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Dr. Bapu Sonu Jagdale



Dr. Bapu S. Jagdale is working as a Principal of M.G.V.'s Loknete Vyankatrao Hiray College, Nashik. He is a research guide in chemistry and also a post graduate teacher. He has completed M.Sc. in 1990 and Ph.D. in 2000. He has published more than 60 research articles in journals of high repute and also participated in national and international conferences. Two students have received a Ph.D., while seven more are pursuing a Ph.D. under his supervision.

Dr. Bhatu Shivaji Desale



Dr. Bhatu S. Desale is working as Associate Professor at P.G. Dept. of Chemistry M.G.V.'s Arts, Science and Commerce College, Manmad. He has completed M.Sc. in 1992 and Ph.D. in 2007. He is a research guide in chemistry and also post graduate teacher. He is having good experience of teaching at graduate and post graduate levels. He has published 21 research papers, 8 books and also participated in national and international conferences. Three students are pursuing a Ph.D. under his supervision.

Dr. Vishnu Ashok Adole



Dr. Vishnu A. Adole is the gold medalist in the subject of chemistry in the year 2010. He is working as an Assistant Professor at M.G.V.'s Loknete Vyankatrao Hiray College, Nashik. He has qualified SET and NET examinations several times. He has completed M.Sc. in 2010 and Ph.D. in 2020. He is a research guide in chemistry. He is having good experience of teaching at graduate and post graduate levels. He has published more than 50 research articles in journals of high repute and also participated in national and international conferences. Under his guidance many students have qualified competitive examinations.

Mr. Rahul Ashok Shinde



Mr. Rahul A. Shinde is working as an Assistant Professor in the subject of chemistry at M.G.V.'s Arts, Science and Commerce College, Manmad. He has qualified NET and SET examinations and pursuing Ph.D. in heterocyclic and computational chemistry. He has completed his B.Sc. in 2008 and M.Sc. in 2010. He is having good experience of teaching at graduate and post-graduate levels. He has published many research articles in journals of high repute and also participated in national and international conferences.

Mr. Rohit Shankar Shinde



Mr. Rohit S. Shinde is working as an Assistant Professor in the subject of chemistry at M.G.V.'s Arts, Science and Commerce College, Manmad. He has qualified NET, SET and GATE examinations and pursuing Ph.D. in nanostructure synthesis and its applications. He has completed his M.Sc. in 2012. He is having good experience of teaching at graduate and post-graduate levels. He has published many research articles in journals of high repute and also participated in national and international conferences.

Mr. Abhijit Rahul Bukane

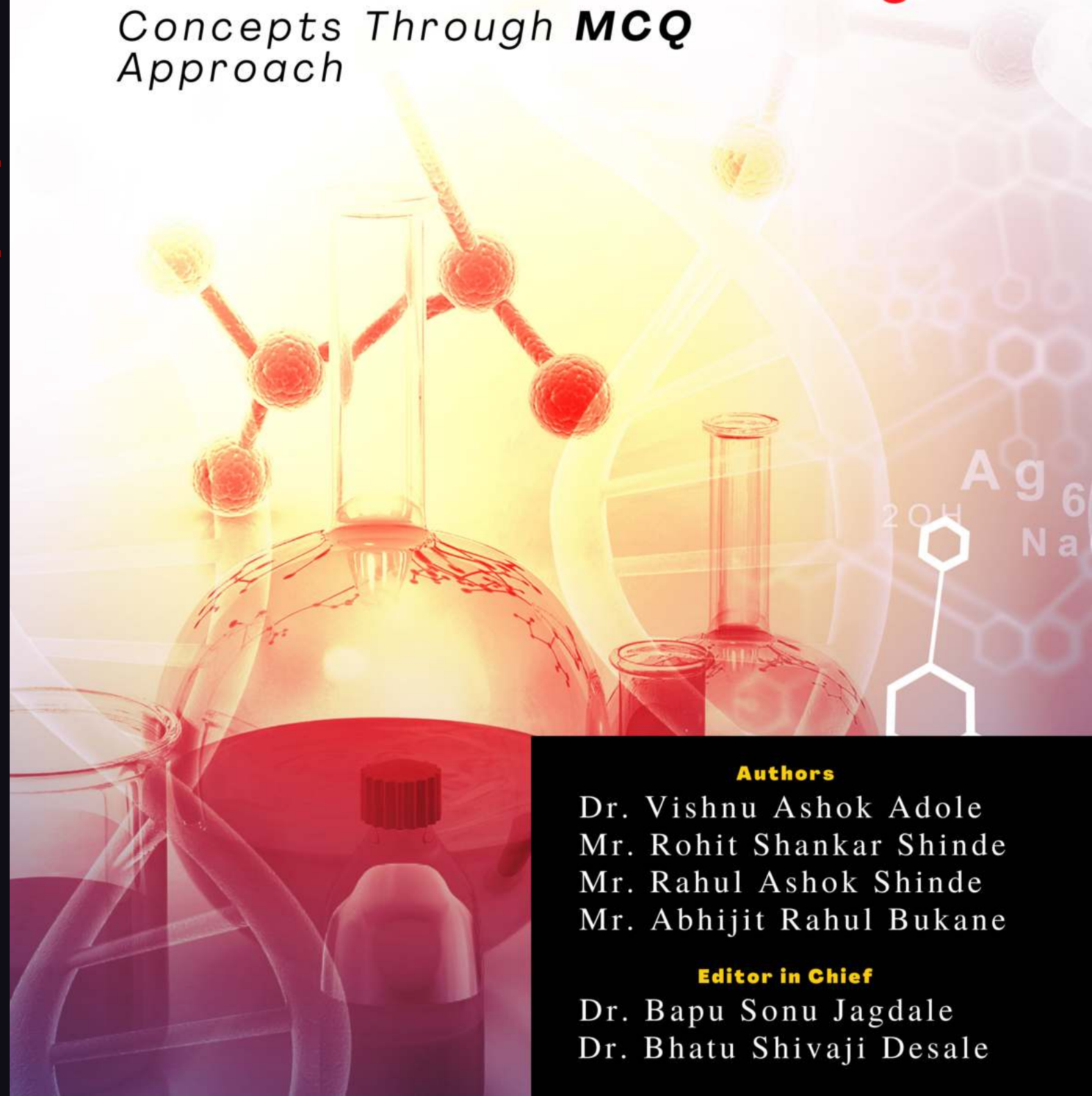


Mr. Abhijit R. Bukane is working at M.G.V.'s Arts, Science, and Commerce College Manmad. In 2014, he received his M.Sc. (Organic Chemistry) from Savitribai Phule Pune University's Department of Chemistry. He passed the SET and NET exams and has enrolled for a Ph.D. in 2018. He has extensive teaching experience at the graduate and postgraduate levels. He has more than four research publications published in prestigious journals, as well as participation in national and international conferences.

Chemistry Concepts Through MCQ Approach

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Concepts Through **MCQ**
Approach



Authors

Dr. Vishnu Ashok Adole
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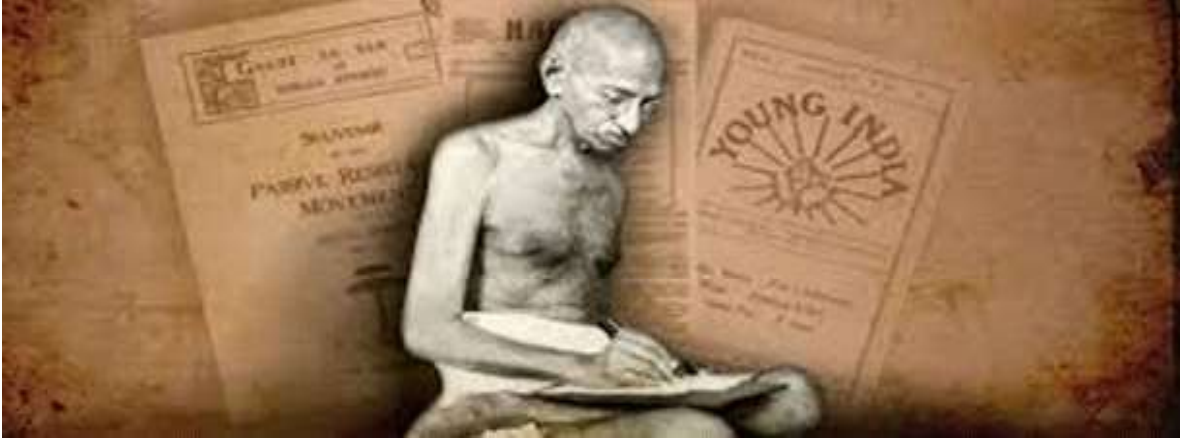
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गांधी विचार व वृत्तपत्रे

नुतन सदगीर, बापू जगदाळे

महात्मा गांधी विद्यामंदिर संचलित लोकनेते व्यंकटराव हिरे कला, विज्ञान व वाणिज्य महाविद्यालय,
पंचवटी, नाशिक. (महाराष्ट्र राज्य)



प्रस्तावना:

मोहनदास करमचंद गांधी म्हणजे आपले बापूजी, त्यांना आपण 'राष्ट्रपिता' म्हणूनही संबोधतो. त्यांचा राजकिय प्रवास, त्यांचे विचार, त्यांच्यातला पत्रकार, प्रबोधनकार समजून घ्यायचा असेल तर आपल्याला त्यांचे वृत्तपत्रातील लेखन हे महत्वाचे साधन आहे, आपल्याला त्याचा अभ्यास करणे गरजेचे आहे.

वृत्तपत्रे यांचे काम फक्त माहिती देणे व रंजन करणे एवढेच नसून शिक्षण देणे, लोकमत घडविणे हे देखील एक कर्तव्य आहे. बातमी पलिकडीचा तपशिल जाणून घेण्याची उत्सुकता वाचकाला असतेच, पण त्याचा अन्वयार्थ ही उलगडून दाखवावा असे त्याला वाटत असते. वाचकांची ही बौद्धिक गरज भागविण्याचे कार्य वृत्तपत्रे करत असतात, म्हणून लोकांशी संवाद आणि संपर्क साधण्याचे, लोकशिक्षणाचे प्रभावी माध्यम वृत्तपत्र आहे, हेच ओळखून जन-माणासापर्यंत आपले विचार पोहोचवण्यासाठी वृत्तपत्रे हे माध्यम गांधीजींनी निवडले.

साधारण १९१९ ते १९४८ कालखंडाला 'गांधी

युग' ओळखले जाते. कारण त्यावेळी काँग्रेसचे सर्वेसर्वा, सुत्रधार गांधी होते. परंतु ख-या अर्थाने १९०३ पासूनच इंडियन ओपिनियनच्या माध्यमातून गांधीजींनी लोकांचा आवाज होण्यास सुरूवात केली होती. त्यांनी फार खुबीने वृत्तपत्रांचा वापर करून समाज जागृती व राजकिय स्वातंत्र्याची होणा-या अन्यायाविरुद्ध लढण्याची जाणीव जनसामान्यात करून दिली होती. गांधीजींनी इंडियन ओपिनियन, यंग इंडिया, हरिजन या वृत्तपत्रातून जनजागृती केली.

इंडियन ओपिनियन १९०३ ते १९१४

ब्रिटीश काँग्रेस कमिटीच्या 'इंडीया' साप्ताहिकाच्या व इंग्लंडच्या 'व्हेजेटेरीयन' सोसाईटी मध्ये लिहिण्याचा अनुभव असलेल्या गांधीजींनी अफ्रिकेत असताना १८९७ पासून 'नेटल मरक्युरी' पत्रात भारताबाबत लिहिण्यास सुरूवात केली. त्याच वेळी दक्षिण अफ्रिकेत असणा-या हिंदी लोकांच्या तक्रारी व गा-हाणी दूर करण्यासाठी स्वतःचे मुखपत्र असले पाहिजे असा विचार करून त्यांनी 'इंडियन ओपिनियन' वर्तमानपत्र सुरू केले.

T.Y.B.Sc.
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29 Cu	30 Zn	31 Ga	32 Ge	33 As	34 Se	35 Br	36 Kr
47 Ag	48 Cd	49 In	50 Sn	51 Sb	52 Te	53 I	54 Xe
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111 Rg	112 Cn	113 Uut	114 Fl	115 Uup	116 Lv	117 Uus	118 Uuo
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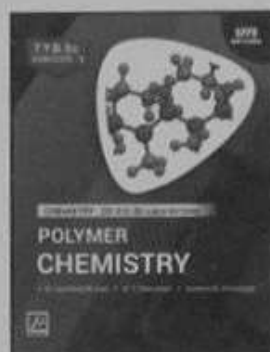
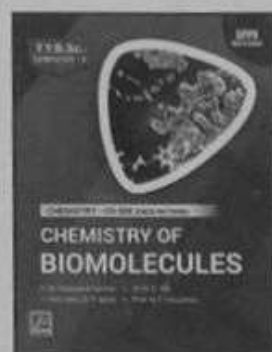
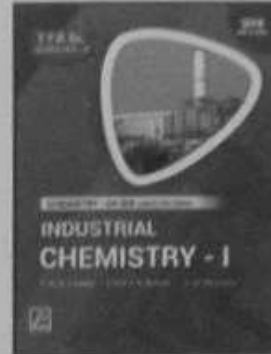
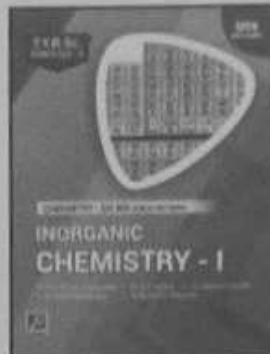
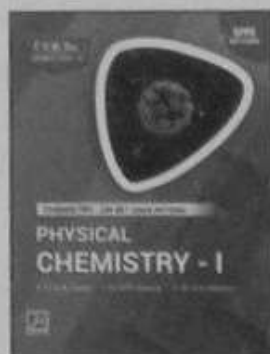
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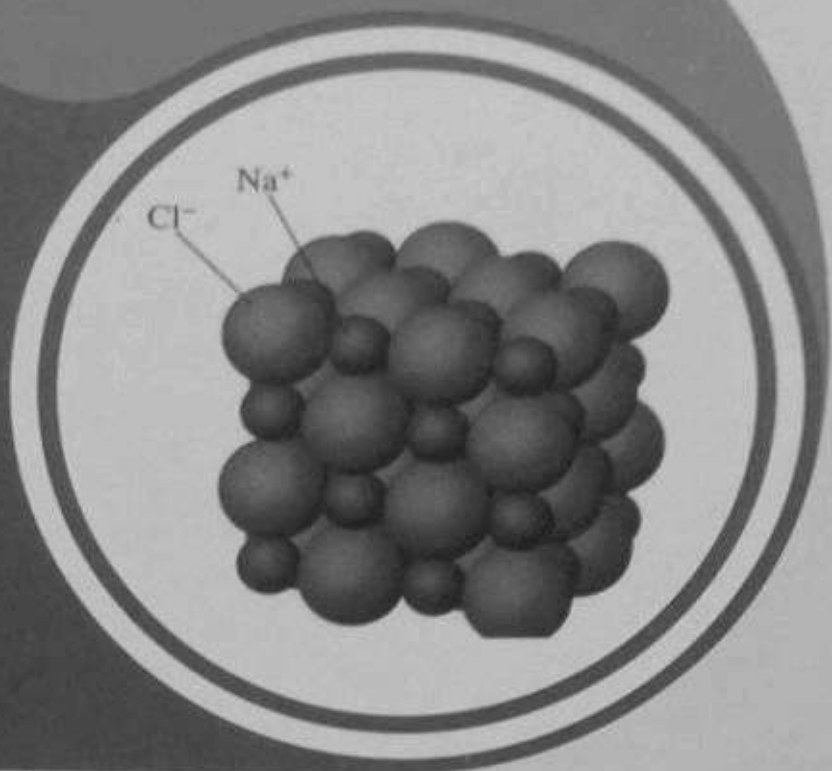
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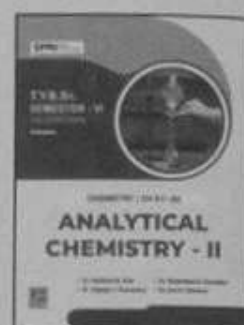
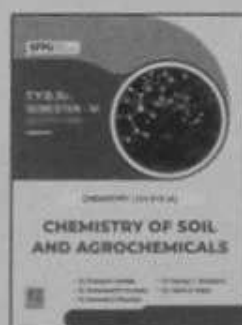
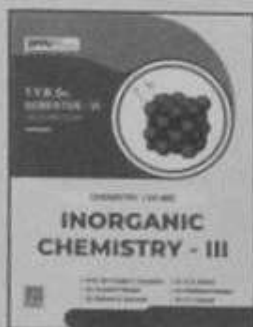
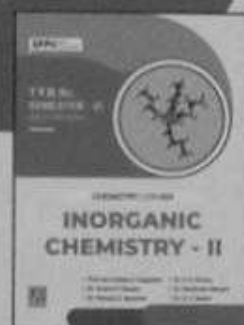
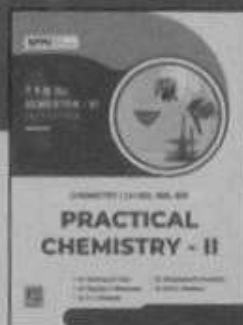
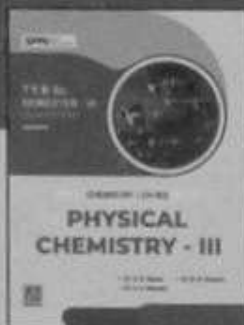
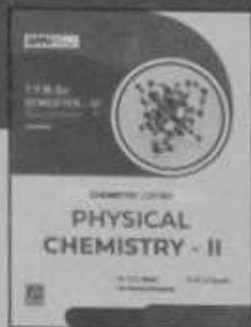
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Mahatma Gandhi And His Thoughts About Environment

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Introduction:

In the modern economic landscape we are enjoying the luxury in every step of the life. Those who do not get the luxurious life they are trying to get it. But for luxury we need resources. The use of resources are increasing day by day as the demands for resources are increasing. These demands are increased as we need more luxury, more comfort at every step of our life. In this way the resources are becoming more extinct. We are not just using the resources but we are exploiting them without any planning or thinking about our future generations. The consumption of natural resources at many economic activities leads to variety of different environmental problems. Many of the environmental problems are becoming worldwide such as Global Warming, Sea level changes, etc. World over the scientists are engaged in minimizing the impact of climate change and other environmental problems, but nearly 75 years ago Mahatma Gandhi talked about nature and its conservation. He always guided on being local and natural.

If we look the literature of Mahatma Gandhi then we will realise that he always think about the nature and the natural resources. He always insisted on minimum use of resources. He always try to maintain the balance in the environment. He was very clear in his thoughts. He says, "The earth has enough resources for our need, but not for our greed."

आधुनिक काळात उपयोगी ठरणारे गांधीजींचे पर्यावरणीय विचार

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मो.नं. ८२७५५१९०५६

प्रास्ताविक:

जग आधुनिकतेच्या एका नव्या टप्प्यावर आहे. यात आर्थिक विकास आणि विकासाच्या परिभाषा दिवसेंदिवस बदलत चालल्या आहेत. मानवाला प्रत्येक स्थितीत अधिकाधिक सुख आणि विलासी जीवन हवे आहे. परंतु हे विलासी जीवन फुकट मिळत नाही, त्यासाठी नैसर्गिक साधनसंपदेची आपणास नितांत आवश्यकता आहे. मात्र नैसर्गिक साधनसंपदेचा साठा अमर्याद नाही. नैसर्गिक साधनसंपदेचे पुनर्नविकरणीय साधनसंपत्ती व अ-पुनर्नविकरणीय साधनसंपत्ती असे दोन प्रकार आहेत. परंतु या दोनही प्रकारच्या साधनसंपदा सर्वच मागण्यांना पुरेश्या आहेत असे नाही. त्यांच्यावरील ताण दिवसेंदिवस वाढतोय. जगातील विकसित देश अमर्यादपणे साधनसंपदेचा वापर करताना दिसत आहेत. योग्य नियोजनपूर्वक वापर होत नसल्याने बरीचशी साधनसंपदा नामशेष होण्याच्या मार्गावर आहे. विविध पर्यावरणीय समस्यांना आपणास तोंड द्यावे लागत आहे. जसे जागतिक तापमान वाढ, विषारी वायूंचे उत्सर्जन, जल प्रदूषण, इत्यादी पर्यावरणीय समस्या जगासमोर 'आ'वासून उभ्या आहेत.

आजपासून जवळपास ८० ते ९० वर्षांपूर्वीच महात्मा गांधींनी या विषयाचे गांभीर्य ओळखले होते. त्यांच्या विचारातून आणि त्यांच्या आचारातून त्यांनी नैसर्गिक साधनसंपदेचे संवर्धन आणि त्याचा पर्याप्त वापर या विषयी जाणीव करून दिली. साधनसंपदेचा किमान वापर करण्यावर त्यांनी भर दिला. निसर्ग आपल्याला

भरभरून देत आहे परंतु त्याचा समतोल राखणे आपल्याच हातात असल्याचे त्यांनी नेहमी सांगितले. गांधीजींनी अनुसरलेल्या ११ व्रतांतून आपल्याला पर्यावरणासंदर्भात योग्य मार्गदर्शन लाभते.

महात्मा गांधी आणि त्यांचे पर्यावरणीय विचार त्यांच्या अनुसरलेल्या व्रतांमधून:

अहिंसा: गांधीजींनी अनुसरलेल्या या व्रतांपैकी हे सर्वात महत्वाचे व लोकप्रिय व्रत आहे. यात जर पर्यावरणीय दृष्ट्या विचार केल्यास आपल्यास गांधीजींचे तत्वज्ञान असे सांगते, की जी कृती मानव किंवा इतर जीवांसाठी हानिकारक आहे ती कृती कोणत्याही प्रकारे न करणे, म्हणजे अहिंसा. हे जग पशु, पक्षी, प्राणी या सर्वांचे आहे त्यामुळे या सर्वांचा सृष्टीतील साधनसंपदेवर समान हक्क आहे असे गांधीजी म्हणत असत. जगाने जर हे तत्व पूर्णतः स्वीकारले तर जगासमोरील युद्ध, अशांतता, हुकुमशाही, इत्यादी चुकीच्या गोष्टी बंद होतील. जगात शांतता नांदेल.

अस्वाद: अस्वाद या व्रताचा शब्दशः अर्थ आहे स्वाद न घेणे. या शब्दाचा खरा अर्थ आहे चैन व अतिरिक्त सुखाचा त्याग करणे किंवा उपभोग न घेणे. स्वतः एखादी वस्तू वापरण्याच्या अगोदर आपल्या समाजाचा, राष्ट्राचा आणि पर्यायाने जगाचा विचार करणे. आपल्या गरजा आणि मागण्या मर्यादित ठेवणे, जेणे करून सर्वांना साधनसंपदेचा पुरेसा पुरवठा होऊ शकेल. असे वागणे



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of child bearing and pleasurable thing such as ill-mannered attitude towards women must be transformed into Indian society is based on the structure of inequality in birth rights among men and women. Thus, the life and work of Mohandas Karamchand Gandhi, who earned the endearing title 'the Mahatma' was really praiseworthy in every respect. In his contribution to uplifts the real status of women in Satyagraha he not only inspired the life of women but he also made them active and strong with epitome of other women in our Indian society.

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13

ROLE OF MAHATMA GANDHI AS AN ENVIRONMENTALIST

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Abstract:

Mahatma Gandhi never used the word environment protection however what he said and did makes him an environmentalist. Although during his time environmental problems were not recognized as such however with his amazing foresight and insight he predicted that things are moving in the wrong direction. As early as in 1909 in his book 'Hind Swaraj' he cautioned mankind against unrestricted industrialism and materialism. He did

not want India to follow the west in this regard and warned that if India, with its vast population, tried to imitate the west than the resources of the earth will not be enough. He argued even in 1909 that industrialization and machines have an adverse effect on the health of people. Although he was not opposed to machines as such; he definitely opposed the large scale use of machinery. He criticized people for polluting the rivers and other water bodies. He criticized mills and factories for

Mahatma Gandhi and Sustainable Development

Mr. Swapnil Dhatrak

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Introduction:

Sustainable development means to fulfill the present needs without comprising the needs of future generation. “Mahatma Gandhi’s ways of living is best example of sustainable development for world. As is well known in 2015 the global leaders assembled in new York to sign up for 2030 agenda for sustainable development which espouses 17 sustainable development goals .the 2030 agenda epitomizes a new consensus about vision of humankind for the next years 15 years.to establish the continued relevance of Gandhian development thoughts, it will be interesting to explore how much this agenda is aligned with Gandhian outlook and reinforce each other. Gandhiji view about progress of a society should be determined by the state of most vulnerable and weakest not only about the most income poor people. Also one of most powerful statement of Gandhiji: **“poverty is worst form of violence”**. Mahatma Gandhi talked about all round sustainable development has become a range as well as biggest challenges as whatever we have inherited and prevailing goodness around has to be sustained for the pastorally . The economic development is most important for country development. But due to achieve economic development developed and developing countries excess uses of natural resources without concerns and exploit it.use and throw is not fit for sustainable development .reduce-recycle –reuse is best for sustainable

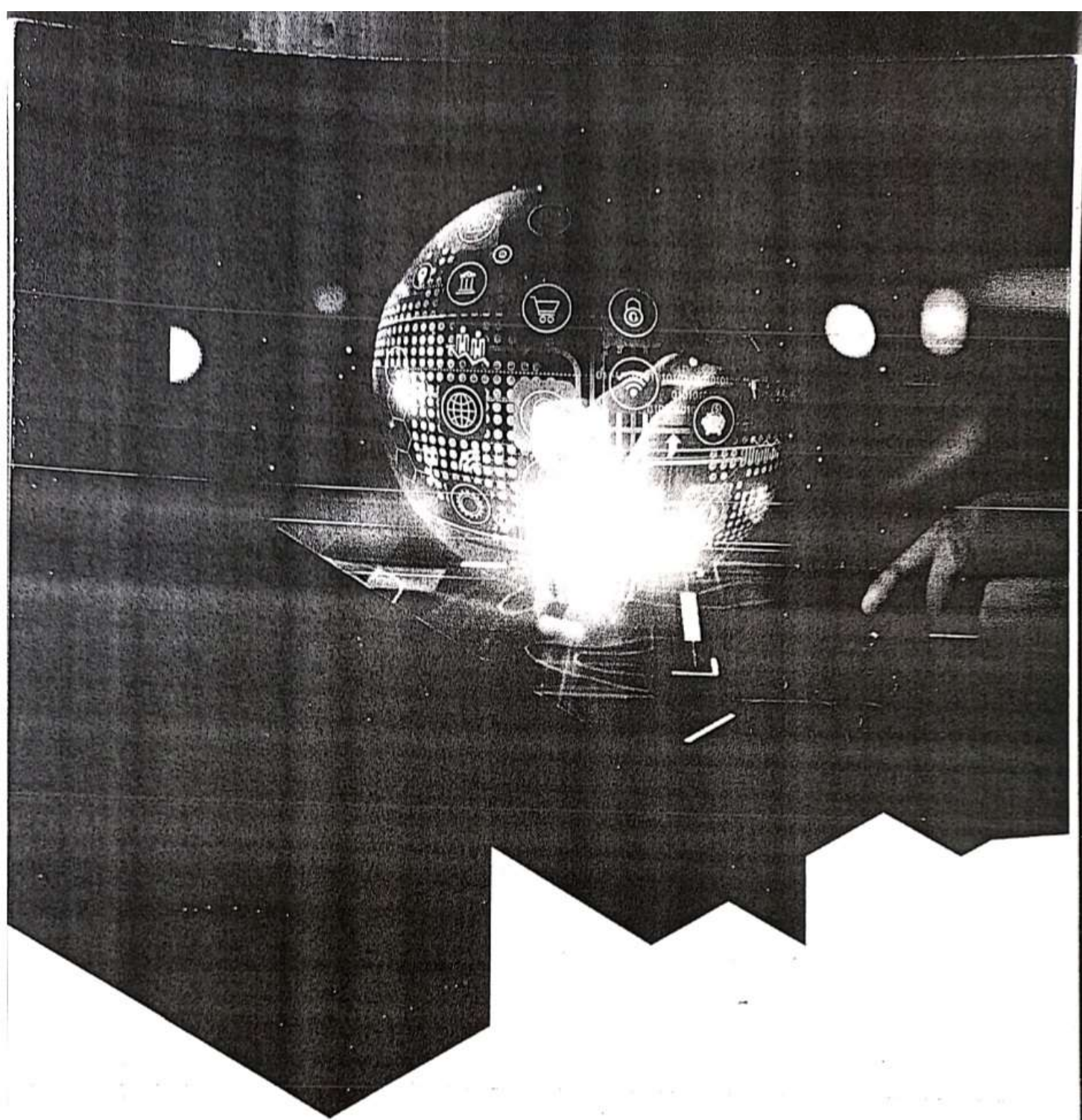
development it balancing the nature and economic development.



[Image courtesy <http://emeraldbe.com/sustainable-development-important/>]

Gandhi and Environmentalism

It is educative to note that Mahatma Gandhi while spearheading the first Satyagraha in south Africa in 1913 observed that in modern civilization access to clean air involved some cost and expenses.in his illumining write up “key to health “which had a separate chapter on air he observed the structure of body needed three kinds of nourishment. Air water and food and of these air constituted the most essential aspect. Stating that “nature has provided it to such extent that we can have it at no cost “on 1st January 1918 is being done by law courts to explain right of life in terms of right to clean air and water and food. While dealing with Mahatma Gandhi and sustainable development one would inevitably deal with question of



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‘अनुष्टुभ्’ नियतकालिकाचे वाङ्मयीन योगदान

प्रा० डॉ० प्रकाश शेवाळे

‘अनुष्टुभ्’ नियतकालिकाचे वाङ्मयीन योगदान | प्रा० डॉ० प्रकाश शेवाळे | शर्मिस्त प्रकाशन

प्रा० डॉ० प्रकाश शेवाळे यांचा ‘अनुष्टुभ्’ नियतकालिकाचे वाङ्मयीन योगदान हा ग्रंथ म्हणजे एखाद्या नियतकालिकाचा अंतर्भाव अभ्यास करून करावा, याचा वस्तुपाठ म्हणता येईल. ‘अनुष्टुभ्’ नियतकालिकाची सुरुवात अनेक उद्दिष्टे डोळ्यासमोर ठेवून झाली व ती उद्दिष्टे सफल करण्याचा प्रयत्न ‘अनुष्टुभ्’चे अधिदेशक, संपादक व संपादक मंडळातील सदस्य यांनी अत्यंत गांभीर्याने केला. ललित लेखन व समीक्षा यांचे सम्यक् संतुलन साधण्याचा ‘अनुष्टुभ्’ने प्रयत्न केल्यामुळे नववाङ्मयातील आविष्कारांचे एक भाक्कम व्यासपीठ उभे राहिले. अनेक लेखकांचे प्रयोगशील लेखन ‘अनुष्टुभ्’ने धाडसाने प्रसिद्ध केले. निर्मिती, समीक्षा व चर्चा या माध्यमातून वाङ्मयीन स्पंदने टिपण्याचे ‘अनुष्टुभ्’चे प्रयत्न स्मूहणीय ठरले. नियतकालिकाच्या संदर्भात ते वेळेवर प्रसिद्ध करणे, त्यासाठी वर्जेंदार लेखन मिळवणे, जुन्या व नव्या लेखकांचा संगम साधणे, नियतकालिकाचे अर्थकारण सुविधित ठेवण्यासाठी वर्गणीदार वाढवणे व एकदर वाचनसंस्कृती उत्तरे करणे, असे नानाविध खटाटोप करायचे लागतात. ‘अनुष्टुभ्’च्या चालकांनी यात थोडीही कसूर ठेवली नाही. परिणामतः एक वर्जेंदार नियतकालिक म्हणून या नियतकालिकाची प्रारंभापासूनच ओळख निर्माण झाली. पुण्या-मुंबईपासून दूर असणाऱ्या उत्तर महाराष्ट्रातील वाङ्मयीन चळवळीचे नियतकालिक म्हणूनही ‘अनुष्टुभ्’च्या ओळखीत भर पडली. डॉ० शेवाळे यांनी नीटनेटकेपणाने या ग्रंथात या सर्व बाबींचा परामर्श सादर केला आहे. अभ्यासक या ग्रंथाचे निश्चितच स्वागत करतील, अशी खात्री आहे.

डॉ० दिलीप धोंडगे

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‘कोरा कागद निळी शाई’ हा समीक्षाग्रंथ बालवाचकांशी केलेला हृद्य संवाद आहे. बालकांना समजेल अशी साधीसोपी, जणू बालांचीच भाषा या समीक्षाग्रंथात आहे. जागतिकीकरणाचे भारतीय माणसांवर परिणाम होऊन तो अधिकाधिक बहिर्मुख होत चालला आहे. परिणामी, कलेकडे आणि वाचनाकडे त्यांचे दुर्लक्ष होत आहे. अशा काळात बालांना वाचनाकडे वळवणे, या ग्रंथ लेखनाचा मुख्य हेतू आहे. या ग्रंथाचे वाचक, अभ्यासक मनःपूर्वक स्वागत करतील, अशी मला खात्री आहे.

- डॉ. नागनाथ कोतापळे

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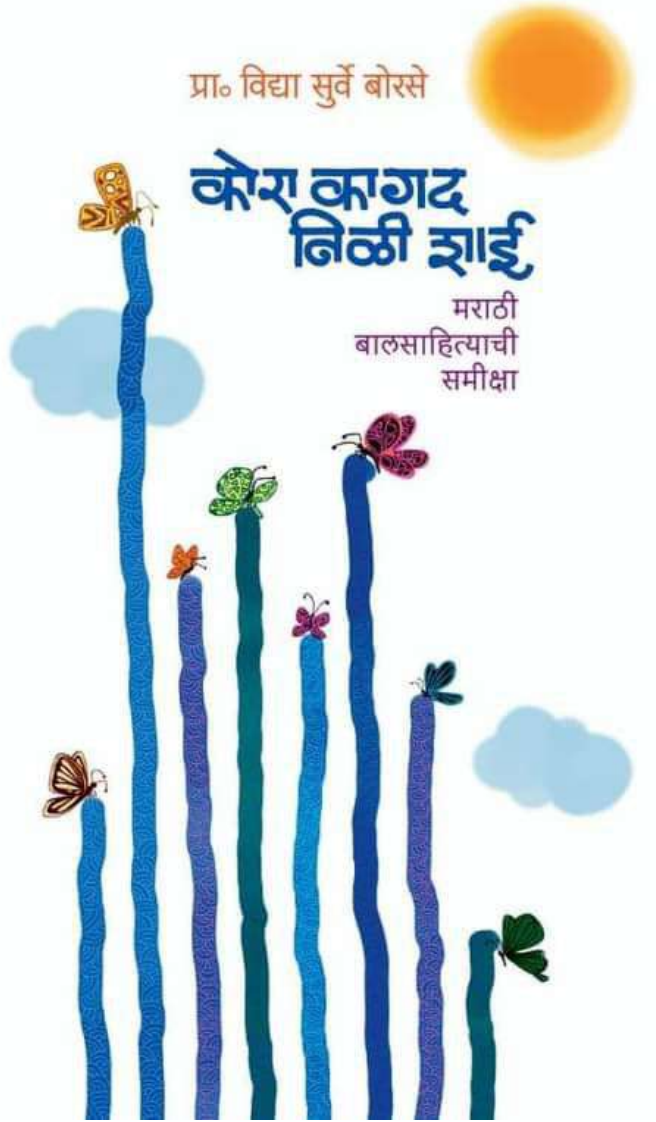
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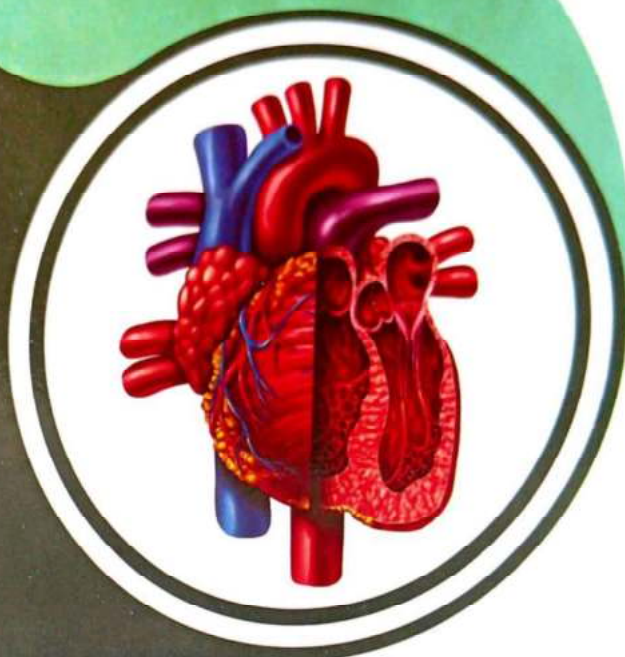
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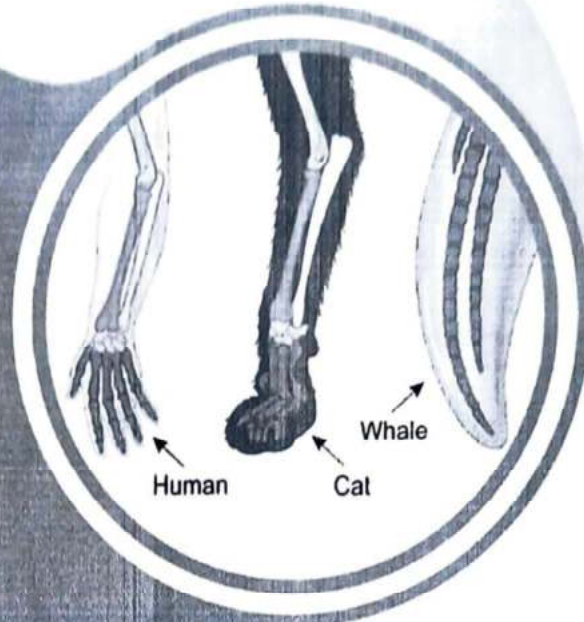
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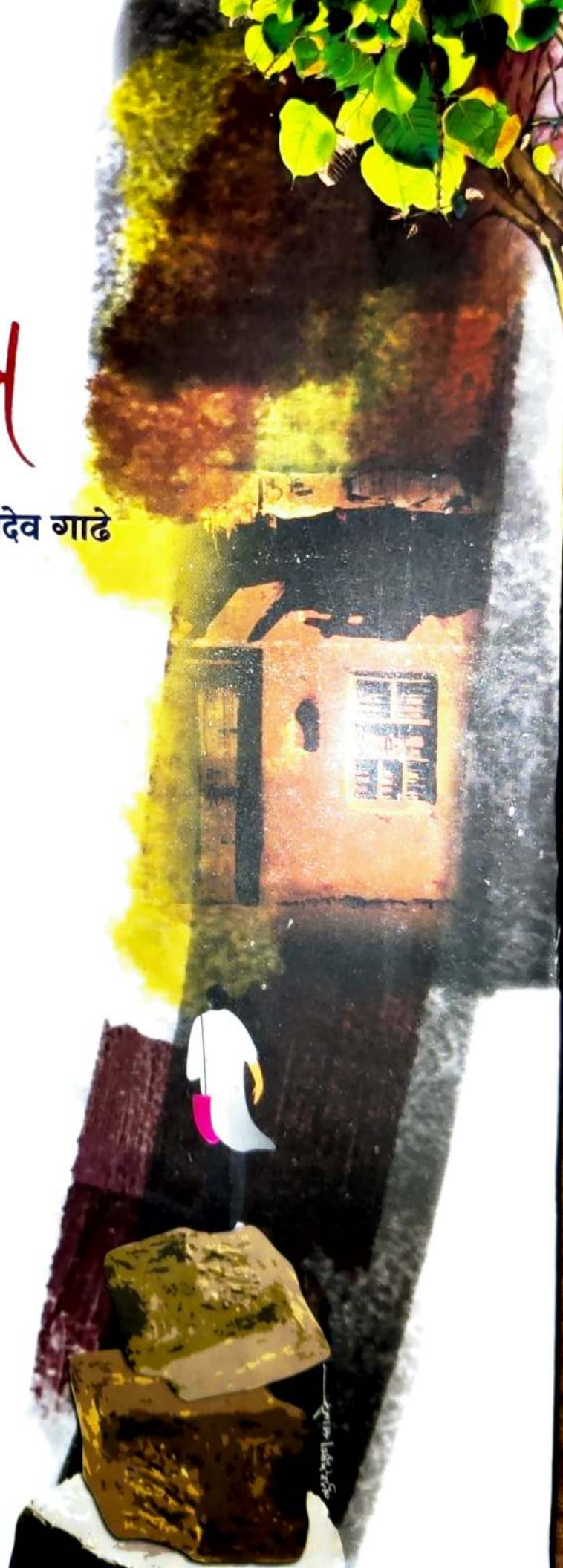
एकविसाव्या शतकातील आव्हानांना समर्थपणे सामोरे जाऊन भारताचा योग्य दिशेने विकास साध्य करण्याची जबाबदारी तरुण वर्गावर आहे. अशा या तरुण व युवा पिढीला महात्मा गांधीजींचे विचार दिशा देणारे आहेत. कारण आज मानवाच्या सभोवती अनेक समस्यांचा विळखा असून त्याचे स्वरूप दिवसेंदिवस अधिक उग्र होत चाललेले आहे. अशा या समस्यांचे गाठोडे डोक्यावर घेऊन भारत महासत्ताधारी राष्ट्र बनू शकणार नाही. त्यामुळे महात्मा गांधीजींच्या अर्थकारणाचा आधार घेणे आज क्रमप्राप्त ठरत आहे. त्यांचे अर्थकारण धार्मिक मानवतावादी तत्त्वावर आधारलेले आहे. खादी ग्राम उद्योगातून विकेंद्रित अर्थव्यवस्था उभी करून स्वावलंबी आर्थिक जीवन निर्माण करण्याचे ध्येय त्यांचे होते. आजच्या वाढत्या बेरोजगारीच्या काळात खादी व ग्रामोद्योग हे गुरुकिल्ली आहेत. त्यामुळे अनेक समस्या ज्या देशाच्या आर्थिक विकासासमोर 'आ' वासून उभ्या आहेत. उदा. वाढते शहरीकरण, त्यातून शहरात वाढणारी लोकसंख्या, गुन्हेगारी प्रवृत्ती, पायाभूत सुविधांवरील वाढणारा ताण इ. कमी होण्यास मदत होईल.

गांधीजी हे अर्थशास्त्रज्ञ नव्हते, ना त्यांनी कोणत्या अर्थशास्त्राच्या पुस्तकाचे लिखाण केले होते. परंतु मानवाच्या अनंत गरजा त्या भागविणारी मर्यादित साधने, उत्पादन तसेच वितरण ही अर्थशास्त्राच्या कक्षेत येणारी विषय आहेत या सर्वांची मांडणी गांधीजींनी केली आहे. इंग्रजांकडून होणारी लूट, पारतंत्र्य, आर्थिक अवहेलना,

दारिद्र्य याविषयी ते नेहमी चिंतन व मनन करत होते. यातूनच भारताची सुटका करण्याचे त्यांचे ध्येय होते. या ध्येयातूनच त्यांचे आर्थिक विचार पुढे आले. भारताने मुक्त अर्थव्यवस्था स्वीकारून अधिक काळ लोटला गेला असला तरी अपेक्षित ती भरारी आजही नजरेस पडली नाही. जागतिकीकरण झाले, त्याचे वारे वाहू लागले परंतु या जागतिकीकरणामुळे जीवन कमालीचे अस्थिर झालेले दिसून येत आहे. उच्चपदस्य गलेलड्ड पगार घेणारा वर्ग व जागतिकीकरणाच्या परिघाबाहेर फेकला गेलेला वर्ग असे आज सामाजिक विभाजन झालेले दिसून येत आहे. जागतिकीकरणामुळे मोठ्या यंत्रांचा वापर, त्यातून निर्माण झालेले महाकाय कारखाने व त्यांचे केंद्रीकरण यातूनच जास्तीत जास्त उत्पादन घेऊन प्रचंड नफा कमविण्याचे ध्येय, ग्राहकांच्या गरजांचा विचार न करता जाहिराती व प्रलोभन यातून कृत्रिम गरजा निर्माण करून माल ग्राहकांच्या माथी मारला जात आहे. उदा. शीतपेय, पिझ्झा-बर्गर, सौंदर्यसाधने, वॉशिंग मशीन अशी अनेक उदाहरणे आपल्याला देता येतील. यातून ग्राहकांचे शोषण, त्यातून निर्माण होणारा चंगळवाद, विषमता, बेरोजगारी, दारिद्र्य, नफ्यासाठी नैसर्गिक साधनसंपत्तीची लूट, पर्यावरणाचे प्रश्न, कच्च्या व पक्क्या मालाच्या ने-आण करण्यासाठी रस्त्यांचे निर्माण झालेले जाळे, मोठी वाहतूक यंत्रणा यातूनच वाढणारे प्रदूषण आणि सर्वात महत्त्वाचे म्हणजे जागतिकीकरणाच्या या जीवघेण्या स्पर्धेत टिकून राहण्यासाठी निर्माण होणारा हिंसाचार आणि दहशतवाद असे अनेक प्रश्न निर्माण झाले आहेत. या सर्व प्रश्नांचे

माझा मायचं जिअर्शास्त

प्रा. डॉ. नारायण नामदेव गाढे



The Economic Thought of Mahatma Gandhi: As a Rural Aspect

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Abstract

This paper tries to present the overall economic gandhian view on Rural Development and current roadmap of Growth in country. Mahatma Gandhi holds the view of the maximizing the growth of social welfare and for this he gives great importance to the welfare of the individuals by reducing inequalities in income and wealth. According to Gandhi every person should be provided with bare minimum necessities i.e. food, shelter, and clothing. Concentration of wealth to a few groups of people certainly will shatter the dream of a society which will be socialist in nature. Gandhi is in favor of the self-sufficient village economy where the villages will be the independent economic units. But the liberalized rapid economic growth model in India has made development of the rural sector secondary to rapid growths in trade and manufactures of consumer commodities in the urban centers. This has gone the opposite way from the paths Gandhi outlined for our country and it has exacerbated the same societal inequalities he wanted to see reduced. In this paper an attempt has been made to analysis the Gandhian perspective of Rural Development in this age of globalization.

Keywords : Gandhian Economics, Rural Economy, Society,

Introduction:

Mahatma Gandhi's thought on what we would consider socia-secular issues was influenced by John Ruskin and the American writer Henry David Thoreau. Throughout

Mahatma gandhis life, Gandhi sought to develop ways to fight India's extreme poverty, backwardness and socio-economic challenges as a part of his wider involvement in the Indian independence movement. Gandhi's victory of *Swadeshi* and non-cooperation was based on the principles of economic self-reliance. Gandhi sought to target European-made clothing and other products as not only a symbol of British colonialism but also the source of mass unemployment and poverty. Gandhi and his followers also established numerous *ashrams* in India. The concept of an *ashram* has been compared with the commune, where its inhabitants would seek to produce their own food, clothing and means of living, while promoting a lifestyle of self-sufficiency, personal and spiritual development and working for wider social development. All inhabitants were expected to help in any task necessary, promoting the values of equality. Therefore the main focus of this paper is analyzing Economic scenario from the Gandhian economic perspective through following points.

The great economic ideology of Gandhi enhanced the development of rural areas and minorities by giving them equal and sustainable earnings, therefore question presents itself: What is his relevance of economic thought of Gandhi ji today for Indian economy.

Globalization has been playing a vital role in Indian economy. The economy of India is currently the world's fourth largest in

महात्मा फुले यांचे शिक्षणविषयक विचार

- प्रा. रुचिरा विकास दंडगव्हाळ

साहाय्यक प्राध्यापिका, इतिहास विभाग,
लोकनेते व्यंकटराव हिरे महाविद्यालय, नाशिक

प्रस्तावना -

शिक्षण हा जीवनाचा आधार आहे. शिक्षणापासून आपण स्वतःला वेगळे करू शकत नाही. शिक्षण ही जीवन जगण्याची गुरुकिल्ली आहे. शिक्षण ही काळाची गरज बनली आहे व आपल्या सर्व थोर शिक्षणतज्ञांनी, विचारवंतांनी व समाज सुधारकांनी जीवनाची व शिक्षणाची धुरा सांभाळली आहे आणि सर्वांना उत्तम जीवन जगण्याची एक दशा आणि दिशा देण्याचे महत्त्वाचे काम केले आहे. शिक्षणातून व अभ्यासक्रमातून प्रकट होणारे विचार निश्चितच येणाऱ्या भविष्यकालीन समस्यांचे निराकरण व उत्तम जीवन जगण्यासाठी दिशादर्शक ठरतील. यामध्ये प्रामुख्याने महात्मा फुले, राजश्री शाहू महाराज आणि डॉ. बाबासाहेब आंबेडकर यांचे विचार मार्गदर्शन करणारे आहेत.

महात्मा फुलेंच्या मते, प्रत्येक व्यक्ती हा शिक्षण देणारा एक महत्त्वपूर्ण ग्रंथ आहे. महात्मा ज्योतिबा फुले हे स्वातंत्र्य, समता, न्याय, बंधुभाव यावर नितांत विश्वास ठेवणारे आणि सामाजिक विषमतेच्या विरोधात आवाज उठवणारे महापुरुष होते. त्यांना महाराष्ट्राचे मार्टिन ल्यूथर म्हणून ओळखले जाते. ते मानवतावादी विचारांचे होते. त्यांनी मेकॉलेच्या खलित्यास कडाडून विरोध केला. शिक्षण हे वरच्या वर्गापासून खालच्या वर्गापर्यंत पाझरत आले पाहिजे. या विचारास फुले यांचा विरोध होता. कारण इंग्रजांचा भर प्रथम वरचा वर्ग शिकला पाहिजे व नंतर खालचा वर्ग शिकावा यावर होता. प्रथम खालच्या वर्गातील लोकांना शिक्षण देऊन नंतर वरच्या वर्गातील लोकांना शिक्षण द्यावे 'आधी कळस मग पाया असे न करता, आधी पाया मग कळस' अशा पद्धतीची शिक्षणप्रणाली असावी, असा महात्मा फुले यांचा आग्रह होता. प्रथम उपेक्षितांना शिक्षण नंतर अपेक्षितांना शिक्षण 'हे सूत्र अमलात आणावे, यावर महात्मा फुले यांनी भर दिला होता. महात्मा फुले यांचे शिक्षणविषयक विचार सामाजिक, राजकीय, सांस्कृतिक स्वरूपाचे विचार आहेत. ते आपल्याला प्रेरित व प्रोत्साहित करीत

४. गांधीजींच्या दृष्टीने स्त्री-पुरुष भेदाभेद करणे ही बाब चुकीची होती. त्यांनी स्त्री-पुरुष समानतेचा पुरस्कार केला.

५. स्त्रीशिक्षण, स्त्रीसबलीकरण, स्वावलंबी स्त्रीजीवन यावर गांधीजींनी भर दिला.

संदर्भसूची

१. सुजाता- बापू और स्त्री, सर्व सेवा संघ प्रकाशन, वाराणसी, पहला संस्करण जून २०१२ पृ. ९२.

२. बोरसे विनोद - सविनय कायदेभंग चळवळीतील स्त्रियांच्या सहभाग हा लेख गांधीजी आणि सामाजिक सामंता-संपादक- प्रा. श्रीराम जाधव, महात्मा गांधी अध्ययनकेंद्र, देवगिरी महाविद्यालय, औरंगाबाद, प्रथम आवृत्ती २ ऑक्टोबर २००९ पृ.१०१.

३. तत्रैव पृ.१०४.

४. बी एस वाझिरे, गांधीवाद स्त्रीशक्तीच्या आविष्काराचा प्रेरणासुरत हा लेख महात्मा गांधीजींचे तत्वज्ञान संपादक डॉक्टर रामेश्वर भिसे प्रशांत पब्लिकेशन, प्रथमावृत्ती २/१०/२०११ पृ.६३-६४.

५. प्रतिभा जैन-‘गांधी एवं स्त्री सरोकार’ लेख, गांधी दर्शन सामायिक संदर्भ-संपादक विद्या जैन, रावत पब्लिकेशन जयपुर, पहला संस्करण २०१२, पृ.६०.

६. सुषमा देशपांडे- गांधीजींचा स्त्रीविषयक दृष्टिकोन व सामाजिक समता हा लेख, उपनिर्दिष्ट गांधीजी आणि सामाजिक समता-संपादक प्रा. श्रीराम जाधव. पृ.९५.

७. शांतीकुमार मोरारजी / स्वामी आनंद -गांधीजींच्या आठवणी, अनुवाद अंबरिश मिश्रा राजहंस प्रकाशन, पुणे, आवृत्ती पहिली- ऑगस्ट २०१८ पृ. १०

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महात्मा गांधी यांची कामगार विषयक दृष्टी

प्रा. गोरख शिवाजी शेवाळे

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प्रास्ताविक:

एकोणिसाव्या शतकात जन्मलेले आणि विसाव्या शतकात हुतात्मा झालेले म. गांधी हे जगात सगळ्यात वंदनीय मानले गेलेले आहेत. म. गांधीविषयीचा अभ्यास अनेक अंगांनी झालेला आहे. अगदी मानसशास्त्रीयदृष्ट्या हे व्यक्तिमत्त्व कसे दिसते याचा अभ्यास एरिक एरिसन सारख्या व्यक्तीने केला. इतक्या बाजूनं अभ्यास होऊन

सुद्धा या माणसाविषयीचं कुतूहल शिल्लक आहे. आधुनिक भारताचा इतिहासातील एक उत्तुंग व्यक्तिमत्त्व असलेले महात्मा गांधी यांचा भारतीय जीवनाच्या प्रत्येक अंगाशी स्पर्श झालेला आहे. म.गांधींचा काळ हा जनआंदोलनाचा आणि मुख्य प्रवाहा पासून परिघा बाहेर गेलेल्या अनेक घटकांना या व्यापक जनआंदोलना मध्ये सामावून घेण्याचा कालखंड म्हणून ओळखला जातो. मोठ्या प्रमाणात

गांधीजी के शैक्षिक विचारों का विद्यार्थियों पर पड़ने वाले प्रभावों का अध्ययन।

डॉ. कीर्तिबाला वर्मा

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प्रस्तावना-

गांधीजी को अधिकांश लोग एक महान राजनीतिज्ञ की मानते हैं, किन्तु जीवन और समाज के विभिन्न क्षेत्रों में उनकी देन अमूल्य है। उन्होंने राजनीतिक क्रान्ति के साथ-साथ सामाजिक क्रान्ति को भी जन्म दिया और इसमें शिक्षा को प्रमुख स्थान दिया। वे एक श्रेष्ठ शैक्षिक विचारक थे। "बेसिक शिक्षा प्रणाली" उनके शैक्षिक विचारों का एक व्यवहारिक रूप है। और इस शिक्षा प्रणाली का पाठ्यक्रम छात्रों को आत्मनिर्भर बनाने वाला और सर्वांगीण उन्नति में योगदान देने वाला है। इसके लिये उन्हें किसी हस्तकार्य या दस्तकारी के माध्यम से शिक्षा देनी चाहिये। गांधीजी ने शिक्षा के सम्बन्ध में अपने विचार प्रस्तुत किये "जो मुक्ति के योग्य बनाये वही विद्या है।" अतः जो चित्त की शुद्धि न करे, मन और इन्द्रियों को वश में करना न सिखाये, निर्भयता तथा स्वावलम्बन उत्पन्न न करे, जीवन निर्वाह का साधन न बताये, दासता से मुक्ति और स्वतन्त्रता से रहने का उत्साह तथा सामर्थ्य उत्पन्न न करे उस शिक्षा में चाहे जितने ज्ञान का कोश, तर्क की कुशलता और भाषा की प्रवीणता क्यों न उपस्थित हो, वह शिक्षा नहीं है।" शिक्षा के सम्बन्ध में गांधीजी ने यह भी कहा "शिक्षा से मेरा तात्पर्य बालक और आदमी में, शरीर, मस्तिष्क और आत्मा में जो कुछ सर्वोत्तम है उसे समग्र रूप से अभिव्यक्त करना है। साक्षरता शिक्षा का न तो अन्त है और न आरम्भ ही है। वह उन साधनों में से एक है, जिससे पुरुष और स्त्री को शिक्षित किया जा सकता है। साक्षरता स्वयं कोई शिक्षा नहीं है।" गांधीजी चाहते थे

कि भारत का प्रत्येक व्यक्ति शिक्षित बने। उनका विश्वास था कि शिक्षा का उद्देश्य बालक की समस्त शक्तियों जैसे - शारीरिक, मानसिक, सामाजिक, नैतिक, चारित्रिक, आर्थिक व आध्यात्मिक शक्तियों और योग्यताओं का विकास करना है।

गांधीजी ज्ञान आधारित शिक्षा के स्थान पर आचरण आधारित शिक्षा के समर्थक थे। उनके अनुसार शिक्षा प्रणाली ऐसी हो जो व्यक्ति को अच्छे बुरे का ज्ञान प्रदान कर उसे नैतिक बनने के लिये प्रेरित करे। गांधीजी का यह भी मानना था कि व्यक्ति अपनी मातृभाषा में शिक्षा को अधिक रूचि तथा सहजता के साथ ग्रहण कर सकता है।

गांधीजी के अनुसार शिक्षा के द्वारा व्यक्ति में स्वावलम्बन का गुण आना आवश्यक है। जब बालक विद्यालयीन शिक्षा समाप्त करे तो वह अपने पैरों पर खड़ा हो सके, इसके लिए उसे व्यावसायिक दक्षता प्राप्त करनी होगी। व्यवसाय में कुशलता प्राप्त करना देश और समाज के लिए तो लाभकारी है ही, परन्तु स्वयं व्यक्ति के लिए भी आवश्यक है। शिक्षा प्राप्त करने पर भी यदि बालक बेकार रहता है तो इसमें शिक्षा का ही दोष है। इस दृष्टि से हम कह सकते हैं कि गांधीजी यहाँ पर जीविकोपार्जन के उद्देश्य का समर्थन करते दिखाई पड़ते हैं। व्यावसायिक उद्देश्य तथा जीविकोपार्जन के उद्देश्य पर गांधीजी ने बल दिया। गांधीजी ने शिक्षा का आधार हाथ से बनी हुई वस्तुओं को रखा और उनका उद्देश्य था कि शिक्षा का कार्य सिर्फ मानसिक

इतिहास (G-3)
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Mantra of survival to future generations: Gandhi's principles

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Gandhiji has written in Indian opinion... The main struggle of a person is from within. Building on moral principles from Hindu, Christian, and Muslim traditions, as well as European counter cultural philosophers such as Tolstoy and Ruskin, Gandhi gave birth to a comprehensive. The word 'vow' originated from French word 'vou'; and from Latin word 'votum' which means a set of solemn or holy promises committing one to prescribed role, calling or course of action. The eleven vows of Mahatma Gandhi are the pious and pure resolutions, which guide and direct us to live and celebrate our life differently, but perfectly. Our higher consciousness and duties dictate us to do something good but our human weakness prohibits us from doing that. This obstructs the development of our personality. When Gandhi was in Yeravda jail in 1930, he wrote weekly letters to the inmates of Sabarmati Ashram. Later on, those letters were compiled in a book form called "Mangal Prabhat". He described his famous eleven vows in those letters and now they are in the collection of "Mangal Prabhat".

Gandhi's vision for the world was that everyone in society will be trained to be Satyagrahi, this is the only way for society to truly transform. However, Gandhi knew society couldn't be changed overnight, so he created a home base for training people to be effective warriors of non-violence. The home base for training satyagrahi was a rural communally run community called an ashram, located in Sabarmati, India. Traditionally ashrams were

rural retreat centers in India, used primarily as a center for spiritual development. However, Gandhi re-invented the ashram to make it a spiritual training ground for non-violent warriors. Gandhi, who always lived with his own principles as the purpose for life, gave the mantra of success and development of the country by giving the original purpose of living to the world. When the young generation of our country will follow the thoughts of Mahatma Gandhi, they will understand that self-motivation is born from the basic foundation of our own principles. Gandhi's vision for the world was that everyone in society will be trained to be warriors of nonviolence, called *satyagrahi*. Today, everyone in the country needs to be Satyagrahi.

The eleven vows are as follow:- 1.Satya (Truth), 2.Ahimsa (Nonviolence), 3.Asteya (Non stealing), 4.Brahmacharya (Self-discipline), 5.Aparigraha or Asangraha (Non-possession), 6.Sharishrama (Bread labour), 7. Aswada (Control of the palate), 8. Sarvatra Bhayavarjana (Fearlessness), 9. Sarva Dharma Samantva (Equality of all religions), 10. Swadeshi (Use local goods), 11. Sparshbhavana (Remove untouchability)

1. Satya (Truth) :

Truth is the first thing that Mahatma Gandhi says and uses in his own reassuring way of life. It is an important element of the true man's life to travel with a source of light and a new radiance of his own thoughts. All our

physical sense but of in the mental sense also. Hence the concept truth and non-violence according to Gandhi has a very wide application.

Gandhi believed that without the practice of Non-Violence Truth cannot be realized. Gandhi employed a curious argument to establish this point. Gandhi stated that God and Truth are identical. At the same time Gandhi accepted a pantheistic conception of God. He argued that God pervades all beings. Are united by God and the act of unification is made possible through love or Non-Violence. So Non-Vilence is ultimately the cementing bond of the Universe that has its origin in God or Truth.

Conclusion:

In conclusion we can say that both Truth and Non-Violence are closely interrelated. They are the same sides of a same coin. A critical account of the Gandhian concept of Non-Violence shows that Gandhi was not aware of the deep rooted aggressive instinct in man. Contemporary psychologist have pointed out that this instinct plays a major role in the human mental

life. Gandhi did not play sufficient attention to it. His account of Non-Violence seems to be more dependent on his readings of religious texts than on psycho-social considerations. This is a major critical point that may be raised against the Gandhian conception on Non-Violence. If Non-Violence is the expression of the life-instinct within man then

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3

Satyagraha and non-violence : the tool of truth by Mahatma Gandhi.

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Non-violence When we talk about non-violence, the first thing that comes to mind is 'Bapu'. Mahatma Gandhi explained the meaning of non-violence not only to India, but to the entire world. Ahimsa is a personal habit and means not to harm oneself or others under any circumstances. Satyagraha means insistence on truth. This concept was entirely a gift from Mahatma Gandhi and he proclaimed and used

it in the Indian freedom struggle. Satyagraha is an attitude followed by Mahatma Gandhi. Its origin is seen in family feelings like anger, greed, passion, love, affection etc. Affection, respect, love, generosity are the pillars of family life and the success of love or maya is expressed through deeds. For Mahatma Gandhi, ahimsa was a religion, for him, it was a plant of slow growth; And with its activities, applied in day-

“Gandhi on Role of Woman in India and Abroad”

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Abstract

Women are the companion of man with equal mental capacities. she is entitled to a supreme place in her own sphere of activity as man is in his. Women is the incarnation of Ahimsa. Ahimsa means infinite love, which again means infinite capacity for suffering. Woman is the embodiment of sacrifice and suffering, and her advent to public life should therefore result in purifying it, in restraining unbridled ambition and accumulation of property. A woman has a compassionate heart which melts at the site of the suffering. According to Gandhiji view in favour of women are highly remarkable. He said, I am uncompromising in the matter of woman's rights. Women are special custodians of all that is pure and religious in life. In non-violence struggle, women had played an even greater part than men because they are embodiment of renunciation and compassion of non-violence. Woman can make a larger contribution than men towards the attainment of independence. Women are worthier interpreters of non-violence, have greater courage and immeasurably greater spirit of self-sacrifice. He appealed highly educated women to actively identify themselves with the masses and help others both morally and materially.

Introduction:

Mahatma Gandhi had expressed his views and had written on numerous issues that concerned the Indian Society in particular and humanity in general. He said, “In all countries where the

people live a decent life, there is no disparity in the condition of men and women. It is easy to see how much the real wealth of India would be attenuated if one half of her human beings remained ignorant and existed only as plaything of others. The Mahatma said that women have been suppressed under custom and law for which man was responsible and in the shaping of which she had no hand. Rules of social conduct must be framed by mutual co-operation and consultation. Gandhi considers these women of pure, firm and self-controlled character. Women are gifted with equal mental capacities and therefore she has equal rights. However, due to the force of custom, ignorant and worthless men have been enjoying superiority over women. Gandhiji believed that India's salvation depends on the sacrifice and enlightenment of her women. Gandhiji's devotion to women began with his devotion to his mother and Kasturba, most particularly to women as mother. Motherhood became increasingly his model for liberation of India and his own life, a mother, having brought forth a child, selflessly devotes herself to his care till he grows up and becomes independent. He was profoundly influenced by Annie Besant, a British militant feminist and a Theosophist, Sarojini Naidu a trusted Gandhi's co-worker, Kamladevi Chattopadhyaya, a fiery Satyagrahi, RajKumari Amrit Kaur and Pushpaben Mehta. Gandhi believed women could do much to transform India on all levels. He believed that

The Sermon on the Mount: A Formative Impact of the Gandhian Ideology

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Abstract:

The philosophy of Mahatma Gandhi has been cherished and embraced all over the world. He is an established epitome of political ideology and his impact has never been surpassed. His ideology, also called as the ‘*Gandhian Ideology*’ is an outcome of a prolonged and in depth study of all religious philosophies. In fact Mr. Gandhi was in search of truth. But he was not going to make a compromise with it unless it had proved the test of time and space over and again. Therefore his journey to the truth was not easy one or of short duration. The *Holy Bible* seems to have special impact on the Gandhian thoughts. He was specifically impressed by the Sermon on the Mountain. The Sermon on the Mountain is made up of the paradoxical statements and is contradictory to the worldly accepted standards of life. However, Mahatma Gandhi found in these beatitudes the highest ethics of life. The Sermon on the Mountain seems to have the solutions for the age old caste system based on the hierarchy and leading to the hideous discrimination. These beatitudes are nothing but the plea to the equality, tolerance, brotherhood, morality leading to the formation of the prefect character. The supreme blessedness involved in beatitudes suggests ultimate quality of human life as desired for any human being. The Sermon on the Mount seems to serve the base for the four aspects of

the Gandhian ideology known as Truth, Nonviolence, Civil-disobedience and Sarvodaya (development of all).

Introduction

Mahatma Gandhi the worldly acclaimed leader, the Mahatma (the great soul), the upholder of Truth, Nonviolence and Non-cooperation Movement seems to be greatly impressed by the *Holy Bible*. In fact Mahatma Gandhi was in search of truth. He struggled a lot to explore it and to grapple it. He studied almost all religious philosophies to find out the truth. He came across many theories, philosophies, ideologies, principles and doctrines that claimed to state the truth. But that truth was incomplete, partial. He even experimented with truth in his autobiography of the title *My Experiments with Truth*. The *Holy Bible* states that “Ye shall know the truth, and the truth shall make you free” (John 8:32) He seems to be an ardent follower of the *Holy Bible* and specifically of the Sermon on the Mount.

The *Holy Bible* has been the best seller of the world. It is divided in two parts –the Old Testament and the New Testament. Though Mahatma Gandhi’s initial experience with the Christianity was unpleasant yet he read the Bible thoroughly. The Old Testament of the *Bible* could not sustain him for a long time due to its detail narration of frequent wars,

better living of the coming generations.

Gandhi's vision about Sustainability gets reflected in his utilizing minimum comforts without using modern amenities like electricity, his well-known belief in spinning the yarn, making Khadi which Helps the people to become self-sufficient. He always intended to recycle and reuse of various Natural Resources. Mahatma Gandhi's view about Sustainable development also highlights about the burning issue of water scarcity in the world, to overcome this problem he suggests about the Afforestation on a large scale throughout India and to avoid famines and shortage of food, he suggested rain water harvesting which can be utilized for irrigational purposes.

Conclusion

Thus to Conclude it is realised that Gandhi's contribution towards sustainability shows extreme relevance in current scenario, which was reflected in his ideas of promotion of Renewable energy, promotion of Khadhi or Satyagraha, campaigns against

industrialization. So to create Sustainable development we must follow the life style as well as the great thoughts of a gentleman called Mahatma Gandhi.

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Women's empowerment is the empowerment of the country: Gandhi's vision

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In 1925, Gandhi was instrumental in making Sarojini Naidu the first female president of the Congress. At that time, no woman was given the presidency even in the big parties of the world like the British Party, the American Democratic Party. Therefore, getting Sarojini Naidu as president was a big deal. Against the backdrop of the 1919 Act, Gandhi

encouraged women to attend elections. In 1931, under Gandhiji's leadership, the Congress passed a resolution granting equal rights to women, irrespective of their education or status. At that time, even in some developed countries in Europe, women didn't have the right to vote. Gandhiji gave equal importance to the independence struggle and social movements.

Views of Mahatma Gandhi on Sustainable development in Today's World

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Abstract:

Sustainable development is that which meets the needs of the present without compromising the ability of future generation to meet their own needs. It includes Global challenges like Poverty, Inequality, Climate change, Environmental degradation, Peace and Justice. This paper highlights the views of great Indian Leader Mahatma Gandhi about Sustainable development as his ideas about Social, Political and Economic values are very much effective for the frame work of Sustainability.

Key words: Sustainable development, Mahatma Gandhi.

Introduction

Sustainable development is an organizing principle and it has evolved with the evolution of Human Civilization. It helps in meeting human development goals along with the development of Natural resources and also the ecosystem services. Today's Sustainable development goals include Climate change, Poverty, Inequality, Global challenges, Environmental degradation, Peace, Standard of living and also Justice.

The modern concept of sustainable development is mostly derived from the Brundland Report 1987 (Schaefer and Crane, 2005), nowadays it mainly focuses on economic and social development as well as

on environmental protection. To achieve Sustainable development there are three guiding principles The economic, social and environmental factors which interlink with each other and helps man to Maintain a balance between the Nature and living beings.

The Economic Sustainable system is concerned with a balanced economic growth of a country, it observes the laws of nature and it helps to minimize the use of resources as well as energy.

Social sustainability deals with the significance of its impact on people, their relationships, society, as well as communities. All social classes must be treated equally and most emphasis should be Given on issues like education, health and services.

Environmental sustainability is concerned with the maintenance of natural resources which are very useful in physical environment. It deals with the prevention of natural environment to produce Renewable resources and to avoid over exploitation of non-renewable resources as well as a quality life for all the living beings.

Gandhi's view about Sustainable development.

The way of life which Mahatma Gandhi followed was simple living and high thinking which help to preserve the resources as well as sustain them on this planet which results in

होत असतांना तुझे तू आणि माझे मी अशी स्वार्थी वृत्ति त्यागून स्वावलंबनातून सर्वांचा सामूहिक विकास साधण्याचा जेव्हा आपण प्रयत्न करू, तेव्हा ख-या अर्थाने या राष्ट्रपित्याला आपली आदरांजली असेल. चरखा हा प्रतीक आहे साधेपणा, मानवी सेवा, स्वावलंबन, अहिंसात्मक जीवन, सत्य, आध्यात्मिक विकासाचा....! तो नव्याने आणि अधिक खोलात समजून घेणे आज तितकेच महत्त्वाचे आणि प्रासंगिक आहे.

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मो. नंबर : ८२७५५८६३८६

गोषवारा :

गांधीवादी धोरण म्हणजे सत्य, त्याग, अहिंसा, निःस्वार्थ सेवा आणि सहकार्याचे संयोजन. गांधींच्या मते, कोणी भित्रे नसून शूर असले पाहिजे. त्याने हिंसक न होता आपली मते, सूचना आणि विचार मांडले पाहिजेत. सत्य आणि अहिंसेच्या शस्त्रांनी युद्ध लढले पाहिजे. गांधी म्हणाले की, 'सत्यापेक्षा श्रेष्ठ देव नाही'. गांधींच्या विचारांनुसार, अहिंसा हा जगातील प्रत्येक प्रकारच्या समस्येचा अंतिम उपाय आहे. सध्याच्या परिस्थितीत, सत्याग्रह हे प्रतिकाराचे राजकीय साधन आहे. हे सत्य आणि नैतिक धैर्याच्या आदर्शावर आधारित जीवनाकडे एक समग्र दृष्टीकोन आहे. सत्याग्रहाचे जगातील काही महान तत्त्वज्ञान आणि धार्मिक सिद्धांतांमध्ये साम्य दिसून आले आहे आणि त्याबद्दल बरेच काही लिहिले गेले आहे. गांधींची सत्याग्रह प्रणाली अहिंसा, असहकार, सत्य आणि प्रामाणिकपणावर आधारित होती.

गांधींनी भारताच्या स्वातंत्र्यलढ्यात अहिंसेचा मुख्य शस्त्र म्हणून वापर केला आणि भारत ब्रिटिश राजवटीपासून स्वतंत्र झाला. सध्याच्या काळात काही जिवंत उदाहरणे आहेत जी गांधीवादी धोरणाचा वापर करून अहिंसा प्रतिकाराचे यश दर्शवतात. महात्मा गांधी कोणत्याही प्रकारच्या शोषण आणि अन्यायाच्या विरोधात होते. त्यांच्या मते, वाईट गोष्टींना कोणत्याही किंमतीत विरोध केला पाहिजे. परंतु त्यांनी आग्रह धरला की शस्त्रे अहिंसक आणि नैतिक असली पाहिजेत. शांततापूर्ण पद्धतीचा अवलंब केल्याने एक श्रेष्ठ बनला आणि शत्रूला तोटा झाला असे होईल, पण अट अशी आहे की प्रतिस्पर्ध्याला परस्पर आदर आणि प्रेमाने सामोरे जावे लागेल. गांधींचा असा विश्वास होता की केवळ प्रेमाद्वारे शत्रूवर कायमस्वरूपी विजय मिळवता येतो.

संशोधनाची उद्दिष्टे:

गांधीवादाची सुरुवात प्रसिद्ध ओळीने होते

सर्वाना शिक्षण, मूलोद्योगी शिक्षण, प्राथ.शिक्षण, सक्तीचे व मातृभाषेतून शिक्षण द्यावे ह्या संकल्पना अस्तित्वात येऊ घातलेल्या आहेत. आज मन आणि मनगट यांचा विकास शिक्षणातून न झाल्यामुळे बालके असंस्कारित राहून समाजामध्ये संवेदनाशून्य व्यक्ती ठरले आहेत. आजच्या विद्यार्थ्यांची शिक्षण घेऊनही शिक्षण, नोकरी आणि व्यवसाय यांची फारकत झालेली दिसत आहे.

सारांश-

म. गांधीजींनी सत्याग्रहाबरोबरच जीवननिष्ठा हा मंत्र समाजाला दिला. सत्याला विरोध करणा-यांना प्रेमाने आणि निष्ठेने जिंकायचे, हिंसक मार्गाने नव्हे. असे त्यांचे प्रेरक विचार होते. गांधीजींनी अखिल मानव जातीला अपूर्णतेकडून पूर्णतेकडे, अशाश्वत स्थितीकडून

शाश्वततेकडे आणि स्व-जीवनापासून सहजीवनाकडे वाटचाल हा मोलाचा संदेश दिला. मानवी कल्याणाचा मार्ग शिक्षणातून जाणारा असावा हा मूलमंत्र त्यांनी आपल्या जीवनशैलीतून आचरणातून आणि विचारातून दिला.

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२. महात्मा गांधीचे शिक्षण विषयक विचार, प्रा. ग. वि. आकोलकर.
३. महात्मा गांधी संकलित वाङ्मय, खंड १४.

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भारतीय स्वातंत्र्य लढ्याच्या इतिहासातील एक सोनेरी पान - महात्मा गांधी

जागृती नेरकर, सुनील डोत्रार

महात्मा गांधी विद्यामंदिर संचलित लोकनेते व्यंकटराव हिरे महाविद्यालय पंचवटी, नाशिक

सारांश:

आपण या लेखात देशाच्या स्वतंत्र्य लढ्यात इंग्रज सरकारच्या विरुद्ध आपले अहिंसावादी या शस्त्राचा वापर करून त्यांना वठणीवर आणणारे महान क्रांतिकारक महात्मा गांधी यांच्या बदल आणि त्यांनी केलेला बहुमोल कामगिरी बदल जाणून घेणार आहोत. कुठल्याही प्रकारची शरीरयष्टी नसतांना केवळ अहिंसेच्या बळावर त्यांनी कश्या प्रकारे इंग्रज शासनाला आपल्या देशातून परतून लावले. तसेच त्यांनी केलेली देशातील सामाजिक सुधारणा, अस्पृश्यतेचे निवारण करण्यासाठी केलेली बहुमोल कामगिरी त्याचप्रकारे त्यांनी घडवून आणलेली हिंदू मुस्लीम एकजूट अश्या प्रकारच्या अनेक बाबी आपण या लेखाच्या माध्यमातून जाणून घेणार आहोत. देशाच्या स्वातंत्र्य कालीन इतिहासातील महान क्रांतिकारक, शांतता व अहिंसेचे पुजारक महात्मा गांधी यांचा जन्म सन २ ऑक्टोबर १८६९ साली गुजरात मधील

पोरबंदर या शहरात झाला होता.

प्रस्तावना-

महात्मा गांधीचे पूर्ण नाव मोहनदास करमचंद गांधी होते. परंतु लोक त्यांना प्रेमाने बापू म्हणत असत रविंद्रनाथ टागोर यांनी बापूंना सर्वप्रथम 'महात्मा' ही उपाधी धारण केली होती. महात्मा गांधी यांच्या वडीलांचे नाव करमचंद गांधी व आईचे नाव पुतळाबाई होते. पुतळाबाई या अत्यंत धार्मिक वृत्तीच्या होत्या. त्यांनी महात्मा गांधी यांच्यावर बालवयात केलेल्या धार्मिक संस्काराचा केलेला प्रभाव त्यांच्या पुढील जीवनात दिसून येतो. मोहनदास (महात्मा गांधीच्या) मनावर त्याच्या बालपणीच अहिंसा, शाकाहार, सहिष्णूता व प्राणिमात्रांवर दया. या सारखे संस्काराचे धडे आईकडून गिरवण्यात आले. वयाच्या १३ व्या वर्षी महात्मा गांधीचा विवाह कस्तुरबा सोबत झाला. गांधीजी त्यांना प्रेमाने. 'बा'

महात्मा गांधी यांची भाषणे आणि पत्रे यातील अर्थशास्त्रीय दृष्टीकोण

डॉ. नारायण नामदेव गाढे

प्राध्यापक व अर्थशास्त्र विभागप्रमुख, लोकनेते व्यंकटराव हिरे कला, विज्ञान आणि वाणिज्य

महाविद्यालय, पंचवटी, नाशिक (महाराष्ट्र)

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प्रस्तावना:

महात्मा गांधी हे नाव सर्व जगाला परिचित आहे. सत्य, अहिंसा, शांती यावर त्यांचे तत्वज्ञान आधारलेले आहे. ब्रिटिश राजवटीला त्या काळी उघडपणे विरोध करण्याचे धाडस गांधींनी केले. त्यांनी ब्रिटिश शासनव्यवस्थे विरुद्ध असहकाराचे तंत्र अवलंबिले. त्यांना अनेकवेळा तुरुंगवास भोगावा लागला. त्यांनी स्वतंत्र भारताचे स्वप्न बाळगले होते. गांधीजींना भारत देश केवळ स्वतंत्र झालेला पाहावयाचा नव्हता, तर देशाला स्वावलंबी बनविण्याचे स्वप्नही त्यांनी उराशी बाळगले होते. त्यादृष्टीने त्यांनी चरखा व सुतकताईला अनन्य साधारण महत्त्व दिलेले दिसते.

महात्मा गांधी आफ्रिकेतून भारतात परत आल्यावर त्यांनी भारतभर पदयात्रा केली. देशातील निरनिराळ्या प्रदेशातील लोकांच्या समस्या समजावून घेतल्या. त्या समस्या सोडविण्यासाठी ते अहोरात्र कार्य करीत राहिले. महात्मा गांधी यांनी त्यांच्या कारकिर्दीत भारतातील निरनिराळ्या परदेशांमध्ये अगणित भाषणे दिलेली आहेत. प्रस्तुत प्रकरणात त्यांनी सन १९२५ मध्ये पश्चिम बंगालच्या विविध प्रांतात व इतर प्रदेशात भाषण दिलेली आहेत. याशिवाय त्यांनी देश विदेशातल्या व्यक्तींना पत्रही लिहिली आहेत. त्यांच्या या भाषणांतील आणि पत्रांमधील मजकुरांचा आर्थिक दृष्टीकोनातून चिकित्सक अभ्यास करण्याचा प्रयत्न या प्रकरणात करण्यात आलेला आहे.

दिनांक २ मे १९२५ रोजी हरिपूर येथील औद्योगिक प्रदर्शनाच्या उदघाटन प्रसंगी बोलताना ते आपल्या भाषणात

म्हणतात, 'हिंदी शेतकरी आळशी आहे असे म्हटले जाते. ते मला मान्य नाही. तथापि वर्षातील सुमारे सहा महिने त्यांना निरुद्योगी राहावे लागते ही वस्तुस्थिती आहे. त्याचे कारण ते आळशी आहेत हे नव्हे, तर त्यांनी करण्यासारखे काही कामच नाही. या काळात त्यांना कताई सहज करता येईल आणि त्यामुळे आपली परिस्थिती सुधारता येईल. भारताचा उद्धार होईल असे मी माझ्या अंगी असलेल्या सर्व अभिनिवेशाने सांगण्यास सिद्ध आहे. याविषयी मतभेद असू शकत नाही'. या पत्रातील मजकुरावरून ते जनतेला सुतकताईतून आर्थिक उन्नतीचा मार्ग सांगत असल्याचे स्पष्ट होते.

दिनांक २८ मे १९२५ रोजीच्या कलकत्ता येथील भाषणात ते म्हणाले होते, 'तुम्ही कोठेही जा, तुम्ही सदैव गरीब शेतक-यांचा विचार केला पाहिजे. तुम्ही जे खाता, ते गरीब शेतक-यांनी निर्माण केलेले असते'. यावरून त्यांचा भारतीय शेतक-यांबद्दलचा कळवळा दिसून येतो. भारतीय शेतक-यांनी शेती जोडधंदा करावा याचा आग्रह धरताना दिसतात.

दिनांक ९ मे १९२५ रोजी ताल-तुला येथील खादी कार्यकर्त्यांच्या सभेत भाषण करताना स्वराज्य मिळवण्यासाठी सुतकताईचे महत्त्व गांधीजींनी विशद केले आहे. 'कताई सर्वत्र सुरू झाली, तर पुष्कळ प्रश्न आपोआप सुटतील'. या भाषणात पुढे ते असेही नमूद करतात, 'एक हजार सच्चे कार्यकर्ते काँग्रेसमध्ये आणून त्या संस्थेमध्ये मी चैतन्य निर्माण करू शकेल. केवळ चार आणे देणारे; पण सूत न कातणारे काँग्रेसचे लाखो सभासद म्हणजे तो

प्रत्येक शाळेत राबविले जातात. सामाजिक जीवनातील सहभाग, सामाजिक एकता, सामाजिक जबाबदारीची जाणीव, सामाजिक न्याय अशी मूल्ये रुजतात. त्यामुळे व्यक्तिमत्त्वाचा सामाजिक शाश्वत विकास होतो.

सर्वोदयाची त्रिसूत्री नुसार समाजात निकोप स्पर्धा असावी, एकमेकांना सहकार्य करावे, उत्पादक परिश्रमाचे शिक्षण सर्वांना द्यावे. यातून सामाजिक नीतिमत्ता विकसित होऊन समाजाचा शाश्वत व ऊर्ध्वगामी विकास होतो. उच्च शिक्षणासाठी ग्रामीण विद्यापीठाची कल्पना त्यांनी मांडली होती. त्यातून सच्चे समाजसेवक तयार करणे, ग्रामीण भागातील लोकांना व्यवसायाचे प्रशिक्षण देणे हा त्यांचा हेतू होता. गांधीजींचे शिक्षण विषयक विचार आजही शाश्वत विकासासाठी सर्वांना मार्गदर्शक आहेत.

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- ३) ग. वि. अकोलकर - शैक्षणिक तत्त्वज्ञानाची रूपरेषा, श्रीविद्या प्रकाशन, पुणे.
- ४) गणेश चव्हाण - अध्ययन-अध्यापन पारंपारिक ते आधुनिक, नूतन प्रकाशन पुणे.
- ५) के. के. जाधव - नवीन काळाचे शिक्षण, मन प्रकाशन, नाशिक.

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महात्मा गांधींच्या शिक्षण तत्त्वज्ञानातूनच गांधी विचारधारेचा उगम

डॉ. निकम वसंत रामचंद्र

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लोकनेते व्यंकटराव हिरे कला, विज्ञान व वाणिज्य महाविद्यालय, पंचवटी, नाशिक. (महाराष्ट्र), भारत.

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मो. नंबर : ९३२५१११५१.

डॉ. मांजरेकर श्रीनाथ दिलीप

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मो. नंबर : ९९२२७९९२०४.

गोषवारा :

महात्मा गांधींचे जीवन हा विसाव्या शतकाने पाहिलेला एक अभूतपूर्व चमत्कार होय, या चमत्काराची सोप्या भाषेत चिकित्सा करावयाची झाल्यास, माणसावर निर्मळ प्रेम करणारा माणूस असेच या चमत्काराचे मुलभूत स्वरूप आहे. त्यांनी आयुष्यभर सत्याची व अहिंसेची साधना केली ती केवळ यांच्यात असलेल्या आंतरिक करुणा व प्रेमभावा मुळे हे प्रथमतः मान्य करायला हवे. त्यांच्या मनात असलेली करुणा व प्रेमभाव या बळामुळेच हजारो शतकांसाठी संजीवक संस्कार ते आपल्याला देवू शकले. ख-या अर्थाने 'युगात्मा' म्हणता येईल असे हे

व्यक्तिमत्व, असा हा महामानव. इ. स. १९२० नंतर भारत भूमीवर एक महानाट्य रंगू लागले, त्याचे महानायक गांधीजी होते. त्यांच्या कृती-कृतीतून युगायुगांना अपरिचित असलेले निःशस्त्र सेनानीचे सामर्थ्य प्रगट होत होते. ही करुणा आणि हा पराक्रम यांनी हजारो तरुणांना मंत्रमुग्ध, विचारप्रवण आणि कार्यप्रवण केले होते आणि आजही करीत आहे. देशभक्तीचा, समाजसेवेचा असा उदात्त ध्यास उरी धरून जन्माला येणारी फार थोडी माणसं असतात. समाजसेवा हीच ईश्वर सेवेचेच अधिक सुंदर रूप आहे याची जाणीव त्यांनी जनमानसात रुजविली. गांधीजींनी या देशालाच नव्हे तर संपूर्ण जगाला दिलेली अजून एक

आपल्याला लघु उद्योग व कुटीर उद्योग पहावयास मिळतात. त्यातून ब-याच श्रमिकांना रोजगार मिळालेला आपल्याला दिसून येतो.

४) शेतीची उत्पादन व्यवस्था:-

यंत्रावर चालणारी विस्तारित शेती किंवा सामुदायिक शेती देशांमध्ये नको, आपल्या अर्थव्यवस्थेत सहकारी पद्धतीने लहान प्रमाणावर विविध पिके घेणारे व्यक्तिगत पातळीवरची व सधन शेती असायला हवी, असे मत त्यांनी मांडले. शिवाय शेतीला पोषक ठरणा-या ग्रामोद्योग यांचा विकास केला पाहिजे, त्याच बरोबर शेतीत जनावरांचा वापर जास्तीत जास्त करावा. म्हणजेच शेतीपूरक व्यवसायावर त्यांनी भर दिलेला आपल्याला दिसून येतो.

निष्कर्ष

१. आज उद्योगांचे विकेंद्रीकरण झालेले दिसून येते.
२. श्रमिकांच्या संघटना किती महत्त्वाच्या आहेत हे समजते.
३. लघु व कुटीर उद्योग यांचे महत्त्व देशाला समजावून

दिले, त्यातून बेरोजगारांना काम कसे मिळेल हेही पटवून दिले.

४. शेतीबरोबरच शेतीपूरक व्यवसाय सुद्धा महत्त्वाचा आहे, हे त्यांनी पटवून दिले.

संदर्भसूची:-

- १) देसाई श्री. मु. , आर्थिक विचारांचा इतिहास, निराली प्रकाशन, ४१ बुधवार पेठ, पुणे.
- २) भोळे भास्कर लक्ष्मण, भारतीय प्रबोधन: स्वरूप आणि आव्हाने.
- ३) सुराणा पन्नालाल, गांधीजींची ओळख, सुगावा प्रकाशन, पुणे.
- ४) इंडियन ओपिनियन, महात्मा गांधी 'स्त्री शिक्षण' (लेख), दि. १९ जानेवारी १९०७.
- ५) इंडियन ओपिनियन, महात्मा गांधी, 'सती' (लेख), दि. २१ मे १९३१.
- ६) साम्ययोग साधना : गांधी १५१ जयंती विशेषांक

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महात्मा गांधींच्या राजकीय विचारांची प्रासंगिकता

प्रा. निकम कल्पना डी.

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प्रास्ताविक

इ.स.सन १९२० पासून काँग्रेसचे नेतृत्व गांधींकडे आले. 'हरिजन' हे वृत्तपत्र त्यांनी सुरू केले. असहकार, सविनय कायदेभंग व भारत छोडो आंदोलन अशी तीन महत्त्वपूर्ण आंदोलने त्यांनी केली. अनेक वेळा त्यांना कारावास सुद्धा झाला. त्यांनी दिलेल्या लढ्यामुळे व केलेल्या आंदोलनामुळे देश स्वतंत्र झाला. ३० जानेवारी १९४८ रोजी नथुराम गोडसेने त्यांचा खून केला. गांधीजींची शिकवण जनमाणसात वेगाने रुजत गेली. गांधीवाद

म्हणजे एखादा सिद्धांत नव्हे, तर मनुष्याच्या जीवनातील समस्यांचे निराकरण करणारी ती एक पद्धत होय. एकूणच ती एक आदर्श जीवनपद्धती होय. त्यांच्या राजकीय विचारांची प्रासंगिकता आजही दिसून येते.

महात्मा गांधींचा राजकीय दृष्टिकोन:

महात्मा गांधी हे राजकीय कर्मयोगी होते. कोणत्याही एका साच्यात त्यांचे विचार बसविता येत नाहीत. तरीही त्यांचे विचार आजही टिकून आहेत. याचे महत्त्वाचे कारण म्हणजे त्यांचे विचार जीवनाशी एकरूप

महात्मा गांधींचे आर्थिक तत्त्वज्ञान

प्रा. सुजाता वसंत आहेर

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मोबाईल नं.: - ७८४३०२३०६२

गोषवारा:-

महात्मा गांधी यांनी आयुष्यभर जे साप्ताहिकातून लेख लिहिले त्यातून, त्यांच्या भाषणातून आणि त्यांच्या प्रत्यक्ष कृतीतून जे व्यक्त झाले त्यावरून ते जीवनाच्या सर्व पैलूंचा साकल्याने विचार करणारे, जीवनमूल्ये आग्रहाने प्रतिपादन करणारे आणि आपल्या स्वतःच्या तत्त्वज्ञानाप्रमाणे जगणारे असे थोर पुरुष होते. महात्मा गांधींनी राजकारणाप्रमाणे समाजजीवन, अर्थकारण, धर्मकारण, नीती या सर्वच विषयांवर आपले तत्त्वज्ञान वेळोवेळी सांगितले. भारताच्या स्वातंत्र्य आंदोलनाचे नेतृत्व आणि त्याचबरोबर व्यावहारिक पातळीवर चर्चा, करार, वाटाघाटी आणि आंदोलने करीत असतानाच राज्य, स्वराज्य, स्वातंत्र्य, समता इत्यादी मूलभूत राजकीय संकल्पनांविषयी ही त्यांनी आपले विचार मांडले. त्यातून मानवी समाजापुढे त्यांनी जी काही मूल्ये ठेवली जे आदर्श सांगितले त्या सर्वांना मिळून गांधीवाद ही संज्ञा दिली जाते. गांधीवाद ही जशी एक विचारप्रणाली आहे तशीच ती एक जीवन पद्धती ही आहे. खेड्यातील माणसाला त्यांचे जीवन आनंदाने जगता यावे यासाठी खेड्यांना विकासाच्या मार्गावर नेऊन ती सक्षम आणि स्वावलंबी करणे महत्त्वाचे आहे. स्वातंत्र्य आणि विकास खेड्यापर्यंत नेणे म्हणजे सर्वांनी खेड्याकडे जाणे असे प्रतिपादन त्यांनी केलेले आहे. महात्मा गांधींनी ग्राम राज्याची कल्पना मांडलेली आहे. त्यांच्या मते, भारताचे दर्शन मूठभर शहरांमध्ये नव्हे तर खेड्यांमध्ये घडते म्हणून स्वायत्त असलेल्या खेड्यांच्या केंद्रस्थानी ही व्यक्ती असायला हवी, असे मत गांधीजी यांनी मांडलेले दिसते. त्याच बरोबर त्यांनी आदर्श ग्राम

रचनेची देखील संकल्पना मांडलेली आहे. महात्मा गांधींचे अर्थकारण धार्मिक, मानवतावादी तत्त्वावर आधारलेले आहे. त्यांनी खादी व ग्रामोद्योगातून विकेंद्रित अर्थव्यवस्था उभी राहिल व अशी अर्थव्यवस्था भारतातील सर्व सामान्यांचे प्रश्न सोडवू शकेल असा त्यांचा दृढ विश्वास होता. त्यांनी हस्तव्यवसाय यांना प्राधान्य दिले शेतीला प्राधान्य दिले आणि यातून त्यांनी संपूर्ण ग्रामोद्योगाच्या जोडीला स्वयंपूर्ण ग्राम व्यवस्थेचा विचार मांडला आणि त्यामुळे खाजगी क्षेत्रातले वा सरकारी क्षेत्रातले औद्योगीकरण असो त्यातून जनसामान्यांचे कल्याण होणार नाही. समाजाचे अधिकाधिक कल्याण करण्यासाठी व विषमतेचे निर्मूलन करण्यासाठी न्याय समाज व्यवस्थेची उभारणी झाली पाहिजे, असे त्यांचे मत होते. एकंदरीत त्यांनी परिपूर्ण असे अर्थशास्त्रीय विचार मांडलेले आपल्याला दिसून येतात.

प्रस्तावना:-

आज आपण जरी २१व्या शतकात पदार्पण केलेले असले तरी गांधीजींच्या आर्थिक विचारांबाबत जुन्या गोष्टींनी नवीन पर्वात पदार्पण केल्याचे दिसते. गांधीजींनी सांगितलेली ग्राम राज्याची संकल्पना आणि खेड्याकडे चला हा संदेश आज वास्तवात ठरत असल्याचे आपल्याला दिसते आज संपूर्ण जग हे खेळ बनलेला आपल्याला दिसून येते. सत्य अहिंसा स्वराज्य समता या तत्त्वावर आधारलेले गांधीजींचे विचार समाजाला एक नवी दिशा देणारे ठरले, म्हणून २ ऑक्टोबर हा जागतिक अहिंसा दिन म्हणून साजरा केला जातो. गांधीजींच्या विचाराला नैतिक मूल्यांचा आधार होता. परस्परावलंबन त्यांना

शोध लागला, यानंतर त्यांच्या व भारतीयांच्या जीवनाचा चरखा हा अविभाज्य घटक बनला.

स्वातंत्र्य चळवळीच्या काळात महात्मा गांधीजींनी खादी विषयक विचार प्रत्यक्षात आणण्यासाठी धोरणे आखून त्या दृष्टीने व्यापक मोहीम राबविली. मोठ्या प्रमाणात खादीची निर्मिती व विक्री करण्यासाठी सर्वच स्तरावरून प्रयत्न केले. आर्थिक निधी उपलब्ध करून देण्यासाठी देणग्या गोळा केल्या. स्वातंत्र्य चळवळीतील नेते व सर्वसामान्य कार्यकर्ते, खादी वापरू लागले. खादी वापरामागील राष्ट्रविकासाची उदात्त भावना हळूहळू वाढत गेल्याचे दिसते. आजही स्वावलंबी खेडी व स्वावलंबी समाज निर्माण करायचा असेल तर खादी व ग्रामोद्योग यांच्याद्वारे स्वयंपूर्णता आणून महात्मा गांधींच्या स्वप्नातील भारत निर्माण करता येईल. त्यासाठी लोकाभिमुख कृतिशील धोरणांची आखणी करून सर्वांनीच योग्य ती पावले उचलण्याची गरज आहे.

संदर्भग्रंथसूची

- १) गांधी मो. क. अनुवादक सीताराम पुरुषोत्तम पटवर्धन, सत्याचे प्रयोग अथवा आत्मकथा, नवजीवन प्रकाशन,
- २) नारायणभाई देसाई, रूपांतर सुरेशचंद्र वारघडे, अज्ञात गांधी, समकालीन प्रकाशन, २०१६
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गोषवारा:

आधुनिक भारताच्या इतिहासातला इ.स.१९१९ ते इ.स.१९४८ हा कालखंड गांधी युग म्हणून ओळखला जातो. गांधीजींच्या आगमनामुळे भारतीय स्वातंत्र्य लढ्याला कलाटणी मिळाली. स्वातंत्र्य लढ्याला एक नवी, योग्य दिशा मिळाली असे आपण म्हणू शकतो. महात्मा गांधी यांनी भारतीय राजकारणात एक नवीन विचारसरणी आणली. आधुनिक भारताचा अभ्यास करत असताना महात्मा गांधी या थोर व्यक्तिमत्त्वाचे विचार समजून घेणे

क्रमप्राप्त ठरते. गांधीजींनी सत्याग्रहाचा म्हणजे सरकारप्रती अहिंसात्मक असहकाराच्या धोरणाचा अवलंब केला. गांधीजींनी भारतीय स्वातंत्र्य लढा हा समाजातील तळागाळापर्यंत पोहोचवण्याचे महत्त्वपूर्ण कार्य केले. यापूर्वी समाजातील काही बुद्धिजीवी लोकांपर्यंत हा लढा सीमित होता पण गांधीजींमुळे जनसामान्यांना स्वातंत्र्याचे महत्त्व कळले. गांधीजींनी संपूर्ण देशाचे भ्रमण करून लोकांशी संवाद साधला तसेच त्यांच्या अडचणी, त्यांच्या समस्या जाणून घेण्याचा प्रयत्न केला तसेच आपले विचार त्यांनी



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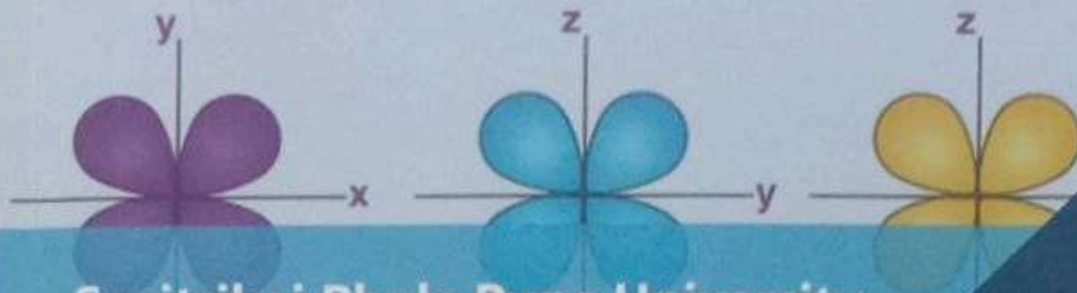
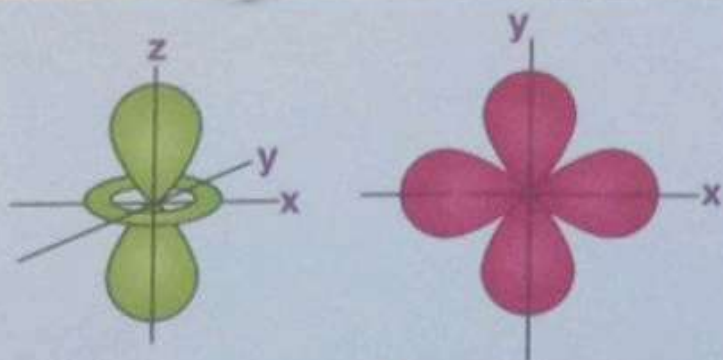
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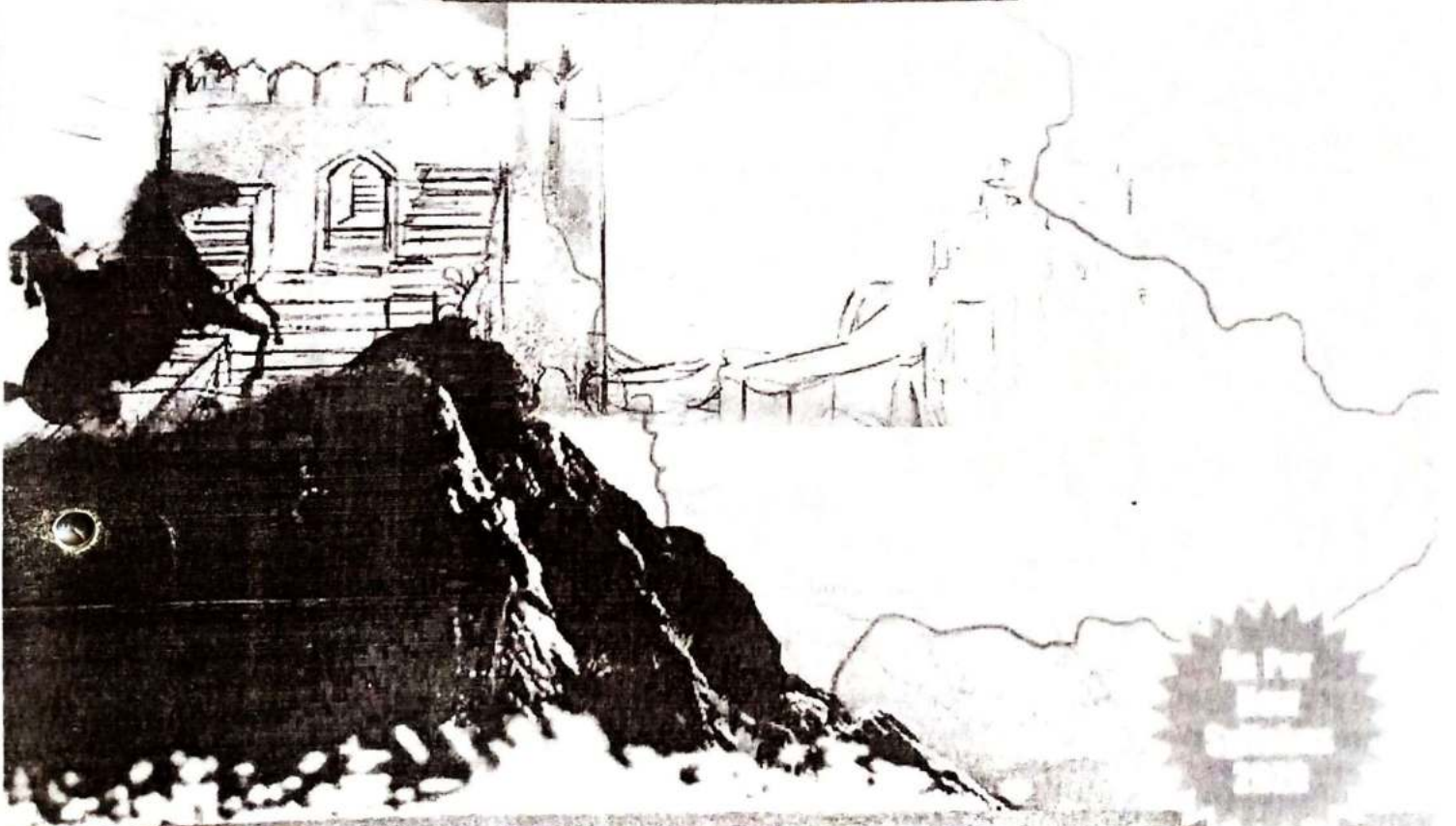
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A Quantitative Study of Factors Determining Entrepreneurial Growth in India

Dr. Ashutosh More

Assistant Professor in Commerce,
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ABSTRACT

The process of entrepreneurship is set up all over the world as successful tool for economic and social development. Over the years, India has to deal with challenges or issues like "poverty", "unemployment", "under employment", "unequal distribution of income". Government can solve these issues by supporting entrepreneurship and fostering the forthcoming entrepreneurs. Indian Government attempts to support entrepreneurship in 3 formats, Policies of government to favor and promote activities of entrepreneurial; make availability of financial support; set up of institutional and academic support. Lots of initiatives of high-level along with Startup India, have been initiated to encourage development in private sector. A quantitative study is conducted to determine entrepreneurial growth in India. Various factors are accountable for entrepreneurship like "motivation and individual skill", "social and cultural environment" where entrepreneurship is promoted and face problems or challenges in entrepreneurship. A sample of 194 respondents was surveyed to know different factors that determine entrepreneurial growth and the correlation between these factors and the entrepreneurial growth in India. It is concluded by the study that there are so many factors like Environmental factors, Push factors (Motivational), Pull factors (Motivational), Socio cultural factors and financial factors that determines the entrepreneurial growth and they all shows significant correlation between them and entrepreneurial growth in India.

INTRODUCTION:

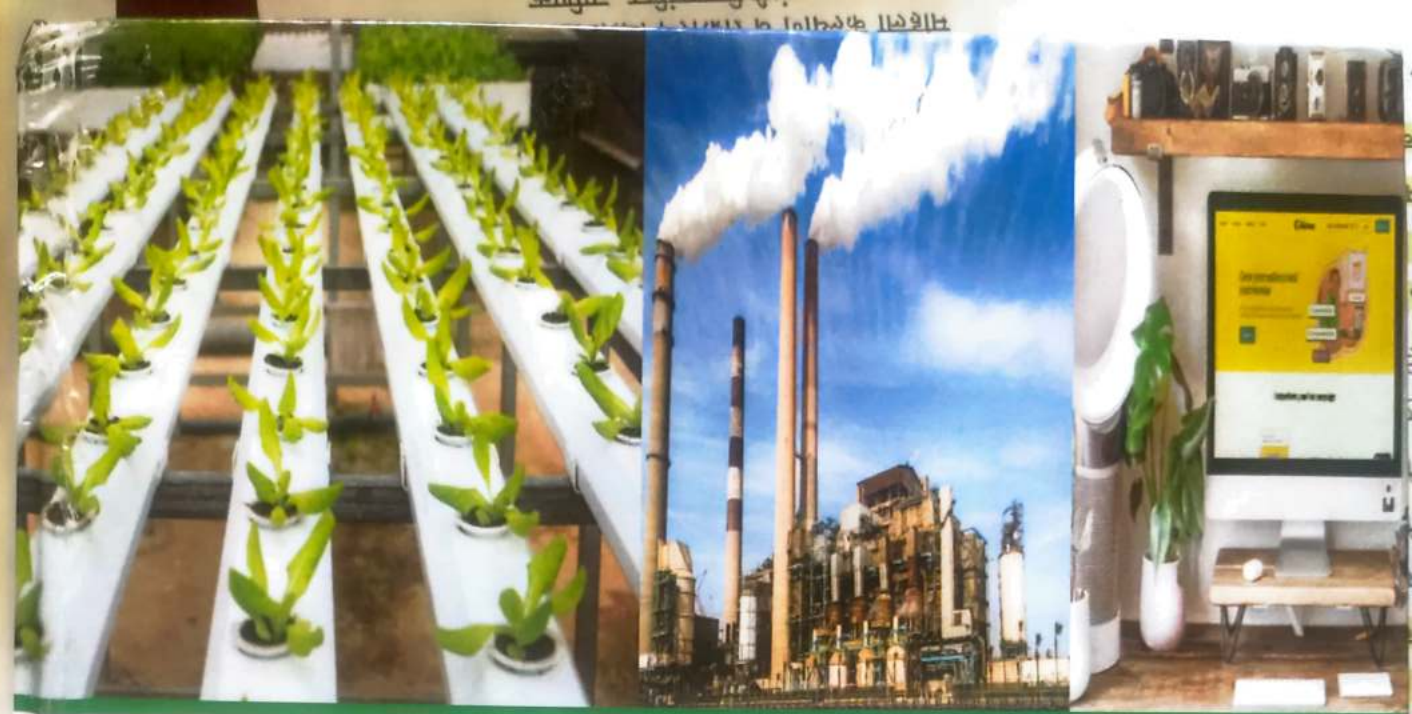
In India, various efforts are done since independence for development of entrepreneurship at both "Government and non-Government levels that includes "industrial policy", "commercial policy", "Licensing policy", "Globalization" and "simplification" etc. But the progress in this matter is not so much satisfactory. There are many factors that influence the growth of entrepreneurs in India and most important are "Economic factors" ("Capital", "Manpower", "Raw materials", "Market" and "Infrastructure") and "Non-economic factors" ("Education", "Attitude of Society", "Cultural" and "ED Programs").

Capital and labour or workforces are some of the important factors. Capital is very important for start-up and smooth running of any enterprise. Enhancement in capital investment results in more profits that accelerate the capital formation process and easy accessibility of right type and quantitative and qualitative workers also influences growth and emergence of entrepreneurship. Raw material (RM) is also an essential ingredient for production and inadequate supply of RM no firm can properly function and entrepreneurship is adversely got effected. In Modern & competitive world, it is difficult for entrepreneurs to survive if there is lack of latest and updated information about market and marketing techniques. Transportation facilities like roads, highways, communication, and transportation etc. influence entrepreneurship.

Education is the factor that enables entrepreneur to understand the world and equips hi, with basic skills and knowledge to face every day challenges. Education system inculcates entrepreneurial values both in men and women entrepreneurs (Khan, 2015). Attitude of the society also influence the entrepreneurship as

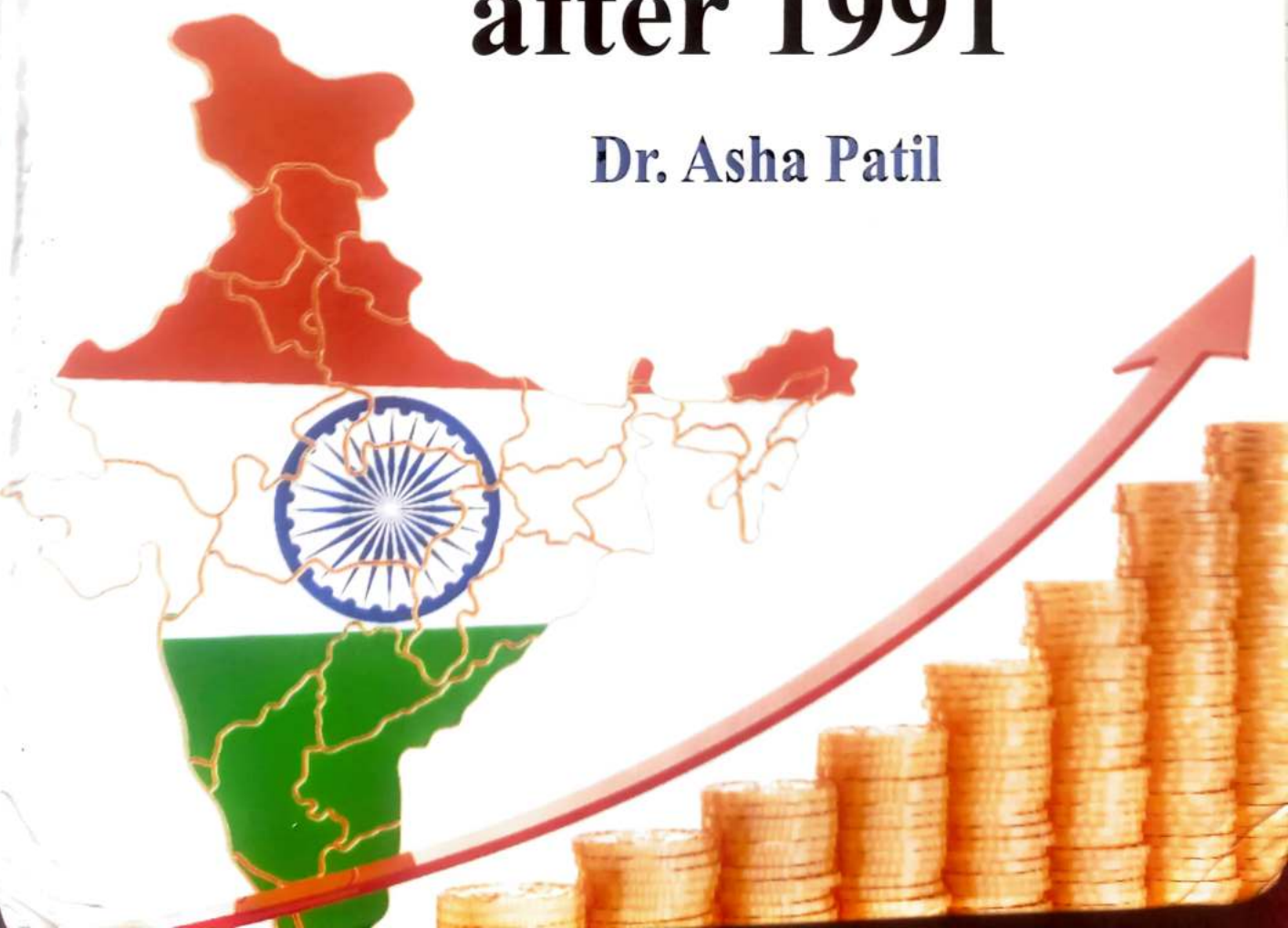
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Development in Indian Economy after 1991

Dr. Asha Patil



Development in Indian Economy after 1991

Dr. Asha Patil
(M.A BE.d Ph. D Economics)



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Mergers create larger banks, which are better equipped to face global competition.

What challenges do banking mergers in India entail?

If there's a need for capital after the merger, it would demand a relatively higher capital infusion from the government.

Taking weaker banks under its umbrella would expose the anchor bank to governance-related issues.

Unhappy employee unions of banks would cause strikes and other troubles.

Since the smaller banks' NPAs would be merged with the bigger bank, the latter's pressure to address them would increase.

Culture fit is as important as other feasibility factors of merging banks. Since acquisition also means merging human resources across the PSBs, staff issues due to changes in the work environment and internal guidelines, if not addressed well, could backfire on the very objective of the merger.

At the management level, the difference in perspective, if not addressed, can lead to friction. If not contained, the merger could become unsuccessful, leading to the downfall of the entire organisation.

The impact of bank mergers on customers has an emotional quotient. If the customers are not communicated timely about the merger and its objectives, they may pull off, leading to a loss of business.

Recapitalising smaller banks may not be that big a financial challenge to the government compared to bigger banks. With the risk of the challenges of smaller banks snowballing into a bigger issue for the bigger bank, the entire economy, let alone the banking system, will have to face the consequences.

How do the banking mergers in India impact customers?

Existing loans would be transferred to the merged bank after the acquisition, and borrowers would continue paying the same EMIs.

Development in Indian Economy after 1991

About the author



Dr. Asha Patil Hon. Head of Department of Economics 2008-2019 Loknete Venkatarao Hire College Panchavati, Nashik 03 Affiliated to Savitribai Phule Pune University. She Participated in various national and international seminars as well as worked on curriculum restructuring committees, published six research articles in UGC care listed journals and co-authored two books. Worked as a Member in Pune University's Board of Studies, Worked as NSS Program Officer, worked in LIC Committee as a Member, and at present member of College Development Committee.

She has been actively participating in social, cultural, economic and educational activities since 28 years, Shewale also bagged various international, state and university level honours..

About the book

The economy of India is the twelfth largest economy in the world by nominal value and the fourth largest by purchasing power parity (PPP). In the 1990s, following economic reform from the socialist-inspired economy of post-independence India, the country began to experience rapid economic growth, as markets opened for international competition and investment. In the 21st century, India is an emerging economic power with vast human and natural resources, and a huge knowledge base. Economists predict that by 2020, India will be among the leading economies of the world. Industrialisation (or industrialization) is the process of social and economic change that transforms a human group from an agrarian society into an industrial one. It is a part of a wider modernisation process, where social change and economic development are closely related with technological innovation, particularly with the development of large-scale energy and metallurgy production. The Indian agriculture has two main roles to play in the overall economy; first of providing food to the mass within the economy, and the second, to provide the commodities-food grains, fibers, oilseeds and other cash crops that make the inputs to the industries in the economy as well as the stuff that would earn the foreign exchange. The book will be of immense use for administrators, policy makers, academicians, teachers and general readers to get an in-depth knowledge of Indian economy.

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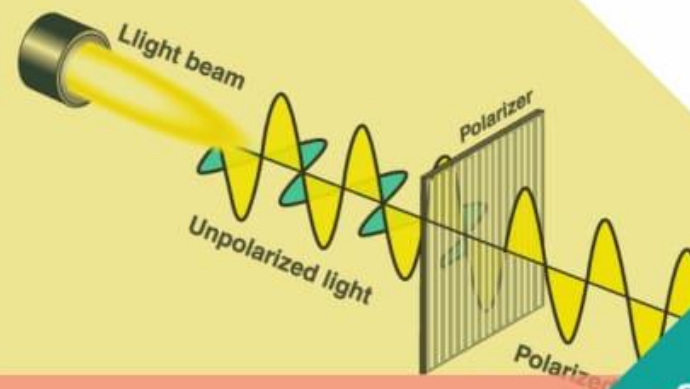
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PHYSICS

Communication Electronics

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S.Y.B.Sc. Electronic Science
Paper I Semester-III, EL-231,
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The Role of IQAC Students' Perspective - A Case Study

- Dr. M. A. Bhardwaj

IQAC, Professor and Head

P.G. Department of Psychology &

Research Centre L.V.H. College, Nasik.

Abstract :

The present research study attempts to throw light upon students' perspective regarding the role of IQAC and NAAC in higher education institutes. Quality assurance is a gradual process and sustaining and enhancing the Quality is the main objective of IQAC in the institution. For achieving these objectives stakeholders particularly students play a vital role as learners. In this survey study the researcher being an IQAC coordinator tried to explore student's perspective regarding the Quality concept (Understanding of the concept), their views about the need of quality, feedback mechanism conducted by the IQAC and student's role in quality maintenance and enhancement. It was found that IQAC played an important role in making students aware about the quality concept in education.

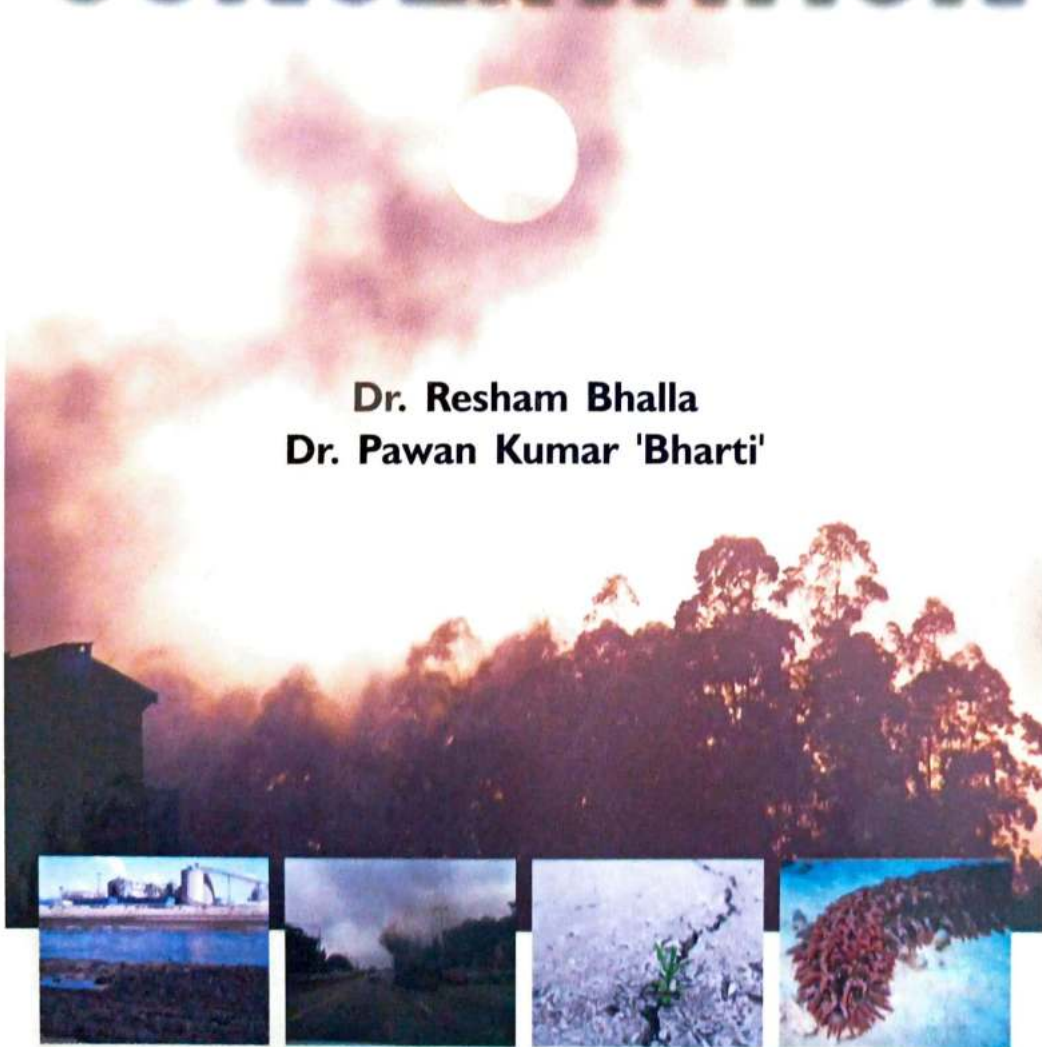
(Key words-IQAC, Quality, Stakeholders).

The concept of "Quality" is an important aspect in higher education. The main motive of Assessment and Accreditation of NAAC is the quality assurance. Quality enhancement is a continuous process and NAAC purposes the establishment of IQAC i.e. Internal Quality Assurance cell in every higher educational institution for quality assurance. The IQAC is part of institution system and continuously works for the attainment of quality goals. It works for holistic academic excellence. The role of IQAC has following dimensions.

1. It ensures efficient, progressive and timely academic, administrative.
2. It has relevant involvement in improving the quality of research and academic programs.

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Dr. Resham Bhalla
Dr. Pawan Kumar 'Bharti'



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&

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Pollution Control and Biodiversity Conservation

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This book provides an abundance of information and research on important topics on the impact of a variety sources on the environment. It provides an intensive look at the many diverse factors that impact the environment, including environmental changes, pollution from agriculture, biomagnifications, biodiversity conservation, and more. As our environment changes, so does the need to become increasingly aware of the problems that surround it and to address them with new research and strategies. This book provides a plethora of information that has practical implications for addressing these environmental changes.

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Dr. Pawan Kumar 'Bharti', MSc, PhD, NET, FASEA, FANSF, has written/edited 125 Books and more than 150 articles and filed 4 patents. Dr. Bharti is the fellow, founder and life member of several academic societies and received Bharat Excellence Award (2013); Best Research Award (2015), Limca Book Record (2016), Young Scientist Award (2017), Research Excellence Award (2018) and few other awards from different agencies/societies. He is in the editorial/advisory board of 32 international journals. Dr. Bharti was the member of 30th ISEA of MoES, Gov. of India during 2010-11. His biography has been published in 'Who's Who in the World' in 2012. He has visited South Africa, Antarctica, UAE, Bhutan and Nepal. Presently, working as Scientist in Shriram Institute, Delhi, India and several PhD/MSc scholars are working under his supervision. He is QCI/NABET accredited FAE in AP, NV, SC, RH in several EIA projects.



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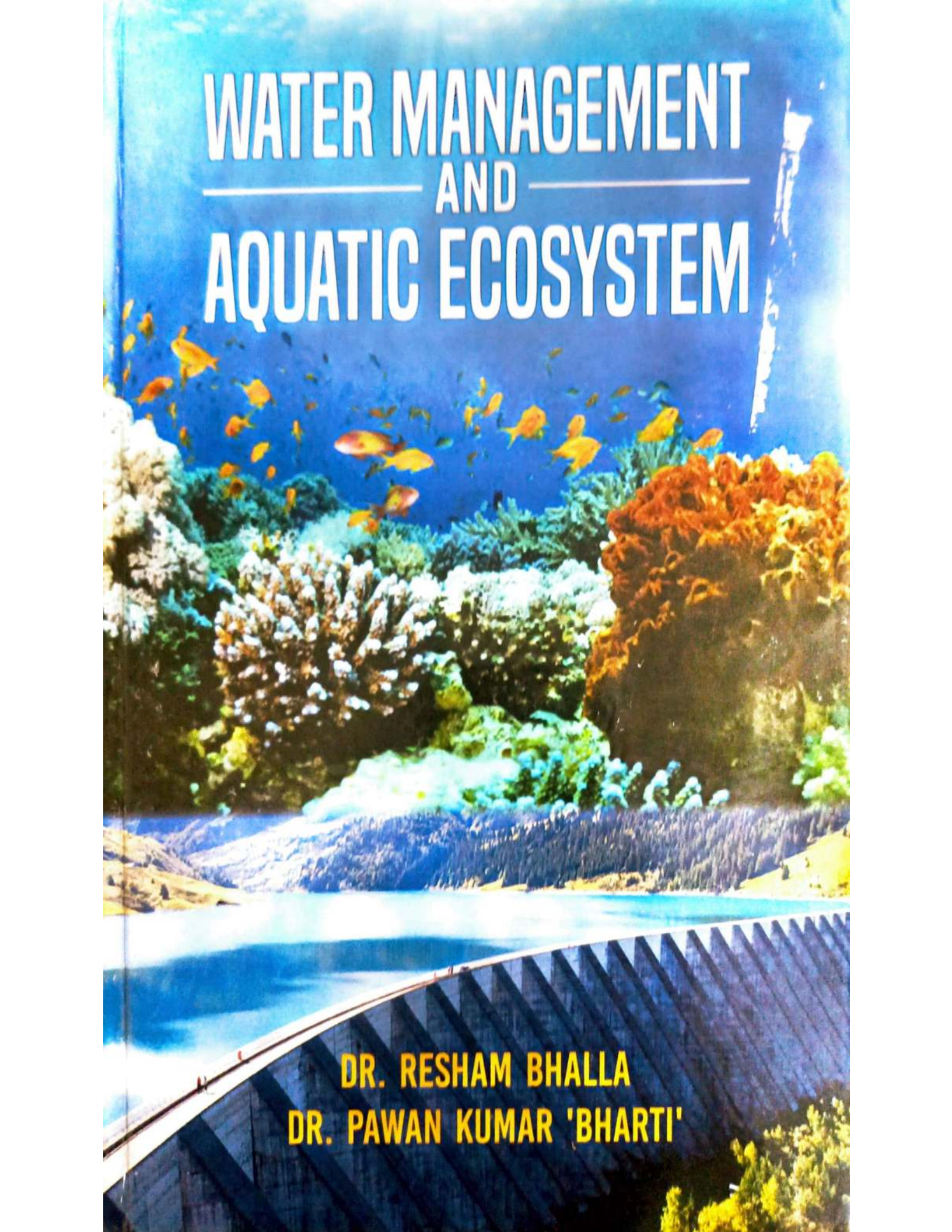
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Water Management and Aquatic Ecosystem

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The present book updates the subject content of water quality, water management, water pollution assessment, aquatic biodiversity, aquatic ecosystem, aquatic scientific studies, flora and fauna of water bodies.

The book will be helpful for the researchers, academia working in the field of water quality, water management, water pollution assessment, aquatic biodiversity, aquatic ecosystem, aquatic scientific studies, flora and fauna of water bodies

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Dr. Pawan Kumar 'Bharti', MSc, PhD, NET, FASEA, FANSE, has written/edited 125 Books and more than 150 articles and filed 4 patents. Dr. Bharti is the fellow, founder and life member of several academic societies and received Bharat Excellence Award (2013); Best Research Award (2015), Limca Book Record (2016), Young Scientist Award (2017), Research Excellence Award (2018) and few other awards from different agencies/societies. He is in the editorial/advisory board of 36 international journals. Dr. Bharti was the member of 30th ISEA of MoES, Govt. of India during 2010-11. His biography has been published in 'Who's Who in the World' in 2012. He has visited South Africa, Antarctica, UAE, Bhutan and Nepal. Presently, working as Scientist in Shriram Institute, Delhi, India and several PhD/MSc scholars are working under his supervision. He is QCI/NABET accredited FAE in AP, NV, SC, RH in several EIA projects.



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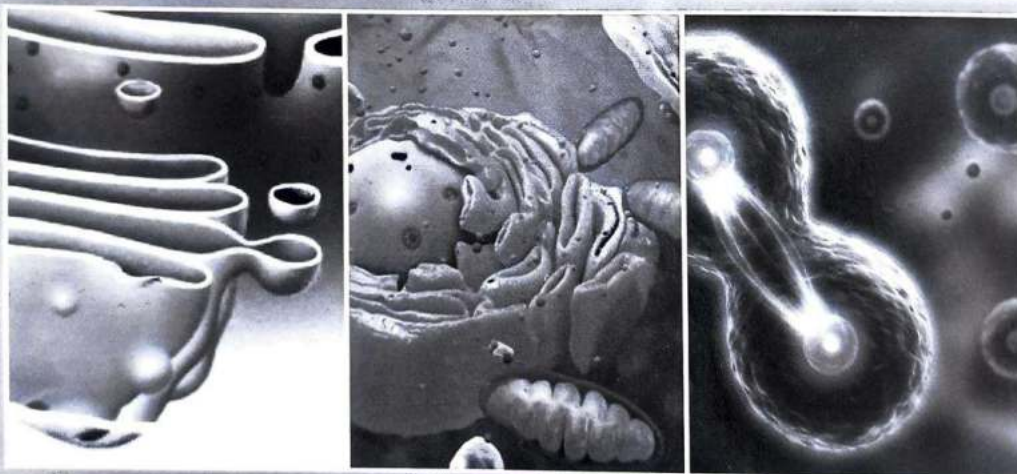
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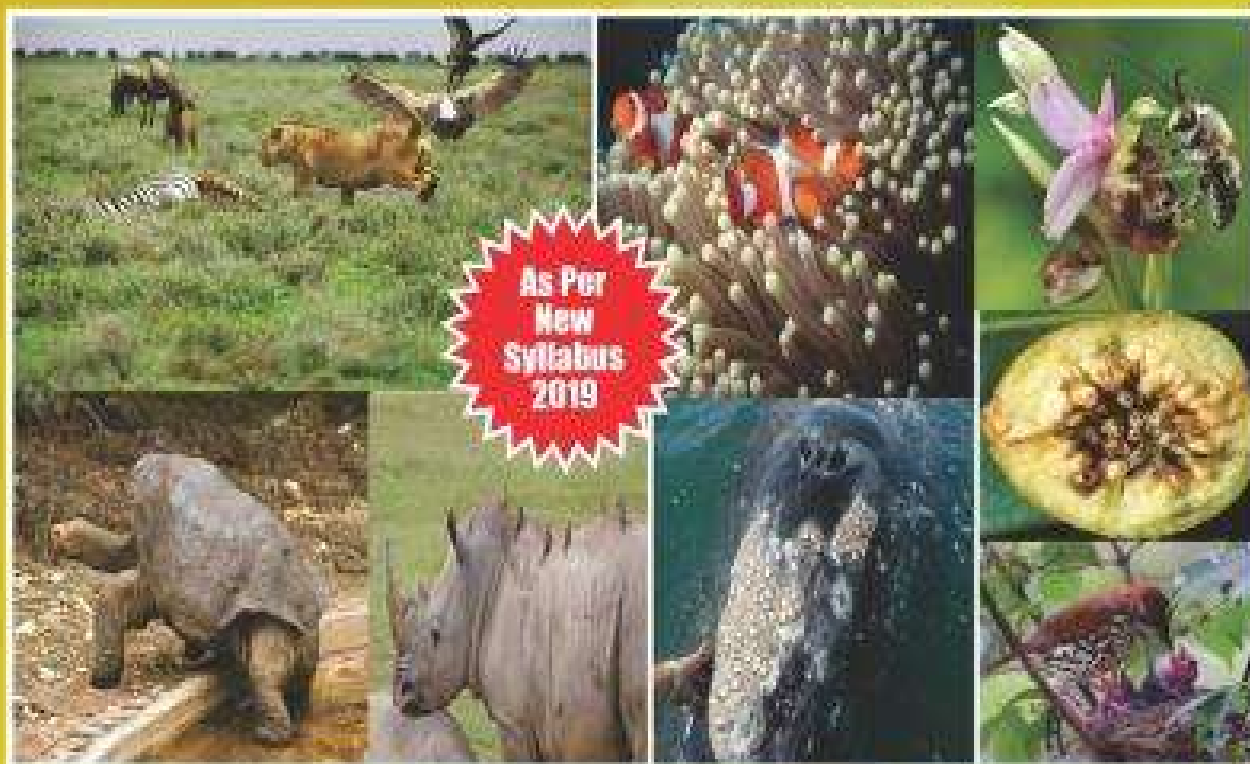
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F. Y. B. Sc. (Sem.-I)

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■ Dr. Sujata M. Magdum

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# Preface

*It is a matter of great pleasure for us to present this book to our esteemed readers. This book has been designed as standard text on 'Cell biology' for F.Y. B. Sc. (Zoology) (Sem. - II).*

*This book comprehensively covers the entire syllabus of F. Y. B. Sc. (Zoology) Course of Savitribai Phule Pune University effective from 2019 onwards. It has been written to meet the requirements of students of F. Y. B. Sc. (Zoology). Some of the special features of the book are as follows:*

- 1. Full coverage of the revised syllabus of F. Y. B. Sc. (Zoology).*
- 2. Chapter outline at the beginning of each chapter to give a bird's eye view of the topics covered in the chapter.*
- 3. Point wise explanation of each topic in the chapter.*
- 4. Topics are logically arranged in numbered paragraphs exactly according to the modified syllabus.*
- 5. Proposed questions at the end of each chapter.*
- 6. Extensive use of diagrams, tables and various forms to give visual view of key concepts and techniques.*
- 7. Conversational, lucid and simple language.*

*Every effort has been made to provide the readers with most up-to-date and authentic material on the subject.*

*We are very grateful to our publisher Mrs. and Mr. Rajesh Patne who have rendered all possible assistance in bringing out this book. We wish to acknowledge our deep gratitude to staff who have assisted and helped us in preparing this book. We will consider our efforts amply rewarded in case the book proves useful to the students and teachers of the subject.*

*Suggestions of readers are welcome and shall be acknowledged with gratitude. **With best wishes.***

***By Authors***



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# Practical Handbook of Zoology

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# Preface

*It is a matter of great pleasure for us to present this book to our esteemed readers. This book has been designed as standard text on 'Practical Handbook of Zoology' for F.Y. B. Sc. (Sem. - II).*

*This book comprehensively covers the entire syllabus of F. Y. B. Sc. (Zoology) Course of Savitribai Phule Pune University effective from 2019 onwards. It has been written to meet the requirements of students of F. Y. B. Sc.*

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*Every effort has been made to provide the readers with most up-to-date and*

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*We are very grateful to our publisher Mrs. and Mr. Rajesh Patne who have*

*rendered all possible assistance in bringing out this book. We wish to acknowledge our deep gratitude to staff who have assisted and helped us in preparing this book. We will consider our efforts amply rewarded in case the book proves useful to the students and teachers of the subject.*

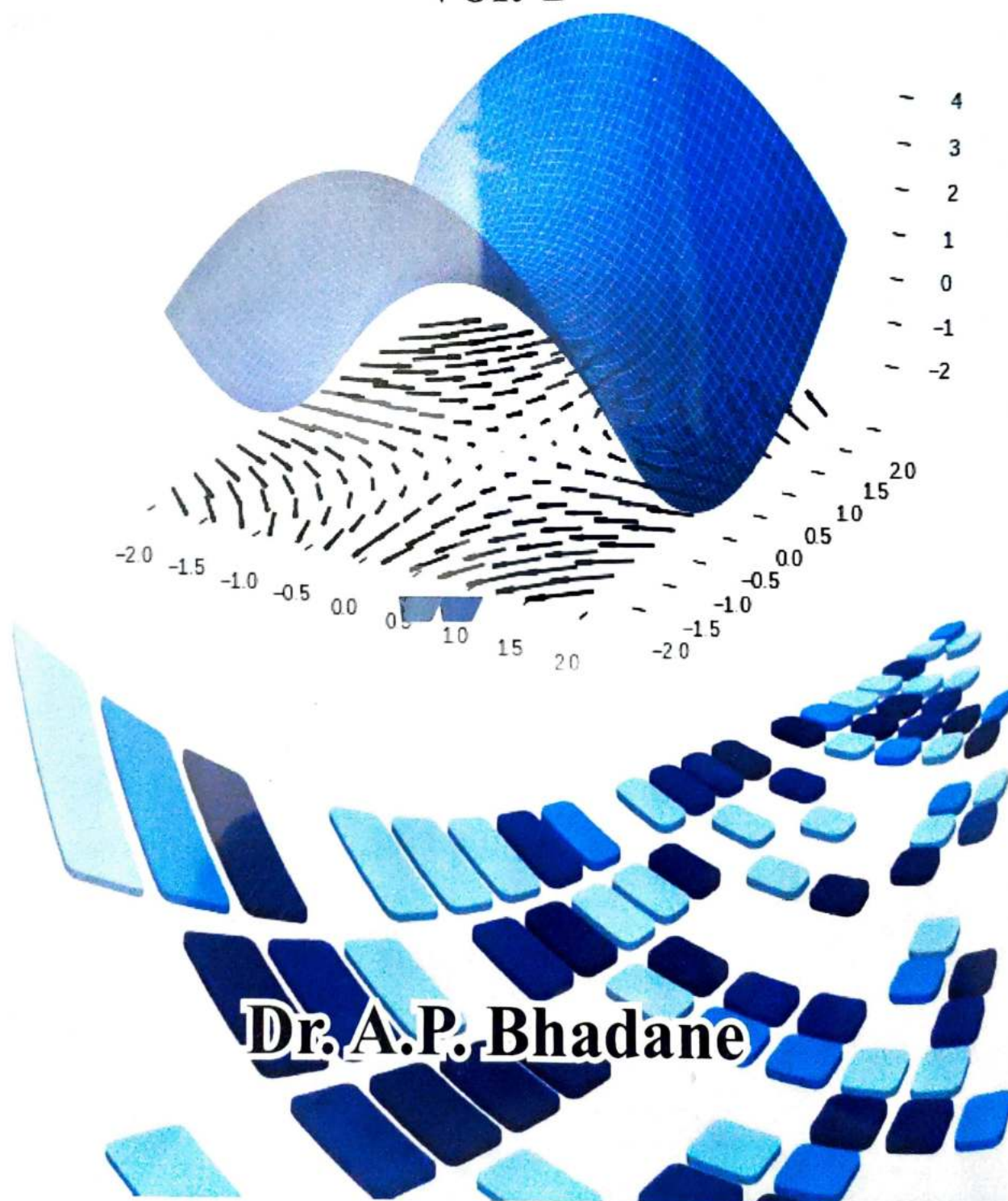
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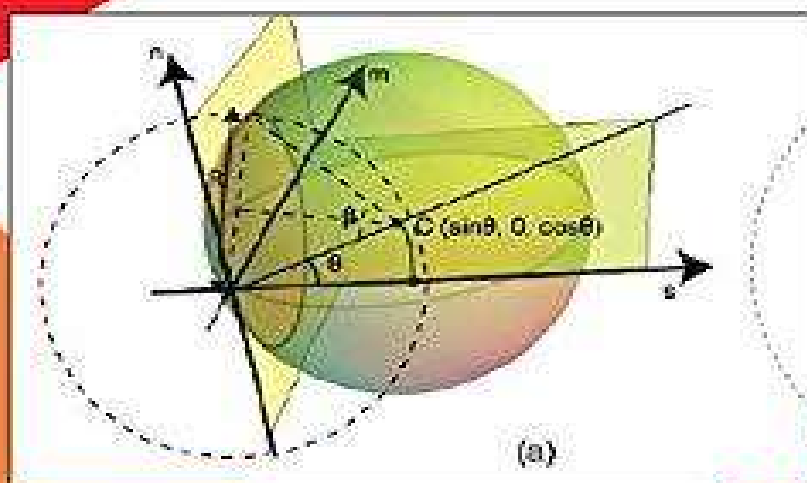
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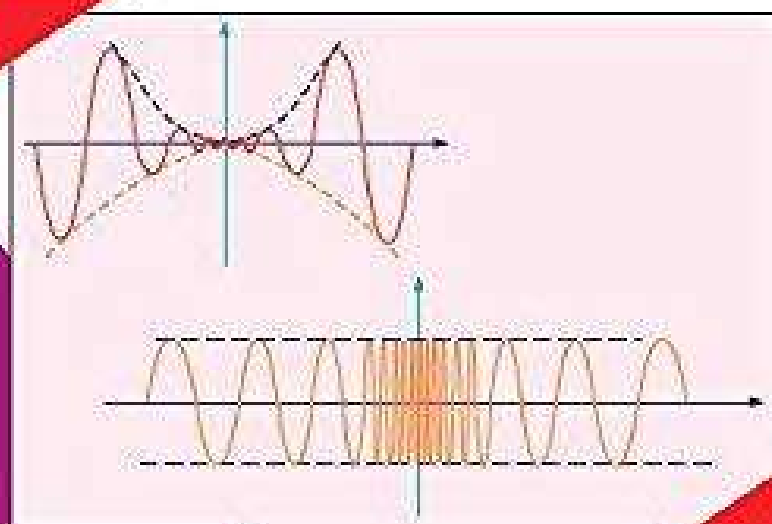
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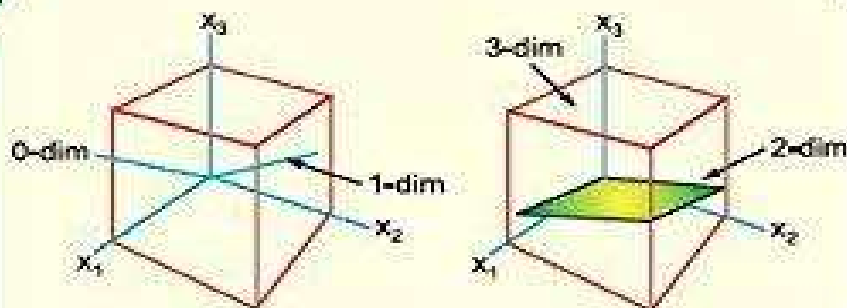
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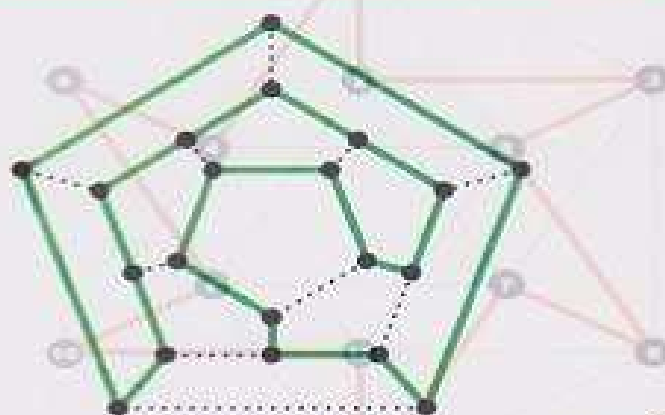
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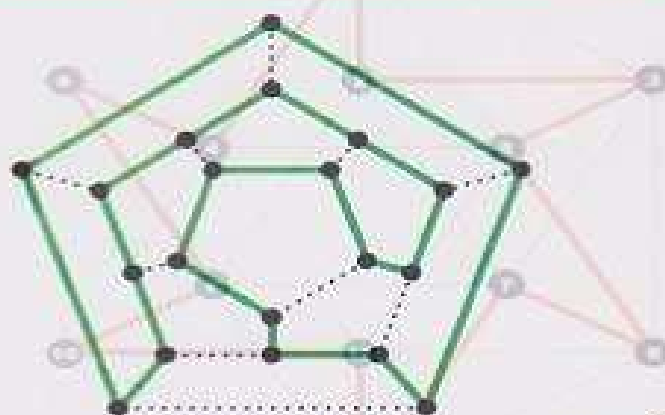
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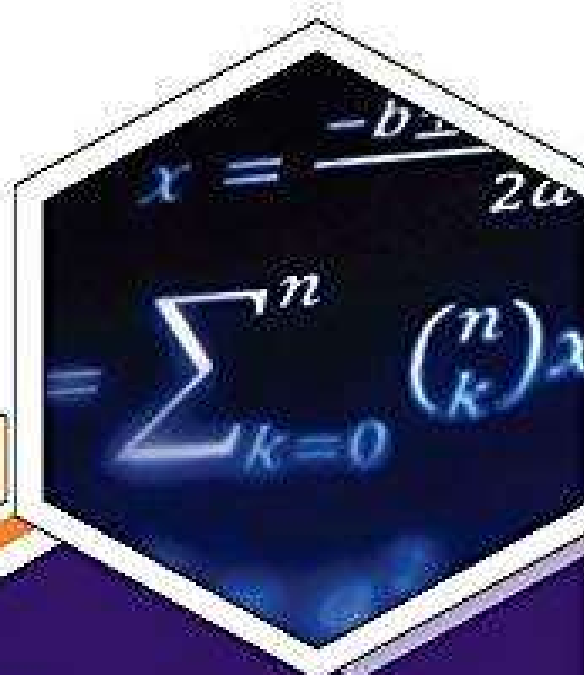
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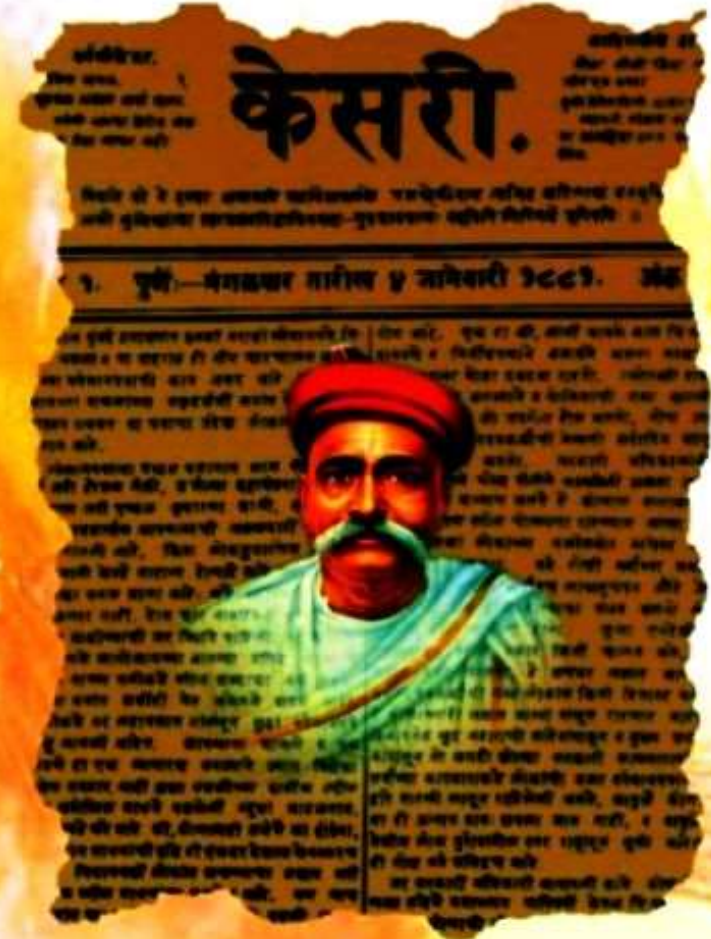
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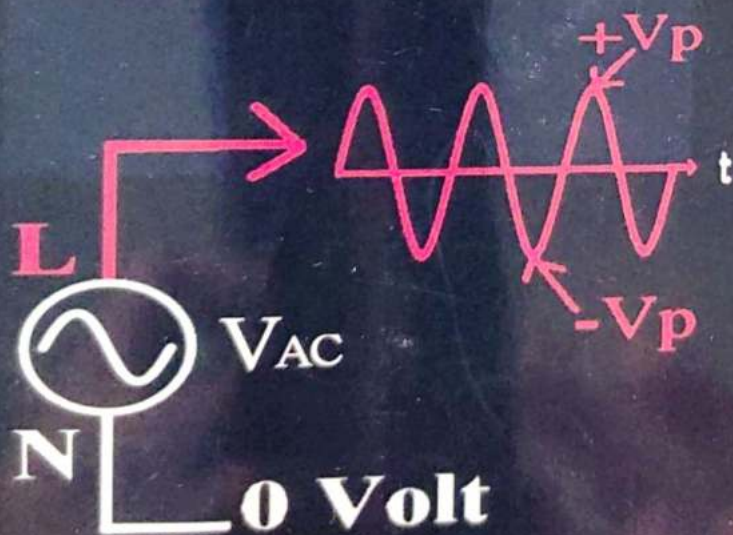




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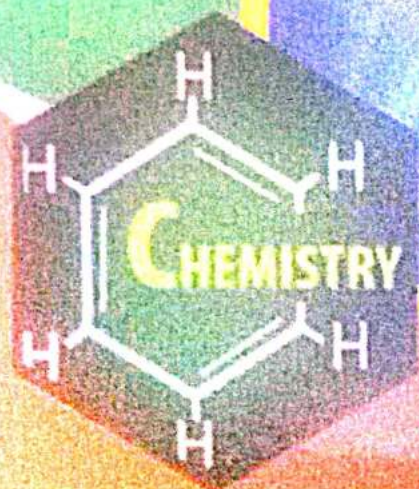
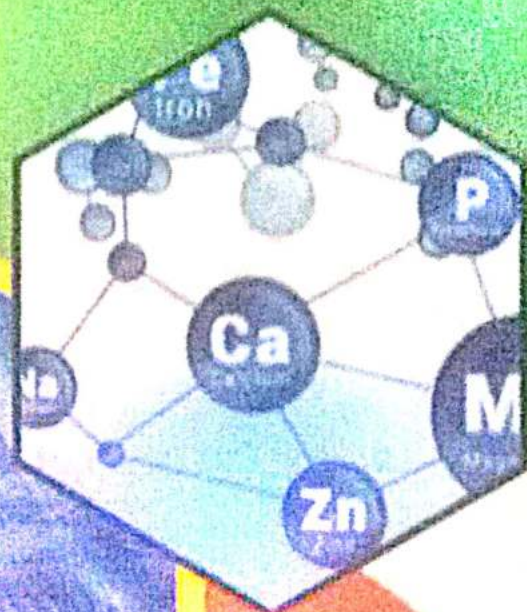
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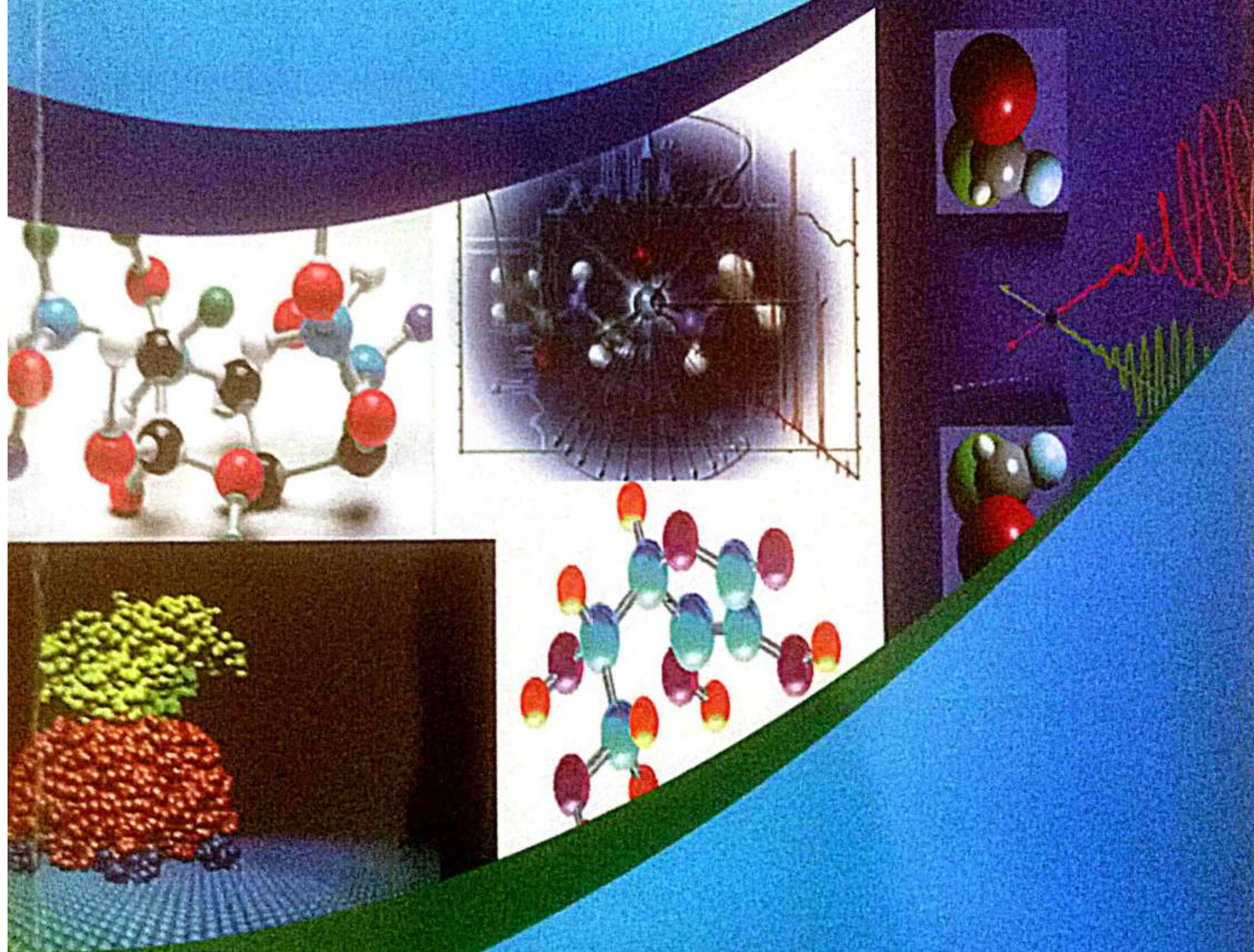
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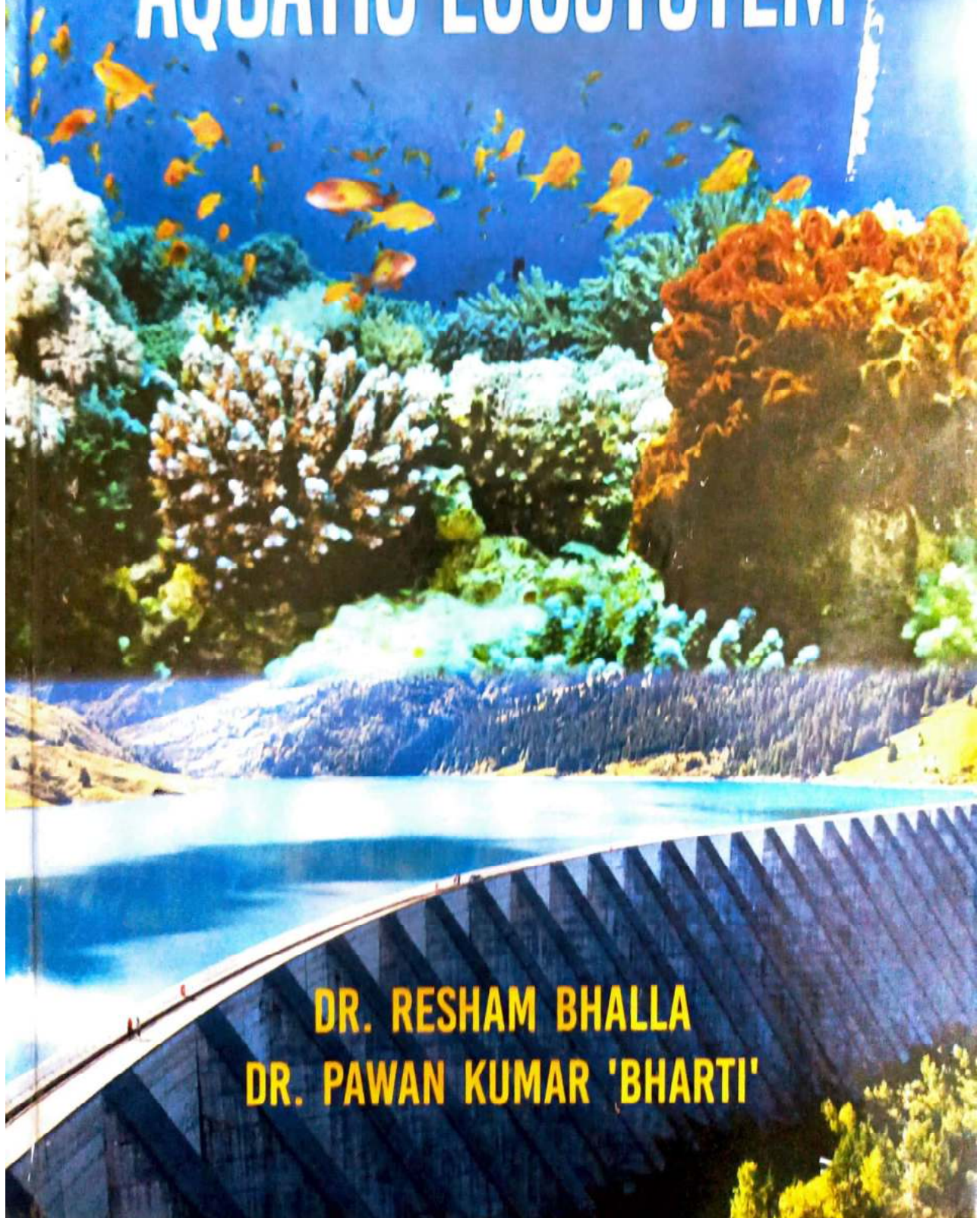
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**Dr. Pawan Kumar 'Bharti'**, MSc, PhD, NET, FASEA, FANSE, has written/edited 125 Books and more than 150 articles and filed 4 patents. Dr. Bharti is the fellow, founder and life member of several academic societies and received Bharat Excellence Award (2013); Best Research Award (2015), Limca Book Record (2016), Young Scientist Award (2017), Research Excellence Award (2018) and few other awards from different agencies/societies. He is in the editorial/advisory board of 36 international journals. Dr. Bharti was the member of 30th ISEA of MoES, Govt. of India during 2010-11. His biography has been published in 'Who's Who in the World' in 2012. He has visited South Africa, Antarctica, UAE, Bhutan and Nepal. Presently, working as Scientist in Shriram Institute, Delhi, India and several PhD/MSc scholars are working under his supervision. He is QCI/NABET accredited FAE in AP, NV, SC, RH in several EIA projects.



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## Geographical Study of Trend in Area, Production and Productivity of Major Crops in Ahmednagar District.

Dr. P.Y. Vyalij  
LVH College, Panchavati, Nashik

Mrs. Kavita M. Ghate  
LVH College, Panchavati, Nashik

### Abstract

*The present study is conducted with view to analyse growth and trend in area, production and yield of major crops of Ahmednagar district in Maharashtra. It is situated in central part of Maharashtra state. In this paper has been made to highlight changing land use, production and yield for the year 2011-12 to 2015-16. The Agriculture use of land of major crops is change according to changing need of human being. Rapid growth of population affecting agriculture land use pattern, their production and productivity of crops. The present study is determined changing pattern in district of area under crops, production and productivity of major crops. During the period of 2011-12 to 2015-16 total area under the major 10 crops has been decreased 30.35 per cent and the production is decreased up to 45.74 per cent.*

**Keywords:** Ahmednagar district, Agriculture area, Crops production, Crops productivity.

### Introduction:

Agriculture is most important sectors of Indian economy, agriculture is known as backbone of Indian economy. Indian agriculture account for 18% gross domestic product. India is large produce rice, wheat, pulses, spices in the world. Agriculture it is science, art, or practice of soil producing crops and raising livestock and varying degree the preparation and marketing of resulting product cleared the land to use agriculture. In Maharashtra, the annual share of gross values added of crops sub-sector in State Value added from 2011-12 to 2016-17 is about 7.8 per cent while average annual growth is 1.7 per cent.

Agriculture is most important and more accepted occupation in Ahmednagar district. Now a day not only taken food crops through the agriculture practices but also take the cash crops. There are three basic needs of human being out of these food and cloth need fulfilled from agriculture occupation. Agriculture also important sectors in India Maharashtra as well as Ahmednagar district because to provide raw materials for agro-based industries.

In this paper an attempt has been made to explain changing area under crops, production, and productivity of Ahmednagar district. While comparing Ahmednagar district with western Maharashtra in the sense of agriculture development it is supposed to be very low development due to inadequate rainfall, lack of irrigation facilities, poverty of farmer, and view of subsistence agriculture etc. In Ahmednagar district along riverside to present fertile Regur soil that's why cash crops like sugarcane, cotton, oilseeds have become common crops are found it. But far away from river there are not irrigation facilities available to sustain crops still occurring drought. When we focus current factors of agriculture in district like as agriculture area under crop, crop production and productivity, we found that changes, because agriculture in Ahmednagar district is very complex phenomenon.

Do to various problem (natural /manmade) to continuously decrease agriculture area under crops and also decrease production and productivity of crops in Ahmednagar district from 2011-12 to 2015-16.





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**Dr. Kishore R. Nikam** is Head of PG Department of English at LVH College, Nashik (MS, India). He is a member of European Network for Comparative Literary Studies (ENCLS). He has fourteen years of teaching experience. His area of interest is English Language and Linguistics. He did research for doctoral degree at North Maharashtra University, Jalgaon (M.S.). He has also completed a UGC funded Minor Research Project. He has published several research articles in International level journals. He has presented research papers in National and International level conferences. Writing poetry is his hobby. He writes news articles on the issues of social importance. Also, he is successfully contributing in institutional administration.



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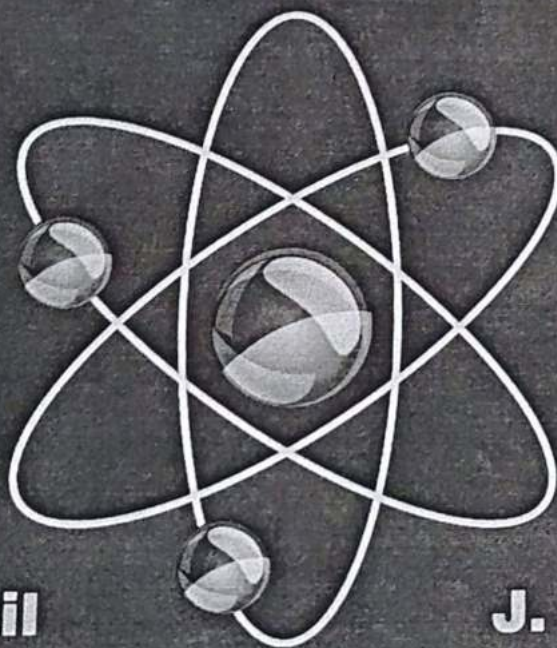


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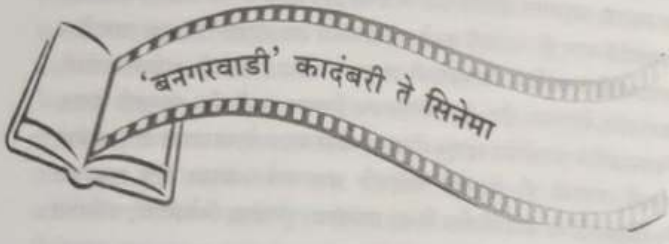
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किरण पिंगळे

व्यंकटेश माडगूळकर हे मराठी साहित्यातील एक नामवंत व्यक्तिमत्त्व आहे. ग्रामीण जीवनाचे वास्तववादी चित्रण करणारे साहित्यिक म्हणून त्यांची ओळख आहे. 'बनगरवाडी'तूनही हुबेहूब ग्रामजीवन त्यांनी उभे केले आहे. दशम्याची पिशवी पाठीला बांधून एक पोरवयाचा मास्तर धनगरांच्या वस्तीत बंद पडलेली शाळा चालवण्यासाठी येतो. ही वस्ती म्हणजे बनगरवाडी. तिथला ओसाड भूभाग, रापलेली दरिद्री माणसे याचाच तोही एक भाग होऊन जातो.

ही माणसे साधी-सरळ, मूलभूत जीवन प्रेरणांनी जगणारी, शहरी वातावरणाचा गंधही नसलेली आहेत. वाट्याला आलेली दुःख ती निमुटपणे सहन करतात. त्या वस्तीचा वृद्ध कारभारी, त्याची नात अंजी, विश्वासू आयबू, पेरणीच्या वेळी बायकोला नांगराला जुंपणारा आणि नंतर घरी तिची सेवा करणारा शकू, रामा बनगर, आनंदा रामोशी, बाळा बनगर, अशी माणसे आणि मुक्तपणे जगणारी मेंढरे, वस्तीत एकदा आलेला राजा आणि नंतर आलेला दुष्काळ अशा मोजक्या घटना कादंबरीत आहेत. परंतु त्यातून एक प्रदेश, तिथले जीवन, तिथली अंधश्रद्धा, देवीची जत्रा, देव-देवर्षी यांसह जिवंत होतो. शाळामास्तरच्या दृष्टिकोनातून हे लोकजीवन माडगूळकरांनी साकार केले आहे. त्यामुळे पूर्णतः वास्तववादी असणारी प्रादेशिक कादंबरी माडगूळकरांनी लिहिली आहे. या कादंबरीवरूनच अमोल पालेकर यांनी 'बनगरवाडी' हा चित्रपट तयार केला आहे. कादंबरीवरून चित्रपट असे माध्यमांतर होत असताना दिग्दर्शकाला काही ठिकाणी बदल करावे लागले आहेत.

कादंबरीची सुरुवातच अशी आहे की, मास्तर दशम्याची पिशवी पाठीला मारून बनगरवाडीला निघतो. तो भल्या पहाटे निघाला आहे. त्यामुळे सर्वत्र काळोख आहे. यापूर्वी तो बनगरवाडीला कधीही आलेला नसतो. त्यामुळे वाट चुकण्याची भीती त्याला आहे, असे वर्णन कादंबरीत आहे. चित्रपटाची सुरुवात मात्र मास्तराच्या घरापासून झालेली आहे. मास्तरांची आई त्याचे औक्षण करते, दही भरवते, आई-वडील दोघेही त्याला आशीर्वाद देतात व नंतर तो दशम्याची पिशवी घेऊन जाऊ लागतो. बनगरवाडीला जाताना त्याच्या चेहऱ्यावर त्या गावाविषयीचे औत्सुक्य ठळकपणे जाणवते. प्रवासात तो अतिशय आनंदाने चाललेला असतो. परंतु बनगरवाडीला पोहोचल्यानंतर त्याचा भ्रमनिरास झालेला आहे. या गावात जो पहिला माणूस भेटतो, त्याने शाळेबद्दल दाखवलेला नकारात्मक दृष्टिकोन आणि त्यानंतर भेटलेल्या वृद्ध गावकऱ्याने अर्थात गावाच्या कारभाराने मात्र मास्तराला धीर दिलेला आहे. हा कारभारीच मास्तरला शाळा दाखवतो. शाळेची खोली उघडताच कुबट भपकारा येतो. खालची उंच-सखल जमीन उखणलेली असते. धुळीने आणि चिमण्यांच्या पांढऱ्या विष्टेने संपूर्ण शाळा भरून गेलेली असते. मास्तराला या शाळेतच राहायचे असते, तेथील माणसांतच मिसळायचे होते, प्रतिष्ठा मिळवायची होती, शाळा नावारूपाला आणायची होती, पण ही गोष्ट सोपी नव्हती. बंद पडलेल्या शाळेत एकही मुलगा नसतो. रात्री बैठकीत कारभारी सर्व गावकऱ्यांना त्यांच्या मुलांना शाळेत पाठवण्यासंबंधी सांगतो. मास्तरांना गावात येऊन ८-१५ दिवस होऊन गेलेले असतात. परंतु अजूनही शाळा नीट चालू झालेली नसते. कादंबरीत 'दादू' नावाचे एक पात्र असते. केवळ टिबल्याबाबल्या करून हा माणूस जगत असतो. गावावर त्याचे बजन आहे, बचक आहे. तालुक्याच्या अधिकाऱ्यांमध्ये त्याची उठ-बस असते. थोडेफार लिहिता-वाचता येत असल्यामुळे बऱ्याचदा गावकरी त्याला सल्ला विचारित. परंतु गावात मास्तर आल्यामुळे त्याला कोणी विचारेनासे



'बनगरवाडी' कादंबरी ते सिनेमा • २२७



झाले. त्यामुळे या मास्तरबद्दल त्याच्या मनात अढी बसते व मास्तरांना तो तसे बोलूनही दाखवतो. या अगोदरच्या मास्तरांना कसा मार खावा लागला याबद्दल सांगतो. मास्तरला तो गावाच्या भानगडीत न पडण्यासंबंधी दमही देतो. कादंबरीत त्याच्या हातात दाखवलेला भाला चित्रपटातही दाखवलेला आहे. यामुळे 'दादू' या पात्राचे व्यक्तिमत्त्व कसे आहे हे समजते.

हळूहळू आठ-बारा मुले कशीतरी शाळेत येत. सकाळी लवकर भरलेली शाळा साडे दहा अकराला सुटे व पुन्हा तीनला भरून सहाला सुटे. बनगरवाडीच्या शाळेत दुसऱ्या वस्तीवरचा एक हुशार मुलगा 'सता' नियमित शाळेत येत होता. बारा-तेरा वयाच्या सताकडे इतर मुलांपाशी नसलेला समंजसपणा असतो. त्यामुळे मास्तर सताकडे विशेष लक्ष देऊ लागतात. चित्रपटातील दृश्यांमध्ये मास्तर 'सता'चे नाव हजेरीपटावर 'सत्यवान' असे लिहितात. कादंबरीत कुठेही असा उल्लेख आढळत नाही. साऱ्या शाळांना उन्हाळ्यात सुटी असते तर बनगरवाडीला सुगीच्या दिवसात सुटी असते. मन मानेल तेव्हा ही शाळा भरत असे. त्यामुळे मास्तरांचे क्षेत्रफळ शाळेपुरते मर्यादित न राहता कोणी पत्र लिहायला सांगत, कोणी अर्ज लिहायला सांगत. नवरा-बायकोच्या भांडणापासून ते मेंढरांच्या चोरीपर्यंत सर्व तक्रारी मास्तरांकडे येत.

कादंबरीत येणारे आनंदा रामोशी हे पात्र चित्रपटामध्ये अधिक उदून दिसते. वाडीच्या आसपास असलेल्या मळ्यांमध्ये कुठे कांदे आहेत, कुठे वांगी आहेत, ज्वारी कुठे आहे हे टेहाळून ठेवी आणि रात्रीच्या वेळी तो चोरी करून आपला उदारनिर्वाह करीत असे. आठ-पंधरा दिवसांनी ज्याच्याकडे चोरी केली असेल त्याला चोरीची कबुलीही देत असे. त्याच्या मते चोरी कबूल केल्याने पापमुक्त होता येते. एकदा मालकासमोरच तो गाजराच्या दोन टहाळ्या उपटून पळू लागतो. मूळ कादंबरीत नसलेला हा प्रसंग चित्रपटामध्ये घेतलेला आहे. त्यामुळे हे पात्र अधिक जिवंत होण्यास मदतच होते. तालुक्यावरून रामचे पैसे मास्तरांनी बदलून आणलेले असतात. खूप दूरवरून पायी चालण्यामुळे मास्तर थकतात व गावात आल्याबरोबर झोपी जातात. मध्येच अचानक त्यांना जाग येते. बघतात तर दशम्यांची पिशवीही नसते आणि पैसेही नसतात. पैसे कुठे गेले याचा अंदाज मास्तरांना करता येईना. चोवीस तास हाच विचार मास्तरांच्या डोक्यात घोळत होता. एक दिवस आनंदा रामोशी अचानक मास्तरांकडे येतो आणि पैशांचे गाठोडे सोडतो. मास्तरांना एकदम धक्काच बसतो. त्या पैशातून

तीन रुपये दहा आणे खाऊन बसल्याची कबुलीही आनंदा देतो व सांगतो की भाकरीसाठी त्या दिवशी मास्तरांकडे आलेला असतो तेव्हा मास्तर गाढ झोपलेले असतात. त्यांची झोप मोडू नये म्हणून आनंदा ती पिशवी घेतो व भाकरीच्या पिशवीत एवढे पैसे पाहून त्याची नियत फिरते.

संपूर्ण चित्रपटामध्ये कारभान्याची अंजी आणि मास्तर यांचे एक अबोल, अव्यक्त असे नाते दिग्दर्शकाने दाखवले आहे. हे दोन्ही पात्र एकाच वेळी पडद्यावर दिसतात तेव्हा विशिष्ट संगीत संपूर्ण चित्रपटात आपल्याला ऐकायला येते. अंजीचे मास्तरांच्या खोलीत गुपचूप येणे, दिवा लावून देणे, पाणी आणून देणे या तिच्या कृतींमुळे तिची भावावस्था, तिच्या मनाची होणारी घालमेल स्पष्टपणे दिसून येते. तिच्या मनातील ही भावना शेवटपर्यंत अव्यक्तच राहते. मास्तरांनाही तिच्या भावनेची जाणीव होते. परंतु त्यांचे ध्येय हे वेगळे असते. याचीही जाणीव त्यांना असते. अंजी मास्तरांना तालुक्याहून चोळी शिवून आणावयास सांगते व म्हाताऱ्याला न सांगण्याविषयीही बोलते. यासंदर्भात बालट्या कारभान्याला चुकीची माहिती देतो व मास्तरांविषयी कान भरतो. त्यामुळे कारभारी काही दिवस मास्तराशी अबोला घरतात व मास्तरही त्यांच्याशी बोलत नाही, न राहून कारभारीच मास्तरांना चोळीविषयी विचारतो. तेव्हा मास्तर म्हणतात, "मी चोळी दिली, पण ती मोफत नाही, अंजीनं खण दिला आणि तालुक्याहून शिवून आणायला सांगितली." या गोष्टीवरून मास्तराला गावाचाच तिटकारा येतो. तो कारभान्याजवळ तसे व्यक्तही करतो. एक बाब इथे महत्त्वाची आहे की, अंजी मास्तरांकडेच चोळी शिवायला का देते? ती कारभान्याकरवीही मास्तरांकडे चोळी शिवायला देऊ शकत होती. पण तिने तसे केले नाही उलट याविषयी म्हाताऱ्याला सांगून नका असेच ती म्हणते. हे प्रश्न शेवटपर्यंत अनुत्तरीतच राहतात.

कादंबरीमध्ये 'शेकू'ला पेरणीसाठी बैल मिळत नाही. त्याच्याकडे एक बैल आहे. दुसरा बैल पेरणीपुरता मिळावा म्हणून तो मास्तरांना गळ घालतो. सर्वत्र पेरण्या चालू असल्यामुळे त्याला कोणीही बैल देत नाही. शेवटी त्याची बायको त्याला म्हणते तुम्ही पेरणीची तयारी करा, तेव्हा शकू बैल घेऊन शेतात गेलेला असतो व त्याची बायको बैलाला घेऊन येत आहे असे दृश्य आहे. नंतर ती स्वतः जू खांद्यावर घेऊन बैलाबरोबर औत ओढते व शेकू पेरू लागतो. दिवसभर पेरल्यानंतर लगेच पाऊस आलेला चित्रपटात दाखवलेला आहे.

कादंबरीत मात्र असे पावसाचे वर्णन आढळत नाही. कादंबरीत 'सता'ने लांडग्याला मारल्याचे वर्णन आहे. चित्रपटात दिग्दर्शकाने कॅमेऱ्याचा उत्तम वापर करीत सदा लांडग्याला ओढत गावात आणीत आहे असे दाखवले आहे. प्रत्यक्ष लांडगा दाखवला नाही.

गावात कोणीही सरकारी माणूस आला तर त्याला साधी उतरण्याचीही व्यवस्था नसते. तसेच संपूर्ण वाडीत चांगली इमारतही नसते. तेव्हा मास्तर वाडीतल्या लोकांना जमा करून वाडीत तालमीसाठी इमारत बांधण्याचा आपला विचार बोलून दाखवतात. आतल्या आत सर्वांचा या गोष्टीला नकारच असतो, परंतु स्पष्टपणे कोणी बोलून दाखवत नाही. मास्तर गावातल्या म्हाताऱ्या माणसांना विश्वासात घेतात व 'राजा'ला उद्धाटनाला बोलावयाचे असे सांगतात. इमारतीसाठी प्रत्येकी दहा रुपये जमा करण्याचे ठरते. वाडीत कधीही न आलेला राजा येणार ही कल्पनाच लोकांमध्ये उत्साह निर्माण करू लागते. ज्याच्याकडे जे जे देणे शक्य असेल ते ते लोक इमारतीसाठी देत होते. या सर्व प्रसंगाचे वर्णन कादंबरीमध्ये सविस्तर, प्रदीर्घ असे आहे. चित्रपटात मात्र अतिशय थोडेच वर्णन आलेले आहे. तसेच इमारत बांधण्यासाठी जी जाग निश्चित केलेली असते, ती एका हयात नसलेल्या वाण्याची असते. कादंबरीतील ही घटना चित्रपटात दिसत नाही. इमारतीसाठी कुठल्याही परिस्थितीत झाड न देणारा बाळा बनगर याचा संदर्भ कादंबरीत आहे, परंतु चित्रपटात कुठेही हा संदर्भ नाही.

राजा गावात आल्यानंतर सर्वत्र उत्साहाचे वातावरण तयार होते. राजा कारभाऱ्याला 'पाटील' म्हणतो. याचे कारभाऱ्याला फार समाधान वाटते. कारभाऱ्याला त्याची जग सोडून जाण्याची वेळ अगोदरच समजते. कारभारी अंजीचा सांभाळ करण्याची जबाबदारी 'शेकू'कडे देतो. शेवटी दुष्काळामुळे सारं ओस पडलेलं आहे. दुष्काळाचं चित्रण कादंबरीपेक्षा चित्रपटातून अधिक दाहकतेने स्पष्ट होते. या दोन्ही माध्यमांचा विचार करता सिनेमा वा दृक्श्राव्य माध्यमातून कथानक अधिक सकसतेने प्रवाही होताना दिसते. कादंबरीतील अनके घटना, प्रसंग यात मर्यादेनुसार व गरजेनुसार सिनेमात बदल केलेले आहेत.

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# Agro-Tourism: Additional Income Source For Farmers

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**INTRODUCTION:** Agriculture is the major source of income to the rural India. Seventy percent population still depends on agriculture. Many of traditional farm activities done by the farmers and generate income. For the sustainable development of agriculture adopt some new avenues in this sector. Agro-tourism has huge potential to generate large-scale employment and alternative income source to the farm and ranch families. Agro-tourism is one of such activity towards the sustainable development and it is also additional source of income to the farmers. Agro-tourism is a relatively new concept in India. Agrotourism is holiday concept of visiting a working farm for the purpose of enjoyment, education or active involvement in the agricultural operations. It is broadly defined as involves an agriculturally based operations that bring visitors to a farm. It is a new form of activity that can bring socio-economic benefits to the rural society. Agro-tourism is an innovative agricultural activity related to tourism and agriculture both. It has created opportunity for additional source of employment and income to the villagers. There is a big scope of agro-tourism in India as well as in Maharashtra. Some of the agro-tourism places in Maharashtra are attracts the tourists such as Baramati agri-tourism center (Baramati), Mukti agri-tourism (Zarwad Budruk Taluka Tryambak, Dist-Nashik), Parashar agri-tourism (Rajuri, Dist-Pune), Renu agri-farm (Satara), Srushti agri-tourism (Wai) etc. For



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# E-WASTE AND ENVIRONMENTAL ISSUES



The present book updates the subject content of e-waste generation, recycling of electronic waste, environmental problems due to waste material and many other relevant environmental issues.

Thanks are due to publisher and contributors from various institutions and universities. The book will be helpful for the researchers, academia working in the field of e-waste generation, recycling of electronic waste, environmental problems due to waste material and many other relevant environmental issues.

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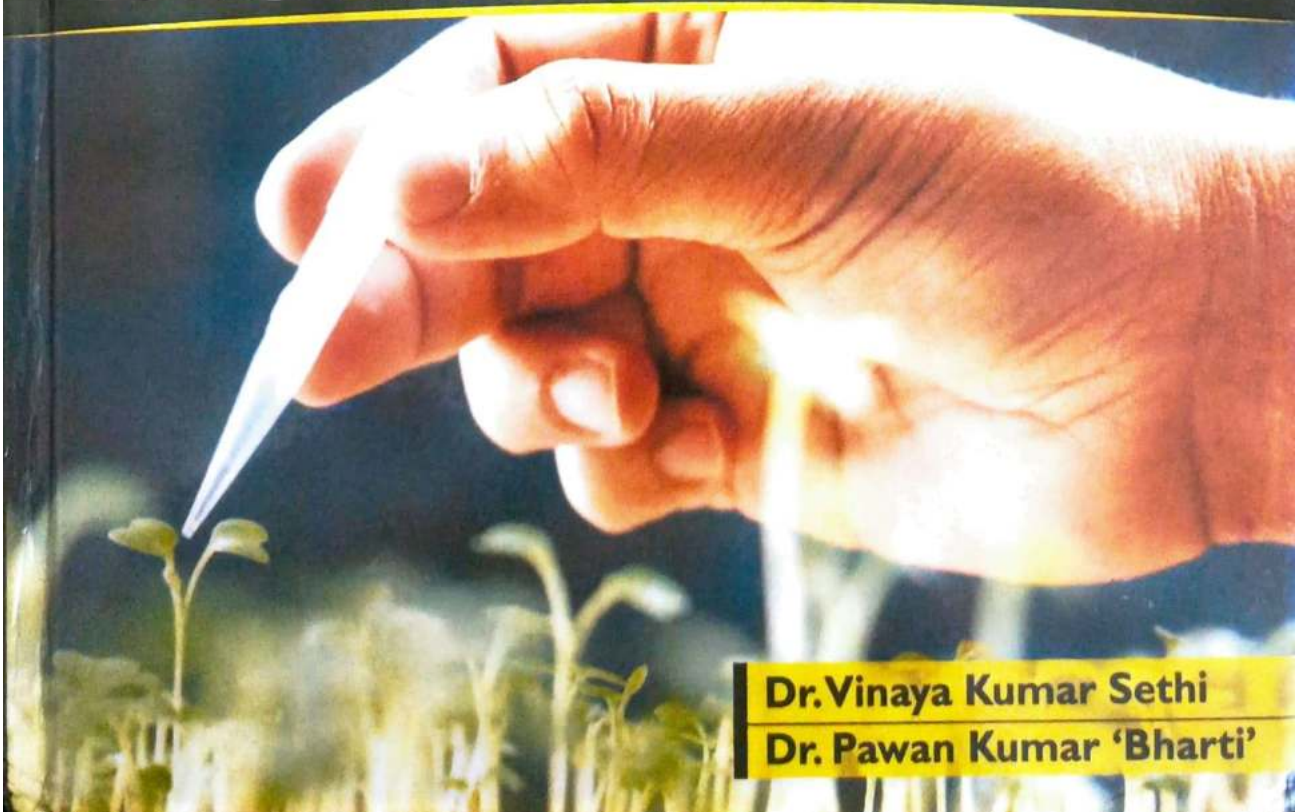


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# **HEAVY METALS AND PESTICIDES**



# **ENVIRONMENT**

Dr. Pawan Kumar 'Bharti' • Dr. Resham Bhalla  
Dr. Abhishek Chauhan • Dr. Deep Mala

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# HEAVY METALS AND PESTICIDES IN ENVIRONMENT

The present book updates the subject matter related to the role of metals in biological system, impact on organisms and analytical techniques of various heavy metals, metalloid and pesticides in different environmental components. The book will be helpful for the researchers, academia working in the field of analytical science, toxicology, chemical analysis of various environmental components, agro-chemicals, geo-chemicals, ecological system and pesticide residues.

## CONTENTS

Heavy Metals in Freshwater Ecosystem; Toxicity of Heavy Metals and Pesticides in the Environment; Heavy Metals in the Environment; Iron; Heavy Metal Toxicity Mechanism and their Harmful Effects on Living Organisms; Phyto-remediation by Mustard Crop of Heavy Metals (Cr, Pb & Ni) in Tannery Waste and Sewage Sludge-amended Soil; Effect of Arsenic on Certain Biochemical Parameters in Liver Tissue of an Air Breathing Fish *Channa Gachua*; Fluoride Contamination and its Effects; Screening and Identification of Healthy Population of *Helicoverpa armigera* (Hubner) (Lepidoptera: Noctuidae) for the Pilot Scale Production of its Bio-pesticide; Minimizing Pesticide Risk to Bees in Crops; Impact of Malathion on Oxygen Consumption in an Air Breathing Fish *Channa Gachua*

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## **Physical and Chemical Analysis of Environment**

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