

**ROLE OF FORTS IN THE SEVENTEEN CENTURY MARATHA
HISTORY: WITH SPECIAL REFERENCE TO CHAATRAPATI SHIVAJI**

Mr. S. S. Marakwad *

The role and the position of the forts are very important in the Indian history from ancient times. Contemporary literature, archeological evidences focus on their importance. Koutilya's Arthashastra, Manusmriti, Shukraniti and Chhatrapati Sambhaji's Budhabhushan have also discussed about forts. Forts have been important role and position from the seventeenth century of the Maratha history with the reference of their social, economical, political and urban life. The present paper is a try to focus on the relationship between strategies of Chhatrapati Shivaji and the role of forts.

Maratha were the last indigenous empire builders of India¹. Daughlas has aptly said Shivaji was a man of forts, born in forts. The forts made him what he became, and he made the forts what they were- the terror of all India². Shivaji's heroic exploits, daring deeds and clever stratagems had found a fitting place in the accounts of contemporary English, French, Dutch,

Portuguese and Italian writers long known to the world outside these activities and stratagems mostly associated with the forts³. Whole country was secured by a network of forts and sites selected in every part of the country⁴. Hills of Maharashtra offered excellent site for them⁵. Because position of Maharashtra was naturally favorable for the protection⁶. Shivaji was the master of about 350 forts, out of which some fifty must have played an important role in Maratha history⁷.

Political and Military aspect of Fort

The essence of whole kingdom was forts⁸. Shivaji created Maratha kingdom by revered and exalted majestri of fort alone⁹. The range of the Western Ghats enabled the Marathas to raise against their Muhanmadan conquerors, to reassert against the whole power of the Mughals¹⁰. The political importance of these Western mountains was indeed striking firstly they nourish a resolute, enduring. Secondly they offer stronghold and fastnesses, third they lie between fertile countries, consequently¹¹.

* ASC College, Ramanandnagar (Burl),

॥ ज्ञान, विज्ञान आणि सुसंस्कार यांसाठी शिक्षण प्रसार ॥

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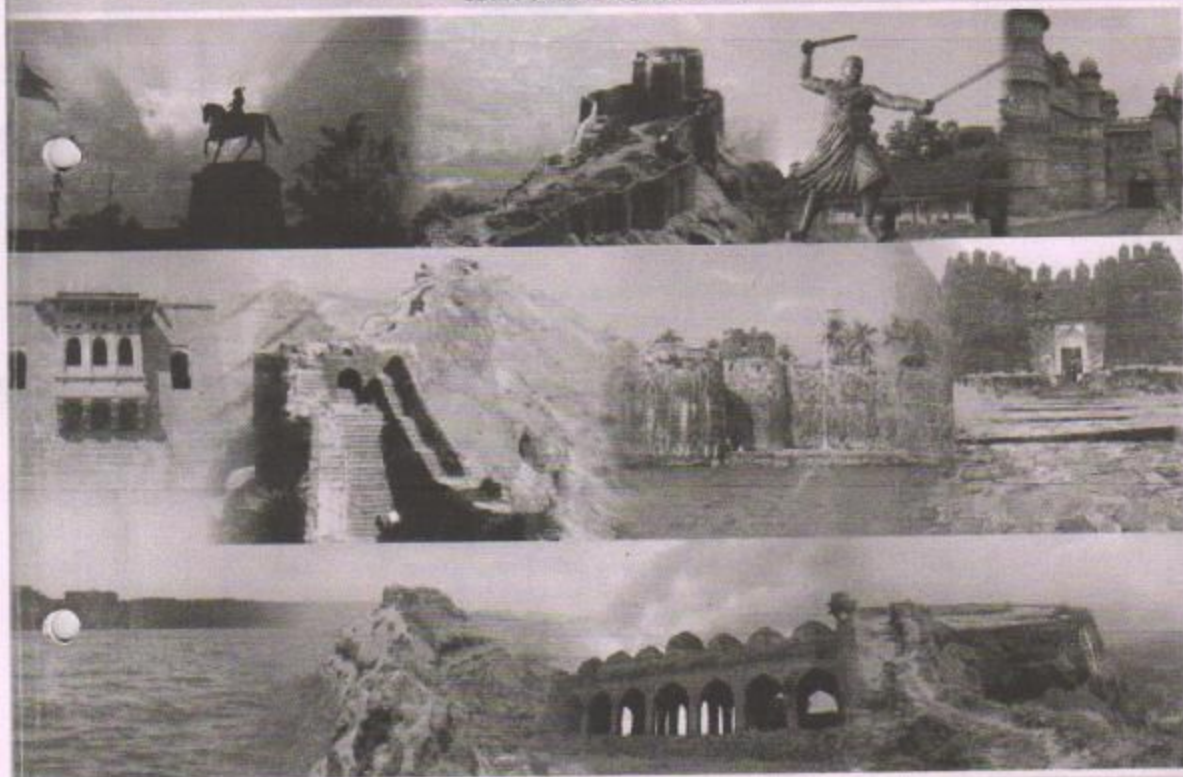
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STUDIES ON THE PHYSICO-CHEMICAL PARAMETERS OF WATER SAMPLES OF VEER DAM, DISTRICT- SATARA (M.S).

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ABSTRACT

The first step of conservation biology towards effective and efficient management of any freshwater body is to know physico-chemical and biological status of that particular water body at given time. Therefore the present study was aimed to estimate the monthly physico-chemical parameters of water samples of Veer Dam for six months from June - 2013 to November - 2013. The water resources are playing important role in the life of human being. We have analyzed physico-chemical parameters such as water temperature, pH, turbidity, total dissolved solids, total hardness, chlorides, chlorine, alkalinity, calcium and magnesium of water samples of Veer Dam for six months. The present study helps in proper utilization of water, agricultural development, industrial development, pollution control and also for the improving biodiversity. From analysis it was found that the physico-chemical parameters of water samples of Veer Dam are within the limit. The result of physico-chemical parameters are discussed in relation to potability, agricultural and industrial use.

KEY WORDS : Veer Dam, Physico-chemical parameters of water samples.

INTRODUCTION:

Veer Dam is one of the major water bodies found in Tal-Khandala, Dist-Satara. Which is used for different types of domestic purposes including drinking, agricultural use etc. The notable important physico-chemical parameters are water temp., pH, turbidity, total dissolved solids, total hardness, chlorides, alkalinity, calcium and magnesium of water samples of Veer Dam for six months. Murhekar (2011) studied Physico-chemical parameters of surface water samples in and around Akot City. The physico-chemical parameters of Tamadale tank. In Kolhapur dist was studied by Manjare (2010). The hydrogeochemistry of Koyana

river basin was studied by Naik et al, (2009). Similarly the physico-chemical parameters of Deoli Bhorus dam water was studied by Kalwale (2012). The physico-chemical parameters of ground water samples of various places was analysed by Julie and Vasantha (2010); Dahiya and Kaur (1999); Alam et al; (2009). Similarly Rao and Venkateswaralu (2010); studied physico-chemical parameters of water samples.

The water plays an important role in human beings life. Since the good quality water spreads human beings healthy and neatly and bad or low quality water spreads different

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STUDY OF OXIDATIVE STRESS WITH RESPECT TO LIPID PEROXIDATION AND LIPOFUSCINOGENESIS IN GILLS OF FRESHWATER BIVALVE *AMELLIDENS CORRIANUS*.

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ABSTRACT

Many organisms are evolved for a wide range of enzymatic as well as non-enzymatic antioxidant protection to control the physiological generation of free radicals. The oxidative stress is mainly caused by free radicals such as reactive oxygen species (ROS). When bivalves are exposed to hypoxic condition, respiratory stress are found on gills tissues. Due to increase in stress condition the level of malonaldehyde (MDA) and lipofuscin pigments were increased significantly in gills that's indicator of aging.

INTRODUCTION:

In suspension feeding aquatic animals like bivalve, the gills are the major site of interaction with the environment. This interaction is mediated by creation of water currents in the pallial cavity due to filter feeding activity. All the contaminants which are present around easily enter into cavity. In many organisms cellular responses to environmental stress may be detected before stress become apparent in the physiology of the whole organisms (Shiyong Lin *et al.*, 1994). Moore 1980 reported that cellular stress responses may provide a rapid and sensitive indicator of environmental alteration and potentially can provide direct evidence of biological deterioration and the probable causes of biological damage. In the process of enzymatic reduction of oxygen that liberate energy for vital body activity, free radicals forms as a byproduct. Normally, molecular oxygen has two unpaired electrons and this electronic structure makes oxygen, especially susceptible to radical formation e.g. addition of an extra electron to molecular (O_2) forms a

superoxide anion radical (O_2^-), the primary forms of ROS. Then it is directly or indirectly converted into secondary ROS like hydroxyl radical (OH), peroxy radical ($ROO^\cdot$) or hydrogen peroxide (H_2O_2) (Warren J. S. *et al.*, 1987). For the neutralization of enzyme such as superoxide dismutase (SOD), catalase (CAT) and Glutathione peroxidase (GP_x). But due to imbalance production of free radical and antioxidant creates a condition known as oxidative stress.

The aim of this study is to develop a reliable, simple and inexpensive biochemical assay that can be used for routine environmental monitoring.

MATERIALS AND METHODS:

The freshwater bivalves *Ameleidens corrianus* are selected for the present study. It measures about 50 to 55mm in length and were collected from the Madkhol Dam area, Sawantwadi. They were held for 10 day in flowing aerated freshwater before the experiment. Five days prior to being sacrificed one group of bivalves were exposed to air in a humid place at

अनुक्रमणिका

क्र. न.	शीर्षक	संशोधक	पृष्ठ क्रमांक
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1	Lokpal and Lokayukta in Indian scenario	Dr. A. S. Bhagwan	3 To 14
2	Lokpal and Lokayukta in Indian scenario: Critique on Structure, Power and Functions	Prof. C. N. Kamble	15 To 21
3	Problems of structure of Lokpal and Lokayukta in India with allusion to administrative fondle	Prof. M. S. Khairnar	22 To 27
4	The problems of structure, power and functions of Lokpal and Lokayukta	Prof. Saroj Pandharbale	28 To 32
5	The problems of structure, power and functions of Lokpal and Lokayukta	Miss. Pournima Jadhav	33 To 35
6	Effectiveness of Lokpal and Lokayukta in Tackling Corruption in India	Prin. Dr. P. R. Pawar	36 To 42
7	Can CBI under Control of Lokpal is possibal?	Dr. Shardul Selukar	43 To 48
8	Ombudsman (Lokpal) Bill Movement and Anna Hazare	Mr. G. S. Vidhate	49 To 58
9	Lokpal Bill, 2011: An Analysis	Mr. Avishkar Kamble	59 To 63
10	Lokpal: A move towards corruption free India	Dr. Manik Sonavane	64 To 73
मराठी विभाग			
१	लोकपाल - धर्याभर निर्मूलनालील उगाय	डा. डी. राम कावडे	७४ ते ७७
२	बेगबगळला देशातील लोकपालांनी ऐतिहासिक गारबंभुमी	डा. डी. राम कावडे	७८ ते ८१
३	विविध देशातील अभियुद्धयमन ऐतिहासिक गारबंभुमी व अनुभव	डा. डी. राम कावडे	८२ ते ९०

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"PROBLEMS AND PROSPECTS OF AGRICULTURE DROUGHT PRONE AREA OF INDIA" - DROUGHT MANAGEMENT -

DR. SOU. PATIL P.B.

(HOD Eco. Dept.)

Arts, Science & Commerce, College, Ramanandnagar, (Burlti)

Abstract:

Over the decades since independence, drought management in India amounted to 'crisis management', a reactive approach to tackling disasters when they are already upon the nation. Ad-hoc manoeuvres were the order of the day, with little reliance on a sturdy early warning mechanism that would help the country prepare for a drought.

1. INTRODUCTION:

This was true even in a country like the United States of America, which did not have a comprehensive, coordinated drought management regime in place till recently. It was only in the late-1990s that the USA started setting its house in order with the passing of the National Drought Policy Act in 1998 that led to the creation of the National Drought Policy Commission. The commission subsequently conducted a national study/survey and made recommendations for a policy with 'preparedness' as its cornerstone. The guiding principle is - preparedness over insurance, insurance over relief and incentives over regulation.

UNDERSTANDING DROUGHT IN INDIA

What is drought? Drought may be defined as an extended period - a season, a year or more - of deficient rainfall relative to the statistical multi-year average for a region. It is a normal and recurrent feature of climate and may occur anywhere in the world, in all climatic zones. Its features or characteristics, of course, vary from region to region. Simply put, drought is a period of drier-than-normal conditions that lead to water related problems. When rainfall is below normal for weeks, months or even years, it brings about a decline in the flow of rivers and streams and a drop in water levels in reservoirs and wells. If dry weather persists and water supply-related problems increase, the dry period can be called a 'drought'.

The first evidence of drought is usually seen in rainfall records. To determine the start of a drought, definitions specify the degree of departure from the average precipitation or some other climatic variable over a period of time. This is done by comparing the current situation to the historical average, often based on a 30-year period of record. Drought cannot be confined to a single all-encompassing definition. It depends on differences in regions, needs and disciplinary perspectives. When rainfall in Libya, for instance, is less than 180 mm it can be described as a drought situation. However in Bali, a mere six days without rain can become a drought.

CHRONIC DROUGHT IN INDIA: HISTORY AND CHRONOLOGY

The major drought years in India were 1877, 1899, 1918, 1972, 1987 and 2002. Large parts of the country perennially reel under recurring drought. Over 68% of India is vulnerable to drought. The 'chronically drought-prone areas' - around 33% - receive less than 750 mm of rainfall, while 35%, classified as 'drought-prone' receive rainfall of 750-1,125 mm. The drought-prone areas of the country are

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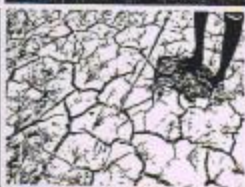
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In Collaboration With
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'Food Security: Challenges & Issues In India'

Dr. Sou. Patil P.B.

Head of Dept. of Economics
ASC College, Ramanandnagar

I. Introduction -

Food security refers to the availability of food and one's access to it. A household is considered food-secure when its occupants do not live in hunger or fear of starvation. According to the World Resources Institute, global per capita food production has been increasing substantially for the past several decades. In 2006, MSNBC reported that globally, the number of people who are overweight has surpassed the number who is undernourished - the world had more than one billion people who were overweight, and an estimated 800 million who were undernourished. According to a 2004 article from the BBC, China, the world's most populous country, is suffering from an obesity epidemic. In India, the second-most populous country in the world, 30 million people have been added to the ranks of the hungry since the mid-1990s and 46% of children are underweight.

In developing countries, often 70% or more of the population lives in rural areas. In that context, agricultural development among smallholder farmers and landless people provides a livelihood for people allowing them the opportunity to stay in their communities. In many areas of the world, land ownership is not available, thus, people who want or need to farm to make a living have little incentive to improve the land.

Two commonly used definitions of food security come from the UN's Food and Agriculture Organization (FAO) and the United States Department of Agriculture (USDA):

- Food security exists when all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life.
- Food security for a household means access by all members at all times to enough food for an active, healthy life. Food security includes at a minimum (1) the ready availability of nutritionally adequate and safe foods, and (2) an assured ability to acquire acceptable foods in socially acceptable ways (that is, without resorting to emergency food supplies, scavenging, stealing, or other coping strategies). (USDA)

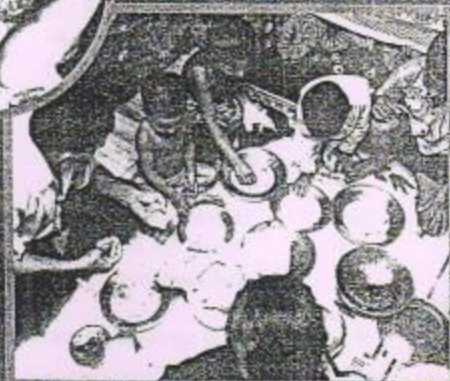
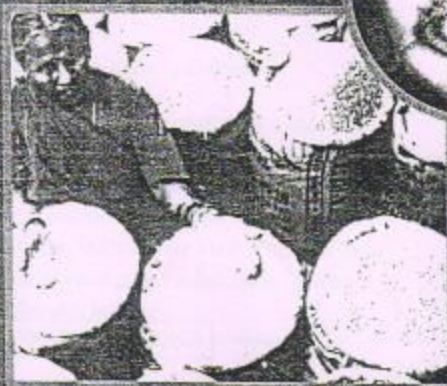
Those who are around the poverty line, this has to be understood as a distress phenomenon, as with marginal increase in their incomes over time they are forced to cut down on their food consumption to meet other pressing demands of health and education that were not considered important in the past. India's malnutrition figures are not coming down despite a number of government programmes, says a new report released by World Food Programme. The research points out the need for a revamped public distribution system and greater public investment to address the wants of rural population.

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W: Postmodernism and Religion

W1: Zoroastrianism in the Postmodern Indian English Novels

Mr. Milind Shivaji D

Assistant Professor & H

M. P. Patil Mahavidyalaya, Borg

Mr. Sandip Pandurang S

Research stud

A. S. C. College, Ramanandna

Abstract:

Postmodern Indian English literature has been blossomed with various colours of ethnic writings. Many writers focus on their different religion, customs and problems of community. There are number famous Parsi novelists who have shone brightly amongst the literature community of India. They have produced a very high standard of literary work in English. Some worthy mention are Rohinton Mistry, Boman Desai, Fordaus Kanga, D. F. Karaka, Perin Barucha, Farid Dhondy, Nergis Dalal, Keki N. Daruwala etc. Their novels deal with the Parsi environment in India. With some minor themes they mainly describe their differences in religious and social status. They gave stress on the customs of Parsi community enlighten the problems of inter-caste marriage. Several current social problems faced by the Parsi community in India. They also convey common human issue of spiritual questions, fear of death, family problems and economic hardships. These works are flourished with a few Parsi references like the 'Tower of Silence' and other such symbols and metaphors of Parsis. Their subjects are spread from Islamic persecution in ancient Persia during eighth century to struggles between modernity and tradition.

All these novelists have contributed notably in the field of literature. Though a small community, they have earned popularity for themselves in the literature community. However, there is a mark of the writer's ethnic identity; these novels are valuable works in the postmodern Indian English literature.

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N4: Indianness in the Select Poems of A. K. Ramanujan.

Salokhe Shrikrishna Ananda
 Assistant Professor, Dept. of English,
 Doodhsakhar Mahavidyalaya,
 Bidri (Mouninagar), Kolhapur.

Abstract:

Indianness can be defined in terms of what and how Indians are and what makes them what they are. It is nothing but the depiction of Indian culture. A.K. Ramanujan is a leading poet of Indian English literature. He is considered as the voice of modern India, though he shows his deep root in Indian tradition and culture. He is well known globally for his excellent and special depiction of Indian sensibilities drawn from Indian life and culture. His poems are rooted in and stems from the Indian environment and reflects its mores, often ironically. He is a poet who uses Indian culture, history, mythology and Indian backdrop to deal with the themes near to the western poets. His essentially Indian sensibility has enabled him to go to India's past and his sense of Indian history and tradition is unique. The past comes to life in his poetry; He uses India as a kind of motif to indulge in to his poetic universe. He is a transnational figure and trans-disciplinary scholar. The main themes of his poetry are Indian culture and tradition, family and relations, past memories, art, love, despair, death, myth, hybridism, etc., They are full of humour, irony, paradox and sudden reversals. Most of his poems though intensely personal, have a universal dimension of their own. The select poems have been analyzed in this paper in the light of the theory of Indianness that shows the Indian sensibilities.

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N5: Identity Crisis in Anita Nair's *Ladies Coupe*

Dr. Manisha Anand Patil
 Head, Dept. of English, Y.C. Institute of Science, Satara,
Mr. Pawar Keshav Limbaj
 A.S.C. College, Ramanandnagar, Dist. Sangli,

Abstract:

Anita Nair is one of the finest writers in Indian writing in English with an international reputational reputation. Her novel "Ladies Coupe" (2001) was rated as one of 2002's top five books of the year and was translated into more than 25 languages around the world. In "Ladies Coupe" Anita Nair focuses on men and women relationship, marriage and divorce, social and cultural and psychological issue. According to Alice Cherian "Ladies Coupe" is a very powerful novel delineating feminine sensibility, despite the fact that this delineation is chiefly expressed through the projection of the crisis of social norms and inner urge for freedom. The Brahmin heroine Akhil, whose life has been taken out of her control, is forty years 'spinster', daughter, sister, aunt and the only provider of her family after the death of her father. Getting fed up with these multiple roles she decides to go on a train journey away from her family and responsibilities, a journey that

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महात्मा गांधींना साधा, नितीमान, मनाने श्रीमंत आणि स्थायीभ्रमांनी समज, भारत निर्माण करायचा होता. ज्या समाजामध्ये शोषक आणि शोषित राहणार नाहीत. ज्यामध्ये सर्वांच्या भ्रमाचे मूल्य समान राहून सर्वांना प्रगतीची समान संधी राहिली, ज्यामध्ये समाज विरहीत समाज निर्माण करता येईल. प्रत्येक मनुष्य आपल्या कल्याणा बरोबरच सर्वांच्या कल्याणासाठी महत्त्व देईल. अशा समाजाच्या निर्मितीसाठी गांधीजींनी काही सिध्दांत, तत्वे सांगितली होती. त्या सिध्दांतांची काही प्रमाणात अंमलबजावणी आपल्या समाज व व्यवस्थेने सुरु देखील घेतली होती परंतु आजही जातीयता, असुरक्षता, आर्थिक, सामाजिक विषमता, स्त्री उन्नती, ग्रामीण सुधारणा, आरोग्य सुधारणा या साखळा बाबी अत्यंत महत्त्वाच्या आहेत. या सर्वांच्या सुधारणेसाठी गांधीजींनी सांगितलेली नितीमत्ता सुधारणा आज अत्यंत महत्त्वाची आहे. नव्हे तेच आपल्या देशाचे, समाजाचे छत्र मिशन असले पाहिजे. या मिशनला अनुसरून जर आपल्या व्यवस्थेची वाटचाल सुरु झाली तरी बाकी सर्व प्रकारच्या सुधारणा याला पुढक होतील व पर्यायाने खासा कल्याणकारी भारताचे चित्र, सर्वोपरी समाजाचे स्वप्न पूर्णचाला येईल. म्हणूनच गांधीजींचा सर्वोपरी समाजाच्या निर्मितीचा विचार आजही तेवढाच प्रासंगिक ठरतो.

संदर्भ ग्रंथ :

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- ३) जाधव श्रीराम (संपा), गांधीजी आणि सामाजिक समता, म.गा. अध्ययन केंद्र, देवगिरी महाराष्ट्र, औरंगाबाद २००९, पृ. १२३
- ४) किता
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- ६) किता
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- ८) किता
- ९) गांधी मोहनदास, उपरोक्त पृ. २९
- १०) किता.

४) यादवकालीन सामाजिक, आर्थिक परिस्थितीच्या अभ्यासातील साधनांच्या मर्यादा

गोडदाब लखन अभिमान

प्रस्तावना :

No Documents, No History साधनांशिवाय आपण इतिहास रेखाटूच शकत नाही. साधनांशिवाय लिहिलेला इतिहास हा इतिहास न राहत, तो एक छकल व बनली जाईल. शास्त्रीय इतिहासलेखनांसाठी साधनांची आवश्यकता असते. साधने ही इतिहासलेखनाचा गाभा, मुलभूत कच्चा माल आहेत.

महाराष्ट्राच्या ऐतिहासिक परिसिद्धांत आणखीत बरेच संशोधन झाले आहे. प्राचीन महाराष्ट्र, सातवाहन, राष्ट्रकूट, मराठ्यांचा इतिहास यांचे विभूत प्रमाणित इतिहासकारांनी मांडणी केलेली आहे. प्राचीन महाराष्ट्रात सातवाहन काळात ज्यारीय ब्रह्मण्ड झाली तर सतराव्या शतकात महाराष्ट्रात पयराज्याची स्थापना झाली. पण यामधील काळातील महाराष्ट्राच्या इतिहासाकडे विशेषतः यादवांच्या इतिहासाकडे दुर्लक्ष झालेले दिसते. तात्कालीन समाजव्यवस्था कशी होती ? अर्थव्यवस्था कशी होती ? याकडे मात्र दुर्लक्ष केलेले दिसते. यादवांचा काळ हा महाराष्ट्राचा उत्कर्षाचा काळ होता. आजचा महाराष्ट्र यादवांनी राजकीय, भौगोलिकदृष्ट्या एकत्र करण्याचा प्रयत्न केला. परंतु याच घराण्याच्या इतिहासावर संशोधकांनी आवश्यक प्रमाणित प्रवेशज्ञान संशोधकांनी टाकलेला दिसत नाही.

यादवकालीन सामाजिक - आर्थिक परिस्थितीच्या अभ्यासाच्या साधनांच्या मर्यादा

यादव काळाचा इतिहास लिहिण्या-या ऑक्सफोर्ड वर्मा (Yadav and their Times) नरसिंह मूर्ती (The servants of Devgiri), श्रीनिवासन रिती (The Servants), आर.जी. भांडारकर (Early History of the Deccan), ब्रह्ममंदर देशपांडे (देवगिरीचे यादव) यांनी यादवकालीन महाराष्ट्रावर प्रकाशझोत टाकलेला आहे. पण संशोधकांनी सामाजिक-आर्थिक परिस्थितीच्या मांडणीऐवजी राजकीय इतिहासलेखनावरच मोठ्या प्रमाणावर भर दिलेला आहे.

यादवांच्या इतिहासाच्या अभ्यासाच्या साधनांचे वर्गीकरण चार विभागात करता

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❖ इतिहास संबंधित शोधपूर्ण

बस्त्याखुर

वर्ष चौथे □ अंक पहिला □ ऑक्टो. ते डिसेंबर - २०१३

संपादक

डॉ. विजया-रावकरे

डॉ. अनिल कठारे

PRINTED MATTER

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प्रेषक :

सौ. रमाबाई कठारे

महत्मा फुले हाऊसिंग सोसायटी, कंधार, जि. नांदेड, महाराष्ट्र - ४३१७१४.

'कंधारपूर' हे जैमासिक मालक, प्रकाशक व मुख्य संपादक, सौ. रमाबाई कठारे यांनी देवदत्त देशपांडे यांच्या सारंग प्रिटींग प्रेस, संत नामदेव संस्थान, चिखलवाडी कॉर्नर, नांदेड येथे मुद्रित करून महात्मा फुले, हाऊसिंग सोसायटी, तहसिलच्या पाठीमागे कंधार, जि. नांदेड, महाराष्ट्र-४३१७१४ येथे प्रकाशित केले.

COMPARATIVE STUDY ON SILKGLAND IN FIFTH INSTAR LARVAE OF SILKWORM *BOMBYX MORI* IN BIVOLTINE RACES

N. T. PAWAR, J. A. CHAVAN AND G. P. BHAWANE*

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ABSTRACT

In present study, the comparative account on silk gland soluble proteins in fifth instars larvae of bivoltine races CSR2, CSR2X4 and CSR4 were determined. The amount of total silk gland protein content in middle silk gland (MSG) and posterior silk gland (PSG) were estimated in three bivoltine races on 1st, 3rd, 5th, 7th, and 9th day of fifth instars. The protein concentration was increased gradually to day before spinning in MSG and PSG but decreased on spinning day. The maximum protein concentration of MSG was recorded as 10.40 ± 0.361 mg/gm wet weight of tissue in race CSR2 on 7th day of fifth instar. The PSG showed maximum protein content 29.167 ± 0.764 mg/gm wet weight of tissue in race CSR2XCSR4 on 5th day of fifth instar larvae.

Key words: Silk gland, Soluble protein, 5th instar bivoltine races

INTRODUCTION

The silkworm *Bombyx mori* has great economic importance because of its commercial valuable silk. The silk gland are modified labial salivary gland present in the head region of second maxillae in larval head region of silkworm *Bombyx mori*. The silk gland is a paired tubular gland that can be divided into anterior silk gland (ASG), middle silk gland (MSG), and posterior silk glands (PSG). The silk protein sericine is secreted by ASG while fibroin is synthesized and secreted in the PSG (Sehnal and Akai, 1990). Silk gland was described by Yamanouchi as early as 1921. Lesperon (1937) described silk protein synthesis in the cytoplasm of silk gland. Silk gland is polyploid with well developed rough endoplasmic reticulum and golgi complex which are essential for protein synthesis (Akai, 1960).

MATERIALS AND METHOD

The silkworm *B. mori* bivoltine races CSR2, CSR2XCSR4 and CSR4 were reared as per the procedure of Krishnaswami *et al.*, (1978) in the rearing house of Zoology department, Shivaji University, Kolhapur. The fifth instar larval period in CSR2 was 9 days while in CSR4 and CSR4 had 7 days. Therefore, larvae were sacrificed on 1st, 3rd, 5th, 7th and 9th day of fifth instars for estimation of total protein from silk gland. The quantitative estimation of protein was done spectrophotometrically by Lowry *et al.* method (1951).

MINERAL WEALTH IN DECCAN

P. D. Kumbhar

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Abstract: Geologically the Deccan Plateau is the oldest part of the Indian Subcontinent, a shield of old stable rocks. Most of India's mineral wealth is found in the Deccan Plateau. The Deccan is rich in minerals. In comparison to world larger flood basalts, the Deccan Trap exhibits more than double the amount of copper abundance. Reserves of diamonds in India are not yet exhausted and modern methods are being applied for intensive prospecting and mining in Panna, Kurnool, Bellary and some other selected places in central India. Zeolites and other secondary minerals in the Deccan Traps, though reported in the last century have received scant attention as far as their formation and distribution in the lava flows are concerned. The studies on wealth of minerals in Deccan w.r.t. copper, diamonds and zeolites with some secondary minerals is collectively presented in this paper.

Keywords: Deccan plateau, Deccan trap, minerals, zeolites.

Introduction : The Deccan, triangular shaped southern part of Peninsular India, derived its name from the Sanskrit word Dakshin. The land was referred as Dakshinpatha meaning south land, in the great Indian epics Ramayana and the Mahabharata. Geologically the Deccan Plateau is the oldest part of the Indian Subcontinent, a shield of old stable rocks. Most of India's mineral wealth is found in the Deccan Plateau. The Deccan is rich in minerals. Primary mineral ores found in this region are mica and iron ore in the Chhota Nagpur region, and diamonds, gold and other metals in the Golconda region. The discoveries of native copper and sulphides occurrences from the Deccan Trap came to light during engineering excavations for railways, roads and dam sites. During the post independence period, the investigations carried out since the 1950's, mostly by the GSI, provides us the first hand information of different diamond source rocks on the Deccan and also their potential. Zeolites and other secondary minerals in the Deccan Traps, though reported in the last century (Dana, 1854, 1868), have received scant attention as far as their formation and distribution in the lava flows are concerned.

विद्यापीठ अनुदान आयोगाच्या निर्देशानुसार महाराष्ट्रातील सर्व
विद्यापीठांच्या महाविद्यालयीन पदवी व पदव्युत्तर अर्थशास्त्र विषयांच्या
विद्यार्थ्यांसाठी तसेच सर्व स्पर्धा परीक्षेच्या MPSC, UPSC, SET/NET
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सूक्ष्म अर्थशास्त्र
पेपर नं. VII पेपर नं. XII

लेखक

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रमानंदनगर.



एज्युकेशनल पब्लिशर्स
औरंगाबाद

	पाटील संजय नारायण	
44.	प्रयोजनमूलक भाषा डॉ. जी. प्रवीणा	32
45.	21 वी सदी पूर्व कहानी साहित्य में ग्राम जीवन की चूनीतियों प्रा. डॉ. रामचंद्र मारुती लोंढे	33
46.	Challenges Of 21 st Century Before Panchayati Raj In India Mr. Ravindra Narayanrao Karpe	34
47.	मोदी सरकारचे परराष्ट्रीय धोरण प्रा. बाबासाहेब फलके	34
48.	बदलते वैश्विक नवप्रवाह : नवी विश्व-व्यवस्था प्रा. दत्तात्रय शिवाजी थोरात	35
49.	भारतीय राजकारणातील आधुनिकता आणि परंपरा प्रा. डॉ. अतुल हणमंत कदम	36
50.	ट्रिक्स सघटना व वैक : सहकार्य किंवा स्पर्धा डॉ. विजय जालिंदर देते	36
51.	भारतीय संघराज्यासमोरील आव्हाने डॉ. मेघा संजय पाटील	37
52.	Political Economy and Ownership of Non Timber Forest Product: Tribes in India. Mr. Avinash Bhale	38
53.	20 व्या शतकाच्या पूर्वार्धातील कर्वीर छत्रपती दुसरे शिवाजी आणि इंग्रज राजकारणातील आव्हाने : एक दृष्टिक्षेप सौ. वंदना रामचंद्र लोंढे	39
54.	"A study of contribution on freedom fighter Prof. Vishawnath s. Kamble	40
55.	Development Politics and Environmental Movements in India Prof. Hake D.D	41
56.	भारतीय धर्मनिरपेक्ष लोकशाहीपुढील आव्हाने सौ. श्रद्धा विनोद कोठावळे	41
57.	भारताच्या नवीन आर्थिक धोरणाचा सहकारी चळवळीवर झालेला परिणाम प्रा. डॉ. व्ही. बी. शिंदे	42
58.	न्यायदर्शनातील ईश्वर संकल्पना टिळकर विलास पांडुरंग	43
59.	जी - 20 परिषदेत भारताचे योगदान प्रा. व्ही. एस. पानस्कर	44
60.	Successful Resolution of Border Issue Between India and Bangladesh Mangesh Lagmana Jog Dr. R.R. Kamble	44
61.	Federalism and Regionalism in India Dr. Shivaji Patil	45
62.	भारतीय संघराज्यावर प्रादेशिक पक्षांचा होणारा प्रभाव - एक चिकित्सा प्रा. बळवंतराव कुडलिक जाधव	46
63.	निवडक व्यायाम प्रकारांचा बॅस्केटबॉल व हॅंडबॉल खेळाडूंच्या शारिरिक व कारक क्षमतेवर होणा-या परिणामांचा अभ्यास प्रा. एस.	46

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प्रति,
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अर्थशास्त्र विभाग
एस.जी.एस. महाविद्यालय, कराड

विषय : आयडीयल विभागांतर्गत स्वयंअध्ययन साहित्य विकसनाबाबत

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प्र.संचालक

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An Historical study of wai city

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To attempt a systemic historical study of some prominent cities has become an important domain research works these days. Such research studies make attempts to understand its development at stage and different important historical turns that shaped these cities. The history of Wai City of Satara district(Maharashtra)as a great significance.Many writers such as B.K.Apte, Kamal Chavan, M.S.Mate, Jayant Gujar, Ravindra Batt, Vasantaro Borate, Mdhu Nane ,G.R.Mate have written different books on the wai city.No serious attempt to study the growth and development of this city has been made by the researchers so far. Hence,I intend to undertake research to study all aspects of growth of wai city.

Wai city has made significant contributions in various fields of activities. This ancient city is situated in the belt of Krishana River. It is 33kms.from Satara district in its North-West region and 88kms Awayfrom Pune in the south region.Its height from mean Sea Level is 701meters and it is situated at 17° 57'North latitude and 73° 54'East longitudes.The average rainfall is 710mm and its maximum temperature is 33.3° and minimum temperature is 20 °c.

The city has two thousand years historical background. The name of the city Wai has been derived from Sanskrit word 'Wai' meaning 'Weaver'. There are evidences of ancient relics such as 'Krishna Kath', 'Hivara Kath' and coins of Satvahan family to mark the ancient history of the city. Bahamani, Adilshah, Nizamshah,Mughals ruled over Wai city in the middle ages.Later on Chatrapati Shivaji, Rajaram, Shahu Maharaj, Peshawas and finally the British ruled over Wai.

३

पंडित जवाहरलाल नेहरू आणि भारतातील आर्थिक नियोजन

प्रस्तावना :

मानवतेचा एक महान पुजारी आणि भारताचा एक अद्वितीय नेता जेव्हा आपल्या देहाचा कर्ण-कण मातृभूमीच्या मातीत मिसळवा अशी इच्छा प्रकट करतो तेव्हा

त्याच्यातील अदम्य राष्ट्रवाद प्रत्ययास येतो. नेहरू हे प्रखर राष्ट्रवादी होते. त्यांच्या अणुरेणू राष्ट्रप्रेम, राष्ट्रभिमामन भरला होता. त्यांच्या रक्तात राष्ट्रवाद भिनला होता. भारताच्या स्वातंत्र्यासाठी व स्वतंत्र भारताच्या सर्वांगीण उत्कर्षासाठी त्यांनी आपला देह झिजविला. त्यांनी आपल्या आयुष्याच्या शेवटच्या क्षणापर्यंत शांतता आणि प्रगती या मानवतेच्या अत्युच्च ध्येयासाठी आपले सर्वस्व वेचले होते. जवाहरलाल नेहरू यांचा जन्म अलाहाबाद येथे १४ नोव्हेंबर, १८८९ मध्ये एका खानदानी, सुसंस्कृत व संपन्न अशा काश्मिरी ब्राह्मण घराण्यात झाला. त्यांचे वडील मोतीलाल नेहरूंच्या व्यक्तिमत्त्वावर छाप पाडणाऱ्या ज्या दोन व्यक्ती होत्या त्यापैकी मोतीलाल नेहरू ही एक व्यक्ती आणि दुसरी व्यक्ती महात्मा गांधी ही होय. त्यांचे प्राथमिक शिक्षण घरीच झाले. १९०५ साली नेहरू शिक्षण घेण्यासाठी इंग्लंडला गेले. इंग्लंडमध्ये हॅरो या पब्लिक स्कूलमध्ये माध्यमिक शिक्षण घेऊन ते १९०७ मध्ये केंब्रिज विद्यापीठात उच्च शिक्षणासाठी दाखल झाले. १९१२ साली नेहरू बॅरिस्टरची परीक्षा पास होऊन भारतात आले. काही काळ त्यांनी अलाहाबादला वकिली सुरु केली.

आधुनिक भारताचे शिल्पकार :

जवाहरलाल नेहरू भारतीय स्वातंत्र्यसंग्रामातील एक महान सेनानी होते. स्वातंत्र्यप्राप्तीनंतर तेच भारताचे पहिले पंतप्रधान झाले. मोठ्या कष्टाने मिळविलेल्या देशाच्या स्वातंत्र्याचे संगोपन व

प्रा. डॉ. श्री. पाटील यावंता भगवान

आर्ट्स सायन्स जेड कोर्स

कालव: समाजत: नगर

वा पत्नसु: ना. सागरी

मोबा: ९८५०२८६२५

सर्वर्धन करण्याची जबाबदारी त्यांच्यावर पडली. नेहरूंना भारतीय जनता, भारतीय इतिहास, परंपरा, संस्कृती याबद्दल फार मोठा जिज्ञाळा वाटे. ऑगस्ट, १९४७ पासून मे, १९६४ मध्ये त्यांचे निधन

होईपर्यंत दशेाचे राजकारण, अर्थकारण, समाजकारण व परराष्ट्रघोरण यावर पं. नेहरूंच्या विचारांची छाप होती. त्यामुळे तो कालखंड भारताच्या इतिहासातील नेहरू युग या नावाने ओळखला जातो. देशाच्या राष्ट्रीय व राजकीय जीवनात नेहरूंनी अत्यंत महत्त्वाची भूमिका बजावली. आधुनिक भारताचे एक शिल्पकार असा त्यांचा उल्लेख करणे उचित आहे. त्यांचे लाके शाहीवादी, समाजवादी, मानवतावादी आणि द्रष्टा नेता असेही वर्णन केले जाते. स्वतंत्र भारताचे पहिले पंतप्रधान म्हणून नेहरूंना उरात धडकी भरवणाऱ्या समस्यांना सामोरे जावे लागले. नवोदित राष्ट्राची प्रगती साधण्यासाठी त्यांनी आर्थिकनियोजन, धर्मनिरपेक्षतेचे धोरण आणि अलिप्ततावादी परराष्ट्रघोरण यांचा अवलंब केला.

आर्थिक नियोजन : ब्रिटिश राजवटीच्या काळात भारताचे परिमित आर्थिक शोषण करण्यात आले होते. देशाची आर्थिक परिस्थिती भयावह झाली होती. भारतासारख्या अविकसित देशाची आर्थिक प्रगती घडवून आणण्यासाठी सर्वव्यापी नियाने नाची आवश्यकता असल्याची जाणीव नेहरूंना स्वातंत्र्यप्राप्तीपूर्वीच झाली होती. त्यामुळेच काँग्रेसने १९३८ साली नेहरूंच्या अध्यक्षतेखाली नियोजन समिती स्थापन केली होती. देश स्वतंत्र झाल्यानंतर पंतप्रधान या नात्याने त्यांनी प्रथम नियोजन सल्लागार मंडळ व नंतर नियोजन मंडळाची स्थापना करून भारताच्या नियोजनबद्ध आर्थिक विकासाला चालना



अर्थमन्त्री

स्मरणिका



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दि. १३, १७ व १८ नोव्हेंबर २०१५

2015-2016

5

आयोजक



अनेकांत एज्युकेशन सोसायटीचे

तुळजाराम चतुरचंद महाविद्यालय, बारामती

ता. बारामती, जि. पुणे - ४१३ १०२

प्रा. कलकटे सुनिल बांगदेव

आर्ट्स, सायन्स, एंड कॉमर्स कॉलेज,

रामानंदनगर, ता. पल्लुस, जि. सांगली,

दि. १२.१३ फरवरी २०१६ ।

Samkaline Hindi Kavita ke paristhitiya.

समकालीन हिंदी कविता की परिस्थितियाँ

‘समकालीन कविता’ शब्द साठोत्तरी १९६० के पश्चात की कविता के लिये प्रयुक्त होने लगा है। ‘समकालीन कविता’ में अपने समय का अंकन अधिक से अधिक हुआ है। पूर्ववर्ती कविता में अपने समय का वास्तव कम और अप्रत्यक्षीकरण अधिक है। ‘समकालीन कविता’ शब्द समयवाचक है। प्रवृत्तिवाचक नहीं है। अपने समय का सीधा साक्षात्कार यह अवश्य एक प्रवृत्ति है, किन्तु इससे भी प्रवृत्ति विशेष का ज्ञान होता है। समकालीन कविता विश्वासों को रचना नहीं बंध, घृणा, और विस्फोट की रचना है। बेरोजगार, किसान की अवस्था, सामान्य लोगों की हालत पर प्रकाश डाला है। समकालीन कविता ऐसे ही निर्वलों की कविता है। निर्वलों के असंतोष, आक्रोश, व्यंग्य, भर्त्सना की कविता है। समकालीन हिंदी कवियों में भुमिल, हरिश भादानी, हरि ठाकुर, रमेश गौड, रमेश कुन्तल मेघ, राजीव सक्सेना इन कवियों का प्रमुख रूप से नाम लिया जाता है।

‘समकालीन हिंदी कविता की परिस्थितियाँ’ निम्न प्रकार से दिखायी देती हैं —

अ. राजनीतिक परिस्थिति :—समकालीन हिंदी कविता के समय राजनीतिक परिस्थिति अस्थिर दिखायी देती है। भारत के नये शासकों ने आधुनिकीकरण की प्रक्रिया में प्रत्येक स्तर पर समझौता किया था। अतएव भद्रवर्ग की भारतीयता को सामंतवाद का पर्याय मानकर उसे नार्मजुर किया गया। राजनेताओं को गांधी के उत्तराधिकार में मिली जनसेवा अप्रलोभन परकता की परंपरा की रक्षा करनी चाहिए थी, लेकिन उस वक्त राजनेताओं ने राजनीतिक उपयोग के लिए कानून के शिकजे से बचने की कोशिश की। राजनेताओं ने चुनाव में विजय के लिए कमरा: जातिवाद, सम्प्रदायवाद, भाषावाद, धार्मिक अंधता का उपयोग करने और समर्थन के लिए पूँजीपतियों, नौकरशाहों और समाजकंटकों पर विश्वास डाला गया।

इससे भारतवर्ष में जनतांत्रिक व्यवस्था, संसद नेतृत्व और नवनिर्मित संस्थाओं का साहित्य में परिहास प्रारम्भ हो गया। इस राजनीतिक परिस्थिति का कवियों की कविता में प्रतिक्रिया दिखायी देती है, इन कवियों में भुमिल, हरिश भादानी, हरि ठाकुर, रमेश गौड, रमेश कुन्तल मेघ, राजीव सक्सेना इनका प्रमुख रूप से नाम लिया जाता है। कवि भुमिल अपनी ‘बीस साल बाद’ कविता में राजनीतिक परिस्थिति को व्यक्त करते हैं —

समकालीन हिंदी कविता के बदलते आयाम

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मुद्रक

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प्रस्तुत ग्रंथ में संपादित शोध आलेखों में दिए गए विचार, कल्पना, संबंधित लेखकों की हैं। इनसे संपादक मंडल सहमत हो यह आवश्यक नहीं है।

पड़ती है। परिणाम यह होता है की ता है और बुरे रास्ते पर चलकर वह बलात्कार पर उतर आता है। सक्का और समर्थ समाज से प्रतिरोध कर रहा है, सही नहीं है।

के शोषण के चित्र सत्य साम्राज्य उभरे हैं। आए दिन समाज में किता ता है। इनके जन्म का जिम्मेदार को के कारणों अन देखा किया जाता है। अत्याचार, प्रशासन की लापरवाही, अरी की मारु पर बिलाप करत हुआ ने के मोह लिखी जमींदार के, डाक पुलिस-लेखपाल से। इसी के चले लेखों की मानसिक स्थिति, संघर्ष और

सी की दलित जनजाति के शोषण जाति के समाज को उभाया है। इनके व ता सार्वभौम है। वे नेट और ले जो सामाजिक दृष्टि से दलित पनपते उन गहरे सूखे के प्रभाव और अपराधीकरण को बढ़ावा देते हैं। जंगल के माध्यम से समाज के न के हर क्षेत्र के लोग आज हिन्दू केकपूर लोगों के समान ही समाज न लंगली इलाके के शुरू नहीं हो। से ही जंगल शुरू होता है। इस बार की दलित जनजाति के जीवन रूप से दलित विमर्श के संकेत हैं।

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42

ओमप्रकाश वाल्मीकि के 'गुसपैठिये' कहानी में चित्रित दलित जीवन

कु. साठे नित पोपट

पीएच.डी. शोधच्छत्र, शिवाजी विश्वविद्यालय, कोल्हापुर

प्रस्तावना :-

दलित साहित्य का प्रारंभ मराठी साहित्य में सर्वप्रथम हुआ है। महाराष्ट्र में दो दलित नेताओं महात्मा फुले एवं डॉ. अंबेडकर के विचारों ने दलितों में चेतना जागृत की और अनेक लेखकों ने इनसे अनुप्राणित होकर दलित चेतना से युक्त साहित्य का यह भी अर्थ लिया था की, जो साहित्य स्वयं दलित वर्ग के लोगों ने लिखा वही दलित साहित्य है किन्तु आज भारत की अनेक भाषाओं में दलित साहित्य की रचना तमाम ऐसे लोग भी कर रहे हैं, जो स्वयं दलित वर्ग के नहीं हैं। हिंदी के दलित कथाकारों में ओमप्रकाश वाल्मीकि, डॉ. एन. सिंह, जयप्रकाश कर्दम, माता प्रसाद, मोहनदास नैमिशराय, रघुवीर सिंह आदि के नाम लिए जा सकते हैं। इन दलित कथाकारों में ओमप्रकाश वाल्मीकि का अपना महत्वपूर्ण स्थान है। उनके साहित्य के बारे में जानने से पहले हम 'दलित' शब्द का तात्पर्य देखते हैं। 'दलित' शब्द का तात्पर्य :-

डॉ. यौगज सिंह बच्चन दलित शब्द की व्याख्या करते हुए कहते हैं। 'दलित वह है जिसे भारतीय संविधान ने अनुसूचित जाति का दर्जा दिया है।' ओमप्रकाश वाल्मीकि :- व्यक्तित्व एवं तित्व :-

ओमप्रकाश वाल्मीकि का जन्म ३० जून, १९३० में उत्तर प्रदेश के मुजफ्फरनगर जिले के बरला गाँव में हुआ है।

सदियों का संताप, बस! बहुत हो चुका अब और नहीं (कविता संग्रह), जूवन (आत्मकथा) अंग्रेजी, जर्मन, स्वीडिश, पंजाबी, तमिल, मलयालम, कन्नड, तेलुगु, में अनुदित एवं प्रकाशित। सल्लम, गुसपैठिये (कहानी संग्रह), दलित साहित्य का सौंदर्यशास्त्र, मुख्यधारा और दलित साहित्य, सफाई देवता (सामाजिक अध्ययन), दलित साहित्य अनुभव संघर्ष और यथार्थ, I ma and other stories, पयनित कविताएँ।

अनुवाद : सायन का पहर (अरुण काले) कविता संग्रह का मराठी से हिन्दी अनुवाद में हिन्दू क्यों नहीं (कांवा एलैया) को अंग्रेजी पुस्तक का हिन्दी में

omprakash valmik ke guspaitheye
kahani me chaitre dalit jevan.

समीक्षक सुधा जोशी यांचा कथा तत्त्वविचार

केलास महाले

सहायक प्राध्यापक, मराठी विभाग, ए.एस.सी. कॉलेज, रामानंदनगर (बुर्ली)

प्रस्तावना

मराठीतील कथासमीक्षा वेगवेगळ्या संकल्पनांच्या आधारे समृद्ध करणाऱ्या महत्वाच्या समीक्षक म्हणून सुधा जोशी यांचे नाव अग्रक्रमाने घेतले जाते. मोजकेच पण वैशिष्ट्यपूर्ण असे समीक्षा लेखन करून त्यांनी कथासमीक्षेच्या प्रांतात आपली ठळक मुद्रा उमटविली आहे. म्हणूनच अलीकडच्या काळातील आघाडीच्या कथासमीक्षक म्हणून त्यांच्याकडे पाहिले जाते. मराठी कथेसंबंधीची तत्त्वचर्चा आणि प्रत्यक्ष समीक्षालेखन त्यांनी केले असले तरी कथा हा साहित्यप्रकार त्यांच्या विशेष आस्थेचा, चिंतनाचा आणि व्यासंगाचा विषय आहे, याची साक्ष त्यांच्या 'कथा : संकल्पना आणि समीक्षा' (२०००) या महत्त्वपूर्ण ग्रंथातील समीक्षा लेखनातून पटते. मराठी कथासमीक्षेत सुधा जोशी यांचे नाव उपयोजित समीक्षेच्या दृष्टीनेच अधोरेखित केले गेले असले तरी या ग्रंथातून त्यांनी मांडलेला कथातत्त्वविचार काही नव्या दृष्टिकोनांसह अवतरला आहे. मुळातच मराठी समीक्षेच्या क्षेत्रात कथा या वाङ्मयप्रकाराची तात्त्विक स्वरूपाची चर्चा काही मोजक्याच समीक्षकांनी केली आहे. त्यातही अनेक घटकांची पुनरावृत्ती व पाश्चात्य सिद्धान्ताचीच प्रेरणा अधिक प्रबळ झालेली दिसते. या पार्श्वभूमीवर ताज्या व अद्यावत संकल्पना व्यूहांच्या आधारे कथासमीक्षा लेखन करणाऱ्या जोशी यांच्या कथातत्त्वविचाराने मराठी कथासमीक्षा अधिकाधिक समृद्ध झाली आहे. म्हणून प्रस्तुत शोधनिबंधात या तत्त्वचर्चेचे वेगळेपण व मौलिकता स्पष्ट केली आहे.

सुधा जोशी यांचा कथातत्त्वविचार

कथा या साहित्यप्रकाराविषयीची तत्त्वचर्चा करण्यापूर्वी कथनात्म साहित्याविषयी सखोल भाष्य जोशी यांनी केले आहे. या अनुषंगाने कथात्म, नाट्यात्म आणि भावकाव्यात्म हे ललित साहित्याचे तीन वर्ग कल्पून कथनात्मता हे कथात्म साहित्याचे व्यवच्छेदक वैशिष्ट्य असल्याचे त्यांनी म्हटले आहे. नाट्यात्म व भावकाव्यात्म साहित्याहून कथात्म साहित्याचे वेगळेपण स्पष्ट करण्यासाठी कथात्म साहित्याचे अनेक विशेष त्यांनी येथे सोदाहरण नमूद केले आहेत. कथात्म साहित्यकृतीतील कथानक, पात्र व अन्य घटकांसंदर्भात विवेचन करताना अनेक विचारवंतांच्या मतांना परामर्श घेत त्यांनी आपली भूमिका मांडली आहे. शब्दार्थाच्या माध्यमातून कथात्म

दि. २०१५

प्रबोधन प्रकाशन
ज्योती
दिवाळी विशेषांक २०१५

वर्ष २६

अंक ३३५-३३६

ऑक्टो./नोव्हें. २०१५

-2016

अनुक्रमणिका

माझ्या माणसांनो/ जयंत गडकरी	५
संपादकीय / प्रसाद कुलकर्णी	७
कथा : धिंड / नीलम माणगावे	१९
हादरा / प्रा. विठ्ठल सदामते	४१
शेकोटी / संतोष नारायण पाटील	५१
कविता : राजा शिरगुप्ते, डॉ. दिलीप कुलकर्णी, मारुती कटकघोंड, भास्कर आबाजी कांबळे, रमजान मुल्ला	५९ ते ६१
भारतरत्न अमर्त्य सेन यांची मुलाखत	
शुटाप्पा पॉल - मराठी अनुवाद : अशोक केसरकर	६३
कथा : तथ्यब अलीची तिलांजली / प्रा. किसनराव कुराडे	७३
मजुरी : मूळ कन्नड कथा : डॉ. सरजू काटकर	७९
अनुवाद : प्रा. डॉ. गोपाळ महामुनी	
कविता : श्यामसुंदर मिरजकर, अरुण इंगवले, धनाजी सावंत, सुनिल पाटील, गंगापुत्र, प्रा. संजय सुतार,	८३ ते ८७
लेख : सिरीयन विस्थापितांच्या व्यथा / ज. शं. आपटे	८९
मला भेटलेली उत्तुंग माणसे / ज. रा. दामोळे	९७
निजामशाहीकडून स्वातंत्र्याकडे / डॉ. सुधाकर चौसाळकर ...	१११
गरिबांचा अर्थ शास्त्रज्ञ / डॉ. भालचंद्र मुणगेकर	११७
समीक्षक सुधा जोशी यांचा कथा तत्त्वविचार / कैलास महाले ..	१२१
असहिष्णुता व धार्मिक हिंसाचार यांचा वाढता धोका/ अशोक चौसाळकर	१२५
अर्था-अर्थी / प्रा. डॉ. जे. एफ. पाटील	१२९
प्रबोधिनी वार्ता	१३५

‘ताडमं’ आदिवासींच्या व्यथा, वेदनांचे दर्शन घडविणारा प्रतिनिधिक कथासंग्रह

केलास एस. महाले

स्वातंत्र्यानंतरच्या पहिल्या अर्धशतकातील एक महत्त्वाची परिवर्तनवादी चळवळ म्हणून आदिवासी चळवळीकडे पाहिले जाते. आदिवासी साहित्य हे या चळवळीचे महत्त्वाचे आयुध आहे. ग्रामीण, दलित आणि स्त्रीवादी साहित्यप्रवाहांप्रमाणेच आदिवासी साहित्य प्रवाहानेदेखील मराठी साहित्यात स्वतंत्र स्थान निर्माण केले आहे. अर्थात स्वातंत्र्यपूर्व काळातही मराठीतील मध्यमवर्गीय, पांढरपेशा समाजातील साहित्यिकांनी आपल्या अनुभवाच्या कक्षा व्यापक करून आदिवासी जमातींच्या जीवनावर लेखन केले आहे. स्वातंत्र्यानंतर शिक्षणाच्या सार्वत्रिकीकरणामुळे आदिम जमातीतून संवेदनशील, सृजनशील व जागृत आत्मभान प्राप्त झालेली साहित्यिकांची पिढी निर्माण झाली. या पिढीने महाराष्ट्रातील आदिम, आदिवासी, डोंगरी, दुर्गम व अरण्यवासी क्षेत्रातील अनुभवविश्व आपल्या कलाकृतीचा व पारंपारिक लोकसाहित्याचा विषय केला आणि आदिवासींच्या सर्वांगीण उत्थानाचा प्रश्न घेऊन प्रस्थापित समाजव्यवस्थेला प्रश्न विचारण्यास सुरुवात केली. आज आदिवासी साहित्य चळवळ परिवर्तनवादी भूमिकेतून मार्गक्रमण करताना दिसते. अन्याय, अत्याचाराविरुद्धच्या संघर्षाबरोबरच आपली समृद्ध संस्कृती जतन करण्याचा आटोकाट प्रयत्न ही चळवळ करीत आहे. म्हणूनच आदिवासी साहित्य म्हणजे आदिवासी कलावंताने घेतलेला त्याच्या अस्मितेचा शोध आहे. असे या साहित्यासंबंधी अनेक अभ्यासकांनी मत व्यक्त केले आहे.

लोकसाहित्याची समृद्ध परंपरा लाभलेल्या आदिवासी साहित्याने ललित वाङ्मयाच्या क्षेत्रात अपेक्षित मजल मारलेली दिसत नाही. त्यातच प्रतिभावंत आदिवासी साहित्यिकांनी वाङ्मयाच्या अनेक प्रकारांपैकी कविता हाच प्रकार अधिक जवळ केला आहे. कादंबरी, कथा,

नाटक व आत्मचरित्र इत्यादी वाङ्मयप्रकार अलीकडे समृद्ध होताना दिसत आहेत. आदिवासी कथासाहित्याचा विचार करता संग्रहरूपाने झालेले कथालेखन मर्यादित आहे. “अफाट मराठी कथासागराचा तळ हुडकून काढला असता क्वचित एखाद्या शिंपल्यात मोती सापडावा तसे आदिवासी कथेचे मोती धारण करणारे मराठी कथाशिंपले फार विरळ आहेत.”^१ आदिवासी साहित्याचे ज्येष्ठ समीक्षक विनायक तुमराम यांच्या या निष्कर्षावरून मराठी कथासाहित्यातील आदिवासी कथेच्या स्थितीगतीवर नेमका प्रकाश पडतो. खरे तर आदिवासी जमातींना कथावाङ्मयाचा आदिम वारसा लाभलेला आहे. लोककथांच्या माध्यमातून आदिवासी जमातीत त्याचे जतन होत आलेले आहे. असे असताना आधुनिक काळात आदिवासी कथालेखकांचे कथावाङ्मय म्हणावे तसे आढळून न येणे ही खेदाची बाब आहे. अलीकडे जे नवोदित कथाकार कथालेखन करीत आहेत त्यांच्या कथालेखनातून ही उगीव भरून निघेल असा विश्वास वाटतो. मोजकेच परंतु स्वतंत्र कथालेखन करून आदिवासी कथेच्या प्रांतात मोलाची भर घालणारे कथाकार म्हणून माधव सरकुंडे यांचे नाव आग्रक्रमाने घेतले जाते. ‘सर्वा’ (२०००) हा त्यांचा पहिला कथासंग्रह त्यानंतर आदिवासींच्या व्यथा, वेदनांचे दर्शन घडविणारा ‘ताडमं’ (२००१) हा कथासंग्रह देखील त्याच्या नावावर आहे. प्रस्तुत संग्रहातून आदिवासींच्या व्यथा, वेदनांचे त्यांनी जे वास्तव दर्शन घडविले आहे त्याचा मागोवा घेणे हे या शोधनिबंधाचे मुख्य प्रयोजन आहे. तत्पूर्वी आदिवासी कथावाङ्मयाचा संक्षिप्त आलेख मांडून सरकुंडे यांच्या कथालेखनाचे वेगळेपण स्पष्ट केले आहे.

आदिवासी कथा

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फुराणी | डिसेंबर २०१५ | १२

वर्ष नववे । अंक चौन्थाऐशी

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पत्ता

संपादक मुराणी, मु. पो. गारगोटी, ता. भुदरगाड,

जि. कोल्हापूर. पिन ४१६ २०९

अनुक्रमणिका

इंजान/पांडुरंग पाटील, कपिलेश्वर/ ४

तुकोबांची संस्कारगाथा/डॉ.एस.एम.कानडजे/९

‘ताडमं’ आदिवासींच्या व्यथा, वेदनांचे दर्शन

घडविणारा प्रतिनिधिक कथासंग्रह/

प्रा. कैलास एस. महाले/१२

मुलूख/श्री. संतोष नारायण पाटील/१७

देशीवाद म्हणजे भूलतत्त्ववादाला विरोध! /

प्रमोद मुनघाटे/२२

जागतिकीकरणात मराठी भाषेची आव्हाने/

प्रा. शरद जीवन मेथ्राम/२९

हे मासिक प्रकाशक, मुद्रक राज गवस यांनी भारती मुद्रणालय येथे छपूस मु. पो. गारगोटी येथे प्रसिद्ध केले. या मासिकात महाराष्ट्र राज्य साहित्य संस्कृती मंडळ, मुंबई यांचे अंमल: अनुदान मिळाले आहे. या अंमलात व्यक्ता ह्यानेच्या मातंगी साहित्य संस्कृती मंडळ, मुंबई व संपादक व संपादक मंडळ सहभागी असलेले, असे नाही.

मुराणी । डिसेंबर २०१५ । ३ - १६

डॉ. बाबासाहेब आम्बेडकर : विचारधारा और हिंदी कथा साहित्य

Dr Babasaheb Ambedkar
vichardhara or hindi katha sahitya

प्रा. नितिन कुंभार, सातारा

सामाजिक व्यवस्था में क्रांतिकारी परिवर्तन लानेवाले महामानव डॉ. बाबासाहेब आम्बेडकर का जन्म 14 अप्रैल, 1891 में मध्यप्रदेश के महु नामक छोटे से ग्राम में तथाकथित अष्ट परिवार में हुआ। तत्कालीन युग में भारतीय जनमानस पर धर्म का बहुत बड़ा प्रभाव था। वर्ण व्यवस्था के कारण जाति - पाँति के कड़े बंधन थे। समाज ऊँच नीच में विभक्त था। जाति कर्म के आधार पर नहीं जन्म के आधार पर मानी जाती थी। परिणामतः ब्राह्मणवादी श्रेष्ठत्व के कारण अशूतों को अशिक्षा, अंध-श्रद्धा, कुप्रथा, गरीबी, अन्याय, अत्याचार, शोषण का शिकार होना पड़ा। उनके प्रति घृणा, द्वेष, कुराता की भावना पनपती रही। उन्हें नारकीय जीवन व्यतीत करने में मानुर होना पड़ा। इस व्यवस्था के भुक्तभोगी स्वयं डॉ. बाबासाहेब आम्बेडकर थे। बाबासाहेब ने अनेक यातनाओं को सहते हुए प्रचलित सामाजिक व्यवस्था का सामना कर अपनी शिक्षा पूरी की। वे जानते थे कि अशूतों के दुःख के तीन कारण हैं - अशिक्षा, अभाव, और अन्याय। अतः उन्होंने अपना समग्र जीवन भारतीय समाज में सर्व व्याप्त जाति व्यवस्था के विरुद्ध तथा दलितोद्धार के लिए समर्पित किया। दलित आंदोलन को प्रतिष्ठित करने का श्रेय बाबासाहेब को ही है। उन्होंने मनुष्य और मानवतावाद को केंद्र में रखकर परंपरागत रुढ़वाद और जातिवाद के विरुद्ध आवाज उठाने के लिए सन 1920 ई में मुंबई में 'मुक्तनायक' साप्ताहिक का प्रकाशन, सन 1928 ई में दलितों के शिक्षा प्रसार के लिए 'बहिष्कृत हितकारणी समा' की स्थापना जैसे आंदोलन चलाकर दलितों को 'शिक्षित बनें, संगठित हो और संपर्क करो' का संदेश दिया।

डॉ. बाबासाहेब आम्बेडकर पर गैतम बुद्ध, कबीर, महात्मा फुले जी के विद्रोही और समताधिष्ठित विचारों का प्रभाव था। बाबासाहेब के विचार बीसवीं सदी के क्रांतिकारी विचार थे जिनका ध्येय 'बहुजन हिताय बहुजन सुखाय' था। अतः बाबासाहेब के प्रखर विचारों की सशक्त अभिव्यक्ति हिंदी कथा साहित्य में हुई है।

आम्बेडकर विचारधारा और हिंदी कथा साहित्य :-

डॉ. बाबासाहेब आम्बेडकर ने अपने राजनीतिक, सामाजिक और सांस्कृतिक क्षेत्र में जो प्रगतिशीलता दिखाई उसके लंबे एक ओर भारतीय जनमानस की दासता वृत्ति को तोड़ना था तो दूसरी ओर एक नयी समताधिष्ठित समान रचना के लिए निश्चित दिशा देना था। भारतीय संविधान के शिल्पकार डॉ. बाबासाहेब आम्बेडकर भारतीय परंपराओं और प्रस्थापित समाज रचना की शोषण वृत्ति से मुक्त होने की प्रक्रिया को अच्छी तरह जान गए थे। इसलिए उनका प्रत्येक विचार विद्रोह और विरोध का न केवल प्रतीकात्मक कदम था बल्कि एक नयी भूमि की तलाश का परिचायक भी था, जहाँ मानवी अर्थवत्ता सुनिश्चित रह सके।

देश की निम्नतर जातियों, दलित पीड़ित वर्गों की मानसिकता जिसमें वर्णवादी जाति व्यवस्था के कारण जन्मी हीनताप्रथी को निकाल बाहर करने के लिए उस जाति में परिवर्तनकारी प्रबोधन की आवश्यकता को डॉ. आम्बेडकर ने पहचान लिया। इस दृष्टि से जयप्रकाश कर्म की 'दास्ते' कहानी बड़ी महत्वपूर्ण है। कहानी की पात्रा कल्पना टूटते हुए दलित युवक के रूप का प्रबोधन कर उसमें हिम्मत जुटाने की कोशिश करती है, "अकेले संघर्ष करके टूट जाने से अपनी के सहयोग से जीव्य करना बेहतर है। हमारे समाज में इसी सहयोग भावना की आवश्यकता है। समाज की बहुत - प्रतिभाएँ सहयोग के अभाव में इसी प्रकार की प्रतिकूल परिस्थितियों का भेंट चढ़ जाती हैं। मैं नहीं चाहती कि तुम्हारे साथ भी ऐसा हो.....। तुम्हारी शिक्षा पूरी हो जाएगी और अच्छी नौकरी मिल जाएगी। तो देख लेना तुम्हारी सब समस्याएँ आसानी से हल हो जाएंगी।" कल्पना की इस प्रेरणा से दीपक अपनी सब मानसिक कमजोरियों पर विजय प्राप्त कर हीनता को त्यागने में सफल होता है। अतः कहानी बाबासाहेब के विचार सामाजिक परिवर्तन के लिए प्रबोधन की आवश्यकता पर प्रकाश डालती है।

डॉ. आम्बेडकर जीवनभर अशूतों की राजनीतिक, आर्थिक और सामाजिक स्वतंत्रता, समता तथा बंधुत्व की पहल करते रहे। श्रौतिक और दिमागी गुलामी से मुक्ति के लिए दलित जाति में राजनीतिक अधिकारों की अस्मिता को जमाने की निहायत आवश्यकता थी। इसके लिए शिक्षा के दरवाजे जो अब तक विशिष्ट वर्गों के लिए खुले थे, निम्न जातियों के लिए बाकायदा खोल देने जरूरी थे। इस लक्ष्य की पूर्ति के लिए डॉ. आम्बेडकर निरंतर प्रयत्नशील रहे। इसी के फलस्वरूप आज दलित शिक्षा का महत्व पहचान गए हैं। इसका परिणाम मोहनदास नैमिशराय के उपन्यास 'मुक्तिपथ' के बंशी के कथन से आता है, "हाँ साहब साहब, सब कुछ करेगा। इसकी पकड़ के लिए। मैं तो चाहता हूँ मेरा सुनीत पढ़ - लिखकर कुछ बने। हमारी तो ज़िन्दी कट गयी, पर....." प्रस्तुत कथन बाबासाहेब के विचार सभी प्रकार की गुलामी से मुक्ति पाने के लिए अशूतों में शिक्षा के प्रचार - प्रसार की आवश्यकता की पूर्ति करता है।

AGRICULTURAL MICRO FINANCE

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INTRODUCTION

The primary purpose of agriculture is food production; but this purpose cannot be completely achieved without money. Therefore, some financial assistance needs to be given to farmers to maximize agriculture production, hence microfinance banks. defines agricultural credit as repayable loan given to farmers with or without interest to enable them carry out farm operations more efficiently. It is an input factor, next to improve seeds, seedling, fertilizer, pesticides, tools and machines use to maximize production. The target groups are the farmers and the issue is how to disburse these credits to them. The funds are provided by government and donor agencies and the main disbursement channels are agricultural banks and projects.

The agriculture credit is more of a business venture than a service provider. Its strategy had much to do with green revolution. It is driven by technology and financed on credit at subsidized interest rates. So impressive was the business of the green revolution that business of finance service was ignored. But when farmers do not repay their loans, the banks could not cover their cost and the government ran out of money to finance the subsidy and the banking business finally failed and so did the service.

Therefore, to survive the people engaged in numerous activities, on farm and non-farm. Rural farmers got increasingly diversified as a result of financial inadequacy. Access to finance becomes a limiting factor as agricultural credit had been exclusive. It excluded those who did not own land nor till the land, laborers, poor farmers, micro entrepreneur and small holder farmers that are too poor to give bribe and uneducated to read and understand the cumbersome administrative paper work necessary for processing of the required loan as demanded by the microfinance institutions This unsatisfied demand prepares ground for the supply side microfinance. And due to the overall failure of capital transfer of the government directed credit during the 1980s, the emphasis in development policy shifted, particularly in rural areas with a move from agricultural credit to rural financial services for a diversified economy and from development banking to microfinance banking It is based on this that rural finance stands to finance agricultural productiondescribed micro-finance as that part of financial sector that encompasses micro-credits, micro-saving and other financial services target at low-income earners. It is part of the financial sector which comprises viable formal and informal institutions, small and large, that provide small size finance to all segments of the rural and urban populations. It covers a wide range of financial institutions, ranging from indigenous rotating savings and credit association (ROSCAS) and self-help groups to financial co-operatives, rural banks and community banks, as well as non-bank financial institutions (NBFIs, including credits (NGOs), all the way up to development banks and commercial banks, more likely.

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दलित कवयित्रींच्या कवितेतील स्त्रीवादी जाणिवा

डॉ. कैलास महाले

सहाय्यक प्राध्यापक व प्रमुख,

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प्रस्तावना

स्वातंत्र्योत्तर कालखंडातील एक उल्लेखनीय साहित्यप्रवाह म्हणून स्त्रीवादी साहित्यप्रवाहाचा उल्लेख केला जातो. अलिकडे मोठ्या प्रमाणात स्त्रीवादी साहित्य व समीक्षेची चर्चा होताना दिसते. पाश्चात्य विचारसरणीतून उदयाला आलेल्या या प्रवाहामुळे भारतीय स्त्रियांना आत्मभान आले आणि त्या आपल्यावरील अन्याय, अत्याचाराला साहित्याच्या माध्यमातून वाचा फोडू लागल्या, अर्थात पाश्चात्य विचारांबरोबरच भारतीय स्त्रीमुक्ती लढा देखील अत्यंत प्रबळ आणि प्रभावी आहे ही बाब या संदर्भात लक्षात घेणे महत्वाचे आहे. कारण स्त्रियांच्या सर्वांगीण विकासासाठी आपल्या देशात अनेक समाजसुधारकांनी जे प्रयत्न केले, ज्या चळवळी उभारल्या त्याचा विचार करून स्त्रीवादाची मांडणी केली तर भारतीय स्त्रीवादाचे नेमके स्वरूप घ्यानात येईल.

जगाच्या पाठीवर पुरुषांच्या तुलनेत स्त्रीचे जीवन आजही उपेक्षितच आहे. किंबहुना तिच्यावरील अन्याय हा सनातन आहे. आधुनिक युगात ती काही प्रमाणात बदललेली असली व सर्वच क्षेत्रात आघाडीवर असली तरी तिची मानसिक गळचेपी सुरूच आहे. त्यामुळे 'स्त्रीमुक्ती' ही कल्पना कितपत योग्य ठरणारी आहे असा प्रश्न निर्माण होतो. वास्तव असे आहे की, आजही मनुप्रधान व्यवस्था पुर्णपणे बदललेली नाही आणि याच व्यवस्थेच्या आगेमागे भारतीय स्त्रीवाद

घोटाळतांना दिसतो. त्यामुळे पाश्चात्य समाजशास्त्रात भारतीय स्त्रीमुक्ती विषयक परंपरा व नव्यांदाच्या या स्त्रीवादाने लक्षात घेणे आवश्यक आहे. केवळ मध्यमवर्गीय स्त्रियांच्याच प्रश्नांचा विचार न करता दलित, आदिवासी व अन्य अपेक्षित स्त्रियांच्या समस्यांचेही सजग भान ठेवणे गरजेचे आहे. कारण स्वातंत्र्यानंतर तळागाळातील असंख्य स्त्रियांनी आपल्या भावनांना परखडपणे शब्दरूप देण्याचा प्रयत्न केला आहे. यादृष्टीने दलित कवयित्रींच्या कवितेतील स्त्रीवादी जाणिवांचा विचार करणे महत्वाचे ठरते म्हणून प्रस्तुत शोधनिबंधात निवडक दलित कवयित्रींच्या काव्यातील स्त्रीवादी जाणिवांचा शोध घेण्याचा प्रयत्न केला आहे. स्त्रीवाद म्हणजे काय?

स्त्रियांच्या समस्यांचा विचार करणारी चळवळ म्हणजे स्त्रीवादी चळवळ होय. 'समाजकारण, अर्थकारण, राजकारण, कला व बाह्य-मय व्यवहार या सर्व क्षेत्रात स्त्रियांच्या वाटचाली आलेले दुय्यम स्थान नाकारून, माणुसपणाचा समताधिष्ठित हक्क प्राप्त करण्यासाठी केलेली राजकीय चळवळ' ही स्त्रीवादाची अभ्यासकांनी केलेली व्याख्या समर्पक वाटते. स्त्रीवाद ही पुरुषविरोधी विचारधारा नसून पुरुषी वर्चस्वाच्या व्यवस्थेविरोधी असणारी विचारधारा आहे.

"हजारो वर्षांच्या इतिहासाने स्त्रीचे मनुष्यत्व नाकारून तिला दुय्यमत्व दिले त्यातून बाहेर पडून आपले हक्क प्रस्थापित करून घेण्यासाठी निर्माण झालेले व्यासपीठ म्हणजे स्त्रीवाद" असाही विचार स्त्रीवादसंदर्भात मांडला गेला आहे.

'माणूस हे मुख्य स्वीकारलेले दलित साहित्य'

दलितसाहित्य हा मराठी साहित्यातील एक महत्वाचा व स्वतःचे वेगळेपण सिद्ध करणारा साहित्यप्रवाह मानला जातो. परिवर्तनाच्या चळवळीतून उदयाला आलेल्या या साहित्याने जीवनाची वांधिलकी मानली, जीवनातल्या वास्तव प्रश्नांना स्पर्श केला. प्रस्थापित मराठी साहित्याला हादरे देत अपेक्षित व दडपल्या गेलेल्या समाजमनाला बोलके केले. या साहित्याच्या निर्मितीचे आदिकारण आत्मभान असून दलित साहित्याच्या आविष्काराला निरनिराळी रूपे देणाऱ्या आत्मशोध हा या साहित्यातील महत्वाचा घटक आहे.

22

दलित कवयित्रींच्या कवितेतील स्त्रीवादी जाणिवा

डॉ. कैलास महाले

सहाय्यक प्राध्यापक व प्रमुख,

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ता.पलूस, जि.सांगली

प्रस्तावना

स्वातंत्र्योत्तर कालखंडातील एक उल्लेखनीय साहित्यप्रवाह म्हणून स्त्रीवादी साहित्यप्रवाहाचा उल्लेख केला जातो. अलिकडे मोठ्या प्रमाणात स्त्रीवादी साहित्य व समीक्षेची चर्चा होताना दिसते. पाश्चात्य विचारसरणीतून उदयाला आलेल्या या प्रवाहामुळे भारतीय स्त्रियांना आत्मभान आले आणि त्या आपल्यावरील अन्याय, अत्याचाराला साहित्याच्या माध्यमातून वाचा फोडू लागल्या, अर्थात पाश्चात्य विचारांबरोबरच भारतीय स्त्रीमुक्ती लढा देखील अत्यंत प्रबळ आणि प्रभावी आहे ही बाब या संदर्भात लक्षात घेणे महत्वाचे आहे. कारण स्त्रियांच्या सर्वांगीण विकासासाठी आपल्या देशात अनेक समाजसुधारकांनी जे प्रयत्न केले, ज्या चळवळी उभारल्या त्याचा विचार करून स्त्रीवादाची मांडणी केली तर भारतीय स्त्रीवादाचे नेमके स्वरूप घ्यानात येईल.

जगाच्या पाठीवर पुरुषांच्या तुलनेत स्त्रीचे जीवन आजही उपेक्षितच आहे. किंबहुना तिच्यावरील अन्याय हा सनातन आहे. आधुनिक युगात ती काही प्रमाणात बदललेली असली व सर्वच क्षेत्रात आघाडीवर असली तरी तिची मानसिक गळचेपी सुरूच आहे. त्यामुळे 'स्त्रीमुक्ती' ही कल्पना कितपत योग्य ठरणारी आहे असा प्रश्न निर्माण होतो. वास्तव असे आहे की, आजही मनुप्रधान व्यवस्था पुर्णपणे बदललेली नाही आणि याच व्यवस्थेच्या आगेमागे भारतीय स्त्रीवाद

घोटाळतांना दिसतो. त्यामुळे पाश्चात्य समाजशास्त्रात भारतीय स्त्रीमुक्ती विषयक परंपरा व नव्यांदाच्या या स्त्रीवादाने लक्षात घेणे आवश्यक आहे. केवळ मध्यमवर्गीय स्त्रियांच्याच प्रश्नांचा विचार न करता दलित, आदिवासी व अन्य अपेक्षित स्त्रियांच्या समस्यांचेही सजग भान ठेवणे गरजेचे आहे. कारण स्वातंत्र्यानंतर तळागाळातील असंख्य स्त्रियांनी आपल्या भावनांना परखडपणे शब्दरूप देण्याचा प्रयत्न केला आहे. यादृष्टीने दलित कवयित्रींच्या कवितेतील स्त्रीवादी जाणिवांचा विचार करणे महत्वाचे ठरते म्हणून प्रस्तुत शोधनिबंधात निवडक दलित कवयित्रींच्या काव्यातील स्त्रीवादी जाणिवांचा शोध घेण्याचा प्रयत्न केला आहे. स्त्रीवाद म्हणजे काय?

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विद्येधिना मति गेली, मतीधिना नीति गेली
नीतिधिना गति गेली, गतिधिना वित्त गेली
वित्तधिना शूद्र खचले, इतके अनर्थ एका अधिद्येने केले

-महात्मा ज्योतीराव फुले

- ❖ विद्यावार्ता या आंतरविद्याशास्त्रीय बहुभाषिक त्रैमासिकात व्यक्त झालेल्या मतांशी मालक, प्रकाशक, मुद्रक, संपादक सहमत असतीलच असे नाही. न्यायक्षेत्र:बीड

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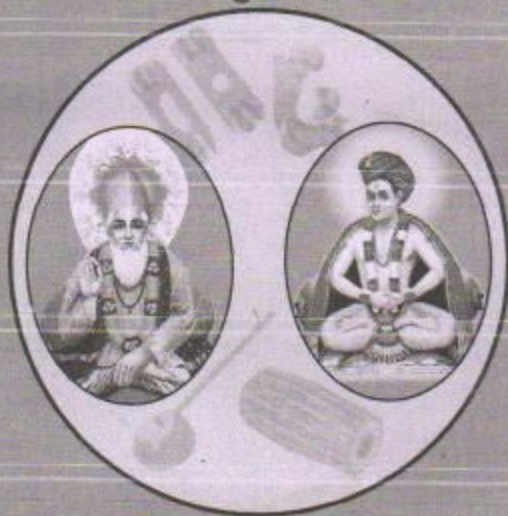
हिंदी और मराठी संत साहित्य की समाज प्रबोधन में भूमिका

संपादक

डॉ. भरत सगरे

सह संपादक

डॉ. विठ्ठल नाईक



श्री स्वामी विवेकानंद शिक्षण संस्था, कोल्हापुर संघलित

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Thursday, 15th February 2018

2017-2018

Organized by:-

**Shri Swami Vivekanand Shikshan Sanstha
Arts and Commerce College
Satara - 411 519**

E-MARKETING IN INDIA: A SWOT ANALYSIS

Mr. Baban Dhondiram Patil¹

Pratibha Dattatraya Pudale²

¹ Asst. Prof. ASC College Ramanandnagar(Burli)

² HOD Commerce Dept. ASC College Ramanandnagar(Burli)

ABSTRACT :

In today's scenario e-Marketing is playing important role in the global market, it helps in selling of goods and services using digital technologies'-Marketing itself has some positive as well as negative aspects the paper focuses all that aspects which relates to e-Market in modern marketing world. E-Marketing consists some online components like Banner Advertising, Email Marketing, Blogs, web widgets, Social Networking, Offline Activation. The paper discusses the Strength Weakness opportunities & Threats of e-marketing in India.

KEYWORDS: e-Marketing, World Wide Web, Internet

INTRODUCTION:

In the early stage of marketing it was based on barter system where marketing was carried on the basis of exchange of goods in lieu of certain goods. The mode of marketing has greater impact of change in our systems and technology. Day by day the Methods of marketing are changed and in that sense e-Marketing is the newest or latest method of a market. Thus, we have always revised our ways of marketing adopting the modern means to make it more dynamic and profit maximizing with time. The words like AMAZON, FLIPKART, SNAPDEAL, EKART are very near to us which relates to e-Marketing.

e-Marketing Concept

E-Marketing or electronic marketing refers to the application of marketing principles and techniques via electronic media and more specifically the Internet. The terms e-marketing, Internet marketing, and online marketing are frequently interchanged and can often be considered synonymous.

e-Marketing includes all the activities a business conducts with the help of the worldwide web (WWW) with the aim of attracting new business, retaining current business and developing its brand identity.

OBJECTIVES OF THE STUDY-

1. To examine the strength & opportunities that e marketing will bring for marketing in India.
2. To examine weaknesses & threats of e-Marketing in India

SIGNIFICANCE OF THE STUDY

To understand the concept of e-marketing.

To study the positive as well as negative side of the e-Marketing concept.

METHODOLOGY

The study is descriptive in nature. Secondary data used for this present study through various published sources from online and offline.

SWOT Analysis

❖ STRENGTHS of an e-Marketing in India

1. **Access to Data-** A website allows a company to gain a clear perspective on who their target market is, what they buy, where they live, and other pertinent information that can help in gaining new leads and appealing to existing customers. It is easy for companies to tell if a marketing

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In the early stage of marketing it was based on barter system where marketing was carried on the basis of exchange of goods in lieu of certain goods. The mode of marketing has greater impact of change in our systems and technology. Day by day the Methods of marketing are changed and in that sense e-Marketing is the newest or latest method of a market. Thus, we have always revised our ways of marketing adopting the modern means to make it more dynamic and profit maximizing with time. The words like AMAZON, FLIPKART, SNAPDEAL, EKART are very near to us which relates to e-Marketing.

e-Marketing Concept

E-Marketing or electronic marketing refers to the application of marketing principles and techniques via electronic media and more specifically the Internet. The terms e-marketing, Internet marketing, and online marketing are frequently interchanged and can often be considered synonymous.

e-Marketing includes all the activities a business conducts with the help of the worldwide web (WWW) with the aim of attracting new business, retaining current business and developing its brand identity.

OBJECTIVES OF THE STUDY-

1. To examine the strength & opportunities that e marketing will bring for marketing in India.
2. To examine weaknesses & threats of e-Marketing in India

SIGNIFICANCE OF THE STUDY

To understand the concept of e-marketing.

To study the positive as well as negative side of the e-Marketing concept.

METHODOLOGY

The study is descriptive in nature. Secondary data used for this present study through various published sources from online and offline.

SWOT Analysis

❖ STRENGTHS of an e-Marketing in India

1. **Access to Data-** A website allows a company to gain a clear perspective on who their target market is, what they buy, where they live, and other pertinent information that can help in gaining new leads and appealing to existing customers. It is easy for companies to tell if a marketing

E-MARKETING IN INDIA: A SWOT ANALYSIS

Mr. Baban Dhondiram Patil¹

Pratibha Dattatraya Pudale²

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ABSTRACT :

In today's scenario e-Marketing is playing important role in the global market, it helps in selling of goods and services using digital technologies'-Marketing itself has some positive as well as negative aspects the paper focuses all that aspects which relates to e-Market in modern marketing world. E-Marketing consists some online components like Banner Advertising, Email Marketing, Blogs, web widgets, Social Networking, Offline Activation. The paper discusses the Strength Weakness opportunities & Threats of e-marketing in India.

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परिवर्तित मानवीय सहसंबंधों का साहित्य में चित्रण

प्रा. नितिन हिंदुराव कुंभार

प्रस्तावना :-

प्रकृति का सर्वोत्कृष्ट सृजन मानव है। परंतु अनादि काल से मानव क्या है? यह एक जिज्ञासा रही है। अतः मानव प्रकृति की सर्वोत्कृष्ट किंतु सर्वाधिक जटिल कृति है। मानव रहित सृष्टि की कल्पना करना एक भयावह, उजाड़ तथा श्मशानवत क्षेत्र के सदृश्य होगा। अतः मानव विश्व का एक अनूठा उत्पादन है। जिसकी प्रतिष्ठा तथा स्वतंत्रता की महत्ता सभी धर्मों, विश्वासों तथा विचारधाराओं में स्वीकार की गयी है। मानव के आपसी संबंध ही सृष्टि की ताकत तथा रौनक है। यह संबंध सामाजिक, पारिवारिक, सांस्कृतिक, राजनीतिक आदि स्तर के होते हैं। परंतु आज अनेकानेक कारणों से इन संबंधों में परिवर्तन आ रहा है, जो मानव के अस्तित्व और भविष्य के लिए घातक साबित हो सकता है।

मानवीय सह-संबंधों के परिवर्तन की जड़ें भारतवर्ष में स्वतंत्रतापूर्व युग से ही दिखाई देती हैं। परंतु इस परिवर्तन की अगाध धारा स्वातंत्र्योत्तर युग में सीखता से बहती हुई दिखाई देती है। स्वातंत्र्यपूर्व युग में राष्ट्रभावना से प्रज्वलित समस्त मानव की चेतना इस स्वप्नवत जगत् में खो गयी थी कि स्वतंत्रता मिलने से उनकी संपूर्ण समस्याओं का अंत होगा। स्वतंत्रता तो मिली परंतु मोहभंग की स्थिति ने मानव को झकझोर डाला। जिससे पिछड़ापन, रुढ़ि तथा अंधविश्वास, जातिभेद, धर्मान्धता, अशिक्षा, गरीबी, बेरोजगारी, आर्थिक वैषम्य, भ्रष्टाचार, कालाबाजारी, तस्करी, अनैतिकता, मूल्यों का ह्रास, राजनीतिक असमतोल आदि का दौर आरंभ हुआ। परिणामतः मानवीय आपसी संबंधों में अकल्पित परायापन आना शुरू हुआ।

परिवर्तित मानवीय सह-संबंधों की पृष्ठभूमि :-

देश विभाजन :- स्वतंत्रता के साथ मानवीय संबंधों पर सबसे पहला आघात देश विभाजन का हुआ। जिसने समूचे समाज की आस्थाओं तथा नैतिक मान्यताओं को झकझोरकर रख दिया। हिंदु-मुस्लिम एकता को इस त्रासदी ने एक झटके से तोड़ दिया। हिंदु-मुसलमानों के पारस्परिक झगड़े, अत्याचार-अनाचार, नृशंस हत्याएँ, बलात्कार, भीषण रक्तपात, अपहरण, लूटपाट, आगजनी जैसी मानवताहीन प्रवृत्तियों ने मानवीय संबंधों को खंडित कर दिया। पारस्परिक आत्मीयता, विश्वास और नैतिक संबंधों का परिवर्तन आरंभ हो गया। ऊपर से साबित दिखाई पड़नेवाला मानव अंदर से कमजोर बन गया। रक्तपात की धाराएँ उसके मन और मस्तिष्क में बहने लगी। इस संदर्भ में कमलेश्वर का मत द्रष्टव्य है, "जिस आदमी ने रक्तपात को झेला और भोगा था, उसके भीतर सदियों में बने और करोड़ों जिंदगियों द्वारा बनाए गए विश्वासों का ध्वंस हुआ था, इसलिए दोनों देशों की सीमाएँ पार करनेवाले शरणार्थी से भी ज्यादा शरणार्थी थे, जिनके मानवीय मूल्यों और संबंधों की हत्या हो गयी थी।"

विभाजन की त्रासदी ने यहाँ के मानव को मूल्यहीनता और दिशाहीनता की खाई में धकेल दिया तथा यहाँ के मानव को नैतिक मानदंडों के विघटित होने का अहसास हुआ। यह परिवर्तन मानवीय सहसंबंधों के व्यापक स्तर पर हुआ।

जनसंख्या में वृद्धि :- स्वतंत्रता के बाद जनतंत्र के आधार पर स्थापित सरकार की ओर से मानव विकास की योजनाओं का सूत्रपात हुआ। परंतु देश की आबादी में होनेवाली आशातीत वृद्धि के कारण असमतोल बना रहा। परिणामतः महंगाई, असुरक्षा, बेरोजगारी, पारिवारिक बिखराव तथा

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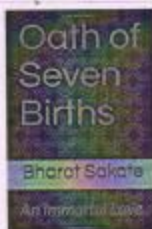
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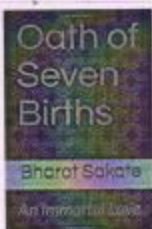
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'POVERTY IN INDIA: CONCEPT, REALITY & MEASUREMENT'

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HOD Economic Dept.
A.S.C. College, Ramanandnagar
Tal. Palus, Dist. Sangli.

1. Introduction -

India's economic structure has changed dramatically over last 5-6 decades; among the most dynamic economies recently. Benefits of growth not widely spread to various sections in society, reached only marginally to low income groups. Similar experience of other countries too. Question then arose: Can we guarantee to all at least a minimum level of living necessary for physical and social development of a person? Absolute poverty literature grew out of this question. Why estimate poverty?

Poverty estimates are vital input to design, monitor and implement appropriate anti-poverty policies.

- Analysis of poverty profiles by regions, socio-economic groups
- Determinants - factors affecting poverty
- Relative effects of factors affecting poverty
- Allocation of resources to different regions and to various poverty reduction programs

Precise estimates of poverty neither easy nor universally acceptable. Yet, can act as a broad and reasonably policy guide. Intellectual genesis of poverty very old Adam Smith, Ricardo, Marx: subsistence wage concept An early empirical work by Dadabhai Naoroji, 1901

Estimated an income level "necessary for the bare wants of a human being, to keep him in ordinary good health and decency". Estimated cost of food, clothing, hut, oil for lamp, barber and domestic utensils to arrive at 'subsistence per head'.

In the absence of income distribution data, Naoroji compared computed subsistence level with per capita production to draw attention to mass poverty.

Remarkable work that parallels an early work on British poverty by Rowntree, 1901.

2. Concept of Poverty -

Poverty can be defined as a social phenomenon in which a section of the society is unable to fulfill even its basic necessities of life. When a substantial segments of a society is deprived of the minimum level of having of living and continues at a bare subsistence segments of a society is deprived of the minimum level, that society is said to be plagued with mass poverty. The countries of the third world exhibit invariable the existence of mass poverty, although pockets of poverty exists even in the developed countries of Europe and America.

Attempts have been made in all societies to define poverty, but all of them are conditioned by the vision of minimum or good life obtaining in society. For instance, the concept of poverty in the USA would be significantly different from that in India because the average person is able to afford a much higher level of living in United States. There is an effort in all definition of poverty to approach the average level of living in a society and

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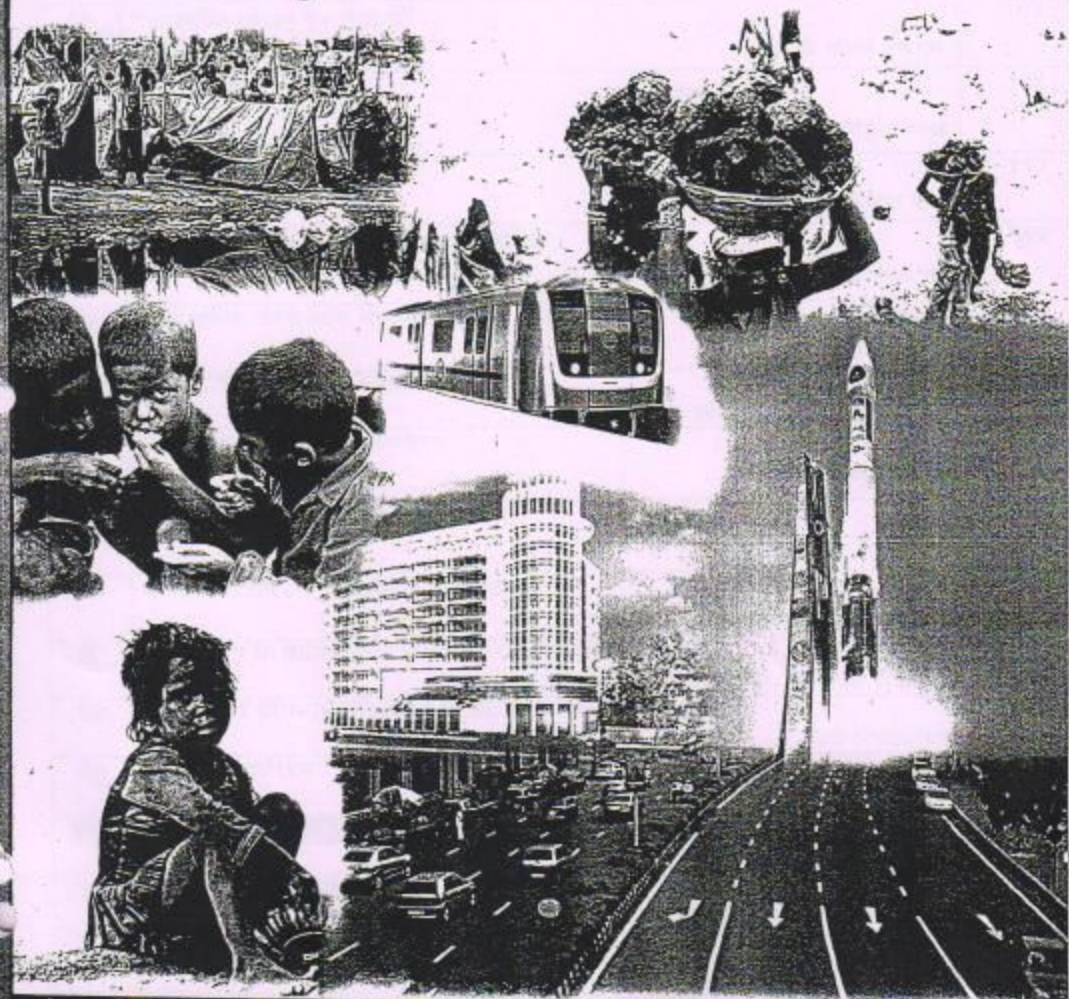
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"Poverty in India : Concept, Reality and Measurement"



Shri. Shahu Chhatrapati Shikshan Sanstha's

**SHRI SHAHAJI CHHATRAPATI
MAHAVIDYALAYA, KOLHAPUR**



"MGNREGA Workers and Their Impact"

Dr. Sou.P.B Patil
Associate Professor
ASC College, Ramanandnagar, Burla
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In order to get a sense of the reach of MGNREGA assets, we attempted to identify that the number of households using or benefitting from these assets and the area of land that is impacted by the work created under the MGNREGA, depending on the asset type. The former would be a relevant metric to assess public works such as roads or community water resources and water conservation efforts, whereas the latter would be relevant for minor irrigation, land leveling and afforestation projects, for example. For land development works on private lands, water works on common lands and horticultural works, each respondent was asked how much of their land was "impacted" by the work.¹⁵ They were also asked how much land belonging to other households were impacted by the work, to account for spillovers even in the case of works on private land. Finally they were asked how many households benefitted overall from the work. For works such as roads, afforestation, and other works (rural sanitation) only the last question was posed. In all of these we have chosen to ignore the benefits accruing to households exclusively through employment on these works. For works on private lands we have only the owner responding to these questions. In the case of public works however we have a response from each of the households sampled for the particular public work. We have chosen the more conservative approach of choosing the minimum value for the particular asset when there is more than one respondent. ¹⁴ Water works on public lands impact more land and households than do works on private land presumably because the public works are larger scale works. Roads have the broadest impact as one would expect, with 53 households benefitting on average from all the rural connectivity works in the survey. For horticultural works, typically the land devoted to such works was fairly small at about three-quarters of an acre, but the estimated annual net earnings is close to Rs.58000 in 2013-14 prices. Interestingly even for works on private lands there is a perception that for each acre of the beneficiary's own land that is impacted, another acre of someone else's land too benefits, underscoring the perceived positive spillover impacts of these works. This ratio is more than two in the case of water works on common lands.

Introduction -

The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) was notified on September 5, 2005 and implemented in three phases covering all districts over time. Although the focus is on augmenting wage employment, it is ambitious in scope and aims to accomplish a number of things. Amongst other things, the Act envisaged that the works undertaken as part of the programme would strengthen natural resource management and address causes of chronic poverty like drought, deforestation and soil erosion, thereby encouraging sustainable development. While there is a fairly rich documentation of the impacts of the MGNREGA as a safety net programme on wages, income and consumption, very little is known about the nature of assets created and their impacts on peoples' lives. Indeed, the MGNREGA is frequently thought of as a poverty alleviation scheme through the creation of wage employment for unskilled labour and not much else. The fact that it is not simply a work

PROCEEDINGS

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AGRICULTURE DEVELOPMENT IN RURAL AREA

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ASC College, Ramanandnagar
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Abstract

Introduction :

Rural Development in India is one of the most important factors for the growth of the Indian economy. India is primarily an agriculture-based country. Agriculture contributes nearly one-fifth of the gross domestic product in India. In order to increase the growth of agriculture, the Government has planned several programs pertaining to Rural Development in India. The Ministry of Rural Development in India is the apex body for formulating policies, regulations and acts pertaining to the development of the rural sector. Agriculture, handicrafts, fisheries, poultry, and dairy are the primary contributors to the rural business and economy.

Rural development in India has witnessed several changes over the years in its emphasis, approaches, strategies and programmes. It has assumed a new dimension and perspectives as a consequence. Rural development can be richer and more meaningful only through the participation of clienteles of development. Just as implementation is the touchstone for planning, people's participation is the centre-piece in rural development. People's participation is one of the foremost pre-requisites of development process both from procedural and philosophical perspectives. For the development planners and administrators it is important to solicit the participation of different groups of rural people, to make the plans participatory.

Aims and Objectives

Rural development aims at improving rural people's livelihoods in an equitable and sustainable manner, both socially and environmentally, through better access to assets (natural, physical, human, technological and social capital), and services, and control over productive capital (in its financial or economic and political forms) that enable them to improve their livelihoods on a sustainable and equitable basis.

The basic objectives of Rural Development Programmes have been alleviation of poverty and unemployment through creation of basic social and economic infrastructure, provision of training to rural unemployed youth and providing employment to marginal Farmers/Labourers to discourage seasonal and permanent migration to urban areas.

Suggestions

Although concerted efforts have been initiated by the Government of India through several plans and measures to alleviate poverty in rural India, there still remains much more to be done to bring prosperity in the lives of the people in rural areas. At present, technology dissemination is uneven and slow in the rural areas. Good efforts of organizations developing technologies, devices and products for rural areas could not yield high success. Experiences of many countries suggest that technological development fuelled by demand has a higher dissemination rate. However, in India, technology developers for rural areas have been catering to needs (with small improvement), rather than creating demand. There is no industry linkage machinery to create demand-based-technology market for rural communities. Besides, there is also an imbalance between strategies and effective management programmes. Propagation of technology/schemes for rural development is slow and there is a lacking in wider participation of different stakeholders. An ideal approach may therefore, include the government, panchayats, village personals, researchers, industries, NGOs and private companies to not only help in reducing this imbalance, but also to have a multiplier effect on the overall economy.

"ज्ञान, विज्ञान आणि सुसंस्कार यासाठी शिक्षणप्रसार" - शिक्षणमहर्षी डॉ. बापूजी साबुळे.

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Indian Economic In 21st Century: Issues & Challenges

Dr. Sou. Patil P.B.

Head of Dept. of Economics ASC College, Ramanandnagar

I. Introduction –

Today, you have a world in which some of those bipolar tensions have disappeared. Other tensions have crept in, but the big bipolar tensions are gone. All developing countries, and this is a remarkable thing, since the mid-80s are undertaking far-reaching economic reforms. This is true of Latin America, it is true of the former Communist countries in Asia, it is true of our other Asian neighbors, it is true of ourselves and of course this is also true of countries in what was the former Soviet Union. They are all re-orienting their systems of economic management, gearing up to a world that is going to be much more integrated. This is going to have implications for how business is conducted in all countries. Thus, there is today, probably an unprecedentedly low level of barriers to trade in the world. In another week or two if the Maastricht agreement goes through, GATT's Uruguay round will have put in place a completely new framework of rules and regulations for international trade for the future which will cover not only traditional areas of trade, that is goods; but will also introduce international agreements to expand trade in the area of services, including financial services in due course. These are all areas into which some of you are going to move in the future. It is a world, dominated by the phenomenon of globalization where commercial networks have become global, transnational corporations operate around the entire world, technology flows are universal and firms have become globalized in terms of marketing, brand names, technology. When I was a student at the university, if we went around the world we were not likely to see the same consumer brands in Japan as in England and America. The situation is totally different today. Finally, even the world of finance has become globalized as we ourselves have seen in India where in the last six months, a large number of companies have been raising funds in international markets.

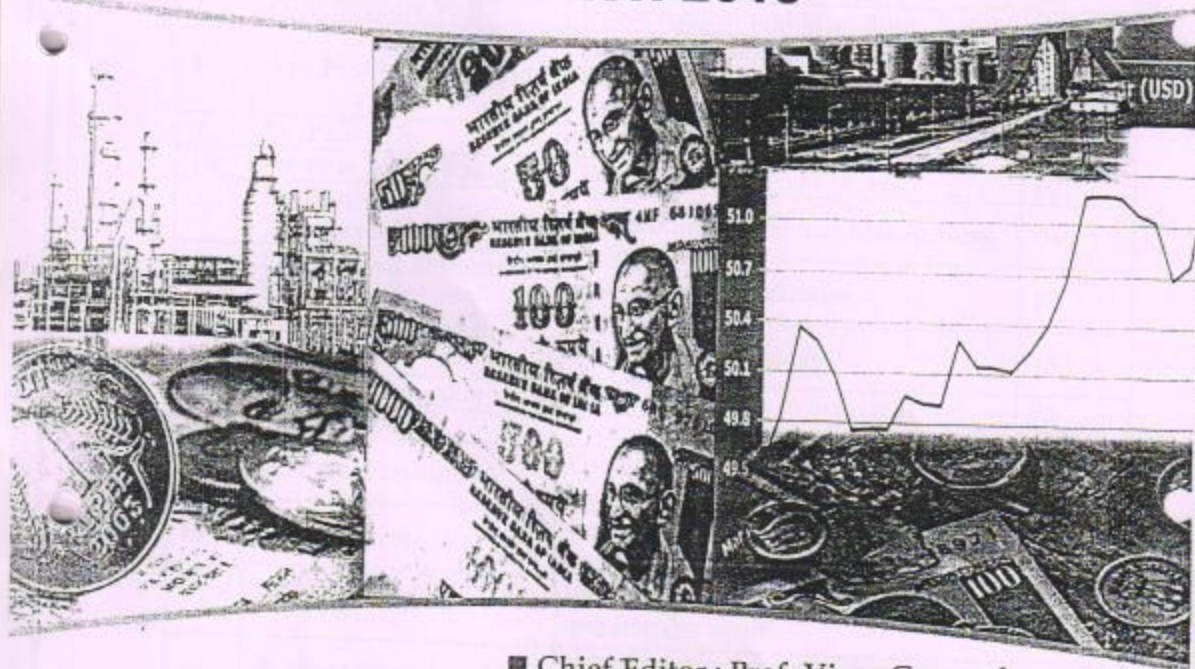
Finally, underpinning this network of trade, economic and investment integration is, of course, a revolution in telecommunications and informatics, which has introduced linkages, instant communications, shortened time lags, and created demands for flexibility and introduced frameworks of interaction, which I think will make the next twenty-five years incomparably different from what the last twenty-five years have been.

II. Post- Liberalization Period GDP Of India Has Risen Rapidly Since 1991 -

In the late 1970s, the government led by Morarji Desai eased restrictions on capacity expansion for incumbent companies, removed price controls, reduced corporate taxes and

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"ECONOMY FOR DEVELOPMENT - A NEED FOR 2020"

Dr. Sou. Parvati Bhagwan Patil, ASC College, Ramanand Nagar,

Introduction:

Setting a 2020 Perspective Economic Agenda for India requires clarity about the framework within which economic policy choices have to be made. There is a wide global consensus today that democracy and competitive market economy provide a framework. Democracy is a system of governance by consent of the people. Democracy has become the trend, the accepted system of government globally, and it is spreading worldwide. Furthermore, devolved democracies better manage contradictions and conflicts arising out of a heterogeneous society and provide effective feedback through an independent press to enable corrective action by the government. It empowers people to question the authorities and make them accountable in an election. Moreover, the comparative economic results in East and West Germany, North and South Korea, China before reform and China now, have conclusively proved that a competitive market system driven by incentives is superior to a coercive, state-controlled system, and that transparent democracy is a better system of governance than a closed dictatorship.

Objective of the study:

1. To study the need for more reforms.
2. To study the Indian Macro Economic Outlook 2020
3. To study the Distinctive profile of the Developed India.
4. To study the challenges involved in realizing the vision.

Research Methodology:

The present study is based on the secondary data obtained from various annual report published by economic development. The required data for the study purpose were also corrected from the no. of reference books, magazines periodicals, various websites related to economic development for the study.

Need for more reforms

But for that to happen, more vigorous market-centric economic reforms to dismantle the vestiges of the Soviet model in Indian planning, especially at the provincial level, are required. The Indian financial system also suffers from a hangover of cronyism and corruption that have brought government budgets to the verge of bankruptcy. This too needs fixing. India's infrastructure requires about \$150 billion to make it world-class, while the education system needs 6 per cent of GDP instead of 2.8 per cent today. But an open competitive market system can find these resources, provided the quality of governance and accountability is improved. Obviously, a second generation of reforms is necessary for all this.

But reforms are urgently required to be carried out to accelerate India's growth rate to 12 per cent a year. India has many advantages today for achieving a booming economy: a demographic dividend, an agriculture that has internationally the lowest yield and livestock-based products, and also at the lowest cost of production, a full 12 months a year of farm-friendly weather, a highly competitive skilled labour force and low wage rates at the national level, the advantages of which have already been proved to the world by the outsourcing phenomenon. We have a young population (average is 28 years compared to the 38 years of the U.S. and 49 years in 49 years) that can be the base for it by ushering in innovation in our production process. Since the worldview of economic development has now completely changed, economic development is no more thought of as capital-driven but as knowledge-driven. Application of knowledge, we need innovations. This means more original research, which needs more fresh young minds — the youth — to be imbued with learning and placed at the frontier of research. Instead, for decades since Independence we have been told that India's demography was its main liability, that India's population was growing too fast, and what India needed was to control its population, even if by coercive methods. Globally, India today leads in the supply of youth — persons in the age group of 15 to 35 years — and this lead will last for another 40 years. We should not, therefore, squander this "natural resource". We must, by a proper policy for the young, realise and harvest this demographic potential. China is the second largest world leader in having a young population today. But the youth population in that country will start shrinking from 2015, because of the lagged effect of the one-child policy. Japanese and European total populations are already fast ageing, and will start declining in absolute numbers. The U.S. will, however, hold a steady trend thanks to a liberal policy of immigration, especially from Mexico and the Philippines. But even then the U.S. will have a demographic shortage in skilled personnel. All developed countries will experience a demographic deficit. India will not, if we empower our youth with multiple intelligence. Our past liability, by a fortuitous turn of fate, become our potential asset.

महाराष्ट्रातील शेतकरी व कामगार चळवळीत शे. का. प. पक्षाचे योगदान

प्रा. राजेंद्र रघुनाथ सोनावले

कला व वाणिज्य महाविद्यालय,
पुणेगाव, जि. सातारा.

डॉ. दिलीप साहेबराव जाधव

कला व वाणिज्य महाविद्यालय,
पुणेगाव, जि. सातारा.

प्रास्ताविक -

महाराष्ट्रातील प्रमुख प्रादेशिक पक्षामध्ये शेतकरीकामगार पक्षाचा उल्लेख करावा लागेल. या पक्षाची स्थापना एप्रिल १९४८ साली ब्राह्मणेत्तर चळवळीतील कार्यकर्ते केशवराव जेधे, शंकरराव मोरे, काकासाहेब बाघ, भाऊसाहेब राऊत, नाना पाटील या नेत्यांनी केली. हे सर्व नेते सुरुवातीला काँग्रेसमध्ये कार्यरत होते काँग्रेसच्या ध्येय धोरणाबाबत मात्र ते नाराज होते. काँग्रेसने शेतकरी, कामगार यांचे हित जोपण्यासाठी अधिक क्रांतिकारक पाऊले उचलावीत अशी त्यांची अपेक्षा होती. त्यासाठी या नेत्यांनी काँग्रेस अंतर्गत "शेतकरी कामगार संघाची" १९४७ मध्ये स्थापना केली. १९४८ साली काँग्रेस पक्ष ग्रेडिंती काँग्रेस अंतर्गत स्वतंत्र संघटना निर्मितीस विरोध केला, परिणामी या नेत्यांनी काँग्रेस मधून बाहेर पडून स्वतंत्र राजकीय पक्ष स्थापण्याचा निर्णय घेतला. त्यातूनच शेतकरी कामगार पक्ष डाव्या विचारांचा, दलित, शोषित, कष्टकरी वर्गाचा पक्ष असून आपण भारतातील साम्यवादाचे वारसदार आहोत अशी त्यांची धारणा झाली. या पक्षाचे सुरुवातीपासून धर्मनिरपेक्षतेचे धोरण होते. समाजातील आर्थिक विषमतेचे उच्चाटन करणे हे या पक्षाचे प्रमुख ध्येय होते.१

विचारप्रणाली-

शेतकरी कामगार पक्षाचे नेते आपला पक्ष डाव्या विचारसरणीचा, मार्क्स व लेनिनच्या साम्यवादाच्या तत्वज्ञानावर श्रद्धा असणारा आणि समाजातील "नाही रे" घटकांचे प्रतिनिधित्व करणारा आणि त्याकरिता संघर्ष करणारा पक्ष आहे असा दावा करतात. शेकापने आंतरराष्ट्रीय साम्यवादी चळवळीचे वैचारिक नेतृत्व स्वीकारल्याचा दावा करण्यात येतो. दाभाडी येथे १९५० साली भरलेल्या पक्षाच्या दुसऱ्या अधिवेशनात पक्षाची विचारसरणी विषद करणारा "दाभाडी प्रबंध" स्वीकृत करण्यात आला. या प्रबंधात भारतीय साम्यवादी पक्ष, राष्ट्रीय व आंतरराष्ट्रीय राजकारणाचे तपशीलवार विवेचन आणि त्याबाबत पक्षाची टीका टिपणी समाविष्ट करण्यात आली. तसेच पक्षाच्या कार्यक्रमाची विस्ताराने चर्चा करण्यात आली. चीनमधील साम्यवादी क्रांतीत माओत्सेतुंगच्या नेतृत्वाखाली शेतकरी वर्गाने महत्वाची भूमिका बजावली. त्याचप्रमाणे भारतासारख्या विकसनशील आणि कृषी प्रधान देशात शेतकरी कामगार पक्षाच्या नेतृत्वाखाली भारतात क्रांती घडवून आणता येईल, असा दावा करताना अतिउत्साहाच्याभरात सोव्हिएत रशियातील साम्यवादी पक्षाची "साम्राज्यवादी" पक्ष अशी संभावना दाभाडी प्रबंधात करण्यात आली आहे. २

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रयत शिक्षण संस्थेचे,

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गौतम आर्ट्स अँड संजीवनी कॉमर्स कॉलेज, कोपरगांव

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ते १७ जानेवारी २०१५



पृथ्वी ही शेणाच्या मत्तकावर तरली नसून,
ती श्रमिकांच्या तळहातावर तरलेली आहे !



संपादक...

प्राचार्य डॉ. के. पी. काकडे

रयत शिक्षण संस्थेचे,

श्री सद्गुरू गंगागीर महाराज सायन्स,

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19

‘रंगशाला’ उपन्यास में सांस्कृतिक संघर्ष

प्रा. सुनील चांगदेव काकडे

जीवन मूल्य मानव के अन्तर्निहित सौन्दर्य में वृद्धि करते हैं। वे हमारे सामाजिक जीवन को श्रद्धा, दान, दया, ममत्व, अहिंसा आदि मूल्यों से परिपुष्ट कर हमें जीने योग्य बनाते हैं, जिससे आत्मविश्वास जाग उठता है। जिस प्रकार पानी विरहित नदी शोभायमान नहीं होती उसी प्रकार मूल्यहीन जीवन भी शोभायमान नहीं होता।

‘रंगशाला’ यह सिम्मी हर्षिता लिखित उपन्यास वर्तमान जीवन मूल्यों के सन्दर्भ किस प्रकार बदल गये हैं। उस पर प्रकाश डालता है। वर्तमान जीवन मूल्यों के सन्दर्भ बदल रहे हैं। आज बेईमानी, लाभ की अपेक्षा की जाती है। आज बेईमानी ईमानी हो चुकी है। भ्रष्टाचार शिष्टाचार बन चुका है। हर कोई शार्टकट का समर्थन करता है। व्यक्ति के नैतिक मूल्यों की दुहाई देकर दूसरों की अपेक्षा अपनी भलाई महत्वपूर्ण मानी जा रही है।

‘रंगशाला’ उपन्यास में भी श्रद्धा, दान, दया, ममत्व, अहिंसा आदि जीवन मूल्य किस प्रकार से परिवर्तित हुए हैं, इसका चित्रण किया है। उपन्यास में एक नारी के संबंध अनेक पुरुषों से हैं, फिर भी वह उसे अपनी सोच से आदर्श मानती है। पुरुष और स्त्री के संबंध स्त्री के संबंध में जीवन मूल्य किस प्रकार परिवर्तित और परिभाषित हुए हैं इसका भी चित्रण इस उपन्यास में हुआ है। आज मानवीय संबंधों में कितना प्यार और कितना स्वार्थ छिपा है इसका भी रंगशाला उपन्यास में चित्रण हुआ है। वर्तमान समय में जीवन मूल्यों का अर्थ मनुष्य अपनी इच्छा के अनुसार बदल रहा है। रंगशाला उपन्यास में किस प्रकार जीवन मूल्य परिवर्तित हुए हैं, उस पर निम्न प्रकार से प्रकाश डाला है।

‘रंगशाला’ यह सिम्मी हर्षिता का आधुनिक उपन्यास है। ‘रंगशाला’ यह ऐसा उपन्यास है जिसमें एक ऐसी नारी की कहानी है जो समय के अनुसार खुद को बदल रही है। यह स्त्री दाम्पत्य संबंधों में विश्वास, हनन की पीड़ा को नकार कर स्वयं को धोखा देने के लिए तैयार नहीं है। अपने मूक विद्रोह में वह पूरी समाज व्यवस्था से टकरा जाती है। इसी क्रम में यह उपन्यास परिवार और समाज के कितने ही अंतर्विरोधों को उद्घटित करता है।

‘रंगशाला’ में भारतीय समाज व्यवस्था पर पाश्चात्य शैली का किस प्रकार से प्रभाव पड़ रहा है यह राधिका और श्यामल का उदाहरण देकर स्पष्ट करने का सफल प्रयास

fraternity. He turned Buddhism into political and social philosophy to bring equality, fraternity, freedom, justice, secular attitudes into the lives of suffering masses by framing Constitution Of India. The impact of Buddhism is percolated in Indian Constitution. His intense revolutionary heart and vibrant brain found suitable space and solace in the tenets of Buddhism. He said "If the Buddhist Gospel was not adopted, the history of conflict in Europe would be repeated in Asia." He loved and preferred man centered and man concerned religion to be his religion and the only religion to preach for the peace and understanding among individuals and societies across the globe.

A deeper exploration into working of human mind and suffering, rational and scientific remedy to eliminate human suffering, dynamic Middle Way approach to life, effective non sectarian Vipassana Meditation technique make Buddhism all the way in all times a relevant way of life. Individuals and societies across the world can have their conflicts resolved through Buddha's way of life to experience peace and understanding in human life and conditions.

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AMBEDKARITE LITERATURE: ARTICULATION OF BUDDHISAM AND CONSTITUTIONAL VALUES

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Arts, Science and Commerce College,
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Pawar Keshav Limbaji
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Ramanandnagar (Burli) Ta- Palus,
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Ambedkarite literature is a promising word in the subaltern discourse and history of modern India. It is a literary revolution against racism, casteism, human subjugation and all sort of manmade discriminations. This literature is written by Dalit i.e. SC, ST, OBC, and minorities (broken, untouchables) writers in India. Ambedkarite literature deals with the pathetic life experiences of depressed, untouchable and marginalized sections in the Indian society and their protest against caste discrimination. In this regard, Namdev Dhasal, a militant activist of *Dalit Panther* and a revolutionary Dalit poet, aptly tributes Dr. Babasaheb as a father of human liberation movement in India. Eleanor Zelliot quotes-

"You are the only one, charioteer of our chariot
Who comes amongst us through field and crowds?
And protest marches and struggles.
Never leaves our company
And delivers us from exploitation
You are the one
The only one." (Zelliot. 2005: 300)



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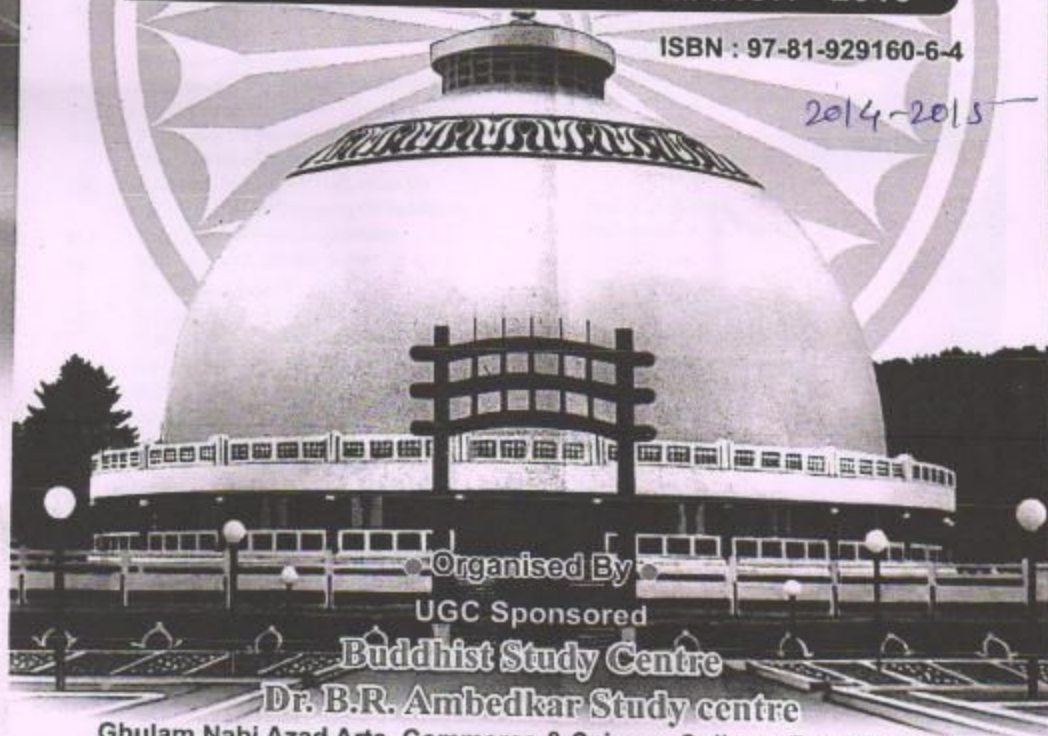
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INDEX

Sr. No	Topic	Authors	Page No.
1	Right To Work Conceptual Debate	Dr V B. Jugale	7
2	M G National Rural Employment Guarantee Scheme (MGNREGA): Problems and Prospects	Dr. Talwar Sabanna	10
3	MGNAREGA—Working and Future	Dr. V B. Kakade	15
4	Impact Assessment Of Nregs In Selected Talukas	Prof S S. Suryavanshi Dr. K.H. Shinde	21
5	Mahatma Gandhi National Rural Employment Guarantee Act: Nature, Issues And Challenges, And Innovations	Prof. Pravin S. Jadhav Dr C.S. Bhanumate	27
6	MGNREGS in Maharashtra	Dr S H Kokare, Dr R S. More	37
7	MGNREGA Workers and Their Impact	Dr B. S. Patil	42
8	Employment and Income Generation through MGNREGS Scheme in India	Dr. Anna K. Patil	48
9	Performance of MGNREGA in India	Dr R G Korabu	56
10	MNREGA Implementation in Maharashtra: A REVIEW	Dr. P. H. KADAM	63
11	A Tool for inclusive growth in Rural India: (MGNREGA) Mahatma Gandhi National Rural Employment Guarantee Act	Dr Sunil Subhash Patil Dr. Bhore Nikita (Dr. S. B. Shete)	67
12	The Performance of Mahatma Gandhi National Rural Employment Guarantee Act in Maharashtra	Mr. Anil D. Kolape Mr. Ramesh H. Karande	72
13	Impact of MGNREGA on Labour Availability for Agriculture	Dr. Kalhapure Balashaeb B	77
14	The Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) In Maharashtra	Dr. S. K. Chavan	82
15	Performance of MGNREGA in Maharashtra With Special Reference To Western Maharashtra	Prof. R. K. Wakarekar and Prof. Dr. D. A. Chougale	88
16	Role of MGNREGS In Maharashtra State	Prof. Y. D. Hartale	94
17	Performance Analysis of Mahatma Gandhi National Rural Employment Guarantee (MGNREGA) act - In India.	Kale Santosh Popat	97
18	A Report on MGNREGA ACT	Prof. Bhandare S.A.	102
19	Women Empowerment Through Mahatma Gandhi National Rural Employment Guarantee Act In India	Miss Sanka Vishwas More	107
20	Importance of Mahatma Gandhi National Rural Employment Guarantee Scheme	Dr. Gosavi M N	111
21	Performance of MGNREG Scheme in Maharashtra	Prof. Chandanshive Sunil Bhaskar Pnn. Dr. Nivas B. Jadhav	116
22	An Assessment of Awareness of MGNREGS: A Case Study of Kolhapur District	Mr. Pravin Chavan	121
23	Progress Of Mgnrega Scheme In Satara District	Dr. Arunkumar J. Sakate	125
24	Mgnrega- goals and importance	Dr B S. Puntambekar	130
25	MGNREGA Workers and Their Impact	Dr. Sou. P. B. Patil	133
26	A study of mgnrega in maharashtra	Miss. Shinde Varsha Tanaji	138
27	An analysis of expenditure of mgnrega in maharashtra	Prof. Mahesh V. Shinde	143

PROCEEDINGS

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**PROBLEMS & PROSPECTS OF MAHATMA GANDHI
NATIONAL RURAL EMPLOYMENT GUARANTEE SCHEME
(MGNREGS) IN MAHARASHTRA**

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LANDSLIDE VULNERABILITY ZONATION MAPPING USING GIS AND REMOTE SENSING

Subhash Chavara¹
Dr. Vinod Veer²

Sushakar Koiri³
Dr. Meena Pordar⁴

ABSTRACT

Landslide is the major disaster event occurring in the hilly region. It is an event occurs slowly and rapidly. It classifies generally as per its types. Landslide creates damage to material and infrastructure. These events are associated with geo and geo-environmental factors, soil erosion, rainfall and anthropogenic activities. The combination of remote sensing and GIS can able to prepare landslide vulnerability maps. To minimize the loss of human and associated assets is necessary.

KEYWORDS

The objective of the study is to prepare Landslide vulnerability zones for part of Uttargangamandalam Taluk.

INTRODUCTION

The study area is part of Uttargangamandalam Taluk is taken for analysis. It is located between 75° 28' 22"E and 11° 35' 32" North and 76° 49' 34"E and 11° 39' 59" North.

STUDY AREA

The study area is part of Uttargangamandalam Taluk is taken for analysis. It is located between 75° 28' 22"E and 11° 35' 32" North and 76° 49' 34"E and 11° 39' 59" North.

DATA SOURCES

The study area is part of Uttargangamandalam Taluk is taken for analysis. It is located between 75° 28' 22"E and 11° 35' 32" North and 76° 49' 34"E and 11° 39' 59" North.

CONCLUSION

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21वीं सदी की कविता

की नारी पुरुषों के दिखाई देती है। वह आज ज्यादा आरक्षण ने लगा है। इसीलिए सोनवणे कहते हैं—

नई सदी की कविता में नारी विमर्श

14-15

कुमारी साठे निता पोपट

है
रो।”

ब्रॉई देती है। घर का कार्य समझा जाता है, हक्क, अधिकार, कृति और समानता कविता में दिखाई देते

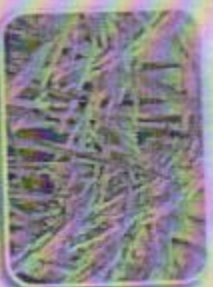
सदी की कविता में लगे फिर वह काव्य में परिवर्तित नहीं होगा कि 21वीं सदी की नारी का बहुआयामी की कविता है, यह

आधुनिक युग गद्य का युग है, लेकिन कविता मनुष्य के अंतस्तल की चीज़ है। गद्य-रचनाएँ भी वही महत्त्वपूर्ण बनती हैं, जिनके अंतस्तल में काव्यात्मकता होती है। इसलिए तमाम प्रतिकूल परिस्थितियों के बावजूद नये-नये कवि उभरकर सामने आ रहे हैं और नयी-नयी कविताएँ अपना वर्चस्व स्थापित कर रही हैं। 21वीं सदी में भी अनेक कवि उभरकर आए हैं। इस सदी के कवियों की कविताओं में नारी विमर्श भी दिखाई देता है। देखा जाए तो पुराने काल से लिखी हुई कविताओं में नारी को केन्द्र में रखकर बहुत सारी कविताएँ लिखी गई हैं। उन कविताओं में नारी की तत्कालीन परिस्थितियों का वर्णन किया हुआ मिलता है। उन कविताओं में हमें परम्परा और रूढ़ियों में जकड़ी हुई नारी देखने को मिलती है। नारी को कोई विशेष स्थान नहीं है। उसकी सारी जिंदगी अपने पति पर निर्भर है। वह पैरों की धूल समझी जाती है। कवि वाहरू सोनवणे अपनी 'औरत' कविता में नारी की इसी स्थिति को दर्शाते हैं। वे कहते हैं—

‘जवानी में वेश्या,
बुढ़ापे में दायन,
ऐसे ही कहते हैं लोग,
लोगों का क्या है?
लोग कुछ भी कहते हैं,
एक ऐसी चीज़
जिसे घाट में, बार में,
जहाँ मिले थाम लो,
जब जी चाहे अंग लगा लो,
पूरी हुई हवस तो त्याग दो।’

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