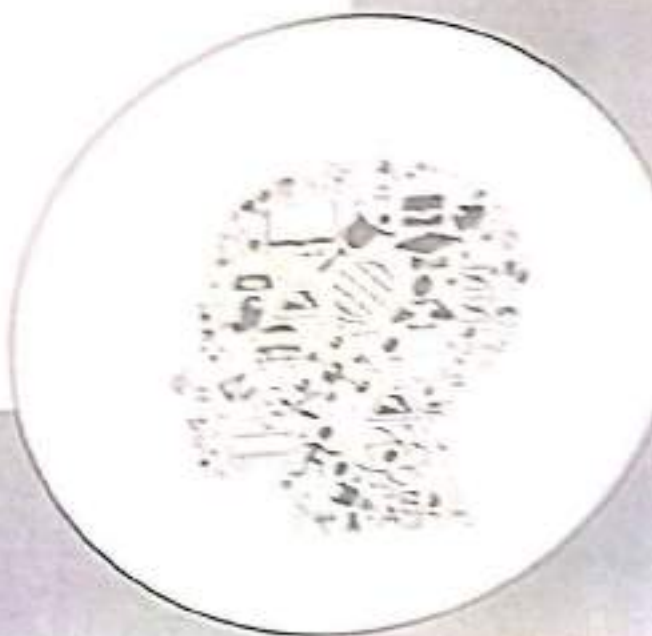


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CONTENTS

Sr No	Paper Title	Page No.
1	Effect Of Stretching Exercises On Flexibility Of Volleyball Players	1-3
2	The Role Of Health In Personality Development	4-5
3	Effects Of Dance Aerobics On Leg Strength Of College Girls	6-8
4	Psychological Wellbeing for Healthy Livelihood	9-11
5	A Comparative Study of Knowledge Between Male and Female Taekwondo Coaches of Nagpur City	12-13
6	The Study Of The Use Of Technology In Sports And The Impact Of Technology On Cricket	14-17
7	Women In Sports	18-21
8	Injury Rehabilitation in Sports by First aid training	22-25
9	Role of Sports Psychology in Games	26-27
10	Use of Information Technology in Sports Performance	28-30
11	Yoga And Meditation: Nourishing Mental Health And Wellness	31-33
12	Significant Role Of Sports Nutrition: Nourishment In Health	34-37
13	Physical Education And Sports Science: Future Innovations And Development	38-40
14	The Study Of The Use Of Technology In Sports And The Impact Of Technology On The Football Matches	41-44
15	Barriers To Women Participation In Sport And Physical Activity	45-47
16	A Comparative Study Of Mental Health Status Of Working And Non-Working Women	48-49
17	Psychological Skills Training key to success in Sports	50-54
18	Sports management in physical education	55-56
19	Women in Sport	57-61
20	Different Types of Doping Drugs in Sports	62-64
21	Nutrition in Sports	65-68
22	Sports Management Environment: Trends And Development	69-72
23	Yoga And Meditation: Mental And Physical Health	73-78
24	The Dope on Doping in Indian Sports	79-83
25	The Study of The Changing Nature Of Career Opportunities In Sports	84-87
26	Nutrition and Sports: Enhancing Better Performance of Athlets	88-90

The Study Of The Use Of Technology In Sports And The Impact Of
Technology On The Football Matches

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Abstract:

Technology has an important role in sports, whether it is used for an athlete's health or in the form of athletes' technique or equipment features. As sports have become more competitive, so needs better equipment. The use of new technology has seen significant changes in golf clubs, football helmets, baseball bats, soccer balls, hockey, skates, and other equipment. As knowledge of the human body has increased over time, from nutrition to treating injuries, the possibilities of an athlete have also increased. Athletes are now able to play at an older age, heal more quickly from injuries, and train more effectively than athletes of previous generations. The development of instructional technology has created new opportunities for research in sports. It is now possible to analyze aspects of the game that were previously thought out of reach. From taking motion pictures to capturing a player's motion or advanced computer simulations, being able to capture model physical conditions has led to the ability to understand and improve an athlete's actions. In this research paper, the use of technology in sports and the impact of technology on football matches have been studied.

Keywords: Technology in Sports, Football, Technology of Athletes, Electronic Sports, Video Assistant Referee

Data Collection Method Used for Research:

The research paper has depended on secondary data.

Objective of Research:

- 1) To study the use of technology in sports.
- 2) To study the nature of football matches changing through technology.
- 3) To study the impact of technology on football matches.

Introduction:

Sports equipment, also called sporting goods, has various forms depending on the sport. Equipment ranges from balls to nets and protective gear such as helmets. Over time, sports equipment has evolved as sports require more protective gear to prevent injuries. Amidst the prevailing uncertainty due to the coronavirus pandemic, the government has said that this unprecedented situation should be used as an opportunity to adopt new processes and assess priorities to revive the sports ecosystem. Innovation, collaboration, and technology can play a key role in reviving the sports ecosystem. Recently the President of India amended the

rules governing e-sports and requested that the Ministry of Sports and the Ministry of Electronics and Information Technology include "e-sports in multi-sport events". The President is empowered under Article 77(3) of the Constitution to make rules for the more convenient conduct of the business of the Government of India and to allocate the said work among the ministers. As per the gazette notification, e-sports will now be part of the "multi-sport event" category in India.

Today the emphasis on technology is such that it is being accepted in every game without any hesitation, as well as more new technology is knocking into the games. Technology has made the game very easy on the one hand and the other hand it has taken the game to every corner of the world in very easy ways. Now sitting at home, you can watch real-time any kind of match being played anywhere in the world. Even in tennis, a player can practice alone through technology. This machine serves at the rate of 70 miles per hour, as well as the ball swings in many ways during the machine service. There is also a remote with this machine

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संशोधक

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आज़ादी का
अमृत महोत्सव



इतिहासाचार्य वि. का. राजवाडे संशोधन मंडळ, धुळे

अनुक्रमिका

०१

१. जगतस्य युगांतं नैवा-इयं मया क्वचिद् कल्पयामासतीति साधनं माण्डवकर-वचनं

- डॉ. अश्वतोष श्याम

२. त्रिं प्रनोहासी च दुर्लभम् ।

- डॉ. अश्वतोष श्याम

३. कृषी अर्थव्यवस्थेवर गांधी विचारांची प्रसंगिकता - एक आर्थिक सिद्धान्तोक्त

- प्रा. डॉ. बाळूजी शंकरजी

४. गजय गांधी निराधार घातनेचे सामाजिक विकासात योगदान

- प्रा. डॉ. संदेश प्रभात कांबळे, प्रा. मनिषा दर्शन चव्हाणडे

५. गांधींचा सामाजिक भारत, स्वशासन, आणि सामाजिक शाश्वत विकास

- डॉ. निलीम सुरेशराव कापरकर, डॉ. सचिन नरुजी भोसले

६. जिल्हा उद्योग केंद्राचे कार्य व भूमिका एक विश्लेषणात्मक अध्ययन

- डॉ. महेंद्र पादुंगजी गाडगे

७. भारतीय लोकशाही पुढील नवीन आव्हाने (एक महत्त्वपूर्ण आर्थिक अर्थशास्त्रज्ञांचे)

- सहा. प्रा. डॉ. रवी एस. सोले

८. स्वातंत्र्यपूर्व भारतीय बाह्यक व्यवस्थेत सत्ताचा विकास

- डॉ. देवीदास ग्यानीजी गाडगेकर

९. धान मजूर व मानवार्थिकांची उपेक्षा

- डॉ. मधुषा राजेंद्र ठावरे

१०. शांता शेळके यांचे भावगीत : एक चिंतन

- डॉ. नरेंद्र ईश्वर घरा

११. दलित आत्मकथने: मराठी साहित्यातील महत्त्वाचा प्राश्नार्थीय आविष्कार

- डॉ. पराग मुरलीधर सपाटे

१२. राष्ट्रीय अन्न सुरक्षा - सद्यस्थितीचे विश्लेषण (जलगतिक उद्योगाचे निर्देशिकांक २०२२ च्या संदर्भात)

- डॉ. पंकज तावडे

१३. भारतातील पर्यावरणाचे संरक्षण आणि शाश्वत विकासापुढील आव्हाने

- डॉ. संदीप तुंडाकार, श्री. भास्कर वागाळे

पुण्यातील अंक १ - डिसेंबर २०२२

पर्यावरण कायदा व शाश्वत विकास



मंजूषा राजेंद्र जाकरे

अध्यापक विभाग, अण्णासहेब मुंडेकर महाविद्यालय कस्तूरबा रोड, नागपूर
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सारांश :-

परसुत शोधनिबन्दाचे तीन भागात विभाजन करण्यात आले आहे. पहिल्या भागात प्रस्तावनेसह उद्दिष्टे, गृहिते व संशोधनपद्धतीचा आढावा करण्यात आला आहे. दुसऱ्या भागात शाश्वत विकासाचे मार्गदर्शक तत्वे आणि मूल्ये इ. चा उदाहरण करण्यात आला आहे. तिसऱ्या भागात पर्यावरणसंरक्षणाच्या संदर्भात साधननिर्भर तत्त्व विचार करून उपाययोजना व निष्कर्ष सुचविण्यात आले आहे.

पर्यावरण सुधारण्यासाठी आणि प्रदूषणापासून संरक्षण करण्यासाठी पर्यावरण आणि विकास यांच्यामध्ये शाश्वत असणे आवश्यक आहे. शाश्वत विकासची संकल्पना सध्याच्या आणि मागील पिढीच्या कायदासाठी नैसर्गिक संसाधनांचा वापर केला पाहिजे या कल्पनेवर आधारित आहे. जगभरातील औद्योगिक व्यवहार वाढण्यासाठी नैसर्गिक संसाधनांचा वापर करणे गरजेचे आहे, जे दिवसेंदिवस कमी होत आहे. संसाधनांचे संवर्धन, संसाधनांचा कार्यक्षम वापर आणि पर्यावरण अनुकूल कॉर्पोरेट धोरणे आणि वर्तनाची गरज आज जगभरात ओळखली गेली आहे. देशात पर्यावरणीय धोरण आणि नियोजनाची गरज आहे. शाश्वत विकासासंबंधी जग संवेदनशील असताना शाश्वत विकास हा स्थानिक गरजांवरच आधारित असावा. शाश्वत विकासासंबंधी संपूर्ण जगात एका नवीन जागतिक व्यवस्थेकडे वाटचाल करावी लागेल ज्यामध्ये नवीन आर्थिक आणि तांत्रिक आव्हानांचा समावेश आहे. शाश्वत विकासाच्या साधकरीतीत सर्वात कमकुवत दुबळ्या गरिबी आणि विपन्नता, शाश्वत विकासाची तत्वे पाळली गेली तर नक्कीच आर्थिक वाढ आणि औद्योगिक विकासासह देशाचे पर्यावरण संरक्षण राखले जाऊ शकते.

किंवाशब्द : - शाश्वत, समुदाय, आर्थिक, सन्ध, जातराष्ट्रीय.

प्रस्तावना :

परसुत शोधनिबन्दाचे तीन भागात विभाजन करण्यात आले आहे. पहिल्या भागात प्रस्तावनेसह उद्दिष्टे, गृहिते व संशोधन पद्धतीचा आढावा करण्यात आला आहे. दुसऱ्या भागात शाश्वत विकासाचे मार्गदर्शक तत्वे आणि मूल्ये इ. चा उदाहरण करण्यात आला आहे. तिसऱ्या भागात पर्यावरण संरक्षणाच्या संदर्भात साधननिर्भर तत्त्व विचार करून उपाययोजना व निष्कर्ष सुचविण्यात आले आहे.

पर्यावरण सुधारण्यासाठी आणि प्रदूषणापासून संरक्षण करण्यासाठी पर्यावरण आणि विकास यांच्यामध्ये शाश्वत असणे आवश्यक आहे. शाश्वत विकासाची संकल्पना सध्याच्या आणि मागील पिढीच्या कायदासाठी नैसर्गिक संसाधनांचा वापर केला पाहिजे या कल्पनेवर आधारित आहे. जगभरातील औद्योगिक व्यवहार वाढण्यासाठी नैसर्गिक संसाधनांचा वापर करणे गरजेचे आहे, जे दिवसेंदिवस कमी होत आहे. संसाधनांचे संवर्धन,

संसाधनांचा कार्यक्षम वापर आणि पर्यावरण अनुकूल कॉर्पोरेट धोरणे आणि वर्तनाची गरज आज जगभरात ओळखली गेली आहे. देशात पर्यावरणीय धोरण आणि नियोजनाची गरज आहे. शाश्वत विकासासंबंधी जग संवेदनशील असताना शाश्वत विकास हा स्थानिक गरजांवरच आधारित असावा. शाश्वत विकासासंबंधी संपूर्ण जगात एका नवीन जागतिक व्यवस्थेकडे वाटचाल करावी लागेल ज्यामध्ये नवीन आर्थिक आणि तांत्रिक आव्हानांचा समावेश आहे. शाश्वत विकासाच्या साधकरीतीत सर्वात कमकुवत दुबळ्या गरिबी आणि विपन्नता, शाश्वत विकासाची तत्वे पाळली गेली तर नक्कीच आर्थिक वाढ आणि औद्योगिक विकासासह देशाचे पर्यावरण संरक्षण राखले जाऊ शकते.

1992 च्या रिओ-संपूर्णजगुसार विकास हा मानवी हक्क मानून ओळखला गेला. परसुत या किंवा परिमंडल सहाभागी आलेल्या सर्वा राष्ट्रांनी एकत्रितपणे हे मान्य केले की

आणि जीवोपार्जन विकास या पर्यावरणावर प्रतिकूल प्रभाव टाकणे नाही अशा पद्धतीने केल्या पाहिजे. गरम पर्यावरणीय प्रदूषण हा मानवी जीवनासाठी खतरा होऊ नये आणि असावेही अशा विचारांचा उपयोग करा ?

जलसंधन विकास आणि पर्यावरणाचा समतोल राखण्यासाठी या जागतिक शिखर परिषदेत शाश्वत विकासाचे तत्त्व विकसित झाले. आणि या दोन्ही गोष्टी एकठाी हात घालून चालायला ह्यात, हे लक्षात आले.

शाश्वत विकासाचे तत्त्व दोन परस्परविरोधी संकल्पनांच्या संतुलितत्वाच्या मुळ गृहितकांवर विकसित झाले आहे. ते म्हणजे विकास आणि पर्यावरण. परंतु व्यावहारिक दृष्टिकोनातून विकासाचा पर्यावरणीय, आर्थिक आणि सामाजिक पैलू अविभाज्य आहेत. विल्यम रीस यांनी निदर्शनास आणल्याप्रमाणे पर्यावरणीय अखंडतेची देशभाल ही सामाजिक-आर्थिक मानवी गरजा पूर्ण करण्यास प्राधान्य दिले पाहिजे अशा प्रकारे विकास प्रक्रियेत पर्यावरणीय आणि आर्थिक घटकामध्ये अभिरक्षण असणे आवश्यक आहे.

शाश्वत विकासाचे तत्त्व दोन मूलभूत गरजांवर भर देते. पहिली म्हणजे सामाजिक-आर्थिक विकासाची गरज आणि दुसरे म्हणजे वर्तमान आणि भविष्यातील गरजांना तोंड देण्यासाठी पर्यावरणाच्या क्षमतेवर लक्ष ठेवण्याची गरज.

संयोजन आणि शाश्वत विकासाच्या आंतरनिर्भरतेचे स्पष्टीकरण देताना बुटलॅंड-अहवाल (1997)

'शाश्वत विकास म्हणजे भविष्यातील पिढ्यांच्या स्वतःच्या गरजा पूर्ण करण्याच्या क्षमतेशी तडजोड न करता वर्तमान गरजा पूर्ण करणारा विकास. शाश्वत विकासासाठी सर्वांच्या मूलभूत गरजा पूर्ण करणे आणि घांगल्या जीवनासाठी त्यांच्या आकांक्षा पूर्ण करण्यासाठी सर्व संधींचा विस्तार करणे आवश्यक आहे.'

उद्दिष्टे -

1. विकास आणि कार्यक्षमतेसाठी वस्तू आणि सेवांचे उत्पादन करणे.
2. जैवविविधतेचे जतन आणि जैविक अखंडता राखणे यासह तटस्थ संसाधनांचे व्यवस्थापन करणे.

3. संपत्ती आणि भौतिक संसाधनांच्या न्याय वितरणाच्या तत्वाचा अवलंब करून जीवनाचा दर्जा उंचाऊन शाश्वत विकासाच्या तत्वाचे आर्थिक, पर्यावरणीय आणि सामाजिक संरक्षण करणे.

गृहिते-

1. पर्यावरणीय प्रक्रिया अस्थिर आहे.
2. आनुवंशिक विविधता जतन आहे.
3. प्रजाती आणि परिसंख्येच्या शाश्वत वापर सुरक्षित आहे. भविष्यातील पिढ्यांच्या त्यांच्या स्वतःच्या गरजा पूर्ण करण्याच्या क्षमतेशी तडजोड न करता वर्तमान गरजा पूर्ण करणे हे आहे.

संशोधन पद्धती-

प्रस्तुत शोधनिबंधात नोंदविण्यात आलेली माहिती मुख्यतः सामुग्रीच्या आधारावर गोठण्यात आलेली आहे. त्यासाठी प्रकाशित व अप्रकाशित स्वरूपातील वार्षिक अहवाल, मासिके, पाक्षिके इ. चा आधार घेण्यात आला आहे. तसेच सरकारी स्तरावर प्रकाशित व अप्रकाशित स्वरूपातील अहवालांचा आधार प्रस्तुत शोधनिबंधात करण्यात आला आहे.

पार्श्वभूमी-

'आपल्याला कोणत्या प्रकारचे जग हवे आहे याचा विचार करणे आवश्यक आहे. आपण आपल्या भावी पिढीसाठी एक गरीब जग देऊ इच्छितो जिथे असंख्य लोक उपासमारीने, हवामानातील अनिश्चिततेमुळे मरतात, जैवविविधता सर्वात कमी ओहोटीवर आणि सामाजिक परिस्थिती सर्वात अस्थिर ? शाश्वत विकासाचे केंद्र लोकांच्या सध्याच्या आनंदापुरते मर्यादित नाही तर ते येणाऱ्या पिढ्यांच्या हिताचे रक्षण करण्यासाठी देखील खर्च करते.'

दोल्कॅन्सन

शाश्वत विकासामध्ये खालील बहुआयामी दृष्टिकोन समाविष्ट आहे

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Prof. Virag S. Gawande
Director
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44	Contribution of Unified Payments Interface (UPI) in achieving Sustainable Development of India within last 5 years Dr. Gaurav G Nalhe	198
45	Comparative Analysis of Non-Performing Assets (NPAs) in Priority Sector and Non-Priority Sector Lending with Reference to Commercial Banks in India Mr. Sachin B. Bhurase , Dr. Kishor V. Ghormade	201
46	Impact Of Entrepreneurship On Ecosystem Dr. Manish B Vyas	210
47	Digital Retail Loans In Indian Banking : The Future Scenario M.Sangeetha	214
48	प्रकृति और साहित्य के संबंध में मानवीय मूल्य समीर बडगुजर	223
49	सूक्ष्म वित्त प्रबंधन डॉ. राजेश संतोषराव बहूरुपी	227
50	साहित्य और पर्यावरण निकासी रिया प्रविन पाहूजा	230
51	संगीत कला के अध्ययन एवं अध्यापन प्रक्रिया में आधुनिक तंत्रज्ञान का महत्व डॉ. वर्षा आगरकर	233
52	भारत मे शाश्वत कृषि: वर्तमान की आवश्यकता और भविष्य की सम्भावनाये डॉ. श्रद्धा गावंडे	237
53	हिंदी साहित्य में आदिवासी और पर्यावरण विमर्श डॉ. सोनू जेसवानी	242
54	भारतातील ग्रामीण न्याय व्यवस्था : लोकसहभागानुन तंटा निवारणात महापुरूषांच्या विचारांचे योगदान श्री सचिन त्रिंबकराव हुंगे	247
55	मराठी आंबेडकरवादी कवींची कविता : एक आकलन प्रा.डॉ. गोविंद नामदेव रावळेकर	251
56	बदलती जीवनशैली : आरोग्य आणि सामाजिक प्रश्ने प्रा. राजू बुरीले	255
57	भारतातील आवास योजनांचा आर्थिक व शाश्वत विकास नरेंद्र हेमराज सरोदे	258
58	भारतात राजकीय आणि शासन प्रक्रियेत सूचना आणि संचार तंत्रज्ञानाची भूमिका डॉ. बबीता मनिष थूल	263
59	मनोहर तल्हार आणि रा. रं. बोराडे यांच्या कादंबऱ्यातील शाश्वत विकास दिवाकर रामभाउ ढोबळे	268
60	आरोग्य, स्वच्छता आणि पोषणमध्ये नाविन्यपूर्ण प्रा डॉ. साधना डी. वाघाडे	271
61	डीजीटल अर्थव्यवस्था, संधी आणि आव्हाने प्रा.डॉ. चुन्निलाल प. साखरवाडे	278
62	किशोरावस्थेत पोषण व आहाराचे महत्व कु. संगीता देवराव खंडारे	281
63	पर्यावरणीय संरक्षणाचा शाश्वत विकासावर प्रभाव श्री. विलास बी. कांबळे	285
64	मानवी विकासात घटनात्मक मूल्यांचे महत्व डॉ. विठ्ठल ल. मंडुलवार	288
65	भारतातील ई-कॉमर्स तंत्रज्ञान आणि शाश्वत विपणन कु. माधुरी रा. बोटे	292



बदलती जीवनशैली : आरोग्य आणि सामाजिक प्रश्ने प्रा. राजू बुरिले

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प्रस्तावना

जागतिकीकरणानंतर जग झपाट्याने बदलू लागले आहे. दूरसंचार क्रांतीमुळे संपूर्ण जगाचे एका गावात रूपांतर झाले आहे. तसेच जागतिकीकरणाचा समाज आणि संस्कृतीवर परिणाम झाल्यामुळे विविध देशातील समाजाच्या चालीरीती, जीवनशैली, राहणीमान आणि खाण-पाण यामध्ये सुद्धा झपाट्याने बदल घडून आलेला आहे. विविध भौगोलिक प्रदेशानुसार तेथील समाजाची जीवनशैली ही भिन्नभिन्न स्वरूपाची तयार झाली आहे. त्यामुळे प्रदेश निहाय संस्कृतीमध्ये विविधता निर्माण झाली आहे. परंतु जागतिकीकरणाच्या लाटेमुळे प्रत्येक देशाची संस्कृती आणि त्यांची जीवनशैली सातासमुद्रापार गेली आहे. त्यामुळे भारतीय समाजाच्या जीवनशैलीमध्ये कमालीचा बदल घडून आला आहे. जागतिकीकरणानंतरच्या काळात वाढलेल्या संधींनी ऐहिक समृद्धीची चाहूल दिली असली, तरी त्याचवेळी बदललेल्या जीवनशैलीने अनेक आजारांना आमंत्रण दिले आहे. हे सुद्धा विसरता येत नाही. त्यामुळे वैयक्तिक आरोग्याबरोबर सामाजिक प्रश्ने सुद्धा निर्माण झाली आहेत.

स्वस्थ जीवनशैली म्हणजे काय?

स्वस्थ जीवनशैली म्हणजे भरपूर आहार आणि निकोप शरीर हेच स्वस्थ जीवनशैलीचे गमक होय. कोणत्याही व्यक्तीला त्याचे शरीर निरोगी ठेवायचे असेल, तर दैनंदिन दिनचर्येत काही नियम पाळावे लागतील. जसे. वेळेवर जेवण घेणे, संतुलित आहार आणि पुरेशी झोप घेणे, फास्ट फूड खाणे वर्ज्य करणे, साखरेपासून बनलेल्या वस्तूंचा कमीत कमी वापर करणे, दररोज शारीरिक व्यायाम करणे आणि मानसिक ताण-तणावापासून दूर राहणे इ. प्रत्येक व्यक्तीला वेळप्रसंगी दिनचर्येत बदल करावा लागतो, हे सत्य आहे. परंतु दिनचर्येची निरंतरता कायम असायला हवी. यालाच स्वस्त जीवनशैली असे म्हणता येईल

जीवनशैलीचे बदलते स्वरूप आणि आरोग्य

परिवर्तन हा निसर्गाचा नियम आहे. कोणत्याही प्राणी-प्रजातीने बदलत्या परिस्थितीनुसार स्वतःला बदलले नाही, तर त्यांचे अस्तित्व कालांतराने धोक्यात येते. हा सृष्टीचा नियम आहे. त्यामुळे मानव त्यातून मुक्त नाही. पण बदल किती प्रमाणात स्वीकारावा, हे सर्वस्वी मानवाच्या हातात आहे. प्रत्येक समाजाला जागतिकीकरणाच्या लाटेवर स्वार होऊन काही अपरिहार्य बदल स्वीकारावे लागले. त्याचबरोबर बदलती जीवनशैली आणि विविध आजारांनी नकळतपणे मानवी जीवनात प्रवेश केला.

समाजाच्या जीवनावर जागतिकीकरणाचा इतका प्रभाव पडला की, समाजाच्या अनेक चालीरीती, प्रथा-परंपरा, संस्कृती आणि राहणीमानात झपाट्याने बदल झाला आहे. अनेक सामाजिक प्रतिमानाचा लोप होऊन बदलती मूल्ये व प्रतिमाने स्वीकारणे भाग पडले. हल्लीचा समाज ऐहिक सुखाकडे वळला आहे. अनेकांना कष्टाची जीवन नकोसे झाले आहे. त्यामुळे श्रमाची प्रतिष्ठा लोप पावत चालली आहे. समाज कमी कष्टामध्ये अधिक पैसा मिळविण्यामागे लागला आहे. समाजातील रोजगाराचे स्वरूप बदलले असून रोजगाराच्या विविध संधी उपलब्ध झाल्या आहेत. अलीकडे करिअरच्या संकल्पना आणि पगाराचे आकडे बदलू लागले आहेत. त्याचबरोबर जगण्याच्या तन्हा सुद्धा बदलू लागल्या आहेत. दैनंदिन जीवनात कामाच्या पद्धती, खाण्याच्या सवयी आणि वागण्याच्या पद्धतीमध्ये कमालीचा बदल घडून आलेला आहे. म्हणजेच या युगात एका नव्या जीवनशैलीने आपला ताबा घेतला आहे.

या परिवर्तित जीवनशैलीचे काही फायदे आहेत, तर काही तोटे सुद्धा आहेत. संपूर्ण समाज या बदलत्या जीवन चक्रात पुरता अडकलेला आहे. म्हणजेच एका दृष्टीने समाजाची अपरिहार्यता झाली असल्याचे दिसून येते. समाजात जीवन जगताना व्यक्तीला अधिक पैसे हवे असतात. तसेच अधिक पैसे हवे असल्यास अधिक काम आणि त्याचबरोबर अधिक ताण सुद्धा सहन करावा लागतो. अशा प्रकारच्या धकाधकीच्या जीवनात पारंपारिक जीवनशैलीऐवजी परिवर्तित जीवनशैली नाईलाजास्तव स्वीकारावी लागते. त्यामुळे व्यक्ती मेहनती ऐवजी रेडिमेड संस्कृतीला अधिक प्राधान्य देतो. बदललेल्या जीवनशैलीमुळे हृदयविकार, रक्तदाब, मधुमेह, स्थूलता, कर्करोग, डोळ्याचे आजार आणि पोटाचे विकार असे विविध रोग बळावतात. या प्रकारचे रोग यापूर्वीही होते. परंतु त्याचे प्रमाण अत्यल्प होते. परंतु हल्ली विविध रोगांनी आपल्या समाजाचा ताबा ज्या वेगाने आणि ज्या वयोगटाने घ्यायला सुरुवात केली, ती चिंतेची बाब ठरली आहे. अनेकांना जे रोग वयाच्या पन्नाशी आणि साठीच्या काळात होत असे, ते आता तीस ते चाळीशीच्या वयोगटातील व्यक्तीला होत आहेत. त्यासाठी 'लाईफ स्टायल डिसिज' असा गोंडस शब्द वापरला जात असल्यामुळे अनेकांना आपण हायफाय आजारांपासून दूर आहोत असा समज करून घेतात. किंबहुना बदलत्या जीवनशैलीचे अवलंबन हे श्रीमंतांचे चोचले म्हणून आपण त्याकडे दुर्लक्ष

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CONTENTS

Sr. No.	Paper Title	Page No.
1	स्वच्छ भारत अभियान एवं जन-जागरूकता डॉ० राकेश कुमार राणा , भूपेन्द्र कुमार	1-7
2	श्रेमचंद पूर्व महिला साहित्यकारों के साहित्य में नारी योगदान डॉ. सुनील कुमार यादव	8-11
3	मृत्युध्या महावासातील बोटी (चिकम-वेताळ कथांच्या संदर्भात) भक्ती जोकार प्रभुदेसाई	12-15
4	जेताजी सुभाषकांड वीर्य के जंतुत्व में आजाद हिन्द सरकार की स्वायत्तता डॉ. रवीन्द्र रामराव लोकारे	16-18
5	शोधरूपरेखा का प्रारूप डॉ. निहाल सिंह	19-22
6	स्वच्छ भारत अभियान: स्वास्थ्य एवं स्वच्छता को संदर्भ में एक तुलनात्मक दृष्टि डॉ राकेश कुमार राणा , भूपेन्द्र कुमार	23-26
7	भारत-पाकिस्तान संबंध और कश्मीर समस्या: दक्षिण एशिया का नया शीत युद्ध संजीव कुमार सिंह, डॉ० सद्गुरु पुष्पम्	27-32
8	तथागत गौतम बुद्ध आणि धम्म डॉ. कल्याणी नाना शेजवळ	33-37
9	चलनविषय धोरणाचे अर्थव्यवस्थेवतील परिणाम प्रा. मनोहर नारायण मोरे	38-39
10	छत्तीसगढ़ राज्य के खनिज संसाधन एवं खनिज आधारित उद्योगों के चुनौतियों एवं संभावनाओं का अध्ययन मतोज कुमार साहू	40-45
11	कृषी विकास/ विपणनत पायामूल सुविधांचे योगदान पाटील स्वर्ती विजय	46-49
12	जगदंबा प्रसाद दीक्षित के उपन्यासों में सुग्री क्षोपत्रियों की बर्थायता सौ. वृषाली महादेव माळी , डॉ वर्षारानी निवृत्तीराव सहदेव	50-51
13	1990 नंतरच्या कर्दितोवरील जागतिकीकरणाचा परिणाम डॉ. मिलिंद कांबळे	52-55
14	मुंबई शहरातील नाट्यक्षेत्रातील नाट्याकलावंतांचे सामाजिक आणि आर्थिक स्थितीचे अध्ययन प्रा.संकेत संजय कुलकर्णी	56-61
15	आरखण्ड के पर्यावरण में धन की स्थिति अर्पना कुमारी	62-66
16	प्रोफेसर रमणलाल मेहताजी द्वारा संकलित आगरा घराणे की राग भिषमलास की बंदिरा का सौंदर्यात्मक अध्ययन प्रा.डॉ.संतोष किसनराव खंडारे	67-70
17	आदिवासी युवक युवतीओमां कौशल्य वर्धन केंद्रोने कारखे आवेला परिवर्तनजो अेक अध्यास (नर्मदा जिल्लाभा गुरुडेश्वर तालुकाभा संदर्भां) Konkani Kamalben M, Rajiv Patel	71-73

नेताजी सुभाषचन्द्र बोस के नेतृत्व में आजाद हिन्द सरकार की स्थापना

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भारतीय स्वाधीनता आंदोलन में नेताजी सुभाषचन्द्र बोस का योगदान बहुत बड़ा रहा है। उन्होंने भारत में राष्ट्रीय कांग्रेस में रहकर स्वाधीनता के लिए विभिन्न आंदोलनों में अपना योगदान दिया। नेताजी सुभाषचन्द्र बोस भारत के बाहर जर्मनी में एक आजाद हिंद सभ की स्थापना कर चुके थे, इसके साथ ही उन्होंने वहाँ पर युद्धवदियों को एकत्रित करके आजाद हिन्द फौज का निर्माण भी कर लिया था। नेताजी सुभाषचन्द्र बोस जर्मनी छोड़कर दक्षिण-पूर्व एशिया और जापान आ गये थे। वहाँ पर आने के बाद उन्होंने वहाँ बसे भारतीयों के माध्यम से एक आजाद हिन्द सरकार का गठन किया इसके साथ ही जापान द्वारा बंदी बनाये गये भारतीय सैनिकों के माध्यम से आजाद हिन्द फौज का पुनर्निर्माण भी किया। नेताजी सुभाषचन्द्र बोस द्वारा स्थापित आजाद हिन्द सरकार भारत के बाहर स्थापित अस्थायी सरकार थी जो भारत स्वतंत्र होने तक कार्यरत रहनेवाली थी। इस सरकार के माध्यम से भारतीयों को अपनी सरकार प्राप्त हुई थी।

भारतीय राष्ट्रीय आन्दोलन दक्षिण-पूर्व एशिया में द्वितीय महायुद्ध के समय छेड़ा गया भारत के बाहर का सबसे बड़ा आन्दोलन था। पूर्व-एशिया में इस समय द्वितीय महायुद्ध अपने चरमतीका पर था उस समय नेताजी सुभाषचन्द्र बोस का जर्मनी से पूर्व एशिया में आगमन हुआ। नेताजी सुभाषचन्द्र बोस के दक्षिण-पूर्व एशिया में आने से पूर्व जापान के सहयोग से इंडियन इंडिपेंडेंस लीग भारतीय स्वतंत्रता आन्दोलन वहाँ के भारतीयों के साथ मिलकर चला रही थी। इंडियन इंडिपेंडेंस लीग के नेतृत्व में भारतीय युद्धवन्दी सैनिकों को मिलाकर कैप्टन मोहन सिंग ने 'प्रथम आजाद हिन्द फौज' का निर्माण किया था। लेकिन जापानियों के साथ उनके संबंध अच्छे न रहने की वजह से तथा इंडियन इंडिपेंडेंस लीग के अध्यक्ष रासबिहारी बोस के साथ मनमुटाप होने पर 'प्रथम आजाद हिन्द फौज' को विखंडित करना पड़ा। बाद में रासबिहारी बोस ने इसे फिर से पुनर्संगठित करने का प्रयास किया, लेकिन उन्हें पहले जितनी सफलता नहीं मिली। सिंगापुर में हुए सम्मेलन में फिर से एक-बार नेताजी सुभाषचन्द्र बोस को दक्षिण-पूर्व एशिया में लाने की मींग जापान को की गई इसके पूर्व टोकियो और बेंगकाक सम्मेलन में भी यह मींग की गई थी। पूर्व एशिया की बदलती परिस्थितियों को ध्यान में रखकर जापानी सरकार ने अपने जर्मन मित्र से नेताजी सुभाषचन्द्र बोस को सुरक्षित पूर्व एशिया में भेजने के बारे में बात की। जर्मनी से सकारात्मक प्रतिक्रिया मिलने के बाद सुभाषचन्द्र बोस को पूर्व एशिया में लाने की तैयारी शुरू हो गई।

फरवरी, 1943 ई. में नेताजी सुभाषचन्द्र बोस जर्मनी से पूर्व एशिया की तरफ निकले। 6 मई, 1943 ई. को वह सुरक्षित सवान पेट पर पहुँचे। नेताजी सुभाषचन्द्र बोस के आगमन की सूचना गुप्त रखी गई थी। उन्हें जापानी नाम 'मत्सुदा' के नाम से पुकारा जाने लगा। वहाँ पर उनका स्वागत कर्नल यामामोटो ने किया, जो 'हिकारी किकान' के प्रमुख थे। 16 मई, 1943 ई. को नेताजी सुभाषचन्द्र बोस सुबह टोकियो पहुँचे। जर्मनी से टोकियो आने के बाद नेताजी सुभाषचन्द्र बोस का काफी समय जापान के प्रधानमंत्री तथा जापान सरकार के साथ मुलाकात करने में बीत गया। सभी लोगों से बात करने के बाद नेताजी सुभाषचन्द्र बोस ने अपने मस्तिष्क में आगे की योजना तैयार कर ली थी। इस योजना को पूर्ण कराने के लिए वह 27 जून, 1943 ई. को दक्षिण-पूर्व एशिया के तरफ निकले।

2 जुलाई, 1943 ई. को सुभाषचन्द्र बोस सिंगापुर पहुँचे। 4 जुलाई, 1943 ई. को सिंगापुर में पूर्व एशिया के भारतीयों का सम्मेलन आयोजित किया गया था। वहाँ पर नेताजी सुभाषचन्द्र बोस ने अपने भाषण में भारत को राजकीय स्थिति उसमें आए हुए बदलाव, यूरोप तथा एशिया में युद्ध की स्थिति इसमें धुरी राष्ट्रों के विजय पर विश्वास आदि बातें उपस्थित जन-समुदाय को बताईं। इसके साथ ही उन्होंने 'आजाद हिन्द सरकार' की स्थापना की घोषणा की तथा उसके

कार्य के बारे में भी बताया। नेताजी सुभाषचन्द्र बोस ने अपना भाषण हिन्दुस्तानी में दिया था। उनके इस जोरपूर्ण भाषण से पूर्व एशिया के भारतीयों में उत्साह की नई लहर दौड़ गई। उनको भारत की स्वतंत्रता का सपना नेताजी सुभाषचन्द्र बोस के नेतृत्व में पूर्ण होता दिखाई पड़ रहा था।

भारत की अस्थायी सरकार की स्थापना-

नेताजी सुभाषचन्द्र बोस ने अस्थायी सरकार की स्थापना करने का निर्णय ले लिया था। 21 अक्टूबर, 1943 ई. को सिंगापुर में 'इंडियन इंडिपेंडेंस लीग' का सम्मेलन आयोजित किया गया। इस सम्मेलन में तकरीबन 7,000 से 8,000 लोग उपस्थित थे। नेताजी सुभाषचन्द्र बोस ने अपने भाषण में 'आजाद हिन्द सरकार' के रूप में भारत की अस्थायी सरकार स्थापन करने की घोषणा की। दोपहर के 4 बजे के सत्र में नेताजी सुभाषचन्द्र बोस 'हिकारी किकान' के प्रमुख कर्नल यामामोटो के साथ उपस्थित हुए। इस समय उन्होंने सर्वप्रथम आजाद हिन्द सरकार की स्थापना का महत्व बताते हुए कहा कि यह एक लड़ने वाला संगठन होगा, जिसका मुख्य उद्देश्य भारत की स्वाधीनता के लिए ब्रिटिश और उनके सहयोगियों के खिलाफ अंतिम युद्ध शुरू करना और सवालन करना होगा।

इसके साथ ही नेताजी सुभाषचन्द्र बोस ने अस्थायी सरकार की रचना की घोषणा की तथा उसके सदस्य के नाम भी घोषित किए -

नेताजी सुभाषचन्द्र बोस- हेड ऑफ द स्टेट, प्रधानमंत्री, युद्ध मंत्री तथा विदेश विभाग, कैप्टन लक्ष्मी- महिला संगठन, एस. ए. अय्यर- प्रकाशन और प्रचार, लेफ्टिनेंट कर्नल ए. सी. चटर्जी- वित्त, आजाद हिन्द सेना के प्रतिनिधि- लेफ्टिनेंट कर्नल अजीज अहमद, लेफ्टिनेंट कर्नल एन. एन. भगत, लेफ्टिनेंट कर्नल जे. के. भौराले, लेफ्टिनेंट कर्नल गुलजारा सिंग, लेफ्टिनेंट कर्नल एन. झेड. कियानी, लेफ्टिनेंट कर्नल ए. डी. लोकराधन, लेफ्टिनेंट कर्नल एहसान कादिर, लेफ्टिनेंट कर्नल शाहनवाज खान, ए. एम. सहाय- सचिव; रासबिहारी बोस- प्रमुख सलाहकार, अन्य सलाहकार- करीम गनी, देवनाथ दास, डी. एन. खान, ए. पलप्पा, जे. थवी, सरदार इशर सिंग तथा ए. एन. सरकार- विधि-सलाहकार आदि।

उसके बाद नेताजी सुभाषचन्द्र बोस ने राष्ट्रप्रमुख तथा प्रधानमंत्री के नाते शपथ ली। उनके बाद आजाद हिन्द सरकार के मंत्रियों ने शपथ ली। शपथ ग्रहण समारोह के बाद नेताजी सुभाषचन्द्र बोस ने भारत के अस्थायी आजाद हिन्द सरकार की विधिवत घोषणा की। उन्होंने अंग्रेजी में, ए. एन. सहाय ने हिन्दी में तथा श्री चिदंबरम ने तमिल में इसको पढ़ा। इस घोषणा पत्र में नेताजी सुभाषचन्द्र बोस के साथ उनके द्वारा घोषित मंत्रियों ने हस्ताक्षर किये।

नेताजी सुभाषचन्द्र बोस द्वारा स्थापित आजाद हिन्द सरकार को तत्काल 9 देशों ने अपनी मान्यता प्रदान की, जिनमें थे-

इस बैंक के संचालक मंडल में एस. ए. अय्यर के अलावा टीनानथ, एस. एम. रशीद, एच. आर. वेताई, एच. ई. मेहता और कर्नल अलम्यन भी थे। बैंक ने अपनी कार्रवाई भी शुरू की थी।

आजाद हिन्द सरकार द्वारा स्थापित विविध प्रशिक्षण केंद्र-

आजाद हिन्द सरकार कार्य देखने के लिए अधिकारियों की आवश्यकता थी। यह अधिकारी नागरिक तथा फौज के लिए भी लगते थे। आजाद हिन्द सरकार को अपना कार्य देखने के लिए 2 लाख अधिकारी चाहिए थे, लेकिन इतनी भरती करना संभव नहीं था। निरिष्ट प्रशिक्षण के साथ ही नागरिक प्रशासन चलाने के लिए भी व्यक्ति चाहिए थे उनके लिए रागून और सिंगापुर में प्रशिक्षण केंद्र शुरू किए गए थे। आय. एन. ए. स्टॉफ कॉलेज चुन करने का प्रस्ताव रखा गया था। लेकिन यह योजना स्थगित करनी पड़ी क्योंकि वर्मा मोर्चे के समय ज्यादातर अधिकारियों को मोर्चे पर भेजा गया था।

पूर्व एशिया तथा दक्षिण-पूर्व एशिया में नेताजी सुभाषचन्द्र बोस के आगमन होने के पूर्व से ही भारतीय स्वतंत्रता आन्दोलन का कार्य प्रारंभ हो गया था। नेताजी सुभाषचन्द्र बोस के इस क्षेत्र में प्रवेश करने के बाद एक नया उत्साह यहाँ के भारतीयों में आया। यहाँ के सभी भारतीय तन्, मन्, धन से उनके साथ रहे गए। नेताजी सुभाषचन्द्र बोस ने आजाद हिन्द फौज का फिर से गठन किया तथा अरत की अस्थायी सरकार आजाद हिन्द सरकार की भी स्थापना की। आजाद हिन्द सरकार में हर बात का विशेष ध्यान रखा गया था। प्रशासन हो या फौज सभी को पूर्ण रूप से प्राथमिकता दी गई थी। इस तरह से नेताजी सुभाषचन्द्र बोस ने अपने सहयोगियों के साथ मिलकर आजाद हिन्द सरकार का निर्माण दक्षिण-पूर्व एशिया में किया था। यह भारतीयों के लिए एक गौरवशाली बात थी। उनकी अपनी सरकार अस्तित्व में आ चुकी थी। सरकार के कार्य के साथ ही स्वाधीन भारत के पुनर्निर्माण का कार्य भी शुरू हो गया था। नेताजी सुभाषचन्द्र बोस द्वारा आजाद हिन्द सरकार ने भारत को स्वाधीन काल के कार्य के साथ ही स्वाधीन भारत का प्रशासन किस तरह चलाया जा सकता है इस बारे में भी योजनाएं बनाकर रखी थीं। नेताजी सुभाषचन्द्र बोस को अच्छे से पता था कि लोककल्याणकारी प्रशासन की स्वाधीन भारत को कितनी जरूरत है। इस प्रकार नेताजी सुभाषचन्द्र बोस के नेतृत्व में पूर्व एशिया में एक विशाल भारतीय स्वातंत्रता आन्दोलन का प्रारंभ हो गया था। दक्षिण-पूर्व एशिया में भारतीय स्वतंत्रता आन्दोलन का द्वितीय मोर्चा शुरू हो गया। एक नये उत्साह और जोश से सभी भारतीय आजाद हिन्द सरकार के ध्वज के तले एकत्रित हो गये। इन सब का एकमात्र लक्ष्य भारत को ब्रिटिशों से आजाद करना था।

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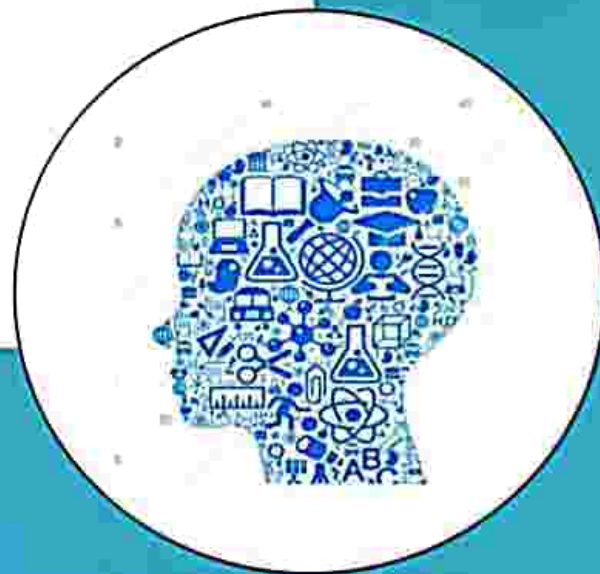
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60	"Analysis Of Consequences On Transportation Facilities Of Frequent Earthquakes In And Around Patan Tehsil Of Satara District, Maharashtra."	Dr. Sandeep S. Tadakhe	264 to 268
61	On A New Species Of Genus Phyllobothrium (Beneden, 1850) Rudolphi, 1819 From Chiloscylidium Plagiosum At Alibag, Dist Raigad (M.S) India	Vasant Dongare	269 to 273
62	Comics And Culture	S. Sukdha	274 to 277
63	Social Work Practice Through The Lens Of Green:An Analysis	Bushra Barkati	278 to 281
64	Children's Health: Need Of The Hour	Dr. Nandini N.	282 to 285
65	Effect Of Social Media On Mental Health Of Children	Vismaya V.	286 to 289
66	Women's Empowerment In India: Challenges And Prospects	Samuel Biswas, Tajel Khan, Wendrila Biswas	290 to 293
67	Effective Strategies Of Waste Minimisation For Greener And Safer Chemistry Laboratories	Mahesh Nalawade, Suresh More	294 to 297
68	Wagheshwar Temple: The Legacy Of Maratha Art And Architecture	Dr Vijay Sarde, Dr Shivaji Waghmode	298 to 301
69	Water Crisis Obstruction For Sustainable Development	Mahesh N. Nalawade, Suresh T. More	302 to 304
70	A Study Of Social Media Applied In Education Among Graduate Students	Mr. Ajit Kalidas Chavan, Dr. Disale Mahadeo Sadashiv	305 to 310
71	Usage And Preference Of Social Media Sites Among Students – An Attitudinal Insight	Dr. T. Vijaya Chithra	311 to 317
72	Assessment Of Land Use And Land Cover Changes In And Around The Iron Ore Mines Of The Northeast Block Of Sandur Schist Belt, Karnataka State, India	Ramesh K. Venkataiah C	318 to 323
73	Pains And Suffering Of Female Characters In "Color Purple"	Mayyadah Hashim Ahmed	324 to 325
74	The Study of Environmental Problems and Social issues	Dr. Ghanshyam B. Bagde	326 to 329
75	Teaching English In Marathi Medium Tribal Schools In Nandurbar District : Challenges and Remedies	Mr. Naresh Devidas Pawar	330 to 333
76	I Have Always Depended On The Kindness Of Strangers': American Women In Tennessee Williams' A Streetcar Named Desire	Priyanshu	334-335
77	Impact Of Covid 19 On Inclusive Growth In India	Asha Suresh Nair, nn Mary Cherian	336-341
78	Right To Data Privacy As An Emerging Dimension Of Human Rights Vis-À-Vis Rationality Of State Surveillance	Anjum Ajmeri Rabbani Ansari	342-347
79	A Comparative Study Quality Of Infrastructure Of Teacher Education institutions And Teacher Education In Uttar Dinajpur District In West Bengal:	Bidyapati Bala	348-355
80	Granulometric Study Of Kolar River Stream Sediments, Nagpur District, Maharashtra	Anil M. Pophare, Swapnil N. Deshmukh, Sanchita Deshmukh	356-362
81	Humanistic Pessimism In The Major Novels Of Thomas Hardy	M S Adik, Dr.Suresh Kumar	363 to 365
82	A Descriptive Study On Prudential, Prudential Insurance Schemes	Paresh T. Lalaiya, Dr. Sanjay R. Shinde	366 to 369
83	Social Entrepreneurship In India: An Exploratory Study	Dr. Anuja Prabhakar Mudholkar	370 to 375
84	Air Pollution Impact On Human Health	Dr. U. Srinetha	376 to 379
85	Marriage – The Summum Bonum Of Woman's Life – A Study Of Manju Kapur's 'Difficult Daughters'	R. V. Patil	380 to 382
86	Sugarcane Production In Kahandala Tahsil: A Geographical Analysis	Mr. Mahesh Suresh Jagtap, Dr. Arvind Vaman Dalavi	383 to 387
87	Rural Development In India	Aghav Tukaram Haribhu	388 to 390
88	"Role Of Asha Workers In Corona To Study Of Her Profile In Karveer Taluka Of Kolhapur District"	Sudha Sambhaji Kamble, Dr. Y.V. Jugale	391 to 393
89	Management Of Water Resources In Maharashtra: A Geographical Analysis	Mr. Laxman Vasant Nalawade, Dr. Arvind Vaman Dalavi	394 to 398



THE STUDY OF ENVIRONMENTAL PROBLEMS AND SOCIAL ISSUES

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Abstract

Human beings live in both natural and social world. Technological development has strong impacts on the natural as well as the social world. Common effects are food and water insecurity, respiratory illness and disease, mental distress and emotional health problems, family separation, social network loss, housing damage, unemployment, income disruption and asset depletion. Environmental change is also a social justice issue. Humans impact the physical environment in many ways: overpopulation, pollution, burning fossil fuels, and deforestation. Changes like these have triggered climate change, soil erosion, poor air quality, and undrinkable water. Human activities are great impact on natural environment. The present society has under taken a series of steps like rapid industrialization, unplanned urbanization, deforestation, overexploitation of natural sources, etc. The reduction is comparable to the effect of providing clean water in low-income areas. Lack of safe water supply, poor environmental sanitation, improper disposal of human excreta, and poor personal hygiene help to perpetuate and spread diarrheal diseases.

Keywords: Environment, Social issues, air pollution, water etc.

Introduction

Environmental issues are effects of human activity on the biophysical environment, most often of which are harmful effects that cause environmental degradation. Environmental degradation is the deterioration of the environment through depletion of resources such as quality of air, water and soil; the destruction of ecosystems; habitat; destruction the extinction of wildlife and pollution. It is defined as any change or disturbance to the environment perceived to be deleterious or undesirable. Environmental issues are present themselves as temporary or permanent changes to the atmosphere, water, and land due to human activities, which can result in impacts that may be either reversible or irreversible. Social issues are emerging in the workplace of a client's/investee's operations and are also impact surrounding communities.

Objectives of the Study

This paper focused on the following objectives

1. To discuss the environmental problems.

2. To study the social issues.

Research Methodology

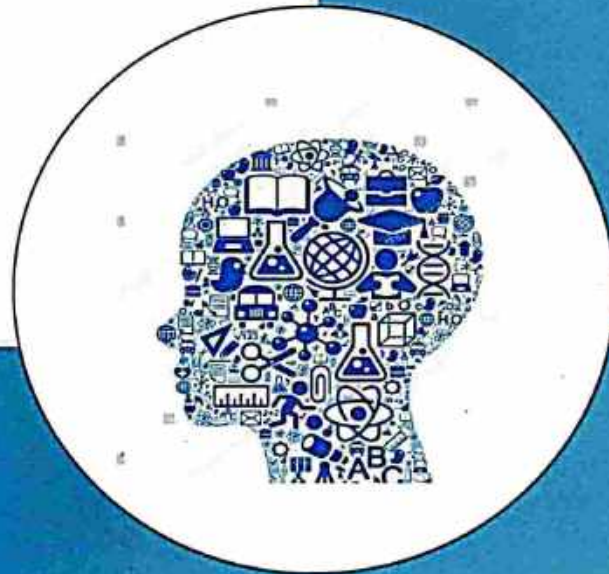
According to the objectives of the study, the research design is of descriptive in nature. Available secondary data was extensively used for the study. This paper uses an exploratory research technique based on past literature from respective journals, reports, newspapers, magazines and internet covering wide collection of academic literature on social issues and environmental problems.

Review of Literature

1. ADB Economics Working Paper Series, 2014 by Asian Development Bank June 2014 (ISSN 1655-5252), "Environmental Issues, Climate Changes, and Energy Security in Developing Asia". The views expressed in this paper are those of the author and do not necessarily reflect the views and policies of the Asian Development Bank (ADB) or its Board of Governors or the governments they represent. No energy source is free of some type of environmental impact, though energy

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CONTENTS

Sr. No	Paper Title	Page No.
1	Effect Of Role Portrayal Of Women In Advertisements On Consumer Attitude Priya Deshpande	1-3
2	Study Of Feminine Consciousness: Special Reference With Anita Desai's Novel Cry. The Peacock Prof. Dr. Vishnu M. Chavan	4-5
3	Women Empowerment Through Education Dr. J. S. Chitkoor	6-9
4	Feminism In The Poetry Of W. B. Yeats Dr. Rajendra Jane	10-12
5	Image Of Strong Woman In The Selected Novels Of Anita Desai Ms. Shital P. Mendhe, Dr. Varsha Vaidya	13-15
6	Study On "Women Empowerment, In The State Of Odisha" And The Role Of "Mission Shakti" Dr. Seema B. Mishra	16-18
7	Alice Munro's Deep Holes: A Feminist Overview Mr. Ankit Wadatka	19-21
8	Women And Environmental Movements In India For Conservation Of Nature Dr. Tanusree Chaudhuri	22-24
9	The Role Of Media In Women Empowerment In India Dr. Rajesh N. Sonkusare	25-26
10	A Study On Women Empowerment In Indian Economy Ms. Ruchira Pawar	27-29
11	Human Rights Of Women Under Preventive Detention: A Critique In The Light Of Women Empowerment Mrs. Vaishali Dorle Sukhdeve	30-33
12	Gender Disparity In Teacher Education: The Experience In West Bengal Dr. Manikanta Paria, Dr. Arun Maity	34-38
13	Gender Discrimination: A Major Issues Dr. Ghanshyam B. Bagde	39-41
14	Women's Participation On Environmental Salvation In Chennai City Ramya. J, Dr. S. Santhi	42-45
15	Gender Inequality In Slums: A Dark Reality Of Urbanisation, Its Impact On Women's Empowerment And Way Forward Miss Taposhi Bordoloi	46-48
16	Kamila Shamsie's Home Fire As A Rewriting Of The Greek Play Antigone And Comparison Of The Position Of Female Characters Mrs. Blessy K. P, Dr. B. Rajesh	49-50
17	Ethinking Women Mental Health And Wellbeing Through The Lens Of Their Empowerment Dr. Pratibha Ganesh Chavan	51-53
18	Women Entrepreneurship And Economic Development Dr. Gayatri S. Tiwari	54-57
19	Women Empowerment In India: Ancient And Modern Dr. Sumita Mandal	58-61
20	A Study Of The Challenges To Women's Empowerment In The Modern Era Fr. Baiju Thomas	62-65
21	Patriarchy And Marriage In The Great Gatsby Ashutosh Manohar Popate, Sueha Manohar Popate	66-68
22	Impact Of Education On Womens Empowerment Ramya.P, Dr. S. Anitha	69-72
23	Environmental Conservation Movements In India By Women: A Review Sabahat Anjum Qureshi	73-75
24	Effect Of Education On Women's Empowerment Dr. Vanmala R. Tadvi	76-78
25	Feminist Analysis Of Amrita Pritam's Pinjar Dr. Govind Digambar Kokane	79-81
26	Role And Reality Of Women In Media Dr. Dadarao. K. Upase	82-84
27	Spatial Analysis Of Disparity Index Of Scheduled Caste Population Literacy In Osmanabad District Dr. Tatipamul R.V	85-88
28	Enriching The Nation Through Empowering Women – Challenges And Opportunities Dr. T. Vijaya Chithra	89-91
29	Empowerment Of Beggars In India: An Overview Raishree Ramteke	92-93



GENDER DISCRIMINATION: A MAJOR ISSUES

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Abstract:

Gender discrimination still stable it not totally finished from the society. It since many years ago, in India, women were considered as an oppressed section of the society and they were neglected for centuries. The birth of the son is being celebrated while the birth of a daughter is filled with pain. Gender inequality is the social phenomenon in which men and women are not treated equally. The treatment may arise from distinctions regarding biology, psychology, or cultural norms prevalent in the society. Some of these distinctions are empirically grounded, while others appear to be social constructs. Studies show the different experiences of genders across many domains including education, life expectancy, personality, interests, family life, careers, and political affiliation. Gender inequality is experienced differently across different cultures and also affects non-binary people.

Keywords: Gender, inequality, discrimination, equality

Introduction:

Gender inequality is discrimination on the basis of sex or gender causing one sex or gender to be routinely privileged or prioritized over another. Gender inequality still exists in India within the households, workplaces and in larger society.

Gender equality is a fundamental human right and that right is violated by gender based discrimination. Gender disparity starts in childhood and are right now limiting the lifelong potential of children around the world – disproportionately affecting girls.

In certain developing nations like India, gender inequality starts manifesting itself very early, a girl child starts facing discrimination right from the womb and it ends in female foeticide. Female child is treated inferior to male child and this is deeply engraved in the mind of the female child. This is more predominant in India as well as other lesser developed countries. A male child is considered a blessing and his birth is celebrated as opposed to a female child where her birth is not celebrated and is considered more of a burden. The 2011 Indian census shows that there are 940 females per 1000 boys.

In modern society gave the importance to the education of son. They consider about educating a boy is seen as an investment as they are expected to earn and provide for their ageing parents. Whereas, an educated girl will have a higher dowry expense because they need an educated partner. It is also believed to be a waste of resources to educate a girl child as she will eventually get married and be a homemaker. If a family cannot afford to educate all their children, the male child will get preference.

Review of Literature :

1. D. Amutha, St. Mary's College, Tuticorin (2017), stated in the research article "The Roots of Gender Inequality in India". This paper is trying to bring out the factors that are responsible for gender inequality and suggests measures to eradicate this problem.
2. Zulfqar Ashraf wani and Prof. Ruchi Ghosh Dastidar (2018), focused on "Gender inequality – A Global issue". They stated that the targeted respondents in the present study are equal in terms of education and earning capacity. Obviously, the present study does not find gender inequality in education and income at the root level. But inequality between men and women in several aspects like improving educational qualifications, chance of earning additional income, ownership of assets, economic liberty, saving and investment trends, etc. can be observed to a considerable extent. The existence of gender inequality among the so called equals questions the notion. Education improves the socioeconomic status of women as education is believed to be an important avenue for bringing about social change and gaining entrance into prestigious occupations

Objectives of the Study :

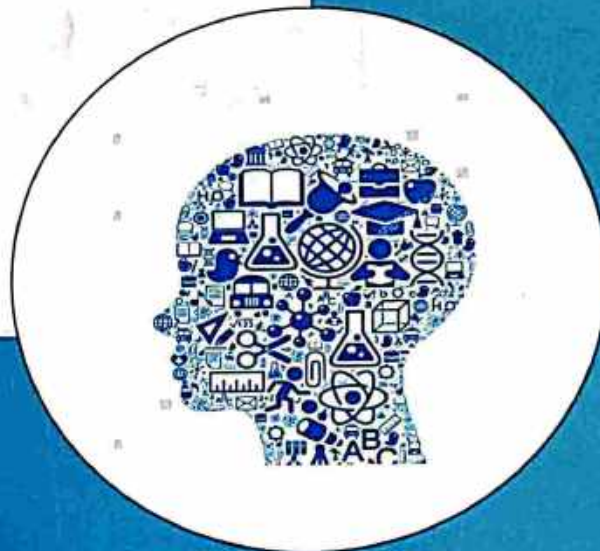
The following are the objectives of this paper

1. To state the causes of gender inequality.
2. To study how to promote gender equality.

Research Methodology:

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CONTENTS

Sr No	Paper Title	Page No.
1	The Connection Between Sustainable Development And The Quality Of Life Dr. Hina Nishat, Mrs. Nidhi Thwari	1 to 3
2	Medicinal Plants : Tinospora Cordifolia Mr. Prakash Solanki	4 to 7
3	Physio-Chemical Analysis Of Ground Water In Munim City, Dist.Osmanabad Dr. Khauke V.V, Dr. Halpalle S. D	8 to 11
4	Innovations In Teaching Languages In India Dr. Prasad A. Joshi	12 to 17
5	Use Of Information Communication Technology In Academic Libraries Mr. Dhanaji N Lavate, Dr. Anil R Kaldate	18 to 21
6	Indian Equity Bubble: An Analysis Of Investor Behaviour Through Behavioural Biases Mr Nithin K Warriar, Mrs Priya Antony Chiramel	22 to 23
7	Public Interest Litigation: A Mechanism Maintaining Balance Between Environment Protection And Sustainable Development Dr. Manisha Sureshchandra Araj	24 to 28
8	Socio-Economic Status And Utilization Of Pm-Kisan Financial Assistance: An Empirical Analysis Of Davanagere District Beneficiaries In Karnataka Gopi H, Annappa B R, Ashok Erappa Umachagi	29 to 34
9	Importance Of Language In Social Science Mr.Syed Rameez Syed Waseem, Dr. S.J.Waghole	35 to 37
10	New Strategic Functions Of Human Resource Management In 21st Century P. Sukumar	38 to 41
11	Ge-MS Analysis Of Bioactive Constituents From Methanol Leaf Extract Of Careya Arborea Roxb Arun Patil, Varsha Jadhav	42 to 44
12	Physicochemical Analysis Of Bore Wells Water Qualities Of Some Rural Areas Of Osmanabad District Of Maharashtra G. T. Rathod, V. G. Mane, D. N. Gatlewar	45 to 50
13	Neuroeconomics: An Emerging Field Dr. Mrs. Sangita S. More	51 to 53
14	Understanding Changing Trends And Techniques In Indian English Literature And Impact Of Communication Technology Dr. Manasi G. Swami	54 to 55
15	Role Of Librarian In This Modern Era (Ict) Dr. Anil Kaldate, Prof. Adsule S. P.	56 to 58
16	Covid-19 And Its Impacts On Education Sector In India And Plan Of Action Dr. Umakant S. Salagar	59 to 63
17	Initiatives For Climate Change Adaptation In India: A Critical Review Amul M. Late	64 to 66
18	Law Relating To Women In India Dr Shaikh Anisur Rahaman	67 to 70
19	A Geographical Study Of Soyabean Crop Concentration In Latur District (2009-01 To 2009-10) Dr. Kalgapure A.A., Dr. Dhawane D.S.	71 to 73
20	"Sustainable Economic Development Of India" Dr. S.A.Sangle, Dr. S.G.Birsajdar	74 to 76
21	Study Of Qualitative Phytochemical Investigation In Ethanol Extract Of Aloe Vera Nidhi Rathod	77 to 80
22	The Study Of Education And Sustainable Development Dr. Ghanshyam B. Bagde	81 to 84
23	Current Trends Towards Open Source Automation Tools For Web Application Testing Dayanand Sharad Patil, Dr.Pramod Bajirao Pawar	85 to 88
24	Trends Of Urban Population Growth In Tamil Nadu, India Helan Jenifer S, Dr. Jyothirmayi P	89 to 95
25	Impact Of Social Media On Youth In India Ms. Sharvari Hrishikesh Pote	96 to 103
26	"Need Of Checking Milk Adulteration Before Consuming" Yogita Gulabrao Bodkhe	104 to 107
27	Study Of Heavy Metal Accumulation In Irrigated In Udgir, India Dr. A. S. shinde	108 to 109
28	Study Of Different Strategies For The Microbial Production Of Citric Acid Mr. Ghadge Amit Babusaheb	110 to 114



THE STUDY OF EDUCATION AND SUSTAINABLE DEVELOPMENT

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Abstract

Education is an important source of development. Education is an essential tool for achieving sustainability. Education plays the most important role in the development of human being. Education and Literacy are the key pointers of the general society they play a significant role in expanding the socio-economic development of the nation. Few years ago government was announced digital India for that Government of India initiative two courses MOOCs and SWAYAM to provide integrated platform and portal for online. It is actual step towards the development in education sector for good quality education. India has gained tremendous success towards accomplishing the plan of education to all. It is proved in COVID-19. COVID-19 pandemic had briefly disrupted the school education system in India. Since the 1st lockdown in March 2020, all the states have responded to the COVID-19 situation with speed and innovation. The existing digital resources were leveraged to maintain continuity in students' education.

Keywords: Education, Sustainable development, Environment

Introduction

Education is a process of give and take, one person receiving and other one giving special instruction. Education is a root of sustainable development. The concept of sustainable development emerged as a response to a growing concern about human society's impact on the natural environment. The concept of sustainable development was defined in 1987 by the Brundtland Commission (formally the World Commission on Environment and Development) as 'development that meets the needs of the present without compromising the ability of future generations to meet their own needs' (Brundtland, 1987). Research and innovation in education for sustainable development is very emerging and important part of education system. Good quality education is an essential tool for achieving a more sustainable world. Education for sustainable development (ESD) promotes the development of the knowledge, skills, understanding, values and actions required creating a sustainable world, which ensures

environmental protection and conservation, promotes social equity and encourages economic sustainability.

Objectives of the Study

This paper focused on the following objectives

1. To study the importance of education in sustainable development.
2. To focus on the education, quality education, sustainable development & ESD about environment.
3. To state the goals of sustainable development.

Research Methodology

According to the objectives of the study, the research design is of descriptive in nature. Available secondary data was extensively used for the study. This paper uses an exploratory research technique based on past literature from respective journals, reports, newspapers, magazines and internet covering wide collection of academic literature on education for sustainable development.

Review of Literature

1. Dr. Namita Rajput, Ms Kirty Gupta

opportunities carefully would provide its present population with all their needs. At the same time they bestow their future generations with an environment that would empower them to fulfill their needs by maintaining balance between economy and ecology. Sustainable development and especially the path to ESD is most important one for the nation.

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COMEDY STUDIES





'It's the Way I Tell them about Caste': Dalit stand-up comedy as the performance of resistance

Dhiraj B. Ambade

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'It's the Way I Tell them about Caste': Dalit stand-up comedy as the performance of resistance

Dhiraj B. Ambade 

Department of English, Annasaheb Gundewar College, Nagpur, India

ABSTRACT

This paper examines Dalit stand-up comedy as a creative resistance to caste in India, focusing on the emergence of Dalit stand-up comedy. Through the case study of select Dalit stand-up acts of artists like Manpreet Sarkar, Sanjay Rajoura, and Neha Thombre, this paper analyses how Dalit stand-up comedy as a performing art offers a potent minority perspective on caste, hegemony, and upper-caste elitism. It traces the evolution of Dalit stand-up comedy, pointing out its similarity and differences with the elite mainstream stand-up comedy. The paper foregrounds the radical reimagining of humour wielded as a weapon by Dalit stand-up comedy for sociocultural transformation. It highlights how Dalit marginalisation still exists in India, even in cultural spheres such as stand-up comedy.

KEYWORDS

Stand-up comedy; caste; Dalit stand-up comedy; performing resistance; Dalit humour; comedy in India

Introduction

Stand-up comedy has recently gained popularity in India (Kay 2018; Yengde 2019). Live comedy is now gradually making its way into Indian popular culture, at least among some educated urban audiences. English-language stand-up comedy now is exceptionally well-liked in Mumbai, Bangalore, and New Delhi (Paul 2017). Some 15 years ago, individuals deeply ingrained in their culture were still adjusting to this Western genre and its comedic idioms. While stand-ups are popular in European countries, India still has fewer audiences that are primarily urban and cosmopolitan.

While it is arguable whether stand-up comedy is a performing art, it is unquestionable that stand-up comedians entertain the audience. Bhargava (2022), Carter (2010) and Double (2013) observe its performance as a performing art and a stand-up comedian as an artist who engages the audience. According to Brodie (2014), stand-up comedy resembles an intimate dialogue between a comic and the audience in which the performer takes the lead. While most stand-up comedy audiences in India are from upper-class families who can afford expensive tickets, the vast majority of stand-up comedies are elitist. Consequently, these stand-up comedians depict the

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Sing along with Milarepa: songs of liberation from lust and craving

Dhiraj B. Ambade

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Sing along with Milarepa: songs of liberation from lust and craving

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ABSTRACT

Poetry therapy is a promising method for healing psychiatric disorders and gaining fresh perspectives on life. Spiritual poetry, in particular, supports psychology and therapeutic uses. This study argues that as an effective therapy, Milarepa's songs can treat lust and ignorance and improve our physical and mental health, understanding, and viewpoint on life and other related problems. The first section of the study will discuss how lust can cause health problems and other diseases by affecting the body and mind. In the second section, Milarepa's songs on ignorance, enlightenment, and lust will demonstrate how they can relieve lust and psychic disorder while improving morals and understanding. The article also shows how Milarepa's songs inspired the author to write poetry about desire and broaden his life perspective. The author uses a wide range of literature to substantiate his arguments.

ARTICLE HISTORY

Received 16 February 2023
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KEYWORDS

Milarepa's songs; Lust;
Poetry therapy; Spiritual
poetry; Buddhist poetry

Overview

Your worst enemy cannot harm you.

As much as your thoughts, unguarded.

But once mastered,

No one can help you as much as,

Not even your father or your mother.,

You are the source.

Of all purity and impurity.

No one purifies another.

-**Dhammapada** 3:43.

"Lust is the oldest lion of them all," says an Italian proverb (Stevenson, 1998). It is one of the deadliest sins, proclaims the bible (Newport, 1998). Traditionally lust has been condemned by almost all dominant religions. Christianity, Judaism, and Islam consider it the greatest sin, while Buddhism, Jainism, and Confucianism term it evil. In Judaism, Yetzer Hara – the evil nature or bodily lust – describes all fleshly lusts. Yetzer HaRa is sometimes connected with Satan and the angel of death; some give it a personality and specific actions (Römanidēs, 2002). According to Catholicism, lust is an unhealthy desire for sex

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Index

1.	MENTAL AND WOMEN'S MENTALITY IN INDIAN ETHNOCENTRISM IN THE CONTEXT OF LURE MINDS: PARADIGMS OF IDEALS	Dr. Uma Maheswari	109-120
2.	AN ANALYTICAL STUDY ON OPPORTUNITY FACTORS AFFECTING THE ENTREPRENEURSHIP	Lawrence Singh Dr. Bhabu Singh	114-124
3.	gender effects of sports culture in the youth sports activities	Dr. Sooraj Kumar Subhash C. Kumbhar	109-110
4.	ANALYSING THE ROLE OF CUSTOMER AND TRADESMAN IN BUSINESS LAW	Dr. Prabhakar Kamala Babbar	119-125
5.	REVISIONS IN JUDICIAL DECISIONS, 2019	Mr. Sangeet Kumar Chakrabarti	114-120
6.	IMPACT OF LEDS ON MEMBERS' ENGAGEMENTS: COMPARATIVE ANALYSIS OF BANKING IN KARNATAKA AND TELANGANA DISTRICTS IN INDIA	Dr. Subhash Kumar	115-121
7.	A STUDY OF SOME SOCIOLOGICAL ASPECTS RELATED TO SPORTS EDUCATION	Sandeep Kumar	143-147
8.	CASTE DISCRIMINATION IN INDIA: CONCEPTS, VARIATIONS, AND DEMONSTRATION	Dr. B. Anand	145-150
9.	AN ANALYSIS ON THE IMPACT OF CORPORATE SOCIAL RESPONSIBILITY IN THE PROCESS OF SUSTAINABLE DEVELOPMENT	Dr. Ashwath Kumar B.A.	155-167
10.	WOMEN'S MENTALITY AS AN ANALYTICAL STUDY OF THEIR CHANGING ROLE AND STATUS IN THE FAMILY AND HOUSEHOLD	Uma Maheswari Dr. A. Subashini	109-120
11.	GENDER INEQUALITY AT WORKPLACE: A CASE OF INDIA'S SOCIETY	Shikha Bajaj	147-154
12.	A STUDY ON AWARENESS ABOUT DIGITAL BANKING SERVICES AMONG GENERAL PUBLIC OF HORTAL (MAY 2019)	Dr. Anupam Dasgupta Mrs. Sneha	165-174
13.	STUDY OF RELATIONSHIP OF SOCIAL INTELLIGENCE AND MENTAL HEALTH AMONG COLLEGE STUDENTS WITH RESPECT TO SOME DEMOGRAPHICAL VARIABLES	Dr. Sandeep Kumar	165-172

CASTE ONOMASTICS IN INDIA: CONSTRUCTING ‘OTHERNESS’ AND DENUNCIATION

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Abstract

Contrary to common opinion, names are not random labels, but rather represent social structures, caste identities, and cultural standards of the group or individual. However, few attempts have been made to grasp their socio-cultural dimension, notably in regard to caste-based hierarchy, power structure, discrimination, and onomastics. The paper examines how dominant castes constructed and exploited names and naming to restrict the identity, presence, and space of the disadvantaged, particularly SC/STs in academic and social fields.

Keywords: Naming, Identification, Caste-based discrimination, SC/STs, Caste

Introduction

Naming as a process of identification is inevitable for communication and social transactions. Human life is both “social and personal, and naming is one of the key ways in which the two interact” (Rorty, 1969). Personal naming is fundamental to human sociality (Cabral, 2016). It exhibits a set of social, anthropological, cultural, and economic aspects of the people functioning in society. As naming has no value in isolation, its social implication brings value to it.

Our names are significant human names because they have meaning. Names that deviate from the norm, are incomplete, or have large variations are often despised. Despicable names are as inactive or non-existent as humans, but as things. Names are used to distinguish and identify (Levi-Strauss, 1992). Name systematization can be denotational or connotational (Cabral, 2016). Most naming systems use a conjugation of both. The meaning of a person’s name is rarely so void that it refers to nothing.

A proper name represents a distinct entity, it lacks descriptiveness. To disguise a lexical deficiency, we often replace common nouns with synonyms or other semantically related words. Naming a unique entity involves retrieving a single label from a set of categorical labels (Conway, 1997) (Bonin, 2004, p. 47) (Cohen, 1994). Besides synonyms, words from different levels of categorization of a non-unique entity may refer to that entity (Serge, 1993). For instance, the word “hot drink”, “energy drink”, “refreshing” or “red label” can be used for tea. Naming a unique entity requires the retrieval of a label that is associated with a particular level of categorization, i.e. the level of individuals or unique things. If someone asks me to give the name of my dog, saying generic words such as “pet”, “dog”, “Labrador” would not be accurate (Serge, 1993).

The basic function of naming is to identify the person. We use name declination to represent hierarchy and kinship. The words we choose to describe others validate our views of them. But, as we all know, nomenclature is tricky - we don’t own words. Then are certain groups or individuals more valuable than others? The hierarchy of types of groups in a society exists and exhibits in class, ethnicity, gender, or any combination, transcending naming into an effective political tool. However, an ongoing social science challenges the group’s ascendancy, prioritization and its dominance, what it suggests is a politics of naming and name which Immanuel Wallerstein terms as a “deadly game” (p. 7).

VALIDATION OF ILLUSIVE NATURAL ELEMENTS AND AWARENESS OF ECOCRITICISM IN J.R.R. TOLKIEN'S THE HOBBIT

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①

ABSTRACT:

Nature has its all elements and surroundings interwoven in a speculated series of carbon to water and soil to skin. Human world has always witnessed the construction of the natural world with the intensification of living habitualness which has radically altered the ecosystem within the spheres of human nature. Such conservative nature of the human cycle has repercussions of vicious navigation in physical surroundings. This speculation is observed in J.R.R. Tolkien's *The Hobbit* where the author has sketched a new world which began to be known as The Middle Earth and its natural environment is ecologically propounded through this novel. Thus, this research paper attempts to bring out the understanding of ecology as created through the Middle Earth concept by the mysterious piece of literature.

INTRODUCTION:

The history of *The Hobbit* lies in the natural amnesty of Middle Earth where the "The Fairing Forth" is known to be a great expedition. Author has focused not on a single admiration of the universe but the whole dragged bottoms of the entered world with loveliness and futuristic allusions proposing the identification and introduction simultaneously with the same rigor that has already advocated the dwelling of the ancient memory. Author has tried to build an ecosystem within the spheres of the new world order successfully and also established the rekindled treason of faint hearts.

Ornamental formalities of setting of the plot have been sketched with the responsive pedantry as the spirits of gods and goddesses are shadowed and contemplated in the millennium bridged by the formed rainbow. The scene of Dragon's flying and coming to the south was sketched in that manner where the noise of a hurricane is compared to its wing's shattering and flinging. Also, the presentation of the blowing north wind, creaking and cracking of the pine trees on the mountain has brought out the elemental sounds of the down and slopes of the woods and spout of flames by the dragon astound the realm of all ecosystems that has been painted by Tolkien. The very cumulative nature of the natural representation and sketching the insubordinate disciplined authoritarian ethos have been observed as entangling the rushing ecosystem. The representation of the Dale and the warriors who fought against the Smaug is a reawakening of sense within the whole ecosystem of the Dale city and its destruction has some formulating radical upshifts towards the speculative abstraction of identical logic as observed in nature too.

The representation of Coal Mining onto the Mountains, hidden Treasure inside the fort inside the mountain, Pine Trees, River surrounding the Dale city, mines of Moria, and also the representation of witch-wizard and their magical journey are actively identified as inexhaustible vital restorations to nature. The following description has that sort of natural existence as observed in Tolkien's *The Hobbit* -

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CONCLUSION:

Overall, it is observed that the time has come to shake off all the odds to reshape the entire human world with the accordance of nature and to replenish the human lives once again. Author, thus, reveals the possible traits of the human world through the novel *The Hobbit* and embraces as well as makes to embrace others the particular dependencies of eco-criticism only to save and preserve it. Author tries to explain the relevance of nature with its congenial representation to the critical community at large with the resemblance of the character's struggle and morbid formation of the natural circumstances whenever they appear.

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Page No.1: 335 - 338

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HUMAN ENDEAVOURS OF SURVIVING NATURE AS APPEARED IN LORD OF THE FLIES BY WILLIAM GOLDING TO BOOST THE POST-COVID ERA

Dr. Prashantkumar Deshmukh
Anantachel Gundewar College, Nagpur.

ABSTRACT:

Surviving is not a new term, or perhaps to say a word, for humans. They know how to rise from the burning ashes like a phoenix. And, over the centuries, thus, we can see and observe, the world which is full of chaos has altered the perplexing appetites of livability. This tendency has been granting over the years and has significant motifs to serve among the masses. Even in modern times we have been witnessing such a type of ruggedness in the form of Covid-19 which is thoroughly scrapping human existence even after restarting from the chilling horror. Thus, this paper tries to evaluate the surviving nature of the human world in post-Covid era which has taught us to overcome the fears that are against our livability as appeared in William Golding's *Lord of the Flies*.

Keywords: Surviving, power, struggle, rebellion, etc.

INTRODUCTION:

The apprehending approach of the human world is still unknown to all, and out of it, everyone is trying to fix the representative melancholy of livability while dwelling in the associate era. This has deep roots than just as the statement appears and rather consoling it consolidates the permanent formation of the human entity to survive in any kind of severe situation. This landing marks the era after Corona Outbreak of 2020, which is also known to us as Covid-19. The phase of human history is full of chaos and a world-wide breakdown in the name of Lockdown that has a seeming condolence towards humanity. It is observed that humans have witnessed an implacable phase of human history and started to overcome it after a long-disbanded life cycle. This rotten phase has anoraked the undisputed Shangri-La integrity, and top of it, mesmerized with composed betterment.

Hereon to say, the happening as mentioned above is possible as we have witnessed the Corona Outbreak of 2020 and thus it is the most obvious palindrome of the future situation just as mentioned in *Lord of the Flies* by William Golding. In fact, we have seen power, struggle and rebellion through this time. The same approach is presented by the author through his novel by three boy protagonists who are stuck into a desert island. They try to escape that narrow passage and when they fail, they suggest forming their own society there. Ralph, the leader of the group of three protagonists, suggests that the main objective of surviving should be fun, surviving, smoking, and maintenance. Hence, the smoke signals will assist to let other ships know that these guys are stuck on that island; so, help would be sought.

More readily, it is observed here that people or the nations who got infected with the covid infection should signal to let others know what is the possibility left over. But, this does not concur with the concept of pre-virus infection. It is the matter or discussion of after getting stuck into that desert island and how to survive after that condition. As it is witnessed and observed, the present scenario is of after covid-lockdown. Hence, what are the conditions the human world is facing after that lockdown is the primary focusing factor of this paper.

While interpreting the traditional treatments and approaches of the world, it is significantly pointed that the world is strong enough to bear the conditions after the covid-effect and still this human world is capable to survive through it if it happens again. The adequate sources and medicines are generated and the facilities are also established to

As a means to transcend time, Tolle enjoins us to "honor and acknowledge the present moment and *allow it to be.*" What if a crazed criminal were about to kill your child, would you simply "honor" and allow it? I don't know about you, but if I had a gun on me, I'd pull it out and shoot the bastard. Tolle's idea of "allowing" relative to the present moment is not only irrational and irresponsible, but in some cases it is even immoral.⁴ (Pg. No. 42 *Beyond the Power of Now: A Guide to, and Beyond, Eckhart Tolle's Teachings*)

Most precisely, this adventurous journey of the trio has taught so many lessons to billions of people across the globe of surviving nature even after getting stuck into any situation whether it is Post-Covid or not. But the lateral exemplification of nurturing and keeping alive oneself and fighting with the utmost faces have smothered the entire human race with a power of grace.

CONCLUSION:

Effectively acknowledging, the pseudo typical and archetypical hindrances are the menace for the entire humanity. This can never obscure the sophistication of the vigilant nature of humans as they have seen and faced uncountable charms and arms with their fist. Thus, they know how to overcome any incredible situation and toss it off. Therefore, it is concluded that nothing can stop the human world with prior information or misleadings.

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Existential Dilemma, Urban Anxiety and Postcolonial Musings in the Novels of Arun Joshi

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Abstract

Postcolonial writings in India explored issues of east, gender, east-west encounter. The history of Indian Independence and postcolonial literature did not bring many opportunities for a dignified living for adivasis. Postcolonial writings does not seem particular about marginal consciousness when the matter comes of Indigenous pathos. In new India, we have an industrial and globalized culture with its popular moll industry on one side and destitute, colorless, poorer and suffering India on another side. Arun Joshi tried to explore the postcolonial impact in his novel writings. This research article tries to depict the impact of the colonial rule on Indian socio-cultural milieu and its impression as reflected in the selected novel writings of Arun Joshi. Mainstream Indian English fiction writing have given much focus on the East-west encounter, cultural clash and hybrid cultural milieu through their novel writings but personal anguish, anxiety and pessimism in life was also an important aspect of postcolonial life which rarely came from the writings of Indian English fiction writings. Arun Joshi tries his best to bring this barren issues of life on the forefront of creative writings. Arun Joshi's postcolonial novel writing shows the mirror to the highly educated society in India that culture and history of the native land is integral part of one's life without which one's life is like a radarless boat. Research articles brings a very good literary debate between colonial and postcolonial life of Indian social, political, cultural, existential and identical issues which imprint after British left the India.

Keywords: Postcolonial hybridity, modernity, existentialism, anxiety, east-west dilemma

Introduction

Arun Joshi's first novel, *The Foreigner* is the story of rootlessness, eccentricity, inconsistency and above all ignorance towards life. The main character, Sindi Oberal, always, finds himself in a confusing state of identity. He finds, cultural clash between Eastern spiritualism and western materialistic values and considers himself as a byproduct of this predicament. Babu and June, the other character in the novel. Sindi considers himself responsible for their death. He is always with a feeling of guilt in his mind. When he returns to India, he works in the industry. Ultimately the other workers face ruin because of the fraudulent boss. Sindi plays a vital role and discovers his humanitarianism in such situation. This unexpected change from the feeling of rootlessness to humanitarianism seems really unconvincing. Regarding this perplex state of mind, M.K. Naik comments, "This sudden transfer matter is unfortunately neither adequately motivated nor prepared for earlier. The ending thus appeared to be botched up a weakness. Joshi's presentation of his hero's alienation is evocative enough" (Naik: 2009: 230) [7].

Arun Joshi's novels are full of spiritual longings and philosophical aspirations. Postcolonial elements can be noticed when he shows East-West culture clash and westernizes mode of living in Independent India. His situation

shows a postcolonial India which has gone through a massive state of change but at the same time, he has depicted the India which has lost a cultural pride because of the adaptation of the policies of the rapid growth of industrialization and westernization. His novel imparts knowledge that in the name of progressive civilization and progressive development, materialistic values, wickedness and corruptions are rapidly creating chaos. Throughout his novels, his viewpoint seems that human rationality and consciousness are praiseworthy but it seems very useless if it fails to give contentment and peace to the human mind and soul. The following line shows the philosophy of the life of Arun Joshi:

I am, of course, talking mainly of the so-called upper classes. I did not really get to know others. I don't think I have ever met a more pompous or more mixed up a lot of people. Artificially, they were dry as dust. They could no better than mechanically mouth ideas that the west abandoned a generation ago. Their idea of romance was to go and see an American Monitor or to go one of those wretched restaurants and dance with their wives to a thirty years old tune. (Joshi: 1971:128) [8]

Existential Dilemma in the Novels of Arun Joshi

Arun Joshi's novel, *The Strange Case of Billy Biswas*, presents his complex, sophisticated and intense analytical

Postcolonial Indian English Fictions without the Exploration of Subaltern Conscious of Adivasi Culture and History

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Abstract

Postcolonial literature deals with the issues and identity of the suppressed culture during British Imperialism but it could not give exploration to the Adivasi issues of identity and existence. It is to be considered that postcolonialism observes history as a complete framework of knowledge, observations and investigations but it is also a moving account of historical senses with which individuals engaged it at different levels. We find our engagements with social, political, historical, cultural and literary issues which undermined during colonial rule. Adivasi-the very son of the soil in India misses their existence in the creative writing of postcolonial writers. Their fight with colonial imperialist remains in dark shadow because of the dominant hegemonical approach in literature writing. This research article tries to examine how the tribal issues of disposition and subjugation be neglected or overrated by the established stalwarts in Indian English writing. The present research article focuses on the issues of cultural and intellectual silence maintained by mainstream intelligentsia on the most debatable issues of Indigenous subjugation. Research article also throws light on the historical marginalization and double disposition of native tribals of India in postcolonial Indian English writings especially in the novel writings. This research article urges to mainstream writing to go beyond the aesthetic pleasure of creative writing and glorification of tribal writing and feel the pain of disposition and separation of their natural abode and way of free living without the shackles of modernity. This research focuses to view the indigenous life from the spectacles of neoliberalism, globalization and its drastic impact which was elope in mainstream Indian writings in English.

Keywords: Indigenous ethos, cultural hierarchy, marginality, culture of silence, aesthetics

Introduction

India was a colonial state from 1750 to 1947 under British Imperialism. This was nearly 250 years-a huge span of time, which was full of historical, political, economic and cultural exploitations along with humiliation of native Indian sensibilities. During this drastic period of colonialism, much of writing have done which presented a big panorama of the slavery in India and the degradation of Indian values. In English literature, novel writing, started during 1868 and *Rajmohan's Wife* is to be considered as first English novel written. R.K. Narayan, Mulkraj Anand and Raja Rao gave a massive strength to Indian English novel writings depicting Indian realities on the dawn of Indian Independence. We can rely upon their descriptions of India which can be called as the mirror on that particular time of struggle for Independence. This realism in writings continued by Khushwant Singh, Chaman Nahal and Anita Desai in Post-Independence period. The ancient tribal communities with their historical heritage never peep through their creative writings.

The novel writing in India of the above-mentioned stalwarts actually deals with socio-political, cultural, economic and cultural marginalization during the British period in India. These above writers dealt with East-West encounters and

cultural clashes between Eastern and Western ideologies. These writers have proved the fact that the colonialism has deeply rooted in the psychology of the people of that particular territory. They have presented the Indian ethos in the Indian literary writings and rejected the colonial slavery and Eurocentric literary canons. These Indian writers have rejected the dominance of one culture over another and dominance of one history over the others. But still, have scope to say that we do not get enough representation of subjugated communities like Dalit and Adivasi in postcolonial Indian literature.

These marginalized communities are still in the clutches of internal colonization. After Independence, the harms of this colonization have presented through the writings of the above writers. Certainly, a major portion of the common man's struggle against imperialism in India remained invisible in their writings. In this regards, critic Jaydeep Sarangi, opines, "Indian history is the stuff tragedies are made of, The history of the colonialism in India needs to be told and retold not from an ideological standpoint, as is the case with the official project of writing and then rewriting history valorizing religious or ideological constituents, but form a politically non-partisan point of view"(Sarangi: 2007:01)¹⁸.

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Tumsar**Contents**

No. /Sl.	NAME OF THE TOPIC	AUTHOR
1.	THE REPRESENTATION OF HISTORY IN LITERATURE	DR. SANTOSH S. CHAUDHAPWALE & AMARINDIA MAHAVIDYENIA DINDOR
2.	MARGINALIZATION OF LITERATURE	ARJUN SAMBHRAM KHORRAMSAR
3.	THE ROLE OF TRIBAL LITERATURE IN RESHAPING HISTORY	DR. S. SUDHA
4.	'DREAMS TO DREAMS' IN ANITA DESAI'S 'EASTING', 'FEASTING'	DR. NEELI SANGWAN
5.	FROM MYTH TO ART IN HAIDA WANG: A READING OF YANG LIANAN'S 'CARPET EYE'	DEVIKA PANIKAR
6.	AROUND ADIGA'S 'THE WHITE TREE': A PORTRAYAL OF SOCIAL EVILS IN INDIA	P. VAN VITHALRAO BHASARE & DR. SUPANTHA BHATTACHARYA
7.	RACIAL MARGINALISATION IN YUKIO SAWAKI'S 'Q & A' & 'SUBALTERN APPROACH'	PRASHANT JAMBHULKAR & DR. VIVEK V. JOSHI
8.	USE OF APPROPRIATE LANGUAGE IN ACADEMIC WRITINGS	POORNIMA THAKUR & HAKESH SINGH
9.	A DEMOCRATIC EDGE FOR SOCIAL ACCEPTANCE OF SPLIT IDENTITY: A SOCIOLOGICAL VIEW IN DAPA PAWAR'S 'DALITA'	MUKESH KUMAR PASWAN

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10.	MARGINALIZATION IN AMITAV GHOSH'S TRIS TRILOGY	K. ANUSKA HAWLEKAR
11.	ROLE OF TRANSGENDER LITERATURE IN REDEFINING THEIR LIVES	Dr. SARVAMANGALA
12.	AN INTERGENE AND ACCEPTANCE OF CASTE IDEOLOGY: A STUDY OF SOCIAL DIMENSION OF CASTE IN RAMA'S NOVEL, "VANMAH"	DR. LAXMAN YADAV
13.	THE PORTRAYAL OF CONTEMPORARY WOMEN'S IDENTITY IN ANITA NAID'S 'LADIES LOUPE'	ANIL P. RAUT & PROF. DR. BHASMAPAL B. PULJOSHI
14.	THE PRISONS WE BHOKE: EMBRACING DIFFERENCES	RAJSHRUTI BATHIA
15.	MARGINALIZATION OF WOMEN IN LITERATURE	SALMA FATIMA
16.	LITERARY REPRESENTATION OF DISADVANTAGED GENDERED SUBALTERN IN GBE 'MADE OF GOLD'	SEJATA G. PATEL
17.	EXCLUSION TO ASSERTION: A STUDY OF DALIT FEMINISM IN P. SIVAKAMI'S 'THE GRIP OF ORANGE'	ANUPMA & DR. LAXMAN YADAV
18.	REDEFINING AN EMERGING ADVANCE LITERARY DISCOURSE: INSIGHT INTO THE ADVANCE WORLD OF DISPLACEMENT, SUBJUGATION AND OF LITERARY MARGINALIZATION	DR. MANOJ S. MADAVI
19.	REFLECTION OF MARGINALITY IN AMITAV GHOSH'S 'THE GLOBE OF HEADS'	DR. SANSHAD NARHAKSHI SHUKH
20.	RESHAPING HISTORY: A SUBALTERN'S READING OF JAYAKA TALES	DR. SHIVAN ALAM
21.	KARUKKE: A HEART-RENDED AUTOBIOGRAPHY BY A DALIT WOMAN	DR. SAKHIA GUPTA
22.	WINDS OF CHANGE: DEFICTION OF SUBALTERN FROM REJECTION TO RESISTANCE IN "JAY BHOW" AND "JHUNIP" FILMS	ATUL SATYAVIJAY BERGE
23.	THE TREATMENT OF MYTH IN J.M. SENGU'S PLAYS	DEVENDRA KUMAR YADAV & DR. LAXMAN YADAV
24.	DALIT FEMINISM: A TRANSFORMATION OF REJECTION INTO RESISTANCE	PUNAMBI S. TEBHURNE & HIMANJAL KHORRAMSAR





REDEFINING AN EMERGING ADIVASI LITERARY DISCOURSE- INSIGHT INTO THE ADIVASI WORLD OF DISPLACEMENT, SUBJUGATION AND OF LITERARY MARGINALIZATION

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ABSTRACT

One of the emerging Adivasi literary discourses on marginality can be redefined by centering the experiences and broken voices of Adivasi people themselves, rather than relying solely on non-Adivasi frameworks. Several issues of Dislocation and identical crises of Adivasis is still unexplored domains for literary creation. This can involve highlighting the diverse ways in which Adivasi people experience marginalization and oppression, as well as their unique histories, cultures, and languages. Additionally, redefining this discourse can involve emphasizing the importance of decolonization and self-determination in Adivasi literature and activism. This can involve challenging dominant narratives that perpetuate the marginalization of Adivasi people, as well as advocating for greater autonomy and control over Adivasi lands, resources, and cultural heritage. Finally, redefining the discourse can involve recognizing the intersectional nature of marginalization, and how Adivasi people may face multiple forms of oppression based on factors such as gender, ethnicity, and corporate policies.

Keywords: Dislocation, Discrimination, Marginality, Subjugation, Redefining.

Redefining regional Adivasi literature on the Dislocation of tribal communities can involve foregrounding the experiences and perspectives of Adivasi people themselves, particularly those who have been directly impacted by Dislocation. This can involve showcasing the cultural and ecological significance of Adivasi lands and resources, as well as the social and economic structures that sustain Adivasi communities. One important aspect of this redefinition is the need to centre the idea of "development-induced Dislocation" as a form of systemic violence and injustice that disproportionately affects Adivasi communities. This involves acknowledging how development projects, such as dams, mines, and highways, often prioritize the interests of dominant groups at the expense of Adivasi peoples' right to their lands, resources, and livelihoods. Another key aspect is to explore the connections between Dislocation and larger issues such as environmental degradation, climate change, and globalization. About the systematic killing and tribal deprivation, Gidson Dinglung in his famous book, *Mission Sarawak: War for Natural Resources*, foregrounds:

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98

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The Corporate model of development which the Indian state has been promoting for decades is not only dominating the Adivasis, and it has also become the cause of the destruction of forest and biodiversity. Adivasis are asking the question to these development policies that what kind of development is this, where there is no place for them and even for their god. How can someone sell their land, water, hills and minerals without their consent? (Dinglung: 2015:233)

This can involve highlighting how Adivasi communities have long been stewards of their local environments, and how Dislocation can lead to the destruction of both cultural and ecological heritage. Finally, redefining regional Adivasi literature on Dislocation can involve advocating for the recognition of Adivasi peoples' rights to self-determination and autonomy over their lands and resources, as well as the protection of their cultural and linguistic heritage. This can involve engaging with local and national political structures to challenge policies and practices that perpetuate Dislocation and marginalization, and to advocate for more just and sustainable forms of development.

The voices of the marginalized have moved from the periphery towards the center in the last few decades. Therefore, a revisionary approach in literary criticism is necessary for the discourse on Indian writing in English. Dalit literature has raised questions from a Dalit centric point of view, just as feminism has been studying literature through a gendered lens. This truth must be commonly accepted that the discourse about marginalization and women's empowerment will never achieve their objectives until the mainstream literary canon will include their voices in mainstream literature and show their necessities and involvements with subaltern issues. While depicting this Fourth world of Tribal Indigenous ethos with their social, cultural and communitarian background, these discourses should include the realization of tribal's survival problems. Finally, it's imperative to convey the message of Gorden Brotherstone to mainstream English writers of India:

Redefining of native – aboriginal myths, culture, customs and way of life through their available oral literature is an essential source of understanding



Mahashweta Devi-The Mouthpiece of Indigenous Crave for Identity and Existence

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Abstract— Mahashweta Devi has explored the unexplored world of subjugated Adivasis. She was a legend in the regional Adivasis literature, explaining the causes of tribal displacement, resistance and marginality. In a true sense, she had taken the responsibility to give the voices to the marginalized Adivasis who were suppressed for centuries by the imperialist mentalities. Devi's translated novels *Chotti Munda* and *His Arrow and Arenyer Adhkar* were path-breaking novels in the Indian English Novel Writing. For the first time Birsa Munda, the legendary martyr and icon of whole Adivasis in India was known through her magnificent novel to all. The present research paper peeps into mainstream literary writing and representation of the realism of the Adivasis struggle and survival issues including the demeaning of tribal life. The research paper tries to examine the issues of displacement, acculturation and disparity of Adivasi life came out from the writings of Mahashweta Devi and regrets that hundreds of Adivasi revolts took place in colonial India but hardly those revolts could not become the subjects of literary, social and political discourses in India.

Keywords— Hegemony, Imperialism, Postcoloniality, Literary Nepotism, Existence, Indigeneity

Colonial exploitation and disparity of the Indian masses have been depicted so acutely by novelists like Bhabani Bhattacharya, Chaman Nahal, Raja Rao and Mukraaj Anand. Literature of the subaltern also took its shape during the postcolonial literature of India. Dalit literature has spontaneously roared against all the malpractices and dehumanization experienced by the lower cast communities by the Indian social hierarchy. The female situation in Indian society was also depicted by feminist novelists like Kamala Markandeya, Anita Desai, Nayantara Sahgal and Shashi Deshpande.

Tribals were facing the situation of displacement and subjugation in colonial and post-independence India itself. They were harassed and broken by the feudal society of India, even after independence still cast centric mentalities are exploiting them ruthlessly. They are looked at by the elite class as savage and unresponsive to, mainstream Indian society. Whatever the novel writings we have in Indian English novels about the representation of India seem unreal, irrelevant and romantic finds no rebellious voice against their displacement. But

Mahashweta Devi was a real voice of the unspeakable Adivasi community of India. For the first time, Adivasi became the central character in her novels and short stories and the issue of tribal marginalization, and subjugation was discussed in mainstream literature.

Mahashweta Devi has written a vast literature on Adivasis and marginal communities. Some of her famous novels *Sal Girat Dake (In the Name of Birthday)*, *Aryer Adhkar (Rights on the Forest)* and *Chotti Munda Ehang Tar Tir (Choti Munda and His Arrow)* are the truthful portrayal of Adivasis life and their history from many centuries. But apart from her tremendous novel writing, she has written a significant world of stories, among which *After Kurukshetra: Three Stories* is translated by Arjun Katyal, *The American Champa Tree* translated by Nirmal Kantil Bhattacharya, *Bait - Four stories* translated by Sumanta Bannerjee, *Blister Soil* By Ipsita Chanda, *Dhowl* translated as *Women, Outcast, Peasants and Rebels: A Selection of Bengali Short Stories* By Kalpana Bardhan, *In the name of Mother: Four Stories* translated by Radha Chakravarty, *Outcast Four Stories* translated by Sharmishta Gupta, *Old*

Glorification and Ariel Depiction of Adivasi Life in Geeta Mehta's Novel "The River Sutra"

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Abstract

The River Sutra came in 1993 present the contemporary picture of Indian spiritual and cultural scenario. The river 'Narmada' is in the centre of all incident, activities and salvation of all characters. Mehta has tried to blend historical time, narrative time, contemporary and mythological time unitedly in the flow of the river, Narmada. A River Sutra is much more than six stories. It tells us the story of life through the myths of river Narmada. It's all about the Indian cultural mythical values and adivasi paths. This research article tries to show that the tribal life is romanticised and glorified by the novelist. Issues of displacement, existential and livelihood issues are placed at side and soft depiction of adivasi life has taken place and much overrated which seems unbelievable. Issues of impact of globalization in tribal territories are totally remains in dark shadow in the novel. Adivasi history in India is full of revolt, resistance and fight against the mighty British Imperialism established in India. Man and women were in social movement of protest against all kind of unjust and exploitation but the writer has delineated only romanticization and glorification of adivasi life especially the characters of tribal women who were most victimised in India. This research article tries to examination how the issues of adivasi resistance, existentialism. Identity and dehumanization was put aside and how the levels of superstition were stick to them which seems utterly inapplicable to the indigenous community who were the biggest opponent of any kind of internal colonization and internal subjugation of the hierarchical mentality prevailing in India.

Keywords: Postcolonialism, displacement, cosmopolitanism, subversion, culture-clash

Introduction

Three chapters in the novel present adivasi life. However, the novelist has given her energy to remerge Indian mythological, spiritual identity in the postcolonial, globalized world. When we go through the presentation of adivasi characters and their development, we find a romanticization and inauthenticity about adivasi life. Her presentation of adivasi, native feminism is not just different as it depicted in Hindi films. The way, she tried to show the adivasi world with so grace and tranquillity, in reality, adivasis life is not so idealistic. It is full of challenges of neocolonialism. Regarding her romantic representation of adivasidom in *The River Sutra*, Stella Sandahl opines, "Geeta Mehta does not of course entirely ignores the poor menace adivasis, but she maintained them only as a decorate elements in a manner similar to their appearance in commercial Bombay films" (The Toronto Review of Contemporary Writing Abroad: 2014:96). In the initial chapter of the novel, readers meet the adivasi village of Vano, situating on the bank of river Narmada. Though the novelist has not used a particular adivasi character still it can be assumed that the village is adivasi-dominated. This is the first thing that surprises us. All the credit goes to a retired officer who works as a manager of the rest house. Again adivasi village and their way of living remain silent.

Even the novelist has not shared the name of the main character of an ex-civil servant, who wants to live his life in tranquillity with nature beside the bank of the river. When narrator goes for a morning walk from rest house to Vano, he meets with adivasi women who greet him. He surprises that these women behave very familiarly to the unknown person. But he could depict this adivasi grace very positively, but we do not find much exploration about their manners. Some of the adivasi works in the garden of the rest house, and then gradually he comes to know the historical past and Aryans invasion of that territory. The stories of displacement and subjugation of adivasis come very rarely in this novel. Commenting on adivasis historical past which is not suggestive enough, narrator opines:

Our bungalows guards are hived from Vano and enjoy a reputation for fierceness as descendants of the adivasis' races that held the Aryan invasion of India at bay for centuries in these hills. Indeed, the Vano village deity is a stone image of a half women with the full breast of a fertility symbol but the torso of a coiled snake, because the adivasi believes they once nailed a great snake kingdom until they were defeated by the gods of the Aryans. Saved from annihilation only by a divine personification of the Narmada river, the grateful adivasis

Deculturation, Disorientation and Political Strategies against the Tribal: A Missing Chapter in Contemporary Mainstream Indian Fiction Writing:

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Abstract

Indian English fiction writers have made their particular assertions about tribals which are incomplete therefore; we do not find much reality in their novels. In the novels like *The Strange Case of Billy Biswas*, *The Princess*, *The White Tiger* and *The English August*, we find the unauthentic representation of the tribal life. In every novel, tribal life and characters are shown dependable on mainstream heroes for the help. Novelist's tribal women and man, surrender to mainstream sophisticated social arrangements. In most of the novels, they consider the non-tribal person as god and savior for them who is outsider of their tribal territory; This is a kind of internal orientalism. The political victimization of the tribal is the colonial phenomena. Mainstream writers assume that the tribals are the uncivilized and no need of cultivation hence tribals are the community for political victimization. Mainstream literatures have never depicted their victimization on ground realities and given place in mainstream canonical literature. This research article tries to examine the displacement and distortion of Adivasi life in the selected novels written in Indian English.

Keywords— Displacement, Subjugation, Political Strategy and cultural Genocide

In postcolonial Indian English literature, the society and its importance was dominated by particular communities and their established values. Hierarchy of Indian society played a vital role in literature writing in English. Therefore, freedom struggle, diaspora, imagined communities, marital-extramarital issues, concept of single women, independent women, single father, single mother, cola generations and butterfly generations often become the central themes of postcolonial Indian English novel writings. In postcolonial Indian English literary scenario, most of the time announcement is done for 'Death of novel' but the novel writing flourished again in recent decades. A huge number of novels are written on above themes but we lack the presence of Adivasi community, their exploitation by bureaucracy and corporate policies. We do not find the subjects like intrusion of corporates along with state interference in tribal schedule areas in the Indian English novels. In these sense, Adivasi in India is nowhere in this postcolonial Indian English novel writing.

In the novel, *The Princess* and *The English August*, politicians, ruling parties, bureaucrats and officialdoms find complete failure to win the heart of the tribal. It happens in the novel, because the concepts of tribal development or the

necessities of the local tribal were not taken in granted according to their natural way of living life and thinking of the tribal community for their self upliftment. In the novel, *The Princess*, tribal are loyal to Maharaja Heraji, gave tax to their *Munimji*, honours them but when Congress wants their land for development project of a major dam, they oppose to the Congress. Tribals do not understand the language of negotiation and marketing strategies in the novel. They lack the political pedagogy. Again Augustya In *The English August* came to know that tribals are not the materialistic. They only demand their basic rights of drinking water, food, school and health facilities. In this novel, governmental policies in tribal areas are so lethargic that tribals could not take the benefit of these policies. Tribal communities in India are double disposed and triple colonized by the mainstream society and from the British imperialism. Postcolonial Indian English novelist must accept and explore this truth that when one community reads the pain, pathos and hardships of other community, it has some significance and worth value. Today in Indian literary world, one can clearly notice that postcolonial novels are written in the favor of state, power and the caste hierarchy. The political nepotism manages the postcolonial

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Contents

S. No	Author Name	Title	Page No
1	Dr. Abhay Mudgal	Politics of Partition in Chaman Nahal's Azadi	1-6
2	Dr K. Hareesh Nirmal, Dr S. Marithai	Religion, Revenge, Romance: Exploitation of the 3 Rs in the novel A Bend in the Ganges	7-15
3	Dr. Manoj Shankarrao Madavi	Bare Existence of Aborigines-Adivasis in the Process of Nation Building as Depicted in Upamanyu Chatterjee's Novel English August	16-25
4	Anupama Murali	Journey of the Underprivileged, Analysing the Power Hierarchy in Independent India With Reference To Mulk Raj Anand's Coolie and Aravind Adiga's The White Tiger	26-32
5	Dr M. Sudhadevi	Self-identity and Self-assertion Crisis in Manju Kapur's Difficult Daughters	33-39
6	Dr V. Rema	Fusion of Historical Reality & Fiction- Amitav Ghosh's The Shadow Lines	40-46
7	Thahsin Z. Husain	Impact of colonialism, partition, and the rise of new movements in post Independent India with reference to Jhumpa Lahiri's The Lowland and Kiran Desai's The Inheritance of Loss	47-54
8	Dr. Mahesh Ramdatta Waghmare Miss. Aishwarya Vasant Sanap60	The Shadow Lines: A Political and Social Turmoil	55-60
9	Dr. Savitha Sukumar	Ananda Coomaraswamy: A Colossus in Indian Art and Philosophy	61-67

Bare Existence of Aborigines-Adivasis in the Process of Nation
Building as Depicted in Upamanyu Chatterjee's Novel *English*

August

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Abstract

More than two centuries India was the witness to the cruel exploitation of Imperialism and the east-west encounter of white powers. When the British Empire settled with its economic policies in colonial India, they tried every possible way to exploit Indian territory. Natural resources which were found in ample sources in Adivasi territory became their target for capital monopoly. This was the way to the political and economical poverty of colonial India. After independence planning commissions were initiated to recover the irreparable loss of India and ways were searched for the national reconstruction of the nation. Again the corporate model was accepted and repeating British colonial policies Adivasi areas became targets for the innumerable exploitation of natural resources of scheduled areas. This research article focuses on the internal colonization of adivasis in their own country explaining the bureaucratic outlook of our people to look at tribal territory along with the mainstream approach towards the tribal women. It also examines the place of adivasis in the narration of the process of nation-making and the role of tribal ideology of environmental sustainability in the discourses of national reconstruction.

Keywords- Marginal, Disparity, Hierarchy, Demeaning, Postcolonial, Indigenous Ethos,



Colonial Struggle-Revolt of Adivasis against Corporate Policies and It's Invisibility in Modern Global Fictions of Indian English Literature

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Keywords— Historical Amnesia, Cultural Hierarchy, Neoliberal Policies and Corporate Loot

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Abstract

The treatment to the adivasi community in Postcolonial Indian English fiction lacks in many grounds. Tribal historical revolts, encroachments of British rule into tribal territories, grabbing lands of the tribals, exploitation of tribal women, cruel husbandry, debasement and degradation of tribal environmental values do not find realistic representation in Indian English fiction. In Gita Mehta's The River Sutra, tribals are shown as the worshippers of Narmada River and performing some ritual on the bank of River Narmada, but tribal religious concerns are not so much the limited and full of superstitions. They consider land, forest and water as god's gift to them. In fact these natural objects are used Godlike for them but when British power and landlords took the illegal entry in their territories, they protested against them and became the epitome of valor and martyrdom in the history. This research article tries to examine the bias attitude of mainstream literature writing regarding the adivasi heritage and glorious tradition of revolt and sacrifice.

The Adivasi communities have a glorious tradition of revolts and mass movements to save their identities. An epic journey of the freedom struggles have fought by tribal on this land, but pages of historical novels of India are blank towards these mass revolutions. Recurrent theme of partition, urban alienation, mill generation, eras generation and butterfly generation becomes the prominent themes for Indian English writers. Their hanging in two words became their core themes of literature writings. A massive history of bloodshed of tribals remained invisible because of mainstream writer's hedonistic attitude towards life leaping from physical materialism. This loss of tribal sacrifices in this land could never be repaired, it's irreparable but small attempts of literary writings can explore the tribal sacrifices before the world. Indian English fiction writers must give justice to the cultural and psychological deprivations of the marginal, Dalits and Tribals in Indian scenario.

In the regional Bhasha literature, through the pen of regional writers, tribal problems of land deprivation was realistically portray in the novel like *Mother Forest* and *Kocharethi*. This core issue of land acquisition does not show a single sentence in the Indian English novel. A major warfare of tribal during colonial period remained untouched by mainstream English literature. It shows the neo-colonization of the Indian English fiction writings. The postcolonial literature has broken the dominant Eurocentric racial monopoly of the white literature and gave high pitch voice of protest and resistance to native culture. In this regards, Mohit Ray, in his book, *Studies in Commonwealth Literature*, foregrounds

Eurocentric definition of civilization refers to only those literates who understand the white man's burden, language and culture. Europeans have obliterated several native cultures all over the globe as a part of establishing



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Contents

No./Sl.	NAME OF THE TOPIC	AUTHOR
1.	THE REPRESENTATION OF HISTORY IN LITERATURE	DR. SANTOSH S. CHAUDHAPWALE & AMARSHI MAHAVIDYANHA DINDOR
2.	MARGINALIZATION OF LITERATURE	ARJUN SAMBHRAM KHORRAMSHE
3.	THE ROLE OF TRIBAL LITERATURE IN RESHAPING HISTORY	DR. S. SUDHA
4.	'DREAMS TO DREAMS IN ANITA DESAI'S 'EASTING', 'FEASTING'	DR. NEELI SANGWAN
5.	FROM MYTH TO ART IN HAIDA WANG: A READING OF YANG LIANAN'S 'CARPET EYE'	DEVIKA PANIKAR
6.	AROUND ADIGA'S 'THE WHITE TREE': A PORTRAYAL OF SOCIAL EVILS IN INDIA	P. VAN VITHALRAO BHASARE & DR. SUPANTHA BHATTACHARYA
7.	RACIAL MARGINALISATION IN VIKAS SWAMI'S 'Q & A' & 'SUBALTERN APPROACH'	PRASHANT JAMBHULKAR & DR. VIVEK V. JOSHI
8.	USE OF APPROPRIATE LANGUAGE IN ACADEMIC WRITINGS	POORNIMA THAKUR & HAKESH SINGH
9.	A DEMOCRATIC EDGE FOR SOCIAL ACCEPTANCE OF SPLIT IDENTITY: A SOCIOLOGICAL VIEW IN DAPA PAWAR'S 'DALITA'	MUKESH KUMAR PASWAN

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 (Involves: E3, Google Scholar, ResearchGate, AcademicWorks, IBI, IFC, IRIJ, The e3Factor, COCUB)



10.	MARGINALIZATION IN AMITAV GHOSH'S TRIS TRILOGY	K. ANUSKA HAWLEKAR
11.	ROLE OF TRANSGENDER LITERATURE IN REDEFINING THEIR LIVES	DR. SARVAMANGALA
12.	AN INTERGENE AND ACCEPTANCE OF CASTE IDEOLOGY: A STUDY OF SOCIAL DIMENSION OF CASTE IN RAMA'S NOVEL 'VANDANA'	DR. LAXMAN YADAV
13.	THE PORTRAYAL OF CONTEMPORARY WOMEN'S IDENTITY IN ANITA NAID'S 'LADIES LOUPE'	ANIL P. RAUT & PROF. DR. BHARMAPAL B. PULJOSHI
14.	'THE PRISONS WE BUILT': EMBRACING DIFFERENCES	RAJSHRUTI BATHIA
15.	MARGINALIZATION OF WOMEN IN LITERATURE	SALMA FATIMA
16.	LITERARY REPRESENTATION OF DISADVANTAGED GENDERED SUBALTERN IN GBE 'MADE OF GOLD'	SEJATA G. PATEL
17.	EXCLUSION TO ASSERTION: A STUDY OF DALIT FEMINISM IN P. SIVAKAMI'S 'THE GRIP OF ORANGE'	ANUPMA & DR. LAXMAN YADAV
18.	REDEFINING AN EMERGING ADVANCE LITERARY DISCOURSE: INSIGHT INTO THE ADVANCE WORLD OF DISPLACEMENT, SUBJUGATION AND OF LITERARY MARGINALIZATION	DR. MANOJ S. MADAVI
19.	REFLECTION OF MARGINALITY IN AMITAV GHOSH'S 'THE GORLE OF HEADS'	DR. SANSHAD NARHAKSHI SHUKH
20.	RESHAPING HISTORY: A SUBALTERN'S READING OF JAYAKA TALES	DR. SHIVAN ALAM
21.	'KARUKKE': A HEART-RENDED AUTOBIOGRAPHY OF A DALIT WOMAN	DR. SAKHIA GUPTA
22.	WINDS OF CHANGE: DEFICTION OF SUBALTERN FROM REJECTION TO RESISTANCE IN 'JAY BIRD' AND 'JHUNG' FILMS	ATUL SATYAVIJAY BERGE
23.	THE TREATMENT OF MYTH IN J.M. SENGU'S PLAYS	DEVENDRA KUMAR YADAV & DR. LAXMAN YADAV
24.	DALIT FEMINISM: A TRANSFORMATION OF REJECTION INTO RESISTANCE	PUNAMBI S. TEBHURNE & HIMANJAL KHORRAMSHE



REDEFINING AN EMERGING ADIVASI LITERARY DISCOURSE- INSIGHT INTO THE ADIVASI WORLD OF DISPLACEMENT, SUBJUGATION AND OF LITERARY MARGINALIZATION

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ABSTRACT

One of the emerging Adivasi literary discourses on marginality can be redefined by centering the experiences and broken voices of Adivasi people themselves, rather than relying solely on non-Adivasi frameworks. Several issues of Dislocation and identical crises of Adivasis is still unexplored domains for literary creation. This can involve highlighting the diverse ways in which Adivasi people experience marginalization and oppression, as well as their unique histories, cultures, and languages. Additionally, redefining this discourse can involve emphasizing the importance of decolonization and self-determination in Adivasi literature and activism. This can involve challenging dominant narratives that perpetuate the marginalization of Adivasi people, as well as advocating for greater autonomy and control over Adivasi lands, resources, and cultural heritage. Finally, redefining the discourse can involve recognizing the intersectional nature of marginalization, and how Adivasi people may face multiple forms of oppression based on factors such as gender, ethnicity, and corporate policies.

Keywords: Dislocation, Discrimination, Marginality, Subjugation, Redefining.

Redefining regional Adivasi literature on the Dislocation of tribal communities can involve foregrounding the experiences and perspectives of Adivasi people themselves, particularly those who have been directly impacted by Dislocation. This can involve showcasing the cultural and ecological significance of Adivasi lands and resources, as well as the social and economic structures that sustain Adivasi communities. One important aspect of this redefinition is the need to centre the idea of "development-induced Dislocation" as a form of systemic violence and injustice that disproportionately affects Adivasi communities. This involves acknowledging how development projects, such as dams, mines, and highways, often prioritize the interests of dominant groups at the expense of Adivasi peoples' right to their lands, resources, and livelihoods. Another key aspect is to explore the connections between Dislocation and larger issues such as environmental degradation, climate change, and globalization. About the systematic killing and tribal deprivation, Gidson Dinglung in his famous book, *Mission Sarawak: War for Natural Resources*, foregrounds:

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98

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The Corporate model of development which the Indian state has been promoting for decades is not only dominating the Adivasis, and it has also become the cause of the destruction of forest and biodiversity. Adivasis are asking the question to these development policies that what kind of development is this, where there is no place for them and even for their god. How can someone sell their land, water, hills and minerals without their consent? (Dinglung: 2015:233)

This can involve highlighting how Adivasi communities have long been stewards of their local environments, and how Dislocation can lead to the destruction of both cultural and ecological heritage. Finally, redefining regional Adivasi literature on Dislocation can involve advocating for the recognition of Adivasi peoples' rights to self-determination and autonomy over their lands and resources, as well as the protection of their cultural and linguistic heritage. This can involve engaging with local and national political structures to challenge policies and practices that perpetuate Dislocation and marginalization, and to advocate for more just and sustainable forms of development.

The voices of the marginalized have moved from the periphery towards the center in the last few decades. Therefore, a revisionary approach in literary criticism is necessary for the discourse on Indian writing in English. Dalit literature has raised questions from a Dalit centric point of view, just as feminism has been studying literature through a gendered lens. This truth must be commonly accepted that the discourse about marginalization and women's empowerment will never achieve their objectives until the mainstream literary canon will include their voices in mainstream literature and show their necessities and involvements with subaltern issues. While depicting this Fourth world of Tribal Indigenous ethos with their social, cultural and communitarian background, these discourses should include the realization of tribal's survival problems. Finally, it's imperative to convey the message of Gorden Brotherstone to mainstream English writers of India:

Redefining of native – aboriginal myths, culture, customs and way of life through their available oral literature is an essential source of understanding



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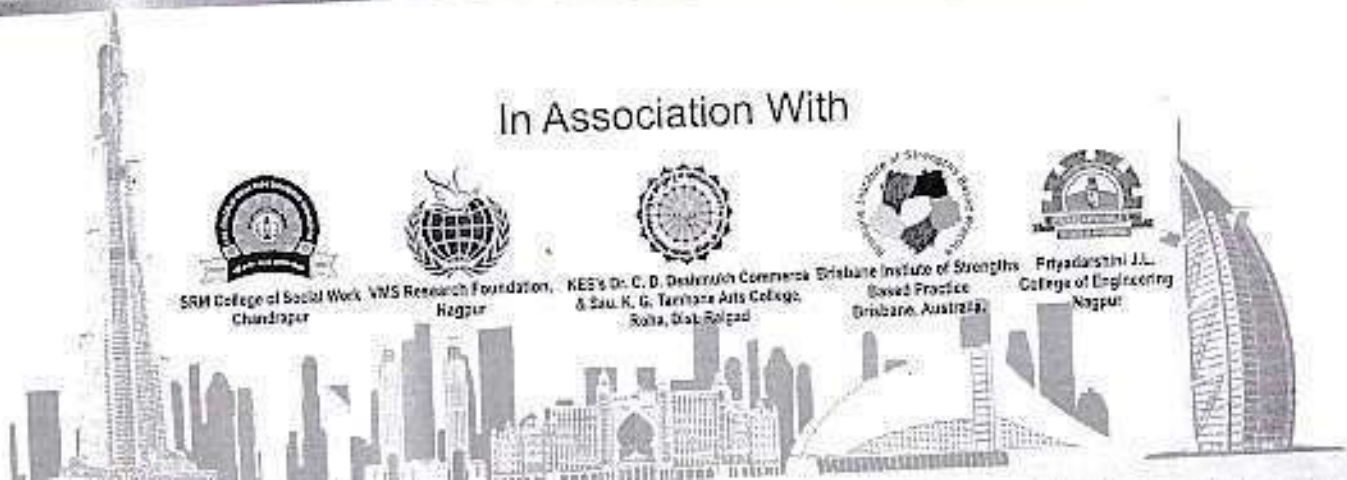
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Sr. No.	Paper Title / Author Name	Page No.
11.	Role of Nutrition in Maintaining Health : Impact of Food on Mental Health Dr. Girish M. Sakure	6
12.	India and the World: Contributions, Opportunities and Challenges Dr. Veena Ilame	6
13.	The Principal Role of Synthetic& Organic Fertilizer on Soil Properties & Environment of Amagaon Maharashtra Dr. K Gour, Payal Sampda & P Ashtaputrey	7
14.	Minor Forest Produces (MFPs) and Challenges Before Indigenous People in India for Sustainable Livelihood Dr. Shriram Kawale	7
15.	A Study of Sustainable Development of Rural Women by Prakruti Mahila Vikas Kendra, Chandrapur. Dr. Kalpana M. Kawade, Dr. Mamta Thakurwar	8
16.	Social Work Intervention for people's participation in Village Development ; A study of Check Nimbala and Ajaypur village in Chandrapur district of Maharashtra state Dr. Kirankumar Jaywantrao Manure	9
17.	Study on Positive Discrimination Through Caste Certificate for the Socio-Economic Empowerment of Tribals: Problems with respect to Urban and Rural area in Nagpur District. Keshav Walke, Kavita Rajabhoj	9
18.	Rising Of Global India, Aspirations, Possibilities And Challenges Dr. Sanjay Dudhe	10
19.	Social Status of Tribal Youth in India Naresh R. Dhurve	10
20.	Globalization through NEP in India Dr. Mubaraque Quraishi	11

Role of Nutrition in Maintaining Health : Impact of Food on Mental Health

Dr. Girish M. Sakure

Assistant Professor, Rajiv Gandhi Mahavidyalaya Mul Road Chandrapur

Abstract

Nutrition is how food affects the health of the body. Food is essential - it provides nutrients necessary for life and helps the body function and stay healthy. Food consists of macronutrients such as proteins, carbohydrates and fats, which not only provide calories to feed the body and provide energy, but also play a role in maintaining health. Food also contains micronutrients (vitamins and minerals) and phytochemicals, which do not produce calories but perform a variety of critical functions to ensure the body functions optimally. The word health refers to complete mental and physical well-being. Health care helps people maintain this optimal state of health. Good nutrition is one of the keys to a healthy life. By following a balanced diet, you can improve your health. Foods containing vitamins and minerals should be eaten. This includes fruits, vegetables, whole grains, dairy products and sources of protein.

Keywords : Good Nutrition, Body function, Health Care, Food.

India and the World: Contributions, Opportunities and Challenges

Dr. Veena Ilame

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The Motherland is our only mother. Our motherland is higher than heaven.

Mother India is our mother. We have no other mother.

We have no father, no brother, no sister, no wife no children,

no home, no hearth- all we have is the mother:

Bankim Chandra Chattopadhyay

Abstract:

India is known as the land of great saints and sages, the land of Lord Buddha, Vardhaman Mahavir, Guru Nanakji, Mahatma Gandhi, and many great souls. Their thoughts and philosophy have been always the attraction for the world's writers and thinkers. The great Nobel Prize Winner poets, T. S. Eliot and W. B. Yeats showed their interest in Indian philosophy. India, the second largest country by population, has risen as the biggest global trade and business market. There are many opportunities for the coming generation in all the fields: socio-economic, political, educational, farming IT Sectors. And there are many challenges to making their career in these fields. After overcoming these all challenges, we can fulfill the expected aims and objectives.

India played a great positive and optimistic role for the welfare of humanity and the notions like Liberty, Equality, Fraternity and Justice. We always believed in the democratic principles like participation of citizens, equality, accountability, transparency, political tolerance, control over the abuse of power, freedom of economy, human rights, rule of law etc. India always followed the Gandhian principle of non-violence at the international level. In this research paper, the researcher has honestly tried to show the connectivity and relation of India and the world and its contributions, opportunities and challenges.

Keywords: Human Rights, Opportunities, Challenges, Humanity

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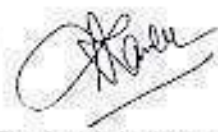
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RIGHT TO INFORMATION : ACCOUNTABILITY OF RESPONSIBLE GOVERNMENT

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Abstract : Right to Information is a basic human right. The renowned French philosopher Michel Foucault once opined, power is derived from knowledge and information is the basic component of knowledge. Information makes men wise and it is competent enough to cope up with the modern world. So, it is the duty of government to inform citizens about day to day happening whatever within the government. The transformation from governance to good governance is possible, if there is possibility of increasing participation of people in governance and free access of information. By realizing this fact, Indian parliament has passed Right to information act, 2005 to make government, accountable, responsible, efficient and transparent. This paper tries to highlight the basic guidelines of RTI Act, the relationship between Right to information act and good governance and the issues relating to RTI Act. I would like to provide some recommendations for successful functioning of RTI act. In concluding I had suggested these recommendations.

Introduction :

Information is the natural right of every citizen of democratic nation. Each person has the right to freedom of opinion and expression. This right includes right of holding public opinion and to seek, receive and impart information and ideas from the public authorities. The public and relevant information helps citizen to live a dignified life in a civilized society. Moreover there is a close link between right to information and good governance. Good governance is characterized by transparency, accountability and responsiveness. Consequently, the citizen's right to information is increasingly being recognized as an important mechanism to promote openness, transparency and accountability in government administration. People are the sole part in a representative form of government. So it is necessary that they must have to know all the functioning of government activities to frame a practical regime of good governance in administrative process. In India Right to Information is the need of hour. Human security, shelter, food, environment and employment opportunity are all bound up with right to information. In the absence of information on this issue, people cannot live a dignified life and will remain ever marginalized group in the society. It is a powerful instrument to protect the fundamental rights of people. Corruption and criminalization is the nerve of Indian bureaucracy today. Though India is the world largest democracy, it now fails to attain confidence from common people. As a taxpayer, each person should have the right to know the functioning of government machinery. Without intellectual freedom the success of democratic governance cannot be imagined. Information





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