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PRINCIPAL
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Desaijary (Warananagar) Dist. Solapur

PORTRAYAL OF NEW WOMAN IN THE NOVELS OF PREETI SHENOY: A FEMINISTIC STUDY*

BY

Kishor N. Mahajan*

Dept. of English, Dr. Ambedkar College of Arts, Science & Commerce, Chandrapur (M. S.) – India

Shriram G. Gahane*

Dept. of English, Adarsh Arts and Commerce College, Desaijanj, Dist. Chandrapur (M. S.) - India

Abstract

The term *New Woman* is an offshoot of feminism which was originated in the final decades of the 19th century in Europe and North America. It refers to an ideology which escalates the path of women's empowerment and emancipation by crossing the conventional barriers of society towards liberating oneself. Modern day women are concerned about their individual identity and economic independence and desire to lead their life on their own. The portrayal of the New Woman, her struggle and quest for an individual identity has become a popular trend in the Indian English literature which reveals the chain of women marching from tradition to modernity.

The present paper is a study of the portrayal of the New Woman in the selected novels of Preeti Shenoy. Shenoy portrays the image of New Indian woman who typically values the self-fulfillment, and who is always in search of self-identity and individuality rather than the rational image of the self-sacrifice. Shenoy in her novels shows a great insight in portraying the image of the modern educated women, their life style and psyche. Shenoy highlights the changes in the perspectives of the women about marriage and sexual relationship in the woman characters of her novels.

Keywords New Woman, Patriarchy, Marriage, Self-Identity, Empowerment, Liberation.

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* Correspondence Author: Kishor N. Mahajan

The image of the New Woman is the presentation of the woman just opposite of the figures of the silent, submissive and virtuous old traditional woman. The New Woman is the woman who refuses the traditional marriage scenario and opts single and professional life instead. (Jusova, 1) The image of the New Woman is varied according to nation, society, class, age and cultural differences. This conception of the New Woman inspires many Indian women novelists to project the series of female figures in their novels who struggle for their evolution to come out from their domestic spheres.

Preeti Shenoy is an emerging and shining star of the literary sphere of Indian Writing in English. She has portrayed her women characters in her novels as an image of New Woman who rebel against the established patriarchal social set up to own their freedom and rights as a woman.




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 Desaijanj (Ward) Dist. Chandrapur



कोविड -19 महामारी के दौरान शारीरिक फिटनेस के लिए योग विज्ञान की भूमिका

डॉ. राजू दयाराम चावके

आदर्ष कला व वाणिज्य महाविद्यालय, देसाईगंज (वडसा) जि. गडचिरोली

सारांश

कोविड-19 महामारी के बीच, जिसने दुनिया भर में लाखों लोगों के जीवन और आजीविका को प्रभावित किया है। इस महामारी के कार्यकाल लोगोंको बाहर निकलना कही महिनोके लिए बंद था। यहातक स्थिती थी की, बाहर आंगण मे सामुहिक रूप से खेलना भी बंद था। ऐसे माहोल मे मानसिक शांतता के साथ अपनी शारीरिक क्षमता को कायम रखना मानव के सामने बहुत बड़ एक आव्हान था। खिलाडीयोके के इस आव्हान को साथ दिया भारतीय योग शास्त्र ने। योग, जो भारत में उत्पन्न हुआ और सहस्राब्दियों से भारतीय सभ्यता का हिस्सा रहा है। योग यह एक ऐसा अभ्यास है; जो हमारे मन, शरीर और आत्मा को संरक्षित करता है और मानसिक क्षमताओ को बढ़ाता है। यह तनाव को कम करने हमारी शारीरिक क्रिया कार्यों में सुधार करने के लिए एक प्रभावी साधन योग है। जो विभिन्न स्वास्थ्य समस्याओं को दूर रखने में मदद करता है। कोविड महामारी के काल मानव जीवन का आर्थिक, शारीरिक और मानसिक रूप में काफी नुकसान पहुंचाया है। कोविड -19 ने न केवल भारत में, बल्कि दुनियाभर में सार्वजनिक स्वास्थ्य प्रणाली के लिए अभूतपूर्व चुनौतियां पैदा की हैं। इस वायरस के डर ने हममें से कई लोगों को घर के अंदर ही बंद कर रखा है। इस जबरन कारावास ने हमारे शरीर और दिमाग पर तनाव बढ़ा दिया है। इस सार्वजनिक स्वास्थ्य संकट ने हमारी प्रतिरक्षा प्रणाली को मजबूत करने के महत्व को सामने लाया है। इसके लिए हमें स्वस्थ जीवनशैली अपनाने की जरूरत है। अध्ययनों से पता चलता है कि योग प्रतिरक्षा प्रणाली को बेहतर बनाने में योगदान देता है। क्योंकि योग यह शारीरिक व्यायाम, नियंत्रित श्वास और मानसिक एकाग्रता का एक महत्वपूर्ण संयोजन है और इन सभी को स्वास्थ्य लाभ के लिए जाना जाता है। कई योग आसनों में से शवासन और प्राणायम शारीरिक और मानसिक तनाव को कम करते हैं, जो कई चिकित्सकों का मानना है। शारीरिक प्रतिरक्षा प्रणाली की दक्षता को बढ़ाने के लिए प्राणायाम जैसी सांस लेने की तकनीक से श्वासन प्रणाली उपयुक्त साबित हुयी है। त्रिकोणासन रक्त परिसंचरण में सुधार करता है जिससे हमारे सभी अंगों को लाभ होता है। कोविड -19 की इस भयानक महामारी में कार्यकाल में योगासन व प्राणायम प्रणाली ने लोगों की स्वस्थ प्रणाली को महामारी से बचानेसे बहुत बड़ी भूमिका निभायी है। इस कारणसे सदियों पुरानी भारतीय चिकित्सा पद्धति की प्रासंगिकता कई गुना बढ़ गई है।

किर्तई : कोविड -19, योगा का महत्व, प्रतिक्षा प्रणाली, तनाव प्रबंधन

प्रस्तावना

मानसिक शांति और तनाव के प्रबंधन के लिए योग और प्राणायम की उपयोगिता को वैश्विक विशेषज्ञों द्वारा स्वीकार किया गया है। दुनियाको इसका परिचय कोविड-19 महामारी के कार्यकालमें हुआ है। यह एक कारण है कि पिछले महीने अमेरिकी राज्य अलाबामा ने सवांरों के साथ स्कूलों में योग सिखाने पर 30 साल पुराने प्रतिबंध को हटा दिये है। विदेशों में भारतीय मिशनो ने इस अभ्यास और भारत की सॉफ्ट पॉवर को बढ़ावा देने के लिए अवसरों का अधिकतम लाभ महामारी के कार्यकाल में उठाया है। दिलचस्प बात यह है कि कहा जाता है कि डच रक्षा मंत्रालय ने लगभग पहिली बार अपने सशस्त्र बलों के लिए तनाव कम करने और सैनिकों की शारीरिक और मानसिक फिटनेस में सुधार करने में मदद करने के लिए योग की शुरुवात की है। दुनिया भर में लोग उन्हें शारीरिक और मानसिक रूप से फिट रखने के लिए नए तरीकों की तलाश कर रहे हैं क्योंकि महामारी के कारण कई सारे लोगोकी नौकरी छूट गयी है और कुछ लोगोकी वेतन में कटौती हो रही है। दुनिया भर में व्याप्त अनिश्चितता ने तनाव, चिंता और अवसाद की समानांतर महामारी को जन्म दिया है। इन परिस्थितियों में मानसिक और शारीरिक स्वास्थ्य क रक्षक के रूप में योग एक मात्र पर्याय दुनियाभरकी लोगो के सामने योग और प्राणायम का नियमित रूपसे अभ्यास करना यह एक साधन लोगो के सामने दिखाई दे रहा है। भारत में लगभग 5,000 साल पहले के प्रागैतिहासिक काल के दौरान शुरु हुई योग की प्राचीन प्रथाएं कोविड-19 के समय में एक स्वस्थ जीवन शैली के लिए आधुनिक समय की सर्वोत्तम प्रथाओं की पहचान





बन रही हैं। कोविड-19 के कार्यकाल में दुनियाभरकी लोगो में योग व और प्राणायाम प्रती बढ़ती रुची का अवलोकन करने का प्रयास मैंने इस लेख में किया है।

शोध का उद्देश्य

- भारतीय योग प्रणाली व प्राणायाम के मानसिक और शारीरिक होनेवाले लाभ का अभ्यास करना।
- कोविड-19 के कार्यकाल में लोगो की प्रतिरक्षा प्रणाली मजबूत करने में योग और प्राणायाम की भूमिका का अभ्यास करना
- शारीरिक व मानसिक स्वास्थ्य को चिंतामुक्त रखने में योग और प्राणायाम के महत्व का अभ्यास करना

कोविड-19 के कारन बदले हुये व्यायामकरने के तरीके

कोविड-19 संकट जिसने हमारे काम करने और जीने के तरीकों को नाटकीय रूप से बदल दिया है। इस महामारी ने हमारा व्यायाम करने और फिट रहने के तरीके को भी बदल दिया है। जैसे-जैसे जिम बंद रहते हैं, खुले स्थान और पार्क प्रतिबंधित रहते हैं, लोग होम वर्कआउट का सहारा ले रहे हैं। धावक और साइकिल चालक कैलोरी जलाने और चुस्त रहने के लिए इनडोर व्यायाम विकल्पों की तलाश कर रहे हैं। एक प्राकृतिक परिणाम घरेलू कसरत उपकरण और सहायक उपकरण जैसे ट्रेडमिल व्यायाम बाइक, प्रतिरोध बैंड, स्किपिंग रस्सियों, डम्बल के साथ-साथ फिटनेस ऐप और ऑनलाइन फिटनेस कार्यक्रमों की मांग में वृद्धि हुई है। लेकिन यह साधन सामान्य जनो के बस में नहीं है। टू बीपी के में रहने वाले लोग इन भारी महीने साधन कहार खरीदेंगे और अपनी छोटी सी घरोंमें कहा लगायेंगे, यह बहुत बड़ा प्रश्न था। व्यायाम के एक रूप के रूप में जिसे एक छोटे संलग्न स्थान में भी आसानी से अभ्यास किया जा सकता है, वह है योग और प्राणायाम। महामारी के दौरान लोगो को जरूरत थी अपनी शारीरिक क्षमता से जादा अपनी मानसिक स्वास्थ्य को संतुलित रखना। शारीरिक क्षमता को बढ़ाने के लिए बहुत साधन हैं। लेकिन मानसिक स्वास्थ्य को नियंत्रित रखने के लिए दुनिया में एकमात्र साधन उपलब्ध है, वह है योग और प्राणायाम। इसका अनुभव दुनियाभर की लोगो को कोविड-19 के कार्यकाल में आया है। जबकि कोविड -19 के फैलने से पहले भी ऑनलाइन योग सत्रों और ऐप्स की कोई कमी नहीं थी। ज्यादातर लोग आमतौर पर समूहों में और प्रशिक्षित विशेषज्ञ की शारीरिक देखरेख में योग करना पसंद करते थे। हालांकि, वर्चुअल योग अब कई लोगों के लिए व्यवहार्य हो गया है क्योंकि वे घर पर रहते हैं। योग ऐप और ऑनलाइन योग पाठों की लोकप्रियता कोविड-19 के काल में बढ़ रही है। जो लोग एक 'गुरु' की शारीरिक देखरेख में कसरत करना पसंद करते हैं, वे अब अपनी व्यक्तिगत आवश्यकताओं के अनुकूल व्यक्तिगत और अनुकूलित योग सत्रों की मांग कर रहे हैं। कई योग और फिटनेस ऐप ने ऐसी मांगों को पूरा करने के लिए एकल योग पाठ शुरू किया है।

कोविड-19 से प्रतिरक्षा और फेफड़ों के स्वास्थ्य के लिए योग

कोविड -19 महामारी पर न तो कोई सक्षम इलाज है, ना कोई उपचार प्रणाली और ना कोई कार्यक्षम टिका प्रणाली उपलब्ध है भले ही देशों ने अपनी आबादी के एक हिस्से का टीकाकरण किया हो, लेकिन एक मजबूत प्रतिरक्षा प्रणाली लोगों के लिए कोरोना वायरस के खिलाफ योग एकमात्र सहारा बनी हुई है। प्रतिरक्षा और फेफड़ों के स्वास्थ्य के लिए इसके लाभों के साथ, योग कई लोगों के लिए पहली पसंद का व्यायाम बन गया है। 2018 में जर्नल ऑफ बिहेवियरल मेडिसिन में प्रकाशित एक अध्ययन ने सुझाव दिया कि योग और प्राणायाम प्रतिरक्षा प्रणाली को बढ़ावा देने और शरीर में सूजन को कम करने में मदद करता है। विश्राम व्यायाम और ध्यान के साथ-साथ प्राणायाम या श्वास नियंत्रण योगाभ्यास का एक प्रमुख स्तंभ है। प्राणायाम का नियमित अभ्यास छाती की दीवार के विस्तार और फेफड़ों के कार्यों को बढ़ाने के लिए जाना जाता है। उपभोक्ता वरीयताओं को बदलने के साथ योग विशेषज्ञ और पाठ प्रदाता भी ध्यान और प्राणायाम में अधिक विशेषज्ञता प्राप्त करने वाले लोगों की संख्या में वृद्धि की रिपोर्ट कर रहे हैं, जो तनाव को कम करने और कोरोना वायरस खतरे को हराने के लिए फेफड़ों के कार्य में सुधार के तरीके के रूप में हैं।

कोविड-19 काल में परिवार के साथ योग करने में बढ़ावा

कोविड-19 महामारी ने हमारे जीवन को कई तरह से प्रभावित किया है। हालांकि, अगर हम इस अनुभव से एक सकारात्मक पता निकाल सकते हैं, तो यह मूल्यवान समय है जो लोगों को अपने परिवारों के साथ बिताने के लिए मिला और अपने परिवार





का महत्व समझने के समयने साथ एक बेहतरीन मौका दिया है। इसके सबसे प्रसिद्ध चिकित्सकों में से एक, स्वर्गीय बीकेएस अयंगर के शब्दों में, योग दिन-प्रतिदिन के जीवन में एक संतुलित दृष्टिकोण बनाए रखने के कौशल प्रदान करता है। कोविड-19 महामारी के समय आयुष मंत्रालय ने लोगों को इस अभ्यास को अपनाने और महामारी के दौरान स्वस्थ रहने के लिए प्रोत्साहित करने के लिए घर पर योग, परिवार के साथ योग अभियान शुरू किया था। अपने परिवार के साथ योग करने से आपको न केवल अपने परिवार के साथ बंधने का अवसर मिलता है, बल्कि यह आपको अपने बच्चों को एक स्वस्थ अभ्यास देने की भी अनुमति देता है, जो उनके साथ जीवन भर बना रहेगा। हाल के इतिहास में कोविड-19, महामारी मानवता के सामने सबसे बड़ी चुनौतियों में से एक है। जैसा कि महामारी हर गुजरते दिन हजारों लोगों को मारती रहती है, और देश धीरे-धीरे न सामान्य होने की कोशिश करती हैं। यही काल है जो मानव को अपनी शारीरिक स्वास्थ्य के साथ अपनी मानसिक स्वास्थ्य की रक्षा करना बहुत जरूरी होता है। कोविड-19 महामारीसे मानव के शारीरिक और मानसिक स्वास्थ्य को सक्षम रखने के लिए प्राचीन भारत में उत्पन्न हुआ योग और प्राणायाम एक साधन सिद्ध हुआ है। इस दिन राष्ट्र को संबोधित करते हुए, प्रधान मंत्री नरेंद्र मोदी ने कहा कि, योग शरीर की प्रतिरक्षा प्रणाली को बढ़ाता है। आपको अपने दैनिक जीवन में प्राणायाम को अवश्य शामिल करना चाहिए। प्राणायाम, योग या श्वास के व्यायाम, हमारे श्वसन तंत्र को मजबूत करते हैं। कोविड-19 के महामारी के प्रभाव से मानवका श्वसन तंत्र सबसे अधिक प्रभावित होता है।

मानसिक स्वास्थ्य के लिए योग का महत्वपूर्ण योगदान

वर्तमान स्थिति को देखते हुए, जैसा कि देश धीरे-धीरे अब तक के सबसे प्रतिबंधात्मक लॉकडाउन में से एक से उबर रहे हैं दुनिया भर में अनिश्चितताके कारन लोगोपर गंभीर मनोवैज्ञानिक असर पड़ रहा है। स्वास्थ्य देखभाल, दैनिक जीवन, अर्थव्यवस्था और व्यक्तिगत संबंधों में अप्रत्याशित परिवर्तनों ने वैश्विक चिंता और संकट पैदा कर दिया है, इन सभी को डब्ल्यूएचओ द्वारा बदलते परिदृश्य के लिए प्राकृतिक मनोवैज्ञानिक प्रतिक्रियाओं के रूप में भारतीय योग वर्गीकृत किया गया है। इस चुनौतीपूर्ण समय में, सकारात्मक स्वास्थ्य प्रथाएं समय की आवश्यकता के रूप में भारतीय योग उभर रहा हैं। कहा जाता है कि योग प्राणायाम और ध्यान, स्व-उपचार तकनीकों के रूप में, मानसिक और मनोवैज्ञानिक कल्याण के लिए कई प्रकारसे लाभदायक हैं योग और ध्यान के नियमित अभ्यास से भावनात्मक शक्ति और स्मरणशक्ति का विकास होता है। विशेषज्ञों का कहना है कि आंतरिक जागरूकता की भावना विकसित करके के लिए, शरीर की क्षमताओं पर ध्यान केंद्रित करने में मदद करता है। फ्रंटियर्स इन ह्यूमन न्यूरोसाइंस में प्रकाशित एक शोध-आधारित अध्ययन मस्तिष्क-व्युत्पन्न न्यूरोट्रॉफिक कारकों पर योग और ध्यान के प्रभाव का विश्लेषण करके एक रिपोर्ट प्रस्तुत की है। इस रिपोर्ट के द्वारा गहन 3 महीने के योग और ध्यान करने पर प्रतिभागियों के मस्तिष्क कार्य का अध्ययन करते हुए, शोध से पता चला कि अभ्यास मस्तिष्क-व्युत्पन्न न्यूरोट्रॉफिक कारक (बीडीएनएफ) को बढ़ाते हैं। जो विकास, भेदभाव, प्लास्टिसिटी और न्यूरोन्स के अस्तित्व के लिए एक आवश्यक संकेत है। इससे अलावा, अध्ययन से यह भी पता चला है कि योग मस्तिष्क कोशिकाओं में कोर्टिसोल जागृति प्रतिक्रिया को सकारात्मक रूप से प्रभावित करता है, जिससे व्यक्तिगत कल्याण में सुधार होता है।

शारीरिक स्वास्थ्य के लिए योगका महत्वपूर्ण योगदान

विश्व स्वास्थ्य संगठन शारीरिक निष्क्रियता को कम करने के साधन के रूप में योग को बढ़ावा देता है, जो दुनिया भर में मृत्यु के शीर्ष दस प्रमुख कारणों में से एक है। निष्क्रियता गैर-संचारी रोगों, जैसे हृदय रोग, कैंसर और मधुमेह के लिए एक प्रमुख जोखिम कारक है। यूनिसेफ यह भी सिफारिश करता है कि बच्चों को लचीलेपन और फिटनेस, माइंडफुलनेस और विश्राम जैसे लाभों को प्राप्त करने के लिए जोखिम के बिना योग मुद्रा का अभ्यास करना चाहिए। कहा जाता है कि योग का हृदय संबंध जोखिम संकेतकों पर प्रमुख प्रभाव पड़ता है क्योंकि यह उच्च रक्तचाप से पीड़ित रोगियों में रक्तचाप को कम करने में मदद करता है, साथ ही कोरोनरी धमनी रोग में लिपिड कार्यों में सुधार करता है। यह गैर-इंसुलिन निर्भरता वाले मधुमेह रोगियों में रक्त शर्करा के स्तर को कम करने में भी मदद करता है, बाद में दवाओं की उनकी आवश्यकता को कम करता है। बेहतर और स्वस्थ श्वास के साथ, योग और ध्यान फेफड़ों और एल्वियोली के कामकाज को बढ़ाने में मदद करते हैं। श्वास अभ्यास न केवल शरीर और मन को शांत करने में मदद करते हैं बल्कि शरीर में ऊर्जा का एक उच्च और निरंतर स्रोत विकसित करने के लिए जाने जाते हैं। सचेत श्वास में मस्तिष्क में सेरेब्रल कॉर्टेक्स का कार्य शामिल होता है, जो स्प भाषण, निर्णय लेने और तर्क जैसे विचार तंत्र को संसाधित करता है।

योग और ध्यान के लाभों पर हमें अंतर्दृष्टि प्रदान करते हुए, सॉफ्ट रिकल्स कोच और द आर्ट ऑफ लिविंग से जुड़ी एक योग





शिक्षक, अमृता रे चौधरी कहती हैं, योग और ध्यान व्यक्तियों में स्वयं निहित हैं, जब से एक बच्चा पैदा होता है जब वह अपने आप विभिन्न मुद्राओं को प्रदर्शित करता है। अभ्यास एक इंसान में मानसिक, शारीरिक और भावनात्मक संतुलन की स्थिति विकसित करने में मदद करता है। निर्देशित तरीके से योग और सुदर्शन क्रिया का अभ्यास करने से व्यक्ति को चिंता की स्थिति से शांति की स्थिति में लाने में मदद मिलती है। एक प्राकृतिक तरीका। महामारी की स्थिति को देखते हुए, योग का अभ्यास प्रतिरक्षा को बढ़ावा देने और चिंता को दूर करने में मदद करता है जो अन्यथा दबा हुआ है और आपको दयालु और स्वस्थ कल्याण के अपने वास्तविक स्वरूप में वापस लाता है।

निष्कर्ष

स्वस्थ शरीर और मानसिक जीवन किसी वरदान से कम नहीं है और योगासनों का लाभ तथा महत्व किसी से छिपा नहीं है कुछ प्रमुख योगाभ्यास फेफड़ों को मजबूत बनाने के अलावा कई शारीरिक व्याधियों से बचाने में भी अहम भूमिका निभाते हैं। ऐसे ही योगाभ्यासों में भुजंगासन, सर्वांगासन, योग मुद्रासन, शशकासन, मकरासन, विश्रामासन, गोमुखासन, उत्तानपादासन, ताड़ासन हलासन, सेतुबंधासन, मंडूकासन, त्रासन, पवनमुक्तासन, नौकासन, शलभासन, धनुरासन, त्रिकोणासन, पश्चिमोत्तानासन, पादगुष्ठासन इत्यादि प्रमुख आसन और अनुलोम विलोम, कपालभाति, भस्त्रिका, शमरी, उज्जायी इत्यादि प्राणायाम करने से फेफड़े मजबूत होने संबंधी कई प्रमाण मिल चुके हैं। कपालभाति प्राणायाम से नसें मजबूत होने के अलावा शरीर में रक्त संचार सुचारु रूप से होत है, सांस की बंद नली खुल जाती है और सांस लेने में आसानी होती है।

कोरोना काल में आपको अपने फेफड़ों को स्वस्थ रखना बहुत जरूरी है, क्योंकि कोरोना का संक्रमण सबसे ज्यादा प्रभाव फेफड़ों पर होता है। इसलिए फेफड़ों को फिट और हेल्दी रखना कोरोना काल में बहुत जरूरी है। इस संक्रमणसे फेफड़ोंको बचाने के लिए योग करना जरूरी है। आपने फेफड़े स्वस्थ और मजबूत रखने के लिए आप नियमित रूप से प्राणायाम और योग करने बहुत जरूरी है। योग से आपको कोरोना संक्रमण से रिकवरी में भी मदद मिलती है।

कोरोना महामारी के इस दौर में लोग अपने स्वास्थ्य को लेकर काफी सजग हो गए हैं। भारत में कोरोना वायरस की दूसरी लहर ने जमकर कहर मचाया है। ऐसे में अब तीसरी लहर के खतरे को देखते हुए लोग खुद को फिट बनाने के लिए पूरी तरह से कोशिश कर रहे हैं। जिनकी इम्यूनिटी कमजोर है जिनकी इम्यूनिटी कमजोर है ऐसे लोगों को, कोरोना की दूसरी लहर ने ऐसे लोगों को ज्यादा प्रभावित किया है। योग एक ऐसा अभ्यास है जो मानसिक, शारीरिक, आध्यात्मिक और सामाजिक स्वास्थ्य के क्षेत्र में विकास के आठ स्तरों पर काम करता है। जब तक शारीरिक स्वास्थ्य बरकरार है तब तक मन स्प और केंद्रित रहता है योग के मुख्य लक्ष्यों में शामिल हैं। योग एक कला है जो हमारे शरीर, मन और आत्मा को एक साथ जोड़ता है और हमें मजबूत और शांतिपूर्ण बनाता है। योग आवश्यक है क्योंकि यह हमें फिट रखता है, तनाव को कम करने में मदद करता है और समग्र स्वास्थ्य को बनाए रखता है और एक स्वस्थ मन ही अच्छी तरह से ध्यान केंद्रित करने में सहायता कर सकता है। इस प्रकार यह कहा जा सकता है कि योग एक चमत्कार है और अगर इसे किया जाए तो यह आपके पूरे जीवन का मार्गदर्शन करेगा प्रति दिन 20-30 मिनट योग आपके शारीरिक, मानसिक और आध्यात्मिक स्वास्थ्य के बीच संतुलन को बढ़ावा देने के द्वारा आपके जीवन को हमेशा के लिए बदल सकता है।

संदर्भ

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१०. शाश्वत कृषी व्यवसायातून ग्रामीण विकास

प्रा. डॉ. व्ही. जी. चव्हाण

आदर्श कला व वाणिज्य महाविद्यालय, देसाईगंज जि. गडचिरोली.

प्रस्तावना

प्राचीन काळापासून भारतीय लोकांचा मुख्य व्यवसाय म्हणून शेतीकडे बघितले जाते. त्यामुळे भारत हा शेतीप्रधान देश म्हणून ओळखला जातो. भारत देशाची अर्थव्यवस्था कृषिप्रधान आहे. आजही ग्रामीण भारतातील 69 टक्के लोक शेती व्यवसाय करून आपली उपजिवीका भागवित्तात. म्हणून भारताचा आर्थिक विकास शेती व्यवसायावर अवलंबून आहे. त्यामुळे भारत ही खेड्याची भूमी म्हणून ओळखली जाते. भारतात सुमारे सात लाखापेक्षा जास्त खेडे (ग्रामीण समाज)शेती व्यवसायांशी संबंधित आहे.

शेतीव्यवसायाला शाश्वत शेतीव्यवस्था पुरक आहे. उदा. जैवन्तंत्रज्ञान शेती ही शाश्वत शेती पध्दती असून निसर्गातील विविध तत्वावर आधारीत आहे. या शेतीत महागड्या व घातक रासायनिक द्रव्याला टाळून नैसर्गिक साधनसामग्रीचे संवर्धन, पर्यावरणाचे संरक्षण व मानवी आरोग्याला सुरक्षितता यासाठी दिर्घकालीन नियोजनाचा समावेश करावा. यासोबत पशूपालन, दुग्धव्यवसाय, कुक्कूटपालन यासारखे लघू व्यवसाय सुध्दा करता येईल. त्यातून शेतीव्यवसाय भारतीय अर्थव्यवस्थेचा सर्वात महत्वाचा क्षेत्र मानला जाईल. कृषीव्यवसाय भारतीय अर्थव्यवस्थेचा अतिमहत्वाचा कणा समजला जातो. कारण देशाचा आर्थिक विकास बहुतांश शेती व्यवसायावर अवलंबून असतो. जर ग्रामीण कृषीव्यवस्था शाश्वत शेतीच्या दिशेकडे वाटचाल करेल तर ग्रामीण समाजाचा विकास अपेक्षित आहे.

भारतीय समाजात शेतजमीनीची विपूलता आहे असे म्हटले जाते. पण जमीनीचा वापर वेगवेगळ्या उद्योगासाठी केला जातो. देशात एकूण 32.44 कोटी हेक्टर जमीनीचे मापन झालेले आहे. याचाच अर्थ केवळ 92.07 टक्के जमीनीचे मापन झाले असल्याचे दिसून येते. केवळ जमीनीचा आकार मोठा असून चालत नाही. त्यापैकी प्रत्यक्ष लागवडीखाली किती शेतजमीन आहे. ही बाब अतिशय महत्वाची असते. भारतातील भूमी लक्षात घेवून त्याची काही वर्गीकरण करण्यात आलेले आहे. बिगर लागवडी खालील जमीन, चराऊ पडित जमीन आणि लागवडी खालील शेतजमीन भारतात एकूण भौगोलिक क्षेत्राच्या सुमारे 23 टक्के क्षेत्र वनाखाली म्हणजे वन जमीन आहे. सुमारे 13 टक्के क्षेत्र बिगर लागवडी खाली आणि सुमारे 46 टक्के जमीनीचे क्षेत्र लागवडी असल्याचे दिसून येते.

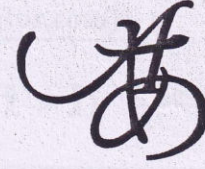
देशातील पंजाब, हरियाणा या राज्यात सर्वाधिक लागवडीचे क्षेत्र आहेत. पश्चिम बंगाल, महाराष्ट्र, उत्तर प्रदेश, कर्नाटक, केरळ, गुजरात या राज्यात सरासरी पेक्षा क्षेत्र लागवडी खाली असून सिक्कीम, मेघालय, मणिपूर, जम्मू कश्मीर, हिमाचल प्रदेश या राज्यातील डोंगराळ भागातील लागवडीचे क्षेत्र कमी आहे. यापैकी 70 टक्के क्षेत्र अन्नधान्य पिकविण्यासाठी आहे. म्हणून भारत देशाचा विकास शेती व्यवसायावर अवलंबून आहे. यामुळेच राष्ट्रपिता महात्मा गांधीजींनी "शेती हा भारताचा आत्मा आहे जो पर्यंत खेड्याचा विकास होत नाही तो पर्यंत देशाचा विकास



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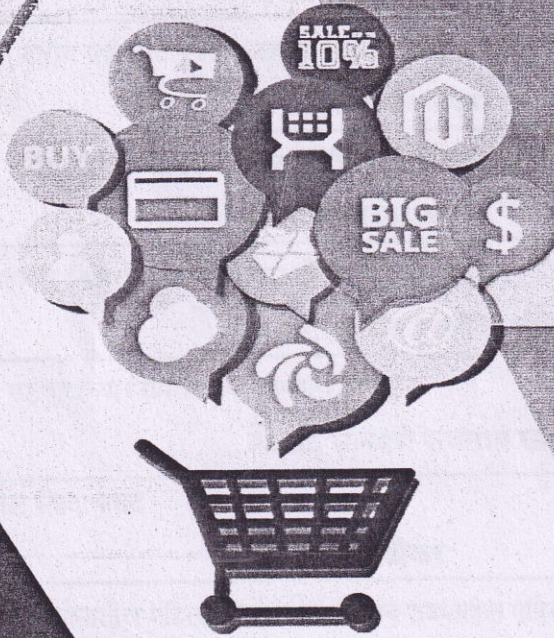


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१०. भारतीय संविधानातील महिला आरक्षण व पंचायत राज्यातील महिला नेतृत्व : एक चिकित्सक अध्ययन

डॉ. सुभाष दौलतराव उपाते

सहयोगी प्राध्यापक व राज्यशास्त्र विभाग प्रमुख, आदर्श कला, वाणिज्य व विज्ञान महाविद्यालय,
देसाईगंज (वडसा), जि. गडचिरोली.

सारांश

भारतीय प्रजासत्ताकाचा पाया हा भारतीय संविधान आहे. भारतीय संविधान हे जगातील मोठे संविधान म्हणून नावलौकीकास पात्र आहे कारण घटनाकारांनी देशातील दुर्लभ, उपेक्षित, दलित, मागासवर्गीय, आदिवासी, आदिंसह महिलांसाठी मुलभूत अधिकार व मार्गदर्शक तत्वांच्या माध्यमातून या घटाकांना सक्षम बनविण्यास विस्तृत तरतूदी केल्या आहेत. आपल्या समाजामध्ये प्राचिन काळापासून धर्मग्रंथांमध्ये स्त्रियांना जे स्थान व महात्म्य देण्यात आले पण प्रत्यक्षात अमलात आणण्याचे महत्वपूर्ण काम संविधानाने केले. भारतात महात्मा फुले, सावित्रीबाई फुले, डॉ. आंबेडकर, आगरकर या विभूतींनी स्त्रि शिक्षण व विकासाचा जो पाया रचला त्यामुळे स्त्रियांना कायद्याशिवाय सवलती, अधिकार आणि दर्जा प्राप्त होईल अशी रास्त आशा होती. भारताच्या अमृतमहोत्सवाच्या शुभमंगल कार्याचे स्वागत करतांनासुद्धा महिलांचा सामाजिक, आर्थिक, शैक्षणिक व प्रामुख्याने राजकीय जीवनातील स्तर उंचावल्याचे प्रत्यक्ष दर्शनी आजही दिसत नाही. जगभर सर्व्हेक्षण केली त्यातून निर्विवादपणे सिद्ध झाले की, संपत्तीच्या निर्मितीत स्त्रियांचा वाटा मोठा आहे पण त्यावरील तिचा अधिकार मात्र नगण्य आहे कारण वर्ग, जात, धर्म, वर्ण टप्प्यांवर स्त्रियांची नेहमीच उपेक्षा झाली आहे. हेच प्रयोजन साकार करण्याचा या अध्ययनात प्रयत्न झालेला आहे.

प्रस्तावना

भारतीय ग्रामीण भागातील स्थानिक संस्थांचे वर्णन पंचायत राज असे केले जाते. ग्रामपंचायत, पंचायत समिती आणि जिल्हा परिषद हे पंचायतराज व्यवस्थेचे प्रमुख घटक आहेत. 2011 च्या जनगणनेनुसार भारतात 70 टक्के लोक खेड्यांमध्ये राहतात. यांना निर्णय निर्धारणप्रक्रियेमध्ये सहभागीत्व अगत्याचे आहे. यास्तव ग्रामीण भागातील जनतेच्या उन्नतीशिवाय देशाची प्रगती आणि ग्रामीण भागातून देशाचे नेतृत्व तयार होणार नाही. वास्तविक पंचायतराज व्यवस्थेत लोकांचा जीवंत सहभाग, दुर्बल घटकांचे सक्षमीकरण, नव्या पिढीचे ग्रामीण राजकारणात गतीमान नेतृत्व, महिलांचा राजकीय क्रियाशिल सहभाग, अर्थात पशुसंवर्धन शिक्षण, आरोग्य आणि पाणीपुरवठा योजना, ग्रामपंचायतीवर देखरेख, मार्गदर्शन करण्याची सोय, परिणामी जिल्हा परिषदेकडून आलेल्या वार्षिक अनुदानातून विकासाचे रचनात्मक कार्य अपेक्षित आहे.



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18. Aravind Adiga's *Last Man in Tower* : Impact of Globalization on Materialistic Society

Virendra Patle

Research Scholar, Gondwana University, Gadchiroli.

Dr. Hitendra B. Dhote

Assist. Prof. of English, Aadarsh Arts and Commerce College,

Desaiganj, Di- Gadchiroli. (M.S.)

Abstract

Today's smart world is the result of liberalization, privatization and globalization. LPG has both positive and negative impacts throughout the globe. Its widespread negative effects can be seen in environmental challenges, climatic influence, air, water, soil pollution, Cyber crimes, etc. Today no field of life is beyond the reach of globalization. In 'The Last Man Tower' Aravind Adiga has highlighted that the modern society is trapped by the forces of modernization and globalization. He has shown how the feelings of brotherhood and fraternity are gradually destroyed by temptation of wealth. The novelist has brought out change in socio-cultural and degradation of morality of human beings.

Keywords - Globalization, modernization, materialism, socio-cultural, degradation.

Introduction

Aravind Adiga, journalist turned author, has carved his name in the galaxy of eminent modern Indian writers writing in English today. By winning the coveted Man Booker Prize of 2008 for his debut novel 'The white Tiger' he proved that he is writer of marvelous skills. He wrote "Between the Assassinations", a collection of short stories, and 'Last Man in Tower' (2011), a novel in quick succession. Aravind Adiga has depicted clear cut scenario of globalization and its effect on traditional people. His *Last Man in Tower* presents problems and conflict between traditional and modern people. With the dawn of 21st century nation's culture is considerably changed. Mumbai, dense and little space city, provides an opportunity to those who manipulate the law-enforcing agencies. Social setting of novel is based on upper and middle class people with their unrealized dreams and ambition. Masterji (Yogesh Murthy), the protagonist of the novel, understands the strategy of Mr. Dharmen Shah who has applied 'divide and rule policy' to achieve his goal. Here Masterji has been presented as a non-violent struggler

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आदिवासी महिला सशक्तिकरण में आदिवासी विकासविभाग का योगदान

□ निलेश दे. हलामी*
डॉ. राजविलास कारमोरे**

शोध सारांश

विकास प्रक्रिया में पूरी तरह से भागलेने के लिए आवश्यक ज्ञान, कौशल और आत्मविश्वास होने वाले महिलाओं को सशक्त बनाने में शिक्षा एक महत्वपूर्ण उपकरण है। इससे उच्च उत्पादकता, दक्षता और बेहतर सामाजिक-आर्थिक विकास होता है। सहभागितापूर्ण लोकतंत्र और आर्थिक स्वतंत्रता सशक्तिकरण के प्रमुख तत्व हैं। शिक्षा के माध्यम से उपेक्षित आदिवासी महिलाओं को सशक्त बनाना राष्ट्रीय विकास में एक लंबा रास्ता तय करेगा। आदिवासी महिलाओं की शैक्षिक स्थिति पुरुषों की तुलना में बहुत कम है। महिलाओं की शिक्षा का विचारराष्ट्र के विकास में सबसे शक्तिशाली हथियारों में से एक है। वर्तमानस्थिति में आदिवासी महिलाओं को सशक्त बनाना चुनौतीपूर्ण है। आदिवासी महिलाओं के सशक्तिकरण के बिनादेश की सार्थक समावेशी वृद्धि संभव नहीं है। आदिवासी जंगलों में रहने वाले एक पिछड़े समुदाय हैं, इसलिए केंद्र और राज्य सरकारों ने उनके समग्र सामाजिक, आर्थिक और शैक्षिक विकास के लिए कई योजनाएं लागू की हैं। वर्तमान शोध पत्र में, आदिवासी महिलाओं के सशक्तिकरण के लिए केंद्र और राज्य सरकारों द्वारा कार्यान्वित की जा रही विभिन्न योजनाओं के साथ-साथ उनकी प्रकृति का अध्ययन किया गया। साथ ही, ग्रामीण भारत में आदिवासी महिलाओं की साक्षरता के अध्ययन से पता चलता है कि भारत सरकार और राज्य सरकार द्वारा आदिवासी महिलाओं के सशक्तिकरण के लिए लागू की जा रही शैक्षिक योजनाओं के कारण ग्रामीण भारत में ग्रामीण महिलाओं की साक्षरतादर बढ़ रही है।

Keywords: आदिवासी महिला आत्मविश्वास सशक्तिकरण

प्रस्तावना-

मौजूदा स्थिति में आदिवासी महिलाओं का सशक्तिकरण एक चुनौतीपूर्ण मुद्दा है। आदिवासी महिलाओं के सशक्तिकरण के बिनादेश की सार्थक समावेशी वृद्धि संभव नहीं है। आदिवासी महिलाओं के सशक्तिकरण को आय और प्रतिव्यक्ति आय, शिक्षा और व्यवसाय के अवसरों तक पहुंच और आर्थिक निर्णय लेने और राजनीतिक अवसरों में उनकी भागीदारी के लिए आर्थिक संसाधनों पर उनकी निर्भरता से मापा जा सकता है।

आदिवासी महिलाओंको अपने आर्थिक, सामाजिक और राजनीतिक सशक्तिकरण के लिए शिक्षा तक पहुँच की आवश्यकता है। आदिवासी महिलाओं के समावेशीविकास के लिए शिक्षा एक संभावित साधन है। इसका आदिवासी विकास के विभिन्न पहलुओं पर सीधा प्रभाव पड़ रहा है। शिक्षा के माध्यम से उपेक्षित आदिवासी महिलाओंको सशक्त बनाना राष्ट्रीय विकास में एक लंबा रास्ता तय करेगा। आदिवासी महिलाओं की शैक्षिक स्थिति अन्य समुदायों की तुलना में बहुत कम है। राष्ट्रीय विकास के लिए शिक्षा एक सशक्त साधन है। इसमें आदिवासी महिलाओं की स्थिति के उत्थान की शक्ति है। शिक्षा उपेक्षित आदिवासी

महिलाओं को सशक्त बनाने का एक उपकरण है।

समाज के कमजोर वर्गोंमें, आदिवासी वर्ग सबसे कमजोर है। भारतीय संविधान के अनुच्छेद 46 के तहत समाज के कमजोर वर्गों और विशेष रूप से अनुसूचित जातियों और जनजातियों के शैक्षिक, सामाजिक और आर्थिक हितों के लिए सरकार उन्हें विशेष ध्यान देने के लिए और सामाजिक अन्याय और सभी प्रकार के शोषण से बचाने के लिए विभिन्न स्तरों पर निरंतर प्रयास कर रही है।

आदिवासी जंगल में रहने वाला पूरीतरह से पिछड़ा समुदाय है उनके समग्र विकास के बारे में लाने के लिए, सरकार ने उनके सामाजिक, आर्थिक और शैक्षिक विकास के लिए कई योजनाएँ लागू की हैं।

महिला सशक्तिकरण :-

महिला सशक्तिकरण की परिभाषा संसाधनों पर नियंत्रण या अधिकार हासिल करने की क्षमता (शारीरिक और वित्तीय दोनों) पर जोर देती है और ऐसे निर्णय लेने की है जो महिलाओं की जीवन गुणवत्ता सुनिश्चित तक रती है। आम तौरपर सशक्तिकरण को परिभाषित करने के लिए इस्तेमाल की जानेवाली

*सहाय्यक प्राध्यापक - आदर्श महाविद्यालय, देसाईगंज जि.गडचिरोली

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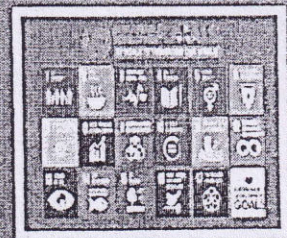
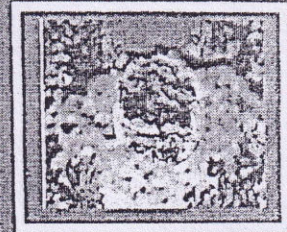
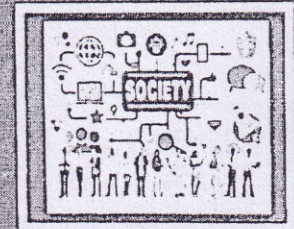
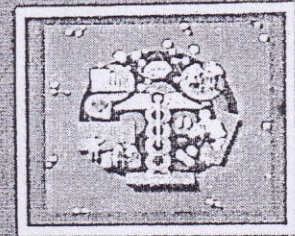
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Address

'Pranav', Rukmenagar,
Thodga Road, Ahmadpur, Dist- Latur 413515 (MS)



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कोविड-19 आणि भारतीय अर्थव्यवस्थेवर त्याचा प्रभाव

निलेश दे. हलामी

सहायक प्राध्यापक, आदर्श कला व वाणिज्य महाविद्यालय, देसाईगंज जि.गडचिरोली.(म.रा.)

गोपवारा:-

कोरोना व्हायरस रोग (Covid-19) हा संसर्गजन्य रोग आहे. जो नव्याने सापडलेल्या कोरोना व्हायरसमुळे होतो. Co पासून कोरोना, Vi पासून विषाणू आणि D पासून रोग असा अर्थ होतो. सर्व देशभर असलेला कोविड-19 (साथीचा रोग) चा उद्रेक हा भारतीय अर्थव्यवस्थेला अभूतपूर्व धक्का आहे. कोविड-19 चा प्रहार होण्यापूर्वी अर्थव्यवस्था आधीपासूनच खडबडीत स्थितीत होती. दीर्घकाळ देशव्यापी लॉकडाऊन, जागतिक आर्थिक मंदी आणि मागणी आणि पुरवठा साखळीचा संबंधित व्यत्यय यामुळे अर्थव्यवस्थेला मंदीच्या प्रदीर्घ कालावधीचा सामना करावा लागण्याची शक्यता आहे. कोविड-19 (साथीचा रोग) च्या प्रादुर्भावाचा भारतीय अर्थव्यवस्थेवर परिणाम होतो. कोविड-19 चा भारतीय अर्थव्यवस्थेच्या बऱ्याच क्षेत्रांवर प्रतिकूल परिणाम होतो. या लेखात कोविड-19 चा भारतीय अर्थव्यवस्थेच्या विविध क्षेत्रांवर होणारा परिणाम दर्शविला गेला आहे. कोविड -19 च्या उद्रेकामुळे ज्या क्षेत्रांना चालना मिळाली आहे अशा क्षेत्रांवरही प्रकाश टाकला आहे.

मुख्य शब्द:- कोविड -19, भारतीय अर्थव्यवस्था

प्रस्तावना:-

30 जानेवारी 2020 रोजी भारतात कोरोना विषाणूच्या संसर्गाची पहिली घटना नोंदवली गेली दक्षिण भारतातील केरळ राज्यात कोरोना विषाणूची पहिली घटना समोर आली आहे. भारतात या विषाणूचा पहिला बळी 20 वर्षीय मुलगी होती. कोरोना पॉझिटिव्ह आढळण्यापूर्वी 25 जानेवारी 2020 रोजी चीनच्या वुहान येथून परत आली, जिथे प्राणघातक विषाणूचा उद्रेक झाला. कोरोना विषाणूची पहिली घटना 31 डिसेंबर 2019 रोजी वुहानमध्ये नोंदवली गेली. प्रथम आपण कोरोनाव्हायरस म्हणजे काय याचा विचार करू या? कोविड हा व्हायरसचा एक मोठा गट आहे जो आजार निर्माण करतो. हे सामान्य सर्दीपासून गंभीर तीव्र श्वसन सिंड्रोम आणि मध्य पूर्व श्वसन सिंड्रोम सारख्या अधिक गंभीर आजारांपर्यंत असते. मानवांमध्ये नवीन कोरोनाव्हायरस हा एक विशेष प्रकारचे विषाणू आहे जो आजपर्यंत ओळखला जाऊ शकला नाही. WHO च्या ताज्या अहवालानुसार शुक्रवार (06-मार्च-2020) पर्यंत जगातील 87 देशांमध्ये कोरोना विषाणूची लागण झाली आहे. जगात कोरोना विषाणूची लागण झालेल्या लोकांची संख्या सुमारे 98 हजारांवर पोहोचली आहे, तर मृतांचा आकडा 3,381 पर्यंत पोहोचला आहे. चीनमधील हुबेई प्रांतात कोरोना संक्रमणाचे सर्वाधिक 67,592 रुग्ण आढळले आहेत. हुबेईमध्ये ही वुहान शहरातून सर्वाधिक प्रकरणे आढळली आहेत. या संशोधन पेपरमध्ये कोविड -19 च्या भारतीय अर्थव्यवस्थेवरील परिणामाचे अन्वेषण आणि वर्णन करण्यात आले आहे. पूर्वीच्या समान संक्रमणांच्या ट्रेंडचे विश्लेषण केले असल्यास, कोणताही निष्कर्ष काढणे उपयुक्त ठरेल. पुढे जाण्यासाठी आपण काय केले पाहिजे. आपण या साथीच्या आजारार कसा मात करू शकतो? एकतर लसीकरण किंवा सामाजिक अंतर. कोविड -19 च्या काळात आपण कोणत्या प्रकारच्या जीवनाची अपेक्षा करत आहोत?

संशोधनाचे उद्दीष्टे:-

1. अर्थव्यवस्थेच्या वेगवेगळ्या क्षेत्रांवर कोविड-19(साथीचा रोग) च्या परिणामावर लक्ष केंद्रित करणे.
2. धोरणात्मक हस्तक्षेपाची आवश्यकता प्रतिबिंबित करणे.

संशोधन पद्धती:-

या संशोधन लेखात वापरल्या जाणाऱ्या संशोधन पद्धतीचा संशोधनाचा हा भाग आहे पुनरावलोकनाकरिता दुय्यम स्रोताचा वापर करण्यात आला आहे. या संशोधन लेखासाठी विविध मासिके, वर्तमानपत्रे आणि वेबसाइट्सद्वारे सामग्री गोळा केला आहे. हा अभ्यास वर्णनात्मक संशोधन डिझाइनवर केंद्रित आहे.

भारतीय अर्थव्यवस्थेवर (साथीचा रोग) रोगाचा प्रभाव:-

कोरोना या साथीच्या रोगाने भारतीय अर्थव्यवस्थेसाठी नवीन समस्या निर्माण केल्या आहेत ज्यामुळे मागणी आणि पुरवठा बाजूला गंभीर संकट उद्भवू शकते.

मागणी बाजू समोरील परिणाम:- कोरोना या साथीच्या रोगाने भारतीय अर्थव्यवस्था क्षेत्रातील विमानसेवा, आतिथ्य आणि पर्यटन हे सर्वात जास्त ग्रस्त असे क्षेत्र आहे. जे सध्याच्या कोविड -19 यां साथीच्या रोगाने जास्तीत जास्त नुकसान सहन करीत आहेत. लॉकडाऊन परिणामामुळे, शॉपिंग, मॉल्स आणि सिनेमा थिएटर बंद पडल्याने जीवनावश्यक वस्तू आणि करमणुकीच्या संबंधीत वस्तूंचा वापर कमी झाल्याने किरकोळ क्षेत्रावर गंभीर परिणाम झाला आहे. किरकोळ विक्री, बांधकाम, वाहतूक आणि करमणूक इत्यादी बऱ्याच क्षेत्रात उत्पन्नाच्या पातळीत घट झाली आहे, विशेषतः दैनंदिन मजुरी मिळवणाऱ्यांमध्ये बऱ्याच लोकांचे आर्थिक हालचाली कमी झाल्या आहेत. ज्यामुळे शेवटी भीती आणि धाबेरून गेलेल्या ग्राहकांकडून निर्णय घेण्यास पुढे ढकलण्यात आले आहे. लॉकडाऊन परिणामामुळे, सर्व शाळा, महाविद्यालये, विद्यापीठे आणि खाजगी कंपन्या इत्यादी मध्ये कामासाठी 'वर्क फ्रॉम होम' ची निवड करीत असल्याने सर्व कामे घरी बसून करित असल्याने घराबाहेर पडत नव्हते. यामुळे वाहतुकीच्या क्षेत्रावर गंभीर परिणाम झाला आहे. यात्रा, व्यवसाय सहली, शैक्षणिक



DR. B. R. AMBEDKAR AS A HUMANIST

Dr. Hitendra B. Dhote, Assist. Prof. of English, Adarsh Arts and Commerce College, Desaijanj (Wadsa), Dist- Gadchiroli. (M. S.)

Abstract :

Dr. Bhimrao Ramji Ambedkar, is known worldwide as a revolutionary, an Indian jurist, economist, politician and social reformer. While he gained reputation as a great scholar for his research in law, economics and political science at both Columbia University and the London School of Economics in the first part of his life, his later life was marked by his political activities, his involvement in campaigning and negotiations for India's independence, publishing journals, advocating political rights and social freedom for Dalits, and contributing significantly to the establishment of the state of India. Though highly educated he met secondary treatment by the upper castes at every stage of his life. To end the humiliations on the ground of lower caste and to ensure the life of dignity to all, despite social background, he inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables. Every move of Dr. B. R. Ambedkar, his thoughts, expressed through his speeches and published in his books, his views on socio-political-economic issues in India prove that he was a great humanist.

Keywords – Humanist, social discrimination, untouchables, constitution.

This paper is an attempt to present Dr. B. R. Ambedkar as a rationalist-humanist, human rights intellectual – activist and a man who looked ahead of his time. A humanist is a person who has a strong interest in or concern for human welfare, values, and dignity. He / she works selflessly, involves his / her potentials to create awareness among the people, particularly those who are ignorant about their rights, and treated inhumanly by the so-called upper castes. His / her principle of life is to live as a human being and to treat others as humans, despite any concern to birth, caste or class. His / her only goal of life is to ensure justice to all and avail opportunities for socio-economic development.

It was not only during his early stage that Bhimrao Ramji Ambedkar met humiliations and was forced to live life worst than beasts, as a boy from lower caste. But even after he was highly educated, having the recognition as a great scholar for his research in law, economics and political science at both Columbia University and the London School of Economics, he met the same treatment. He went through such experience first at Baroda where he went to work as a probationer in the Accountant General's Office. He experienced that the deep divides existed in Baroda during that time, not just between castes, but also between religions. Upon arriving in Baroda, he realized that none of the Hindu hotels would allow him stay due to his lower caste. He found a Parsi inn, but even here, non-Parsis were not allowed to stay. It was only after Ambedkar gave his name as a Parsi, he was allowed to stay. However, when his original caste was exposed, a group of angry Parsi men, armed with sticks, arrived and removed him from the inn that very day. Not having a place to stay, he was forced to leave Baroda. He met the same experience at Bombay where he returned to find work to make a living for his growing family. In Bombay he worked as a private tutor, as an accountant, and established an investment consulting business. However, he failed in this attempt, too, when his clients learned that he was an untouchable. He met the third same experience even after becoming Professor in the Sydenham College of Commerce and Economics in Bombay. He



was successful with the students, but other professors objected to his sharing a drinking-water jug with them.

As such Dr. B. R. Ambedkar had firsthand experience of the life of injustice, sufferings and humiliations, even to the highly educated like him, to a large section of Indian populace on the ground of class, caste and religion. He had also studied India, not as outsider but as insider, and exposed that study in his scholarly papers, dissertations and thesis. He felt it necessary that systematic and long-term revolutionary moves, with massive public support are necessary to ensure life of justice and dignity to a large populace in India that was deprived of all rights. However, Dr. B. R. Ambedkar never wanted to do all that as revenge against any caste, class or religion. He was a rational, intellectual, humanist who lived before the time. He planned and executed his moves to ensure two-fold objectives, first to ensure the life of dignity to all, particularly to the lower caste people, second to ensure idealistic changes in Indian socio-economic-political scenario. His decisions and launching of active public movements and marches to open up public drinking water resources, a struggle for the right to enter Hindu temples, public criticism of the classic Hindu text, the *Manusmriti* and later burning the copies of the 'same text were against untouchability. In the absence of any other constitutional provisions there was no other alternative available with Dr. B. R. Ambedkar than such revolutionary movements. His teaching of the principle of 'to get educated, to get united and to struggle' should be seen impartially as important one for all the countries and for all times. Being a person living before the time he knew the importance of education to remove ignorance, to ensure economic stability and social dignity. Hence he tried to promote education to untouchables and uplift them while practising law in the Bombay High Court. To promote education and socio-economic improvement, as well as the welfare of outcastes he established the central institution Bahishkrit Hitakarini Sabha. His another move of starting many periodicals like *Mook Nayak*, *Bahishkrit Bharat*, and *Equality Janta*, for the defense of the rights of untouchables should be seen as rational, intellectual and humanistic approach on his part.

Dr. B. R. Ambedkar's another rational, intellectual and humanistic move can be stressed in his insistence for creating separate electorates and reservations for untouchables and other religious communities. It was again a humanist in Dr. B. R. Ambedkar that saved the life of M. K. Gandhi at Poona Pact. He showed deep interest in the wellbeing of children and women in all the classes, castes and religions. Though he justified the Partition of India, he criticized Islamic practice in South Asia. He condemned the practice of child marriage. He also condemned the mistreatment of women and the practices like polygamy and concubinage in Muslim society which resulted into the misery to Muslim women.

It was again as a great scholar, doubtlessly, he was appointed Chairman of the Constitution Drafting Committee, and was appointed by the Assembly to write India's new Constitution. He accepted that task for the sake of nation and prepared an ideal constitution for the Independent India, keeping in mind her secular status. *The text prepared by Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability, and the outlawing of all forms of discrimination. Ambedkar argued for extensive economic and social rights for women, and won the Assembly's support for introducing a system of reservations of jobs in the civil services, schools and colleges for members of scheduled castes and scheduled tribes and Other Backward Class, a system akin to affirmative action. India's lawmakers hoped to eradicate the socio-economic inequalities and lack of opportunities for India's depressed classes through these measures.*^[1]

Dr. B. R. Ambedkar's rational, intelligent and humanistic approach can be seen again in his resignation from the cabinet in 1951. *During the debates in the Constituent Assembly, Ambedkar demonstrated his will to reform Indian society by recommending the adoption of a Uniform Civil*



Code. Ambedkar resigned from the cabinet in 1951, when parliament stalled his draft of the Hindu Code Bill, which sought to enshrine gender equality in the laws of inheritance and marriage. .^[2]

Dr. B. R. Ambedkar looked ahead of his time. His views on several issues have universal relevance. He knew well that agriculture was not only the living source of majority of the populace but also the base of Indian economy. He also knew that there is a need of industrialization. However, he never advocated industrialization for the sake of industrialization but to boost up agriculture and generate employment. *He argued that industrialization and agricultural growth could enhance the Indian economy.*^[3]

Dr. B. R. Ambedkar's advocacy of national economic, and social development, education, public hygiene, community health, residential facilities as the basic amenities, birth control for the development of the Indian economy, equal rights for women for economic development are suffice to prove him as a true humanist. He found the existing education policy faulty being divorced from the real social content and social goals. He dreamt that every educational institute from secondary school to University College should be developed to become an agency of change. Above all, Dr. B. R. Ambedkar wanted all the citizens of the republic to be constitutionally committed to democracy, social justice, equality of opportunity, secularism and above all to a welfare state.

Dr. B. R. Ambedkar's acceptance of Buddhism is another remarkable example of humanism. He accepted Buddhism for no other reason than its humanism, its scientific reasoning, that seeks to achieve human freedom, equality, liberty and fraternity. *Dr. B. R. Ambedkar belongs to a category of creative humans who use their intellect for creative endeavors which enriches human thought; knowledge and wealth thereby contribute to the development of human heritage for the posterity. Possessive people, on the other hand do not believe in the use of human intellect for creative purpose. Gautam Buddha, Jesus Christ, Guru Nanak, Kabeer, Ravidas, Tukarama, Krantiba Jotirao Phoolay, Periyar and Dr. Babasaheb Ambedkar. They all belong to the great class of Creative humans called as Humanists in Indian context.* ^[4] As such Dr. B. R. Ambedkar's every move and march, his thoughts, expressed through his speeches and published in his writings, his deep concern for idealistic changes in socio-political-economic scenario in India and his ideals reflected in the Indian constitution prove that he was a great rationalist-humanist.

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Code. Ambedkar resigned from the cabinet in 1951, when parliament stalled his draft of the Hindu Code Bill, which sought to enshrine gender equality in the laws of inheritance and marriage. [2]

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2. Education at Rural India in Pandemic : Need of Technology Based Online Education

Prof. Nihar A. Bodele

Dept., of Economics, Adarsh Arts and Commerce College, Desaiganj (Wadsa),
Dist-Gadchiroli. (M.S.)

Abstract

The spread of CORONA Virus (COVID-19) has endangered the whole world. Its worldwide consequences can be counted more horrific than the destruction and devastation caused by the dropping of nuclear bombs during the Second World War. No doubt, there have been epidemics in the world earlier, but the threat of CORONA Virus is bigger than all. Soon after its first patient, found in December 2019, it rapidly spread in several countries. As the CORONA virus infected several lacks of people and killed lacks of people out of them within a short time, it was declared Pandemic by World Health Organization (WHO). The pandemic situation influenced the several fields of human life and the field of education could not be an exception to that more particularly in India. In Indian villages, towns and small cities the established teaching-learning mode, with few exception, is offline. Both the teachers and learners are accustomed to that mode. However, during lockdowns, declared successively by the central and State governments due to pandemic situation, the schools, colleges and other teaching-learning places were strictly kept closed, which almost suspended teaching-learning process in traditional offline mode. It gave birth to technology based online mode of education, particularly in rural part of India.

Keywords: Education, Pandemic, CORONA, Tradition, Technology, Mode, Challenge.

Introduction

The worldwide spread of CORONA Virus (COVID-19), has greatly influenced the field of education beside several other fields, particularly agriculture, transport, industry, market. The field of education was never so influenced as that of due to Pandemic situation. The situation almost compelled the authorities to think, plan and execute the process of educating, examining and evaluating through technology based online mode. The concept of technology based online mode of education is not a new one, even in India. However, in India before Pandemic situation the technology based online teaching mode was used to some extent specifically at esteemed




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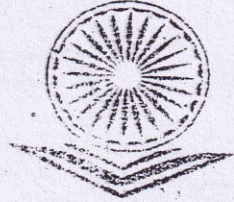
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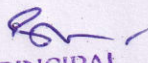


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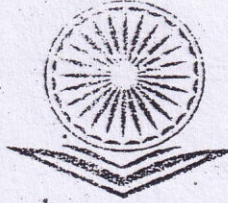
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२२. कोविड-१९ चे असंगटीत क्षेत्रातील रोजगारावरील परिणाम

प्रा. निहार अ. बोदले

सहाय्यक प्राध्यापक, अर्थशास्त्र विभाग, आदर्श कला व वाणिज्य महाविद्यालय, देसाईगंज, जि. गडचिरोली.

सांगण

जगातील १८५ पेक्षा जास्त देश कोविड १९ महामारीने प्रभावित झालेले आहेत. भारतात सुद्धा कोविड १९ महामारीचा अनेक क्षेत्र क्षेत्रावर प्रभाव दिसून येतो. परंतु सर्वात जास्त ज्या क्षेत्रावर आर्थिक संकट निर्माण झाले आहे तो क्षेत्र म्हणजे देशातील असंगटीत क्षेत्र होय. देशातील असंगटीत क्षेत्र जो एकूण अर्थव्यवस्थेच्या ९३ टक्के रोजगार उपलब्ध करून देता या क्षेत्रावर अतिशय गंभीर दुष्परिणाम झाल्याचे दिसून येते. कोरोना प्रतिबंधक उपाय म्हणून लावलेल्या लॉकडाऊनमुळे देशातील जवळजवळ १२ कोटी लोकांनी आपला रोजगार गमावला आहे. त्यापैकी असंगटीत क्षेत्रातील ९ कोटी श्रमिक बेरोजगार झाले. कोरोना काळात असंगटीत सुक्ष्म, लघू व मध्यम उद्योगातील मोठ्या प्रमाणात रोजगार घटले शिवाय या क्षेत्रातील अनेक सुक्ष्म व लघू उद्योग बंद पडले. लॉकडाऊन संपल्या नंतर या क्षेत्रातील अनेक व्यवसायीक व उद्योग भांडताल्याच्या व श्रमिकांच्या अभावी गुरू होऊ शकले नाही. ग्रामिण भागातील असंगटीत क्षेत्रातील गैर कृषी क्षेत्रातील रोजगारावर याचा परिणाम झाल्याचे दिसून येतो. या क्षेत्रातील लोव.संख्येला आपल्या मूलभूत गरजा पूर्ण करण्यात अडचनी निर्माण झाल्या. एकंदरीत असंगटीत क्षेत्रातील उत्पादन घटले, श्रमिक बेरोजगार झाले, भांडवल संपले, कर्जाबाजारीपना वाढली.

विज शब्द : कोविड-१९, लॉकडाऊन, असंगटीत क्षेत्र, बेरोजगार, श्रमिक

प्रास्ताविक :

कोविड १९ मुळे जगातील अनेक देश प्रभावित झाले आहेत. प्रत्येक देशातील शिक्षण, रोजगार, शोती, उद्योग, व्यापार इ. प्रत्येक क्षेत्रावर कोविड १९ च्या महामारीचे प्रभाव दिसून येत आहेत. प्रत्येक देशाच्या अर्थव्यवस्थेवर त्याचे दुष्परिणाम पाहताच मिसळत आहेत. आंतरराष्ट्रीय श्रम संघटने नुसार जगातील २५ टक्के रोजगार कोविड मुळे प्रभावित झाले आहे. आंतरराष्ट्रीय श्रम संघटनेच्या डायरेक्टर जनरल नुसार कोविड १९ च्या महामारी मुळे केवळ आगगाच्याच संकटच नव्हे तर दुष्परिणाम आर्थिक व पंचपसंग निर्माण झाले आहे. दुसऱ्या महायुद्धामुळे निर्माण झालेल्या आर्थिक संकटानंतरचे हे सर्वात मोठे आर्थिक संकट आहे व IMF च्या क्रिस्टिना जार्जवा नुसार १९३०च्या जागतिक महामंदीचे जसे परिणाम अनेक देशांना व लोकांना भोगावे लागले अशी परिस्थिती या काळात लोकांनी अनुभवली. कोविड १९ महामारीमुळे संपूर्ण जगातील ४० कोटींच्या वर लोकांचे रोजगार गेले असल्याचे आंतरराष्ट्रीय श्रम संघटनेच्या अहवालवरून दिसून



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4. Theme of Women Empowerment in Chetan Bhagat's Novels

Vikas R. Selokar

Research Scholar.

Dr. Hitendra B. Dhote

Head, Dept. of English, Adarsh Arts and Commerce College,
Desaiganj, Di- Gadchiroli.(M.S.)

Abstract

The fictional works of Post-Independence Indian writers in English deal with the socio-political, cultural, religious issues in the contemporary India. Chetan Bhagat, too, authentically depicts the contemporary issues in his writings. His novels realistically represent the contemporary Indian society and some of the very acute issues like marriage, sex, extra-marital relationship metropolitan life, youth isolation, youth unrest, family conflicts, faulty education system, and corruption. Empowerment of women is another issue delineated by Chetan Bhagat in most of his novels. His writing is more feminine than masculine. He gives voice and shows his concerns more to his ladies than to his heroes.

Keywords : Realistic, representation, contemporary, empowerment, feminine.

Indian English novelists have presented the real status of women in the society successfully. They have boldly exposed how the life of women in India is filled with sufferings in the male dominated society. In one of his novels Shashi Tharoor has exposed the patriarchal structure of the Indian society where men maintain their superiority over the women and subject women to secondary status in the family, making them only useful in sex encounter. He has dealt with almost all the problems of women in the male dominated society.

They go back to their little huts
Roll out the chapatis for dinner
Pour the children drinks of sewer water,
Serve their men first, eat what's left,
If they're lucky, and then submit unprotected
To the heaving thrusts of their protectors
Abusers, masters. One more baby come,



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डॉ. सुभाष दौलतराव उपाते

सहयोगी प्राध्यापक व राज्यशास्त्र विभाग प्रमुख, आदर्श कला, वाणिज्य व विज्ञान महाविद्यालय,
देसाईगंज (वडसा) जि. गडचिरोली.

प्रस्तावना

डॉ. आंबेडकरांचे स्वातंत्र्याविषयीचे चिंतन अधिक सखोल, मूलगामी आणि सर्वसमावेशक होते. राजकीय स्वातंत्र्यासोबतच अल्पसंख्यांकांना सामाजिक, आर्थिक आणि सांस्कृतिक स्वातंत्र्यही लाभावे त्यांची रास्त धारणा होती. 12 नोव्हेंबर 1930 ला पहिल्या गोलमेज परिषदेत भाषण करतांना ते म्हणतात, “आम्हाला असे सरकार पाहिजे की, जे देशाचे खरे हित निष्कापूर्वक साधेल आणि न्याय आणि निकडीचे असे सामाजिक आणि आर्थिक प्रश्न कुणाच्याही रागालोभाची पर्वा न करता सोडविल.”¹ मुंबई येथील दामोधर हॉलच्या पटांगणातील भव्य सत्कारात बाबासाहेब म्हणाले होते, “सध्या हिंदू, मुसलमान, अस्पृश्य या सर्वांना स्वराज्य मिळत असल्यास पाहिजे आहे. नुकत्याच नागपूर येथे झालेल्या अ. भा. दलित काँग्रेसने तसा ठरावही पास केला आहे. याबद्दल सर्वांची एकवाक्यता आहे. पंरतू वाद आहे तो स्वराज्याने मिळणारी सत्ता सर्व समाजामध्ये योग्य रीतीने विभागली जावी की, एखाद्या विशिष्ट वर्गाच्या हातीच ती राहावी या संबंधाने आहे.”² डॉ. बाबासाहेब आंबेडकर म्हणतात, “काही लोक म्हणतात की, आम्ही प्रथम भारतीय आहोत आणि नंतर हिंदू किंवा मुसलमान आहोत. मला हे पसंत नाही. हे पुरेसे वाटत नाही. धर्म, संस्कृती आणि भाषा वगैरेतून निर्माण होणाऱ्या कोणत्याही स्पर्धक निष्ठेमुळे, आपली भारतीय म्हणून असलेली निष्ठा धोक्यात येता कामा नये. लोकांनी भारतीय आणि फक्त भारतीयच राहावे. त्याखेरीज अन्य काही असू नये.”³ रावसाहेब कसबे म्हणतात त्याप्रमाणे, “सोलिगमन सारख्या शिक्षकांच्या प्रभावातून आंबेडकरांच्या ठिकाणी मार्क्सवादी विचारांचे सुप्त आकर्षण निर्माण झाले होते.”⁴

“लोकशाही हा त्रिकालबाधीत सर्वोत्तम शासनप्रकार आपण मानीत नसल्याचे नमूद करून इ. स. 1938 मध्ये ते असे म्हणाले होते की, तेव्हाच्या देशकाल परिस्थितीत तर लोकशाही हा सर्वात अनुचित शासनप्रकार ठरेल. काही काळ तरी प्रबुद्ध हुकुमशहाच्या बळकट हातात भारताची राजकीय सूत्रे राहण्याची गरज त्यांनी प्रतिपादली होती. एकाच संघटनेशी अचिकित्सपणे स्वतःला बांधून घेतलेली तात्कालीन निर्बुद्ध लोकशाही, म्हणजे फार मोठी व्याधी असल्याचेही ते म्हणाले होते”⁵

15 ऑगस्ट 1947 रोजी ब्रिटिशांची राजवट संपुष्टात येऊन भारत स्वतंत्र झाला व आपण आता 15 ऑगस्ट 2022 ला अमृतमहोत्सवी साजरा करणार आहोत. “मुळातच विविध विचारसरणीच्या, विविध धर्म, जाती-वर्ग-पंथाच्या व

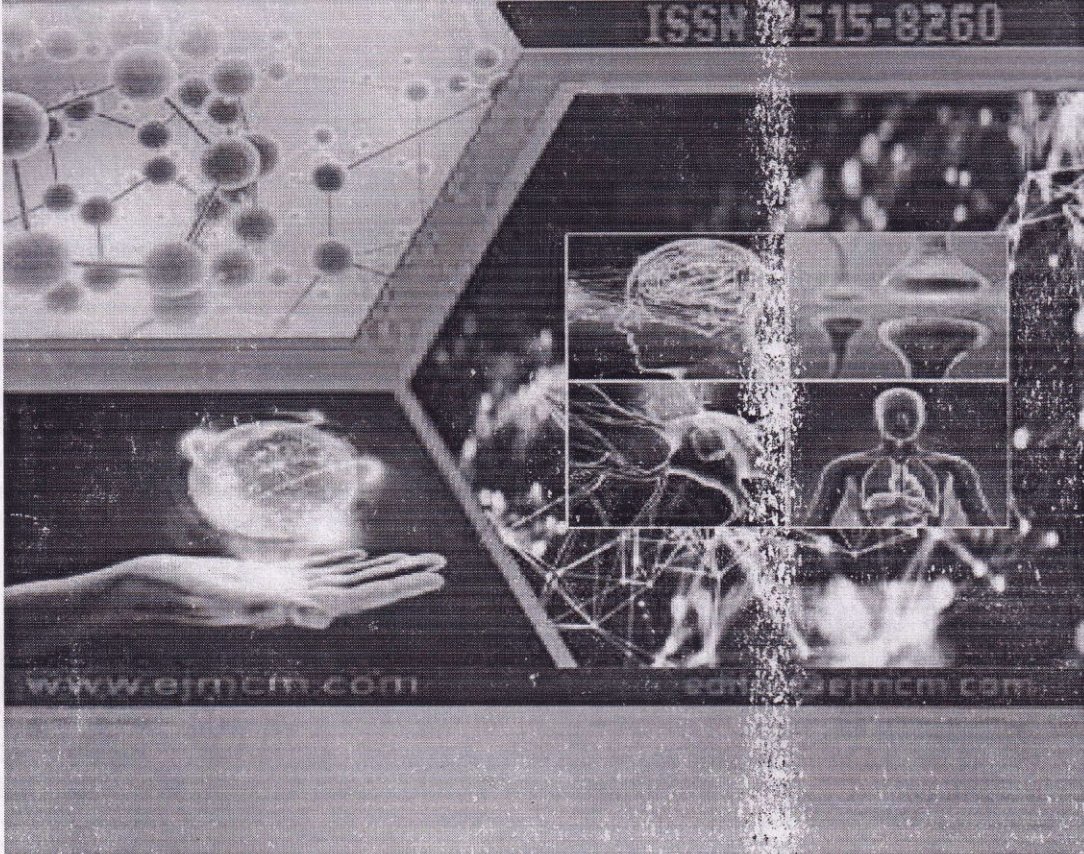




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MAHATMA GANDHI'S THOUGHTS ON SATYAGRAHA

Prof. (Dr.) Vitthal G. Chavhan

Adarsh Arts and Commerce College, Desaijanj Dist. Gadchiroli

INTRODUCTION

Satyagraha has a very important place in the political philosophy put forward by the Father of the Nation Mahatma Gandhiji who gave the mantra and message of non-violence to the whole world. Therefore, the place of Mahatma Gandhi's social, economic, educational and political thought is considered high and great in the background of Indian society and culture. Mahatma Gandhi was not only a political leader, but also a social reformer, social organizer, and an idealistic spiritualist social thinker. This shows that there are different aspects of Gandhiji's personality. That is why Mahatma Gandhi is considered as the Father of the Nation of India.

Truth and non-violence are the fundamentals of Gandhiji's thought. Gandhiji believed in the goodness of man and the humanity in him. So by their thoughts and actions, they fought against violence with non-violence, against untruth with truth and against injustice with justice. Mahatma Gandhi's contribution in shaping the national life of Indians is very important. Mahatma Gandhi was not only a fundamentalist thinker, but his thoughts were relevant to the life of Indian society. The basic ideas they put forward in the context of social structure are very important. The real nature of Satyagraha is morality. Gandhiji had a strong belief in truth and non-violence. "Mahatma Gandhi called Satyagraha self-reliance." He does not hate oppressors, he hates oppression. It changes a person's mind in the way of truth. That is why non-violence is very important in Mahatma Gandhi's Satyagraha.

Birth of Satyagraha: - While in Africa, Mahatma Gandhi did an English job of Zulu rebellion and came to meet his friend in Phoenix. Arrived in Johannesburg to meet all the congregations. There, on 22 August 1906, the Transvaal Government's Gazette read a draft of the bill to be included in the Legislature. As I was reading the clauses of the bill. His limbs kept shaking. If this bill is passed, and the Hindi people accept it, the roots of the Hindi tribe will be uprooted from South Africa. Gandhiji thought so. Gandhiji held a public meeting on September 11, 1906 to oppose the bill. In the resolution that was tabled in this meeting, if all the measures are taken against this bill and it is passed, then the Hindi people do not want to surrender to it. And he endured all the misery that would come because of not surrendering. This movement was suggested by Maganlal Gandhi as Sadagraha. Because this 'insistence' means 'good' means auspicious. Gandhiji liked this name. Though they thought that the name should be included, but it was not coming. So they added 'Y' to 'The' and gave it the name 'Satyagraha'. Satyagraha involves peace. Insisting on anything in this way creates strength or confidence. **Therefore, force was included in the insistence, and the Hindi movement was made known as Satyagraha, the force that disrupts Satyagraha, which means 'truth and peace'.** In this regard, Gandhiji says, Untruth is not true. Where there is no existence, there is no question of their success. And who can destroy it? That is the whole science of Satyagraha".

After Mahatma Gandhi came to India in 1914, he used his political mentor strengthen his awareness of political and social life. He traveled all over the country following Gokhale's advice 'keep your ears open and your mouth closed' He was the first to raise his voice against the injustice done by the European farmers in Champaran (Bihar). The discrepancy between the belief in the British monarchy and the exploitation perpetrated by the local peasants became clear from this battle.

Satyagraha is the insistence on the ultimate absolute truth. Only through non-violence can human society reach that date. He will be able to give strength to the weaker sections of the society in an organized manner and his foundation will be moral strength. Although a satyagrahi is an individual, its

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आदिवासी महिला सशक्तिकरण में आदिवासी विकासविभाग का योगदान

□ निलेश दे. हलामी*
डॉ. राजविलास कारमोरे**

शोध सारांश

विकास प्रक्रिया में पूरी तरह से भाग लेने के लिए आवश्यक ज्ञान, कौशल और आत्मविश्वास होने वाले महिलाओं को सशक्त बनाने में शिक्षा एक महत्वपूर्ण उपकरण है। इससे उच्च उत्पादकता, दक्षता और बेहतर सामाजिक-आर्थिक विकास होता है। सहभागितापूर्ण लोकतंत्र और आर्थिक स्वतंत्रता सशक्तिकरण के प्रमुख तत्व हैं। शिक्षा के माध्यम से उपेक्षित आदिवासी महिलाओं को सशक्त बनाना राष्ट्रीय विकास में एक लंबा रास्ता तय करेगा। आदिवासी महिलाओं की शैक्षिक स्थिति पुरुषों की तुलना में बहुत कम है। महिलाओं की शिक्षा का विचारराष्ट्र के विकास में सबसे शक्तिशाली हथियारों में से एक है। वर्तमानस्थिति में आदिवासी महिलाओं को सशक्त बनाना चुनौतीपूर्ण है। आदिवासी महिलाओं के सशक्तिकरण के बिना देश की सार्थक समावेशी वृद्धि संभव नहीं है। आदिवासी जंगलों में रहने वाले एक पिछड़े समुदाय हैं, इसलिए केंद्र और राज्य सरकारों ने उनके समग्र सामाजिक, आर्थिक और शैक्षिक विकास के लिए कई योजनाएं लागू की हैं। वर्तमान शोध पत्र में, आदिवासी महिलाओं के सशक्तिकरण के लिए केंद्र और राज्य सरकारों द्वारा कार्यान्वित की जा रही विभिन्न योजनाओं के साथ-साथ उनकी प्रकृति का अध्ययन किया गया। साथ ही, ग्रामीण भारत में आदिवासी महिलाओं की साक्षरता के अध्ययन से पता चलता है कि भारत सरकार और राज्य सरकार द्वारा आदिवासी महिलाओं के सशक्तिकरण के लिए लागू की जा रही शैक्षिक योजनाओं के कारण ग्रामीण भारत में ग्रामीण महिलाओं की साक्षरतादर बढ़ रही है।

Keywords: आदिवासी महिला आत्मविश्वास सशक्तिकरण

प्रस्तावना-

मौजूदा स्थिति में आदिवासी महिलाओं का सशक्तिकरण एक चुनौतीपूर्ण मुद्दा है। आदिवासी महिलाओं के सशक्तिकरण के बिना देश की सार्थक समावेशी वृद्धि संभव नहीं है। आदिवासी महिलाओं के सशक्तिकरण को आय और प्रतिव्यक्ति आय, शिक्षा और व्यवसाय के अवसरों तक पहुंच और आर्थिक निर्णय लेने और राजनीतिक अवसरों में उनकी भागीदारी के लिए आर्थिक संसाधनों पर उनकी निर्भरता से मापा जा सकता है।

आदिवासी महिलाओंको अपने आर्थिक, सामाजिक और राजनीतिक सशक्तिकरण के लिए शिक्षा तक पहुँच की आवश्यकता है। आदिवासी महिलाओं के समावेशीविकास के लिए शिक्षा एक संभावित साधन है। इसका आदिवासी विकास के विभिन्न पहलुओं पर सीधा प्रभाव पड़ रहा है। शिक्षा के माध्यम से उपेक्षित आदिवासी महिलाओंको सशक्त बनाना राष्ट्रीय विकास में एक लंबा रास्ता तय करेगा। आदिवासी महिलाओं की शैक्षिक स्थिति अन्य समुदायों की तुलना में बहुत कम है। राष्ट्रीय विकास के लिए शिक्षा एक सशक्त साधन है। इसमें आदिवासी महिलाओं की स्थिति के उत्थान की शक्ति है। शिक्षा उपेक्षित आदिवासी

महिलाओं को सशक्त बनाने का एक उपकरण है।

समाज के कमजोर वर्गोंमें, आदिवासी वर्ग सबसे कमजोर है। भारतीय संविधान के अनुच्छेद 46 के तहत समाज के कमजोर वर्गों और विशेष रूप से अनुसूचित जातियों और जनजातियों के शैक्षिक, सामाजिक और आर्थिक हितों के लिए सरकार उन्हें विशेष ध्यान देने के लिए और सामाजिक अन्याय और सभी प्रकार के शोषण से बचाने के लिए विभिन्न स्तरों पर निरंतर प्रयास कर रही है।

आदिवासी जंगल में रहने वाला पूरीतरह से पिछड़ा समुदाय है उनके समग्र विकास के बारे में लाने के लिए, सरकार ने उनके सामाजिक, आर्थिक और शैक्षिक विकास के लिए कई योजनाएँ लागू की हैं।

महिला सशक्तिकरण :-

महिला सशक्तिकरण की परिभाषा संसाधनों पर नियंत्रण या अधिकार हासिल करने की क्षमता (शारीरिक और वित्तीय दोनों) पर जोर देती है और ऐसे निर्णय लेने की है जो महिलाओं की जीवन गुणवत्ता सुनिश्चित तक रती है। आम तौरपर सशक्तिकरण को परिभाषित करने के लिए इस्तेमाल की जानेवाली

*सहाय्यक प्राध्यापक - आदर्श महाविद्यालय, देसाईगंज जि.गडचिरोली

**प्राचार्य - विद्याविकास महाविद्यालय, समुद्रपुर जि.वर्धा



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Adarsh Arts & Commerce College,
Desaijanj (Wadga) Dist.- Gadchiroli

शतों में शिक्षा, संसाधन नियंत्रण, आत्मविश्वास, गरिमा, आत्मनिर्भरता, स्वास्थ्य, अधिकारों के लिए संघर्ष, शक्ति, स्वतंत्रता, स्वायत्तता और निर्णय लेने की क्षमता शामिल हैं। लैंगिक असमानता को बढ़ावा देने वाले पारंपरिक संस्थानों और संरचनाओं में इस तरह के बदलावों ने महिलाओं को समान अवसर दिए हैं, जो महिला सशक्तिकरण का आधार है। महिला सशक्तिकरण का अर्थ है की, महिलाओं में आत्म-सम्मान और आत्मविश्वास, सकारात्मक छवि, सोचने और प्रतिबिंबित करने की क्षमता, निर्णय लेने की क्षमता, विकास प्रक्रिया में सहयोग सुनिश्चित, कानूनी ज्ञान को विकसित, अधिकारों के बारे में जागरूकता और सामाजिक और आर्थिक जीवन के सभी क्षेत्रों में अपनी भागीदारी बढ़ाना।

सशक्तिकरण किसी के सशक्तिकरण या असंतुलन के बारे में किसी के अपने निर्णय लेने के बारे में है। जैसे कि शिक्षा, आर्थिक स्वतंत्रता, भागीदारी, गतिशीलता, सार्वजनिक स्थानों पर टिप्पणी, अधिकारों और राजनीतिक भागीदारी के बारे में जागरूकता और प्रवर्तन आदि। महिला सशक्तिकरण केवल सत्ता के पुनर्वितरण या भागीदारी तक सीमित नहीं है, बल्कि सामाजिक, आर्थिक और संस्थागत प्रणाली में भी बदलाव की आवश्यकता है।

अनुसंधान के उद्देशः—

1. आदिवासी महिलाओं के सशक्तिकरण के लिए केंद्र और राज्य सरकारों द्वारा कार्यान्वित विभिन्न योजनाओं का अध्ययन करना।
2. आदिवासी महिलाओं के सशक्तिकरण के लिए केंद्र और राज्य सरकारों द्वारा कार्यान्वित विभिन्न योजनाओं की प्रकृति का अध्ययन करना।
3. ग्रामीण भारत में आदिवासी महिलाओं की साक्षरतादर का अध्ययन करना।

अनुसंधान की विधियां:—

प्रस्तुत शोध निबंध के लिए माध्यमिक तथ्यों का उपयोग किया गया है। यह पुस्तकालय और विश्लेषणात्मक अनुसंधान विधियों पर आधारित है। जो मुख्य रूप से संदर्भ पुस्तकों, पत्रिकाओं, विभिन्न सरकारी अहवाल, वेबसाइटों पर आधारित है।

आदिवासी महिलाओं के सशक्तिकरण के लिए योजना :—

महाराष्ट्र राज्य में आदिवासियों के आर्थिक, सामाजिक और शैक्षिक पिछड़ेपन को देखते हुए, सरकार ने केंद्रीय स्तरपर और राज्य स्तरपर ही प्रयास करने का निर्णय लिया और उस दिशा में सरकार ने केंद्रीय और राज्य स्तरपर विभिन्न प्रयास किए। विभिन्न आदिवासी विकास योजनाओं को तय करके सामाजिक, आर्थिक और शैक्षिक पिछड़ेपन को खत्म करने के लिए विभिन्न स्तरों पर प्रयास किए गए। अनुसूचित जनजातियों को विकसित करने के लिए, व्यक्तिगत और सामूहिक लाभ जैसे शिक्षा, प्रशिक्षण, छात्रवृत्ति, रोजगार, स्व-रोजगार, निपटानसुधार,

कृषिगतिविधियों की कई योजनाएँ लागू की जाती हैं। वे इस प्रकार हैं—

अ) शैक्षणिक विकास योजनाएं :—

यदि किसी पिछड़े समाज को सुधारना है, तो उस समाज में शिक्षा का प्रसार करना आवश्यक है, जिसके बिना समाज का विकास नहीं हो सकता। आदिवासी समुदाय में अशिक्षा, अज्ञानता और अंधविश्वास उनके शोषण में सहायक रहे हैं। राज्य में आदिवासियों के शैक्षिक विकास के लिए महाराष्ट्र सरकार के आदिवासी विकास विभाग द्वारा निम्नलिखित शैक्षिकयोजनाएँ चला रही हैं।

- 1) सरकारी आश्रम स्कूल। 2) अनुदानित आश्रम स्कूल योजना। 3) आदर्श आश्रम स्कूल। 4) एकलव्य आवासीय विद्यालय। 5) आदिवासी लड़के और लड़कियों के लिए सरकारी छात्रावास। 6) सैन्य स्कूल और छात्रवृत्ति। 7) भारत सरकार के शालांत परीक्षा के बाद छात्रवृत्ति योजना। 8) शिक्षण शुल्क, परीक्षा शुल्क प्रतिपूर्ति योजना। 9) व्यावसायिक पाठ्यक्रमों में अध्ययन कर रहे आदिवासी छात्रों को निर्वाह भत्ता प्रदान करना।

उपरोक्त योजना के तहत, स्कूल में 10वीं, 12वीं कक्षा तक के आदिवासी छात्रों की शिक्षा की सुविधा है। सरकारी छात्रावासों में योग्यता के आधार पर प्रवेश दिया जाता है। आश्रम स्कूल और छात्रावासों में रहकर पढ़नेवालों छात्रों को आवास, भोजन, वर्दी, बिस्तर, किताबें, और अन्य लेखन सामग्री सरकार द्वारा मुफ्त में सुविधाएं प्रदान की जाती हैं। छात्रों को शालांत परीक्षाओं के बाद या माध्यमिक विद्यालय में आगे की पढ़ाई पूरी करने के लिए वित्तीय सहायता के रूप में छात्रवृत्ति प्रदान करती है। जो छात्र भारत सरकार की छात्र वृत्ति जैसी योजनाओं का लाभ उठाने में सक्षम नहीं हैं, उन्हें शिक्षा विभाग द्वारा निर्धारित दर पर प्रति पूर्ति की जाती है।

आर्थिक रूप से, अन्य वित्तीय रियायतों के बिना व्यावसायिक शिक्षा प्राप्त कर रहे हैं। उन छात्रों को निर्वाह भत्ता प्रदान करने की योजना है।

ब) प्रोत्साहनपर योजना :—

महाराष्ट्र में रहने वाले मुलनिवासी जनजातीय समुदाय को मुख्यधारा में लाने के लिए राज्य सरकार विभिन्न उपायों के माध्यम से प्रयास कर रही है। जनजातीय विभाग द्वारा अनुसूचित जनजातियों के छात्रों के समग्रविकास के लिए और उनमें गुणवत्ता में रुचि पैदा करने के लिए निम्नलिखित प्रोत्साहन योजनाएँ चलाई जाती हैं।

- 1) औद्योगिक प्रशिक्षण संस्थान के छात्रों के लिए छात्रवृत्ति योजना। 2) विशेष प्राविण्य प्राप्त छात्रों के लिए प्रोत्साहन इनाम योजना। 3) आश्रम विद्यालयों को विशेष प्रोत्साहन पुरस्कार। 4) आदिवासी लड़कियों के बीच रिसाव को रोकने के लिए प्रोत्साहन भत्ता।



उपरोक्त योजना के तहत, आदिवासी छात्रों को व्यावसायिक प्रशिक्षण के लिए, समग्र विकास को सुनिश्चित करने और उन्हें शिक्षा के लिए, लड़कियों के बीच ड्रॉपआउट दर को कम करने के लिए और सरकारी और सहायता प्राप्त आश्रम विद्यालयों, गुणवत्ता पूर्ण शिक्षा, स्कूल के वातावरण, विद्यालय के काम काज में गुणात्मक परिवर्तन लाने के लिए, आश्रम विद्यालयों के कामकाज में कर्मचारियों की भागीदारी को बढ़ाने के लिए प्रोत्साहित करना, है।

क) रोजगार और स्वरोजगार योजना :-

आदिवासी समुदाय पहाड़ी और दुर्गम क्षेत्रों में रहने के वजह से उनकी आजीविका का मुख्य स्रोत कृषि है। बड़ी संख्या में आदिवासी कृषि श्रम पर निर्भर हैं। आदिवासी किसान अल्पभूधारक और भूमिहीन होने के कारण उनको रोजगार के लिए एक बड़ी समस्या खड़ी करदी है। इसलिए, महाराष्ट्र सरकार ने आदिवासी युवाओं को बड़ी संख्या में रोजगार और स्वरोजगार के अवसर प्रदान करने के लिए एक कौशल विकास कार्यक्रम शुरू किया है।

1) सैन्य और पुलिस पूर्वभर्ती प्रशिक्षण :-

राज्य पुलिस बल, सेना और अन्य विभिन्न सुरक्षा दलों में अनुसूचित जनजातियों के युवाओंको अवसर प्रदान करने के उद्देश्य से राज्य में कुल 9 प्रशिक्षण केंद्र स्थापित किए गए हैं। शारीरिक और शैक्षिक रूप से फिट 50 आदिवासी युवाओं को प्रारंभिक प्रशिक्षण प्रदान किया जाता है। प्रशिक्षण की अवधि चार महीने है। आदिवासी प्रशिक्षणार्थीओं को भोजन, आवास, वर्दी, जूते, मोजे, बिस्तर, कंबल आदि निःशुल्क प्रदान किए जाते हैं।

2) कौशलविकास प्रशिक्षण योजना :-

कौशलविकास नीति के अनुसार, प्रतिष्ठित प्रशिक्षण संस्थानों के माध्यम से प्रशिक्षण प्रदान करके आदिवासी उम्मीदवारों को रोजगार योग्य बनाया जाता है। इस योजना के तहत उत्पादन व प्रक्रिया टेक्सटाइल्स, ऑटोमोबाइल, माहिती तंत्रज्ञान, श्रमशक्ति विकास, स्वास्थ्य संवर्धन, निर्माण में प्रशिक्षण दिया जाता है। इन क्षेत्रों में स्थानीय आवश्यकताओं के अनुसार प्रशिक्षण कार्यक्रम संचालित किए जाते हैं। इस योजना का मुख्य उद्देश्य आदिवासी उम्मीदवारों के कौशल को विकसित करना और उन्हें रोजगार और स्वरोजगार के लिए सक्षम बनाना है।

3) कंप्यूटर प्रशिक्षण योजना :-

आश्रम विद्यालयों के शैक्षणिक स्तर को ऊपर उठाने के उद्देश्य से, सरकारी आश्रम विद्यालयों में कंप्यूटर कक्षाओं की स्थापना की गई है।

ड) कृषि पूरक आदिवासी योजना :-

महाराष्ट्र में आदिवासी विकास विभाग आदिवासी किसानों के लिए कुछ कृषि योजनाओं को लागू करता है, जिनका उल्लेख निम्न प्रकार से किया जा सकता है।

1) किसानों को बिजली पंप / तेल पंप आपूर्ति योजना :-
आदिवासी किसानों को 100 प्रतिशत सब्सिडी पर बिजली पंप / तेल पंपों की आपूर्ति की योजना लागू की गई है। इस योजना के तहत 3 या 5 अश्व शक्ती के बिजलीपंप / तेल पंप आम तौर पर मंजूर किए जाते हैं। जनजातीय उप-योजना क्षेत्र और बाहरी क्षेत्र के आदिवासी किसान जिनके पास न्यूनतम 60 आर (1.5 एकड़) और अधिकतम 6 हेक्टर 40 आर (16 एकड़) खेती योग्य भूमि उपलब्ध है, ऐसे किसान इस योजना का लाभ उठा सकते हैं।

2) स्प्रे और ड्रिप इरिगेशन स्कीम :-

जिलापरिषद के कृषि विभाग द्वारा इस योजना के तहत, ड्रिप और स्प्रेसेट के लिए 2 हेक्टर भूमि वाले आदिवासी किसानों के लिए 50 प्रतिशत, 2 से 6 हेक्टर भूमि वाले आदिवासी किसानों के लिए 35 प्रतिशत और 6 हेक्टर से अधिक जमीन रखने वाले आदिवासी किसानों को 30 प्रति शत सब्सिडी दी जाती है।

3) भेड़ और बकरियों के समूह की आपूर्ति :-

आदिवासियों की आर्थिक स्थिति को बढ़ावा देने के लिए इस योजना के तहत, 10 बकरियां और 1 बकरा का समूह 50 प्रतिशत अनुदान पर आदिवासी लाभार्थीको दिया जाता है। समूह की लागतनाबार्ड की प्रचलित दरों से निर्धारित होती है।

4) आदिवासी किसानों को गरीबीरेखा से नीचे लाने के लिए पैकेज योजना :-

गरीबीरेखा से नीचे किसानों की आर्थिक आय में वृद्धि करने, विकास प्रक्रिया में भाग लेने सक्षम बनाने के लिए और कृषि उत्पादकता बढ़ाने के लिए यह योजना आदिवासी परिवारों को वित्तीय सहायता प्रदान करती है।

ई) अन्य योजनाएं और कार्यक्रम :-

महाराष्ट्र सरकार के आदिवासी विकास विभाग की शैक्षिक, वित्तीय, प्रोत्साहन और कृषि पूरक योजनाओं और कार्यक्रमों के अलावा, आदिवासी विकास के लिए महाराष्ट्र सरकार के आदिवासी विकास विभाग द्वारा कुछ अन्य योजनाओं और कार्यक्रमों को लागू किया जाता है।

1) केंद्रीय बजट नाभिक बजट (अभिनव) योजना :-

आदिवासियों के विकास के लिए सरकार द्वारा कई योजनाएं लागू की जा रही हैं, लेकिन स्थानीक जरूरतों ध्यान में लेकर, नियमित योजनाएं के तह तजो लाभ आवश्यक होने के बावजूद भी, आदिवासियों को प्रदान किये जाते नहीं। इस तरह के लाभ प्रदान करने के लिए छोटी छोटी नवीन अवधारणा योजनाएं बनाकर आदिवासियों को लाभान्वित करने के उद्देश्य के लिए केंद्रीय बजट के तहत नाभिक बजट प्रावधान का उद्देश्य है।

2) टक्कर बप्पाआदिवासी बस्तिसुधार योजना :-

आदिवासी उप-योजना क्षेत्र के बाहरजो बस्तियाँ या गाँवों में लगभग 50 प्रतिशत आदिवासी जनसंख्या है किंतू जिनका



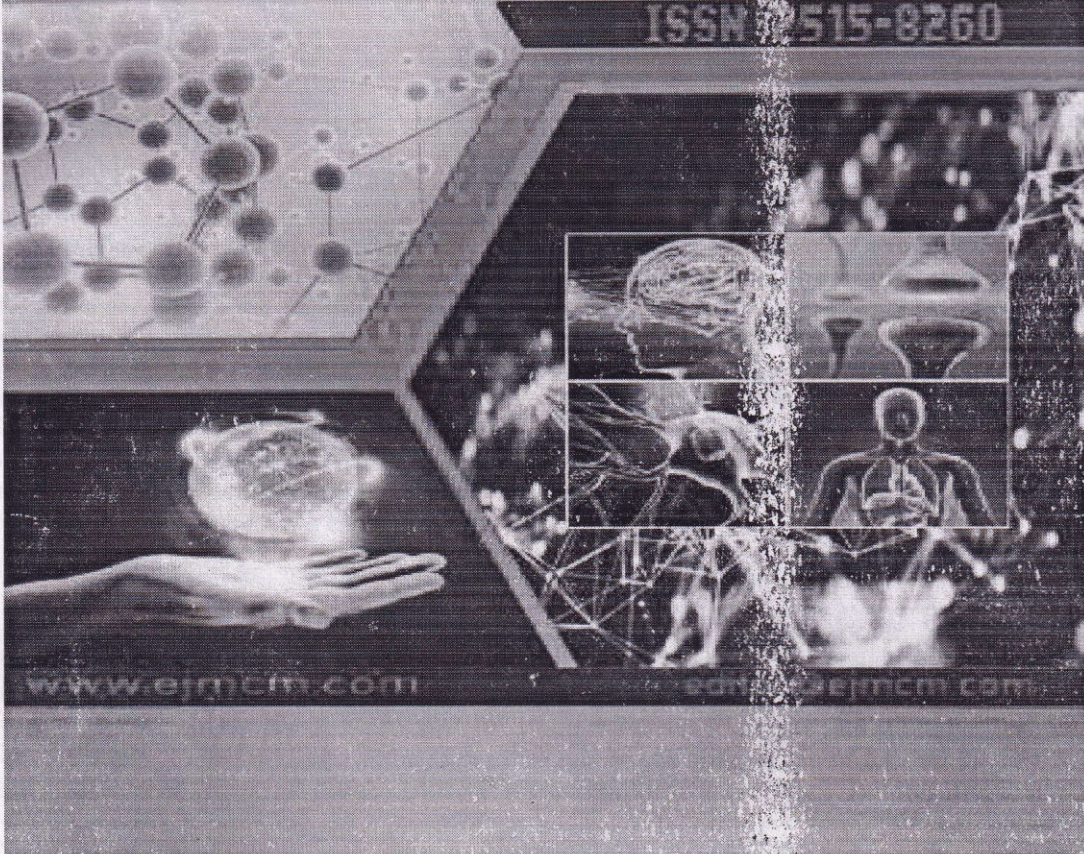
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IMPORTANCE OF HUMAN RESOURCES: CHALLENGES AND SOLUTIONS OF COVID-19

Dr. Harishchandra M. Kamdi

Head, Department of Commerce, Adarsh College of Arts and Commerce, Desaiganj (Wadsa) (M.S)

Abstract - The management of human resources is an independent, distinct, distinctive and more important branch of industrial management. This discipline is related to the workforce working in the organization at the enterprise level, from the managing director to the simple novice workers. In order to achieve the objectives of the initiative, all types of individuals working in the organization come under the purview of this particular branch of knowledge. The contribution of the workforce should be maximum, the efficiency of the workforce should be excellent, the right people should be selected and given the opportunity to do the right thing, the working people should do their work promptly and faithfully, they should be paid their wages Not to be outdone, workers' grievances are addressed promptly. The concept of human resource management involves all the efforts made at various levels of management to ensure that all the management and workers remain friendly and constructive and that the progress of the industry, the prosperity of the industrialists and the welfare of all those working in the enterprise is achieved in a coordinated manner.

Keywords - Human Resources, Research, Global Epidemic, Covid-19, Remote Work, Corona Virus

INTRODUCTION

Human resource management is one of the most important branches in the 21st century. There is no doubt about this in modern times. Human resource management is the management of human resources. Human resources have an important place in all types of organization. In today's global epidemic situation of Kovid-19, the Department of Human Resources has made changes in human resources. The HR department needs to be extremely aware of human resource issues. Many services and facilities are provided to the employees by the HR department of the enterprise or company. The experience of many industries and employees is that the business in which HR operates and controls effectively does not have to look back. In the global epidemic of Covid-19, the HR department has become more important. Covid-19 is abbreviated as Corona virus disease (2019). Covid-19 is a contagious disease. Which is caused by Acute Respiratory Syndrome (SRS).

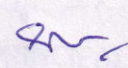
IMPORTANCE OF HUMAN RESOURCES

1. The most important challenge for managers

These machines do not work automatically, even if modern equipment is used in the production process. The productivity of the machine depends on the efficiency and skill of the workers operating the machine. The best quality raw material is required to produce the best quality product. But if this raw material falls into the hands of inefficient and irresponsible employees, the quality of the product will not remain unchanged. Even if the product has a wide and specific market, it will be sold only if it is available to the customers at the right time, in the right format, at the right price and in the right way. Otherwise there will be no sale. Management does not even realize the existence of human factors, but it is precisely this factor that is most important. No manufacturer, entrepreneur, professional or manager can succeed by ignoring the human factor. At present, in the event of an epidemic of Kovid-19, every worker or employee is fleeing to his village, in which case the management of the factory, industry or business is becoming more and more difficult due to the small number of workers.

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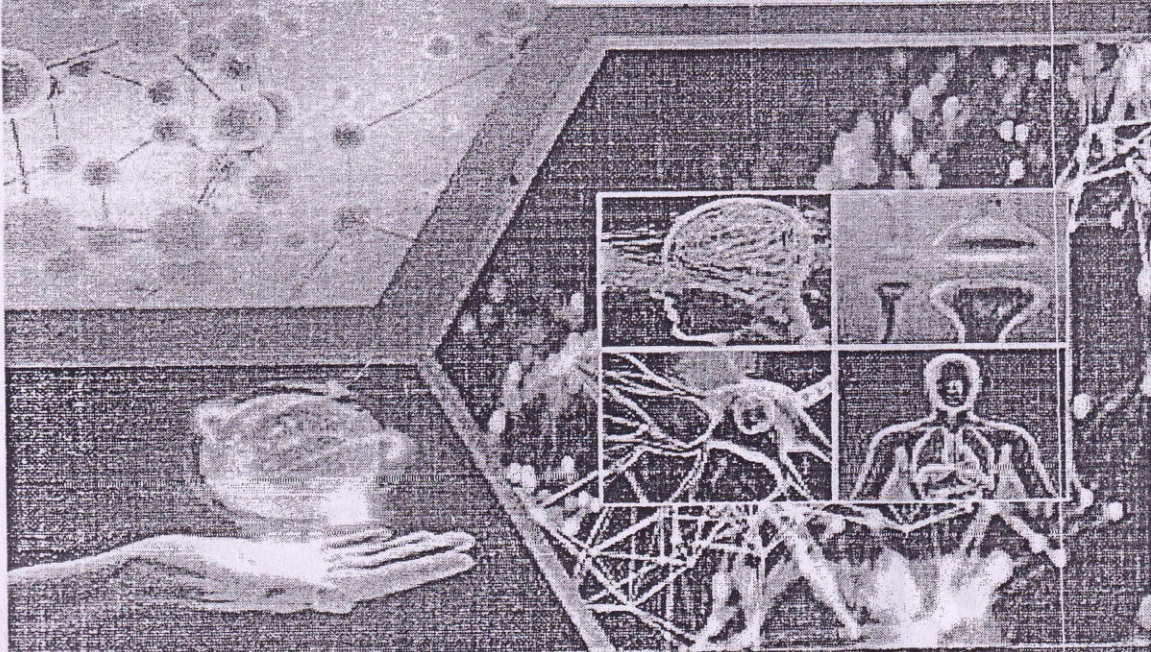

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NEED OF EMPOWERMENT OF IQAC FOR QUALITY ENHANCEMENT IN COLLEGES IN RURAL AREA

Dr. Shriram G. Gahane

IQAC Coordinator, Adarsh Arts and Commerce College, Desaijanj (Wadsa), Dist- Gadchiroli, M. S.

Abstract - NAAC intends that the HEIs should promote and sustain quality through various innovative and student-centric initiatives. It has devised IQAC as a specific mechanism to be established in all the institutions. The IQAC has become the centre of all the activities as it introduces, monitors, and evaluates every academic, co-curricular and extra-curricular activity in the higher education institutions. NAAC has accepted and authorised IQAC to work as the internal and integral catalyst to ensure change towards quality in colleges. However, the quality of the students poses many serious challenges when we think of developing quality in our institutions. Even the attitude and behaviour of many of the teachers in many colleges situated in remote areas do not show enthusiastic approach towards NAAC. Among all these adverse circumstances it becomes a herculean task for the IQACs to develop quality in the institutions. Still, there is an immense scope in almost all the seven criteria for IQAC to cultivate quality and sustain it as regular practice. IQAC, through its systematic function, can change the negative attitude of all those stakeholders who do not wish to work spontaneously and enthusiastically for the noble cause of quality enhancement in the higher education institution. We need some good teachers as IQAC coordinators and members of IQACs to work as harbingers of the expected change.

Keywords: Quality culture, quality cultivation, rural institutions, IQAC, stakeholders

INTRODUCTION


The University Grants Commission established National Assessment and Accreditation Council (NAAC) in 1994 as an autonomous body. The main objectives of NAAC as mentioned in the Memorandum of Association (MOA) are:

1. To grade institutions of higher education and their programmes.
2. To stimulate the academic environment and quality of teaching and research in their institutions.
3. To help institutions realize their academic objectives.
4. To promote necessary changes, innovations and reforms in all aspects of the institutions working for the above purpose.
5. To encourage innovations, self-evaluation and accountability in higher education.

Since its inception in 1994, NAAC has been constantly encouraging higher education institutions (HEIs) to ensure, maintain and sustain quality in education. 25 years' experience proves that NAAC is sincerely and successfully functioning to achieve its goals. The vision statement of NAAC reads as '**To make quality the defining element of higher education in India through a combination of self and external quality evaluation, promotion and sustenance initiatives**'. It wishes to make quality a defining element of HEIs in India. This is to be done firstly by self-evaluation. This suggests that quality is specifically an internal issue, and continuous process, inclusively for the overall up gradation of any higher education institution. NAAC intends that the HEIs should promote and sustain quality through various innovative and student-centric initiatives. It has suggested a specific mechanism to be established in all the institutions. Internal Quality Assurance Cell (IQAC) has become the centre of all the activities as it introduces, monitors, and evaluates every academic, co-curricular and extra-curricular activity in the higher education institutions. NAAC has accepted and authorised IQAC to work as the internal and

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integral catalyst to ensure quality in colleges. In short, all the intentions of NAAC have, to some extent, proved to be successful.

IQACs

NAAC made recommendation to every accredited institution to establish Internal Quality Assurance Cell (IQAC) to “set up, organize and continuously develop process of internalization of quality by building capabilities and using them fully for educating students and for developing a system of education” (Takwale 133).

The colleges which have functioning Internal Quality Assurance Cells perform better than those which don't have active IQACs in all sectors. IQAC performs to promote quality culture in the institution. There are number of ways to initiate the process of quality enhancement in various sectors of the functioning of an institution. IQAC, with all its might, tries to inculcate the seeds of quality among all the stakeholders. Of course, it needs active participation of all the teachers to establish quality in the performance of the institution. It also needs full support from the management, and proper guidance from the principal without which IQAC is helpless. In a way, quality must be everybody's routine business.

IQACs are trying their best to enhance the quality by introducing new things in their institutions. However, there are so many obstacles in the way of IQAC, particularly in the colleges situated in rural areas. They lack infrastructure, technology, preparedness, willingness, healthy academic environment, moral and financial support, holistic active and creative involvement of teachers, and technologically advanced non-teaching staff. Furthermore, there are other challenges before the higher education institutions in rural areas that do not allow the IQACs function effectively to fulfil the expectations of NAAC. These need to be discussed here, though briefly.

Reality in Colleges in Rural Areas

Higher education has become nationally and internationally more competitive today. This competition is global as well as local. With the rapid expansion of higher education in India in the new millennium, this competition became tougher than ever for the institutions situated not only in urban areas but also in rural areas. Until recently, it used to be the usual topic of discussion among teachers in higher education institutions to talk about high school teachers going door to door to get new admissions by presenting various attractive schemes and various types of promises to the parents of the students. This, with some policy decisions by the government, was supposed to be one of the most prominent reasons of deterioration of quality in school education. They promised and guaranteed to pass the students, irrespective of the academic intelligence of the students. Many of us could not surmise then that one day we would fall prey to the same situation. Surprisingly, the circumstances developed in such a way that today there is a cut throat competition among higher education institutions to get more and more students to fill up the vacant seats. Many of us find themselves at the door steps of aspiring students just after the declaration of Higher Secondary examinations. This is done due to various reasons, may it be because of the pressure from the management or for the survival of our fraternity. Nowadays, we find our teachers assuring the aspiring students the same inducement to get their transfer certificates. Admissions are given on first come first basis; and there is no need of displaying merit lists in majority of the colleges having traditional courses in rural areas. This seems very strange, but it is a fact, and many of us are going through this phase. Everyone is aware of the academic quality of the students, particularly in rural areas, coming to our colleges.

It poses many serious challenges when we think of developing quality in our institutions. We have hundreds of students in the class on roll, but very few in the classroom. The students have their problems to justify their absence in the class; majority of parents are not at all serious about the education of their wards. Those who come in the class are having a poor academic background to the extent that many of them are not in a position to spell their names correctly.

Even the attitude and behaviour of many of the teachers in many colleges situated in remote areas do not show enthusiastic approach towards NAAC. They feel it as an extra responsibility thrown to them by

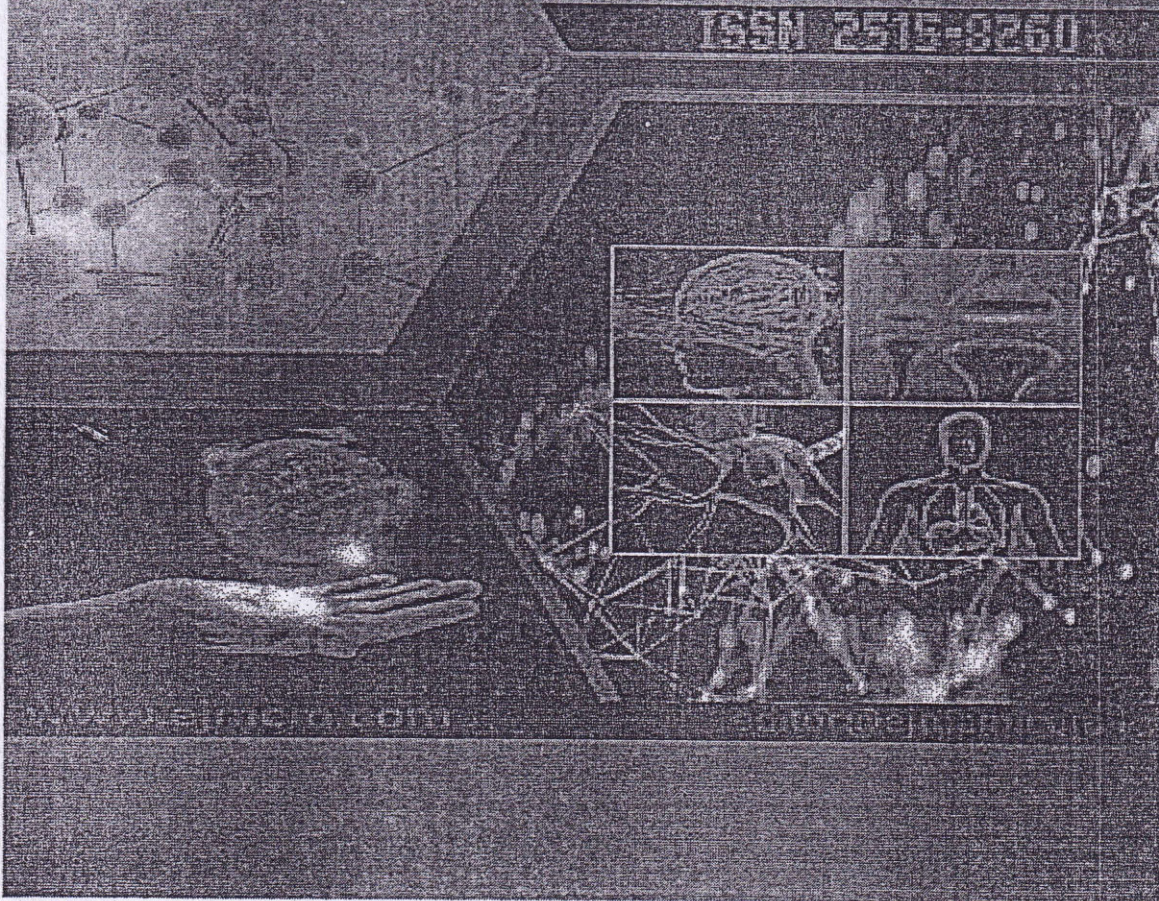




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CRITICAL READING OF ANITA NAIR'S 'THE BETTER MAN'

Dr. Hitendra B. Dhote

Head, Department of English, Adarsh Arts and Commerce College, Desaiganj, Di- Gadchiroli.(M.S.)

Abstract - Man is not only made of flesh and bones but also of thoughts and feelings. These features constitute his both inner and outer personality. His life on earth is a continuous struggle for existence against all odd circumstances. In this struggle for survival, he has to fight not only with outer forces but with his own internal turbulent world of weaknesses which overpower his sense and action. Mythologies of all religions as well as factual histories are loaded with the stories of men who let the weaknesses of their individual character(s) rule them down. There are also stories of those who defeated their weaknesses with strong will and determination and emerged triumphant. Keeping this concern at centre Anita Nair has highlighted the characteristics of Kerala and the issues close to this state in her debut novel, 'The Better Man' (2000).

Keywords: *Passionate, Introspective, Redemption.*

'The Better Man' (2000), Anita Nair's debut novel not only established her as a writer of marvelous skills but secured for her a permanent place in the galaxy of modern Indian writers. The novel, published in ten countries, has been most appropriately hailed as "...finely balanced debut...[that] successfully explores undercurrents that run beneath relationships even in an idyll rural setting"¹. The novel has been variously described as compilation of stories reflecting the moral fibre of society, a statement of courage. It has also been estimated as 'an account of a man's growth, how he develops from being a man with selfish concern into a man with a wider concern which extends beyond himself.'²


The present paper is an attempt to critically evaluate thematic as well as stylistic features of Anita Nair's debut novel 'The Better Man'. The novel, set in contemporary India in a little fictitious village called Kaikurussi in the northern part of Kerala, is the passionate and introspective story of an elderly bachelor and retired government employee, Mukundan Nair. 'Anita Nair's imposing debut novel leads our agitated soul back to the primitive wisdom enshrined in love, the essence of one's being. The Better man is the journey of the soul, the story of a retired government officer, Mukundan Nair.'³ Through Mukundan, the protagonist, she explores how even the big ones surrender to their weaknesses. However, weakness can be defeated by strong will and determination. It has been successfully worked out through Mukundan's evolution from a timid creature into bold, courageous, befriended and beloved better man.

Characterization constitutes the real essence of all the novels of Anita Desai. This novel is thickly populated with myriad characters with sharp features, like Achutan Nair, 'One-screw Bhasi', Anjana, Power-house RamaKrishna, Meenakshi the Naxalite, etc. The novel begins with the monologue of Bhasi, one-screw-loose-Bhasi, who introduces a host of characters: Vishnu, the priest, Che Kutty the toddy seller, Shankar, the tea-wallah. The names assigned by Nair to the characters and the towns are typical of Kerala. Almost all the characters in the novel represent the essence of Kerala as temples, toddy-shops and tea-stalls form the life of Kerala. Keeping Mukundan at the centre the novelist unfolds the struggle in the lives of these characters in a lucid and refreshingly fresh style. 'Anita Nair is a mistress of Minutiae. She details every plant and pedestrian footprint, every urn and uruli in Kaikurussi, all the banter at the village tea shop. The blood of her characters course through the reader's vein, the heat and dust of their milieu is palpable, her plot has the reassuring rhythm of real life.'⁴

The main narrative moves round Mukundan, exploring his redemption from a timid creature to a better man. Mukundan, forced by circumstances to return to Kaikurussi, the village he was born in, had fled the village when he was a boy of eighteen to escape the tyranny of his domineering father, Achutam Nair.

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Mukundan's return journey to his ancestral home, however, turns out nothing than coming face to face with his dead past, millions of grey shadows and ghosts of his dead ancestors, mostly his mother's ghost, haunting and tormenting him. Mukundan is a bad fit in the village. Soon he realizes that he has no role to play in the village. In fact, he discovers that what should have been his rightful place had been usurped by an upstart Power House Ramakrishnan. To make things worse, he is still afraid of his father. With Bhasi's help, Mukundan is able to overcome his latent fears and is a changed man, no longer afraid of his father. He regains his former state of mind. Mukundan falls in love with the married woman, Anjana. While Bhasi and Anjana rescue him from "the morass of the past", Mukundan decides to spend the rest of his life cocooned in that magical happiness. The change, however, turns out to be superficial. Mukundan is not satisfied with the happiness that he enjoys through his friendship with Bhasi and love with Anjana. He wants social acceptability in Kaikurissi. His greatest desire is to take his father's place in the village. He has been put on test when the richest and most powerful man of the village, Power House Ramakrishnan, decides to build a community hall in the village on Bhasi's piece of land. Any grateful man would have tried his best to save the man who had given him new life, at least for the sake of friendship. But when Bhasi turns to Mukundan to intervene on his behalf, Mukundan does nothing besides feeble objections and promises.

Mukundan is not only ungrateful but also hungry of recognition. He is completely swayed by Power House Ramakrishnan. Powerhouse Ramakrishnan represents Capitalist society. He is "a social climber, a status seeker, a snob and opportunist" (TBM 206). Mukundan easily succumbs to flattery agreeing to become a part of the community hall committee that Power House Ramakrishnan uses as his weapon to sweep over Mukundan. The man who once suffered of pain and anguish has become blind to the pain and suffering of Bhasi who had rescued him of lifetime fear and guilt. He leaves Bhasi almost heart broken. Mukundan decides to do nothing that would jeopardize his new standing in the village. He gives Bhasi final blow by bringing a cheque for his land and house and thus shares the responsibility to compel Bhasi to leave the village by supporting Power House Ramakrishnan in his plot to buy Bhasi's land to build a community hall.

Through Bhasi, another prominent character in the novel, Nair has exposed two contemporary aspects of Kerala state, unemployed masses of the hundred percent literate Kerala and exploitation of the working class people. Bhasi has a college degree in botany and a post-graduate degree in English language and literature. Despite his degrees he is a house-painter by profession. Bhasi, represents the working class who is exploited by the cultural elite of the village. He is shown subjected to wrongs by the powerful men and he is repeatedly exploited and defeated by the pressures of the economic system in which he lives. Nair also presents Bhasi as the healer and confidante to Mukundan. He plays a pivotal role in shaping the character of Mukundan in the novel. It is again Bhasi who plays the catalyst in making Mukundan evolve as a better man.

The characters in *The Better Man* have a lesson for everyone. Through Mukundan the novelist brings home the message that happiness cannot be had by being the cause of someone else's unhappiness. Bhasi has another message, that man cannot control and change another man's destiny. Man cannot play God.

Nair's female characters in the novel represent conventional and unconventional type of women. Anjana represents the unconventional type as she stakes her reputation and reconciles with Mukundan. Mukundan's well-being seems to be her primary concern. Para Kutty, mother of Mukundan, lived a lonely life till her death. She has been shown demonstrating various means of protest when the novel begins.

Valsala, wife of a schoolteacher, is materialistic by nature. She represents the womenfolk who indulge in frivolous expenses and displays of ostentation. Her extra-marital relation with Sridharan to satiate her carnal desires depicts sexual emancipation of women and the changing image of woman in a conservative middle-class family. Meenakshi, another female character, is shown driven by Marxist ideals. However, she and her group were not blood-thirsty. She preaches hate and anger but it means love and charity for all they cared. Through her attack on capitalism and Meenakshi's path Nair's depicts contradictory conditions of revolutionary peasantry. The other minor characters in *The Better Man* comprise of a Communist party

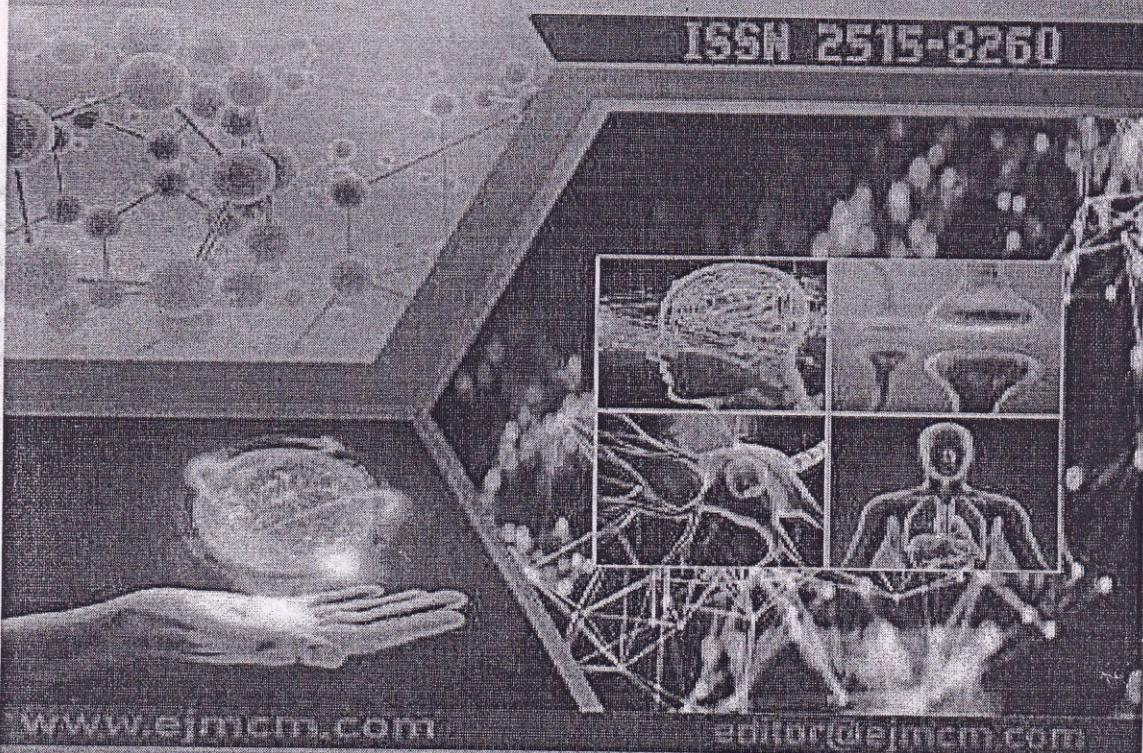




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ANALYSIS OF MYCOFLORA PRESENT IN AGRICULTURE COLLEGE LIBRARY OF NAGPUR

Dr. S. G. Kukreja

Principal, Adarsh Arts & Commerce College, Desaiganj (Wadsa) (MH)

Abstract - Fungal spores in indoor air may come from outdoor by ventilation of they may originate within. when these spores set favourable conditions they proliferate on the book covers and cause the deterioration. The aerial survey of intramural fungal spores was carried in Agriculture college Library Nagpur for two years. The samples were collected at 15 days intervals with portable hi air sampler, simultaneously exposure petriplate method applied. Total 2930 colonies were recorded from feb. 2004 to Jan 2006 by exposure petriplate method. Total 1380 and 1350 colonies were trapped in first and second year of investigation respectively. Qualitatively 22 genera were identified. Dominant genera were *Aspergillus*, *Cladosperium*, *penicillium*, *Curvalaria*, *Alternaria* *Chactomium*, *Cunninghamella*, By air Sampler method. Total 16290 CFUS/M3 were trapped in two years of study. In 2004-05 total 8455 CFUs.M3 and in 2005-06 total 7835 CFUS/M3 were recorded. Comparatively in rainy season maximum incidence of fungal spore was observed followed by winter and summer season.

Keywords :- Myoflora, Library

INTRODUCTION

Fungal spores are always present in the atmosphere of library. Microbes in indoor air may come from the outdoor by ventilation or they may originate within. When there spores get favourable conditions they proliferate on the book covers and cause the deterioration. Biodeterioration of material is exaggerated in countries with a tropical humid climate, which favours the growth of mould on substrate. Fungal spores, always present in the great numbers in the air, are quite harmless until they find an environment in which the humidity is high, temperature warm, light subdued and nourishment abounds conditions which exist in the many Libraries.

Material and Methods

The Agriculture College Library Nagpur was selected for analysis of mycoflora present in the intramural environment. The Agriculture College Library was established in 1906. Presently it has about 60,000 books arraigned in iron and wooden rocks. The aerial survey of intramural fungal spores was carried at Agriculture College Library Nagpur for two years from Feb. 2004 to Jan 2006. Samples were Collected at 15 days intervals with the help of Hi Air sampler mark II. Hi media laboratories, India. Rose Bengal Agar Strips were used in the Sampler and sampler was operated for five minutes. Fungal Concentration were expressed as a number of Colonies forming units per cubic meter air i.e. CFU/m³ Simultaneously exposure Petriplate method containing C2apek's Dox Agar(CDA) fortified with strepto mycin, two times in a month. The petriplates were kept at five feet from the ground level. Petriplates and Rose bengal Ager strips were properly sealed, marked and incubated at room temperature. After 3-7 days Colonies were Observed, Counted and sub cultured for identification.

RESULTS AND DISCUSSION

In the indoor environment of Agriculture courses Library Nagpur Total 2730 Colonies were recorded from feb. 2004 to Jan 2006. In the first year of investigation total 1380 Colonies and in second year 1350 colonies were trapped by exposure Petriplate method. In both year of investigation Maximum colony counts were recorded in month of July and minimum in month of may. (Table 1)



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Qualitatively in this Library Total 22 genera were identified in two years of investigation out of which 17 genera belonged to deuteromycota followed by phycocytina (4 genera) and ascomycota (one genus)

Quantitatively Aspergillus was dominant with 29.34% Contribution to total airosporo followed by cladosperium 16.11% Penicillium 13.84%, curvularia 8.31% and Alternaria 5.64% other dominant genera were chactomium, Cuuninshamella orechslera, Fusarium, Helminthosporium, Ruizopus Nigrospora.

By Volumetric Air Sampler method

Total 16290 CFUs/m were recorded in the two years of investigation. In 2004-05 total 8455 CFUs/m³ and in 2005-06 total 7835 CFUs/m³ were recorded with Hi Air Sampler. In 2004-05 the maximum 970 CFUs/m³ were recorded in August 2004 and minimum 395 CFUs/m³ in the month of February 2004. In the second year of investigation maximum counts were 885 CFUs/m³ in the month of August 2005 and least 400 CFUs/m³ in the month of May 2005. (Table - 1)

Comparatively in rainy season the maximum incidence was there with 3270 CFUs/m³ (38.67%) followed by winter 2895 CFUs/m³ (34.24%) and summer 2290 CFUs/m³ (27.08%) in the year 2004-05. In the second year of investigation in Agriculture College Library environment 3145 CFUs/m³ (40.14%) were recorded in rainy season while in winter 2885 CFUs/m³ (36.82%) and in summer minimum 1805 CFUs/m³ (23.03%) were recorded. (Table - 2)

Table-I:- Total Number of Colonies Recorded in Different Months of Investigation in Agriculture College Library Nagpur

Months	Exposure Petriplate method Total No. Of Colonies		Air Sample method Total No. Of FUs/m ³	
	2004-2005	2005-2006	2004-2005	2005-2006
	Feb.	41	49	195
March	40	46	200	240
	40	44	385	245
April	36	42	395	240
	34	40	325	205
May	37	39	345	215
	37	32	240	210
June	32	27	205	190
	50	45	340	370
July	76	68	360	415
	78	84	440	385
August	97	98	460	415
	105	86	480	480
Sept.	76	73	490	405
	83	77	360	360
Oct	55	58	340	315
	66	65	380	410
Nov.	61	61	330	390
	62	63	360	485
Dec.	57	58	365	415
	57	55	345	355
Jan	61	58	330	325
	43	40	360	265
Total	56	42	425	240
Grand Total	1380	1350	8455	7835
	2730		16290	



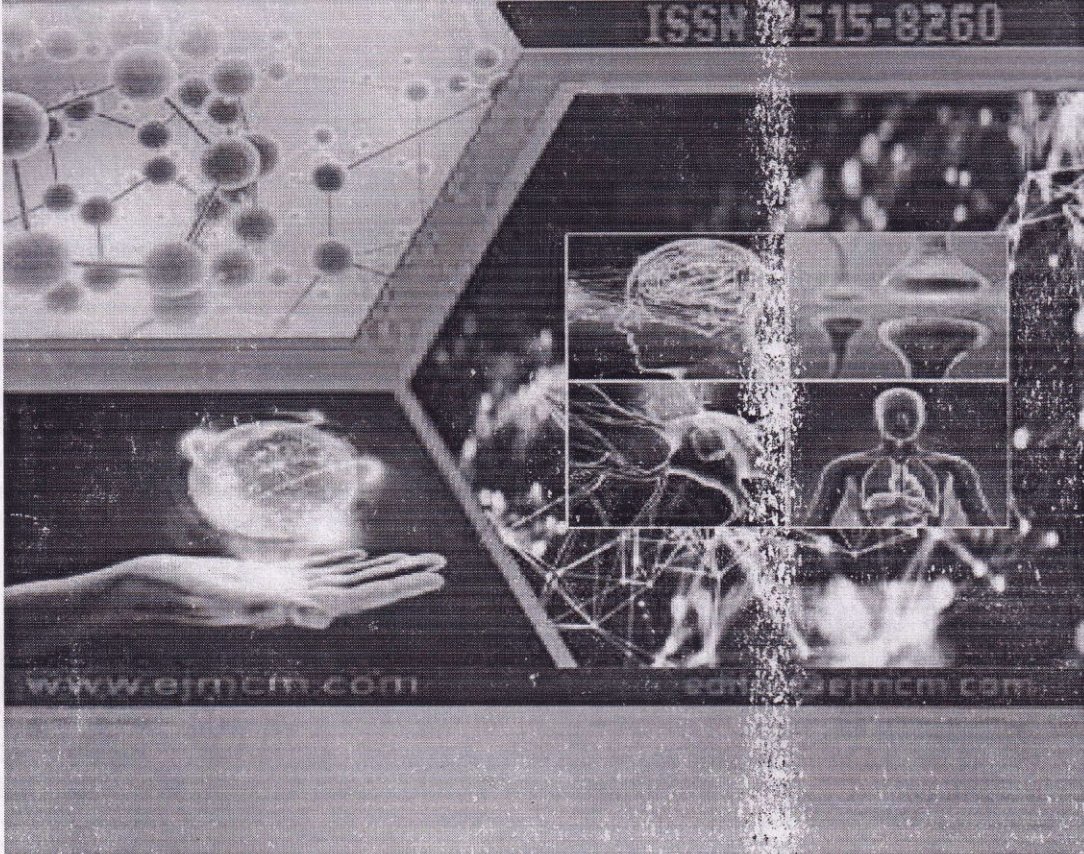
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CURRICULUM DEVELOPMENT AND MANAGEMENT

Dr. Raju Dayaram Chawake

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Curriculum for physical education

Curriculum plays crucial role in education at all levels. The curriculum must be based on sound values that are in harmony with the philosophy of the particular school system. The curriculum should be efficient in leading students toward education goals.

In order to develop an effective curriculum in physical education, it is necessary to understand the nature and basic purpose of physical education. This has been outlined in the following statement from the American Alliance for Health, Physical Education, Recreation and Dance (AAHPERD)

“Physical Education is the study and the practice of the science and art of human movement. It is concerned with why man moves; how he moves; the physiological, sociological and psychological consequences of his movement; and the skills and motor patterns which comprise his movement repertoire. Through physical education, an individual has the opportunity to learn and perform efficiently the motor skills he needs in everyday living and in recreational activities. He can develop and maintain sound physiological functions through vigorous muscular activity. He may increase the awareness of his physical self. Through expressive and creative activities, he may enhance his aesthetic appreciations. Physical education provides situations for learning, to compete as well as cooperate with others in striving for the achievement of common goals. Within the media of physical activity, concepts underlying “effective human movement” can be demonstrated and the influences this have on the individual can be better understood. Satisfying and successful experiences in physical education should develop in individual a desire to regularly participate in activity throughout life. Only through enjoyable and persistent participation will the optimum benefits of the physical activity be derived.

Curricular goals


In order to clarify the discussion, let us first look at some commonly used definitions of what a curriculum is.

- All of the planned experiences a student undergoes through his participation in a school’s instructional program or a particular area of it.
- An orderly sequence of courses and/ or experiences offered by an educational institution to create an environment in which the objectives of the program can be achieved.
- A systematic set of experiences designed and efficiently produce the most important and behavior learning needed for successful learning.
- All of the instructional and extra-instructional activities sponsored by a school: This is broader definition than normally accepted, because it includes both instructional/ and non-instructional programs.

The goals (purposes, aims, objectives, and outcomes) with which the curriculum is aligned must be sound and easily understood. Physical education can be described as an integral part of total education program which contributes to the physical, mental, social and emotional development of child through the medium of carefully selected physical activities carried on under skilled leadership and in adequate facilities. Additional direction can be provided from the same source with five specific statements of purpose. The goals of physical education stress the development of the following :

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1. Physical skills which will enable participation in a wide variety of activities .
2. Physical fitness and soundly functioning body system for an active life in his/her environment.
3. Knowledge and understanding of physical and social skills, physical fitness, scientific principles of movement, and the relationship of exercise to personal well being.
4. Social skills which promote acceptable standards of behaviors and positive relationships with others.
5. Attitudes and appreciations that will encourage participation in and enjoyment of physical activity, fitness, quality performance, a positive self concept, and respect for others.

The AAHPERD gave its version of the goal of physical education with the following statement :

Physical integration is that integral part of the total education which contributes to the development of the individual through the natural medium of physical activity and human movement. It is a carefully planned sequence of learning experiences designed to fulfill the growth, development, and behavioural needs of each student. It encourages and assists each student to:

- Develop the skill of movement, the knowledge of how and why one moves, and the way in which movement may be organized.
- .Learns to move carefully and effectively through exercise, games, sports, dance, and other physical activities.
- Enrich the understanding of the concept of space, time, and force related to movement.
- Express culturally approved pattern of personal behaviour and interpersonal relationship through games, sports, and dance.
- Condition the heart, lungs, muscles, and other systems of the body to meet daily and emergency demands.
- Acquire an appreciation of and respect for good physical condition (fitness), a functional posture, and a sense of personal well being.

A carefully planned curriculum indicates that those responsible must know where they are going, and it helps the students understand where they are going in their education program and how to get there. In today's complex and rapidly changing society, the casual approach to curriculum planning is not good enough. The approach must be thorough, timely, and precise. It requires educators who are truly experts and are dedicated to providing effectively educational experiences.

Steps in curriculum planning

Accomplishment in curriculum design and revision almost always occur as a result of careful planning. In the long run, changes left to chance, seldom succeed.

The logical steps in curriculum development with well-defined purposes and clear direction are presented hereunder :

- Study the local conditions and attitudes that should influence the curriculum.
- Study and clarify the philosophy and goals of physical education in the particular school system.
- Become well informed about opportunities and limitation concerning to resources, basic facilities, potential facilities, teachers, and equipment.
- Thoroughly evaluate the present curriculum in terms of both strength and weakness.
- Recommend curriculum changes along with the justification for them.
- Assist with the implementation of approved changes, including dissemination of information to teachers, students, and public, and in-service training of the staff as needed.





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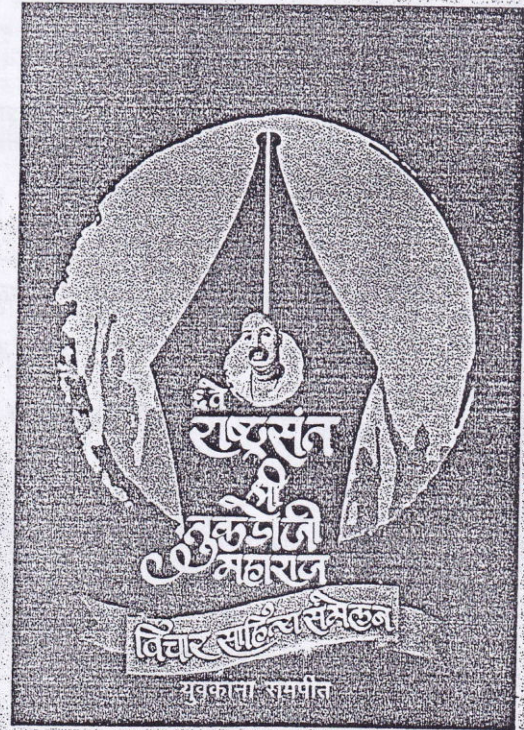


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३४. राष्ट्रसंतांचे युवकांना आवाहन

प्रा. डॉ. हरिश्चंद्र माधवराव कामडी
आदर्श कला व वाणिज्य महाविद्यालय, देसाईगंज (वडसा), जि. गडचिरोली.

प्रस्तावना

भारत देश खेडयांचा देश आहे. आपल्या देशातील आजही चौसष्ट प्रतिशत जनता ग्रामीण भागातच वस्ती करून राहत आहे व शेती हाच त्यांचा उदरनिर्वाहाचा मुख्य धंदा आहे. त्यामुळे या देशातील 7 लाख खेडयांचा विकास झाला तरच खेडयाचा विकास झाला अशी धारणा आहे. या धारणेत निश्चितच तथ्यांश आहे. परंतु प्रत्यक्ष व्यवहारात ग्रामीण लोकजीवन आणि शहरी लोकजीवन यात मोठी तफावत आहे. ही वास्तविकता या देशातील थोर विचारवंतांनी लोकांसमोर अनेकदा मांडलेली आहे.

विसाव्या शतकाच्या तिसऱ्या व चौथ्या दशकात महात्मा गांधी यांनी ग्रामीण जीवनात प्रगतीशील परिवर्तन व्हावे यासाठी ग्रामोद्यागाकडे ब्रिटिश शासन व जनतेचे लक्ष वेधले. त्यासाठी काही महत्वाचे प्रयोग केले. प्रात्यक्षिकेही आपल्या आश्रमात करून दाखविली. राष्ट्रसंतांनी ग्रामिण जीवन पाहिले आणि जगले. त्यांनीही काही प्रयोग केलेत, प्रात्याक्षिके करून दाखविली.

तुकडोजींचा जन्म यावली या मागासलेल्या खेडयात अठरा विश्वे दारिद्र असलेल्या एका इंगळे कुटूंबात झाला होता. राष्ट्रसंतजी हे ब्रम्हचारी होते, संत होते. राष्ट्रसंतजी हे प्रायमरी चौथाच वर्ग शिकलेले होते. राष्ट्रसंतांचे संपूर्ण जीवन ग्रामीण भागातच गेले होते. तुकडोजीने स्वातंत्र्य लढयात भाग घेतला असला तरी ते नेते नव्हे तर क्रांतीसंत होते. राष्ट्रसंतानी आदर्श ग्रामची रचना प्रत्यक्षात करून दाखविली त्यासाठी 'ग्रामगीता' हा युगग्रंथ भविष्यात मार्गदर्शन करण्यासाठी लिहून ठेवला नव्हे 'ग्रामगीता माझे हृदय' असे सांगून स्वतःची अमर प्रतिमाच जगासमोर ठेवली. ग्रामीण जनतेची दशा पाहून त्यांच्या डोळ्यात अश्रू उभे राहात होते.

ग्रामाच्या विकासासाठी अन् ग्रामस्थांच्या उन्नतीसाठी वं. राष्ट्रसंतांनी जीवनभर कष्ट घेतले, जनजागरण केले. ग्रामनाथांची दशा पाहून त्यांच्या डोळ्यात पाणि येत असे. ग्राम सुखी होईल तरच देश सुखी होईल ही राष्ट्रसंतांची धारणा होती. जेव्हा जेव्हा शेतकऱ्यांना सुखाचे दिवस येते तेव्हा तेव्हा वं. महाराज अतिशय आनंदित होत असत ते मोठया आवाजात खंजिरीच्या धूनमध्ये गात....

राष्ट्रसंतांच्या प्रत्येक भजनात, श्लोकात, बखरेत, ओवीत, भाषणात, लेखात मानवतेच्या संदेशासोबत ग्रामविकासाचे सूत्र आहे. त्यांच्या ग्रामविकासाच्या दृष्टीने शासनाचे कृषी विकास धोरण प्रत्यक्ष सार्वजनीक जीवनात आले तर भारत कृषी क्षेत्रात निश्चितच स्वावलंबी होईल यात शंका नाही.

या जगात भौतिक प्रगती करण्यासाठी विकसीत देशातील लोक सतत अग्रेसर आहेत. विज्ञानाच्या मूलभूत संशोधनाच्या आधारे प्रगती करीत आहेत. अमेरिका अन् युरोप खंडातील देश इतर देशाच्या मानाने पुढे आहेत. औद्योगिक क्रांती केल्यामुळे जपानसारखे देशही आघाडीवर आहेत. चीन देशाने गेल्या 30 वर्षात बरीच आर्थिक प्रगती केलेली आहे. या देशातील लोकांचे जीवन काटेकोर आहे. वेळेचा अन् धनाचा उपयोग उत्पादनासाठी करण्याचे तंत्र

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❖ EDITOR ❖

Asst. Prof. Vinay Shankarrao Hatole

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६. जगतीकीकरणात सहकारी चळवळी पुढील आव्हाने

प्रा. डॉ. जयदेव पी. देशमुख

सहयोगी प्राध्यापक, आदर्श कला व वाणिज्य महा. देसाईगंज, जि. गडचिरोली.

सारांश

भारतात १९०४ साली पहिला सहकारी कायदा मंजूर झाला. या कायद्यातील दोष व उणीवा दुर करण्यासाठी व्यापक स्वरूपात १९१२ साली सहकारी कायदा लागू झाला. महाराष्ट्रात १९६० साली महाराष्ट्र सहकारी कायदा मंजूर करण्यात आला. सहकारी चळवळीने शिक्षण, उद्योग, पतपुरवठा, वाहतूक, विपणन, वितरण, बँका, बांधकाम, अशा सर्वच क्षेत्रात कार्यरत आहे. सहकाराचे सिध्दांत व कार्यप्रणाली प्रमाणे सहकार चळवळीने कार्य केले तर आर्थिक व सामाजिक विकासात सहकार चळवळीचा मोठे योगदान असेल. जागतीकीकरण व खुल्या अर्थव्यवस्थेमध्ये सहकार चळवळी समोर टिकून राहण्याचे मोठे आव्हाने आहेत. भविष्यात सरकारी अर्थसहाय सहकार चळवळीला मिळण्याची शक्यता कमी आहे. अशात सहकार चळवळीने आपल्या यशापयशाचे मुल्यमापन करून झालेल्या चुका व असलेल्या उणीवा दुर करण्याचा प्रयत्न करणे आवश्यक आहे. आधुनिक काळात झालेल्या बदलांचा स्विकार करत सामोरे जाणे आवश्यक आहे. खुल्या अर्थव्यवस्थेत व स्पर्धेत टिकून राहण्यासाठी सहकार क्षेत्राला आधुनिक तंत्रज्ञानाचा उपयोग करावा लागेल. ग्रामीण भागासोबतच नागरी भागात देखील सर्वसामान्यांना आर्थिक मदत देण्याचे दायित्व पार पाडण्याची क्षमता सहकार चळवळीमध्ये नक्कीच आहे. कुशल नेतृत्व, व्यावसायिक व्यवस्थापन, आर्थिक शिस्त पाळून कर्ज वसूली वाढविणे, संस्थांनी एकत्र येवून मोठी कंपनी निर्माण करून व्यावसायिक पध्दतीने चालविणे यासारखे अनेक उपयुक्त उपायांचा अंमल केला तर खुल्या अर्थव्यवस्थेतही सहकार सहकार चळवळीला चांगले दिवस आहेत अन्यथा वाट बिकट आहे.

प्रस्तावना

“एकमेका सहाय करू अवघे धरू सुपंथ” हे सहकाराचे मुलभूत तत्व आहे. सहकाराचे तत्व मानवी संस्कृती एवढेच प्राचीन आहे. आपत्ती व संकट काळी एकत्र राहणे, एकत्रीतरित्या काम करणे व एकमेकांना सहाय करणे ही सहकाराची अंतःप्रेरणा आहे. विना सहकार आर्थिक व सामाजिक विकासाची कल्पना व्यर्थ आहे. भारतात तत्कालीन ब्रिटीश सरकारने १९०४ साली या देशाचा पहिला ‘सहकारी पतसंस्थांचा कायदा १९०४’ मंजूर केला आणि या कायद्यातील तरतूदीनुसार पतसंस्था नोंदल्या जाऊ लागल्या. अर्थात तत्पुर्वी देशातील शेतकऱ्यांचा कर्जबाजारीपणाच्या समस्येतून मार्ग काढण्यासाठी १८८३ जमीन सुधारणा कायदा व १९८४ मध्ये शेतकरी कर्ज कायदा मंजूर करून उपाययोजना करण्याचा प्रयत्न करण्यात आला. मात्र भारताची विस्तृत भौगोलिक परिस्थिती व विखूरलेली शेती व शेतीला पतपुरवठा करणाऱ्या सोयींचा अभाव यामुळे शेतीला पुरक व पोषक ठरेल असे कायदे करण्यात अपयश आले. भारतीय शेतकऱ्यांना सावकारांच्या



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सोशल मीडियाचा विद्यार्थ्यांच्या अभ्यास प्रवृत्तीवर झालेला परिणाम

निलेश देवाजी हलामी

सहाय्यक प्राध्यापक

आदर्श कला व वाणिज्य महाविद्यालय देसाईगंज जि गडचिरोली (म. रा.)

सारांश: -

जगभरातील तरुण पिढीमध्ये सोशल मीडिया वेगाने वाढत आहे. महाविद्यालयीन विद्यार्थ्यांमध्ये सोशल मीडियाचा वापर मोठ्या प्रमाणावर होत आहे. विद्यार्थी मोठ्या प्रमाणात सोशल मीडिया वापरण्यात व्यस्त आहेत. त्यामुळे विद्यार्थ्यांच्या अभ्यासावर परिणाम झाला आहे. वेळेचे दुरुपयोग, खराब व्याकरण आणि चुकीचे शब्दलेखनाची सवय सोशल मीडियामुळे विद्यार्थ्यांवर होत आहे. विद्यार्थ्यांना सोशल मीडियाचे एक प्रकारचे व्यसन लागल्यामुळे नेहमी कोणत्या ना कोणत्या सोशल मीडियावर असल्यामुळे त्यांचे अभ्यासाकडे दुर्लक्ष होतो. विद्यार्थी त्यांचा अभ्यासाचा बराच वेळ व्यतीत करतात. विद्यार्थ्यांच्या अभ्यास प्रवृत्तीवर सोशल मीडियाचा कसा परिणाम झाला. या अभ्यासाचा परिणामाची मूल्यांकन करण्यासाठी गुणात्मक दृष्टिकोन बाळगण्यात आली. या प्रस्तुत शोधनिबंधात महाविद्यालयीन विद्यार्थ्यांकडून सोशल मीडियामुळे त्यांचा अभ्यासाच्या प्रवृत्तीमध्ये काय बदल झाले याबद्दल त्यांच्याकडून प्रतिसाद मागविण्यात आले. अभ्यास केल्यानंतर असे दिसून आले की, सोशल मीडियाचा वापर महाविद्यालयीन विद्यार्थ्यांमध्ये मोठ्या प्रमाणात होत असून त्याचा उपयोग शैक्षणिक माहिती मिळविण्यासाठी केला जातो. हे या प्रस्तुत शोधनिबंधात मांडण्यात आला आहे.

मुख्य शब्द :- इंटरनेट, सोशल मीडिया, अभ्यासप्रवृत्ती, शैक्षणिक कामगिरी

प्रस्तावना:-

इंटरनेटवर ऑनलाइन असणारा, अनेक लोकांशी संपर्क साधून देणारा व ते जपून ठेवणारा मंच म्हणजे सोशल नेटवर्क सेवा. सोशल नेटवर्क अर्थात सामाजिक जाळे म्हणजे असे समूह जिथे सारख्या विचारांची, सारख्या आवडीनिवडीची माणसे एकत्र येतात. ह्या संज्ञेमध्ये प्रत्यक्ष मुलाखत अथवा थेट संवाद अपेक्षित असले तरी ही संज्ञा इंटरनेटवरील सेवेसही लागू पडत असते. विविध संकेतस्थळांच्या मार्फत ही सेवा इंटरनेट पुरवत असते. अशा प्रकारच्या संकेतस्थळांना सोशल नेटवर्किंग संकेतस्थळे असे संबोधले जाते. सोशल नेटवर्किंग व संकेतस्थळे ह्या व्याख्या बरेचदा समानार्थी वापरल्या जाते. सोशल नेटवर्किंग या शब्दामध्ये अनोळखी व्यक्तीसोबतच नाते जोडणे अपेक्षित असते तर सोशल नेटवर्क या शब्दाचा अर्थ व्यापक स्वरूपाचा असून ह्यात ज्या व्यक्तींशी ओळख असते अशाच व्यक्तींशी देखील इंटरनेटवर नाते जोडणे अपेक्षित असते.



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MANTAINING PARAMETERS FOR QUALITY ENHANCEMENT IN AFFILIATED COLLEGES

Dr. Shriram G. Gahane, IQAC Coordinator

Adarsh Arts and Commerce College, Desaiganj (Wadsa), Dist- Gadchiroli,

E-Mail- shrigahane@gmail.com Mob. No. 8275286388/9422154323

Abstract:-

Today, India has become one of the largest and diverse education systems in the world, and supplies huge number of human resource at local and international level. Of course, this widespread expansion of higher education created the problem of quality enhancement and quality sustenance. Quality is judged differently by different people. However, everyone understands what is meant by 'quality'. The NAAC focuses on quality culture of the institution in terms of quality initiatives, quality sustenance and quality enhancement. Quality of an institution can be visualized in its performance in academic, cultural, social and sports related activities and achievements. It is necessary to maintain the parameters of quality to sustain quality of higher education in our institutions. Sufficient number of qualified and competent faculty, maintaining profile of the students, adequate infrastructural facilities, employment oriented curriculum, learner-centric and effective teaching-learning methods, appropriate examination pattern and evaluation process, maintenance of necessary learning resources, fore-sighted national education agencies and proper government policies, philanthropic institutional leadership, etc. are some of the parameters that define the quality of our higher education institutions. Unfortunately, many of the higher education institutions, particularly in rural areas, fall short in maintaining these parameters. All these are the core issues that have adverse effect on the performance of the higher education institutions leading to quality deterioration. These discrepancies need to be addressed and rectified to bring quality in our higher education system. Teachers, managements, university authorities and policy makers together can upgrade the system to make it useful for learners.

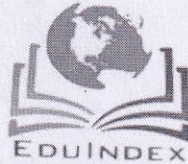
Key Words- Quality parameters, quality maintenance, quality sustenance, quality culture.

Introduction:

The facilities of higher education have reached every corner of India today. It has covered almost all sections of society to the extent that the term 'first generation learners' has become the thing of past. Until few decades ago higher education institutions were very rare at Taluka places and the aspiring students had to rush to the district places to get university education. Naturally, it was meant for the rich and learned families only. The poor could not afford to reach the thresholds of higher education institutions. The number of students was less and nobody felt the need to discuss on quality enhancement or quality sustenance in these institutions then. However, during the last decade of the 20th century and in the first decade of the 21st century there was seen a tremendous increase in the number of higher education institutions in India. This initiative on the part of the government paved path for all sections of our society in the sphere of higher education. The result is that today India has



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ROLE OF ADMINISTRATORS, FACULTY AND STUDENTS IN THE QUALITY ENHANCEMENT OF HEIs

Dr. Hitendra Dhote

Member, IQAC

Adarsh Arts & Commerce College,
Desaiganj, Di- Gadchiroli (MS)

Abstract –

Managing body, Administrators, faculty, students, alumni and parents are the stakeholders of every educational institution. The bond between these different stakeholders of the institution and their active and enthusiastic involvement in the policy making of the institution for the betterment of all the stakeholders is very important. The co-ordination between them and their constant keen interest and active and enthusiastic involvement can empower the institution to ensure, sustain and enhance the quality. These different stakeholders should become the active units in planning as well as execution of the quality initiatives.

Keywords – Stakeholders, quality enhancement, NAAC, Affiliation, Administrators, Management, Alumni, institution.

With the National Assessment and Accreditation Council (1994) significantly contributing to the growth and governance of institutions of higher education on one hand, with insistence and guidance of generating quality consciousness on the other, there seems to be slow but sure initiation of awareness on quality issue on the part of Higher education institutions in India to a great extent on the part of HEIs situated in the cities and to some extent on the part of HEIs situated in rural part. Since its initiation the focus of NAAC has always been on the institutional developments with reference to three aspects: Quality initiative, Quality sustenance and Quality enhancement, although it has changed its framework regarding the procedure and parameters/manuals in the course of time to assess and accredit the quality of education at universities, autonomous institutions and constituent and affiliated colleges.

The paper is an attempt to critically evaluate the role of administrators, faculty, and students in the quality enhancement of higher education institutions. It would be wrong to say, with the exception of the few, that these three major stakeholders were not at all honest and serious in their attempts to avail, provide or impart and obtain quality education as underlined by National Assessment and Accreditation Council. But it is also true that both the Government and University Grants Commission found that there was only quantitative growth of higher education in all the parts of the country, while the quality in all aspects was missing. The question arises- who is responsible for the steady decline of quality of education on the part of higher education institutions. Is it Managing body, or Administrators, or



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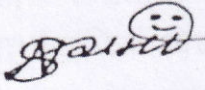
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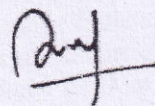
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Reading of Vikas Swarup's 'The Accidental Apprentice' in the light of Socio-Cultural Problems in India

Mr. Vaibhao B. Pimpale 1.

Assistant Professor
Dept. of English

Vidyabharti College, Seloo, Dist. Wardha (M. S.)
Email: vaibhaopimpale@gmail.com

Dr. Hitendra B. Dhote 2.

Head, Dept. of English, Adarsh Arts,
Commerce College, Dist. Gadchiroli (M. S.)
Desaiganj (Wadsa)
Email: dhitendra1773@gmail.com

Abstract

In modern scholarly writers think about, a subject is the central theme of content treats. The foremost common understanding of the subject is an idea or point that's central to a story. Acclaimed author Vikas Swarup implies the new narrative techniques of the seven tests to throw light on some of India's uncommon social and contemporary problems, whereas never losing locate of the character at the center of the story. The story interwoven around a shop assistant, Sapna Sinha, who is offered to become CEO of a big company in the event that she can pass an arrangement of seven tests. The theme of struggle of existence is the central feature of the thematic concerns in the novel. Also, Swarup emphasizes on many other arguable issues pertaining to the post modern Indian society through his novel, The Accidental Apprentice. It is obvious that Swarup's critical thematic plea, his strong stresses on the complexities of the human nature and his fantastic delineation, seem to have added massively to the achievement of this novel, thus signifying his brilliance as one of the prominent writers of post modern India.


Keywords: Theme, Survival, Adaptation, Existence, Society.

Vikas Swarup is one of the well-known novelists in post modern India along with Arvind Adiga, has earned many distinguish honors for his creativity, tendency and for his collective devotion. He experiments first time in this present context to use women characters with full of huge courage. He has known the social - cultural problems of Indian women. As a novelist Vikas Swarup is fractional to stories of barely credible bonus, and for sound cause. In 2005, when Swarup was serving as an Indian diplomat in Indian Foreign Service, his first novel 'Q&A' was appeared. 'Q&A' is the story of a young slum-orphan who wins a quiz show. It was well-received but appeared, after six months, to have accomplished its turn under the limelight. Then it was modified for the movie and released as Slumdog Millionaire in 2008.

Swarup shows in the novel to describe the condition of the real life of especially the woman at the control of the current issues in the post modern Indian society. He said that, "I was inspired by the woman of India." (Sahara Times, 2013)

He also acknowledged that, "I like creating character who are slightly larger than life and I infuse my narrative with plenty of drama to move the story forward in an engaging way" (Sahara Times, 2013)
Therefore, Swarup's appropriate thematic views seem to have complex with his experiment approach and passionate wisdom of inspection in establishing his reputation as one of the rising writers of Indian literature in English.



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Domestic Violence Against Women in India

Dr. S. K. Singh

Asso. Prof. & Head, Deptt. of English,
Adarsh Arts & Comm. College,
Desaiganj (Wadsa), Dist. Gadchiroli

Introduction :

Domestic violence is most common of all. One of the reasons for it being so prevalent is the orthodox and idiotic mindset of the society that women are physically and emotionally weaker than the males. Though women today have proved themselves in almost every field of life affirming that they are no less than men, the reports of violence against them are much larger in number than against men. The possible reasons are many and are diversified over the length and breadth of the country. According to United Nation Population Fund Report, around two third of married Indian women are victims of domestic violence and as many as 70 percent of married women in India between the age of 15 and 49 are victims of beating, rape or forced sex. In India, more than 55 percent of the women suffer from domestic violence, especially in the states of Bihar, U.P., M.P. and other northern states.

The most common causes for women stalking and battering include dissatisfaction with the dowry and exploiting women for more of it, arguing with the partner, refusing to have sex with him, neglecting children going out of home without telling the partner, not cooking properly or on time, indulging in extra marital affairs, not looking after in laws etc. In some cases infertility in females also leads to their assault by the family members. The greed for dowry, desire for a male child and alcoholism of the spouse are major factors of domestic violence against women in rural areas. There have been gruesome reports of young bride being burnt alive or subjected to continuous harassment for not bringing home the amount of demanded dowry. Women in India also admit to hitting or beating because of their suspicion about the husband's sexual involvement with other women. The Tandoor Murder Case of Naina Sahni in New Delhi in the year 1995 is one such dreadful incident of a woman being killed and then burnt in a Tandoor by his husband. This incidence was an outcome of suspicion of extra marital affairs of Naina Sahni which led to marital discord and domestic violence against her.

In urban areas there are many more factors which lead to differences in the beginning and later take the shape of domestic violence. These include more income of a working woman than her partner, her absence in the house till late night, abusing and neglecting in laws, being more forward socially etc. Working women are quite often subjected to assaults and coercion sex by employees of the organization. At times it could be voluntary for a better pay and designation in the office.

Violence against young widows has also been on a rise in India. Most often they are cursed for their husband's death and are deprived of proper food and clothing. They are not allowed or encouraged for remarriage in most of the homes, especially in rural areas. There have been

cases of molestation and rape attempts of women by other family members in nuclear families or someone in the neighborhood. At times, women are even sexually coerced by their partner themselves against their will. They are brutally beaten and tortured for not conceiving a male child. Incidents like, ripping off a woman's womb for killing the female fetus when she disagrees for abortion have also come to light especially in rural areas. Female feticide and female infanticide continue to be a rising concern.

Also as expressed by Rebecca J. Burns in the following lines, "When I am asked why a woman doesn't leave abuser I say: Women stay because the fear of leaving is greater than the fear of staying. They will leave when the fear of staying is greater than the fear of leaving." A common Indian house wife has a tendency to bear the harassment she is subjected to by her husband and the family. One reason could be to prevent the children from undergoing the hardships if she separates from the spouse. Also the traditional and orthodox mindset makes them bear the sufferings without any protest.

Other forms of physical abuse against women include slapping, punching, grabbing, burdening them with drudgery, public humiliation and the neglect of their health problems. Some of the other forms of psychological torment against them could be curtailment of their rights to self expression and curbing the freedom to associate with the natal family and friends.

Consequences of Violence Against Women :

Battered women have tendency to remain quiet, agonized and emotionally disturbed after the occurrence of the torment. A psychological set back and trauma because of domestic violence affects women's productivity in all forms of life. The suicide case of such victimized women is also a deadly consequence and the number of such cases is increasing.

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Environmental Impact of Tourism in India

Dr. S. K. Singh

Asso. Prof. & Head,

Deptt. of English,

Adarsh Arts & Comm. College,

Desaiganj (Wadsa) Dist. Gadchiroli

Development of Tourism in India :

The first conscious and organized efforts to promote tourism in India were made in 1945 when a committee was set up by the Government under the Chairmanship of Sir John Sargent, the then Educational Advisor to the government of India (Krishna, A.G. 1993). Thereafter the development of tourism was taken up in a planned manner in 1956 coinciding with the second five years plan. The approach has evolved from isolated planning of single unit facilities in the second and third five year plans. The sixth plan marked the beginning of a new era when tourism began to be considered a major instrument for social integration and economic development.

But it was only after the 80's that tourism activity gained momentum. The government took several significant steps. A National policy on tourism was announced in 1982. Later in 1988, the National committee on tourism formulated a comprehensive plan for achieving a sustainable growth in tourism. In 1992 a National action plan was prepared and in 1996 the National strategy for promotion of tourism was drafted. In 1997 the New tourism policy recognizes the role of central and state governments, public sector undertaking and the private sector in the development of tourism were. The need for involvement of Panchayati Raj institutions, local bodies, non-governmental organizations and the local youth in the creation of tourism facilities has also been recognized

Today tourism is the largest service industry in India with a contribution of 6.23% to the national GDP providing 8.78% of the total employment. India witnesses more than 5 million annual foreign tourist arrivals and 562 million domestic tourism visits. The tourism industry in India generated about US \$100 billion in 2008 and that is expected to increase to US \$275.5 billion by 2018 at a 9.4% annual growth rate. The ministry of tourism is the nodal agency for the development and promotion of tourism in India and maintains the 'Incredible India' campaign.

According to World Travel and Tourism Council, India will be a tourism hotspot from 2009-2018, having the highest 10 year growth potential. As per the travel and tourism competitiveness report 2009 by the world economic forum, India is ranked 11th in the Asia Pacific region and 62nd overall moving up three places on the list of the world's attractive destinations. It is ranked the 14th best tourist destination for its natural resources and 24th for its cultural resources with many World Heritage Sites both natural and cultural rich fauna and strong creative industries in the country. India also bagged 37th rank for its air transport network. The India travel and tourism industry

ranked 5th in the long term 10 year growth and is expected to be the second largest employer in the world by 2019. The 2010 Commonwealth Games in Delhi are expected to significantly boost tourism in India further.

The tourism industry in India can have several positive and negative impact on the environment which are discuss below.

Positive Impacts :

1. Direct Financial Contributions :

Tourism can contribute directly to the conservation of sensitive areas and habitat. Revenue from park- entrance fees and similar sources can be allocated specifically to pay for the protection and management of environmentally sensitive areas. Special fees for park operations or conservation activities can be collected from tourists or tour operators.

2. Contributions to Government Revenues :

The Indian government through the tourism department also collect money in more far-reaching and indirect ways that are not linked to specific parks or conservation areas. User fees, income taxes, taxes on dales or rental of recreation equipment, and license fees for activities such as rafting and fishing can provide governments with the funds needed to manage natural resources. Such funds can be used for overall conservations programs and activities, such as park ranger salaries and park maintenance.

3. Improved Environment Management and Planning :

Sound environment management of tourism facilities and especially hotels can increase the benefits to natural Environment. By planning

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Revised NAAC Framework
 Prospects & Challenges in Rural Setup

Guest Editor:

Dr. Sanjay S. Kanode
 Principal,
 Vidyabharati College, Seloo
 Dist. Wardha 442104 (M.S.) India.

Executive Editor of the issue:

Dr. Ashish D. Tipale
 IQAC Coordinator & Head, Dept. of Zoology,
 Vidyabharati College, Seloo
 Dist. Wardha 442104 (M.S.) India

Associate Editors of the Issue :

Mr. Vaibhao Pimpale
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Facing NAAC : Challenge or Opportunity?

Dr. Hitendra B. Dhotre

Member, IQAC

Adarsh Arts and Commerce College,
Desaiganj (Wadsa), Dist- Gadchiroli. (M. S.)

Abstract :

With liberalization, privatization and globalization the whole world has stepped in the digital era with a new set up in all fields of human life. While the developing and non-developing countries found themselves shaken through the process of meeting the worldwide challenges imposed by LPG, the demand for digitization in almost all fields of life, in the second decade of 21st century shook them again. The field of Higher education was not going to be unaffected by the revolutionary changes worldwide. Quality initiative, Quality sustenance and Quality enhancement in the institutions of higher education and the assessment of the same and their accreditation accordingly by National Assessment and Accreditation Council (NAAC), an autonomous body established and funded by University Grants Commission of Government of India, may also be considered as a part and parcel of the same new set up in the field of higher education.

Keywords : Quality, Assessment, Accreditation, Manuals, framework.

Even after our institutions of Higher education have become aware regarding assessment and accreditation by National Assessment and Accreditation Council (NAAC) and National Board of Accreditation (NBA), why aren't our top institutions, even IITs and IISCs which we consider elite institutions, among the top 300 international high ranking institutions? Following the foreign structure we have started spending a lot on salary, creating infrastructure, research and extension, providing facilities, celebrating achievements. Still our institutions are far back from securing better position in the list. Whatever may be the reasons; this reality has obviously exposed the poor standards of higher education in India on the one hand, and made us to rethink seriously over what more is required to raise the quality of our education from primary to higher level, on the other.

One reason of our failure in securing position in internationally top ranking institutions may be that the efforts we put to secure good ranking were focused at National level and not at International level. While the time has come to think beyond national level accreditation, the assessed and accredited institutions seem involved in no other matter than to improve their CGPA in the subsequent cycle of assessment and accreditation, which is certainly not the expectation from NAAC or NBA. As the majority of average students are made exam-oriented than to be made actively involved in research and extension activities, so the accredited institutions have become NAAC oriented.

At another end, majority of our institutions of higher education, mostly situated in rural parts, are still hesitant on the issue of facing assessment and accreditation by NAAC or NBA. The region-wise joint directors have lately declared the long lists of such institutions, having not yet applied for the first cycle of assessment and accreditation. The reasons of blaming NAAC's or NBA's procedure of assessment and accreditation and clever ways of escaping are no more hidden. NAAC assesses and accredits the institution through certain benchmarks or criterions,



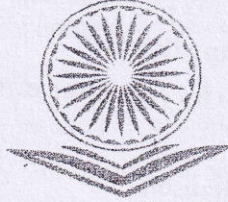
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18. Facing Naac: Implementing Quality in Higher Education

Dr. Hitendra B. Dhotre

IQAC Member, Adarsh Arts & Commerce College, Desaijanj, Di- Gadchiroli (MS).

Since 1994 National Assessment and Accreditation Council, an autonomous body established and funded by University Grants Commission of Government of India, has been assigned the task of assessment and accreditation of Higher Education Institutes (HEIs) in India. In a period of two and half decade NAAC has mobilized the universities, autonomous institutions and constituent and affiliated institutions of higher education in India to prepare and go through the process of assessment and accreditation, ultimately aiming to ensure quality in them. Till date many of them have completed their third cycle of the process. Still there are certain institutions in the country that hesitate for the second and successive cycles and some other that haven't yet applied for the first one.

Frankly speaking by 1994 the institutions of higher education had spread to the rural, tribal and remote parts of the country. However, both the Government and University Grants Commission noticed that it was simply quantitative growth of higher education and the quality had declined and was sure to decline further in the years to come if proper quality assurance measures were not implemented. At the very foundation in 1994 NAAC redefined the concept of higher education, directed these institutions right from their vision and mission to the administrative responsibilities, inevitability of sound infrastructure, maximum and target oriented utilization of the available infrastructure, qualified, experienced and knowledgeable faculty and staff, need of faculty and staff improvement initiatives, best practices, target oriented extension activities, mobilization of fund and resources, different stakeholders of the institution and co-ordination between them. NAAC evaluated the strengths, weaknesses, opportunities and challenges of the institutions of higher education and shared the information with the public in order to safeguard their quality. To be honest, except certain technical and medical institutions, the rest were practically unaware of the parameters of their worth and worthlessness. As students have started giving responses to those institutions for admission which tops the quality ranking,




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21. Impact of Mobile Phones on Youth

Dr. Shriram G. Gahane

Assist. Prof. in English, Adarsh Arts and Commerce College, Desaiganj (Wadsa), Dist-
Gadchiroli. M.S.

Introduction

The Mobile Phone is perhaps the most revolutionary invention made by man in the 20th century. More than anything else, it has occupied a very fundamental position in human life today. It has become widespread. It is simply impossible to imagine human life without mobile phone in today's world. It has become the integral part of our life. It helps us to communicate with our relatives and friends, do our business with people who are not physically with us. Having smart phone is no longer a status symbol, but the need of the hour. We see nearly everyone carrying a mobile phone in his/her hand. The business men, service men, housewives, doctors, teachers, students, journalists, engineers, lawyers, employed and unemployed youths, hawkers, plumbers, electricians, homemakers, porters, maids, milkmen, rickshaw pullers use mobile phone as a need. It has made human life smart and easy-going. It has proved to be a remedy for many problems and has helped man solve innumerable problems. It is of enormous benefits for us in every walk of life. It has become an indispensable tool today. It has made the world faster with its unimaginably speedy functions than ever before.

People had to use fixed telephone or used to go to public telephone booths to communicate with their near and dear ones before the invention of mobile phones. It was very difficult to establish such a communication as the number of telephones was very limited. The only other way was to visit the person and communicate face to face. It consumed lot of time, money and energy. At the same time urgent messages were not communicated properly due to lack of any such advanced way of communication. Moreover, as these telephones were stick to one place, they needed to be attended by persons instantly which caused many troubles. The invention of mobile phones solved these and many more problems of all human beings.

Usage and Craze for Mobile Phones

Basically Mobile Phone was intended to make phone calls and send text messages to our near and dear ones. However, today it is of much more use. With the spread of connectivity of



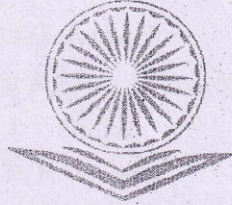
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10. Role of Student Satisfaction Survey in Assessment and Accreditation Process

Dr. Shiram G. Gahane

Assist. Prof. in English, Adarsh Arts and Commerce College, Desaiganj (Wadsa), Dist-
Gadchiroli. M.S.

Abstract

The revised manual of NAAC intends to enhance the redeeming features of the accreditation process and make it more transparent. Proper weight has been assigned to all stakeholders. However, students' participation in teaching-learning process and evaluation is considered of great concern. The learner-centred education through appropriate methodologies facilitates effective learning. Students' satisfaction, thus, is a direct indicator of the effectiveness of teaching learning process in the institution. Student Satisfaction Survey (SSS) is a robust and transparent process to know about actual teaching-learning process in the institution. Thus, NAAC has tried to inspire faculty to upgrade themselves with new interactive and participatory teaching-learning methods. By involving the students in every activity of the institution and imparting the best of knowledge to them with the help of latest ICT tools, we can inspire them to respond to the questionnaire enthusiastically, sensibly and sensitively.

Key Words- Data validation and Verification, Information and Communication Technology, Self-Study Report, Student Satisfaction Survey,.

Keeping in mind the fact that India has one of the largest and most diverse education systems in the world, National Assessment and Accreditation Council (NAAC) has continuously been striving to revise its assessment process to keep in tune with local, regional and global changes in higher education scenario. The revised manual for Self-Study Report for Affiliated/Constituent Colleges which has been adopted from July 2017 is a part of this policy. The intention behind it is to enhance the redeeming features of the accreditation process and make them more transparent, robust and objective. To evaluate the quality and relevance of higher education imparted through various Higher Education Institutions (HEIs), NAAC has incorporated in its manual proper weight to various stakeholders of higher education. These stakeholders include teachers, students, employers, parents, non-teaching staff, etc. The feedback



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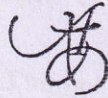
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20. Role of Television in Shaping the Minds of Children

Dr. Shriram G. Gahane

Assist. Prof. in English, Adarsh Arts and Commerce College, Desaiganj (Wadsa), Dist-
Gadchiroli. M.S.

Introduction

Television is a telecommunication device used for transmitting moving images in monochrome (black & white), or in colour. It is a machine with a screen. Televisions receive broadcasting signals and turn them into pictures and sound. It is also a mass medium for advertising, entertainment and news. The word 'television' comes from the words tele (Greek for *far away*) and vision (*sight*). It was invented in 1920s with a basic purpose to change the world through visual and audio communication technology.

Television today has become the important and integral part of our life. It is very difficult to imagine human life without TV. It has proved to be the most reliable and informative device that keeps us in tune with the fast moving world. Every happening in the globe is quickly reported to us by it. It has become the dearest friend of both children and adults equally. It has many positive effects on its viewers, particularly children.

Positive Effects

Education

Television is used as an educational device as it broadcasts educational programmes for all. Various channels broadcast different educational shows to inspire kids and engage them in creative, innovative and productive behaviours. These channels deal with topics of interest for children in interactive and participatory methods of teaching and learning to inspire children to learn things while having fun. Channels like Wild Kratts, Sid the Science Kid, Hanya Kamu, and Mickey Mouse Clubhouse introduce various problem-solving methods and provide children with a strong foundation in mental and analytical thinking. Children can learn about themselves and about life from such educational programmes. Some religious channels broadcast teachings of spirituality and ethical value education also. Children can learn lot of values such as responding to the older people, helping the needy and poor, be truthful and honest in life.





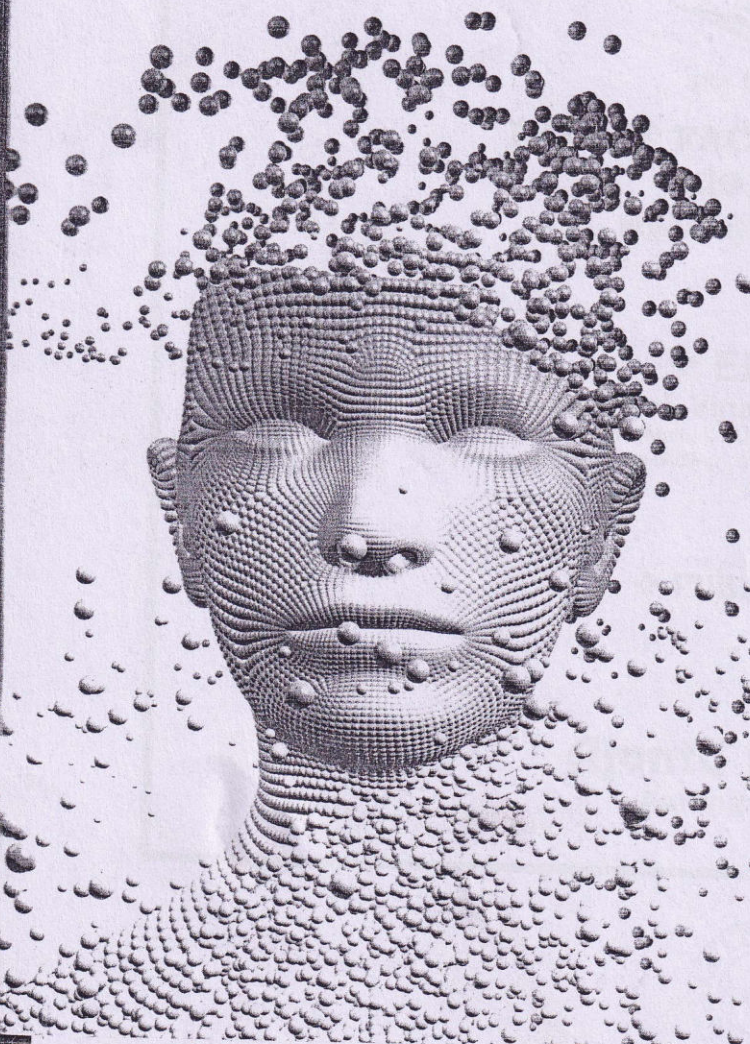
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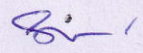
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Asst. Prof. Vinay Shankarrao Hatole

M.Sc (Maths), M.B.A. (Mktg.), M.B.A. (H.R.),
M.Drama (Acting), M.Drama (Prod. & Dir.), M.Ed.

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12. Major Indian Women Novelists in Post-Colonial India

Dr. Shriram G. Gahane

Assist. Prof. in English, Adarsh Arts and Commerce College, Desaijanj (Wadsa),
Dist- Gadchiroli. M.S.

Indian women writers in English have contributed a lot to the development of Indian English Literature. They form their own specific current in literature. Using English language as global lingua franca, these writers successfully appeal to the readers throughout the globe. Although, their work had been undervalued at the initial stage due to patriarchal assumptions and male dominance, the women writers projected themselves, in the course of time, as strong feminists asserting their rights. The fact that they had not been provided any kind of domestic space caused lot of troubles for them and inspired them to rebel against traditional man-oriented society. Hence, majority of these women writers depict the psychological and physical sufferings of the

Indian writing in English by women writers has created its own space in the world literature, particularly, in the field of fiction. It has given a realistic touch to literature and has earned many laurels at home and abroad. They have been questioning the dominant old patriarchal existence of human society. They do not want to be the mere puppets in the hands of man. They sketch women characters who have proved equally superior in every walk of life, both qualitatively and quantitatively. The works of Arundhati Roy, Anita Desai, Jhumpa Lahiri, Kiran Desai, Shashi Deshpande, Kamla Markandaya, Nayantara Sahgal, Geetha Hariharan, Manju Kapur and many more have addressed many burning issues related to women in Indian society. A feminist or women-centred approach is a dominant viewpoint of all these writers. They explore female subjectivity to establish an identity.

The close look at the works of Indian women writers in English shows that the image of woman has undergone a sea change in post-colonial period. The traditional portrayals of enduring, self-sacrificing women have become the thing of past and have paved way to female characters searching to establish their own identity, not willing to be recognised as victims. Some of these women writers and major themes in their novels are discussed below:




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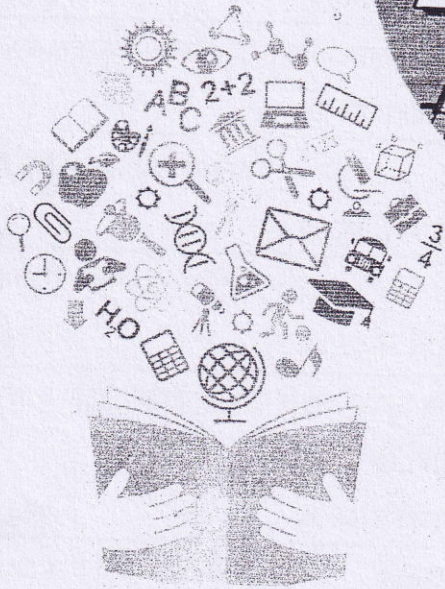


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प्रा. निलेश दे. हलामी

आदर्श महाविद्यालय, देसाईगंज वडसा, जि. गडचिरोली.

सारांश

ग्रामीण आदिवासी भागातील गरिब व विषमतेचा प्रश्न नक्षलवादी लोकांनीच सर्वप्रथम समोर आणला. नक्षलवादी चळवळ ज्या ज्या राज्यामध्ये पसरलेली आहे त्या भागामध्ये मागास व जंगलव्याप्त दिसतो. या भागामध्ये ग्रामीण आदिवासी लोक वास्तव्यास राहतात. आदिवासीचे शोषण प्रक्रीयेतून नक्षलवादी चळवळ उगम पावलेली आहे. आदिवासीचे शोषण थांबविण्यात नक्षलवादी चळवळीचे मोठयाप्रमाणात योगदान दिसतो. त्यामुळे या भागातील आदिवासी लोक नक्षलवादीना देवता मानायचे. सर्वसामान्य लोकांना कुठल्याही प्रकारचे त्रास न देता त्यांचे प्रश्न सोडविण्यास मदत करावयाचे. परंतू त्या भागामध्ये सरकारी काम किंवा सरकारी योजना राबविण्यास नक्षलवादी विरोध करायचे. त्यामुळे सरकारी योजनेपासून आदिवासी लोक वंचित आहेत. या भागात रस्ते, पुल बांधकाम, सरकारी योजना तसेच लोह खनिज प्रकल्प उभारण्यास नक्षलवादींचे विरोध असल्यामुळे दळणवळण साधनाचा अभाव आहे. त्यामुळे आदिवासींचा आर्थिक विकास थांबलेला आहे.

बीजशब्द – नक्षलवादीचे उगम, अर्थव्यवस्था व परिणाम.

प्रस्तावना

क्रांतीची पार्श्वभूमी तयार होण्याकरिता सामाजिक शोषण महत्वाचे असते. ज्या समाजाचे जेवढे जास्त शोषण होईल तेवढीच सामाजिक क्रांतीची सर्वात शोषित असलेल्या आदिवासी समाजाला क्रांतीचे हत्यार बनविले आहे.

आदिवासीच्या विकास प्रक्रियेवर गेल्या तीन दशकात आदिवासी क्षेत्रातल्या नक्षलवादी चळवळीचा प्रभाव पडलेला दिसतो. हयांची संक्षिप्त स्वरूपात माहिती घेणे उपयुक्त ठरेल. नक्षलवाद हा शब्द पश्चिम बंगाल मधील दार्जिलिंग जिल्हातील नक्षलबारी या भागावरून हे नाव देण्यात आले. येथे इ.स. 1967 मध्ये माओवादी कम्युनिस्ट लोकांनी सशस्त्र उठाव करण्याचा प्रयत्न केला. ही चळवळ प्रथम प.बंगाल नंतर बिहार, आन्ध्रप्रदेश, तामिळनाडू, महाराष्ट्र व छत्तीसगड या राज्यांच्या काही भागात पसरली.

ग्रामीण भागातील गरिब व विषमतेचा प्रश्न नक्षलवादी लोकांनीच सर्वप्रथम सर्वांच्या पुढे आणला. गावाच्या शोषणापासून तर दडपशाहीतून मुक्त करण्यासाठी लोकांचा सर्वात मोठा वर्गशत्रू हुडकून त्याला ठार मारण्यात येवू लागले. त्यात बडे जमीनदार, सावकार, व्यापारी व पोलिसांच्या हस्तकांचा समावेश होता. डॉ.रावसाहेब कसबे म्हणतात, भारतातील नक्षलवाद हा अमानुश दमन व्यवस्थेची निकराची झुंज देणारा मनस्वी तरुण रक्ताने शोधलेला एक मार्ग आहे. लोकशाही व्यवस्थेतील प्रतिकारांचे सर्व मार्ग जेव्हा सत्ताधारी वर्गाकडून आणि बहुसंख्य शोषकांकडून कायदेशीर मार्गाने निकामी केले जातात, तेव्हा नक्षलवादाचा जन्म होत असतो. नक्षलवाद हा बहुसंख्याकांच्या हुकुमशाही



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आदर्श महाविद्यालय, देसाईगंज, जि. गडचिरोली-४४१२०७

प्रस्तावना :

वास्तविकतः भारत हे खेडयाची भूमी म्हणून ओळखल्या जाते. भारतात जवळपास ७२.२ टक्के जनता ग्रामीण भागात राहते. २०११ च्या जनगणनेनुसार, भारतातील १२१ करोड लोकसंख्यापैकी ८३.३ करोड जनता ही ग्रामीण भागात तर ३७.७ करोड जनता हे शहरी भागात राहते. स्वातंत्र्यानंतर पहिल्यांदाच शहरी भागातील लोकसंख्येत वाढ झाली आहे. २००१ च्या जनगणनेनुसार शहरीकरणाचे प्रमाण २७.८१ टक्केहून वाढून ते २०११ च्या जनगणनेत ३१.१६: झाले. जवळपास ६९,००० गावांमध्ये ७२.२ टक्के आणि ५४८० शहरामध्ये २७.८ टक्के लोकसंख्या आहे..

भारत एक सांस्कृतिक देश आहे. भारतातील भाषा, धर्म, नृत्य, संगीत, वास्तुकला, अन्न व रीतिरिवाज या देशात वेगवेगळ्या ठिकाणी भिन्न आहेत, परंतु तरीही त्यांच्यात एक समानता आहे आणि याचा संपूर्ण जगात प्रभाव आहे. अनेक इतिहासकारांनी “पृथ्वीवरील सर्वात जुने जीवित सभ्यता” म्हणून मानले, भारतीय परंपरा ८००० ई.पू. पूर्वीची आहे आणि वेदांच्या काळापासून एक इतिहास आहे.

भारतीय पर्यटन उद्योग :

भारत-मोहक पर्यटन स्थळांची भूमी विविधतेत ऐक्य म्हणून ओळखली जाते. भारतातील सर्वात भव्य धार्मिक समाज आणि संस्कृती असलेल्या जगातील सर्वात विद्वानामध्ये विविध राष्ट्रांपैकी भारत एक आहे. धर्म अजूनही त्याच्या अनेक लोकांच्या आयुष्यात एक केंद्रिय आणि निश्चित भूमिका बजावते.

भारतात कला, शिल्पकला आणि संस्कृतीच्या परंपरेत समृद्ध असल्याने ग्रामीण पर्यटन स्थळ म्हणून महत्त्वपूर्ण उदभवू शकते. ग्रामीण भारतामध्ये एक सुंदर नैसर्गिक सौंदर्य आहे. पर्वत, जंगले, समुद्र, तलाव इ. नैसर्गिक घटकांची सुंदरता आहे. याबरोबरच ऐतिहासिक वारसाही भारतात समृद्ध आहे. भारतीय पारंपारिक जीवनशैली आहे. त्या परंपरागत रीतिरिवाजांसह, ग्रामीण हस्तकौशल्य, पारंपारिक खाद्यपदार्थ आणि त्यांची होस्टिंग शैली आणि सांस्कृतिक कार्यक्रमांचे महत्त्वपूर्ण मूल्य आहे.

भारतात जीडीपी ६.२३ टक्के आणि भारतातील एकूण रोजगाराच्या ८.७८ टक्के योगदानाने भारतातील पर्यटन सर्वात मोठे सेवा उद्योग आहे. ५ पेक्षा अधिक दशलक्ष वार्षिक विदेशी पर्यटकांचे आगमन होतात आणि ५६२ दशलक्ष देशी पर्यटक भेटी देतात. देशातील परकीय चलनाचा प्रमुख व्यवहार करणारे पर्यटन हे एक आहे. यामुळे ग्रामीण भागामध्ये रोजगाराच्या संधी वाढतील आणि ग्रामीण कारागीरांच्या उत्पादनांना बाजारपेठ तयार होईल.

ग्रामीण पर्यटनामधील संधी :

ग्रामुख्याने पुढिल प्रमुख ग्रामीण पर्यटन क्षेत्रात संधी आहेत:

१) ग्रामीण पर्यटन नोकरीची संधी निर्माण करतो : पर्यटन लोकांसाठी रोजगार निर्मिती करतात. ग्रामीण भागात रोजगार व नोकरीची संधी निर्माण होतील. त्यामुळे ग्रामीण भागातील लोकांना नोकरीच्या संधीसाठी शहरी

भागात स्थलांतर करण्यास प्रतिबंध होईल.

- २) पर्यटन इतर उद्योगांना प्रोत्साहन देते : आतिथ्य, मनोरंजन, वाहतूक, खानपान, शिक्षण, निवासस्थान, किरकोळ इत्यादीसारख्या इतर अनेक उद्योगांवर पर्यटन आकर्षित होते. त्यामुळे यासारख्या उद्योगांना प्रोत्साहन मिळेल.
- ३) ग्रामीण क्षेत्रांचा विकास : पर्यटन ग्रामीण भागात विकसित होईल. यामुळे ग्रामीण लोकांच्या राहणीमानात वाढ होईल.
- ४) देशातील एकूण आर्थिक विकासात योगदान : पर्यटनामुळे ग्रामीण भागाचा आर्थिक विकास होवून देशातील एकूण आर्थिक विकासात त्याचे योगदान राहील.
- ५) परकीय चलन : देशातील परकीय चलनातील प्रमुख कमाई करणारे पर्यटन हे एक क्षेत्र आहे. देशात ज्या प्रकारे परकीय चलन कमावतो त्यामध्ये ग्रामीण पर्यटनामुळे नक्कीच अधिक वाढ होईल.
- ६) कला आणि हस्तकला यांना मोठ्या प्रमाणावर संधी मिळेल : भारतातील बहुतेक गावांमध्ये मुख्य कारागीरांचे घर आहेत. ज्यांनी मागील पिढ्यांपासून हस्तकला ही जोपासून ठेवली आहे. हस्तकला हे एक उद्योग आहे. जे पर्यटकांच्या प्रवाहातून सर्वात मोठे लाभ घेऊ शकतात.
- ७) इतर पर्यटन क्षेत्रांचा विकास : कृषी पर्यटन, तीर्थक्षेत्र पर्यटन, वन्यजीव पर्यटन यासारख्या इतर पर्यटन क्षेत्रांचा विकास होईल. ग्रामीण भारत अजूनही मुख्यत्वे कृषी अर्थव्यवस्थेवर आधारित आहे. त्यामुळे ग्रामीण लोकांच्या शेतीविषयक माहिती मिळेल.

ग्रामीण पर्यटनामध्ये आव्हाने -

ग्रामीण पर्यटनामध्ये पुढिल प्रमुख आव्हाने आहेत.

- १) नागरी पायाभूत सुविधा : देशातील जवळजवळ निम्मे गावांना बाराही महीने रस्त्याची सुविधा नाही. यापैकी काही गावांना ते जोडणे कठीण काम आहे.
- २) निवासी पायाभूत निवासी : काही ग्रामीण भागात



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सहाय्यक प्राध्यापक

आदर्श कला व वाणिज्य महाविद्यालय, देसाईगंज (वडसा), जि. गडचिरोली. पीन कोड. ४४१२०७

भारतीय संस्कृतीमध्ये भारतीय स्त्रीचे स्थान अत्यंत गौरवाचे व आदराचे आहे. स्त्रीला पत्नी म्हणून, आई म्हणून, काकू म्हणून, सासू म्हणून तसेच सून, मुलगी म्हणून सुद्धा महत्वपूर्ण स्थान देण्यात आले आहे. इतिहासामध्ये सामर्थ्यवान, धैर्यवान व बुद्धिमान स्त्रियांची उदाहरणे आढळतात. जसे वैदिककाळात द्रौपदी, सीता, मैत्रयी, मध्ययुगातील झुंझार लढवय्या व कुशल राज्यकर्त्या अहिल्याबाई होळकर, झाशीची राणी लक्ष्मीबाई, राणी दुर्गावती, तर आधुनिक काळात सावित्रीबाई फुले इत्यादी. पण हे सर्व अपवादात्मक उदाहरणे आहेत. स्वातंत्र्यप्राप्तीच्या अनेक वर्षांनंतरही आजचे भारतीय स्त्रीचे जीवन कसे आहे? कुटुंबातील व समाजातील तीचे स्थान कोणते आहे? यासारखे प्रश्न वारंवार उपस्थित होतात. आज स्त्रियांना शिक्षणाचे दालन उघडे झाले आहे, तशा महिला शिक्षण घेवून पुरुषांच्या बरोबरीने काम करित आहेत, त्या वरच्या हुद्यावर काम देखील करित आहेत. तसेच लहू पगाराची नोकरी करित आहेत. भरपूर पगार असलेली महिला आर्थिकदृष्ट्या स्वतंत्र असूनही घरात मात्र परिस्थिती वेगळी आहे. शहरी आणि सुशिक्षित कुटुंबांमध्ये ही स्थिती तर ग्रामिण, निरक्षर, वनवासी स्त्रियांची स्थिती किती चिंताजनक असेल याची आपण कल्पना करू शकत नाही. आजही लग्नाच्या पाठोपाठ अनेक स्त्रीया हुंड्याच्या समस्येपायी, सासरकडील छळापायी आत्महत्या करतात; बलात्कार, अपहरण, तिर वेदना, पीडा, त्रास, छळ, लैंगिक अत्याचार इत्यादीसारख्या प्रकाराला बळी पडतात.

आज २१व्या शतकात भारतीय स्त्रियांनी मोठया प्रमाणात प्रगती केली आहे. इ. सन पुर्व काळात स्त्रियांची परिस्थिती ही अत्यंत हलाखीची होती. राजाराममोहन रॉय व ज्योतिबा फुले यांनी स्त्रियांच्या अडचणी समजून त्यांना त्यातून बाहेर पडण्यासाठी मार्ग दाखवला. महात्मा फुले यांनी सावित्रीबाई फुले यांना शिकवून पुण्यात मुलीसाठी पहिली शाळा काढली. यामुळे शिक्षणाचे महत्व मुलींना फळले व त्यामुळे आज २१ व्या शतकातसुद्धा स्त्रिया या पुरुषांच्या बरोबरीने शिकून मोठमोठ्या अधिकारी पदावर काम करतांना दिसत आहेत. राजाराममोहन रॉय यांनी विधवा पुर्नविवाह याला पाठिंबा दिल्यामुळे आजच्या काळात स्त्रियांचे पुर्नविवाह होत आहेत. इ.स. पुर्व मध्ये हुंडाबळी ही समस्यासुद्धा होतीच पण आजसुद्धा २१ व्या शतकात स्त्रियांना हुंडाबळी या समस्येला सामोरे जावे लागते. या हुंड्यामुळे कित्येक मुलींचे आणि त्यांच्या आई-बाबांचे आयुष्य उध्वस्त होत. हुंड्यामुळे कित्येक मुलींना शारीरिक, मानसिक, त्रासांना सामोरे जावे लागते. याचा परिणाम त्या मुलींच्या मानसिक स्वास्थावर तसेच शारीरिक स्वास्थावर होतो. शिवाय त्या मुलींच्या घरच्यांनासुद्धा सहन करावा लागतो. काही ठिकाणी मुली कितीही शिकल्या तरी त्यांना या सर्व त्रासांमुळे स्वतःचा जीव गमावून आयुष्य संपवावे लागते.

भारतीय राज्यघटनेने स्त्री-पुरुष समानता मान्य केलेले आहे. आजची महिला पुरुषांच्या बरोबरीने सर्व कार्यक्षेत्रात काम करित आहे. तरीपण महिलेला दुय्यम दर्जाचे स्थान कां आहे? चुल आणि मुल एवढेच तिचे कार्यक्षेत्र आहे असे मानले गेले. एकीकडे स्त्री म्हणजे त्यागाची मुर्ती मानले. सरस्वती, दुर्गा, लक्ष्मीची पुजा केली जाते. तिला अर्धांगिनी म्हणून समाजात स्थान दिले आहे. कोणतेही शुभ कार्य अर्धांगिनीशिवाय पुर्ण केले जात नाही. स्त्री कुटुंबाचा पाया आहे. दुसरीकडे दारू पिणारा, बायकोला मारझोड करणारा अशिक्षित माणूस स्त्रीला उपभोग्य वस्तू समजतो. हा विरोधाभास महिलेचे गौणत्वच सिध्द करतो.

स्त्रियांवर होणारा अन्याय, अत्याचार कमी करण्यासाठी अनेक कायदे करण्यात आले असूनही बलात्कार, अपहरण, लैंगिक अत्याचार, त्रास, तिर वेदना यासारख्या मोठया प्रमाणावर अन्याय अत्याचार वाढत आहेत. हुंड्यामुळे महिलावरील अत्याचार होत आहेत हे माहित असूनही हुंडा प्रथा बंद होत नाही. कारण स्त्रियांच्या मनावर खोलवर रूजलेल्या रूढी, परंपरा होय. नवरा म्हणजे पती परमेश्वर. त्याने कितीही अत्याचार केले तरी ते स्त्री सर्व सहन करित असते. म्हणूनच तीची मानसिकता बदलत नाही, तिला अत्याचाराची जाणीव होत नाही तोपर्यंत कितीही कायदे झाले तरी महिलावरील अत्याचार कमी होणार नाहीत. शिक्षणाचा अभाव, संधीचा अभाव, अन्याय, अत्याचार, कुटुंबातील महिलेचे दुय्यम स्थान, पुरुषाशी वर्चस्व, समाजाची स्त्रीविषयक मानसिकता असे अनेकविध प्रश्न आहेत. त्यांचा मुलगांमि विचार करून आणि दूरगामी परिणाम लक्षात घेऊन व्यापक समाजपरिवर्तनासाठी संघटित प्रयत्नांची आवश्यकता आहे. शिक्षण, आर्थिक स्वावलंबन, समान संधी, समान दर्जा याद्वारे महिलांचा विकास, महिलांची प्रगती सर्वच क्षेत्रात व्हायला हवी. पण हा विकास फक्त वैयक्तिक पातळीवर व एकांगी असून चालणार नाही. महिला सर्वांथाने सबल होण्याची आज आवश्यकता आहे.

प्रत्येक स्त्री हा कुटुंबाचा, समाजाचा व राष्ट्राचा एक महत्वपूर्ण घटक आहे. म्हणून तिच्या वैयक्तिक प्रगतीबरोबरच ग्रामविकासाशी, समाजाशी व राष्ट्राच्या उन्नतीशी असलेल्या तिच्या नात्यांचं भान तिला. येण्याची आज गरज आहे. तिच्यातील सामाजिक बांधिलकी दृढ होऊन ती सामाजिक व राष्ट्रीय प्रश्नांबाबत जागरूक व क्रियाशील झाली पाहिजे. राजकारण, अर्थकारण, समाजकारण, सुरक्षा अशा सर्वच क्षेत्रात महिलांचा परिणामकारक सहभाग वाढवायला पाहिजे.

सबलीकरण ही एक कृतिशील बहुआयामी प्रक्रिया आहे जी महिलांना स्वतःची ओळख व जीवनाच्या सर्व क्षेत्रातील अधिकार याबाबतची जाणीव होण्यास सक्षम करते. सबलीकरण याला सामर्थ्यशीलता, सशक्तीकरण हे प्रतिशब्द आहेत. सामर्थ्य वा अधिकार



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आदर्श कला व वाणिज्य महाविद्यालय, देसाईगंज (वडसा), जि. गडचिरोली.

प्रस्तावना :

प्राचीन काळापासून आजपर्यंत स्त्रियांच्या सामाजिक व आर्थिक स्थितीत बरेच बदल होत आहेत. पुरुष प्रधान संस्कृतीने स्त्रीला आई, पत्नी, मुलगी या नात्यातून पुरुषाचा राग शमविण्याचे एक साधन मानले आहे. स्त्रीने पुरुषाची बरोबरी करणे हा गुन्हा आहे. लागोपाट मुलीना जन्म देणारी स्त्री दोषी आहे. अशा समाजप्रवृत्तीने स्त्रीचे माणूसपण नाकारले होते. तिला समाजात योग्य स्थान मिळवून देण्यासाठी स्त्री शिक्षणाला चालना मिळाली पाहिजे, असा सर्व समाजसुधारकांचा आग्रह होता. महिला सक्षम किंवा सबळ होणे काळाची गरज आहे. म्हणून महात्मा जोतिबा फुलेनी महाराष्ट्रात स्त्री शिक्षणाचा प्रारंभ केला. महर्षी धोंडो केशव कर्वे यांनी स्त्रियांसाठी वेगळे विद्यापीठ काढले. कारण प्रत्येक समाज स्त्री आणि पुरुष या दोन्ही घटकांनी मिळून बनलेला आहे. स्त्री शिवाय पुरुषांची आणि पुरुषा शिवाय स्त्रीची कल्पना करणे शक्य नाही. म्हणून हे दोन्ही घटक परस्पर संबंधीत आहे. म्हणजेच स्त्री -पुरुष एका नाण्यांच्या दोन बाजू आहे.

देशाला स्वातंत्र्य मिळून ७२ वर्ष पूर्ण झाले असले आणि भारतीय संविधानाने स्त्री-पुरुष समानता मान्य केली असली तरी प्रत्यक्ष व्यवहारात स्त्री पुरुषात समानता दिसून येत नाही. आजही महीलांना दुय्यम मानले जाते. म्हणून या दुर्बल घटकांना समाजाच्या सामाजिक, आर्थिक, शैक्षणिक व राजकीय क्षेत्रात स्थान प्राप्त करावयाचे असेल, तर महिलांचे सक्षमीकरण होणे आवश्यक आहे. त्याशिवाय 'स्त्री पुरुष समानता' हे मुल्य समाजात रूढ होत आहे, असे म्हणता येणार नाही.

महिला सबलीकरणाचा प्रश्न फक्त भारतात आहे, असे नाही. पुर्वी पाश्चीमात्य राष्ट्रात सुध्दा महीलांना पुरुषांच्या बरोबरीची वागणूक मिळत नव्हती. काही काळापर्यंत अमेरिका सारख्या प्रगत राष्ट्रात महीलांना मतदानाच्या मुलभूत अधिकारापासून वंचित ठेवण्यात आले होते. भारतात स्त्री-पुरुष समानता यावी, म्हणून अनेक समाज सुधारकांनी प्रयत्न केले. यामध्ये राजाराम मोहन रॉय, महर्षी कर्वे, क्रांतीसुर्य महात्मा जोतिबा फुले, सावित्रीबाई फुले, डॉ. बाबासाहेब आंबेडकर इत्यादीना स्थान दिला जातो.

स्वातंत्र्यप्राप्तीनंतर या देशाची राज्य घटना तयार करण्याचे कार्य डॉ. बाबासाहेब आंबेडकरांनी केले. भारतात आंबेडकरांनी हिंदू कोड बिल तयार करून स्त्री स्वातंत्र्याचा पाया रोवला. एवढे नव्हे तर भारताची राज्य घटना तयार करून स्त्री पुरुषात समानता आणण्याचा प्रयत्न सुध्दा केला आहे. म्हणूनच डॉ. बाबासाहेब आंबेडकरांनी दिलेली राज्यघटना हीच समान तत्वावर आधारलेली आहे. महात्मा जोतिबा फुले व डॉ. आंबेडकर यांच्या प्रयत्नामुळेच आजची स्त्री सर्व क्षेत्रात पुरुषांच्या बरोबरीने व पुरुषांच्या खांद्याला खांदा लावून सर्वत्र वावरत आहे.

राजकीय दृष्ट्या स्वतंत्र झालेल्या भारतात एक नवा कालखंड सुरू झाल्यावर स्त्रियांच्या शिक्षणातील प्रगतीने खरा वेग घेतला. शिक्षणामुळे तिच्यामध्ये आत्मविश्वास व कर्तृत्वशक्तीची जाणीव निर्माण झाली. शिक्षणामुळे स्त्री स्वतःच्या पायावर उभी राहिली, व नवनविन कायदयामुळे आज सर्व हक्क मिळवत आहे. त्यामुळे अनेक क्षेत्रात स्त्रियांचा विकास होत आहे. परंतु भारताच्या एकूण लोकसंख्येत ५० टक्के स्त्रीया असतांना त्या तुलनेत स्त्रियांचा विकास झालेला नाही. ग्रामीण समाजातील स्त्रियांची स्थिती फारसी सुधारलेली दिसून येत

नाही. अलिकडे राजकारणात स्त्रियांना आरक्षण मिळाल्यामुळे अनेक स्त्रीया राजकारण व समाजकारणात सहभागी झालेल्या आहेत.

महिला सक्षमीकरणाचा अर्थ :

आजची शिक्षीत उच्चशिक्षीत स्त्री आपले कुटूंब सांभाळून कला, विज्ञान, साहित्य, अभिनय, क्रिडा, शिक्षण, संरक्षण, राजकारण अशा सर्वच क्षेत्रात उंच भरारी मारत आहे. पण ग्रामीण समाजातील स्त्रियांची स्थिती फारच दयनीय आहे. "रांधा, वाढा व उष्टी काढा" अशा प्रकारची अवस्था आहे. म्हणून अशा स्त्रियांना मानसिक, सामाजिक, शैक्षणिक, आर्थिक व राजकीय दृष्टीने सक्षम बनविण्याची नितांत गरज आहे. यासंदर्भात महाराष्ट्र राज्य आयोगाच्या माजी अध्यक्ष अॅड. निर्मला सामंत प्रभावळकर असे म्हणतात, "स्त्रियांचे सक्षमीकरण म्हणजे चुल व मुल या पारंपारिक भूमिकेतून व चक्रातून बाहेर काढून ती स्त्री एक व्यक्ती व माणूस आहे. तिला सुध्दा तिच्या व्यक्तीमत्त्वाचा ठसा उमटावयाचा आहे. हे लक्षात घेऊन त्यासाठी तिला संधी देणे आवश्यक आहे. कारण स्त्रीया हजारो वर्षांपासून उपेक्षित राहिलेल्या आहे. त्यांना सामाजिक न्याय व प्रतिष्ठा देणे हे कोणत्याही लोकशाही शासनाचे कर्तव्य आहे."

महिला सक्षम होणे म्हणजे तिच्या व्यक्तीमत्त्वाचा विकास होणे होय. यासाठी तिला शैक्षणिक दृष्ट्या व आर्थिक दृष्ट्या सक्षम करणे आवश्यक आहे. महिलांना म्हणजेच मुलीना शिक्षणापासून दुर ठेवणे हे ठिक नाही. आजही समाजात लिंगभेद केला जात आहे. त्यातून स्त्री भूणहत्वेची समस्या निर्माण होऊन समाजावर यांचा फार वाईट परिणाम होत आहे. स्त्री अत्याचाराच्या घटनेत सुध्दा दिवसेंदिवस वाढ होतच आहे, या सर्व गोष्टीचा परिणाम मानवी समाजावर कळत नकळत पडत आहे. म्हणून महिलांना शिक्षण, उच्चशिक्षण देऊन तिला सक्षम बनवून अत्याचाराच्या विरोधात खंभिरपणे उभे करणे आवश्यक आहे.

महिला सक्षमीकरणाचा अर्थ म्हणजे स्त्रियांमधील दुर्बलता नष्ट करणारी, तिचे शरीर, मन, बुद्धीत, स्वत्वाची जाणिव व स्वतः बद्दल जागरूकता निर्माण करून त्या दृष्टीने स्वयंम विकासासाठी प्रवृत्त करणारी संकल्पना होय. सक्षमीकरणाचा अर्थ आर्थिक दृष्ट्या स्वयं निर्भर किंवा स्वावलंबी होणे होय. राजकारणात स्त्रियांच्या सक्रिय सहभागाचे स्वप्न व निर्णय निर्धारणात अंतर्भावाचा विचार प्रत्यक्षात

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प्रस्तावना :

स्त्रीला दररोजच्या जिवनात विविध प्रकारच्या कधी सुप्त तर कधी उघडपणे छळाला सामोरे जावे लागते. मग त्या स्त्रीचे शिक्षण किती आहे. पैसा आहे का, ती नोकरी करते का, असे कोणतेही समान निष्कर्ष नसतांनाही तिला छळ सहन करावा लागतो. अनेकदा तर आपला छळ होतो आहे हे देखील तीच्या ध्यानात येत नाही.

स्त्रीचा होणारा छळ आपल्या देखील आजुबाजुला होत असतो. अत्याचार हा शारिरीकच असला पाहिजे असा नाही. मानसिक अत्याचाराच्या खुणा, शारिरीक अत्याचाराप्रमाणे दिसल्या जरी नाहीत तरी त्यांचे घाव हे जास्त खोल आणि त्रासदायक असतात. 'तु गप्प बस, तुला काही कळत नाही'. 'मला अक्कल शिकवू नकोस' अशा प्रकारे बोलणारे आणि हे ऐकणाऱ्या स्त्रीया नेहमीच दिसतात. आपल्यावर अन्याय होतो आहे हे कळत असूनही सामाजिक प्रतिष्ठा सांभाळण्यासाठी तर कधी मुलांसाठी आणि काही वेळा आर्थिक कारणांमुळे तो सहन करत अनेक वर्षे संसार करणाऱ्या स्त्रिया पाहिल्या. त्यांच्यातले 'स्वत्व' हरवलेले पाहिले. त्यांना आपल्या हक्काचे पुरेशी माहिती नसल्याचे ही लक्षात आले. कायद्याची माहिती असणे म्हणजे लगेचच घर मोडायला निघणे मुळीच नाही, पण कायद्याबद्दल अनभिज्ञता असणेही बरोबर नाही. जेव्हा आपल्या हक्काची माहिती असते, ज्ञान असते तेव्हाच आपण आपल्या होणाऱ्या अत्याचाराविरुद्ध काही तरी पाऊले उचलू शकतो.

अत्याचार - मग तो शाब्दिक, मानसिक असो वा शारिरीक असो हा चुकीचाच आहे असा वाटतो. एक माणूस म्हणून मान मिळविण्याचा अधिकार स्त्री आणि पुरुषाला समान असावा असे वाटते. आपल्या समाजात एक तर स्त्रिया आपल्या छळाबद्दल मोकळेपणाने बोलत नाहीत. कौटुंबिक छळाची ज्या प्रकारची माहिती पाश्चत्य देशात मिळते, तशी माहिती आपल्या देशात मिळत नाही.

छळ झालेल्या बायकांना इतरांपेक्षा अस्वस्थता, नैराश्य, खाण्यामध्ये होणारे प्रकृतीमधील बिघाड, पुनरुत्पादन संबंधीच्या समस्या जसे गर्भपात जन्मतःच मृत झालेले मुल होणे, वेळेआधी प्रसूती होणे, लैंगिक आजार, नको असलेले गर्भारपण अथवा असुरक्षित गर्भपात असे अनेक त्रास सहन करावे लागतात.

दर चार पैकी एका स्त्रीला गरोरपणातही छळाला सामोरे जावे लागते. या सर्वांमुळे देशाच्या आरोग्य व पोलिस यांच्यावर होणारा खर्च वाढत जातो. त्याचबरोबर स्त्रियांची शैक्षणिक भरारी व कार्यक्षमता कमी होते, अमेरिकेत अशा प्रकारच्या हिंसेमुळे १२.६ बिलियन डॉलर्स खर्च केले जातात. तर भारतात प्रत्येक छळाच्या प्रसंगांमुळे बाईचे साधारणपणे सहा कामाचे दिवस वाया जातात.

सत्येच्या हव्यासातून गुलामगिरी निर्माण झाली ती मानसाच्या मेंदूतून निघालेली एक कुकल्पना आहे. गुलामाला मालकाच्या इच्छेनुसार जगण्याची आणि वागण्याची सक्ती असते आणि ती सर्व

पातळ्यावर असते. स्त्रिला शारिरीक गुलामगिरीबरोबरच मानसिक गुलामगिरीत ढकलण्याची पुरुषांची युक्ती तिच्या लक्षात आली नाही. स्त्रिला कुटूंब आणि संगोपनाच्या नावाखाली घराच्या चार चौकटीत ठेवण्यात आले. शिक्षण हे सर्वासाठीच महत्त्वाचे पण त्यापासूनही तिला वंचित ठेवण्याच्या कल्पनेला स्त्रियांकडून विरोध झाला नाही.

स्त्रिया व तिच्या खाजगी जीवनातही अनेक बंधने होते. तिच्या विटाळाच्या दिवसात तीला बाहेर ठेवणे पौशहिल्याच्या अधिकार नसणे या सारख्या रुढीमुळे स्त्रिची समाजातील दुय्यम भूमिका अजूनच ठळक होत गेली.

स्त्रि मुक्तीची पहिली लाट विसाव्या शतकाच्या सुरुवातीला आली. तेव्हा स्त्रिला मतदानाचा हक्क मिळावा आणि निवडणुकीला उभे राहण्याची मुभा मिळावी या विषयावर लढा झाला. व्हर्जिनिया वुल्फ या लेखिकेने आपल्या 'अ रुम ऑफ वन्स ओन' या पुस्तकात पुरुष स्त्रीवर शारिरीक आणि सामाजिक वर्चस्व कसे निर्माण करते याचे वर्णन केले आहे.

भारतात मात्र एकोणाविसाव्या शतकाच्या अखेरीस आणि विसाव्या शतकाच्या प्रारंभीपर्यंत स्त्रियांच्या हक्कासाठी पुढे येणारे पुरुषही नव्हते. तेव्हाच्या संगीत-नाटकात स्त्रीच्या भूमिकाही पुरुषच करीत. महात्मा ज्योतिबा फुले यांचा स्त्री शिक्षणाचा प्रयत्न त्यासाठी महत्त्वाचा. शिक्षणाच्या क्षेत्रात टाकलेले हे पाऊल स्त्रीमुक्तीसाठी अतिशय महत्त्वाचे ठरले.

स्त्री शिकू लागली, घराबाहेर पडली, तरी तीचे पूर्वीचे समाजातील स्थान फारसे बदलले नाही. स्त्री स्वातंत्र्याच्या नावाखाली तिचे अर्थार्जन सुरु झाले पण म्हणून तीची घरातील जबाबदारी काही कामी झाली नाही. काम करणाऱ्या स्त्रीहून घरातल्या कामाबरोबर बाहेरच्या कामाची जबाबदारी वाढली. तिची ओढताण होवू लागली, स्त्री बाहेर कितीही पदावर, यशस्वी असली तरीही तीने घरातल्या जबाबदाऱ्याही पार पाडल्याच पाहिजे ही सर्वसामान्य प्रथा तथाकथित मध्यम वर्गात अजूनही दिसतेच. संयुक्त राष्ट्र संघटनेच्या मानव विकास अहवालात या संबंधीत काही आश्चर्यकारक माहिती समोर आली आहे. घरकाम आणि नोकरी असे दोन्ही प्रकारचे काम करणारी स्त्री सर्वसाधारण पुरुषापेक्षा जास्त काम करते. काही विकसनशील देशातील ग्रामिण भागातील स्त्री ही पुरुषापेक्षा २०% जास्त काम करते.

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❖ EDITOR ❖

Asst. Prof. Vinay Shankarrao Hatole

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M.Drama (Acting), M.Drama (Prod. & Dir.), M.Ed.

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सहाय्यक प्राध्यापक, अर्थशास्त्र विभाग, आदर्श कला व वाणिज्य महाविद्यालय, देसाईगंज (वडसा) जि. गडचिरोली.

प्रास्ताविक

भारतीय अर्थव्यवस्थेला विकासाच्या रथावर आरूढ करण्यासाठी व जनतेला 'अच्छे दिन' दाखविण्यासाठी भारत सरकारने 2016 च्या नोव्हेंबर महिन्यातील 8 व्या दिवशी अचानक चलनातील 500 व 1000च्या नोटा चलनातून बाद करण्याचा निर्णय घेत. व रात्रीच्या 12.00 वा पासून या नोटा कायदेशीरपणे बंद करण्यात आल्या. भारताच्या एकुण चलनापैकी 86 टक्के चलन (15.44 लाख करोड रुपये) 500 व 1000 च्या स्वरूपात होते जे चलनातून बंद करण्यात आले. नोटाबंदीच्या निर्णयाच्या सगर्धनात देशातील काळा पैसा वाहंर येईल, आतंकवादी व नक्षल कार्यवाया थंड पडतील व त्यांची कंबर मोडली जाईल, भाववाढ कमी होईल, नक्कली नोटा अर्थव्यवस्थेच्या बाहेर पडून अर्थव्यवस्थेचे संरक्षण होईल इ. मत व्यक्त केले जात होते. अर्थव्यवस्थेच्या विकासाठी आवश्यक व मुलभुत स्वरूपाचे बदल करण्यासाठी सरकारने योग्य वेळी आर्थिक सुधारणेचे निर्णय घेऊन करून विकासाला गती प्रदान करणे आवश्यक असते. याच दृष्टीकोनातून नव्याने आलेल्या सरकारने नोटबंदीच्या स्वरूपात आर्थिक सुधारणेचे निर्णय घेतले परंतु नोटबंदीच्या निर्णयावर अनेकांनी तज्ञांनी आक्षेप घेतला विशेषतः हे निर्णय ज्या घाईने घेण्यात आले व निर्णयाच्या अंमलबजावणीतील ज्या उनेवा दिसू लागल्या त्यामूळे नोटबंदीच्या निर्णयाचे सार्थक परिणाम अर्थव्यवस्थेत दिसले नाही म्हणूनच नोटबंदीचे नेमके फलीत काय? असा प्रश्न उभा राहतो.

भारतीय अर्थव्यवस्था व तिच्या विकासाच्या परीप्रेक्षातून नोटबंदीच्या निर्णयाचे अर्थव्यवस्थेच्या विभिन्न क्षेत्रावरील प्रभावाचे विश्लेशण करणे आवश्यक आहे. नोटबंदीच्या निर्णयाला दोन वर्षे झाले असतांना अर्थव्यवस्थेवर या निर्णयाचे विश्लेशण करणे व अर्थव्यवस्थेवरील परिणामांची चर्चा करण्या च्या उददेशाने हे संषोधन लेख लिहण्यात आले.

सरकारची नोटबंदीची घोषणा व अंमलबजावणी

प्रधानमंत्री मा. नरेंद्र मोदी यांनी 8 नोव्हें 2016 ला रात्री 8.00 वा 500 रु व 1000 रु च्या नोटाबंदी ची घोषणा करून रात्री 12.00 वा. पासून हा निर्णय अंमलात येण्याचे जाहीर केले. त्यामूळे 8 नोव्हें च्या मध्यरात्री पासून 500 व 1000 रुप्याच्या नोटा कायदेशीर चलन राहिले नाही. परंतु पेट्रोल पंप, दवाखाने, रेल्वे, विमान प्रवास इ. क्षेत्र या निर्णयापासून वगळण्यात आले. या क्षेत्रात जून्या नोटा स्विकारण्याची 10 नोव्हें पर्यंत. व नंतर त्यात वाढ करून 14 नोव्हें व 15 नोव्हें पर्यंत मूभा देण्यात आली. सामान्य जनतेला आपल्या जवळील जून्या 500 व 1000 रुपयाच्या नोटा 30 डिसें 2016 पर्यंत बँकेत बदलविण्याची वेळ देण्यात आली. या व्यतिरिक्त बँकेतील व्यवहारावर सुध्दा काही निर्बंध घालण्यात आले. त्यात बँकेच्या खात्यातून दिवसाला 10,000 रु आणि आठवड्याला 20,000 रु काढण्याची कमाल मर्यादा घालण्यात आली. 14 नोव्हें 2016 ही मर्यादा वाढवून आठवड्याला 24,000रु करण्यात आली. ATM मधून



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ग्रामीण पर्यटन आणि ग्रामिण विकास

प्रा. निहार बोदेले

अर्थशास्त्र विभाग

आदर्श कला व वाणिज्य महाविद्यालय, देसाईगंज, जि. गडचिरोली

प्रास्ताविक :

भारताच्या विकासाला गती देण्यासाठी मागील अनेक वर्षांपासून विविध स्तरावर प्रयत्न केल्या जात आहेत. तसेच नवनवीन क्षेत्रात विकास व विस्ताराचे प्रयत्न होत आहेत. सरकार विकासाला गतीशिल करण्यासाठी नविन योजनासह तांत्रिक सहाय्यतेच्या आधारावर प्रयत्न करत आहे. या सर्व प्रयत्नांचे परिणामस्वरूप मागील अनेक वर्षांपासून भारताच्या विविध क्षेत्रात आमुलाग्र स्वरूपाचे बदल झाल्याचे निर्देशनात येते, किंबहुना अर्थव्यवस्थेच्या विकासात या क्षेत्रांचे योगदान व स्थान महत्वपूर्ण झाले आहे. या अनेक क्षेत्रांपैकी पर्यटन हे विकासाच्या दृष्टीने महत्वाचे क्षेत्र आहे. भारतात पर्यटनासाठी मोठे कार्यक्षेत्र आहे. मागील काही वर्षांत या क्षेत्रातील असणाऱ्या असिम संधी लक्षात घेवून विशेषतः रोजगारच्या दृष्टीकोनातून या क्षेत्राच्या विकासाकडे विशेष लक्ष पुरविले जात आहे. पर्यटन हे कोणत्याही देशाच्या विकासामध्ये एक महत्वाचे क्षेत्र ठरू शकते. पर्यटनातून रोजगार, उद्योजकता, शिक्षण, तंत्रज्ञान, आधारसंरचना, उत्पन्न वाढ इत्यादी बाबींवर सकारात्मक प्रभाव दिसून येतात.

अर्थव्यवस्थेच्या विभिन्न क्षेत्रांचा विकास करतांना मात्र भारतासारख्या देशात जिथे कृषी क्षेत्र व ग्रामीण क्षेत्र महत्वपूर्ण आहे हे विकासाच्या प्रक्रियेत मागे पडत आहेत. ग्रामीण क्षेत्रात विकासाच्या विभिन्न योजना असल्यातरी अस्तित्वात असलेले उपक्रम हे ग्रामीण अर्थव्यवस्थेच्या विकास चक्राला गती देण्यास अपुरे पडत आहे. ग्रामीण विकासात ग्रामीण पर्यटन मैलाचा दगड ठरू शकते या क्षेत्रातील अफाट संभावना अलीकडे अधोरेखित झाले आहे. निश्चितच ग्रामीण पर्यटन हे ग्रामीण विकासाचा एक महत्वाचा क्षेत्र ठरू शकते. संभवता त्याचे अर्थव्यवस्थेवर व विशेषतः ग्रामीण विकासावरील परिणाम याबाबत या संशोधन लेखात तार्किक विचार व्यक्त करण्यात आले आहेत. प्रस्तुत संशोधन लेखात ग्रामीण पर्यटनाच्या माध्यमातून ग्रामीण विकास कसे साध्य करता येईल व ग्रामीण पर्यटनाचे ग्रामीण विकासावरील परिणाम याची चर्चा करण्यात आली आहे.

पर्यटन व अर्थव्यवस्था :

जागतिक GDP मध्ये पर्यटनाचा १०.४% वाटा २०१७ मध्ये होता त्यात २०१८ मध्ये ४% वाढ होण्याची संभावना आहे व जागतिक रोजगारात पर्यटनाचा वाटा २०१७ मध्ये ९.९% होता व त्यात २०१८ पर्यंत ३% वाढीची संभावना आहे. २०१७ मध्ये भारताच्या GDP मध्ये पर्यटनाचा वाटा ९.४% होता तर २०१८ मध्ये यात ७.५% वाढ झाली. रोजगारात पर्यटनाचा हिस्सा २०१७ मध्ये ८% होता व त्यात २०१८ मध्ये एकूण रोजगाराच्या ३.१% वाढीची शक्यता आहे व याक्षेत्रात २.१% प्रती वर्ष वृद्धीची संभावना आहे. पर्यटनाच्या दृष्टीकोनातून भारत प्रसिद्ध पर्यटन क्षेत्र आहे म्हणूनच जागतिक पर्यटनात भारताचा ७ वा क्रमांक लागतो. यामध्ये ग्रामीण पर्यटन याची भूमिका महत्वाची ठरू शकते.

ग्रामीण पर्यटनाची संकल्पना :

साधारणतः पर्यटन म्हटले की एखाद्या देशातील किंवा प्रदेशातील प्रसिद्ध व ऐतिहासिक वस्तू, नैसर्गिक स्थळ, नैसर्गिक कुतूहलाच्या बाबी, विभिन्न देशाच्या परंपरा, खान-पान, राहणीमान इत्यादी संबंधात यात्रा करणे होय. या पारंपारीक पर्यटनाला बगल देत

निभिन्न भौगोलीक प्रदेशाच्या विशेषतः ग्रामीण क्षेत्राच्या विविधतेला पर्यटनाशी जोडणे म्हणजे ग्रामीण पर्यटन होय असे म्हणता येईल. ग्रामीण पर्यटनात विशेषतः विशिष्ट प्रदेशातील शेती करण्याची पध्दती, पिक, स्थानिक खान-पान, स्थानिक लोककला, संस्कृती, स्थानिक उत्सव किंवा सण, स्थानिक हस्त व्यवसाय यांना पर्यटनाशी जोडून ग्रामीण पर्यटन म्हणून स्थापीत करणे म्हणजेच ग्रामीण पर्यटन होय.

ग्रामीण पर्यटनांचे खालील प्रकार निश्चित करता येतील.

- १) कृषी पर्यटन : यात पर्यटकांना विशेषतः शहरी व विदेशी पर्यटकांना कृषी, शेती लागवड, शेतीतील विविध कामांच्या परंपरागत पध्दती इ. ची माहिती मिळते.
- २) संस्कृती पर्यटन : पर्यटकांना स्थानिक प्रदेशातील विविध उत्सव, चाली-रिती, परंपरा, लोककला, नृत्य प्रकार, गायन प्रकार इत्यादी सारख्या संस्कृतीत बाबींची माहिती होवून ती परंपरा जगण्याची संधी उपलब्ध करून देणे.
- ३) प्रकृती पर्यटन : ग्रामीण भागातील प्राकृतीक सौंदर्याची जबाबदारीपूर्ण यात्रा करणे, ग्रामीण निर्संगातील विविधतेचा आनंद लुटणे व त्यांच्या संरक्षणा संबंधी जागरूक राहून स्थानिक लोक कल्याण व पर्यावरण संरक्षणाची स्थानिक परंपरा या बाबत लोकांना जागरूक करणे.
- ४) साहसिक पर्यटन : बऱ्याच पर्यटकांना त्यांच्या शारीरिक क्षमतांच्या सिमा वाढविण्यासाठी नैसर्गिक स्वरूपाच्या साहसिक पर्यटनाची आवश्यकता असते अशा पर्यटकांना संधी साहसिक पर्यटनातून प्राप्त होईल.

खानपान पर्यटन : भारतात अनेक बाबतीत विविधता दिसते त्यात भोजन व व्यंजनाची विविधता हे खास आहे. विशिष्ट व्यंजन हे विविध प्रदेशाची ओळख असते त्या प्रदेशाची विशेषतः त्या व्यंजनात दिसून येते. काही व्यंजन विशिष्ट औचिऱ्याचे तर काही व्यंजनाला



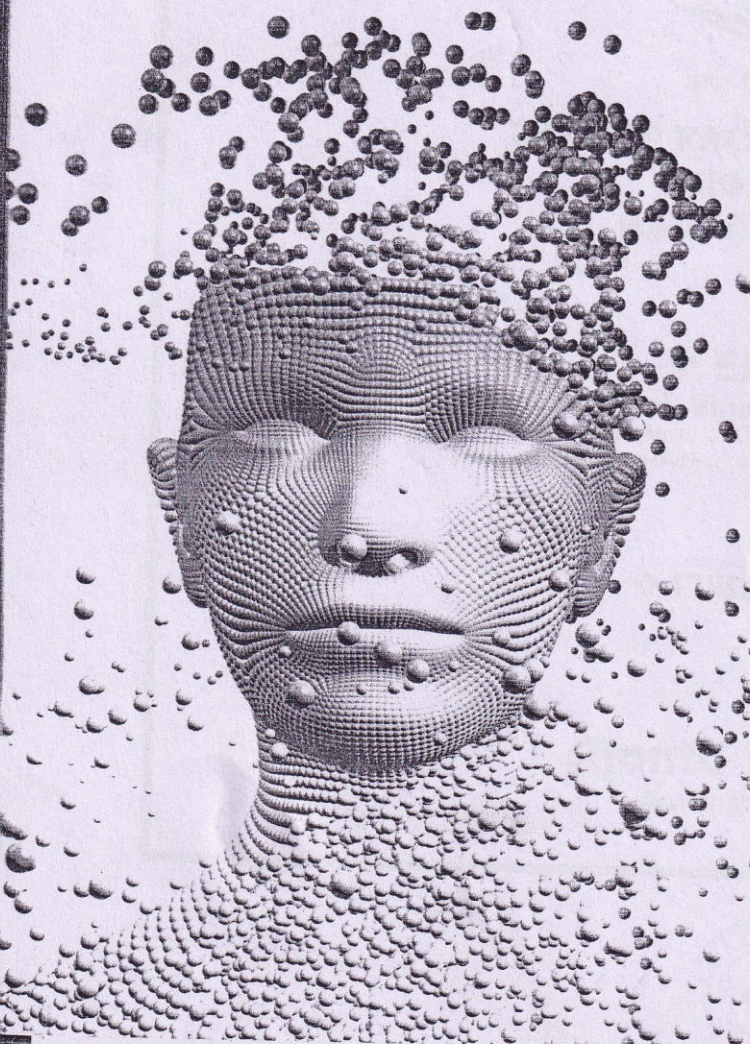
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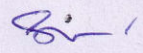
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12. Major Indian Women Novelists in Post-Colonial India

Dr. Shriram G. Gahane

Assist. Prof. in English, Adarsh Arts and Commerce College, Desaijanj (Wadsa),
Dist- Gadchiroli. M.S.

Indian women writers in English have contributed a lot to the development of Indian English Literature. They form their own specific current in literature. Using English language as global lingua franca, these writers successfully appeal to the readers throughout the globe. Although, their work had been undervalued at the initial stage due to patriarchal assumptions and male dominance, the women writers projected themselves, in the course of time, as strong feminists asserting their rights. The fact that they had not been provided any kind of domestic space caused lot of troubles for them and inspired them to rebel against traditional man-oriented society. Hence, majority of these women writers depict the psychological and physical sufferings of the

Indian writing in English by women writers has created its own space in the world literature, particularly, in the field of fiction. It has given a realistic touch to literature and has earned many laurels at home and abroad. They have been questioning the dominant old patriarchal existence of human society. They do not want to be the mere puppets in the hands of man. They sketch women characters who have proved equally superior in every walk of life, both qualitatively and quantitatively. The works of Arundhati Roy, Anita Desai, Jhumpa Lahiri, Kiran Desai, Shashi Deshpande, Kamla Markandaya, Nayantara Sahgal, Geetha Hariharan, Manju Kapur and many more have addressed many burning issues related to women in Indian society. A feminist or women-centred approach is a dominant viewpoint of all these writers. They explore female subjectivity to establish an identity.

The close look at the works of Indian women writers in English shows that the image of woman has undergone a sea change in post-colonial period. The traditional portrayals of enduring, self-sacrificing women have become the thing of past and have paved way to female characters searching to establish their own identity, not willing to be recognised as victims. Some of these women writers and major themes in their novels are discussed below:




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५. सावित्रीबाई फुले आणि स्त्रीमुक्ती

प्रा. डॉ. दिवाकर एन. कामडी

सहाय्यक प्राध्यापक, आदर्श कला व वाणिज्य महाविद्यालय, देसाईगंज (वडसा), जि. गडचिरोली.

प्रस्तावना

भारतातील पहिल्या शिक्षिका, स्त्रीमुक्ती चळवळीच्या पहिल्या प्रणेत्या, पददलीतांच्या कैवारी आणि प्रौढ शिक्षणाच्या पुरस्कृत्या म्हणून कांतीज्योती सावित्रीबाई फुले यांचे स्थान अढळ आहे. एका अशिक्षित स्त्रीने शिक्षण घेऊन शिक्षिका बनावे आणि वर्षानुवर्ष अज्ञानाच्या अंधकारात चाचपडणाऱ्या स्त्री-पुरुषांना ज्ञानाचा प्रकाश दाखवावा ही गोष्ट भारताच्या दोन हजार वर्षांच्या इतिहासात अभुतपूर्व अशी आहे. मनुष्यत्वासाठी शिक्षण हा मुलभूत विचार सव्वाशे वर्षापूर्वी मांडणाऱ्या सावित्रीबाई फुले ह्या भारतातील थोर शिक्षणतज्ञ होत. लोकांना माणूस बनविणे, ताठमानेने उभे राहायला लोकांना शिकविणे, सत्व जपण्यास शिकविणे आणि त्याहीपलीकडे माणसांबद्दल प्रेम निर्माण करण्यास शिकविणे एवढा शिक्षणविषयक व्यापक दृष्टीकोण हा लोकोत्तर स्त्रीच्या ठिकाणी होता.

स्त्री शिक्षणाच्या क्षेत्रातून सामाजिक क्षेत्रात पदार्पण करावे, दुष्काळात अन्नान करून तडफणाऱ्या हजारो जीवांच्या मुखांत घास भरवावा, शेतकरी सामाजिक सुधारणांसाठी वाडमयाचे साधन हाती घेऊन कवियत्री आणि लेखिका बनावे. सर्व गाव समाज सुशिक्षित संस्कृत करण्याचे, जनावराप्रमाणे जीणे जगणाऱ्या स्त्री-पुरुषांना माणसात आणण्याचे वेड घ्यावे, पतीच्या निधनानंतरही शोक करीत न बसता सत्यशोधक समाजाच्या तत्वप्रसाराचे कार्य करण्याचे सतीचे वाण घेऊन अविश्रांत काम करावे. दीनदलीतांसाठी, दीनदलीतांच्या मुलांसाठी, रोगांच्या साथीत दिवसा-रात्री घराबाहेर पडावे, त्यांची सेवा करावी, प्लेगच्या साथीत त्यांना कडेवर घेऊन आपल्या दत्तक मुलाच्या दवाखान्यात घेऊन जावे, तेथे प्लेगच्या रोगाला आपण बळी पडत असल्याची जाणीव होऊनही रुग्णांची सेवा करीत राहावी आणि ही सेवा करता करता अनंतात विलीन होऊन जावे अशा या व्यक्तिमत्त्वास केवळ अलौकिक हे एकच विशेषण योजता येईल.

कांतीज्योती सावित्रीबाई फुले यांचा जन्म 3 जानेवारी 1831 साली सातारा जिल्ह्यातील खंडाळा तालुक्यातील नायगांव येथे झाला. त्याकाळी बालविवाहाची प्रथा असल्यामुळे वयाच्या 9 व्या वर्षी जोतीरावाबरोबर 1841 साली विवाह झाला. तेव्हा जोतीरावाचे वय 14 वर्षे होते. जोतीरावाच्या प्रेरणेने त्यांच्या शिक्षणाला सुरुवात झाली. 1847 मध्ये नार्मलस्कूलची परीक्षा पास केली. जोतीरावांचा पींड मुलतः कांतीकारकांचा असल्यामुळे सावित्रीबाईंची व्यक्तीरेखा जोतीरावांच्या विचारांचा प्रतिध्वनी म्हणून रेखाटल्या गेलेली दिसते. त्यातल्या त्यात ती एकमेकांच्या ध्येयधोरणाला परस्पर पूरक होती. सावित्रीबाई प्रारंभी अशिक्षित जरूर होत्या, पण जेव्हा जोतिबांनी त्यांना शिकविले व शिक्षिका केले त्यावेळी त्यांचे वय जेमतेम 17 वर्षाचे होते. मानसशास्त्र सांगते की, हे ध्येयवेडे वय असते. या वयात जर एखाद्या ध्येयाला वाहून घेण्याची प्रेरणा झाली, तर त्या ध्येयाप्राप्तीसाठी आयुष्यभर प्रामाणिक राहून वाटेत येणारी सर्व संकटे पेलण्याची मानसिक तयारी आपोआप निर्माण होते. 17 वर्षांची सावित्रीबाई आणि 21 वर्षांचे



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(M.A.Mar.& Pol.Sci.,B.Ed.Ph.D.NET.)

Co-Editor

Dr. Ravindranath Kewat

(M.A. Ph.D.)

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प्रभाव होतो तसेच प्रकल्पांतर्गत विस्थापितांना सद्या मिळणाऱ्या उत्पन्नाची पर्याप्तता व त्यांच्या कौटूंबिक सदस्यांची संख्या या चलांदरम्यान महत्वपूर्ण संबंध आहे. म्हणजेच कुटूंबात सदस्यांची संख्या अधिक असल्यास मिळणारे उत्पन्न अपर्याप्त ठरते.

संदर्भ

१. डॉ. विलास खंदारे, प्रकल्पग्रस्त समस्या आणि उपाय, चिन्मय प्रकाशन, औरंगाबाद, २४ एप्रिल २०१४
२. महाराष्ट्र जल व सिंचन आयोग अहवाल, मार्च १९९९.
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४. सिंचन स्थिती दर्शक अहवाल, जलसंपदा विभाग, महाराष्ट्र शासन, सप्टेंबर, २००६,
५. बेलसरे आणि आडे, महाराष्ट्र सिंचन विकास, महाराष्ट्र शासन, जलसंपदा विभाग, पुणे, ऑक्टोबर-डिसेंबर-२००५.
६. भूसंपादन व पुनर्वसन, संक्षिप्त टिप्पणी, गोसीखुर्द पुनर्वसन विभाग, आंबाडी (भंडारा), माहे ऑक्टोबर, २००९
७. गोसीखुर्द (इंदिरा सागर) प्रकल्प, महाराष्ट्र शासन अंगीकृत, विदर्भ पाटबंधारे विकास महामंडळ, नागपूर

कॅशलेस अर्थव्यवस्था :- एक दृष्टीक्षेप

प्रा.निलेश दे. हलामी

(वाणिज्य विभाग)

आदर्श कला व वाणिज्य महाविद्यालय,
देसाईगंज जि.गडचिरोली (म.श.)

सारांश :-

८ नोव्हेंबरला प्रधानमंत्री नरेंद्र मोदी यांनी एक हजार आणि पाचशे रुपयांच्या नोटा रद्द करण्याचा निर्णय जाहीर केला. या निर्णयानंतर देशभरात कॅशलेस व्यवहार करण्याची मोहीम सुरू झाली. लोकांजवळील पैसा मर्यादित असल्यामुळे कॅशलेस व्यवहाराकडे लोकांची वाटचाल चालू झाली. या लेखा द्वारे कॅशलेस अर्थव्यवस्था, कॅशलेस व्यवहार पद्धती, फायदे व सर्वसामान्य नागरीकांनी घ्यावयाची काळजी यांची चर्चा केली आहे. आणि लोकांमध्ये कॅशलेस व्यवहार वाढवण्यासाठी नागरीक, समाजसेवी संस्था व बँकांची जबाबदारी व निष्कर्ष सांगण्यात आली आहे.

कीवर्ड :- कॅशलेस, कॅशलेस व्यवहार पद्धती, फायदे, काळजी, जबाबदारी.

प्रस्तावना :-

सद्यास्थितीत भारत जर जगामध्ये प्रकाश झोतात आहे, त्याचे महत्वाचे कारण म्हणजे भारतीय अर्थव्यवस्था आणि हीच अर्थव्यवस्था अजून बळकट करण्यासाठी कॅशलेस व्यवहारांचा मार्ग स्विकार करायला हवा! भारत सरकारने ८ नोव्हेंबर, २०१६ रोजी नोटाबंदीचा निर्णय घेतला व चलनातील ८६ टक्के चलन बंद केले असल्याने चलनाचा तुटवडा निर्माण झाला त्यामुळे काही काळ नागरिकांना त्रास सुध्दा सहन करावे लागले. त्यामुळेच अचानकपणे कॅशलेस व्यवहारामध्ये मोठयाप्रमाणात वाढ झाली. लोकांजवळील पैसा मर्यादित



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Gains of Demonetisation

S. K. Singh
Associate Professor
Head of the Department
Adrash Arts & Commerce
College, Desaiganj

After one and a half year of Demonetization, Indian Economy seems to have done away with all the negative impacts of Demonetization. The Economic Survey of India 2017-18, released just before the presentation of General Budget 2018 in Parliament has emphasized that all the negative impact of Demonetization of Rs. 500/- and Rs. 1000/- currency notes has ended. The Demonetization was announced as a surprise on November 8, 2016.

Apart from gold, cash is the most lucrative four-lettered word. The more of it, the merrier one is. Its lure is hard to resist. It has a natural characteristic of moving around in bigger denominations. When cash runs undetected through the clandestine underground channels of tax evasion and finds its way into the cupboards, bed-boxes and sofa sets, its colour changes to that of one associated with all the vices of human character: Black. This black money runs through the veins of the economy, thus bleeding it profusely and corroding the institutions of the body politic. Black money is the common thread running through smuggling, terrorism, bribery, human and drug trafficking, forgery, gambling and bloated real estate. It breeds complacency in the privileged class that chooses to gloss over every diktat to come clean on unaccounted money as just another form of window dressing by an inept, emasculated and hands-in-glove State and believes that it could bail itself out of any trap by a suitcase stashed with currency wads. This lies at the heart of dilemma of governance. Corruption causes despondency in the poor who keep yearning for justice and their legitimate share in the pie of development. However, genuine development is contingent upon the elimination of corruption and its most trusted aide: cash.

The tumour of corruption warrants a radical surgery and decisive leadership. Armed with a huge mandate for reform, one fine evening, the Government proceeded to pull the rug from under the feet of the corrupt. Demonetisation, whereby high-value currency notes worth one thousand and five hundred rupees respectively ceased to be legal tender, in effect removed eighty-six percent of the currency from circulation. By forcefully ejecting the crooked from their smug hideouts, the Government played the proverbial Pied Piper, but with an unparalleled vengeance. The crooked were trapped between the devil



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Skill Development is the Need of the Hour

S. K. Singh

Associate Professor
Head of the Department
Adrash Arts & Commerce
College, Desaiganj

Prime Minister Narendra Modi launched his pet project Skill India Campaign in New Delhi on the occasion of the first ever World Youth Skill Day which included the launch of the National Skill Development Mission and unveiling of the new National Policy for Skill Development and Entrepreneurship 2015.

According to the 2015 Report of National Policy for Skill Development and Entrepreneurship, India faces an acute crisis in Skill Development. The report goes on to say that the percentage of youth who have undergone formal skill training in countries like Japan, South Korea, UK, Russia are 80%, 96%, 68% and 75% respectively. In India, even after so many skill development schemes since 2009, only 4.69% of the workforce has undergone formal training. But before analyzing statistics on Skill Development one needs to know the meaning and the importance of skill development.

Skill Development is the process by which Newton finds his apple again and again till the time he realizes that it is gravity that is causing the fall. This means, Skill Development is the way to acknowledge the skills, which youth acquire, and to certify it to make it more professional and formal. This means a house electrician may have learnt her skills through trial and error method but by developing her skills, the work is given more formality and respect. Similarly, the case of the sons of Georai farmers which I presented in the introduction, would not have returned to their farmlands if they would have got opportunities to learn the skills of a ward boy or a nurse. With more staff in the hospital, there would be better services, which would lead to lesser patients and a healthier workforce and better job prospects.

Anirudh Krishna in his book 'The Broken Ladder' talks about the progress ladder one gets in life to move up. This ladder of opportunities is available for every rich student but when it comes to poor students, the ladder is broken or sometimes the ladder is not there. This means when you are poor there is no way you will grow beyond a certain point because of the broken ladder like the returning youth of Georai and sometimes, there is no aspiration to move up or progress because of the social

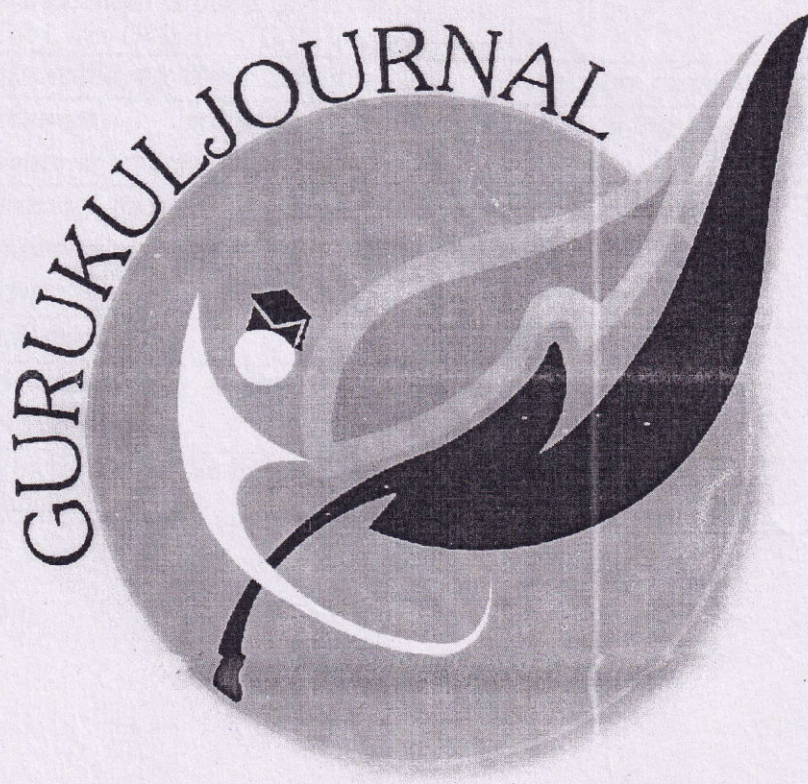


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Which is Better, an EVM or a Paper Ballot?

S. K. Singh
Associate Professor
Head of the Department
Adarsh Arts & Commerce
College, Desaiganj

In paper ballot system, voters mark their choice on the pre-ballot papers and drop the voted ballot in the ballot box. After casting votes, ballot papers are counted and the number of votes will be declared. Electronic Voting Machine (EVM) is used to conduct and count votes using electronic systems. Using this method, voters have to press the button reflecting their choice and the votes will be electronically registered in the machines. EVMs have numerous advantages like faster results, cost-effective, accurate, portable, reducing the role of people, saving a lot of paper, more advanced form etc. The main disadvantage of EVM is that it is easily prone to tampering. From the past few years, there have been several incidences where the votes are easily manipulated and tampered by the powerful leaders in their favour. With paper ballot system, this can be prevented. Paper polls are more secure contrasted with EVMs. Digitization is on ascend in each field. Be that as it may, not all divisions are same. For example, fraud in elections is not same as a misrepresentation in web based business area. On the off chance that voting framework is not secure, whole country will be in the hands of the non-meriting pioneer. Elections are the most important thing for any country. Thrust of voters in the voting system is the most important thing than convenience or cost-effective solution. Either secure digital voting system or paper ballot system will ensure the confidence of voters and prevents the failure of nation. The question that paper ballot are more better or electronic voting machines are more better is still a matter of controversy and thus relies entirely on individual's perspective and experiences.

"The right to vote is the right upon which all of our rights are leveraged and without which none can be protected"

-Benjamin Todd

India, over the years, has earned the extraordinary distinction of not only being the world's largest functioning democracy but also of setting an example by conducting as many as sixteen free and fair elections at national level and more than thirty-four elections at the State level. Our country, being one among several other modern representative democracies today, vests its sovereignty in the hands of its citizens who use their fundamental and inalienable right



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Nuclear Power in India

S. K. Singh
Associate Professor
Head of the Department
Adarsh Arts & Commerce
College, Desaijanj

India has a largely indigenous nuclear power program. The Indian government is committed to growing its nuclear power capacity as part of its massive infrastructure development program. The government has set ambitious targets to grow nuclear capacity. At the start of 2018 six reactors were under construction in India, with a combined capacity of 4.4 GWe. Because India is outside the Nuclear Non-Proliferation Treaty due to its weapons program, it was for 34 years largely excluded from trade in nuclear plant and materials, which hampered its development of civil nuclear energy until 2009. Due to earlier trade bans and lack of indigenous uranium, India has uniquely been developing a nuclear fuel cycle to exploit its reserves of thorium. Since 2010, a fundamental incompatibility between India's civil liability law and international conventions limits foreign technology provision.

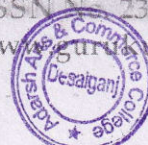
“Nuclear energy, in terms of an overall safety record, is better than other energy”.

-Bill Gates

Nuclear energy is one of the cheapest, highly efficient and environment-friendly sources of energy of the current generation. Of late, there has been a newly found enthusiasm in the generation and use of nuclear energy because of its importance in varied sectors. The nuclear energy pioneers of the world include the US, France, Germany, Russia amongst others. The importance of nuclear energy in India too is on the rise.

Basically, nuclear energy is the energy in the nucleus of an atom that holds the neutrons and protons. Nuclear reactions (the reactions that change the number of protons and neutrons) release nuclear energy. The best example of nuclear energy or energy from nuclear reactions is the inexhaustible energy of the Sun. The fundamental processes of nuclear energy production include-Fission and Fusion.

Nuclear fission is a nuclear reaction that splits the nucleus of an atom into smaller parts and often leads to the production of free neutrons and gamma photons and releases a very large amount of energy. Almost all the operative commercial nuclear power plants in the world today



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Dr. Bapu g. Gholap

(M.A.Mar.& Pol.Sci.,B.Ed.Ph.D.NET.)

विद्येविना मति गेली, मतीविना नीति गेली
नीतिविना गति गेली, गतिविना वित्त गेले
वित्तविना शूद्र खचले, इतके अनर्थ एका अविद्येने केले

-महात्मा ज्योतीराव फुले

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□□□

The Study of Women Empowerment and Achieving Gender Equality in Swarup's Novel The Accidental Apprentice

Mr. Vaibhao B. Pimpale
Assistant Professor, Dept. of English,
Vidyabharti College Seloo, Dist. Wardha (M.S.)

Dr. Hitendra B. Dhote
Head, Dept. of English,
Adarsh Arts, Commerce College Desaiganj
(Wadsa), Dist. Gadchiroli (M. S.)

Abstract

Vikas Swarup, one of the eminent novelists in contemporary India, has earned honours for his originality, propensity and for his societal dedication. In his novels, Vikas Swarup has depicted problems of women, like abuse and exploitation of women. Swarup shows that Women's rights are not properly protected. With few exceptions, they are not openly allowed to participate in various issues in our country, are rather subjected to violations. Women are highly affected by Empowerment problems. According to Swarup empowerment of women and restoration of their rights is a perfect solution on their slavery in male dominated societies like India. Hence, this paper calls for the strong commitment to empower women to achieve gender equality and to bring about sustainable development.

Keywords: Empowerment, Economic growth, social and cultural development.

Vikas Swarup has carved his name in the galaxy of eminent modern India writers writing in English today as authors of marvellous skills.





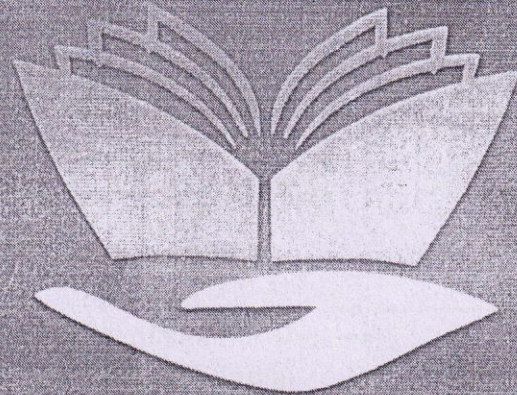
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become your goal but could be a part of it in different ways.

- Use creativity to find a balance between things you love doing and the things you excel at. This will ensure that the career or path you undertake is not boring.
- Satisfaction and happiness will emerge only when you make an effort to bring together your interests and your abilities.

Factors that help in building self confidence:

- a) Cultural Factors: Cultures which value individual freedom tend to boost self confidence of those who feel that they are in full control of their lives. Traditional cultures which value tradition and security enhance the self confidence of those who feel that they have done their own duty.
- b) Social Factors: Friends, colleagues and family can have an influence on your self confidence to a certain extent. Verbal and non verbal interactions with them can have a profound impact on your self confidence.
- c) Physical Factors: How you view your own self has an impact on your self esteem. People, especially teenagers, who feel that they do not have good looks, are often low on their self esteem.

Opportunities for Quality Enhancement in the Light of Revised Accreditation Framework

Dr. Shriram G. Gahane,
Assist. Prof. in English,
Adarsh Arts and Commerce College,
Desaiganj (Wadsa), Dist- Gadchiroli.

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Abstract:-

The close survey of its function for two decades in higher education sector of India shows that NAAC has achieved tremendous success in creating awareness among all stakeholders in higher education regarding quality education. The new framework provides lot of opportunities to the institutions for implementing various schemes, courses, projects, and skill-based activities. The active and creative involvement of all the stakeholders in various processes and activities is necessary for all inclusive development of the institution. It is pertinent here to discuss some of the opportunities availed by NAAC to the Higher Education Institutions for quality enhancement in rural and remote areas.

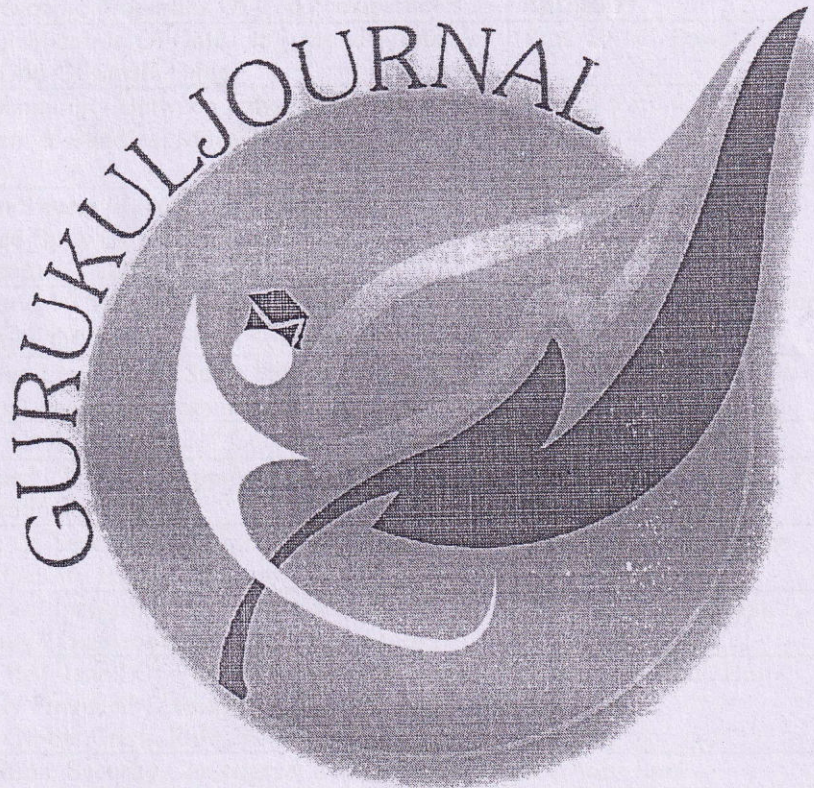
Higher education plays a very important role in shaping modern knowledge society and promoting right and able citizenship. Hence it needs to be qualitative and skill-oriented. National Assessment and Accreditation Council (NAAC), since its inception in 1994, has been striving hard for the quality enhancement in higher education institutions all over India. The close survey of its function for two decades in higher education sector of India shows that

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Role of Teaching, Learning and Evaluation in the Quality Higher Education

Dr. Shriram G. Gahane,
Assist. Prof. in English,
Adarsh Arts and Commerce College,
Desaiganj (Wadsa), Dist- Gadchiroli. M.S.

Abstract:-

Higher education plays an essential role in the development of society. Teaching, Learning and Evaluation are the essence of this whole education system. They define the quality of education. The certified students today are not able to handle the problems of their lives, nor are they capable enough to earn on their own. They are also not satisfied with the way they are taught and evaluated. The role of teacher in the class room is to inspire and facilitate discussions. True learning can only take place in a constructive and healthy atmosphere. Teachers should help learners to relate new content to the previous knowledge. Examination and evaluation are perhaps the most important and crucial components of the whole education system. We need to introduce new ways of evaluation or, at least, modify the existing evaluation system to reduce the existing levels of dissatisfaction among students. This paper highlights the current ways of teaching, learning and evaluation process and suggests some possible ways out.

Introduction:-

Teaching profession has been considered as the noblest profession in India having a long heritage of quality education. In ancient India, Sages and Gurus used to have the most reverential status among the kings and emperors. They advised and guided all in need and paved the way out. People obeyed teachers and followed their instructions without hesitation. This was because the ancient Gurus were supposed to be the emblem of knowledge as a perfect solution to every problem in life and were ready to impart it to all. They had no feelings of selfishness and no personal interests while spreading the light of knowledge in the society which in return took care of them. This mutual relationship between the teachers and society strengthened and sustained the bond of faith. Every parent in ancient India was happy to hand over his/her ward to the Guru as they felt that the pupil and his future both were not only safe but also bright in the company of the Guru. Of course, the teachers then also were bound by the unwritten moral obligations. They maintained and observed in practice the code of conduct prepared by themselves. They dedicated their lives in enlightening their pupils' lives; taught them, trained them, examined them and certified them accordingly. Nobody had any doubt about their teaching, training, and certifying the pupils. These Gurus prepared their pupils to fulfill the needs of their society, and the trained and successful pupils did perform accordingly. There were no fixed syllabi, no any fixed method of teaching and no set pattern of testing the students in this system. Still this pattern of teaching, learning and evaluation was successful.

With the advent of industrial revolution, liberalization, privatization, and globalization the education system changed its course. It became more diversified, complicated and sensitive. The governments directed the system and made policies, employed trained teachers to teach the set syllabi to the students, examine and certify them. However, it is found that the prescribed syllabus justifies the needs of the society in general only; it does not focus on any specific quality development among the students. The certified students today are not able to handle the problems of their lives, nor are they capable enough to earn on their own. They are also not satisfied with

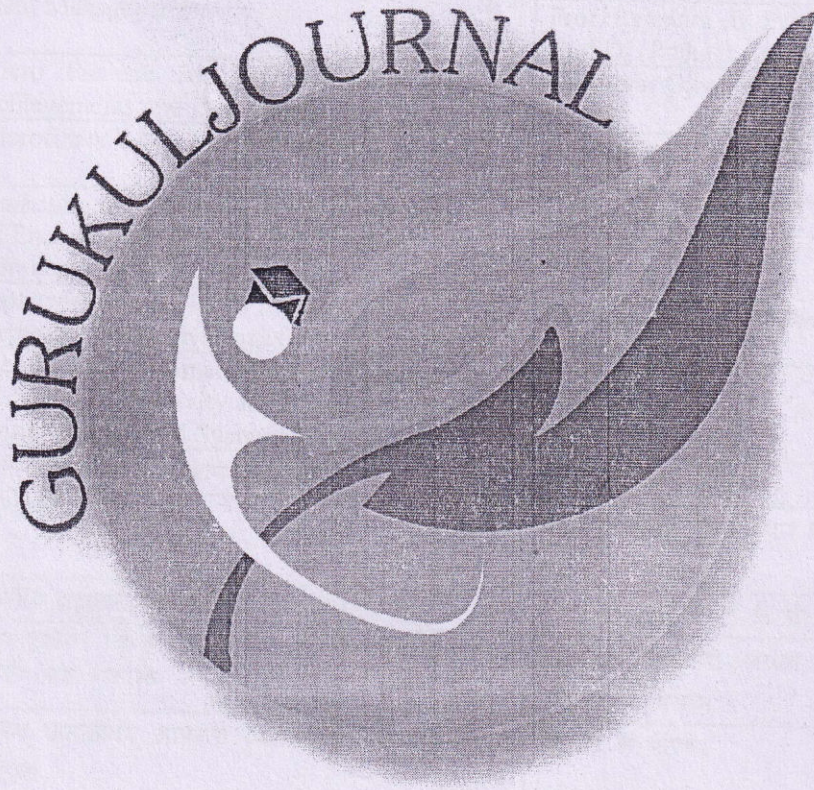


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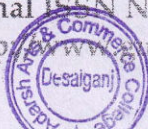
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<https://www.quora.com/in/Indian-Army-How-do-paramilitary-forces-in-India-function>

Stress Management in Sports and Modern Life

Prof Dr. Raju D. Chawake

Director of Physical education & Sports
Adarsa Arts & B.comm College. Desaiganj

Abstract :-

Stress is normal part in modern life. In small quantities stress is good. It can maturate you and help you become more productive. However, too much stress or a strong response to stress can be harmful which is called as negative stress. If we always respond in a negative way, our health and happiness may suffer. By understanding ourselves and our reaction to stress-pricking situations, we can learn to handle stress more appropriately. Stress management is not about learning how to avoid or escape the pressure and turbulence of modern living. It is about learning to appreciate how the body reacts to these pressures, and about learning how to develop skills which enhance the body's adjustment. Stress management is to learn about the mind-body connection and to the degree to which we can control our health in a positive sense.

Keywords :- Stress, Steers, Management, Modern Life, Sports.

Introduction :-

Our liver today abounds with tension, deadlines, traffic jams along house and at work. The list is seemingly endless sometimes. Stress is our body's internal reaction to external stimuli coming from the environment. Stress is everywhere and because of it the performance is dramatically upset. As stress is a part of modern life, with increasing complexity of life, stress is likely to increase. Various events in life cause stress, starting with the birth of a child and ending in the death of dear one. If work-related stress is not recognized, acknowledged and managed appropriately, it can lead to serious illnesses, ranging from heart disease to mental disorders, to productivity decreases and substantial dilatation costs.

Modern organizations presently recognize that people face various types of stress in their daily work and personal life. Stress is inherent in modern life. People working in every place develop emotional or physical problems which result in stress. The term stress has been derived from the Latino word "stringer" which means to draw tight. "Everyone knows that energy is capacity to do work", for in life we need more or less energy.

Concept and Definition of Stress :-

Stress- Stress is a state of tension produced by pressures or conflicting demand with which the person cannot cope adequately. The stress of creative successful work is beneficial, while that of failure, humiliation or inflection is detrimental. It is believed that the biochemical effect of stress would be experienced irrespective of whether the situation is positive or negative. Stress as a variation from one's state of being in "estruses" which is marked by man, specific to any demand made on it to adopt.

How Can We Manage Stress Positively?:-

One of the best defenses against stress is to have a well balanced lifestyle backed up by a healthy diet and an idea of the relaxation techniques that work for you. The following techniques are a selection which can be successfully used to relieve tension and anxiety during a difficult



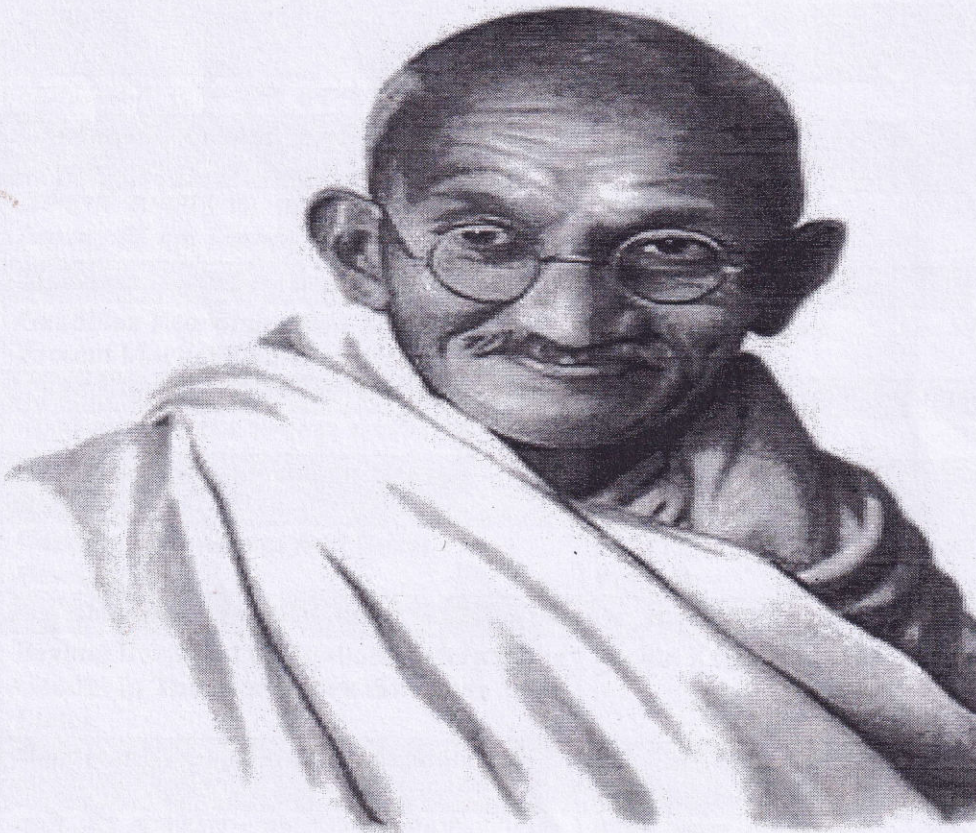
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GANDHIAN THOUGHT AND PEACE BUILDING

Dr. H. M. Kamdi,
Adarsh Arts & Commerce College, Desaijanj(Wadsa)
E-mail-h.kamdi@yahoo.com

Abstract:

Mohandas Karamchand Gandhi or 'Mahatma Gandhi' is known and remembered as the supreme leader of the Indian freedom struggle, his main aim in life was always the attainment of truth. He was always a philosopher and his philosophy was always practical and down-to-earth. He did not believe in empty metaphysical argument or nearly building complex structures of idea but always tried to implement his idea in everyday practice. Gandhi defines God as truth. By 'truth' he does not mean subjective or relative truth, but the absolute truth, 'the Eternal principle', that is God. As he says, "I worship God as truth only. I have not yet found him but I am trying seeking him and daily the conviction is growing upon me that he alone is real and all else is unreal". (The story of my experiment with Truth P.4) Later on, Gandhi went one step further to say '**Truth is God**'. Thus for him truth was the sovereign principle of morality and it was also the absolute truth, the eternal principle. Truth is, therefore, both the definition of the most central dimension and the very essence of the absolute. And by saying 'Truth is God', he affirms that God is to be found whenever there is truth-in-action. Therefore Truth or God meant the genuine morality of action here and now. Since this is so, the end does not justify the means. The means must be equally noble and pure. Thus his religion is not about mythologies, theologies and rituals, but about the moral action of the individual. 'Truth is God' means that God is essentially to be found in the truthful, moral act performed here and now.

Keywords: Mahatma Gandhi, Truth, Ahimsa, Moksha, Nutritious diet

Introduction:

The doctrine of **Ahimsa**, non-violence was always at the very center of Gandhi's thought and work. He always believed in non-violence and lived by it. There was an obvious relationship between the doctrine of truth and non-violence :Satya and Ahimsa. As Gandhi says, I made the early discovery that if I was to reach God as truth and truth alone I could not do so except through a perfect vision of truth can only follow a complete realisation of Ahimsa. To see the universal and all-pervading spirit of truth face to face one must be able to love the meanest of creation as oneself Ahimsa is the farthest limit of humility (My experiment with truth, P.401-2). For Gandhi, Truth and Ahimsa are so intertwined that it is practically impossible to disentangle and separate them. As he puts it, Ahimsa is the means and Truth is the end. Thus, Ahimsa becomes our supreme duty and Truth becomes God. "Truth exists, it alone exists. It is the only God and there is but one way of realising." (Collected works. vol 44, p.59). Thus, Ahimsa is the fundamental means by which Truth can be realised, that is, **Moksha** can be achieved. Ahimsa includes non-violence in thought, feeling and action and also means total humility, love, compassion and service. The idea of Satyagraha is the logical culmination of the ideals of Truth and non-violence. Gandhi used Satyagraha – passive resistance – as a strategy very successfully



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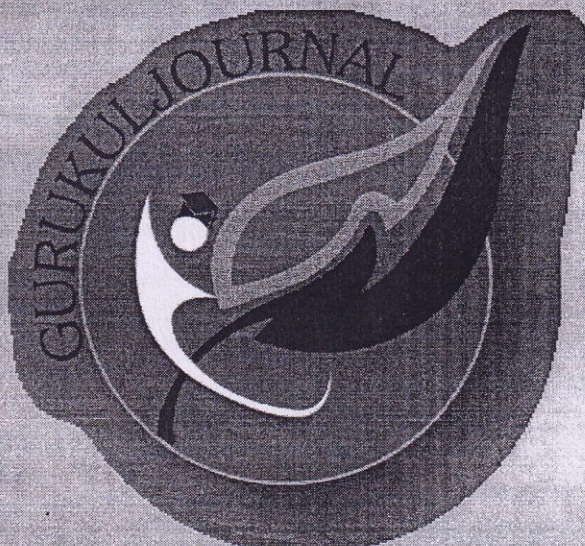
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mohan.gitte@gmail.com,

info@gurukuljournal.com

Website

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SOCIAL MEDIA MARKETING

Dr. H. M. Kamdi,

Adarsh Arts & Commerce College, Desaiganj(Wadsa)

E-mail-h.kamdi@yahoo.com

Abstract

Social media marketing is the use of social media platforms and websites to promote a product or service. Most of these social media platforms have their own built-in data analytics tools, which enable companies to track the progress, success, and engagement of ad campaigns. Companies address a range of stakeholders through social media marketing including current and potential customers, current and potential employees, journalists, bloggers and the general public. On a strategic level, social media marketing includes the management of the implementation of a marketing campaign, governance, setting the scope (e.g. more active or passive use) and the establishment of a firm's desired social media "culture" and "tone". To use social media effectively, firms should learn to allow customers and Internet users to post user-generated content (e.g. online comments, product reviews, etc.), also known as "earned media", rather than use marketer prepared advertising copy. While social media marketing is often associated with companies, as of 2016, a range- of -not -for- profit organizations and government organizations are engaging in social media marketing of their programs or services.

Keywords: Social Media, Twitter, Face book, Google+, Blog, LinkedIn

Introduction

Social networking websites allow individuals businesses and other organizations to interact with one another and build relationships and communities online. When companies join these social channels, consumers can interact with them directly. That interaction can be more personal to users than traditional methods of outbound marketing and advertising.^[6] Social networking sites act as word of mouth or more precisely, word of mouth. The Internet's ability to reach billions across the globe has given online word of mouth a powerful voice and far reach. The ability to rapidly change buying patterns and product or service acquisition and activity to a growing number of consumers is defined as an influence network. Social networking sites act as word of mouth or more precisely, word of mouth. The Internet's ability to reach billions across the globe has given online word of mouth a powerful voice and far reach. The ability to rapidly change buying patterns and product or service acquisition and activity to a growing number of consumers is defined as an influence network. Social networking sites and blogs allow followers to "rewet" or "repost" comments made by others about a product being promoted, which occurs quite frequently on some social media sites. By repeating the message, the user's connections are able to see the message; therefore reaching more people. Because the information about the product is being put out there and is getting repeated, more traffic is brought to the product/company. Social networking websites are based on building virtual communities that allow consumers to express their needs, wants and values, online. Social media marketing then connects these consumers and audiences to businesses that share the same needs, wants, and values, Through social networking sites, companies can keep in touch with individual followers. This personal interaction can instill a feeling of loyalty into followers and potential customers. Also, by choosing whom to follow on these sites, products can reach a very narrow target audience. Social networking sites also include much information about what products and services prospective clients might be interested in. Through the use of new semantic analysis



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Sustainable Rural Development

Dr. H. M. Kamdi,

Principal(o), Adarsh Arts & Comm. College, Desaijanj(Wadsa)

Abstract:

Rural development has assumed global attention especially among the developing nation. It has great significance for a country like India where majority of the populations, around 65% of the people, live in rural areas. The present days strategies of rural development in focusing on basic amenities and infrastructure facilities, through innovative programmes of a wage generation and self-employment. This article overviews the role and function of the Government and its programmes for rural development in India. Science and Technological intervention in the field of rural development have been discussed briefly and efforts being made to documents some of the appropriate technologies developed by several research institutes, organisations suitable for application in rural areas are listed. Besides the actual realization achieved during the Xth plan and the proposed target and strategy of the XIth plan have been highlighted to showcase the recent trend of developmental activities under the Ministry of Rural development.

Keywords: Rural, Development, Infrastructure, Sustainable, Market

Introduction:

Rural Development in India is one of the most important factors for the growth of the India 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 year 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 touchstone for planning, peoples participation is the centre-piece in rural development. Peoples' 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 for rural people, to make the plans participatory.

Social Protection Programmes:

- i. Empower women and small-scales farmer, and indigenous peoples, including through securing equitable land tenure supported by appropriate legal frameworks;
- ii. Promote equitable access to land, water, financial resources and technologies by women, indigenous people and other vulnerable groups;
- iii. Support and promote efforts to harmonize modern technologies with traditional and indigenous knowledge for sustainable rural development;



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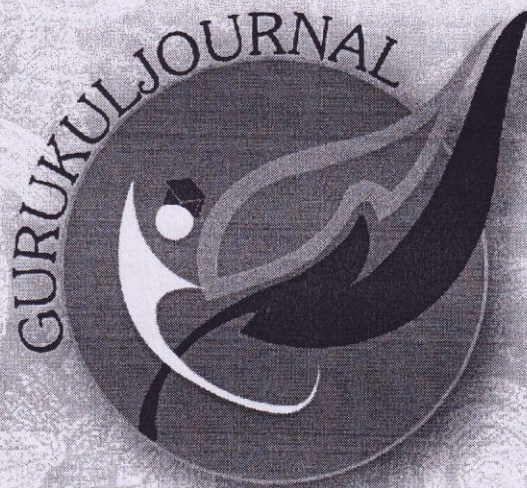
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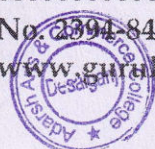
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IMPACT OF GST ON AGRICULTURAL SECTOR

Dr. H. M. Kamdi,

Adarsh Arts & Comm. College, Desaiganj(Wadsa)
E-mail-kamdihm123@gmail.com

ABSTRACT:

The implications of GST on agricultural marketing needs further examination due to its features like business size. Even if the food is within the scope of GST, Such sales would largely remain exempt due to small business registration there hold. Also, given the exemption of food form central Value Added Tax and 4 per cent Value Added Tax on food item. The GST under a single rate would lead to a doubling of tax burden on food. There is need for more clarity on exemptions available under CGST and SGST. Some of the States are imposing Purchase Tax and Development Cess on sale of agricultural produce in the markets. For example. Maharashtra. Carns more than 13,000 crore annually from octopi. Gujarat, on the other hand, earns about 5,000 crore from the CST. Agrarian states such as Punjab and Haryana earn more than 2,000 crore from purchase tax. Therefore, on account of subsuming this Tax/Cess in to GST may adversely affect the income of States. Therefore, it would be necessary to compensate such states in the beginning of introduction of GST.

Keywords: GST, VAT, Agriculture, National Market, GDP

INTRODUCTION:

The terms of trade can also be expected to improve in favor of agriculture vis-avis manufactured goods. The prices of agricultural goods would increase between 0.61 percent and 1.18 percent whereas the overall prices are expected to improve terms of trade but at the retail level. There is need for an efficient agricultural marketing system ensuring the proportionate increase in the prices at the producers' level as well. The national agricultural market which coincides with the proposed reforms in taxation through GST may help in developing a system ensuring balanced distribution of the value created. Presently small scale of operations and low level of processing in agriculture may be one of the reasoned limiting agricultural commodities to avail benefits of GST unlike manufactured goods. NAM is expected to help scale size of business and attract big players making the agricultural marketing reach a level to start availing benefits offered by GST. GST is predicted to reduce incidence of suppressed sales since billing and payment of tax would be necessary of availing set-off of taxes at each stage. The same principle would apply to transactions between traders in agricultural commodities where there is substantial amount of suppressed sale.

The impact of GST on agricultural sector is foreseen to be positive. The agricultural sector is the largest contributing sector the overall Indian GDP. It covers around 16% of Indian GDP. The implementation of GST would have an impact on many sections of the society. One of the major issues faced by the agricultural sector is the transportation of agriculture products across state lines all over India. It is highly probable the GST shall resolve the issue of transportation. GST may provide India with its first National Market for the agricultural goods. There are a lot of clarifications which need to be provided for rates of agricultural products. Special reduced rates should be declared for items like tea. Coffee, milk under the GST.

CURRENT TAX LAWS :

There are certain food items like rice. Sugar, salt, wheat, flour which are exempted from CENVAT. Under the state VAT, Cereals and grains and are taxed at the rate of 5% agricultural products go through a lot of licensing and a number of indirect taxes (VAT, excise

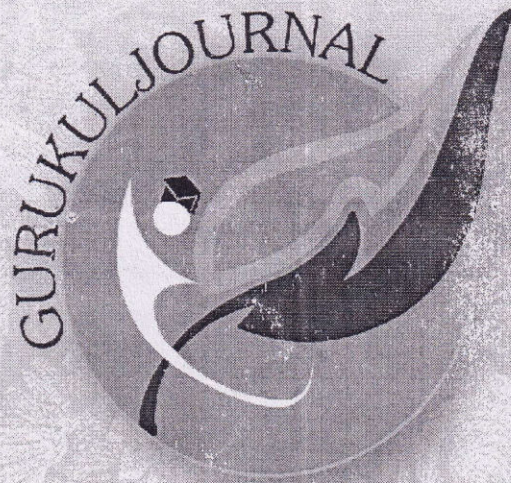
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Treatment of Love and Betrayal in the plays of Shakespeare

S. K. Singh

Adarsh Art's & Commerce College, Desaiganj

We admire Shakespeare for his admirable treatment of the subject of love. All great poets have dealt with this subject in their own way, but Shakespeare presents varied and sumptuous aspects of love in his plays. The element of romance makes his dramas highly interesting. Love keeps the interest of his plays. We have in his dramas, the devotion and fidelity in love, as in the case of Desdemona for Othello, Miranda for Ferdinand, Perdita for Florizel, and Rosalind for Orlando. All these cases are of extreme devotion do credit to the lovers. This ideal of love inspires us to adore the dramatist who could give such a highly glorified conception and ideal of love. Side beside we have in Shakespeare the mockery of love. The love of Benedick and Beatrice in *Much Ado about Nothing*, and the love of Bottom and Tirania in *A Midsummer Night's Dream* Present the hollow mockery of "Lord, what fools these mortals be."

Love is a most warming, happy, inspirational human feeling. It surrounds us throughout our lives and takes many shapes and forms. You will find it in the softness of your mother's hands, the passions of youth or mature understanding with age. Since the story of mankind began, it has inspired some of the most beautiful images in poetry or painting.

Love is something we all share no matter where we live and it disregards social status or age. Shakespeare has captured the spirit of it, its highs and lows, and the beauty of falling in love in some of the most poetical lines ever written. He wrote 38 plays and the word love is mentioned in each one of them. In some, it is very frequent:

The two gentleman of Verona - 162
Romeo and Juliet - 120

As you like it - 104

A Midsummer Night's Dream - 103

Much Ado About Nothing - 89

(Richard Gill, *Mastering Shakespeare*, 1998)

One cannot talk about love without immediately recalling the story of Shakespeare's *Romeo and Juliet*, a story unsurpassed in world literature as a celebration of young love - innocent and pure, love at first sight, strong and passionate. Although Shakespeare rarely invents the plots of his plays, he has created here an exceptionally powerful image of young love.

Love is a smoke rais'd with the fume of sighs;
Being purg'd, a fire sparkling in lover's eyes;
Being vex'd, a sea raging with lover's tears'
What is it else? A madness most discreet,
A choking gall and a preserving sweet.

Romeo's love is pure emotion, thoughtless and driven by the spirit of feud and revenge. Juliet is the younger one, more practical and determined that they should be joined in marriage;



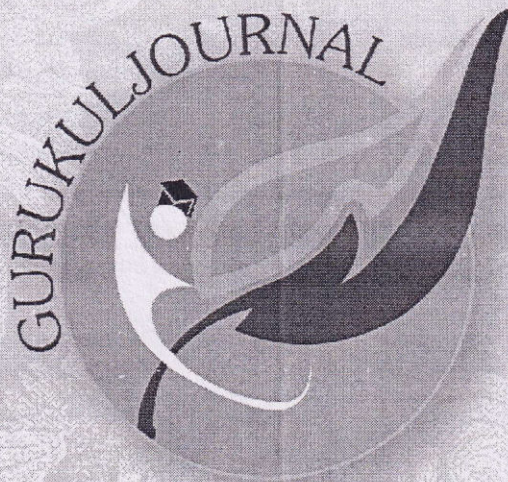
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Prose Poem and Lyric Awareness in the stories of Mulak Raj Anand

Prof. Dr. S.K. Singh

Associate Professor in English and HOD
Adarsh Arts & Commerce College, Desaiganj.

Mulak Raj Anand is one of the most outstanding storytellers, by virtue of his fecundity and the great variety of theme and moods, tone and technique which characterizes his short stories. He has so far provided more than half a dozen collection of short stories over the last forty years. Anand's short stories reveal other modes also, such as social satire, uproarious laughter and acute psychological perception. The first group represents the stories of "Lyrical Awareness". In these stories the element of incident is almost minimal, the emphasis being an imagination emotional apprehension of an aspect of life, either on the human level or on that of animal creation. As in all lyric poetry, the themes have one element, such as birth and death, beauty, love and childhood and the treatment often reveals a symbolic dimension added to realistic presentation. There is also an appropriate heightening of style, in keeping with the mood and tone of the narrative.

The first story on the group "The Lost Child" illustrates almost all these features and is easily one of the most memorable of the Anand's short stories. It is a fable in which the traumatic experience of a child also symbolizes the eternal varieties of human condition. The story has a neat and balanced structure and the description in a lyrical vein¹. "The Lost Child" is admittedly one of the most famous of Anand's stories both from the point of view of technique and novelty of the theme. Anand has called it "a prose poem" and all most every critic of Anand has commented upon the story of glowing terms. Thus, Dr. K.N. Sinha believes that his famous story is "satisfying autonomous and complete on a work of art"². Similarly Dr. G.S. Balrama Gupta also nods in approval: - "The Lost Child is perhaps the most popular of Anand's prose poems"³. Dr. C.V. Venugopal likewise remarks. "The story is devoided of many sentimentality and asher triumph in vivid portrayal"⁴.

More recently, Dr. M.K. Naik, the author of a standard history of Indian English Literature has remarked:-

"The Lost Child" is really a remarkable story where a little child while visiting a fair in the company of his friend becomes so enthralled by a sight of colorful shops displaying various items on sale that he finally loses contact with his parents in the process. When we realize his blunder, only deep cries comes out of his embittered heart. When a man from the crowd tries to soothe him and even offers him to buy a toy, garland and sweets and also a tempting offer of joyride, the child refuses and keep on repeating "I want my mother, I want my father"⁵.

Evidently, Anand's success lies in impressing on the readers the little child's awareness of losing his primal innocence and paradisiacal existence. The child becomes a symbol of Adam in his error as well as in his realization of error. The story easily compares favourably with Graham Green's exploration of a similar theme in the well known story "The Basement Room". Anand's success is all the more credible because he demonstrates through the child's outburst that a premature exposure to the tempting realities means fall from grace and exile from heaven. In a similar vein, Anand has tried a few other "prose poem" and stories of "lyric awareness". The





A REVIEW ON HOMI K BHABHA'S THOUGHT ON POSTCOLONIAL LITERATURE

SANJEEV KHOBARGADE

Research Scholar
Chandrapur
(MS) INDIA

DR. HITENDRA B. DHOTE

Dept. of English
Adarsh Arts and Commerce College
Desaiganj, Di- Gadchiroli
(MS) INDIA

ABSTRACT

Homi K Bhabha is the leading contemporary critic who has tried to disclose the contradictions inherent in colonial discourse in order to highlight the colonizer's ambivalence in respect to his position toward the colonized other. The simple presence of the colonized other within the textual structure is enough evidence of the ambivalence of the colonial text, an ambivalence that destabilizes its claim for absolute authority or unquestionable authenticity.

Keywords : *Postcolonial Literature, ambivalence, mimicry, interstice, hybridity and liminality*

1) INTRODUCTION

Homi K Bhabha was naturally introduced to the Parsi people group of Bombay in 1949 and experienced childhood in the shade of Fire-Temple. He is the Anne F. Rothenberg Professor of English and American Literature and Language, and the Director of the Humanities Center at Harvard University. He is a standout amongst the most vital figures in contemporary post-frontier thinks about, and has built up some of the field's neologisms and key ideas, for example, hybridity, mimicry, distinction, and vacillation. Such terms depict routes in which colonized people groups have opposed the force of the colonizer, as per Bhabha's hypothesis. In 2012, he got the Padma Bhushan grant in the field of Writing and training from the Indian government [AsrinVajdi, 2013, "Toni Morrison Talks Of An Unhomely World; A Post-Colonial Reading Of The Bluest Eye: A Study Based On Homi K. Bhabha's Theories, "Pp.176-187].

At Dartmouth College, Bhabha was a workforce individual at the school of Criticism and Theory. From 1997 to 2001 he filled in as Chester D. Educator in the Humanities at the

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University of Chicago. In 2001-02, he filled in as Distinguished Visiting Professor at University College, London. He has been the Anne F. Rothenberg Professor of English and American Literature and Language at Harvard University since 2001. He is as of now a teacher in the Humanities at the University of Chicago where he instructs in the Department of English and Arts. He additionally serves on the Editorial Collective of Public Culture, a scholastic diary distributed by Duke University Press. Bhabha's work in postcolonial hypothesis owes much to post colonialism. We watch the considerable impact of Jacques Derrida and deconstruction; Jacques Lacan and Lacanian therapy; and the works of Michel Foucault. Notwithstanding these, he additionally expressed in his meeting with W. J. T [Mohanty, Satya P Et Al., August 2010, "Re-Constructing Identities: History, Trauma And Healing In The Post-Colonial Narrative", Pp.1-250].

Bhabha is a popular lecturer, and is regularly invited to speak at universities across North America, Europe and Asia. Homi K Bhabha is a main voice in postcolonial thinks about and is very impacted by Western poststructuralists, scholars, quite Jacques Derrida, Jacques Lacan and Michael Foucault. In Nation and Narration (1990) he contends against the inclination to essentialism the Third World Countries into a homogenous personality. Rather he asserts that all feeling of nationhood is narrativized. He has additionally made a noteworthy commitment to postcolonial thinks about by indicating out how there is dependably irresoluteness at the site of pilgrim predominance. In The Location of Culture(1994) Bhabha utilizes ideas, for example, mimicry, interstice, hybridity and liminality all impacted by semiotics and Lacanian therapy to contend that social generation is constantly most beneficial where it is generally conflicted [S. A. Thameemul Ansari, April 2014, "Freedom And Postcolonial Reality: A Critical Reading Of The Writings Of H. B. Stowe And Toni Morrison", Pp.205-221].

He is a standout amongst the most essential scholars in postcolonial feedback. He has contributed an arrangement of testing ideas, for example, Hybridity, Mimicry, Ambivalence, the Stereotypes, the Uncanny, the Nation, Otherness, and so forth to postcolonial hypothesis [Schuyler Kirshen Esprit, 2011, "Literary Encounters And The Making Of The West Indies", Pp.1-263]. Every one of these ideas mirrors the colonized individuals' approaches to oppose the unsecured force of the colonizer. Bhabha prevails with regards to demonstrating imperialism's histories and societies that interrupt the present requesting to change our understandings of diverse relations. Bhabha states that we ought to consider expansionism to be clear mistreatment, control, and viciousness just additionally as a time of unpredictable and shifted social contact and collaboration. His works bring assets from scholarly and social hypothesis to the investigation of provincial files. [Dr. Vishwanath Bite, 2010, "The Criterion an International Journal in English", Pp.1-81].

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2. OBJECTIVES OF THE STUDY

The present research deals with the works of Homi K. Bhaba in the field of workmanship, writing and culture. It is an attempt to examine Bhabha's hypothesis of writing other than this, there are different issues and targets, given underneath that will be concentrated further:

- 1 To review Homi K. Bhaba's thoughts on post-colonial writing
- 2 To talk about the calculated and hypothetical impacts of Homi K. Bhaba that exist together veer off from post provincial scholarly ordinance.
- 3 To review Homi K. Bhabak's idea, for example, hybridity, mimicry, contrasts, vacillation, and so on and its noteworthiness in contemporary social reviews and feedback.
- 4 To investigate and build up the significance of Homi K. Bhaba's work in the post-present day period.
- 5 To review the part of Homi K. Bhaba's towards the advancement of contemporary post pilgrim hypothesis.

To complete this examination work, the specialist will make utilization of essential sources and auxiliary sources, for example, Journals, doctoral proposition expositions, news papers, articles, magazines and inward sources identified with the subject of research work. Most extreme accentuation will be given to library work over the span of research [Arup RatanChakraborty, "Liminality In Post-Colonial Theory: A Journey From Arnold Van Gennep To Homi K. Bhabha", Pp.145-153].

3. POST COLONIALISM – AN OVERVIEW

Post expansionism or postcolonial examinations is a scholarly teach that dissects, clarifies, and reacts of the social legacy about dominion Furthermore government. Post-colonialism talks over the humanity's results of external control Furthermore speculation abuse for neighborhood individuals [Wan Shun Eva Lam, 2004, "Border Discourses and Identities in Transnational Youth Culture", Pp.1-16]. Drawing from postmodern schools for thought, postcolonial examinations explore those administrative issues of data (creation, control, Also dispersion) by taking a gander at the down to earth relations about social Also political constrain that bolster colonialism Also neocolonialism—the glorious administration's outlines (social, political, social) of the colonizer and of the colonized [Teun A. Van Dijk, 1990, "What Is Political Discourse Analysis?", Pp. 11-52].

So also as a sort of contemporary history, post-colonialism request and reevaluates those approach to which a general public is, doubtlessly seen, testing the stories elucidated

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**DR. BABASAHEB AMBEDKAR'S THE BUDDHA AND HIS
DHAMMA : AN EPIC NOVEL**

DR. UMESH B. BANSOD
Assistant Professor
Department of English
[**Research Scholar**]
J.M.Patel College , Bhandara
(MS) INDIA

DR. HITENDRA B. DHOTE
Assistant Professor Dept. of English
[**Research Supervisor**]
Adarsh Arts and Commerce College ,
Desiaganj ,Wadsa.-Dist : Gadchiroli
(MS) INDIA

ABSTRACT

It is needless here to talk about intellectual genius of Dr.Babasaheb Ambedkar. The paper directly enters into the probe of finding conventional literary evidences in The Buddha And His Dhamma similar to that of an epic novel. Surprisingly the novel is still out of canon .It is not considered as a part of English literature. It is the magnum opus of a literary giant like Dr.Ambedkar . Unfortunately still in search of its genre . The paper is a conscious effort to focus important aspects of epic in the novel . Now there is a need to do away with the hypocrisy and include this work as a part of English literature.

Key Words : *The Buddha And His Dhamma , epic*

INTRODUCTION

Buddha and His Dhamma is the culmination of Dr. Ambedkar's writing. It is entirely writing style, temperament and approach while handling the saga of Gautama Buddha. But at the same time a well disciplined writer and logically equipped lawyer in him is conscious while entering in various enquiries related to Buddha's life and teaching . He clears his intentions of important books ever written by Dr. Ambedkar . Here he has not only glorified the life of Buddha but also raised many questions and traditional problems and tried to answer them most logically and historically . Is it an epic or Saga? Is it a Novel or Play? Or is it Biography of the Buddha? These all interesting questions tempt scholars of literature to probe into this matter.

An epic is a long narrative often written in an elevated poetic style, that combines many episodes. Technically epic is expected to be written in poetic form . Especially due to the

DR. UMESH B. BANSOD

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great expansion of literary genres and styles of writing in the last 150 years, an epic no longer is defined only as a work written in some sort of poetic structure. While originally most ancient work -- and up into the middle ages -- was written in a poetic format, there are a number of prose works over the centuries that would certainly qualify as epics for various reasons:

e.g. Mort d' Arthur , Njal's Saga , - Don Quixote , Les Miserables , Moby Dick , War and Peace , The Grapes of Wrath and Lord of the Rings.

While the number of genres and their subdivisions has proliferated since classical times, the division of the literary domain into three major genres (by Plato, Aristotle, and, later, Horace), is still useful. These are *lyric*, *drama*, and *epic*, and they are distinguished by "manner of imitation," that is, by how the characters and the action are presented. The chart briefly summarizes the main differences in the way action and characters are presented in the lyric, drama, and the epic.¹

The **epic**, in the classical formulation of the three genres, referred exclusively to the "poetic epic." It was of course in verse, rather lengthy (24 books in Homer, 12 books in Virgil, The Buddha and His Dhamma 8 books), and tended to be episodic. It dealt in elevated language with heroic figures (human heroes and deities) whose exploits affected whole civilizations or even, by implication, the whole of mankind. Its lengthiness was properly a response to the magnitude of the subject material.

Today, we classify epics with other forms of the "mixed kind." That is, we see the classical epic as but one of the generic subdivisions of the epic or fiction. This broader classification can include many kinds of narratives, in prose as well as in verse. Thus the "mixed kind" now includes the novel, the folktale, the fable, the fairy tale, even the short story and novella, as well as the romance, which can be in either prose or verse. Of these, the novel and the romance tend to continue the epic tradition of length (we speak of the "sweep" of a sizeable novel).

It should be noted that the three-part division of lyric, drama, and epic or fiction, while useful and relatively comprehensive, does not provide a place for all of the known literary genres. Some obvious omissions are the essay, the pastoral, biography and autobiography, and satire.

How Literary Critics Have Used Genres

¹ <http://academic.brooklyn.cuny.edu/english/melani/cs6/genres.html>



Critics have employed the genre approach to literature in a number of ways. From the Renaissance through most of the eighteenth century, for example, they often attempted to judge a text according to what they thought of as the fixed "laws of kind," insisting upon purity, that is, fidelity to type. Thus the placement of comic episodes in otherwise predominantly serious works was frowned upon, and hybrid forms like tragicomedy were dismissed. There was also a tendency to rank the genres in a hierarchy, usually with epic or tragedy at the top, and shorter forms, such as the epigram and the subdivisions of the lyric, at the bottom. Modern critics have a different view of genres, and are likely to point out how, in actual practice, writers play against as well as with generic traditions and how specific conventions are imitated or defied, modified or renovated.²

If we were to stick strictly to the ancient Greek definitions of literature, ALL forms of fiction (including short stories!) would have to fall in the category of epic, as the other 2 ancient Greek literature genres were drama and lyric poetry.

Today we read Ramayana or Mahabharata as translated in prose. Does translation in prose form change the genre of these Epics ? If they are translated in prose, are they called Novels?

The above discussion tempts to testify Dr. Ambedkar's *The Buddha And His Dhamma* as an epic in modern context.. Let us attempt an investigation in the light of conventional , traditional norms of Epic .

Epic Definition and Origin :

1] Epics typically begin as oral traditions that are passed down for generations before being written down. To this end, epics have an order and repetition of events that made them easier to remember. Due to their length, these works often took days to tell!

With reference to the above cited information it also a fact that Buddha's teaching was preserved and forwarded in oral tradition . He preached his doctrine orally at his first sermon at Sarnath to five pari-vrajakas and later was preserved in written form . Such written doctrines are known as the Gospels . Anand ,Upali and Kassyp tried to recite and preserve Buddha's teaching .Later Ashoka tried to preserve Buddha's teaching in written form . Pali: Tipitaka, Sanskrit: **Tripitaka**) is the standard collection of scriptures in the **Theravadan** Buddhist tradition, as preserved in the Pāli language. It is the first known and most complete extant early Buddhist canon. Various collections of teachings attributed to him were passed down by oral tradition and first committed to writing about 400 years later. After

² <http://academic.brooklyn.cuny.edu/english/melani/cs6/genres.html>



HOMI K BHABHA'S THOUGHTS OF POSTCOLONIALISM AND IT'S IMPACT ON INDIAN LITERATURE AND WRITERS

SANJEEV KHOBARGADE
Research Scholar
Chandrapur
(MH) INDIA

DR. HITENDRA B. DHOTE
Dept. of English
Adarsh Arts and Commerce College
Desaiganj, Di- Gadchiroli (MH) INDIA

ABSTRACT

Homi K Bhabha's writings in postcolonial hypothesis owe much to post colonialism. According to Bhabha, one should consider expansionism to be clear mistreatment, control, and viciousness just additionally as a time of unpredictable and shifted social contact and collaboration. His writings bring assets from scholarly and social hypothesis to the investigation of provincial files. Even his writing affected the literature and number of writers as well. The present paper explores the impacts of Homi K Bhabha's thought on Indian Literature and writers. Hence, this paper explores how Homi K Bhabha's thought bring changes into the post-colonial Indian literature and how it affected the writers.

Keywords: Postcolonial literature, post-colonial writers.

1 INTRODUCTION

Homi K Bhabha builds up an unmistakable thought of the primary speculation by taking after the rationale of the Iteration. He composes of basic intuition as a process[S. A. Thameemul Ansari, April 2014, "Freedom And Postcolonial Reality: A Critical Reading Of The Writings Of H. B. Stowe And Toni Morrison", Pp.205-221], instead of the adjustment of pre-orchestrated, pre-decided positions; he alludes to the limit and area of the occasion of theoretical study which does not contain reality. Bhabha contends that investigate, and the essential considering tends to break down certain typical restrictions, which on account of expansionism are acquired from the provincial talk under thought. He writes before the argumentative type of contention.

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DR. HITENDRA B. DHOTE

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Adarsh Arts & Commerce College,
Desaiganj (Wade) Dist.- Gadchiroli



investigation of mistreatments, traumatic provincial sentiments, and effect of other intense variables which deliver other societies, statements of faith, propensities and developments are profoundly impacted by Foucault, Edward W. Said, Jacques Derrida, Lacan and Sartre.

Homi K. Bhabha considers the disarray and void that resistance creates in the brains of such colonialist creators as Rider Haggard, Rudyard Kipling, and E. M. Forster. Bhabha's work in postcolonial hypothesis owes much too post-structuralism. Outstanding among Bhabha's impacts incorporate Jacques Derrida, and deconstruction; Jacques Lacan and Lacanian analysis; and Michel Foucault's idea of discursively. Also, in a 1995 meeting with W. J. T. Mitchell, Bhabha expressed that Edward Said is the author who has most impacted him. In the sociologies, Edward W. Soja has most altogether depended on and changed Bhabha's ways to deal with comprehension thought of space, activity, and portrayal.

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HOW DOES DR. BABASAHEB AMBEDKAR'S *THE BUDDHA AND HIS DHAMMA* DIFFER FROM OTHER BIOGRAPHIES ON BUDDHA?

DR. UMESH B. BANSOD
Assistant Professor
Department of English
[Research Scholar]
J.M.Patel College , Bhandara
(MS) INDIA

DR. HITENDRA B. DHOTE
Assistant Professor Dept. of English
[Research Supervisor]
Adarsh Arts and Commerce College ,
Desai Ganj , Wadsa.-Distt : Gadchiroli
(MS) INDIA

ABSTRACT

The Buddha And His Dhamma is the magnum opus of Dr. Babasaheb Ambedkar . The publication of the book not only invited attention of the Buddhist World but also attracted many critical comments ,controversies and allegations . Many question are raised and need to be addressed . The whirlpool of such questions is still hovering around . The Ambedkarites were eager to read The Buddha through Dr.Ambedkar's perspective . Orthodox Buddhists were looking for places to criticize him . Literary orthodox were determined to retaliate at all cost reasons whatever may be to keep it out of canon. Few were stubborn to decide genre of the book as mere a religious document. The close reading unlocks the literary treasure of The Buddha And His Dhamma.

Key Words : Expurgation , Pragmatism ,

INTRODUCTION

Making of *The Buddha and His Dhamma*.

Nanak Chand Rattu's book Last Few Years of Dr. Ambedkar provides primary information about Dr. Ambedkar's *The Buddha and His Dhamma*. In the 9th chapter of the book, Rattu writes despite the failing health Dr. Ambedkar planned to write and complete few books including *The Buddha and His Dhamma*. Nanak Chand Rattu was Dr. Ambedkar's private Secretary till his last breath . This book brings out many day to day interesting and reliable events of the stormy life of Dr. Ambedkar. He is an important eye witness of making of

DR. UMESH B. BANSOD

DR. HITENDRA B. DHOTE

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PRINCIPAL

Adarsh Arts & Commerce College,
Desai Ganj (Wadsa), Dist- Gadchiroli



The Buddha and His Dhamma . Many important writing work and typing work of the manuscripts of the book took place in the presence of Rattu.

He writes that Dr. Ambedkar knew fully well that no body would be able to complete this book and as such he was keen to get it published in his life-time . He witnessed Dr.Ambedkar working on it post mid night. The type-script of the book was corrected ,re-corrected ,paged , re-paged ,paragraphs numbered and renumbered .At times few lines or a para were cut away with the scissor and pasted at its proper places .At another time the whole chapter or a paragraph were recast. The pasting of loose slips also went on and then again retyping and the same process followed .After putting in very hard labour , four press copies were typed out on fine paper . Fifty copies of the book under the title *The Buddha and His Gospel* ! were then printed for private circulation and opinion .¹

Rattu writes that on Thursday , March 15 , 1956 , Dr. Ambedkar wrote the preface in his hand .The 'Introduction' was dictated on the following day.² Dr. Ambedkar faced financial problem in publishing the book. He asked Tata for financial help and Rs.3000 were sanctioned towards publication of the book. Dr. Ambedkar was in hurry to publish the book. The Printing of the book began under the supervision of S.S.Rege.on Sep.1956 ,two copies of the book were sent to Jawaharlal Nehru. Dr. Ambedkar spent near about five years over the book. The book was expiated to cost near about 20000 rupees. Dr. Ambedkar asked Government of India to purchase 500 copies of the book for the distribution among the various libraries in the country . But Nehru shown helplessness and send the case to Dr. Radhakrishnan. Dr. Ambedkar wrote *The Buddha and His Dhamma* with hope , belief ,confidence and determination . But alas ! He could not see the book in his life time. Rattu mentions that all the four copies of the manuscripts disappeared all at once . Who did it and what was the motive behind this mischief is unknown . But government of Maharashtra gathered manuscripts through various sources and made it available to all .³

The work which has been described as Ambedkar's magnum opus was written during the years 1951 – 1956 and published by the People's Education Society in November 1957, almost a year after the great leader's death. In the preface he wrote for it in March 1956, but which did not appear in print until September 1980, Ambedkar traced the origin of the work to his article on 'The Buddha and the Future of His Religion'. In that article, he recalls, he had argued that the Buddha's religion was the only religion which a society awakened by science could accept and without which it would perish. He had also pointed out that in the modern world Buddhism was the only religion which it must have, if it was to save itself. But

¹ Last Few years of Dr.Ambedkar by Nanak Chand Rattu p.59

² Ibid p60

³ Ibid p62 ,63 ,64



Buddhism made only a slow advance, and this was 'due to the fact that its literature is so vast that no one can read it [all] and it has no such thing as a Bible as the Christians have. On the publication of ['The Buddha and the Future of His Religion'] I received so many calls, written and oral, to write such a book. It is in response to these calls, that I have undertaken the task.'¹¹⁶ The writing of *The Buddha and His Dhamma* was thus an attempt on Ambedkar's part to produce the Buddhist Bible which he had, in his 1951 article, pronounced 'quite necessary' if the ideal of spreading Buddhism was to be realized. Despite his use of the inappropriate term 'Bible', however, Ambedkar was far from regarding *The Buddha and His Dhamma* as possessing any special authority. As he wrote of the work in the (recently published) preface, 'How good it is I must leave it to readers to judge, As for myself, I claim no originality. I am only a compiler. All I hope is that the reader will like the presentation. I have made it simple and clear.'⁴

The Buddha and His Dhamma, a treatise on Buddha's life and Buddhism, was the last work of Indian statesman and Scholar Dr.B.R.Ambedkar. The book is treated as a holy text by Indian Buddhists and specially a way of living and thinking for Ambedkarites. For many of the literate it is the sole Buddhist text they own or have read. For the illiterates it is one they hear, read aloud to them in village and city slums, bearing in their eyes the authority of sacred scriptures. It may not be the exaggeration to say that the present new generation among literate Ambedkarite families grow reading *The Buddha and His Dhamma*. Forwarding the same then chairman of People's Education Society R.R.Bole writes, "The book is not only Dr.Ambedkar's monumental work but also his memorial enshrining the noblest fruit of his massive intellect. This book has taken its shape after his much arduous study and research."⁵ Dr.Ambedkar mentioned that it is one of the three books which will form a set of the proper understanding of Buddhism. The other books are: [i] Buddha and Karl Marx; and [ii] Revolution and Counter-Revolution in Ancient India.⁶ It was compiled on the basis of canonical and non-canonical literatures in the different languages such as Pali, Chinese, Sanskrit, Tibetan and Japanese's as well as some other Indian (Apabhraṃśa) languages. The Texts belonging to different schools of Buddhism also were taken together and judiciously presented in a systematic manner. The texts belonging to Theravāda, Sarvastivāda and Mahāyāna schools of Buddhism were also referred to.⁷ *The Buddha and His Dhamma* is the essence of established Buddhist Text. Dr.Ambedkar's views on Buddhism

⁴ Sangharakshita –Ambedkar and Buddhism, Windhorse Publication –1986 Bhagwan Das (ed.), Rare Prefaces Written by Dr Ambedkar (Jullundur 1980)p.28–9

⁵ Buddha and his Dhamma –forwarded –p15

⁶ http://www.columbia.edu/itc/mealac/pritchett/00ambedkar/ambekar_buddha/00_pref_unpub.html

⁷ A critical analysis of Dr.B.R.Ambedkar's *The Buddha and His Dhamma* by Balasaheb Ramchandra Salve .P1.

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Dr. Shiram Govinda Gahane
Assistant Professor
Adarsh Arts and Commerce College,
Desaiganj (Wadsa), Dist- Gadchiroli

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PRINCIPAL

Adarsh Arts & Commerce College,
Desaiganj (Wadsa) Dist- Gadchiroli

ASST. PROFESSOR

Adarsh Art's & Commerce College
Desaiganj (Wadsa) Dist- Gadchiroli

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ASST. PROFESSOR
Adarsh Art's & Commerce College
Desaigani (Wadsa) Dist-Gadchiroli



PRINCIPAL
Adarsh Arts & Commerce College,
Desaigani (Wadsa) Dist - Gadchiroli

Teaching English in Gadchiroli District: Challenges and remedies

Dr. Shriram G. Gahane,
Assist. Prof. in English,
Adarsh Arts and Commerce College,
Desaiganj (Wadsa), Dist- Gadchiroli.

Abstract-

English has been widely accepted as the language of communication by the whole world. The parents are crazy to send their wards in English medium schools. However, in Gadchiroli district, the students do not get enough facilities to acquire quality education, particularly of English. Social circumstances, political indifference towards education sector, lack of motivation, violence, Naxalism, apathetic attitude of teachers in Government schools, poverty, illiteracy, lack of awareness about the importance of English are some of the factors that affect education system in the district. Relating the syllabus to the actual life situations and providing maximum scope to the students to use English as a means of communication are the necessary steps that can be taken to popularise it among the students of Gadchiroli district.

English plays a very vital role in the development of human personality. It opens new windows towards the world of knowledge and makes us capable to face the challenges of life in modern technological world. The fact that it has been widely accepted as the language of communication and business throughout the globe is evident enough to convey its importance in everyone's life. The craze for English in the whole world is such that every book of knowledge published in any language today is instantly translated into it so that it may come to the notice of public widely. Knowing English one can deal with any problem and difficulty anywhere. It has been considered to be the sign of civilized life. In fact, every parent today knows the importance of English in life. Accordingly, they admit their wards in the English medium schools although many of them can't afford it.

However, in Gadchiroli district, we come across a different situation. Here the students do not get enough facilities during their school days. So, most of them are compelled to remain satisfied with education they get in vernacular languages in Zilla Parishad and Ashram schools where they do not get proper training to acquire English language. There are various reasons for this sorry state of affairs in this district:

Poverty is the most crucial factor behind high rate of illiteracy in the district. Many of the parents have to fight hard to earn their livelihood. They can neither think of the quality education for their children nor can afford it. They even go to the extent of keeping their children at home as watch guards, elder ones taking care of younger ones.

Apart from this, Naxalism has crippled the progress of the district to a great extent. Naxalites appose almost every social welfare scheme of the government including educational development schemes. They have spread terror among the backward communities living in the remote parts of the district. Every government scheme of development is obstructed by them. The result is even after seventy years of independence many of the villages in the district are in darkness, disconnected from the district headquarters.



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व्यसनाधिनता एक सामाजिक समस्या

प्रा.डॉ. व्ही. जी. चव्हाण

आदर्श कला व वाणिज्य महाविद्यालय,
देसाईगंज जि. गडचिरोली.

Email- vitthal8670@gmail.com

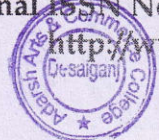
प्रस्तावना :-

भारतीय समाज हा जगाच्या पाठीवरचा असा समाज आहे की, या समाजातील विविधता हा भारतीय समाजाचे एक महत्वाचे वैशिष्ट्ये आहे. या समाजात विविध जाती, जमाती, वंश, धर्म, पंथ, आणि वेगवेगळ्या संस्कृतीचे लोक वास्तव्य करतात. प्रत्येक राज्याची वेगवेगळी संस्कृती आहे. प्रत्येकांची स्वतंत्र वेशभूषा, खानपान, आचार, विचार आणि जीवनपध्दती सुध्दा वेगवेगळी आहे. असे असले तरी भारत हा कृषी प्रधान राष्ट्र आहे.

भारतातील जवळपास 70 टक्के लोक ग्रामीण भारतात आणि 30 टक्के लोक शहरी भागात राहतात. भारतात गामीण, नागरी आणि आदिवासी समुदायाचे लोक आढळून येतात. याचाच अर्थ म्हणजे शेती व्यवसायावर अवलंबून राहाणा-या लोकांचे प्रमाण जास्त आहे. या बरोबरच भारतीय समाजातील प्रत्येक व्यक्ती समस्याग्रस्त आहे. माझ्या समोर कोणतीही समस्या नाही, असे सांगणारे व्यक्ती अपवादात्मक असू शकतात. प्रत्येकांसमोर कोणतीना कोणती समस्या असते. व्यक्तीगत समस्याप्रमाणेच काही सामाजिक समस्या सुध्दा असतात. जसे गरीबी, बेकारी, दारिद्र्य, उपासमारी, गुन्हेगारी, बालगुन्हेगारी, वृध्दांचे प्रश्न, कुटूंब विघटन, मानसिक तानतनाव, घटस्फोट, स्त्री भ्रूण हत्या, मद्यपान, मादकपदार्थांचे सेवन, बेकारी, काळाबाजार, भ्रष्टाचार, स्त्रीयावर अत्याचार, आत्महत्या यासारखे नवनविन प्रश्न निर्माण झालेले आहेत. यापैकी व्यसनाधिनता हा सुध्दा एक सामाजिक प्रश्न आहे.

प्राचीन काळापासून भारतातील राजघराण्यात व्यसन किंवा नशापानाची पध्दत रूढ होती. व्यसनासाठी विविध वनस्पतीचा व कंदमुळाचा वापर करित होते. ज्या वनस्पतीचे सेवन केल्याने नशा येते अशा वनस्पती सबेरीयामध्ये मोठया प्रमाणात आढळून येते. यापासून भ्रम निर्माण करणा-या औषधी निर्माण करण्यात येतात. या औषधाचा उपयोग दंगा, मस्ती, खुषी, उत्साहाच्या वेळी सेवन केले जाते. भारतात स्वातंत्र्यपूर्व काळापासून मद्यपान बंदीची मागणी करण्यात आली आहे. काँग्रेसने सुरुवातीपासून मद्यपान बंदीचे धोरण स्वीकारले होते. मद्यपान बंदी व्हावी अशी मागणी ब्रिटिश सरकारकडे केली होती. 1912 मध्ये गोपाल कृष्ण गोखले यांच्या अध्यक्षतेखाली नेमण्यात आलेल्या समितीने दारुबंदीची मागणी करून शासनाने दारु हे उत्पनाचे साधन मानू नये असे सांगण्यात आले. 1937...1939 या दरम्यान मद्रास, मध्यप्रदेश, ओरीसा, बिहार प्रांतात मद्यपान बंदी करण्यात आली. 1954 मध्ये श्रीमन्नारायण यांच्या अध्यक्षतेखाली मद्यपान निषेध चौकशी समिती नेमण्यात आली. या समितीने 1955 मध्ये आपला अहवाल सादर केला. यासमितीने अनेक शिफारशी केल्या. 1) संपूर्ण देश मद्यपान बंदी व्हावी, 2) हॉटेल, बार, खाणावळ मंडळे, सिनेमागृह, सामाजिक व धार्मिक समारंभात मद्यपान बंदी घालावी 3) सरकारी कर्मचा-यांनी मद्यपान करता कामा नये. 4) मार्च 1959 नंतर अफु, गांजा इत्यादी मादक पदार्थांच्या उपलब्धतेवर बंदी घालावी अशा शिफारशी करण्यात आल्या.

1976 मध्ये गांधी जयंतीच्या दिवशी मद्यपानबंदी 12 सुत्री कार्यक्रम भारत सरकारनी जाहीर करून त्यामध्ये मद्यपान जाहीरातीवर बंदी, सार्वजनिक ठिकाणी मद्यपान करण्यास प्रतीबंध, उद्योगधंद्याच्या परिसरात मद्यपान विक्रीस बंदी, पगाराच्या दिवशी मद्यगृह बंद ठेवले पाहिजे मोटार व वैमाणिक दारु पिवून आपले काम करित असेल तर त्यांना शिक्षा द्यावी या कार्यक्रमाचा समावेश होता. याविषयी 1 एप्रिल 1978 पासून भारत सरकारने मद्यपान बंदीबाबत कार्यक्रम जाहीर करून येत्या चार वर्षात संपूर्ण देशात मद्यपान बंदी व्हावी असा निर्णय घेण्यात आला. आणि साधारण भारतामध्ये 1980 नंतर या समस्येने उग्र रूप धारण केले असून



शिक्षणतज्ञ, पोलीस, आणि राज्यकर्ते यांच्यासमोर ही समस्या एक आव्हान म्हणून समाजासमोर उभी आहे. अलिकडच्या काळात मोठमोठ्या महानगरात अफू, चरस, गांजा किंवा भांग, अफीम कोकेन, ब्राउन शुगर, स्मॅक, हेरोईन यासारख्या मादक पदार्थांचा मोठया प्रमाणात सेवन होत आहे याचा आरोग्यावर परिणाम होवून कॅन्सर, दमा, टि.बी,यासारखे रोग होतात.

“मद्यपान किंवा मादक पदार्थांचे व्यसन म्हणजे एक असा चकव्यूह आहे ही, ज्याच्या आत जाता येते, पण बाहेर कसे पडायचे ते कळत नाही. दुदैवाने या धोक्याची पूर्वसूचना देण्याचे काही साधन किंवा औषधी उपलब्ध नाही.”

आग आपल्याला उब देते. पण ती जाळूनही टाकते. आपणांस आगीचे फायदे माहित आहेत. पण म्हणून आपण आगीच्या जवळ नाही. त्याप्रमाणेच मद्य किंवा दारूच्या बाबतीत धोका आहे, तिची विध्वंसकता माहित असून सुध्दा आपण त्याला पितो. संपूर्ण समाजात दारूने अनेक कुटूंब उद्ध्वस्त केले आहेत. दारूबाजपणा हा असा रोग आहे जो कुटूंबातल्या एका व्यक्तीला झाला तरी त्याचे दुष्परिणाम सा-या कुटूंबाला भोगावे लागते.

मद्य किंवा दारू अनेक लोक पितात. परंतू दारू किंवा मद्यपान करणारे सर्वच लोक व्यसनधिन झालेले आहे असे म्हणता येत नाही. काही लोक विशिष्ट प्रसंगी मद्यपान करतात. ते मद्याच्या आहारी गेलेले नसतात. म्हणजे क्वचितप्रसंगी कमी प्रमाणात मद्यपान केल्याने व्यक्तीगत विघटन किंवा सामाजिक विघटन होत नाही. पण अधूनमधून दारू पिल्याने दारूची सवय लागण्याची शक्यता असते. जे लोक नेहमी दारू पितात. असे लोक दारू शिवाय राहू शकत नाही. दारू हा त्यांच्या जीवनाचा अविभाज्य अंग बनलेला असतो. असे लोक अधिक प्रमाणात मद्य प्राशन करतात.

मद्यपान ही एक प्रक्रिया :-

मद्यपान ही सार्वत्रिक घटना असली तरी सर्व जगातील लोक मद्यपान करतात. पाश्चात्य देशात मद्यपान करणा-या लोकांचे प्रमाण जास्त आहे.कारण त्याठिकाणी वातावरण थंड असल्यामुळे मद्यपान करणे आवश्यक मानले जाते. परंतू भारतात उष्ण वातावरण असला तरी भारतातील बरेच लोक मद्यपानाच्या आहारी जावून त्याचा फार मोठा वाईट परिणाम व्यक्तीगत, कौटूंबिक व सामाजिक जीवनावर पडत आहे. ही व्यक्तीगत बाब असली तरी समाजावर होणारा दुष्परिणाम लक्षात घेतला तर ती एक सामाजिक समस्या आहे.

मद्यपान करणे, मादक पदार्थांचे सेवन करणे सिगारेट, बीडी आढणे,तंबाखूजन्य पदार्थांचे सेवन करणे, गुटका, खर्चा याचे सेवन केल्याने आरोग्यावर फार मोठा वाईट परिणाम होते. याची जाणिव असून सुध्दा समाजातील सुशिक्षित मंडळी डॉक्टर, इंजिनियर, प्राध्यापक, वकिल, राजकिय पुढारी, अधिकारी, कर्मचारी, कामगार, महिलाच नव्हे तर अल्प वयातील बालके सुध्दा मादक द्रव्याच्या आहारी गेल्याचे आढळून येतात. आज ग्रामीण भागातील प्रत्येक गावा-गावात पानठेला, चायठपरीच्या ठिकाणी युवकांची गर्दी जमलेली असते. एवढेच नाही, तर मोठ-मोठया शहरातील चौका-चौकात पानठेलावर होणारी गर्दी थांबविण्यासाठी यंत्राच्या सहायाने खर्चा बनविण्याचे यंत्र विकसीत करण्यात आले आहेत. तर दुसरीकडे मद्य किंवा दारूसाठी 'ड्रिंक्स' असा शब्द प्रयोग केला जातो. महाराष्ट्रातील गडचिरोली, चंद्रपूर, आणि वर्धा जिल्हा वगळलेत तर बाकी सर्व जिल्हातील प्रत्येक शहरात जवळपास प्रत्येक रेस्टारंटमध्ये मद्यपानाची व्यवस्था असते. अलिकडे फॅशन नव्हे तर जन्मदिवस, वाढदिवस ,31 डिसेंबर,जत्रा-यात्रा,पाट्या अशा प्रसंगी मोठयाप्रमाणात दारूचा सेवन केला जाते.

व्यसन हे एक अत्यंत हानिकारक संकट आहे. मादक पदार्थांचे सेवन किंवा व्यसन एक गंभिर आजार आहे. मद्यपानाने अनेक कुटूंब,राज्य लयास गेले असे इतिहास सांगतो. तसेच मद्याच्या आहारी जावून खोटे बोलणे, एक-दुस-यांना धमकावणे, शिवीगाळ करणे, स्त्रीयांची छेड काढणे, स्त्रीयांचे विनयभंग करणे,