

Dr. R.T. Patil
Proceeding

About the Book

The book contains an up-to-date taxonomic account of family Cyperaceae in Goa. Taxonomy of 111 taxa comprising 100 species, three subspecies and eight varieties belonging to 16 genera has been discussed. In addition to the taxonomy, achene morphology of 71 selected taxa has been studied using Light Microscope and Scanning Electron Microscope (SEM) and the findings have been discussed. Information on the habitat, flowering and fruiting season, distribution at global level, in India and within the state, and details of the specimens examined for each taxon are provided. Line drawings and photographs of selected taxa are also provided for easy identification. The uniqueness of the book is the information of achene micromorphology, not usually found in Floras.

About the Authors



Born on 30th March 1971, Dr. R.T. Patil completed his M.Sc. in Botany from the Shivaji University, Kolhapur in 1994. Since 1995 he has been working as Assistant Professor in the Department of Botany, Barseer Balaasahb Kharadkar College, Venquiri, affiliated to Mumbai University. At present Dr. Patil is an Assistant Professor in Gopal Krishna Gokhale College, Kolhapur. He has made extensive field visits in Sindhudurg district of Maharashtra and Goa and studied plant diversity of the region. He obtained Ph.D. from the Savitribai Phule Pune University on the "Taxonomic Studies on Family Cyperaceae in Goa with added emphasis on nut morphology" under the guidance of Dr. V. P. Prasad, Scientist, Botanical Survey of India. He has published 7 research papers and presented papers in national and international conferences. He actively participates in environmental awareness programmes.



Born on 24th May 1960, Dr. V.P. Prasad started his career as a Field Biologist at Bombay Natural History Society. After joining Botanical Survey of India, he worked at different regional centres of BSI and is presently Head of Office, Central National Herbarium, Howrah. In BSI he worked on different plant families for the state Floras of Kerala, Karnataka and Maharashtra, and is presently engaged in taxonomic revision of selected genera of family Cyperaceae for the Flora of India. He has three books to his credit and published 64 research articles. Dr. Prasad represented India at the Royal Botanic Gardens, Kew, UK as the Indian Botanical Liaison Officer during 2008-2011. During his tenure as IBLO, he also visited some important European herbaria at Liverpool, Edinburgh, Oxford, Leiden and Geneva. In recognition to his contribution to plant taxonomy, he was awarded the prestigious Prof. V.V. Sivarao Gold Medal for the year 2016 by the Indian Association for Angiosperm Taxonomy (IAAT).

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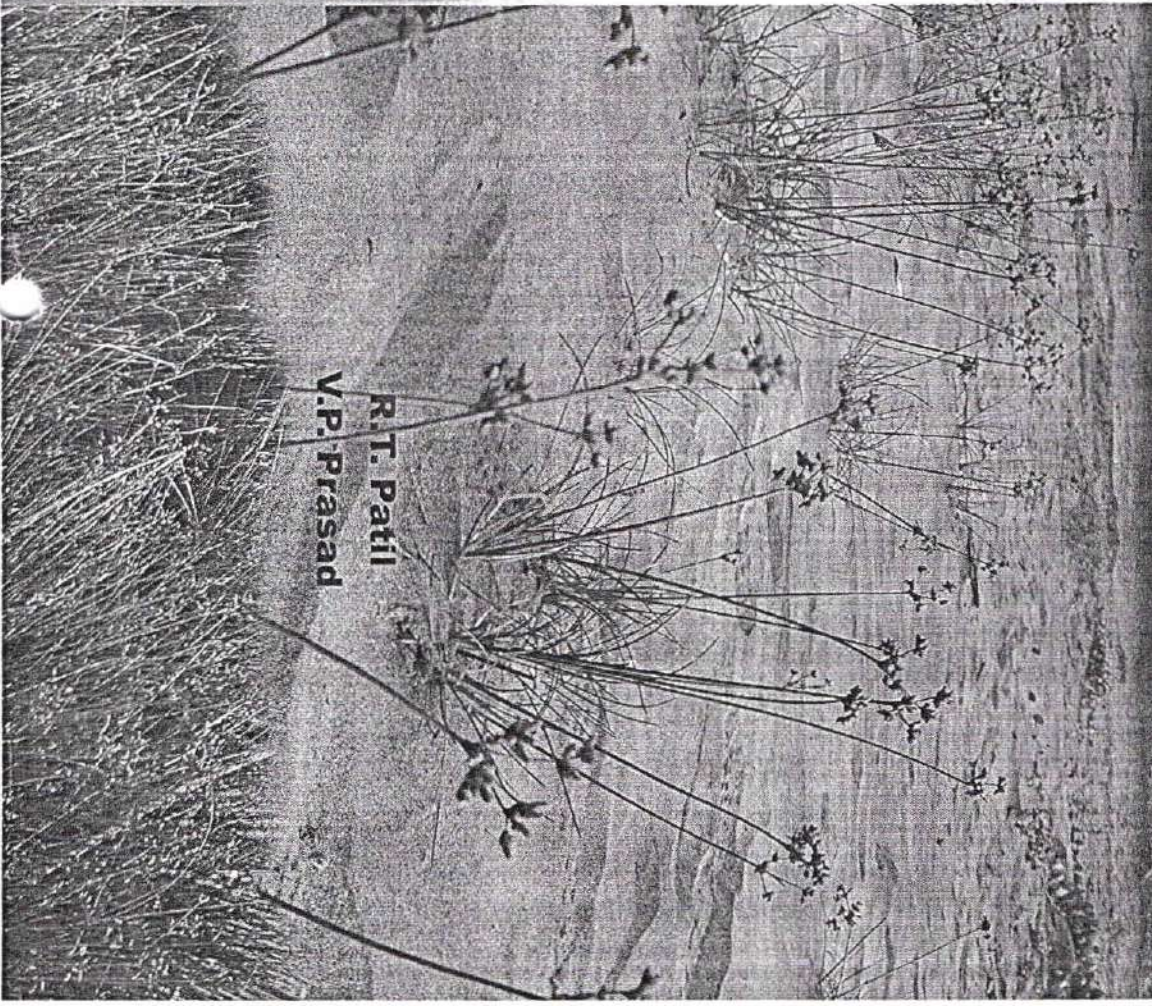


SEDGES OF GOA

Patil
Prasad

SEDGES OF GOA

R.T. Patil
V.P. Prasad



SEDGES OF GOA

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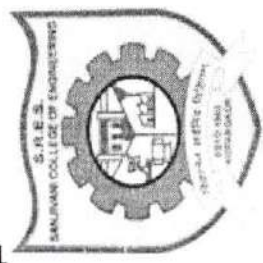
Sedges of Goa

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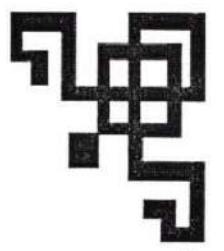
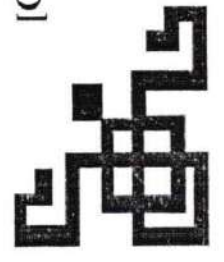
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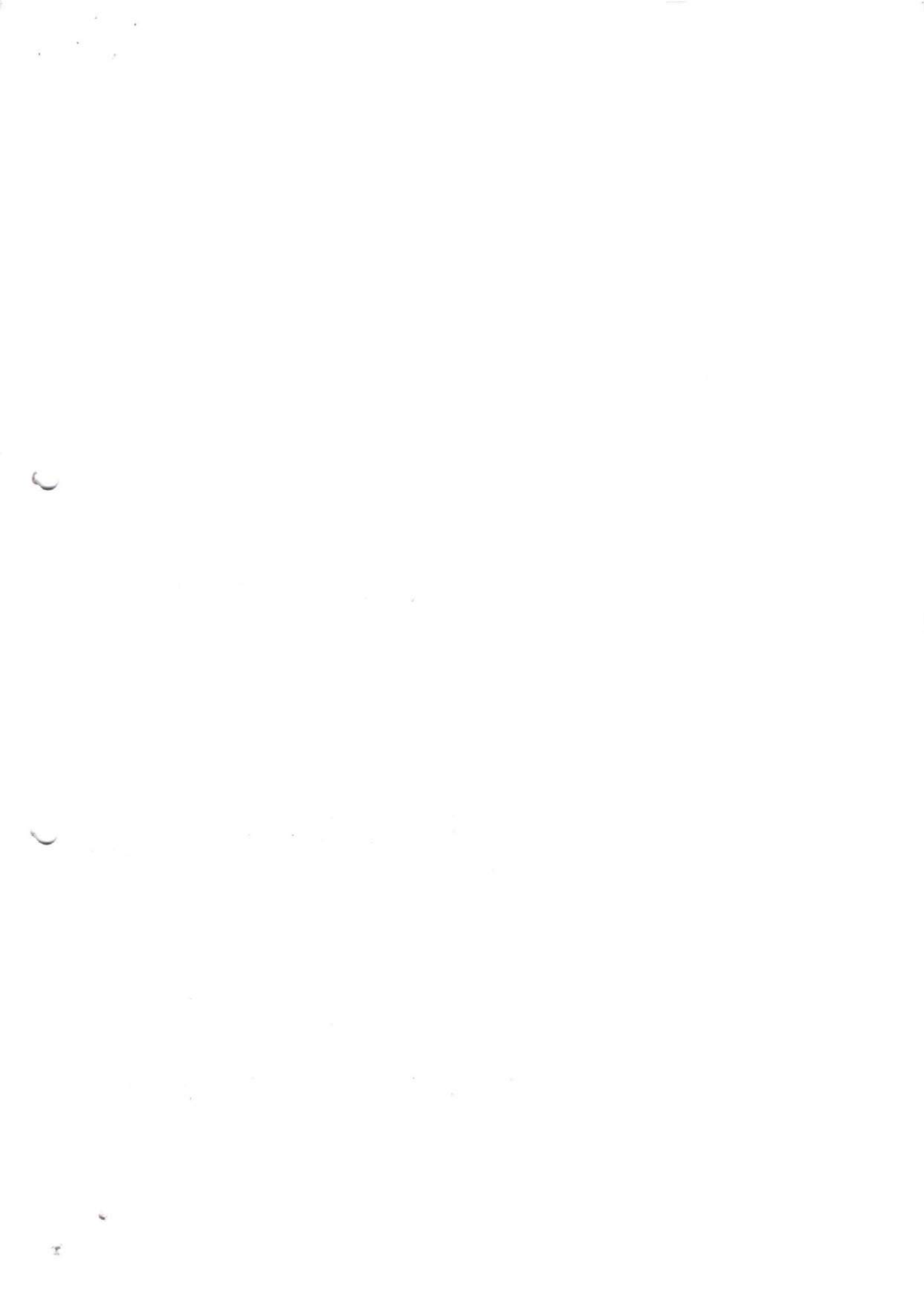
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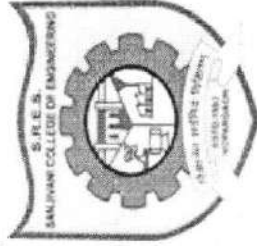
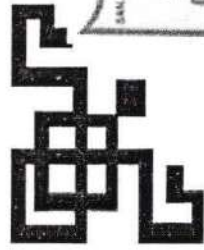


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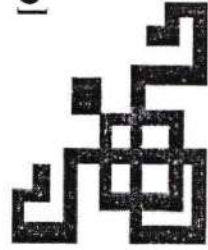
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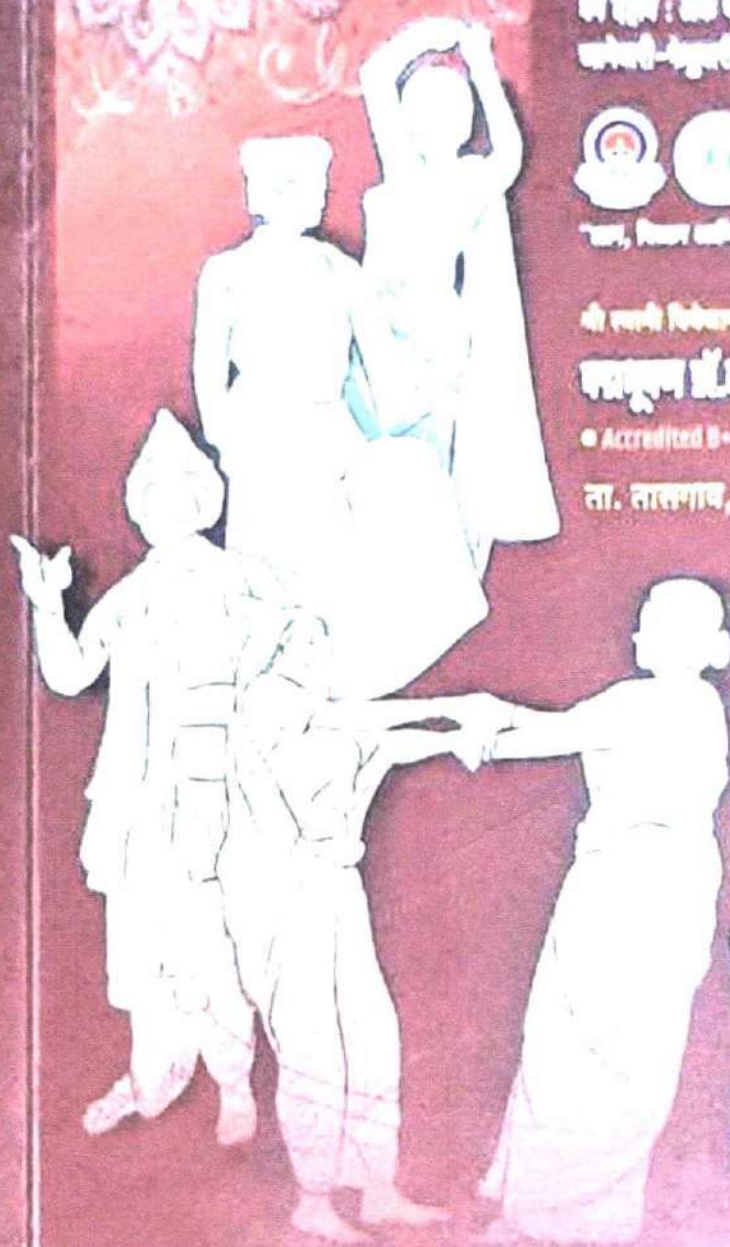
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4. Corona Virus as a Bio-Weapon

Prof. Dr. Rakshase Siddharth Gunaji

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Introduction

Recent days we are going to that horrible period due to Corona Virus and that effected most of humans activity. Today whole world stopped. All businesses close in the world, from America to China and England to India are lockdowns. Almost 2 lakh peoples died due to the Corona Virus. Many thoughts come out to taking the Corona Virus. Most of political thinker, scientist, words leader talking on the Corona Virus. In that some talk on the Corona is a Natural virus and some of talk on the Corona is a man made. but we are asking here the Corona Virus is a man made virus. Which is made by the China. China worked on the Corona as a bio-weapon.

I am underlined to same world level scientist supportive docs and interview who has given the worlds popular T.V. Channels and the news papers in that first Dr. Francist Doyle he is a international law professor from the Illinois University, America. He talked in his interview. Corona is a man made virus.

The Saudi Sars Sample

On June 13, 2020 at 60 years old Saudi man was admitted to a private hospital in Jeddah, Saudi Arabia with a 7 day history of fever, cough, expectoration and shortness of breath, he had no history of cardiopulmonary or renal disease, was relieving no long term medications and did not smoke.

The Caraelion Lab

On May 4, 2013 a sample of this Saudi SARS (aka novel corona virus) from the very first infected Saudi Patient (arrival in Canada's National Micro-logy laboratory) in Winnipeg via fen touchier or Erasmus medical centre in Rotterdam, Netherlands who sequenced the virus sample.

Chinese Biological Espionage

In March 2019 in mysterious even a shipment of exceptionally virulent (viruses from Canada's NML ended up in China) The event caused a major scandal with bio-warfare experts questioning why Canada was sending lethal viruses to China.

19. Groundwater Quality Assessment Of Basin of Kodoli Fluvial Tracts Of Panhala Tehsil, Kolhapur District, Maharashtra.

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Abstract

The Kodoli basin occupies an area of about 78 sq. km. in Kolhapur District of Maharashtra. The study area is mainly underlain by Deccan basaltic flows. Quaternary and Recent formations are confined mainly to the river valleys. Samples were collected after 10 minutes of pumping and stored in 1 litre plastic bottles, which were pre-cleaned (acid washed) and thoroughly rinsed with distilled water. Each of the collected groundwater sample was analyzed for the physico-chemical parameters such as pH, electrical conductivity (EC), bi-carbonate, chloride, sulfate, calcium, magnesium, sodium and potassium using the standard procedures as per APHA (1989).

Keywords: Kodoli basin, pumping, distilled water, physico-chemical parameters, APHA.

Introduction

The drainage network of fluvial tracts of Kodoli basin occupies an area of 78 Sq. Km. in the district of Kolhapur, Maharashtra (**Fig.1**). In the present investigation various physico-chemical parameters such as pH, electrical conductivity (EC), bi-carbonate, chloride, sulfate, calcium, magnesium, sodium and potassium are assessed using the standard procedures as per APHA (1989).

The study area is covered by Deccan volcanic basalt of Upper Cretaceous to Lower Eocene age. The soil cover of the study area is fertile and suitable for agriculture purpose (Khanapurkar et al, 2015; Khanapurkar et al, 2017). The climate of the area comes across as an

20. Prospects of Eco - Tourism in Kolhapur District

Dr. A. A. Kulkarni

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Kolhapur (M.S.)

Abstract

Ecotourism is an alternative to mass tourism. It is a form of tourism which focuses on traveling sensibly and keeping environmental sustainability. It will help in environmental conservation and well-being of the local people. We can promote ecotourism by building awareness for the environment. There are number of lakes in Kolhapur district in hilly talukas like Shahuwadi, Radhanagari, Chandgad, Bhudargad etc. which are untapped and far away from development. They have been categorized as eco sensitive zones by Ministry of Environment, Forest and Climate change (MoEF).

Keywords: Eco-tourism, Ecotourists, Eco sensitive zones

Introduction

Ecotourism is an alternative to commercial group tourism. It is a form of tourism which focuses on traveling sensibly and keeping environmental sustainability. Ecotourists go on small-scale and low impact trips to keep the environment clean and healthy. Ecotourism is slowly picking among travelers. Responsible tourism should become a lifestyle for everyone. We can promote ecotourism by building awareness for the environment and minimizing the impact of your trip to a destination, take, for instance, the impact on roads. Ecotourism helps in the preservation of the environment, and by extension, biodiversity. This, in turn, drives our economy. If a country invests in ecotourism, its economy can get a much-needed boost. Particularly European countries are much aware of ecotourism. Ecotourism is great for the environment. It has a very low impact on the environment and contributes to our economy. It also cultivates environmental education. The constant threat of global warming and degradation of nature has brought the idea of ecotourism in the glare of publicity. Besides, promotion of fragile & uninterrupted nature and connecting secluded environment with the mainstream are a few concerns that have been duly addressed by ecotourism in India. Today, there are number of sprawling farms, resorts, homestays, and eco-friendly hotels in India that offer a natural retreat in India's popular tourist destinations. Eco Sensitive Zones (ESZs) have been developed to put spotlight on India's wildlife sanctuaries, forest reserves, and biodiversity parks.

१९. मराठी विज्ञान कादंबरी

प्रा. डॉ. राजश्री बंडोपंत पोवार

मराठी विभाग, गोपाळकृष्ण गोखले महाविद्यालय, कोल्हापूर.

प्रस्तावना

स्वातंत्र्योत्तर कालखंडात मराठी साहित्यात अनेक नवे साहित्यप्रवाह येऊन मिळाले. त्यापैकी साहित्य हा एक प्रवाह. 'मराठी विज्ञान कादंबरी' हा साहित्यप्रकार नव्या जीवनानुभावाचा साक्षात्कार आहे तसाच तो बदलत्या जीवन संदर्भानुसार सामाजिक परिवर्तनाचाही साक्षी आहे. मराठी साहित्यात विज्ञान कादंबरी हा साहित्य प्रकार तुलनेने कमी हाताळला गेला असला तरी साठोत्तरी काळातील साहित्याला बहुआयाम प्राप्त करण्यामध्ये विज्ञान साहित्याचा मोठा वाटा आहे. विज्ञान साहित्याचे सर्वात मोठे वैशिष्ट्य असे सांगता येईल की, त्यामध्ये असणारे अनुभवाचे वेगळेपण कधी कधी असा अनुभव काल्पनिक असला तरी तो अवास्तव नसतो, किंबहुना शक्यतेच्या पातळीवर मनाला भिडणारा असा असतो. विज्ञान कादंबरीत उभे केलेले जग वाचकाला वेगळ्या दृष्टीने पहायला लावते. भविष्यकाळात येणाऱ्या बदलांचे प्रत्ययकारी चित्र त्याच्या डोळ्यासमोर उभे करते. वैज्ञानिक शोध, संशोधन, त्या विषयीची असणारी माहिती जनमाणसापर्यंत पोहचविण्याचे कामही विज्ञान कादंबरी पार पाडीत असते. आजचा माणूस विज्ञानाने प्रभावीत असलेल्या परिस्थितीत जगत असल्या कारणाने त्याचा जीवनानुभव, अनुभवविश्व विज्ञानाशी बांधले गेले आहे. म्हणूनच विज्ञान आणि साहित्य याची सांगड आजच्या काळात महत्त्वाची ठरत आहे. विज्ञानाच्या सतत वाढत जाणाऱ्या व्याप्तीची जाणीव ठेवून वैज्ञानिक जाणिवेतून उमगलेल्या भावविश्वाचा आविष्कार विज्ञान कादंबरीतून आविष्कृत होताना दिसतो. विज्ञान कादंबरीकाराची कल्पनाशक्ती, वैज्ञानिक जाणीव व अद्भूत कल्पनाविश्वातील वास्तव याचा विचार विज्ञान कादंबरीमध्ये महत्त्वाचा ठरतो. विज्ञान कादंबरीत संबंध मानवजात, आकाशगंगा, सूर्यमाला, आकाश, पाताळ, पृथ्वी, पर्यावरण, यंत्र, विज्ञान, एवढेच काय तर दृष्टीसमोर असणारी प्रचंड अमर्याद गोचर-अगोचर सृष्टी यांचा समावेश होतो.

स्वातंत्र्योत्तर काळात मराठीत विज्ञानविषयक कथा अधिक लिहिल्या गेल्या. विज्ञान कादंबऱ्या तुरळक स्वरूपात लिहिल्या गेल्या असल्या तरी जयंत नारळीकर, लक्ष्मण लोंढे, निरंजन घाटे, बाळ फोंडके, रा. वि. सोवनी, सुबोध जावडेकर इ. नी विज्ञान साहित्यामध्ये मोलाची भर घातली आहे. विज्ञान कादंबरीविषयी रॉबर्ट अ. हेले यांनी "वर्तमान आणि भूतकाळातील वास्तव जगाच्या ज्ञानावर आधारलेल्या वास्तवदर्शी दृष्टिकोनातून भविष्यकालीन घटनांची शक्यता दर्शविणारी आणि प्रचलित विज्ञानाच्या सखोल आकलनावर उभारलेली कादंबरी म्हणजे 'विज्ञान कादंबरी' होय" अशी व्याख्या केली आहे. यानून त्यांनी विज्ञान कादंबरीचे वेगळेपण स्पष्टपणे मांडले आहे. वाचकांचे मनोरंजन करता करता विज्ञानाच्या माहितीचा प्रसार आणि प्रचार करणे हे ही विज्ञान कादंबरीचे एक महत्त्वाचे उद्दिष्ट आहे. नाथमाधवांनी १९०८ मध्ये 'श्रीनिवास' ही

२०. जागतिकीकरण आणि मराठी साहित्य

प्रा. रावसाहेब हरी पाटील

गोपाळ कृष्ण गोखले महाविद्यालय, कोल्हापूर.

'जागतिकीकरण' हा शब्द १९९० पासून समाजात प्रचलित झाला. इतरांच्या चांगल्या गोष्टींचे अनुकरण करण्यासह आपली वैशिष्ट्ये जगापुढे नेणे आपल्याकडील चांगल्या गोष्टींचा लाभ जगाला देणे, जगत आपले अस्तित्व जाणवून देणे म्हणजे खरे जागतिकीकरण होय.

जागतिकीकरणाच्या काळात बाजारपेठेचे तंत्र प्रभावी ठरत असल्यामुळे साहित्य निर्मितीवर ही प्रभाव दिसून येतो. शंकर सखाराम, राजन गवस, नानंद देशमुख, आसाराम लोमटे, जयंत पवार, प्रवीण बांदेकर, कृष्णात खोत, प्रज्ञा पवार, किरण गुरव या साहित्यिकांच्या ग्रामीण साहित्यातून नव्या बदलाचे चित्रण व जागतिकीकरणाच्या प्रभावाची अनुभंगिक चर्चा झालेली दिसते. जागतिकीकरणामुळे तंत्रज्ञान प्रभावित भांडवली रचनेची समाजव्यवस्था आकारास आली आहे. त्यातून निर्माण झालेले नवीन वास्तव तत्कालीन पिढीची आणि जुन्या पिढीतील लोकांची मनोवस्था या साऱ्याचा मेळ या साहित्यातून जाणवतो. दोन पिढ्यांमधील अंतर, विसंवाद, जागतिकीकरणामुळे काळाच्या गतिशीलतेचा मानवाच्या संबंधांवर होणारा परिणाम, तरुणांची होणारी घुसमट, एकमेकांतील संबंध हे कथात्मक साहित्य साकार करताना दिसते. कथा, कादंबरीसारख्या परिस्थिती नाटकाची मकरंद साठे, श्याम मनोहर, सतीश पावडे, वामन तावडे, प्रशांत दळवी, अनिल साकवे, शफाअत खान, श्रीकांत सराफ इत्यादी नाटककारांनी नाटकांतून जागतिकीकरणाचे परिणाम टिपण्याचे प्रयत्न केले. नव्वदोत्तर मराठी कवितेने जागतिकीकरणाबाबत वेगळ्या प्रतिक्रिया व्यक्त केल्या आहेत. वसंत आबाजी डहाके, उत्तम कांबळे, यशवंत मनोहर, इंद्रजित पद्माकर, संगीत खांडेकर, मन्या जोशी, वर्जेश सोळंका, श्रीधर तिळवे, प्रवीण बांदेकर, अजर कांडर, नीरला इत्यादी कवींनी जागतिकीकरणाच्या प्रक्रियेतील सामाजिक, आर्थिक, धार्मिक वास्तव कवेत घेणारे लेखन केले. शेतकरी हा जगाचा पोशिंदा ! तो जगला पाहिजे. ही भूमिका घेऊन एकनाथ पाटील, कल्पना दुधाळ, केशव सखाराम देशमुख, बालाजी इंगळे, संतोष पवार शशिकांत शिंदे, संतोष नारायणकर, संजय कृष्णाजी पाटील, भरत दौंडकर इत्यादींची कविता ग्रामीण बदलत्या संवेदनांना उत्तम रीतीने चित्रित करताना दिसते.

जागतिकीकरणाने निर्माण झालेल्या नव्या जीवनशैलीमुळे माणसाचा माणसाकडे पाहण्याचा दृष्टीकोन, एकमेकांबद्दलची दृष्टी यामध्ये आमूलाग्र बदल झाला. ह्या जीवनाचे सूत्र पकडून जागतिकीकरणात ग्रामीण माणसाची होणारी गळपेची केंद्रस्थानी ठेवून कविता लिहिली गेली आहे. नागनाथ कोतापल्ले म्हणतात, "चांगली कविता ही या काळाचा जसा आविष्कार असते, तशाच चांगल्या कविता या समकालीन असतात."¹ इंद्रजित भालेराव, नारायण सुमंत, श्रीकांत देशमुख, उत्तम कोळगावकर,

२७. राजर्षि छत्रपती शाहू महाराज आणि मानवी हक्क

प्रा. डॉ. चंद्रकांत कुरणे

इतिहास विभाग प्रमुख, गोपाळ कृष्ण गोखले, महाविद्यालय कोल्हापूर.

१९ वे शतक भारतामध्ये सामाजिक, धार्मिक, मुभागणांचे शतक म्हणून आळखले जाते या शतकात मानवाच्या हक्कासंबंधी राजकीय, सामाजिक, सांस्कृतिक क्षेत्रात महत्वपूर्ण बदल घडून आले. भारतात नव्या युगाची सुरुवात झाली. या शतकात उग्रजामुळे उग्रजी शिक्षणामुळे भारतीयांना आपल्या राजकीय, सामाजिक, धार्मिक जीवनातील उणिवा लक्षात आल्या. त्यातूनच भारतात मानवी हक्कासंबंधी सामाजिक चळवळी उदयास येऊन जाणीव जागृती होऊ लागली. त्याचा परिणाम महागष्टातील कोल्हापूर संस्थानातील राजर्षि छत्रपती शाहू महाराजांच्या कार्यकीर्दीवर झालेले दिसून येते. त्यांनी आपले संपूर्ण जीवन मानवी हक्काच्या लढ्यासाठी दिलेले दिसून येते. म्हणूनच शाहू महाराजांनी केलेले या विविधांगी मुभागणांमुळे कोल्हापूर हे शैक्षणिक, सामाजिक, सांस्कृतिक मुभागणांचे केंद्र म्हणून आळखले जाते.

आरक्षण जाहिरनामा

छ. शाहू महाराजांनी आपल्या संस्थानातील नाकन्यांमध्ये मागासलेल्या जाती जमातीच्या लोकांसाठी ५० टक्के राखीव जागा देण्याचा महत्वाचा निर्णय २६ जुलै १९०२ रोजी घेऊन तो प्रत्यक्ष गवविणयास सुरुवात केली. आजच्या राज्यकर्त्यांना मंडळ आयोग असल्यात आणत असताना किती कडवा विरोध सहन करावा लागतो आहे. हे पाहिल्यावर जागांना जाहिरनामा काढून त्याची अंमलबजावणी करणाऱ्या हा राजा किती दृग्दृष्टीचा होता हे लक्षात येते. ब्राम्हण, प्रभू, शेणवी, पायशी या जातींना फक्त आरक्षण नव्हते इतर सर्व जातींना राखीव जागा देण्यात आल्या होत्या.^१

शिक्षण प्रसारा

छ. शाहू महाराजांनी आपल्या संस्थानातील सर्वच मागासलेल्या जातींचा उच्चांग शिक्षणाच्या माध्यमातून करणाऱ्याचे धोरण स्विकारले होते. स. १९०८ मध्ये त्यांनी भास्करराव जाधव, महादेव डोंगरे, बागल, शिंदे इ. आपल्या निकटवर्ती मंडळींना पुढे करून कोल्हापूरमध्ये त्यांनी दळितांचे एक हॉस्टेल काढले. त्यासाठी दलित मानलेल्या जातीत 'विद्याप्रसार मंडळी' नावाची संस्था स्थापन केली. भास्करराव जाधव त्याचे प्रमुख होते.

राज्यसंस्थापनाच्या प्रसंगी संस्थानात दलितांच्या ५ शाळा होत्या. त्यामधील विद्यार्थी संख्या १६८ होती. १९०७-०८ साली शाळांची संख्या १६ व विद्यार्थी संख्या ४१६ झाली. १९१२ साली शाळांची संख्या २७ व विद्यार्थी संख्या ६३६ झाली. संस्थान काळात उतंगेतर शाळांची संख्या आणि विद्यार्थी संख्या वाढलेली दिसून येते.^२

छ. शाहू महाराजांचा निवडक आदेश सांगतो की, त्यावेळी कोल्हापूरचा चांभार, महार इ. जातीसाठी एक गरीबीची शाळा होती. २८ नोव्हेंबर १९०६ च्या आदेशान्वये ती कायम केली. ४ ऑक्टोबर १९०७ च्या एका आदेशान्वये ती कायम केली. ४ ऑक्टोबर १९०७ च्या एका आदेशान्वये कोल्हापूरतील चांभार, दार

9. Women Empowerment in India

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Introduction

- The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women.
- Within the framework of a democratic polity, our laws, development policies, Plans and programmes have aimed at women's advancement in different spheres. From the Fifth Five Year Plan (1974-78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local levels.
- India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993.
- The Mexico Plan of Action (1975), the Nairobi Forward Looking Strategies (1985), the Beijing Declaration as well as the Platform for Action (1995) and the Outcome Document adopted by the UNGA Session on Gender Equality and Development & Peace for the 21st century, titled "Further actions and initiatives to implement the Beijing Declaration and the Platform for Action" have been unreservedly endorsed by India for appropriate follow up.

१. संत साहित्य की प्रासंगिकता (संत शिरोमणि रैदास संदर्भ में)

डॉ. कल्पना पाटोळे

गोपाळ कृष्ण गोखले कॉलेज, कोल्हापुर ।

भक्तिकालीन संत-महात्माओं की विचारधारा भारतीय समाज के लिए सदैव पथ-प्रदर्शक रही है। संतों के अनमोल वचन जीवन जीने की अमूल्य सीख देते हैं। भारत के महान संतों में संत रैदास का विशिष्ट स्थान है। रैदास जी की क्रांतिकारी विचारधारा हमें सत्य, सेवा तथा कर्म के लिए प्रेरित करती है। उन्होंने आपनी वाणी के द्वारा मनुष्य जीवन को नई दिशा देते हुए सभ्य एवं समृद्ध समाज के निर्माण में योगदान दिया है। यही कारण है की रैदास जी का व्यक्तित्व तथा उनकी विचारधारा आज भी प्रासंगिक है।

रैदास जी उच्च कोटि के विरक्त संत थे। ऐसी मान्यता है की रैदास का जन्म 1398 और निर्वाण 1540 में बनारस में हुआ था। उन्होंने जूते बनाने के पैतृक व्यवसाय को सहर्ष अपनाया था। बड़ी मेहनत और लगन से वह अपना काम समय में पूरा करते थे। शेष समय साधु-संतों के सत्संग और ईश्वर-भजन में व्यतीत करते थे। कहा जाता है की स्वामी रामानंद ने रैदास को दीक्षा दी थी। वे कबीर के समकालीन तथा गुरुभाई थे। कबीर ने 'संतन में रविदास' कहकर इन्हें मान्यता दी थी। संत मीरा ने रैदास जी का शिष्यत्व ग्रहण किया था। रैदास अनपढ़ थे, उन्होंने संतों की संगति में ज्ञानार्जन किया था। उन्होंने अपनी वाणी के माध्यम से समाज में व्याप्त बुराइयों को दूर करने का महत्वपूर्ण कार्य किया। उनके 40 पद 'गुरु-ग्रंथ साहिब' में संग्रहित है। इनका आत्मनिवेदन, दैन्यभाव और सहज भक्ति पाठक के हृदय को उद्वेलित करती है -

अब कैसे छूटे राम रट लागी।

प्रभु जी, तुम वदन हम पानी, जाकी अँग-अँग बास समानी ॥

प्रभु जी, तुम घन बन हम मोरा, जैसे चितवत चंद चकोरा ॥

प्रभु जी, तुम दीपक हम बाती, जाकी जोति बरै दिन राती ॥

प्रभु जी, तुम मोती, हम धागा जैसे सोनहि मिलत सोहागा ॥

प्रभु जी, तुम स्वामी, हम दासा, ऐसी भक्ति करै रैदास ॥

प्रस्तुत पक्तियों में संत रैदास जी ने अपनी भक्ति भाव का वर्णन किया है।

संत रैदास जी समयानुपालन तथा वचन-बद्धता में माहिर थे। एक पर्व के अवसर पर लोगों ने उनको गंगास्नान के लिए आग्रह किया तो वे बोले, "गंगा स्नान के लिए मैं अवश्य चलता किंतु मैंने आज ही एक व्यक्ति को जूते बनवाकर देने का वचन दिया है। गंगास्नान के लिए जाने पर मन यहाँ लगा रहेगा तो पुण्य कैसे प्राप्त होगा और वचन भी भंग होगा। उनका विश्वास था की मन जिस काम के लिए अंतःकरण से तैयार हो वही काम करना उचित है। मन सही है तो कटौती के जल में भी गंगास्नान का पुण्य प्राप्त हो सकता है। कहा जाता है कि,



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युग परिवर्तन के साथ साथ नारी-जीवन सम्बन्धी परम्परागत आदर्शों में तीव्र परिवर्तन आधुनिक युग की विशेषता रही है। इस युग में सुधार आन्दोलनों के कारण नारी को “परम्परागत बंधन से मुक्त करने के स्वर भी मुखरित हुए और परम्परागत ग्राहस्थ एवं पतिव्रत के परिवेश में कुष्ठित नारी उच्चशिक्षा और नारी स्वातंत्र्य के प्रभाव में स्वच्छन्द जीवन की ओर अग्रसर हुई। परम्परागत अबला ने परिवर्तन के परिवेश में सबला बनकर पुरुष के समक्ष अपने स्वतंत्र अस्तित्व की घोषणा की।”¹ पुरातन काल से नारी समस्या का प्रमुख कारण प्रायः आर्थिक पराधिनता था किन्तु वर्तमानकाल में नारी शिक्षा का प्रचार होने से वह पढलिखकर आत्मनिर्भर हो गयी। आज उसकी आर्थिक स्थिती में परिवर्तन आ गया है फिर भी पुरुष प्रधान समाजव्यवस्था के कारण नारी समस्या जटिल बनती गयी। प्रेमचन्द युगीन उपन्यासों में नारी को सामाजिक एवं पारिवारिक समस्याओं का चित्रण हुआ है। प्रेमचन्दोत्तर युग में फ्रायड, एडलर युग आदि मनोविश्लेषणावादियों के प्रभाव से नारी की मनोवैज्ञानिक गुणधियाँ मुख्य समस्या बन गयी। अतः आज के उपन्यासकारों ने इसी समस्या के प्रति सजग होकर नारी की सामाजिक स्थिति और मानसिकता का बडी गहराई से चित्रण किया है।

डॉ. देवेश ठाकुर ने ‘अन्ततः’ उपन्यास में आधुनिक शिक्षित नारी की विवशता एवं असहाय्यता का चित्रण किया है। उपन्यास की नायिका वसुधा मध्यवर्गीय शिक्षित नारी है जो अपने स्वतंत्र अस्तित्व एवं व्यक्तित्व के लिए संघर्षरत, वह अनेक भीतरी-बाहरी समस्याओं से बूझती हुई दिखाई देती है। वसुधा अपनी मर्जी से उच्चवर्गीय अतुल से प्रेमविवाह करती है लेकिन उसमें असफल होती है। ऐश्वर्यसंपन्न अतुल के लिए वसुधा दिनभर की व्यस्तता के बाद सिर्फ बेडरूम की सज्जा बनकर रह जाती है और फिर उसके मेहमानों और पाटिन्यों में दिरबावट की वस्तु, जिसका जब चाहे उपभोग करें। ऐसे अपमानित जीवन की वसुधा ने कल्पना भी नहीं की थी उसने तो सिर्फ अतुल का प्यार चाहा था। वह दुःखी हो जाती है। अतुल के पास उसकी भावनाओं को समझने के लिए न तो समय है और न उसके प्रति प्रेम है। वसुधा इस तरह के विरक्त जीवन से ऊब जाती है। उसके भीतर अपने न होने की प्रतिक्रिया पनपती है। वसुधा आज की शिक्षित नारी है जिसमें आत्मसम्मान की भावना जाग्रत हुई है। अपनी स्वतंत्र अस्मिता एवं सम्मान के लिए संघर्ष करना वह जानती है। वसुधा अतुल से कहती है - ‘मैं संघर्ष से नहीं डरती, मैंने बहुत संघर्ष किया है अतुल। संघर्ष तो मेरी रग-रग में बसा है।’² इस तरह पति की व्यस्तता से क्षुब्ध होकर वसुधा उसका घर छोड़ ‘वर्किंग वीमन्स हॉस्टल’ में रहती है, जहाँ उसका जीवन और भी संघर्षमय बनता है। वह अपने आप को अकेली और असहाय्य महसूस करती है। जाते-जाते अतुल उसपर एक बच्चे

८. अंतिम दशक के हिंदी उपन्यासों में चित्रित नारी चेतना

प्रा. डॉ. आर. बी. भुयेकर

हिंदी विभागाध्यक्ष, गोपाळकृष्ण गोखले महाविद्यालय, कोल्हापुर ।

बीसवी सदी के अंतिम दशक के उपन्यासों में रुढ़िपरंपरा से चली आई नारी का रूप परिवर्तित होता हुआ दिखाई देता है। इस सदी की नारियों में शिक्षा के प्रति नई सोच नर्माण हुई है। वह पढ़-लिखकर पुरुष के कंधे से कंधा मिलाकर काम कर रही है। नारी का यह बदलता रूप देखकर आज हमारे राजनीतिक क्षेत्र में भी ३३ प्रतिशत महिलाओं को आरक्षण प्राप्त हुआ। इस प्रकार वर्तमान नारी अपने हक और अधिकारों के प्रति सजग हो गई है। परंतु दुर्भाग्य की बात यह है कि भारत की पुरुष प्रधान संस्कृति में आज भी नारी पर जुल्म, अन्याय, अत्याचार, शोषण किए जा रहे हैं। इस सदी के उपन्यासों में नारी पर होनेवाले अन्याय, अत्याचार के रूप को बदलकर विद्रोही नारी का रूप बखूबी ढंग से रेखांकित किया है। इसलिए वर्तमान नारी विरासत से चली आई रुढ़ि - परंपरा का खंडन करती हुई दिखाई देती है। पुरुष प्रधान संस्कृति के अन्याय को वह बेनकाब करती है। अपने अस्तित्व को तलाशने का काम कर रही है। इस प्रकार इस सदी के उपन्यासों में नारी अन्यायों के खिलाफ कड़ा विरोध करती हुई नए मूल्यों को बनाने का प्रयास करती रही है। अतः इस संदर्भ में नारी जीवन का निम्न बिंदुओं के आधार पर मूल्यांकन करना उचित होगा।

कामकाजी नारी

आज स्त्री के लिए अर्थीपार्जन के अनेक मार्ग खुले हैं। मार्क्सवाद की दृष्टि से नारी की हीनावस्था का कारण पुरुष पर रही उसकी निर्भरता है। आज नारी के लिए रुपए कमाने के मार्ग खुल गए हैं। बीसवी सदी के उत्तरार्ध में अनेक महिलाएँ नौकरी और कामकाज की ओर उन्मुख हुई हैं। डॉ. रोहिणी अग्रवाल इस बारे में लिखती हैं, 'आज आवश्यकता न होने पर भी कोई विवाहित-अविवाहित महिलाएँ नौकरी करना चाहती हैं। कई नारियाँ विवाहोपरांत आर्थिक दृष्टि से संपन्न होते हुए भी नौकरी करना चाहती हैं। मध्यवर्गीय महिलाएँ परिवार की बुनियादी आर्थिक आवश्यकताएं पूरी करने के लिए नौकरी करती हैं।' मध्यवर्गीय नारी की कमजोरियाँ हैं, जो कामकाज करके पूरी करती हैं। विश्व में महिलाओं को विभिन्न क्षेत्रों में नौकरियाँ उपलब्ध हैं।

मृदुला गर्ग के 'कठगुलाब' उपन्यास की सभी नारियाँ बौद्धिक, चिंतनशील, शिक्षित, स्वावलंबी हैं। उपन्यास की नायिका स्मिता एम.ए. अर्थशास्त्र में उपाधि लेकर असिस्टेंट का काम करती हैं। वह 'रॉ' में लांछित, प्रताड़ित औरतों के लिए काम करती हैं। उपन्यास की सहनायिका असीमा बारहवी पास होने के बाद कॉलेज इंडस्ट्रिज में सेल्सगर्ल की नौकरी करती हैं। बाद में वह आवसफार्म यू.एस.ए. की दिल्ली शाखा में उच्च पद पर विराजमान होती हैं। इस उपन्यास की नर्मदा माँ की मृत्यु के पश्चात कारखाने में नौकरी करती हैं। मरियान नामक महिला समाजशास्त्र में एम.ए. करके कॉलेज में लेक्चरर होती हैं। नीरजा एमबीबीएस करके डॉक्टरी करती हैं। स्मिता की माँ कोढ़ियों के अस्पताल में काम करती हैं। असीमा की माँ ब्युटिक सलीका की मालकिन बनती हैं। इस तरह प्रभा खेतान के उपन्यास 'छिन्नमस्ता' की प्रिया मारवाड़ी समाज की

4. Globalization and Women Empowerment in India

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The status of women in any civilization shows the stage of evolution at which the civilization has arrived. The term status includes not only personal and proprietary rights but also duties, liabilities and disabilities. India is a traditional bound male dominated society. Women, get very little standing in this country, (gender discrimination can be seen at various stages of life. Female child are unwanted in the family. The rate of Female Feticide is very high. Noble Loreto Amarteya Sen called them "Missing Women". Starting from birth girls, do not receive as much care and commitment from their parents and society as the boys. They do not get nutritious diet. Their literacy rates are low compared to men. There are several reasons why families choose not to educate their daughters. One reason is that parents get nothing in return from the education of their daughters. Another reason is that all the females in, a household have the responsibility of the house work.

Women's Issues could receive attention for the first time in the Nineteenth century. Social reformers all over the country showed their deep concern over women's issues such as Sati, child marriage, female infanticide, widowhood, polygamy, devdasi and education. The Principle of gender equality is enshrined in the Indian constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the state to adopt measures of positive discrimination in favour of women.

From the Fifth Five Year Plan (1974-78) onwards has been a market shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women.¹

According to Cambridge English Dictionary 'empowerment' means 'to authorize'. In the context of the people, they have to be authorized to have control over their own lives. Thus, women empowerment can be interpreted as totality of empowerment including political, social, cultural, and other dimension of human life as also the physical, moral and intellectual.

Mahatma Gandhi saw men and women as equals, complementing each other. Once he said in the All India Women's Conference on December 23, 1936 was, "when women, whom we call abala becomes sabala, all those who are helpless will become powerful." After Gandhi,

3. Habitat Selection in Sedges (Cyperaceae) of Goa, India

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Abstract

In Goa, sedges are distributed in very varied habitats. But most species are found in wetlands. There are inland freshwater wetlands and the coastal saline wetlands in the state. Other important sedge habitats are lowland grasslands, paddy fields, forest areas and sandy sea coasts. Most species are habitat specific but many are found in more than one habitat. Few species strictly select sandy beaches and forest areas as their habitats. In the present study five more preferred sedge habitats were explained with list of select species mostly confined to particular habitat.

Keywords: Goa, sedges, wetlands, habitat.

Introduction

The sedge family (Cyperaceae) is one of the ten largest families of flowering plants (Naczi & Ford 2008) and is the third largest of monocotyledons after Orchidaceae and Poaceae (Goetghebeur 1998). The family occurs in a wide variety of habitats within their distribution range, and several species may be found in each habitat (Bernard 1990; Busch and Losch 1999). In some wetlands or communities, Cyperaceae dominate extensive areas (Vitt and Slack 1975).

In plants habitat-selection concepts have rarely been used because majority of them are immobile. For plants habitat selection results from evolutionary adjustments of species to environmental factors so that the species functions better in some habitats than in others. In plants habitat choice refers to the ability of a plant to disperse, in space or time, to preferred patches (Bazzaz 1991). Habitat selection means that a species performs best in a small subset of patches in a given location. Understanding the habitat use and spatial distribution of wildlife is important for conservation and management (Morris, 2003). In Goa sedges are distributed in very varied habitats. But most of the species are found in wetlands (Patil 2018). In the present study five more preferred sedge habitats were explained with list of select species mostly

THE ROLE OF SEX AND CULTURE IN THE DEVELOPMENT OF SOCIAL INTELLIGENCE.

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Abstract :-

The present study aims to study the role of sex and culture in the development of Social intelligence of senior college students in Kolhapur district .For these purpose 120 Senior College students from Arts, Commerce and Science faculty in Kolhapur district where selected as a sample through purposive sampling method..The Data was collected with the help of Social Intelligence scale (SIS) constructed and standardized by Dr. Chadha and Usha Ganesan (2009). Mean, SD and 't' test was used for data analysis and interpretation. The findings of this Study that sex difference (boys and girls) do not plays significant role in the development of social intelligence. But culture(rural-urban) difference plays significant role in development of social intelligence. Rural culture plays significant role in positive development of social intelligence.

Keywords : Social Intelligence, Sex And Culture.

Introduction:-

Intelligence as defined in standard dictionaries has two different meaning. First is intelligence has to do with the individual's ability to learn and reason and second is intelligence has to do a body of information and knowledge. Both meanings are invoked by the concept of Social Intelligence.

Social intelligence was first recognized in 1920 by Edward L. Thorndike. He maintained that there are three Intelligence: Abstract, Mechanical and Social. In a 'Harper's Magazine' article in 1930's, he defined Social Intelligence as the ability to understand others and act wisely in human relations. He mentioned that Social intelligence is different from academic ability and a key element in what makes people succeed in life. Guilford (1958) suggested that social intelligence could be accounted for as a fourth category of information. Vernon (1933) defined Social intelligence as 'The person's ability to get along with people in general, Social techniques or ease in Society, Knowledge of social matters, susceptibility to stimuli from other member of a group, as well as insight into the temporary moods or underlying personality traits of strangers. Ford and Tisak (1983) defined social intelligence in terms of behavioral outcomes and were successful in supporting in distinct domain of social intelligence. They defined it as one's ability to accomplish relevant objectives in specific social settings. Cantor and kihlstron (1987), defined social Intelligence to refer to the individuals fund of knowledge about the social world. Hence we can say that the term ' Social intelligence' refers to understand and manage other people and adaptive

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1. Effect of Environment in Trade & Business at Kolhapur District

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Introduction

This year 12 days over flood disturbs Kolhapur environment and related economy. Climatologist believe that increasing atmospheric concentration of carbon dioxide and other "greenhouse gasses" released by human activities, such as burning of fossil fuels and deforestation, are warming the Earth. The mechanism is commonly known as the "greenhouse effect" is what makes the Earth habitable. These gasses in the atmosphere act like the glass of a greenhouse, letting the sunlight in and preventing heat from escaping. But the human activities have altered the chemical composition of the atmosphere through the buildup of greenhouse gases-primarily carbon dioxide, methane, and nitrous oxide. Rise in environmental temperature and changes in related processes are directly connected to increasing anthropogenic greenhouse gas (GHG) emissions in the atmosphere. This rise in temperature was vehemently argued to be generally triggered by the emission of carbon based compound from fossil fuels consumption for power generation. The concentrations of carbon dioxide, methane, and nitrous oxide are all known to be increasing and in recent year, so their greenhouse gases, principally chlorofluorocarbons (CFCs), have been added in significant quantities to the atmosphere. Many Industries are facing corrosion problem.

History

Many business lost their machinaries in flood, climate made its hot, and computers, crue material, food, vegetables lost their true value. The existence of the greenhouse effect was argued for by Joseph Fourier in 1824. The argument and the evidence was further strengthened by Claude Pouillet in 1827 and 1838, and reasoned from experimental observations by John Tyndall in 1859. The effect was more fully quantified by Svante Arrhenius in 1896. However, the term "greenhouse" wasn't used to describe the effect by any of these scientists; the term was first used in this way by Nils Gustaf Ekholm in 1901. In 1917 Alexander Graham Bell wrote. The unchecked burning of fossil fuels] would have a sort of greenhouse effect", and "The net

२४. मार्क्सवादी (Marxist) इतिहास लेखन परंपरा

प्रा. डॉ. मधुकर खंडू पवार

सहायक प्राध्यापक इतिहास विभाग, गोपाल कृष्ण गोखले महाविद्यालय, कोल्हापूर.

प्रस्तावना

विसाव्या शतकात मार्क्स वादाने विविध ज्ञान शाखांना प्रभावित केले आणि मार्क्सवादी दृष्टिकोनाचा विकास झाला. मानवी इतिहासातील बदलाच्या मुळाशी आर्थिक कारणे असून भौतिक अंत विरोधातून मानवी जीवनाचा विकास होत असतो, अशी मार्क्सने ऐतिहासिक भौतिकवादी मांडणी केली होती. त्यातून, भारतात मार्क्सवादी दृष्टिकोनातून इतिहासाची मांडणी करण्यात सुरुवात होऊन मार्क्सच्या ऐतिहासिक भौतिक वादाच्या आधाराने भारतीय इतिहासाचे आकलन करण्याची परंपरा सुरू झाली. या परंपरेलाच भारतातील मार्क्सवादी इतिहास लेखन परंपरा म्हणून ओळखले जाते. मार्क्सवादी इतिहास लेखनाचा आरंभ स्वातंत्र्यपूर्व काळात झाला असला तरी त्यावेळी हा प्रवाह तितकासा प्रभावी नव्हता. श्रीपाद अमृत डांगे यांचे From Primitive Communism to Slavery आणि रजनी पाम दत्त यांचा Indian Today 5 हे ग्रंथ सुरुवातीच्या काळातील मार्क्सवादी इतिहास ग्रंथ म्हणून ओळखले जातात. मात्र, १९५० नंतरच्या काळात डी. डी. कोसंबी, डॉ. रामशरण शर्मा, डॉ. रोमिला थापर, डॉ. इरफान हबीब, डॉ. बिपिन चंद्र, यांनी भारतातील मार्क्सवादी इतिहास लेखन परंपरेत मोलाची भर घालून आपल्या विद्वत्तेचा ठसा जागतिक पातळीवर उमटविला. तेव्हा प्रस्तुत शोधनिबंधात मार्क्सवादी इतिहास लेखन परंपरा पुढील प्रमाणे सांगता येईल.

डॉ. दामोदर धर्मानंद कोसंबी

गणित, संख्याशास्त्र, पुरातत्वशास्त्र, मानव वंश शास्त्र, नानक शास्त्र इत्यादी विविध शास्त्रांचा आणि संस्कृत आणि पाली भाषेचा अभ्यास असलेले कोसंबी हे विख्यात मार्क्सवादी इतिहासकार म्हणून ओळखले जातात. टाटा इन्स्टिट्यूट ऑफ फंडामेंटल रिसर्च या सुप्रसिद्ध संस्थेचे संचालक म्हणून पद भूषवलेले कोसंबी यांनी जवळपास १०० हून अधिक संशोधकीय लेख प्रकाशित केले. त्यांचे Introduction to the study of Indian History आणि The Culture and Civilization of Ancient Indian Culture हे दोन ग्रंथ भारतीय इतिहास लेखनातील अत्यंत महत्वपूर्ण ग्रंथ म्हणून ओळखले जातात.

डी. डी. कोसंबी यांनी इतिहासाला घटनांची कालबद्ध मांडणी किंवा थोराचे चरित्र इतक्या स्वरूपाच्या पलीकडे घेऊन जाण्याचा प्रयत्न केला की, त्यांच्या मते, इतिहास म्हणजे उत्पादन साधने आणि उत्पादन प्रक्रियेतील विभिन्न घटकांच्या परस्पर संबंधात झालेल्या परिवर्तनाचा अभ्यास होय. कार्ल मार्क्सच्या इतिहास विषयक सिद्धांताला जसेच्या तसे न स्वीकारता भारतीय इतिहासाच्या या अनुषंगाने त्यात बदल करून कोसंबी यांनी इतिहासाची मांडणी केली. मार्क्सच्या अशियाई उत्पादन पद्धती

१७. डॉ. बाबासाहेब आंबेडकरांचे राष्ट्रीय योगदान

प्रा. डॉ. मधुकर खंडू पवार

सहाय्यक प्राध्यापक, इतिहास विभाग, गोपाळ कृष्ण गोखले कॉलेज कोल्हापूर.

प्रस्तावना

डॉ. आंबेडकरांच्या विचारांचा आजच्या जगातील वास्तवात कसा विचार करता येईल हा अलीकडे चर्चेचा विषय व्हायला हवा. जागतिकीकरणाच्या वास्तवावर आंबेडकरांचे विचार पुन्हा पुन्हा तपासले की आजही समाजातले देशातले प्रश्न तसेच आहेत असे आपल्याला दिसते. आंबेडकरांच्या लिखाणात समाजाचा आणि देशाचा सर्वांगीण विचार दिसतो. काही हिऱ्यामध्ये अगणिक पैलू असतात. त्यातील काही पैलू नजरेपुढे येतात. बाबासाहेब असेच एक हिरे होते त्यांची भाषणे, त्यांचे लेख अस्पृश्याविषयी त्यांनी केलेले कार्य, त्यांचे राजकारण त्यांनी लिहिलेले पुस्तके वारवार जगापुढे आले. त्यातील अनेक पैलूची म्हणावी तशी चर्चा घडली नाही. तेव्हा प्रस्तुत शोधनिबंधातून त्यांच्या अनेक नानाविध कार्यांचा आढावा घेण्यात आलेला आहे. त्यात नद्याजोड प्रकल्प, लोकसंख्येविषयी विचार, रूपयाचे भाष्यकार, कामगारांचे हितचिंतक इत्यादी अनेक गोष्टींचा तो पुढीलप्रमाणे

हिंदू हितचिंतक

हिंदू म्हणून जन्माला आलो तरी हिंदू म्हणून मरणार नाही असे बाबासाहेब म्हणाले होते. हिंदू धर्माने बदलावे ही त्यांच्या मनातील कळकळ होती ते म्हणत सर्व हिंदूंना मान्य होईल आणि सर्व हिंदूंनी मान्यता दिली आहे असा एक आणि एकच हिंदू धर्माचा ग्रंथ असावा देशाच्या स्वातंत्र्ययुद्धात देशात सर्व लोक तुम्ही पाठीशी घेऊन लढता समाजोध्दाराच्या लढ्यात मात्र संपूर्ण देशाच्या विरोधात तेही एकाकीपणे तुम्हाला लढावे लागते. स्वराज्याचे संरक्षण करण्याचा आहे असा त्यांचा विचार होता.^१

एक भाषा, एक राज्य

भारत खऱ्या अर्थाने राष्ट्र या संज्ञेला प्राप्त ठरावा, त्यासाठी देशाची एक राष्ट्रभाषा असावी आणि ते स्थान हिंदी भाषेला प्रारत व्हावे, असे बाबासाहेब म्हणत एक भाषा एक राज्य ऐवजी, एक राज्य एक भाषा असे असावे. प्रशासनाच्या दृष्टीने सोईचे होईल एक भाषा बोलणाऱ्यांच्या विशालकाय राज्यांची विभागणी करून लहान लहान राज्यांत त्यांचे रूपांतर करण्यात यावे प्रादेशीक भाषा जर केंद्र आणि राज्य यातील संपर्क भाषा झाली तर प्रथम भारतीय आणि शेवटीही भारतीय ही भूमिका घेऊन भारताला खऱ्या अर्थाने एक राष्ट्र म्हणून निर्माण करण्याचे स्वप्न आपल्याला साकार करता येणार नाही.^२ संपर्क भाषा म्हणून काही काळासाठी हिंदी सोबतच इंग्रजीचा उपयोग व्हावा पण कायम स्वरूपी केवळ हिंदी भाषाच असावी.



Post-Colonial Approach In Raja Rao's *Kanthapura*

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Abstract

Post colonial literature centralized the interactions between different kinds of world's movements in literary studies. In the second half of the 20th century, the post-colonial literature indicates only the historical events. Moreover the influence of colonization develops the cultural and social productions. It focuses upon the scientific views in the post-colonial literature. Vernacular language influences the culture and tradition of particular area. Post colonial literature emphasis the political as well as cultural independence of colonized societies.

Kanthapura is the first novel of Raja Rao which was written in France. It emphasis the realistic picture of the Gandhian freedom struggle. He is one of the famous Indian novelists writing in the English language. He makes the fusion of a Western art form with an Indian theme and the Indian way of treating it. It has a greater impact on the Indian people. It describes the civil disobedience struggle put up by the men and women of *Kanthapura*.

Keywords: colonized society, scientific views, vernacular, freedom struggle, *Kanthapura*, civil disobedience struggle

Introduction:

Raja Rao's *Kanthapura* represents the attitudes of social as well as political history during the freedom struggle of Mahatma Gandhi. The revolt against casteism is formed in the novel. Here the people are divided on the caste basis. The social reformation happened because of freedom movement in the country. Raja Rao rightly pointed out the typical Hindu culture as well as the social temper of the age.

Post-colonial Approach:

In this novel, Raja Rao focused upon the Village *Kanthapura* as a model village representing rural India in political excitement. The hero's mother cannot like the idea of corruption of her son. Education gives information to the people about remarriage of widows. The leader Moorthy is shown as social reformer as well as political worker. He influenced by the Gandhian thought for the freedom of the country. He gives a practical form to the Gandhian programme of Swadeshi and importance of Charkha. As an idealist he gives respect to Mother India than his own old mother Narsamma.

Mahatma Gandhi's social, political as well as philosophical aspect depicts in the novel. The need of freedom comes thoroughly in the country against the colonial slavery. Moorthy motivates the people to participate in the movement. Women also participate movement i.e. Rangamma and Ratna represent the women's side of the movement. Raja Rao creates the character Jayaramachar the Hirakata man who places the past and present side by side. The use of the mythical technique makes Mahatma Gandhi the invisible god. The movement was directed against the British Government. Their political involvement changed the history of India. The people of India come to know the importance of freedom. So they revolted against the British Empire. The British Masters provides the works to the people as like coolies. Farmers also refused to pay revenue and other taxes to the Government. Patriotic advocate Sanker also adopts the Gandhian views. His professional attitude reflects that of Mahatma Gandhi's days. He did not like people to use English words in conversation.

Raja Rao's *Kanthapura* shows the political struggle led by Mahatma Gandhi against British Government with the weapon of Truth and Non-violence. He has added a new dimension to his language that is symbolic suggestion. Images and metaphors are his mutual mode of expression. The novel the point of view of society based on the simple understanding of social life. The author focused upon the bad blood

FEMINIST LITERATURE

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Abstract

According to Geraldine Forbes, "The first historical accounts of Indian women date from the nineteenth century and are a product of the colonial experience". During the 1960s Indian society underwent a lot change. The influence of the west on life and attitudes had become prominent. Modern education has only helped women to review their situation. This struggle leads her to the predicament from which she cannot escape easily, though fight hard. The rule of British brought about a number of significant changes in the social and economic status in our society. The colonial rulers described the social customs of the local people as degenerate and barbaric which they believed were sanctioned by religion. As a result, the colonial rulers took upon themselves the massive task of civilizing the barbarians by instituting an orderly, lawful and national procedure of governance. With the consolation of the British power in India, English also began to exercise its influence on the intellectual life of the people. Indian educated people gets further information about Western Knowledge because of the English language. So the women get the status in the society. The culture and traditions of India have a distinct entity of their own, and the enlightened youth of India, though well versed in English, were not to lose their cultural identity. There were not a few among India's elite who were moved by a genuine desire to present before the Western readers a true picture of India through imaginative literature.

Key Words:

Indian womanhood, sexual discrimination, patriarchal parameters.

Introduction:

Some of the novels deal with educational institutions, directly or indirectly. These novels are enjoyable and fascinating. Everything in these novels happens so abruptly that the reader suddenly feels exalted. The most famous literature is always called as a piece of art which is determined as entertainment. It is rarely supposed that the famous literature only entertains the reader. This literature is more acceptable as entertaining and futile as quite unbound able in other literary forms. It depicts the experiences which are not general in nature. It emerges from real life situation. In the ancient history of India, women have been glorified in reality, a contradictory state of affairs existed. A political and social movement influences the lives of women. There was a drastic change in the position of women with the advent of British rule. Women became very much confident as well as motivate because of liberty. There was a confidence in the mind of woman for their future life. Women had the

freedom to choose their life partners and they also had access to education. Women also enjoyed a certain amount of economic independence as they used to engage in spinning and weaving activities at home. Literature is highly selective in dealing with notions and sentiments of the contemporary people. It is a kind of democratic literature which creates the reading classes. In short, literature is for the people and about the people who have no extra capabilities to understand symbols and mythological implications. But their experiences attitudes and beliefs are in a particular social atmosphere. These people are common and so are their experiences. Literature can give delight and instruct the people about the cultural differences. In the twentieth century, literature and art turned out to be the art of the masses. It shows their relationship with the changing society. The language is so normal and entertaining that it captures the mind of the reader immediately. The writer follows a style which seems somewhat colloquial and conversational. That is why the most serious criticism of literature is concerned primarily with immediate effect. Literature depicts the experiences which are not general in nature. It can be said that that literature depends on the people who are culturally and educationally advanced. The infusion of a symbolic tradition into naturalism would transform minor items into major significance. So it would not cut the writer off from immediacies like local politics, class structure, personal goals, the nature of ambition, and all other pressing details of daily existence. So the novel can give the definition of man in his society. Regarding the status of women in the Pre-Vedic period, the information is very scarce and ambiguous. The available data carries the male point of view. Ancient scriptures and literature have accorded a high place to the woman by treating her as a paragon of beauty and virtue. In classical literature, women have been considered as embodiments of the elements of beauty in nature. The idea of pativrata was emphasized. It was believed that a woman finds fulfillment only as a wife or life-partner of a man. This image of the woman has persisted over succeeding generations and this idea contributed to the subordination and the low status accorded to woman in society. During the long years of Muslim rule, there was a general degradation in social life. This was due to the breakdown of social institution and the topping of traditional political structures. There was general unhappiness and unease and women was the worst affected due to the changed social and political scenario. There were so many barriers for the colonial rulers. The new ideas and innovative thoughts specifically rooted in the social customs that affects the life style of the society. Though India had always assumed a superior position on the spiritual front, society on the whole was plagued by evil practices. Child marriages were very common. There were an alarming number of widows and remarriages were prohibited. The widows had to lead a

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Colonial Oppression and Racial Segregation in George Lamming's *In the Castle of My Skin*

Dr. Shubhangi Sadashiv Lendave*
Dr. Dattatraya Dnyandev Khaladkar**

Abstract:

Literature has been considered as a potential platform for the exploration of political realities which are barely present in the mainstream history or deliberately kept in the shadows of prejudices and uncertainty. It also holds a mirror at the social realism which magnifies the political and historical facts while remaining in the purview of a fictional frame. It can be seen that there are several of the fictional works that not explored the suppressed reality, but it also given the voices to the unheard socio-cultural strata. Barbadian author George Lamming in his first novel explores certain historical facts of the colony Carrington Village. Though author explores these facts in the fictional structure of the novel, it explores the historical truths that can be testified with the real historical evidences. In most of the histories the shifting political power, combat between two military troops and the predicament of political leaders were noted in detail. But its effects on a common man who is struggling to survive with the scarcity of livelihood were always left unexplored. The present paper tries to explore how these historical events actually affected and perceived by the common folk.

Key words: Colonial Oppression, Racial Segregation, History, Political Truth, etc.

It can be observed that the literature is produced with certain socio-political undertones which are motivated either to bridge the gap of reality and the mainstream history or destabilizing and deconstructing the history for the

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**Fictionalizing, Substituting, Altering and Deconstructing Historical
Truth: Jeanette Winterson's *Sexing the Cherry***

Dr. Shubhangi Sadashiv Lendave *

Abstract:

The contemporary authors and critics, who are popularly categorized under the rubric of postmodernism, tend to experiment with the historical truth. It is in fact a part and parcel of postmodernist doubts regarding the notion of truth. Absoluteness of the truth is subverted and individualized within a given space and time. Most of the authors try to deconstruct the traditional notion of truth for the new one which many times seems surreal. Jeanette Winterson in her novel *Sexing the Cherry*, tries to Fictionalize, Substitute, Alter and Deconstruct the Historical Truth. The narrative technique of magical realism suits to her literary motif of deconstruction. The present paper tries to understand the postmodern mission of deconstruction and elucidate its philosophical foundations with the textual examples from the said novel.

Key words: Fictionalization, Substituting, Deconstruction and Magical Realism

I

Winterson's *Sexing the Cherry* was published in 1989, similar to her novel *The Passion*, it is also marked as one of the prominent examples of the magic realist novel. The deconstruction of historical reality, the rejection of the traditional notions of time and space, mixture of real and bizarre, hybridity, metanarrative and carnivalesque are some of the major concerns of the novel. The novel encompasses the two periods: one is the seventeenth century, which tells the story of Dog-Woman and her son, Jordan. However, the second reflects the last decade of the Twentieth Century which is the story of Nicholas Jordan and Woman Ecologist who represent the characters of the first part. These

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