

GOVT. OF INDIA - RNI NO. UBBIL/2014/56766
UGC Approved Care Listed Journal

ISSN 2348-2397



Snodh Sarita

An International Multidisciplinary Quarterly
Bilingual Peer Reviewed Refereed Research Journal

Vol. 7

• Issue 28

• October to December 2020



Editor in Chief

Dr. Vinay Kumar Sharma

D. Litt. - Gold Medalist



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PUBLISHED BY
sanchar
Educational & Research Foundation

PUBLISHER

Sanchar Educational & Research Foundation, Lucknow (U.P) INDIA

PRINTER

Aradhya Prakashan, 448 /119/776

Kalyanpuri Thakurganj. Chowk, Lucknow-226003 U.P

SUBSCRIPTION/MEMBERSHIP FEE

Single Copy(Special Order)

Rs.300/-

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M.A-Ph.d.DLitt - Gold Medalist

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448 /119/76, KALYANPURI THAKURGANJ, CHOWK, LUCKNOW -226003 U.P.

Cell : 09415578129,07905190645

E-mail:serfoundation123@gmail.com

Publisher,Printer & Editor :-

Dr Vinay Kumar Sharma Published at 448 /11976 .Kalyanpuri Thakurganj, Chowk, Lucknow-226003 UP and printed by Aradhya Prakashan,448 /119/76, Kalyanpuri Thakurganj. Chowk, Lucknow-226003 UP

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STRATEGIC AND DIPLOMATIC IMPORTANCE OF INDIA IN THE INDO-PACIFIC GEOPOLITICAL PERSPECTIVE: AN ANALYTICAL STUDY

□ Gayatri Pratap Jadhav*

ABSTRACT

'Indo-Pacific' which has played an important role in shaping the geo-strategy of many economies of the world in the last few years. Geographically, the part of the ocean formed by joining parts of the Indian Ocean and the Pacific Ocean is known as the Indo-Pacific region. The Indo-Pacific region has always been of great importance to India, with India having extensive relations with East and South-East Asian countries and beyond for centuries.

Keywords: India's diplomacy towards the Indo-Pacific region is exposed through different policies.

INTRODUCTION

'Indo-Pacific' which has played an important role in shaping the geo-strategy of many economies of the world in the last few years. Geographically, the part of the ocean formed by joining parts of the Indian Ocean and the Pacific Ocean is known as the Indo-Pacific region. The Indo-Pacific region has always been of great importance to India, with India having extensive relations with East and South-East Asian countries and beyond for centuries. Indian art, culture and religion have had an influence in many of these countries. Buddhism has strengthened its roots in the region while the influence of Hinduism has been seen in some countries. These can be considered as the first activities in the development of India's Look East – Act East – Indo-Pacific policy. India's diplomacy towards the Indo-Pacific region is exposed through different policies.

OBJECTIVE OF THE STUDY

1. Analytical study of India's perspective on the emerging security architecture in the Indo-Pacific region.
2. To access and analyze the regional dynamics of the India- Indo-Pacific region.

* Assistant Professor, Department of Political Science, Amdar Shashikant Shinde Mahavidyalay, Medha, Tal-Jawali, Dist Satara.

3. To examine the power trajectories of major powers in the Indo-Pacific region in general and the role of China in particular

RESEARCH METHODOLOGY

Descriptive, analytical, comparative and historical research methods have been used for the present research article. Analytical method has been used to analyze geopolitics.

INDO-PACIFIC REGION

German geopolitical Karl Haushofer first used the term "Indo-Pacific" for geography and geopolitics in the 1920s in his works Geopolitics of the Pacific Ocean (1924), The Building Blocks of Geopolitics (1928), in Geopolitics of the Pan-idea. All the countries around the world are interpreting 'Indo-Pacific' according to their needs in their respective documents. Geographically, the part of the ocean that is formed by combining parts of the Indian Ocean and the Pacific Ocean is known as the Indo-Pacific region.

STRATEGIC IMPORTANCE OF THE INDO-PACIFIC REGION

- Geo-politically, the Indo-Pacific region has become a new stage of diplomacy and conflict between various powers of the world in recent years. Also, this area has become even more important because of its location.

- At present, 75 percent of the goods of world trade are imported and exported from this region and the ports connected with the Indo-Pacific region are among the busiest ports in the world.
- 60 percent of the world GDP is contributed by this sector. This area remains sensitive for both consuming and producing nations regarding energy trade (petroleum products).
- It is known that the Indo-Pacific region includes a total of 38 countries, which accounts for 44 percent of the world's surface area and 65 percent of the world's total population.
- Experts believe that the region has all the necessary components to create regional trade and investment opportunities that benefit consumers.
- Recent events indicate an intensifying geo-economic competition in the region, including the world's fastest growing economies, rising military spending and naval capabilities, fierce competition over natural resources.

In this way, the key to global security and new world order lies in the hands of the Indo-Pacific region. An important area under this is the South China Sea. Here there is a continuous dispute between ASEAN countries and China. Another important area is the Strait of Malacca. This strait located near Indonesia is very important from strategic and commercial point of view.

STRATEGIC AND DIPLOMATIC IMPORTANCE OF INDIA IN THE INDO-PACIFIC

The center of gravity in global politics has shifted to Asia. The reason for this is the sea lanes of the Indian and Pacific oceans and most of the world's trade takes place through these oceans. Before the Cold War, the importance of the world was beyond the Atlantic, that is, trade flowed through the Atlantic, but now that has changed and earlier the term Asia-Pacific was used, from which India was initially excluded. But the term Indo-Pacific indicates India's importance in the situation. Fear of terrorism and claims of a particular country in the region seem to be the biggest threat to this Indo-Pacific region. Due to this reason, the issue of

Indo-Pacific region has been continuously discussed in international politics for several years due to various reasons.

The Indo-Pacific region includes the world's four largest economies, the US, China, Japan and India, and the Indo-Pacific has been interpreted differently by different stakeholders. India considers the Indo-Pacific region as an inclusive, open, integrated and balanced space in its foreign policy. India has consistently emphasized the strategic inter-relations, common challenges and opportunities in the Indian Ocean and the Pacific. But the US wants an open Indo-Pacific while trying to control China's role in the region, and ASEAN countries seem to see the Indo-Pacific as a synergistic model.

India's foreign policy has been influenced by the changing international politics of the Indo-Pacific. India's US, Australia, Japan and Indonesia actually see the Indo-Pacific as Asia-Pacific plus India and have sought to integrate India into the strategic dynamics of the Asia-Pacific. India's role in this is important and India's presence is mainly to counter China in South China Sea and East China Sea. For this, in India's view, the cooperation of other nations is needed to establish peace and security in the region and for common prosperity and security in the region; emphasis is needed on developing a common rule-based system for the region.

For India, the Indo-Pacific is a free, open and inclusive region. This includes all countries in the geographic area as well as others with some interest in it. In geographical extension, India covers the territory from the coast of Africa to the coast of America. India supports a rules-based, open, balanced and stable trade environment in the Indo-Pacific region that will enhance trade and investment for all countries of the world. This is similar to what India wants from the Regional Comprehensive Economic Partnership (RCEP). Unlike China, India does not want a divided ASEAN and wants a united ASEAN. China has pitted some ASEAN members against each other and thereby adopted a successful strategy of 'divide and conquer'. India does not support an Indo-Pacific

version of the US that seeks to contain China's hegemony. On the contrary, India is looking for ways to work together with China. Earlier this area was under American influence. India does not want any country to dominate the region. To prevent China from establishing its hegemony in the region, India wants a triangular system of India-Australia-France, India-Australia-Indonesia.

Track 1.5 dialogues were organized between India, France and Australia to address security challenges and sustainability in India's Indo-Pacific region. 'Freedom of Navigation and Stability in the Indo-Pacific' formed an important agenda item for the talks between Prime Minister Narendra Modi and French President Emmanuel Macron at the annual summit in Paris. India also asserted that countries in the region should have equal rights to use the seas and common areas of the sea under international law, which requires navigation, free trade and peaceful settlement of disputes under international law. It also announced a strategy to establish connectivity in the region based on respect for sovereignty and territorial integrity, consultation, good governance, transparency, viability and sustainability. According to this, India made its foreign policy bilateral relations with these countries. Tried to convince India's role and perspective in this region. While doing this, India seems to have pointed out that Indo-Pacific security requires maritime domain awareness (MDA), a proper understanding of every activity related to the marine environment and impacting safety, security, economy or environment.

INDIA'S STRATEGIC CORRELATIONS IN THE INDO-PACIFIC REGION

India's strategy in the Indo-Pacific region includes the following elements.

Sagarmala project

The Sagarmala project is an unprecedented initiative by the Government of India which aims to connect the country's ports. The project was introduced with an improved infrastructure to reduce logistics costs for domestic and cargo. The Sagarmala project aims to use about 750 kilometers of coastline to increase its economic

prospects, and this can also be seen on the Sagarmala project map. Apart from this, the Sagarmala program also aims to enhance and build the developed infrastructure to transport goods more efficiently and effectively using force.

Components of Sagarmala Program:

1. Port modernization and new port development: Decommissioning and capacity expansion of existing ports and development of new Greenfield ports.
2. Enhancing Port Connectivity: Enhancing connectivity of ports with hinterland through multi-modal logistics solutions including domestic waterways (inland waterways and coastal shipping), optimizing cost and timing of cargo volumes.
3. Port Linked Industrialization: Developing port-adjacent industrial clusters and coastal economic zones to reduce logistics costs and time of EXIM and domestic cargo.
4. Coastal Community Development: To promote sustainable development of coastal communities through skill development and livelihood activities, fisheries development, coastal tourism etc.
5. Coastal Shipping and Inland Waterway Transport: Promotion of sustainable and environmentally friendly movement of cargo through coastal and inland waterways.

QUAD- Quadrilateral Security Dialogue

Quadrilateral Security Dialogue' (QUAD- Quadrilateral Security Dialogue) ie Quad is an informal strategic dialogue platform between India, America, Japan and Australia. It brings these countries together to ensure and support a 'free, open and prosperous' Indo-Pacific region. The concept of the Quad was first formally introduced in 2007 by former Japanese Prime Minister Shinzo Abe, however it did not go ahead due to Australia's back out under pressure from China. Later, the 'Quad' group met in November 2017 to formulate a new strategy to keep the Indo-Pacific region free from the influence of any external power (especially China) and its first meeting was organized a day before the ASEAN summit. Further efforts were made to develop the

quad. All the four countries of the Quad (Japan, India, Australia and USA) participated in the Malabar Exercise in the year 2020. The Malabar Exercise is an annual trilateral naval exercise between the navies of India, Japan and the United States, held alternately in the Indian and Pacific oceans. In this way, this group can also check China's imperialist policies in the Quad Indian Ocean region and ensure security and development for all in the region. India is its important link.

IMPORTANCE OF INDIAN PACIFIC FOR INDIA

- ✓ India's Indo-Pacific strategy is based on two pillars – strengthening its national interests in the region, and building strong partnerships, alliances and partnerships with like-minded countries. So that along with increasing India's national capabilities, India's reach and influence in this region can also increase.
- ✓ India needs to leverage its already strong multilateral diplomacy, blue water policy and Free Trade Agreements (FTAs) in trade and commerce to drive deeper economic integration with the region. All such policies are needed to complete an open, integrated and balanced picture of the Indo-Pacific.
- ✓ Achieving the goal of an open, integrated and balanced Indo-Pacific region would greatly enhance India's power and influence in the region.
- ✓ India's vision of Security and Growth for All (SAGAR) in the region (on which schemes such as Sagarmala are founded) needs to tap into the growing international confidence in India's role in the Indo-Pacific.
- ✓ Although in recent years, India has had an active military diplomacy; it has faced difficulties due to its inability to export arms to friendly nations in the region. This was rooted in India's inadequate domestic defense industrial base. India is trying to increase defense production in the country (under Make in India) as well as promote arms exports for which the Indo-Pacific region can provide a better platform.

MAJOR CURRENT CHALLENGES OF THE INDO-PACIFIC

- ❖ The region has become a major theater of geostrategic competition between various multilateral institutions such as the Quad and the Shanghai Cooperation Organization.
- ❖ China has been a major challenge to India's interests and stability in the Indian Ocean.
- ❖ India's neighboring countries have been receiving military and infrastructure assistance from China, including providing submarines to Myanmar and warships to Sri Lanka, as well as building an overseas military base in Djibouti (the 'Horn of Africa').
- ❖ In addition, China controls the port of Hambantota (Sri Lanka), which is only a few hundred miles from the Indian coast.
- ❖ The vastness of the region makes it difficult to assess and address various risks including incidents of piracy, smuggling and terrorism.
- ❖ The Indo-Pacific region is facing serious challenges related to climate change, geographical and ecological stability.
- ❖ In addition, illegal, unregulated and unreported (IUU) fishing and marine pollution are affecting the aquatic life of the region.
- ❖ Due to the limited allocation of the Indian military budget, the Indian Navy has limited resources and capabilities to strengthen its efforts. In addition, the lack of overseas military bases poses a fundamental logistical challenge for India to maintain its presence in the Indo-Pacific.

CONCLUSION

The Indo-Pacific region is emerging as a center of global importance economically and strategically. If the region's stakeholders do not act to strengthen an open, rules-based order, the security situation will continue to deteriorate, with potential ramifications around the world. Groupings like ASEAN must collectively engage with China. China's aggression and debt trap diplomacy, which affects sovereignty, is testing Indian diplomacy. Presently India can increase its presence in the Indo-Pacific. In this, it is strategic to advance India's issue-based alliance, build maritime awareness,

build multipolarity in the Indo-Pacific with the Andaman and Nicobar Islands as a major observation point, and increase engagement with the countries of the Indo-Pacific region. By doing ritual work, the importance of India will increase in the Indo-Pacific. With this, the time has come to take this cooperation forward to ensure prosperity and stability in the entire Indo-Pacific region.

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GOVT. OF INDIA RNI NO.: UPBIL/2015/62096

UGC Approved Care Listed Journal

ISSN
2229-3620

PPS



SHODH SANCHAR

Bulletin

An International
Multidisciplinary
Quarterly Bilingual
Peer Reviewed
Refereed
Research Journal

Vol. 10

Issue 40

October to December 2020

Editor in Chief

Dr. Vinay Kumar Sharma

D. Litt. - Gold Medalist



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Educational & Research Foundation

UGC APPROVED
CARE LISTED JOURNAL
GOVT.OF INDIA - RNI NO.UPBIL/2014/56766

ISSN No. 2229-3620



SHODH SANCHAR

Bulletin



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GENESIS AND HISTORY OF MAHARASHTRA STATE

Dr. Sanjay Bhosale*

ABSTRACT

The name Maharashtra is believed to be originated from rathi, which means chariot driver. Maharashtra entered the recorded history in the 2nd century BC, with the construction of its first Buddhist caves. The name, Maharashtra first appeared in a 7th century in the account of a contemporary Chinese traveler, Huan Tsang. According to the recorded History, the first Hindu King ruled the state during 6th century, based in Badami. Shivaji Bhosle, the founder of the Maratha Empire, did a lifelong struggle against the Mughals. By 1680, the year of Shivaji's death, nearly the whole of Deccan belonged to his empire. Shivaji was a great warrior and one of the finest rulers of India, so he holds the highest place in Maratha history. The present state was formed in 1960 with Bombay as the capital, when the Marathi and Gujarati linguistic areas of former Bombay state were separated. Maharashtra became the main channel of cultural exchange between southern to northern India.

Keywords: The name Maharashtra is believed to be originated from rathi, which means chariot driver.

INTRODUCTION

Maharashtra is situated in the western peninsular region of India. Maharashtra is the second most populous state in India. It was founded on the first May 1960 by splitting the bilingual Bombay state which existed since 1956, into majority Marathi-speaking Maharashtra and Gujarati-speaking Gujarat. Maharashtra is the third largest state in India by area which covers an area of 307713 km square. It shares its border with Arabian Sea Karnataka, Telangana, Chhattisgarh Gujarat and Madhya Pradesh and with Dadra and Nagar Haveli and Daman and Diu. The capital of Maharashtra is Mumbai which is also known as India's financial and commercial capital. Maharashtra has the largest economy in India with a GDSP of Rs. 31.97 trillion.

Maharashtra or the Great Land has a glorious past which forms a halo for the state. The history of Maharashtra has hidden inside it, great kings, great

rulers, and great culture. The colour of the past has made the present equally bright. According to Archaeological evidences the history of Maharashtra dates back to the 3rd century BC. Maharashtra has been the hub of trade and industry since the early days. Satara was the port town which was located in north of present day Mumbai. This was the centre of all trade and commerce activities. Archaeological site of Daimabad in Srirampur taluka in Ahmednagar district of Maharashtra was discovered in 1958 and dates back to the late Harrappan period. The historical periods of Maharashtra include the rule of the Vakatakas in the mid-3rd century CE, the Islamic influence from the reign of the Delhi sultanate, the Maratha Empire started by the great Shivaji, which was like renaissance for the state and later the rule of the Peshwas added more glitter to the glory. There was a fierce rivalry between the British and the Marathas.

Assistant Professor,
Department of History, Amdar Shashikant Shinde
Mahavidhyalay, Medha (MS)

The whole state was subdivided into a number of princely states which was reunited after the independence into a single state of Maharashtra. The year 1960 is very important for the history of Maharashtra because it was in this year that the Bombay Reorganization Act was passed and Maharashtra legally became a separate state.

THE EARLY HISTORY

The early history of this great state includes a short history of the name along with the various kingdoms which have been established in the land. Maharashtra etymologically derived from the word maharathi meaning the great chariot driver; the name 'Maharashtra' first appeared in the records of the Chinese traveler Huen Tsang in his 7th Century inscription. The early inhabitants of Maharashtra consisted of the great fighters and the epic name of the state was Dandakaranya or the jungle which was ruled by kings. This basically included the Marathwada and Vidarbha region. The region had been under continuous wars and conquests by various rulers and dynasties: the Vatakas, Rashtrakutas, Chalukyas, Yadavas to name a few.

A part of Maharashtra, over 2000 years back was a part of the Maurya Empire, especially in Konkan region. During their reign the trade flourished and Buddhist learning was spread. Sopara and the Choul which lies on the outskirts of Mumbai, were the most flourishing trade centres. After the decline of Maurya power in the north, Maharashtra came under the domination of a series of conquerors, the aggregate period of their rule extending over nearly 1000 years. After Mauryas, Satvahanas ruled for about 300 years up to 2nd century AD. Their seat of Government was Pratishthan (Paithan in Marathwada) and they were the first Maharashtrian rulers of Maharashtra. They were vanquished by the Kshatara rulers of Malwa. The Traikutkas who succeeded the Satvahanas as the rulers of western Maharashtra ruled from 249 AD. They had started their own calendar and are mentioned in the inscriptions at the Kanheri Caves (Mumbai).

The Vakatakas (300 to 600 AD) were the most formidable rulers who brought all the three parts of Maharashtra under them. Their seat was at Bhandak in Vidarbha near Chandrapur. They were great patrons of art and the original Ajanta caves were carved by the first Vakataka ruler. After a brief period of the

Kalachari dynasty, the Chalukyas established themselves as the rulers of Maharashtra and ruled uninterruptedly up to 760 AD and later again from 973 to 1180 AD. During the intervening period, i.e. from 760 to 973 AD. The Rashtrakutas ruled from their capital at Manyakheta (Malkhed near Hyderabad) when the Chalukyas again wrested power from them. The year 1189 saw the end of later Chalukyas and the rise of the Yadavas of Devgiri (Daulatabad) whose rule lasted up to 1310 AD. These central powers had their vassals like the Shilharas of Karveera (Kolhapur), the Bhojas of Aparanta (North Konkan) and the Kadambas of Gomantak (Goa) to administer their outlying territories.

Although the land changed hands from one dynasty to another almost all regular intervals and the frontiers of Maharashtra remained somewhat variable, there was comparative peace and tranquility in the land. The plastic art reached dizzy heights during the reign of the Shalivahanas, Vakatakas and Chalukyas. The numerous rock carvings in the Sahyadris and the world renowned sculpture of Ajanta and Ellora were the outstanding creation of enlightened rulers of these dynasties.

About the 9th century, the Marathi language which was already the spoken language of the people was first made the vehicle of written literature. This process was further accelerated by the profounder of the Mahanubhav sect and Marathi, emerging out of its adolescence, came of age in the middle of the 13th century when the poets Mukundraj, Dnyaneshwar and Namdeo wrote their immortal verses in this language and Marathi became the mother tongue of Maharashtra.

After the fall of Deogiri Yadavas of 1310, Maharashtra came under the rule of successive Muslim dynasties. The first among these were the Bahamanis who had their capital at Gulbarga. As far as the Marathi language is concerned, one very significant development took place during the Bahamani period. As the Persian language gained the place of honor in the Bahamani court, it had far reaching effects on spoken Marathi, which started drawing many words copiously from the vocabulary of Persian. However Marathi literature continued to thrive uninterruptedly and a good many poets, the greatest among them being Eknath and Dasopant kept the flag of Marathi

language flying. Another equally important event of this period was the installation of the idol of Vitthal at Pandharpur by the saint Bhanudas who brought it back from the Karnataka. Bhanudas also founded the "Varkari Sect" which was destined to play a decisive role in the social and cultural life of Maharashtra in the years to come.

ISLAMIC INFLUENCE

Just like any other rule, there was a considerable amount of Islamic influence on history of Maharashtra. The first Islamic invasions which reached the south of the Narmada River were made by the Khilji Dynasty. Alauddin Khalji invaded the Deccan region in the year 1296 AD. He defeated the last of the Hindu kings of the state, the Yadavas. At first, the Islamic rulers invaded the northern part of the country and made Delhi their capital but after this invasion, the others followed the trend and extended their kingdoms further south. After the Khalji Dynasty the next among Islamic invasions to influence the state was made by Mohammad Bin Tughlaq. The Tughlaq Dynasty reigned till 1347 AD and extended the empire till Madurai. After the disintegration of the Tughlaq Dynasty, the Bahmani Sultanate of Bijapur ruled the region for the coming 150 years.

MARATHA EMPIRE

The beginning of the Maratha Empire in the 17th century AD was an important landmark for the state of Maharashtra. The Maratha Empire was started by Shivaji, in the year 1674 in the Bijapur Sultanate. Before the establishment of the Maratha Empire, the cause of the natives was put forward through the Yadavas. But under the leadership of Shivaji, the Maratha Power gained a new momentum.

Shivaji unchained the Marathas from the rule of the Muslim ruler of Bijapur. The reign of the Marathas proved dangerous for the Mughal emperors, whose territory was continuously attacked by the army of Shivaji. Successful campaigns against the Mughals included the capturing of the port of Surat. Ten years later, Shivaji crowned himself the king of the Marathas or the Chhatrapati. After his death in the year 1680, the two sons of Shivaji, Shambhaji and Rajaram both ruled the empire for a considerable amount of time.

SHIVAJI EMPIRE

The rise of the Maratha power in Maharashtra received impetus and strength after the great

Chhatrapati Shivaji, took the reign in his hands and founded the Shivaji Empire. In the early 17th century there was a sudden rise in the power of the Marathas who constantly fought the Mughals and the Muslim rulers of Bijapur. Their causes were upheld by the Yadavas who gradually formed alliance with the Bahmani rulers due to their inability to defend their kingdom from the Bahmani invasions. There were basically two power centres after the Bahmani kingdom was divided into - Bijapur, Ahmednagar and Golconda. They were the southern kingdoms and the Mughal rulers under the rule of the Emperor Shah Jahan. Battles were fought with the Mughals. The battle which Shivaji fought with Shaista Khan, has been engraved in the chapters of history as example of bravery and intelligence. The Battle of Umerkhind in 1661, the attack on the Mughal camp in Pune and the Battle of Surat were enough to rouse the anger of the Mughal emperor Aurangzeb. Shivaji lost his Purandhar fort which was later reclaimed during the years 1670 to 1674.

The rule of the Bahmani lasted for two hundred years, till the middle of the 16th century when it disintegrated and Maharashtra fell into the fragments with independent rulers, ruling from Bijapur, Golkonda, Barhanpur, Bidar and Ahmednagar. The Maratha chieftains accepted service under these rules, often changing their loyalties, carried on endless wars for their employers or among themselves. As a result of this, conditions bordering on chaos and anarchy prevailed over a number of years. But as has often happened in the history of nations it was in the womb of this turmoil that great men were born, whose destiny it was to create order from the chaos and anarchy. History took turns at this juncture.

A great ruler, Chhatrapati Shivajiraje Bhosale came on the scene to unite the politically disrupted and socially disintegrated Marathas under one flag. But although Maharashtra was politically divided before the great Chhatrapati Shivaji came on the scene, saint poets from Dnyaneshwar to Tukaram and Ramdas had always fostered and kept up the social and cultural unity of Maharashtra, by putting up a stubborn resistance, against the religious bigotry either of the foreigners or of their own countrymen. This paved the way for Chhatrapati Shivaji. Unlike the kings of the past or his own contemporaries, Chhatrapati Shivaji

was not merely a ruler of the land, but a natural leader of the people, even judging by modern standards, Shivaji built the edifice of Maratha 'Swaraj' with the help of the common people, the Mavlas, and Hetkaris. His eight member cabinet, the crusade he carried on against the usurpers of the land, the code of conduct he prescribed for his revenue officers and his armed forces, reveals not only his administrative acumen, but also a mind that was inspired by the great ideal of service to the people. The values and the traditions which he sought to establish by these administrative measures distinctly contained the spirit of democracy. After Shivaji Maharaj, the Maratha power saw its most rapid expansion under the Peshwas, particularly the doughty Bajirao-I and his son Balaji when Maratha frontiers touched Gwalior in the North and Tanjore in the south.

PESHTWA DYNASTY

Peshwa stands for Prime Minister, in Marathi. As the name suggests, the Peshwa of the last ruler of the Shivaji dynasty, Shahu, ascended the throne and established the Peshwa Dynasty. In the year 1712, Balaji Vishwanath laid the foundations of the Peshwa Dynasty. The Peshwa Dynasty prevented the Maratha Empire from disintegration after the death of Shahu in the year 1712. The Peshwa Dynasty took the Maratha Kingdom to new heights of glory during their reign from 1712 to 1804. Bajirao I made Pune the capital of the Peshwa rule. During his reign the Maratha Kingdom had to suffer a crumbling defeat at the hands of Ahmad Shah Abdali in the Third Battle of Panipat in the year 1761. The defeat reduced the power of the Maratha kingdom and confined it regionally.

The Marathas however suffered a major setback at Panipat in 1761, when they were squarely defeated by Ahmed Shah Abdali of Afghanistan. Thereafter, under the able leadership of Madhavrao Peshwa, Marathas regained their glory but it was short lived. The British had already established themselves in some places in India and were steadily spreading their tentacles. The death in 1800 of Nana Phadavis, the Chief Minister of Peshwas and one of the best diplomats of his day saw the virtual end of the Maratha Swaraj although the last Peshwa continued to rule as the puppet of the British till 1818.

In the first half of the 19th century, the Marathas with the memories of their lost power still

fresh in their mind could hardly reconcile themselves to the rule of the foreigners. There were sporadic petty revolts as early as in the forties. The historic revolt of 1857, though massive, was crushed by the British diplomacy with an iron hand and it, therefore, suffered a great defeat.

BRITISH RULE

The British rule in the state of Maharashtra was established only after the three Anglo - Maratha wars. The region was governed by the Bombay Presidency which included most parts of northern Deccan. The princely states in the region included the modern cities of Nagpur, Satara and Kolhapur which accepted the British supremacy in return of maintaining local autonomy. These states were annexed to the Bombay presidency in the years 1848 and 1853. However, most of the parts of modern Maharashtra known as Marathwada were part of the Nizam's rule. During the later years minor protests and revolts were subdued by the British. By that time the Mughal power had already crumbled. Therefore, the fall of the Maratha power at the hands of the British marked the beginning of the British rule in India.

The last quarter of the 19th century and the first of the 20th century was an age of the Renaissance in Maharashtra in the true sense of the word. It was an age of pioneers, pioneers who were Titans in their fields. Social reformers Mahatma Phule, Ranade and Agarkar, research scholars Rajwade and Bhandarkar, politicians Tilak and Gokhale, essayist Chiplunkars, novelist Apte, poet Keshavsut, playwrights Kirloskar, Deval, Gadkari, all great genuine who blazed new trails behind them for the following generations to tread in their light.

The period from 1890 to 1920 was what has been called the Tilak era in politics not only in Maharashtra but in the whole of India. The battles which Lokmanya Bal Gangadhar Tilak relentlessly waged against the British rule till the moment he breathed his last is a glorious chapter in the history of India's struggle for independence. At the extreme end, the impatient youths led by V.D. Savarkar turned to revolutionary politics to bring a speedy end to foreign rule. The year 1920 heralded a new era in India. The awakened masses were now on the march and the great man Mahatma Gandhi, who led them, amazed the entire world by the noble weapons in his armory -

truth and non-violence- the immense potential of which was proved by later developments. Maharashtra had always been in the forefront of the struggle led by Mahatma Gandhi. Also Gandhi's emphasis on the uplift of down trodden created a new awakening among them. This process was inherited by the great leader Dr. B. R. Ambedkar who created among 'Dalits' consciousness of their rights.

The present state of Maharashtra, carved out of the bigger bilingual Bombay state consists of regions of western Maharashtra, Vidarbha and Marathwada.

It may be mentioned here that under the British administration, the then Bombay province consisted of western Maharashtra and Gujarat. In 1956, the states of India were recognized on a language basis, Maharashtra state might have come into being at this time but for the debate over Bombay city. The issue remained unsolved for next few years. However the discontent and unrest in the people provoked large scale agitations. The agitation ultimately paved the way for the formation of Maharashtra, a new state of the Indian union, on May 1, 1960. At the same time Gujarat, a separate state consisting of Gujarati speaking areas, was also formed. Accordingly Marathwada, the Marathi speaking area of the erstwhile Hyderabad state, and Vidarbha, the Marathi speaking area of the erstwhile Madhya Pradesh state became part of Maharashtra. Mumbai, as per the aspirations of the Marathi speaking people, remained in Maharashtra and retained its original status as the capital city. Mumbai continues to be the heart of Maharashtra and the focal point of all the socioeconomic development.

POST-INDEPENDENCE

After India attained independence from the clutches of the British rule in the year 1947, Maharashtra went through a number of political changes. Post-independence period saw western Maharashtra and present day Gujarat being united under the 'Bombay state' while the eastern parts which were a part of the 'Hyderabad state' were later on united with the Bombay state in the year 1956.

The modern state of Maharashtra came into existence in the year 1960. Under the Bombay Reorganization Act the states of Maharashtra and Gujarat were legally given the status of separate states

on the basis of linguistic differences. The present Bombay city became the capital city of Maharashtra. The modern history of Maharashtra includes the period from attainment of independence to the final separation of the states.

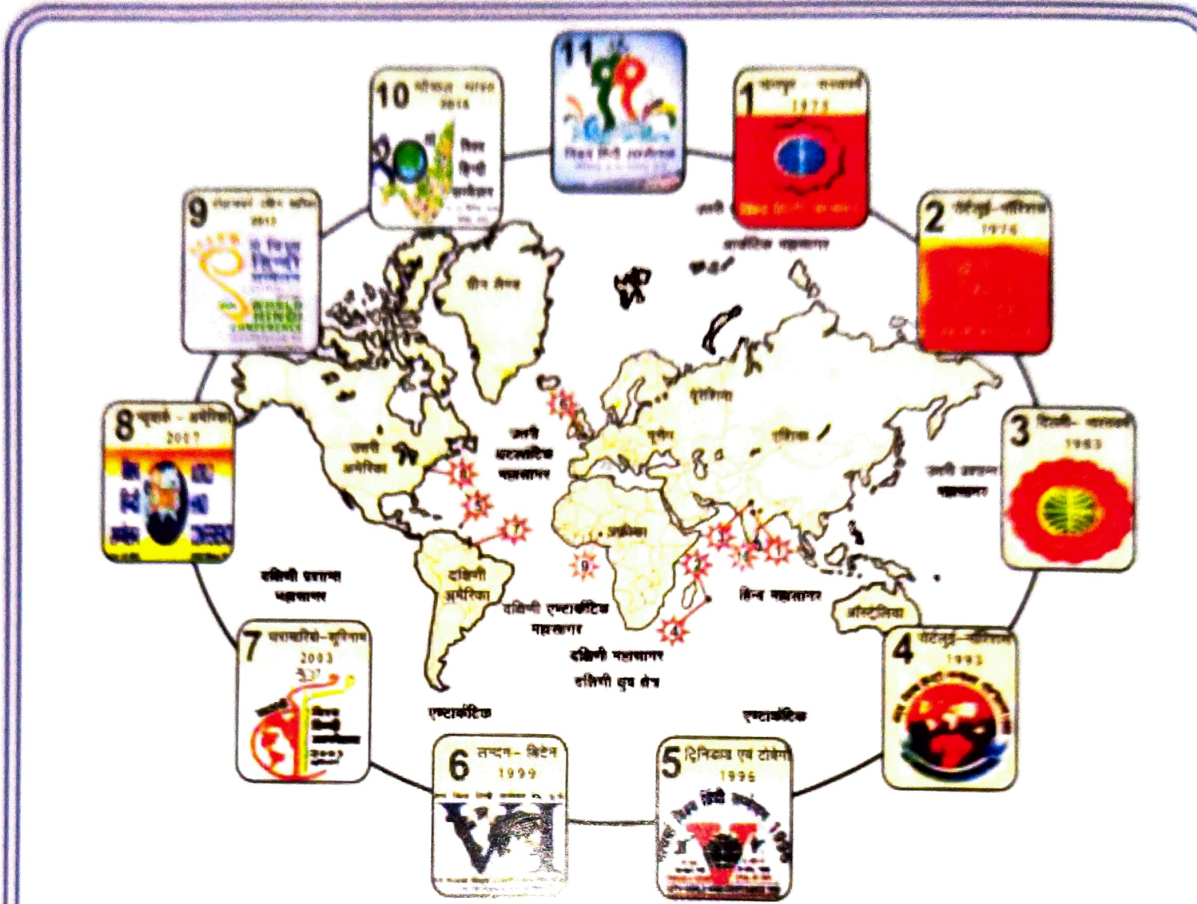
Since independence the state's politics have been largely controlled by the Indian National Congress. Early chief ministers included Morarji Desai served in the period of 1952-56, who later was India's prime minister in 1977-79, and Yashwantrao Balwantrao Chavan in the period of 1956-62, who was widely heralded for his efforts to modernize the state's economic and social policies. Interruptions in the Congress Party's rule included two years (1978-80) when Sharad Pawar put together an anti-Congress coalition. Although Pawar subsequently headed Congress governments in 1988-91 and 1993-95 and four years 1995-99. When the pro-Hindu Shiv Sena party controlled the government. The dominance of Congress seemed to wane after 2014, when the Bharatiya Janata Party, a pro-Hindu party like the Shiv Sena, won a plurality of seats in the 2014 state legislative elections and was able to form a ruling coalition. The BJP retained its plurality after the 2019 elections but was unseated by a coalition led by the Shiv Sena and backed by Congress. That coalition proved uneasy, however, and in 2022 a rebellion within the Shiv Sena led the party to form a new coalition with the BJP instead.

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अब तक आयोजित समस्त विश्व हिन्दी सम्मेलन



ढाक टिकिट 1988

विश्व हिन्दी सम्मेलन

भारत शासन के संरक्षण में, हिन्दी बाहुल्य देशों एवं प्रमुख हिन्दी संस्थानों के संयुक्त प्रयासों से अब तक दस विश्व हिन्दी सम्मेलनों में से सात सम्मेलन, विदेशों में सफलता पूर्वक सम्पन्न हुए हैं। निश्चित ही हिन्दी अब विश्व भाषा के रूप में प्रतिष्ठित हो गई है। प्रथम सम्मेलन के उद्घाटन समारोह दिनांक 90 जनवरी को 'विश्व हिन्दी दिवस' के रूप में पूरे विश्व में, समारोह पूर्वक मनाने की घोषणा भारत सरकार ने की है। अभी तक के सभी विश्व हिन्दी सम्मेलन निम्नानुसार सम्पन्न हुए हैं :-



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Publication Date: 2021-05-04 20:21:32

DOI :

Published in : Volume 9 | Issue 5 | May 2021

Page No : b184-b188

Published URL : http://www.ijcrt.org/viewfull.php?&p_id=IJCRT2105124

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INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

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NURTURING ETHICS AND VALUES THROUGH LITERATURE

DR. SARANGPANI RAMCHANDRA SHINDE

Assistant Professor in English
Amdar Shashikant Shinde Mahavidyalaya,
Medha. Dist. Satara.

“Try not to become a person of success, but rather try to become a person of value.” -- Albert Einstein

INTRODUCTION

Since the time of Aesop’s fables, Arabian stories, stories of Ali baba or Panchatantra, moral values were taught through these kinds of stories, poems, or other forms of literature. From time immemorial, all the religious holy books were the true path shower, full of wisdom and moral instructions. The ancient tales of Panchatantra and fables are still inseparable from life and the fictional lives and the fantasies of literature have always affected us from time unmemorable and keep on influencing our life and moral sense. Literature can be utilized in a multi-dimensional approach for improving society, behavioral development, problem-solving skills, and the right attitude to handle social situations. By narrowing it can be said that literature can be used to nurture and enhance moral literacy. This paper sheds light upon the need for value-based education and it also attempts to focus on how literature can be an effective tool in nurturing ethics and values in the human race.

- **NEED OF VALUE-BASED EDUCATION:**

Human value crisis is one of the intense burning problems in our daily life. Moral values such as humanism, kindness, honesty, law, justice, truthfulness, patriotism, etc. are needed to be maintained and well conserved in society to influence human life to regulate in a well-ordered manner. Value-crisis has emerged due to not understanding the proper role of moral values in our human society. The issue of value deterioration in society can be stored out if we have concern and consciousness about the deep-rooted ethics and moral values in our society. Modern human society is valued based on material possession and its position. The feelings of mercy, sympathy or kindness, etc. are today worthless and deliberately ignored. Human values are deliberately neglected and have become meaningless in day-to-day life, for human beings have become the resources for the rich to earn money. People are so busy with earning material things that they have no time and no desire to think about the plight of the human race. The human value may lay as the cornerstone for the foundation of social wellbeing. Those who show adorable respect for human value will be entitled to social value, so the preference for social value over the human value crisis is one of the intense

burning problems in our day-to-day life. The choice to co-create a better future for our future generation by ensuring excellence and quality in education as mere core values that will help transform our world.

Value education means developing appropriate habits and behavior involving inculcation of certain moral values and routine habits. Value education initiates from families and it is continued at schools with the help of educators. Thus, teachers, families, and educational activities play a very vital role in values education. Families are the first source of role models to their children as they give information so they should be very careful about their behaviors and attitudes. The role of teachers is very crucial for the children because most are what the teacher does in the classroom counts them more to inculcate. Educational activities such as organizing seminars, conferences on value-based themes; even families can take an active part in organizing them so that, there can be an effective harmony among families, educators, and educational programs. The inculcation of value-based education has become a need of the hour and it cannot be given only by the teachers. The need for values is to promote fundamental values and direct people to lead a healthy life which helps them to improve their overall qualities of life to become responsible citizens.

- **THE VALUE OF LITERATURE:**

Literature is the speculum of society. Literature from time immemorial has invoked students of all ages. The true function of literature is to teach and delight, it means that literature has its origin in delight but its end is in offering wisdom to its readers. Literature facilitates students to understand and appreciate diverse cultures and universal human passions such as love, anger, jealousy, greedy, etc. Once the students have self-determined control over their emotions, it will help them to find a perfect balance in their professional lives also. In short, one can say that literature serves a dual purpose which includes the acquisition of the English language and inculcating value education.

Literature can be a good way to teach character education because “literature lends itself to the teaching of specific moral dilemmas and the examining of specific character traits” (Prestwich, 2004, p.143). Students can empathize with the characters and understand character traits better than just being told information about each trait, also known as catharsis, or the connection between the reader and the characters (Lowe, 2009; Prestwich, 2004). Literature can assist in discussing difficult topics such as incarceration, bullying, death, and abuse. Literature can provide students with emotional and social support for things they might also be going through; thus, the use of literature may be a useful method to discuss difficult topics (Jalongo, 2004; Lowe, 2009). Moreover, Bibliotherapy, or therapeutic reading, can help students cope with emotions and problems they are facing because “expression through text offers readers of all ages the opportunity to find solutions through the character and conflicts within a story, and thus within themselves” (Lowe, 2009, p.1). In addition, and perhaps most importantly, Children’s literature should be used to teach character education because picture books attract children, communicate ideas, and the visual images leave “the most indelible impression” (Jalongo, 2004, p.38). The students often relate to the characters and pictures in these books rather than non-picture books, which adds to their effectiveness. The pictures aid the students in understanding the abstract concepts taught in character education stories, which is another reason why picture books are beneficial for teaching character education to young children. Furthermore, children are

more likely to respond to storytelling because it is seen as a gift from the teacher (Sanchez & Stewart, 2006).

Thus, students are more likely to internalize and remember the lessons that they learn from these stories.

- **TEACHING VALUES THROUGH LITERATURE:**

Teaching English Literature opens a new era of the world to the students. It nurtures the abilities of Human society to have a set of core ethics and values to live with. The importance of inculcating these kinds of values in the young generation is acknowledged universally. The study of literature in the form of short stories and novels enables students to find moral lessons everywhere beyond their textual readings. With appropriate materials of literature is given to them to read, students can learn to monitor their behaviors by reading stories and fables having a moral behind them. Every fable or any reading material with a moral leaf a deep impression in their young minds and they are in a position to imbibe such values in their day-to-day living.

- a. **Children's Literature:**

Donna Norton (2010) finds the value of literature for young people in her book *Through the Eyes of a Child*. Children's literature is of great importance because it offers students the opportunities to respond to literature according to their intellect; it also allows students to appreciate their own culture and cultural heritage as well as those of the other culture which they have never been seen in person; it helps students to develop emotional intelligence and creativity; it nurtures growth and development of the student's personality and social skills; and it transmits important literature, motives, and themes from one generation to the next and from one culture to another.

Children's literature helps young minds to develop emotional intelligence in them. Stories have been seen to function as a powerful means to endorse emotional and moral development. Children's literature "contains numerous moments of crisis, when characters need to make moral decisions and contemplate the reasons for their decisions," an important skill for children to see modeled (Norton, 2010, p. 34).

Guji Guji (Chen, 2004), for example, is a story about a crocodile who is adopted into a family of ducks. Ultimately, he must choose between betraying his adopted family and going back to his own "species," and he decides to remain true to his beliefs and not betray his family.

The Scar (Moundlic, 2007) is an interesting and influential book to read with students to teach them about responding to grief, as it is about a boy whose mother passes away. This requires a complex level of emotional and intellectual intelligence, as many young children do not understand the concept of death. The topic of death is more appropriate for a higher level of school classes, but it is an important topic to discuss with students.

Another book that encourages emotional intelligence is Selma (Bauer, 2002), which discusses what it takes for a young sheep to be happy. It is a philosophical story within a picture book and challenges students to think about what is the meaning of happiness is.

Another story, *The Big Box* (Morrison, 1999) is a story about children who have their freedom is taken away by being put into a box and the deeper problems that exist with not being given one's freedom.

Children's literature encourages students to contemplate deeper into their feelings. Children's literature is of great value because it fosters personality, morality, and social development. Children are very

impressionable during their formative years, and children's literature can assist them to develop them into intelligent, caring, thoughtful, and friendly people. Developmental psychologist, Jean Piaget observes that when children move from the pre-operational to the operational stage of their cognitive development, they tend to become less egocentric. Whereas students in pre-school may be entirely focused on themselves and become self-centered, as students grow older, they begin to take into account the feelings and viewpoints of others. To be able to understand other people's point of views and not to be selfish are essential skills that adults must nurture these skills in their children from an early age, as Norton says that "acceptable relationships require an understanding of the feelings and viewpoints of others" (2010, p. 27). Children's literature may be observed as being capable of fostering social development by encouraging students to accept other people and their differences. Books such as, *And Tango Makes Three* (Parnell & Richardson, 2005), *Molly's Family* (Garden, 2004), *Heather Has Two Mommies* (Newman & Souza, 1989), and *Daddy's Roommate* (Wilhoite, 2000) present situations which may encourage students to become more liberal and open-minded to different types of people and families and realize that love is the beautiful and important thing in a family. Children's literature can also inspire students to develop social relationships with other people, encouraging social contact. An atypical friendship is portrayed in *Loop the Loop* (Dugan, 1992), where a young child and an elderly person become good friends and share the common joy of playing with a yo-yo. In *A Couple of Boys Have the Best Week Ever* (Frazee, 2008), the boys learn to think of the needs of others when they build a diorama for the grandpa who is fascinated with penguins. Literature motivates students to be considerate and friendly beings, and these traits may assist them to be consistent with developing students into morally correct citizens.

b. **Poetry**

Poetry is the most powerful instructional tool and an age-old art to impart education at any age and it is also a universal vehicle of human expression of emotions and passions. It is an expression of passions or deep emotions and aesthetics sense of what is beautiful about the very existence. Only poetry is capable of revealing and passing on the universal truths as well as cultural differences of humankind. Throughout history, poetry has addressed various themes, ranging from, social issues, war, love, and the beauty of nature, and the love of God. The very function of poetry is to invoke experiences, it emphasizes the role of the senses, calling to mind memories, feelings and an outstanding medium for motivating creativity among students. Through poetry, students can expand and expose the aesthetically elastic boundaries of language. Poetry develops empathy and understanding to view the complexities of the world in new ways. Poetry should have an essential place in all of our lives, not only for the aesthetic pleasure it affords but also for its competency to awaken our senses, connect us with ourselves and others, to lead our life in synthesizing way.

• **CONCLUSION:**

Social and moral human values are the most fundamental elements of the corporate lives of any community without which modern society cannot continue to sustain. Thus, human values should be protected and preserved with high priority. Today, Human values are observed to lose their importance and human values are degrading with the passing time. The degradation in the moral life of the human community leads to the loss of moral integrity. General awareness should be created by socio-cultural groups regarding the

value of education of traditional customs and heritage. Thus, English literature carries an ability in the attainment of ethics and morals through value education. It helps to understand those beyond the visible-values, beliefs, and attitudes for sustainable life and help to learn to build bridges from one culture to another.

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CHANGING THE PARADIGM IN TEACHING & LEARNING OF LITERATURE IN DIGITAL AGE

Dr. Sarangpani R. Shinde

Assistant Professor, Department of English,
Amdar Shashikant Shinde Mahavidyalaya, Medha.
Dist. Satara. Maharashtra. PIN. 415002.

Abstract

Teaching literature depends upon the learning process where students are taught how to interpret, analyse and evaluate a given literary text. The availability of literary texts to the students are of paramount importance and the texts should be accessible by students during teaching & learning process. Its hard to image a literature classroom without a text. Students are at the centre in the process of teaching and learning. While teaching to the digitally smart students, teachers continue to face various difficulties. One of the chief difficulties is the declined interest in reading original texts by students. The present article stresses the need to inspire students and to get acquainted with the new digital resources information and communication technology which is abundantly available nowadays. This article intends to compare and contrast the changes took place in the usage of new technologies which is brought in the field of literature ranging from traditional paperback hard bound books to the recent development of multimedia with the circulation of hypertexts, audio books and e-books. These new technologies have the potential to support the teaching of literature at any level of learning, this article recommends the inclusion of digital technologies in the teaching and motivates students to learn through these technological tools of literature.

Keywords: literature, digital age, audio books, e books, hypertexts, resources, ICT.

Introduction

The digital age has brought an essential shift in the nature and manner of learning in the students. Marc Prensky, an expert on digital technologies observes a drastic change in the students from the digital era in their style, approach, way of living, as well as the way of their thinking and speaking. He referred to an event that had changed things and fundamentally that there is no U turn. This is a new generation, consists of young growers surrounded by computers, laptops, digital music, video games, smartphones, iPods, etc. The present generation can aptly be defined as the Internet Generation or the Digital Generation. But according to Prensky, the most exact definition is "digital born", given that all of the students were born in the digital era and their language is a computer language, video games and the Internet.

The digital born generation is in the constant habit of using technology. They have the ability to transform different occasions, sounds, videos and images from one terrain to another, from one screen to another, in notebooks, smartphones, iPods, iPads, etc. There is a vividly visible generation gap between the teachers who are digital immigrants and the students who are digital natives. Digital natives are the new generation who are born into the digital age, where as "digital immigrants" are the people from the earlier generation who learnt to use computers during their adult life. The digital natives are inherently techno-savvy, digital immigrants are usually assumed to have difficulties with information technology. They are "multitasking", which means that they are good at managing multiple things at the same time, such as: studying, listening, chatting, messaging, browsing, communicating with

multiple friends at one time, literally everything at the same time and this is one of the most astonishing features of this generation.

Education starts from communication. The current generation of students expects teachers to undertake new roles by introducing new materials in a new format, more communicative and direct, through which they can be accessible and exchanged mutually. So far as the field of literature is concerned, these expectations from teachers reinforce the perspective that literature is at the same time a place of communication and an expression of artistic expression created through the science of linguistics. By communicating, the teachers convey the meaning and knowledge and tries to get the feedback from the students, and then this enriched knowledge is brought back to them by creating complete exchange cycles. Constantly, conversations/discussions extend beyond classes through forums in all types of media. Technology is an integral and inseparable part of the digital natives, which is why they seek the same in the teaching process as well. As a result of this, the academic staff has begun to develop their educational programs, such as community activities, group projects, online teaching platforms and other teaching strategies that offer a variety of pedagogies which may suit the interest and motivates the digital natives. In this scenario, the introduction of technology into learning programs is no longer a choice but a necessity, a very important tool for both students and teaching staff.

Use of Modern Technology in Teaching Literature

The term “technology” refers to the advancements in the methods and tools which are used to solve problems or achieve a goal. Combining technology with literature will help expand the horizons of students and teachers, help students address humanity, develop better writing skills, appreciate other beliefs and cultures, and build critical thinking skills. Literature provides us with an opportunity to think outside the box, strengthens our minds, and encourages growth. The ever-expanding technology and tools provide an exclusive platform for both the teachers and students. Anyone can freely express their thoughts using electronic media such as, blogs, vlogs, tweets and many other social network platforms. Among the key events that characterize the rapid development of technology that there is the constant development of multimedia, a technology that fuses hardware and software together. It is called digital fusion; the melting of the digital technologies based on computer usage. The sudden development of multimedia, featuring hypertexts and e books, brought necessary fundamental changes in the field of literature as they have revolutionized the very way of writing and reading. Following are the most popular aids which can be very useful for both teachers as well as students in the digital literature classroom.

Hypertexts:

hypertext is non-sequential textual document which is organised to allow readers to access the non-linear information. The fundamental units of information are called *nodes* and the ways of establishing and indicating the possible connections between the nodes are called *links*. A hypertext link connects an anchor node with a destination node and is often associated with specific parts of any of the nodes. The main characteristic of the hypertext is that the reading can be realized in a nonlinear way: any of the network documents can be "successor", based on the choice of the key word from the reader. It is possible that inside a hypertext a reader can read all documents that are related to the selected key word. While choosing a particular key words results in the opening of different documents. Through the hypertext, a reader can access an infinite number of reading modes. Hypertext system allows for non-sequential, non linear, reading. This is the underlying idea behind a hypertext system. The result is a multidimensional document which can be read by following different paths through it. The chief use of hypertext is in information retrieval applications. The ease of linking different fragments of information is the important aspect of hypertext. The information can be of various media, it may be fragments of textual documents, structured data from databases, list of terms and their definitions, or images of the concepts. Any of these, or a mixture of all, can make up the contents of a hypertext document. The hypertext system has an ability to store a large collection of textual and multimedia documents and also it gives the end-user access to a large repository of knowledge for reading, browsing and retrieving. A hypertext system can also called a digital library. The World Wide Web started as an extensively large digital library. Since this has grown in popularity, it has offered the opportunity of interactive applications on the Internet, making it much more than a digital library.

The use of hypertext in literature teaching can help teachers in a variety of interesting ways. Each of the use of hypertexts appears to offer a new way of expanding students’ access to learning. Students are extremely excited about using hypertext; and those assignments that require students to create complex, thoughtful hypertext seem to consistently engage literature students to the highest degree.

E-Books

An e-book is an electronic version of a traditional print book which can be read by using a computer, laptop,

smartphones or by using an e book reader. Users can buy an ebook from website or CD, but the most popular method of getting an eBook is to purchase a downloadable file of the eBook from a Web site to be read from the user's computer screen, mobile screen, tablet screen or any displayable reading device. Usually, an eBook can be downloaded in less than five minutes. Some eBooks can be easily downloaded for free of cost or at a very reduced cost as compared to the original paperback printed book.

In recent years, a device called an eReader was developed specifically for reading and storing eBooks. An eReader is a handheld device that eBooks can be read on. Some of the most popular eReader devices include: Amazon's Kindle; Rakuten's Koo; Barnes & Noble's Nook.

Benefits of E-Books:

Save Space: E-Books can prove very efficient everyday classroom in today's scenario, where students usually don't wish to attend classes with heavy bag full of books and references. Digital natives are fortunate enough to have a big library to store their books. But for the bookworms who don't have that book shelf, extra room, e Books save a tremendous amount of space by allowing readers to store thousands of books on one device. There is no need to search for space to store your new books.

Cheaper than traditional paperback books: E-Books cut the cost of manufacturing, printing, binding or shipping, where to purchase a printed book, a reader have to bear the burden of the expenses which a publishing house has invested in publishing a book. So comparatively eBooks are always cheaper than the traditional paperback books.

Portable and convenient: Convenience is one of the features of digital age. Anything that makes life easier is attractive. eBooks are portable and convenient. With eBooks, we can have a library at our fingertips. One can carry one's favourite books on iPad, eReader, tab or smart phone at any corner of the world without lugging around a thousand paperback books.

Instant Availability: Immediate gratification is what digital natives are behind. They may want anything at right now. eBooks can satisfy this gratification, learners can buy/download an eBook from virtually anywhere on any eBook supported device with the touch of a button and download it instantly. It is not necessary to go the book store or library and wandering around for hours shuffling through the dozens of bookshelves or even waiting to arrive your book once ordered. Learners and teachers can easily access eBooks at anytime and anywhere, and can start reading right away.

Contribution of Technology in the Study of Literature:

By using technology, students acquire a higher level of control on receiving and sharing knowledge: they are always in position to access information, learning fields, as well as other sources according to their own preferences and lifestyle. Technology helps them to choose the time of accessing information sources, which can be integrated within the study course and can also be completed after the lecture hall, in libraries or with standard methods of knowledge distribution.

Peer discussion is of paramount importance so far as the learning is concerned, students need to discuss their understanding and comprehension of the topic learned in their respected peer group. Even if they are not physically together, they still can communicate and have discussion of their understanding, studies and ideas with each other. Technologies such as emails, what's app groups or other communication platforms provide them with precious learning environments in which communication can continue without any hurdle or any pressure, even outside the classrooms.

The study of literature through multimedia represents a new technique, which is more striking as compared to the traditional method, where, the only verbal comprehension is considered to be predominant. By using multimedia aids, students can be transcended from the traditional method of just reading and comprehending the verbal texts, to the direct visuals (images/videos/themes etc.) to take them closer to the expected imagination of a poet/ a creative writer. It generates interactive activities and provides learners with opportunities to study authors and textbooks using a variety of media (audio visual) and sources of information. It comprises collaborative work and turns out to be a powerful catalyst for cooperative learning. Students can use a wide range of tactics to experience, understand, interpret, and evaluate the texts.

Students and their teachers can share sources of information by which a teacher can encourage students to widen their intellectual horizon with interdisciplinary thinking as well as a cross-curricular approach. The style of studying is best suited to teaching methods and thus becomes more effective and more efficient. The variety of materials and integrated methods inspires students more as compared to the traditional library method. They manage to create their own ideas in a new format, by using visual languages, in addition to spoken and written language.

The Contribution of Technology in Literature Teaching:

One of the objectives of a literature teacher is to assist students in studying with understanding of literary works, in relation to the texts and other cultural contents. This can be done with making availability of the literary text to the students and to encourage them to read it thoroughly. Today, a teacher has multiple ways to make students get engrossed in their literature studies besides just reading a hard-bound bulky book. A teacher can make use effective use of computers, tabs, smartphones to find information, open questions, links, audios and videos having teaching content, by this a teacher can give students the opportunity to access a number of materials as they wish and moreover collect and add notes to them. Imagine a teacher teaching a poem in the class where students do not have the text of the poem. A teacher can allow students to use their smart phones, tabs to search for the text which is to be taught in the classroom. A teacher can also download or play online recitation of the poem either through video or an audio file, this can give students visual as well as audible experience. A teacher of literature can also post e-study materials so that students can study them according to their own convenience. Even literary texts can also be intensified more by converting them into literal hypertexts by explaining students different notes (overt/covert meaning of a literary word, information related to the genre of literature, open questions, main ideas etc.) and relationships (with other comparative genres, literary pieces, similar materials, common themes, assignments or notes etc.). By developing and circulating hypertexts to the literature students, students can access overall information about a particular topic, without spending too much of time in the background of the study. The contentful and resourceful study materials can help students to retain their interest in the same topic without any diversion of their interest.

A hypertextual as a powerful aid in teaching literature can also be extended to the expected engagement of the students in the given topic by engaging them in an electronic discussion, various assignments, book reviews or even a hypertext creation with the study material or translation drafted by themselves in the course of their individual study.

However, the online platform has an abundance of literature material available 24/7, despite the user's time and space. A user (teacher or student or a common enthusiast) can have a whole ocean of literary resources available to them. Following are some of the leading online platforms who provide services in literary studies which can prove very crucial and helpful for both the teachers as well as students.

Goodreads: This is a social cataloging website. This website is designed to allow readers to search the database of books, annotations, quotes and even reviews. This is also an online community of readers for sharing book recommendations, reviews, quiz, authors fan following, etc. This website has been specially designed for a member to be able to find out almost any book in the world or any topic according to the choice of a reader.

Audible: Audible is an audiobook service from Amazon. They offer the world's biggest collection of titles ranging from most popular classics to the new releases and podcasts. Listeners can download or stream online their chosen book with a membership. The books may be read aloud by a professional narrator, the authors themselves, well-known stars. Recently as a part of promotion of audible services in India, in December, 2019, announced 'Audible Suno' campaign. This aimed at spreading the power of spoken word across India by online free, unlimited access to hundreds of hours of original and exclusive content created by some of India's best writers, performers, including legends of Indian cinema like Amitabh Bacchan, Anurag Kashyap, Nawazuddin Siddique, Tabu; celebrities from Indian music industry like, Palak Mucchal, Nucleya; famous authors such as Om Swami, Divya Prakash Dubey and C. C. Doyle etc. This can be the very future of the literature and literature studies, where there is a shift from the printed books to direct audible books.

SparkNotes: Originally SparkNotes was started to provide study guides for literature, poetry, history, films and philosophy. Through this application, a student can read book reviews, chapter summary and general analysis of a literary work. Since SparkNotes provides study guides for literature that include summaries of a well-written literature work, a teacher must motivate students to read original books than just relying on the summaries of them. A teacher should monitor the use of these kinds of sites which provide summaries of a literary work.

Kindle: Kindle is a portable hand-held electronic device designed to read books. As we download mp3 player with music, we can download books on to a kindle and read them on it. This app is also equipped with a dictionary and offers the ability to read and transfer to PDF format.

Conclusion

Teaching and learning of literature based on traditional method which solely relied upon a literary text. The reading of paperback book was considered to be the classic and the soul of the process of both teaching and learning. This is now a history today. Technology has dominated each and all spheres of life, teaching of literature is also not an exception to this. Teaching literature today is dominated by technology and multimedia, amid this, the process has become much more complicated. A teacher has lost the control over the study resources which a student can refer to. The only solution to keep the pace to the learning of the digital native students, a teacher has to accept and adapt to the new technological developments in the field of pedagogy. Technology can assist both the teacher and students to

motivate them in their studies and experimentation in teaching and learning methodologies. But, it should be kept in mind that technology is only one of the approaches that needs to be adopted, the success of this method may vary and it is not guaranteed at all the time, but with a well planned selection of the content and appropriate integration of digital tools in the subject matter, it can become an extremely effective tool for both the teacher and the student.

One of the chief hazards of using technology in teaching is the inadequate, vague, unnecessary and excessive use of it. This can adversely affect the apprehension ability of students and its impact can be very serious. Frequent and unnecessary dependence on technology in teaching and learning process poses a greater risk, it can curb the natural thinking process of young people who are completely occupied by technology and forget the existence of the world around them where they inhabit. Thus, there should be a judicious use of technology.

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e-ISSN Number : 09763031

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and Molecular Biology(all);Biotechnology;Business
and International Management;Computer
Science(all);Ecology;Engineering(all);Environmental
Sci;Environmental Science(all);Immunology and
Allergy;Marketing;Social Sciences(all)

Publisher: <http://recentscientific.com/contact-us>;Netherland

Country of Publication: India

Broad Subject Category: Multidisciplinary;Science

[Print](#)



ISSN: 0976-3031

Available Online at <http://www.recentscientific.com>

CODEN: IJRSFP (USA)

International Journal of Recent Scientific Research
Vol. 11, Issue, 08 (A), pp. 39378-39383, August, 2020

International Journal of
Recent Scientific
Research

DOI: 10.24327/IJRSR

Research Article

ASSESSMENT OF HALOPHYTE SPECIES DIVERSITY AT DIFFERENT COASTAL HABITATS ALONG THE SOUTHWEST PART OF GUJARAT COAST, INDIA

^{1,5*}Uday S. Pawar, ²Santosh D. Talekar, ³Swapnaja M. Deshpande, ⁴Nikunj A. Gohel, and ⁵Arvind J. Joshi

¹Department of Botany, Amdar Shashikant Shinde Mahavidyalaya, Medha. -415012, (MAH) India

²Vasantdada Sugar Institute, Manjari Bk., Pune-412307 (MAH) India

³Department of Botany, Yashwantrao Chavan Institute of Science, Satara - 415002 (MAH) India

^{1,4,5}Department of Life Sciences, Maharaja Krishnakumarsinhji Bhavnagar University, Bhavnagar- 364 002, Gujarat, India

DOI: <http://dx.doi.org/10.24327/ijrsr.2020.1108.5489>

ARTICLE INFO

Article History:

Received 6th May, 2020

Received in revised form 15th

June, 2020

Accepted 12th July, 2020

Published online 28th August, 2020

Key Words:

Alpha, beta, indices, halophytes, diversity.

ABSTRACT

Species diversity studies on coastal flora carry a lot of importance because approximately 60 % of the global populations live in coastal areas, rising up to 80 – 90 % in some countries, which are of high ecological and economic significance and value. Halophytes 'salt-tolerant plants' constitute one of the important groups of flora occurring in marshy wetlands. As halophytes grow in highly saline conditions, they possess diversified morphological, phenological, physiological, biochemical, anatomical, and ultra-structural adaptations. The compositional component of diversity is usually quantified by using alpha (species diversity within a community) and beta (between communities) diversity indices. In the present investigation reveals diversity measures like Shannon's diversity (H'), Simpson's reciprocal ($1/D$) and Pielou's evenness (J) indices were computed for assessing alpha diversity and similarity coefficients viz., Jaccard's (SC_j) and Sorensen's (SC_s) indices were calculated for beta diversity of 12 halophyte species growing at 8 locations along the Gujarat coast. Consolidated findings of this study interestingly show that halophyte vegetation growing along half of the Gujarat coast from Amreli to Valsad districts is characterized by quite a low species diversity, and low to moderate level of species richness as well as of species evenness.

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INTRODUCTION

Gujarat is located in the north-western parts of India ($20^{\circ} 2' - 24^{\circ} 4' N$ latitude. and $68^{\circ} 8' - 74^{\circ} 2' E$ longitude) and it has a 1663-km-long coastline occupying an area of 1,96,024 sq.Km. It represents a unique terrain consisting of naked tidal mud flats transacted by several dead and live creeks, also having various marshes with aquatic plants and varying types of lakes are characteristic features of this region.

Biological diversity in the coastal ecosystem differs from terrestrial ecosystem both in respect to pattern of diversity and to the functional application of those patterns. In general, coastal ecosystems have not only high diversity at respect to species level but also higher at taxonomic level. They show greater diversity of types of organisms and types of adaptive specialities than the terrestrial system. However, salt marsh ecosystems have significant importance as they are sheltering and nursing grounds for several species. Therefore,

amongst various biodiversity regions, marine and coastal ecosystems are extremely important for their role in eco-physiological studies as well as economic utility to the human livelihood (Dijekema 1984).

Salt marshes are dominated by high salt tolerant halophytic species such as succulent, non-succulent, grasses, facultative halophytes and strand species. They complete their lifecycle in adverse conditions such as tidal inundations high salinity and anthropogenic activities. Halophytes not only tolerate very high salt concentration in habitats, but are also served as important sink for metal pollutants. Therefore, halophytes are not only good sources for food, fodder, but also useful for biofuel, chemicals, landscaping, dune stabilization, and phytoremediation (Lieth and Moshenko 1998; Williams *et al* 1994). They also serve as i) a model to study salt tolerance, ii) a source for 'salt tolerant gene' and iii) a source of crops themselves (Gallagher 1985). Because of such a fascinating

*Corresponding author: Uday S.Pawar

Department of Botany, Amdar Shashikant Shinde Mahavidyalaya, Medha. -415012, (MAH) India

combination of salt tolerance and economic potential, halophytes have been considered as cash crops for growing on saline wastelands (Lieth and Lohmann 2000).

Exhaustive details of geographical distribution, ecology, zonation and succession, adaptation and physiological aspects of the world's mangroves are available in Chapman (1974) and Walsh (1974). Likewise, many workers have studied distribution and ecology of Indian mangroves. Singh (2000), and Bhosle (2005) described the mangroves on the west coast of India; Kathiresan (2000) studied those on the east coast. Detailed compilation of important studies on Indian coastal flora by Banerjee et al (2002) indicated that limited studies on halophytes had been made. Later on, attention was paid to listing, distribution and eco-physiological aspects of this group (Sen and Rajpurohit 1982).

According to Magurran (2004) biodiversity has become an important measure to evaluate the ecosystems, the role of species diversity in ecosystem functioning needs to be investigated thoroughly and deeply (Patrick 1997; Schulze and Mooney 1994). Moreover, description of patterns in species assemblages and diversity is an essential step before generating hypotheses in functional ecology (Jonsson and Moen 1998), and analysing relations between plant communities and ecological processes (Decocq 2002; Schluter 1984).

The objective of the present investigation was to assess diversity of halophytes growing along ~ 800 km-long-coast of Saurashtra, the Gulf of Khambhat and South Gujarat coast nearing the Maharashtra state. Distribution of halophytes diversity of eight selected locations have been carried out by important diversity indices viz., Shannon index (H'), Simpson reciprocal index ($1/D$) and Pielou's index (J) were worked out, as they provide vital information about diversity, rarity and commonness of the species in a community. These measures also elucidate richness and evenness of halophyte communities growing at selected habitats. Similarity coefficients, often called coefficients of community, are the simplest approaches to comparing community structure. They are based solely on presence and absence of species. The Jaccard's index (SC_j) is based on the presence-absence relationship between the common numbers of species at two vegetational groups. The Sorenson's index (SC_s) differs from the Jaccard's index by measuring the ratio of the common to the average number of species in the two samples. Its formula gives greater weight to species common at both areas and less to species unique to either area.

MATERIAL AND METHODS

Study area

The present investigation was restricted to 8 maritime districts, namely Amreli, Bhavnagar, Ahmedabad, Anand, Bharuch, Surat, Navsari and Valsad on Saurashtra and South Gujarat coast. One (Surat) of these habitats was sandy-muddy, whereas remaining all habitats were marshy (figure 1). As major objective of the present investigation was to examine diversity of halophytes along lower half of (~ 800 km) Gujarat coast (Amreli to Valsad districts), standard and well established field procedures were followed.

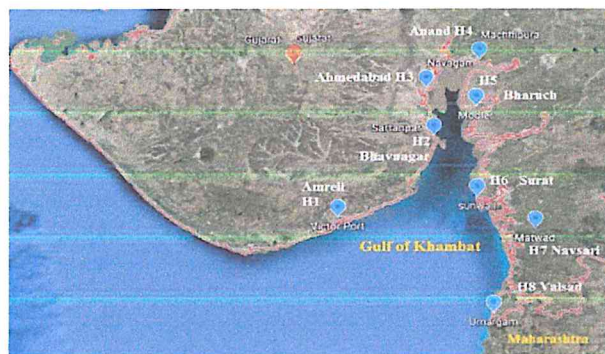
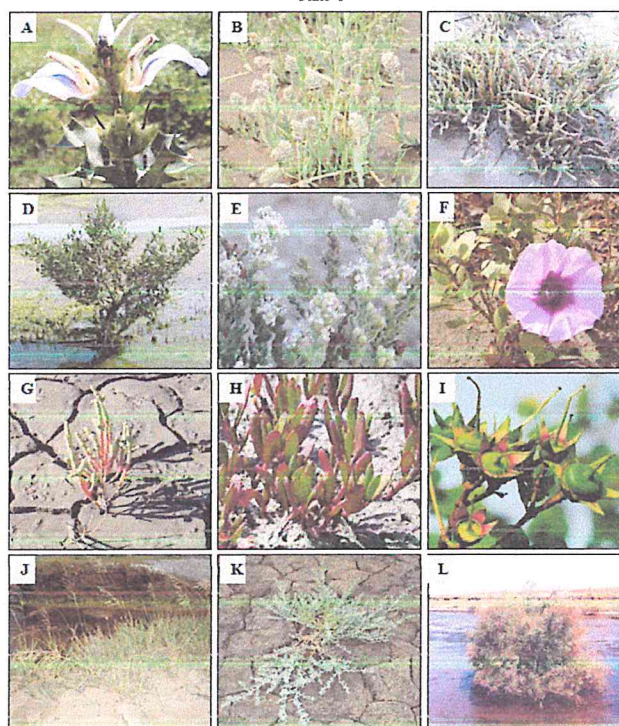


Figure 1 The selected locations along south-west part of Gujarat coast.

H1 = Victor Port, H2 = Sartanpar, H3 = Navagam, H4 = Machhipura, H5 = Mooler, H6 = Sunwali (Sandy-Muddy), H7 = Matwad and H8 = Umargam. (Source: <https://earth.google.com/web/@21.23991516,72.13292135,0.80698889a,409220.9453326d,35y,0h,0t,0r/data=MicKJQojCiExVm01TmVQSWNoUJFjMaEMxUHpjYnZja0E1QjdRYnNIYng>)

Plate 1



A - *Acanthus ilicifolius*; B - *Aeluropus lagopoides*; C - *Arthrocnemum indicum*; D - *Avicennia marina*; E - *Cressa cretica*; F - *Ipomoea pes-caprae*; G - *Salicornia brachiata*; H - *Sesuvium portulacastrum*; I - *Sonneratia apetala*; J - *Sporobolus maderaspatanus*; K - *Suaeda nudiflora*; L - *Tamarix troupii*

METHODOLOGY

For an assessment of halophyte diversity we randomly surveyed 7 locations per maritime districts, eight (one for each district) were selected for present study. The selection criteria were maximum number of species as well as density of the species considered. For data collection twin belt transect was laid down at right angle to or parallel with sea coast or creeks at all selected locations. Halophyte species were counted in five alternative quadrats (5 x 5 m) of either of the belts.

In each location the total number of halophyte species and the total number of individuals occurred in sampled area were noted in the field note book as per the standard procedure followed for field study (Kent and Coker 1994). Floristic data recorded in data sheet for twenty alternate sample units (20 × 25m²) admeasuring 500 m² in all selected habitats were used for computing alpha and beta diversity indices (Smith and Smith 2001).

Floristic identifications

The halophyte specimens were collected and preserved as Herbarium and few were dissected for identification. They were identified and confirmed using the identification manuals and standard Floras (Cooke 1958; Joshi 2011; Shah 1978).

Diversity Indices (Smith and Smith 2001)

Alpha diversity

$$1. \text{ Shannon index for diversity } = H' = - \sum_{i=1}^s (pi) (\log_{10} pi)$$

Where, S=Number of species, pi = is the number of individuals of ithspecies (ni) divided by the total number of individuals of all species (N) in sampled area = (ni/N). log10 = log base10

$$2. \text{ Simpson's reciprocal index } = 1/D = \frac{1}{\sum (ni/N)^2}$$

Where, D = Simpson's index.ni = the total number of individuals of ith species. N = the total number of individuals of all species.

$$3. \text{ piclou's index for evenness } = J = \frac{H'}{H_{max}} = \frac{- \sum_{i=1}^s pi \log_{10} pi}{\log_{10} S}$$

Where, S = the number of species. pi = is the number of individuals of ith species divided by the total number of individuals of all species in sampled area log10 = log base 10

Beta diversity or Similarity coefficient

$$1. \text{ Jaccard's index (SCj) } = SCj = \frac{C}{A+B-C} \times 100$$

Where, C = total number of species common at both the sites. A = total number of species in stand A. B = total number of species in stand B.

$$2. \text{ Sorensen index (SC's) } = SCr = \frac{C}{1/2(A+B)} \times 100$$

Where, A = total number of species in community A. B = total number of species in community B. C = total number of species common at both the sites.

RESULTS

In present investigation 12 species from 6 different halophyte groups have been listed in Table 1, (Plate - 1). Comparative information of their presence and absence in different locations indicated dominance of grass *A. lagopoides*, and two succulent halophytes viz., *S. portulacastrum* and *S. nudiflora* were observed in study area. The maximum number of species (5) was recorded for locations H2, H6 and H7.

Alpha Diversity

Species diversity - The present study on diversity of halophytes indicated that all selected eight habitats exhibiting remarkable low diversity calculated by the Shannon index (Table 2). Among these, quite low diversity index was noted for location Machhipura (H4 = 0.04) and Matwad (H7 = 0.05). Marginal increase in the index was observed for halophyte vegetation at H1 (0.14), H3 (0.14), H5 (0.17) H6 (0.16) respectively and comparatively higher diversity was recorded for two locations viz., Umargam (H8 = 0.25) and Sartanpar (H2 = 0.34, Table 2).

Obviously, all these values are extremely low in context with usually accepted range (1.5 to 3.5) of the Shannon index for halophytic flora.

Species richness - The Simpson's reciprocal index (1/D) calculated for halophytic flora was low in Navagam (H3 = 1.18), Sunwali (H6 = 1.19) and Matwad (H7 = 1.05), while its values slightly increased for the marshy vegetation at Umargam (H8 = 1.48) and Mooler H5 = 1.29, Table 2). These index values obviously indicated low to moderate species diversity of halophyte flora along the lower half of Gujarat coast.

Species evenness - Table 2 include results of the Pielou's index, fluctuating from 0.08 to 0.55 for halophyte flora at eight sampled sites. Low values of the Pielou's index were noted for four locations namely, Matwad (H7 = 0.08) and Machhipura (H4 = 0.12), whereas evenness of species in halophyte vegetation at Sartanpar (H2 = 0.490) was moderate. Furthermore, maximum values of this study showed moderately high even distribution of component species at Umargam (H8 = 0.53, Table 2) sites. The Pielou's index values lie between 0 to 1 and when the value is getting closer to 1, it means that the individuals are distributed equally in sampled area and thereby the plant community has high degree of species evenness or in that sense high degree of the diversity. Consolidated results of this study interestingly show that halophyte vegetation growing in study area is characterised by quite low species diversity, and low to moderate level of species richness as well as of species evenness (Table 2).

Table 1 Halophyte species occurred at different locations.

Name of species	Halophyte Group	Selected locations							
		H 1	H 2	H 3	H 4	H 5	H 6	H 7	H 8
<i>Arthrocnemum indicum</i> (Willd.) Moq.	Succulent	√	×	×	×	×	×	√	×
<i>Salicornia brachiata</i> Roxb.	Succulent	√	√	×	×	×	×	×	×
<i>Sesuvium portulacastrum</i> (L.) Linn.	Succulent	×	√	×	×	×	√	×	√
<i>Suaeda nudiflora</i> (Willd.) Moq.	Succulent	√	√	√	√	√	√	√	×
<i>Aeluropus lagopoides</i> (L.) Trin. Ex Thw.	Non-succulent	√	√	√	√	√	√	√	√
<i>Sporobolus maderaspatanus</i> Bor.	Non-succulent	×	×	√	×	×	×	×	×
<i>Tamarix troupii</i> Holc.	Shrubby	×	×	√	×	×	×	×	×
<i>Cressa cretica</i> Linn.	Facultative	×	×	×	×	×	√	×	√
<i>Ipomoea pes-caprae</i> Linn.	Strand species	×	×	×	×	×	√	×	×
<i>Acanthus illicifolius</i> Linn.	Mangrove	×	×	×	×	×	×	√	×
<i>Avicennia marina</i> (Forsk.) Vierh. var. <i>acutissima</i> , Stapf.	Mangrove	×	√	×	×	×	×	×	√
<i>Sonneratia apetala</i> Buch.-Ham.	Mangrove	×	×	×	×	×	×	√	×

H1= Victor Port, H2 = Sartanpar H3 = Navagam, H4 = Machhipura, H5 = Mooler, H6 = Sunwali, H7= Matwad, H8 = Umargam; √ = presence, × = absence

Table 2 Alpha - diversity measures for halophyte vegetation at 8 different habitats along half of Gujarat coast. Values of the respective diversity index are mentioned in parenthesis.

Districts	Selected locations	*H	*S	Shannon's index (H')		Simpson's index (1/D)		Pielou's index (J)	
				*L	*M	L	M	L	M
Amreli	Victor Port	H1	4	(0.14)	-	-	(1.18)	-	(0.24)
Bhavnagar	Sartanpar	H2	5	(0.34)	-	-	(1.77)	-	(0.49)
Ahmedabad	Navagam	H3	4	(0.14)	-	(1.18)	-	(0.24)	-
Anand	Machhipura	H4	2	(0.04)	-	-	(1.03)	(0.12)	-
Bharuch	Mooler	H5	2	(0.17)	-	-	(1.29)	-	(0.55)
Surat	Sunwali	H6	5	(0.16)	-	(1.19)	-	(0.23)	-
Navsari	Matwad	H7	5	(0.05)	-	(1.05)	-	(0.08)	-

Valsad	Umargam	H8	3	(0.25)	-	-	(1.48)	-	(0.53)
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*H = Habitat number; *S = Total number of species; *L = low, *M = moderate.

Beta diversity (Similarity coefficients)

Similarity indices often called as coefficients of community, are the simplest approach for comparing community structure. It also gives an idea about diversity, because similarity is inversely to diversity. The Jaccard's index expresses the ratio of the common species to all species present in the two vegetational groups, while the Sorenson's index gives greater weight to species common to both the sites and less to species unique to either area. Consequently, the number of the Sorenson's index is always greater than that of the Jaccard's index, whereas meaning and interpretation of the diversity changes only marginally.

Table 3. Comparative presentation of Jaccard's (SCj) and Sorenson's index (SCs) computed for halophyte communities occurring at 8 different habitats.

*SCj	*SCs	H1	H2	H3	H4	H5	H6	H7	H8
H1	--	50	33	50	50	28	50	16	
H2	66	--	28	40	40	43	25	60	
H3	50	44	--	50	50	28	28	16.7	
H4	66	57	66	--	100	40	40	25	
H5	66	57	66	100	--	40	40	25	
H6	44	60	44	57	57	--	25	33	
H7	66	40	44	57	57	40	--	14	
H8	28	75	28	40	40	50	25	--	

*SCj= Jaccard's, *SCs = Sorenson's

Jaccard's index - The present investigation yielded following major observations. Diversity of halophyte flora found at seven habitats matched with moderate magnitude (40 to 75 %) with regard to remaining five to six of the studied sites (Table 3, Row 2). Occurrence and number of individuals of two species (*Suaeda nudiflora* and *Aeluropus lagopoides*) at as many as seven to eight habitats reduced the diversity to the moderate level. One location (Umargam), which had unique halophyte composition (*Sesuvium portulacastrum*, *Aeluropus lagopoides* and *Avicennia marina*) not found elsewhere, showed very high diversity (50 to 83 %) with respect to five other selected habitats (Table 3, Row 1). Moreover, high level of floristic diversity was noted between vegetation of one or two possible coinciding habitats (Table 3, Row 1). A pair of locations Sartanpar (H2) and Umargam (H8) had flora marked by low level of species diversity (40 %), whereas another combination of sites supported halophyte communities having zero % diversity between the two, because of similar species composition at both the locations.

Sorenson's index - As expected, results (Table 3) showed different magnitude of halophyte diversity. For instance, high degree of diversity (34 to 72 % - column 1 in Table 3) was noted merely for halophyte flora occurring at two habitats (Matwad and Umargam). Thus, as compared to the Jaccard's index, matching number of highly diversified sites declined here. The major shift reducing this number of pairing locations from five to one, with respect to Umargam (H8) was most remarkable.

Furthermore, (Table 3, column 2) pairing number of habitats with moderate range of diversity of species (25 to 60 %) also declined here, because some sites moved to the next category of low diversity (Table 3, column 3).

Table 4 Assessed values of different diversity indices for halophyte species occurred in salt marshes of India and other countries.

Study area	Total No. of species	Shannon's Index	Species richness	Species evenness	References
Southern part of Gujarat coast, India	12	0.04-0.34	1.03-1.77	0.08-0.55	Present Study
Gulf of Kachchh Gujarat, India	27	1.63-1.86	1.08-1.52	0.36-0.53	Salvi et al. 2017
Saurashtra coast Gujarat, India	21	0.12-0.50	1.13-2.61	0.18-0.88	Gohel et al. 2015
Bhal' eco-region Gujarat, India	3	0.18-0.47	1.35-2.88	0.60-0.98	Vyas and Joshi. 2013
Georgia salt marshes in the U. S	43	0.15-0.41	*NA	0.80-0.92	Kunza and Pennings, 2008
Northern coast of Kuwait	6	0.02-0.35	1.04-1.25	0.04-0.76	El-Ghareeb et al. 2006
JalAz-Zor National Park, Kuwait	57-89	0.70-0.78	3.1-3.70	0.40-0.56	El-Sheikh and Abbadi. 2004

*NA - not available

One more major change indicated by the Sorenson's index, was an increase in number of (Table 3, column 3) coinciding habitats characterised by low (34 to 72 %) level of diversity. Halophyte communities growing at each site had such low magnitude of dissimilarity with those found at three to five other locations. However, no shifting was observed for a combination of habitats (Machhipura (H4) and Mooler (H5) having zero % diversity, between them.

DISCUSSION

Results of alpha diversity in terms of Shannon's, Simpson's and Pielou's indices recorded during this study are very low to moderate diversity. Couple of recent investigations on salt marshes of India also reported low diversity of halophyte flora. For instance, Vyas and Joshi (2009) reported low species diversity for vegetation at the in 'Bhal' ecoregion in Gujarat, while Gohel et al (2013) too, recorded low index values for marshy vegetation at Saurashtra coast (Table 4). Low species diversity of coastal habitats may also depend on hydrology, type of vegetation, salinity, edaphic factors. Similarly, dominance of particular species also affects species diversity.

Low values of diversity indices indicate less to moderate richness as well as low relative dominance of species in the selected location in present study. Furthermore, present results are in agreement with previous work of Kunza and Pennings (2008) on diversity of Georgia salt marshes in the U. S., who reported the Shannon index. Similarly, El-Ghareeb et al. (2006) also reported low species diversity of five halophytic vegetational groups in salt marshes of the northern coast of Kuwait. On the other hand Salvi et al. (2017) reported high value of Shannon index for halophyte vegetation in Gulg of Kachchh (Table 4). The values less than 1 suggest that habitat structure is being strongly damaged by climatic changes, anthropogenic activities. Whereas, values of indices compared with other studies are advisable because of sample size, species dominance and environmental conditions.

During their study on coastal plant communities in JalAz-Zor National Park in Kuwait, El-Sheikh and Abbadi (2004) found very high diversity of three halophyte habitats in terms of the Simpson index. Apparently, greater values of the index for the Kuwait flora were, perhaps because of occurrence of large number (57 to 89) of species in their study area. In contrast, El-Ghareeb et al. (2006) recorded low to moderate diversity of

coastal plant communities in marshy habitats in Kuwait (Table 4).

The results show variations in halophyte species diversity, richness and evenness among the different habitats. These variations may be attributed to the climatic differences, edaphic factors and anthropogenic activities.

It may be further added here that Talekar (2009), who worked out the Jaccard's index for diversity of six marshy and freshwater-marshy communities in 'Bhal' wetland in Gujarat, reported that each habitat differed with moderate diversity (51 to 75 %) from the vegetation found at one, two, three, or four matching habitats. The number of similar sites having low plant diversity between 26 to 50 % also varied between one to four. However, two freshwater marshy sites had two coinciding habitats having quite low diversity (0 %), obviously because of all common species present at both the locations.

Recalculation of his data of the Sorenson's index values in terms of diversity, showed that there was a major shift towards the lower categories of dissimilarity or diversity and as a result, there was increase in number of matching habitats under the category of low and quite low diversity. Therefore, forgoing discussion supports a conclusion that halophyte communities occurring in the lower half of Gujarat coast are mostly characterised by high to low level of diversity, when evaluated jointly by values of Jaccard's and Sorenson's indices. It needs to be mentioned here that the unavailability of data for similarity coefficients of halophytes species diversity, we are unable to discuss with present investigation.

CONCLUSION

In conclusion, it can be said that this case study indicated noticeably very low diversity, slightly high species richness and moderately even distribution of species in terms of Shannon's, Simpson's and Pielou's indices as well as similarity coefficients. Exceptionally high impact of salt concentration in habitats edaphic factors, climatic conditions, tidal inundation, anthropogenic activities may influence the halophyte flora. Remarkably low values of diversity indices of present investigation alarming fast destruction of salt marsh habitats indicated more attention to be paid towards conservation of such interesting and fascinating group of plants before it gets damaged irreparably.

Conflict of Interest: The authors declare that there is no conflict of interest.

Acknowledgements

We sincerely thank the Ministry of Earth Sciences, New Delhi, India for their funding support (Grant # MoES/11-MRDF/1/26/P/00). We also thank to the Head, Department of Life Sciences, Maharaja Krishnakumarsinhji Bhavnagar University, Bhavnagar and Principal A. S. S. M. Medha for giving laboratory and library facilities.

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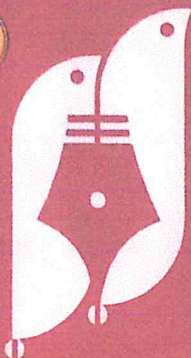
How to cite this article:

Uday S.Pawar et al. 2020, Assessment of Halophyte Species Diversity at Different Coastal Habitats Along the Southwest Part of Gujarat Coast, India. *Int J Recent Sci Res*. 11(08), pp. 39378-39383. DOI: <http://dx.doi.org/10.24327/ijrsr.2020.1108.5489>

GOVT. OF INDIA RNI NO.: UPBIL/2015/62096

UGC Approved Care Listed Journal

ISSN
2229-3620



SHODH SANCHAR

Bulletin

An International
Multidisciplinary
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Peer Reviewed
Refereed
Research Journal

Vol. 10

Issue 40

October to December 2020

Editor in Chief

Dr. Vinay Kumar Sharma

D. Litt. - Gold Medalist



sanchar
Educational & Research Foundation

2020-21

UGC APPROVED
CARE LISTED JOURNAL
GOVT.OF INDIA - RNI NO.UPBIL/2014/56766

ISSN No. 2229-3620



SHODH SANCHAR

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GENESIS AND HISTORY OF MAHARASHTRA STATE

□ Dr. Sanjay Bhosale*

ABSTRACT

The name Maharashtra is believed to be originated from rathi, which means chariot driver. Maharashtra entered the recorded history in the 2nd century BC, with the construction of its first Buddhist caves. The name, Maharashtra first appeared in a 7th century in the account of a contemporary Chinese traveler, Huan Tsang. According to the recorded History, the first Hindu King ruled the state during 6th century, based in Badami. Shivaji Bhosle, the founder of the Maratha Empire, did a lifelong struggle against the Mughals. By 1680, the year of Shivaji's death, nearly the whole of Deccan belonged to his empire. Shivaji was a great warrior and one of the finest rulers of India, so he holds the highest place in Maratha history. The present state was formed in 1960 with Bombay as the capital, when the Marathi and Gujarati linguistic areas of former Bombay state were separated. Maharashtra became the main channel of cultural exchange between southern to northern India.

Keywords: The name Maharashtra is believed to be originated from rathi, which means chariot driver.

INTRODUCTION

Maharashtra is situated in the western peninsular region of India. Maharashtra is the second most populous state in India. It was founded on the first May 1960 by splitting the bilingual Bombay state which existed since 1956, into majority Marathi-speaking Maharashtra and Gujarati-speaking Gujarat. Maharashtra is the third largest state in India by area which covers an area of 307713 km square. It shares its border with Arabian Sea Karnataka, Telangana, Chhattisgarh Gujarat and Madhya Pradesh and with Dadra and Nagar Haveli and Daman and Diu. The capital of Maharashtra is Mumbai which is also known as India's financial and commercial capital. Maharashtra has the largest economy in India with a GDSP of Rs. 31.97 trillion.

Maharashtra or the Great Land has a glorious past which forms a halo for the state. The history of Maharashtra has hidden inside it, great kings, great

rulers, and great culture. The colour of the past has made the present equally bright. According to Archaeological evidences the history of Maharashtra dates back to the 3rd century BC. Maharashtra has been the hub of trade and industry since the early days. Satara was the port town which was located in north of present day Mumbai. This was the centre of all trade and commerce activities. Archaeological site of Daimabad in Srirampur taluka in Ahmednagar district of Maharashtra was discovered in 1958 and dates back to the late Harrappan period. The historical periods of Maharashtra include the rule of the Vakatakas in the mid-3rd century CE, the Islamic influence from the reign of the Delhi sultanate, the Maratha Empire started by the great Shivaji, which was like renaissance for the state and later the rule of the Peshwas added more glitter to the glory. There was a fierce rivalry between the British and the Marathas.

Assistant Professor,
Department of History, Amdar Shashikant Shinde
Mahavidhyalay, Medha (MS)

The whole state was subdivided into a number of princely states which was reunited after the independence into a single state of Maharashtra. The year 1960 is very important for the history of Maharashtra because it was in this year that the Bombay Reorganization Act was passed and Maharashtra legally became a separate state.

THE EARLY HISTORY

The early history of this great state includes a short history of the name along with the various kingdoms which have been established in the land. Maharashtra etymologically derived from the word maharathi meaning the great chariot driver, the name 'Maharashtra' first appeared in the records of the Chinese traveler Huen Tsang in his 7th Century inscription. The early inhabitants of Maharashtra consisted of the great fighters and the epic name of the state was Dandakaranya or the jungle which was ruled by kings. This basically included the Marathwada and Vidarbha region. The region had been under continuous wars and conquests by various rulers and dynasties: the Vatakas, Rashtrakutas, Chalukyas, Yadavas to name a few.

A part of Maharashtra, over 2000 years back was a part of the Maurya Empire, especially in Konkan region. During their reign the trade flourished and Buddhist learning was spread. Sopara and the Choul which lies on the outskirts of Mumbai, were the most flourishing trade centres. After the decline of Maurya power in the north, Maharashtra came under the domination of a series of conquerors, the aggregate period of their rule extending over nearly 1000 years. After Mauryas, Satvahanas ruled for about 300 years up to 2nd century AD. Their seat of Government was Pratishthan (Paithan in Marathwada) and they were the first Maharashtrian rulers of Maharashtra. They were conquered by the Kshatara rulers of Malwa. The Traikutkas who succeeded the Satvahanas as the rulers of western Maharashtra ruled from 249 AD. They had started their own calendar and are mentioned in the inscriptions at the Kanheri Caves (Mumbai).

The Vakatakas (300 to 600 AD) were the most formidable rulers who brought all the three parts of Maharashtra under them. Their seat was at Bhandak in Vidarbha near Chandrapur. They were great patrons of art and the original Ajanta caves were carved by the first Vakataka ruler. After a brief period of the

Kalachari dynasty, the Chalukyas established themselves as the rulers of Maharashtra and ruled uninterruptedly up to 760 AD and later again from 973 to 1180 AD. During the intervening period, i.e. from 760 to 973 AD. The Rashtrakutas ruled from their capital at Manyakheta (Malkhed near Hyderabad) when the Chalukyas again wrested power from them. The year 1189 saw the end of later Chalukyas and the rise of the Yadavas of Devgiri (Daulatabad) whose rule lasted up to 1310 AD. These central powers had their vassals like the Shilharas of Karveera (Kolhapur), the Bhojas of Aparanta (North Konkan) and the Kadambas of Gomantak (Goa) to administer their outlying territories.

Although the land changed hands from one dynasty to another almost all regular intervals and the frontiers of Maharashtra remained somewhat variable, there was comparative peace and tranquility in the land. The plastic art reached dizzy heights during the reign of the Shalivahanas, Vakatakas and Chalukyas. The numerous rock carvings in the Sahyadris and the world renowned sculpture of Ajanta and Ellora were the outstanding creation of enlightened rulers of these dynasties.

About the 9th century, the Marathi language which was already the spoken language of the people was first made the vehicle of written literature. This process was further accelerated by the profounder of the Mahanubhav sect and Marathi, emerging out of its adolescence, came of age in the middle of the 13th century when the poets Mukundraaj, Dnyaneshwar and Namdeo wrote their immortal verses in this language and Marathi became the mother tongue of Maharashtra.

After the fall of Deogiri Yadavas of 1310, Maharashtra came under the rule of successive Muslim dynasties. The first among these were the Bahamanis who had their capital at Gulbarga. As far as the Marathi language is concerned, one very significant development took place during the Bahamani period. As the Persian language gained the place of honor in the Bahamani court, it had far reaching effects on spoken Marathi, which started drawing many words copiously from the vocabulary of Persian. However Marathi literature continued to thrive uninterruptedly and a good many poets, the greatest among them being Eknath and Dasopant kept the flag of Marathi

language flying. Another equally important event of this period was the installation of the idol of Vitthal at Pandharpur by the saint Bhanudas who brought it back from the Karnataka. Bhanudas also founded the "Varkari Sect" which was destined to play a decisive role in the social and cultural life of Maharashtra in the years to come.

ISLAMIC INFLUENCE

Just like any other rule, there was a considerable amount of Islamic influence on history of Maharashtra. The first Islamic invasions which reached the south of the Narmada River were made by the Khalji Dynasty. Alauddin Khalji invaded the Deccan region in the year 1296 AD. He defeated the last of the Hindu kings of the state, the Yadavas. At first, the Islamic rulers invaded the northern part of the country and made Delhi their capital but after this invasion, the others followed the trend and extended their kingdoms further south. After the Khalji Dynasty the next among Islamic invasions to influence the state was made by Mohammad Bin Tughlaq. The Tughlaq Dynasty reigned till 1347 AD and extended the empire till Madurai. After the disintegration of the Tughlaq Dynasty, the Bahmani Sultanate of Bijapur ruled the region for the coming 150 years.

MARATHA EMPIRE

The beginning of the Maratha Empire in the 17th century AD was an important landmark for the state of Maharashtra. The Maratha Empire was started by Shivaji, in the year 1674 in the Bijapur Sultanate. Before the establishment of the Maratha Empire, the cause of the natives was put forward through the Yadavas. But under the leadership of Shivaji, the Maratha Power gained a new momentum.

Shivaji unchained the Marathas from the rule of the Muslim ruler of Bijapur. The reign of the Marathas proved dangerous for the Mughal emperors, whose territory was continuously attacked by the army of Shivaji. Successful campaigns against the Mughals included the capturing of the port of Surat. Ten years later, Shivaji crowned himself the king of the Marathas or the Chhatrapati. After his death in the year 1680, the two sons of Shivaji, Shambhaji and Rajaram both ruled the empire for a considerable amount of time.

SHIVAJI EMPIRE

The rise of the Maratha power in Maharashtra received impetus and strength after the great

Chhatrapati Shivaji, took the reign in his hands and founded the Shivaji Empire. In the early 17th century there was a sudden rise in the power of the Marathas who constantly fought the Mughals and the Muslim rulers of Bijapur. Their causes were upheld by the Yadavas who gradually formed alliance with the Bahmani rulers due to their inability to defend their kingdom from the Bahmani invasions. There were basically two power centres after the Bahmani kingdom was divided into - Bijapur, Ahmednagar and Golconda. They were the southern kingdoms and the Mughal rulers under the rule of the Emperor Shah Jahan. Battles were fought with the Mughals. The battle which Shivaji fought with Shaista Khan, has been engraved in the chapters of history as example of bravery and intelligence. The Battle of Umerkhind in 1661, the attack on the Mughal camp in Pune and the Battle of Surat were enough to rouse the anger of the Mughal emperor Aurangzeb. Shivaji lost his Purandhar fort which was later reclaimed during the years 1670 to 1674.

The rule of the Bahmani lasted for two hundred years, till the middle of the 16th century when it disintegrated and Maharashtra fell into the fragments with independent rulers, ruling from Bijapur, Golkonda, Barhanpur, Bidar and Ahmednagar. The Maratha chieftains accepted service under these rules, often changing their loyalties, carried on endless wars for their employers or among themselves. As a result of this, conditions bordering on chaos and anarchy prevailed over a number of years. But as has often happened in the history of nations it was in the womb of this turmoil that great men were born, whose destiny it was to create order from the chaos and anarchy. History took turns at this juncture.

A great ruler, Chhatrapati Shivajiraje Bhosale came on the scene to unite the politically disrupted and socially disintegrated Marathas under one flag. But although Maharashtra was politically divided before the great Chhatrapati Shivaji came on the scene, saint poets from Dnyaneshwar to Tukaram and Ramdas had always fostered and kept up the social and cultural unity of Maharashtra, by putting up a stubborn resistance, against the religious bigotry either of the foreigners or of their own countrymen. This paved the way for Chhatrapati Shivaji. Unlike the kings of the past or his own contemporaries, Chhatrapati Shivaji

was not merely a ruler of the land, but a natural leader of the people, even judging by modern standards, Shivaji built the edifice of Maratha 'Swaraj' with the help of the common people, the Mavlas, and Hetkaris. His eight member cabinet, the crusade he carried on against the usurpers of the land, the code of conduct he prescribed for his revenue officers and his armed forces, reveals not only his administrative acumen, but also a mind that was inspired by the great ideal of service to the people. The values and the traditions which he sought to establish by these administrative measures distinctly contained the spirit of democracy. After Shivaji Maharaj, the Maratha power saw its most rapid expansion under the Peshwas, particularly the doughty Bajirao-I and his son Balaji when Maratha frontiers touched Gwalior in the North and Tanjore in the south.

PESHWA DYNASTY

Peshwa stands for Prime Minister, in Marathi. As the name suggests, the Peshwa of the last ruler of the Shivaji dynasty, Shahu, ascended the throne and established the Peshwa Dynasty. In the year 1712, Balaji Vishwanath laid the foundations of the Peshwa Dynasty. The Peshwa Dynasty prevented the Maratha Empire from disintegration after the death of Shahu in the year 1712. The Peshwa Dynasty took the Maratha Kingdom to new heights of glory during their reign from 1712 to 1804. Bajirao I made Pune the capital of the Peshwa rule. During his reign the Maratha Kingdom had to suffer a crumbling defeat at the hands of Ahmad Shah Abdali in the Third Battle of Panipat in the year 1761. The defeat reduced the power of the Maratha kingdom and confined it regionally.

The Marathas however suffered a major setback at Panipat in 1761, when they were squarely defeated by Ahmed Shah Abdali of Afghanistan. Thereafter, under the able leadership of Madhavrao Peshwa, Marathas regained their glory but it was short lived. The British had already established themselves in some places in India and were steadily spreading their tentacles. The death in 1800 of Nana Phadavis, the Chief Minister of Peshwas and one of the best diplomats of his day saw the virtual end of the Maratha Swaraj although the last Peshwa continued to rule as the puppet of the British till 1818.

In the first half of the 19th century, the Marathas with the memories of their lost power still

fresh in their mind could hardly reconcile themselves to the rule of the foreigners. There were sporadic petty revolts as early as in the forties. The historic revolt of 1857, though massive, was crushed by the British diplomacy with an iron hand and it, therefore, suffered a great defeat.

BRITISH RULE

The British rule in the state of Maharashtra was established only after the three Anglo - Maratha wars. The region was governed by the Bombay Presidency which included most parts of northern Deccan. The princely states in the region included the modern cities of Nagpur, Satara and Kolhapur which accepted the British supremacy in return of maintaining local autonomy. These states were annexed to the Bombay presidency in the years 1848 and 1853. However, most of the parts of modern Maharashtra known as Marathwada were part of the Nizam's rule. During the later years minor protests and revolts were subdued by the British. By that time the Mughal power had already crumbled. Therefore, the fall of the Maratha power at the hands of the British marked the beginning of the British rule in India.

The last quarter of the 19th century and the first of the 20th century was an age of the Renaissance in Maharashtra in the true sense of the word. It was an age of pioneers, pioneers who were Titans in their fields. Social reformers Mahatma Phule, Ranade and Agarkar, research scholars Rajwade and Bhandarkar, politicians Tilak and Gokhale, essayist Chiplunkars, novelist Apte, poet Keshavsut, playwrights Kirloskar, Deval, Gadkari, all great genuine who blazed new trails behind them for the following generations to tread in their light.

The period from 1890 to 1920 was what has been called the Tilak era in politics not only in Maharashtra but in the whole of India. The battles which Lokmanya Bal Gangadhar Tilak relentlessly waged against the British rule till the moment he breathed his last is a glorious chapter in the history of India's struggle for independence. At the extreme end, the impatient youths led by V.D. Savarkar turned to revolutionary politics to bring a speedy end to foreign rule. The year 1920 heralded a new era in India. The awakened masses were now on the march and the great man Mahatma Gandhi, who led them, amazed the entire world by the noble weapons in his armory -

truth and non-violence- the immense potential of which was proved by later developments. Maharashtra had always been in the forefront of the struggle led by Mahatma Gandhi. Also Gandhi's emphasis on the uplift of down trodden created a new awakening among them. This process was inherited by the great leader Dr. B. R. Ambedkar who created among 'Dalits' consciousness of their rights.

The present state of Maharashtra, carved out of the bigger bilingual Bombay state consists of regions of western Maharashtra, Vidarbha and Marathwada.

It may be mentioned here that under the British administration, the then Bombay province consisted of western Maharashtra and Gujarat. In 1956, the states of India were recognized on a language basis, Maharashtra state might have come into being at this time but for the debate over Bombay city. The issue remained unsolved for next few years. However the discontent and unrest in the people provoked large scale agitations. The agitation ultimately paved the way for the formation of Maharashtra, a new state of the Indian union, on May 1, 1960. At the same time Gujarat, a separate state consisting of Gujarati speaking areas, was also formed. Accordingly Marathwada, the Marathi speaking area of the erstwhile Hyderabad state, and Vidarbha, the Marathi speaking area of the erstwhile Madhya Pradesh state became part of Maharashtra. Mumbai, as per the aspirations of the Marathi speaking people, remained in Maharashtra and retained its original status as the capital city. Mumbai continues to be the heart of Maharashtra and the focal point of all the socioeconomic development.

POST-INDEPENDENCE

After India attained independence from the clutches of the British rule in the year 1947, Maharashtra went through a number of political changes. Post-independence period saw western Maharashtra and present day Gujarat being united under the 'Bombay state' while the eastern parts which were a part of the 'Hyderabad state' were later on united with the Bombay state in the year 1956.

The modern state of Maharashtra came into existence in the year 1960. Under the Bombay Reorganization Act the states of Maharashtra and Gujarat were legally given the status of separate states

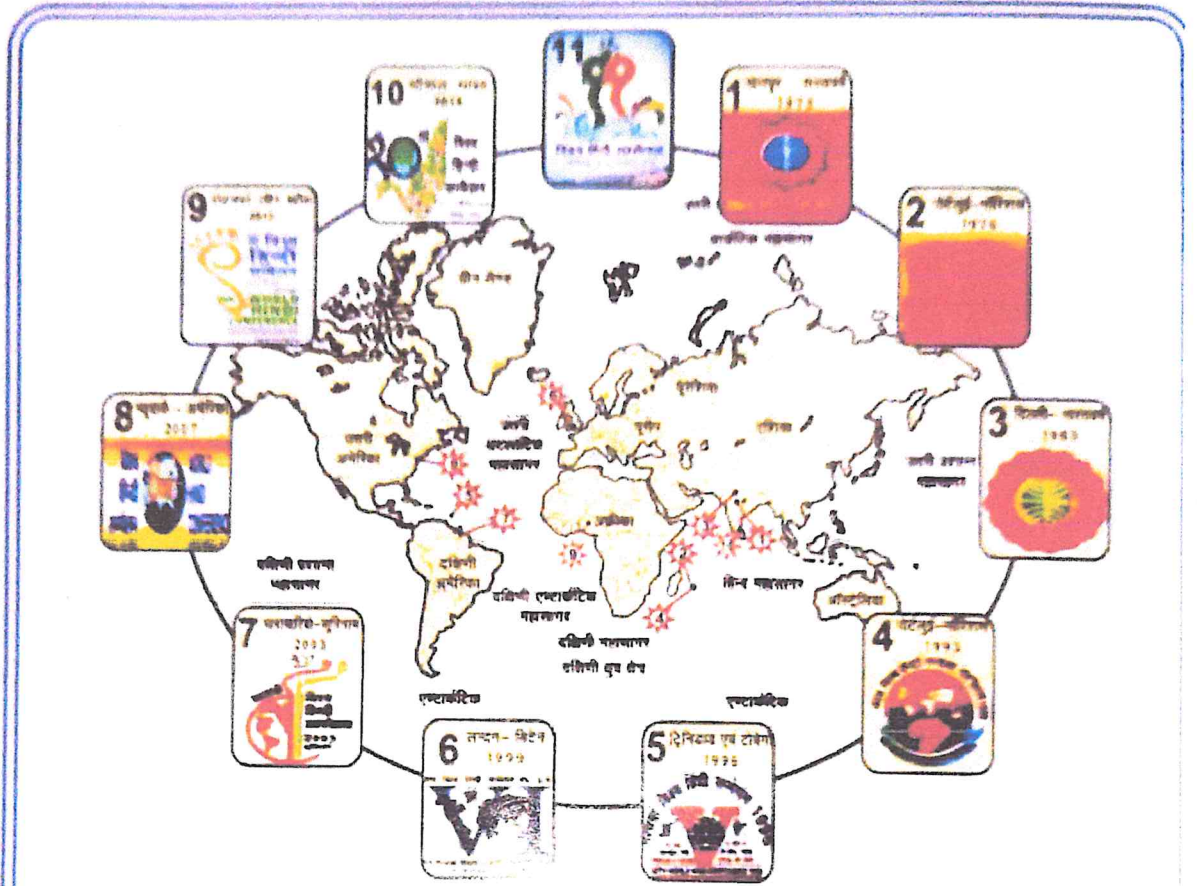
on the basis of linguistic differences. The present Bombay city became the capital city of Maharashtra. The modern history of Maharashtra includes the period from attainment of independence to the final separation of the states.

Since independence the state's politics have been largely controlled by the Indian National Congress. Early chief ministers included Morarji Desai served in the period of 1952-56, who later was India's prime minister in 1977-79, and Yashwantrao Balwantrao Chavan in the period of 1956-62, who was widely heralded for his efforts to modernize the state's economic and social policies. Interruptions in the Congress Party's rule included two years (1978-80) when Sharad Pawar put together an anti-Congress coalition. Although Pawar subsequently headed Congress governments in 1988-91 and 1993-95 and four years 1995-99. When the pro-Hindu Shiv Sena party controlled the government. The dominance of Congress seemed to wane after 2014, when the Bharatiya Janata Party, a pro-Hindu party like the Shiv Sena, won a plurality of seats in the 2014 state legislative elections and was able to form a ruling coalition. The BJP retained its plurality after the 2019 elections but was unseated by a coalition led by the Shiv Sena and backed by Congress. That coalition proved uneasy, however, and in 2022 a rebellion within the Shiv Sena led the party to form a new coalition with the BJP instead.

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अब तक आयोजित समस्त विश्व हिन्दी सम्मेलन



शक टिकिट 1975

विश्व हिन्दी सम्मेलन

भारत शासन के संरक्षण में, हिन्दी बाहुल्य देशों एवं प्रमुख हिन्दी सस्थानों के संयुक्त प्रयासों से अब तक दस विश्व हिन्दी सम्मेलनों में से सात सम्मेलन, विदेशों में सफलता पूर्वक सम्पन्न हुए हैं। निश्चित ही हिन्दी अब विश्व भाषा के रूप में प्रतिष्ठित हो गई है। प्रथम सम्मेलन के उद्घाटन समारोह दिनांक १० जनवरी को "विश्व हिन्दी दिवस" के रूप में पूरे विश्व में, समारोह पूर्वक मनाने की घोषणा भारत सरकार ने की है। अभी तक के सभी विश्व हिन्दी सम्मेलन निम्नानुसार सम्पन्न हुए हैं :-



शक टिकिट 1975

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- ⑪ मॉरीशस 18 से 20 अगस्त 2018 (3 दिन)

UGC APPROVED
CARE LISTED JOURNAL

ISSN - 2229 - 3620

GOVT. OF INDIA RNI NO. - UPBIL/2015/62096



SHODH SANCHAR BULLETIN

JOURNAL OF ARTS, HUMANITIES AND SOCIAL SCIENCES

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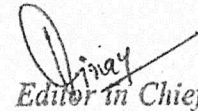
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Dr. Vinod V. Pawar
Assistant Professor,
Department of Geography
Amdar Shashikant Shinde Mahavidhyalay, Medha (MS)

TITLE OF RESEARCH PAPER

**To Compute Agriculture Potential Sites For Development
Planning of Jaoli Tehsil of Satara District**

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Editor in Chief

SHODH SANCHAR BULLETIN
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2020-21



TO COMPUTE AGRICULTURE POTENTIAL SITES FOR DEVELOPMENT PLANNING OF JAOLI TAHSIL IN SATARA DISTRICT

Dr. Vinod V. Pawar

ABSTRACT

Rural development by promoting access to economic and social services and thereby generating increased agricultural income and productive employment opportunities. It is also key ingredient in ensuring poverty reduction. India is essentially a rural oriented economy with more than Seventy percent of its population living in villages. Agriculture Site Suitability, an attempt has been made to integrate dimensions in agriculture water, soil and climate continuum for sustainable management of land and water resources carefully for the regional development planning of any area. Sustainable agriculture involves efficient and effective management of environmental, economic and social aspects. GIS has proved to be an efficient and effective tool for spatial analysis and management of natural resources. In this research paper compute the agriculture site suitability for development planning to the planners, policy makers as well as farmers.

Keywords: Agriculture Suitability, Agriculture Potential Sites, GIS.

Introduction

In India, more than seventy percent of the population lives in rural area, so we need a very structured planning procedure should be used for the development activities and infrastructure facilities available in rural area. Planning requires association and integration of various activities with spatial and non-spatial characteristics¹. Geo-informatics based approaches to planning and management have of late gained prominence as they offer rational, efficient and effective solution. It also displays regions economic conditions and growth of the region. Geographic Information System is more helpful to management function in the planning process of the access agriculture potential area for the agriculture Site suitability².

This is aimed at supporting participation of agriculture in the mainstream economy. The geo-physical location should be on good land with at least medium to high land capability, with available water bodies and other institutions that could support the development of the agriculture hub in the Jaoli Tehsil. This justifies the need to assess and characterize different agricultural areas at farm level to evaluate their agricultural development

potential and manage them according to their capability³. A need was therefore identified to use geo-informatics tools validated with field data to assess a natural resource potential for agricultural development.

The purpose of this study is to demonstrate the importance of using Geographic Information System and Remote Sensing in supporting decisions for sustainable agricultural development. This is experimented within a rural setting where use of such technology is limited, despite having been used elsewhere in developed and developing nations. Jaoli tahsil topography and climatically conditions flexible in all seasons so there is need to well plan for the farming sites which are suitable for special crops.

Study Area

The Jaoli tahsil is located on 17°, 57" and 17°, 25" north latitude and 73°, 32" and 73°, 57" east longitudes. The Jaoli tahsil covers on area of 864. 53 sq.km in Satara district, with a height of 679 meters above mean sea level. The Jaoli tahsil is totally rural area. According to 2011 census the total villages of Jaoli tahsil is 153. Medha is the tahsil headquarter of the Jaoli tahsil. Jaoli tahsil is divided into six revenue circles, Medha, Karahar, Kasabe Bamnoli, Anewadi, Kudal and Kelghar circles.

Assistant Professor,
Department of Geography, Amdar Shashikant Shinde
Mahavidhyalay, Medha (MS)

LOCATION MAP

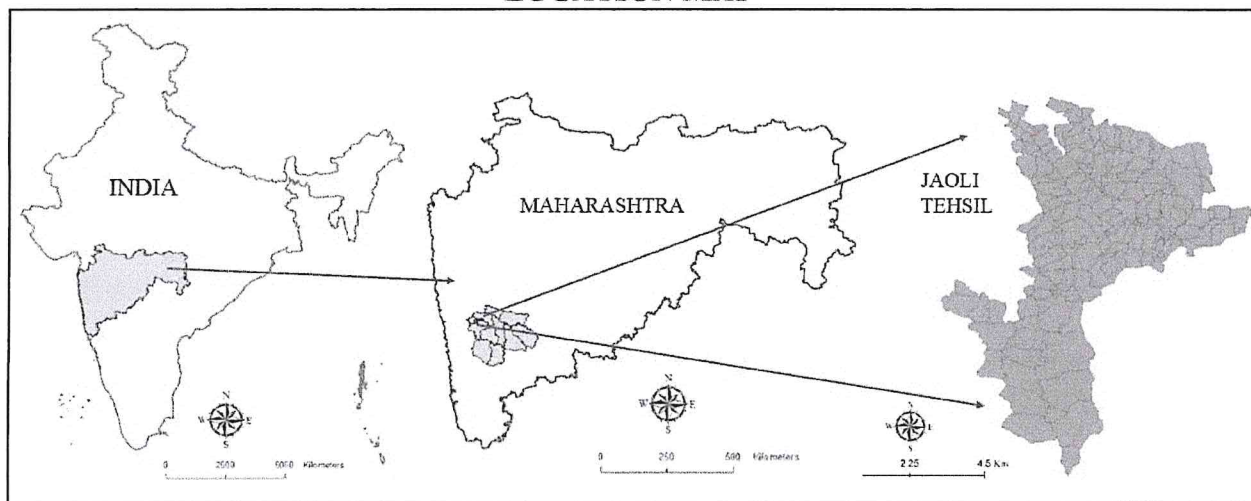


Figure- 1

Physiography

The physiography of Jaoli tahsil is typical and interesting because the tahsil is located in mountain ranges and surrounding villages have hilltop and foothill locations. The tahsil and its surrounding area lies in the northern Sahyadri ranges, at the mean sea level varying from 600 to 1200 meter. Fissure volcanoes form these ranges, and the western part lies at the Kokan Sahyadri mountain ranges, which is part of Mahabaleshwar-Panchgani-Tapola-Vasota fort ranges. This is extended in the east to west and south to east direction, which forms the water divider of Venna River and Niranjana River having various spurs and small valleys. The Kandati-Sindhi-Bamnoli-Mahabaleshwar range is the main of offshoot Sahyadri Mountain, Jaoli tahsil is surrounded by hills from three sides. The Kandati and Sindhi ranges have rapid slope down to the south-east corner of the tahsil, where it has been tunneled to form a roadway. Northern side Vairatgad and Pandavgad ranges have rapid slope down to the north-east. The Panchgani ghat, Maldev ghat, Kelghar ghat, Medha ghat and Morkhind ghat demarcate the eastern side of the tahsil. National Highway No. 4 passes across the east border of the tahsil. Various spurs from the main range of the Sahyadri run in the south-east direction from steep sloped valleys from which small streams fed the water to rapid range stream courses and they discharge in Venna River and Niranjana River. Some of the mountain tops located in the Jaoli tahsil with their mean sea level heights are Kusumbimura 1200m, Galdev 1304m, Rendimura 1276m, Devdev 1276m,

Moravale 1242m, Bhogavalimura 1200m, Uchat 1300m, Vasota 1300m, Akhegani 1109m, Davali 1291m. The Vairatgad 1300m is also one of the important hill situated in the north-east direction.

The eastern part is Meruling 1200m, sacred place of the Hindu god Shankar, and in the south-east direction is situated important hill Kas Bamnoli at the mean sea level 1200m.

Drainage

The general slope of the ground of the Jaoli tahsil is found in the south-east and north-east directions. The various streams flow from the north of the Mahabaleshwar and Panchgani and Kas plateau, which drains their water into Venna River, Niranjana River and Koyana River. The Koyana, Venna, and Niranjana River originate at the Kshetra Mahabaleshwar spring. Venna and Niranjana rivers the tributaries of the Krishna River. The Karahar and Kudal circles are situated in the Niranjana river basin and Kelghar and Medha circles are situated in the Venna river basin. The Venna and Niranjana Rivers are important tributary of the Krishna River which dominate the drainage system of the tahsil. It passes in the northward direction and is intersected by various roads and passes in the east-west direction of the region. The Koyana dam streams are intersected by the Kandati and Sindhi small villages. The Kahner dam intersects the Medha region and Mahu and Hatgheghar dams are located in the Karahar region.

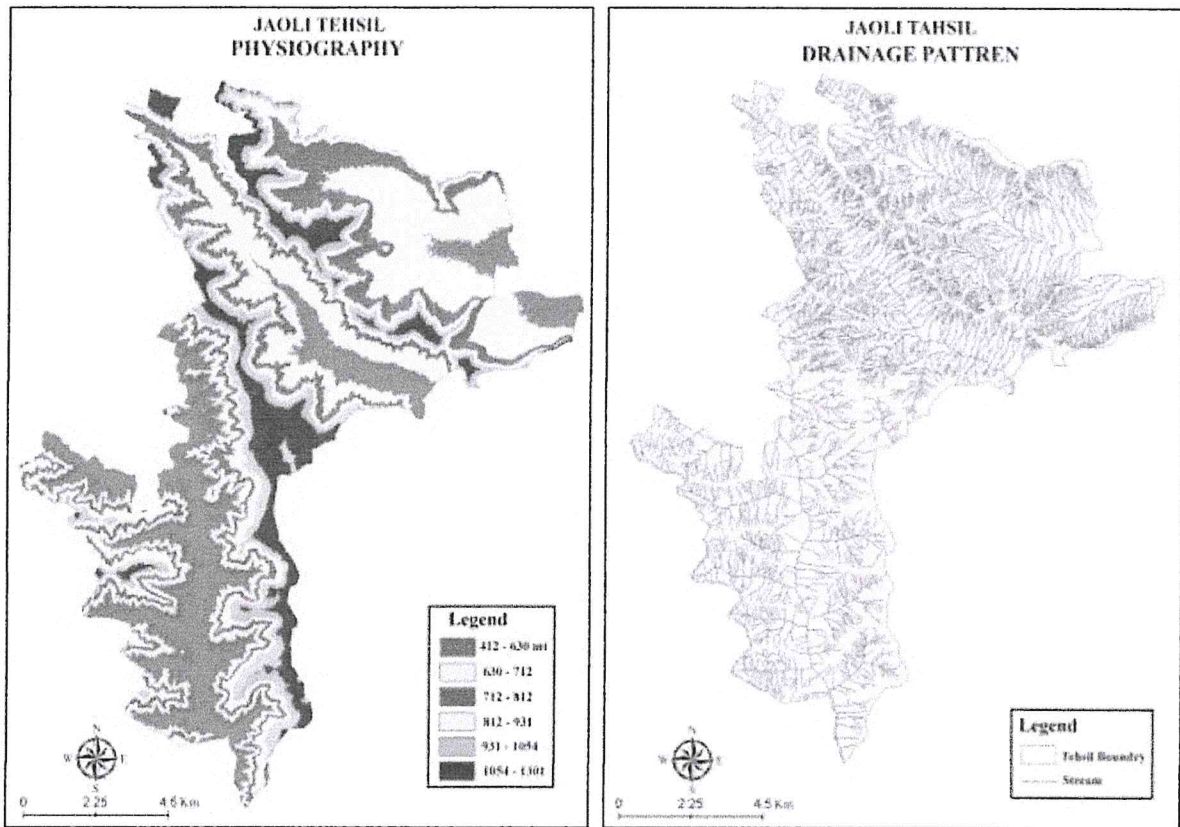


Figure 2

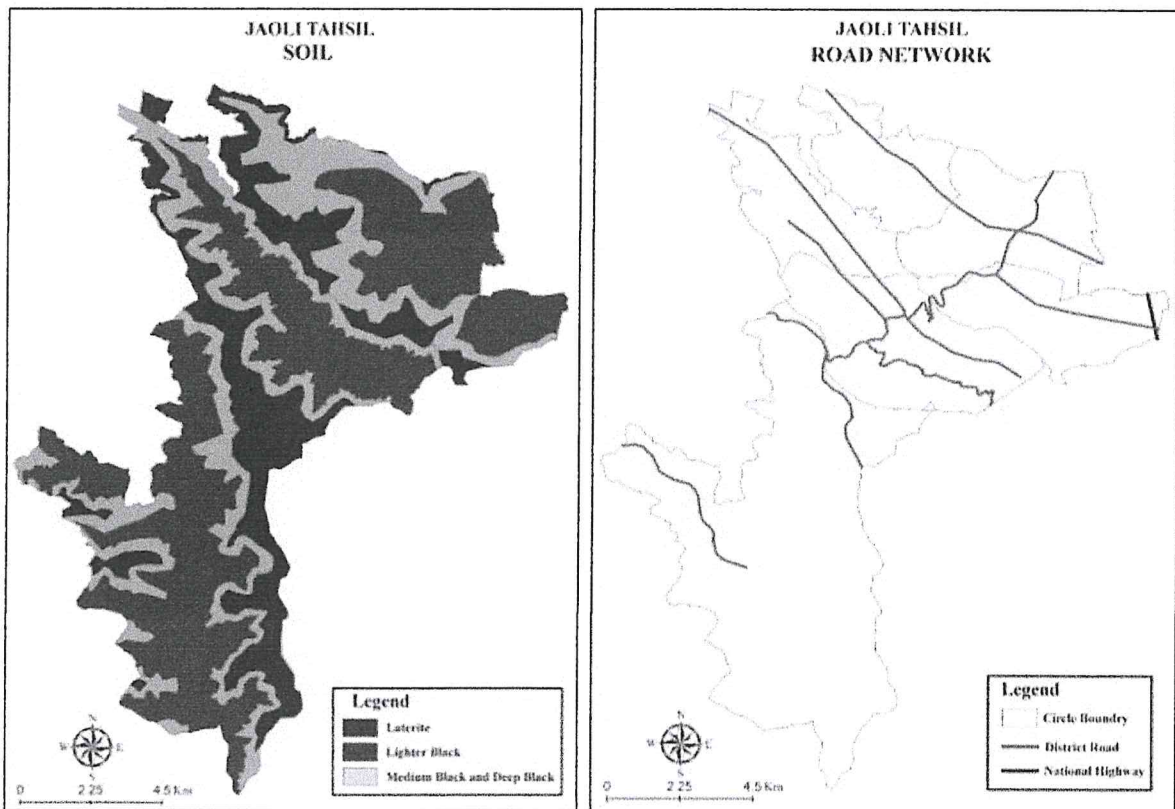


Figure 3

Soil

The soil of the Jaoli tahsil generally falls under three main categories. Laterite soils in hilly region, Lighter black soils on the slopes and Medium black to deep Black soil in the plains. Laterite soils are subjected to heavy leaching and high degree of erosion. The reason for red colour is high proportion of iron oxide in the soil. This soil has deficiency of nitrogen, organic compound and phosphorous. It can be productive after providing heavy fertilizer and irrigation facilities. Lighter black soils are locally called 'Malran'. These soils are hard, rocky, and brown in colour. They are rich in lime and potash content but shallow in depth. The laterite soil used for 'Kumri' cultivation or would ash tillage on account of heavy rainfall. Laterite soils are red in colour and are locally known as 'Tambadi mati.' Medium black and deep black soils found mainly along with Niranjana, and Venna river Basin. Soil is usually characterized by a rich and fertile black soil contains high proportion of nitrogen and organic matter.

Climate and Rainfall

The Jaoli tahsil and surrounding region experiences a monsoon type of climate, which plays a major role and influences on settlement and agriculture. The climate of tehsil is favorable and healthy. The average maximum temperature ranges from 30°C to 35°C and it is highest in month of April. The average minimum temperature ranges between 14°C to 18°C and it is minimum in the month of December and January up to 8°C to 10°C. The average rainfall is about 1250 mm and it is highest in the month of July and August.

Road Network

State Highway 58 which connects NH-4 to NH-17 originates at Satara and reaches to Poladpur via Medha and Mahabaleshwar. Its length in the circle is 17.38 km and many villages of the circle are connected due to it. A sub-district road from Kanher to Medha via Kusumbi connects most of the villages on the southern side of the Venna River. The length of this road in the circle is 20.19 km. Remaining villages are the hilltop hamlets connected to each other by village roads. They are not properly connected to the foothill villages. It is here that the government needs to concentrate regarding road development planning.

Data Source & Methodology

The present work concentrates on both primary as well as secondary sources of information. The secondary information has been collected from the district statistical office, Jaoli tehsil office and each village Gram panchayat offices in the Medha Circle in the form of published works such as district census handbook, district at a glance, books, gazetteers, journals, articles, thesis and National and International reports published by the Government.

Used SOI Toposheets

In the present study survey of India (SOI) topographical map of 47G/13 and 47G/14 on 1:50,000 scale have been used for creation of base map of the study area for development of Agriculture Site Suitability of Jaoli Tahsil.

Development Planning

Jaoli tahsil agriculture totally depends on monsoon rain. It is an important occupations of the tehsil. Tahsil 67 percent of working population is directly engaged in agricultural activities and the economy is depending on agriculture sector. Nowadays, cropping pattern and agrarian economy of the tahsil has changed because of the land under the cash crops increased while the land under food crops has decreased. The agricultural production has increased due to construction of canal and lift irrigation basically in the northern part of the tahsil. Jawar, Wheat, Rice, Bajara and various Pulses are main crops of the tahsil. Sugarcane is the main cash crop of the tehsil in the northern part of the tehsil. Rice is the main crop of the southern part of the tahsil because of the small size of the land holding and heavy rainfall. In tahsil Dhom, Mahu, Hatgheghar, Kanher irrigation project are the main sources of canal and lift irrigation. Out of the total irrigated area 753 ha area is under canal irrigation and 959 ha area is irrigated through open well.

Landuse/LandCover

Table no. 1 shows the circle wise land use and land cover area of the Jaoli tahsil. The total geographical area of Jaoli tahsil is 58009.69 ha from which the total agriculture area is 18415.3 ha. The total forest area is 19413.00 ha. The total cultivable waste area including goucher and groves is 10401.93 ha. The total non-cultivable area is 5361.21 ha. The total area of the Medha Circle is 8989.57 ha from which the total irrigated area is 2552.95 ha. The total agriculture area is 4884.62 ha. The total forest area is 1551.7 ha. The total cultivable waste area including goucher and groves is 1028.05 ha. The total non-cultivable area is 1210.48 ha. Kelghar, Karhar, Kudal Anewadi and Kasabe Bamnoli circle total geographical area is 6422.78, 6107.83, 6487.34, 1167.69 and 17653.95 ha respectively. Forest area of the Kelghar, Karhar, Kudal, Anewadi and Kasabe Bamnoli circle is 1514.69, 382.9, 808.54, 520.19 and 7503.98 ha respectively. Agriculture land of the Kelghar, Karhar, Kudal, Anewadi and Kasabe Bamnoli circle are 4884.62, 3545.87, 3876.69, 4557.68, 48.96 and 1501.48 ha respectively. 1028.05, 851.24, 1571.87, 195.28, 418.38 and 6391.11 ha are under the cultivable waste land of Kelghar, Karhar, Kudal, Anewadi and Kasabe Bamnoli circles respectively and 1210.48, 510.98, 276.37, 925.84, 180.16 and 2257.38 ha are under the category non-cultivable.

Table no. 1: Jaoli Tahsil: Land Use/ Land Cover (area in ha)

Circle Name	Forest	Agriculture	Cultivable Waste	Not Available for Cultivation	Total
Medha	1551.7	4884.62	1028.05	1210.48	8989.57
Kelghar	1514.69	3545.87	851.24	510.98	6422.78
Karhar	382.9	3876.69	1571.87	276.37	6107.83
Kudal	808.54	4557.68	195.28	925.84	6487.34
Anewadi	520.19	418.38	48.96	180.16	1167.69
Kasabe Bamnoli	7503.98	1501.48	6391.11	2257.38	17653.95
Total	19413.00	18415.3	10401.93	5361.21	58009.69

*Source: Satara District Socioeconomic Abstract-2011

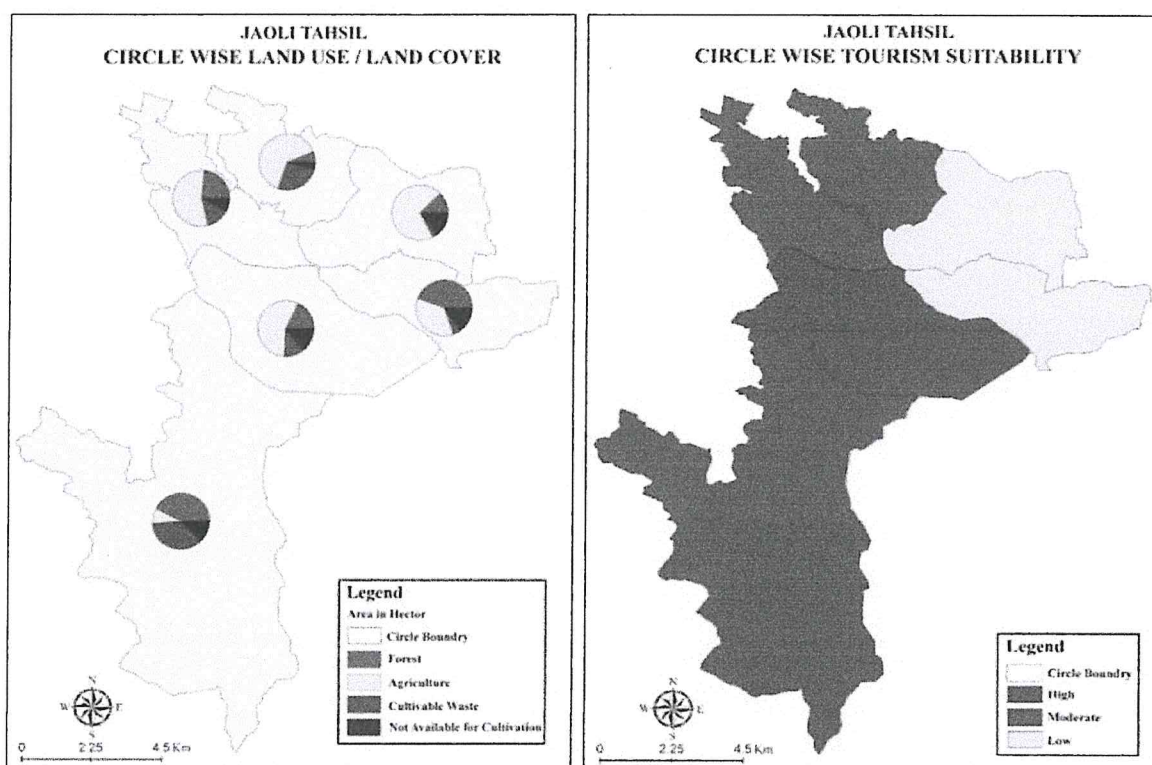


Figure 4

Agriculture Potential Sites

Suitability of agriculture land use is determined on the basis of the climate, soil, water resources, topography, and environmental components and the understanding of local biophysical factors and land capabilities of the Tehsil. The land evaluation method is the systematic assessment of land potential to find out the most suitable area for cultivation. The agriculture land suitability planning is made to identify suitable land for agriculture uses with optimum utilization causing minimum impact on the environment. The high slope gradient (above 5m) land is suitable for forest and horticultural products. Moderate slope gradient land (0 to 5m) is suitable for terraced farming. The land near water sources is identified as suitable for agriculture⁵.

Kudal and Anewadi circles are the most suitable for agricultural developments in Jaoli tahsil. These circles have planes which are less affected by the mountain ranges. The soil is black soil suitable for all types of crops. Besides, the Dhom dam right canal passes through this circle which has brought most of the land in the circle under irrigation. Medha and Karhar circles are moderately suitable for agriculture planning. However, Kasbe-Bamnoli and Kelghar circles are the least suitable area for agricultural development as these areas are occupied by high mountain ranges of the Sahyadri Mountain with dense forests. The soil in the area is laterite which is suitable only for crops like paddy.

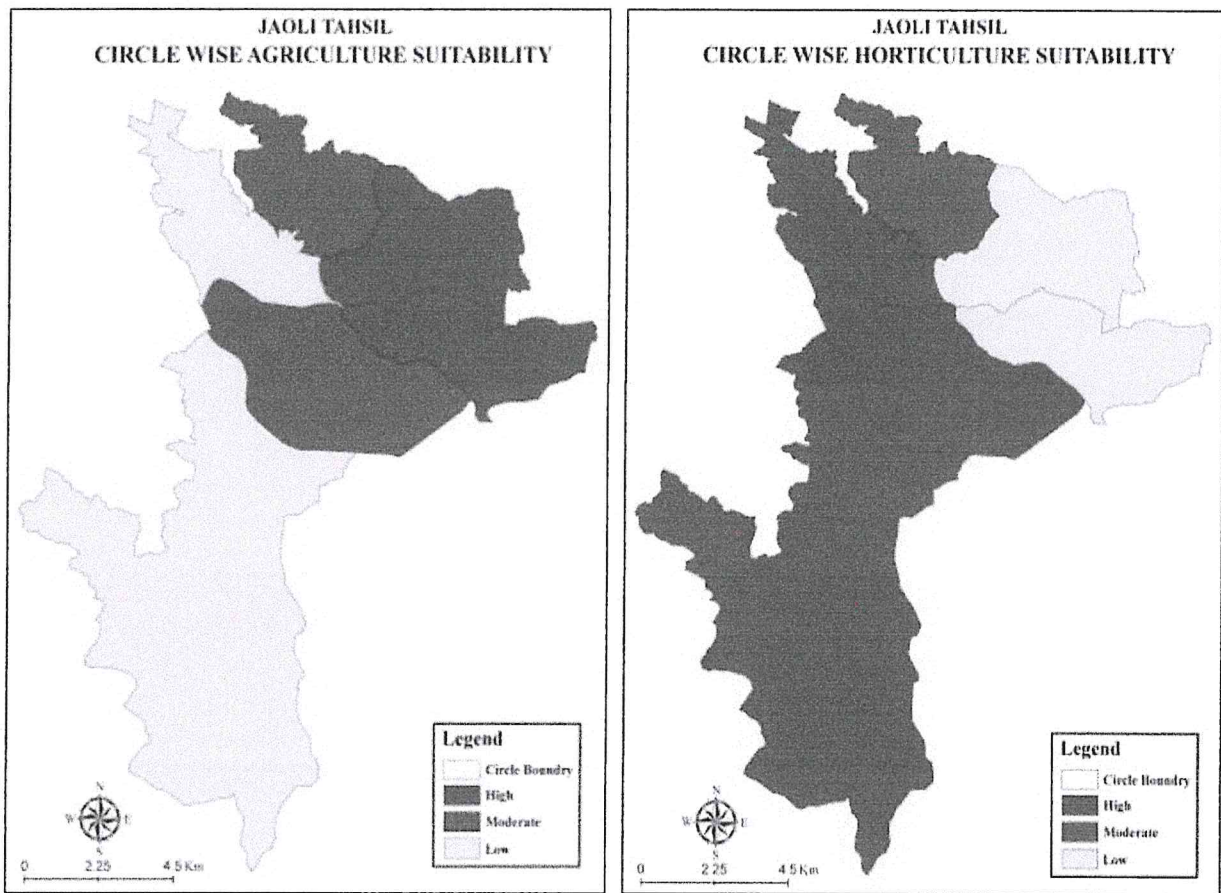


Figure 5

Kasbe-Bamnoli, Medha and Kelghar are the most suitable circles for horticulture and plantation. The area is suitable for horticulture because it is a mountain area with laterite soil which is the most suitable for plantation not only of the herbs and medicinal plants but also of different fruit plants. The least suitable area for horticulture and plantation is Kudal and Anewadi circles as these areas come under canal irrigation of the Dhom Dam. The Karhar circle is moderately suitable for horticulture and plantation as it is a mixture of mountain ranges as well as planes.

The land use planning in the hilly terrains is a challenging task as there are many biophysical and socio-economic factors. It is observed that there is good potential for horticulture and plantation on the deep slope unused land in the Tehsil. The land use plan prepared in the study also focuses on conservation of the existing forests to maintain ecological balance apart from improved alternate farming practices. In the study area where the slope is from 0 to 5m, terraced farming is possible. Farmers

owning the land can give it shape of terrace for farming purposes and grow regular crops. They can control soil erosion in the farm using stone walls. In the Kharif season they can direct water from streams to such farms so as to improve the quality of the crops taken. They can grow Strawberry if they can manage water flowing away through this slope. For this purpose they may opt for farm ponds. The stored water shall help them go for cash crops. On the steep slope areas i.e. the slope of 5 to 10m, farmers can undertake horticulture plantation. They can dig ditches of adequate size so as to grow the fruit plants like mango, custard apple, blueberry, blackberry, jujube, jackfruit, and medicinal plants like Aloe Vera, amla, ashwagandha, rita, shikakai, tulsi, etc. Most of the medicinal plants are delicate and need special care by the farmer. However, the plantation on the wasteland, that too suitable to the qualities of the soil, would certainly increase their income. This shall encourage them to widen areas under plantation. They can avail financial assistance from the Agricultural Department from Jaoli Tahsil.

Conclusions

Jaoli tahsil industrial development is at the primary stage. Agro based industries have concentrated in the Kudal and Anewadi circle. Tahsil hills are more suitable for the wind energy, most of the wind farms in Jaoli tahsil are located on the borderline of Medha and Kasabe-Bamnoli circles. Medha, Kasabe-Bamnoli, Circles more sites suitable for the Agri-tourism. The proper planning and management of the wasteland and barren land shall ultimately control the flow of men migrating to the metropolitan cities. This will automatically strengthen family life of the people in the Tehsil. In a way this will also stimulate the process of decentralization. Increased production of fruits may result in setting up of fruit processing units in the vicinity.

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VOLUME - IX, ISSUE - II - APRIL - JUNE - 2020

AJANTA - ISSN 2277 - 5730 - IMPACT FACTOR - 6.399 (www.sjifactor.com)

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प्रा. राजेंद्र ज्ञानदेव ननावरे

सहय्यक प्राध्यापक, हिंदी विभाग, आमदार शशिकांत शिंदे महाविद्यालय, मेढा.

प्रस्तावना

प्राचिन काल से भारत में वर्णभेद है। ब्राह्मण, क्षत्रिय, वैश्य, शूद्र इन चार वर्णों में प्रस्थापित है। शूद्रों को प्रस्थापित ब्राह्मण, क्षत्रिय, वैश्यों की आज तक गुलामी करनी पड़ी है। ब्राह्मणों ने दलितों पर बहुत अन्याय-अत्याचार किया। परिणामतः दलितों का अत्यधिक शोषण हुआ तथा दलित गुलाम ही रहे। भारत में रेल का जब निर्माण ब्रिटिशों ने किया तब मजदूर के रूप में दलित ही काम आया। आरंभ में नैसर्गिक आपदाएँ बहुत थी। तत्कालीन ब्रिटिश कर्नल ग्रांट ने लिखा है कि, " भारत में ऊँचे पहाड़, विशाल नदियाँ, घने जंगल इसे नजर में रखते हुए ऐसा लगता है यहाँ लोह मार्ग बनाना अशक्यप्राय है किंतु यह अशक्य कार्य शक्य हुआ यहाँ के मजदूरों के परिश्रम से।" भारत की रेल विश्व की महत्वपूर्ण रेल में से एक है। एशिया खंड में तो वह अब्बल है। यहाँ रेल मजदूरों ने अथक परिश्रम करते हुए अशक्यप्राय कार्य सफल कर दिया परिणामतः भारत का विकास हुआ।

सदानंद पुंडगे लिखित और डॉ. अशोक जोधळे अनुवादित 'गैंगमैन' यह दलित आत्मकथा है। प्रथम संस्करण सन् 2015 में 'सारंग प्रकाशन' द्वारा वाराणसी से प्रकाशन हुआ। यह दलित आत्मकथा 160 पृष्ठों में अभिव्यक्त है। लेखक ने आत्मकथा में अपने जीवन की व्यथा को व्यक्त करते हुए रेल मजदूर वर्ग के जीवन को वास्तविक रूप में अभिव्यक्त किया है। मजदूरों के यथार्थ जीवन को प्रकाश में लाना मेरे शोध निबंध का मुख्य उद्देश्य है।

लेखक परिचय तथा पारिवारिक जीवन

लेखक सदानंद पुंडगे का जन्म महाराष्ट्र के परभणी जिले के सिरली गाँव में एक दलित मजदूर परिवार में हुआ। उनकी प्रारंभिक शिक्षा जिला हिंगोली में हुई। बी.ए. डॉ. बाबासाहेब आंबेडकर महाविद्यालय, औरंगाबाद से, एम. ए. डॉ. बाबासाहेब आंबेडकर मराठवाडा विश्वविद्यालय, औरंगाबाद और बी.पी.एड. की शिक्षा औरंगाबाद में हुई। हिंदी अध्यापक के रूप में लेखक ने सन 1985 से 2013 तक ज्ञानोपासक महाविद्यालय, जितूर, जिला परभणी में कार्य किया। उन्हें विभिन्न पुरस्कारों से सम्मानित किया गया।

शोषण, मानसिकता से संतुष्ट मजदूर

गाँव में मजदूरों को गुलाम माना जाता है। गाँव के लोग मजदूरों को नौकर समझकर गुलामों जैसा व्यवहार करते। इस मानसिक गुलामी और शोषण से त्रस्त होकर लेखक के पिताजी शहर जाते हैं। एक प्रसंग " क्या रखा है इस गाँव में? ये गाँव ही छोड़ दे तो?..... कब तक गुलामी करते रहेंगे?रेलवे में काम को लग जायेंगे। इन जमींदारों के यहाँ कितना भी नेकी से काम करो, खून-पसीना एक करो, फिर भी गालियाँ ही मिलती हैं। कुत्तें-सी दुत्कार-फटकार मिलती है। ये लोग जानवरों के पीठ पर हाथ फेरेंगे, मगर हमें जानवरों से भी बदत्तर समझते हैं, ये स्साले!!" गाँव के जमींदार मजदूरों पर गुलामों जैसा पशु समझ कर पशु जैसा व्यवहार करते थे। इस

कारण लेखक के पिता गाँव के जुल्म अन्याय-अत्याचारों से त्रस्त हुए शहर जाना चाहते हैं। लेखक डॉ.बाबासाहेब अंबेडकर के "गाँव छोड़ो शहर चलो" इस उपदेश को केंद्र में रख कर दलितों को शहर की ओर जाने के लिए कह रहे हैं। मजदूरों को गुलामी से मुक्ति हेतु शहर जाने की सलाह लेखक पिता द्वारा देते हैं।

गाँव-शहर मजदूरों का शोषण

लेखक का परिवार सवणों द्वारा दी जाने वाली वर्ण वर्चस्ववादी मानसिकता से संतुष्ट हो कर और मजदूरी के रूप में भी शोषण होने के कारण मुक्ति पाने हेतु शहर हिंगोली जाता है। गाँव में जमींदारों ने पुरखों पर बहुत अन्याय-अत्याचार किये। लेखक के परिवार पर भी बहुत जुल्म हुए। इस कारण लेखक का परिवार शहर में रेल नौकरी पाने हेतु गए। लेकिन रेल में तो उस से भी बदतर हालत है। लेखक एक प्रसंग को कथित करते हैं, "गाँव में रहता था तो गाँव में मरे हुए ढोर-डंगर उठाकर गाँव के बाहर फेंकने पड़ते थे और यहाँ रेलवाई में जो काम मिला वह भी औरतों-मर्दों की कटी हुई लाशें उठाने का।"³ लेखक के पिताजी तो बहुत परेशान थे। उन्हें समझ में ही नहीं आता था कि कैसे और कहा अच्छा जिने को मिलेगा। लेखक के पिताजी की दुविधा भरी अवस्था को एक प्रसंग द्वारा स्पष्ट करते हैं, "वह ठीक था। या यह अच्छा है। दोनों तरफ एक जैसा ही इधर कुर्वाँ ! उधर खाई !!"⁴

गाँवों में मजदूरों का व्यथित जीवन

लेखक आत्मकथा में मजदूरों के व्यथित जीवन का चित्रण करते हैं। लेखक के पिताजी गाँव के जमींदार खंडेराव पाटील के खेत में सालाना खेत मजदूरी करते थे। रूखी-सुखी रोटी और थोड़े से पैसे में चौबीस घंटे और बारह महीने काम गुलामों की तरह करते थे। एक दिन लेखक के पिताजी खेती में काम करते समय उन्हें थोड़ा बुखार आता है। इसीलिए वह बबूल के पेड़ के निचे सोते हैं, तो जमींदार का बेटा नौ दस साल का होगा। लेखक के पिताजी को लेटे देखकर उसे घुस्सा आता है, उसी घुस्से से लेखक के बापू को अनाब-शनाब गालियाँ देता है। विनय हीन लडके की बात को स्पष्ट करते हुए लेखक उस प्रसंग को व्यक्त करते हैं, "अबे, ओ राम्या...! तेरी माँ कु तेरी काम कराय क्या नींद माराय बे चल उठता है क्या नहीं?"⁵ फिर भी बापू कुछ बिनती करते हुए करुणा से कहते हैं, "मालिक, मेरेकू जरा सा बुखार है। बदन में भौतीच दरद है.....।"⁶ लेकिन जमींदार के बेटे में दया भाव कही भी नहीं दिखाई देता। वह आगे घुस्से में लेखक के पिताजी को मारने के लिये दौड़ते हुए बोलता है, "मादरचोद! ये नखरे मेरेकू मत सिखाना। चल उठता है कि नई।"⁷ इसीतरह गाँव में मजदूरों को उम्र से बड़े ही नहीं तो उम्र से छोटे बच्चे भी छोटे-बड़े के लिहाजा न रखते हुए अनाब-शनाब बखते थे। इस विनय हीन दशा को लेखक ने यहाँ रखा है। लेखक ने व्यथित अन्याय-अत्याचार से भरे मजदूरों के हीन जीवन को चित्रित किया।

गाँवमें लोगों की जीवन व्यथा

रेल में मजदूरी करने वाले लोगों की टोली को गैंग कहते हैं। गैंग के आदमी को गैंगमैन कहा है। लेखक के बापू को रेल में काम मिला था, लेकिन अस्थायी था। रेज्या गैंग अर्थात् पति-पत्नी दोनों भी जिसमें काम करते हो, ऐसी गैंग। ऐसी गैंग में लेखक के पिता का नाम था। अस्थायी होने के कारण लेखक के परिवार को वही उन लोगों के साथ रेल प्लेटफॉर्म पर रहना पड़ता है। अच्छे-बूरे विचारों वाले लोगों के साथ लेखक का परिवार रहता है। उस वक्त रेज्या गैंग की औरतें लेखक की माँ को कहती हैं, "अम्मा! प्लेटफॉर्म पर रहना क्या आसान काम होता है? यहाँ पर रोज भीड़ होती है। रोज किस्म-किस्म के लोग आते हैं। उनमें चोर, उचक्के, उठाईगीर

शरीफ-बदमाश, अमीर-गरीब, भिखारी, मदारी, सपेरे सभी रहते हैं। दिन में गाँव भर भीख माँगते हैं। रात में यहाँ आकर सो जाते हैं। अब क्या करना माँ?"⁸ ऐसे अनगिनत प्रश्न गैंगमैन परिवारों को पडते थे।

रेल मजदूरों की दीन-हीन स्थिति

लेखक का परिवार जहाँ प्लेटफॉर्म पर रहता था, वही एक पगली औरत पेट से है। उसने एक अर्भक को जन्म दिया है, लेकिन वह अर्भक मरता है। उस प्रसंग को लेखक अभिव्यक्त करते हैं, " बालीश भर अर्भक वह अपने हाथों से खींच रही वह उसके सामने मरा पडा था। उसके इर्द-गिर्द मक्खियों के झुंड गाँय-गाँय..... करते हुए भिनभिना रहे थे। नाल बाहर निकली हुई थी। वह थोडा सा सरककर बैठ गया। यकायक वह कुत्ता लपककर आया और उसने उस बालीश भर अर्भक को अपने जबड़े में कसा और भाग निकला। अर्भक की नाल लटक रही थी।..... कुत्ते जिस दिशा में उसके बच्चे को उठा कर ले गए उधर हाथ कर-कर के रो रही थी। चिल्ला रही थी।"⁹ यह स्पष्ट होता है कि ऐसे दूषित भरे वातावरण में लेखक का जीवन और कई 'गैंगमैन' परिवारों का जीवन बीता है।

खतरों से भरा रेल मजदूरों का जीवन

एक दिन 'गैंगमैन' एक नई मशीन का काम ब्रॉडगेज लाईन पर कर रहे थे। मशीन के काम में दंग होने के कारण रेल मजदूरों को ध्यान में नहीं आता है, कि एक्सप्रेस आयी है। उस वक्त गैंग के काम करने वाले सात गैंगमैन एक साथ रेल के नीचे कटते हैं। भीषण हादसा होता है। उस हादसे से लेखक का भी दिल काँप उठता है। बचे हुए लोगों में से आक्रोश की आवाज आ रही थी, " माँ मर गया रे अरे बाप रे! मर गया रे!"¹⁰ गैंगमैन परिवार की औरतों की तथा सभी मजदूरों के आक्रोश के कारण आकाश दुख की दास्तान बयान करता है। रेल मजदूरों की जिंदगी पशु समान थी। उन मजदूरों के जानों का कोई मोल नहीं था। उनकी जाने बहुत सस्ती थी। ऐसा अमीर लोगों को लगता है। इसीकारण उनकी ओर तथा उनके परिवारों को अनदेखा किया जाता है। इस भाव हीन बात को लेखक ने 'गैंगमैन' आत्मकथा से अभिव्यक्त किया है।

रेल मजदूरों की असुरक्षित निवासी व्यवस्था

रेल मजदूरों की रहने की व्यवस्था भी ठिक नहीं थी। जो स्थायी हैं उन्हें सरकार की ओर से मकान मिले, लेकिन जिन मजदूरों की स्थायी रूप की नौकरी नहीं थी उन्हें रेल प्लेटफॉर्म पर ही रहना पडा था। यहाँ भी मजदूरों को घर न होने के कारण कठिनाईयों का सामना करना पडता है। आजू-बाजू घने जंगल, विशाल नदियाँ, ऊँचे पहाड, तेज धूप, कडी ठंडी, घमासान बारिश में इन मजदूरों को ऐसी उजाड प्लेटफॉर्म पर जिंदगी काटनी पडती थी। इस बात को दर्शाते हुए लेखक लिखते हैं, "पिछले साल धूआँधार बारिश में क्या परेशानी हो गयी थी। वह क्या तूफानी बारिश थी। मृग के बेमौसम के बारिश में क्या हाल हो गये थे। घने अँधेरे में बिजलियाँ चम-चमा रही थी। काले-काले बादल गड़.....गड़ गरज-गरज के बरसे थे। मूसलधार बारिश की मोटी-मोटी बूँदे बरामदे में आने लगी। सारे कपडे बिस्तर भीग कर तर हो गए थे। तूफानी हवा में बर्तन भाँडे उडकर दूर जाकर गुम हो गए। सारे गैंगमैन, औरतें, बच्चे, मूसाफिर खाने में दबक गए थे। जहाँ पुलिस वाले पैसंजर से गाली गलोच करने लगे।"¹¹ इसी तरह घर न होने के कारण दूसरों की फटकार को सूनना पडता था। परिणामतः ऐसे ही प्लेटफॉर्म पर हीन जिंदगी काटनी पडती थी।

पुलिस कर्मचारियों द्वारा मजदूरों की घृणा

जब बारिश जादा हो जाती है, तो सभी अस्थायी गैंगमैन की टोलियाँ आश्रय हेतु पडोस के मुसाफिर खाने में जाते हैं, तो पुलिस वाले उन्हें मुसाफिर खाने से गालिया देते हुए बाहर निकालते हैं, उन हीन विचारों को स्पष्ट करते हुए लेखक लिखते हैं, "अरे यह कहाँ से आ गए जंगली लोग! सारा मुसाफिर खाना गीला कर दिया। चलो निकलो यहा! से।"¹²

मजदूर अन्याय-अत्याचार से व्यथित

पुलिस कर्मचारी मजदूरों को मुसाफिर खाने से तेज बारिश होते हुए बाहर निकालते हैं। तो उस वक्त उन मजदूर और उनके परिवारों की व्यथा का वर्णन लेखक करते हैं, "रेज्या गैंग की औरतें, बच्चे ठंड में ठिठुर रहे थे। दो औरतें आठ-दस दिन की ही जच्ची थी। नन्हें माँस के गोले ठंडी से हवा में टयेहँ SS टयेहँ SS रो रहे थे। आज बापू की ओर देखकर कहने लगा, इस साल बरस कितना बरसना है तो! हो गया हमको घोंसलों का सहारा!"¹³

से मजदूरों का शोषण

लेखक के पिताजी गैंगमैन हैं। प्लेटफॉर्म पर रहने के कुछ दिन बाद मकान मिलता है। तो रामू को (लेखक के पिता) अपने छोटे भाई-बहन की याद आती है। रामू के भाई गाँव में जमींदारों के यहा सालाना काम पर हैं। जमीनदारों से जो कर्जा लिया था उसके बदले छोटे बच्चों को जमींदार के यहा गिरवी रखा था। उन्हें छुड़ाने की आस रामू को लगी थी। क्योंकि वह जमींदार उनसे चौबीस घंटे काम करवाता है। उसके बदले उन्हें सिर्फ खाना मिलता है, वो भी रूखा-सुखा। रामू उन्हें छुड़ाकर ले आना चाहता है। तो उस वक्त पत्नी से कहते हैं, "देखो! कल शनिचर का रेस्ट है। मैं कल सुबह की गाडी से सिरली जाता हूँ और गिरवी रखे बच्चों को छुड़ाकर ले आता हूँ। सब मिलकर खाएँगे रूखी-सुखी।"¹⁴ यहाँ लेखक जमींदारों द्वारा मजदूरों का कैसे शोषण किया जाता है, इस बात को स्पष्ट किया है।

लेखक के पिता की बात सुनते ही लेखक की माँ भी फौरन हा में हा मिला कर लोक लाजवश वो भी कहती है, "मैं भी यही बात कहने ही वाली थी। दुनिया का बोल अपने पर नहीं आना चाहिए। कल जाकर ले आओ सभी को। बहुत अच्छा होगा।"¹⁵

निष्कर्ष

इसीतरह लेखक ने 'गैंगमैन' आत्मकथा में मजदूरों की व्यथा को अभिव्यक्त किया है। प्राचिन काल से वर्णभेद के कारण सर्वहारा वर्ग का शोषण हुआ। परिणामतः उन्हें गुलामी करनी पडी। इन्हीं दलित मजदूरों के सहारे भारत में उँचे पहाड़ घने जंगल, विशाल नदियाँ होते हुए भी ब्रिटिशों ने भारत में रेल का निर्माण किया। भारत के इस विकास में 'गैंगमैन' का बहुत बड़ा सहयोग है। लेकिन इन्हीं मजदूरी करने वाले लोगों का भला सोचने वाला कोई नहीं है। मजदूरों का सिर्फ खून चूसा जाता है, शोषण किया जाता है। उनकी जीवन व्यथा को कोई जानने वाला नहीं है। उनकी दशा दूर करने वाला कोई नहीं है। मजदूरों का गाँव में भी शोषण होता है, शहरों में भी शोषण होता है। जमींदार, पुलिस कर्मचारी तथा अमीर वर्ग सिर्फ खुद का काम निपटाने के लिए मजदूरों का इस्तमाल करते हैं। इसीतरह मजदूरी व्यथा को लेखक सदानंद पुंडगे ने अपनी 'गैंगमैन' दलित आत्मकथा में स्पष्ट किया है।

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Print ISSN:2347-7784

E-ISSN:2347-7792

Journal of Current Science & Humanities

An International Quarterly Published Peer Reviewed Research Journal

Vol., 8, Issue-3 , Jan.-March,2021

www.ecurrentscience.in

Published by
Unicorn Publication Pvt. Ltd
Maharashtra, India
www.unicornpubs.com

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Original Article

SOCIAL WORK OF RJARSHI CHHATRAAPATI SHAHU MAHARAJ

Gejage S.N.

Head, Department of History

Amdar Shashikant Shinde Mahavidhyalay, Medha (MS)

Induction

Rajarshri Shahu Maharaj was a social reformer and a visionary who was driven towards the development of his people and the betterment of the socially deprived sectors. He strongly believed in equality amongst all members of the society. In his rule, he initiated many revolutionary schemes in the caste discriminating system to promote equality. He also initiated compulsory free primary education in all his states.

Early Biography

Shahu Chhatrapati was born on 26 June in the year 1874 as Yeshwantrao Ghatge. He was the eldest son of Appasaheb Ghatge, who was the head of Kagal and his wife Radhabai, who was the daughter of the Raja of Mudhol that's in today's Karnataka state. When Shahu Chhatrapati was a child, he was adopted by Anandibai, who was the widow of Maharaja Shivaji IV of Kolhapur in the year 1884. The following generations saw a lot of marriages taking place between the members of these two families. This caused Shahu's family to remain closely associated with the ruling dynasty of Kolhapur. This also helped in securing Shahu Chhatrapati's place on the throne despite his not being a male-line member of the Bhonsle dynasty. Another important point came in the life history of Shahu Chhatrapati in 1891, when he married Lakshmibai, the daughter of a Maratha nobleman from Baroda. And together they gave birth to four children. Shahu is also known to have done a lot for the upliftment of the poor and the down trodden. Shahu Chhatrapati tried his level best to make education and jobs available to all those

living in his domain. He not only made acquiring education less expensive, but also gave free education to all and got many hostels built within the precincts of Kolhapur. By promising proper employment to the students, Shahu Chhatrapati devised one of the earliest affirmative programs. And many of these plans were executed in the year 1902. Among other changes made by Shahu Chhatrapati for social reform was training the non-Brahmin men as temple priests.

This particular modification went against the social norms as it is still reserved for only those belonging from the Brahmin sect to become priests in India. For this Shahu even faced solid opposition from many, but remained steadfast. However, this reform too got vanished once Shahu passed away. To honour Shahu's contribution to the society, the Indian postal department issued a stamp dedicated to him **Shahu maharaj's work form farmer**

Rajarshri Shahu Maharaj took sustainable measures to improve the conditions of the farmers. During the drought of 1902, he recognized the hardship of the farmers' community and made honest attempts to solve the problems in agricultural activities. He introduced the "Mass Irrigation Policy" in the same year. For this policy, he appointed irrigation officers who investigated every village in his province and arranged irrigation fund

*Corresponding author

E-mail address: gejageshankar75@gmail.com

(Gejage S.N.)

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for the villages according to the severity of the drought condition. He also initiated the construction of the Radhanagari Dam on February 18, 1907, in the Kolhapur city to solve the problems of irrigation. The project was completed in 1935. The dam stands proof to Chhatrapati Shahu's vision towards the welfare of his subjects and made Kolhapur self-sufficient in water. Not only did he take efforts to provide irrigation to the farmers, but he also made credits accessible to farmers looking to buy technical equipment. He also established the King Edward Agricultural Institution to teach farmers modern techniques to increase their crop yield and different farming methods.

He introduced numerous projects that enable the citizens of his kingdom to develop self-sustaining business such as The Shahu Chhatrapati Spinning and Weaving Mill, dedicated marketplaces for farmers and cooperative society for farmers to eliminate the involvement of middlemen in trading. He always strived to build an environment of growth and development for his subject. Rajarshri Shahu Maharaj was a strong-willed man with a vision and mission of betterment and upliftment of the socially deprived sections. He dedicated his life to this objective and worked tirelessly for the same.

Social Work

The Practice of Reservation was first introduced in modern India by Rajashree Chatrapati Shahu Maharaj in his own kingdom from 26 July 1902. The idea of reservation came from Mahatma Jyotirao Phule, but the task of implementing this idea was undertaken for the first time by his intellectual heir and follower Shahu Maharaj. He declared his intention of implementing percent reservations in his Kolhapur kingdom on 26th July 1902. Out of some 664 princely states that existed at the time in India, only two kingdoms was just and fair to Bahujan Samaj: (1) Karvir (2) Baroda. Both belonged to Marathas. Chhatrapati Shahu Maharaj was a reformer in deeds and not just in words. Besides he was intelligent and smart.

The following incidents from his life shows this brilliantly: As soon as implementation of 50% reservation for all the Bahujans declaration was made by Shahu Maharaj, one clerk named Adv. Ganpat Abhyankar from Sangli province of Patwardhan administration came to Kolhapur to meet Shahu Maharaj and opposed reservations. Chhatrapati Shahu Maharaj was a reformer in deeds and not just in words. Besides he was intelligent and smart. He understood the communalistic plot of Adv. Ganpat Abhayankar. He took Adv. Abhayankar to the stable where horses are tied. All the horses were eating their food like harabras/chanas from their containers tied to their mouths in a very relaxed manner. Just then Shahu Maharaj ordered to open the mouths of horses and pour their food at one location on a mat. Then he ordered to untie all the horses. Adv. Ganpat Abhayankar was witnessing this scene attentively. Just when the guards untied the horses then those horses that were powerful, strong, heavy and healthy, plunged on the food, while those horses which were weak, sick, small, and miserable stood afar and only kept watching. What were they watching? Horses that were powerful, were not even eating properly. All that they were eating was what already was in their mouth because the relentless struggle and fight with equally strong fellow horses kicking from behind made sure that no one comes closer to the food. The weak horses thought of not entering into the rush of the heavy powerful horses because anyway they were not going to get anything. At this moment, Shahu Maharaj spoke to Adv. Ganpat Abhayankar pointing towards the weak horses, "Abhayankar, what do I do with these weak horses? Shall I shoot them? I knew this would happen. That's why I have tied each horse's share of food to their mouth so that nobody else will put their mouth in their food. This is called 'Reservation'." At this Adv. Abhayankar hung his head down. He got the answer to his question. Shahu Maharaj continued, "Abhayankar, Jatis do not exists amongst

humans. They exist amongst animals. But you allied this system of animals to humans, so I applied the human system to animals.” Abhayankar was completely at a loss of words and kept his mouth shut.

Honorable Bhaskarao Vithojirao Jadav topped metric in Bombay in 1888. Then topped in B.A. Exam of Bombay University. He then passed his M.A first class and then passed his LL.B. in 1897. Having a child of Marathas topped B.A. in Bombay University gave immense joy to the Shahu Maharaj and he distributed sugar from the top of an elephant. In 1895 Shahu Maharaj facilitated Bhaskar Jadhav by appointing him to the top most post of his kingdom – ‘Assistant Sarsubhe’, which is the equivalent of today’s District Magistrate, much to the displeasure of the then occupants of such high posts, as till then apparently only Brahmins got to occupy such posts. People of the stature of the famous social reformer Justice Mahadev Govind Ranade are known to have expressed their discontent. Ranade writes in a letter to Raghunath Vyankaji Sabnis: “Oh Sabnis, will this Maratha works as sharply as you and I Brahmins?” What this shocking information shows us is that even some of the highly regarded figures of our freedom struggle were not above caste discrimination.

Shahu Maharaj used to endeavor to make smallest person big. Once Shahu Maharaj gave *sanad* to 3rd Standard pass out Tukarambua Ganeshcharya, of Matang community to practice law. The entire upper castes rose in uproar that a mere 3rd standard pass out Tukarambua Ganeshcharya was granted to practice law. A few Brahmins came to meet Shahu Maharaj and expressed their disagreements. Shahu Maharaj told them coolly: “You don’t take your cases to him.” The Brahmins were at a loss what to say.

Once Shahu Maharaj gave job to a person of Matang community in the Court. The privileged castes, especially Brahmins who had exclusively filled the Court till then, could not digest the fact that one Matang would work in the Court with them. They decided to drive him away.

They dragged him. Other Brahmins in the court office gave him separate table, separate chair, separate mat, separate glass and also separate room. Nobody spoke to him nor was anyone telling him to do any work. Angry looks of Brahmins and gossips about him was what he had to tolerate. He felt miserable and was at the brink of crying. After 15 days, the officer in the position of judge remarked in his confidential report that this Matang worker is not doing any work, he is inefficient in doing any work and recommended deduction of his 15 days salary. Shahu Maharaj did not take this matter seriously. But then after another 15 days same remarks came about in his confidential report. “That worker is not doing any work. He is not efficient in any work. His one month’s salary must be cut and he be reduced from the job.” After reading this confidential report Shahu Maharaj decided to personally pay attention in this case. He conducted inquiry through intelligence agencies and found out the real reasons. After finding out the real reasons Shahu Maharaj issued a memo to that officer. In this memo Shahu Maharaj says “As per your letter you say that this officer is inefficient and you are correct here. I felt this after conducting inquiry. But I am hereby placing one responsibility on you; that of making this inefficient worker efficient within 15 days. Otherwise your 15 days’ salary will be cut.” Promptly after 15 days, the officer’s report reached Shahu Maharaj stating that “That worker is every efficient and he has improved tremendously.

Conclusion

Reservation is not beggary, alms or crutches. It is representation. By giving reservations was Rajashree Chatrapati Shahu Maharaj wanting to make beggars or handicaps in his kingdom? Definitely not. Shahu Maharaj thought that this is an issue of representation. That was why he asked Bhaskar Rao Jadhav to demand representation.

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Source of Support: Nil.
Conflict of Interest: None
