



Satyaniketan's

Adv.M.N.Deshmukh Arts, Science and Commerce College, Rajur

Tal-Akole, Dist-Ahmednagar.(MS) PIN-422604



**CRITERION III : Research
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Satyaniketan's

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PRINCIPAL



अॅड. मनोहरराव नानासाहेब देशमुख
कला, विज्ञान व वाणिज्य महाविद्यालय

राजूर, ता. अकोले, जि. अहमदनगर

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प्राध्यापक डॉ. भाऊसाहेब य. देशमुख

(एम.कॉम., एम.ए., बी.एड., जी.डी.सी.अॅण्ड ए., पीएच.डी.)

प्राचार्य

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INDEX

Sr. No.	Particular	Page No.
1)	Academic Year 2020-2021	4-73

Satyaniken's
Adv. M. N. Deshmukh Arts, Science and Commerce College Rajur,
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3.3.1 Publications during academic year 2020-21

Sr. No.	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Year of publication	ISSN number
1	Vitthal wagh yanchya kavitel gram jivan	Dr.Gandhare D.K	Marathi	Tifan	2021	2231-573X
2	Fodder Estimations for Dairy Activity in Tribal Area of Upper Pravara Basin in Maharashtra (India)	Prof. Karande P. T.	Geography	Applied Ecology and Environmental Science	2021	5-557-574
3	Overall Impact of Yoga on Cadets at NCC-Unit Adv. M. N. Deshmukh Arts, Science and Commerce College Rajur, Tal. Akole, Dist. Ahmednagar	Prof. Muthe R. C.	Chemistry	Journal of Research and Development	2021	2230-9578
4	Daal ek gramin kadambari	Dr. R. D. Nanaware	Marathi	E-International research journal	2020	E 2348-7143
5	Aidan ya swakathanatil ambedkari v shrivadi vicvhar	Dr. R. D. Nanaware	Marathi	E-International research journal	2020	E 2348-7143
6	Maharashtratil krushi vidyapithache janak dr baburao bapuji tanpure	Prof. Sonawane R. R.	History	Shodha Nibandha Sangrah Multidisciplinary international research journal	2020	2231-4342
7	Differentiation of marriage life of tribal community in Ahmednagar district	Dr. L.B. Kakade	History	International journal of science and research	2020	2319-7064
8	An overview of india-myanmar relation	Prof.Telore B. H.	Politics	Praghya shikshan shodh rachana	2020	2319-8079
9	The politics of indo -Nepal map	Prof.Telore B. H.	Politics	International journal of science and research	2020	2319-7064

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लोककवी डॉ. विठ्ठल वाघ विशेषांक

वर्ष ११ वे, अंक - ४था, जानेवारी ते मार्च २०२१

● संपादक ●

डॉ. शिवाजी हुसे

● अतिथी संपादक ●

डॉ. अनिता खंडागळे

● संपादक मंडळ ●

डॉ. सर्जेराव जिगे

डॉ. ताहेर पठाण

डॉ. ममता इंगोले

डॉ. फुला बागूल

डॉ. वंदना महाजन

डॉ. वामन जाधव

डॉ. अनिल गर्जे

डॉ. प्रकाश खेत्री

डॉ. यशवंत सोनुने

डॉ. संजय भालेराव

डॉ. रामचंद्र झाडे

मूल्य : १७५ रुपये

या अंकातील लेखकांच्या मताशी संपादक सहमत असतीलच असे नाही. या नियतकालिकास महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळाकडून अनुदान प्राप्त झाले आहे. परंतु या नियतकालिकात प्रसिद्ध झालेली मते मंडळास मान्य असतीलच असे नाही.

पत्ता : संपादक, तिफण, 'शिवार', श्रीराम कॉलनी, हिवरखेडा रोड, कन्नड,
जि. औरंगाबाद - ४३११०३, मो. ९४०४०००३९८

अनुक्रमणिका

१. चम्पान एका लोककवीचा... - संपादकीय	५
२. विठ्ठल वाघ : एक मनस्वी कलावंत - इंद्रजित भालेराव	१०
३. जन्मनहोतसवी लोककवी विठ्ठल वाघ... - संदीप जगताप	१५
४. ज्योत ज्योत्यांचा आर्त स्वर : विठ्ठल वाघ - प्रवीण बनसोड	२१
५. कवी विठ्ठल वाघांची कविता : नांगरी परिवर्तनाची नांदी - डॉ. किशोर मानप	२५
६. लोककवी डॉ. विठ्ठल वाघ यांची कविता - डॉ. सतीश तराळ	४२
७. विठ्ठल वाघ यांची कविता - डॉ. मारोती माधवराव घुगे	५०
८. विठ्ठल वाघ यांची कविता - डॉ. उमेश मुंदे	६०
९. विठ्ठल वाघांच्या कवितेतील कृषिनिष्ठ जाणिवा - डॉ. प्रमोद गारोडे	६६
१०. विठ्ठल वाघ यांच्या कवितांमधील कृषिविषयक जाणिवा - डॉ. जितेंद्र शामसिंग गिरासे	७३
११. विठ्ठल वाघ यांच्या कवितेतील ग्रामजीवन - डॉ. द. के. गंधारे	८०
१२. 'विठ्ठल वाघ यांच्या कवितेतील ग्रामीण जीवनदर्शन' - डॉ. युवराज श्रीराम मानकर	८६
१३. विठ्ठल वाघ यांच्या निवडक तीन कवितांमधील प्रतिमाशैली - डॉ. अनंता सूर	९८
१४. विठ्ठल वाघ यांच्या कवितेतील प्रतिमाविश्व - डॉ. शिवसांब कापसे	१०५
१५. विठ्ठल वाघ यांची कविता म्हणजे वैदर्भी बोलीचे वैभव : एक अभ्यास ११२ - डॉ. राजीव यशवंते	११२
१६. काया मातीत मातीत काव्यसंग्रहातील प्रतिमासृष्टी - डॉ. सोपान माणिकराव सुरवसे तिफण (लोककवी विठ्ठल वाघ विशेषांक) / ३	११६

लोककवी विठ्ठल
वाघ विशेषांक



काया मातीत मातीत तिफन
चालते तिफन चालते...
ईज नाचते थयथय डग डोल
वाजवते...
नंदी बैलाच्या जोडीले
सदाशिव हाकलते,
वटी बांधून पोटाळें पारबती
उनारते...

- विठ्ठल वाघ



बैल चालाची प्रतिका
बैल अन्नाचे प्रतीक
बैल नाड्या बिलाचाल
काकी हिचते स्मरितक
विठ्ठल वाघ

कवी विठ्ठल वाघ यांच्या कवितेतील ग्रामजीवन

प्रा. डॉ. द. के. गंधारे

प्रास्ताविक :

मराठी साहित्यात १९६० नंतर ग्रामीण, दलित, स्त्रीवादी, जनवादी, आदिवासी असे साहित्याचे नवप्रवाह उदयास आले. ग्रामीण साहित्य हे मराठी साहित्याचाच एक भाग आहे. ग्रामीण साहित्य हे बदलत्या काळानुसार बदलताना आपणास दिसते. आज खेड्यापाड्यापासून परिवर्तनाला प्रारंभ झाला आहे. साहित्याच्या कक्षा विस्तारत नेण्याचे काम ग्रामीण साहित्याने केले असे म्हणावेसे वाटते. कथा, कादंबरी, कविता, नाटक अशा सर्वच वाङ्मय प्रकारात ग्रामीण साहित्य लिहिले जाऊ लागले आहे.

ज्या संस्कृतीमुळे शूद्रातिशूद्र आणि शेतकरी यांचे दारिद्र्य टिकवून ठेवले त्या संस्कृतीला पहिल्यांदा बदलविण्याचे काम महात्मा फुले यांनी केले. महात्मा फुले हे क्रांतिकारी समाजसुधारक होते. त्यांनी समाजाला शिक्षणाचे महत्त्व पटवून दिले. महात्मा फुले यांच्या प्रेरणेने ग्रामीण प्रवाह उदयास आला. या प्रवाहाने कथा, कादंबरी, कविता, नाटक, चरित्र, आत्मकथन या वाङ्मय प्रकारात लेखन करून समाजपरिवर्तनाची दिशा दिली. अनेक ग्रामीण लेखकांनी साहित्यातून ग्रामीण जीवन मांडण्याचा प्रयत्न केला. कवी विठ्ठल वाघ यांनी वन्हाडी बोलीभाषेतून ग्रामीण जीवन मांडले. त्यांच्या कवितेतील ग्रामजीवनाचा आढावा येथे घेणे उचित ठरेल.

ग्रामीण साहित्य :

ग्रामीण साहित्याच्या पाऊलखुणा महात्मा फुले यांच्या साहित्यापासून दिसून येतात. ग्रामीण आणि दलित साहित्याला

तिफण (लोककवी विठ्ठल वाघ विशेषांक) / ८०

समाजपरिवर्तनाच्या पुरोगामी चळवळीची प्रेरणा मिळालेली आहे. महात्मा फुले हे रूढार्थाने ग्रामीण लेखक नव्हते ते समाजजीवनाचे भाष्यकार आणि सुधारक होते. त्यांनी समाजातील अज्ञेय समाजाबद्दल लेखन केले. आनंद यादव हे महात्मा फुले यांना आधुनिक देशी मराठी साहित्याचे आद्य जनक संबोधतात. ग्रामीण साहित्य हा सवतासुभा नाही याविषयी आनंद यादव लिहितात, “ग्रामीण साहित्य हे मराठी साहित्याचाच एक भाग आहे. ते वेगळे मुळीच नाही असे असले तरी, आजघडीला शहरनिष्ठ मनोवृत्तीतून निर्माण होणारे, शहरातीलच गंदरपेशा मध्यमवर्गीय जीवनाचे प्रतिबिंब असलेले, खेड्यापासून पराडमुख झालेले मराठी साहित्यच विपूल प्रमाणात निर्माण होते. तुलनेत ग्रामीण साहित्य अत्यल्प प्रमाणात निर्माण होते. एकूण मराठी जीवनाचे, मराठी समाजाचे चित्र लक्षात घेता हे प्रमाण नेमके उलटे झाले पाहिजे. तरच ते ‘यथार्थ मराठी साहित्य’ होऊ शकेल.”^१ ग्रामीण साहित्य व्यापक प्रमाणात निर्माण झाले पाहिजे असे मत आनंद यादव यांनी नोंदविले आहे.

ग्रामीण अस्मितेचा आविष्कार प्रथम महात्मा फुले यांच्या ‘शेतकऱ्याचा आसूड’ या ग्रंथातून प्रकट झाला. ग्रामीण साहित्यात व्यंकटेश माडगूळकर, शंकर पाटील, आनंद यादव, रा. रं. बोराडे, नागनाथ कोतापल्ले यांनी कलात्मक व अस्सल अनुभव असणारी साहित्य निर्मिती केली. ग्रामीण साहित्यात कथा, कविता, कादंबरी हे वाङ्मय प्रकार वाचकांचा ठाव घेणारे ठरले. यातून ग्रामजीवन लेखक मांडू लागले. याविषयी आनंद यादव म्हणतात, “ग्रामीण वास्तवाचे सूक्ष्म भान अनुभवाकडे अनुभव म्हणून पाहण्याची दृष्टी, भाषेसंबंधीची आधुनिक कलात्मक जाणीव यामुळे त्यांनी घडविलेले ग्रामीण व्यक्तिजीवनाचे व समूहजीवनाचे चित्रण विशेष मूल्ययुक्त ठरले. याचमुळे या लेखकांचे ग्रामीण साहित्य पूर्वसूरीपेक्षा वेगळेपणाने उठून दिसते.”^२ आज ग्रामीण भाग आधुनिकीकरणाच्या रेट्यात बदलत चाललेला आहे. पण त्याच्या समस्या अजूनही तशाच आ वासून आहेत. सावकारी, कर्जबाजारीपणा, शेतीमाल पिकवताना होणारी दमछाक व मातीमोल भावात विकावे लागणारे पिक; यामुळे शेतकरी आत्महत्येकडे वळू लागला आहे. निसर्ग हा ग्रामीण जीवनाचा व जगण्याचा केंद्रबिंदू आहे. पण निसर्गाच्या लहरीपणामुळे ग्रामजीवन उद्ध्वस्त होत चालले आहे.

ग्रामीण जीवनाचे कसे शोषण होत आहे. नैसर्गिक जीवन कसे उद्ध्वस्त होत आहे. तसेच शेतकऱ्यांची दयनीय अवस्था असे अनेक प्रश्न आज ग्रामीण लेखक प्रकर्षाने मांडत आहेत. आनंद यादव, उद्धव शेळके, मनोहर तल्हार, नागनाथ कोतापल्ले, वासुदेव मुलाटे, रा. रं. बोराडे, भास्कर चंदनशिव, चंद्रकुमार नलगे, महादेव मोरे, सखा कलाल, चारुता सागर हे ग्रामीण लेखक आपापल्या प्रदेशातील ग्रामीण वास्तव आपल्या साहित्यातून मांडत आहेत.

तिफण (लोककवी विठ्ठल वाघ विशेषांक) / ८१

बहिणाबाई चौधरी, आनंद यादव, ना. धों. महानोर, विठ्ठल वाघ, शंकर बडे, इंद्रजित मालेराव, सदानंद देशमुख यांसारख्या ग्रामीण कवींनी कवितेतून ग्रामजीवनाचे वास्तव दर्शन घडविले आहे.

कवी विठ्ठल वाघ यांच्या कवितेतील ग्रामजीवन :

कवी विठ्ठल वाघ हे वैदर्भीय कवी म्हणून अधिक लोकप्रिय आहेत. त्यांनी खेड्यातील जनजीवन, दुःख, दारिद्र्य, रूढी, परंपरा आपल्या कवितेतून मांडल्या. कवी विठ्ठल वाघ यांचे 'साय', 'वैदर्भी', 'काया मातीत मातीत', 'कपाशीचे चंद्रफुले', 'पंढरीच्या वाटेवर', 'पाऊसपाणी', 'वृषभसूक्त', 'गावशिव' हे कवितासंग्रह प्रकाशित आहेत. त्यांची कविता ही वऱ्हाडी बोलीतून अवतरते. त्यांनी 'डेबू' ही कादंबरी लिहिली आहे. तसेच त्यांचे 'अंधारयात्रा' हे नाटक प्रसिद्ध आहे. शेतकरी जीवन हा त्यांच्या साहित्याचा केंद्रबिंदू मानावा लागतो. त्यांच्या कवितेत ग्रामीण जीवनाचे चित्रण प्रकर्षाने जाणवते.

“आमी जलमलो मातीत किती होनार गा माती?

खापराच्या दिव्यात या कधी पेटनार वाती?”

अशा कवितेतून खेड्यातील शेतकऱ्यांचे दुःख त्यांनी मांडले आहे. तसेच खेड्यातील राजकारणात सर्व सामान्यांची झालेली ससेहोलपटही त्यांनी कवितेतून मांडली आहे. कवी खेड्यातील व्यथा मांडतात.

“आमी मेंढरं यांव त्यानं हाकलावं

पाच वर्साच्या बोलीनं होते आमचा लिलाव.”

असा अनुभव त्यांची कविता मांडत जाते.

कवी विठ्ठल वाघ यांची कविता वास्तवाचा वेध घेते. मनोज तावडे त्यांच्या कवितेविषयी लिहितात, “वाघ यांच्या कवितेचा प्रवास द्विकेंद्री झालेला दिसतो. एक केंद्र सौंदर्यानुभवाभोवती घोटाळणारे तर दुसरे समाजदुःखामुळे आक्रंदन करणारे”^३ शेतकऱ्यांचे दुःख नेमकेपणाने कवी विठ्ठल वाघ यांनी कवितेतून मांडले आहे. कवितेत प्रतिमांचा वापर करून समाजातील वास्तव वाचकांसमोर उभे केले. याविषयी महेंद्र कदम लिहितात, “प्रतीकात्मकता हाही एक गुण वाघांच्या कवितेत आढळतो. काही प्रतीके बऱ्याचदा रूपके बनूनही येतात. रात, म्हैस, कापूस, बैल, पाऊस, आभाळ यांच्या विविधांगी उपयोजनांमुळे रचनेमध्ये प्रतीकात्मकता जाणवत राहते; तर कधी बैल, म्हैस संपूर्ण मानवी जीवनाची रूपकेच बनून येतात.”^४ याचबरोबरच कवी कवितेत उपरोधाची भूमिका घेतात. तसेच विद्रोहसुद्धा त्यांच्या कवितेत पाहावयास मिळतो.

“भरं हंगामात अशी होते पारखी भाकर

तहा पोटातली आग पेट घेते आंगभर

तिफण (लोककवी विठ्ठल वाघ विशेषांक) / ८२

मग सांगेल फनाची अनी होते धारदार
कोन सांगावं रगत तिले लागणार किती?
खापराच्या दिव्यातून मंगं पेटतील वाती''

अशी भूमिकाही त्यांची कविता घेताना दिसते. खापराच्या पणतीतला दिवा पेटणारी नाही. तर कधी विद्रोहाची जाणिव होऊन दिव्यानेच वाती पेटतील असेही कवी लिहितात.

विठ्ठल वाघ यांच्या कवितेतून खेड्यातील समाजवास्तवाचे दुःख मांडले गेले आहे. निसर्गप्रतिमांचा वापर करून कविता साकार केली आहे. शेतात काबाडकष्ट करणारा शेतकरी, त्यांच्या जगण्याच्या समस्या तसेच निसर्गाची अवकृपा त्यांनी कवितेतून मांडली आहे. लोकजीवनाच्या विविध घटकांचा वापर करता करता लोकभाषेलाही वेगळी उंची प्राप्त करून दिली. त्यांच्या कवितेविषयी डॉ. वासुदेव मुलाटे लिहितात, "ग्रामीण जनजीवन, या जीवनाचा केंद्रबिंदू असलेला शेती व्यवसाय आणि शेतकरी समाज हा त्यांच्या कवितेचा मुख्य गाभा आहे. शेतकरी, त्याचे सुखदुःख, त्याच्यावर होणारे अन्याय, पिळवणूक या सर्वांचा वेध ही कविता घेते. राजकीय मंडळीकडून होत असलेल्या भ्रष्ट आचरणाच्या चित्रणाबरोबरच ही कविता मानवी मनाचा वेध घेते."५ विठ्ठल वाघ यांच्या कवितेत शेतकरी हा केंद्रस्थानी आहे. त्यांचे दुःख विठ्ठल वाघ यांनी जवळून पाहिले होते. त्यांनी ग्रामीण जीवनातील समस्यांचे चटके सोसले होते. त्यामुळे त्यांच्या कवितेत दाहकता पाहावयास मिळते.

ग्रामीण समाजवास्तवाच्या कविता त्यांनी अधिक प्रकर्षाने मांडल्या. 'तिफन' या कवितेत तिफण या पेरणीच्या अवजारावर त्यांनी कविता लिहिली. काळ्या मातीत तिफन चालू लागली की विजांच्या कडकडाटाला सुरुवात होते. पेरणीची लगबग चालू होते. शेतीतील दृश्य कवी उभे करतात. पिढ्यान्पिढ्या कष्ट करूनही शेतकऱ्याला योग्य मोबदला मिळत नाही याचे दुःखही कवी मांडतात.

गाळ, तिसरा डोया, मेंढरं, म्हैस, अशा अनेक कवितातून त्यांनी ग्रामीण जीवन उभे केले. त्यांच्या कवितेविषयी कैलास सार्वेकर लिहितात, "ग्रामीण जनतेचे भोळेपण, त्या भोळेपणाचा फायदा घेणारे शासनकर्ते, त्यांची स्वार्थी वृत्ती, शहरी भागाच्या विकासाकडे असलेला ओढा, आणि ग्रामीण परिसराकडे दुर्लक्ष त्यामुळे अधिकच उदासमय होत जाणारं ग्रामीण जीवन याचे चित्रण या कवितेत उपहासगर्भ लोकभाषा आणि कृषिप्रतिमांच्या आधारे आले."६ विठ्ठल वाघ यांची कविता ग्रामजीवनाचा एक पटच उलगडून दाखवते. खेड्यातील समस्यांचा वेध घेते.

विठ्ठल वाघ यांच्या कवितेत ग्रामीण बोलीचा बाज आहे. त्यांच्या कवितेतील प्रतिमासृष्टी ही वैदर्भीय आहे. खेड्यातील वास्तवाचा समर्थ अनुभव त्यांची कविता घडविते. वन्हाडी

तिफण (लोककवी विठ्ठल वाघ विशेषांक) / ८३

बोलीतून व ग्रामीण जीवनाच्या अंगाने विठ्ठल वाघ यांची कविता साकारलेली आहे. विठ्ठल वाघ यांची कविता खेड्यातील बायाबापड्या, शेती, शेतकरी, शेतमजूर या सर्वांचा वेध घेते. पावसाचा आशीर्वाद शेतकऱ्याला मिळाला की तो सुखी होतो. त्याची शेती बहरते. मातीतल्या सोन्याने तो आनंदी होतो.

“राबत्या घामास पावसाचा वर
कणसाच्या हाती मोतीयाचे सर”

पाऊस आला की शेतकऱ्यांचे कष्ट सार्थकी लागते. कापूस हे पीक पावसावर अवलंबून असते. “पाऊस आणि कापूस यांचे नीट गणित जुळले तर समृद्धी येते” अशी मध्यवर्ती कल्पना आहे. पाऊस हा मानवी जीवनाशी निगडित असलेला घटक. पावसाचे व कापसाचे अतूट नाते विविध रंगरूपांनी चित्रित केले आहे.”^७ कापसाने शेतकऱ्यांचे जीवन समृद्ध केले असे भाव आपल्या कवितेतून कवी व्यक्त करतात. कापसाच्या वातीला सोन्याचा पिंपळ संबोधतात.

“तिच्या पीतांबरा
काठ हिचें पान
बोंडातील नक्षी
चांदीच्या समान.”

‘वाती’ या कवितेत बोंडाला पितांबर, कपाशीच्या दांडीला पितांबराच्या काठाची उपमा देतात. तर बोंडातील कापूस हा चांदी आहे असे वर्णन करतात. तर पुढे ‘राख’ या कवितेतून शेतकऱ्यांच्या कपाशीला योग्य भाव मिळत नसल्यामुळे शेतकरी कापूस जाळून टाकतो. ते दृश्य पाहून हतबल होतो, हे चित्र कवीने ‘राख’ या कवितेत उभे केले आहे. तसेच ‘न्हाण’, ‘मंथन’, ‘हसू’, ‘वेचण’, ‘स्पर्श’, ‘चंद्रमिठी’, ‘नागीण’, ‘लूट’, ‘नातं’ यासारख्या कवितांतून कवी ग्रामीण स्त्रीच्या संवेदनशील वृत्तीचे दर्शन घडवितात. काही कवितांतून कवी विठ्ठल वाघ पाऊस आणि माती यांचे नाते स्पष्ट करतात. ‘जल’, ‘प्रलयकार’ या त्यांच्या कविता पाहण्यासारख्या आहेत. कवी विठ्ठल वाघ यांनी आपल्या कवितांतून शेतकऱ्यांच्या दैन्यावस्थेचे चित्र रेखाटले आहे. संसाराला पैसा नाही त्यात मुलीचे लग्न करून दिल्यामुळे ओढवलेले प्रसंग कवितातून रेखाटतात.

“घर झालेले उदास
अन् गोठाही भकास
दिवाळीत दडलेली
जीवा छळती अवस.”

असे उदासपण कवी विशद करतात. दिवाळीला पणती पेटत नाही. असे शेतकऱ्यांचे दुःख कवी वेशीवर टांगतात. तसेच खेड्यातील विविध चालीरीती, रूढी-परंपरा, यातून कवी

तिफण (लोककवी विठ्ठल वाघ विशेषांक) / ८४

लोकसंस्कृतीचे दर्शन घडवितात. त्यांची कविता निसर्गाशी एकरूप होते. पावसाशी आपले डोंगळे नाते सांगते. निसर्ग व निसर्गातील घटक हे कवितेतून त्यांनी साकारले आहेत. अशी विठ्ठल बाघ यांची कविता लोकमाणसाशी नाते जोडते. शेती, शेतकरी, खेड्यातील गोतावळ्या यांचे प्रश्न मांडते.

समारोप :

ग्रामीण कविता ही आज खेड्यातील ग्रामजीवनाचे प्रश्न मांडताना दिसत आहे. तशीच कवी विठ्ठल बाघ यांची कविता शब्द, लय, याचे धान ठेवून ती वाचकांसमोर साकारली आहे. आशयाभिव्यक्तीसह ती वाचकांपर्यंत पोहोचली आहे. ग्रामीण परिसर, कृषिजीवन, त्यांची संस्कृती, जीवनाचे चढउतार, शेतकऱ्यांचे दुःख, शेतीचे प्रश्न कवी विठ्ठल बाघ प्रकर्षाने मांडतात. वास्तवाला सामोरे जाऊन त्यांनी ग्रामीण वास्तव मांडले. शेतकरी हा ग्रामीण जीवनाचा कणा आहे. त्याचे जगणे त्यांनी कवितेतून मांडले. खेडे आणि खेड्यातील जनजीवनाचे चित्र त्यांच्या ग्रामीण कवितेत बघावयास मिळते. बदलत्या ग्रामीण जीवनाचे चित्र कवी विठ्ठल बाघ यांनी आपल्या कवितेतून मांडले आहे.

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Fodder Estimations for Dairy Activity in Tribal Area of Upper Pravara Basin in Maharashtra (India)

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Abstract Livestock is a continuous and major source of income to the tribal people in India. The scarcity of fodder is a major constraint observed for dairy activity in rural and tribal zones. Therefore, the fodder was estimated to understand the fodder source and budgeting for planning and management of sustainable dairy activity in the study region. The grazing on forest and open lands and stall feeding of harvested fodder are major feeding methods observed in the study area. The grazing estimates about 59% of fodder requirements and stall feeding estimates about 41%. The significant positive correlation was estimated for 1) 6 months grazing period with forest land, grasses reported as crop, other crops and area not available for cultivation, 2) 7 months grazing period with net sown area, good soil, rice crop, fallow land and private grasslands, 3) 8 months grazing period with an area not available for cultivation, good soil quality, good rainfall, more other crops, fallow land and grass reported as a crop and 4) 9 months grazing period with forest and area under crops. Green fodder shows deficit of about 80.6% of requirements in 95% villages with an adverse effect on dairy activity. Surplus green fodder is available only in villages having perennial irrigation facilities. Dry fodder estimated about 13.7% surplus which tribal people are using as supportive fodder in shortage period. These methods are useful for estimations and analysis of available fodder in rural and tribal zones of Indian and developing countries.

Keywords: fodder estimations, fodder availability, fodder requirements, fodder scarcity

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1. Introduction

Animal husbandry [1] is a supported occupation of agriculture and a major source of income as well as employment in India [2]. Two-third of the total population and three-fourth of the total workforce of India is depending upon agriculture and agro-based business [3]. The majority of the farmers are keeping animals for milk, meat, leather, bones, dung-manure, etc. as support business to the agriculture. Most of the farmers are keeping animals as main business, traditionally. In India, about three-fourth of the population is living in rural areas and about 38% of them are poor [4]. The animals are the main source of proteins and income to the poor population [1,5] and one of the ways of poverty alleviation [6]. Dairy farming is an important source of income to small landholders of dry, drought-prone and hilly zones [4,7]. Fodder is a prime need of dairy activity. Shortage of feeds and fodders are major constraints scattered and small size

landholders [8,9]. Scholars [9,10,11] have reported shortfalls of fodder supply and minimal milk production in the dry season for farmers.

Researchers [12] have recently calculated the deficit of green fodder is 23%, dry fodder 31%, and concentrates feeds 47% in India. Reports on the 12th plan [13] have focused that the development of fodder and feed resources as necessary to sustain livestock in India. The country faces a deficit in 2010 is about 35.7% green fodder, 10.9% dry fodder and 44% concentrate feeds. In the year 2050 demand for total fodder is increasing by 23.9% compared to the year 2010 [13]. In the future to sustain livestock and dairy farming, the growth of green fodder is essential in the study as well as in the country. Therefore, the present study has focused on fodder estimations for dairy activity.

The availability of fodder and lack of sound scientific techniques for measuring the amount of fodder required per animal has imposed severe limitations on the research carried out in this field. In the given study area, the need for fodder is mostly met by grazing the animals in the forest, thus making it difficult to measure the fodder

obtained from it. Furthermore, the grazing months vary from person to person as well as from time to time, depending upon the duration of the rains received in the area. Generally, the farmers neither equally distribute nor keep an exact account of the amount of fodder provided at their places. In this respect, the present research study will be quite beneficial for the development of dairy business not only in the given study area but also in other rural areas of the country as it concentrates on the study of different types of feeding methods, grazing patterns, weight of fodder obtained from crops, total availability of fodder, quantity of fodder required per animal and quantification of the need and shortage of fodder.

2. Study Area

The study area is located in the upper Pravara basin of Ahmednagar district (Maharashtra) in India (Figure 1). This study area including 44 villages and it is tribal. The study area lies between $19^{\circ}28'03.97''\text{N}$ to $19^{\circ}38'40.28''\text{N}$ latitudes and $73^{\circ}36'58.01''\text{E}$ to $73^{\circ}54'40.44''\text{E}$ longitudes in Akole tehsil (Figure 1). The River Pravara flows West to the East forming the center of the study area. The offshoots i.e. Kulangarh-Navarichadongar-Kalsubai (1646m) at North and Sipnur-Ratangarh (1237m) at South extended from West to East from the Mountain Sahyadri (Western Ghats) are borders of the region. The slopes are very steep at top of the ridges and have shallow soils

whereas comparatively deep soils are distributed at foothill zones. The water holding capacity of the soils are varied according to slopes. The deep soils sustain the wetness for a long time as compared to the shallow. They are supplying fodder to domestic animals in the region.

Deep soils are covered by medium to dense deciduous, evergreen monsoon forests and grasses at places. The Pravara is a major non-perennial river flowing West to East. The major reservoir (Wilson dam) is located in the central part of the study area and Ghatghar dam at the West, Nilwande dam at the center and small dams on small tributaries in the north part. The river sometimes has water downstream of the dam in the period of rotations given to agriculture. Therefore, the study area has a perennial water supply for dairy farming near rivers and dams.

Rice is a major crop in the region that has the potentials for fodder supply in the dry season. A tribal population is a major group living in the region engaged in agriculture and animal rearing. The *Dangi* cow, the local breed is sustained in the contrasted condition i.e. heavy rainfall followed by a dry season. They are rearing the cows as well as buffaloes for milk and bull productions for self-sustenance. The small amount of milk from some families is supplying to the promoter for processing and earning some amount for domestic purposes. The standard of living is poor and needs to be improved soon. Therefore, the present study is proposed to estimation of fodder for improvement of the dairy activity in the tribal area.

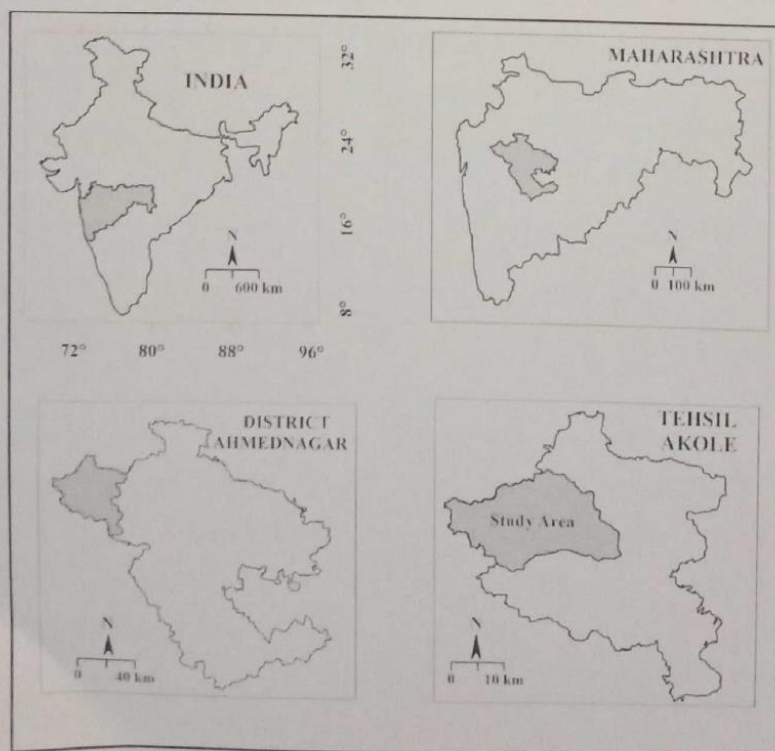


Figure 1. Study area

3. Methodology

The methodology was prepared for estimations of requirements and availability and fodder and its budget. The analyses in the research are fully replying on a primary survey and secondary data. Finally, surplus and deficit villages were identified based on estimated availability and requirement of fodder for livestock in the study using book keeping methods.

3.1. Data

Out of 44 villages, 10 villages were selected for selecting the farmers for primary data using pre-tested questionnaires and interviews. About 245 milk producing farmers were selected from selected villages (10 villages) using random sampling method. The scholars [12,14,15,16,17] have used pre-tested questionnaires and [16,18] have used personal interviews for collection of information about feeds and fodder. This study is based on primary data collected about fodder and type of feeding for calculating the availability of fodder in the study area.

Information about land use and livestock were procured from Akole tehsil office and Livestock Census of Akole Tehsil (2012), respectively. The population Census (2011) report of the Ahmednagar district was used for the analysis of the village-wise forest area for calculating the fodder. Similar data was used by scholars [19,20,21] for fodder analysis. The Census [22] was used for the calculation of fodder requirements in the study area.

3.2. Estimations

Availability and requirements of fodder were calculated than surplus and deficit villages were identified in the study area. 1) The availability of fodder was calculated through land use and cropping pattern and 2) requirements were estimated based on fodder need for livestock units. Deficit and surplus villages were identified based on the difference between availability and requirements of fodder in the study region.

3.2.1. Availability of Fodder

The fodder availability depends on land use and cropping pattern. The scholars [19,23,24,25,26] have used land use, whereas [27,28,29,30] have used cropping pattern for fodder estimations. Similarly, land use and cropping patterns were used as basic data for these calculations. The primary data about per unit fodder production by using a questionnaire filled by randomly selected farmers sampled villages in the study area.

The per unit fodder production was calculated for 1) all crops including Rice, Nagali, Varai, Bajra, Jowar, Hulaga, Chawali, Tur, Mug, Groundnut, Khurasani and Soybean, 2) fodder crops like Maize, Napier grass and *Lasung has* and 3) grasses reported as crops in government reports (Table 1). Here, fodder was calculated for crops based on residues after harvesting for major production. Similarly, researchers [31,32,33] have used crop residues calculating for fodder estimations whereas the weights of fodder crops and grasses were used by scholars [12,34,35] for estimations of the availability of fodder.

Table 1. Methods of fodder calculations

Sr. No.	Name of crops	Unit of fodder	Fodder calculations
1.	Rice, Nagali, Varai, Bajra, Jowar, Maize, Grasses	Sheaf	Per hector sheaf production $\times$ average weight
2.	Hulaga, Chawali, Tur, Mug, Groundnut, Khurasani, Soybean	Bags	Per hector bags $\times$ average weight
3.	Napier grass	Sheaf	Per hector sheaf $\times$ average weight $\times$ cutting (5 times)
4.	<i>Lasunghas</i>	Sheaf	Per hector sheaf $\times$ average weight $\times$ cutting (12 times)

Crop wise average fodder production (T/Ha) was calculated to estimate the available fodder in the village and in the study area (Table 2).

Table 2. Crop wise average fodder production

Crops	No. of samples	Average production (T/Ha)	STD
Rice	245	1.13	0.23
Nagali	230	1.05	0.17
Varai	180	1.05	0.20
Bajra	50	1.83	0.30
Jowar	30	2.05	0.36
Hulaga	50	1.54	0.26
Chawali	50	1.54	0.28
Tur	50	1.54	0.34
Mug	50	1.54	0.34
Groundnut	80	1.54	0.33
Khurasani	80	1.54	0.26
Soybean	80	1.88	0.29
Maize	50	60.00	6.51
Napier grass	30	320.00	23.60
<i>Lasunghas</i>	30	126.00	13.37
Grasses	245	0.53	0.05

3.2.2. Requirement of Fodder

The fodder requirements are differ according to feeding patterns and type of livestock (species, age, sex, and status of cattle as milch or dry). Reliable estimates of feed demand are not available, so different treats have use for estimation of feed demand [36]. Therefore, the requirements of fodder are estimated based on the feeding patterns and livestock distributions in the study area.

A) Feeding patterns

Yearly distribution of month wise feeding varies according to regional variation. Two methods of feeding for livestock are observed in the study region: 1) slot-wise feeding pattern including grazing and stall feeding, and 2) mixed feeding pattern showing both grazing and stall feeding throughout the year. Ten villages were selected for data collection, analysis and estimations of fodder requirements in the study area. The feeding patterns for these selected villages were identified based on data collected using questionnaires circulated to dairy farmers in these selected villages. Finally, the average feeding pattern for the region (Figure 8) was identified based on the feeding patterns estimated for the sample villages.

The duration of livestock grazing in the region was identified based on data collected from the farmers and analyzed to identify the grazing patterns as: 1) six months grazing, 2) seven months grazing, 3) eight months grazing, and 4) nine months grazing.

B) Distribution of livestock

Breed-wise livestock distribution is essential for calculating the requirement of fodder in the study region.

Livestock variety: crossbreed cows, indigenous cows (Dangi cow), buffaloes and goats are observed in the study area [12]. Further, cattle and buffalo are classified milch, dry, bullock, and calf for calculating the fodder requirements.

Village wise livestock distribution is obtaining from Livestock Census of Akole Tehsil, (2012) as male and female calf, male and female adult (breeding cow and buffalo). The percentage of the milch and dry adult female cattle and buffaloes were estimated based on information available in Maharashtra state [22] (Table 3).

Table 3. Milch and dry adult female livestock in the study area

Adult female	Milch		Dry		Total
	No.	%	No.	%	
Crossbreed cows	368	71	151	29	519
Indigenous cows	2191	57	1655	43	3846
Buffaloes	1415	67	697	33	2112

The pet animal-wise requirements of fodder are varying according to the type of livestock, variety, age, sex, lactation period, etc., [37]. Researchers [6,17,28,33,38] have calculated the requirements of fodder for the dairy activity. The sex and age of livestock were used for calculating the requirement of fodder in the study area. The requirements are given by the scholar [28] were used for the fodder estimation of indigenous cows, buffaloes and goats for the study area. Further, the primary survey was conducted for estimations of fodder required for crossbreed cows (Table 4).

Table 4. Requirement of fodder

Animal category	Subcategory	Fodder weight (Kg/ /day/animal)			
		Green fodder	Dry fodder	Total fodder	Concentrated food
Crossbreed cows	In-milk	12.04	6.02	18.06	3.50
	Dry	10.76	5.38	16.14	2.04
	Adult male	10.80	5.40	16.20	0.68
	Calf	4.88	2.44	7.32	0.72
Indigenous cows	In-milk	4.75	5.50	10.25	0.64
	Dry	3.40	4.02	7.42	0.40
	Adult male	4.06	6.03	10.09	0.33
	Calf	2.18	2.13	4.31	0.18
Buffaloes	In-milk	5.96	6.34	12.3	1.05
	Dry	5.44	4.95	10.39	0.52
	Adult male	4.04	7.47	11.51	0.36
	Calf	2.29	2.22	4.51	0.19
Goats	-	1.04	0.20	1.24	0.06

The animal wise yearly requirements of fodder in the study area were calculated using the following formula:

$$\text{Animalwise yearly requirement of fodder} = ((TA \times GFR) + (TA \times DFR)) \times 365 \quad (1)$$

TA = Total animal

GFR = Green fodder requirement per day

DFR = Dry fodder requirement per day

The requirement of fodder depends on fodder feeding methods. Grazing, stall feeding and mixed feeding methods are used in the area. Mainly requirement of fodder classified into 1) grazing and 2) stall feeding. The feeding method-wise percentage was calculated by using

primary data collected from the dairy farmers. The availability was calculated based on the fodder requirements of grazing animals. It is assumed that livestock gets as much fodder as they need in the form of grazing.

3.2.3. Budgeting

Fodder budgeting was performed based on the availability and requirement of fodder for livestock in dairy activity. Scholars [6,9,12,39,40,41] have revealed the shortage of feeds and fodders by using fodder budget. India's livestock feed consumption and projections are studied by researcher [28] which is useful to prepare the fodder budget in the study area. Scholars [42] have

revealed tree leaves and shrubs budget and nutritional values. These methods compile to analyze the fodder budget in the study area. Fodder demand and supply were studied by Meena [43] for fodder budgeting as surplus or deficit. The methodology by researcher [43] was used for fodder budgeting in this study.

$$\text{Surplus / deficit fodder} = \text{AF} - \text{RF} \quad (2)$$

AF = Available fodder

RF = Requirement of fodder.

If the value is positive then fodder is surplus and negative value presents deficit fodder for dairy activities. The village wise surplus or deficit fodder situation was estimated which will be helpful to improve dairy farming in the study area.

4. Results and Discussion

4.1. Availability of Fodder

Livestock is an asset of farmers and agricultural laborers. Livestock is for milk, meat, skin, energy for agriculture, manure, etc. [1,10,11,16,39]. Livestock rearing depends on the availability of fodder. Therefore, it is necessary to know the available fodder for the planning and management of livestock in any region. However, reliable data for fodder supply is not available at regional as well as national levels [36,44,45,46,47,48]. Therefore, the availability of fodder was estimated based on agriculture and fallow lands for livestock planning in the region.

Fodder is available from various sources: residues of crops (cereals, pulses, oilseed crops, etc.), fodder crops and grasses in the study region. The spatial distribution of fodder varies according to the geographical conditions in the region.

4.1.1. Crops Residues

The farmers are using crop residues for animal feed, mushroom production, fertilizer, industry material, bioenergy, etc. [32,33]. Crop residues (basically straw of rice and wheat) are useful as fodder in dairy activity [49,50] as a supplement to green fodder [51] in the dry and rainy season [9]. Crop residues are important for animal feeding in developing countries to improve the nutritional values of animal productions [31,52]. Further, demand for crop residues in India is very high and small dairy farmers have increased 50% the milk production using crop residues [53]. These crop residues help to fulfill the fodder deficit [21]. The farmers are rearing milch animals depends on crop residues in India [54]. It has higher potentials for dairy farming [31] and the management of crop residues [27]. Crops residues are major supportive fodder in the study area. The availability of fodder depends on crop residues in the study area. The crops in the region are Rice, Nagali, Varai, Bajra and Jawar.

1) Cereals

Rice is a major crop in the study area which is grown over 36 % of the NSA. Rice produces fodder higher than the other crops. It was estimated about 7549.9 T (40%) of total fodder production (Table 5) and main fodder for

Dangi cows and buffaloes in the region. Villages like Murshet (86.4%), Chichondi (83.4%), RanadBk. (83.2%), Ambewangan (82.8%), Kodani (81.2%), Bari (79.6%), Shendi (74.7%) and Pendshet (74.3%) show a higher proportion of fodder production from Rice residues. All these villages are located on the Western part of the study area with heavy rainfall and less fodder production observed on the Eastern part with less rainfall. Chitalwedhe (0.7%), Nilwande (1.8%), Jamgaon (10.5%), Digambar (10.9%) show less fodder production from Rice (Table 6 and Figure 2).

Other cereals (Nagali, Varai, Bajra and Jawar) produce about 1816.6 T (9.7%), (Table 5). Nagali and Varai crops are observed on the sloping lands around the Rice crop fields. Whereas Bajra and Jawar crops are growing in the Eastern parts with less precipitation areas. More fodder production from these cereals is observed in the villages like Digambar (34.8%), Dongarwadi (34.0%), Babhulwadi (33.1%) and Pimparkane (30.6%) and villages like RanadBk. (1.0%), Ladgaon (1.2%), Padhulwadi (1.4%), Deogaon (1.7%), Murshet (2.1%) and Kelungan (3.0%) show very less production (Table 7 and Figure 3). Bajra crop is grown over 2.53% NSA and fodder production is very less (0.02%) but the Jawar crop gives comparatively more fodder production in Eastern parts.

Table 5. Fodder production-cereals

Cereals	Area		Fodder Production		
	Ha	% NSA	T/Ha	T	%
Rice	6681.30	36.39	1.13	7549.9	40.38
Nagali	644.20	3.51	1.05	676.4	3.62
Varai	272.27	1.48	1.05	285.9	1.53
Bajra	464.62	2.53	1.83	850.3	0.02
Jawar	2.04	0.01	2.05	4.0	4.55
Total	8064.43	43.92	--	9366.5	50.10

Table 6. Fodder production-rice

Classes	No. of villages
* Mean - 1 STD	5
Mean - 1 STD to Mean	23
Mean to Mean + 1 STD	5
Mean + 1 STD to Mean + 2 STD	11
Total villages	44
Mean fodder production (%)	44.7
STD fodder production (%)	23.3
Maximum fodder production (%)	86.4
Minimum fodder production (%)	0.7

Table 7. Fodder production- other cereals

Classes	No. of villages
* Mean - 1 STD	3
Mean - 1 STD to Mean	22
Mean to Mean + 1 STD	15
Mean + 1 STD to Mean + 2 STD	0
* Mean + 2 STD	4
Total villages	44
Mean fodder production (%)	10.4
STD fodder production (%)	8.9
Maximum fodder production (%)	34.8
Minimum fodder production (%)	1.0

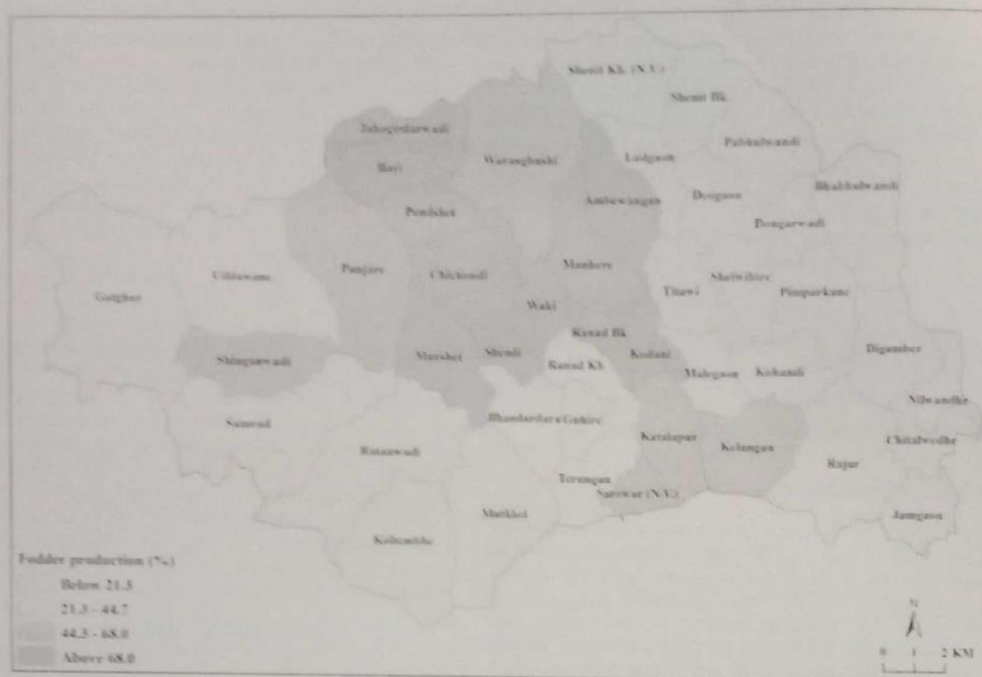


Figure 2. Fodder production-rice

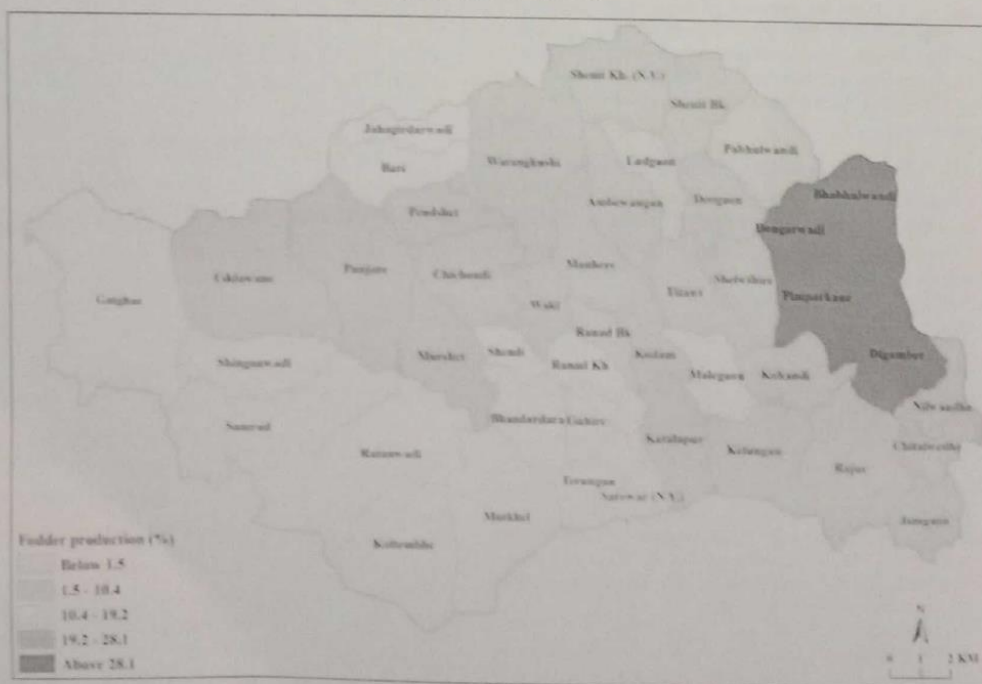


Figure 3. Fodder production- other cereals

2) Pulses

Farmers are using fodder produced from pulses crops (*Hulaga*, *Chawali*, *Tur* and *Mug*) residues as a subsidiary fodder in this region. It produces only 292.1 T (1.56%) fodder (Table 8). The mean of fodder from pulses is 1.8% and 26 villages produce less fodder than the mean. Pabhlwandi (10.3%) is a higher producer village and ShenitKh., Nilwande, Dongarwadi (0.1%) are the lesser producers. The villages like Terungan (7.1%), Koltembhe (4.4%), Bhandardara (4.3%), Ratanwadi (4.1%) ShenitBk., Katalapur (0.2%), Jamgaon (0.3%) and Chitalwedhe (0.4%) (Table 9 and Figure 4) also show minor fodder production from the pulses. The fodder production from pulses is proportional to the area under these crops.

Table 8. Fodder production- pulses

Pulses	Area		Fodder Production		
	Ha	% NSA	T/Ha	T	%
<i>Hulaga</i>	182.86	1.00	1.54	281.6	1.51
<i>Chawali</i>	5.64	0.03	1.54	8.7	0.05
<i>TurandMug</i>	1.15	0.01	1.54	1.8	0.01
Total	189.65	1.04	--	292.1	1.56

Table 9. Fodder production- pulses

Classes	No. of villages
Mean - 1 STD to Mean	26
Mean to Mean + 1 STD	12
Mean + 1 STD to Mean + 2 STD	4
* Mean + 2 STD	2
Total villages	44
Mean fodder production (%)	1.8
STD fodder production (%)	2.0
Maximum fodder production (%)	10.3
Minimum fodder production (%)	0.0

3) Oilseeds

Oilseeds are included Groundnut, *Khurasani* and Soybean and produce 1539.4 T (8.0%) fodder useful to support dairy farming in the study region (Table 10). The area under and fodder production from Groundnut and *Khurasani* is approximately similar and Soybean (1.04%) shows less fodder production. Maximum fodder production from oilseeds is observed in the villages i.e. Kohandi (31.6%), Jamgaon (28.6%), Rajur (22.1%), Shelwihire (21.0%), Malegaon (18.0%), etc. and less in Murshet (0.8%), Bari (1.2%), Panjare (1.3%), Ambewangan, Ranad Bk. (1.5%), etc. (Table 11 and Figure 5).

Table 10. Fodder production- oilseeds

Oilseeds	Area		Fodder Production		
	Ha	% NSA	T/Ha	T	%
Groundnut	468.61	2.55	1.54	721.7	3.86
<i>Khurasani</i>	404.45	2.20	1.54	622.9	3.33
Soybean	103.65	0.56	1.88	194.9	1.04
Total	976.71	5.32	--	1539.4	8.23

Table 11. Fodder production- oilseeds

Classes	No. of villages
* Mean - 1 STD	1
Mean - 1 STD to Mean	24
Mean to Mean + 1 STD	12
Mean + 1 STD to Mean + 2 STD	5
* Mean + 2 STD	2
Total villages	44
Mean fodder production (%)	8.8
STD fodder production (%)	7.8
Maximum fodder production (%)	31.6
Minimum fodder production (%)	0.8

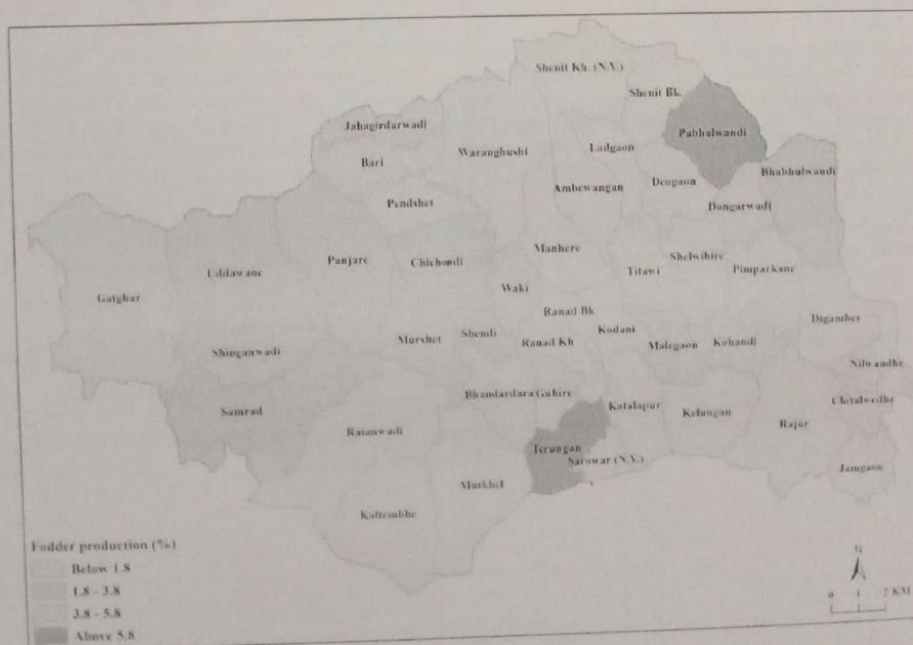


Figure 4. Fodder production-pulses

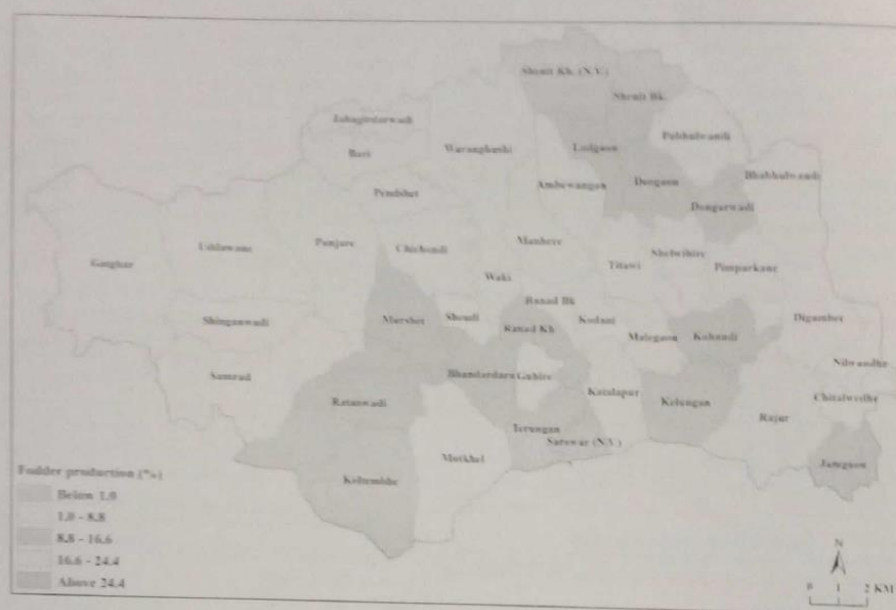


Figure 5. Fodder production- oilseeds

4.1.2. Fodder Crops

Farmers are growing Maize, Napier grass and *Lasunghas* as fodder crops in their agriculture lands for livestock. Perennial irrigation facility is available in few villages i.e. Chitalwedhe, Nilwande and some area of Jamgaon in the study area. These fodder crops are producing 2575.1 T (13.77%) fodder (Table 12). Crop wise production is varying as i.e. Maize (8.38%), Napier grass (4.77%) and *Lasunghas* (0.67%). Nilwande village produces maximum green fodder production (89.3%), then Chitalwedhe (86.8%) and Jamgaon (41.6%), (Table 13 and Figure 6). All other villages show no fodder crops on agricultural lands due to poor irrigation facilities.

Table 12. Fodder production- fodder crops

Fodder Crops	Area		Fodder Production		
	Ha	% NSA	T/ Ha	T	%
Maize	26.12	0.14	60	1567.2	8.38
Napier grass	2.76	0.02	320	883.2	4.72
<i>Lasunghas</i>	0.99	0.01	126	124.7	0.67
Total	29.87	0.16	—	2575.1	13.77

Table 13. Fodder production- fodder crops

Classes	No. of villages
Mean - 1 STD to Mean	41
Mean to Mean + 1 STD	0
Mean + 1 STD to Mean + 2 STD	1
* Mean + 2 STD	2
Total villages	44
Mean fodder production (%)	4.9
STD fodder production (%)	19.4
Maximum fodder production (%)	89.3
Minimum fodder production (%)	0.0

4.1.3. Grasses on Private Land

According to the governmental reports, farmers are keeping their lands for wild grass for livestock. This land occupies about 48.76% of the NSA (26.33%) in the study area (Table 14). Some villages like Titawi (72.0%), ShantiBk. (56.2%), Mutkhel (53.4%), ShantiKh. (50.1%), Samrad (49.0%), Ladgaon (47.3%), Digambar (47.1%), etc. are keeping more area for wild grasses. These lands are a sloping area that is not suitable for other crops. The villages like Chitalwedhe (0.4%), Shendi (4.6%), Bari (6.9%), Chichondi (7.1%), Jahagirdarwadi (8.6%), Murshet (8.8%) show very less land under wild grass (Table 15 and Figure 7). Farmers are harvesting green grasses in the rainy season and some length of a period after the rain over. Further, harvested dry grass is useful throughout the year as a fodder.

Table 14. Fodder production- grasses

Grasses	Area		Fodder Production		
	Ha	% NSA	T/ Ha	T	%
Total	8952.13	48.76	0.55	4923.7	26.33

Table 15. Fodder production- grasses

Classes	No. of villages
* Mean - 1 STD	9
Mean - 1 STD to Mean	12
Mean to Mean + 1 STD	15
Mean + 1 STD to Mean + 2 STD	7
* Mean + 2 STD	1
Total villages	44
Mean fodder production (%)	29.4
STD fodder production (%)	17.1
Maximum fodder production (%)	72.0
Minimum fodder production (%)	0.4



Figure 6. Fodder production- fodder crops



Figure 7. Fodder production-grasses

4.1.4. Gross fodder

Dairy activity is depending on the availability of green and dry fodder production throughout the year. Fodder crops, wild grass and residues of cereals, pulses, oil seed crops are sources of fodder in the study region. About 99.2% of NSA is under crops and useful for fodder production. It is notable that, private grasslands are considered as agricultural lands in the study area. These lands produce about 18696.7 T. Maximum fodder (76.43%) is producing from cereals (50.10%) and grasses (26.33%) (Table 16). Pulses, oilseeds and fodder crops give very less fodder production. The commercial dairy activity requires perennial green fodder however geographical situation is not a suitable supply of perennial supply of the green fodder.

Table 16. Gross fodder production

Crops	Area		Fodder Production	
	Ha	NSA %	T	%
Cereals	8064.43	43.93	9366.4	50.10
Pulses	189.65	1.03	292.1	1.56
Oilseeds	976.71	5.32	1539.4	8.23
Fodder crops	29.87	0.16	2575.1	13.77
Grasses	8952.13	48.76	4923.7	26.33
Total	18212.79	99.2	18696.7	100.00

4.2. Requirement of Fodder

The fodder requirements are differ according to livestock species, age, sex, and status of cattle as milch or dry. Reliable estimates of feed demand are not available, so different treats have use for estimation of feed demand [36]. Many researchers have estimated the fodder requirements based on availability and fodder production and considered equal values for the same. Dairy farmers aren't keeping any records about the available and required fodder [28]. Scholars [55,56] have reported variations in fodder requirements for cattle and buffalo. Therefore, estimations of actual fodder requirements for cattle and buffaloes in particular region is very difficult. Here, the required fodder is estimated based on the feeding approach therefore the data about feeding methods and livestock distributions were used for the estimations.

A) Feeding methods

Feeding management is affecting daily milk yield from livestock [57]. Different feeding methods like traditional feeding, total mixed feeding, silage free-feeding were reported by researchers [58]. Further, stall feeding and mixed feeding (grazing and stall feeding) methods are observed for indigenous cattle in Karnataka [5] and the data was used for the estimations of fodder requirements. Similarly, grazing, stall feeding and mixed method of feeding was observed in the study area. Therefore, similar approach was used estimations of fodder requirements of livestock in the study area.

Two methods of feeding for livestock was observed in the study region: 1) slot-wise feeding includes grazing and stall feeding according to time span and 2) mixed feeding shows both grazing and stall feeding method throughout the year. The proportion of fodder requirements varies according to seasons and physiographic characteristics of

the region. Primary data was collected and used for estimations of fodder requirements in the study area. Some of the dairy farmers are grazing their pet animal for 7 months and they contribute 41% of the total fodder whereas some of them are raring livestock across the year and contributing 18 % of the total fodder required. Stall feeding contributes about 41% of the total fodder including 26% from 5 months fully stall feeding and 15% from mix feeding throughout the year (Table 17).

Table 17. Distribution of feeding

Type of feeding	Slot-wise feeding (%)	Mixed feeding (%)	Total (%)
Grazing	41	18	59
Stall feeding	26	15	41
Total	67	33	100

Monthly distribution of grazing

The grazing period in the year is important for feeding the livestock in the region. Increasing length of grazing season [34] is useful to save the cost of required fodder in stall feeding [59]. This is the main fodder source in the study area and average grazing period is 7 months with equal distribution in the study region. The maximum (7.5 months) period of grazing is observed in Sarowarwadi and minimum (7.1 months) in Pabhuwandi village (Table 18).

Table 18. Village wise average months of grazing

Sr. No.	Village	Average months of grazing
1	Pabhuwandi	7.1
2	Titawi	7.3
3	Bahulwandi	7.4
4	Rajur	7.3
5	Jahagirdarwadi	7.4
6	RanadBk	7.2
7	Wananghushi	7.4
8	Udadawane	7.2
9	Ratanwadi	7.4
10	Sarowarwadi	7.5

Feeding patterns

Five patterns of grazing and stall feeding are observed in the study area: 1) six months grazing and six months stall feeding, 2) seven months grazing and five months stall feeding, 3) eight months grazing and four months stall feeding, 4) nine months grazing and three months stall feeding and 5) twelve months mix feeding (Table 19 and Figure 8).

Table 19. Monthly distribution of fodder

Grazing and stall feeding months	Mixed (Months)	Grazing (Months)	Stall (Months)	%
July to Dec. and Jan. to June	Nil	6	6	13
July to Jan. and Feb. to June	Nil	7	5	19
July to Feb. and Mar. to June	Nil	8	4	33
July to Mar. and April to June	Nil	9	3	2
January to December	12	0	0	33
Total				100

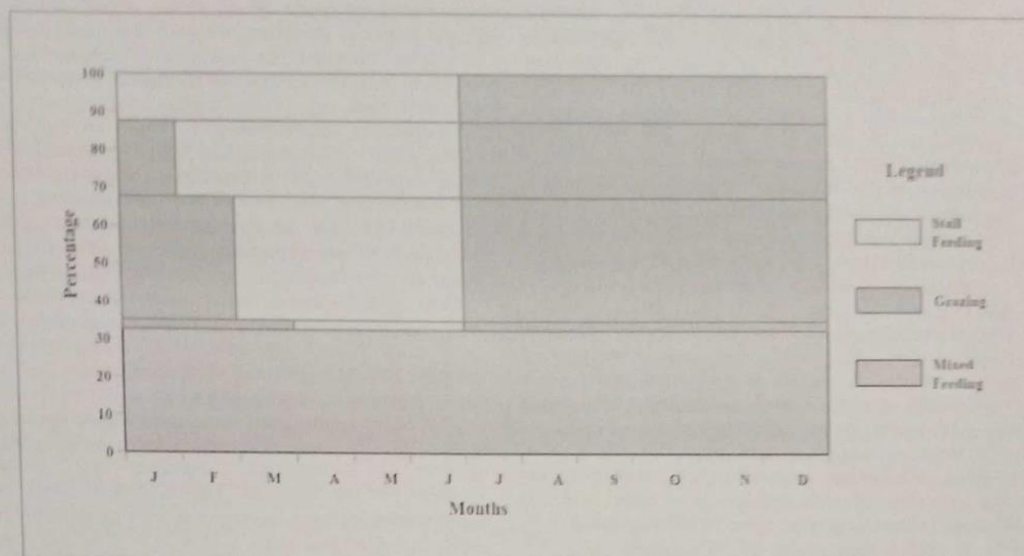


Figure 8. Monthly distribution of fodder

Table 20. Relationship of duration of grazing with different parameters

Elements	6 months grazing 'r' values	7 months grazing 'r' values	8 months grazing 'r' values	9 months grazing 'r' values
Net Sown Area	-0.289	0.541	-0.186	-0.286
Fallow land	-0.271	0.102	0.094	-0.363
Area not available for cultivation	0.035	-0.666	0.736	-0.136
Forest	0.406	-0.394	-0.099	0.493
Rice	-0.246	0.131	-0.150	0.156
Grass as a crop	0.183	0.100	0.088	-0.241
Other crops	0.170	-0.654	0.171	0.247
Rainfall	-0.002	-0.209	0.250	-0.069
Soil quality	-0.316	0.219	0.287	-0.649

Grazing pattern

Four grazing patterns are observed in the study area: 1) six months grazing, 2) seven months grazing, 3) eight months grazing, and 4) nine months grazing (Table 20). The correlation of grazing patterns were estimated with parameters like NSA, fallow land, area not available for cultivation, forest, crops (rice, grasses and other crops), rainfall and soil in the study area. Karl Pearson correlation technique with multifaceted manner was used for this analysis. The table value was 0.735 at the 0.01 significance level.

1) Six months grazing pattern

The positive correlation between six months grazing period was estimated with forest, grass as crop, other crops and area not available for cultivation (Table 20). The correlate with forest (0.406) and grass as a crop (0.183) observed more area under forest area in the villages like Sarowarwadi (60%), Udadawane (53%), Ratanwadi (40%). These villages are dependent on the forested area for six months for grazing. Secondly, private grass lands are observed more in the villages like Titawi (85%), Udadawane (67%), Rajur (60%), Ratanwadi (58%), Pabhulwandi (57%), Babhulwandi (54%), etc. The negative correlation was observed

between six months grazing pattern with soil type, NSA, fallow land, rice crop and rainfall. Therefore, forest and private grass lands are important for six months grazing in the study area.

2) Seven months grazing pattern

Further, positive correlation of seven months grazing period was observed with NSA, soil, rice crop, fallow land and private grass lands (Table 20). It has more correlation with NSA (0.541) and soil (0.219) qualities. Maximum area under NSA is observed in the villages like Ranad Bk. (94%), Titawi (84%), Pabhulwandi (73%), Babhulwandi (71%), Jahagirdarwadi (72%), etc. and these villages are depending on NSA for seven months grazing. Comparatively, good soils for the grass are observed in the villages like Babhulwandi, Pabhulwandi, Titawi, Ratanwadi, Jahagirdarwadi and Waranghudhi. These villages are depending for seven months grazing in the rainy season. After the rainy season stall feeding is used by dairy farmers using available fodder from crops. There is a negative correlation between seven months grazing pattern with an area not available for cultivation, other crops, forest and rainfall. Therefore, NSA and soil quality is positively correlating with seven months of grazing period in the study area.

3) Eight months grazing pattern

There is a positive correlation between eight months grazing period with an area not available for cultivation, soil quality, rainfall, other crops, fallow land and grass as a crop (Table 20). Mainly, eight months grazing is significantly correlating with an area not available for cultivation (0.736) at 0.01 the significance level. The maximum area not available for cultivation is observed in the villages like Ratanwadi (27%), Jahagirdarwadi (14%), Titawi (8%) and Rajur (8%) and these lands are under wild grass which is useful for grazing for eight months. Comparatively, good soils for grass are observed in the villages like Babhulwadi, Pabhulwadi, Titawi, Ratanwadi, Jahagirdarwadi and Waranghudi. There are a negative correlations found between eight months grazing pattern with NSA, rice crop and forest. Therefore, area not available for cultivation and soil qualities are important for eight months grazing in the study area.

4) Nine months grazing pattern

There is a positive correlation between nine months grazing period with forest and area under crops (Table 20). Mainly, nine months grazing is highly correlating with forest (0.493) and crops (0.247) expect rice. The maximum forest area is observed in the villages like Sarowarwadi (60%), Udadawane (53%), Ratanwadi (40%). These villages are depending on forest land for nine months grazing. Secondly, area under other crops is observed in the villages like Sarowarwadi (23%), Babhulwadi (22%), Ratanwadi (21%), Jahagirdarwadi (18%), Pabhulwadi (17%), etc. There is a negative correlation between nine months grazing pattern observed

with soil qualities, fallow lands, NSA, private area under grass, area not available for cultivation and rainfall. Therefore, forest and area under crops expect rice is important parameters for nine months grazing in the study area.

B) Livestock distribution

Distribution of livestock was used for estimation of fodder expenditure [28,36,55,56] for green and dry fodder, concentrate feeds, size of cowshed, veterinary services, need of fresh water for drinking and washing purpose, labor for dairy farm work, labor cost, feed cost, equipment, transport cost, maintenance, etc., [9,12,54,60,61,63,64,65].

Livestock is also essential for calculating production of milk, manure, animal power, source of asset, employment, etc. [1,7,10,11,16,64,66,67,68,69,70,71]. Here, livestock distributed in the region was analysed for estimation of fodder requirements and budgeting.

The fodder requirements vary according to livestock species, age, sex, and status of cattle as milch or dry [6,12,17,28,21,33,38,43,60]. Therefore, the fodder required for the livestock was estimated based on distribution according to species, sex, milking condition of cows, buffaloes and goats (Table 21). It is also vary according to breed of the livestock. The requirement of green fodder is estimated about 32340.4 T and dry fodder 34585.8 T in the study region. Approximately, the demand for green and dry fodder is similar. Breed-wise demand of fodder is 59.8% for indigenous cattle, 25.8% for buffalo, 7.3% for goats and 7.1% for crossbreed cattle (Table 22). The farmers are raising mainly indigenous breed of the cattle and crossbreed cows are very meager.

Table 21. Category wise livestock

Types	Milch	Dry	Adult male	Calf	Total
Crossbreed cattle	368	151	96	335	950
Indigenous cattle	2191	1655	6187	2897	12930
Buffalo	1415	697	1384	1486	4982
Goat					10758
Total livestock					29620

Table 22. Livestock wise yearly fodder requirements

Fodder type	Crossbreed cattle		Indigenous cattle		Buffalo		Goat		Gross Total	
	T	%	T	%	T	%	T	%	T	%
Green Fodder	3185.4	4.8	17326.2	25.9	7745.1	11.6	4083.7	6.1	32340.4	48.3
Dry fodder	1592.7	2.3	22696.4	33.9	9511.4	14.2	785.3	1.2	34585.8	51.7
Total fodder	4778.1	7.1	40022.5	59.8	17256.5	25.8	4869.1	7.3	66926.2	100

Table 23. Livestock category wise yearly fodder requirements

Animal category	Sub- category	Green fodder		Dry fodder		Total fodder	
		T	%	T	%	T	%
Crossbreed cattle	In-milk	1617.2	2.4	808.6	1.2	2425.8	3.6
	Dry	593.0	0.9	296.5	0.4	889.6	1.3
	Adult male	378.4	0.6	189.2	0.3	567.6	0.8
	Calf	596.7	0.9	298.4	0.4	895.1	1.3
Indigenous cattle	In-milk	3798.6	5.7	4398.4	6.6	8197.1	12.2
	Dry	2053.9	3.1	2428.4	3.6	4482.2	6.7
	Adult male	9168.5	13.7	13617.3	20.3	22785.8	34.0
	Calf	2305.1	3.4	2252.3	3.4	4557.4	6.8
Buffaloes	In-milk	3078.2	4.6	3274.5	4.9	6352.6	9.5
	Dry	1384.0	2.1	1259.3	1.9	2643.3	3.9
	Adult male	2040.8	3.0	3773.5	5.6	5814.4	8.7
	Calf	1242.1	1.9	1204.1	1.8	2446.2	3.7
Goats	--	4083.7	6.1	785.3	1.2	4869.1	7.3
Total		32340.4	48.3	34585.8	51.7	66926.2	100.0

Milch cows and buffaloes consume about 25.3% (crossbreed cows-3.6%, indigenous cows-12.2% and buffaloes-9.5%), dry cows and buffaloes about 11.9% (crossbreed cows- 1.3%, indigenous cows-6.7% and buffaloes-3.9%), bullock and buffaloes male about 43.5% (crossbreed males - 0.8%, indigenous males-34.0% and buffalo males 8.7%), calf about 11.8% (crossbreed cows 1.3%, indigenous cows 6.8% and buffaloes 3.7%) and goats about 7.3% fodder. The fodder requirement for the dairy animal is comparatively less than adult male cattle (bullock) (34.0%) and male buffalo (Table 23). Indigenous breed of cattle is observed in the study area. The farmers are using bullocks as animate energy for agriculture. Therefore, they consume more fodder than the dairy animals in the region.

Finally, fodder requirement was estimated about 66926 T in the region with distribution of 59% from grazing and 41% for stall feeding including green fodder of 20% and dry fodder of 21% (Table 24).

Table 24. Feeding wise yearly fodder requirements

Type of feeding	Type of fodder	Requirement of fodder	
		T	%
A) Grazing	Grazing	39486.4	59
B) Stall feeding	Green	13259.5	20
	Dry	14180.2	21
Grass total		66926.2	100

4.3. Fodder Budgeting

Shortage of fodder is one of the major problems of livestock rearing in India [9,40,72] due to increasing the pressure of livestock and decreasing fodder croplands [43]. The scarcity of fodder is directly affecting the milk production in the dry season [6,10,11,15,21,43,73,74]. This problem mainly affects the production from the small dairy holders in developing countries due to erratic rainfall, shrinking grazing lands, changing land use patterns, urbanization, etc. [10]. Less animal productivity is observed due to climatic, social and economic factors in India [15]. Many researchers have reported that the shortage of green fodder and concentrate feeds is the main root cause of the low performance of a dairy activity [64,67]. India shows deficit of dry fodder about 31%, green fodder about 23% and concentrate feeds about 47% [12]. The study area is also facing shortage of the fodder. Therefore, here balance between available and required fodder for livestock in the region was calculated (Table 25). The amount of available fodder from grazing was estimated based requirements due scarcity of data regarding the fodder production used for grazing. The

amount of fodder availability from grazing and requirement for grazing animal is similar. Here, fodder balance in the region was mainly focused on availability and requirement of fodder for stall feeding.

4.3.1. Grazing

Estimation of availability and requirement of fodder from grazing is 39486.4 T (Table 25).

4.3.2. Stall Feeding

Green and dry types of fodder are observed in the region and fodder budget was estimated village wise.

A) Green fodder

About 80.6% of required green fodder is observed as deficit in the region (Table 25). Here, it is notable that about the deficit of green fodder in the region is far more than the national reported figure 30% in 2020 [13]. The region earns the green fodder from grazing in rainy season from forests, pasture lands, cultivable wasteland, fallow land, barren uncultivable wastelands, etc. So, the demand and shortage of green fodder increases after rainy season. The topography, climate, scarcity of water, soil erosion, poor irrigation facility and management are also associated with supply of green fodder.

Surplus green fodder was estimated for the villages i.e. Chitalwedhe (252%) and Nilwande (130%) which have perennial irrigation facilities and about 95.4% villages show a shortage of green fodder (Table 26 and Figure 9).

B) Dry fodder

The study area shows surplus dry fodder of about 13.7% (Table 25). Crops residues and wild grass are the main sources of dry fodder. Rice is the main cereal crop produce maximum fodder (above 40%) (Table 5) and grasses on private land produces above 26% (Table 14) dry fodder. The farmers are using this surplus dry fodder as an optional source of fodder available throughout the year.

Thirty-one villages show sufficient dry fodder for livestock. Surplus dry fodder is observed for the villages like Murshet (470%), Manhere (189%), Koltembhe (163%), Dongarwadi (111%), Bari (92%), Ranad Bk. (89%), etc., (Table 27 and Figure 9). The demand and supply of dry fodder are the same in Titawi and Ratanwadi villages. Only 13 villages show scarcity of dry fodder in Western tribal area of the upper Pravara Basin. Maximum scarcity of dry fodder was observed in villages like Katalapur (55%), Nilwande (53%), Jahagirdarwadi (44%), Shelwihire (36%), Kodani (33%), Guhire (24%), Shenitkh (23%), Bhandardara (15%), Terungan (15%), Malegaon (11%), Kohandi (8%), Shenit Bk. (8%), and Chitalwedhe (2%), (Table 27 and Figure 10).

Table 25. Fodder budget

Type of feeding	Type of fodder	Availability of fodder	Requirement of fodder	Surplus or Deficit(AE - RF)	
		T	T	T	%
A) Grazing	Grazing	39486.4	39486.4	0.0	0.0
B) Stall Feeding	Green	2575.1	13259.5	-10684.4	-80.6
	Dry	16121.7	14180.2	1941.5	13.7
	Total	18696.8	27439.7	-8742.9	-31.9
Grass Total		58183.3	66926.2	-8742.9	-13.1



Figure 9. Fodder budget- green fodder

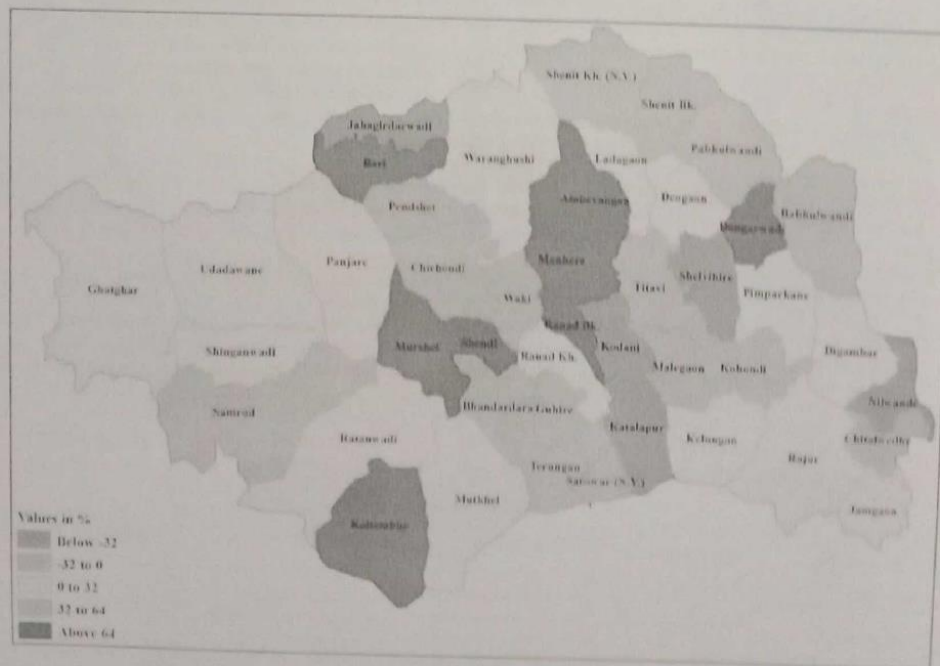


Figure 10. Fodder budget- dry fodder

Table 26. Fodder budget: green fodder

Remark	Classes	No. of villages
Deficit	Below -85	41
	-85 To 0	1
	0 To 85	0
Surplus	85 To 170	1
	Above 170	1
Total villages		44
Mean (%)		-85
STD (%)		63
Maximum (%)		252
Minimum (%)		-100

Table 27. Fodder budget-dry fodder

Remark	Classes	No. of villages
Deficit	Below -32	5
	-32 To 0	9
	0 To 32	15
Surplus	32 To 64	7
	Above 64	8
Total villages		44
Mean (%)		32
STD (%)		84
Maximum (%)		470
Minimum (%)		-55

The total deficit of green and dry fodder was estimated about 31.9% (Table 25) of requirements. Only 15.9% of villages show surplus green and dry fodder mainly villages like Murshet (186%), Chitalwedhe (162%), Nilwande and Pabhuwandi (62%), and Manhere (52%), etc. Other 84.1% of villages show shortage of green and dry fodder. The maximum shortage was observed in the villages like Katalapur (77%), Jahagirdarwadi (70%), Kohandi and Shewihire (65%), ShenitKd. (60%), Guhire (59%), etc. (Table 28 and Figure 11).

Table 28. Fodder budget-stall feeding

Remark	Classes	No. of villages
Deficit	Below -44	16
	-44 To -22	14
	-22 To 0	7
Surplus	0 To 22	3
	Above 22	5
Total villages		44
Mean (%)		-22
STD (%)		52
Maximum (%)		186
Minimum (%)		-77

4.3.3. Gross Fodder

Gross fodder includes estimated amount from grazing and stall feeding. The deficit of gross fodder is estimated about 8743 T (13.1% of requirements) (Table 25). About 15.9% villages show surplus fodder. The villages like Murshet (76%), Chitalwedhe (67%), Nilwande (26%), etc. have a maximum surplus of fodder (Table 29 and Figure 12). Here, it is observed that about 84.1% villages are facing a deficit of fodder. The maximum deficit is estimated in the villages like Katalapur (32%), Jahagirdarwadi (29%), Kohandi and Shewihire (27%), ShenitKd. (25%), Guhire (24%), etc. (Table 29 and Figure 12).

Table 29. Fodder budget

Remark	Classes	No. of villages
Deficit	Below -18	16
	-18 To -9	14
	-9 To 0	7
Surplus	0 To 9	2
	Above 9	5
Total villages		44
Mean (%)		-9
STD (%)		22
Maximum (%)		76
Minimum (%)		-32

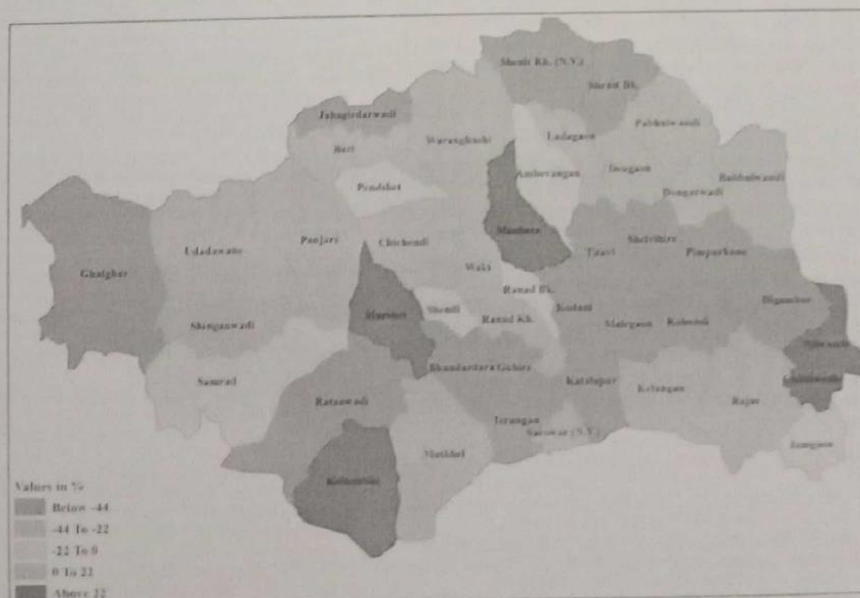
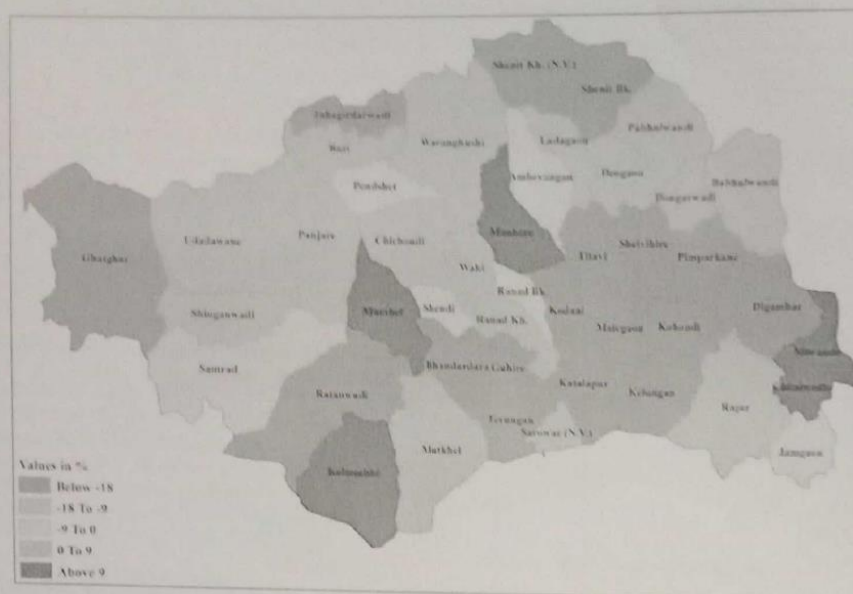
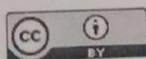


Figure 11. Fodder budget- stall feeding



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CONTENTS

Sr. No.	Paper Title	Page No.
1	An Analytical Study on Deposit and Credit of Scheduled Commercial Banks in Maharashtra State Mr. Deepak P. Khedkar	1-5
2	Impact on Education due to COVID-19 Pandemic Mr. Amar Rajaram Nirmale, Mrs. Maya Jagannath Rahate	6-10
3	Periodicals and Their Types Mr. Saste Nilesh Balaso	11-14
4	Role of NGOs in Sustainable Development Dr. Rahul N. Surve	15-18
5	A Comparative Study of Financial Management in Retail Marketing With Special Reference to Subhiksha Stores Rotte Sai Akash	19-22
6	The Importance of Library Organizations in LIS Education Sunil M. Kurada, Dr. Nitesh V. Chore	23-25
7	Migrations to Trinidad: A Human History through V.S. Naipaul Ms. Chinu Chhabra, Ms. Romy Tuli	26-27
8	A Study of National Agricultural Insurance Scheme in Indapur Tehsil Dist. Pune Maharashtra State Mr. Sagar Bhosale, Dr. Gajanan Kadam	28-31
9	Geographical Analysis of Tourism for Drought Prone Area Development – A Case Study of Akkalkot Taluka Dr. Konade B.N.	32-34
10	Change in Land Use and Land Use Pattern of Solapur City Primary Fringe Dr. Ms. M. D. Sangepag	35-37
11	Confinement and madness: Women amidst the Coronavirus pandemic Rwiti Biswas	38-40
12	Application Of Sawi Transform Of Error Function For Evaluating Improper Integral D. P. Patil	41-45
13	Challenges Faced by the Smooth Coated Otters: A Case Study in Sindhudurg District Dr. Priya Rajesh Parkar	46-48
14	'System of Income and Expenditure in 18th Century Maratha Reign' Mr. Surendra Arjun Shirsat	49-55
15	Study on Ethnomedicinal Plants Used By Bodo and Garo Ethnic Groups of Rowta and Udalguri Hangma Boro, Nilakshi Devi	56-62
16	COVID-19 Pandemic: Documentary Films 64 Bivash Pramanick	63-64
17	Impact of Covid-19 on Maharashtra Agriculture Dr. Vilas Balajirao Ganipurkar	65-67
18	Role of the Teachers and parents in value education of India Mr. Sanjay Daulatrao Bagul	68-71
19	A Study on Gandhian Theory and its Relevancy in Present Day Context. Kalyan Gogoi	72-75
20	Writing Style in Truman Capote's In Cold Blood Komal	76-77
21	Reasons and Effects of Global Warming Dr. C. S. Kale	78-81
22	Walt Whitman: A Voice of Democracy Dr. Shaikh M. A. Raheman	82-84
23	<i>Redefining Social Awareness of Health Education in a Post- Pandemic World</i> Sarvesh Sitaram Gosavi	85-87
24	<i>Developing Scientific Temper through Health Education and Care in Pandemic Era</i> Prof. Sayali Sitaram Gosavi	88-89
25	Spatio-Temporal Changes in Urban Landuse and Land Cover Pattern of Indapur Tahsil Dr. Phalphale A. K.	90-92
26	Impact Of Covid-19 Pandemic On Mental Health : A Critical Study Of Legal Dimensions Mr. Anil J. Rudey, Dr. Abhay Butle	93-95
27	An Analysis of Violence against Slum Women In Bangalore City Dr. Kavitha G.N	96-98
28	International Perspectives on Higher Education Research Dr. Jayashri Baliram Patil	99-102
29	Vacuity and peace less life of Gogol alias Nikhil and major themes in Jhumpa Lahiri's the Namesake Ramen Goswami	103-106
30	English Poetry: A Study Prof. Dr. Kokate Netaji Bharat	107-108
31	Sun Salutation: An Excellent Exercise for Mental and Physical Health Khedkar Vishnu Tatyaba	109-111

32	Changing Perspectives Of Teaching English Language	Dr. Prashant Tanaji Chavare	112-114
33	Recent Trends, Patterns and Changes in Gross Enrolment Ratio in Selected Indian States.	Mr. Gunwant B Gadbade, Dr. Chandrakant N Kokate	115-117
34	Indian Education Policy and Role of Educators in NEP 2020	Dr. Abhijit. T Parchure, Kishor J. Waykar	118-120
35	Importance Of Yoga & Diet During Covid-19	Dr. Jaysheela Manohar	121-122
36	Impact Of Covid-19 Pandemic On Education: With Special Reference To Teaching-Learning Process	Dr. Suchismita Paul, Dr. Bapon Das	123-127
37	Marketing & Promotion Techniques For Library	Prof. Dayanand Fulchand Kamble	128-132
38	Road Transportation : "Economic Glass Ceiling Breaker For India"	Miss Pradnaya V. Dseshpande, Dr. Avinashv. Talmale	133-136
39	Review of "PM Jan Dhan Yojana" a Union Government Campaign in India	Aniket Pundir	137-141
40	The Changing Patterns of Reading Habits during Covid -19 Pandemic	Asst. Prof. Vaishali Bhanudas Aher	142-144
41	Libraries: Status And Trends	Mr. Muddasar Yusuf Khan	145-148
42	Covid-19 and marketing challenges of the Indian retail food industry	Dr. Payal Dutta	149-152
43	Photo grafting of 2-Hydroxyethyl methacrylate onto polyurethane backbone having a pendent N, N-Diethyldithio carbamate group	Pranjit Kumar Bhuyan	153-158
44	A Study of Arun Joshi's Novel the Foreigner from the Spiritual Perspectives	Prof. Sandeep V. Sathe	159-163
45	Influence of Water Pollution on Stomatal Density of the Plant Growing on the Banks Of River Kadawa (M.S) India	D.S. Borade, Akshay More, Pratima Kadam, Gital Lokhande	164-166
46	To Study the Online Teaching and Learning At Graduation Level Students and Teachers During The Covid-19 Period	Vinaya Keshav Kamble	167-169
47	Interface Between Technology and Legal Education In India: An Overview	Dr. Dnyaneshwar P. Chouri	170-173
48	Impact of Covid-19 on Indian economy	Dr. Shakuntala Nivrutti Mane	174-177
49	Eco-Tourism Development and Medicinal Quality of Hot Springs: A case study of Vajreshwari (Thane)	Prof. Ganesh M. Gangurde	178-180
50	Heath Benefits of Yoga	N. M. Patil	181-182
51	Yoga: a Powerful Boon to fight with COVID-19	Aher Varsha Sahebrao	183-185
52	Overall Impact of Yoga on Cadets at NCC-Unit of Adv. M. N. Deshmukh Arts, Science and Commerce College Rajur, Tal- Akole, Dist- Ahmednagar, MS (India).	Lt. Rohit Chandrakant Muthe	186-188
53	Contribution of Yoga for Health and Fitness in the Modern World	Dr. Pramod M. Vikhe	189-192
54	A Review on 'Yoga An Effective Strategy For Wellbeing During Covid-19 Lockdown'	Giri S. P., Vikhe A.M, and S. L. Kakad	193-194
55	An Analysis of medical professional's life affected by the covid-19 pandemic with special reference to protection by criminal law.	Ramakant Agarwal	195-197
56	Yoga in Global Pandemic	Prof. Jayshree Singar	198-199

Overall Impact of Yoga on Cadets at NCC-Unit of Adv. M. N. Deshmukh Arts, Science and Commerce College Rajur, Tal- Akole, Dist- Ahmednagar, MS (India).

Lt. Rohit Chandrakant Muthe

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Tal- Akole, Dist- Ahmednagar*

Abstract:

The current research paper is focused on studying the effects that the regular practice of yoga has on the lifestyle of a young student (being age range from 18 to 23 years). This paper will be concentrating on examining and exploring the humanely parameters that undergo changes as a result of inculcation of yoga into a daily routine. These parameters are broadly categorized as mental health and abilities, emotional intelligence and well-being, psychology, human behavior, social behavior and physical health.

Keywords: Mental wellbeing, Physical wellbeing, NCC-Unit, Adv. M. N. Deshmukh College Rajur, stress issues.

Introduction:

The conceptual background of yoga has its origins in ancient Indian philosophy. There are various types of yoga having its own distinct emphasis regarding the relative content of physical postures and exercises (Asanas), breathing techniques (Pranayama), deep relaxation, and meditation practices that cultivate awareness and ultimately more profound states of consciousness. The physical exercises (Asanas) will increase patient's physical flexibility, coordination and strength, while the breathing practices and meditation may calm and focus the mind to develop greater awareness and diminish anxiety and thus result in higher quality of life.

The aim of this research paper deals with focused on the impact that the surroundings and society has on any individual, the case of college students had been taken up specially in order to focus on that sector of the society which undergoes maximum transformation with growing and changing environments. To facilitate this motion, a group of 50 NCC Cadets of Adv. M. N. Deshmukh College Rajur, who practiced the yoga from 05th June 2021 to 15th June 2021 at their home along with their parents to celebrate International Yoga Day, were subjected to direct online interaction in the form of a survey and collect data. The questions asked to them answered the main parameters of the research paper and are the basis of this study.

Objectives:

The main objective of this case study are to study the effect of Yoga on mental health and abilities, emotional intelligence and well-being, psychology, human behavior, social behavior and physical health of the NCC cadets.

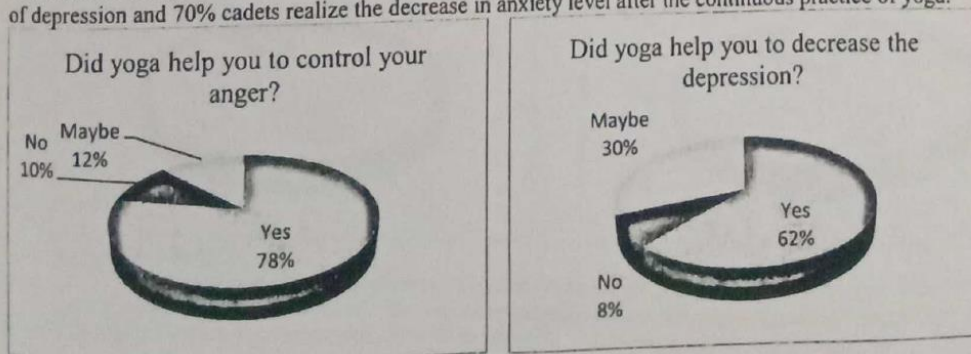
Methodology:

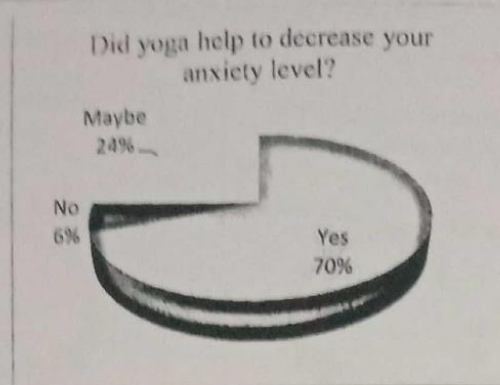
To the proposed case study a group of 50 NCC cadets of Adv. M. N. Deshmukh College Rajur were practiced the yoga for 10 days and an online survey is taken. The questions are asked to cadets and the collected data were analyzed. The questions were asked on stress related issues, personality development, mental health, physical health and spiritual energy.

The results through statistical data:

1) Mental Health

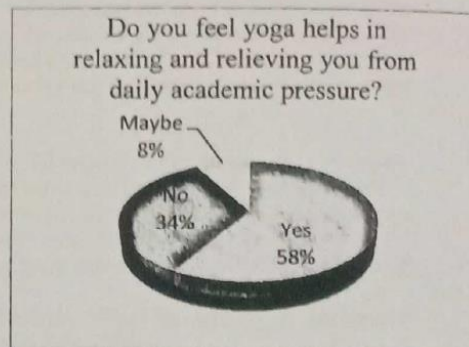
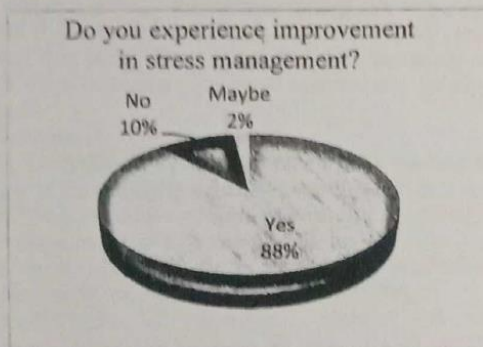
Mainly three questions were asked about mental health to the cadets and it has been clearly seen from the results that there is huge impact of yoga on the mental health of cadets. 78% cadets are now able to control their anger after the continuous yoga exercises. 62% cadets are experiencing the decreasing level of depression and 70% cadets realize the decrease in anxiety level after the continuous practice of yoga.





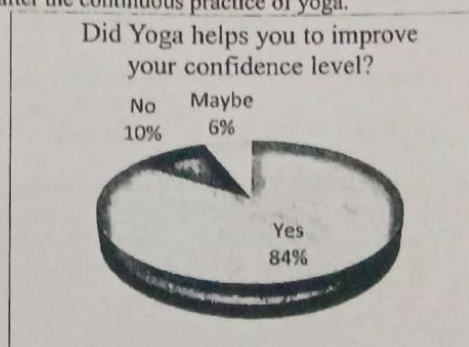
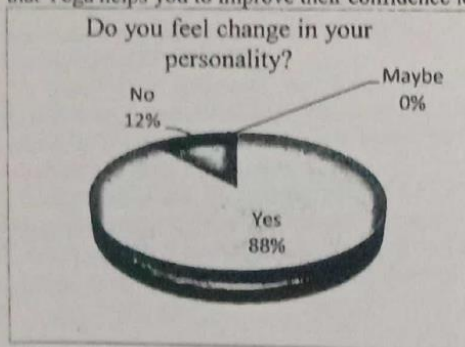
2) Stress related issues:

Two questions were asked about stress related issues to the cadets and it has been clearly seen from the results that there is nice impact of yoga on the stress related issues of cadets. 88% cadets are now experiencing improvement in stress management after the continuous yoga exercises. 58% cadets are experiencing that Yoga helps in relaxing and relieving them from daily academic pressure after the continuous practice of yoga.



3) Personality Development:

Two questions were asked about personality development to the cadets and it has been clearly seen from the results that there is nice impact of yoga on the personality development of cadets. 88% cadets feel change in their personality after the continuous yoga exercises. 84% cadets are experiencing that Yoga helps you to improve their confidence level after the continuous practice of yoga.



4) Physical Benefit:

Two questions were asked about physical benefits of Yoga to the cadets and it has been clearly seen from the results that there is nice impact of yoga on the improvement in the physical fitness of cadets. 72% cadets realize the improvement in their physical flexibility after the continuous yoga exercises. 92%

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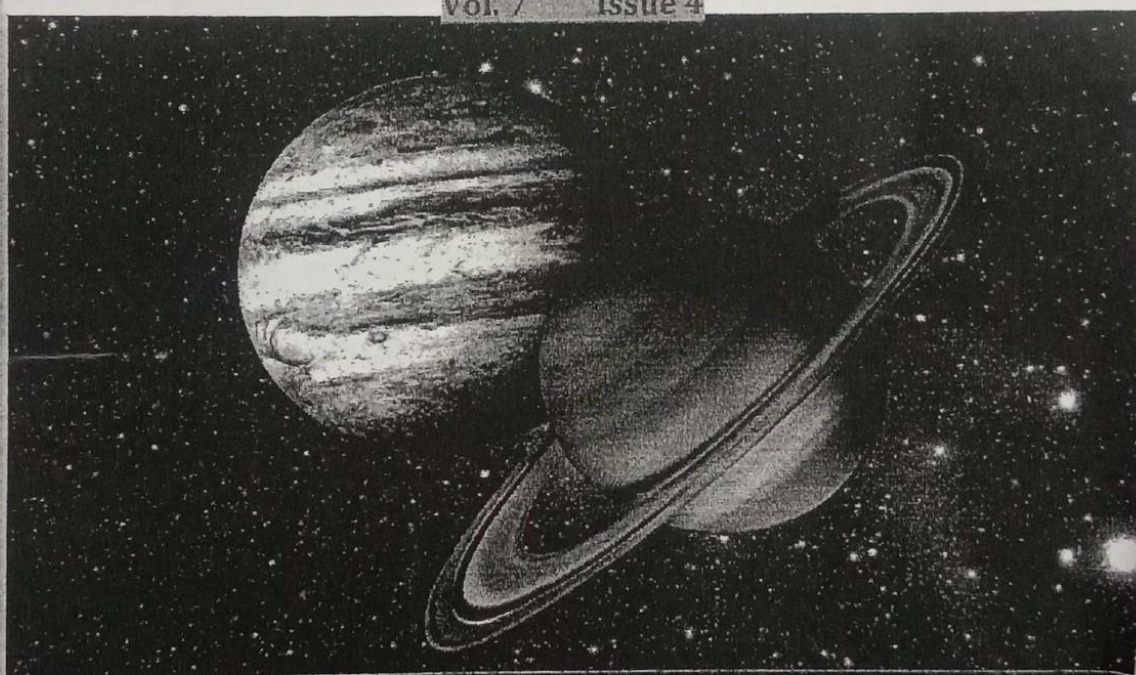
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INDEX

No.	Title of the Paper	Authors' Name	Page No.
1	Gods and Mythologies of Greece and India – The Similarities	Dr. Ganesh Chavan	06
2	Understanding the Female and the Feminine in Vyasa's Mahabharata	Bhavya Arora	08
3	Similarity in the Iliad and the Ramayana	Dr. Ganesh Chavan	12
4	Feminism : A Protest Against Men?	Miss. Akshata Pansare	17
5	Domestic Violence in Marital Relationship in the Novel 'Mother of 1084' : A Pragma-Stylistic Study	Preeti Kaushal	20
6	'Tardy Dreams' of Black Americans in Lorraine Hansberry's 'A Raisin in the Sun'	Dr. Tabassum Inamdar	27
7	Grey Literature : An Important Resource	Dr. Anuja Kastikar	32
8	The Contribution of the Dalit Writers, Artists and Singers in the Enrichment of Dalit Literature	Rajesh Kose	38
9	Study the Correlation between Attitude towards Women Empowerment and Gender Equality among Junior College Level Students	Dr. Jayashri Nemade	44
10	Impact of COVID-19 on Indian Economy	Dr. Pramodini Navale (Kadam)	51
11	The Psychological Impact of COVID -19	Dr. Ranjita Jadhav	54
12	Stepping Back to Move Ahead : Overcoming Pandemic and Achieving Sustainability	Sumedha Dwivedi	57
13	Spatial Pattern of Cropping Intensity in Western Satpura Region of India	Dr. Lalit Sandanshiv	62
14	Wild Vegetables Used by the Tribes K.H Wildlife Sanctuary	Dr. Sangita Dandwate	67
15	'CONNECT': A Model Proposing Social Outreach of Higher Education Institutions	Dr. Ravidra Singh	70
16	To Study Thermogravimetric Stability of two Commercial Samples	Dr. Rupali Gulalkari	74
17	Best Cost Entry Method for the Solution of Transportation Problem	Dr. Kishor Ingale, Dr. D. D. Pawar	79
18	Examination of Physico-Chemical Properties of Water of Chorkund Lake, Chorkund, District: Yavatmal, (M.S.), India	C. R. Kasar	84
19	Importance of E-Resources in Research Work	Yogesh Bhadane	88
20	Critical Analysis of Financial Aspects of Selected NACC Societies	Dr. B. S. Salunkhe	91
21	A Study of Children's Rights Awareness among Primary School Teachers and Students	Dr. Kunda Baviskar	97
हिंदी विभाग			
22	भाषा का जैविक आधार	प्रो. मोहन	102
23	संत कबीर की प्रासंगिकता	डॉ. सुनील व्यवहारे	112
24	श्री.गुरु ग्रंथ साहिब जी में निहित मानव-मूल्य	राजिंदरकौर महाजन	117
25	हिंदी सन्त परम्परा और रैदास	डॉ. सुनील व्यवहारे	121

26	प्रेमचंदयुगीन हिन्दी कथा-साहित्य में ग्राम्यजीवन	डॉ. भिमराव मानकरे	125
27	प्रेमचंद की कहानियों में दलित चेतना	डॉ. परविंदरकौर महाजन	129
28	धनगर जनजातियों में सामाजिक एवं सांस्कृतिक स्थितियों में परिवर्तन के संकेत	डॉ. गणपत राठोड	132
29	दिनकर के काव्य में राष्ट्रीय चेतना	डॉ. महेंद्रसिंग पवार	136
30	बीसवीं सदी के अंतिम दशक का साहित्य : भाषा व शिल्प	डॉ. संतोष पवार	140
31	हिंदी में अनुदित दलित मराठी आत्मकथाओं में चित्रित समस्याएँ	डॉ. भारत खिलारे	144
32	वेदना एकाकीपन की : कृष्णा सोबती की नज़र में	डॉ. संतोष पवार	152
33	नारी समस्या और कृष्णा सोबती के उपन्यास	अनिता देवी	158
34	ज्ञानप्रकाश विवेक की शृंगारों में व्यक्त जीवन-दर्शन	डॉ. जे.व्ही.पाटील, अनिल सूर्यवंशी	163
35	'दरमियाना' में किन्नरों की राजनैतिक चेतना	डॉ. विलास कांबळे	169
36	'मुन्नी मोबाईल' - कॉल सेंटर्स में कार्यरत युवाओं के काले जीवन की कहानी	डॉ. सन्मुख मुच्छटे	176
मराठी विभाग			
37	लोकसाहित्य - अक्षर वाङ्मय	डॉ. व्यंकटेश पोटफोडे	180
38	लोकतत्त्व व इहवादाचा अनुबंध	स्वाती लवंगे, डॉ. दिलीप पवार	186
39	भिल्ल जमातीच्या संस्कृतीतील होळी : एक सण	डॉ. चांगदेव मुंडे	193
40	ओतारी समाजातील विवाहपद्धती	प्रा.विक्रम ओतारी	198
41	आदिवासी बोलीभाषा : वास्तव आणि आव्हाने	डॉ. सुलतान पवार	202
42	श्रीचक्रधरस्वामींचे व्यक्तिदर्शन	डॉ. अंजली पांडे	208
43	पसायदान : एक आकलन (२)	डॉ. पुरुषोत्तम जुझे	212
44	सामाजिक क्रांतीच्या युगस्त्री : क्रांतीज्योती सावित्रीबाई फुले	डॉ. श्रीकांत गायकवाड	218
45	सोपान खुडे ह्यांचे नाटक 'सम्राट अक्षेक'	राहुल गायकवाड	226
46	भारत सासणे यांच्या कथेतील जीवनदर्शन	डॉ. बाबाराव ठावरी	231
47	मराठी कथेची उत्क्रांती	डॉ. तीर्थराज कापगते	236
48	'रानसय' मधून व्यक्त होणारे ग्रामवास्तव	प्रा. ज्ञानेश्वर मुंडे	244
49	कामगार कवितेतील सामाजिक जाणिवा : एक दृष्टिक्षेप	डॉ. दिलीप पवार	248
50	ल. सी. जाधवांच्या कादंबऱ्यांचे आशयसूत्र व त्यांचे वेगळेपण	मिनाक्षी गोणारकर	253
51	तौलनिक साहित्य आणि आंतरविद्याशाखीय अभ्यास	डॉ. प्रकाश जाधव	258
52	डॉ. दादा गोरे यांचे कथाविश्व	डॉ. पुरुषोत्तम जुझे	261
53	'डाळ' : एक ग्रामीण कादंबरी	डॉ. रावसाहेब ननावरे	268
54	मराठी साहित्य आणि मानसशास्त्र परस्पर संबंध	डॉ. भास्कर शेळके	271
55	भिल्ल संस्कृतीतील काही प्रतीके	डॉ. चांगदेव मुंडे	280
56	डॉ. बाबासाहेब आंबेडकरांचे मानवकल्याणविषयक आर्थिक विचार	प्रा. विलास सोळुंके	284
57	'स्वच्छ भारत मिशन' योजनेचे तात्त्विक अधिष्ठान	डॉ. पंडित लावंड	290
58	'आत्मनिर्भर भारत अभियान' : एक विश्लेषणात्मक अभ्यास	डॉ. रामदास मुकटे	296
59	'कोविड १९' चा भारताच्या वाहन उद्योग व जी.एस.टी. संकलनावरील परिणाम	डॉ. शामराव वायसे	301
60	जालना जिल्ह्यातील बदनापूर तालुक्यामधील ग्रामीण विकासात शेततळ्यांची भूमिका - एक भौगोलिक अभ्यास	डॉ. रंजीता जाधव	306



‘डाळ’ : एक ग्रामीण कादंबरी

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प्रस्तावना :-

माधव कोंडविलकर हे दलित लेखक असले तरी विशिष्ट सामाजिक जाणिवेतून लेखन करणारे चिंतनशील लेखक आहेत. माधव कोंडविलकरांनी आपल्या साहित्य लेखनात दलित आणि उपेक्षित समाज केंद्रस्थानी मानला. त्यांनी कोकणातील कुणबी शेतकऱ्यांच्या व्यथा वेदना सहृदयपणे मांडलेल्या दिसतात. या दृष्टीने ‘डाळ’ ह्या कादंबरीचा निर्देश करता येईल.

‘डाळ’ ही कादंबरी कोकणातील कुणबी शेतकऱ्यांच्या हाल अपेष्टा पोटतिडकीने मांडते. ‘डाळ’ ही कोकणातील एक प्रथा आहे. या प्रथेतून धोंडू ह्या शेतकऱ्याच्या सुनेवर चारित्र्य हननाचा प्रसंग ओढावतो. गरीब कष्टाळु मुलगा आणि सून त्यामुळे आत्महत्या करतात. बाईत कुटूंब पोरके होते.

कादंबरीचे स्वरूप -

‘डाळ’ ही कादंबरी पत्रात्मक आकृतिबंध स्वीकारून प्रकट झालेली आहे. ही कादंबरी पॉप्युलर प्रकाशनाने १९९६ मध्ये प्रकाशित केलेली आहे. २६१ पृष्ठसंख्या आणि सुमारे १५४ पत्रांच्या रचनेतून ही कादंबरी साकार होते. ही कादंबरी तीन टप्प्यात पत्रात्मक निवेदनातून व्यक्त होते. पहिल्या टप्प्यात धोंडू बाईतचा मोठा मुलगा बेपत्ता होतो. दुसऱ्या टप्प्यात धोंडू बाईतचा लहान मुलगा वसंतवर कौटुंबिक जबाबदारी आणि तिसऱ्या टप्प्यात धोंडू बाईतच्या सुनेवर वसंत पत्नीवर अनैतिकतेचा आरोप होते. त्यामुळे वसंत आणि वंदना हे आत्महत्या करतात. अशा तीन टप्प्यात ही कादंबरी घडत जाते.

धोंडू बाईत या शेतकऱ्याचे दारिद्र्य :-

धोंडू बाईत हा कोकणातील शेतकरी अठरा विश्व दारिद्र्यात राहणारा आहे. नापिक जमिनीत कष्टाचे चीज होत नाही. त्यामुळे बाबासाहेब भोसले या जमिनदाराकडून कर्ज घेतो व जमीन गहाण ठेवतो. तो अल्पभूधारक शेतकरी आहे. त्याच्याजवळ एकच बैल असल्यामुळे त्याला दुसऱ्या सोबत डाळ करावं लागतं. कोकणातील ‘डाळ’ या प्रथे विषयी कोंडविलकर लिहितात. “उदारणार्थ ‘क्ष’ कडे बैल आहे आणि ‘य’ कडील बैल जोडून नांगर जोतं करतात.तर काही ठिकाणी ‘क्ष’ चा नांगर आणि ‘य’ ची माणसं असे मिळून दोघही शेती करतात. या प्रकारला ‘डाळ’ वारंगूळा म्हणतात.” अहमदनगर जिल्ह्यातील संगमनेर व अकोले तालुक्यातील काही भागात त्यासाठी सावड हा शब्द प्रचलित आहे. धोंडूची परिस्थिती गरिबीची असल्यामुळे त्याला वारंवार ‘डाळ’ करावे लागते. खते, बीबियाणे शेतीच्या मशागतीसाठी त्याला कर्ज काढावे लागते.धोंडूची शेती करण्यासाठी आर्थिक ऐपत नाही हे यातून सुचित होते.

कष्टकरी शेतमजूर सुरेश :-

धोंडू आपल्या कुटूंबाचा खर्च भागावा म्हणून मोठा मुलगा सुरेशला बाबासाहेब भोगले ह्या खोत सावकाराकडे त्याच्या मालकीच्या शेतावर शेतमजूर / सालगडी म्हणून ठेवतो. तेथूनच सुरेशच्या दुदैवी



जीवनाला प्रारंभ होतो. सावकाराकडे सुरेश अश्वरशः शेतात गुरासारखे रावतो. सुरेशाला भोगलेच्या शेतात राबून कुटुंबाचे कर्ज फेडायचे असते. धोंडूला खोताकडून कूळकायदयाप्रमाणे नापीक शेती वाट्याला आलेली असते. सुरेशाच्या तुटपुंज्या पगारातून कुटुंबाचा खर्च भागाविणे व घराचे छप्पर दुरुस्त करणे अशक्य असते. बाबासाहेब भोगलेला सावकारी कर्जाचे मुद्दल व व्याज देऊनही भोगले त्याच्यावर चोरीचा आळ घेतो. सुरेशाला तुरुंगात टाकले जाते. खरा चोर 'अर्जुन लांडगे' भोगलेला पत्र पाठवून चोरीची कबूली देतो. तेव्हा सुरेशाची तुरुंगातून सुटका होते. सुटकेनंतर तो रत्नागिरीपासून जवळच असलेल्या हातखंबा या गावात एका हॉटेलात नोकरी करतो. भोगले तेथेही येऊन त्याला शारीरिक व मानसिक त्रास देतो. इकडे सावकाराचे कर्ज वाढत जाते. धोंडूला शेतीच्या मशागतीसाठी पैसे कमी पडतात. त्यातच हॉटेलमध्ये झालेल्या भांडणातून सुरेश मानसिक दृष्ट्या खचतो आणि बेपत्ता होता. थोरल्या मुलगा बेपत्ता झाल्यामुळे धोंडू अधिक अस्वस्थ होतो. कुटुंबाची जबाबदारी वसंतवर येते. शाळेत हुशार असलेल्या वसंतला मधेच शाळा सोडावी लागते.

बाईत कुटुंबाला सावरणारा वसंत :-

सुरेश बेपत्ता झाल्यामुळे बाईत कुटुंब निराधार होते. धोंडू वसंतला त्याचा चुलतभाऊ चंद्रकांत सोबत नोकरीसाठी मुंबईला पाठविण्याचा निर्णय घेतो. धोंडूचे दारिद्र्य वसंतच्या शिक्षणात अडथळा ठरते. गावातील खोतांच्या शेतात अल्पमोबदल्यात रावण्यापेक्षा वसंतला मुंबईला पाठविणे धोंडूला योग्य वाटते. अल्पवयात वसंतवर कौटुंबिक जबाबदारी येते. चुलतभाऊ चंद्रकांत याच्या मदतीने तो प्रारंभी मुंबईत पेपरवाल्याकडे नोकरीस लागतो. मुंबईत बेपत्ता भावाचा शोध घेण्याचा प्रयत्न करतो. पेपर टाकण्याचे काम करतो. हॉटेलमध्ये काम करतो. बाईत कुटुंबाची आर्थिक स्थिती सुधारण्याचा प्रयत्न करतो. एका श्रीमंत माणसाच्या घरी घरगडी म्हणून राहतो. आईच्या आजारात औषधोपचाराचा खर्च करतो. घरगडी काँले टाकणे, नवीन बैल विकत घेणे असे अनेक संकल्प करतो. शेतीचा खर्च भागवताना त्याची दमछाक होते.

वसंतचा विवाह आणि वंदनाची मानवता :-

वसंतचे एका शेतकऱ्याच्या मुलगी वंदनासोबत लग्न होते. लग्नानंतरही वंदनाला शेतीच्या कामासाठी गावीच राहावे लागते. ती सासू सासरा नणंद यांच्या मर्जित राहते. वसंतला तिला मुंबईला नेणे अशक्य असते. तो तिच्या आठवणीने व्याकूळ होतो. प्रतिकूल आर्थिक स्थितीमुळे त्याच्या जीवनाची ओढाताण होते. वंदना विरहात जीवन जगतो. शेतात काबाडकष्ट करते. वसंतला दिलेल्या वचनाप्रमाणे वागते. तो तिला मुंबईत नवीन झोपडे घेतल्यानंतर नेणार असतो. वसंत मुंबईत आजारी पडतो त्यामुळे कुटुंबावर त्याच्यावरील उपचाराने आर्थिक भार वाढतो. बाईत कुटुंब आर्थिक गतेत सापडते. एकच बैल असल्यामुळे धोंडूला गावातील गंगाराम पाष्टे या शेतकऱ्यासोबत डाळ करवावे लागते. गंगाराम पाष्टे ह्या शेतकऱ्याला एक मारकूटा बैल शिंग मारून जखमी करतो. वंदना त्याच्या हाताला हळद व तेल लावते. हा साधा प्रसंग गंभीर रूप धारण करतो. गंगाराम आणि वंदना यांच्यात अनैतिक संबंध असल्याची गावात चर्चा सुरू होते. वंदनाच्या चारित्र्यावर लोक संशय घेतात. बाईत कुटुंबाची विनाकारण बदनामी होते. वंदना वसंतला पत्र लिहून सर्व वृत्तांत कळविते. धोंडू बाईत या प्रसंगाने खचतो, त्याचे मानसिक संतुलन बिघडते. भावकीमध्येही त्यांची बदनामी होते.

सामाजिक बहिष्कार :-

धोंडू बाईतलाही सुरुवातीस विश्वास वाटून तो स्वतःच्याच सुनेकडे संशयाने पाहतो. गंगाराम पाष्टे व वंदना यांच्यात घडलेल्या घटनेसंबंधी धोंडू आपल्या मुलाला कळविते. वसंतचा त्याच्या पत्नीवर विश्वास असतो.



वसंत मुंबईहून आल्यावर वस्तुस्थितीची शहानिशा करतो. आपल्या वडिलांचा वंदना संबंधी झालेला गैरसमज दूर करतो. आपली सून निर्दोष असल्याची धोंडूची खात्री पटते. अंतर्गत संघर्ष मिटतो पण सामाजिक संघर्षाला त्याला तोंड द्यावे लागते. 'वसंतने बायकोला सोडल्याशिवाय धोंडू बाईतला गावकीत घ्यायचे नाही' असा ठराव ग्रामसभेत होतो. वंदना मुंबईत असलेल्या वसंतला कळविते. वसंत तूरबंव गावाला आल्यानंतर एका रात्रीत दोघेही घरतील माळयावरील आढ्याला दोर टांगून आत्महत्या करतात. धोंडूचा दुसरा आधारही जातो. 'वैन्यानो तुमच्या मनासारख झालं रे! माझ्या डाळयानं माझ वाटोळ केल र असा टां हो फोडतो. दोन दुर्दैवी जीवाचा पुसून अंत हो. ४

निष्कर्ष :-

'डाळ' ही कादंबरी धोंडू बाईतची शोकांतिका होय. ही ग्रामीण साहित्यातील पत्ररूप कादंबरी आहे. हया कादंबरीचे कथाविश्व तूरबंव गावातील लोकजीवनाच्या पार्श्वभूमीवर घडत असल्यामुळे तेथील कुणबी शेतक-यामधील अनेक रूढी व परंपरांच्या संदर्भात कादंबरीच्या कथानकात महत्त्वपूर्ण ठरतो. शेतक-याची अंधश्रद्धा, करणी, जारणमारण, मंत्रतंत्र, गौरी व गणपतीला नैवेद्य म्हणुन बोकड कापणे, लग्नविधीपुर्वी भैरी भवानी या कुलदैवताचा जागरणगोंधण घालणे अशा कोकणातील शेतकऱ्याचे सामाजिक रूढी परंपरायुक्त जीवनाचे चित्रण वैशिष्ट्यपूर्ण ठरते. कादंबरीत तूरबंव गावातील शाळा, राजकारण, कृषीजीवन, खोत व गावक-यांनी शेतकऱ्याचे व शेतमजूरचे केलेले शोषण आदीचे चित्रण प्रभावी ठरते. त्यामुळे रामदास भटकळ यांनी या कादंबरीचा 'ग्रामीण कादंबरी' ५ म्हणुन केलेला निर्देश योग्यच वाटतो. या कादंबरीविषयी नंदा मेश्राम यांचे मत विचारात घेता येईल. कोकणातील 'कुणबी, कुळवाडी समाजाचे दुःख दारिद्र्य त्यांचे विकृती स्वभाव प्रवृत्ती त्यामुळे उद्विग्न होणारी कुटूंब असे वेगळे चित्र माधव कोंडविलकर यांच्या 'डाळ' या कादंबरीत समर्पक अनुभवास मिळते. ६ त्यामुळेच ही कादंबरी बाईत कुटूंबाची शोकांतिका ठरते. दारिद्र्य, दुःख समाजातील विकृत स्वभाव त्यामुळे धोंडू बाईतचे कुटूंब उध्वस्त होते. ग्रामीण आणि दलित जीवनातील पार्श्वभूमीवर ही कादंबरी वैशिष्ट्यपूर्ण ठरते. शेतकऱ्याचे दारिद्र्य सुचित करते.

संदर्भ :-

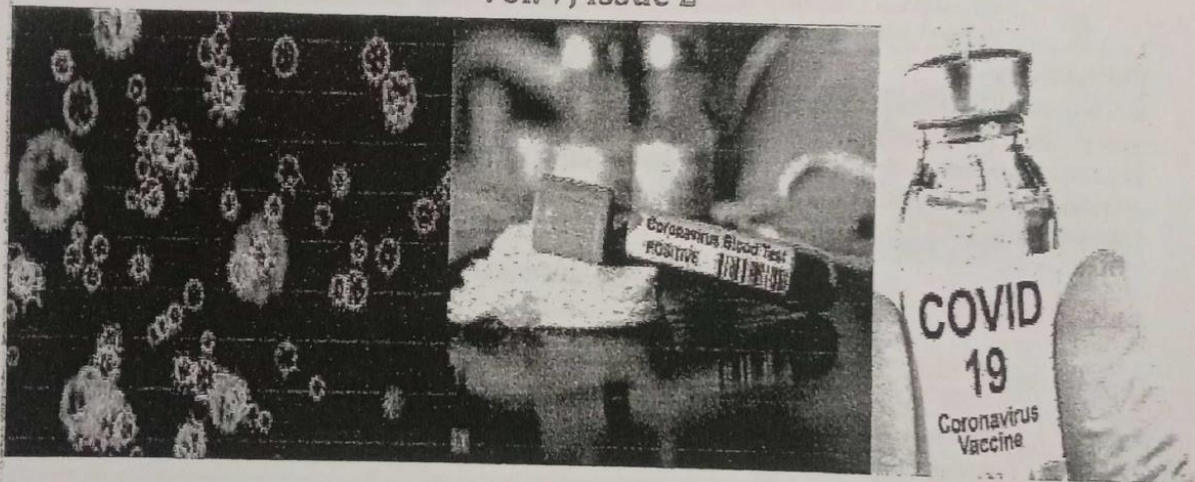
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INDEX

No.	Title of the Paper	Author's Name	Page No.
1	Molecular Interionic Interaction Studies of Ammonium Sulphate in 15 % DMSO Water at Different Temperature	Dr. Sayyad S. Kasim , Pratibha Raundal	05
2	Corona Virus Causes Recession in Indian Economy	Dr. Shivaji Yadav	10
3	Social Media Networking and Library Services	Dr. Prashant Pagade	15
4	Nashik: Population Growth, Distribution and Density (Spatio-Temporal Analysis)	Dr. Pralhad Vyalij	18
5	Studies on Physicochemical Variation in Areas of Sangamner Tahsil, Dist. Ahmadnagar (M.S.) India	Dr. Sangita Dandwate	23
6	The Black Power: The Rich African Culture Depicted through Literature by Chinua Achebe	Dr. Yogita Verma , Dr. Vidya. Verma	28
7	Subjugation of Languages in the Wake of Technology : A Review	Dr. Manisha Gaikwad	31
8	Effect of Environmental Changes on Biodiversity	S. V. Aithal,, V. K. Jadhav	36
9	The Backbone of Spiritual Sadhanas : Mantra Japa	Prof. H. D. Sawant, Prof. Sou. ArchanaDeogaonkar	40
10	Emerging Trends in English Language Teaching and Learning (ELT) : An Analysis	Mrs. Anjali Patil	45
11	Major Guiding Force of Dalit Movements on Dalit Literature and Culture	Venkatesha P.	50
12	Journalism as a Register of Language	Mr. Rajendra More , Mrs. Dr. Veena Ahire	56
13	हिंदी तथा मराठी दलित रंगभूमि : एक तुलनात्मक अध्ययन	डॉ. राजाराम कानडे	66
14	प्रगतिशिल चेतना के कवि : धर्मवीर भारती	डॉ. साधना भंडारी	73
15	मानव अधिकार और बालश्रमिक	प्रमोद कानेकर	77
16	श्रीलाल शुक्ल के साहित्य में यथार्थवादी दृष्टीकोण	डॉ. सचिन कुमावत	84
17	बदलता भारतीय परिदृश्य : समकालीन कविता के सरोकार	डॉ. साईनाथ उमाटे	86
18	'आयदान' या स्वकथनातील आंबेडकरी व स्त्रीवादी विचार	डॉ. रावसाहेब ननावरे	91
19	राष्ट्र पुनर्बाधणीत थोर समाजसुधारक न्या. रानडे यांचे योगदान	डॉ. संभाजी पाटील	94
20	अहिराणी व बंजारा बोली यांचा तौलनिक अभ्यास	डॉ. व्ही. बी. राठोड	103
21	अनिलांची काव्यदृष्टी	डॉ. अंजली पांडे - जोशी	115
22	डॉ. बाबासाहेब आंबेडकर	डॉ. भास्कर शेळके	120
23	पर्यटन व्यवसाय आणि कोरोना महामारी	डॉ. जेहल राजहंस	124
24	चंद्रपूर जिल्ह्यातील वीजनिर्मितीमुळे होणाऱ्या विकासाचा परिणाम, समस्या व उपाययोजना	प्रा. कमल आडिलकर, डॉ. मृणालिनी तापस	129
25	मेघना पेठे यांच्या कथेतील कुटुंबसंस्था आणि निवडीचं स्वातंत्र्य	प्रा. तुकाराम भवर	136
26	राजर्षी शाहूंच्या राजकीय पैलूंची चिकित्सा	कु. पी. एच. देशमुख, डॉ. संदिप तुंडलवार	140
27	राष्ट्रसंत तुकडोजी महाराजांची ग्रामस्वराज्य संकल्पना	प्रा. छाया खर्चे, डॉ. वासुदेव वले	147
28	महिला मतदारांची मतदान वर्तणूक : कर्जत तालुका एक चिकित्सक अभ्यास	डॉ. चंद्रकांत गोंधळी	154
29	शेड्युल्ड कास्ट फेडरेशन : एक ऐतिहासिक अभ्यास	डॉ. चंद्रशेखर पाटील, प्रा. आशिष धूल	167
30	स्वामी विवेकानंदाच्या कवितांचे स्वरूप	डॉ. प्रवीण कारंजकर	172

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प्रा. डॉ. रवसाहेब दशरथ ननावरे

कला शाखाप्रमुख मराठी विभाग,

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प्रस्तावना :-

भारताच्या हजारो वर्षांच्या सांस्कृतिक इतिहासात दलित, अस्पृश्य, शोषित माणसाने प्रथमच वाडःमयीन क्रांतीचे नेतृत्व केले. कालपर्यंत वर्णव्यवस्था आणि जातिव्यवस्थेखाली दबला गेलेला श्रमिक आपल्या सभोवतालच्या कुरतेच्या विषमतेबद्दल व स्वतःच्या जीवनाबद्दल कधी काही बोलता लिहीता झाला नाही. तो प्रथमच आंबेडकरांच्या प्रेरणेतुन लेखक, कवी व विचारवंत झाला. साहित्य निर्मिती करू लागला. त्यामध्ये दलित, शोषित स्त्रियासुद्धा निर्मिती करू लागल्या. फुले, लोकहितवादी, आगरकर यांनी स्त्रीमुक्तीचा आरंभ केला. डॉ. आंबेडकरानी चळवळी, आंदोलने व लेखनाच्या अंगाने आणि राज्य घटनेच्या माध्यमातुन स्त्री मुक्तीची दारे अधिक खुली झाली व विस्तारली गेली. आंबेडकरी साहित्य चळवळी सोबत स्त्री लेखिका सुद्धा अग्रेसर राहिलेल्या आहेत. त्यात बेबी कांबळे, मुक्ता सर्वगोड, शांताबाई कांबळे, कुमुद पावडे, उर्मिला पवार अशा स्त्री आत्मकथने लेखिकांचा उल्लेख करता येईल. मराठी साहित्यात आंबेडकरवादी साहित्य चळवळीने स्वकथन हा वाडःमय प्रकार विकसित केला. स्त्रियांच्या स्वकथनांनी स्वतःच्या वेगळीच वैशिष्ट्ये निर्माण केलेली आहेत. त्यात उर्मिला पवार यांच्या ‘आयदान’ या आत्मकथनाचा विशेष निर्देश करावा लागेल. विद्रोहाची धार असलेल्या आंबेडकरी विचार आणि स्त्रीवादाच्या प्रभाव असलेले आत्मकथन म्हणून ‘आयदान’ चा विशेष उल्लेख करावा लागेल.

उर्मिला पवार यांचे ‘आयदान’ हे स्वकथन ग्रंथाली या प्रकाशनाने ५ डिसेंबर, २००३ रोजी प्रसिध्द केले. ‘सहावं बोट’ ‘चौथी भिंत’ या प्रसिध्द अशा कथासंग्रहामुळे उर्मिला पवार हे नाव साहित्य विश्वात झळकले. श्लील अश्लीलच्या आरोपाला सामोर जाऊन सुद्धा साहित्य वर्तुळात उर्मिला पवार हे नाव विशेष झळकण्याचे कारण म्हणजे उर्मिला पवार यांची साहित्यिक, तात्विक व सैद्धांतिक बैठक होय. उर्मिला पवार यांच्या साहित्यलेखनाला असलेला आंबेडकरी व स्त्रीवादी विचारांचा असलेला भक्कम पाया होय. उर्मिला पवार यांच्या आयदान या स्वकथनात आंबेडकरी व स्त्रीवादी विचारसरणीची दुहेरी मांडणी आहे. कोणत्याही स्वकथनात विशेष दलित स्वकथनात समाजवास्तव हे सामाजिक दस्ताएवज असते त्या दृष्टीने सामाजिकतेचे भान हे स्वकथन देते. सामाजिकतेला डॉ. आंबेडकर धम्म संबोधतात. मानवता म्हणजे धम्म होय. माणूस माणसासोबत माणूसकीने वागत नाही तेव्हा दुःखाची निर्मिती होते. मानव निर्मिती दुःखानुभव आयदान मध्ये आहे. स्त्री म्हणून जन्माला आल्यामुळे भागावे लागणारे दुःख आणि दलित जातीत जन्मल्यामुळे पर्यावरणातुन वाटयाला आलेले दुःख आयदान मध्ये चित्रित झालेले आहे. दुःख निरोधासाठी संघर्ष अटळ असतो. जातिव्यवस्थेतुन आलेल्या दुःखाचे निरोधावर शिक्षण हाच एकमेव पर्याय आहे. हा मूलमंत्र डॉ. आंबेडकरानी दिला. शिका संघटित व्हा आणि संघर्ष करा. या प्रेरणेतुन लेखिकेच्या अनुभव विश्वाची घडण झालेली दिसते. लेखिकेच्या बडिलांनी शिक्षक होऊन आंबेडकरी विचार समाजात तळागाळात पोहचवून तो अमलातही आणलेला दिसतो. म्हणूनच लेखिकेला शिकता आले. शिक्षण हे केवळ ब्राम्हणांची मक्तेदारी नाही. हेच हे आत्मकथन सिध्द करते. मुलीने



शिक्षण घ्यावे नोकरी करावी व स्वतःच्या पायावर उभे राहावे. हा आंबेडकरी प्रेरणेतुन आलेला विचार लेखिकेच्या आई वडिलांनी स्वीकारलेला दिसतो.

डॉ. बाबासाहेबांनी जातिअंताचा प्रश्न संविधानात मांडला. 'आयदान'मध्ये उर्मिला पवार यांनी कोकणातील महार समाजातील पोटजातीविषयी माहिती देताना जातीतगत सामाजिक विषमतेची मीमांसा केली आहे. "माझ्या सासरच्या बायका वेगळ्याच कारणांसाठी एकमेकांत फुसफुसत बोलत, तोंड मुरडत हसत होत्या. माझे कान त्या फुसफुशीत गुंतलेले होते. एकजण म्हणाली, " ही बेळ्याची व्हकाल कित्या केल्यानी? हय पाण्याची गावली नसती काय ? आता 'बेळे' आणि 'पाने' या आमच्या दोन पोटजातीविषयी ते बोलणं चाललं होतं. सिंधुदुर्ग जिल्ह्यातल्या महारांच्या या पोटजाती होत्या नि त्याची उत्पत्ती कुणालाही नीट माहीत नव्हती. पण, शंकर हा महारांचा देव, त्याला फक्त बेलाचे पान वाहणारे 'बेलमहार' नि कुठलीही पाने वाहणारे 'पानमहार' असं काहीतरी होतं. पानमहार पुढारलेले नि बेलमहार मागासलेले असे समजत. या पोटजातींचा एकमेकांशी बेटीव्यवहार होत नसे. हरिश्चंद्र 'पाने' होता. आणि माझ्या माहेरी, रत्नागिरीत अशा पोटजाती नव्हत्या. तरीही मला आम्हा सर्वांना त्या बायका बेळे ठरवत होत्या नि टिकाही करत होत्या. "१ कोकणातील महार समाज बेळे आणि पान हया पोटजातीत विभागला गेल्याचे दिसते. 'आयदान' या आत्मकथनाचा चिकित्सक आस्वाद घेताना लेखिकेने पोटजातीविषयी नेमके व पुरक केलेले आहे. विशिष्ट जातीमधील पोटजातीतगत विषमतेचा प्रश्न तितक्याच गांभीर्याने मांडलेला दिसून येतो. आंबेडकरांनी जातिअंतासाठी आंतरजातीय विवाह करण्याचे सुचविले आहे", आयदान मधील सामाजिक परिस्थिती विचारात घेता लेखिकेच्या वडिलांनी जोडीदार निवडीचे स्वातंत्र्य लेखिकेला दिलेले दिसून येते. पुरुषप्रधान व्यवस्थेवर तो एक केलेला प्रहारच आहे असे म्हणता येईल. आंबेडकरी विचारांचा प्रभाव आणि स्त्री स्वातंत्र्याचा विचार अशा विरोधीभासाची अनेक रूपे आयदानमध्ये आहेत. स्वकथनाच्या सूत्रासंबंधी प्रकाश खरात म्हणतात. " स्वकथनामधील सूत्र हे प्रामुख्याने फुले, आंबेडकरांच्या परिवर्तननिष्ठ जाणिवांचे दर्शन घडविते. विचार करण्याच्या पद्धतीत सुरु असलेले मानसिक आंदोलन रेखाटते व परिवर्तनाची दिशा लोकांसमोर ठेवते. २ आयदान मधील हे सूत्र ठळक पणे जाणवते. लेखिकेच्या जीवनात परिवर्तन घडविण्यात तिच्या आई वडिलांचा मोठा मोलाचा वाटा दिसतो. आंबेडकरी विचारातील कृती व उक्तींचे संदर्भ आयदान मध्ये आहेत.

'आयदान' या स्वकथनाचे लेखन स्त्रीवादी विचार प्रवाहातुन झालेले आहे. पुरुषप्रधान व्यवस्थेची अनेक रूपे या स्वकथनातुन अनुभवायला मिळतात. 'आयदान' मधील नवरा असलेला पुरुष लेखिकेला सुनावतो "आमच्या खेड्या पाडयातल्या बायका बघ पती उठ म्हणेल तर उठतात, बस म्हणेल तेव्हा बसतात"३ पत्नी डोंईजड होऊ नये. हा अहंकार त्यामागे आहे. आंबेडकरी प्रेरणा स्विकारणारे पुरुषही मनुवादी मानसिकेतुन बाहेर आलेले नाही हेच लेखिका दाखवते. स्त्री किंवा पुरुषाकडे एक व्यक्ती एवढ्याच निकोप आणि स्वच्छ भावनेने बघण्याची आणि तसे वागण्याची ताकद स्त्रीमुक्ती चळवळीतुन मला मिळाली असे लेखिकेने प्राजळपणे कबूल केलेले आहे. आंबेडकरी चळवळीत पुरुष स्त्रीमुक्तीच्या विचारापासून अनेक कोस दूर आहे. स्त्रीमुक्ती चळवळीला तो तात्विक पाठिंबा देतो. मात्र प्रत्यक्ष कृतीच्या वेळी तो मागे राहतो. हे लेखिकेचे निरीक्षण आहे स्त्रियांचे गुलामगिरीचे प्रतीक म्हणून मंगळसूत्र हे सूचक आहे. म्हणून स्त्रीमुक्तीविचार मानणाऱ्या स्त्रियांनी ते नाकारले. आयदान मध्ये मात्र लेखिका हिंदू स्त्रियांप्रमाणे " हळदीकुंकू केले नाही तर काही बिघडत नाही "४ अशी भूमिका स्विकारून गुलामीची प्रथा समजून घेऊन ती झुगारण्याची तयारी दर्शविते. स्त्रीमुक्ती संबंधी आशावादी दृष्टी या कृतीतुन दिसून येते. चळवळीत स्त्रियांची होत असलेली उपेक्षा विचारात न घेता



स्त्रीसंघटनासाठी लेखिका सक्रिय होताना दिसते. २० जुलै, १९४२ मध्ये महिलाना उद्देशून बाबासाहेब म्हणाले होते. " स्त्रियांच्या संघटनेवर फार मोठा विश्वास ठेवणारा मी माणूस आहे. त्यांना जर विश्वासात घेतले तर समाजाची सुधारणा करण्यासाठी त्या काम करू शकतात हे मी जाणतो. सामाजिक दोष नाहिले करण्यासाठी त्यांनी फार मोठी सेवा केलेली आहे." बाबासाहेबांच्या विचारातून प्रेरित होऊन लेखिकेने स्त्रीसंघटनेसंबंधी केलेले कार्य उल्लेखनीय व परिवर्तनीय आहे. "आंबेडकरी चळवळीत स्त्री प्रश्नांना थारा नव्हता नि स्त्रीमुक्ती चळवळ दलित मुक्तीकडे उदासिनतेने पाहत होती, असे स्त्रीवादाविषयी वस्तुनिष्ठ निरीक्षण लेखिका नोंदवते व चळवळीमधील अंतर्विरोधही स्पष्ट करते.

निष्कर्ष

आयदान या आत्मकथनात आंबेडकरी विचारांची धार आत्मविचारातून सामाजिक अशी जाणीव स्पष्ट होते. आंबेडकरी विचारातून असलेला स्त्रीवादी, स्त्रीमुक्तीचा विचार उर्मिला पवार यांनी आयदानमधून व्यक्त केलेला आहे. लेखिकेचे कुटुंब हे मूळात आंबेडकरी विचारप्रवाह स्वीकारणारे असल्यामुळे लेखिकेची वैचारिक घडण आंबेडकरी व स्त्रीवादी विचार सरणीतून झालेली आहे. आयदान मधील असलेला प्रखर आंबेडकरी विचार या आत्मकथनाच्या मलपृष्ठावर प्रकाशकांनी सुचक व मोजक्या शब्दात नोंदविलेले आहे. " ती एका खेड्यात वाढलेली मुलगी होती. प्रथम तिला ती दलित असल्याची जाणीव झाली, त्यामुळे ती शहाणी होते, तर तिला ती स्त्री असल्याची जाणीव प्राप्त झाली..... हा सारा भोग व त्यातून तावुनसुलाखून निघालेले परिपक्व, प्रगल्भ व्यक्तिमत्व.... तिचेच हे आत्मकथन. एक स्त्री म्हणूनही आपल्या भळी आलेला भोगवटा उर्मिला पवार येथे प्रातिनिधिक रूपात प्रकट करतात." प्रकाशकांचे हे मार्मीक भाष्य आयदान मधील आंबेडकरी व स्त्रीवादी विचारांचे प्रतिबिंब सुस्पष्टपणे अधोरेखित करणारे आहेत. अंतिमतः श्री. मोतीराम कटारे यांनी आयदान ह्या स्वकथनातील स्त्री संवेदनेसंबंधी नोंदवलेले निरीक्षण महत्त्वाचे वाटते. " आंबेडकरी प्रेरणेच्या लेखकांच्या लेखनाचीही अंतिम फलश्रुती बोधी संस्कृती प्रस्थापित करणे असली पाहिजे. समता, बंधुता स्वातंत्र्य, अणि न्याय ही बोधी संस्कृतीची मूलभूत तत्वे आहेत. स्त्रीमुक्ती चळवळ भयंकर काही करते आहे असा गैरसमज करण्याचे काही एक कारण नाही. स्त्रीवादी चळवळ ही बोधी विचाराची अभिव्यक्ती आहे असं म्हटलं तर वावगे ठरू नये. " लेखिकेची आयदान निर्मिती ही स्त्रीसंवेदनांचा कलात्मक हुंकार हा बोधी संस्कृतीच्या प्रस्थापनेसाठीचा प्रयत्न आहे.

संदर्भ :-

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3

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यानी सत्राध्यक्ष म्हणून काम केले. शेवटी मा. प्राचार्य, सोमनाथ रोडे यांच्याहस्ते समारोप करण्यात आला.

परिषदेसाठी विविध संशोधक आपले संशोधन पेपर मांडत असतात. या पेपरचे तज्ञ मार्गदर्शकाकडून परीक्षण केले जाते. त्यानंतर योग्य पेपर परिषदेच्या "शोध निबंध संग्रह" या जर्नलमध्ये प्रसिद्ध होत असतात. आनंदाची बातमी म्हणजे "Shodh Nibandha Sangrah" हे जर्नल NSL/ISSN/INF/2011-12, DATED 25/4/2011, ISSN 2231 4342 याप्रमाणे नोंदणीकृत असून अगदी या ई आवृत्तीपासून ते "PEER REVIEWED JOURNAL" झालेले आहे.

कन्नड येथे पार पाडलेल्या 29 व्या ई अधिवेशनासाठी महाराष्ट्र इतिहास परिषदेचे सर्व कार्यकारिणी सदस्य, निमंत्रित सदस्य आणि सल्लागार मंडळ यांच्यासह संबंधित महाविद्यालयाचे सर्व कर्मचारी यांनी विशेष मेहनत घेतली. त्यांचे आभार मानून या परिषदेतील 144 संशोधन पेपर संपादित करताना मनस्वी खूप समाधान व्यक्त करत हे ई जर्नल आपल्या हाती देवून पुढील सहकार्याची अपेक्षा व्यक्त करतो.

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अखिल महाराष्ट्र इतिहास परिषद

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Index

Sr. No.	Name of the Paper	Author/Researcher	Page No.
1	Agricultural Traditions As Seen Through Kalpasūtras	Dr. Mugdha Kulkarni	1
2	Impact of Economic Growth on Employment In India	Dr. Mule P. M	6
3	Human Right and Women Empowerment	Miss. Pranoti Maruti Patil	10
4	Evaluation of Soft Computing Methods in Robotics	Antima Bhimrao Shendge	14
5	A Brief Introduction of Samagra Vachana Samputa	Dr. Nalini Avinash Wghmare	19
6	Ayurveda-New Approches In 21St Century	Dr.H.M. Shaikh	27
7	A Oral History : New Research Methodology in History	Dr. Dharmraj Shivaji Pawar	33
8	Study Of Relogious Symbolson The Pillars of Thechaitya of Bedse Cave Complex To Speculate About the Age of Bedsechaitya	Samir Mankar	40
9	Psychology Into The 21st Century	Dr. Ghoti R.M.	49
10	Study of Zooplankton of Bori Reservoir Vasant Nagar, Naldurg	Dr. Shashikala Laxman bhalkare	57
11	The Perspectives of English Coaching in India	Dr. Brahaspati N. Waghmare	62
12	Why India Needs A Uniform Civil Code?	Laxmikant B. Kurangal	68
13	Conservation of Southern Kolhapur Historical Heritage Forts and Monuments	Dr. M.V. Jadhav	73
14	Sati Rite : An Historical Approach	Dr. Mubaraque Quraishi	79
15	Status Of Women In Vedic Society	Mr. Ramdas Yede	85
16	Pegasus in Western Indian Caves – A Study in Context	Dr. Manjiri Bhalerao	92
17	Dalit Buddhist Movement Past and Present	Dr.Sambhaji Sopanrao Darade	95
18	National Education Policy 2020: A Structural Reformation in Education	Dr. Meena Wadgule	100
19	CBCRC- Channel and Buffer Occupancy based congestion reduction in wireless cluster communication	Sudhir Arjunrao Shinde	110
20	जैन साहित्य में वर्णित आर्थिक तत्त्वों का ऐतिहासिक अध्ययन	डॉ. प्रा. कविता आर. तातेड	122

64	लोकसाहित्य आणि माहिती तंत्रज्ञान	प्रा. डॉ. गजानन पांडुरंग जाधव	366
65	भारंबा येथील मुर्तीशिल्प	डॉ. नम्रता दिलीप भोसले	369
66	कोरोना नंतरचे पर्यटन विश्व: एक अभ्यास	डॉ. डी. डी. कोल्हेकर	374
67	देवतात्मा हिमालय एक सकस आणि संपन्न प्रवासवर्णन	प्रा. उगम उमेश परब	378
68	चंद्रपूर नगरीची शिल्पकार - राणी हिराई	प्रा. प्रफुल एम. राजुरवाडे	385
69	वारकरी संप्रदाय आणि पेशवा द्वितीय बाजीराव	लक्ष्मण गजानन गणगे	389
70	कारंजा लाड शहरातील ऐतिहासिक वास्तूंचे अध्ययन	अर्जिंक्य राजेंद्र वानखडे	395
71	नविन कृषि विधेयक-फायदे-तोटे	प्रा. डॉ. कार्तिक पोळ	401
72	छत्रपती शाहूंच्या दरबारातील विरुबाईचे वेगळे स्थान	कु. फुगे कविता रामहरी	406
73	अणदुर (जि.उस्मानाबाद) येथील ३ कन्नड शिलालेखांचा अभ्यास	श्री. किरण शहाजी वन्हाडे	411
74	खूलताबाद (जि. औरंगाबाद) तालुक्यातील ग्रामनामांचा अर्थबोध - एक अभ्यास	रत्ना बाबूलाल राजपूत	419
75	डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक विचार व कार्य	संतोष पंढरीनाथ कारभारी	423
76	देकार्तेशियन वादाच्या प्रभावातून वस्तुनिष्ठ इतिहास लेखन	निळे सुधाकर विष्णु	430
77	महात्मा फुले यांचे शेतकरी विषयक कार्य - एक आढावा	प्रा. डॉ. महादेव गणपत देशमुख	436
78	महाराष्ट्रातील बहुजन वृत्तपत्रांचा इतिहास	डॉ. वैशाली नानाभाऊ बागुल	443
79	हैद्राबाद मुक्ति संग्राम लढयातील- महाराष्ट्र परिषदांचे कार्य	प्रा. डॉ. साबणे अशोक जी.	453
80	महाराष्ट्रातील काही अप्रकाशित निवडक शिलालेख	अनिल किसन दुधाने	461
81	महाराष्ट्रातील कृषी विद्यापीठांचे जनक -डॉ. बाबुराव बापूजी तनपुरे	प्रा. डॉ. सोनवणे राजाराम रामदास	469
82	थोर समाजसुधारक बळीराम पाटील यांचे कार्य	प्रा. डॉ. दत्ता उध्दव जाधव	473
83	रोड मराठा समाजातील विवाहपद्धती	सन्मित बाबासाहेब पाटोळे	477
84	स्वा. सै. सीताबाई माणिकराव पाटील यांचा हैद्राबाद मुक्ती आंदोलनातील सहभाग	मंजुश्री अप्पासाहेब जाधव प्रा. डॉ. पंकज कुमार शंकर प्रेमसागर	481
85	डॉ. बाबासाहेब आंबेडकरांचे महिलांसाठी योगदान	सुलक्षणा किशनराव इंगोले	485
86	डॉ. पंजाबराव देशमुख यांचे राज्यघटना समितीतील कार्य	डॉ. प्रशांत प्र. कोठे	488
87	बिडकीन येथील ऐतिहासिक बारव	प्रा. डॉ. सय्यद मुजीब मुसा	493
88	जैन व बुद्ध धर्म नितीमुल्य आणि आधुनिक इतिहासातील योगदान	सहा. प्रा. सुनिता भगवान पाटील	497

महाराष्ट्रातील कृषी विद्यापीठांचे जनक -डॉ. बाबुराव बापूजी तनपुरे

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राहुरी या खेड्यात 20 डिसेंबर 1914 रोजी सर्वसामान्य शेतकरी कुटुंबात डॉ. बाबुराव बापूजी तनपुरे पाटील यांचा जन्म झाला. वयाच्या सातव्या वर्षापासून त्यांनी शिक्षणास प्रारंभ केला. त्यांचे शिक्षण इयत्ता चौथी पर्यंत झाले. कुटुंबात कोणाचा आदर्श नव्हता त्यामुळे येथेच शिक्षण बंद झाले. शिक्षण अर्धवट सुटल्यामुळे त्यांनी शेती व्यवसायावर भर दिला. त्यांच्यावर महात्मा फुले, राजर्षी शाहू महाराज, कर्मवीर भाऊराव पाटील यांच्या आदर्शांचा प्रभाव होता. राजर्षी शाहू महाराजांनी समाजातील दुर्बल घटकांना न्याय मिळवून देण्याच्या हेतूने समाजाचे नेतृत्व स्वीकारले हा प्रभाव डॉ. बाबुराव बापूजी तनपुरे यांच्या वर पडलेला दिसतो. अहमदनगर जिल्ह्यातील सत्यशोधक चळवळीच्या प्रभावामुळे समाज सुधारणा विचारांचे बारे ग्रामीण भागात पसरले. जर आपणास एक नवा क्रांती दर्शन मार्ग अनुसरावयाचा असेल तर आपण उत्तम संघटन करून शिक्षण संस्था उभ्या कराव्यात. सहकारी चळवळीचा विकास करावा या भावनेने त्यांनी एक नवा दृष्टिकोन स्वीकारून कामास सुरुवात केली व ते आयुष्यभर प्रबोधन कार्य करत राहिले. ते महाराष्ट्राचे मुख्यमंत्री यशवंतराव चव्हाण यांचे समर्थक होते. त्यांनी सहकार चळवळ भक्कम करण्यासाठी डॉ. बाबुरावांना मार्गदर्शन केलेल्यामुळे त्यांचा उत्साह वाढू शकला.

स्वातंत्र्यलढ्यात उडी घेण्यापूर्वीच 1941 मध्ये त्यांनी सामाजिक कार्यास प्रारंभ केला. 1941 मध्ये ते राहुरी ग्रामपंचायतीच्या निवडणुकीत उभे राहिले व प्रचंड मतांनी विजयी झाले पुढे ते सरपंच झाले हे सरपंचपद त्यांना फार काळ लाभले नाही कारण त्यांनी 1942 च्या चले जाव चळवळीत भाग घेतला म्हणून इंग्रज सरकारने त्यांना सहा महिन्यांची तुरुंगवासाची शिक्षा दिली. ती त्यांनी पुणे येथील येरवडा कारागृहात पूर्ण केली. समाज कार्यातून राजकारण हे त्यांचे जीवन सूत्र होते.

1948 मध्ये जिल्हा लोकल बोर्डावर लोकांनी त्यांना निवडून दिले. पुढे त्यांनी 1960 मध्ये अहमदनगर जिल्हा सहकारी बँक स्थापन करण्यात महत्त्वाची भूमिका बजावली ते बँकेचे संस्थापक संचालक बनले या बँकेचा उपयोग त्यांनी सर्वसामान्य लोकांना उभे करण्याकरिता केला. 1960 मध्ये शिवाजी शिक्षण प्रसारक मंडळाची स्थापना करून तालुक्याचा शैक्षणिक विकास साधला. 1962 मध्ये ते राहुरीचे आमदार म्हणून विधानसभेत निवडून गेले. सतत दहा वर्षे त्यांनी राहुरी तालुक्याचे प्रतिनिधित्व केले. स्वातंत्र्यपूर्व काळातील

मूल्यांचा त्यांच्या राजकारणावर प्रभाव होता. त्यामुळे त्यांनी राजकारण न करता समाजसेवेचे राजकारण ते करत असत.

प्रवरा सहकारी साखर कारखान्याची स्थापना झाल्यानंतर नगर जिल्ह्यात व महाराष्ट्रात सहकारी तत्त्वावर साखर कारखाने सुरू करण्याच्या प्रयत्नांनी मूळ धरले त्यातूनच कोपरगाव सहकारी साखर कारखाना उभा राहिला. डॉ. बाबुराव कुशल संघटक होते त्यांनी राहुरी तालुक्यातील कार्यकर्त्यांना एकत्र करून राहुरी सहकारी साखर कारखान्यासाठी परवाना मिळविला आणि 19 ऑक्टोबर 1957 रोजी मोठ्या जिद्दीने पहिला गळीत हंगाम सुरू केला. त्यांच्या नेतृत्वाखाली राहुरी सहकारी साखर कारखान्याने त्याकाळी राज्यात चांगला नावलौकिक संपादन केला होता. सहकारी चळवळ हे जनसामान्यांच्या विकासाचे फार प्रभावी साधन आहे याची जाणीव त्यांना होती त्यामुळे राहुरी तालुक्यात त्यांनी सहकारी संस्थांचे जाळे उभे केले. उदा.- राहुरी सहकारी जिनिंग प्रेसिंग संस्था व सूत गिरणी सुरू केली ती यशस्वीपणे चालविली. खाजगी व्यापाऱ्यांकडून कापूस उत्पादक शेतकऱ्यांची होणारी अडवणूक थांबविली.

1966 मध्ये महाराष्ट्र राज्य सहकारी साखर संघाचे अध्यक्ष म्हणून निवड झाल्यानंतर शेतकऱ्यांची प्रगती या एकाच ध्येयासाठी ते झटत राहिले. सहकारी चळवळ हा विकासाचा मूलमंत्र आहे आणि सहकारी साखर कारखानदारी विकासाची कामधेनू आहे ही खूणगाठ मनाशी बांधून त्यांनी राज्यात सहकारी साखर कारखानदारीच्या वाढीसाठी जाणीवपूर्वक प्रयत्न केले त्यांच्या प्रयत्नातूनच अहमदनगर जिल्ह्यासह महाराष्ट्रात सहकारी साखर कारखानदारी बाळसे धरू लागली होती.

राहुरी स्वातंत्र्य मिळाल्यानंतर उद्योग-धंद्याबरोबरच शेती सिंचनाखाली आणावयाची असे धोरण सरकारने स्वीकारले होते. शेती व शेतकरी सुखी व्हावा या हेतूने धरणे निर्माण झाली. सरकारच्या या धोरणानुसार डॉ. बाबुराव बापूजी तनपुरे यांच्या प्रयत्नातून मुळा नदीवर मुळा धरण प्रकल्पास सन 1957 मध्ये प्रशासकीय मान्यता मिळाली. मुळा नदीवर राहुरी तालुक्यात बारागाव नांदूर येथे 26 टीएमसी चे धरण बांधण्यात आले. त्यामुळे राहुरी तालुक्या बरोबरच नेवासा, शेवगाव, पाथर्डी या तालुक्यांना ही या धरणाचा लाभ झाला. त्यामुळे वरील तालुक्यातील क्षेत्र सिंचनाखाली आले. मुळा धरणामुळे जवळ जवळ 80810 हेक्टर क्षेत्र सिंचनाखाली आले. राहुरी तालुक्याचा विचार केला तर 27407 हेक्टर क्षेत्र सिंचनाखाली आले आहे. डॉ. बाबुराव बापूजी तनपुरे यांच्या प्रदीर्घ परिश्रमाचे हे फळ होय. शेतीला पुरेशी सिंचन सुविधा लाभल्यामुळे राहुरी तालुक्यात हरितक्रांती शक्य झाली. आज तालुक्यात शेतकरी कांदा, टोमॅटो, कापूस ही व्यापारी पिके घेऊ लागली आहेत.

अण्णासाहेब शिंदे केंद्र सरकारमध्ये अन्न व शेती खात्याचे राज्यमंत्री असताना त्यांनी परदेशात अनेक वाऱ्या केल्या. परदेशातील शेती विषयक सुधारणा पाहिल्या या सुधारणा आपल्या देशात करता येतील का म्हणून त्यांनी प्रयत्न सुरू केले. महाराष्ट्रात सहकारी चळवळीमुळे ग्रामीण भागात शिक्षणाचा प्रसार मोठ्या प्रमाणात झाला होता. शिक्षण घ्यावयाचे ते नोकरीसाठी असे संकेत असायचे, भविष्यकाळात अशा पांढरपेशी नोकऱ्या मिळतील याची शाश्वती नव्हती म्हणून ग्रामीण तरुणाचे शेतीशी जन्मजात संबंध आहेत त्यांना नवीन शेती तंत्रज्ञानाची जाण यावी यासाठी शेतीमध्ये नवे संशोधन करणारी संस्थामहाराष्ट्रात असावी असे अण्णासाहेबांना

कृषी विद्यापीठामुळे महाराष्ट्राचा चेहरामोहराच बदलून गेला. ही विद्यापीठे महाराष्ट्रातील शेतकऱ्यांच्या दृष्टीने साक्षात कृषी पंढरीच ठरली आहेत. कृषी विद्यापीठातील शिक्षण व संशोधन तेथील कंपणात बंद न राहता प्रत्यक्ष शेतीवर त्याचे उपयोजन झालेले अनेक ठिकाणी दिसते त्यामुळे शेतीतील उत्पादनात प्रचंड वाढ झाली आहे. आज शेतकरी आधुनिक तंत्रज्ञानाचा वापर करून शेती करू लागले आहेत. त्यांचे आर्थिक उत्पन्न वाढले आहे. महाराष्ट्र राज्य कृषी उत्पादनात देशात अग्रेसर बनले आहे यावरून डॉ. बाबुराव बापूजी तनपुरे यांचा कृषी विद्यापीठाचा आग्रह किती सार्थ होता हे लक्षात येते. राहुरी येथील महात्मा फुले कृषी विद्यापीठ म्हणजे त्यांच्या कर्तबगारीचा कळस होय त्यांनी केलेल्या विविध कार्यांपैकी हे एक धिरंतन स्वरूपाचे विकास कार्य होय. त्यांनी केलेल्या सामाजिक, शैक्षणिक व सहकाराच्या क्षेत्रातील महत्त्वाच्या नेत्रदीपक कार्याबद्दल राहुरीच्या महात्मा फुले कृषी विद्यापीठाने "डॉक्टर ऑफ सायन्स" ही पदवी देऊन सन्मानित केले आहे. या कृषी विद्यापीठांची प्रमुख उद्दिष्टे उरविण्यात आली. शेती व शेतीच्या अनुषंगिक विषयाचे शिक्षण देणे, शेती व अनुषंगीक तत्सम विषय यावर संशोधन करणे आणि विस्तार कार्यकर्ते, अधिकारी, शेतकरी यांना प्रशिक्षण देणे जेणेकरून कृषी उत्पादनात वाढ व्हावी ही उद्दिष्टे लक्षात घेऊन विद्यापीठांनी आतापर्यंत वाटचाल चालविली आहे.

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Differentiation of Marriage Life of Tribal Community in Ahmednagar District

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Abstract: The marriage system is established on the basis of sexual feelings and fertility of women and men. Men and women live together by following many social signals. Society allows them to live together. The marriage contract and the rituals have to be followed. Different forms of marriage are also found in the Bhil, Thakar, Koli, Pardhi community of Ahmednagar district. In the tribal community practice of buying marriage is found. The price of the bride is not fixed. There are many things to consider when accepting bride. The proportion of brides is less or more depending on the quality of the bride. Widow marriage is recognized in the tribal community because of the marriage that brings two families closer together. The tribal people want their relations to last forever. Therefore in the tribal society widows are asked to marry only a specific person while remarriage.

Keywords: feelings, rituals, families, tribal, Widow, Marriage

1. Introduction

Marriage is one of the most important social institutions in human society. Marriage is a part of the culture of every community in the world. So, whether that society is tribal or advanced. Marriage creates a family. Without marriage, peoples cannot play role as husbands and wives. Institutions of marriage are found in tribal society, but the comparison between tribal and other community marriages shows that in many cases there is a difference. Even in tribal society, marriage methods look different.

According to renowned thinker Edward Westermarck, one or several men are related to one or several women. That relationship is endorsed by practice or law. It also includes certain rights and duties regarding both parties involved, as well as children born from them. Therefore, it appears that different customs exist in every society. 'No society in the world tolerates bad behavior. A person's behavior cannot be autocratic. It has to have limitations. For this, a person has to perform certain behaviors in society. The rules that govern the behavior of a person are the rules of that society. The society determines the behavior of the individual inappropriately. The role of social institutions is important in the behavior of the individual. Social organization seeks to improve a person's behavior. Also, society is punished or punished for violating the rules. This is why consistency and similarity are found in a person's behavior. The institution of marriage imposes restrictions on the conduct of a person. Therefore, the social order remains. The society imposes beneficial restrictions on the relations of the male to the female. The society decides what kind of marriage should be in the society. A person's marital life, his social commitment, his rights and duties and his social status, etc., are accomplished by the institution of marriage in the society.³

Marriage Limitations:

- 1) In the tribal tribe, marriage gathering is decided by looking at the place.
- 2) Inter-caste marriage is not recognized in tribal society.

- 3) After marriage, totems are worshiped.
- 4) Mahadev Koli in Ahmednagar district leaves the community, Pardhi, Bhil, Priests are not invited among Thakur.
- 5) Vegetarian dinners are served to the dignitaries on the occasion of marriage.

2. Marriage practices in tribal community in Ahmednagar district

1) Marriage in Thakarcommunity -

In tribal tribes in Ahmednagar district, marriage is considered to be a common and religious issue. In the tribal tribe, the father of the first child takes his relatives or older women to the place where the daughter is. Thakur society is said to have demanded to put a girl on demand. When girls choose girls, they give the girl's name to the congregations in the boy's name. While this is happening, it is customary for the bride's father to give some grain to the bride's father. It is called Dej. The rate of ten kuda is usually two quintals. It has four kudās, ie one and a half gems of rice, four-step nagli, four-step udis and cereals, four-stepchisel. Demand is decided on the day of order. Similarly, a boy is given Rs. The girl is given jewelry, mangalsutra as jewelry. Two robes are provided as well. It is customary for one saree to be red and one saree to be green. After the sugar cane, the wedding ceremony is decided. In Thakars, marriage takes place on Bhatji, whereas in B Thakur, Bhatji is not yet involved. Thakars has to choose three types of people for the wedding ceremony. It consists of two pairs. One couple is called the father's father, and the other is called the unmarried father.³ The father-in-law has diva's performance on his father's side, while the umbrella couple brings the samba and umbilical cord required for the arrangement. The women in these couples are supposed to be fragrant. Dilution program, Devak, Telvan etc. The events are carried out. Most women are married to sixteen lads and transported to the villagers. The boy's uncle cuts his short hair. Grooms circle bind is called flower binder. When the bridegroom sits

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in the tabernacle, he makes five rounds, so that the marriage begins. Then the feast is given to all.⁴

2) Marriage in MahadevKoli community

MahadevKoli community is a tribal tribe living in the hills. He lives in Igatpuri in Nashik district, Junnar in Pune district and Akoletaluka in Ahmednagar district. In MahadevKoli society, marriage is an important issue. MahadevKoli is a group of twelve families in the community and there are many different groups among them. These groups are called Gotri brothers. There is no mutual marriage between the tribes. The practice of marrying a sister appears to have become prevalent. When the girl comes of age, the coconut is filled with oats. Earlier, there was a practice of child marriage. Girls were married for about five to eight years of age, and fourteen to sixteen. Unmarried marriages do not occur. But they do happen within the womb. The father of the child takes the lead in deciding the marriage. The bride value is determined. It ranges from fifteen to fifty or one hundred rupees. It is given to the girl's father. Then there was the order. The girl is given clothes and ornaments. They put the table in the girl's house.⁵

3) Marriage in Bhil community

The villas consist mainly of two subdivisions - Haga and Hagwadia. Relationships between brother and father occur in Haga. In Hagwadiya, you can get married. Considering the social life of the villagers, the marriage bond between them is ideal. Marriages make it different from other people. The practice of the hunda is in stark contrast to the other castes in the village. That is, in the Bhil breed, a girl has to pay a bride price. This bread is eleven bucks. The bride and groom's parents decide together. Many marriages are found with the wife of the decided elder brother. That is, the widow marries her late husband's younger brother. The wedding was decided by the girl's town. A boy and a girl gather under a tree. Children bring alcohol. The child's father fills a cup of native liquor and puts it on the clay, and puts ten coins in it. Someone with a girl takes that money. And turn the cups upside down. Once this happens, the marriage is believed to be permanent. Then everyone gets drunk. The wedding ceremony takes place in the daughter's house. Brush the brine lightly. Later he goes to the bride's house with relatives and friends. He touches the arch of the mandava with a sword. The bridegroom sits facing the east in front of the fire and performs the wedding ritual.⁶

4) Marriage in Pardhi community

In the traditional society, the method of determining marriage is called bonding or cutting. At the time of marriage, the bridegroom arrives at the home of the newlyweds. A turmeric event takes place the day before the wedding. In front of the house, a mortar is erected with a rock. Oil ghee and seven grains are offered in Homa. The new clothes are given to the girl by her husband. Cotton flowers or acorns are made by shaving their heads as a shave. But in recent times bashings are built. After sacrificing grain in Homa, the father of the child gives the girl a light til. The maternal uncle of the boy and his daughter cling to their clothes. A black texture is then inserted into the neck of the girl. At the same time, the congregation gathers sorghum, rice, and some of the flowers to the bride-groom. In particular, Brahmins do not get

married in this tribe. The wedding is an important event for the Pardhi tribe. After the marriage of the child is completed, the parents of the bridegroom pay the fine for the umpires as their apprentice.⁸

3. Conclusion

In tribal social life, marriage is considered sacred rite. The practice of polygamy is seen in tribal society. In particular, this change is seen in the upper and middle classes. Marriage patterns in tribal society are changing according to place, time and time. In the past, divorce was the norm in this society. But gradually this society has reached the court office. Due to rising inflation, marriage expenses are seen to double. In the tribal society, such practices as house-to-house and house-to-house appear. The prevalence of child marriage in the tribal community has declined. Also recently all the tribals have started worshipping Hindu deities. In modern times, registration marriage has been approved by law. As a result of the change in the practice of marriage, it has an effect on tribal society.

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Pragya Shikshan Shodh Rachna / 3

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Vol. II No. 10

ISSN 2319-8079

July To December 2020

CONTENTS

EDITORIAL

- ◆ सम्पादकीय- डॉ. ए. के. रुस्तगी - 9

ARTICLES

1. Understanding and Enabling the Self : Way to Inner and Outer Peace / Dr. Bharti Dogra, Dr. Pawan Thakur- 11
2. १८५७ के विप्लव में हरिद्वार परिक्षेत्र की भूमिका/ डॉ० मुनेन्द्र कुमार शर्मा- 18
3. भारतीय संविधान एवं मानवीय मूल्य/ डॉ० मनमोहन कौर- 24
4. मानवाधिकार : एक विहंगम अवलोकन/ ब्रजेश कुमार यादव- 30
5. तीस का दशक और गांधी अम्बेडकर विवाद/ डॉ० रेखा कुमारी- 36
6. Impact of Digital India of Indian Economy/ Paritosh Sharma, Dr. Manish Tandon, Dr. Amit maheshwari- 40
7. भूमण्डलीकरण का एक आलोचनात्मक अध्ययन/ डॉ० तेजराम सिंह- 44
8. Impact of Dr. B.R. Ambedkar's Ideas on Indian Democracy' Dr. B.R. Ambedkar's Thought's on Social Justice / Miss. Geetanjali Maurya, Dr. Archana Sharma- 54
9. Impact of Covid-19 on Micro, Small and Medium Enterprises (MSME)/ Dr. Kamal Singh- 59
10. प्रेमचन्दोत्तरयुगीन उपन्यासों में नारी की दिशा एवं दशा/ निशा रानी- 67
11. सजग एवं स्वस्थ राष्ट्र का मूलधार स्वच्छता का सिद्धान्त राष्ट्रपिता महात्मा गांधी जी की १५०वीं जयन्ती वर्ष के उपलक्ष्य में विशेष/ डॉ० यतीन्द्र कुमार कटारिया विशालंकार- 73
12. युवाओं के मानसिक एवं शारीरिक विकास पर बेरोजगारी के प्रभाव का अध्ययन/ तपन कुमार हाली, जहीर अली, डॉ० अनामिका राठौर- 79
13. एकीकृत औद्योगिक इकाई (सिडकुल), हरिद्वार की स्थापना से महिलाओं की आर्थिक स्थिति व रोजगार-अवसरों में परिवर्तन का अध्ययन/ डॉ० सोनिया- 82
14. लोकरत्न पन्त 'गुमारी' की दार्शनिक कृतियों में कुछ भारतीय दर्शनों का प्रभाव/ डॉ० कमला पन्त- 88
15. एफ.एम. रेडियो : मनोरंजन का एक सशक्त माध्यम/ हर्षवर्धन पाण्डे, प्रोफेसर गिरीश रंजन तिवारी- 94

Pragya Shikshan Shodh Rachna / 5

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Vol. II No. 10

ISSN 2319-8079

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Pragya Shikshan Shodh Rachna / 4

16. कोरोना का पर्यटन पर : नैनीताल के संदर्भ में एक अध्ययन/ सुनील भारती, प्रोफेसर गिरीश रंजन तिवारी - 102
17. भारतीय समाज में मुस्लिम कामकाजी महिलाओं की स्थिति: एक सामाजिक अध्ययन/ रंजु सिंह - 105
18. भारत में लोकतांत्रिक विकेन्द्रीकरण/ डॉ० चरन सिंह - 114
19. बढ़ातू जनपद के सामाजिक तथा आर्थिक विकास में मेन्था-कृषि के प्रभाव/ डॉ० हरवीर - 118
20. Internal And External Quality Assessment in Professional Education (Means And Ways / Dharmendra Singh , Dr. S.K. Bhogal,- 121
21. परमहंस योगानन्द जी के शैक्षिक विचारों की वर्तमान भारतीय परिप्रेक्ष्य में उपादेयता/ मनोज कुमार - 127
22. Disinterest of Child in Learning of Science : Reason and Remedies / Monika Arora, Dr. Yogeshvar Prasad Sharma - 132
23. सल्तनतकाल में वर्णित नारियों की सामाजिक स्थिति : एक अध्ययन/ ज्योति भास्कर - 136
24. Education : An Important Library Networking in Imparting Knowledge / Jaswant Puri, Dr. S.K. Bhogal- 143
25. शिक्षादर्शन में जैन ज्ञान-मीमांसा का योगदान/ चन्द्रिका प्रसाद- 149
26. स्वतंत्रता आन्दोलन में छोटानागपुर के जनजातीय विद्रोह : एक ऐतिहासिक अध्ययन/ जितेन्द्र कुमार - 153
27. १८५७ की महाक्रान्ति में बिजनौर जिले के विशिष्ट व्यक्तित्व/ डॉ० कुलदीप कुमार त्यागी- 157
28. कोविड-१९ महामारी में ई-कामर्स के उभरते आयाम/ डॉ० राजेन्द्र कुमार- 163
29. उच्च शिक्षा एवं छात्र-असंतोष : वर्तमान परिदृश्य (एक समाजशास्त्रीय अध्ययन)/ संजीव कुमार, डॉ० रविन्द्र वंसल- 168
30. An Overview of India-Myanmar Relation / Prof. Telore Babasaheb Haridas- 176
31. ग्रामीण गुट का सामाजिक-आर्थिक आधार/ डॉ० पदम सिंह- 182
32. अटल बिहारी वाजपेयी- भारतीय राजनीति के अजातशत्रु/ डॉ० अनुपमा कौशिक- 187
33. Shaw and His Social Plays/ Dr. Sandeep Kumar Gupta- 197
34. SUBSCRIPTION FORM - 1\

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| ☐ आप चिन्तनशील लेखक हैं। सत्यम् शिवम् सुन्दरम् आपके लेखन का आधार हो; पर तनावग्रस्त लेखन से आप भी बचें, हमें भी बचाएं। | ☐ लेख आपकी मौलिक धरोहर हैं, प्रकाशन के बाद ये हमारी धरोहर हैं, इनका उपयोग हमारी अनुमति के बिना कोई भी न करे। |
| ☐ किसी भी लेख में उद्भाषित विचारों के लिए सम्पादक, प्रकाशक व मुद्रक की सहमति हो, आवश्यक नहीं। | ☐ लेखक अपना पता इतना स्पष्ट लिखें, ताकि डाक पहुंचने में कोई असुविधा न हो। साथ ही, अपना फोन नंबर अवश्य लिखें, ताकि आवश्यकता पड़ने पर संपर्क किया जा सके। |
| ☐ शोधलेख भेजते समय आप स्वयं संतुष्ट हो लें कि उसमें प्रूफ व भाषागत त्रुटियां नहीं हैं तथा सन्दर्भ आदि पूर्णतः ठीक हैं। | धन्यवाद! |

AN OVERVIEW OF INDIA-MYANMAR RELATION

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Abstract

India-Myanmar relations are rooted in shared historical, ethnic, cultural, and religious ties. As the land of Lord Buddha, India is a country of pilgrimage for the people of Myanmar. India and Myanmar relations have stood the test of time. The geographical proximity of the two countries has helped develop and sustain cordial relations and facilitated people-to-people contact. India and Myanmar share a long land border of over 1600 km and a maritime boundary in the Bay of Bengal.

Further, India reiterated the relevance of the Coalition of Disaster Resilient Infrastructure (CDRI) for disaster prone countries like India and Myanmar and encouraged Myanmar to consider joining the CDRI. India welcomed the inclusion of Bagan in the list of UNESCO World Heritage Sites. The two sides welcomed the commencement of a first phase of work by the Archaeological

Survey of India (ASI) to restore and conserve 12 pagodas under the first phase of a project to restore and conserve 92 earthquake-damaged pagodas in Bagan. Myanmar agreed to extend all necessary support to the ASI team, for undertaking this preservation work.

Key words; pilgrimage, deteriorate, Trade, bilateral ,diplomacy, Mekong-Ganga.

Introduction to Historical Background of India and Myanmar

India has strong cultural affinities with Burma owing to the spread of Buddhism into the region during ancient times. These affinities further grew during the colonial period as India and Myanmar together endured imperialism. Indian leaders also maintained close relations with it during the freedom struggle which was led by Aung San. India established diplomatic ties with Myanmar in 1948 after it gained independence. The ties however deteriorated after the overthrow of Democracy in Myanmar

in 1962 as India condemned the military coup. Incidentally, this was the period when Myanmar went into the Chinese fold. The relations further worsened during late 1980s when Myanmar witnessed pro-democracy movements that were suppressed by the military junta causing a mass influx of Burmese refugees into India. Indo-Myanmar ties however witnessed a turnaround during 1990s when India mooted the Look East Policy with Myanmar emerging as key to this foreign policy posture by India. Today, with an elected government in Myanmar, under Aung San Suu Kyi, Indo-Myanmar relations are at a firmer stead. India and Myanmar signed a border trade agreement in 1994 and have two operational border trade points (Moreh-Tamu and Zowkhatar-Rhi) on the 1643 km long border. A third border trade point is proposed to be opened at Avakhung Pansat/Somrai. With an estimated border trade of US\$ 12.8 mn major items bought by Myanmar traders from the Indian side are cotton yarn, auto parts, soya bean meal and pharmaceuticals, (reports also about smuggling of items like fertilizers, vehicles particularly two wheelers etc.); betel nut, dried ginger, green mung beans, turmeric roots, resin and medicinal herbs are the main items sold from Myanmar to India. During the 3rd India-Myanmar Joint Trade Committee in October 2008, it was agreed that Border Trade at the existing points would be upgraded to Normal Trade so as to promote bilateral trade between the two countries. Notifications to this effect have been issued by both sides.¹

Why is Myanmar important to India?

Myanmar is important to India from a geopolitical point of view as it geographically stands at the crossroads of India-Southeast relations. Myanmar is the only Southeast Asian country that shares a land border with northeastern India, stretching some 1,624 kilometers. The neighbors also share a 725-km maritime boundary in the Bay of Bengal. Being the only country that sits at the intersection of India's "Neighborhood First" policy and its "Look East" policy, Myanmar is an essential element in India's practice of regional diplomacy in the Indo-Pacific and serves as a land bridge to connect South Asia and Southeast Asia. In recognition of this importance, Myanmar was given the status of observer in SAARC in August 2008. It is therefore in India's interest to see Myanmar prevail as a stable and autonomous country, thereby making possible greater bilateral engagement in India-Myanmar relations.²

A bridge between South Asia and Southeast Asia, Myanmar has loomed large on India's diplomatic horizon. Blending business, culture, and diplomacy, there is a strong connection between the two countries. Buddhism, Business, Bollywood, Bharatnatyam, and Burma teak—these are the five Bs that frame India-Myanmar relations in the popular imagination. Moving beyond this rich configuration, the relations are now acquiring greater economic weight and strategic orientation. The talks in Nay Pyi Taw, the new capital of Myanmar, have set the stage for Prime Minister Modi's visit to the Southeast Asian country in November for the India-ASEAN summit and East Asia Summit. The

importance of Myanmar for India is all-too-obvious: India and Myanmar share a long land border of over 1600 km and a maritime boundary in the Bay of Bengal.¹

Transportation

- Both leaders took note of the positive developments related to the Sittwe Port and the Kaladan Multi Modal Transit Transport Project. Once operational, this port will contribute to the economic development of the region and benefit the local people.
- Both sides also reaffirmed their commitment to the early completion of the Paletwa-Zorinpui road – the final leg of the Kaladan project. Once completed, the road will connect Sittwe Port to North-East India, generating more traffic for the Port.
- India appreciated Myanmar's cooperation and efforts in facilitating the movement of project personnel, construction material and equipment for the construction of the road component of Kaladan Multi Modal Transit Transport Project across the Mizoram border through Zorinpui southwards towards Paletwa.
- The two leaders took positive note of the progress of work on Kalewa – Yargyi road section of the Trilateral Highway, the work on which is expected to be completed by 2021. India reiterated its commitment to the early upgradation of the 69 bridges on the trilateral highway,

with Myanmar agreeing to facilitate this.⁴

Education & Capacity Building

- Myanmar appreciated India's assistance in the area of capacity building and training. Both sides agreed to jointly make flagship projects, such as Myanmar Institute of Information and Technology (MIIT) and Advanced Centre for Agricultural Research and Education (ACARE), sustainable on a long-term basis.
- Both leaders looked forward to the earliest upgradation of the Women's Police Training Centre at Yamethin after finalization of modalities of the project.
- Both sides acknowledged the role which the Myanmar-India Industrial Training Centres at Pakokku and Myingyan, established with Indian grant assistance, are playing in imparting skills to Myanmar youth to enhance their employability. They noted efforts to build two new Centres at Monywa and Thaton which are progressing well.

Displacement

- India reiterated its commitment to support Myanmar's efforts for promoting peace, stability and the socioeconomic development in Rakhine State through the Rakhine State Development Programme.
- Myanmar appreciated India's provision of 250 pre-fabricated houses and relief materials for displaced persons in northern

Rakhine in 2019.

- Both sides agreed to expedite the implementation of a set of 12 projects under the second phase of the Rakhine State Development Programme and to further strengthen their development cooperation within the framework of High Impact Community Development Projects and Quick Impact Projects under the Mekong-Ganga Cooperation mechanism. In this regard, they welcomed the signing of the Agreement on Indian Grant Assistance for Implementation of Quick Impact Projects (QIP) during the State Visit.
- India reaffirmed its support for the recent steps taken by the Government of Myanmar to address the challenges in Northern Rakhine.
- India also expressed its support for the bilateral agreements signed between Myanmar and Bangladesh for the repatriation of the displaced persons from Rakhine State and hoped that Myanmar and Bangladesh would continue to work together for voluntary, sustainable and speedy repatriation of displaced people currently in the Cox Bazar area of Bangladesh to Myanmar in accordance with their bilateral agreements⁵
- personnel.
- MoU on Defence Cooperation, signed in July 2019, had set the path for closer cooperation.
- The Indian side reiterated its commitment to assist Myanmar in the capacity building of the Myanmar Defence Services and enhance cooperation to address mutual security concerns.
- Both sides reiterated their commitment to peace and stability along the border areas in order to promote the prosperity of the local people, the two countries and the region. They reiterated their commitment of not allowing any negative elements to use their respective soil for hostile activities against the other side.
- Welcomed the enhanced maritime cooperation between the two countries. They also recognized the importance of addressing maritime challenges and strengthening maritime security. Both leaders acknowledged the signing of an MoU on Maritime Security Cooperation (MSC), conduct of a first meeting of the Joint Working Group (JWG) in September 2019 and commencement of exchange of white shipping data, as important steps in the area.
- Emphasizing the importance of building a comprehensive legal framework for addressing mutual concerns on matters related to security, the two sides agreed to continue negotiations on various pending treaties such as a Mutual Legal Assistance Treaty on Civil and Commercial Matters and the Extradition

Defence and security

- Both sides reiterated that defence and security cooperation remains one of the key pillars of Myanmar-India bilateral relations. They commended the positive momentum in exchanging visits of defence

Treaty. They reiterated their commitment for an early conclusion of these. India welcomed the decision by Myanmar to extend Tourist Visa on Arrival for Indian citizens in Myanmar till December 2020.⁶

India -Myanmar Relations Challenges

- Bilateral trade between the two countries remains far below potential. A major reason for this is the movement of infrastructure projects at snail's pace. Notably, India's project implementation capacity is very lacklustre.
- Rohingya Influx India hosts nearly 40,000 Rohingya Muslims who are denied citizenship in Myanmar and who sought refuge in India in order to escape religious persecution. But India faces tremendous burden on its resources on account of refugees and also apprehends a security threat from radicalized Rohingya youth. As a result, India pushes for repatriation of refugees back into Myanmar.
- Growing Chinese presence Myanmar agreed to be a part of the Belt and Road Initiative and has also welcomed Chinese investments in various infrastructure projects including port projects such as Kyaukpyu port. This has made India apprehensive as growing Chinese presence in India's neighbourhood spells strategic concerns.
- Conflict in Rakhine state Rakhine state is central to many a connectivity projects currently underway between India and Myanmar such as the Kaladan Multi-

modal highway. Conflict in the region has slowed the progress of such projects. This does not augur well for a bilateral trade.

- The discussion explores the rationale behind the new momentum in India-Myanmar relations and the historical background to the current state of bilateral relations. The conversation brings forth interesting insights regarding India's strategic port-building projects in Myanmar which would play a crucial role in India's land and maritime connectivity to the ASEAN region.
- Ambassador Mukhopadhyaya explains how Myanmar is a 'launching pad' for India's maritime grand strategy. The conversation concludes with the ambassador reasoning how India can afford "a more sympathetic policy towards persecuted refugees", even while abiding by national interests.⁷

Conclusion

A large population of Indian origin (according to some estimates about 2.5 million) lives in Myanmar. India and Myanmar signed a Treaty of Friendship in 1951. The visit of Prime Minister Rajiv Gandhi in 1987 laid the foundations for a stronger relationship between India and Myanmar. A number of agreements enhancing bilateral Cooperation have been signed between the two countries. Institutional mechanisms for facilitating regular dialogue on a range of issues of bilateral interest have also been established.

Continue their close cooperation at international fora such as the United Nations (UN) and other international organizations. Cooperate within other regional frameworks such as ASEAN, BIMSTEC, Mekong-Ganga Cooperation. Myanmar supported India's efforts for becoming a permanent member in an expanded and reformed UNSC. The two sides reaffirmed their commitments to maintain a peaceful border and to promote the principles of openness, inclusiveness, transparency, respect for international law and ASEAN centrality in the Indo-Pacific region, which embraces all in a common pursuit of progress and prosperity. Myanmar committed to take necessary steps to ratify the amendment to the Framework Agreement of the International Solar Alliance (ISA) at an early date, as part of an effort to enable all UN Member States to join the ISA and advance cooperation in the field of solar energy.

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The Politics of Indo-Nepal Map

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Abstract: India has built a road to Lipulekh Pass. This has led to a war of words between India and Nepal. The 80 km route from Ghatiyabgarh to Lipulekh in Uttarakhand started on May 8. This route is close to the tri-junction where the borders of India, Nepal and China meet. The Lipulekh pass route will save the time of Indian pilgrims going to Kailash Mansarovar. In a cabinet meeting chaired by Nepal's Prime Minister KP Sharma Oli, Nepal approved the new map. According to this new map, Lipulekh, Kalapani, Limpiyadhura etc. are shown in Nepal. These parts are within the borders of India. India has not yet given an official response to Nepal's aggression. Lipulekh is the border of India, Nepal and China. So this part is of special importance. Nepal's Prime Minister KP Oli has warned that they will be brought back on the map of Nepal in any case.

Keyword: map, tri-junction, bilateral, patrolling Lipulekh, Petroleum, Pipeline, Lymphia Dhura, Kalapani

1. Introduction

The new map approved by the Cabinet of Nepal shows that 7 provinces, 77 districts of Limpiyadhura, Kalapani and Lipulekh are part of Nepal. This has raised tensions between the two countries. On May 8, Defense Minister Rajnath Singh tweeted that he had inaugurated the road leading to Lipulekh Pass, which has been under construction since 2012, when the corona virus was rampant. In addition, the land chief General M. M. Narwane said the protest was being provoked by another country. Their cash was with China. However, Pakistan could also have a hand in this. This led to nationwide protests despite the lockdown. Once again, political comments were exchanged. Dissatisfaction culminated in a new map issued by Aryal. The new map shows 335 km of dagger-shaped territory in Uttarakhand as claimed by Nepal. These include the Lymphia Dhura, the Lipulekh and Kalapani. Oli reiterated in Nepal's parliament that Nepal would claim Indian-occupied territory through political means. However, he commented in insensitive language about the symbol on the Indian flag. He said relations between the two countries were being damaged as the Indian virus was more toxic than the Chinese and Italian viruses. For the first time since 1860, Nepal has issued a new map showing the growth of its territory. Apart from this, Nepal is preparing to table a parliamentary resolution to reclaim the land. The constitution will be amended to include a new map. Three new border posts are being set up near Kalapani Thane in India. Nepal's Foreign Secretary Shankar Bairagi met with Chinese Ambassador to Kathmandu Hou Yankee to discuss the Lipulekh pass. Trade between India and China started through this pass in 1954 and in 2015 it was given the form of an official trade agreement. This time, China had accepted India's sovereignty over the pass without any fuss. While China acknowledges that Kalapani is a bilateral issue between India and Nepal, the media in both countries have blasted the border dispute. India has reacted sharply to the map of Nepal.

Indo-Nepal border dispute

In 1816, the Sugauli Treaty was signed between the East India Company and Nepal. At that time, the border of East India was drawn on the west side of Nepal and Nepal on the east side. During the war between India and China in 1962,

the Indian Army set up an outpost in Kalapani. Kalapani is a region of 35 sq km in Pithoragarh district of Uttarakhand. India has deployed Indo-Tibetan Border Police personnel in the area. Uttarakhand and Nepal share a border of just over 80 km. Uttarakhand and China share a 344 km long border. The river Kali originates in the Kalapani area.

India has shown this river in its map. After the war between India and China in 1962, the Indian Army set up an outpost at Kalapani. Nepal claims to have conducted a census in the area before 1962. Nepal has said that India did not raise any objection at that time. Nepal has also accused India of violating the Sugauli Agreement on Kalapani. Conflicting claims have been made on Kalapani since the Sugauli Agreement of 1816 between Nepal and British India. Four to six maps showing the different sources of the river Mahakali have been published. The last of these was published in 1923. The Joint Technical Boundary Committee between India and Nepal has been inspecting the area for the next 26 years since 1981 but has not been able to resolve the issue. The origin of Mahakali is at the center of this controversy. The western boundary of Nepal is determined on the basis of its origin. According to Nepal, Limbia is the source of the river, while according to India, Kalapani is the source of the river. Kalapani is important to India in terms of both religious and strategic location. Kalapani and Lipulekh are also related to the Indo-China border issue and are connected between India, Nepal and China.² According to the Government of India, this is to the east of Titha Lipulekh. Kalapani and Navidang Thani have been patrolling Lipulekh since the mid-1960s. However, the joint station on the Indo-Nepal border was established in 1932 and was vacated in 1970 when Kalapani and Lipulekh Pass were not in India's possession. There is no dispute over 98 per cent of the 1,800 km Indo-Nepal border. The argument is only about artistry and laziness. Oli said, "The government will resolve this border issue through talks. Foreign troops should withdraw from our land. It is our responsibility to protect our land. We don't want anyone else's land, so neighboring countries should also withdraw their troops from our land." "Some people are saying that this map should be corrected. We can still do that. This is not a map issue. This is the point of taking back your land. Nepal is able to take back its land. Nepal says it did not raise any objection when Nepal conducted a census in the area in 1961, before the Sino-Indian war. Nepal is of the view that

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India has violated the Sugauli Agreement in Kalapani. Despite its dispute with India, Nepal is confident that its supply of essential commodities can come from India. Nepal is currently supplied with fuel through the Motihari-Amalekhganj Petroleum Product Pipeline. Nepal depends on this pipeline. Expansion of the pipeline network and laying of new pipelines were discussed at a meeting of the two countries this month. Another product of Indian Oil Corporation, owned by the Government of India, is being tested to see if the pipeline can be moved north and east.³

Nepal-India relations

China is definitely mentioned when it comes to friendship or bitterness in Nepal-India relations. Nepal is surrounded on three sides by India and on one side is on the border with Tibet. Tibet is now under Chinese occupation. Therefore, Nepal is a 'landlocked' country. Nepal has faced blockades in the past even as relations with India have deteriorated. Such a blockade creates a humanitarian crisis in Nepal as there is a shortage of essential food items. Nepal no longer wants to depend on India. But for that they need to facilitate transportation services from China. Nepal and China have worked for it over the years. On the other hand, India-China relations are not good. In such a scenario, India feels that the growing rapprochement between Nepal and China could be dangerous. Nepal is a very small and poor country for China. Still, in bilateral relations, China prefers Nepal. Pradip Gyawali says, "We are trying to diversify and expand Nepal's transport facilities." "We have been using this facility through India. Now we are also trying to increase transportation facilities with China. This is the national need of Nepal. I do not think any country will take unfair advantage in this matter. We want to participate in the development of both India and China. We see the development and prosperity taking place in the neighboring countries as an opportunity."

The role of India could have handled this dispute more clearly. The date of the talks had to be fixed to quell the controversy over India's release of the map. Rajnath Singh woke up the sleeping monster by announcing the inauguration of the road. General Narwane also wanted to avoid the temptation to make outrageous remarks. In 2015, India hurt the common Nepali man by reacting inappropriately to Nepal's new constitution.⁴

Kalapani is a sensitive issue for Nepal. Because, according to him, India's military base is on their land. It is shown on the official and tourist map of Nepal as their territory. India has called for the creation of a conducive environment for the start of negotiations in the last round of contacts with Nepal. Land ownership is a key issue in this dispute. The only solution is a political solution. Although the discussion has not yet reached this stage, both countries can consider the concept of joint sovereignty. The border dispute has created tension in the friendly relations between India and Nepal. Against the backdrop of this tension, India and Nepal will hold discussions at the diplomatic level. This is the eighth meeting of the Nepal-India Oversight Mechanism, which is seen as important in easing tensions between the two countries. Although the meeting did not include border disputes, tensions between the two countries over the past few months could be eased through the meeting. The

meeting will discuss the funds provided by India to Nepal for various development works. Shankardas Bairagi will represent Nepal in this meeting. So, from India, Ambassador to Nepal Vinay Mohan Quatra will be participating. The meeting of the Oversight Mechanism was scheduled in September 2016 after the visit of the then Prime Minister Pushpa Kamal Dahal to India. The meeting is being held to review the projects that have been finalized in both the countries and the steps to be taken to complete the projects on time.⁵

2. Conclusion

Nepal's tough stance is likely to strain relations between India and Nepal. There is talk of China targeting India from Nepal's shoulders. A few days back, Defense Minister Rajnath Singh inaugurated the Ghatia Badgad to Lipulekh route in Uttarakhand. This new route will save the time of Indians going to Kailash Mansarovar. However, after the inauguration of this route, Nepal had expressed strong resentment. India had said that the road built by India was within its borders. Even after that, Nepal has been making allegations against India. Nepal is now looking forward to talks after tensions with India escalated. In this, on the occasion of Indian Independence Day, the Prime Minister of Nepal KP Sharma Oli had congratulated the Prime Minister of India Narendra Modi over the phone. India and Nepal have close ties and can resolve issues through dialogue, said Nepal's ambassador to India. The two countries will meet at the right time and resolve any issues.

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