

HISTOLOGICAL ALTERATIONS IN THE GILLS OF FRESHWATER FISH *CHANNA PUNCTATUS* DUE TO DIMETHOATE CONTAMINATION FROM RIVER SHIVNA, MAHARASTRA, INDIA

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ABSTRACT : The river Shivna accommodates large scale of agricultural activities, where large quantities of pesticides are applied. To assess the biological impact of pesticide residues that are continuously entering in the water body, biomarkers are common approach in bio-monitoring study as early warning signals to pollutants Shah and Parveen (2022). In the present study analyses of gill histopathological parameters were determined in *Channa punctatus*. Histopathological biomarkers of toxicity in fish organs are useful indicator of environmental pollution (Bhandare et al, 2019). The fishes *Channa punctatus* were exposed to lethal concentration at 96 hrs LC₅₀ and sub lethal concentrations at (1/5, 1/10 and 1/15 ppm) of dimethoate for 30 days.

Key words : *Channa punctatus*, Shivna river, dimethoate, histopathology, gills.

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INTRODUCTION

Agrochemicals are used in the fields for pest control, about 90% of these chemicals are left out in the environment without degradation. The bio-geographical structure of river Shivna has changed by large scale of anthropogenic activities such as usage of large quantity of pesticides in the agricultural areas along the basin (NGRBA, 2011), Physician Quality Reporting System (PQRS) (2017), Government of India and Dwivedi et al, 2018).

The exposure to chemical contaminants can induce a number of lesions and injuries to different fish organs suitable for histopathological examination in searching for damage to tissue and cells (Rabitto et al, 2005). Based on earlier findings (NGRBA, 2011), Physician Quality Reporting System (PQRS, 2017), Government of India (Dwivedi et al, 2018; Rabitto et al, 2005 and Shah and Parveen, 2021). These chemicals persist in the compartments for years causing impact on non-target organisms (NGRBA, 2011; Shah and Parveen, 2021) under altered physico-chemical parameters (Takatori et

al, 2008), thus the structure and functioning of the cell may change. These changes will influence the well being of animals at population and ecosystem (Vasseur and Cossu-Leguille, 2003; Eggen et al, 2004 and Moore et al, 2004). Biomonitoring in order to assess ecosystem integrity at regular basis is essential for management of aquatic ecosystem. The biomarkers such as oxidative stress markers although non-specific has proved to be meaning indicators of health of both marine and fresh water for it is responsible for the alteration in bio-molecules. Histological changes in the organism exposed to the contaminants have been considered as the best tool for evaluating the toxic effects both in laboratory and field studies (Poleksic et al, 2010; Adam et al, 2019; Javed et al, 2014; Shah and Parveen, 2020). Gills as primary organs for oxygen uptake in fish which remain in continuous contact of toxicants present in water, thus the stress is exacerbated. Gill lesions as indicative of toxicant effect have been previously used in various laboratory and field studies (Dalzell and Macfarlane, 1999; Oliveira et al, 2002; Thophon et al, 2003 and Maurya

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Study of Ophio Fauna in and Around Indapur of Pune District, Maharashtra, India

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Abstract: One of the most widely distributed vertebrates on the planet, snakes tend to prefer arid regions due to their diversity. The present paper deals with geographical, ecological distribution and biodiversity of snakes in the area of Indapur tehsil district Pune, India. The present investigation was undertaken to study the diversity of Ophio fauna from Indapur tehsil Pune district. In this study there was 15 species of snakes belonging to 14 genera, 5 families. In which Colubridae is most diverse snakes family from Indapur tehsil. The findings indicated that there are 15 species of snakes from 5 families present in the Indapur tehsil; Eight genera and eight species belonging to the family Colubridae, including the rat snake, water snake, grass snake, banded racer, wolf snake, Trinket, Kukri, and cat snake; two genus and two species of elapids- Common krait and Indian cobra. Viper and saw scaled viper are two species belonging to the family Viperidae.

Keywords: Snakes, Diversity, Indapur, Ophiology, Venomous, Colubridae

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Introduction

Snakes play a significant role in many environmental food chains. The Reptilian fauna is one of the targeted faunas facing trouble due to anthropogenic developments (Gibbons *et al.*, 2000). Ophiology is the branch of Zoology which deals with the study of all types of snakes. Being highly dependent on environmental conditions for existence, reptiles typically have a low ability to

survive changes in habitat and dispersal. As a result, they serve as climate and habitat indicator species. Few individuals have truly developed special adaptations to survive in the Sahara desert (Masood, 2012). An urban development or expansion victimizes reptiles firstly, ultimately resulting in the deterioration of the fauna by habitat destruction or alteration. The arid regions

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Water Status of Sindphana Dam Near Shirur Kasar, Dist. Beed (M.S), India

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Abstract: Water is one of the most amazing compounds in nature and consists of two common elements hydrogen and oxygen. Water plays an important role in environmental ecosystems. It acts as an universal solvent for many more compounds than any other liquid providing ionic balance and nutrients, which support life. The present study deals with the Physico-chemical properties, seasonal variation, correlation coefficient, and water quality assessment of Sindphana Dam near Shirur Kasar, Dist. Beed [M.S] India, analyzed from January - December 2012. The results indicated that the condition of the dam in different seasons showed fluctuations in Physico-chemical parameters; with the help of this understanding, the water quality of the dam and the correlation coefficient show a highly significant positive and negative relationship ($p < 0.01$) and also a significant positive and negative relationship ($p < 0.05$) when these parameters are correlated with the different seasons. Correlation coefficients are used to measure the strength of the association between parameters.

Keywords: Water status, Seasonal variations, Correlation coefficient, Water quality assessment, Sindphana Dam, Physico-chemical properties

Citation: Pathan T.S. and Shinde S.E.; Water status of Sindphana Dam near Shirur Kasar, Dist. Beed (M.S), India. Intern. J. Zool. Invest. 8(2): 383-388, 2022.

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Introduction

A study of water with different aspects is important. Although the percentage of utilization of water resources for purposes other than irrigation is low at present, this is expected to rise appreciably in the future with increasing industrialization and power generation. The conservation and efficient utilization of available water resources need maximum emphasis.

Therefore, there is a need to give serious consideration while making decisions relating to water management in the future. Although the new millennium has made an appearance with many environmental problems, degradation of land, air, and water, an increase of incidences of infectious diseases, and consequent poverty; the most acute problem, that human has to face in the

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प्रस्तावना-

महाराष्ट्र राज्यात साखर कारखाने जास्त असल्याकारणाने महाराष्ट्र राज्य कर्नाटक आंध्र आणि गुजरात राज्यातील साखर कारखान्यांवर 12 ते 14 लाख ऊसतोड कामगारांची आवश्यकता असते. त्यापैकी जास्तीत जास्त कामगार हे बीड जिल्ह्यातील असतात आणि उर्वरित मजूर हे बीड जिल्ह्याच्या जवळपास असणाऱ्या तालुक्यांतील आहेत. ऊस तोडणी करण्यासाठी दोघेही जोडप्यांना सहा महिन्यासाठी स्थलांतर करून जावे लागते त्यामुळे मुलांच्या शिक्षणाचे खूप मोठी गंभीर समस्या त्यांच्यासमोर असते. एक तर त्या मुलांना सोबत घेऊन जावे लागते नाहीतर त्यांना कोणत्यातरी वस्तीगृहात ठेवून जावे लागते. पुरुषाबरोबर कष्ट करणारी ही स्त्री सोबत राहून काम करताना आपल्याला दिवसे दिवस सहा महिने उपड्यावरती संसार बाटून आपल्या पतीबरोबर रावदिवस काबाडकष्ट करणारी ही महिला कमल्याही परिस्थितीला मागे न पाहता अपरिमात कष्ट उपस्थाना आपणांसमोर दिवसे दिवस. या महिलांच्या वेगवेगळ्या समस्या आहेत त्या समस्या आपणाला या शोधनिबंधाच्या माध्यमानून जाणून घ्यायचे आहेत. ही कामगार महाराष्ट्राच्या दुष्काळी भागामधील

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INTRODUCTION:

In India, Role of Women is dependent on different variables like education status, social status, and geographical status. Engaging the women in the economic development of the country is known as the women empowerment. Women empowerment defined as increasing the ability of women to access the constituents of progress in particular health, education, earning opportunities, rights and political participation.

In the 1980s, the Gender and Development (GAD) approach arose out of the analysis of (WID) Women in Development. Gender and Development recognized that gender roles and relations are crucial to improving women's lives, with the term 'Gender' suggesting that a focus on both women and men is needed. The Gender and Development approach addresses that of not enough to add women and girls into existing processes of development, but there is also a need of their exclusion and imbalances of power at the basis of that exclusion. In the 1990s witnessed the 'rise of rising' as many NGO's and agencies adopted a rights-based approach to development. Rights increase the recognition that women's demands are valid claims. The most notable success to the women's movement has perhaps been the enterprise of sexual and reproductive rights as such within this has been recognition of women's right to live free from violence, and a broadening of understanding of violence against women from 'domestic' to 'gender-based'. There was also a shift in reading development as meaning economic development to a more holistic social development focus, yet economic growth remains the main driver. However, women's rights, particularly sexual and generative health rights, are not universally accepted as rights, and violence against women remains prevalent across the globe. And women still lack full and equal participation in economic and political life. Mainstreaming has yet to arrive, and there is a need for continued prioritization of integrating women into development.

India ranks 113 out of 135 of the World Economic Forum's Gender Gap Index. According to India's 2011 census, the sex ratio for children under six was 914 females to 1,000 males, a severe decline from 927 in 2001. The ranking of Indian women in economic development is 0.3, where 1.0 means equality. Refusing women opportunities to realize their potential is a waste of human capital and bar to economic progress. When we educate and empower one woman, we set off a chain reaction that transforms the life of her family and the community she lives in. So, this paper highlights the role of women in the economic development of the country and also suggests overcoming the constraints to grow up the women empowerment.

Objectives of the study:-

1. To identify the changing role and status of women from ancient society to modern society.
2. Analyzing the efforts made by government for improving the status of women under planning.

Research Methodology:-

The methodology of this paper is purely descriptive and required information is collected from secondary sources. To identify the changing role and status of women from ancient society to modern society

According to these studies, it reveals that women enjoyed equal status and rights during the early Vedic period. However, later (approximately 500BC) the status of women began to decline with the *Smritis* (especially *manusmritis*) and other religious texts curtailing women's freedom and rights. Although, reformatory movements such as Jainism allowed women to admit the religious order by and large, the women in India faced confinement and restrictions.

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स्त्री दास्य मुक्तीमध्ये डॉ. वावासाहेब आवेडकर यांचे योगदान

डॉ. विठ्ठल बाबुराव गुंडे सहयोगी प्राध्यापक व इतिहास विभागप्रमुख कालिकादेवी कला, वणिज्य व विज्ञान महाविद्यालय
शिरूर कारवार, जि. बीड, महाराष्ट्र Email-vithalgunde@gmail.com

प्रस्तावना:-

स्त्रीचे समाजात नेमके कोणते स्थान आहे? एक व्यक्ती म्हणून, समाजाचा एक घटक म्हणून तिचा समाजात दर्जा काय आहे? या प्रश्नाची विचार केला तर आपल्याला असे आढळून येईल की सामाजिक व आर्थिक स्थित्यंतराची आणि प्रस्थापित मोडवली घडणाऱ्या घटना संबंधी निर्णय घेण्याची क्षमता व निर्णयाचे क्षेत्र यावर स्त्रीचे स्थान अवलंबून आहे. ऐतिहासिक स्वरूपाचा आढावा घेतल्यास आपल्या समाजातील स्त्रीचे स्थान कसे होते व ते कसकसे बदलत गेले यावर प्रकाश पडू शकेल.

मानवी संस्कृतीच्या विकासाच्या सुरुवातीच्या टप्प्यामध्ये स्त्रीचे समाजातील स्थान पुरुषाच्या बरोबरीचे होते असे दिसते. संस्कृतिविकासाच्या या सुरुवातीच्या टप्प्यावर स्त्रीच्या कर्तृत्वाला वाव होता असे दिसते. पुढल्या टप्प्यावर स्त्रीवर अवलंबाचे प्रवृत्तीच्या आविष्कारामध्ये स्त्री ही पुरुषाच्या तुलनेत अग्रेसर होती असेच म्हणावे लागेल. याचा अर्थ असा की या काळात स्त्री समाजाचा एक महत्त्वाचा घटक म्हणून जगत होती. संस्कृतिसावर्धनाच्या कार्यात ती मग्न राहात होती परंतु लवकरच संस्कृति-सावर्धनाच्या या मंगल कलशाला तडा गेला. कृषि-संस्कृती आणि स्त्रीचे दास्य रानटी अवस्थेमधून कृषिसंस्कृतीमध्ये प्रगणनेने प्रवेश केला. कृषिसंस्कृती हा मानवी संस्कृतीचा प्रगत टप्पा मानला जातो. परंतु स्त्रीच्या दृष्टीने हा टप्पा तिच्या व्यक्तिवत्त्वावर घाला घालणाराच ठरला. नाही म्हणायला कृषिसंस्कृतीच्या सुरुवातीच्या काळात, म्हणजे वेदकाळामध्ये, सुतभा, मार्गी, मैत्रेयी, लोपामुद्रा, घोषा, वाचक्ववी इ. स्त्रिया विदुषी म्हणून समाजात गाजल्या. याचा अर्थ असा की, या काळात स्त्री पुरुषाच्या बरोबरीने समाजात वावरत होती. तिला समाजात मानाचे स्थान होते. तिच्या कर्तृत्वाला वाव होता. स्त्रीला दर्जा होता असे म्हणू शकू. असा एवढा एकुलता एकच पुरावा इतिहासपूर्वकालाचा आपल्याला मिळतो. यानंतर मात्र स्त्रीच्या प्रतिष्ठेची घसरण सुरू झाली आणि तीही अतिशय वेगाने. पुरुषाच्या अहंकाराचे जणू हे राजकारण होते. पुढिकाळातल्या स्त्री-प्रतिष्ठेच्या साच्या खुणा पुसून काढायचा जणू नंतर चंगच बांधला गेला. स्त्रीच्या प्रतिष्ठेची नंतर जी होळी झाली त्याचा पुरावा आपल्याला स्मृतिकाळात भरपूर मिळतो. पुरुष-प्राधान्य, चातुर्वर्ण्य आणि स्त्री-शुद्धांना क.प.दार्थ मानणे अशी तीन वैशिष्ट्ये या काळाची मानता येतील. घर, राज्यव्यवस्था, धर्मव्यवस्था, न्यायव्यवस्था, संपत्तीचे वाटप अशा कुठल्याही लहानमोठ्या क्षेत्रामध्ये निर्णयाचे सर्व अधिकार स्मृतिकाळात पुरुषाने स्वतःच्या स्वधीन ठेवले होते. ज्ञानाचा अधिकार तर तिला नव्हताच. रतिसुख देणे, संतती निर्माण करून तिचे संगोपन करणे, स्वयंपाक, झाडझुड इत्यादि करून घराला घरपण आणणे हे स्त्रीचे कार्यक्षेत्र ठरले.

कौटुंबिक, सामाजिक व धार्मिक क्षेत्रांमध्ये स्त्रीची कोडी करून वर तिला आर्थिक दृष्ट्याही हतबल करण्यात आले. वारसा हक्काने मिळणाऱ्या इस्टेटात पुरुषांचे सर्व हक्क सुरक्षित झाले आणि स्त्रीचे पुरुषावलंबित्व समाजमान्य व धर्ममान्य असल्याने स्वतंत्रपणे तिच्या वारसा हक्कांचाही विचार झाला नाही. अशा रीतीने पुरुष-संस्कृतीने स्त्रीजोवनाची गोची केली.

1. स्वातंत्र्यपूर्व काळातील सामाजिक जाणीव-जागृतीचा स्त्रीला झालेला लाभ :-

एकोणिसाव्या शतकात भारतात इंग्रजी राजवट सुरू झाली. या राजवटीत इंग्रजी विद्येचे वाधिजीवे दूध पिऊन विचारवंतांची एक पिढी तयार झाली. आजपर्यंत समाजधुरीणांच्या डोळ्यांवर धर्मांधतेची जी झापडे चढली होती ती इंग्रजी विद्येने बाजूला सारली आणि विचारवंतांचे लक्ष आपल्या भोवतालच्या समाजाच्या दयनीय स्थितीकडे गेले. स्त्री-मुक्तीच्या चळवळीला प्रारंभ झाला तो याच काळात, व याच पार्श्वभूमीवर बंगालमध्ये राजा राममोहन राय व ईश्वरचंद्र विद्यासागर, महाराष्ट्रात महात्मा जोतिबा फुले व गोपाळ गणेश आगरकर यांच्यासारखे कळकळीचे समाजसुधारक हिंदू स्त्रीवरील सामाजिक अन्यायाविरुद्ध बंड करून उभे झाले. अशा या पार्श्वभूमीवर १८२९ साली सतीबंदीचा कायदा झाला.

पाणी प्रश्न आणि ग्रामीण महिला नेतृत्वाचा विकास : पाणी

IMPLEMENTING ARTIFICIAL INTELLIGENCE IN EDUCATION FIELD FOR TRANSFORMATION THROUGH NEP-2020

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Abstract:

The Indian government, under the National Education Policy (NEP 2020), has recommended that teachers must achieve all required skills of AI, design thinking, and other subjects through AI-enabled Digital Infrastructure. Based on the theoretical basis, Present manuscript intends to evaluate the implementation of Artificial Intelligence with respect to Online teaching-Learning in education system. It focuses on the ways through which AI can be implemented in education system & its higher outcome along with some disadvantages. Hence author presents a expected AI framework which will provide a valuable perspective to education system.

Introduction:

The National Education Policy (NEP) 2020 has introduced contemporary subject Artificial Intelligence (AI) in education system at relevant stages. The National Council of Educational Research & Training (NCERT) has already initiated the framing of new curricula for School systems in accordance with NEP-2020. Even the Central Board of Secondary Education (CBSE) has introduced Artificial Intelligence as a subject in class IX from session 2019-2020 and in Class-XI from session 2020-2021 in their affiliated schools. Soon the AI systems will be implemented in higher education field also[1,2].

The advent of Artificial Intelligence (AI) can be used to automate systems for better performance and efficiency and is also famous for drastic changes in technical fields. People aren't really aware of how AI makes everything simple and easy. Artificial Intelligence enhances the human efforts by adding speed, precision, and effectiveness to them.

Learning of various types of data annotations is required for AI and machine learning tools to produce the exact results. In new technology era, AI has been applied to various fields like,

Mobile phones, social networking, prevention and response of active threats, Automotive (self-driving cars), Virtual assistants or chatbots, Retail and E-commerce, Manufacturing, Cyber Security tools and apps, Imaging Analysis for accurate diagnosis of diseases in medical field etc.

❖ Artificial Intelligence in education:

Recently, many AI applications and tools have been designed and developed for the education field for making so many tasks simpler and faster[3].

1. Online classes

Students can attend as well as actively participate in online courses without interruption and access all study materials via mobiles, computers, laptops and smart devices and hence they do not need to attend offline physical classes. Such AI automation in classes makes the teaching learning process smooth, time and money saving.

2. Online Evaluation

Artificial intelligence facilitates a secure solution to ensure the integrity of online examination system assessments in scale and by cost-effective manner. Hence there is no need of physical offline supervisors/inspectors and can make deployment far more scalable. Warnings are also

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सारांश:

आज देश में विविध योजनाएँ, सुविधाएँ होने पर भी माता और बालमृत्यु प्रमाण कुछ अंश में दिखायी देता है। आज भी समाज का महिलाओं के प्रति दृष्टीकोण, नोकरी की जगह होनेवाला अन्याय, कौटुंबिक प्रश्न, उसका मानसिक संघर्ष ऐसी कई समस्याओं का सामना करना पड़ता है। 'आंगनवाडी' सेविकाओं को सबसे पहले एक महिला की भूमिका निभाना पड़ती है। जहाँ कहीं 'महिला' शब्द का प्रयोग होता है वहाँ उन्हें समस्याओं का सामना करना पड़ता है। ग्रामिण क्षेत्र की जलरतमंद महिलाएँ, तलाक पिडीत, विधवा महिलाएँ, अनाथ महिलाएँ आदि महिलाओं को शिक्षा देकर तो कभी कभी उन्हें बिना प्रशिक्षण के आंगनवाडी में अपना कार्य करती है। काम करते सेविकाओं को आर्थिक तनखाह, सामाजिक वातावरण, असुरक्षितता, स्वास्थ्य संबंधी समस्याएँ, उनका परिष्कृत भत्ता, महागाई भत्ता, सेवानिवृत्ति संबंधी फायदे, तंत्रज्ञान के युग में आंगनवाडी को मिलनेवाली सुविधाओं की आभाव ऐसी अलग-अलग समस्याओं का सामना करना पड़ता है। उन्हें शासकिय कर्मचारियों का दर्ज नहीं मिल पाता। आंगनवाडी योजनाओं के माध्यम से सेविकाओं को समाज की सभी महिलाओं को स्वास्थ्य एवं पोषण संबंधी प्रशिक्षण देकर जागृत करने का काम आंगनवाडी के माध्यम से किया जाता है। यह काम करते समय सेविकाओं को आंगनवाडी से संबंधित अनेक समस्याओं का सामना करना पड़ता है उसी को प्रस्तुत करने का काम इस अध्ययन में किया गया

परिचय :

भारत आशिया खंड में एक प्रगतिशील राष्ट्र है। इसमें कुछ राज्यों का शिक्षा का घटता स्तर और बेरोजगारों की संख्या का प्रमाण दिखायी देता है। प्राचीन काल में शिक्षा, स्वास्थ्य, ज्ञानपात की सुविधाएँ अधिक मात्रा में न होने से समाज में उदासीनता थी। लेकिन धीरे-धीरे समाज में सामाजिक, आर्थिक, सांस्कृतिक, परिवर्तन आने से देश में बदलाव होने लगा, देश प्रगतिशीलता की ओर बढ़ने लगा। बठारहवीं और उन्नीसवीं शताब्दी तक देश में बहुत से कई महत्वपूर्ण परिवर्तन हुए, औद्योगिकीकरण में क्रांति हुयी, देश में अलग-अलग संगठनों का गठन किया गया। द्वितीय विश्व युद्ध के बाद विश्व स्वास्थ्य संगठन की स्थापना हुई, उसका मुख्य उद्देश्य देश की माताओं और बच्चों की समस्याओं को प्राथमिकता देकर सभी मानव को स्वास्थ्य संबंधी समस्याओं के प्रति जागरूक कर विविध रोगों से बचाने का प्रयास किया है।

भारत सरकार की लोकतांत्रिक प्रणाली ने सभी के लिए विकास के समान अवसरों पर अधिक बल दिया है। देश में जन्म लेने वाले हर बच्चों को जीने का अधिकार है, इसलिए उसकी आवश्यक जरूरतों के लिए प्रयास और सहयोग की आवश्यकता महसूस की जाती है। हर परिवार में बच्चों और माताओं के समग्र विकास के लिए "एकात्मिक बाल विकास योजना" की स्थापना की गई ताकि सभी की क्षमताओं और बुद्धि का पुरा उपयोग किया जाए, जिससे भारत का राष्ट्रीय स्तर पर महत्व अधिक बढ़ सकता है। "एकात्मिक बाल विकास योजना" देश के हर बच्चों को सुविधाएँ प्रदान करनेवाली शासन स्तर पर चलनेवाली एक केंद्रीकृत संगठित व्यवस्था है। यह योजना सन् 1975 में शुरू की गई थी। यह योजना शुरू होने से पहले बच्चों की देखभाल तथा उनका पालन-पोषण पर ज्यादा बल नहीं दिया गया था। लेकिन बच्चों का समग्र विकास कैसे प्राप्त किया जाए इस पर अधिक बल दिया गया। देश का हर बच्चा भारत का भविष्य है इसलिए उनका समग्र विकास होना देश के लिए गौरवपूर्ण बात है। वह देश के विकास में महत्वपूर्ण भूमिका निभाते है। इसलिए 'एकात्मिक बाल विकास योजना' का आरंभ कर आंगनवाडीयों के माध्यम से शिक्षा का विकास किया गया।

बालकों का शिक्षा का स्तर बढ़ाने के लिए 'ताराकाई मोडक' का योगदान महत्वपूर्ण रहा है। उनके साथ 'अनुताई बाघ' ने भी 'आंगनवाडी' के रूप में छोटा सा पौधा लगाकर उसका विकास तथा उसके संरक्षण का कार्य किया है। इस



JHUMPA LAHIRI'S *A TEMPORARY MATTER*: AN ANALYTICAL STUDY

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Abstract:

The aim of present research is to study the present research paper from thematic point of view. Jhumpa Lahiri's *Interpreter of Maladies* is a striking amalgamation of short stories. It investigates the diverse short stories with dissimilar themes like idea of the self-identity, immigration; cultural conflict etc. In the course of journey, the character seems to see his or her position in the society. In 1999, she published *Interpreter of Maladies*. It is her first work of collection of short stories. The book was so much appreciated by the readers. 20 million copies of *Interpreter of Maladies* were sold. It was given a very prominent Pulitzer Prize. In addition to this, it became a *The New Yorker's* Best Debut of the Year and also was on Oprah Winfrey's Top Ten Book. *The Namesake* and *Unaccustomed Earth*, these two novels also became very popular. *The Namesake* was chosen for making film. *Interpreter of Maladies* is written on Jhumpa Lahiri's, her family experience and Indian immigrant friends.

Key Words: Immigrant, identity and misery

Introduction:

Nilanjana Sudheshina Lahiri was born on 11th July 1967, in London. Basically her parents were Indians from Kolkata. At her age of three, her parents shifted to the United States for work. It is commendable to mention that she achieved three Master's degrees from Boston University. She has received doctorate in Renaissance studies. *A Temporary Matter* is her first literary book. *A Temporary Matter* "was originally published in the *New Yorker* in April 1998 and is the first story in Jhumpa Lahiri's debut collection, *Interpreter of Maladies* (1999)". (<https://www.encyclopedia.com>) The story deals with her own experience of her childhood. The dead child mentioned in the book is of a Bengali couple, friend of her parents. The story is described from the third person narrative. Jhumpa Lahiri is one of the reputed writers who focused her concentration especially on immigrant problems, quest for identity, misery and alienation. After reading the works of Lahiri one can come to the conclusion that she put many questions unanswered. Most of the times, it is observed that it is duty of the readers to imagine. Like many obscure writers, one may face many interrogations at last. Ambiguity is one of the prominent features of her writings.

A Temporary Matter is a short story. Many questions arise in the mind of the readers while reading the novel. In this short story, the central characters are seen struggling on the issue of identities. The *Temporary Matter* is a touching story of Shukumar and Shobha. This couple suffers due to the misfortune of a stillborn child. This mishap leads a lot of troubles in the life of this couple. It leads the problem of misery and grief in the married life. This is a turning point in the life of couple. The two protagonists Shobha and Shukumar are the offspring of the Indian Immigrants who came and settled in America long time ago. Shobha is working as a proofreader and Shukumar is student and preparing a dissertation on Agrarian revolts in India. Both of them are acquainted with India as they have living experience in India. Almost after six months of stillbirth of first child of this couple, they never had seen making reconciliation with each other on the matter of this mishap. On the other hand, they kept a distance from the world and themselves too. After the time interval, they are seen to come on the matter



PORTRAYAL OF ROSIE IN THE GUIDE: A CRITICAL STUDY

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Abstract:

R.K. Narayan is one of the reputed names in the field of Indian English fiction. He has depicted a fictional place called Malgudi in the novel. The second important protagonist in the novel is Rosie. She is shown a typical ambitious Indian modern woman. This present research paper is going to observe the personality of Rosie and the propagation of her character in the novel. Sometimes the feeling that she is very much different from any Indian woman arises in the mind of the readers. Although, the desires are seen in her character are only of Indian woman. The Guide is the best example of representing Indian culture and tradition. He has depicted typical Indian characters to describe the Indian culture. There are three important characters in the novel, they are Raju, Rosie and Marco. The Indian tradition is well revealed in the novel. The village described in the novel shows poverty, ignorance and illiteracy.

Key words: Woman, culture, Indian, dance

Introduction:

The Guide is a very famous novel of R.K. Narayan. He was awarded the Sahitya Akademi Award in 1960 for this novel. It is his mature piece of work and can be considered a masterpiece. Rosie is the central female character in the novel. From the name Rosie, one may feel that she is not Indian or she must belong to the culture other than Hindu but in reality she is an Indian girl. She also loves dance and herself is a Bharatnatyam dancer. Marco Polo is her husband. He has passionate love to study ancient and remote caves and temples. In doing this he totally ignores the feelings of his wife. He never cares for his wife. The likings of this couple are extremely different. Rosie's love for dance has supreme position in her life. On the other hand, Marco hates even the word dance. He calls it "street acrobatics" (Narayan: 1958, p.147). According to him dance is not a part of art. Once she asks Raju to show a king cobra to her as she wanted to enjoy its dance, Marco makes a fun of this and answers her like "your interests are morbid." (Ibid, p. 64) It is not liked by Rosie. Her resentment against the habits of her husband is seen in the statement that she likes everything except "cold, old stone walls" (Ibid, p. 83) from this, it is observed that these two creatures are not made for each other. There are the reasons why she is not happy with married life. These are two contrasting figures who always seen quarrelling with each other. Rosie is an artist, she is born dancer on the other hand Marco didn't like even the mentioning the word dance. Marco's hate and from other side the sympathetic words of Raju brings Raju and Rosie much closer. The sexual relationship between Raju and Rosie is neither the Rosie's immorality nor any such tendencies but it was mere a consequence of circumstance. Marco's unnoticing behavior even for her inner desires and Raju's skill to trap her in his net, all this brings Rosie close to Raju. Raju is such a clever man who easily knows the weaknesses of Rosie and start to win the heart of Rosie. He repeatedly assures Rosie that she is very nice dancer and one day will become a famous dancer. These appreciating words were enough to change the mindset of disappointed Rosie. As a result, she very easily becomes victim in the trap of cunning Raju. Rosie in a way does not know much except the skills of dancing and thinks that Raju will change her life. Basically Rosie is very good woman and she has a respect for Marco in her heart. She suddenly goes deep in thought when Raju starts love making with her. She even confesses that her husband has provided every comfort to her in the hotel. She even says at the moment to Raju, "Is this right what I am doing? After all, he has been so good to me, given me comfort and freedom. Whose husband in the world would let his wife go and live in a hotel by herself a hundred miles away." (Ibid, p.120) Different angle of her character is seen when after repeated questions by Marco, she confesses that she has extra marital affair with Raju. It shows simplicity in her temperament. The result of this is the breakdown of their relationship of husband and wife. She feels regretful for her fault and also assured him of giving up her liking of dance forever and will be faithful to him in future. She then pursues Marco everywhere for many days though there is no discussion in between them. He became too much angry on Rosie and not ready to forgive Rosie. At last Marco leaves her alone at the

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तृतीय
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अखिल भारतीय इतिहास संकलन योजना की शोध पत्रिका
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महाराष्ट्रातील शेतकरी व कामगार चळवळ योगदान : एक अभ्यास

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प्रस्तावना :

भारत हा कृषिप्रधान देश आहे. कोरडवाहू शेती, अन्नधान्याची तूट, शेतीची उत्पादकता, राष्ट्रीय सरासरीपेक्षा कमी तेल बियाण्याच्या उत्पादनाची पीछेहाट, उसाच्या उत्पादनात देशातील आघाडी, दूध उत्पादनात लक्षणीय वाढ असे महाराष्ट्राच्या शेतीचे संमिश्र स्वरूप आहे. महाराष्ट्राचे क्षेत्रफळ 37 हजार 690 चौरस कि.मी. असून शेतीतील एकूण लागवड क्षेत्र 204 लाख हेक्टर आहे. सिंचन लाभ क्षेत्र 13.1 लाख हेक्टर आहे. दुबारा पिके घेण्याच्या बाबतीत भारतात महाराष्ट्राचा 18 वा क्रमांक आहे. तापी, गंगा, गोदावरी, भीमा, कृष्णा या नद्यांच्या खोऱ्यांचा प्रदेश शेतीचा मुख्य विभाग आहे. सातपुड्याच्या रांगा व पश्चिम घाटाचे क्षेत्र शेतीच्या सुमारे 18 टक्के आहे व तेथील शेतीवर डोंगराळ भागामुळे मर्यादा पडल्या आहेत. असे असले तरी शेती विकासास निश्चित वाव असल्याचे जाणवते. शेतीच्या विकासाचे दोन प्रकारे विचार करता येतो. संस्थात्मक सुधारणा अनुषंगाने जमीन कसणारा शेतकरी, जमीन मालक व शासन यांच्यात सुसंवाद साधणे, जमीन कसणाऱ्या कुळाची शेतकऱ्यांची पिळवणूक थांबवणे, विकास कार्यक्रम तळाच्या शेतकऱ्यांपर्यंत येणे. जमीन सुधारणाविषयक कायद्याची नीट अंमलबजावणी करणे. या पद्धतीने शेती विकासाला चालना देणे, ब्रिटिश काळात महाराष्ट्रात रयतवारी पद्धत होती तिच्यात काही दोष आहे. जमिनीचा लहान तुकड्यात वाटणी जबर खंड व त्याच्या हक्काची अनिश्चितता इंची अल्प सुधारणा इत्यादी मुंबई राज्यात 1939 आली. शेती सुधारणेचे कायदे झाले. स्वातंत्र्यानंतर 1948, 1957, 1962, 1975 यावर्षी आणखी कायदे केले गेले. त्यात जमीन कसणाऱ्याची मालकी जमीन धारणेची समानता जमिनीचे विभाजन थांब कमाल जमीन धारणा कायद्याची अंमलबजावणी इत्यादीचा समावेश आहे बारा महिने ओलिताची जमीनधारणा 7.28 हेक्टर तर कोरडवाहू ची 21.85 हेक्टर ठरविण्यात आली 2.14 हेक्टर जमीन भूमिहीनांना वाटण्यात आली शेती महामंडळास 34.5 हजार हेक्टर जमीन ऊस लागवडीसाठी देण्यात आली दुसरा प्रकार म्हणजे तांत्रिक सुधारणा होत यात विस्तारित शेती हाताची असलेल्या क्षेत्रात सुधारित तंत्र अवजार यंत्रे सुधारित बी बियाणे खते कीटकनाशके प्राप्त पाणीपुरवठा आधीचा समावेश होतो. महाराष्ट्रातील सामाजिक आणि राजकीय चळवळीचा अभ्यास हा बराच व्यापक विषय आहे. या विषयाची तोंडओळख करून घेणे एवढ्या मर्यादित असा आपण काही मोजक्या चळवळीचा विचार करणार आहोत. चळवळीचा परिचय करून घेण्यापूर्वी एक खुणगाठ मनाशी

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Abstract:

Major problems faced by Indian women entrepreneurs, success stories of Indian women entrepreneurs; factors impacting women entrepreneurship and the perspective of different sections of the society about women entrepreneurship have been noted. Index terms- women entrepreneurship, success stories, problems faced by women. Entrepreneurs play an important part in any frugality. These are the people who have the chops and necessary enterprise to take some new ideas to request or give a service and make the right opinions to make their ideas profitable. The educated Indian women have to go a long way to achieve equal rights and position because traditions are deeply embedded in Indian society where the sociological and cerebral factors set up have been a joker dominated one. Despite all the social hurdles, Indian women have been standing altitudinous from the rest of the crowd and are saluted for their achievements in their separate fields. The metamorphosis of the social fabric of the Indian society, in terms of the increased educational status of women and varied bournes for better living, has needed a change in the life of every Indian woman. She has contended with man and successfully stood up with him in every walk of life and business is no exception for this. These women leaders are assertive, conclusive and willing to take pitfalls. They've managed to survive and have succeeded in this cut throat competition with their hard work, industriousness and perseverance. The present study has been an attempt to induce mindfulness and to understand the meaning of what women entrepreneurship is and how important it's or the development of the world rationally, economically and by all spheres. An expansive literature review is done on women entrepreneurs.

Keywords: Women Entrepreneurs, Economic Empowerment, Government Enterprise, Indian Economy, Role of Women.

Introduction:

Thing has defined women entrepreneurs grounded on women's participation in equity and employment of a business enterprise. Consequently, the GOI has defined women entrepreneur as "an enterprise possessed and controlled by a women having a minimal fiscal interest of 51 per cent of the capital and giving at least 51 per cent of the employment generated in the enterprise to women." India is witnessing a major growth in entrepreneurship. According to Global Entrepreneurship Report 2018, India has been ranked at five(5) in entrepreneurship context², farther invention among entrepreneurs is most current in India(47)(after Luxembourg and Chile, both 48) where entrepreneurs are introducing products or services that are new to guests and not generally offered by challengers. The report also says that about 50 among those seeing good openings to start a business express fear of failure which averted them to start a business. As per the report, entrepreneurship in India is continues to be dominated by males as womanish/ manly Total early- stage Entrepreneurial exertion(tea³) rate stands at only 0.62 indicating launch at little further than half the rate of men in entrepreneurship. The report also mentions that business capital demand of women entrepreneurs has largely been met by informal sources. As per the Sixth Economic Census (2013), 4 reports, released by the Ministry of Statistics and Programme perpetration, women constitute around 14 of total number of entrepreneurs in India. The report indicates that about 58.5 million establishments were system to be in operation, which



REFLECTION OF DALIT LITERATURE IN URMILA PAWAR'S WRITINGS

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Abstract: Madara Chennaiah, a cobbler-saint from the 11th century, is among the earliest known Dalit writers. He is often referred to as "the father of Vachana poetry", a form of writing with rhymes in Kannada. This writing reformulates the caste question and reassesses the significance of colonialism and of missionary activity. It resists the reduction of caste to class or to non-Brahmanism and vividly describes and analyzes the contemporary workings of caste power. Urmila Pawar wrote critically about the social realities of being a Dalit, and within that of being a woman. Her writing is self-reflective and makes the reader ponder over this intimately felt oppression. If Pawar's conversion to Buddhism when she was 12, "after Babasaheb (Dr BR Ambedkar) call to renounce the caste-based Hindu religion" laid the foundation of her personal growth, her discovery of feminism after moving to Mumbai is perhaps the second-most important event that shaped her life. The primary aim of Dalit Literature is the liberation of Dalits. This anger, resentment of Dalit against the social inequality comes out in the garb of Dalit Literature. The major purpose of Dalit Literature is to bring about a 'total revolution' in society. Dalit literature is one of the most important literary phenomena in post-independence India that is trying to restore dignity to a community that has been wronged for ages. Their struggles relating to their stigmatized identity as "untouchables" are finally being acknowledged. Dalit writers are in quest of human dignity. They write with a vision and a cause. Dalit literature stands for humanitarianism, linguistic directness and plurality; it is a literary movement for social change; and Dalit panthers are optimistic of social reforms.

Key words: Urmila Pawar, Dalit, Woman, caste and feminism

Introduction:

Urmila Pawar was born in 1945 she belongs to the 'Mahar' community and grew up in small villages near Ramagiri in the Konkan area. Her father's insistence on educating the children eventually led to Pawar's moving to the city of Mumbai to the study. She went on to become prominent figures an activist involved in the issues of caste and gender, an award-winning writer with widely read autobiography, one of the most remarkable women from the Dalit literary movement who continues to raise the issues of caste gender. Urmila Pawar wrote critically about the social realities of being a Dalit, and within that of being a woman. Her writing is self-reflective and makes the reader ponder over these intimately felt oppressions. In order to begin to comprehend Dalit feminist writings, closely reading Pawar's work is paramount to set up a historical context for the Dalit feminist movement in Maharashtra. Framed against such a background are Pawar's works such as her short story collection, *Chauthi Bhint*, *Sahav Bor*, Published in (1990), or her autobiography, *Aaydaan* in (2003), translated as *Weave of My Life* A Dalit women's memoirs by Maya Pandit. Every day feminist manifestations through her work of fiction make the latter critique of the oppressive social structure of caste and gender.

Origins of Dalit feminist writings in Maharashtra:

Dalit feminist writing in Maharashtra ushers in the so far 'invisible' category of the Dalit women who is at the lowest rung of the caste gender hierarchy and who, still the 1980s has been invisible, unrecognized and unheard. Until the 1980s the autonomous women's movement and the Dalit literary

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Role of Technological Advances in English Literature Teaching: Innovations and Development

Pooja Anil Bokade*, Dr. Rajabhau Chhaganrao Korde**

Abstract

Digital technology marks a decisive step forward in modern English. Technology facilitates language learning and language learning. By enhancing learning, technology gives teachers the opportunity to improve their teaching. Technology is constantly evolving to make it easier for teachers to learn the language of their students. Teachers prefer program-based teaching systems that can improve students' positive engagement with teachers and encourage the whole English learning process. Most modern English teachers now firmly support a number of techniques to promote optimal education. This study explores various aspects of English language teaching technology, developing innovative summaries that take advantage of the latest developments in science and technology and provide education providers with technology to deliver subjects efficiently and with high quality. A literature review, linguistic and traditional description of the technique, and complete linkage with existing teaching skills were undertaken for this study. Thus the scientist describes the fundamental question of science and explains the importance and consequences of research goals and hypotheses. The article concludes with recommendations for improving educational practices of emerging technology by promoting widespread use.

Keywords: Digital technology, English, teaching, developments, literature, educational practices.

Introduction

New technology, software, materials, instruments, systems and techniques lead to the desired goals of English

language teaching. Today, technology is an integral part of education and learning, especially in French, because it offers many opportunities to

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Portrayal of Dalit Women in Babytai Kamble's Writings

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Abstract

Babytai Kamble was an untouchable woman who wrote on Dalit women's perspective. She wrote an autobiography 'The Prison We Broke' it is related to the Dalit and untouchable women. This is sincerity is missing largely in high class women's writing. Kamble is a well-known Dalit writer who blowed the feminist movement in India in the 20th century by her writing. She is a famous for her writing style who wrote the Dalit female's experience. Prominent women writers of Dalit literature in the Telugu language include Challapalli Swaroopa Rani, Joopaka Subhadra, Jagula Gowri, Swathy Margaret and Gogu Shyamala. These writers have primarily used poetry, short stories, essays and more to challenge the intersectional forms of oppression they faced. Jina Amucha it is originally written in Marathi language that is called We broke the Prison. It is first autobiography which is written by a Dalit woman. It was serialized in 1982 in a Marathi women's magazine and published as a book in 1986. Kamble's Autobiography is a self revelation and different from others. Her autobiography is a collective account of Dalit women and their ordinariness. Her autobiography deals with the duality of patriarchal social system and the practice of untouchability. Her autobiography emphasizes on the miserable condition of Dalit women who are doubly oppressed. Babytai has shown the superstitions beliefs of her community. It is about the inhuman attitude of men towards women as well as women's cruel intentions towards women. Kamble's autobiography, as I perceive, not only depicts the miserable condition and hapless lives of Dalit women but also portrays their firmness and ardor for gaining self as well as communal identity out of patriarchal domination.

Key-words: Women, Caste, Dalit, Mahar, autobiography

Introduction:

Kamble's autobiographical work was written in Marathi *Jina Amucha* later

it was translated in English by Maya Pandit 'The Prison We Broke'. It is very broad and thematic work related

to the Dalit women who are living life and enduring the struggling in their own community and she praised the women who played the important role with man. Such type inspiration has been created by Dr B.R. Ambedkar who gave the equality with upper caste Hindus with social order.

Bbaytai Kamble has written her own experiences in her autobiographical work *The Prisons We Broke*, rising up in a *Maharwada* in Maharashtra put her in chief situation to eyewitness Dalit domination at one of its most terrible, because *Maharwad*s are the essence of the prejudices of the Hindu caste system which are most rampant in and around Maharashtra. *Maharwad*s usually consist of close to 15 families belonging to the *Mahar* caste situated in the periphery of villages of Maharashtra, which paradoxically owe its etymological origins to the *Mahars* who are the real citizens of of these regions. Maharashtra being one of the states where the caste structure is most prevalent, *The Prisons We Broke* is justified in being a comment upon Dalit domination. That is not to say that this supremacy has not been met with repercussion. In fact, Maharashtra has eyewitnesses Dalit revolution in literature, war, religious practices inter alia over centuries. *The Prisons We Broke* is one such effort, even though one of the firsts by a Dalit woman mitigating its description on women's issues.

Feminism have been divided in three broad effect in India, where the first two effects consist of characterization of feminism exclusively by best upper-class men with a redeemer complex since political realization ran low in Indian women then as they were kept on a leash using ancestral and religious institutions. Even within the third wave feminism, there are three recognized sub-categories, namely (1) *The Period of Accommodation*, (2) *The Period of Crisis* and (3) *The Period of Empowerment*. During the *Period of Accommodation* which can be said to have gave way to the *Period of Crisis* somewhere around the 1960s, socio-economic issues were the major concern of the feminist movement in India. Babytai Kamble, born 1929, wrote *The Prisons We Broke* in 2009 and a majority of the book constitute of her lived experiences that can be traced back to the years on behalf of the *Period of Accommodation* and onwards. Pinning *The Prisons We Broke* as literature from that period means the work should have focused on issues of women empowerment and gender equality. However, the theory of intersectional feminism depicted how Dalit feminism cannot be said to be at par in its development and demands with the rest of the feminist movement in India and justify Babytai's reliance on socio-economic

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DIET PATTERNS OF ADOLESCENTS AND IMPACT OF SOCIO-ECONOMICAL CONDITIONS OF FAMILY

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ABSTRACT:

Estimated 1.2 billion number of adolescents (10-19 years) are in the world. Around 253 million of them live in India. Today we are on the cross roads between losing out the potential of a generation or nurturing them to transform society. If we want to meet sustainable development growth and want to *end poverty, hunger and achieve equality*, the adolescents of India should be flourished, along with their communities, and all of us have a collective responsibility in ensuring that adolescence does in fact become an age of opportunity. Improving adolescents' food habits is of great importance in addressing overweight and chronic diseases. Because food habits established in the early years tend to continue into adulthood. Generally it is seen that social inequalities in food habits are found to be less robust during teenage compared to other periods in life. But still Environmental and adaptable factors need to be considered to develop effective healthy-eating interventions. This study examines the contributions of different factors which influence adolescent food consumption patterns especially family socioeconomic status.

KEY-WORDS: Diet pattern of Adolescents, Diet Pattern and Socio- Economic Status, Factors Effecting Diet Pattern of Adolescents

INTRODUCTION:

From last few decades, the quality of adolescent's diet has been declined and the energy intake has increased due to consumption of fast food, soft drinks, and salty snacks, also we could see the decreased fruit and vegetable intake. A significant change in the lifestyles and the dietary habits of urban Indians has been triggered by a complex mix of marketing, social, and economic policies and the Indian nutrition transition (1).

Because of the increased growth rate and changes in body composition associated with puberty, Nutritional needs during adolescence are increased. Researchers have proved that Sound nutrition plays a important role in the prevention of several chronic diseases, such as obesity, cerebrovascular, high blood pressure, osteoporosis, caries, iron-deficiency anemia or a lower resistance to infections, coronary heart disease, certain types of cancer, stroke, and type 2 diabetes (2). So this makes nutrition an important objective for Healthy People 2020 campaign (3, 4). Variance of food consumption in Adolescents' is visible according to gender (5). Studies have consistently shown that females' dietary patterns are healthier than those of males (6).

It is evident that prosperity of family is a significant caution for daily fruit and vegetables consumption and breakfast intake among adolescents. It is observed that there is a close relation between parent's education and adolescents' fruit and vegetables consumption (8), soft drink intake and being overweight (10). Food-related parenting practices in the home also affect diet consumption patterns of adolescents (11).

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INFLUENCE OF TRADITION AND CULTURE ON DRESSING PATTERN OF ADOLESCENTS

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Traditional dress may be defined as the ensemble of garments, jewelry, and accessories rooted in the past that is worn by an identifiable group of people. Though slight changes over time in color, form, and material are acknowledged, the assemblage seems to be handed down unchanged from the past. Traditional dress is the identity among of Indian people. There are different types of traditional dress for different states. There is no similarity of traditional dress between two states. Indian traditional dress is dependent upon the different ethnicity, geography, climate, and cultural traditions of the people of each region of India. Traditional costumes express an identity through costume, which is usually associated with a geographic area or a period of time in history. Teaching our children their traditional costumes has become a necessity to enhance their national identity. Dressing patterns of adolescents from rural and urban areas are impacted by various factors and so with an objective; To find out the influence of tradition on clothing selection of teenagers in Rural and Urban areas of Marathwada, find out the impact of cultural factors and geographical condition on clothing selection of teenagers and study the impact of westernization on clothing patterns of teenagers, the present study was organized among 100 adolescent girls and boys of Osmanabad district from rural and urban area.

Keywords:- Fashion and Adolescents, Changing trends in Fashion, Factors influencing Clothing of Adolescents.

Introduction:

Clothes have been used to enhance one's self confidence and beauty. As per old saying clothing is a basic need of mankind. It is also said that second skin of human being. When look back to the history of clothing it originate in 5th century BC, during that time Adam and Eve were used fig leaf apron to protect his body. Today men or women are judged by their clothing to retain their position in society. Clothing plays an important role in interacting with others and forming impression on them. There are many factors that influence the selection of clothes and clothing patterns. Tradition and culture of any country plays an important role in the clothing patterns of that country in any generation. Today if we specifically talk about the adolescence we see a huge impact of fashion on their choices of clothing.

Clothing in India differs with the diverse ethnicities, geographical conditions, climate and atmosphere, and cultural and traditional norms of the people from different regions of India. In India clothing patterns has changed from simple attires such as dhoti, pagadi, payjama, kurta, kaupina, langota, achkan, lungi, sari, in day to day life and dance performances. In urban areas, western clothing has become communal and is uniformly worn by people. India is a diverse country (1) in terms of weaves, fibers, colors, and material of clothing. Clothing in India incorporates an extensive variety of Indian embroidery, prints, handwork, enhancement, and styles of wearing clothes.

"**Cultural and Social Identity in Clothing Matters**", the current article is concerned with the matters of clothing as a cultural and social identity which is understood to be a part of symbol that can explain a person's identity. This has been felt by humans since ancient times and developed along with the development of human culture and civilization. Every country or region has different characteristics as an identity that is manifested in the form of traditional or distinctive clothing, customs, folk songs, and language. This can be used as a characteristic of every country or region that generally aims to be

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IMPORTANCE OF LIFE SKILL EDUCATION FOR ADOLESCENTS; ROLE OF FAMILY AND EDUCATION INSTITUTIONS

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ABSTRACT:

Life skills empower a person to steer his/her life circumstances with confidence, social integrity, and professional proficiency. They are developed through day to day experiences that are comprehensive and sensitive to individual, in a local and regional range. The need of introducing Life skills education has also been emphasised in the New Education Policy (NEP) 2020, which shows the demand for 21st-century skills that should be taught in educational institutions to prepare youth for the future. Empowering the youth with life skills is essential to enable them for handling and dealing with circumstances capably. India, is a country with majority of the young population, life skill development can enable these youngsters to direct and manage their lives positively. According to WHO (2007) life skills are important in raising a healthy child and adolescent development, which could be a primary key for prevention of causes of child and adolescent suicidal deaths, mental stress and related issues, socialization and moulding to meet the changing social environments. Along with schools family environment also plays an important role in developing life skills of the adolescents' right from their childhood. The family environment could be helpful in filling the gaps in the educational system. Parents should shape their child by providing their children challenges, new experiences, role models and expectations. A healthy parent child interaction with specific support and autonomy can promote a child's self-esteem and help them be self-aware, embrace diversity, and collaborate better tomorrow.

Keywords: Importance Life skill education, Family and life skill education, life skill education through educational institutions.

Introduction:

Our education system today is shifting towards STEM-based (science, technology, engineering, and math) inventive through which students will be prepared for the coursework and careers. But what about the life skills? Are the students well equipped to make proper decisions and solve their problems on their own in their personal, academic and vocational fields? These matters should be discussed critically in a comprehensive education.

Life skills a structure of education that allows students to apply the information and knowledge they obtain in school in their day to day life problems and situations. Life Skills are also referred as "soft skills", the skill to think conceptually and ability to solve the problems in multiple ways and find practical answers. It is a skill that helps to exchange his/her ideas clearly and effectively. This is very important aspect equivalent to the technical knowledge of any field or academic subject. (1)

WHO states that Life skill maturity helps to earn basic learning about, gender equality, social equality, citizenship, child care and protection, quality and competency of education, support of lifelong learning, quality of life and endorsement of peace. (2) Life skills are helpful in accepting and understanding the differences which could help in improving social relations, recognizing stress and pressure and maintaining emotional balance in all type of situations. In our initial stage of life, our parents guide us right from our infantile reliance to the starting stages of independence. Our parents play a significant role because the way they care can have both instant and permanent effects on our social functioning and moral development in all areas of life. So it is essential to start the education of Life Skills in our families first. (3,4)

➤ **Adolescents and Life Skill Education**

The most significant and deceive stage of an individual is Adolescence. It is denoted as the intermediary stage between childhood and adulthood manifested by obvious physical, rational.

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CHALLENGES OF NATIONAL EDUCATION POLICY (NEP) 2020 BEFORE EDUCATION SYSTEM

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Abstract:

NEP 2020 aspires to bring a comprehensive change in education system of India, but there are considerable challenges, quantitative as well as qualitative, in its implementation. The National Education Policy (NEP) 2020 aims in transforming Indian education system into a contemporary, accelerating and impartial one. This new policy focus on recuperating poor literacy and attainment outcomes linked with primary schools, minimizing dropouts in middle and secondary schools and initiating multi-disciplinary approach in higher education system. Moreover, the policy also emphasizes on early childhood education, reforming curriculum and pedagogy, restructuring the assessment process and providing training to teachers. The new National Education Policy (NEP) 2020 is fetching an ambitious change that might change the education system. But what matters is its proper functioning and execution. There are around 350 million students school-going or college-going in India today and the NEP aims for a large-scale execution of a magnitude that has been never being tried anywhere in the world. So through this paper we are trying to explicate some of the key challenges in the functioning of NEP 2020.

Key Words: NEP 2020, Challenges of NEP 2020, Highlights of NEP 2020, Higher education and NEP 2020

Introduction:

On July 28th, 2020 the National Education Policy (NEP) 2020 was accepted by the Union Cabinet of India. The Indian government merged feedbacks from 2.5 lakh stakeholders from different villages all over India, after a gap of 34 years after organizing over more than 50 months of discussions and workshops, through two national parliamentary level committees. [1] The new National Education Policy (NEP) 2020 is determined for new changes that could renovate the education structure, if implemented and executed in proper manner.

The National Education Policy 2020 is a determined re-structured form of Indian education system into a contemporary, liberal and impartial one. Effective implementation of this policy depends on vivid universalization of policymaking and re-arrangement of financial resources in coming years [2]. As we all know that education is a crucial factor that shapes our lives, at the same time it is also a matter of concern in our country. Indian education system is grappled with number of issues that need to be addressed immediately. The fact could not be denied that, Indian government and institutions have been working to restructure the current education model. But still there are several issues that should be taken care of. [3] So before we move forward for acceptance of this National education policy it is necessary to first go through the current status of our on-going education system, its merits and demerits.

Status of Current Education System

As per the Annual Status of Education Report (ASER), the quantity of students attending the schools in rural India is growing but the quality of education is a big question mark. [4] Because the primary education provided to them is so weak that more than 50% of the students from 5th standard are not even able to read a text book of 2nd standard. They don't even know basic mathematics.

If we compare the education system in urban and rural India, the condition of education is very poor in rural areas of the India. Even today a large amount of population still resides in rural areas of the country and so it is essential to pay attention towards them. So rather than concentrating on elevating

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Narration of Pain in Baby Kamble's *The Prisons We Broke*

Dr. Lahoti R.K. & Dr. Landage R.A.

Abstract

The aim of present research is to study the painful experiences in autobiography of Baby Kamble. Dalit women of Maharashtra started to write in Marathi in the decades of 1970. Their writing consists of their own problems which are related to caste system and also with patriarchy. Dalit feminism is a recent concept in literature which is yet to be developed. Baby Kamble's autobiography *Jeena Amucha* published as *The Prisons We Broke* in English reveal the situation of the community and predicament of women. Kamble is extensively admired for *Jeena Amucha*, written in Marathi. Maxine Bernsen has encouraged Baby Tai Kamble to make her writing public. Baby Tai's auto-biography is not mere a woman's life history but it has a wide scope.

Keywords: community, autobiography, patriarchy

Introduction:

Baby Kamble, known as Babytai Kamble, was an Indian writer was born in 1929. She was a reputed Dalit protester and writer who was motivated by B. R. Ambedkar. Kamble has converted to Buddhism and practiced and followed Buddhism throughout her life. She is among some of the Marathi writers who widely got popularity. She is appreciated by the Dalit community for her contributions of influential literary work. It is the fact and considered a crime that *shudras* and

women of any caste who rebel or simply raise any question. This caste system makes easier to exploit the people by the local rulers and also by the feudal society. Even history shows that the people who invade India, they also did not pay much attention towards caste system on the other hand they neglect this and allowed directly or indirectly to continue for their own profits.

The Mahar caste of Maharashtra is one of the major castes among the Schedules Caste population. There was prevailing *barabalutedars* system