



PEOPLE'S WELFARE SOCIETY'S, NAGPUR
INDIRA GANDHI ARTS AND COMMERCE COLLEGE

KALMESHWAR - 441 501. Dist.- NAGPUR

Hon. Dr. Madhukarrao Wasnik
 Chairman (Ex. MLC)

Dr. A.K. Chikate
 Principal

Ref.No. IGACCK / No.:

NAAC 2023/ Metrics Level Deviations/Cr3-4

Date :

Date: 07/08/2023

Criteria 3.3.2:	Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years
Findings of DVV	Kindly Provide :- 1) HEI needs to provide the details /supporting documents as per NAAC SOP. HEI needs to recheck the details provided by it as per NAAC SOP. 2) HEI to affix the e-copy of the cover page and front page of the book/conference proceedings stating the title, publisher name, ISBN, year of publication; HEI to further affix the e-copy of the abstract of the research paper, chapter for validating the metric.
Response/ Clarification	1) Cover page, content page, first page and last page of the book/publication showing title, author name along with the content page, ISBN number and year of publication of all the books as per above list for the 5 years, attested by the Principal are attached. (Appendix-I)

M. Dhoble

IQAC Co-ordinator
 Indira Gandhi Arts & Comm. College
 Kalmeshwar, Nagpur.



A.K. Chikate

Principal
 Indira Gandhi Arts-Comm. College
 Kalmeshwar.

Appendix-I



PEOPLE'S WELFARE SOCIETY'S, NAGPUR
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KALMESHWAR - 441 501. Dist.- NAGPUR

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List of Books or Conference Papers Published by the faculties for the last five years

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Calendar Year of publication	ISBN number of the proceeding	Affiliating Institute at the time of publication
1	Dr. Rajendra Kamble	Stree Mukti Chalval ani Madhyame	Stree Mukti Chalval ani Madhyame		MSP	National	2018-19		Indira Gandhi Arts & Commerce College Kalmeshwar
2	Dr. Manjusha Dhoble	Melting boundaries meeting cultures	Problems of Translation, pg 139-146	Melting boundaries meeting cultures		National	2019-20	97881_924656-6-1	Indira Gandhi Arts & Commerce College Kalmeshwar
3	Dr. Manjusha Dhoble	Langlit	Trauma And Identity In Contemporary Fiction, Pg 1-6			International	2019-20	2349-5189	Indira Gandhi Arts & Commerce College Kalmeshwar
4	Dr. Manjusha Dhoble	Langlit	Migration As The Depiction Of Suffering	Borders, Migration and Pandemic	Webinar on borders, migration and pandemic	International	2019-20	2349-5189	Indira Gandhi Arts & Commerce College Kalmeshwar
5	Dr. Manjusha Dhoble	UPA	Present Scenario Of	UPA	International Webinar On	International	2019-20	2455-4375	Indira Gandhi Arts & Commerce

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			Digital Learning And Teaching		Digital Teaching				College Kalmeshwar
6	Dr. Manjusha Dhoble	UPA, Issue - 1'202	Implementation And Effectiveness Of Swayam In Teaching	UPA	Webinar	International	2020-21	2455-4375	Indira Gandhi Arts & Commerce College Kalmeshwar
7	Dr. Manjusha Dhoble	Langlit	Dissecting Human Vulnerability	Effects Of Crisis On Language, Literature And Culture		International	2020-21	2349-518	Indira Gandhi Arts & Commerce College Kalmeshwar
8	Dr. Manjusha Dhoble	UPA	Marriage As A Cage Of Stormy Silence	UPA		National	2020-21	2455-4375	Indira Gandhi Arts & Commerce College Kalmeshwar
9	Dr. Manjusha Dhoble	Knowledge Resonance	Understanding the Self of Enlightened Feminists,pg 108-110	Web On Depiction Of India In Eng Lite	Knowledge Resonance	National	2020-21		Indira Gandhi Arts & Commerce College Kalmeshwar
10	Dr. Manjusha Dhoble	Research Methodology	Facets of Feminism in	International webinar on	Research journey	National	2020-21	2348-7143	Indira Gandhi Arts & Commerce

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Date :

			Indian Novels,pg59-62	Research Methodology					College Kalmeshwar
11	Dr. Manjusha Dhoble	Anandibai Raorane souvenir	Journey of Women from Ignorance to Feminists/ pg50-53	Anandibai Raorane		International	2020-21	978-81-951586-8-3	Indira Gandhi Arts & Commerce College Kalmeshwar
12	Dr. Manjusha Dhoble	UPA	Uncertainties of life conquered by creativity, pg41-45	UPA issue ix march 2021/national Journal		National	2020-21	2455-437	Indira Gandhi Arts & Commerce College Kalmeshwar
13	Dr. Manjusha Dhoble	Scholarly Research Journal	Indian cultural diversity and self reliance	Scholarly Research Journal webinar/april-june, 2021, vol-10, issue 50	E- Semi ON SELF RELIANT INDIA	National	2020-21	2319-4766	Indira Gandhi Arts & Commerce College Kalmeshwar
14	Dr. Hemnatkumar Bagde	Marathi bhashakul : Ek nave akalan					2021-22	978-93-91201-07-4	Indira Gandhi Arts & Commerce College Kalmeshwar

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15	Dr. Hemnatkumar Bagde	Pradnya pawar yanchya sahyacha abhyas					2021-22	978-81-947474-1-3	Indira Gandhi Arts & Commerce College Kalmeshwar
16	Dr. Hemnatkumar Bagde	Bhashavidnyan : Sankalpana v swarup					2021-22	978-93-91201-84-5	Indira Gandhi Arts & Commerce College Kalmeshwar
17	Dr. Manjusha Dhoble	Research Journal of English Language and Literature	Emerging concerns of postcolonialism as in indo-anglian fiction	Postcolonial Writings	Postcolonial Writings	International	2021-22	2395-2636	Indira Gandhi Arts & Commerce College Kalmeshwar
18	Dr. Manjusha Dhoble	Nnational con post-covid -19 challenges	Psychological effects of pandemics/pg 47-51	UGC47100		National	2021-22	2279-0489	Indira Gandhi Arts & Commerce College Kalmeshwar
19	Dr. Manjusha Dhoble	National conference	Gender Issues After Seventy-five Years of Indian Democracy"	Genius, 47100UGC		National	2021-22	47100UGC	Indira Gandhi Arts & Commerce College Kalmeshwar

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20	Dr. Manjusha Dhoble	Ajanta prakashan	Independence gave wings to women	Ajanta prakashan		National	2021-22	40776, UGC	Indira Gandhi Arts & Commerce College Kalmeshwar
21	Dr. Manjusha Dhoble	Vidyawarta	Indian Culture Depicted In Indian Writing, pg. 161-164	Vidyawarta		National	2021-22	2319-9318	Indira Gandhi Arts & Commerce College Kalmeshwar
22	Dr. Manjusha Dhoble	Indian Journal of Innovative Research	Political Leadership – Yesterday, Today And Tomorrow'	Indian Journal vol 10, issue 14, may22	Paper proceedings Souvenir 2249-5029	National	2021-22	2249-5029	Indira Gandhi Arts & Commerce College Kalmeshwar
23	Dr. Nisha Kalambe	Scholarly research journal for inter disciplinary studies	atmnirbhar bharat abhiyan –ek aadhava	Scholarly research journal for inter disciplinary studies	atmnirbhar bharat	National	2021-22	2319-4766	Indira Gandhi Arts & Commerce College Kalmeshwar
24	Dr. Nisha Kalambe	Scholarly research journal for inter	Adivasinche arthshastra	Scholarly research journal for inter disciplinary	Tribal Society in Contemporary India	National	2021-22	2319-4766	Indira Gandhi Arts & Commerce College Kalmeshwar

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Date :

		disciplinary studies							
25	Dr. Nisha Kalambe	Genius	Majuranche Ulte Stalantar	Genius	Post covid-19 challengers & opportunities in Indian Economy	International	2021-22	2279-0489	Indira Gandhi Arts & Commerce College Kalmeshwar
26	Dr. Rajendra Kamble	Bhartiya Samaj ani Vikas Prakriya	Nagrikache Adhikar v Kartavya		Marathi samaj shastra parishadeche 31 ve rashtriya adhiveshan	National	2021-22		Indira Gandhi Arts & Commerce College Kalmeshwar
27	Dr. Rajendra Kamble	An Introduction to Sociology					2017-18	NIL	Indira Gandhi Arts & Commerce College Kalmeshwar
28	Dr. Rajendra Kamble	Mishr Vivah					2017-18	978-93-81621-57-8	Indira Gandhi Arts & Commerce College Kalmeshwar
29	Dr. Rajendra Kamble	Sansadpattu Dr. Bhimrao					2017-18	978-93-81621-45-5	Indira Gandhi Arts & Commerce

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Lok Shikshan Sanstha, Waroda's
LOKMANYA MAHAVIDYALAYA, WARORA
Dist.Chandrapur (Maharashtra)




Affiliated to
Gondwana University, Gadchiroli (Maharashtra)

CERTIFICATE

This is to certify that Dr./Mr./Mrs. डॉ. निशा अशोक कळंबे of इंदिरा गांधी कला-वाणिज्य महा. कळमेश्वर, नागपूर, has attended One-Day National E-Seminar on "Self-Reliant India (Atmanirbhar Bharat) : Opportunities and Challenges" organized by Department of Economics, Lokmanya Mahavidyalaya, Warora, Dist.Chandrapur on 02 June 2021, Wednesday.

He/She has presented a paper entitled आत्मनिर्भर भारत अभियान - एक आव्हान and published in an International Peer Reviewed and Referred Journal, Scholarly Research Journal for Interdisciplinary Studies, Impact Factor - 7.380, ISSN 2319-4766.


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Convener & Head, Dept. of Economics
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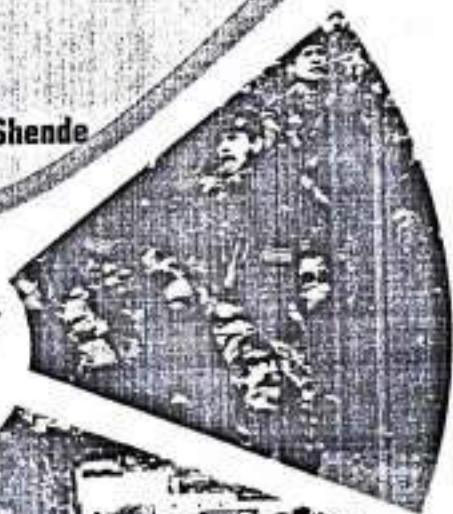
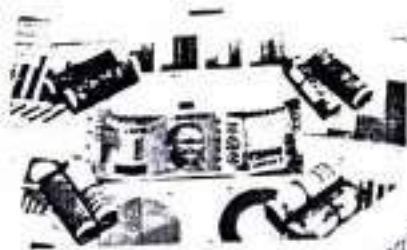
Special Issue of Department of Economics,
Lokmanya Mahavidyalay Warora, Dist. Chandrapur (MS)

on

SELF - RELIANT INDIA (ATMANIRBHAR BHARAT) : OPPORTUNITIES AND CHALLENGES

Chief Editor
Dr. Subodh Kumar Singh
Principal

Editor
Dr. Ravindra Bapurao Shende



Book
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Shiksha
Principal

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Shirke

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आत्मनिर्भर भारत अभियान - एक आढावा**प्रा. डॉ. निशा अशोक कळंबे**सहयोगी प्राध्यापक, अर्थशास्त्र विभाग प्रमुख, इंदिरा गांधी कला-वाणिज्य महाविद्यालय, कळमेश्वर,
जि. नागपूर**सारांश**

कोरोनाच्या संकटकाळातील भारतीय अर्थव्यवस्थेला सुधारण्यासाठी पंतप्रधान नरेंद्रजी मोदी यांनी राष्ट्राला संबोधित करतांना, 'आत्मनिर्भर भारत अभियान' ची 92 मे 2020 ला घोषणा केली. त्याकरिता 20 लाख कोटीचे पॅकेज जे देशाच्या जीडीपीच्या जवळपास 90 टक्के आहे देण्यात आले. स्वावलंबी भारत योजनेत भारताला प्रत्येक क्षेत्रात सक्षम असणे आवश्यक आहे. स्वावलंबी भारत योजनेची उद्दीष्ट्ये म्हणजे भारतातील संसाधने वापरणे, भारतातील अधिकाधिक उद्योगांचे प्रवाह वाढविणे आणि इयल्या प्रत्येक तरुणाला रोजगारसम व स्वावलंबी बनविणे. ज्या क्षेत्रात भारत दुसऱ्या देशाची मदत घेतो त्या प्रत्येक क्षेत्राकडे लक्ष दिले जाईल. त्यामुळे देशाच्या विकासात मोठा फायदा होईल आणि भारत एक स्वावलंबी राष्ट्र होईल.

पं. दिनदयाल ज्याज्याय, महात्मा गांधी व इतर अनेकांना स्वदेशी आणि विकेंद्रीकरण या दोन संकल्पनांवर भर दिला होता. ही दोन्ही सूत्रे आत्मनिर्भरतेकडे नेपाटीव आहेत. पंतप्रधानांनी स्थानीय उत्पादने व उत्पादकांना प्रोत्साहन देण्यासाठी 'लोकल बायल' 'होकेल' होण्यासंदर्भात केलेले आवाहनही हीच दृष्टी अधोरेखित करणारे आहे.

किंव शब्द - आत्मनिर्भर भारत अभियान - एक आढावा

प्रस्तावना

आत्मनिर्भर भारत अभियान माननीय पंतप्रधान नरेंद्र मोदी यांनी सुरु केले आहे. दिनांक 92 मे 2020 रोजी या अभियानाची घोषणा झालेली आहे. हे अभियान म्हणजे एक आर्थिक योजना आहे. ज्याद्वारे प्रत्येक भारतीय नागरिक देशाला समृद्ध बनविण्याच्या दृष्टिने एक पाऊल ठेऊ शकतो. त्या नागरिकांस या योजनेअंतर्गत आर्थिक सहाय्य दिले जाईल. या योजनेचे एकूण बजेट तब्बल 20 लाख कोटी रुपये एवढे आहे. जे देशाच्या जीडीपीच्या जवळपास 90 टक्के आहे. या पॅकेजच्या मदतीने भारतातील लोकांना कामगंधा करण्याची सुविधा उपलब्ध करून देण्यात येईल. यामुळे येणाऱ्या काही वर्षात भारत देश स्वावलंबी होवून आवश्यकता असणाऱ्या अधिकतर वस्तु व सेवांचे स्वतः उत्पादन करून आत्मनिर्भर होईल हेच "आत्मनिर्भर भारत अभियान" आहे. कोरोनाच्या या प्रादुर्भाव काळात महामारीच्या पूर्वी व नंतर जागतिक व्यवस्थेबद्दल बोलतांना प्रधानमंत्री म्हणाले की, 29 व्या शतकातील भारताला साक्षात मूर्त रूप देण्यासाठी आत्मनिर्भर होणे अत्यंत आवश्यक आहे. या संकटाला एका संघीत रूपांतरीत करून आम्हाला आत्मनिर्भर व्हायचे आहे. कोविड 19 च्या संकटात "आत्मनिर्भर भारत अभियान" निश्चितच एक महत्वाची भूमिका वळवेल.

आत्मनिर्भर भारत अभियानाची उद्दिष्ट्ये

- देशाच्या आयातीवरील अवलंबित्व कमी करणे - आज आयात होणाऱ्या वस्तुंचेच उद्या आपण सर्वात मोठे निर्यातदार बनायचे लक्ष्य ठेवणे.
- भारत "वसुधैव कुटुम्बकम्" संकल्पनेत विश्वास ठेवतो, भारत देशही जगाचाच एक भाग असून प्रगती करतांना जागतिक प्रगतीत आपले महत्त्वपूर्ण योगदान देतो. भारताच्या प्रगतीतच विश्वाची प्रगती आहे.

CERTIFICATE

OF PARTICIPATION

प्रा. डॉ. निखा अशोक ककणे

Has successfully contributed and published a paper entitled here with

"आत्मनिर्भर भारत अभियान - एक आहवा"

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Dr. Yashpal D. Netragaonkar
Editor in Chief for S R Journals



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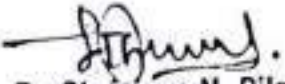
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One-Day Multidisciplinary Online National Seminar on "Tribal Society in contemporary India : Issues, Problems
& Remedies" organized by Department of Sociology, Lokmanya Mahavidyalaya, Warora, Dist.Chandrapur on 26
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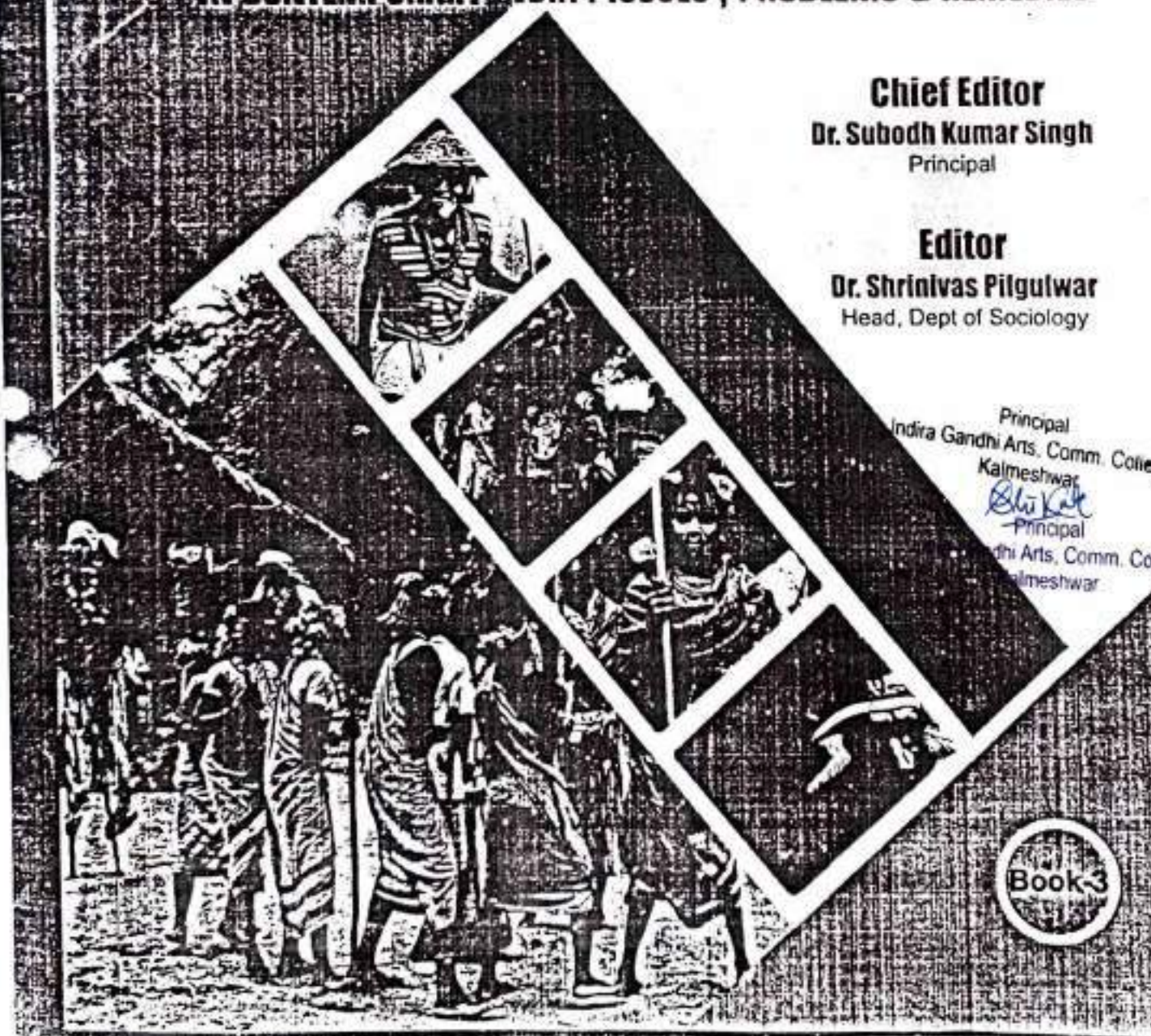
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आदिवासींचे अर्थशास्त्र

प्रा. डॉ. निशा अशोक कळंबे

सहयोगी प्राध्यापक, अर्थशास्त्र विभाग प्रमुख, इंदिरा गांधी कला-वाणिज्य महाविद्यालय,
कळमेश्वर, जि. नागपूर

सारांश

नागर सांस्कृतीपासून दूर व अल्प राहिलेले संबंधित प्रदेशातील मुळचे रहिवासी म्हणजे आदिवासी, असे सामान्यपणे म्हणता येईल. सर्वसाधारणपणे जंगलात, दुर्गम हव्याखोऱ्यात व सुसंस्कृत समाजापासून तुटक असलेल्या प्रदेशात ते तुळक वस्ती करून राहतात. नागर संस्कृतीच्या त्याप्रमाणे वर्गश्रेणीबद्ध समाजाचा संपर्क न झालेल्या वैशिष्ट्यपूर्ण चालीरीती किंवा संस्कृती आदिवासीत आढळतात. अर्थात जगातील सर्व आदिवासी त्या-त्या प्रदेशातील मुळ रहिवासी आहेत, असे ठामपणे म्हणता येत नाही. परंतु दुसऱ्या सर्वमान्य संज्ञेच्या अभावी आदिम संस्कृतीची दरक अशी आदिवासी हीन संज्ञा रूढ झाली आहे. अनेक नागर संस्कृतींचे उदयास्त झाले, परंतु त्यांच्याशी संपर्क न साधल्यामुळे किंवा न आल्यामुळे आदिवासी जमाती जशाच्या तशाच राहिल्या. त्यांच्यात हजारो वर्षे विशेषपरिवर्तन झाले नाही.

बीज शब्द - आदिवासी - अर्थव्यवस्था

प्रस्तावना

आदिवासी समाज हा अतिप्राचीन मुळ भारतीय समाज आहे. एकेकाळी भारतीय वनसंपत्तीचा मालक असणारा हा समाज इंग्रजांच्या आर्थिक शोषणामुळे आर्थिकदृष्ट्या दुर्बल बनला गेला. आदिवासी म्हणजे आदिकाळापासून वास्तव्य असणारा समूह होय. आदिवासी समाज हा निसर्गपूजक आहे. त्यांच्या दैनंदिन जीवनाचे इतर समाजाशी काहीही देणे-घेणे नसते. त्यांचे देव, भाषा आणि चालीरीती अन्य ग्रामीण आणि शहरी लोकपेक्षा भिन्न असतात. जंगलात राहणारे काही आदिवासी तेथील उत्पादने शहरांत आणून विकतात. भारतीय राज्यघटनेत अशा आदिवासींचा समावेश अनुसूचित जमातीमध्ये केला आहे. समाजाच्या मुख्य प्रवाहात आणण्यासाठी त्यांना नोकरी - व्यवसायात आणि निवडणुकांत उमेदवार म्हणून त्यांच्यासाठी खास जागा ठेवल्या आहेत. भारतात ९ ऑगस्ट हा दरवर्षी आदिवासी दिवस म्हणून साजरा होतो. आदिवासी लोक भारताखेरीज जगातील अन्य देशांतही आहेत. इ.स. १९६२ साली शिलांगमध्ये आदिवासी समितीच्या परिषदेने आदिवासींची व्याख्या पुढील प्रमाणे केली आहे, 'एका समान भाषेचा वापर करणाऱ्या, एकाच पूर्वजापासून उत्पत्ती सांगणाऱ्या, एका विशिष्ट भू-प्रदेशात वास्तव्य करणाऱ्या तंत्रशास्त्रीय ज्ञानाच्या दृष्टीने मागसलेल्या, अक्षर ओळख नसलेल्या व रक्तसंबंधावर आधारित, सामाजिक व राजकीय रीतिरिवाजांचे प्रामाणिक पालन करणाऱ्या एकजिनसी गटाला 'आदिवासी समाज' म्हणतात.

उद्दिष्टे

१. आदिवासींची वैशिष्ट्ये अभ्यासणे.
२. आदिवासींच्या आर्थिक जीवनाचा अभ्यास करणे.



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POST COVID-19 CHALLENGES & OPPORTUNITIES IN INDIAN ECONOMY (PCC & OIE)

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This is to certify that प्रा. डॉ. निशा अशोक कळंबे, सहयोगी प्राध्यापक, अर्थशास्त्र विभाग प्रमुख, इंदिरा गांधी कला-वाणिज्य महाविद्यालय, कळमेश्वर, जि. नागपूर. has attended and enriched the deliberations of One Day National E-Conference on "Post Covid-19 Challenges & Opportunities In Indian Economy (PCC & OIE)" organized by C. E. Society's, B. P. Arts, S. M. A. Science & K. K. C. Commerce College Chalisingaon, Dist.- Jalgaon. (MS) on 7th August 2021.

He /she has presented a Research paper entitled " मजुरांचे उलटे स्थलांतरण "

His/her paper has been published in UGC Refereed Journal No.- 47100 - GENIUS - ISSN - 2279 - 0489 with Impact Factor - 6.631.

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डा. डॉ. निशा अशोक कळंबे

सहयोगी प्राध्यापक, अर्थशास्त्र विभाग प्रमुख, इंदिरा गांधी कला-व्याज्य महाविद्यालय, कळमेश्वर, जि. नागपूर.

सारांश

देशांतर्गत स्थलांतर हे केवळ विकासालाच हातभार लावते असे नाही तर आर्थिक आणि सामाजिक स्थैर्यासाठी देखील ते महत्वाचे आहे. स्थलांतरित मजूर हे देशातील अधिकृत, दुर्लक्षित भाग आणि जागतिकीकरणामे चारे लागलेली प्रगत महानगरे यांना जोडणारा पुल आहे. 19 व्या शतकातील कृषिप्रधान समाज आणि 21 व्या शतकातील तंत्रवैज्ञानिक कल्पनाविश्वाला जोडणारा दुवा आहे.

'कोविड-19' च्या संकटामुळे विकसनशील जगातील प्रत्येक देशाला एक गोष्ट मात्र कळून चुकली आहे. ती म्हणजे, त्यांच्याकडे सध्या असलेली कल्याणकारी व्यवस्था ही एका ठिकाणाहून दुसऱ्या ठिकाणी स्थलांतर करणाऱ्या असंघटीत क्षेत्रातील मजुरांचे प्रश्न हाताळण्यात अपयशी ठरलीय. कोरोनाच्या संकटामुळे हेच नागरिक सर्वाधिक उद्वेगित झाले आहेत. त्यांच्या पोटापाण्याचे साधनच हिरावून घेतले गेले आहे. सध्याच्या मदत योजनांच्या माध्यमातून त्यांच्यापर्यंत पोहोचणे व त्यांना आधार देणे महाकठीण आहे.

सरकारने या सगळ्या गोष्टींचा विचार करून नवे बदल प्रत्यक्षात आणल्यास राधीच्या रोगासारख्या संकटांवर सहज मात करता येईलच पण गतिव्हातील विकासाच्या लढाईत सरकारला बळ मिळेल. जे देश जोखीम पत्करणाऱ्यांचे संक्षण करतात. त्याच देशात उद्योजकता आणि संरोधनाला पोषक वातावरण मिळते आणि आपले घरदार सोडून दूरवरच्या शहरांमध्ये जाणाऱ्या स्थलांतरितांपेक्षा अधिक जोखीम दुसरे कोण घेते?

कि बई - कोरोना - महामारी - त्रिभिक

प्रस्तावना

देशभरात कोरोनाचा संसर्ग झपाट्याने वाढत असून अनेक ठिकाणी नाईट कर्फ्यू आणि अंशत लॉकडाउन लागल्यास उपासमार होईल या भीतीने कामगार आपल्या मूळ गावी परतू लागले आहेत. त्यामुळे हायवेवर मजुरांच्या लांब रांगा दिसत आहेत. गेल्या वर्षी लॉकडाउनमुळे स्थलांतरित मजुरांचे प्रचंड हाल झाले होते. यावेळी पुन्हा असा त्रास टाळण्यासाठी स्थलांतरितांनी आवीष स्थलांतर करण्यास सुरवात केली आहे. कामगारांच्या या परतीच्या प्रयासामुळे व्यवसाय आणि उद्योगांसमोर अडचणी निर्माण होऊ शकतात असे उद्योजकांचे म्हणणे आहे.

गेल्या वर्षी कोरोनामुळे लॉकडाऊन जाहिर करण्यात आले. तेव्हा अचानक वाहतुक थांबल्यामुळे स्थलांतरित मजुरांना सर्वाधिक त्रास सहन करावा लागला. काही ठिकाणी मजुरांना अन्न पाण्याची समस्या उद्भवली होती. तेव्हा अनेक जण पायीच निघाल्याने शेकडो किलोमीटर चालल्यानंतर कसेबसे ते आपल्या घरी पोहोचले होते. त्यानंतर चार - पाच महिन्यांनी कारखाने सुरू झाले म्हणून कामगार परत आले. परंतु आज पुन्हा एकदा कोरोनामधील परिस्थिती वाढू लागली. त्यामुळे लॉकडाऊनच्या भीतीने प्रवासी मजूर गावी परतू लागले आहेत.



**NATIONAL LEVEL INTERDISCIPLINARY WORKSHOP ON TRANSLATION STUDIES
MELTING BOUNDARIES, MEETING CULTURES
SATURDAY, MARCH 14, 2020**

**Organised by
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He / She also contributed a research paper entitled

Problems of Translation

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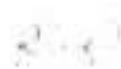
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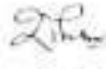
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Problems of Translation

Dr. Manjusha Y. Dhoble,
I. G. College, Kalmeshwar

Abstract - It is universally known that English is an international language and to gain popularity on this level for one's work, translation to this language is a must. Marathi has a rich literature. To bring it to the front it needs to be translated. But while translating it to English we see some of its essence is lost. The same is the case when we try our hand at translating the rich literature of English to Marathi. This is so because while translating we come across some problems like lack of understanding the background, the culture it was written in, the force with which the subject was meant to be portrayed by the author and the words do not relate the expected shade of meaning. Let us study what type of problems we may come across during translation.

Keywords - background, essence, portrayed, understanding, universally.

Introduction - Translation today is a common means of sharing one's knowledge, books, theories, culture, views, ideas, with other different speaking people. It is a type of process through which the whole universe can be brought under one roof. It is a common mode of communication.

The process of translating words or text from one language into another is called as translation. So in translation the information from one language is taken, analyzed by the translator and then it is portrayed in the intended language. A lot of mistakes happen during this process. The language from which information is to be taken has different rules of writing than those of the language it is to be represented in. Again the analysis is not always correct due to varied understanding of a word. A word can mean different in different context. Like *the bench* in judiciary language refers to the judge, and in normal English it means a type of furniture. If another word is added to it then its meaning completely changes. Let us add suffix *-mark* to it then it becomes *benchmark*. The meaning of *benchmark* is to evaluate something by comparing it with some standard. Again the meaning of the word changes when the context changes.

So translating the exact meaning of the foreign language into a known one is difficult. "There are three grades of translation evils: 1. Errors: 2. Slips: 3. Willful reshaping." (Nabokov, 2019)

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'TRAUMA STUDIES'

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One Day National Webinar on

'Trauma Studies'

Department of English,
Santaji Mahavidyalaya, Nagpur (MS), India.

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1.

TRAUMA AND IDENTITY IN CONTEMPORARY FICTION

DR. MANJUSHA Y. DHOBLE,
I.G. College, Kalmeshwar.

ABSTRACT

Kali Tal's believes that trauma creates an identity that contributes to the dominant culture's self- understanding. The impact of the dominant culture can be noted in the protagonist's behavioral pattern also. Freud has also tried to trace the transference of a person's psychosexual development, his repression, the thoughts entangled in his unconscious, his neurosis, and trauma; all in his individuality and his social life. Let us try to trace this "Trauma" and "Traumatic neurosis" in the protagonist of Arundhati Roy.

Keywords – Contributes, Entangled, Impact, Neurosis, Repression

Introduction –

The relationship between *trauma* and mental illness was first investigated by the neurologist Jean Martin Charcot. Charcot was the first to understand that the origin of hysterical symptoms was not physiological but rather psychological in nature. *Trauma* is the response to a deeply distressing or disturbing event that overwhelms an individual's ability to cope. It causes feelings of helplessness, diminishes their sense of self and their ability to feel the full range of emotions and experiences. *Trauma studies* explore the impact of trauma in literature and society by analyzing its psychological, rhetorical and cultural significance.

When a child feels intensely threatened by an event he or she is involved in or witnesses, we call that event a *trauma*. There is a range of traumatic events or trauma types to which children and adolescents can be exposed. Trauma can be of different types: bullying, community violence, complex trauma, disasters, early childhood trauma, intimate partner violence, medical trauma, physical abuse, refugee trauma, sexual abuse, traumatic grief, terrorism and violence, and many more.

Let us trace the effects of *trauma* on the identity of the protagonist of Arundhati Roy.

Traces of *trauma* left by Bullying

Bullying is a deliberate and unsolicited action that occurs with the intent of inflicting -social, emotional, physical, or psychological harm to someone who is often perceived as being less powerful. It involves the misuse of power in a relationship. It is repeated and ongoing.

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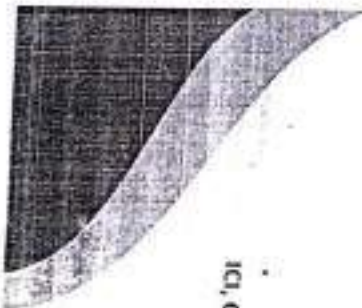
This certificate is awarded to Dr. Manjusha Y. Dhoble of Indira Gandhi College, Kalmeshwar for active participation in the One Day International Webinar on 'Borders, Migration and Pandemic' held on Saturday, 16th May 2020. He/She has submitted a research paper entitled *Migration as the Depiction of Suffering*, for publication.

Hearty congratulations.

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Migration as the Depiction of Suffering

Dr. Manjusha Y. Dhoble,
English Department,
I.G. College,
Kalmeshwar.

ABSTRACT

People have been migrating since ages but the yearning to return back to one's birth place, where one has grown up seldom diminishes. The way one feels the sense of belonging at one's birthplace cannot be felt in any other land. These explorations bring different types of dilemma with it.

Keywords - *Birthplace, Dilemma, Diminishes, Explorations, Seldom*

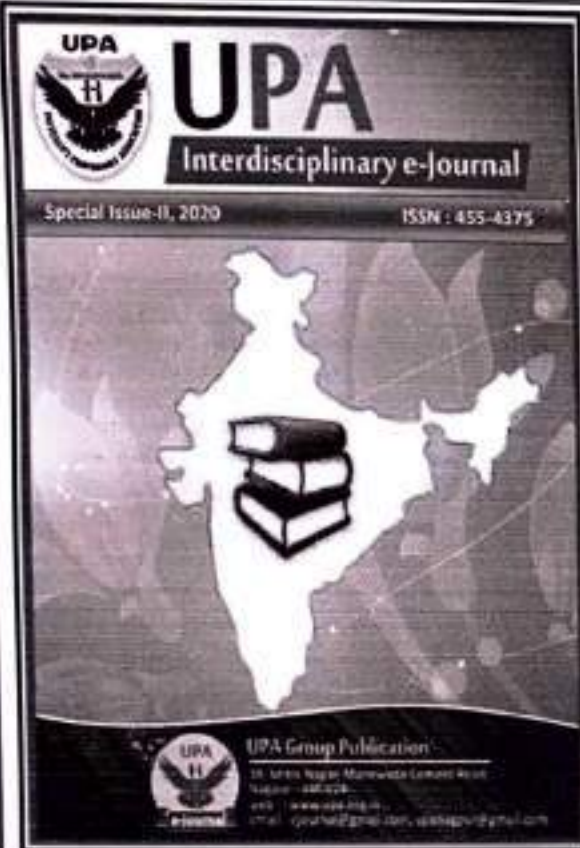
Introduction

"Migration is an expression of the human aspiration for dignity, safety and a better future. It is a part of the social fabric, part of our very make-up as a human family." (Ki-moon, Migration quotes)

Migration is the temporary or permanent relocation of population inside or outside the boundaries of a country or state. It can be within the country or outside the country. The first one is called internal migration and the latter as international migration. People migrate from one place to another for better prospects of life. Migration brings about a change in circumstances, surrounding, goals, customs, values and habits. This change in circumstances initiates complex situations. These complex situations may arise from the language difficulties, cultural disparities and social customs. Situations of these types bring about identity crises, mental disparity and confusion. Coming out of these crises rejuvenates the personality of a person. The period of stay in the migrated place has different effects on

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PRESENT SCENARIO OF DIGITAL LEARNING AND TEACHING

Dr. Manjusha Y. Dhoble,
Indira Gandhi College,
Kalmeshwar.

Abstract: *The world is in your hands now. We are the magicians of today. Anything is possible with a computer, mobile or technology. Now that the technology is here to stay, we shall have to get ready to adjust to its gadgets and make them work the way we want them to. To become techno savvy we have to digest its knowledge, exert ability to use it and make efforts to get enough exposure of its variable types. With its use we can reduce our workload, save a lot of time and do various experiments with it. With the advent of various tools like the lesson reader, telegram, what's up and many more teaching, evaluation and learning can be actually fun.*

Keywords: *ability, experiments, learning, telegram, workload.*

Introduction: Information and communication technology has become a part and parcel of developing India. It is advantageous for gaining competence on national level. It improves the ancient methods of learning, teaching and evaluating.

"Once a new technology rolls over you, if you are not a part of the steamroller, you're part of the road." – Stewart Brand

When the whole world has been squeezed into a square ball called mobile, it would be foolish not to know how to play with it. Yes, with the invention of computers various new playthings came into being. Android smart mobiles was one of them. Earlier a middle-class family owned one land-line phone, but today even in a poor family each member owns his personal mobile. Such is the popularity of a small mobile. If it is so popular with the public then we should make use of it for reaching out to many at one go. We can use it to improve learning, teaching and evaluating methods.

Personal Evaluation : "Technology is just a tool. In terms of getting the kids working together and motivating them, the teacher is the most important." – Bill Gates

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IMPLEMENTATION AND EFFECTIVENESS OF SWAYAM IN TEACHING

Dr. Manjusha Dhoble

I G. College,

Kalmeshwar.

Abstract: We saw the whole world through a window of our house. Now with the advent of mobiles we see it on our hand. To keep up with such a competitive world we need various types of advanced knowledge at hand. This can be obtained through google in a raw stage and through Swayam courses in an advanced pattern. It provides the essential knowledge needed for the beginners of any subject. From its platform you gain an overall look of the subject. You get a direction and know what knowledge needs to be further gained. It is opening a new type of digital world before us.

Keywords: advanced, digital, direction, platform, world.

Introduction: "I did then what I knew how to do. Now that I knew better, I did better." - Maya Angelou. This is what you feel after attempting a course of Swayam related to your degree course. It adds to your knowledge and expands your horizons. It builds up your confidence and knowledge to next level.

Many of us would agree that additional knowledge is always fruitful. How to implement it among students is the biggest question. The knowledge is given in a play and fun way on swayam platform. It is given by experts and is definitely a pleasure listening to. They provide notes as a back up method to the lectures demonstrated through various slides and lectures.

Students do not like to take a course which shall not grant them employment instantly on finish. Only those students who wish to add on to their knowledge attempt them. Other



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**DISSECTING HUMAN VULNERABILITY**

Dr. Manjusha Y. Dhoble,
Department of English
I.G. College, Kalmeshwar.

Abstract

Vulnerability is a part and parcel of human nature. It comes from the observations, teachings and our perception of different situations, in our immediate surroundings. Our survival rests on our connections with those in our surrounding. To develop these connections we have to overcome our vulnerability to some extent.

Keywords – *connections, immediate, observations, parcel, perception*

Introduction

“To share your weakness is to make yourself vulnerable; to make yourself vulnerable is to show your strength.”(Jami, Vulnerability quotes)

Vulnerability can be described as being afraid of showing one's feelings, sharing one's emotions and accepting one's weakness. When a person's needs are frustrated or interfered with that person experiences distress. No person likes being vulnerable as it means to explore the unexplored, to overcome uncertainties and risking. Since initial stages a person tries to develop himself. He adopts the ways of survival from the models and ideals in his surroundings. At the same time he also develops his defenses to protect himself if need arises.

Erik Erikson was an American psychologist and psychoanalyst, born in Germany in 1902. Erikson has given us an eight-stage theory of psychological development and also the term “identity crisis.” His theory of psyche gives us an insight into the behavior of humans through various stages of life. Stages like trust verses mistrust, autonomy verses shame, initiative verses guilt, industry verses inferiority, identity verses confusion, intimacy verses

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isolation, generativity verses stagnation and integrity verses despair. These are the stages through which a person discovers his vulnerabilities and he tries to overcome them. If a person fails to overcome any of these stages of vulnerability then he remains stuck in it for all his life. Success over each stages of vulnerability builds a person's confidence. Vulnerability is a psychological crisis. Overcoming these crises brings about emotional, mental and psychological health; along with happiness. There can be various types of vulnerability based on the way it causes the tension. Let us study some of the reasons.

Physical Vulnerability-

Children are very vulnerable. They develop a sense of trust in their caretakers according to Erik Erikson. Early age spanking, cruelty, disparity can bring about great psychological effect on the child's mind. It also breeds distrust. Let us view the childhood of Ammu, Ammu in Arundhati Roy's *The God of Small Things*. She was tortured by her parents and thought of her as a burden. She has a nagging mother and an antagonistic, bad tempered father.

Once when Ammu was nine years old after having been brutally beaten by Pappachi, she and her mother were hiding in the hedge on being thrown out of the house. Ammu loved her new gumboots and decides to climb through the ventilator to rescue them. When she was running away with them her father catches her and again flogged her brutally. "When he caught her, he didn't say a word. He flogged her with his Ivory-handled riding crop (the one that he had held across his lap in his studio Photograph). Ammu didn't cry. When he finished beating her he made her bring him Mammachi's pinking shears from her sewing cupboard. While Ammu watched, the Imperial Entomologist shred her new gumboots with her mother's pinking shears," (Roy, 181). From this Ammu knows that Pappachi had the complete autonomy over the lives of the family members. "As she grew older, Ammu learned to live with this cold, calculating cruelty. She developed a lofty sense of injustice and the mulish, reckless streak that develops in Someone Small who has been bullied all their lives by someone big," (Roy, 181-182). She takes to living a reckless life. The patterns made by childhood incidents on her mind stay with her all her life. She craves to escape from the clutches of her parents, and searches for another better master. She has no trust in her parents;

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MARRIAGE AS A CAGE OF STORMY SILENCE

Dr. Manjusha Y. Dhoble,
English Department,
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Abstract: The woman's voice is stifled in the patriarchal society. She feels that if she gave respect to all the members of the society, cared for them, catered to their needs, as per the set pattern of patriarchy, then she might be able to create a place for herself, without changing her identity, in her in-laws house. But this is not to be. The protagonists feel suffocated in such a marriage, where her very rights of being a human are denied to her. Let us view how they struggle out of such traps of marriage.

Keywords :- catered, in-laws, stifled, suffocated, traps.

Introduction:-

Marriage has become no less than a trap for a woman due to the patriarchal society, its tradition and culture. It has a tendency to send her into a Stormy Silence or maybe it is a silence before the storm – which shall herald the second coming of a woman. This new woman would be more courageous, organized and decisive, and shall have an identity of her own.

"In the social jungle of human existence, there is no feeling of being alive without a sense of identity." Erik Erikson (Erikson, *20 Inspiring Quotes on Identity*)

A woman brought up in an Indian patriarchal culture has yet to learn this. She lives under the roof of mistaken identity. She takes pains to develop identities like Sita, Subhadra, Savitri and other such mythological figures in herself rather than her own. She imitates the myths and tries to live with them. She feels overjoyed to satisfy her husband's ego, cater to his needs and satisfy his wishes. Until she realizes that this caring, rearing and serving, leaves her with no time of hers. She is all the time beckoned, ill-treated, humiliated, dishonored and exhausted. She realizes that her wishes, desires and needs have been tampered with to such an extent that now she does not have any left. Her identity has been changed. She is not what she used to be or what she wants to be. This realization of being in a state where she does not wish to be engulfs her in a gloomy silence. She loses her voice. She does not know how to come out of it. She loses her power of reasoning along with speech. A feminist searches out a way to rebel against such a situation. During this struggle her situation is nothing less than that of a trapped animal in a cage. The Indian woman has yet to learn this. That there is --

"No need to hurry.

No need to sparkle.

No need to be anybody but oneself,"

Virginia Woolf observes in *A Room of One's Own*.

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Understanding the Self of Enlightened Feminists

Dr. Manjusha Y. Dhoble,

Assistant Professor,
I.G. College, Kalmeshwar,

HHH

Abstract

The British colonies have introduced the feminist attitude in the Indian women, which each protagonist interprets in her own way. Indian women now express themselves and challenge the patriarchal society for better or worse. They are sowing the seeds of feminist attitude for the next generation.

Keywords: colonies, express, interprets, patriarchal, sowing

It has been long since the British colonies have left India. Yet their impression can be seen and felt on Indian culture. Indian women watched how the British treated their wives with respect. They valued her decision. The British women expressed their views and took decisions for their self. They were self integrated, independent in thought, work and way of leading their life. While the patriarchal Indian society bound women in their rules and were masters of her life. The protagonists observe this and choose to differ. They defy the patriarchy and try to become the masters of their own life for better or worse. They decided to follow their dreams.

Bharati Mukherjee's novel *Jasmine* unveils the struggle of Jasmine to belong to the new culture. Jyoti lives in a small village of Punjab, Hansapur. She is the fifth daughter whom her grandmother wishes to strangle to death for being a girl child. She soon learns that she must rebel against the traditions for survival. A girl child is unwanted as she does not carry the lineage name forward. Jyoti has to rebel when her grandmother wants to stop her education and get her married. Educating a girl is thought of as an unnecessary expense. She marries an intelligent man- Prakash, of her choice, thus breaking the patriarchal rule. Women have no voice in patriarchy, they only follow their elders. Prakash renames her as Jasmine. They plan to move to America, the land of dreams and opportunities. He gives her complete freedom to foster her spirits. He installs in her the seeds of free thinking. When they are about to depart, Prakash gets killed in a bomb blast. Jasmine decides to continue the journey. Anything would be better than to live a life of widow and be denied of all happiness of life. She forges documents and reaches the alien land unescorted. The Indian patriarchal culture was unacceptable to her. In it there is

practically no place for women other than inside the four walls of a home. As for a widow she is reduced to a non-living thing by denying her participation in all types of rituals, customs and festivals.

Jasmine wishes to live for herself. Alone and weak Jasmine cannot protect her body from Half-face, captain of a trawler. Jasmine's self is mutilated with her body. She wishes to commit suicide. Then she decides to wash the scar on her soul by changing her mission. Earlier she wanted to complete her husband's dream, now she decides to reincarnate herself by revenging her rapist. She draws strength from her Indian culture and takes on the form of Goddess Kali, out to kill evil. She moves forward in life drawing strength from the American life around her. Soon she transforms herself. From a helpless immigrant Jasmine changes into a confident working woman, unwed mother, a reckless lover and a self which is ever ready for a new adventure. Each time she shuts her past or moves forward she takes on a new identity, from Jyoti to Jasmin, then Kali, Jazzy, Jase and Jane.

Kali becomes Jazzy when Lilian rescues her and introduces her to American culture. Jazzy is frustrated by the lonely and empty people of the industrial society. Jazzy moves to another city to take up a job of babysitter. They slowly transform her into a sophisticated American and name her Jase. Earlier Jase is not comfortable with her sexuality now she explores it. Fed up with her meaningless exploration she moves on to another place. She takes on new identity- Jane and decides to begin anew.

On the path of her journey Jyoti loses all that she valued most back in India. In America chaste body, virginity, love, emotions, relations were mere meaningless words. Jyoti moves from place to place to kill some memories leave pain behind and enjoy life. This empty enjoyment of life makes her more restless. She has moved so much forward that now there is no turning back. Her soul and mind is empty. She now lives only in the present trying to forget both the worried past and the worry of the future. She has adapted the American life and culture, but for the Americans she still is an outsider. The Kali who was out to destroy evil now does not seem to be affected by it.

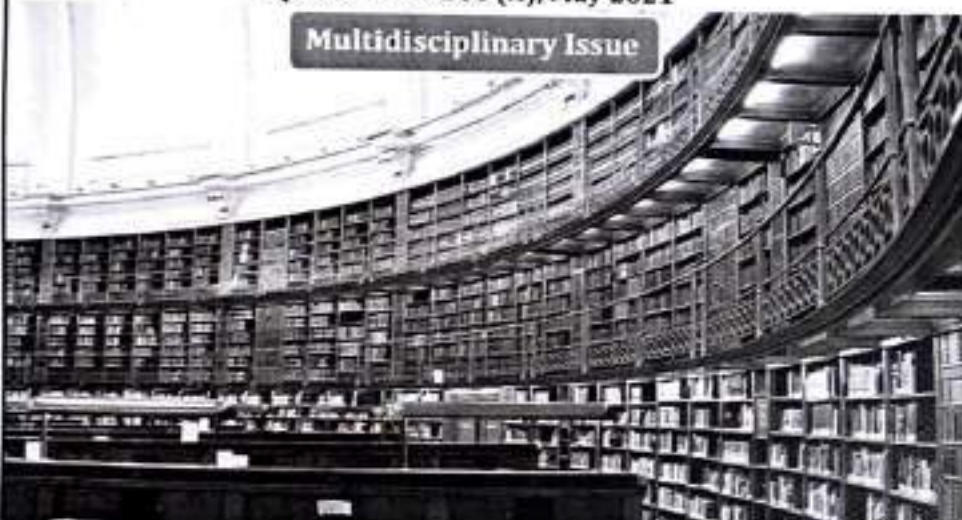
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Facets of Feminism in Indian Novels

Dr. Manjusha Y. Dhoble,
I.G. College, Kalmeshwar, RTMNU.

Abstract-

Tennyson has rightly said - man for the field, woman for the hearth. This is the situation that women have gone through for ages and are still stuck in with. These words reflect the society trends. Women can get exhausted of being a doormat and wish to be somebody else. When these women try to be someone else the society does not accept them. They feel women's assertion of their individuality is that they wish to be the man of the house.

Whenever there is a fluctuation in power eyebrows are raised. Sharing of power, granting self respect and dignity to the better half is thought of as leading to confusion and awfully unmanly. Women have decided to overthrow these patriarchal customs to create a space for themselves and live on their own terms. Let us view the upcoming feminist in the Indian novels.

Introduction -

Even today though women occupy half of the world they are still treated as the excluded. This patriarchal society is not yet ready to accept the new woman. The new woman can take good care of the hearth while working on the field. Such women do not get the needed support from the family and a time comes when she has to choose between her field career and hearth. Men want the benefits of the working women but they do not give her the credit for her work nor do they divide the repetitive tasks of the household. The patriarchal men enjoy the power of economic independence and with no other duties of kitchen or children rearing go about exploring the pleasures of the body and self. Those females who succeed in following their will or who protest against the patriarchal values to achieve what they want are called as feminist. According to Arundhati Roy a *feminist* is a person who negotiates to a position where she wishes to be.

Facet of an Indian family -

In Anita Desai's, *Fire on the Mountain*, we have Nanda Kaul, the ideal wife of a University Vice- Chancellor. She is trapped in the ideal role model of an Indian wife set by the traditional patriarchal society. She is too busy in putting on the show of an ideal wife. She feels she enjoys this status. She is so busy serving the guests, cooking for the family that she has no time to spend with her children or for herself. She sacrifices her time, desires, wishes and digests all humiliations and frustrations to live up to this mirage. She enjoys putting on the show of a perfect wife before the society even if it meant being a puppet in the hands of her husband. All guests and people praise her for her efficiency.

She lives a loveless life and her needs are completely neglected. She is not allowed to take any important decisions in the house. She wears a silk sari before the guests because her husband wants her to. Her husband keeps her busy with kids, her duty towards family and in preparing meals for the guests. So that she hardly gets time to discuss his extra marital affair. Nanda Kaul also does not fit it right to question him about it. But actually she is afraid. She keeps her fears in silence. She is afraid to raise her voice against her husband's illicit relationship going on right under her nose, in the next bedroom. Lest her voice may become a

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Journey of Women from Ignorance to Feminists

Dr. Manjusha Y. Dhoble,
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Abstract- Indian patriarchal society has put the behavior of women in a bracket outside which her freedom is strangled. Thus women have to remain inside the four walls of the house with a protector. These margins set by society for women are suffocating them. They are gradually realizing that they are being ill-treated, cheated, slogged day and night and at the end of the day their work is not recognized, they are not respected and termed as useless beings. They no longer wish to remain as puppets.

This awareness in the women protagonists of Indian novelists is being studied in this paper. These suffocated protagonists wish to widen their horizons. They wish to secure a position of honor, secure their future by becoming economically independent and have their own space. Thus challenge the strong patriarchal forces and become a feminist. They struggle for self respect, dignity and an identity of their own.

Keywords – strangled, puppets, suffocated, secure, challenge.

Introduction -

Why do we need Feminism and what is its use? This is so because patriarchal society treats its women with different codes of conduct and measures its men with no such yard sticks. A woman is told to dress provocatively not the man. A woman isn't allowed to go out alone after dark as society would judge her as being available. A woman has to look pretty twenty-four hours a day but a man is not judged by his looks, but by his work or money. When a woman works or earns it is termed as useless or extra money not necessary.

A man isn't called selfish for having career as well as family...

I am a Woman who goes through these things every day.

"That's why I need Feminism" (Patil & Ghoshal)

Tradition instilled through stories- In India a woman is taught since childhood that to belong to the society she has to follow certain rules. She is taught to be submissive, sacrificing, to live in the shade of her father, husband and son. To be like the models in the purana- Sita, Draupadi, Savitri and Damayanti. Thus to blend into the society she has to live under the shadow of her protector, listen to his demands, carry out his wishes and be a puppet of his likings.

Social archetypes regarding the status and behavior of women have taken such deep roots in the life of the Indian people that girls are advised to imitate them. Daughters brought up in this culture find it difficult to carve new paths for themselves. A consciousness of guilt follows

UNCERTAINTIES OF LIFE CONQUERED BY CREATIVITY

Dr. Manjusha Y. Dhoble,
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Abstract: Lock down has brought about social life and economy to a stand still. Men are struggling against poverty and survival. The government is struggling to bring life to normal. All attempts of restoration have failed and no strategy seems to work. Now is the time for individuals and entrepreneurs to show concern for those who work for them and for those who live around them. This humane attitude shall preserve life and help heal the nations economy, to some extent.

Havoc of death builds in man different kinds of habits and ways of living. He has created a whole world in his home even during isolation. With technology at his feet, money at hand anything is possible. What happens when this source of money stops and suddenly all sources of earning evaporate into thin air indefinitely. How long can a healthy man survive in such a situation. This paper shall make an attempt to unveil the different sources of earning people came up with, during such a pandemic situation.

Keywords: evaporate, indefinitely, havoc, survive, unveil.

Introduction:

"Uncertainty is the only certainty there is and knowing how to live with insecurity the only security." - John Allen Paulos

Uncertainties can spark creativity in life, only when we are not afraid of it. Death can come to anyone at anytime in any form, still every man lives with an arrogance that he shall certainly live unto a hundred. We should never be so certain to say that this uncertainty can never happen to me as life has funny ways of proving us otherwise.

Who could imagine that spread of an epidemic like COVID- 19 could bring about a situation of total isolation? It could affect the health of all men, the future of their children, throw men out of work, stop their regular sources of income and drive an average middle class man also towards negativity. This widespread brought poverty and unemployment. To tackle it man had to change his survival techniques. Pandemic brought with it new trends of survival, new challenges and new opportunities of employment. Pandemic isolation increased e-commerce transactions and India went digital.

Children became prisoners of cell and triggered mobile sales:

During pandemic no other toy could keep the children more occupied than the television and the mobile. Elders and teachers were always of the view that mobiles should be kept out of children's hands. They complained that their rays were harmful, their games were unhealthy and they disillusioned tender brains. Yet during pandemic, teachers insisted that parents bought them for their children. Their school study circle could be reached only



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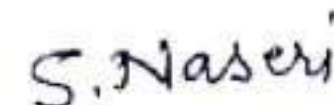
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INDIAN CULTURAL DIVERSITY AND SELF RELIANCE

Dr. Manjusha Y. Dhole

I.G. College, Kalmeshwar, RTMNU.

Abstract

India was globally neglected due to its low productivity, poor quality and low technology. Thus efforts were made to strengthen India's industrial ecosystem. With the turn of the millennium, India still felt that the concept of self-reliance was rubbish as they felt re-inventing technology was a waste of time and money when advanced technologies could easily be bought from anywhere at lower costs. So no efforts were made to stimulate real autonomy by the public sector undertakings. They also thought that inviting foreign direct investment would bring in new technologies, thus move India's industrial ecosystem towards self-reliance. But we see no such advancements because the commercial technologies are guarded miserably.

Thus we see that external finance or technology shall not carry us far. For becoming self-reliable progress in research and development is necessary.

Introduction-

Everyone wants to be strong and self-sufficient, but few are willing to put in the work necessary to achieve worthy goals. -- Mahatma Gandhi

It is time that India realized that its strength lies not in borrowing but in doing what it can do on its own. Keeping this view our Prime Minister of India, Mr. Narendra Modi, has planned to raise young India in such a way that it creates its own opportunities. India plans to convert this situation of pandemic to its advantage by becoming self-reliant. This term "Atmanirbhar" was coined by him term to the general public with his 1841 essay "Self-Reliance", though he may not have introduced when he addressed the nation on 12th May 2020. Ralph Waldo Emerson was the one who brought this the concept. Modi believes that by doing what you can do best you can create opportunities for yourself and become self-reliant. By selling these ideas you can enter various fields. But to stay in the market for long further innovation and research of the product is very necessary.

You cannot help people permanently by doing for them, what they could and should do for themselves. -- Abraham Lincoln

As Lincoln says we need to discover our speciality and use it towards becoming self-reliant. The heritage of social norms, ethical values, traditional customs, all are unique of Indian culture. Indian culture witnesses a blend of various cultures of various religions, caste, regions and beliefs. Every culture has its own unique way of worship, food, speech, dance, dress and mannerisms. This unity in diversity has also become the strength of India. It also has secured their tolerance power towards humanity and other cultures.

Food culture- diversity and adaptation- There is variety in food products also. Like the north Indian food, the south Indian food, the Maharashtrian food speciality, the Rajasthani Thali and many more. This variety is served by restaurants and is relished by all in India and abroad. Plain South Indian snacks restaurants are famous everywhere. Thus to be self-reliant one type of variety is also enough. Many restaurants have also accepted the Chinese noodler and Italian Pizza's. They serve them side by side in Indian style toppings. Thus accepted abroad eatery

cultural style and converted it for their benefit. Restaurants also have made many new innovations like replaced a potato samosa with tangy noodle samosa, the vegetable mix rice (Aiyuan) with noodle toppings and so on. They also changed the toppings of pizza and burger by flavouring it with Indian chutneys, sauces and toppings. Thus they remodeled western model into an Indian one.

Consequently we observe that restaurants served a speciality in which they were best at. Restaurants change their menu according to the need of the place and demand of the public. They brought about many new innovations. These new innovations were the product of research. It was noticed youngsters preferred to eat samosa at all times but felt the potato filling was too heavy, so the restaurants mixed tangy noodles with the potato. So we notice that new ideas were adopted and molded into the culture according to the need. Hence food variety can be used for becoming self-reliant.

Regional speciality should be protected- Again each region has its own speciality. Thus many varieties of a product can be obtained due to regional diversity in India. Like the Darjeeling tea, Assam tea, Nilgiri tea and many more varieties. This is so as tea leaves are produced in Assam, West Bengal, Tamil Nadu, Kerala, Arunachal Pradesh, Himachal Pradesh, Karnataka, Meghalaya, Manipur, Bihar, and Orissa, and also processed differently.

Now to be self-reliant we not only need to sell or serve a common product specially but also reserve its speciality by making a patent of it. This way we can market our product globally as well publicize our product as a brand. To protect our novelty forming its patent is very necessary.

Patent a step towards globalization - Today more than 600 patents have been filed but a few decades ago this was not the case. The US Patent Office in September 1997 granted a patent "Basmati Rice Lines and Grains" to the US Rice Tec. Thus it gave RiceTec a right over an Indian traditional name. This would jeopardize the prospects of Indian basmati rice suppliers seeking to export to the US and other western countries. It had grown a hybrid of basmati obtained from cross-breeding with an US long rice variety. The cross breeding has been practiced for centuries in India. The Punjab farmers produce a variety of Basmati rice. This US decision was challenged and Rice Tec had to rebrand its product as Texmati, Jasmati and Kasmati. After this incident the Indian Government introduced IP legislation on Geographical Indication of the origin of agricultural products. This shall reinforce the products protection.

Similarly US granted the patent of tumeric powder's use to two of its researchers for wound healing. The Indian agency had to support its fight with documents from ancient Ayurvedic texts, scientific publications and books on home remedies, to win it back. Lot of time and money had to be spent on it.

To prevent the US or other foreign countries claim to patent our traditional remedy, it is important to document this traditional knowledge. It then becomes a proof or evidence of prior knowledge.

Self-reliance - The word self-reliance misleads one to think that it means doing everything yourself, being economically independent and facing your hardship alone. But it is not so. It

INDIAN CULTURAL DIVERSITY AND SELF RELIANCE**Dr. Manjusha Y. Dhoble**

I.G. College, Kalneshwar, RTMNU.

Abstract

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You cannot help people permanently by doing for them, what they could and should do for themselves.--Abraham Lincoln

As Lincoln says we need to discover our specialty and use it towards becoming self reliant. The heritage of social norms, ethical values, traditional customs, all are unique of Indian culture. Indian culture witnesses a blend of various cultures of various religions, caste, regions and beliefs. Every culture has its own unique way of worship, food, speech, dance, dress and mannerisms. This unity in diversity has also become the strength of India. It also has secured their tolerance power towards humanity and other cultures.

Food culture- diversity and adaptation- There is variety in food products also. Like the north Indian food, the south Indian food, the Maharashtrian food specialty, the Rajasthani Thali and many more. This variety is served by restaurants and is relished by all in India and abroad. Plain South Indian snacks restaurants are famous everywhere. Thus to be self reliant one type of variety is also enough. Many restaurants have also accepted the Chinese noodles and Italian Pizza's. They serve them side by side in Indian style toppings. Thus accepted abroad eatery

Dr. Manjusha Y. Dhoble
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Emerging Concerns of Post-colonialism as in Indo-Anglian Fiction

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ABSTRACT

The post-colonial Indians could not overthrow the British impact and paradigms. When you change paradigms; you change your perspectives about something. In the pandemonium of this western culture a new intellectual concept emerged in which self-expression, self-respect and the demand to be treated as better human gained weight.

Key words: pandemonium, paradigms, perspectives, post-colonial, weight

Just like an artist who paints his own soul in a picture, a woman can also structure her own life by expressing her desires and developing her interests. This liberty was unthought-of by the Indian woman. The Indian woman spends her life under the protection of male inside the four walls of her home. She takes pains to develop the Indian cultural identities like Sita, Draupadi, Savitri and other such mythological figures rather than her own. She imitates the myths and tries to live with them. She feels overjoyed to satisfy her husband's ego, cater to his needs and satisfy his wishes, until she realizes its uselessness. She is all the time beckoned, ill-treated, humiliated, dishonored and exhausted. Soon she realizes that her wishes, desires and needs have been tampered with to such an extent that now she does not have any left. Her identity has been changed. She is not what she used to be or what she wants to be. She feels like being a prisoner of her own life. The objective of the paper is to study the various trends arising out of Post colonialism as in Indo-Anglian fiction. This shall be done by observing the reaction of various protagonists in a similar situation that is marriage

Eastern suffocation against the western expression of the self – Indian women have realized that suppressing their thoughts and emotions brings no solace to them. It suffocates them more into depression and develops suicidal tendencies. In Anita Desai's, *Fire on the Mountain*, we have Nanda Kaul, the ideal wife of a University Vice-Chancellor. She is trapped in the ideal role model of an Indian wife set by the traditional patriarchal society. She enjoys putting on the show of a perfect wife before the society even if it meant being a puppet in the hands of her husband. All guests and people praise her for her efficiency.

She lives a loveless life and her needs are completely neglected. She is not allowed to take any important decisions in the house. She wears a silk sari before the guests because her husband wants her to. Nanda Kaul also does not feel it right to question her husband about his extra marital relationship. But actually she is afraid. She engulfs her fears in silence. She is afraid to raise her voice against her husband's illicit relationship. Lest her voice may become a cause of havoc in her house, make her lose her position and she knows well, this patriarchal society would not listen to her. These



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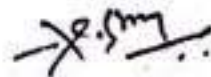


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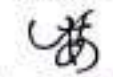
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10. Psychological Effects of Pandemics

Dr. Manjusha Y. Dhole
 I. G. College, Kalmeshwar, RTMNU.

Abstract

Many factors are responsible for governing the actions of a person. His family upbringing, his surrounding, social upbringing, his education, his liking and his reactions all control his behavior. Sometimes the impact of one of these factors is so much that it can bring about unpredictable thought patterns, depression and lead to delirium.

Pandemic situations have the capacity to develop such erratic thoughts, variable reaction and volatile action. Let us study what effects are caused by such pandemics.

Keywords:- delirium, factors, governing, upbringing, volatile.

Introduction

Pandemic situations put a complete stop to the way we travel, feel, think, breathe, enjoy and live our life. Our habits change due to our surroundings. Getting adapted to new habits for survival brings in stress, depression, negativity and can lead to violent behavior pattern. It reduces our tolerance power. The world with which we were familiar is broken down. The roads of kindness and love are replaced by selfishness and doubt.

Objectives

Pandemic situations have the capacity to develop erratic thoughts, variable reaction and volatile action. Let us study what effects are caused by such pandemics.

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23. Gender Issues after Seventy-Five Years of Indian Democracy

Dr. Manjusha Y. Dhoble

English Department, I. G. College, Kalmeshwar, RTMNU.

Abstract

Since ancient times men have risen to a better position at the expense of women's liberty. Women were brought up only to serve the men in a family. A woman had minimal roles outside family and in nation building. Government has made a lot of efforts to get the women involved into the social set up of building India. Women make half of the society. Not getting them involved would be a great loss of intellect, economy and work force.

Government has taken efforts and made many laws to protect the socio-economic rights of women. Laws about their age of marriage, laws against dowry, women's education, their health issues, laws against household violence, and many more, to uphold her stature in India. To empower this weaker gender government has tried to involve them in politics, capacity building and on various decision-making posts. Let us trace some of their efforts.

Keywords - expense, involved, liberty, rights, socio-economic.

Introduction

It is time that the weaker gender does not get manipulated by the powerful forces of patriarchy but themselves become powerful with education, economic gains and establish their individuality. Thus by the empowerment of women or the weaker gender would ultimately result in the empowerment of the nation. Government recognized this and began making amendments in laws to bring forth the weaker gender in the main stream of nation building. To make our country stronger and more progressive.

Importance of the Subject

Women form half of the society. Hence their uplifting is very important in nation building. A hand that rocks the cradle can definitely rule the nation with better humanitarian values.

Objective

To bring forth the various measures taken by the government to empower the weaker gender. Also to focus on the gender issues faced by the weaker gender.

Methodology

The study is descriptive in nature. It tries to explore the techniques used by government to resolve the gender issues. The data used for it has been obtained from secondary sources like published articles, journals published online or offline on websites, in newspapers and books.

Women, the Weaker Gender

Since ancient times the weaker gender has been a target of discrimination and had to suffer more than her share. The rules of patriarchal society are set by men and all laws of society favour the male. Males are the family name carriers hence all family property owners. So women were socially prejudiced, killed for dowry, female foetuses were aborted, girl infants suffered malnutrition, did not receive education or medical treatment and were allowed to die, they also suffered sexual violence, reducing women ratio to that of men and pushing her further more into a subordinate role of society. Again to reproduce caste requires control over women's sexuality. Marriage outside caste was frowned upon. This has resulted in decreasing the women's ratio to that of men.

Stopping such discriminations meant challenging the age old religious values, patriarchal setup, social hierarchy, family structure and rights on property. These traditional, cultural and religious practices ignited deep-rooted social prejudices against women which reduced her to being an object of production, desire and display. These ideas were regenerated, revived again and again in movies, epics, arts, literature, music and folk songs. Society did not have better or alternate examples for the replacement of the dictums of Manu. Manusmriti is the ancient lawgiver, which holds that women are to live under the protection of the father, the husband and the son at different stages of their lives, and do not deserve autonomy.

Overcoming these deep-rooted exploitation was not easy for the Government. The democratic government made various laws for the protection of the women's lives and giving them a better life, after observing her plight. But their implementation, awareness and acceptance by society was a herculean task.

Constitutional Rights Available to Women in India

The constitution ensures that there is liberty, fraternity and equality for all in a democratic country. It gives its citizens the freedom to do what one wants to do, it grants equal rights, status and opportunity to all, and so on. Yet these rights of the constitution could not be enjoyed by the weaker gender. In this country goddesses are revered and worshipped, but women in flesh insulted, abused, harassed, kidnapped, raped and killed. Seeing the traditional

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7. Independence Gave Wings to Women

Dr. Manjusha Y. Dhole

Associate Professor, English Department, I. G. College, Kalmeshwar, RTMNU.

Abstract

The Indian society is patriarchal. All its rules are in favor of men. Its culture and social set up, is governed and protected by the men of the society, while it is preserved and carried forward by the women.

Now after independence this structure has changed. With the advent of equal educational opportunities and new understanding, things seem to change. Women have begun to think, take decisions and demand freedom to live life on their own terms. This is the beginning of new Indian outlook.

Keywords – decisions, patriarchal, preserved, protected, terms.

Introduction

Earlier a woman was constricted to the four walls of their home, either in her father's house or her husband's house. Here she lived on suffrage of others. She had to live on the terms of her elders, serve her family and die as nobody. She had no other abode besides these. Society did not respect a woman without these sanctioned abode, she was not heard and she did not have a voice. Now after independence things have changed.

Before independence a woman needed a man to survive. After independence government strived hard to make the woman strong. Their facilities and support have developed such strong women, that now they do not need a man to survive. A woman today needs a family but if the members do not treat her well, then she shall be content to live without them. Post independence government has given the wings of education to women. She can be what she wants to be. She can live on her own terms. Earlier she was breathing, now she is alive and free to live a dignified life.

After independence, government made many laws in favor of women. Government has made the society realize that the inequality between man and woman has been created by society more than nature. Government has granted a woman equal opportunity in education,

service, payment, property, have made protection laws for her safety, and survival. Thus helping her to take care of her own self, to be independent and to live a respected life.

Objectives

To spread awareness regarding the laws in favor and protection of women's rights. Thus bring forth the efforts of the government to empower women.

Methodology

The provisions of the government laws have been taken from secondary sources like published articles, journals published online or offline on websites, in newspapers and books.

Situation before Independence

Earlier the girl fetus were destroyed, girl child's were neglected, malnourished, they were left in the temple - made *devdasi*, not educated, married off at an early age. After marriage also their sufferings did not stop. They were tortured, murdered for dowry, looked upon as a reproductive machine, raped and neglected or cast away for a new one by their husband. Men practiced polygamy. They treated the women folk inhumanly. Women were burned alive for dowry by in-laws, and in being a widow by society. This practice was called *sati*. Women had no right to remarry, no source of employment, no government services, no right in property and no one to complain to about it or solve their problems. No one wished to take the responsibility of women so they were neglected by their parents as well as their in-laws. They had no home to call of their own. Girls were not given a share in property. It was almost impossible to marry them off without dowry. They did not feel protected outside a home or inside a prison.

Reformation efforts of Society

Raja Ram Mohan Roy tried his best to reform society, religion and status of women in Bengal. His revolution to stop the practice of 'sati' was the first burning issue of women, which received public attention. Jyotiba Phule tried to reform both caste and gender discrimination in Maharashtra. He opened the doors of education for the girl child. Sir Sayed Ahmad Khan tried to reform the muslim society. He wanted to educate the girls within their homes. Tarabai Shinde wrote a book of protest against the double standards of the male dominated society. These social challenges continued but could not stop the ratio of the girl child from dropping.

All these issues could not be demolished till government made strict laws against them after independence, then the public began to implement them and seek justice. To improve the

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Indian Culture Depicted In Indian Writing

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Abstract –

Culture of India can be defined as the way its population has embossed on its future generation the life style, its beliefs, customs, traditions, values, and family institutions. A person imitates what he sees, he accepts the traditional values. The problem arises when this person sees that these values are becoming a hurdle in his progress and wishes to change these age old traditions.

The weaker gender observes that these patriarchal rules are partial, and cultured for the benefit of the male, made by them, and used by them to subjugate the weaker sex, since ages. Revolting against this culture, means revolting against the institutions set by the society. Society does not allow this as it means sharing their power equally with the weaker gender. Still with education and awareness of self-respect new horizons are evolving.

Keywords- embossed, examples, customs, patriarchal, religious.

Introduction-
Culture dictates codes of manners, dress, language, religion, rituals, art, and demands that they should be followed by the society. The Indian society is patriarchal, where the male is the head of the family. Here all the rules are in favor of the male.

Importance of the subject-

The atrocities which the social culture has been dictating since ages need to be

changed with changing times. These cultural traditions have frozen time into the olden age. They do not have an alternative example so are reluctant to accept the change. In this cultural society women are still striving to attain a better place.

Objective-

To make the society aware that it is time that they share their power with the women folk and treat them equally. This is necessary for the progress of the family, and nation. The cultural traditional rules may have led to an golden period then but the same cannot be said for today. Hence today the culture demands that the necessary changes be made in it. The old values should be changed accordingly. Girls should be educated, married not before the proper age, helped to be economically independent and not oppressed or subjugated under the name of traditional customs.

Methodology-

The study is descriptive in nature. It tries to explore the inequalities in the gender issues. The data used for it has been obtained from books, secondary sources like published articles, journals published online or offline on websites, in newspapers and books.

Law of Obedience -

Society expects its women to be obedient, to be silent, to do as her father, husband or son dictates. Boys are brought up as rulers and girls as slaves. Since childhood girls are taught to be docile, be silent, to speak softly and do as told.

We recall Jaya in Shashi Deshpande's *That Long Silence*, struggling for the 'right' answer. She loses her 'voice' as she tries to stand firm. Women's upbringing often encourages her to suppress her aggression. Their obedience and submission is instilled in women, since childhood. This nurturing leaves such pox-marks that the women – the subordinate sex, develops "a tendency to prevail by passive means." (Klein 167)

When Jaya, in *That Long Silence* notices that she did not have any place in the family

tree or family, it makes her realize that her womanhood... marginalized her freedom, existence and identity.

Tradition is thrashed into one's mind since childhood. By the time the girl becomes a woman, this tradition has become her culture from which she finds it difficult to recognize her own wishes as an individual or to establish her identity. Obedience is good if it takes one forward towards progress, but if it is used as a tool to enslave and imprison a person into the four walls of a home than it cannot be termed as good. Respect for elders is a good culture but the same cannot be said about their precepts. Precepts should be such which builds up one's personality, guides one to take proper decisions, helps one to become independent and develops one's identity.

Girls are neglected and are treated secondary to boys. As a girl child does not carry the family lineage forward, she is unwanted to her parents and her in-laws. Bringing her up is thought of as a burden; marrying her a responsibility and marrying her without a dowry a herculean task. With such outlook spending money on her education is unthought-of.

In Bharati Mukherjee's novel *Jasmine*, Jasmine is the fifth daughter whom her grandmother wishes to strangle to death for being a girl child. Later her grandmother wants to stop her education and get her married. Educating a girl is thought of as an unnecessary expense.

Sarita in *The Dark Holds No Terrors* of Shashi Deshpande, recalls how she was treated second to her brother Dhruva. There was always a Puja on his birthday but none on her birthdays. She recalls her insisting mother preventing her from going into the sun as she feared Saru will get darker. All her concern for Saru is due to the fact that she is looked upon as a commodity which they have to get married. She has no place in her own family, Saru has to fight her way in life and at home at every step she takes.

Arundhati Roy's novel *The God of Small Things*,

Bharati
Kalmeshwar, RTMNU
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प्रमाणपत्र



राष्ट्रीय वेबीनार

प्रमाणित करण्यात येते की Dr. Manjusha Y. Dhoble

यांनी दि. २९ व ३० एप्रिल २०२२ रोजी (राजकीय नेतृत्व : नेतृत्व गुण आणि गैरशुद्धी गुणवत्ता) या विषयावर आयोजित

द्विदिवसीय राष्ट्रीय वेबीनार मध्ये Political Leadership- Yesterday, Today and Tomorrow / या विषयावर शोधपत्रिका वाचन / बीजभाषक

/ प्रमुख वक्ते / सत्र अध्यक्ष म्हणून सक्रीय सहभाग घेतला.

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Political Leadership – Yesterday, Today And Tomorrow

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Abstract – The person's ability to guide, inspire and take all people together to a higher progressive level, are some of the qualities that people want to see in their leader. Above all his attitude should be humane and he should be able to sympathize with his fellow workers.

Keywords- attitude, humane, progressive, qualities, sympathize.

Introduction- The strength of any political party does not entirely lie on the number of its activists, but it depends on the integrity of its workers, their commitment towards their work and their discipline. Such loyalty and commitment could be seen in the leaders who led the freedom struggle. They had the strength to unite the whole of India, people from all communities, region or religion for one cause. All people marched together with their leader.

Importance of the subject- If one observes the leadership qualities in leaders, it makes us aware that the leadership skills empower teams. These leaders have the potential to drive the organization forward, take instant proper decisions and bring strategies to the end.

Objective- To portray the leadership qualities of great leaders so that others can learn from their foot steps. With their examples to study the various hardships which they had to go through. To explore the qualities which make a better leader.

Methodology- The study is descriptive in nature. It tries to explore the struggle through which these great leaders had to go through. The data used for it has been obtained from books, secondary sources like published articles, journals published online or offline on websites, in newspapers and books.

Great leaders – We witness great leadership qualities in the freedom fighters during the countries independence struggle. The father of our nation, Mahatma Gandhi was not born a leader but his principles developed him into one. He had full faith in unity. He knew that if we want to bend the powerful than a united struggle against it was necessary. He also observed that if we want to be heard by the authorities then our protests should be peaceful. He knew that only truth had lasting value. So he practiced truth and never compromised with his principles. His these principles of truth and non-violence won freedom for our country. While the whole world was practicing new weapons and waging war against one another, our leader was practicing non-violence. Gandhiji had full faith in his principles, he said that the British will have to quit India one day just like that. His words proved to be true. Now the whole world looks up to our India, as their ideal.

When Gandhiji noticed that the people for whom he was working wore minimal clothes, he decided to do the same. He gave up his elaborate Gujarati attire and wore only a dhoti and a shawl for the rest of his life. When Gandhiji approached people to

use khadi, wearing his vest, cap and full dhoti, they refused. Gandhiji realized the half truth in it. He decided to give up his clothes and wear what the millions of poor wore. He realized that if he wanted others to follow his advice than he must first become completely swadeshi and dress like them. People shall be able to relate to you if they see that you understand their problems and you are one of them. Such sacrifice cannot be seen today.

Gandhiji decided to eradicate the caste system by requesting all to do all types of work. This way no work shall be considered low or disrespectful. This shall bring equality among all people and no one shall feel inferior or superior. This way no one shall insult another and become self independent. He began by cleaning the toilets of the village himself, so that others followed suit. Even the guest who came to his ashram had to clean their own toilets.

This way here were leaders who first followed their precepts. They were ever ready to sacrifice their life for their people. Their whole life was an open book. No wonder Gandhiji successfully brought people of all communities, caste, region, state and religion under one banner to accomplish a single cause. Gandhiji was mostly inside the jail but his work was carried out successfully. Gandhiji had created leaders in the common men, who could guide the mob in his absence.

Leader's Of Today- Earlier leaders were workers of the people. They dedicated their whole life slaving for the betterment of their people. Their works, thoughts and characters are so strong that people remember them even today. They were the hero's of the people. Their ideals made the people get into the frame of hero worship.

Today the political parties are taking advantage of the people's this attitude. Today the hero who is successful on screen in reels is thought of as being a hero in real life and easily accepted as their leader by the people.

So the person who has good looks, who has a good reputation on screen, who throws parties for people and distributes gifts to the public are very popular. These types of leader's are chosen whose outer looks are better. Such leaders are not faithful to the public, they accept bribe, spend a lot on canvassing and have to imbibe in the people that they are good. Their every act of kindness is focused for hours on televisions and displayed for days in newspapers and hoardings. These leaders hoard in their treasuries, forget their promises, forge documents and public's money. Some of these action leader's have a criminal record and people fear them. They have innumerable black businesses going on, crores of rupees stuffed in foreign banks, they live lavishly, their children study in foreign and on slightest pretext go on foreign tours for months on government expenses. These are more like dacoits who openly dare to rob their own country and countrymen. These have contacts with criminals, who help them kill their protesters when demand arises. These leaders buy their seat though on the outset it looks that people have voted for them. Corruption and bribe have become their traits. They work less, serve less and terrorize the people more. Sometimes one thinks that one would be better off without them.

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भारतीय महाविद्यालय, मोर्शी, जि.अमरावती



(संत गाडगे बाबा अमरावती विद्यापीठ, अमरावती संलग्न)
व आधार सोशल रिसर्च अॅण्ड डेव्हलपमेंट ट्रेनिंग इन्स्टिट्यूट, अमरावती
यांच्या संयुक्त विद्यमाने मराठी विभाग आयोजित

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"मराठी साहित्य : चर्चा आणि चिंतन"

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या विषयावर शोधनिबंध वाचन केले. त्याबद्दल हे प्रमाणपत्र प्रदान करण्यात येत आहे.

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सम्पादक

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डॉ. कपिल सिंघेल
डॉ. सुमित सिंह



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नव्यदोत्तर आंबेडकरी कविता : एक आकलन

प्रा. हेमंतकुमार बागडे

1990 नंतरची मराठी आंबेडकरी कविता असा शब्दप्रयोग करतांना प्रस्तुत शोधनिबंधात 1990 नंतरच ज्यांनी काव्यलेखनास सुरुवात केली आहे असा अर्थ अभिप्रेत आहे. 1990 नंतरच्या मराठी आंबेडकरी कवितेचा विचार करताना अपरिहार्यपणे नवकविता आणि आंबेडकरवादी कविता याचा विचार करणे आवश्यक ठरते. नवकविता आणि आंबेडकरी कविता यांच्या प्रेरणा परस्परविरोधी आहेत. त्यांच्यातील आशय, जीवनदृष्टी यातही तफावत आहे. नवकविता आणि आंबेडकरी कविता हा मराठी काव्यप्रवाहातील सांस्कृतिक संघर्ष होय असे म्हणता येईल. कारण मराठी साहित्याच्या परिप्रेक्षात 1990 नंतर आंबेडकरी कवितेच्या क्षितिजावर जे तारे प्रकाशमान झाले, त्यांनी आपल्या कवितेनून नव्या वाटा स्वीकारलेल्या दिसून येतात. या पिढीतील कवी अत्यंत सशक्तपणे कविता लिहीत होते. तरीही त्यांची दखल घेतली जात नव्हती. नव्यदोत्तरच्या आंबेडकरी कवितेने नवे बळण घेतले आहे. कारण कविता लिहिताना त्यांनी कविता या 'अभिव्यक्ती' च्या माध्यमाच्या आकृतीबंधाचेही भान ठेवलेले आहे. सांवतच माणसाला माणूस म्हणून ताठ मानेने उभे राहण्याची हिंमत देते. म्हणूनच नव्यदोत्तरची कविता ही आंबेडकरी विचारांची कलात्मक अभिव्यक्ती आहे, असे म्हटल्यास अतिशयांकी ठरू नये.

नवी पिढी अनुकरणात अडकली आहे, असे म्हटले जाते. पहिल्या पिढीचे अनुकरण या पिढीने केलंच नाही, असे नाही. मात्र अनुकरणातून बाहेर पडून स्वतःची नवी वाट तयार करतो, तोच खरा कलावंत असतो. नव्यदोत्तरच्या आंबेडकरी कवितेने जुने संकेत मांडण्याचे, जुन्या कवितेला अंतर्बाह्यां बदलविण्याचे कार्य घडायला ने केलं. सामाजिक आशयाच्या अस्सल जीवनानुभवाचे एक वेगळे विश्व या कवितेने निर्माण केलं. त्यांच्या कवितेमध्ये लालित्य आहे, चिंतन आहे, विचार आहे, भावना आहेत, करुणा आहे, मानवी जीवनातील अस्वस्थता आहे, मानवी जीवनाला

वेगदान देणारे महापुरुष यांच्याविषयी आदरभाव आहे आणि बदलत्या काळात मानवी जीवनामध्ये व्यवस्थेकडून निर्माण केली गेलेली मानव्यदोही अमानुशता यांचे प्रकटीकरण दिसून येते. या संदर्भात भाऊ पंचभाई, अरुण काळे, लोकनाथ यशवंत, भुजंग मेश्राम, महेंद्र भवरे, वाहरू सोनवणे, बळवंत कांबळे, राम दातोंडे, दीपक त्रिभुवन, अविनाश गायकवाड, प्रज्ञा पयार, माधव सरकुडे, आनंद गायकवाड, राजानंद गडपायले, रंगराज साजेंवार, इ. मो. नारनवरे, हृदय चक्रधर, सिद्धार्थ भगत, अविनाश गायकवाड, नीलकांत ढोले, केतन पिंपळपुरे इत्यादी कवींच्या कलाकृतींचा आस्वाद घेत असताना नव्या-जुन्या कवितांचा तुलनात्मक विचार होतो, तेव्हा नवी पिढी जुन्या पिढीच्या हजारात मेल पुढे गेलेली असून, या पिढीतील प्रत्येक कवी कवितेच्या क्षेत्रात मैलाचा दगड झाल्याचे दिसते. प्रत्येकाचीच कविता नवा आशय घेऊन येते. इतिहास आणि वर्तमानाची सांगड घालणाऱ्या या कवितेने समकालीन जीवन आणि संस्कृतीचे पदर उलगडून दाखवले आहेत. म्हणूनच डॉ. बाबासाहेब आंबेडकरांचा विश्वबंधुत्वाचा बसा घेऊनच अवघे विश्व ही कविता कवेत घेऊ पाहत आहे.

नवे आकलन मांडण्यासाठी जुने समजून घ्यावे लागते. परंतु, या नव्या कवींचे वैशिष्ट्य असे की, ते डोळ्यात तेल घालून समाजाचे निरीक्षण करित असतात. आंबेडकर जीवनपद्धतीची संस्कृती आणि प्रत्यक्ष समाज यातील विसंगती हेरून या विसंगती कलात्मकरित्या मांडतांना भरकटत चाललेल्या समाजाला त्याची वाट दाखविण्याचे काम ही कविता करते. या निबंधासाठी निवडलेले कवी म्हणजे समग्र कवी नाहीत, याचे भान लेखकाला आहे. वाङ्मयीन संस्कृतीच्या वाटेवरून घालतांना पूर्वसुरींचे पाऊलठसे तुडवितच नव्यांना आपली वाट चालावी लागते. समाज आणि साहित्य यांचा अतूट नातेसंबंध हे कवी मानतात, म्हणूनच त्यांचा समाजाकडे आणि जीवनाकडे पाहण्याचा दृष्टिकोनी विधायक आहे. हे कवी सतत संघर्षशील न राहता संवादशील राहतात. संवादातून त्यांची समाज जीवनाशी, समाज घटकांशी असणारी मैत्री ते प्रत्ययाला आणून देत असतात.

लोकनाथ यशवंत

'जाता होऊन जाऊ या!' हा लोकनाथ यशवंत यांचा पहिलाच कवितासंग्रह डॉ. गंगाधर पानतावणे यांच्या प्रस्तावनेसह 1989 साली प्रसिद्ध झालेला आहे. लोकनाथ यशवंत यांचा हा पहिलाच कवितासंग्रह असला तरी त्यांचे नाव मराठी काव्यविश्वाला अनेक वर्षांपासून परिचित आहे. दलित साहित्याची नाळ आंबेडकरी विचारांशी जोडताना या विचारापलिकडे जाऊन त्याची मिमांसा करता येणार नाही. डॉ. गंगाधर पानतावणे यांच्या मते, "लोकनाथ यशवंत हा दलित कवितेच्या क्षितिजावरील एक उगवता तारा आहे." तारा हा स्वयंप्रकाशी असतो हे वैज्ञानिकदृष्ट्या सत्य आहे.



मराठवाडा शिक्षण प्रसारक मंडळ संचलित,
देवगिरी महाविद्यालय, औरंगाबाद

आणि डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ
औरंगाबाद यांच्या संयुक्त विद्यमाने आयोजित

“आजची मराठी समीक्षा”

एक दिवसीय

राष्ट्रीय चर्चासत्र

दिनांक २८ फेब्रुवारी २०१९

* प्रमाणपत्र *



श्री./श्रीमती/प्रा./डॉ./ प्रा. हेमंतकुमार बागडे संस्था/महाविद्यालयाचे नाव मराठी विभागप्रमुख, इंदिरा गांधी कला, वाणिज्य महाविद्यालय, कळमेश्वर, जि. नागपूर. यांनी देवगिरी महाविद्यालय आणि डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ, औरंगाबाद यांच्या संयुक्त विद्यमाने आयोजित केलेल्या 'आजची मराठी समीक्षा' या विषयावरील राष्ट्रीय चर्चासत्रात बीजभाषक / सत्राध्यक्ष / विषय प्रवर्तक / निबंधवाचक / खुलेसत्र निबंधवाचक / प्रतिनिधी म्हणून सहभाग नोंदवला. चर्चासत्रातील त्यांचा सक्रिय सहभाग मोलाचा ठरला. या राष्ट्रीय चर्चासत्रात त्यांनी दलित साहित्य समीक्षा विषयावरील निबंधाचे वाचन केले. त्याबद्दल हे प्रमाणपत्र सन्मानपूर्वक प्रदान करण्यात येत आहे.

डॉ. ललित अधाने
चर्चासत्र समन्वयक

प्राचार्य डॉ. शिवाजीराव थोरे
संयोजक

Principal

Indira Gandhi Arts, Comm. College
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डॉ. बाबासाहेब आंबेडकर शिक्षण संस्था चांदा, संचालित



डॉ. बाबासाहेब आंबेडकर कला, वाणिज्य व विज्ञान महाविद्यालय,
ब्रम्हपुरी, जि. चंद्रपूर (महाराष्ट्र)



मराठी समाजशास्त्र परिषदेचे २९ वे राष्ट्रीय अधिवेशन
"जनसंवाद आणि सामाजिक माध्यमांचा भारतीय समाजावर प्रभाव"

दिनांक : १८ व १९ जानेवारी २०१९

प्रमाणपत्र

श्री / श्रीमती / प्रा. / डॉ. राजेंद्र कांबळे

विद्यापीठ / महाविद्यालय इंदिरा गांधी कला, वाणिज्य महाविद्यालय, कळमेश्वर

यांनी समाजशास्त्र विभाग, डॉ. बाबासाहेब आंबेडकर कला, वाणिज्य व विज्ञान महाविद्यालय, ब्रम्हपुरी, जि. चंद्रपूर द्वारा आयोजित दि. १८ व १९ जानेवारी २०१९ रोजी "जनसंवाद आणि सामाजिक माध्यमांचा भारतीय समाजावर प्रभाव" या दोन दिवसीय मराठी समाजशास्त्र परिषदेच्या २९ व्या राष्ट्रीय अधिवेशनात सहभाग घेतला / शोधनिबंधाचे वाचन केले, याबद्दल हे प्रमाणपत्र देण्यात येत आहे.

शोधनिबंधाचे शिर्षक स्त्रिमुक्ती चळवळ आणि माध्यमे.

डॉ. राजेंद्र अ. गलावे
अध्यक्ष

डॉ. स्निग्धा कांबळे
आयोजक

डॉ. अझिझुल हक
प्राचार्य

समाजशास्त्र विभाग प्रमुख
डॉ. बाबासाहेब आंबेडकर महाविद्यालय, ब्रम्हपुरी

डॉ. बाबासाहेब आंबेडकर
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स. उ. समाजशास्त्र परिषद



र ए सोसायटीचे
गोगटे जोगळेकर महाविद्यालय रत्नागिरी आणि मराठी समाजशास्त्र परिषद
यांच्या संयुक्त विद्यमाने आयोजित



मराठी समाजशास्त्र परिषदेचे ३१ वे राष्ट्रीय अधिवेशन दि. ११ व १२ एप्रिल २०२२ प्रमाणपत्र

श्री/श्रीमती/प्रा./डॉ. शंजेंद्र कांबळे

विद्यापीठ/महाविद्यालय इंदिरा गांधी कला-वाणिज्य महाविद्यालय, कळमेरूर

यांनी समाजशास्त्र विभाग, गोगटे जोगळेकर महाविद्यालय रत्नागिरी आणि मराठी समाजशास्त्र परिषद यांच्या संयुक्त विद्यमाने दि. ११ व १२ एप्रिल २०२२ रोजी " भारतीय समाज आणि विकास प्रक्रिया " या विषयावर आयोजित दोन दिवसीय मराठी समाजशास्त्र परिषदेच्या ३१ व्या राष्ट्रीय अधिवेशनात सहभाग घेतला/ शोधनिबंधाचे वाचन केले. याबद्दल हे प्रमाणपत्र देण्यात येत आहे.

शोधनिबंधचे शीर्षक : जातिशिकंते अधिकार व कर्तव्य

डॉ. प्रफुल्लदेव कुलकर्णी
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प्रा. नारायण कांबळे
अध्यक्ष

मराठी समाजशास्त्र परिषद

प्रा. तुळशीदास रोकडे

आयोजक व समाजशास्त्र विभाग प्रमुख
गोगटे जोगळेकर महाविद्यालय, रत्नागिरी

समाजशास्त्र परिचय

बी.ए. सेमिस्टर - १

An Introduction to
SOCIOLOGY

डॉ. राजेन्द्र कांबळे

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राष्ट्रसंत तुकडोजी महाराज नागपूर विद्यापीठाच्या बी.ए. भाग १, सेमिस्टर-१
करिता मधील अभ्यासक्रमानुसार तसेच रामानंद तीर्थ नांदेड विद्यापीठ, संत गाडगे
महाराज अन्यापती विद्यापीठ, पुणे विद्यापीठ, डॉ. बाबासाहेब आंबेडकर मराठवाडा
विद्यापीठ, उत्तर महाराष्ट्र जळगाव विद्यापीठ यांनाही उपयुक्त.

समाजशास्त्र परिचय

बी.ए. सेमिस्टर - १

An Introduction to
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ऋचा प्रकाशन

९, गजानन नगर, नागपूर - १५

(Signature)

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Kalmeshwar.



□ समाजशास्त्र परिचय
An Introduction to Sociology

□ प्रकाशक / मुद्रक

ऋचा प्रकाशन

माधुरी प्रदीप मुळे

९, गजानननगर, नागपूर-१५.

फोन नं. (०७१२) २२५१८७८

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लेखक

डॉ. राजेंद्र कांबळे

□

प्रथम आवृत्ती

२६ / ६ / २०१७

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संगणक

रमणी काम्प्युटर्स

नागपूर.

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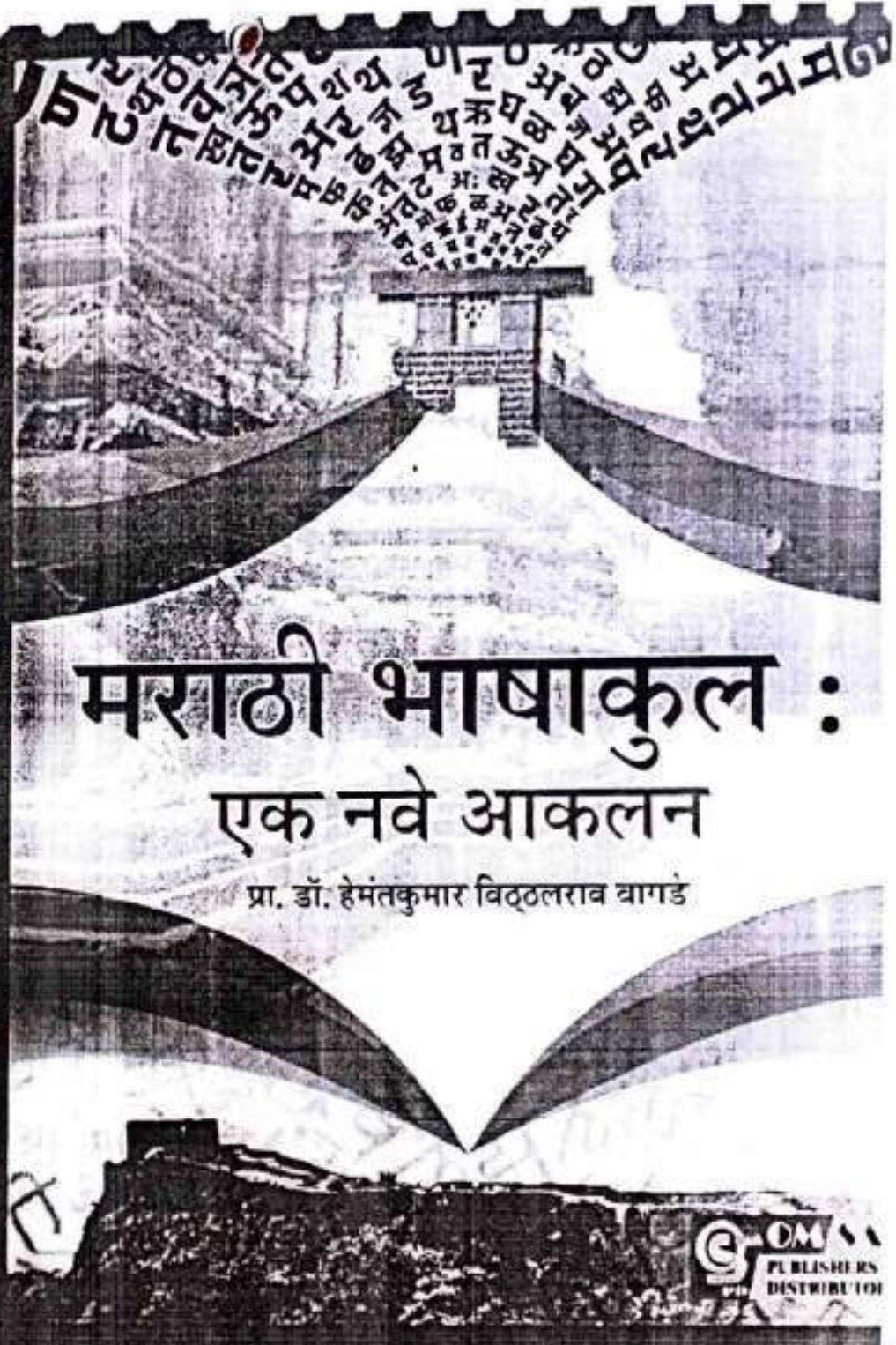


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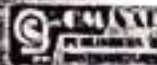
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५. भाषेची लक्षणे/वैशिष्ट्ये

मानवी जीवनामध्ये भाषेला अनन्यसाधारण असे महत्त्व आहे. स्वतःचे भाषिक अंग विकसित केल्यामुळे मानव इतर प्राण्यांपेक्षा वेगळा ठरला. मानवाव्यतिरिक्त इतर प्राणी हजारो वर्षे मूल स्वरूपात आहेत; त्यांनी मानवासारखा भौतिक विकास साधला नाही, याचे कारण भाषा हेच आहे. मानवाने भाषेचा शोध लावला. भाषा अधिकाधिक विकसित केली आणि या भाषेच्या साहाय्याने स्वतःची अफाट प्रगती साधली. आज दिसत असलेली विज्ञानाची प्रगती, मानवी जीवनातील विविधांगी स्मृत्ता, सर्व क्षेत्रांतील ज्ञानभांडाराचे संचित भाषेमुळेच मानव प्राप्त करू शकला. हे ज्ञानभांडाराचे संचित भाषेमुळे जतन केले जाते. पुढील पिढीकडे संक्रमित केले जाते, म्हणून मानवी सजीवामध्ये चाकाच्या शोधापेक्षाही भाषेचा शोध महत्त्वाचा ठरतो.

भाषा ही मानवाच्या जीवनातील अत्यंत महत्त्वपूर्ण अशा संप्रेषण व्यवहारासाठी अस्तित्वात आलेली व्यवस्था आहे. संदेशन हेच भाषेचे मुख्य कार्य आहे. भाषेव्यतिरिक्त काही माध्यमांचा, क्लृप्त्यांचा वापर मानव संदेशासाठी करतो. परंतु, भाषेशिवाय प्रभावी संदेशन अशक्य आहे. याचे कारण भाषेमध्ये अंतर्भूत असलेली अनेक वैशिष्ट्ये होय.

मानव हा समाजशील प्राणी आहे. समाजाचे अस्तित्त्व आणि विकासासाठी अविरत कार्यशील असलेली भाषा म्हणूनच मानवी जीवनामध्ये महत्त्वाची आहे.