and faecal sludge) and grey water (kitchen and bathing wastewater), water from commercial establishments and institutions, including hospitals, industrial effluent, storm water and other urban runoff, agricultural, horticultural and aquaculture effluent, either dissolved or as suspended matter (Corcoran et al., 2010; Bagher et al., 2013). Here, we exclude the industrial chemical effluent that can be potentially harmful and must be treated separately. The great challenges in removing the different types of wastes from water are diverse. The intent of a more sustainable wastewater management system is to use less energy (or possibly produce energy), allow for the elimination or beneficial reuse of bio-solids, and restore natural nutrient cycles (Daigger and Crawford, 2005). Wastewater is a secondary water resource, especially for water shortage countries (Bogner et al., 2007). However, the water tables and aquifers are declining (Nilsson et al., 2005; Khajuria et al., 2013). India is predominantly an agricultural country with 65-70% of the population depends on agriculture (CGWB Data, 2011). Irrigation is drawn from rivers or other natural water bodies. By 2025, demand for domestic and industrial water usage may increase and water availability for irrigation is expected to reduce (Singh, 2004). In metro cities, only 25% of wastewater is treated from households and industries (Mekala et al., 2008). However, an estimated 80% of wastewater generated by developing countries, especially India and China, is used for irrigation (Winrock International India, 2007). It is an urgent need of effective water resource management through enhanced water use efficiency and wastewater reuse with effective treatment. There is a necessary need of an innovative technology which helps to reduce the energy



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On

# GLOBAL ENVIRONMENT : ISSUES, CHALLENGES AND SOLUTIONS

*(An Interdisciplinary Approach)*

29 FEBRUARY 2016

Editor

Dr. Vinod Bairagi

ENGLISH

Part - I

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# A Study of Pollution Caused by Brick Kiln on Environment and Human Health in Beed District [Maharashtra State]

**Yede G. N.**
Dept. of Geography, Kalikadevi Art's, Commerce and Science College Shirur (Ka.) Dist. Beed.
**Sawate S. R.**
Dept. of Geography, Kalikadevi Art's, Commerce and Science College Shirur (Ka.) Dist. Beed.

**Abstract**

Indian brick industry is the second largest brick producer in the world after China. The industry has an annual turnover of more than 10000 crores and it is one of the largest employment generating industries. In Beed district [M. S.] (India), many brick industries are situated on the banks of Bindusara river. The objective of the present study was to evaluate the pollution caused by brick making process on environment and human health. The results show that there are adverse effects of these industries on soil, water, air, vegetation and human health. Bricks are mainly made of soil and numbers of additives are added to the soil to increase the strength of bricks. The use of excessive amount of soil causes soil degradation. These industries use huge amount of fuel and kiln process used at present in these industries is highly inefficient which leads to air pollution and causes damage to vegetation and human health. Besides these, the waste along with water flows back in the Bindusara river, increasing the total solids, suspended solids, dissolved oxygen, calcium hardness, total hardness etc. High pollution levels in Bindusara river near these industries has been noticed, which could be possibly due to leaching of compounds from raw materials used in brick industries. It is not possible to prohibit these industries because they are essential for economic growth and development of the city. The paper discusses the effect of these industries on the environment and human health and suggests alternative sustainable strategies for the kiln process, so that economic development and environmental protection can go hand in hand.

**Key Words:** Brick industry, Kiln process, Pollution, Leaching, Chemiluminescence.

## Introduction

Bricks are one of the important building materials. In India, fired clay bricks are produced in traditional, unorganized small scale industries. India is the second largest producer of bricks in the world, next only to China, and has more than 10,000 operating units, producing about 140 billion bricks annually 1. Brick kilns provide employment to nearly 12 million people in different sub occupations 2. The brick production depends on various factors such as availability of water, market and other raw materials required in brick making



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# Global Warming Causes, Effects and Soluations

**Sawate Sanjay Raosaheb**

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**Abstract**

The main causes of global warming is what we are doing in the environment. Man's every step is going properly or not. We try to find out the answers of these questions. Here, try to explain the level of global warming as per time. Today global warming is a very serious problem for all human being. Many Scientists, Academicians, Politicians, NGO's, Geographers, Environmental Scientists are seriously engaged in the study.

**Key words**- Global Warming, environment, pollution, IPCC.

## Introduction

Today global warming is a very serious problem for all human being. Many Scientists, Academicians, Politicians, NGO's, Geographers, Environmental Scientists are seriously engaged in the study. The study of global warming is the need of era. From last forty years atmospheric temperature is increasing very rapidly. so, it is very necessary to discuss, analyze, explain the causes, effects & solutions of global warming.

## Methodology

Very simple methodology is used in this article. Here in this paper we try to highlights the main causes of global warming. What we are doing in the environment. Man's every step is going properly or not? we try to find out the answers of these questions. Here, try to explain the level of global warming as per time. What are main effects created by global warming? How global warming is dangerous for biosphere is explained shortly. Lastly some solutions are suggested.

## What is mean by Global warming?

Global warming is the increase in the average temperature of the earths near surface air and the oceans since from 1950 and its projected continuation. Global surface temperature increased by 0.740C during the 100 years ending 2005Intergovernmental Panel on Climate Change (IPCC) concludes that anthro-



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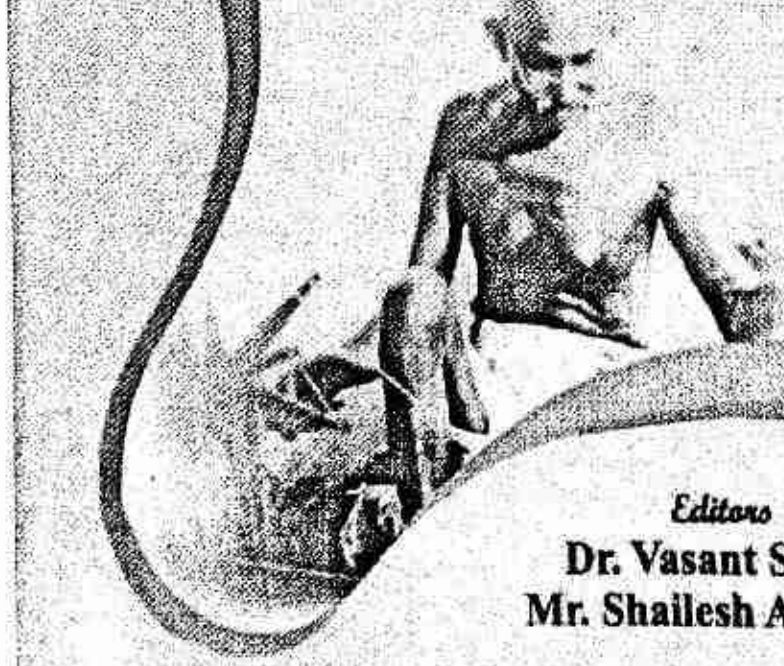
# RELEVANCE OF GANDHIAN THOUGHTS



PART V

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# GANDHIAN VIEW OF ENVIRONMENT

**Sanjay Raosaheb Sawate**
Head, Dept. of Geography,
Kalikadevi Arts, Commerce & Science College, ShirurKasar Dist. Beed

One of the greatest problems that the world is facing today is that of environmental pollution, increasing with every passing year and causing irreparable damage to the earth. Today there are thousands of organizations throughout the world working for environment protection. But the problem of "environment degradation" and its concern is not something new to our society. There were people 100 years ago who too were very much concerned about the environment. We know Mahatma Gandhi , "The Father of the Nation" as a great political leader and a freedom fighter. But he was great environmentalist too. His ideas relating to Satyagraha based on truth and non-violence, simple life style, and development reveal how sustainable development is possible without doing any harm to nature and our fellow beings. His idea that "nature has enough to satisfy every one's needs, but not to satisfy anybody's greed" became one line ethic to modern environmentalism. His contribution towards the environment is so big that many environmentalists consider Gandhi the father of environmental movement in India, environmentalists around the world celebrate his contributions to environmental thought and action.

Mahatma Gandhi An Environmentalist with a difference we live in a world in which science, technology and development play important roles in changing human destiny. However, over-exploitation of natural resources for the purpose of development leads to serious environmental hazards. In fact, the idea of development is itself controversial in the present situation as in the name of development, we are unethically plundering natural resources. It is true that a science that does not respect nature's needs and a development which does not respect people's needs threatens human survival. The green thoughts of Gandhi give us a new vision to harmonise nature with the needs of people. His ideas relating to Satyagraha based on truth and non- violence, simple life style, and development reveal how sustainable development is possible without doing any harm to nature and our fellow beings. His idea that "nature has enough to satisfy every one's needs, but not to satisfy anybody's greed" became one line ethic to modern environmentalism. Gandhi considered the earth a living



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# RAIN WATER HARVESTING

# पावसाच्या पाण्याचे संधारण

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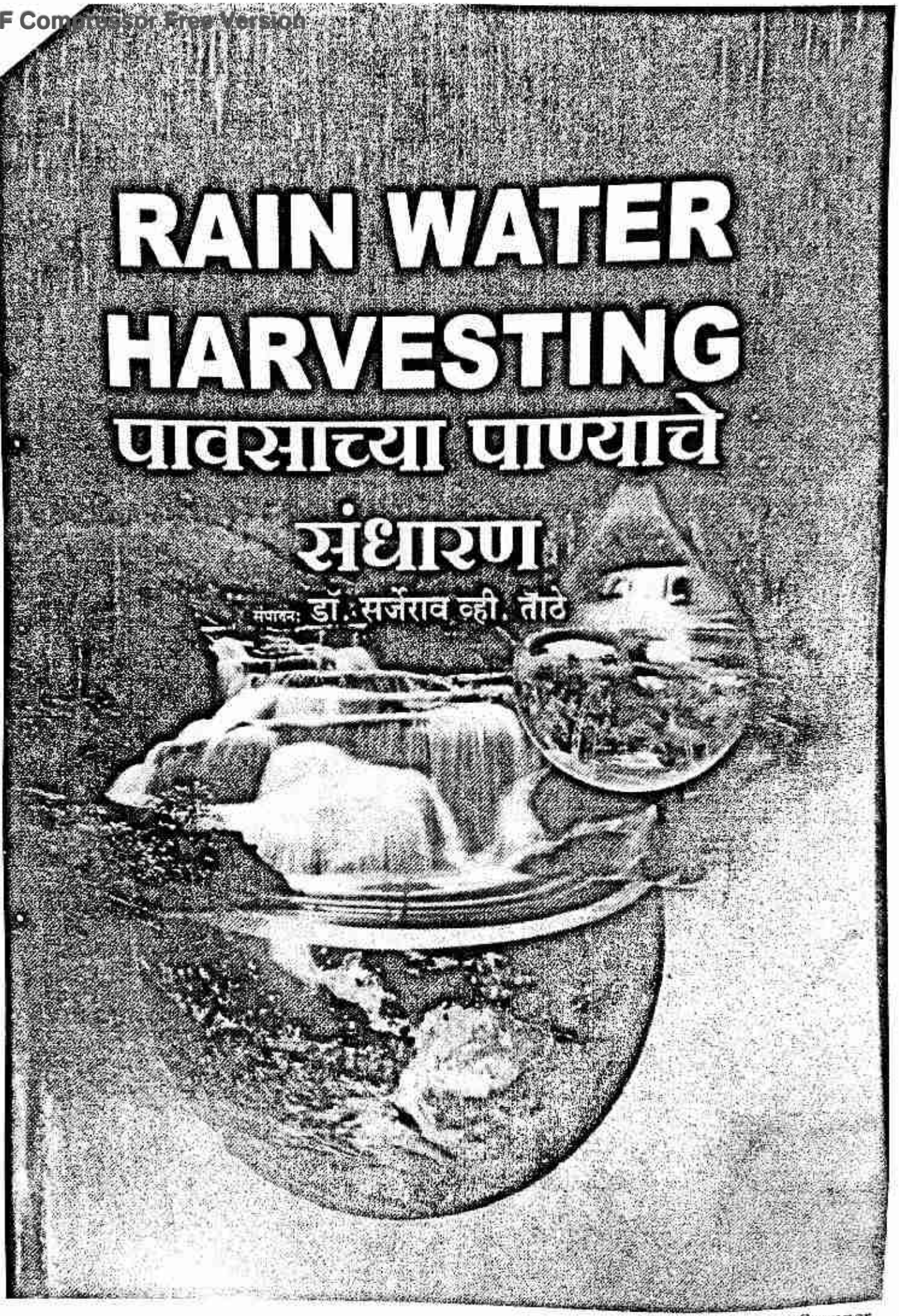

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# NEED OF RAINWATER HARVESTING

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**Sawate S.R. , Yede G.N., Gangarde R.S**

Kalikadevi Arts, Commerce & Science College, Shirur Kasar

Tq. Shirur Kasar Dist. Beed

## INTRODUCTION

As the world population increases, the demand increases for quality drinking water. Surface and groundwater resources are being utilized faster than they can be recharged. Rainwater harvesting is an old practice that is being adopted by many nations as a viable decentralized water source. Individual rainwater harvesting systems are one of the many tools to meeting the growing water demand. Rainwater harvesting is an environmentally sound solution to address issues brought forth by large projects utilizing centralized water management approaches. Population growth all over the world is causing similar problems and concerns of how to supply quality water to all.

As land pressure rises, cities are growing vertical and in countryside more forest areas are encroached and being used for agriculture. In India the small farmers depend on Monsoon where rainfall is from June to October and much of the precious water is soon lost as surface runoff. While irrigation may be the most obvious response to drought, it has proved costly and can only benefit a fortunate few. There is now increasing interest in the low cost alternative-generally referred to as 'Rain Water Harvesting'.

Water harvesting is the activity of direct collection of rainwater, which can be stored for direct use or can be recharged into the groundwater. Water harvesting is the collection of runoff for productive purposes. According to Kim rainwater harvesting may be one of the best methods available to recovering the natural hydrologic cycle and enabling urban development to become sustainable. The harvesting of rainwater has the potential to assist in alleviating pressures on current water supplies and storm water drainage systems. Rainwater collection has the potential to impact many people in the world.

As water harvesting is an ancient tradition and has been used for millennia in most dry lands of the world, many different techniques have been developed. However, the same techniques sometimes have different names in different regions and others have similar names but, in practice, are completely different (Oweis 2004).



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Table No. 1: Nodes, Linkages and Connectivity Indices of Amravati City

| Nodes | Linkages | Cyclomatic Number (μ) | Beta Index (β) | Gamma Index (γ) | Alpha Index (α) |
|---|---|---|---|---|---|
| 135 | 182 | 48 | 1.35 | 0.45 | 0.38 |

Source: - Calculated by Author

According to the every connectivity indices the connectivity of road network is moderate. The existing road network is till not comfortable for the complete development of the city.

**Conclusion and Suggestions**

The connectivity pattern of the city explains the level of road connectivity and it helps to explain the exact condition of existing road network. Road connectivity is not completely developed in the city. According to the connectivity indices the level of connectivity is moderate and it is only up to 50%. The existing road network should be increases to the more and complete development of the city. There are several flyovers, new road, new road connections to attaching the highways etc are sanctioned but their work should be complete as possible as quickly.

This city has enrolled in the smart city project and it can be possible to become this city as a smart city in the smart cities projects. Because all geographical factors and its conditions in the surrounding region are helps to the development of this city. Therefore development of road network is an essential to the complete development of the region.

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# Spatial Pattern of Central Place Distribution in Parbhani District: Using by Hamond and Mcullahgh Formula

**Sawate Sanjay Raosaheb**
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Kalikadevi Art, Commerce & Science College,
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**Abstract:**

During last four decades more emphasis is given on quantitative studies on central place theory. Berry and Garrison (1958) are the first to attempt a quantitative explanation of central place theory. A lucid explanation of hierarchy of central places is given in their article, "The Functional Bases of Central Place Hierarchy." The Hierarchy classes of central places are arranged in such a manner that places having high order and complex functions and places having low order and less complex functions are arranged in different order classes. The empirical study of retail location by Berry, Barnum, and Tennant (1962), indicates that the method, enquiry and type of information collected can give us both continuous systems of central places. The method being adopted for the distribution of central places is the 'Nearest Neighbor Analysis' which involves the comparison between the mean distances in an area of a point from its nearest neighbor and the mean distance which could be expected in a random distribution pattern in the same area. The plant ecologist Clark and Evens (1954) was the first to develop this technique and it has been used to measure the patterns of incidence of different species of plants. In recent times many Geographers has been employing to the study of the spatial distribution pattern of settlement.



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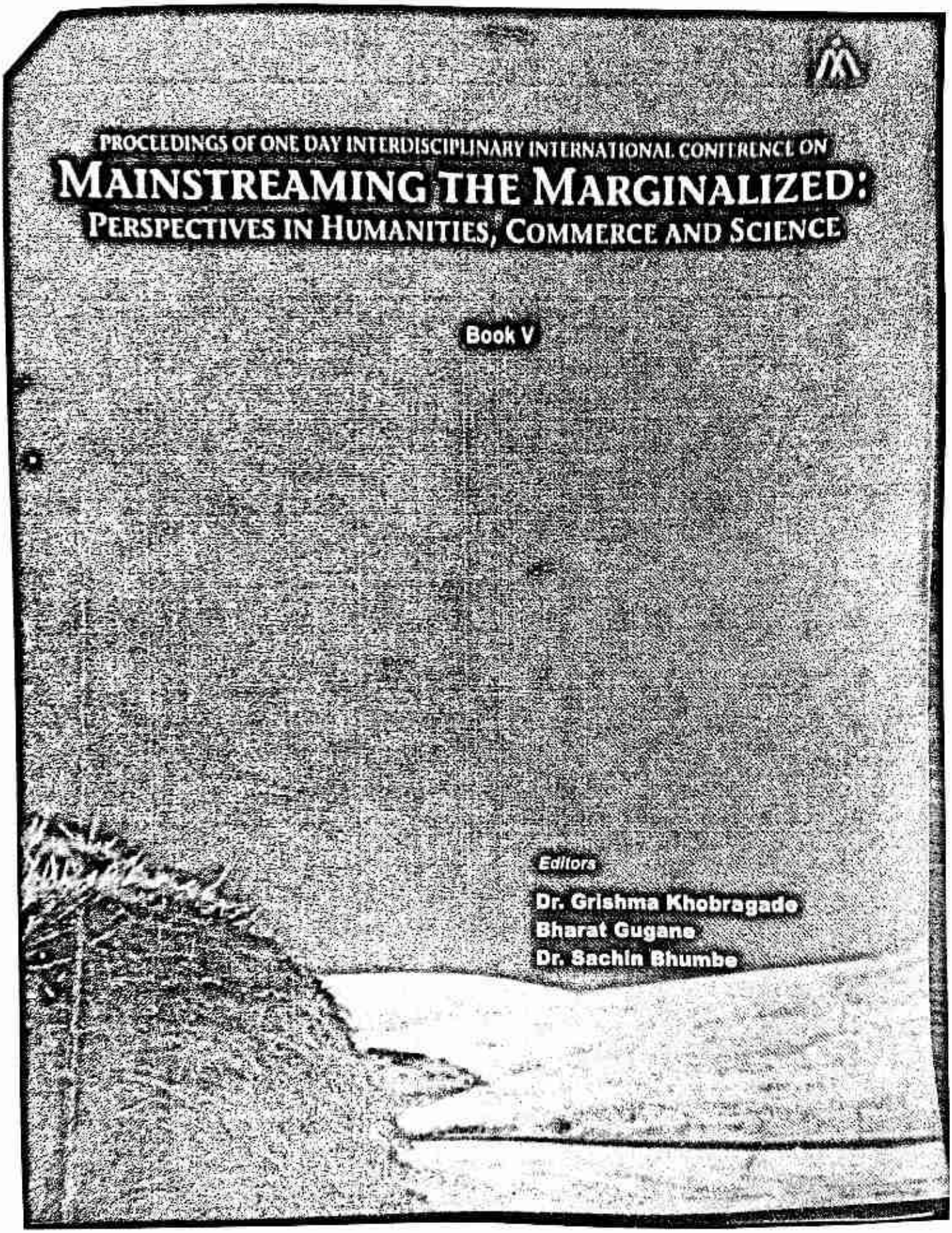


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# ANALYSIS OF CROPPING PATTERN (2014-15) IN BEED DISTRICT

**Sawate Sanjay Raosaheb**
Head And Asst. Prof. Dept. of Geography
Kalikadevi Arts, Commerce & Science College, Shirur Kasar Dist. Beed

**I) Introduction :-** Agriculture is a backbone of Indian economic, which contribute nearly 30 precept of national income. Providing employment of working population and accounting for a sizeable share of the country's foreign exchange.

Cropping pattern is the proportion of area under various crops at point of time. It indicates how intensively the net sown area is being utilized for various crops in the district under study of variety of crops are cultivated in area but they are generally classified as food and non food crops. Turning to the social-economic and environment consequences of crop pattern changes, the Green Revolution technologies have fomented among other things, an increasing tendency towards crop specialization and commercialization of agriculture.

**II) Objectives:-**

- To study the find out cropping pattern.
- To examine cropping pattern changing Beed District.
- To examine the evaluate the spatial Distribution of cropping pattern.

**III) Data Base And Methodology :-**

The data elected and used for the period 2011. Comes both from secondary sources. Secondary data has been collected from Sco- Economic review, district census hand book, gazetteers agriculture Epitomes, periodicals seasons and crops report published by department of agriculture.

**IV) Study Area :-**

Beed District is located the central part of the Marathwada region. The study area district is extended between 18°3' and 19°3' north latitudes and 74°54' to 76°57' east longitudes.

The east-west stretch of the study region is 288 kilometers and north- south extension of the region is 123 kilometers. Geographical area of this is 10693 5.9 K.m. Ambajogai, Dharur, Parali V., Wadwani, Majalgaon, Kaij, Beed, Georai, Patoda, Ashti, Shirur (Ka.) is the eleven tahsil of this district there are 1354 villages in this district. Has 25.85 lakh, as a total population and density of population is 293 per 5.9 k.m.

About 80% of the rain-fall is received in the south west monsoon period July is the rainiest month.

**V) Cropping pattern in Beed District:-**

Review of changes of cropping pattern the study in area under different crops over the period of time Special importance in taking unfinanced of social climate factors and the crops that could be growth with in a particular environments. Impact of changes in technological, economic and institutional factors can be felt only when the existing cropping pattern undergoes a change generally the farmer have a tendency to stick to a stable cropping pattern under any give agro climate region and they do not shift much from this position except to the extent dictated by prince factors in adjusting a create allocations.

**Table No. 1.1 Cropping Pattern in Beed District. (2014-15)**

| Sr.No. | Crop Name | Area in Hect. | Percentage% |
|---|---|---|---|
| 1 | Rice | 1723 | 0.69% |
| 2 | Jawar | 59171 | 23.60% |
| 3 | Bajara | 20578 | 8.21% |
| 4 | Wheat | 8356 | 3.33% |
| 5 | Tur | 16088 | 6.42% |
| 6 | Mung | 8450 | 3.37% |
| 7 | Udid | 10380 | 4.14% |
| 8 | Soyabin | 28849 | 11.51% |
| 9 | Cotton | 74137 | 29.57% |
| 10 | Sugar cane | 18712 | 7.46% |
| 11 | Sun flower | 4258 | 1.70% |
| | **District Total** | **250702** | **100%** |

**Source :-** Computed by Author Socio-Economic abstract Beed district.

Rice is mainly tropical crop. It is important food crop in the study region. The crop requires hot and humid climate and rainfall above 150 c.m. most of the rice is raised with the help of rainfall and irrigation facilities in the study region generally taken kharif crop in the study region. He especial distribution of rice the shown in table No.1.1 only 0.69 percent of the total gross cropped area was under the kharif crop in the district.

Jawar is raised in kharif and rabbi season. Jawar is dominant food crop in all tahsils of the study region out of the total gross cropped area below 59171 area. Special distribution of Jawar is shown in table No. 1.1. the area under Jawar decreased by 23.60 percent during the period of invention.



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# (3)
# Analysis of Rural Settlements in Beed Tahsil: A Geographical Study

Mr. Sanjay Swate
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Shirur Kasar, Dist. Beed.

*Abstract:*

*Settlement geography is recent branch of human geography. Settlement is an establishment way of life, an abode, a shelter or dwelling where man retires from his days work for relief. Beed tahsil is a study area. It is a study of factors affecting on the distribution of types of rural settlement in Beed tahsil.*

*Keywords: Rural Settlement, settlement forms.*

**Introduction:**

Settlement geography is a recent branch of human geography. Geographic through have spread and spanned around the different settlements over the globe. Early geographers like Thucydides, ploybias and strobe were not mistaken in observing ancient cities as the symbol and explicit evidence of a superior civilization. They have also pointed out the contrasts presented by the people living in the towns and villages. The systematic development of settlement as a scientific discipline started after the First Word War (Yadav, 1997).

Settlement is an establishment way of life, an abode, a shelter or dwelling where man retires from his days work to sojourn and sleep. This place is fixed and a definite location and identity. The term refers to 'the characteristic grouping of population into occupational unites together with the facilities in the form of houses and streets which serve the inhabitants'. The arrangement of rural settlements as geographical entities express the grouping of developing and their inter-relationship, makes the different types of rural settlements (Aurousseie, 1920). There are different ways to classify rural settlements. Some have considered the site as on important criteria of whereas, some have considered the number of dwelling and number of sites as criteria for the classification of rural settlements. In this study total rural population, total rural area and number of rural settlements are considered for the classification of rural settlements.

**Study Area:**

Beed district is located central in Maharashtra state. Beed district is a part of Marathwada region. Beed tahsil is selected as the region for present study. Beed district lies between 18°28' and 19°27' north latitudes and 74°54' east to 76°57' east longitudes. It is surrounded by Aurangabad and Jalna district to the north, Parbhani district to the north-east, Latur district to the south-east and Osmanabad district to the west. It has an area of 1393 sq.km. of Beed tahsil. The total population of the study region is 277823 in 2011. The district is divided into two revenue divisions i.e. Beed and Ambajogai.

**Objectives:**

1. To find out the rural settlement types in the study region.
2. To study the factors affecting on the distribution of types of rural settlement in Beed tahsil.

**Database and Methodology:**

The study entirely based on secondary data. The data regarding population area and number of rural settlements have been obtained from district census book of Beed.

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# मराठ्यांच्या इतिहासाचे पुनर्लेखन

*संपादक*

डॉ. जगदीश भेलोंडे * डॉ. कारभारी भानुसे

डॉ. प्रकाश महाजन

प्राचार्य

शिवाजी कला, विज्ञान व वाणिज्य महाविद्यालय, कन्नड

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# 39 शिवकालीन आर्थिक धोरणाचा अभ्यास

डॉ. मुळे पी.एम.
अर्थशास्त्र विभाग प्रमुख कालिकादेवी कला,
वाणिज्य व विज्ञान महाविद्यालय, शिरूर (कासार)

**प्रस्तावना :**

जगाच्या पाठीवर अनेक राजे होऊन गेले. परंतु छत्रपती शिवाजी महाराज यांची ओळख पृथ्वीतलावरील जानता राजा म्हणून आहे. त्यांचा जन्म १९ फेब्रुवारी १९३० रोजी शिवनेरी किल्ल्यावर राजमाता, जीजामाता व वडील शहाजीराजे भोसले यांच्या पोटी आला. त्यावेळी शहाजीराजे हे मोगलशाहीत मनसबदार होतो. त्यावेळी महाराष्ट्रामध्ये मुघलशाही, आदिलशाही व निजामशाही यांचे राज्य होते. शिवाजी महाराजांच्या जन्मानंतर शहाजी राजे यांनी मोघलशाहीला सोडचिठी देऊन निजामशाहीत प्रवेश केला. परंतु त्यांना या मुस्लीम राजवटीचा वीट आला होता. त्यांना स्वत:चे राज्य हवे होते. परंतु परिस्थितीनुसार ते कार्य पार पाडू शकले नाहीत. त्यांनी ते कार्य शिवाजी महाराजांवर सोपविले. मुस्लिम राजसत्तेच्या काळात मोठ्याप्रमाणावर जमीन महसूल आकारणी केली जात होती. खंडणी वसूल केली, शेतीतील उभे पीक कापून नेत असत. अवाजवी व अन्यायकारी कराची अकारणी करत असत. परंतु जनतेच्या कल्याणाचा विचार मात्र केला जात नसे.

परंतु शिवाजी महाराजांच्या राज्यात जनतेच्या कल्याणाचा व जनतेच्या हिताचा फार विचार केला गेला. मुस्लीम जुलमी राजवटीतून, अन्याय व अत्याचारापासून जनतेला मुक्त करणे हे शिवाजी महाराजाचे ध्येय होते. या तिन्ही मुस्लिम राजवटींना धक्के देत त्यांनी स्वराज्याची उभारणी केली. ही स्वराज्याची उभारणी करीत असताना जनतेवर अन्याय होणार नाही यांची दखल घेतली गेली.

**संशोधनाची उदिष्टये :**

१) शिवकालीन परिस्थितीचा आढावा घेणे.

२) शिवकालीन अर्थनितीचा अभ्यास करणे.



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# ५६ : भारतातील भाववाढीची कारणे व उपाययोजना

डॉ. मुळे पंडित महादेव

पैशाच्या पुरवठयातील बदलामुळे किंमत पातळीत बदल होतात. किंमत पातळीतील बदलाचा परिणाम पैशाच्या मुल्यावर होतो. तसेच आर्थिक व्यवहारात बदल होण्यास मदत होते. आर्थिक व्यवहारात चढउतार आल्यामुळे अर्थव्यवस्थेत तेजी व मंदीची चक्रे निर्माण होतात. म्हणजच पैशाच्या मुल्यात चढउतार झाल्यामुळे अर्थव्यवस्थेत भाववाढ होते.

भारतासारख्या विकसनशील देशात चलनातील वाढ किमतीवर वाद परिणाम घडवून आणते. देशातील चलनात वाढ होते, तेव्हा वस्तू व सेवांच्या किमती वाढवून भाववाढीला सुरुवात होते. चलनातील वाढीने लोकांची खरेदी शक्ती वाढते. ते विविध वस्तू व सेवांची मागणी करतात. भारतात सातत्याने भाववाढीची प्रक्रिया खंडित झालेली नाही. नियोजनाच्या कालावधीमध्ये चलनामध्ये वेगाने वाढ होत गेली त्या प्रमाणात अन्नधान्य,औद्योगिक उत्पादन, शेतमाल व सेवा यांच्या उत्पादात अपेक्षित एवढी वाढ झाली नाही. त्यामुळे सर्वक्षेत्रात भाववाढ घडून आली.

**भारतातील भाववाढीचे कारणे :**

**पैशाच्या पुरवठयातील वाढ :**

भारतामध्ये स्वातंत्र्य उत्तर काळात पैशाच्या पुरवठयात प्रचंड वेगाने वाढ झालेली आहे. ही वाढ भाववाढीचे एक प्रमुख कारण आहे. १९९०-९१ मध्ये एकूण पैशाचा पुरवठा २६८८३० कोटी रु. ऐवढा असून अनुक्रमे १९९४-९५ मध्ये ५२७००० कोटी रु. २०००-२००१ मध्ये १३११५८० कोटी रु. २००५-०६ मध्ये २७५५५०० कोटी रु.ऐवढी पैशाच्या पुरवठयात वाढ झाल्यामुळे लोकाजवळील पैशाचा पुरवठा व एकुण पैसा यातील वाढीने मागणीच्या पातळीवर प्रत्यक्ष परिणाम होतो. किमतीची पातळी वेगाने वाढते. व वाढत्या चलनाने बँकांची पतनिमिती क्षमता वाढते. त्यामुळे भाववाढ घडवून येते.

**सरकारी खर्चातील प्रचंड वाढ :**

आधुनिक काळात केंद्रसरकारच्या कार्यात व जबाबदार्यात मोठया प्रमाणात वाढ झालेली आहे. ते कार्य पारपाडण्यासाठी केंद्रसरकारच्या खर्चात वाढ होण्याची प्रवृत्ती दिसून येते. परंतु केंद्रसरकारच्या योजना खर्चापेक्षा योजनेत्तर खर्चात जास्त वाढ होत असलेली दिसून येते. १९९०-९१ योजना खर्च Plan Expenditure २८३६५ कोटी रु. तर २०१०-११ मध्ये ३२५१४९ कोटी रु.तर योजनेत्तर खर्च Non Plan Expenditure १९९०-९१ ७६९३३ कोटी रु.तर २०१०-११ मध्ये ६९५६८९ कोटी रु.ऐवढा होता. भारताच्या पहिल्या पंचवार्षीक योजनेपासून १२ व्या पंचवार्षीक योजनेपर्यंत सार्वजनिक खर्चात अनुक्रमे पुढील प्रमाणे वाढ होत आहे. १९५०-५१ मध्ये ५३० कोटी रु., १९७०-७१ मध्ये ७६०० कोटी रु., १९८०-८१ मध्ये २४२१० कोटी रु., १९९०-९१ मध्ये १०५२९८ कोटी रु., २०००-०१ मध्ये ३२५६११ कोटी रु., २००८-०९ मध्ये ७१२६७१ कोटी रु., २००९-१० मध्ये १०२०८३८ कोटी रु., २०१०-११ मध्ये ११०८७४९ कोटी रु. ऐवढी वाढ झालेली आहे.

**तुटीचा अर्थभरणा :**

भारताचे सार्वजनिक खर्चाचे प्रमाण स्वातंत्र्योत्तर काळात आधिक वाढत असल्याने वाढत्या खर्चाचे समायोजन करण्यासाठी तुटीचा अर्थभरणा या मार्गाचा अवलंब केला जातो. वाढता खर्च भागवण्यासाठी सरकारकडून मोठया प्रमाणात चलन निर्मिती केल्यामुळे लोकांच्या हातातील पैसा वाढत गेला व पर्यायाने वस्तू आणि सेवा याची मागणी वाढली. किंमत पातळी वाढून भाववाढीस चालना मिळाली. भारतामध्ये अनुक्रमे खालील प्रमाणे तुटीचे प्रमाण असल्याचे स्पष्ट होते. १९९०-९१ मध्ये ८६३४९ कोटी रु., २०००-०१ मध्ये २२३५३२ कोटी रु.,२००८-०९ मध्ये ४३२३४९कोटी रु., २००९-१० मध्ये ९३७६४३ कोटी रु. ऐवढी तुट असल्यामुळे भारतात भाववाढीला चालना मिळाली.

**लोकसंख्येतील वाढ :**

भारतीय लोकसंख्या वेगाने वाढत आहे. सन १९५०-५१ मध्ये ३६.११ कोटी, १९९१ मध्ये ८५ कोटी, १९९४-९५ मध्ये ९० कोटी, २०००१ मध्ये १०[illegible] कोटी, २०११-१२ मध्ये १२१ कोटीच्या जवळपास आहे. त्याचा परिणाम चलनवाढीवर हो[illegible] आहे. जन्मदर व मृत्युदर यातील फरक जास्त असल्यामु[illegible]



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# भारतातील आधारभूत संरचना : स्वरूप व प्रभाव

:: संपादक ::

डॉ. विश्वास कदम

अर्थशास्त्र विभाग

कला, विज्ञान व वाणिज्य महाविद्यालय, अंबड

जि. जालना

आनंद प्रकाशन

जयसिंगपुरा, औरंगाबाद.

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# भारतीय अर्थव्यवस्थेवर आधारभूत संरचनेचा परिणाम

डॉ. पी.एम. मुळे
अर्थशास्त्र विभाग प्रमुख
कालिकादेवी कला, वाणिज्य व
विज्ञान महाविद्यालय, शिरुर
जि.बीड

**प्रस्तावना :**

कोणत्याही राष्ट्राचा, राज्याचा किंवा विभागाचा विकास हा त्या ठिकाणी उपलब्ध असलेल्या आधारभूत संरचनेवर आधारित असतो. तसेच देशाचा विकास हा कृषी आणि उद्योगांच्या विकासावर अवलंबून असतो. परंतु कृषी उत्पादनासाठी संचालन शक्ती आणि दळणवळणांच्या सुविधा इत्यादी बाबीची आवश्यकता असते. भारतामध्ये कुशल श्रमिकाचा पुरवठा, वीज, पाणी, वित्तीय व विमा संस्था, व्यवस्थापन, वाहतूक व दळणवळणांच्या सोयी यांना अर्थव्यवस्थेच्या आधारभूत संरचना म्हणतात. आधारभूत संरचना प्रत्यक्षपणे वस्तूचे उत्पादन करत नाहीत, परंतु आर्थिक व्यवहाराची पातळी उंचावण्यासाठी परिस्थितीची अनुकूलता निर्माण करतात. मागील 200 वर्षामध्ये इंग्लंड व अन्य देशाची उद्योग आणि कृषी क्रांती बरोबरच दळणवळण आणि संचार क्षेत्रातही क्रांती घडवून आणली आहे.

**आधारभूत संरचनेतील प्रमुख घटक**

1) उर्जा :- कोळसा, वीज, खनिज तेल आणि अपारंपरिक ऊर्जा स्त्रोत.
2) वाहतूक :- रेल्वे, रस्ते, जल आणि हवाई वाहतूक.
3) दळणवळण :- टपाल, तार, दूरध्वनी.
4) अधिकोषण :- वित्त आणि विमा सेवा
5) विज्ञान आणि तंत्रज्ञान
6) सामाजिक आधार संरचना :- स्वास्थ, सार्वजनिक आरोग्य आणि शिक्षण



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महाराष्ट्र शिक्षण समिती द्वारा संचलित

# महाराष्ट्र महाविद्यालय, निलंगा

(कला, वाणिज्य, विज्ञान आणि माहिती तंत्रज्ञान)

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**डॉ.व्ही.एल.एरंडे**

प्राचार्य, महाराष्ट्र महाविद्यालय , निलंगा

**संपादक**

**डॉ. एस.एस.देवनाळकर**

अर्थशास्त्र विभाग प्रमुख, महाराष्ट्र महाविद्यालय , निलंगा

**संपादक मंडळ**

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# महाराष्ट्रातील जलसिंचनाचा असमतोल समस्या व उपाय

- डॉ. पी. एम. मुळे
अर्थशास्त्र विभाग प्रमुख
कालिकादेवी कला वाणिज्य व विज्ञान
महाविद्यालय शिरुर. का जि. बीड.

प्रस्तावना :-

कोणत्याही देशाच्या आर्थिक विकासात आधारभुत संरचनेला अनन्य साधारण महत्व आहे. आधारभुत संरचना ज्या प्रमाणात उपलब्ध आहे त्यावर त्या राष्ट्राचा विकास अवलंबुन असतो. उत्पादन प्रक्रियेत कृषी क्षेत्रात सिंचनाला महत्व देण्यात आले आहे. भारतात पाणी एक नैसर्गिक साधन संपत्ती आहे. जागतिक पातळीवर १.४ दशलक्ष घन किलोमीटर जल संपत्ती उपलब्ध आहे. पी संपूर्ण संयुक्त राष्ट्रास १५० किलो मीटर बुडवू शकेल उपलब्ध जागतिक जल संपत्तीच्या ९७.५% पाणी समुद्र व सागर क्षारयुक्त आहे जे मानवासाठी उपयुक्त नाही . फक्त २.५% शुध्द पाणी आहे. या शुध्द पाण्यापैकी ६९% पाणी दक्षिण उत्तर ध्रुवाच्या ठिकाणी कायम स्वरुपात गोठलेले आहे. उर्वरीत ३०% शुध्द पाणी भुगर्भात असुन फक्त ०.३ % पाणी भुस्तरावर आहे. जे मानवास उपयुक्त आहे. वरील जागतिक आकडेवारी लक्षात घेता भुपृष्ठावर, उपलब्ध असलेल्या पाण्याचा साठा किती अत्यल्प आहे. व मौल्यवान आहे. याची आपल्याला कल्पना येते . ४७००० घन किलोमीटर वार्षिक पुनर्निर्मित पाणी वापरास मिळू शकते. या पैकी भारताचा वाटा फक्त [illegible] घन किलोमीटर म्हणजे ४% आहे. जागतिक स्तरावर वार्षिक ३२४० घन किलोमीटर पाण्याचा उपयोग केला जातो त्यापैकी ६९ % कृषी, २३% उद्योग, ८% घरगुती गरजांसाठी पाण्याचा वापर होतो. भारतामध्ये उपलब्ध पाण्यापैकी वार्षिक ६९० घन किलोमीटर भुपृष्ठावरील पाणी आणि ४४० घन किलोमीटर भुगर्भातील पाणी पारंपारिक स्वरुपात येते . भारतातील उपलब्ध पाणी आणि पाण्याचा वापर तक्ता क्रमांक १ मध्ये दिलेला आहे.

भारतातील पाण्याचा वापर

| विवरण | १९९४-९५ | २००४-०५ | २०२० |
|---|---|---|---|
| | घरगुती पाण्याचा वापर घन कि. मी. | | |
| १ घरगुती | २५(४.५३) | ३३(४.४०) | ५२(४.९५) |
| २ सिंचन | ४६०(८३.३३) | ६३०(३४) | ७७७ (७२.३३) |
| ३ वीज | १९(३.४४) | २७(३.६०) | ७१(६.७६) |
| ४ उद्योग | १५(२.७२) | ३०(४.००) | १२०(११.४३) |
| ५ इतर | ३३(५.९८) | ३०(४.००) | ३७(३.५३) |
| एकुण - | ५५२(१००) | ७५०(१००) | १०५०(१००) |
| | उपलब्ध पाणी घन कि. मी. | | |
| १ भुपृष्ठावरील पाणी | ३६२ | ५०० | ७००(६६.६७) |
| २ भुगर्भातील पाणी | १९० | २५० | ३५०(३३.३३) |
| एकुण | ५५२ | ७५० | १०५०(१००) |

टिप : १) कंसातील आकडे टक्केवारी दर्शवितात
२) वॉटर रिसोर्स डेव्हलपमेंन्ट इंडिया २००७-२००८.

महाराष्ट्राच्या आर्थिक प्रगतीमधील एक विरोधाभास म्हणजे राज्याच्या आर्थिक संरचनेत उद्योग आणि सेवा क्षेत्राचा विकास व विस्तार अतिशय वेगाने झाला परंतु ग्रामीण भागातील शेती क्षेत्राचा विकास मात्र कुंठीत झाला महाराष्ट्रातील (पश्चिम महाराष्ट्रातील) ऊस वगळता सर्वच पिकांच्या बाबतीत शेतीची उत्पादकता ही राष्ट्रीय स्तरापेक्षा अत्यंत कमी आहे. याचे एक मुख्य कारण म्हणजे महाराष्ट्राच्या ग्रामीण आधार संरचनेतील सिंचन सुविधांचा अतिशय मंद गतीने झालेला विकास हे आहे. भारतामध्ये एकुण लागवडीखालील क्षेत्रापैकी साधारणपणे ४१% क्षेत्राला सिंचन सुविधा उपलब्ध आहे. परंतु महाराष्ट्रामध्ये हेच प्रमाण १७% आहे. राज्यातील प्रादेशीक असमतोल आणि अनुशेषाचा सर्वात मोठा भाग सिंचन क्षेत्राचा असुन राज्यस्तरीय सिंचन प्रकल्पाव्दारे सध्या राज्यात त्यांच्या लागवडी योग्य क्षेत्राच्या ७% जमिनीला प्रत्यक्ष सिंचनाचा लाभ होतो व राज्यातील उपलब्ध पाण्यापैकी फेवळ १०% पाणी सिंचनासाठी वापरले जाते. सिंचन क्षमता निर्मिती बाबत महाराष्ट्र राज्य देशातील इतर राज्यांच्या फार मागे असून देशात त्याचा क्रमांक २३ वा आहे तर पंजाबचा पहिला आहे.

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# मौद्रीक धोरण व भाववाढ

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डॉ. मुळे पी. एग.
कालिकादेवी कला, वाणिज्य व विज्ञान महाविद्यालय, शिरुर (का.) जि. बीड.

**प्रस्तावना :-**

देशातील विविध आर्थिक उद्दिष्टांची पूर्तता करण्यासाठी उपयोगात येणारे मौद्रीक धोरण हे एक महत्वाचे साधन आहे. देशातील पैसा व पतपैसा यावर नियंत्रण ठेवण्यासाठी देशाच्या मध्यवर्ती बँकेकडून जे धोरण जाहीर केले जाते. त्याला मौद्रीक धोरण असे म्हणतात. अर्थव्यवस्थेतील पैशाची मागणी व पैशाच्या पुरवठ्यात योग्य तो जाणीवपुर्वक बदल करून आर्थिक उद्दिष्ट्यांची पूर्तता करण्यासाठी उपयोगात येणाऱ्या धोरणास मौद्रीक धोरण म्हणतात. अलीकडच्या काळात सर्वच राष्ट्रात देशाचा आर्थिक विकास व त्यातुन रोजगार आर्थिक स्थैर्य, सामाजिक न्याय व आर्थिक समता यासारख्या विविध सामाजिक उद्दिष्टांना महत्व प्राप्त आले. सन १९४० नंतर मौद्रीक साधनांचा पूर्ण रोजगार किमत स्थिरता व आर्थिक विकास या सारख्या उद्दिष्ट्यांच्या पुर्ततेसाठी करण्यात येऊ लागला. थोडक्यात काळाच्या ओघात आर्थिक उद्दिष्ट्ये जरी बदलती असली तरी उद्दिष्टांच्या पुर्ततेसाठी उपयोगात येणाऱ्या साधनात मात्र फारसा बदल झालेला दिसुन येत नाही.

**संशोधनाची उद्दिष्टे :-**

१. भाववाढ व मौद्रीक धोरणाचा आढावा घेणे.

२. भाववाढ नियंत्रणत आणण्यासाठी मध्यवर्ती बँकेच्या मौद्रीक साधनांचा वापर केला जातो त्यांचा अभ्यास करणे.

**संशोधन पध्दती :-**

प्रस्तुत शोध निबंधासाठी दुय्यम साधन सामुग्रीचा वापर केला असुन त्यात प्रामुख्याने RBI च्या Monetary Policy Statement -२०१३-१४ चा वापर केला आहे. तसेच इंटरनेट संदर्भ ग्रंथ, वर्तमानपत्रे, संशोधन निबंध इत्यादींचा वापर केला आहे.

**भाववाढ आणि मौद्रीक धोरण :-**

मुद्रेला मुल्य असते म्हणजे मुद्रेच्या सहाय्याने आपण वस्तु व सेवांची खरेदी करू शकतो. मुद्रेच्या मुल्यातील बदल म्हणजे खरेदी शक्तीतील बदल होय. पैशाचे मुल्य सातत्याने बदलतांना दिसते. या मुल्य बदलाचा देशाच्या आर्थिक स्थितीवर लोकांच्या जीवनमानावर निश्चित परिणाम होत असतो. जेव्हा वस्तु आणि सेवांच्या किंमती सातत्याने वाढु लागतात. तेव्हा पैशाचे मुल्य घटत जाते. परिणामी या भाववाढीचे चटके समाजातील विविध वर्गांना बसु लागतात. यामध्ये प्रामुख्याने असघटीत क्षेत्रातील मजुरांचे उत्पन्न अत्यल्प असते. भाववाढीच्या काळात ज्या प्रमाणात वस्तु व सेवांच्या किंमती वाढतात. त्या प्रमाणात त्यांच्या उत्पन्नात वाढ होत नाही. नौकरदार वर्गाला भाववाढ भत्ता मिळत असला तरी भाववाढीच्या प्रमाणात तो अत्यल्प असतो.



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Avinsaran

# RELEVANCE OF GANDHIAN THOUGHTS

PART V

*Editors*
**Dr. Vasant Sanap**
**Mr. Shailesh Akulwar**

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# MAHATMA GANDHI'S CONTRIBUTION FOR ECONOMIC GLOBALIZATION OF VILLAGE

**Shama B. Lomate**[1]
Asst. Prof. Department of Chemistry, Kalikadevi College, Shirur (Ka.)

**Sunita S. Bhosle**[2]
Assistant Professor, Department of Chemistry, Balbhim College, Beed.

## Gandhi's Idea of Village Republic related to Globalization

Globalization is an umbrella term for a complex process, which is systematically restructuring the interactive phases among nations by breaking down barriers in the area of culture, commerce, communication and several other fields of endevour. The most likely fallout of this ongoing process of globalization is that its advantages move from top to bottom. As the real effects of economic globalization on any country's economy is yet to crystallize fully, on the basis of certain initial trends one can derive the conclusion that it may largely benefit the urban affluent and only marginally the rural or urban poor. But it may also happen that the benefits dry up before reaching the bottom. This is a universal phenomenon and no country is exception to it. This has led to a rise in the cases of poverty, hunger and unemployment throughout the globe.

Besides the foregoing, ills of globalization include; 5

- Violation of human rights of the developing countries,
- In the name of bringing prosperity, resorting to plundering and profiteering,
- Going for cultural assimilation via cultural imperialism,
- Export of artificial wants, and
- Little care for nature, ecology and environment.

Mahatma Gandhi's economic thought is the polar opposite of what today's consumerist society stand for. The foundation of all his social and economic solutions was based on the concept of Sarvadaya, the welfare of all. Gandhi's philosophy is religious and spiritual, economic and political questions are seen from the moral and humanistic perspective. The welfare of the human beings and not of systems or institutions is the ultimate consideration. In fact, economics should not be separated from the deep spiritual foundations of life. This can be best achieved, according to Gandhi, when every individual is an integral part of the community; when the production of goods is on a

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महाराष्ट्र शासनाचा शैक्षणिक क्षेत्रातील दलित मित्र पुरस्कार प्राप्त

परिवर्तन एज्युकेशन सोसायटी, जालना संचलित

राजर्षी शाहू कला व विज्ञान महाविद्यालय

वाळूज, ता. गंगापूर, जि. औरंगाबाद

## शोधनिबंध स्मरणिका

# राष्ट्रीय चर्चासत्र

## फुले शाहू आंबेडकरांचे जाती निर्मूलनविषयक विचार आणि वर्तमान सामाजिक संस्थांची भूमिका

दि. २८ फेब्रुवारी २०१४

अजिंठा प्रकाशन,

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# Korde Rajabhau Chhaganrao

Korde Rajabhau Chhaganrao
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## Introduction

In 1972 a new literary movement burst on the Marathi language scene, Dalit Sahitya (literature of the oppressed), accompanied by a militant group who called themselves Dalit Panthers. Now a thirty-year-old phenomenon that is still in a creative and growing phase, the Dalit Sahitya movement has spread to half the states in India. The poets and writers of the movement added a term to the all-India vocabulary; the word "Dalit" is used now in most publications. It replaces the descriptive name of Untouchable or ex-Untouchable (now that the practice of untouchability is illegal); Gandhi's compassionate but patronizing appellation, Harijan (Children of God); and, when appropriate, the official term of Scheduled Caste. Dalit is a self chosen word derived from the Sanskrit and Marathi word for ground down, broken, that is oppressed, but Dalit is used to indicate that untouchability is imposed by others, not a result of inherent pollution. It is also used to be inclusive of all the deprived and oppressed of India.

Although it seemed new to the English speaking world in the 1970s, Dalit literature began to appear in the 1950s and 1960s as part of the movement led by Dr B. R. Ambedkar (1891–1956), undisputed leader of India's Untouchables. The newspapers of Dr Ambedkars time published some Dalit stories and poems during the 1940s and 1950s most importantly the short stories of Bandhu Madhav. In the late 1950s and 1960s, five important writers were being published in Maharashtra.

### Concept of Dalit

The term 'dalit' literally means "oppressed"and is used to refer to the untouchable"casteless sects of India. Dalit, also called outcaste, is aself designation for a group of people traditionally regardedas untouchables. Dalits are a mixed populationof numerous caste groups all over India, South Asia andall over the world. There are many different names proposedfor defining this group of people like 'Ashprosh'(Untouchable), Harijans' (Children of God) 'Dalits, (BrokenPeople) etc.

### Etymology of the word 'Dalit'

The word 'Dalit ' comesfrom the Sanskrit and it means "downtrodden", 'suppressed,"crushed' or 'broken to pieces'. It was first usedby Jyotirao phule in the nineteenth century in the contextof the oppression faced by the erstwhile "Untouchable" castes of the twice-born Hindus.Mahatma Gandhicoined the word 'Harijan', translated roughly as "childrenof God" to identify the former untouchables.

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# Teaching and Learning Skills in Physics

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**Abstract-**

There is an increasing global understanding of the strategic importance of physics in particular, as an instrument for sustainable social progress, economical growth and national development. Indeed, Physics continues to support the technology revolution and remains very important to addressing collective object as well as critical environmental challenges facing communities today. Yet, in all countries, there are growing concerns about decreasing interest in physics among young students, lack of inclusiveness and flight of talent to other disciplines. The phenomenon start from the general awareness that physics is difficult to understand, and to teach, at all levels. This paper addresses according to writer how the teachers should face the proper teaching in classroom.

**Key Words** – E- Learning, Power point, Local Language, power of Nation.

**Introduction-**

The laboratory of the physicist extends from the edge of the universe to inside the nucleus of an atom. Physicists have orbited the Earth as astronauts, and plumbed the ocean's depth. Individuals who have studied physics seek to make instruments that diagnose and cure disease; to develop safer and cleaner fuels for our cars and homes; to control the power of the sea; to calculate the movement of arctic glaciers; and to create smaller, faster electronic components and integrated circuits. Physicists work in industry and government, in laboratories and hospitals, and on university campuses. **"In future the power of any Nation depends upon, how many people are well-known to physics".**

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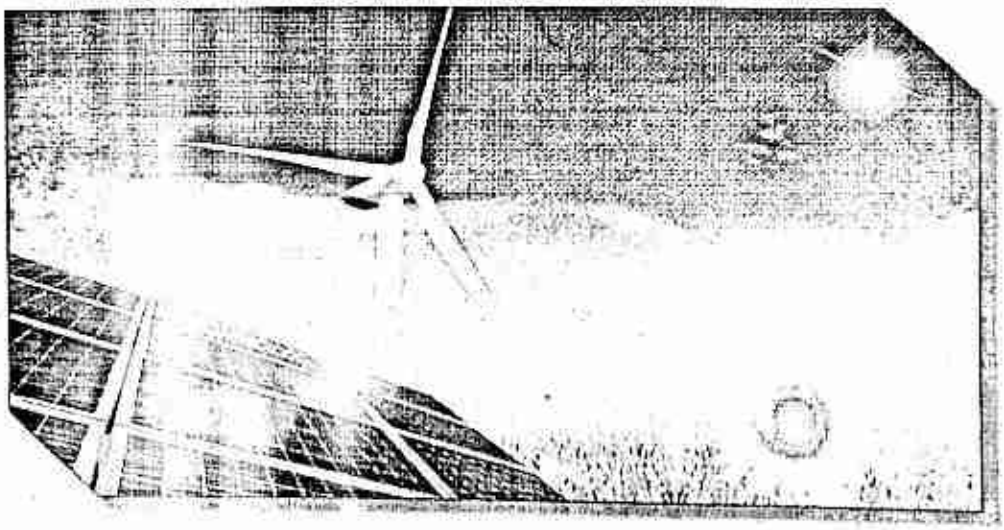

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# Roll of Quantum Dots in Harvesting of Non Conventional energy Sources

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*Abstract: Solar energy has primary importance among all renewable energy resources. It is a remarkable fact that sun gives to the earth surface in one hour so much energy that it would be enough to cover the annual need of the present population of our planet. Photovoltaic devices allow for the most simple and efficient conversion of the solar energy to electricity. As the importance of renewable energy sources becomes more and more apparent, the nano materials can plays very important role for the energy harvesting at large scale with low cost. This paper addresses specially importance of quantum dot, solar cells and brief review of their applications using nano materials.*

***Keywords:** Solar cell, Quantum dots, nanoscale engine*

**Introduction:** Nanomaterials are advantageous in comparison with common materials. When the sizes of materials were down to nanoscale there is large difference in its physical and chemical properties. When the materials are goes to nano nanoscale their volume area ratio changes to large scale so it becomes highly reactive [1,2]. Nanomaterials plays very important role in energy application. Eg in solar cell, fuel cell water splitting etc.

There are number of generations of solar cells-

**1st generation:** Si based solar cell. These cells have High power conversion efficiency (single crystalline Si 25% poly crystalline Si 20. 4% Si–20.4% and amorphous Si–10.1%). They have long term stability but have the high cost in material fabrication.

**2nd generation:** Thin film solar cells. These cells have high absorption coefficient, Ink-Jet printing, Role to role fabrication and Low cost substrate (Cu tape). In case of such cells contamination from fabrication process takes place and metals gives the response for the fabrication of thin films which gives the proper performance. Eg Se, In, Te etc.

**3rd generation:** Organic solar cells are of two types- 1. Dye-sensizited solar cell (DSSC) 2. Polymer solar cell. For the fabrication of these cells organic materials are easily available. They are easily soluble.so it is simpler for the fabrication process. Almost there cost is low. Polymer solar cells are applicable in Portable electronics, backpacks, Military tent etc [3,4,5].

**What is Quantum Dot?:**

Quantum dots are tiny particles or nano crystals of a semiconducting material with diameters in the range of 2-10 nanometers (10-50 atoms). They were first discovered in 1980 [6]. Quantum dots display unique electronic properties, intermediate between those of bulk semiconductors and discrete molecules, which are partly the result of the unusually high surface-to-volume ratios for these particles [7,8]. The most apparent result of this is fluorescence, wherein the nano crystals can produce distinctive colors determined by the size of the particles.

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