

Krantiagrani G.D.Bapu Lad Mahavidyalaya, Kundal

Research paper published in UGC CARE Listed and UGC Approved Journal

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 Mahavidyalaya, Kundal.
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2020-21

RNI MAHMAR

36829-2010



ISSN- 2229-4929

Peer Reviewed

Akshar Wangmay

International Research Journal

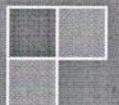
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Issue – IV, Volume-II

October 2021

Chief Editor

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Rejection of Tradition in the Select Dalit Poems

Dr. Waghmare Balkrishna Dada

Krantiagrani G. D. Babu Lad Mahavidyalaya, Kundal.Tal. - Palus, Dist – Sangli. Maharashtra

Abstract:

Dalit literature is a mainstream literature in India. It tries to showcase the Dalits' reality in Indian society and their stand and situations in the country. It is basically revolutionary, libratory, and transformational in form. It expresses pain as a Dalit, rebellion against set traditions and rejection of them. Three poems "Revolution" by Arjun Dangle, "One day I cursed that mother-fucker God" by Keshav Meshram and "Bosom Friend" by Hira Bansode from An Anthology of Dalit Literature deal with rejection of traditions that treats Dalits as inferior citizens and protest against set social notions on various levels.

Key-words: Rejection, Dalit, Dalit Literature, Protest

Introduction

Dalit literature is a mainstream literature in India. It was emerged first in Marathi language in the 1960 and soon reflected in other Indian languages like Hindi, Telugu, Tamil, Bangla, Kannada, and Punjabi and so on. It appeared in various literary forms like the poems, short stories, autobiographies, and others. Dalit literature deals with people who belong to Shudra Varna in Indian society. It is about their lives and experiences primarily about their exploitation based on their caste or low social status. It tries to showcase the Dalits' reality in Indian society and their stand and situations in the country.

The pre-independence history of India, clearly states that Dalits faced discriminations in every aspect of the social life. They were denied social, cultural and political progress in the name of tradition or a divine plan. The outlook of Indian society was essentially based on the teaching of Manu which are stated in his book Manusmriti where he has asserted that Dalits do not have any right to make money or can be equal in social status to upper castes. Even, he has asserted that Dalits should be tamed like cattle. Another thing, Dalits had to do the impure works like leatherwork, butchering, animal carcasses and waste removal. They had to work as the manual labourers and clean the streets, latrines, and sewers, which were considered impure, and due to it they were considered as untouchables. Even their shadow could pollute the upper caste person. They were expected to live on left-over food by upper caste. They were not allowed to fetch water from wells or tanks and they have to rely on the mercy of upper-caste to pour water in their pots. So, Dalits were low in social status, even low to pet animal like cow which is worshipped. Even, after 75 years of independence and being a democratic country, nothing much has been changed for Dalits in India. Their sufferings find expression in Dalit literature. It provides the platform and depicts all these sufferings and first-hand experiences of discriminations and tortures.

Dalit literature can be divided into two phases. Before Dr. Babasheb Ambedkar, it was of in the form of acceptance of their social position and seldom of rejection. The first and most ancient Dalit writer was Madara Chennaiah, who was a cobbler and lived in Western Chalukyas's reign in 11th century. His poetry is known as Vachana Poetry. Some experts trace the origin of Dalit Literature in the Marathi Dalit Bhakti poems of Karmamela, Chokha Mela, and Gora Kumbhar, and to the Tamil Siddhas or Chittars. The modern Dalit literature and writings emerged as a separate genre after the egalitarian and democratic thinkers like Dr. Babasaheb Ambedkar and Jyotiba Phule. As a result, the modern Dalit literature is basically revolutionary, libratory, and transformational in form. It expresses pain as a Dalit, rebellion against set traditions and rejection of them. Dalit literature started as a mainstream literature with the appearance of the English translations of Marathi Dalit writings, An Anthology of Dalit Literature, edited by Mulk Raj Anand and Eleanor Zelliott, and Poisoned Bread: Translations from Modern Marathi Dalit Literature, edited by Arjun Dangle. The three selected poems "Revolution" by Arjun Dangle, "One day I Cursed that Mother-fucker God" by Keshav Meshram and "Bosom Friend" by Hira Bansode from An Anthology of Dalit Literature deal with rejection of traditions and set social notions on various levels.

Arjun Dangle is an important name in the politics of Maharashtra and Marathi literature. He is a founder member of radical Dalit youth organization, the Dalit Panthers. His poem, "Revolution" gives picture of India before and after Dr. Babasaheb Ambedkar. The revolution in the lives of Dalits started with revolutionary teaching of Dr. Babasaheb Ambedkar. Dalits rejected the set social role and position assigned to them by tradition. Dangle records the changed social picture before and after the independence in this poem. Dalits had to hang a mud pot around their neck to spit in it and broom on their waist to erase their footprints on the ground that are likely to impure the upper-caste people. They had to announce their presence to avoid accidental touch by upper-castes by calling "Ma-bap, Johar, Ma-bap. They had to always be thankful to upper-caste people for allowing Dalits to eat the left-over food and the dead animals. Such submissive Dalits were accepted by society and were considered low status friends. Dangle rejects these traditions in this poem. He records the social revolution as stated in following lines:

KANPUR PHILOSOPHERS

ISSN 2348-8301

**International Journal of
Humanities, Law and Social
Sciences Published Biannually
by New Archaeological &
Genological Society Kanpur India**



Vol. VIII, Issue-I, 2021

ISSN 2348 – 8301

Kanpur Philosophers

Volume VIII, Issue I, June 2021

An UGC Care Listed, Internationally Peer Reviewed and Refereed Journal of History, Archaeology, Indology, Epigraphy, Numismatics, Law, Literature & allied disciplines of Arts, Humanities and Social Sciences.



**NEW ARCHAEOLOGICAL & GENOLOGICAL SOCIETY
125/L/89, FF104, GOVIND NAGAR, KANPUR U.P. INDIA 208006**

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Retelling of Female Characters from The Ramayana in Kandasamy's *Ms Militancy*

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Abstract:

Meena Kandasamy's poems from her collection *Ms Militancy* deal with retelling of female characters from The Ramayana from the feminist perspectives. The selected poems from the present collection are "Princess in Exile" "Random Access Man" and "Traitor". These poems rewrite the characters of Sita and Shurpankha in a different way. Such retelling can be seen as a counter discourse by a feminist writer. At the same time, it can be accepted to some extent and can be questioned for its extreme feminist approach.

Key Words: Myths, The Ramayana, Patriarchy, Retelling, Counter-discourse

Meena Kandasamy is a well-known Indian poet, fiction writer, translator and activist. She has published two collections of poetry, *Touch (2006)* which is themed around caste and untouchability, and her second collection, *Ms Militancy (2010)* is an explosive, feminist retelling or reclaiming of Tamil and Hindu myths. Through these works, she has a way of adapting Indian myths to communicate what she wants to say. "Princess in Exile" "Random Access Man" and "Traitor" are the poems from her collection of poems, *Ms Militancy* that deal with her same ideology. It is retelling of the female characters or myths based from *The Ramayana*, an ancient Sanskrit epic which is about Prince Rama's quest to rescue his beloved wife Sita from the clutches of Ravana with the help of an army of monkeys.

The leading female character from The Ramayana is of Sita. She is an epitome of womanly purity and virtue. She was abducted by Ravana, a demon king from the south and Rama was the king with great morals rescued his wife from his captivity. During her captivity, Ravana respected her purity, but Rama doubted her character as there were some rumours about her in his kingdom. Sita, who could not take this doubt, jumped into the fire to prove her loyalty and chastity. As Sita was chaste, the fire did not burn her. But Rama's first priority was his subjects, and hence, he disowned and banished her from the kingdom. So, pregnant Sita left for her second exile and settled in Valmiki's ashram. After giving birth to twins there, she had to face her second test. Her sons, Luv and Kush captured the horse of the Ashwamedha Yagna. The warriors like Lakshmana, Sugreev, Hanuman tried to rescue it from these children but they were all defeated by them. Finally, Rama came there to take on these boys. At this time Sita interfered and told him that they were his sons. As they were born away from Ayodhya, Rama again doubted her character. Now, Sita was too annoyed with Rama appealed to mother earth to take her away and the Mother Earth obliged.

In Meena's poem, "Princess in Exile" we see a different Sita who is revered and praised in the spiritual world. She is reluctant to give in to the oppressive demands of a patriarchal society again and again. She is now carried away not by spirituality but by the "new age guru" (Kandasamy 45) referring to Science and Technology/Reason/Logic or the education given to girls. This modern day Sita or new version which is retold by Meena Kandasamy is simply the

RNI MAHIMAR

36829-2010

ISSN-2229-4929

Peer Reviewed

Akshar Wangmay

International Research Journal

UGC-CARE LISTED

Special Issue, Volume- I

Challenges of Higher Education in India to Compete with
Global Level

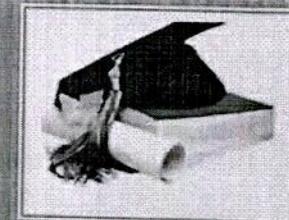
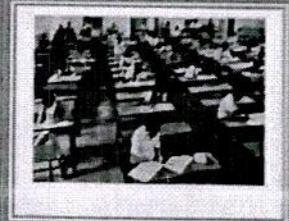
July 2021

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





'Akshar Wangmay' UGC Care Listed, International Research Journal, ISSN: 2229-4929, July 2021, Special Issue, Volume-I
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Digital / Virtual Reference Services In The Present Context: A Review

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Abstract:-

The article reviews activities of digital reference services, it's various types and present scenario. The advantage and functions are highlighted. Overview of digital library and digital references is given. The information and communication technologies have greatly influenced library information services to improve efficiency of access, flexibility and availability and to develop a modernized form of library reference service that reflects a change within the library world in the way that services are delivered to users. Now in this era, library reference services provide an increasing range of different services, using multimedia & technology and reach a more diverse audience than ever before in the form of virtual reference services.

Keywords: -Digital library, Digital Reference Services, Virtual Reference Services, Synchronous Transactions, Asynchronous Transactions.

Introduction:-

Mechanism of production delivery of goods change according to requirement of the same. With discovery of new technologies, libraries are changing accordingly information and communication technology has great influence on libraries. Libraries are providing various new services. Easily available digital information is the advantage of the internet. A number of libraries are beginning to offer web based reference services.

The advent of new technologies, such as computing, electronic mass storage and networking technologies library reference work has been greatly influenced. Traditionally an individual institution provides reference service in physical location, that is, in a library. With the development of technology, especially internet technology, libraries have developed virtual or digital reference services (VRS) in order to provide efficient and effective reference services to users in and out of the library and even to users not in the library's usual service community[Cheng,2008]

Evolution of Digital Libraries:-

Digital library is organised collection of multimedia and other types of resources which are available in computer process able form. Digital libraries rapidly became the term to signify the digital counterpart of traditional libraries. Digital library is later stage of electronic library. In digital library high speed optical fiber are used for LAN and the access is over WAN and provide a wide range of internet based services.

Reference Service:-

Library reference services, sometimes referred to as "reference and information services", refer to the personal assistance provided to users in the pursuit of information. Provision of such personalised information services has remained the central theme of library and information profession. The importance of these services grew over time with the introduction of new technologies and services in libraries. C.A.Bunge categorised reference services on to three broader groups:

1. Information services that involve either finding the required information on behalf of the users, or assisting users in finding information;
2. Instruction in the use of library resources and services (broadly defined as information literacy skills); and
3. User guidance, in which users are guided in selecting the most appropriate information sources and services[Bunge,1999]

Digital Reference Service: Present Scenario:-

A number of libraries have now began to offer web-based reference services and number of recent studies report the current practice of reference services provided by libraries. The provision of DRS(Digital Reference Service) in academic libraries is a response of librarians to the ever growing information needs and changing information seeking patterns and behaviour of clients-who are becoming less visible in the library.

In India IIT and IIM libraries are automated and now they have access to more than one thousand electronic journals. In most of the higher learning and research institutes in India such as Indian Institute of science, Indian Statistical Institute of Physics, All India Institute of Medical Science (AIMS) have been providing web based reference services to users. Other types of libraries are in developing stage. Most of university libraries have taken steps to provide digital reference and information services. These are-

RNI MAHIMAR

36829-2010

ISSN- 2229-4929

Peer Reviewed

Akshar Wangmay

International Research Journal

UGC-CARE LISTED

Special Issue - II

Interdisciplinary View on Socio-Economic, Educational, Management, Environmental, Research, Language and Sustainable Development in Covid-19 Pandemic Situation

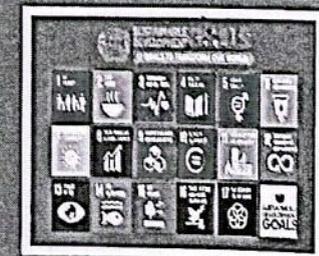
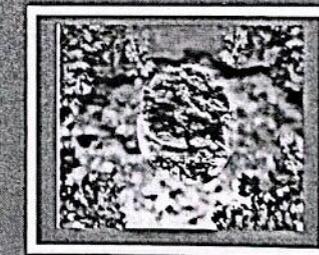
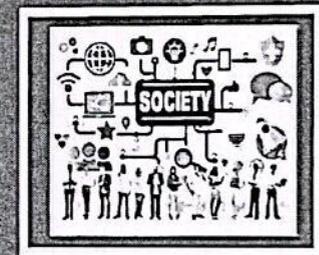
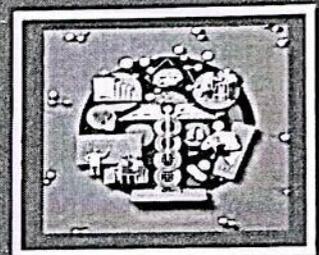
January 2021

Chief Editor : Dr. Nansaheb Suryawanshi

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Ta-Chimur, Dist-Chandrapur (Maharashtra)

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Thodga Road, Ahmadpur, Dist- Latur 413515 (MS)

AKSHAR WANGMAY

International Peer Reviewed Journal
UGC CARE LISTED JOURNAL

January 2021

Special Issue -Volume-II

On

"Interdisciplinary View on Socio-Economic, Educational, Management, Environmental, Research, Language and Sustainable Development in Covid-19 Pandemic Situation"

Chief Editor

Dr. Nanasaheb Suryawanshi

Pratik Prakashan, Pranav, Rukmenagar, Thodga Road Ahmedpur,
Dist. Latur, -433515, Maharashtra

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संत एकनाथांच्या भारूडातील लोकसंस्कृती

नवनाथ किसन गुंड

क्रांतिअग्रणी जी. डी. बापू लाड महाविद्यालय, कुंडल.

ज्ञानेश्वरानंतर तीनशे वर्षांनी म्हणजेच इ. स. १५२८ मध्ये संत एकनाथांचा जन्म पैठण येथे पुण्यपावन अशा घराण्यात झाला. देवगिरीच्या राजाचेकारभारीजनार्दन स्वामी यांच्याकडून नाथांनी गुरुदीक्षा घेतली. गुरुबरोबर अनेक तीर्थयात्रा केल्या. हे करत असतानाच समाजाच्या स्थितीचे आणि धार्मिकवातावरणाचे निरीक्षण त्यांनी केले. नाथांनी १६ व्या शतकात महाराष्ट्रात सांस्कृतिकपुनरुत्थान घडविले. ज्ञानेश्वरांनी जरी वारकरी पंथाचा पायाघालण्याचे काम केले असले तरी त्याला आधार देण्याचे काम संत एकनाथांनी केले. उच्चवर्गीय कर्मठपणात अडकले होते. त्यांचे धर्मतत्त्व निरूपण साचेबंद झाले होते. अशागोंधळाच्या अवस्थेत धर्माच्या नावाखाली धर्म फोफावला होता. नाथांच्या काळात यादवांची राजवट संपून मुसलमानी अंमल चालू झालेला होता राजकारणात आणि व्यवहारात फार्सी भाषेचा शिरकाव झाला होता. भागवत संप्रदायात ज्ञानेश्वर-नामदेवानंतर त्यांच्या तोडीचा मोठा संत न झाल्यामुळे संस्कृतचे अभिमानी पंडित पुन्हा संस्कृत भाषेचे वर्चस्व प्रस्थापित करित होते. अशा या काळात संत एकनाथांनी पुन्हा एकदा मराठी भाषेचा - देशी भाषेचा आग्रह धरला. मराठी मध्ये आणि प्रतिष्ठित अशा समाजातील वर्गाला पुन्हा मराठीकडे त्यांनी वळविले.

एकनाथांचे वाड. मयीन कार्य :-

संत एकनाथांनी आपल्या सहासष्ट वर्षांच्या आयुष्यात बहुविध स्वरूपाचे लेखन केले. त्यांनी आपले लेखन करताना ते त्रिविध पध्दतीने केले. पंडितव विदवानांसाठी त्यांनी 'चतुःश्लोकी भागवत' व 'एकनाथी भागवत' या ग्रंथांचे लेखन केले. समाजातील मध्यवर्गीयांसाठी 'रुक्मिणीस्वयंवर' आणि 'भावार्थरामायणची' रचना केली. तर समाजातील सर्वसामान्य असा जो तळातील वर्ग होता त्यासाठी त्यांनी भारूडाची निर्मिती केली. त्याच बरोबर अनेकलहान-मोठी अध्यात्मिक प्रकरणे, संतचरित्रे, पौराणिक आख्याने, जोहार, अर्जदस्त, गौळनी, अभंगआरत्या इ. अनेक वाड. मय प्रकारात नाथांनी विपुललेखन केले आहे. त्यापैकी भारूड या प्रकाराची काव्यरचना करत असताना नाथांनी समाजात विविधव्यवसाय करणारी माणसे पाहिली. सामान्य स्त्री-पुरुषांचे आयुष्यत्यांना जवळून माहीत होते. माणसे त्यांचे व्यवसाय आणि भोवतालचा जीवन व्यवहाराच्यामधून एकनाथांनी अनेक प्रसंगावर माणसांवर, व्यवसायांवर, परमार्थिक रूपके रचली. सामान्य लोकांच्या पर्यंत भक्तीचे तत्त्वज्ञान सहजपणे नेऊन पोचविण्याची ती एक उत्तम पद्धती ठरली. एकनाथांची भारूडे आजही अतिशय लोकप्रिय आहेत. संत विचारांचा लोकजीवनाशी मेळ घालण्याचे प्रभावी साधन म्हणून नाथांनी भारूडाची निर्मिती केली. या निबंधाच्यामाध्यमातून संत एकनाथांच्या भारूडातील लोकसंस्कृतीचा आढावा घेण्याचा प्रयत्न केला आहे.

कैकाय :-

चिंताग्रस्त प्रापंचिकांना भविष्य सांगून दिलासा देणारी कैकाडीण म्हणजे 'कैकाय' होय. ती सांगते, 'लोकहो, या जगात मृत्यूच्या मागनि गेलेले परतकधी आलेले नाहीत. ते माया मोहाच्या मागनि गेले. हा मायामोह लटका आहे, हेजाणणारा विरळाच असतो. त्यासाठी हरिहराचे भजन करा. 'लटिकाचिमायामोहलावियला धंदा' 'यालागी चिंती दिननिशी परमानंदा' भक्तीच्या मार्गावरून जायचे असेल तर परमात्म्याची खूण पटली पाहिजे. हे मायारूपी जग अशाश्वत आहे हे जाणून परमेश्वराच्या नावाने नित्यनियमाने स्मरण करा! 'परमार्थीक क्षेत्रातील भविष्य सांगणारी ही कैकाय गावोगावी घरा घराच्या अंगणातजाऊन भविष्य सांगते.

बाळसंतोष :-

या भारूडातून 'बाळसंतोष बाबा बाळसंतोष' असे म्हणत, लहान मुलांची अंगडि टोपडी मागणारा रंगीबेरंगी वस्त्रे परिधान करणारा हाबाळसंतोष बालकांचे भविष्य सांगतो. भल्या पहाटे घराच्या अंगणात येऊन भिक्षा मागणारा बाळसंतोष अध्यात्माची शिकवण देतो तो सांगतो, 'लोकहो, विषय भोगून विटलेला जुना शेला मला द्या. त्रिगुणांच्या पाशात अडकलेली जुनी काचोळी मला द्या. पूर्णत्वाच्या पुरणपोळीवर स्नेहाचे, भक्तीचे तूप वाढा, प्रबोधनाचा लाडू द्या. 'विषयभोग बाजूला ठेवून हरीनामस्मरण करीत गेल्यास भक्तिमार्गावरून प्रवास करीत परमात्म पदापर्यंत पोहोचता येते. हेसांगितले आहे. भक्तीची भाकरी मागणारा हा बाळसंतोष विठ्ठलाला जोगीमाणून त्या विठ्ठलाच्या पायी माझा देह, वाणी व मन मग्न राहो ! असे मागतो. या भारूडातील बाळसंतोष परमार्थिक वाटचालीचा दूत आहे. सामान्य जनांना तो अशाश्वत देहाची आणि प्रपंचाची जाणीव करू करून देताना दिसतो. सामान्य माणूस देखील अध्यात्माचा अधिकारी आहे हे येथे स्पष्टपणे सांगितले आहे. त्या काळात सामान्य माणसाच्या हाताबाहेर गेलेली- नेलेली भक्ती एकनाथांनी सामान्यांच्या हातात आणून दिली हे या भारूडातून दिसते.

सरोदा :-

सरोदा हा ग्रामीण भागातील ज्योतिषी आहे. प्रारंभी अनेक देव-देवतांना आवाहन करणारा हा सरोदा म्हणतो, 'लोकहो, ध्यान देऊन ऐका. अविचाराच्या मार्गाने जाऊ नका. शंभू महादेव विठ्ठल, खंडोबा, दत्तात्रय आदी देवांचे स्मरण करूया. परब्रह्म - गुरु यांना वंदन करूया. प्रपंच हा मायेचा, अविद्येचा गोंधळ आहे. हे लक्षात घेऊन परब्रह्माला शरण जा. बारा राशींचे भविष्य आता ऐका. केशव माधव हा घरधनी आहे. त्याची बायको माया हीजगभ्याड सौरी आहे. तिचा मुलगा अविवेक हा महाठक आहे. कामवासना घातक आहे. राजेहो! तुम्ही मला असे दान द्या की, जे कल्पांतीही सुरू नये. मलामोक्षकाशीचा गाव मिळाला आहे. आता मी आवडीने हरिनामसंकीर्तन करणार आहे.' या



Site Suitability for Rainwater Harvesting Structures in Yerala River Basin using Intersect Overlay Analysis

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Abstract:

There is need to conserve the water resource, to increase the ground water level to meet the tremendous increasing demand of the water. The site for rainwater harvesting structure for the Yerala river basin is identified by using various thematic layers such as drainage order, slope, and geological structure of the region, soil, and land use/land cover of the area. The site selection for the rainwater harvesting structure was done using intersect overlay analysis tool in ArcGIS software. In study area 55 sites were identified suitable for check dams, 19 sites for percolation tanks, 92 sites for gully plug and 71 sites for continuous trenches.

Keywords: Rainwater Harvesting, Intersect Overlay Analysis, Yerala River Basin

Introduction

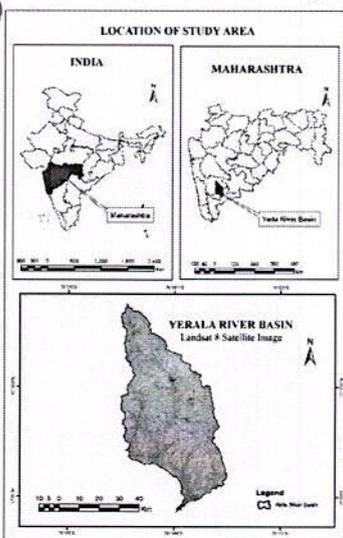
Water harvesting structure is important aspect of watershed development. The water conservation and soil conservation have strong linkage. The reduction in surface runoff is resulting high infiltration of water into ground and reduces soil erosion. The government of Maharashtra has started the Scheme of 'Jalyukt Shivar' to conserve the water and reduce the soil erosion. The approach of watershed management through the soil and water conservation will increase the ground water table, reduce soil loss, self sufficiency in water demand and increase the crop yield. The Yerala basin is depends on south-west monsoon for the rainfall. The rainfall is unevenly distributed in the region. The failure of monsoon creates water shortage for agricultural and domestic purposes. The rainwater harvesting is needed and important for sustainable development the agriculture. The present study focuses on the selection of suitable site for the construction of the rain water harvesting structure to conserve the water and reduce the soil erosion in the Yerala river basin using remote sensing and GIS techniques.

Study Area

The study area is west part of Maharashtra state bounded by Latitude $16^{\circ} 55'$ to $17^{\circ} 28'$ N and Longitude $74^{\circ} 20'$ to $74^{\circ} 40'$ E and covered by survey of India toposheets no 47 K – 5, 6, 7, 8, 10, 11, 12, 47 L - 9 on the scale 1:50,000 it covers total geographical area of 3029 sq.km and includes two districts (Satara and Sangli) in Maharashtra. The Yerala River is tributary of the Krishna River (Fig.1).

Materials and Methods

The survey of India Toposheet used for the digitization of drainage for the watershed. The geology is obtained from the geological survey of India. The soil texture is obtained from the National Beuro of Soil Survey and Land Use Planning. The slope map of the basin is generated using SRTM data from the ArcGIS software. The land use and land over is prepared using Landsat ETM satellite image in the ERDAS Imagine software. The site selection for the rainwater harvesting structure was done using intersect overlay analysis tool in ArcGIS software and the guidelines of Integrated Mission for Sustainable Development (1995) and the guidelines of Central Ground Water Board, is form the Ministry of water resources Government of India (2007).



Cropping Pattern Analysis of Sangola Tahsil

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Abstract:

Agriculture is main stay of population in India. Cropping pattern and change in area under different crops analyzed in Sangola tahsil in 2001 and 2014. There are various factors are affecting to change in area under different crops such as rainfall distribution and variability, soil type, social behavior of farmer, and demand in the market. In Sangola tahsil area under the maize, Bajara and fruits are increased and decreased in fodder crops. The rice is very limited crop in the Sangola tahsil. In fruit farming area under pomegranate is increasing day by day and now it is the backbone of the economic development in the Sangola tahsil.

Keywords: Cropping Pattern, Sangola tahsil

Introduction:

In India, agriculture and other agro-based sectors are having largest source of livelihoods in India. Nearly 70 per cent rural households depend on agriculture. In 2017-18, total food grain production was estimated at 275 million tonnes (FAO, 2018). The rapid change in agriculture production after 'Green Revolution' fulfills the demands increasing food. In this way, mostly changes in agriculture crops as like foods and fruits with agriculture area all over the world. Thus, Indian agriculture fields are changing food crops, fruits with different climatic conditions, which is mountain, plateau and plains region with respect to Monsoon climate. The land use changing in agriculture sector using irrigation facilities (Chavare, 2014).

Sangola region is receiving rainfall from south-west monsoon and falling under the shadow zone and soil originated from on Deccan trap in the Maharashtra. The farmers are doing agriculture in tradition way as well as using advanced techniques in agriculture sector. After that since many of the years are becoming changes in agriculture productions as well as area of agriculture. Here all developments are depends on agricultural changes which is changing with different managements as like rain and irrigational water, land use with respect to changing soil and use of water in agriculture areas with different crops etc. Social behavior changes are very important for changing agriculture pattern in this study region (Kamble and Mane, 2019). Agricultural land suitability is also important aspect for the change in cropping pattern (Shinde and Chavare, 2012). The cropping pattern changes are having impact of variation in rainfall and intensity of rainfall (Sawant, et al. 2015). Cropping pattern analysis is essential to study change in area under different crops from year to year. Change is found due to climatic condition, rainfall, irrigation facilities and market to the crop production. In the Sangola tahsil crops are Jowar, wheat, rice, Bajara, maze, pulses, sugarcane, oil seeds, cotton, vegetable and fruits grown. The social and economical development of the region is depends on the agricultural development. In the present work change in cropping pattern in 2001 and 2014 was analyzed in different crops.



2019-20

ISSN 2277 - 5730
AN INTERNATIONAL MULTIDISCIPLINARY
QUARTERLY RESEARCH JOURNAL

AJANTA

Volume - IX

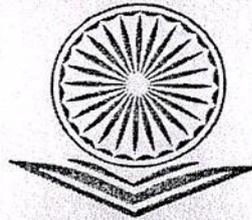
Issue - I

January - March - 2020

English Part - V

Peer Reviewed Referred
and UGC Listed Journal

Journal No. 40776



ज्ञान-विज्ञान विमुक्तये

IMPACT FACTOR / INDEXING
2019 - 6.399
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Ajanta Prakashan
Aurangabad. (M.S.)

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9. Housing Condition and Health Status of Kolhapur City: A Geographical Analysis

Subhash Chavare

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ABSTRACT

Housing condition is the good indicator of the development of the every household and it reflects the development of any region as well as the development of country. Health status of the resident is important aspect of the development because healthy generations can develop the nation. The present study is aims to analyze the housing condition and health status of the urban resident of Kolhapur city on the basis of primary data collected from the field work. The body mass index method is used to study the health status of the population.

KEYWORDS: Housing Condition, Health Status, Geographical Analysis

INTRODUCTION

The overall condition, structure, type of house, pucca or kucha, Semi-Pucca, Pucca, and R.C.C, etc. reflect the social and economic status of the household. It is very simple to understand that if the house is zhopari or kucha, it means that the living condition or status of the family is very poor and if it is pucca or RCC then levels of living of the household is comparatively better than the people living in kucha houses. If it is semi-pucca then it is considered as a moderate household in terms of economic condition.

In case of the Kolhapur city population, the condition of the households as well as the house is good. They are mostly belonging to middle class society with moderate housing condition and moderate income of the family. The houses of the people mostly contain any precious assets and the houses are mostly the pucca and R.C.C. They are having housing amenities, which are essential. In this chapter we are going to discuss the housing condition of people of the Kolhapur city.

HOUSING CONDITION

Zhopari is made of grass, leaves, bamboo, etc. and kucha house is made of mud walls and kablaru roofs. This is the material used for the construction of house, which is locally available. It is found that 12.5% population in the study area was living in Zhoparies in E ward. The highest percentage of households living in pucca houses was about 35.49 per cent in Kolhapur



UGC CARE group I Journal

VOL-X ISSUE-V NO. XVI MAY 2020



ज्ञान-विज्ञान विमुक्तये
UGC

University Grants Commission
Approved Journal



Impact Factor

WWW.junikhyat.com

Email: editor.junikhyat.com

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Watershed Prioritization for Soil Conservation using Morphometric Parameters and GIS of Bend Watershed

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Abstract

Watershed prioritization for soil conservation is now needed to conserve the soil from erosion. The morphometric parameters are useful to prioritize sub-watershed to follow the soil conservation measures. These morphometric parameters are having influence on the soil erosion. The SoI toposheet, GIS technique and various morphometric parameters such as stream number, stream frequency, form factor, relief ratio of watershed, drainage density, bifurcation ratio and drainage texture are used to analyze compound parameter value obtained for prioritization of sub-watershed for soil conservation in Bend river watershed. The GIS technique is accurate and useful to carry the analysis. The results of sub- watershed prioritization categorized are into three classes as high priority, medium priority and low priority.

Keywords: Watershed Prioritization, Morphometric Analysis, GIS, Soil Conservation

Introduction

Land is important natural resource which supports plant for growth. The increasing population and changing methods of agriculture are having pressure on the land resources. The agricultural productivity is depends on the quality and fertility of soil. Many factor are controlling the soil erosion in which the surface runoff also one of the more influencing factor for the soil erosion. Upper layer of soil removed by streams and transported to another location and it reduces the soil fertility. The morphometric parameters are having direct and indirect influence on soil erosion. Quantitative description of a watershed is provided by the morphometric analysis, as it is the mathematical measurement and analysis of the shape of the earth's surface and its landform dimension, which is an important aspect of characterization of a basin (Strahler 1964; Clarke 1996; Agarwal 1998). The morphometric analysis is an important aspect to analyze flood condition and soil erosion (Chavare and Potdar, 2014, Chavare, 2011,

Year 19-20

Changing Consumer Buying Behaviour in Rural areas

-Dr. Pravinkumar Bharatkumar Lupane* and Amit Shivaji Patil**

Abstract

According to Census 2011, it consists of more than 740 million Indians, forming 73% of the Indian Population in rural areas. The number of rural households is in excess of 120 millions and accounts for over 70% of total households in India. There are around 12 million sales outlets at the retail level in rural India. The total area of Sangli district is 8,572 sq. Mt. and the total population is 28, 20,505. There are 10 talukas and 734 towns in Sangli district and 5,741 registered Kirana shops in the sample area. The objectives of the study are-to understand the various reasons affected on consumer behavior and to study the impact of 4P's (Product, Price, Place and Promotion) on consumer behaviour. The primary data is collected through questionnaire. The sample size is 400 for customers. The study of customer is the most essential to understand the changing behaviour. The study of customers guides to decide the policies related to marketing mix decisions. Without them marketing is not successful. This study of customers changing behaviour facilitates why, what and when the customers purchase the goods and services. Also study the 4P's have affected on consumer behaviour.

Key Words: Consumer, behaviour, rural, marketing, Kirana Shops

1. Introduction:

According to Census 2011, it consists of more than 740 million Indians, forming 73% of the Indian Population in rural areas. The total number of villages including uninhabited ones are 6, 38,365. The number of rural households is in excess of 120 millions and accounts for over 70% of total households in India. The urban population in India lives in 3,200 cities and towns and just 90,040 villages have population of 5,000 or more. The remaining villages have less than 5,000 people in each village. It means there is huge population lives in rural areas.

“Micro Finance – A Ray of Women Empowerment”

- Amit Shivaji Patil* and Dr. Pravinkumar Bharatkumar Lupane**

Abstract

Women are an integral part of every economy. Empowerment of women is a holistic concept. The scheme of micro-finance through SHG create empowerment promoting conditions for women to move from positions of marginalization within household decision making process and exclusion with community, one of greater centrality, inclusion of voice. Thus, micro financing through SHGs has transferred the real economic power in the hands of women and has considerably reduced their dependence on men. But the lack of education often comes in the way and many a times they had to seek help form their husbands or any other educated men/women for day- to- day work. Self Help Groups (SHGs) is now well known concept. The objectives of the study are-To understand the role of micro finance through Self Help Groups (SHGs) towards Women empowerment. To know about status of Self Help Groups (SHGs) in India. To know the achievement through women empowerment. The paper is based on secondary data and some discussion with women members of Self Help Groups. Micro- finance programme are currently being promoted as a key strategy for simultaneously addressing both poverty alleviation and women’s empowerment. There were certain misconception about the poor people that they need loan at subsidized rates of interest on soft terms, they lack skills, capacity to save, credit worthiness and therefore are not bankable. Nevertheless, the experience of several and SHGs reveal that rural people are actually efficient managers of credit and finance.

Key Words: Women Empowerment, Self Help Group, Micro Finance

1. Introduction:

The origin of micro finance could be traced back to the beginning of the cooperative movement in Germany. The movement was started in 1944 in the field of co-operative based credit system by the Raiffeisen Societies as well as Rochadale pioneers in England. Similarly, the enactment of the co- operative credit societies Act, 1904 could be considered as the beginning of micro- finance in India.

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प्रा. नयनाथ किसन गुंड

क्रांतिअग्रणी जी. डी. बापू लाड महा. कुंडल.

खानदेशातील ज्या काळासार भूमीत बहिणाबाई रसरशीत अंकुरासारख्या रुजल्या, वाढल्या त्या काळ्या आईनेच त्यांचे व्यक्तीमत्त्व घडविले. तिच्यासारखेच कणखर आणि गृदू सोशिक आणि क्षमाशील अशा त्या व्यक्तीमत्वातून त्यांची गाणी निर्माण झाली. ती ही त्याच व्यक्तीमहत्वाचा गुण आणि गंध घेऊन, म्हणूनच काळी आई आणि बहिणाबाई, बहिणाबाई आणि बहिणाबाईची गाणी ही अतूट आहेत.

सदर निबंधामध्ये बहिणाबाईच्या "बहिणाबाईची गाणी" या संग्रहातील निसर्ग आणि कृपीजीवनविषयक कवितांचा थोडक्यात आढावा घेण्याचा मी प्रयत्न केलेला आहे.

निसर्ग विषयक कविता

'माझी माय सरसोती' ही कविता म्हणजे सरस्वतीच मला बोली शिकविते. निसर्गातील कितीतरी गुपिते माझ्या मनात पेरते.

माझ्यासाठी पांडुरंगा
तुझं गीता दृभगवंत
पावसात समावतं
माटीमधी उगवतं!

अशा या निसर्गातून सूर्य तिला आरूपाचे रूप दाखवितो. देवाची चाहूल तिला लागते, देवाचे येणे जाणे वाराच तिला सांगतो. धरतीचा परिमळ तिच्या नाकाला कळतो पण नथनीला कळत नाही. आकाशात अनेक रंगाची उधळण करून जणू श्रीरंगच रंगपंचमी खेळत आहे. असा भास होतो. धरतीमधल्या पिकांच्या रसाने तिच्या जिभेवर उतरून पिंडात ठाव घेतला आहे. निसर्गच तिला गाणी सुचवितो असे दिसते.

माहेर

या कवितेमधून माहेरचा जिव्हाळा, प्रेम तर दिसून येतेच पण त्याचबरोबर माहेरच्या वाटेवरील आंबा, तापलेली माती, बहिणी, आई, सगे- सोयरे, तापी नदी या घटकातून निसर्गाचे गुणगाण बहिणाबाईंनी केलेले दिसते.

लागे पायाला चटके
रस्ता तापीसनी लाल
माझ्या माहेराची वाट
मालेवाटे मखमल

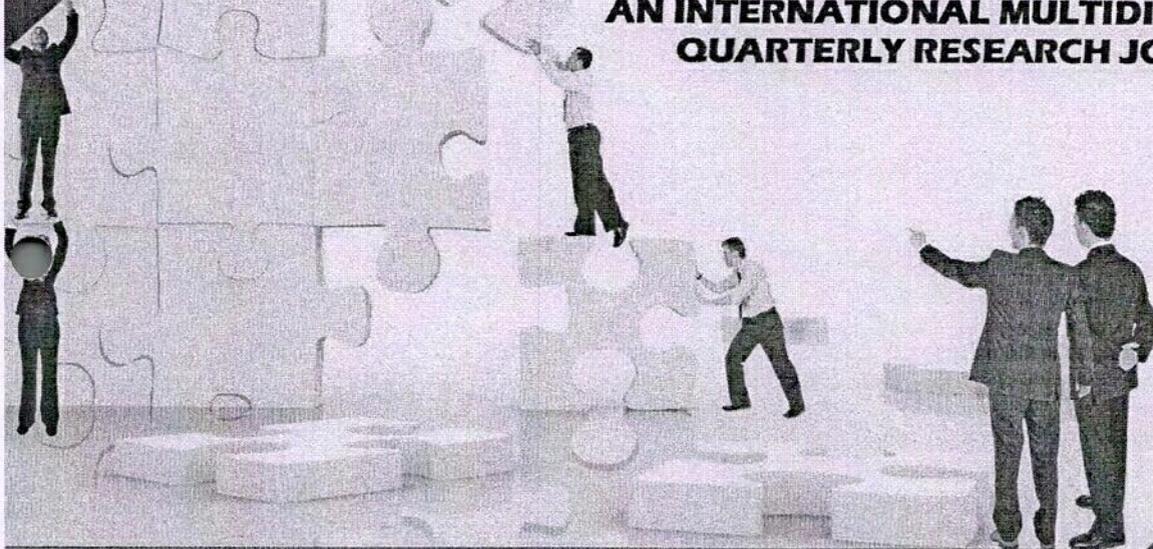
दगड धोड्यांची तापलेली मातीची वाट तिला मखमलीसारखी वाटते. तापी नदीजरी झुळू-झुळू वाहात असली तरी त्या पाण्याला अमृताची चव आहे.

**Peer Reviewed Referred
and UGC Listed Journal
(Journal No. 40776)**



ISSN 2277 - 5730

**AN INTERNATIONAL MULTIDISCIPLINARY
QUARTERLY RESEARCH JOURNAL**



AJANTA

Volume - IX, Issue - I,
January - March - 2020
English Part - I

IMPACT FACTOR / INDEXING

2019 - 6.399

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6. Reflection of Human Values in Ngugi's *Matigari*

Dr. Balkrishna Dada Waghmare

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Abstract

Human values are the guiding principles to human beings. They are the virtues that guide us to take into account the human element while dealing with other human beings. The novel, *Matigari*, promotes human values like truth, justice and compassion. Matigari who has returned after several years of fight with colonial master searches for family takes on the symbolic and ironical journey for truth and justice. Ngugi presents two contradictory worlds through the search of truth and justice of Matigari. The central character Matigari is an embodiment of human values like truth, justice, compassion, resistance and peace.

Key words:- Human values, truth, justice, compassion, peace, exploiter, exploited

Human value crisis is a known fact of the modern-day society. Human society may not sustain without human values. They are the guiding principles to human beings and the virtues that guide us to take into account the human element while dealing with other human beings. These values differ us from animals or they make us humans. Respect, acceptance, consideration, appreciation, listening, openness, affection, empathy, truth, justice, compassion and love towards other human beings etc. are the human values. Literature dealing with injustice or exploitation primarily promotes these human values. Exploiters are basically without human values. It differs exploiters from the exploited on the basis of these values.

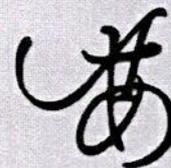
Ngugi waThiong'o is an African writer. His works basically deals with what colonialism has done to African soul and body. His works also evokes human values among the readers. *Matigari ma Njiruungi*, Ngugi's sixth novel, was written from exile in London in 1983 and published in Kenya in the original Gikuyu in October 1986. This is one of Ngugi's most controversial novels, due to its advocacy of armed rebellion against neo-colonial oppression. In the novel, the central character Matigari Says, "the difference between the robber and robbed can only be settled in struggle" (Ngugi 114). Ngugi in an interview given to Maya Jaggi says, "...Matigari is saying that neo-colonialism must end because Africa cannot possibly develop or

2018-19



Peer Reviewed Referred and UGC Listed Journal
(Journal No. 40776)

ISSN 2277 - 5730
AN INTERNATIONAL MULTIDISCIPLINARY
QUARTERLY RESEARCH JOURNAL



AJANTA

Volume-VIII, Issue-I
January - March - 2019
English Part - I

IMPACT FACTOR / INDEXING
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www.sjifactor.com

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1. Search for National Identity in Andrea Levy's Essay "Back to My own Country"

Dr. Balkrishna Dada Waghmare

Head, Department of English, Krantiagrani G. D. Bapu Lad Mahavidyalaya, Kundal
(Affiliated to Shivaji University Kolhapur).

Abstract

Present paper deals with Andrea Levy's search for identity in multicultural England. She belongs to second generation of Afro-Caribbean ancestors in London. She finds apartheid treatment to blacks in London. She peeps into history of the Caribbean islands and finds that present British Empire has been constructed on the sweat and labor of the slaves in these colonies. She also explores efforts of blacks to assimilate in white people's society by avoiding their own identity. Author who was born and brought in London and with a fairer skin suffers from identity crisis. After exploring her ancestry, she feels proud to call herself as "Black-British writer". Her search for national identity ends with an exploration of her Jamaican origin and accepting herself as a black-British writer.

Key words: Multiculturalism, Immigrants, Afro-Caribbean, National-identity

The term identity deals with "who we are, 'where we are coming from.' As such it is the background against which our tastes and desires and opinions and aspirations make sense." (Taylor 80). In a multicultural society, this issue is more acute. The immigrant, after leaving homeland and arriving into a new country, faces the difficulty of not fitting into the host society. This problem rises if the immigrant differs from race of the host country. If he/she is living in a society white people, it causes cultural and racial issues to him/her. Immigrants can suffer the haunting feeling of having no real identity, if they are forced to accept white people's ways and compromise about their traditions but still not being accepted by them. On the other hand, the immigrants cease to belong to their original countries and are not fully accepted in their new home. This problem can be even more acute with the second generation – children who were born in such host countries, and therefore feel that they should fit the culture, but still experience a sense of estrangement. Unlike their parents, who had at least their identity formed by their homeland, these children born in such host society grow up confused. They are caught between

Impact Factor – 6.261

ISSN – 2348-7143

INTERNATIONAL RESEARCH FELLOWS ASSOCIATION'S
RESEARCH JOURNEY

International E-Research Journal

PEER REFREED & INDEXED JOURNAL

March-2019 Special Issue – 171 (A)

**The Reflection of Work Culture of
Gypsy & Liberated Tribes in Art & Literature**

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This Journal is indexed in :

- University Grants Commission (UGC)
- Scientific Journal Impact Factor (SJIF)
- Cosmoc Impact Factor (CIF)
- Global Impact Factor (GIF)
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Depiction of Tribal Life and Culture in Ngugi's the River Between

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Abstract:

Ngugi's novel, The River Between, depicts the pre-colonial tribal life and culture. It tells the story of the separation of two ridges, Kameno and Makuyu, within Gikuyu tribe in Kenya. According to Ngugi, pre-colonial tribal life was without any conflict and the introduction of colonialism laid the seeds of conflict and separation among people of same origin. In this novel, Ngugi has revived the glorious past of pre-colonial Kenya where women were the rulers of the land. Ngugi has also revived Kenyan myths such as Gikuyu and Mumbi and tribal religion to prove that Africa has its own history. But with the advent of missionaries the tribal way of the life and rites were considered as savage acts. It also gave birth to religious antagonism which later turned destructive to both ridges.

Key words: Tribe, colonialism, Christianity, myths, rites, religion, culture

Ngugi wa Thiong'o, a Kenyan novelist, is considered as a major voice speaking on the behalf of the African people. His work basically deals with what colonialism has done to African soul and body. He has tried to portray the impact colonialism in his novels. He also criticises his own people or ruling class who continued the legacy of the colonial masters.

Set in 1920s pre-colonial time, *The River Between* (1965) is Ngugi's first novel and the second published novel after *Weep Not, Child* (1964). Ngugi tries to convey through this novel that the pre-colonial Kenya was without any turmoil. It was land of peace and prosperity. It depicts pre-colonial past of Kenya as well as the impact of colonialism in terms of clash between Christianity and traditional religion and culture. The novel tells the story of the separation of two ridges, Kameno and Makuyu, within Gikuyu tribe in Kenya. These tribes are neighbours but difference in faith has separated them. Out of these two villages, one is dominated by traditional culture. The other represents the Christian-influenced culture that has begun to replace the tradition. Waiyaki, a missionary-educated local leader and hero of the novel vainly tries to reconcile the two opposing forces through a symbiosis of Gikuyu tradition and Western education.

The beginning part of the novel unfolds the glorious past of the Africa and the early impact of colonialism. Ngugi's portrays pre-colonial African society as a peaceful one devoid of any major conflicts and social differentiations. In the traditional African society, land was common ownership of all which was worked by all for the common good. The novel's opening records the peace between two Kenyan landscapes that has yet to experience the effects of British colonialism. Ngugi describes acutely the scenery of valley. The novel begins as,

"The two ridges lay side by side. One was Kameno, the other was Makuyu. Between them was a valley. It was called the valley of life. Behind Kameno and Makuyu were many more valleys and ridges, lying without any discernible plan. They were like many sleeping lions which never woke. They just slept the big deep sleep of their Creator" (Ngugi 1).

Impact Factor – 6.261

ISSN – 2348-7143

INTERNATIONAL RESEARCH FELLOWS ASSOCIATION'S

RESEARCH JOURNEYMultidisciplinary International E-research Journal

PEER REFREED & INDEXED JOURNAL

February-2019 Special Issue – 132

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- Chief & Executive Editor

Rejection of Female Chastity in Meena Kandaswamy's *Ms. Militancy*

-Dr. Balkrishna Dada Waghmare

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(Affiliated to Shivaji University Kolhapur)

Abstract:

Religion is used as a tool by man to restrict woman. Nearly, in each and every religion, female chastity is expected to maintain. According to them, Sex outside the marriage is prohibited for both men and women. Meena Kandaswamy's poems challenge these set traditions and concepts that restrict a woman within four walls of the house and abused daily to maintain them. she has used the mythical figures like Drapadi, Sita and Nalayani to challenge the female chastity that a woman is expected to preserve. In the poem "Backstreet Girls", the girls with tattoos make clear that one should not expect virginity from them. They are not bound to maintain premarital virginity or be honest with men for life. In the poem, "Princess-in-Exile", Sita refuses to succumb to her husband's whims. In the poem, "Six Hours of Chastity", Nalayani is shown opposite to myth and she enjoys six men for six hours. These females in Meena Kandaswamy's poems defy the male hegemony and social restriction. They are not sexually meek or submissive.

Key Words: Chastity, male-hegemony, myths, Ramayana, Mahabharata, virginity

India has a long history of gender inequality. Female infanticide, domestic and sexual violence are all commonplace in India. Men are given higher social status in Indian society and religion as a tool is used by man to restrict woman. Nearly, in each and every religion, female chastity is expected to maintain. In Christianity, it is one of the seven virtues. Even in Islam, chastity is mandatory. Sex outside the marriage is prohibited for both men and women. Hinduism's view on chastity is rooted in its concept of Ashrama or the stages of life. These are Brahmacharya (student), Grihastha (householder), Vanaprastha (retired) and Sannyasa (renunciate). The first stage Brahmacharya is roughly translated as chastity and it is considered the appropriate behavior for students during this stage which precedes the stage of Grihastha (householder). As per all these philosophies, chastity is a virtue related to temperance and refraining from deviant sexual conduct.

Meena Kandaswamy's poems in her book *Ms. Militancy* (2010) challenge set traditions and concepts that restrict a woman within four walls of the house and abused daily to maintain them. Her poems with their black humour and sharp sarcasm provoke the readers into rethinking traditions and entrenched hierarchies of men in the contemporary society. She stands myths and legends on their head to expose the hypocrisy of religion and Hindu traditions. In the preface to the book 'Should You Take Offence', Meena writes "I do not write into patriarchy. My Maamma bays for blood. My Kali kills. My Draupadi strips. My Sita climbs on to a stranger's lap. All my women militate. They brave bombs, they belittle kings. They take on the sun, they take after me" (08).

As stated above, Meena has used the mythical figures like Drapadi, Sita and Nalayani to challenge the female chastity that a woman is expected to preserve. Her writing might seem

2018-19

Impact Factor - 6.261

ISSN - 2348-7143

INTERNATIONAL RESEARCH FELLOWS ASSOCIATION'S
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Multidisciplinary International E-research Journal

PEER REFREED & INDEXED JOURNAL

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Special Issue 132 : 'Women Empowerment and Sustainable Development: A Perspective'

'RESEARCH JOURNEY' International E- Research Journal

Impact Factor - (SJIF) - 6.261

UGC Approved Journal

ISSN :

2348-7143

February-2019

Impact Factor - 6.261

ISSN - 2348-7143

INTERNATIONAL RESEARCH FELLOWS ASSOCIATION'S

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SWATIDHAN INTERNATIONAL PUBLICATIONS

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Price : Rs. 800/-

Published by –

© Mrs. Swati Dhanraj Sonawane, Director, Swatidhan International Publication, Yeola, Nashik
Email : swatidhanrajs@gmail.com Website : www.researchjourney.net Mobile : 9665398258



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(Affiliated to Shivaji University, Kolhapur)
NAAC Re-accredited 'A' Grade (CGPA 3.12)
ISO 9001:2015 Certified

Impact Factor - 6.261

ISSN - 2348-7143

INTERNATIONAL RESEARCH FELLOWS ASSOCIATION'S

RESEARCH JOURNEY

International E-Research Journal

PEER REFREED & INDEXED JOURNAL

March -2019 Special Issue - 171 (H)

HISTORY



Guest Editor:
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Dist. Satara [M.S.] INDIA

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महाराष्ट्रातील ज्वलंत प्रश्न: विशेष संदर्भ - मुस्लिम आरक्षण

डॉ. झाकीरहुसेन हाकीम संदे
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राज्यशास्त्र विभाग

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ता. पलूस जि. सांगली

प्रस्तावना -

महाराष्ट्र हा देशातील प्रगत राज्यांपैकी एक राज्य. महाराष्ट्राने औद्योगिकरण, व्यापार, दळणवळण, शहरीकरण, हवाई वाहतूक, शिक्षण, सेवा क्षेत्रात केलेले कार्य निश्चितच इतर राज्यांच्या तूलनेत अग्रेसर आहे. तरी सुध्दा महाराष्ट्र हे एक विकसनशील राज्य म्हणूनच त्याकडे पहावे लागते. जरी महाराष्ट्राने विविध क्षेत्रात केलेली भरीव प्रगती वाखाणण्याजोगी असली तरी सुध्दा महाराष्ट्रात असे अनेक प्रश्न किंवा आव्हाने आवासून उभे आहेत. की ज्या प्रश्नांची उकल करता करता राज्यसंरकारची दमछाक होवून जाते. राज्यात सरकारामागून सरकारे येतात-जातात पण काही असे प्रश्न आहेत की कोणत्याही सरकारास ते सोडविणे शक्य झालेले नाही. शेतकरी आत्महत्या, सिंचनाचे प्रश्न, दुष्काळ निवारणाचा प्रश्न, आरक्षण मागणीचे प्रश्न, बेकारी, वेरोजगारी वेगळा विदर्भ, भ्रष्टाचार असे अनेक प्रश्न कोणत्याही सरकारास शंभर टक्के सोडवून जनतेचे पूर्ण समाधान करणे शक्य झालेले नाही. असे अनेक ज्वलंत प्रश्न आज राज्यात उभे आहेत.

गज्यातील जेवढे म्हणून ज्वलंत प्रश्न आहेत त्यातील अगोपित असलेला प्रश्न म्हणजे आरक्षणाचा प्रश्न. भारतातील आरक्षणाच्या मागणीचा इतिहास प्रदिर्घ स्वरूपाचा आहे. १८८२ ला म. फुल्यांनी हंटर कमीशन पुढे साक्ष देताना आरक्षणाची केलेली मागणी इथपासून जर धांडोळा घेतला तरी या आरक्षण मागणीची कालपरिक्रमा १२५ वर्षांची होईल एवढ्या प्रदिर्घ लढ्यानंतर सुध्दा समाजातील काही मागास, अल्पसंख्याक घटकांना आरक्षाचा लाभ मिळत नाही. त्याचे लढे आज सुध्दा चालू आहेत. मराठा, धनगर, मुस्लिम, परीट असे अनेक अमंतुष्ट मागास घटक आरक्षण मागणीचे लढे उभे करताना दिसतात. या सर्व लढ्यांमध्ये प्रचंड विरोधाभास, विस्मयकारी तसेच लक्षवेधी ठरलेला प्रश्न म्हणजे मुस्लिम आरक्षणाचा प्रश्न होय.

अ) मुस्लिमांच्या मागासलेपणाची पार्श्वभूमी-

भारतात राहणारा मुस्लिम समाज हा स्वातंत्र्यपूर्व काळापासून मागासलेला समाज आहे. स्वातंत्र्यानंतर त्यांच्या समाजिक आर्थिक, राजकीय परिस्थिती मध्ये परिवर्तन होईल अशी आशा बाळगून हा समाज दिवस कंठत आहे. परंतु स्वातंत्र्यपूर्व काळात परकीय इंग्रजांनी जेवढा भारतीय मुस्लिमांचा आस्थेवाईकपणे विचार केला, सोई-सवलती दिल्या तेवढे कार्य स्वातंत्र्यानंतर स्वकियांनी केले नाही. परणामी हा समाज दिवसें दिवस मागासलेपणाच्या खाईत लोटला जाऊ लागला. याची संवेदनशीलपणे राजकीय व्यवस्थेने काळजी घेतली नसल्याचे दिसून येते. स्वातंत्र्याच्या ५५ वर्षांनंतर २००५ साली पहिल्यांदा डॉ. मनमोहनसिंग सरकारने न्या. राजेंद्र सच्चर यांच्या नेतृत्वाखाली मुस्लिमांच्या सामाजिक, आर्थिक, शैक्षणिक स्थितीचा अभ्यास करण्यासाठी उच्चस्तरीय समिती नेमली. तत्पूर्वी २००८ साली नेमलेले रंगनाथ मिश्र कमिशन केवळ मुस्लिमांच्या परिस्थितीचा अभ्यास करण्यासाठी नेमलेला नव्हता. तो भारतातील सर्वच धार्मिक, भाषिक अल्पसंख्याक समुदायांच्या



18-19
'RESEARCH JOURNEY' International E- Research Journal
Impact Factor - (SJIF) - 6.261, (CIF) - 3.452(2015), (GIF)-0.676 (2013)
Special Issue 171 (H)- History
UGC Approved Journal

ISSN :
2348-7143
April-2019

Impact Factor - 6.261

ISSN - 2348-7143

INTERNATIONAL RESEARCH FELLOWS ASSOCIATION'S

RESEARCH JOURNEY

International E-Research Journal

PEER REFREED & INDEXED JOURNAL

April-2019 Special Issue - 171 (H)

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Price : Rs. 800/-



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Administration of Forts in The Period of Shivaji

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Introduction:

The rise of Maratha power was the landmark in the history of South India. Chhatrapati Shivaji Maharaj is described as a great warrior, ideal king, the expert administrator and the creator of nation. Chh. Shivaji Maharaj who was born on 19th February 1630 on the Shivneri fort who happened to be the great organizer of the brave and active soldiers at the mawal region in 17th century. Shivaji Maharaj was fully engrossed with the thoughts of freedom of state and later he achieved it in the unfavorable condition. In order to protect the Hindu religion and its culture, Chh. Shivaji Maharaj constantly fought for it. For that he created the most efficient and political machinery. In this administration not only civil machinery but also the military administration was having an important position. The fort administration was included in the military administration

Chh. Shivaji realized forts are crucial to security of state. The forts were convenient for the defense. Therefore he established a direct control over forts. Every man was selected after personal examination. He personally took keen interest in the efficient administration of the forts. The purpose of this paper is to throw a new light on the administration of forts.

Chief Officers of the fort:

Chh. Shivaji took special precaution while appointing the officer in the forts. Three major officers at a fort under Shivaji were Havaladar, Sabanis and Karkhanis. He further hints that they be of equal status and conjoint authority. Sarnobat was not equal of status but subordinate and assistant to Havaladar. An important or big fort possessed some Machis and more Sarnobats were appointed to assist the Havaladar.¹ The Sabanis was in charge of accounts, and he was to put his signature on every order under the karkhanis's seal. All orders involving expenditure were issued by the Sabanis, but they were not valid without the signature of Havaladar and the sign of approval of the karkhanis. The muster-roll of the garrison was taken by the Sabnis while the karkhanis department verified it. Similarly the distribution of the stores was made by the karkhanis but in the presence of a clerk of Sabnis's staff. The Sabnis had to explain all accounts to the superior audit officers, but the Karkhanis had to be present on the occasion to help his colleague.²

Besides the three principal officers every fort had one or more Tat Sarnobat according to its size. The Tat Sarnobat was in charge of the deviance and supervision of the rammport. If it was too big for a single officer and every unit of nine soldiers in the garrison was commanded by a petty officer called Naik³

Qualifications of the officers:

Impact Factor – 6.261

ISSN – 2348-7143

INTERNATIONAL RESEARCH FELLOWS ASSOCIATION'S
RESEARCH JOURNEY

International E-Research Journal

PEER REFREED & INDEXED JOURNAL

April-2019 Special Issue -171 (D)

घुमंतू समाज की श्रमसंस्कृति : कला और साहित्य

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रागेय राघव के 'कब तक पुकारूँ' उपन्यास में करनट जाति के शोषण का चित्रण

प्रा.जे.ए.पाटील.

सहायक प्राध्यापक,
हिंदी विभाग,

क्रांतिअग्रणी जी.डी. बापू लाड महाविद्यालय, कुंडल
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भूमिका -

रागेय राघव का 'कब तक पुकारूँ' यह एक सफल आंचलिक उपन्यास है। इसमें आंचलिक उपन्यास की लगभग सभी विशेषताएँ दिखाई देती हैं। 'कब तक पुकारूँ' उपन्यास के कथा का केंद्र वैर गाँव है। वैर राजस्थान और ब्रज प्रदेश की सीमा पर बसा हुआ है। यहाँ खानाबदोष जरायमपेशा नट - करनट ही 'कब तक पुकारूँ' की कथा के उपजीव्य रहे हैं। लेखक रागेय राघव सन १९४८ - ४९ के आसपास बीमार हुए। उनके पाँव को बड़ा भारी फोडा हुआ। कई प्रकार की औषधियों से विशेष लाभ नहीं हुआ। अतः निराशा होकर वे आगरा से वैर आ गए। यहाँ से वे जडी - बुटी के इलाज पर उतर आए। उसी समय वैर की फुलवाडी में करनटों ने डेरे जमाएँ थे। लेखक ने करनट सुखराम से जडी - बुटी एवं औषधी ली। वही सुखराम उनके उपन्यास का नायक बना। उपन्यास में करनटों के शोषण का चित्रण दिखाई देता है।

'कब तक पुकारूँ' यह उपन्यास राजस्थान के भरतपुर जिले के 'वैर' नामक ग्राम से संबंधित है जो आगरा के नजदीक थोड़ी दूरी पर स्थित है। यहाँ पर नटों की एक करनट नाम की जाति निवास करती है। इन लोगों को खानाबदोष और जरायमपेशा जातियों में वर्गीकृत किया जाता है। स्वयं लेखक ने लिखा है- "करनट खानाबदोश होते हैं, पर उनमें बाकी नटों के से कला - करतब नहीं चलते। नटों की औरतें घूँघट भी खींचती हैं और फिर कमर हिलाती हैं। उनके मर्द बास पर चढ़कर तरह - तरह के खेल दिखाते हैं। करनटों में ये खेल नहीं चलते। करनट और बाकी नट भी डेरों में रहते हैं। पर इस गाँव में कुछ और बात है। यहाँ करनट भी खेल दिखाते हैं। किसी राजा के बारे में कहा जाता है, उसने पड़ोस के राज्य में चोरी करते रहने की नटों को बस्ती बसा लेने का अधिकार दे दिया था, जो अभी तक है। अंग्रेजी राज्य बनने पर राजाश्रय हट जाने से यह नटों की बस्ती हल्की रहती है। करनट इधर - उधर कमाने चले जाते हैं।"१

वैसे तो यह जाति पूरे राजस्थान में दिखाई देती है, परन्तु इस अंचल में पाई जानेवाली करनट, जाति अपनी विशिष्टता रखती है। 'झील', 'अधुरा किला' और 'करनटों के डेरे' आदि के जिस देश - काल का चित्रण इस उपन्यास में हुआ है वह आज भी वहाँ मिलता है। सम्पूर्ण कथा 'अधूरे किले' के इर्द - गिर्द चक्कर काटती है। इसीलिए लेखक ने पहले इसका नाम 'अधुरा किला' ही रखा था।

सुखराम (कथा नायक) करनट अपने आपको इस किले का असली मालिक मानता है और उसका कहना है कि वह इस किले से मारने के डर से भागी हुई ठकुरानी के पुत्र की चौथी पीढ़ी का आखिरी ठाकुर है। 'अधूरे किले' का मोह ही सुखराम को कहीं - कहीं नहीं जाने देता और इसी कारण यह सुंदर आंचलिक उपन्यास बन पड़ा है। उपन्यासकार ने सम्पूर्ण उपन्यास में स्थल - स्थल पर ग्राम के संपूर्ण वातावरण का सच्चा चित्रण करने का प्रयास किया है। गाँव की नीरवता, भागदौड़ करती हुई गाय और जैसे, उद्योग में व्यस्त लोगों तथा हवा के थपेड़ों से लहराती हुई झील आदि प्रस्तुत उदाहरण में सजीव हो उठे हैं। जैसे - "वहाँ एक नीरवता छाई रहती और दिन में कभी - कभी गाय और भैंसों वहाँ पेड़ों की छाया में बैठकर जुगाली किया

2017-18

17-18-1

February 2018
Vol. VI, Issue- II

ISSN: 2319-3689

UGC Approved Journal
Sr. No. 120, Journal No.44813

Critical Space®

A Peer-reviewed (refereed) International Journal
in English Language and Literature



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Life in a Slum: Metropolitan Sensibility in Madhu Mangesh Karnik's *Mahimchi Khadi*

Dr. Dattatraya Khaladkar*

Abstract:

After the industrial revolution in India, it is observed that the urban centres were over flooded by the mass migration from the rural areas of the nation. It gets a tremendous speed in 1972, as most of the part of India faces a grave natural calamity of drought. The socio-economic assimilation was very difficult for them. As industrial centres, these cities offer them jobs on minimum wages which deprived them from a dignified life. They cannot afford shelter for their families and education for children. It gave birth to a deprived, marginalized society of criminals living in the slums and reacting only to the carnal desires by rejecting the divine motifs. The present paper analyses Madhu Mangesh Karnik's *Mahimchi Khadi* in order to explore how the author presents an ugly picture of the urban landscape. The paper considers how a necessity of living in the urban centre costs characters with the unbearable emotional trauma, chastity, and most of the time life.

Key words: *Urban Sensibility, Industrialization, slum atmosphere, Poverty, Marathi, Mahim, Mumbai, etc.*

In Indian context urbanization has two distinct representations one is glittering skylines of dream cities and second is dark allies of rotten existence of people. The argument can be materialized in the context of Hindi films that metaphorize Nariman point as a most romantic landscape with cool sea breeze and pouring monsoon showers and at the same time the films also picturize the frustrating problems of slum in which the people were fighting for the basic needs like food and shelter. In Indian literature written in English or any other Indigenous language, show these two opposite picturization in common. It becomes more obvious when Arvind Adiga in his novel *The White Tiger* rightly describes India as –

I am talking of a place in India, at least a third of the country, a fertile place, full of rice fields and wheat fields and ponds in the middle of those fields choked with lotuses and water lilies, and water buffaloes wading through the ponds and chewing on the lotuses and lilies. Those who live in this place call it the Darkness. Please understand Your Excellency that India is two countries in one: an India of Light, and an India of Darkness. The ocean brings light to my country.

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(ISSN 0971 - 1864)



The Journal of Institute of Public Enterprise

Vol : 41

December 2018

Special Issue

UGC Listed Journal
No.41951
(Peer Reviewed)

IEA Conference Volume

*101 Conference, Dec 14-16, 2018 held at
Institute for Studies in Industrial Development, New Delhi*

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Universal Health Coverage (UHC) Policy in India

MOHAN SADAMATE*

In October 2010, the Planning Commission had prepared a comprehensive report on Universal Health Coverage, a high-level expert group on universal health care, which submitted its report to the Planning Commission in November 2011. After a lot of deliberation, the definition of universal health security (UHC) in India has been made by our 10 recommendations to present the system of UHC in India. The Government is still worrisome for the purpose of achieving UHC for the purpose of financing the central budget with regard to health-care delivery, eligibility package, and health-care intervention expenditure. Healthcare providers need to encourage the government to digitize the technology and digitize the health care sector. Healthcare is necessary to disseminate information about society's health needs, health-enhancing messages, health programs, its benefits, all of these services, and find out how. This information is available on the National Health Portal of the Government, and it should be propagated. The problems faced by the rural areas are to be solved, the help of village level functionaries, Panchayat members, women and women boards is essential to solve those problems. Universal health security must be done more honestly and with quality.

Introduction

The 65th World Health Assembly in Geneva has identified universal healthcare security (UHC) as important for all countries to enrich public health. In the past few decades, many countries are working to improve their health system. The concept of universal health coverage (UHC) ensures the prevention, diagnosis, therapeutic and rehabilitation healthcare services without financial difficulties. UHC is a mechanism to ensure a balanced development, where the economic growth of the country is to increase the health and health of all individuals. The term 'Universal Health Coverage', 'Universal Health Service', 'Universal Health Access' and 'Universal Health Protection' are sometimes used by each other, but most often the limit of the range of service less and health determinants is clearly stated. (India Planning Commission, New 2011)

The main purpose of this research article is to study the study of universal health coverage (UHC) and current health policies in India.

Universal Health Coverage concept

The Planning Commission established the High Level Expert Group (HLEG) for Universal Health Coverage (UHC) in October 2010. HLEG submitted its report to the Planning Commission in November 2011 with a high level expert group to develop a framework for providing convenient healthcare for the citizens.

Ensuring equitable access for all Indian Citizens, regardless of income level, social status, gender, caste or religion, to affordable, accountable, appropriate health services of assured quality as well as public health services addressing the wider determinants of health delivered to individuals and populations, with the Government

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October 2018
Vol. VII, Issue-I

ISSN: 2319-3689

Critical Space[®]

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**Obsession of Death: An Existential Reading of J. D. Salinger's
*The Catcher in the Rye***

Dr. Dattatraya D Khaladkar*

Abstract:

The theme of 'Death' has remained one of the most discussed topics in the modern philosophy and most explored thematic concerns in the modern literature. As in the traditional notion 'death' was considered as a taboo, it has received very little attention in the traditional philosophy and literature. J. D. Salinger's *The Catcher in The Rye* can be seen as a testimonial text who in modern sense deals with the theme of death. The novel has explored the deeply buried anxiety of death in the mind of modern man and reflects classically how it affects his socio-cultural behaviour. All the social, cultural, philosophic and economic dimensions that contribute into the anxiety of death in the modern man's mind are explored in the present novel. The present paper explores Salinger's obsession with death and the existential philosophical pretext behind his exploration. The paper is divided into three parts – one is a short biography of Salinger; second deals with how existential philosophers deals with death in their significant discourses; and third is an analysis of Salinger's *The Catcher in The Rye*.

Key Words: Death, existential philosophy, anxiety, socio-cultural milieu

I

Jerome David Salinger was born in New York on 1st January 1919. His entire corpus of published works consists, one novel and thirteen short stories, all originally written in the period 1948-59. He enjoyed major critical and popular recognition with *The Catcher in the Rye* (1951), the story of Holden Caulfield, a rebellious boarding school student who attempts to run away from the adult world that he finds "phony". After *The Catcher in the Rye* he published *Nine Stories* (1953), a selection of his best short stories. He also published *Seymour: An Introduction*. In June 1955, at the age of 36, he married Claire

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December 2017
Special Issue

ISSN: 2319-3689

~~2016-17~~ 17-18
UGC Approved Journal

Sr. No. 126, Journal No.44813

Critical Space®

A Peer-reviewed (refereed) International Journal
in English Language and Literature

Special Issue

ON

Transformation in Language, Literature,
Society and Culture in the 21st Century

Guest Editors

Dr. Milind Desai

Mr. Vithal Rote

Dr. Suvarna Patil



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२१ व्या शतकातील सामाजिक व राजकीय आव्हाने :

विशेष संदर्भ महाराष्ट्र राज्य

झाकीरहुसेन हाकीम संदे.

तवना :

माजी राष्ट्रपती आणि थोर शास्त्रज्ञ डॉ. अ.पी.जे.अब्दुल कलाम यांनी 'सन २०२० पर्यंत भारत एक महासत्ता असेल' असा अंदाज व्यक्त केला होता ' मृगाच्या नाभीमध्ये असलेल्या कस्तुरीच्या धाचा त्याला जाणिव नसते .तसाच काहीसा प्रकार भारताच्या बाबतीत झालेला होता. परंतु डॉ. तामांनी याची जाणिव पहिल्यांदाच भारतवर्षाला करून दिली.जादुची कांडी फिरवावी तशी या एकाच त्याने जादु केली. आणि भारतासह संपुर्ण जगाला भारताच्या या चौफेर घोडदौडीची सकारात्मक दखल वी लागली. आणि आपण भविष्यातील एक 'सुपर पॉवर' असणार आहोत. असा ठाम आत्मविश्वास तीयांच्या मनामध्ये निर्माण झाला. शारताने आर्थिक आणि वैज्ञानिक क्षेत्रात केलेली प्रगती निश्चीतच खनिय आहे. या सर्व प्रगतीला आणि विकासाला सुरवातीपासुन देशाला मिळालेले खंबीर नेतृत्व आणि स्त्रज्ञांनी केलेल्या अपार मेहनतीचा तसेच या सर्व गोष्टींना भारतीय समाजाने दिलेला सकारात्मक तसाद या बाबी कारणीभूत आहेत.

स्वातंत्र्य प्राप्तीनंतर देशउभारणीचे सर्वात मोठे आव्हान नेतृत्वासमोर होते. पं. नेहरु , पटेल, बिडेकर इ. नेत्यांच्या समायोचित निर्णय निर्धारणामुळे ते शक्यझाले. स्वातंत्र्यानंतर लगेचच आपल्याला किस्तान,चिनबरोबर युध्दे करावी लागली.त्यातुन देशाला सावरतांना नेतृत्वाला प्रचंड मोठे धैर्य,आणि यम पाळून वाटचाल करावी लागली. स्वातंत्र्याला आत्ता साधारण ७०वर्षे पुर्ण होत आहेत. राष्ट्रांच्या ात ७०वर्षे म्हणजे काय फार मोठा कालावधी नसतो.तरीसुध्दा १९४७ चा सर्वाथाने मागासलेला रत आणि ७० वर्षातच आजचा आधुनिक भारत यातील फरक निश्चितच वाखाणन्याजोगा आहे.

या संपुर्ण पाश्र्वभुमीचा धांडोळा घेतल्यानंतर २१ व्या शतकातील विकसित भारताचे स्वप्न हताना भारतापुढील सर्व सामाजिक, आर्थिक व राजकीय प्रश्न संपले असा समज करून घेणे चुकीचे रेल.जसे एक प्रश्न सुटला तर त्यापोटी अनेक पोटप्रश्न जन्म घेतात.तसे देशापुढे आज अनेक समस्या भावासुन उभ्या आहेत. त्यातील काही सौम्य दिसणा-या परंतु गर्भतुन उग्र असणा-या समस्या आहेत. आणि या समस्यांना सामोरे जातांना सरकारची होणारी दमछाक ही एक समस्या आपणापुढे आहेच.

जशी अवस्था देशाची आहे, थोडयाफार फरकाने महाराष्ट्राचीही तशीच आहे. १मे १९६० रोजी

क्रांति अग्रणी जी.डी.बापू लाड महाविद्यालय, कुंडल. ता.पलूस जि.सांगली

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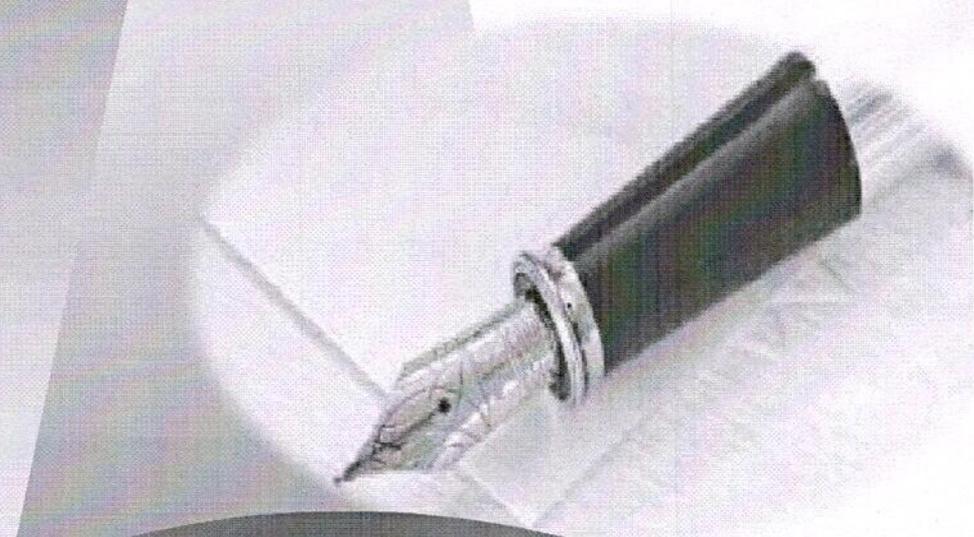
June 2017
Vol. V, Issue III

ISSN: 2319-3689

UGC Approved Journal
Sr. No. 204, Journal No.44813

Critical Space[®]

A Peer-reviewed (refereed) International Journal
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Editors

P. A. Attar H. B. Patil



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Comparing Source and Target texts: A Study of Kamal Desai's *Kala Surya* and Its Translation

Dr. Khaladkar Dattatraya Dnyandeo*

Abstract:

The translation of the text is not an easy activity; it does not only show the ability to transfer the meaning of a written text in one language into another rather it preserves the meaning, style, and effect of the source text. At the same time, it respects the sentence syntactic (structure), lexical (vocabulary), and semantic (meaning) values of the target language. In literary translation studies, it is mentioned that translating fiction is different from translating the common texts. It is more complicated to translate a fiction (common text); it is because translation of the fiction not only deals with bilingual but bi-cultural and bi-social transference. In short, beside concern about the languages or transferring the source language into the target language, the translator does pay attention to the both culture and social senses involved. By dealing with this opinion the present paper deals with a comparative study of two texts of *Kala Surya*; the original text and the translation. The paper will analyze whether the translator considers those aspects, mentioned above, when he was translating this novel. In this case, both, the original text and its translation text has been compared on the basis of the aspects—meaning transfer, stylistic structure, cultural nuances, and literary devices.

Key Words: *Culture, bi-culture, original text, Kala Surya, translation, datum, etc.*

Kala Surya is a novel written by a famous Maharashtrian writer, Kamal Desai (1928-2011), and published by Mouj Prakashan in 1975. This novel is a very interesting novel which is rich of traditional values and belief and then considered by many scholars as her best work to date. In the February of 1999, this novel is translated into English entitled *Dark Sun* by Sukhmani Roy, a

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2016-17

27 August, 2016
Special Issue: I

ISSN: 2319-3689

Critical Space®

A Peer-reviewed (refereed) International Journal
in Language, Literature and Culture

Special Issue

on

Impact of Globalization on Human Rights

Editor

Dr. H. B. Patil

Guest Editor

 **Nutan Patil** 



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चित्रा मुदगल के आवां उपन्यास में चित्रित उपेक्षित नारी जीवन

जे. ए. पाटील*

भारतीय संस्कृति में नारी के लिए अनन्यसाधारण महत्व है। प्रस्तुत उपन्यास में नारी जीवन से जुड़े अनगिनत ऐसे यक्ष प्रश्नों की ओर संकेत दिया है। जो अनादि काल से चली आ रही समस्या के रूप में आज भी विद्यमान है। एक ओर विधवा, परित्यक्ता, रखैल, वेश्या आदि नारी की परंपरागत समस्याओं का चित्रण किया है। वहीं दूसरी ओर बेरोजगार, श्रमजीवी, मॉडेलिंग करनेवाली, व्यसनाधीन, प्रेमभंग से पीड़ित, कुंवारी माता जैसे महानगरीय जटिल समस्याओं में जल रही महानगरीय नारी का जीवन एवं संघर्षमय जीवन चित्रित किया है। प्रस्तुत उपन्यास में लेखिका नारी को हर समस्या से मुक्त होने के लिए आर्थिक स्वयंपूर्णता को अधिक महत्व देती है। अतः 'आवां' उपन्यास पूर्णतः नारी के अस्तित्व से जुड़े सवाल को उठानेवाला उपन्यास है। इसमें झोपडपट्टी में रहनेवाली नारी से लेकर उच्चशिक्षित अमीर घर के नारी तक के सभी समस्याओं का चित्रण किया है।

सदियों से भारतीय समाज व्यवस्था में नारी अन्याय-अत्याचार से पीड़ित है। समय के अनुसार समाज व्यवस्था में काफी परिवर्तन हो गए। किंतु नारी विषयक संस्कार समाज में पुरातनपंथी और जडवादी ही दिखाई देते हैं। वैदिक काल में नारी को सम्मान था। नारी सभी दृष्टीसे स्वतंत्र थी। धार्मिक, सामाजिक, तथा पारिवारिक क्षेत्र में उसे सम्मान प्राप्त था। उत्तर वैदिक काल से यह सम्मान खत्म हो गया। यहाँ भारतीय नारी अपने स्वत्व और अधिकार से वंचित हो गई थी। स्त्री-पुरुष समानता का संतुलन बिगड़ गया। इसके संदर्भ में डॉ. राजरानी शर्मा लिखते हैं- "भारतीय नारी वैदिक युग के संभावनापूर्ण पद पर अधिक दिन तक प्रतिष्ठित नहीं रह सकी। धीरे-धीरे उसकी सम्मान जनक और समता की स्थिति का न्हास होने लगा।" १ मध्ययुग तक आते-आते नारी अपने सम्मान को पूरी तरह खो चुकी थी। इसके लिए जिम्मेदार थी पितृसत्ताक पद्धति। इसी पद्धति ने पुरुषों को दुय्यम स्थान दिया। पितृसत्ताक पद्धति ने नारी के सभी अधिकार छिन लिए। "आदिम समाज से आज तक स्त्री को हमेशा पुरुष संरक्षण में रहना पड़ा। प्रश्न तो केवल यह उठता है कि उनका भावक कौन होगा? पिता, भाई, पति? वह सत्ताधारी पुरुष की केवल मध्यस्थ थी।" २

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