

3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five year

Sl. No.	Name of the teacher	Title of the book/chapters published	Title of the paper	Title of the proceedings of the conference	Name of the conference	National / International	Year of publication	ISBN number of the proceeding	Affiliating Institute at the time of publication	Name of the publisher
2021-22										
1	Shri Shyam Kamble	Perspectives of Microfinance and Women Employment	Government Politics for Women enterprementsip Developemnt.			National	2021	ISBN-978-93-5506-118-8	S M Night College Pune	HSRA PUBLICATION
2	Dr Deepak Vede	India's Internal security	Cyber crime in India			National	2021	ISBN978-93-90818-35-8	S M Night College Pune	Bharti
3	Dr Deepak Vede	Indian freedom Struggle: Remembrance and Review	Bharatiy Swatantray Chalaval aani aadivasi kratikark		Indian freedom Struggle: Remembrance and Review	National	06-Apr-22	ISBN:978-81-954215-0-03	S M Night College Pune	Principial,Karmav eer bhaurao patil College, Sangli
4	Dr Deepak Vede	Vasudhaiva Kutumbakam: India's Neighbourhood Foreign Policy	India's Strategic Planning with Neighbouring Countries				14th April 2022	ISBN978-81-956069-3-1	S M Night College Pune	Homok Prakashan Trust
5	Dr Deepak Vede	Human Security	India's Human Security Challenges and Policy Options *			National	22-Sep-22	ISBN:978-93-94779-17-4	S M Night College Pune	Bharti
2020-21										
1	Prof. Ayodhya Jadhav	The reflections of Pandemics on Literature, Culture and Society	Unheard Seream's in Paile Senupta's Mangalam	Unheaed screams in poile Sengupta's Mangalam		International	2021	ISBN:978-620-3-40958-1	S M Night College Pune	LAP Lambert



2019-20

1	Prof. Ayodhya Jadhav	Cibtribution and Achievments of Women in Various Fields	Contribution of Mahasweta Devi			National	15th December, 2019	ISBN 978-93-87628-75-5	S M Night College Pune	Senhvardhan, Pune
2	Prof. Rajesh Agawane. Librarian	Granthalay aani Mahitishastra- Adhunik Tantra aani Paddhati	Bauddhik Sampada Adhikar			National	7 th February, 2020	ISBN 13 : 978-81-94543-33-6	S M Night College Pune	Atharva Publication

2018-19

1	Dr. Vikram Jadhav	Lokraja Rajarshee	Contribution of Shahu Maharaj in the development of state Maharashtra			National	15 th August, 2018		S M Night College Pune	Yogpravratak, Latur
2	Dr. Vikram Jadhav	Jagatikstaravar Shahu Maharaj, Mahatma Phule, Dr. Babasaheb Ambedkar yanche Yogdan Bhag 1	Rajarshee Shahu Maharaja yanche Yogdan			National	7 th February, 2019		S M Night College Pune	Senhvardhan, Pune
3	Dr. Ayodhya Jadhav	Contibution of Shahu maharaj, Mahatma Phule and Dr. Balasaheb Ambedkar	Mahatma Jyotiba Phule: Indian Education System	Senhvardhan Publication			7 th February, 2019	ISBN-978-93-87628-42-7	S M Night College Pune	Senhvardhan, Pune

2017-18

1	Dr. Deepak Vede	R.N Chavans Socio-Political Thought	R. N. Chavan ani prabhodhan	R.N Chavans Socio- Political Thought	R.N Chavans Socio- Political Thought	State	Dec-17	ISBN:978-93-87137-63-5	S M Night College Pune	Success Publication Pune
2	Dr. Deepak Vede	Indian Rensissance: A Reappraisal	19th Century Maratha Historigraphy	Indian Rensissance: A Reappraisal	Indian Rensissance: A Reappraisal	National	Feb-18	ISBN:978-81-938102-4-8	S M Night College Pune	Maitri Publication
3	Dr. Deepak Vede	Prabuddha	Dr. B.R Ambedkar As a Social Scientist: Caste Dyanmics and Social Change	Prabuddha	Creating Better World: Dr. B.R Ambedkars Vision and Persspetives	International	Apr-18	ISBN: 978-93-83890-26-2	S M Night College Pune	Dr. B.R Ambedkar Studies, K.U. Dharwad
4	Dr. Ayodhya Jadhav	English Language Teaching Issues and Innovations	Exploring the Use of Articles in English Language Teaching			National	2018	ISBN:978-93-87799-00-4	S M Night College Pune	Aadit Jaipur India



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Publications

PERSPECTIVES OF MICROFINANCE & WOMEN EMPOWERMENT



DR. AFTAB ANWAR SHAIKH,
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PERSPECTIVES OF MICROFINANCE & WOMEN EMPOWERMENT

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GOVERNMENT POLICIES FOR WOMEN ENTREPRENEURSHIP DEVELOPMENT

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ABSTRACT

The study reviews some of the schemes established by the government for economic development with equality by reducing gender inequality in the country. Social inequality is an important aspect of Indian society. Although there are some examples of social equality in ancient India, that period has to be considered as an exception. As India moves towards modernity from ancient times, social inequality begins to emerge in India. Religious inequality, racial inequality and gender inequality are important aspects of Indian social inequality. The higher the social inequality in any country, the lower the economic growth. That is why two streams of thought have been found in India's freedom struggle. The first is to achieve independence and the second is to establish social equality in the country. Although the second stream of thought seems closer in terms of economic and social development, the first stream of thought is also not to be ignored. After this, India got independence and became part of the policy for economic development with equality. For this, conscious efforts were made for the development of the weak and neglected sections of the society. As part of this, the government has introduced a number of schemes to reduce gender inequality in the country. Some of these schemes are implemented under fiscal policy while some schemes are implemented under monetary policy. Some of these policies have been reviewed in the present study.



KEY WORDS

Gender Inequality, Economic Development, Social Development, Government Policies, Women Entrepreneurship Etc.

INTRODUCTION

India has 48% female population. However, the participation of women in every sector of the country is low. The government has introduced several schemes for the empowerment of women. The only way to empower women is to integrate them into the economic mainstream. Reducing the social backwardness of women and empowering them financially has become a need of the hour. As part of that the Ministry of Women and Child Welfare brought out the draft National Policy for Women (2016), which envisaged that all important micro level policies needed to be engendered and mainstreamed to address women's concern for being an equal partner in the country's development. The draft includes large number of policy statements, for raising the visibility of women in economy, which inter-alia includes entrepreneurship development, training and skill upgradation, support to women farmers in their livelihood etc. Ministry of women and Child Development has been working to remove all impediments for women to become a successful entrepreneur and to create conducive environment for providing support in different areas, where they have been facing difficulties due to explicit reasons e. g. access to finance, access to latest skills and technology, access to market and business skills. A large number of programmes has been undertaken by different Ministries of GOI for encouraging entrepreneurship in the country wherein care has been taken to ensure adequate participation and share of Women, by way of special provisions and added incentives for them.

Central Government Schemes and Project: -

Swarnajayanti Gram Swarozgar Yojana (SGSY): SGSY is a single cell self-employment program for the rural poor officially launched on April 1, 1999 by the Government of India. The scheme offers credit-cum-subsidy to the beneficiaries and banks involved in this process. The scheme seeks to promote multiple credit rather than a one-time credit input. Beneficiaries are encouraged to increase their credit intake over time. The scheme also provides for skill development through training courses in technology, marketing, information, etc. Funds under the scheme are shared by the Central and state governments in the ratio 75:25. The scheme is implemented by the District Rural Development Agencies through the Panchayat Samitis.

INDIA'S INTERNAL SECURITY



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Edited by
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Dr. Shikha Srivastava
D. Thirumaran | Dr. Ramesh Raut

 **Bharti**

Preface

We are delighted while presenting this book "India's Internal Security". This book has been compiled to study the changing dimension of India's Internal Security scenario. Apart from this Approaches Strategy and Challenges of India's Internal Security scenario has been discussed in the book. The goal of this book is to inform the people about various dimensions of India's Internal Security scenario. This book will be very useful for students and researchers studying India's Internal Security scenario. A notable feature of this book is that researchers have set out in their chapters on current developments and historical views on India's Internal Security scenario.

National security is the protection of basic values carried out using national strength. That is why it is multifaceted and has some dimensions of military, political, economic, socio-cultural. The concept of national security has its roots in the historical fabric of the concept of national interest. The national interest was also closely linked to the security of the state. National security has two type one external security, and another is internal security. To understand India's concept of national security, it is necessary to understand the internal security issues of the country as well as the external ones. Today, India suffers from a number of internal security problems such as Naxalism, terrorism, extremism, drug trafficking, unemployment, small arms smuggling, human trafficking. Adding to the escalation, terrorism in Kashmir, Naxalism in various states and insurgency in the northeastern states are being supported by external forces, which is exacerbating the problem of internal security. Therefore, there is a need for a comprehensive study of India's Internal Security Challenges. For the better understanding of the issues, we thought to compile the book "India's Internal Security". Then we invited Chapters for the book. After reviewing the Chapters, we selected the appropriate articles for the book and included it in the book. This book throws light on the historical background and present scenario of India's internal Security scenario. We feel that this book will prove useful for practitioners to understand Theories of internal Security

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Title: India's Internal Security

Editors: Prof. (Dr.) C. B Bhange, Dr. Shikha Srivastava,
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Cyber Crime in India

Dr. Deepak S. Vede*

Abstract

Regardless of geographical boundaries, the world today is facing a new era of cyberspace criminal activity. These cybercrime acts may be financially motivated acts related to computer content or related to the privacy, integrity and liability accessibility of the computer system. The relative risk and risk varies between government and business. Age, gender, socio-economic background, nationality and motivation are the main characteristics of cybercrime criminals. The level of criminal organizations reflects a defining characteristic of the human organization component behind criminal conduct. Of the total \$1 billion spent on global cybercrime, India has \$3 billion. Cybercrime has engaged itself in various bilateral agreements such as the Cyber Agreement with Russia and a Framework Agreement with the US, another attempt by India to facilitate the flow of cybercrime cyberspace without Prime Minister Modi visiting Israel to sign the India-Israeli agreement. This bilateral agreement has limited scope and is ineffective and ineffective in tackling cybercrime. India needs a multilateral agreement that will harmonize its laws through a common criminal policy and deal with international cooperation to combat cybercrime globally.

Keywords: Cyber Crime, Framework Agreement, Cyberspace, Hacking, Phishing

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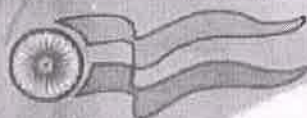
भारतात आदिवासींची स्वतंत्र राज्ये होती. आदिवासी लोक राजे होते, मातब्बर सरदार होते. राज्यासाठी आणि देशस्वातंत्र्यासाठी आदिवासींनी केलेला त्याग आणि दिलेले लढे अविस्मरणीय आहेत. हळदीघाटची लढाई, राणी दुर्गावतीचा लढा, काळ्या चबुतयासाठी महादेव कोळी जमातीचे शिरकाण, मानगढचे हत्याकांड यांना तोड नाही. आदिवासी समाजाबद्दल जे थोडेसे लिहून ठेवले ते इंग्रजांनी. भारतीय स्वातंत्र्यासाठी इंग्रजांबरोबर प्रारंभीचे जे लढे झाले, ते आदिवासींनीच लढले आहेत.

स्वातंत्र्यलढ्यातील ज्यांचे पुतळे उभारलेले आहेत, त्याच्याही अगोदर आणि त्यांच्याही काळात इंग्रजांबरोबर लढून, संघर्ष करून आदिम आदिवासी क्रांतीकारकांनी प्राणांची आहुती दिलेली आहे. त्याची नोंद मात्र सोईस्करपणे टाळलेली आहे. ज्यांचे नाव घेताच स्फुर्ती येते, जे क्रांतीकारकांचे प्रेरणास्त्रोत आहेत, असे आदिवासी क्रांतीकारक बिरसा मुंडा, उमाजी नाईक, राघोजी भांगरे, बापूराव शेडमाके, गंगानारायण, वीरप्पा व बटुवसप्पा, तंट्या भिल्ल, खाज्या नाईक, भागोजी नाईक, होनाजी केंगले, नाना भगत, तल्लकर चंदू, अल्लूरी सीताराम राजू, बाबा तिलका मांझी, लक्ष्मण नायक, चक्र बिषोई, गोविंदगुरू, राणी गोईदिल्लू, सिदो व कान्हो, भागीरथबाबा इत्यादींचा समावेश केल्याशिवाय इतिहास पूर्ण कसा होऊ शकतो. आदिवासी स्त्रियासुद्धा रण रागिणी होत्या. त्या बंड, उठाव यांमध्ये सक्रिय

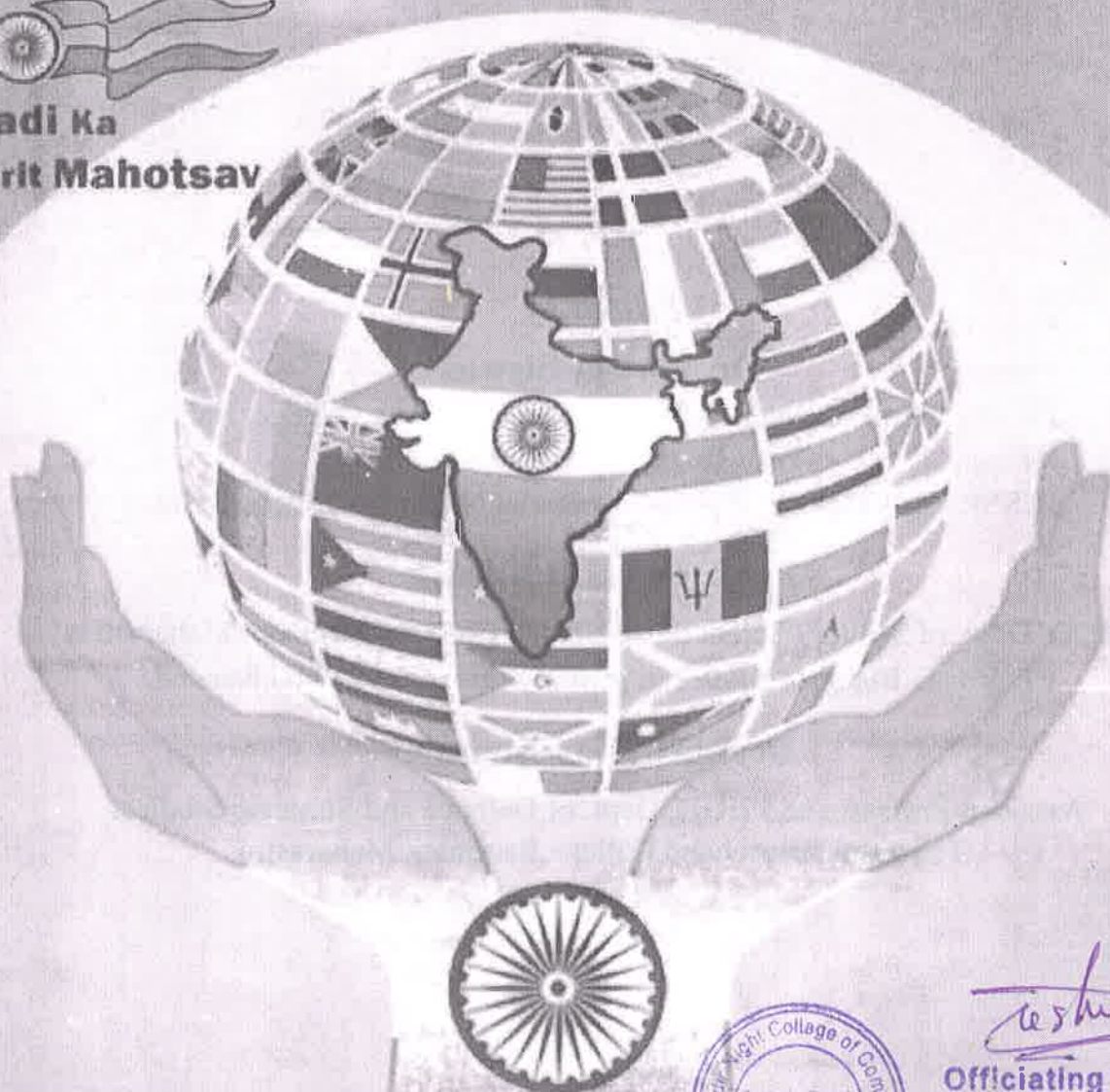


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“VASUDHAIVA KUTUMBAKAM : INDIA'S NEIGHBOURHOOD FOREIGN POLICY”



**Azadi Ka
Amrit Mahotsav**



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Edited by :
Dr. Partha Biswas
Prof. (Dr.) C. B. Bhange
Devidas Vijay Bhosale

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Chapter

3

India's Strategic Planning with Neighbouring Countries

Dr. Deepak S. Vede¹

Abstract : India might be a geological neighborhood of the South African Association for Regional Cooperation (SAARC), involving Afghanistan, Bangladesh, Bhutan, Nepal, Maldives, Pakistan and Sri Lanka. This is frequently to make reference to the littlest sum. Indeed, it are frequently said that India lives during a hazardous area. The constituent nations autonomously additionally as all in all address the planet of verifiable connections, shared legacy, correspondence and assortment which are generally reflected in their ethnic, phonetic, strict and political texture. The contrary two neighbors, China and Myanmar, are no fewer edifices.

Keywords : Neighborhood, SAARC, Contradictions, Inequalities

Introduction :

The South Asian locale is also loaded up with logical inconsistencies, disparities and logical inconsistencies. Inside the post-provincial time frame, South Asia was a venue of bleeding highway likewise as common conflicts; it's seen the freedom development, atomic contention, military autocracy, and moreover to significant issues related with medications and illegal exploitation, it's additionally experienced revolt, strict zeal, and psychological oppression.

Inside the years following freedom, India's global impact changed. Inside the 1950s, Indian distinction and good authority were high and worked with formative help from both the East and along these lines the West. Despite the fact that India's standing for notoriety has been set up, it's not been prepared to incapacitate the country from wrapping

¹Head, Department of History Saraswati Mandir Night College, Pune-02

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1

INDIA'S HUMAN SECURITY CHALLENGES AND POLICY OPTIONS

Dr. Deepak Sopan Vede*



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ABSTRACT

Human security centres around the fundamental units of country expresses, that is to say, the person. It shows up that a group focused security approach would assist with tackling the issues of the people in a preferable manner over the state focused approach towards security. In a state focused security worldview, the essential issues of people certainly stand out enough to be noticed. Country states were the formation of individuals who wanted to safeguard and advance their security. It was one of the necessary resources to accomplish individuals' security at a specific phase of human progress when the danger to security of individuals radiates predominantly from outer sources, or at least, from other country's tactical powers. Security, in this manner in a definitive examination implies human security. In the post cold conflict time frame the outer military danger discernment has been lessened or indeed, even wiped out and new dangers to security of country states as well as individuals developed. These forward-thinking dangers to security of countries including psychological warfare, worldwide financial log jam and worldwide environmental change can be tended to just through multilateral endeavours. Again, it is generally acknowledged that regardless of whether countries are secure, individuals may not be secure. Individuals are not secure in their day-to-day routine as

* Associate Professor & Head, Department of History, Saraswati Mandir Night College of, Commerce and Arts, Pune, Maharashtra

This book entitled "The Reflections of Pandemics on Literature, Culture and Society" endeavors to put forward the genuine reflections of human minds during the times of COVID-19 and form a valid document of reference for future generations. It has presented the sensible responses of creative brains during the time of CORONA Pandemic appeared in the year 2020. Various articles from the writers across many countries in the world and several states in India have reflected the inner thought processes related to the milieu of Pandemic.

Rajwade, Nerkar, Kosambi, Waghmare



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Dr. S. R. Kosambi. Dr. S. S. Waghmare

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UNHEARD SCREAMS IN POILE SENGUPTA'S *MANGALAM*

Ayodhya Jadhav

Assistant Professor and Head, Dept. of English
SMN College of Commerce & Arts, Pune

Abstract:


The endeavour of the present paper is to interpret the social evils like exploitation and molestation of women. Being a woman playwright Poile Sengupta tries to expose the deplorable plight of women and her predicament from women's point of view. The patriarchal societal structure consciously or unconsciously becomes the reason for the sufferings of women. Poile Sengupta's first play *Mangalam* portrays the women characters and their unheard screams. Perhaps patriarchy is the main reason behind the violence and injustice of women.


Keywords: patriarchal society, violence, gender, subjugation etc.


Like Mahesh Dattani, Sengupta is devoted to the world of theatre. Poile Sengupta, a novelist, poet, short fiction writer, teacher, columnist and foremost Indian woman playwright presents the socio-cultural, economic and political issues along with women's predicament and their status in Indian society. Her important plays are: *Mangalam* (1993), *Inner Laws* (1994), *Keats was a Tuber* (1996), *Alipha* (2001), *Thus Spake Shoorpankha*, *So Said Shakuni* (2001) and *Samara's Song* (2007). Six of her plays are published as a collection under the title *Women Centre Stage: The Dramatist and the play* by Routledge in 2010. Her plays are based on Indian context. Her husband Abhijit Sengupta has directed most of her plays. For her play *Keats was a Tuber*, she received a special mention at the 1996 British Council International New Playwriting Competition. Sengupta received a Senior Fellowship of the Department of Culture, in 1999-2000 for Literature to write plays for children. She has also written a full-length musical play for children titled *Yavamajakka!* (2000). Being a theatre person, she has her own theatre group 'Theatre Club' in Bengaluru. Apart from this, she has also acted in several plays and in the award-winning film *The Outhouse*. Her novel *Inga* (2014) brought her wide acclaim at national and international level. She has directly written in English and perhaps it is a basic reason for her acclaim at national and international level. Apart from this her plays give an authentic and real picture of Indian society in a lucid manner. Like other women playwrights- Bharati Sarabhai, Mahasweta Devi, Dina Mehta, Uma Parameswaran and Manjula Padmanabha, Poile Sengupta raises the issues of exploitation, violence and marginalization of women on the basis of gender, class and race.

Poile Sengupta's first play *Mangalam* (1993) was first performed in Playpen at Guru Nanak Bhavan, Bangluru in 1993. The play *Mangalam* was highly acknowledged and won a special prize for its social relevance in the Hindu-Madras Players Playscript Competition in 1993. The play *Mangalam* revolves around the story of factitious character Mangalam. The play contains two acts. Poile has used the technique of play within a play. In the first act, Mangalam commits suicide because of mental and physical torture by her husband Dorai. Sumati and Suresh watch the play in first act and after this it is cleared that Sumati herself becomes the case of molestation in the second act. In this regard, Radha Ramaswamy rightly remarks:

Poile Sengupta's *Mangalam* deals with, among other things, the theme of domestic violence and reveals some ugly truths behind middle class respectability,


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Contribution of Mahasweta Devi

- Asst. Prof. Ayodhya Jadhav

Introduction - Mahasweta Devi (14 January 1926- 28 July 2016) was a socio-political activist, journalist and a creative writer. She has given a voice to the deprived sections of the society such as communities of landless labourers of eastern India, marginalized women and oppressed tribal people. Her writings unfold the realistic events through different characters.

Mahasweta Bhattacharya is well-known as Mahasweta Devi. She was born in Decca, British India (now Dhaka, Bangladesh). Her father Manish Ghatak was a well-known poet and novelist of the Kallol movement. Her mother Dharitri was a writer and a social worker. Mahasweta Devi completed her first schooling in Dhaka but then she shifted to West Bengal (now in India). She took her education in West Bengal (now in India). From her early childhood she started her writing. She wrote near about 100 novels and more than 20 collections of short stories in Bengali and later on translated in other languages. Her work has been translated in many Indian languages such as Marathi, Hindi, Gujarati, Oriya, Assamese, Telugu, Punjabi, Malayalam and Ho, a tribal language. Her work has been translated into other languages all over the world such as English, Italian, French and Japanese. As Shashi Tharoor says " a decade of triumph and tragedy". India got separation from Pakistan in 1947 and from Banladesh in 1973. Therefore it was a time of great social upheaval. It gave rise to violence and riot in communal tensions. "A responsible writer, standing at a turning point of history, has to take a stand in defense of the exploited. Otherwise, history

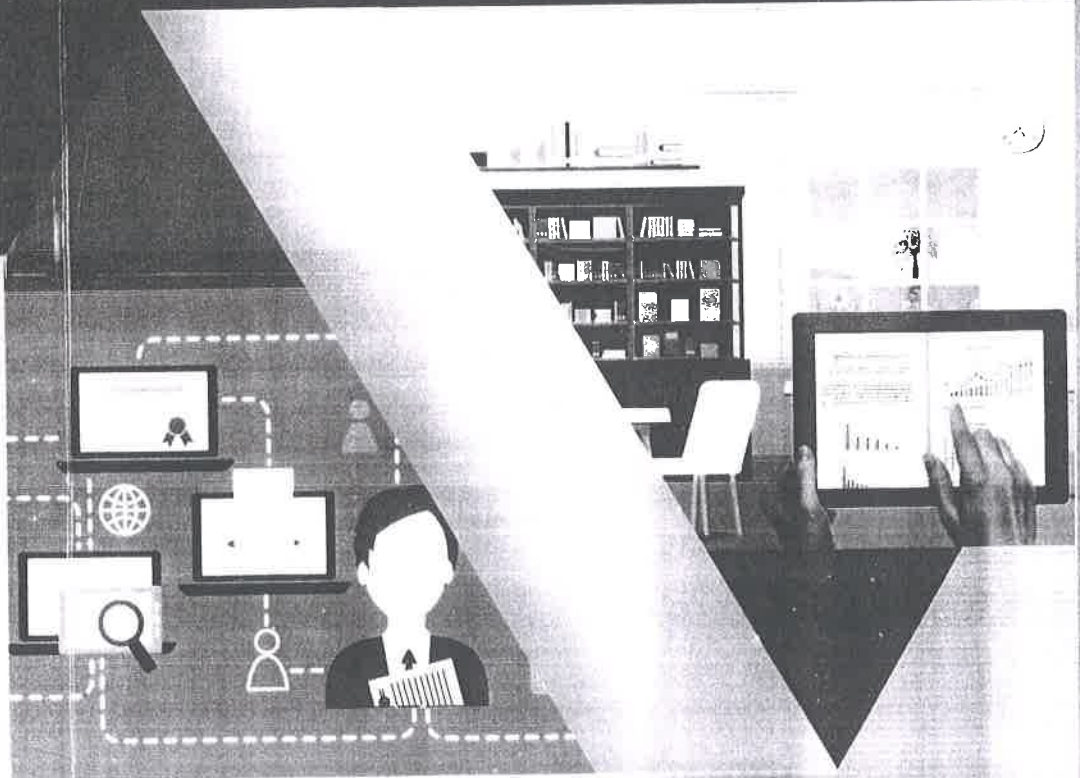


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या पुस्तकातील कोणत्याही भागाचे पुनर्निर्माण अथवा वापर इलेक्ट्रॉनिक अथवा यांत्रिकी साधनांनी - फोटोकॉपींग, रेकॉर्डिंग किंवा कोणत्याही प्रकारे माहिती साठवणुकीच्या तंत्रज्ञानातून प्रकाशकाच्या व लेखकाच्या लेखी परवानगी शिवाय करता येणार नाही. सर्व हक्क राखून ठेवले आहेत.

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जे काही थोर पुरुष झाले ते दर्जेदार ग्रंथातूनच तयार झाले. प्रत्येकाच्या जीवनावर अशा प्रकारच्या काही ग्रंथांचा प्रभाव पडला व त्याप्रमाणे ते वागले. जसे महात्मा गांधींनी राज हरिश्चंद्र हे नाटक पाहिले व वाचले व त्यांनी सत्य आणि अहिंसेचा मार्ग पत्करला. राळेगणसिद्धीचे कर्मयोगी अण्णा हजारे यांनी विवेकानंद लिखित ग्रंथ वाचले व आत्महत्या करण्याऐवजी जीवन हे स्वतःसाठी न जगता इतरांसाठी जगायचे असा निश्चय केला व त्याप्रमाणे वागले व वागताहेत अर्थात सांगण्याचे तात्पर्य म्हणजे जवाहरलाल नेहरू याच ग्रंथातून पंडित झाले, ज्योतिबा फुले या ग्रंथातून महात्मा झाले. बाळ गंगाधर टिळक याच ग्रंथातून लोकमान्य झाले, डॉ. बाबासाहेब आंबेडकर यांनी आपल्या आयुष्यातील बरीचशी कमाई याच ग्रंथांवर खर्च केली व घटनाकार म्हणून नावारुपाला आले. ग्रंथाचे महत्त्व सांगावयास शब्द कमी पडतात म्हणूनच आपण ग्रंथ हे गुरु आहेत. ग्रंथासारखा दुसरा चांगला मित्र नाही असे आपण म्हणतो. ग्रंथ कुणाचा हेवा

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सार -

जगात सात जणांना एक कल्पना एकाच वेळी सुचते, असे म्हटले जाते. पण त्या कल्पनेला योग्य ती दिशा जो सर्वात आधी देतो, त्याला त्याचा अधिक फायदा होतो. भारतात या बाबतीत कायदा जागरूक नाही. हे चित्र बदलण्याचा निर्धार आजच्या सर्व ग्रंथालयांनी करायला हवा. पेटंटची संख्या वाढविणारी व्यवस्था रूजविण्यामध्ये उच्च शिक्षण, तंत्र आणि त्यातील अधिक महत्त्वाचा घटक 'ग्रंथपाल' काय भूमिका बजावू शकतो याचा उहापोहा करणारा हा शोधनिबंध आहे.

शोध संज्ञा - बौद्धिक संपदा, बौद्धिक संपदा अधिकार, कॉपीराईट, ट्रेडमार्क, इंडस्ट्रियल डिझाईन, जिओग्राफिकल इंडीकेटर

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एखाद्या व्यक्तीने, संस्थेने आपल्या बुद्धीचा वापर करून निर्माण केलेल्या संपदेला 'बौद्धिक संपदा' म्हणतात. वास्तवात कोणत्याही विचारांचा पेटंट मिळत नाही, तर विचारातून निर्माण झालेला पदार्थ किंवा प्रक्रियेला ते मिळते.

बौद्धिक संपदा अधिकार कायद्यांचा मुख्य उद्देश हा वेगवेगळ्या प्रकारची बौद्धिक संपदा निर्मिती करण्यास प्रोत्साहन देणे हा आहे. एखाद्या गोष्टीचा आर्थिक फायदा मिळणे किंवा तिचे श्रेय मिळणे यातून नवनवे शोध, कलाकृती यांच्या निर्मितीस प्रोत्साहन मिळते हे यामागील मुख्य तत्त्व आहे.

युरोपीय महासंघाने नुकताच आपल्या स्वामित्व हक्क कायद्यात बदल करून या सर्जनशील आणि संशोधन करून आशयनिर्मिती करणाऱ्या लेखकांना, पत्रकारांना, कलावंतांना दिलासा दिला आहे. त्यांच्या बौद्धिक संपदेचा सन्मान या कायद्यामुळे होणार आहे.

पेटंट प्रणालीचा इतिहास -

मुळात पेटंट करून ठेवावे, ही संकल्पना आली कुठून, याचा शोध घेणेही रंजक बाब आहे. इटलीमधील वास्तुरचनातज्ञ ब्रुनेलिशी हा पेटंट प्रणाली अस्तित्वात येण्यासाठी कारणीभूत ठरला. सन १४२१ मध्ये तो फ्लॉरेंसमध्ये इमारती बांधत होता. त्यासाठी लागणारा संगमरवरी दगड कारारा नावाच्या

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७६. राजर्षीचे महाराष्ट्राच्या जडणघडणीत योगदान

प्रा. डॉ. विक्रम जाधव

सरस्वती मंदिर नाईट कॉलेज ऑफ कॉमर्स अँड आर्ट्स, पुणे.



राजर्षी शाहू महाराजांचा जन्म २६ जून १८७४ रोजी कोल्हापूर येथील राजवाड्यात घाटगे कुळात झाला. त्यांच्या आईचे नाव राधाबाई व वडिलांचे नाव जयसिंगराव होते. शाहू महाराजांचे नाव यशवंतराव ठेवले होते. कोल्हापूरच्या महाराणी व चौथे शिवाजीराजे यांची पत्नी आनंदीबाई यांनी यशवंतरावांना १७ मार्च १८८४ रोजी दत्तक घेतले तेव्हा यशवंतराव पावणेदहा वर्षांचे होते. सकाळी सात वाजता धार्मिक विधी सुरु झाले. पवित्र होमहवन झाले. महाराणी आनंदीबाई व राजघराण्यातील इतर स्त्रिया ह्यांनी यशवंतरावांच्या हातावर साखर ठेवून त्यांचे नाव शाहू महाराज असे ठेवले. कुलदेवता महालक्ष्मीचे दर्शन घेतल्यावर शाहू महाराजांना गादीवर बसवून त्यांना १९ तोफांची मानवंदना देण्यात आली. ज्याचे क्षेत्रफळ जहागिरीसुद्धा अवघे ३,२१,७०१ चौरस मैल होते, त्या कोल्हापूर संस्थानचे शाहू अधिपती झाले.

तो तुमचा आमचा व आपल्या सर्वांचा राजा छत्रपती राजर्षी शाहू महाराज. शाहू महाराजांच्या देहाचा थाटमाट बजरंगास शोभेल असा होता. त्यांची उंची सहा फूट चार इंच होती. बुरुजबंद छाती, स्त्रदयाचा वेध घेणारे पाणीदार डोळे, पहाडी आवाज, सिंहासारखा जबडा, ऐरावतासारखी शक्ती, भृगेंद्रासारखा डौलदार, धिप्पाड बांधा व चेहऱ्यावर तेज असे आकर्षक व्यक्तिमत्त्व पाहावयास मिळते. समाजातील उच्चनीचता, जातीभेद यांचे उच्चाटन करण्याचा विडा म. फुले यांनी उचलला होता. त्यांचे कार्य छत्रपती शाहू महाराज यांनी आपल्या कारकीर्दीत पुढे नेले. त्या काळात देशात प्रचंड प्रमाणात जातीभेद व विषमता होती. विषमता म्हणजे तरी काय? तर अभिनेते, व्यापारी कमी वयांत कोटी रुपये कमावतात पण त्याच समाजासाठी काय व किती योगदान आहे याचा विचार आपण केला पाहिजे. बंगल्यात, चांगल्या वास्तूत राहणारी व्यक्ती चांगले वस्त्र नेसते. चांगली पकवान खाते तर शेतात राबणारी बाई ठिगळ लावलेलं लुगडं नेसते, वेळी चटणी भाकरी खाते. असे समाजात अनेक दुर्बल घटक, दुर्लक्षित घटक होते. या प्रकारची विषमता नष्ट करण्याचा शाहू महाराजांनी भरपूर प्रयत्न केला.

शाहू महाराजांचे प्रारंभीचे शिक्षण फिटझराल्ड या ब्रिटीश अधिकाऱ्याच्या देखरेखीखाली सुरु झाले. त्यांच्यावर शिक्षक म्हणून कृष्णाजी गोखले व हरिपंत गोखले यांची नेमणूक केली गेली. १८८६ च्या जानेवारीत शाहू महाराजांना त्यांच्या सोबत्यांसह राजकोटला राजकुमार कॉलेजमध्ये पाठविले गेले. त्यांच्यासोबत त्यांचे शिक्षक गोखले व बुवासाहेब इंगळे यांना पाठविले गेले. अभ्यासाव्यतिरिक्त नेमबाजी, कुस्ती, अश्वारोहण इ. खेळांचे त्यांना प्रशिक्षण दिले जात असे. खेळांत ते प्रविण झाले. धारवाड मुक्कामी शिक्षण सुरु झाले असताना देशी शिक्षक म्हणून केशवराव गोखले व इंगळे नावाच्या चारित्र्यवान व ध्येयवादी शिक्षकाची नेमणूक झाली. त्यांनी शाहू महाराजांना घोडेस्वारी व शिकार या कलांमध्ये तरबेज बनवले. शाहू महाराजांनी हिंदुस्थानचा इतिहास व भूगोल अभ्यासला होता पण प्रत्यक्ष इतिहास जेथे घडला ती ठिकाणे व प्रदेश त्यांनी नजरेखालून घातल्यावर त्यांना या विषयांची खरी जाण येणार होती. त्यानुसार नोव्हेंबर १८९० पासून ते १८९२ पर्यंत खूप अभ्यासदौरे त्यांनी फ्रेझरांच्या मार्गदर्शनाखाली केले. त्याच दरम्यान १ एप्रिल १८९१ रोजी बडोद्याचे सरदार गुणाजीराव खानविलकर यांच्या लक्ष्मीबाई या कन्येशी त्यांचा विवाहसोहळा साजरा झाला. १५ नोव्हेंबर १८९३ रोजी त्यांच्या अभ्यासक्रमाची समाप्ती झाली. केवळ शिक्षणानेच त्यांचे व्यक्तिमत्त्व घडवले असे नाही. माता, पिता, बुरुज, समाज,

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ध्ये केली. शिवाय
मलायतेस पाठविले.

राजर्षी शाहू महाराज यांचे योगदान

डॉ. विक्रम जाधव

भ्रमणभाष : १०६७६०१००१

शाहूंच्या जीवनकार्यात वेदोक्त प्रकरणास फार महत्त्व आहे. वेदोक्त याचा शब्दशः अर्थ वेदांत सांगितल्याप्रमाणे, तथापि हिंदू धर्मातील सोळा संस्कार व इतर धर्मकृत्ये वैदिक मंत्रांनी करण्याचा अधिकार म्हणजे वेदोक्त असा त्याचा अर्थ समाजात रूढ झाला होता. हा अधिकार प्राचीन काळी त्रिवर्णांना होता. कालांतराने क्षत्रिय व वैश्य यांना शूद्रांत ढकलून उच्चवर्णीयांनी तो अधिकार फक्त आपलाच असे सांगितले. वेदांतील मंत्र प्रथम दर्जाचे ते उच्चवर्णीयांसाठी व पुराणातील मंत्र दुय्यम दर्जाचे ते शूद्रांसाठी वेदोक्तातील स्वानुभवामुळेच सर्व हिंदूंना वेदाधिकार देणाऱ्या आर्य समाजाकडे व उच्चवर्णीयांच्या मक्तेदारीविरुद्ध लढणाऱ्या सत्यशोधक समाजाकडे महाराज आकृष्ट झाले की वेदोक्ताची सर्वात मोठी फलनिष्पत्ती मानायला हवी.

वेदोक्ताच्या भडक्याच्या पार्श्वभूमीवर १९०२ मध्ये शाहू महाराजांनी एक महत्त्वपूर्ण जाहिरनामा काढला. मागासवर्गीय लोकांकरिता सरकारी नोकरीत ५० टक्के नोकऱ्या यांना मिळाव्यात. त्यांच्या सर्व प्रकारच्या कार्यांचा आढावा घेणारच आहोत. १८९४ ते १९२२ पर्यंत सतत २८ वर्षे त्यांनी शिक्षण प्रसाराचा पाठपुरावा केला. या अनेक कार्यांमुळे २१ एप्रिल १९१९ मध्ये 'राजर्षी' ही मानाची पदवी त्यांना मिळाली. जाहिरनामा कृती उतरविण्यासाठी शिक्षणाची गरज आहे हे ओळखून १८ एप्रिल १९०१ रोजी 'ब्रिक्टोरिया मराठा बोर्डिंग' या कोल्हापुरातील पहिल्या वसतिगृहाची स्थापना करण्यात आली. पी. सी. पाटील हे पहिले विद्यार्थी होते. अनुदाने देऊन मराठा वसतिगृहाचा पाया मजबूत केला. याच साली १९०१ मध्ये 'जैन बोर्डिंग' ची स्थापना केली. त्यानंतर 'मुस्लिम बोर्डिंग'ची स्थापना केली. विविध जाति-धर्मांची वीस वसतिगृहे स्थापन केली. शेकडो वर्षे भक्कम पायावर उभी असलेली जातीव्यवस्थेची उतरंड महाराज एका रात्रीत उद्ध्वस्त करू शकत नव्हते अशा कठोर सामाजिक पार्श्वभूमीवर महाराजांनी सर्व जातिधर्मांसाठी म्हणून एक मोठे वसतिगृह स्थापन केले. कुटुंबापेक्षा जात मोठी व जातीपेक्षा समाज मोठा ही जाणीव निर्माण होण्यासाठी शिक्षणाच्या प्रसाराची गरज आहे. शाहू महाराजांनी आपल्या हयातभर जातिभेद व अस्पृश्यता या दोन सामाजिक प्रश्नांची सोडवणूक करण्यासाठी शर्तीचे प्रयत्न केले. अस्पृश्यता हे जातिभेदाचेच विकृत स्वरूप असल्याचे

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कोल्हापूर
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४०४०

राजर्षी शाहू महाराज यांचे योगदान ४० ८७



15th International Interdisciplinary Conference on
Voting



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Shahu Maharaj ,
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Dr. Babasaheb Ambedkar at National
& International Levels**

**Editor
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and **Dr. Ambedkar**
whose contribution made
Maharashtra
Progressive and Modern in all Spheres...

Dr. Snehal Tawre
Dr. Shobha Ingwale



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Officiating Principal
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Mahatma Jyotiba Phule -

Indian Educational System

Prof. Ayodhya Jadhav

Mobile - 9767285888

Abstract- In this present research paper the attempt is made to focus on Jyotiba Phule's educational contribution. In nineteenth century, the untouchables and women were exploited due to lack of education. He is the first man who started education for girls and untouchables.

Keywords- women's education, emancipation, women's rights, society and untouchables.

Without education wisdom was lost,
without wisdom morals were lost,
Without morals development was lost,
Without development wealth was lost,
Without wealth the shudras were ruined,
So much has happened through lack of education.

The above lines from Phule's *Shetkaryacha Asood* are mainly focused on the importance of education. Jyotiba Govindrao Phule was born in Satara district of Maharashtra 11 April 1827. His father and uncle worked as florists and henceforth known as Phule. They belonged to 'Mali' caste which was considered an inferior caste in those days. He was married to Savitribai at the age of thirteen. Being the son of vegetable farmer, he helped his father in the field of farm and from the surrounding people, especially from downtrodden people, he came to know how they were exploited and humiliated. Later on he took his lessons of education and he opened schools for Scheduled castes. As an educationist, social reformer, thinker and philosopher, Phule

(1827-1890) has extensively worked for rights and education of women. He opened the doors of education for the betterment of the women and untouchables. The status of women and untouchables was very inferior in society. He realized the pathetic condition of women and the sufferings of disadvantaged sections of society in those days. The women were restricted to certain type of roles and deprived from education. He revolted against the domination and supremacy of upper class people. For Phule, education is the fundamental tool for getting the rights, equality and justice. In those days, only upper class people read holy books. In 1856, Headmistress of Dharwad school refused admission of an untouchable girl. It means the girl suffered as a woman and untouchable. He opened girl's school for the first time in 1848, Bhide Wada at Poona. First he taught his wife Savitribai and along with her he started his journey of education. His wife started teaching to untouchable girls that time upper class people have not given him any kind of help. They abused at them and Phule family stopped their work for sometime but later on with the help of Europeans and some Indians, they emerged as a powerful mission of spreading the education. He visited to girl's school at Ahmednagar which run by Miss Farrar and Phule himself was highly pleased with the manners in which the girls were educated. Phule was inspired by Thomas Paine's book Rights of Man. He understood that the root of education lying in the hands of mothers and mothers can give education to their children. He again started the school in old Ganj Peth and Guruji Lahuji and Rana helped to bring the girls and boys in that school. For that school Vishnupanth Thate has given the contribution of two rupees per month. But unfortunately he was suffered from other people and finally he refused to contribute. After increasing the number of boys, Phule was searching for the other place that time Hindus were not ready to help him. So Phule got the place on rent in the home of Muslim. He started another school in Annasaheb



‘ज्ञान, विज्ञान आणि सुरास्कार यासाठी शिक्षण प्रसार’

— शिक्षणमंत्र्य डॉ. बापूजी साठुखे



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१६ डिसेंबर २०१७

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सर्व हक्क सुरक्षित (या पुस्तिकेतील प्रकाशित माहिती संपादक मंडळाच्या पूर्व परवानगीशिवाय कुठल्याही माध्यमाद्वारे पुनर्प्रकाशित करता येणार नाहीत.)

(या पुस्तिकेतील लेखातून प्रकाशित माहिती, मते, विचार, इत्यादी लेखकाची वैयक्तिक असून लेखकाने व्यक्त केलेली माहिती मते, विधाने, विचार, इत्यादी बाबत प्राचार्य, लोणीकाळभोर, संपादकमंडळ आणि प्रकाशक आदी सहमत राहणार नाहीत.)



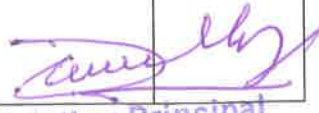
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बाजीराव रोड, पुणे-२

मोबा.९८८११४९१२४

१९ व्या शतकाच्या उत्तरार्धात व विसाव्या शतकाच्या पूर्वार्धात झालेल्या सामाजिक चळवळी, धार्मिक परिवर्तने व चिकित्सा, धर्मसुधारक, समाजसुधारक यांच्याविषयीचे व्यापक तत्त्वनिष्ठेच्या पार्श्वभूमीवरून विचारप्रगटन दलितमित्र रा. ना. चव्हाण यांनी सातत्याने केले. सामाजिक परिवर्तनवादी चळवळीचे गाढे अभ्यासक व संशोधक, सत्यशोधक विचारवंत अशी भूमिका घेऊन सलग ६० वर्षे वैचारिक प्रबोधनाचा वसा त्यांच्या विविधांगी लेखनाचा धांडोळा घेताना नजरेस येतो. विशेष म्हणजे स्वातंत्र्यपूर्व १५ वर्षे व स्वातंत्र्योत्तर ४५ वर्षे ते विचारप्रगटन करत होते. स्वातंत्र्यानंतर पूर्वी होऊन गेलेले प्रबोधन म्लान होऊ नये म्हणून यथाशक्ती एकांड्या शिलेदारप्रमाणे प्रबोधन विचारात भर घालत होते. ते या पर्वाचे साक्षीदार होते याचा प्रत्यय त्यांच्या प्रबोधनपर लेखनात मिळतो. मराठा शेतकरी कुटुंबात जन्म असलेले ते नागरी परंपरेतून आलेले विचारवंत, प्रबोधनकार ठरतात. विविध विषयावरील मूलगामी चिंतन करणारे त्यांचे लेखन अभ्यासकांच्या मनास थक्क करते. महात्मा फुले, लोकहितवादी गोपाळ हरी देशमुख, न्यायमूर्ती रानडे, महर्षी विठ्ठल रामजी शिंदे, डॉ. बाबासाहेब आंबेडकर, राजर्षी शाहू महाराज, कर्मवीर भाऊराव पाटील, बापूजी साळुंखे इत्यादी प्रबोधक व महाराष्ट्रातील धार्मिक व सामाजिक प्रबोधनाच्या चळवळींचा त्यांनी साक्षेपी अभ्यास व व्यासंग केला. प्रकांड पंडित तर्कतीर्थ लक्ष्मणशास्त्री जोशी व महर्षी विठ्ठल रामजी शिंदे या उभयतांच्या परिचयातून व सहवासातून रा. ना. चव्हाण यांची वैचारिक भूमिका पक्की झाली. म. फुले यांच्या जीवनाशी व विचारांशी ते एकरूप तर झाले होतेच. ब्राह्मसम्राज व प्रार्थना समाज या संस्थांतील सक्रीय सहभागामुळे त्यांचे धर्मपर चिंतन परिपक्व झाले होते. सर्व धर्मांचा, त्यांच्या ग्रंथांचा व संतवाङ्मयाचा त्यांचा गाढा अभ्यास होता. ‘सेविता हा रस वांटितो आणि कां’ भाग १, २, ३; ‘संत -सुधारक व त्यांचे धर्मविचार’; ‘प्रार्थना समाज पुरस्कृत धर्मरहस्य व धर्मसाधना’ ही रमेश चव्हाण यांनी संपादित केलेली पुस्तके चाळली असता त्यांचा धर्म विषयाचा गाढा अभ्यास व व्यासंग स्पष्ट होतो. त्यांना त्यांच्या घरातूनच संस्कारक्षम वारसा लाभला. त्यांचे वडील नारायणराव चव्हाण हे सत्यशोधक चळवळीतील एक पुढारी व कार्यकर्ते होते. त्यामुळे लहानपणीच त्यांचेवर महात्मा फुले व त्यांच्या सत्यशोधक चळवळीचा संस्कार झाला, पुढे तरुणवयात महर्षी विठ्ठल रामजी शिंदे



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(16th and 17th February 2018)**



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19th Century Maratha Historiography

Dr. Deepak Sopan Vede

Assistant Professor & Head Dept. Of History,
Saraswati Mandir Night College, Pune

19th century witnessed remarkable changes in the socio-economic and political structures of India. In this period western India played leading role since the changes that took place were drastic in nature and the shift in political power created new set of intellectual class which was nurturing the ideologies of new political ideologies. In this period the history writing also played crucial role as it received new patronage and various supplementary factors for its development.

Historical chronicles and biographies called Bakhars, written in the Marathi Language of western India. The Maratha kings and their Brahman ministers, the Peshwas, ruled western and central India from the late seventeenth century until being conquered by the British in 1818. During this period writers in Marathi used both the successes and failures of Maratha political and military policy to illustrate a Maratha and Hindu national consciousness and also to provide moral lesson on the qualities of leadership.

The Maratha historical tradition can also be seen preserved in examples of a village Bardic literature i.e. Powada, that recite the deeds of the Maratha people. The life of the Shivaji and his struggles against the Mughal emperor Aurangzeb provided the first political important subject for Maratha chroniclers. Krishnaji Anant Sabhasad's Sabhasad bakhar is perhaps the most notable example this first phase of Marathi historical writing.

Maratha expansion into central and northern India in the eighteenth century provided much material for Bakhar writers. In particular, the Maratha defeat at the battle of Panipat in 1761, when Maratha northward expansion was stopped by the intervention of the Afghans, provided key event for the chroniclers. The Bhausaheb Bakhar is a narrative of seemingly invincible success cruelly stopped by the personal failings and intrigues of the Marathas and their allies. A central place is given to the character and actions of the Maratha general Sadashivrao "Bhausaheb" who died at Panipat. Chronicle writing continued until the end of Maratha rule and on into the first decades of British rule in western India. Thus authors working in the traditional Bakhar form, such as Krishnaji Vinayak Sohini in the Peshvyanchi bakhar, summarized the period of independent Maratha rule while attempting to account for the British conquest.

Maratha historiography provided much of the substance of the first European accounts of the Marathas, in particular James Grant Duff's History of the Marathas in 1826.¹

The practice of engaging with the past, especially in the context of present exigencies, was not unknown to the Marathas themselves. The practice of history, in the form of biography, genealogy and heroic commemoration, was an important instrument of expressing power and allegiance in the seventeenth and eighteenth century Maratha firmament. Prose chronicles i.e. Bakhar, and oral ballad traditions i.e. Powadas and Lavanis, extolled a complex of qualities, ideals and values that contributed contested visions of warrior-peasant Maratha identities.² The fall of Peshwai in 1818, however, brought a radical change in the practice and philosophy of this engagement with the past. British officials came to look on Marathi chronicles as entertaining at best and farcical at worst;

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Dr . B . R . Ambedkar as a Social Scientist: Caste Dynamics and Social Change

Dr. Deepak S. Vede,
Assistant Professor in History,
Saraswati Mandir Night College,
Pune.

Introduction:

Dr. Ambedkar analysed Hindu society before starting his struggle against untouchability and the caste system. He was a scholar as much as a man of action. In his writings, Ambedkar tried hard to show the mechanisms of the caste system and clarified the origin of untouchability in order to support his fight for equality. For him, if the lower castes were not in a position to overthrow their oppressors, it was because of two reasons: they had partially internalised hierarchy; and because of the very characteristics of caste-based inequality. The internalisation of hierarchy was largely due to what M.N. Srinivas was to call the sanskritisation process that Ambedkar, in fact, had identified more than 20 years before. As early as in 1916, Ambedkar presented his first research paper at Columbia University and explained that the caste system could not have been imposed by the Brahmins over society, but that it took shape when they were able to persuade other groups that their values were universally superior and that they had to be emulated by others, including endogamy, a marital rule which closed the system upon itself.

Caste Dynamics and Dr. Ambedkar's Rationality:

Amnesty International states that "despite the fact that "untouchability" was abolished under Indian Constitution in 1950, the practice of "untouchability" - the imposition of social disabilities on persons by reason of their birth in certain castes - remains very much a part of rural India. Dr. Ambedkar's thought; ideas and philosophy of democratic and egalitarian society are symbiotically related. He did not think only about betterment of Dalits but also fought relentlessly to see India as a fully democratic and welfare society. Dr. Ambedkar may be a messiah of Dalits across India but he also diffused modern values to all Indian people. He fought for parity and equality for all people. To him India cannot succeed to become a welfare state if it does not address and destroy the old, lasting caste system. He held that modern-contemporary Indian society was inundated with fathomless hierarchies and caste inconsistencies which obstruct its growth, progress, development and change. These forces and outfits hindered nation building and renaissance among all people. Hence, Dr. Ambedkar's ideas on law, liberty, equality and fraternity based on democratic, secular and rational values may usher in social justice and democratic society in India.

Dr. Ambedkar is one of them who worked for the downtrodden and untouchables tirelessly throughout his life. His own life experiences, which he had

English Language Teaching Issues and Innovations

Dr. Sarita Jain
Dr. Kusum R. Yadav

Dr. Sarita Jain



Ashwini

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Saraswati Mandir Night College of
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Exploring the Use of Articles in English Language Teaching

Ayodhya Jadhav

Abstract

In the present research paper the attempt is made to reveal the use of articles in English Language Teaching. In order to write and speak English language more effectively, it is very important to use articles correctly. English is learnt as a second language and because of that the students are not comfortable to use the language easily without any mistakes in everyday communication. Most of the examples are drawn for this study. Therefore the first step of learning language is to understand the rules of articles and prepositions in order to improve the common errors of language. Sometimes, the article reference is not very clear so there is an ambiguity in its use.

Keywords: Articles, Prepositions, Use, Errors, Teaching, etc.

Grammar is the most essential part of language. What is language? The word 'language' can mean different things. One way we can think about language is as something in our heads. We can think of it as a set of 'rules' in our minds or brains that tells us how to speak "grammatically"... (Clark, 1996). Clark very rightly points out that there are certain rules to teach any language. Most of the time, it is found that the students are very poor in grammar due to lack of practice and proper guidance. Students make common mistakes while using the articles and prepositions in written form as well as in verbal communication. After all English is used as a second language and that is why the users of English language often go wrong while using articles and prepositions. Articles refer to a/an and the and then divided into the indefinite articles,

