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PHYSICAL AND ANALYTICAL CHEMISTRY

S.Y.B.Sc. | CH 301
SEMESTER III



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Semester - III, Physical and Analytical Chemistry

1. **Chemical Kinetics**

(12 L)

Introduction to kinetics, the rates of chemical reactions – definition of rates, rate laws and rate constants, reaction order and molecularity, determination of rate law, factors affecting reaction rates, integrated rate laws – zeroth-order reactions, first-order reactions, second-order reactions (with equal and unequal initial concentration of reactants), half-life period, methods for determination order of a reactions, Arrhenius equation- temperature dependence of reaction rates, interpretation of Arrhenius parameters, reaction dynamics - collision theory and transition-state theory of bimolecular reactions, comparison of the two theories, Problems.

2. **Surface Chemistry**

(06L)

Introduction to surface chemistry - some basic terms related to surface chemistry adsorption, adsorption materials, factors affecting adsorption, characteristics of adsorption, types of adsorption, classification of adsorption isotherms, Langmuir adsorption isotherm, Freundlich's adsorption isotherm, BET theory (only introduction), application of adsorption, problems.

3. **Errors in Quantitative Analysis**

(05L)

Introduction to errors, limitations of analytical methods, classifications of errors, accuracy, precision, minimization of errors, significant figures and computation, methods of expressing accuracy and precision: mean and standard deviations, reliability of results and numerical.

4. **Volumetric Analysis**

(13L)

Introduction to volumetric analysis, classification of reactions in volumetric analysis, standard solutions, equivalents, normalities, and oxidation numbers, preparation of standard solutions, primary and secondary standards.

Types of Volumetric Analysis methods: 1. Neutralization titrations: Theory of indicators, neutralization curves for strong acid strong base, weak acid strong base, weak base strong acid. Preparation of approximate 0.1 M HCl and standardization against anhydrous sodium carbonate, determination of Na₂CO₃ content in washing soda. 2. Complexometric Titrations: Definition of complexing agent and complexometric titration, EDTA-as complexing agent (structure of EDTA and metal ionEDTA complex), Types of EDTA titration (direct and back titration), pH adjustment and amount of indicator in EDTA titration, metal ion indicators (general properties, solochrome black - T, Patton and Reeder's indicator only), standard EDTA solution, determination of Ca(II) and Mg(II), total hardness of water. 3. Redox Titrations: Definition of oxidizing agent, reducing agent, redox titration, K₂Cr₂O₇ and KMnO₄ as oxidizing agents, 1,10- phenanthroline as indicator in reduction titration, diphenyl amine as oxidation indicator, KMnO₄ as self-indicator, Standard KMnO₄ solution and standardization with sodium oxalate, Determination of H₂O₂. 4. Precipitation titrations: precipitation reactions, determination of end point (formation of coloured ppt, formation of soluble coloured compound, adsorption indicator), standard AgNO₃ soln., standardization of AgNO₃ soln. - potassium chromate indicator- Mohr's titration, determination of chloride and bromide, determination of iodide. Problems based on analysis.

T.Y.B.Sc.
SEMESTER - V



CHEMISTRY : CH 502 (CBCS PATTERN)

ANALYTICAL CHEMISTRY - I

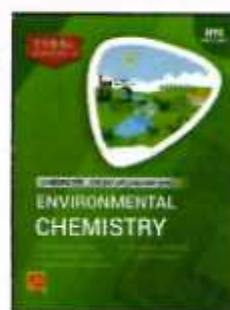
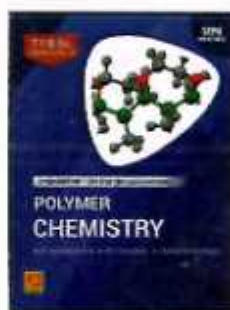
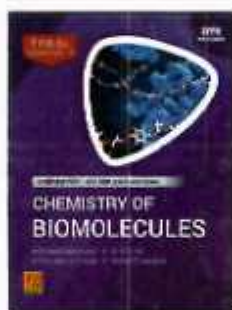
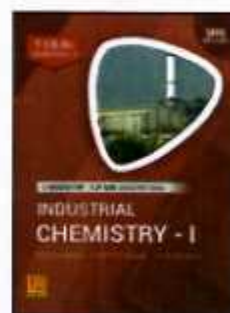
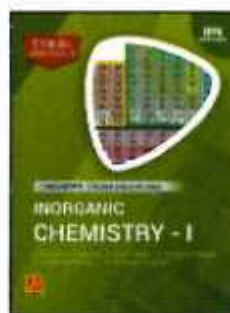
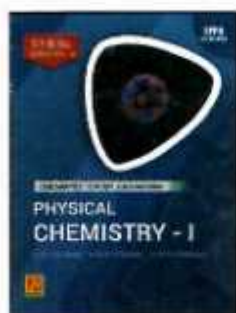
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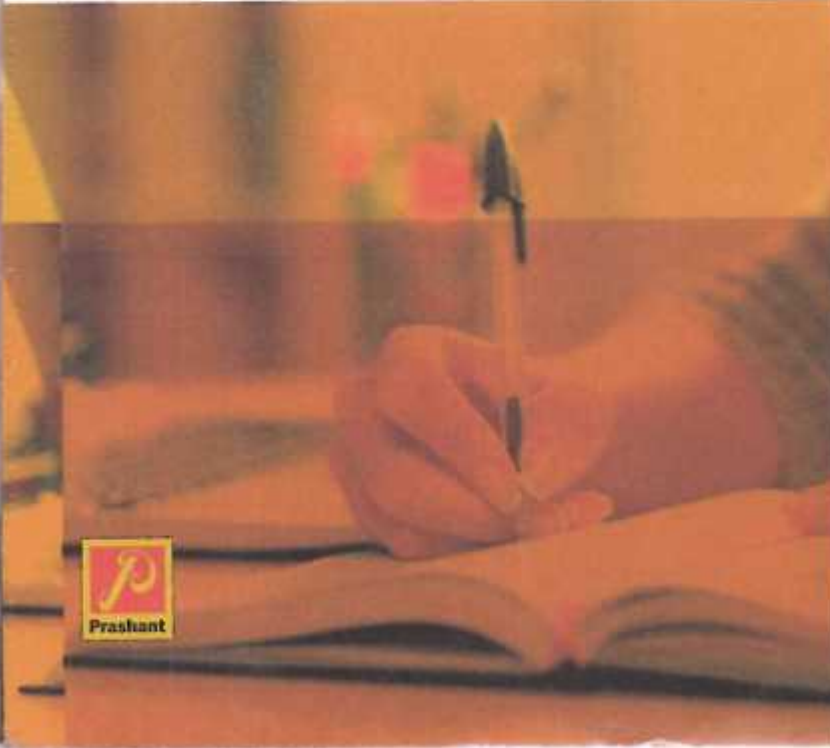

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SAVITRIBAI PHULE PUNE UNIVERSITY, PUNE
Syllabus for T.Y.B.Sc. Chemistry w.e.f. June 2021
CH-502, Semester - V, Analytical Chemistry - I

- ✓ 1. **Gravimetry :** (2 Credits, 36 L)
(9 L)
Introduction to gravimetric analysis; Precipitation methods; The colloidal state; Supersaturation and precipitate formation; The purity of the precipitate; Co-precipitation; Conditions of precipitation; Precipitation from homogeneous solution; Washing the precipitate; Ignition of the precipitate; quantitative separations based upon precipitation methods: Fractional precipitation; Organic precipitants (8-hydroxyquinoline, DMG, Cupferron, Nitron, and Benzoin-alfa oxime, Anthanilic acid), Gravimetric Calculations-How Much Analyte is there.
Applications of Gravimetry : Determination of Al(III) by 8-hydroxyquinoline, Determination of calcium as oxalate; Determination of potassium as potassium tetraphenylborate, Determination of phosphate as ammonium molybdophosphate, Numericals.
- ✓ 2. **Inorganic Qualitative Analysis :** (7 L)
Basic principle, common ion effect, solubility, solubility product, preparation of original solution, classification of basic radicals in groups, separation of basic radicals, removal of interfering anions (phosphate and borate), detection of acid radicals.
- ✓ 3. **Thermal methods of analysis :** (6 L)
General discussion, Thermogravimetry, Experimental factors affecting TG analysis, Instruments for thermogravimetry, Applications: Thermogravimetric analysis of CaC_2O_4 , H_2O , $\text{CuSO}_4 \cdot 5\text{H}_2\text{O}$, Differential Thermal Analysis: Introduction, instrumentation for DTA and DSC, experimental and instrumental factors, applications: DTA of copper sulphate pentahydrate, Purity of pharmaceutical by DSC.
4. **Parameters of Instrumental Analysis :** (4 L)
Techniques, Methods, Procedures, and Protocols. Selecting an Analytical Method, Accuracy, Precision, Sensitivity, Selectivity, Robustness and Ruggedness, Scale of Operation, equipment, Time, and Cost, Making the Final Choice, Developing the Procedure, Calibration and Standardization, Sampling, Validation, Protocols.
- ✓ 5. **UV-Visible spectroscopy :** (10 L)
Introduction, Theory of spectrophotometry and colorimetry-Beer's law, Application of Beer's Law, Spectrophotometry: Wavelength selection by prism and diffraction grating, Radiation source, cells, data presentation, single-beam spectrophotometer, Double-beam spectrophotometers, Choice solvent, general procedure for colorimetric estimation, simultaneous analysis, Applications: Estimation of metal ions from aqueous solution: Boron in steel, Chromium in steel with diphenyl carbazide reagent, ammonia in water, Chloride, Primary amine, Determination of phenol, spectrophotometric titration (example Cu(II) with EDTA), Determination of pKa value of indicator, Determination of composition of metal complexes using Job's method of continuous variation and mole ratio method., Numericals.

प्रकाशन, संपादन आणि लेखनकौशल्ये

डॉ. उज्वला भोर




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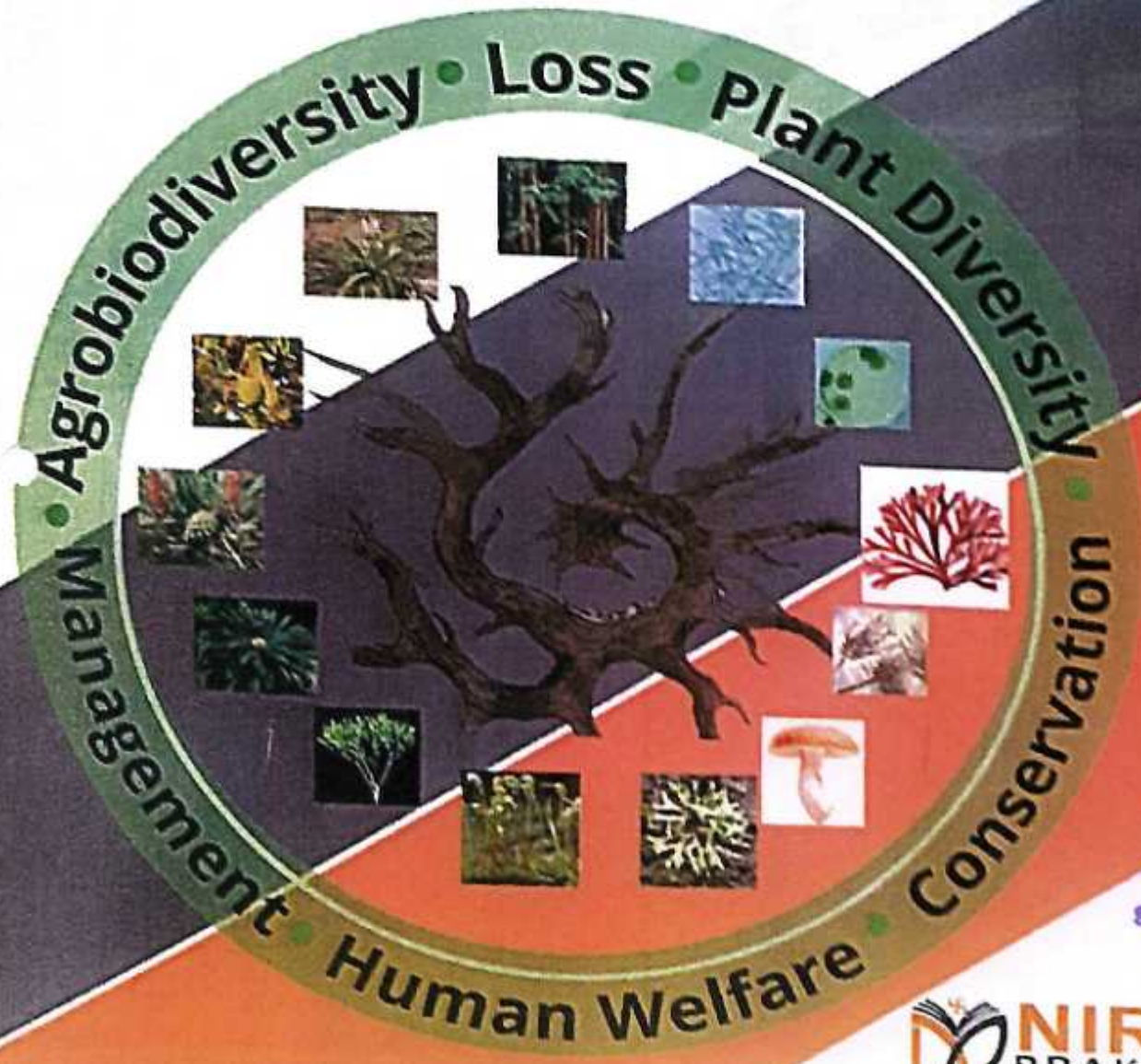
PLANT DIVERSITY AND HUMAN HEALTH

BOTANY (BO-3511) : PAPER-XI

Dr. K. N. DHUMAL
R. B. DESHMUKH

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Evaluation of Anticestodal activity of Acacia Arabica (Babul) Bark Extract on Tapeworm of Capra Hircus with Special Reference to Morphological Changes on Scolex and IntegumentLaxman Ghaywat,¹ Vandana Bhavare,^{2*} Kanchan Ruptakke³^{1,3} Department of Zoology, S.M.B.S.T College, Sangamner, Ahmednagar District, India² Department of Zoology, S. N. Arts, D. J. M. Commerce, B.N.S. Science Autonomous College, Sangamner, District Ahmednagar, Maharashtra, India. Pin Code: 422605.Email_Id : lghaywat@gmail.com Mo.No. : +91 9822814931,***Abstract**

Gastrointestinal parasite infection of goat is considerably discussed issue in different part of the world. Goat farming is one of the best sources of economy in India and other countries of the world. Indian farmers and unemployed people are attracted towards goat farming as it helps to solve economic problems. Helminth infection is one of major threat in goat farming which cause great loss of goat owner by affecting the production of milk and meat and also responsible for weight loss, diarrhea, anemia and reproduction rate of the animal. The present preventive measures have been used on helminth infection is chemical anthelmintic drugs. It shows many adverse effects on the goat and also develop resistance. The traces of chemical drugs are also found in animal products such meat and milk. The present study revealed to evaluate the anticestodal activity of Acacia arabica plant on goat, Capra hircus (Linn) tapeworm Moniezia sp. In vivo study shows reduction in fecal egg count and FECR is 100% which indicate that it is effective against the cestode parasite. The invitro results shows that Acacia arabica is having effective anticestodal activity as compared to Albendazole which is closest at 125mg/ml. The morphological study shows very prominent shrinkage of scolex and suckers. Damage to the reproductive organ and loss of flexibility of the body is observed. It is more effective than Albendazole as irregular folds and wrinkles on proglottids are observed. Thus, the present study helps in developing alternative, ecofriendly remedy against chemical de wormers.

Keywords: Helminth infection, Acacia arabica, anticestodal activity, morphological study.

Comparative Studies on Physico-Chemical Properties of Termite Mound and Surrounding Soil

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ABSTRACT

In present investigation the study undertaken to evaluate an effect of termite activity on mound soil physico-chemical properties at Sharadanagar area Kopargaon, Ahmednagar, Maharashtra, from December 2019 to April 2020. In this study we analysed 13 physico-chemical parameters. Result obtained from the study showing significant differences in physico-chemical properties between mound soil and surrounding soil. Generally all the parameters are inclining in nature but nitrogen, calcium, sulfur and manganese were decline in mound soil. However, these relationships were also termite specific between mound soil and adjacent soil. This study highlights the importance of termite's activities for increasing the contents of some vital parameters in the mound soil.

Key words: Investigation, Termite, mound soil, physico-chemical, highlights

I. INTRODUCTION

Termites are playing very vital role in agricultural ecosystem as a decomposers. They build mounds therefore also called as 'ecosystem engineers' and plays important role in biotransformation (Abiyot et al., 2016, Dangerfield et al., 1998, Blouin et al., 2013, Dhembare, 2013, Bera et al., 2020). As like similar to earthworm, termites are also considered as an important soil macrofauna that affects in soil functioning and ecosystem activity (Dhembare, 2013). Many researchers reviewed that the soil macro fauna, earthworms, termites and ants are plays mainly vital roles in controlling soil structure to produce fertile soil (Blouin et al., 2013). However termites are useful organisms in ecosystem and plays vital ecological role to increase the soil fertility and productivity. Termites are the social insect as like honeybees. Termites belongs from the order Isoptera. There are about 3000 species found all over the world out them approximately more than 75% species are feeding on soil and 28 species are acting as pests (Glaciela et al., 2006; Adekayode and Ogunkoya 2009; Dhembare, 2013).

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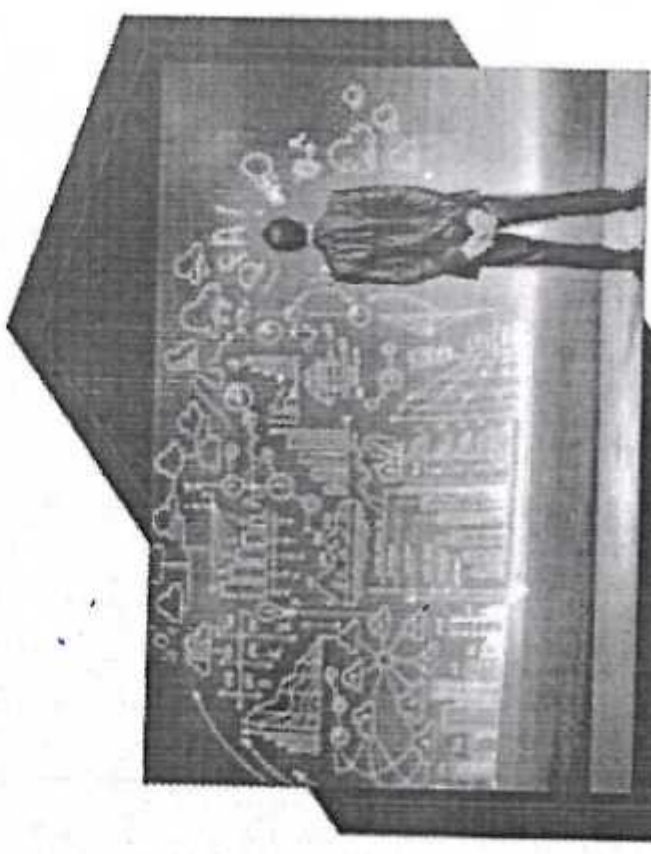
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About The Authors



Dr. Arjun Bhanudas Bhagwat
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Dr. Arjun Bhanudas Bhagwat has a remarkable academic background. He has 11 years of teaching experience in commerce and other related subjects at graduate as well as postgraduate level. He is currently working as a Head and Faculty Incharge of Department of Commerce at Rayat Shikshan Sanstha's, S.M. Joshi College, Hadapsar, Pune. He has completed his entire education from Savitribai Phule Pune University, Pune.

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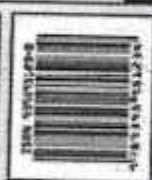


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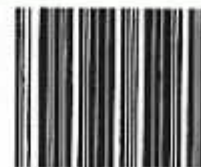


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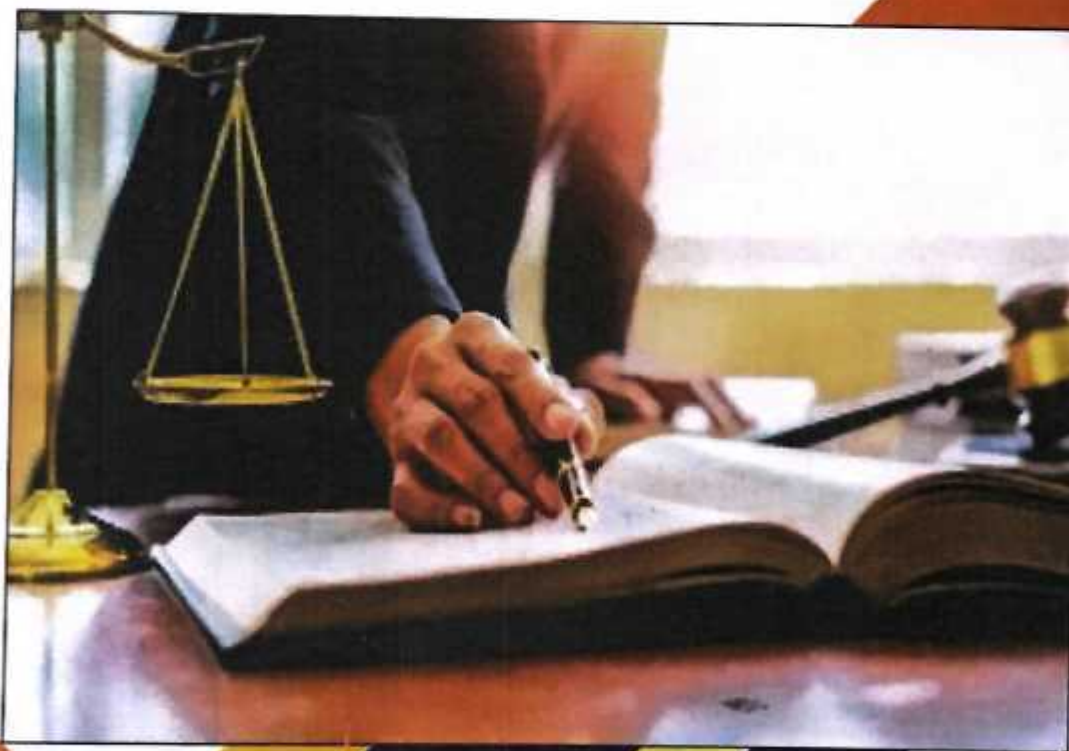
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BUSINESS LAWS AND PRACTICE

(PAPER-III)

Dr. YASHODHAN MANOHAR MITHARE Dr. ARJUN BHANUDAS BHAGWAT
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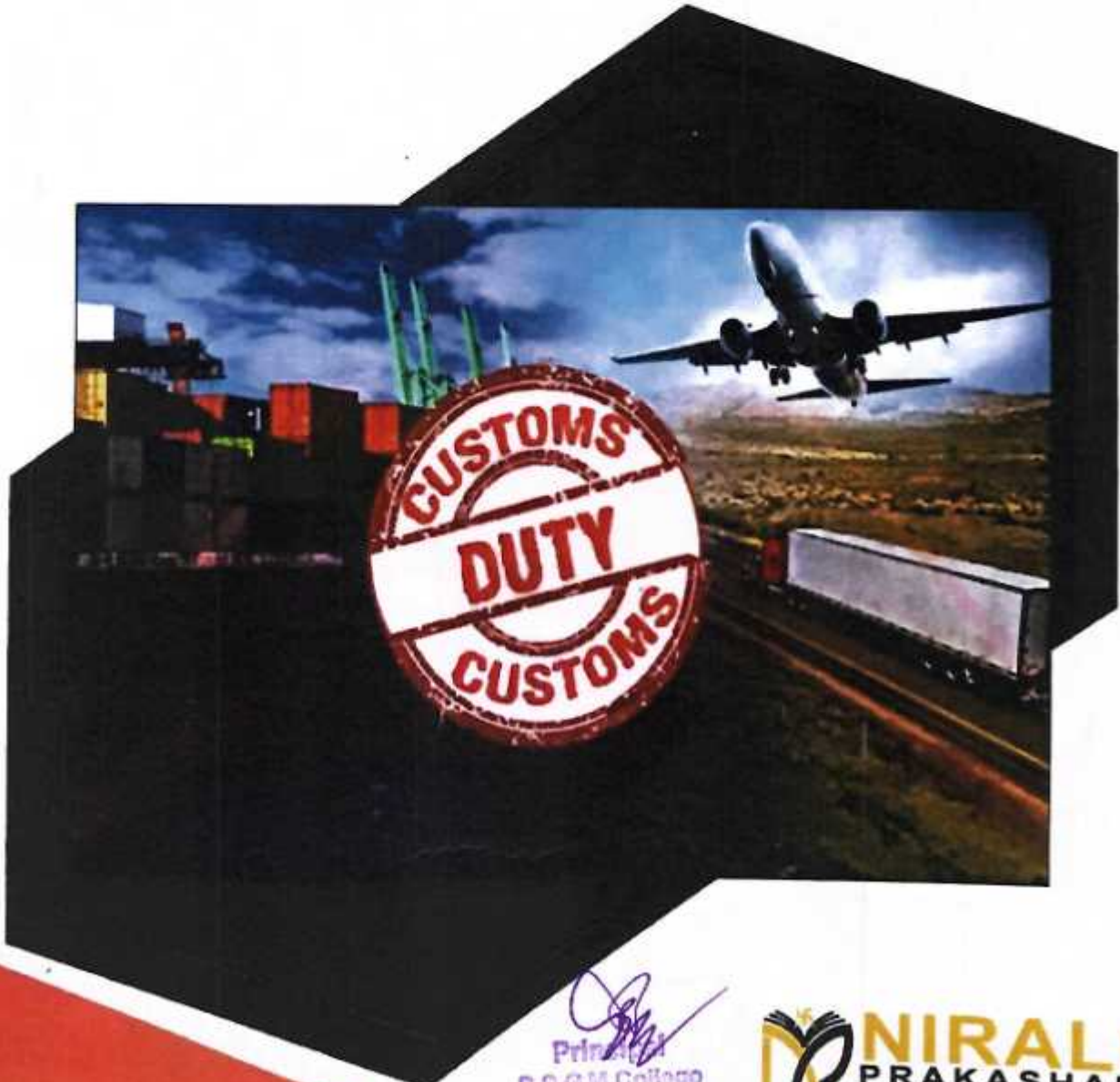
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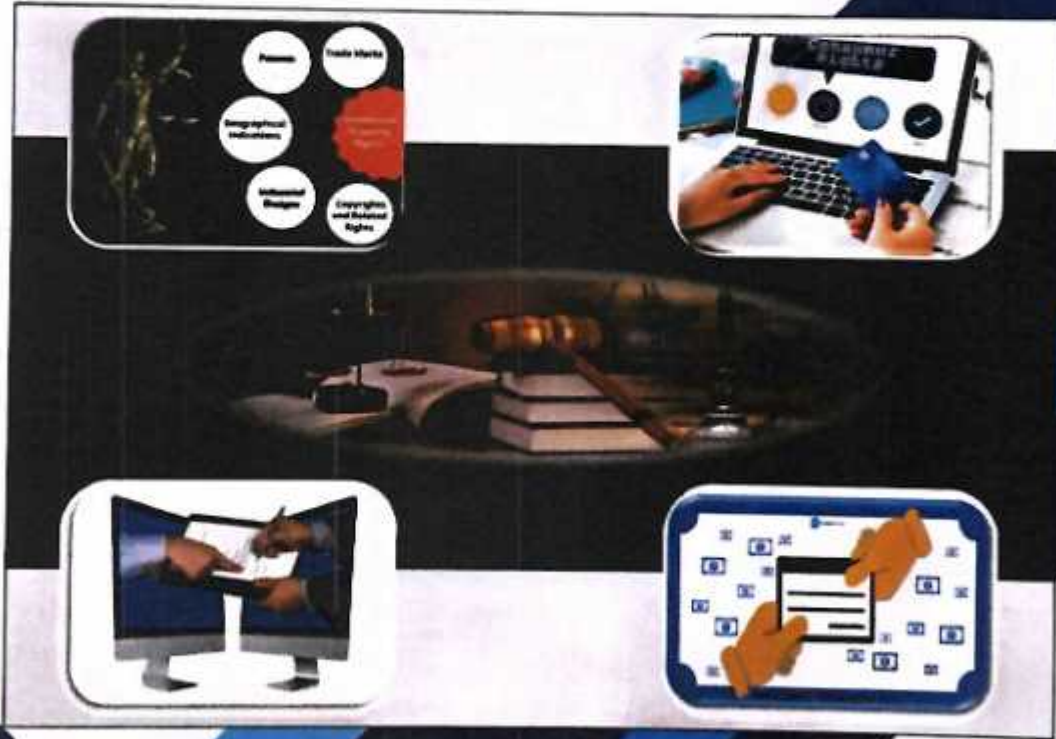
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डॉ. भागवत यांनी आजवर ५० विविध महाविद्यालये व संस्थांमध्ये आयोजित चर्चासत्रे, परिषदा व कार्यक्रमांमध्ये सहभाग नोंदविला असून २७ संशोधन लेखांचे सादरीकरण केलेले आहे. तसेच UGC Care Listed, Peer Reviewed आणि Refereed Journal मध्ये त्यांनी २० संशोधनपर लेख प्रसिद्ध केलेले आहेत. त्यांनी वाणिज्य विद्याशाखेतील विविध विषयांवर एकूण दहा पुस्तके लिहिली आहेत. सरांचे आवडते क्षेत्र नाविन्यपूर्ण उपक्रम व गुणवत्तापूर्ण शैक्षणिक व्यवस्थापन असून त्यांनी शैक्षणिक संस्थांच्या विकासासाठी राबविल्या जाणाऱ्या 'कल्पक प्रकल्पांचे व्यवस्थापन' या विषयावर पीएच.डी. पदवीसाठी संशोधन केले आहे. तसेच भागवत सरांनी महाविद्यालयामध्ये विद्यार्थ्यांच्या विकासासाठी अनेक नाविन्यपूर्ण व विद्यार्थीकेंद्रीत उपक्रम राबविले आहेत.



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प्रा. डॉ. रावसाहेब काळे हे रयत शिक्षण संस्थेचे महाराजा जिवाजीराव शिंदे महाविद्यालय, श्रीगोंदा (जि. अहमदनगर) या ठिकाणी वाणिज्य विभागात साहाय्यक प्राध्यापक पदावर कार्यरत असून त्यांना महाविद्यालय स्तरावर UG आणि PG असा पंधरा वर्षे अध्यापनाचा समृद्ध अनुभव आहे. त्यांनी एम. फील. आणि पीएच.डी.चे शिक्षण सावित्रीबाई फुले पुणे विद्यापीठातून पूर्ण केले आहे. त्यांनी आजवर विविध महाविद्यालय व संस्थांमध्ये आयोजित चर्चासत्रे, परिषदांमध्ये दहापेक्षा अधिक शोधनिबंध सादर केले आहेत. तसेच त्यांनी दोन पुस्तके आणि विविध राष्ट्रीय व आंतरराष्ट्रीय स्तरावर वेगवेगळ्या जर्नलमधून शोधनिबंध प्रकाशित झालेले आहेत.



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प्रा. अर्जुन भागवत हे एस. एम. जोशी महाविद्यालय, हडपसर, पुणे या ठिकाणी वाणिज्य विद्याशाखा प्रमुख व विभाग प्रमुख म्हणून कार्यरत आहे. त्यांना महाविद्यालयीन स्तरावर अकरा वर्षे अध्यापनाचा समृद्ध अनुभव आहे. त्यांनी संपूर्ण शिक्षण हे सावित्रीबाई फुले पुणे विद्यापीठातून पूर्ण केले आहे. प्रा. भागवत यांनी आजवर ४७ विविध महाविद्यालये व संस्थांमध्ये आयोजित चर्चासत्रे, परिषदा व कार्यक्रमांमध्ये सहभाग नोंदविला असून २५ संशोधन लेखांचे सादरीकरण केलेले आहे. तसेच UGC Care Listed, Peer Reviewed आणि Refereed Journal मध्ये त्यांनी १८ संशोधनपर लेख प्रसिद्ध केलेले आहेत.



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डॉ. अजिनाथ डोके हे गेली चौदा वर्षे शिक्षण क्षेत्रात कार्यरत आहेत. त्यांनी विविध विषयांवर एकूण तीस पुस्तके लिहिली आहेत. तसेच विविध विषयांवर संशोधन लेख लिहून ते आंतरराष्ट्रीय, राष्ट्रीय आणि राज्य पातळीवर प्रसिद्ध केले आहेत.

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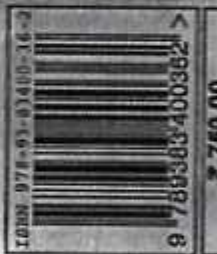
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भारतीय इतिहासात ज्या पद्धतीने घटना घडत गेल्या, त्याचा परिणाम भविष्याच्या अनेक गोष्टींवर घडलेला आपणास दिसतो. भारतीय इतिहासाने अनेक परंपरांतून समाजाला नवीन दिशा व भविष्य दिले. भूतकाळातील ज्या घटना या भविष्यात पण त्यांची पडताळणी होत असते. अनेक घटना, प्रसंग इत्यादी गोष्टी पुरेपूर भविष्याला फायदा देणाऱ्या ठरतात. त्यामुळे निर्माण होणारी इतिहासाची आठवण की, भविष्याला नवीन चेतना, नवीन ऊर्जा देण्याचे काम करत असते. एखाद्या ठराविक समाजात व स्त्री-पुरुषांमध्ये होणारी सुधारणा ही त्या समाजाला इतिहासातून भविष्यात कशा पद्धतीने प्रकाश पाडता येईल या गोष्टी महत्त्वाच्या मानल्या जातात. भारतीय इतिहासात ज्या पद्धतीने मागास समाजात ज्ञानदानाचे कार्य, समाजसुधारणेचे कार्य, जातिभेद दूर ठेवण्याचे कार्य हे फुले-शाहू-आंबेडकर यांच्या विचारांनी देशाला दिले. उज्वल भविष्याकडे नेण्यासाठी एक प्रेरणादायी विचारांची एक शृंखला दिसत आहे. विद्येच्या क्षेत्रात तसेच सामाजिक, राजकीय, आर्थिक इत्यादी क्षेत्रांत ज्ञानाचा प्रकाश देणारे तसेच या क्षेत्रात बहुमोल अशी क्रांती करणारे फुले-शाहू-आंबेडकर यांच्या विचारांच्या ज्ञानगंगेने आज समाजात झालेल्या वैचारिक व सामाजिक बदलामुळे या सर्व गोष्टींचा विचार करून त्यांची प्रासंगिकता जाणून घेण्याचा हेतू या लेखातून आपण करणार आहोत.

इतिहासातील सामाजिक व शैक्षणिक समस्या पाहता त्या सोडविण्यासाठी महात्मा फुले, राजर्षी शाहू महाराज, डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक, सामाजिक विचार आजपण उपयोगात येत आहेत. महात्मा जोतिराव फुले यांच्या सामाजिक कार्याची जाणीव ही त्यांनी निर्माण केलेल्या कार्यातून म्हणजे बहुजन समाजातील अज्ञान, दारिद्र्य, जातिभेद, स्त्रीशिक्षण या गोष्टींत सुधारणा घडवून आणण्यासाठी आपल्या आयुष्याचा एक-एक क्षण अर्पण करून त्यांनी सामाजिक व शैक्षणिक क्षेत्रात तसेच भारतीय इतिहासात मोलाचे कार्य केले आहे. भारतीय समाजात असलेल्या अनेक वाईट चालिरीतींविरुद्ध विद्रोह करणारे महात्मा फुले

३२२ | अथर्व पब्लिकेशन्स

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फुले-शाहू आंबेडकर

विचारांची प्रासंगिकता



› संपादक -

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› उपसंपादक -

• डॉ. सी.डी. राजपूत

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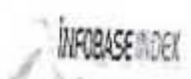
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संशोधक विद्यार्थी, सावित्रीबाई फुले पुणे विद्यापीठ, पुणे
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प्रस्तावना -

महाराष्ट्र प्रदेश हा अनेक जाती आणि जमातींचा बनलेला आहे. तसेच मध्ययुगीन काळापासून महाराष्ट्रातील ग्रामीण भागाचा गावगाडा ही अत्यंत महत्त्वाची संरचना होती. या गावगाड्यामधील महार ही जात या संरचनेत अतिशय महत्त्वाची भूमिका बजावत होती. त्यांना कामाच्या बदल्यात वतनदारी पद्धतीमध्ये समाविष्ट केलेले होते. परंतु, या वतन व्यवस्थेचे चांगले वाईट परिणाम दिसून येत. महार समाज हा पारंपरिक कामगार आहे या भावनेतून त्यांना विनावेतन राबविले जाई. त्यामुळे महार वतन पद्धत बंद होणे आवश्यक आहे, अशी भूमिका डॉ. बाबासाहेब आंबेडकर यांनी घेतली होती. महार समाजाला या वतन व्यवस्थेमुळे स्पृश्यांची गुलामगिरी पत्करावी लागत आहे. या गुलामगिरीतून जर महार लोकांना आपली सुटका करून घ्यावयाची असेल तर त्यांनी आर्थिक स्वातंत्र्य मिळविले पाहिजे. त्यासाठी डॉ. बाबासाहेब आंबेडकर महार वतनात सुधारणा करण्यास सांगतात. त्यातील पहिली सुधारणा ही की, इनाम जमिनीवर कर आकार देऊन जर जमिनी त्यांना ठेवता आल्या, तर त्यांनी वतनी नोकरी सोडून द्यावी. म्हणजे महार प्रजा आर्थिकदृष्ट्या स्वतंत्र होईल आणि या समाज प्रथेतून त्यांची सुटका होऊ शकेल. यासाठी डॉ. बाबासाहेब आंबेडकरांनी महार वतनासंबंधीचे बिल १९२८ मध्ये मुंबई कौन्सिलात आणले होते. प्रस्तुत संशोधनामध्ये महार वतन रचनेविषयी डॉ. बाबासाहेब आंबेडकर यांची भूमिका आणि त्यांनी यासंबंधी केलेले कार्य यांचे थोडक्यात विवेचन केलेले आहे.

महार वतन म्हणजे काय? - गावाकरिता किंवा देशासाठी करीत असलेल्या कर्तव्याबद्दल त्या व्यक्तीच्या उपजीविकेकरिता, मानमरातब राखण्यासाठी आणि जनतेचे दिलेले व वंशपरंपरेने चालणारे उत्पन्न म्हणजे वतन. वतनाचे अनेक प्रकार पडत असत. त्यापैकी महार वतन हे महत्त्वाचे होते. महार वतनाला महाराष्ट्रात खूप मोठी परंपरा होती. मराठेशाही, पेशवाई, निजामशाही



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**ROLE OF HUMAN VALUES IN BUILDING IDEAL STUDENTS WITH SPECIAL
REFERENCE TO MARATHI FILM 'UBUNTU'**

ABSTRACT

Human prefers to live together, they create rules, traditions and customs which helpful for maintain peace in their group, those groups formed due to marriage, there is custom like marriage which is the origin of humans social life, family is small group which include married couple, their children and parent thus six to seven people live together in joint family while bunch of fifty or more families known as Wada in Marathi society. Wada is second step in Marathi society which plays vital role in implement traditions and customs based on human values, Members from Wada consciously follows some norms and rules in the form of human values, Marathi society is perfect combination of groups like family, Wada and gaon, Gaon in Marathi society is miniature of the state where all facilities available such as market, office and school where humans and children live together for fulfill their various purpose., Sage found some rules and regulations those further took shape of traditions and customs became crucial part of human life, there were some traditions recognized as values, Society is body and values are soul which required for fulfill individuals physical and psychological needs. It is well known fact that human behavior depends on his practice of values in day today life. Marathi film 'Ubuntu' also introduce audience how human values helpful for build ideal students who fought for save their school.

Introduction

Human Value

Value is soul of the education because without value it is impossible for humans to maintain balance among their physical and mental actions which further disturb individual and social life. Generally value is define as the individuals can select one alternative out of set of the norms or rules and decides to act according to it because it enriches humans physical and mental strength resulted in his ideal development. There are ten human values helpful for enrich individual and social life those are 1) Patriotism 2) National Integration 3) All Religious Tolerance 4) Neatness 5) Labor Prestige 6) Man Woman Equality 7) Scientific Attitude 8) Sensitivity 9) Environment Protection 10) Punctuality It is well known fact that in 21st century social media and modern life style affects broadly on higher education its impact seen in the form of it making people literate or educated on the other hand it is responsible for forgetting the basics or values which build an ideal human being or a responsible man in the society. Value education is inseparable part of human

life due to it, value education made compulsorily on the high school level which develops students physically and mentally. Marathi film 'Ubuntu' also include such scenes where author skillfully tried his best for fill seven colors in the form of human values which helpful for build ideal students whose life further seems like rainbow it further attracts everyone.

Relation between Society and Values

Indian society is mine of values, Indian seers use their skill for convert those values into interesting traditions and customs followed during celebration of festivals, Marathi movie 'Ubuntu's writer keenly observed such things and tried his best to brought those values in front of common audience through their dialogue or songs sometime those songs become turning point in individuals life.

Relation between Society and film

Movie is a reflection of the society is a fact that has been widely acknowledged. Film indeed reflects the society, its good values and its ills. Every coin has two sides means that every issue or idea or anything has got two different perspectives a bad side and good side. And the society reflects good and bad sides as follow- It is

Kanthapura : A Piece of the Freedom Movement

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Abstract :

Every piece of literature is the product of its own age and milieu. If any piece of literature is shaped by the society, the society is reciprocally shaped by the literature. It is the imaginative creativity of the litterateur. Novel is an easy form of literature for a writer to write and interesting for the readers to read. It has been a popular genre in comparison to other forms; however, it has come across several stages. The Indian novel in English is also not different from what happened in the world literary scenario. In the pre-Independence time it was popular enough to show itself with local colour. Literature played its considerable role in making the masses aware of the freedom movement. Raja Rao's *Kanthapura* (1938) stands as the best piece, document of freedom struggle in India, with the adequate literary standard. Moorthy, the hero of the novel is the mini-Gandhi and the village *Kanthapura* is the mini- India where Raja Rao has shown the picture of the Indian freedom movement. It was published in the pre-Independence time (1938), not merely the copy, mirror to show the social picture but to encourage the masses to participate in the freedom struggle.

Key words: Novel, local novel, *Kanthapura*, freedom struggle, encouraging, Moorthy, Gandhi.

Every piece of literature is the product of its own age and milieu. Literature is the mirror of the society. Society creates literature, may be, still it is the half truth. If any piece of literature is shaped by the society, the society is reciprocally shaped by the literature. It is the imaginative creativity of the litterateur.

Novel is an easy form of literature for a writer to write and interesting for the readers to read. Though it appeared late on the scene, it has come across several stages, however, it is different matter of discussion which is not the scheme of this paper, it has been a popular genre in comparison to other forms. The case of the Indian novel in English is also not different from what happened in the world literary scenario. The ratio of publishing of novels is so high as compared to poetry or drama.

In the pre-Independence time it was popular enough to show itself with local colour and people got attracted to it for they found their own life in novel with the themes like casteism, landlordism, poverty and the issues like freedom struggle. As I mentioned earlier that literature shapes the society, it has played the pivot role in the social awareness for the freedom struggle in those days. The tens of partition- novels show the limited period in the turn of the "tryst" but the writings in the struggle period certainly stood as the pillars of light.

Raja Rao, one of the "Big Three", of course, looks to be preoccupied by the Gandhian thoughts mainly with the principle of non-violence, obviously clear with the proof of the stories like *The Cow of Barricades*. His *Kanthapura* (1938) though with the lots of comments and arguments, and also the author's explanation. - *Sihalapurana*, it stands as the best piece, document of freedom struggle in India, with the adequate literary standard.

No best of piece of literature, if it is called, can be the propagandist literature. "The first literary manifesto to point to an Indian way of appropriating the English language." ¹ Moorthy, the

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सहायक प्राध्यापक, एस. एस. जी. एम. कॉलेज, कोपरगांव, जि. अहमदनगर

प्रस्तावना :

भारत हा जगातील सर्वांत मोठी लोकशाही व्यवस्था असलेला देश आहे. ही व्यवस्था टिकवणे आणि बळकट करणे हे प्रत्येक भारतीयचे कर्तव्य आहे. भारतीय लोकशाही ही जगात आदर्श लोकशाही मानली जाते. लोकशाही शासन प्रणालीत लोकांना मुलभूत अधिकार असून तो समृद्ध लोकशाही शासन प्रणालीचा पाया मानला जातो. भारतातील सर्व जाती - धर्मातील नागरिकांच्या सर्वांगीण विकासासाठी आपण लोकशाही शासनपध्दतीचा स्वीकार केलेला आहे. लोकशाहीच्या विकासात अनेक घटकांचे महत्व अनन्यसाधारण मानले जाते. त्यापैकीच एक घटक म्हणजे प्रसार माध्यमे होय. लोकशाहीचा चौथा स्तंभ म्हणून प्रसार माध्यमांना महत्व आहे. जनमत तयार करण्यापासून तर जनतेचा आवाज शासनापर्यंत पोहचविण्याचे काम प्रसार माध्यमांद्वारे केले जाते. ज्यामुळे लोकशाही बळकट होण्यास मदत होते. प्रसार माध्यमांचे लोकशाही व्यवस्थेमध्ये असलेले महत्व कुणीही नाकारू शकत नाही. नागरिकांचे सार्वभौमत्व अबाधित राखून लोकशाही व्यवस्था जिवंत ठेवण्याचे महत्वाचे कार्य प्रसार माध्यमांना करावे लागते. एकुणच लोकशाही रूजवण्यात, वाढवण्यात व तिचा विकास करण्यामध्ये प्रसार माध्यमांचा मोठा वाटा आणि सहभाग आहे. म्हणूनच भारतीय लोकशाही आणि प्रसार माध्यमांची भूमिका या विषयासंदर्भात देवे विवेचन केले आहे.

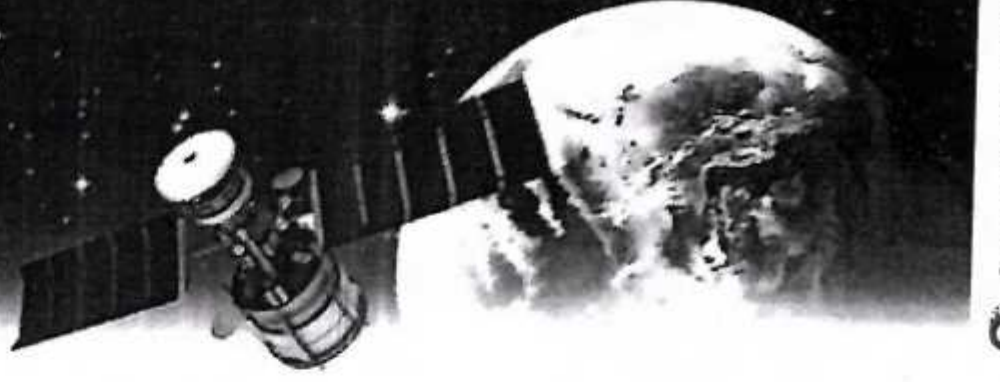
लोकशाही आणि प्रसारमाध्यमे एक अनुबंध :

लोकशाही आणि प्रसार माध्यमांचा संबंध अतिशय जवळचा आहे. एकाच रथाची ती दोन चाके म्हणता येतील. लोकशाहीच्या बळकटीकरणासाठी प्रसार माध्यमे सशक्त हवीत, त्यांना स्वातंत्र्य हवे. हे स्वातंत्र्य लोकशाही शासनपध्दतीमध्येच मिळू शकते. प्रसार माध्यमांची त्या त्या राष्ट्रात पुरेशी वाढ आवश्यक असते. या वाढीसाठी चांगली ध्येय, धोरणे ठरविण्याची गरज असते. प्रसार माध्यमांना पुरेसे स्वातंत्र्य व सोयी-सुविधा, सवलती मिळाल्यास प्रसार माध्यमांची वाढ झपाट्याने होत असते किंबहुना अशी प्रसार माध्यमे लोकशाही प्रत्यक्षात नागरिकांमध्ये रूजवितात. लोकशाही नागरिकांमध्ये चांगली रूजल्याशिवाय नागरिकांच्या सर्वांगीण विकासाला चालना मिळू शकत नाही.

भारतीय राज्यघटनेत प्रसार माध्यमांना जे स्वातंत्र्य दिले आहे ते अप्रत्यक्षपणे दिले गेले आहे. राज्यघटनेतील कलम १९(१) नुसार देशातील प्रत्येक नागरिकाला भाषण आणि अभिव्यक्ती स्वातंत्र्याचा अधिकार बहाल करण्यात आलेला आहे. भाषण आणि अभिव्यक्ती स्वातंत्र्य म्हणजे शब्दाद्वारे, आवाजाद्वारे, लेखाद्वारे, लिखाणाद्वारे, मुद्रणाद्वारे, चित्राद्वारे किंवा इतर पध्दतीने विचार व्यक्त करणे होय. जे विचार इतरांपर्यंत पोहोचतील. भाषण आणि अभिव्यक्तीच्या स्वातंत्र्याची संकल्पना भारतीय राज्यघटनेत मोठ्या व्यापक स्वरूपात मांडण्यात आली आहे. अभिव्यक्ती या शब्दाचा व्यापक अर्थ भारतीय राज्यघटनेत सांगितला आहे. यानध्ये सर्व माध्यमांचा म्हणजेच आधुनिक प्रसार माध्यमांचा समावेश आहे. भाषण करणे, बोलणे, विचार करणे, वाद - प्रतिवाद करणे त्यासाठी रेडिओ, टेलिव्हिजन, वृत्तपत्र आणि यासारख्या इतर प्रसार माध्यमांचा वापर करणे अंतर्भूत आहे. कलम ३६१ (क) सातव्या अनुसूचीमध्ये याबद्दल सविस्तर माहिती देण्यात आली आहे.

भारतीय राज्यघटनेतील कलम १९ (१) नुसार भारतीय प्रत्येक नागरिकाला मिळालेला भाषण आणि अभिव्यक्ती स्वातंत्र्याचा अधिकार हाच प्रसार माध्यमांचा अधिकार समजला जातो. पत्रकारांना प्रसार माध्यमांचा वेगळा असा स्वातंत्र्य अधिकार भारतीय राज्यघटनेने प्रदान केलेला नाही. घटना समितीचे अध्यक्ष डॉ. भीमराव रामजी

राष्ट्रीय
चर्चासत्र

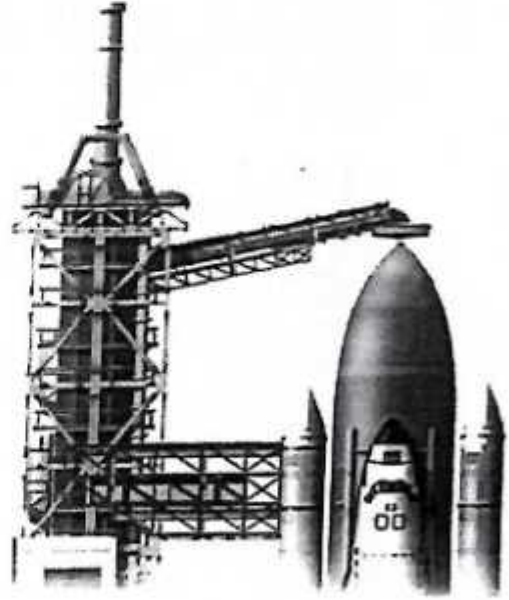


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आ. य. पवार यांच्या

निर्माण व विज्ञान कविता



संपादक

प्रा. डॉ. जयदेवी पवार



सहसंपादक

प्रा. डॉ. दुष्यंत कटारे



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आ. य. पवार यांच्या निसर्ग व विज्ञानकविता

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2



स्वामी रामानंद तीर्थ मराठवाडा विद्यापीठ, नांदेड



शांति

दयानंद शिक्षण प्रसारक मंडळ संघटित

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गुरुवार, दि. ०५ मे २०२२

ऋणनिर्देश

मा.आ.श्री. धिरज विलासराव देशमुख : अध्यक्ष, दयानंद शिक्षण प्रसारक

मंडळ, वागळगाव

डॉ. केशव सखाराम देशमुख : मराठी विभागप्रमुख,

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3

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रा. व. नारायणराव बोरावके कॉलेज, शिरामपूर

आप. तेज, वायू आणि आकाश या पंचतत्त्वांतून आकाराला येणारे महातत्त्व म्हणजे माणूस हाही या निसर्गाचेच अपत्य आणि निसर्ग या माणसाचे भरण-पोषण, संस्कार-रक्षण आणि विलोनीकरणही करणारा महान जादूगार. माणूस आणि निसर्गाचे असे परस्परानुबंधी वृत्त भवतात होऊन उद्ध्वस्त होता नाही मानवी प्रतिभेला. कल्पकतेला नवे धुमारे फुटले म्हणजे साहित्य विश्वात 'निसर्गकविते'ची निर्मिती झाली आहे. 'असा निसर्ग, त्यातील वैविध्य घटिते, ऋतुचक्र व त्याची विविध रूपे, त्यांच्या दर्शनाने रेखाटली गेलेली शब्दचित्रे आणि प्रकृत्याला आणून देणारी भावांदोल काव्यात्म स्वरूपात प्रकट करणारे लेखन म्हणजे 'निसर्गकविता' असे म्हणता येईल. अशा निसर्गकवितेची मराठी साहित्य क्षेत्रातील परंपरा पाहता तेज तुकारामांच्या 'वृक्षवल्ली आम्हा सोयरी वनचरे' या कवितेपर्यंत दिसून येते. नंतरच्या काळात कालकवी, बा. भ. बोरकर, मंगेश पाडगावकर, 'शिशिरागम' कर्ते बा. सी. मर्ढेकर, ना. द. मेश्राम, ना. धों. महानोर अशा अनेक कवींनी ही परंपरा पुढे नेलेली दिसते. मात्र, निसर्गाचे अस्तित्वात्मक, सुख संवेदनात्मक चित्र रेखाटून निसर्गाचे एकांगी रूप वर्णण्याची मर्यादा या कविता पडल्याचे म्हणावे लागते. त्यामुळे निसर्गाचे सौंदर्यशील, वास्तववादी, बहुरंगी, बहुडंगी रूप पाहण्याचे झाल्यास ते नव्वदोत्तरी काव्यात सापडते, असे निश्चितपणे म्हणता येते. नंतरचा काळ कालखंड हा जागतिक, सामाजिक, राजकीय, सांस्कृतिक, आर्थिक, भावनिक, तांत्रिक अशा अनेक अंगांनी जसा परिवर्तनाचा कालखंड आहे तसाच, तो साहित्यिक अंगानेही आहे. अशा परिवर्तन काळातील निसर्गाचे व त्या अनुषंगाने येणाऱ्या ऋतुचक्राचेही रूप पालटले आहे. विलोनीत्या रूपाला त्याच्या धाग्या दोऱ्यांसह कवितेतून प्रकट करण्याचे काम १९९० नंतरच्या काळात प्रकाश होळकर, सदानंद देशमुख, इंद्रजित भालेराव, रविचंद्र हडसनकर, अनिल पाटील, अशोकमल गंडम, शंकर वाढेवाले, भास्कर बढे, चंद्रकांत पोतदार, ज्योती लांजेवार, अश्विनी कुंभ, प्रतिभा इंगोले, लक्ष्मण महाडिक, जयराम खेडेकर, नलेश पाटील, कल्पना दुधाळ आदींनी केले आहे.

या कवींमध्ये वयाने ज्येष्ठ आणि काव्य लेखनाने श्रेष्ठ असलेले कवी म्हणजे आदिनाथ कर्वे पवार हे होत. पवारांची कविता जन्माला आली ती सत्तरच्या दशकात, त्यांच्या यौवनावस्थेत म्हणजे अगदी वयाच्या सतराव्या वर्षी कारण १९४८ ला जन्मलेल्या आ. य. पवार यांचा विविध

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मेधा
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अमरावती-६



पळसचौड कादंबरीचे आशयविश्व

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सहायक प्राध्यापक, मराठी विभाग

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प्रस्तावना :-

आदिवासी साहित्य ऐंशीच्या दशकानंतर स्वतःची स्वतंत्र ओळख प्राप्त होऊन अवतरले. हे साहित्य आदिवासींचे साहित्य म्हणून ओळखले जाऊ लागले. या साहित्याला मराठी साहित्याचा प्रवाह मानने अर्थातच चुकीचे आहे, कारण ते वास्तवरूपात प्रकटते तसेच आदिवासींच्या जगण्याचा या जगण्यातील मूल्यकल्पना व धारणांचा अस्सलपणे शोध घेते. मुळातच आदिवासींचे जीवन व या जीवनाचे संदर्भ खूप निराळे आहेत. म्हणूनच मराठीतील लेखक, समीक्षक आदिवासी साहित्याला मराठी साहित्याचा प्रवाह मानत असले तरी आदिवासी लेखक, कवी व समीक्षक मात्र आपली अभिव्यक्ती स्वतंत्र मानतात. साहित्य आणि समाज यांचा परस्पर अनुबंध ध्यानात घेता प्रचलित मराठी साहित्याचे केंद्रस्थान माणूस असला तर आदिवासी साहित्याच्या केंद्रस्थानी माणूस व निसर्ग आहे. (डॉ. संजय लोडकरे) किंबहुना निसर्ग हा आदिवासींच्या जीवनाचा मुलाधार आहे. आदिवासी संस्कृतीचे वेगळेपण अबाधित राहिले ते यामुळेच. आदिवासी लेखकांकडून लिहिले जाणारे साहित्य तेच खरे आदिवासी साहित्य असा विचार अलिकडच्या काळात आराहाने पुढे येतो. आदिवासी चळवळीने व्यापाक रूप धारण केलेले असल्यामुळे जनताने आदिवासी असण्याचा निका मात्र या साहित्याला लावलेला दिसत नाही. शिवाय काही आदिवासींकर साहित्यिकांनी आपल्या साहित्यातून आदिवासींच्या जीवन जाणिवांचा प्रामाणिक शोध घेतलेला आहे. असे असले तरी आदिवासी अस्तित्व व अस्मितेचा खरा शोध आदिवासी लेखकच घेऊ शकतात हे निश्चितच. आज आदिवासी साहित्याची वाटचाल गतिशील होत आहे. नवनवे लेखक, कवी आपला सहभाग आदिवासी साहित्य चळवळीत नोंदवित आहेत. उशीरा का असेना महाराष्ट्रातील अनेक विद्यापीठांच्या अभ्यासक्रमात आदिवासी साहित्याला स्थान मिळाले ही अभिमानास्पद बाब आहे. आदिवासी साहित्याला स्वतंत्र चेहरा आहे

६८ / विद्यापीठ अभ्यासक्रमातील आदिवासी साहित्य

याचा आशय विषय मर्यादित आहे.

प्रकथन होत आहे.
देवदत्त चौधरी हे आदिवासी साहित्य ओळख निर्माण करणारे घडाडीचे लेखक प्रकारतून आदिवासी जीवनाचे वास्तव आहे. पळसचौड या कादंबरीने तर त्या कादंबरी म्हणजे लेखकाच्या लेखनीतून सांस्कृतिक जीवनाचा मूर्तिमंत आशयविश्ववातून आदिवासींचे सामाजिक येथे अधोरेखित केले आहे.

महाद्या हा या कादंबरीचा नायब कादंबरीकाराने ठसठशीतपणे उभे केले. आई बायजाबाई, मित्र हिऱ्या, कांतार गावचे संदेव भले दितणारे, गान्धार लक्ष्मणराव आणि स्वतःच्या फायद्यास भोवा पाटील, अशा जिवंत व्यक्तिरेखा आहेत.

पळसचौड मधील आशयसूत्रे पळसचौड कादंबरी संबंध आशयविश्ववातून आदिवासींचे सामा अंधश्रद्धा, निष्ठा, श्रमप्रतिष्ठा, स्वाभ आविष्कार वास्तवतेच्या प्रातळीवर इ इतिहासात ही कादंबरी महत्त्वाची ठरते मागोवा येथे घेतला आहे.

निसर्गजाणिवांचा प्रभावी आ आदिवासी साहित्य हे सर्वांशी असलेल्या निसर्गजाणिवांमुळे. पर आविष्कार झाला आहे. निसर्गचक्रान घडविले आहे. आदिवासींचे वास्तव

विद्यापीठ ३

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महाराष्ट्राची बाराव्या-तेराव्या शतकापर्यंतची स्थिती लक्षात घेत संपूर्ण बहुजन समाज अज्ञानरूपी अंधःकारात चाचपडत जातूटोणा, मंत्र-तंत्र, नवस-सायास, गडदोरे, विविध देव-देवतांच्या पूजाअर्चा यात अडकून मानसिकदृष्ट्या अधःपतीत झालेला दिसून येतो.

साहायिकच माणसाच्या प्रगतीचा एकमेव अडसर म्हणजे अज्ञान आहे; हे लक्षात घेऊन वारकरी, महानुभाव, दत्त, समर्थ, आनंद, सूफी यासारखे संप्रदाय (पंथ) निर्माण झाले. या संप्रदायातील संतांनी, प्रज्ञावंतांनी जनसामान्यांना एका विशिष्ट छत्राखाली आणण्याचा प्रयत्न केला. त्याची विशिष्ट आचारसंहिता, तत्त्वे निश्चित केली आणि महाराष्ट्रात प्रबोधन चळवळ गतिमान केली. भक्तीच्या माध्यमातून अज्ञानकडून ज्ञानाकडे जाण्याचे मार्ग पौराणिक ग्रंथातील दाखले देऊन, बहुवर्णांचे जगण्याचे संदर्भ लक्षात घेऊन मांडले. ही प्रबोधनाची चळवळ आणि परंपरा कळण्यासाठी 'महाराष्ट्रातील भक्ती संप्रदाय' हा संदर्भमूल्य असलेला संदर्भग्रंथ निश्चितच अनमोल असा आहे.

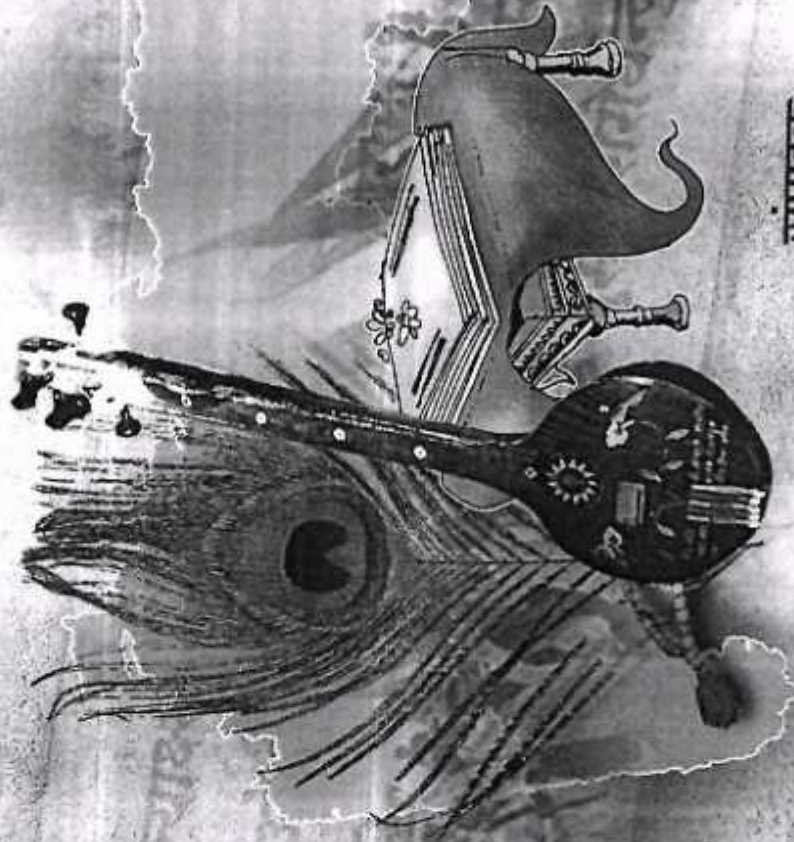
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३६. नैतिक मूल्यांची शिकवण देणारे संतसाहित्य

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डॉ. बाबासाहेब शेंडगे
एस.एस.जी.एम. कॉलेज,
कोपरगाव (अहमदनगर)

प्रास्ताविक :

मानवाचे जीवन नियोजित आणि नियंत्रित करण्यासाठी मानवानेच निर्माण केलेली नीतितत्त्वे म्हणजे नैतिक मूल्ये होत. ह्या नैतिक मूल्यांचे अस्तित्व केवळ मानव प्राण्यातच असल्याचे दिसून येते. माणसाच्या बुद्धिमत्तेचे हे एक वैशिष्ट्यच ठरते. समाज, धर्म ह्यांची निर्मिती करून माणसाने आपले जीवन आचारयुक्त बनवले. नीतिमत्ता, चारित्र्य, पावित्र्य ह्यांना एक विशिष्ट तत्त्वांचा दर्जा ह्यातूनच प्राप्त झाला. ह्यासाठी संतसाहित्याने मोलाची मदत केलेली आहे. संतांनी माणसाला देवत्वाचा आदर्श दाखवून त्याचे आचरण नियंत्रित केले. त्यामुळे माणूस पशूपेक्षा वेगळा झाला.

समाजाला संतांनी ज्या नैतिक मूल्यांची देणगी दिली, त्यात प्रामुख्याने सत्य, दया, तप, शुद्धता, सहनशीलता, योग्यायोग्यतेचा विचार, संयम, अहिंसा, ब्रह्मचर्य, त्याग, अभ्यास, सरलता, संतोष, समदर्शित्व, सेवा, सांसारिक निवृत्ती, समता, आदी गोष्टींचा समावेश होतो. धर्माची अंगे सांगताना महर्षी नारदांनी धर्मराज युधिष्ठिरांना हीच धर्माची तत्त्वे सांगितलेली आहेत. नारद सांगतात,

“सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः ।

अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम् ॥ ८ ॥

सन्तोषः समदृक् सेवा ग्राम्येहोपरमः शनैः ।

नृणां निपर्ययेहेक्षा मौनमात्मविमर्शनम् ॥९॥”

ह्याच मूल्यांची जोपासना करण्याचे कार्य भारतीय संतांनी आपल्या आचरणातून आणि विचारातून केलेले दिसते. भारतीय संतांनी समाजाला नीतिमूल्यांची शिकवण देताना कर्मयोगाचा आधार घेतलेला आहे. अनेक भारतीय संतांवर आपल्याला भगवद्गीतेचा प्रभाव असल्याचे जाणवते. भगवंताला प्राप्त होण्याचे मार्ग गीतेमध्ये सांगितलेले आहेत. त्या मार्गातील ‘कर्मयोग’ हा एक मार्ग असून ‘ज्ञानयोग’ हा दुसरा मार्ग आहे. हे दोनही मार्ग श्रीकृष्णांनी सांगितले आहेत. संत ज्ञानेश्वरांनी कर्म करूनच


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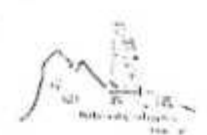
प्रस्तावना :

प्राकृतिक संसाधनों में वे संसाधन होते हैं, जो मानव के कार्यों के बिना मौजूद हैं। इस सृष्टि में सुरज का प्रकाश, वायु मंडल, जल, थल, इस थलो के साथ साथ सारे सब्जियो, फसल और पशुओ के जीवन, प्राकृतिक रूप से प्राप्त पदार्थ आदियो का समावेश प्राकृतिक संसाधनो की सूची में होता है। संसाधन एक ऐसा स्रोत है, जिसका उपयोग मानव अपनी इच्छाओ की पूर्ति के लिए करता है और इससे वह अपने जीवन का विकास करता रहता है। इस विकास के साथ-साथ प्रकृति से मानव को जीवन जिने की उमंग मिलती है।

प्राकृतिक संसाधन मानव जीवन एवं विकास हेतु आवश्यक है वह प्राकृतिक संसाधनो के आधार से ही अपना संसार निर्माण करता है। मानव के विकास में भूमि, जल, वन, वायु, खनिज के बिना कोई भी कृषि का विकास नहीं हो सकता है। कृषि के विकास के बिना मनुष्य का विकास अधूरा है। प्राकृतिक संसाधन मानव की आवश्यकता और इच्छाओ की पूर्ति करती है। इसके बारे में जेम्स फिशर कहते हैं कि "संसाधन वह कोई भी वस्तु है, जो मानवीय आवश्यकताओ और इच्छाओ की पूर्ति करती है। इससे यह स्पष्ट होता है की मानव अपनी आवश्यकता और इच्छाओ की पूर्ति के लिए प्राकृतिक साधन संपत्ति का उपयोग करता है। जब गोकुल में गोकुलवाशियो बस्तियो में महावन से रात्रि के समय हजारो की संख्या में भेडीए आने लगे और वे छोटे बच्चो एवं गायो के बछुडो को भक्षण करने लगे। इस उपद्रव से बचने के लिए गोकुलवासी गोकुल से वृंदावन जाते हैं। तब वे वहाँ की नैसर्गिक साधन-संपत्ति से अपना जीवन सुखमय बनाने का प्रयत्न करते हैं, इस कारण उन्हे वृंदावन स्वर्ग-सा प्रतीत है। इसके बारे में लेखक प्रस्तुत उपन्यास में लिखते हैं कि "वहाँ की जलवायु, आरोग्य की दृष्टि से अति उत्तम थी। इसलिए पशुधन भी खूब बढ़ाने लगा और टोर भी काफी ह्ण्ट पुष्ट हो गये। सभी लोग दिन-भर खूब परिश्रम करते और रात को मिठी नींद सोते।" इससे यह प्रतीत होता है की प्राकृतिक संपत्ति से गोकुलवाशीयो का पशुधन विकसित होता है, इनके पशुओ का स्वास्थ्य अच्छा होता है। सब प्राकृतिक सुसंपन्नता के कारण वे आर्थिक सुसंपन्न बनते हैं। मनुष्य को सुखी जीवन यापन के लिए अच्छे जल वायु की आवश्यकता होती, इनमे यदि शुद्धता होती है तो मानव का आरोग्य उत्तम रहता है। वह आनंदी, उत्साही रहता है। वह मानसिक दृष्टि से यदि प्रसन्न हो, तो वह प्रसन्न मानसिकता से उत्तम परिश्रम करता रहता है। इस कारण उसका आरोग्य उत्तम रहेगा। इसलिए नैसर्गिक साधन संपत्तियो को मानव दूषित न करे। इसका संकेत मुन्शीजी मानव को देते हैं। नैसर्गिक साधन-संपत्ति ही शुद्धता को अबाधित रखना और उसका संरक्षण करना जरुरी है। प्राकृतिक संहार न हो। इसके बारे मानव ने जागृत और संवेदनशील रहना जरुरी है।

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Abstract Volume

Estimation of land degradation due to open cast bauxite mining in Western Maharashtra

Devidas S. Rautkar

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Abstract

Opencast bauxite mining is one of the most important economic activities of western Maharashtra which has significant impact on land degradation. Mining results in alteration of land structures due to excavation, stacking of top soil and loss of land due to dumping of mine waste and overburden soil. The present research work is based on primary and secondary data of bauxite mines from western Maharashtra and analysed in the laboratory. Various factors such as excavated area, depth and volume of the mine, excavated earth material, etc. are calculated and measured through field work, satellite images, EIA and inspection reports. Twenty-eight bauxite mines from Western Maharashtra have been observed which covers an excavated land area of 76,97,076.5 Sq. Mtrs. Out of this 22,08,702 Sq. Mtrs. and 54,88,375 Sq. Mtrs. of excavated land belongs to Konkan and Sahyadri region respectively. The average depth of mine pit from western Maharashtra is up to 5.7 meters and total volume of excavated landmass is 41,029,443 m³. Bulk density of mine land materials of Konkan region is 1670 kg/m³ and in Sahyadri it is 1676 kg/m³. The present data has resulted in to the excavation of 68,696,115.41 tons of earth materials from Western Maharashtra. Out of this, excavated material from Konkan region is 19,269,078 tonnes and 49,427,037.5 tonnes from Sahyadri region.

Keywords: Opencast mining, land degradation, Western Maharashtra, excavated earth material.


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On the need to develop sustainable development strategies for bauxite
mining-affected areas of Western Maharashtra

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Dr. Devika Randhir¹ and Dr. Anil Dhorde²

¹Department of Geography, SSGM College, Kopergaon, Ahmednagar

²Department of Geography, Savitribai Phule Pune University, Pune

Abstract

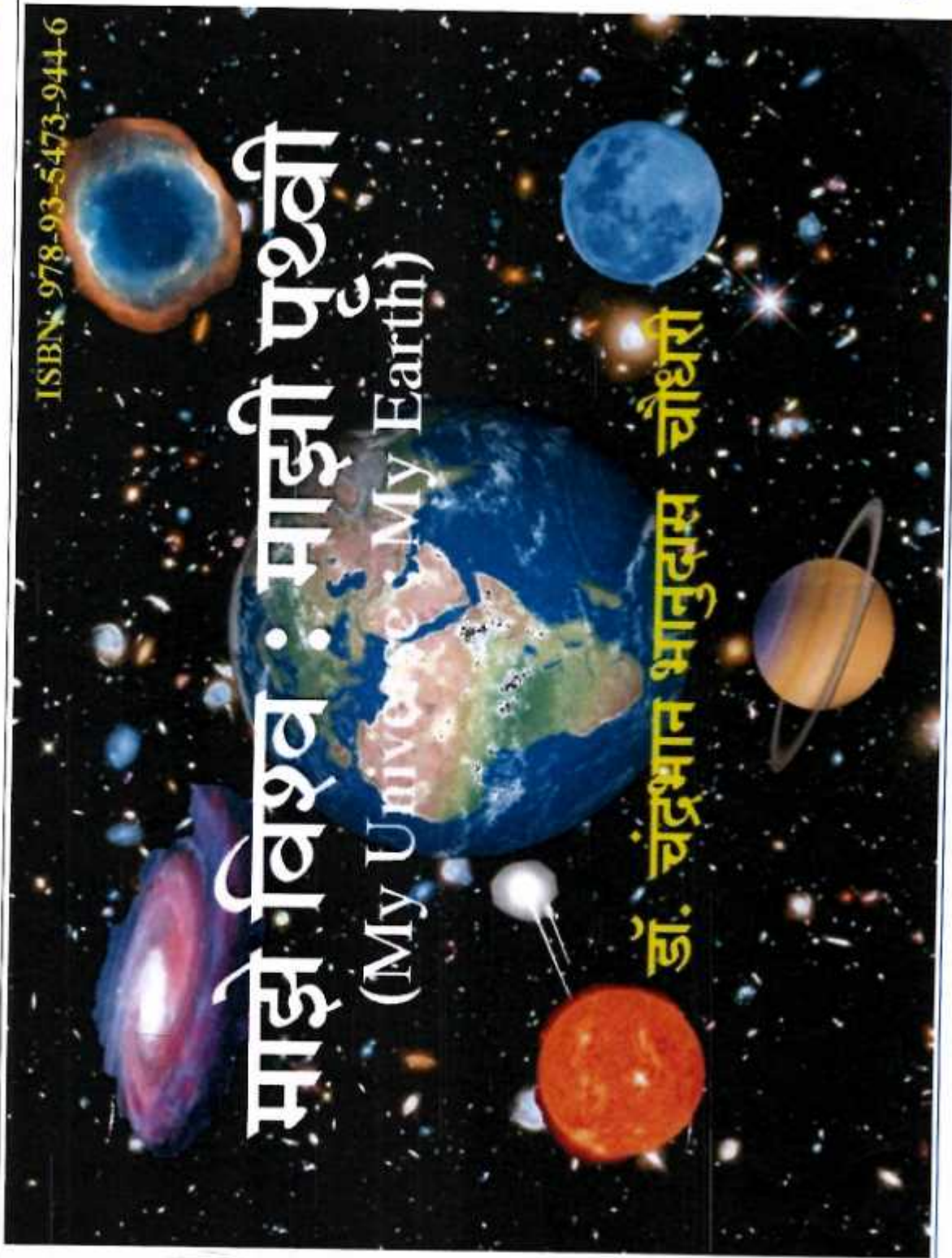
The study area consists of bauxite mining sites in Western Maharashtra. It includes three districts which are Kolhapur, Raigad and Ratnagiri. Overall twenty-eight bauxite mines have been observed in the area. The villages that fall within 2 km radius from the bauxite mine are the mining affected villages. Total 76, 97, 076.5 Sq. Mtrs. of Land has been excavated and 68, 696, 115.41 tons of earth materials have been excavated for bauxite mining. Out of the total earth materials 41, 217, 669 tons of waste is generated and 27, 478, 446 tons of bauxite has been derived from 28 mines. Land use land cover pattern of bauxite mining-affected areas has changed due to mining activity. Analysis of basic soil parameters, Macronutrients and Micronutrients results show Mine Land (ML) soil properties are affected because of opencast bauxite mining activity as compared to surrounding soil properties. The government has sanctioned 4, 784.13 hectares of land for bauxite mining projects. Accumulation of dust increasing in the air, on the leaves of trees, houses and its surroundings, it affects the lives of human beings and animal. A large scale of land is excavated and during this process fertile soil layer is removed and kept aside. Groundwater level has decreased which has affected water level of public sources like wells, hand-pump of bore wells so much so that the wells and bore wells have dried up. Water sources including ponds, streams, vegetation, fertile lands, forests and grass lands, are the real resources of the said region, which have been affected. Numbers of wild animals and birds have been reduced. Sound pollution has increased due to bauxite mining work. In order to get bauxite from the mine, trees are being cut down which leads to forest fragmentation. The upper layer of soil has been removed and land has turned barren. Due to many such reasons, there is an urgent need for planning for the sustainable development of the bauxite mine affected region.

A b s t r a c t V o l u m e

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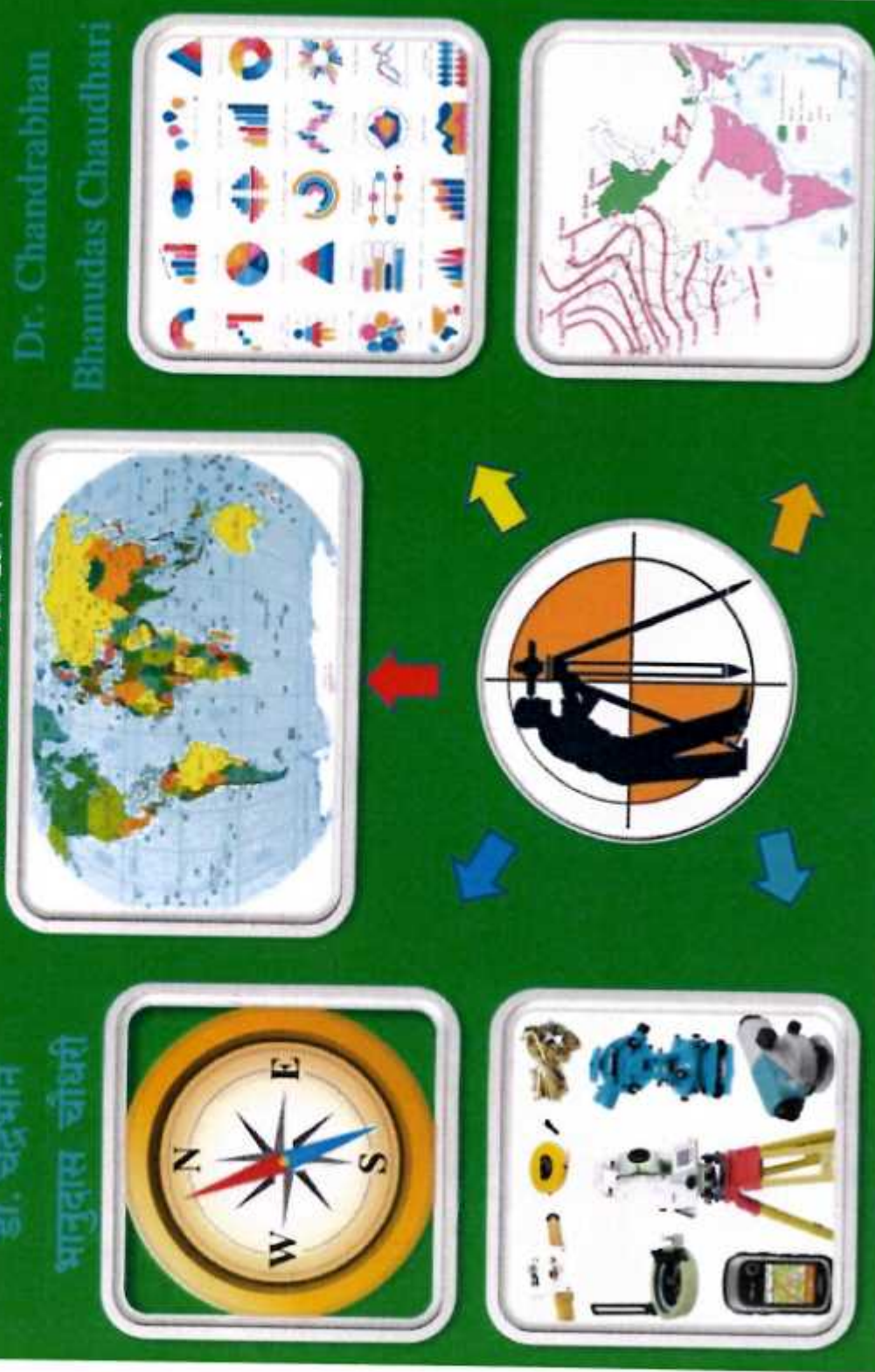
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<div style="text-align: center;"> <p>ISBN : 978-93-5627-064-0</p> <h1>सांख्यिकी माहितीचे प्रतिरूपण</h1> <h2>(Representation of Statistical Data)</h2> <p>डॉ. चंद्रभान भानुदास चौधरी Dr. Chandrabhan Bhanudas Chaudhari</p> <p>Prakashan S.S.G.M.C. Chaudhari Kopartur</p> </div>							

Sustainable Development : Strategies for Bauxite Mining

About the author



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About the book

The main aim of this book is to assess the nature of bauxite mining and to evaluate its impact on the general environment. Considering the severity of the impacts it is proposed to outline strategies for sustainable future development. Few objectives are set to accomplish this book. To understand the impact of bauxite mining on the physical environment. To assess the effect of mining activity on the socio-economic system of the area. To evaluate existing mining policy with respect to rehabilitation of the mining area. To develop strategies for future sustainable development in the bauxite mining affected area.

Contents

Introduction • Overview of Bauxite Mining, Methodology and Literature Review • Physical Impact Assessment • Bauxite Mining and Its Socio-Economic Impact • Existing Mining Policies • Strategies for Sustainable Development • Summary and Conclusion • References and Bibliography

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Sustainable Development :
Strategies for Bauxite Mining



Dr. D. S. Randhir



Sustainable Development : Strategies for Bauxite Mining

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Quantitative Geomorphic Analysis of Drainage Basin

About the author



Dr. Devidas Sakharam Randhir, Assistant Professor, Department of Geography, Rayat Shikshan Samithi's, Shri Sadguru Gungagar Maharaj, Science, Grantham Arts and Sanjivani Commerce College Kopergaon, Tal. Kopergaon, Dist. Ahmednagar (M.S.) India. He has completed his graduation at K. J. S. College Kopergaon, Tal. Kopergaon, Dist. Ahmednagar, as well as he has done Post Graduation from the Dept. of Geography, Savitribai Phule Pune University, Pune. After that he did Ph.D from Savitribai Phule Pune University, Pune in 2019. He has also completed UGC Sponsor Minor Research Project. He has published several articles in reputed journals and books. He has around 15 Years teaching experience at U.G. level and 9 years at P.G. level.

About the book

Geomorphology, the science of evolution of land forms in terms of lithology, structure, climate and other climatic factors, had been mostly qualitative in its initial stage. Now with the rational relation between the average response of a basin with given geomorphic properties established, greater need for quantitative information is felt for. The question arises why landscape study gets priority in geomorphology. Since the formation of landforms is visible to man, one can observe them directly or feel their existence on the basis of experience. Contrary to this evaluation, formation, development and deformation relief features happen very slowly within a long period and this process is invisible to man.

Contents

Introduction • Linear Aspects of Shali River Basin • Areal Aspects of Shali River Basin • Relief Aspect of Shali River Basin • Result and Discussion • Bibliography



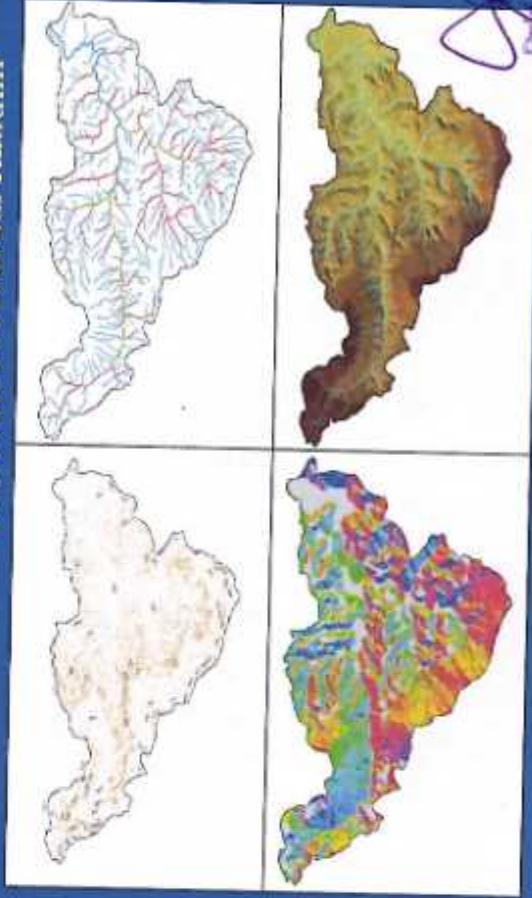
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Quantitative Geomorphic Analysis of Drainage Basin

Dr. Devidas Sakharam Randhir



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Covid १९ चे भारतीय अर्थव्यवस्थेवरील, परिणाम

डॉ सीमा रवींद्र चव्हाण
अर्थशास्त्र विभाग प्रमुख, अण्णासाहेब आवटे कॉलेज मंचर पुणे

प्रस्तावना

देशात कोरोना रूग्णांची संख्या आता दर दिवसांनी ५० हजार किंवा त्यापेक्षा जास्त वेगाने वाढत आहे. गेल्या दोन दिवसांपासून रूग्णांच्या संख्येत सुमारे वीस हजारांनी वाढ होत असून एकूण रूग्णांची संख्या साडेपाच लाखांच्या घरात पोहोचली आहे गेल्या वारा दिवसात दोन लाख लोकांना कोरोनाची लागण झाली आहे रूग्ण संख्येत आणखी वेगाने वाढ होण्याची शक्यता वर्तवण्यात येत असून जुलै अखेर रूग्ण संख्या पंधरा लाखच्या आसपास असण्याची भीती व्यक्त करण्यात येत आहे. या वेळेस खर्च असा प्रश्न पडतो की या टिकाणी या कारणामुळे देशाची अर्थव्यवस्था किती कोलमडली आहे? देशाच्या अर्थव्यवस्थेवर कोणकोणते परिणाम झालेले आहेत हे आपल्या निदर्शनास आणणे फार गरजेचे आहे त्या दृष्टिकोनातून हा संशोधन पेपर याटिकाणी लिहिलेला आहे.

संशोधनाची उद्दिष्टे

१. कोरोना रोगामुळे देशाच्या अर्थव्यवस्थेवर झालेले परिणाम अभ्यासणे.

२. घोरणामुळे देशाची अर्थव्यवस्था सुधारण्यासाठी काही उपाययोजना करता येऊ शकतील का हे अभ्यासणे.

३. देशाच्या अर्थव्यवस्थेची घडी नीट बसवण्यासाठी सरकारला कोणकोणत्या उपाययोजना कराव्या लागतील हे अभ्यासणे.

संशोधन पद्धती :- हा संशोधन पेपर दुय्यम साधनसामग्रीवर आधारलेला आहे त्यासाठी विविध संदर्भ ग्रंथ तसेच मासिके अहवाल व वेबसाईट वरून माहिती संकलित करून तयार करण्यात आलेला आहे.

Covid १९चे भारतीय अर्थव्यवस्थेवरील, परिणाम

भारतीय अर्थव्यवस्था ही फक्त शेअर बाजार, गुंतवणूकदार या पुरतीच मर्यादित आहे का? अर्थव्यवस्था ही फक्त याच गोष्टींबद्दल नसते, तर आपल्याकडे जो किराणा येतो, भाज्या येतात, दूध येणं, वाहतूक हे सर्व घटक अर्थव्यवस्थेत येतात, त्यामुळे कोरोनाचा एकूण अर्थव्यवस्थेवर काय परिणाम झाला आणि भविष्यात होऊ शकतो, हे अभ्यासणे गरजेचे आहे. सर्व जण आपापल्या गावी परत जात होते. पण हे लोक कोण आहेत? यातले बरेच जण हे मजूर, कारखान्यांमधले कामगार आहेत. लॉकडाऊन नंतर बांधकाम बंद झाली उद्योगधंदे, दुकान बंद झाली, त्याचा परिणाम या लोकांच्या रोजगारावर झाला. रोजगार नसल्यामुळे राहण्याच्या जागेचं भाडं, किराणा, भाज्या अशा गोष्टी विकत घेण्याची त्यांची क्षमता नष्ट झाली आणि हे पुन्हा कधी सुरू होईल याची त्यांना शाश्वती नसल्यामुळे अनेकांनी आपल्या घराची वाट धरली. "भारतात बहुसंख्य लोक रोजगारीवर काम करतात. या लॉकडाऊनचा गंभीर परिणाम भारताच्या अर्थव्यवस्थेवर होईल.

जागतिक कामगार संघटनेचं भाकित आहे कि केवळ भारतातच नाही तर जगभरात अनेक लोकांच्या नोकऱ्यांवर टांगती तलवार असणार आहे. त्यांचा अंदाज आहे कोरोनामुळे जगभरातल्या अंदाजे अडीच कोटी जणांच्या नोकऱ्या जाणार आहेत.


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A Study Of Impact And Challenges Of GST On Various Constituents Of Indian Economy
Boob Krishna S.

(BBA.MBA finance) Assi prof SSGM college, Kopargaon.

Abstract:

Indian economy is the witness for accelerating the growth in very short span of time. Tax in form of direct and indirect is the major source of income to the government. Chairman of 13th Finance Commission Dr. Vijay Kelkar, has suggested to have a rational, scientific and modern taxation system in tune with developed nations form the base behind the introduction of Goods and Service Tax (GST) in India. Tax structure is planned and implemented in such a way that it leads to the development of country. A Taxation Structure which facilitates easy of doing business and having no chance for tax evasion brings prosperity to a country's economy. The Good and services tax (GST) is the principal and extensive indirect tax reform since 1947. Replacement of exiting taxes like value-added tax, excise duty, service tax and sales tax is the main idea of GST. It will be imposed on manufacture sale and consumption of goods and services. GST is expected to effect of the existing tax structure and result in uniting the country economically. This paper has highlighted on the background, objectives of the proposed GST and the impact of GST in different areas of Indian economy. The paper further focused on various benefits and opportunities of GST. Finally, the paper examines and draws out a certain conclusion.

Keywords:

GST, Indirect Tax, Fiscal Federalism, Tax Reform.

1. Introduction:

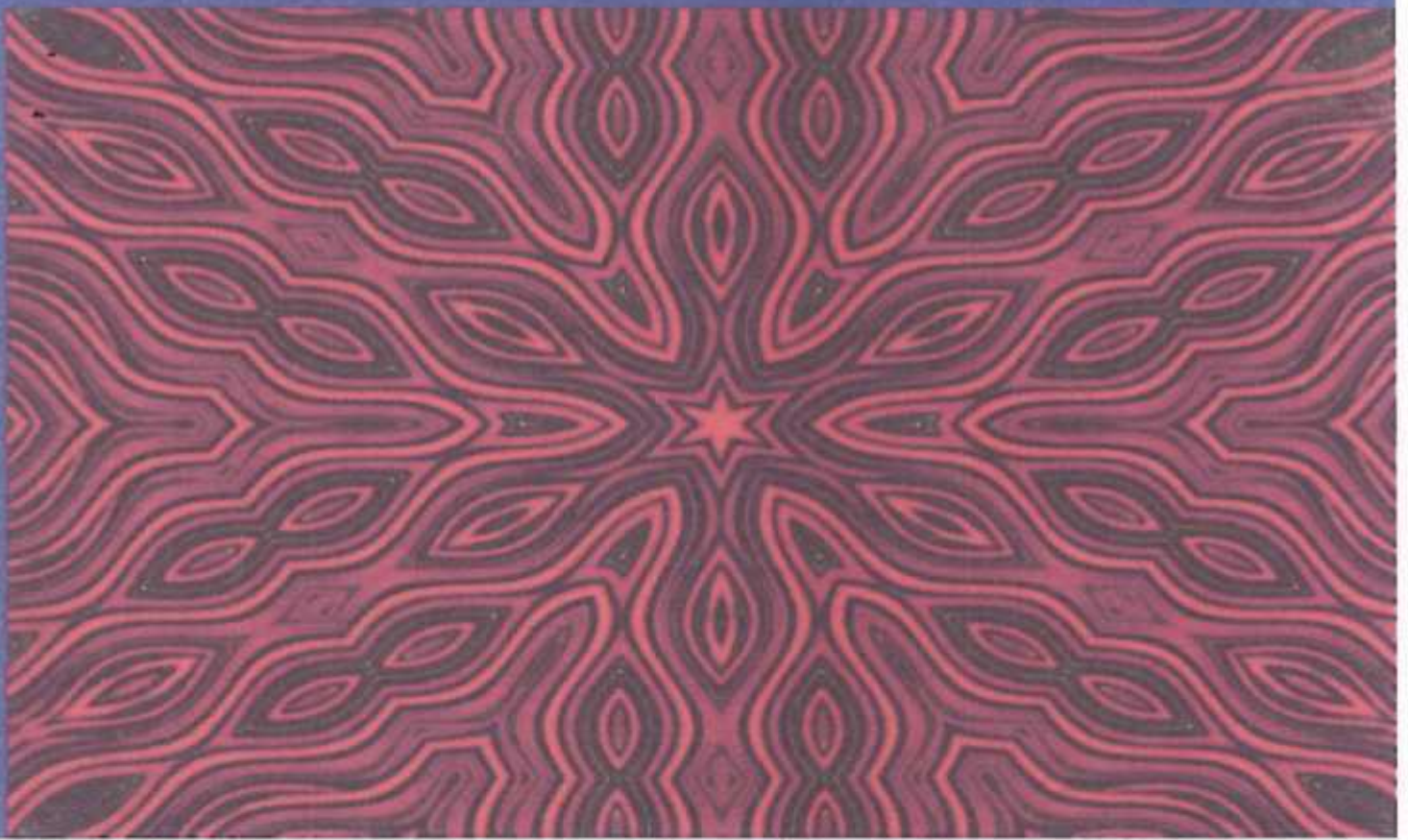
The word tax is derived from Latin word 'taxare' which means to estimate a compulsory contribution to state revenue, levied by the government on workers income and business profits or added to the cost of

some goods, services, and transactions. A tax is an imposed input, obtained pursuant to legislative authority. Indian Taxation System comprise of Direct and Indirect Tax. Goods and Services Tax (GST) is one of the most contributory Indirect Taxation reforms. The only means of financing is Taxes the public

goods because they cannot be priced appropriately in the market. They can only be provided by governments, funded by taxes. The concept of GST that is goods and services is a Canadian value-added tax levied on most of domestic consumption. The tax is levied to provide revenue for the government. The GST is paid by consumers, but it is levied and remitted to the government by businesses selling the goods and services. Across the world India is one of the 123 countries that is following the VAT mode which was introduced at both center and state level. At the national level GST is a full inclusive of indirect tax levy on manufacture, sale and consumption of goods as well as services. All indirect taxes which will be imposed on goods and services by Central and State government of India under GST. It is aimed at being wide ranging for most goods and services. France is the first country in 1954 GST is first implemented the world.

□ In 1944 Baghchi Report suggests the introduction of "Value Added Tax (VAT) for taxing the Goods and Services in India.

□ In 2000, for the further discussion on GST started which was initiated by the Vajpayee Government by locating authorized committee, the Finance minister Asim Dasgupta of West Bangal was headed, the aim of designing the GST model and overseeing the IT back-end awareness for its rollout.



Madhav Yeshwant

Films: A Kaleidoscopic View


Principal
S.S.G.M. College
Kopergaon

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'Sairat': Caste beyond Marxism

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Abstract:

Dr. B.R. Ambedkar has conceptualized casteless Indian society through amalgamation of castes to overcome various types of social unrest. It is possible through 'inter-caste marriages', which is a taboo in Indian society. The inter-caste married couple experiences hatred to the extent of murder at the hands of their family members. It not only rejects the possibility of casteless society but underlines fanatic assertion of caste superiority. After the 1990s the caste struggle is reflected in the Indian films more realistically than the love themes. Caste goes beyond the theory of Marxism in the context of a Marathi film 'Sairat'.

Keywords: Class, Caste, Inter-caste marriages, love, Murder, Sairat

Introduction

Marx has elaborately discussed concepts like class conflict, bourgeoisie, capitalists, proletariat, workers and their mutual relations based on a capitalist economy that will inevitably lead to revolutionary communism.

Ultimately, the inherent inequalities and exploitative economic relations between these two classes will lead to a revolution in which the working class rebels against the bourgeoisie, seizes control of the means of production, and abolishes capitalism.¹

Like all other societies, Indian society has been divided into different castes in addition to class structure. Dr. B.R. Ambedkar has argued for a mixture of different races and suggested solutions for the caste-related crisis. As a philanthropist he has conceptualized casteless society through amalgamation of castes in his 'An Inhalation of Castes'. However, the caste conflict has been

¹ <https://www.investopedia.com/terms/m/marxism.asp>

Even Films Breathe Caste: A Case of Nagraj Manjule's Films

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Abstract:

This Paper aims to focus on the changing scenario of the Indian Social background in an unexpected way. The art culture and the entire milieu of the Indian Society breathe caste.

The film, as it has been the influential medium of society. It may be the fact that the other media including social media can do much in this respect still spectacularly prevails in the film. Indian film has a history of more than a hundred years. It has come across many social and technical changes. It looks stereotyped to a greater extent and may be with some changes at the entertainment level.

No film maker has ever touched the burning social issue of caste discrimination in India. Nagraj Manjule did it and the so called upper classes got angry and reached the height to outcast the film. I have tried to, maybe mite contribution; focus on the caste social attitude.

Keywords: reciprocal, religious, Pistulya, Fandri, Sairat, communal spirit

The reciprocal relationship between art and society now needs no more elaboration in the rapidly changing time of Science and Technology and its subsequent leap of Internet mobile and computer.

Indian cinema takes us back to 1913, the long span of time to trace its origin. In fact the photography and slides and movie in the course of time makes the long passage of technical development still the relation between film as art and society fall little apart for discussion social milieu is naturally reflected in arts for art has its origin in imitation. Art shows society but it is reciprocally true that art shapes the society.

Depiction of Motherhood in Selected Hindi Songs

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Abstract-

Hindi films amuse all of us. Producers generally create films on domestic life. Domestic life is based on relations such as Father, Mother, Grandfather, Grandmother, Grandson and Granddaughter. Mother is the backbone of this domestic life, without which her family picture remains incomplete. Mothers love towards the whole family known as motherhood. It plays a crucial role in domestic films that's why producers prefer to add or compose songs on mother and her love in the form of motherhood in Hindi films.

Introduction

We prefer to introduce our nation as mother India. Here our country is a symbol of a mother who gives affection to her children. Family is a small unit in Indian Society, in modern families there are members such as Father, Mother, Grandfather, Grandmother and two children. She takes care of herself and her family too. Mother's role in the family here is to provide support and affection to her husband and all family members. Hindi film songs also play a crucial role in development of Indian society so these songs depict various roles of a mother from her life span which is well known as motherhood depicted in Hindi film songs. It needs time to study those songs and the concept of motherhood in Hindi film songs.

Mother-

Mother is not just a common name or degree given to women who give birth to a child; it is a state in which eternal feelings of affection awaken in her mind for her new born child resulted in an unseen bond of lifelong relations that are not temporary but lifelong up to her death.

Motherhood -

Reflection of Cast Discrimination in 'Sairat' and 'Fandry'

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Abstract

India is the second largest country in the world in terms of population. Almost 130 CR people are living in India. Indian people are socially rich but there is diversity in Indian society. Indian society is divided on the basis of caste, religion, regions etc. Caste system comes from the 'Varna system'. There are around 3000 castes and 25000 sub-castes in India. Caste is, for some people, a matter of pride and some a curse. Caste discrimination is an important social issue in India and therefore many films adopt it as a subject. Recently released 'Jay Bheem' explores the theme of caste discrimination effectively. In this paper I would like to argue that how Marathi films handle caste discrimination with examples of 'Sairat' and 'Fandry'. Both the movies are directed by Nagraj Manjule. He has shown a real picture of caste-based Indian society.

Keywords: - Caste Discrimination, Varna system, 'Sairat', 'Fandry'

Introduction

India is generally referred to as Hindustan, showing the land of Hindus. Majority of the people in India follow Hindu religion. However, after the independence it is constitutionally known as India which has accepted the identity as a secular nation where people reside amicably with their various religious identities like Hindu, Muslim, Sikh, Christian, Jain, Buddha etc. Hindu is an ancient religious lifestyle in India. It is also known as a 'Sanatan Dharma' in the old days. The word 'Sanatan' stands for modern attitude towards humanitarianism; but the Hindus live a much orthodox life. Its customs and traditions, which were appropriate at once, are strictly followed with their mere remnants. The sublimity in various cultural events is engrossed with narrow mindedness and hollowness. The lifestyle in Hindu religious sphere is rigid, blindly

Reflection of the Human Values in Marathi Film Razakar

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Abstract

Marathi film producers skillfully handle various themes in their films but there is a drawback clearly seen in the Marathi films that it lacks films on social or communal violence. Indians got freedom on 15th August 1947. It is a happy moment for all Indians. On the other hand, the Nizam of Hyderabad tried his best to spoil unity in India. Producer of the film Razakar, Raj Durge skillfully brought in front of audience that dark patch of Indian history in the form of cruel revolt of the Razakars affects common citizens' life, their demon like actions pictured on the screen. This paper focuses on a ray of hope in the form of hidden human values in film with proper examples.

Introduction

Human is an intelligent animal whom god gifted ability of store his experiences in his memory, it frequently useful while live life so he or she prefers to study his experiences from past, how he face problems in present and guess what might happen with him in future, Marathi poets and Saint brought their experiences through their poetic genres like Abhangas, Owis and Bharud. Now a days medium of share experiences changed a lot due to arrival of technology. Marathi Producer named Dadasaheb Phalke introduced films in Maharashtra and in India so Marathi films flourished in 1990 when Dada Kondake produced several award-winning films in the Marathi film industry. Films seem like a bridge between ideal and real life of human, Films represent ideal life which includes perfect combination of human values introduced to society through hero or heroines life like that well known Marathi film Razakar also reflect ideal way of life hidden in human values..

Razakar

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CHAPTER 4

TWELVE ENDURING MONTHS: BREACH BETWEEN TRADITION AND MODERNITY

Dr. Yeshwant M.R.¹

Abstract

The Marathi vernacular literature contains the literary morals like Aesthetic, Ethical and Political values. Dr. Sadanand Deshmukh's *Baromaas*, a Sahitya Akademi Awarded Marathi novel, has been seriously translated by Prof. Dr. Vilas Salunke as 'Twelve Enduring Months'. It deals with the agricultural life of rustics from Sanjol village in Maharashtra. It reflects identity politics along with social understanding of the author.

Key words: Marathi literature, Agri-culture, Baromaas, translation

Introduction:

Dr. Sadanand Deshmukh was born to peasant parents in the latter half of 20th century in Vidarbha region of Maharashtra. He has undergone pleasures and pathos of traditional farming from his early childhood. He has witnessed drastic changes in the light of Liberalization, Globalization and Privatization. His experiences have been reflected in *Baromaas*^[1] the Sahitya Akademi Award winning Marathi novel, published in 2003. In addition to the pictographic presentation of agri-culture in Maharashtra, the author shares his critical understanding and bias for its sustainability in the modern period. He has argued the disparity between villagers and the city dwellers when he narrates Sanjol village situated on the Buldhana-Mohadi highway along with certain reveries from Mohadi town. There are traditional domiciliary families of the farmers in this agricultural village besides revenue officers, officers in different government, semi-government offices as well as MLAs residing in beautiful bungalows in the town. Apart from the economic disparity among these localities, Dr. Deshmukh focuses on their work culture.

The Marathi word *Baromaas* means twelve months- i.e. how the Tanpure; a farmer's family endures dire changes during the twelve months. The translator shares the author's cultural territory, so that there are rare occasions except linguistic devices to miss the focus. The novel reflects mainstream farmers' lifestyle, their indulgence of modernity and their response to it. The natural calamities become acute for them when they stick to the notion of their social status. The Tanpure family claims its well reputed ancestry to the chivalric forefathers recognized as 'Suryawanshi' i.e. lineage of Sun's race. However, the Tanpures meet tragic end where the father lost his fertile agricultural land to a local money lender, commits suicide and his two able sons become wayward in their vague attempt to establish their ancient social position in the modern age. The family members boost their social hierarchy in support of their 26 acres of agricultural land at two places. They loan money to pay the labourers' wages when there are two young capable sons

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² Popular Prakashan, Pune, 2003